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THE

HOLY BIBLE

CONTAINING THE

OLD AND NEW TESTAMENTS,

ACCORDING TO THE AUTHORISED VERSION:

WITH

EXPLANATORY NOTES, PRACTICAL OBSERVATIONS,

AND

COPIOUS MARGINAL REFERENCES.

BY THOMAS SCOTT,

RECTOR OF ASTON SANFORD, BUCKS.

FROM THE LATEST LONDON EDITION, WITH THE AUTHOR'S LAST CORRECTIONS AND IMPROVEMENTS.

TO WHICH IS ADDED,

A CONCORDANCE

TO THE HOLY SCRIPTURES OF THE OLD AND NEW TESTAMENTS.

BY THE REV. JOHN BROWN, OF HADDINGTON.

VOL. III.

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THE NUMBER AND ORDER OF ALL THE BOOKS OF THE NEW TESTAMENT.

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THE

NEW TESTAMENT

OF

OUR LORD AND SAVIOUR JESUS CHRIST.

INTRODUCTION.

THE church, from the earliest antiquity, has called this part of Scripture on which we now enter, 'The New Testament,' or 'The New Covenant:' for the word (διαθηκη) may be translated either way, as it signifies sometimes a stipulation between two or more contracting parties; at others, the absolute appointment of a person, in those matters that are entirely at his own disposal; and more rarely, a last Will and Testament, by which a man appoints his heirs, and the way in which the inheritance is to be obtained and enjoyed. (*Note, Heb.* 9:15—17.) It is called, 'The *New* Testament,' in contradistinction to 'the *Old* Testament:' not as if the one contained only the old covenant of works, and the other the new covenant of grace; for the contrary has already been abundantly shown: but because the New Testament gives an account of the abrogation of the old dispensation, and of the introduction of a new and better dispensation. The Mosaic law, the national covenant made with Israel, and the Levitical priesthood, formed, as it were, an edition both of the covenant of works, and of the covenant of grace: (*Note, Ex.* 19:5.) but at the coming of Christ, the end being answered, this was antiquated and abrogated; and the Christian dispensation, containing clearer light and greater encouragement, not attended with burdensome ceremonies, or clouded by types and shadows, or restricted to any place or nation, formed a new edition of the covenant of grace; yet so that unbelievers continue, as of old, under "the ministration of death," the covenant of works. This dispensation, therefore, is compendiously called 'The New Covenant,' or 'The New Testament,' with reference to the death of Christ, the Mediator.

The history, contained in this part of Scripture, is an exact counterpart of the prophecies, promises, and types of the Old Testament, in respect of its grand subject, the great Redeemer, and his kingdom, and salvation. An enlightened student of the Old Testament before the coming of Christ, must have expected exactly such events, and such changes in the outward state of the church, as the New Testament records: and the sole reason why the Jews in general, and the apostles in particular, for a time, did not expect such events and changes, is this: "their understandings were not open to understand the Scriptures." A careful and constant examination of the sacred volume, diligently comparing one part with another, renders this clear and manifest: insomuch that it is possible, and perhaps not very difficult, to form a connected narrative of all the grand outlines of the history, contained in the New Testament, from the very words of the Old Testament. The person of the Redeemer as Emmanuel, his descent in human nature from Judah, and from David when the family was reduced to poverty and obscurity; his miraculous conception, his birth at Bethlehem, his character, miracles, and doctrine; the reception given him by his countrymen, the unparalleled contempt and enmity shown him; the manner and all the circumstances of his death and burial, even to minute particulars; the end and design of his sufferings and death, his resurrection, ascension, the pouring out of the Holy Spirit, the conversion of vast multitudes, the obstinate unbelief and opposition of the Jewish nation, the tremendous judgments of God on them for these crimes; the abrogation of the ceremonial law, the destruction of Jerusalem and the temple, the calling of the Gentiles, the glorious triumphs of Christianity, and indeed the state of the church through all intervening ages, till the consummation of all things, might be related in the words of the prophets, only by substituting in a few instances the past for the future tense. To so astonishing a degree do the two divisions of the sacred Scriptures confirm and illustrate each other! And let it here be observed in general, that the writers of the New Testament always quote and refer to the several books of the Old, as divinely inspired, as "the oracles of God," as "the Scripture that cannot be broken;" and never as if they supposed any part of it to be the words of uninspired men, however eminent and excellent. But the New Testament does not rest its claim, to be received as a divine revelation, on the Old Testament, and the evidences by which it is confirmed. While Christ and his apostles appealed to the ancient scriptures, and showed "that thus it was written, and thus it must be;" they confirmed their instructions, and combated the prejudices of their hearers, by the most undeniable miracles, wrought in the open face of day, before great multitudes of all characters, and challenging the investigation of the most powerful, sagacious, and inveterate of their enemies. Indeed it is utterly inconceivable, that Christianity could have made its way in the world, by the obscure persons who propagated it, and against the immense opposition made to it, except it had been thus confirmed, beyond the possibility of any denial.

The prophecies, also, of our Lord and of his apostles, interspersed, as we shall see, through the books of the several writers of the New Testament, and fulfilled through all succeeding ages, form a demonstration of its divine authority, which gathers clearness and energy by revolving centuries. A variety of other proofs, external and internal, might be mentioned: but these hints may here suffice to show, that the New Testament stands on its own basis: and not merely on the ground of the Old Testament, as some have assumed.

The writers of the New Testament speak of themselves, and of each other, as divinely inspired. (*Rom.* 10:14—17. 16:25,26 1 *Cor.* 1:21. 2:7,10. 7:40. *Eph.* 3:3—5. 1 *Thes.* 2:13. 2 *Pet.* 3:15,16. 1 *John* 4:6.)—If, then, any person should be inclined to think, that, provided they be regarded as wise and good men, it is not so absolutely necessary to vindicate their divine inspiration; let them first consider, whether laying a groundless claim to divine inspiration, be not such an impeachment of any writer's probity and veracity, as to render him unworthy of credit in all other things?—And again, if the writers of the New Testament were not divinely inspired, where is our standard of faith and practice? How can we know what the doctrine of Christ was? How shall we distinguish it from all false doctrine?

The several books, which now form the New Testament, were early received by the Christian church, as of divine authority. The greatest part of them are quoted by the most ancient Christian writers, and appealed to as the standard of truth. A large proportion of the New Testament might be collected from writers who lived in the first two centuries. They formed catalogues of the several books, and wrote comments on them; both the orthodox and the heretical appealed to them; lectures on several parts of them are still extant; nay, the enemies of Christianity uniformly mention them, as the authentic books of Christians. So that there is the most complete proof, that all the books now collected in the New Testament were received and read in the assemblies of Christians, before the end of the second century; except the epistle to the Hebrews, that of James, the second of Peter, the second and third of John, that of Jude, and the Revelation of John; and that these, or most of them, were extant and well known, though not universally received as divinely inspired.—Some reasons may be given, why the Christian church hesitated respecting these books, when they come under our consideration: but this only proves that the persons concerned were cautious, even to an extreme, and therefore not likely to be imposed on by spurious productions.

'From the same tradition we, with the strongest evidence of reason, may conclude, that these ... Scriptures ... were handed down ... uncorrupted in the substantials of faith and manners. .. These records being once so generally dispersed through all Christian churches, though at a great distance from each other, from the beginning of the second century; ... so universally acknowledged ... by men of curious parts, and different persuasions; ... being multiplied into divers versions, almost from the beginning; ... being so constantly rehearsed in their assemblies; ... so diligently read by Christians, and so riveted in their memories, that Eusebius mentions some who had them all by heart; ... and lastly, so frequent in their writings, ... as now we have them; it must be certain from these considerations, that they were handed down to succeeding generations pure and uncorrupt.' *Whitby.*

As the notion is very common, that we cannot be *sure*, concerning the correctness of the Scriptures at present, after so many centuries; especially as learned men are frequently speaking of the different readings, found in manuscripts or versions; in addition to the above important quotation, the following remark may afford some satisfaction. During nearly two hundred years, our present translation of the Scriptures has been extant, and persons of various descriptions have made new translations of the whole, or of particular parts; and scarcely any writer on these subjects fails to mention, in one way or other, alterations which he supposes would be improvements. It may then be asked, how can unlearned persons know that our translation may be depended on, as in general faithful and correct? Let the inquirer, however, remember, that episcopalians, presbyterians, and independents, baptists and pædo-baptists Calvinists, and Arminians; persons

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who maintain eager controversies with each other in various ways, all appeal to the same version and in no matters of consequence object to it. This demonstrates that the translation on the whole is just; and also that it is impossible for any party covertly to deviate from it, while so many eager opponents are incessantly watching over one another. The same consideration proves the impossibility of the primitive Christians corrupting the sacred records; while heretics, Jews, and pagans, stood ready to expose with virulence every deviation; nay, other churches would have protested against the alterations which any particular church attempted to make.—In fact, if all the different readings, (most of which are of little authority) were, without exception, adopted as far as this would be practicable, the rule of truth and duty would remain entirely the same: so that this is merely an artifice, by which the enemies of the gospel perplex the minds of those who cannot, or will not, examine the subject.—'Who can imagine that God, who sent his Son ... to declare this doctrine, and his apostles, by the assistance of the Holy Spirit to indite and speak it, and by so many miracles confirmed it to the world, should suffer any wicked persons to corrupt and alter any of those terms on which the happiness of mankind depended? ... It is absurd to say that God repented of his good will and kindness to mankind, in vouchsafing the gospel to them; or that he so far maligned the good of future generations, that he suffered wicked men to rob them of all the good intended to them by this declaration of his will!' *Whitby.* (*Note, Prov.* 22:12.)

It should also be observed, that no other books were received by the primitive church, as a part of divine revelation. Very many other compositions were sent forth, bearing the names of the apostles or primitive teachers; but, on careful examination, all, except those which now form the New Testament, were rejected as spurious. And this shows with how scrupulous caution the canon of Scripture was fixed. The four gospels were very early received, as the writings of the evangelists whose names they bear. They are mentioned distinctly by the fathers of the second century, as books well known by the name of gospels, and as such were read by Christians, at their assemblies every Lord's day.—Several other gospels were published, and some gained a temporary credit; but they are either not mentioned in the approved writings of the primitive Christians, or mentioned with disapprobation.

It is well known that the word *Gospel* signifies *glad tidings: 'God-spel*, or God's good tidings, *Dr. Johnson:*) and the original word has precisely the same meaning. The inspired writers of those histories, which we call "The Gospels," give distinct views of those things which relate to the birth, life, miracles, discourses, sufferings, death, resurrection, and ascension, of our Lord and Saviour Jesus Christ; connected with some account of his forerunner, John the Baptist, and of his apostles and primitive disciples. Their accounts, as might have been previously supposed, vary from one another; each of them recorded more fully those particulars which most suited his purpose, or which had most affected his mind: for the most complete superintending inspiration did not supersede the use of the writer's memory, judgment, and understanding; but rather served to assist, direct, and exalt it. And thus, while these variations show that they did not write in concert, (for in that case, the appearance of disagreement would certainly have been avoided;) they tend to corroborate the evidence of the divine authority of their histories: as their actual coincidence, and the easy manner in which their apparent variations may be reconciled, form a strong presumptive proof that they were under a supernatural guidance, and cannot satisfactorily be accounted for in any other way.—'Industry, ingenuity, and malice, have, for ages been employed in endeavouring to prove the evangelists inconsistent with each other; yet not a single *contradiction* has hitherto been proved on them. ... But one thing is fact. These four men ... have done, without appearing to have intended it, what was never performed by any authors before or since. They have drawn a perfect human character, without a single flaw. They have given the history of one, whose spirit, words, and actions were, in every particular, exactly what they ought to have been: who always did the very thing that was proper, and in the best manner imaginable: who never once deviated from the most consummate wisdom and ... excellency, and who, in no instance, let one virtue ... entrench on another, but exercised all in perfect harmony and exact proportion. ... This subject challenges investigation, and sets infidelity at defiance. Either these men exceeded in genius and capacity all the writers who ever lived, or they wrote under the special guidance of divine inspiration.' *Answer to Paine's Age of Reason, by the Author.*

N. B.—Whatever notice may be taken in this edition, of a critical nature, with relation to the original Greek words, or to the Septuagint, will be placed at the end of each note, and distinguished from it; so that it may be omitted, if judged proper, in family reading.

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THE GOSPEL ACCORDING TO
ST. MATTHEW.

LITTLE is known concerning the writer of this gospel, except what he has recorded of himself.—(10:3. *Notes*, 9:9—13.) He is generally supposed to have written his history about eight years after our Lord's ascension, and before any other part of the New Testament was extant. It is certain that it was published at a very early period.—Many have contended, that this gospel was written in Hebrew, and that we have only a translation of it in Greek. But learned men have satisfactorily shown that this is a mistake; and that the apostle wrote his Gospel in Greek, as we now have it; though they seem willing to allow, that he also gave a Hebrew or Syriac version of it, for the use of his countrymen. The reader, who wishes to examine the subject, will find it fully discussed in Dr. Whitby's preface.

St. Matthew is supposed to be distinguished from the other evangelists, by the frequency of his references to the Old Testament. He also records more of our Lord's parables, than the others do; and, on the whole, seems more observant of the order in which events occurred. He begins his history with the genealogy of Christ, in the line of Joseph, the husband of Mary his mother; and relates some circumstances concerning his miraculous conception, birth, and infancy. He gives us a brief account of the ministry of John the Baptist; and records the baptism and temptation of Christ, and his entrance on his public ministry. He then proceeds with the narrative of his miracles and discourses, till at length he fully records the manner of his crucifixion, death, and burial; and, having borne witness to his glorious resurrection, and appearance to his disciples, closes his history with some most important words, which the Lord Jesus is supposed to have spoken immediately before his ascension into heaven.

YEAR OF THE WORLD 4000.

CHAPTER I.

The genealogy of Christ in the line of Joseph, from Abraham and David, 1—17. His miraculous conception, by the Holy Ghost, of the virgin Mary: and the doubts of Joseph, to whom she was espoused, removed by an angel; who directs him to take her home, and to call the Son born of her, Jesus, 18—21. This is shown to accord with the prediction of Isaiah, 22, 23. Joseph obeys, and Jesus is born, 24, 25.

THE book of the [a]generation of Jesus Christ, [b]the son of David, [c]the son of Abraham.

2 [d]Abraham begat Isaac, and [e]Isaac begat Jacob, [f]and Jacob begat Judas and his brethren,

3 And [g]Judas begat Phares and Zara of [h]Thamar, [i]and Phares begat Esrom, and Esrom begat [k]Aram,

4 And Aram begat [l]Aminadab, and Aminadab begat [m]Naasson, and Naasson begat Salmon,

5 And [n]Salmon begat Booz of [o]Rachab, and [p]Booz begat Obed of Ruth, and [q]Obed begat Jesse,

6 And [r]Jesse begat David the king, and David the king begat [s]Solomon of [t]her *that had been the wife* of [u]Urias,

7 And Solomon begat [x]Roboam, and Roboam begat [y]Abia, and Abia begat [z]Asa,

8 And Asa begat [a]Josaphat, and Josaphat begat [b]Joram, and Joram begat [c]Ozias,

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9 And Ozias begat [d]Joatham, and Joatham begat [e]Achaz, and Achaz begat [f]Ezekias,

10 And Ezekias begat [g]Manasses, and Manasses begat [h]Amon, and Amon begat [i]Josias,

11 And [k]Josias begat Jechonias and his brethren, [l]about the time they were carried away to Babylon:

12 And after they were brought to Babylon, [m]Jechonias begat Salathiel, [n]and Salathiel begat Zorobabel,

13 And Zorobabel begat Abiud, and Abiud begat Eliakim, and Eliakim begat Azor,

14 And Azor begat Sadoc, and Sadoc begat Achim, and Achim begat Eliud,

15 And Eliud begat Eleazar, and Eleazar begat Matthan, and Matthan begat Jacob,

16 And Jacob begat [o]Joseph the husband of Mary, [p]of whom was born Jesus, [q]who is called Christ.

17 So all the generations from Abraham to David *are* fourteen generations; and from David until the carrying away into Babylon *are* fourteen generations; and from the carrying away into Babylon unto Christ *are* fourteen generations.

[*Practical Observations.*]

a Gen. 2:4. 5:1. Is. 53:8. Luke 3:23, &c. Rom. 9:5. b 9:27. 15:22. 22:42—45. 2 Sam. 7:13,16. Ps. 89:36. 132:11. Is. 9:6,7. 11:1. Jer. 23:5. 33:15—17,26. Am. 9:11. Zech. 12:8. Luke 1:31,32,69,70. John 7:42. Acts 2:30. 13:22,23. Rom. 1:3, 4. Rev. 22:16. c Gen. 12:3. 22:18. 26:3—5. 28:13,14. Rom. 4:13. Gal. 3:16. d Gen. 21:2,3. Josh. 24:2,3. 1 Chr. 1:28. Is. 51:2. Luke 3:34. Acts 7:8. Rom. 9: 7—9. Heb. 11:11,17,18. e Gen. 25:26. Josh. 24:4. 1 Chr. 1:34. Is. 41 8. Mal. 1: 2,3. Rom. 9:10—13. f Gen. 29:32—35. 30:5—20. 35:16—19. 46:8, &c. 49:8—12. Ex. 1:2—5. 1 Chr. 2:1, &c. 5:1,2. Luke 3:33,34. Acts 7:8. Heb. 7:14. Rev. 7:5. *Judæ.* g Gen. 38:29,30. 46:12. *Judah, Phares, Zarah.* Num. 25:20,21. 1 Chr. 2:3,4. *Zerah.* 9:4. h Gen. 38:6,11,24—25. *Tamar.* i Gen. 46:12. Num. 26:21. Ruth 4:18. 1 Chr. 2:5. 4:1. *Hezron.* Luke 3:33. k Ruth 4:19. 1 Chr. 2:9. *Ram.* l Ruth 4:19,20. 1 Chr. 2:10—12. *Amminadab.* m Num. 1:7. 2:3. 7:12, 17. 10:14. *Nahshon.* Luke 3:32. n Ruth 4:21. 1 Chr. 2:11,12. *Salma, Boaz.* o Josh. 2:1, &c. 6:22—25. Heb. 11:31. Jam. 2:25. *Rahab.* p Ruth 1:4,16,17,22. 2:—4: q Luke 3:32. r Ruth 4:22. 1 Sam. 16:1,11—13. 17:12,58. 20:30,31. 22:8. 2 Sam. 23:1. 1 Chr. 2:15. Ps. 72:20. Is. 11:1. Acts 13:22,23. s 2 Sam. 12:24,25. 1 Chr. 3:5. 14:4. 28:5. t 2 Sam. 11:3,26,27. 1 Kings 1:11—17,28—31. 15:5. Rom. 8:3. u 2 Sam. 23:39. 1 Chr. 11:41. *Uriah.* x 1 Kings 11:43. 12:1, &c. 1 Chr. 3:10. 2 Chr. 9:31. 13:7. *Rehoboam.* y 1 Kings 14:31. *Abijam.* 2 Chr. 12:1. *Abijah.* z 1 Kings 15:8—23. 2 Chr. 14:—16: a 1 Kings 15:24. 22:2, &c. 2 Kings, 3:1. 2 Chr. 17:—20: *Jehoshaphat.* b 1 Kings 22:50. 2 Kings 8:16. *Jehoram.* 1 Chr. 3:11. 2 Chr. 21:1. c 2 Kings 14:21. 15:1—6. *Azariah.* 2 Chr. 26:1, &c. *Uzziah.* d 2 Kings 15:7,32—38. 1 Chr. 3:11—13. 2 Chr. 26:21. 27: *Jotham.* e 2 Kings 15:33. 16:1, &c. 2 Chr. 27:9. 28:1, &c. Is. 7:1 —13. *Ahaz.* f 2 Kings 16:20. 18:—20: 2 Chr. 28:27. 29—32 Is 36—39. *Hezekiah.* g 2 Kings 20:21. 21:1—18. 24:3,4. 1 Chr 3:13—1. 2 Chr. 32:33. 33:1—19. *Manasseh.* h 2 Kings 21:19—26. 2 Chr. 33:20—24 i 1 Kings 13:2. 2 Kings 21:26. 22: 23:1—30. 2 Chr. 33:25. 34:35. Jer. 1:2,3. *Josiah.* ' Some read *Josias begat Jakim, and Jakim begat Jechonias.* k 2 Kings 23:31—37. 24: 1 Chr. 3:15—17. 2 Chr. 36:1, &c. Jer. 22:10—28. 52 Kings 24 11—16 25:11. 2 Chr. 36:10—20. Jer. 27:20. 39:9. 52:11—15,28—30. Ezra 1:2. m 2 Kings 25:27. *Jehoiachin.* 1 Chr. 3:17. *Jeconiah.* Jer. 22:24,28. *Coniah* Ezra 2:2. 5:2. Neh. 12:1. Hag. 1:1,12,14. 2:2,23. *Shealtiel. Zerubbabel.* Luke 3:27. o 1 Chr. 25. 2:13. Luke 1:27. 2:4,5,48. 3:23. 4:22. p Mark 6:3. Luke 1:31—35. 2 7, 10,11. q 27:17,22. John 4:25.

NOTES.—CHAP. I. V. 1. 'The book of *Genesis*,' or *the Beginning*, that is, the original of the heavens and the earth, stands first in the Old Testament; and the same word in the Greek, introduces the history contained in the New Testament: but here it signifies the generation, or stock and race of Him, as Man, who, as God, created all things, and at length appeared in human nature to redeem mankind from sin and misery. This promised Saviour had been long foretold, as the son of Abraham and of David; and therefore the inspired writer, having mentioned his name JESUS, and his office or appointment, as the CHRIST, the MESSIAH, the Anointed of God, proceeded to declare that he was the son of Abraham and of David, in order to introduce the subsequent genealogy, by which that claim would in part be authenticated. (*Marg. Ref.*)—The whole New Testament, however, shows, that this was not considered as the only or the main proof that Jesus was the Son of David. For the genealogies are not once referred to in this argument; but the appeal is made to the ancient prophecies, and to his own miracles, and to his resurrection from the dead. (*Acts* 13:23,31—37. *Rom.* 1:3,4. 2 *Tim.* 2:8.)

V. 2—17. Various difficulties have been started, in respect of this genealogy; but a few general remarks may suffice to show them to be comparatively of small consequence. It is evident, that the genealogy of Joseph, and not of Mary, is given in these verses. That of Mary is traced back to Adam by St. Luke, as it will be shown hereafter. (*Note, Luke* 3:34—38.) Joseph was supposed by the Jews to be the father of Jesus, and he was his father-in-law: it was therefore proper that his descent from David should be ascertained. Probably, this genealogy was copied from the public registers of the nation, which were well known: and this may account for some omissions and variations, which are found in it on comparing it with the history of the Old Testament.—The other children of Abraham are not mentioned with Isaac, nor is Esau, who was the twin-brother of Jacob, and elder than he: for their descendants were not interested in "the covenants of promise." But the children of Judah are mentioned, as their posterity constituted the chosen people of God; and Zara twin-brother of Phares is inserted, because part of the tribe of Judah descended from him. The names of four women are found in it, being all remarkable characters: Thamar, of whom, by incest with her father-in-law, the greatest part of the tribe of Judah descended; (*Notes, Gen.* 38:) Rachab, or Rahab, who seems to have been the same as had been a harlot, and an inhabitant of Jericho, but through faith was preserved from the destruction of that city; (*Notes, Josh.* 2:6.) for no other woman of that name is mentioned in

18 ¶ Now [r] the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child [s] of the Holy Ghost.

19 Then Joseph [t] her husband, being [u] a just *man*, and not willing to make her [x] a public example, [y] was minded to put her away privily.

20 But, [z] while he thought on these things, behold, [a] the angel of the Lord appeared unto him [b] in a dream, saying, [c] Joseph, thou son of David, [d] fear not to take unto thee Mary thy wife: for [e] that which is [*] conceived in her is of the Holy Ghost.

21 And [f] she shall bring forth a son, and [g] thou shalt call his name JESUS: [h] for he shall save his people from their sins.

22 Now all this was done, [i] that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 Behold, [k] a virgin shall be with child, and

r Luke 1:27, &c. s Gen. 3:15. Job 14:4. 15:14. Luke 1:25. Gal. 4:4,5. Heb. 7: 26. 10:5. t Lev. 19:20. Deut. 22:23,24. u Gen. 6:9. Ps. 112:4,5. Mark 6:20. Luke 2:25. Acts 10:22. x Gen. 38:24. Lev. 20:10. Deut. 22:21—24. John 8:4,5. y Deut. 24:1—4. Mark 10:4. z Ps. 25:8,9. 94:19. 119:125. 143:8. Prov. 3:5,6. 12:5. Is. 26:3. *marg.* 30:21. a Judg. 13:3,8,9. Luke 1:10—13,19,26, &c. 2:8—14. b 2:13,19,22. Gen. 31:11. Num. 12:6. Job 4:13—16. 33:15,16. Joel 2:28. c Is. 7:2.13. Jer. 33:26. Luke 2:4. d 28:5. Gen. 46:3. 1 Kings 17:13. Is. 51:7. Jer. 40:9. Luke 1:30. e 18. Jer. 31:22. * Gr. *begotten.* f Gen. 17:19,21. 18:10. Judg. 13:3. 2 Kings 4:16:17. Luke 1:13,35,36. g Luke 1:31. 2:21. h Ps. 130: 7,8. Is. 12:1,2. 45:21,22. Jer. 23:6. 33:16. Ez. 36:25—29. Dan. 9:24. Zech. 9:9. John 1:29. Acts 3:26. 4:12. 5:31. 13:23,38,39. Eph. 5:25—27. Col. 1:20—23. Tit. 2:14. Heb. 7:25. 1 John 1:7. 2:1,2. 3:5. Rev. 1:5,6. 7:14. i 2:15,23. 5:17. 8:17. 12:17. 13:35. 21:4. 1 Kings 8:15,24. Ezra 1:1. Luke 21:22. 24:44. John 10:35. 12:38—40. 15:25. 17:12. 18:9. 19:24,28,36,37. Acts 3:18. 13:27—29. Rev. 17:17. k Is. 7:14.

scripture: Ruth, the Moabitess; and Bathsheba, who had been the wife of Uriah, with whom David had committed adultery. This might intimate that Christ was "made in the likeness of sinful flesh," and came to save the Gentiles and the vilest of sinners. Three kings, the immediate descendants of Athaliah, by Joram the son of Jehoshaphat, viz. Ahaziah, Joash, and Amaziah, are passed over without notice. Perhaps it was found so in the genealogies; and they who compiled them, aiming to reduce the number of genealogies, from David to the captivity, to fourteen, as well as that from Abraham to David, thought these descendants of that wicked woman, by an unhallowed fatal marriage, might most properly be omitted. But some think, that Matthew was directed to leave them out for similar reasons.—In some manuscripts it is found, "Josiah begat Jehoiakim, and Jehoiakim Jeconias:" and it is certain that Jeconias was *grandson* to Josiah, and the father or grandfather of Salathiel; nor does it appear that he had any brethren, for his uncle Zedekiah succeeded him when he was carried to Babylon.—From Jeconiah, who was carried captive, to Joseph the husband of Mary, were also fourteen generations: and at that time the illustrious house of David was so reduced, that its rights, in the line of Solomon, centered in a poor carpenter: at least he was that descendant, whom the Lord chose to stand in the place of a legal father to the promised Messiah; that so this expected Prophet, Priest, and King might spring up "as a tender Plant out of a dry ground."—The marginal references contain nearly all the information which can be obtained on the subject of this genealogy.—It is probable that some names are omitted between Salmon and David. (*Note, Ruth* 4:18—22.) And either the marginal addition of Jakim or Jehoiakim, must be admitted, or Jeconias in the twelfth verse must be considered as the son of Jeconias mentioned in the eleventh: for otherwise the fourteen generations are not completed.—'Perhaps interpreters might save themselves the trouble of giving a reason of many things contained in this catalogue, by saying, St. Matthew here recites it as he found it in the authentic copies of the Jews; who doubtless had preserved some known and approved genealogy of their descent from Abraham, the father of their nation, in whom they so much gloried, and from whose loins they expected the promised Messiah.' *Whitby.* It is conceded that this genealogy does not prove that Jesus was "the son of David," but merely that Joseph, the husband of Mary and the father-in-law of Jesus, was descended from David. But the customs of the Jews, in genealogies, required this genealogy of Joseph to be produced: and it leaves the proof, arising from Mary's descent from David, as stated by St. Luke, in full force; and that is perfectly conclusive. For if "Jacob the son of Matthan the son of Eleazar, begat Joseph," (15,16.) Joseph could be "the son of Heli, the son of Matthat, the son of Levi." (*Luke* 3:23,24.)

V. 18, 19. In 'the Gospel according to St. Luke,' we find a variety of circumstances which are here omitted: but this succinct narrative was deemed sufficient to introduce that history of Christ, which was first given to the church. His mother Mary, a virgin of the house of David, had been contracted or betrothed to Joseph; but they had not completed the intended marriage, when it was found that she was with child. By a most extraordinary miracle, she had, continuing a virgin, conceived by the power of the Holy Spirit; that the promised Saviour might be "the Seed of the woman," in the strictest sense; and though truly man, our Brother and Redeemer, yet not be conceived and born in sin. (*Notes, Gen.* 3: 4,15. *Is.* 7:14. *Jer.* 31:21,22.) But Mary's espousals, before the time of her miraculous conception, sheltered her character from injurious suspicions; and a pious and prudent person was thus engaged to afford her assistance, in the care of her son Jesus. When Joseph, who was now considered as the husband of Mary, found that she was pregnant, and probably heard from her an account of the vision which she had seen; (*Luke* 1:26—38.) and perhaps learned such circumstances from Zacharias and Elizabeth, as tended to confirm her narration; he was at a loss how to act on so extraordinary an occasion. He might not be able to give full credit to what he had heard; and yet be unwilling to suspect a person whom he so much valued, of having been false to him, and then of forming so strange a story to cover her guilt. But being *a just*, or a conscientious, god'y man, he was neither willing in such circumstances to complete the marriage, nor yet to expose her to public disgrace and punishment; for, according to the law, she would have been condemned to be stoned as an adulteress, if she had been proved guilty of incontinency after having been betrothed: and if he had declared his reasons for putting her away, without proceeding further against her, it would have exposed her character to lasting disgrace. He therefore purposed privately, (that is, before two witnesses,) to give her a bill of divorcement, and to put her away, without assigning his reasons for so doing.—Some have thought, that reverence of Mary, when he found she was with child by the Holy Ghost, deterred him from marrying her; but, though this might increase his perplexity, it is plain from the angel's answer to his objections, that they were not of this kind. (20,21.)

To make her a public example. (19) Παραδειγματισαι.—Παραδειγματιζοντας, "putting to open shame." (*Heb.* 6:6. See *Sept. Jer.* 8:22. *Ez.* 28:17.)

V. 20, 21. Whilst Joseph meditated on these matters, he fell asleep; and in his dream he was favoured with a vision of a holy angel, sent from God to direct him how to act. The angel addressed him as "The son of David," as one of that illustrious family, and probably the legal heir of its dignities. Perhaps few persons regarded him, in his reduced condition, on that account, and he himself might think little of such a neglected distinction. He had been afraid of acting contrary to his duty, reputation, interest, or peace, if he should proceed to complete his marriage with Mary, though considered as his legal wife; but the angel showed him, that these fears were unnecessary; for it would be profitable and proper for him to take her home to him, as the Lord had so ordered matters for wise and important reasons. The child, with which he knew her to be pregnant, was indeed conceived in her by the miraculous operation of the Holy Spirit; and would prove a Son, of which she would in due time be delivered; and then he, as the husband of Mary, and the supposed and legal father, was directed to call him JESUS.—It has been before observed, that the word JESUS is the same as *Joshua*, or Jehoshua, only framed to the Greek pronunciation and *termination*. Joshua, who brought the tribes of Israel into the rest of Canaan, was originally called *Oshea*; (*Num.* 13:8.) but it was afterwards changed into *Jehoshua*, by an addition of the first syllable of the divine name, JEHOVAH; perhaps intimating that not Joshua of himself, but JEHOVAH by him, would complete the deliverance of Israel. (*Note, Num.* 13:16.) As this name was given to the promised Messiah, it signified, as it has been sufficiently proved JEHOVAH, THE SAVIOUR, or JEHOVAH-SALVATION; and it was given him, because "he shall save his people from their sins." He delivers all, who believe and obey him, from the guilt, condemnation, dominion, and pollution of all their sins, and finally, he will save them from the very existence and from all the effects of sin, when "death shall be swallowed up in victory," and sorrow in everlasting felicity. (*Marg. Ref.* h.)

V. 22, 23. This seems to be the evangelist's observation on these extraordinary events; yet it is probable, the angel showed Joseph, that this child was He, to whom all the prophets bare witness. The prophecy has already been explained. (*Note, Is.* 7:14.) The child to be born of a *virgin* could have no human father.—The solemn introduction, in the prophecy, "The Lord himself will give thee a sign:" and the call to attention, and even admiration, in the word, "Behold,"—"Behold, the LORD himself,"—imply that some extraordinary and unprecedented event was intended: but the marriage of a virgin, and a son being born of her, in consequence of her marriage, are events of common occurrence, and could not, with the least propriety, have been announced in this manner. This prophecy was in the strictest sense fulfilled, when the Virgin Mary's Son was called Jesus; for, JEHOVAH-SALVATION, and IMMANUEL, GOD WITH US, are expressions of similar signification. If God be with us sinners in Jesus Christ, he is "become our Salvation."—But the Saviour has been known to vast multitudes, through successive generations, and been peculiarly dear to them, by his name EMMANUEL: and he will be so, to the end of time, yea, to all eternity.—*They shall call.* (23) 'Thou shalt call:' *Sept. Is.* 7:14. which accords to the Hebrew. Some copies read it so here.

shall bring forth a son, and [l]they shall call his name [m]Emmanuel, which being interpreted is, [m]God with us.

24 Then Joseph being raised from sleep [n]did as the angel of the LORD had bidden him, and took unto him his wife:

25 And knew her not till [o]she had brought forth her first-born son: [p]and he called his name JESUS.

Or, *his name shall be called.* l Is. 7:14. 8:8. *Immanuel.* m 28:20. Ps. 46:7, 11. Is. 8:8—10. 9:6,7. 12:2. John 1:14. Acts 18:9,10. Rom. 1:3,4. 9:5. 2 Cor. 5:19. 1 Tim. 3:16. 2 Tim. 4:17,22. n Gen. 6:22. 7:5. 22:2,3. Ex. 40:16,19,25, 27,32. 2 Kings 5:11—14. John 2:5—8. 15:14. Heb. 11:7,8,24—31. Jam. 2:21—

V. 24, 25. This heavenly vision fully satisfied the mind of Joseph, and, rendering implicit obedience, he delayed not to take Mary home to him as his wife; providing thus for her reputation and comfort in her present circumstances, as far as it was in his power; but he had no conjugal intercourse with her, "till she had brought forth her first-born Son." Some reference in this expression might be had to Christ, as the "First-born of every creature," the Heir of all things, and "in all things having the pre-eminence:" but it seems rather to relate to the law of Moses, concerning the first-born male being consecrated to God. (*Marg. Ref.* o.) Jesus being called Mary's *first-born* Son does not prove that she had more children afterwards: nor did it seem good to the Holy Spirit to gratify men's foolish curiosity, about the terms on which Joseph and Mary afterwards lived together. They who have contended for, and those who have denied, Mary's perpetual virginity, have alike wandered in the pathless regions of uncertain and useless conjecture. It is true, that some of the zealous champions for the affirmative intended to give some support to their antichristian worship of the Virgin Mary, and their antichristian admiration of virginity and celibacy: but we want no additional proof that God alone ought to be worshipped, and that "marriage is honourable in all, and the bed undefiled."

PRACTICAL OBSERVATIONS.

V. 1—17. The Lord proves his people's faith and patience by long delays: but his promises stand sure, and will all be fulfilled in due season; nor can we have the least ground for doubting the rest: as that grand promise, of the incarnation of his beloved Son, to be our Surety and atoning Sacrifice, has been exactly verified.—In reviewing the generations of men who have lived on earth, how vain, transitory, and worthless do all things here below appear! We pass as shadows over the plain, and move on as a pageant over the stage: and except we have a nobler and more enduring inheritance in heaven, it would have been better for us if we had never been born, whatever distinctions we may have possessed on earth. We may also profitably observe the fluctuations in outward circumstances, and the discordant characters of those who appear in the same genealogy; hence we should learn to expect our happiness from God, and in heaven; and not to flatter our minds with empty hopes concerning our posterity, of whom we cannot know whether they will be rich or poor, wise or foolish, holy or unholy, honourable or dishonourable, happy or miserable. When the Son of God was pleased to assume our nature, he came as near to us, in all the circumstances of our fallen condition, as consisted with his being perfectly free from sin: and whilst we read some of the names in his genealogy, we should not forget how the Lord of glory stooped, to save the most guilty and depraved of the human race. How absurd then must it be, for men to reproach others with the crimes of their ancestors, or to glory in the virtues or honours of their own!

V. 18—23. We should often recollect the circumstances in which the Son of God made his entrance into this lower world; that we may learn to despise the distinctions of rank, birth, or affluence, when compared with the real dignity which piety and holiness confer. A poor obscure virgin, espoused to a carpenter, was chosen to be the honoured mother of him "by whom kings reign," and before whom they must all appear in judgment! Doubtless he could have assumed our nature in an imperial palace, as well as in an obscure cottage, or rather a humble stable. But his dignity and honour were of a more exalted and heavenly nature, and like his "kingdom, which is not of this world." Indeed, "that honour which cometh from God only," is seldom unattended with humiliating and distressing trials. She, whom God pronounced "highly favoured and blessed among women," was in danger of being suspected of the most atrocious crimes, by him whose opinion and affection must have been more regarded than those of any other person; nay, of being exposed to the deepest infamy and most terrible punishment. Let us not, then, expect to escape calumnies and suspicions, even as to those things in which we act most conscientiously, or from those persons whom we most love and esteem. But, being careful to keep a clear conscience, let us leave it to the Lord to protect our characters: and if appearances should at any time be against us, let us not be over anxious to vindicate ourselves, but keep on in the path of duty, and wait till he shall justify us from unmerited reproaches. In this way he will in due season appear for us; and if in the mean time we meet with severe mortifications, let us remember that we need them "as thorns in the flesh," to keep down our pride, which would otherwise

CHAPTER II.

Wise men from the east, guided by a star, come to Jerusalem, inquiring for "him, who was born King of the Jews," 1, 2. Herod, being alarmed, learns that Christ should be born at Bethlehem, and sends the wise men thither, 3—8. The star guides them to Jesus, whom they honour and worship; and, being warned by God, they return home another way, 9—12. Joseph is directed to go, with the child and his mother, into Egypt, 13—15. Herod murders the children at and near Bethlehem, 16—18. After Herod's death, Joseph returns from Egypt, with Jesus and Mary, and goes to dwell at Nazareth, 19—23.

NOW when [a]Jesus was born in [b]Bethlehem of Judea in the days [c]of Herod the king, be

26. o Ex. 13:2. 22:29. Luke 2:7. Rom. 8:29. p Luke 2:21. a 1:25. Luke 2:4—7. b 5. Mic. 5:2. Luke 2:11,15. John 7:42. c 3,19. Gen. 49:10. Dan. 9 24,25. Hag. 2:6—9.

tarnish all our endowments and services.—In dubious cases, it behooves a pious man to deliberate with great attention, and to choose the lenient rather than the severer judgment or measures: and though we ought by no means to connect ourselves with persons whose conduct would be likely to expose our characters to disgrace, yet we should not judge by appearances: and we are sometimes liable to scrupulous fears, when our duty, interest, credit, and comfort require us to proceed. But he who desires to know, that he may do the will of God, and uses proper means of instruction, shall not be left to fall into any fatal error. We cannot now expect immediate revelations, or angelic interpreters of the mind of God; but we may discover it, as it stands revealed in his word, and be thus enabled to proceed with confidence and comfort.—But whilst we make observations on the circumstances of this extraordinary conception and birth, let us not overlook the end for which the Son of God was manifested in our nature. Men may pervert and abuse, or they may object to the sacred truths of God's word; but surely none can be encouraged to continue *in* sin, by a free and gracious salvation *from* sin! None can have evidence that they are the people of Christ, who are not now saved from the dominion of their sins, and are not seeking continually for deliverance from the remaining power and pollution of them. Every time that we name the sacred name of JESUS, we should be reminded to rely on him for this complete salvation; that we may be delivered from guilt and from sin, and saved in him, "the LORD our Righteousness," "with an everlasting salvation." Then may we rejoice that "God is with us," as our reconciled Friend and Portion, in every place, and in all the circumstances of mortal life. EMMANUEL will be our Strength and Song in all our tribulations, and in the hour of death: we shall daily experience the fulfilling of the scriptures, and be enabled to proceed with comfort in the path of unreserved obedience; and all our perplexities and troubles will soon terminate in glory, honour, and immortal felicity.

NOTES.—CHAP. II. V. 1, 2. Herod was an Edomite by descent, though proselyted to the Jewish religion. He obtained the kingdom of Judea by favour of the Romans, and by means of much war and bloodshed. He reigned in prosperity for about thirty-five years, but his whole administration was tarnished with the most horrible cruelties. Among many others, he put to death his wife, Mariamne, and two of his own sons. He was seventy years of age, but as full of ambition and jealousy, and as prompt to every act of tyranny and cruelty as ever, at the time when these *wise men* came to inquire about the birth of Christ. The original word is *Magoi*, or Magians: *Magoi*, and words derived from it, are used in the New Testament in a bad sense: (*Acts*, 8:9,11. 13:6,8. Gr.) yet there was a sect of philosophers, and indeed of religionists, who were called by this name, and who seem to have come nearer to many truths of revealed religion, than almost any other of the heathen. Probably these were men of some eminence and learning, belonging to that sect.—An opinion at that time prevailed throughout all the east, that an extraordinary person was about to arise in Judea, who would acquire the dominion over the nations; which doubtless originated from a partial acquaintance with the writings of the ancient prophets, and from the Jews dispersed in great numbers in all these countries.—These sages, or wise men, no doubt, expected this event, and were looking out for some intimations of its taking place: and, it is probable, that they were also favoured with divine intimations of its speedy approach, and shown something of the Redeemer's real glory, and the nature of his Kingdom.—It is not agreed of what country they were. Many think that they came out of Arabia; and from the opinion that the prophecy of David was fulfilled by them, (*Ps.* 72:9,10.) the absurd popish legend that they were three kings, seems to have arisen.—The remoter regions of Arabia extended far to the south of Judea; and the queen of Sheba, called "the queen of the south," (12:42.) is by many supposed to have come from thence. (*Note*, 1 *Kings* 10:1,2.) The Magians resided chiefly in Persia, and in countries still further to the east; and it is not improbable that these *Magi* came from those regions. An extraordinary luminous appearance in the heavens, which they noticed, induced them to this journey, as they assuredly gathered from it that One was born to be "the King of the Jews." But they could not reasonably have drawn this conclusion, unless God, who thus excited their attention, had also in some other way explained it to them; perhaps by a supernatural dream. Being thus excited and instructed, they hesitated not to take a long and expensive journey, in order to pay their early homage and worship to the new-born [illegible]

hold, there came wise men [d]from the east to Jerusalem,

2 Saying, Where is he that is [e]born King of the Jews? for we have seen [f]his star in the east, and are come to [g]worship him.

3 ¶ When Herod the king had heard *these things*, [h]he was troubled, and all Jerusalem with him.

4 And when he had gathered all [i]the chief priests and [k]scribes of the people together, [l]he demanded of them where Christ should be born.

5 And they said unto him, [m]In Bethlehem of Judea: for thus it is written by the prophet,

6 And [n]thou Bethlehem, *in* the land of Juda, art not the least among the princes of Juda: for out of thee shall come [o]a Governor, that shall [p]rule my people Israel.

7 Then Herod, [q]when he had privily called the wise men, inquired of them diligently what time the star appeared.

8 And he sent them to Bethlehem, and said, [q]Go, and search diligently for the young child; and, when ye have found *him*, bring me word again, [r]that I may come and worship him also.

[*Practical Observations.*]

9 When they had heard the king, they departed: and, lo, [s]the star which they saw in the east went before them, till it came and stood over where the young child was.

10 When they saw the star, [t]they rejoiced with exceeding great joy.

11 And when they were come into the house, [u]they saw the young child with Mary his mother, and fell down and [x]worshipped him: and when they had opened their treasures, [y]they [z]presented unto him gifts, gold, and frankincense, and myrrh.

12 And being [a]warned of God in a dream, that they should not return to Herod, [b]they departed into their own country another way.

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d 1 Kings 4:30. Job 1:3. Ps. 72:9—12. Is. 11:10. 60:1, &c. e 21:5. Ps. 2:6. Is. 9:6,7. 32:1,2. Jer. 23:5. Zech. 9:9. Luke 2:11. 19:38. 23:3,38. John 1:49. 12:13. 18:37. 19:12—15,19. f Num. 24:17. Is. 60:3. Luke 1:78,79. Rev. 22:16. g 10:11. Ps. 45:11. John 9:38. 20:28. Heb. 1:6. h 8:29. 23:37. 1 Kings 18:17,18. John 11:47,48. Acts 4:2,24—27. 5:24—28. 16:20,21. 17:6,7. i 21:15,23. 26:3,47. 27:1. 1 Chr. 24:4, &c. 2 Chr. 36:14. Ezra 10:5. Neh. 12:7. John 7:32. 18:3. k 7:29. 13:52. 2 Chr. 34:15. Ezra 7:6,11,12. Jer. 8:8. Mark 8:31. Luke 20:19. 23:10. John 8:3. Acts 4:5. 6:12. 23:9. 1 Mal. 2:7. John 3:10. m Gen. 35:19. Josh. 19:15. Ruth 1:1,19. 2:4. 4:11. 1 Sam. 16:1. n 1. Mic. 5:2. John 7:42. o 28:18. Gen. 49:10. Num. 24:19. 1 Chr. 5:2. Ps. 2:1—6. Is. 9:6,7. Eph. 1:22. Col. 1:18. Rev. 2:27. 11:15. p Or, *feed*. Ps. 78:71,72. Is. 40:11. Jer. 23:4—6. Ez. 34:23—25. 37:24—26. p 26:3—5. Ex. 1:10. 1 Sam. 18:21. Ps. 10:9,10. 55:21. 64:4—6. 83:3,4. Is. 7:5—7. Ez. 38:10,11. Rev. 12:1—5,15. q 1 Sam. 23:22,23. 2 Sam. 17:14. 1 Kings 19:2. Job 5:12,13. Ps. 33:10,11. Prov. 21:30. Lam. 3:37. 1 Cor. 3:19,20. r 26:43,49. 2 Sam. 15:7—12. 2 Kings 10:18,19. Ezra 4:1,2. Ps. 12:2,3. 55:11—15. Prov. 26:24,25. Jer. 41:5—7. Luke 20:20,21. s 2. Ps. 25:12. Prov. 2:1—6. 8:17. 2 Pet. 1:19. t Deut. 32:43. Ps. 67:4. 105:3. Luke 2:10,11,20. Acts 13:46—48. Rom. 15:9—13. u Luke 2:16,26—32,38. x 2. 4:9, 10. 14:33. Ps. 2:12. 95:6. John 5:22,23. Acts 10:25,26. Rev. 19:10. 22:8—10. y Gen. 43:11. 1 Sam. 10:27. 1 Kings 10:2,10. Ps. 72:10,15. Is. 60:6. † Or, *offered*. z Ex. 30:23,34. Lev. 2:1,2. 6:15. Num. 7:14,86. Ps. 45:8. Mal. 1:11. Rev. 5:8. *marg.* a 22. 1:20. 27:19. Gen. 20:6,7. 31:24. Job 33:15—17. Dan. 2:19. b Ex. 1:17. Acts 4:19. 5:29. 1 Cor. 3:19.

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the Jews," who, as they understood, would in due time reign over the nations. Probably they supposed that the inhabitants of Jerusalem were well acquainted with the event, and therefore they directed their course thither, and openly made inquiry concerning him who was "born" to be "King of the Jews," (yet perhaps with some application to the chief priests and elders of the nation,) declaring both what they had seen, and for what purpose they were come.—This was an early intimation of the calling of the Gentiles into the church of Christ, even when the Jews would neglect him, and be rejected by him; and it was a call to the nation to consider Jesus as their long expected, promised Messiah.—'Christ, a poor child laid in a crib, and nothing set by of his own people, receiveth notwithstanding a noble witness of his divinity from heaven, and of his kingly estate from strangers.' *Beza.*—It is plain that these wise men did not arrive at Bethlehem till after the presentation of Christ at the temple; (*Notes*, 9—12. *Luke* 2:36—39.)—It is likely that Joseph and Mary purposed settling at Bethlehem, and had procured some house or lodging there in which they at this time resided.

V. 3—6. Though Herod was very old, and had never shown much affection for his family, yet, being a suspicious tyrant, he no sooner heard of "the King of the Jews," than he began to be haunted with the dread of a rival. He neither understood the spiritual nature of the Messiah's kingdom, nor yet considered that a new-born infant was not likely to give *him* any disquietude: so that he was greatly troubled at the tidings. The citizens of Jerusalem, also, not having formed any proper judgment of the blessings to be expected from the Messiah, were put into general consternation: they had witnessed so many of Herod's cruelties whenever a competitor was suspected, that they seemed to have dreaded new scenes of confusion and bloodshed, and thus were troubled at that event which should have given them the highest satisfaction. Herod, however, by a strange mixture of *regard* to the word of God, and *contempt* of it, supposing that the ancient prophecies were about to be fulfilled, and yet hoping to defeat them, framed a plan for that purpose! And first he convened "the priests and scribes," or the heads of the twenty-four courses, with the high-priest as their stated superior, and the professed interpreters of the law, that he might know assuredly from them, at what place the promised Messiah was to be born; intending to use this information to direct the wise men where to find him, and then by their means devising to discover and cut him off: and thus, by one blow, to render abortive all the purposes and prophecies of God from the beginning! To this question they returned a very proper answer, referring in confirmation of it to a prophecy which has been already considered. (*Note*, *Micah* 5:2.) The text is here quoted something differently than it stands in our version of that prophet, especially it is here said "Thou art *not* the least, &c." Some propose reading the clause in Micah interrogatively, "Art thou little among the thousands of Judah?" It is, however, plain that the sense, rather than the exact words of the Old Testament prophecies, is quoted in many places of the New Testament; and that though these quotations are often taken from the Septuagint, yet that is not uniformly nor exactly adhered to.—'And thou, Bethlehem, the house of Ephratha, art one of the least to be among the thousands of Judah: out of thee shall one come forth to me, to be for a ruler of Israel.' *Sept.* 'Though thou be a small town, yet thou shalt be famous and noble through the birth of the Messiah, who shall be born in thee.'

"Bethlehem in the land of Judah," (6) as distinguished from another Bethlehem. (*Josh.* 19:15.)—The word *princes* is here substituted for *thousands*. 'The people was distributed by thousands, so many in a town or city; not that the number was so to continue, but (as . . . in our *hundreds*, which were at first an hundred families precisely,) only in relation to the first distribution.' *Hammond.*

Rule. (6) Ποιμανεῖ, *feed.* (*Marg.*) *Rev.* 19:15. Gr.—He shall *rule*, as a shepherd does his flock; who in *feeding*, *rules*, and in *ruling*, *feeds*. Sometimes, however, the word is used where either *ruling* or *feeding* is exclusively meant. It frequently occurs in the *Sept.*—'Kings are fitly called feeders and shepherds of the people.' *Beza.*

V. 7, 8. Herod, having learned the place of Christ's birth, next conferred with the wise men, that he might exactly discover from them the time when the star first appeared, from which he meant to compute or conjecture the age of his infant Rival. Having learned this, he dismissed them with directions to go to Bethlehem, exhorting them diligently to search for the young Child in that city; assured that under the divine direction they would certainly find him: and then requiring them to bring information of it, that he might render him the same honours which they intended. Thus far he employed some degree of absurd policy; but surely it was attended with a judicial infatuation; for otherwise he would either have sent messengers along with the wise men, to conduct them and show them respect; or he would have ordered spies to follow them, who, when they had found the Child, might suddenly have surprised and slain him. But to leave the whole success of his design to these strangers, so that it must miscarry, if they suspected his sincerity, or did not choose to give him information, was a very feeble measure for so experienced a politician, who was not used to do works of impiety or cruelty by halves. Nor was it less wonderful, that neither piety, nor curiosity, nor other motives of any kind, induced a single Jew to accompany the wise men on this pious research, when Bethlehem was not more than seven or eight miles from Jerusalem! But the dread of Herod's cruel indignation, as well as disregard to all spiritual concerns, seems to have thrown them all into a kind of stupor on the occasion.

Inquired . . . diligently. (7) Ηκριβωσε. 16.—Ακριβῶς (from the same root,) is rendered *diligently*; 8. *Acts* 18:25; *circumspectly*; *Eph.* 5:15; *perfectly*; 1 *Thes.* 5:2.—It means also *exactly*, *accurately*. See *Acts* 18:26. 22:3. 23:15,20. 24:22. 26:5. Gr. ('Quidam deducunt παρα το εις ακρον βαινειν, quod ab imo ad supremum ascendatur: quod est exquisitæ perfectæque diligentiæ.' *Scapula.*)

V. 9—12. Notwithstanding the ignorance and inattention of the Jews, the eastern sages prosecuted the design of their journey, by setting out for Bethlehem; and to recompense their pious and believing constancy, the star, which they had seen in their own country, again appeared to them: and, going before them, became stationary just above the house where Jesus was. Hence it appears that it was no star, (properly so called,) or planet, or comet; but a luminous meteor in our atmosphere, which at a distance looked like a star, and which was formed by God for that purpose, and could descend so low, as to mark out a single house in the midst of the city as the cloudy pillar pointed out the spot, where Israel was to encamp in the wilderness.—It is evident, that Joseph and Mary resided at this time in Bethlehem; and that from thence they fled into Egypt.—When the wise men saw the star, they were assured of success in their undertaking: and therefore they rejoiced exceedingly, (the original is peculiarly emphatical,) and entered the house, which doubtless was a very different abode from what they had expected for "the King of the Jews;" and having seen the infant Jesus with his mother,

13 ¶ And when they were departed, behold, [c]the angel of the LORD appeareth to Joseph in a dream, saying, [d]Arise, and take the young child and his mother, and flee into Egypt, and be thou there, [e]until I bring thee word: [f]for Herod will [g]seek the young child to destroy him.

14 When he arose, [g]he took the young child and his mother by night, and departed into Egypt;

15 And was there [h]until the death of Herod: [i]that it might be fulfilled which was spoken of the LORD by the prophet, saying, [k]Out of Egypt have I called my son. [*Practical Observations.*]

16 ¶ Then Herod, [l]when he saw that he was mocked of the wise men, [m]was exceeding wroth, and sent forth, [n]and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, [o]according to the time which he had diligently inquired of the wise men.

17 Then was [p]fulfilled that which was spoken by Jeremy the prophet, saying,

18 In [q]Rama was there a voice heard, [r]lamentation, and weeping, and great mourning, [s]Rachel weeping *for* her children, and [t]would not be comforted because they are not.

19 ¶ But when [u]Herod was dead, behold, [x]an angel of the LORD appeareth in a dream to Joseph in Egypt,

20 Saying, [y]Arise, and take the young child and

c 19. 1:20. Acts 5:19. 10:7,22. 12:11. Heb. 1:13,14. d 10:23. Rev. 12:6,14. e 19, 20. Josh. 3:13,17. 4:10,18. Dan. 3:25,26. Acts 16:36. f 16. Ex. 1:22. 2:2,3. Acts 7:19. Rev. 12:4. g 20,21. 1:24. Acts 26:19. h 19. Acts 12:1—4,23 24. i 17, 23. 1:22. 4:14,15. 8:17. 12:16—18. 21:4. 26:54,56. 27:35. Luke 24:44. John 19:28,38. Acts 1:16. k Ex. 4:22. Num. 24:8. Hos. 11:1. l Gen. 39:14,17. Num. 22:29. 24:10. Judg. 16:10. Job 12:4. m Prov. 27:3,4. Dan. 3:13,19,20. n Gen. 49:7. 2 Kings 8:12. Prov. 28:15,17. Is. 26:21. 59:7. Hos. 10:14. Rev. 17:6. o 7. p 15. q Jer. 31:15. *Ramah.* r Jer. 4:31. 9:17—21. Ez. 2:10. Rev. 8:13. s Gen. 35:16—20. t Gen. 37:30,33—35. 42:36. Job 14:10. u Ps. 76:10. Is. 51:12. Dan. 8:25. 11:45. x 13. 1:20. Ps. 139:7. Jer. 39:10. Ez. 11:16. y 13. Prov. 3:5,6.

they were not offended by his mean circumstances, but acknowledged him as their Lord and King, prostrating themselves before him and worshipping him: and, opening the treasures which they had brought with them for that purpose, they presented him with the choicest productions of their country, even "gold, and frankincense, and myrrh." Some have supposed, that the frankincense and myrrh were intended as an acknowledgment of his deity, as the gold was of his royalty: and this was the opinion of the fathers in general. We may, however, conclude, that the Lord, who directed and prospered their journey, gave them also some measure of knowledge concerning those things which related to the person and offices of this new-born King; that their worship was of the same nature with that of other believers in every age; and that their abundant joy arose from a persuasion, that they had found the salvation of God for their souls, as well as "the King of the Jews."—Having obtained the purpose of their journey, they meant to report their success at Jerusalem, before they went home: but the Lord warned them, in a dream, not to return to Herod; and so they took a more direct way, and defeated his impious project. Probably, when they arrived in their own country, they spread the report of what they had seen, heard, and learned; and this would be a preparation for the future preaching of the gospel in those regions. 'Notwithstanding the homeliness of the place, and the mean appearance of the parents,... they, acknowledging some more than human majesty in that child, fell down and worshipped him, and presented unto him the most precious gifts which their country yielded.' *Bp. Hall.*—'The very valuable presents which the Magi offered, notwithstanding they found the child in so mean a condition, showed the strong ideas with which they were impressed of his dignity.' *Gilpin.*

Warned of God. (12) Χρηματισθεντες. See on *Acts* 11:26.

V. 13—15. The Lord easily defeated the subtle malice of Herod, who was determined if possible to destroy his supposed Rival; and an angel in a dream directed Joseph without delay to flee into Egypt, with the young Child and his mother, and there to wait till he had orders to return. Accordingly he was "obedient to the heavenly vision," and arose immediately, and that very night set out on his journey. Thus "the King of the Jews" was driven as an exile out of the land: "he came to his own, and his own received him not;" but he was driven to seek shelter in a country, which had ever been most hostile to the people of God. It now appeared, how wisely the Lord had ordered it, in engaging so prudent and pious a person as Joseph, by his espousals to Mary, to afford her his assistance in these difficult circumstances. And the oblations of the eastern sages would prove a very seasonable supply, to enable the holy family to bear the expenses of so long a journey, and of their maintenance in a foreign country. In this exiled state they remained till the death of Herod, which seems to have taken place a few months after.—The Evangelist adds, "That it might be fulfilled, which was spoken by the prophet, saying, Out of Egypt have I called my Son." (*Note, Hos.* 11:1.) Many prophecies seem to have had a double meaning, both respecting the church, and Christ the Head of the church. And there appears to have been a particular intention of Providence in Christ's going into Egypt, that he might come up at the divine call from the same place, whence the nation of Israel had been brought.—Every circumstance favours the conclusion, that Joseph was warned to flee into Egypt, immediately after the departure of the wise men; and that he considered the case to be so urgent, as not to admit of the least delay. —Numbers of Jews were settled in Egypt, which would render his situation more comfortable, than it would otherwise have been.—'Herein was fulfilled,... in a higher degree, that which was spoken by Hosea.... That which he spake of the people of Israel, which were the sons of God by choice and adoption, was now fulfilled in him, who was the natural and eternal Son of the Father.' *Bp. Hall.*—'These words can import no less, than that the calling of Christ out of Egypt was by God intended as a completion of these words: and that till he was called thence, they had not their full and ultimate completion.' *Whitby*

Out of Egypt, &c. (15) This is rendered in the LXX. "Out of Egypt have I called his children:" but the Evangelist gives the sense of the Hebrew.

V. 16—18. Herod, after waiting for some time, found that the wise men did not return to him; and, supposing their conduct to arise from suspicion or contempt, he deemed himself greatly dishonoured by it. Thus his jealousy, disappointment, and indignation concurred in working him up to a degree of rage, which bordered on madness: and, determining to make sure, as he thought, of the destruction of his hated competitor, he sent forth, as it is probable, some of the soldiers that composed his guard, and slew all the male children, that were found in Bethlehem and the dependent villages, which were under two years of age; taking large measure enough, but having respect to the time, at which the wise men informed him they had first seen the star. Thus the date of Christ's birth was publicly marked; and the pretensions of all others to be the Messiah, as born at Bethlehem about the same time, were cut off. This event formed another accomplishment of the prophecy of Jeremiah, which we have already considered. (*Note, Jer.* 31:15—17.)—Rachel, who lay buried betwixt Rama and Bethlehem, (*Gen.* 35:16—20.) might be poetically represented on this occasion to weep inconsolably for the slaughter of her children. Doubtless many of the descendants of Joseph and Benjamin were murdered, as well as those of Judah, in this massacre. It may be observed, that the Evangelist does not say "That it might be fulfilled;" but "Then was fulfilled." It was a fulfilment of the words, though not the event immediately predicted.—Imagination can better conceive, than the pen can describe, the horrors of so brutal a scene, and the anguish of the tender mothers over their infant offspring, torn from their arms, and butchered before their eyes; it is doubtless almost impossible to form an idea of any wickedness more completely diabolical. Indeed some have objected to the authenticity of the narrative on this ground; but the following account of Herod's last purpose and deed, will satisfy the reader that there was nothing too vile for that wretched man to perpetrate. 'Knowing the hatred the Jews had for him, he concluded aright, that there would be no lamentation at his death, but rather gladness and rejoicing all the country over. To prevent this he framed a project and resolution in his mind, which was one of the horridest, and most wicked, perchance, that ever entered into the heart of man. For, having issued out a summons to all the principal... Jews of his kingdom, commanding their appearance at Jericho, (where he then lay,) on pain of death, at a day appointed; on their arrival thither he shut them all up in the circus, and then sending for Salome his sister, and Alexas her husband, commanded them, that as soon as he was dead, they should send in the soldiers upon them, and put them all to the sword. For this, said he, will provide mourning for my funeral all over the land, and make the Jews in every family lament my death, whether they will or no: and when he had adjured them hereto, some hours after, he... died. But they, not being wicked enough to do what they had been made solemnly to promise, rather chose to break their obligation, than to make themselves the executioners of so bloody and horrid a design.' *Prideaux.*—Nor need it be wondered at that Josephus does not record the slaughter of the infants; for he evidently chose to make the best of Herod's bad character, though in many things he could not conceal its infamy; and he never without reluctance mentioned any circumstances, which led him to give his thoughts of Christianity. Yet he could not but know, that Matthew had recorded it as a known matter of fact; and, as he never contradicted or disputed it, he may be said to have tacitly allowed the truth of it. As, however, internal and external evidences sufficiently demonstrate the evangelist's divine inspiration, we need no corroborating testimony to confirm the fact.

In Rama, &c. (18) This quotation is not made from the LXX, but is an exact translation of the Hebrew.

V. 19—23. In a few months after Herod had perpetrated the massacre of the infants, he ended his life and cruelties together, in a manner almost too shocking to be related: he endured such excruciating, lingering, and loathsome diseases, as rendered him intolerable to himself and others also. Just be-

his mother, and go into the land of Israel: [z]for they are dead which sought the young child's life.

21 And [a]he arose, and took the young child and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reign in Judea, in the room of his father Herod, [b]he was afraid to go thither: notwithstanding, [c]being warned of God in a dream, he turned aside [d]into the parts of Galilee:

23 And he came and dwelt in a city called [e]Nazareth; that it might be fulfilled which was spoken by the prophets, [f]He shall be called a Nazarene.

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[z] Ex. 4:19. 1 Kings 11:21,40. 12:1—3. [a] Gen. 6:22. Heb. 11:8. [b] Gen. 19:17—21. 1 Sam. 16:2. Acts 9:13,14. [c] 12. 1:20. Ps. 48:14. 73:24. 107:6,7. 121:8. Is. 30:21. 48:17,18. [d] 3:13. John 7:41,42,52. [e] John 18:5,7. 19:19. Acts 2:22. [f] 26:71. Ps. 69:9,10. Is. 53:1,2. John 1:45,46. Acts 24:5.

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fore his death, he caused Antipater, his son and the heir apparent of his kingdom, to be executed on some groundless suspicion.—An angel was sent to Joseph to admonish him to go back with the young child and his mother into the land of Israel, as *they* were dead who had sought the young child's life. Perhaps Antipater had concurred with Herod in attempting to destroy Jesus. Joseph, however, immediately returned into the land of Judah: but finding that Archelaus, the son of Herod, had obtained from the Romans the government of that part of the country in which Bethlehem was situated, and perhaps learning that he was of a jealous, cruel disposition, he feared to settle there; but, being further admonished of God, he went into Galilee, in the northern part of the land, which was under the rule of Philip, who was of a more quiet temper, and fixed his residence at Nazareth, where we find from St. Luke that he had formerly dwelt. The sacred historian, on this occasion, adds, "That it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene."—He 'does not cite any particular prophet for these words, as he had done, (15,17. 1:22.)... but only what was spoken by the prophets in general;... he took not the words from the prophets, but the sense only.... Most of the prophets speak of Christ as of a person that was to be reputed vile and abject, despised and rejected of men.... (*Ps.* 69:9,10. *Is.* 53:3.) ... Now *the Nazarene* was a name of infamy put upon Christ and Christians, both by the unbelieving Jews and Gentiles.... This title... they always gave by way of contempt to our Jesus, because he was supposed to come out of this city: yea, his very going to dwell there was one occasion of his being... despised and rejected by the Jews. (*John* 1:46. 7:52.)...The angel sent him to this contemptible place, that he might thence have a name of infamy and contempt put upon him, according to the frequent intimations of the prophets.' *Whitby*.—Others consider the word *Nazarene* as of the same import with *Nazarite;* and as derived from נזר, to *separate*.—The same word is used of Joseph, who was *one separated from his brethren*. (*Gen.* 49:26. *Deut.* 33:16. Heb.)—'As Joseph was by his brethren sold into Egypt, so is Christ by the persecution of Herod driven thither: as Joseph was "separated from his brethren" and cast out from among them, so was Christ, for fear of Archelaus, separated from his own tribe of Judah, and constrained to dwell in Nazareth of Galilee, whose name may denote that flight or separation.' *Hammond*.—The Nazarites, or *separated ones*, were peculiarly consecrated to God: and, if we allow any thing typical in that remarkable appointment, we cannot but recollect that Jesus was "holy, harmless, undefiled and *separated* from sinners;" and that "for our sakes he sanctified himself," or consecrated himself to God to be our atoning Sacrifice.—Indeed he did not observe the law of the Nazarite, and on that account was not called a Nazarite: yet to mark him out, as the Antitype of this typical order, he dwelt at Nazareth during the greatest part of his life, and so was called "the Nazarene," which is a word of a similar meaning. Sampson was "called a Nazarite from the womb:" (*Judg.* 13:5.) and he was a remarkable type of Christ, both as delivering his people by his own strength, without their help, and as triumphing over his and their enemies even by his death. —Many, however, derive the word Nazareth from נצר, *a branch;* and suppose those prophecies to be referred to, in which Christ is promised under the title of THE BRANCH.—'The appellation which is given him of a Nazarene, however it be objected to him by way of reproach, is rather a notable proof of his answerableness to that prediction of the prophets; especially that of Isaiah, who, by "the root of Jesse" whence he should come, describes Bethlehem, the dwelling of Jesse, for the place of his birth; and by that *Netzar*, (or *Branch*,) which should arise from that root, meant to allude to the place of his abode and education.' *Bp. Hall*.—It should, however, be noted that the ץ in the word נצר, *a branch*, is perhaps never represented in Greek by any other letter than Σ.—The interpretation given by Dr. Whitby, is, to me at least, by far the most satisfactory.

PRACTICAL OBSERVATIONS.

V. 1—8. It is often found, that they who live at a distance from the means of grace, are led to use double diligence, and thus first get acquainted with Christ and his salvation.—But neither natural science, nor abstruse speculations, nor curious arts, can avail in this great concern. The sacred scripture must be searched with attentive diligence, obedient faith, and fervent prayer. This is "a light shining in a dark place:" and those who follow this sacred direction, will spare no labour or expense in inquiring after Jesus, our Prince and Saviour; they will desire to render him honour and submission; they will devote their talents to his service, and not be reluctant to avow their expectations from him and obligations to him. But, alas! should eastern sages, or strangers from distant nations, come to many of those cities where Christianity is now professed, purposely to inquire after Christ and his religion, how little satisfaction would they find from the rulers and teachers of the church! and how much would they be surprised at the ignorance and inattention of those who have the best opportunities of instruction, respecting the truths and duties of their holy profession! Such inquirers would not, indeed, excite much consternation or uneasiness, either to princes or people: but they would probably occasion great astonishment, and even incur the contempt and derision of those who never bestowed any pains in acquainting themselves with him whose disciples they profess to be. There are but few places where so much regard would be shown them, as that princes and teachers should assemble in order to consider and answer their inquiries: and even if this were done, it would perhaps be found rather to arise from profane policy, than from a cordial desire to promote the knowledge of Christ and his salvation!—The scripture must needs be fulfilled; and they who are acquainted with the Bible, and who believe that all things have been, are, and will be, according to the testimony of that blessed book, are likely to find the right way, and to point it out to others: and all who are related to Christ, and submit to him as the Governor and Shepherd of Israel, will be numbered with "the princes of his people," however little they may be in other respects.—But let us beware of a dead faith. It is plain from facts, that a man may have a prevailing persuasion of many truths, and yet hate them virulently, because they interfere with his ambition, interests, or sinful indulgence. Such a belief will give him uneasiness and strengthen his resolution of opposing the cause of God: and so great is the inconsistency of human nature, that a man may deliberately form projects to defeat those purposes which he cannot but perceive are from God; and may vainly hope for success in his impious and infatuated attempts! Indeed, this is the enmity, malignity, and misery of Satan from age to age. But "he who sitteth in heaven will laugh" at these puny enemies, yea, "the LORD will have them in derision: yet will he speak to them in his wrath, and vex them in his sore displeasure." He can easily infatuate or crush them when he sees good: yet they often for a time impose upon the unsuspecting simplicity of pious men, and by pretending to join them in honouring Christ, draw them in to forward their base designs.

V. 9—15. The Lord will guide with his counsel those who follow the teaching of his word, and wait on him for further light: he can help them even by means of ungodly men, who know more than they practise; and none shall ever seek his face in vain.—Every indication of obtaining an interest in Christ, will give a sincere and very great joy to the humble inquirer after him: he will not be stumbled at finding the Saviour or his disciples in obscure cottages, after having in vain sought them in palaces and populous cities; he will never fear honouring the Lord of glory too much, or being too entirely devoted to his service. Thus our Father, who knows what his children have need of, uses some as his stewards to supply the wants of others; and he will provide for them in every emergency, though the provision should come from the ends of the earth.—But let us remember, that this event was an indication that Jesus was "the Light of the Gentiles, as well as the glory of Israel:" and, whilst we are thankful for our mercies, let us recollect, that if we do not honour and worship him as our Lord and Saviour, who now reigns on his glorious throne, these eastern sages will rise up against *us* too in judgment: for they came from far to worship him as an infant in the arms of his mother.—But if we sincerely follow his guidance, he will by various interpositions direct our conduct; and he has unnumbered methods of defeating the most subtle and best concerted machinations of his enemies.

V. 16—23. It is impossible to assign any limits to the wickedness of the human heart, when furious passions and great authority combine; and when sinners are become callous by habit, and daring by impunity in atrocious crimes. The near approach of death, instead of weakening the ambition, malice, or cruelty of such men, seems to render them more in haste to seize the fleeting moment for perpetrating their enormities: as if they were afraid of not treasuring up wrath enough; or as if they would set death, and even God himself, at defiance! No wonder therefore that they are unmoved with compassion for bleeding infants and inconsolable parents, and that they seem to take delight in "lamentation, weeping, and great mourning," occasioned by their cruelties: yet are they more wretched by their own vile passions, than they can render others.—It is well for the world, that the triumphing of overgrown monsters in wickedness commonly proves short; and sometimes their miseries on this side the grave give a specimen of the dire effects of thus waging war, as it were, both against God and man. But, having observed

CHAPTER III.

John the Baptist's preaching and manner of life; and the prophecy fulfilled in him, 1—4. Multitudes resort to him, and are baptized, 5, 6. His bold and solemn address to the Pharisees and Sadducees, 7—10. His testimony concerning Christ, 11, 12. Jesus is baptized; the Holy Spirit descends on him; and the Father, by a voice from heaven, declares him to be his beloved Son, 13—17.

IN [a]those days came [b]John the Baptist, [c]preaching in [d] the wilderness of Judea,

2 And saying, [e]Repent ye; [f]for the kingdom of heaven is at hand.

3 For this is he that was spoken of [g]by the prophet Esaias, saying, The voice of one crying in the wilderness, [h]Prepare ye the way of the Lord, make his paths straight.

4 And the same John had [i]his raiment of

a Luke 3:1,2. b 11. 14:2, &c. 16:14. 17:12,13. 21:25—27,32. Mark 1:4. 6:16—29. Luke 1:13—17,76. 3:2—20. John 1:6—8,15—36. 3:27—36. Acts 1:22. 13:24,25. 19:3,4. c Is. 40:3—6. Mark 1:7. Luke 1:17. d 11:7. Josh. 15:61,62. Luke 7:24. e 4:17. 11:20. 12:41. 21:29—32. 1 Kings 8:47. Job 42:6. Ez. 18:30—32. 33:11. Mark 1:4,15. 6:12. Luke 13:3,5. 15:7,10. 16:30. 24:47. Acts 2:38. 3:19. 11:18. 17:30. 20:21. 26:20. 2 Cor. 7:10. 2 Tim. 2:25. Heb. 6:1. 2 Pet. 3:9. Rev. 2:5,

21. f 5:3,10,19,20. 6:10,33. 10:7. 11:11,12. 13:11,24,31,33,44,45,47,52. 18:1—4 23. 20:1. 22:2. 23:13. 25:1,14. Dan. 2:44. Luke 6:20. 9:2. 10:9—11. John 3:3—5. Col. 1:13. g Is. 40:3. Mark 1:3. Luke 3:3—6. John 1:23. h Is. 57:14,15 Mal. 3:1. Luke 1:17,76. i 11:8. 2 Kings 1:8. Zech. 13:4. Mal. 4:5. Mark 1:6 Luke 1:17. Rev. 11:3.

the necessity of avoiding the beginnings of iniquity and impiety, if we would be secured from these horrid extremes, let us avert our eyes from such scenes, to contemplate the reception which the Lord of glory met with, when he condescended to 'visit us in great humility;' and from these his early persecutions and sufferings, learn what usage we must expect, if we are the children of God, in this "world which lieth in wickedness;" and at what a price all our hopes and comforts were purchased for us by our Surety. As the early honours which he received proved the occasion of his perils and fatigues; so those who belong to him cannot reasonably expect to be honoured by God, without meeting with trouble and contempt from men. Let it suffice us to be as our Master, hoping to have the promises of Scripture fulfilled to us, as the prophecies were in him. But we must not expect much solid comfort even from near and dear relations; as our children are far more frequently the occasions of care and deep distress, than of abiding satisfaction; yet we should not "refuse to be comforted," when they are taken from us. For though they die, as sinners, according to the righteous sentence of God, and not in the peculiar circumstances of these infants, who may be considered as a kind of martyrs for Christ, yet we may confidently conclude, that when they cease to be with us on earth, they are only gone before us to heaven, through "the second Adam," the Lord of life and salvation.—Wherever Providence allots us the bounds of our habitation, we must expect to share the reproach of Christ, and to be branded with some opprobrium for his sake: yet, if this be because we are consecrated to God through him, and copy his example of truth and righteousness, we may glory in the distinction; assured that "as we suffer with him, we shall also be glorified together."

NOTES.—CHAP. III. V. 1. St. Matthew entirely passes over John's parentage and birth, and the remarkable circumstances which attended them. (*Notes*, *Luke* 1:) Indeed, we are scarcely informed of any thing relating to the childhood and youth, either of Christ or of his forerunner; though we might have expected to find many curious and interesting particulars concerning them: as the one was born wholly without sin, and the other "filled with the Holy Ghost from his mother's womb."—Some think that John entered on his public ministry about his thirtieth year; but others, who assign a longer time to his ministry before the baptism of Jesus, must conclude that he began to preach at an earlier age: as Jesus, who was only six months younger, was baptized when thirty years old.—John had spent his youth in retirement; and doubtless in contemplation and such devout exercises as were suited to prepare him for his extraordinary work: he had attained an uncommon degree of deadness to the world, of holy fortitude, zeal, humility, and devotedness to God, and of every grace and gift, which could qualify him for usefulness: and his mortified spirit and conduct were peculiarly suited to that severe ministry of the law, and that work of humiliation and reformation, by which he was to prepare the Jews for receiving their expected Messiah. But, as he was a priest, and the son of so distinguished a person as Zechariah; as his birth had been miraculous and greatly noticed, and he was himself so very excellent and remarkable a person; he could not be very obscure in his retirement. Probably, his reputation was considerable, before he entered on his public work, which might conduce to the exceeding popularity of his ministry. He was called the Baptist, or the *Baptizer*, because he admitted the Jews into the number of his disciples by the external right of baptism, as a sign or profession of repentance. He did not go up to Jerusalem, but opened his ministry in the wilderness, or the least populous part of the country. He came preaching, or as a herald proclaiming, the near approach of the Messiah, their expected King.—'By "those days" is meant, at that time when Jesus remained as yet an inhabitant of Nazareth.' *Beza.*

Preaching.] Κηρυσσων. (From κηρυξ, a herald. 1 *Tim.* 2:7. 2 *Tim.* 1:11. 2 *Pet.* 2:5. Gr.) 'Proclaiming a matter in an open place, in the hearing of a multitude, that many may take notice of it.' *Leigh.* See *Hos.* 5:8. *Joel* 1:14. *Sept.*

V. 2. The Jews thought that the blessings of the Messiah's kingdom belonged to them exclusively; and as they expected temporal deliverance from the Romans, with victory, prosperity, and pre-eminence, they were disposed to prepare for his coming, by levying armies and making insurrections. But the preaching of John was simply, "Repent ye, for the kingdom of heaven is at hand;" which doubtless he enlarged on, explained, and applied to his hearers. "The kingdom of heaven" signifies the gospel dispensation: which is so called, because "the God of heaven" then began to set up that kingdom, which will at length fill the earth. (*Marg. Ref.* f. *Notes*, *Dan.* 2:34,35,44,45. 7:9—14.) It is the kingdom of God and of heaven, set up among men, in opposition to the power of the devil, "the god" and "prince of this world;" and in the person of Christ, the Son of God, who "was manifested to destroy the works of the devil." Into this kingdom sinners enter by faith in Christ: then their rebellions are pardoned, they return to their allegiance, become willing subjects, and are admitted to enjoy all the immunities and privileges of the kingdom. These are all of a heavenly nature; they come from heaven, and prepare the soul for heaven, and at length issue in the felicity of heaven; which sometimes also is meant by "the kingdom of heaven." "The kingdom of heaven" 'signifies the gospel-dispensation, in which subjects were to be gathered to God by his Son, and a society formed, which was to subsist, first in more imperfect circumstances on earth, but afterwards was to appear complete in the world of glory. In some places, the phrase more particularly signifies... the state of it on earth;... and sometimes only the state of glory. ... It is plain, that the Jews understood it of a temporal monarchy, which God would erect; the seat of which, they supposed, would be Jerusalem, which would become, instead of Rome, the capital of the world. And the expected Sovereign of this kingdom, they learned from Daniel to call "the Son of Man."... Both John the Baptist, then, and Christ, took up this phrase,... and gradually taught the Jews to affix right ideas to it; though it was a lesson they were remarkably unwilling to learn. This very demand of repentance showed that it was a spiritual kingdom; and that no wicked man... could possibly be a genuine member of it.' *Doddridge.*—"The kingdom of heaven" is a term peculiar to St. Matthew's gospel; but "the kingdom of God" in the other parts of the New Testament seems perfectly synonymous.—This "kingdom of heaven" was at hand: the King was about to appear, to collect followers, to finish his work, to ascend his throne, to abrogate the legal dispensation, to terminate the national covenant of Israel, to admit the Gentiles into the church, and to introduce the Christian dispensation. If the Jews then meant to share the blessings of it, they must prepare for them by repentance: they must no longer trust in outward distinctions: but, comparing their tempers and conduct with the law of God, they must judge and condemn themselves, be sorry and humbled for their sins, and turn from them all, to the love and service of God.—The word rendered "repentance," implies a total revolution in the mind, a change in the judgment, dispositions, and affections, another and better bias to the soul.—Without this repentance the people could not understand the nature of the kingdom of heaven; nor could they welcome Christ, become his subjects, or desire his salvation. (*Marg. Ref.* e.)

Repent ye.] Μετανοειτε. *Post factum sapere;* quasi *resapere.* Beza. *Mutare mentem in melius.* 'After a thing has been done, to understand, and notice the error, and then at length to be wise.' 'To return to a sound mind.' (Ex μετα *post*, et νοεω *intelligo.*)

V. 3. The ministry of John fulfilled a prophecy that has been already considered. (*Note*, *Is.* 40:3—5.) John was "a voice," which conveys the mind of the speaker, and then vanishes: he declared the mind of God concerning his Son, and then was seen no more; for his ministry was of short continuance. He proclaimed Christ, as the Son of God, the King of Israel, and the Saviour of the world; (*Notes*, *John* 1:29—34. 3:27—36.) and thus "he prepared the way of the LORD," of JEHOVAH, for so the word is in Isaiah; and he made his paths straight. As pioneers level the road for a monarch, who is about to march his army through deserts, mountains, or morasses; so John's preaching, by humbling the proud, detecting the hypocrites, counteracting the prejudices of the people, rectifying their judgment, and raising their minds from low and grovelling pursuits, to aspire after things truly great and excellent, prepared the Jews for the reception of Christ.—"Make straight the paths of our God." *Sept.*

V. 4. (*Note.* 2 *Kings* 1:8.) We need not be very accurate in determining what John's food and raiment were. It is probable, that his outward garment was made of camel's hair, woven into coarse rough cloth; and that this was girded about him with a piece of undressed leather. His food (that is, frequently, as it may be supposed) consisted of locusts: these were allowed as clean by the law and they are often eaten in the eastern regions at this day. To this was added the honey, which the bees made in the uncultivated parts of the lands, and which was found in great plenty.—The finer parts

camel's hair, and a leathern girdle about his loins; [k] and his meat was locusts and [l] wild honey.

5 Then [m] went out to him Jerusalem, and all Judea, and all the region round about Jordan,

6 And [n] were baptized of him in Jordan, [o] confessing their sins. [*Practical Observations.*]

7 ¶ But when he saw many of [p] the Pharisees and Sadducees come to his baptism, he said unto them, [q] O generation of vipers, [r] who hath warned you to [s] flee from the wrath to come?

8 Bring [t] forth therefore [u] fruits [v] meet for repentance.

9 And [x] think not to say within yourselves, [y] We have Abraham to *our* father: for I say unto you, that [z] God is able of these stones to raise up children unto Abraham.

10 And [a] now also [b] the axe is laid unto the root of the trees: [c] therefore every tree which bringeth not forth good fruit [d] is hewn down, and cast into the fire.

k 11:18. Lev. 11:22. l Deut. 32:13. 1 Sam. 14:25—27. m 4:25. 11:7—12. Mark 1:5. Luke 16:16. John 3:23. 5:35. n 11,13—16. Ez. 36:25. Mark 1:8,9. Luke 3:16. John 1:25—28,31—33. 3:23—25. Acts 1:5. 2:38—41. 10:36—38. 11:16. 19:4,5. 1 Cor. 10:2. Col. 2:12. Tit. 3:5,6. Heb. 6:2. 9:10. *Greek.* 1 Pet. 3:21. o Lev. 16:21. 25:40. Num. 5:7. Josh. 7:19. Job 33:27,28. Ps. 32:5. Prov. 28:13. Dan. 9:4. Mark 1:5. Luke 15:18—21. Acts 19:18. 22:16. Jam. 5:16. 1 John 1:9. p 5:20. 12:24. 15:12. 16:6,11,12. 22:15,23,34. 23:13, &c. Mark 7:3—5. 8:15. 12:13,18. Luke 7:30. 11:39—44. 16:14. 18:11. John 1:24. 7:45—49. 9:40. Acts 4:1,2. 5:17. 15:5. 23:6—9. 28:5. q 12:34. 23:33. Gen. 3:15. Ps. 58:3—6. Is. 57:3,4. Luke 3:7. John 8:44. 1 John 3:10. Rev. 12:9,10. r Jer. 6:10. Ez. 3:18—21. 33:3—7. Acts 20:31. Heb. 11:7. s Rom. 5:9. 1 Thes. 1:10. 2 Thes. 1:9. Heb. 6:18. Rev. 6:16,17. t 21:28—30,32. Is. 1:16,17. Luke 3:8,10—14. c 26:20. Rom. 2:4—7. 2 Cor. 7:10,11. 2 Pet. 1:4—8. u Gal. 5:22,23. Eph. 5:9. Phil. 1:11. * Or, *answerable to amendment of life.* Jer. 7:3—7. 26:13. 36:3 x Mark 7:21. Luke 3:8. 5:22. 7:39. 12:17. y Ez. 33:24. Luke 16:24. John 8:33 39,40,53. Rom. 4:1,11—16. 9:7,8. Gal. 4:22—31. z 8:11,12. Luke 19:40. Acts 15:14. Rom. 4:17. 1 Cor. 1:27,28. Gal. 3:27—29. Eph. 2:12,13. a Mat. 3:1—3 4:1. Heb. 3:1—3. 10:28—31. 12:25. b Luke 3:9. 23:31. c Ps. 1:3. 92:13,14. Is. 61:3. Jer. 17:8. John 15:2. d 7:19. 21:19. Ps. 80.15,16. Is. 5.2—7. 27:11. Ez. 15:2—7. Luke 13:6—9. John 15:6. Heb. 6:8. 1 Pet. 4:17,18.

of camels' hair is indeed formed into a soft and delicate stuff; but it is manifest, that a coarse and rough garment, made of the long hair of the camel, and wrought in a rude manner, is intended. And the critical pains of learned men, to prove that a plant or pulse was meant, by the word translated "locusts," seem to have been labour in vain. (*Marg. Ref.*)—It is more to the purpose to observe that this extraordinary man, who was "great in the sight of the Lord," was very homely in his attire, and frugal in his diet; faring as a poor person, desiring neither abundance nor delicacies, but taking any thing which came to hand in his retirement, to satisfy his wants; being wholly intent on matters of a more important and spiritual nature. As he could live on little, and was inured to hardship, he was independent of the rich and great, and might be the more direct and plain in his reproofs of them: so that this circumstance seems to have had a considerable effect in forming the other parts of his character.

V. 5, 6. Through a divine influence on the minds of men, vast numbers were induced to resort to John in the wilderness, from all parts of Judea, and from Jerusalem; so that the whole city and country, as it were, went out to him; and he was especially attended by the inhabitants of those regions, which lay on each side the river Jordan; where, after a time, he commonly exercised his ministry. He became at length so celebrated, that the Jews of all ranks and parties flocked to him: and when they were brought to confess their sins, and to profess repentance, and a purpose of submitting to the Messiah who was at hand, and leading a new life, they were baptized by John, *in*, or *at*, the river Jordan. The law of Moses prescribed "divers washings" or baptisms, in which water was used in different ways, as an emblem of the purging of the soul from the pollution of sin, in order that the priests or people might attend on the service of God with acceptance. (*Note, Heb.* 9:8—10.) By degrees it became customary in the Jewish church to baptize those who were proselyted to their religion from the Gentiles, both male and female, as well as to circumcise the males: this denoted, that they deemed them unclean in themselves, and not meet to join the congregation of the Lord, till they were washed from the filthiness of their gentile state. The prophets also often alluded to this emblem of the soul's being cleansed from sin; and some passages of the New Testament intimate, that both the cleansing from guilt by the blood of Christ, and from pollution by the Spirit of Christ, were comprised under this outward sign; yet the latter is more generally intended. (*Marg. Ref.* n, o.) But, though baptism had been before in use, John was singular in baptizing all his disciples, notwithstanding they had before been Jews, and without distinction of previous character; thus intimating, that by nature and practice they were all polluted, and could not be admitted among the true people of God, except washed from their sins, in the fountain which the Messiah was about to open. This was done by express divine direction: (*John* 1:33.) but, though his use of baptism was introductory to the appointment of that ordinance, to be the initiatory sacrament and seal of the new dispensation, as circumcision had been of the old; yet we should not consider it as the same with Christian baptism: but rather as an institution *for the time being*, and an introduction to the change which was gradually to take place, when the old dispensation should be abrogated, and the new one substituted and openly established. Baptism, as used by John, was not intended to supersede circumcision; for it does not appear, that he baptized any but circumcised persons: except as he baptized the women among the Jews, which is no where mentioned, though it is highly probable. We cannot suppose, that he "baptized in the name of the Father, and of the Son, and of the Holy Ghost," or that Jesus was thus baptized; nay, the contrary is manifest: (*Notes, Acts* 19:1—6.) and probably Christ's disciples did not use that peculiar form of Christian baptism, till after the ascension of their Lord.—It is also evident, that some, *at least*, who had received John's baptism, received Christian baptism also when admitted into the Church of Christ: for it cannot be supposed but that several of the multitude, who heard Peter on the day of Pentecost, had been John's disciples: yet he exhorted them all to be baptized in the name of Jesus, and the three thousand who gladly received the word were thus baptized. (*Acts* 2:38—41.)

John's baptism and Christian baptism, therefore, were not exactly the same; and inferences from the one respecting the other are inconclusive. It does not appear, that any but adults were baptized by John; for circumcision still continued in force, as the initiatory ordinance and seal of the covenant; and therefore we never read that he baptized households, as the apostles did. Adult Jews, professing repentance and a disposition to become the Messiah's subjects, were the only persons whom John admitted to baptism.—Water was the outward sign; but whether the rite was administered by immersion, or not, is incapable of decisive proof. The use of water is essential, because that is the universal purifier: the quantity and mode of application seem to be merely circumstances, varying as occasion may require. The inward and spiritual signification is exactly the same as that of circumcision, which is spoken of as the "circumcision of the heart;" that is, *regeneration* and *sanctification* by the cleansing power of the Holy Spirit: and the Jews were taught, by John's use of baptism, that their outward advantages would never qualify them to enjoy the blessings of the Messiah's kingdom, except their hearts were washed from the love and pollution of sin, since they were by nature polluted, born in sin; and "the children of wrath," even as the Gentiles were.

Were baptized. (6) Ἐβαπτίζοντο.—Βαπτιζω is derived from *βαπτω, to dip* or *immerse;* (*Luke* 16:24. *John* 13:26. *Rev.* 19:13.) but is not synonymous with it; as the use of the word and its derivatives clearly shows. (20:22,23. *Mark* 7:4. 10:38, 39. *Luke* 3:16. 11:38. 12:50. *Acts* 1:5. *Heb.* 9:10.) 'It is taken more largely for any kind of washing, rinsing, or cleansing, even where there is no dipping at all.' *Leigh.* The word was adopted from the Greek authors, and a sense put upon it by the inspired writers, according to the style of scripture, to signify the use of water in the sacrament of baptism, and in many things of a spiritual nature, which stood related to it. Some indeed contend zealously, that *baptism* always signifies *immersion;* but the use of the words *baptize*, and *baptism*, in the New Testament, cannot accord with this exclusive interpretation. On the other hand, some, arguing perhaps too much from modern habits, have been sufficiently decided for the opposite interpretation. But the writer, after many years' consideration and study, has above given the outline of his own conclusions: and would only add, that vastly too much eagerness and acrimony have been employed in disputes on the subject; and far too little attention to the instruction suggested by this ordinance, and to the practical improvement which might be made of the administration of it, for the benefit of all concerned, both at the time and afterwards.—*In Jordan.*] Ἐν Ἰορδάνῃ.—The various ways in which the prepositions ἐν and εἰς, which are employed on this subject, are rendered in English in our authorized version on other subjects, must convince every one who examines it, that no weight can be laid upon them in controversial discussions; though the sound of the words may influence a mere English reader.

V. 7—10. The Pharisees were the strictest sect of the Jews, and made the greatest profession of religion: and the most reputable of their scribes and elders belonged to it. Some of them seem to have been decent formalists of moral character, but inflated with spiritual pride, and full of contempt of others. They laid the chief stress on external observances, often in minute matters, and according to their own traditions and inventions; so that, neglecting the weightier matters of the moral law, and the spiritual meaning of the legal ceremonies, they dealt largely in ostentatious austerities and mortifications. But others of them were the most detestable hypocrites imaginable, who made their reputation for extraordinary sanctity the cloak of exorbitant avarice, and the occasion for enormous oppression and iniquity.—The Sadducees were the scorning infidels of the time: they professed to receive some parts of the sacred writings, and to reject others; but they paid no proper regard to any of them. They did not believe the resurrection of the dead: and, as they did not allow the existence of angels, or spirits, they could not hold the immortality of the soul, or the future state of retribution; nay, it is hard to conceive, how they could believe the being of a God. Some of them, at least, seem to have been mere philosophizing atheists; and the rest down-

11 I indeed [c]baptize you with water unto repentance; [f]but he that cometh after me is mightier than I, [g]whose shoes I am not worthy to bear: [h]he shall baptize you with the Holy Ghost, and *with* fire:

12 Whose [i]fan *is* in his hand, and [k]he will throughly purge his floor, [l]and gather his wheat into the garner; [m]but he will burn up the chaff [n]with unquenchable fire.

13 ¶ Then cometh Jesus [o]from Galilee to Jordan unto John, to be baptized of him.

14 But [p]John forbade him, saying, [q]I have need to be baptized of thee, and comest thou to me?

15 And Jesus answering said unto him, [r]Suffer *it to be so* now: [s]for thus it becometh us to fulfil all righteousness. Then he suffered him.

16 And [t]Jesus, when he was baptized, went up straightway out of the water: [u]and, lo, the heavens

c 6. Mark 1:4,8. Luke 3:3. John 1:26. Acts 13:24. 19:4. f Luke 1:17. John 1:15,26,27,30,34. 3:23—36. g Mark 1:7. Luke 7:6,7. Acts 13:25. Eph. 3:8. 1 Pet. 5:5. h Is. 4:4. 44:3. 59:20,21. Zech. 13:9. Mal. 3:2—4. Mark 1:8. Luke 3:16. John 1:33. Acts 1 5. 2:2—4. 11:15,16. 1 Cor. 12:13. Gal. 3:27,28. 1 Is. 30:24. 41:16. Jer. 4 11. 15 7. 51 2. Luke 3 17. k 13:41,49,50. Mal. 3:3. 4:1. John 15:2. 1 13:30,43. Am. 9:9. m Job 21:18. Ps. 1:4. 35:5. Is. 5:24. 17:13. Hos. 13:3.

Luke 3:17. n Is. 1:31. 66:24. Jer. 7:20. 17:27. Ez. 20:47,48. Mark 9:43—48. o 2:22. Mark 1:9. Luke 3:21. p Luke 1:43. John 13:6—8. q John 1:16. 3:3—7. Acts 1:5—8. Rom. 3:23,25. Gal. 3:22,27—29. 4:6. Eph. 2:3—5. Rev. 7:9—17. r John 13:7—9. s Ps. 40:7,8. Is. 42:21. Luke 1:6. John 4:34. 8:29. 13:15. 15:10. Phil. 2:7,8. Heb. 7:26. 1 Pet. 2:21—24. 1 John 2:6. t Mark 1:10. u Ez. 1:1. Luke 3:21. Acts 7:56.

right skeptics, who treated every thing relating to God and eternity, as doubtful and disputable, and consequently with a contemptuous indifference.—Considering all the rewards promised in the law as referring to this world, they counted prosperity a proof of the divine favour, and poverty or distress an evidence of a man's being accursed of God; and thus they pretended, that to relieve the indigent and miserable was an attempt to counteract God's purposes, and therefore sinful. A very convenient opinion for a hard and selfish heart!—It is not clear, whether transient convictions, or a regard to reputation, brought these Pharisees and Sadducees to desire John's baptism; but they evidently came with wrong views, and an improper disposition. The Sadducees were as proud of their superior discernment, as the Pharisees of their superior sanctity; and with as little reason: but neither of them were prepared, by repentance and humiliation before God, to welcome the mercy and spiritual blessings of the Messiah. Instead, therefore, of sanctioning their characters, or courting their favour, John plainly, and even roughly, addressed them as a "generation of vipers," a race of subtle, designing men, of poisonous principles and practice, dangerous to all around them, the genuine children of the old serpent, the most hopeless part of the nation. (*Marg. Ref.* q.) He inquired of them with astonishment, "Who hath warned *you* to flee from the wrath to come?" No doubt they deserved the wrath of God, which was about to come on the nation in this world, and on all unbelievers in the future and eternal state: but it could hardly be expected that such hypocrites and infidels would think of fleeing from it, without some extraordinary warning. Was this warning therefore from God? Or was it only from man? If, however, they truly repented, they might be admitted to his baptism: but then they must "bring forth fruits meet for repentance," in humility, meekness, patience, faith, love, equity, truth, mercy, and every good work; in newness of life proceeding from newness of heart; else the outward sign would be of no advantage to them. (*Notes, Luke* 3:7—14.) And they must not take encouragement, or any longer glory, because they were the descendants of faithful Abraham: for though the promises were made to him and to his Seed, yet God could raise up children to Abraham from the very stones before their eyes, or from the poor Gentiles, whom they equally disregarded; seeing all believers would be acknowledged as the spiritual seed of Abraham, and made heirs according to the promise. Instead, therefore, of expecting to appropriate the blessings of the Messiah's reign, because of their descent from Abraham, they must observe, that all these distinctions were about to be abolished; God was about to come into his vineyard, and to lay the axe to the root of every tree; and all, without exception, which did not bring forth the good fruits of a sober, righteous, and godly life, the "fruits meet for repentance," would be cut down, and cast into the fire, without regard to external privileges, except as these tended to aggravate their guilt and condemnation.—'Nothing stoppeth up the way of mercy and salvation against us, so much as the opinion of our own righteousness.' *Beza.* And next to this, perhaps, the opinion, that the gospel is a mild dispensation, making allowance for sin in those who profess it, and not requiring that strict holiness which was before demanded, is the most fatal. 'Abraham sits next the gates of hell, and doth not permit any wicked Israelite to go down into it.' *Talmud.* Do not many Christians seem to countenance a similar opinion, concerning those who are of their sect, or zealously contend for their sentiments? And is not this the case among Protestants, as well as among Papists?

Meet for, &c. (8) Ἄξιους, rendered *worthy*; *Luke* 3:8. and in many other places. Those things which become repentance, are consistent with it, expressive of it, and so evince that it is genuine, are manifestly intended; and not what is *deserving*, in any sense of the word.—*Repentance.*] Μετανοιας. 11. (*Α μετανοεω.* See on verse 2.)

V. 11, 12. John baptized the people with water, calling them to repentance, and making baptism their outward profession of it, and the avowed beginning of a new life. But Jesus, who came after John in order of time, but was immensely superior to him in dignity, authority and excellency, insomuch that John was not worthy to loose, or carry, his sandals, or to perform the lowest menial service for him, would baptize them "with the Holy Ghost and with fire." The descent of the Holy Spirit on the day of Pentecost in the form of fiery tongues lighting on the apostles, with the effects produced on their minds and by their ministry, was a remarkable fulfilment of this prediction: yet *this* baptism "by the Holy Spirit and by fire," was vouchsafed comparatively to few of those who believed in Christ; but the language of John evidently denotes a general benefit. (*Marg. Ref.* e—h. *Note, Acts* 1:4—8.) —The Saviour, whose forerunner John was, would communicate to his disciples the divine Sanctifier, as purifying water, to wash away their *internal* pollutions: and as refining fire, to consume all their dross and the remains of their corrupt affections; to kindle in their hearts the holy flame of divine love and zeal; to illuminate their minds with heavenly wisdom, and to convert their whole souls into his own pure and holy nature. At the same time, to use another emblem, he would come to his visible church, which then consisted of a few believers mingled with many hypocrites and wicked persons, as the husbandman to his heap of threshed corn,—with his fan in his hand: and as the husbandman, easily and exactly, separates between the wheat and the worthless chaff, by winnowing the heap; so Christ, by his doctrine, his convincing Spirit, his omniscience, his providential dispensations, and at the last judgment, would exactly separate believers from unbelievers. And, as the husbandman gathers the wheat into his granary, and burns up the worthless chaff; so would Christ take care of believers, and execute vengeance on unbelievers. This immediately related to the reception of the pious Jews into the Christian church, and the terrible judgments about to be executed on the rejected Jewish nation; but it is equally applicable to the constant tendency of the gospel, and to the final condition of the righteous and the wicked. The expression "unquenchable fire" as fully proves that the wicked will never be released from the place of torment, as "*their* worm that never dieth" does that they will never be annihilated. (*Marg. Ref.* i—n. *Notes, Mark* 9:43—50.)

V. 13—15. After John had, during some time, exercised his ministry, Jesus came to be baptized by him. Being free from sin, he could not repent; and he needed no forgiveness, regeneration, or newness of life. He was not capable of those ends of baptism for which it was administered to others, but he would honour it as the ordinance of God; and he would use it as a solemn introduction to his most sacred work and offices, of which John's testimony, the descent of the Holy Spirit upon him, and the voice from heaven, were so many notifications. John, being aware of his divine dignity and excellence by immediate revelation, (*Note, John* 1:30—34.) hesitated to comply with this proposal; declaring that he needed to be baptized of Christ with the baptism of the Holy Spirit, and to be purged by him from his sins; and he could not but be surprised that Jesus should come for this purpose to him, who was his servant and a poor sinful man. But Jesus, allowing the truth of his words, intimated that it was proper that he should permit it to be so; "for," says he, "it becometh *us* to fulfil all righteousness." We never find that Jesus spake of himself in the plural number; and it must therefore be allowed that he meant John also, and all the servants of God in a subordinate sense. It became Christ, as our Surety and our example, perfectly "to fulfil all righteousness:" and it becomes us to walk in all the commandments and ordinances of God, without exception; and to attend on every divine institution, according to the meaning and intent of it, as long as it continues in force. Thus far Christ's example is obligatory: but as John's baptism, not being exactly the same as Christian baptism, is no longer in force, the example only proves that Christian baptism should be honoured and attended on. Controverted points, however, cannot thus be settled. Christ's example does not bind us to do exactly as he did: for he was circumcised, kept the Passover, and observed the seventh day Sabbath, according to the dispensation under which he lived: but we are not required to do these things.

It becometh. (15) Πρεπον εστιν. 1 *Cor.* 11:13.—Πρεπω. *Eph.* 5:3. 1 *Tim.* 2:10. *Tit.* 2:1. *Heb.* 2:10. 7:26.

V. 16, 17. All other persons whom John baptized "confessed their sins;" but Jesus "went up straightway from the water." And immediately while he was praying, (*Note, Luke* 3:21,22.) "the heavens were opened;" and the Holy Spirit "descended like a dove," the emblem of purity, gentleness, and love; and "lighted upon him," probably both in the form, and with the hovering motion, of a dove. This extraordinary appearance was seen by John, as well as by our Lord, but it is not said that any of the people were present. (*Note, John* 1:30—34.)—This visible descent of the Spirit upon Christ was a token of his being endued with his sacred influences without measure, to qualify him as man, for every part of his

were opened unto him, [x]and he saw the Spirit of God descending like a dove, and lighting upon him:

17 And, [y]lo, a voice from heaven, saying, [z]This is my beloved Son, in whom I am well pleased.

x Is. 11:2. 42:1. 59:21. 61:1. Luke 3:22. John 1:31—34. 3:34. Col. 1:18,19:
y John 5:37. 12:28—30. Rev. 14:2. z 12:18. 17:5. Ps. 2:7. Is. 42:1,21. Mark 1:11. 9:7. Luke 3:22. 9.35. Eph. 1:6. Col. 1.13. 2 Pet. 1:17.

mediatorial work, and to be communicated to his people from him as the head of the church. (*Marg. Ref.* x.)—At the same time a voice was heard from heaven, God the Father himself acknowledging Jesus as his beloved Son, in whose person, character, righteousness, and mediation he was well pleased, and fully satisfied. And thus it was intimated that those who would find acceptance with the Father, must hear, believe, and obey his beloved son, and ask all blessings in his name and for his sake.—At the baptism of our Lord, there was a manifestation of the three persons in the sacred Trinity, acting in their proper relations, according to the economy of our redemption. The Father appointing and sealing the Son to be the Mediator; the Son solemnly accepting the designation, and entering upon his work; and the Holy Spirit descending on him, as through his mediation communicated to his people, to apply his salvation to their souls. —'It is worthy of remark, what an assemblage of circumstances present themselves to our notice on opening the New Testament; all suited to fix our attention, and raise our expectations, respecting the extraordinary character to whom we are about to be introduced. Here, as in every part of the gospel, *facts* are simply related, without any studied remarks to awaken our attention: but what *facts* are they! In the small compass of the first three chapters, we have the genealogy of Jesus traced back to David and Abraham; the miraculous conception; the repeated interposition of angels; the wise men conducted to the scene of these transactions by an extraordinary star; the fulfilment of prophecies traced in each circumstance; a forerunner, (himself the subject of repeated prophecy,) coming to prepare the way of the Lord; and finally, the miraculous appearance, and the voice from heaven, at the baptism of Jesus, announcing him to be "the beloved Son of God." What impressions are these things suited to make! Yet they are introduced, apparently, without any design on the part of the writer to strike or to affect: they come in of course, as facts which the truth of history required to be related.'

PRACTICAL OBSERVATIONS.

V. 1—6. The most eminent and useful servants of God often grow up in retired situations, and exercise their ministry in places remote from the busy scenes of life: but wherever stationed, God will bring those to attend on them whom he purposes to save by their labours; and he can as easily convene large congregations in the desert, as in populous cities. —The world at large, with all its inhabitants, is "the kingdom of the wicked one;" except as some are translated by the grace of God, "from the power of darkness into the kingdom of his dear Son." And all these will soon be received into the realms of felicity, where their King now reigns in glory: but those who remain strangers or enemies to this deliverance, and consequently subjects of Satan, will have their portion with their prince in the region of darkness and despair. This kingdom of God and heaven is "come nigh to us;" but unless it be set up in our hearts, we shall not enjoy its blessings; nor can we understand the nature, excellency, and glory of it, except we be broken in spirit with godly sorrow, and humbled in true repentance; taught to hate sin and to long for deliverance both from its punishment and pollution. The preachers of salvation, therefore, must introduce their message of rich mercy and plenteous redemption, by "the ministration of condemnation," and by showing sinners the nature and necessity of "repentance, and of works meet for repentance." Thus prophets and apostles, as well as John the Baptist, "prepared the ways of the LORD," and led sinners to welcome his salvation and submit to his authority: and thus even the King of glory, when he humbled himself to be "a Preacher of righteousness," prepared the way for erecting his spiritual kingdom, and for rendering himself precious to the hearts of his hearers.—Modern *deviations* then from this good old way, will not be found *improvements* upon it: and if repentance were more fully and clearly preached, "The Lamb of God that taketh away the sin of the world," would not so often be pointed out in vain, nor would men so much neglect or pervert the gospel, as they do where this is slightly and superficially attended to.—They who preach repentance, the mortification of worldly lusts, and the renunciation of worldly interests and indulgences, will commonly have success, in some measure proportioned to the degree in which they exemplify their own doctrine. And if they seem nearly as much alive to the pursuit of wealth, or as desirous of the pleasures and decorations of life as other men, their declamations will have little influence; for their hearers will consider their conduct as a comment on their sermons. Nor can ministers in general be sufficiently independent, to be faithful to all men and all cases, unless they learn to be content with mean accommodations, and to be frugal and simple in their expenses. Indeed, it is no disgrace, but an honour, to the servant of God, to appear as a poor man, and as willing to be poor, in his attire, his table, his furniture, and every thing belonging to him. Those who have not superior wisdom, piety or holiness, may want external appendages to preserve them from neglect and contempt: but "the man of God," who is devoted to him and "furnished for every good work," has a more valuable distinction, and needs them not.—But how small a portion of those who attend on the most faithful preachers, become the true disciples of Christ! Many are attracted by novelty, or go because others do; and many are brought under transient convictions. They attend on divine ordinances, make confessions of sin, and profess to be disciples; but they have not the true repentance and living faith of real Christians, and in time of temptation they fall away.

V. 7—12. The servant of God must not judge of men, according to outward rank, profession, or reputation; but according to their characters, estimated by the rule of scripture. None are further from the kingdom of heaven, than formalists, who are proud of their own supposed goodness; and infidels, who are elated with an idea of their superiority to vulgar prejudices, and of their pre-eminent knowledge and sagacity. Little do such men suspect that they are much more emphatically "the children of the wicked one," and better serve his cause than the vilest of the profligates whom they disdain; or that they are likely to receive still deeper damnation. Loud, indeed, are their clamours of bigotry, uncharitableness, and fanaticism, when they read such declarations: yet they will find them true, except (which is not likely) they should take warning, and "flee from the wrath to come;" and let it be carefully observed, that all the miseries, and multiplied triumphs of death, which are the effects of God's displeasure against the sins of men, are entirely distinct from, and not worthy to be compared with "the wrath to come." Happy are they who take the alarm, and flee for their lives, without loitering, or turning aside: for whether they have heretofore been Pharisees, Sadducees, or publicans, they will not be rejected by the gracious Saviour. Yet, unless we "bring forth fruits meet for repentance," our profession of Christianity will no more avail us than the relation of the unbelieving Jews to Abraham profited them. The Lord is able to raise up true disciples to Christ, from among those who have not yet heard of his name; and he will never spare any man who works iniquity, (nay, who does not work righteousness,) on account of his creed, his sect, or his forms of godliness; for "now is the axe laid to the root of the trees, and every tree," not only which bringeth forth bad fruit, but "which bringeth not forth good fruit, shall be hewn down, and cast into the fire."—But our hearts cannot be made productive of this good fruit, except the regenerating spirit of Christ graft the good word of God on them. "No outward forms can make us clean:" no ordinances, by whomsoever administered, or after whatever mode, can supply the want of "the baptism of the Holy Ghost, and of fire;" this alone can produce that purity of heart, and those exalted and holy affections, which uniformly "accompany salvation." All professed Christians, who are destitute of this *inward* seal of the covenant, are but chaff amidst the wheat; and our Lord has "his fan in his hand, and he will throughly purge his floor." He employs various methods in this world for that purpose; but the grand separation will be in the day of judgment, when "he will gather the wheat into his garner, and burn up the chaff with unquenchable fire."

V. 13—17. The most eminent saints have always been the most humble; they have had the most abasing thoughts of themselves, and the most exalted apprehensions of the glory and excellency of Christ; they have felt their need of his atoning blood, and sanctifying spirit, more than others, and have thought the meanest place in his service too high and honourable for them. We need no further proof of this, when we hear him, who "was filled with the Holy Ghost from his mother's womb," and who was "the greatest of all that had been born of woman," declare himself unworthy to bear Emmanuel's shoes. Let us compare and contrast his character and language with those of self-sufficient Pharisees and Sadducees, ancient and modern; and of those especially, who spend their lives in derogating from the honour of Christ, that they may exalt themselves. But "before honour is humility:" yea, the Lord honours those who honour him; and whilst we admire the self-abasement of our Surety, "in fulfilling all righteousness" for our justification, even when it made him appear as if he had been a sinner; let us learn to copy his example, and to honour God, by worshipping him in all his institutions; and to seek his grace in the use of all appointed means. Thus we may wait for the "supply of the Spirit of Christ," to make us fruitful in the works of righteousness, to evince our union with him, and to be in us "the Spirit of adoption, witnessing with our spirits, that we are the children of God," accepted in "his beloved Son, in whom he is well pleased." But let us remember, that the Spirit of Christ resembles the gentle, loving dove, and not any fierce bird of prey; furious contests therefore cannot spring from his influence; nay, they banish him from our hearts and assemblies, they weaken the evidences of our adoption, and mar our comfort. "For the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance;" and by abounding in these, we best glorify the God of our salvation, to whose service we were devoted,

CHAPTER IV.

Christ, being led by the Spirit into the wilderness, fasts forty days; is tempted by the devil; overcomes him by the word of God, and is ministered to by angels, 1—11. He dwells at Capernaum, and fulfils a prophecy of Isaiah, by preaching in Galilee, 12—17. He calls Peter, Andrew, James, and John, to follow him, 18—22. He teaches in the synagogues, and heals the diseased; so that, his fame being spread abroad, he is followed by great multitudes, 23-25.

THEN [a]was Jesus led up [b]of the Spirit into the wilderness, [c]to be tempted of the devil.

2 And when he had [d]fasted forty days and forty nights, [e]he was afterward an hungered.

3 And when [f]the tempter came to him, he said, [g]If thou be the Son of God, [h]command that these stones be made bread.

4 But he answered and said, [i]It is written, [k]Man shall not live by bread alone, [l]but by every word that proceedeth out of the mouth of God.

[*Practical Observations.*]

5 Then the devil [m]taketh him up into [n]the holy city, and setteth him [o]on a pinnacle of the temple,

6 And saith unto him, If thou be the Son of God, cast thyself down: [p]for it is written, [q]He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, [r]lest at any time thou dash thy foot against a stone.

7 Jesus said unto him, [s]It is written again [t]Thou shalt not tempt the LORD thy God.

[*Practical Observations.*]

a Mark 1:12,13. Luke 4:1, &c. Rom. 8:14. b 1 Kings 18:12. 2 Kings 2:16. Ez. 3:12,14. 8:3. 11:1,24. 40:2. 43:5. Acts 8:39. c Gen. 3:15. John 14:30. Heb. 2:18. 4:15,16. d Ex. 24:18. 34:28. Deut. 9:9,18,25. 18:18. 1 Kings 19:8. Luke 4:2. e 21:18. Mark 11:12. John 4:6. Heb. 2:14—17. f Job 1:9—12. 2:4—7. Luke 22:31,32. 1 Thes. 3:5. Rev. 2:10. 12:9—11. g 3:17. Luke 4:3—9. h Gen. 3:1—5. 25:29—34. Ex. 16:3. Num. 11:4—6. Ps. 78:17—20. Heb. 12:16,17. i 7,10. Luke 4:4,8,12. Rom. 15:4. Eph. 6:17. k Deut. 8:3. Luke 4:4. l 14:16—21. Ex. 16:

8,15,35. 23:15. 1 Kings 17:12—16. 2 Kings 4:42—44. 7:1,2. Hag. 2:16—19 Mal. 3:9—11. Mark 6:38—44. 8:4—9. John 6:5, &c. 31, &c. 63. m Luke 4:9. John 19:11. n 27:53. Neh. 11:1. Is. 48:2. 52:1. Dan. 9:16. o 2 Chr. 3:4. p 4. 2 Cor. 11:14. q Ps. 91:11,12. Luke 4:9—12. Heb. 1:14. r Job 1:10. 5:23. Ps. 34:7,20. s 4,10. 21:16,42. 22:31,32. Is. 8:20. t Ex. 17:2,7. Num. 14:22. Deut. 6:16. Ps. 78:18, 41,56. 95:9. 106:14. Mal. 3:15. Acts 5:9. 1 Cor. 10:9. Heb. 3:9.

when "baptized in the name of the Father, and of the Son, and of the Holy Ghost:" to whom be glory, for evermore. Amen.

NOTES.—CHAP. IV. Good chronologists compute, that Christ was born four years before the time of the era from which we at present calculate. The chapters are here, however, dated according to the vulgar era; and as he was thirty years of age at his baptism, that event is dated after Christ twenty-six, and the computation is proceeded with on the same principle, as far as the date of events can be ascertained.

V. 1, 2. After the glorious things recorded in the close of the foregoing chapter, we might have expected that Jesus would be openly acknowledged as the Messiah, by the whole Jewish nation; but a very different scene here opens to our view. Immediately after the descent of the Holy Spirit upon him, "he was led up by the Spirit into the wilderness, to be tempted of the devil." He might be disposed for retirement, in order to pour out his soul in prayer and praise, and by fasting and holy exercises to prepare for his most arduous work; yet was he especially led forth by the Spirit, to conflict with the devil, the false accuser, the adversary of God and man. Many expositors think that this took place in a desert, near Jordan, within the promised land; and tradition favours the opinion: yet it is more probable that it was in the wilderness of Sinai, where Moses, and after him Elijah, had fasted forty days and nights. (*Marg. Ref.* d. *Note*, *Mark* 1:12,13.) Christ went forth to be tempted; as our Surety, our Champion, our David, he went to meet that great "Goliath who had" so long "defied the armies of the living God," and had never found one able wholly to prevail against him; and in his success the interests of all his people were involved. Satan assaulted the first Adam in paradise, and prevailed with him to eat the forbidden fruit, when he might without offence have regaled his appetite with rich variety; but "the second Adam" met the enemy in a howling wilderness, and thus gave him his full advantage, and he was pleased to sustain, by miracle, an entire fast of forty days and nights, that nothing might interrupt the interesting conflict. Satan could not but know that this was "the Holy One of God," and for what end he came into the world; but from that furious enmity, with which he constantly opposes the purposes of God, though always baffled, he was desirous of assaulting him. Perhaps he had some presumptuous expectation of success; he knew that, as Man, Jesus was like unto us in all things, except sin; and if he could gain the least advantage, the whole plan of redemption would be frustrated. As he had, therefore, put it into the heart of Herod to attempt murdering Jesus in his infancy, so he now attempted to draw him into sin; and if he could not do this, yet he should have the hellish pleasure of giving him uneasiness. For our Lord "suffered being tempted:" in proportion to his perfect holiness, his soul would be the more distressed by the detestable suggestions of the enemy; and that which preserved him from defilement, exposed him to suffer: but to this he willingly submitted, that he might have an experimental sympathy with his people, under their temptations, and be able to succour them.—It is probable, that Satan renewed his temptations, from time to time, during the whole forty days, continually interrupting Christ's holy meditations with his hateful suggestions; (*Luke* 4:2.) but we are not informed of what passed during this season. After this long suspension, his appetite of hunger again returned, in a place where no sustenance could be procured by ordinary means; and probably no trial is more acute than that of extreme hunger, without prospect of relief. The tempter, therefore, chose this crisis for his most subtle and vehement assault.

V. 3, 4. Satan seems to have before acted as an invisible tempter, suggesting thoughts to the mind of Christ, as he does to those of his people; but now he assumed a visible form, not terrifying, but as a friend, perhaps professing to be "an angel of light." In this assumed character, he proposed to him, that if he were, indeed, "the Son of God, he should command the stones before him to be made bread." The subtlety of the tempter appears in the plausibility of the temptation. He did not urge him to create a feast for indulgence, but merely to change a stone into a loaf for his necessity, and to show that he was indeed the Son of God: and where was the harm of this, when he was ready to perish with hunger? Some think that the temptation was chiefly intended to make him question, whether he were indeed the Son of God: but this seems rather to have been assumed, as a kind of principle, on which other things were to be grounded; in something of the same manner, as when Eve was tempted by the serpent: and the same temptation is implied, "Ye shall be as gods," self-sufficient and independent. (*Notes*, *Gen.* 3:1—5.) He might here address Christ, as in a way of surprise—'What! art thou the beloved Son of God, and left in this waste desert to perish with hunger! Can it be possible! Is this the love of the Father! Wait no longer on him for a supply, which has been too long delayed, and of which there is no prospect. The case is urgent, and the power inherent in thee; exert thyself and show thy divinity, by commanding these stones to become bread.' This seems to have been the tempter's meaning: but to work a miracle to satisfy the craving of the appetite, would have implied hard thoughts of God, distrust of his providence and promise, and a disposition to leave the direct path of duty, and to use improper means of relief; like him, who said, "This evil is of the LORD; why should we wait for the LORD any longer?" We must recollect that Christ, as Man, was bound to obey the whole law; and every thing, which would have been in the least sinful for us in similar circumstances, would have been inconsistent with the very end of his coming into the world. The gift of miracles, in Christ, was in many respects a *talent*; and it was necessary, while "he fulfilled all righteousness," and set us a perfect example in all other respects, that he should employ this talent wholly for the purposes for which it was intrusted; *viz.* to confirm his mission and doctrine, to honour the Father, and to do good to men; and not at all to accommodate or relieve himself. For this is the precise difference between *holiness* and *selfishness*, in the use of the various gifts of God. It would have been the duty of a prophet, in such a situation, to wait patiently, and not to attempt working a miracle for his own relief, without some immediate intimation from God; and therefore Jesus would by no means attend to such an insidious proposal; but answered the tempter by a plain text of Scripture. (*Note*, *Deut.* 8:3.) The life of man depends on God, and not on food; God can sustain life without food, but food cannot sustain life without his blessing. To rest upon his promise, and to obey all his precepts, and thus to commend our lives to his keeping; and to suffer any extremity, rather than break his commands, or question the truth of his word, by which alone our lives and souls are secured, and on which they must live, constitutes our duty. This reply, therefore, repelled the temptation, and the tempter was overcome by "the sword of the Spirit." The quotation here is *almost verbatim* from the Septuagint; but it likewise exactly agrees with the Hebrew text.

Command.] EIMI.—Comp. 2 *Cor.* 4:6. *Gr.* with *Gen.* 1:3, 6, &c. *Sept.*

V. 5—7. The devil, finding Christ immoveably steadfast in confiding in his heavenly Father, changed his method of assault. He conveyed him (doubtless by his own permission, in whatever way it was effected) into Jerusalem, which had long been called "the holy city;" and there he placed him on a pinnacle of the temple, perhaps on the top of the high porch, or steeple, that was at the east end of it; which, as well as the other parts, was surrounded by a battlement, to prevent any from falling: (*Deut.* 22:8.) and then he proposed to him, being the Son of God, "to cast himself down from thence." This was a public situation, and he might thus at once prove himself the promised Messiah; and it would also, as the tempter meant to insinuate, be the highest evidence of his confidence in God. Our Lord had produced Scripture to refute the former temptation; the tempter therefore supported this with a quotation from the sacred oracles. (*Note*, *Ps.* 91:11,12.) Whether the words adduced were understood as a promise to believers, or a prophecy relating to Christ, Satan suggested, that they ensured his safety; for if angels were charged with believers, to keep them from dashing their foot against a stone; much more would the Son of God be borne up by

8 Again [n]the devil taketh him up into an exceeding high mountain, [x]and showeth him all the kingdoms of the world, and the glory of them;

9 And saith unto him, [y]All these things will [z]I give thee, [a]if thou wilt fall down and worship me.

10 Then saith Jesus unto him, [b]Get thee hence, [c]Satan: for it is written, [d]Thou shalt worship the LORD thy God, and him only shalt thou serve.

11 Then [e]the devil leaveth him, and, [f]behold, angels came and ministered unto him.

[*Practical Observations.*]

12 ¶ Now [g]when Jesus had heard that John A.D. 31. was [h]cast into prison, he departed into Galilee;

13 And, [i]leaving Nazareth, he came and dwelt in [j]Capernaum, which is upon the seacoast, in the borders of [k]Zabulon and [l]Nephthalim:

14 That [m]it might be fulfilled which was spoken by Esaias the prophet, [n]saying,

15 The land of Zabulon, and the land of Nephthalim, *by* the way of the sea, beyond Jordan, [o]Galilee of the Gentiles:

16 The people [p]which sat in darkness saw great light; and to them which sat in the region [r]and shadow of death, light is sprung up.

17 From [r]that time Jesus began to preach, and to say, [s]Repent: for the [t]kingdom of heaven is at hand.

18 ¶ And Jesus, [u]walking by the [x]sea of Galilee, saw [y] two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: [z]for they were fishers.

n 5. Luke 4:5—7. x 16:26. Esth. 1:4. 5:11. Ps. 49:16,17. Dan. 4:30. Heb. 11:24—26. 1 Pet. 1:24. 1 John 2:15,16. Rev. 11:15. y 26:15. John 13:3. z 1 Sam. 2:7,8. Ps. 72:11. 113:7,8. Prov. 8:15. Jer. 27:5,6. Dan. 2:37,38. 4:32. 5:18,19,26—28. John 12:31. 14:30. 16:11. Rev. 19:16. a 1 Cor. 10:20,21. 2 Cor. 4:4. 1 Tim. 3:6. Rev. 19:10. 22:8,9. b 16:23. Jam. 4:7. 1 Pet. 5:9. c 1 Chr. 21:1. Job 1:6, 12. 2:1. Ps. 109:6. Zech. 3:1,2. d Deut. 6:13,14. 10:20. Josh. 24:14. 1 Sam. 7:3. Luke 4:8. e Luke 4:13. 22:53. John 14:30. f 6. 26:3. 28:2—5. Mark 1:13. Luke 22:43. 1 Tim. 3:16. Heb. 1:6. Rev. 5:11,12. g Mark 1:14. 6:17. Luke 3:20. 4:14, 31. John 4:43,54. h Or, *delivered up.* i Luke 4:30,31. i 11:23. 17:24. Mark 1:21. John 4:46. 6:17,24,59. k Josh. 19:10—16. *Zebulun.* l Josh. 19:32—39.

Naphtali. m 1:22. 2:15,23. 8:17. 12:17—21. 26:54,56. Luke 22:37. 24:44. John 15:25. 19:28,36,37. n Is. 9:1,2. o Josh. 20:7. 21:32. 1 Kings 9:11. 2 Kings 15:29. p Ps. 107:10—14. Is. 42:7. 60:1—3. Mic. 7:8. Luke 1:78,79. 2:32. q Job 3:5. 10:22. 34:22. Ps. 44:19. Jer. 13:16. Am. 5:8. r Mark 1:14. s 3:2. 9:13. 10:7. Mark 1:15. Luke 5:32. 9:2. 10:11—14. 15:7,10. 24:47. Acts 2:38. 3:19. 11:18 17:30. 20:21. 26:20. 2 Tim. 2:25,26. Heb. 6:1. t 11:12. 13:11,19,24,47. 25:1. u Mark 1:16—18. x 15:29. Num. 34:11. Deut. 3:17. *Chinnereth.* Luke 5:1 *lake of Gennesaret.* John 6:1. 21:1. *sea of Tiberias.* y 10:2. Luke 6:14. John 1:40,41. 6:8. z Ex. 3:1,10. Judg. 6:11,12. 1 Kings 19:19—21. Is. 78:70—72 Am. 7:14,15. 1 Cor. 1:27—29.

them, that he should not be injured by the fall. But he omitted the words "in all thy ways," knowing that an ostentatious casting himself from this battlement was none of the ways marked out for Christ, (or for any believer,) in which he might depend on divine protection.—Satan could tempt Christ to cast himself down, but he could not cast him down, for his power was limited. Perhaps he presumed, that he should thus induce Jesus to terminate his own life; at least compliance with this proposal would have been a needless, nay, an ostentatious method of showing how entirely God protected him, and an unwarranted requisition of a miracle to be wrought in his preservation. Our Lord, therefore, answered the enemy by another quotation of scripture, (*Deut.* 6:16.) which plainly forbids men to tempt the Lord God.—Some indeed contend, that this expression denotes *diffidence*, rather than *presumption*, and they produce several texts to prove it; but the meaning in every place seems to be, 'putting the power, truth, and love of God to an unnecessary trial; refusing to believe him, without further evidence than he chooses to give; dictating to him what he should do; questioning whether he could do this or the other, and resolving not to be satisfied that he could unless he did; neglecting proper means, running into needless danger, making improper requisitions, expecting unwarranted interpositions.' Thus, if our Lord had cast himself from the temple, he would have demanded, as it were, a needless miraculous public attestation to his character as "The Son of God;" and have put himself into circumstances of extreme danger, in expectation of a divine interposition, for which in such a case he could have no warrant; and this would have been "to tempt the LORD," and a violation of the command in the plain meaning of it.—St. Luke mentions this temptation last; but St. Matthew seems to have observed the order of time, in his narration.—*A pinnacle.* (5) Το πτερυγιον, the *pinnacle.* (*Note*, 1 *Kings* 6:2,3.) The quotations in the sixth and seventh verses exactly agree with the LXX; except as in the former of them the order of the words is changed; but the LXX exactly translate the Hebrew.

V. 8—11. The devil seems at length to have despaired of success, by any covert, plausible temptation: he therefore resolved openly to make one bold effort, grounding all his hope of success on the vastness of the recompense, which he meant to propose as the price of transgression. To give the better colour to his artifice, he took the Lord Jesus to the top of an exceedingly high mountain, and thence "showed him the kingdoms of the world, and the glory of them." This must have been an illusion upon the imagination, over which Satan seems to have peculiar influence: for it is naturally impossible that all the kingdoms of the world could be seen at once; as by far the greatest part of them must be beneath the visible horizon. They were, however, presented to the mind of Christ, as if he had seen them with his eyes, and fully beheld all the wealth, magnificence, and honour, which appear glorious in the eyes of men. And Satan impudently avowed, that all these were absolutely at his disposal; and that he was so pleased with Jesus, that he was ready to put him into immediate possession of them, provided he would do homage for them, by one *single* prostration, one *transient* act of worship.—Doubtless Satan is permitted to use worldly things as his baits, with which to allure his votaries; but nothing could be more audaciously false, than to pretend that God had receded from his providential government of the world, in order that the devil might absolutely dispose of it as he pleased; especially as he was addressing him, "by whom kings reign:" and nothing could be more arrogant, than to require the incarnate Son of God to worship him. Whatever disguise this ambitious spirit had before assumed, (for we suppose him to be the great leader of the whole army of apostate angels,) he was now made manifest, and his diabolical designs also: Christ therefore addressed him by his name, "Satan," the adversary of God and man, and commanded him to depart immediately; for it was written, "Thou shalt worship the LORD thy God, and him only shalt thou serve." (*Marg. Ref.* a.)—The Saviour in this spake as Man, to whom it was absolutely forbidden to worship any other than God only.—Thus the great enemy was baffled, and left the Redeemer; ceasing for a season to renew his temptations. And then holy angels came, as it were to congratulate him on his victory, to do him honour, and to minister to his wants.

Thou shalt worship, &c. (10) 'From these words, compared with other like scriptures, it appears that Christ is not a creature; because the worship and service due to God alone, cannot be duly given to a creature, that being to own him equal in dignity with God; and the sin of idolatry chiefly consisting in giving that worship to a creature which is due only to the God of heaven. And therefore *religious adoration* and service . . . cannot be given duly, or without idolatry to Christ, provided that he be only a creature. Seeing then God doth require, "that all men should worship the Son, even as they worship the Father;" and "when he brought the First-born into the world, said, Let all the angels of God worship him;" and seeing this is the character of Christians that they "serve the Lord Christ:" it is certain that he cannot be a creature only, but must be truly God.' *Whitby.*—*Thou shalt worship.*] Προσκυνησεις.—In both the texts where this command occurs, (*Deut.* 6:13. 10:20.) the LXX have 'Thou shalt *fear* (φοβηθηση) the Lord, &c.'

V. 12—17. Not long after John had baptized Christ, he gave offence to Herod the Tetrarch: and, being cast into prison, he terminated his ministry, and after some time ended his short but useful life. It is, however, evident that Jesus had entered upon his ministry, and become eminent, a considerable time before John was cast into prison. (*Notes, John* 1:29—51. 2:1—12. 3:22—36. 4:1—3.) But at that time he began to preach more fully and openly, in the northern part of the land. He had perhaps been at Jerusalem at some solemn feast, when this account was brought to him; and he immediately departed for Galilee; and then leaving his habitation at Nazareth, (Joseph perhaps being dead, as we read no more of him,) he took up his ordinary abode at Capernaum, a city upon the borders of the two lots assigned to the tribes of Zabulon and Nephthalim, upon the coast of the sea of Galilee, or Tiberias. This was done in order to fulfil a remarkable prophecy of Isaiah. (*Notes, Is.* 9:1,2.) Thus, in Galilee of the Gentiles, that is, bordering on the Gentiles, where such darkness had prevailed, that it was "the region of the shadow of death," the glorious light of the gospel sprang up and shone forth, when Jesus began to preach the same doctrine, which John had preached in another part of the land. (*Notes*, 3:1,2.) Stronger language could not be employed in describing even the deplorable ignorance of the Gentiles.—This part of Galilee was not far distant from Tyre; and Solomon had given Hiram, king of Tyre, twenty cities in that neighbourhood. (1 *Kings* 9:11.)

The people, &c. (16) The quotation is made by translating the Hebrew, with no variation, except the omission of a clause not immediately requisite for the Evangelist's argument; and substituting *sitting* for *walking*. It differs more from the LXX, but not materially.

V. 18—22. Jesus had a considerable time before this been acknowledged as the Messiah by Andrew and Peter; but it seems they had not been required to forsake their ordinary employments, and to follow him constantly, with a view to the ministry and apostleship. (*Notes, John* 1:35—42.) Simon and Andrew were partners, and were employed in casting their net; but Jesus called them to leave it and to follow him, and assured them they should be "fishers of men." They would be employed in bringing men out of the world and its vanities, to Christ and salvation, by means of the gospel: even as they had been in bringing the fishes out of the sea

19 And he saith unto them, [a]Follow me and [b]I will make you fishers of men.

20 And [c]they [s]straightway left *their* nets, and followed him.

21 And going on from thence, he saw [d]other two brethren, James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father mending their nets; and he called them.

22 And [e]they immediately left the ship and their father, and followed him.

23 ¶ And [f]Jesus went about all Galilee, [g]teaching in their synagogues, and preaching [h]the gos-

a 8:22. 9:9. 16:24. 19:21. Mark 2:14. Luke 5:27. 9:59. John 1:43. 12:26. 21:22. b Ez. 47:9,10. Mark 1:17,18. Luke 5:10,11. c 10:37,38. 19:27. 1 Kings 19:21. Ps. 119:60. Mark 10:28,29. Luke 18:28—30. Gal. 1:16. d 10:2. 17:1. 20: 20,21. 26:37. Mark 1:19. 3:17. 5:37. Luke 5:10,11. John 21:2. Acts 12:2.

e 10:37. Deut. 33:9,10. Mark 1:20. Luke 9:59,60. 14:26,33. 2 Cor. 5:16. f 9:35. Mark 6:6. John 7:1. Acts 10:38. g 12:9. 13:54. Ps. 74:8. Mark 1:39. 6:2. Luke 4:15,16,44. 13:10. Acts 9:20. 13:14, &c. 18:4. h 13:19. 24:14. Mark 1:14. Luke 4:17,18. 8:1. 20:1. Rom. 10:15.

with their nets: and they would need the same kind of skill, self-denial, endurance of hardships, assiduity, regard to times and opportunities, and patience, which they had been used before to exercise. This call was accompanied with such power, that without delay they left all and followed him.—And, going on, he saw two other brethren who were diligently employed in another way; and at his call they left all, even their aged father, to follow Christ, trusting in Providence for a precarious subsistence in this new employment.—Zebedee probably was a disciple of Jesus, and seems readily to have acquiesced in the will of the Lord concerning his sons, though not called to this service, but allowed to continue in his former occupation.—The miraculous draught of fishes, related by St. Luke, probably took place about this time, either before or soon after the events here recorded. (*Marg. Ref. Note, Luke* 5:1—11.)—*A net.* (18) Αμφιβληστρον.—*A large cast net.* (Ex αμφι *circum, et* βαλλω *jacio.*)

V. 23—25. Jesus, having procured these attendants, not from the schools or palaces of Jerusalem, but from the fishers-boats of Galilee, went about preaching the gospel in the synagogues, or places of worship, which were something like our parish churches. Wherever he went, he confirmed his divine mission by a variety of benevolent miracles, which were emblems of the healing efficacy of his doctrine, and the influences of the Spirit that accompanied it. So that his fame spread abroad into the adjacent region of Syria, as well as into all the parts of the land of Israel: multitudes therefore brought their sick unto him, and he healed them all, at the same time instructing them in the way of salvation. We shall have a better opportunity of discussing many subjects relating to these diseases, possessions, lunatics, &c. when we come to particular instances: only observing, that this beneficent display of our Lord's divine power, both marked the gracious design of his undertaking, and excited the attention of the people to his doctrine. (*Marg. Ref.* f, g, h—r.)—It should, however, be noticed, that persons possessed with devils, are here expressly distinguished from lunatics; and they could not then be exactly the same, as some skeptical learned men seem to think.—'It seems strange to find men at this distance of time questioning the truth of that which neither Pharisees nor Sadducees then doubted of, or ever did object against the pretensions of Christ and his apostles to cast out devils.' *Whitby.*—*Gospel of the Kingdom.* (23) *Marg. Ref.* h.—*Lunatic.* (24) Σεληνιαζομενους. 17:15.—(From σεληνη, *the moon.*)

PRACTICAL OBSERVATIONS.

V. 1—4. Retirement, fasting, meditation, and devotion, are suitable preparations for the important work of the ministry; and they who are led 'by the Holy Spirit to take this office upon them,' will seek communion with God, and a blessing from him, in the use of every means of grace. Yet we must not yield to discouragement, if, when we thus seek to commune with God, we should be peculiarly assaulted by the temptations of the devil. That subtle enemy often leaves the negligent and slothful unmolested: but when we seek to glorify God and do good, or to enjoy communion with him, Satan will be sure to assault us as far as he is permitted: and the Lord is often pleased to permit him to do this, either to counterbalance our comforts, or to prove the reality and power of our grace. The enemy also knows how to avail himself of outward circumstances; and whether we be full or hungry, he can vary his temptations accordingly.—The Lord could, if he saw good, suspend the cravings of our appetites; but, as this is not his ordinary method, they are guilty of presumption who attempt such degrees of abstinence as render their appetites more unruly, and thus expose themselves to temptation: yet the trial of our faith and love sometimes consists in bearing patiently the cravings of nature, rather than remove them by committing the least sin.—Satan is too skilful to assault established believers, in the full exercise of faith and love, at the first, with temptations to evident and gross iniquities. He is most dangerous to *them* when most plausible, and when his temptations seem to be good and friendly hints, tending to something profitable without evident criminality. He often, in a very specious manner, tempts men to unbelief, or harasses their minds with groundless fears and perplexities. He suggests to the poor or afflicted, that if they were indeed the children of God, surely they would not be left to such sufferings, or to experience such straits; thus insinuating hard thoughts of God, as if he were unkind or unfaithful: or he excites them to affect a sort of independence even of God, by attempting, in a sinful manner, to supply their own wants. Sometimes he affrights the mind with gloomy prospects of still greater difficulties; and represents trusting in the Lord, with scrupulous conscientiousness, as leading to distress and ruin. By his emissaries, he persuades men that some compliances must be made and deviations admitted, or else they must starve: or he tries to imbolden them to venture on some convenient or gainful sin, because they are the children of God, and there is no danger of their being cast off for it. In these and numberless other ways, he tempts us to impatience, distrust, or sinful expedients of deliverance from trouble; and, in opposition to our principles, to prefer sin to suffering. And having a party within us, we too often listen to his soothing flatteries, and are induced to dishonour our profession, or at least to honour it less than we ought to do. But "the sword of the Spirit" is that warranted weapon which Satan cannot stand against; and it is our wisdom to answer all suggestions with, "Thus it is written." "Let God be true and every man a liar:" our dependence is wholly on the Lord: his word of promise is our stable support, his precept is our infallible rule. By these men live: and whilst we lean on an express promise, and obey the plain precept, we must be safe, whatever appearances may be against us. "Our Father knoweth what things we have need of," and sooner all nature shall recede from its course than any of his promises shall fail of accomplishment.

V. 5—7. When Satan sees men staying their hearts on God in steadfast faith, and adhering to their duty in the midst of difficulties, determined rather to suffer than to seek relief by sin, he can change his ground and tempt them to neglect proper means, or to thrust themselves uncalled into dangers and difficulties, expecting the Lord to help them out. Taking advantage of their reverence for the scripture, he knows how plausibly to support these suggestions by texts, which *seem* to give countenance to this unwarranted confidence. "The LORD will provide;" and therefore the believer needs not defraud, or break the sabbath, in order to a maintenance: but Satan will tempt him further to infer, that he may be negligent, improvident, or extravagant, and that even in this case God has engaged to provide for him.—The children of God shall be kept from final apostacy, and therefore they need not be dejected by the consciousness of their own weakness, or by the prospect of strong temptations: but the enemy will suggest that they need not watch and pray; that they may venture into perilous situations; that they may ostentatiously court difficulty, and thrust themselves into danger, and then expect their heavenly Father to preserve them.—Satan and his instruments have a peculiar advantage in such cases, by partial or distorted quotations of scripture, when the comfort or privilege is separated from the character or duty annexed. The believer shall be preserved "in all his ways;" but by keeping out of sight the concluding words, Christians are often seduced *out of their way*, and expect to be preserved in places and companies where they have no business: and many persons are deluded into a false persuasion that they are believers, by such mutilated quotations. But let all men beware of thus mangling scripture: and be upon their guard against those who produce part of a text, and leave out some emphatical words which contradict the end for which they quote it. Godly men may do this in the heat of argument, or through inattention: but they follow a hateful precedent, and it tends to great mischief, and is a powerful engine in the hands of those who oppose the truth.—Let us also recollect that the tempter has no objection to *holy* places as the scene of his assaults; nay, he often chooses them for the sake of plausibility: but he delights in *high* places, to which he would gladly exalt those of whose labours he is afraid, that he might cast them down with the more fatal fall; and he peculiarly urges men to presumption and ostentation.—The perversion of scripture made by numbers should not induce us to neglect it; but by plain texts, used in their obvious meaning, we must answer temptations grounded on its misapplication.—We should ever remember that we trust in the Lord, when we expect his protection in the path of duty; but tempt him, if we wilfully deviate from it, presuming on his care of us.

V. 8—11. The believer should not despond, if assaulted by the most horrible temptations to infidelity, blasphemy, suicide, or any other dreadful crime, as Christ himself was tempted to ambition, and even to worship the devil. The more such suggestions pain us, the less likely they are to defile us; even as bad language fails to pollute us, in proportion as it wounds our ears and grieves our hearts.—By long observation and deep penetration, our enemy knows how powerfully the prospect of authority, honour, and greatness, with such glories as the kingdoms of the earth contain, attract the minds of men. It was indeed a vain presumption in him to suppose that the holy heart of our divine Redeemer could be thus allured. But we are all by nature prone to seize on such supposed advantages; to forget that the Lord alone disposes of them; to mistake these illusions of the imagination for substantial good, and to render Satan any service which may

pel of the kingdom [i]and healing all manner of sickness and all manner of disease among the people.

24 And [k]his fame went throughout all [l]Syria: and they brought unto him [m]all sick people that were taken with divers diseases and torments, and those which were [n]possessed with devils, and those which were [o]lunatic, and [p]those that had the palsy; and he healed them.

25 And there [q]followed him great multitudes of people from Galilee, and *from* [r]Decapolis, and *from* Jerusalem, and *from* Judea, and *from* beyond Jordan.

i 10:7,8. 11:5. 15:30,31. Mark 1:32—34. 3:10. Luke 4:40,41. 5:17. 6:17. 7:22. 9:11. 10:9. Acts 5:15,16. k 9:26,31. 14:1. Josh. 6:27. 1 Kings 4:31. 10:1. 1 Chr. 14:17. Mark 1:28. Luke 4:14,37. 5:15. l 2 Sam. 8:6. Luke 2:2. Acts 15:23,41. m 23. 8:14,15. 9:35. Ex. 15:26. n 9:32. 12:22. 15:22. 17:18. Mark 5:2—18. Luke 4:33—35. 8:27—37. Acts 10:38. o 17:15. p 8:6,13. 9:2—8. q 5:1. 8:1. 12: 15. 19:2. Mark 3:7. 6:2. Luke 6:17. r Mark 5:20. 7:31. s 4:25. 13:2. Mark 4:1. b 15:29. Mark 3:13. John 6:2,3. c 4:18—22. 10:2—4. Luke 6:13—16.

be required as the price of obtaining them. Alas! we find but very few men who, in all instances, decidedly and with indignant abhorrence, silence every proposal of this kind. Yet "what is a man profited, if he gain the whole world, and lose his own soul?" Conscious therefore of our weakness, we should pray that we may not be "led into temptation," and be thankful to be kept out of the way of it: for numbers, who seemed to run well, have given up religion for a very small portion of the world: and many believers have been greatly hindered and pierced with bitter anguish, by yielding to these alluring suggestions. (*Note*, 1 *Tim.* 6:6—10.) Let us then beware of covetousness and ambition; store our minds with the precious words of God; and remember to "worship the LORD, and serve him alone," and not attempt to divide our heart between him and Mammon, which will be as ruinous as more gross idolatry.—Where temptations are strong, and the evil proposed evident, we must not parley for a moment: for the soul that deliberates is already vanquished.—Whilst we admire the condescension and patience of the incarnate Son of God, in suffering himself to be conveyed from place to place by this foul fiend, that as our Surety he might conquer him, let us learn to copy his example, and to pursue his victories, taking encouragement from the consideration, that our exalted Redeemer 'knows what sore temptations mean,' and that "he suffered being tempted, that he might be able to succour them that are tempted." Let us observe the honourable issue of his conflict: how angels ministered to him, who refused Satan's counsel to supply his own wants; and how "all power in heaven and earth is given to him," who refused the proffer of "all the kingdoms of the world, and the glory of them." If we resist the devil he will flee from us, and the Lord will give his angels charge over us likewise: and if we refuse honours and preferments purchased by sin, we shall obtain a kingdom in heaven that cannot be moved. Let us then "fight the good fight of faith, and lay hold on eternal life."

V. 12—25. Our services and trials are alike short. When one instrument is laid aside, the Lord calls forth others; and when such as have been useful are taken to their rest, we should redouble our diligence in the cause of God.—Those places are highly favoured, where the pure gospel is preached. Till that blessing is vouchsafed, the people "sit in darkness and the shadow of death." This was the case of the Jews, as well as the Gentiles; and is, even at this day, that of nominal Christians in very many places, as well as of Jews, Pagans, and Mohammedans: but when the word of truth is faithfully declared, they "see a great light:" may all such "walk in the light, as the children of the light;" and may that blessed light be vouchsafed to all the regions of the earth!—All who preach the gospel must deliver the same message, and call men to repentance, that they may share the blessings and bring forth the fruits of salvation.—Next to the duties of religion, honest industry is most valuable: they are more likely to become useful ministers of Christ, who have spent their youth in laborious, self-denying occupations, than they who, professing to be students, waste their time in worldly pleasures, and contracting habits of dissipation, sloth, delicacy, and self-indulgence: and even shepherds, husbandmen, or builders may stand as fair to take good care of the Lord's flock, husbandry, or building, as these fishers, to become "fishers of men;" provided he is pleased to call them to it. However, let none despise instruction, learning, or preparation for the ministry. Christ himself became the tutor of those whom he sent forth to preach his gospel; and having taught them heavenly wisdom from his own lips as well as by the Holy Spirit, he gave them the knowledge of languages by miracle, that they might be fully qualified for their work.—When he speaks to the heart, men leave all and follow him: and even the demand of parents, on our care and attention, is subordinate to his right to our services, and to be relinquished if he command.—When ministers are not employed in casting their nets, they should be occupied in mending them. and they will find work for all their time, and abundant need of patience and assiduity.—We do not now experience the Saviour's miraculous healing power in our bodies: but if we be cured by medicine, the praise is equally his due: and he is the Physician of our souls; and if we come to him and

CHAPTER V.

Christ shows who are happy, 1—12. *His disciples, as "the salt of the earth and the light of the world," and as resembling "a city set on a hill" and a candle in a room, must be bright examples in good works,* 13—16. *He came not to destroy, but to fulfil and establish, the law,* 17—20. *The sixth commandment vindicated from corrupt glosses, and spiritually expounded and enforced,* 21—26; *and the seventh,* 27—32; *and the third,* 33—37. *Exhortations to suffer wrong patiently,* 38—42; *to love our enemies,* 43—47; *and to aim at perfection,* 48.

AND [a]seeing the multitudes, [b]he went up into a mountain: and when he was set, [c]his disciples came unto him.

2 And [d]he opened his mouth, and taught them, saying,

3 [e]Blessed *are* [f]the poor in spirit; [g]for theirs is the kingdom of heaven.

d 13:35. Job 3:1. Ps. 78:1,2. Prov. 8:6. 31:8,9. Acts 8:35. 10:34. 18:14. Eph. 6:19. e 4—11. 11:6. 13:16. 24:46. Ps. 1:1. 2:12. 32:1,2. 41:1. 84:12. 112:1. 119:1,2. 128:1. 146:5. Prov. 8:32. Is. 30:18. Luke 6:21, &c. 11:28. John 20:29. Rom. 4:6—9. Jam. 1:12. Rev. 19:9. 22:14. f 11:25. 18:1—3. Lev. 26: 41,42. Deut. 8:2. 2 Chr. 7:14. 33:12,19,23. 34:27. Job 42:6. Ps. 34:18. 51:17. Prov. 16:19. 29:23. Is. 57:15. 61:1. 66:2. Jer. 31:18—20. Dan. 5:21,22. Mic. 6: 8. Luke 4:18. 6:20. 18:14. Jam. 1:10. 4:9,10. g 3:2. 8:11. Mark 10:14. Jam. 2:5.

follow his directions, he will at length perfectly heal all our maladies.—We cannot draw others to attend the gospel by miracles of love; but if we abound in acts of ordinary charity, we shall recommend the truth: and perhaps many may, by these means, be induced to attend on that word, by which their souls will be healed of spiritual lunacy, and Satan dispossessed, "who now holds them captive at his will;" and thus the name of our God and Saviour will be glorified by us, and others have to bless him on our behalf.

NOTES.—CHAP. V. V. 1, 2. At the close of the last chapter, we read, that the divine Redeemer was surrounded with multitudes, whose diseases he healed: here we find him instructing them in the great concerns of their souls. He "preached to them the gospel of the kingdom:" repentance was his first subject; and on this, as to men's need of it, and the effects which it produces, he enlarged in the following practical sermon, which is the longest public discourse of Christ that is recorded.—He had before preached in the synagogues, as he often did afterwards; but probably no building could contain the multitudes at this time assembled; and therefore he ascended a mountain. Being thus elevated above the people, he sat down according to the custom of the Jewish teachers, and in that posture he instructed them. Those disciples, whom he had called to a more constant attendance on him, seem to have sat next him, and the multitude around them. But the apostles were not at this time chosen; and they, who professed to believe in him as a teacher sent from God, are frequently called disciples: so that the interpretation must not be restricted, by an exclusive application to the case of his more constant attendants. Thus seated and surrounded, the divine Teacher, with the utmost solemnity, and so as to be heard by all the company, taught them as follows.—The expression "opened his mouth" seems intended to convey an idea of the peculiar gravity, deliberation, and distinctness of the Speaker, and of the importance of that which was spoken.

V. 3. (*Notes*, *Luke* 6:20—26.) Expositors generally observe, that these Beatitudes, as they are called, were calculated to rectify the mistaken notions and expectations of the Jews, respecting the Messiah's kingdom: but, as all their prejudices originated from those corrupt propensities, which were common to them with other men; so these maxims of heavenly wisdom are equally adapted to remove false notions of excellency, honour, and felicity, in other men of all nations and ages.—All men seek happiness: but none, except those who are taught by the Spirit of God according to his word, know in what it consists, or how it may be obtained and enjoyed. The beatitudes may therefore be considered as the Christian paradoxes; for they place happiness in such dispositions of mind, and in such circumstances, as men generally deem incompatible with it. All the declarations of scripture, showing who are the blessed, or happy, have reference to our state and character as sinners: but some point out those benefits, by which we become entitled to happiness; (*Note*, *Ps.* 32:1,2.) and others those dispositions, or that conduct, which are conducive to the enjoyment of it. (*Marg. Ref.*)—Such short aphorisms require peculiar care in explaining them: and they commonly admit of limitations, according to other parts of scripture. In general it may be observed, that the beatitudes do not refer to any *natural* tempers, which may bear some resemblance to those intended; but to *holy* dispositions, produced by divine grace, rectifying the obliquities of fallen nature: and that where one of them *really* exists, all the others do, though perhaps not equally prominent. In the first place Christ declares that "the poor in spirit" are happy. "Poverty of spirit" is very different from poverty in outward circumstances. Many poor persons are proud, ungodly, dishonest, and profligate, and far from happiness; while some of the rich are humble, pious, and holy, and therefore happy.—Voluntary poverty cannot be meant. 'It is assuredly the duty of all men, who would attain this bliss, to be "poor in spirit;" whereas it cannot be the duty of all Christians to turn monks and friars mendicant to this end: for then all other Roman Catholics must be excluded from the kingdom of heaven.... By "the poor in spirit" our Saviour understands the man of a true, humble, lowly spirit; this being the

4 Blessed [h]*are* they that mourn; for they shall be comforted.

5 Blessed [i]*are* the meek; for [k]they shall inherit the earth.

6 Blessed [l]*are* they which do hunger and thirst after righteousness; [m]for they shall be filled.

7 Blessed [n]*are* the merciful; [o]for they shall obtain mercy.

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h Ps. 6:1—9. 13:1—5. 30:7—11. 32:3—7. 40:1—3. 69:29,30. 116:3—7. 126: 5,6. Is. 12:1. 25:8. 30:19. 35:10. 38:14—19. 51:11,12. 57:18. 61:3. 66:10. Jer. 31: 9—12,16,17. Ez. 7:16. 9:4. Zech. 12:10—14. 13:1. Luke 6:21,25. 7:38,50. 16:25. John 16:20—22. 2 Cor. 1:4—7. 7:9,10. Jam. 1:12. Rev. 7:14—17. 21:4. i 11:29. 21:5. Num. 12:3. Ps. 22:26. 25:9. 69:32. *marg.* 147:6. 149:4. Is. 11:4. 29:19. 61: 1. Zeph. 2:3. Gal. 5:23. Eph. 4:2. Col. 3:12. 1 Tim. 6:11. 2 Tim. 2:25. Tit. 3:2. Jam. 1:21. 3:13. 1 Pet. 3:4,15. k Ps. 25:13. 37:9,11,22,29,34. Is. 60:21. Rom. 4:13. l Ps. 42:1,2. 63:1,2. 84:2. 107:9. Am. 8:11—13. Luke 1:53. 6:21,25. John 6:27.

m Ps. 4:6,7. 17:15. 63:5. 65:4. Cant. 5:1. Is. 25:6. 41.17,18. 44:3. 49:9,10. 55:1 —3. 65:13. 66:11,12. John 4:14. 6:48—58. 7.37,38. Rev. 7:16,17. n 6:14,15. 18 33—35. 2 Sam. 22:26. Job 31:16—22. Ps. 18:25. 37:26. 41:1—4. 112:4,5,9. Prov 11 17. 14 21. 19 17. Is. 57:1,2. 58 6—12. Dan. 4:27. Mic. 6:8. Mark 11:25,26 Luke 6 35,36. Eph. 4 32. 5 1,2. Col. 3:12. Jam. 3:17. o Hos. 1:6. 2:1. *marg* 23. Rom. 11:30,31. 1 Cor. 7:25. 2 Cor. 4:1. 1 Tim. 1:13,16. 2 Tim. 1:16—18 Heb. 4:16. 6:10. Jam. 2:13. 1 Pet. 2:10.

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usual expression, by which the scriptures ... represent the humble man.... They who are thus poor in spirit are blessed, because their humility, rendering them teachable, submissive, contented, and obedient, prepares them to enter into Christ's kingdom; ... and seeing they who are thus holy shall be also happy, they must be also meet to enter into the kingdom of glory hereafter.' *Whitby.*—This is widely different from a mean, abject, and grovelling disposition; and implies much more than patience in poor and afflicted circumstances.—We are all poor in respect of God and heavenly things; destitute of righteousness, holiness, strength, and wisdom; deep in debt without any thing to pay; under condemnation, foolish, enslaved, helpless, polluted, and vile. Yet very few know this to be their case and character: and amidst all this deep poverty, men in general are of a haughty, self-sufficient, and independent spirit; which precludes them from obtaining relief, and being made partakers of "the unsearchable riches of Christ." Happy then is he who knows, or is willing to know, how poor he is; who feels his indigence, dependence, and unworthiness; who is humbled and ashamed before God, as a lost sinner, that cannot demand or purchase salvation, or do any thing towards it; but must be a supplicant, and a debtor to grace for it, and for all that pertains to it. If this man be rich, learned, or noble, his heart will be weaned from dependence on such distinctions, and rendered lowly, courteous, and affable; if poor, he will be patient, contented, and thankful. He is prepared for exercising repentance and faith in Christ; and will gladly welcome his salvation, and give up every thing, that he may enter "the kingdom of heaven." He has the temper of the kingdom, and is prepared for the obedience and privileges of it; and all the blessings of it are his, certainly, exclusively, and eternally; they are provided for such persons, and appropriated to them, and none but they value, seek, or enjoy them. They are therefore *happy*, in the earnest and the hope of heaven; and their humble and lowly frame of mind tends to a peaceful enjoyment of life, and to confidence in God, communion with him, and the participation of the consolations of his Holy Spirit.

V. 4. The next blessing is, by the Lord Jesus, declared to belong to those that mourn; not those who *have mourned*, but those who *are mourning*. The world deems the gay, the dissipated, the jovial, and the prosperous, happy; and men turn aside from religion as a misery, because of the mourning connected with it. The Jews also expected nothing but festivity and carnal rejoicing, under the reign of the Messiah; but when he came, he pronounced the mourners happy.—All kinds of mourning cannot be intended, "for the sorrow of the world worketh death:" many are afflicted, and grow hardened under it; many "sorrow as men without hope," and spend their lives in rebellious murmurs, and die of vexation, or become their own executioners. The mourning which springs from "poverty of spirit," brokenness of heart, and tenderness of conscience, must especially be meant. A serious, considerate disposition, a readiness to recollect, confess, and be sorry for sin, with the "godly sorrow that worketh" true "repentance;" habitual watchfulness over the present temper and conduct, as well as a frequent humble recollection of past offences, producing remorse of conscience and self-abhorrence; a continual dependence on the mercy of God in Christ Jesus for acceptance; and an application for his sanctifying Spirit to cleanse away the remaining evil that is mourned over, seem primarily intended. But afflictions, and frequent mourning under the Lord's correcting rod, as far more salutary than prosperity, as pledges of his love, and means of humiliation and sanctification, are included: which, when they are properly submitted to and improved, tend to blessedness. And finally, a disposition to sympathize in the sorrows and troubles of our fellow Christians, and fellow sinners, must also be meant.—Such mourners as these are happy; their very tears and sighs have pleasure mixed with them, and prepare them for consolation: they shall be comforted with a sense of pardoning mercy, and with peace, hope, and joy in the Holy Ghost; and thus they shall anticipate the everlasting consolation prepared for them, when "God shall wipe all tears from their eyes." (*Marg. Ref. Note*, *Ps.* 126:5,6. *P. O.*—*Notes*, *Is.* 25:6. *Rev.* 7:13—17, *v.* 17.)

Shall be comforted.] Παρακληθησονται. (Hence Παρακλητος *the Comforter.*) The verb is often rendered *exhort*, as well as *comfort*. It means *encouraging exhortation, encouragement exciting to exertion.*

V. 5. Humiliation before God, indifference about the world, sorrow for sin, and a succession of trials and afflictions, soften the heart, and render it *meek*, that is, gentle, forbearing, forgiving, teachable, and submissive: which seems to be the disposition intended in this beatitude. There is a constitutional quietness of spirit, springing from love of ease, from defect in sensibility and firmness, and from the predominancy of other passions, which should be carefully distinguished from holy meekness. The natural temper is timid and pliant, easily deterred from good, and persuaded to evil; it leads to criminality in one extreme, as impetuosity of spirit does in another; it is often found in ungodly men; and it sometimes forms the grand defect in the character of pious persons, as in the case of Eli, and of Jehoshaphat. Divine grace operates in rendering such men more firm, resolute, and vigorous; as it does in rendering men of an opposite temper more yielding and quiet. The "meekness," to which the blessing is annexed, is not *constitutional*, but *gracious*; and men of the most vehement, irascible, and implacable dispositions, by looking to Jesus, through the grace of God, learn to curb their anger, to cease from resentment, to avoid giving offence by injurious words and actions, to make concessions, and forgive injuries. They become gradually more teachable, guidable, patient of counsel and contradiction, and calm in their spirit and conduct, from a principle of conscience, and by faith and prayer.—Whatever a man's previous disposition may have been, this meekness, which has regard both to the authority of the law and to the grace of the gospel, entitles him to the blessing. The temper itself is that of happiness: submission, resignation, peace, and love are its essence; contention, murmurs, and a thousand mischiefs and miseries are avoided by it: and it is said that "the meek shall inherit the earth." This, as it stands in the Old Testament, (*Note*, *Ps.* 37:10,11.) is spoken with reference to the promised land, the type of heaven; of which this meekness proves the possessor an heir, and for which it forms an essential qualification. But it also implies that the meek, however poor in the world, have more actual comfort than any other persons; as if the whole of it were their inheritance. They are more beloved and respected in their families and connexions; and are commonly left more undisturbed by their neighbours, they have more peace of conscience, tranquillity of mind, communion with God, and consolation from his Spirit, than other men: and facts in general contradict the declamations of those, who contend that such a temper and conduct will expose a man to intolerable injuries and evils in the world.—Abraham is called the "heir of the world:" and all believers are his children; and if "Christ be ours," all things are ours, both in this world and the next. (*Marg. Ref.*)

Meek.] Πραεις. 21:5. 1 *Pet.* 3:4. *Num.* 12:3. *Ps.* 25:9. 37: 11. *Sept.* Hence πραΰτης. *Jam.* 1:21. 3:13. 1 *Pet.* 3:15. (A πραος. 11:29. Whence πραοτης. 2 *Cor.* 10:1. *Gal.* 5:22. *et al.*)

V. 6. The appetites of hunger and thirst, if not satisfied, are universally felt to be most craving and uneasy: they cannot be amused, bribed, or put off, with any other object than meat and drink; and this must be had, if possible, at any price, and by any hardship or peril. The desire of riches, honours, pleasures, knowledge, &c. when very vehement, are often described by metaphors taken from this; which denote both the eagerness of men in seeking, and their pleasure in obtaining, the desired object. But those who hunger and thirst after these things, can only obtain a temporary gratification, and are liable to eternal dissatisfaction. They alone are happy, "who hunger and thirst after righteousness:" that is, after God, and his favour, his image, and the holy felicity to be enjoyed in his service; who know the nature, excellency, and value of such blessings; who choose and seek them in the first place; who subordinate all other interests and pleasures to them; who will not put up with any thing short of them; who value every thing in proportion as it tends to the acquirement of them; who are dissatisfied with every attainment hitherto made; who are more grieved, that they are not more holy, than because they are poor, sick, or neglected; and who long above all things for perfect holiness and happiness in the favour and service of God. The new covenant is so constituted, that persons of this character cannot fail to seek and find the righteousness, after which they hunger and thirst: for the Holy Spirit, who excited this spiritual appetite, will lead them to Christ, that it may be satisfied: they will accept of his salvation, and receive from his fulness of grace; they will obtain a measure of the desired felicity on earth; and when all others will be torn from the objects of their choice, then, and not before, they "will be filled;" that is, as firmly established in the enjoyment of the divine love, and as entirely perfected in holiness, as they can desire: and this shall continue for ever; "they shall hunger no more, neither thirst any more." (*Rev.* 7:16.)—'The righteousness here mentioned is by some thought to be "the righteousness of faith," by which we, being justified, or freed from the guilt of sin, have peace with God: and this undoubtedly is a first matter of our spiritual thirst and hunger; but yet I think this cannot be the proper import of the words: 1. Because he

8 Blessed [p]*are* the pure in heart; [q]for they shall see God.

9 Blessed [r]*are* the peace-makers; [s]for they shall be called the children of God.

10 Blessed [t]*are* they which are persecuted for righteousness' sake; [u]for theirs is the kingdom of heaven.

11 Blessed are ye [x]when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you [y]falsely, [z]for my sake.

12 [a]Rejoice, and be exceeding glad; [b]for great *is* your reward in heaven: [b]for so persecuted they the prophets which were before you.

[*Practical Observations.*]

p 23:25—28. 1 Chr. 29:17—19. Ps. 18:26. 24:4. 51:6,10. 73:1. Prov. 22:11. Ez. 36:25—27. Acts 15:9. 2 Cor. 7:1. Tit. 1:15. Heb. 9:14. 10:22. Jam. 3:17. 4:8. 1 Pet. 1:22. q Gen. 32:30. Job 19:26,27. 1 Cor. 13:12. Heb. 12:14. 1 John 3:2,3. r 1 Chr. 12:17,18. Is. 34:12—14. 120:6,7. 122:6—8. Acts 7:26. Rom. 12:18. 14:1—7,17—19. 1 Cor. 6:6—8. 2 Cor. 5:20. 13:11. Gal. 5:22. Eph. 4:1—3. Phil. 2:1—3. 4:2. Col. 3:13—15. 2 Tim. 2:22—24. Heb. 12:14. Jam. 1:19,20. 3:16—18. s 45. 48. Ps. 82:6,7. Luke 6:35. 20:36. Eph. 5:1,2. Phil. 2:15,16. 1 Pet. 1:14—16. t 10: 23. Ps. 37:12,13. Mark 10:30. Luke 6:22,23. 21:12,13. John 15:20,21. Acts 5: 40,41. 8:1. Rom. 8:35—39. 1 Cor. 4:9—13. 2 Cor. 4:8—12,17. Phil. 1:28,29. 2 Tim. 2:12. 3:11,12. Jam. 1:2—5. 1 Pet. 3:14. 4:12—16. 1 John 3:12. Rev. 2:10.

u 3. 2 Thes. 1:4—7. Jam. 1:12. x 10:25. 27:39. 1 s. 35:11. Is. 66:5. Luke 7:33. 34. John 9:28. 1 Pet. 2:23. y Gr. *lying*. 1 Pet. 4:14. z 10:18,22,39. 19:29. 24: 9. 1 s. 44:22. Mark 4:17. 8:35 13:9,13. Luke 6:22. 9:24. 21:12,17. John 15:21. Acts 9:16. Rom. 8:36. 1 Cor. 4:10. 2 Cor. 4:11. Rev. 2:3. a Luke 6:23. Acts 5. 41. 16:25. Rom. 5:3. Phil. 2:17,18. Col. 1:24. Jam. 1:2. 1 Pet. 4:13. a 6:1,2,4, 5,16. 10:41,42. 16:27. Gen. 15:1. Ruth 2:12. 1 s. 19:11. 58:11. Prov. 11:18. Is. 3:10. Luke 6:23,35. 1 Cor. 3:8. Col. 3:24. Heb. 11:6,26. b 21:34—38. 23:31—37. 1 Kings 18:4,13. 19:2,10,14. 21:20. 22:8,26,27. 2 Kings 1:9, &c. 2 Chr. 16: 10. 24:20—22. 36:16. Neh. 9:26. Jer. 2:30. 26:5,9,21—23. Luke 6:23. 11:47—51. 13:34. Acts 7:51,52. 1 Thes. 2:15.

word . . . *righteousness* bears no such sense in the gospel, but only in the epistles of St. Paul: 2. Because the Jews, to whom Christ speaks, had no idea of this righteousness, no apprehension that their Messiah was to die, and much less that they should be justified by his death: and therefore had Christ spoken of this righteousness, none of them could have understood his meaning.' *Whitby.*—It is not necessary to give an unreserved approbation to every clause in this quotation, in order to perceive that the general argument is conclusive, against this systematical interpretation of the beatitude, and against a similar explanation of some other passages in our Lord's discourses.

Shall be filled.] Χορτασθησονται. 'Satisfied, so as to desire nothing more.' (15:33,37. Gr.) It is derived from χορτος, *grass*, or *herbage:* and it is a figure taken from cattle in a good pasture, fed till they are satisfied and graze no longer.

V. 7. Connected with the preceding holy tempers, is that of *mercy*, or compassion, tenderness, and love: an aversion to every thing harsh, cruel, oppressive, or injurious; a propensity to pity, alleviate, or remove the miseries of mankind; an unwillingness to increase personal emolument or indulgence, by rendering others uneasy; a willingness to forego personal ease, interest, or gratification, to make others comfortable and happy: this seems the general meaning of the word *merciful.* —There is, however, a natural propensity of this kind, which should be carefully distinguished from the gracious disposition. This is not expansive, habitual, general: it is profuse to some, and cruel to others; it does not spring from proper motives, it is not directed to proper ends, nor governed by any regard to the divine law; it is often joined with impiety, injustice, excessive indulgence, and even tyranny, in other parts of a man's conduct; and in short, it is a sort of *instinct*, which is stronger in some men than others, and has no connexion with true religion. But the mercy to which the blessing is annexed, has respect to the authority, law, and glory of God, and to the grace of the gospel; it is learned by looking to the cross of Christ, and the mercy of God to sinners through him; it is uniform in its exercise, and seeks the good both of men's bodies and souls; it extends to the vile, the injurious, and the obscure, and to every one of the human species, however distinguished, as far as he falls under its sphere of action. It is connected with humility, faith, self-denial, equity, piety, and universal conscientiousness; and it induces a man, from love to God and hope in his mercy, to love, compassionate, and do good to all men, as he has time and opportunity: not allowing himself to injure any; but wishing and praying for the happiness of those whom he cannot reach or help.—Such persons are happy, for they shall "obtain mercy." All are sinners, and need mercy: these are penitent, believing sinners, and are interested in the mercy and grace of the covenant. The Lord will compassionate and be kind to them, according to their conduct towards their brethren; they shall be pardoned, supported, and comforted, through life and in death; and then shall enjoy "the mercy of our Lord Jesus Christ unto eternal life." But, on the contrary, "they shall have judgment without mercy, who have showed no mercy." —Even in this world, the exercise of mercy and beneficence constitutes one of the most delightful employments, of which our nature is capable; as they best know, who have the most decidedly made the experiment. (*Marg Ref.*)

Obtain mercy.] Ελεηθησονται. From the same root as ελεημονες. They *pity*, and they shall be *pitied;* they *forgive* and *relieve*, and they shall be *forgiven* and *relieved*.

V. 8. Men are apt to think those happy, who have it in their power to gratify every ambitious, covetous, or sensual inclination, without restraint or limitation: and probably the carnal Jews expected abundant indulgences of this kind under the reign of their Messiah. But, on the contrary, Jesus pronounces those happy, who are "pure in heart;" in whose souls, all carnal, sensual, and sinful desires are so mortified and subdued, that they do not seek the gratification of them; who are inwardly replenished with holy inclinations and affections, and influenced by the fear and love of God, in their habitual conduct. The believer's understanding is in part purified from darkness, his judgment from error, his will from rebellion, his affections from enmity, avarice, pride, and sensuality; his memory and imagination from the depraved thoughts and recollections which once occupied them; and his leading aim is to glorify God, obey his will, enjoy his favour and do good. This is indeed imperfect in this world; but the remainder of sin and pollution forms his burden and grief, and the object of his detestation; which is one peculiar and distinguishing effect and evidence of purity of heart. In proportion as any one is purified through faith, he is prepared for discoveries of God to his soul on earth, and favoured with them: and when he shall be perfected in holiness, he shall with open face behold the manifested glory of God; and adore, admire, and be unspeakably happy in the beatific vision to all eternity. (*Marg. Ref.*)

V. 9. The Jews expected a Messiah, who would lead them forth to war, revenge, victory, and dominion: and mighty warriors and conquerors have always been admired, and celebrated, and congratulated, as honourable and happy; though their mad ambition has rendered the earth a scene of misery, discord, and confusion. But our great Peace-maker pronounced the peace-makers happy; such as are peaceable in their own conduct, and labour to promote peace in families and communities; such as use their influence to prevent or terminate wars, law-suits, feuds, domestic broils, and religious controversies; such as do all in their power to promote the reconciliation of sinners unto God, and to induce them to live in harmony and peace with one another. These are happy persons, though they receive little thanks from the furious disputers either of the world, or of the church. They bear the image of God, and copy his example; they are evidently reconciled, regenerated, and adopted: he owns them as his children, and will before the whole world avow their relation to him: many will "call them the children of God" here, and all will know them to be so at last. They shall have much comfort in their loving endeavours on earth, and shall obtain eternal felicity in heaven; that is, if indeed they act from a regard to the authority, example, and glory of God, and to his reconciling love in Christ Jesus. (*Notes*, 1 *Thes.* 4:9 —12. *Jam.* 3:17,18. Comp. *Col.* 1:20. *Jam.* 3:18. Gr.)

V. 10—12. The Jews expected to be honoured and paid court to under the reign of the Messiah: and we all naturally annex the idea of happiness to honour, respect, and favour; and are apt to imagine that a conscientious conduct will certainly ensure them to us. But Christ declared those to be happy, "who were persecuted for righteousness' sake." If men suffer, under a profession of religion, for their crimes or follies, or for their obstinate attachment to unscriptural or anti-scriptural tenets and practices, without general conscientiousness, they cannot be included in this blessing. But when those who fear God, and rely on his mercy through Christ, suffer for conscience' sake; even though they may err in the matter for which they suffer, they must not be excluded: for they act from proper motives, and under a covenant of mercy. Yet the more evidently men suffer for adhering to the plain truths and precepts of the scripture, the more clearly are they interested in this blessing.—It is here taken for granted, that believers must meet with injurious treatment in this world. (*Note*, 2 *Tim.* 3:10—12.) The wicked hate the holy image of God, and those who bear it; his holy truth, and those who profess and preach it; his holy law, and those who obey and stand up for its obligation and authority; and his holy ordinances, and those who attend on them. They accuse true Christians of bigotry, spiritual pride, fanaticism, hypocrisy, sedition, misanthropy; they invent all kinds of calumnies of them, and fasten opprobrious names on them. If then we adhere to the truths, precepts, and ordinances of Christ, and refuse to comply with any thing contrary to our consciences; we must prepare to endure derision, reproach, slander, or more severe treatment, from ungodly men. But the kingdom of grace and glory belongs to those who, on such accounts, meet with and patiently endure persecution: they suffer for the sake of Christ and righteousness; and "all manner of evil is spoken of them *falsely*," because they belong to the Lord. Instead, therefore, of dejection and complaints, they should count themselves happy that the enemies of God see and hate his image in them: (*Note*, 1 *Pet.* 4:12—16) yea, they should rejoice and exult for joy, in the prospect of the great and glorious recompense which is prepared for them; remembering, that they are in this conformed to the most approved and honoured servants of God, in every age and in every part of the world. Nor can any eminence, in all those holy dispositions before described, (which combine to form the Christian character, are "the fruits of the Spirit," and constitute the image of Christ,) preserve any man from his hatred of the world; nay, they will expose him to it, so long

13 ¶ Ye are [c]the salt of the earth: but [d]if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14 Ye are [e]the light of the world. [f]A city that is set on an hill cannot be hid.

15 Neither [g]do men light a candle, and put it under [*]a bushel, but on a candlestick; and [h]it giveth light unto all that are in the house.

16 Let [i]your light so shine before men, [k]that they may see your good works, [l]and glorify [m]your Father which is in heaven. [*Practical Observations.*]

17 ¶ Think not that I am come [n]to destroy the law or the prophets: I am not come to destroy, [o]but to fulfil.

18 For [p]verily I say unto you, [q]Till heaven and earth pass, one jot or one tittle shall in no wise [r]pass from the law, till all be fulfilled.

19 Whosoever therefore [s]shall break one of [t]these least commandments, and [u]shall teach men so, he shall be called [x]the least in the kingdom of heaven: but whosoever shall [y]do and teach *them*, the same shall be called [z]great in the kingdom of heaven.

20 For I say unto you, That except your righteousness shall [a]exceed *the righteousness* of the

c Lev. 2:13. Col. 4:6. d Mark 9:49,50. Luke 14:34,35. Heb. 6:4—6. 2 Pet. 2:20,21. e John 5:35. 12:36. Rom. 2:19,20. 2 Cor. 6:14. Eph. 5:8—14. Phil. 2:15. 1 Thes. 5:5. Rev. 1:20. 2:1. f Gen. 11:4—8. Rev. 21:14, &c. g Mark 4:21,22. Luke 8:16,17. 11:33. * *A measure containing about a pint less than a peck.* h Ex. 25:37. Num. 8:2. i Prov. 4:18. Is. 58:8. 60:1—3. Rom. 13:11—14. Eph. 5:8. Phil. 2:15,16. 1 Thes. 2:12. 5:6—8. 1 Pet. 2:9. 1 John 1:5—7. k 6:1—5,16. 23:5. Acts 9:36. Eph. 2:10. 1 Tim. 2:10. 5:10,25. 6:18. Tit. 2:7,14. 3:1,7,8,14. Heb. 10:24. 1 Pet. 2:12. 3:1,16. l Is. 61:3. John 15:8. 1 Cor. 14:25. 2 Cor. 9:13. Gal. 1:24. 2 Thes. 1:10—12. 1 Pet. 4:11,14. m 45,48. 6:9. 23:9. Luke 11:2. n Luke 16:17. John 8:5. Acts 6:13. 18:13. 21:28. Rom. 3:31. 10:4. Gal. 3:17—24. o 3:15. Ps. 40:6—8. Is. 42:21. Rom. 8:4. Gal. 4:4,5. Col. 2:16,17. Heb. 10:3—12. p 26. 6:2,16. 8:10. 10:15,23,42. 11:11. 13:17. 16:28. 17:20. 18:3,18. 19:23,28. 21:21,31. 23:36. 24:2,34,47. 25:12,40,45. 26:13,34. Mark 3:28. 6:11. 8:12. 9:1,41 10:15,29. 11:23. 12:43. 13:30. 14:9,18,25,30. Luke 4:24. 11:51. 12:37. 13:35. 18. 17,29. 21:32. 23:43. John 1:51. 3:3,5,11. 5:19,24,25. 6:26,32,47,53. 8:34,51,58 10:1,7. 12:24. 13:16,20,21,38. 14:12. 16:20,23. 21:18. q 24:35. Ps. 102:26. Is 51:6. Luke 16:17. 21:33. Heb. 1:11,12. 2 Pet. 3:10—13. Rev. 20:11. r Ps. 119. 89,90,152. Is. 40:8. 1 Pet. 1:25. s Deut. 27:26. Ps. 119:6,128. Gal. 3:10—13. Jam. 2:10,11. t 23:23. Deut. 12:32. Luke 11:42. u 15:3—6. 23:16—22. Mal. 2: 8,9. Rom. 3:8. 6:1,15. 1 Tim. 6:3,4. Rev. 2:14,15,20. x 11:11. 1 Sam. 2:30. y 28:20. Acts 1:1. Rom. 13:8—10. Gal. 5:14—24. Phil. 3:17,18. 4:8,9. 1 Thes. 2: 10—12. 4:1—7. 1 Tim. 4:11,12. 6:11. Tit. 2:8—10. 3:8. z 18:28. 20:26. Dan 12:3. Luke 1:15. 9:48. 22:24—26. 1 Pet. 5:4. a 23:2—5,23—28. Luke 11:39,40 44. 12:1. 16:14,15. 18:10—14. 20:46,47. Rom. 9:30—32. 10:2,3. 2 Cor. 5:17.

as men in general remain the servants of Satan: for even Christ himself, the only perfect character which ever appeared on earth, was exposed to the greatest contempt and enmity of the world. But these holy tempers will teach a man to bear up under such trials, to overcome evil with good, to pass comfortably through them, and to derive good from them all. (*Marg. Ref.*)

Falsely. (11) Ψευδομενοι, *lying. Marg.* Being liars and false accusers, like Satan, διαβολος, "the accuser of the brethren."—*Be exceeding glad.* (12) Αγαλλιασθε. *Luke* 1:47. 10: 21. *John* 5:35. 8:56. 1 *Pet.* 4:13. 'It signifies exceeding great joy, such we use to express by outward signs, as leaping or dancing.' *Leigh.* (Ex αγαν *valde*, *et* ἁλλομαι, *salio.*)

V. 13. Salt is the grand preservative from corruption in the material world, and it gives a seasoning to all our viands: but, if it loses its saltness, and becomes insipid, it is the most worthless of all substances; being unfit even for the dunghill, as it is rather conducive to sterility than fruitfulness. The disciples and ministers of Christ are scattered about, as salt, in different parts of the world; that their doctrine, conversation, examples, labours, and prayers may stop the progress of sin and impiety, and be instrumental in seasoning men's minds with grace and holiness: but if they be unsound in doctrine, unholy in life, or vain and carnal in conversation; they disgrace their profession, are a scandal to their Master, prejudice the minds of men against the truth, or seduce them into error; and so they become the most worthless and wretched of mankind. Every approach to this renders a Christian or a minister unfit to be "the salt of the earth," and deducts from his value and usefulness. This was peculiarly applicable to the primitive professors and teachers of Christianity: as they were sent forth to season the whole world, as it were, with their holy doctrine, lives and labours.

Lost his savour.] 'The word μωρανθη has a peculiar beauty and strength here, and might literally be rendered, "if it be infatuated," or *grown foolish*; alluding to the common metaphor, in which sense and spirit are expressed by salt; ... as we call a flat lifeless discourse *insipid*.' *Doddridge.* (*Marg. Ref.*)

V. 14—16. The same instruction is here conveyed under another image. Christ is the true "Light of the world:" but his disciples and ministers, shining by the light of knowledge and holiness derived from him, are, in a subordinate sense, "the light of the world" also; and diffuse his truth and salvation around them, where otherwise darkness and wickedness must reign undisturbed. Their profession, character, and doctrine render them conspicuous; as "a city set upon a hill, they cannot be hid:" men will look at them, and make observations on all their words and actions, in order to form a judgment of their religion from what they see. Indeed, God intends that they should be thus conspicuous and observed, that they may communicate their light around: as we do not light a candle to conceal it, but that it may be placed conveniently to lighten the room. It is, therefore, their bounden duty, and should be their grand object, so to recommend the truth which they openly profess, by their pious and edifying conversation and behaviour, that men "may see their good works" which flow from faith and love, and thus be induced to glorify their God and Father. (*Notes*, 1 *Pet.* 2:11,12.) For the holy examples and abundant good works of true Christians soften men's prejudices, win on them to attend to the truth, and are instrumental to their conversion, by which they glorify God, and become his worshippers and servants.—This should be the aim and effect of their general conduct; though they must not do any particular action "to be seen of men," or seek their own glory in any thing. (*Note*, 6:1—4.)—Those disciples who were intended for the apostolical office, might primarily be meant, but every minister and Christian is concerned. (*Marg. Ref. Note, Phil.* 2:14—18.)

V. 17, 18. Various opinions seem to have prevailed, about the changes which would take place under the Messiah: and many, who supposed Jesus to be the Messiah, and had heard some parts of his doctrine, were ready to conclude that he meant wholly to set aside the ancient religion, and to establish an entirely new one in its place; which idea tended to mislead some and prejudice others. But he assured them that he had not "come to destroy the law or the prophets," or to teach any thing inconsistent with the true meaning of their sacred writings, which would still continue in force as a part of divine revelation. His design was not to "destroy, but to fulfil." It was evident from Moses and the prophets themselves, that the ritual law was "a shadow of good things to come:" and Christ was come to fulfil the intent of it, and to hold forth the truths and blessings typified by it, in a plainer and more intelligible manner. The moral law he came to fulfil, by perfectly obeying it as the Surety of his people, in his life, sufferings, death, and doctrine; to establish it in its fullest honour and authority; and to make the most effectual provision for men's loving and obeying it. (*Note*, *Rom.* 3:29—31, *v.* 31.) So that, as long as the world endured, not the least word, or letter, or point, or comma, (so to speak,) of the whole law, should by any means lose its authority, or fail of answering the end for which it was given: and the moral law would, to the end of time, continue the standard of sin and holiness to all men, and the believer's rule of duty; for Jesus came to *accomplish* the design of the introductory dispensation, and not to *counteract* or *subvert* it.—'Christ came not to bring any new way of righteousness and salvation into the world: but to fulfil that in deed, which was shadowed by the figures of the law, by delivering men through grace from the curse of the law; and moreover to teach the true use of obedience which the law appointed, and to grave in our hearts the force of obedience.' *Beza.*—'The phrase' ("till all be fulfilled,") 'occurs, importing the performance of what was typified by the law, and foretold by the prophets, 24:34. *Mark* 13:30. *Luke* 21:32.' *Whitby.* The fulfilment therefore of legal types, and of the prophecies of the Old Testament, concerning the Messiah and his kingdom, must be intended, as well as the establishment of the moral law in full honour and authority. In another passage, (*Luke* 22:16. Gr.) a still more emphatical word is employed, in a similar connexion; which fully confirms the above interpretation.

V. 19. The Scribes and Pharisees made many frivolous distinctions between great and small commandments; as the papists do between mortal and venial sins; yet all the law is enacted by the same divine authority, and no part of it can, in that sense, be of small obligation; though some parts may respect more important matters than others. But if a man, professing to be the disciple of Jesus, by a misconstruction of his doctrine, should encourage himself in allowed disobedience to the holy law of God, though in a matter of the least importance; and, by false doctrine, or assumed authority, should teach others the same: whatever his station in the church, or reputation among men, might be, he should be called by Christ himself, "the least in his kingdom;" either no true disciple at all, or one of the most inconsistent and mean of the whole company. On the other hand, he whose practice and doctrine tend to induce men to keep the commandments of God, from proper principles, and for evangelical purposes, will be accounted "great in the kingdom of heaven," however men may disesteem him; and the King will approve, employ and prefer him. This most conclusively shows, that all views of evangelical truth, which verge in the smallest degree to antinomianism, are utterly inconsistent with the true doctrine of Christ. These are, indeed, as antichristian, as popish dispensations and indulgences; they lead to the same place by another road: they relax man's obligation to obey God; and so dishonour that law, which Christ came into the world, and died on the cross, to magnify and make honourable.

V. 20. The Scribes were the most learned teachers of the law, and of the traditions of the elders, among the Jews; and most of them were Pharisees. Their learning related chiefly to those external matters, in which the pharisaical righteousness consisted; and the Scribes and Pharisees made the

Scribes and Pharisees, [b]ye shall in no case enter into the kingdom of heaven.

21 ¶ Ye have heard that [c]it was said [*]by them of old time, [d]Thou shalt not kill; [e]and whosoever shall kill shall be in danger of the judgment:

22 But [f]I say unto you, [g]That whosoever is angry with [h]his brother [i]without a cause, shall [k]be in danger of the judgment: and [l]whosoever shall say to his brother, [†]Raca, shall be in danger of [m]the council: but whosoever shall say, Thou [n]fool, shall be in danger of [o]hell fire.

23 Therefore if [p]thou bring thy gift to the altar, and there [q]rememberest that thy brother hath aught against thee;

24 Leave [r]there thy gift before the altar, and go thy way: first be reconciled to thy brother, [s]and then come and offer thy gift.

25 Agree [t]with thine adversary quickly, [u]whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, [x]and the judge deliver thee to the officer, and thou be cast into prison.

b 3:10. 7:21. 18:3. Mark 10:15,25. Luke 18:17,24,25. John 3:3—5. Heb. 12:14. Rev. 21:27. c 27,33,43. 2 Sam. 20:18. Job 8:8—10. * Or, *to them.* d Gen. 9:6,6. Ex. 20:13. Deut. 5:17. e Ex. 21:12—14. Num. 35:12,16—21,30—34. Deut. 21:7—9. 1 Kings 2:5,6,31,32. f 28,34,44. 3:17. 17:5. Deut. 18:18,19. Acts 3:20—23 7:37. Heb. 5:9. 12:25. g Gen. 4:5,6. 37:4,8. 1 Sam. 17:27,28. 18:8,9. 20:30—33. 22:12, &c. 1 Kings 21:4. 2 Chr. 16:10. Esth. 3:5,6. Ps. 37:8. Dan. 2:12, 13. 3:13,19. Eph. 4:26,27. h 23:24. 18:21,35. Deut. 15:11. Neh. 5:8. Ob. 10:12. Rom. 12:10. 1 Cor. 5:6. 1 Thes. 4:6. 1 John 2:9. 3:10,14,15. 4:20,21. 5:16. i Ps. 7:4. 25:3. 35:19. 69:4. 109:3. Lam. 3:52. John 15:25. k 21. 1 11:18,19. 12: 24. 1 Sam. 20:30. 2 Sam. 16:7. John 7:20. 8:48. Acts 17:18. 1 Cor. 6:10. Eph. 4:31,32. Tit. 3:2. 1 Pet. 2:23. 3:9. Jude 9. † That is, *vain fellow.* 2 Sam. 6:20. Jam. 2:20. m 10:17. 26:59. Mark 14:55. 15:1. John 11:47. cts 5:27. n Ps. 14:1. 49:10. 92:6. Prov. 14:16. 18:6. Jer. 17:11. o 2Ch,3:. 10 23. 18:8,9. 25:41. Mark 9:47. Luke 12:5. 16:23,24. Rev. 20:14. p 5:4. 23:19. Deut. 15:16, 17. 1 Sam. 15:22. Is. 1:10—17. Hos. 6:6. Am. 5:21—24. q Gen. 41:9. 42:21,22. 50:15—17. Lev. 6:2—6. 1 Kings 2:44. Lam. 3:20. Ez. 16:63. Luke 19:8. r 18: 15—17. Job 42:8. Prov. 25:9. Mark 9:50. Rom. 12:17,18. 1 Cor. 6:7,8. 1 Tim. 2:8. Jam. 3:13—18. 5:16. 1 Pet. 3:7,8. s 23:23. 1 Cor. 11:28. t Gen. 32:3—8, 13—22, 33:3—11. 1 Sam. 25:17—35. Prov. 6:1—5. 25:8. Luke 12:58. 14:31,32. u Job 22:21. Ps. 32:6. Is. 55:6,7. Luke 13:24,25. 2 Cor. 6:2. Heb. 3:7,13. 12:17. x 1 Kings 22:26,27.

highest profession of religion, and were accounted peculiarly strict, both in their instructions and practice. But our Lord, in setting up his kingdom, declared that he would not acknowledge any one as his subject, whose righteousness did not exceed their righteousness. And, in fact, a new creation to holiness, and the effect of that change on a man's temper and conduct, constitute a righteousness of heart and life far more excellent than that of the Scribes and Pharisees; even as much as heaven is higher than the earth. Without repentance and faith we cannot enter Christ's kingdom; these produce hatred of sin, and love of God and man; thus the believer is "taught by the grace of God, to deny ungodliness and worldly lusts; and to live soberly, righteously, and godly, in this world:" and without this he cannot enter the kingdom of heavenly glory. Nay, how late in life soever a man is converted, and becomes a true believer, he actually possesses a far better personal righteousness, before he enters heaven, than that of any formalist in the world. The Scribes and Pharisees 'seem to have taught, that the precepts of the law extended only to the outward actions; that a zeal in the ceremonial parts of religion would excuse moral defects and irregularities; and that some important privileges were inseparably connected with a descent from Abraham. ... It has been commonly said by the Jews, that if but two men were to enter into the kingdom of heaven, one of them would be a Pharisee, and the other a Scribe.' *Doddridge.* It may be added, that the zeal and strictness of the Scribes and Pharisees, both in doctrine and practice, was chiefly shown about their own traditions, by which they "made void the law of God;" and about minute observances, by which they covered over their neglect of judgment, mercy, and faith, or the love of God and man. And in this they have been imitated by vast multitudes in all succeeding ages.

V. 21, 22. To illustrate his meaning, the divine Teacher proceeded to vindicate several of the commandments of the moral law, from the corrupt and partial interpretation put upon them by the Scribes; which tended to show, that their rule of righteousness itself was beneath even the actual attainments of his disciples. "It had been said *by*," or *to*, "them of old time, Thou shalt not kill." (*Marg. Note, Ex.* 20:13.) God had of old given the law; and the tradition of the elders had made this gloss upon it, "Whosoever shall kill, shall be in danger of the judgment." By this it was implied, that nothing except actual murder was prohibited; and that this was to be avoided mainly from the dread of the capital punishment to be inflicted by the magistrate. Thus they explained away the extensive spiritual import of the command; and led the people to overlook the awful curse of God denounced against transgressors. But Christ, the great Lawgiver and Judge, speaking with less terror, but not less authority, than when he delivered the commandments from mount Sinai, declared that "whosoever was angry with his brother without cause, would be in danger of the judgment." All *excessive* anger must be proportionably "without cause;" and all that settles into revenge, or vents itself in words and actions, contrary to the law of loving our neighbour as ourselves. We ought to be angry at sin in ourselves and others, and to show our disapprobation of it, according to our relation to the offender; (*Note, Mark* 3:1—5. *v.* 5.) we should seek his humiliation and reformation by proper means; but not his hurt, in any respect, at least not in our private capacity. Inferiors, servants, juniors, are all brethren in this sense; and he that is angry at another without cause, or above cause, "shall be in danger of the judgment:" it is a sin deserving of a punishment more terrible than that inflicted by the ordinary courts of justice on the murderer; and consequently it calls for deep repentance, and needs the mercy and forgiveness of the new covenant. Moreover, whosoever uses contemptuous or opprobrious language in the heat of his passion, calling his brother 'an empty worthless fellow,' or 'a wicked and abandoned profligate,' and such like, would be in danger of punishment, proportionably more severe, according to the degree of virulence or malignity contained in such revilings. The different courts of justice, and the different kinds of punishment in use among the Jews, are supposed to be referred to, in these expressions. By one court, it is said, the criminal was condemned to be beheaded; by another stoned; and by another burned in "the valley of the son of Hinnom," which was considered as a sort of type or emblem of the fire of hell. Of this punishment the conduct above described was deserving, and to this the criminal would be exposed, according to the degree of his crime, unless repentance and forgiveness intervened. This shows both the need which all have of the gospel, and the strictness of the believer's rule of duty. (*Marg. Ref.*) 'These words, *vain* and *foolish*, when they are used by men assisted by the Spirit of God, or speaking by virtue of their office, out of a spirit of charity, and an ardent desire to make men sensible of their folly, do not make men obnoxious to this guilt; ... (*Gal.* 3:1. *Jam.* 2:20.) ... but only then when they proceed from causeless anger, ... and ill will towards them.' *Whitby.*—Minerva, in Homer, forbids Achilles striking 'Agamemnon; yet gives him leave to reproach him, and counsels to contumelious words.' *Hammond.*—This is heathen or *classical* morality.

In danger of. (21) Ενοχος. 'The word signifies to be held fast, as a bird when taken in a snare; or a malefactor when arrested, ... or a condemned man when ... fettered against the day of his execution.' *Leigh.* 26:66. *Mark* 3:29. 1 *Cor.* 11:27. *Heb.* 2:15. *Jam.* 2:10. (Ab ενεχομαι *obstringor*; *Gal.* 5:1. hocque ex εν et εχω.)—*Raca.* (22) 'An empty man, *cerebro vacuus, mente et judicio carens.*' Leigh. (Der. from the *Heb.* ריק, *vacuus, inanis.*)—*Thou fool.*] Μωρε. 7:26. 23:17,19 1 *Cor.* 4:10. 2 *Tim.* 2:23.—Hence μωραινω. 13. *note.*—('Quasi μηωρος, ex μη non, et ωρα *cura*; ... vel quasi, μη ὁρων non *videns*, sc. *animo.*' Schleusner.)—*Hell fire.*] Την γεενναν του πυρος. The original word is Hebrew, or Syriac, and signifies *the valley of Hinnom.* There idolaters burned their children to Moloch: and, after this abominable practice was put a stop to, the valley was by every means rendered as filthy and vile as possible, and a fire was there constantly burning to consume the rubbish carried thither; and at length, it is reported that it became a place of execution for criminals. 'Hence this place, being so many ways execrable, ... it came to be translated to signify the place of the damned, as the most accursed, execrable, and abominable of all places.' *Mede.*—The word is frequently used in the New Testament; and always for hell, or the place of final punishment and misery. (29,30. 10:28. 18:9. 23:15,35. *Mark* 9:43,45,47. Gr.) (*Note, Is.* 30:33.)

V. 23, 24. Attention to expensive externals was often used by Jews of old, as well as by papists and others, in later ages, as a compensation or dispensation for injustice; and this the selfish priests encouraged, as it tended to their profit. But if any one of Christ's disciples should bring an oblation to the altar of God; and, even after he arrived there, should recollect that his brother had any just cause of complaint against him, he must not presume to offer his sacrifice, till he had gone, without delay, and made restitution for the injury done, or acknowledgment of the offence committed; and by all proper means and reasonable concessions, sought forgiveness and reconciliation. Nor must he, on this account, omit or long postpone his intended sacrifice; but leave it before the altar, and return as soon as this previous matter was settled, and then offer it in confidence of acceptance with God This is spoken of in the language of the dispensation then in force: but it is equally applicable to Christian ordinances, especially to the Lord's supper. Restitution to the injured, (where practicable,) and concessions to those whom we have offended, as well as forgiveness of injuries, are requisite preparatives to the profitable and comfortable attendance on that sacred ordinance; but to neglect attendance for want of this preparation, is excusing disobedience to God, by injustice and malice towards man. The rule is, "First be reconciled to thy brother, and then come and offer thy gift."

Be reconciled. (24) Διαλλαγηθι. Used here only in N. T.—1 *Sam.* 29:4. *Sept.* (Ex δια et αλλασσω.)

V. 25, 26. The rule of the preceding verses naturally introduced the case of those, who were exposed to lawsuits, as having injured their neighbours. In such circumstances, it would be a man's prudence and duty quickly to compromise

26 Verily say unto thee, [y]Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

27 ¶ Ye have heard that it was said by them of old time, [z]Thou shalt not commit adultery:

28 But [a]I say unto you, [b]That whosoever looketh on a woman to lust after her, [c]hath committed adultery with her already in his heart.

29 And [d]if thy right eye [e]offend thee, [e]pluck it out, and cast *it* from thee: [f]for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

30 And if thy right hand [g]offend thee, cut it off, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be [h]cast into hell.

31 It hath been said, [i]Whosoever shall put away his wife, let him give her a writing of divorcement:

32 But [k]I say unto you, That [l]whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced, committeth adultery.

[*Practical Observations.*]

33 ¶ Again, ye have heard that it hath been said by them of old time, [m]Thou shalt not forswear thyself, but shalt perform unto the LORD thine oaths:

34 But I say unto you, [n]Swear not at all; neither by [o]heaven, for it is God's throne;

35 Nor by [p]the earth, for it is his footstool; neither by Jerusalem, for it is [q]the city of the great King:

36 Neither [r]shalt thou swear by thy head, [s]because thou canst not make one hair white or black.

37 But [t]let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these [u]cometh of evil.

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y 18:34. 25:41,46. Luke 12:59. 16:26. 2 Thes. 1:9. Jam. 2:13. z Ex. 20:14. Lev. 20:10. Deut. 5:18. 22:22—24. Prov. 6:32. a 22:39. 7:28,29. b Gen. 39:7, &c. Ex. 20:17. 2 Sam. 11:2. Job 31:1,9. Prov. 6:25. Jam. 1:14,15. 2 Pet. 2:14. 1 John 2:16. c Ps. 119:96. Rom. 7:7,8,14. d 18:8,9. Mark 9:43—48. e Or, *do cause thee to offend*. e 19:12. Rom. 6:6. 8:13. 1 Cor. 9:27. Gal. 5:24. Col. 3:5. 1 Pet. 4:1—3. f 16:26 Prov. 5:8—14. Mark 8:36. Luke 9:24,25. g 11:6. 13:21. 16:23. 18:6,7. 26:31. Luke 17:2. Rom. 9:33. 14:20,21. 1 Cor. 8:13. Gal. 5:11.

1 Pet. 2:8. h 22:13. 25:30. Luke 12:5. i 19:7. Deut. 24:1—4. Jer. 3:1. Mark 10:2—4. k 28. Luke 9:30,35. l 19:8,9. Mal. 2:14—16. Mark 10:5—12. Luke 16:18. 1 Cor. 7:4. m Ex. 20:7. Lev. 19:12. Num. 30:2, &c. Deut. 5:11. Ps. 50:14 76:11. Ec. 5:4—6. Nah. 1:15. n Deut. 23:21—23. Ec. 9:2. Jam. 5:12. o 23:22. Is. 57:15. 66:1. p Ps. 89:5. q 2 Chr. 6:6. Ps. 48:2. 87:2. Mal. 1:14. r 23:16—21. s 6:27. Luke 12:25. t 2 Cor. 1:17—20. Col. 4:6. Jam. 5:12. u 13:19. 15:19. John 8:44. Eph. 4:25. Col. 3:9.

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the matter with his legal opponent, though the terms might appear rigorous, and to settle the business ere it came before the magistrate; lest, being found culpable, he should be cast into prison for costs and damages, and continue there till the last farthing were paid.—But under this prudential counsel, a far more important instruction is couched. Our injurious conduct towards men, (as well as our other sins,) renders us liable to the wrath of God, who is our Adversary at law. We are on the way to his judgment-seat; our time may be short; a way of reconciliation is revealed; and we should avail ourselves of it immediately. If this be neglected, the cause will come to a trial, the sinner will be condemned by the Judge, delivered to the executioners of vengeance, and cast into the prison of hell: and, seeing that he can never make satisfaction to offended justice, or pay all his debt, (especially as new crimes will continually enhance the score,) so he must not expect to be enlarged any more for ever.—'Here it is insinuated, how much more it concerns us in time to repent of our offences against God, and to endeavour to be reconciled unto him, lest we be cast into the infernal prison.' *Whitby*. (*Note*, *Luke* 12:58,59.)—*Agree*. (25) Ισθι ευνοων· 'Be disposed to be friendly. 'Be desirous of agreement.' Ευ and νους *the mind*.—*Adversary*.] Αντιδικω, properly, *an opponent in a trial at law*. *Luke* 18:3. 1 *Pet*. 5:8. (Εκ αντι et δικη, *judicium*.)

V. 27, 28. The Pharisees interpreted the seventh commandment, merely as a prohibition of actual adultery with a married woman: but Christ showed, that its spiritual import reached to the thoughts and desires of the heart. For instance, if a man should allow himself to gaze at a woman, *in order* that thoughts of a criminal intercourse might be excited, or till they were; he would be deemed an adulterer in his heart, and deserve the punishment denounced against adulterers: and his guilt would be still more aggravated, if he indulged the licentious imagination, and actually purposed or devised means for gratifying his desires: though he should by any means be prevented. We cannot suppose, that this prohibits a man from looking at a woman whom he may lawfully marry, with such a predilection as to desire to possess her in marriage. The inclination for that which is not sinful, can only become sinful by being inordinate: but it may be, and alas! commonly is, attended with such things as are greatly polluting and criminal. (*Note*, *Ex*. 20:14.)—'The expositors of the law said, If a man sees a woman, whom he loves better than his wife; let him divorce his wife and marry her.' *Jerom*. This is a specimen of *Rabbinical* morality! (*Marg*. *Ref*.)—To *lust after*. (28) Επιθυμησαι. The word marks a *strong desire*, but it is used in a *good*, as well as a *bad* sense. (*Luke* 22:15. *Rom*. 7:7. 13:9.)

V. 29, 30. This exact subjection of the sensual inclinations, this victory over the most potent desires of the heart, (especially when habit and constitution have concurred to enslave men,) must be attended with painful exertions, and the sacrifice of what has been highly valued. But though it be as painful, and as sensible a loss, as "plucking out a right eye, or cutting off a right hand" would be, it must be done. "The flesh with the affections and lusts must be crucified," the strongest corruption conquered; and every appetite and inclination governed, in subjection to the authority of God, and in subserviency to his glory, the welfare of society, and the good of a man's own soul. If then the eye, or hand, or any other part of the body, could be so necessary an occasion of sin, that the temptation could by no other means be overcome, and that would certainly effect it; it would be a man's duty and wisdom to part with it, whatever anguish he endured, or how much soever the loss might be felt: as it would be advantageous for him to lose one of his limbs, or organs of sense, rather than be cast with them all into hell. But, though the members of the body are the instruments of sin, yet it proceeds from the lusts of the heart: if these be mortified, and every idolized object renounced, there will be no need to injure the body; and without this it would be of no use.—This mortification of sinful passions may be excessively painful; but if men consent to lose their limbs, by excruciating operations to save their lives; what ought they to shrink from, when it becomes requisite to the salvation of their souls? It must be also added, that the most watchful and self-denying government of every sense and appetite, is implied in this admonition.—It is worthy of observation, that Jesus always took it for granted, that there is a future state, a resurrection of the body, and a hell into which the wicked will be cast; and that he continually realized these things to men's minds, and called their attention to them. (*Marg*. *Ref*. f—h.)—'The greatest part of Christ's auditors, were poor people who lived by their daily labour; and to these the loss of a right hand would be a much greater calamity than that of a right eye; so that there is a *gradation* and force in this passage, beyond what has generally been observed.' *Doddridge*. (*Notes*, *Mark* 9:41—50.)

Offend.] Σκανδαλιζει, derived from σκανδαλον, *a stumbling-block*, or *a bridge in a trap*.—The word literally signifies *cause to stumble*, in this and many other places in the New Testament. A stone is placed in the way, over which a man falls, and is lamed or killed; or a trap, in which he is taken: thus, whatever occasions sin is a stumbling-stone, or a trap.—*Is profitable*.] Συμφερει, rendered *expedient*; 1 *Cor*. 10:23.

V. 31, 32. It has been shown, (*Note*, *Deut*. 24:1—4.) how the Jews mistook and perverted the *judicial* law, which permitted and regulated divorces, and was intended to render them less frequent and injurious: so that, when Christ appeared, they were exceedingly common upon the most frivolous pretences. Having therefore mentioned the seventh commandment, our Lord took the occasion to determine this matter by his authority: and he declared that whosoever should "put away his wife," except for fornication committed before marriage, but concealed till afterwards, or for adultery after marriage, (for the general word is supposed to imply both,) would expose her to a strong temptation to commit adultery by marrying another man, and he would be accessary to her sin; and the man, who should marry her who was put away, would commit adultery, her former husband being still living.—It seems evident, that divorces for adultery, on either side, should be allowed to the injured party, if required, and without any tedious or expensive process. Some contend that the adulterous divorced person should not be allowed to marry again: this perhaps would be consistent with justice; yet it can scarcely be expected, that they who violate conjugal fidelity, will be very scrupulous in a single state; and therefore more harm than good would result from the regulation, which is not found in Scripture. It may likewise be observed, that the allowance for divorcing the adulteress seems to imply, that the law for putting to death criminals of this class, was not to be considered as indispensable, under the New Testament. (*Notes*, 19:3—12.)

Writing of divorcement. (31) Αποστασιον, properly *divorcement*; but here used for βιβλιον αποστασιον. 19:7. *Mark* 10:4. *Deut*. 24:3. *Sept*. (Ab αφισταμαι *discedo*: whence απστασια *defectio*, apostacy.) 'It is a biblical word, unknown to the Latin and Greek writers.' *Leigh*.

V. 33—37. The Scribes explained the third commandment, according to the tradition of the elders, as merely prohibiting gross perjury, especially the breach of promissory oaths, or vows to the Lord: and they allowed common swearing, except the names of God were expressly mentioned (*Note*, *Ex*. 20:7.) But Christ commanded his disciples not to swear at all. Many examples in the New Testament pro

38 ¶ Ye have heard that it hath been said, [x]An eye for an eye, and a tooth for a tooth:

39 But I say unto you, [y]That ye resist not evil: but [z]whosoever shall smite thee on thy right cheek, turn to him the other also.

40 And [a]if any man will sue thee at the law, and take away thy coat, let him have *thy* cloak also.

41 And whosoever shall [b]compel thee to go a mile, go with him twain.

42 Give [c]to him that asketh thee, and from him that would borrow of thee turn not thou away.

[*Practical Observations.*]

43 ¶ Ye have heard that it hath been said, [d]Thou shalt love thy neighbour, [e]and hate thine enemy:

x Ex. 21:22—27. Lev. 24:19,20. Deut. 19:19. y Lev. 19:18. 1 Sam. 24:10—15. 25:31—34. 26:8—10. Job 31:29—31. Prov. 20:22. 24:29. Rom. 12:17,19. 1 Thes. 5:15. Heb. 12:4. Jam. 5:6. 1 Pet. 3:9. z 1 Kings 22:24. Job 16:10. Is. 50:6. Lam. 3:30. Mic. 5:1. Luke 6:29. 22:64. 1 Pet. 2:20—23. a Luke 6:29. 1 Cor. 6:7. b 27:32. Mark 15:21. Luke 23:26. c 25:35—40. Deut. 15:7—14. Job 31:16—20. Ps. 37:21,25,26. 112:5—9. Prov. 3:27,28. 11:24,25. 19:17. Ec. 11:1,2, 6. Is. 58:6—12. Dan. 4:27. Luke 6:30—36. 11:41. 14:12—14. Rom. 12:20. 2 Cor. 9:6—15. 1 Tim. 6:17—19. Heb. 6:10. 13:16. Jam. 1:27. 2:15,16. 1 John 3:16—18. d 19:19. 22:39,40. Lev. 19:18. Mark 12:31—34. Luke 10:27—29. Rom. 13:8—10. Gal. 5:13,14. Jam. 2:8. e Ex. 17:14—16. Deut. 23:6. 25:17. Is. 139:21,22.

that swearing on solemn and important occasions is not unlawful: (2 *Cor.* 1:23. 1 *Thes.* 2:5.) and there seems no reason to conclude, that oaths in a court of justice, or on any other occasion which fairly requires them, are wrong: provided they be taken with reverence of the majesty, omniscience, and justice of God, and be exactly consistent with truth and equity. Yet the multiplication of oaths in our judicial, commercial, and ecclesiastical transactions, and the irreverent manner in which they are administered, occasion immense guilt; and are an enormous evil, even exceeding all calculation. (*P. O. Jer.* 23:9—32.) A pious man, however, though he disapproves of the manner in which oaths are administered, needs not disquiet himself when called on to take them, if he can otherwise do it with a clear conscience, for he is only answerable for his own conduct. But all oaths taken without necessity, on trivial occasions, or in common conversation, must be inconsistent with this prohibition; as well as all the expressions, which are in common use, to answer the purpose, and, as it were, to evade the guilt, of an oath. The Jews, who scrupled to swear on such occasions by JEHOVAH, would swear by heaven, or by the earth, or by Jerusalem, or by their own heads. But all these oaths implied an appeal to God, because of their relation to him: "heaven is his throne," where he reveals his glory as the Ruler of the world; and the earth is, so to speak, "the footstool" of that throne; Jerusalem was "the holy city," where the temple, the earthly palace of the great King, was erected: even the heads of the persons concerned were more the Lord's than their own; for, while the continuance of life, understanding, and senses depended on him, they themselves could not change the colour of one single hair by their own exertion.—The whole creation is the Lord's, and therefore to swear by any part of it, implies an appeal to the great Creator and Judge. Thus, when men swear by their *lives*, their *souls*, their *faith*, or by *all that's good*, they virtually swear by the Lord, and appeal to him to confirm their testimony. Such expressions ought not to be used; much less should conversation be intermingled with the sacred names of God, Lord, or Christ, as mere expletives, or notes of admiration; or with bad wishes; or even good wishes or prayers, as 'God bless us,' 'Lord have mercy on us,' and such like; when there is no seriousness or solemnity upon the mind, and when they are words without meaning, but not without profaneness.—It is remarkable that even the writings of the most admired Pagan authors are interlarded with oaths, by Jupiter, by Hercules, or others of their idols; and some professed Christians affect to use this Pagan language: but if an oath is a solemn act of worship, and if the devil was worshipped under these Pagan idols: such expressions imply an act of worship to Satan, though they who use them may mean no such thing. It ought to suffice a Christian, seriously and constantly to affirm or deny, and with decided repetition if necessary: all that is more than this, in ordinary cases and conversation, cometh of evil, of *the evil one*, or of the evil of our corrupt nature. Men are so deceitful, that they fear trusting each other without the security of oaths: they have suspicions of each other; or the speaker is of a suspicious character, and fears lest his bare word should not be taken; or he swears to conceal his bad designs. But Christians should endeavour so to speak and act, that their word may be deemed as satisfactory as another man's oath. Indeed, though the whole necessity for oaths arises from the selfishness and deceitfulness of man; yet the worse men become, the less they are restrained by them; and the better they are, the less need there is for them.—'This clause contains a demonstration, that the thirty-fourth verse is to be explained with the limitation proposed; for it is evident that oaths were in some cases not only *allowed*, but *required*, by the Mosaic law. (*Ex.* 22:11. *Lev.* 5:1. *Num.* 5:19,21. *Deut.* 29:12,14.) So that, if Christ's prohibition had here referred to swearing in solemn and judicial cases, he would in these words have charged the divine law with establishing an immorality.' *Doddridge.*—The term rendered "communication," is (λογος) *word*, or *discourse*, and limits the prohibition to conversation and social intercourse: so that to extend it to judicial and public transactions, is not warranted by the passage itself. (*Note, Jam.* 5:12.)

V. 38—42. (*Ex.* 21:24,25. *Lev.* 24:19,20.) The law referred to was a judicial regulation, and the magistrate's rule in deciding causes; declaring the utmost punishment which he might inflict, when nothing less would satisfy the offended party: yet the Scribes explained it, as if it had authorized private revenge, and had even required people to demand or exact this severe retaliation. But Christ declared, that the *moral* law required the reverse of this vindictive spirit and conduct. His disciples are not allowed to "resist evil," or the injurious party, either by violent opposition, or litigious lawsuits.—In the present state of human nature, there is little need to enumerate exceptions and limitations to such general rules: self-love will suffice, and more than suffice. The preservation of life, or liberty, or important property, authorize, and in many cases *require*, a man to stand in his own defence, at the peril of the illegal assailant: but in ordinary cases, it is better to give way, and yield to insults and injuries, than to repel them by force, or legal process; and it does not accord with the spirit of Christianity, to put the life and soul of man in competition with a sum of money, however great, when there is no reason to fear further violence. In smaller matters, however, the case is quite clear. If a man give a disciple of Christ a contemptuous or painful blow on the cheek, it is his duty and wisdom to imitate his Master, and take it patiently, nay, rather to turn the other, and expose himself to further insult, than to begin a contest, by returning the blow, sending a challenge, or commencing a lawsuit; even though he should be ridiculed and despised for his want of spirit and courage, through his obedience to his Lord. If a man be sued at law, and injuriously deprived of his coat, or outer garment, which, though of small value, he could ill spare; he had better suffer himself to be defrauded of his cloak also, than be involved in the temptations and evils of seeking legal redress. (*Notes*, 1 *Cor.* 6:1—8.) Indeed, in cases of great importance, other duties may require a man to avail himself of the protection of the law: justice to his creditors, and to the public, and even to his family, may engage him to defend his estate, and to give a check to the exorbitancy of unreasonable men; and a Christian may prosecute a criminal, out of love to public justice, though not from private revenge. Yet, there are generally men of the world enough to deal with such depredators; and a disciple of Christ seldom has occasion to waste his time, or endanger the loss of his temper, about them.—Under various pretences also, unreasonable men may require Christ's disciples to attend them about business, public or private; but if they should insist upon a man's going a mile out of his way to serve them, it would be better to go two than quarrel about it: and it would be expedient rather to give or lend, to those who injuriously required it, than to refuse with harshness or apparent selfishness: and much more to give, or to lend, where there is need, and a prospect of doing good.—It is self-evident, that many and great limitations and exceptions must be admitted in the last instance: for no man could go on giving and lending to every one who should ask him; but he must consider his own ability and the nature of the case, and act accordingly: and therefore, we must suppose that limitations and exceptions are implied in the other admonitions, which must be judged of, according to the general law of "loving our neighbour as ourselves." The grand and obvious instruction is this, 'Suffer any injury for the sake of peace, when no duty requires the contrary; and commit your interests and concerns to the Lord's keeping.'—The case of those, who were compelled by authority to accompany and convey the baggage of travellers sustaining a public character, is supposed to be meant in the forty-first verse. Even if the case were oppressive, or the person compelled were legally exempted, compliance would be preferable to a contest.

Smite thee, &c. (39) Ῥαπισει. 26:67. Whence ῥαπισμα. *John* 18:22. 19:3. Der. from ῥαπις, *a rod* or *staff*, but which also means a *slipper*, with which contumelious blows were sometimes given.—*Compel.* (41) Αγγαρευσει. 27:32. *Mark* 15:21. The word is originally Persian. *Angari*, were *post-masters*, who might take men's cattle, or themselves, at pleasure, for the public service.

V. 43—48. The Scribes explained the great law of loving our neighbours, with restriction to their own nation, sect, family, or friends; nay, they added, (in the form of a precept,) "and hate thine enemy:" and it is remarkable that the best heathen moralists made large concessions, in this matter, to the malignity of the human heart. But the true spirit and intent of the law reaches to enemies and persecutors, on which the example of Christ himself forms the best comment. (*Notes, Luke* 10:25—37.) He therefore authoritatively commanded his disciples to "love their enemies," to regard them with compassion and benevolence; to return good words and kind wishes to their revilings and imprecations, and beneficent actions to their injuries; and to pray for their conversion and best good, even when oppressed, persecuted, and tortured by them. Thus they would evidence themselves to be the chil

44 But I say unto you, [f]Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

45 That [g]ye may be the children of your Father which is in heaven: [h]for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 For [i]if ye love them which love you, what reward have ye? do not even the [k]publicans the same?

47 And if ye [l]salute your brethren only, [m]what do ye more *than others*? do not even the publicans so?

48 Be [n]ye therefore perfect, [o]even as your Father which is in heaven is perfect.

Ex. 23:4,5. 2 Kings 6:22. 2 Chr. 28:9—15. Ps. 7:4. 35:13,14. Prov. 25:21,22. Luke 6:27,28. 23:34. Acts 7:60. Rom. 12:14,20.21. 1 Cor. 4:12,13. 13:4—8. 1 Pet. 3:9. g 9. Luke 6:35. John 13:35. Eph. 5:1. 1 John 3:9,10. h Job 25:3 Ps. 145: 9. Acts 14:17. i 6:1. Luke 6:32—35. 1 Pet. 2:20—23. k 9:10,11. 11:19. 18:17. 21.31,32. Luke 15:1. 18:13. 19:2,7. l 10:12. Luke 10:1,5 m 2:9 1 Pet. 2:20. n Gen. 17:1. Lev. 11:44. 19:2. 20:26. Job 1:1. 2:3. Ps 37. Luke 6:36. 2 Cor. 7:1. 13:9,11. Phil. 3:12—15. Col. 1:28. 4:12. Jam. 1:4. 1 Pet. 1:15. c 16,45. Eph. 5:1,2. 1 John 3:3.

dren of God, by bearing his image and copying his example; for he sends the ordinary blessings of providence upon the evil, as well as on the good, though their crimes are direct enmity and rebellion against him. As, however, there are various favours which he bestows only on his people; so our peculiar friendship, kindness, and complacency may and ought to be restricted to the righteous: yea, gratitude to benefactors, and predilection for special friends, consist very well with this general good-will and good conduct towards enemies and persecutors.—Even publicans, and the most ungodly men, knew how to behave, with civil respect and kindness, to their friends and relations: but Christians, considering their superior knowledge, obligations, encouragements, assistances, and motives, must do "more than others:" else what has grace done for them? What evidence have they of conversion? What recompense can they expect from their Lord, for that of which wicked men are capable? They cannot indeed attain to perfection, but it is their duty to aim at it: the *perfect* law is their rule and standard; the *perfect* holiness and love of God, their pattern; they should aim high, and seek to be "perfect, even as their Father which is in heaven is perfect." These concluding verses evidently prove, that our Lord's spiritual exposition of the law was intended, both to show the people their need of mercy and salvation, and also to teach his disciples the strict rule of duty: and all that, in which they come short of it, or deviate from it, is *sin*, and needs deep repentance, continual forgiveness through his blood, and grace to enable them for more exact obedience.—The publicans 'had the oversight of tributes and customs: a kind of men, that the Jews hated to death; both because they served the Romans in those offices, (whose yokeful bondage they could hardly away withal;) and also because these toll-masters were for the most part given to covetousness.' *Beza.*—'These words, "Thou shalt hate thine enemy," are not found in the law of Moses; though nothing is more common in the Jewish canons; ... which affords a strong argument, that Christ here is not correcting, or adding to the *moral* precepts of the law; but opposing the corrupt interpretations of the Scribes and Pharisees. ... A neighbour is every one with whom we have any dealing: ... so the word must signify in the tenth commandment, if we do not leave the Israelite free to covet the wife of the Gentile.' *Whitby.*

Despitefully use. (44) Επηρεαζοντων. *Luke* 6:28. 1 *Pet.* 3:16. Der. perhaps from Αρης, Mars, the heathen god of war. It signifies primarily *to assault in a hostile manner;* but is used for *calumniating;* which is making a hostile assault on a person's character. "The scourge of the tongue."—"Swords are in their lips."

PRACTICAL OBSERVATIONS.

V. 1—12. The great end of preaching is, that men may hear and be made wise unto salvation. When multitudes willingly attend, it is seasonable for the minister to preach, and time and place are not very material circumstances: a church or chapel is most convenient, and the Lord's day the most favourable time; but a mountain or a field will be a holy place, or any day holy, if the Lord vouchsafe his presence and blessing. The preaching of the gospel was shown to be a most honourable employment, by our Lord's own condescending example: and happy are they who enter upon it at his call, act in it from the same principles, and preach the same doctrines, as he did. But it behooves us to speak with great seriousness, and a deep sense of the weight and difficulty of the work; and in a simple dependence on the Lord, for assistance, acceptance, and a blessing.—The true gospel is exceedingly *practical*, far more so than any other doctrine whatever; and numbers so mistake in this matter, that they would certainly condemn Christ himself as *legal*, if they could hear his sermons without knowing who the preacher was. True religion is so inseparably connected with happiness, that none can be happy without it, in this world or in the next: or fail of happiness, if they duly attend to it. But how different are the character and circumstances of the blessed, as stated by our Lord, from what the carnal mind would have imagined! None, who have not faith and experience, will be persuaded, that "the poor in spirit," the mourners, the meek, those who long earnestly for righteousness, the merciful, the pure in heart, the peace-makers, and the persecuted, are the only happy persons in the world. Let us learn to consider this as a compendious description of a healthy constitution of mind, and a safe and happy condition in life; and to consider the opposite dispositions and passions as distempers, spoiling all true enjoyment, and by no means counterbalanced by the friendship of the world. Let us not suppose, that some men possess one, some another, of these holy dispositions; but remember, that they all combine to form the image of Christ, and the temper of a true Christian; and that where any one is absolutely wanting, all the rest are mere counterfeits. Let us also examine, whether we ourselves do actually possess these Christian graces: let us seek them and the increase of them, from the Giver of every good gift: let us take the annexed promises as encouragements to aspire after higher attainments; assured of proportionate happiness, as the subjects and heirs of the kingdom of heaven, and as the children of God, till we shall be admitted into "his presence, where is fulness of joy, and pleasures at his right hand for evermore." Let us never envy the ambitious, the high-spirited, the gay, the injurious or vindictive, the avaricious, the sensual, or the unmerciful; the scourges of the earth who take away peace from it, or any other of the sons of madness and mischief: let us not covet their transient applause and prosperity in this evil world: let us not be disquieted with the contempt, reviling, and persecution, which we meet with, whilst we do all the good that we can to all, and no evil to any. Happy will it be for us to suffer for Christ's sake, and in that cause for which he shed his precious blood; for "great will be our reward in heaven." But let us be careful to give no just cause to the revilings of the ungodly, and to avoid all ostentation or bitterness under the cross: let us consider what prophets and apostles endured, and how they behaved under their trials; and especially let us "look unto Jesus, lest we be weary and faint in our minds," and yield to impatience and recriminations under our lighter trials. (*Notes, Heb.* 12:1—3.)

V. 13—16. We ought most carefully and frequently to consider the vast importance of the Christian character; recollecting that we are "the salt of the earth, and the light of the world:" many eyes will be upon us; many will derive good or harm from their observations on our conduct. We should then endeavour to stem the torrent of impiety and wickedness, to diffuse the savour and light of divine truth, and "to adorn the doctrine of God our Saviour;" "letting our light shine before men," that our good works, as living sermons, may convince our fellow-sinners of the excellency of religion, and so conduce to the glory of God and the benefit of mankind. On this account also the Christian must by no means conceal his sentiments: for God does not enlighten the minds of his people, that they should put the light under a bushel, but that they should hold it forth for the benefit of others. Nor are they required, or even allowed, to retire into cloisters or deserts, or any secret recesses, or to bury themselves in obscurity; but to fill up their stations in families, in society, and in the church, so as to glorify God in the sight of men. We should therefore seek to shine, by professing and adorning the gospel, in our circle, whether large or small, that we may answer the end for which God has "called us out of darkness into his marvellous light." (*Note*, 1 *Pet.* 2:9,10.)

V. 17—20. Let no man perversely suppose that Christ allows his people to trifle with any command of God. While he fulfilled the types and prophecies of the Old Testament; while he honoured the moral law and the exhortations of the prophets, by his obedience to death upon the cross; how impious must it be to suppose, that he purchased for men the license of indulging their lusts with impunity! No; till the consummation of all things, "not one word shall pass from the law, till all be fulfilled." No sinner partakes of Christ's justifying righteousness, till he condemns himself as a transgressor of the law, and repents of his evil deeds; and the goodness and mercy, revealed in the gospel, lead the believer to still deeper repentance and self-abhorrence. All unbelievers will be condemned for their transgressions of this law; but it is the Christian's rule of duty, nay, it is written in his heart, and he delights in it, and longs to obey it. Let us then equally beware of antinomian licentiousness, and of pharisaical self-righteousness: these are Scylla and Charybdis, the fatal rock and whirlpool; and we need "the Lord the Spirit" to pilot us between them. But the clear and full exposition of the holy law of God, and the scriptural application of it to the heart and conscience, form the best preservative from these fatal extremes. They indeed, who inculcate more soothing doctrines, will best please those who say, "Speak smooth things;" but they are certainly the least of those that belong to the kingdom, if indeed they at all belong to it: while those who enforce obedience, by example and doctrine, "shall be called great in the kingdom of God;" nor will any man enter heaven, who has not in this world become more holy in heart and life, than Scribes and Pharisees ever were.

V. 21—32. We ought most attentively and reverently to consider, how important the Lord Jesus judged the right understanding of the moral law; and how fatal consequences followed from superficial or erroneous views of it. While we

CHAPTER VI.

Cautions and rules about almsgiving, 1—4, and prayer, 5—8. The Lord's prayer, 9—13. Those who seek forgiveness must forgive, 14, 15. Cautions and rules about fasting, 16—18. Treasure to be laid up in heaven, 19—21. The single eye, 21—23. God and Mammon cannot both be served, 24. Solicitude about worldly things, being vain, needless, and injurious, should be shunned; and "the kingdom of God and his righteousness" sought in the first place, 25—34.

TAKE [a]heed that ye do not your [*]alms before men, [b]to be seen of them; [c]otherwise ye have no reward [†]of [d]your Father which is in heaven.

2 Therefore [e]when thou doest *thine* alms, [‡]do not sound a trumpet before thee, [f]as the hypocrites do, [g]in the synagogues and in the streets, that they may have [h]glory of men. [i]Verily I say unto you, They have their reward.

3 But when thou doest alms, [k]let not thy left hand know what thy right hand doeth;

4 That thine alms may be in secret: and thy Father which [l]seeth in secret himself shall [m]reward thee openly.

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a 16:6. Mark 8.15. Luke 11:35. 13:1,15. Heb. 2:1. * Or, *righteousness.* Deut. 24:13. Dan. 4:27. 2 Cor. 9:9,10. b 5,16. 5.16. 23:5,14,28—30. 2 Kings 10:16. 31. Ez. 33:31. Zech. 7:5,6. 13:4. Luke 16:15. John 5:44. 12:43. Gal. 6:12,13. c 4,6. 5:46. 10:41,42. 16:27. 25:40. 1 Cor. 9:17,18. Heb. 6:10. 11:26. 2 John 8. † Or, *with.* d 9. 5:48. e Job 31:16—20. f Is. 37:21. 112:9. Prov. 19:17. Ec. 11: 2. Is. 58:7,10—12. Luke 11:41. 12:33. John 13:29. Acts 9:36. 10:2,4,31. 11:29. 24:17. Rom. 12:8. 2 Cor. 9:6—15. Gal. 2:10. Eph. 4:28. 1 Tim. 6:18. Philem. 7. Heb. 13:16. Jam. 2:15,16. 1 Pet. 4:11. 1 John 3:17—19. ‡ Or, *cause not a trumpet to be sounded.* Prov. 20:6. Hos. 8:1. f 5. 7:5. 15:7. 16:3. 22:18. 23: 13—29. 24:51. Is. 9:17. 10:6. Mark 7:6. Luke 6:12. 12:56. 13:15. g 5. 23:6. Mark 12:39. Luke 11:43. 20:46. h 1 Sam. 15:30. John 5:41 44. 7:18. 1 Thes. 2:6. i 5,16. 5:18. k 8:4. 9:30. 12:19. Mark 1:44. John 7:4. l 6,18. Ps. 17:3. 44:21. 139:1—3,12. Jer. 17:10. 23:24. Heb. 4:13. Rev. 2:23. m 10:42. 25:34—40. 1 Sam. 2.30. Luke 14:14. 1 Cor. 4:5. Jude 24.

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therefore view the strictness, spirituality, and reasonableness of its precepts, as expounded by our divine Teacher; let us impartially compare our past and present lives, our tempers, affections, thoughts, words, and actions, with this perfect rule: then we shall find every self-confident hope expire, and plainly perceive, that "by the works of the law no flesh shall be justified in the sight of God:" and then Christ and his salvation will become precious to our souls. Whether we look to our conduct towards those who have injured us, or towards those whom we have offended; towards our superiors or inferiors, relatives, friends, or servants; the state of our heart, or the government of our passions; to what we have done, or what we have not; we shall see great cause for humiliation, and need of forgiveness: and when we consider that we must be made holy according to this standard, in order to the enjoyment of God and heaven; we shall as evidently perceive our need of the powerful influences of the Holy Spirit, and learn to value the ordinances of God, through which his sacred assistance is obtained.—Thus it will also appear most evident, that strict justice to men, as well as humiliation before God, is indispensably necessary, to our acceptably approaching the throne of grace, or the Lord's table: and we shall frequently be led to examine, whether any of our brethren have just cause of complaint against us, that we may remove every impediment to our comfortable communion with our heavenly Father.—When we further weigh, with serious attention, the importance of eternity, and the shortness and uncertainty of our lives, we shall perceive the propriety and necessity of making our peace with God without delay, and shall learn to value and imitate our blessed Peace-maker, who will shortly appear as the Judge and Avenger of all the impenitent workers of iniquity. Mature reflection on our situation in this world, will reconcile us to that self-denying and painful mortification of our evil propensities, and strict government even of all the bodily appetites, to which we are indispensably called: we shall see tender mercy couched under the apparent harshness of the requirement; that our safety, advantage, and felicity are consulted; and that the grace and consolations of the Spirit will render it practicable and even comfortable. And, would we be preserved from gross iniquities, our hearts must be kept with all diligence, and our eyes, and all our senses and faculties, forbidden to rove after those things which lead to transgressions: and the strictest rules of purity and self-denial will be found, by experience, the most conducive to true and solid comfort, even while in this present world.

V. 33—42. How excellent are all the commandments of God! Yet how spiritual and extensive! Who can deny, that such a union of reverence towards the glorious God, and inviolable veracity and integrity towards men, as our Lord's prohibition of swearing, and his rule for our intercourse with each other, imply, is most reasonable and valuable? Indeed all the commands, which require the exact government of the tongue, with meekness, patient endurance of injuries, love of enemies, yielding to the injurious, and doing good to our persecutors, though contrary to corrupt nature and the maxims of an evil world, have an evident excellency in them; and are calculated to form a character of real dignity, and bearing a great resemblance to the divine purity, patience, beneficence, and mercy: and doubtless they, who act according to these rules, will both have most peace and comfort themselves, and be the greatest blessings to their families, neighbours, and the community. Were these precepts universally obeyed, the greatest part of the evils in the world would be annihilated: wars, murders, lawsuits, domestic discords, frauds, oppressions, would cease: unavoidable evils would be mitigated, and rendered more supportable: equity, truth, purity, peace, and love would, as it were, descend from heaven to dwell on earth, and drive their hateful opposites down to hell, from whence they came. Thus it would be if all men were Christians, and well understood and practised their holy religion. (*Note, Rev.* 20:4—6.)

V. 43—48. Our motives, encouragements, and manifold advantages, suffice for considerable attainments in all things More may be expected from those, who are "redeemed to God by the blood of Christ," than from other men; more will be found in them, notwithstanding inward and outward impediments; and whenever they suffer themselves to be outdone, or even equalled, in what is outwardly good and commendable, by such as are strangers or enemies to the gospel, they forget their principles and degrade their character. Let us all then beg of God to enable us to prove ourselves his children, by copying his example of goodness and mercy, even to the vile and injurious; not "being overcome of evil, but overcoming evil with good;" let us learn to reverence an oath, as well as to pay the Lord our vows: let us aim to establish such a reputation for truth and integrity, that we may be readily believed, when "our communication is yea, yea, nay, nay;" that we may not be tempted to any of that language which cometh of evil. In short, let us be "followers of God, as dear children, and walk in love, even as Christ loved us, and gave himself a sacrifice" for our sins; and, in following after higher degrees of holiness, let us expect, as our gracious and glorious reward, to be at length made "perfect, even as our Father who is in heaven is perfect."

NOTES.—CHAP. VI. V. 1—4. The religion of the Pharisees was distinguished from that of Christ, by its *motives*, as much as by its *rule*. Our Lord therefore next proceeded to warn his disciples against hypocrisy and ostentation, in external duties. He began by admonishing them, not to perform "their *righteousness*," (*marg.*) or good works, "to be seen of men." Thus some ancient copies and approved versions read it as a general word, including the several particulars which follow. Christians should "let their light so shine before men, that others may see their good works, and glorify their Father;" yet they ought not to do their works, *in order* "to be seen of men." Their general conduct should be so exemplary, as to constrain others to see an excellency in their religion: but every action should spring from humility, the fear and love of God, and regard to his acceptance and glory; and not from a desire of being noticed and commended. (*Notes*, 5:14—16. 23:5—7.) This our Lord illustrated, by mentioning some of those religious services, in which hypocrites are most tempted to ostentation and vain glory; and in which Christians should most consult secrecy, as far as it is consistent with other duties. He therefore instructed his disciples, that when they gave alms, or contributed to charitable or pious purposes, they should shun notoriety as much as possible. The hypocrites of that time bestowed as much pains to publish their liberality, in the synagogues, public assemblies, and even streets, as if they had caused it to be made known by sound of trumpet; for they sought, as their primary object, the applause of men, and to be accounted excellent persons. Not but that they made a merit before God of their services, and expected them to compensate for their sins, and purchase heaven: but, had not the praise of men been principally aimed at, they would not have been so earnest in proclaiming their liberality; and therefore this praise would prove their sole reward. But the disciple of Jesus must "not let his left hand know what his right hand doeth:" he should act as secretly as the case will admit, and not think of it himself, or indulge self-complacency: he must not desire that his charity should be known, or spoken of; but rather that it should be concealed, that he may be satisfied of having acted out of regard to the will and favour of his heavenly "Father who seeth in secret," and not from desire of worldly applause; and in this case, his Father, seeing both the action and motive to be good, will graciously accept, and publicly recompense them, especially at the day of judgment. Circumstances vary, and require variations, in our outward conduct there are many charities which can scarcely be promoted without some degree of public notoriety; and frequently a leading person may be called to excite those who are backward, by a useful example. Yet no duty is more liable to be made an occasion for vain glory than this: and many designs, very beneficial to others, are supported by a liberality which almost entirely springs from this corrupt principle. The heart is deceitful; and when men *love* to have their names inserted among the subscribers to public charities, but are not equally liberal in private; when they *love* to speak and hear of their own beneficence, and are not willing to do so much without the credit of it; it is too plain how the case stands with them. In general, private charities, if not more useful, are more unequivocal; and the less reward we receive from man the more we may expect from our gracious God; provided we act from evangelical principles. Our Lord here takes it for granted that his disciples will give alms, more or less, according to their ability; and that every good work done from proper motives will be rewarded by our God and Father (*Notes*, 10: 40—42. *Heb.* 6:9,10.)

5 ¶ And when thou prayest, [o]thou shalt not be as the hypocrites *are*: [p]for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. [q]Verily I say unto you, They have their reward.

6 But thou, when thou prayest, [r]enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

7 But when ye pray, [t]use not vain [u]repetitions, as [x]the heathen *do*: for they think that they shall be heard for their much speaking.

8 Be not ye therefore like unto them; for [y]your Father knoweth what things ye have need of before ye ask him. *[Practical Observations.]*

9 After [z]this manner therefore pray ye: [a]Our

n 7:7 8. 9:38. 21:22. Ps. 5:2. 55:17. Prov. 15:8. Is. 55:6,7. Jer. 29:12. Dan. 6:10. 9:4, &c. Luke 18:1. John 16:24. Eph. 6:18. Col. 4:2,3. 1 Thes. 5:17. Jam 5:13,16. o 2. 23:14. Job 27:8—10. Is. 1:15. Luke 18:10,11. 20:47. p 23:6. Mark 12:38. Luke 11:43. q 2. Luke 14:12—14. r 14:23. 26:36—39. Gen. 32:24—26. 2 Kings 4:33. Is. 26:20. John 1:48. Acts 9:40. 10:9,30. s John 20:17. Rom. 8:5. Eph. 3:14. t 1 Kings 18:26—29. Ec. 5:2,3,7. Acts 19:34. u 26:39,42,44. 1 Kings 8:29—54. Dan. 9:18,19. x 32. 18:17. y 32. Ps. 38:9. 69:17—19. Luke 12:30. Phil. 4:6. z Luke 11:1,2. a 1,6,14,15. 5:16,45,48. 7:11. 10:29. 26:29,39,42. Is. 63:16. 64:8. Luke 15:18,19,21. John 20:17. Rom. 1:7. 8:15. Gal. 1:1. 4:6. 1 Pet. 1:17.

To be seen. (1) Θεαθηναι. *To behold with fixed attention.* 'To be looked at, or seen, with peculiar attention, or admiration.' *Beza.* (*John* 1:14. 1 *John* 1:1.) From this verb, the word *θεατρον, a spectacle, a theatre*, is derived. (1 *Cor.* 4:9.) Θεαομαι is a theatrical word.—*Alms.* (2) Ελεημοσυνην. Der. from ελεεω to *pity*, (see on 5:7.) and that from ελεος, *mercy*. The word implies the *genuine* motive, as well as the direct act of giving to the poor and afflicted. (*Luke* 11:41. *Acts* 3:2,3. 10:2—4. 24:17.)—*Sound a trumpet.* Σαλπισῃς. 1 *Cor.* 15:52. (From σαλπιγξ, *a trumpet.* 1 *Cor.* 14:8. 15:52.) 'It not being apparent from any of their writings, that it was customary with the Jews to "sound a trumpet" when they distributed their alms; this seems only a proverbial expression for making a thing known or public, as both Jews and Gentiles were used to do by sound of trumpet; ... using it in their triumphs, and before they began to act their tragedies.' *Whitby.* The spectators of theatrical exhibitions of every kind, were commonly called together by sound of trumpet.—*Hypocrites.*] Ὑποκριται. From ὑπο and κρινω *to judge.*) *Stage-players.*—'Men who carry themselves with other faces than their own, as these do on the stage.' *Leigh.* The word is derived from the profession of actors on a stage, who *personate* characters which do not belong to them, and which, when the *public* exhibition is over, they cease to assume among those who know them in *private* life. This they do in order to obtain profit and honour; and hypocrites in religion assume in public a false character for similar purposes.

V. 5. The hypocrites in our Lord's days were very ostentatious in their devotions. Not contented with frequenting the synagogues to join in public worship, they resorted thither to offer those prayers which ought to have been made in secret; and they stood and prayed in the view and hearing of all the people; nay, it seems that they stopped in the corners of the streets, or where two ways met, to perform their devotions; professing, perhaps, that it was the stated time, and they must not, on any account, omit or postpone the duty. They, however, contrived this, on purpose "to be seen of men," that all might know how devout they were, and applaud and confide in them accordingly. This reputation indeed many of them acquired, and reaped the benefit of it; (*Note*, 23:14.) but they must expect no other reward.

Verily.] Αμην, from אמן, of which Kal is not used; but which, in Niphal, signifies *to be firm, certain, true, worthy of credit.* Among other derivatives from this root is אמן, as it occurs in many places of the Old Testament, and is generally retained in our translations. (*Num.* 5:22. *Deut.* 27:15, &c. *Jer.* 28:6.)—In one place, (*Is.* 65:16.) it is rendered as a substantive: "He that blesseth himself in the earth, shall bless himself in the God of truth; and he that sweareth in the earth, shall swear by the God of truth (באלהי אמן)." or *the true God*: τον Θεον τον αληθινον. Sept. The apostle uses the word remarkably when he says, "All the promises of God in him are yea, and in him amen." 2 *Cor.* 1:20. (εν αυτῳ το ναι, και εν αυτῳ το αμην. See *Rev.* 1:7. Gr.)—Our Lord assumes it as his own title or name, *Rev.* 3:14. "These things saith the Amen, the true and faithful Witness." (Ταδε λεγει ὁ Αμην, κ. τ. λ. not το Αμην, as in the words of the apostle.)—'But it very often passes into a particle, which, being placed at the beginning of a sentence, is the language of one *asserting, confirming*, and thus even *swearing*: and it means, *truly, certainly, verily, undoubtedly.* The doubled Αμην, which has the place of a superlative and more strengthens the asseveration *most truly, most certainly*, occurs very frequently in the gospel of John.' *Schleusner.* Αμην 'is the same with αληθως, as appears by comparing Luke 9:27. with Matt. 16:28. and Mark 9:1.' *Leigh.* Christ alone used the word "Verily," *in this manner.* (5:18,26. 8:10, &c.) It is an exceedingly strong affirmation, especially when doubled, and is never thus employed, except to confirm matters of great importance, which men are backward to believe; *John* 1:52. 3:3,5,11. 5:19,24,25. 6:26,32,47,53, &c. and perhaps not very different from the expression in the Old Testament, "As I live, saith the LORD."

V. 6. The Christian, when he prays alone, (for *private* is to be distinguished from *public* and *social* worship,) must be as retired as possible; he should go into his closet, or chamber, or any secret place, and shut the door, that he may not be overheard or disturbed; and there pour out his heart before God, as into the bosom of his loving Father; only desiring to be noticed and accepted by him, who seeth the secret recesses of the heart, as well as the most retired corner of the house. Such prayer God will accept, answer, and reward; yea, it shall be openly declared before men and angels as an evidence of a man's humility, faith, and unfeigned piety; and graciously recompensed accordingly.—Here, likewise, circumstances may demand a different conduct; Daniel saw it right to be very open in his devotions, as not afraid or ashamed, in most perilous times, of being known to pray to his God; and in some cases this exposes a man to contempt and the cross, which it may be his duty to bear for the Lord's sake. They who are constant in private devotions, cannot entirely conceal it from their families; and generally they should not studiously desire to do it.—A field, a garden, or a mountain, may be as retired as a closet; they are consecrated by Christ's own conduct; and wherever the heart can be lifted up to God, without men's observing it, the Christian may properly offer his prayers; though in the most public concourse of cities, camps or courts. (*Note*, *Neh.* 2:4.)

V. 7, 8. It is evident, that this rule is not transgressed by using repetitions from the fulness of the heart; when, earnestly craving some special mercy, men know not how to give over, or to proceed to another subject. (*Note*, 2 *Cor.* 12:7—10.) These are not "vain repetitions," but like those which Christ himself made in the garden; and both he and his most eminent servants have undoubtedly used many repetitions. (*Marg. Ref.* u.) But such repetitions are meant, as Baal's priests used during several hours, for which Elijah even derided them. (*Notes*, 1 *Kings* 18:26—29.) These were common among the Pagans, as learned men have clearly shown: and the church of Rome has imitated them in their numerous Pater-nosters and Ave-Marias, which the people are taught to use, without either meaning or devotion; and which they number, in performing their penance or task, by counting strings of beads.—But many others are in a measure faulty in the same way in private and social worship; both of those who use forms, and of those who pray extempore. It is not uncommon for men to employ the most words, when they have the least meaning; and to spend the time in vain repetitions, even when the affections, and perhaps the very thoughts, are otherwise employed. This is an imitation of the heathen, who thought to excite their deities to help them, by the multiplicity of their words. But Christians should have more honourable thoughts of their omnipresent, omniscient, omnipotent, and merciful Father, who knoweth what they need and desire, before they begin to ask him, and is disposed of himself to give them all they want. He requires his children to pray, that they may more sensibly feel and acknowledge their indigence and dependence; that their desires and expectations may be excited; and that they may thus be brought into a proper frame of mind, to receive the blessing, and render him the praise. All copiousness in prayer must no more be condemned than all repetitions; for Christ continued whole nights in prayer; and there are so many things to be asked, for ourselves, and for others, near and far off, that if our hearts be in a spiritual frame, we may pray for a long time together, without formality or unmeaning repetition. But where these begin, devotion ends. 'Cicero denies God's omniscience, declaring that he did not think that God himself could know things casual and fortuitous. The heathen thought it not fit to allow of a God so curious as to attend to all things, or take care of all things, or to think all things belonged to him; and they thought it as well impossible, as unsufferable, in the God of the Christians, that he should diligently inspect the manners, actions, words, and secret thoughts of all men, and be every where present with them.' *Whitby.*—This observation illustrates the propriety and energy of the instructions given in these verses. If philosophical heathens entertained such mean thoughts of the supreme Being, what must have been the delusion and superstition of the ignorant multitude, when they exclaimed, vociferously and incessantly, "Great is Diana of the Ephesians!" or, "O Baal, hear us!"

Use not vain repetitions. (7) Μη βαττολογησητε. Used here only. Some derive the word from a poet called *Battus*, who was noted for unmeaning verbosity: *words* without *ideas.* In a popish Psalter, addressed to Jesus, the word JESU, is repeated fifteen times together, with only *have mercy upon us help us*, intervening; and ending thus, 'Give me here my purgatory.'—*Heathen.*] Εθνικοι. 18:17.—From εθνος, *a nation.*

V. 9. We now enter on the consideration of that prayer, which Christ repeatedly taught his disciples; and which perhaps contains more important instruction, than can any where else be found in so few words.—Some expositors argue, that it was only intended for the use of the disciples, before the introduction of the Christian dispensation. But neither Mat

Father [b]which art in heaven, [c]Hallowed be thy name.

10 [d]Thy kingdom come. [e]Thy will be done in earth, [f]as *it is* in heaven.

11 Give [g]us this day our daily bread.

12 And [h]forgive us our [i]debts, [k]as we forgive our debtors.

13 And [l]lead us not into temptation, but [m]deli-

b 23:9. 2 Chr. 20:6. Ps. 115:3. Is. 57:15. 66:1. c Lev. 10:3. 2 Sam. 7:26. 1 Kings 8:43. 1 Chr. 17:24. Neh. 9:5. Ps. 72:18,19. 103:24—22, 113:2,3. Is. 6:3. 37:20. Ez. 38:23. 39:23. Hab. 2:14. Zech. 14:9. Mal. 1:11,14. Luke 2:14. 11: 2. 1 Tim. 6:16. Rev. 4:11. 5:12—14. d 3:2. 4:17. 16:28. Ps. 2:6—12. Is. 2:2—4. Jer. 23:5,6. Dan. 2:44. 7:13,14,27. Zech. 9:9. Mark 11:10. Luke 19:11,38. Col. 1:13. Rev. 11:15. 12:10. 19:6. 20:4. e 7:21. 12:50. 26:42. Ps. 40:8. Mark 3:35. John 4:34. 6:39,40. 7:17. Acts 13:22. 22:14. Rom. 12:2. Eph. 6:6. Col. 1:9. 1 Thes. 4:3. 5:18. Heb. 10:7,36. 13:21. 1 Pet. 2:15. 4:2. f Neh. 9:6. Ps. 103:19—21. Dan. 4:35. Heb. 1:14. g 4:4. Ex. 16:16—35. Job 23:12. Ps. 33:

18,19. 34:10. Prov. 30:8. Luke 11:3. John 6:31, &c. 2 Thes. 3:12. 1 Tim. 6:8 h Ex. 34:7. 1 Kings 8:30,34,39,50. Ps. 32:1,2. 130:3,4. Is. 1:18. Dan. 9:19. Acts 13:38. Eph. 1:7. 1 John 1:7—9. i 18:23—27,34. Luke 7:40—42. 11:4. k 14:15 18:21,22,28—35. Neh. 5:12,13. Mark 11:25,26. Luke 6:37. 17:3—5. Eph. 4:32 Col. 3:13. l 26:41. Gen. 22:1. Deut. 8:2,16. Prov. 30:8,9. Luke 22:31,32,40, 46. 1 Cor. 10:13. 2 Cor. 12:7—9. Heb. 11:36,37. 1 Pet. 5:8. 2 Pet. 2:9. Rev. 2:10. 3:10. m 1 Chr. 4:10. Ps. 121:7,8. Jer. 15:21. John 17:15. Gal. 1:4. 1 Thes. 1: 10. 2 Tim. 4:17,18. Heb. 2:14,15. 1 John 3:8. 5:18,19. Rev. 7:14—17. 21:4.

thew, nor Luke, who recorded it after that dispensation was more fully opened, give any such intimation. We are not indeed directed in this prayer, to present all our petitions in the name of Christ, and through his merits and intercession; for it was not proper explicitly to declare this at that time.—No doubt the form has been greatly misused, by *unmeaning* repetitions, to the exclusion of real prayer; and it is often repeated, even by Protestants, with very little understanding, and not without some degree of superstition. But, perceiving these mistakes, some pious persons have run into the opposite extreme, and have improperly objected to the use of it, and even in a measure have overlooked the abundant instruction contained in it.—On this occasion our Lord introduced the prayer by saying, "After this manner pray ye:" in St. Luke's gospel we read, "When ye pray, say." It may often be *proper* to use the very words, but it is not always *necessary*; for we do not find that the apostles thus used it: but we ought always to pray, after the *manner* of it; that is, with that reverence, humility, seriousness, confidence in God, zeal for his glory, love to mankind, submission, and moderation in temporal, and earnestness about spiritual things, which it inculcates; avoiding vain repetitions, and using grave and comprehensive expressions. Nor can we offer one petition, warranted by the word of God, which is not virtually comprised in these few instances.—Christ instructed his disciples especially, though in the hearing of the multitude; and he had before frequently spoken to them of God, as "*their* Father in heaven," whom they were called upon to glorify, from whom they were to expect their reward, and who knew what things they had need of. Under this endearing character he here teaches us to address him in prayer. He is the Father of all living creatures, being the Author and Preserver of their existence; of all rational creatures, as "the Father of spirits;" and especially of men, whom he continues to provide for, and do good to, notwithstanding their transgressions. But, though he has always been as a Father to us, we have rebelled against him; and by joining the arch-apostate, and becoming like him, we are in state and character "the children of the wicked one." Yet, under a dispensation of mercy, through the divine Mediator, our God is still revealed as a reconciled Father, who is ready to receive his rebellious offspring, whenever they are willing to return to his worship and service. As soon as the sinner "comes to himself," and purposes to return to God by faith and prayer, he is taught to approach him as a kind Father, and not as an inexorable Judge and Avenger; that he may come before him with encouragement. So that this endearing appellation teaches the mourning penitent to pray with hope, and the established believer with filial confidence; as well as to regard the glory of his Father, and to seek for all the dispositions of dutiful children.—The expression "which art in heaven," reminds us of the sovereign and universal authority, power, and majesty of God; and of his justice, holiness, greatness, and felicity: for heaven is the high, holy, and happy place, the throne of God, and the region of pure delight. This then instructs us to come before God with deep humility, and adoring reverence of his majesty and condescension; with abstraction of mind from external objects and carnal imaginations; with spiritual desires and large expectations, and aspiring to the purity and felicity of his heavenly worshippers.—The first petition is, "Hallowed be thy name," or, 'Let thy name be sanctified, and had in honour.' The name of God signifies his being and perfections, even all that is implied in the appellations by which he is known among men. (*Note, Ex.* 34:5—7.) We are taught to pray *in the first place*, that this name of God may be known, loved, adored, and glorified. We desire in this petition, for ourselves, that happiness which is to be enjoyed in the service and favour of God; that we may so behold his glory, as to love, adore, and honour him; and that he may be glorified in and by us for ever. We also pray, that the Lord would, in the same manner, make himself known to others around us, till all nations know and "worship him in spirit and truth," as the God of salvation, and as revealed to us in his word.—So that this is a prayer, that all atheism, infidelity, idolatry, impiety, superstition, ignorance, and false religion, may be banished from the earth; that God would make himself known, in his mysterious nature, and incomprehensible glory and grace, to all nations; that He, and He alone, as one God in three persons, may be worshipped and honoured, spiritually and acceptably, all over the whole earth, and by every one of the human species. (*Marg. Ref.* c. *Note*, 28:19,20.)—*Hallowed.*] [c]Αγιασθητω. *John* 17:17,19. 1 *Cor.* 7:14. *Heb.* 10:29.—*Gen.* 2:3. *Ex.* 20:8. *Lev.* 10:3. *Sept.* (From ἁγιος, *holy*, or *a saint.*)

V. 10. The next petition has given rise to the opinion, that this prayer was only suited to the first opening of the Christian dispensation, which is frequently called "the kingdom of God," and "the kingdom of heaven." (*Note*, 3:2.) But, so long as any part of the earth remains under the power of sin and Satan, this petition must be proper; nay till the whole kingdom of grace shall be swallowed up in the kingdom of glory. In order that "the name of God may be hallowed," the kingdom of the Messiah must come, and be established on earth in its energy and efficacy. This petition therefore implies, first, an earnest desire, that this kingdom of God may be set up in our own hearts, reducing all within us to entire subjection to Christ our King: then, that it may be set up in the hearts of our children, relatives, servants, friends, neighbours; that 'all, who call themselves Christians, may be led into the way of truth' and holiness; that the true gospel may be every where preached, "with the Holy Spirit sent down from heaven" to render it efficacious; and that "all kings may fall down before" the Redeemer; that "all nations may do him service:" and in short, that sin, and Satan, and all his party may be banished out of the world, and shut up in hell, never more to defile or disturb the creation or kingdom of God. Every thing relating to the sending forth, qualifying, and success of ministers, to the conversion of sinners, to the peace and purity of the church, to the subversion of antichristian powers, and the bringing of Jews, Pagans, and Mohammedans into the church, is implied in this petition.—'We therefore in this petition ... pray, that all men may become subjects to the kingdom of God erected by Christ; that the knowledge of the Christian faith may come to all nations; that "the kingdoms of this world may be the kingdoms of our Lord Christ;"... "all kings and nations, people and languages doing him service;" ... that his kingdom may be advanced, by the "coming in of the Jews," and by the "fulness of the Gentiles;" that the Christian religion may obtain every where, as well in reality as profession; the minds of all men being subdued "to the obedience of faith," and they showing forth the virtues of it in their lives.' *Whitby.*—To this is annexed, "Thy will be done in earth, as it is in heaven." The will of God may be considered, either with respect to his commandments, or his providence; strictly speaking, his providential will is done in earth equally as in heaven; but that submission, acquiescence, and satisfaction in it, which angels feel and express, may be intended. Yet the use commonly made of this clause, as if it exclusively meant resignation to the will of God, greatly limits and enervates its weighty and extensive import.—The inhabitants of heaven do the will of God, universally, perfectly, harmoniously, without weariness, and with ineffable delight: and we are taught to pray, that all the inhabitants of the earth may imitate and emulate their example; that the whole race of men, becoming the disciples and subjects of Christ, may renounce all sin and wickedness, and obey God's commandments, with constancy, harmony, and alacrity, as angels in heaven do; that an end may be put to all injustice, oppression, fraud, violence, bloodshed, intemperance, licentiousness, ungodliness, selfishness, malice, and contention; and that righteousness, truth, goodness, mercy, purity, love of God and of each other, may fill the earth, even as they fill heaven. And what a change would this be! What an extensive petition is this!—At the same time we are taught to pray, that all men may rejoice in the sovereignty and glory of God; and be contented and satisfied with his appointments respecting them, without envy or ambition; but rejoicing to see others honoured, prospered, and happy; even as the inhabitants of heaven do. And, whilst we request so many and great blessings for others, we are taught to ask this obedient, submissive frame of mind for ourselves, and to seek for it and aim at it, in our whole conduct. (*Note, Rev.* 20:4—6.)

V. 11. Having "in the *first* place sought" those things which pertain to "the kingdom of God and his righteousness," and prayed for the display of his glory, and the best good of men, all over the earth; we are next directed to ask of God thos things, which pertain to our bodies and this present life.—Many indeed explain this petition, as if spiritual blessings, even "the Bread of life, which came down from heaven to give life unto the world," was meant; and some even interpret it of the sacramental bread in the Lord's supper. But the supply of our temporal wants seems immediately intended. "Bread" is one principal part of the things which are needful for the body, and it is often put for the whole; by the use of this word, therefore, we are taught to ask only things that are necessary, without craving superfluities; and to refer it to our Heavenly Father, to determine what things are necessary, according to our station in life, our families, and various other circumstances. All Christians, whether rich or poor,

ver us from evil: For [n]thine is the kingdom, and the power, and the glory, for ever, [o]Amen.

[n] 10. Ec. 15:18. 1 Chr. 29:11,12. Ps. 10:16. 47:2,7. 145:10—13. Dan. 4:25,31, 35. 7:18. 1 Tim. 1:17. 6:15—17. Rev. 5:13. 19:1. [o] 28:20. Num. 5:22. Deut. 27:15, &c. 1 Kings 1:36. 1 Chr. 16:36. Ps. 41:13. 72:19. 89:52. 106:48. Jer. 28:

14 For [p]if ye forgive men their trespasses, your heavenly Father will also forgive you:

6. 1 Cor. 14:16. 2 Cor. 1:20. Rev. 1:18. 3:14. 19:4,22 20. [p] 12. 7:2. 18:21—35. Prov. 21:13. Mark 11:25,26. Jam. 2:13. 1 John 3:10.

are instructed to ask this provision from God: for all depend upon him for it, should receive it as his gift, give him thanks for it, and use it to his glory; whether it come from their estates, commerce, husbandry, professions, labour, or skill; or from the liberality of other men. We are taught to ask it for the day; (perhaps with reference to the manna, which Israel received fresh every day;) and this instructs us to beware of covetousness, to be moderate, and contented with a slender provision, and to trust God from day to day. We ask it as "*our* bread," which may intimate, that we must expect it in the way of honesty and industry: for all that is gotten by fraud, or any kind of sin, is "the wages of unrighteousness," and the maintenance given, so to speak, by Satan to his servants. Whilst we seek our daily bread from God, we must diligently use all lawful means of obtaining it, and be provident, industrious, and frugal: but we must reject, with abhorrence, all that might be gotten by means inconsistent with piety, equity, truth, and charity; and never expect to be supported in sloth or extravagance. (*Note*, *Prov.* 30:7—9.)—'Lord, give us, day by day, that which shall be sufficient for the remainder of our lives.' *Whitby*. This accords with the clause, as found in the gospel by St. Luke, "Give us day by day our daily bread."

Daily.] Επιουσιον. *Luke* 11:3. (Comp. of επι and ουσια *existence, substance, subsistence.*) ''Ο επι τη ουσια ημων αρμοξων, η ὁ καθημερινος. That which is fitting to our subsistence; or, that for every day.' *Suidas.* 'Αρτον επι τη ουσια και συστασει ημων αυταρκη. Bread sufficient for our subsistence and support.' *Theophylact.*—'A new word, and not heard of among the Greeks, but framed, as it seems, by the Evangelists, and used only in the Lord's prayer.' *Schleusner.*

V. 12. Whilst we seek from day to day, from our heavenly Father, so many and great blessings, we must not forget, that we have forfeited our claim to them by sin, and are deserving of his heavy indignation. But "there is forgiveness with him:" and therefore we are taught to pray for forgiveness, as often as for daily bread; not only of our former sins, but of our renewed offences in thought, word, and deed, in heart and life, of omission and commission, in our conduct towards God and man. By these we contract debts continually. We receive our being and all our powers and possessions from God, to whom they all ought to be devoted in perfect love; by our failure in this we contract a debt, which we cannot pay, but which needs continual remission. (*Note*, *Luke* 7:40—43.)—Being taught to ask forgiveness every time we pray, we are thus reminded to exercise constant watchfulness, self-examination, humiliation, faith and hope in the mercy of God through Christ, and patience, and forgiveness of others: for we are required to add, "as we forgive our debtors." We ought to forgive others, as we expect forgiveness from God: their failures of duty to us constitute a small debt contracted by them, like our great one in failing of our duty to God. (*Marg. Ref. Notes*, 18:23—35.) True repentance and genuine faith always produce a disposition to forgive others: habitual malice and revenge are proofs of impenitence: if a believer be betrayed into an unchristian spirit in this respect, he must not expect the comfort of forgiveness, or communion with God; but frowns, rebukes, and corrections, till reduced to a better temper. We are, therefore, thus reminded frequently to examine ourselves in this particular, with special impartiality, lest, in praying for the pardon of our sins, we should in fact call for wrath instead of mercy to our souls: at the same time we are reminded to pray for the humble, gentle, forgiving spirit, thus emphatically required of us.—The use of the word *debts*, is not to be understood of pecuniary debts, which the debtor is able to pay, and the creditor cannot well afford to lose: yet where our debtors are in the same circumstances respecting us, as we are in respect of God; that is, when they have it not in their power to pay us, and would be ruined, or greatly distressed, if we rigorously insisted on it; then we must remit the debt, as we hope for God to remit ours.—'This petition supposeth, ... that we ... are sinners, and want God's mercy in the pardon of our offences against him: ... that these our sins, should God deal with us according to the merit of them, must render us obnoxious to his just displeasure; ... for seeing every sin is a transgression of God's holy law, it must render us guilty, till by an act of grace we have obtained the remission of it: and, ... being the first spiritual petition we make for ourselves, it shows how much we are concerned to obtain it; our happiness depending wholly on the favour of God, and our misery on his displeasure.' *Whitby.*—'It is hardly possible to imagine a more effectual expedient to promote the forgiveness of injuries, than this of making it a part of our daily prayers, to ask such pardon from God, as we impart to our offending brother.' *Doddridge.*

V. 13. The disciples of Christ are next instructed to pray, that the Lord would "not lead them into temptation." (*Note*, *Gen.* 22:1.)—God never puts evil into our hearts, or stirs it up there by any positive influence: in the former respect, "a man is tempted by his own lust; and enticed," in the latter, by Satan or wicked men. (*Note*, *Jam.* 1:13—15.) But Providence may lead us into such circumstances, as have a tendency to give our inward corruptions, and the temptations of Satan and his agents, peculiar advantage against us. This the Lord sometimes does, to prove the reality or power of our grace, the sincerity or hypocrisy of our profession, or the remaining prevalency of sin. But, conscious of our own weakness and depravity, fearing to offend God, dishonour the gospel, grieve our brethren, stumble others, or wound our own consciences, we ought to pray, continually and most earnestly, "not to be led into temptation;" beseeching God to mortify our sinful propensities, to restrain the malice and power of the tempter, to keep us out of difficult and trying circumstances, to proportion our strength to our day, and never to permit us to be "tempted above what we are able." Thus we are instructed to hate and dread sin, whilst we hope for mercy; to distrust ourselves; to rely on the providence as well as grace of God, to keep us from it; to shun temptation as much as we can; to watch over our own hearts; to be habitually prepared to repel the assaults of the tempter, and to take care not to become tempters to others. Alas! immense harm often comes to us, by overlooking this needful request. (*Note*, 26:40,41.)—The concluding petition is, "But deliver us from evil." Some expositors render it "from the evil one;" which, indeed, is a literal translation: but why should we confine the interpretation? We are taught to pray for deliverance from all kinds, degrees, and occasions of evil from the malice, power, and subtlety of the powers of darkness; from this evil world, and all its allurements, snares, tempters, and deceivers; from the evil of our own hearts, that it may be subdued, and finally extirpated; from the evil of suffering; from the final wrath of God; from terrible or injurious temporal calamities; from the terror and sting of death; from the power of death, by a glorious resurrection; from all evil, natural and moral; from sin and all its consequences, by the complete restoration of both body and soul to holiness and happiness, glory and immortality, in the enjoyment of the divine favour, and in the beatific vision for evermore. It is a prayer, that whatever temptation, persecution, or affliction may overtake us, we may be preserved through all: and finally obtain eternal life and felicity, by the mercy and grace of God in Jesus Christ.—To this is added a concluding doxology, "For thine is the kingdom, and the power, and the glory, for ever, Amen." That *kingdom*, for the coming of which we pray, is the LORD's; all *power* and *authority* are his; and he is able to set it up in our hearts, and in the world, in defiance of all opposition: and his will be the GLORY to all eternity; so that this may be considered as a reason why our prayers should be answered, and an encouragement that they will. Or it may be understood, as an expression of our cordial joy and satisfaction, that the kingdom, power, and glory are the Lord's for ever; as becomes the children of our Father in heaven: and our desire and purpose to give him all honour, worship, love, praise, thanksgiving, and obedience for evermore; and our ardent wish that all others might do the same.—To all this we are taught to set our confirming and entire assent, by the word "Amen," *So be it:* 'Let all this be so established and completed to the glory of God, and we desire no more.' (*Marg. Ref.* o.)—What now is there in this prayer, which is not purely evangelical, and suited to the case and wants of every Christian, and every congregation? What can be more spiritual, comprehensive, or energetic? What is wanting? or what redundant? What more fraught with glowing zeal for the honour of God, expansive love to mankind, and fervent thirstings after all the blessings of salvation? What can be more replete with important instruction? It only wants to be better understood, and used with correspondent affections, to constitute such devotion as would almost emulate the worship of heaven.—'This clause' (the concluding doxology) 'is not in St. Luke, nor in many copies of St. Matthew: yet there are sufficient reasons for receiving it as a part of the Lord's prayer; as being in the Syriac version, and owned in the Greek liturgies, and being in most ancient copies; ... and ... because it is very unlikely that the holy fathers of the Greek church should presume to add their own inventions to a form of our Lord's own composing. But it is probable, that our Lord, delivering this form twice, upon different occasions, might add this clause at the first time, and leave it out at the second; and that the Latin copies, which are full of errors, might leave it out in both, lest the evangelists should seem to differ in a matter so considerable.' *Whitby.*—It is so perfectly *scriptural*, and so replete with instruction, that the internal evidence of its authenticity is unanswerable. (*Notes*, 1 *Chr.* 29:10—19. *Ps.* 21:13. *Rev.* 11:15—18.)

Temptation.] Πειρασμον. 26:41. *Luke* 4:13. 8:13. 11:4. 22:28, 40,46. *Acts.* 20:19. 1 *Cor.* 10:13. *Gal.* 4:14. 1 *Tim.* 6:9. *Jam* 1:12. 1 *Pet.* 1:6.—*Evil.*] Του πονηρου. 5:37. 13:19,38. *Luke* 11:4 *Eph.* 6:16. 2 *Thes.* 3:3. 2 *Tim.* 4:18. 1 *John* 2:13,14. 3:12. 5:18,19.

V. 14, 15. Our Lord, by this declaration, calls our attention most powerfully to the clause in the twelfth verse, "as

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16 ¶ Moreover, [q]when ye fast, [r]be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. [s]Verily I say unto you, They have their reward.

17 But thou, when thou fastest, [t]anoint thine head, and wash thy face;

18 That thou [u]appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, [x]shall reward thee openly. [*Practical Observations.*]

19 ¶ Lay [y]not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

20 But [z]lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

21 For [a]where your treasure is, [b]there will your heart be also.

22 ¶ The [c]light of the body is the eye; if therefore thine eye be [d]single, thy whole body shall be full of light.

23 But if [e]thine eye be evil, thy whole body shall be full of darkness. [f]If therefore the ligh that is in thee be darkness, how great *is* that dark ness!

q 9:14,15. 2 Sam. 12:16,21. Neh. 1:4. Esth. 4:16. Ps. 35:13. 69:10. 109:24. Dan. 9:3. Luke 2:37. Acts 10:30. 13:2,3. 14:23. 1 Cor. 7:5. 2 Cor. 6:5. 11:27.
r 2,5. 1 Kings 21:27. Is. 58.3—5. Zech. 7:3—5. Mal. 3:14. Mark 2:18. Luke 18: 12. s 2,5. t Ruth 3:3. 2 Sam. 14:2. Ec. 9:8. Dan. 10:2,3. u 2 Cor. 5:9. 10: 18. Col. 3:22—24. 1 Pet. 2:13. x 4,6. Rom. 2:6,7. 1 Pet. 1:7. y Job 31:24,25. Ps. 39:6. 62:10. Prov. 11:4. 16:16. 23:5. Ec. 2:26. 5:10—14. Zeph. 1:18. Luke 12:21. 18:24,25. 1 Tim. 6:8—10. Heb. 13:5. Jam. 5:2,3. 1 John 2:15,16. z 19:
21. Luke 12:33. 16:9. 1 Tim. 6:17—19. Heb. 10:34. 11:26. Jam. 2:5. 1 Pet. 1:4. 5:4. Rev. 2:9. a Is. 33:6. Luke 12:34. 2 Cor. 4:18. b 12:34,35. Prov. 4:23. Jer. 4:14. 22:17. Acts 8:21. Rom. 7:5—7. Phil. 3:19,20. Col. 3:1—3. Heb. 3:12. c Luke 11:34—36. d Acts 2:46. 2 Cor. 11:3. Eph. 6:5. Col. 3:22. e 20:15. Is. 44:18—20. Mark 7:22. Eph. 4:18. 5:8. 1 John 2:11. f 23:16, &c. Prov. 26:12. Is. 5:20,21. 9:20. Jer. 4:22. 8:8,9. Luke 9:10. John 9:39—41. Rom. 1:22. 2:17 —23. 1 Cor. 1:18—20. 2:14. 3:18,19. Rev. 3:17,18.

we forgive our debtors;" and, by substituting "trespasses" for "debts," still further illustrates his meaning. We cannot suppose, that forgiveness of those who injure us, can in any degree merit the forgiveness of God; or that he will pardon the impenitent and unbelieving, because out of a natural facility of temper they forgive others, without any due regard to his authority and glory. The persons addressed are professed disciples: when "their hearts do not" in this respect "condemn them, they have confidence towards God," though conscious of much unworthiness; but if their hearts condemn them, their confidence will be abated: (*Note*, 1 *John* 3:18—24.) and if they utterly fail in this, their hypocrisy is manifested. (*Notes*, 18:21—35)—'To this true remission it is requisite, that our minds be wholly freed from all desires of revenge, or of returning evil [for evil]: ... that we do not rejoice in any evil that befalls our brother; (*Prov.* 24:17.) ... that we do not so retain the evil done to us, in our memory, as ... to upbraid him with it; ... that we be still inclined to show kindness to him, and be still ready to help and do him good. ... So far we must go on in our forgiveness of all persons, at all times, even though they do not *ask forgiveness*. When this is done sincerely, then we are to admit our offending brother into friendship and familiarity again: ... our heart must be toward him as formerly it was. ... This remission must be without delay, ... seeing we pray ... for forgiveness at present; and if we do not thus forgive, we cannot say "Forgive as we forgive." It must be ... entire, ... even of the most heinous crimes; ... otherwise ... we pray that our greatest crimes may not be forgiven. It must be extended to our brother, though he doth frequently offend; (*Luke* 17:3.) for we pray daily to God for the remission of our daily sins.' *Whitby.*—The term brother is frequently used on this subject: but it is evident, that we are not only required thus to forgive our brethren in Christ; but also our bitterest persecutors, for Christ's sake.

Trespasses.] Παραπτωματα. *Falls, crimes, offences.* 18:35. *Rom.* 4:25. 5:15,16—20. 2 *Cor.* 5:19. *Eph.* 1:7. 2:1. (*Απαραπιπτω*, seu potius παραπτοω.)

V. 16—18. Our blessed Lord, having given these copious instructions concerning prayer, proceeds to caution his disciples against ostentation in another religious duty. The Pharisees fasted often, but in a hypocritical and self-righteous manner: even in their *private* fasts, they used to appear abroad with gloomy countenances, and with such sordid and slovenly neglect of their persons, as gave every body to understand how they were employed. They assumed this appearance to keep up their credit, and to gain applause for their extraordinary sanctity: and this would be their sole reward; for God would not accept these vainglorious services. But Christ's disciple (who is supposed on some occasions to fast, as well as to give alms and pray) should avoid all ostentation, when thus humbling himself before God; and in his family, or when called from home, be as cheerful, and as decent in his attire, as at other times: that he may not appear to men to fast, but be satisfied with the notice and acceptance of God his Father, who is present in the secret chambers of his worshippers, as well as in their public assemblies; and who will graciously and openly reward such unfeigned expressions of humiliation for sin, mortification of the flesh, desires after holiness, and abstraction from worldly pleasures, for the sake of communion with him. 'The word rendered "a sad countenance," is properly, the look of a wild beast; a lion, or a bear robbed of her whelps, grim and ghastly.' *Leigh.* That rendered "disfigured," seems to imply, the neglect of usual attentions to the hair, &c. and the covering of the face, as mourners used to do. (2 *Sam.* 19:4,24.) Thus the face, or usual form of it, *disappeared.*

Of a sad countenance. (16) Σκυθρωποι· (ex σκυθρος *torvus*, et ωψ *vultus*:) *Luke* 24:17. *Gen.* 40:7. *Dan.* 1:10. *Sept.*—*Disfigure.*] Αφανιζουσι. (Ab αφανης· quod ex *a* priv. et φαινω *patendo, apparen.*) 19,20. *Acts* 13:41. *Jam.* 4:14.—*Have.*] Απεχουσι. 'It signifies so to have received their portion ... that they cannot ask, and ought not to expect any thing more.' *Quot. in Leigh.*

V. 19—21. The Pharisees aimed to be seen of men, not only to obtain applause and reputation, but to gratify their covetousness: and therefore our Lord next warned his disciples against this destructive evil. As a Christian is a pilgrim on earth, and a citizen of heaven, he in this world wants merely subsistence, or, so to speak, travelling expenses; but he needs "a treasure in heaven." He ought not therefore to "lay up for himself a treasure on earth:" for this must shortly be left to others; and all things here below, however idolized or valued, are liable to decay and waste. Moths eat and spoil the garments of those who have rich wardrobes; nay, even metals are corroded by rust; and thieves break into the houses of the rich, to seize their treasures, and often to attempt their lives. (*Note*, *Jam.* 5:1—6, *vv.* 2,3.) However wealth be secured, it is uncertain; and far more constantly a source of vexation and disappointment, than of solid comfort. (*Note*, 1 *Tim.* 6:6—10.) Such things are not the Christian's *treasure:* the acquisition of them should not be his object; he should be contented without them; and if they be intrusted to him, he should neither store them up for himself, nor spend them on himself, but lay them out in doing good. (*Notes*, *Luke* 12:15 —21. 16:1—13,19—26.) Heavenly things are his treasure: these he should prize and seek, in diligent faith and prayer, and in the improvement of his talents. They are not liable to decay or uncertainty, nor can he be robbed or deprived of them. This is likewise, in all respects, of the greatest importance: for if a man's treasure be laid up on earth, his heart will be earthly; and all his thoughts, affections, projects, conduct, and conversation will be earthly. But, if heavenly things be chosen as a man's most valuable treasure, his heart will be heavenly, he will continually be thinking about spiritual matters; his very soul will be, as it were, in heaven. This will give a heavenly savour to all his discourse, and the whole tenor of his actions; (*Note*, *Phil.* 3:20,21.) preserve him from, or strengthen him against, those temptations which ruin worldly men; and quicken him in every part of duty.—Before fashions changed, as they have done for some time past in this part of the world, wardrobes formed a considerable part of the riches laid up by worldly men, and left to their heirs: and this is the case, in the eastern regions, to this day.

Rust. (19,20) Βρωσις. (*Αβρωσκω.*) It signifies—1. *The act of eating;* 1 *Cor.* 8:4. 2 *Cor.* 9:10.—2. *The food. John* 4:32. *Rom.* 14:17. *Heb.* 12:16.—3. *That which eats or corrodes.* Such are the vermin that destroy the corn, and the rust which corrodes metals.—*Corrupt.*] Αφανιζει. See on 16.

V. 22,23. The preceding truths are here illustrated by an apt similitude. The actions of the whole body are directed, according to the light received by the eye: when that organ is *single*, or clear, and perceives objects as they really are, the whole body has light, and the man moves with safety and propriety: but if the eye be evil, and sees things confusedly, and without distinction, he stumbles as in the dark, and is continually liable to lose his way, or run into danger. Thus an enlightened understanding, perceiving objects according to their real nature and value, enables a man to form a proper judgment, to make a wise choice, and to conduct himself aright respecting them. But a darkened mind, leading to a mistaken estiamte of things, produces an erroneous choice, and the more earnestly the deluded person proceeds, the further he wanders from the way. If, then, that which is supposed by any one to be his *chief wisdom*, be indeed *folly*—if his first principle be an error—"the light that is in him is darkness," and how intense and fatal must that darkness be! —This immediately relates to men's practical judgment of earthly and heavenly things. The worldly man mistakes in his first principle, and therefore all his reasonings and calculations must be erroneous; and the further he goes, the more fatally he is bewildered. But it is equally applicable to false religion. When that which a man deems extraordinary illumination, whether from philosophy or enthusiasm, is a mere delusion, his very light is thickdarkness from the bottomless pit: all his inferences and proceedings lead him further from God, from truth, and from holiness; and plunge him still deeper into error, prejudice, spiritual pride, and the snare of the

24 ¶ No man can [g]serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and [h]Mammon.

[*Practical Observations.*]

25 Therefore [i]I say unto you, [k]Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. [l]Is not the life more than meat, and the body than raiment?

26 Behold [m]the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet [n]your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you [o]by taking thought can add one cubit unto his stature?

28 And [p]why take ye thought for raiment? Consider [q]the lilies of the field, how they grow; they toil not, neither do they spin:

29 And yet I say unto you, That [r]even Solomon in all his glory was not arrayed like one of these.

30 Wherefore, If God so [s]clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, *shall he* not much more *clothe* you, [t]O ye of little faith?

31 Therefore take no thought, saying, [u]What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 (For [x]after all these things do the Gentiles seek:) [y]for your heavenly Father knoweth that ye have need of all these things.

33 But [z]seek ye first [a]the kingdom of God, and [b]his righteousness; [c]and all these things shall be added unto you.

34 Take therefore [d]no thought for the morrow; [e]for the morrow shall take thought for the things of itself. [f]Sufficient unto the day *is* the evil thereof.

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g 4:10. Josh. 24:15,19,20. 1 Sam. 7:3. 1 Kings 18:21. 2 Kings 17:33,34,41. Ez. 20:39. Zeph. 1:5. Luke 16:13. Rom. 6:16—22. Gal. 1:10. Jam. 4:4. 1 John 2: 15,16. h Luke 16:9,11,13. 1 Tim. 6:9,10,17 i 5:22,28. Luke 12:4,5,8,9,22. k 31,34. 10:19. 13:22. Ps. 55:22. Mark 4:19. 13:11. Luke 8:14. 10:40,41. 12:22, 25,26,29. 1 Cor. 7:32. Phil. 4:6. 2 Tim. 2:4. Heb. 13:5,6. 1 Pet. 5:7. l Luke 12: 23. Rom. 8:32. m 10:29—31. Gen. 1:29—31. Job 38:41. n Ps. 104:11,12,27, 28. 145:15,16. 147:9. Luke 12:6,7,24. o 32. 7:9—11. Luke 12:32. o 5:36. Ps. 39:6. Ec. 3:14. Luke 12:25,26. 1 Cor. 12:18. p 25:31. 10:10. Luke 3:11. 22:35, 36. q Luke 12:27. r 1 Kings 10:5—7. 2 Chr. 9:4—6,20—22. 1 Tim. 2:9,10. 1 Pet. 3:2—5. s Ps. 90:5,6. 92:7. Is. 40:6—8. Luke 12:28. Jam. 1:10,11. 1 Pet. 1:24. t 8:26. 14:31. 16:8. 17:17. Mark 4:40. 9:19. Luke 9:41. John 20:27. Heb. 3:12. u 4:4. 15:33. Lev. 25:20—22. 2 Chr. 25:9. Ps. 78:18—21. Luke 12:29. x 5:46,47. 20:25,26. Ps. 17:14. Luke 12:30. Eph. 4:17. 1 Thes. 4:5. y 8. Ps. 103: 13. Luke 11:11—13. 12:30. z 1 Kings 3:11—13. 17:13. 2 Chr. 1:7—12. 31:20, 21. Prov. 2:1—9. 3:9,10. Hag. 1:2—11. 2:16—19. Luke 12:31. John 6:27. a 3: 2. 4:17. 13:44—46. Acts 20:25. 28:31. Rom. 14:17. Col. 1:13,14. 2 Thes. 1:5. 2 Pet. 1:11. b 5:6. Is. 45:24. Jer. 23:6. Luke 1:6. Rom. 1:17. 3:21,22. 10:3. 1 Cor. 1:30. 2 Cor. 5:21. Phil. 3:9. 2 Pet. 1:1. c 19:29. Ps. 34:9,10. 37:3,18,19, 25. 84:11,12. Mark 10:30. Luke 18:29,30. Rom. 8:31,32. 1 Cor. 3:22. 1 Tim. 4:8. d 11,25. Ex. 16:18—20. Lam. 3:23. e Deut. 33:25. 1 Kings 17:4—6,14—16. 2 Kings 7:1,2. Luke 11:3. f John 14:27. 16:33. Acts 14:22. 1 Thes. 3:3,4.

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prince of darkness. This is an awful, yet a common case: how very carefully then should we examine our leading principles by the word of God, and with earnest prayer for the teaching of his Holy Spirit! (*Marg. Ref. Notes, Is.* 8:20. *Luke* 11:33—36.)

Single. (22) Ἁπλους. *Luke* 11:34. Ἁπλως, *liberally. Jam.* 1:5.—ἁπλοτης. *Rom.* 12:8. 2 *Cor.* 1:12. *Eph.* 6:5.

V. 24. A man may do some service to two masters, but he cannot devote himself to the service of more than one; now God requires the whole man, and will not share the heart with the world. When the two masters, and their interests, are in full opposition to each other, the impossibility of serving both of them is evident. This is the case in respect of God and the world: they are two opposites; he who loves and holds to the world, as his master, will be an enemy and despiser of God; and he who loves and cleaves to the service of God, will renounce the friendship and despise the frown of the world. So that we cannot "serve God and Mammon." (*Note, Luke* 16:9—13.) *Mammon* is the Syriac word for riches, and seems here used as the name of an idol: the covetous man is an idolater, and therefore he is no true servant or worshipper of God, who is jealous, and will endure no rivals. By a proper arrangement of our worldly concerns, in subordination and subserviency to religion, we may render them a part of God's service; as worldly men make their religion a part of the service of Mammon: but the two opposite services cannot be attended to.—'We love Mammon more than God, when we pursue it by unlawful ... means; by a lie, as Ziba and Gehazi; by ... oppression, theft, violence, or by false testimony: for in all these cases, we despise God's authority to obtain Mammon. ... When our labour or concernment in these temporals doth cause us to ... be remiss in our duty to God; ... and when we cannot part with them for his sake, but choose rather to ... quit our interest in spiritual than in temporal blessings; ... then we certainly cleave to them more than God; and him we do comparatively despise.' *Whitby.* (*Marg. Ref. g. Notes, Rom.* 6:16—23.)

Hold to.] Ἀνθεξεται. *Luke* 16:13. 1 *Thes.* 5:14. *Tit.* 1:9.

V. 25. The anxious fear of want, and the solicitude about a future provision, often as much ensnare the poor, as the love of wealth does the rich. Therefore Christ expressly enjoined his disciples to "take no thought for their lives, &c." There is a care about temporal things, which is a duty, according to a man's station in the world. He should mind diligently, and with prudent contrivance, his proper business; he should provide for himself and family, as far as honest industry will go; he should calculate his income, and form his plan to live within the bounds of it, that he may not needlessly be embarrassed with debts; he should see that no bounty of Providence be wasted or lavished; he should make such arrangements as he is able, for those demands which will be hereafter made on him; he should spare needless expense, that he may not want, or be constrained to beg, in sickness, or old age; and he even may, and in some cases ought, to make a moderate provision for his family, if he can do it consistently with justice, piety, and charity: yet there is much danger lest these cares be extended beyond due bounds. No one ought, however, to be solicitous about events, or anxious how he shall be provided for *in future*. This is the Lord's part; and when any take it on themselves, they distrust and dishonour him, become their own tormentors, and are often tempted to sinful methods of making provision for themselves, or their families. This is the *care*, or *solicitude*, which is prohibited. The Christian, trusting in God and attending to his duty, must not be anxious about the continuance or support of his life; he must neither be greatly concerned about the measure of his supplies, nor the manner in which they are to be obtained. The Author of his life, and the Former of his body, having done greater things for him, should be depended on for the less; and food and raiment should be sought and expected from him, in the use of lawful means exclusively.

Take no thought.] Μη μεριμνατε. 27,28,31,34. *Luke* 12:11. 1 *Cor.* 7:32—34. *Phil.* 2:20. 4:6. (Der. from *μεριμνα.* 13:22. *Mark* 4:19. *Luke* 8:14.21:34. 2 *Cor.* 11:28. 1 *Pet.* 5:7.—Comp. of *μεριζω, to divide*, and *νους the mind.*)

V. 26—32. This great Householder (so to speak) of the universe, "openeth his hand, and filleth all his creatures with his bounty: the birds of the air, which are so gay and cheerful, are provided for by his care without any of their own; for they are not able to use any means for their sustenance. And surely the believer is far more valuable in the sight of his heavenly Father, both as a rational creature, and as a spiritual worshipper, than the birds of the air! Indeed such cares are altogether vain. No man could add a cubit to the height of his stature, if he were ever so solicitous about it, and therefore no man thinks of it: and in fact, no *anxious* care can add to the length of men's lives, or to their health, comfort, or prosperity. It is equally absurd to be anxious about raiment; even the lilies of the field, which are incapable of adorning themselves, are far more beautifully decorated than Solomon, or any earthly monarch, in his royal robes. And has the Lord, with such profusion, adorned the very vegetables, that will so soon be cut down, withered, dried up, or burned; and will he not suitably clothe the Christian? Or should *he* be desirous of such adornings, as are surpassed by the flowers of the field. This must arise from weakness of faith, respecting the truths and promises of God, which will expose a man to just rebukes. Solicitous and distrustful inquiries about temporal things may consist with the character of those who know not God; who consequently must count the world their portion, and who rely on their own foresight for obtaining the good things of it: but Christians have a nobler portion, and a better Provider. "Their Father knoweth what they want;" and he has sufficient power, truth, goodness, and love to them, to send what is best for them: their anxiety is then entirely superfluous. The clause, "a cubit to his stature," is by many learned men understood to mean 'an addition to the length of a man's life.' The original word for "stature" certainly often means *age;* but it is used in Greek authors for *stature*, or the size of plants, &c. and probably no instance can be given from any author, of a *cubit* being used as a measure of time.—Fuel is very scarce in the eastern parts of the world, and the stalks of lilies, and other large flowers, when withered, would be very useful in heating ovens, and for similar purposes.—A few passages have been quoted from the writings of heathen philosophers, to show that some of them used the same arguments against *carefulness*, which our Lord here employs: but they are brought from those writers, who lived after Christianity was established; and it is highly probable, that they were derived from the New Testament, by those who thence took materials to improve that philosophy with which they opposed the gospel: and in this they have had many followers.

Stature. (27) Ἡλικιαν. *Luke* 2:52. 12:25. 19:3. *Eph.* 4:13. *Heb.* 11:11.

V. 33,34. The blessings of the Messiah's kingdom, the righteousness in which his subjects are justified, the grace by which they are sanctified, and the good works in which they should walk, are intended by "the kingdom of God and his righteousness." Our Lord, therefore, calls his disciples to

CHAPTER VII.

Cautions against rash judgment, 1—5. Things holy are not to be cast to dogs, 6. Encouragements to prayer, 7—11. The rule of doing as we would be done to, 12. The strait gate and narrow way, and the wide gate and broad way, 13, 14. A warning against false prophets, who may be known by their fruits, 15—20. No gifts or miracles will avail the workers of iniquity at the day of judgment, 21—23. The parable of the house built on a rock, 24, 25; and that on the sand, 26, 27. Christ concludes; and the people are astonished at his doctrines, 28, 29.

JUDGE [a]not, that ye be not judged.
2 For [b]with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.
3 And [c]why beholdest thou the mote that is in thy brother's eye, [d]but considerest not the beam that is in thine own eye?
4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam *is* in thine own eye?

[a] Is. 66:5. Ez. 16:52—55. Luke 6:37. Rom. 2:1,2. 14:3,4,10—13. 1 Cor. 4:3—5. Jam. 3:1. 4:11,12. [b] Judg. 1:7. Ps. 18:25,26. 137:7,8. Jer. 51:24. Ob. 15. Mark 4:24. Luke 6:38. 2 Cor. 9:6. 2 Thes. 1:6,7. Jam. 2:13. Rev. 18:6. [c] Luke 6:41, 42. 18:11. [d] 2 Sam. 12:5,6. 2 Chr. 28:9,10. Isa. 5:7—16—21. John 8:7—9. Gal. 6:1.

seek admission into this kingdom by repentance and faith, and every means of grace; and to press forward to the full participation of its privileges, and conformity to the law, and example of their righteous King; and also to seek the purity, peace, prosperity, and enlargement of the kingdom, the honour of their Prince, and the good of their fellow subjects. These must be sought, "in the first place," as the first object, with the first of their affections and time; beginning the year, the month, the week, and the day, with this business, and ordering all things in subserviency to it. Then their bountiful Father will add all those things which pertain to this present life, without their anxious carefulness: but they who reverse this order, take the way to ruin themselves, in respect of this world, and that which is to come. The Christian should not be careful even about the very next day; for it may never arrive *to him;* and if it do, it will bring its supports and supplies with it: and thus, as it were, "take thought for itself." This should be considered as a merciful appointment of his heavenly Father. He knows that every day brings more trouble and suffering than men can well bear; he therefore allows, and *commands* his children to "cast all their care" about the future on him. And if any will, notwithstanding, be so absurd as to load themselves with a heavy burden which does not belong to them, and then groan under self-imposed sorrows, they torment themselves, as well as dishonour God, by their folly and unbelief.—This is also applicable to spiritual things. The Christian, while watching, praying, and attending to his duty, is authorized to trust the Lord to give him grace sufficient for future trials and temptations, as well as food sufficient for future temporal wants: and in both cases "sufficient for the day is the evil thereof."

PRACTICAL OBSERVATIONS.

V. 1—8. How various are the ways in which the evil of our hearts leads us aside from "simplicity and godly sincerity." Hypocrites corrupt their duties by selfish motives; on which account profligates and infidels excuse their neglect of religion: but Christians must attend on every good work, and every means of grace, from right principles, and with a holy intention; and the less they seek reward and honour from men, the more confidently may they expect them from God. What discoveries will be made at the last day! Many an admired character will then be detected as a vainglorious hypocrite, in his charities, devotions, and austerities. But, at that solemn season, the secret charities and fervent prayers of true believers, who earnestly seek the good even of their bitterest enemies; and all their secret self-denial, and mortification of their sinful propensities, arising from love to God, and holiness, will be openly proclaimed and rewarded. Whilst the most specious part of an ungodly man's character is held forth to view, and his crimes and corrupt motives are studiously concealed; and whilst the infirmities of a pious man are noticed, and his good works, and holy affections and purposes, are veiled with the mantle of humility; the real difference may be but feebly discerned: but when the whole shall be made known, all the world will see the one to be meet for heaven, and the other justly deserving of his awful doom. Let us then remember, in every thing, to act as before "our Father, who seeth in secret;" and as desiring no reward, but that which he will graciously bestow on his beloved children, for all "their work and labour of love." (*Note*, 1 *Cor.* 4:3—5, *v.* 5.)

V. 9—18. It is peculiarly important that we should accurately examine in what frame of mind our prayers and supplications are offered; and learn daily from Christ how to pray with acceptance, and confidence of success. If we truly desire the glory and favour of God, and deliverance from guilt, temptations, and sin, above all other things, we may be sure that he will answer our prayers. If he have taught us to forgive our brethren for his sake, we may be assured of his ready forgiveness of our sins, though many and aggravated: if we desire to have him for our Father, in Christ Jesus, and to possess the spirit, and act in the character, of his children; we may come near to him, and call upon him, and confide in him, as our Father: and those who refuse to do this at present, must shortly be constrained to appear before Him as their awful Judge. But let all beware of malice and revenge; for whatever a man may profess, if he do not forgive others, even his most implacable enemies, God has not forgiven him; and will not forgive him, if he continue of this rancorous disposition.—A morose and gloomy countenance is no part of religion, nor any ornament to the profession of it; and it often covers a proud, hypocritical heart: but real humility, sorrow for sin, and deadness to the world, should be accompanied by a decent and unaffected cheerfulness in the sight of men, springing from gratitude to God, reliance on him, and the hope and earnests of his heavenly glory.

V. 19—24. We should peculiarly watch and pray against covetousness: "treasures on earth" can little profit dying creatures: yet we are in danger of losing them before we die: and they are only certain, as sources of anxiety, snares, and vexations. But there is an inheritance which is "incorruptible, undefiled, and that fadeth not away, reserved in heaven for" true believers: for this let us labour with all diligence, that we may secure it, and increase our portion in it, whatever be neglected or renounced for the sake of it. Anxiety about the world cannot consist with a heavenly mind: for "where the treasure is, there will the heart be also." Yet multitudes fatally err in this matter; they see all things through a vitiated eye, in which phantoms appear realities, and realities phantoms: thus they wander on in darkness, and know not at what they stumble. So that, after all the warnings which Christ has given, they, through unbelief, persist in a vain attempt to "serve God and Mammon." May the Lord preserve us from such false principles and fatal mistakes!

V. 25—34. While we are careful to "choose the good part," to find the right way, to know the state of our souls, and to attend to our present duty, we should not be anxious about future consequences. Let us rely on our heavenly Father, to support the lives and nourish the bodies which he has given us; and not trouble ourselves, whether our provision be plenteous, or mean and scanty. Our "*lives* are more than meat, and our *bodies* than raiment;" what then are our *souls*, which the divine Saviour has redeemed with his precious blood? Whilst we feast on his spiritual provisions, and are adorned with the robes of righteousness and salvation; we cannot surely doubt his truth and love, which are engaged to feed and clothe us! Will he provide for the fowls, and adorn the fading flowers, and yet starve his beloved children? How unreasonable and shameful is our unbelief! We need his merciful rebuke, and should pray continually to him to "increase our faith;" and leave it to Gentiles and unbelievers, to perplex themselves about concerns so far inferior. Let us "seek first the kingdom of God, and his righteousness," assured that "all things else shall be added to us;" for our Father knows what things we want. Thus we shall be encouraged for every duty, and relieved from our fruitless anxieties. We shall indeed find, that "sufficient for the day is the evil of it;" and that we have no need to anticipate future possible pains and sorrows: but we shall also find, that the day will bring its own comforts and supports with it.—All these rules and precepts of our gracious Lord will be known by our experience, if true believers, to conduce to our present comfort, as well as to our future benefit; when we shall have done with temptation, be delivered from evil, and employed in praising him, whose is "the kingdom, the power, and the glory, for ever. Amen."

NOTES.—CHAP. VII. V. 1, 2. These verses do not forbid the magistrate to judge, and pass sentence on criminals; or the rulers of the church to censure and exclude such members as disgrace their profession; or Christians to "withdraw from every brother that walks disorderly:" for these are duties expressly enjoined in scripture. (*Notes*, 2 *Thes.* 3:6—15.) In like manner, it cannot be supposed, that our Lord intended to forbid his disciples to form a judgment of men's state and character, according to their avowed principles and visible conduct: for in this very chapter he directs us to judge by this rule: (*Note*, 15—20.) and indeed, many duties to others absolutely require us to form some judgment, both in respect of their state, and their actions. But we ought not to be officious, rash, or severe, in forming our judgment; nor hasty in declaring it. We are not bound to believe an infidel, or a profligate, to be a true Christian: but we should judge as favourably as we can, where the fundamentals of Christianity are professed, and not disgraced by an inconsistent conduct. We ought to put the best construction on doubtful actions, and never ascribe apparently good ones to bad motives, without full proof; to shun curious inquiries into men's conduct, and injurious suspicions; and steadily to avoid giving our opinion, to any man's disadvantage, without some duty require it of us: we should not censure or anathematize those who differ from us; or condemn whole sects and societies of men, except as the scripture evidently condemns them. We should, as far as we can, shun every thing which savours of malevolence or spiritual pride: for the opinion, which a Christian must form concerning the heart of man, and the state of the world, though he do not needlessly apply it to individuals, will give sufficient offence; and it ought not to be increased, by rash and harsh judgments in particular cases.—He, who

5 [e]Thou hypocrite, [f]first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 ¶ Give not [g]that which is holy unto the dogs, neither [h]cast ye your pearls before swine, lest they trample them under their feet, [i]and turn again and rend you. [*Practical Observations.*]

7 ¶ Ask, [k]and it shall be given you; [l]seek, and ye shall find; [m]knock, and it shall be opened unto you:

8 For [n]every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.

9 Or [o]what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then, [p]being evil, know how to give good gifts unto your children, [q]how much more shall your Father which is in heaven, give [r]good things to them that ask him!

12 Therefore [s]all things whatsoever ye would that men should do to you, do ye even so to them: [t]for this is the law and the prophets. [*Practical Observations.*]

e 22:18. 23:14. &c. Luke 12:56. 13:15. f Ps. 51:9—13. Luke 4:23. 6:42. Acts 19:15. g 10:14,15. 15:26. l rov. 9:7,8. 23:9. 26:11. Acts 13:45—47. i Phil. 3: 2. Heb. 6:6. 10:29. 2 Pet. 2:22. h Prov. 11:22. i 22:5,6. 24:10. 2 Cor. 11:26. 2 Tim. 4:14,15. k 11. 21.22. 1 Kings 3:5. Ps. 10:17. 50:15. 85:5. 145:18,19. Is. 55:6,7. Jer. 29:12,13. 33:3. Mark 11:24. Luke 11:9,10,13. 18:1. John 4:10. 14: 13. 15:16. 16:23,24. Jam. 1:5,6. 5:15. 1 John 3:22. 5:14,15. Rev. 3:17,18. 16: 3 . Ps. 10:4. 27:8. 69:32. 70:4. 105:3,4. 119:2. Prov. 8:17. Cant. 3:2. Am. 5:4. Rom. 2:7. 3:11. Heb. 11:6. m Luke 13:25. n 15:22—28. 2 Chr. 33:12,19. John 2:2. 3:8—10. Luke 23:42,43. Acts 9:11. o Luke 11:11—13. p Gen. 6:5. 8:21 Job 15:16. Jer. 17:9. Rom. 3:9—19. Gal. 3:22. Eph. 2:1—3. Tit. 3:3. q Ex. 34: 6,7. 2 Sam. 7:19. Ps. 86:5,15. 103:11—13. Is. 49:15. 55:8,9. Hos. 11:8,9. Mic. 7:18. Mal. 1:6. John 3:16. Rom. 5:8—10. 8:32. Eph. 2:4,5. 1 John 3:1. 4:10. r Ps. 84:11. 85:12. Jer. 33:14. Hos. 14:2, *marg.* Luke 2:10,11. 11:13. 2 Cor. 9: 8—15. Tit. 3:4—7. s Luke 6:31. t 22:39,40. Lev. 19:18. Is. 1:17,18. Jer. 7:5,6. Ez. 18:7,8,21. Am. 5:14,15. Mic. 6:8. Zech. 7:7—10. 8:16,17. Mal. 3:5. Mark 12:29—34. Rom. 13:8—10. Gal. 5:13,14. 1 Tim. 1:5. Jam. 2:10—13.

is habitually propense to this self-sufficient, presumptuous, and censorious judging of others, gives them great cause to suspect, that he is devoid of true grace himself, and exposed to "judgment without mercy" from God. If a Christian give in to so evil a spirit and practice, he may expect sharp corrections; nay, both the world and the church will commonly judge of men, according to their method of judging others.—Thus in every sense it is verified, "that with what measure we mete, it will be measured to us again." (*Marg. Ref. Note, Jam.* 4:11,12.)

V. 3—5. These verses show, that while Christ addressed his disciples as the children of God, he yet warned them that there might be hypocrites among them.—If a man, whose eyes were closed with some obstruction or disease, (which like a beam was evident to all, and which entirely prevented him from seeing any object distinctly,) should affect curiously to spy out some little particle in another man's eye, and officiously offer to remove it; he would render himself ridiculous. His attention ought to be directed to the disordered state of his own eyes, and his endeavours used to remedy it, before he offered his assistance to his brother.—Thus, while Christians should watch over one another, and point out and remedy even small mistakes in each other's principles and practice; the man who presumes to reprove every defect of others, when his own spirit and conduct are notoriously wrong, only proves his own officiousness and hypocrisy. He, who would become a wise and faithful reprover or minister, must begin at home; and first "take heed to himself, and to his doctrine," temper, and conduct: when these are become unexceptionable, he may with propriety, authority, and hope of success, offer his help to his brethren, in rectifying their judgments and promoting their sanctification: yet he will do it with humility, prudence, tenderness, and candour.—But alas! it is observable, that, in *spiritual optics*, a beam in the eye generally renders a man quick-sighted in discerning other men's faults, and blind only to his own.—It is probable, that our Lord alluded to some proverbial expressions, familiar to his hearers; the knowledge of which would throw more light on the subject, than any criticism on the original words can do.—'There was a proverbial speech among the Jews, in and before Christ's time, (set down afterwards with some variation in the Talmud, thus,) They which say to others, *Take out the small piece of wood out of thy teeth*, are answered, *Take out the beam out of thine eyes:* to check the importunity of those, who are always censuring and condemning others for small matters, ... when they themselves are guilty of those things, which are much more to be reprehended.' *Hammond.*

V. 6. As every man is not qualified or authorized to be a reprover; so every offender is not the proper subject of reproof. (*Notes, Prov.* 9:7—9. 23:9.) To persevere in giving counsel or instruction to some men would be as improper, as to throw the holy things, which were the food of the priests, unto unclean dogs; or to cast "pearls before swine." The emblems here used, compared with other scriptures, may be supposed to denote hardened scorners, licentious or covetous professors, fierce and untractable opposers, or manifest apostates. (*Marg. Ref.*) Many truths, and many instances of the Lord's goodness to us, which are precious to the humble and teachable, are not proper to be communicated to scoffers, or those who pervert sacred things: they will only be emboldened or exasperated by them to greater ungodliness, and to show more impious rage and contempt. They will trample under foot, with disdain, all that can be said of experimental religion, or communion with God, as swine would tread pearls in the mire, regardless of their value: and they will be so enraged at holy warnings, reproofs, and counsels, that, like fierce dogs, they will be ready to turn again and tear their friendly reprover.—The rule may also be extended to the preaching of the gospel among those who obstinately contradict and blaspheme; and certainly the admission of openly wicked and ungodly persons to the Lord's supper, and into the sacred ministry, is a too common and most grievous violation of it.

V. 7—11. (*Note, Luke* 11:5—13.) Many important and arduous duties have been inculcated; and great wisdom and grace would be requisite for the practice of them, without turning aside, or running into extremes, on the right hand or on the left. Our Lord, therefore, next directed and encouraged his auditors, to seek help, and counsel, and every blessing, in earnest prayer, and the use of other means of grace; assuring them that every one who thus asked, sought, and knocked at mercy's gate, would be successful.—But is there no such thing as asking, and not receiving? Undoubtedly there is; yet not in the sense here evidently intended. A man may ask in vain, when he addresses himself to an idol or tutelary saint, instead of the living God: he may ask for what the Lord has never promised; or without feeling any need or desire of the mercy which he craves; he may offer proud and hypocritical prayers; he may pray for exemption from punishment, whilst he wilfully cleaves to sin; he may ask for temporal and spiritual blessings, without using other proper means of obtaining them; or he may come in his own name, in contempt of the appointed Mediator, or in the name of other imaginary mediators. A man may seek the world *first*, and then attend to religion, as far as it consists with his wordly interests and pursuits; he may seek salvation, in a way of his own devising, or in a more smooth and flattering method than that of the gospel; or he may begin to seek, when "the Master of the house hath risen up and shut to the door:" (*Note, Luke* 13:22—30. *v.* 25.) nay, a man may knock at mercy's gate when he is in a fright, and leave off when his fears have subsided. But he who comes as a sinner to a merciful God, through the divine Advocate, for all the blessings of salvation, in sincerity, and with earnest prayer, waiting and persevering, as having hope in this way, and none in any other; he who seeks spiritual blessings in the first place, without delay, and in the use of all appointed means; and he who knocks and waits at mercy's gate, resolved to find admission, or to perish knocking, will be sure at length to succeed. The promise is absolute and express: "Every one that asketh receiveth, &c." Supplicants of this kind sometimes receive, and find admission, without delay; always in due time; nor will their previous character, however bad, preclude them from the benefit; for he who opened the way of access, has taught them to come in it; and "he giveth to all men liberally, and upbraideth not." (*Note, Jam.* 1:5—8. *v.* 5.) Indeed, (as our Lord has added,) it would be most dishonourable to God to suppose the contrary, after all the displays which he has given of his fatherly compassion to sinners. For what man would put off his hungry child, when importunately asking food of him, with a useless stone instead of a loaf, or a noxious serpent instead of a fish? He would not deserve the name of a father, or even of a man, who could act in such a manner. If therefore men, who are all corrupt and selfish, and who cannot give to their children without lessening their own store, and often straitening themselves, are yet instructed by natural affection to give salutary and useful gifts to their children; how much more shall our heavenly Father, whose goodness and riches are infinite, give *good things*, even all things which pertain and conduce to salvation, to every one who humbly asks them from him? Christ does not say, "to his children," lest the trembling supplicant should be disconcerted by the apprehension, that he was not one of them; but he says, "to them that ask him:" thus the very act of asking may give the assurance of being heard, and of receiving the desired mercy.—It is observable, that our Lord assumed it as the principle from which he argued, that even the disciples, as well as others, were *evil*. "'What man is there among you," in all this numerous assembly, "who, if his son, &c."—This seems to be the emphasis of τις εστιν εξ υμων ανθρωπος. Young preachers will, I hope, observe, how much life and force it adds to these discourses of our Lord, that they so closely are directed, through the whole of them, as an immediate address to his hearers; and are not loose and general harangues in the manner of those *Essays*, which are now grown so fashionable in pulpits.' *Doddridge.*

Being evil. (11) Πονηροι οντες. (See on *Note*, 6:13.) This is a most energetical attestation of the Truth himself, to the doctrine of man's natural depravity and wickedness.

V. 12. The example of the truth and mercy of God, the

13 ¶ Enter ye in [u]at the strait gate: [x]for wide *is* the gate, and broad *is* the way, [y]that leadeth to destruction, and many there be which go in thereat:

14 [z]Because strait *is* the gate, [a]and narrow *is* the way, which leadeth unto life, [a]and few there be that find it.

15 ¶ [b]Beware of [c]false prophets, [d]which come to you in sheep's clothing, but inwardly they [e]are ravening wolves.

16 Ye [f]shall know them by their fruits. [g]Do men gather grapes of thorns, or figs of thistles?

17 Even so [h]every good tree bringeth forth good fruit; [i]but a corrupt tree bringeth forth evil fruit.

u 3:2,8. 18:2,3. 23:13. Prov. 9:6. Is. 55:7. Ez. 18:27—32. Luke 9:23. 13:24,25. 4:33. John 10:9. 14:6. Acts 2:38—40. 3:19. 2 Cor. 6:17. Gal. 5:24. x Gen. 6:5. 12. Ps. 14:2,3. Is. 1:9. Rom. 3:9—19. 2 Cor. 4:4. Eph. 2:2,3. 1 John 5:19. Rev. 12:9. 13:8. 20:3. y 25:41,46. Prov. 7:27. 16:25. Rom. 9:22. Phil. 3:19. 2 Thes. 1:8,9. 1 Pet. 4:17,18. Rev. 20:15. * Or, *How.* z 16:24,25. Prov. 4:26,27. 8:20. Is. 30:21. 35:8. 57:14. Jer. 6:16. Mark 8:34. John 15:18—20. 16:2,33. Acts 14:22. 1 Thes. 3:2—5. a 20:16. 22:14. Luke 12:32. 13:23—30. Rom. 9:27—29,32. 11:5, 6. 12:2. Eph. 2:2,3. 1 Pet. 3:20,21. b 10:17. 16:6,11. Mark 12:38. Luke 12:15. Acts 13:40. Phil. 3:2. Col. 2:8. 2 Pet. 3:17. c 24:4,5,11,24,25. Deut. 13:1—3. Is. 9:15,16. Jer. 14:14—16. 28:15—17. 29:21,32. Ez. 13:16,22. Mic. 3:5—7,11. Mark 13:22,23. 2 Pet. 2:1—3. 1 John 4:1. Rev. 19:20. d Zech. 13:4. Mark 12:38—40. Rom. 16:17,18. 2 Cor. 11:13—15. Gal. 2:4. Eph. 4:14. 5:6. Col. 2:8. 1 Tim. 4 1—3. 2 Tim. 3:5—9,13. 4:3. 2 Pet. 2:18,19. Jude 4. Rev. 13:11—17. e Is. 56:10, 11. f 7:22-25. Mic. 3:5. g Zeph. 3:3,4. Acts 20:29—31. Rev. 17:6. f 20. 2 Pet. 2: 10—18. Jude 10—19. g Luke 6:43—45. Jam. 3:12. h Ps. 1:3. 92:13,14. Is. 5:1 —5. 61:3. Jer. 17:8. Luke 13:6—9. Gal. 5:22—24. Eph. 5:9. Phil. 1:11. Col 1. 10. Jam. 3:17,18. i 12:33—35. Jude 12.

encouragement afforded, and his readiness to pardon, assist, and accept us, constitute the primary argument, with which this rule is enforced, and form its connexion with the preceding verses. It is not only enacted as a strict and holy law; but it is proposed to believers, as their rule of duty, with abundant motives and encouragements; that by observing it, they may glorify God, and show their gratitude for his mercy: and it is worthy of our consideration, that moral precepts, thus enforced, are very different from the same rules of action, when prescribed by human moralists, without *authority, sanction, efficacious motive,* or *promise.*—This precept has generally been admired, and called *the golden rule:* it is indeed equivalent to that of "loving our neighbour as ourselves," and contains the substance of the second table of the law, and of all the exhortations and instructions of the prophets *on that subject:* for it would be absurd to suppose our Lord meant, that it contained all that was written concerning the love of God, or all the types and prophecies of a Saviour.—'This rule, being given as the sum of the law and the prophets, ... can never duly be so construed, as to subvert any of the laws and orders established by them. ... Therefore it admits these limitations. What I desire ... agreeably to ... the principles of the Christian religion, should be done, or not done to me, that I must do, or not do to others. It therefore will not follow ... that if Socrates would lend his wife to a friend, that friend should do the like to him; because that ... is opposite to ... "the law and the prophets." ... A criminal ... would not have the judge condemn him; ... yet a judge ... must not forbear to condemn; ... since this would take away vindictive justice, and let offenders go unpunished. ... The rule ... requires not the master to obey his servants, because he would have them obedient to him: but to be as obedient to his master as he can reasonably expect they should be to him; and to treat his servants as kindly, ... as ... he could reasonably desire to be treated by his master. And so in the relations of father and children ... &c.—This rule must not be extended to every thing which a man may do lawfully. ... A poor man would desire that some very wealthy person would give him out of his estate enough to make him rich: though were this rich man poor, he would be glad if somebody would show the same kindness to him; yet he is not obliged by this rule, though lawfully he might do it, to make this poor man rich.' *Whitby.* Certainly we are not required to do to others whatsoever we might *unreasonably* desire them to do, if we were in their case. But, judging according to the rule of duty in all its latitude, and by the feelings of our own minds, we should suppose ourselves to be precisely in the situation of our neighbour; and then impartially inquire how we might *reasonably* expect him to behave towards us, if he were exactly in our situation. Every man, at first sight, must perceive, that this would lead to universal justice, truth, goodness, gentleness, compassion, beneficence, forgiveness, and candour; and exclude every thing of an opposite nature. If we honestly proceeded in this way, we should seldom need a casuist to teach us how we ought to act towards our neighbours, in any possible relation or circumstance. But alas! even most professed Christians content themselves with doing to others as they *are* done by; instead of doing those things to others, which they *would* that others should do to them.—'This maxim will be a proper monitor, in common conversation; ... in negotiation and commerce; ... in cases where others need our compassion and kindness: in censures and reflections on others; ... in provocations; in the several relations of life; ... and in religious differences; ... and the use of such words as Schismatics and Heretics.' *Evans's Christian Temper.*

V. 13, 14. Our Lord's audience consisted of unestablished disciples, and of the multitude; and both needed to be excited to greater earnestness in the concerns of their souls: for which purpose, he next gave them this important exhortation and solemn warning.—Our passage through life is represented as a journey to the eternal world: and, as there are two places to which men are removed at death; so there are two roads, one to destruction, the other to heavenly happiness. The gate, at which men enter into "the broad road" is very wide, even as wide as the whole fallen race of Adam: for we enter at it, when we are born sinners into a sinful world; and we proceed on that road as long as we live in an unconverted state. As it is *broad,* it has in it various paths, suited to men's different humours and inclinations. The covetous and the spendthrift · the infidel, the profligate, and the hypocrite; the Antinomian and the Pharisee; the sons and daughters of levity and giddy dissipation; grave designing politicians, and proud philosophers; decent moralists, and infamous debauchees, have their several paths and their select companies: they mutually despise and condemn each other, yet they all help to keep one another in countenance, by agreeing to oppose the holy ways of the Lord. In this "broad way," men walk without trouble, contrivance, or even intention whilst they are pleasing or forgetting themselves, they make progress in it; nay, even when they are wasting their time in sleep or loitering: and as it is thronged by the many, and especially by the rich, wise, noble, and honourable of the world: and as many of its paths are fashionable and creditable; numbers have no suspicion whither it leads, and are highly displeased with those who give them warning: thus at length they fall into destruction. But when a man hears and believes the voice of Christ, speaking by his word and his ministers, he discovers whither this way tends, and feels the necessity of getting out of it; he makes a stand, and determines to proceed no further; and he learns, that by repentance, faith in Christ, and conversion to God and holiness, he may get into another way which leads to life. But "the gate is strait:" sinful pleasures, prospects, interests, and connexions must be relinquished. A man must lay aside his encumbrances, his pride, and darling lusts; he must be humbled, stripped, and emptied; he must break loose from those who would retain him, and force his way through those who would impede his course; he must deny himself, take up his cross, resist temptation, mortify the flesh, endure reproach, earnestly use all the means of grace, and cordially accept of Christ in all his characters and offices; or he cannot get in at this strait gate. After he has entered, "the way is narrow," and, as it were, beset with thorns. It is the direct way of implicit faith and obedience: a Christian cannot pick and choose his path as men do in the broad road, but must go straight forward, turning neither to the right nor to the left; if he do at all turn aside, he will be scourged back again into the narrow path. When he meets an enemy, he must face and overcome him; when he comes to a mountainous difficulty, he must climb over it; if the road be rough, he must still keep in it; and no persecution or tribulation must divert him from it. Therefore, "few there be that find" this way to life. Most men either neglect religion entirely, or rest in forms or notions; or are deluded into some of those more soothing, flattering, and fashionable species of religion, which "Satan, transformed into an angel of light," and "his ministers, transformed into ministers of righteousness," propose to them, when uneasy about their souls. They are deterred by the difficulties to be encountered in entering at the strait gate and treading the narrow way, and by the dread of being thought singular and precise; and they hope to get to heaven at an easier rate: for they do not know or imagine, that this narrow way has its peculiar joys and consolations, which abundantly compensate for its difficulties and trials. Therefore, Christ warned his hearers and all men, to "enter in at the strait gate," without delay and with all earnestness; and to fear nothing so much as being left without: for, though the entrance is difficult, and found only by few, yet all who resolutely attempt it will succeed; and it leads to eternal life, whilst all other ways lead to destruction.—It is surprising how much this plain declaration of Christ has been overlooked by his professed disciples; and how much pains have been taken to soften the apparent asperity of it, and to explain away its evident meaning.—It cannot be inconsistent with the rule of not judging others, to suppose that most men are in "the way to destruction," and to warn and exhort them "to enter in at the strait gate;" when such words as these are found in the scripture, and too plainly commented upon by the worldly and ungodly lives of the multitudes around us. (*Notes,* 1,2. *Luke* 13:22—30.)—In all ages hitherto, the real disciple of Christ has been a singular and unfashionable character: and all, who have sided with the majority, have gone on in the broad road to destruction. (*Notes, Eph.* 2:1—3.)

Broad. (13) Ευρυχωρος, (ex *ευρυς latus, et χωρα regio,*) *spacious, roomy.*—Used here only.—*Narrow.* (14) τεθλιμμενη. Θλιβω. *Mark* 3:9. 2 *Cor.* 1:6. 2 *Thes.* 1:6. *Heb.* 11:37. It is opposed to *ευρυχωρος,* as if it were *στενοχωρος,* not a spacious, but a straitened way.

V. 15—20. False prophets were the most dangerous enemies to true religion, under the old dispensation; and false teachers have been the same in all ages and places where

18 A good tree [k]cannot bring forth évil fruit, neither *can* a corrupt tree bring forth good fruit.

19 Every tree that [l]bringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore [m]by their fruits ye shall know them. [*Practical Observations.*]

21 ¶ Not every one [n]that saith unto me, Lord, Lord, [o]shall enter into the kingdom of heaven; but he [p]that doeth the will of [q]my Father which is in heaven.

22 Many will say [r]to me in that day, Lord, Lord, [s]have we not prophesied in thy name? and in thy name have cast out devils? and in thy name one many wonderful works?

23 And then will I profess unto them, [t]I never knew you: [u]depart from me, ye that work iniquity.

24 ¶ Therefore [x]whosoever heareth these sayings of mine, and doeth them, I will liken him unto [y]a wise man, [z]which built his house upon a rock.

25 And [a]the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: [b]for it was founded upon a rock.

26 And every one that heareth these sayings of mine, [c]and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

Gal. 5:17. 1 John 3:9,10. 13:10. 21:19,20. Is. 5:5—7. 27:11. Ez. 15:2—7. Luke 3:9. 13:6—9. John 15:2—6. Heb. 6:8. Jude 12. m 16. Acts 5:38. n 25:11,12. Dan. 7:23. Luke 6:46. 13:25. Acts 19:13, &c. Tit. 1:16. Jam. 2:20—26. o 18: 8. 19:24. 21:31 25:21. Mark 9:47. 10:23,24. Luke 18:25. John 3:5. Acts 14:22. Heb. 4:6. p 12:50. 21:29—31. Mark 3:35. Luke 11:28. John 6:40. 7:17. Rom. 12:2. Eph. 6:6. Col. 4:12. 1 Thes. 4:3. 5:18. Heb. 13:21. 1 Pet. 2:15. 4:2. 1 John 3:21—24. Rev. 22:14. q 10:32,33. 16:17. 18:10,19,35. 26:39,42. John 5:17. 10: 29,30. 14:7. 15:23. Rev. 2:27. 3:5. r *See on* 21. 24:36. Is. 2:11,17. Mal. 3: 17,18. Luke 10:12. 1 Thes. 5:4. 2 Thes. 1:10. 2 Tim. 1:12,18. 4:8. s 10:5—8.

Num. 24:4. 31:8. Luke 13:26. John 11:51. 1 Cor. 13:1,2. Heb. 6:4—6. t 25:12. John 10:14,27—30. 2 Tim. 2:19. u 25:41. Ps. 5:5. 6:8. Luke 13:27. x 7,8,13, 14. 5:3, &c. 28—32. 6:14,15 19, &c. 12:50. Luke 6:47—49. 11:28. John 13:17. 14:15,22—24. 15:10,14. Rom. 2:6—9. Gal. 5:6,7. 6:7,8. Jam. 1:21—27. 2:17—26. 1 John 2:3. 3:22—24. 5:3—5. Rev. 22:14,15. y Job 28:28. Ps. 111:10. Prov. 10: 8. 14:8. Jam. 3:13—18. z 1 Cor. 3:10,11. a Ex. 13:11, &c. Mal. 3:3. Acts 14:22. 1 Cor. 3:13—15. Jam. 1:12. 1 Pet. 1:7. b 16:18. Ps. 125:1,2. Eph. 3:17. Col. 2:7. 1 Pet. 1:5. 1 John 2:19. c Prov. 14:1. Luke 6:49. Jam. 2:20.

Christianity has been professed. (*Marg. Ref.* b, c.) Nothing so much prevents men from entering in at the strait gate, and becoming true Christians, as the carnal, soothing, and flattering doctrine of those who oppose or pervert the truth. (*Note*, 23:13.) Our Lord, therefore, warned the people to "beware of false prophets." These would come in sheep's clothing; that is, with great appearances of sanctity, and love to men's souls; but inwardly they would be greedy, fierce, and implacable, like "ravening wolves;" they would "teach things which they ought not, for filthy lucre's sake," and be ready to devour all who opposed their pernicious principles. (*Notes, Is.* 56:9—12. *Mic.* 3:5—7.) They might "be known by their fruits;" that is by the nature, tendency, and effects of their doctrine, especially as exemplified in their own spirit and conduct, for they would certainly betray themselves, by their selfishness or self-sufficiency, their arrogance or ambition, their eagerness for disputation or persecution, their vehement passions, or imbittered resentment, or by some part of their habitual temper and conduct; being evidently contrary to the mind of Christ, and the disinterested humility, meekness, purity, and love, which characterize his true disciples and ministers.—He who regards Christ's words, will no more expect real good from following unchristian teachers, than he would hope to "gather grapes from thorns, or figs from thistles." In fact they commonly infect all over whom they acquire influence, with their own corrupt principles, their spiritual pride, their selfishness, their wrath, and malignity. A good tree may indeed be expected to yield good fruit; but a corrupt tree, in the nature of things, must bring forth evil fruit. The habitual conduct of a truly pious man must be good; and the tendency of his example, converse, and instructions, must be beneficial; but the habitual tenor of an unconverted man's actions must be evil, and the effects of his example and doctrine pernicious, however it may be disguised. As, therefore, the judge will shortly decide upon the characters of professed Christians by this rule, and "every tree, that bringeth not forth good fruit shall be hewn down, and cast into the fire;" (*Note*, 3:7—10.) so we ought to judge, as well as we are able, by the same rule at present. "By their fruits we must know them," and not by their "fair speeches;" nor can they be supposed to be really leading others in the way to heaven, who are manifestly themselves treading the contrary road.—The decent, friendly, and fascinating manners of some, who teach doctrines plainly contrary to scripture, have been thought by many an almost insuperable objection to interpreting the clause, "By their fruits ye shall know them," of the character and actions of false prophets; and no doubt Satan will endeavour, for the credit of his cause, and to give energy to delusion, that "his ministers should be transformed as ministers of righteousness." Yet, in the very passage whence this quotation is made, the apostle declares, that "their end shall be according to their works." (*Note*, 2 *Cor.* 11:13—15.) The virtue, or amiableness, for which many Heresiarchs have been celebrated, will not bear examining by the law of God. It consists principally of such "things as are highly esteemed among men;" and is perceived to be connected with habitual disregard of many duties, and indulgence in many evils, when judged of by the word of God. The enlightened Christian will be enabled to see through the sheep's clothing, and detect the concealed wolf by careful investigation.

Corrupt. (17,18.) Σαπρον. 12:33. 13:48. *Luke* 6:43. *Eph.* 4:29.

V. 21—23. Christ on this occasion spake, not only as avowedly the King of Israel, the promised Messiah, but with the dignity and authority of the Judge of the world, and the Arbiter of every man's eternal state, from whose decision there could be no appeal; and when we compare this language of conscious majesty and power, with his lowly appearance and external circumstances, and the neglect and contempt to which he was exposed, the contrast is peculiarly striking.—It is implied, that they who do not acknowledge him as their Lord and Master, are not even *professedly* in the way to heaven; and it is declared, that even of his professed disciples and subjects, who acknowledge him for their Ruler, Teacher, and Saviour, and openly avow their relation to him, some will be excluded from the kingdom of heavenly glory, as not having been true subjects of his kingdom of grace; and that those "who do the will of his heavenly Father," shall be finally and eternally saved.—It is here indispensably necessary to distinguish between the will of God, the Creator and Lawgiver, concerning his rational creatures; and his will, as it concerns us fallen and condemned sinners. The law of "loving him with all our hearts," "and our neighbour as ourselves," without the least allowance for failure, and sanctioned with the most awful curse, is, in the former sense, "the will of God." This "shuts up all men under sin" and condemnation; but God is now become the Saviour of sinners. What then, in revealing himself to sinners as a God of salvation, is his will concerning them? for this is here exclusively spoken of. As "the God and Father of our Lord Jesus Christ," it is his will that we should repent, forsake, and hate all sin; believe, submit to, love, and obey his only begotten Son, love one another, and walk in all his ordinances and commandments with an upright heart. His first requirement, in this view, is, "This is my beloved Son, in whom I am well pleased; hear ye him." When this is complied with, all else follows: without it all else is in vain. Obedience in all things is sincerely attempted, and habitually performed, in the general tenor of the true believer's life, from the time that he comes as a sinner to accept of Christ's salvation. In this sense he does the will of God; though he is far from being able to do his will, as the absolute Governor of the world, in such a manner as to be justified by the works of the law. But hypocrites do not sincerely attend to this will of God; and therefore they shall never enter heaven. Nay, the Lord declares, that many, "in that day," (the solemn day of final account and retribution,) even of such as have preached the gospel, prophesied in his name, wrought miracles, cast out devils, will be rejected by him, because they were "workers of iniquity." Not only a single Balaam who prophesied, or a single Judas an apostle, will be thus condemned; but *many* will plead in vain their profession, gifts, and services, and the miracles which they have wrought in the name of Jesus Christ. He will then disavow all knowledge or approbation of them, as his disciples or servants; he knew them as hypocrites, but he did not *accept* them; he "*never* knew them," they were all along hypocrites, and workers of iniquity. (*Note*, 2 *Tim.* 2: 19.) They, therefore, will be constrained to depart from the holy Saviour, (whose name they had used and profaned,) with other workers of iniquity, to their own place, under the most aggravated condemnation; (*Note*, 25:41—46.) for in departing from Christ, the Light and Life of men, they must sink into darkness and despair.

V. 24—27. To impress more deeply the preceding solemn declaration, our Lord closed his discourse with a most affecting comparison. Doubtless he is the Rock, the only sure and tried Foundation on which the church and every believer's soul and hope are built, and "other foundation can no man lay." (*Note*, 1 *Cor.* 3:10—15.) But this is not the subject: for the false foundation not of the infidel or Pharisee, but of the hypocritical disciple, is detected. The persons of whom Christ spake, are not hearers of Plato, of Seneca, of ancient philosophers, of Jewish Rabbies, or of modern deists and moralists: but they "hear his saying," and "call him, Lord, Lord;" and thus they profess to build for eternity a house, or refuge, in which they may be safe in every approaching season of dismay or danger. All else are even still further from the true Foundation.—One of the characters here described resembles a wise man who digs deep, bestows pains, removes the rubbish, finds the rock, and on it lays firmly the foundation of his house; and then he proceeds to raise the superstructure with good materials and sound workmanship, till it is completed. In this he takes up his abode; and soon after storms arise, the winds blow, the rains descend, the floods swell, and the house is vehemently beaten on; but it stands secure amid the fury of the tempest, because "founded on a rock." This wise builder is the true Christian; he comes to Christ, hears his words, and believes

27 And [d]the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

28 ¶ And it came to pass, when Jesus had ended these sayings, [e]the people were astonished at his doctrine;

29 For he taught them as *one* [f]having authority, [g]and not as the scribes.

d 12:43—45. 13:19—22. Ex. 13:10—16. Heb. 10:26—31. 2 Pet. 2:20—22. e 13:54. Ps. 45:2. Mark 1:22. 6:2. Luke 4:22. 19:48. John 7:15,46. f 5:20,28,32,44. 21:23—27. 28:18. Deut. 18:18,19. Ec. 8:4. Is. 50:4. Jer. 23:28,29. Mic. 3:8. Luke 21:15. Acts 3:22,23. 6:10. Heb. 4:12,13. g 15:1—9. 23:2—6,15—24. Mark 7:3—13. Luke 20:8,46,47.

them; instructed by the Saviour as his prophet, he trusts in his righteousness, atonement, and mediation. He submits also to him as his Lord, and obeys his commandments from love to his name; he consults him as his Physician, and follows his directions to obtain the health and sanctification of his soul. In short, he says, "Lord, what wouldst thou have me to do?" and he aims to render unreserved obedience. Thus he builds upon the Rock, "in faith working by love;" his soul is upheld by the power and grace of the divine Redeemer; everlasting arms support him amidst the temptations, tribulations, and persecutions of life, and in the hour of death; and he will be safe as in a castle, amidst the convulsions of expiring nature, and during all the solemnities of the day of judgment.—But there is another builder, a foolish man, who professes to build on the same Rock; but for want of care and pains he lays his foundation beside it, upon a quicksand; on this he erects a specious edifice, which greatly resembles the other, and which the superficial observer thinks equally stable; and perhaps it may have even a fairer exterior: but when it is assailed by storms and floods, it falls with a terrible ruin, and the disappointed builder perishes in it. This is the deluded professor of the gospel, who perhaps hears and assents to its doctrines, and learns to speak and dispute about them; nay, associates with Christians, adopts their creed, and possesses gifts, joins in sacred ordinances, and seems to be one of them; but his "knowledge puffeth up," his faith is dead, and he is not obedient. What he does externally, according to the commands of Christ, is done from corrupt, selfish motives, and not from willing subjection to his authority; so that he disobeys where interest, inclination, or reputation require it; his hope is a delusion, he is "a worker of iniquity;" and so builds on the sand without a foundation. This is a common, unsuspected, but fatal delusion; there are many, of various descriptions and discordant sentiments, who thus "hear Christ's sayings, and do them not." Their profession may perhaps stand the lighter gusts of temptation in times of outward peace and prosperity; but the tempest of fierce persecution would make dreadful havoc among these edifices; and the storms of death and judgment will sweep them away, and leave all who take refuge in them, in the deepest ruin, contempt, and misery. (*Marg. Ref.* d.)—It is argued by some expositors, that our Lord, by the words, "Whosoever heareth these sayings of mine, &c." shows that this sermon contains all things needful for salvation; and many conclude that the doctrinal parts of the New Testament are not so needful and important, as these practical instructions. But most certainly the unchangeable God never meant to recommend one part of his revealed will, by disparaging another. And who have ever, in any age, uprightly and unreservedly obeyed these sayings of our Lord, except those who have firmly believed the doctrines of the gospel as more clearly and fully revealed in the apostolical epistles? This sermon, doubtless, contains the grand outlines of *Christian practice;* and none who, on *Christian principles*, observe to do according to it, will come short of salvation. But *Christian principles*, or *doctrines*, must in many particulars be more fully learned from other parts of the sacred oracles.

V. 28, 29. The multitudes who heard this interesting discourse, were astonished at the wisdom, weight, and energy of Christ's doctrine, and the majesty and authority with which he enforced it. They perceived that his important instructions had a commanding influence on their understandings, consciences, and affections, which forced their conviction and approbation: and that he spake in a very different manner from their scribes, who only inculcated ceremonial observances, external duties, and their own traditions, or those of some renowned Rabbi, in a dry, disputatious, and uninteresting manner.

PRACTICAL OBSERVATIONS.

V. 1—6. Whilst we are careful not to "call evil good," or "darkness light;" we should also guard against a censorious spirit, the offspring of pride and petulance; or we shall prepare bitterness for ourselves, and may expect sharp rebukes from God, and harsh censures from man. But why should we, who have so much to be humbled for and to rectify in our own conduct, officiously expose our brother's faults, which perhaps are far less heinous than our own? Rather let us seek for more self-knowledge, a sounder judgment, deeper humility, and grace to walk more circumspectly; that, if we have the opportunity, we may have ability, influence, and tenderness to counsel, caution, and reprove our brethren, with propriety and efficacy.—How unfit must unconverted men be for the ministry! Yet how many such enter into that arduous office, and attempt to take motes out of the eyes of others, without "considering the beam that is in their own eye." The minister of Christ is indeed a reprover by office; and must "rebuke with all authority." It is therefore peculiarly needful for all who aspire after that office, to begin by casting the beam out of their own eye, that they may see clearly to cast out the mote out of their brother's eye." And all engaged in the work, should be very careful not to expose themselves to be retorted upon with "Thou hypocrite, first cast out the beam out of thine own eye." It should, however, be observed, that a discernible *mote* in a man's eye, does not disqualify him from casting out a *beam* from another man's eye: yet many harden themselves in gross sins, or wholly neglect the cautions and reproofs of their ministers, because they see that they also are liable to imperfections!—But prudence and fortitude, as well as a good cause, and a good intention, are requisite for the performance of the office of a reprover: we should expect to meet with unreasonable men, who will scoff at the most precious truths, and rage against the most just and friendly warnings; and we ought therefore to prepare for enduring contempt and persecution with meekness and firmness: and we shall often be constrained to let the proud and impious scorner alone, lest we should drive him to further extremities of madness and blasphemy. But, if holy counsels and warnings should not be thrown away on these hardened offenders, how deplorable is it, when the most sacred ordinances and offices of the church are left open to their profanation, if they choose to do it "for filthy lucre's sake!" Surely this is in the worst sense to "give that which is holy to the dogs, and to cast pearls before swine!"

V. 7—12. Amidst all the evils which we witness, and all the wants, weakness, and folly which we experience, let us give ourselves unto prayer. Thus let the sinner seek reconciliation to God, and the believer, all that he needs for his honourable and comfortable walk with him: but let us seek and pray with earnestness, importunity, and resolute perseverance, and with a believing expectation of success. For the promise is express, that "every one that asketh receiveth:" if therefore men say, that they do ask, seek, and knock, and yet evidently do not obtain, but remain enslaved to their sins, we must conclude, that they either deceive themselves, or mean to deceive others. "Let God be true, and every man a liar:" if men have not, it is "because they ask not, or because they ask amiss," and from some carnal and corrupt motive. We should, therefore, seek wisdom, knowledge, grace, strength, and every good thing, in this appointed way, without regarding objectors or despisers. Let us begin, and go on to the end, resting on the promises; and they will carry us safely through, as they have done immense numbers who are now in glory. Let us never suppose that our heavenly Father would erect "a throne of grace," appoint a Mediator, open a new and living way of access in so wonderful a manner, command us to pray, and incline our hearts to it; and then at last refuse to hear, or give us what would be useless or pernicious, instead of "the Bread of life," and the blessings of salvation. Far be it from us to listen to such suggestions of the enemy; or suspect our merciful God of conduct, which would be a disgrace to one of the sinful race of men! Assured, therefore, of his willingness to "give good things to all that ask him," let us copy the example of his equity, truth, and goodness; and "whatsoever we would that men should do unto us," let us study to "do the same to them," "not rendering evil for evil, or railing for railing," but "doing good against evil, and overcoming evil with good."

V. 13—20. We ought constantly to keep in mind the awful truth, that "wide is the gate, and broad the way, which leadeth to destruction, and many there be who go in thereat." If we would serve God, we must be singular, as well as resolute, in religion. We "must be born again, or we cannot see the kingdom of God;" we must believe in Christ, and be in him new creatures, and lead sober, righteous, and godly lives, or we cannot be saved: and facts demonstrate that so "strait is this gate, and narrow this way," that "few there be that find them." Yet "every one that seeketh, findeth, and to him that knocketh," the gate "shall be opened;" and though the way has its difficulties, and is painful to the flesh, yet it has its comforts, "which a stranger intermeddleth not with." The entrance is commonly more arduous than the further progress, to those who set out resolutely: and the hope of heaven, and "joy in the Holy Ghost," combine to render it "the way of pleasantness and the path of peace."—But let all, who would tread this narrow way, beware of those who "prophesy smooth things," who invent easier ways to heaven, and more pleasing to corrupt nature. Such are "ministers of Satan transformed into ministers of righteousness:" these "beguile unstable souls," and prejudice them against the pure religion of Christ, and those who teach it. Whatever specious appearances they assume, they are actuated by ambition, vainglory, avarice, or some corrupt principle, and are "wolves in sheep's clothing." The disciple of Christ, who keeps his Master's character and precepts in view, as the standard of his judgment, will generally see through them. "By their fruits he will know them" from the faithful servants of his Lord, and will not expect to "gather grapes or figs from thorns or thistles." He is fully aware, that a good tree cannot habitually bring forth evil fruit, any more than a corrupt

CHAPTER VIII.

Christ cleanses a leper, 1—4; heals a centurion's servant, and predicts the calling of the Gentiles and rejection of the Jews, 5—13: heals Peter's wife's mother, 14, 15, and many others, fulfilling a prophecy of Isaiah, 16, 17: shows in what spirit he ought to be followed, 18—22: calms the tempestuous sea by his word, 23—27: and casts out devils from two possessed men; suffering them to go into the swine, 28—32. The Gergesenes desire him to leave them, 33, 34.

WHEN he was [a]come down from the mountain, [b]great multitudes followed him.

2 And, [c]behold, there came [d]a leper and [e]worshipped him, saying, Lord, [f]if thou wilt, thou canst make me clean.

3 And Jesus [g]put forth *his* hand, and touched him, saying, [h]I will; be thou clean. And immediately his leprosy was cleansed.

4 And Jesus saith unto him, [k]See thou tell no man; but go thy way, [l]show thyself to the priest, and offer the gift that Moses commanded, [m]for a testimony unto them.

[*Practical Observations.*]

5 ¶And when Jesus was [n]entered into Capernaum, there came unto him [o]a centurion, beseeching him,

6 And saying, Lord, [p]my servant lieth at home sick of the [q]palsy, grievously tormented.

a 5:1. b 18. 4:25. 12:15. 15:30. 19:2. 20:29. Mark 3:7. Luke 5:15. 14:25—27. c Mark 1:40, &c. Luke 5:12, &c. d 10:8. 26:6. Lev. 13:44—46. Num. 5:2,3. 12: 10. Deut. 24:8,9. 2 Sam. 3:39. 2 Kings 5:1,27. 7:3,4. 15:5. 2 Chr. 26:19—21. Luke 4:27. 17:12—19. e 2:11. 4:9. 14:33. 15:25. 18:26. 28:9,17. Mark 1:40. 5: 5,7. Luke 7:12. John 9:38. 1 Cor. 14:25. Rev. 19:10. 22:8,9. f 9:28,29. 13:58. Mark 9:22—24. g 2 Kings 5:11. h Gen. 1:3. Ps. 33:9. Mark 1:41. 4:39. 5:41. 7:34. 9:25. Luke 5:13. 7:14. John 5:21. 11:43. 15:24. i 11:4,5. 2 Kings 5:14.

Luke 17:14,15. k 6:1. 9:30. 12:16—19. 16:20. 17:9. Mark 1:43,44. 7:36. Luke 5:14. John 5:41. 7:18. 8:50. l 3:15. 5:17. Lev. 13:2, &c. 14:2, &c. Is. 42:21. Luke 17:14. m 10:18. 2 Kings 5:7,8. Mark 1:44. 6:11. 13:9. Luke 5:14. 21:13. John 10:37,38. n 4:13. 9:1. 11:23. Mark 2:1. Luke 7:1. o 27:54. Mark 15:39. Luke 7:2, &c. Acts 10:1, &c. 22:25. 23:17,23. 27:13,31,43. p Job 31:13,14. Acts 10:7. Col. 3:11. 4:1. 1 Tim. 6:2. Philem. 16. q 4:24. 9:2. Mark 2:3, &c. Acts 8:7. 9:33.

tree can bring forth good fruit; and, looking forward to the time, when "every tree that bringeth not forth good fruit shall be hewn down, and cast into the fire," he will keep at a distance, lest he should be deceived by them.—But alas! most men establish other rules of judgment than the word of God: and a confident tone, a voluble tongue, zeal for some parts of religion in opposition to others, or new notions plausibly dressed up and defended, go much further than a Christian spirit and conversation, and the plain, faithful preaching of the whole doctrine of the gospel: so that "many follow the pernicious ways" of deceivers, "by reason of whom the way of truth is evil spoken of." (*Note*, 2 *Pet.*2:1—3.)

V. 21—29. We must "cease from man," if we would hear the decision of our future Judge: he assures us, that "not every one who calls him Lord, Lord, shall enter the kingdom of heaven, but he only that doeth the will of his heavenly Father." Let us remember, that real grace is far more valuable than the most splendid accomplishments, and even than the gift of prophecy and miracles. If the most admired and useful ministers on earth had no better evidence of his conversion, than his abilities and success as a preacher, he would "preach to others and be himself a cast-away;" whilst the meanest believer in his audience, would be received into the mansions of felicity. Let us then take warning by our Lord's solemn admonitions, and "examine ourselves whether we be in the faith," and whether we have that love, without which all other attainments are nothing. (*Notes*, 1 *Cor.* 13:) Let us beware not only of infidelity, profligacy, and self-righteousness; but of a dead faith, a formal profession, a perversion of the gospel. Let no man imagine that he builds on the one tried Foundation, who only hears the words of Christ, but does not obey them. Alas! he builds upon the sand, as fatally as the open enemy of evangelical truth: his edifice may rise fair and magnificent; but it will fall when he most wants it: and then his folly will be manifest, his ruin most tremendous. May the Lord make us wise builders for eternity: may we come to Christ, hear and believe his word, and show our faith by our works of conscientious, unreserved obedience. Then we may be sure, that "nothing shall ever separate us from the love of Christ;" and may look forward, with joyful expectation of smiling in the agonies of death, and triumphing when the world shall be one common conflagration.—Finally, may the Lord send forth many preachers, who may declare the same great truths and precepts as Christ did, and with some good measure of his energy, influence, and authority: may the lives and examples of all preachers of the gospel give a sanction to their doctrine, for the conviction of their hearers; and may they, whose "word is as fire, and as the hammer that breaketh the rocks in pieces," every where supplant those who still continue to teach after the formal, lifeless manner of the Scribes and Pharisees of old.

NOTES.—CHAP. VIII. V. 1—4. In commenting on those miracles, parables, or discourses, which are recorded by more than one of the evangelists, I purpose to be more particular where they first occur, and to reserve only the additional circumstances and variations, to be considered in the other gospels; except where the other evangelists are more full and copious in their narrative.—The harmony of the evangelists has given immense trouble to many expositors, and yet several things remain in great uncertainty. As it is, therefore, a matter of far more difficulty than importance to us, I shall not perplex the reader with conjectures, or attempt exactness in this respect: for we are much more concerned in knowing what Christ said and did, than at what time, or in what order he said and did it. In general, Matthew is supposed to pay more regard to the order of time in his narration, than Mark or Luke. John perhaps was more observant of the regular succession, in his history, than any of the other evangelists: but he chiefly recorded those things, which had not been mentioned by them.—Matthew, however, seems to fix the date of this miracle to the time immediately following the sermon upon the mount, and while Christ was yet surrounded by the multitudes.—The case of the lepers, and the remarkable laws concerning them, have been considered. (*Notes, Lev.* 13:14:) The leprosy seems to have been commonly inflicted by the immediate hand of God, and not curable by medicine: it excluded a man from public ordinances, and from most of the employments and comforts of society; and it was an emblem of the guilt and dominion of sin, which exclude men from communion with God and his people, and unless removed, must exclude them from heaven. This poor leper was probably convinced, by the report which he had heard of the miracles and doctrine of Jesus, that he was the Messiah, of whom he had read in the books of the prophets: and therefore believing that he could cleanse him, and hoping that he would, he applied to him in this most humble and reverential manner; and his believing expectation was immediately answered. Holy men and holy angels used to decline such worship, as an honour by no means to be paid to them; (*Marg. Ref.* e.) but Christ never intimated his disapprobation of any who rendered it to him: on the contrary he approved of it in the most decisive manner; which shows that he was conscious of having an undeniable right to divine honour and worship. The touch would have rendered another man ceremonially unclean; but Christ acted as a priest, and more than a priest; and whilst he cleansed the leprosy, he could not contract defilement from it. It is probable, from the charge of secrecy given to the man, that Jesus took him aside from the multitude to cleanse him. This seems to have been done, in order to avoid all appearance of ostentation in his miracles, which could not but be known sufficiently: perhaps he would not needlessly exasperate his enemies, and excite them to hasten their designs against his life, before the appointed time. But, that the cure might be authenticated, and, as it were, registered; as well as that honour might be put upon the ordinances of the Mosaic law, which was still in force, Christ ordered the man to go, and show himself to the priest, and offer the appointed sacrifices; which would bring the priests acquainted with the miraculous cure wrought by him, and might be a testimony to them that he was the promised Messiah.—'Christ, in healing of the leprous with the touching of his hand, showed that he abhorreth no sinners that come to him, be they never so unclean.' *Beza.*

Worshipped. (2) Προσεκυνει. (Εκ προς, et κυνεω *osculor.*) 4:9,10. 14:33. 18:26. *Acts* 10:25. *Rev.* 19:10. 22:8.—*I will*, &c. (3) 'Here shines forth the divine power of Christ; that he could do so great things only by his command. So also Moses says, the world was created by God, saying, "Let there be light; and there was light."' *Wolfzogenius* in *Whitby.*—*Be thou clean.*] Καθαρισθητι. *Be thou cleansed.*

V. 5—7. A centurion was the captain of a hundred men, in the Roman legions: these were not composed of the lowest of the people, but of reputable citizens; and therefore a centurion was considerably higher in rank than a captain in our armies.—It is probable, that this man was of good family and fortune; he was a soldier, educated a heathen, and a Roman: and most of his countrymen, and fellow soldiers, exceedingly despised the Jews and their religion. Yet, his lot being cast by Providence in that part of the Roman empire, (probably without his own choice,) his prejudices had been obviated, he had become acquainted with the scriptures, and was evidently a humble and spiritual worshipper of the God of Israel, though not a proselyte to the Mosaic law. He had also conceived the highest esteem of the people of God, and affection for them; and by his good conduct, for some considerable time, he had overcome the prejudices of the Jews against him as a Gentile, and as an officer in the army which held their nation in subjection. (*Note, Luke* 7:1—10.) His tender concern likewise about his servant, when sick, should be considered as the effect of his religion; by which he had probably won over some of his domestics also to the worship of God. He had, no doubt, before this heard of the miracles and doctrine of Christ, and perhaps of a similar miracle wrought on the nobleman's son; (*Notes, John* 4:46—54.) and he had conceived the most exalted ideas of his dignity and excellency, as the promised Messiah and the King of Israel: so that when his servant, whom he much valued, was seized with a palsy, which not only disabled him from his business, but filled him with extreme pain: he hoped for his cure by a miracle, and applied to Jesus for that purpose.—We learn from St. Luke, that he did not come himself, at least not at the first: but that he humbly sent the elders of the Jews, and afterwards his friends: yet some think, that at

7 And Jesus saith unto him, [r]I will come and heal him.

8 The centurion answered and said, Lord, [s]I am not worthy that thou shouldest come under my roof: [t]but speak the word only, and my servant shall be healed.

9 For I am a man under authority, having soldiers under me: and I say to this *man*, [u]Go, and he goeth; and to another, Come, and he cometh; and to my servant, [x]Do this, and he doeth *it*.

10 When Jesus heard *it*, [y]he marvelled, and said to them that followed, Verily, I say unto you, [z]I have not found so great faith, no, not in Israel.

11 And I say unto you, [a]That many shall come from the east and west, and shall [b]sit down with Abraham, and Isaac, and Jacob, [c]in the kingdom of heaven.

12 But [d]the children of the kingdom shall [e]be cast out into outer darkness: there shall be weeping and gnashing of teeth.

13 And Jesus said unto the centurion, [f]Go thy way; [g]and as thou hast believed, *so* be it done unto thee. [h]And his servant was healed in the self-same hour. [*Practical Observations.*]

14 ¶ And when Jesus was come [i]into Peter's house, he saw his [k]wife's mother laid, and sick of a fever.

15 And he [l]touched her hand, and the fever left her: and she arose, [m]and ministered unto them.

16 ¶ When [n]the even was come, [o]they brought unto him many that were possessed with devils: [p]and he cast out the spirits with *his* word, [q]and healed all that were sick:

17 That [r]it might be fulfilled which was spoken by Esaias the prophet, saying, [s]Himself took our infirmities, and bare *our* sicknesses.

18 ¶ Now when Jesus [t]saw great multitudes

r 9:18,19. Mark 5:23,24. Luke 7:6. s 3:11,14. 15:26,27. Gen. 32:10. Luke 5:8. 7:6,7. John 1:27. 13.6—8. t 3. Num. 20:8. Ps. 33:9. 107:20. Mark 1 25,27. Luke 7:7. u Job 38:34,35. Ps. 107:25—29. 119:91. 148:8. Jer. 47:6,7. Ez. 14:17—21. Mark 4:39—41. Luke 4:35,36,39. 7:8. x Eph. 6:5,6. Col. 3:22. Tit. 2:9. y Mark 6:6. Luke 7:9. z 15:28. Luke 5:20. 7:50. a 24:31. Gen. 12:3. 22:18. 28:14. 49: 10. Ps. 22:27. 98:3. Is. 2:2,3. 11:10. 49:6. 52:10. 60:1—6. Jer. 16:19. Dan. 2: 44. Mic. 4:1,2. Zech. 8:20—23. Mal. 1:11. Luke 13:29. 14:23,24. Acts 11:18. Rom. 15:9. Gal. 3:28,29. Eph. 2:11—14. 3:6. Col. 3:11. b Luke 12:37. 13:29. 16:22. Rev. 3:20,21. c 3:2. Luke 13:28. Acts 14:22. 1 Cor. 6:9. 15:50. 2 Thes. 1:5. d 3:9,10. 21:43. Acts 3:25. Rom. 9:4,5. e 13:42,50. 22:12,13. 24:51. 25: 30. 2 Pet. 2:4,17. Jude 13. f 4. Ec. 9:7. Mark 7:29. John 4:50. g 9:29,30. 15: 28. 17:20. Mark 9:23. h John 4:52 53. i 20. 17:25. Mark 1:29. Luke 4:38,39. k 1 Cor. 9:5. 1 Tim. 3:2. 4:3. Heb. 13:4. l 3, 9:20,29. 14:36. 20:34. 2 Kings 13: 21. Is. 6:7. Mark 1:41. Luke 8:54. Acts 19:11—13. m Luke 4:38,39. John 12 1 —3. n Mark 1:32—34. Luke 4:40,41. o 4:24. 9:2. Mark 2:3. Acts 5:15. p Is: 22. Mark 1:25—27,34. 5:8. 9:25. Acts 19:13—16. q 14:14. Ex. 15:26. r 1:22. 2:15,23. s Is. 53:4. 1 Pet. 2:24. t 1. Mark 1:35—38. Luke 4:42,43. John 6:15.

last he came also himself. Nothing however is more common, than for men to be said to do those things, which others do at their instance, and in their stead.

Centurion. (5) Ἑκατοντάρχος. (Εκ ἑκατον, *centum*, and ἀρχος, *princeps.*)—*My servant.* (6) Ὁ παις μου. Generally παις, ὁ και ἡ, means a *son*, or *daughter*. 2:16. 17:18. 21:15. *Luke*, 2:43. *Acts* 3:26. 4:27,30. But here and in some other places, it evidently means a *servant; Luke* 12:45. Gr. but a servant of a superior order, and in special favour. In a few instances it may be doubted which it denotes. 12:18. *Luke* 1:54,69. *Acts* 4:25.—*Sick of the palsy.*] Παραλυτικος. 4:24. 9:2,6. *Mark* 2:3—5,9,10. (Der. from παραλυω, *dissolvo*, *debilito*.) This disease is not mentioned in the Old Testament.

V. 8, 9. The centurion, surprised perhaps at our Lord's condescension, and prompt attention to his request; so contrary to the general spirit and conduct of the Jews; and deeply conscious of his own sinfulness, regarded himself as unworthy to receive a visit from so holy and eminent a person; and considered his house (the residence of a Gentile) an improper place for him to enter.—When we remember, that Christ appeared in all respects as a poor Jew, "who had not where to lay his head;" and that this man was a Roman, of that victorious nation to which the Jews were subject, and one that lived in affluence; we shall perceive that his humble reverence of Christ was, in every respect, extraordinary.—He added, that it was in no wise necessary for Jesus thus to demean himself, for he could remove the disease by a word spoken at a distance. This he illustrated by his own case: he was only an inferior officer, subject to the authority of his tribune and his general: yet, having a company of soldiers under his command, he found them prompt to obey his orders, whether delivered on the spot, or sent to them at a distance; and, in like manner, his servant implicitly obeyed his word: much more then would diseases obey the command of him, who was "the King of glory" and "the Lord of all." We can hardly conceive of a higher expression of confidence in the power of Christ, as "the Son of God," and as possessed of unlimited authority, than this was.—'If I, who am subject to the power of another, have so much power over my servants, that they instantly do whatever I would have them: how much more shall all things which thou requirest be done at thy command, who art subject to the power of none! And how can we deny him to be God, in whom shines forth that divine power, which God exerted in the creation of the world; and at whose word all things that he commandeth must be done; and who is subject to the power of none?' *Woltzogenius* in *Whitby*.

V. 10—12. 'Christ, by setting before them the example of the uncircumcised centurion, and yet of an excellent faith, provoketh the Jews to emulation, and ... forewarneth them of their casting off, and the calling of the Gentiles.' *Beza*.—Our Lord might have commended many things in the centurion's character and conduct; but he specially expressed an entire approbation of his unwavering faith, as one surprised at it, considering all the disadvantages under which, as a Gentile, he had laboured. Thus he emphatically instructed the people, that he best approved of those who formed the most exalted apprehensions of him, and expected the most from him: and that they could not honour him more than was right, and due to him. He affirmed, that he had not found such strong faith, even in Israel, where it might have been most expected; no, not so much as among his own disciples! and hence he took occasion to declare, that many of the benighted Gentiles, from the distant parts of the earth, would, by faith in him, become fellow-heirs with Abraham, Isaac, and Jacob, of that heavenly felicity, to the enjoyment of which they had attained; whilst the Jews, "the children of the kingdom," who had so long enjoyed the peculiar privileges of God's people, to whom the gospel was first to be preached, and who supposed themselves exclusively entitled to the blessings of Messiah's kingdom, would be excluded from the church, and left in a dark and wretched condition: and that numbers of them would be shut out of heaven, and left to final wickedness, misery, and despair; where they would in vain weep, and gnash their teeth in rage and anguish, recollecting what happiness they had lost, and what ruin they had incurred, by their unbelief and folly.—The future state must exclusively be meant. 'It cannot be said, with any propriety, either that the holy patriarchs share with Christians in the present privileges of the gospel-state; or that the Jews weep and wail, on account of their being excluded from them.' *Doddridge*.

Gnashing. (12) Βρυγμος· (a βρυχω, *frendeo*, *Acts* 7:54.) 13:42,50. 22:13. 24:51. 25:30. *Luke* 13:28.

V. 13. The centurion seems by this time to have joined the company: our Lord therefore addressed *him:* and it was found that the servant was perfectly cured, at the time when he spake the words.

V. 14, 15. This miracle was wrought on the sabbath-day after our Lord and his disciples returned from the synagogue. (*Mark* 1:29—31. *Luke* 4:38,39.) It seems, that Peter and his brother Andrew had a house at Capernaum; that Peter's wife's mother was one of the family; and that our Lord lodged there, when in that city. In his absence, she had been seized with a violent fever, which confined her to her bed: but Jesus, on his return, went to her, and rebuked the fever; (as a man would do his servant, who was going beyond his orders; *Note*, 8,9.) which immediately obeyed his word and left her. Thus she was able, without delay, to arise, and wait upon him and his disciples, being, in a moment, perfectly restored to full health and strength! This is well known to be wholly different, from the experience of those who, in an ordinary way, recover from violent fevers: for extreme debility universally succeeds to the paroxysm of the disease.

Sick of a fever. (14) Πυρεσσουσαν. *Mark* 1:30. Α πυρετος, 15, hocque a πῦρ, *ignis*.

V. 16, 17. (*Marg. Ref.*) The Jews began their sabbaths in the evening, at sunset, and ended them at the same time the next day. The people were restrained, by regard to the sabbath, from bringing their sick and demoniacs, till it was over: but the miracles which Christ had wrought, being noised abroad, might induce them thus to throng to him in the evening: and Jesus, not complaining of weariness from the labours of the day, or of the unseasonableness of the hour, restored all the demoniacs to the perfect use of their faculties, and to mental composure: as well as healed all the other sick persons. Thus the prophecy of Isaiah was fulfilled: (*Note*, *Is.* 53:4—6.) for though the prophet more directly predicted the sufferings of Christ on the cross for our sins: yet all the labours, fatigues, and sorrows of his whole life, were willingly submitted to out of compassion to sinners, and formed a part of his humiliation as our Surety. Sickness, and the power of the devil, are effects of sin; and he suffered to deliver us from sin and all its consequences. So that, in thus denying himself, that he might relieve demoniacs and sick persons, for the confirmation of the gospel, he might truly be said, "to take our infirmities and bear our sicknesses;" that is, to endure pain and uneasiness himself, in order to deliver others from them. 'He himself bears our sins, and travails in pain concerning us.' *Is.* 53:4. *Sept.*

V. 18—20. When great multitudes were gathered about

about him, he gave commandment to depart [u]unto the other side.

19 And [x]a certain scribe came, and said unto him, Master, [y]I will follow thee whithersoever thou goest.

20 And Jesus saith unto him, The foxes have holes, [z]and the birds of the air *have* nests; but [a]the Son of man hath not where to lay *his* head.

21 And [b]another of his disciples said unto him, Lord, [c]suffer me first to go and bury my father.

22 But Jesus said unto him, [d]Follow me; [e]and *et* the dead bury their dead.

[*Practical Observations.*]

23 ¶ And when he was [f]entered into a ship, his disciples followed him.

24 And, behold, [g]there arose a great tempest in the sea, insomuch that the ship was covered with the waves: [h]but he was asleep.

25 And his disciples came to *him*, [i]and awoke him, saying, Lord, [k]save us; we perish.

26 And he saith unto them, [l]Why are ye fearful, O ye of little faith? Then he arose, [m]and rebuked the winds and the sea; and there was a great calm.

27 But the men [n]marvelled, saying, What manner of man is this, that even the winds and the sea obey him? [*Practical Observations.*]

28 ¶ And [o]when he was come to the other side into the country of the [p]Gergesenes, there met him two possessed with devils, [q]coming out of the tombs, exceeding fierce, [r]so that no man might pass by that way.

29 And, behold, they cried out, saying, [s]What have we to do with thee, Jesus, [t]thou Son of God? art thou come hither to [u]torment us before the time?

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a 14:22. Mark 4:35. 5:21. 6:45. 8:13. Luke 8:22. x Ezra 7:6. Mark 12:32—34. Luke 9:57,58. 1 Cor. 1:20. y Luke 14:25—27,33. 22:33,34. John 13:36—38. z Ps. 84:3. 104:17. a Ps. 40:17. 69:29. 109:22. Is. 53:2,3. Luke 2:7,12, 16. 9:3. 2 Cor. 8:9. b Luke 9:59—62. c 19:29. Lev. 21:11,12. Num. 6:6,7. Deut. 33:9,10. 1 Kings 19:20,21. Hag. 1:2. 2 Cor. 5:16. d 4:18—22. 9:9. John 1:43. e Luke 15:32. Eph. 2:1,5. 5:14. Col. 2:13. 1 Tim. 5:6. f 9:1. Mark 4:36. Luke 8:22. g Ps. 107:23—27. Is. 54:11. Jon. 1:4,5. Mark 4:37,38. Acts 27:14, &c. 2 Cor. 11:25,26. h Luke 8:23. John 6:17,18. 11:5,6,15. i Ps. 10:1. 44:22,23.

Is. 51:9,10. Mark 4:38,39. Luke 8:24. k 2 Chr. 14:11. 20:12. Jon. 1:6. l 6:30. 14:30,31. 16:8. Is. 41:10—14. Mark 4:40. Luke 8:25. Rom. 4:20. m 27. Job 38:8—11. Ps. 65:7. 89:9. 93:3,4. 104:6—9. 107:23—30. 114:3—7. Prov. 8:28,29. Is. 50:2—4. 63. 12. Nah. 1:4. Hab. 3:8. Mark 4:39,41. 6:48—51. Luke 8:24,25. Rev. 10:2. n 14:33 15:31. Mark 1:27. 6:51. 7:37. o Mark 5:1, &c. Luke 8:26, &c. Acts 10:38. p Gen. 10:16. 15:21. Deut. 7:1. q Mark 5:2—5. Luke 8:27,29. r Judg. 5:6. s 2 Sam. 16:10. 19:22. Joel 3:4. Mark 1:24. 5:7. Luke 4:34. 8:28. John 2:4. t 4:3. Mark 3:11. Luke 4:41. Acts 16:17. Jam. 2:19. u 2 Pet. 2:4. Jude 6.

Jesus, and it might have been supposed, that he would instruct them; he either perceived, that they were indisposed to profit, and that he had taught them as much as they could at that time receive and digest; or he meant to put their sincerity to the trial, and to procure leisure for necessary relaxation: he therefore gave orders to his disciples to cross the sea of Tiberias. On this occasion, a scribe, or interpreter of the law and the traditions, (*Marg. Ref.* x.) came to him, offering to become his constant follower. He seems to have been convinced that Jesus was the Messiah, and to have admired his discourses: and, having imbibed some confused ideas of his dignity and authority, he probably built his hopes of future preferment and consequence, on joining him at so early a period; perhaps expecting, that Christ would gladly accede to his proposal, seeing he was as yet only followed by unlearned fishermen, and others of low rank in life. But, probably, our Lord saw that he was actuated by ambition and carnal motives, and that he had not counted his cost: he therefore discouraged his proposal, intimating that it would not answer his expectations: for though the meanest of the wild beasts and birds of the air had their abode, to which they retired for repose and safety; yet he, "the Son of man, during his humiliation in human nature, had not where to lay his head," even when wearied with labour, and needing the refreshment of sleep His disciples, therefore, must expect to be equally destitute, to endure hardship, and to be recompensed by spiritual advantages alone.—It is likely, that this intimation sufficed, and induced the scribe to abandon his design. (*Note, Luke* 9:57—62.)

V. 21, 22. Another person also, who had followed Christ as his disciple, was called to a more constant attendance on him, that he might be sent forth to preach his gospel; but for the present he desired to excuse himself, requesting leave to attend on the funeral of his father, who was just deceased: for Christ's answer seems to imply that this was his request; and not that he might stay with an aged parent till his death, as some explain it. But our Lord perceived that he had some reluctancy to the self-denying service appointed for him, which might have been increased by going to bury his father, and associating with his relations: and at the same time he purposed to show, that all personal and relative concerns must give place to his command, and our attachment to him and his cause. He therefore would not grant his request: but ordered him to leave that care to his relatives, who were dead in sin, and incapable of spiritual services; (*Marg. Ref.* e.) but could order every thing needful for the burial of the dead, and would give due attention to it.—'*The dead*, in scripture, often signify ... those, who in a spiritual sense are so, by being "alienated from the life of God," and "dead in trespasses and sins."—Here then Christ teacheth, that when we are called by him to the promotion of the gospel, and the salvation of men's souls, we must not suffer earthly business, which may be done as well by others, who are unfit to be employed in spirituals, to give us the least hinderance from setting instantly upon that work.' *Whitby.*

V. 23—27. The evangelists Mark and Luke relate this and what follows in a different connexion. Christ, however, having entered the ship, or fisher-boat, which the disciples had provided, set sail, being accompanied by some other small vessels: (*Note, Mark* 4:35—41.) but instead of the fair voyage, which probably they expected, they were overtaken with a terrible storm: so that the ship was speedily covered with the waves, and apparently ready to sink; yet amidst all this confusion and distress, Jesus lay fast asleep. His human nature, like ours in every thing but sin, was wearied with incessant fatigue; and he willingly yielded to sleep, foreseeing the storm, that his power might thus be more noticed. But the disciples, trembling lest they should be swallowed up by the waves, and having no resource but in his power, came and awoke him; saying "Lord, save us; we perish." Considering all which they had seen of his power, this was comparatively weak faith; and their fears were evidences of much remaining unbelief. It was impossible that the vessel which carried him could sink; and, in his divine nature, he was as able to restrain the winds and waves, when his human nature lay asleep, as to cure the paralytic by a word spoken at a distance. Having therefore first rebuked them, as men "of little faith;" he next, with the authority of the Lord and Governor of the creation, rebuked the winds and waves; (as a master would rebuke a company of unruly servants:) and at his omnipotent word, the winds suddenly ceased to blow, the tempestuous sea (contrary to its nature) immediately became smooth, and a perfect calm succeeded. This filled the disciples with the greatest astonishment; and they said to each other, "What manner of Person is this?" (Ποταπος εστιν ουτος;) 'No doubt he is more than man; for with divine "authority, he commands even the winds and waves, and they obey him!"'—Thus the tempest, which threatened their destruction, was overruled to the increase of their faith, and admiration of the majesty and power of their Lord. (*Marg Ref.* m.)—'It being so often made the property of God, to stil the raging of the sea; ... it is not to be wondered at, that Christ's disciples should conceive there must be a divine power in him, who could perform such things.' *Whitby.*

A tempest. (24) Σεισμος. (*A σειω, moveo, concutio.*) It is generally rendered *earthquake*; 24:7. 28:2. *Acts* 16:26. It means a sudden *commotion* or *shaking* of any kind; *Jer.* 10:22. 23:19. 47:3. *Ez.* 3:12. 37:7. 38:19. *Nah.* 3:2. Sept.—*O ye of little faith.* (26) Ολιγοπιστοι. (Comp. of ολιγος, *little*, and πιστις, *faith.*) 6:30. 14:31. 16:8. *Luke* 12:28. A word peculiar to the New Testament.

V. 28, 29. The country of the Gergesenes included in it the region of Gadara. It seems to have been inhabited chiefly by Jews, but surrounded by Gentiles, who mixed much with the inhabitants.—The other evangelists on this occasion mention but one demoniac; probably, because one was more remarkable than the other, both before and after his cure; but they do not say that there was no more than one: this, therefore, is no real disagreement. (*Notes, Mark* 5:1—20. *Luke* 8:26—39.)—The circumstances of this narration (like those of several others) plainly prove the reality of possessions by evil spirits; for such things were said and done by these demoniacs, and such events took place in consequence of their dispossession, as one would think no man could ascribe to lunacy, who was himself in his sober senses. But a main point of modern Sadduceism consists in denying the existence or agency of apostate spirits; and they carry on their designs best in the dark, and maintain their empire most successfully, by promoting this kind of infidelity. Some however, who are not skeptical in other respects, are unwilling to admit the reality of these possessions. But it cannot be thought that Satan and his angels want power and malice to distract men's minds and torment their bodies, as well as to tempt them to sin, if God were pleased to permit them: nor can it be ascertained how far they have influence in producing or increasing diseases, which affect both body and mind. Even, if they do not in any instance immediately cause lunacies, or other maladies, it cannot be denied upon scriptural principles, that they may take the advantage of the disordered state of the body, to disturb and terrify the mind, and to augment the effects. (*Notes, Job* 1:6,7. 2:6.) But when Christ was "manifested to destroy the works of the devil," there was a peculiar propriety and wisdom in leaving that great enemy of God and man at greater liberty; that he might show his power and malice, and the tendency of his efforts to render mankind miserable, and to destroy them: and that Christ

30 And there was a good way off from them [w]an herd of many swine, feeding.

31 So [x]the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

32 And he said unto them, [y]Go. And when they were come out, they went into the herd of swine: and, behold, [z]the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

33 And [a]they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.

34 And, behold, the whole city came out to meet Jesus: and when they saw him, [b]they besought *him* that he would depart out of their coasts.

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x Lev. 11:7. Deut. 14:8. Is. 65:4. 66:3. Mark 5:11. Luke 8:32. 15:15,16.
y Mark 5:7,12. Luke 8:30—33. Rev. 12:12. 20:1,2. z 1 Kings 22.22. Job 1:10—12. 2:3—6. Acts 2:23. 4.28. Rev. 20:7. a Job 1:13—19. 2:7,8. Mark 5.13. Luke 8:33. b Mark 5:14—16. Luke 8:34—36. Acts 19:15—17. c 2. Deut. 5:25. 1 Sam. 16:4. 1 Kings 18:17. Job 21:14. 22:17. Mark 5:17,18. Luke 8:28,37—39 Acts 16:39.

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might have the fuller opportunity to show his superior power and authority; to give conclusive evidence of the existence of these spirits, in opposition to the infidelity of the Sadducees; and to evince the beneficent intention of his gospel.—'Some are of opinion ... that these were only persons afflicted with strange diseases: but this cavil may be evidently confuted. ... The Scriptures ... make a plain and evident distinction between ... curing diseases, and casting out devils. (4:24.) ... This will be farther evident from many circumstances, relating to the devils being cast out. (*Mark* 1:34. *Luke* 4:41. 8: 27,33.) Now to make all these sayings the effects of a disease, or to conceive that Christ spake this to a disease, is too great an evidence of one that is himself diseased. ... Christ sometimes puts questions to these demons, asking their names, &c. The demoniacs were of such strength that no chain or fetters could bind them. ... The diseased persons could not fear being destroyed, tormented, sent out of the country, or into the abyss, by Christ.' *Whitby.*—Some persons argue, as if the Evangelists wrote under the influence of Jewish prejudices, nay, as if our Lord spake and acted, on these occasions, with some regard to them! But this argument is suited entirely to subvert the authority of the inspired writers, and most awfully reflects on the conduct of Christ. Where Jewish opinions were the effect of error and prejudice, he never failed most decidedly to oppose and counteract them. (*Notes*, 15:3—6. *Acts* 16:16—18.)—Having premised these remarks, the exceeding fierceness of these demoniacs calls for attention: for they could not be confined, but wandered in the tombs, or solitary places, without the cities and villages, and were the terror of the country, so that "no man could pass by that way." Yet, when they saw Christ, the evil spirits knew and dreaded him; and, using the men's organs of speech, (as Satan of old spake by the serpent,) they cried out aloud, "What have we to do with thee, Jesus, thou Son of God?" They expected no benefit from him, they declined all contest with him, they desired to have nothing to do with him.—'O thou Jesus, the Son of the ever-living God, it is our great misery, that we are fallen into thy hands. What wilt thou now do with us? Dost thou mean now to accomplish our full torture before the day of judgment?' *Bp. Hall.* Thus owning that their doom was fixed, but desiring longer respite and liberty for mischief.

V. 30—32. Swine were unclean animals by the Mosaic law, and the very touch of them, when dead, defiled a man. *Note, Lev.* 11:31—33, *v.* 31.) yet the Gadarenes fed them in great numbers, to sell to their Gentile neighbours. The evil spirits, therefore, being reluctant to quit a region, where their influence had been so entire, formed a subtle plan of prejudicing the inhabitants against Jesus, that they might be induced to reject his instructions. Aware of the value which was put upon the swine because of the gain arising from them, they requested permission to possess those animals: and he, probably to punish the avarice of the Gadarenes, to give a decisive proof of the reality of possessions, and to show the destructive rage and power of evil spirits, as well as the limits assigned to their influence, permitted them. Immediately, therefore, they impelled the swine to such fury, that the whole herd rushed from a precipice into the sea, and was drowned.—It is surprising, that any should have thought this permission, either a ground of objection against our Lord's conduct, or requiring a laboured vindication. Had not his almighty power restrained the evil spirits, they would have destroyed not only the demoniacs, but also the guilty owners and feeders of the swine: so that his mercy was truly wonderful and adorable, in protecting the persons of the Gadarenes, and permitting only the destruction of that property which they kept from avarice, and by living under constant temptation to violate the law, and almost under a necessity of continually contracting ceremonial uncleanness. But the objection reminds us of one most important fact; *viz.* that the enemies of Christianity always throw the blame on our holy and beneficent religion, of all the mischief which the devil and wicked men have taken *occasion* from it to perpetrate; forgetting, that they would have done vastly more mischief, had its restraints been removed. Indeed, if *permitting* be not clearly distinguished from *commanding* or *causing*; it will be impossible to avoid imputing to the just and holy God, the sins of all his rebellious creatures, which is the most detestable blasphemy that can be conceived. (*Marg. Ref.*)—*A steep place.* (32) Του κρημνου. *Mark* 5:13. *Luke* 8:33.—*A precipice*, or *overhanging cliff.*

V. 33, 34. It must be supposed, that the keepers were exceedingly affrighted, as well as astonished, at this strange event: and having reported it in the city Gadara, the inhabitants in general came to Jesus: not however to receive instruction, implore protection, or crave miraculous assistance. Probably, their guilty consciences made them dread his power, and the loss of the swine no doubt highly displeased them: yet, not venturing to attempt violence against so extraordinary a person, they presented one single request to him, namely, "that he would depart out of their coasts;" which was in fact to say, "What have we to do with thee, Jesus, thou Son of God?" This proved them to be under the power of Satan fully as much as the demoniacs had been, but in another and more criminal sense.—'Where men live like swine, there doth not Christ tarry, but devils.' *Beza.*

PRACTICAL OBSERVATIONS.

V. 1—4. The various diseases of our bodies, which entered by sin and end in death, are faint emblems of those which disorder our souls, and must issue in final misery unless cured by the heavenly Physician: for all other help is totally unavailing. But men feel sickness, and desire deliverance from it; and willingly incur expense, and use unpleasant means, to procure it: while few are sensible of their misery as sinners, or bestow proper pains to obtain a cure!—Were the divine Saviour to return to the earth, and renew his beneficent miracles; he would again be surrounded with multitudes, earnestly beseeching him to relieve their pains and heal their diseases: but he is ever present with us, ready to save us from sin, and to make us holy and happy: yet alas! few are willing to come to him for it; though he confers his benefits "without money or price;" though he never refuses aid to any that ask it, and effectually heals all who wait upon him!—Those are blessed afflictions which bring us acquainted with Christ, and cause us to seek salvation from him. If we have discovered that we are polluted with spiritual leprosy and are humbled on that account; we need not fear being disappointed, in seeking to Christ to cleanse us, however inveterate our maladies have become. He did not indeed take our nature upon him, on purpose to cleanse leprous bodies, but leprous souls: we need not then say, "If thou wilt," for we may as fully rely on his willingness as on his power. Let us then wait on him with humble supplications, confessing how vile and miserable we are, and adoring his power and grace: in due time he will speak the word, "I will, be thou cleansed:" and the effect will as surely follow as when he said, "Let there be light, and there was light." Nor should we conceal our obligations to his cleansing power; but rather proclaim them to his glory, that other lepers may hear, and apply to him also.—We should likewise copy the example of his humility, and learn to do good to the mean and to the wretched, without ostentation.—But if men purpose to honour and obey their Benefactor, they must attend on all the ordinances of God: when, in the judgment of faithful ministers, they are indeed cleansed from the guilt and dominion of their sins, they should, at the Lord's table, offer their spiritual sacrifice of praise and thanksgiving, and join themselves to his people; and this will turn to a testimony, for the instruction of their neighbours also; and even for the edification and encouragement of the ministers of Christ.

V. 5—13. Eminent examples of faith and piety are sometimes met with, where least to be expected: and, when those who have religious advantages, and even the ministers of religion, turn away from Christ; soldiers and others, whose education and mode of life cast them at an apparent distance from the gospel, embrace and adorn it. In this the sovereignty of grace is displayed: and often those removals, to which men are most reluctant, or which have been most casual, or made from secular motives, are overruled by Providence, to bring them acquainted with the word and people of God.—Where true religion governs the heart, it regulates the life, and renders men exemplary in relative duties: and thus it promotes domestic comfort, while it glorifies God and saves the soul.—Pious, faithful, and affectionate servants are great and important blessings from the Lord, and ought to be very dear to us: and surely, if we have the benefit of their service, when in health, we should not desert them in their sickness, or neglect to procure for them all the relief and solace in our power.—True piety is always connected with deep humility: the more we know of God, and of his law and truth, the more carefully we examine our hearts and lives, according to this rule; and the more we commune with God, and are sensible of our obligations to him, the deeper will be our self-abasement, and the more unreservedly shall we "sit down in the lowest place," and subscribe even to those degrading opinions which others have formed of us, perhaps out of prejudice and mistake. But, if we proportionably "know the grace of our Lord Jesus Christ," we shall not be discouraged: for we shall per-

CHAPTER IX.

Jesus returning to Capernaum, 1, heals one sick of the palsy, 2—8; calls Matthew from the receipt of custom, 9; justifies himself for eating with publicans and sinners, 10—13; and his disciples for not fasting like the Pharisees, 14—17; is intreated by a ruler to heal his daughter, 18, 19; heals a woman of an inveterate issue of blood, 20—22; raises the ruler's daughter, 23—33; gives sight to two blind men, 27—31; and casts a devil out of a dumb man, 32. The people wonder, but the Pharisees ascribe it to the prince of the devils, 33, 34. Jesus compassionates the multitudes, and preaches to them; and charges his disciples to pray, that labourers might be sent forth into the harvest, 35—33.

AND [a]he entered into a ship, and passed over, and came into [b]his own city.

2 And, behold, [c]they brought to him a man sick of the palsy, lying on a bed: and Jesus [d]seeing their faith, said unto the sick of the palsy; [e]Son, [f]be of good cheer; thy sins be forgiven thee.

3 And, behold, [g]certain of the scribes said within themselves, [h]This *man* blasphemeth.

4 And Jesus [i]knowing their thoughts said, [k]Wherefore think ye evil in your hearts?

5 For [l]whether is easier to say, *Thy* sins be forgiven thee; or to say, [m]Arise, and walk?

a 7 6. *n* 18:24. Mark 5:21. Luke 8:37. Rev. 22:11. b 4:13. c 4:24. 8:16. Mark 2:3. g 1—3. Luke 5:18,19. Acts 5:15,16. 19:12. d 8:10. Mark 2:4,5. Luke 5:19,20. John 2:23. Acts 14:9. Jam. 2:18. e 22. Mark 5:34. John 21:5. f Ps. 32:1,2. Ec. 9:7. Is. 40:1,2. 44:22. Jer. 31:33,4. Luke 5:20. 7:47—50. Acts 13:38, 39. Rom. 4:6—8. 5:11. Col. 1:12—14. g 7:29. Mark 2:6,7. 7:21. Luke 5:21. 7:39,49. h 26:65. Lev. 24:16. Mark 14:64. John 10:33—36. Acts 6:11—13. i 12:25. 16:7,8. Ps. 44:21. 139:2. Mark 2:8. 8:16,17. 12:15. Luke 6:8. 7:40. 9:46,47. 11:17. John 2:24,25. 6:61,64. 16:19,30. 21:17. Heb. 4:12,13. Rev. 2:23. k Ex. 33:10. Acts 5:3,4,9. 8:20—22. l Mark 2:9,12. Luke 5:22—25. m Is. 35:5,6. John 5:8—14,17,18. Acts 3:6—11,16. 4:9,10. 9:34. 14:8—11.

ceive that he is ever ready to help the most unworthy. He is "the same yesterday, to-day, and for ever:" he is still ready to hear all our petitions: and though we are consciously unworthy that he should come under our roof, or dwell in our hearts; yet he will come at our desire, and bring salvation with him. At his powerful word, the strongest evil habits and propensities are subdued, as palsies and fevers were of old; and then strength, liberty, victory, peace, and holiness succeed. The more we honour his power and grace, the more evident tokens of his approbation and favour shall we receive; and the answer of our prayers will generally bear proportion to the degree of our genuine faith.—What cause have we, in these distant western regions, to rejoice, that we are called by his gospel to enter into his family, to walk with him, and ere long to "sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven!" But let us also remember, that we *now* are "the children of the kingdom:" let us take warning by the example of the benighted, wretched Jews: let us "not be high-minded, but fear," lest any of us should fall from our height of privilege, through unbelief, and be cast into that outer "darkness, where shall be weeping and gnashing of teeth;" whilst the Lord shall replenish his church by the conversion of the heathen, or of the most abject sinners in our communities.

V. 14—22. Those who are confined from public ordinances by sickness, or by any other real hinderance, and to whom this is an affliction, may expect the Saviour's gracious presence with them in retirement, and that he will sooth their sorrows, and abate their pains.—When our maladies are cured, even by ordinary methods, we should arise and minister to Christ and his people; giving him praise as our Healer, and dedicating our health and strength to his service: and when he rebukes and removes the fever of our sinful passions, we shall delight in doing his will. He never deems any hour unseasonable, at which we come to him to deliver us from temptation or trouble: nor should we excuse ourselves from helping others, because it is late, or we are fatigued, when the case is urgent and the opportunity favourable.—Whilst we rejoice in the salvation of Christ; let us remember the pain, labour, and suffering, which he endured, when "himself took our infirmities, and bare our sicknesses" and sins: that we may not grudge labour, and weariness, and expense, in doing good to others.—But let us contrast the divine majesty and glory of our Redeemer, with the external poverty and destitute condition to which he voluntarily submitted. Was he weary, and without a place where he might recline his sacred head? Was he even more destitute than "the foxes, or the birds of the air?" And shall we absurdly aim to render his religion subservient to our secular interests and preferments; and to preach or profess the gospel in order to grow rich or great? Shall we deem honour, excellence, or happiness to be connected with affluence, splendour, and indulgence? Shall we pay court to the wealthy because of their wealth, or despise the poor on account of their poverty? Shall we "seek great things for ourselves;" or be discontented with mean accommodations, though far better than our Saviour's were? God forbid! His disciples must not only profess a readiness "to follow him whithersoever he goeth;" but they must be ready to accompany him, by sea and land, through storms and tempests, through poverty, hardship, reproach, and persecution: otherwise they will never hold out to the end. If he requires our service, even the most endeared relative affections, and such things as would otherwise have been our duty, must give place. Enough will be found to attend on other employments, and to take care of the ordinary affairs of families and communities: but he, who is called to follow Christ, and preach his gospel, must leave "the dead to bury their dead;" and not allow secular concerns to take him off from his high and important work.

V. 23—27. Even when following Christ in the path of duty, we may expect to meet with tribulations, nay, to be menaced with impending destruction. Satan will then especially endeavour to obstruct our course, or dismay our souls, by raising some tremendous storm; and the Lord may see good to permit him, for our humiliation and the trial of our faith. But, though the Saviour seems to sleep, and disregard his church and the believer, when conflicting with the winds and waves of temptation or persecution, and apparently ready to be overwhelmed; yet his presence infallibly secures their safety: and he only purposes to excite their more earnest prayers for deliverance, and their more simple and entire dependence on him for it. Even weak faith will induce us to cry out, "Lord, save us, we perish:" but our terrors in danger, comparatively small, often prove our faith to be little, which at other times has seemed to be strong; nay, Christ often accounts that little faith, of which we had a far higher opinion. He will not leave the weak believer to perish: but he will rebuke him for his unbelieving fears; and show his disapprobation of his conduct, when he dishonours him by distrusting his truth and love: and he leads men into perilous circumstances, both to detect the weakness of their faith, and the greatness of his own power, whom winds and waves, and all creatures implicitly obey; and thus increase and invigorate their faith, and excite their admiring and adoring love.

V. 28—34. The power and malice of apostate angels might justly alarm and dismay us, were it not for the superior power and grace of our Redeemer. We bar our doors, with great care, against a few ruffians of our own species; but we seldom reflect that there are legions of devils, which have constant access to us, against whose assaults we have no method of defence: and whilst they are able, if permitted, to distract our minds, disorder, torment, or kill our bodies, or destroy our possessions, their only delight is in misery and destruction. In what an awful situation then are they, who by daily listening to their temptations, provoke God to give them up to their power and malice! And what cause have we for gratitude, for being preserved during the unconverted part of our lives!—But the believer, in the path of duty, needs not fear these roaring lions and wolves, being safe under the watchful care of the almighty Shepherd. They cannot break that hedge of protection, which is placed about his people: nay, they cannot enter even a swine without his leave. (*Note*, *Job* 1:9—11.) They can tempt sinners to destroy themselves, yet they have no power to destroy them. Spiritual possession by these unclean spirits is, however, most to be dreaded; their influence tends to make men miserable and mischievous, the burden of their families, and the nuisance or terror of society. Under their fascinating delusions, the poor sinner imagines that religion can only make him uneasy: and if he have some notions of the truth, and suppose "Jesus to be the Son of God," nay, if he have any dread of future torment; he will yet have nothing to do with the Saviour, but shuns the gospel, "lest it should torment him before the time." But Jesus gives deliverance to such wretched slaves, and makes them willing to be his servants, whenever he sees good, notwithstanding all the opposition of the powers of darkness. (*Note*, *Ps.* 110:3.)—Even "devils believe and tremble:" nay, they can become supplicants to Christ, to be exempted from torments or permitted to do mischief! Let none then trust in notions, dead faith, or selfish prayers; or in any thing short of "faith that worketh by love."—There is nothing, be it ever so base and filthy, which men will not do for money; (*Note*, 1 *Tim.* 6:6—10, *vv.* 8—10.) and nothing more prejudices the mind against the gospel, than its interference with the pursuit of riches by unlawful means. The covetous prove, that they are possessed by Satan, and enemies to Christ, equally with the most abandoned depredators or debauchees. Nay, perhaps, confirmed avarice is more rarely extirpated, than any other distemper of the soul. All that such men hear of the power and grace of Christ, only excites fears and anxiety about their ungodly gain: they want to rid the country of him and his ministers, that they may possess and increase their wealth without fear of consequences; and they copy the example of the Gadarenes, who loved their swine better than the Saviour, or their own souls. From such possession and insanity, good Lord, deliver us!

NOTES.—CHAP. IX. V. 1. This verse should have been placed at the end of the foregoing chapter, being the conclusion of the narrative there recorded. (*Note*, *Mark* 2:1,2.)—Capernaum, not Nazareth, was at this time our Lord's own city. (*Note*, 4:12—17.)—'Bethlehem brought him forth, Nazareth brought him up, and Capernaum was his dwelling-place.' *Theophylact.*—The miracle next recorded was indeed wrought at Capernaum; but it appears from the other Evangelists to have taken place before our Lord's voyage to Gadara.

V. 2—8. (*Notes*, *Mark* 2:3—12. *Luke* 5:17—26.) This miracle is much more fully recorded by the other Evangelists; and the more particular consideration of it is therefore postponed. Mark records several miracles more circumstantially than Matthew does: from which it is evident, that he did not extract his gospel from Matthew, as some have supposed. (*Preface to Mark.*) Matthew seems in this place to record several miracles, wrought at different times, in one continued

6 But that ye may know, [n]that the Son of man [o]hath power on earth to forgive sins, (then saith he to the sick of the palsy,) [p]Arise, take up thy bed, and go unto thine house.

7 And he arose, and departed to his house.

8 But [q]when the multitude saw *it*, they marvelled, [r]and glorified God, which had given such power unto men.

[*Practical Observations.*]

9 ¶ And as Jesus passed forth from thence, he saw a man [s]named Matthew, sitting at the receipt of custom: and he saith unto him, [t]Follow me. And he arose and followed him.

10 And it came to pass, [u]as Jesus sat at meat in the house, behold, [v]many publicans and sinners came and sat down with him and his disciples.

11 And when the Pharisees saw *it*, [x]they said unto his disciples, [y]Why eateth your Master with publicans and sinners?

12 But when Jesus heard *that*, he said unto them, [z]They that be whole need not a physician, but they that are sick.

13 But [a]go ye and learn what *that* meaneth, [b]I will have mercy and not sacrifice: for I am not come [c]to call the righteous, [d]but sinners to repentance.

14 ¶ Then came to him [e]the disciples of Joh saying, [f]Why do we and the Pharisees fast oft, but thy disciples fast not?

15 And Jesus said unto them, [g]Can the children of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come, [h]when the bridegroom shall be taken from them, [i]and then shall they fast.

n Is. 43:25. Mic. 7:18. Mark 2:7,10. Luke 5:21. John 5:21—23. 10:28. 17:2. 20:21—23. Acts 5:31. 7:59 60. 2 Cor. 2:10. 5:20. Eph. 4:32. Col. 3:13. o 5. Luke 15:11—13. Acts 9:34. p 12:23. 15:31. Mark 2:12. 7:37. Luke 5:26. 7:16. q 1 Cor. 14:25. Luke 5:25. 17:15,23:47. Acts 4:21. r 21:31,32. Mark 2:14, &c. Luke 5:27,28. Levi. 15:1,2. 19:2—10. s 4:18—22. 1 Kings 19:19—21. Gal. 1:16. t Mark 2:15,16. Luke 5:29. u 5:46,47. John 9:31. 1 Tim. 1:13—16. x Mark 2:16. y 14—16. y 11:19. Is. 65:5. Luke 5:30. 15:1,2. 19:7. 1 Cor. 5:9—11. Gal. 2:15. 2 John 10. z Ps. 6:2. 41:4. 147:3. Jer. 17:14. 30:17. 33:6. Hos. 14:4. Mark 2:17. Luke 5:31. 8:43. 9:11. 18:11—13. Rom. 7:9—24. Rev. 3:17,18. a 12:3,5,7. 19:4. 21:42. 22:31,32. Mark 12:26. Luke 10:26. John 10:34. b Prov. 21:3. Hos. 6:6. Mic. 6:6—8. c 18:11—13. Mark 2:17. Luke 5:32. 15:3—10. 19:10. Rom. 3:10—24. 1 Cor. 6:9—11. 1 Tim. 1:13—16. d 3:2,8. 4:17. 11,20,21. 21:28—32. Is. 55:6,7. Luke 15:7. 24:47. Acts 2:38. 3:19. 5:31. 11:18. 17:30,31. 20:21. 26:18—20. Rom. 2:4—6. 2 Tim. 2:25,26. 2 Pet. 3:9. e 11:2. John 3:25. 4:1. f 6:16. 11; 18,19. Prov. 20:6. Mark 2:18—22. Luke 5 33—39. 18:9—12. g 23:1—10. Judg 14:11, &c. Ps. 45:14,15. John 3:29. Rev. 19:9. 21:2. h Luke 24:13—21. John 16:6,20—22. Acts 1:9,10. i Acts 13:1—3. 14:23. 1 Cor. 7:5. 2 Cor. 11:27.

narration: as in other places he relates many parables, without mentioning any of the miracles, which our Lord wrought at the same time.

Son.] '*Son*, is a title of condescension and tenderness, by which superiors addressed their inferiors.' *Doddridge.* (*Marg. Ref.* e.) 'Thou art come hither, in desire and confidence of cure; I will give thee more than thou askest; ... a happy restitution to a good estate of soul: thy palsy is healed, thy sins (the cause of it) are forgiven thee.' *Bp. Hall.*—Some think, that our Lord remitted only the temporal punishment of this man's sins; and the chief argument which they use in confirmation of this opinion is, that the apostles cured diseases; so that this could be no proof of authority to forgive sins, as to the eternal punishment. But the apostles healed diseases, in the name of Christ; and they forgave sins by the authority of Christ: (16:19. *John* 20:23.) and he did both, in his own name and by his own authority. If the *palsy* was the temporal punishment of this man's sin, the healing of it alone was the remission of that punishment; and the authoritative language, which offended the Pharisees, was superfluous. But if sin, in every sense, was forgiven to the paralytic, as a true believer, his cure sealed that pardon, and gave him the comfort of it. It also proved the most important point in contest, between Christ and the scribes, namely, that he was the Son of God; and that even as the Son of man, in his deepest humiliation, all judgment was committed to him; and he was authorized to pardon and save any sinner, in the most summary manner, even as he pardoned and saved the thief upon the cross.—'By remitting the sin, ... he manifestly showed who he was: for if none can remit sins but God, and yet our Lord did remit them and cure the man, it is manifest, that he was both the Word of God, and the Son of man, receiving power of remission of sins from his Father, as God and Man.' *Irenæus.*—'The Jews here say, that it was proper to God to forgive sins; and this Christ denies not; but only proves, that the Son of man had this power also, leaving them to make the inference.' *Whithy.*

Thoughts. (4) Ενθυμησεις· (ab *ενθυμεω* ex *εν*, et *θυμος animus:*) 12:25. *Heb.* 4:12—Rendered *device*; *Acts* 17:29.—*Easier.* (5) Ευκοπωτερον· (ex *ευ bene*, et *κοπος labor:*) 19:24. *Mark* 2:9. 10:25. *Luke* 5:23. 16:17. 18:25.

V. 9. (*Marg. Ref. Note, Mark* 2:13—17.) Matthew here gives an account of the manner in which he himself was called to follow Christ. He had also the name of Levi; it being common for men to be known by more names than one. Probably, Matthew was his name when a publican; for he always calls himself by it, and Levi that given him by way of honourable distinction, when he became a follower of Christ; for the other evangelists generally call him so. Thus Saul, when he became an apostle, was named Paul. Matthew was originally a publican, or a collector of the taxes and customs. These were generally farmed out to the best bidder by public sale; and those who hired the revenues of a large district, used to let them out in subdivisions to inferior publicans, who were assisted by the Roman soldiery in collecting them.—The Jews were very averse to the Roman government, out of mistaken principles of conscience, as well as from love to independence: and they deemed it very criminal for their countrymen to follow this employment; so that nothing but the love of gain could induce them to engage in it. In general the publicans from among the Jews were persons of immoral character: and many of them increased the odium against the order, by exacting more than their due, and enforcing their demands by military violence. The office itself therefore rendered men infamous: though they were not all so avaricious and iniquitous, as this opinion of them implies. Matthew was employed in this ensnaring and disgraceful occupation; and was sitting in his office, when Jesus spoke to him. His hands were full of business, perhaps his head of calculations, and his heart of covetousness: for it is not certain, that he had previously paid any regard to the doctrine of Christ. But, when our Lord commanded him to follow him, such a power accompanied the word, as influenced him to renounce immediately his lucrative employment, and to become his constant attendant, that he might be made a preacher of the gospel. So that he arose without delay; and, leaving his business to his partners or assistants, he went after Jesus, and never returned to his former occupation.

Receipt of custom.] Τελωνιον· (ab *τελωνης*, ex *τελος*, *tributum*, et *ωνεομαι emo:*) *Mark* 2:14. *Luke* 5:27.

V. 10—13. Matthew probably made a final settlement of his affairs; and then made an entertainment, to which he invited Jesus and his disciples, with many publicans, and others of his former acquaintance. (*Luke* 5:29.) This he seems to have done, in hopes that they too might derive benefit from our Lord's discourse; and accordingly, Christ without hesitation sat down to table with the company. But the Pharisees, who were constantly watching for some objection against him, inquired of his disciples, why their Master acted so inconsistently with his character, as a prophet, as to sit at meat with men of so vile a character: and he justified his conduct by an apt similitude. Persons in health have no occasion for a physician: but the sick are glad of his advice, and willing to follow his prescriptions; and it is his proper business to go among them, though their diseases may render their company unpleasant, or even dangerous. Thus, none but humbled sinners know how to value a Saviour, or profit by his help. Those who are in health do not want a physician. This is not the case with any of our fallen race: but they who *suppose* their souls to be in health, do not welcome the spiritual Physician; his attendance would be thrown away, and be irksome to them. This was the case of the Pharisees: they despised Christ, because they were whole in their own estimation: but the poor publicans and sinners evidently wanted instruction and amendment; and his compassion led him to go among them, as a Physician, to bring health and cure to their souls. He therefore told the objectors to go and learn the meaning of the passage in their scriptures, which taught them, that God preferred acts of mercy to their brethren, even to the external worship prescribed in the law. (*Note, Hos.* 6:6.)—Indeed he, the Messiah, did not come into the world, to call the *righteous* that they might share the privileges of his kingdom: if any were truly righteous *of themselves*, they could not want his salvation: and they, who proudly thought themselves to be so, would not accept of it. But he came to call *sinners* to participate the blessings of his kingdom: not by encouraging them in sin: but by exhorting, encouraging, and inducing them to repent, and forsake it.

Sinners. (10) Αμαρτωλοι· (ab *αμαρτια peccatum:*) Luke 5:8. 15:17. 19:7. *Rom.* 5:8. *Gal.* 2:15,17.—*I will have mercy and not sacrifice.* (13) Ελεον θελω και ου θυσιαν.—Ελεος θελω η θυσιαν. *Sept.* The Evangelist's version is more literal.

V. 14, 15. (*Marg. Ref.*) John was at this time in prison; and his afflicted circumstances, as well as his mortified character, and the nature of his introductory dispensation, led those who were peculiarly attached to him, and not willing to become Christ's disciples, to observe frequent and strict fasts, as the Pharisees also professed to do: and when they saw Jesus and his followers occasionally go to feasts, (though they seem in general to have lived in a very spare and frugal manner,) they concluded that they never fasted. They therefore inquired of Jesus, why his disciples neglected this part of strict religion, as they supposed it to be: but he, referring them to John's testimony concerning him as "the Bridegroom" of the church, reminded them, that such austerities would be unsuitable to the present circumstances. (*Note, John* 3:27—36, *v.* 29.) It would be unseasonable for the

16 No man putteth a piece of *new cloth unto an old garment; [k]for that which is put in to fill it up, taketh from the garment, and the rent is made worse.

17 Neither do men put new wine into [l]old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

[*Practical Observations.*]

18 ¶ While he spake these things unto them, [m]behold, there came a certain [n]ruler, and [o]worshipped him, saying, [p]My daughter is even now dead: but [q]come and lay thy hand upon her, and she shall live.

19 And Jesus [r]arose and followed him, and *so did* his disciples.

20 And, [s]behold, a woman which was diseased with [t]an issue of blood twelve years, came behind *him*, and [u]touched the [x]hem of his garment:

21 For she said within herself, [y]If I may but touch his garment, I shall be whole.

22 But Jesus turned him about, and when he saw her, he said, [z]Daughter, be of good comfort; [a]thy faith hath made thee whole. And the woman was made whole [b]from that hour.

23 And when Jesus came [c]into the ruler's house, and saw [d]the minstrels and the people making a noise;

24 He said unto them, [e]Give place; for the maid is [f]not dead, but sleepeth. [g]And they laughed him to scorn.

25 But when [h]the people were put forth, he went in, [i]and took her by the hand, and the maid arose.

26 And [j]the [k]fame hereof went abroad into all that land. [*Practical Observations.*]

27 ¶ And when Jesus departed thence, [l]two blind men followed him, crying, and saying, [m]*Thou* Son of David, [n]have mercy on us.

28 And when he was [o]come into the house, the blind men came to him: and Jesus saith unto them, [p]Believe ye that I am able to do this? They said unto him, Yea, Lord.

29 Then [q]touched he their eyes, saying, [r]According to your faith be it unto you.

30 And [s]their eyes were opened; and Jesus [t]straitly charged them, saying, See *that* no man know *it*.

* Or, *raw*, or *unwrought cloth*. k Gen. 33:14. Ps. 125:3. Is. 40:11. John 16:12. 1 Cor. 3:1,2. 13:13. l Josh. 9:4. Job 32:19. Ps. 119:83. m Mark 5:22, &c. Luke 8:41, &c. n Luke 8:49. 13:14. 18:18. Acts 13:15. o 8:2. 14:33. 15:25. 17:14. 20:28. 28:17. Mark 5:22. Luke 17:15,16. Acts 10:25,26. p 24. Mark 5:23. Luke 7:2. 8:42,49. John 4:47—49. q 8:8,9. 2 Kings 5:11. John 11:21,32. r 8:7. John 4:34. Acts 10:38. Gal. 6:9,10. s Mark 5:25, &c. Luke 8:43, &c. t Lev. 15:25, &c. u 14:36. Mark 5:28. 6:56. 8:22. Acts 5:15. 19:12. x 23:5. Num. 15:38,39. Deut. 22:12. Luke 8:44. y Mark 5:26—33. Luke 8:45—47. z 2. Mark 5:34. Luke 8:48. a 29. Mark 10:52. Luke 7:50. 17:19. 18:42. Acts 14:9. Heb. 4:2. b 17:18. John 4:53. Acts 16:18. c 18,19. Mark 5:35—37. Luke 8:49—51. d 11: 17. 2 Chr. 25:25. Jer. 9:17—20. Mark 5:38—40. Luke 7:32. Acts 9:39. e 1 Kings 17:18—24. Acts 9:40. 20:10. f John 11:4,11—13. g 27:39—43. Ps. 22:6,7. Is. 49:7. 53:3. h 2 Kings 4:32—36. Acts 9:40,41. i Mark 1:31. 5:41. 8:23. 9:27. Luke 8:54. † Or, *this fame*. k 4:24. 14:1,2. Mark 1:45. 6:14. Acts 2:26. 11: 5. 12:22. 20:30. Mark 8:22,23. 10:46. Luke 7:21. John 9:1, &c. m 12:23. 15: 22. 20:30,31. 21:9,15. 22:41—45. Mark 10:47,48. 11:10. 12:35—37. Luke 18:38, 39. 20:41. John 7:42. Rom. 1:3. 9:5. n 17:15. Mark 5:22. Luke 17:13. o 8: 14. 13:36. p 22. 8:2. 13:58. Mark 9:23,24. John 4:48—50. 11:25,40. q 20:34 John 9:6,7. r 8:6,7,13. 15:28. Mark 10:52. s Ps. 146:8. Is. 35:5. 42:7. John 9:7—26. t 8:4. 12:16. 17:9. Mark 5:43. Luke 5:14. 8:56.

companions of a bridegroom to fast, during the days allotted for the nuptials, which were usually spent in festivity: but if any calamity tore him from them, their joy would be turned into mourning, and their feasting into fasting. In like manner, it would be improper for his disciples to fast, whilst they had the comfort of his presence: but he should soon be taken from them, by his crucifixion, and at length by his ascension: and then they would meet with hardships and trials which would render fasting seasonable; nor would they fail to join it with their other religious exercises.

V. 16, 17. Our Lord here referred to some rules of prudence among men. It was not usual to take a piece of woollen cloth, which had never been scoured, or prepared, and to join it to an old garment: because its rough and unpliant sides would not suit the soft old cloth; but would rather tear it further, and make the rent worse. Nor was it usual for men to put new wine into old *leathern* bottles, which were going to decay; for in this case the bottles would burst, through the fermenting of the wine, and so both be wasted: whereas, by putting the new wine into strong new bottles, both might be preserved. Thus, in those occasional duties, which were not essential to religion, but rather helps to things excellent, discretion should be used, and a proportion observed between the degree of a man's knowledge, experience, and stability, and the self-denial required of him; otherwise they might tend to discouragement, or to fatal mistakes. Hopeful persons might be disheartened, by premature impositions; or led to rest in them and make a self-righteousness of them, and thus become more fatally deluded than ever. So that great caution, prudence, and tenderness were requisite, in dealing with young converts about such matters as, though useful, were not indispensable; that their former habits and sentiments might not be too violently and hastily crossed; and that they might not receive forbidding ideas of the service of their gracious Lord: but opportunities should be waited for, and duties of this kind gradually inculcated as they were able to bear them.

New. (16) Αγναφου. See the margin. (Ex *a* priv. et γναπτω Purgo *fullorum modo:*) whence γναφευς *fullo*; *Mark* 9:3.—*Rent.*] Σχισμα· (ab σχιζω *scindo, divido*; 27:51. *John* 19:24.) *John* 7:43. 9:16. 1 *Cor.* 1:10. 11:18. 12:25.—Hence *schism.*

V. 18—26. *Notes, Mark* 5:21—43. *Luke* 8:40—56.

Ruler. (18.) The person who superintended the concerns of the synagogue, and directed the worship there performed. In some places, at least, there were several rulers of the synagogue; but one was chief over the others. Some think that these rulers were also magistrates, and presided over courts of justice in their several cities, which were subordinate to the Sanhedrim, or great council at Jerusalem.—*Worshipped.*] In the other gospels it is, "Fell down at his feet." (*Marg. Ref.* o.)—*Even now dead.*] "She lieth at the point of death." *Mark.* "She lay a dying." *Luke.*—The ruler's daughter was not dead when he left her; but he feared that she would die before Jesus could reach his house.

Hem. (20.) Or *fringe. Note, Num.* 15:38—40.

Faith hath made thee whole, &c. (22) Or, "Thy faith hath saved thee; and the woman was saved," &c. (Σωζησομαι. 21. Σεσωκε σε· σωθη. 22. *Luke* 7:50. *Acts* 4:12. 16:30,31.)—The word signifies preservation, or deliverance, from temporal evils or dangers to health, or peace, or eternal happiness, according to the context. The power of Christ was the efficacious cause of the woman's recovery; but her faith, by inducing her to apply to him, secured to her that benefit from, which unbelief excluded many.

Minstrels. (23) 'This custom of instruments at funerals was heathen, and came in but late among the Jews.... The ancient Jewish custom was, that... the lamentation was not begun with musical instruments, but only voices of old women, who, in a sad modulation, strove to extort lamentation from those that were present.' *Hammond.* (*Marg. Ref.* d.)

Not dead, &c. (24) 'These words of Christ were plainly spoken to those who were preparing for her interment, and performing the funeral rites belonging to it; and therefore only intimate that she was not so dead as to need their assistance; he being come to awake her, as out of a sleep.' *Whitby.* (*Marg. Ref.* e—g.)—*They laughed him to scorn.*] Κατεγελων αυτου. *They derided him.*

V. 27—29. The displays of the power of Christ were varied, in almost every conceivable way of beneficence; but he wrought no miracles of vengeance; for even the destruction of the swine, merely *by his permission*, was doubtless intended in mercy, and conducive to much good. All his miracles were likewise emblems of the salutary efficacy of his truth and grace on the souls of men; and nothing is more emphatically descriptive of man's state by nature, than *blindness.* The mind involved in ignorance or error, through the subtlety of Satan, and the influence of corrupt passions and prejudices, continues impenitent, unbelieving, and unholy; but when the understanding is enlightened, to see things as they really are; the sinner repents, returns to God, and gladly accepts of his salvation.—The prophets had expressly and repeatedly foretold, that the Messiah should open the eyes of the blind; (*Marg. Ref.* s.) and this is the first instance recorded in which Jesus proved himself to be the Messiah, by fulfilling those prophecies.—It appears from the narrative, that these blind men met him immediately after he came out of the ruler's house: and by accosting him as the "Son of David," they acknowledged him to be the promised Saviour and King of Israel. Thus they showed that they were acquainted with the Scriptures; and it is probable that they rested their hope of recovering sight on the prophecies above mentioned, as well as on the report of the extraordinary miracles which Jesus had already performed. He did not, however, see good *publicly* to attend to their importunate cries, having already abundantly excited the astonishment of the multitude.—But they, not bearing to be disappointed of a cure, followed him into the house, (probably that of Andrew and Peter,) and there, apart from observation, he drew from them an unwavering confession of their faith in his power to perform the miracle, and then answered their believing expectations and earnest desires.—No one except Jesus ever performed a miracle of this kind. (*Marg. Ref.*)

V. 30. Our Lord gave this decided and authoritative charge not only to avoid all appearance of ostentation, but also that he might not needlessly excite the opposition of his enemies, or furnish them with plausible accusations against him; and that the people might not be induced to make commotions, as owning him for the Messiah, and desirous of making him a king.

Straitly charged.] Ενεβριμησατο. *Mark* 1:43. 14:5. *John*

31 But they, when they were departed, [u]spread abroad his fame in all that country.

32 ¶ As they went out, behold, they brought to him [x]a dumb man possessed with a devil.

33 And when the devil was cast out, [y]the dumb spake: and the multitudes marvelled, saying, [z]It was never so seen in Israel.

34 But [a]the Pharisees said, He casteth out devils through the prince of the devils.

35 ¶ And [b]Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

36 But [c]when he saw the multitudes, he was moved with compassion on them, because they [d]fainted, and were scattered abroad, [d]as sheep having no shepherd.

37 Then saith he unto his disciples, [e]The harvest truly *is* plenteous, [f]but the labourers *are* few:

38 [g]Pray ye therefore [h]the Lord of the harvest, [i]that he will send forth labourers into his harvest.

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u Mark 1:44,45. 7:36. x 12:22,23. Mark 9:17—27. y 15:30,31. Ex. 4:11,12. Is. 35:6. Mark 7:32—37. Luke 11:14. z 2 Kings 5:8. Ps. 76:1. Jer. 32:20. Luke 7:9. a 12:24. Mark 3:22. Luke 11:15. John 8:48. b 4:23,24. 11:1,5. Mark 1:32—39. 6:6, &c. Luke 4:43,44. 13:22. Acts 2:22. 10:38. c 14:14. 15:32. Mark 6:34. Heb. 4:15. 5:2. d Or, *were tired and lay down.* d 10:6. 15:24. Num. 27:17. 1 Kings 22:17. 2 Chr. 18:16. Is. 56:9—11. Jer. 50:6. Ez. 34:5—6. Zech. 10:2. 11:16. 13:7,8. e 28:19. Mark 16:15. Luke 10:2. 24:47. John 4:35,36. Acts 16:9,10. 18:10. f 1 Cor. 3:9. 2 Cor. 6:1. 1 Thes. 2:19—21. Col. 4:11. 1 Thes. 5:12,13. 1 Tim. 5:17. g Luke 6:12,13. Acts 13:2. 2 Thes. 3:1. h 10:1—3. John 20:21. Eph. 4:11. i Ps. 68:11,18. Jer. 3:15. Mic. 5:7. Luke 10:1,2. Acts 8:4. 1 Cor. 12:28.

11:33,38.—A vehement commotion of mind is primarily implied by this verb, which is often the commotion of anger, but frequently that of pity, or earnest persuasion and exhortation.—'The word ... is rendered by Phavorinus, ... *to charge, to command, to appoint with authority.* ... By Hesychius, *to command*, or *charge with a threat.* ... It is a rational earnestness and vehemence, not a passionate.' *Hammond.* (*Note, Mark* 1:40—44.)

V. 31. The joy, gratitude, and amazement of the men who had recovered their sight rendered them incapable of refraining themselves, and regardless of the injunction given them. Their motives and purpose were doubtless good; yet their conduct cannot be justified.

V. 32, 33. It seems this man was dumb, not from any natural defect, but by the power of an evil spirit; and that this was generally allowed to be the case. When the evil spirit was cast out, he was immediately capable of speaking; and the spectators of these multiplied and stupendous miracles were so astonished, that they declared the like had never been seen even in Israel, where prophets had often wrought many and great miracles in confirmation of their testimony.—'This reflection was perfectly just; for no one of the prophets, that we read of in the Old Testament, appears to have wrought so many beneficent miracles, in his whole life, as our Lord did in this one afternoon.' *Doddridge.*—Perhaps this may admit of some doubt, or exception; but the remark is well worthy of attention. It is not recorded, that either prophet or apostle, in any one instance, enabled the dumb to speak. It was expressly predicted that the Messiah would do this; and it was therefore performed by Jesus only; as exclusively and directly marking him out to be the Messiah. (*Note, Is.* 35:5—7.)

V. 34. The Pharisees, not able to deny the reality or the greatness of the miracle, and fearing, not without cause, lest the people should thence conclude that Jesus was the Messiah; declared that it was not wrought by a divine power, but by that of the prince of the devils; for, Jesus being in league with that arch apostate, whom all the other fallen angels obeyed as their leader, availed himself of this authority, in casting out evil spirits, that he might give a sanction to his false doctrine.—What answer Christ at this time made to this most malignant charge we know not; but on another occasion he very fully confuted and exposed it. (*Notes*, 12:22—37.)

V. 35. *Synagogues.*] The temple was the centre of the worship appointed for Israel by the law, and no sacrifices might be offered elsewhere; but in process of time, it was found necessary to have other places set apart for public prayer and instruction. For these purposes synagogues were built, and after the captivity, they became general in all the cities and villages; and probably they were proportionably more numerous than churches and chapels are with us. Learned men think, that forms of worship were statedly used, on certain days in the week, as well as on the sabbath-days; and the Scriptures, divided into portions, were constantly read in them: so that they were very useful in keeping the people from idolatry. The Levites and scribes might commonly officiate in them, but this service was not restricted to them; they had stated rulers and officers, but no regular pastors or teachers; so that competent persons occasionally gave exhortations, as they were disposed or desired to do it; and the case was the same in other nations, where the Jews resided. Christ therefore went round the country teaching in the synagogues, and no one attempted to interrupt or hinder him.—'It was the manner among the Jews for divers men to contribute their talents to the exposition of the lesson which was read. ... This ordinarily belonged to the sons of the prophets, who were brought up in learning the law; and at thirty years old might be made doctors; and they continued under that name, or the other of scribes, till they obtained the spirit of prophecy. In proportion to which was the difference in the Christian church betwixt the evangelist, and the doctor, or teacher; the first telling them good news, and planting the gospel; the other watering, or instructing them further in it.' *Hammond.*—It is, however, plain that others, besides scribes or doctors, were allowed and invited to expound the Scriptures, and give exhortations in the synagogues. (*Marg. Ref.*) And the gospel was generally planted by the apostles, and apostolical men; not by inferior ministers.

Synagogues.] Συναγωγαι. (Ex συν, et αγω, to gather together.) The word was first used by the LXX for the *congregation* or the company assembled. (*Ex.* 12:6,19,47.) But at length it was appropriated to the *place* of convention. Thus εκκλησια, a word of similar import, first and more properly meant the assembled company; but gradually became the word used for the building in which it assembled.

V. 36—38. Great multitudes resorted from distant places to hear our Lord's instructions: and they appeared not only languishing in soul, for want of better teaching than they had hitherto received; but also ready to faint with hunger and fatigue, by continuing long at a distance from their habitations. In both senses, they were scattered "as sheep having no shepherd." There were many priests, Levites, and scribes, all over the land; but they were idol-shepherds: (*Note, Zech.* 11:15—17.) and Christ had compassion on the people, as "perishing for lack of knowledge." In the prospect, therefore, of the vast multitudes which would in a short time, both from Jews and Gentiles, be gathered into the church, he declared that a plenteous harvest was growing in the field, which would require many active and industrious labourers to reap it; but there were very few who deserved that character It was, therefore, at that time especially, the duty of the disciples, to pray most earnestly to the Lord of the harvest to send forth labourers, that is, able, faithful, diligent, and effective ministers, into the harvest.—Christ himself is "the Lord of the harvest," and in the next chapter we read that he sent forth labourers: but it is probable that the disciples did not understand him to speak of himself on this occasion.—The expression translated, "send forth," literally signifies, "thrust forth," and implies the powerful impulse of God upon the heart, which would be necessary to overcome the diffidence and reluctance of humble and able men, to enter on that important work, especially when it would expose them to many perils and hardships. 'Word for word, *cast them out*; for men are very slow in so holy a work.' *Beza.*—'From this discourse ... we learn these things, worthy to be regarded by all the pastors of Christ's flock. (1.) That he who doth not instruct his flock in "the sincere milk of the word," and acquaint them with the things belonging to their eternal peace, from a heart full of love to God, and to the souls committed to his charge, deserves not the name of a true shepherd: for the want of these things, in the scribes and Pharisees, made Christ complain, that the Jews were "as sheep without a shepherd." (2.) That when the harvest is great, and there be many ... ready to receive instruction, we should be the more diligent and laborious to afford it them. (3.) That in such cases, when either we are not called to the work, or are placed in another station, we should pray fervently, that God would raise up men, fitted for their instruction, and zealous for his glory and the good of souls.' *Whitby.*—This last remark is peculiarly applicable to the present times, and the efforts made in order to evangelize the heathen. (*See a Sermon, preached before the Missionary Society in* 1804, *on this text, by the Author.*]

Fainted. (36.) Ησαν εκλελυμενοι· (ex εκ et λυομαι, *solvor.*) 15:32. *Mark* 8:3. *Gal.* 6:9. *Heb.* 12:3,5. 2 *Sam.* 4:1. *Is.* 13:7. *Jer.* 12:5. *Sept.* They were sinking under fatigue, and want of food; as a man sinks under a heavy burden, or when worn down with labour.—*Scattered.*] Εριμμενοι. 27:5. *Luke* 4:35. 17:2. *Acts* 27:29.—'Men are here said to be εριμμενοι, who are wholly neglected by their teachers, and not imbued with a suitable knowledge of divine instruction.' *Schleusner.*

PRACTICAL OBSERVATIONS.

V. 1—8. Our gracious Lord will not continue his presence or ordinances with those who despise them and are weary of them; for in every place he finds abundant opportunities of showing mercy. They who feel themselves miserable through sin and its effects, and who believe that he, and he only, can deliver them, will submit to any inconveniences in applying to him: and as they are glad of direction and assistance from their stronger brethren, these should be ready to help them, according to their ability and opportunity.—Christ can see faith in *the heart*; yet he loves to point it out in those effects, by which it becomes manifest to us also: and when the most sinful and afflicted of the human race earnestly press through difficulties, that they may seek his salvation, they should be "of good cheer;" for he addresses them as his children, and forgives their sins.—It would be far better to have a pardon, and to be left to languish under incurable disease, till death

CHAPTER X.

Christ sends out twelve apostles, with power to work miracles, 1. Their names, 2—4. They must not go to Gentiles or Samaritans, but to Israel, 5, 6. He instructs them, both as to their preaching and conduct, 7—15. He forewarns them of persecutions, and suggests motives of comfort and constancy, 16—39. He promises blessings to those who should receive them, 40—42.

AND when he had [a]called unto *him* his twelve disciples, [b]he gave them power [*]*against* unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease.

2 Now the names of the twelve [c]apostles are these; the first [d]Simon, who is called Peter, and [e]Andrew his brother; [f]James *the son* of Zebedee, [g]and John his brother;

3 [h]Philip, and Bartholomew; [i]Thomas, and [k]Matthew the publican; [l]James *the son* of Alpheus, [m]and Lebbeus, whose surname was Thaddeus;

4 [n]Simon the Canaanite, [o]and Judas Iscariot, who also betrayed him.

a 19:28. 26:20,47. Mark 3:13,14. 6:7. Luke 6:13. John 6:70. Rev. 12:1. 21:12—14. b 6:13. 28:18,19. Mark 3:15. 16:17,18. Luke 9:1. 10:19. 21:15. 24:49. John 3:27,35. 17:2. 20:21—23. Acts 1:8. 3:15,16. 19:15. * Or, over. c Luke 6:13. 9:10. 11:49. 22:14. Acts 1:25. Eph. 4:11. Heb. 3:1. Rev. 18:20. d 4:18. 16:16—18. Mark 1:16,17. 3:16. Luke 6:14. John 1:40—42. Acts 1:13. 1 Pet. 1:1. 2 Pet. 1:1. e Mark 1:29. 3:18. 13:3. John 6:8. 12:22. f 4:21. 17:1. 20:20. 26:37. Mark 3:17. Luke 5:10. John 21:2. Acts 12:2. 1 Cor. 15:7. g Luke 22:8. John 13:23. 20:2. 21:20 24. Acts 3:1. 1 John 1:3,4. 2 John 1. 3 John 1. Rev. 1:1,9. 22:8.

h Mark 3:18. Luke 6:14. John 1:43—46. 6:5—7. 12:21,22. 14:9. i Luke 6:15. John 11:16. 20:24—29. 21:2. k 9:9. Mark 2:14. Luke 5:27. *Levi.* 6:15. Acts 1:13. 1 27:56. Mark 3:18. Luke 6:15,16. Acts 1:13. 12:17. 15:13. 21:18. Gal. 1:19. 2:9. Jam. 1:1. m Mark 3:18. Luke 6:16. *Judas the brother of James.* John 14:22. *Judas, not Iscariot.* Acts 1:13. Jude 1. n Mark 3:18. Luke 6:15. *Simon called Zelotes.* Acts 1:13. o 26:14,47. 27:3. Mark 3:19. 14:10,43. Luke 6:16. 22:3,47. John 6:71. 13:2,26—30. 18:2—5. Acts 1:16—20,25.

release us; than to be cured of our sickness, and left under the guilt and power of our sins, to "treasure up wrath against the day of wrath:" yet, if the sin be forgiven, deliverance from pain and sorrow will in due time follow, and consolation in the mean while be afforded us. Even Jesus could not do good so unexceptionably, but that proud scribes would censure him, and even accuse him of blasphemy; let us then never expect to escape calumny, or be deterred from duty by the fear of it. The Lord, who knows men's hearts, often hears them say such things within themselves, concerning him and his gospel, and service, as they would be afraid or ashamed to avow: but he will as certainly call them to a strict account for their evil surmises, as for their wicked words and works.—When at Christ's command, the paralytic arose, and carried home that bed on which he had been brought in a helpless condition; the authority of Christ to pardon, and the man's forgiveness, were at once demonstrated: and when sinners are enabled, at his word, to renounce customary iniquities, and to delight in obeying God's commandments, they too may know that their crimes are all blotted out. Thus men come to Christ, burdened and enslaved by their sins; but when he heals them, and enables them to walk at liberty in newness of life, all who witness and love the surprising change, are led to adore his power and grace, and to glorify God on their account. But as Jesus, in his humiliation, had power *on earth* to forgive sins, (which was an act of divine authority,) so, now that he reigns in glory, his mediatorial commission reaches no further; and they who leave the earth unpardoned, must sink into condemnation for ever.

V. 9—17. Many eminent servants of God have been called, not only from low occupations, but from scenes of gross iniquity. The word of Christ appears as powerful, in overcoming avarice or pride, as in rebuking the winds and waves, or in casting out legions of devils. Those who have experienced the power of his grace, will compassionate their former companions in sin, and devise means, and willingly incur expense, to bring them into the way of instruction. We must not associate with ungodly men, out of love to their vain conversation, but we may from good will to their souls. We should, however, remember that our good Physician had the power of healing inherent in him, and was in no danger of taking infection; but it is not so with us: we should therefore consider our own constitution, so to speak; and not needlessly go into unwholesome air, lest in attempting to do good to others, we get injury to ourselves. Let us rather inquire, whether we have discovered our sickness, and have learned to value our Physician, and to follow his directions. For there are yet many stout-hearted Pharisees, who are whole in their own estimation, and are more disposed to carp at his words and works, than to wait on him for the healing of their souls. But if we be humbled sinners, and desire his salvation, let us remember that he delights in mercy, and that he "came not to call the righteous, but sinners to repentance:" and let us learn to copy his mercy, and use all proper means, to bring even the vilest of sinners to repentance, and faith in the Saviour.—How prone is the human heart to self-preference and censoriousness! Let us beware of this leaven which corrupts those things which are good in themselves, and turns even an act of devotion into an abomination. Whilst therefore we judge for ourselves, as in the sight of God, at what seasons the presence and consolations of the heavenly Bridegroom call us to thankful joy and praise, and when his absence, through our sins or for our humiliation, requires us to join fasting with our confessions and supplications; let us not presume to judge or prescribe to others, or prefer ourselves to them on such accounts. There are indeed matters in religion so indispensable, that sinners must be urged to them, without delay or reserve: but there are others, which in due time and manner may be inculcated; but which hopeful persons cannot receive at present, and which are not needful, and might prove injurious to them. And much mischief has been done, both in respect of doctrines, external observances, and austerities, by "putting new wine into old bottles;" but "wisdom is profitable to direct," and should be sought from God.

V. 18—26. Rulers and superior persons are sometimes brought to Christ, by those afflictions, which admit of no remedy, from their secular distinctions and possessions: and when the greatest feel their need of him, and know his power and dignity, they will abase themselves as much before him, as the meanest. Even amiable and dutiful children are often the source of much care and sorrow to their parents: but the best remedy, in respect both of their lives and souls, is to apply to Christ in their behalf; as life and death, temporal, spiritual, and eternal, are entirely at his disposal.—How various are the distresses and humiliating diseases, to which sin has subjected our species! And in how many ways does true faith operate, amidst the fears, diffidence, shame, remaining ignorance, and infirmity, of those that are made partakers of it! Yet if we do but touch, as it were, the hem of Christ's garment by living faith, our most inveterate maladies will be healed; but there is no other remedy: and we need not fear his knowing those things concerning us, which are our grief and burden, and which we should not wish to disclose to any earthly friend. We must not, however, desire to conceal our obligations to his power and grace: our comfort and his glory are concerned, in their being made known; and when he sees the humble believer ready to sink with shame and terror, he will, by some encouraging token, show his acceptance and special love. But he often delays to bring *intended* relief, till things come to an extremity: thus he proves our faith and patience, and renders the mercy doubly welcome, and our gratitude and admiration more abundant. They, who treat his words with contempt, and expect nothing from his power, are not meet persons to witness his glory.—Even death, to those whom he loves, is only a sleep. they will shortly awake at his word; and as our deceased Christian friends will share with us this joyful resurrection, we should not "sorrow as men without hope," though we expect not their return to us in this world. And if this single instance, of Christ's raising one that was newly dead, so increased his fame; what will be his glory, when "all that are in the graves shall hear his voice, and come forth, they that have done good, to the resurrection of life, and they that have done evil, to the resurrection of damnation!"

V. 27—38. Still we are astonished with the lustre of the Redeemer's power and love. Let sinners then copy the example of these blind men: let them stand before the Son of David, though they cannot behold him; and let them beseech him to have mercy upon them, and open their eyes to see his glory and preciousness, his truth and will: let them persist in following him with their entreaties, and in due time he will notice and help them. In this and in every other respect, we need to cry unto him daily to "increase our faith;" that we may believe assuredly, that he is both able and willing to do every thing for us, which pertains to our salvation. If faith be not wanting in us, love and power will not be wanting in him: but he will say, "According to your faith be it unto you:" and instead of being deprived of so great a pleasure, we shall be sent forth to proclaim "his praises, who hath called us out of darkness into his marvellous light."—While sinners remain under the power of Satan, they are deprived of the best use of the gift of speech, and cannot speak to any good purpose; but when Christ delivers them, their "mouths are opened to show forth his praise." We should therefore bring those to him, who are not willing to come of themselves; and entreat him for those, whom Satan so possesses, that they will not pray for themselves.—But nothing can convince those who indulge pride and malice, that the humbling doctrines of Scripture are the truths of God: they will believe any absurdity rather than the divinely authenticated Scriptures; and the injurious reflections which they cast on those who are diligently employed in doing good to their fellow-creatures, show the enmity of their hearts against a holy God. We should therefore go on in our work, without regarding them: and, as to this day vast multitudes are "as sheep not having a shepherd," we should compassionate them, and do all that we can to help them. The harvest that is yet to be reaped, (and ere long, according to the prophecies,) is very plentiful; the real labourers are, alas! extremely few: we should therefore pray earnestly and constantly to the Lord of the harvest, to raise up and send forth many, who will "labour in the word and doctrine," and in bringing souls to Christ; instead of labouring to advance, enrich, and indulge themselves. This is a duty too much neglected: but when God shall stir up the hearts of Christians every where to attend to it, we may expect the dawning of those happy days, when the gospel shall be known and believed all over the earth.

NOTES.—CHAP. X. V. 1—4. It is generally supposed

5 These twelve Jesus [p]sent forth, and commanded them, saying, [q]Go not into the way of the Gentiles, and into *any* city [r]of the Samaritans enter ye not:

6 But [s]go rather to [t]the lost sheep of the house of Israel. [*Practical Observations.*]

7 And as ye go, [u]preach, saying, [x]The kingdom of heaven is at hand.

8 [y]Heal the sick, cleanse the lepers, raise the dead, cast out devils: [z]freely ye have received, freely give.

9 [a]Provide neither gold, nor silver, nor brass in your purses,

10 Nor [b]scrip for *your* journey, neither [c]two coats, neither shoes, nor yet [d]staves: [e]for the workman is worthy of his meat.

11 And into whatsoever city or town ye shall enter, [f]inquire who in it is worthy; [g]and there abide till ye go thence.

12 And when ye come into an house, [h]salute it.

13 And if the house be [i]worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

14 And [k]whosoever shall not receive you, nor hear your words; when ye depart out of that house or city, [l]shake off the dust of your feet.

p 22:3. Luke 9:2. 10:1. John 20:21. q John 7:35. Acts 10:45—48. 11:1—18. 22:21—23. Rom. 15:8,9. 1 Thes. 2:16. r 1 Kings 17:24, &c. Luke 9:52—54. John 4:9,22—24. Acts 1:8. 8:1,5, &c. s 15:24—26. Luke 24:47. Acts 3:26. 13:46. 18:6. 28:20. 28:25—28. Rom. 11:11—15. t 18:11,12. Ps. 119:176. Is. 53:6. Ez. 34:5,6,16. Luke 15:3—10. 1 Pet. 2:25. u 4:17. 11:1. Is. 61:1. Jon. 3:2. Mark 6:12. Luke 9:60. 16:16. Acts 4:2. x 3:2. 11:11,12. 21:31,43. 23:13. Luke 9:2,6. 10:9—11. Acts 20:25. 28:31. y 1. Mark 16:18. Luke 10:9. Acts 4:9,10,30. 5:12—15. z 2 Kings 5:15,16,20—27. Acts 3:6. 8:19—23. 20:33—35. * Or, *get*. a Mark 6:8. Luke 9:3. 10:4. 22:35. b 1 Sam. 9:7. 17:40. c Luke 3:11. 2 Tim. 4:13. † Gr. *a staff*. d Luke 10:7. 1 Cor. 9:4—14. Gal. 6:6,7. 1 Tim. 5:17,18. e Gen. 19:1—3. Judg 19:15—21. 1 Kings 17:9, &c. Job 31:32. Luke 10:38—42. 19:7. Acts 16:15. 18:1—3. 3 John 7,8. f Mark 6:10. Luke 9:4. 10:7,8. g Luke 10:5,6. Acts 10:36 2 Cor. 5:20. 3 John 14. h Ps. 35:13. Luke 10:6. 2 Cor. 2:16. i 40,41. 18:5 Mark 6:11. 9:37. Luke 9:5,48. 10:10,11. John 13:20. 1 Thes. 4:8. k Neh. 5:13 Acts 13:51. 18:6. 20:26,27.

that the apostles had been called to a constant attendance on Christ, a considerable time before, as persons intended for some important service. (*Notes*, *Mark* 3:13—19. 6:7—12.) At length they were solemnly appointed, and endued by their Lord with the power of casting out unclean spirits, and healing diseases in his name, to confirm their doctrine; and sent forth, by two and two, into different parts of the land, to prepare the people to receive him. The word "apostle" signifies *a messenger*, and as such it is given to Christ himself. (*Heb.* 3:1.) They were his *messengers*, sent forth to proclaim his kingdom; and after his resurrection, they were especially selected to bear witness of that event. They were twelve in number, probably with reference to the twelve tribes of Israel. A catalogue of their names is here given, in which some things require consideration. Simon is first mentioned, both in this and other places: his original name signifies *hearing*. But our Lord, when Simon first came to him, named him Cephas, or Peter, from the word which signifies a *rock*, or a *stone*; denoting that he would prove a firm and steadfast man, and stable in professing and supporting the truth of the gospel. (*Marg. Ref.* d. *Note*, *John* 1:35—42.) He is first mentioned, not as having authority over the other apostles, which some vainly pretend: but because he was the elder of the first two brothers, who were called to a constant attendance on Christ; and because his abilities, zeal, and disposition, combined in rendering him a principal and conspicuous character among them. His brother Andrew was sent out along with him. James, whom Herod slew, (*Note*, *Acts* 12:1—4.) and John the Evangelist, his brother, were sent forth together; they were the two next who were called to follow Christ. Philip and Bartholomew, of whom we know less, were put together. Thomas, who is commonly called Didymus, or the *Twin*, was joined with Matthew the converted publican. James, the son of Alpheus, who wrote the Epistle, was joined with Lebbeus, or Thaddeus, the same person who is elsewhere called Jude, or Judas: the names here given him are supposed to signify *hearty* or *cordial*, to distinguish him from the other Judas, who was a hypocrite. (*Note*, *Mark* 3:13—19.) The latter was joined with Simon the Canaanite, or the man of Cana, as some explain it; though others suppose the word to be equivalent to *Zelotes*, or the *zealous*, by which he is elsewhere distinguished. (*Acts* 1:13.) The other Judas is always called Iscariot, which is generally supposed to mean "the man of Charioth:" yet some think, that it is derived from a word signifying *suspension*, and refers to the manner of his death. He professed himself Christ's disciple, and his apparent conduct did not contradict that profession: the Lord was therefore pleased to call him to be his constant attendant, and at length to make him one of his apostles, though he knew his hypocrisy; and thus the Scripture might be fulfilled by his treachery and apostacy; for he "also," or *even*, "betrayed him."—Some think that Bartholomew was the same, as St. John calls Nathaniel. (*Marg. Ref.* h.)—Our Lord's "giving power" to his apostles, and enabling them to work miracles, and, after his resurrection and the descent of the Holy Spirit, communicating the same powers to those on whom they laid their hands, was justly considered by the ancient fathers, as a striking proof of his Deity; and as absolutely unparalleled in the history of mankind, true or fabulous, sacred or profane. God put of his Spirit on those whom Moses had appointed: but Moses did not *give* them power. The spirit of Elijah rested on Elisha, in answer to Elijah's prayer; but Elijah did not *give* him power. (*Notes*, *Num.* 11:16,17,25. 2 *Kings* 2:9—11.)

V. 5, 6. When Christ sent forth the apostles, he gave them a charge, or special warnings and instructions, many of which had reference to the whole of their future ministry. In these he forbade them, at that time, to go among the Gentiles, or to any place which bordered on them, or into any city of the Samaritans. He had indeed once preached, with great success, in a city of Samaria; (*John* 4:28—42.) yet his personal ministry, and that of his apostles before his ascension, were chiefly confined to the Jews; that they might not be prejudiced by a contrary conduct, or have any pretence for rejecting the gospel: for the change intended was to be effected gradually, and the obstinate unbelief of the Jews would make way for the calling of the Gentiles. The apostles therefore were commanded to "go rather to the lost sheep of the house of Israel." The term "lost sheep," intimated, that the Israelites, though by profession the flock of God, had in general wandered from him, were destitute of faithful shepherds, and in danger of perishing; even as the Samaritans and Gentiles were. (*Marg. Ref. Note*, 9:36—38.)

V. 7, 8. (*Note*, 3:2.) The apostles were ordered in every place to preach, or *proclaim* as heralds, in the most earnest and public manner, the same grand doctrine which John the Baptist had done, and which Christ himself began with preaching: for their ministry was, at this time, introductory to the open establishment of the Messiah's kingdom. In confirmation of their mission, they were empowered to work miracles and even to raise the dead. This latter clause indeed is wanting in some manuscripts, but it is found in the earliest. Yet it is not recorded, that the apostles raised any dead persons before the descent of the Holy Spirit; and probably they did not; but the charge, at this time given, evidently referred to the subsequent, as well as to the introductory part of their ministry. They were especially and expressly prohibited to make any personal advantage of these miraculous powers, as if they would sell the gift of God for money; (*Note*, *Acts* 8:18—24.) but must confer the benefit freely, as they had received it.—They who urge this text against the preachers of the gospel receiving a maintenance for their labour, evidently pervert it, and set it against the plainest declarations of the New Testament. It is, however, greatly to be desired, that a more decided superiority to "the love of filthy lucre" were generally observable among the ministers of Christianity.—Doubtless Judas preached and wrought miracles, as well as the other apostles: and, probably for his credit's sake, he resisted the temptation of making any gain of his miraculous powers; at least he was not suspected by the other apostles. (*Note*, 7:21—23.)

Freely. (8) Δωρεαν. *John* 15:25. *Rom.* 3:24. 2 *Cor.* 11:7. *Gal.* 2:21. 2 *Thes.* 3:8. *Rev.* 21:6. 22:17.—*Gen.* 29:15. *Is.* 52:3. *Sept.* 'This particle, in the sacred books, is used in a twofold sense, namely, both of a benefit conferred of mere liberality; and of an injury inflicted by iniquity, on one that does not deserve it, either for no cause, or for no just cause.' *Leigh.*

V. 9, 10. The command "freely to give," and the prohibition to "provide," or *possess*, money to bear expenses, should be compared together. The apostles (and doubtless all other ministers,) were required to be eminently disinterested; yet they must trust God for support, even in those places where they were strangers. They were not allowed to carry with them either money, or provisions, in a scrip or bag; or clothes, or shoes; or a superfluous staff, in case any thing should happen to that with which they walked: for the Lord engaged to provide for their wants, by disposing those, to whom they went, to supply them. This they might conscientiously take, as the labourer is worthy of his maintenance; and more they must not covet.—The word rendered "purses," signifies *girdles:* it was customary for travellers to carry money for ordinary occasions, in a pocket, or fold, within their girdles.—'The ministers of the word must cast away all cares that might hinder them the least.'—"Provide neither gold, &c." That is 'for this journey, . . . that they might feel some taste of God's providence; for at their return, the Lord asked them, whether they lacked any thing by the way. *Luke* 22:35.' *Beza.*—"He is worthy of his food;" not of dainties; for it becomes not a teacher to fare deliciously.' *Theophylact.* (*Note*, 1 *Tim.* 5:17,18.)

V. 11—15. The apostles were directed to inquire, when they arrived at any city or town, what persons resided there, of good repute for piety and integrity; and to address them with the first proposal of the gospel: and, in case they received and entertained them, they must abide with them, if convenient, till they left the place: that they might not appear to be capricious, dissatisfied with their accommodation, or desirous of going from house to house, to partake of entertainments.

15 [l]Verily I say unto you, [m]It shall be more tolerable for the land of Sodom and Gomorrah, [n]in the day of judgment, than for that city.

[*Practical Observations.*]

16 ¶ Behold, I send you forth [o]as sheep in the midst of wolves: be ye therefore [p]wise as serpents, [q]and [r]harmless as doves.

17 But [r]beware of men; [s]for they will deliver you up to the [t]councils, and they will [u]scourge you in their synagogues;

18 And ye shall [x]be brought before governors and kings for my sake, [y]for a testimony against them and the Gentiles.

19 But [z]when they deliver you up, [a]take no thought how or what ye shall speak: for [b]it shall be given you in that same hour what ye shall speak.

20 For it is not ye that speak, [c]but the Spirit of [d]your Father which speaketh in you.

21 And [e]the brother shall deliver up the brother to death, and the father the child: and [f]the children shall rise up against *their* parents, and cause them to be put to death.

22 And ye [g]shall be hated of all *men* [h]for my name's sake; [i]but he that endureth to the end shall be saved.

23 But [k]when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not [l]have gone over the cities of Israel, [l]till the Son of man be come.

5:18. 24:34,35. m 11:22—24. Ex. 16:48—56. Mark 6:11. Luke 10:11,12. John 15:22—24. n 12:36. 2 Pet. 2:9. 3:7. 1 John 4:17. o Luke 10:3. Acts 20:29. p Gen. 3:1,13. Luke 21:15. 1 Cor. 14:20. 2 Cor. 11:3,14. Eph. 5:15—17. Col. 1: 9. 4:5. q 2 Cor. 8:20. Phil. 2:15. 1 Thes. 2:10—22. * Or, *simple*. Rom. 16: 18,19. 2 Cor. 1:12. 11:3. r Mic. 7:5. Mark 13:9,12. Acts 14:5,6. 17:14. 23:12—22. 2 Cor. 11:24—26. 2 Tim. 4:15. s 24:9,10. Mark 13:9. Luke 21:12,13. John 16:2. Acts 4:6, &c. 5:25, &c. 23:1, &c. t 5:22. 26:59. John 11:47. u 20:19. 23: 34. Deut. 25:2,3. Acts 5:40. 22:19. 26:11. 2 Cor. 11:24,25. Heb. 11:36. x 1 s. 2: 1—6. Acts 5:25—27. 12:1—4. 23:33,34. 24:—26: 2 Tim. 4:16,17. y 8:4. Mark 13:9. 2 Tim. 1:8. Rev. 1:9. 6:9. 11:7. z Mark 13:11. Luke 12:11. 21:14. a 6: 15,31,34. Phil. 4:6. Jam. 1:5. b Ex. 4.12,15. Jer. 1:7—9. Dan. 3:16—18. Acts 4:8—14. 5:29—33. 6:10. 26:2, &c. 2 Tim. 4:17. c 2 Sam. 23:2. Mark 12:36. Luke 11:13. 21:15. Acts 2:4. 4:8. 7:55,56. 28:25. 1 Pet. 1:12. 2 Pet. 1:21. d 6: 32. Luke 12:30—32. e 34,35. 24:10. Mic. 7:5,6. Zech. 13:3. Mark 13:12 13. Luke 12:51—53. 21:16,17. f 2 Sam. 16:11. 17:1—4. Job 19:19. g 24:9. Is. 66: 5,6. Luke 6:22. John 7:7. 15:18,19. 17:14. 1 John 3:13. h 39. 5:11. John 15:21. Acts 9:16. 2 Cor. 4:11. Rev. 2:3. i 24:13. Dan. 12:12,13. Mark 13:13. Luke 8: 15. Rom. 2:7. Gal. 6:9. Heb. 3:14. 6:11. Jam. 1:12. Jude 20 21. Rev. 2:7,10,17, 26. 3:21. k 2:13. 12:14,15. Luke 4.29—31. John 7:1. 10:39—42. 11:53,54. Acts 8:1. 9:24,25. 13:50,51. 14:6,7,19,20. 17:10,14. 20:1. l Or, *end*, or, *finish*. 1 16. 28. 24:27,30,48. 25:13. 26:64. Mark 13:26. Luke 18:8. 21:27.

When they entered any house, they must salute those who resided in it, in the customary manner, wishing that the peace and blessing of God might be communicated to them, and proposing the gospel of peace and salvation. And if the family, or any in it, were pious persons, disposed to welcome the gospel, the blessing would rest on them, and the messengers of Christ would further instruct and pray for them: but where this was not the case, the prayers and endeavours of the apostles would return in blessings on themselves.—It is generally said, that the imperative mood is here used instead of the future tense; but it seems also to imply a direction to ministers how to act in such cases.—When, however, their gracious proposal met with an obstinate rejection, on leaving the place they must "shake off the dust of their feet." (*Marg. Ref.* k.) It is recorded that the Jews, on returning from heathen countries, thus shook off the dust that clave to them; as afraid of bringing any pollution into the holy land, and as renouncing all connexion with idolaters; so that the conduct of the apostles in this respect, would be understood to be a decided protestation against the conduct of the persons concerned; and a declaration, that they considered them equally criminal and exposed to divine wrath, with the Gentiles themselves.—To this injunction our Lord added, in the most solemn manner conceivable, that it would be more tolerable even for the inhabitants of Sodom and Gomorrah, in the day of judgment, than for those of such a city. Their obstinate impenitence and unbelief, amid such abundant opportunities of instruction and conviction, would evince a more determined enmity against God, than was manifested by all the gross abominations of Sodom, for which it had been visited with tremendous vengeance: and though they might escape punishment in this world, yet "in the day of judgment" and final retribution, their doom would be more intolerable. (*Marg. Ref.*)

V. 16—18. Our Lord next taught the apostles to prepare for persecution. He sent them forth as harmless, defenceless sheep, into the midst of rapacious and cruel wolves, who would neither want will nor power to devour them, except as they were divinely protected. It would therefore behoove them to unite the caution and sagacity, of which serpents have ever been the emblem, with the simple, inoffensive, pure, and loving temper of the dove: that they might avoid every thing which could needlessly exasperate, or give an advantage to their enemies; all intermeddling with secular matters not belonging to them; and all rashness, violence, appearance of evil, or selfishness.—'This is to be wise as serpents; ... to be circumspect in declining their snares, and giving them no just occasion to afflict us; and to be harmless as doves, is to offend no man by word or example; and so to give them no cause to do evil unto us.' *Theophylact.*—Circumstanced as the apostles would be, their most determined courage and patience ought to be tempered with prudence; nor must they be rendered unsuspecting, even by the consciousness of integrity and benevolence. On the contrary, they ought to "beware of men," as of enemies more implacable and fierce than wolves or tigers, and also most treacherous and insidious. No dependence therefore must be placed on their engagements; no regard paid to their flatteries, or professions of respect and friendship; no expectations formed of any thing, but injurious treatment of every kind and from all quarters.—It was needful therefore that the apostles should count their cost, and prepare to face danger and endure affliction. For they would certainly be apprehended, and delivered up, as criminals, to the public councils of the nation, and condemned to be scourged in the synagogues, where their consistories about ecclesiastical affairs were held; nay, they would at length be brought before the Roman governors, and the kings of the nations, for their attachment to the name and cause of Christ. Thus they would have an opportunity of declaring his gospel in their hearing, which, being neglected, would turn to a "testimony against them.

Harmless. (16) Ακεραιοι. *Rom.* 16:19. *Phil.* 2:15. Some derive the word from *a* priv. and κερας *a horn*: but this derivation is not satisfactory to the best Greek scholars; and indeed animals without horns, as lions and tigers, are by no means the most innoxious. It seems to be derived from *a* priv. and κεραω *to mix*, and to mean *simple, sincere, candid*, without guile, and without malignity.—*A testimony against them.* (18) Μαρτυριον αυτοις.—*A testimony unto them.*

V. 19, 20. The apostles were unlearned men, brought up in obscurity, and not used to speak before public assemblies of earthly potentates: they might therefore fear lest they should dishonour the cause, by impropriety of conduct and language. But they had no need to be solicitous on that account; for, as they were not called to plead their own cause, but that of their Lord, he would immediately suggest to them what they should speak: and thus their answers would not so much be their own thoughts or words, as those of the Holy Spirit of their heavenly Father, speaking by them. (*Marg. Ref.* c.) —The case here supposed was extraordinary; and neither the direction nor the promise is applicable to ordinary cases. Yet every minister and Christian is authorized to expect assistance adequate to the occasion, whatever it be.—*Take no thought.* (19) Μη μεριμνησητε. See on *Note*, 6:25.

V. 21, 22. The apostles might imagine, that their harmless, holy, and prudent conduct, their beneficent miracles, and the glad tidings of the Messiah's advent, would conciliate the favour of great numbers. But Christ assured them, that they would, on the contrary, experience the most rancorous enmity even from near relations: for the gospel, being contrary to the prejudices, pride, and lusts of men; interfering with their worldly interests and projects; and opposed by those evil spirits, which "work in the children of disobedience;" would certainly occasion vehement convulsions in cities and nations, and excite the jealousy of rulers; it would throw men into different parties, and produce violent controversies, and at length furious persecutions. Then the enemies of the truth would forget the ties of consanguinity and affinity; brethren would apprehend and accuse one another, and procure each other's death; parents, regardless of natural affection, would prosecute their own children to death; and even children, in violation of all their duties and obligations, would rise up against their own parents to procure their execution: nay, the preachers and professors of Christianity would be hated by men of all nations, sects, and characters, for the sake of Christ; yea, by all men, except those who were won over to embrace the gospel. This would expose them to such dangers and sufferings, as would violently tempt them to apostatize. But those who continued to cleave to the Lord, and held out to the end, would be preserved from all real damage, and recompensed with everlasting felicity; whilst apostates would be finally ruined and lost. (*Marg. Ref.*)

Cause to be put to death. (21) Θανατωσουσι. *Rom.* 8:13.—'*Kill them.*' For the iniquitous prosecutor in a capital cause is the real murderer.

He that endureth. (22) Ὁ υπομεινας. See on *Note*, *Heb.* 12:2,3, *v.* 3.—*Note, Jam.* 1:12. The word implies not only *suffering*, but being *tried*, and *standing the trial*, as gold does the fire. This trial hypocrites cannot endure, but true believers do. Judas did not "endure unto the end," but the other apostles did. 'He that endureth to the end of these days of persecution from the unbelieving Jews, shall be saved from the dreadful destruction coming on them.' *Whitby.* This may perhaps be implied; but surely, endurance to the end of life, and everlasting salvation, are principally intended.

V. 23. The open manner in which Christ warned his apostles concerning the persecutions which awaited them, emphatically evinced a consciousness of authority, and of influence over their hearts, and of power to support and recompense them.—They must in nowise conceal or palliate their message, in order to avoid persecution: yet they ought not rashly

24 The [m]disciple is not above *his* master, nor the servant above his lord.

25 It is enough for the disciple that he be as his master, and the servant as his lord. [n]If they have called the Master of the house [o]Beelzebub, how much more *shall they call* them of his household!

26 [o]Fear them not therefore: [p]for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

27 What [q]I tell you in darkness, *that* speak ye in light; and what ye hear in the ear, [r]*that* preach ye upon the house-tops.

28 And [s]fear not them which kill the body, but are not able to kill the soul: but rather [t]fear him which is [u]able to destroy both soul and body in hell.

29 ¶ Are not [x]two sparrows sold for a [†]farthing? [y]and one of them shall not fall on the ground without your Father.

30 But [z]the very hairs of your head are all numbered.

31 Fear ye not therefore, [a]ye are of more value than many sparrows.

32 Whosoever therefore shall [b]confess me before men, [c]him will I confess also before my Father which is in heaven.

33 But whosoever shall [d]deny me before men,

m 2 Sam. 11:11. Luke 6:40. John 13:16. 15:20,21. Heb. 12:2—4. n 9:34. 12:24. Mark 3:22. Luke 11:15. John 7:20. 8:48,52. 10:20. * Gr. *Beelzebub.* o 28. Prov. 28:1. 29:25. Is. 41:10,14. 43:1,2. 51:7,8,12,13. Jer. 1:8,17,18. Ez. 2:6. Acts 4:13,19. 1 Pet. 3:14. p Mark 4:22. Luke 8:17. 12:2,3. 24:47. Acts 1:8. q 13 11—17,31 35. Luke 8 19 John 16 12,13,25,29 2 Cor. 4 12. r Rom. 1 Pet. 23. 8:1—5. Acts 5 20,28. 17:17. s 26. Is. 8:12,13. 51:12. Dan. 3:10—18. Luke 12:4,5. Acts 20:23,24. 21:13. Rom. 8:35—39. 2 Tim. 4:6—8. Heb. 11:35. Rev. 2:10. t Ps. 119:120. Ec. 5:7. 8:12,13. Is. 66:2. Jer. 5:22. Heb. 12:28,29. u 25:

46. Mark 9:43—48. Luke 16:22—26. John 5:29. 2 Thes. 1:8—10. Rev. 20:10—15. x Luke 12:6,7. † *Half-penny farthing, he tenth of the Roman penny.* y Ps. 104:27—30. z 1 Sam. 14:45. 2 Sam. 14:11. 1 Kings 1:52. Luke 12:7. 21:18. Acts 27:34. a 6:26. 12:11,12. Ps. 8:5. Luke 12:24. 13:15,16. 1 Cor. 9:9,10. b Ps. 119:46. Luke 12:8,9. John 9:22. Rom. 10:9,10. 1 Tim. 6:12,13. 2 Tim. 1: 8. 1 John 4:15. Rev. 2:13. c 25:34. 1 Sam. 2:30. Rev. 3:5. d 26:70—75. Mark 8:38. Luke 9:26. 12:9. 2 Tim. 2:12,13. 2 Pet. 2:1. 1 John 2.23.

to expose themselves, or to rush into danger; but when persecuted in one city, to flee to another, and there preach the gospel. This would often drive them from apparent scenes of usefulness; yet it would prove no injury to the common cause, for they would not have gone over all "the cities of Israel, till the Son of Man should come."—'This phrase . . . signifies, either his coming with the Roman army to destroy the Jews; . . . or else his coming to the final judgment: and seeing the apostles were none of them to live till the final judgment, it seems necessary to understand this of his coming to avenge his quarrel on the Jewish nation.' *Whitby.*—The apostles met with no persecutions till after the day of Pentecost; so that subsequent events must be intended, and the destruction of Jerusalem by the Romans seems especially pointed out.—Persecution prevented the apostles from preaching the gospel throughout the whole land, so fully as they might otherwise have done. The conversion of the Gentiles, after a time, found many of them other employment: and when the judgments of God on the Jews took place, several cities of Israel had not been visited, or statedly instructed, by the preachers of the gospel.

V. 24—26. The disciple is not generally regarded as a person of greater dignity or excellency than his *teacher*, or the servant than his master; nor ought he to expect greater respect and deference; but never were disciples or servants so inferior to their Lord and Master, as Christ's were. If then they met with injurious usage and opprobrious language, in the course of their ministry, they should remember, that the great Master of the family, notwithstanding his divine excellency, wisdom, holiness, and beneficence, had been called Beelzebub, as if he were "the prince of the devils," or in league with him: and it ought to satisfy them, his domestics, to be as their Lord, and treated in the same manner; considering their immense inferiority and great unworthiness. They were, therefore, exhorted not to fear those, who might load them with reproachful names or false accusations, or charge them with base motives or designs: for a time would soon come, when all secrets would be disclosed; and then their characters, principles, motives, and intentions would be made known, and fully justified; and the malignity and wickedness of their accusers detected and put to shame.—'These words (26) are capable of two good senses. Let not the dread of these persecutors affright you from preaching . . . the gospel, as despairing of success: for though at present it seems to be hidden from the world, and it is like to be obscured a while by the calumnies of the Jews and others: I will cause it to shine through all the world, and dissipate all the clouds they cast over it, and break through all obstacles, and will render it mighty to "cast down every high thought, &c." (2 *Cor.* 10:5.) Or thus: Fear not the calumnies, with which they shall load you; . . . for I will make the innocency and excellency of your doctrine as clear as the light; and your integrity, in the dispensing of it, and your patience in suffering for it, to redound to your praise, . . . throughout all ages, and especially at the revelation of the Lord from heaven.' *Whitby.*

Master. (24) Διδασκαλον. (Α διδασκω, *doceo.*) *Luke* 2:46. *John* 3:2. 1 *Cor.* 12:28. *Eph.* 4:11. 2 *Tim.* 1:11. It signifies more properly a *teacher* than a *commander*. As used of Christ, it means *The Teacher*; and is used by his opponents, as well as his disciples.—*Them of his household.* (25) Τους οικιακους. 36. (Ab οικος.) *Domestic* servants especially, as distinguished from servants employed in the field, or at a distance.

V. 27, 28. The apostles could not be cut off, till they had finished their testimony; they ought therefore to be very bold and zealous in declaring, in the most public manner, those truths which Christ had taught them privately, as by a whisper in their ears: and even to proclaim them from the tops of the houses; according to the usage of the Jews concerning those things which they desired to make known to all the neighbourhood. This indeed would expose them to much enmity, and even endanger their lives; but if their persecutors should be permitted to proceed as far as possible, they could only kill the mortal body, a little before the time, when it would otherwise die of disease or natural decay: for they could by no means destroy the immortal soul, either by terminating its existence, or preventing its immediate and final felicity. The tortures, which might thus be endured, would indeed be dreadful to nature; yet they would not be comparable to the misery which God was able to inflict, in the destruction of both body and soul in hell. The apostles and other servan of Christ ought not, therefore, to fear the impotent malice of man, but the omnipotent, everlasting, and righteous indignation of God; which they would certainly incur, if they apostatized for fear of persecution, or failed to fulfil their important ministry.—'These words . . . contain a certain evidence, that the soul dies not with the body, but continues afterwards in a state of sensibility. . . . That which . . . men can do to the body, . . . they cannot do to the soul. . . . They who, by killing the body, make the soul also to perish, till the reunion and revivescence both of body and soul, do also kill the soul: . . . and they who by killing the body, render the soul . . . insensate, . . . do also kill the soul. For it is not easy to conceive, how a . . . thinking and perceiving being can be more killed, than by depriving it of all sensation, thought, and perception; the body itself being killed, by a total privation of . . . sense and motion. . . . It remains, that the soul doth not perish with the body, nor is it reduced into an insensible state by the death of it.' *Whitby.*—The language also strongly exposes the impotent rage of those, who by brutal treatment of the insensate body, try to do more, than merely to *kill* the object of their hatred: for this after all *does nothing*: nor ought any thing of this kind to give the least uneasiness to the mind of any one.

V. 29—31. The apostles might expect, that their enemies would at length kill their bodies; but even this could not possibly be effected, without the permission of their almighty Father. His providence watched over all creatures, even the meanest of them. Sparrows, for instance, were so inconsiderable, that two were usually sold for a farthing: yet not one of them could fall to the ground and die, either by a natural or violent death, except by his immediate interposition. Even the very hairs of his people were all numbered and registered: every thing was deemed important that related to them, and especially to those who were employed to spread his gospel. In every way, the apostles, and the other servants of God, were unspeakably more valuable than many sparrows: it could not therefore be supposed, that their Father and Friend would permit any enemy to do them real harm. (*Marg. Ref.*)

A farthing. (29) Ασσαριον· (der. from *as*, a Latin word adopted into the Greek:) *Luke* 12:6. 'The tenth part of a denarius, or drachma; about three farthings of our money.' *Schleusner* and *Leigh.*

V. 32, 33. For the further encouragement of the apostles, and of others in every age who should be exposed to persecution for Christ's sake; he declared, that every one who boldly acknowledged him, and professed his truth in the face of danger and opposition, without turning aside from fear or shame, shall be abundantly recompensed: for he would confess and own him as a disciple, a friend, a brother, in the presence of his Father; especially in the day of judgment and final separation between his people and his enemies. But, on the other hand, whosoever shall be induced by worldly motives to deny or disown Christ, or renounce his service, would, at that most awful crisis, be denied by him before his Father, and left to perish with his enemies; notwithstanding his former profession, gifts, or station in the church.—Ever denial of Christ cannot be here intended; for Peter denied him, yet repented and was pardoned: that only can be meant, which is persisted in. In like manner, every confession of Christ cannot be entitled to the blessed recompense here promised; but that only which is the genuine and constant language of faith and love. (*Marg. Ref.*) The majesty and conscious dignity and authority of this declaration, made by a poor and despised Man, "who had not where to lay his head;" conveys such a testimony of his Deity, as cannot be answered, in any way consistent with allowing the excellency of his character

him will I also deny before my Father which is in heaven. [*Practical Observations.*]

34 ¶ Think not [c]that I am come to send peace on earth: I came not to send peace, but a sword.

35 For I am come [f]to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.

36 And [g]a man's foes *shall be* they of his own household.

37 He [h]that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter more than me, is [i]not worthy of me.

38 And he that [k]taketh not his cross and [l]followeth after me, is not worthy of me.

39 He that [l]findeth his life shall lose it: and he that loseth his life for my sake shall find it.

40 ¶ He [m]that receiveth you, receiveth me, [n]and he that receiveth me, receiveth him that sent me.

41 He [o]that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive [p]a righteous man's reward.

42 And whosoever shall give to drink unto [q]one of these little ones, [r]a cup of cold *water* only in the name of a disciple, verily I say unto you, [s]He shall in nowise lose his reward.

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c Jer. 15:10. Luke 12:49—53. John 7:40—52. Acts 13:45—50. 14:2,4. f 21. 24: 10. Mic. 7:5,6. Mark 13:12. Luke 21:16. g Gen. 3:15. 4:8—10. 37:17—28. 1 Sam. 17:28. 2 Sam. 16:11. Job 19:13—19. Ps. 41:9. 55:13. Jer. 12:6. 20:10. John 13:18. h 22:37. Deut. 33:9. Luke 14:26. John 5:23. 21:15—17. 2 Cor. 5: 14,15. Phil. 3:7—9. 1 22:8. Luke 20:35. 21:36. 2 Thes. 1:5—7. Rev. 3:4. k 16: 24. 27:32. Mark 8:34. 10:21. Luke 9:23,24. 14:27. John 19:17. l 16:25,26. Mark 8:35,36. Luke 17:33. John 12:25. Phil. 1:20,21. 2 Tim. 4:6—8. Rev. 2:10. m 18: 5. Luke 9:48. 10:16. John 13:20. 20:21. 2 Cor. 5:20. Gal. 4:14. 1 Thes. 4:8.

n John 5:23. 12:44—49. Phil. 2:10,11. 1 John 2:22,23. 2 John 9. o Gen. 20:7. 1 Kings 17:9—15,20—24. 18:3,4. 2 Kings 4:8—10,16,17,32—37. Acts 16:15. Rom. 16:1—4,23. 2 Tim. 1:16—18. 3 John 5—8. p 6:1,4,6,13. 16:27. 25:34—40. Is. 3:10. Luke 14:13,14. 1 Cor. 9:17. 2 Thes. 1:6,7. 2 John 8. q 18:3—6,10,14. Zech. 13:7. Mark 9:42. Luke 17:2. 1 Cor. 8:10—13. r Mark 9:41. 12:42,43. 14: 7,8. 2 Cor. 8:12. s Prov. 24:14. Luke 6:35. 2 Cor. 9:6—15. Phil. 4:15—19. Heb. 6:10.

V. 34—36. The gospel, beyond doubt, in its genuine tendency, is suited to reconcile men to God and to each other; and if all men were consistent Christians, peace must be universal. But "the world lieth in wickedness," and under the wicked one: Christians must profess the truth, in opposition to all error; and obey their Lord, in opposition to all the maxims, customs, fashions, and vices of the world: and the end of Christ's coming was to set up a heavenly kingdom in the midst of Satan's empire, and built upon its ruins. Where no true religion is found, men may avoid theological disputes, whatever else they quarrel about, for they are essentially of one party, and their notions and observances admit of what some have called an *intercommunity:* but where the standard of the cross is erected, and sinners enlist under the Redeemer's banner; they are no longer "of the world," but of another kingdom, the laws, maxims, motives, and interests of which, are diametrically opposite to those of "the god" and "prince of this world." This must offend Satan and his servants; and the most harmless disciples, and ministers of Christ, will in consequence be reproached, calumniated, opposed, and persecuted: and when the enemy can excite the princes of this world to oppose the gospel, the sword of religious wars, of massacres, and of persecution, will be sent forth. Thus the wolves devour the inoffensive sheep, and then throw the blame on them as the authors of the quarrel!—Whenever men *called* Christians have persecuted others, it must have arisen from their not being *real* Christians, or from their not understanding the religion which they professed: for patient, meek endurance of persecution, and courageous profession and obedience in the midst of it, are the characteristics of true Christianity. In the present state of human nature, however, it must be expected, and our Lord foretold, that the gospel would give occasion to furious and bloody conflicts; so that even families would be divided into parties, and men would treat their nearest relatives as their worst enemies: and this has in fact been the case, in every nation, city, town, or village, where the true gospel of Christ has been successfully preached. (*Marg. Ref.* e—g.)—It has been shown, that instead of the happy and prosperous days, which the Jews expected when the Messiah came; the most fierce and bloody contests, which ever embroiled that or perhaps any other nation, followed his coming, till judgment came upon them to the uttermost. But this was no otherwise the consequence of his coming, than as their rejection of Christ provoked God to give them up to judicial infatuation; for they did not in the least quarrel about Christianity: this cannot therefore be considered, as the true interpretation of these verses.—The passage refers to the prophecy of Micah: (7:6.) but cannot be looked upon as a quotation. (*Notes*, 21, 22. *Gen.* 3:14,15. *Luke* 12:49—53.)

To set at variance. (35) Διχασαι· (a *διχα, divisim:* into two parts:) *to divide into two parts or parties.* Used here only in N. T.

V. 37—39. When matters should come to such extremities, that a man must lose the comfort and favour of his nearest relations, and incur their enmity, unless he renounced or disobeyed Christ; he, who was found to love father or mother, son or daughter, more than Christ, would be deemed unworthy of the privileges of his kingdom. Nay, he that refused to carry his cross, (as malefactors used to do, when they were led to be crucified,) and to suffer death rather than renounce Christ and the gospel, would be judged unworthy to be called a disciple of such a master; seeing he would not follow his example of patient suffering, for the cause of God and truth. He therefore, who thus saved his life from imminent peril, whilst he thought himself a gainer by finding the life of his body, would lose all the true comfort and usefulness even of this life, and also the life of his precious soul: but he that lost his temporal life for Christ's sake, would find it amply made up to him by everlasting life in heaven. (*Notes*, 16:24—28. *Mark* 8:32 - 37. *Luke* 9:18—27.)—It is manifest that in these verses our Lord claims, and demands from all his disciples, that supreme and entire love, with which the law requires us to love the LORD our God. This he never would have done, had he not been "One with the Father;" and had not our love of him, as Emmanuel, been the proper evidence and effect of our returning, by repentance and faith, to that love of God with the whole heart and soul, from which we as sinners have departed.—No mere creature could have made such a claim, without becoming the rival of God, who "will not give his glory to another;" but "he," and he only, "that honoureth the Son, honoureth the Father that sent him."

V. 40—42. Christ here concludes this most solemn and interesting address, by assuring the apostles, that he should consider himself immediately concerned in the reception which was given to them: insomuch that those who should entertain them, out of love to their message and a disposition to obey it, would be recompensed in the same manner as if they had welcomed Christ himself to their houses and to their hearts; and they who thus received him as their Saviour, in fact received the Father himself to be their God and Portion.—Indeed, at any time, he that should entertain a prophet, or a holy messenger of God, as such, and for the sake of him that sent him, would be recompensed, in answer to the benedictions and prayers of the prophet, with a reward fit to be conferred even upon the prophet himself: and in like manner, he that should receive "a righteous man," a true disciple of Christ, out of love to his character and his master, would receive a reward meet to be bestowed on a righteous man. Yea, if any man should give to one of the meanest of Christ's disciples a cup of water to drink, because he was regarded as a disciple, having no other means in his power by which to testify his love; even this inconsiderable service should by no means pass unnoticed or without a gracious recompense.—'How great soever your persecutions are, and how dangerous ... soever it be to profess to be a follower of Christ; yet shall no man have reason to fear the entertaining of you: for the same protection which awaits you, and the same reward that attends you, shall await those that ... receive you. It shall be, as if they had entertained not only angels, but Christ, and God himself. ... He that doth support and enable a prophet to do his work that sent him, shall receive the same reward that he should if himself had been sent to prophesy.' *Hammond.*—This, 'as it is a great incitement to others to express their kindness to Christ's ministers, and faithful servants; so it is also to his ministers to apply themselves to his service with a ready mind, and with the utmost diligence in execution of their pastoral charge.' *Whitby.* (*Marg. Ref.*)

PRACTICAL OBSERVATIONS.

V. 1—6. The Lord never encourages us to pray for any thing which he is not ready to bestow in answer to our prayers. "From his fulness" ministers, in every age, receive their ordinary qualifications, even as the apostles did their miraculous powers: he is our Head of authority and influence, the Fountain of honour, wisdom, power, and holiness; and all true ministers have their commission and instructions from him, in whatever way they obtain their outward designation to that office. Though they cannot miraculously cure men's bodies; yet, by the power of Christ, they are healers of souls, and deliverers from the bondage and possession of the devil.—Whatever a vain world may think, the names of Christ's apostles are far more justly honourable, than those of the most powerful monarchs, the most illustrious conquerors, or the most celebrated philosophers or legislators, which are renowned in the records of mankind; and it in no degree deducted from their true honour, that some of them had been fishermen, and that one had been a publican. They all were sinners, saved by grace alone; and they spake and acted as those who were conscious of it; and having been deeply humbled for their sins, and made joyful in the salvation of God, they were full of love to their Lord and Saviour; and longed above all things to recommend him to their fellow-sinners on every side. This is the grand peculiarity of that minister, who is 'moved by the Holy Ghost to take the office upon him:' but many have the outward appointment, who are strangers and enemies to this inward determination and desire.—Indeed, there was one traitor among the apostles; who's infamy is indelible; and this will at last be proportionably

CHAPTER XI.

Jesus continues to preach in the cities 1. *John the Baptist sends his disciples to inquire of him whether he is the Messiah, or whether another were to be expected; whom Jesus refers to the miracles wrought by him.* 2—6. *His testimony to John,* 7—15. *The perverseness of the people concerning both John and Jesus illustrated,* 16—19. *He upbraids the impenitency of those who had witnessed most of his mighty works; and denounces woes against Chorazin, Bethsaida, and Capernaum,* 20—24. *He adores the wise and holy sovereignty of the Father, in revealing his truth; and declares his own personal and mediatorial power and majesty,* 25—27. *He invites and instructs the weary to come unto him for rest,* 28—30.

AND it came to pass, when Jesus had made an end of [a]commanding his twelve disciples, [b]he departed thence to teach and to preach in their cities.

2 ¶ Now [c]when John had heard [d]in the prison the works of Christ, [e]he sent two of his disciples,

3 And said unto him, [f]Art thou he that should come, or do we look for another?

4 Jesus answered and said unto them, Go and show John again those things which ye do hear and see:

5 The [g]blind receive their sight, [h]and the lame

a 28:20. John 15:10,14. Acts 1:2. 10:42. 1 Thes. 4:2. 2 Thes. 3:6,10. 1 Tim. 6:14. b 4:23. 9:35. Is. 61:1—3. Mark 1:38,39. Luke 4:15—21. 8:1. Acts 10:38.
c Luke 7:18—23. d 4:12. 14:3. Mark 6:17,18. Luke 3:19,20. John 3:24. e 9:14. John 3:25—28. 4:1. Acts 19:1—3. f 2:2—6. 21:5,9. Gen. 3:15. 12.3. 49:10. Num. 24:17. Deut. 18:15—18. Ps. 2:6—12. 110:1—5. Is. 7:14. 9:6,7. Jer. 23:5,6. Ez. 34.23,24. Dan. 9:24—26. Hos. 3:5. Joel 2:28—32. Am. 9:11,12. Ob. 21. Mic. 5:2. Zeph. 3:14—17. Hag. 2.7. Zech. 9:9. Mal. 3:1. 4:2. John 4:25. 6:14. 7:31,41,42. g 9:30. Ps. 146:8. Is. 29:18. 35:4—6. 42:6,7. Luke 4:18. 7:21,22. John 2:23. 3:2. 5:36. 10:25,38. 14:11,12. Acts 2:22. 4:9,10. h 15:30,31. 21:14. Acts 3:2—8. 14:8—10.

the case of all who, bearing this sacred office, habitually "seek their own, not the things of Jesus Christ."—At present, Providence must direct us where to exercise our ministry; for every restriction is now taken off, and we are authorized "to preach the gospel to every creature." There are lost sheep in every land, as well as "of the house of Israel;" and we must seek them out, wherever scattered in this wicked world, that they may be brought home to "the Shepherd and Bishop of our souls."

V. 7—15. It is always needful to introduce the gospel, by "preaching repentance towards God," as well as "faith in our Lord Jesus Christ:" for his kingdom never was, nor ever can be, set up in a proud, carnal, and impenitent heart.—Nothing can be more important to usefulness, than to avoid all appearance of a mercenary disposition. Many, who profess great things in various ways, with some ambiguous reference to the power of Christ, and faith in his name, stand detected, in the judgment of every cautious inquirer, by this single mark: 'They make their pretensions a very lucrative trade, and turn what they wish should be believed to be the gift of God, into ready money.' But of all employments, by which men grow rich, live in splendour or luxury, or aggrandize their families, none is more infamous than that of a hireling minister: and it is peculiarly honourable, when they, who have other means of decent subsistence, preach the gospel to the poor as freely as they have received it. Yet those who are not in circumstances to do this, may very lawfully and honourably receive a maintenance for their services; for "the labourer is worthy of his meat:" and if they be sent to places, where they have but little prospect of support, they should go on in their ministry with simplicity and diligence, casting all their care upon the Lord. He will no doubt provide what is really needful: and they will generally see his hand in the way in which they are supplied; and taste his love in their temporal provision, even more than those who do have greater abundance; nor need they scruple to receive what is thus conferred; as it will not deduct from the independence and true dignity of the ministerial character. The preacher of the gospel is the ambassador of peace, and his commission reaches the vilest sinners; yet he should associate with the most pious and conscientious persons in every place: for though proud self-righteous morality or religion indisposes men to receive the gospel, yet the fear of God possessing the heart, is a real preparation for the embracing of it. Ministers should manifest steadiness and consistency in their conduct, an evident indifference about outward accommodation, and moderation in all things. Their demeanour should be expressive of benevolence: and their friendly language, fervent prayers, and pious discourse, should be substituted in the stead of those hollow compliments and flatteries, by which so many hide their selfishness.—Diligent labours in the cause of Christ are never in vain; and the prayers of his servants for others will surely bring down blessings on themselves. Their good will, however, must not degenerate into timidity; the whole counsel of God must be declared; and they, who will not attend to the gracious message, must be shown in the most decisive manner, by words and deeds, that their conduct is abhorred, and their state considered most dangerous and deplorable. This will generally be done to better effect, by declining to associate with them, and by showing a determination to have no fellowship in their perishing, sinful pleasures and pursuits.—The gospel, though not at present confirmed with miracles wrought by the preachers, is so authenticated by external and internal evidence; and when faithfully declared, so manifests its divine authority to every man's conscience; that all who reject it "hate the light because their deeds are evil." So that, even when enemies of the truth are free from great enormities in their visible conduct, their doom will be more dreadful in a future state, than that of the inhabitants of Sodom. This should be seriously laid to heart by all who hear the gospel, lest their privileges should only serve to increase their future condemnation. (*Marg. Ref.* m. *v.* 15.)

V. 16—33. The ministers of the gospel should advert to their character and situation, and count their cost: they are "sent forth as sheep in the midst of wolves;" let them then remember to be harmless and gentle as lambs and doves, not resisting evil, nor retorting reproaches and injuries. Let them study to temper zeal and boldness with prudence and discretion; and so to act, that their enemies may find no plausible pretext for their malignity. But this "wisdom is from above," and must be sought by earnest prayer, or it will degenerate into a time-serving caution. Yet, did they perfectly unite "the wisdom of the serpent and the harmlessness of the dove," they could not escape the hatred and contempt of men.—Those who decidedly take the Lord's part against an ungodly world, will be opposed, reviled, ensnared, and evil entreated by men in general. The most excellent servants of Christ, in all ages hitherto, have been imprisoned, scourged, and put to death, as malefactors; and they have been "brought before kings and rulers," for no other crime, than bearing the name, and preaching the gospel of Christ! In this way the Lord often brings truth to the hearing of those, who would otherwise have continued strangers to it; yet alas! this testimony commonly turns *against* them.—The work of the ministry requires study, preparation, and diligence: yet should the upright servant of Christ be suddenly called to declare his message, or bear testimony to the truth, before the princes of the earth; he need not be anxious how or what he should speak, but confide assuredly on Him, who has promised to give his people "a mouth and wisdom which all their enemies shall not be able to gainsay or resist."—Opportunities of doing good may be expected in every place; we are not therefore required to stay among enraged persecutors; yet nothing must cause us to neglect our work, or conceal our relation and obligations to Christ. If then we be ready to faint or murmur on account of the difficulties which we meet with, we should look to our Lord and Master; for we sinners surely should be willing to experience the same treatment from the world, which the divine Saviour did. And yet we none of us are reviled, insulted, or made to suffer as he was. Let us then pray for deliverance from the fear of man; and if we are falsely accused, let us wait for the Lord's coming, "who will bring to light the hidden things of darkness, and make manifest the counsels of all hearts, and then shall every" faithful servant "have praise of God." Let us boldly profess and plainly declare his truth, without regard to consequences. And even if we should be called to seal our testimony with our blood, we should fear apostacy far more than the most agonizing tortures: for "man can only kill the body," and cannot hurt the soul; but the Lord "is able to destroy both body and soul in hell." "If any man draw back, he will have no pleasure in him;" and he only, "who endureth unto the end, shall be saved." The Saviour is likewise able to support and comfort us under the sharpest sufferings, and to protect us in the most extreme perils; and without Him, the believer's Father and Friend, who has loved him with an everlasting love, the most trivial event cannot take place.—Let us then boldly confess Christ, and simply obey him before men; assured that he will own us poor sinners, as his brethren, before his Father's throne. But wo be to them who are ashamed of him and his words among their fellow-creatures, or who deny him before his enemies; for Christ will disown them at that solemn season, when eternal happiness or misery will be awarded by his omnipotent word.

V. 34—42. How desperate must be the enmity of the carnal heart against God, when the gospel of grace and peace excites, in those to whom it is proposed, the most rancorous malice, dissolving all the bonds of relative and social life, and prompting to the most unnatural murders and massacres! and when the most excellent and beneficent of the human race, who deserve to be universally revered and loved, become the objects of general contempt and hatred! To this day, the zealous believer's most inveterate foes are often "those of his own household."—We should, however, remember, that we also are "by nature children of wrath, even as others:" and if we now love the truth, the cause, and the servants of Christ, all the praise is due to him who "hath made us to differ" by his special grace. This consideration should teach us to bear our cross patiently and meekly; and to pity and pray for our deluded adversaries.—No personal or relative regards must interfere with our loveto the divine Saviour, or with any requisite expressions of it; for he will not endure a rival in our hearts. And let us ask ourselves, Can father or mother, son or daughter, do us the service at that awful period, which He can? Have they done so much to deserve our love? Or are they so worthy of it? Surely our own hearts will declare us unworthy of him, if we prefer any earthly object to him! Surely we ought to be willing to bear our cross, and even to be crucified for him, as he was for our sins! How then can we expect to be counted worthy of his friendship. .

walk, [t]the lepers are cleansed, [k]and the deaf hear, [l]the dead are raised up, [m]and the poor have the gospel preached to them.

6 And [n]blessed is *he*, [o]whosoever shall not be offended in me.

[*Practical Observations.*]

7 ¶ And as they departed, [p]Jesus began to say unto the multitudes concerning John, [q]What went ye out into the wilderness to see? [r]A reed shaken with the wind?

8 But what went ye out for to see? [s]A man clothed in soft raiment? Behold, they that wear soft *clothing* are in kings' houses.

9 But what went ye out for to see? [t]A prophet? yea, I say unto you, and more than a prophet.

10 For this is he, [u]of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verily, I say unto you, Among them that are [x]born of women there hath not risen [y]a greater than John the Baptist: notwithstanding, [z]he that is least in the kingdom of heaven is [a]greater than he.

12 And [b]from the days of John the Baptist until now, the kingdom of heaven [c]suffereth violence, and the violent take it by force.

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i 8:1—4. 10:8. 2 Kings 5:7—14. k Is. 43:8. Mark 7:37. 9:25. l 9:24,25. Luke 7:14—16,22. John 11:43,44. m 5:3. Ps. 22:26. 72:12,13. Is. 61:1—3. 66:2. Zech. 11:7. Luke 4:18. Jam. 2:5. n 5:3—12. Ps. 1:1,2. 32:1,2. 119:1. Luke 11:27, 28. o 13:55—57. 15:12—14. 18:7. 24:10. 26:31. Is. 8:14,15. Luke 2:34. 4:23 —29. John 6:60,61,66. 7:41,42. Rom. 9:32,33. 1 Cor. 1:23. 2:14. Gal. 5:11. 1 Pet. 2:8. p Luke 7:24—30. q 3:1—3,5. 21:25. Mark 1:3—5. Luke 3:3—7. 8:18. John 1:38. 5:35. r Gen. 49:4. 2 Cor. 1:17,18. Eph. 4:14. Jam. 1:6. s 3:4. 2 Kings 1:8. Is. 20:2. Zech. 13:4. 1 Cor. 4:11. 2 Cor. 11:27. Rev. 11:3. t 13,14. 14:5. 17:12,13. 21:24—26. Mark 9:11—13. Luke 1:15—17,76. u 3:3. Is. 40:3. Mal. 3:1. 4:5. Mark 1:2. Luke 7:26,27. John 1:23. x Job 14:1,4. 15:14. 25:4. Ps. 51:5. Eph. 2:3. y 3:11. 1 Sam. 2:30. Luke 1:15. 7:28. John 5:35. z 5:19. Is. 26:20. Zech. 12:8. Luke 9:48. 1 Cor. 6:4. 15:9. Eph. 3:8. a John 7:39. 16: 41. Rom. 16:25,26. Col. 1:26,27. 2 Tim. 1:10. Heb. 11:40. 1 Pet. 1:10. 1 21:23— 32. Luke 7:29,30. 13:24. 16:16. John 6:27. Phil. 2:12. * Or, *is gotten by force, and they that thrust men take, &c.*

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we refuse to bear our lighter tribulations for his sake. And doubtless he is able to compensate all our losses for his cause; insomuch that if we lose our lives by cleaving to him, we shall never perish; but have eternal life and felicity as his most gracious recompense. Let us then abide in him, and show our love to him by kindness to his people and ministers, welcoming their message, and "esteeming them very highly in love for their work's sake;" satisfied that nothing which we do, from upright principles and pure motives, to the least of his disciples, shall fail of a proportionable and most liberal reward.

NOTES.—CHAP. XI. V. 1. This verse should have been annexed to the close of the preceding chapter, as it relates to the same subject; for the events, afterwards recorded, seem to have occurred at a different time.—When the apostles were gone forth, our Lord did not remit his labour, but continued to go from place to place, to instruct the people, and to perform beneficent miracles among them.

V. 2—6. John had continued for a considerable time in prison: and some think his faith in Jesus as the Messiah was in a measure staggered; seeing he took no notice of him, used no means to deliver him, and did not so much as *openly avow* himself to be the Messiah. But this is not at all likely. It is, however, evident, that his disciples were, in general, far from being satisfied that Jesus was the Messiah: they were jealous for their master's honour, and did not clearly apprehend the nature of the Messiah's kingdom; they objected to the unreserved and social manner in which Jesus and his disciples lived; and they were very backward to acknowledge him: so that John seems to have intended to procure them some decisive testimony from Christ himself, which might terminate their hesitation. Hearing therefore the report of his miracles, he sent two of his disciples to inquire of him, whether he were the Messiah, or not: this was the purport of the question.—The words translated, "He that should come," are literally "He that cometh," or *is coming*. (Ὁ ἐρχόμενος.)—'This was in those days the common style for the Messias. So he is styled by John himself; ... "He that cometh after me:" (3:11.) so by the multitude; ... "Blessed is he that cometh in the name of the Lord;" (21:9.) or the "King that cometh." (*Luke* 19:38.)' *Whitby*. The question therefore shows, that all the Jews in general were decided in the opinion, that the Messiah was at hand; and that if Jesus were not he, another was immediately to be expected: yet almost eighteen hundred years have now elapsed, and no other is come, they themselves being judges: how then can they evade the inference, that Jesus of Nazareth was indeed the promised Messiah?—To the question, however, thus proposed, our Lord answered, rather by actions than by words: probably, lest an explicit reply should give his enemies a handle against him. He therefore wrought many miracles in the presence of John's messengers; and ordered them to report to him what they had witnessed, as well as what they had heard; and especially to show him, that the poor and lowly had the gospel preached to them: these heard glad tidings, and received the report, whilst the rich, learned, and powerful, rejected Christ and his doctrine.—This exactly accorded to the prophecies concerning the Messiah; but was contrary to the conduct of deceivers, who, out of carnal policy, generally address themselves to the great and powerful. John had wrought no miracle: and this rendered Christ's miracles the more decisive evidence; especially as they were predicted by the same prophet, who had also foretold John's preparatory ministry, the contempt, opposition, and ill usage, which the Messiah would meet with, and his humiliation, sufferings, and death. All these considerations tend to show the wisdom and propriety of our Lord's answer.—He added, "Blessed is he, who shall not be offended in me." The prejudices of the people against a poor, afflicted, and suffering Messiah were so strong, and his doctrine and manner of life were so contrary to those of the Scribes and Pharisees, that most of them would be stumbled by what they saw and heard, and be induced to reject him; notwithstanding John's testimony, the ancient prophecies, his own miracles, and the abundant evidence which he gave of his divine authority. Yet they only would be happy, who should overcome all these prejudices, and receive him as the Messiah: and all these, whatever their previous character had been, would certainly be so. (*Marg. Ref.* o.)

Do we look for, &c. (3) Προσδοκωμεν, *Luke* 12:46. 2 *Pet.* 3:12. Rendered *were in expectation*; *Luke* 3:15.—*The dead are raised up*. (5) The widow's son at Nain had been raised just before. (*Luke* 7:11—21.)—*Have the Gospel preached unto them.*] Ευαγγελιζονται. This use of the verb seems to imply, both the *imparting* and the *reception* of the glad tidings. The poor were preached unto, and they heard the gospel gladly, which the superior persons rejected.—*Offended*. (6) Σκανδαλισθη. (See on *Note* 5:28,29, *v.* 29.)

V. 7—11. John came as Christ's forerunner, and large multitudes attended his ministry, and received his baptism; yet very few gave due attention to the grand object of his preaching. His testimony was, therefore, of very great importance, with those who regarded him as a prophet; and our Lord's demand, or inquiry, was suited to excite them to attentive consideration. Surely, they had not gone into the wilderness merely to see the reeds and rushes shaken by the wind: or to hear a man preach who was as easily shaken as they, by every gust of rumour or prejudice, or every change of outward circumstances! John was a man of a very different spirit he had acknowledged Jesus as the Messiah, and he still persisted in his testimony: why then did they not regard him? They had indeed gone forth, in great numbers, as men throng to gaze on a royal procession: but they could not expect to see in the desert, a man clothed in soft, or *delicate* and *sumptuous* raiment. Such persons were rather found in kings' palaces; and the people knew John to be a plain rough man, meanly clad, and mortified to all these vanities. (*Note*, 3:4.) What then was their object? They would doubtless answer, that they went out to see and hear a prophet, sent from God to instruct and reform them: and John was "a prophet, and more than a prophet," being the very person of whom Malachi had prophesied; and not *predicting* the Messiah, but pointing him out as already come.—In the passage referred to, JEHOVAH, speaking of the coming of Christ, says, "*my* face," and "before *me*:" but it is here quoted, as the language of the Father to the Son, and he therefore says, "before *thy* face," and, "thy way before *thee*:" so that to prepare the way of Christ, was "to prepare the way of the LORD, of JEHOVAH;" for "He and the Father are One."—Our Lord added, that of all born of women, (that is, of all mere men,) there had not arisen a greater than John the Baptist; not one more holy, zealous, faithful, and humble; not one, who was employed in a more high and honourable service; not one who had been favoured with clearer views of evangelical truth; not one, who had been thus distinguished by being himself the subject of prophecy. And yet, "the least in the kingdom of heaven was greater than he." The least of the apostles, or New Testament prophets, who were called to establish the Messiah's kingdom, would be further enlightened in the knowledge of his person, obedience, atonement, and mediation; and be employed in a more distinguished service, and more abundantly endued with the Holy Spirit, than John had been; and would possess miraculous powers, which John did not. If we extend the passage to all faithful ministers of the gospel, or to all true believers, (as many do,) it can only relate to the superior excellency of the new dispensation, and the more distinct views of the nature and glory of the gospel, with which they are favoured: for, in respect of personal excellence and usefulness, few believers or ministers have been found greater than John, or indeed equal to him. (*Marg. Ref.*)—But the first interpretation is most satisfactory.

Soft. (8) Μαλακοις. *Luke* 7:25. 'The apostle, 1 *Cor.* 6:9, transferreth it to the mind.' *Leigh:* where it is rendered "effeminate."

V. 12. With the ministry of John, the New Testament dispensation began to be introduced, and "the kingdom of heaven" to be preached: and, whilst the careless, the formal, the moral, and the learned in general, disregarded it, persons of the worst characters, (who might previously have rather been

13 For [a]all the prophets and the law prophesied until John.

14 And [b]if ye will receive *it*, [c]this is Elias which was for to come.

15 He [d]that hath ears to hear, let him hear.

[*Practical Observations.*]

16 ¶ But, [e]whereunto shall I liken [h]this generation? [i]It is like unto children sitting in the markets, and calling unto their fellows,

17 And saying, [k]We have [l]piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

18 For [m]John came neither eating nor drinking, and they say, [n]He hath a devil.

19 The Son of man [o]came eating and drinking, and they say, Behold, a man gluttonous, and a wine-bibber, [p]a friend of publicans and sinners. [q]But wisdom is justified of her children.

20 ¶ Then [r]began he to [s]upbraid the cities wherein most of his mighty works were done, [t]because they repented not:

21 [u]Wo unto thee, Chorazin! wo unto thee [x]Bethsaida! [y]for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have [z]repented long ago in sackcloth and ashes.

22 But I say unto you, [a]It shall be more tolerable for [b]Tyre and Sidon at [c]the day of judgment, than for you.

23 And thou [d]Capernaum, [e]which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee, had been done [f]in Sodom, it would have remained until this day.

24 But I say unto you, That it shall be [g]more tolerable for the land of Sodom in the day of judgment, than for thee. [*Practical Observations.*]

25 ¶ At that time, [h]Jesus answered and said, [i]I thank thee, O Father, [k]Lord of heaven and earth, [l]because thou hast hid these things from the wise and prudent, [m]and hast revealed them unto babes.

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c 5:17,18. Mal. 4:6. Luke 24:27,44. John 5:46,47. Acts 3:22—24. 13:27. Rom. 3:21. d Ez. 2:5. 3:10,11. John 16:12. 1 Cor. 3:2. e 17:10—13. Mal. 4:5. Mark 9:11—13. Luke 1:17. John 1:21—23. Rev. 20:4. f 13:9,43. Mark 4:9,23. 7:16. Luke 8:8. Rev. 2:7,11,17,29. 3:6,13,22. g Lam. 2:13. Mark 4:30. Luke 13:18. h 12:34. 23:36. 24:34. i Luke 7:31—35. k Is. 28:9—13. 1 Cor. 9:19—23. l 9:15,23. 1 Kings 1:40. Is. 30:29. Jer. 9:17—20. 31:4. Luke 15:25. m 3:4. Jer. 15:17. 16:8,9. Luke 1:15. 1 Cor. 9:27. n 10.25. 2 Kings 9:11. Jer. 29:26. Hos. 9:7. John 7:20. 8:48. 10:20. Acts 26:24. o Luke 5:29,30. 7:34,36. 14:1. John 12:2, &c. Rom. 15:2. p 9:10,11. Luke 15:1,2. 19:7. q Luke 7:29,35. 1 Cor. 1:24—29. Eph. 3:8—10. Rev. 5:11—14. 7:12. r Luke 10:13—15. s Ps. 81:11—13. Is. 1:2—5. Mic. 6:1—5. Mark 9:19. 16:14. Jam. 1:5. t 12:41. 21:29—32. Jer. 8:6. Acts 17:30. 2 Tim. 2:25,26. Rev. 2:21. 9:20,21. 16:9,11. u 18:7. 23:13—29. 26:24. Jer. 13:27. Luke 11:42—52. Jude 11. x Mark 6:45. 8:22.

Luke 9:10. John 1:44. 12:21. y 12:41,42. Ez. 3:6,7. Acts 13:44—48. 28:25—28. z Job 42:6. Jo.:. 3:5—10. a 24. Luke 10:14. 12:47,48. Heb. 2:3. 6:4—8. 10:26—31. b Is. 23: Jer. 25:22. 27:3. Ez. 26:—28: 29:18. Am. 1:9,10. Zech. 9:2,3. c 12:36. 2 Pet. 2:9. 3:7. 1 John 4:17. d 4:13. 8:5. 17:24. Luke 4:23. John 4:46, &c. e Is. 14:13—15. Lam. 2:1. Ez. 28:12—19. 31:16,17. Ob. 4. Luke 14:11. 2 Pet. 2:4—9. f Gen. 13:13. 19:24,25. Ez. 16:48—50. Jude 7. Rev. 11:8. g 10:15. Lam. 4:6. Mark 6:11. Luke 10:12. h Luke 10:21. i 1 Chr. 29:13. Dan. 2:23. John 11:41. 2 Thes. 2:13,14. k Gen. 14:19,22. Deut. 10:14,15. 2 Kings 19:15. Is. 66:1. Dan. 4:35. Acts 17:24. l 13:11—16. Is. 5:21. 29:10—14. 18,19. Mark 4:10—12. John 7:48,49. 9:39—41. 12:38—40. Rom. 11:8—10. 1 Cor. 1:18—29. 2:6—8. 3:18—20. 2 Cor. 4:3—6. m 16.17. 18:3,4. 21:16. 1 Sam. 2:18 3:4—21. Ps. 8:2. Jer. 1:5—7. Mark 10:14—16.

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expected violently to plunder men's houses,) with great earnestness sought admission into the Messiah's kingdom: so that it seemed to suffer violence, and "the violent seized it by force:" and they, who were supposed not to have the least right to these blessings, obtained possession of them; while the scribes, Pharisees, priests, and rulers, who considered the benefits of the Messiah's coming as their own unalienable inheritance, were excluded, and the publicans and harlots entered before them.

Suffereth violence.] Βιαζεται. Rendered *Presseth into it; Luke* 16:16. In Luke the middle verb is used *actively:* but in the present instance it is translated *passively;* and the context confirms the translation. The persons intended were so deeply convinced, and so strongly excited by our Lord's preaching the kingdom of God, that they vehemently broke through every hindrance, to their entrance into it. (*A βια, vis.*)—The *violent.*] Βιασται. (*A βια.*) Not used elsewhere in the New Testament.—*Take it by force.*] Ἁρπαζουσιν. *John* 6:15. 10:28,29.

V. 13—15. All the prophets, and Moses in the law, both by types and express predictions, *foretold* the coming of the Messiah as a *future* event: but John declared him to be at hand, and even pointed him out as *already come.* And if the people would receive and believe this open declaration, John was indeed the very person, who had been predicted under the name of Elijah, as sent to prepare the way of the Messiah. This information highly concerned all men; and every one, who was capable of hearing, was bound to listen to it, as a truth immediately connected with his duty and happiness. (*Marg. Ref.* f.)—This is the obvious meaning of the concluding sentence, which is often repeated: and the limitation of it, to those who have 'an inward hearing ear,' in the most direct manner tends to prevent the effect, which is most evidently intended; namely, to excite universal attention.

V. 16—19. Our Lord next exposed the perverseness of the Jews, by an apt similitude. They resembled sullen children; who, being out of temper, quarrel with all the attempts of their fellows to please them, or to induce them to join in those diversions, for which they met in the market-places. Their companions aimed to engage them by piping a cheerful tune; but they peevishly refused to dance to it: and if they represented a more doleful scene, and imitated the mournful strains used at the houses of the dead, they refused to lament. Such a capricious and sullen disposition is often observed in children, and thought deserving of sharp rebukes and corrections; yet in a matter of infinite importance, the people of that generation copied it! The Lord employed different means to bring them to repentance, and to prepare them for the blessings of the gospel; but they opposed and objected to all. John the Baptist came in a very abstemious and austere manner, as a mortified recluse, who would not join their feasts; and they said, 'he is melancholy, lunatic, and possessed with a devil.' The Son of Man (the Messiah, the most honourable of the sons of men) came in a more free and social manner. He ate and drank such things as were set before him, without any peculiar austerity: and he partook of their entertainments as circumstances required; yet instead of being pleased by his condescending, courteous, and social demeanour, they, with a mixture of malevolence and absurdity, called him "a glutton and a wine-bibber;" and because he went among publicans and notorious sinners, to reform them, they accused him of loving their characters and company. But the divine wisdom, displayed in these appointments, and in all others, would be perceived, approved, and adored by the children of wisdom; that is, by all who are born and taught of God, and thus made wise unto eternal salvation.—All these are both taught and inclined by grace, to adore the "depth of the riches both of the knowledge and wisdom of God," in those dispensations and purposes which they do not understand; to give him *credit* for wisdom, and justice, and goodness, where they do not perceive them; and to understand many of his designs and appointments, which to others appear perplexed and unsuitable. (*Notes, Rom.* 11:33—36. 1 *Cor.* 2:14—16.)—*Gluttonous.* (19) This is stronger than the original: Φαγος και οινοποτης, "An eater, and a drinker of wine."

V. 20—24. Our Lord, having exposed the perverseness of the Jews in general, upbraided some of those cities in which he had wrought most of his miracles, because their inhabitants continued still impenitent. After having denounced a wo on Chorazin and Bethsaida, two cities in Galilee, to which he had frequently resorted; he declared, that if such miracles as they had witnessed had been wrought in Tyre and Zidon, those wealthy, luxurious, commercial cities, the destruction of which the prophets had repeatedly denounced; the inhabitants would long before have shown the most expressive signs of deep repentance and humiliation.—We are not competent to solve every difficulty in this subject, or fully to understand it: it suffices, that Christ knew the hearts of the impenitent Jews to be more hardened in rebellion and enmity, and less susceptible of suitable impressions from his doctrine and miracles, than those of the inhabitants of Tyre and Zidon would have been; and therefore their final condemnation would be proportionably more intolerable.—And, as to Capernaum, which was a prosperous city, where he had chiefly resided after his entrance upon his public ministry; it had been, as it were, exalted to heaven by extraordinary privileges: but these would only tend to sink the inhabitants deeper into hell; for if the mighty works there performed, had been wrought in Sodom, it might have stood and prospered even to that day. The people of Capernaum must therefore expect a heavier doom, at the day of judgment, than even the vile inhabitants of Sodom. (*Marg. Ref.* f. *Notes*, 10:11—15. *Luke* 10:13—15.)—It is probable, that many inhabitants of these favoured cities professed to *believe* in Christ; yet they did not "repent and do works meet for repentance:" and our Lord, by upbraiding them for not *repenting*, emphatically showed the inefficacy of an impenitent faith.

V. 25, 26. The sovereignty of God, in vouchsafing more abundant means of instruction to one city or country, than to another which was better disposed to attend to them, might excite objections; to which perhaps Jesus *answered*, when he adored the divine conduct in a similar concern. He addressed the Father, as the Proprietor and Governor of the universe, who "doeth whatsoever pleaseth him" in heaven and earth: and he thanked or *adored* him, and professed an entire acquiescence in his wisdom, equity, and goodness, which were worthy of all adoration and praise; in that he was pleased to conceal the mysteries of the kingdom of heaven from learned scribes and the wise men of the nation, and at the same time to reveal them to the poor and unlearned; to men of weak capacities and mean education; to those,

26 Even so, Father; [p]for so it seemed good in thy sight.

27 All things [q]are delivered unto me of my Father: and [r]no man knoweth the Son, but the Father; [q]neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*.

28 [r]Come unto me, [s]all *ye* that labour and are heavy laden, [t]and I will give you rest.

29 Take [u]my yoke upon you, [x]and learn of me: [y]for I am meek and lowly in heart: [z]and ye shall find rest unto your souls.

30 For [a]my yoke *is* easy, and my [b]burden is light.

Job 33:13. Is. 46:10. Rom. 9:18. 11:33—36. Eph. 1:9,11. 3:11. 2 Tim. 1:9. o 28:18. John 3:35. 5:21—29. 13:3. 17:2. 1 Cor. 15:25—27. Eph. 1:20—23. Phil. 2:10,11. Heb. 2:8—10. 1 Pet. 3:22. p Luke 1:22. John 10:15. q John 1:18. 6:46. 14:6—9. 17:2,3,6,25,26. 1 John 2:23. 5:19,20. 2 John 9. r [s. 45:22—25. 55:1—3. John 6:37. 7:37. Rev. 22:17. s 23:4. Gen. 3:17—19. Job 5:7. 14:1. Ps. 32:4. 38:4. 90:7—10. Ec. 1:8,14. 2.22,23. 4:8. Is. 1:4. 61:3. 66:2. Mic. 6:6—8. Acts 15:10. Rom. 7:22—25. Gal. 5:1. t 29. Ps. 94:13. 116:7. Is. 11:10. 28:12. 48:17,18. Jer. 6:16. 2 Thes. 1:7. Heb. 4:1. u 7:24. 17:5. John 13:17. 14:21—24. 15:10—14. 1 Cor. 9:21. 2 Cor. 10:5. 1 Thes. 4:2. 2 Thes. 1:8. Heb. 5:9. x 25:4. 28:20. Luke 6:46—48. 8:35. 10:39—42. John 13:15. Acts 3:22,23. 7:37. Eph. 4:20,21. Phil. 2:5. y 12:19,20. 21:5. Num. 12:3. Ps. 131:1. Is. 42:1—4. Zech. 9:9. Luke 9:51—56. 2 Cor. 10:1. Phil. 2:7,8. 1 Pet. 2:21—23. z 28. Jer. 6:16 Heb. 4:3—11. a Prov. 3:17. Mic. 6:8. Acts 15:10,28. Gal. 5:1,18. 1 John 5:3 b John 16:33. 2 Cor. 1:4,5. 4:17. 12:9,10. Phil. 4:13.

who were despised for their ignorance and inexperience, but who were also simple, humble, and teachable as children. This he had done, "because it seemed good in his sight," for wise and gracious reasons which he was not pleased to assign. (*Note*, *Eph.* 1:9—12.) God did not, by any *positive influence*, hide the proofs of Christ's mission from the wise and prudent: they had the Scriptures in their hands; they saw or heard of his miracles, and heard, or might have heard, his doctrine: but they were blinded by pride and carnal prejudices; and he was pleased to give them up to be judicially blinded, among other reasons, perhaps, in order that the success of the gospel might evidently appear to be the effect of divine power, and not of human wisdom and sagacity. (*Note*, 2 *Cor.* 4:7.) But there was a *positive influence* employed, in making known the truth to the minds of the apostles and disciples. (*Note*, 16: 17.) '"The wise and prudent" here, are not men truly and spiritually wise; but men possessed with carnal, worldly wisdom, and with a swelling conceit of their proficiency in wisdom; both which indispose men to embrace true spiritual wisdom; and from these God is therefore said to have hid the wisdom of the gospel, because he permitted them to continue in that self-conceit and worldly-mindedness, which caused them to reject it, as being not agreeable to their inclinations and mistaken sentiments. ... The "babes" are those humble modest persons, who, having a low esteem of their own wisdom, give themselves up to the divine wisdom; and, being free from carnal and worldly affections, ... are fitted to embrace it when it is revealed. It being therefore suitable to the wisdom and good pleasure of God, who "resists the proud, but giveth grace unto the humble," to make known his will to persons so prepared to receive it, our Lord adds, "for so it seemed good in thy sight."' *Whitby.* (*Note*, 5:3.)

I thank thee. (25) Ἐξομολογουμαι σοι. *I confess to thee.* 3:6. *Luke* 10:21. *Rom.* 14:11. 15:9. *Rev.* 3:5. 2 *Sam.* 22:50. 1 *Chr.* 16:4. *Sept.—It seemed good.* (26) Εγενετο ευδοκια. *Luke* 2:14. 10:21. 12:32. *Eph.* 1:5,9. *Phil.* 2:13. 2 *Thes.* 1:11.

V. 27. This verse contains a very remarkable declaration of our Lord's personal and mediatorial dignity. The Father had "delivered all things into his hands," even all power, authority, and judgment over all creatures. (*Notes*, 28:18. *John* 3:27—36, *vv.* 35,36. 5:20—29.) None knew Jesus as the Son of God, but the eternal Father; even as none knew the Father, except the Son: neither could any man truly know the Father, except as the Son revealed his nature and glory to him; for this was entirely committed to him as Mediator, in respect of all the sinful race of men. This represents the Son as coequal with the Father, and as incomprehensible: and it completely demonstrates that those who reject the teaching of the Lord Jesus, as the Son of God, and do not depend on him "to reveal the Father" to them, cannot know any thing aright of that One, true, and living God, whom they profess to worship.—'There is no true knowledge of God, nor quietness of mind, but only in Christ alone.' *Beza.* All the worship therefore of the Jews since the nation rejected and crucified their Messiah, of Mohammedans, of modern deists, and of all unbelievers, is in fact rendered to an imaginary deity; "the God and Father of our Lord Jesus" being to them "the unknown God." (*Marg. Ref.* q. *Note*, *Luke* 10:21,22.)

Delivered.] Παρεδοθη. 27:2. *Rom.* 4:25. 6:17. rendered *betray;* 10:4. 26:45. *deliver up;* 24:9. *Rom.* 8:32. *committed himself;* 1 *Pet.* 2:23. *give; Eph.* 5:25.—*Will reveal.*] Βουληται ... αποκαλυψαι, *willeth to reveal.* 1 *Cor.* 12:11. 1 *Tim.* 2:8. *Tit.* 3:8.—*Reveal.*] Comp. 16:17. 1 *Cor.* 2:10. *Eph.* 1:17.

V. 28—30. The divine Saviour, having thus declared his dignity and authority, invited all those "who laboured and were heavy laden" to come to him.—In some sense this includes all men: for worldly men labour like slaves, and burden themselves with fruitless cares and disquietudes about increasing wealth, or acquiring honour and pre-eminence. The dissipated and sensual labour hard, and are "heavy laden," in pursuing pleasures and diversions. The slave of Satan, and of his own lusts and passions, is the veriest drudge on earth; and if he attempt by his own strength to break loose, he labours in vain. The superstitious labour in the very fire, and are heavy laden with self-imposed burdens. The ceremonial law caused the people much labour, and laid heavy burdens on them, compared with those of the gospel. They who endeavour to "establish their own righteousness," are equally burdened and wearied in vain. The convinced, trembling, broken-hearted sinner labours under great discouragement, and is heavy laden with guilt and terror: and the tempted and afflicted believer has his labours and burdens also. In short every "heart knows its own bitterness;" but Christ invites all, who in any respect "labour and are heavy laden," to come to him, for rest to their souls: though such as laboured under a deep sense of guilt, or were heavy laden with the burdens imposed on them by the scribes and Pharisees, seem especially intended. Christ alone gives this invitation: prophets, apostles, and ministers direct men to go to the Saviour; the Father speaking from heaven, and the Spirit speaking in the heart, concur in the same instruction.—Men come to Jesus, when, feeling their guilt, misery, and inability to help themselves, and believing his love and power to help them, they seek to him in fervent prayer, and rely and wait on him for salvation. All who thus come to him, receive *rest* as his gift, they are released from bondage and condemnation; relieved from anxious cares, fears, and superstitions and obtain peace, satisfaction, and comfort in their hearts and consciences. (*Note*, *Jer.* 6:16,17.) But, coming to him, they must take his yoke upon them, and submit to his authority, as their Lord and Master. (*Note*, 7:24—27.) They must also learn of him, as their Teacher and Counsellor, all things relating to their acceptance, comfort, and obedience; especially the true knowledge of God the Father. (*Notes*, 27. *John* 17:1—3.) To encourage them in this, he assures them, that he is "meek and lowly in heart." Some explain this of the lesson which he teaches, even imitation of his meekness and lowliness: and doubtless this is necessary, and tends to inward rest and peace: for the storms, which rend the cedars on the lofty mountains, leave the lilies unmolested in the lowly valleys. But it is rather to be understood of our Lord's character as a Teacher and Ruler: he does not govern with rigour, or treat his scholars with harshness; but he deals gently with them, bears with their ignorance and incapacity, condescends to their weakness and infirmity, rejects no willing scholar, and accepts the willing servant, notwithstanding all his numerous mistakes, defects, and incidental faults. In his school and service, therefore, men "find rest to their souls," and there only. Nor need they fear his yoke: most of his commandments indeed are the same for substance with the moral law, and all coincide with it: but that "law is holy, just, and good;" and obedience tends to proportionable felicity. As it is put by the Saviour, as his yoke, upon the believer, it is deprived of its condemning power; it is enforced by evangelical motives, encouragements, and promises of assistance and gracious recompense; it is made easy by love and divine consolations; and a correspondent disposition is wrought in the heart by regenerating grace. Indeed this obedience requires self-denial, and exposes a man to difficulties in many cases; but all this is a hundred-fold compensated, even in this world, by inward peace and joy. So that Christ's yoke is easy and pleasant in itself as well as when compared with the yoke of Satan, sin, superstition, or self-righteousness, which those who reject the yoke of the Redeemer must bear. Indeed *the burden* of corrections, tribulations, temptations, and persecutions, to which Christ's service may expose us, would sink us, if we were left to ourselves: yet being counterpoised with internal supports, it proves "*light*, and is but for a moment, and works out for us a far more exceeding and eternal weight of glory." (2 *Cor.* 4:17. Gr.) So that every way his "yoke is easy, and his burden light." (*Marg. Ref.*)

Come. (28) Δευτε. 4:19. 22:4. 25:34. *et al.*—*Heavy laden.*] πεφορτισμενοι. (Α φορτος onus, seu φορτιον idem, 23:4.) *Luke* 11:46.—*I will give. ... rest.*] Αναπαυσω. 26:45. *Mark* 6:31. *Luke* 12:19. 1 *Cor.* 16:18. 2 *Cor.* 7:13. *Philem.* 7. Rev. 6:11.—*Rest.* (29) Αναπαυσιν. 12:43. *Rev.* 4:8. 14:11. *Ps.* 116:7. *Sept.*

PRACTICAL OBSERVATIONS.

V. 1—6. Our divine Redeemer was unwearied in his arduous labour of love: surely then, we "should not be weary of well doing; for in due season we shall reap, if we faint not."—The dispensations of Providence, in laying aside and removing eminent ministers, at the very time when we should suppose they were peculiarly wanted, appear very mysterious: but God will not permit any servant in the least to interfere with the glory of "his beloved Son:" and he will show all men, that, though he may please to employ them in carrying on his designs, he can do without them.—Patience, in a prison or a sick room, glorifies the Lord, as well as the most active services: but, when we cannot do what we would, we should still attempt, as we can, to direct the judgment and confirm the faith of those who regard our words; and Christ will surely and greatly honour those, who thus humbly serve him.

CHAPTER XII.

The disciples pluck ears of corn on the sabbath, 1. *Christ vindicates them from the charge of breaking the sabbath,* 2—8; *heals the withered hand of one in the synagogue; and shows it lawful to do good on the sabbath,* 9—13. *The Pharisees seek to kill him; he withdraws, yet works miracles, and so fulfils a prophecy of Isaiah,* 14—21. *He casts out a devil from a dumb and blind man,* 22, 23; *confutes the charge of the Pharisees, of casting out devils by Beelzebub,* 24—30; *and shows the sin against the Holy Ghost to be unpardonable, and that every idle word must be accounted for,* 31—37. *He rebukes those who sought a sign, and will give none but that of Jonah,* 38—40. *The Ninevites, and the queen of the south, will condemn that generation,* 41, 42. *By a parable he shows their awful state,* 43—45. *His disciples are his most endeared relations,* 46—50.

AT that time Jesus [a]went on the sabbath-day through the corn; and his disciples were an hungered, and began [b]to pluck the ears of corn, and to eat.

2 But when the Pharisees saw *it*, they said unto him, [c]Behold, thy disciples do that which is not lawful to do upon the sabbath-day!

3 But he said unto them, [d]Have ye not read [e]what David did, when he was an hungered, and they that were with him;

4 How he entered into the house of God, and did eat [f]the show-bread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

5 Or have ye not read in the law, how that, [g]on the sabbath-days the priests in the temple [h]profane the sabbath, and are blameless?

a Mark 2:23—28. Luke 6:1—5. b Deut. 23:25. c 10. Ex. 20:9—11. 23:12. 31: 15—17. 35:2. Num. 15:32—36. Is. 58:13. Mark 3:2—5. Luke 6:6—11. 13:10—17. 23:56. John 5:9—11,16,17. 7:21—24. 9:14—16. d 5. 19:4. 21:16. 22:31. Mark 12:10,26. Luke 6:3. 10:26. e 1 Sam. 21:3—6. Mark 2:25,26. f Ex. 25: 30. Lev. 24:5—9. g Num. 28:9,10. John 7:22,23. h Neh. 13:17. Ez. 24:21.

honour him.—What multitudes in these lands allow that the Saviour is already come, and that they look for no other; yet, alas! how few accept of his salvation, and bow to the sceptre of his grace!—Those things, which men see and hear, if compared diligently with the Scriptures, would direct them to the true religion, and determine in what way salvation is to be found. Though outward miracles are no longer wrought; yet the effects produced, where the gospel is faithfully preached to the poor, in opening their eyes, directing their walk, delivering them from their sins, and from the power of Satan, and teaching them to lead a spiritual and holy life, abundantly prove, that it is "the power of God to the salvation" of those who believe: and the contempt with which the rich, the proud, the worldly wise, and the self-righteous regard this doctrine and these effects, forms an additional demonstration of the truth of the Scripture; for is it not written, that "the preaching of the cross is foolishness to them that perish?" But men are as apt to be offended with the doctrines, and preachers, and professors of the gospel now, as they were formerly with the lowly estate of the Redeemer; their proud and carnal prejudices are contradicted by them, and they are glad of any pretext for rejecting what they hate. Happy then is that man, whatever his past character has been, or present circumstances are, who neither stumbles at any of these things, nor yet at the call to submission, repentance, self-denial, and unreserved obedience; but, notwithstanding all, cordially believes and embraces the gospel.

V. 7—15. Alas! how unsatisfactory an account can many give, of what they go to see or hear, when they frequent places of worship, or even throng to attend on faithful preachers! They go to satisfy curiosity, or to trifle away their time: but instead of resorting together to see the shaking of a reed, or "a man clothed in soft raiment," they often mean rather to exhibit their own elegant and fashionable apparel, and to compare it with that of their neighbours!—For "soft raiment" is not at present confined to the palaces of kings; but all endeavour to wear it, whether they can or cannot afford it: and far more of it appears in worshipping assemblies, than consists with the scriptural precepts, with the glory of God, the interests of families, the good of the poor, or the prosperity of souls. The Lord, however, will call on those who go to hear his word, to give an account of their motives in so doing, as well as those who absent themselves, for the reasons of their neglect. We should therefore attend, in order to hear the messengers of the Lord, who come to prepare the way, that his kingdom may be set up in our hearts: and as, in some respects, the least of faithful ministers, who now preach the gospel, is greater than all who came before the introduction of that dispensation, it behooves us to "give the more earnest heed to the things which we have heard, lest at any time we should let them slip." (*Note*, *Heb.* 2:1—4.) Considering our superior light and information, "what manner of persons ought we to be in all holy conversation and godliness!"

In every age, "the kingdom of heaven suffereth violence, and the violent take it by force." The most atrocious transgressors, who "strive to enter in at the strait gate," who wrestle in prayer, and are in earnest about their souls, outstrip their more moral and decent neighbours, who are supine, dilatory, and lukewarm. They who are determined, at all adventures, to find admission, will surely succeed: but such as postpone the concerns of their souls to worldly interest, pleasures, and diversions, will be found to come short of it; as well as those who seek salvation in any other way, than "by repentance towards God, and faith" in his beloved Son. To him, both "Moses, and all the prophets," and John the Baptist, and all the apostles and evangelists "bear witness, that whosoever believeth in him, shall receive remission of sins." This we must attest, whether men will receive it or not; and call on all, "who have ears to hear," seriously to attend to it.

V. 16—24. Natural depravity causes even sensible men to act with childish folly in the most important concerns of their immortal souls. Their cavils are often at the same time most futile and malignant; their dislike to the message of Christ dictates objections to the messengers; something they have to urge against every one, however excellent and holy. Being determined to be displeased, they put a bad construction on their best actions: their self-denial and abstraction from the world arise from melancholy or misanthropy; their cheerfulness from levity; their benevolent sociableness, from intemperance or love of good cheer; their endeavours to reform the profligate are ascribed to a congeniality of disposition, and to dislike of morality and goodness; their different natural tempers, or methods of doing good, are but varied modes of mischief: and, in short, men will censure any thing and every thing, in order to excuse themselves from joining the servants of Christ, in mourning for sin, or in seeking happiness from God, and improving their talents in glorifying God, and doing good to mankind. In vain may we hope to escape the perverse and unreasonable calumnies of such men, as said that John the Baptist was a demoniac, and "the holy One of God" "a gluttonous man and a wine-bibber, a friend" and companion "of publicans and sinners." These are the children of unbelief and folly: but wisdom's children welcome the messengers of God, and bless him for them, and for their different gifts and endowments: and they admire and adore the divine wisdom, even in those things, at which ungodly men cavil to their own eternal ruin.—Our blessed Lord will never upbraid the trembling penitent with any of his iniquities: but he will sharply rebuke and awfully condemn those, who continue impenitent under the means of grace. He knows the different degrees of enmity and obduracy which possess the hearts of unbelievers, and will proportion their final punishment accordingly: but it will be far more tolerable for pagans in the day of judgment, than for wicked professors of Christianity.—The Lord, in wise and righteous sovereignty, sends the gospel to whom he pleases; yet he punishes none more than they deserve, and rejects none that seek teaching and salvation from him. But it behooves those, who have been exalted even to heaven with outward advantages, to fear lest they should sink the deeper into hell, through their abuse of them: and there can be no doubt, that multitudes of the inhabitants of this favoured land will perish with deeper condemnation than those of Tyre, and even than those of Sodom and Gomorrah.

V. 25—30. Whilst the eternal Son, with all his holy angels, and his redeemed people, adore and praise the Father and Lord of all, for hiding the mysteries of redeeming love "from the wise and prudent, and revealing them to" the unlearned, even "to babes, because it so seemeth good in his sight;" the proud and impenitent blaspheme his holy appointments, and treat such declarations with the most pointed scorn and detestation. Thus the wise and prudent of this world often illustrate and demonstrate the truth which they oppose: they show that nothing but divine teaching can make known divine things, in their real nature and glory: and they evince the propriety of the Lord's leaving them to be blinded by their prejudices, seeing their arrogance and enmity more than equal their superior knowledge and sagacity.—But all things are given into the hands of our Redeemer: we cannot know either the Father or the Son, except by the teaching of the holy word, and the Holy Spirit: we can know nothing of the one, apart from the other: and as none can "know the Father but the Son, and he to whom the Son will reveal him:" so he must know the most in this matter, who sits at Christ's feet with the greatest docility and simplicity, to hear and believe his words.—The Redeemer's mercy and condescension equal his majesty, and he invites the labouring and burdened sinner to come to him for rest. Why then should any labour for that which is not bread, or seek rest from any other quarter? Let us come to him daily for deliverance from wrath and guilt, from sin and Satan, from all our cares, fears, and sorrows: let us learn of him as our Prophet, rely on him as our Priest, bear his yoke as our King, and copy his example of meekness and lowliness of heart. And, whatever impiety or infidelity may object,—whatever the world, the flesh, and the devil may suggest,—we shall find "his yoke easy and his burden light:" his service perfect freedom and rest to our souls; and that "in keeping his commandments there is great reward."

NOTES.—CHAP. XII. V. 1, 2. Matthew seems to fix the date of this transaction immediately *after* the events recorded in the preceding chapter; but the other evangelists record it in an earlier part of our Lord's history. (*Notes*, *Mark* 2:23—28. *Luke* 6:1—11.)—The Jewish writers say, that it was not customary for the people to taste food till after the service at the synagogue: but this must be one of "the traditions of the elders;" for the Scripture never mentions it; nor

6 But I say unto you, [f]That in this place is *one* greater than the temple.

7 But [g]if ye had known what *this* meaneth, [h]I will have mercy, and not sacrifice, ye would not have [i]condemned the guiltless.

8 For [k]the Son of man is Lord even of the sabbath-day.

9 ¶And when he was departed thence, [l]he went into their synagogue:

10 And, behold, there was a man [m]which had *his* hand withered. And they asked him, saying, [n]Is it lawful to heal on the sabbath-days? [o]that they might accuse him.

11 And he said unto them, [p]What man shall there be among you, that shall have one sheep, [q]and if it fall into a pit on the sabbath-day, will he not lay hold on it, and lift *it* out?

12 How much then [r]is a man better than a sheep! Wherefore [s]it is lawful to do well on the sabbath-days.

13 Then saith he to the man, Stretch forth thine hand. And he stretched *it* forth; [t]and it was restored whole like as the other.

[*Practical Observations.*]

14 ¶ Then the Pharisees [u]went out, and [v]held council against him, how they might destroy him.

15 But when Jesus knew *it*, [w]he withdrew himself from thence: [x]and great multitudes followed him, and he healed them all;

16 And [y]charged them, that they should not make him known:

17 That [z]it might be fulfilled which was spoken by Esaias the prophet, [a]saying,

18 Behold [b]my Servant, [c]whom I have chosen; [d]my Beloved, in whom my soul is well pleased: [e]I will put my Spirit upon him, [f]and he shall show judgment to the Gentiles.

19 He [g]shall not strive, nor cry; neither shall any man hear his voice in the streets.

20 A [h]bruised reed shall he not break, and smoking flax shall he not quench, [i]till he send forth judgment unto victory.

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f 41,42. 2 Chr. 6 18. Hag. 2 7—9. Mal. 3:1. John 2.19—21. Eph. 2·20—22. Col. 2:9. 1 Pet. 2 4,5 g 9:13. 22:29. Acts 13:27. 1 Js. 1:11—17. Hos. 6:6. Mic. 6:6—8. h Job 32 3. Ps. 94:21. 109:31. Prov. 17:15. Jam. 5:6. n 9:6. Mark 2:28. 9:4—7. Luke 6:5. John 5:17—23. 1 Cor. 9:21. 16:2. Rev. 1:10. o Mark 3:1—5. Luke 6.6—11. p 1 Kings 13:4—6. Zech. 11:17. John 5:3. q 19:3. 22:17,18. Luke 14:3—6. 20:22. John 5:10. r Is. 32:6. 59:4,13. Luke 6:7. 11:54. 23:2,14. John 8:6. s Luke 13:15—17. 14:5. t Ex. 23:4,5. Deut. 22:4. u 6:26. Luke 12: 24. x Mark 3:4. Luke 6:9. y Luke 13:13. Acts 3:7,8. z 27:1. Mark 3:6. Luke 6:11. John 5:18. 10:39. 11:53,57. a Or, *took counsel*. a 10:23. Luke 6: 12. John 7:1. 10:40—42. 11:54. b 4:24,25. 19:2. Mark 3:7—12. 6:56. Luke 6: 17—19. John 9:4. Gal. 6:9. 1 Pet. 2:21. c 9:30. 17:9. Mark 7:36. Luke 5:14, 15. d 8:17. 13:35. 21:4. Is. 41:22,23. 42:9. 44:26. Luke 21:22. 24:44. John 10: 35. 12:38. 19:28. Acts 13:27. e Is. 42:1—4. f Is. 49:5,6. 52:13. 53:11. Zech. 3:8. Phil. 2:6,7. g Ps. 89:19. Is. 49:1—3. Luke 23:35. 1 Pet. 2:4. h 3:17. 17: 5. Mark 1:11. 9:7. Luke 9:35. Eph. 1:6. Col. 1:13. *marg.* 2 Pet. 1:17. i 3:16. Is. 11:2. 59:20,21. 61:1—3. Luke 3:22. 4:18. John 1:32—34. 3:34. Acts 10:38. k Is. 32:15,16. 49:6. 60:2,3. 62:2. Jer. 16:19. Luke 2:31,32. Acts 11:18. 13:46—48. 14:27. 26:17,18. Rom. 15:9—12. Eph. 2:11—13. 3:5—8. 1 1:29. Zech. 9:9. Luke 17:20. John 18:36—38. 2 Cor. 10:1. 2 Tim. 2:24,25. m 11:28. 2 Kings 18: 21. Ps. 51:17. 147:3. Is. 40:11. 57:15. 61:1—3. Lam. 3:31—34. Ez. 34:16. Luke 4:18. 2 Cor. 2:7. Heb. 12:12,13. n Ps. 98:1—3. Is. 42:3,4. Rom. 15:17—19. 2 Cor. 2:14. 10:3—5. Rev. 6:2. 19:11—21.

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is it, on this occasion, once hinted at.—In going to the synagogue on the sabbath, or in returning from it, the disciples being hungry, plucked the ears of corn, rubbed them in their hands, and ate. The law allowed them to take the produce of any man's field or vineyard, in this manner, as they passed through it. (*Note*, *Deut.* 23:24,25.) But the Pharisees, who, as has been very probably supposed, were deputed by the chief priests and rulers to watch the conduct of Jesus and his followers, condemned this action as a profanation of the sabbath; considering it as in some respects equivalent to reaping and thrashing the grain; and intending to involve Jesus also under the same accusation.

On the sabbath-day. (1) Τοις σαββασι, *on the sabbaths.* By comparing this whole passage (2,5,8,12,) with the parallel passages in Mark and Luke, it clearly appears, that the plural of σαββας, and the singular σαββατον, are used indiscriminately for the seventh day of the week. Luke mentions the particular sabbath on which this event occurred. (*Luke* 6:1,6.)

V. 3, 4. In answering the charge of the Pharisees, our Lord first referred them to the conduct of David, when he fled from Saul: intimating that they were very deficient in the knowledge of the Scriptures, though they prided themselves on their learning in this respect, and despised the common people. They allowed that David was a prophet, and "the man after God's own heart:" yet in circumstances of urgent necessity, he had not scrupled to infringe the injunction of the ritual law by eating the show-bread and giving it to his attendants: though the law required that none but the priests should eat of it. (*Marg. Ref.* f.) He had indeed been blamed, and had condemned himself for other parts of his conduct; yet this was never deemed criminal, the necessity of the case being allowed as a sufficient reason for dispensing with a ceremonial institution. Why then should Jesus's disciples be condemned, even if they had deviated from the exact letter of the law to satisfy the cravings of their hunger? (*Notes*, *Ex.* 20:8—11.)—'It is a small thing to say, it is lawful for us to eat the bread removed from the table; it would be lawful for us, in this extreme hunger, even to eat the bread now sanctified on the table, if there were no other.' *Kinchi* in *Whitby.*

The show-bread. (4) Τους αρτους της προθεσεως. *Mark* 2: 26. *Luke* 6:4.—Ἡ προθεσεις των αρτων. *Heb.* 9:2.—*Panes expositionis: exposito panum.* (*Note*, *Lev.* 24:5—9.)—*But only.*] Ει μη. *Luke* 4:26,27. *John* 17:12. *Rev.* 9:4.

V. 5, 6. Our Lord next showed his accusers, that in some cases, the exact rest of the sabbath must be dispensed with, or the ritual observances must be neglected: for the priests, at the temple performed a great deal of labour on the sabbath, in preparing the sacrifices, and tending the fire on the altar; which work, being done by others, or in another place, would certainly have been a violation of the law: yet it was allowed that they were blameless in what they did. (*Note*, *John* 7:19—24, *vv.* 22—24.) And, whether the Pharisees would regard it or not, there was before them One "greater than the temple;" even the true Temple, "in which the fulness of God dwelleth bodily,"—the human nature of EMMANUEL; and therefore in attending and obeying Him, the strict rest of the sabbath might be dispensed with. (*Marg. Ref.*)—'All that work, done by priests, ... was ... for the service of the temple: whereas the service done by the disciples to their Lord, was ... to one much greater than the temple, both in respect of dignity, as being a divine person, and ... as being ... sanctified even in his human nature, by the inhabitation of the Spirit, and of the fulness of the Godhead in him.' *Whitby.*

Profane. (5) Βεβηλουσι. *Acts* 24:6. *Neh.* 13:18. *Ez.* 43:7, 8. *Sept.*—Βεβηλος. 1 *Tim.* 1:9. 4:7. 2 *Tim.* 2:16. *Heb.* 12:16.

V. 7, 8. The passage here referred to has been before considered. (*Notes*, 9:10—13. *Hos.* 6:6.) Had the Pharisees understood what was meant, when God declared, that he required mercy rather than sacrifice, "they would not have condemned the guiltless:" for, relieving the disciples' hunger, in subserviency to their attendance on Jesus in his labours of love, was an act of mercy sufficient to justify so trivial a deviation from the exact rest of the sabbath. And in conclusion he added, "The Son of Man is Lord even of the sabbath:" He, the Messiah, was Lord and Ruler of his church, in this and every other particular. Thus he intimated that, as the Son of God, he had at first instituted the sabbath; that he gave the law from mount Sinai; and that he had lost none of his authority by his humiliation, but should make such alterations in the time and circumstances of observing this sacred rest, as it became him, the great Lawgiver, in respect of his own institutions.—It cannot be supposed that Christ would so frequently have discussed this subject, and shown what works were lawful on the sabbath-day, without allowing of any other exceptions, if it had not been intended that the institution, for the substance of it, should continue in full force under the Christian dispensation.

V. 9—13. When Jesus had silenced the Pharisees, he departed: and on another sabbath he entered into one of their synagogues, when the same subject was again brought forward. (*Notes*, *Mark* 3:1—5. *Luke* 13:10—17.) As a man whose hand was withered attended at the synagogue: the Pharisees, ever watching to find matter of accusation, asked our Lord whether it was lawful to heal on the sabbath. This general question, if meant to include the inquiry, how far the various labours attending cures by medicine were consistent with hallowing the sabbath, was not without difficulty; for while many things, generally practised in this respect, are works of necessity and mercy, others doubtless might very well be postponed.—It seems, therefore, from the other evangelists, that Jesus answered in the first instance by another and more simple question, "Is it lawful to do good on the sabbath-day?" He would, however, neither be diverted from his purpose of mercy by their objections, nor yet give them that ground of accusation for which they sought: and he therefore asked them, whether, if a single sheep should fall into a pit on the sabbath, any one of their company, strict as they professed to be, would omit to pull it out, either from regard to the value of his property, or out of compassion to the animal. Yet this would be attended with labour, whilst his healing miracles were performed without any. But how much more valuable is a rational creature, possessed of an immortal soul, than a mere animal! And how much more requisite, according to the law of love, to bring immediate relief to the distresses of the one, than the other! Wherefore, it must be consistent with the divine law to perform those actions of mercy and love on the sabbath-day, which were evidently good in themselves, and ornamental to piety. Having thus silenced them, he ordered the man to stretch forth his withered hand; and by the power attending his word, the man found his hand immediately and perfectly restored.

V. 14—21. The Pharisees, not being able to answer our Lord's reasoning, and exasperated by being put to shame; as well as anxious for their authority, and the credit of their traditions; took counsel together, by what means they might destroy him, or find some plausible accusation against him

21 And [o]in his name shall the Gentiles trust.

[*Practical Observations.*]

22 ¶Then [p]was brought unto him one possessed with a devil, blind and dumb: [q]and he healed him, insomuch that the [r]blind and dumb both spake and saw.

23 And all [s]the people were amazed, and said, [t]Is not this the Son of David?

24 But [u]when the Pharisees heard *it*, they said, This *fellow* doth not cast out devils, but by [v]Beelzebub the prince of the devils.

25 And [x]Jesus knew their thoughts, and said unto them, [y]Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand.

26 And if Satan cast out Satan, he is divided against himself: how shall then [z]his kingdom stand?

27 And if I by Beelzebub cast out devils, [a]by whom do your children cast *them* out? therefore [b]they shall be your judges.

28 But if [c]I cast out devils by the Spirit of God [d]then the kingdom of God is come unto you.

29 Or else [e]how can one enter into a strong

o Is. 11:10. Rom. 15:12,13. Eph. 1:12,13. Col. 1:27. p 9:32. Luke 11:14. q Mark 7:31—37. 9:17—26. r Ps. 51:15. Is. 29:18. 32:3,4. 35:5,6. Acts 26:18. s 9:33. 15:30,31. t 9:27. 15:22. 21:9. 22:42,43. John 4:29. 7:40—42. u 9:34. Mark 3:22. Luke 11:15. v *Gr. Be-ĕlzebul*, and so 27. x 9:4. Ps. 139:2. Jer. 17:10. Am. 4:13. Mark 2:8. John 2:24,25. 21:17. 1 Cor. 2:11. Heb. 4:13. Rev. 2:23. y Is. 9:21. 19:2,3. Mark 3:23—26. Luke 11:17,18. Gal. 5:15. Rev. 16:19. 17:16,17. z John 12:31. 14:30. 16:11. 2 Cor. 4:4. Col. 1:13. 1 John 5:19. *Gr.*

Rev. 9:11. 12:9. 16:10. 20:2,3. a Mark 9:38,39. Luke 9:49,50. 11:19. Acts 19:13—16. b 41,42. Luke 19:22. Rom. 3:19. c 18. Mark 16:17. Luke 11:20. Acts 10:38. d 21:31,43. Is. 9:6,7. Dan. 2:44. 7:14. Mark 1:15. 11:10. Luke 1:32,33. 9:2. 10:11. 16:16. 17:20,21. Rom. 14:17. Col. 1:13. Heb. 12:28. e Is. 49:24. 53:12. Mark 3:27. Luke 11:21,22. 1 John 3:8. 4:4. Rev. 12:7—9. 20:1—3,7—9.

that he might be condemned to death as a deceiver or blasphemer. But Jesus, aware of their design, (as "his time was not yet come,") thought proper to retire from that place: yet, being followed by great multitudes of the people, he continued to heal all the sick who were brought to him; strictly charging them at the same time not to speak of his miracles, nor to let the Pharisees know where he was. (*Note*, 9:30.) Thus he evidently fulfilled the prophecy of Isaiah concerning the Messiah. (*Note*, *Is.* 42:1—4.) The passage has already been explained: but it may here be added, that the gentle, lowly, compassionate, condescending, and beneficent nature of Christ's miracles and personal ministry, devoid of ostentation and severity; and his perseverance in the midst of opposition, without engaging in contentious disputation; as well as the general effects and success of his gospel, and his kind and tender dealing with weak, discouraged, and tempted believers, in all ages, are described in it. In the prophecy of Isaiah, we read, "He shall bring forth judgment unto truth; he shall not fail, nor be discouraged, till he have set judgment in the earth, and the isles shall wait for his law;" which is here rendered "till he send forth judgment unto victory, and in his name shall the Gentiles trust." When the cause of the gospel, and that of our Lord's servants against his enemies, shall be tried, and "judgment shall be brought forth unto truth," they will also be made victorious; when the Gentiles learn to trust in his name, they also "wait for his law;" and when all nations shall thus trust in him, judgment will be set or established in the earth.—Flax was used in lamps: smoking flax may therefore be equivalent to an expiring lamp.—'He that stretcheth not forth his hand to the sinner, and he that beareth not the burden of his brother, breaks the bruised reed: ... and he that despiseth the small spark of faith in little ones, quenches the smoking flax.' *Jerome.* The evangelist quotes the last clause of this passage from the Septuagint, and no more. In many things the prophet's meaning is mistaken or obscured in that version; as it is evident from the annexed translation, which is literal: but Matthew gives the meaning of the Hebrew, yet not attending to literal exactness; which in an inspired writer was the less necessary.—'Jacob, my servant, I will uphold him; Israel, my elect, my soul hath accepted him: I have given (or put,) my Spirit on him. He shall bring forth judgment to the Gentiles. He shall not cry aloud, he shall not relax; neither shall his voice be heard without. He shall not crush a bruised reed, and smoking flax he shall not quench, but shall bring forth judgment unto truth. He shall shine forth and shall not be broken; until he place judgment in the earth: and in his name shall the Gentiles hope.' *Sept.* —Thus the whole is ascribed to Israel as a nation, instead of being understood of the Messiah.—The Septuagint, though highly venerable, has acquired disproportionate reverence, from the notion that the writers of the New Testament confine themselves to it in their citations: but in fact, they quote it, only when it accords to the Hebrew, or gives the sense of it without material alteration.

The Gentiles trust. (21) Comp. *Ps.* 146:3. *Jer.* 17:5. *Rom.* 15:12. *Eph.* 1:12.

V. 22—24. It is probable, that this miracle was wrought some time after what is before recorded. (*Note*, *Luke* 11:14—26.)—An evil spirit having deprived a man of sight and speech, the power of Christ ejecting the evil spirit perfectly restored him.—'As it is not said that Christ gave this man his hearing, it is plain he was not deaf, and indeed it appears worthy of remark, that we hardly ever meet with entire blindness and deafness in the same person.' *Doddridge.*—This miracle seems to have astonished the people in an uncommon degree; and it led them to conclude that Jesus must be the Messiah, the Son of David; which exasperated the Pharisees, and made them fear that he would finally prevail: yet they could not deny the reality of the miracle; and therefore they malignantly renewed their accusation, that he cast out devils by the concurrence of Beelzebub the prince of the devils, with whom he had formed an alliance. (*Notes*, 9:32—34.) 'This they did, not only from an apprehension, that if this belief prevailed, it might bring the power of the Romans upon them: (*John* 11:48.) but chiefly, because it put an end to their credit with, and authority over, the people; they being still represented by our Lord, as blind guides and the worst of hypocrites.' *Whitby.* The term employed on this occasion (*οὗτος*) is very properly rendered "this fellow," as expressive of contempt and aversion.—Beelzebub is the same as Baalzebub, the god of Ekron in Philistia. (2 *Kings* 1:3.) The name signifies *the lord of a fly*: but the Greek word here used (*βεελζεβουλ*) signifies *the lord of a dunghill*.—'The heathens fabulously write of the temple of Hercules and Jupiter, that the Deity kept the flies from them; ... the Jews say of their temple, that a fly was not seen in the slaughter-house.' *Whitby.* 'The god of the Ekronites was called *Baal-zebub*, either for the plenty of flies with which his temple abounded, or because they sought help from that idol, against the flies with which they were troubled. This name the Israelites after for the contempt of that idol, gave to the prince of the devils. —*Beelzebul* signifies *the god of dung*.' *Leigh.* He is called Satan in our Lord's answer. (26)

Dumb. (32) Κωφος. '1. Propriè: *obtusus, hebes à κοπτω*. Sic ligitur apud *Homerum*, Il. λ'. v. 390, *κωφον βελος telum obtusum*.—2. *Qui sensum amisit, nihil sentiens*, &c.' Schleusner.—It is rendered *dumb*; 9:32,33. 15:30,31. *Luke* 1:22. (answering to *σιωπων*, 20.) 11:14. *deaf*; 11:5. *Mark* 7:32,37. 9:25. *Luke* 7:22.—Δυσκωφον και κωφον. *Sept.* rendered, "The dumb or deaf." *Ex.* 4:11. Zacharias appears to have been *deaf* as well as *dumb*: *Note*, *Luke* 1:21—25.; but no other instance occurs in the N. T. in which it clearly embraces both ideas.

V. 25, 26. It seems that the Pharisees *privately* circulated this opinion; but "Jesus knew their thoughts," and took occasion to argue the case with them. Probably they grounded their opinion on his disregard to their traditions, and his supposed violation of the sabbath: but he rested his argument on the evident tendency and effect of his doctrine and example, to render men wise and holy, to deliver them from the power of sin and Satan, and to make them servants and worshippers of God; for these were such, that as far as his cause prevailed, Satan's kingdom must be subverted. As, therefore, these fallen spirits are too politic and sagacious to assist in ruining their own cause; and as every kingdom or family which is divided into parties contending against each other must be weakened, desolated, and ruined; so it was evident, that if Satan aided Jesus in casting out devils, the infernal kingdom was divided against itself; and how then could it any longer subsist?—Nothing can be more conclusive than this argument.

Is brought to desolation. (25) Ερημουται (ab *ερημος, desertus:*) *Luke* 11:17. *Rev.* 17:16. 18:16.

V. 27, 28. It is plain that there were those who made it their business to expel evil spirits from possessed persons; (*Acts* 19:13—16.) and that some of them were countenanced by the Pharisees. Now these exorcists might be left to determine the cause between Jesus and his accusers; if they asserted, that he "cast out devils by the prince of the devils," they could not prove that their own children, or disciples, cast them out by any other power. And if they ascribe the exorcisms of these persons to the assistance of God; how could they doubt of those effected by Jesus being the same, when they were every way so vastly superior: and when his life was so indisputably holy, and his instructions so scriptural, and of so excellent a tendency? It was also undeniable, that if he "by the Spirit of God cast out devils, then the kingdom of God was come unto them." He was certainly the promised Messiah, and they who opposed or rejected him, would do it at their peril.—'You doubt not but your exorcists, who use the name of God, the God of Abraham, &c. do cast out devils by virtue of that name: it will then be matter of your condemnation, ... to pass such an unjust censure on me. *Whitby.*—'Christ uses this as an argument *ad homines*; that they who themselves professed to cast out devils by the God of Abraham, had no reason to say, that he did it by the prince of devils.' *Hammond.*

By the Spirit of God. (28) "By the finger of God." (*Luke* 11:20. *Note*, *Ex.* 8:18,19.)

V. 29, 30. The case might be illustrated by an apt similitude. How could any one enter into a strong man's house, whilst he was on his guard, and plunder his property at his pleasure, unless he first overpowered and bound the strong man? Thus it was evident, that Jesus by his divine pow er

man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

30 He [f]that is not with me is against me, and he that [g]gathereth not with me scattereth abroad.

[*Practical Observations.*]

31 Wherefore I say unto you, [h]All manner of sin and blasphemy shall be forgiven unto men: [i]but the blasphemy *against* the *Holy* Ghost, shall not be forgiven unto men.

32 And [k]whosoever speaketh a word against the Son of man, it shall be forgiven him; [l]but whosoever speaketh against the Holy Ghost, [m]it shall not be forgiven him, neither in this world, neither in the *world* to come.

33 ¶ Either [n]make the tree good, [o]and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit.

34 O [p]generation of vipers, [q]how can ye, being evil, speak good things? [r]for out of the abundance of the heart the mouth speaketh.

35 A [s]good man out of the good treasure of the heart bringeth forth good things: [t]and an evil man out of [u]the evil treasure bringeth forth evil things.

36 But I say unto you, That [v]every idle word that men shall speak, they shall give account thereof in the day of judgment.

37 For by thy words thou shalt be [x]justified, and by thy words thou shalt be condemned.

[*Practical Observations.*]

f 6:24. Josh. 5:13. 24:15. 1 Chr. 12:17,18. Mark 9:40. Luke 9:50. 11:23. 2 Cor. 5:15,16. Rev. 3:15,16. g Gen. 49:10. Hos. 1:11. John 11:52. h Is. 1:18. 55:7. Ez. 33:11. 1 Tim. 1:13—15. 1 John 1:9. 2:1,2. i Mark 3:28—30. Luke 12:10. 1 John 5:16. k 11:19. Luke 7:34. 23:34. Acts 3:14,15,19. 26:9—11. 1 Tim. 1:15. l John 7:39. Heb. 6:4—6. 10:26—29. m Job 36:18. Mark 3:29. Luke 16:23—26. n 23:26. Ez. 18:31. Am. 5:15. Luke 11:39,40. Jam. 4:8. o 3:8—10. 7:16—20. Luke 3:9. 6:43,44. John 15:4—7. Jam. 3:12. p 3:7. 23:33. Luke 3:7. John 8:44. 1 John 3:10. q 1 Sam. 24:13. Is. 10:6,7. 52:2—5. 53:1. 64:3—5. 120:2—4. 140:2,3. Is. 32:6. 59:4,14. Jer. 7:2—5. Rom. 3:10—14. Jam. 3:5—8. r Luke 6:45. s 13:52. Ps. 37:30,31. Prov. 10:20,21. 12:6,17—19. 15:4,23,28. 16:21—23. 25:11,12. Eph. 4:29. Col. 3:16. 4:6. t 34. u Ec. 12:14. Rom. 2:16. Eph. 5:4—6. Jude 14:15. Rev. 20:12. x Jam. 2:21—25.

was able to subdue and limit the power of Satan; or he could never rescue the bodies and souls of men from his oppression. And, as he came to "destroy the works of the devil," so the cause would admit of no neutrality. Every one who should refuse to join him against the cause of Satan, would be adjudged an enemy; and all who would not concur with him in rescuing sinners from the devil's kingdom, and bringing them into the kingdom of God, whatever pains they might take in any other way, would do worse than lose their labour; for all their contrivances, knowledge, and religious observances, would tend to their own loss and that of others, and they would finally lose their own souls.

Scattereth abroad. (30) Σκορπιζει. *Luke* 11:23. *John* 10:12. 16:32. 2 *Cor.* 9:9.—' Σκορπιζω, proprie, *spargo, semina, dissemino.*' Schleusner.

V. 31, 32. (*Marg. Ref.*) Scarcely any thing, in the whole Scripture, has given more discouragement to weak Christians than this passage, and a few others coincident with it. (*Notes, Mark* 3:22—30. *Luke* 12:8—10. *Heb.* 6:4—6. 10:26,27. 1 *John* 5:16—18.) Almost every humble and conscientious believer at one time or other is tempted to think that he has committed the unpardonable sin; and the interpretations which many have given, without properly adverting to the context, have frequently tended to increase these apprehensions and difficulties. In general we are sure that they who indeed repent, and believe the gospel, have not committed this sin, or any other of the same kind: for repentance and faith are inseparably connected with forgiveness; and they are the special gift of God, which he would not bestow on any man, if he were determined never to pardon him. On the other hand, without repentance and faith, no man can be forgiven, though he have not committed this sin.—It is probable that this matter was left in some measure of obscurity, to deter men from presumptuously venturing near the brink of so dreadful a precipice.—The words were addressed immediately, as a solemn warning, to the proud and malignant Pharisees. Our Lord first declared, that "all manner of sin and blasphemy should be forgiven *unto men*;" perhaps tacitly comparing the happy situation of men under a dispensation of mercy, with that of apostate angels for whom there is no forgiveness. But, though this was a general rule, it admitted of one exception; for "the blasphemy against the Spirit should never be forgiven." Whoever had spoken, or should speak, blasphemous words against "the Son of Man," might repent and be pardoned; but whoever should thus speak against the Holy Spirit, could never be pardoned, either in this world or the next. It does not hence follow, that any sin which is not forgiven here, will hereafter be forgiven: the expression at most only shows that some of the Jews had notions of this kind, as well as the papists and other professed Christians: but it seems to be no more than a form of speech common among the Jews, when they asserted strongly that any thing should never be done. The circumstances, in which this declaration was made, should carefully be adverted to. The Pharisees had spoken most blasphemous words against Christ and his miracles, which were indeed wrought by the power of the Holy Ghost, but not under the immediate dispensation of the Spirit. They had gone as far in impiety as they could, without finally excluding themselves from forgiveness. They had spoken "blasphemy against the Son of Man," and ascribed his miracles to the power of the devil; but still they might be pardoned, and one further method would be used to convince them. In a short time, He, the promised Messiah, would be crucified, and then rise from the dead and ascend into heaven; when, being exalted to the right hand of the Father, he would send forth the Holy Spirit upon his apostles and disciples, enabling them to perform various wonderful works in his name, in proof of their testimony concerning his resurrection and ascension. Whosoever therefore should blaspheme this last and most complete attestation to Jesus, as the promised Messiah, and, from determined enmity to him and his kingdom, deliberately ascribe the operations of the Holy Spirit to Satan; that man would be given up to final obduracy and impenitency, and thus never be pardoned, but sink into final perdition.—'You have represented me as a wine-bibber, a friend of publicans and sinners, and as one who casts out devils by Beelzebub: and you will still go on, after all the miracles which I have done among you, to represent me as a false prophet, and a deceiver of the people: but notwithstanding, all these grievous sins shall be forgiven you, if that last dispensation of the Holy Ghost, which I shall after my ascension send among you, shall prevail with you to believe in me. But if when I have sent the Holy Ghost, to testify the truth of my mission and my resurrection, you shall continue in your unbelief, and shall blaspheme the Holy Ghost, and represent him also as an evil spirit; your sin shall never be forgiven, nor shall any thing be further done to call you to repentance.' *Whitby.*—None therefore could commit this sin, who did not witness the effects of the pouring out of the Holy Spirit on the apostles: nor were all degrees of opposition to these operations thus finally destructive. Peter does not seem to have concluded, that Simon Magus had sinned beyond the reach of mercy, when he offered to buy the power of conferring the Holy Ghost. (*Note, Acts* 8:18—24.) Yet it is clear, that some kinds of apostacy, when attended with very peculiar circumstances of aggravation, through love of this world, and enmity to the truth, were equivalent to it; and in every age many provoke God to leave them to final impenitence. But there must be great opportunity of information, much inward conviction, determinate sinning against the light of a man's own conscience, deliberate enmity to the truth, and an obstinate opposition to it in defiance of evidence, to constitute this kind of impiety. They, who most fear having committed it, are generally at the greatest distance from it; while such as are thus given up, are perhaps universally either callous in presumption or enmity, or absolutely and outrageously desperate, of which we sometimes meet with awful instances: but the trembling contrite sinner has "the witness in himself," that neither of these is his case.—The Jews, to this day, ascribe the miracles of Jesus, the reality of which they do not deny, especially his casting out devils, to *enchantment;* that is, to the power of Satan.

Blasphemy. (31) Βλασφημια. (Α βλασφημεω, 'quasi, βλαπτω την φημην' *alterius famam lædo.*' Schleusner.) It is rendered *blasphemy* ; 15:19. 26:65. *Mark* 2:7. *John* 10:33. *Col.* 3:8. *Rev.* 13:1. *et al.: evil-speaking ; Eph.* 4:31. *railing ;* 1 *Tim.* 6:4. *Jude* 9. Injurious words in general are denoted; which, when they are spoken of men, are called *evil-speaking ;* but when they are supposed to relate to God, to Christ, or to the Holy Spirit, the original word *blasphemy* is retained. It is not however always evident, which is the proper rendering of the word; as may be seen by the above references, and especially by comparing *Eph.* 4:31. with *Col.* 3:8.—*In this world.* (32) Εν τουτῳ τῳ αιωνι. 13:22. *Luke* 16:8. *Rom.* 12:2. 1 *Cor.* 1:20. 2 *Cor.* 4:4. *Eph.* 6:12.

V. 33—37. (*Notes,* 3:7—10. 7:15—20.) Our Lord next showed the Pharisees his knowledge of the evil of their hearts. They were proud, carnal, malicious, ungodly men; yet they made high professions of piety and sanctity! Let them, therefore, either seek the renewal of their souls to holiness by the grace of God, or let them give up their pretensions to religion. (*Notes, Ez.* 18:30—32. *Jam.* 4:7—10.) If the tree were made good, good fruit would be produced; otherwise they might as well allow the tree to be corrupt, of which the fruit was notoriously bad; seeing the quality of the tree is known, not by its appearance, leaves, or blossoms, but by its fruit. Thus the Pharisees were detected by their malignant opposition to the holy character and doctrine of Jesus, and to his beneficent miracles. Indeed their words sufficiently determined the state of their hearts, and showed them to be a "generation of vipers," the progeny of the old serpent: how then could they speak good and holy things, habitually and consistently? For out of the abundance of the thoughts, and desires of the heart, the mouth naturally speaks. If any one be humble, pious, spiritual, a lover of God and man; his memory, judgment, and affections become a treasury of good things, from

38 ¶ Then certain of the scribes and of the Pharisees answered, saying, [y]Master, we would see a sign from thee.

39 But he answered and said unto them, An evil and [z]adulterous generation seeketh after a sign; and there shall [a]no sign be given to it, but the sign of the prophet Jonas.

40 For [b]as Jonas was three days and three nights in the whale's belly; [c]so shall the Son of man be three days and three nights [d]in the heart of the earth.

41 The [e]men of Nineveh shall [f]rise in judgment with [g]this generation, and shall condemn it: [h]because they repented at the preaching of Jonas; and, [i]behold, a greater than Jonas *is* here!

42 The [k]queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to [l]hear the wisdom of Solomon; and, [m]behold, a greater than Solomon *is* here!

43 ¶ When [n]the unclean spirit is gone out of a man, [o]he walketh through [p]dry places, [q]seeking rest, and findeth none.

44 Then he saith, I will return into [r]my house from whence I came out; and when he is come, [s]he findeth *it* empty, swept, and garnished.

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y 16:1—4. Mark 8:11,12. Luke 11:16,29. John 2:18. 4:48. 1 Cor. 1:22. z Is. 57:3. Mark 8:38. Jam. 4:4. a 16:1. Luke 11:29,30. b Jon. 1:17. c 16:21. 17:23. 27:40,63,64. John 2:19. d 1 *a*. 63:9. Jon. 2:2—6. e Luke 11:32. f 42. Is 54:17. Jer. 3:11. Ez. 16:51,52. Rom. 2:27. Heb. 11:7. g 39:45. 16:4. 17:17. 23:36. h Jon. 3:5—10. i 6.42. John 3:31. 4:12. 8:53—58. Heb. 3:5,6. k 1 Kings 10:1, &c. 2 Chr. 9:1, &c. Luke 11:31. Acts 8:27,28. l 1 Kings 3:9,12,28. 4:29, 34. 5:12. 10:4,7,24. m 3:17. 17:5. Is. 7:14. 9:6,7. John 1:14,18. Phil. 2:6,7. Heb. 1:2—4. n Luke 11:24. Acts 8:13. o Joh 1:7. 2:2. 1 Pet. 5:8. p Ps. 63:1. Is. 35:6,7. 41:18. Ez. 47:8—12. Am. 8:11—13. q 8:29. Mark 5:7—13. Luke 8:28—32. r 29. Luke 11:21,22. John 13:27. Eph. 2:2. 1 John 4:4. s 13:20—22. Ps. 81:11,12. Hos. 7:6. John 12:6. 13:2. Acts 5:1—3. 8:18—23. 1 Cor. 11:19. 2 Thes. 2:9—12. 1 Tim. 6:4,5,9,10. 1 John 2:19. Jude 4,5. Rev. 13:3,4,8,9.

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which he brings forth edifying conversation, pious observations, candid opinions, equitable decisions, and whatever can conduce to the glory of God and the good of mankind. But wicked men have within them a treasury of pride, malice, impiety, and selfishness, from which they naturally educe evil things, nor can they, at all times, avoid venting their avarice, arrogance, envy, or enmity against true religion; and speaking boasting, reproachful, and injurious language. Thus the Pharisees betrayed themselves; and, however they might deem this a light matter, Christ assured them, that every idle or useless word, which in no way tended to their own comfort or benefit, or that of others, or to the glory of God, (the great ends for which man is endued with the gift of speech;) much more all pernicious, polluting, and impious words, must be "given an account of at the day of judgment:" and at that solemn season, they will be deemed decisive evidences of a man's character, and the state of his heart; according to which a person professing religion will be justified as a true believer, or condemned as a hypocrite; and all men will be adjudged pious or impious, holy or unholy, as their habitual conversation has been. 'Discourse tending to innocent mirth, to exhilarate the spirits, is not *idle discourse*; as the time spent in necessary recreation is not *idle time*.' *Doddridge.*

Abundance. (34) Περισσευματος· *redundantia.* (Α περισσευω, *abundo, redundo, supersum.* *Eph.* 1:8.) *Mark* 8:8. *Luke* 6:45. 2 *Cor.* 8:14.—*Idle.* (36) Αργον. (Εκ α priv. et εργον quasi αεργος.) 20:3,6. 1 *Tim.* 5:13. *Tit.* 1:12. 2 *Pet.* 1:8.—a word that produces no good effect, and is not suited to produce any.—*Shalt be condemned.* (37) Καταδικασθηση. (Ex κατα et δικαζω *jus dico.* 'Κατα 'hîc valet *contra.*' Leigh.) 7. *Luke* 6:37. *Jam.* 5:6.

V. 38—40. The scribes and Pharisees, persisting in their enmity, were dissatisfied with the evidences of our Lord's divine mission, arising from his miracles and the fulfilment of prophecy in him: and they desired a sign from heaven; perhaps meaning some such tremendous displays of the divine glory, as their fathers had seen on mount Sinai; or somewhat like that which took place when, at the word of Joshua, "the sun stood still in the midst of heaven, and hasted not to go down about a whole day." *Josh.* 10:12—14.—'None of them can say, I command that a fire shall come down from heaven; none of them can say, I command the sun to stand still.' *R. Crooll.* To this our Lord answered, that they were a wicked and adulterous generation of Israel, unfaithful to their covenant with God: and, hating the truth, they purposed to cloak their enmity under this unreasonable and presumptuous request: but that no sign should be given them, except that of Jonah; who, having remained three days in the whale's belly, was brought forth alive by the power of God, to preach to the Ninevites. In like manner, He, the Son of man, having been slain, and buried in a sepulchre hewn out of a rock, and covered with a great stone, as if in the heart of the earth, would be brought forth alive after *three days*, or *on the third day*: (*Note*, 1 *Sam.* 30:11—15.) for so the phrase here used signifies, according to the manner of speaking in use among the Jews. Then he would be proved to be alive by many infallible demonstrations; and those who did not receive him for the Messiah, would be left to final unbelief and destruction.—'It is a received rule among the Jews, *that a part of a day is put for the whole;* so that whatsoever is done in any part of the day, is properly said to be done that day. .·. (1 *Kings* 20:29. *Esth.* 4:16. 5:1.) . . . "When eight days were accomplished for the circumcision of the child, &c." . . . yet the day of his birth and of his circumcision were two of these eight days. .. Since then our Saviour was in the grave all Friday night and Saturday; seeing he was in the grave all Saturday night, and part of the morning of the day following, . . . he may, according to the Hebrew computation, be truly said to have been "three days and three nights in the heart of the earth."' *Whitby.* (*Note*, *Eph.* 4:7—10.)

Adulterous. (39) Μοιχαλις, (α μοιχος, *adulterer,*) 16:4. *Mark* 8:38. *Rom.* 7:3. *Jam.* 4:4. 2 *Pet.* 2:14.—'Perhaps μοιχαλις γενεα, may here be more rightly translated, *a spurious race, the offspring of adultery.*' Schleusner.—*Whale.* (40) Κητους, used here only in the N. T.—*Gen.* 1:21. *Jon.* 1:17. 2:10. *Sept.* (*Note*, *Jon.* 1:17.)

V. 41, 42. The Ninevites had repented at the preaching of Jonah, though he wrought no miracles, and though his conduct in many things tended to prejudice them; and he gave them little instruction, or encouragement to repent. They would, therefore, rise up in judgment with that generation of Israel to whom Christ came, and condemn them: their repentance in such unfavourable circumstances would expose the aggravated guilt of the Jews, in continuing impenitent amidst all the miracles, instructions, warnings, and invitations of Christ, attended by his most holy example: for it was most evident, that a far more eminent and excellent person than Jonah was in the midst of them. (*Notes*, 11:20—24. *Jon.* 4:1—4.)—In like manner the queen of Sheba would appear against them, to their deeper condemnation; for she came from a remote region to learn heavenly wisdom from Solomon; whereas they had a far greater and a more excellent person in the midst of them, than even Solomon was. (*Notes*, 1 *Kings* 10:1—9.) He likewise went from place to place to instruct them, without their own labour or expense: yet they rejected him, and sinned in contempt of his instructions!—There is vast dignity and propriety in this declaration of Christ concerning himself, when we consider him as the incarnate Son of God; but on the supposition that he was a mere man, the words must impress the mind in a very different manner. (*Marg. Ref.*)—'God . . . having promised to Solomon such wisdom, that, as there was none like him before, . . . so should there after arise none like unto him; (1 *Kings* 3:12.) he that was greater in wisdom than Solomon, must be more than a man.' *Whitby.*

V. 43—45. Our Lord next describes the danger of the unbelieving Jews, under a parable, formed on the case of a demoniac. He supposes the evil spirit, (called *unclean*, because all sin is *uncleanness* in the judgment of a holy God,) voluntarily ceasing to possess one, who had been thus in his power; and this, lest he should be violently expelled. Yet he does it greatly against his will: and, as he cannot obtain permission to possess any other person, he wanders about disconsolate, in dry or desert places, "seeking rest and finding none." At length therefore he attempts to recover possession of him from whom he had departed: and on his return, he finds his former dwelling empty, (without any possessor to oppose his entrance,) "swept and garnished," or ready prepared for his reception. On this discovery he goes, and fetches seven, or several other, evil spirits, more malignant than himself, (for it seems, that even some demons are more wicked than others,) and they take up their abode in the man, and the possession becomes more dreadful and incurable than ever. Thus our Lord declared it would be with that generation. The powers of darkness, disturbed by the doctrine and miracles of Christ and his apostles, as well as by the ministry of John the Baptist, would for a time recede from the Jews, and seek rest among the Gentiles, in those dry lands where no water of life had hitherto been found. (*Marg. Ref.* p. *Note*, *Ps.* 63:1—4, *v.* 1.) But, being pursued by the faithful and successful preaching of the gospel, and finding no rest there, they would return to repossess that unbelieving generation of Jews: and meeting with no opposition, other evil spirits, more numerous and more malignant than formerly, would take possession of them, and they would become more hardened, than before the preaching of "the kingdom of heaven" among them. In this view the parable is a prophecy of the rejection of the Jews, and their awful state of enmity to the gospel to this day.—But it is also applicable to the case of individuals, who hear the word of God, are convinced of its truth, and in part reformed, but not truly converted: the unclean spirit indeed retires, but Christ is not welcomed to "dwell in the heart by faith." The evil spirit hankers after his old abode, and waits his opportunity of returning: on examination, he finds his habitation empty, swept from convictions and serious impressions; and garnished or ready furnished, for the reception and entertainment of unclean spirits, by a preparation of heart to comply with their suggestions. Thus, instead of one evil spirit, seven take up their abode in the man, and "his last state becomes worse

45 Then goeth he, and taketh with himself [t]seven other spirits [u]more wicked than himself; and they enter in and dwell there: [x]and the last *state* of that man is worse than the first. [y]Even so shall it be also unto this wicked generation.

46 ¶ While he [z]yet talked to the people, behold, *his* mother and [a]his brethren stood without, desiring to speak with him.

47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

48 But he answered and said unto him that told him, [b]Who is my mother? and who are my brethren?

49 And he stretched forth his hand towards [c]his disciples, and said, Behold my mother and my brethren!

50 For whosoever shall [d]do the will of my Father which is in heaven, [e]the same is my brother, [f]and sister, [g]and mother.

t 24. Mark 5:9. 16:9. Eph. 6:12. u 23:15. x Luke 11:26. Heb. 6:4—8. 10:26—31,39. 2 Pet. 2:14—22. 1 John 5:16,17. Jude 10—13. y 21:38—44. 23:32—39. 24: 51. Dan. 9:49—51. 19:41—44. John 15:22—24. Rom. 11:8—10. 1 Thes. 2:15,16. z Mark 3:21,31. Luke 8:10. a 13:55. Mark 6:3. John 2:12. 7:3,5,10. Acts 1:14. 1 Cor. 9:5. Gal. 1:19. b 10:37. Deut. 33:9. Mark 3:32,33. Luke 2:49,52. John 2 3,4. 2 Cor. 5:16. c 28:7. Mark 3:34. John 17:8,9,20. 20:17—20. d 7:21. 17:5. Mark 3:35. Luke 8:21. 11:27,28. John 6:29,40. 15:14. Acts 3:22,23. 16:30,31. 17: 30. 26:20. Gal. 5:6. 6:15. Heb. 5:9. Jam. 1:21,22. 1 Pet. 4:2. 1 John 2:17. 3:23, 24. Rev. 22:14. e 25:40,45. 28:10. f s. 22:22. John 20:17. Rom. 8:29. Heb. 2: 11—17. f Cant. 4:9,10,12. 5:1,2. 1 Cor. 9:5. 2 Cor. 11:2. Eph. 5:25—27. g John 19:26,27. 1 Tim. 5:2.

than the first:" he becomes, perhaps, a more decent, plausible, or presumptuous enemy of God; but sevenfold more callous and inveterate than before.—This was doubtless the case with great numbers, who had heard John the Baptist, Jesus, and the apostles, with attention, but who afterwards relapsed into wickedness: and it is the case of many, in all places where the gospel is faithfully preached. (*Marg. Ref. Note*, 2 *Pet.* 2:20—23.)

Dry. (43) Ανυδρων. (Εκ ανευ, et ὑδωρ.) *Without water. Luke* 11:24. 2 *Pet.* 2:17. *Jude* 12.—*Ps.* 63:1. *Is.* 41:19. 43:19, 20. *Sept.*—*Empty.* (44) Σχολαζοντα· (a σχολη, *otium:*) 1 *Cor.* 7:5.—*Ex.* 5:8,17. *Sept.*

V. 46—50. It appears from the other Evangelists, that the earnestness and assiduity of Jesus, in teaching the people, notwithstanding the opposition of the Pharisees, gave disquietude to his friends and brethren, or near relations, (perhaps the children of Joseph by a former wife, or his cousins;) some of whom did not believe in him. (*Marg. Ref.* a.) They wanted him to desist, supposing that he exceeded all the bounds of prudence: and they seem to have engaged Mary to concur in the design; which was doubtless reprehensible, as it implied sentiments of him derogatory to his perfect wisdom and excellence. (*Notes, Mark* 3:20,21,31—35. *Luke* 8: 19—21.) They therefore came when he was teaching the people; and, not being able to approach him for the multitude, they sent to desire to speak with him. But Jesus, aware of their intention, answered by inquiring, who his mother and brethren were: intimating, that even they had no right to interfere, nor any authority over him in respect of his important work; that his spiritual affection to his disciples was greater than any natural affection which he bare to his relations; that his love to men's souls had the greatest influence over him; that even his mother was nearer to him as a true believer, than on account of her natural relation; and that his brethren would have no advantage from him, if they were not also believers. He therefore stretched forth his hands over his disciples, as expressing his cordial and endeared affection for them: and he declared that they were his mother and his brethren; that he bare them all the regard due to those near relations; and that he would honour and provide for them, even as a dutiful son would behave towards his beloved parent; or a man, when advanced to superior circumstances, would, if he acted properly, do to his poorer brother. Not only would he admit those present to those high and valuable privileges; but whosoever, of any age or nation, should do the will of his heavenly Father, by hearing, believing, and obeying him as his Saviour, he would in life, death, judgment, and for ever, be honoured and blessed; even as the brother, sister, or mother of him, who is "the Lord of all," and "the King of glory." (*Notes*, 7:21—23. *John* 19:25—27.)

PRACTICAL OBSERVATIONS.

V. 1—13. They who follow Christ must be ready, when called to it, to endure hunger or submit to mean fare; and to be reproached, and falsely accused, for their close attendance on him and his ordinances: but they should leave the Lord to plead in their behalf, and he will do it effectually.—Such professed Christians, as are most destitute of the power of godliness, are often most tenacious of forms even to a scrupulous minuteness; especially when they can make use of them to support their credit or authority, to cloak their iniquity, or to oppose the upright servants of the Lord. Many of this description seem never to have read the Scriptures: for they severely censure, in living disciples, the very things for which holy men of old were not blamed: and at the same time they profess to hold the latter in high estimation; because they have the sanction of general opinion, are no longer the subjects of envy or competition, and give them no opposition or uneasiness in their ungodly practices. They will also condemn those things in persons of another party, which they overlook or excuse in those of their own.—Whilst "the Lord of the sabbath," who is far greater than the temple, and all external institutions, authorizes those labours on his holy day, which are necessary and conducive to the real good of ourselves or others, or subservient to piety and charity, he doubtless most strictly binds us from all other secular employments. The exercise of mercy, rather than sacrifice, allows us on some occasions to omit attendance on public ordinances, and to make needful provision for our health and food: yet surely when domestics are confined at home, and families rendered a scene of hurry and confusion "on the Lord's day," in order to furnish a feast for visitants, who can then spare their time more conveniently than on other days, for social indulgence, the case is very different! In censuring things of this kind, we need not fear "condemning the guiltless."—They who are unable to labour for their bread, are sometimes capable of attending on the ordinances of God: and in this way, they may expect comfort under their calamities, or deliverance from them. But alas! there are numbers, who frequent places of worship in order to start objections, or to find matter of accusation against the servants of God; and many a good question is proposed from very base motives. We cannot, like our Lord, discern the thoughts of such objectors: yet we must go on with our duty; endeavouring by meekness, benevolence, an irreproachable conduct, and unanswerable arguments, to obviate or silence their malicious insinuations.—Men will do more to save a trifle of their own property, than to relieve their neighbours: and some will even refuse to infringe the rest of the Lord's day, by visiting the afflicted, who would not decline labour if they were likely to lose the lives of their cattle! "The Lord's day," however, is especially the time for healing the souls of men: and whilst the helpless sinner hears the voice of Christ, and endeavours to obey it, he feels and manifests, that he has received power to do those things, of which before he was utterly incapable; and becomes, by his holy example, a witness of the Saviour's power and love, and of the blessed effects of his gospel.

V. 14—21. The more abundant good is done by the gospel, the greater opposition proud Pharisees and enemies will excite against it: and the more clearly it is proved to be from God, the more determined will be their malice, if left to themselves; for their sinful dispositions and practices, and their worldly credit and interests are all at stake. We should not, however, needlessly exasperate them; but should give place as far as it is consistent with continued endeavours to do good. Whilst we take encouragement, from the condescending mildness of our gracious Lord, the chosen Servant and well-beloved Son of the Father, in all our weakness, and amidst our manifold corruptions and temptations; we should also pray, that his "Spirit may rest upon us," and enable us to copy his example; that we may avoid all severity, ostentation, and boasting; that we may "study to be quiet, and to mind our own business;" and be gentle to those that are bruised with afflictions and temptations, or whose feeble faith and hope are like an expiring taper. Thus we should endeavour, as often as opportunity is given us, "to strengthen the hands that hang down, and to confirm the feeble knees;" and thus look to him, in behalf of ourselves and others, "to bring forth judgment unto victory;" expecting and earnestly praying also for the time, when all the Gentiles shall trust in his name, and wait for his law.

V. 22—30. In every way we see illustrations of the power and malice of our formidable enemies, and of the superior power and mercy of our great Deliverer. When he rescues the poor sinner from the oppression of the devil, the blind see the glory, and the dumb sing the praises, of our God. The changes effected by the power of divine grace form a continued proof, that Jesus is "the Son of David" and "the Son of God," and that "the gospel is the power of God unto salvation." This should induce all men to submit to Christ: but it has a contrary effect on many, even among professed Christians, who dare to ascribe the evident effects of divine power and holiness to the vilest motives, to enthusiasm, or even diabolical delusion! He who knows men's thoughts has taught us how to answer such objections: for the evident tendency and effects of the gospel are such, that if Satan could possibly patronize it, he must subvert his own kingdom. In this respect, the enemies of all good might teach Christians a useful lesson; for they exhibit to them an instructive example: hateful and hating as they are, they are too subtle to divide against themselves, so as to subvert their own kingdom; but whilst they agree together in malice, they tempt Christians to divide into parties, and to quarrel with each other, to the irreparable injury of the common cause!—But let us observe, that there are two grand interests in the world; all that side with Christ, against the kingdom of Satan, are his friends, but none else: and when unclean spirits are cast out by the Spirit of God, in the conversion of sinners to a life of faith and obedience, "the kingdom of God is come unto us." For these powerful enemies, like strong men, possess the sinner's heart, armed with his lusts, errors, and prejudices, and all his

CHAPTER XIII.

The parable of the sower, 1—9. The reason why Jesus taught by parables, 10—17. The parable explained, 18—23. The parable of the tares, 24—30; of the grain of mustard-seed, 31, 32; of the leaven, 33. The Scripture fulfilled in Christ's teaching by parables, 34, 35. That of the tares explained, 36—43. The parable of the hid treasure, 44; of the pearl of great price, 45, 46; of the net cast into the sea, 47—50; and of the householder, 51, 52. Christ's countrymen are offended in him; his remark on it, and subsequent conduct, 53—58.

THE same day went Jesus out of the house, and [a]sat by the sea-side.

2 And [b]great multitudes were gathered together unto him, [c]so that he went into a ship, and sat; and the whole multitude stood on the shore.

3 And he spake many things unto them [d]in parables, saying, Behold, [e]a sower went forth to sow:

4 And when he sowed, some *seeds* fell by [f]the way-side, and the fowls came and devoured them up:

5 Some fell upon [g]stony places, where they had not much earth: and forthwith they sprang up, because they had no deepness of earth:

6 And [h]when the sun was up, they were scorched; and, [i]because they had no root, they withered away.

7 And some fell [k]among thorns; and the thorns sprang up and choked them.

8 But other fell into [l]good ground, and brought forth fruit, [m]some an hundred-fold, some sixty fold, some thirty-fold.

a Mark 2:14. 4:1. Luke 5:3. 15:30. Gen. 49:10. Luke 8:4—8. c Mark 4:1. Luke 5:3. d Isa. 42:18, 43:8. 48:6. 52:15. Jer. 24:9. Judg. 9:8—15. 2 Sam. 12:1—7. Ps. 49:4. 78:2. Is. 5:1—7. Ez. 17:2. 20:49. 24:3 &c. Mic. 2:4. Hab. 2:6. Mark 3:23. 4:2. 13:33. 12:1,12. Luke 8:10. 14:41. 15:3, &c. John 10:6. 16:25. heretofore. e Mark 4:3—9. f Luke 8:5—8. f 18,19. g 20. Ez. 11:19. 36:26. Am. 6:12. Zech. 7:12. h Ja. 49:10. Jam. 1:11,12. Rev. 7:16. i 7:26,27. Luke 8:13. Eph. 3:17. Col. 1:23. 2:7. k 22. Gen. 3:18. Jer. 4:3,4. Mark 4:18,19. l 23. Luke 8:15. Rom. 7:18. m Gen. 26:12. John 15:8. Gal. 5:22,23. Phil. 1:11.

faculties and abilities: nor could they be expelled, did not One come upon them with superior power, who is able to bind them at his will, take away from them their usurped possessions, and employ the convert, with all his talents, in his service and to his glory. All they, who refuse to concur, or do not rejoice, in such a revolution as this, are against Christ; and "he that gathereth not with him scattereth." Alas! what pains do many take in thus scattering abroad, and in ruining themselves and others, by promoting systems of human invention in opposition to the gospel of God our Saviour!

V. 31—37. In various ways, men sin against the clearest evidence of truth, and even against their own consciences; till, by resisting the Holy Ghost, they provoke God to give them up to final obduracy and impenitence.—Let all then be afraid of every approach to this fatal conduct: let sinners regard the voice of the Lord without delay, lest he should "swear in his wrath, that they shall never enter into his rest:" yet, let no trembling penitent yield to Satan's suggestions, to suppose, that the sinful words and works of the days of his ignorance, which he now recollects with shame and contrition, or any of his sins when first brought under convictions, were of this malignant nature. "All manner of sin and blasphemy" shall certainly be forgiven to the true believer; and "him that cometh to Christ, He will in no wise cast out." Indeed we might any of us have been left under condemnation, and the power of sin: but if "God hath given us repentance to the acknowledging of his truth," we are evidently escaped "from this snare of the devil," and should not yield to discouraging fears.—It is vain, however, for men to think that the tree is made good, when the fruit is evidently evil; or to expect good fruit from an evil tree: we should therefore daily seek to have our hearts cleansed by divine grace, and stored with the good treasure of divine truth and holy affections; that whilst numbers are corrupting, deceiving, or injuring others, with the evil things which they speak; we may be enabled continually to bring forth seasonable, pious, and edifying discourse from the abundance of our hearts. We shall consider this as a matter of great importance; for our Judge has declared, that men shall give an account of every idle word at the last day. If there were nothing else to be, at that awful season, produced against us, this alone would suffice to leave us without excuse. We ought then continually to examine ourselves, and seek forgiveness for the past; and keep a constant watch over ourselves, and bridle our tongues, and improve the gift of speech, as a most important talent, that we may for the future habitually speak such words, and such alone, as consist with the Christian character, are suited to "minister grace unto the hearers," and may be produced as proofs of our faith and love in the day of judgment.

V. 38—50. Men are more disposed to dictate to the Lord, and to demand those kinds and degrees of evidence, which he sees proper not to give, than to obey his call to "repent, and do works meet for repentance." The Ninevites therefore, and many from the remotest regions of the earth, who, by some faint report of the gospel, have been led to inquire after Christ and his salvation, will rise up in judgment against unbelievers in this age and nation also, and condemn them. For one far more honourable and eminent in wisdom than Solomon, or than all the ancient and modern sages, yea, than all prophets and apostles, is in the midst of us, making all who come to him wise unto eternal salvation by his word and by his Holy Spirit. Let us then learn of him, and seek to have his kingdom set up in our hearts: then the enemy will no more be able to regain possession of us, however he may threaten or harass us.—But let none rely on convictions, or external reformation: for every heart indeed is the residence of unclean spirits; those excepted, which are become the temple of the Holy Spirit by faith in Jesus Christ. These enemies will therefore watch their opportunities, when convictions and terrors are vanished, and inclinations after former indulgences revived; and, finding no effectual opposition, they will re-enter, strengthen the garrison, and render the man more entirely their slave than ever. Such characters cannot but be noticed, with mingled grief and horror, by those who carefully observe the state of congregations, where the gospel is faithfully dispensed.—What encouragement does our Redeemer give us to follow him wholly, to attend on his instruction, to trust in his mercy, and, by obeying him, to do the will of God our Father! Earthly relatives often fail of the duties incumbent on them: but He is such a Relation and Friend as men would have been, had sin never entered; indeed far more desirable. Whatever there is peculiar in the affection or regard of the different endeared relations of life, all centres in the love of Christ to his true disciples; yea, to the poorest, weakest, and most sinful of them. Whatever credit, comfort, or advantage could be derived from a loving brother, father, husband, or son, who was advanced to the highest state of earthly dignity and authority; this, and far more, may we confidently expect from Christ, in life, death, judgment, and to eternity. Let us then cease from men, and cleave to him; let us look upon every Christian, even in the lowest condition of life, as the beloved brother, or sister, or honoured mother, of the Lord of glory; and let us love, respect, and be kind to them for his sake, and after his example, and count this our privilege and delight: remembering his words, "Forasmuch as ye did it to the least of these my brethren, ye did it unto me." (*Notes*, 25:34—46. *P. O.* 31—46.)

NOTES.—CHAP. XIII. V. 1, 2. It is evident that the events recorded in the latter part of the preceding chapter took place on the same day on which our Lord spake some of the parables contained in this: but Luke relates the concluding incident *after* the parable of the sower. (*Notes*, 12 46—50. *Luke* 8:4—21.)—When Jesus came to the sea-side, a very great number of people collected together. He therefore went into a fisher-boat, or little ship, close to the land, that he might be less incommoded, and better heard, by the people. 'If the shore were elevated, as it probably might be, and formed a kind of semicircular bay, the people might range themselves round it, and hear with great advantage.' *Gilpin.*

V. 3—8. (*Note, Judg.* 9:8—15.)—Parables are a kind of pictures of spiritual things which we are slow to understand, under the similitude of external objects with which we are more fully acquainted: so that, when we have got the key we perceive more of their nature by a single glance, than we could otherwise learn by laboured descriptions, or multiplied distinctions.—This parable of the sower seems to be a prophetical history of the effects produced by the gospel in all places to which it should be sent.—A husbandman is represented as sowing good seed; for every man sows that kind of grain which he hopes to reap. But as he sowed, part of the seed fell by the way-side, a road lying across the field: here the ground was trodden, and the seed left uncovered, and so the birds picked it up. Another part fell on ground where a rock was covered with a very shallow soil: this part of the seed being only just covered, soon sprung up, and looked very promising; but when the summer-sun, in its noon-day heat, shone full on it, the soil was dried up beneath the root, and so it was scorched and withered. Another portion fell on ground which had not been cleared from thorns and weeds: this sprang up, and grew till harvest; but the thorns and weeds smothered and choked it, so that it could not ear, or yield any increase. But the rest fell into good ground, fertile and well prepared by tillage and manure, and this produced an abundant increase; some of it yielded thirty times as much as was sown, some sixty, and some even a hundred times as much. (*Note, Gen.* 26:12.) This alone answered the sower's purpose, and recompensed his toil. (*Notes, Mark* 4:1—20. *Luke* 8:4—15.)

Parables. (3) Παραβολαις· der. from παραβαλλω, *to cast*, or *place things one against another, and so compare them.* (Ex παρα, *juxta*, et βαλλω *jacio.*)—*Sprung up.* (5) Εξανετειλε. (Comp. of εξ, *ava*, and τελλω, *to arise*, unused.) Only here and *Mark* 4:5. in the N. T.—*Gen.* 2:9 *Ps.* 112:4. *Sept.*—*Were scorched.* (6) Εκαυματισθη. (Α καυμα, *æstus*: *Rev.* 7:16. 16:9. hocque à καιω *ardeo.*) *Mark* 4:6. *Rev.* 16:8,9.—*Thorns.* (7) Ακανθας. (Ab ακη *cuspis, acies.*) 'It is taken not only for thorns, but likewise for briars and brambles, and any thing that hath pricks.' *Leigh.* 22. 7:16. 27:29. *Heb.* 6:

9 Who [n]hath ears to hear, let him hear.

10 ¶ And the disciples came, and said unto him, [o]Why speakest thou unto them in parables?

11 He answered and said unto them, [p]Because it is given unto you to know [q]the mysteries of the kingdom of heaven, but to them it is not given.

12 For [r]whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, [s]from him shall be taken away even that he hath.

13 Therefore speak I to them in parables: [t]because they seeing see not; and hearing they hear not, neither do they understand.

14 And in them is fulfilled [u]the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive.

15 For this people's [x]heart is waxed gross, and *their* [y]ears are dull of hearing, and [z]their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, [a]and should be converted, [b]and I should heal them.

16 But [c]blessed *are* your eyes, for they see; and your ears, for they hear.

17 For verily I say unto you, [d]That many prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them;* and to hear *those things* which ye hear, and have not heard *them.* [*Practical Observations.*]

n 16. 11:15. Mark 4:9,23. 7:14—16. Rev. 2:7,11,17 29. 3:6,13,22. 13:8,9. o Mark 4:10,33,34. p 11:25,26. 16:17. Ps. 25:8,9,14. Is. 29:19. 35:8. Mark 4:11. Luke 8:10. 10:39—42. John 7:17. Acts 16:14. 17:11,12. 1 Cor. 2:9,10. 4:7. Jam. 1:5, 16—18. 1 John 2:27. q Rom. 16:25. 1 Cor. 2:7. 4:1. 13:2. 15:51. Eph. 1:9. 3:3—9. 5:32. 6:19. Col. 1:25,27. 2:2. 1 Tim. 3:9,16. r 25:29. Mark 4:24,25. Luke 8:18. 19:24—26. John 15:2—5. s 21:43. Is. 5:4—7. Mark 12:9. Luke 10:42. 12: 20,21. 16:2,25. Rev. 2:5. 3:15,16. t 16. Deut. 29:3,4. Is. 42:18—20. 44:18. Jer. 5:21. Ez. 12:2. Mark 8:17,18. John 3:19,20. 9:39—41. 2 Cor. 4:3,4. u Is. 6:9, 10. Mark 4:12. Luke 8:10. John 12:39,40. Acts 28:25—27. Rom. 11:8—10. 2 Cor. 3:14,15. x Ps. 119:70. y Zech. 7:11. John 8:43,44. Acts 7:57. 2 Tim 4:4. Heb. 5:11. z Is. 29:10—12. 44:20. 2 Thes. 2:10,11. a Acts 3:19. 2 Tim. 2:25,26. Heb. 6:4—6. b Is. 57:18. Jer. 3:22. 17:14. 33:6. Hos. 14:4. Mal. 4:2. Mark 4:12 Rev. 22:2. c 5:3—11. 16:17. Luke 2:29,30. 10:23. John 20:29. Acts 26:18. 2 Cor. 4:6. Eph. 1:17,18. d Luke 10:24. John 8:56. Eph. 3:5,6. Heb. 11:13,39, 40. 1 Pet. 1:10—12.

8. *Gen.* 3:18. *Sept.* (*Note*, *Gen.* 3:17—19.)—*Choked.*] Απνιγω, *suffocated. Luke* 8:33. Not elsewhere in the N. T. Συνεπνιξαν, *Mark* 4:7. συμπνιγονται, *Luke* 8:14.

V. 9. (*Note*, 11:13—15.) This address was suited to call the attention of all present to the parable; and to show them, that some peculiarly interesting instruction was intended by it.

V. 10, 11. The multitudes, who heard this parable delivered in public, did not understand it, and probably few at that time inquired further about it. But the disciples, after the assembled company had been dismissed, came to our Lord in private, desiring to be informed why he thus taught the people, and what was the meaning of the parable. He had doubtless several reasons for adopting this method of instruction, which is peculiarly suited to assist the memory, and engage the attention; and which communicates information and conviction to the teachable in the most simple and compendious way. (*Notes*, *Prov.* 1:1—6.) 'Hereby it was visible who were ... "the sons of wisdom," who had a cordial love to divine things, and an inflamed desire after them; and thought it worthy of their care and pains to search them out, and so were persons fitly qualified for the reception of gospel light. It was the custom of the disciples of the Jewish doctors, when they understood not the meaning of their parables, to go unto their Rabbies to inquire the meaning of them; as did our Lord's disciples ask of him. ... And this Christ's hearers might have done, had they not been indisposed to receive the doctrine which he taught, and chosen rather to be held in error by the scribes and Pharisees.... Such lessons ... are best remembered; ... for the time spent in unfolding them, makes the idea more fixed and lasting.' *Whitby.*—'This happened after Christ had upbraided and threatened the neighbouring places, from whence doubtless the greatest part of the multitude came: (11:20—24.) and it is not improbable, that the ... Pharisees, who had so vilely blasphemed him this very morning, might with an ill purpose have gathered a company of their associates ... about Christ to ensnare him.' *Doddridge.*—The reason, however, which our Lord here assigned, is replete with instruction, warning, and encouragement. "It was *given* to" the disciples "to know the mysteries of the kingdom of heaven, but not to others;" that is, not at that time, for it might afterward be given to them also.—A mystery, in the scriptural use of the term, signifies a subject in religion, of which we can know little or nothing, except by revelation, and nothing more than is revealed. This knowledge is received by faith only, and must be used as a principle in all our other reasonings; but itself must not be disputed, as if it were the subject of reason and argument. There are many mysteries respecting the kingdom of heaven; and *it is given* to Christ's true disciples to know or understand them, as far as it is needful; and to them alone. Those who in humble faith take him for their Teacher, by attending to the instructions of his word, and seeking the teaching of his Spirit, attain to this knowledge; but the proud, unteachable, and unbelieving do not: for no man can know them, except from the great Prophet of the church.—But his special choice and effectual calling made those persons his disciples, rather than others of their countrymen, and this brought them to learn of him.

Mysteries. (11) Μυστηρια. ('Alii ab Hebraico מסתר *res abscondita* deducunt; alii vero Græco μυειν *claudere; occludere, abscondere,* aut μυεσθαι *sacris initiari,* originem debere existimant.' *Schleusner.*) *Rom.* 11:25. 16:25. 1 *Cor.* 13:2. *Eph.* 1:9. 3:3,4,9. 1 *Tim.* 3:9,16.

V. 12. It is an invariable rule in the kingdom of Christ, that "whosoever hath, to him shall be given, and he shall have abundance:" that is, say many expositors, 'he who improves what he has.' Yet if our Lord meant so, why did he not thus express himself, either here or in other places? (*Marg. Ref.* r, s.) There is no doubt a truth in this way of stating it; for no man improves either natural powers, or external advantages, without the special grace of God: yet it is a truth often misunderstood and perverted. The obvious meaning is, that one of the special gifts of God to his people is an earnest of others: so that he who has *faith and grace,* shall receive further communications of knowledge, wisdom, holiness, and every blessing of salvation, till he has a great abundance; whereas he, who has not *faith and grace,* shall at last be deprived of all his other attainments and advantages, in which he trusted and gloried. The plain inferences from which are, that he who desires these blessings must seek them from Christ, or he never can have them: and he that has received them, must bless the Lord for making him to differ, and trust him to perfect his own good work. (*Notes*, *Mark* 4:23—25. *Luke* 8:16—18.)—'Whosoever, through my goodness and mercy, hath any measure of grace wrought in him; that man, in the effectual use of those means which I afford him, shall have yet more: but whosoever hardeneth his heart to refuse those gracious offers, which are made to him, it is and shall be just with God, to take away from him those gracious offers, which are made to him; it is and shall be just with God, to take away from him those helps, and tenders of means, and previous dispensations, which are made to him.' *Bp. Hall.*

V. 13. Our Lord spake in parables to the people, because they refused to improve their faculties and advantages: for they hated the truth through love of sin, and closed their eyes to the light by proud and carnal prejudices. They saw his miracles, but could not see that he was the Messiah; and heard his doctrine, without acknowledging that it was the voice of God: and it was his sovereign will to leave many of them to final obduracy and unbelief. (*Notes*, 16,17. *Deut.* 29: 4. *Is.* 42:18—20.)

V. 14, 15. (*Marg. Ref.*) The prophecy referred to seems to have had a peculiar respect to the times and persons here spoken of. (*Note*, *Is.* 6:9,10.) They would have the fullest opportunity of learning the way of salvation; yet they should not understand it, nor perceive in Jesus the fulfilment of the ancient prophecies. Because their hearts were become *gross,* or *fat,* (that is, stupid and insensible,) through pride, avarice, hypocrisy, and unbelief; so that their ears were stopped against the report of the gospel, and they purposely closed their eyes against the light because they hated it: (*Note*, *John* 3:19—21.) and therefore God judicially left them to be blinded; so that it became impossible for them to understand or believe the doctrine of salvation, or to be converted, that their souls might be healed: for had they been converted, they must have been pardoned and healed; or, saved and renewed unto holiness.—There seems throughout to be a special reference to the malevolent Pharisees and their adherents. (*Notes*, 12:22—45.) 'The prophets are in other places said to perform the thing which they only foretel.' *Bp. Lowth.*—'That we might not suspect this grossness of heart and heaviness of ears was the effect of nature, and not of choice; he subjoins the fault of the will, "their eyes have they closed."' *Jerome.*

By hearing, &c. (14) The quotation is made almost exactly in the words of the LXX. The meaning is, indeed, the same with the Hebrew, as to the substance: but both the evangelist and the Septuagint render that, *as relating the fact,* which the Hebrew gives *imperatively,* "Make this people's heart fat," &c. It is observable, that the passage is not once quoted *imperatively* in the New Testament.—In John it is quoted, "He hath blinded, &c." In Romans, "God hath given them, &c." (*Notes*, *John* 12:37—41, *vv.* 40,41. *Acts* 28:23—29. *Rom.* 11:7—10.)

Is waxed gross. (15) Επαχυνθη. (Παχυνω, *pinguifacio, obesum reddo,* & παχυς, *pinguis.*—Παχυνομαι, *pinguifio, obesus fio* vel *sum.*) *Acts* 28:27. Not elsewere in the N. T.—*Deut.* 32:15. *Sept.*

V. 16, 17. (*Marg. Ref.*) The disciples, notwithstanding remaining ignorance, mistakes, and prejudices, had already been taught of God to see and hear many things relative to his kingdom: and thus their eyes and ears were blessed by this sanctifying influence and its happy effects; they were

18 ¶ [c]Hear ye therefore the parable of the sower.

19 When any one heareth [d]the word of the kingdom, [e]and understandeth *it* not, then cometh [f]the wicked *one*, and catcheth away that which was sown in his heart. [g]This is he which received seed by the way-side.

20 But he that [h]received the seed into stony places, the same is he that heareth the word, and [i]anon with joy receiveth it;

21 Yet hath he not [m]root in himself; but [n]dureth for a while: [o]for when tribulation or persecution ariseth because of the word, by and by he [p]is offended.

22 He also that received [q]seed among the thorns, is he that heareth the word; and [r]the care

c ch.11:15. Mk. 4:3, 9, 23. Luke 8:4, 8. 14:35. 9:2. 10:9. Acts 20:25. 28:23. Rom. 11:17, 20. 1 Cor. 3:18. 8:3. g Prov. 1:7. 20. 22:2, 3—6. 17:16. 18:1, 2. John 3:19, 20. 8:43. 18:38. Acts 17:32. 18:15. 24:25, 26. 25:19, 20. 26:31, 32. Rom. 1:28. 2:8. 2 Thes. 2:12. Heb. 2:1. 1 John 2:20. h 38. Mark 4:15. Luke 8:12. 1 John 2:13, 14. 3:12. 5:18. 14. k 5:6. 1 Sam. 11:13—15. 2 Chr. 24:2, 6, 14. Ps. 78:34—37. Is. 12:1. 58:2. Ez. 33:31, 32. Mark 4:16, 17. 6:20. John 5:35. Acts 8:13. Gal. 4:14, 15. m 6. 7. 22. 2 Sam. 23:5. Job 19:28. Prov. 12:3, 12. Luke 8:13. John 6:26, 61—65, 70, 71. 15:5—7. Acts 8:21—23. Gal. 5:6. 6:15. Eph. 3:17. 2 Pet. 1:8, 9. 1 John 2:19, 20. n Ch. 10:22. 24:13. Job 27:8—10. Ps. 36:3. Hos. 6:4. Rom. 2:7. Phil. 1:6. 1 Pet. 1:5. o 5:10—12. 10:37, 39. 16:24—26. Mark 4:17. 8:34—36. 13:12, 13. Luke 9:23—25. 14:26—33. 21:12—18. John 12:25, 26. Gal. 6:12. 2 Tim. 4:10. Heb. 10:35—39. Rev. 2:13. p 57. 11:6. 24:9, 10. 26:31, 33. q 7. Mark 4:18. Luke 8:11. r 6. 24. 25. 19:16—24. Gen. 13:10—13. Josh. 7:20, 21. 2 Kings 5:20—27. Mark 10:23—25. Luke 12:15, 21, 29, 30. 21:34. Acts 5:1—11. 8—18. 1 Tim. 6:9, 10. 2 Pet. 2:14, 15. 1 John 2:15, 16. Jude 11.

employed in a proper and profitable manner, and further light and instruction would continually be added. Their advantages also were peculiarly valuable: for "many prophets and righteous persons," from the beginning of the world, had desired to see the times in which they lived, and the miracles which they witnessed, and to hear the Messiah's instructions which they daily heard; yet they were not allowed to possess these desired privileges. They looked forward to the Redeemer, who was in due time to appear, and rested their hopes on him: they had their light from this Sun, before he arose above the horison; and they longed to see him already risen: but this was reserved as a peculiar blessing for the apostles, whose light was proportionably more distinct and clear. (*Notes, Luke* 10:23,24. *Heb.* 11:13—16,39,40. 1 *Pet.* 1:10—12.)

V. 18, 19. After this encouraging and instructive introduction, our Lord proceeded to expound the parable to his disciples. "The Sower" represented the Saviour himself, in his personal ministry, or as speaking by his apostles and faithful ministers. The *seed sown* is "the word of the kingdom," "the word of God." Every kind of preaching is by no means sowing this seed: if men teach mere morality, metaphysical speculations, enthusiastical delusions, human traditions, false doctrines; as the seed is congenial to the soil of fallen human nature, an increase may be expected. But it must be of the same kind with the seed: for the good fruit of repentance, faith, piety, and holiness can be produced from "the word of the kingdom" alone. This word, by those discoveries which it makes to us of God and ourselves, of sin and holiness, of Christ and eternity, is as properly in the heart, *a seed* of all true godliness, as the grain of wheat is, in the fruitful soil, of the future crop of wheat. But as the earth must be prepared to receive the seed, by a principle of fertility, and by proper culture; so the heart must be suitably disposed, or the word of God will not yield any increase. Many hearers of the gospel, where most scripturally preached, are like "the way-side:" their hearts are no more suited to the holy word of God, than the high road, continually beaten by passengers, would be to receive the seed-corn. They are worldly, proud, prejudiced, and careless: they hear, but understand not, as they have no desire to understand. They attend from curiosity, or custom, or worse motives, out of the midst of secular engagements and conversation; whilst the word is sounding in their ears, they are often employed in thoughts about their diversions, pursuits, or schemes, the persons and objects around them, or the appointments which are to succeed the tedious hour: or they come in order to object, deride, or revile; but without expectation or desire of profiting. They therefore understand nothing of the true meaning, excellence, or importance of what they hear: and those evil spirits, who are sure to form an attentive part of every congregation, where the gospel is truly preached, (having more employment there, and being more in danger of losing their servants, than at the places of dissipation or debauchery,) are ready immediately to catch away the word out of the mind of such hearers, by suggesting more pleasing ideas, by engaging them in vain speculations or frivolous conversation, or by exciting pride and evil passions; or to excite disgust at the plain truths of God's word, or against something in the style and manner of the preacher. Thus the best sermons make no impression and produce no effect; such hearers are neither convinced, nor informed, but remain as ignorant, infidel, careless, profligate, and ungodly as before. 'This industry of Satan to snatch the word out of our hearts, as it discovers his enmity against the progress of the gospel, so doth it highly commend the excellence and efficacy of it: for were it not of great importance to preserve it there, he would not be so industrious to snatch it thence; and were it not, when there, a powerful instrument to work within us that "faith which purifies the heart;" why doth he do this, lest we should believe? Why is it then that men do call this quick and powerful word, this word of life, a dead letter? And when they daily by experience see, that the persuasions of themselves and others are often prevalent, why do they think that God's can be of no effect, without a miracle?' *Whitby.*—No man can *persuade* another to that which *his heart is totally set against*: and before regeneration, *the heart is totally set against the gospel.* If regeneration be called a *miracle* in the concluding clause; our Lord's words answer the question, "Except a man be born again, he cannot see the kingdom of God." But if the learned writer meant something else than regeneration, let those who expect miracles answer him.—The quotation, this excepted, which seemed to require notice, is of great importance.

The wicked one. (19) Ὁ πονηρος.—Ὁ Σατανας, *Mark* 4:15. Ὁ διαβολος, *Luke* 8:12. (*Note, 2 Cor.* 4:3,4.)

V. 20, 21. Other hearers of the gospel resemble the "stony places." They are instructed concerning salvation by grace, through faith, the privileges of the believer, and the felicity of heaven: and without humiliation or change of heart, without abiding conviction of their own guilt and depravity, the evil of sin, the vanity of the world, their need of a Saviour, or the excellence of holiness, they eagerly endeavour to appropriate the comforts of the gospel; they take up a superficial view of religion, and become confident that all the blessings of which they hear belong to them. This delusion fills them with unsanctified joy, and excites other high and false affections: but they do not manifest godly sorrow, brokenness of heart, tenderness of conscience, or consistency of conduct. There is, however, in these professors of the gospel great appearance of zeal and earnestness, and many pious persons think highly of them; which tends still more to enhance their joy and confidence. Thus they seem to make more progress than the humble, contrite, and conscientious Christian; and often exceed him in fluency and forwardness of speech, and in boldness for the truth, when in no immediate danger. Yet their hearts are proud and worldly: they therefore "endure for a while;" even so long as their profession conduces to procure them consideration and advantage, or, at least, does not materially interfere with their secular interests, or require peculiar self denial. But "when persecution or tribulation," for the sake of the word, arises; like a scorching sun, it destroys the root of their religion, and then the blade withers. Some heavy trial must be sustained if they cleave to the Lord, or some advantage may be had by forsaking him; or they are proved by circumstances of peculiar temptation: and, having "no root in themselves," not being rooted and grounded in the love of Christ, as the only and most precious Saviour of perishing sinners, they are not willing to forsake all, and bear their cross for him. Thus "they are offended," and stumble; they find some pretence for renouncing or disguising their profession, or they turn aside to a more lax and easy religion, according to which they can 'serve God and Mammon." Many such hearers are doubtless found in every congregation, and in these easy days some of them may continue for a long time: but should persecution arise, they would drop off, as the leaves from the trees in autumn.—'He receives the word with joy, and is much affected with it, though afterwards he is offended at it: whence also it appears, that it is not enough to render us good Christians, that we at present are somewhat affected with the word, and receive it with some ... delight, ... unless it doth produce sincerity and constancy in our obedience to all its precepts, even those which are most grievous to flesh and blood.' *Whitby.*—'The sowing of the seed on the stony ground denoteth him, that at the first hearing, receives the gospel with all greediness and joy; looking on the smoother part of it; but for want of an *honest heart*, a good soil where it may take root, ... they last but a little while.' *Hammond.*

Dureth for a while. (21) Προσκαιρος εστιν. (Εκ. προς et καιρος, *tempus.*—Προς καιρον πιστευουσι, *Luke* 8:13.) *Mark* 4:17. 2 *Cor.* 4:18. *Heb.* 11:25.—*Offended.*] Σκανδαλιζεται. See on *Note* 5:29,30.

V. 22. Another set of hearers resemble ground overrun with thorns or noxious weeds. They receive the word into a heart crowded with anxious cares, or covetous desires: they are alarmed, and then quieted; they acquire knowledge, have thoughtful seasons, purpose to be Christians, perhaps assent to an orthodox creed, and make a plausible profession of religion; and continue even to the end to impose on themselves and others. But they aim to serve two masters: their great concern is about the world; they eagerly pursue riches, are solicitous to obtain a competency, to advance their families, and to make a reputable figure among their neighbours. If in lower circumstances, their chief care is about a present and future provision for themselves and their families. Or perhaps being of another turn of mind, the pleasures of the world, and the desire of pomp, luxury, or authority, predominate; while religion is only a secondary concern to quiet conscience, to exclude the fear of hell, to keep up the hope of heaven, or to maintain the good opinion of Christians and ministers; whose approbation, or tacit connivance, often confirms them in this delusion. In this soil the seed seems to grow; but it is smothered by "the cares of this world and the

of this world, and [s]the deceitfulness of riches, [t]choke the word, and he becometh unfruitful.

23 But he [u]that received seed into the [x]good ground, is he that heareth the word, and understandeth *it*, which also [y]beareth fruit, and bringeth forth, [z]some an hundred-fold, some sixty, some thirty. [*Practical Observations.*]

24 ¶ Another parable [a]put he forth unto them, saying, [b]The kingdom of heaven is likened unto a man which sowed [c]good seed in his field:

25 But while [d]men slept, his [e]enemy came and sowed [f]tares among the wheat, and went his way.

26 But [g]when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So [h]the servants of the householder came, and said unto him, Sir, didst not thou sow good seed in thy field? from [i]whence then hath it tares?

28 He said unto them, An enemy hath done this. The servants said unto him, [k]Wilt thou then that we go and gather them up?

29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

30 Let [l]both grow together until the harvest: and in the time of harvest I will say [m]to the reapers, Gather ye together first the tares, [n]and bind them in bundles to [o]burn them; [p]but gather the wheat into my barn. [*Practical Observations.*]

31 ¶ Another parable [q]put he forth unto them, saying, [r]The kingdom of heaven is like to a grain of mustard-seed, which a man took, and sowed in his field;

32 Which indeed is [s]the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree; [t]so that the birds of the air come and lodge in the branches thereof.

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a Ps. 52.7. 6::10. Prov. 11:28. 23:5. Ec. 4:8. 5:10,11,13,14. Mark 4:19. Luke 18:24,25. 1 Tim. 6:17. t Luke 8:14. Jude 12. u 8. Mark 4:20. Luke 8:15. x Prov. 1.5,6. 2:2—6. Ez. 18:31. 36:26. Mark 10:15. John 1:11—13. 8:47. 10: 25,27. 17:6,8. Acts 16:14. 17:11. 2 Thes. 2.10,13,14. Heb. 4:2. 8:10. Jam. 1:21, 22. 1 Pet. 2:1,2. 1 John 5:20. y 3:8,10. 12:33. Ps. 1:1—3. 92:13,15. Luke 6:43, 44. 15:8. John 15:1—8,16. Gal. 5:22,23. 1 hil. 1:11. 4:17. Col. 1:6,10. Heb. 6: 7. 13:15,16. z 2 Cor. 8:1,2. 9:10. 1 Thes. 4:1. 2 Pet. 1:5—8. 3:18. a 21:33. Judg. 14:12,13. Ez. 17:2. b 33,44,45,47. 3:2. 20:1. 22:2. 25:1. Mark 4:30. Luke 13:18 20. c 19,37. 4.23. Col. 1:5. 1 Pet. 1:23. d 25:5 Is. 56:9,10. Acts 20:30, 31. Ge. 3:4. 2 Tim. 4:3—5. Heb. 12:15. 2 Pet. 2:1. Rev. 2:20. e 39. 2 Cor. 11:

13—15. 1 Pet. 5:8. Rev. 12:9. 13:14. f 38. g Mark 4.26—29. h 1 Cor. 3:5—9. 12:28,29. 16:10. 2 Cor. 5:18—20. 6:1,4. Eph. 4:11,12. i Rom. 16:17. 1 Cor. 1:11—13. 15:12, &c. Gal. 3:1—3. Jam. 3:15,16. 4:4. k Luke 9:49—54. 1 Cor. 5:3 —7. 2 Cor. 2:6—11. 1 Thes. 5:14. Jude 22,23. l 39. 3:12. 22:10—14. 25:6—13, 32. Mal. 3:18. 1 Cor. 4:5. m 39—43. n 1 Sam. 25:29. o 25:41. Is. 27:10,11. Ez. 15:4—7. John 15:6. p 3:12. Luke 3:17. q 24. Luke 19:11. 20:9. r Mark 4:30—32. Luke 13:18,19. s Ps. 72:16—19. Is. 2:2—4. Ez. 47:1—5. Dan. 2:34, 35,44,45. Mic. 4:1—3. Zech. 4:10. 8:20—23. 14:7—10. Acts 1:15. 21:20. *Gr.* Rom. 15:18,19. Rev. 11:15. t Ez. 17:23,24. 31:6. Dan. 4:12.

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deceitfulness of riches:" for wealth seems to promise many advantages; and men of some seriousness often pursue it, under the self-flattering idea, that they shall by means of it be enabled to do the more good; and in both respects they find in the event, that they have been deceived. The love of riches imposes on their judgments, and deludes them into multiplied methods of increasing them, some of which are fraudulent; it induces them to procrastinate their intended earnestness about religion; and allures them into endless incumbrances, infectious connexions, sinful compliances, and conformity to the world. These are the *thorns* which grow up and choke the word; so that it becomes unfruitful, or brings nothing to perfection. (*Notes*, 1 *Tim.* 6:6—10, *vv.* 8—10,17,18.)—This is the most unsuspected and fatal danger in great commercial cities, and in times of outward peace and prosperity; and it is to be feared that very many are thus deceived, and lose their own souls, in attempting to gain more of this present world.

Of this world.] Του αιωνος τουτου. See on *Note*, 12:31,32, *v.* 32.—*Choke.*] Συμπνιγει. ('Εx συν et πνιγω, *fauces comprimendo neco, suffoco.*' *Schleusner.*—18:28. *Mark* 5:13.) *Mark* 4:7,19. *Luke* 8:14,42.—Comp. on *Note*, 3—8, *v.* 7.—*Unfruitful.*] Ακαρπος. (Εx α priv. *et* καρπος, *fructus.*) *Mark* 4:19. 1 *Cor.* 14:14. *Eph.* 5:11. *Tit.* 3:14. 2 *Pet.* 1:8. *Jude* 12.

V. 23. Though so much of this precious seed seems thrown away, yet it will not all "return void," or fail to "prosper in that for which it is sent." (*Note*, *Is.* 55:10,11.) Some of it falls on *good ground*, even in an "honest and good heart," sincerely desirous of learning the truth and will of God, in order to believe and obey them. This "preparation of heart is from the LORD;" and the want of the honest and good heart is the only reason why the gospel occasions the condemnation of any who hear it. When the heart is influenced by the fear of God, and a desire of his favour; when it is humble and contrite; when forgiveness and grace are valued more than worldly objects; when sin is hated and dreaded, and deliverance from it earnestly desired; when a man is thus disposed to "buy the truth" at any price, and to become Christ's disciples at all adventures; then the ground is prepared for the good seed, and nothing can prevent its growth and increase. He, whose heart is thus prepared, will hear the word of God with earnest prayer to be taught by the Holy Spirit, and to be delivered from prejudice and error; he will receive it with reverence, humility, and docility; he will gradually understand more and more of its nature, excellency, authority, and tendency; he will receive it into a broken heart, by "faith working by love," and "overcoming the world;" and he will, as it were, cover it over by meditation and prayer. Satan can by no means take it out of this man's heart: when it springs up, it will strike deep root, so that persecutions and afflictions, which scorch and wither the seed sown upon the rock, will serve to ripen this for the harvest: the cares, interests, and pleasures of the world will be subordinated and moderated with reference to the welfare of the soul: and when they seem ready to injure the believer, or to mar his fruitfulness, he will bestow pains to root them up, as thorns and weeds, lest they should deprive him of his expected increase. Thus the seed will produce a plenteous crop, and he, in whose heart it grows, will "bring forth fruit with patience," and perseverance in well-doing even to the end. All who thus receive the good seed, will manifest their holiness of heart by holy actions; their piety, justice, truth, goodness, mercy, temperance, and meekness, will glorify God, adorn the gospel, and do substantial benefit to mankind. They will not all be alike fruitful: but all will yield a rich increase of those "fruits of the Spirit," which are the effects and evidence of true repentance and faith in Christ. These alone are valued by the Sower of the seed, and the Giver of the increase.—In all congregations, where the true word of God has been preached hitherto, there have been these four sorts of hearers; and no others are conceivable. So that we may consider the parable as a remarkable prophecy, the accomplishment of which continually proves the truth of the sacred Scripture.

V. 24—30. The kingdom of heaven, or the gospel-dispensation, resembled also a man that sowed good seed in his field. But whilst his servants, who were set to watch the field, were asleep, an enemy came privily, sowed seed of another nature, and then went away. When, however, the seed had grown so much as to approach maturity, it was plain that there were tares among the wheat. It is not certainly known what is meant by the word rendered *tares*; but it is evident, that the pulse at present called *tares*, or *vetches*, was not intended: otherwise the tares might early and certainly have been known, and eradicated without danger; and if permitted to grow till harvest, they would have been too valuable to be burnt. Some useless, noxious weed must therefore be signified, which could not so easily be distinguished from the blade of the wheat.—When, however, the servants expressed their concern and surprise that the crop should thus be marred, they were told that "an enemy had done this." Nor would their Lord permit them to pull them up, lest through error or inadvertency they should root up the wheat also. Though injurious to the crop, it was best that both should grow together till the harvest; and then he would give previous orders to the reapers to separate the tares, and bind them in bundles for fuel, as well as to take care of the wheat. (*Note*, 36—43.)

Tares. (25) Ζιζανια. 'A kind of bad and hurtful plant, which spoiled the corn in Palestine, and is unknown in these days.' Quot. in *Leigh.*—' A kind of plant very well known in Palestine; the seed of which was not unlike wheat, and the plant growing from it had the same greenness and stalk as wheat; but it brought forth no fruit, or certainly not good fruit.' *Schleusner.*—It is used in this chapter only.—*Was sprung up.* (26) Εβλαστησε. *Mark* 4:27. *Heb.* 9:4. *Jam.* 5:18.—*Gen.* 1:11. *Num.* 17:8. *Sept.*—*Bundles.* (30) Δεσμας. (A δεω seu δεσμεω, *ligo.*) It does not occur elsewhere in N. T.—*Ex.* 12:22. *Sept.* where it answers to אגרת, rendered *bunch* there, and *bundle*, *Am.* 9:6, *marg.*

V. 31, 32. A grain of mustard-seed is one of the least seeds that men sow in the field: yet in deep and rich soils it will produce a plant of very great size; so large, that they who have not seen it, have seldom an adequate conception of the propriety of the similitude. ' There was a stalk of mustard-seed in Sichin, from which sprang out three boughs, of which one was broke off, and covered the tent of a potter, and produced three cabs of mustard.' *R. Simeon.*—' A stalk of mustard-seed was in my field, into which I was used to climb, as men do into a fig-tree.' *R. Calipha* in *Whitby.*—The author has seen plants of mustard, in the deep and rich soil of some low lands in Lincolnshire, larger than most shrubs, and almost like a small tree. Probably, in the eastern countries, it is the largest plant from the smallest seed, which has yet been noticed. This rendered it peculiarly fit to represent the gospel dispensation; which from very small beginnings, when its poor, unlearned, unarmed, and despised preachers had all the power, wealth, learning, wickedness, and false religion in the world against them, soon grew so large as to overspread whole nations, and to subvert the deep-rooted foundations of ancient idolatry, as well as to take the place of the Mosaic dispensation; and which ere long will fill the whole earth.—It also illustrates the effect of the gospel in

33 ¶ Another parable spake he unto them: The kingdom of heaven is [u]like unto leaven, which a woman took, and hid in three [v]measures of meal, [x]till the whole was leavened.

34 All [y]these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:

35 That [z]it might be fulfilled which was spoken by the prophet, saying, [a]I will open my mouth in parables; [b]I will utter things which have been kept secret [c]from the foundation of the world.

[*Practical Observations.*]

36 ¶ Then [d]Jesus sent the multitude away, [e]and went into the house: and his disciples came unto him, saying, [f]Declare unto us the parable of the tares of the field.

37 He answered and said unto them, [g]He that soweth the good seed [h]is the Son of man;

38 The [i]field is the world; [k]the good seed are the children of the kingdom; but the tares are [l]the children of the wicked *one;*

39 The [m]enemy that sowed them is the devil; [n]the harvest is the end of the world; [o]and the reapers are the angels.

40 As therefore [p]the tares are gathered and burned in the fire: so shall it be in the end of this world.

41 [q]The Son of man shall send forth his angels, [r]and they shall gather out of his kingdom all [t]things that offend, [s]and them which do iniquity;

42 And shall [t]cast them into a furnace of fire: there shall be [u]wailing and gnashing of teeth.

43 Then [x]shall the righteous shine forth as the sun [y]in the kingdom of their Father. [z]Who hath ears to hear, let him hear. [*Practical Observations.*]

44 ¶ Again, the kingdom of heaven is [a]like unto treasure hid in a field; the which when a man hath found he hideth, and, [b]for joy thereof, goeth

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u Luke 13:21. 1 Cor. 5:6,7. Gal. 5:9. v Gr. *A measure containing about a peck and a half, wanting a little more than a pint.* x Job 17:9. Prov. 4:18. Hos. 6:3. Is. 9:7. 16:12,13. Phil. 1:6,9. 2:13—15. 1 Thes. 5:23,24. 2 Pet. 3:18. y 13. Mark 4:33,34. z 14. 21:4,5. a Ps. 78:2. b Ps. 49:4. Is. 42:9. Am. 3:7. Rom. 16:25,26. 1 Cor. 2:7. Eph. 3:5,9. Col. 1:25,26. 2 Tim. 1:9,10. Tit. 1:2,3. Heb. 1:1. 1 Pet. 1:11,12. c 25:34. John 17:24. Acts 15:18. 1 Pet. 1:20,21. Rev. 13:8. 17:8. d 14:22. 15:39. Mark 6:45. 8:9. e 1. 9:28. Mark 4:34. f 11. 15: 15,16. Mark 7:17. John 16:17—20. g 24,27. h 41. 10:40. 16:13—16. Luke 10: 16. John 13:20. 20:21. Acts 1:8. Rom. 15:18. 1 Cor. 3:5—7. Heb. 1:1. 2:3. i 24: 14. 28:18—20. Mark 16:15—20. Luke 24:47. Rom. 10:18. 16:26. Col. 1:6. Rev. 14:6. k Ps. 22:30. Is. 53:10. Hos. 2:23. Zech. 10:8,9. John 1:12,13. 12:24. Rom. 8:17. Jam. 1:18. 2:5. 1 Pet. 1:23. 1 John 3:2,9. l 19. Gen. 3:15. John 8:44. Acts 13:10. Phil. 3:18,19. 1 John 3:8,10. m 25,28. 2 Cor. 2:17. 11:3,13—15. Eph. 2: 2. 6:11,12. 2 Thes. 2:8—11. 1 Pet. 5:8. Rev. 12:9. 13:14. 19:20. 20:2,3,7—10. n 49. 24:3. Rev. 14:15. o 25:31. Dan. 7:10. 2 Thes. 1:7—10. Jude 14. p 30. q 21:31. Mark 13:27. Heb. 1:6,7,14. Rev. 5:11,12. r 49. 18:7. Rom. 16:17,18. 2 Pet. 2:1,2. t Or, *scandals.* s 7:22,23. Luke 13:26,27. Rom. 2:8,9,16. Rev. 21:27. t 3:12. 25:41. u s. 21:9. Dan. 3:6,15—17,21,22. Mark 9:43—49. Luke 16: 23,24. Rev. 14:10. 20:10,14,15. 21:8. x 25:34. 46. Dan. 12:3. 1 Cor. 15:41—54. Rev. 21:3—5,22,23. y 26:29. Luke 12:32. 22:29. Jam. 2:5. z 9. a 6:21. Prov. 2:2—5. 16:16. 17:16. 18:1. John 6:35. Rom. 15:4. 1 Cor. 2:9,10. Col. 2:3. 3:3,4,16. b 19:21,27,29. Luke 14:33. 18:23,24. 19:6—8. Acts 2:44—47. 4:32—35. Phil. 3:7—9. Heb. 10:34. 11:24—26.

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any place, where it is fully and faithfully dispensed. It begins in "a day of small things:" but as one after another is converted, the examples, prayers, and endeavours of this company, render it prevalent, and it diffuses its influence all around. (*Marg. Ref. Notes, Is.* 9:6,7. *Dan.* 2:34,35,44,45. *Luke* 13:18—21.)

V. 33. (*Luke* 13:20,21.) *Leaven* is generally used in Scripture, as the emblem of *corrupt doctrine*, or *wickedness*; (*Notes*, 16:5—12. 1 *Cor.* 5:6—8. *Gal.* 5:7—12, *v.* 9.) yet here it represents the truth and grace of God. This circumstance should warn men not to overstrain the emblems and parables of Scripture, or apply them without careful discrimination.—Leaven has a peculiar taste, which it communicates by fermentation to the whole mass of moistened flour, however large it may be; provided it remain in it long enough to diffuse itself. Thus the word of God, when received into the heart by the teaching of the Holy Spirit, gradually changes the judgment, affections, conduct, and conversation. Though these were before carnal, sensual, proud, selfish, envious, and ungodly; they now receive a heavenly savour: the thoughts, desires, pursuits, and discourse gradually become humble, and holy, and spiritual; the Christian learns to attend to his worldly affairs, possessions, comforts, and relative duties after a heavenly manner; and this change is progressive, till perfected in heaven.—The former parable represents the kingdom of heaven as set up in the world, this shows us the nature of it as it is set up in the heart.

V. 34,35. (*Notes*, *Ps.* 49:1—4. 78:2.) That, which the Psalmist spake of himself, when instructing the people under the influence of the Holy Spirit, was also fulfilled, when Christ taught the people by parables: for under these dark sayings he actually set before them, in the most effectual manner, those deep mysteries, which had been kept secret from the beginning; which neither prophets nor patriarchs had fully understood; and which many would afterwards remember to have heard from him, when the event had in part developed their meaning. (*Marg. Ref.*)

Will utter. (35) Ερευξομαι. Used here only in the N. T. —*Lev.* 11:10. *Ps.* 19:2.—Ανοιξω εν παραβολαις το στομα μου, φθεγξομαι προβληματα απ' αρχης. 'I will open my mouth in parables, I will utter problems, (or difficult questions,) from the beginning.' *Sept.*

V. 36—43. After our Lord had spoken the preceding parables, he dismissed the multitude and retired into a house; where his disciples applied to him to explain the parable of the tares, as that seems most of all to have perplexed them. He therefore informed them, that "the Son of Man," the Messiah, was the Sower of the good seed; that is, personally, and by his ministers: and this implied also, that he is the Lord and Proprietor of the field. This represented "the world," throughout which the word of God was to be preached under the gospel. "The good seed," (or those converts produced from it,) is "the children of the kingdom," true believers, the loyal subjects of Christ, and heirs of heaven: but the produce of the bad seed are "the children of the wicked one;" heretics, hypocrites, antichristians, antinomians, and enthusiasts, of every description.—As the parable of the sower represents what is wrong in the visible church, (even where the true gospel is faithfully preached,) through the subtlety of Satan and the depravity of the human heart; so that of the tares represents the fatal effects of false teachers and doctrine, drawing men off from the truth, or prejudicing them against it.—The counterfeit characters, above mentioned, are the genuine produce of false doctrine and distorted views of Christianity, which "Satan, transformed into an angel of light," by his ministers of various descriptions, propagates in the world: even as true believers are the produce of the real gospel, attended by the influence of the Holy Spirit. The devil, the enemy of Christ and of men, sows this seed by his servants, in order to deceive souls, and disgrace the gospel; he does it "by night," and privily; he is most successful when least suspected, and when ministers and Christians are most unwatchful. (*Notes*, *Acts* 20:29—31. 2 *Pet.* 2:1—3.) The produce of this corrupt seed is not immediately discovered, but gradually detected. And though gross transgressors, and such as openly oppose the fundamentals of the gospel, ought to be separated from the society of the faithful; yet many of "the children of the kingdom" are so defective, and many of "the children of the wicked one" so plausible, that an exact discrimination cannot be made by human discernment; and by attempting too much, true believers may be rejected, stumbled, or discouraged. Much less must separation by persecution be attempted; by which far more of the wheat has been eradicated, than of the tares, in all cases, in which the officious servants, contrary to their Lord's express command, have employed that unhallowed means. In general they must be let alone till the harvest. This will be at "the end of the world;" for though death will separate them as to their souls, yet the grand and public separation will be at the day of judgment. Then the holy angels will be employed, as the reapers in this harvest, by the Son of Man, the incarnate Saviour and Judge, whose creatures, worshippers, and servants they are. These will gather together all the wicked, throughout the whole world; and especially all heretical and hypocritical professors of the gospel, who have caused scandals and wrought iniquity, from every part of the church, in order to their destruction; even as the tares are bound up in bundles to be burned: and they shall be cast into hell, as into a furnace of fire, where will be doleful lamentations and gnashing of teeth in rage and despair. When the tempters and tempted, the deceivers and the deceived, and those who have associated together, and encouraged each other in delusion and iniquity, shall be consigned to the same punishment, and, with desperate enmity, shall charge their destruction upon each other; then these tares will, as it were, "be bound in bundles to be burned." But at that time "the righteous," "the children of the kingdom," will shine forth in the image of Christ, with the lustre of the unclouded noon-day sun, "in the kingdom of their Father;" being made unspeakably glorious, excellent, wise, and happy.—These are truths universally interesting, and infinitely important: and every man in the world is concerned to attend to them, as he values the salvation of his soul.

Of the wicked one. (38) Του πονηρου. See on *Notes*, 18, 19, *v.* 19. 6:13.—*The end of the world.* (39) Συντελεια του αιωνος. 40,49. 24:3. 28:20.—Επι συντελεια των αιωνων. *Heb.* 9:26—*The end of this world.* (40) Εν τη συντελεια του αιωνος τουτου.—Συντελεια, (εκ συν et τελος,) *Neh.* 9:31. *Job* 26:10. *Jer.* 4:27. *Dan.* 12:4,13. *Sept.*—*Shine forth.* (43) Εκλαμψουσιν. (Εκ εκ et λαμπω. *Dan.* 12:3. *Sept.*) Not elsewhere in the New Testament.

V. 44. The nature of "the kingdom of heaven," as it is set up in the world and in the heart, and as it is counteracted by human depravity and by false doctrine, has been shown: here, its *privileges and blessings*, and *the way in which we obtain admission into it*, are illustrated. In this view, "the kingdom of heaven" is like an immense "treasure, concealed in a field." Many walk over this field, without knowing that

and selleth all that he hath, and [c]buyeth that field.

45 ¶ Again, the kingdom of heaven is [d]like unto a merchant-man [e]seeking goodly pearls:

46 Who, when he had found [f]one pearl of great price, [g]went and sold all that he had, and bought it.

47 ¶ Again, the kingdom of heaven is like unto [h]a net that was cast into the sea, [i]and gathered of every kind;

48 Which, when it was full, they drew to shore, and sat down, [k]and gathered the good into vessels, but cast the bad away.

49 So shall it be at the end of the world: [l]the angels shall come forth, [m]and sever the wicked from among the just;

50 And shall cast them into the furnace of fire there shall be [n]wailing and gnashing of teeth.

[*Practical Observations.*]

51 ¶ Jesus saith unto them, [o]Have ye understood all these things? They say unto him, Yea, Lord.

52 Then said he unto them, Therefore every [p]scribe *which is* instructed unto the kingdom of heaven, is like unto a man *that is* an householder, [q]which bringeth forth out of his treasure [r]*things* new and old.

53 ¶ And it came to pass, *that* when Jesus had finished these parables, [s]he departed thence.

54 And [t]when he was come into his own country, [u]he taught them in their synagogue, insomuch

c Prov. 23:23. Is. 55:1. Rev. 3:18. d 16:26. 22:5. Prov. 3:13—18. 8:10,11,18—20. e Job 28:18. Ps. 4:6,7. 39:6,7. Ec. 2:2—12. 12:8,13. f Is. 33:6. 1 Cor. 3:21—23. Eph. 3:8. Col. 2:3. 1 John 5:11,12. Rev. 21:21. g Mark 10:28—31. Luke 18:28—30. Acts 20:24. Gal. 6:14. h 4:19. Mark 1:17. Luke 5:10. i 25—30. 22:9. Is. 27:12. Luke 14:21—23. John 15:2,6. Acts 5:1—10. 8:18—22. 20:30. 1 Cor. 5:1—6. 10:1—12. 11:19. 2 Cor. 11:13—15,26. 12:20,21. Gal. 2:4. 2 Tim. 3:2—5. 4:3,4. Tit. 1:9—11. 2 Pet. 2:1—3,13—22. 1 John 2:18,19. 4:1—6. Jude 4:5. Rev. 3:1,15—17. k 30,40—43. 3:12. l 39. 24:31. m 22:12—14. 25:5—12,19—33. 2 Thes. 1:7—10. Rev. 20:12—15. n 24:50,51. Luke 13:27,28. Rev. 14:10,11. 16:10,11. o 11,19. 15:17. 16:11. 24:15. Mark 4:34. 7:18. 8:17,18. Luke 9:44,45. Acts 8:30,31. 1 John 5:20. p 23:34. Ezra 7:6,10,21. Luke 11:49. 2 Cor. 3:4—6. Col. 1:7. 1 Tim. 3:6,15,16. 2 Tim. 3:16,17. Tit. 1:9. 2:6,7. q 12:35. Prov. 10:20,21. 11:30. 16:20—24. 22:17—18. Ec. 12:9—11. 2 Cor. 4:5—7. 6:10. Eph. 3:4,8. Col. 3:16. r Cant. 7:13. Jo in 13:34. 1 John 2:7,8. s Mark 4:33—35. t 2:23. Mark 6:1,2. Luke 4:16—30. John 1:11. u Ps. 22:22. 40:9,10. Acts 13:46. 28:17—29.

it contains such a treasure: but when a man has been fully convinced of this, he conceals his discovery, in order that no one may prevent his intended acquisition; and, with great joy at the prospect of speedily being enriched, he goes and sells all his property, that he may purchase the field and every thing contained in it. This represents the invaluable blessings of the gospel, which suffice to render us rich and happy to all eternity: these are contained in the sacred Scriptures; yet multitudes have access to the sacred oracles, without being aware of the unsearchable riches which they contain. But when a man is brought to a proper sense of his own character, state, and wants, and becomes in earnest about eternal life; he begins to search the word of God with greater diligence and care; and thus discovering the treasure, he resolves at any rate to obtain it. His joy at this discovery is indeed moderated by fear of coming short, and he uses every precaution against it. He renounces all hopes, claims, pursuits, interests, or pleasures, which are incompatible with salvation. Nothing indeed can be *given* as the *price* of this salvation, yet much must be *given up* for the sake of it. This is implied by *purchasing* the field. The person, who is thus decided does not conclude that salvation belongs to him, because he has heard and assented to the gospel. He rejoices, that he has found such a treasure, even before he can call it his own; but he knows that he must go to the price of the whole religion of the Scriptures, and receive Christ, in all respects, if he would be saved and enriched by him.—Thus he enters the kingdom, and obtains possession of its privileges: and when he has purchased the field, and begins to examine the treasure; he finds it like a mine of gold, which is more and more rich, the longer it is wrought, and the more deeply it is penetrated. (*Marg. Ref. Notes*, *Prov.* 2:3—5. 23:23.)

V. 45, 46. This parable is nearly of the same import as the preceding: but the former represents all spiritual blessings, as they are communicated to us through the Scriptures; this exhibits them, as they are laid up in Christ, to whom the Scriptures direct us for them.—Every man is "a merchant seeking goodly pearls:" all men seek happiness, and each deems his favourite object a precious jewel. But when a convinced sinner discovers the glory and preciousness of Christ, as the all-gracious Saviour of the lost; he sees Him to be indeed "the Pearl of great price," and all things else comparatively worthless. Whatever it may cost him, he is determined to purchase this invaluable Pearl, which will surely enrich the possessor to all eternity: and if he obtain not this prize, he sees that eternal misery is his portion. He "therefore counts all things but loss and dung that he may win Christ;" and being determined rather to part with riches, reputation, liberty, or even life, than deny the Saviour; and giving up all other pleas and hopes, but those that arise from his person, undertaking, sufferings, and mediation; he obtains admission into the kingdom, and to the participation of all its blessings. (*Marg. Ref. Notes*, *Eph.* 3:8. *Phil.* 3:8—11.)

Merchant-man. (45) Ανθρωπῳ εμπορῳ. *Rev.* 18:3,11,15,23. Not elsewhere in the New Testament.—*Of great price.* (46) Πολυτιμον. (Εκ πολυς et τιμη, *pretium.*) *John* 12:3. Not elsewhere in the New Testament.

V. 47—50. This parable seems to comprise the meaning of the parables of the sower and the tares, under an allusion to those things, about which several of the apostles had been most conversant. The means used for replenishing the Messiah's kingdom, would resemble the casting of a large net into the sea, which being filled and drawn to shore, would be found to contain valuable fishes, and such as were worthless; either of a bad sort, or out of season, or dead and putrid. These the fishermen would at last separate, gathering the good into their vessels, and throwing the bad away. Thus multitudes profess Christianity, and worship in the visible church, as long as they live: but at the last, the angels of Christ executing his decisions, as Judge of the world, will make an exact discrimination between the good and the bad; gathering true believers into heaven, and casting worthless professors of the gospel, as well as other wicked men, into the place of final punishment.

Net. (47) Σαγηνη, *Verticulum.* 'A kind of fishing-net, which drags every thing before it.' *Schleusner.* Used here only in the New Testament; but it occurs several times in the LXX.—*Vessels.* (48) Αγγεια. 25:4. Not elsewhere in the New Testament.—*Bad.*] Σαπρα, *putrida, corrupta, prava.* (Α σηπω, *putrefacio, corrumpo.*) 7:17,18. 12:33. *Luke* 6:43. *Eph.* 4:29.—*Furnace.* (50) Καμινον. 42. *Rev.* 1:15. 29:—*Gen.* 19:28. *Dan.* 3:6. *Sept.*

V. 51, 52. Our Lord seems to have spoken these latter parables to his disciples, apart from the multitude; and he demanded of them whether they understood the things intended by them. To which they answered, (perhaps too confidently,) that they did: yet it is probable, that they had a general apprehension of his meaning, as there was no immediate reference to his sufferings and death; for it is evident, that they were far more ignorant and prejudiced in respect of his priestly office, than about any other subject. He therefore concluded the whole with another parable, immediately relating to their office in the church. The scribes were the teachers of the Jews at that time: and the apostles, and other ministers, were to be the teachers under the Christian dispensation. Every one of them, therefore, ought to be "a scribe well instructed" in all things pertaining to "the kingdom of heaven." This he represented to them under the similitude of a householder, who has a large family to provide for: such a one will take care to have a stock of provisions in hand for their supply, to which he will be adding continually what he judges to be needful or useful. Thus the people would depend on the apostles, and on other ministers of Christ, as "stewards of the mysteries of God," who were appointed to dispense to them the provision for their souls. They should therefore carefully treasure up, in their memory and heart, all that they had learned; and add to their fund of knowledge continually, deriving fresh instruction from all they heard, saw, or experienced. Then they would be able to bring forth old truth, with new observations, illustrations, and exhortations; and to lead the people forward in knowledge, as they made progress themselves. Some reference may also be had to the old and new dispensations.—'They ought to be diligent who have not only to be wise for themselves, but to dispense the wisdom of God to others.' *Beza.*

Instructed. (52) Μαθητευθεις· (α μαθητης, hocque a μανθανω:) 27:57. 28:19. *Acts* 14:21.

V. 53. (*Mark* 4:34,35.) St. Mark expressly fixes our Lord's crossing the sea of Tiberias to go over to the Gadarenes, to the evening of the day on which he spake the parable of the sower: so that, on finishing his parables, he sailed thither, and left the people to reflect on them.

V. 54—58. On another occasion, Jesus went to Nazareth, (called his own country, because he was there brought up,) and he taught in the synagogue; thus giving the inhabitants an additional opportunity of hearing his doctrine, and seeking the benefit of those miracles, concerning which they must have heard many surprising accounts. (*Notes*, *Luke* 4:16—30.) And indeed the authority and wisdom, with which he spake, astonished his former neighbours; and led them to inquire, where he had obtained this wisdom and miraculous power. But, as they were acquainted with his low parentage, education, and manner of life; and knew that he had neither been educated under the scribes, nor authorized by the chief priests; they perversely objected those things to him, which were in fact the most evident proofs that he was sent by God.—Probably, they did not know, that he was born at Bethlehem, and of the family of David.—By comparing several passages in the gospels, (*Marg. Ref.* y—a,) it appears that Mary, the wife of Cleophas, was the sister of Mary, the mother of Jesus, and that James and Joses were her sons. According to the common way of speaking, being such near relations, they are called brethren, especially as they seem to have lived much together; and it is probable, that the others here mentioned

that [x]they were astonished and said, Whence hath this *man* this wisdom, and *these* mighty works?

55 Is not this [y]the carpenter's son? [z]is not his mother called Mary? [a]and his brethren, James, and Joses, and Simon, and Judas?

56 And his sisters, are they not all with us? Whence then hath this *man* all these things?

57 And [b]they were offended in him. But Jesus said unto them, [c]A prophet is not without honour, save in his own country, and in his own house.

58 And [d]he did not many mighty works there, because of their unbelief.

x John 7:15,16. Acts 4:13. y Ps. 22:6. Is. 49:7. 53:2,3. Mark 6:3. Luke 3:23. 4:22. John 1:45,46. 6:42. 7:41,42. 9:29. z 1:18—20. Luke 1:27. 2:5—7. a 12:48. 27:56. Mark 15:40,47. 16:1. Luke 24:10. John 19:25. Gal. 1:19. b 11:6. Is. 8:14. Mark 6:3. Luke 2:34,35. 7:23. John 6:61. 1 Cor. 1:23—28. c Mark 6:4. Luke 4:24. John 4:44. Acts 3:22,23. 7:37—39,51,52. d Mark 6:5,6. Luke 4:25—29. Rom. 11:20. Heb. 3:12—19. 4:6—11.

were either the children of Cleophas and Mary, or some others standing in the same near relation to our Lord. But some think that they were Joseph's children by a former wife. They were, however, well known at Nazareth, as persons in a low and poor condition, who were nearly related to Jesus; and this proved an occasion of stumbling to the proud and prejudiced inhabitants.—On this occasion our Lord observed, that "a prophet was not without honour, except in his own country, and among his own relations." Those, who have most known and conversed with the man, are least disposed to respect the prophet. He is thought to take too much upon him, in authoritatively addressing their consciences; they are displeased with his pretensions, and the credit which he acquires; and various circumstances of no importance, respecting his former occupations and appearance, recur to their memory, and prejudice them against all he says.—The unbelief of the Nazarenes, however, precluded them from sharing the benefit of our Lord's power and grace: few came to him for healing, and he did not think it consistent with his wisdom and dignity, to obtrude his miracles and presence upon them: so he retired, and left them to their prejudices; and, as far as we can find, he went among them no more. (*Notes, Mark* 6:1—6,)

Country. (54) Πατριδα· (απο πατηρ:) 57. *Mark* 6:1,4. *Luke* 4:23,24. *John* 4:44. *Heb.* 11:14.—*Carpenter's.* (55) Του τεκτονος. *Mark* 6:3. Not elsewhere in the New Testament.—Τεκτων σιδηρου, 1 *Sam.* 13:19. ξυλων και λιθων, 2 *Sam.* 5:11. χαλκου, 1 *Kings* 7:14. Τεκτονι, 2 *Kings* 22:6. *Sept.* In general, *an artificer*, or *worker:* but like חרש, to which it usually answers in the LXX, it is used κατ' εξοχην for *a worker in wood, a carpenter.*—*Offended.* (57) Εσκανδαλιζοντο. See on 5:29,30.—*They were offended in him.*] 'They considered him as guilty of an ... usurpation, in assuming the character of a prophet, much more in aspiring to the title of the Messiah.' *Campbell.*

PRACTICAL OBSERVATIONS.

V. 1—17. Our divine teacher orders every thing in that manner which best tends to the edification of the humble, teachable, and attentive disciple; but at the same time he leaves occasions of falling, in the way of the careless, the captious, the self-sufficient, and presumptuous.—We not only have his word to instruct us; but, when we meet with difficulties, we are allowed and required to call on him in private, for the teaching of his Holy Spirit: and to those, who thus wait on him, "it is given to know the mysteries of the kingdom of heaven," which are concealed from all others under an impenetrable veil. We should therefore fear above all things an unteachable disposition, the result of ignorance, pride, and the carnal mind. To persons of this temper, the things of the Spirit of God appear foolishness; and by deriding, reviling, and opposing them, they provoke the Lord to leave them under the power of strong delusions, to their final perdition. Such men may have excellent abilities, and profound erudition, and many valuable advantages: but not having humble faith and love, all else will soon be taken from them, or turn to their unspeakable detriment. But the meanest and most illiterate believer is happy: his senses and faculties are blessed, they are employed to good purpose, and are "instruments of righteousness unto God." Under the Christian dispensation, we all enjoy that blessed light, and hear that joyful sound, which "prophets and righteous men" of old desired to see and hear, and were not able: and if we have grace to make a proper use of our advantages, more knowledge and wisdom will be given us, and we shall have abundance. But do any desire these blessings, who cannot ascertain that they have received them? Let them wait on the Lord for his teaching, and search the Scriptures with prayer: let them not close their own eyes and ears, and then God will not close them; and let them remember that the purposes and promises of God are perfectly consistent, and that "every one that asketh, receiveth." As for those who harden themselves against the truth, they can have no reason to complain, if God leave them to their perverse choice; till they be so blinded, that they can neither see, nor hear, nor be converted and healed.

V. 18—23. The good seed of divine truth should be sown in every part of the field, all over the world; though it can only bear fruit upon the good ground. But let all, who presume to preach, be careful to sow the "word of the kingdom," and to keep this good seed free from every intermixture: let them sow it liberally, and "be instant in season, out of season," "whether men will hear or forbear." For these things they are accountable; but not for success, except as they prevent it by their own misconduct: nor should they be surprised or discouraged, if many hear in vain, or to bad purpose: for this was the case, when our Lord himself condescended to preach the gospel.—We should, however, especially look to ourselves, that we may ascertain what sort of hearers we are. We ought to beg of God to prepare our hearts, as good ground; to teach us the value of his word; to deliver our minds from pride and prejudice; to preserve us from wandering thoughts and vain imaginations; and to impress us with a serious and earnest desire to learn of him all those things which pertain to salvation. For want of thus "giving earnest heed," many hearers of the pure gospel "receive the seed by the way-side:" thus Satan immediately catches it out of their hearts, and no good effect can follow. (*Note, Heb.* 2:1—4.) Though this may not be altogether the case with us, yet we should be humbled by the recollection, that it too often is, and has been so. It is the great object of our enemy to deprive us of the blessing, totally or in part; and it ought to be ours to disappoint him. Having therefore gone to hear the word, with a mind prepared by recollection and devotion; and having attended on it with serious and humble reverence; we should seek to preserve it in our hearts, by retirement, meditation, prayer, or pious conversation.—But there are more plausible paths to ruin, than those of the careless, the infidel, or the profligate: numbers of those, who are greatly affected, and who are led to make a high profession of the gospel, with much confidence, joy, and violent zeal, are found by the event to have "had no root in themselves:" for without deep humiliation, reverential fear of God, and a solemn sense of eternal things, the evil of sin, and the lost estate of our souls: high affections resemble the joy of a madman, who deems all the magnificent edifices which he sees to be his own. Nothing can so grow in an unhumbled heart, as to stand the noon-day sun of tribulation and persecution, in all their varied forms: many, when thus tried, go out from among God's people, because not of them; whilst some upright Christians are ready to stumble at the truths of God, because such men seem to be exceptions to them. But if this superficial religion will not stand present trials, how will it endure in the day of judgment?—Let us, however, beware of the *thorns*, as well as of the *rock:* many a man has "a name to live," whom God sees to be dead in sin; many deep convictions and serious purposes are choked by "the love of the world, and the things that are in the world:" (*Note*, 1 *John* 2:15—17.) thus no fruit is brought to perfection. Such professed Christians often draw their hope of heaven from the gospel; but their present comfort is derived from the world. The kingdom of God and his righteousness are placed *last:* (*Note*, 6:32,33.) and the getting, keeping, and spending of deceitful riches, or anxiety about secular affairs, rob them of their time, and at last of their souls; for unless the gospel render us fruitful, it will never bring us to glory. Let us then continually watch and pray against these fatal delusions; and keep at a distance from every degree of this pernicious attachment to worldly objects. Let us be instant in prayer for that "honest and good heart," which is the only soil in which the good seed will spring up, and grow, and ripen with a rich increase. This is the grand distinction between the Christian and all other men: and the preachers of the gospel do as much towards insuring success to their labours, when employed in earnest prayer to the Lord thus to prepare the people's hearts for the seed, as when faithfully dispensing the word of life; and in this part of the work, all that love the souls of men may afford them effectual assistance. Nor let it be forgotten, that there are different degrees of fruitfulness among true Christians, to which their own present comfort, and future glory, will be proportioned: we should therefore "abide in Christ, that we may bring forth much fruit," even "an hundred fold," that God may be glorified, and that all may know whose disciples we are. (*Note, John* 15:6—8.)

V. 24—30, 36—43. Besides the dangers to which men are exposed, through the deceitfulness of their own hearts, and the subtlety of Satan, even where the good seed is sown; there is also another set of dangers, from the bad seed, which the enemy is continually endeavouring to sow in the same field. Though the servants be watchful, this enemy will find time to work; but his chief advantage arises from their drowsiness, and unsuspecting inattention. No wonder then that so many spring up in the visible church, whose pernicious heresies, unchristian spirit, or immoral conduct, prove them to "be the children of the wicked one." The enemies of the gospel indeed charge all their pernicious sentiments, and enormous crimes, on the truth itself: this answers Satan's end; for many are thus prejudiced, and perish. But the servants of Christ know that they spring from seed of another kind; and often wonder, as well as grieve, to find tares where wheat was sown. This brings them to complain to their

CHAPTER XIV.

Herod supposes Jesus to be John the Baptist risen from the dead, 1, 2. An account of John's imprisonment and death through the resentment of Herod, Herodias, and her daughter, 3—12. Jesus departs to a desert place, and miraculously feeds the multitudes, 13—21. He retires to a mountain to pray, having sent the disciples away in a ship, 22—24. He comes to them walking on the sea, 25—27. Peter obtains leave to come on the water, begins to sink, and is preserved, and rebuked, 28—31. Jesus enters the ship, the storm ceases, and the disciples worship him as the Son of God, 32, 33. Landing at Gennesaret, he heals all the sick, who touch the hem of his garment, 34—36.

AT that time [a]Herod the [b]tetrarch heard of the fame of Jesus,

2 And said unto his servants, [c]This is John the Baptist; he is risen from the dead; and therefore mighty works [*]do show forth themselves in him.

3 For [d]Herod had laid hold on John, and bound him, and put *him* in prison for Herodias' sake, [e]his brother Philip's wife.

4 For John said unto him, [f]It is not lawful for thee to have her.

5 And [g]when he would have put him to death,

a Mark 6:14—16. 8:15. Luke 9:7—9. 13:31,32. 23.8—12,15. Acts 4:27. b Luke 3:1. c 11:11. 16:14. Mark 8.28. John 10:41. * Or, *are wrought by him.* d 4: 12. Mark 6:17. Luke 3:19,20. John 3:23,24. e Luke 3:1. f Lev. 18:16. 20:21. Deut. 25:5,6. 2 Sam. 12:7. 1 Kings 21:19. 2 Chr. 26:18,19. Prov. 28:1. Is. 8:20. Mark 6:18. Acts 24:24,25. g Mark 6:19,20. 14:1,2. Acts 4:21. 5:26.

Lord, and to ask counsel from him; and he shows them, "that an enemy hath done this."—It is indeed our duty to counteract, by all proper means, the effects of these fatal delusions; yet we may be too officious, in attempting to make a complete separation. This exceeds our ability; and if we attempt it, we shall be in danger of rooting up the wheat along with the tares. Thus the devil has often succeeded in bringing in furious controversies and accursed persecutions, under pretence of opposing and eradicating heresies; to the unspeakable detriment and reproach of the Christian church. Indeed, both must in general be left to grow together unto the harvest; and perfect purity must not be expected till we come to heaven. At length, however, an awful separation will be made: and then the angels of our glorious Judge will gather out of his kingdom "all that offend and work iniquity, and cast them into a furnace of fire, where shall be wailing and gnashing of teeth." What a dreadful event will this be to the hypocrite and the deceiver, who will perish miserably with all those, who have been stumbled, prejudiced, deceived, and hardened by them! But, what a blessed event will this be for the true believer, who will then "shine forth as the sun in the kingdom of his Father!" May this be our happy case, and may increasing numbers consider these things for their good!

V. 31—35, 44—50. In attempting to do good by scriptural means, and in dependence on the grace of our Lord, we have firm ground of hope, that from small beginnings a large increase will arise, perhaps after our decease: the grain of mustard-seed which we have sown and deemed to be lost, may at length spring up and become a tree; the leaven, which lay inactive in the hearts of the hearers, may be gradually diffusing its influence, till the whole lump be leavened; and thus several may hereafter appear to be cast into the very mould, and transformed into the very temper of the gospel, of whom perhaps we have now but faint hopes, or with whom we have no acquaintance. We ought not, therefore, either in this case, or in respect of individuals, or ourselves, "to despise the day of small things." (*Note, Zech.* 4:8—10.) As eternal life is set before us in the Scripture, like "a treasure hid in a field;" may we highly prize and diligently search that sacred book, that we may become acquainted with its invaluable contents, and do what we can to communicate the blessing to all others likewise. Let us also be very circumspect, that we do not come short of the felicity to which it directs us. And as all the salvation of God is laid up in Christ, our great Prophet, Priest, and King; let us fix our attention on him, as the great subject of the sacred word; and determine by the grace of God, to part with all that we have, that we may be made possessors of this inestimable treasure. What worthless pebbles are all worldly things, compared with this "Pearl of great price!" Why then should we hesitate to give up all for him? Why not count all loss, that we may win Christ? He who is willing to do this, will never come short of his Salvation, though he may often fear it; but he that prefers any thing to Christ, will not obtain his "unsearchable riches," though he may often be confident that he shall. Numbers of this description are enclosed in the gospel-net; and besides those multitudes of professed Christians, concerning whose character no competent judge can be deceived; the "fishers of men" will find themselves mistaken in some, of whom they hoped better things, when the grand discrimination shall be made. Yet they have abundant encouragement to go on with patience and diligence in their work: for "he that winneth souls is wise;" and in this respect, they will also find at last, that "their labour was not in vain in the Lord."

V. 51—58. We should often imagine to ourselves that our Teacher inquires of us, whether we "have understood all these things." And we should endeavour to be able, on good grounds, to answer him, "Yea, Lord." If we would be "scribes instructed unto the kingdom of heaven," we must be always learners. Our place is at Christ's feet; we must daily learn the old lessons over again, and new lessons also: and we must seek to have an increasing fund of knowledge and wisdom, the result of study, experience, and observation; that we may render old subjects attractive and interesting, by new elucidations and applications.

Let none wonder if faithful and able ministers are regarded with contempt and enmity, even where they labour most to do good, or where they might be supposed to possess the greatest influence. Men are seldom disposed to be taught by their neighbours or relations, or by their equals or inferiors. Even the wisdom, power, holiness, and beneficence of Christ, did not preserve him from the most illiberal prejudices and contempt, in his own city and among his own relations. It is a general case, that the truths spoken are at first disregarded, in proportion as the speaker is known, even where there is no reason for it in his character and conduct; for the carnal heart is glad of any pretence for rejecting the spiritual word of God. Thus, whilst the servant of the Lord loses his labour and is treated with contempt, men lose the benefit of the gospel, yea, lose their own souls; and the power and grace of the Saviour are of no avail as to them, "because of their unbelief."

NOTES.—CHAP. XIV. V. 1, 2. (*Marg. Ref.*) John was not cast into prison, till some considerable time after Jesus had entered on his public ministry. (*Notes, John* 3:22—36. 4:1—4.) It is supposed that John lay above a year in prison; and some time must have passed after his death, before Herod could conclude that he was risen again, to perform the miracles of which he heard. We may therefore suppose that more years had elapsed after Christ's baptism, than harmonizers in general can make out.—Herod is called "the tetrarch," and afterwards "the king." (9) He was the son of Herod the great, whose dominions were divided into four parts among his sons after his decease; as the word *Tetrarch* implies: Judea, one fourth in this division, soon fell under the rule of a Roman governor, as a province of that empire; and other alterations shortly took place. Herod, however, who was surnamed Antipas, was allowed to hold his tetrarchy; in which he was as much a king as his father had been, only his dominions were smaller. Some think that he was a Sadducee, because what is called the leaven of the Sadducees, is elsewhere called the leaven of Herod. (16:6. *Mark* 8:15.)—It is most wonderful, that Herod and his courtiers should not have known of our Lord's preaching and miracles at an earlier period; especially as he spent most of his time in Galilee.—Some think that Herod had been absent at Rome, during the former part of our Lord's ministry; but if this were so, his nobles and counsellors had not all been absent likewise. Others think, that he at this time attended to the report, because Christ had just sent forth his disciples, to work miracles in his name.—But the supposition, that Jesus was John the Baptist risen from the dead, implies that Herod had never heard of him before, or known that such a person existed; for how could he, who had lived about thirty years in Galilee, be John the Baptist, who a short time before had been put to death? In fact, nothing can solve the difficulty, but the consideration of the general disregard which persons in high rank show to the concerns of religion; and the astonishing ignorance in which most of them remain, of what goes forward in that respect.—At this time, however, the fame of our Lord's miracles was so widely circulated, the subject attracted so general attention, and so many opinions prevailed concerning it; that Herod, inattentive as he had hitherto been, could no longer remain in ignorance, but was constrained to form a judgment on these extraordinary events. Thus circumstanced, neither his immoral character, nor his Sadducean principles, could preserve him from dismay, on recollecting his conduct in beheading John the Baptist; and, without much examination, he was led to concur with those who said it was John risen from the dead. John had indeed wrought no miracle; but Herod, supposing that God had raised him to life again, concluded that he had also endued him with miraculous powers, to confirm his ministry. Nor could this haughty prince conceal, from his own servants, his terrors and convictions; fearing probably that John, thus risen, would soon come and avenge his death on his murderers.

Tetrarch. (1) Τετραρχης. (Ex τετρας, *quatenarius numerus*, à τεσσαρες vel τεττερες *quatuor*, et αρχη *imperium.*) 'He who rules over the fourth part of any kingdom, with unlimited and royal power, though he does not use the name of king. ... Thessaly, before the times of Philip of Macedon, had been divided into four provinces, each of which was called a Tetrarchy.' *Schleusner.—Mighty works do show forth themselves.* (2) 'Αι δυ αμεις ενεργουσιν.—'Δυναμις, *potentia, facultas, vis efficiendi aliquid;* et æque de *facultatibus ingenii* ac de *viribus corporis* usurpatur.' *Schleusner.*—It is rendered *virtue; Mark* 5:30. *Luke* 6:19. 8:46. *power; Matt.* 22:29. *Acts* 6:8. 10:38. 1 *Cor.* 5:4. 2 *Cor.* 12:9. 13:4, *et mult. al.* and *mighty work; Mark* 6:5.—The plural is frequently used for the *mighty works* themselves, wrought by this power: but here it appears to have the same meaning as the singular, viz. *the power*, or *energies*, by which, as Herod had heard, Jesus performed his miracles. See *Matt.* 7:22. 11:20. 13:54. *Acts* 2:22.—Ενεργουσιν does not seem to signify simply, "do show forth themselves." Ενεργεω, (ex εν et εργον, *opus,*)

ne feared the multitude, because they counted him as a prophet. [*Practical Observations.*]

6 But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod.

7 Whereupon he promised with an oath to give her whatsoever she would ask.

8 And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.

9 And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded *it* to be given *her*.

10 And he sent, and beheaded John in the prison.

11 And his head was brought in a charger and given to the damsel: and she brought *it* to her mother.

12 And his disciples came, and took up the body, and buried it, and went and told Jesus. [*Practical Observations.*]

13 ¶ When Jesus heard *of it*, he departed thence by ship into a desert place apart: and when the people had heard *thereof*, they followed him on foot out of the cities.

14 And Jesus went forth and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

15 And when it was evening, his disciples came to him, saying, This is a desert place, and the time

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h 21:26,32. Mark 11:30—32. Luke 20:6. i Gen. 40:20. Esth. 1:2—9. 2:18. Dan. 5:1—4. Hos. 7:5,6. Mark 6:21—23. k 22:24. l Esth. 1:10—12. * Gr. *in the midst.* m Esth. 5:3,6. 7:2. n 2 Chr. 22:3. Mark 6:24. o 1 Kings 18:4,13. 19: 2. 2 Kings 11:1. Prov. 1:16. p Num. 7:13,19,84,85. Ezra 1:9. q 1. Mark 6:14 r 5. 27:17—26. Dan. 6:14—16. Mark 6:20,26. Luke 13:32. John 19:8,12—16. Acts 24:23—27. 25:3—9. s Num. 30:5—8. Judg. 11:30,31,39. 21:1,7—23. 1 Sam. 14:24—45. 25:22,32—34. 28:10. 2 Kings 6:31—33. t 17:12. 21:35,36. 22:3—6. 23:34—36. 2 Chr. 36:16. Jer. 2:30. Mark 6:27—29. 9:13. Luke 9:9. Rev. 11:7. u Gen. 49:7. Prov. 27:4. 29:10. Jer. 22:17. Ez. 16:3,4. 19:2,3. 35:6. Rev. 16:6. 17:6. x 27:58—61. Acts 8:2. y 1,2. 10:23. 12:15. Mark 6:30—33. Luke 9:10. John 6:1,2. z 9:36. 15:32. Mark 6:34. 8:1,2. 9:22. Luke 7:13. 19:41. John 11:33—35. Heb. 2:17. 4:15. 5:2. a Mark 6:35,36. Luke 9:12.

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neither signifies "to show forth," nor can it be properly rendered either *passively* or *reciprocally*, according to the use of it in the New Testament. It is *transitive* or *absolute*; 1 *Cor.* 12: 6,11. *Gal.* 2:8. 3:5. *Eph.* 1:11,20. 2:2.—These are the only instances in which the active verb occurs, except the parallel passage, Mark 6:14.—"These powers" (which Herod had heard were displayed by Jesus in his miracles, and which he supposed to be possessed by John as risen from the dead) "efficaciously work by him," or "are active in him." Herod, as a Sadducee, under the momentary impression, lost sight of his principles, that there was no resurrection, nor angel, nor spirit, into whatever agency he ultimately resolved the δυναμεις, *powers*, which wrought the effects.

V. 3—5. The Evangelist, having mentioned Herod's opinion respecting Jesus, made a digression to relate John's imprisonment and death. We learn from a parallel passage, (*Notes*, *Mark* 6:14—29.) that Herod had taken much notice of John, and attended to his instructions with apparent satisfaction, and "done many things" at his instance, regarding him as a holy man of God: but this did not satisfy John, so long as he retained Herodias, his brother's wife.—Josephus says, that Herodias was granddaughter to Herod the great: and consequently, she was niece both to her former husband Philip, and to Herod with whom she at this time lived. Herod had divorced his own wife in order to take her; and her husband Philip was still living, as well as the daughter whom he had by her. So that no connexion could be more contrary to the law of God, and to all decorum, than this was. John therefore, being a prophet, and no courtier, plainly reproved Herod, having been brought near to him, on whom otherwise he perhaps would not have obtruded himself; and declared that it was not lawful for him to retain Herodias: and it is probable, many would think, that he should for a time at least, have connived at this irregularity; as kings and princes generally deem themselves privileged in these respects. But John knew nothing of reserves or exceptions, being an Elijah in intrepidity and faithfulness. His conduct, therefore, greatly offended Herod, and Herodias still more: so that John was cast into prison, and by the instigation of Herodias, (who was another Jezebel,) Herod was desirous of putting him to death; and *that* contrary to his own conscience, for he feared him as a holy and righteous man. He was, however, restrained by fear of the people, who regarded John as a prophet; and Herod dreaded lest they should make an insurrection, should he proceed to extremities. These motives induced him for a time to resist the importunity of Herodias, though he kept John still in prison: while Herodias retained her malice, and waited her opportunity of wreaking her vengeance on him, considering his reproof of Herod as an insult on her character; as well as interfering with her ambition and inclination.—*When he would.* (5) Θελων, *purposing*, *willing*.

V. 6, 7. At length Herod celebrated his birthday, entertaining his nobles with great magnificence; and Herodias's daughter, (whose name was Salome, and who probably possessed all exterior accomplishments,) contrary to general custom, came and danced before all the company, in order to honour the guests and grace the entertainment. (*Note*, *Esth.* 1:10—12.) This so delighted Herod, who might be heated with wine, that he rashly and impiously promised her, with repeated oaths, that he would give her whatever she asked, though equal in value to half his kingdom. Thus profusely would he reward a worthless dance; whilst a prison and death were the recompense of "the man of God," who honestly sought the salvation of his soul!

V. 8—11. On this proposal, Salome retired to consult her mother, how the most advantage might be made of it: and, revenge getting the better of all other passions, Herodias persuaded and urged her daughter (who must have been reluctant to give up all those objects, which would be desirable to her youthful mind) to demand the head of John the Baptist without delay, in a charger, or large dish! When Herod heard this strange request, he was sorry: probably not so much from desire of preserving John's life, as from fear of consequences, and checks of conscience; and as some think, from considering the execution as a bad omen on his birthday. But, though he was in some sense sorry, that the demand had been made so suddenly and on this occasion; yet, pleading his oath and his regard for his guests, he commanded the immediate execution of John. Herod's oath was rash and profane in the extreme; and when it was found to involve such consequences, it became absolutely unlawful to observe it: he ought to have repented of his impiety, and with abhorrence to have rejected Salome's application. Nor was it very honourable to his guests to suppose that they would be offended, if he refused to murder this holy man, through a rash engagement at a banquet, in their presence. Had Salome demanded the execution of some esteemed chieftain among them, who had displeased Herodias, they would doubtless have arisen to oppose the demand with one accord: (*Note*, 1 *Sam.* 14:45,46.) but probably John was obnoxious to many of them, as well as to Herodias. Accordingly he was suddenly and speedily dismissed to his eternal rest; and his head, reeking in its blood, was brought as a strange present to Salome, and by her given to her mother, who is reported to have treated it with indignant barbarity. It was customary for the heads of criminals to be thus brought to those who condemned them, in order to certify that they were really put to death; and this horrid spectacle could gratify the malevolence even of a female! Thus by a mysterious providence, this most eminent man of God was cut off, in the prime of life and fitness for usefulness, to gratify the malice of an incestuous adulteress, to recompense the vain exhibition of a giddy young female, by the orders of a rash, perhaps intoxicated prince, and to humour the companions of his revels! But they could not long enjoy this impious and cruel triumph. It is recorded that Salome had her head cut off by the ice, through its breaking as she passed over it. But, however that was, Herod was shortly after engaged in a disastrous war on account of Herodias; he was at length expelled his territories, and they both died in exile in a distant land: and, as it is recorded, hated by and hating one another.

Being before instructed. (8) Προβιβασθεισα· (προβιβαζω *protrudo*, ex προ et βιβαζω, *venire facio*:) *præmonita*, *instigata* *Acts* 1 9:33. Not elsewhere in the New Testament.—*Ex.* 35 28. *Deut.* 6:7. *Sept.*—*In a charger.*] Επι πινακι, *patinâ*. 11 *Mark* 6:25,28. rendered *platter*; *Luke* 11:39.—*For the oath's sake.* (9) Δια τους ὁρκους, plural—*oaths'*: so *Mark* 6:26.

V. 12. When John's disciples heard of his death, they came, and were allowed to take his body: and having honourably buried it, they went to inform Jesus of what had taken place, and probably many of those concerned became his followers.

V. 13, 14. This seems to refer, not to our Lord's hearing of John's death, but of Herod's supposition, that he was John the Baptist risen from the dead: being a continuation of the subject from the second verse.—About the same time the apostles returned to him; (*Marg. Ref.* y.) and Jesus, to avoid observation, as well as to give them some relaxation, departed in a small vessel into an unfrequented place, on the shore of the sea of Tiberias. But the people, hearing which way he bent his course, followed him by land to a great distance from their cities and villages. And when he saw them, he did not object to the intrusion, but compassionately healed all the sick persons whom they had been able to bring along with them; as well as taught the people many things. (*Notes*, *Mark* 6:30—46.)

On foot. (13) Πεζη (*subaudi* ὁδῳ· a πεζος.) A journey made by land, and not in a ship; for it takes in other ways of travelling by land, as well as walking. *Mark* 6:33. Not elsewhere in the New Testament.—*Sick.* (14) Ἀῤῥωστους. (Ex *a* priv. et ῥωννυμι, *corroboro*.) *Mark* 6:5,13. 16:18. 1 *Cor.* 11:30.

V. 15—21. This miracle is recorded by all the evangelists, without any material variation. *Mark* 6:35—44. *Luke* 9:12—17. *Notes*, *John* 6:1—21.)—When Jesus had taught the multitude till the day began to decline, some of the apostles

s now past: [b]send the multitude away, that they may go into the villages, and buy themselves victuals.

16 But Jesus said unto them, [c]they need not depart; give ye them to eat.

17 And they say unto him, [d]We have here but five loaves, and two fishes.

18 He said, Bring them hither to me.

19 And [e]he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and, [f]looking up to heaven, [g]he blessed, and brake, and gave the loaves to *his* disciples, and the disciples to the multitude.

20 And they did all eat, and [h]were filled: [i]and they took up of the fragments that remained twelve baskets full.

21 And they that had eaten were [k]about five thousand men, beside women and children.

[*Practical Observations.*]

22 ¶ And straightway [l]Jesus constrained his disciples to get into a ship, and to go before him unto the other side, [m]while he sent the multitudes away.

23 And when he had sent the multitudes away, [n]he went up into a mountain apart to pray: and when the evening was come, [o]he was there alone.

24 But the ship was now in the midst of the sea, [p]tossed with waves; for the wind was contrary.

25 And in [q]the fourth watch of the night, Jesus went unto them, [r]walking on the sea.

26 And when the disciples saw him walking on the sea, [s]they were troubled, saying, It is a spirit; and they cried out for fear.

27 But straightway Jesus spake unto them, saying, [t]Be of good cheer; [u]it is I, be not afraid.

28 And Peter answered him and said, Lord, if it be thou, [x]bid me come unto thee on the water.

29 And he said, Come. And when Peter was come down out of the ship, [y]he walked on the water, to go to Jesus.

30 But [z]when he saw the wind [a]boisterous, he was afraid; and beginning to sink, he cried, saying, [a]Lord, save me.

31 And immediately Jesus [b]stretched forth *his* hand [c]and caught him, and said unto him, [d]O thou of little faith, wherefore didst thou [e]doubt?

32 And when they were [f]come into the ship, the wind ceased.

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b 15:23. Mark 8:3. c 2 Kings 4:42—44. Job 31:16,17. Prov. 11:24. Ec. 11:2. Luke 3:11. John 13:29. 2 Cor. 8:3,3. 9:7,8. d 15:33,34. Num. 11:21—23. Ps. 78. 19—22. Mark 6:37,38. 8:4,5. Luke 9:13. John 6:5—9. e 15:35. Mark 6:39,40. 8:6. Luke 9:14,15. John 6:10. f Mark 6:41. 7:34. Luke 9:16. John 11:41. g 15: 36. 26:26,27. 1 Sam. 9:13. Mark 8:6. 14:22,23. Luke 22:19. 24:30. John 6:11, 23. Acts 27:35. Rom. 14:6. 1 Cor. 10:16,31. 11:24. Col. 3:17. 1 Tim. 4:4,5. h 5: 6. 15:33. Ex. 16:8,12. Lev. 26:26. 1 Kings 17:12—16. 2 Kings 4:43,44. Prov. 13: 25. Ec. 4:14—16. Hag. 1:6. Luke 1:53. 9:17. John 6:7,11. i 15:37,38. 16:8—10. Mark 6:42—44. 8:8,9,16—21. John 6:12—14. k John 6:10. Acts 4:4,34. 2 Cor. 9:8—11. Phil. 4:19. l Mark 6:45. m 13:36. 15:39. n 6:6. 26:36. Mark 6:46. Luke 6:12. Acts 6:4. o John 6:15—17. p 8:24. Is. 54:11. Mark 6:48. John 6: 18. q 24:43. Luke 12:38. r Job 9:8. Ps. 93:3,4. 104:3. Mark 6:48. John 6:19. Rev. 10:2,5,8. s 1 Sam. 28:12—14. Job 4:14—16. Dan. 10:6—12. Mark 6:49,50. Luke 1:11,12. 24:5. Acts 12:15. Rev. 1:17. t 9:2. John 16:33. Acts 23:11. u Is. 41:4,10,14. 51:12. Luke 24:38,39. John 6:20. 14:1—3. Rev. 1:17,18. x 19:27. 26: 33—35. Mark 14:31. Luke 22:31—34,49,50. John 6:68. 13:36—38. Rom. 12:3 y 17:20. 21:21. Mark 9:23. 11:22,23. Luke 17:6. Acts 3:16. Rom. 4:19. Phil. 4: 13. z 26:69—75. 2 Kings 6:15. Mark 14:38,66—72. Luke 22:54—61. John 18:25 —27. 2 Tim. 4:16,17. * Or, *strong*. a 8:24,25. 1 s. 3:7. 69.1,2. 107:27—30. 116: 3,4. Lam. 3:54—56. Jon. 2:2—7. 2 Cor. 12:7—10. b Ps. 138:7. Mark 1:31,41. 5:41. Acts 4:30. c Gen. 22:14. Deut. 32:36. Mark 16:7. Luke 22:31,32. 24:34. 1 Pet. 1:5. d 8:26. 16:8. 17:20. Mark 4:40. 16:14. Luke 24:25. e 21:21. 28:17 Mark 11:23. Rom. 4:18—20. 1 Tim. 2:8. Jam. 1:6—8. f Ps. 107:29,30. Mark 4:41. 6:51. John 6:21.

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stated that, as the time was past, it would be proper to dismiss the people, that they might reach the neighbouring villages before night, and thus procure lodging and victuals. But Jesus answered, that they need not depart; for the disciples ought to give them food.—On examination, they found that no more than five loaves, (barley-loaves,) and two fishes, could be procured for the whole company. But Jesus ordered this small provision to be brought; and having, with uplifted eyes, returned thanks, and prayed for a blessing on it, which we may suppose to have been his constant custom; (*Marg. Ref.* g.) he began to break and distribute the bread and the fishes to the disciples, that they might dispense it to the multitude: and it is probable, that the portion given to each continued to increase, by his creating power, as they dispensed it, till the whole multitude was sufficed. He then ordered them to gather together the fragments, that nothing might be lost; when they found they had twelve baskets full left, which seems to have been far more than they had at first; and, on these broken pieces of barley-bread and dried fish we may suppose that Jesus and his disciples made afterwards many a contented and thankful meal.—As the men were placed on the grass, by hundreds and by fifties, (*Note, Mark* 6:30—46, *v.* 40.) it appeared that five thousand men had thus been fed, besides women and children: who probably were arranged in a separate company.—'There was more real grandeur displayed by the Master of this feast, than by Ahasuerus in that royal feast, which was intended to show "the riches of his glorious kingdom and the honour of his excellent majesty."' *Henry.*

To sit down. (19) Ανακλιθηναι, *reclinare, discumbere.* 8: 11.—Ανακλινω, *reclinare facio; Luke* 2:7. 9:14,15. 12:37.—*Were filled.* (20) Εχορτασθησαν· See on 5:6.—*Baskets.*] Κοφινους. See on 15:37.

V. 22—24. (*Marg. Ref.*) The multitudes, concluding Jesus to be the promised Messiah, purposed to make him their King; (*John* 6:15.) and as the apostles might be disposed to concur, our Lord constrained them to put to sea without him: he then dismissed the people, who retired quietly to their own homes. Instead, however, of resting after his fatigues, he himself retired to a mountain to pray. (*Marg. Ref.* n.) He had no sins to be pardoned or subdued: but he had manifold and immense services, temptations, and sufferings before him, through which he was to pass, as Man, in dependence on the power, truth, and love of God; he had the cause of his disciples, and that of his church to plead; his delight was in communion with the Father; and he acted as our Surety and Example. So that when the evening was come, or the day closed, he was on a mountain alone; and there he continued during the greatest part of the night. In the mean time the disciples met with tempestuous weather and a contrary wind.—'We must sail even through mighty tempests; and Christ will never forsake us, so that we go whither he hath commanded us.' *Beza.*

Tossed. (24) Βασανιζομενον· 8:6,29. *Mark* 5:7. 6:48. *Luke* 8:28. 2 *Pet.* 2:8. *Rev.* 11:10.—'Βασανος· proprie: *examen quodcunque: . . . speciatim; examen metallorum, et inquisitio per tormenta.*' Schleusner.

V. 25—27. The fourth watch of the night began three hours before sunrise; and during these three hours, Jesus came to the disciples, perhaps after daybreak.—'Note, that to walk on the sea is made the property of God, "who alone spreadeth the heavens, and treadeth upon the waves of the sea." *Job* 9:8.' *Whitby.*—'The picture of two feet, walking on the sea, was an Egyptian hieroglyphic for an impossible thing.' *Doddridge.* It was, no doubt, an attestation that He was the God of nature, the Lord of the creation; and also an emblem of his power over all the troubles and persecutions which disquiet his church.—The disciples, however, cried out for excess of terror; supposing that what they saw was either the apparition of some deceased person, foreboding evil, or an apostate spirit coming to do them some mischief.—'That the Jews had then an opinion of hurtful spirits walking in the night is evident from the seventy, who render, "from the pestilence walking in darkness," (*Ps.* 91:6.) *from the fear of the devils, that walk in the night.*' Whitby.—To allay their terror Jesus spake to the disciples with his usual voice, assuring them that it was he, their Lord and Friend.

They were troubled. (26) Εταραχθησαν. (Ταρασσω, *agito, turbo; to put into commotion as water is moved. John* 5:4,7. *Is.* 24:14. *Ez.* 32:2. *Sept.*—'Metaphorice ad *omnem vehementiorem animi commotionem* et *perturbationem* transfertur.' *Schleusner.*) 2:3. *Luke* 1:12. 24:38. *John* 11:33. 12:27. 13:21. 14:1. *Gal.* 1:7.—*A spirit.*] Φαντασμα· (ἀ φανταζω *apparere facio: φανταζομαι, appareo, Heb.* 12:21. quod ἀ φαινω, *ostendo:*) *spectrum; an apparition. Mark* 6:49. Not elsewhere in the New Testament.

V. 28—32. Peter, from the first, appears a man of integrity, who had very exalted thoughts of Jesus, and a cordial affection to him; but of a sanguine temper, and not deeply acquainted with his own heart: he was therefore always most forward to speak, to propose, to object, and attempt. When he saw Jesus walking on the sea, he found himself excited to a very high confidence, and he desired permission to come to him on the water; probably, expecting a commendation of the strength of his faith. But our Lord, to show him his weakness, and to teach all his disciples many useful lessons, bade him come; and Peter without hesitation attempted to walk on the unstable waves! Indeed, as long as his faith was fixed upon the divine power of Christ, he was actually enabled to do it; but the boisterousness of the elements, soon drew off his attention, and staggered his faith, and then he began to sink. Yet still he relied on his Lord for deliverance in this extreme danger; and, in answer to his application, Jesus caught him by the hand, and brought him safe to the vessel, at the same time rebuking him, as one *of little faith.*—'By faith we tread under our feet even the tempests themselves; but yet by the virtue' (or power) 'of Christ, who helpeth that virtue, which he of his mercy hath given.' *Beza.*—Peter's *doubting* did not relate to his own acceptance, or final salvation, but to the power of Christ to preserve him from sinking amidst the violence of the storm. (*Note*, 8:23 —27.

To sink. (30) Καταποντιζεσθαι, *in mare submergi.* (Ex κατα, et ποντιζω, quod ἀ ποντος, *mare.*) Ἑλλ Not elsewhere

33 Then they that were in the ship came and [f]worshipped him, saying, [h]Of a truth thou art the Son of God.

34 ¶ And [i]when they were gone over, they came into the land of [k]Gennesaret.

35 And when the men of that place had knowledge of him, [l]they sent out into all that country round about, and brought unto him all that were diseased;

36 And besought him that they might [m]only touch the [n]hem of his garment: and as many as touched were made [o]perfectly whole.

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f 15:25. 28:9,17. Luke 24:52. h 16:16. 17:5. 26:63. 27:43,54. Ps. 2:7. Mark 1:1. 14:61. 15:39. Luke 4:41. 8:28. John 1:49. 6:69. 9:35—38. 11:27. 17:1. 19:7. Acts 8:37. Rom. 1:4. i Mark 6:53—56. k Luke 5:1. l 4:24,25. Mark 1:28—34. 2:1, &c. 3:8—10. 6:55. m 9:20,21. Mark 3:10. Luke 6:19. Acts 19:11,12. n 23:5. Ex. 28:33, &c. Num. 15:38,39. o John 7:23. Acts 3:16. 4:9,10,14—16.

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in the New Testament. *O thou of little faith.* (31) Ολιγοπιστε. 6:30. 8:26. 16:8. *Luke* 12:28. In no other place in the New Testament.—*Didst thou doubt?*] Εδιστασας; (ex δις bis, et ἱστημι, vel σταω sto.) 'Properly: *to stand where two ways meet, not knowing which to follow.*' Schleusner. 28:17. Not elsewhere in the New Testament.—*Ceased.* (32) Εκοπασεν. *Mark* 4:39. 6:51. *Gen.* 8:1 *Jon.* 1:11,12. *Sept.*—'Proprie: *quiesco, gravi defatigatus labore: a* κοπος, *labour.*' Schleusner.

V. 33. The apostles, who seem to have been more impressed with this, than any of our Lord's preceding miracles, came with one accord, and prostrated themselves before him in adoration, declaring that "of a truth he was the Son of God:" nor did he in the least decline the honour which they rendered to him.—It does not appear, that any, except the apostles and those who belonged to the vessel, were present. To suppose additional mariners, *heathen* mariners, on board this fisherboat, the property of fishermen, on an inland lake in Galilee; in order to explain away this confession to Christ, as if it only meant *a son of a god*, according to pagan notions, and as made by the gentiles alone; strikingly shows, how unwilling many learned men are to admit the obvious conclusion: but even on this supposition, the words cannot admit that construction. See *Bp. Middleton on the Greek Article*, p. 228—231. (*Note, Mark* 15:34—39, *v.* 39.)

Thou art the Son of God.] Θεου υιος ει· both nouns without the article. 27:43. *Luke* 1:35. *Rom.* 1:4.—'It is plain from these proofs, that the presence or absence of the article, does not determine the phrase to be used in a higher, or a lower sense.' *Bp. Middleton on the Greek Article*, p. 181.

V. 34—36. 'Gennesaret is ... the title of the whole province, which contained in it the lake so called.' *Hammond.*—It is likely that our Lord landed not far from Capernaum, which some think was situated in the land of Gennesaret, for he very soon went to that city. (*John* 6:24,59.) As the inhabitants had previous knowledge of Jesus, they flocked to him with their sick, who only desired leave to touch the *hem*, or *fringe*, of his garment; and, as this was done in faith and expectation, they were all immediately and perfectly healed.—'In that, that Christ healeth the sick, we are given to understand, that we must seek remedy for spiritual diseases at his hands; and that we are bound, not only to run ourselves, but also to bring others, to him.' *Beza.*

The hem. (36) Του κρασπεδου. 9:20. 23:5. *Mark* 6:56. *Luke* 8:44. *Num.* 15:38,39. *Deut.* 22:12. *Sept.*—*Were made perfectly whole.*] Διεσωθησαν. *Luke* 7:3. *Acts* 23:24. 27:44. 28:4. 1 *Pet.* 3:20.—Comp. *Mark* 6:56. Gr.

PRACTICAL OBSERVATIONS.

V. 1—5. The terror and reproaches of conscience, which the most daring offenders cannot absolutely shake off, are both a demonstration of future judgment, and an anticipation of their future misery. Those who rebel against the light of the sacred oracles, and that of their own convictions; and who quarrel with religion and its ministers (contrary to their own better judgment) for the sake of some favourite iniquity, which they are determined to retain, are frequently given up to judicial hardness of heart: and companions in licentiousness often tempt each other to revenge and murder.—When the servants of Christ, by faithful reproofs, interfere with the sensual, interested, or ambitious schemes of abandoned transgressors; their resentment sometimes proves more powerful even than their other most domineering passions: not only are *men* on these occasions regardless of equity, humanity, or truth; but *women* may be wrought up to such a pitch of fury and vengeance, as to thirst for blood, more than for any of those objects, to which they would otherwise be most addicted. Yet "the man of God" being fully aware of these consequences, must, if fairly called to the service, rebuke the greatest with all authority. In doubtful matters indeed, tenderness and caution, as well as prudence, are requisite: but when men in the most exalted stations live in evident violations of the divine law, and attempt to compromise by religious professions and observances, we must in no degree abet their delusion, by connivance or silence, but must fairly discharge our consciences, by declaring their conduct to be absolutely unlawful and inconsistent with all religion. They must be clearly warned, that this is "the right hand, which they are required to cut off," if they would save their souls from hell. Indeed, the servants of God will thus incur the reproach of rudeness and bigotry; and, even from the more timid Christian, the censure of imprudence and want of courtesy: and if those, whom they thus counsel and reprove in love, do not profit by their faithful admonitions, they will certainly be offended, and perhaps exasperated to persecution. Yet the Lord will honour them and bear them out: nor can their most powerful or enraged enemies proceed any further than he sees good and even the fear of man, though it in many cases "bringeth a snare," often restrains wicked men from acting out all the evil that is conceived in their hearts.

V. 6—12. When malice is harboured, opportunities will be found to gratify it: and we have little ground, from Scripture, to favour those festive occasions, which are so highly celebrated in this vain world. (*Gen.* 40: *P. O. latter part.*) When reflection is dissipated, and conscience stupified by clamorous mirth, and when the passions are inflamed by sensual indulgence, men easily accede to insidious proposals, or form rash engagements; and, by yielding to the present emotion, ensure future and bitter repentance. It seems a *general* rule among the rich and great, (though it has some honourable exceptions,) to reward men in an inverse proportion to the *value* of their services: so that no liberality is too great to be lavished on those, who minister to indulgence and dissipation; useful employments are far more parsimoniously encouraged; and endeavours to save their souls are recompensed by reproaches, contempt, or persecution.—The vile occasions and impious manner, in which oaths are often used, form also another proof of the contempt of God and religion which generally prevails. But, how lamentable is the case of those young persons, whose parents are their tempters to impiety and vice; and who are urged on to the greatest enormities, even by regard to parental counsel and authority! Yet thousands have been thus tutored for destruction by those, who were the instruments of their wretched existence, and whose guilt and punishment must be still immensely more aggravated.—Hasty measures are seldom wise: and could we see the predominant inclinations of many, who appear gentle, tender, and modest; we should be as much shocked, as if we had heard Salome's request, that the head of John might be brought to her in a charger.—Men may be sorry, in doing those things, which they are resolved to proceed with; for they grieve, that they must venture so much to gratify their inclinations: but they find, or pretend, some reason for getting over their scruples; and in this way they often more impose on themselves, than on others.—Rash oaths and bad companions are above all things to be avoided: but if men are entangled by them, they ought rather to infringe the sinful oath, and to affront their wicked associates, than to add sin to sin, and ruin their own souls.—The only wise God may see good to let the lives of his most valuable servants fall a sacrifice to the humours and passions of his vilest enemies; but death can never find them unprepared, or prevent them from finishing their work and testimony; and the *manner* of leaving this world is of small moment, when the conscience is at peace, hope assured, and God their Comforter; the more speedily, the less their sufferings commonly are. But how different will be the hour of death, and the season of righteous retribution, to their impenitent persecutors!—Whoever is cut off, the Lord Jesus still lives to take care of his cause; and when we have paid our tribute of respect and affection to his deceased servants, we must apply to him for support, and for directions about redoubled diligence in his service.

V. 13—21. We should indeed give place to the resentment of persecutors, and shun ostentation: but we must not refuse to do good for fear of trouble or reproach, or for the sake of ease and indulgence.—In promoting the welfare of souls, we should have consideration and compassion for the bodies of men also, and endeavour to relieve their wants, and redress their inconveniences. Yet, even disciples are prone to excuse themselves, and to leave this to others, on various pretences, especially on that of poverty. But our Lord frequently, as it were, says to us, "They need not depart: give ye them to eat:" and a little, properly managed, and brought to him for his blessing, will go further than it is commonly supposed. He does not, in general, give his disciples a great fund to begin with; but he disposes them to make a proper use of a little; and when this is done in "the obedience of faith," it increases in their hands, and they are rather enriched, than impoverished, by liberality.—Those who serve Christ must not covet delicacies: he uses his power to *feed*, not to *feast*, his people: and whilst the rich recollect how he and his disciples fared, they should learn to spare from their own expenses to feed his poor; and the poor should learn to be contented with their mean food, which is seldom less luxurious, than that with which the Saviour of the world was pleased to satisfy his hunger.—We should all learn to thank God, and to crave his blessing, at our meals: and to avoid all profusion and waste: remembering that our Lord would not suffer the fragments of this miraculous provision to be lost; and considering that frugality is the proper source of liberality.—But we see also, in this miracle, an emblem of "the Bread of life, which came down from heaven," to sustain our perishing souls: the provisions of his gospel appear to the carnal eye mean and scanty; yet they suffice for the whole

CHAPTER XV.

Jesus reproves the scribes and Pharisees, for setting their traditions above God's commandments; and exposes their hypocrisy, 1—9. He warns the people against their doctrine, and shows the source and nature of defilement, 10—20. He tries the faith, and heals the daughter of a woman of Canaan, 21—28; heals great numbers at the sea of Galilee, 29—31, and again feeds the multitude by a miracle, 32—39.

THEN [a]came to Jesus [b]scribes and Pharisees, [c]which were of Jerusalem, saying,

2 Why do thy disciples [d]transgress the tradition of the elders? for they wash not their hands when they eat bread.

3 But he answered and said unto them, [e]Why do ye also transgress the commandment of God by your tradition?

4 For [f]God commanded, saying, [g]Honour thy father and mother: and, [h]He that curseth father or mother, let him die the death.

5 But [i]ye say, Whosoever shall say to *his* father, or *his* mother, [k]*It is* a gift, by whatsoever thou mightest be profited by me;

6 And [l]honour not his father or his mother, *he shall be free.* [m]Thus have ye made the commandment of God of none effect by your tradition.

a Mark 7:1, &c. b 5:20. 23:2,15, &c. Luke 5:30. Acts 23:9. c Luke 5:17,21. d Mark 7:2. Gal. 1:14. Col. 2:8,20—23. 1 Pet. 1:18. e 7:3—5. Mark 7:6—8,13. 1 Jn. 5:17—19. Is. 8:20. Rom 3:31. f 19:18. Ex. 20:12. Lev. 19:3. Deut. 5: 16. Prov. 23:22. Eph. 6:1. h Ex. 21:17. Lev. 20:9. Deut. 21:18—21. 27:16. Prov. 20:20. 30:17. i 23:16—18. Am. 7:15—17. Mark 7:10—13. Acts 4:19. 5:29 k Lev. 27:9, &c. Prov. 20:25. Mark 7:11,12. l 1 Tim. 5:3,4,8,16. m Ps. 119: 126,127,139. Jer. 8:8,9. Hos. 4:6. Mal. 2:7—9. Mark 7:13. Rom. 3:31.

multitude, who 'feed on him, in their hearts, by faith, with thanksgiving:' and his ministers may go forth confidently, to break the bread of life to their auditories; assured that it will increase in their hands, and supply the wants of all who hunger; and that whilst they feed others, they will also enrich themselves.

V. 22—36. Even in those places, to which the Lord has evidently appointed us, we may expect storms and difficulties: but when we have not the sensible comfort of his presence amidst our conflicts, we may by faith realize his watchful eye over us, and his intercession continually made in our behalf; and rest assured, that in due time he will come to our relief. We should enjoy far more comfort, did we more zealously copy his example in the days of his humiliation; and were more careful not to omit fervent, constant prayer, on account of any engagements or interruptions.—We are sometimes troubled at those incidents which denote our deliverance; but our Lord beholds our fears, and will make himself known for our encouragement: and, whatever danger or trouble may assail or alarm us, in life or at death, considering that all power is in our Redeemer's hands, and all events are ordered by his appointment, we may comfortably hear him say to us in every one of them, "It is I, be not afraid."—We find it hard to be very humble without dejection, or animated without self-complacency: but our faith is irregular, when it leads us to desire or attempt difficult or perilous services, without a proper call. The Lord, however, often lets his servants have their choice, in order to humble and prove them, and to show the greatness of his power and grace. In the most perilous situation to which he calls us, if our faith be steadfastly fixed on his infinite power, truth, and love, we may proceed with safety and confidence. But when we look off from him, and view the greatness of opposing difficulties and perils, we begin to fall: yet if we feel ourselves sinking under trouble or temptation, or into destruction, and earnestly apply to him, he will stretch out the arm of his power to deliver us. But he will rebuke the weak believer, though he will not leave him to perish: and when we vainly expect a commendation of our wisdom and strength, we commonly are convicted of weakness and folly, and incur rebukes and chastisements.—We ought indeed to doubt, and to examine ourselves, whether we be true disciples or not: but we never should doubt the power of Christ to save and help all those who call upon him.—The dangers, trials, and humiliations of the believer, will eventually render the Saviour more glorious in his eyes, and precious to his heart.—Were men more acquainted with him, and with the distempered state of their souls, they would flock to him that they might experience his healing influence; for all who touch him, though with a feeble trembling faith, shall in due season be made perfectly whole: and, whilst we consider all these wonders of his divine power and love, shall we refuse to adore him, or to acknowledge, that "of a truth He is the Son of God?" Or shall we neglect to do what we can, to bring others to him for the healing and saving of their souls?

NOTES.—CHAP. XV. V. 1, 2. The report of our Lord's miracles seems to have given great uneasiness to the scribes and Pharisees at Jerusalem; and some of them had come in order to watch his conduct, and to seek for matter of accusation against him. But not finding that he, or his disciples, neglected any part of the divine law, they objected to him his disregard of "the tradition of the elders." It was pretended by them, and still is by modern Jews, that these traditions were originally received from God by immediate revelation, and were of equal authority with the written law; and that they had been delivered down, by word of mouth, from one to another, through successive generations. Thus the scribes, who were the supposed repositories and interpreters of them, had the power of altering them, and imposing them on the people, according to their convenience: in the same manner as the church of Rome long maintained its usurped authority, by dictating to the whole western church under similar pretensions; and as it still maintains that usurpation through many populous regions. 'Whosoever despiseth the washing of hands, is worthy to be excommunicated, he comes to poverty, and will be extirpated out of the world.' ... 'He that eats bread with unwashen hands, does as bad as if he committed whoredom.' ... 'R. Aquiba, being in prison, and not having water enough to drink, and to wash his hands, chose to do the latter, saying, It was better to die with thirst, than transgress the traditions of the elders.' ... 'The religious of old did eat their common food in cleanness, ... and they were called Pharisees. And this is a matter of the highest sanctity, and the way of the highest religion, that a man separate himself, and go aside from the vulgar; and that he neither touch them, nor eat or drink with them: for such separation conduceth to the purity of the body from evil works, the purity of the body conduceth to the cleansing of the soul from evil affections, and the sanctity of the soul conduceth to the likeness of God.' ... 'Whosoever hath his seat in the land of Israel, and eateth his common food in cleanness, and speaks the holy language, and recites his phylacteries morning and evening; let him be confident that he shall obtain the life of the world to come.' *Jewish writers*, quoted by *Whitby*.

The tradition. (2) Τὴν παράδοσιν. ('Παράδοσις' *traditio, actus tradendi: etiam per meton. ipsa res quæ traditur.*' Schleusner.—A παραδίδωμι.) *Mark* 7:3,13. 1 *Cor.* 11:2. *Gal.* 1:14. *Col.* 2:8. 2 *Thes.* 2:15. 3:6.

V. 3—6. (*Note, Deut.* 4:2.) All additions to the laws of God are an infringement of his legislative authority; and a presumptuous imputation on his wisdom, as if he had omitted something necessary which man could supply; and, in one way or other, they always clash with the divine precepts: so that an attachment to human traditions necessarily leads men, in some circumstances, or in some respects, to disobey God; and it is evident that our Lord had expressly taught his disciples to disregard them. Doubtless they, at this time, observed the ceremonial distinction of meats, and other divine appointments. Jesus therefore answered the scribes by asking them, "Why do ye also transgress the commandment of God by your traditions?"—'The words of the scribes are lovely, above the words of the law, and more weighty than the words of the law or the prophets.' *Quotation* in *Whitby*.—Our Lord then selected one instance, in proof of this charge. The law, delivered from mount Sinai, and written on the tables of stone by God himself, contained this command: "Honour thy father and thy mother." 'By honour is meant all kind of duty which children owe to their parents.' *Beza* (*Note, Ex.* 20:12.) And in the *judicial* law, he had commanded, that "he who cursed father or mother, should be put to death." (*Marg. Ref.* g, h.)—Now it must be as wicked to do evil to parents, or to withhold the good due to them, as to wish that evil might befall them; especially as the latter might be done in a sudden passion, and the former must be deliberate and habitual. Yet the scribes had decided, by their traditions, that in case a son should say to his parents, however aged, poor, and distressed, that he had vowed to the treasury whatever he could spare, and by which he might have assisted them; and should thus excuse himself from showing respect, gratitude, or kindness to them, leaving them in indigence, whilst he lived in plenty; he must not only not be required, but he ought not to be suffered, to do any thing for them: it being, probably, expected from him to put money from time to time into the treasury, (of which the scribes and priests had the charge,) by way of compensation for his omission. Thus, from a vain pretence of piety, they directly repealed God's law, and rendered it "of none effect by their traditions:" and, as this was only one instance out of very many, their traditions must be disregarded and opposed, in order that the law of God might be honoured and obeyed.—'If a man can answer his parents, when they need any relief, and tell them, I have bound myself with an oath, that I will not do any thing to the relief of my father or mother: or, as some understand it, O father, that by which thou shouldest be relieved by me, is a gift already devoted to God, and cannot without impiety be otherwise employed; and by this piety to God I may be as profitable ... to thee; for God will repay it to me and thee in our needs: he is under obligation not to give it to his father. ... A father, being in want, requires relief from his son; the son answers, that he hath vowed he will not; so that to him it remains not lawful to relieve him; and the Pharisees approve of this practice; that he may thus evacuate his duty to his parent: and though quite contrary to the precept of honouring and relieving them, yet it was by them thought obligatory to the frustrating of that commandment. And many cases are set down, wherein it doth so, in Maimonides and the Rabbins.' *Hammond*.—The pretence of devoting to God the property thus withheld from the parent, as the occasion of the oath seems implied.—

7 *Ye* [p]hypocrites, [q]well did Esaias prophesy of you, saying,

8 This people [r]draweth nigh unto me with their mouth, and honoureth me with *their* lips; [s]but their heart is far from me.

9 But [t]in vain they do worship me, [u]teaching *for* doctrines the commandments of men.

[*Practical Observations.*]

10 And [v]he called the multitude, and said unto them, [w]Hear, and understand:

11 Not [x]that which goeth into the mouth defileth a man; [y]but that which cometh out of the [z]mouth, this defileth a man.

12 ¶ Then came his disciples, and said unto him, [a]Knowest thou that the Pharisees were offended, after they heard this saying?

13 But he answered and said, [b]Every plant which my heavenly Father hath not planted, shall be rooted up.

14 [c]Let them alone: [d]they be blind leaders of the blind. [e]And if the blind lead the blind, both shall fall into the ditch.

15 Then answered Peter and said unto him, [f]Declare unto us this parable.

16 And Jesus said, [g]Are ye also yet without understanding?

17 Do not ye yet understand, [h]that whatsoever entereth in at the mouth goeth into the belly, [i]and is cast out into the draught?

18 But [k]those things, which proceed out of the mouth, come forth from the heart; and they defile the man.

19 For [l]out of the heart proceed [m]evil thoughts murders, adulteries, fornications, thefts, false witness, blasphemies:

20 These are the things [n]which defile a man: [o]but to eat with unwashen hands defileth not a man.

[*Practical Observations.*]

21 ¶ Then Jesus went thence, [p]and departed into the coasts of [q]Tyre and Sidon.

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a 7:5. 23:23—29. o Mark 7:6. Acts 28:25—27. p Is. 29:13. Ez. 33:31. John 1: 47. 1 Pet. 2:10. q Prov. 23:26. Jer. 12:2. Acts 8:21. Heb. 3:12. r Ex. 20:7. Lev. 19:16,20. 1 Sam. 25:21. Ps. 39:6. 73:13. Ec. 5:2—7. Is. 1:13—15. 58:1—3. Mal. 3:14. Mark 7:7. 1 Cor. 15:2. Jam. 2:20. s Deut. 12:32. Prov. 30:5,6. Is. 29:13. Col. 2:18—22. 1 Tim. 1:4. 4:1—3,6,7. Tit. 1:14. Heb. 13:9. Rev. 22:18. t 1 Kings 22:23. Mark 7:14,16. Luke 20:45—47. u 13:19. 24:15. Is. 6:9. 55:3. Luke 24:45. Eph. 1:17,18. Col. 1:9. Jam. 1:5. x Mark 7:15. Luke 11:38—41. Acts 10:14,15. 11:8,9. Rom. 14:14,17,20. 1 Tim. 4:4,5. Tit. 1:15. Heb. 13:9. y 18—20. 12:34—37. Ps. 10:7. 12:2. 52:2—4. 58:3,4. Is. 37:23. 59:3—5,13—15. Jer. 9:3—6. Rom. 3:13 14. Jam. 3:5—8. 2 Pet. 2:18. z 17:27. 1 Kings 22: 13,14. 1 Cor. 10:32,33. 2 Cor. 6:3. Gal. 2:5. Jam. 3:17. a 13:40,41. Ps. 92:13. Is. 60:21. John 15:2. 1 Cor. 3:12—15. b Hos. 4:17. 1 Tim. 6:5. c 23:16—24.

Is. 9:16. 42:19. 56:10. Luke 6:39. d Jer. 5:31. 6:15. 8:12. Ez. 14:9,10. Mic. 3: 6,7. 2 Pet. 2:1,17. Rev. 19:20. 22:15. e 13:36. Mark 4:34. 7:17. John 16:29. f 10. 13:51. 16:9,11. Is. 28:9,10. Mark 6:52. 7:18. 8:17,18. 9:32. Luke 9:45. 18: 34. 24:45. Heb. 5:12. g Mark 7:19,20. 1 Cor. 6:13. Col. 2:21,22. h 2 Kings 10: 27. i 11. 12:34. 1 Sam. 24:13. Ps. 36:3. Prov. 6:12. 10:32. 15:2,28. Luke 19: 22. Jam. 3:6—10. Rev. 13:5,6. k Gen. 6:5. 8:21. Prov. 4:23. 6:14. 22:15. Jer. 17:9. Mark 7:21—23. Rom. 3:10—19. 7:18. 8:7,8. Gal. 5:19—21. Eph. 2:1—3. Tit. 3:2—6. l 9:4. Ps. 119:113. Is. 55:7. 59:7. Jer. 4:14. Acts 8:22. Jam. 1:13 —15. m 1 Cor. 3:16,17. 6:9—11,13—20. Eph. 5:3—6. Rev. 21:8,27. n 2. 23: 25,26. Mark 7:3,4. Luke 11:38—40. o Mark 7:24. p 10:5,6. 11:21—23. Gen. 49:13. Josh. 11:8. 13:6. 19:28,29. Judg. 1:31.

A man may be so bound by them,' (that is, by vows,) 'that he cannot, without great sin, do what God had by his law required to be done. So that if he made a vow, which laid him under a necessity to violate God's law that he might observe it, his vow must stand, and the law be abrogated.' *Jewish canon from Pocock.*—This specimen is sufficient to lead any reflecting person to conclude, that human traditions and the law of God cannot subsist together; but the prevalence of the former must inevitably lead to make void the latter: and this consideration shows the reason of our Lord's most decided opposition to the system of tradition. (*Notes, Mark* 7:1—13.)

He that curseth. (4) Ὁ κακολογων· *maledicens. Mark* 7:10. 9:39. *Acts* 19:9. *Ex.* 21:16.—Κακως ειπῃ. *Lev.* 20:9. *Sept.*—*Let him die the death.*] Θανατῳ τελευτατω. *Mark* 7:10.—Τελευτησει θανατῳ. *Ex.* 21:16.—Θανατῳ θανατουσθω. *Ex.* 21:15. *Lev.* 20:9. *Sept.*—*Ye have made of none effect.* (6) Ἠκυρωσατε. ('Ακυροω, ab *a* priv. et *κυρος, plena auctoritas:* unde Κυριος, *dominus.*' Schleusner.) *Mark* 7:13. rendered *disannul; Gal.* 3:17.

V. 7—9. In concluding this reply, our Lord declared the scribes and Pharisees to be hypocrites, whose character the prophet had well described. They approached God in his ordinances with good words, and honoured him with fair professions; but their hearts were estranged from his holy character, law, and service, through pride, avarice, and wickedness: so that their very worship was *vain*, and unprofitable to themselves; even as their instructions were to the people, whilst they taught them the traditions of men, instead of the word of God. The passage in the prophet seems to refer as much to the deluded people, as to their false teachers. (*Note, Is.* 29:13—16.)

This people, &c. (8) Comp. *Is.* 29:13. *Sept.*—Ματην δε σεβονται με, is added in the LXX, not being in the Hebrew; and it is here retained.—*In vain.*] Ματη. *Mark* 7:7. Not elsewhere in the New Testament.

V. 10, 11. When Jesus had thus answered the scribes, he saw good to caution the people also against their delusions. He therefore called them around him, and exhorted them carefully to hear, that they might understand, his words: and he assured them, that the defilement, of which they ought to be afraid, did not arise from what entered the mouth as food; but from those evil words, which proceeded out of their mouths, as the result of the wickedness of their hearts.—This was an intimation of the inferior value of ceremonial observances, and of their speedy abolition: it cogently instructed the hearers, that real pollution was not an adventitious matter from without, but the genuine produce of man's fallen nature; and that the tongue was one main instrument in bringing forth and propagating it.—'A man may bring guilt upon himself, by eating what is pernicious to his health, or by excess in ... food or liquor: and a Jew might have done it by ... eating what was forbidden by the ... law; ... yet, in all these instances, the pollution would arise from the wickedness of the heart, and be just proportionable to it.' *Doddridge.*—'It is evident that, in our Lord's judgment, the whole multitude was capable of understanding those things, which the Pharisees did not, and by which the traditions ... were overthrown.' *Whithy.*

Defileth. (11) Κοινοι. ('Κοινοω, proprie: *communico, aliquod commune reddo.*—Metaphoricè *polluo, contamino.*' Schleusner.) *Mark* 7:15. *Acts* 10:15. 21:28. *Heb.* 9:13. *Rev.* 21:27.—All things not sanctified or set apart for God, or by him, were common; and what was thus *common*, was *unclean, ceremonially* as to the ritual law, and *really* as to the moral law. (*Note, Tit.* 1:14—16.) What is not "sanctified by the word of God and prayer," or not done from regard to God, continues to be *common* and *unclean* even under the gospel.

V. 12—14. When our Lord had spoken these words, he retired: and the disciples came to him, apparently with much concern, to inform him how greatly the Pharisees were offended, or *stumbled*, by his direct attack on their traditions. To this he answered, that "every plant which his heavenly Father had not planted, should be rooted up:" meaning, that the teaching and traditions of the scribes and Pharisees, not being from God, must be destroyed to make room for true religion; and it was therefore proper to expose them before all the people. But the words are a universal rule, in respect to teachers, doctrines, observances, and every thing relative to religion: all, which is not from God, has no authority or excellency, and cannot be of long duration; and true godliness can never prosper, till these weeds and suckers be extirpated, which draw away the nourishment from its root.—As to the scribes and Pharisees, they must be *let alone;* (*Note,* 7:6.) for, whilst they presumed to guide others, they were most ignorant and deluded themselves: and they would fall into the pit of destruction with their obstinate followers, as a blind leader of a blind man falls with him into a ditch, or into some mischief.—'Regard not what they say or do, ... seeing they say and do it out of the blindness of their minds.... Sometimes the vulgar are obliged not to believe, or comply with, the rules of their ecclesiastical superiors; because it is their duty never to follow them into the ditch.' *Whitby.*

Shall be rooted up. (13) Εκριζαθησεται· (εκ εκ et ῥιζα, *radix:*) 13:29. *Luke* 17:6. *Jude* 12.—*Leaders.* (14) Ὁδηγοι· (εκ ὁδος, *iter, via,* et αγω, *duco:*) 23:16,24. *Acts* 1:16. *Rom.* 2:19.—*Lead.*] Ὁδηγει. *Luke* 6:39. *John* 16:13. *Acts* 8:31. *Rev.* 7:17.—*Ps.* 25:5. 86:11. *Sept.*—*Ditch.*] Βοθυνον. 12:11. *Luke* 6:39.

V. 15—20. Peter, hearing this answer, in the name of all the apostles, desired of Christ an explication of the parable; for probably it seemed to them contrary to the Mosaic law, as well as to the traditions of the scribes. And Jesus, having reproved their dulness, proceeded to show them, that their food (if not unlawful or intemperate) could not by any contracted pollution defile them: for it entered not into the heart, and had no effect on the state of the soul; but it went into the stomach, and all which was unsuitable to nourish the body, was carried off by a regular process of nature, without communicating any sinful defilement. But those things which proceeded out of the mouth, came from the heart: when lies, impiety, blasphemy, or wickedness were uttered, corrupt nature expressed itself; and this defiled a man in the sight of God. Indeed, from the same corrupt source all kind of wickedness proceeded; such as polluting, malicious, proud, or covetous imaginations, and corrupt, perverse reasonings against God and true religion; and even murders, adulteries, and every species of lewdness, injustice, and impiety. These crimes were indeed perpetrated by the body, but they were conceived in the heart, and proved its desperate wickedness *this* rendered men loathsome and filthy in God's sight; and not eating their meals with unwashen hands. Such things related only to natural decency, and were no part of religion.

Yet. (16) Ακμην.—Κατ' ακμην του χρονου τουτου· *At this crisis of time*—after all that you have heard and seen.—Used here only in the New Testament.—Ακμη *cuspis.* *Blaty hemies.* (19) Βλασφημιαι. See on 12:31.

22 And, behold, [o]a woman of Canaan came out of the same coasts, and cried unto him, saying, [p]Have mercy on me, O Lord, *thou* [q]Son of David: [r]my daughter is grievously vexed with a devil.

23 But [s]he answered her not a word. And his disciples came and besought him, saying, [t]Send her away; for she crieth after us.

24 But he answered and said, [u]I am not sent but unto the lost sheep of the house of Israel.

25 Then [v]came she and [w]worshipped him, saying, [x]Lord, help me.

26 But he answered and said, [y]It is not meet to take the children's bread, and to cast *it* to dogs.

27 And she said, [z]Truth, Lord: [a]yet the dogs eat of the crumbs which fall from their master's table.

28 Then Jesus answered and said unto her, O woman, [b]great *is* thy faith: [c]be it unto thee even as thou wilt. And her daughter was made whole from that very hour. [*Practical Observations.*]

29 ¶ And Jesus departed from thence, [d]and came nigh [e]unto the sea of Galilee; and [f]went up into a mountain, and sat down there.

30 And [g]great multitudes came unto him, having with them *those that were* lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them:

31 Insomuch that the multitude wondered when they saw [m]the dumb to speak, [n]the maimed to be whole, [o]the lame to walk, and the blind to see: [p]and they glorified the [q]God of Israel.

32 Then [r]Jesus called his disciples *unto him*, and said, [s]I have compassion on the multitude, because they continue with me now [t]three days, [u]and have nothing to eat: and I will not send them away fasting, [x]lest they faint in the way.

33 And his disciples say unto him, [y]Whence should we have so much bread in the wilderness; as [z]to fill so great a multitude?

34 And Jesus saith unto them, [a]How many loaves have ye? And they said, Seven, and a [b]few little fishes.

35 And he commanded the multitude [c]to sit down on the ground.

36 And he took the seven loaves and the fishes, [d]and gave thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude.

37 And they did [e]all eat, and were filled: and they took up of the broken *meat* that was left, [f]seven baskets full.

38 And they that did eat were four thousand men, beside women and children.

39 And [g]he sent away the multitude, and took ship, and came into the coasts of Magdala.

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[o] Gen. 12:6. Ex. 3:8. Mark 7:25. [p] 9:27. 17:15. Ps. 4:1. 6:2. Luke 17:13. 18:13. [q] 1:20. 20:30,31. 22:42—45. Luke 18:38,39. John 7:41,42. [r] 17:15. Mark 5:23. [s] 15:22. [t] Gen. 42:7. Deut. 8:2. Ps. 38:1. Lam. 3:8. [u] 14:15. Mark 10:47,48. [x] 9:36. 10:5,6. Is. 53:6. Jer. 50:6,7. Ez. 34:5,6,16,23. Luke 15:4—6. [y] 15:26. 16:19. Rom. 15:8. [z] 20:31. Gen. 32:26. Hos. 12:4. Luke 18:5—10. 18:1. Rev. 8:4. [a] 14:25. [b] Mark 9:22,24. [c] 7:6. Mark 7:27,28. Acts 22:21,22. [d] 9:29. 14:1. Gen. 2:15. Eph. 2:12. [e] Num. Gen. 32:10. Job 40:4, 5. 42:2—6. Is. 53:1—5. Ez. 16:6. [f] 9:18. Luke 7:6,7. 15:18,19. 18:13. 23:40—42. [g] 14:1. 15:5—9. 1 Tim. 1:13—15. [h] 5:45. Luke 16:21. Rom. 8:29. 10:12. [i] 5:3. 18:19. 19:10. 11:31. 1 Sam. 2:30. Luke 17:5. Rom. 4:19,20. 2 Thes. 1:3. [k] 5:3. 20:30. Mark 5:31. 7:29,36. 9:23,24. Luke 7:9, 50. 18:42,43. John 4:50,53. [l] Mark 1:15. Luke 5:1. *Lebonah Gennesaret.* [m] chap. 11:5. 21:14. Mark 9:25. [n] 5:1. 12:22. 14:23,24. 11:1,5. 14:6,36. [o] 8:5,6. Mark 1:32. [p] 6:34—36. Luke 6:17—19. 7:21,22. Acts 2:22. 5:15,16. [q] 11:12. [r] 5. Mark 7:37. [s] 18:8. Mark 9:43. Luke 14:13,21. [t] 21:14. Acts 8:2—11. [u] 5:6. [x] 9:25. Ps. 56. 15:23. Mark 8:12. Luke 7:16. 17:15—18. 18:43. John 9:24. [y] Gen. 32:28. 33:20, *marg.* Ex. 34:10. [z] 9:36. 14:14. 20:31. Mark 5:15. 9:22. Luke 7:13. [a] Heb. 4:15. [b] 12:40. 27:63. Acts 27:33. [c] 6:32,33. Luke 12:29,30. [d] 1 Sam. 14:28—31. 30:11,12. Mark 8:3. [e] Num. 11:21,22. 2 Kings 4:42,44. [f] Mark 8:7—9. John 6:5—7. [g] 14:15. Luke 9:13. John 6:8,9. [a] 16:9,10. [b] Luke 24:44. 48. John 21:9,10. [c] 14:19. Mark 6:39,40. Luke 9:14—16. John 6:10. [d] 26:26,27. 1 Sam. 9:13. Luke 22:19. John 6:11. Acts 27:35. Rom. 14:6. 1 Cor. 10:31. 1 Tim. 4:3,4. [e] 33 14:20,21. Ps. 107:9. Luke 1:53. [f] 16:9,10. Mark 8:8,9,19—21. [g] 14:22. Mark 8:10.

V. 21—24. After this offence given to the scribes, our Lord retired to the most remote part of the land, in the borders of Tyre and Zidon; and, though he used proper means for concealing himself, his coming was soon known. (*Mark* 7:24.) For a woman of Canaan, a Syro-phenician, (probably descended from the ancient Canaanites, a remnant of whom had taken shelter in Tyre and the adjacent regions,) heard of his miracles; having before this renounced idolatry, and become a worshipper of the true God. Doubtless she had become acquainted with the Scriptures of the prophets, probably by means of the Greek translation; and, comparing what she read with what she heard, was fully satisfied that Jesus was the promised Messiah. Having therefore this opportunity, and being in distress, she made earnest supplication to him: calling him Lord, and addressing him as "the Son of David." But he heard her with silence, and apparent neglect, intending to prove and manifest the strength of her humble faith. The disciples however, pitying her distress, or wearied with her importunity, requested him to grant her petition and dismiss her; and, in her hearing, he replied, that he was not sent to the Gentiles, but to "the lost sheep of the house of Israel."

Of Canaan. (22) Χαναναια. (Α Χανααν· *Acts* 7:11. 13:19.) Not elsewhere in the New Testament.—Ἑλληνις, Συροφοινισσα τω γενει· *Mark* 7:26.

V. 25—28. The answer of our Lord, above mentioned, so far from offending this humble suppliant, excited her to redouble her expressions of reverence, falling down before him, and entreating him to help her. To this he answered, apparently with harshness, and in a manner which seemed to preclude all hope, that it would be improper to rob the children of their bread, in order to feed the dogs. (*Note*, 7:6.) Thus the Jews used, proudly and contemptuously, to distinguish themselves from the Gentiles: and the woman might, and if she had not been a very humble believer, she would have taken great offence; disdaining the title of *dogs*, and altering her opinion of One, who had treated her most respectful address in a manner so contrary to her expectation. But, being conscious of personal unworthiness, and recollecting her Gentile extraction, and above all, filled with the highest sentiments of the dignity, wisdom, and excellency of Christ, she submitted patiently and meekly to the mortifying distinction; and by a peculiar ingenuity turned it into a cogent argument in support of her petition. 'Truth, Lord,' as if she had said, 'I am a vile sinner of the Gentiles, and have no claim to the privileges of God's people; but the dogs eat the fragments of a plentiful table, without the least disadvantage to the children: and thy power and mercy are so large, that thou canst heal my daughter, without in the least deducting from the blessings intended for thine Israel.'—Our Lord's purpose was now answered; and, having openly commended the greatness of the woman's faith notwithstanding all her disadvantages, he assured her that her daughter was healed, and in a manner which intimated that all her other desires were, or would be granted.

Meet. (26) Καλον· *good, becoming.—The dogs.*] Τοις κυναριοις. τα κυναρια, *catelli.* (Dim. à κυων.) Little dogs, as lap-dogs, &c. distinguished from large dogs, as mastiffs, &c. —*Mark* 7:27,28.—*Crumbs.* (27) Ψιχιων. *Frustula, fragmenta. Mark* 7:28. *Luke* 16:21.

V. 29. *Notes, Mark* 7:31—37.

V. 31. *Maimed.*] It is generally allowed, that the word here used, in its primary meaning signifies such persons as have been deprived of their limbs; and the restoration of them may be considered as one of the most stupendous effects of our Lord's creating power. 'The word (κυλλος) which we render *maimed*, does in the strictest propriety, ... signify one whose hand or arm had been cut off; (*Mark* 9:43.) but it is sometimes applied to those who were only *disabled* in those parts. ... It is reasonable to suppose, that among the many *maimed*, who were brought on these occasions, there were some whose limbs had been cut off; and I think, hardly any of the miracles of our Lord were more illustrious and amazing, than the recovery of such.' *Doddridge.*—'Men that had lost their limbs.' *Hammond.*

Dumb.] Κωφους. See on 12:22.—*Maimed.*] Κυλλους. 18:8. 'Κυλλος, *mutilatus corpore*, quem Latini *debilem* dicunt. ... Κυλλος, opponitur τω δυω χειρας εχοντι, *Mark* 9:43.' *Schleusner.*—It does not occur elsewhere in the New Testament.—*Glorified.*] 'They all, whether Jews or Gentiles, acknowledged this to be a wonderful work of mercy, wrought by the God of Israel, and such as no other god was able to do.' *Hammond.*

V. 32—38. (*Notes* and *P. O.* 14:13—21.) The multitudes on this occasion continued with our Lord three days, or till the third day, so that they must have lodged out of doors two nights, which might be done in those warm climates without any great inconvenience: but it shows the earnestness with which they listened to his instructions.—It appears wonderful that the disciples should renew their objection, when Christ had declared his compassionate purpose of feeding the multitude, especially as their provision was something larger, and the number present not so great as before. The word rendered *baskets* is different from that so translated in the preceding chapter, (κοφινους); and the same distinction is made in the original, in all the places where either of these miracles is mentioned. Some think, that the word in this place signifies a larger basket than the other, but others suppose exactly the contrary.

I will not. (32) Ου θελω. 'I *do not will or purpose* to send them away fasting.'—*In the wilderness.* (33) Εν ερημια, scil. χωρα. *Mark* 8:4. 2 *Cor.* 11:26. *Heb.* 11:38.—*To sit down.* (25) Αναπεσειν. Comp. 14:19. Αναπιπτω· (ex ανα et πιπτω,) *discumbo, recumbo, resupinus jaceo. Mark* 6:40. *Luke* 17:7. *John* 21:20.—*Baskets.* (37) Σπυριδας· 16:10. *Mark* 8:8, 20. *Acts* 9:25.—In 2 *Cor.* 11:33. σαργανη is substituted for σπυρις.

V. 39. 'Dalmanutha, (*Mark* 8:10.) was a particular place within the bounds of Magdala.' *Lightfoot.*

Took ship.] Ενεβη εις το πλοιον· "He went into the ship."

CHAP XVI.

Jesus rebukes the [illegible] of the Pharisees and Sadducees, who required a sign from heaven, refuses to give any but the sign of Jonas, 1—4. He warns his disciples against the leaven of the Pharisees and Sadducees, explains his meaning, and reproves the disciples for unbelief and want of understanding, 5—12. The opinions of the people concerning him, 13, 14. Peter confesses him, 15—17. The [illegible] of the church, and the [illegible] Jesus reproves Peter for his carnal views concerning his kingdom, and [illegible] rebukes Peter for dissuading him from suffering, 21—23. He shows, that his disciples must deny themselves, and suffer, in prospect of a future reward, 24—27. The speedy establishment of his kingdom, 28.

THE [a]Pharisees also, with the [b]Sadducees, came, and [c]tempting desired him that he would show them [d]a sign from heaven.

2 He answered and said unto them, [e]When it is evening, ye say, *It will be* fair weather; for the sky is red:

3 And in the morning, *It will be* foul weather to-day; for the sky is red and lowering. [f]O *ye* hypocrites, ye can discern the face of the sky; but can ye not *discern* [g]the signs of the times?

4 A [h]wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, [i]but the sign of the prophet Jonas. [k]And he left them, and departed.

a 5.20. 9:11. 12:14. 15:1. 22:15,34. 23:2. 27:62. b 6:11. 3:7,8. 22:23. Mark 12:18. Luke 20:27. Acts 4:1. 5:17. 23:6—8. c 19:3. 22:18,35. Mark 10:2. 12:15. Luke 10:25. 11:16,53,54. 20:23. John 8:6. d 12:38,39. Mark 8:11—13. Luke 11:16,29,30. John 6:30,31. 1 Cor. 1:22. e Luke 12:54—56. f 7:5. 15:7. 22:18. 23:13. Luke 11:44. 13:15. g 4:23. 11:5. 1 Chr. 12:32. h 12:39,40. Mark 8:12,38. Acts 2:40. i Jon. 1:17. Luke 11:29,30. k 15:14. Gen. 6:3. Hos. 4:17. 9:12. Mark 5:17,18. Acts 18:6.

Some small vessel which was waiting, and in which probably he and his disciples had come thither.

PRACTICAL OBSERVATIONS.

V. 1—9. The most virulent enemies of vital godliness are often extremely tenacious of their own inventions in religion, by which they dress up a vain pageant to amuse their consciences, and to impose on the ignorant.—The disciples of Christ are fully justified in disregarding the traditions of men, however sanctioned, by the contrariety of those traditions, in many things, to the holy law of God. How thankful ought we to be for the *written* word, when *oral* traditions are so liable to error, perversion, and uncertainty!—Never let us for a moment imagine, that the religion of the Bible can be improved by any possible additions, doctrinal or practical: but common sense will teach a candid inquirer to distinguish between those circumstances of worship which each society *must* order for itself, though none have a right to impose on others; and those inventions which corrupt the purity, destroy the simplicity, and deform the spiritual beauty of religious worship.—We should peculiarly advert to our Lord's marked attention to the due performance of relative duties, especially that of children to their parents. No forms, notions, subscription to charities, building churches or chapels, or any thing else which looks like faith, zeal, or piety, can prove that man a true Christian who neglects to "honour his father and mother," or to supply their wants according to his ability. To dispense with this, or other duties, on such grounds, would be as unscriptural as to say, "It is a gift, by whatsoever thou mightest be profited by me." Indeed temporal death is not now inflicted on him who curses his parents: yet a far more dreadful punishment will be awarded hereafter to all disobedient children, if they continue impenitent; and they must expect no comfort or blessing from God even in this present world.—Alas! too many "draw near to God with their mouth and honour him with their lips, whilst their hearts are far from him," and thus prove that they worship him in vain. And this is the case, not only among those who "teach for doctrines the commandments of men;" but even with many who profess evangelical religion, yet neglect relative duties, and evidently commit iniquity, and are fraudulent in their dealings, and oppressive to their dependents.

V. 10—20. When professed teachers of religion contradict the word of God, it often becomes necessary, not only to answer their objections and arguments, but to point out their errors and expose their ignorance to the people; and so call on *them* to hear and understand the truth. It is not, however, generally expedient for *us* to bring any decided charge of hypocrisy against our opponents, in the manner which became the heart-searching Saviour: yet we must, by no means, put either the honour of the clerical order, or our own reputation, in competition with the glory of God and the salvation of souls. But when scribes and Pharisees are offended with plain truth; timid disciples will be disquieted, and almost disposed to think that their bolder brethren have gone too far, even though in other things they honour them: especially when they see those exasperated, whom they had hopes of conciliating. We should however remember, that nothing in religion is of any value, except what God himself has planted; nothing will endure in the soul but the regenerating work of the Holy Spirit; nothing should be admitted into the church, or be suffered to abide there, but what is of heavenly extraction: and therefore, if hypocrites be detected, false teachers offended, and professed friends changed into avowed enemies, by an open declaration of the truth, we ought not to be disconcerted: for "the trees of righteousness" will grow more fruitful, when such noxious plants are rooted up. If men quarrel with the word of Christ, we must "let them alone," and not "cast pearls before swine:" yet it is grievous to reflect how the blind have, in every age of the church, undertaken to lead the blind; and what numbers are thus continually plunging together into the pit of destruction; in which the blind leader sinks the deepest, in proportion to the degree of his pride, enmity, and presumption. Yet, as God has sometimes opened the eyes of such blind guides, and changed them into faithful teachers, we should remember still to pray *for* them, as well as *against* their wickedness.—In all our difficulties we should apply to Christ for instruction: and though he rebuke us for our want of understanding, yet he will continue to teach us, and his reproofs will tend to our humiliation and increased attention. When he teaches, he will certainly convince men, that their sin and pollution originate from themselves, and not from external causes. (*Note, Jam.* 1:13—15.) He will show them "the deceitfulness and desperate wickedness" of the human heart: and whilst they perceive that all the wickedness of every kind, which has filled and corrupted the earth, has been the genuine produce of depraved nature, and that it would have been tenfold greater but for merciful restraints; they will be led to see and feel, that all this exists in their own hearts, and might be educed from them by suitable temptations. He will teach them to trace all the streams of their own actual transgressions to this corrupt fountain; to watch the evil thoughts which rise within; to humble themselves for these defilements, and to seek to be cleansed from them in "the Fountain which he hath opened for sin and for uncleanness;" to consider inward sanctification as far more important than all forms and notions; and to perceive that even truth is no further valuable to them, than as it tends to purify their hearts and consciences.

V. 21—28. Our divine Saviour is "the same yesterday to-day, and for ever;" and still he sees good to vary the expressions of his love to those who wait on him. Sinners of every nation and description are alike welcome to his salvation, and he will in nowise cast out those who cry to him for mercy. Yet, he can veil the compassions of his heart under a frowning countenance; not only to humble and prove those whom he loves, but also to show the strength of their faith and the depth of their humility. In some cases, the disciples may *seem* more compassionate than their Lord: but when the folly and selfishness of their pity, and the wisdom and mercy of his frowns and delays, come to be compared, the case will appear far otherwise; and the event will prove that "he is rich in mercy to all them that call on him." Let then such as seek help from him, and receive no gracious answer, increase their importunity, and endeavour, with heavenly skill, to turn even their unworthiness and discouragements into arguments, with which to plead before his mercy-seat. Let sinners submit without reserve to every humiliating charge, and rely on his mercy. Thus, whilst they allow that they are not "worthy of the crumbs from his table," they may expect to be supplied with children's food: for he cannot be impoverished by his bounty to the most atrocious transgressors. Indeed, true faith gathers strength by trials, as healthy bodies do by exercise; and when the Lord has sufficiently proved the waiting soul, he will honour faith and humble perseverance, and abundantly answer every believing prayer.—We should entreat him for our children, relatives, and neighbours: especially when, through the oppression of the devil, they are incapable of seeking help for themselves: and we should never fail to intercede with him for discouraged souls.

V. 29—39. What can describe the sentiments of these happy creatures, who, without any dangerous or painful operation, found themselves in a moment restored, beyond all the efforts of nature, and beyond all the prospects of hope! With what pleasure did the ear, which had been just opened, listen to the pleasing accents of his instructive tongue! How did the lame leap around him for joy! And the maimed extend their recovered hands, in grateful acknowledgments of his new-creating power! Whilst the voice of the dumb sang forth his praises in sounds before unknown! And the eye of the blind checked the curiosity, which would have prompted it to range over the various and beautiful objects of unveiled nature, to fix its rapturous regards on the gracious countenance of Him that had given it the day. Let us further reflect, with what correspondent pleasure must our Lord survey these grateful and astonished creatures, while his benevolent heart took its share in all the delight which he gave. These trophies of his greatness! how unlike to those of the field, the monuments of desolation and slaughter!' *Doddridge.*—With what raptures then will they, whose souls have been restored to holiness by his healing grace, for ever contemplate and adore their divine Benefactor, and meditate on the price which he paid for their redemption! And how will he for ever behold them with immense complacency, and "delight over them to do them good!" Let us then wait on him to open our eyes that we may behold his glory; to enable us to walk in his ways and to do his will; and to teach us to show forth his praises, that the Father may be glorified in him, and in us, during life and for ever. And let us copy his example of love, according to the ability which he has given us, delighting to do good and

5 ¶ And when his disciples [l]were come to the other side, they had forgotten to take bread.

6 Then Jesus said unto them, [m]Take heed, and beware of [n]the leaven of [o]the Pharisees and of the Sadducees.

7 And [p]they reasoned among themselves, saying, [q]*It is* because we have taken no bread:

8 *Which* [r]when Jesus perceived, he said unto them, [s]O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

9 Do [t]ye not yet understand, neither remember [u]the five loaves of the five thousand, and how many baskets ye took up?

10 Neither [x]the seven loaves of the four thousand, and how many baskets ye took up?

11 How [y]is it that ye do not understand, that I spake *it* not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

12 Then understood they how that he bade *them* not beware of the leaven of bread, [z]but of the doctrine of the Pharisees and of the Sadducees.

[*Practical Observations.*]

13 ¶ When Jesus [a]came into the coasts of [b]Cesarea Philippi, he asked his disciples, saying [c]Whom do men say that [d]I, the Son of man, am?

14 And they said, Some *say that thou art* [e]John the Baptist: some, [f]Elias, and others, Jeremias, or one of the prophets.

15 He saith unto them, [g]But whom say ye that I am?

16 And Simon Peter answered and said, [h]Thou art the Christ, the Son of [i]the living God.

17 And Jesus answered and said unto him,

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l 15:39. Mark 8:13,14. m Luke 12:15. n 12. Ex. 12:15—19. Lev. 2:11. Mark 8:15. Luke 12:1. 1 Cor. 5:6—8. Gal. 5:9. 2 Tim. 2:17. o 1. p Mark 8:16—18. 9:10. Luke 9:46. q 15:16—18. Acts 10:14. r John 2:24,25. 16:30. Heb. 4:13. Rev. 2:23. s 6:30. 8:26. 14:31. Mark 16:14. t 15:16,17. Mark 7:18. Luke 24:25—27. Rev. 3:19. u 14:17—21. Mark 6:33—44. Luke 9:13—17. John 6:9—13. x 15:34—38. Mark 8:5—9,17—21. y Mark 4:40. 8:21. Luke 12:56. John 8:43. z 15:4—9. 23:13, &c. Acts 23:8. a 15:21. Acts 10:38. b Mark 8:27. c Luke 9:18. d 8:20. 9:6. 12:8,32,40. 13:37,41. 25:31. Dan. 7:13. Mark 8:38. 10:45. John 1:51. 3:14. 5:27. 12:34. Acts 7:55. Heb. 2:14—18. e 14:2. Mark 6:14. Luke 9:19. f Mal. 4:5. Mark 6:15. Luke 9:18,19. John 7:12,40,41. 9:17. g 13:11. Mark 8:29. Luke 9:20. h 14:33. 26:63. 27:54. Ps. 2:7. Mark 14:61. John 1:49. 6:69. 11:27. 20:31. Acts 8:37. 9:20. Rom. 1:4. Heb. 1:2—5. 1 John 4:15. 5:5,20. i Deut. 5:26. Ps. 42:2. Dan. 6:26. Acts 14:15. 1 Thes. 1:9.

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to communicate felicity.—Whilst we are willing to endure hardship, in attending to the concerns of our souls; we may be sure that our gracious Lord will compassionate us under all our troubles, and supply what he sees needful for our temporal support.—But alas! how soon do even believers forget his interpositions in their behalf! How often do we repeat our objections against self-denying and expensive duties, though we never yet were losers by them! And how frequently do our unbelieving doubts revive, under even lighter trials, after we have been delivered out of greater! Lord, "increase our faith" and pardon our unbelief; and still renew thy mercies towards us; teaching us to live upon thy fulness and bounty, for all things pertaining to this world and to that which is to come.

NOTES.—CHAP. XVI. V. 1—4. (*Notes*, *Mark* 8:10—13. *Luke* 12:54—57.) No two descriptions of bad men could be much more opposite to each other, in principles and conduct, than the Pharisees and Sadducees; yet they were alike enemies to Jesus! (*Note*, 3:7—10.)—'The wicked, who otherwise are at defiance one with another, can agree well together against Christ: but do what they can, Christ beareth away the victory, and triumpheth over them.' *Beza.*—They could find no objection against his conduct and doctrine, but what he answered to their confusion: and they therefore came insidiously to make trial of his power, again "desiring a sign from heaven," to satisfy them that he was the Messiah, of which they pleaded that his other miracles were not a sufficient proof. (*Note*, 12:38—40.) The descent of the Holy Spirit on him at his baptism, and the voice of the Father declaring him to be his beloved Son, were *signs from heaven*; yet the Pharisees and Sadducees required some further evidence: and probably they intended to mention some particular sign, or appearance in the heavens, without which they could not be convinced; purposing thus to make trial of his power. To this our Lord answered, that they were able to form conjectures what kind of weather it was likely to be, from their observations on the clouds and sky, which were generally found right: and, if they had not been hypocrites in these inquiries, they might as easily, and far more certainly, have discerned "the signs of the times." The sceptre was now departing from Judah; Daniel's seventy weeks were terminating; John the Baptist's ministry, as the predicted forerunner of the Messiah, evidenced his approach; and all the prophecies were fulfilling in his character, doctrine, and miracles: so that it was plain that these were the times of the Messiah, and that the nation was about to be given up for rejecting him. Having therefore again reproved them as a wicked and "adulterous generation," (*Marg. Ref.* h.) and refused them any other sign but that of Jonas, the type of his death and resurrection, he left them to their perverseness.—'O ye hypocrites, can ye prognosticate fair or foul weather, by the face of the sky? ... and can ye not, by those clear predictions of the prophets, and the miraculous demonstrations of my power, discern the time of my coming?' *Bp. Hall.*—'It was never known, that any one, pretending to be a prophet, laid the foundation of the truth of his pretensions upon his being despised and rejected, and even crucified as a deceiver, by them to whom he was sent, and among whom he performed all his miracles; and upon what should be done by others at his death; and upon what he should do after his resurrection.' *Whitby.* Yet this our Lord did repeatedly and openly, so that even his enemies were well aware of it! (27:63.)

Fair weather. (2) Ευδια. (*Ex* ευ et δια the accus. of **Ζευς**, *Jupiter*, and figuratively *the air*, or heaven; as the Latins say, *sub die*, and *sub Jove*.) Opposed to χειμων.—Used here only in the New Testament.—*Is red.*] Πυρραζει· *is red like fire.* 3. (A πυρρος, *rubens*, quasi *colorem ignis habens*: *Rev.* 6:4. 12:3. idque à πυρ ignis.) Used here only in the New Testament, and supposed never to occur in any other author than Matthew.—*Foul weather.* (3) Χειμων. Propriè, *hyems*; 24:20. *Mark* 13:18. *John* 10:22. 2 *Tim.* 4:21. 'Metaphoricè, *tempestas*, *pluvia*, *nubila et procellosa*, qualis esse solet in hyemis tempore.' *Schleusner.*—*Acts* 27:20.—*Ezra* 10:9. *Job* 37:6. *Sept.*—It is opposed to ευδια, in *ver.* 2.—*Lowering.*] Στυγναζων· *tristis sum mœror.* *Mark* 10:22.—Not elsewhere in the New Testament.—*Adulterous.* (4) Μοιχαλις. See on 12:39.

V. 5—12. The disciples, engaged by more important concerns, had forgotten to take bread; and the fragments of their late miraculous meal being consumed, they had only one loaf remaining. Whilst uneasy on this account, Jesus, with reference to what had lately passed, warned them most cautiously to "beware of *the leaven* of the Pharisees, and of the Sadducees," and Herodians; (*Mark* 8:15.) meaning their hypocrisy, infidelity, corrupt doctrine, vain traditions, and proud enmity against the truth, which soured and corrupted all they did. But the disciples supposed, that he referred to their want of bread, and that he cautioned them against obtaining any from the Pharisees or Sadducees, as if they polluted every thing which they touched; and this troubled and perplexed them. Our Lord therefore, knowing of what they were discoursing, reproved their weakness of faith; seeing they might confidently have relied on his power to provide for them, if they had properly understood and kept in mind the miracles which they had recently witnessed, in the feeding of the multitudes with so small a provision, and in the quantity that was left. He also reproved them for not understanding, that he had reference to matters far more important than the leaven of bread, which, as he had before taught them, could not defile men. (*Notes*, 15:15—20. *Mark* 8:14—21.)

Baskets. (9) Κοφινους.—*Baskets.* (10) Σπυριδας. See on 15:37.

V. 13—16. Cesarea Philippi is supposed by some to have been the same place which had anciently been called Laish, or Dan; (*Note*, *Judg.* 18:7—10.) and it lay in the northern extremity of the land, within the Tetrarchy of Philip, Herod's brother. Philip had rebuilt this city and called it Cesarea, in honour of Tiberius Cesar, the Roman Emperor; and had added his own name to it, to distinguish it from another Cesarea, a much greater city, in a more southern part of the land, which king Herod rebuilt and called thus, in honour of Augustus Cesar. (*Note*, *Acts* 23:33—35.)—Our Lord seems to have gone thither, for the sake of retirement and discourse with his disciples: and he inquired of them, what sentiments the people entertained and expressed concerning him, who appeared as "the Son of man" among them, but who gave abundant proof that he was a very extraordinary person. To this they answered, that some, who had but lately heard of his miracles, supposed that John the Baptist was risen again; (*Note*, 14:1,2.) others thought he was Elijah, the forerunner of the Messiah; and others imagined he was one of the ancient prophets risen again.—Numbers thought Jesus a deceiver; but those who esteemed him more highly, had very inadequate apprehensions of his real dignity.—He then asked them what *their* sentiments of him were: and this was evidently the drift of the former question. To which Peter, with his usual promptitude, replied in his own name and in that of his brethren, They were assured that he was the promised Messiah, and "the Son of the living God."—The apostles had, not long before, worshipped Christ, as "the Son of God:" (*Note*, 14:33.) and their repeated confessions, to the same effect, show what their habitual judgment was on this subject. Some think, that they only meant to say that he was the Messiah; whereas it is obvious they thus showed, that in this respect they understood the true meaning of the prophecies concerning the Messiah. (*Notes*, *Ps.* 2:7—12. *John* 15:66—71. 9:35—38. 11:20—27.)

V. 17. When Peter had made this confession of his faith, our Lord immediately pronounced him *blessed*, or a happy man; as this knowledge and faith were not the effect of flesh

[k]Blessed art thou, [l]Simon Barjona: [m]for flesh and blood hath not revealed *it* unto thee, [n]but my Father which is in heaven.

18 And I say also unto thee, That [o]thou art Peter; and [p]upon this rock [q]I will build [r]my church; [s]and the gates of hell [t]shall not prevail against it.

19 And I will [u]give unto thee [x]the keys of the kingdom of heaven: [y]and whatsoever thou shalt bind on earth shall be bound in heaven; and

[k] 5:3—11. 13:16,17. Luke 10:23,24. 22:32. 1 Pet. 1:3—5. 5:1. 1 John 1:42. 21: 15—17. [m] Gal. 1:11,12,16. [n] 11:25—27. Is. 54:13. Luke 10:21,22. John 6:45. 17:6—8. 1 Cor. 2:9—12. Gal. 1:16. Eph. 1:17,18. 2:8. 3:5,18,19. Col. 1:26,27. [l] John 5:20. [o] 10:2. John 1:42. Gal. 2:9. [p] Is. 28:16. 1 Cor. 3:10,11. Eph. 2:19—22. Rev. 21:14. [q] Zech. 6:12,13. 1 Cor. 3:9. Heb. 3:3,4. [r] 18:17. Acts 2:47. 8:1. Eph. 3:10. 5:25—27,32. Col. 1:18. 1 Tim. 3:5,15. [s] Gen. 22:17. 2 Sam. 18:4. Ps. 69:12. 127:5. Prov. 24:7. Is. 28:6. 1 Cor. 15:55. *marg.* [t] Ps. 125:1,2. Is. 54:17. John 10:27—30. Rom. 8:33—39. Heb. 12:28. Rev. 11:15. 21:1—4. [u] Acts 2:14, &c. 10:34, &c. 15:7. [x] Is. 22:22. Rev. 1:18. 3:7. 9:1. 20:1—3. [y] 18: Is. John 20:23. 1 Cor. 5:4,5. 2 Cor. 2:10. 1 Thess. 4:8. Rev. 11:6.

ral sagacity, or human instruction, but of revelation from the Father. Others had enjoyed the same outward means; but were not yet brought to believe in Jesus "as the Christ the Son of the living God;" and the teaching of God alone had made him differ from his unbelieving countrymen: his faith and knowledge were of a spiritual and saving nature, and therefore he was blessed. Peter was, at this time, greatly ignorant of many evangelical truths, and even prejudiced against them: he did not understand the plan of "redemption by the blood of Christ;" he was but little acquainted with his own heart and with spiritual things; he had a variety of carnal and vain expectations; he was afterwards left to make many gross mistakes, yea, even to commit grievous sins, and to incur rebukes and chastenings; and he had many persecutions to endure, and was at length to die a martyr by a most painful death: yet he was "blessed," because he was regenerate, and an upright believer in Christ: having received these introductory benefits, more would in due time be given; (*Note*, 13:12.) and his everlasting happiness was sure.—"Revealed," does not seem, in this place, to mean the immediate communication of knowledge by inspiration; for that would not have ensured Peter's happiness: (*Note*, 7:21—23.) but the removing of those proud and carnal prejudices which *veiled* the hearts of others, that they could not understand what was in itself most plain. (*Notes*, 1—4. 11:25,26. 2 *Cor.* 3:12—16.) Peter was "taught of God;" and "his understanding" as to this subject was "opened to understand the Scriptures."

Flesh and blood.] Σαρξ και αἱμα. *Man*; human nature, our bodies as existing and acting in this world.—1 *Cor.* 15:50. *Gal.* 1:16. *Eph.* 6:12. *Heb.* 2:14.—*Revealed.*] Απεκαλυψε· (ex απο et καλυπτω, *tego*:) 10:26. 11:27. *Luke* 2:35. 17:30. *Rom.* 1:17. *Gal.* 1:16. *et al.*

V. 18. This confession gave our Lord an occasion, with reference to the name which he had before given the apostle, (*Note*, *John* 1:35—42, *v.* 42.) to declare, that "on this rock he would build his church." Peter's confession contains that fundamental truth, respecting the person and offices of Christ, upon which, as on a rock, he would build his church: and on this foundation it should stand so sure, that no machinations or efforts, of devils or of men, could ever subvert it; though they should meet in council to form devices against it, and unite all their forces, and lead them forth to assault it. Nor could the powers of death, or the entrance into the eternal world, destroy the hope of those who should build on it: but one generation of believers should be raised up, as others were removed to heaven, to profess these great truths even to the end of time; and the whole company would be made more than conquerors, and be saved by the belief of them, to all eternity.—The word translated "rock," is of a similar meaning with the name of Peter, but it is not the same word. Nothing however can be more absurd, than to suppose that Christ meant, that the *person* of Peter was *the rock* on which the church should be builded; except it be the wild notion, that the bishops of Rome have since been substituted in his place! "Their rock is not as our Rock, our enemies themselves being judges." Without doubt Christ himself is the Rock and tried Foundation of the church, and wo be to him who attempts to lay any other: (*Note*, 1 *Cor.* 3:10—15.) but Peter's confession is this Rock *doctrinally*. The profession of the truths implied in it constitutes a man a member of the visible church; the vital belief of them constitutes a member of the real church, however he may err in other matters: but nothing less than this can entitle any one to the name of a believer. Against these doctrines, the power and policy of Satan and his servants have in every age been directed; both by exciting furious persecutions, "bringing in damnable heresies," and employing the ingenuity of plausible infidels. The Deity of Christ as "the Son of the living God," and his human nature as "the Son of Man," have by turns been opposed; and his unction to his prophetical, his priestly, and his kingly office, has been explained away by different descriptions of deceivers. Yet the church, established on the Person of Christ, as Emmanuel, the Prophet, Priest, and King of his redeemed people, still subsists; and it will assuredly, ere long, gain a decided victory over all its adversaries of every name, on earth or in hell.—Those protestant writers who contend that Peter, and he alone, was meant as the rock; and that this was a peculiar reward for his singular confession of Christ; explain themselves to mean, that Peter was honoured to lay the first foundation of the Christian church, both among the Jews and the Gentiles; and perhaps our Lord might refer to this peculiar distinction. (*Acts* 2:10.) But to *lay* a foundation, and to *be* a foundation, are widely different things; and certainly Peter *was* the foundation of the church in no other sense than the rest of the apostles were. (*Marg. Ref.* p.—*Notes*, *Eph.* 2:19—22. *Rev.* 21:9—21, *v.* 14.)—Much pains have also been taken, to show that "the gates of hell," or *Hades*, the invisible world, do not mean, according to the common interpretation, the power and policy of the devil and of his angels and servants; but merely death, as the entrance into *Hades*; and that a resurrection of all true believers to eternal life is especially intended. But Christ came, not only "to overcome death, but him that hath the power of death, that is, the devil," and this at last brings in the substance of the more usual and far more ancient interpretation.—'*Hades* here ... signifies *death*, or *grave*, or *destruction*, and by consequence Satan also, who hath the power of these. ... *Gates* may signify, first, power, ... which consists in arms, ... which were usually kept over the gates of the cities: secondly, counsel, contrivance, stratagems, policy; because they were wont to sit in council in the gates: thirdly, worldly authority borrowed by Satan from his instruments, the heathen powers of the world, because judgment was wont to be exercised in the gates. ... Not all the power, ... policy, ... authority ... in the world, no, not death or grave, (which are proverbially irresistible, *Cant.* 8:6.) nor Satan himself, shall be able to destroy this fabric. ... "The church" signifies particular persons, (believers, true faithful Christians,) of which the church consists, or ... the whole congregation and society of men. ... Though Christians shall die, yet death shall have no dominion over them: Christ shall break open those bars.—As it refers to the church *in complexo*, that is, to the whole congregation of Christian professors; so it signifies a promise from Christ, that it shall never be destroyed so as to perish totally, but whatever change it undergoes in the world, it shall again lift up the head, and have as it were its resurrection: which promise is performed, if, as it decays ... in one ... part, it revive and flourish in another.' *Hammond*. The original word signifies any assembly of people, for whatever purpose, or in whatever way collected: but in the New Testament it is generally used in the senses above given.—Considered as a prophecy, this has been most wonderfully accomplished, during almost eighteen hundred years, during a vast proportion of which, the professed friends of the church have combined with her avowed enemies to destroy her, by power and policy, by persecution and heresies, and by every imaginable way; but all in vain.—"The gates of hell" have not prevailed, and shall not prevail against her.—"Heaven and earth shall pass away, but Christ's words shall not pass away."—Let it be remarked, that our Lord says, "I will build, &c." but the church is "God's building and his church." (1 *Cor.* 3:9.)

Peter.] Πετρος.—*Rock.*] Πετρα. 7:24. 27:60. *Luke* 8:6. *Rom.* 9:33.—'Η δε πετρα ην ὁ Χριστος· 1 *Cor.* 10:4.—*Church.*] Εκκλησιαν, *Acts* 7:38. 19:32,39. *Heb.* 2:12.—'Ab εκκαλεω, *evoco*, *convoco*, ut Heb. קהל: generatim notat *quemcunque cœtum*, *promiscuâ multitudine convocatum*; *sive sit confusus*, *sive ordinatus*, *sive sit politicus*, *sive sacer*.—*Suid.* Εκκλησιαν· συναγωγην οχλου. *Schleusner*.—The word συναγωγη is used for the *congregation* by the LXX, though generally for the *place of assembling* in the New Testament, as church is now commonly used for the sacred building.—The word εκκλησια, however, was as it were adopted and consecrated by the sacred writers to signify the whole body of Christians: as in 18:17. *Acts* 2:47. 1 *Tim.* 3:15. *Heb.* 12:23. or any particular assembly or company of them: 1 *Cor.* 1:2. *Philem.* 2.—*Gates of hell.*] Πυλαι ᾅδου. The clause does not occur elsewhere.—On ᾅδης, see *Notes*, *Ps.* 16:8—11. *Acts* 2:25—32.—*Shall not prevail.*] Ου κατισχυσουσιν· (ex κατα, *contra*, et ισχυω, *valeo*:) *Luke* 23:23.—Ισχυσε.κατ' αυτων· *Acts* 19:16.

V. 19. Our Lord next stated the authority with which Peter would be invested. He had spoken in the name of his brethren, as well as in his own; and doubtless this related to them as well as to him: (18:18.) but he might be especially addressed, as he first preached the gospel, after Christ's ascension, both to the Jews and to the Gentiles; thus opening the kingdom of heaven, as it were, to them both, in which it was impossible that any successor could share with him.—Keys were an ancient emblem of authority. (*Rev.* 3:7,8, *Note*, *Is.* 22:20—25.) The expression doubtless immediately related to the authority which the apostles possessed, as the representatives of Christ, and the principal ministers of his kingdom. (*Note*, *John* 20:19—23, *v.* 23.) They were endued with the Holy Spirit, that they might infallibly declare his truth to mankind, and determine what was binding on the conscience, and what not; to show what persons ought to be admitted into the church, or excluded from it; to decide on the characters of those whose sins were forgiven, or the contrary: and whatever in these, and similar respects, they bound or loosed on earth would be bound or loosed in heaven. The apostles themselves had not an infallible insight into the characters of men, and they were liable to mistakes and sins

whatsoever thou shalt loose on earth shall be loosed in heaven.

20 Then [s]charged he his disciples, that they should tell no man that he was [a]Jesus the Christ.

[*Practical Observations.*]

21 ¶ From that time forth [b]began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and [c]chief priests and scribes, and be killed, [d]and be raised again the third day.

22 Then Peter took him, and [e]began to rebuke him, saying, [f]Be it far from thee, Lord: this shall not be unto thee.

23 But he turned, and said unto Peter, [g]Get thee behind me, [h]Satan: [b]thou art an offence unto me; for [i]thou savourest not the things that be of God, but those that be of men.

24 Then said Jesus unto his disciples, [k]If any *man* will come after me, let him deny himself, [l]and take up his cross, and follow me.

25 For [m]whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

26 For [n]what is a man profited, if he shall [c]gain the whole world, and lose his own soul? [o]or what shall a man give in exchange for his soul?

s 8:4. 17:9. Mark 8:30. 9:9. Luke 9:21,36. a John 1:41,45. 20:31. Acts 2:36. 1 John 2:22. 5:1. b 17:22,23. 20:17—19,28. 26:2. Mark 8:31. 9:31,32. 10:32—34. Luke 9:22 31,44,45. 18:31—34. 24:6,7,26,27,46. c 26:47. 27:12. 1 Chr. 24:1—19. Neh. 12:7. d 27:63. John 2:19—21. Acts 2:23—32. e 16,17. 26:51—53. Mark 8:32. John 13:6—8. f Gr. *Pity thyself.* 1 Kings 22:13. Acts 21:11—13. g 4:10. Gen. 3:1—6,17. Mark 8:33. Luke 4:8. 2 Cor. 11:14,15. g 2 Sam. 19:22. 1 Chr. 21:1. Zech. 3:1,2. John 6:70. h 18:7. Is. 8:14. Rom. 14:21. i Mark 8:33. Rom. 8:5—8. 1 Cor. 2:14,15. Phil. 3:19. Col. 3:2. k 10:38. Mark 8:34. 10:21. Luke 9:23—27. 14:27. Acts 14:22. Col. 1:24. 1 Thes. 3:3. 2 Tim. 3:12. Heb 11:24—26. l 27:32. Mark 15:21. Luke 23:26. John 19:17. 1 Pet. 4:1,2. m 10:39. Esth. 4:16. Mark 8:35. Luke 17:33. John 12:25. Acts 20:23,24. Rev. 12:11. n 5 29. Job 2:4. Mark 8:36. Luke 9:25. o 4:8,9. Job 27:8. Luke 12:20. 16:25. p Ps. 49:7,8. Mark 8:37.

in their own conduct. But they were infallibly preserved from error, in stating the way of acceptance and salvation, the rule of obedience, the believer's character and experience, and the final doom of unbelievers, hypocrites, and apostates. In such things their decision was absolute, and ratified in heaven, as all will find at last, even they who now despise it. In this respect, their apostolical authority continues in their doctrine, as transmitted to us in the New Testament: but all other ministers, of whatever rank, name, or age, can do no more than declare the doctrine of the apostles, and apply it to particular cases; by preaching the word, administering divine ordinances, admitting men into the visible church, or excluding them from it, or by personal encouragement and warning. As far as they proceed according to the Scripture in these things, their decisions are warranted and ratified in heaven: but not when they mistake, either in doctrine, or in its application to particular persons or characters. As no man can see another's heart; and as no man has any inherent power to forgive sin, or the contrary: so all pretensions *absolutely* to absolve, or to retain men's sins, claim more than even apostolical authority: for surely none will maintain that any man can be made a true believer, or a hypocrite, by the erroneous decision of another concerning him.—'We say, that Christ hath given to his ministers power to bind, to loose, to open, to shut, and that the office of *loosing* consisteth in this: either (1.) that the minister, by the preaching of the Gospel offereth the merits of Christ and full pardon to such as have lowly and contrite hearts, and do unfeignedly repent themselves; *pronouncing* unto the same a sure and undoubted forgiveness of their sins, and hope of everlasting salvation: or else, (2.) that the same minister, when any have offended their brother's minds, with some great offence or notable and open crime, whereby they have, as it were, banished, and made themselves strangers from the common fellowship, and from the body of Christ, then, after perfect amendment of such persons, doth reconcile them, and bring them home again, and *restore them* to the company and unity of the faithful.—We say also, that the minister doth execute the authority of binding and shutting, (1.) as often as he shutteth up the gate of the kingdom of heaven against unbelieving and stubborn persons, *denouncing* unto them God's vengeance and everlasting punishment. Or else, (2.) when he doth shut them out from the bosom of the church by open *excommunication*.—Out of doubt, what sentence soever the minister of God shall give *in this sort*, God himself doth so well allow it, that whatsoever here on earth is loosed and bound, God himself will loose and bind, and confirm the same in heaven.—And, touching the keys, wherewith they may either open or shut the kingdom of heaven, we, with Chrysostom say, they may be *the knowledge of the Scriptures:* with Tertullian we say, the *interpretation of the law*, (or word of God,) and with Eusebius, we call them *the word of God.*' *Bp. Jewel.*

V. 20. Our Lord having opened these things in confidence to his disciples, charged them not to speak to others concerning his being the Messiah. Let them collect it from the fulfilment of prophecy, and from his miracles and doctrine: but the time for an explicit declaration of it was not yet come.

V. 21—23. It is probable that the apostles were at this time fully expecting their Lord's appearing in external glory, as "the King of Israel;" but, on the contrary, he began to show them more openly than before, that he *must* go up to Jerusalem, to suffer many things from those in authority, and even to be put to death; but that on the third day he should rise again. (*Notes*, 17—19. *Mark* 10:32—34. *Luke* 24:26—31.) Thus he proceeded to bring them acquainted with his *priestly* office; and to prepare their minds for those trying scenes, which they were about to witness. But Peter, who had overlooked all those prophecies which related to the Messiah's sufferings, and who probably was elated by the commendation bestowed on him, took him aside, or *by the hand*, and with a mixture of affection and ignorance, expressed to him his desire and hope, that it should not be so with him. The words are rendered by some, 'Spare thyself;' by others, 'Mercy be unto thee;' or 'I hope and pray thou wilt be more favourably dealt with, and that this shall not happen to thee.' Our version, however, seems very fairly to give the true import of them. Thus Peter soon showed how unfit he was to be the rock, on which the church was to be builded. Accordingly Christ turned, and rebuked him in the very terms which he had used in repelling the devil's temptations. (*Luke* 4:8.) Some wish to soften the apparent harshness of the expression: but doubtless Christ intended to show, that on this occasion Satan spake by Peter, and used him (without Peter's intention) as an instrument in tempting Jesus to shun the cross. It was therefore proper to recognise Satan, as well as Peter, in the suggestion. Satan tempted Christ by Peter, as he did Eve by the serpent, and Adam by Eve. Thus Peter was "an offence," or *stumbling-block*, to Jesus; for in this instance he spake as a *carnal man*, who did not properly value, or *relish*, the spiritual excellency of divine things; but was more disposed to prize and choose the things of men, such as ease, indulgence, honour, and riches, than to understand the doctrine of redemption and the glory of God in it.

Be it far from thee. (22) Ἵλεως σοι· (ab ἵλαω, *propitius, clemens sum:*) *Heb.* 8:12. *Jer.* 31:34. 36:3. *Sept.*—'Ἵλεως σοι est vox abominantis et dehortantis, latinè reddenda: *Deus meliora! Absit hoc! Deus hoc avertat!*' Schleusner.—In the LXX, it represents חלילה. 2 *Sam.* 23:17. 1 *Chr.* 11:19.—*Offence.* (23) Σκανδαλον· *offendiculum, obstaculum in viâ positum.* 18:7. *Luke* 17:1. *Rom.* 11:9. 14:13. 1 *Cor.* 1:23. *Gal.* 5:11.—*Lev.* 19:14. *Sept.—Thou savourest.*] Φρονεις. ('Φρονεω, proprie *sapio*, hoc est *intelligo, scio*, et *video, quæ bona sint et aptæ, etenda, quæque fugienda et mala:* ἀ φρην, *mens.*' Schleusner.) *Mark* 8:33. *Rom.* 8:5. 12:16. 14:6. 1 *Cor.* 4:6. *Gal.* 5:10. *Phil.* 3:16. *Col.* 3:2.

V. 24—28. Our Lord next proceeded to remind the apostles what they must expect in following him. (*Note*, 10:37—39.) He was, indeed, shortly to enter into his glory; but if any of them purposed to come thither after him, and to share the privileges of his kingdom, he must first learn from his example to "deny himself, take up his cross," and follow him: he must habituate himself to give a flat denial to the most clamorous solicitations of his pride, ambition, avarice, and carnal self-love; and to inure every selfish and sensual inclination to submission. (*Note*, *Luke* 9:18—27, *v.* 23.) He must also be prepared in mind, to take up and carry his cross, as a condemned person, to the place of execution; determined rather to be nailed to it, and there expire, than to renounce his Lord, who had thus suffered an excruciating and ignominious death for his sins. And if any man should determine to save his life, even by denying Christ, he would certainly forfeit the eternal life of his soul; which was ensured to those that should lay down their lives for his sake. To this, Jesus subjoined two most interesting questions, which are supposed to have been proverbial among the Jews. What would that man be profited, who should gain the possession of the whole world, all its riches, power, and splendour, but at the same time should in doing it lose *his own life?* Or what could be deemed an adequate price to be given a man in exchange for his life, if that should be lost or forfeited? If then all worldly things were worthless when compared with temporal life: how forcibly must the same argument conclude in respect of the *soul*, and its state of eternal happiness or misery! If a man should save his life, and gain the whole world by apostacy from Christ, and thus lose the happiness, and ensure the destruction of his soul, where would be his gain? (*Note*, *Mark* 8:32—37, *v.* 36, 37.) Or, with what would he endeavour to redeem his forfeited felicity, or to rescue his soul from deserved misery? The Saviour indeed, at this time, appeared as "the Son of man," in a state of humiliation, and was about to set them an example of constancy in holy obedience and of patient suffering even unto death. But he assured them, that he would at length appear "in the glory of his Father," displaying the divine perfections of power, wisdom, justice, truth, and mercy; exercising sovereign authority over all creatures; and attended with the holy angels as his servants; then he would *graciously* reward his disciples for all their self-denying services and patient sufferings for his sake, and execute *righteous* vengeance on his enemies: thus rendering to believers and unbelievers, according to their works. And though this event was distant, yet verily some there

27 For [q]the Son of man shall come in the glory of his Father, [r]with his angels; [s]and then he shall reward every man according to his works.

28 Verily I say unto you, [t]There be some standing here, which shall not [u]taste of death, till they [x]see the Son of man coming in his kingdom.

q 24:30. 25:31. 26:64. Mark 8:38. 14:62. Luke 9:26. 21:27. 22:69. r 13:41,49. Dan. 7:10. Zech. 14:5. 2 Thes. 1:7—10. Jude 14. s 10:41,42. Job 34:11. Is. 62.12. Prov. 24:12. Is. 3:10,11. Jer. 17:10. 32:19. Ez. 7:27. Rom. 2:6. 2 Cor. 5:10. Eph. 6:8. 1 Pet. 1:17. Rev. 2:23. 22:12—15. t Mark 9:1. Luke 9:27 u Luke 2 26. John 8:52. Heb. 2:9. x 10:23. 24:3,27—31,42. 26:64. Mark 13 26. Luke 18:8. 21:27,28.

present would certainly be preserved from death, notwithstanding all persecutions, till they saw him come to set up his kingdom in a glorious manner. This referred especially to the destruction of Jerusalem, and the abolition of the Mosaic dispensation, when Christ came in his kingdom to destroy his most inveterate enemies.

Will come. (24) Θελει . . . ελθειν· *willeth to come. Will come* is simply the future, and *will* merely an auxiliary; but *θελει* implies much more. Thus *θελη . . . σωσαι* in the next verse. The same remark holds good of many other places. See *John* 7:17. Gr.—*Let him deny himself.*] Απαρνησασθω *εαυτον.* 26:34,35. *Luke* 12:9.—'*To deny himself*, in the New Testament is taken for him, who renounces himself, and all the advantages of this life; so that he is prepared to despise and lose all his most valuable possessions, and even his life, for the profession of the Christian religion. . . . The discourse is not concerning vice (*vitiositate*) which is to be renounced, as not a few persons think; but concerning the advantages of this life, of which the follower of Christ must be prepared to suffer the loss with an undisturbed mind.' *Schleusner.* (*Note, Phil.* 3:8—11.)—*Life.* (25) Ψυχην. (ἀ ψυχω, *spiro:*) rendered *soul*; 26.—Ψυχη is used in different senses: 1. As signifying *persons*; *Acts* 2:41. 7:14. 27:37. *Rom.* 13:1. 2. *Life*; 6:25. *Acts* 15:26. 20:10,24. *Rom.* 11:3. 16:4. 3. *Soul*, or *eternal life*; 10:28. 11:29. 1 *Cor.* 15:45. *Heb.* 10:39. 13:17. 1 *Pet.* 1:9, &c.—*Lose.* (26) Ζημιωθῆ. (ἀ ζημια, *multa pœna:*) *Mark* 8: 36. 1 *Cor.* 3:15. *Phil.* 3:8. rendered *be cast away*; *Luke* 9:25.—Opposed to κερδηση.—*In exchange.*] Ανταλλαγμα· *commutatio, pretum redemptionis. Mark* 8:37. Not elsewhere in the New Testament.—*Ruth* 4:7. *Job.* 28:15. *Jer.* 15:13. *Sept.*—*Works.* (27) Την πραξιν. (Α πρασσω.) Πραξις· *factum, negotium, officium:* rendered *deed*; *Luke* 23:51. and *office*; *Rom.* 12:4.—Πραξεις· *res gestæ, vita, vivendi ratio:* rendered *deeds*; *Acts* 19:18. *Rom.* 8:13.—Πραξεις των αποστολων "The Acts of the Apostles."

PRACTICAL OBSERVATIONS.

V. 1—12. Ungodly men, of discordant sentiments and parties, are united under one common head, and engaged in one common opposition to the cause of Christ: and infidels, Pharisees, and time-servers, often postpone their subordinate controversies, that they may join their subtlety and influence in opposing the word of God. Men frequently discover great ingenuity and sagacity, they make accurate observations, and deduce just inferences, in matters of a temporal nature: yet when they turn their minds to religious subjects, they seem incapable of understanding the plainest truths, which run counter to their interests, passions, and prejudices. And many are constrained to act on probable evidence, in their most important secular concerns, who perversely demand demonstration in every thing relating to religion, nay, refuse to be satisfied with demonstration itself! But Christ will convict such disingenuous prevaricators; and, in the mean time, it is commonly best for us to leave them, and not to waste our time, or give them a handle, by disputing with them.—We ought not indeed allowedly to neglect our temporal concerns, in attending to those of our souls; yet if any are betrayed into it occasionally, through great earnestness about spiritual things, they need not fear but the Lord will provide for them. Our main concern should be, to beware of false teachers and false doctrine; and to avoid the leaven of hypocrisy, pride, and infidelity, which diffuse their baneful influence on every side: yet even disciples are sometimes more anxious concerning the supply of their wants, than about keeping at a distance from error and sin. This arises from weakness of faith, and will expose them to rebukes.—Should the Lord interrogate us, under many of our despondings, concerning our past experience of his power, truth, and love, he would soon show us what cause we have to be ashamed of our present distrust and solicitude: and force us to confess that we did not properly understand and remember his former interpositions in our favour. But it is well, if we learn to profit by our own dulness and mistakes, and are made more attentive to his instructions.

V. 13—20. We often *foolishly* want to know what men say of us, expecting perhaps some flattering report: and this commonly tends to our vexation, or acts as a temptation to resentment or discontent: but our blessed Lord had *wise*, holy, and important reasons for making a similar inquiry; and we ought to imitate his manner of grafting instructive observations on every topic of conversation.—There are various opinions concerning the Lord Jesus; and they who think the most honourably of him, come nearest to the truth: but none can be his true disciples, who hesitate to confess, "that he is the Christ, the Son of the living God," or who labour to explain away the meaning of such emphatical words. Happy are they, who confess this from an understanding and believing heart! Whatever may be their present errors and infirmities, or their future trials and temptations, they certainly are specially favoured by the Lord: for human teaching *alone* has not given them this knowledge of the truth, but it is the gift of their heavenly Father, and an earnest of further favours.—We should learn to make candid allowances for inquirers who seem to have an honest and teachable spirit, but are yet strangers to many important truths; for not the doctrines known and believed, but the origin, nature, and effects of their faith and knowledge, distinguish the true disciples from other men.—The Person and work of Christ, the Son of God, is the Rock on which alone the church is built; and let the powers of darkness plot and rage, let infidels and heretics revile and menace as they please, they will never be able to subvert this foundation, or to destroy one soul which rests his hope upon it.—We have not at present such authority as was intrusted to the apostles, and none can forgive sins but God only; yet let no man despise the declarations and censures of faithful ministers: for as far as they agree with the word of God, they are ratified in heaven; whether they pronounce the penitent and believing to be fully pardoned, or the unbelieving and hypocritical to remain under the wrath of God.

V. 21—28. We ought not so to regard one part of the Redeemer's character, as to overlook another; but should keep in view at once, the depth of his voluntary humiliation and sufferings as our great High-Priest, and the height of his exaltation as our glorious King. In like manner, we should connect our view of the believer's privileges with that of his duty, and of the cross which he must bear in the way to glory. But it often happens, that men speak so excellently of one part of Christianity, as to be entitled to commendation; and yet betray their ignorance and carnal prejudices, when they give their sentiments on other subjects, and so lay themselves open to deserved rebukes. Those who would dissuade us from self-denying duties, or set us against the cross which lies in our path, and would counsel us to turn aside, in order to shun it, ought in that respect to be considered as adversaries; and in all carnal counsellors we should recognise the voice of Satan, whose policy it is to tempt us by those whom we love, and who are in other things most worthy of our esteem. We must not parley with such as "are an offence to us," but decidedly reject their solicitations: showing them that their false tenderness springs from their "savouring," not the "things of God, but those of men."—But what repeated instructions do we need, to teach us to deny ourselves, and to copy the example of our suffering Redeemer; and to convince us, that every disciple must have the spirit of a martyr, whether it ever be put to the trial or not!—If life is so valuable, that the whole world is a paltry compensation for the loss of it, and unworthy to be given in exchange for it, what words can describe, or computation reach, the worth of an immortal soul? It is the noblest work of God below, formed at first in his own image, possessed of vast and most valuable powers, capable of most exquisite happiness or misery, and intended for eternal existence. Such an invaluable treasure every man is possessed of; but how few seem sensible of its preciousness, or of the danger of losing it! This loss consists in the final and eternal forfeiture of the favour of God, in deprivation of his image, and banishment from his presence in the regions of darkness, misery, and despair. The souls of all men are in themselves thus lost, by transgression of the holy law of our Creator; yet through the mercy of the Lord Jesus, none will eventually perish, but the impenitent and unbelieving. Could any man therefore obtain the whole world, and the sure enjoyment of it during a thousand years, as his recompense for neglecting the salvation of the gospel; he would, through the countless ages of eternity, curse his own folly, in making so mad a bargain. Yet millions lose their souls for the sake of the most trivial gain, or the most worthless indulgence, nay, from mere sloth and negligence! for whatever the object be for which men refuse or forsake Christ, that is the price at which Satan purchases their souls. But alas! we are all propense to believe the soothing lies of that cruel murderer and his emissaries, and to disbelieve the alarming truths of God and his ministers: we are disposed to procrastinate, or to take it for granted that all is well, when it is far otherwise;,and therefore men lose their souls for "a thing of naught."—But what can they give in exchange for them? Alas! death reduces the wealthiest sinner to the level of the meanest beggar, and he has naught to give. The dying transgressor, however wealthy, cannot, with all his treasure, perhaps acquired by iniquity, purchase one hour's respite, in order to seek the mercy of his offended God. The whole world in this case is of no value: "it cost more to redeem the soul, and that must be let alone for ever" by all who neglect the precious ransom which the Saviour once paid, when "he gave *himself* for us, to redeem us from all iniquity, and to purify us to himself, a peculiar people, zealous of good works." Let us then learn to value our souls, and Christ as the Saviour of ruined souls; and to despise every glittering bait, and every formidable danger, by which Satan would allure or fright us from our only refuge. Let us fear coming short of this salvation, and continually anticipate the season, when "the Son of Man shall come in the glory o

CHAPTER XVII.

The transfiguration of Christ, who discourses with Moses and Elias before Peter, James, and John, 1—8. He charges them not to make it known; and instructs them concerning the coming of Elias, 9—13. He casts out an evil spirit, and reproves the unbelief of the people and of his disciples, 14—21. He foretells his death and resurrection, 22, 23; and pays tribute with money obtained by miracle, 24—27.

AND [a]after six days Jesus taketh [b]Peter, James, and John his brother, and bringeth them up into [c]an high mountain apart,

2 And was [d]transfigured before them: and [e]his face did shine as the sun, and his [f]raiment was white as the light.

3 And, [g]behold, there appeared unto them [h]Moses and [i]Elias, talking with him.

4 Then [k]answered Peter, and said unto Jesus, Lord, [l]it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

5 While he yet spake, [m]behold, a bright cloud overshadowed them: and behold, [n]a voice out of the cloud, which said, [o]This is my beloved Son, [p]in whom I am well pleased; [q]hear ye him.

6 And when the disciples heard *it*, [r]they fell on their face, and were sore afraid.

7 And Jesus came and [s]touched them, and said, [t]Arise, and be not afraid.

8 And when they had lifted up their eyes, [u]they saw no man, save Jesus only.

9 And as they came down from the mountain,

a Mark 9:2. Luke 9:28. b 26:37. Mark 5:37. Luke 8:51. 2 Cor. 13:1. c 2 Pet. 1:18. d Luke 9:29. Rom. 12:2. Phil. 2:6,7. *Gr.* e 28:3. Ex. 34:29—35. John 1:14. 17:24. Acts 26:13—15. Rev. 1:13—17. 10:1. 19:12,13. 20:11. f Ps. 104:2. Mark 9:3. g Mark 9:4. Luke 9:30,31. h 11:13,14. Deut. 18:18. 34:5,6,10. Luke 24:27,44. John 1:17. 5:45—47. 2 Cor. 3:7—11. Heb. 3:1—6. i 10—13. 1 Kings 17:1. 18:36—40 2 Kings 2:11—14. Mal. 4:5. *Elijah*, Luke 1:17. 9:33. 16:16. k Mark 9:5,6. Luke 9:33. l Ex. 33:18,19. Ps. 4:6. 16:11. 63:1—5. Is. 33:17. Zech. 9:17. John 14:8,9. 17:24. Phil. 1:23. 1 John 3:2. Rev. 21:23. 22:3—5.

m Ex. 40:34,35. 1 Kings 8:10—12. Ps. 18:10,11. Luke 9:34. Acts 1:9. Rev. 1:7. n Ex. 19:19. Deut. 4:11,12. 5:22. Job 38:1. 40:6. 81:7. John 5:37. 12:28—30. Acts 9:3—6. o 3:17. Mark 1:11. 9:7. Luke 3:22. 9:35. John 3:16,35. 5:20—23. Eph. 1:6. Col. 1:13. *marg.* 2 Pet. 1:16,17. p 12:18. Is. 42:1. John 15:9,10. q Deut. 18:15,18. Acts 3:22,23. 7:37. Heb. 2:1—3. 5:9. 12:25,26. r Lev. 9:24. Judg. 13:20,22. 1 Chr. 21:16. Ez. 3:23. 43:3. Dan. 8:17. 10:7—9,16,17. Acts 22:7. 26:14. s Dan. 8:18. 9:21. 10:10,18. Rev. 1:17. t Luke 24:5. Acts 9:6. u Mark 9:8. Luke 9:36. Acts 12:10,11.

his Father, and all his holy angels with him, to reward every man according to his works:" for he will mercifully recompense the fruits of his own grace in us, and all our losses and sufferings for his sake: "but if any man draw back, his soul will have no pleasure in him." Though our trials must come first: yet they will soon be over: we shall speedily behold our once suffering Saviour in his glory, and our transient taste of death will introduce us into "his presence, where is fulness of joy, and pleasures at his right hand for evermore."

NOTES.—CHAP. XVII. V. 1, 2. (*Marg. Ref.*) The evangelists Matthew and Mark place this event six days after the discourse of the preceding chapter, as six whole days intervened; but St. Luke, taking in both the day of the discourse, and that of the transfiguration, says that it was eight days after. (*Luke* 9:28.)—Our Lord retired to a mountain apart to pray, where he spent the night, as he did on some other occasions: (*Note*, *Luke* 6:12.) tradition reports that it was Tabor, a lofty mountain to the north of Galilee. He was pleased to take with him Peter, James, and John, but not the other apostles, because it "seemed good in his sight;" for we cannot assign any other satisfactory reason. The same apostles had witnessed the resurrection of Jairus's daughter, and they afterwards attended him in his agony in the garden. (26:37. *Mark* 5:37.) There was a competent number to prove the fact, and more were unnecessary. While engaged in prayer, "he was transfigured," or *metamorphosed*, before them. The apostles saw their Master daily in "the form of a servant," and as the Son of Man; but on this occasion, they "beheld his glory, as of the Only begotten of the Father," and had such a discovery of him "in the form of God," as they were able to sustain. (*Note*, *Phil.* 2:9—11.) His disguise was, as it were, laid aside, and he appeared like himself: "the Sun of Righteousness," "the Light of the world," shone forth from behind those clouds which commonly obscured his splendour. "The fashion of his countenance was altered," and "did shine like the sun;" and his very "raiment became white as snow, so as no fuller on earth could whiten it;" (*Mark* 9:3.) yea, "white as the light," and resplendent as lightning. This appearance of Christ, as Man, would give the apostles some faint conception of the divine glory which he had with the Father before his incarnation, and which was always inherent in him, though he saw good to veil it under external meanness. It would serve to interpret to them the meaning of their own confession, "thou art the Son of the living God:" it was intended to support their faith, at that approaching season when they would witness his crucifixion: and it would give them an idea of his heavenly glory after his ascension; and of the glory prepared for them also, when changed by his power to be like him, even in respect of his glorified body. (*Notes*, 1 *Cor.* 15:45—49. *Phil.* 3:20,21.)

Was transfigured. (2) Μετεμορφωθη. *Mark* 9:2. *Rom.* 12:2. 2 *Cor.* 3:18.—'Μεταμορφοομαι, *novam formam sumo*, *personam planè aliam induo*, *transfiguror*, *transformor*; ex μετα, *trans*, et μορφοω, *formo*, à μορφη, *forma*.' Schleusner. Μορφη. *Mark* 16:12. *Phil.* 2:6,7.

V. 3. (*Marg. Ref.*) In addition to the personal glory which our Lord at this time manifested, there appeared Moses and Elijah conversing with him, on the subject of the painful and ignominious death which he was shortly to suffer at Jerusalem. (*Notes*, *Luke* 9:28—36, *v.* 31.) The apostles, hearing at least part of this conversation, probably understood *from it*, that the persons whom they saw were Moses and Elijah. Elijah was taken up alive into heaven, and doubtless appeared in his glorified body: how Moses appeared is no proper subject for our inquiry; but, as Christ rose "the *first fruits*" of all who rise to die no more, there is no ground for the notion, that the body of Moses was raised for the very purpose.—This scene was suited to give the apostles a realizing apprehension of the invisible world, and of the present felicity of departed believers, to which they would immediately be admitted, if "faithful unto death." These two eminent persons attended on Jesus, as servants on their Lord, coming, as it were, on purpose to do him homage; glorious indeed, but with glory far beneath His; as the planets are less resplendent than the noonday sun, from whom they derive their lustre, and by whose beams they are eclipsed. Moses was the great lawgiver of Israel, and Elijah the chief of the prophets; but they both came, to lay down their commissions and their honours at the Redeemer's feet; in whose person, and obedience unto death, the moral law was magnified, the ceremonial types were fulfilled, the prophecies were accomplished, and the end of all preceding dispensations answered. Thus Moses and Elijah bare witness to the apostles, that Jesus was *their* Lord also; and that by his coming, the time of the law and the prophets was terminated, and that of the gospel introduced. (*Notes*, *Mark* 9:2—10. *John* 1:16—18. 1 *Pet.* 1:10—12.)

V. 4. With this glorious scene before their eyes, the apostles were heavy with sleep, either overpowered by the splendour, or drowsy through weariness: (*Luke* 9:32.) but when they were awaked, Peter, delighted and surprised to see his beloved Master "appear in glory," and receive such honour, instead of hearkening to the discourse, broke out into an exclamation, that it was most pleasant and desirable for them to continue there, and not to go down any more to meet those sufferings, of which he was so reluctant to hear. (*Marg. Ref.* l. *Note*, 16:24—28, *vv.* 22, 23.) He therefore proposed to erect on the mountain three tents, for Jesus, Moses, and Elijah: but in this he knew not what he said. (*Mark* 9:6 *Luke* 9:33.) That sacrifice was not yet offered, without which his sinful soul could not have been saved; and most important services were appointed to him and his brethren, for the glory of God, and the good of the church, in all succeeding ages. Peter, on this occasion also, "savoured the things of men," and was not meet for the spiritual felicity to which he aspired; and he seems to have forgotten the other disciples who were left below, from a regard to his own present ease and comfort. He however scarcely understood the meaning of his own proposal, which was rather the language of his feelings, than of his understanding. (*Notes*, *John* 13:36—38, *v.* 37. 2 *Pet.* 1:12—18.)

V. 5—8. While Peter was speaking, "a bright cloud overshadowed them;" an emblem of the divine presence and glory, but so veiled as to suit their mortal state: yet it was not like the tremendous display from mount Sinai at the giving of the law, nor like the thick darkness by which the Lord took possession of the temple: but "a *bright* cloud," denoting the introduction of a clearer and more encouraging discovery of the divine glory by the gospel. (*Marg. Ref.* m.) From this cloud, a voice was distinctly heard, which coincided with the testimony borne to Jesus at his baptism; the eternal Father declaring "him to be his well-beloved Son, in whom he was well pleased." (*Note*, 3:16,17, *v.* 17.) To this was added a command to them to "hear him," to receive his instructions in obedient faith, even in preference to Moses and the prophets, whose *external* appointments he would supersede or alter. This glorious vision astonished and terrified the apostles; and they fell prostrate in adoration and dismay, and lay till Jesus came to encourage them; when arising and looking around, they found that the vision was departed, and their Lord left alone with them in his usual appearance; save that, it is probable, some lustre still continued in his countenance, even after they went down from the mount. (*Marg. Ref.* n—u. *Notes*, *Mark* 9:2—10, *vv.* 7,8. *Luke* 9:28—36, *vv.* 34—36.)

V. 9. As Jesus came down, the next day, to the other apostles and the people, he charged those with him not to mention the instructive and animating scene which they had witnessed, till after his resurrection from the dead; for before that event it would not have obtained credit: and it was, for the present, rather intended for their own support and encouragement, than for the conviction of others. It seems that the other disciples were included in this general charge, so that it must not be mentioned even to them.—(*Marg Ref.* x. y. *Mark* 9:9,10. *Note*, 2 *Pet.* 1:16—19.)

The vision.] Το ὁραμα, ab οραω, to see.—'Α ειδον. *Mark* 9:9. Ουδεν ὡν ἑωρακασιν. *Luke* 9:36.)

[x]Jesus charged them, saying, Tell the vision to no man, [y]until the Son of man be risen again from the dead.

10 And his disciples asked him, saying, [z]Why then say the scribes that Elias must first come?

11 And Jesus answered and said unto them, Elias truly shall first come, [a]and restore all things:

12 But I say unto you, That Elias is come already, [b]and they knew him not, [c]but have done unto him whatsoever they listed: [d]likewise shall also the Son of man suffer of them.

13 Then [e]the disciples understood that he spake unto them of John the Baptist.

[*Practical Observations.*]

14 ¶ And [f]when they were come to the multitude, there came to him a *certain* man, [g]kneeling down to him, and saying,

15 Lord, [h]have mercy on my son; [i]for he is lunatic, and sore vexed: [k]for oft-times he falleth into the fire, and oft into the water.

16 And I brought him to thy disciples, [l]and they could not cure him.

17 Then Jesus answered and said, [m]O faithless and perverse generation, [n]how long shall I be with you? how long shall I suffer you? Bring him hither to me.

18 And Jesus [o]rebuked the devil, and he departed out of him: and the child was cured [p]from that very hour.

19 Then [q]came the disciples to Jesus apart, and said, Why could not we cast him out?

20 And Jesus said unto them, [r]Because of your unbelief: for verily I say unto you, [s]If ye have faith as [t]a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and [u]nothing shall be impossible unto you.

21 Howbeit [x]this kind goeth not out [y]but by prayer and fasting.

22 And while they abode in Galilee, Jesus said unto them, [z]The Son of man shall be [a]betrayed into the hands of men;

23 And [b]they shall kill him, and [c]the third day he shall be raised again. [d]And they were exceeding sorry.

24 ¶ And [e]when they were come to Capernaum,

x 16:20. Mark 8:30. 9:9,10. Luke 8:56. 9:21,22. y 23. 16:21. Luke 18:33,34. 24:46. z Mal. 4:5. Mark 9:11. John 1:21,25. a Mal. 4:6. Luke 1:16,17. Acts 3:19–21. b 11:9–15. 21:23–25,32. Mark 9:12, 13. c 11:2. 14:3–10. Mark 6:14–28. Luke 3:19,20. Acts 7:52. d 16:21. Is. 53:3, &c. Luke 9:21–25. Acts 2:23. 4:10,27,28. 13:27–29. 14:15. 4:10. e 11:14. f Mark 9:14. Luke 9:37. g Mark 1:40. 10:17. Acts 10:25,26. h 15:22. Mark 5:22,23. 9:22. Luke 9:38–42. John 4:46,47. i 4:24. Acts 26:24. 7,18,20–22. k 8:31,32. Job 1:10–19. 2:7. Mark 5:4,5. 1 Peter 2:9. 2 Peter 1:20,21. Luke 9:1. Acts 3:16. 19:15,16. m 6:30. 8:26. 14:31. 16:8. Mark 4:40. 16:14. Luke 9:41. 24:25. John 20:27. Heb. 3:16–19.

n Ex. 10:3. 16:28. Num. 14:11,27. Ps. 95:10. Prov. 1:22. 6:9. Jer. 4:14. Acts 13:18. o 12:22. Mark 1:34. 5:8. 9:25–27. Luke 4:35,36,41. 8:29. 9:42. Acts 16:18. 19:13–15. p 9:22. 15:28. John 4:52,53. q Mark 4:10. 9:28. r 17. 14:30,31. s 21:21. Mark 11:23. Luke 17:6. 1 Cor. 13:2. t 13:31. Mark 4:31. u Mark 9:23. Luke 1:37. 18:27. x 12:45. y 1 Kings 17:20,21. Dan. 9:3. Mark 9:29. Acts 13:2,3. 14:23. 1 Cor. 7:5. 2 Cor. 11:27. Eph. 6:18. z 16:21. 20:17,18. Mark 8:31. 9:30,31. 10:33,34. Luke 9:22,44. 18:31–34. 24:6,7,26,46. a 24:10. 26:16,48. Acts 7:52. 1 Cor. 11:23. b Ps. 22:15,22, &c. Is. 53:7,10—12. Dan. 9:26. Zech. 13:7. c Ps. 16:10. John 2:19. Acts 2:23—31. 1 Cor. 15:3,4. d John 16:6,20—22. e Mark 9:33.

V. 10—13. The apostles, being fully convinced that Jesus was the promised Messiah, and that he would speedily set up his glorious kingdom, were nevertheless unable to reconcile these things with the doctrine of the scribes; that Elias, or Elijah, "must first come;" especially as it was grounded on an express prophecy in Malachi. (*Marg. Ref.* z, a. *Notes*, *Mal.* 3:1—4, *v.* 1. 4:2—6.)—Perhaps they supposed that the appearance of Elijah on the mount was intended; and in that case, why must they conceal it? To this our Lord replied, that it had doubtless been predicted that Elijah would come, and restore or regulate all things, in order to prepare the way for the Messiah's kingdom; but that in fact he had come, and the people and scribes had not known or believed him, and at length he had been put to death by the malice of his enemies: and in like manner they would also persecute and slay their promised Messiah, as it had been predicted by the prophets. —By this the disciples more clearly perceived that John the Baptist had been foretold under the name of Elijah, because of the similarity of his disposition and ministerial labours. (*Notes*, 11:7—15.)—'He shall *finish*, or *perform*, *establish*, *settle* all things; both perform all that was prophesied of Elias at his coming, and close and shut up the first state of the world, that of the Mosaical economy, making entrance, as a harbinger, on the second, that of the Messias. In this sense it is that it is said, "the law and the prophets were until John," noting him to be the conclusion and shutting up, finishing and closing, of that state; and that was to be the office of Elias, under whose name John was prefigured.' *Hammond.*—'The scribes and Pharisees "have done to him whatsoever they listed," rejecting his baptism, (*Luke* 7:30.) and refusing to believe his doctrine, (21:25.) ... or to own him as a prophet from God, saying that "he had a devil." ... And it is probable, that both they and the Sadducees did this, because he had styled them "a generation of vipers." (3:7.) And though we do not read that they gave occasion either to his imprisonment or to his death, yet may we reasonably conceive, that they who thus thought and spake of him, were well pleased at it; ... it being not for fear of them, but only of the multitude who accounted him as a prophet, that Herod, for a season, was restrained from killing him.' *Whithy* on *Mark* 9:13.—(*Marg. Ref.* b—e. *Notes*, 3:1—3. *Mark* 9:11—13. *Luke* 1:11—17,76—79. *John* 1:6—9,19—29.)

Shall restore, &c. (11) Αποκαταστησει. (Εκ απο, et Καθιστημι.)—*In pristinum statum restituet.* 12:13. *Mark* 3:5. 8:25. *Luke* 6:10. *Acts* 1:6. *Heb.* 13:19.—*Ex.* 4:7. *Sept.*

V. 14—18. *Notes*, *Mark* 9:16—27. *Luke* 9:37—44.—*Kneeling.* (14) *Marg. Ref.* g.—*Lunatic.* (15) Σεληνιαζεται. (Απο σεληνη, *luna.*) That is, one whose malady has paroxysms at certain seasons of the moon. (See on 4:24.) This is the case in some kinds of madness and epilepsy.—No doubt this youth had an epilepsy; of which an evil spirit taking advantage, produced all those extraordinary and distressing effects which are more fully recorded in the other gospels.—*Faithless.* (17) The scribes and multitude were chiefly meant in this rebuke; yet the disciples, and even the father of the child, showed a very reprehensible degree of unbelief on this occasion. (*Marg. Ref.* m. *Notes*, 19,20. *John* 21:24—29, *v.* 27.) —*Shall I suffer you?*] Ανεξομαι. (*Mark* 9:19. *Luke* 9:41. *Acts* 18:14. 1 *Cor.* 4:12. 2 *Cor.* 11:1,4,19,20. 2 *Thes.* 1:4. —*Note*, *Num.* 14:11,12.)

V. 19, 20. The apostles had doubtless in some instances cast out devils, but being baffled at this time, they inquired the reason of their disappointment. To this Jesus replied that it was wholly owing to their unbelief. Perhaps they had been discouraged in the attempt, by an apprehension of the difficulty of the case: they had not, however, that simple and entire reliance on the power and promise of Christ which was requisite. For if this had been the case, though their faith had been small, and apparently inadequate to the effect, like a grain of mustard-seed, they might, had that been necessary, have removed the mountain before them; as nothing could be impossible to the almighty power which faith engaged on their side.—'By "faith as a grain of mustard-seed," (13:31.) ... some understand a faith that groweth and increaseth as a grain of mustard-seed. ... Christ elsewhere, for "the removing of a mountain," ... (21:21.) requires ... "faith in God," (*Mark* 11:22,23.) which seems to signify an excelling faith, "faith without doubting." ... St. Paul reckons faith able "to remove mountains," as the strongest faith. (1 *Cor.* 13:2.) ... According to this exposition, the sense runs thus: Did your faith increase, according to the examples of God's power you have had before your eyes; as the grain of mustard-seed grows up to be the greatest of all herbs, so would your faith transmount and grow superior to all difficulties.—A remover of mountains seems only to import ... a doer of those things which are exceeding difficult, and beyond the power of nature to perform.' *Whitby.*—Both these expressions seem to have been taken from proverbs commonly used at that time, and therefore more fully understood by our Lord's hearers than they are by us. 'Thus the Rabbies say, The globe of the earth is but as a *grain of mustard-seed*, when compared with the expanse of the heavens.' *Dod dridge.* (*Marg. Ref.* s—u.)

V. 21. This seems clearly to intimate, that there are different orders of evil spirits, some more powerful and malignant than others; (12:45.) and that these could not be cast out, except by persons who were much engaged in fasting and prayer. As success depended on the strength and simplicity of faith, "fasting and prayer" may be considered as proper means for increasing humility, zeal, compassion, and those holy affections of the soul, with which vigorous and simple faith must be intimately connected: and the spirit of the instruction is equally applicable to us, in our personal conflicts and public services.—'Because devotion is apt to grow dull and faint, there must be an exercise of fasting and abstinence, to put an edge upon it, and to stir it up.' *Bp. Hall.* (*Marg. Ref. Mark* 9:29,30.—*Note*, 9:14,15.)

V. 22, 23. *Marg. Ref. Notes*, *Mark* 9:30—32. 10:32—34. *Luke* 9:45. *John* 12:34—36, *v.* 34.—*While they abode*, &c. (22) Αναστρεφομενων αυτων.—"While they went from place to place in Galilee," (Παρεπορευοντο δια της Γαλιλαιας. *Mark* 9:30.) Or "had their conversation, &c." (2 *Cor.* 1:12. *Eph.* 2:3. 1 *Tim.* 3:15. *Heb.* 10:33. 13:18. 1 *Pet.* 1:17. 2 *Pet.* 2:18.)

V. 24—27. The tribute here mentioned seems to have been the half-shekel apiece, which was collected to defray the expense of the service of the sanctuary.—*Marg. Notes*, *Ex.* 30: 11—16. 2 *Kings* 12:4,5. *Neh.* 10:32,33.) This at first was collected occasionally, as wanted; but we are informed by Josephus, that in his time it was paid annually, by all above twenty years of age.—Peter, when asked if his master did not pay this tribute, answered at once, that he did; knowing

they that received *tribute-money* came to Peter, and said, Doth not your Master pay tribute?

25 He saith, [f]Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? [g]of their own children, or of strangers?

26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

27 Notwithstanding, [h]lest we should offend them, go thou to the sea, and cast an hook, [i]and take up the fish that first cometh up: and when thou hast opened his mouth, thou shalt find [k]a piece of money: [k]that take, and give unto them for me and thee.

CHAPTER XVIII.

Jesus teaches humility by the emblem of a little child, 1—4. He inculcates attention to his "little ones," and watchfulness against stumbling others, or falling ourselves, 5—10. He ill strates his care of his people, by the parable of a lost sheep, 11—14; shows how to act toward is an offending brother, 15—17; assures the apostles that what they bind or loose shall be bound or loosed in heaven, 18; gives special promises to those who unite in prayer, or meet in his name, 19, 20; and enforces the constant forgiveness of injuries, by a parable of a king, and his dealings with a servant, who was deeply indebted to him; yet was not influenced by his readiness to forgive him, to forgive his fellow-servant, 21—35.

AT [a]the same time came the disciples unto Jesus, saying, [b]Who is the greatest [c]in the kingdom of heaven?

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* Or, *didrachma*, in value fifteen pence. Ex. 30:13. 38:26. f 3:15, 22:21. Rom. 13:6,7. g 1 Sam. 17:25. h 15:12—14. Rom. 14:21. 15:1—3. 1 Cor. 8:9,13. 9: 19—22. 10:32,33. 2 Cor. 6:3. 1 Thes. 5:22. Tit. 2:7,8. i Gen. 1:28. 1 Kings 17:4. Ps. 8:8. Jon. 1:17. 2:10. Heb. 2:7,8. † Or, *a stater*, half an ounce of silver, value 2s. 6d. k 2 Cor. 8:9. Jam. 2:5. a Mark 9:33. b 20:20—28. 23:11. Mark 9:34. 10:35—45. Luke 9:46—48. 22:24—27. Rom. 12:10. Phil. 2:3. c 3:2. 5:19, 20. 7:21. Mark 10:14,15.

him to be ready for every act of piety and equity. But Jesus, preventing his mention of the subject by showing that he knew what had passed, asked him, of whom kings were accustomed to levy taxes; whether of their own children, or of strangers. *Children*, in this connexion, must be understood literally, and *strangers* must mean the children of others: for kings generally collect taxes from their subjects, though their own families be exempted. By this question he intimated that as "the Son of God," the Lord of the temple, (and in this character the Jews ought to have recognised and welcomed him,) he had no right to contribute to the expenses there incurred, for the benefit of those, who in themselves were strangers and enemies.—'Our Saviour's argument, why he should not pay this tribute, as being the Son of that King to whom it was paid, holds not with reference to the other tribute paid to Cæsar, he being not the Son of Cæsar, but of God.' *Whithy*. Lest, however, any should take offence at his refusal, as if regardless of the temple-worship, he waived his privilege: and, as he had no money, he ordered Peter to cast a hook into the sea, which was close by; and assured him that in the mouth of the first fish which he caught, he should find a piece of money, containing a shekel of silver, which would suffice for them both.—'By which example Christ teacheth us to avoid the scandal and sinister suspicions of men, though they be groundless, with some detriment to ourselves, especially when we have not means to convince them....The scandal of the Pharisees, proceeding not from ignorance but pure malice, he is not thus concerned to avoid. (15:12.)' *Whithy*. (*Marg. Ref.* h.)—The external poverty of Christ, contrasted with this display of divine glory, must sensibly affect every considerate mind. By whatever means this piece of money was lodged in the mouth of the fish, *omniscience* alone could discover it there, and *omnipotence* ensure its being first brought to Peter's hook. Had Jesus so pleased, all the treasures in the depths of the sea, and in the heart of the earth, might with equal ease have been laid at his feet. His poverty was therefore voluntary, as our suffering Surety; to take away the reproach of an indigent station, and to reconcile his people to it, as best and safest for them. —The other disciples, it is probable, paid the tribute, either in the several cities where they had lived, or at some other time. —*A piece of money*. (27) "A stater." *Marg*. The stater was equal to two didrachmas; (24. *marg*.) or of the same value as a shekel.

PRACTICAL OBSERVATIONS.

V. 1—13. Discoveries of the Redeemer's divine majesty greatly assist us, in rightly understanding the motive, the benefit, and the glory of his abasement. Could we now behold that sacred countenance, which once, for our sins, was disfigured with blood and spitting, we should view it more resplendent than the meridian sun. We should see the Saviour no longer "crowned with thorns," insulted with the purple robe, and nailed to the cross between two robbers: but "arrayed with light as a garment," and surrounded with the adoring throng of prophets, apostles, saints, and angels, emulating each other, who should most rapturously celebrate his praises: yea, we should hear the eternal Father, from the inaccessible light in which he dwells, invisible, proclaim the honours of the Redeemer as his coequal Son, and regard himself as glorified in all the adorations rendered to him. (*Notes*, *John* 5:20—23, *v.* 23. *Phil.* 2:9—11, *v.* 11.) But alas! how dull and drowsy are our minds, when we would contemplate such subjects!—If, however, by faith we get a glimpse of our Redeemer's glory, and our hearts glow with love and joy; we find our heaven begun, and we are ready to say, "It is good for us to be here;" and we want always to continue in that pleasant frame of spirit, and to spend our lives in contemplation. But we know not what we say or do: even in this there is a large proportion of carnal self-love; some knowledge indeed of the essence of felicity; but great ignorance of what is needful to fit us for it, and of the situation in which we are placed during our continuance here. These glimpses and foretastes are vouchsafed to prepare us for tribulations, and to support us under them; but we must pass through varying experiences in our way to glory, and spend our lives in self-denying services, for the honour of Christ and the benefit of his people.—We know not what we shall at last be: yet we are assured, that when the Saviour shall appear, we shall be like him; and as our bodies must be changed by his omnipotence, so must our souls be transfigured and transformed by his renewing grace. This should be our grand *personal* object, whilst we wait for the time, when he "will receive us to himself, that where he is there we may be also." In order to this, we must obediently hear him as our Prophet and King; trust in him as the great Mediator, "in whom" the Father "is well pleased;" and wait for the communication of his grace, in fervent prayer, and retirement from the hurry of this vain world.—But we could not now endure the refulgence of the divine glory: not only the terrors of mount Sinai, but the glories of mount Tabor, would overwhelm us; save for the gracious interposition, and encouraging words, of the incarnate Saviour.—After sweet seasons of communion with God, we must return to our several employments, yet the Saviour will be with us, if we rely on his promises and are observant of his precepts; and we should ever keep in mind his death and resurrection, and anticipate the time, when we shall behold him in glory, and be for ever with him.—But even with the Scriptures in our hands, how apt are we to overlook the accomplishments of them! And how little in comparison has yet been effected, in bringing fallen sinners unto God, by the labours of all his servants! Men knew not the Son of the Father, but crucified and slew him; and we need not wonder, if they treat his disciples and ministers in the same manner.

V. 14—27. Manifold are the troubles of body and mind, personal and domestic, to which we are liable, by the power of Satan, and for our sins: but, through the goodness of our God, hitherto we have not been destroyed, though sorely vexed and endangered; and if our troubles bring us humbly to seek help from Christ, they will eventually be "for our profit." *We* may do right in applying to disciples, and *they* may be desirous to help us, though often unable: nothing, however, but our unbelief and disobedience, can preclude us from finding relief in Christ: yet he will sharply rebuke us, if we remain faithless and perverse amidst abundant opportunities of instruction and conviction. Should we inquire the reason of our ill success, in our conflicts with sin and temptation, and our endeavours to do good; the answer would still be, "Because of your unbelief." Wonderful is the power of holy faith; and nothing is impossible to those who go forth in the Redeemer's name, to obey his commands and promote his cause. But our faith will commonly be strong, and our efforts successful, in proportion as we seek the victory "by fasting and prayer;" and it especially behooves us to make a fair trial of this method, as to those particular conflicts in which we have been most foiled; and those services, respecting which we deplore our want of success.—What a varied scene of outward debasement, and of divine glory, was the life of our Redeemer! Yet all his humiliation made way for his resurrection and final exaltation. Let us then "endure the cross," despise riches and worldly honours, and be contented in poverty, if that be his will concerning us. Let those who are rich learn to be poor in spirit, and not to trust in riches, or to despise the needy, lest they be found to have reproached their Saviour, as well as their Maker. (*Notes*, 1 Tim. 6:16—19. Jam. 1:9—11. 2:5—7.)—We should always be ready to waive our privileges and exemptions, rather than give offence. Yet we seldom follow the dictates of our own minds, without inquiring the will of God, but we fall into some mistakes, even in things apparently most obvious.—Even the poor believer should be ready to pay tribute and custom, for the credit of the gospel, and trust in the Lord to defray the expense: and "the fishers of men," though needy, may go on cheerfully in their work, trusting in the Lord to supply their wants: for he will, when necessary, bring to their net such as shall be both able and willing to contribute to the support of his cause.—But how glorious are the privileges, and how noble the freedom, of the children of the King of kings! To these privileges we strangers are admitted by faith in Christ; and "if the Son make us free, then shall we be free indeed." (*Note*, *John* 8:30—36.)

NOTES.—CHAP. XVIII. V. 1—4. It appears from the other evangelists, that our Lord first inquired of the disciples about what they had disputed by the way: and for some time they remained silent, being afraid to mention the subject. But at length, sensible that he knew their thoughts, they

2 And Jesus called [d]a little child unto him, and set him in the midst of them,

3 And said, [e]Verily I say unto you, [f]Except ye be converted, [g]and become as little children, ye shall not [h]enter into the kingdom of heaven.

4 Whosoever therefore shall [i]humble himself as this little child, the same is [k]greatest in the kingdom of heaven.

5 And whoso shall [l]receive one such little child in my name [m]receiveth me.

6 But whoso shall [n]offend one of these [o]little ones which believe in me, it were better for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea.

[*Practical Observations.*]

7 Wo [p]unto the world because of offences! [q]for it must needs be that offences come; [r]but wo to that man by whom the offence cometh!

8 Wherefore [s]if thy hand or thy foot offend thee, cut them off, [t]and cast *them* from thee: it is better for thee to enter into life halt or [u]maimed, rather than having two hands or two feet to be cast into [x]everlasting fire.

9 And if thine eye offend thee, pluck it out, and

d 19:13,14. 1 Kings 3:7. Jer. 1:7. Mark 9:36,37. e 5:18. 6:2,5,16. John 1:51. 3:3. f 13:15. Ps. 51:13. Is. 6:10. Mark 4:12. Luke 22:32. g ch. 3:19. 23:27. John 3:7. 1 Cor. 14:20. h 18:3. 20. g Mark 10:14,15. Luke 18:16,17. 1 Cor. 14:20. 1 Pet. 2:2. h 5:20. 19:23. Luke 13:24. John 3:5. i ch. 14:22. 2 Pet. 1:11. k 23:12. Ps. 131:1,2. Is. 57:15. 1 Pet. 5:5. k 1. 20:26. Mark 10:43. Luke 4:48. l 10:40—42. 25:40,45. Mark 9:41. Luke 9:48. 17:2. m Mark 9:37. John 13:20. Gal. 4:14. n Ps. 105:15. Zech. 2:8. Mark 9:42. Luke 17:2. Acts 9:5. Rom. 14:13—15:21. 15:1—3. 1 Cor. 8:9—13. 10:32,33. 2 Thes. 1:6—9. o 10:14. Zech. 13:7. Luke 17:2. p Gen. 13:7. 1 Sam. 2:17,22—25. 2 Sam. 12:14. Luke 17:1. Rom. 2:23,24. 1 Tim. 5:14,15. 6:1. Tit. 2:5,8. 2 Pet. 2:2. q Mark 13:7. Acts 1:16. 1 Cor. 11:19. 2 Thes. 2:3—12. 1 Tim. 4:1—3. 2 Tim. 3:1—5. 4:3,4. Jude 4. r 13:41,42. 23:13, &c. 26:24. John 17:12. Acts 1:18—20. 2 Pet. 2:3,15—17. Jude 11—13. Rev. 2:14,15,20—23. 18:20,21. s 5:29,30. 14:3,4. Deut. 13:6—8. Mark 9:43—48. Luke 14:26,27,33. 18:22,23. t Is. 2:20,21. 30:22. Ez. 18:31. Rom. 13:12. Phil 3:8,9. u 15:30,31. x 25:41,46. Is. 33:14. Mark 9:48,49. Luke 16:24. 2 Thes. 1:8,9. Rev. 14:10. 20:15. 21:8.

plainly asked him, which of them was to be the greatest in the kingdom, he was about to establish. (*Marg. Ref.* a—c. *Mark* 9:33—37. *Luke* 9:46—50, *vv.* 46—48.) No doubt they had respect to a supposed secular kingdom, and its dignities and preferments, to the chief of which they all aspired, each resting his claim on a different ground: so that the dispute originated from error, ambition, and emulation; and had no reference to growth in grace, and real eminence in the spiritual kingdom on earth, or to a proportionate degree of glory in heaven.—Had our Lord intended to confer any pre-eminence in authority on Peter, or on any of his successors, he would doubtless at this time have given some intimation of it; but, on the contrary, he treated all such pretensions with the most decided disapprobation. For, having "called a little child unto him, he set him" before them, solemnly assuring them, that "except they were converted, and became as little children, they could not enter his kingdom;" and that he, who should humble himself like the little child, would eventually be found the most excellent and honourable person.—Children, when *very young*, show little disposition to claim precedence, or to aspire after authority: they willingly associate with their inferiors, are regardless of external distinctions, and devoid of malice and guile: they are docile, simple, submissive to authority, willingly dependent on their parents, and disposed to credit what they say. No doubt, they soon begin to show other propensities, and other ideas are early inculcated on most of them and imbibed by them; but these are the obvious characteristics of childhood, and suffice to render "little children" proper emblems of the humble, unambitious, submissive, and dependent spirit, which is the essence and the excellence of genuine Christianity. Though not *innocent*, strictly speaking, they are comparatively *harmless;* as the young, even of the most ferocious animals, are at first innoxious, but soon begin to discover the nature of that stock from which they spring. (*Marg. Ref.* d, e. *Notes*, *Mark* 10:13—16, *v.* 15. 1 *Pet.* 2:1—3.) In general, therefore, little children are apt emblems of those qualities, which are the effects of regeneration: and though all the apostles, except Judas, were at this time regenerate and "converted," in the general sense of the word; yet they all needed a very great change, in respect of their ambition and carnal emulation. It was also proper to show them, that in their present temper they were not only unfit to be the "greatest in the kingdom of heaven," but even unmeet for the meanest station in it; and that the lust of dominion was as contrary to Christianity, as any kind of immorality. (*Notes*, 20:20—23. 23:11,12. *Luke* 22:24—27. 1 *Pet.* 5:1—4.)—'He requires them, to fit them for this kingdom, to become as to these things like little children, who are absolutely free from all contrivances and designs of this nature, never concerned in the least for empire and dominion over others, or for increase in wealth, or great possessions; and know not what a post of honour, or what wealth means: this, saith our Lord, being that which will remove all that obstructs your entrance into my kingdom, and make you the most eminent subjects of it. . . . This frame will render him willing to minister even to the meanest of my members.' *Whitby.*—As this is the Spirit of the kingdom, they who are most lowly, and most indifferent about consequence and pre-eminence, and most willing to be little, inferior, and neglected, must be the greatest; and not they who have the greatest abilities, most splendid gifts, or most exalted stations in the church.

The kingdom of heaven. (1,3,4.) *Note*, 3:2—*Ye be converted.* (3) Στραφητε.—*Ye be changed*, or *turned.* 16:23. *John* 20:16.—See on 13:15.—*Notes*, *Luke* 22:31—34, *v.* 32. *Acts* 3:19—21, *v.* 19. 26:16—18. 1 *Thes.* 1:9,10, *v.* 9.—Επιστρεφω is used in all these places.

V. 5, 6. "The little ones," include the meanest of those who come to Christ, and (as far as man can discern) believe in him and belong to him: especially such as, whether ministers or private Christians, being peculiarly humble and "poor in spirit," are the greatest in his sight, though often most slighted by men. (*Marg. Ref. Notes*, 10,11,14. 5:3. *Zech.* 13:7.) These are the most evident and distinguished representatives of the meek and lowly Saviour; and whoever shall receive them, (that is, embrace in love, entertain, or be kind to them and hearken to instruction from any one of them,) will, in the person of a mean and obscure person, receive Christ himself, and be accepted and recompensed accordingly. (*Marg. Ref.* l, m. 10:40—42. 25:34—40.) But he who wilfully injures, deceives, or ensnares one of them, is guilty of so great a crime, and, without repentance, will be exposed to so terrible a punishment, that it would be better for him to have a large millstone tied about his neck, and to be cast into the sea, as it was the custom sometimes in executing notorious criminals: and indeed, every one ought to dread stumbling or grieving humble disciples, more than the most terrible death. (*Marg. Ref.* n, o. *Notes*, 7—9. 26:21—24.)—The word rendered "offend," signifies *cause to stumble.* It is used both for those who fall and perish, and for those who fall and rise again.—All the disciples were "offended," when Christ was betrayed to his enemies; and Peter especially; but says the Saviour, "I have prayed for thee, that thy faith fail not." (*Notes*, 26:30—35. *Luke* 22:31—34, *v.* 32.) The conduct, however of those who contemptuously, maliciously, or even heedlessly, did such things as tended to the destruction of their weak brethren, would not be in the least excused, because the special grace of God might prevent the fatal consequences. The men of Lystra, who stoned Paul and left him for dead, were his murderers, in the sight of God, though he was pleased to restore his apostle to life and health.—All attempts therefore to prove or disprove disputed points of doctrine from such passages, are foreign to the purpose of the sacred historians.

Offend. (6) Σκανδαλιση. See on 5:29,30.—*Millstone.*] Μυλος ονικος, "a millstone turned by an ass." *Luke* 17:2. Handmills were most common in those days: a mill turned by an ass, was one of the largest size; for windmills and watermills are of much later invention.—*Drowned.*] Κατα-ποντισθη. Used only here and 14:30.—*Depth.*] Πελαγει. Used only here and Acts 27:5.

V. 7—9. Our Lord here proceeded to speak more generally concerning "offences:" meaning, not only the injuries and snares, by which men would discourage and entangle his disciples, and bring guilt upon themselves; but all those evils within the church, which prejudice men's minds against his religion, or any of its doctrines, true ministers, and disciples. The scandalous lives, and shameless oppressions, cruelties, and iniquities, of men called Christians, their divisions and bloody contentions, their idolatries and superstitions, are, at this day, the great "offences" and *causes of stumbling* to Jews, Mohammedans, and Pagans, in all the four quarters of the globe; they constitute one grand hinderance to the labours of missionaries; and they furnish infidels, of every description, with their most dangerous weapons against the truth. The acrimonious controversies, agitated among those who agree in the principal doctrines of the gospel, and their mutual contempt and revilings, together with the extravagant notions and wicked practices found among them, excite strong prejudices in the minds of great multitudes against *evangelical* religion; and harden the hearts of heretics, Pharisees, disguised infidels, and careless sinners against the truths of the gospel. In these, and in numberless other ways, it may be said, "Wo unto the world because of offences:" for the devil, the sower of these tares, makes use of them in deceiving the nations of the earth, and in murdering the souls of men. In the present state of human nature "it must needs be, that offences should come;" and God has wise and righteous reasons for *permitting* them: yet we should consider it as the greatest of personal afflictions, or causes of sorrow and shame, to be accessary to the destruction of souls; and an awful wo is denounced against every one whose delusions or crimes thus stumble men, and set them against the only method of salvation. If this is done wilfully, and is not repented of, the offender's punishment will be most tremendous: and believers ought to dread occasional falls far more than death, and submit to any present loss or self-denial, rather than cause others to fall. (*Marg. Ref.* p—r. *Notes*, 2 *Sam.* 12:14. *Luke* 17:1—4. *Rom.* 2:17—24, *v.* 24. 2 *Pet.* 2:1—3, *v.* 2.) In this connexion, therefore, our Lord introduced again a warning and counsel, which have already been considered; (*Marg. Ref.* s—u, y. *Note*, 5:29,30.) and which here intimate, that they, who for the sake of temporal interest or

cast *it* from thee: it is better for thee to [v]enter into life with one eye, [z]rather than having two eyes to be cast into hell-fire.

10 Take [a]heed that ye despise not one of these little ones; for I say unto you, That in heaven [b]their angels do always [c]behold the face of my Father which is in heaven.

11 For [d]the Son of man is come to save that which was lost.

12 [e]How think ye? [f]If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth [g]into the mountains, and seeketh that which is gone astray?

13 And if so be that he find it, verily I say unto you, [h]he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray.

14 Even so [i]it is not the will of [k]your Father which is in heaven, that [l]one of these little ones should perish. [*Practical Observations.*]

15 ¶ Moreover [m]if thy brother shall trespass against thee, [n]go and tell him his fault between thee and him alone: if he shall hear thee, [o]thou hast gained thy brother.

16 But if he will not hear *thee*, *then* take with thee one or two more, [p]that in the mouth of two or three witnesses every word may be established.

17 And if he shall neglect to hear them, [q]tell *it* unto the church: but if he neglect to hear the

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v 19.17.23,24. Acts 14.22. Heb. 4.11. Rev. 21.27. z 5.29,30. Luke 9.24,25. a 6, 14. 24.10. Ps. 15.4. Zech. 4.10. Luke 10.16. Rom. 14.1—3,10,13—15,21. 15.1. 1 Cor. 8.8—13. 9.22. 11.22. 16.11. 2 Cor. 10.1—10. Gal. 4.13,14. 6.1. 1 Thes. 4.8. 1 Tim. 4.12. 6.1 2.0. 2 13,19. 24.31. Gen. 32.1,2. 2 Kings 6.16,17. Ps. 34.7. 91.11. Luke 16.22. Acts 5.19. 10.3 12.7—11,23. 27.23. Heb. 1.14. c 2 Sam. 14.28. 1 Kings 22.19. Esth. 1.14. Ps. 17.15. Luke 1.19. d 9.12,13. 10.6. 15.24. Luke 15.24,32. 19.10. John 3.17. 12.47. 1 Tim. 1.15. e 21.28. 22.42. 1 Cor. 10.15. f 12.11. Ps. 119.176. Is. 53.6. Jer. 50.6. Ez. 34.16,28. Luke 15.4. John 10.11, &c. 1 Pet. 2.25. g 1 Kings 22.17. Ez. 34.6,12. h Ps. 147.11. Is. 53.11. 62.5. Jer. 32.37—41. Mic. 7.18. Zeph. 3.17. Luke 15.5—10,23,24. John 4.34—36. Jam. 2.13. i Luke 12.32. John 6.39,40. 10.27—30. 17.12. Rom. 8.28—39. Eph. 1.5—7. 1 Pet. 1.3—5. k 5.16. 6.9,32. l Is. 40.11. Zech. 13.7. John 21.15. 1 Cor. 8.11—13. 2 Tim. 2.10. Heb. 12.13. m 35. Lev. 6.2—7. Luke 17.3,4. 1 Cor. 6.6—8. 8.12. 2 Cor. 7.12. Col. 3.13. 1 Thes. 4.6. n Lev. 19.17. Ps. 141.5. Prov. 25.9,10. o Prov. 11.30. Rom. 12.21. 1 Cor. 9.19—21. Jam. 5.19,20. 1 Pet. 3.1. p Num. 35.30. Deut. 17.6. 19.15. 1 Kings 21.13. John 8.17. 2 Cor. 13.1. 1 Tim. 5.19. Heb. 10.28. 1 John 5.7,8. Rev. 11.3. q Acts 6.1—3. 15.6,7. 1 Cor. 5.4,5. 6.1—4. 2 Cor. 2.6,7. 3 John 9,10.

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indulgence, or from regard to any friend or relative, or to avoid loss or self-denial, wilfully cause others to stumble; have reason to suspect themselves of hypocrisy, and to fear lest they should perish through their own unmortified lusts, and so *fall* into perdition themselves, as well as prove *scandals* to their profession.—We ought not to forget, that there was a Judas in the company to which this warning was addressed.—'The *necessity* here mentioned is therefore only conditional, on supposition of the wickedness of men not hindered, the subtlety and malignity of Satan, and the self-denial required of all who would embrace the gospel; whence nothing could be expected, but that many should be *scandalized* at, and be unwilling to embrace the gospel upon these terms, and many who had once embraced it should fly off from it.' *Whitby*. To maintain any other kind of *necessity*, is not Christian *predestination*, but heathen *fatalism*.—We cannot for a moment suppose, that any will enter halt or maimed into heaven: but even if that could be, it would be infinitely preferable to being "cast into *everlasting fire*." (*Marg. Ref.* x, z. *Notes*, 25:41—46, *vv.* 41,46. *Mark* 9:43—50. *Rev.* 20:11—15, *v.* 15.)

Offences. (7) Σκανδαλων. See on 13:41. 16:23.—*It must needs be.*] Αναγκη εστιν. *Philem.* 14.—Ανενδεκτον εστι. *Luke* 17:1.

V. 10, 11. The same heresies, divisions, and scandals, which cause numbers to stumble to their ruin, frequently mislead and ensnare unestablished believers also; and thus tend as much to their destruction as any thing can do. (*Marg. Ref. Notes*, *Rom.* 14:13—18, *vv.* 13,15,19—23, *vv.* 19—21. 1 *Cor.* 8:7—13.) Such as are strong, or think themselves so, are apt to undervalue and *despise* weak, wavering, and unconfirmed disciples, when they see them mistaken or perplexed in their judgments; and liable to be discouraged or drawn aside, by example, authority, persuasion, or plausible reasonings: yet these things may often be the effect of deep humility, combined with weak natural abilities and insufficient instruction. Our Lord therefore cautioned his disciples not to aspire after being the *greatest*, and not to despise the *least*, of those who professed themselves his disciples. The persons whom he addressed, were ministers, and the admonition is therefore especially directed to all their successors in that sacred function; who are, alas! very apt to pay far more regard to the eminent, the wise, and the strong, (not to say the *wealthy*,) than to the poor, the ignorant, and the weak of the flock. (*Notes*, *Rom.* 14:1—6. 15:1—3. *Gal.* 6:1—5.) In enforcing this exhortation, our Lord assigned some peculiar reasons for it: and first, he declared that "their angels do always behold he face of his Father which is in heaven." The holy angels always behold the face and enjoy the favour of the eternal God, and approach him as his most exalted and honourable worshippers. Yet "they ... are all sent forth to minister to the heirs of salvation;" and weak and trembling believers seem to be their special charge. They do not think their attention to the new convert, or to the discouraged, poor, or despised Christian, any degradation from their dignity, or any interruption of their felicity: nay, it seems as if they enjoyed special tokens of the divine approbation when thus employed. And should their brethren on earth despise those whom angels delight to attend on! (*Marg. Ref.* b, c. *Note*, *Heb.* 1:13,14.)—Again, "the Son of Man," whom they knew to be the Son of God also, came into the world "to save that which was lost:" he did not despise them, even when "dead in sin," and when strangers or enemies. Did he then stoop so low to save them, and should his disciples and ministers despise those weak brethren, whom he was bringing home to himself?—'For Christ that came to reduce [bring back] those that are gone astray from the ways of God, must ... require the same of you: to be most diligent and industrious to reduce the meanest person upon earth, that is in a course of any danger of ruin to the soul.' *Hammond.* (*Marg. Ref.* d. *Notes*, *Ez.* 34:11—16, 23—31. *Luke* 19:1—10, *v.* 10.)

That which was lost, (11) Το απολωλος· (The preter tense.) *Luke* 15:6,24,32. 19:10.

V. 12, 13. In illustrating this subject, our Lord added a parable, with an appeal to the understandings and hearts of his hearers. If a man had a hundred sheep in his pasture and one of them should go astray, would not this wandering sheep more occupy his attention, than all the rest? Would he not go to the mountains to seek it, until he found it? And would he not, in that case, express more joy on account of it, than for all those which had never gone astray?—This shows the exposed, helpless condition of perishing sinners, who, having wandered from God, are liable to be destroyed by Satan, and to fall into hell: even as sheep, when they have wandered from the fold or pasture, are exposed to devouring beasts, or to fall into a pit and perish.—It moreover shows, that the good Shepherd knows his flock, even before they are brought into his fold; that he seeks them before they seek him; and that he rejoices in saving them from all enemies and dangers. And surely his ministers, and all his disciples, ought to concur in this design; to rejoice at the appearance of a sinner's conversion; to encourage and help the weak; and not to despise, grieve, or stumble them. (*Marg. Ref. Notes*, *Ps.* 23:1—3, *v.* 3. 119:176. *Is.* 53:4—6. *Ez.* 34:2—6, 11—16. *Luke* 15:3—7. *P. O.* 1—10.—*Notes*, *John* 10:14—18. 1 *Pet.* 2:18—25, *v.* 25.)

Gone astray. (12) Πλανηθη. Πλαναω. *To seduce, or cause to err.* 24:4. *John* 7:12. In the passive. *To be deceived.* 1 *Cor.* 15:33. *Gal.* 6:6. *Tit.* 3:3. *Jam.* 1:16. *To err. Heb.* 3:10. *Jam.* 5:19.

V. 14. From this striking comparison our Lord shows the care which the Father takes of the weakest of his true people. The disciples of Christ ought therefore to copy the example of angels, of the Son of God, and of the Father himself, respecting them; and not that of proud Pharisees. (*Marg. Ref. Notes*, *Luke* 15:1,2,8—10,22—32. *John* 6:36—40. 10:26—31.)—'God is very unwilling that any, the meanest person upon earth, should be lost, that might, by any care or methods of ours, be recovered to piety.' *Hammond.* 'The weaker a man is, the greater care we ought to have of his salvation, as God teacheth us by his own example.' *Beza* (*Note*, 1 *Tim.* 2:3,4.)

V. 15—17. Contentions among Christians tend exceedingly to set the world against the gospel: (*Note*, *Luke* 17:3,4.) and as they must arise, in this present state, among persons who are sanctified only in part, and who are liable both to give cause for anger, and to be "angry without cause" themselves; our Lord next prescribed some rules for stopping the progress, and preventing the consequences of them, which could seldom fail of being effectual, if honestly and exactly followed. In case a man should be injured by a brother, a professed Christian; he ought not to go and complain of it to others, (as is commonly done, perhaps upon rumour;) thus inflaming his own resentment, and wounding his neighbour's reputation: but he ought to go privately; and in a gentle, yet plain and convincing manner, to state the matter, and show him the injustice and unreasonableness of his conduct. (*Marg. Ref.* m, n. *Notes*, *Lev.* 19:17. *Prov.* 25:8—10.) It this produces a proper effect, (as it generally will with a true Christian,) and he sees and acknowledges his fault; then the offending brother is won over, gained and recovered from the tempter; and, instead of an open breach, a cordial reconciliation takes place, and love is continued, nay increased. (*Marg. Ref.* o. *Note*, *Jam.* 5:19,20.) But if this private application fail of success, and the offender persist in his injury, and refuse reasonable terms of agreement; the offended party is next ordered to take with him one or two other Christian friends, who may hear and bear witness to the facts which are alleged, and the terms of accommodation proposed; that they may be reported to the church on more unexceptionable testimony. And if these witnesses determine the person to be faulty, and approve of the concessions required; and he refuse to hearken to them, and persist in his injury: it will then be necessary to declare the matter more openly, not *to the world*, but "to the church;" (i. e. to the ministers and disciples of Christ;) that the injurious party may be solemnly censured and reproved by them. (*Marg. Ref.* p, q. *Notes*.

church, [r]let him be unto thee as [s]an heathen man and [t]a publican.

18 Verily I say unto you, [u]Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven.

19 Again I say unto you, [x]That if two of you shall agree on earth, as touching any thing that they shall ask, [y]it shall be done for them of my Father which is in heaven.

20 For where [z]two or three are gathered together in my name, [a]there am I in the midst of them.

21 ¶ Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? [b]till seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times; [c]but, Until seventy times seven.

[*Practical Observations.*]

23 Therefore [d]is the kingdom of heaven likened unto a certain king, [e]which would take account of his servants.

24 And when he had begun to reckon, one was brought unto him which [f]owed him [g]ten thousand [*]talents:

25 But forasmuch as he had not to pay, his lord [h]commanded him to be sold, and his wife and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and [i]worshipped him, saying, Lord, [i]have patience with me, and I will pay thee all.

27 Then the lord of that servant was [k]moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellow-servants, which owed him an

r Rom. 16:17,18. 1 Cor. 5:9—13. 2 Thes. 3:6,14,15. 1 Tim. 6:5. 2 John 10,11.
s 6:7. Ezra 6:21. Ez. 11:12. 2 Cor. 6:14—17. Eph. 4:17—19. 5:11,12. t 5:46. 11:19. 21:31,32. Luke 15:1. 18:11. 19:2,3. u 16:19. John 20:23. Acts 15:28,29. 1 Cor. 5:4,5. 2 Cor. 2:10. Rev. 3:7,8. x 21:22. Mark 11:24. John 15:7,16. Acts 1:14. 2:1,2. 4:24—31. 6:4. 12:5. Eph. 6:18—20. Phil. 1:19. Jam. 5:14—16. 1 John 5:14—16. Rev. 11:4—6 y John 14:13,14. 16:23,24. z Gen. 49:10. John 20:19,26. 1 Cor. 5:4. 1 Thes. 1:1. Philem. 2. a 28:20. Ex. 20:24. Zech. 2:5. John 8:58. Rev. 1:11—13. 2:1. 21:3. b 15. Luke 17:3,4. c 6:11,12,14,15. Is. 55:7.

marg. Mic. 7:19. Mark 11:25,26. Rom. 12:21. Eph. 4:26,31,32. 5:1. Col. 3:13. 1 Tim. 2:8. d 3:2. 13:24,31,33,44,45,47,52. 25:1,14. e 25:19—30. Luke 16:1,2. 19:12—27. Rom. 14:12. 1 Cor. 4:5. 2 Cor. 5:10,11. f Luke 7:41,42. 13:4. *marg.* 16:5,7. g 1 Chr. 29:7. Ezra 9:6. Ps. 38:4. 40:12. 130:3,4. * *A talent is 750 ounces of silver, which after five shillings the ounce is 187l. 10s.* h Lev. 25:39. 2 Kings 4:1. Neh. 5:5,8. Is. 1:1. † Or, *besought.* i 29. Luke 7:43. Rom. 10:3. k Judg. 10:16. Neh. 9:17. Ps. 78:38. 86:5,15. 145:8. Hos. 11:8.

1 *Cor.* 5:1—5, *v.* 5.) And if he still refuse to submit, he ought thenceforth to be considered "as a heathen man, and a publican;" and should be shunned by all pious Christians, that he may be ashamed; and excluded from their communion, till he give tokens of repentance.—It would be absurd to restrict these rules to any particular form of church government and discipline; yet they certainly suppose the existence of government and discipline among the disciples of Christ, and the exclusion of disorderly persons, from those societies to which they immediately belong: and they are capable of being reduced to practice, under different forms of church government: though they are, alas! in great measure, neglected by all. (*Marg. Ref.* r—t. *Notes*, 18. 1 *Cor.* 5:9—13. 2 *Thes.* 3:6—9,14,15.)

Tell him his fault. (15) Ελεγξον αυτον. *Luke* 3:19. *John* 3:20. 8:46. 16:8. *Eph.* 5:11,13. *Rev.* 3:19.—*Ps.* 141:5. *Sept.*—'It signifieth such reproving of a brother, as is by evincing and convicting him with evident arguments and reasons that he hath done him wrong.' *Leigh.*

V. 18. In confirmation of this procedure, our Lord added a solemn assurance, that such decisions would be ratified in heaven; whether they expelled the unruly person from communion, or received the penitent by reversing the sentence. This supposes, that the persons concerned decided according to truth and equity, for a groundless sentence of excommunication, or absolution, cannot possibly make any alteration in a man's state or character: all such decisions being merely *declaratory*. This has been entirely overlooked, in all those scandalous perversions of church censures, which are the real cause of that relaxation, or rather destitution of discipline, which now so generally prevails. (*Marg. Ref.* See on *Note*, 16:19.)—Our Lord spoke to the apostles, and to all of them. The absolute authority given them was inseparably connected with their immediate inspiration: and all their successors, pretended or real, from the conclave at Rome to an independent church meeting, are concerned in the promise; just so far as their decisions, whether they bind or loose, accord to the doctrines, precepts, and rules, transmitted to us from the apostles: and no further.—'Nor shall you only in these cases have power, as Christians, to loose your repenting, and bind your obstinately offending brother: but, as you are my apostles, to whom I have promised my Spirit, "to teach you all things, and lead you into all truth;" ... whatsoever things ye shall bind on earth, or shall declare to be forbidden on pain of my displeasure, shall render them indeed obnoxious to my wrath: and whatsoever things ye shall loose on earth, (though once required by divine authority, of those who owned the law of Moses,) shall be loosed in heaven; and men shall be allowed to do them, without incurring my displeasure. And in this sense, this promise is the foundation of our obligation to believe and obey all the commands and doctrines of the apostles, and of the cessation of the ritual precepts of the law of Moses.' *Whitby.*—Authority, to the extent of the words used by our Lord, many have claimed, but God never gave it to any, except *his inspired apostles:* and in this view, the promise is our Lord's full attestation to all the writings, which by them, and under their inspection, were given to the church and to posterity, as the infallible "oracles of God."

V. 19, 20. It is here supposed, that all such transactions as those above mentioned, would be conducted with prayer for direction, and for the humiliation of the offender: and in this case not only might an answer be expected, when *many* should concur: but even when *two* persons should agree to present their joint request on earth, the eternal Father, whose throne is in heaven, would surely regard and answer it. Some interpret this, of those miraculous interpositions, by which the censures of the church were sometimes followed and confirmed in the primitive times; or restrict it to the apostles, in the execution of their important office: and, as they were immediately addressed, this might be especially intended: (*Notes*, 1 *Cor.* 4:18—21, *v.* 21. 5:1—5, *v.* 5. 2 *Cor.* 13:1—4,7—10. 1 *Tim.* 1:18—20.) yet it seems to be also a general promise encouraging social prayer, especially in arduous cases. (*Marg. Ref.* x, y.) When such prayers are presented in faith, and the petition of them is conducive to our good, and to the glory of God, we are every where warranted to expect a favourable answer: and limitations must have been implied, even in the days when miracles were wrought.—To this our Lord added, that when two or three were assembled in his name; that is, in dependence on his promise, in obedience to his command, out of love to him, and regard to his glory, for prayer, or other acts of worship, to hear his word, or to regulate those things which pertain to the peace and purity of his church; "there," says He, "I AM in the midst of you:" He says not *I will be*, but *I am*, referring to his divine presence, at all times and in all places; and to his special presence by the influences of his Spirit, to communicate blessings to his people, whenever or wherever they wait upon him for them.—Two or three of his true disciples may be thus met together, in ten thousand different places all over the earth, at the same time: this must therefore be allowed to be a direct assertion of his omnipresent Deity; and cannot, on any other supposition, be rendered consistent with propriety. (*Marg. Ref.* z, a. *Notes*, 28:19,20, *v.* 20. *Ex.* 3:14. 20:21—25, *v.* 24. *John* 8:54—59, *v.* 58. *Rev.* 3:1—3, *v.* 1.)

If two of you shall agree. (19) 'The prayer of faith being not only effectual for the recovery of the sick, but for the remission of his sins. (*Jam.* 5:14,15.) This exposition ... restrains these words to one particular, viz. the pardon of the penitent; whereas it is περι παντος πραγματος, *concerning any thing that they shall ask.*' Whitby.—*Shall agree.*] Συμφωνησουσιν, (εκ συν, et φωνη,) *of different voices to form one concert, or symphony.* Συμφωνια. *Luke* 15:25.—*To agree by consent.* 20:2,13. *Luke* 5:36. *Acts* 5:9. 15:15. Συμφωνος. 1 *Cor.* 7:5. Συμφωνησις. 2 *Cor.* 6:15.

V. 21, 22. As our Lord had intimated that his disciples must bestow much pains to preserve or restore peace with their offending brethren, Peter wanted to be informed how often they were required to renew their forgiveness of injuries, to such as repeated the offence. And, perhaps with reference to the traditions of the elders, he asked whether they were to proceed as far as seven times. To this our Lord answered, that they ought to forgive, not only to the seventh time, but "to seventy times seven:" meaning an indefinite number; even as often as men renew their offences, or as God renews his pardons to believers. (*Marg. Ref. Note, Luke* 17:3,4.)—'The determination of the Rabbins in this case, runs thus: that three offences are to be remitted, but not the fourth: and this they gather from those words, "For three transgressions, and for four, I will not turn away my wrath." (*Am.* 1:3.) St. Peter puts the three and the four together, as perhaps others of their doctors did; and asks, whether he must forgive "till seven times."' *Whitby.*

V. 23—27. To illustrate the subject Jesus spoke a parable. "The kingdom of heaven," or the Lord's method of dealing with men, in that kingdom which was about to be set up under the Messiah, (*Note*, 3:2.) might be compared to that of a king, who required his servants to render their accounts of the sums which they had received, and the way in which they had employed them. This represents God himself, as calling men to account for the use which they have made of their abilities and advantages; especially, as by his conduct in this respect, the true Christian is distinguished from the hypocrite. (*Notes*, 25:14—30. *Luke* 16:1—12.)—The king in this inquiry soon met with one, who, having been high in office and very unfaithful, owed him ten thousand talents, which by the lowest computation amounts to nearly two millions ster-

hundred *pence; and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest.

29 And his fellow-servant fell down at his feet, and besought him, saying, [m]Have patience with me, and I will pay thee all.

30 And he would not: [n]but went and cast him into prison, till he should pay the debt.

31 So when his fellow-servants saw what was done, [o]they were very sorry, [p]and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, [q]O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

33 Shouldest not thou also have had compassion on thy fellow-servant, [r]even as I had pity on thee?

34 And his lord was wroth, [s]and delivered him to the tormentors, till he should pay all that was due unto him.

35 So likewise shall my heavenly Father [t]do also unto you, if ye [u]from your hearts forgive not every one his brother their trespasses.

* *The Roman penny is the eighth part of an ounce, which after five shillings the ounce is seven pence halfpenny.* 20:2.

l Deut. 15:2. Neh. 5:7,10,11. 10:31. Is. 58:3. Ez. 45:9. m 26:26,72. Philem. 18,19. n 1 Kings 21:27—29. 22:27. o Ps. 119:136,158. Jer. 9:1. Mark 3:5. Luke 19:41. Rom. 9:1—3. 12:15. 2 Cor. 11:21. Heb. 13:3. p Gen. 37:2. Luke 14:21. Heb. 13:17. q 25:26. Luke 19:22.

Rom. 3:19. r 5:44,45. Luke 6:35,36. Eph. 4:32. 5:1,2. f ol. 2:13. s 25:26. Luke 12:58,59. 2 Thes. 1:8,9. Rev. 14:10,11. t 6:12,14,15. 7:1,2. Ps. 51:13. Luke 6:37,38. Jam. 2:13. u Prov. 21:2. Jer. 3:10. Zech. 7:12. Luke 16:15. Jam. 3:14. 4:8. Rev. 2:23.

ling. (*Marg.* and *Marg. Ref. Tables.*) This represents our immense obligations to God, and our exceedingly great guilt as transgressors of his law, which is also increased by the neglect or abuse of his gospel: all indeed are deeply indebted, but some far more than others. (*Note, Luke* 7:40—43.)—As the servant was wholly unable to pay this very great debt, his lord commanded that he, and his wife, and children, should be sold for slaves, and his substance confiscated, according to the custom of those countries, in order that payment might be made. (*Marg. Ref.* h. *Notes, Ex.* 21:2. 2 *Kings* 4:1. *Neh.* 5:1—5. *Is.* 50:1—3, *v.* 1. *Dan.* 6:24.) This represents the strictness of the law and justice of God, and the dreadful punishment to which sinners are righteously exposed; from which they cannot deliver themselves, and in which their connexions are often involved.—The servant, terrified by this sentence, in the most submissive posture, craved time and patience, and promised that he would at length discharge the whole debt: this may show the terrors and convictions to which men are subject from a view of the severity of God's justice, and that general hope of mercy by which they seek relief; but the engagement, "I will pay thee all," seems an intended intimation of an unhumbled and self-confident spirit. (*Notes*, 28—30, *v.* 29. *Luke* 7:40—43, *v.* 42. *Rom.* 10:1—4.)—The lord, however, of that servant is induced, by compassion, to set him at liberty and to remit the debt; knowing well that he would never be able to pay it: this represents the Lord's readiness to forgive all true penitents; and the false conclusions which many thence draw concerning their sins being pardoned, though they be not truly penitent. (*Marg. Ref.* k.)—*Take account*, &c. (23) Συναραι. *To reckon.* 24. 25:19. Not used elsewhere.—*Have patience*, &c. (26) Μακροθυμησον. 29. (Ex μακρος et θυμος.) *Be long-suffering. Luke* 18:7. *Rom.* 2:4. 1 *Cor.* 13:4. 1 *Thes.* 5:14. *Heb.* 6:15. *Jam.* 5:7,8.

V. 28—30. This person, who had experienced such extraordinary lenity, went out, and met with a fellow-servant, who owed him a trifling debt of a hundred denarii, or a little more than three pounds sterling: and, laying hold of him by the throat, (in a fierce and insolent manner, as if he meant to strangle him,) insisted upon immediate payment: and even when the other used the very same words to him which he had used to his lord, he would not wait, but cast him into prison till he should pay the debt: though his debtor might very well in a short time have paid this small debt which he owed; but he himself could never have discharged the immense sum due to his prince. This shows the selfishness, severity, and unrelenting spirit of many who profess religion; and their pertinacious resentments, the result of pride, hardness of heart, and malevolence: for even their views of the gospel, and their forced confessions, serve to exasperate them, instead of softening and meliorating their tempers. Such men deal with their neighbours in so severe a manner, that if God mete to them by the same measure, as no doubt he will, "judgment without mercy" must be their portion. (*Notes*, 7:1,2. *Jam.* 2:8—13, *v.* 13.)—'This seemeth to bear hard on those unmerciful and unchristian creditors, who cast poor men, who they know have nothing to pay, into prison for their debt; ... so rendering their brother's state more miserable, and their debt from him as desperate as ever. For sure, he that bid us "lend, hoping for nothing again," will not allow us to imprison, where nothing can be hoped for: and it is to be feared that men so unmerciful may find but little mercy at that day. For if it be a crime that will then be objected to our condemnation, that we did not visit Christians when in prison, what will it be to cast them into prison?' *Whitby.* (*Marg. Ref.*)—Ten thousand talents were six hundred thousand times as much as the hundred *denarii*, calculating by Roman talents; (*Marg.*) by the Jewish talent, they were more than double that sum. (*Tables.*)

Took him by the throat. (28) Επνιγε. Πνιγω, *suffoco. Mark* 5:13. Αποπνιγω, 13:7. Συμπνιγω. 22. *Mark* 4:7,19. Πνικτον. *Acts* 15:29. 21:25

V. 31—35. When the fellow-servants saw this transaction, "they were grieved" to see a man, who had so merciful a master, thus cruel to one who was in his power: and they came to inform their lord of all these things. This shows, that real Christians are grieved and shocked at the misconduct of professed believers, more than at the wickedness of those who do not make any pretensions to religion, and that they complain to God of the dishonour thus done to his gospel.—The lord then called the servant, and, having reproached him for acting in so direct and marked an opposition to his merciful example; and shown the wickedness of his character, and the unreasonableness of his conduct, he, with deep indignation, delivered him over to the executioners of justice, to be confined and punished by them till he had paid the whole debt; and as he was not able to pay it, he could never obtain deliverance. (*Marg. Ref.* o—s. *Notes*, 7:21—23. 25:24—30.)—'God's pardons here in this life are not to us absolute, ... but, according to the petition in our Lord's prayer, answerable to our dealings with others, and so conditional, and are no longer likely to be continued to us, than we perform that condition.' *Hammond.* Where then is the "blessedness of him, whose iniquities are forgiven?" (*Notes, Ps.* 32:1,2. *Rom.* 4:6—8,14—17.) "He that heareth my words and believeth in him that sent me," saith our Lord, "*hath* everlasting life, *and shall not come into condemnation*, but is passed from death unto life." (*Notes, John* 5:24—27, *v.* 24. 6:36—40. 10:26—31. *Rom.* 8:1,2,28—39.)—*Circumstances* in parables do not always admit of minute application. In the parable of the prodigal son, the elder brother, who was evidently the representative of the Pharisees, is spoken of as heir of all his father's property. (*Note, Luke* 15:25—32.) Our Lord frequently addressed men, according to what they thought of themselves, and not according to their real character. The servant, in this parable, bears no one mark of an humble penitent: and none but humble penitents are true believers, or really pardoned; though many others think themselves so. The general tenor of Scripture excludes the supposition, that God actually forgives men, and then afterwards imputes guilt to them to their final condemnation. (*Notes, Ps.* 103:11—13. *Jer.* 31:33,34. *Mic.* 7:18—20. *Heb.* 8:7—13, *v.* 12.) But men will at last be dealt with, not according to their confidence; but according as their conduct, especially towards their offending brethren, has evidenced the reality of their faith and love, or the contrary. This is our Lord's own inference from it: whatever men's profession may be, God will deliver them as "wicked servants" to the tormentors, to be punished according to their sins with exact justice; if they "do not from their hearts," which he especially regards, "forgive their brethren their trespasses." No doubt, if true believers are betrayed into any degree of this unchristian spirit, they will experience frowns, rebukes, and chastenings: but to suppose that a real Christian can be habitually of this unmerciful and malignant temper, and act according to it, (*Marg. Ref.* t, u. *Notes*, 6:12,14,15. *Luke* 6:37,38. 17:3,4. *Eph.* 5:30—32. *Col.* 3:12—15. *Jam.* 2:8—13, *vv.* 12,13.) directly militates against the design of the parable, and of the whole Scripture; and is calculated to encourage selfish, revengeful, and hard-hearted professors of evangelical doctrine, who are the scandal of the gospel, and as unlike Christ as the grossest libertine or drunkard in the world.

PRACTICAL OBSERVATIONS.

V. 1—6. Pride and ambition are so deeply rooted in our fallen nature; that they remain, and often break forth, even in those who are "born of God." Hence so many contentions in the church: not only among those nominal Christians, whose religion is merely an occasion of aspiring to distinction and influence; but even among real disciples, who are tempted to seek pre-eminence above their brethren, after they have given up their prospects of worldly honour and greatness. (*Notes, Prov.* 13:10. 2 *Cor.* 12:7—10, *v.* 7. *Phil.* 2:1—4, *v.* 3.) Such ambitious plans and desires, however, are peculiarly contrary to the spirit of the gospel, and to the character of Christ; and are productive of envy, discord, and other fatal consequences. In this, as well as in other respects, we need to be daily more and more "renewed in the spirit of our mind," that we may "become as little children, simple," humble, and willing to be "the least of all and the servants of all." If we have not some measure of this disposition, and yet think ourselves the subjects of Christ, we are awfully deceived: and he, who has made the greatest proficiency in self-abasement, is in fact the greatest in the kingdom of grace, and will shine the brightest in the kingdom of glory. We ought, therefore, daily to reflect and meditate on this subject, and to examine our own spirits respecting it, that we may be more and more cast into the mould of the gospel, and that we may learn to behave properly towards our fellow-Christians;

CHAPTER XIX.

Jesus journeys towards Judea, and heals the sick, 1,2; answers the Pharisees concerning divorces, and his disciples on the expediency of marriage, 1—12; receives little children, 13—15; discourses with a rich young man, concerning eternal life, and detects his love of wealth more than of God, 16—22; shows the difficulty of a rich man's salvation, 23—26; and makes gracious promises to those, who renounce worldly objects for his sake, 27—30.

AND it came to pass, [a]*that* when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judea beyond Jordan:

2 And [b]great multitudes followed him; and he healed them there.

3 ¶ The Pharisees also came unto him, [c]tempting him, and saying unto him, [d]Is it lawful for a man to put away his wife for every cause?

4 And he answered and said unto them, [e]Have ye not read [f]that he, which made *them* at the beginning, made them male and female,

5 And [g]said, For this cause shall a man leave father and mother, and shall [h]cleave to his wife; [i]and they twain shall be one flesh?

6 Wherefore they are no more twain, but one flesh. What therefore [k]God hath joined together, let not man put asunder.

a Mark 10:1. John 10:40. b 4:23—25. 9:35,36. 12:15. 14:35,36. 15:30,31. Mark 6:55,56. c 16:1. 22:16—18,35. Mark 10:2. 12:13—15. Luke 11:53,54. John 8:6. Heb. 3:9. d 5:31,32. Mal. 2:11—16. e 12:3. 21:16,42. 22:31. Mark 2:25. 12:10, 26. Luke 6:3. 10:26. f Gen. 1:27. 5:2. Mal. 2:15. g Gen. 2:24—24. Ps. 45:10. Mark 10:6—9. Eph. 5:31. h Gen. 34:3. Deut. 4:4. 10:20. 11:22. 1 Sam. 18:1. 2 Sam. 1:26. 1 Kings 11:2. Ps. 63:8. Rom. 12:9. 1 Cor. 6:16. 7:2,4. k Prov. 2:17. Mal. 2:14. Mark 10:9. Rom. 7:2. 1 Cor. 7:10—14. Eph. 5:28. Heb. 13:4.

esteeming and honouring those whom the Lord honours, and being afraid of injuring or grieving, or in any way stumbling, any of his little ones, however feeble, poor, or obscure.

V. 7—14. What miseries come upon the world, through the scandals which prevail in the church! This warning should indeed render men very careful, not to admit prejudices against Christianity, or any peculiar doctrines, from the misconduct of those who profess them; but to examine what Christianity is, in its nature and tendency, as it stands in the Scripture. Yet, alas! few will adopt this method. While, therefore, we mourn over the evils which we cannot remedy, we should be careful not to add to them; and should fear death far less than dishonouring the gospel, and causing souls to stumble and perish by our misconduct. We ought constantly to associate the idea of the Redeemer's glory, with that of our own salvation; and to mortify every inclination, and renounce every interest, which may throw a stumbling-block in the way of others, even as if it endangered the loss of our own souls. This disposition is a proper evidence that we are true believers: but how dreadful will be the disappointment of selfish or self-indulgent persons, who, taking it for granted that they are safe, and not caring about the souls of their neighbours, prove the occasion of their ruin; and will at last sink themselves into the unquenchable and everlasting fire of hell, under the guilt of those sins, and the power of those darling sinful inclinations, which they refused here to relinquish and mortify? We should then keep at a great distance from this and every extreme, and labour to remove those offences which prejudice men against the gospel: remembering, that those persons are peculiarly entitled to our prayers, and to every degree of countenance which we can give them, who attempt, by any proper means, to terminate the cruel oppressions which are the reproach of the Christian name; or to reform corruptions, and heal divisions, within the church.—Numbers, who have been in some degree awakened to a concern about their souls, stumble and perish by the misconduct of professed disciples; and weak Christians are greatly harassed and perplexed by them. We ought, therefore, seriously to consider, what effects our conduct may have upon persons of these descriptions: and by no means to despise the scruples and mistakes of our weak brethren, or endanger their comfort and progress from selfish motives. Ministers, especially, are called upon to watch over the weak, feeble, and discouraged, and the young unestablished convert, to "comfort the feeble minded," and to be gentle, and compassionate, and long-suffering towards them. And shall any of us refuse attention to those, unto whom the blessed angels delight to minister; whom the Son of God came to seek and save; and concerning whom "it is the Father's good pleasure, that not one of them should perish?" This would be the more inexcusable in us, seeing we all have been "as lost sheep," and have been ransomed by the blood, and brought back by the tender care, of our good Shepherd; who delights more in saving lost sinners, than even in the worship of those holy angels, who never went astray; and who receives, as it were, a new accession of joy and glory, by every one that is brought back to his fold. Let us then remember from what a dreadful state we have been saved, and copy the pattern of our gracious Benefactor; and let us study to be gentle, harmless, and useful, as behooves "the sheep of his pasture."

V. 15—22. How careful should all Christians be, to preserve the peace, as well as the purity, of the church! Alas! many deem themselves injured, when in reality they have no cause to complain: and others have recourse to slander and litigation, and almost every other expedient, instead of trying the method which Christ has expressly enjoined to all his disciples; and few, in any place, have uniformly followed these directions of our common Lord. Various corrupt maxims, customs, and reserves, prevent even conscientious men from speaking privately to their offending brethren, and from referring their disputes to the arbitration of pious Christians: hence jealousies, resentments, contentions, and even frivolous lawsuits, among professors of the gospel; and hence mutual criminations, and appeals *in print to the world* against each other, to the scandal of religion, and the insulting triumphs of its enemies! Surely we ought not to harbour so injurious an opinion of a professed Christian, as to think, that he would not endure to be mildly expostulated with, when he had evidently done wrong! Surely we should prefer gaining, recovering, and conciliating our offending brother, to obtaining a victory over him, or exposing his character! And certainly he who has done injustice, and will not be induced to make moderate concessions and amends, by private expostulations, or by the united judgment of Christians and ministers; has no right to be treated as a believer, till he "repent and do works meet for repentance." Harsher means should never be adopted, till milder have been tried without success. No man should think himself a competent judge in his own cause: nor should any Christian seek *legal* redress, till it is evident, that no other means can procure that justice, which it is requisite should be done him. Indeed the abuse of discipline, through the pride and corrupt passions of men, has so prejudiced the minds of numbers against it, that it is grievously fallen into disuse: yet, in whatever way the faithful ministers of Christ, and consistent believers, concur to show their decided disapprobation of an offender's conduct, *on scriptural grounds*, by withdrawing from his society, or objecting to communion with him in holy ordinances, it ought to be deemed a very solemn matter: for whatsoever is thus bound or loosed on earth, shall be ratified in heaven, however the offender may despise the protest.—In all our undertakings we should seek direction by prayer; and we cannot too highly value the promises of God to this effect: all the general concerns of families and churches, should be conducted with social as well as secret prayer: nor should we ever censure or rebuke any man, without at the same time praying for his humiliation and salvation.—Whenever we meet in the name of Christ, in our families, or in public ordinances, at any time, or in any place, we should realize his presence in the midst of us; that we may both be impressed with awe of his holy, heart-searching eye upon us, and encouraged to expect abundant blessings from him.

V. 23—35. While we sinners live so entirely on mercy and forgiveness, how backward are we to forgive the repeated offences of our brethren! Yet let us not think, that any provocation can authorize us to harbour resentment, or seek revenge. This we can never suppose, if we consider duly, how many and aggravated our former and later transgressions have been, against our Creator and daily Benefactor; and how ready he is to forgive us, when we repent and seek his face. If he enter into judgment with us, our debt will be found immensely large; all the terrible curses of the law will be adjudged to be our righteous desert; and it will be in vain for us to say, "Have patience with me, and I will pay thee all." This the humbled sinner will perceive, and he will rely only on free abounding mercy, through the ransom of the death of Christ: in this way, his sins will be "blotted out," and "buried in the depths of the sea;" and his gentle, forgiving, and compassionate spirit and conduct towards those who have injured him, or are dependent on him, will prove him a partaker of the Spirit and mind of Christ. But the unhumbled professor of the gospel will often betray himself, by a harsh, unforgiving, and unrelenting behaviour to his debtors, his servants, the poor, and especially to those who have offended him. Such men scandalize the cause, and grieve true believers: but they deceive and destroy themselves; and their offended Lord will shortly deliver them, as "wicked servants," to the executioners of his vengeance, and the everlasting punishment prepared for the workers of iniquity. (*Note*, 25:41—46.) Let us then examine ourselves, whether "*from our hearts* we forgive every one his brother his trespasses." Let us frequently ask ourselves, whether our conduct towards poor debtors, supplicants, or such as have affronted us, resembles the merciful conduct of our Lord towards us: and let us seek more and more for the renewing grace of God, to teach us to forgive others, even as we hope for forgiveness from him.

NOTES.—CHAP. XIX. V. 1, 2. This seems to have been our Lord's final departure from Galilee, previous to his crucifixion: but he took a large compass in his journey, and passed through the districts which lay east of Jordan. (*Marg. Ref. Note, Luke* 13:22—30, *v.* 22.)

V. 3—6. 'The school of Hillel taught, that a man might put away his wife for any cause, because this divorce was permitted, "if she found not grace in his eyes." (*Deut.* 24:1.) —The son of Sirach saith, 'If she go not as thou wouldst have her, cut her off from thy flesh, give her a bill of divorce, and let her go.' (*Ecclesias.* 25:26.) And Josephus saith,

7 They say unto him, [l]Why did Moses then command to give a writing of divorcement, [m]and to put her away?

8 He saith unto them, Moses, [n]because of the hardness of your hearts, [o]suffered you to put away your wives: [p]but from the beginning it was not so.

9 And I say unto you, [q]Whosoever shall put away his wife, [r]except *it be* for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away, [s]doth commit adultery.

10 His disciples say unto him, [t]If the case of

l 5:31. Deut. 24:1—4. Is. 50:1. Jer. 3:8. Mark 10:4. m 1:19. Mal. 2:16.
n Ps. 95:8. Zech. 7:12. Mal. 2:13,14. Mark 10:5. o 3:15. 5:31. 1 Cor. 7:6.
p Gen. 2:24. 7:7. Jer. 6:16. q 5:32. Mark 10:11,12. Luke 16:18. 1 Cor. 7:10—13,39. r 2 Chr. 21:11. Jer. 3:8. Ez. 16:8. 15:29. 1 Cor. 5:1. s Gen. 12:18,19. 20:3. Jer. 3:1. Rom. 7:2,3. 1 Cor. 7:4,11,39. t Gen. 2:18. Prov. 5:15—19. 18:22. 19:13,14. 21:9,19. 1 Cor. 7:1,2,8—26,28,32—35,39,40. 1 Tim. 4:3. 5:11—15.

'The law runs thus, He that will be disjoined from his wife, for any cause whatsoever, as many such causes there are, let him give her a bill of divorce.' And he confesseth that he himself put away his wife, after she had borne him three children, because he was not pleased with her behaviour. But the school of Shammah determined on the contrary, that the wife was only to be put away for adultery; because it is said, "Because he hath found some uncleanness in her."' *Whitby.* (*Notes*, 5:31, 32. *Ex.* 20:14. *Mark* 10:2—12. *Luke* 16:16—18.)—These Pharisees had probably heard, that Jesus opposed their decisions concerning divorces; and they were desirous of drawing something from him, which they could represent as contrary to the law of Moses. With this insidious design, they questioned him, "whether it were lawful for a man to put away his wife for every cause." That is, on account of any thing in her temper, or person, or for any infirmity, which rendered her disagreeable. (*Note*, *Deut.* 24:1—4.) To this he replied, by referring to the history of the creation, and the original institution of marriage; intimating, that this was the standard by which all transactions in this important concern ought to be regulated, as every deviation was an abuse consequent on man's depravity. The Creator first formed Adam, and from his side took the rib of which the woman was made: from this one man and one woman, the whole human species had descended. When the Lord brought the woman, Adam acknowledged her as a part of himself; and it was added, (either by Adam as immediately inspired, or by Moses,) that "for this cause," in all future ages, "a man should leave father and mother," foregoing many of the comforts, and relinquishing many of the duties, of these endeared relations, and "cleave to his wife," as a part of himself. Thus these *two* would constitute, as it were, one body, never more to be separated, except by God himself, who in this appointment of marriage had joined them together; but to have ever after the same interests, and to share each other's comforts or sorrows, even as the members of the same body do.—When marriage was instituted, sin and death had not entered: the sinful cause of separation afterwards mentioned, and the natural dissolution of the union, were therefore not referred to: but they have since been specified, and resemble the cutting off of a mortified limb, and the separation of the parts of the body by death. In all other respects, the union is to be considered as indissoluble. It is observable, that Christ inserts the word "twain," which is not in the original institution, but is added by the LXX, purposely, as it seems, to obviate all misconstruction of his meaning. (*Marg. Ref.* c—g. *Notes*, *Gen.* 2:21—25.)—The apostle warning the Corinthians against fornication, says "He that is joined (ὁ κολλωμενος) to an harlot, is one flesh." Hence some have endeavoured to prove, that nothing more is essential to marriage than carnal knowledge; and that every woman is in fact the wife of him who first knows her; from which the most detestable inferences have been deduced. But if this were so, such a crime as simple *fornication* could not exist, nor such a character as a *harlot:* for every female must either be a virgin, a wife, an adulteress, or a widow.—The apostle, however, could not mean this: for the woman of whom he spake is supposed to have been previously a *harlot*, not a *virgin:* (*Note*, 1 *Cor.* 6:12—17, *vv.* 15—17.) and surely none will say, that when a man becomes one "flesh with a harlot," they are "joined together by God, and man must not put them asunder!"—The Lord brought Eve to Adam, and gave her to him, and thus joined them together in marriage, previous to their connubial intercourse: and some established and attested recognition, as well as the consent of parties, is absolutely needful to honourable marriage, and to distinguish those who live in that state, from the "adulterers and fornicators whom God will judge."—The pernicious effects, which the author has witnessed, of the licentious sentiments above stated, and the sanction which they have received from the names of those who have supported them, and from their *plausible* reasonings, (which seem very convincing to a *sensual* mind, when under *powerful temptation,*) render these hints peculiarly needful.—It may also be added, that they, who from erroneous religious motives, either separate themselves from their wives or husbands, or counsel others to do so, whatever specious arguments they may use, most evidently act in direct violation of Christ's command.

For this cause, &c. (5) The quotation is very nearly from the LXX; in which *οἱ δυο* is added to the original; and is preserved in every quotation in the New Testament.—*Shall cleave*, &c.] Προσκολληθησεται. *Mark* 10:7. *Acts* 5:36. *Eph.* 5:31. *Gen.* 2:24. *Sept.* Ex προος et κολλαω, *adhæreo.* *Luke* 10:11. 15:15. *Acts* 5:13. 8:29. 9:26. 10:28. 17:34. 1 *Cor.* 6:16,17. A κολλα, *gluten.*—'The Greek word importeth, *to be glued* unto, whereby is signified that strait knot which is between man and wife as if they were glued together.' *Beza.* —*Joined together.* (6) Συνεζευξεν. *Mark* 10:9. Not elsewhere used.—*Put asunder.*] Χωριζετω. *Mark* 10:9. *Acts* 1:4. 18:1,2. *Rom.* 8:35,39. 1 *Cor.* 7:10,11,15. *Philem.* 15. *Heb.* 7:26.

V. 7—9. We find from St. Mark, that our Lord asked the Pharisees, what Moses had commanded them; (*Mark* 10:4.) and to this they answered, that he had "commanded to give a bill, &c." (*Mark* 10:4,5.)—'Because politic laws are constrained to bear with some things, it followeth not that God alloweth them.' *Beza.* (*Notes*, *Ex.* 21:2. *Deut.* 24:1—4.)—Our Lord then showed them, that this was not a *command*, but a *permission:* they were "suffered," without punishment by the magistrate, to put away their wives; because they were so hard-hearted, that they would otherwise have used them ill, or even murdered them; so that this permission was a stigma on the national character, a testimony against the depravity of human nature, a *judicial* regulation, and a departure from the original institution of marriage, and the meaning of the moral law. The general scope of this reasoning is equally applicable to polygamy. (*Marg. Ref.* l—o. *Note* 3—6.—A question has been raised, and copiously disputed, whether those who, according to this permission, put away their wives, or married others, committed sin against God. But it is a question, in which we are little concerned.—In a state of sinless perfection, such things would not have been even desired. Some, no doubt, were very criminal in availing themselves of the permission, and were adulterers in the sight of God. Others might have stronger reasons and better motives for their conduct: and whatever was sinful in those true believers, who allowed themselves in the practices thus tolerated or connived at, was no doubt forgiven by the special mercy of God, on their general repentance.—Our Lord however added, that *thenceforth* whosoever should put away his wife, except for unchastity, (which violates the marriage covenant, and destroys as it were the very nature of it,) and should marry another woman, would be adjudged an adulterer; as that man also would, who should marry the divorced woman. Whatever *injustice* there might be in the divorce, it could not be "adultery against" the divorced woman, if the man and woman were not put entirely upon a level in this respect: so that, under the Christian dispensation, it is as much adultery for the husband to take another woman, as for the wife to take another man. (*Marg. Ref.* q—s. *Notes*, *Mal.* 2:13—16. *Mark* 10:2—12, *vv.* 11, 12. *Luke* 16:16—18, *v.* 18. 1 *Cor.* 7:1—5.)—Some argue, that as adultery was punishable by death, according to the law of Moses, and the betrothed virgin was considered as the wife of him to whom she was contracted, and included in this law; the word rendered "fornication" should be here understood in its usual sense, *exclusively:* so that the reason why the woman who had been guilty of fornication *might*, nay *must*, be divorced, was this: 'She was in fact another man's wife, and to retain her would be to live in adultery.'—This, however, increases the difficulty; for the woman who was detected at her marriage of unchastity before her espousals, was likewise condemned to die: so that, supposing these three laws rigorously executed, no woman detected, after marriage, of previous fornication could escape death; and according to this opinion, no man might marry her, who pleaded guilty of that crime, because she was already another man's wife. (*Notes*, *Lev.* 20:10—19, *v.* 10. *Deut.* 22:13—27.)—For in that case none could be spared, but she who confessed her guilt, and no man on this supposition might marry her: and surely it is very absurd to suppose, that a word constantly used in an ill sense through the whole Scripture, should here be considered as synonymous with *marriage:* for unless the woman who had committed fornication was by so doing married to her paramour, the whole argument falls to the ground.—Did not many lay hold of such unguarded concessions, in reputable writers, to support or palliate a most licentious system, which is secretly doing immense mischief, learned men might possess their peculiar notions undisturbed, at least by the author.—In fact, these laws were seldom rigorously executed under the Old Testament: being *judicial* regulations, they were not intended for the new dispensation, as of divine obligation; and concerning this our Lord was authoritatively laying down injunctions.—The word rendered "fornication" is in many places used as a general term; so that, undoubtedly, the common interpretation is the true one.—'Note also hence, that according to either interpretation, where it is lawful to put away the wife, it is so to marry again.' *Whitby.*

The hardness. &c. (8) Την σκληροκαρδιαν ὑμων. (Ex σκληρος et καρδια.) *Mark* 10:5. 16:14.—It occurs frequently in the LXX. (*Note*, *Mark* 10:2—12, *v.* 5.)—*For fornication.* (9) Επι πορνεια. 5:32. 1 *Cor.* 5:1. 6:13,18. 7:2. *Eph.* 5:3. *Col.* 3:5. 1 *Thes.* 4:3.—(*Note*, 5:31,32.)

V. 10—12. The disciples had imbibed the prejudices of

the man be so with *his* wife, it is not good to marry.

11 But he said unto them, [u]All *men* cannot receive this saying, save *they* to whom it is given.

12 For there are some eunuchs, which were so born from *their* mothers' womb; and there are some eunuchs, [x]which were made eunuchs of men; and there be eunuchs, [y]which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*. [*Practical Observations.*]

13 ¶ Then were there [z]brought unto him little children, that he should put *his* hands on them, and pray: [a]and the disciples rebuked them.

14 But Jesus said, [b]Suffer little children, and forbid them not, to come unto me; [c]for of such is the kingdom of heaven.

15 And [d]he laid *his* hands on them, and departed thence. [*Practical Observations.*]

16 ¶ And, behold, [e]one came, and said unto him, Good Master, [f]what good thing shall I do, that I may have [g]eternal life?

17 And he said unto him, Why callest thou me good? [h]*there is* none good but one, *that is*, God: [i]but if thou wilt enter into life, keep the commandments.

18 He saith unto him, [k]Which? Jesus said, [l]Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

19 [m]Honour thy father and *thy* mother; and, [n]Thou shalt love thy neighbour as thyself.

20 The young man saith unto him, [o]All these things have I kept from my youth up: [p]what lack I yet?

21 Jesus said unto him, [q]If thou wilt be perfect, [r]go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and [s]come *and* follow me.

22 But when the young man heard that saying,

u 1 Cor. 7:7,9,17,35. x Is. 39:7. 56:3,4. y 1 Cor. 7:32—38. 9:5—15. z 18:2—5. Gen. 48:1,9—20. 1 Sam. 1:24. Ps. 115:14,15. Jer. 32:39. Mark 10:13. Luke 18:15. Acts 2:39. 1 Cor. 7:14. a 16:22. 20:31. Luke 9:49,50,54,55. b Gen. 17:7,8,24—26. 21:4. Judg. 13:7. 1 Sam. 1:11,22,24. 2:18. Mark 10:14,15. Luke 18:16. c 11:25. 18:3. 1 Cor. 14:20. 1 Pet. 2:1,2. d Is. 40:11. Mark 10:16. 1 Cor. 7:14. 2 Tim. 3:15. e Mark 10:17. Luke 8:18. f Luke 10:25. John 6:27—29. Acts 16:30. g 25:46. Dan. 12:2. John 3:15. 4:14. 5:39. 6:47,68. 10:28. 12:25. 17:2,3. Rom. 2:7. 5:21. 6:22,23. 1 Tim. 1:16. 6:12,19. Tit. 1:2. 3:7. 1 John 1:2. 2:25. 5:11—13,20. Jude 21. h 1 Sam. 2:2. Ps. 52:1. 145:7—9. Jam. 1:17. 1 John 4:8—10,16. i Lev. 18:5. Ez. 20:11,12. Luke 10:26—28. Rom. 10:5. Gal. 3:11—13. k Gal. 3:10. Jam. 2:10,11. l 5:21—28. Ex. 20:12—17. Deut. 5:16—21. Mark 10:19. Luke 18:20. Rom 13:8—10. m 15:4—6. Lev. 19:3. Prov. 30:17. Eph. 6:1,2. n 22:39. Lev. 19:18. Luke 10:27. Rom. 13:9. Gal. 5:14. Jam. 2:8. o Mark 10:20. Luke 15:7,29. 18:11,12,21. John 8:7. Rom. 3:19—23. 7:9. Gal. 3:24. Phil. 3:6. p Mark 10:21. Luke 18:22. q 5:19,20,48. Gen. 6:9. 17:1. Job 1:1. Ps. 37:37. Luke 6:40. Phil. 3:12—15. r 6:19,20. Mark 10:21. Luke 12:33. 14:33 16:9. 18:22. Acts 2:45. 4:32—34. 1 Tim. 6:17,18. Heb. 10:34. s 28. 4:19. 8:22. 9:9. 16:24. Mark 2:14. 8:34. 10:21. Luke 5:27. 9:23. 18:22. John 10:27.

their countrymen: they supposed, that the regulations made by their Lord, would in many cases render marriage a source of perpetual uneasiness; and they concluded, that it would be most prudent and conducive to happiness, to continue unmarried. To this Jesus replied, that all men were not capable of complying with such a restriction; as continence in this absolute sense was a special gift of God to some, and not to others: for seeing it was his plan, that the human species should be continued, and that men should generally marry for that purpose; he had so constituted them, that many could not live, conscientiously and comfortably, in a single state. Indeed some were born with such a temperament of body, that they were all their lives devoid of those inclinations, to which others are subject: some were mutilated in infancy, through the avarice or policy of men: and others were successful in their endeavours to subdue their natural inclinations, that they might more entirely dedicate their time and talents to the service of God, and have less encumbrance in so doing. And if any man found himself disposed to that kind of life, and capable of it; it might "be good for him not to marry," as he might be more useful in promoting the kingdom of heaven among men. Thus our Lord intimated to the apostles, that, whatever they chose for themselves, they must impose no restrictions on others in this matter. (*Marg. Ref. Notes*, 1 *Cor.* 7:1—9,25—28. *P. O.* 1—9,25—28,32—40.)—That which all men may obtain by prayer, temperance, and fasting, . . . cannot be called a *special gift*, or a gift proper to some.' *Whithy.*

Cannot receive. (11) Ου ... χωρουσι. 12. *John* 2:6. 8:37. 21: 25. 2 *Cor.* 7:2.—*Eunuchs.* (12) Ευνουχοι. (Εκ ευνη et εχω.) *Keepers of the bed. Acts* 8:27,34,36,38,39.—*Made eunuchs.*] Ευνουχισθησαν.—*Made themselves eunuchs.*] Ευνουχισαν *εαυτους.* Not elsewhere used in the New Testament.

V. 13—15. Several instances occur of those, who applied to Christ in behalf of their afflicted relations and friends: but these persons brought their "little children," or *infants*, to him, in order that he might lay his hands on them, and pray for them, or bless them. As it was evident that they were in health, and too young to receive instruction; the disciples thought that the parents gave their Lord needless trouble, or that it would be beneath him to notice infants: and they therefore "rebuked those who brought them." (*Mark* 10:13.) Yet the conduct of the parents was evidently an expression of high regard to Jesus, and an earnest desire of spiritual blessings on their children: he therefore was "much displeased" with the disciples, for discouraging the application; and directed them to "suffer the little children to come to him" without molestation; "for, of such," added he, "is the kingdom of heaven."—He might in part be displeased with the disciples, for so soon forgetting that instructive discourse which has been considered: (*Notes*, 18:1—6.) and doubtless he meant to encourage parents to seek a blessing from him on their children, from their earliest infancy; and to teach the children to seek to him, as soon as they can understand his words. But the expression "of such is the kingdom of heaven," seems to mean, that little children are admissible into the visible church, under the New Testament dispensation, as they had been under that of Moses. Christ did not indeed order these infants to be baptized; for Christian baptism was not then explicitly instituted as the initiatory ordinance, and circumcision was still in force. (*Note*, 28:19,20.) Yet the passage seems to give considerable sanction to that method of bringing children to Christ, that they may be admitted among the subjects of his visible kingdom: and we must think those disciples at present mistaken, who object to it, sometimes with arguments, which would have equally held good against infant circumcision, or against "bringing infants to Christ that he might touch them." Indeed, the expression may also intimate that the kingdom of *heavenly glory* is greatly constituted of such as die in their infancy. Infants are as capable of regeneration as grown persons; and there is ground to conclude, that all those who have not lived to commit actual transgressions, though they share in the effects of the first Adam's offence, will also share in the blessings of the second Adam's gracious covenant; without their personal faith and obedience, but not without the regenerating influence of the Spirit of Christ.—What a topic of expostulation would this transaction give the ministers of Christ, if these parents afterwards brought up their children in an unchristian manner, or set them a bad example! or with the children, if they renounced that Saviour, who had so condescendingly taken them in his arms and blessed them! In what a variety of ways might instructions and admonitions, both to the parents and the children, have been grounded upon it; and what a sweet subject of converse would it afford to the parents, in afterwards instructing the children! What a plea in prayer for them! And might not infant baptism be improved to similar purposes, did all, who approve and contend for it, bestow true pains to make it a means of grace to themselves and those concerned? (*Marg. Ref. Note*, *Mark* 10:13—16.)

Little children. (13,14) Παιδια.—Και τα βρεφη, *Luke* 18:15.

V. 16—22. We learn from St. Luke, that the young person here mentioned was a "ruler;" (*Luke* 18:18.) he was also a person of great decency and amiableness in his moral character, and had serious thoughts about religion, and an honourable opinion of Christ. He therefore came "running;" and kneeling down to him, (*Mark* 10:17.) he called him "good Master," or Teacher; and with great apparent earnestness and docility inquired, "What good thing shall I do, that I may have eternal life?" The question at first sight may seem equivalent to the inquiry of the trembling jailer, "What must I do to be saved?" (*Marg. Ref.* f, g. *Notes*, *Luke* 10:25—29. *Acts* 16:29—34, *v.* 31.) But our Lord saw that his judgment was erroneous, and his heart unhumbled and carnal: he therefore first objected to his giving him, whom he supposed to be a mere Man, the title of *good:* as all mere men are evil in themselves: and none is strictly and absolutely good, but the one living and true God, the Fountain and Perfection of goodness and excellency. The remark was the more needful, as the Rabbies affected this title: and it intimated, that the inquirer was not properly sensible of the depravity of his own heart, or of the dignity of the person whom he thus addressed, to whom the title of "good" belonged, in a far higher sense than he supposed. He then directed him to keep the commandments of God, if he purposed "to enter into life," *by the good things which he should do.* This answer was doubtless intended to meet the young man's case: for the knowledge of the holy and spiritual law of God is the proper cure of a self-justifying spirit, as it tends to discover the deficiencies and defilements of all human obedience: (*Marg. Ref.* i. *Notes*, *Rom.* 3:19,20. 7:9—12. *Gal.* 2:17—21, *v.* 19.) but probably he expected some external observances and austerities to have been superadded by our Lord, in order to complete his righteousness. (*Notes*, *Rom.* 9:30—33, *v.* 32. 10:1—4, *v.* 3.) He therefore ignorantly replied, by inquiring which of the commandments he was to keep, whereas, a perfect obedience to all of them is the indispensable condition of life, according to the covenant of works; and "cursed is every one, that continueth not in all things written in the book of the law, to do them." (*Note*, *Gal.* 3:10—14.) In order therefore to his conviction, or detection, our Lord pointed out to him the commandments of the second table

the went away sorrowful; [u]for he had great possessions. [*Practical Observations.*]

23 Then said Jesus unto his disciples, Verily I say unto you, [x]That a rich man shall hardly [y]enter into the kingdom of heaven.

24 And again I say unto you, [z]It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25 When his disciples heard *it*, they were exceedingly amazed, saying, [a]Who then can be saved?

26 But Jesus beheld *them*, and said unto them, With men this is impossible; [b]but with God all things are possible.

27 Then answered Peter and said unto him Behold, [c]we have forsaken all, and followed thee; [d]what shall we have therefore?

28 And Jesus said unto them, Verily I say unto

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t 13.22. 14:9. Judg. 18.23,24. Dan. 6:14—17. Mark 6.26. 10:22. Luke 18:23. John 12:42—19. n 6:24. 16:26. Ps. 17:14. Ez. 33:31. Eph. 5.5. Col. 3.5. x 1 Tim. 6:10—12. 8:10—18. Joh. 31:24,25. Ps. 49:6,7,16—19. 1 v. 11:28. 30:8,9. Mark 10:23. Luke 12:15—21. 16:13,14,19—28. 18:24. 1 Cor. 1:26. 1 Tim. 6:9,10. Jam. 1:9—11. 2:6. 5:1—4. y 5:20. 18:3. 21:31. John 3:3,5. Acts 14:22. z 26. 23:24. Jer. 13:23. Mark 10:24,25. Luke 18:25. John 5.44. a 21 22. Mark 13:20. Luke 13:23,24. Rom. 10:13. 11:5—7. b Gen. 18:14. Num. 11:23. Job 42:2. Jer. 32 27. Zech. 8:6. Mark 10:27. Luke 1:37. 18:27. c 4:20—22. 9:9. 1 Cor. 33:9 Mark 1:17—20. 2:14. 10:28. Luke 5:11,27,28. 14:33. 18.28. Phil. 3:8. d 20:10—12. Luke 15:29. 1 Cor. 1.29. 4:7.

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and summed them up in the rule of "loving his neighbour as himself." But he, regardless of the first table, and ignorant of the spiritual import of the precepts adduced, answered, that "he had kept them all from his youth." He could mean the *letter* alone, and that he was free from the grosser violations of it: for doubtless he had infringed several of them, even in his outward conduct; and he certainly was very far from "loving his neighbour as himself." On his further asking "What lack I yet?" our Lord, to discover to him and others, the evil which lay concealed under these plausible appearances, told him, that he yet *lacked one thing*; and that if he would be *perfect*, he must go and sell his estate, distribute the money among the poor, and come and follow him; and then he should have a far better treasure in heaven. (*Marg. Ref.* k.—s. *Notes*, *Mark* 10:17—31, *vv.* 17,19,21. *Luke* 18:18—30.) This was acting like a skilful physician, who was aware of the patient's disorder, and determined to apply the medicine directly to it. It served at once to prove him far distant from the righteousness of the law, and from the state of mind and heart required by the gospel. Not to enlarge on the love of God with all the heart and soul; had he "loved his neighbour as himself," and believed Jesus to speak with divine authority, he would readily have disposed of his wealth, at his command, in relieving the afflicted, when at the same time it would have ensured his own felicity: and had he been an humbled sinner, earnestly seeking mercy and eternal life, as the gift of God through the divine Saviour, he would readily have left all to follow him. But the event proved, that his wealth was more valued by him, than either God or his neighbour; than Christ, a heavenly treasure, or even his own soul. Doubtless it was his duty to yield a prompt obedience to this command: yet our Lord knew that he would not, and it is evident he intended it as a touchstone, by which to discover him to himself. For when he heard that saying, all his pleasing prospects at once vanished, and he departed "sorrowful, for he had great possessions." Though reluctant to give up the hope of eternal life, yet he would not at that time renounce his riches for the sake of it. (*Marg. Ref.* t, u.)—We cannot decide what he afterwards did: he might at length be brought to a more spiritual frame of mind. Certainly all that Christ said to him was suited to humble and convince him; and some would infer his subsequent conversion from the words of St. Mark, who says that *Jesus loved him:* though this may only mean, that he saw a natural amiableness, which excited in him, as man, a peculiar regard. (*Note*, *Mark* 10:17—31, *vv.* 21,22.)—The reference to the ten commandments, accords both to the Hebrew and the LXX; except as the fifth commandment is placed last, and part of it omitted.

If thou wilt, &c. (17, 21) Ει θελεις. "If thou willest," or *determinest*. (*Note*, *John* 7:14—17, *v.* 17.)—*Have I kept*, &c. (20) Εφυλαξαμην. *Mark* 10:20. *Luke* 18:21. *John* 17: 12. 1 *Tim.* 6:20. 2 *Tim.* 1:12. 'The Sept. usually useth it, *pro suprema circumspectione custodire.*' Leigh.—*Sorrowful.* (22) Λυπουμενος. Στυγναζας and λυπουμενος both used *Mark* 10:22. Περιλυπος, *Luke* 18:23.

V. 23—26. This incident afforded our Lord an occasion of showing the extreme peril of riches. He observed, as one in astonishment, "That a rich man shall hardly enter into the kingdom of heaven," or become his true subject and disciple. (*Notes*, 3:2. *John* 3:3—5.) And he added, with affectionate application to the apostles as his children, that it "was easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of heaven." (*Marg. Ref.* x—z. *Notes*, *Mark* 10:17—31, *v.* 24.) Some would read a *cable*, instead of a *camel:* but it seems to have been a proverbial expression, signifying extreme difficulty or apparent impossibility.—Riches powerfully tend to increase pride, covetousness, and self-indulgence: they purchase flatterers, and exclude faithful reprovers; they prejudice the mind against the humbling truths and self-denying precepts of Christ; and they increase the number and force of those obstacles which must be broken through, and the supposed value of those objects which must be renounced, if a man would become a disciple of Christ. Far more in proportion of the poor, than of the rich, are converted, and enter the kingdom of grace and of glory; and the conversion of a very wealthy man seems the peculiar triumph of almighty grace. (*Notes*, *Luke* 12:15—21. 16:9—15. 19—23. 19:1—10. 1 *Tim.* 6:6—10. *vv.* 9,10,17—19. *Jam.* 1:9—11. 2:5—7.) The disciples, however, who were poor and felt their own difficulties, and probably thought that the rich had more advantages for religion than themselves, were exceedingly astonished at this saying, and exclaimed, "Who then can be saved?" But Jesus, to show them he did not mean that all rich persons must be lost, but to warn them against the desire of such dangerous distinctions, assured them, that "with men indeed it was impossible, but with God all things were possible." (*Marg. Ref.* b.)

Hardly. (23) Δυσκολως. *Mark* 10:23. *Luke* 18:24. Not used elsewhere.—*Easier.* (24) Ευκοπωτερον· εκ ευ et κοπος, *labor*. See on 9:5.

V. 27, 28. The young ruler's departure from our Lord, and his observation upon it, led Peter to recollect that he and the other apostles had actually left all to follow him; and it seems to have excited some degree of self-complacency. (*Marg. Ref.* c. *Notes*, 4:18—22. 9:9.) With his usual forwardness, he therefore reminded Jesus of this, and inquired what reward they should receive. Indeed Peter's "all," had been only a few fishing nets, a boat, and other things of small value: yet they were the means of obtaining a decent maintenance; and the same faith, which induced him to renounce them for Christ's sake, would have led him to make larger sacrifices, if he had been called to it, as he afterwards was. Our Lord, therefore, overlooked what was wrong, and assured the apostles, that they "who had followed him in the regeneration," should at length be advanced and honoured in a peculiar manner. If we join the expression, "in the regeneration," to the preceding clause, it may mean the regenerating work of the Holy Spirit on their hearts, disposing them to obey his call. But it may, and probably should, be joined to the subsequent clause; and then it refers to the time, when the apostles would receive their full recompense, even "when the Son of man shall sit on the throne of his glory." (25:31.) Then he will make all things new: and they will be his assessors in judgment; the world and the church will be judged according to their doctrine; and they will appear distinguished in an especial manner from all their brethren in Christ. (*Notes*, 16:19. 18:18. 1 *Cor.* 3:10—15.) Some reference may perhaps be had to the establishment of the Christian church, and the condemnation of the Jewish nation in consequence of their ministry: but the day of judgment seems immediately intended. Judas was at this time one of the number; but he had never truly left all and *followed* Christ: when "he by transgression fell," another was appointed in his place, and the number twelve was continued, with reference to the twelve tribes of which Israel was originally constituted.—'In the day of the great restoration of all things, when the elect shall enter on a new life of unspeakable glory, even in that great and dreadful day, when "the Son of man shall sit upon his throne of majesty, to judge the quick and the dead;" then shall ye, my apostles, who are now despicable and mean, have the honour to sit upon several thrones, to second and assist this awful act of final judgment on the rebellious tribes of Israel.' *Bp. Hall.* (*Marg. Ref.* d—h. *Notes*, 25:31—33. *Luke* 22:28—30. 1 *Cor.* 6: 1—6.)

Regeneration. (28) Παλιγγενεσια. *Tit.* 3:5. Not elsewhere used.

V. 29, 30. Though a peculiar dignity would be reserved to the apostles; yet every one, who had forsaken or should forsake any temporal possession, or relative comfort, for the sake of Christ and of the gospel, would "receive an hundredfold" increase of happiness for it, even in this life, (notwithstanding the persecutions to which he would be exposed,) as well as inherit eternal life at last. (*Notes*, *Mark* 10:27—31, *v.* 30. *Luke* 18:18—30, *v.* 30.) This must be understood especially of divine consolations, which commonly most abound when great sacrifices are made, or great hardships endured, for conscience' sake; and which are a hundred-fold better, than all earthly comforts and possessions; as they best know who have most experienced them. But those providential interpositions may also be included, by which the Lord often makes up, in outward comforts of a far more valuable nature, all the losses and privations voluntarily incurred by his true disciples, in adhering to him, and obeying his commands: for evidently the promise has respect to all times and places. 'A full content of mind, the comforts of an upright conscience, the joys of the Holy Ghost, increase of grace, and hopes of glory; and shall have God for their Father, and be rich towards God, and have Christ for their Spouse, and all good Christians bearing that warm affection to them, which will render them more closely united to, and more affectionately concerned for them, than those who were allied to them by the strictest

you, That ye which have followed me [c]in the regeneration, [f]when the Son of man shall sit in the throne of his glory, [g]ye also shall sit upon twelve thrones, judging [h]the twelve tribes of Israel.

29 And [i]every one that hath forsaken houses, [k]or brethren, or sisters, or father, or mother, or wife, or children, or lands, for [l]my name's sake, shall receive, [m]an hundred-fold, and shall [n]inherit everlasting life.

30 But [o]many *that are* first shall be last, and the last *shall be* first.

c Is. 65 17 66:22. Acts 3:21. 2 Pet. 3:13. Rev. 21:5. f 16 27. 25:31. 2 Thes 1:7—10. Rev. 20:11—15. g 20:21. Luke 22:28—30. 1 Cor. 6:2,3. 2 Tim. 2:12. Rev. 3:21. h Ex. 15:27. 24:4. 28:21. Lev. 24:5. Josh. 3:12. 1 Kings 18:31. Ezra 6:17. Rev. 7:4 12:1. 21:12—14. 22:2. i 16:25. Mark 10:29,30. Luke 18:29,30. k 8:21,22. 10:37,38. Luke 14:26. 2 Cor. 5:16. Phil. 3:8. 1 5:11. 10:22. Luke 6:22. John 15:19. Acts 9:16. 1 Pet 4:14. 3 John 7. m 13:8,23. n 16. 25: 34,46. o 8:11,12. 20:16. 21:31,32. Mark 10:31. Luke 7:29,30. 13:30. 18:13,14. Rom. 5:20,21. 9:30—33.

bonds of nature.' *Whitby.* (*Marg. Ref.* i—n. *Notes, Rom.* 5:3—5. 1 *Cor.* 3:18—23, *vv.* 21—23. 2 *Cor.* 1:1—7, *vv.* 3—6. *Phil.* 1:21—26. 1 *Pet.* 4:12—16.)—To this our Lord added, "But many that are first shall be last, and the last first." He doubtless referred to the moral and amiable young man, who was found on trial to be "further from the kingdom of Heaven," than many publicans and harlots, who became "first," when he was cast behind: but the rule has reference to a variety of cases. Prodigals often repent, and get before decent moralists: the Gentile converts obtained the priority to the Jewish nation: splendid hypocrites apostatize, and open persecutors become preachers of the gospel: and those, who have been the grief and reproach of families and neighbourhoods, sometimes become their chief credit and blessing; whilst plausible characters are by this very circumstance rendered more inveterate against the truth. (*Marg. Ref.* o. *Notes*, 20:1—16. 21:28—32.)

PRACTICAL OBSERVATIONS.

V. 1—12. We are again called to follow, with our meditations, the divine Saviour, as "he went about doing good," and "endured the contradiction of sinners against himself:" let us not fail to look earnestly unto him, that we may not be wearied in well-doing, by the ingratitude and perverseness of our fellow-sinners.—Human depravity has deranged the appointments of the all-wise Creator, and perverted them to the introduction of accumulated misery; and the unjust oppressors share the consequences with those whom they cruelly oppress: but the gospel is intended to soften the hard heart, and meliorate the harsh spirits of men; as well as to regulate their passions and subdue their iniquities. When it is really embraced, its sacred energy renders men affectionate relatives and faithful friends: it teaches them to "bear with the infirmities," and "to bear the burdens," of those with whom they are connected; and to consider their interest, peace, and happiness, more than their own indulgence or convenience. This will reduce marriage, in good measure, to its original institution; and teach the parties concerned to regulate their conduct respecting it by the law of God, and not by their own humour, passion, or caprice. The true Christian will consider his wife, as the gift and appointment of the Lord; and his union with her as God's ordinance: he will learn to love her as his own flesh; and no more want a separation on every gust of passion or incidental uneasiness, than he would desire to have his limb cut off, or his flesh mangled, every time he feels pain or weariness. This he regards as a desperate and most painful remedy, in case of an incurable gangrene. He will consider the regulations of the divine law, as the dictates of wisdom and love, and every deviation as a source of temptation and disquietude, and the bane of domestic felicity; and he will perceive that this view of the marriage union, as indissoluble, and as an inseparable conjunction of interests and comforts till death, gives the most effectual motives to persevering endeavours for mutual peace and harmony. (*Notes, Eph.* 5:22—33. 1 *Pet.* 3:1—7.) Should a Christian even be united with an unconverted person, (which is indeed a heavy affliction,) he will see it best to take it up as his cross, and to submit to the will of God in thus correcting him; endeavouring to extract good from it, and expecting grace sufficient to support him under it: this he will perceive to be far preferable to any irregular method of dissolving the union. As to ungodly persons, it is proper, that their passions should be so restrained by human laws, formed according to the law of God, that they may not prove injurious to the peace of society. It does not indeed follow, that "if the case of a man be so with his wife, it is" *generally* "not good to marry:" but it certainly proves, that men should enter into this state with great seriousness, consideration, and fervent prayer; that they should not form the indissoluble union with one whose external appearance or riches are the chief recommendation; and that Christians should be very careful not to be "unequally yoked with unbelievers." (*Notes, Prov.* 18:22. 19:13,14. 31:10—12.) As to the rest, our gracious Lord has imposed upon us no rigorous restrictions; but has left each of his disciples to choose that state of life, in which he can serve God, and mind the concerns of his soul, with most comfort and least distraction: and his condescending and considerate statement of this difficult subject forms a proper example for his people to imitate, in their conduct towards one another.

V. 13—15. The training up of children in true religion, is one grand design of God in marriage; and it behooves all men to have respect to this in every step they take about it. And all Christians should, by faith and prayer, bring their children to the gracious Saviour, at their birth, and even before it, that he may bless them with all his spiritual blessings. Whether they deem it right to devote their infant offspring to him in baptism, or form other conclusions on that controverted subject; they should certainly agree, in giving them up to him, and bringing them up for him. In attending to these important duties, we may take encouragement from the very rebuke which Christ gave his disciples, and from his readiness to grant the desire of these parents for their children: nor can we much doubt, that he really received and blessed them, as the lambs of his flock. Whilst we teach our children, as they become capable of learning, how ready the condescending Son of God is to answer their lisping petitions, and to accept of them as his disciples; we may be well satisfied, that he has taken to his heavenly kingdom such of them as have died in infancy: for doubtless the covenant is made with the believer, for the good of this part of his offspring in an especial manner. If then Christian parents have their beloved branches cropt in the bud, they cannot surely have cause to complain; or to think much of their pain, care, or trouble, when they are made the instruments of God in raising up children to him, who may inherit his everlasting kingdom.

V. 16—22. It is necessary that we inculcate on those who are put under our care not only a decency of moral conduct, and an external regard to religion, but an attention to the gospel as the only remedy for lost sinners: otherwise they may appear very amiable, serious, and earnest about eternal life; yea, they may show some respect to Christ and his precepts; and yet never know their need of his precious salvation. Many abstain from gross vices through pride, and regard to character, interest, health, or outward peace; but remain entirely inattentive to their obligations towards God, and rest in the outward letter of the commandments, which respect their neighbours: and they are ready to say, "All these have I kept from my youth;" when ten thousand instances of disobedience, in thought, word, and deed, are marked against them in the book of God, to be produced to their conviction and confusion at the day of judgment.—Indeed, no man can enter into life, who does not habitually aim to keep the commandments of God; and wilful, customary transgression will prove many professors of the gospel to be further from the kingdom of heaven, than even this ruler. But "there is none righteous, no not one:" it is therefore proper sometimes to task self-sufficient inquirers; and when they proudly ask, "what lack I yet?" to point out to them more and more of their duty, according to the spiritual and extensive law of God. This may lead them into an acquaintance with their own weakness and depravity, and detect the secret pride and worldliness of their hearts; and so prepare the way for their understanding and welcoming the gospel of free salvation. Not only does the law require us (if Providence call us to it), to part with our substance, or even our lives, for the glory of God, and the good of our neighbours: but except a man be ready to forsake all that he has for Christ's sake, he cannot be his disciple, or be saved according to the gospel. No unregenerate man will comply either with the precept of the law, or the requisition of Christ, when he is fairly put to the trial. In this manner, numbers "forsake him, loving this present world:" they have their convictions and desires, but the sacrifice insisted on is too valuable; therefore they depart sorrowful, perhaps trembling. This is peculiarly the case with those who have great possessions, and who live in trying times. Few in comparison of the numbers of those "who call Christ, Lord, Lord," seem prepared for obedience, should he require them to "sell all and give to the poor, and come and follow him, that they may have a treasure in heaven." Many refuse, at his express command, to part with the most trivial interest or indulgence: many will not give even a moderate proportion of their goods to the poor, notwithstanding all the promises made to those, who do this out of faith, and love to Christ. It behooves us then to try ourselves in these matters, for the Lord will ere long put us to the trial; and then, if found wanting, we must abide the eternal and awful consequences.

V. 23—30. Nothing more fully proves men's want of true faith, than their eagerness to be rich, though Christ has spoken in so alarming a manner, concerning the additional danger, to which riches expose their precious souls. Yet how few are there who do not labour to be rich, and to enrich their children? Who does not associate the idea of wealth with that of felicity? Who that has riches does not confide in them as a substantial advantage? And who that is poor is not tempted to envy the wealthy? But experience fatally confirms the declarations of Christ; and proves that this earnestness is like toiling to build a high wall, to shut themselves and their children out of heaven: for in this manner, many "that will be rich, fall into fatal snares," and involve their families in every kind of ruinous temptation, to their everlasting perdition.—(*Note*, 1 *Tim.* 6:6—10.) Such asser-

CHAPTER XX.

Jesus speaks a parable of labourers sent at different hours into a vineyard, and applies it, 1—16. He foretells his own death and resurrection, 17—19; rejects the request of the mother of James and John in behalf of her sons; and represses the indignation and ambition of the other apostles, 20—28; and gives sight to two blind men, 29—34.

FOR [a]the kingdom of heaven is like unto [b]a man *that is* an householder, which went out [c]early in the morning to hire [d]labourers into his vineyard.

2 And when [e]he had agreed with the labourers for [f]a penny a day, [f]he sent them into his vineyard.

3 And he went out about [g]the third hour, and [g]saw others [h]standing idle in the market-place.

4 And said unto them, [i]Go ye also into the vineyard, [k]and whatsoever is right I will give you. And they went their way.

5 Again he went out about the [l]sixth and ninth hour, [m]and did likewise.

6 And about [n]the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

7 They say unto him, [o]Because no man hath hired us. He saith unto them, [p]Go ye also into the vineyard; [q]and whatsoever is right, *that* shall ye receive.

8 So [r]when even was come, the lord of the vineyard saith [s]unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first.

9 And when they came that *were hired* about the eleventh hour, [t]they received every man a penny.

10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

11 And when they had received *it*, [u]they murmured against the good-man of the house,

12 Saying, These last have [v]wrought *but* one hour, and thou hast made them [x]equal unto us, which have [y]borne the burden and heat of the day.

13 But he answered one of them, and said, [z]Friend, [a]I do thee no wrong: didst not thou agree with me for a penny?

14 Take *that* [b]thine *is*, and go thy way: I will give unto this last, even as unto thee.

15 Is [c]it not lawful for me to do what I will with mine own? [d]Is thine eye evil, [e]because I am good?

16 So [f]the last shall be first, and the first last: [g]for many be called, but few chosen.

[*Practical Observations.*]

a 3:2. 13:24,31,33,44,45,47. 22:2. 25:1,14. b 9:37,38. 21:33—43. Cant. 8:11,12. Is. 5:1,2. John 15:1. c 23:37. Jer. 25:3,4. d Mark 13:34. 1 Cor. 15:58. Heb. 13:21. 2 Pet. 1:5—10. e 13. Ex. 18:5,6. Deut. 5:27—30. * 18:28. 22:19. *margins.*—Luke 10:35. Rev. 6:6. f 1 Sam. 2:18,26. 3:1,21. 16:11,12. 1 Kings 8:6—11. 18:12. 2 Chr. 34:3. Ec. 12:1. Luke 1:15. 2 Tim. 3:15. g Mark 15:25. Acts 2:15. h 6,7. 11:16,17. Prov. 19:15. Ez. 16:49. Acts 17:17—21. 1 Tim. 5:13. Heb. 6:12. i 9:9. 21:23—31. Luke 19:7—10. Rom. 6:16—22. 1 Cor. 6:11. 1 Tim. 1:12,13. Tit. 3:3. 1 Pet. 1:13. 4:2,3. k Col. 4:1. l 27:45. Mark 15:33,34. Luke 23:44—46. John 1:39. 4:6. 11:9. Acts 3:1. 10:3,9. m Gen. 12:1—4. Josh. 24:2,3. 2 Chr. 33:12—19. Heb. 11:24—26. n Ec. 9:10. Luke 23:40—43. John 9:4. o Acts 14:16. 17:30,31. Rom. 10:14—17. 16:25. Eph. 2:11,12. 3:5,6. Col. 1:25. p 22:9,10. Luke 14:21—23. q Eph. 6:8. Heb. 6:10. r 13:39,40. 25:19,31. Rom. 2:6—10. 2 Cor. 5:10. Heb. 9:28. Rev. 20:11,12. s Gen. 15:2. 39:4—6. 43:19. Luke 12:42. 16:1,2. 1 Cor. 4:1,2. Tit. 1:7. 1 Pet. 4:10. t 2,6,7. Luke 23:43. Rom. 4:3—6. 5:20,21. Eph. 1:6—8. 2:8—10. 1 Tim. 1:14—16. u Luke 5:30. 15:2,28. 19:7. Acts 11:2,3. 13:45. 22:21,22. 1 Thes. 2:16. Jude 16. † Or, *continued one hour only.* x Luke 14:10,11. Rom. 3:22—24,30. Eph. 3:6. y Is. 58:2,3. Zech. 7:3—5. Mal. 1:13. 3:14. Luke 15:29,30. 18:11,12. Rom. 9:27 9:30—32. 10:1—3. 11:5,6. 1 Cor. 4:11. 2 Cor. 11:23—28. z 22:12. 26:50. a Gen. 18:25. Job 34:8—12,17,18. 35:2. 40:8. Rom. 9:14,15,20. b 6:2,6,16. 2 Kings 10: 16,30,31. Ez. 29:18—20. Luke 15:31. 16:25. Rom. 3:4,19. c 11:25. Ex. 33:19. Deut. 7:6—8. 1 Chr. 28:4,5. Jer. 27:5—7. John 17:2. Rom. 9:15—24. 11:5,6 1 Cor. 4:7. Eph. 1:11. 2:1,5. Jam. 1:18. d Deut. 15:9. 28:54. Prov. 23:6. 28:22. Mark 7:22. Jam. 5:9. e Jon. 4:1—4. Acts 13:45. f 8:11,12. 19:30. 21:31. Mark 10:31. Luke 7:47. 13:28—30. 15:7. 17:17,18. John 12:19—22. Rom. 5:20. 9:30,31. g 7:13. 22:14. Luke 14:24. Rom. 8:30. 2 Thes. 2:13,14.

[*Marg. Ref.* a—f:) the main scope of the parable respects the dealings of God with men according to the gospel, and vindicates him from the charge of injustice and partiality.—[t] As some ... careful householder, that has hired labourers, at a set rate, into his vineyard; calling in other workmen at the latter end of the day, is pleased to give an equal retribution to those that came latest into the vineyard, with those that came at first: making good his promise and agreement with the first, while he is bountiful unto the latter; cannot be challenged to have done any wrong to the first, in his liberality to the last: even so God, the great Master of this earthly family, having called some more early to the service and profession of his name, some later; if he shall give a like gracious remuneration to all, cannot justly be excepted against; since, if some have cause to magnify his bounty, yet no man has cause to complain.' *Bp. Hall.*—Some expositors refer the different hours of the day, to several periods in the history of the church from the beginning; and others, to the times when a remnant of the Jews, and afterwards the Gentiles, were brought into the Christian church: but it is very difficult, at least, to make the circumstances of the parable in any measure accord to these events. With more plausibility and utility, they may be applied to the conversion of sinners, at the earlier and later stages of human life: for thus indeed one man does serve the Lord longer than another does. (*Marg. Ref.* g—o.) Yet this must not be strained too far: for it would be absurd to suppose, that any real Christians, at the great day of account, will murmur at the appointments of the Judge, or boast of their own services. It is, therefore, rather a description of the state of the visible church, and an illustration of the maxim, "The last shall be first, and the first last," in all its bearings. Many outwardly embrace Christianity, who are not made humble and spiritual: many real Christians who have been early converted, and preserved from outward vices, do not, for a time, understand the case of their fellow-ser-

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tions will not only offend unbelievers: even disciples will be astonished at them, and be ready to think that none then can be saved. Indeed, not many of the rich and honourable of the earth are called, but the people of God are generally found among the poor; and the difficulties in the way of the wealthy sinner's conversion are so many, and so insurmountable by man, that we should have no hope of him, except as we know that "with God all things are possible." And, blessed be his name, he surprises us with some demonstrations of the omnipotence of his grace, even in these degenerate days: here and there, a very wealthy person is brought forth, and appears eminent for humility, simplicity, spirituality, and fruitfulness: some of this kind are even found among those, who are *growing rich* from inferior circumstances; but none among those that "*will* be rich," or who trust, idolize, or love riches. What we here read, however, should surely make us willing to be poor, to beware of covetousness, and to pity and pray for the rich; as we would for men at sea in a violent storm, whom nothing but an extraordinary interposition of God could save, from being swallowed up by the tempestuous waves: and in all our labours of love, we may still apply this rule, even to the most abandoned and hardened, that "with God all things are possible." But whether a man have a kingdom, or only a fishing-boat; if he be duly humbled as a sinner, and earnestly seek eternal life from the Saviour, he will, at his call, leave all and follow him; and if he be allowed to keep his substance, he will learn to use it in his service. Indeed, mixtures of self-preference often tarnish our conscious integrity, and our gratitude to him "who hath made us to differ:" yet our gracious Lord accepts his own work, and pardons our evil; and if we here follow him with simplicity, he will at length cause us to inherit "a crown of glory that fadeth not away." Nay, he has promised most abundantly to recompense us, for all that we give up for his sake; so that it is only like sowing seed, with the assurance, even in this world, of reaping an hundred-fold; as well as of eternal life in that which is to come. May he then give us faith to lay hold of his promise, and rest our hope on him; and then we shall be prepared for every service or sacrifice. But let us neither trust in promising appearances, or in outward profession; nor despair of such as are fallen the deepest into immorality, impiety, or infidelity: seeing "many of the first shall be last, and the last first;" and the chief of sinners may, for what we know, become most eminent in faith and holiness.

NOTES.—CHAP. XX. V. 1—16. This parable was intended to illustrate the equity of the Lord's dealings, even when "the first are placed last, and the last first." (19:30.) In this respect, "the kingdom of heaven" resembles a householder, when he hires labourers to work in his vineyard. He goes very early in the morning, according to the custom at that time, and in some places at present, to some known place, whither those who desired to be employed used to resort, "to hire labourers;" and, bargaining with certain persons at the usual price of a *denarius* a day, (about seven pence halfpenny, or eight pence, *Note, Rev* 6:5,6;) he sends them immediately to work. But he also goes afterwards about nine o'clock, at noon, at three in the afternoon, and about an hour before sunset; and he finds persons unemployed, whom he sends into his vineyard, with a general assurance, that he would give them what was right or equitable. When even is come, he gives order to his steward to pay the labourers; and as those who were sent to the work at the latest hour are paid first, and receive a full day's wages: the others, especially those who had gone to work early in the morning, expect to receive more: and, being disappointed, they murmur as i. injustice were done them. But the master shows that they were not injured; that they had their whole due, while the others had more than theirs; that it was reasonable for him to dispose of his own property as he saw good; that their objections arose from envy and selfishness, excited by his goodness; and that he certainly should continue his bounty to the others, notwithstanding their murmurs. And then our Lord assured the disciples, that thus "the last shall be first, and the first last; for many be called, but few chosen."—In interpreting the parable, the grand scope ought principally to be adverted to. The church, as represented by a vineyard, the employment of the servants, and their wages, with several other particulars, are only circumstances: (*Marg. Ref.* a—f:) the main scope of the parable respects the dealings of God with men according to the gospel, and vindicates him from the charge of injustice and partiality.—[t] As some ... careful householder, that has hired labourers, at a set rate, into his vineyard; calling in other workmen at the latter end of the day, is pleased to give an equal retribution to those that came latest into the vineyard, with those that came at first: making good his promise and agreement with the first, while he is bountiful unto the latter; cannot be challenged to have done any wrong to the first, in his liberality to the last: even so God, the great Master of this earthly family, having called some more early to the service and profession of his name, some later; if he shall give a like gracious remuneration to all, cannot justly be excepted against; since, if some have cause to magnify his bounty, yet no man has cause to complain.' *Bp. Hall.*—Some expositors refer the different hours of the day, to several periods in the history of the church from the beginning; and others, to the times when a remnant of the Jews, and afterwards the Gentiles, were brought into the Christian church: but it is very difficult, at least, to make the circumstances of the parable in any measure accord to these events. With more plausibility and utility, they may be applied to the conversion of sinners, at the earlier and later stages of human life: for thus indeed one man does serve the Lord longer than another does. (*Marg. Ref.* g—o.) Yet this must not be strained too far: for it would be absurd to suppose, that any real Christians, at the great day of account, will murmur at the appointments of the Judge, or boast of their own services. It is, therefore, rather a description of the state of the visible church, and an illustration of the maxim, "The last shall be first, and the first last," in all its bearings. Many outwardly embrace Christianity, who are not made humble and spiritual: many real Christians who have been early converted, and preserved from outward vices, do not, for a time, understand the case of their fellow-ser-

17 ¶ And [b]Jesus going up to Jerusalem, [i]took the twelve disciples apart in the way, and said unto them,

18 Behold, we go up to Jerusalem; [k]and the Son of man shall be betrayed unto the chief priests and unto the scribes, and [l]they shall condemn him to death,

19 And [m]shall deliver him to the Gentiles [n]to mock, and to scourge, and to crucify *him:* [o]and the third day he shall rise again.

20 ¶ Then [p]came to him [q]the mother of Zebedee's children with her sons, [r]worshipping *him,* and desiring a certain thing of him.

21 And he said unto her, [s]What wilt thou? She saith unto him, [t]Grant that these my two sons may sit, [u]the one on thy right hand, and the other on the left, [x]in thy kingdom.

22 But Jesus answered and said, [y]Ye know not what ye ask. Are ye able to drink of [z]the cup that I shall drink of, and to be [a]baptized with the baptism that I am baptized with? They say unto him, [b]We are able.

23 And he saith unto them, [c]Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but *it*

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b Mark 10:32—34. i Luke 18:31. Deut. 12:12. j 13:11. Ps. 16:5. Gen. 18:17. John 15:15. Acts 10:41. k 16:21, 17:22, 24, 26:2. Ps. 2:1—3. 22:1, &c. 69:1, &c. Isa. 53; Dan. 9:24—27. Acts 2:23. 4:27, 28. 13:29. 26:6, 27:4. Mark 14:64, 65. Luke 22:71. m 27:2, &c. Mark 15:1, 16, &c. Luke 23:1, &c. John 18:28, &c. Acts 3: 13—16. n 26:67, 68. 27:27—31. Ps. 22:7, 8. 35:16. Is. 53:3. Mark 14:65. 15:16—20, 29—31. Luke 23:11. John 19:1—4. o 12:40. 16:21. Is. 26:19. Hos. 6:2. Luke 24:46. 1 Cor. 15:4. p Mark 10:35. q 4:21. 27:56. Mark 15:40. *Salome.* r 2:

vants who are called at a later hour. Men are apt to overrate their own services, and to derogate from those of their neighbours. Innumerable objections are started against the methods of divine grace: the Jews could not endure the admission of the Gentiles to share all the privileges of the people of God; though there was no difference, save that they were called at a later period into the vineyard: the elder brother thought himself wronged, when the prodigal was welcomed home: (*Note,* and *P. O. Luke* 15:25—32.) the Pharisees were offended at Christ's attention to publicans and harlots: (See on *Note,* 19:29,30.—*Notes,* 9:9—13. *Luke* 7:37—39. 15:1,2.) and the freeness of salvation to "the chief of sinners," has always stumbled moralists and formalists, who boast of having "borne the burden and heat of the day." But such objections are easily answered: the Lord punishes none above their deserts; and recompenses, in one way or other, every service which is performed for him: he does no injustice to any, by showing extraordinary grace to some: and he will, at the close of the day, if not before, convince all the world of his own equity, truth, and goodness, and of the pride, ignorance, and selfishness of these murmurers. He will prove his right to "do what he will with his own," to the full satisfaction of his friends, and the final confusion of every one whose "eye is evil because he is good." He will fulfil his largest promises to each believer, in whatever period of the church, or in whatever time of his life, he becomes "a labourer in the vineyard:" and he will show, that in real grace, as well as in privilege and consolation, many who are latest converted, exceed those who have been longer in the service of Christ. But the concluding sentence evidently shows, that professors of religion in general were especially intended, and that they were addressed according to *their own opinion of themselves,* and not according to the *real state of their souls.* (*Marg. Ref.* u—d.)—There is a parable, not wholly dissimilar, in the Jewish Talmud; and some *Christian* expositors seem to think, that our Lord took this from what was then extant of it; but *omitted* some things, which they seem to think *ought to be added* in order to a right understanding of the subject! especially, that the labourers, who came late into the vineyard, were so diligent, that in a short time they performed as much as the others had done in the whole day; and were "chosen," because known to be men of remarkable industry. This is supposed to be necessary in order to make the parable consist with every man being rewarded according to his works. But Dr. Doddridge has very justly called the parable of the Talmudists, '*an insipid imitation:*' and we may add, that it is a perversion of the parable before us, in opposition to the grand principles of the gospel. The *nature and motives* of our works, and not merely the *quantity,* must be taken into the account at the great day; and the reward be made accordingly: (*Notes,* 25:34—40. *Rom.* 2:4—11. 2 *Cor.* 5:10—12.) but this is not the immediate subject of the parable, which has above been fully shown.

Householder. (1) Ανθρωπω οικοδεσποτῃ· *Master of a house or family.* 11. 10:25. 13:27,52. 21:33. 24:13. *Mark* 14:14. *Luke* 12:39. 13:25. 14:21. 22:11.—*When he had agreed.* (2) Συμφωνησας. 16. See on 18:19.—*Hour.* (3) Ὡρα. A twelfth part of the time, from the rising to the setting of the sun. At the equinox, the third hour answered to nine o'clock in the forenoon; the sixth, to noon; the eleventh, to five in the afternoon.—*Steward.* (8) Επιτροπω.—*To one intrusted.* (Ab επιτρεπω.) *Luke* 8:3. *Gal.* 4:2. Επιτροπη. *Acts* 26:12.—*They murmured.* (11) Εγογγυζον. *Luke* 5:30. *John* 6:41,43,61. 7:32. 1 *Cor.* 10:10. *Jude* 16.—*The heat.* (12) Τον καυσωνα. *Luke* 12:55. *Jam.* 1:11.—*Called,* &c. (16) Κλητοι, sometimes means *invited,* or favoured with the means of grace; and at others *effectual vocation.* (*Marg. Ref.* f, g. *Notes,* 22:1—14. *Rom.* 8:28—31. 2 *Thes.* 2:13,14.)—Multitudes are called in the former sense, who will at last appear to have been, at best, only plausible hypocrites. 'But they who be endued with so excellent a gift' (as predestination to life) 'be called according to God's purpose by his Spirit in due season, they through grace obey the calling; they be justified freely, they be made the children of God by adoption; they be made like the image of his only begotten Son Jesus Christ; they walk religiously in good works; and at length by God's mercy they attain to ever-

11. 8:2. 14:33. 15:25. 28:17. s 32. 1 Kings 3:5. Esth. 5:3. Mark 6:22. 10:36,51. Luke 18:41. John 15:7. t 18:1. 19:28. Jer. 45:5. Mark 10:37. Luke 22:24. Rom. 12:10. Phil. 2:3. u 1 Kings 2:19. Ps. 45:9. 110:1. Mark 16:19. Rom. 9:34. Col. 3:1. x Luke 17:20,21. 19:11. Acts 1:6. y Mark 10:38. Rom. 8:26. Jam. 4:3. z 26:39,42. Ps. 75:8. Jer. 25:15, &c. Mark 14:36. Luke 22:42. John 18:11. a Mark 10:39. Luke 12:50. b 26:35,56. Prov. 16:18. c Acts 12:2. Rom. 8:17. Col. 1: 24. 2 Tim. 2:11,12. Rev. 1:9.

lasting felicity.' 17*th Article.—Chosen.*] Εκλεκτοι.] "The Elect are few."

V. 17—19. (*Marg Ref.*) 'Humanly speaking, it was much more probable, that Jesus should have been privately assassinated, or stoned, as was before attempted, ... than that he should have been thus solemnly condemned, and delivered up to crucifixion. ... But "all this was done that the Scriptures might be fulfilled."' *Doddridge.*—'Christ goeth to the cross necessarily, but yet willingly.' *Beza.* (*Notes,* 16:21—23. *Mark* 9:30—32. 10:32—34.)

They shall deliver, &c. (19) Παραδωσουσιν. The same verb just before translated *betrayed.* (18) It was as much treason for the rulers and priests to deliver up their King into the hands of Pilate to be crucified; as it had been in Judas, to deliver him up into their hands.

V. 20—23. Perhaps Zebedee, the father of James and John, was dead before this time, or he was not so constant a follower of Christ as his wife was; so that she is mentioned as "the mother of Zebedee's children." (*Note,* 4:18—22, *vv.* 21,22.)—At their desire, in their name, and with them, she prostrated herself before Christ, and besought him to grant her one request; seeming to expect, that he would engage his word before the petition was made. (*Notes,* 1 *Kings* 2:14—20. 3:5—14. *Esth.* 5:1—3.) When required to propose it, she asked that her two sons might have the chief places of honour and authority in his kingdom. (*Marg. Ref.* x.) Our Lord had just before been discoursing of his sufferings, *death,* and resurrection; but the apostles were too blinded by carnal prejudices, in that particular, to understand his meaning. They were, however, continually expecting that he would appear in his glory; and probably Salome (*Marg. Ref.* r.) had respect to the twelve thrones which he had promised to the apostles; (19,28;) the two principal of which she wished to engage for her sons; being emboldened to make such a request, by the special favour which our Lord had shown to them. But Jesus told her and them, that they knew neither the nature, nor the consequences, of their request: for the chief preferments which he had to bestow, would expose those who obtained them to the largest share of suffering. He therefore demanded, whether they were able to drink of his cup, and to be baptized with his baptism. He was about to be betrayed, condemned, scourged, mocked, and crucified: and were they prepared to drink after him of this cup, and to be initiated into his service by this baptism? Either they did not duly attend to the meaning of the question, or they had too great a confidence in themselves, when they answered, that "they were able." He assured them, however, that they would be called thus to follow him, through sufferings and persecutions, and that they would be enabled to endure them for his sake; but that the highest honours of his kingdom were not now to be disposed of by him, to gratify the ambition of any favourite: *in this sense,* they were not *his to give,* as Mediator, "save to those, for whom they had been prepared of the Father," for that concern had been previously determined, in perfect harmony between the Father and the Son.—The words in Italics, "*it shall be given,*" rather obscure the meaning, and may well be spared.—James was the first of the apostles who suffered martyrdom: John survived all the rest, and is not supposed to have died a violent death. He, however, endured hardships and persecutions, stripes, contempt, and suffering, from the enmity of the world, for the sake of Christ and the gospel; and thus it may be said, that he drank of Christ's cup, and was baptized with his baptism.—Our Lord might indeed, by a strong figure of speech, be said to have been *immerged* in sufferings, when he endured the wrath of God as the propitiation for our sins; but the lighter afflictions of the apostles, connected with abundant joys and consolation, must be allowed, in this sense, to have been another and a far milder kind of baptism than his. (*Marg. Ref.* a—d. See on 3:6. *Notes,* 26:42—46, *v.* 42. *Mark* 10:35—45, *vv.* 35—40. *Luke* 12:49—53, *v.* 50. *John* 18:10—14, *v.* 11. *Col.* 1:24.)—'None of Christ's disciples imagined, he had promised the supremacy to Peter, by those words, "Thou art Peter:" for then neither would these two persons have desired it, nor would the rest have contended for it after words *Luke* 22:24.' *Whitby.*—*It is prepared.* (23) Ητοιμασται "I-

shall be given to them [d]for whom it is prepared of my Father. [*Practical Observations.*]

24 And when the ten heard *it*, [e]they were moved with indignation against the two brethren.

25 But Jesus [f]called them *unto him*, and said, Ye know that [g]the princes of the Gentiles [h]exercise dominion over them, and they that are great exercise authority upon them.

26 But [i]it shall not be so among you: but whosoever will be great among you, let him be your [k]minister;

27 And whosoever will be chief among you, [l]let him be your servant:

28 Even as the Son of man [m]came not to be ministered unto, but to minister, [n]and to give his life a ransom [o]for many.

29 ¶ And [p]as they departed from Jericho, a great multitude followed him.

30 And, behold, [q]two blind men sitting by the wayside, when they heard that Jesus passed by, cried out, saying, [r]Have mercy on us, O LORD, *thou* Son of David!

31 And the multitude [s]rebuked them, because they should hold their peace: [t]but they cried the more, saying, Have mercy on us, O LORD, *thou* Son of David!

32 And Jesus stood still, and called them, and said, [u]What will ye that I shall do unto you?

33 They say unto him, [x]Lord, that our eyes may be opened.

34 So [y]Jesus had compassion *on them*, and [z]touched their eyes: and immediately their eyes received sight, [a]and they followed him.

d 25:34. Mark 10:40. 1 Cor. 2:9. Heb. 11:16. e Prov. 13:10. Mark 10:41. Luke 22:23,24. 1 Cor. 13:4. Phil. 2:3. Jam. 3:14—18. 4:1,5,6. 1 Pet. 5:5. f 11:29. 18:3,4. John 13:12—17. g Mark 10:42. Luke 22:25,27. h Dan. 2:12,13,37—45. 3:2—7,15,19—22. 5:10. i 23:8—12. Mark 10:43—45. Luke 14:7—11. 18:14. John 13:13—16. 1 Pet. 5:1—3. k 1 Pet. 5:3. 3 John 9,10. Rev. 13:11—17. 17:6. k 25:44. 27:55. Isa. 42:1. Acts 13:5. 2 Tim. 1:18. 4:11. Philem. 13. Heb. 1:14. 1 Pet. 4:11. l Mark 9:33—35. Luke 22:26. Acts 2:34,35. Rom. 1:14. 1 Cor. 9:19—23. 2 Cor. 4:5. 11:23—27. 12:15. m Luke 22:27. John 13:1—17. Phil. 2:1—8. Heb. 5:8. n Job 33:24. Isa. 43:3,4. 53:10,11. Dan. 9:24—26. John 10:15. 11:50—52. Rom. 3:24—26. Gal. 3:13. Eph. 1:7. 5:2. 1 Tim. 2:6. Tit. 2:14. 1 Pet. 1:18. 2:24. 3:18. Rev. 5:8,9. o 26:28. Mark 14:24. Rom. 5:15—19. Heb. 9:28. 1 John 2:2. p Mark 10:46—52. Luke 18:35—43. q 9:27—31. 12:22. 21:14. Ps. 146:8. Isa. 29:18. 35:5,6. 42:16,18. 59:10. 61:1,2. Luke 4:18. 7:21. John 9:1, &c. r 12:23. 15:22. 21:9. 22:42. Acts 2:30. Rom. 1:3,4. s 15:23. 19:13. t 7:7,8. Gen. 32:26—29. Luke 11:8—10. 18:1, &c. 39. Col. 4:2. 1 Thes. 5:17. u 21. Ex. 36:37. Acts 10:29. Phil. 4:6. x Ps. 119:18. Eph. 1:17—19. y 9:36. 14:14. 15:32. Ps. 145:8. Luke 7:13. John 11:33—35. Heb. 2:17. 4:15,16. 1 Pet. 3:8. z 9:29. Mark 7:33. Luke 22:51. John 9:6,7. a 8:15. Isa. 119:67,71. Luke 18:43. Acts 26:18.

has been prepared." 22:4. 25:34. *Mark* 10:40. *John* 14:2. *Eph.* 2:10. *Heb.* 11:16.

V. 24—28. The other apostles were as ambitious of the chief places in the kingdom as James and John, notwithstanding our Lord's former discourse on this subject. They were therefore angry with the two brothers, for taking an undue advantage in this contested point. (*Marg. Ref.* f.) But Jesus, aware of their resentment and ambition, was pleased to argue the case with them. He showed them the difference between his kingdom, and the kingdoms of the nations. "The princes of the Gentiles" indeed were ambitious of *lordly authority*, in order to gratify their love of domineering, and of being flattered and had in honour; and every inferior ruler copied their example: but this resulted from false notions of greatness, and from the pride of the human heart. Such a conduct, however, might consist with the character of conquerors and tyrants, and rulers who know not God: but it was wholly unsuitable to the governors of God's people, and most of all to the spiritual pastors of his flock. It must not be at all the case with them: instead of aspiring to dominion, and "lording it over God's heritage;" he who would indeed be "great among them," must become the menial servant of the whole company; and stoop to the lowest and most laborious employments, in order to be the more useful. This humility, self-abasement, and diligence would at length render him the chief: whilst a contrary conduct would tend to a man's disgrace and degradation. (*Marg. Ref.* g—i. *Notes*, 18:1—4. *Mark* 10:35—45, *vv.* 42—44. *Luke* 22:24—27. 2 *Cor.* 1:23,24. 1 *Pet.* 5:1—4.) Of this way to be chief in the kingdom, he had and would set them an example: he appeared among them as "the Son of man," not to assume external authority, and "to be ministered to" by courtiers and dependents: but to be a Servant to them, and to all who would require of him any thing conducive to their good. And, after spending his days in this manner, he was about to lay down his life as a ransom for the souls of multitudes, even of all that should ever believe in his name; "suffering once for sins, the just for the unjust, that he might bring us to God." (*Marg. Ref.* n—p. *Notes*, *John* 1:29. 1 *Tim.* 2:5—7. *Heb.* 9:27,28. 1 *Pet.* 3:17, 18. 1 *John* 2:1,2.)—This does not prove that Christians must not be kings or rulers; but it fully demonstrates, that they must not be ambitious and tyrannical. Government and discipline are also necessary to the church: but lordly power, the pride of life, dominion over conscience, and the spirit of persecution, are not necessary to its rulers, under any form of government; nay, totally incompatible with the spirit of the gospel, though, alas! too common in most ages and places.

They were moved with indignation. (24) Ηγανακτησαν. (Ex αγαν, *valde*, et αχθος, *dolor.*) 21:15. 26:8. *Mark* 10:14,41. 14:4. *Luke* 13:14.—*Exercise dominion over.* (25) Κατακυριευουσιν. *Mark* 10:42. *Acts* 19:16. 1 *Pet.* 5:3.—*Gen.* 1:28. *Ps.* 10:10. *Sept.*—*Exercise authority upon.*] Κατεξουσιαζουσιν. *Mark* 10:42. See *Luke* 22:25.—*Ransom.* (28) Λυτρον. *Mark* 10:45. Not elsewhere used.

V. 29—34. *Marg. Ref. Notes*, *Mark* 10:46—52.

PRACTICAL OBSERVATIONS.

V. 1—16. The pride of the human heart, and its enmity to the sovereignty of God, render it very difficult to convince men of the justice and goodness of his dispensations: yet nothing can be more certain, than that "he is righteous in all his ways, and holy in all his works." This may be evidently proved, in respect of those parts of his plan with which we are acquainted; if we impartially judge of them, according to the rules established in human society, for the conduct of men towards subjects, servants, and dependents, and for the disposal of their property.—In every age, the great Owner of the vineyard comes, by his ministers, to "hire labourers;" and he condescends to take those who have been rebels against him and servants to another master; and, having pardoned and reconciled them, he sends them into his vineyard, to labour in their several stations, to promote the common cause of his church. Those who are early in life called by his grace, and yield themselves to his service, are peculiarly favoured; for "his yoke is easy, and his burden is light." (*Note*, 11:28—30.) They may deem themselves happy in being preserved from doing mischief, and from forming bad habits and connexions: and in being early habituated to do good, and associated with "the excellent of the earth." (*Note*, *Ec.* 12:1.) Yet those who have wasted their youth in vanity and sin, are invited to enter the Lord's service at a later period: and the case of those who have not before heard the gospel, but have loitered, "because no man hath hired them," is far more hopeful than that of such as have long withstood the invitations of the word, and the convictions of their own conscience. We are, however, authorized even to the eleventh hour, to remonstrate with those who "stand all the day idle," and call upon them to enter the Lord's vineyard; assuring them, that "whatever is right, that they shall receive." To the end of life, it is written over mercy's gate, "Knock, and it shall be opened:" but life is uncertain, and it is madness for men to procrastinate, when they know not how soon death may for ever bar the door, and leave them to everlasting and unavailing lamentations and despair.—Whether men enter early in the morning, or at the eleventh hour, they will spend the subsequent part of their lives in "the work of the Lord;" and thus evince the sincerity of their repentance, faith, and love; and prove their interest in "the gift of God, which is eternal life, through Jesus Christ our Lord."—The exceeding riches of divine grace excite loud murmurs among proud Pharisees and nominal Christians; for many are called into the visible church, who do not belong to "the remnant according to the election of grace:" and many perform outward services to God, who have never humbly submitted to his righteousness, his sovereignty, and his authority. All their performances are therefore leavened with self-preference: and their objections to the Lord's gracious dealings with publicans and prodigals, their boasts, and their complaining of "the burden and heat of the day," betray the mercenary or the slave; and savour not at all of "the spirit of adoption," the loving temper of a child, who keeps his father's commandments, and counts them not grievous. (*Note*, 1 *John* 5:1—3, *v.* 3.) First or last, the mouths of all such objectors will be stopped; and it will be well for them if it be in this world: for the Lord will, at the great day of retribution, prove to the whole universe the equity of his procedure; and silence all who murmur against him for "doing what he will with his own," though they assume that privilege themselves, with what he has intrusted to them. Then it will appear, that many who were first in morality and profession, were in their hearts at enmity with God: whilst the late convert will, in many instances, be shown to have "loved much," and to have been humble and diligent, in proportion to the greatness of his obligations and unworthiness. Let us then remember, that we are all condemned criminals; and that our wise and righteous Sovereign does no one any injustice, and that he dispenses his unmerited favours as he sees good: let us forego every proud claim, and seek salvation as a free gift: and let us never envy or grudge; but always rejoice and praise God, for every display of his mercy to the vilest of our fellow-sinners.

V. 17—23. A believing view of our once crucified, and now glorified Redeemer, is the great antidote to a proud, self-justifying disposition. When we consider what need there was of the humiliation and sufferings of the Son of God, in order to the salvation of sinners; and when we recollect the willingness, meekness, constancy, and patience, with which the Redeemer endured the insults and cruelty of men and the wrath of God for us; we cannot but feel our self-sufficiency abate, and be sensible of the unspeakable freeness and riches

CHAPTER XXI.

Jesus enters Jerusalem on an ass's colt, amidst the acclamations of the multitude, 1—11. He drives the buyers and sellers out of the temple; heals the blind and lame; and answers the objections of the priests, 12—16. He causes the barren fig-tree to wither; and shows the disciples the power of faith and prayer, 17—22. He silences those who demand by what authority he acted, 23—27; and exposes the wickedness, and predicts the doom, of the priests and rulers, by a parable of two sons, 28—32, and by that of a vineyard let out to husbandmen, 33—46.

AND [a]when they drew nigh unto Jerusalem, and were come to Bethphage, unto [b]the mount of Olives, then sent Jesus two disciples,

2 Saying unto them, [c]Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me.

3 And if any *man* say aught unto you, ye shall say, [d]The Lord hath need of them; [e]and straightway he will send them.

4 All [f]this was done, that it might be fulfilled which was spoken by the prophet, [g]saying,

5 Tell ye, [h]the daughter of Sion, Behold, [i]thy King cometh unto thee, [k]meek, and [l]sitting upon an ass, and a colt the foal of an ass.

6 And the disciples went, [m]and did as Jesus commanded them;

7 And [n]brought the ass and the colt, and [o]put on them their clothes, and they set *him* thereon.

8 And a very great multitude spread their garments in the way; [p]others cut down branches from the trees, and strewed *them* in the way.

9 And the multitudes that went before, and that followed, cried, saying, [q]Hosanna to the Son of David: [r]blessed *is* he that cometh in the name of the Lord: Hosanna [s]in the highest!

10 And when he was come into Jerusalem, [t]all the city was moved, saying, [u]Who is this?

11 And the multitude said, [x]This is Jesus the prophet [y]of Nazareth of Galilee.

[*Practical Observations.*]

a Mark 11:1. Luke 19:28,29. b 24:3. 26:30. Zech. 14:4. Luke 19:37. 21:37. John 8:1. Acts 1:12. c 28:18. Mark 11:2,3. 14:13—16. Luke 19:30—32. John 2:5—8. d 1 Chr. 29:14—16. Ps. 24:1. 50:10,11. Hag. 2:8,9. John 3:35. 17:2. Acts 17:25. 2 Cor. 8:9. e 1 Sam. 10:26. 1 Kings 17:9. Ezra 1:1,5. 7:27. 2 Cor. 8:1,2,15. Jam. 1:17. f 1:22. 26:56. John 19:36,37. g Zech 9:9. John 12:15. h Is. 62:11. Zeph. 3:14,15. Zec. 2:10. Gen. 49:10. Num. 24:19. Ps. 2:6—12. Is. 1. Acc. 72:1. &c. 110:1—4. Is. 9:6,7. Jer. 23:5,6. Ez. 34:24. 37:24. Dan. 2:44. 7:13,14. Mic. 5:2. Zech. 9:12,13. John 1:49. 18:15—22. k 11:29. 12:19,20. 2 Cor. 10:1. Phil. 2:3—5. l Deut. 17:16. Judg. 5:10. 12:14. 2 Sam. 16:5. 1 Kings 1:33. 10:26. Hos. 1:7. Mic. 5:10,11. Zech. 9:10. m Gen. 6:22. 12:4. Ex. 39:43. 40:16. 1 Sam. 15:11. John 15:14. n Mark 11:4—8. Luke 19:32—35. o 2 Kings 9:13. p Lev. 23:40. q 15. Ps. 118:24—26. Mark 11:9,10. r 23:39. Luke 19:37,38. John 12:13—15. s Luke 2:14. t 2:3. Ruth 1:19. 1 Sam. 16:4. John 12:16—19. u Cant. 3:6. Is. 63:1. Luke 5:21. 7:49. 9:9. 20:2. John 2:18. Acts 9:5. x 16:13,14. Deut. 18:15—19. Luke 7:16. John 7:40. 9:17. Acts 3:22, 23. 7:37. y 2:23. John 1:45,46.

of divine grace in our salvation.—Yet with what strange indifference do even disciples sometimes read, hear, or speak of these interesting topics! especially when Satan tempts them to aspire after "the honour that cometh from man."—If we ask such things as are truly good for us or others, God will not refuse our request: but when we pray, under the influence of pride, avarice, or any other passion, we "know not what we ask;" we mistake poison for food or medicine: and if he loves us, he will withhold from us what we foolishly crave.—If we would at last be conformed to our glorified Lord, we must be willing here to have fellowship with him in his sufferings; we must pass through tribulations and reproach; we must drink in some measure of his bitter cup, and experience some degree of his afflictive baptism: yet how light, and mingled with comfort, are our sharpest trials, compared with the unmixed agony and anguish which he endured for us! Possessing a good hope of being admitted to the felicity of heaven, we shall be satisfied with the thought, that it will be "according as it is prepared for us by our heavenly Father." And, even in this world, it becomes us indeed to be earnest about growth in grace, and diligence and fruitfulness, the redemption of our time and the improvement of our talents, and usefulness in the lowest station in the church; but not about pre-eminence among our brethren.

V. 24—34. Alas! how have ambition and envy moved professed Christians to indignation against each other, and sown contentions among brethren, in every age! And what enormous mischiefs have arisen, from church rulers and pastors exercising dominion after the manner of the kings, nay, tyrants of the nations; or indeed with more atrocious pride, cruelty, and iniquity. (*P. O. Rev.* 18:9—19.) Carnal men thus seek to be the greatest: but those Christians and ministers are in reality the chief, and most honourable, and will be deemed so by all competent judges, who stoop the lowest, labour the most diligently, and suffer with most entire meekness and patience, in seeking to do good to their brethren, and to promote the salvation of souls. They most resemble him, "who came not to be ministered unto, but to minister, and to give his life a ransom for many;" and will be most honoured by him to all eternity. Yet, so deceitful is the heart, that those who sincerely avow the determination of leaving all for Christ's sake, and in hope of an eternal and gracious recompense; and who have actually given up many things on these accounts; may yet, like the apostles on this occasion, have secret expectations of honour and importance among their brethren; which various circumstances detect, and which should always be watched against. But an humble sense of our own indigence, unworthiness, and misery, and exalted apprehensions of the Saviour's power and grace, are in some respects the standard of human excellency, and the source of human felicity. However poor, ignorant, weak, and sinful that man may be, who thus humbly seeks to Christ for help, he will be earnest in proportion as his applications are discouraged; he will cry the more vehemently, when men would require him to "hold his peace;" and the Lord will at length attend to him and answer his petitions; he will compassionate his sorrows, open his eyes, supply his wants, and forgive his sins; and thus enable him to join the number of his followers, and "to show forth his praises, who hath called him out of darkness into his marvellous light."

NOTES.—CHAP. XXI. V. 1—5. Several events, especially the resurrection of Lazarus from the dead, intervened before those recorded in this chapter, which occurred no more than five days before our Lord's crucifixion. (*Notes, John* 11: 12:1—11.) In his last journey to Jerusalem, he lodged at Bethany; and then proceeded on the road towards the city, to the extremity of that village, or rather to a part of the mount of Olives, which lay between it and Bethphage. (*Marg. Ref.* a, b.) From thence he sent two of his disciples to the village over against them, perhaps to Bethphage; informing them, that in a certain place, which he described, they would find a she-ass tied, and her colt with her, and ordering them to "loose them and bring them" to him: and if any man objected, as he foresaw the owners would, they were directed to say, "The Lord hath need of them:" "The Lord of all;" and not merely *our* Lord. The owners might have heard of Jesus under that title: but it undoubtedly implied a high claim of authority over them and theirs. He likewise assured the disciples, that they would find the persons concerned entirely willing to send them away, with the ass and her colt, being fully satisfied with their answer. (*Marg. Ref.* c—e. *Note, Mark* 11:1—11, *vv.* 1—3.)—[f] The other evangelists make mention only of the colt, because our Saviour sat on him only. ... Note also here, a wonderful instance of Christ's prescience in the minutest matters. 1, You shall find a colt; 2, on which no man ever sat; 3, bound, with his mother; 4, *in bivio*,' ("a place where two ways meet," *Mark* 11:4;) [g] 5, as you enter into the village; 6, the owners of which shall at first seem unwilling that you shall unbind him; 7, but when they hear "the Lord hath need of him," they will let him go.' *Whitby*.—In the whole of this transaction our Lord had respect to a prophecy concerning the Messiah, (*Note, Zech.* 9:9,10, *v.* 9.) which described him as *meek*, and coming to Zion as her "King, riding on an ass, *even* on a colt the foal of an ass." The kings of Israel and Judah were forbidden to multiply horses, or to use them in war; for this would make way for worldly confidences: it was therefore a proper characteristic of Zion's King, to come "riding on an ass," to denote the spiritual nature of his kingdom. Asses were then frequently used to ride on, though not so much as in preceding ages: yet this was an emblem of our Lord's external poverty and humiliation; and an open declaration, that he was Zion's predicted King and Saviour. (*Marg. Ref.* f—l. *Note, Deut.* 17:16.) The quotation is a more literal translation of the Hebrew text than the Septuagint is, in which the Greek word for an ass is not used, but more general terms, (ὑποζυγιον, πωλον νεον;) though two different words, both signifying an ass, or asses, or an ass, and a colt the son of asses, are found in the Hebrew. Perhaps they did not choose to state explicitly to the magnificent Grecians, famed for beautiful horses, that Zion's glorious King should come to his royal city riding on an ass's colt.

V. 6, 7. The disciples went, without hesitation, on this service, and found every circumstance accord to what their Lord had foretold; which could not fail to impress their minds with a deep conviction of his divine knowledge and power, and help to prepare them for that trying scene which was about to open. When, therefore, they had brought the ass and the colt to Jesus, they threw their loose upper garments upon them instead of saddles. But he was pleased to be seated on the *unbroken* colt; and by his miraculous energy to render it tractable and steady, amidst the acclamations of the multitude, which were sufficient to render unruly even an animal that had been accustomed to the road. This seems to have been an emblem of his power, in rendering the hearts of sinners submissive to his will in the midst of the temptations of this world; and notwithstanding their natural pride, obstinacy, and carnal affections.—*Thereon*, or, *on them*; that is, on the garments; for he rode on the colt only. (*Marg. Ref. Note, Mark* 11:1—11, *v.* 7.)

V. 8—11. When our Lord's intentions of entering Jerusalem, in this humble kind of triumph, became known; the multitudes which attended him, (being doubtless increased by continual accessions,) began to spread the way, on which he was to pass, with their garments, and to strew on each side green branches cut from the trees; or to carry palms in their

12 And Jesus [a]went into the temple of God, [b]and cast out all them that sold and bought in the temple, and overthrew the tables of the [b]money-changers, and the seats of them that sold [c]doves.

13 And said unto them, [d]It is written, [e]My house shall be called the house of prayer; but [f]ye have made it a den of thieves.

14 And [g]the blind and the lame came to him in the temple; and he healed them.

15 And [h]when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, [i]Hosanna to the Son of David; [k]they were sore displeased,

16 And said unto him, [l]Hearest thou what these say? And Jesus saith unto them, Yea; [m]have ye never read, [n]Out of the mouth of babes and sucklings thou hast perfected praise?

[*Practical Observations.*]

17 ¶ And [o]he left them, and went out of the city into [p]Bethany, and he lodged there.

18 Now [q]in the morning, as he returned into the city, [r]he hungered.

19 And when he saw [s]a fig-tree in the way, he came to it, [s]and found nothing thereon, but leaves only, and said unto it, [t]Let no fruit grow on thee henceforward for ever. And presently the fig-tree withered away.

20 And when the disciples saw *it*, they marvelled, saying, [u]How soon is the fig-tree withered away!

21 Jesus answered and said unto them, Verily

a Mal. 3:1,2. Mark 11:11. b Mark 11:15. Luke 19:45,46. John 2:14—17. b Deut. 14:24—25. c Lev. 1:14. 5:7,11. 12:6,8. 14:22,30. 15:14,29. Luke 2:24. d 2:5. John 15:25. e Ps. 93:5. Is. 56:7. f Jer. 7:11. Mark 11:17. Luke 19:46. g 9:35. 11:4,5. Is. 35:5,6. Acts 3:1—9. 10:38. h 23. 26:3,59. 27:1,20. Is. 26:11. Mark 11:18. Luke 19:39,40. 20:1. 22:2,66. John 11:47—49,57. 12:19. i 9. 22:42. John 7:42. k Jon. 4:1. l Luke 19:39,40. John 11:47,48. Acts 4:16—18. m 12:3. 19:4. 22:31. Mark 2:25. n 11:25. Ps. 8:2. o Ie 4. Jer. 6:8. Hos. 9:12. Mark 3:7. Luke 8:37,38. p Mark 11:11,19. Luke 10:38. John 11 1,18. 12:1—3. q Mark 11:12,13. r 4:2. 12:1. Luke 4:2. Heb. 4:15. s Gr. *one fig-tree.* s Is. 5:1,5. Luke 3:9. 13:6—9. John 15:2,6. 2 Tim. 3:5. Tit. 1:16. t Mark 11: 14. Luke 19:42—44. Heb. 6:7,8. 2 Pet. 2:20—22. Rev. 22:11. u Is. 40:6—8. Mark 11:20,21. Jam. 1:10,11.

hands, as it was usually done at the feast of tabernacles. Thus they showed their joy, and attempted to honour him, by such methods as were used upon the accession of kings to the throne, or on the triumphal return of victors to their capital cities. It was owing, in great measure, to the miracle of Lazarus's resurrection, which took place not long before, that the people came thus to meet Christ and welcome him to Jerusalem: (*Note, John* 12:12—19.) and he was pleased to accede to it, both as an avowal of his character, and in order to accelerate his crucifixion, now that "his time was come." The multitudes, on this occasion, acknowledged him as the Messiah, who was come in the name of JEHOVAH, to assume the kingdom over Israel: and with loud acclamations they cried, Hosanna to the Son of David. "Hosanna" signifies "Save, I pray," and may be deemed nearly equivalent to "God save the King." They wished prosperity and blessings on him and on his kingdom, with "peace in heaven, and glory in the highest;" either the peculiar favour and friendship of heaven, to render his kingdom glorious above all other kingdoms; or that God might through him be at peace with Israel, and be glorified with the most exalted praises of men and angels. Some of the multitude might use one expression, and some another; but all meaning the same for substance; namely, to welcome him as the promised Messiah, and to wish peace and prosperity to his kingdom. (23:39.) Part of them were true disciples: numbers might be favourably disposed, and act under an immediate impulse: and many might scarcely advert to the meaning of their own words; only joining with the rest, as it is customary on such occasions. No wonder, therefore, that when his disciples and favourers were intimidated and retired, and persons of another character came to head the multitude, they as loudly cried out, "Crucify him, crucify him." (*Note*, 27:19—23.) They were, perhaps, likewise disappointed, as to their expectations of a temporal kingdom immediately to be set up: and they might be willing to atone to their rulers for their former offence, by joining them against Jesus. For it gave the latter great umbrage to see the city in such commotion, and every body inquiring who this was, and ready to receive "Jesus of Nazareth, the prophet of Galilee," as their promised Messiah. (*Marg. Ref. Note, Mark* 11:1—11, *v.* 10.)—*Hosanna.* (9) *Note, Ps.* 118:25,26.

V. 12, 13. It appears from St. Mark, that Jesus went to the temple and surveyed it, the same day on which he rode into Jerusalem; yet he relates the expulsion of the traders, as if it had occurred on the next day: hence some conclude that he expelled them on two days in succession; the mercenary dealers returning to their occupation as soon as he was departed. (*Mark* 11:15.) But this is not probable.—When, however, Zion's King entered his royal city, he did not go to any palace, or senate-house, or court of justice; but to the temple, to show the spiritual nature of his kingdom. There he found some of the precincts, probably the court of the Gentiles, turned into a market for cattle, and such things as were used in their sacrifices: and in part occupied by money-changers, who gave the current coin in exchange for that of other countries, for the sake of a premium; or gave money for bills of exchange or letters of credit, from merchants or bankers in the several countries whence the people came to worship. It may be supposed, that the persons concerned exacted on strangers, and thus joined iniquity to profanation: whilst the priests encouraged these scandalous transactions, doubtless for a share of the booty! Our Lord, therefore, drove the whole company from the place, as he had before done when he entered on his ministry; (*Note, John* 2:13—17.) a divine energy attending his words and works, which dismayed every mind, and prevented all opposition. And when the peculiar property of the money-changers, and the sellers of doves, caused them to loiter, he overturned their tables and seats, and constrained them to be gone.—At the same time, he reminded them of the words which God had spoken by his prophets concerning his temple, (*Notes, Is.* 56:3—7, *v.* 7. *Jer.* 7:8—11 *vv.* 10,11.) that it should be rendered a house of prayer and holy worship, not only to the Jews, but to persons of all nations: whereas, instead of allowing the Gentiles a place to worship in, they had converted the court intended for that purpose into a place of merchandise, which was conducted with such fraud and exaction, that it was become a den of thieves; so that dishonest men were sheltered from justice within the precincts of the temple, as robbers are in their caves and forests. (*Marg. Ref. Notes, Mal.* 3:1—4. *Mark* 11:15—21.)—The quotation from Isaiah, is in the words of the Septuagint; which exactly render the original Hebrew. The words of Jeremiah seem rather referred to than quoted.

Money-changers. (12) Κολλυβιστων· (ἀ κολλυβος, *obolus*:) *Mark* 11:15. *John* 2:15.—*Thieves.* (13) Ληστων. 27:44. *Luke* 10:30. *John* 18:40. The word more generally and properly denotes *robbers* than *thieves.*

V. 14—16. The blind and lame persons who frequented the avenues of the temple, to ask alms of those that entered, came around Jesus on this occasion, and he healed them: thus showing the benign nature of his authority, and producing as it were the seal of heaven to what he had done. But the chief priests and scribes, instead of being convinced by his miracles, were the more exasperated; especially when they heard the very children, who had followed him into the temple, crying out, "Hosanna to the Son of David,' as the multitudes had done before. They therefore, in a cavilling manner, inquired whether he heard what they said. To which he answered in a way which implied that he approved of it, as an honour justly due to him: and he asked them, whether they had never read the words of David, declaring, that "God perfected his praise, even out of the mouths of babes." (*Ps.* 8:2.) Thus he intimated, that, as the Son of God, he had caused honour to be rendered to him by these children, while the rulers and priests were endeavouring to disgrace him; and that it was a specimen of that glory which he would receive in all ages, from the humble and despised of the human race. (*Marg. Ref. Note, Luke* 19:28—40, *v.* 40.)—The Septuagint is exactly quoted, though it varies from the Hebrew. (*Note, Ps.* 8:2)—*Perfected.* (16) Καταρτισω. Καταρτίζω. *Sarcio, perficio, constituo, adapto, coagmento, instauro.* (Ab. αρτιος, *integer, perfectus.*)—*Mark* 1:19. *Luke* 6:40. *Rom.* 9:22. 1 *Cor.* 1:10. 2 *Cor.* 13:11. *Gal.* 6:1. 1 *Thes.* 3:10. *Heb.* 10:5. 11:3. 13:21. 1 *Pet.* 5:10. (*Note, Gal.* 6:1—5, *v.* 1.)

V. 17—20. It does not appear, that any person in Jerusalem offered to entertain Christ on this occasion: at least, he chose to retire to Bethany, from the rage of his enemies, and the acclamations of the people. Accordingly he spent the night there, probably at the house of Lazarus and his sisters: and in the morning, for the sake of retirement, and that he might be early at the temple, or that he might not disturb the family, he went away fasting. He was therefore hungry by the way; and seeing a single fig-tree covered with leaves, he went to it, as though he expected fruit from it. But when he found that there were only leaves, he pronounced a solemn malediction upon it, saying, "Let no fruit grow on thee henceforward for ever:" and the next morning, the disciples observed with astonishment that the fig-tree was entirely dead, and all its verdure withered. This was an emblem of the Jewish nation, which professed to worship the true God, and seemed to promise fruit; but when Christ came he found none: they therefore fell under his wrath, and their profession and privileges withered; nor have they produced any of the genuine fruits of righteousness from his time to this present day. (*Marg.* and *Marg. Ref. Notes, Mark* 11:12—14, *v.* 13. *Luke* 13:6—9. *Heb.* 6:7,8.)

Lodged. (17) Ηυλισθη. Αυλιζομαι. *Luke* 21:37.—*Judg.* 19:6. *Sept.*—*Withered away.* (19,20) Εξηρανθη. Ξηραινω· 13:6. *Mark* 3:3. 4:6. 9:18. *Luke* 8:6.

V. 21, 22. When Jesus observed the surprise of the disciples, he again showed them the energy of faith, with a special reference to the power of working miracles in his name. Whenever a proper occasion offered of performing a miracle in support of their doctrine, and they went about it, relying on his power and not doubting of his concurrence; they would

I say unto you, [x]If ye have faith, and doubt not, ye shall not only do this *which is done* to the fig-tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea, it shall be done.

22 And [y]all things whatsoever ye shall ask in prayer, believing, ye shall receive.

[*Practical Observations.*]

23 ¶ And [z]when he was come into the temple, [a]the chief priests and the elders of the people came unto him as he was teaching, and said, [b]By what authority doest thou these things? and who gave thee this authority?

24 And Jesus answered and said unto them, [c]I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.

25 The [d]baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, [e]Why did ye not then believe him?

26 But if we shall say, Of men; [f]we fear the people: [g]for all hold John as a prophet.

27 And they answered Jesus, and said, [h]We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

28 ¶ But [i]what think ye? [k]A *certain* man had two sons; and he came to the first, and said, [l]Son, go work to-day in my vineyard.

29 He answered and said, [m]I will not: but [n]afterward [o]he repented, and went.

30 And he came to the second, and said likewise. And he answered and said, [o]I *go*, sir: and went not.

31 Whether of them twain [p]did the will of *his* father? They say unto him, [q]The first. Jesus saith unto them, [r]Verily I say unto you, That [s]the publicans and the harlots go into the kingdom of God before you.

32 For John [t]came unto you in the way of righteousness, [u]and ye believed him not; but the publicans and the harlots believed him: and ye, when ye had seen *it*, [x]repented not afterward, that ye might believe him. [*Practical Observations.*]

33 ¶ [y]Hear another parable: [z]There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to [a]husbandmen, and [b]went into a far country.

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x 17.20. Mark 11:22,23. Luke 17:6,7. Rom. 4:19,20. 1 Cor. 13:2. Jam. 1:6. y 7:7,11. 18:19. Mark 11:24. Luke 11:3—10. John 14:13, 15:7, 16:24. Jam. 5:16. 1 John 3:22. 5:14,15. Mark 11:27,28. Luke 19:47,48. 20:1,2. a 1 Cor. 2:15. b Ex. 2:14. Acts 4:7. 7:27. c 10:16. Prov. 9:8. Luke 6:9. Col. 1:6. d 3:1, &c. 11:7. 14:5. 17:12. Mark 1:4. 11:27—33. Luke 1:11—17, 67—80. 3:2—20. 7:24—. John 1:6. 3:23—. 4:1. 5:33—. e Luke 20:5. John 3:18. 5:33—36,44—47. 10:25,26. 12:37—43. 1 John 3:20. f 14:5. Is. 57:11. Mark 11:32. 12:12. Luke 20:6,19. 22:2. John 9:22. Acts 5:26. g Mark 6:20. John 5:35. 10:41,42. h 13:14. 16:3. 23:16, &c. Is. 6:10. 28:9. 29:10—12. 42:19,20. 56:10, 11. Jer. 8:7—9. Mal. 2:8—9. Luke 20:7,8. John 9:30,40,41. Rom. 1:18—22, 28. 2 Cor. 4:3,4. 2 Thes. 2:9,10. 1 Tim. 4:2. 2 Tim. 3:7,8. Tit. 1:15. 2 Pet. 2:12. 3:3. 1 John 2:11. Rev. 3:17. i 21:25. 22:17. Luke 13:4. 1 Cor. 10:15. k Luke 15:11—32. 1 Sam. 15:2—7. Mark 13:34. 1 Cor. 15:58. m 21. Jer. 44:16. Eph. 4:17—19. n 3:2—8. 2 Chr. 33:10—19. Is. 1:16—19. 55:6,7. Ez. 18:23—32. Dan. 4:34—37. Jon. 3:2,8—10. Luke 15:17,18. Acts 26:20. Eph. 2:1—10. o 23:3. Ez. 33:31. Rom. 2:17—25. Tit. 1:16. p 7:21. 12:50. Ez. 33:31. Luke 15:10. Acts 17:30. 2 Pet. 3:9. q 2 Sam. 12:5—7. Job 15:6. Luke 7:40—42. 19:22. Rom. 3:19. r 5:18. 6:5. 18:3. s 9:9. 20:16. Luke 7:37—50. 15:1,2. 19:9,10. Rom. 5:20. 9:30—33. 1 Tim. 1:13—16. t 3:1—8. Is. 35:8. Jer. 6:16. Luke 3:8—13. 2 Pet. 2:21. u 25. 11:18. Luke 7:29,30. John 5:33—36. Acts 13:25—29. x Ps. 81:11, 12. Zech. 7:11,12. John 5:37—40. 2 Tim. 2:25. Heb. 3:12. 6:6—8. y 13:18. 1 Kings 22:19. Is. 1:10. Jer. 19:3. Hos. 4:1. z Ps. 80:8—16. Cant. 8:11,12. Is. 5:1—4. Jer. 2:21. Mark 12:1. Luke 20:9. John 15:1. a 23:2. Deut. 1:15—17. 16:18. 17:9—12. 33:8—10. Mal. 2:4—9. b 25:14,15. Mark 13:34. Luke 19:12.

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not only be enabled to perform as wonderful works as that of withering the barren fig-tree; but even the mount of Olives, which they were then passing, might at their word be removed and cast into the sea: that is, nothing which they undertook would be impossible for them. (*Marg. Ref.* x. *Notes*, 17:19, 20. *Luke* 17:5,6.) To this our Lord subjoined, that they ought not to doubt, but verily to believe, that they should receive whatever they asked in prayer. This too *specially* refers to the case of miracles; but not *exclusively*. Whenever any person offers suitable petitions, in a right manner, and grounded on God's express promise; he ought not to doubt of his power or willingness to grant them, on account either of his own unworthiness, or of any difficulty in the way. (*Marg. Ref.* y. *Note*, *Mark* 11:22—26.)

Doubt not. (21) Μη διακριθητε. *Mark* 11:23. *Acts* 10:20. 11:12. *Rom.* 4:20. 1 *Cor.* 4:7. 11:29,31. 14:29. *Jam.* 1:6. 2:4. *Jude* 9,22.—Μη διακριθηναι, signifies *not to discriminate*, or put a difference. . . . *Rom.* 14:23. So here it may import, If you have such a faith, as puts no difference between things you can, and things you cannot do, but makes you fully persuaded, you can do any thing which tends to the glory of God, and is requisite for the promotion of the Christian faith, you shall be able to perform the most difficult things: for that is the meaning of that phrase to *root up mountains*. (1 *Cor.* 13:2.)' *Whithy*.

V. 23—27. As our Lord now openly appeared in the character of the Messiah; the chief priests, and other leading persons of the nation, were exceedingly offended at his teaching, and working miracles in the temple: and especially as he had exposed those corrupt practices, at which they had connived. They thought themselves the source of ecclesiastical authority, and the rulers of the temple; and therefore they came to him in a body, to demand "by what authority he did these things." For they overlooked the divine power of his miracles, which sanctioned all his other actions. The answer of our Lord is a most beautiful model of "the meekness of wisdom." He did not directly assert his divine prerogative, or appeal to his miracles, or reproach them with perverseness and hypocrisy; though he did the latter, on other occasions, in the character of the heart-searching Judge; but he left them on this occasion to condemn themselves. He only inquired of them, what they thought of John's ministry and baptism; whether these were of divine authority, or merely from man. If they fairly answered this plain question; he would then explicitly inform them by what authority he acted. This inquiry threw them into the greatest embarrassment: they readily perceived the drift of it, and, reasoning among themselves, observed, that if they allowed John to have acted by divine authority, Jesus would certainly inquire of them, "Why did ye not then believe him?" This referred not only to his exhortations to "repentance and fruits meet for repentance;" but also to his testimony to Jesus as the promised Messiah, "the Lamb of God," and the "Son of God;" and this inference they did not know how to evade. On the other hand, if they treated John's baptism as a mere human device, they feared lest the people should stone them, for these were generally persuaded that John was a prophet, and a very eminent servant of God. Being thus pressed on every hand, they were constrained to confess their ignorance or uncertainty; and thus to allow that they were incompetent to determine who was, and who was not, sent by God; that is, that they were "blind guides," who could only mislead those who depended on them. Our Lord, therefore, refused to give them any answer to their inquiry about his authority; concerning which John's testimony, his own character, doctrine, and miracles, and the Scriptures of the prophets, gave abundant information to every impartial person.—' They could not own the baptism of John to be from heaven, but they must also own Christ to be the Son of God, and him concerning whom God had testified by a voice from heaven, and by the descent of the Holy Ghost upon him, that he was "the beloved Son, in whom he was well pleased:" whence these great doctors chose rather to pretend ignorance than to confess that truth which would condemn them. *Whitby*. (*Marg. Ref. Notes*, *Luke* 20:1—8. *John* 5:31—38.)—*From heaven.* (25) *Note*, *Dan.* 4:24—26, *v.* 26.

V. 28—32. The principal persons who professed a zealous regard to religion, and who were the apparent supporters of it, among the Jews, were more inveterate enemies to the truth, than the vilest profligates in the nation. This Jesus showed in a parable.—The father of these two sons represents God, as the Creator and Benefactor of all men, and as the special Friend of Israel. The first of the two sons represented the profligate and openly wicked Jews, who were at length brought to repentance, and became the disciples of Christ: and the second son represented the priests, scribes, and Pharisees, who had "a form of godliness," but proved the greatest enemies to the gospel. Our Lord, therefore, asked their opinion concerning these two sons; "Whether of them twain did the will of his Father?" And when they could not but acknowledge, that the latter was the more obedient of the two: he applied it to the publicans and harlots, whom they despised and despaired of, but who actually entered into the kingdom of God before them. This was evident in the success of John's ministry: for when John came showing, by his doctrine and example, "the way of righteousness;" the chief priests, scribes, and Pharisees did not believe him: while many of the publicans and harlots received his testimony, and as true penitents embraced the gospel: yet when the former had seen the effects of John's ministry, they continued impenitent and unbelieving; they neither changed their judgment and conduct, nor yet believed John's word, to acknowledge the Messiah whom he had pointed out to them.—Some think, that the rejection of the Jews, and the calling of the gentiles, were also thus intimated. (*Marg. Ref. Notes*, 19:29,30, *v.* 30. *Luke* 15.)

He repented. (29) Μεταμεληθεις (ex μετα, et μελει, *curæ est:*) 32. 27:3. 2 *Cor.* 7:8. *Heb.* 7:21. Nowhere else in the New Testament.

V. 33—39. Our Lord next added a parable, which related to the nation at large: yet with peculiar reference to their rulers and teachers. The vineyard, the fence, the wine press, and the tower, have been briefly explained, on a similar parable. (*Notes*, *Is.* 5:1—7.) The oracles of God, the instituted ordinances, and all the means of instruction, and peculiar privileges, vouchsafed to Israel, were intended. These

34 And when the time of the fruit drew near, [a]he sent his servants to the husbandmen, [b]that they might receive the fruits of it.

35 And the husbandmen [c]took his servants, and beat one, and killed another, and stoned another.

36 Again, he sent other servants more than the first: and they did unto them likewise.

37 But [d]last of all, he sent unto them his son, saying, [e]They will reverence my son.

38 But when the husbandmen saw the son, they said among themselves, [f]This is the heir; come, let us kill him, and let us seize on his inheritance.

39 And they [g]caught him, and [k]cast *him* out of the vineyard, [i]and slew *him*.

40 When the lord therefore of the vineyard cometh, [m]what will he do unto those husbandmen?

41 They say unto him, [n]He will miserably destroy those wicked men, [o]and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons.

42 Jesus saith unto them, [p]Did ye never read in the Scriptures, [q]The stone which the builders rejected, the same is become the head of the corner: this is the LORD'S doing, [r]and it is marvellous in our eyes?

43 Therefore say I unto you, [s]the kingdom of God shall be taken from you, and given to [t]a nation bringing forth the fruits thereof.

44 And [u]whosoever shall fall on this stone shall be broken: [x]but on whomsoever it shall fall, it will grind him to powder.

45 And when the chief priests and Pharisees had heard his parables, [y]they perceived that he spake of them.

46 But when [z]they sought to lay hands on him, they feared the multitude, [a]because they took him for a prophet.

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c 2 Kings 17:13,14. 2 Chr. 36:15,16. Neh. 9:29,30. Jer. 25:3—7. 35:15. Zech. 1: 3—6. 7:9—13. Mark 12:2—5. Luke 20:10—19. d Cant. 8:11,12. Is. 5:4. e 5:12. 28:21—34. 1 Kings 18:4,13. 19:2,10. 22:24. 2 Chr. 16:10. 24:21,22. 36:15,16. Jer. 2:30. 25:21—24. Luke 13:33,34. Acts 7:52. 1 Thes. 2:15,16. Heb. 11:36,37. f 3: 17. Mark 12:6. Luke 20:13. John 1:18,34. 3:16,35,36. Heb. 1:1,2. g Is. 5:4. Jer. 38:3. Zeph. 3:7. h 2:13—16. 26:3,4. 27:1,2. Gen. 37:18—20. Ps. 2:2—8. Mark 12:7,8. Luke 20:14. John 11:47—53. Acts 4:27,28. 5:24—28. i 26:50—57. Mark 14:45—53. Luke 22:52—54. John 18:12,24. Acts 2:23. k Heb. 13:11—13. l Acts 2:23. 3:14,15. 4:10. 5:30. 7:52. Jam. 5:6. m Mark 12:9. Luke 20:15,16. Heb. 10:29. n 3:12. 22:6,7. 23:35—38. 24:21,22. Lev. 26:14, &c. Deut. 28:59—68. Is. 5:5—7. Dan. 9:26. Zech. 11:8—10. 13:8. 14:2,3. Mal. 4:1—6. Luke 17:

32—37. 19:41—44. 21:22—24. 1 Thes. 2:16. Heb. 2:3. 12:25. o 43. 8:11. Is. 49:5—7. 65:15. 66:19—21. Luke 13:28,29. 14:23,24. p Acts 13:46—48. 15:7. 18:6. 28:28. Rom. 9:10. 11:15:9—18. p 16. q Ps. 118:22,23. Is. 28:16. Zech. 3:8,9. Mark 12:10,11. Luke 20:17,18. Acts 4:11. Rom. 9:33. Eph. 2:20. 1 Pet. 2:4—8. r Hab. 1:5. Acts 13:40,41. Eph. 3:3—9. s 41. 8:11,12. 12:28. Luke 17:20,21. John 3:3,5. t Ex. 19:6. Is. 26:2. 1 Pet. 2:9. u Ps. 2:12. Is. 8:14,15. 60:12. Zech. 12:3. Luke 20:18. Rom. 9:33. 2 Cor. 4:3,4. 1 Pet. 2:8. x 26:24. 27:25. Ps. 2:9. 21:8,9. 110:5,6. Dan. 2:34,35,44,45. John 19:11. 1 Thes. 2:16. y Mark 12:12. Luke 11:45. 20:19. z 2 Sam. 12:7—13. Prov. 9:7—9. 15:12. Is. 29:1. John 7:7. a 11. Luke 7:15,39. John 7:40,41. Acts 2:22.

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were given them, in order that they might be rendered fruitful in good works; and were especially intrusted to the priests and rulers, for the benefit of the people. But when the Lord was no longer present among them, by external displays of his power and glory, as he had been when the law was promulgated: they forgot their accountableness to him, and acted as if their possessions, and authority, and distinctions, were independently their own, to be employed according to the dictates of their wordly inclinations. They neglected their duty, and were unfaithful to their trust: but from time to time he sent prophets, to call them to repentance, and to direct their attention to the promises of a Messiah who was to come: thus the fruits were demanded in their season. But the rulers and teachers, in every age, had been exasperated by these faithful monitors; and, instead of "repenting and doing works meet for repentance," they apprehended the servants of JEHOVAH, "beating one and killing another;" and when he sent others, they still treated them as criminals and enemies, out of hatred to their Master and their message. Yet at length the Lord saw it proper to send his only and well-beloved Son, supposing that they would "reverence him." In applying the parable, it is not needful to inquire how far such a measure would have been prudent in a householder; for it was doubtless in infinite wisdom, as well as love, that "the Father sent his Son to be the Saviour of the world." On the other hand, he certainly did not expect that the Jews would "reverence him;" for he had for ages before predicted how they would reject, abhor, and persecute him. They, however, ought to have adored him and submitted to him; and their usage of one so excellent and honourable, and manifested to be so by all his miracles, his words and conduct, formed the grand aggravation of their atrocious wickedness. For "when they saw the Son, they said among themselves, Let us kill him, and let us seize on the inheritance." This described the spirit and conduct of the Jewish rulers, who were at the very time consulting together to put Jesus to death, in order to secure their own authority and reputation, and to preserve the nation from the Romans; as if determined wilfully to murder the heir, in order to seize on the inheritance. For these purposes, they apprehended him, cast him out of the vineyard, and put him to death: that is, the priests and rulers apprehended Christ, condemned him, and led him out of Jerusalem to be crucified. (*Marg. Ref. Notes*, 23:34—36. *Mark* 12:1—12. *Luke* 20:9—18, *vv.* 10—14. *Acts* 7:51—53. 1 *Thes.* 2:13—16.)

Went into a far country. (33) Απεδημησεν. Αποδημεω, *Peregre proficiscor,...abesse a populo.* (Αποδημος. *Mark* 13:34. ex απο et δημος, populus.) 25:14,15. *Mark* 12:1. *Luke* 15:13. 20:9.—*They will reverence.* (37) Εντραπησονται. Εντρεπομαι' (ex εν et τρεπω, *verto.*—' When a man turneth within himself.') *Mark* 12:6. *Luke* 18:2,4. 20:13. 1 *Cor.* 4:14. 2 *Thes.* 3:14. *Tit.* 2:8. *Heb.* 12:9. *Is.* 44:11.

V. 40—44. Having spoken the parable, Jesus inquired, what "the Lord of the vineyard would do to these husbandmen," when he should come to call them to account for their conduct. To this they answered, as not at first fully understanding his meaning, that he would put them to death in some terrible manner, and let out the vineyard to other husbandmen, who would render him the fruits of it in due season. (*Marg. Ref.* m—o. *Note*, *Luke* 20:9—18, *v.* 16.) And to bring this concession home to their consciences, he called their attention to a passage in the Psalms, in which it was foretold, that "the Stone which the builders rejected would be made the Head of the corner; that is, the grand ornament, stability, and cement of the whole spiritual temple. (*Marg. Ref.* q, r. *Note*, *Ps.* 118:19—24, *vv.* 22, 23.) This was about to be fulfilled, in their rejection of him and in his subsequent exaltation: and they would, in consequence, be excluded from all the blessings of his kingdom, forfeit all their privileges, and be visited with terrible calamities; while the Lord would form another Israel, "a holy nation," by the incorporation of Gentile converts among the believing Jews, who would bring forth the fruits of righteousness to his praise and glory. Whoever, therefore, should stumble and fall on this Cornerstone, in unbelief and disobedience, would be broken and perish: yet the ruin of those, on whom "this Stone should fall," would be still more aggravated; namely, that of such as should be found guilty of crucifying him and persecuting his followers. Some suppose, that the distinction refers to those who opposed him in his state of humiliation, and such as should persist in their enmity after his resurrection and exaltation, and the pouring out of the Holy Ghost on his disciples.—The punishment here mentioned may allude to the method sometimes used in executing criminals, by throwing down large stones upon them to crush them at once. (*Marg. Ref.* s—x. *Notes*, 8:10—12. 22:1—10, *vv.* 6,7. *Luke* 20:9—18, *v.* 18.)

The Stone, &c. (42) Exactly from the LXX, which accords to the Hebrew.—*Rejected.*] Απεδοκιμασαν. *Mark* 8: 31. 12:10. *Luke* 9:22. 17:25. 20:17. *Heb.* 12:17. 1 *Pet.* 2:4,7. (Εκ απο et δοκιμος, *probatus.*)—*Shall be broken.* (44) Συνθλασθησεται. *Luke* 20:18. Not elsewhere used in the New Testament.—*Grind him to powder.*] Λικμησει. *Luke* 20:18. Not elsewhere in the New Testament. *Ita comminuere, ut partes in auras dispergantur. Jer.* 31:19. Sept.

V. 45, 46. The chief priests, scribes, and Pharisees, now fully understood his parables: but they were the more exasperated by them; and determined as soon as they could, to apprehend him, and put him to death, whatever the consequence might be: yet they would not do it openly, lest the multitude should excite a tumult, as the people were generally of opinion that he was at least a prophet of God. (*Marg. Ref. Notes*, 26:3—5.)

PRACTICAL OBSERVATIONS.

V. 1—11. We should be ready cheerfully to resign whatever we possess, if the Lord require it: for he has a right to dispose of us and ours, for the purposes of his own glory, as he sees best.—There is nothing so mean in itself, but he knows how to employ it in his service: we should not then despise men of weak abilities, or in obscure stations; and we have no ground for self-complacency, should he be pleased to "have need of us," or to use us as the instruments of his work: nor ought we to wonder, if he at one time employ us, and afterward lay us aside, having no further occasion for us.—As meekness and external poverty distinguished our King, and even marked his triumphal entrance into Jerusalem, how inconsistent must avarice, ambition, and "the pride of life," be with the character of his subjects, and especially of his ministers. Once the divine Redeemer rode, but it was on an ass's colt: at all other times, as far as we can learn, he went on foot to perform his labours of love; or sailed in a fishing-boat: surely then his disciples and ministers should be content to weary themselves in his service, and to be poor for his sake: and they should by no means covet or value such distinctions and indulgences, as are more suitable to the kingdoms of this world, than to that of the meek and lowly Jesus.—His servants must unreservedly obey his orders, however opposite to the opinions and fashions of the world; and in so doing, he will order every circumstance for their good, and give them continual experience of his foreknowledge, truth, and love. He has ever

CHAP. XXII.

Jesus speaks the parable of the marriage-supper, and the wedding-garment, 1—14: answers the Pharisees and Herodians about paying tribute to Cæsar, 15—22; the Sadducees about the resurrection and future state, 23—33; and a lawyer concerning the chief commandment in the law, 34—40: and inquires how the Messiah could be David's Son, and yet his Lord, 41—46.

AND Jesus answered, [a]and spake unto them again by parables, and said,

2 The [b]kingdom of heaven is like unto a certain king, [c]which made a marriage for his son,

3 And [d]sent forth his servants to call them [e]that were bidden to the wedding: [f]and they would not come.

4 Again, he sent forth [g]other servants, saying, Tell them which are bidden, [h]Behold, I have pre-

a 9:13—17. 12:43—45. 13:3—11. 20:1—16. 21:28—46. Mark 4:33,34. Luke 8:10. b 13:24,31—33,44—47. 25:1,14. c 25:1—13. Ps. 45:10—16. John 3:29, &c. 2 Cor. 11:2. Eph. 5:24—32. Rev. 19:7—9. d 3:2. 10:8,7. Prov. 9:1—3. Is. 55:1,2. Mark 6:7—11. Luke 9:1—6. 14:15—17. e 1 Sam. 9:13. Zeph. 1:7. f Zech. 7:11. Ps. 81:10—12. Prov. 1:24—32. Is. 30:15. Jer. 6:16,17. Hos. 11:2,7. Luke 13:34. 15:28 19:27. John 5:40. Acts 13:45. Rom. 10:21. Heb. 12:25. g Luke 10:1—16. 24:46,47. Acts 1:8. 11:19,20. 13:46. 28:17, &c. h Prov. 9:1,2. Cant. 5:1. John 6:50—57. Rom. 8:32. 1 Cor. 5:7,8.

heart in his hand; and he can, when he pleases, dispose the multitude to favour his cause, and to honour his ministers. But of how little value in general is popular applause! It is the way of the unstable multitude, in every age and nation, to join the cry of the day, whether it be "Hosanna," or "Crucify him:" and even that popularity which sometimes attends the preaching of the gospel, is little to be depended on. Multitudes hear, and seem to approve; yet few in comparison become consistent disciples: the applause conferred is frequently injurious to the preacher; his doctrine serves, in numerous instances, merely to condemn the hearers; and it is well, *in this case*, if he so "declare the whole counsel of God," as to stand clear of the blood of those that perish. It is, therefore, more desirable to be faithful and useful in an obscure situation, than to aspire to notoriety and popularity. But, though many seem earnestly to cry "Hosanna to the Son of David," who prove as inconstant as the winds or waves; yet surely the peace and prosperity of his kingdom should be the object of our most ardent desires and fervent prayers; and we should both labour ourselves, and encourage all "who come in the name of the Lord," to promote his interest in the world. And if "we have the mind of Christ," we shall rather resort to "the houses of prayer," when we come to populous cities, than to places of diversion, pleasure, or magnificence; or even to the houses of those few, in superior stations, who favour his cause.

V. 12—16. When Zion's King shall come to enlarge his kingdom, he will begin with purging the church from *traders* and money-changers. Alas! what numbers of these mercenaries frequent and engross the *outer* courts of the temple! The worship of God, the administration of sacraments, the most sacred functions and engagements, and the cure of souls, are valuable or important in their judgment, only as far as preferment or wealth can be got by them. If Christ should come into many parts of the visible church, how many recesses of iniquity and avarice would he discover and cleanse! And how many things, which are daily practised under the guise of religion, would he show to be more suitable for "a den of robbers," than for "the house of prayer!" (*P. O. Rev.* 18: 9—19.) Ingenious and interested men may plead in favour of these abuses, and rulers may connive at them: but it will at length appear, that the covetous and ambitious spirit of such ecclesiastics has been one grand cause of the spread of infidelity, one principal hinderance to the progress of the gospel, and one most powerful engine of the devil, for hardening the hearts and murdering the souls of men: so that, in fact, such brokers and traders in the temple have far more to answer for, than other depredators; who only plunder men's property, or kill their bodies, but do little injury to their immortal souls. May the Lord then come, and drive them out of the church; and may he stir up the spirit of such as have influence and authority, to check the progress of these sacrilegious profanations.—It is indeed to be feared, that buying and selling, in every way, are often connected with great dishonesty: yet certainly no merchandising is so iniquitous as that which is conducted within the precincts of the sanctuary.—No wisdom, holiness, beneficence, or kindness to the poor and afflicted, can silence the clamours of interested men against those persons, who endeavour to put a stop to their iniquitous lucre: nor can we wonder at this, when we recollect, that even the miracles and holiness of the Son of God could procure him no exemption; but on the contrary, drew upon him the more desperate enmity. Those who hate his gospel, because it interferes with their interests, reputation, or authority, will be greatly displeased with such as show favour to it: but the Lord has often "perfected his praise" out of the mouths of mere children, in age, abilities, learning, or estate; when chief priests, and learned scribes, and rulers professing Christianity, have contradicted and blasphemed.

V. 17—22. It is best to shun needless altercations with malicious opposers, and to avoid all appearances of ostentation: and the genuine followers of Christ will cheerfully submit to the pinchings of poverty or the cravings of hunger, rather than be deprived of opportunities of usefulness; though their zeal and love will not prevent them from feeling the inconvenience as sensibly as other men.—But let us be peculiarly afraid of the doom denounced on "the barren fig-tree." The leaves of profession may impose on men: but the Lord will shortly come and seek for fruit; and if to the last he finds none, the tree will fall under his curse of everlasting unfruitfulness: and how tremendous the sentence of being left to eternal unbelief and enmity against God! to be eternally contrary to him, and the object of his holy abhorrence and indignation! Such considerations should excite us to more fervent prayer; and lead us to offer all our petitions in an unwavering reliance on the promises of God, and on the merits of our great Advocate; fully expecting that he will grant our requests, in every thing really good for us. In this way no impediments need discourage us: for we may surmount or remove them all, by the power of faith and prayer. Thus we may go on with our Master's work, without regarding the objections of his enemies.—Those who are evidently destitute of faith and grace, will often demand of the Lord's servants by what authority they act. As if men might do mischief in a variety of ways without asking leave of any one, or taking out any license or commission; but might not endeavour to do good without obtaining the permission of the enemies of all goodness! No doubt, order and regularity are in general expedient: but even where the external order of the church was of undoubted divine original; when its regular teachers and rulers degenerated, or evidently neglected their duty; God raised up extraordinary persons to expose their crimes, and to call sinners to repentance, faith, and holiness. It is true that the sanction of miracles is requisite for those who would introduce any new revelation: but it cannot be proved from Scripture, that these credentials are necessary to authorize such as only call on their perishing fellow-sinners "to repent and believe the gospel:" and if God evidently honour men in this work, as instruments in reviving true religion, and promoting the salvation of many souls; who are they that shall deem themselves authorized to call them to account about the supposed irregularity of their useful labours? (*Note*, *Mark* 9:38—40.) Indeed there have been characters of this kind, in different ages, of whom it would greatly embarrass objectors to give a decided opinion, whether they were sent by God, or ran without being sent; as either conclusion would involve them in perplexing difficulties. Many more, however, will give the eminent servants of God a good word, especially after their death, than are disposed to believe their doctrine, or obey their call to repentance and faith in Christ, and the obedience of faith.

V. 28—32. The whole human race are like children whom the Lord has brought up; but they have rebelled against him: only some are more plausible and decent in disobedience than others. It however often happens, that the daring rebel is brought to repentance and becomes the servant of God, while the decent formalist is hardened in pride and enmity to the gospel. It was by no means peculiar to the days of Christ, that "publicans and harlots entered the kingdom of heaven, before" proud Pharisees and learned scribes. But it exceedingly aggravates the guilt of such men, when the evident reformation of the vilest transgressors by the "foolishness of preaching," serves only to render them more outrageous in scorn and opposition. In these circumstances, it is peculiarly incumbent on those who "come in the way of righteousness," to exemplify, as well as to explain, the holy tendency of their doctrine.

V. 33—46. We have parable after parable, to show us the rage and enmity of the human heart against the religion of the Saviour. How can we then, if faithful to his cause, expect a favourable reception from a wicked world, or from ungodly professors of Christianity; when the holy prophets, and "the well-beloved Son" of God himself, were thus rejected with contempt, and treated with outrageous cruelty by his professed worshippers? How can we expect to convince or conciliate them, merely with our reasonings and persuasions; when the words of Christ only exasperated those to whom they were addressed, even when they felt the truth of his reproofs, and the energy of his arguments? The awful doom of the hypocritical rulers and unbelieving nation of the Jews, was recorded for our warning. They slew the prophets and "crucified the Lord of glory:" but they were destroyed with most tremendous vengeance; and "the kingdom of God was taken from them, and given to a nation bringing forth the fruits thereof." We now have the vineyard and all its advantages: but do we as a nation render the fruits in due season? Here we must be silent, or answer, No. Yet amidst all our abominations, the monster persecution is chained up by authority: and while this is the case, we still hope for the continuance of our privileges. Numbers, however, "stumble at the word, being disobedient," and thus fall on the Corner-stone and are broken: alas! numbers likewise cause others to stumble by their wicked lives. Some use all their abilities in opposing the gospel and dishonouring Christ, apparently in order to obtain reputation and distinction for themselves: it is to be feared, even many professed builders thus reject the "Head-Stone of the Corner;" and that some are restrained in their opposition by no higher motive than the fear of man. Alas! few consider that we are accountable for all our privileges: and shall be the more deeply condemned

pared my dinner; my oxen and *my* fatlings *are* killed, [i]and all things *are* ready: come unto the marriage.

5 But [k]they made light of *it*, and went their ways, [l]one to his farm, another to his merchandise:

6 And [m]the remnant took his servants, and entreated *them* spitefully, and slew *them*.

7 But when the king heard *thereof* [n]he was wroth: and he sent forth [o]his armies, and destroyed those murderers, and burned up their city.

8 Then saith he to his servants, [p]The wedding is ready, [q]but they which were bidden were not worthy.

9 Go [r]ye therefore into the highways, and as many as ye shall find, bid to the marriage.

10 So those servants went out into the highways, and gathered together all as many as they found, [s]both bad and good: [t]and the wedding was furnished with guests.

11 And [u]when the king came in to see the guests, he saw there a man [x]which had not on a wedding-garment:

12 And he saith unto him, [y]Friend, [z]how camest thou in hither, not having a wedding-garment? [a]And he was speechless.

13 Then said the king to the servants, [b]Bind him hand and foot, and take him away, and cast *him* into [c]outer darkness: [d]there shall be weeping and gnashing of teeth.

14 For [e]many are called, but few *are* chosen.

[*Practical Observations.*]

i 8. Neh. 9:17. Ps. 86:5. Luke 14:17. k Gen. 19:14. 25:34. Ps. 106:24,25. Prov. 1:7. Acts 2:13. Rom. 2:4. Heb. 2:3. l 13:22. 24:38,39. Luke 14:18—20. 17:26—32. Rom. 8:6. 1 Tim. 6:9,10. 2 Tim. 3:4. 1 John 2:15,16. m 5:10—12. 10:12—18. 23:32—38. 21:35—39. 23:34—37. John 15:19,20. 16:2,3. Acts 4:1—3. 5:40,41. 7:51—57. 8:1. 1 Thes. 2:14,15. n 21:40,41. Dan. 9:26. Zech. 14:1,2. Luke 19:42—44. 21:21—24. 1 Thes. 2:16. 1 Pet. 4:17,18. o Deut. 28:49, &c. Is. 10:5—7. 13:2—5. Jer. 51:20—23. Joel 2:11,25. 3:2. Luke 19:27. p 4. q 10 11—13. 7:38 Luke 24:45. 21:28. Acts 13:46. 2 Thes. 1:5. r Rom. 1:20—23. 8 1—5. 9:1—6. Is. 55 1—3. 56 7. Mark 16 15,16. Luke 14:21—24. 24 47. Acts 13:47. Eph. 2:8. Rev. 22:17.

s 11,12. 13:38,47,48. 25:1,2. 1 Cor. 6:9—11. 2 Cor. 12:21. 1 John 2:19. Rev. 2: 14,15,20—23. t 25,10. Rev. 5:9. 7:9. 19:6—9. u 3:12. 13:30. 25:31,32. 1 Cor. 4:5. Heb. 4:12,13. Rev. 2:23. x 2 Kings 10:22. Ps. 45:13,14. Is. 52:1. 61:3,10. 64:6. Zech. 3:3,4. Luke 15:22 Rom. 3:22. 13:14 Gal. 3:27 Eph. 4:24. Col. 3. 10,11. Rev. 3:4,5,18. 16:15. 19:8. y 20:13. 26:50. z 5:20. Acts 5:2—11. 8:20—23. 1 Cor. 4:5. a 1 Sam. 2:9. Job 5:16. Ps. 107:42. Jer. 2:23. Rom. 3:19. Tit. 3:11. b 12:29. 13:30. Dan. 3:20. John 21:18. Acts 21:11. c 8:12. 25:30. 2 Thes. 1:9. 2 Pet. 2:4,17. Jude 6,13. d 13:42,50. 24:51. Ps. 37:12. 112:10. Luke 13:28. Acts 7:54. e 7:13,14. 20:16. Luke 13:23,24.

on account of them, if not made fruitful. Yet, blessed be God, there is a remnant, and we trust an increasing remnant, of such as adorn the gospel by their holy lives: may we be found among them; may we attend to the voice of those whom the Lord sends to reprove or exhort us, in order to our increasing fruitfulness; may we reverence and obey the beloved Son of God; may he become more and more precious to our souls, as the firm Foundation and tried Corner-stone of the church; may we be willing to be despised and hated for his sake; and may we be faithful and obedient even unto death: and so when he shall come to destroy his enemies, we shall "receive a crown of glory which fadeth not away."

NOTES.—CHAP. XXII. V. 1—10. (*Notes*, *Luke* 14: 15—24.) Our Lord, proceeding to show the priests and people the criminality and consequences of their unbelief, stated the case to them in another parable; or in *parables*, for two are connected together. "The kingdom of heaven" might, in this respect, be compared "to a king, who made a marriage-feast for his son." The preceding parable represented the sufferings of Christ, and the guilt and punishment of those who put him to death: but this shows the *motive* of his humiliation, and the *effects* of it to himself, to his people, and to unbelievers and hypocrites. The union of the Son of God with our race, by assuming human nature; the endeared relation into which he receives his redeemed church, and every true member of it; the spiritual honours, riches, and blessings, to which they are advanced by this sacred relation; the comforts which they receive from his condescending and faithful love, and from communion with him; and the reciprocal duties of their relation to him, are all intimated by this metaphor. (*Marg. Ref.* c.)—The abundant and rich provision which the Lord has made for our perishing souls in the gospel, is represented by a royal feast, made on so important and joyful an occasion, as the marriage of the king's son. (*Notes*, *Prov.* 9:1—6. *Is.* 25:6—8. 55:1—3.) John the Baptist, the apostles, and the seventy disciples, who first announced the arrival of the promised Messiah, were the servants that went to call to the feast those who had been bidden long before, even the Jews who expected the coming of the Messiah, to save and bless them: yet "they would not come" to him when he appeared, being prejudiced against his holy doctrine and lowly character. (*Marg. Ref.* d—f. *Note*, 23:37—39.) The other servants, sent with the second invitation, when "all things were ready," seem to mark out the apostles and preachers of the gospel, after Christ's ascension into heaven; who showed, to the Jews *first*, the nature of the gospel, and the preparation made for it. (*Marg. Ref.* g, h. *Notes*, *Luke* 24:44—49. *Acts* 1:4—8, *v.* 8. 13: 42—48. 18:1—6.) But the persons thus favoured, having no value for the king or his son, or desire for the feast, or gratitude for the special honour shown them, treated these urgent and repeated invitations with supercilious contempt; "making light of them," and going to their different employments and interests. And, as the servants may be supposed to have remonstrated with the remnant, on the impropriety and criminality of their conduct, they were enraged, and showed their enmity against the king, by abusing, wounding, or killing them. This represents the final rejection of Christ and the gospel by the Jewish nation: and the contempt and cruelty with which they treated the apostles and other ministers of Christ, with the corrupt motives and extreme wickedness of their conduct. (*Marg. Ref.* k—m. *Notes*, 23:34—36. *John* 11:47—53. 16:1—3. *Acts* 7:51—60. 12:1—4.) When the king heard this, he resolved to send them no more invitations; but in due time he made war upon them, destroyed "the murderers, and burned up their city." Thus the Lord sent the Roman armies to execute vengeance on the Jewish nation, and to desolate Jerusalem, for their obstinate contempt of his gospel, and the cruelties exercised towards the ministers of Christ, which completed their guilt in crucifying him. (*Marg. Ref.* n, o.)—As, however, the persons first invited would not come, and so proved themselves unworthy of the favour shown them; the king determined to find other guests to partake of his royal banquet: he therefore sent his servants into the public roads, ordering them to invite all whom they met with, of every rank, description, and character. Accordingly they collected together a sufficient number to furnish the wedding with guests. This represented the successful preaching of the gospel to the Gentiles, and their admission to all the privileges of the Lord's people. (*Marg. Ref.* r—t. *Notes*, 13:36—43,47—50. 21:40—44.)—'Not all the whole company of them that are called by the voice of the gospel, are the true church before God: for the most part of them had rather follow the commodities of this life; and some do most cruelly persecute those that call them. But they are the true church, who obey when they are called; such as for the most part they are whom the world despiseth.'

Bidden. (4) Κεκλημενοις· 8.—See on 20:16.—*Notes*, *Rom.* 8:28—31. 9:24—29.—*They made light of it.* (5) Αμελησαντες. 1 *Tim.* 4:14. *Heb.* 2:3. 8:9. 2 *Pet.* 1:12. (Ex *a* neg. et μελει, curæ est.) *Notes*, 24:36—41. *Luke* 14:15—24, *vv.* 18,19. *Acts* 18:12—17, *v.* 17. *Heb.* 2:1—4, *v.* 3. 12:15—17. They "who made light of" the invitation, as well as the persecutors, were "not worthy." None else are put among them—*Highways.* (9) Διεξοδους των ὁδων. The passages from one road into another; or places where several roads met. Used here only in the New Testament.

V. 11—14. The preceding part of the parable represented the replenishing of the church with professed Christians: this shows the difference between nominal and real disciples. According to the custom of those times, when princes had large wardrobes, from which, on some occasions, they furnished numbers with suitable apparel; it must be supposed, that a wedding-garment was offered to each guest when he entered the banqueting-house: for it could not be expected that travellers from the highways should be properly habited for the royal entertainment, to which they were so unexpectedly invited. One man, however, either proud of his own apparel, or despising the feast, obtained admission without the wedding-garment, and continued unnoticed till the king came in to see his guests; when, being questioned how he came thither, "he was speechless:" which he could not have been, if it had been out of his power to procure a wedding-garment. He was therefore ordered to be excluded and punished, as a despiser of the king and the royal banquet, by being thrown, bound hand and foot, into some dark dungeon without the palace; where weeping and extreme vexation would be his portion, while the guests were enjoying the feast.—This denotes that some who have not the true and living "faith which worketh by love," are found among the guests at the gospel feast, and intrude among the people of God in attending on its most sacred ordinances. It is not material, whether we understand the wedding-garment to mean the imputed righteousness of Christ, or "the sanctification of the Spirit;" for both are alike necessary, and they always go together. No man can obtain either of these blessings, except from Christ, and by faith in him; yet those who remain unrighteous and unholy, besides all their other crimes, are chargeable with refusing the blessing when offered them. Such persons often impose on ministers and Christians: but when the King shall come to scrutinize the whole multitude of his guests, he will detect their hypocrisy, silence their excuses, and expose their wickedness. (*Marg. Ref.* u, z—b. *Notes*, *Is.* 61:10,11. *Luke* 15:22—24. *Rom.* 3:19,20,21—26, *v.* 22. 1 *Cor.* 1:26—31, *v.* 30. *Rev.* 19:7,8.)—The appellation of "friend," seems to allude to the man's profession, and contains a tacit reproof of his inconsistent character. (*Marg. Ref.* y.)—"The outer darkness, &c." plainly describes the future portion of all hypocrites of every nation, as well as open unbelievers. (*Marg. Ref.* c, d. *Note*, 8:10—12.) This parable our Lord closed, as he had done one before, by observing that many were called, or invited by the gospel, who were not chosen and approved as

15 ¶ Then went the Pharisees, and took counsel [s]how they might entangle him in *his* talk.

16 And they sent out unto him their disciples [h]the Herodians, saying, [i]Master, [k]we know that thou art [l]true, and teachest the way of God in truth, [m]neither carest thou for any *man;* for thou regardest not the person of men.

17 Tell us therefore, [n]What thinkest thou? [o]Is it lawful to give tribute unto [p]Cæsar, or not?

18 But Jesus [q]perceived their wickedness, and said, [r]Why tempt ye me, *ye* hypocrites?

19 Show me the tribute-money. And they brought unto him [s]a penny.

20 And he saith unto them, Whose *is* this image and [t]superscription?

21 They say unto him, Cæsar's. Then saith he unto them, [t]Render therefore unto Cæsar the things which are Cæsar's, [u]and unto God the things that are God's.

22 When they had heard *these words,* [x]they marvelled, and left him, and went their way.

[*Practical Observations.*]

23 ¶ The [y]same day came to him [z]the Sadducees, [a]which say that there is no resurrection, and asked him,

24 Saying, [b]Master, [c]Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

25 Now [d]there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:

26 Likewise the second also, and the third, unto the [f]seventh.

27 And last of all the woman died also.

28 Therefore in the resurrection, whose wife shall she be of the seven? for they all had her.

29 Jesus answered and said unto them, Ye do err, [e]not knowing the Scriptures, [f]nor the power of God.

30 For [g]in the resurrection they neither marry, nor are given in marriage, but are [h]as the angels of God in heaven.

31 But as touching the resurrection of the dead, [i]have ye not read that which was spoken unto you by God, saying,

32 I [k]am the God of Abraham, and the God of Isaac, and the God of Jacob? [l]God is not the God of the dead, but of the living.

33 And when the multitude heard *this,* [m]they were astonished at his doctrine.

[*Practical Observations.*]

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f Ps. 2:2. Mark 12:13—17. Luke 20:20—26. g Ps. 41:6. 56:5—7. 57:6. 59:3. Is. 29:21. Jer. 18:18. 20:10. Luke 11:53,54. Heb. 12:3. h 16:11,12. Mark 3:6. 8: 15. i 24,36. 26:18,49. Mark 10:17. Luke 7:40. k Ps. 5:9. 12:2. 55:21. Prov. 29:5. Is. 59:13—15. Jer. 9:3—5. Ez. 33:30,31. 1 Mal. 2:6. John 7:18. 14:6. 18: 37. 2 Cor. 2:17. 4:2. 1 John 5:20. m Deut. 33:9. 1 Kings 22:14. Job 32:21,22. Mic. 3:5—12. Mal. 2:9. Mark 12:14. Luke 20:21. 2 Cor. 5:16. Gal. 1:10. 2:6. 1 Thes. 2:4. Jam. 3:17. n Jer. 42:2,3,20. Acts 28:22. o Deut. 17:14,15. Ezra 4:13. 7:24. Neh. 5:4. 9:37. Acts 5:37. Rom. 13:6,7. p Luke 2:1. John 19:12—15. Acts 17:7. 25:8. q Mark 2:8. Luke 5:22. 9:47. 20:23. John 2:25. Rev. 2: 23. r 16:1—4. 19:3. Mark 12:15. Luke 10:25. John 8:6. Acts 5:9. s 18:28. 20: 2. *margins.* Rev. 6:6. t Or, *inscription.* Luke 20:24. t 17:25—27. Prov. 24: 21. Luke 23:2. Rom. 13:7. u 37. 4:10. Dan. 3:16—18. 6:10,11,20—23. Mal. 1: 6. Acts 4:19. 5:29. 1 Pet. 2:13—17. x 33:46. 10:16. Prov. 26:4,5. Luke 20:25, 26. 21:15. Acts 6:10. Col. 4:6. y Mark 12:18, &c. Luke 20:27, &c. z 3:7. 16: 6. Acts 4:1. 5:17. 23:6—8. a 1 Cor. 15:12—14. 2 Tim. 2:18. b 16,36. 7:21. Luke 6:46. c Gen. 38:8,11. Deut. 25:5—10. Ruth 1:11. Mark 12:19. Luke 20: 28. d Mark 12:19—23. Luke 20:29—33. Heb. 9:27. † Gr. *seven.* e Job 19: 25—27. Ps. 16:9—11. 17:15. 49:14,15. 73:25,26. Is. 25:8. 26:19. 57:1,2. Dan. 12: 2,3. Hos. 13:14. Luke 24:44—47. John 20:9. Rom. 15:4. f Gen. 18:14. Jer. 32: 17. Luke 1:37. Acts 26:8. Phil. 3:21. g Mark 12:24,25. Luke 20:34—36. John 5:28, 29. 1 Cor. 7:29—31. 1 John 3:1,2. h 13:43. Ps. 103:20. Zech. 3:7. Rev. 5:9—11. 19:10. 19:13. 12:3,7. 21:16,42. k Ex. 3:6,16. Acts 7:32. Heb. 11:16. l Mark 12:26,27. Luke 20:37,38. m 22. 7:28,29. Mark 6:2. Luke 2:47. 4:22. 20:39,40 John 7:46.

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true disciples. (*Note,* 20:1—16, *v.* 16.)—'Think not that all who are outwardly called by the sweet invitations of the gospel, are made partakers of grace and salvation. God calleth all sorts of men, and men of all sorts; and they do outwardly answer this voice of God: but his inward and effectual calling, and the election of grace, is but of few.' *Bp. Hall.*—'In the small number which come at the calling, there are some castaways, which do not confirm their faith with newness of life.' *Beza.*—'The called are many, but the elect few.' *Hammond.*

He was speechless. (12) Εφιμωθη. ('Φιμοω signifieth to muzzle, and is properly used of beasts, as 1 *Tim.* 5:18. By a metaphor to bring to silence.' *Leigh.*) 34. *Mark* 1:25. 4:39. *Luke* 4:35. 1 *Cor.* 9:9. *Deut.* 25:4. *Sept.*—*Note,* 1 *Sam.* 2:9.

V. 15—22. This question was proposed to our Lord in consequence of a plan formed by the chief priests and rulers, to compass his death. The persons sent on this occasion were Pharisees and Herodians. They held contrary opinions in the controverted point of paying tribute to the Roman emperor. The Pharisees inferred from the law, which forbade them to place a stranger over them as their king, that it was unlawful to obey or pay tribute to the Romans, though forcibly reduced to subjection under them: and this suited the refractory spirit and the pride of the people, and was the more popular opinion. (*Marg. Ref.* o. *Note, Mark* 12:13—17.) But the Herodians, (*Marg Ref.* h,) who were strongly tinctured with Sadducean infidelity, and avowedly attached to Herod's family, made their religion subservient to their politics, and endeavoured to accommodate it to the humours and interests of their prince: and as he was supported by the Romans, so they argued that tribute might lawfully be paid to them. These contending parties combined to entangle our Lord in his discourse: and, finding that he was open and communicative, they addressed him as "a teacher of righteousness," whose knowledge, faithfulness, and disinterested intrepid impartiality, they highly venerated. After this insidious exordium, (which, though most justly deserved by him, was, in their mouths, most vile flattery,) they desired him to inform them, whether *he* thought it lawful to pay tribute to Cæsar, or not; for they were disposed to settle that controversy by his judgment. It seems, that they thought it impossible for him so to answer as to escape the snare. Had he simply directed them to pay tribute, they would have represented him, not only as an enemy to their liberties, but also as deciding in opposition to the law of Moses, and requiring unreserved obedience to idolaters. On the other hand, had he declared it unlawful to pay tribute to Cæsar; they would have accused him before the Roman governor, and have delivered him up into Pilate's hands, to be punished for sedition or rebellion. (*Marg. Ref.* i—m. *Notes, Luke* 20:19—26, *v.* 20. 23:1—5.) But Jesus gave them to understand, that he was fully aware of their insidious designs: yet he chose to answer the question, because he intended to graft on it most important instruction. Having, therefore, obtained the coin in which the tribute was paid, and drawn them to acknowledge that it was stamped with Cæsar's image and name; he tacitly inferred that Cæsar was the civil ruler to whom God had subjected them: and therefore, as they derived protection, and the benefits of magistracy from him, (of which the currency of his coinage was an evidence,) they were not only allowed, but required, to render to him both tribute, and civil honour and obedience. (*Marg.* and *Marg. Ref.* q—t. *Notes, Jer.* 27:4—11. 29:4—7. *Rom.* 13:6,7.) At the same time, they must render to God that honour, worship, love, and service, which his commandments claimed, and which were justly due to him; and must not disobey him, out of regard to any earthly sovereign. This answer condemned equally the refractory spirit of the Pharisees, who scrupled civil obedience to the Roman emperors under pretence of religion; and the time-serving Herodians, who made a compliment of their religion to their prince, and conformed to many heathen customs to please him: and it is moreover of universal application, and replete with practical instruction. The conviction conveyed by this most wise, conclusive, and beautiful answer to so delicate a question, astonished, confounded, and disappointed the spies, and they went away unable to take any advantage of his words. (*Marg. Ref.* u, x. *Note, Prov.* 26:4,5.)—'Christians must obey their magistrates, although they be wicked and extortioners; but so ... that the authority of God may remain safe to him, and his honour be not diminished. *Beza. Note, Acts* 4:13—22, *vv.* 19,20.)

They might entangle. (15) Παγιδευσωσιν. Used here only in the New Testament. 1 *Sam.* 28:9. *Sept.* It signifies to take in a snare, as fowlers take birds.—*Ye hypocrites.* (18) *Note,* 6:1—4, *v.* 2. 'Christ justly calls these persons *hypocrites,* because they pretended to own him as a *just person,* and one who bore no respect to persons; and yet came with design to accuse him for an *unjust* decision. And ... because they ... (*Luke* 20:20,) "feigned themselves" to be such as they were not.' *Whithy.*

V. 23—33. The Sadducees denied a future resurrection, as well as the immortality of the soul: yet they allowed the divine authority of the books of Moses, and of some parts of Scripture. (*Marg. Ref.* z. *Acts* 23:8.) They knew, however, that Jesus taught a contrary doctrine; and they purposed to embarrass him with a difficulty, which probably had perplexed others of their opponents: though the case stated would not have been worth recording, had it not shown the cavilling, frivolous spirit of infidelity, and given our Lord an occasion of returning a most instructive answer. The whole difficulty lay in determining, to whom the woman would belong in the future world, as seven brothers had married her, and she had borne no children to any of them: (*Marg. Ref.* c, d. *Note, Deut.* 25:5—10.) but the inference which they meant to insinuate from it, was no less, than the impossibility of a resurrection. This method of arguing by *insinuation, from imagined difficulties against authenticated revelation, or even stubborn facts,* forms a species of logic for which infidels, ancient and modern, have shown a peculiar predilection: and indeed it is the best method which can be taken, of perplexing weak minds, and amusing superficial inquirers. Our Lord therefore first declared, that they "greatly erred," because they did not understand the Scriptures; or the power of God, to raise the dead incorruptible, and fitted for a far different life from this

34 ¶ But [n]when the Pharisees had heard that he had put the Sadducees to silence, [o]they were gathered together.

35 Then one of them, *which was* [p]a lawyer, asked *him a question*, [q]tempting him, and saying,

36 Master, [r]which *is* the great commandment in the law?

37 Jesus said unto him, [s]Thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy mind.

38 This is the first and great commandment.

39 And the second *is* like unto it, [t]Thou shalt love thy [u]neighbour as thyself.

40 On [x]these two commandments hang all the law and the prophets.

41 ¶ While [y]the Pharisees were gathered together, Jesus asked them,

42 Saying, [z]What think ye of Christ? whose Son is he? They say unto him, [a]*The Son* of David.

43 He saith unto them, How then doth David [b]in Spirit call him Lord, saying,

44 The [c]LORD said unto [d]my Lord, Sit thou on my right hand, [e]till I make thine enemies thy footstool?

45 If David then call him Lord, [f]how is he his son?

46 And [g]no man was able to answer him a word, [h]neither durst any *man* from that day forth ask him any more *questions*.

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n Mark 12:23. o 12:14. 27:3—5. Is. 41:5—7. John 11:47—50. Acts 5:24—28. 19: 23—28. 21:28—30. p Luke 7:30. 10:25. 11:45,46,52. 14:3. Tit. 3:13. q 18. Mark 10:2. r 5:19,20. 15:6. 23:23,24. Hos. 8:12. Mark 12:28—33. Luke 11:42. s Deut. 6:5. 10:12. 30:6. Mark 12:29,30,33. Luke 10:27. Rom. 8:7. Heb. 10:16,17. 1 John 5:2—5. t 19:19. Lev. 19:18. Mark 12:31. Luke 10:27,28. Rom. 13:9,10. Gal. 5. 14. Jam. 2:8. u Luke 10:24—37. Rom. 15:2. Gal. 6:10. x 7:12. John 1:17. Rom. 3:19—21. 1 Tim. 1:5. 1 John 4:7—11. 5:2—21. y 15:34. Mark 12:35. Luke 20:41. z 2:4—6. 14:33. 16:13—17. John 1:49. 6:68,69. 20:28. Phil. 2:9—11. 3:7—10. Col. 3:11. 1 Pet. 2:4—7. Rev. 5:12—14. a 1:1. 21:9. Is. 7:13,14. 9:6,7. 11:1—4. Jer. 23:5,6. Ez. 34:23,24. Am. 9:11. Luke 1:69,70. John 7:41,42. Acts 13:22,23. b 2 Sam. 23:2. Mark 12:36. Luke 2:26,27. Acts 1:16. 2:30,31. Heb. 3: 7. 2 Pet. 1:21. Rev. 4:2. c Ps. 110:1. Acts 2:34. 1 Cor. 15:25. Heb. 1:3,13. 10: 12,13. 12:2. d John 20:28. 1 Cor. 1:2. Phil. 3:8. e Gen. 3:15. Ps. 2:8,9. 21:9. Is. 63:1—6. Luke 19:27. Rev. 19:19—21. 20:1—3,11—15. f John 8:58. Rom. 1:3,4. 9:5. Phil. 2:6—8. 1 Tim. 3:16. Heb. 2:14. Rev. 22:16. g 21:27. Job 32: 15,16. Is. 50:2—9. Luke 13:17. 14:6. John 8:7—9. Acts 4:14. h Mark 12:34. Luke 20:40.

(*Marg. Ref.* e, f. *Mark* 12:18—27, *v.* 27.) Among other egregious errors the Sadducees took no notice of a state of *punishment* in the future world; but spake as if those who believed the resurrection thought all men (at least all Jews) to be of one character, and to go to one place.—Our Lord further reminded them, that marriage was intended only for this present world; to replenish the earth, and to repair the ravages that death continually makes among its inhabitants: but that in the future state, as there would be no death, so no marriage; for all the righteous would be made like unto the angels, being "the children of God as well as the children of the resurrection." There the very body will be made spiritual, and all the employments and pleasures will be pure, intellectual, and angelic. (*Marg. Ref.* a, g, h. *Notes*, *Luke* 20:27—38, *vv.* 34,38. 1 *Cor.* 15:12—19,35—54.)—Having refuted this cavil, our Lord next proceeded to establish the truth of the doctrine which they opposed, from that part of the Scripture which they professed to believe: he therefore referred them to the words of God to Moses, when he spake to him from the burning bush. (*Marg. Ref.* i, k. *Notes*, *Ex.* 3:6,15.) The patriarchs had been dead a considerable time before this appearance of the LORD to Moses; yet he there declared himself to be the God of Abraham, Isaac, and Jacob: now he is "not the God of the dead," who have sunk into non-existence, "but of the living," who are capable of enjoying his favour. (*Marg. Ref.* l. *Notes*, *Luke* 20:27—38, *v.* 38. *Heb.* 11:13—16, *v.* 16.) The argument seems at first sight more immediately to prove, that the souls of the patriarchs were, at that time, in existence and felicity, than to evince the resurrection of their bodies: but if we consider, that man is constituted of soul and body, we shall perceive that it proves both. For if JEHOVAH gave himself, by an everlasting covenant, to be the God and Portion of any person; it implied that he would finally render him happy, in body and soul, by bringing him to the complete enjoyment of his presence and favour; and this could not be done unless the body be restored from the grave. The whole reasoning shows, that the doctrine of the resurrection, and the future state, is as certainly contained in the Old Testament, when properly understood, as in the New. The resurrection of the wicked is revealed in other places; but the question proposed led Jesus rather to speak concerning that of the righteous.

Shall marry, &c. (24) Επιγαμβρευσει. Ex επι et γαμβρευω, *affinitatem, contraho*. It implies *an additional affinity*. Not used elsewhere in the New Testament.—*Gen.* 38:8. *Sept.*—*Ye do err.* (29) Πλανασθε (a πλανη, *error, aberratio*:) 24:4. *Mark* 13:5. *Gal.* 6:7. 2 *Tim.* 3:13. *Tit.* 3:3. *Jam.* 1:16. 1 *John* 1:8. 3:7.—See on *Note*, *Heb.* 3:7—13, *v.* 10.—*I am*, &c. (32) The quotation is exactly from the Septuagint: except as "the God of thy father," is omitted.

V. 34—39. *Marg. Ref. Notes*, *Mark* 12:28—34.

Love the LORD, &c. (37) 'We are to love God above all things ... so as to prize him in our judgments above all things, to esteem him more valuable in himself, more beneficial to us, than all things else we can enjoy; according to that saying of the Psalmist, "Thy loving-kindness is much better than is life itself;" (*Ps.* 63:3.) to esteem him as the only Felicity of our immortal souls; their chief and most desirable Good; the only Being, in whom is perfect rest, entire complacency, and full satisfaction to be found. ... We are to love God above all things .. with a superlative affection. ... Our desires must be more ardently inclined to his favour, and the enjoyment of him; we must long, thirst, and pant more after him; rejoice more in his favour, than in any thing else; be more concerned to retain it, than to secure any worldly blessings, and be more satisfied in it than "in marrow and fatness." ... Hence it follows, that we are to love all other things only in way of relation, and subordination to God. ... Surely, if I love God, so as to love nothing which is contrary to him, or which he forbiddeth me to love, I can do nothing contrary to the love I owe him. If I love him, so as to prize neither friendship, relations, fame, honour, pleasure, riches, life, or any temporal concernments, so as to offend him by preserving them; I do not inordinately love them. ... Moreover, if I prize nothing in comparison with him in my mind, if I cleave to nothing in competition with him in my will, if I desire nothing in comparison with him in my affections; if I pursue nothing but with relation to his glory, and in subordination to his sacred will, how can I be wanting in my duty to him? And if I be not wanting in my duty to him, how can I sin against him?' *Whitby*.—Did this learned writer really think, that any mere man, during his whole life, ever thus loved God? Or that true Christians, from the time of their becoming such, do thus without failure love God? Or did he suppose, that he himself had always, or for any length of time, thus loved God? If all, who "are willing to justify themselves," would thus explain this first and great commandment; many of them must soon perceive, that "by the works of the law no flesh shall be justified in the sight of God." Yet, I apprehend, even this comment is not fully adequate to the meaning of the spiritual precept. (*Notes*, *Ex.* 20:1—11. *Deut.* 6:5.)—The quotation of this "first and great commandment," varies considerably from the Septuagint in words; but accords in meaning with it; as it does with the original Hebrew. Indeed, as the passage is found but once in the Old Testament, and is referred to repeatedly in the New, with variation in words, but not in meaning, it is most manifest that no quotation was intended.—The Septuagint seems to be a more literal translation of the Hebrew, than any of those found in the New Testament.

Second. (39) *Marg. Ref. Note*, *Lev.* 19:18.—'If the worst, the most despiteful, and most disobliging of our enemies must, by the Christian be thus loved, and therefore owned as a neighbour, what man can be excluded from that appellation?' *Whitby*. (*Notes*, *Luke* 10:25—37.)

V. 40.—The law, duly interpreted, required this love of God and man; the prophets enforced the law, and foretold "Christ, as the end of the law for righteousness to every one that believeth:" and the whole of revelation is intended to bring fallen sinners, by regeneration, repentance, and faith in the Saviour, to love God supremely, and man unfeignedly and fervently on earth, and perfectly for ever in heaven. The whole system of revelation will generally be comprehended, in proportion as these two commandments are understood: perhaps every error in religion arises from inadequate or mistaken views of them; so that the whole may well be said to depend on them. (*Marg. Ref. Note*, *Is.* 22:20—25, *vv.* 23—25.)

V. 41—46. When Christ had baffled the insidious devices of his enemies, and exposed their ignorance, hypocrisy, and malice; he proposed a question to them as they gathered around him. He inquired, what thoughts they had concerning their expected and promised Messiah, and whose Son did they suppose he would be. And, when they answered that he would be "the Son of David;" he asked them, why David, speaking by the Spirit of God, had called the Messiah Lord, or Governor, seeing he was to be his remote descendant. (*Note*, *Ps.* 110:1.) If he would be a mere man, who would have no existence till many ages after David's death, with what propriety could his progenitor call him his Lord? For he could not possibly owe him any subjection. If Jesse had lived till David was established in the kingdom, David might, in some good sense, have been called Jesse's lord, though Jesse's son: but could David, with any propriety be called the lord of Boaz, Judah, Abraham, Noah, and Adam, his progenitors? Yet this would be quite as reasonable, as to call the Messiah David's Lord, if he had no existence till a thousand years after David's death. And who, even if existing at that time, could be called David's lord, at the summit of his exaltation, as the Lord's anointed king of Israel, except the Lord of all. The modern Jews, unable to answer this argument, affirm that David did not write Psalm 110: but those to whom Jesus spoke did not attempt such an evasion,

CHAPTER XXIII.

Jesus exhorts the people to regard the scriptural instructions of the scribes and Pharisees; but not to follow their bad examples, and especially not to imitate their ambition, 1—12. He denounces divers woes on them, for their blindness, hypocrisy, and iniquity, 13—33. He predicts the destruction of Jerusalem, and the calamities of the Jews for their atrocious crimes, 34—39.

THEN spake Jesus [a]to the multitude, and to his disciples,

2 Saying, [b]The scribes and the Pharisees sit in Moses's seat:

3 All therefore [c]whatsoever they bid you observe, *that* observe and do; but do not ye after their works; [d]for they say, and do not.

4 For [e]they bind heavy burdens, and grievous to be borne, and lay *them* on men's shoulders; but

a 15:10, &c. Mark 7:14. Luke 12:1,57. 20:45. b Neh. 8:4—8. Mal. 2:7. Mark 12:38. Luke 20:46. c 15:2—9. Ex. 18:19,20,23. Deut. 4:5. 5:27. 17:9—12. 2 Chr. 30:12. Acts 5:29. Rom. 13:1. d 21:30. Ps. 50:16—20. Rom. 2:19—24. 2 Tim. 3:5. Tit. 1:16. e 23. 11:28—30. Luke 11:46. Acts 15:10,28. Gal. 6:13. Rev. 2:24,25.

or they would not have been silent.—This question, which is equally interesting to modern Socinians, the Pharisees could not answer; and they were so baffled in their endeavours to entangle Jesus, that they never after dared to put another question to him. (*Marg. Ref.* g, h.) Nor can any man solve the difficulty proposed, in a satisfactory manner, except he allow the Messiah to be truly and properly "the Son of God;" and, equally with the Father, "David's Lord" at the time when his progenitor thus spake of him; and that at the appointed season he assumed our nature into personal union with the Deity, and so became "God manifested in the flesh," and in this sense "the Son of Man," and "the Son of David." To this the Old Testament had given abundant testimony: but the Pharisees, blinded by carnal prejudices, overlooked all that had been said of Immanuel, and of "the mighty God" becoming "a Child born," and expected a mere man and a temporal deliverer, instead of a divine and spiritual Redeemer.—'Our Lord ... always takes it for granted, that the writers of the Old Testament were under such an extraordinary guidance of the Holy Spirit in their writings, as to express themselves with the strictest propriety on all occasions.' *Doddridge.* (*Marg. Ref. Notes, Mark* 12:35—37. *Luke* 20:41—44.)

The Lord said, &c. (44) From the LXX, who literally translate the Hebrew.

PRACTICAL OBSERVATIONS.

V. 1—14. Our merciful God has not only provided food, but a royal feast, for the perishing souls of his rebellious creatures; and there is "enough and to spare" of every thing, which can conduce to our present comfort and everlasting felicity, in the salvation of his Son Jesus Christ. Let none then think of religion, as of an unpleasant service, to which they are urged; but as a rich and magnificent feast, to which they are invited: and, whilst believers enjoy peace of conscience, joy in the Holy Ghost, communion with God, and the lively hope of glory; let them not forget at what a price the feast was prepared. "All things are" now "ready;" the servants are continually employed in inviting guests; and their commission reaches, not only to the utmost limits of the visible church, but "to the highways" of the Gentile world. They are commanded to invite all, "as many as they find, both bad and good," to renew their invitations to such as have repeatedly rejected them; and not to be wearied out by disappointments or ill usage, but to address others, and others still, that "the wedding may be furnished with guests." Yet, after all these invitations, numbers perish in their sins: not because they *may not* come; nor, properly speaking, because they *cannot*; but because they "will not." This is the effect of profane contempt of spiritual blessings, inordinate love of worldly objects, carnal dislike to the perfection, law, and government of God, and proud aversion to the humbling salvation of the gospel. From such motives, numbers "make light" of the invitations, and carelessly and ungratefully turn aside to worldly employments, diversions, and studies; perhaps pretending want of leisure, or purposing to come at "a more convenient season." Others are enraged at the warnings and expostulations, with which the servants enforce the invitation; and treat them with insult and reproach; or even murder them if they have it in their power. Thus the gospel of salvation occasions their deeper condemnation, because they hate the light through love of sin: and so God is provoked to give them up to temporal and eternal destruction. Sometimes they, who have been brought up under the gospel, prove the greatest despisers and enemies of it: and the servants, who are sent forth into the highways and hedges, have most success in winning souls to Christ.—No objections will be made to any man, on account of his previous character, who is desirous of admission to this feast: yet no man will actually partake of it, who has not the wending-garment prepared for lost sinners, who does not seek and obtain an interest in the merits of Christ, or who remains a stranger to converting grace. (*Notes, Rev.* 3:17—19.) Many find admission among believers, and continue with them to the last, who have not this "wedding-garment," and whom the King will at length distinguish and separate from his chosen people: then their present pretences will be shown to be fallacious, and they will have nothing to plead in arrest of judgment, when he shall order them to be "bound hand and foot, and cast into outer darkness, where shall be weeping and gnashing of teeth." As therefore "many are called, and few chosen;" let us "examine ourselves whether we be in the faith," and seek above all things to be approved of by the King himself, when he shall come in to see the guests.

V. 15—22. While we carefully shun the hypocrisy and wickedness of the enemies of Christ, we may learn from their words what a minister of God ought to be. By their allowance, and in their unimpassioned judgment, he should be an upright, faithful man, "teaching the way of God in truth;" able and bold "to declare the whole counsel of God;" and not so caring for man, or fearing him, or respecting the person of any man, as to keep back, alter, or soften any part of his message. Who will deny in words, that this ought to be the character of a minister? Yet how few reduce it to practice! Who expects such unpliant faithfulness and unreserved honesty, towards all ranks and descriptions of men, from the ministers of Christ? Who does not censure that man, as rude, uncourtly, and intruding, who flatters no one, connives at no errors or sins of his patron, his friend, or his prince; and will not disguise his sentiments, to please any party, or for fear of the frown of any man or multitude of men? The nearer any servant of God comes to this character, the more need he will have to pray for "the meekness of wisdom," and to copy the example of his Lord: for many will seek for matter of accusation against him, that they may re-establish their own reputation by ruining his; and if his boldness be not evidently disinterested, benevolent, humble, harmless, and prudent, he will often be entangled in their snares.—Few subjects are more perilous in this respect, than those which are in any degree connected with political contests: for it is difficult to touch on them, without giving advantage to one party or other, or without verging to some extreme. Yet ministers must teach the people *their duty*, though it should interfere with their own popularity, or incur the displeasure of their rulers: and to this they should confine their interposition. They must insist upon men's rendering tribute, honour, and civil obedience, without reserve, to "the powers that be;" let Pharisees, or men of any creed or name, attempt to render religion the watchword of sedition, or the cloak of their depredations on the public revenue; or indulge their rebellion against the providence of God, by reviling the persons or measures of their rulers: and they must equally insist upon men's "rendering to God the things that are God's," let Herodians say what they will to prove, that kings are authorized to lord it over the consciences of their subjects, and to model the gospel and its ordinances, as may best suit their interest, convenience, or caprice. Nor will it be very difficult to apply this general rule to particular cases, provided the heart be upright: except that it will sometimes expose a man to secular loss or persecution, if he determines to obey Cæsar as far as his duty to God will give him leave, and no farther.—But how broad is the rule of God's commandments! The enlightened soul can never seriously meditate on any one of them, without seeing cause to say, "God be merciful to me, and write this law in my heart, I beseech thee."

V. 23—33. Those who are most proud of their reasoning powers, and most disposed to boast of them, often form the grossest conceptions of spiritual things: they speak of God, as if he were altogether such a one as themselves, and of heaven, with carnal ideas and imaginations: so that they are commonly fighting with shadows, when they start objections to the doctrines of the gospel. If they understood the plain meaning of the Scriptures, or had any proper ideas of the divine power, they must be convinced of the futility of their own arguments; which seldom need any other answer, than a fair statement of the truths which they oppose. Indeed all our errors result from "not knowing the Scriptures, and the power of God;" and this should excite us to redouble our diligence in searching the sacred oracles, and our earnestness in prayer to be led into a right understanding of them. We are continually reminded what a dying world this is. The history of men in general resembles the account here given of one family: death removes one after another, and so terminates all their carnal hopes, joys, cares, sorrows, and connexions. (*P. O. Gen.* 5:) How wretched then must they be, who have all "their good things" here, and can expect nothing but misery beyond the grave! And how grovelling the soul of an infidel, who can be content, and even hope, to die like a beast, for the sake of living "without God in the world!" Yet even of his forlorn hope, he will most certainly be disappointed.—The whole Scripture "warns us to flee from the wrath to come," and calls us to expect a far better and happier state; and the thoughts of that felicity will be the more welcome to the spiritual man, (however comfortable in his relative connexions,) from the consideration, that there will be "neither marrying nor giving in marriage." For he aspires to a higher state of existence; and emulates the worship, the holiness, and the blessedness of angels; compared with which, the most rational and honourable of earthly comforts are mean and of no estimation. In that happy world, the God of Abraham will be the Portion of all his believing children; and they will, in body and soul, live to him and with him, and have the unalloyed fruition of that "fulness of joy which is at his right hand for evermore."

V. 34—46. While Pharisees, Sadducees, and scribes are

they *themselves* will not move them with one of their fingers.

5 But [f]all their works they do for to be seen of men: [g]they make broad their phylacteries, and enlarge [h]the borders of their garments,

6 And [i]love the uppermost rooms at feasts, and the chief seats in the synagogues,

7 And greetings in the markets, and to be called of men, [k]Rabbi, Rabbi.

[*Practical Observations.*]

8 But [l]be not ye called Rabbi: for [m]one is your Master, *even* Christ; and [n]all ye are brethren.

9 And [o]call no *man* your father upon the earth [p]for one is your Father, which is in heaven.

[f] 6:1,2,5,16. 2 Kings 10:16. Luke 16:15. 20:47. 21:1. John 5:44.7:18. 12:43. Phil. 1:15. 2:3. 2 Thes. 2:4. [g] Deut. 6:8. Prov. 3:3. 6:21—23. [h] 9:20. Num. 15:38,39. Deut. 22:12. [i] 20:21. Prov. 25:6,7. Mark 12:38,39. Luke 11:43. 14:7—11. 20:46,47. Rom. 12:10. Jam. 2:1—4. 3 John 9. [k] John 1:38,49. 3:2,26. 6:25. 20:16. [l] 10. 2 Cor. 1:24. 4:5. Jam. 3:1. 1 Pet. 5:3. [m] 10:25. 17:5. 26:49.

John 13:13,14. Rom. 14:9,10. 1 Cor. 1:12,13. 3:3—5. [n] Luke 22:32. Eph. 3:15 Col. 1:1,2. Rev. 1:9. 19:10. 22:9. [o] 2 Kings 2:12. 6:21. 13:14. Job 32:21,22. Acts 22:1. 1 Cor. 4:15. 1 Tim. 5:1,2. Heb. 12:9. [p] 6:8,9,32. Mal. 1:6. Rom. 8 14—17. 2 Cor. 6:18. 1 John 3:1.

perplexing each other, and trying to disconcert us, by curious questions and frivolous disputes: let us remember that the love of God with all our heart, and the love of our neighbour as ourselves, though the ministration of condemnation to the sinner, is our perfect rule of obedience; and that "Christ is the end of the law for righteousness to every one that believeth." It behooves us sinners, therefore, above all things, to inquire seriously, what we think of Christ. What are our views of his person, his priesthood, his atonement, his intercession, his power, truth, and love? Is he altogether glorious in our eyes, and precious to our hearts? Do we trust in him as the incarnate Son of God, and submit to him as the anointed King of Israel? Do we seek him in all his characters and offices? Do we desire that "all his enemies should be put under his feet," without excepting any of our own sinful passions? Do we deem him entitled to all the service and honour which we can possibly render him, and far more? According to a man's practical judgment in these matters, are his state and character; and his conduct will eventually prove this. His judgment of the perfections, law, and government of God, of sin and holiness, of this world and the next, of himself, his life past and present, and of his heart, in short, of every object around him, will be influenced by his view of this subject. The temper of his mind will be humble, meek, patient, compassionate, thankful, spiritual, or the contrary, according to his thoughts of Christ; and his whole conduct will be habitually influenced by it. May Christ then be our Joy, our Confidence, our All: may we daily see more of his glory and preciousness, and experience more of his love; and may we daily be more conformed to his image, and devoted to his service. Then our words and works will confute and shame those who would falsely accuse us, and effectually silence the malicious objections and subtle insinuations of Pharisees, Sadducees, and Herodians, however distinguished.

NOTES.—CHAP. XXIII. V. 1—4. It is probable, that our Lord continued still at the temple; and addressed himself to the disciples and the multitude in the presence of "the scribes and Pharisees." These were the stated teachers and rulers of the nation: in this respect, "they sat in Moses's seat;" for they explained the law of Moses to the people, and enforced obedience to it. Whatever, therefore, *from this source*, they inculcated, the people ought to attend to and practise. This limitation must be admitted; otherwise, their traditions and perversions of the law, and even their opposition to Christ, would have been included; for they taught these to the people. But he evidently meant, that whatever they enforced or required, according to the law of Moses, or the writings of the prophets, was to be obeyed. 'Saith Theophylact, 'All that they require from the books of Moses, or the law of God;' which interpretation must be allowed of. Because Christ elsewhere requires his disciples to "beware of the leaven," that is, the doctrine, "of the scribes and Pharisees:" (16:6,12.) and that because "they taught for doctrines the commandments of men," and "by their traditions made void the law of God;" (15:6,9.) and "were blind leaders of the blind." (15:14.)' *Whitby*. No argument can fairly be formed on this, to prove that men are obliged to follow the instructions, or obey the commands, of any teachers or rulers, further than they consist with the word of God: (*Notes*, 15:1—14. 16:5—12.) yet on the other hand, the bad character of rulers and teachers should not induce men to disobey their *lawful* commands, or to reject their *scriptural* instructions. Corrupt as the doctrine of the scribes was, their works were still worse: and therefore the people were in no respect to imitate them; as they did not even practise their own injunctions. Indeed, by enforcing, under severe penalties, great exactness in ceremonial observances, and in their traditional restrictions and austerities, as well as in moral duties; they "bound up heavy burdens, and laid them on the shoulders" of the people: but they found out methods of dispensing with whatever was uneasy to themselves, or compounding for it: so that they would not put a finger to assist in moving the load, which they had imposed on others. (*Marg. Ref. Notes*, 11:28—30. *Gal.* 6:11—14, *v.* 13.)

They bind. (4) Δεσμευουσι. '*Ligant, ut solent onera jumentis ligari, ne decidant.*' Leigh. *Acts* 22:4.—*Gen.* 37:7. *Sept.*—*Grievous to be borne.*] Δυσβαστακτα. *Luke* 11:46. Βασταζω, *porto.*

V. 5—7. Our Lord further guarded the people against the doctrine and spirit of the scribes and Pharisees, who were ostentatious hypocrites in all their external observances. (*Marg. Ref.* f. *Notes*, 6:1—4. 16—18.)—The Jews understood the words of Moses in a literal sense; (*Marg. Ref.* g. *Note, Deut.* 6:7—9.) and therefore used to have scraps of parchment, inscribed with texts out of the law, fastened to their foreheads or wrists: these were called "phylacteries," or *preservatives*, being superstitiously considered as amulets, to protect them from dangers; and the Pharisees, in ostentation of their extraordinary devotion, wore their phylacteries remarkably broad. For the same reason, they enlarged the *fringes*, which they were commanded to wear upon their garments. (*Marg. Ref.* h.) In the same self-exalting spirit, they *delighted* to intrude into the chief seats, when they went to a feast; or to be placed in a conspicuous situation, as very honourable persons, even when they went to the synagogue, professedly to abase themselves in the worship of God. It was also very pleasing to them, to be addressed with great respect, in the places of public resort, as men of eminent wisdom and piety, under the appellation of Rabbi; a word importing the variety of their learning, and the greatness of their religious knowledge.—'What great holiness they placed in putting on these phylacteries, we may learn from the Targum on *Cant.* 8:3, which introduceth the Jews speaking thus: 'I am chosen above all people, because I bind my frontals to my head and my left hand; and my parchment is fixed to the right side of my gate or door, so that a third part of it comes up to my bed, that the evil spirits may not hurt me.' *Whitby*.—'These rolls of parchment were by them prepared with a great multitude of ceremonies; and decrees made by them, of the creatures of whose skins that parchment was to be made, and of the knives with which it was to be cut, and a great deal more. Being made, they fitted and applied them to the foreheads, and to the wrists....The special use of them was in their prayers.' *Hammond*.

Phylacteries. (5) Φυλακτηρια, (ἀ φυλασσω, *custodio*,) occurs in this place only.—*Borders.*] Κρασπεδα. *Note*, 9:18—26, *v.* 20.—*Uppermost rooms.* (6) Πρωτοκλισιαν. (Εκ πρωτος, et κλινω, *accumbo.*) *Accubitus in primo loco. Mark* 12:39. *Luke* 14:7,8. 20:46.—*Chief seats.*) Πρωτοκαθεδριας. (Εκ πρωτος et καθεδρα. *Consessus.* Whence *Cathedral.*) *Mark* 12:39. *Luke* 11:43. 20:46.—*Synagogues.* (6) 'There showing their pride, saith Theophylact, where they ought to have taught others humility.' *Whitby.—Rabbi.* (7) 'The word signifies one that is above his fellows, and is as good as a number of them; and we may see by the repeating of it, how proud a title it was.' *Beza.* (*Marg. Ref.* i, k. *Note, Luke* 20:45—47.)

V. 8—10. This instruction seems to have been immediately addressed to the disciples, who were warned to shun all approaches to such ostentation, or desire of human applause, as that which disgraced the scribes. Even the apostles, though the most eminent persons who ever appeared on earth, were commanded not to accept of the title of "Rabbi:" because they had one Master, even Christ himself; and they were all brethren, without any pre-eminence or authority over each other; being all equally dependent on their common Lord, and equally subject to him. This is twice repeated, perhaps to show how prone men are to forget it. And, as the disciples were not to affect lordly authority or worldly honour; they were required not to "call any man their father upon earth." This cannot be supposed to forbid men from expressing respect, affection, and gratitude to those, who have been instrumental to their spiritual good; any more than to interfere with the duties of children to their parents. (*Marg. Ref.* o. *Note*, 1 *Cor.* 4:14—17.) But Christians are forbidden to look up to any man, as "having dominion over their faith," as entitled to implicit credence and submission; or as the head of a sect, whose decisions are stamped with authority over men's consciences: nay, they ought to oppose all claims and pretensions of this kind, by whomsoever advanced, or on whatever grounds. If these rules were proper for the apostles and primitive disciples; they must be still more suitable to the case of all other teachers and Christians: and it is evident, that they were given with a prophetic view to the enormous abuses and fatal effects which have since been witnessed in the Christian church, from the ambition and lust of dominion in some, and the abject subjection of others, to their assumed authority and pretensions to infallibility. The astonishing degree to which these evils have proceeded, especially in the church of Rome, the exorbitant claims, and high sounding titles of ecclesiasties, and servile submission of the people, are well known: but the same leaven still works; and many things are found, among different bodies of Protestant Christians, which by no means comport with these rules, and which do not at all savour of the simplicity and humility of the gospel; or consist with believing and obeying no teacher, church ruler, learned doctor, or head of a sect, in the least matter, further than he evidently declares the truth and will of Christ, our common Teacher and Lord.—It is observable,

10 Neither be ye called masters; for one is your Master, *even* Christ.

11 But [g]the that is greatest among you shall be your servant.

12 And [r]whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted. [*Practical Observations.*]

13 ¶ But [s]wo unto you, scribes and Pharisees, hypocrites! [t]for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in.

14 Wo unto you, scribes and Pharisees, hypocrites! [u]for ye devour widows' houses, and for a pretence make long prayer: [x]therefore ye shall receive the greater damnation.

15 Wo unto you, scribes and Pharisees, hypocrites! [y]for ye compass sea and land to make one [z]proselyte, and when he is made, [a]ye make him twofold more the child of hell than yourselves.

16 Wo unto you, [b]*ye* blind guides, which say, [c]Whosoever shall swear by the temple, [d]it is nothing; but whosoever shall swear by the gold of the temple, [e]he is a debtor!

17 *Ye* fools and blind; for whether is greater, the gold, [f]or the temple that sanctifieth the gold?

18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is [g]guilty.

19 *Ye* fools and blind: for whether *is* greater, the gift, [g]or the altar that sanctifieth the gift?

20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

21 And whoso shall swear by the temple, sweareth by it, [h]and by him that dwelleth therein.

22 And he that shall swear by heaven, sweareth [i]by the throne of God, and by him that sitteth thereon.

23 Wo unto you, scribes and Pharisees, hypo-

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g 20:26,27. Mark 10:43,44. Luke 22:26,27. John 13:14,15. 1 Cor. 9:19. 2 Cor. 4:5. 11:23. *end.* 1 Th. Phil. 2:5—8. r 5:3. 18:4. Job 22:29. Ps. 138:6. Prov. 15:33. 16:18,19. 29:23. Is. 57:15. Dan. 4:37. Luke 1:51,52. 14:11. 18:14. Jam. 4:6. 1 Pet. 5:5. s 14:15 27,29. Is. 9:14,15. 33:14. Zech. 11:17. Luke 11:43,44. t 21:31,32. Luke 11:52. John 7:46—52. 9:22,24,34. Acts 4:17,18. 5:28,40. 8:1. 13:8. 1 Thes. 2:15,16. 2 Tim. 3:8. 4:15. u Ex. 22:22—24. Job 22:9. 31:16—20. Mark 12:40. Luke 20:47. 2 Tim. 3:6. Tit. 1:10,11. 2 Pet. 2:14,15. x 23. 11:24. Luke 20:26,27. Mark 10:43,44. Luke 22:26,27. John 13:14,15. 1 Cor. 9:19. 2 Cor. 4:5. 11:23. *end.* 1 Th. Phil. 2:5—8. r 5:3. 18:4. Job 22:29. Ps. 138:6. Prov. 15:33. 16:18,19. 29:23. Is. 57:15. Dan. 4:37. Luke 1:51,52. 14:11. 18:14. Jam. 4:6. 1 Pet. 5:5. s 14:15 27,29. Is. 9:14,15. 33:14. Zech. 11:17. Luke 11:43,44. t 21:31,32. Luke 11:52. John 7:46—52. 9:22,24,34. Acts 4:17,18. 5:28,40. 8:1. 13:8. 1 Thes. 2:15,16. 2 Tim. 3:8. 4:15. u Ex. 22:22—24. Job 22:9. 31:16—20. Mark 12:40. Luke 20:47. 2 Tim. 3:6. Tit. 1:10,11. 2 Pet. 2:14,15. x 23. 11:24. Luke 12:48. Jam. 3:1. 2 Pet. 2:3. y Gal. 4:17. 6:12. z Esth. 8:17. Acts 2:10. 13:43. a Acts 14:2,19. 17:5,6,13. b 17,19,26. 15:14. Is. 56:10,11. John 9:39—41. c 5:33,34. Jam. 5:12. d 15:5,6. Mark 7:10—13. e Gal. 5:3. f 19. Ex. 30:28—29. Num. 16:38,39. * Or, *debtor*. 15. or, *bound*. g Ex. 29:37. h 1 Kings 8:13,27. 2 Chr. 6:2. 7:2. Ps. 26:8. 132:13,14. Eph. 2:22. Col. 2:9. i 5:34. Ps. 11:4. Is. 66:1. Acts 7:49. Rev. 4:2,3.

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that assuming priests of all religions have been ambitious of being called "father," or of some such name; importing rather what they are conscious they ought to have been, than what they really were. The following citations show to what an exorbitant height the claims of the Rabbies were advanced. —'They declare that the traditions of their fathers were equal to the words of the law, and more to be regarded than the words of the prophets: that a prophet was not to be believed, except he could show a sign or a miracle; but as for these elders or fathers, they were to be believed without them. . . . (*Deut.* 17:11.) . . . If a thousand prophets, who were equal to Elias and Elisha, bring one interpretation; and a thousand and one wise men, produce one contrary to it, we must incline to the most, and be obliged rather to act according to the sentence of these wise men, than of the thousand prophets.' *Whitby.*—These were, in some sense, the schoolmasters of the Romish bishops and clergy, who have exceedingly profited by their instructions. (*Marg. Ref.* I—n, p. *Notes*, 5:27,28,43—48. 6:9. 15:7—9. *Luke* 22:24—27. *Rom.* 2:17—24. 2 *Cor.* 1:23,24. 1 *Pet.* 5:1—4.)

Master. (8) Καθηγητης. 10. (Εx κατα et ἡγεομαι, *duco.*) A Guide of the way.' Not elsewhere used in the New Testament.

V. 11, 12. Our Lord further observed, that, if any one was in reality the greatest, he should show it, by being more active, humble, and condescending than others; and by becoming the willing servant, rather than the domineering lord, of the whole fraternity: for it was the invariable rule of his kingdom, to abase all who should exalt themselves, and to advance all who abased themselves.—'No one sentence of our Lord occurs so often as this.' *Doddridge.* (*Marg. Ref. Notes*, 18:1—4. 20:24—28. *Mark* 10:35—15, *v.* 43. *Luke* 14,7—11, *v.* 11. 18:9—14, *v.* 14.)

V. 13. Our Lord next addressed the scribes and Pharisees, who stood around him: and, without any reserve, in the character of their heart-searching Judge, he exposed their hypocrisy and wickedness, and denounced sentence against them; as he had before done, in some measure, on another occasion. (*Notes, Luke* 11:39—52.) He first convicted them "of shutting the kingdom of heaven against men." They assumed, that they were the authorized teachers of the Jews: yet they used all their influence and authority to set the people against Christ, and to keep them from becoming the subjects of his kingdom. (*Note*, 3:2.) Thus they wickedly destroyed the souls of numbers, to support their own reputation, dominion, and worldly interest: for, being blinded by their carnal lusts and prejudices, they would neither themselves receive him as the Messiah, nor permit those who seemed disposed to it: and by keeping them out of the heavenly kingdom, which was set up among them, they did all in their power to shut them out of the kingdom of future glory and felicity.—'They themselves refused to go in; and obstructed the entrance of others, by saying, "Have any of the scribes or Pharisees believed on him?" (*John* 7:48.) . . . They cavilling at all that he said; . . . rejecting him, as not of God, because he "kept not the sabbath," (*John* 9:16.) and accusing him of blasphemy, and of "casting out devils by Beelzebub," (12:24.) and by their vain traditions, . . . putting a bar to the spiritual doctrine of his kingdom thus did they "shut up the kingdom of heaven against men" . . . By excommunicating and maliciously prosecuting them who owned his doctrine, and decreeing that they should be "cast out of the synagogue." (*John* 9:22.)' *Whitby*—'Hypocrites can abide none to be better than themselves.' *Beza.* (*Marg. Ref. Notes*, 6:1—4, *v.* 2. 12:22—28. 15:3—6. *Luke* 11:52. *John* 7:40—53. 9:19—23.)

V. 14. The scribes and Pharisees, by pretensions to extraordinary devotion, insinuated themselves into the confidence of the people, and perhaps induced many persons, when they died, to leave them in trust for their widows and households, or families. Thus they got the effects into their hands, and, on one pretence or other, defrauded the widows and orphans of their property; as if they had swallowed up the whole at once, after the manner in which some greedy animals devour their food. But, to avoid suspicion and to silence every complaint, they made long formal prayers; which prevented the deluded people from believing any report to their disadvantage. Thus religion was disgraced by being made the covering of enormous oppression; and God was dishonoured, as if he had been a partner in the robbery! They would, therefore, have a more tremendous account to give, and be more terribly punished in another world, than other wicked men; yea, than other *oppressors*, who had not made a profession of piety the cloak of their iniquity. (*Marg. Ref. Is.* 58:3—7 61:7—9, *v.* 8. *Jer.* 7:5—11. *Luke* 20:45—47.)—*Ye devour*, &c.] Κατεσθιετε, *ye eat up.* (Κατα *auget significationem.*) *Mark* 12:40. *Luke* 20:47. 2 *Cor.* 11:20. *Gal.* 5:15. *Rev.* 11:5.—*Damnation.*] Κριμα, *judgment. Note, Jam.* 2:8—13, *v.* 13.

V. 15. The scribes and Pharisees were very zealous and assiduous, in endeavouring to make proselytes to the Jewish religion, and so to their own sect; not from a desire of promoting the glory of God, or the salvation of souls, but in order to strengthen their party, and to advance their reputation. When, therefore, with great pains, as if "compassing sea and land," they had brought any one under their tuition, they worked him up to such a degree of ignorant and furious bigotry, and enmity to Christ and his gospel, that he became fit for the most desperate services, to which they could direct him. So that, instead of being benefited by his supposed conversion, he became a more devoted servant of Satan, and more deeply deserving of divine wrath, than before: and as he might be pushed on to such actions as they themselves declined, he became even "twofold more a child of hell than themselves;" that is, more openly and outrageously mischievous and blasphemous, in opposing the cause of Christ and in persecuting believers. (*Marg. Ref. Note, Gal.* 6:11—14.) —*Proselyte.*] Προσηλυτον. (Απο του προσερχεσθαι, 'from their coming and adjoining unto the Jews.' *Leigh.*) *Acts* 2:10. 6:5 13:43.—*The child of hell.*] Υιον γεεννης. *Note*, 5:21,22. A hebraism, as "Sons of Belial," "Children of wrath," &c.

V. 16—22. Our Lord next exposed the ignorance of these teachers, who had by sinister means obtained immense credit and influence, which enabled them to do the greatest mischief. They taught, that men were not bound by an oath, when they "sware by the temple," or "by the altar;" yet were guilty of perjury, if they sware falsely by the gold in the sacred treasury, or by the oblations. This decision led the people to a stupid veneration for the latter, in preference to the former, and served the interests of the priests and scribes: but it exposed their folly and blindness in the most evident manner; for the gold and the sacrifices had no other sanctity, than what they derived from the temple and the altar; which must, therefore, be greater and more honourable, than the oblations on which they conferred a relative sanctity. In fact, these oaths referred to whatever was connected with that which was sworn by: an oath "by the altar" included the gift upon it; and an oath "by the temple," the God whose typical residence it was, as well as the gold that was there consecrated to him: even as when a man "sware by heaven," he "sware by the throne of God and him that sat on it."—Our Lord had before disallowed all such oaths: they are profane in common conversation, and not solemn enough on important occasions: but he here shows, that they imply an appeal to God for the truth of what is thus declared or promised. (*Marg. Ref. Notes*, 5:33—37. *John* 9:39—41.)

He is a debtor. (16) Οφειλει, rendered, "he is guilty," 18. —If the person made a vow, he was bound to perform it, as

crites! [k]for ye pay tithe of mint and anise and cummin, and have omitted [l]the weightier *matters* of the law, judgment, mercy, and faith: [m]these ought ye to have done, and not to leave the other undone.

24 *Ye* blind guides, [n]which strain at a gnat, and swallow a camel.

25 Wo unto you, scribes and Pharisees, hypocrites! [o]for ye make clean the outside of the cup and of the platter, but within they are [p]full of extortion and excess. [*Practical Observations.*]

26 *Thou* blind Pharisee! [q]cleanse first that *which is* within the cup and platter, that the outside of them may be clean also.

27 Wo unto you, scribes and Pharisees, hypocrites! for ye are [r]like unto whited [s]sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness.

28 Even so [t]ye also outwardly appear righteous unto men, [u]but within ye are full of hypocrisy and iniquity.

29 Wo unto you, scribes and Pharisees, hypocrites! because [x]ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in [y]the blood of the prophets.

31 Wherefore ye be [z]witnesses unto yourselves, [a]that ye are the children of them which killed the prophets.

32 Fill ye up then [b]the measure of your fathers

33 *Ye* [c]serpents, *ye* generation of vipers, [d]how can ye escape the damnation of hell?

[*Practical Observations.*]

34 ¶ Wherefore, behold, [e]I send unto you [f]prophets [g]and wise men and [h]scribes; and *some* [i]of them ye shall kill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city:

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k Luke 11:42. i 9:13. 12:7. 22:37—40. 1 Sam. 15:22. Prov. 21:3. Hos. 6:6. Mic. 6:8. Gal. 5:22,23. m 5:19,20. n 7:4. 15:2—6. 19:24. 27:6—8. Luke 6:7—10. John 18:28,40. o 15:19,20. Mark 7:4. Luke 11:39,40. p Is. 28:7,8. q 12:33. Is. 55:7. Jer. 4:14. 13:27. Ez. 18:31. Luke 6:45. 2 Cor. 7:1. Heb. 10:22. Jam. 4:8. r Is. 58:1,2. Luke 11:44. Acts 23:3. s Num. 19:16. t 5. 1 Sam. 16:7. Ps. 51:6. Jer. 17:9,10. Luke 16:15. Heb. 4:12,13. u 12:34,35. 15:19,20. Mark 7:21—23. x Luke 11:47,48. Acts 2:29. y 34,35. 21:35,36. 2 Chr. 36:15,16. Jer. 2:30. z Josh. 24:22. Job 15:5,6. Ps. 64:8. Luke 19:22. a Acts 7:51, 52. 1 Thes. 2:15,16. b Gen. 15:16. Num. 32:14. Zech. 5:6—11. c 3:7. 12:34. Gen. 3:15. Ps. 58:3—5. Is. 57:3,4. Luke 3:7. John 8:44. 2 Cor. 11:3. Rev. 12:9. d 14. Heb. 2:3. 10:29. 12:25. e 10:16. 28:19,20. Luke 11:49. 24:47. John 20:21. Acts 1:8. 1 Cor. 12:3—11. Eph. 4:8—12. f Acts 11:27. 13:1. 15:32. Rev. 11:10. g Prov. 11:30. 1 Cor. 2:6. 3:10. Col. 1:28. h 13:52. i 10:16,17. John 16:2. Acts 5:40. 7:51,52,58,59. 9:1,2. 12:2. 14:19. 22:19,20. 2 Cor. 11:24,25. 1 Thes. 2:16.

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if paying a debt: if an oath to a falsehood, he was *guilty* of perjury.—*Fools.* (17) Μωροι. See on 5:22.

V. 23, 24. Another instance of the blindness of the Jewish teachers is here adduced. They were very scrupulous in minute externals, but very lax in important matters. They professed to be so tender in their consciences, that they paid tithe even of garden herbs; but they neglected justice, mercy, sincerity, and fidelity, in their conduct towards man; as well as their most important duties to God. These were the most weighty requirements of the moral law, which must be obligatory under every dispensation; and if they had attended to *them*, it would then have been proper to observe the more minute requirements of the ritual law: (*Note*, *Lev.* 27:30—34.) but to be exact in trifles, and devoid of conscience in matters of the highest importance, was egregiously absurd. They "strained at a gnat," or *strained a small insect out* of their liquor, lest it should choke them; and yet they could on occasion "swallow a camel." We must suppose this to have been a common proverb, denoting that the sins they committed were as much larger than those which they scrupled, as a camel is larger than an insect. (*Marg. Ref. Notes*, 27:6—10. *John* 18:28—32.)

Strain at, &c. (24) Διυλιζοντες.—'*A liquore per linteum defluente aliquid separare.*' Leigh. Used here only. *Am.* 6:6. *Sept.*—*Swallow.*] Καταπινοντες· ex κατα, et πινω. See on *Note* 13.

V. 25—28. These scribes and Pharisees, who "trusted in themselves that they were righteous, and despised others," and proudly rejected the salvation of Christ, were mere hypocrites. They acted as absurdly as a man would do, who should carefully wash the outside of his cup or dish, and yet leave the inside filthy and nauseous, with the remains of his former excesses. They were careful to maintain a decent exterior, and to practise outward duties, as far as human inspection could reach: but they paid no attention to their imaginations, motives, or affections: so that avarice, pride, and sensuality, reigned with uncontrolled dominion in their hearts; and induced them covertly to grasp at wealth by extortion, and to spend it in inordinate self-indulgence. This proved them blind, and ignorant of God, of his law, of true religion, and of themselves: for common sense might have directed them to begin first with their hearts; and when these had been cleansed from the love of sin, and its gains and pleasures, their external conduct would of course have become clean. Indeed, they only resembled the sepulchres of rich persons, which, being painted and decorated, appeared beautiful to the beholder; yet they contained nothing but dead men's bones, putrid corpses, and such things as were loathsome and polluting. Thus they appeared righteous to their neighbours; but God saw and abhorred their inward and secret wickedness, though varnished over by hypocrisy. (*Marg. Ref. Notes*, 12:33—37. *Jer.* 4:3,4,14. *Ez.* 18:30—32, *v.* 31. *Luke* 11:39,40. *Jam.* 4:4—10.)—The touch of a grave communicated ceremonial uncleanness. (*Notes*, *Num.* 19:11. *Ez.* 39:11—16.) The Jews, therefore, used to whiten them with lime, or other materials of that kind; and some learned men are of opinion, that the word *beautiful* does not refer to the grave when whitened, but when grown over with grass and flowers. But this does not at all agree with the text; for the Pharisees were like *whited* sepulchres, and so appeared beautiful, not like those which were grown over with grass: and in those days, as well as in modern times, those who could afford it, adorned and beautified the tombs of their deceased friends. (29)

The platter. (25, 26) Παροψιδος. '*Vas concavum, in quo opsonia apponuntur.*' Leigh.—Used here only. Πινακος, *Luke* 11:39, translated *a charger.* 14:8.—*Whited.* (27) Κεκονιαμενοις· (ἀ κονια calx.) *Which have been white-washed. Acts* 23:3.

V. 29—33. 'By the just judgment of God, hypocrites, when they most seek to cover their crimes, most expose themselves to disgrace.' *Beza.*—It is probable, that some allusion was in these verses intended to the preceding comparison. Not only did the principal persons decorate the tombs of their relations, or of distinguished princes and conquerors; but they especially put themselves to expense in repairing and "adorning the sepulchres of the prophets," whom their ancestors had murdered for their faithfulness.—They professed exceedingly to disapprove the conduct of these persecutors; and avowed that had they then lived, they would not have concurred with them. Yet they hated the doctrines and precepts which the prophets taught; and rejected, with determined scorn and enmity, the Messiah whom they predicted; nay, they were even at that time counselling to put him to death! In fact, the dead prophets no longer gave offence to their pride, or interfered with their favourite sins; and it increased their reputation, and aided their hypocrisy to appear as their friends and admirers: but Christ and his disciples greatly offended and exposed them. So that, comparing their profession and conduct together, it was evident, by their own testimony, that they were the genuine offspring of those who slew the prophets. (*Marg. Ref.* x—b. *Notes*, 34—36. *Luke* 11:46—48, *v.* 48. *Acts* 7:51—53. 1 *Thes.* 2:13—16, *v.* 15.) Let them then lay aside these disguises and openly proceed to commit those crimes which they were meditating, and which would "fill up the measure of their fathers'" iniquity: for they were a most subtle and poisonous race of "serpents, a generation of vipers," the brood of the old serpent: and how could such enemies to God, his truth, and salvation, "escape the damnation of hell," by any of their hypocritical observances or vain pretences?—It is remarkable, that the most severe and awful things contained in Scripture, were spoken by Jesus Christ himself. (*Marg. Ref.* c, d. *Notes*, 3:7—10. *Gen.* 3:14,15.)

Garnish. (29) Κοσμειτε, *adorn*, or *beautify.*—*The damnation of hell.* (33) Της κρισεως της γεεννης. *The judgment of hell.* See on *Note*, 14.

V. 34—36. 'By your hatred against me and mine, you farther show your likeness to them' (your fathers) 'in dispositions also: so that I foresee, that of those wise men which I send to you, some of them you will persecute, and some you will kill and crucify: and so will so far fill up the measure of their sins, that upon you may justly fall the punishment of all the blood of the prophets and righteous men shed by your fathers, and by you their children in iniquity.' *Whitby.* (*Notes*, *Ez.* 18—2—4, 19,20.)—Our Lord here evidently speaks in his own name, and as acting by his own authority. He was about to send his apostles and evangelists, as "prophets, wise men," and "scribes well instructed unto the kingdom of God," to declare to the Jewish nation his truth and salvation: but he foresaw, that the Jews would put some of them to cruel and ignominious deaths, and treat the others with great indignity and enmity. For they would be left to this infatuated conduct, that they might ripen for the destruction, which the nation had so long deserved; and that the guilt and punishment of all the righteous blood, shed from the murder of Abel, through the different ages of the world, might be laid upon that generation: because they were about to sanction and exceed all the wickedness of this kind which had ever been committed; and they might justly be made an example for it to all future generations of the world. (*Marg. Ref.* e—k, m. *Notes*, *Gen.* 4:3—12. *Luke* 11:49—51. *Heb.* 11:4. 12:22—25, *v.* 24. 1 *John* 3:11—15.)—

35 That upon you may come all the righteous blood shed upon the earth, from [k]the blood of righteous Abel unto the blood of Zecharias, son of Barachias, whom ye slew between the temple and the altar.

36 Verily I say unto you, [m]All these things shall come upon this generation.

37 O [n]Jerusalem, Jerusalem, [o]*thou* that killest the prophets, and stonest them which are sent unto thee, [p]how often would I have gathered thy children together, [q]even as a hen gathereth her chickens under *her* wings, [r]and ye would not!

38 Behold, [s]your house is left unto you desolate.

39 For I say unto you, [t]Ye shall not see me henceforth, till ye shall say, [u]Blessed *is* he that cometh in the name of the LORD.

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[k] Gen. 4:8–11. 2 Kings 21:16. 24:4. Is. 26:21. Jer. 2:30. 26:20–23. Ezek. 24:7. 2 Chron. 24:20–22. Heb. 11:4. 12:24. 1 John 3:12. [l] Rev. 18:24. [m] Heb. 11:1. 12:24. 1 John 2:18. Rev. 22:20. Zech. 1:4. Luke 11:51. [n] 23:34. [o] 22:21–23. Mark 13:30,31. Luke 21:32,33. [n] Jer. 4:14. 6:8. Luke 13:34. Rev. 11:8. [o] 30. 5:12 21:35,36. 22:6. [p] 2 Chr. 24:21,22. Neh. 9:26. Jer. 2:30. 26:23. Mark 12:3–6. Luke 20:11–14. Acts 7:51,52. 1 Thes. 2:15. Rev. 11:7. 17:6. [p2] Jer. 36:15,16. [q] Is. 31:5–11. Jer. 6:15,17. 11:7,8. 25:3–7. 35:15. 42:9–13. 44:4. Zech. 1:4. [q] Deut. 32:11. Ruth 2:12. Ps. 17:8. 36:7. 57:1. 63:7. 91:4. [r] 22:3. Prov. 1:24–31. Is. 50:2. Hos. 11:2 7. Luke 14:17–20. 15:28. 19:14–44. [s] 24:2. 2 Chr. 7:20,21. Ps. 69: 24,25. Is. 64:10–12. Jer. 7:9–14. Dan. 9:26,27. Zech. 11:1,2. 14:1,2. Mark 13:14. Luke 13:35. 19:43,44. 21:6,20,24. Acts 6:13,14. [t] Hos. 3:4,5. Luke 2: 26–30. 10:22,23. 17:22. John 8:21,24,56. 14:9,19. [u] 21:9. Ps. 118:26. Is. 40:9 —11. Zech. 12:10. Rom. 11:25,26. 2 Cor. 3:14–18.

It has been before observed, that there are reasons which may induce us to think that Zechariah the prophet is here meant. (*Note*, *Zech.* 1:1.)—But it is objected, that 'this Zecharias could not be one of the minor prophets; he living when the temple was in ruins, and neither altar, nor temple were set up again.' *Whithy*. Dr. Hammond makes the same objection.—Now the fact is, that the altar was set up immediately after the Jews came from Babylon, (*Ezra* 3:2.) and the temple was finished in the sixth year of Darius. (*Ezra* 4:14,15.) No prophecy indeed of Zechariah is expressly dated later than the fourth year of Darius: (*Zech.* 7:1.) but nothing is said of his death; he delivered many important prophecies, recorded in the latter part of his book, which are not dated; ... he was a young man in the second year of Darius; (*Zech.* 2:4.) there is great reason to think that he lived many years afterwards; and certainly some of his concluding prophecies were exceedingly calculated to exasperate the hypocritical Jews.—'A second objection against this,' (that Zechariah the son of Jehoiada is meant,) 'is, that he being slain by Joash so long ago, could not fitly be set down as the last of that catalogue whose blood brought down judgment on the Jews; it being all reason, that beginning so high as righteous Abel, the speech should descend much lower than Zechariah; and it is not easy to give a probable answer to ... this.' *Hammond*.—'All the martyrs from Abel to Zechariah, seems to have been a proverb; and it might naturally arise from observing, that Abel was the first, and Zechariah in Chronicles the last eminently good man, of whose murder the Scripture speaks.' *Doddridge*. (*Note*, 2 *Chr.* 24:19—22.) But here is not the shadow of a proof, that such a proverb was used: and it is worthy of notice, that the Old Testament in general terms speaks of the prophets being murdered; but mentions very few particular instances. In fact, I cannot recollect a single specified instance from Abel to Zechariah, the son of Jehoiada; and but one after him, namely, Urijah, the son of Shemaiah. (*Jer.* 26:20—23.)—This shows that the silence of the Scripture respecting Zechariah, the son of Barachiah, is no conclusive proof that he was not martyred; and the other Zechariah might more properly be called the *first* eminently good man, whom the *Jews*, as distinguished from the kingdom of Israel, murdered, than the *last*; as we have reason to conclude, that far greater numbers were slain between his time and the Babylonish captivity, than before his days; that is, in Judah. —'When Jeremiah introduceth the Jews speaking thus, "Behold, O Lord, &c." (*Lam.* 2:20.) 'the Targum introduces the house of judgment answering, Was it fit for you, even in the day of propitiation, to kill a priest and a prophet, as you did Zechariah, the son of Iddo, in the house of the sanctuary of the Lord, because he would have withdrawn you from your evil ways?' *Whithy*. Whatever the compilers of this Targum meant, it is plain, that a tradition prevailed when it was writ en, that one Zechariah, the son of Iddo, had been thus slain. Now Zechariah, the son of Barachiah, is repeatedly called the son of Iddo; but Zechariah the son of Jehoiada, is never called so. (*Ezra* 5:1. 6:14. *Zech.* 1:1,7.)

V. 37—39. 'He speaketh of the outward ministry: and, as he was promised for the saving of this people; so was he also careful for it, even from the time that the promise was made to Abraham.' *Beza*.—Jerusalem, which had been the holy city, and ought always to have been so, is here characterized as the cruel murderer of God's prophets and messengers. (*Marg. Ref.* n, o. *Notes*, 4:5—7, *v.* 5. *Is.* 1:21—24. *Ez.* 22:3—5. *Zeph.* 3:1—4.) After this introduction, our Lord proceeds, with immense tenderness and dignity, to declare the miseries which its inhabitants were bringing on themselves by crucifying him; without taking the least notice of the sufferings, which he himself was so soon to endure. The emblem of "a hen gathering her chickens under her wings" is similar to what is used, with respect of JEHOVAH, in several places of the Old Testament. (*Marg. Ref.* q. *Note. Ruth* 2:11,12.) The hen, having hatched her brood with assiduous attention by her genial warmth, continues to foster them under her wings, and calls them to her for that purpose, when she perceives them in any danger. She exposes herself to the storm in order to shelter them: though timid by nature, she becomes heroic, when defending them from birds of prey: and they are comfortable, as well as safe, under her wings. All nature does not afford a more apt emblem of the Saviour's tender love, and faithful care of his redeemed people; but his *power* is also adequate to the confidence reposed in him. He bore the storm of divine justice against our sins, in order to save us from it; and "he suffered being tempted, that he might succour us when tempted." He calls sinners to take refuge under his tender and compassionate protection; and there he keeps them safe and comfortable, and nourishes them unto eternal life. He had for ages, by his prophets, repeatedly invited the children of Jerusalem, or the Jews, to take shelter under his Almighty wings, before he came to call them by his personal ministry: "but they *would* not come;" so that their ruin was wholly owing to their obstinate unbelief and rebellion. (*Marg. Ref.* p.)—Does not this language manifestly show, that he who used it was truly "the LORD God of Israel," who sent his prophets to that people?—Many, indeed, during his personal ministry, came to him for spiritual and eternal salvation; and great numbers afterwards did: but the ruin of the nation was absolutely determined; the temple would soon be levelled with the ground, together with the city; and the Jews would be cast out of the church, and excluded from the blessings of the Messiah's kingdom; till they became willing to submit to him who came to them "in the name of the LORD," and to be thankful for his spiritual kingdom and salvation. No doubt but their present dispersion and unbelief, and their future conversion to Christ, are here predicted. (*Marg. Ref.* s—u. *Notes*, 21:8—11, *v.* 9. 24:1,2. *Ps.* 118:25,26. *Is.* 64:9—12. *Dan.* 9:25—27. *Hos.* 3:4,5. *Zech.* 12:9—14, *v.* 10. 14:1—3. *Luke* 19:41—44. 21:20—24. *Rom.* 11:11—15,22—32. 2 *Cor.* 3:12 —16, *v.* 16.)—With this solemn prophetical warning our Lord closed his *public* ministry, and finally left the temple. —*Ye would not.* (37) *Notes*, 22:1—10. *vv.* 3,5. *Ps.* 110:3 *John* 5:39—44, *v.* 40. *Phil.* 2:12,13.

PRACTICAL OBSERVATIONS.

V. 1—7. It has been too common in every age, for those who fill the highest stations in the visible church, to be strangers and enemies to "the power of godliness;" and to be entirely the reverse of those, to whom they seem to succeed in their sacred functions. We must not, however, think the worse of the truths and ordinances of God on that account; but must "observe and do" whatever they scripturally command and teach. Yet we should guard against their perversions, and not imitate any part of their ungodly conduct: for loose as the principles of such men are, their lives are still worse; and they are far from practising even the scanty measure of duty which they teach. Indeed, if the human inventions and uncommanded austerities, which some of this description enforce with great rigour on men's consciences, be taken into the account; they may be said to "bind up heavy burdens, and grievous to be borne, and to lay them on men's shoulders:" but their negligence and self-indulgence often evidence, that they disdain to "move them with one of their fingers;" except as ambition and vainglory lead them to observe some worthless externals "to be seen of men," and to amuse and dazzle superficial observers, with a splendid superstition; and thus to render appearances of piety subservient to their love of homage, distinction, and authority. How contrary is all this to the humble, unassuming, and self-abasing spirit of Christianity!—He, who is consistently a disciple of Christ, courts privacy for his duties, and delights most to commune with his Father in secret: he steps forth into notoriety with reluctance; and instead of "loving," is *pained by* "the chief places," either in private houses or in public congregations; as he is disposed to make choice of the lowest place, and "in honour to prefer others to himself."

V. 8—12. Who that looks around him into the visible church, could think that a lowly unassuming spirit was essential to Christianity, and expressly required by its divine Author? Who could suppose, that his disciples were forbidden to be called Rabbi, or Master? to assume or receive high-sounding pompous titles, to usurp dominion over others, or submit to such usurpation? It is evident that there are "many antichrists," and some measure of this spirit prevails perhaps in every religious society. Much remains to be done, in all parts of the church, before Christians will live together as brethren, the children of one common Father, the disciples and subjects of one common Lord and Master, in the equality of genuine humble love and harmony; and before no one aspires to be greatest, in any other way, than by becoming the servant of the whole fraternity for Jesus's sake. (*Note*, 2 *Cor.* 4:5,6.) We have all very much to learn, and to unlearn, before we can be completely qualified to form a part of such a company: while we therefore lament the horrid evils, the spiritual tyranny and abject slavery, the damnable heresies, superstitions, idolatries, persecutions, and bloody con-

CHAPTER XXIV.

Christ foretells the destruction of the temple, 1, 2; and the preceding signs and attendant calamities, intermixing counsels and warnings, 3—28; also the subsequent revolutions and miseries, in figurative language, which may be understood of the end of the world, 29—31. By the parable of a fig-tree, he shows the certainty of the prediction, 32—35. No man knows the day or hour, which shall come suddenly, 36—41. All ought to watch, as vigilant servants who expect their master, 42—51.

AND Jesus went out, [a]and departed from the temple: and his disciples came to *him* for [b]to show him the buildings of the temple.

2 And Jesus said unto them, See ye not all these things? Verily I say unto you, [c]There shall not be left here one stone upon another that shall not be thrown down.

3 ¶ And as [d]he sat upon the mount of Olives [e]the disciples came unto him privately, saying, [f]Tell us, when shall these things be? and what *shall be* [g]the sign of thy coming, and of [h]the end of the world?

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a 23:39. Jer. 6:8. Ez. 8:6. 10:17—19. 11:22,23. Hos. 9:12. b Mark 13:1,2. Luke 21:5,6. John 2:20. c 1 Kings 9:7,8. Jer. 26:18. Ez. 7:20—22. Dan. 9:25,27. Mic. 3:12. Luke 19:44. 2 Pet. 3:11. d 21:1. Mark 13:3,4. e 13:10,11,36. 15:12. 17:19.

f Dan. 12:6—8. Luke 21:7. John 21:21,22. Acts 1:7. 1 Thes. 5:1. g 32,33,43. h 13:39,40,49. 28:20. Heb. 9:26.

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tentions, which have resulted from the spirit of pride and ambition: let us watch against it in our own hearts: let us aspire after no honour, except that of being accepted by our Master; of being useful to our brethren; and known as "the children of our Father which is in heaven." But let us by no means "call any man Father upon earth," or so attach ourselves to any leader or teacher, as to be more properly his disciples than the disciples of Christ; and let us believe and follow no man, any further than he follows our common Lord. This weil consists with the deepest humility; which must never be lost sight of, if we would be truly wise, honourable, or happy. In proportion as men endeavour to exalt themselves into consequence and eminence, the Lord will surely abase them; he will save none who continue proud and ambitious; he seldom employs self-sufficient instruments; he will expose to disgrace even his own servants, if they begin to be aspiring, and desirous of honour from men; but he will exalt to real eminence, usefulness, and felicity, those who are abased as sinners in his sight, and are humbly willing to be despised of men, and to attend to the meanest service of love to his people.

V. 13—25. It gives great offence, yet on some occasions it is absolutely necessary, to expose the hypocrisy, wickedness, and blindness of false teachers; especially when they have acquired extensive influence, and are eminent for learning, reputation, or authority. In such circumstances, they often mislead very great numbers into fatal errors, and harden them in sin. It does not, indeed, become us to speak in that decisive language concerning their characters, or in that authoritative manner of their state and punishment, which he did, "who knew what was in man," and to whom all judgment belongs. But it is common for such men to lay themselves so open, by their egregious absurdities, or enormous crimes, as to make it obvious that they are "blind guides," or subtle deceivers, who are going on the broad road, and leading their disciples in the same destructive course. What discoveries then will Christ make in the great day of account, when he shall strip off the mask from every character, and show every man exactly as he is!—They, who are appointed by office to guide men into the way of salvation, often use all their influence "to shut the kingdom of heaven" against them: hating the gospel themselves, they instil their proud carnal prejudices into others; and they are most observant of those who seem about to enter, that by reasoning, ridicule, calumny, menaces, flatteries, or promises, they may deter them from becoming the real disciples of Christ. Wo be to such deceivers! they are Satan's agents, and share with that old murderer in the guilt of destroying immortal souls.—Many enemies of the gospel, nay, professed believers, are notoriously defective in common honesty: for in various ways, there has always been a race of men, who have used religion as a mask, or pretext, to obtain confidence, and to get money. Long prayers, demure countenances, religious phrases and gestures, have gained them the opportunity of "devouring widows' houses;" or of plundering the public, and practising manifold frauds, impositions, and oppressions; and have for a time screened them from investigation and conviction: but such scandals to all godliness "shall receive the deeper damnation," and be more severely punished than robbers of a less sanctimonious cast.—Hypocrites also find their account, in bestowing much pains to make proselytes to their party; while every one whom they win over, becomes more callous in enmity to true religion than before, and even vies with his tutor in pride and bigotry. It is also observable, that new converts to any superstition, or to any sect, are generally more intolerant and vehement, than such as have been brought up in it: for they aim to evince the sincerity of the change, and to vindicate what they have done, and the importance of the contested points, by an excess of zeal for their new opinions.

V. 26—33. There is no tracing all the absurdities of "blind guides," and hypocritical professors of religion. In general, they indicate a peculiar regard to the *gold* of the temple and to *the oblations*: in which their own interest and credit are more concerned, than in the purity of doctrine, and the due administration of sacred ordinances. They often teach men to trifle with oaths, subscriptions, and solemn engagements; and to disregard important duties, in order to attend on comparatively little matters, which distinguish them from other parties. But they must be "blind guides," who on any pretence, by doctrine or example, teach men to neglect "the weightier matters of the law," and dispense with the want of justice, mercy, and truth, that they may draw their attention to disputed sentiments, forms, and external observances; and thus "strain at a gnat and swallow a camel." The important matters ought surely first to be attended to, yet the others ought not to be left undone, provided they be agreeable to the word of God.—Too many, who seem to be religious, cleanse only "the outside" by a decent behaviour before men; whilst their hearts are full of covetousness, pride, sensuality, malice, and all uncleanness, their secret actions are infected by these evils, and all their duties corrupted with them. But let us seek to have our "hearts washed from wickedness, that evil thoughts may not lodge within;" and then our outward conduct will become clean also. Otherwise we shall be like painted sepulchres; and God will at length lay us open, and expose the filthiness contained within to the view of the whole world.—We should, however, at the same time, recollect, that religion must be very valuable to be thus worth counterfeiting. A hypocrite could not make so good a mask of the appearance, if the reality were not sterling gold in the secret judgment of men in general. Indeed this appears by the conduct of many wicked men, who hate the living servants of God, yet honour the memories of those who lived in other ages and nations. They are ready to build their sepulchres, or be lavish in their commendation; but not to copy their examples, or to profit by their instructions. Thus, notwithstanding their avowed respect to their memories, and exclamations against their persecutors; they continually testify against themselves, that "they are the children of those who killed the prophets;" and their temper and conduct often evince it to their own consciences: and when the whole shall be made known, the severest language, and most tremendous sentence, of the Judge against them, will appear most just and reasonable; nor will there be any possible way for them of "escaping the damnation of hell."

V. 34—39. What a lamentable proof of human depravity does the history of the church exhibit! What men have ever been hated, persecuted, and murdered, like the prophets and apostles of the Lord? And this has been more frequently perpetrated by professed worshippers of God, than by avowed idolaters: so that the guilt of all "the righteous blood which hath been shed from the days of Abel," will fall rather on the visible church than on the world at large. Jerusalem and her children had a great share of this guilt, and their punishment has been made a signal for a warning to all others. But the Christian church, *so called*, has far exceeded them, the crucifixion of Christ alone excepted; and ere long that generation will arise, on whom the accumulated guilt will fall, of all the blood shed by antichristian persecutors of every name, and in every age. In the mean time the compassionate Saviour stands ready to receive all who come to him into a state of safety and comfortable rest, as "a hen gathereth her brood under her wings:" and when even despisers and enemies become willing to receive and prize his salvation, and to say, "Blessed is he who cometh in the name of the Lord," they shall see his glory and rejoice in his love. Nothing therefore stands between the chief of sinners and eternal felicity, but their proud, carnal, and unbelieving *unwillingness*. May we then hear his voice, and take shelter under his almighty protection: thus we may pass safe through the trials of life, and the storms of death: and then in the solemn day of judgment, we shall see him "in the glory of his Father, and all the holy angels," and rejoice in his coming to perfect our redemption, and consummate our felicity.

NOTES.—CHAP. XXIV. V. 1, 2. (*Mark* 13. *Luke* 21.) The apostle John does not mention the prophecy contained in this chapter; for it is probable that he wrote his gospel after the destruction of Jerusalem. (*Preface to the gospel according to John.*)—Our Lord, having finally departed from the temple, and closed his public ministry with the awful reproofs and predictions contained in the close of the preceding chapter, (*Marg. Ref.* a.) the disciples, perhaps adverting to his discourse, came and pointed out to him the buildings of it, as filled with admiration of them. According to Josephus, these were exceedingly magnificent and beautiful, and constructed with the greatest stability; so that it was extremely improbable they should be entirely destroyed, except in a very long course of time: no one, therefore, who was not conscious of speaking with divine authority, would have ventured to deliver such a prediction as that which follows. (*Note, Luke* 21:5.) But the Redeemer, with a peculiar dignity, as one conversant with spiritual and heavenly glories, and regardless of exterior splendour, simply assured the disciples, that "not one stone would be left upon another" of all this magnificent and stately pile of buildings.—When Jerusalem was taken, Titus, the Roman general, desired

1 And Jesus answered and said unto them, [f]Take heed that no man deceive you:

5 For many shall come [k]in my name, saying, I am Christ; and shall deceive many.

6 And [l]ye shall hear of wars, and rumours of wars: [m]see that ye be not troubled; for all *these things* [n]must come to pass, [o]but the end is not yet.

7 For [p]nation shall rise against nation, and kingdom against kingdom: and there shall be [q]famines, and pestilences, and earthquakes, in divers places.

8 All [r]these *are* the beginning of sorrows.

[*Practical Observations.*]

9 Then [s]shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

10 And then [t]shall many be offended, and shall [u]betray one another, and shall hate one another.

11 And [x]many false prophets shall rise, and shall deceive many.

12 And [y]because iniquity shall abound, [z]the love of many shall wax cold.

13 But [a]he that shall endure unto the end, the same shall be saved.

14 And [b]this gospel of the kingdom [c]shall be preached in all the world, for a witness unto all nations; [d]and then shall the end come.

15 When [e]ye therefore shall see the abomina-

f Jer. 29:8. Mark 13:5,6,22. Luke 21:8. 2 Cor. 11:13—15. Eph. 4:14. 5:6. 2 Thes. 2:3. 2 Pet. 2:1—3. 1 John 4:1. k 11,24. Jer. 14:14. 23:21,25. John 5:43. Acts 5:36,37. 8:9,10. Rev. 13:8. l Jer. 4:19—22. 6:22—24. 8:15,16. 47:6,7. Ez. 7:24—26. 14:17—21. 21:9—17,28. Mark 13:7,8. Luke 21:9. m Ps. 27:1—3. 46:1—3. 112:7. Is. 8:12—14. 12:2. 26:3,4,20,21. Hab. 3:16—18. Luke 21:19. John 14:1, 27. 2 Thes. 2:2. 1 Pet. 3:14,15. n 26:54. Luke 22:37. Acts 27:24—26. o 14. Dan. 9:24—27. p 2 Chr. 15:6. Is. 9:19—21. 19:2. Ez. 21:27. Hag. 2:21,22. Zech. 14:2,9,13. Heb. 12:27. q Is. 24:19—23. Ez. 14:21. Joel 2:30,31. Zech. 14:4,5. Luke 21:11,25,26. Acts 2:19,20. 11:28. r Lev. 26:18—29. Deut. 28:59. Is. 9:12, 17,21. 10:4. 1 Thes. 5:3. 1 Pet. 4:17,18. s 10:17—22. 22:6. 23:34. Mark 13:9—13. Luke 11:49. 21:12,16,17. John 15:19,20. 16:2. Acts 4:2,3. 5:40,41. 7:59. 12:2. 21:31,32. 22:19—22. 28:22. 1 Thes. 2:14—16. Rev. 2:10. 6:9—11. 7:14. t 11:6. 13:21,57. 26:31—34. Mark 4:17. John 6:60,61,66,67. 2 Tim. 1:15. 4:10,16. u 10:21,35,36. 26:21—24. Mic. 7:5,6. Mark 13:12. Luke 21:16. x 5,24. 7:15. Mark 13:22. Acts 20:30. 1 Tim. 4:1. 2 Pet. 2:1. 1 John 2:18,26. 4:1. Jude 4. Rev. 19:20. y Jam. 4:1—4. 5:1—6. z Rev. 2:4,5,3:15,16. a 6. 10:22. Mark 13:13. Luke 8:15. Rom. 2:7. 1 Cor. 1:8. Heb. 3:6,14. 10:39. Rev. 2:10. b 4:23. 9:35. 10:7. Acts 20:25. c 28:19. Mark 16:15,16. Luke 24:47. Acts 1:8. Rom. 10:18. 15:18—21. 16:25,26. Col. 1:6,23. d 3,6. Ez. 7:5—7,10. e Mark 13:14. Luke 19:43. 21:20.

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exceedingly to preserve the temple, either from regard to its sanctity, or as a monument of his victory: but the pertinacity of the infatuated Jews, and the fierce revenge of the soldiers, defeated his purpose. The temple was repeatedly set fire to, contrary to his strict orders and menaces; and at last the fire could not be extinguished: and when it had done its utmost, the residue of the structure was demolished and the materials removed, in order to search for the treasure which was buried under its ruins: so that, in the event, the very foundations were subverted, and the ground on which it stood was ploughed up. Thus the prophecy received an exact and literal accomplishment in less than forty years after it was uttered. (*Marg. Ref.* b, c.—*Note*, *Luke* 21:6.)

V. 3. After our Lord had removed with his disciples to the mount of Olives, where the temple was full in view; they privately asked him some questions concerning the events which he had mentioned: but their meaning is not very clear and explicit. Perhaps they had a general idea that he would go from them for a time, before he set up his kingdom; that he would at length come in a very glorious manner, according to several intimations which he had given them; that he would then execute the predicted vengeance on his enemies, destroy the temple, terminate that dispensation, and introduce his own glorious reign as the Messiah. Some expositors suppose this to be the meaning of the phrase translated "the end of the world." (*Marg. Ref.* h.) But it is difficult to determine what opinions the disciples held at this time concerning that subsequent dispensation: and perhaps they scarcely knew the precise meaning of their own questions; for their views were as yet very obscure and perplexed. Some suppose that they thought the day of judgment and "the end of the world," would be immediately connected with the destruction of Jerusalem and the temple; and that our Lord did not see good explicitly to undeceive them. Indeed this is not improbable; for the latter part of the chapter is couched in language very applicable to those events; and it is proper for prophecy to be in some measure obscure, till it is accomplished. The general import, however, of their inquiry was, when the events before intimated would take place; and what signs would indicate their approach.—'Being asked by the disciples when those things which he had intimated concerning the desolation of the temple should take place; he set before them the order of the times, first concerning the Jews, till the destruction of Jerusalem; and then concerning men in general, till the end of the world.' *Tertullian.* (*Marg. Ref. Notes*, *Mark* 13:1—8, *vv.* 3,4. *Acts* 1:4—8, *v.* 7. 3:19—21.)

Of thy coming.] Της σης παρουσιας· *Adventus, præsentia.* 27,37,39. 1 *Cor.* 15:23. 1 *Thes.* 2:19. 4:15. 5:23. 2 *Thes.* 2:1, 8. *Jam.* 5:7,8. 2 *Pet.* 1:16. 3:4,12. 1 *John* 2:28.—*The end of the world.*] Της συντελειας του αιωνος. See on *Notes*, 13:39,40.

V. 4, 5. Our Lord, in replying, first cautioned the disciples to take heed that they were not deceived: for one sign of the predicted events being about to take place, would be, that many persons would pretend to be "the Christ," or Messiah; thus coming in his name, and as it were intruding into his office, and fatally deceiving numbers. History informs us of several such false Messiahs, who made their appearance previously to the destruction of Jerusalem.—'Dositheus ... said he was the Christ foretold by Moses: and Simon Magus ... said he appeared among the Jews as the Son of God.' *Whitby.*—'In the reign of Nero, when Felix was procurator of Judea, such a number of these impostors made their appearance, that many of them were seized and put to death.' *Bp. Porteus.* These deceivers, promising the Jews deliverance from the Roman yoke, and temporal dominion, drew after them many followers, and excited great insurrections. This exasperated the Romans: numbers perished miserably, and the siege and destruction of Jerusalem were accelerated by these commotions. At the same time, they took off men's attention from the gospel, and occasioned many to perish by "neglecting so great salvation." (*Marg. Ref. Notes*, 23—25. *Luke* 21:7—11, *v.* 8.)

V. 6—8. This next sign related to the external situation of the Jews and the neighbouring nations, when the predicted time drew nigh. Our Lord warned the disciples not to be troubled by the terrible wars which they witnessed or heard of, so as to leave their stations; supposing that the ruin of the nation would immediately take place. These events must indeed happen, and they would forebode that desolation; but the end of the city and state of the Jews would not yet arrive. Many such wars and bloody contests must take place, both of the Jews against their enemies, and among the surrounding nations; together with famines, pestilences, and earthquakes: yet all these miseries would only resemble the first and slightest pains of a travailing woman, which assuredly presage the approach of more extreme anguish.—An account of the wars, insurrections, tumults, and massacres, which took place in that part of the world, prior to the destruction of Jerusalem, would form the best comment on this passage; together with copious extracts from Josephus and other historians, of several famines and pestilences, which made great havoc in many countries; and of terrible earthquakes, in Crete, in Asia Minor, in Italy, and Judea. The latter is thus described: 'By night there broke out a most dreadful tempest, and violent strong winds, with the most vehement showers, and continued lightnings, horrid thunderings, and prodigious bellowings of the earth: so that it was manifest, that the constitution of the universe was confounded for the destruction of men.' These things can here be no more than hinted at: it suffices to observe, that by the concurrent testimony of ancient historians, and the judgment of modern learned men, the period alluded to was distinguished from all others, which went before and which have followed, by such events as are here predicted. (*Marg. Ref. Notes*, *Mark* 13:1—8, *v.* 8. *Luke* 21:7—11, *vv.* 8,11.)

Be not troubled. (6) Μη θροεισθε (Α θροος, *clamor tumultuentium.*) *Mark* 13:7. 2 *Thes.* 2:2.—*The end.*] Το τελος. 13, 14. *Mark* 13:7. *Luke* 21:9. 1 *Pet.* 4:7.

V. 9—14. The persecutions, to which the disciples would themselves be exposed, formed the next sign of the times. (*Marg. Ref.* s.)—When these should be excited, many professed believers would be stumbled, and apostatize for fear of suffering: and then to ingratiate themselves with the persecutors, they would become traitors, and bitter enemies to the Christians, and concur in apprehending them and exercising cruelties on them. 'Christ here begins to foretell what should happen to the apostles and disciples, and to others, before the destruction of Jerusalem: the troubles and persecutions which should come upon them, both from their enemies, and seeming friends: and what event these persecutions should have on some unsound and temporizing Christians, and what deliverance would be vouchsafed to those who persevered to the end.' *Whitby.* (*Marg. Ref.* u. *Notes*, 10:16—23. 13:20, 21. *Mark* 13:9—13.) At the same time, many false prophets would appear among the Christians, as distinct from the false Christs above mentioned, "speaking perverse things to draw away disciples after them." These would deceive many souls, and bring an additional odium on the cause by their corrupt tenets and practices. (*Note*, 2 *Pet.* 2:1—3.) And, through the prevalence of treachery, injustice, cruelty, and all kinds of wickedness, many who did not openly apostatize would become lukewarm: they would lose their apparent zeal for the cause, and love to their brethren, and become shy of them, and afraid of showing them any favour. (*Notes*, *Rev.* 2:2—5, *v.* 4. 3:14—16.) Yet some would continue steadfast in the midst of these multiplied and varied difficulties; and they would be preserved from all real evil, and be saved for ever. (*Marg. Ref.* a.)—Notwithstanding all these commotions and scandals, the gospel would soon be preached through the various nations of the Roman empire, and in the different parts of the then known world; for a witness to them, that the Messiah was come, to be "a Light to lighten the Gentiles," and "to be for salvation to the ends of the earth:" and when this should be accomplished, the end of the

[a]ion of desolation, spoken of [b]by Daniel the prophet, stand in the holy place; [c]whoso readeth, let him understand;) [*Practical Observations.*]

16 Then [d]let them which be in Judea flee into the mountains:

17 Let him [e]which is on [f]the house-top not come down to take any thing out of his house;

18 Neither let him which is in the field return back to take his clothes.

19 And [g]woe unto them that are with child, and to them that give suck in those days!

20 But pray ye that your flight be not in the winter, [h]neither on the sabbath-day.

21 For [i]then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

22 And [k]except those days should be shortened, there should no flesh be saved: but [l]for the elect's sake those days shall be shortened.

23 Then if any man shall say unto you, [m]Lo here *is* Christ, or there; believe *it* not.

24 For [n]there shall arise false Christs, and false prophets, [o]and shall show great signs and wonders; [p]insomuch that, [q]if *it were* possible, they shall deceive the very elect.

25 Behold [r]I have told you before.

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a Dan. 9:27. 12:11. g Ex. 40:4. 1 Tim. 4:2. 5:25. 10:12—14. Heb. 2:1. Rev. 1:3. 3:22. h Gen. 19:15—17. Ex. 9:20, 21. Prov. 22:3. Jer. 6:1. 37:11,12. Luke 21:21, 22. Heb. 11:7. c Ps. 5:9. 64:8. Prov. 6:5. Mark 13:15,16. Luke 17:31—33. d 10:27. 1 Sam. 22:3. 1 Chron. 25:53—56. 2 Sam. 4:4. 2 Kings 15:16. Lam. 4:3,4, 14. Hos. 13:16. Mark 13:17,18. Luke 21:23. 23:29,30. m Ex. 16:29. Acts 1:12. n Ps. 68:22—28. Is. 65:12—16. 66:15,16. Dan. 9:26. 12:1. Joel 1:2. 2:2. Zech. 11:8,9. 14:2,3. Mal. 4:1. Mark 13:19. Luke 19:43,44. 21:24. 1 Thes. 2:16. Heb.

10:26—29. o Mark 13:20. p Is. 6:13. 65:8,9. Zech. 13:8,9. 14:2. Rom. 9:11. 11:25—31. 2 Tim. 2:10. q Mark 13:21. Luke 17:23,24. 21:8. John 5:43. r 5,11, 2 Pet. 2:1—3. 3:17. s Deut. 13:1,2. 2 Thes. 2:8—11. Rev. 13:13,14. 19:20. t John 6:39. 10:28—30. Rom. 8:28—39. 2 Tim. 2:19. 1 Pet. 1:5. 1 John 5:18. Rev. 12:9—11. 13:7,8,14. u Mark 13:22. Acts 20:30. Rom. 16:18. Gal. 1:4. x Is. 44:7,8. 46:10,11. 48:5,6. Luke 21:13. John 16:1.

Jewish church and state would come.—'It appears from the most credible records, that the gospel was preached in Idumea, Syria, and Mesopotamia, by Jude; in Egypt, Marmorica, Mauritania, and other parts of Africa, by Mark, Simon, and Jude; in Ethiopia, by Candace's Eunuch and Matthias; in Pontus, Galatia, and the neighbouring parts of Asia, by Peter; in the territories of the seven Asiatic churches, by John; in Parthia, by Matthew; in Scythia, by Philip and Andrew; in the northern and western parts of Asia, by Bartholomew; in Persia, by Simon and Jude; in Media, Carmania, and several eastern parts, by Thomas; through the vast tract from Jerusalem round about unto Illyricum, by Paul, as also in Italy, and probably in Spain, Gaul, and Britain; in most of which places Christian churches were planted, in less than thirty years after the death of Christ, which was before the destruction of Jerusalem.' *Doddridge.*—'The world and Satan furiously raging to no purpose; the gospel shall be every where propagated, and they that constantly believe it shall be saved.... When Jerusalem shall be utterly destroyed, the church, so far from being desolated, shall be extended to the utmost borders of the earth.' *Beza.* (*Marg. Ref.* b—d.)

S! all wax cold. (12) Ψυγησεται. Used here only.—*The world.* (14) Τη οικουμενη, *habitabilis, id est terra.* (Ab οικεω, *habito.*) *Luke* 2:1. 4:5. 21:26. *Acts* 11:28. *Rom.* 10:18. *Heb.* 1:6. *Rev.* 3:10. It properly signifies the whole *habitable* earth, whether *inhabited* or not: but it is sometimes used for the Roman empire: (*Note*, *Luke* 2:1.) and is by many restricted to that sense in this place, perhaps improperly. (*Mark* 16:15. *Col.* 1:6,23.)

V. 15—18. "An abomination" is the scriptural term for idols and idolatry, and in various ways these tended to *desolate* the church: but "the abomination of desolation" here signifies, the Roman armies with their idolatrous standards, encamping on the holy ground, which was supposed to extend to some furlongs distance from Jerusalem, on every side. (*Marg. Ref.* e, f. *Luke* 21:20.) This approach of the Roman armies to besiege that city was thus pointed out to the Christians, as the signal for them to retire to a place of safety; and they were exhorted to apply their minds, that they might understand what they read. When this token of approaching desolation was seen, they must without delay escape for their lives, by leaving Judea, and taking shelter in the surrounding mountains: and be so earnest in doing this, that if a man were walking on the flat roof of his house, when the signal was observed, he ought not to go into his house to carry away with him any part of his property; but to go down the nearest way, (which generally was on the outside,) and flee for safety: nay, a man, at work in the field, without his upper garment, must not go and fetch it, lest the delay should cost him his life. 'By the special providence of God, after the Romans under Cestius Gallus made their first advance towards Jerusalem, they suddenly withdrew again, in a most unexpected, and indeed impolitic manner; at which Josephus *testifies* his surprise, since the city might then have easily been taken. By this means, they gave, as it were, a signal to the Christians to retire; which in regard to this admonition they did, some to Pella, and others to mount Libanus, and thereby preserved their lives.' *Doddridge.*—'These ... admonitions were not lost upon the disciples; for we learn from the best ecclesiastical historians, that, when the Roman armies approached Jerusalem, all the Christians left that devoted city, and fled to Pella, a mountainous country, and to other places beyond Jordan. ... And Josephus also informs us, that when Vespasian was drawing his forces towards Jerusalem, a great multitude fled from Jericho into the *mountainous country*, for their security.' *Bp. Porteus.* 'Then the Christians fled to Pella, in Perræa, a mountainous country, and there places under the government of king Agrippa, where they found safety.' *Whithy.* (*Marg. Ref.* g—k. *Notes*, *Mark* 13:14—23, *v.* 14. *Luke* 17:33—37. 21:20—24.)

The abomination of desolation. (15) Το βδελυγμα της ερημωσεως. Βδελυγμα, (ἀ βδελυσσομαι, *abominor.*) *Mark* 13:14. *Luke* 16:15. *Rev.* 17:4—Ερημωσις. *Luke* 21:20. *Notes*, *Dan.* 8:13,14, *v.* 13. 9:25—27, *v.* 27. 11:31. The quotation is in the words of the LXX, which accord to the Hebrew.

V. 19, 20. Whatever could prevent or retard the flight of the persons concerned, would increase their peril and calamity. Not only would many pregnant women, and such as gave suck, be prevented from taking proper care of themselves, and of their infants; but mothers during the extremities of the siege would literally kill and eat their own children: so that the blessing of being fruitful, which the Jewish women greatly valued, was turned into the heaviest wo. Our Lord also warned his disciples to pray, that they might not be constrained to flee in the winter, as the inclemency of the weather, the badness of the roads, and the shortness of the days, might retard their course and endanger their lives; nor yet on the sabbath-day, as their own scruples, or the obstructions thrown in their way by the Jews, might have a similar effect.—'The Lord showed mercy to Israel: they should have been carried away to Babylon in the tenth month, when all would have perished by the winter: but God prolongen the time, and they were led away in the summer.' *Talmud.* (*Marg. Ref. Notes*, *Hos.* 9:11—14. *Luke* 23:26—31. *Jam.* 5:15,16.)

V. 21, 22. At the predicted season, there would be such tribulations, for extremity, variety, and continuance, as no nation had ever experienced from the beginning of the world, or ever would to the end of it. (*Marg. Ref.* n. *Notes*, *Dan* 9:12. 12:1. *Luke* 21:20—24, *v.* 22.) 'For indeed all history cannot furnish us with a parallel to the calamities and miseries of the Jews: rapine and murder, famine and pestilence, within fire and sword, and all the terrors of war without. Our Saviour wept at the foresight of these calamities: and it is almost impossible for persons of any humanity to read the relation of them in Josephus without weeping too.' *Bp. Newton.*—'If the misfortunes of all, from the beginning of the world, were compared with those of the Jews, they would appear much inferior upon the comparison.' *Josephus.*—'Is not this precisely what our Saviour says, "There shall be great tribulation, such as was not from the beginning of the world to this time, no, nor ever shall be?" It is impossible, one would think, even for the most stubborn infidel, not to be struck with the great similarity of the two passages; and not to see, that the prediction of our Lord, and the accomplishment of it as described by the historian, are exact counterparts of each other, and seem almost as if they had been written by the same person. Yet Josephus was not born till after our Saviour was crucified; and he was not a Christian, but a Jew, and certainly never meant to give any testimony to the truth of our religion.' *Bp. Porteus.*—Eleven hundred thousand Jews are recorded to have perished in this siege; besides the immense numbers who were slain in other parts of the world about the same time. So that except those days of tribulation had been "shortened, no flesh could have been saved:" that is, the whole nation must have been extirpated, had these calamities continued much longer. But, as God intended to bring forth "an elect people" in after ages, of their descendants, he was pleased to shorten those days, and to preserve a remnant of that nation, as a separate people even to this day. (*Marg. Ref.* o, p. *Notes*, *Is.* 6:13. 65:8—10.)—Many learned men explain this last clause, of the Jews who had embraced Christianity: but it does not appear, that the continuance of these tribulations, in the smallest degree, tended to exterminate them: indeed it is not known, that any Christians lost their lives by means of them. The Jews therefore, and their descendants, who should in any age of the world embrace Christianity, must be meant by "the elect;" "a remnant according to the election of grace." (*Notes*, *Mark* 13:14—23, *v.* 20.)—*Should be shortened.* (22) Εκολοβωθησαν. Κολοβοω, *mutilo, detrunco.* (Α κολοβος, *mutilus.*) *Mark* 13:20. 2 *Sam.* 4:12. *Sept.*

V. 23—25. When these calamities began to take place, the Jews were full of expectations that the Messiah would speedily appear for their deliverance: and the lower they were reduced, the more readily they listened to every report of this kind: so that many impostors were emboldened to assert their claim to this character, professing to work miracles in support of it. (*Note*, 4,5.) The artifice of man, and the power of Satan, if permitted, can doubtless produce effects which appear miraculous, though they will not bear to be

26 Wherefore if they shall say unto you, Behold, [z]he is in the desert; go not forth: behold, *he is* in the secret chambers; believe *it* not.

27 For [a]as the lightning cometh out of the east, and shineth even unto the west; so shall also [a]the coming of the Son of man be.

28 For [b]wheresoever the carcass is, there will the eagles be gathered together.

[*Practical Observations.*]

29 ¶ Immediately [c]after the tribulation of those days [d]shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

30 And then shall appear [e]the sign of the Son of man in heaven: [f]and then shall all the tribes of the earth mourn, and they shall [g]see the Son of man coming in the clouds of heaven [h]with power and great glory.

31 And [i]he shall send [i]his angels [k]with [l]a great sound of [l]a trumpet, and they shall [l]gather together his elect from the four winds, [m]from one end of heaven to the other.

32 ¶ Now learn [n]a parable of the fig-tree: When his branch is yet tender, and putteth forth leaves, ye know that summer *is* nigh:

33 So likewise ye, [o]when ye shall see all these things, [p]know that [i]it is near, *even* at the doors.

34 Verily I say unto you, [q]This generation shall not pass, till all these things be fulfilled.

35 [r]Heaven and earth shall pass away, but [s]my words shall not pass away. [*Practical Observations.*]

36 ¶ But of [t]that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only.

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y 3:1 Is. 40:3. Luke 3:2,3. Acts 21:38. z Job 37:3. 38:35. Is. 30:30. Zech. 9:14. Luke 17:24. a 16:28. Mal. 3:2. 4:5. Jam. 5:8. 2 Pet. 3:4. b Deut. 28:49. Job 39:27—30. Jer. 16:16. Am. 9:1—4. Luke 17:37. c 8. Mark 13:24,25. d Is. 13:10. 24:23. Jer. 4:23—28. Ez. 32:7,8. Joel 2:30,31. 3:15. Am. 5:20. Zeph. 1:14,15. Luke 21:25,26. Acts 2:19,20. Rev. 6:12—17. e 3. Dan. 7:13. Mark 13:26. f Zech. 12:10. Rev. 1:7. g 16:27,28. 26:64. Mark 13:26. 14:62—64. Luke 21:27. h 1 Thess. 1:7,8. b 28:18. Mark 16:15,16. Luke 24:47. Acts 25:18,26. i 24:31. c 24. Rev. 1:20. 2:1. 14:6—9. k Num. 10:1—10. l Is. 31:3. Is. 27:13. 1 Cor. 15:52. 1 Thes. 4:16. * Or, *a trumpet and a great voice.* l Is.

11:12. 49:18. 60:4 Mark 13:27. John 11:52. Eph. 1:10. 2 Thes. 2:1. m Ps. 22:27. 67:7. Is. 13:5. 42:10. 43:6. 45:22. Zech. 2:10. Rom. 10:18. n Mark 13:28,29. Luke 21:29,30. o 3. p Ez. 7:2, &c. Heb. 10:37. Jam. 5:9. 1 Pet. 4:7. 1 Or, *he.* q 12:45. 16:28. 23:36. Mark 13:30,31. Luke 11:50. 21:32,33. r 5:18. Ps. 102:26. Is. 34:4. 51:6. 54:10. Jer. 31:35,36. Heb. 1:11,12. 2 Pet. 3:7—12. Rev. 6:14. 20:11. s Num. 23:19. Ps. 19:7. 89:34,35. Prov. 30:5. Is. 40:8. 55:11 Tit. 1:2. 1 Pet. 1:25. Rev. 3:14. t 42,44. 25:13. Zech. 14:7. Mark 13:32,33. Acts 1:7. 1 Thes. 5:2. 2 Pet. 3:10. Rev. 3:3. 16:15.

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compared with the incontestable miracles wrought by Christ and his apostles. (*Marg. Ref.* q—s. *Notes, Deut.* 13:1—5. 2 *Thes.* 2:8—12, *vv.* 9,10.) The signs and wonders wrought by these impostors, would, however, have such a semblance of divine power, as to deceive many, and would be sufficient to impose even upon the elect, were that possible. But, by the decision of Christ, this is *not possible:* "the elect" cannot be fatally and finally deceived; because men and devils cannot defeat the purpose of God, who "hath chosen them unto salvation." Professed Christians in general cannot here be meant by "the elect;" for many of these actually were deceived and apostatized. (*Note,* 9—14.) "Their election of God," and that grace by which he effected his merciful purposes concerning them, were the security of real Christians; and the same cause would secure from fatal deception those, whom "God had foreknown" and chosen, but who were not *yet* called to the knowledge of Christ and his salvation. (*Notes, Luke* 22:31—34, *v.* 32. *John* 10:26—31. *Rom.* 8:28—39. 1 *Thes.* 1:1—4, *vv.* 3,4. 2 *Thes.* 2:13,14. 1 *Pet.* 1:3—5.)—As the means of preservation, to those who regarded his word, "he told them beforehand," what calamities were coming on Jerusalem, and what deceivers would at that time arise. (*Marg. Ref.* x.)—'The delusions of their signs and wonders shall be so strong, that the world shall be utterly carried away therewith; and, if it were possible that the very elect of God could be miscarried by them, they should also be deceived. Were it not more of the grace and mercy of that powerful God, who sustaineth them, and that infallible decree by which they are ordained to life, than of any power and wisdom of their own; they could not stand against these strong delusions.' *Bp. Hall.*—'They will be likely to draw many after them, even the most sincere persevering Christians, if it were possible for any deceit to work upon them.' *Hammond.*—The arguments against this interpretation, which some learned men have used, go on the erroneous suppositions, that all the elect know themselves to be so; that there are other methods of "making our calling and election sure," and possessing "the full assurance of hope unto the end," besides vigilance, and diligence in every duty and means of grace; and that God preserves his elect, without their own willing concurrence, instead of "working in them to will and to do of his good pleasure;" and so exciting them "to work out their own salvation with fear and trembling." (*Notes, John* 6:36—40. *Phil.* 2:12,13. 2 *Pet.* 1:10,11.)—The instances in Scripture, in which this expression, "if it be possible," is used, are not many: but they all imply, that the persons spoken of, at least doubted, whether it would *be possible for them* to obtain their requests, or accomplish their purposes; though the thing might not be in itself impossible. (*Marg. Ref.* t, u.)

The very elect. (24) Και τους εκλεκτους. Εκλεκτος· (ab. εκλεγομαι. *eligo.*) 20:16. 22:14. *Mark* 13:20,22,27. *Luke* 18:7. *Rom.* 8:33. 16:13. *Col.* 3:12. 1 *Tim.* 5:21. 2 *Tim.* 2:10. *Tit.* 1:1. 1 *Pet.* 1:1. 2:4,6,9. 2 *John* 1,13. *Rev.* 17:14.

V. 26—28. The apostles were here cautioned, and instructed to caution the converts to Christianity, to disregard all the reports, which were circulated to this effect; whether they were informed, that the Messiah was in the desert, waiting to be joined by the people, in order to march for the deliverance of Jerusalem; or whether he was said to be in some "secret chamber," among his friends, and about to make his more public appearance.—We find from history that such deceivers actually arose; some collecting followers in the wilderness, and others caballing with their adherents in secret chambers; and that they greatly accelerated and aggravated the ruin of their country.—'Josephus mentions one of these pretenders, who declared to the inhabitants of Jerusalem, that God commanded them to go up into some particular part of the temple, ... and there they should receive the signs of deliverance. A multitude of men, women and children, went up accordingly; but instead of deliverance, the place was set on fire by the Romans, and six thousand perished miserably in the flames, or by endeavouring to escape them.' *Bp. Porteus.*—The Christians, if they had not been forewarned, might have been deceived on another ground; for they expected their Lord to come, not to deliver, but to destroy Jerusalem; they were therefore reminded that his coming, for this purpose, would not be *secret,* or *local;* but like the "lightning, which shineth" at once from east to west; for in his righteous Providence, he would with conspicuous and irresistible energy desolate the whole land. The Roman armies entered Judea by the east, and carried their victorious ravages to the west, in a very rapid and tremendous manner.—Our Lord further added, "wheresoever the carcass is, there will the eagles be gathered together." The Jewish nation, spiritually dead, and about to be given up to destruction, was the carcass which was doomed to be the prey of the Roman armies: these were represented by the most ravenous birds of prey, to denote their force and fury; and perhaps because they had eagles for their standards. The history of those times records the multiplied massacres and devastations of the Jews, in different parts of the world; as if they had attracted the destroying sword of the Romans, wherever they resided, or whithersoever they fled for safety. (*Marg. Ref. Notes, Deut.* 28:49—57. *Job* 39:26—30.)

V. 29—31. The language of these verses is suited, and probably was intended, to lead the mind of the reader to the consideration of the end of the world, and the coming of Christ to judgment: yet the clause, "immediately after the tribulation of those days," restricts the primary sense of them, to the destruction of Jerusalem, and the events which were consequent to it. (*Marg. Ref.* c, d. *Notes, Is.* 13:9,10. 34:3—7. *Jer.* 4:19—27, *vv.* 23—25. *Joel* 2:28—32, *vv.* 31,32. *Acts* 2:14—21, *vv.* 19,20.) The darkening of the sun and moon, the falling of the stars, and the shaking of the powers of the heavens, denote the utter extinction of the light of prosperity and privilege to the Jewish nation; the unhinging of their whole constitution in church and state; the violent subversion of the authority of their princes and priests; the abject miseries to which the people in general, especially their chief persons, would be reduced; and the moral or religious darkness to which they would be consigned. This would be an evident "sign" and demonstration of the Son of man's exaltation to his throne in heaven; whence he would come, in his divine providence, as riding upon "the clouds of heaven, with power and great glory," to destroy "his enemies, who would not have him to reign over them;" at which events "all the tribes of the land" would mourn and lament, whilst they saw the tokens, and felt the weight, of his terrible indignation. (*Marg. Ref.* e—g. *Notes, Dan.* 7:13,14. *Rev.* 1:7.) At the same time, he would send forth his angels, (or messengers, the preachers of the gospel, *Marg. Ref.* i, k.) as with a great sound of a trumpet, proclaiming the year of Jubilee, "the acceptable year of the Lord." Thus he would "gather his elect" into his church, from every quarter, all over the world. (*Marg. Ref.* l, m. *Note, Is.* 65:1—3.)—The remarkable appearances in the heavens which attended these transactions, might be alluded to, and the extensive promulgation of the gospel, about the time of the destruction of Jerusalem, was predicted: but the whole passage will have a more literal and far more august accomplishment, at the day of judgment. (*Notes, Mark* 13:24—31. *Luke* 21:25—28.)—*Be darkened.* (29) Σκοτισθησεται· (a σκοτος *tenebræ.*) *Mark* 13:24. *Luke* 23:35. *Rom.* 1:21. 11:10. *Eph.* 4:18. *Rev.* 8:12.—*Her light.*] Φεγγος αυτης. *Splendour. Mark* 13:24. *Luke* 11:33.

V. 32—35. Our Lord here answers the former part of the apostle's question, concerning the time when these events would take place. ¶ In general he assured them, that the

37 But [u]as the days of Noe *were*, so shall also the coming of the Son of man be.

38 For as in the days that were before the flood, [x]they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark;

39 And [y]knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

40 Then shall two be in the field; [z]the one shall be taken, and the other left.

41 Two *women shall be* [a]grinding at the mill; the one shall be taken, and the other left.

42 [b]Watch therefore: [c]for ye know not what hour your Lord doth come.

43 But know this, that if the [d]good man of the house [e]had known in what watch the thief would come, he would have watched, and [f]would not have suffered his house to be broken up.

44 Therefore [g]be ye also ready: for in such an hour as ye think not the Son of man cometh.

45 Who then [h]is a faithful and wise servant, whom his Lord hath made ruler over his household, [i]to give them meat in due season?

46 [k]Blessed *is* that servant whom his Lord when he cometh, shall find so doing.

47 Verily I say unto you, [l]That he shall make him ruler over all his goods.

48 But and [m]if that evil servant shall [n]say in his heart, [o]My Lord delayeth his coming;

49 And shall begin [p]to smite *his* fellow-servants, [q]and to eat and drink with the drunken;

50 The Lord of that servant shall [r]come in a day when he looketh not for *him*, and in an hour that he is not aware of;

51 And shall [s]cut him asunder, [s]and appoint *him* his portion with the hypocrites: [t]there shall be weeping and gnashing of teeth.

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u Gen. 6: 7; Job 22.15—17. Luke 17.26,27. Heb. 11:7. 1 Pet. 3:20,21. 2 Pet. 2:5. 3:6. x 1 Sam. 25.36—38. 30:16,17. Is. 22:12—14. Ez. 16:49,50. Am. 6:3—6. Luke 12:19,20,45. 14:18—20. 17:26—28. 21:34,35. Rom. 13:13,14. 1 Cor. 7:29—31. y 13: 18—15. Judg. 20:34. Prov. 24:33. 24:12. 29—7. Is. 42:25. 44:18,19. Luke 19:44. John 3:24. Acts 13:41. Rom. 1:28. 2 Pet. 3:5. z 2 Chr. 33:12,13,19,23,24. Luke 17:34—37. 22:53. 1 Cor. 1:7. 2 Pet. 2:5,7—9. a Ex. 11:5. Is. 47:2. b 25: 13. 26:36—41. Mark 13:33—37. Luke 12:35—38. 21:36. Rom. 13:11. 1 Cor. 16: 13. 1 Thes. 5:6. 1 Pet. 4:7. 5:8. Rev. 3:2,3. 16:15. c 36,44. Mark 13:33—35. d 20:11. Prov. 7:19. Luke 12:39. 1 Thes. 5:2—6. 2 Pet. 3:10,11. e Ex. 22:2, 3. g 25:10. 1 Luke 12:40. Phil. 4:5. Jam. 5:9. Rev. 19:7. h Luke 12:41—43. 16:10—12. 19:17. Acts 20:28. 1 Cor. 4:1,2. 1 Tim. 1:12. 2 Tim. 2:2. Heb. 3:5. i 25:35—40. Ez. 34:2. John 21:15—17. 1 Cor. 3:1,2. Eph. 4:11—13. 1 Pet. 5:1—3. k 25:21. Luke 12:37,43. Phil. 1:21—23. 2 Tim. 4: 6—8. 2 Pet. 1:13—15. Rev. 2:19. 16:15. l 25:21,23. Dan. 12:3. Luke 12:37,44. 19:17. 22:29,30. John 12:26. 2 Tim. 2:12. 1 Pet. 5:4. Rev. 3:21. 21:7. m 18:32. 25:26. Luke 19:22. n Deut. 9:4. 15:9. 2 Kings 5:26. Is. 32:6. Mark 7:21. Luke 12:45. John 13:2. Acts 5:3. 8:22. o Ec. 8:11. Ez. 12:22,27. 2 Pet. 3:3—5. p Is. 66:5. 2 Cor. 11:20. 1 Pet. 5:3. 3 John 9,10. Rev. 13:7. 16:6. 17:6. 19:2. q 7:15. 1 Sam. 2:13—16,29. Is. 56:12. Ez. 34:8. Mic. 3:5. Rom. 16:18. Phil. 3:19. Tit. 1:11,12. 2 Pet. 2:13,14. Jude 12. r 42—44. Prov. 29:1. 1 Thes. 5:2. Rev. 3:3. * Or, *cut him off*. s Job 20:29. Is. 53:14. Luke 12:46. t 8:12. 22:13. 25:30. Luke 13:28.

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approach of them would be as certainly determined by the signs which he had mentioned, as the approach of summer was by the budding, and the tender branch, of the fig-tree; and that they would all be accomplished, before that generation had passed away. This absolutely restricts our *primary* interpretation of the prophecy to the destruction of Jerusalem, which took place within forty years. To this he added, "Heaven and earth shall pass away, but my words shall not pass away." The performance and effects of his words would be found more stable and durable, than the visible creation; which would at length wax old, and vanish away; but not a tittle of his word would fail of its accomplishment, and the effects of it will subsist to all eternity. This is as applicable to all other words of Christ, without any exception, as to this prediction, and to every part of the word of God. (*Marg. Ref. Notes*, *Ps.* 102:25—28. *Is.* 51:4—6. 55:10,11. *Matt.* 5: 17,18. *Heb.* 1:10—12. 2 *Pet.* 3:10—13. *Rev.* 20:11—15.)—'He that shall compare the words of our Saviour with those of Josephus, concerning the wars of the Jews, cannot but admire the wisdom of Christ, and own his predictions to have been divine.' *Eusebius.*—It is indisputable, that the three gospels in which the substance of this prophecy is given, were extant and widely dispersed, a considerable time before the siege of Jerusalem was begun; and that the Christians, believing the words of their Lord, left Judea and were preserved. Probably none of these three evangelists, (and perhaps none of the apostles, except John,) lived to witness the fulfilment of this astonishing prediction; and some particulars, not here explicitly mentioned, have been fulfilling to this present day. (*Note*, *Luke* 21:20—24, *v.* 24.)

It is nigh, &c. (33) 'I now think it more agreeable to this phrase in Scripture, to understand οὗτος *ille*. "He," the Son of man mentioned verse 30, stands at the doors. . . . *Jam.* 5:8,9.)' *Whitby.*

V. 36—41. Some expositors explain these words exclusively of the day of judgment, as being emphatically "that day;" and the context denotes that Christ intended to lead the thoughts of the hearers, and of those who should ever read this prediction, to that solemn occasion: (*Notes*, 42—51. 25:) but might not this be done, with reference also to the precise day and hour of Jerusalem's destruction. Even this was not declared either to man or angel, so far as we can learn: but the disciples were warned to expect and be ready for its approach, and to mark the signs which had been given them. (*Note*, *Mark* 13:32.) For it would resemble the deluge, in that it was expressly predicted, and some general intimations were given concerning the appointed season when it would take place, with instructions how to escape. Yet men in general would not believe, or take warning: but, being occupied about the employments and satisfactions of life, they would be overwhelmed and destroyed by its unexpected coming; just as the inhabitants of the old world had been by the flood. Even when two persons were in the same place, or about the same business, one of them would be destroyed, and the other escape: as one would be watching and observing "the signs of the times;" and the other carelessly neglecting them.—This is more emphatically applicable to the day of judgment, or the time of death, which is to every one in effect the same thing.—The antediluvians "knew not;" because they would not believe or regard the testimony of God by Noah, that the flood was coming. (*Marg. Ref. Notes*, *Gen.* 7:10—23. *Ex.* 9:20,21. *Luke* 17:24—37. *Heb.* 11:7. 1 *Pet.* 3:19—22.)

The flood. (38,39) Κατακλυσμος· *an abundant inundation of waters.* *Luke* 17:27. 2 *Pet.* 2:5. (Α κατακλυζω. 2 *Pet.* 3:6.)—*Gen.* 6:17. 7:6,10,17. *Sept.*—*The mill.* (41) Μυλωνι. Α μυλος *mola.* It occurs here only N. T.

V. 42—44. Our Lord, at length, more clearly speaks of his coming to take men away by death, and of his second advent to judge the world. (*Marg. Ref.* b, c.)—The disciples were exhorted to watch, and be on their guard, expecting and preparing for his coming, as they would not know when it would take place. A man, who knew beforehand at what hour a robber would attempt to break into his house, would be found watching and ready to oppose his entrance: but if he knew that the robber would come, and did not know at what hour, it would be his wisdom to watch all night, and no prudent man would go to sleep in such circumstances. Thus it behooved the disciples to watch and be ready at all times, assured, that in every sense the "coming of Christ" would be at a season, and in a manner, not generally expected; and that none could have any well-grounded confidence of being "found of him in peace," who did not habitually watch, and continue patiently in the obedience of faith, hope, and love. (*Marg. Ref.* d—g. *Notes*, 45—51. 25:1—13. *Mark* 13:33—37. *Luke* 12:35—46, *vv.* 35—40. 21:34—36. 1 *Thes.* 5:1—3. 1 *Pet.* 4:7. 2 *Pet.* 3:10—13. *Rev.* 3:1—3, *v.* 3. 16:12—16, *v.* 15.)

V. 45—51. This exhortation applies to all the professed servants of Christ; but to ministers especially, who are watchmen by office, as well as "stewards of the mysteries of God." "Who then is that faithful and prudent steward," that is constituted over the household of faith, to dispense to each individual his portion in due season; warning, instructing, encouraging, or reproving, according to every man's character, wants, and conduct, by the rule of the word of God, for the honour of his name, and from disinterested love to souls? The servant, who shall be found diligently and humbly employed in this work, when his Lord shall come, will be most happy; for he will be highly honoured and advanced in his glorious kingdom. But if a man, professing to be the servant of Christ, be an unbeliever, actuated by avarice, ambition, or sensuality; if he suppose that his Lord will never come to call him to an account, or that he shall have time enough to get ready before he comes; and shall thus be emboldened to domineer and tyrannize over his fellow-servants, as a rapacious oppressor, or cruel persecutor; or shall indulge in luxury and excess: "the Lord of that servant" will come to take vengeance on him, when he least expects it; by some tremendous judgment he will cut him off, separating his body and soul; and he will, after death, appoint him his portion with hypocrites, to whom belongeth "greater damnation," and there he will for ever weep and gnash his teeth in anguish and despair.—Whatever reference might here be intended to the case of apostates and heretics, in the primitive times; luxurious, sensual, domineering, and unprincipled ministers of Christianity are, doubtless, immediately intended.—'Mohammed ... mentions seven caverns in hell, the deepest and most wretched of which is to be inhabited by hypocrites. *Doddridge.* (*Marg. Ref. Notes*, 25:19—23. *Is.* 56:9—12. *Luke* 12:35—46, *vv.* 42—46. 21:34—36. 1 *Cor.* 4:3—5. 2 *Cor.* 5,9—12. 2 *Tim.* 4:1—5, *vv.* 1,2. 1 *Pet.* 5:1—4. 2 *Pet.* 3:1—4, 10—13. *Rev.* 2:8—11.)—*Household.* (45) Θεραπειας. *Family*; *Luke* 12:42. *healing*; *Luke* 9:11. *Rev.* 22:2.—*Delayeth.* (48) Χρονιζει· (α χρονος, *tempus*:) 25:5. *Luke* 1:21. 12:45. *Heb.* 10:37. *Shall cut him asunder.* (51) Διχοτομησει· (ex διχα, et τεμνω *seco.*) *Luke* 12:46. Not elsewhere in the New Testament.—*Ex.* 29:17. *Sept.*

PRACTICAL OBSERVATIONS.

V. 1—8. The more spiritual our minds are, the less we shall be attracted with external splendour, either in the world

CHAPTER XXV.

The parable of the wise and foolish virgins, 1—13. That of the talents committed to servants of different characters, 14—30; and a most solemn representation of the day of judgment, and of its infinitely important proceedings and consequences, 31—45.

[a]THEN shall [b]the kingdom of heaven be likened unto [c]ten virgins, [d]which took their lamps, and [e]went forth to meet [f]the Bridegroom.

2 And [g]five of them were wise, and five were foolish.

3 They that *were* [h]foolish took their lamps, and took no oil with them:

4 But the wise took [i]oil in their vessels with their lamps.

5 While [k]the Bridegroom tarried, [l]they all slumbered and slept.

a 24:42—51. Luke 21:34—36. b 3:2. 13:24,31,38,44,45,47. 20:1. 22:2. Dan. 2:44. c Ps. 45:14. Cant. 1:3. 5:8,16. 6:1,8. Rev. 14:4. d 5:19. Luke 12:35,36. Phil. 2:15,16. e 2 Tim. 4:8. Tit. 2:13. 2 Pet. 1:13—15. 3:12,13. f 9:15. 22:2. Is. 45:9—11. Is. 54:5. 62:4,5. Mark 2:19,20. Luke 5:34,35. John 3:29. 2 Cor. 11:2. Eph. 5:24—32. Rev. 19:7. 21:2,9. g 7:24—27. 13:19—23,38—43,47,48. 22:10, 11. Jer. 24:2. 1 Cor. 10:1—5. 1 John 2:19. Jude 5. h 23:23,25. Is. 48:1,2. 58:2. Ez. 33:31. 2 Tim. 3:5. Heb. 12:15. Rev. 3:1,15,16. i Ps. 45:7. Zech. 4:2,3. John 1:15,16. 3:34. Rom. 8:9. 2 Cor. 1:22. Gal. 5:22,23. 1 John 2:20,27. Jude 19. k 19. 24:48. Hab. 2:3. Luke 12:45. 20:9. Heb. 10:36,37. 2 Pet. 3:4—9. Rev. 2:25. l 26:40,43. Cant. 5:1. 5:2. Jon. 1:5,6. Mark 14:37,38. Luke 18:8. Rom. 13:11. Eph. 5:14. 1 Thes. 5:5—8. 1 Pet. 5:8.

or in the worship of God. If we continually meditate on the revealed glories of his perfections and works; created beauty will feebly affect our minds, except as it leads our thoughts to the uncreated Source of beauty and excellency.—The true temple is built upon "a living Foundation," and consists of "living stones;" and it therefore shall for ever endure "an habitation of God through the Spirit:" but, all other edifices, sacred or profane, will soon be thrown down, and "not one stone of them be left upon another."—We ought to apply to our great Teacher for instruction, in every matter which perplexes us; but it is more important for us, to be put upon our guard against fatal deceptions; than to be informed of the exact time when prophecies shall be fulfilled, when the world shall end, or when Christ shall come to judgment.—Even true Christians are liable to be drawn into mistakes, injurious to themselves and others, and dishonourable to their profession, by those who come in the name of Christ, and profess to declare the will of God; when they draw men off from attending to his word, and delude multitudes to their destruction.—While we meditate on the extraordinary prophecy in this chapter, with deep conviction of the truth of our divine religion; let us apply it to our edification, by considering the events predicted as typical of far more important transactions.—In the prospect of the approaching season of final retribution, we must grieve, if we be indeed real Christians, to see such innumerable multitudes deceived into a presumptuous hope and fallacious peace. Wars, insurrections, famines, pestilences, earthquakes, which desolate nations, will also excite our sympathizing concern; yet we should not be too much discomposed at hearing of them; for the Lord is thus carrying on his grand designs, in perfect wisdom, justice, truth, and mercy. (*Notes, John* 14:1,27,28, *v* 27.) It is a vain superstition to conclude from such events, that the end of the world is at hand; for they have occurred, again and again, in different ages, to answer some wise and righteous purposes: but we are not competent to know the designs of God, in his mysterious dispensations.—To ungodly men, the most tremendous temporal calamities are but "the beginnings of sorrows:" and the prevalence of impiety is, in fact, a far more awful dispensation than any other judgment.

V. 9—15. In this evil world, believers must experience, as well as witness, afflictions; not only in common with other men, but many which are peculiar to themselves. If we escape bloody persecution, we must expect to be treated with contempt, loaded with reproach, and hated by the wicked of every description. This sharp trial is often increased, by our being called to weep over such as are fallen, and to tremble for ourselves lest we also should be offended.—Apostates often prove the most treacherous and rancorous enemies of those, with whom they formerly associated: for the evil spirit, which was gone out, has returned with "seven others more wicked than himself; and the last state of these men must be worse than the first." (*Notes*, 12:43—45. 2 *Pet.* 2:20—22.) These things loudly call upon us to pray for ourselves and our brethren; and to dread the least beginning of negligence, in attending on the great concerns of our souls.—But besides the greedy wolves, which are sometimes let loose to waste the flock; men also "arise from among ourselves speaking perverse things, to draw away disciples after them;" whose pernicious tenets and unholy lives bring still greater scandal on the cause of Christ. (*Note, Acts* 20:29—31.) When iniquity thus abounds, "the love of *many*," nay, of *most* professors of the gospel, is apt to wax cold; they grow lukewarm and selfish, devoid of heavenly zeal or brotherly affection; and only warm in the fierce disputes and controversies, which they agitate with each other, instead of uniting against their common enemies. Yet, in the midst of all these evils, there is a remnant, who endure every trial, as gold abides the fire; these, and these only, continue unto the end, and are saved, being "kept by the power of God through faith unto salvation."—Notwithstanding all the efforts of earth and hell, and all the evils which are found within the church; the gospel must be preached in all the world, and with the most glorious success through all nations, before "the end come:" and let us endeavour so to understand the prophecies, which relate to these events, that we may know the duties incumbent on us, according "to the signs of the times," in which we live.—While we remember that the abominations of idolatry, within the Christian church, are sure indications either of approaching desolations, or of spiritual judgments still more to be dreaded; let us learn to separate from the corrupters, and shun all approaches to these corruptions of our holy faith.

V. 16—28. If the danger of temporal calamities renders it reasonable for men to leave all and flee for their lives, how proper is it for us to forsake all, "that we may win Christ," and be "delivered from the wrath to come!" He that believes will take warning, and without delay "flee for refuge to lay hold on the hope set before him;" but the unbeliever, having been often warned in vain, will at length perish without remedy. (*Note, Prov.* 29:1.)—If a man would rather save his life, without money or clothes, than be slain in going back to fetch them; "what is he profited, who gains the whole world, and loses his own soul?" (*Note*, 16:24—28, *v.* 26.) We should then avoid even those lawful things, which have an evident or a probable tendency to prevent our eternal good: and we ought to pray earnestly to the great Disposer of all events, 'to keep us from all things hurtful to our salvation, and to give us all things that are profitable to the same.' —The greatest tribulation, which ever was or ever shall be witnessed upon earth, befell those who "crucified the Lord of glory," and persisted in rejecting his gospel. "How then shall we escape, if we neglect so great salvation," as is set before us in his word! The future punishment of unbelievers will doubtless be so dire a tribulation, that all the complicated miseries which have been known on earth, cannot give us an adequate idea of it: nor will the days of that *only evil* be shortened; as none of the elect will be exposed to it, that for their sake it should be mitigated or terminated. Let us then "give diligence to make our calling and election sure:" then we may know that no enemy or deceiver shall ever prevail against us: and "let us abide in Christ and seek to have his words abide in us;" that we may be aware of the various methods, which Satan and his instruments will take to impose upon us. If we remember what he "has told us before," we shall not listen to those deceivers, who, having new modelled the gospel, cry out, "Lo, here is Christ! or, lo, he is there!" when in fact he is to be found only in his word and ordinances, and on his "throne of grace." Such persons, as deal in imposition or pretended miracles, love to perform their exploits in unfrequented deserts, or in secret chambers; for their ambiguous performances shrink from investigation, which real miracles have ever challenged. This suffices to convince the judicious Christian, that he ought to disregard them. In whatever way Christ comes, light, not darkness, is his garment: his operations are conspicuous and illustrious: the establishment of his kingdom will illuminate the earth from east to west, and from pole to pole; and wherever the obstinate enemies of his cause are found, there will the executioners of his vengeance be gathered together, with speed and rapacity like the eagle's.

V. 29—35. Ere long the expected end shall come: then the "sun shall be darkened, and the moon shall not give her light, the stars shall fall from heaven," and nature shall seem to expire in convulsions. The tokens of the Saviour's coming will be perceived: he will come with divine power and glory in the clouds of heaven, and "all the tribes of the earth shall mourn because of him," whom now they despise and disobey. But before he executes his righteous vengeance on his enemies; he will employ his holy "angels to gather his elect" from every part of the earth, as with the sound of a mighty trumpet, that they may "be for ever with the Lord." It is not for us "to know the times and seasons" of this grand event: but we may easily perceive the tokens of our own approaching dissolution. Within the space of thirty or forty years, or probably in a far shorter time, the writer and most of the readers, of these observations, will have done with all things here below, and be fixed in an eternal and unchangeable state. Let this thought induce us to attend more diligently to the words of Christ: and, whilst we meditate on his declarations concerning "the things which accompany salvation," on his promises, his denunciations, and his discoveries of the final event, respecting the righteous and the wicked; let us still recollect, that "heaven and earth shall pass away, but his word shall not pass away."

V. 36—51. After all the warnings and instructions of heavenly wisdom, men in general copy the example of the unbelievers in the days of Noah: they "eat and drink, plant and build, marry and are given in marriage;" and act in every respect, as if this world were all, or as if they were to live here for ever. Thus death and judgment come upon them unawares, and with as terrible a surprise, as the deluge came upon the inhabitants of the old world: and then, too late, they wish to be with the believer in his derided ark. Even from the same families and religious societies, death is continually

6 And [m]at midnight there was [n]a cry made, [o]Behold, the Bridegroom cometh; [p]go ye out to meet him.

7 Then [q]all those virgins arose, and trimmed their lamps.

8 And the foolish said unto the wise, [r]Give us of your oil; [s]for our lamps are [t]gone out.

9 But the wise answered, saying, *Not so;* [t]lest there be not enough for us and you: [u]but go ye rather to them that sell, and buy for yourselves.

10 And while they went to buy, [x]the Bridegroom came; and [y]they that were ready went in with him to the marriage; [z]and the door was shut.

11 Afterward came also the other virgins, [a]saying, Lord, Lord, open to us.

12 But he answered and said, Verily I say unto you, [b]I know you not.

13 [c]Watch therefore, for ye know neither the day nor the hour, wherein the Son of man cometh.

14 ¶ For *the kingdom of heaven is* [d]as a man travelling into a far country, *who* called his own servants, [e]and delivered unto them his goods.

15 And unto one he gave five [f]talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

16 Then he that had received the five talents [g]went and traded with the same, and made *them* other five talents.

17 And likewise he that *had received* two, [h]he also gained other two.

18 But he that had received one, went and digged in the earth, [i]and hid his lord's money.

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m 24:44. Mark 13:33—37. Luke 12:20,38—40,46. 1 Thes. 5:1—3. Rev. 16:15. n 24:31. John 5:28,29. 1 Thes. 4:16. 2 Pet. 3:10. o 31. Ps. 50:3—6. 96:13. 98: 9. 2 Thes. 1:7—10. Jude 14,15. p 1. Is. 25:9. Am. 4:12. Mal. 3:1,2. Rev. 19: 7—9. q Luke 12:35. 2 Pet. 3:14. Rev. 2:4,5. 3:2,19,20. r 3:9. Luke 16:24. Acts 8:24. Rev. 3:9. s 13:20,21. Job 8:14,14. 18:5. 21:17. Prov. 4:18,19. 13:9. 20:20. Luke 8:18. t Or, *going out.* Heb. 4:1. t Ps. 49:7—9. Jer. 15:1. Ez. 14:14—16, 20. u Is. 55:1—3,6,7. Acts 8:22. Rev. 3:17,18. x 6. Rev. 1:7. 22:12,20. y 20 —23. Luke 12:35,37. Col. 1:12. 2 Tim. 4:8. 1 Pet. 1:13. z Gen. 7:16. Num. 14: 23—34. Ps. 95:11. Luke 13:25. Heb. 3:18,19. a 7:21—23. Heb. 12:16,17. b Ps. 1:6. 5:5. Hab. 1:13. Luke 13:26—30. John 10:27. 1 Cor. 8:3. Gal. 4:9. 2 Tim. 2:19. c 24:42,43. Mark 13:33—37. Luke 21:35. Acts 20:31. 1 Cor. 16:13. 1 Thes. 5:6. 2 Tim. 4:5. 1 Pet. 4:7. 5:8. Rev. 16:15. d 21:33. Mark 13:34. Luke 19: 12,13. 20:9. e Luke 16:1—12. Rom. 12:6—8. 1 Cor. 3:5. 4:1,2. 12:7—28. Eph. 4:11. 1 Pet. 4:9—11. f 18:24. Luke 12:48. 19:13,14. g 2 Sam. 7:1—3. 1 Chr. 13:1—3. 22:—26: 28,2,&c. 29:1—17. 2 Chr. 1:9,10. 15:8—15. 17:3—9. 19:4— 10. 31:20,21. 33:15,16. 34:35. Neh. 5:14—19. Is. 23:18. 49:23. 60:5—16. Acts 13:36. Rom. 15:18,19. 1 Cor. 9:16—23. 15:10. 1 Tim. 6:17,18. 2 Tim. 2:6. 4:5—8. Philem. 6,7. 3 John 5—8. h Gen. 18:19. 2 Sam. 19:32. 1 Kings 18:3,4. 2 Kings 4:3—10. Job 29:11—17. 31:16—22. Prov. 3:9,10. Ec. 11:1—6. Mark 14:3—8. Acts 9:36—39. 10:2. 11:29,30. 2 Cor. 8:12. 9:11—14. Gal. 6:9,10. Eph. 5:16. Col. 4:17. 1 Tim. 5:10. 2 Tim. 1:16—18. Heb. 6:10,11. 1 Pet. 4:10. i Prov. 18:9. 26: 13—16. Hag. 1:2—4. Mal. 1:10. Luke 19:20. Heb. 6:12. 2 Pet. 1:8.

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taking one to heaven, and another to hell. Men labour and live together, nay, they associate in the same acts of worship: yet they are the subjects of two opposite kingdoms; and at death they are removed to the capital, so to speak, of that kingdom to which they belong. As we therefore know that our Lord will speedily come to take us hence, but cannot know when, or how soon; "let us watch and be sober." To us, at least, "the end of all things is at hand:" and as we should be overwhelmed with confusion, if found, at that solemn season, indulging sloth, or sinful passions, or in the places of fashionable dissipation, and should rather wish to be found in the path of duty, or pouring out our hearts in prayer; so let us never venture on the former, or neglect the latter. "We are not in darkness, that that day should overtake us as a thief;" therefore, let us as "the children of light," be always expecting the coming of our Lord. (*Note*, 1 *Thes.* 5:4—11.) —Above all, the stewards of the Lord's household should continually be looking to him, to make them wise, faithful, and assiduous in their work; and to enable them to avoid all interested or ambitious pursuits, and worldly pleasures; nay, even all literary avocations, or engagements, not intimately connected with the grand object, that they may wholly give up themselves to their most important work. Blessed will that servant be, however neglected or despised in this vain world, "whom his Lord when he cometh shall find so doing;" for he will delight to honour that servant, whose pleasure it was to do his Master's work, and seek his glory. But woe be to the presumptuous infidel, the mercenary hireling, the lordly oppressor, or the voluptuous sensualist, in the garb of a priest! The Lord of that evil "servant will come in a day, when he looketh not for him;" and what will all his preferments, distinctions, and enjoyments do for him, when God shall cut him off, and appoint him "his portion with the hypocrites, where shall be weeping and gnashing of teeth?"

NOTES.—Chap. XXV. V. 1—4. This chapter continues our Lord's discourse to his disciples: and the whole of it relates to the general concerns of death and judgment; rather than to the particular events which were coming on the Jewish nation. Towards the close of the foregoing chapter, our Lord made a gradual transition, from the latter to the former of these subjects; and he here more directly enforces the need of constant vigilance, which he connects with the conclusion of the foregoing chapter, by the introductory word "Then." In this respect, "the kingdom of heaven shall be likened to ten virgins, &c." (*Marg. Ref.* a, b. *Note*, 3:2.) The circumstances of the parable were taken from the customs of the Jews, in celebrating nuptials. The bridegroom used to go in the evening to fetch home his bride, by the light of lamps: these were carried by bridemaids, which some say were never fewer than ten; and when they arrived at his house, there was a feast prepared for them and the company. —Christ is the Bridegroom of the church: they who profess his gospel are as the companions of his bride, who wait for his coming: and their continuance in this world constitutes the time of their waiting. (*Marg. Ref.* c—f. *Notes*, *Ps.* 45:13—15. *Cant.* 1:5,6. 8:13,14. *John* 3:27—36, *v.* 29. 2 *Cor.* 11:1—6, *vv.* 2,3. *Rev.* 19:7,8. 21:1—4, *v.* 2. 9—21, *v.* 9.) It must not, however, be supposed, that *all nominal* Christians are intended. Those who make a credible profession of the gospel, and act in such a manner as to give real Christians a favourable opinion of them, and so gain admittance into their society, are exclusively meant.—Of the ten here mentioned, "five were wise, and five were foolish." The foolish had lamps, but "no oil in their vessels," with which to replenish them: that is, they had just as much religion as was necessary in order to make a plausible appearance; but their hearts were not truly sanctified, and stored with holy affections, by the new creating Spirit of God. They began wrong, as well as were left without at last. But the wise had "oil in their vessels," as well as the external lamp of profession. (*Marg. Ref.* g—i. *Notes*, 5—9. 7:21—27. 13: 18—23. 22:10—14.)

Wise. (2) Φρονιμοι. 4,8,9. 7:24. 10:16. 24:45. *Luke* 12:42. 16:8. *Rom.* 11:25. 12:16. 1 *Cor.* 4:10. 10:15. 2 *Cor.* 11:19.—*Foolish.*] Μωραι. See on 5:22.

V. 5—9. The delay of the Bridegroom represents the intermediate space, between the real or supposed conversion of professed believers, and the coming of Christ: their slumbering and sleeping intimates the comparative unwatchfulness and inattention, even of many real Christians, as well as of hypocrites, when thoughts of death and judgment are excluded for a season: and it shows that the difference between the two characters in many instances consists more in the state of their hearts, than in their external conduct. (*Marg. Ref.* k, l. *Notes*, 24:45—51, *vv.* 48,49. 26:40—46. *Heb.* 4:1,2 2 *Pet.* 3:1—4. 14—16, *v.* 14.) The coming of the Bridegroom "at midnight," with a loud summons to the virgins to meet him, represents the unexpected manner, in which Christ calls men out of the world, and in which he will come to judgment; and the surprise thus occasioned to hypocrites. (*Marg. Ref.* m—q. *Notes*, *Is.* 33:14. *Mark* 13:33—37. *Luke* 21:34—36. 1 *Thes.* 5:1—11.) The conduct of the virgins, when they heard this summons, denotes the earnest inquiries into the state of their souls, and the endeavours to get all ready, to which the apprehensions of immediate death or judgment excite professors of the gospel. This at length discovered the difference between the wise and foolish virgins. The latter, when they came to trim their lamps, found that they were *going out;* nor had they any oil with which to feed them. Thus the hypocrite's religion serves him to make a show with, whilst he lives; but when he comes to die, and most wants its support and benefit, it goes out, and leaves him to darkness and despair. (*Marg.* and *Marg. Ref.* r, s. *Notes*, 3:7—9. *Luke* 16:24—26. *Gal.* 6:1—5, *vv.* 4,5.) But the wise virgins, when they came to trim their lamps, had oil ready with which to replenish them: thus true Christians, notwithstanding comparative inattention, are *habitually* ready for all events.—The application of the foolish virgins to the wise, for some of their oil, shows that numbers are at last convinced of their ruinous mistake, and earnestly apply to ministers or believers, for their prayers and assistance, in their dire extremity: or it might prophetically expose the vanity of the popish doctrine, concerning works of supererogation, human merits, and priestly absolutions. The answer of the wise virgins implies, that the best Christians know they have nothing to spare, and can give others no effectual help. (*Marg. Ref.* t, u. *Notes*, *Ps.* 49:6—9.)—*Tarried.* (5) Χρονιζοντος. See on 24:48.—*Slumbered.*] Ενυσταξαν. Νυσταζω, *à* νευω. *capite necto, dormito capite nutans, . . . ad somnum proclivis sum.* '*Ita enim differt,* νυσταζειν *à* καθευδειν, *ut hoc de eo dicatur, qui somne libere indulget, gravique consopitur somno.*' Schleusner. 2 *Pet.* 2:3. Not elsewhere N. T.

V. 10—13. This conclusion of the parable shows the wisdom, and happy effects, of being ready; and the folly and misery of an unprepared state, and of carnal and presumptuous procrastination. The wise virgins, being ready, were admitted to the marriage-feast: but the door was immediately shut; and the others, coming afterwards, were denied admission, and disowned by the Bridegroom, as persons with whom he had no acquaintance. Our Lord then made the same application of it, which he had before done of the subject in the former chapter. (*Marg. Ref. Notes*, 7:21—23. 8:10—12. 24:42—44. *Gen.* 7:16. *Luke* 13:22—30, *vv.* 25—27.)

V. 14—18. "The kingdom of heaven," in this respect, might likewise be represented by a man, about to take a journey into a distant country, and entrusting his servants

19 After [a] a long time the lord of those servants cometh, and [b]reckoneth with them.

20 And so he that had received five talents came, and brought other five talents, saying, Lord, thou deliveredst unto me five talents: [m]behold, I have gained besides them five talents more.

21 His lord said unto him, [n]Well done, *thou* good and faithful servant; thou hast been faithful over a few things, [o]I will make thee ruler over many things: [p]enter thou into the joy of thy Lord.

22 He also that had received two talents came, and said, Lord, thou deliveredst unto me two talents: behold, [q]I have gained two other talents besides them.

23 His lord said unto him, [r]Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord.

24 Then he which had received the one talent came and said, [s]Lord, [t]I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strewed:

25 And I [u]was afraid, and went and hid thy talent in the earth; lo, *there* thou hast *that is* thine.

26 His lord answered and said unto him, [x]*Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed;

27 Thou [y]oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own [z]with usury.

28 Take [a]therefore the talent from him, and give *it* unto him which hath ten talents.

29 For [b]unto every one that hath shall be given, and he shall have abundance: but from him that hath not, [c]shall be taken away even that which he hath.

30 And [d]cast ye the unprofitable servant into [e]outer darkness: there shall be weeping and gnashing of teeth. [*Practical Observations.*]

31 ¶ When [f] the Son of man shall come in his

k 5. 24:48. l 18:23,24. Luke 16:1,2,19, &c. Rom. 14:7—12. 1 Cor. 3:12—15. 2 Cor. 5:10. Jam. 3:1. m Luke 19:16,17. Acts 20:24. 1 Cor. 15:10. Col. 1:29. 2 Tim. 4:1—8. Jam. 2:18. n 2 Chr. 31:20,21. Luke 16:10. Rom. 2:29. 1 Cor. 4:5. 2 Cor. 5:9. 10:18. 1 Pet. 1:7. o 34—40. 10:40—42. 24:47. Luke 12:44. 22:28—30. Rev. 2:10,26—28. 3:21. 21:7. p 23. Ps. 16:10,11. John 12:26. 14:3. 17:24. Phil. 1:23. 2 Tim. 2:12. Heb. 12:2. 1 Pet. 1:8. Rev. 7:17. q Luke 19:18,19. Rom. 12:6—8. 2 Cor. 8:1—3,7,8,12. r 21. Mark 12:41—44. 14:8,9. s 7:21. Luke 6:46. t 20:12. Job 21:14,15. Is. 58:3. Jer. 44:16—18. Ez. 18:25—29. Mal. 1:12,13. 3:14,15. Luke 15:29. 19:20—22. Rom. 8:7. 9:20. u 2 Sam. 6:9,10. Is. 57:11. Rom. 8:15. 2 Tim. 1:6,7. Rev. 21:8. x 18:32. Job 15:5,6 y Luke 19:22,23. Rom. 3:19. Jude 15. z Deut. 23:19,20. a Luke 10:42. 19:24. b 13:12. Mark 4:25. Luke 8:18. 16:9—12. 19:25,26. John 15:2. c 21:41. Lam 2:6. Hos. 2:9. Luke 12:19—21. 16:1—3,20—25. John 11:48. Rev. 2:5. d 3:10. 5:13. Jer. 15:1,2. Ez. 15:2—5. Luke 14:34,35. John 15:6. Tit. 3:14. Heb. 6:7,8. Rev. 3:15,16. e 8:12. 13:42,50. 22:13. 24:51. Luke 13:28. 2 Pet. 2:17. Jude 13. Rev. 21:8. f 6. 16:27. 19:28. 25:64. Dan. 7:13,14. Zech. 14:5. Mark 8:38 14:62. Luke 9:26. 22:69. John 1:51. 5:27—29. Acts 1:11. 1 Thes. 4:16. 2 Thes. 1:7,8. Heb. 1:8. Jude 14. Rev. 1:7.

with certain portions of his property, to be employed by them as his agents, or stewards.—Christ, as ascended into heaven, to return in due season to judge the world, is this Master: professed Christians are his servants: "the talents" represent the powers of body and mind, natural or acquired abilities, time, health, influence, authority, wealth, gifts, privileges, or offices in the church; in short every thing, of which a good or a bad use may be made, or which may be left unemployed. (*Marg. Ref.* d—f. *Notes*, 21:33—39. *Luke* 16:1—8. 19:11—27, *vv.* 12,13. 1 *Cor.* 4:1—5. 1 *Pet.* 4:9—11.) It cannot be supposed, consistently with Scripture, that the improvement of *natural* powers, by unregenerate men, can entitle them to *regenerating* grace: for all unregenerate men are *carnal*, and "alienated from God;" and therefore wholly indisposed and unwilling to improve their natural powers, according to their bounden duty. (*Notes*, *Rom.* 8:5—9. 1 *Cor.* 15:3—11, *v.* 10. *Phil.* 2:12,13.) But the sanctifying influences of the Holy Spirit, producing a holy judgment and heart, teach, incline, and enable a man to make a good use of all other things: so that this improvement of talent does not *make men Christians*, but *evidence that they are such*; whilst the contrary conduct evinces the hypocrisy of a man's professed faith in Christ.—The five talents given to the first servant, the two to the second, and the one to the third, represent the different proportions in which the great Head of the church, and Lord of the universe, intrusts his servants with various advantages, "as it seemeth good in his sight." The expression "according to his several ability," may denote, that every man has that portion, which best suits the station intended for him, in the church and in the community; and which would suffice, if made a good use of, to prove him a useful, honourable, and accepted servant. (*Notes*, *Rom.* 12:3—8. 1 *Cor.* 12:4—11,27—31. *Eph.* 4:11—13.) It should not be concluded from what follows, that they who receive most are always or generally the most faithful: for the contrary is very commonly the case, and the Scripture teaches us to expect that it will be so. But our Lord thus shows, that an account must be rendered of the weakest abilities, and smallest advantages, as well as of those which are more eminent and distinguishing: and that it will be no excuse for a man to plead, he had but little entrusted to him, if he neglects to make a good use of that little. (*Marg. Ref.* g, h. *Notes*, *Luke* 16:9—12.) For the conduct of the servant, who buried his talent, represents the character of formalists and hypocrites, who make no good use of their abilities, opportunities, and advantages; who neglect the duties of their stations; who live to themselves, and are engaged in earthly pursuits; who deem it enough not to do positive evil; and who are destitute of zeal and love; and who indulge sloth, or are actuated by envy, discontent, and selfish passions. (*Marg. Ref.* i. *Note*, 24—30.)—*Traded.* (16) Εἠργασατο, *wrought.* Comp. *Luke* 19:13,15,16. Gr.

V. 19—23. "After a long time the Lord of those servants cometh, and reckoneth with them." Unbelievers either conclude that Christ will never come to judgment; or that event appears to them so doubtful and distant, that it has no influence on their conduct: (*Note*, 24:45—51.) and believers have "need of patience, that, after they have done the will of God, they may receive the promise." (*Note*, *Heb.* 10:35—39, *v.* 36.)—The first servant being called, stated that he had traded successfully with his five talents, and had doubled the sum. This represents the humble and thankful consciousness, with which the true Christian will at length reflect on the labours of faith and love, in which he has employed his time, abilities, and providential advantages, in the service of Christ and his church, and which are the infallible evidences of his sincerity. Accordingly, the Master highly commended this "good and faithful servant;" and assured him of advancement to a post of far higher rank and authority, with immediate admission into "the joy of his Lord," as prepared for his friends, and resembling his own felicity. (*Marg. Ref.* m—p. *Note*, *Heb.* 12:2,3.) This doubtless relates to the final happiness of believers. Faithfulness, in a lower condition, is, indeed, often here recompensed by advancement to a higher and more honourable service: but hereafter true Christians shall be "made kings and priests unto God," and shall reign with their divine Redeemer, in glory and joy inexpressible and inconceivable.—The case of the servant who had received two talents, and the gracious acceptance and recompense with which he met, exactly correspond with the other; and we are thus taught, that inferior endowments and advantages, when faithfully improved, will be as graciously accepted as those which are greater. (*Marg. Ref.* q, r. *Notes*, 18:23—27, *vv.* 23,24. 24:45—51, *vv.* 46,47. *Luke* 12:35—46, *v.* 44. 16:1—8, *vv.* 1,2. 19:11—27, *vv.* 15—19. *Rev.* 2:24—28. 3:4—6,12,13,20—22.)

V. 24—30. The servant, "who had received the one talent," and had hid it in the earth, gave a widely different account of his motives and conduct, and met with a very different reception. He avowed, that he knew his Lord to be a hard and unreasonable master, who expected more than his servants could perform, or than he had given them the means of effecting; like a man, who should expect to "reap where he had not sown." Being, therefore, afraid of any miscarriage, should he attempt to trade with the money, he had concealed it in the earth: and though it was not increased, yet it was not wasted.—This describes the heart and inward thoughts and reasonings of many decent and plausible hypocrites, and the motives of their slothfulness. They are "carnally minded," and at enmity with the holy character and law of God: they murmur against his providence, sovereignty, and method of salvation: they disbelieve his promises, suppose his service to be perilous, unprofitable, and detrimental: they complain, that he requires more than they are capable of performing, and that he punishes men for what they cannot help: they pervert the doctrines of Revelation to support these conclusions, and confound the want of *inclination* to what is good, with a want of *natural ability*. Thus they excuse their sloth and selfishness, and cast the blame of their misconduct on God; and they suppose their unfruitfulness to be justifiable, because they are not outwardly so immoral as some other persons. (*Marg. Ref.* s—u. *Notes*, *Luke* 15:25—32, *vv.* 29,30. 19:11—27, *vv.* 20,21.)—To these most injurious insinuations of this servant, his Lord answered, that even if the case had been as he stated, he might and ought to have put out his money on good security, and that some increase might have been made of it; and therefore he was, by his own confession, a "wicked and slothful servant." This shows, that such men will be condemned out of their own mouths; as conscious that they might have done better if they would: they will therefore be left without excuse, and will as certainly be condemned for sloth and negligence, as others will be for open infidelity, impiety, or profligacy. 'This is not a concession, that the Master was truly so, but an argument out of his own mouth to condemn him, for not acting suitably to his own hard conceptions of his Lord. (*Luke* 19:22.) *Whitby.* (*Luke* 15:31.)—His Lord then ordered the talent to be taken from him, and given to him that had ten talents: on which Christ observed, as he had done before; that it was

glory, and all the holy angels with him, *s*then shall he sit upon the throne of his glory:

32 And *h*before him shall be gathered all nations; and *i*he shall separate them one from another, as a shepherd divideth *his* sheep from the goats:

33 And he shall set *k*the sheep on *l*his right hand, but the goats on the left.

34 Then shall *m*the King say unto them on his right hand, *n*Come, ye blessed of my Father, *o*inherit the kingdom *p*prepared for you *q*from the foundation of the world:

35 For *r*I was an hungered, and ye gave me meat; I was *r*thirsty, and ye gave me drink; *t*I was a stranger, and ye took me in;

36 *u*Naked, and ye clothed me; I *x*was sick, and ye visited me; *y*I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, *z*when saw we thee an hungered, and fed *thee?* or thirsty, and gave *thee* drink?

38 When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee?*

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g Ps. 9:7. Rev. 3:21. 20:11. *h* Ps. 96:13. 98:9. *Acts* 17:30,31. Rom. 2:12,16. 14:10—12. 2 Cor. 5:10. Rev. 20:12—15. *i* 13:12. 13:42,43,49. Ps. 1:5. 50:3—5. Ez. 34:17—22. Mal. 3:18. 1 Cor. 4:5. *k* Ps. 79:13. 95:7. 100:3. John 10:26—28. 21: 15—17. 1 Gen. 48:13,14,17—19. Ps. 45:9. 110:1. Mark 16:19. Acts 2:34,35. Eph. 1:20. Heb. 1:3. *m* 21:5. 22:11—13. 27:37. Ps. 2:6. 21:7—10. Is. 9:7. 32:1,2. 33:22. Jer. 23:5,6. Ez. 37:24,25. Dan. 9:25. Zeph. 3:15. Zech. 9:9,10. Luke 1:31 —33. 19:38. John 1:49. 12:13. 19:15,19—22. Rev. 19:16. *n* 21,23,41. 5:3—12. Gen. 12:2,3. Deut. 11:26—28. Ps. 115:13—15. Luke 11:28. Acts 3:26. Gal. 3:13, 14. Eph. 1:3. 1 Pet. 1:3. *o* Luke 12:32. Rom. 8:17. 1 Cor. 6:9. Gal. 5:21. Eph. 5:5. 2 Tim. 2:12. 4:8. Jam. 2:5. 1 Pet. 1:4,5. Rev. 21:7. *p* 20:23. Mark 10:40. John 14:2,3. 1 Cor. 2:9. Heb. 11:16. *q* Acts 15:18. Eph. 1:4—6. 1 Pet. 1:19,20.

Rev. 13:8. *r* 40. 10:40—42. 26:11. Deut. 15:7—11. Job 29:13—16. 31:16—21. Ps. 112:5—10. Prov. 3:9,10. 11.24,25. 14:21,31. 19:17. 22:9. Ec. 11:1,2. Is. 58: 7—11. Ez. 18:7,16. Dan. 4:27. Mic. 6:8. Mark 14:7. Luke 11:41. 14:12—14. John 13:29. Acts 4:32. 9:36—39. 10:31. 11:29. 2 Cor. 8:1—4,7—9. 9:7—14. Eph. 4:28. 1 Tim. 6:17—19. Philem. 7. Heb. 6:10. 13:16. Jam. 1:27. 1 Pet. 4:9,10. 1 John 3:16—19. *s* 42. Prov. 25:21. Rom. 12:20. *t* 43. Gen. 18:2—8. 19:1—3. Acts 16:15. Rom. 12:13. 16:23. 1 Tim. 5:10. Heb. 13:1—3. 3 John 5—8. *u* Job 31. 19,20. Luke 3:11. Jam. 2:14—16. *x* 43. Ez. 34:4. Acts 20:35. 28:8,9. Jam. 1:27. 5:14,15. *y* Phil. 4:10—14. 2 Tim. 1:16—18. Heb. 10:34. 13:3. *z* 6:3. 1 Chr. 29:14. Prov. 15:33. Is. 64:6. 1 Cor. 15:10. 1 Pet. 5:5,6.

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the rule of his kingdom, to give more and more to every man who had faith and grace, in order that he might be greatly enriched; but that from all others, those things would be taken away which they had not improved, and they would be left under condemnation. (*Marg. Ref.* z—c. *Notes*, 13:12. *Mark* 4:23—25, *v.* 25. *Luke* 8:16—18, *v.* 18. 19:11—27, *vv.* 24—26.) The unprofitable servant was therefore ordered to be cast into outer darkness, misery, and despair. (*Marg. Ref.* d, e. *Note*, 8:10—12.)—*Hard.* (24) Σκληρος, '*durus*: ... metaphorice, ... *severus, austerus, asper moribus, morosus ... molestus, odiosus.*' Schleusner. *John* 6:60. *Acts* 9:5. 26:14.—1 *Sam.* 25:3. *Is.* 19:4. *Sept.*—Αυστηρος. *Luke* 19:21.—*Slothful.* (26) Οκνηρε. *Rom.* 12:11. *Phil.* 3:1. Ab οκνεω, *piger sum. Acts* 9:38.—*The exchangers.* (27) Τοις τραπεζιταις. 'Α τραπεζα, *mensa: abacus ad quem mensarius sedens numos numerat et computat. Argentarius ... fœnerator.*' Schleusner. Used here only.—*With usury.*] Συν τοκω. (Τοκος *a* τικτω, *verbi* τικτω, *pario.*) '*Proprie partus, fœtus: ...* metaphorice *fœnus, usura.*' Schleusner. *Luke* 19:23. *Deut.* 23:19,20.—*Notes*, *Ex.* 22:25—27. *Lev.* 25:35—37. *Neh.* 5:1—13.—*Unprofitable.* (30) Αχρειον. (Ex *a* neg. et χρεια, *utilitas.*) *Luke* 17:10.

V. 31—33. In order more fully to explain and confirm the foregoing parabolical representations, our Lord next spake one of the most interesting and sublime discourses which we meet with even in the holy Scriptures: and it is wonderful, that any person can read it, and yet suppose the Speaker to be no more than man; when there is such a divine authority and dignity in it, as we may venture to say, could never have, with propriety, been assumed by any mere creature, however exalted. Having previously and by degrees, drawn the attention of the disciples to the great season of retribution, he here spake concerning it in the character of the sovereign Judge. The time will come, when "the Son of man," even he who appeared in human nature, will be manifested in his divine glory, attended by all the holy angels, as his servants and worshippers; and then "he will sit upon the throne of his glory," as the Judge of the world. (*Marg. Ref.* f, g. *Notes*, 16:24—28, *v.* 27. *Ps.* 96:11—13. *John* 5:20—23. 2 *Thes.* 1:5 —10. *Jude* 14—16. *Rev.* 20:11—15.) On this grand and awful occasion, there will be gathered before his tribunal, not only the disciples, or the Jews, or all professed Christians, but "all nations," all the inhabitants of the earth, being raised from the dead for that purpose: and he will separate the immense multitude, with as much ease and exactness, as "a shepherd divideth the sheep from the goats." For there will not be the least danger of his mistaking any man's character, motives, or state; nor any possibility of opposition or escape; nor any danger lest any one should be overlooked, or remain disguised before him. (*Note*, *John* 6:36—40, *vv.* 39,40.)—What less than omnipotence and omniscience can effect such an exact separation of the whole human species? —This being done, he will set the sheep (the proper emblem of his harmless, gentle, useful, and holy people) on his right hand, in token of their acceptance and honour; and the goats (the emblem of the unholy nature and character of unbelievers) at his left hand, as rejected and exposed to condemnation. (*Marg. Ref.* h—l.)—*Shall separate.* (32) Αφορισει. —*Divideth.*] Αφοριζει. Αφοριζω (εκ απο et ὁριζω, *definio, termino. Acts* 2:23.) 13:49. *Acts* 13:2. 19:9. *Rom.* 1:1. 2 *Cor.* 6:17. *Gal.* 1:15.

V. 34—40. Then "the King," not only of the Jews, or of the church, but of the whole world, (as our Lord on this occasion called himself,) will address the company at his right hand, as the "blessed of his Father;" his chosen, redeemed, regenerate, adopted, and beloved children, whom he has determined to render most blessed for evermore. (*Marg. Ref.* m, n.) He will call them "to come to him," that they may behold and share his glory, and concur with him in the judgment about to be given upon the wicked; and that they may inherit the kingdom," or that confluence of all honours, riches, felicities, and pleasures, "which had been prepared for them from the foundation of the world," in the counsels of God's everlasting love and mercy. (*Marg. Ref.* o—q. *Notes*, 19—23. *Luke* 12:22—34, *v.* 32 *Rom.* 8:14—17. 1 *Cor.* 6:1—6, *vv.* 2,3. *Jam.* 1:12. 2:5—7, *v.* 5.) And, in order to show that they are indeed the persons for whom this inheritance was prepared, he will next before the whole assembled world make known their good works, as the effect of their faith and love. They had on earth proved themselves his obedient and devoted friends: for they had given him meat when he was hungry, and drink when he was thirsty; when he was a stranger and destitute, they had hospitably entertained him; when in want of raiment they had clothed him; when sick, they had visited and tended upon him; and when in prison, through oppression or persecution, they had owned him, and had come to inquire into his wants, and to administer to his comforts.—On hearing this, the righteous are represented, as inquiring when they had ever seen him in such circumstances, and relieved him in this manner. For they were not conscious of having done any service worthy of this honourable notice and abundant recompense. To which the King will answer, that "inasmuch as they did it to the least of these his brethren, (the poor afflicted Christians whom they relieved for his sake, who will be present to bear grateful testimony to "their labour of love," and liberal and active kindness, and whom the King of Glory will condescend to own as his brethren,) "they did it unto him." (*Marg. Ref.* r—b. *Notes*, 12:46—50. *John* 13:31—35, *vv.* 34,35. 15:12—16. *Gal.* 6:6—10, *vv.* 9,10. *Jam.* 1:27. 2:14—18.) It is impossible that human language can express greater encouragement to self-denying, assiduous, laborious, and expensive charity to poor Christians, for the sake of our common Lord, than that which is contained in this declaration. We must not, however, by any means, suppose that acts of liberality, from whatever motive, will constitute a man's title to eternal felicity: nor can there be a more fatal delusion, than this too common, but groundless inference from this and a few similar texts. For many who are liberal, humane, and compassionate in some instances, live habitually in the practice of one or other of those sins, concerning which it is expressly said, that "they who do such things shall not inherit the kingdom of God." (*Notes*, *Gal.* 5:19—21. *Eph.* 5:5—7.) And as none but believers are "the brethren of Christ;" so love to Christ must be the motive of the liberality and kindness here spoken of. The matter may therefore be thus stated: there is no salvation for a sinner, but by the free mercy of God; no mercy but through the mediation and merits of his beloved Son; no interest in Christ, (at least for those who hear, or might hear or read the gospel, after they are capable of understanding good from evil,) except by faith in him; no justifying faith, but that "which worketh by love;" (*Note*, *Gal.* 5:1—6, *v.* 6.) no love to Christ, which does not imply love to his people, his example, and his precepts; no genuine love to his people, which does not influence a man to do good to them, as he has ability and opportunity, and as he sees them in difficult and necessitous circumstances. But whenever any one is habitually induced to self-denying beneficence to others, especially to such as he thinks disciples of Christ, out of love to his name; he gives an unequivocal proof, that he is a true believer, a justified person, a member of Christ's mystical body, and interested in all his purchased blessings (*Notes*, 2 *Cor.* 8:6—9. 9: *Heb.* 6:9,10. 1 *John* 2:7—11. 3:11—24.) At the same time it is impossible that this man should be proud of his beneficence, or trust in it; that he should be liberal merely out of ostentation, or to compensate for indulged iniquities, or to atone for former sins: for these things would prove him an absolute stranger to true repentance and genuine faith, and every evangelical principle of obedience. So that the actions here mentioned will be produced, as evidences of the excellency and efficacy of justifying faith and the love of Christ; of a person's having been a real believer and one who loved Christ; and to show that it is in every way proper, the Lord should honour him in heaven, who thus proved himself his zealous friend on earth. (*Notes*, 10:40—42. *John* 14:15—17,21—24. 21:15—17. *Eph.* 6:21—24, *v.* 24. 2 *Thes.* 1:3,4,5—10, *v.* 5—7. 1 *Pet.* 1:8,9.)—Compassion and good-will to men in general, shown by a decidedly loving and beneficent conduct, and love to enemies and persecutors, for Christ's sake, in obedience to his commandments and in

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And [a]the King shall answer, and say unto them, Verily, I say unto you, [b]Inasmuch as ye have done *it* unto one of [c]the least of these my brethren, [d]ye have done *it* unto me.

[*Practical Observations.*]

41 Then shall he say also unto [e]them on the left hand, [f]Depart from me, [g]ye cursed, into [h]everlasting fire, [i]prepared for the devil and his angels:

42 For [k]I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink;

43 I was a stranger, and ye took me not in, naked, and ye clothed me not; sick, and in prison and ye visited me not.

44 Then shall they also answer him, saying Lord, [l]when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily, I say unto you, [m]Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me.

46 And these shall go away into [n]everlasting punishment, but [o]the righteous into life eternal.

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a 31. Prov. 25:6,7. b 10. 12. 2 Sam. 9:1,7. Mark 9:41. John 19:26,27. 21:15—17. 1 Cor. 16:21,22. 2 Cor. 4:5. 5:14,15. 8:7—9. Gal. 5:6. 6:10,22. 1 Thes. 1:9,10. 1 Pet. 1:22. 1 John 3:14—19. 4:7—12,20,21. 5:1,2. c 12:49 ☞. 18:5,6,10. 25:10. Mark 3:34,35. John 20:17. Heb. 2:11—15. 6:10. d Acts 9:4,5. Eph. 5:30. e 33. f 7:23. Ps. 6:8. 119:115. 139:19. Luke 13:27. g Deut. 27:15—26. 28:16, &c. Ps. 119:21. Jer. 17:5. Gal. 3:10—13. Heb. 6:8. h 46. 3:12. 13:42 ☞. Mark 9:43—48. 2 Thes. 1:9. Rev. 14:10,11. 20:10—15. 1 John 3:14. Rom. 9:22,23. 2 Pet. 2:4. 1 John 3:10. Jude 6. Rev. 12:7—9. k 35. 10:37,38. 12:30. Am. 6:6. John 5:

23. 8:42—44. 14:21. 1 Cor. 16:22. 2 Thes. 1:8. Jam. 2:15—24. 1 John 3:14—17. 4:20. l 24—27. 7:22. 1 Sam. 15:13—15,20,21. Jer. 2:23,35. Mal. 1:6. 2:17. 3:13. Luke 10:29. m 40. Gen. 12:3. Num. 24:9. Ps. 105:15. Prov. 14:31. 21:13 Zech. 2:8. John 15:18,19. Acts 9:5. 1 John 3:12—20. 5:1—3. n 41. Dan. 12:2. Mark 9:44,46,48,49. Luke 16:26. John 5:29. 2 Thes. 1:9. Rev. 14:10,11. 20:10, 15. 21:8. o 13:43. Ps. 16:10,11. John 3:15,16,36. 10:27,28. Rom. 2:7. 5:21. 6:23. 1 John 2:25. 5:11,12. Jude 21.

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imitation of his example, are the genuine fruits of justifying faith: but there is a peculiar propriety, in this fruit of love to Christ, shown in loving his brethren, for his sake, being selected in this concise declaration of the proceedings of the great and decisive day of retribution. Even the poorest Christian manifests the same spirit of love to Christ, by kind actions to his brethren, and to all men for the Lord's sake; which will be also made known at the same time, as the evidences of his living faith and merciful acceptance.—*Prepared.* (34) Ἡτοιμασμενην. See on 20:23. *The foundation of the world.*] Καταβολης του κοσμου. *Mundi initia, creationem universi notat.* Schleusner. 13:35. *Luke* 11:50. *John* 17:24. *Eph.* 1:4. *Heb.* 4:3. 1 *Pet.* 1:20.

V. 41—46. The Judge next shows the awful reverse. He declares, that he will address all those "on his left hand" as "cursed," lying under the curse of the broken law, strangers to the blessings of the gospel, and justly deserving of the final wrath and vengeance of God. He will sentence them to "depart from Him," the only Author of salvation to sinners, and the Fountain of life and felicity to all creatures; for many of them had in their hearts bid him "depart from them, as they desired not the knowledge of his ways." He will doom them "to fire," the dreadful emblem of the wrath of God, as causing the most excruciating pains, of which we have any conception. This fire will be "everlasting;" which would be an unmeaning addition, if the wicked were not to continue in it eternally. It had been indeed "prepared" originally "for the devil and his angels," those first apostates from and rebels against God; but as the wicked held with them, and would not separate from their service, it must be their portion also. (*Marg. Ref.* f—i. *Notes, Gal.* 3:6—14. 2 *Thes.* 1:5—10, *vv.* 8,9. *Rev.* 20:11—15.)—No doubt impenitent sinners of every age and nation will then be judged; but those, to whom the Scriptures are sent, are chiefly concerned in these previous delineations of the final judgment, and its process and event; and therefore our Lord represents nothing more, than the ground on which false professors of Christianity will be condemned. It will then be proved against them, that they had no love to Christ, and therefore no true faith in him; seeing they refused to relieve him, when they saw him in necessity and distress, and had ability and opportunity of doing it. 'For so close is the union between Christ and his members, that he looks upon the favours conferred on them as done to himself, and promises accordingly a reward for them: (*Matt.* 10:42.) and also threatens punishment to them who do neglect, and are injurious to them, as if they had been so to him. (45 ... *Acts* 9:4.)' *Whitby.*—These, however, will be as ready to deny or palliate their guilt, as true believers to disclaim all merit in their services: but the Judge will prove his charge, and stop their mouths, by showing their selfish neglect of his poor disciples, and their refusal to relieve them in their distresses. This alone will be sufficient to evince that they were unbelievers; even if no injustice or oppression, no open profligacy or secret licentiousness, nor any other gross wickedness should be adduced against them. 'It is not sufficient to preserve us from that dreadful sentence, "Depart from me, &c." that we have done no evil, if we have been deficient in those acts of charity and mercy we owe to the members of Christ's body.' *Theophylact.* Being therefore evidently proved to be under the condemnation of the law, and entitled to no benefit from the gospel; nay, exposed to deeper condemnation for their neglect of it, or their hypocrisy and abuse of their privileges; they will be left without plea, or the least power of resistance or escape; and be constrained to "go away into everlasting punishment," whilst the righteous will be received into everlasting life and felicity. (*Marg. Ref.* k—o. *Notes, Ps.* 9:17. 21:8—12. *Is.* 30:14. *Dan.* 12:2,3. *Mark* 9:43—50. *John* 3:19—21. 2 *Cor.* 5:9—12, *v.* 10. *Rev.* 20:11—15, *vv.* 14,15.)—The original word is the same in both clauses, (αιωνιος): and he must be blinded by Satan in no ordinary degree, who will risk his immortal soul and its eternal interests on interpreting the same word *temporary* in one clause, and *eternal* in another, of the same verse: and if the *punishment be eternal*, here can be no place for annihilation, or for final restitution. The contrast also between "punishment," and "life," is carefully to be observed. (*Notes, Rom.* 5:20,21. 6:21—23.)

PRACTICAL OBSERVATIONS.

V. 1—13. It is most important for us all continually to be reminded of death and judgment, and of that discrimination of characters, which will soon be made. Immense multitudes of infidels, profligates, Pharisees, and apostates, are thronging the broad road to destruction: but this is not all; alas! a large proportion even of those who appear to be followers of Christ, and are externally admitted to the communion of the saints, will be found "*foolish* virgins;" having indeed the lamp in their hands, but no grace in their hearts. With what seriousness, diligence, and fervent prayer, should we then "examine ourselves whether we be in the faith!" How afraid of being deceived, where so much is at stake, and so many come short of eternal life! How earnestly should we seek for heavenly wisdom, and desire to be found upright in the sight of God, rather than to be approved by our ill-judging fellow-sinners!—It is indeed to be lamented, that whilst the heavenly Bridegroom tarries, even true Christians are too apt to be drowsy and inattentive: yet, notwithstanding all defects on the one hand, and all fair appearances on the other; there is an essential difference between the weakest believer and the most specious hypocrite. This sometimes appears even here: the unexpected summons of death may throw the Christian into an alarm; but, proceeding without delay to trim his lamp, the grace which before lay almost dormant, shines forth more bright; and his serious self-examination and fervent prayer bring humility, faith, hope, patience, love, and every holy affection into lively exercise; so that all around perceive him to be *ready*, and "meet to be a partaker of the inheritance of the saints in light." On the other hand, the mere professor, in such circumstances, often detects his consciousness of hypocrisy and impresses the minds of beholders with a gloomy fear, that "his lamp is going out," and about to be extinguished in utter darkness. We may compassionate such persons, but we can give them little help: we should direct them to him, who sells all the blessings of salvation "without money and without price:" but the hour is unseasonable, and the time is short; nor can they well know that their prayers are not the dictates of mere selfishness, and their repentance constrained and insincere. How dreadful then will be the case of those who do not seek "the things which accompany salvation," till the time is past! who do not knock, till the door is finally closed! But, however it may appear at death, assuredly no one will partake of the marriage-supper of the Lamb, who has not in this world "washed his robes, and made them white" in his atoning blood; and who is not a partaker of his sanctifying Spirit. Let us then make no delay, but be earnest in our preparation for the feast; and let us ever be upon our watch, for "we know not either the day or the hour when our Lord cometh."

V. 14—30. In some respects, "the kingdom of heaven is like unto a man travelling into a far country, and delivering his goods unto his own servants." Whatever any one possesses is entrusted to him by the great Lord of all, who will at length call him to an account for the use which he has made of it. The holy law requires us to devote the whole, in perfect love, to the service of God, and to the benefit of our neighbour; and denounces its awful curse on every one, who in any instance, or at any time, fails of so doing: but the gospel inwardly teaches and disposes the true believer to attempt this sincerely, though feebly; from the time when he begins in any degree to experience "the joy of God's salvation." He believes his word respecting the future judgment and its important consequences; and he gives implicit credit to his promises and threatenings. By faith he perceives his danger as a sinner, and fears and flees from it; and at the same time he discovers his Refuge, and in hope repairs to it. Having obtained peace with God, and peace of conscience through the atoning blood of Christ; his "faith works by love," and his language is, "What shall I render to the LORD, for all his benefits?" This humble love and gratitude, uniting with hatred of sin, contempt of the world, love to the brethren, and compassion for perishing sinners, impels him to devote himself, and all his abilities and advantages, to the service of Christ; and to do good, in his church and in the world, according to his opportunity, and in exact proportion to the vigour of his faith and hope. This obedience distinguishes the

CHAPTER XXVI.

Jesus foretells his crucifixion after two days, 1, 2. The chief priests conspire against him, 3—5. A woman pours precious ointment on his head: the disciples censure, but Jesus commends her, 6—13. Judas bargains with the chief priests to betray him, 14—16. Jesus eats the passover, and marks out the traitor, 17—25. He institutes the Lord's supper, 26—29; and foretells that all his apostles would forsake him, and Peter deny him, 30—35. His agony and prayer in the garden, 36—46. He is betrayed and apprehended, 47—50. A disciple cuts off the high-priest's servant's ear; but Jesus forbids all resistance, 51—56. He is arraigned before Caiaphas, falsely accused, condemned, and treated with insult and indignity, 57—68. Peter thrice denies him, with peculiar aggravations; but going out he weeps bitterly, 69—75.

AND it came to pass, [a]when Jesus had finished all these sayings, he said unto his disciples,

2 Ye [b]know that after two days is [c]*the feast of* the passover, and the Son of man is [d]betrayed to be crucified.

3 ¶ Then [e]assembled together the chief priests, and the scribes, and the elders of the people, unto [f]the palace of the high-priest, who was called [g]Caiaphas,

4 And consulted that they might take Jesus [h]by subtlety, and kill *him*.

5 But they said, [i]Not on the feast-*day*, [k]lest there be an uproar among the people.

a 19:1. b Mark 14:2. Luke 22:1,2,15. John 13:1. c Ex. 12:11—14. 34: 25. John 2.13. 11:55. 12.1. d 24,45. 17:22, 20:18,19. 27:4. Luke 24:6,7. John 13:2. 18:2. e 21:45,46. Ps. 2:1,2. 56:6. 64:4—6. 94:20,21. Jer. 11:19. 18:18—20. John 11:47—53,57. Acts 4:25—28. f 58. Jer. 17:27. Mark 14:54. g 57. John 11:49. 18:13,14,24. Acts 4:5,6. h 23:33. Gen. 3:1. Acts 7:19. 13:10. 2 Cor. 11: 3. i 1's. 76:10. Prov. 19:21. 21:30. Is. 46:10. Lam. 3:37. Mark 14:2,12,27. Luke 22:7. John 18:28. Acts 4:28. k 14:5. 21:26. Luke 20:6.

real disciple of Christ from every other man: the self-righteous Pharisee, the self-wise infidel, the careless sinner, the formal professor of the gospel, are alike unacquainted with these evangelical principles of devoted diligence in the service of a crucified Saviour.—It is the real Christian's liberty, privilege, honour, interest, and satisfaction, to be employed as the Redeemer's servant, and as his instrument in promoting his glory and the benefit of his people: and "the love of Christ even constrains him to live no longer to himself, but to him that died for him, and rose again." (*Note*, 2 *Cor.* 5:13—15.) According to the number of his talents, he will become a blessing to others, by his example, influence, conversation, and labours; by the use which he makes of his time, money, and abilities; by his relative conduct in his family; and by serving the Lord, as a minister, magistrate, or private Christian: and whether he has had five talents, two, one, or only a small portion of one; "he will not be ashamed, but have confidence before Christ at his coming." Nay, he may now humbly "rejoice in testimony of his conscience;" and, giving the Lord all the glory, he may look forward to death and judgment, assured of being then received with "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." "Let us not then be weary of well doing: for in due season we shall reap, if we faint not."—But let every one dread the doom of the unprofitable servant: for it is not enough that men do not spend their Lord's goods upon their lusts, or waste their time and talents in sin; even those who "bury them in the earth," will be left without excuse. Whatever they may profess, they dislike the character and word of the Lord: they count his service irksome and unprofitable; they dare not trust his promise, and they are dissatisfied with his providence; and, because they may not have the pre-eminence, or take the lead, and manage things in their own way, they sit down in sullen discontent; and will do nothing, because they cannot do every thing. But many of those excuses and objections which pass current here, will be refuted and silenced at last: and every unfruitful professor will be condemned out of his own mouth, and consigned to "outer darkness, where is weeping and gnashing of teeth." For whatever else men may possess, who are destitute of sanctifying grace; they will soon be deprived of it, and have nothing but the additional condemnation of having been ungrateful for so many mercies. But the most indigent believer is rich, and shall have abundance, and his felicity will be for ever increasing. Let us not then envy sinners, or covet any of their perishing and dangerous possessions.

V. 31—40. Our gracious Redeemer once "humbled himself and became obedient unto death, even the death of the cross:" but now he reigns the Sovereign of the world; and ere long he shall appear in glory, attended by "all the holy angels" to judge the nations of the earth. Before his tribunal we must all appear; and every effort to escape, to conceal, to resist, or to prevaricate, will then be entirely unavailing. With infinite ease and exactness, he will "bring to light the hidden things of darkness," and develope the secrets of every heart; he will show the real motive of every action, and the true character of every individual; and he will infallibly separate his true disciples, from all other men in the world. (*Note*, 1 *Cor.* 4:3—5.) In that decisive hour, "the King of glory" will not be ashamed to own, as "his brethren, his sisters, or his mother," the least and meanest of his chosen flock. And, if we would possess a good hope, that he will then address us as "the blessed of his Father," and call us to him, that we may "inherit the kingdom prepared for us from the beginning of the world;" we must now recognise our Saviour and future Judge, as disguised under the mean attire of these his beloved brethren. When we see a believer hungry, thirsty, a stranger, or in want of proper clothing, we should suppose that our Saviour himself stands before us, requires us to own our relation to him, and calls upon us to give him food or raiment, or to provide him lodging or entertainment: and we should ask ourselves, whether we can find in our hearts to drive him from our door? (*Notes*, *Cant.* 5:2,3.) And when we hear of pious persons being sick, or in prison, and wanting advice, attendance, or other relief; we should suppose that Jesus is in these circumstances, and sends to us by name to come and "minister unto him." Let us then renounce our own ease, interest, convenience, indulgence, and decoration: that we may show our ardent gratitude for his salvation, by abounding in this "work of faith, and labour of love:" and should we even be mistaken in the character of those, for whom we thus deny ourselves from love to Christ; he will certainly accept and recompense our services. (*Note*, 10:40—42.)—But alas! how little do we see of "these fruits of the Spirit" even among professed Christians! Who does not think, that he should have counted it an honour to have entertained Christ when on earth? But how few are willing to *retrench greatly* from their unnecessary expenses, to relieve these his representatives and brethren? Many however will even part with their money, who will not subject themselves to the hardship and inconvenience of visiting the sick, and such as are in prisons, or other recesses of misery and distress; by which means their bounty is distributed at random, does comparatively little good, and will often be shown to spring, rather from an easy temper, than from a disinterested self-denying love of others for the sake of Christ. But "while we have time, let us" lay ourselves out "in doing good to all men, especially to them that are of the household of faith:" and, even if we have but little in our power, let us endeavour by that little to show our goodwill, and what we would do if we had more.—They, who most abound in good works, will be the least apt to glory in them: nay, they will be, as it were, surprised at the gracious mention, which will at last be made of them. Yet those services, which the humble believer thought nothing of at the time, and soon entirely forgot, as well as those which were concealed from men, will all be brought to light, and graciously recompensed by our King: not a crust of bread, or a cup of water, given for his sake to a poor brother, shall pass unnoticed; but every instance of this kind will be adduced as an evidence, that the giver was a faithful friend, and a loyal subject, to "the Lord of glory," and a proper person to be numbered with those, whom "he delighteth to honour," and to bless. (*Notes*, 10:40—42. *Heb.* 6:9,10.)

V. 41—46. What tongue can describe, what words can express, or even convey a faint idea, of the horror and despair of the wicked, when placed at the left hand of their omnipotent and omniscient Judge! While conscious of their guilt, and calling in vain "on the rocks and mountains to fall on them," they shall behold his awful countenance clouded with an indignant frown; and hear his mouth, which used to invite the weary sinner to come to him, sternly say to them, "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels!" Then all their works will be produced, to demonstrate the justice of the tremendous sentence: and their omissions alone, and selfish neglect of poor Christians, whom they ought to have loved "with a pure heart fervently," for the Lord's sake, whilst they were indulging themselves, or heaping up riches, will prove them unbelievers, and deprive them of all relief from the mercy of the gospel. They may avow, that they would gladly have ministered unto Christ, had they seen him in his humiliation; but, inasmuch as they refused to "do it to his brethren, they did it not to him." If this alone will prove a man, otherwise moral and decent, to be an enemy of Christ, a child of the devil, and "a vessel of wrath fitted for destruction; where will oppressors, persecutors, blasphemers, and profligates appear?" Yet all resistance to the power of the Judge will be hopeless, even that of united thousands of millions, combined with the devil and his angels: every plea will be refused, "every mouth will be stopped: the wicked shall be silent in darkness;" "the wicked shall be turned into hell, and all the nations that forget God." But the reflection is too tremendous to be dwelt upon. Let us then take warning, flee from the wrath to come, and seek that faith in Christ, which "worketh by love" of him and his people and cause, and by obedience to his commandments; that we may abound in all the fruits of righteousness here, and that, when "the wicked shall go away into everlasting punishment," we may be 'numbered with his saints in glory everlasting.'

NOTES.—CHAP. XXVI. V. 1, 2. Our Lord had closed his public ministry, when he left the temple: he had afterwards given his disciples many important warnings and instructions; and after the sublime representation which he had made of his future coming to judgment, he informed them of the immediate approach of his sufferings. (*Notes*, 23:37—39, *v.* 39. 24,25.) After two days the feast of the passover would be celebrated, and then he should be betrayed into the hands of his enemies, and put to death by crucifixion. *Marg. Ref.* c, d. *Notes*, 20—24.) He had all along a perfect knowledge

6 ¶ Now when Jesus was [l]in Bethany, in the house of [m]Simon the leper,

7 There [n]came unto him a woman having an alabaster-box of [o]very precious ointment, and poured *it* on his head as he sat *at meat*.

8 But when his disciples saw *it*, [p]they had indignation, saying, [q]To what purpose *is* this waste?

9 For [r]this ointment might have been sold for much, and given to the poor.

10 When Jesus understood *it*, he said unto them, [s]Why trouble ye the woman? for she hath wrought [t]a good work upon me.

11 For [u]ye have the poor always with you, [x]but me ye have not always.

12 For [y]in that she hath poured this ointment on my body, she did *it* for my burial.

13 Verily I say unto you, [z]Wheresoever this gospel shall be preached in the whole world, [a]*there* shall also this, that this woman hath done, be told for a memorial of her. [*Practical Observations.*]

14 ¶ Then [b]one of the twelve, called [c]Judas Iscariot, went unto the chief priests,

15 And said *unto them*, [d]What will ye give me, and I will deliver him unto you? And they covenanted with him for [e]thirty pieces of silver.

16 And from that time [f]he sought opportunity to betray him.

17 ¶ Now [g]the first *day* of the *feast of* unlea-

21:17. Mark 11:12. John 11:1,2. 12:1,2. m Mark 14:3. n John 12:2,3. o Ex. 30:23—33. Ps. 133:2. Ec. 9:8. 10:1. Cant. 1:3. Is. 57:9. Luke 7:37,38,46. p 1 Sam. 17:28,29. Ec. 4:4. Mark 14:4. John 12:4—6. q Ex. 5:17. Am. 6:5. Hag. 1:2—4. Mal. 1:7—10,13. r Josh. 7:20,21. 1 Sam. 15:9,21. 2 Kings 5:20. Mark 14:5. John 12:5,6. 2 Pet. 2:15. s Job 13:7. Mark 14:6. Luke 7:44—50. Gal. 1:7. 5:12. 6:17. t Neh. 2:18. 2 Cor. 9:8. Eph. 2:10. Col. 1:10. 2 Thes. 2:17. 1 Tim. 3:1. 5:10. 2 Tim. 2:21. Tit. 1:16. 2:14. 3:1,8,14. Heb. 13:21. 1 Pet. 2:12. u 25:34—40,42—45. Deut 15:11. Mark 14:7. John 12:8. Gal. 2:10. 1 John 3:17. x 18:20. 28:20. John 13:33. 14:19. 16:5,28. 17:11. Acts 3:21. y 2 Chr. 16:14.

Mark 14:8. 16:1. Luke 23:56. 24:1. John 12:7. 19:39,40. z 24:14. 28:19. Ps. 98:2,3. Is. 52:10. Mark 13:10. 16:15. Luke 24:47. Rom. 10:18. 15:19. Col. 1:6, 23. 1 Tim. 2:6. Rev. 14:6. a 1 Sam. 2:30. Ps. 112:6. Mark 14:9. 2 Cor. 10:18. Heb. 6:10. b Mark 14:10. Luke 22:3—6. John 13:2,30. c 10:4. John 6:70,71. 13:2. d Gen. 38:16. Judg. 16:5. 17:10. 18:19,20. Is. 56:11. 1 Tim. 3:3. 6:9,10. 2 Pet. 2:3,14,15. e 27:3—5. Gen. 37:26—28. Ex. 21:32. Zech. 11:12,13. Acts 1:18. f Mark 14:11. Luke 22:6. g Ex. 12:13—20. 13:6—8. Lev. 23:5,6. Num. 28:16,17. Deut. 16:1—4. Mark 14:12. Luke 22:7.

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of the variety and intenseness of his approaching sufferings, though he met them with the most entire calmness and serenity.—This seems to have been peculiar to him: none of the prophets or apostles knew beforehand what they should be called to suffer. Even holy Paul says, "I go up to Jerusalem, not knowing the things which shall befall me there."—This peculiarity should be carefully noted, when the intrepid and cool courage and resolution of Jesus in the complete foreknowledge of his unparalleled sufferings, is the subject of our meditation. (*Notes*, *Acts* 20:22—24. 1 *Pet.* 4:1,2. 2 *Pet.* 1:12—15.)—The contrast between the words of our Lord concerning himself, as "the Son of man," in these verses, and those in the foregoing chapter, "The Son of man shall come in his glory," is peculiarly worthy of our observation. (*Note*, 25:31—33.)

V. 3—5. The members of the Jewish Sanhedrim, the grand council of the nation, being met together at the palace of the high-priest, consulted how they might get Jesus into their power, in order to put him to death. Having deliberated on the subject, they agreed to attempt it by subtlety, or contrivance, and not by open force: and concluded that it would be better to defer it till after the feast of the passover; lest the people, whom they supposed to favour him, should make an insurrection for his rescue, if he were apprehended, while such numbers from all quarters were assembled in the city.—(*Marg. Ref.*) But it pleased God to defeat this intention: as it was proper that Christ, the true paschal Lamb, should be sacrificed at that season; and that his death and resurrection should be rendered the more extensively known.—'Maimonides saith, it was the custom among the Jews to punish those who rebelled against the sentence of the Judge, or the high-priest, or were notoriously criminal, at one of the three feasts, because then only by reason of the public congress of the people, all might hear and fear. (*Deut.* 17:12,13.) From this received custom the fathers of the Sanhedrim seem willing to recede, for fear of the multitude; but having so fair an offer made by Judas, they embrace that season.' *Whitby.*—'God himself, and not men, appointed the time in which Christ should be crucified.' *Beza.* (*Note*, *Ps.* 76:10.)

Uproar. (5) Θορυβος. 27:24. *Mark* 5:38. 14:2. *Acts* 20:1. 21:34. 24:18.—Θορυβεω. *Perturbo.* *Acts* 17:5.

V. 6—13. St. John fixes the date of this transaction to six days before the passover: (*John* 12:1.) and as it is utterly improbable that it should have occurred twice in so short a time, and with exactly the same circumstances, we must conclude that the other evangelists have related it out of the order of time in which it happened.—Our Lord was at this time entertained at Bethany, by "Simon the leper," who had probably been cleansed by him. But Lazarus was a guest, and Martha one who waited on them. Mary, the sister of Lazarus, doubtless was the woman who anointed him; and the late extraordinary favour conferred on her, in the resurrection of her beloved brother, excited those fervent and grateful affections which influenced her conduct. Having therefore in her possession an alabaster-box of very costly and fragrant ointment, such as was used about the persons of the wealthy, according to the custom of those days; she came in before the company, broke off the top of the box, and poured the ointment on the head of Christ as he sat at meat, anointing his feet also with part of it; so that the house was "filled with the odour of the ointment." (*Marg. Ref.* l—o. *Note*, *Mark* 14:3—9, *v.* 3.) When the disciples saw this action, they were highly displeased, and inquired, what end could be answered by this "waste of the ointment," which might have been sold for a considerable sum of money; and this would have done much good, if given in alms to the poor. We find that Judas, from bad motives, started the objection; yet it is probable that the other disciples joined in it, in a manner which was not only discouraging to Mary, but highly disrespectful to Christ. (*Note*, *John* 12:1—8, *vv.* 3—6.) But he, knowing the simple, humble, thankful, fervent love, and reverential regard to him, from which this action sprang, was pleased to vindicate her from these censures. She had rightly judged, that nothing could be too costly to be used in honouring him; nor any thing wasted which was spent in his service: and, though in general his disciples must show their love to him by doing good to men, especially their Christian brethren for his sake; (*Note*, 25:34—41.) yet the present circumstances justified a deviation. Why then did they trouble one who had done a good and acceptable work, in thus honouring him by such means as were in her power, when others were about to betray, insult, and most cruelly use him? They would always have poor persons, whom they might relieve whenever they would: but his personal presence was not long to be continued with them. And, though Mary knew it not, he was about to be put to death; and this might be regarded as the anointing for his burial, performed a little beforehand; (for they would have no opportunity of performing it afterwards;) in which last expenses, as a testimony of respect to beloved friends, men were not used to be parsimonious. He further assured the disciples, that this action was so acceptable to him, that he would take care it should be reported, as a memorial of her faith and love, to all future ages, and in all places where his gospel should ever be preached.—This may be considered as a most remarkable prophecy: he would influence the evangelists to record this incident, which might appear trivial, among the important actions of his public life; and take care that it should never be erased, to the end of time. (*Marg. Ref.* p—a. *Notes*, *Mark* 14:3—9, *vv.* 4—9. *John* 12:1—8, *vv.* 7,8.)

Very precious. (7) Βαρυτιμου. Ex βαρυς, *gravis*, et τιμη, *pretium*. Used here only in N. T.—Πολυτελους, *Mark* 14:3. Πολυτιμου, *John* 12:3.—*Waste.* (8) Απωλεια, *destruction, perdition*. *Mark* 14:4. *John* 17:12.—*Why trouble ye?* (10) Τι κοπους παρεχετε· *Mark* 14:6. *Gal.* 6:17.—Κοπος, 'abundant labour: ... *fatigatio ex labore*: ... *molestia*.' Leigh. 2 *Cor.* 11:27. 1 *Thes.* 1:3. 3:5. *Rev.* 2:2.

Me ye have not always. (11) 'These words destroy the doctrine of transubstantiation: for if Christ were, as to soul, body, and divinity, truly in the *host*, that being always present with them of Rome, they would have Christ always with them.' *Whitby.*—*For my burial.* (12) Προς το ενταφιασαι με.—Εις τον ενταφιασμον. *Mark* 14:8. Εις την ἡμεραν του ενταφιασμου μου. *John* 12:7. 'Ενταφιαζειν est *preparare ad sepulturam*; *sive involvendo*, ... *sive ungendo*. Non est idem quod, Θαπτω.' *Leigh. John* 19:40. Not elsewhere in N. T.—*For a memorial.* (13) Εις μνημοσυνον. *Mark* 14:9. *Acts* 10:4.—'*Non simpliciter significat memoriam; sed pignus aliquod, aut monumentum, quod amicus apud amicum relinquit, quod illum sui commonefaciat*.' Erasmus in *Leigh.*

V. 14—16. Judas, notwithstanding his plausible conduct and apostolical office, was a hypocrite, and a covetous dishonest man. (*Marg. Ref.* b, c. *Notes*, *Mark* 14:10,11. *John* 6:66—71, *vv.* 70, 71. 13:1—5, *v.* 2, 18—30, *vv.* 27—30.)—Knowing therefore, that the chief priests and rulers greatly desired to get Jesus into their hands, without disturbance, he framed the design of conducting their officers to him, in the absence of the people. Probably, he hoped to ingratiate himself, and to obtain further advantages, beyond the present recompense. Perhaps he expected, that Jesus would miraculously liberate himself; and so no fatal consequences would ensue from his treachery. The reproof implied in our Lord's commendation of the woman's conduct, which from base motives he had condemned, seems also to have exasperated him; and thus Satan found access to hurry him forward to the execution of his infamous design. Accordingly, he obtained admission to the chief priests, and proposed to betray his Master to them, demanding what they would give him for that service: and they (loving the treachery, though they doubtless despised and detested the traitor) offered him thirty pieces of silver, supposed to have been shekels, in value about 3*l.* 15*s.* This was the sum appointed by the law to be paid for a slave who had been slain by accident. (*Marg. Ref.* d, e. *Notes*, 27:3—5. *Gen.* 37:28. *Ex.* 21:28—32, *v.* 32. *Zech.* 11:12—14.) 'So true is that of St. Paul, that Christ took on him "the form of a servant."' *Hammond.* Though the sum was so

vened bread, the disciples came to Jesus, saying unto him, [h]Where wilt thou that we prepare for thee to eat the passover?

18 And he said, [i]Go into the city to such a man, and say unto him, [k]The Master saith, [l]My time is at hand; I will keep the passover at thy house with my disciples.

19 And [m]the disciples did as Jesus had appointed them; [n]and they made ready the passover.

20 ¶ Now [o]when the even was come, [p]he sat down with the twelve.

21 And as they did eat, he said, [q]Verily, I say unto you, that one of you shall betray me.

22 And [r]they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

23 And he answered and said, [s]He that dippeth *his* hand with me in the dish, the same shall betray me.

24 The [t]Son of man goeth, as it is [u]written of him; [x]but wo unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

25 Then [y]Judas, which betrayed him, answered and said, Master, is it I? He said unto him, [z]Thou hast said. [*Practical Observations.*]

26 ¶ And [a]as they were eating, [b]Jesus took bread, and [*]blessed *it*, [c]and brake *it*, and gave *it* to the disciples, and said, [d]Take, eat; [e]this is my body.

27 And [f]he took the cup, and gave thanks, and gave *it* to them, saying, [g]Drink ye all of it:

28 For this is [h]my blood of the new testament, which is [i]shed for many for the remission of sins.

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h 3:15. 17:24,25. Luke 22:8,9. i Mark 14:13—16. Luke 22:10—13. k 49. 21:3. 23:8,10. Mark 5:35. John 11:28. 20:16. l 2. Luke 22:53. John 7:6,30. 12:23. 13: 1. 17:1. m 21:6. John 2:5. 15:14. n Ex. 12:4—8. 2 Chr. 35:10,11. o Mark 14: 17,18. Luke 22:14—16. p Ex. 12:11. Cant. 1:12. q 2,14—16. Ps. 55:12—14. John 6:70,71. 13:21. Heb. 4:13. Rev. 2:23. r 38. Mark 14:19,20. Luke 22:23. John 13:22—25. 21:17. s Ps. 41:9. Luke 22:21. John 13:18,26—28. t 54:56. Gen. 3:15. Ps. 22:1—21. 69:1—21. Is. 50:5,6. 53. Dan. 9:26. Zech. 12:10. 13:7. Mark 9:12. Luke 24:25,26,46. John 19:24,28,36,37. Acts 13:27—29. 17:2,3. 26: 22,23. 28:23. 1 Cor. 15:3. 1 Pet. 1:11. u Luke 22:22. Acts 2:23. 4:28. x 18:7. 27:3—5. Ps. 55:15,23. 109:6—19. Mark 14:21. John 17:12. Acts 1:16—20. y 2 Kings 5:25. Prov. 30:20. z 64. 27:11. John 18:37. a Mark 14:22. Luke 22: 19. b Luke 24:30. 1 Cor. 11:23—25. * Many Greek copies have *gave thanks*. Mark 6:41. c Acts 2:46. 20:7. 1 Cor. 10:16,17. d John 6:33—35,47—58. 1 Cor. 11:26—29. e Ex. 5:4,5. Luke 22:20. 1 Cor. 10:4. Gal. 4:24,25. f Mark 14: 23,24. Luke 22:20. g Ps. 116:13. Cant. 5:1. 7:9. Is. 25:6. 55:1. 1 Cor. 10:16. 11:28. h Ex. 24:7,8. Lev. 17:11. Jer. 31:31. Zech. 9:11. Mark 14:24. Luke 22: 20. 1 Cor. 11:25. Heb. 9:14—22. 10:4—14. 13:20. 1 20:28. Rom. 5:15,19. Eph. 1:7. Col. 1:14,20. Heb. 9:22,28. 1 John 2:2. Rev. 7:9,14.

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paltry, Judas bargained to take it, and thenceforth watched for an opportunity to betray him! (*Note*, *Luke* 22:1—13, *vv.* 5,6.)

Opportunity. (16) Ευκαιριαν. (Ex ευ, et καιρος, *tempus*, *occasio.*) *Luke* 22:6—Ευκαιρως. *Mark* 14:11. 2 *Tim.* 4:2.

V. 17—19. The person here mentioned, was probably a concealed friend and disciple of Christ, who, he knew, would be glad to accommodate him and his apostles.—'Christ points out a certain person, as known to him, ... whose name and house he does not mention to the disciples; but divinely foretells, that he would be discovered to them, by the events which they would meet with, as they entered the city. This was done, in order to convince the disciples more and more clearly, that nothing would happen to their Lord by chance; but that he had the most exact foreknowledge of every minute circumstance. Thus they would be confirmed, by this example of divine Providence against the great offence of his cross.' *Beza.* (*Marg. Ref. Note*, *Mark* 14:12—16.)

To such a man. (18) Προς τον δεινα. Not used elsewhere in the New Testament.

V. 20. Without doubt our Lord ate the Passover at the time which was appointed by the law, and which was customary among the Jews. (*Note*, *Ex.* 12:3—10.)—St. Mark says expressly, "when they killed the passover;" and St. Luke, "when the passover must be killed." (*Mark* 14:12. *Luke* 22:7.)—The passover was celebrated at the close of the fourteenth day of the month Nisan, and just when the fifteenth day began; for the Jews reckoned from evening to evening. "The first day of unleavened bread," strictly speaking, began at the very time when the Jews were eating the paschal lamb: but, in a more general sense, the whole fourteenth day, in which among other preparations for the passover, leaven was put out of their houses, might be so called. (*Notes*, *Ex.* 12:15—20.)—'It is a very remarkable circumstance, that our Saviour was crucified, and our deliverance from the bondage of sin completed, in the same month, and on the same day of the month, that the Israelites were delivered from the bondage of Egypt, by their departure from that land. For the Israelites went out of Egypt, and Christ was put to death, on the fifteenth day of the month Nisan.' *Bp. Porteus.*

V. 21—24. When the two disciples had made all ready; at the usual time in the evening, Jesus, and the apostles who were with him, went to the house which he had marked out.—'He seems not to have gone to Jerusalem that morning: so that it is probable he spent most of the day in retirement for meditation and prayer.' *Doddridge.*—While they were celebrating the passover, our Lord assured the disciples, that "one of them should betray him" into the hand of his enemies. Thus he gave Judas to understand, that he was fully acquainted with his conduct, and prepared the minds of the others for the event. This declaration, however, greatly grieved and troubled them. It does not appear, that any of them suspected Judas; they had no reason to suspect each other; they could not suppose that Christ suspected them groundlessly: and, though they did not think themselves capable of so base and ungrateful a treachery; they yet put the question severally, each respecting himself, as anxious to be assured that they were not intended. Our Lord therefore gave a general intimation of the traitor, by observing that he was one "who dipped his hand with him in the dish:" probably others of them did this from time to time, but Judas might be doing so at that instant: this, however, was intended to expose the baseness of his conduct, as well as to mark him out to the disciples; and *afterwards* (I apprehend) Jesus distinguished him more plainly by giving him a sop. (*Marg. Ref.* o—s. *Notes*, *Ps.* 41:9. 55:12—15. *John* 13:18—30, *vv.* 18,26,27.) To this he added, that the Messiah was about to be taken off by a violent death; and that nothing would take place, but what had been determined and predicted concerning him: yet that would by no means excuse the traitor's conduct, or lessen the severity of his punishment; for he would be doomed to such misery in another world, that it "would have been good for him if he had never been born." (*Marg. Ref.* t—x. *Note*, *Luke* 22:21—23.) This could not have been the case, if he should ever be liberated from punishment, and made partaker of eternal happiness: for that would infinitely overbalance all possible *temporary* suffering, whatever its acuteness and continuance might be; and would therefore prove his existence, upon the whole, to be an invaluable blessing.—'The prediction of this event, that Jesus should suffer, and by the treachery of Judas, did lay on Judas no antecedent necessity of doing this action: because it did not lessen the wo due to him for it; but only doth suppose in God a knowledge, how the will of man, left to his own freedom, will determine or incline itself.' *Whitby.* Surely, it implies also, that God determined to leave Judas to himself: and if this foreknowledge and predetermination did not interfere with Judas's free agency and accountableness; it does not appear, how any foreknowledge and predetermination to leave men to themselves can interfere with their free agency and accountableness. It is wonderful that thinking and studious men do not see, that the whole system of prophecy is a direct and full confutation of all objections, *on this ground*, against the doctrine of predestination.—The predicted events cannot possibly fail of accomplishment: they must therefore either be absolutely *decreed* by the all-wise God, or there must be some *necessity* which cannot be overcome even by the Deity himself. The first is *Christian predestination*, the latter is *Heathen fatalism:* but neither interferes with man's free agency and accountableness; for he still acts voluntarily, according to the prevailing inclinations of his heart.

That dippeth. (23) Ο εμβαψας. *John* 13:26. Ο εμβαπτομενος. *Mark* 14:20. See on *Note*, 3:5,6, *v.* 6—*In the dish.*] Εν τω τρυβλιω. *Mark* 14:20. Not used elsewhere in N. T.—*Goeth.* (24) Υπαγει. *Mark* 14:21, "goeth" to death. (Πορευεται. *Luke* 22:22.) *John* 7:33. 8:14. 13:3,33,36. 14:4,5,28. 16: 10,16,17.

V. 25. At length Judas also inquired, whether he were the person. He probably feared, that his silence would excite suspicion; or he meant to face out the matter, as if unconscious of guilt. The answer of our Lord plainly meant, that he was the traitor: yet, neither the awful sentence denounced on him, nor this additional proof of Christ's knowledge of his heart, had any effect, to prevent him from rushing headlong on his own destruction! (*Marg. Ref.*)—*Thou hast said.*] Συ ειπας. 64. Συ λεγεις. 27:11. *John* 18:37.

V. 26—28. When the paschal lamb had been eaten, the Lord's supper was appointed; for this was substituted, to be a *commemorative* observance, "without shedding of blood," of redemption already made, as the passover had been a *prefigurative* ordinance, with "shedding of blood," of redemption to be made in the fulness of time.—Nothing can be more simple in its nature and use, than this sacred institution, yet nothing has ever been more obscured, perplexed, misunderstood, and perverted, than it has been.—Our Lord, just before his death, "took bread, and blessed it," with praise and thanksgiving: this he set apart for a sacred purpose, as the representation of his body; and he "brake it," to show that his body would be wounded, put to great torture, and undergo death, as the sacrifice for sins. He then gave it to his disciples, that each of them might eat of it, as an outward expression of their receiving the atonement and reconciliation made by his death, and in remembrance of his love and sufferings for them. In like manner "he took the cup," and, having blessed it, and given thanks as before, he gave it to them, and bade them all drink of it: for the wine in that cup represented his blood, as shed to make way for the new covenant; and to ratify it, as valid for their benefit; and especially

29 But I say unto you, [x]I will not drink henceforth of this fruit of the vine, [h]until that day when I drink it new [m]with you in my Father's kingdom.

30 ¶ And [n]when they had sung an [o]hymn, [o]they went out into the mount of Olives.

31 Then saith Jesus unto them, [h]All ye shall be offended because of me this night: for it is written, [q]I will smite the Shepherd, [r]and the sheep of the flock shall be scattered abroad.

32 But after [s]I am risen again, [t]I will go before you into Galilee.

33 Peter answered and said unto him, [u]Though all *men* shall be offended because of thee, [x]*yet* will I never be offended.

34 Jesus said unto him, Verily I say unto thee, [y]That this night, before the cock crow, thou shalt deny me thrice.

35 Peter said unto him, [z]Though I should die

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h Ps. 4:7. 104:15. Is. 24:9—11. Mark 14:25. Luke 22:15—18. 1 18:20. 28:20.
i Ps. 40:3. Cant. 5:1. Is. 53:11. Zeph. 3:17. Zech. 9:17. Luke 15:5,6,23—25, 32. John 15:11. 16:22. 17:13. Acts 10.41. Heb. 12:2. Rev. 5:8—10. 14:3.
m 13:43. 16:28. 25:34. Luke 12:32. 22:18,29,30. Rev. 7:17. n Ps. 81:1—4. Mark 14:26. Eph. 5:19,20. Col. 3:16,17. o Or, *psalm*. o Luke 21:37. 22:39. John 14: 31. 18:1—4. p 56. 11:6. 24:9,10. Mark 14:27,28. Luke 22:31,32. John 16:32.
q Is. 53:10. Zech 13:7. r Job 6:15—22. 19:13—16. Is. 38:11. 69:20. 88:18.

Lam. 1:19. Ez. 34:5,6. s 16:21. 20:19. 27:63,64. Mark 9:9,10. Luke 18:33,34. 1 Cor. 15:4. 2 Cor. 5:7,16. Mark 16:7. John 21:1, &c. 1 Cor. 15:6. u Mark 14:29. Luke 22:33. John 13:36—38. 21:15. x Ps. 17:5. 119:116,117. Prov. 16:18,19. 20:6. 28:25,26. 1 Cor. 10:12. Rom. 12:10. Phil. 2:3. 1 Pet. 5:5,6. y Mark 14:30,31. Luke 22:34. John 13:38. z 20:22,23. Prov. 28:14. 29:23. Rom. 11:20. 1 Cor. 10:12. Phil. 2: 12. 1 Pet. 1:17.

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to atone for their sins, and those of many, even of all of them who should ever believe in his name; in order that they might obtain remission of them.—The language which our Lord used, in instituting this ordinance, is manifestly *figurative*, and cannot admit of a *literal* interpretation; unless any will say, that the *cup* was literally the *blood* of Christ, or the *new covenant:* and this renders it the more wonderful, that any set of men should be so adventurous and absurd, as to require all Christians to believe, in contradiction to their senses and understandings, that the bread in the sacrament, after consecration, becomes the real entire living body of Christ, together with his Deity, and therefore a proper object of divine adoration. (*Marg. Ref.* e. *Notes, Ez.* 5:5—10, *v.* 5. *Luke* 22:19,20. 1 *Cor.* 10:1—5, *v.* 4. 11:23—28, *v.* 25. *Gal.* 4:21—31, *vv.* 24,25.) Indeed, the Scripture gives no intimation of any peculiar mystery, or even difficulty, in this institution. By comparing the several passages which relate to this subject, it appears that our Lord commanded his disciples to meet together in his name; and with prayer, praise, and thanksgiving, to break, distribute, and eat bread, the most salutary and universal of all those viands, by which life is sustained; and to pour out and drink wine, the most valuable and refreshing of all cordials. This action was to be performed "in remembrance of him," and of his love and his sufferings for them; and as a representation of "his body broken, and his blood shed" for their sins, in order to purchase the blessings of the new covenant; and of the method, by which they were made partakers of this salvation, even by receiving and 'feeding upon him in their hearts, by faith with thanksgiving.' By his body and blood we are doubtless to understand his human nature, as joined in personal union with his Deity: and the separation of the blood from the body, which was the immediate cause of his death, must be understood to include all his expiatory sufferings.—The holiness and dignity of the Redeemer, the depth of his humiliation, and the intenseness of his agonies; the immensity of his compassion and condescension; the deplorable condition from which he redeemed his people; the extensive efficacy of his one oblation; the honour and happiness to which he exalts believers; and the discovery made in that great transaction, of the perfect justice and unspeakable love of God, the excellency of his law, the evil of sin, the vanity of the world, and the importance of eternal things; require peculiar consideration and devout meditation, when the death of Christ is contemplated, through the medium of these outward emblems. The bread and wine were, probably, received by the apostles *sitting*, or *reclining*, and *in the evening:* yet no *command* was given about those things; and therefore the time, place, and posture must be considered as mere circumstances. (*Note, Ex.* 12:11—14.)—The action of communicating seems to imply an open confession of our guilt and ruined state, as justly condemned criminals, who could have no hope of pardon or salvation from any thing we could do of ourselves; a profession of our faith respecting the Person, incarnation, suretiship, and atonement of Christ, and the necessity, reality, and suitableness of his sacrifice and vicarious sufferings; an avowed dependence on this atonement, and the mercy of God, according to the covenant thus mediated; an acknowledgment of our unspeakable obligations to our gracious Benefactor, who laid down his life for us; a strong and open expression of our love and gratitude to him; a sacramental engagement to submit to and obey him, as our beloved Lord and Saviour; and a public joining of ourselves to him and his people, to walk with them in Christian fellowship, in all sacred ordinances, and devotedness to the Redeemer's service. No man can, therefore, *sincerely* and *intelligently* partake of this ordinance, who is not self-condemned and penitent; who does not with application to his own case believe the peculiar doctrines of the gospel; who does not apply in secret earnest prayer for an interest in the salvation of Christ; who lives in allowed habitual sin, or the neglect of known duty; whose heart is under the *dominion* of pride, malice, avarice, or any evil propensity; who makes it merely a step to preferment, or a compensation for sin, a covering of his iniquity or infidelity, a self-righteous service, or an excuse for licentiousness: for such men are "guilty of the body and blood of Christ." But the humble penitent, the trembling believer, who relies on a crucified Saviour, and longs to live to his glory, should fear no snare in this institution; it is his duty and privilege to come to it, as often as he has opportunity; and he will find it to be admirably suited to increase humility tenderness of conscience, self-examination, watchfulness, the life of faith, hope, love, gratitude, brotherly affection, and every holy disposition and consolation. These are obvious and intelligible effects of devout and frequent communicating; which show it to be as well suited to strengthen and refresh the soul and its graces, as bread and wine are to nourish and cheer the animal life. They, who are not prepared to receive the Lord's supper, cannot be fit for death and heaven; nay, acceptable prayer cannot be offered without a measure of a similar preparation of heart.—It has been much disputed, whether Judas partook of the Lord's supper, or not; but the controversy seems not to be of great consequence. If he did, his presence gives no encouragement to intruders; but rather solemnly warns every man previously to examine himself as to the state of his soul: nor can it sanction the admission of openly wicked persons; and no discipline can exclude specious hypocrites. (*Note, John* 13:18—30, *v.* 30.)—Some persons have endeavoured to prove the resurrection of Christ to be the *chief* doctrine of Christianity, the belief of which constitutes a man a Christian: but it is in fact rather the grand *proof* of all other doctrines, and the evidence that the atonement of his death was accepted. The appointment, however, of this ordinance, "to show forth the Lord's death till he come," abundantly evinces the belief of that doctrine to be most essentially distinguishing of a real Christian; and that a reliance on the atonement of Christ, for remission of sins and all the blessings of salvation, and thus spiritually eating his flesh, and drinking his blood, forms the great peculiarity of the life of faith in the Son of God. (*Marg. Ref. Notes, John* 6:52—58. 1 *Cor.* 10:14—17. 11:23—34.)—Why did our blessed Redeemer so distinguish this mournful scene? —Why 'should not his followers rather celebrate his miraculous birth, his triumphant resurrection from the dead, or his glorious ascension into heaven, than his ignominious death? ... Certainly the mode of celebration is yet more surprising. ... It is by a *feast*, not by a *fast*. It is a celebration of praise and thanksgiving, not of mourning. ... It purports to be a feast upon the body and blood of him, whose death is commemorated! ... This assuredly is the most singular commemoration of a highly venerated deceased character, that was ever heard of in the world, much more that was ever practised among the civilized part of mankind! Familiarity with the *ceremony* has laid our attention to it asleep: otherwise it must appear most extraordinary. Deny the great doctrines of the atonement, and of the communion of the soul with the Saviour by faith, and, I conceive, such an observance is absolutely inexplicable. But, admit these doctrines, and all is easy, all is natural, all is in the highest degree significant.' *Sermons on Baptism, Confirmation, and the Lord's Supper, by the Rev. John Scott, Hull.*—The papists who refuse the cup to the laity, and give an *unbroken* wafer, instead of *broken* bread, in these respects also in effect disannul our Lord's institution, and substitute another in its place.

V. 29. 'It is not long that I shall abide with you, nor shall I again celebrate this or any the like feast among you, till we meet in heaven, and partake of those joys, which are wont to be figuratively expressed by new wine.' *Hammond.*—'I will no more in this mortal state, drink henceforth of this fruit of the vine: but shall reserve myself for a more comfortable draught, sweeter than all the new wine earth can afford, which I shall enjoy in my Father's kingdom, whereof ye shall be blessed partakers with me.' *Bp. Hall.*—'The passover, which was a type of the redemption to be wrought by me, shall be fulfilled and completed by my death and resurrection. The shadow passes away; the substance takes place: and when you eat this supper in remembrance of me, there will I be virtually present among you; and your souls shall be nourished and refreshed by my grace, as your bodies are by the bread and wine.' *Bp. Porteus.—Wine* is the scriptural emblem of *gladness;* (*Notes, Judg.* 9:8—15, *v.* 13. *Ps.* 104:14,15. *Is.* 25:6—8. 55:1—3. *Zech.* 9:13—17.) but Christ had done with joy and gladness, till after his resurrection: then the kingdom of his Father would be established; and his gracious presence with his true disciples, in every public or private act of worship, would fill their hearts with joy, and put *new* songs of praise into their mouths. In this new joy he also would share; he would "sup with them" on earth, and at length they should "sup with him" in heaven. (*Notes, Is.* 62:1—5, *v.* 5. *Zeph* 3:14—17. *John* 15:9—11. *Rev.* 3:20—22. 19:7—9.)

with thee, yet will I not deny thee. [a]Likewise also said all the disciples. [*Practical Observations.*]

36 ¶ Then cometh Jesus with them unto [b]a place called Gethsemane, and saith unto the disciples, Sit ye here, [c]while I go and pray wonder.

37 And he took with him [d]Peter and the two sons of Zebedee, and began to be [e]sorrowful and very heavy.

38 Then saith he unto them, [f]My soul is exceeding sorrowful, even unto death: [g]tarry ye here, and watch with me.

39 And he went a little farther, [h]and fell on his

a 20:24. Ex. 19:8. b Mark 14:32. Luke 22:39. John 18:1. c 39,42. Ps. 22:1, 2. 69:1—3,13—15. Heb. 5:7. d 4:18,21. 17:1. 20:20. Mark 5:37. e Mark 14: 33,34. Luke 22:44. John 12:27. f Job 6:2—4. Ps. 88:1—7,14—16. 116:3. Is. 53: 10. Rom. 8:32. 2 Cor. 5:21. Gal. 3:13. 1 Pet. 2:21. 3:18. g 40. 25.13. 1 Pet. 4:7. h Gen. 17:3. Num. 14:5. 16:22. 1 Chr. 21:16. Ez. 1:28. Luke 17:16 Acts 10:25. Rev. 19:10.

that the joy of his disciples in him, and his in them, both in the church on earth, and in the heavenly state, may be figuratively intended. (*Marg. Ref. Note, Luke* 22:14—18.)—'If you inquire, When did Christ thus drink this wine with them? I answer, he did it, not so much by "eating and drinking with his disciples after he arose from the dead, . . . as by fulfilling the promise made to them; I dispose to you a kingdom, as my Father hath done to me; . . . and ye shall eat and drink with me at my table in my kingdom:" (*Luke* 22:29,30.) for in what sense soever they are here said to drink with him at his table; he must also be said to drink with them.' *Whitby.*—Our Lord calls the wine, after consecration, "the fruit of the vine."

V. 30—35. After our Lord and the disciples had sung a hymn of praise; (*Marg.* and *Marg. Ref.* n.) according to the custom at the conclusion of the paschal supper, (which some think consisted of psalms, from the hundred and thirteenth to the hundred and eighteenth, inclusive,) he proceeded with the eleven to the mount of Olives; for Judas had previously left them (*Marg. Ref.* o. *Notes, John* 13:18—38. 14:—17:) At this time he solemnly assured them, that during that very night they would all meet with such temptations, as would stagger their faith in him, and cause them to fall into sin through fear of men; for the prophecy was about to be fulfilled, in which the Lord had declared that he would "smite the Shepherd, and the sheep should be scattered." (*Note, Zech.* 13:7.) They had ground, however, to be fully assured that he would rise from the dead; and then "he would go before them into Galilee." (*Marg. Ref.* q—t.)—But Peter, instead of noticing these last important words, with much ignorant self-confidence, (as if he had been so strong in faith above all other men, that nothing could possibly move him, and even supposing that Jesus was mistaken respecting him,) declared "that he would never be offended," even if that should be the case of all others: upon which our Lord solemnly assured him, that before the *usual* hour of cock-crowing that very night, and before *the cock which he should hear* would crow twice, he should thrice deny all knowledge of him. Peter, however, not conscious of any such intention, being honestly and warmly attached to his Lord; not aware of the treachery of his heart, the force of temptation, and the fiery trial that awaited him; and somewhat indignant at being thus suspected, confidently declared, that he would sooner die with him than deny him: in which profession he was joined by the other apostles, who were doubtless unwilling to be outdone in professions of fidelity and cordial attachment. (*Marg. Ref.* u—a. *Notes, Mark* 14:17—30, *v.* 30. *Luke* 22:31—34, *v.* 34. *John* 21:15—17, *v.* 15.) This unwarranted self-confidence was the first step towards Peter's shameful fall.—As John relates a similar warning and protestation, previously to the departure of Christ and the disciples from the house, some have supposed that this was a second warning, especially addressed to Peter.

When they had sung an hymn. (30) Ὑμνησαντες· (ὑμνεω, ab ὑμνος. *Eph.* 5:19. *Col.* 3:16.) *Mark* 14:26. *Acts* 16:25. —*Ye shall be offended.* (31) See on *Note*, 5:29,30.—*I will smite.*] "Smite the Shepherd, and the sheep shall be scattered." *Zech.* 13:7. 'Ῥομφαια εξεγερθητι επι τους ποιμενας μου, και επι ανδρα πολιτην μου, λεγει Κυριος παντοκρατωρ, παταξατε τους ποιμενας, και εκπασατε τα προβατα.' *Sept.* The evangelist neither quoted from the LXX, as it is most evident, nor exactly translated the Hebrew; but gave the plain general meaning of the prophecy.—*Shall be scattered abroad.*] Διασκορπισθησεται. 25:24,26. *Mark* 14:27. *Luke* 1:51. 15:13. 16:1. *John* 10:12. 11:52. *Acts* 5:37.

V. 36—39. The word "Gethsemane" signifies *the valley of fatness;* and this seems to have been a pleasant and fruitful garden, to which Jesus frequently resorted with his disciples, for retirement, devout conversation, and religious exercises. When he came thither, he left the other apostles at a distance, and took with him those only as witnesses of his agony, who had before witnessed his transfiguration. (*Note*, 17:1,2.) In their presence "he began to be sorrowful and very heavy;" and he complained, "that his soul was exceeding sorrowful, even unto death." The words used are the most expressive imaginable, and denote the greatest dejection, amazement, anguish, and horror of mind, which can be conceived; the state of one surrounded with sorrows, overwhelmed with miseries, and almost swallowed up with consternation. In this frame of mind, he went a little way from the disciples; and first kneeling down, but afterwards prostrating himself on the earth, he prayed to his Father, that, if "possible, that cup might pass from him." Some refer this to the present anguish and horror which he felt in his soul, and not to his approaching crucifixion: but, whatever we understand by it, he expressed his strong aversion to suffering, save when the glory of God and the good of man required it; and it showed that he had all the innocent feelings of our nature, in the most exquisite degree; that, had it been "possible," that is, consistent with the justice, truth, holiness, and mercy of God, to have mitigated or remitted his sufferings, he would have desired it, as much as we should in similar circumstances: and the subsequent retraction showed his perfect resignation, and willingness to bear that unspeakable burden, which must otherwise have sunk us into everlasting destruction. (*Marg. Ref. Notes, Mark* 14:32—46, *v.* 33. *John* 12:27—33. 18:10 —14, *v.* 11. Heb. 5:7—10, *v.* 7.) St. Luke records, that when Jesus was at prayer, an angel was sent to strengthen his mind for the conflict; and that, though the night was cold, his whole frame was agitated to such a degree, "that his sweat became as great drops of blood falling to the ground." (*Note, Luke* 22:39—46, *vv.* 43,44.)—It therefore occurs here to inquire, with diffidence and caution, into the causes of our Lord's agony. He had doubtless a distinct view of all the sufferings which he was about to undergo, with all their aggravations: but then he had all along had the same; yet, he acted and spoke with the most entire serenity, even to the very moment of this extraordinary scene. (*Note*, 1:2.) Many of his disciples, in different ages, have met the most excruciating tortures, which human, or rather diabolical, cruelty and ingenuity could devise, without any such perturbation; being supported by inward peace, consolation, and joyful hope: and doubtless Christ was as much superior to them all, in fortitude and constancy, as the heavens are above the earth. We must therefore conclude, that there were some ingredients mingled in his cup, which were not in theirs, and some in theirs which were not in his. (*Notes*, 20:20—23. *Ps.* 75:8.) To mention the treachery and fate of Judas, or the misconduct of Peter and the other apostles, or the unbelief of the Jews, as causes of this surprising effect, must fail to give the reflecting mind the least satisfaction.—We must also exclude many of those things, which cause the most exquisite misery to the human mind of which it is capable: for there could be in the holy Jesus no horrors of a guilty conscience, no conflict of sinful passions, no despair as to the final event of his sufferings. It is not indeed possible for us fully to understand or explain this subject: yet we may point out the light which the Scriptures afford us upon it. Christ sustained the character of our Surety, who undertook to be answerable for our sins: accordingly "our iniquities were laid upon him," and "he was made sin for us," and "suffered once for sins, the just for the unjust;" and the Scripture ascribes the heaviest of his sufferings to the immediate hand of God; "It pleased the Lord to bruise him, . . . he made his soul a sacrifice for sin." The sword of divine justice was commanded to "awake against the Shepherd, and smite him;" and God "spared not his own Son." (*Notes, Is.* 53:9,10. *Zech.* 13:7. *Rom.* 8:32 —34, *v.* 32.) From these scriptures we may conclude, that the human nature of Christ was, on this occasion, left wholly destitute of all consolatory communications from the Holy Spirit; though supported by its union with the Deity, to endure the unknown anguish without sinking under it: that he had the most distinct and clear perception of the infinite evil of sin, and of that immensity of guilt which he was to expiate: that he had the most awful view of the divine justice, and the vengeance deserved by the sins of men; and that such a sense of the divine wrath oppressed his inmost soul, as no tongue can express, or imagination conceive. At the same time "he suffered being tempted;" and, probably, all kind of horrible thoughts were suggested by Satan which tended to despondency, and every other dreadful conclusion; which would be the more intolerable, in proportion to the perfection of his holiness. (*Note, Heb.* 2:16—18.) So that we may be certain, he endured as much misery, of the same kind with that of condemned spirits, as could possibly consist with a pure conscience, perfect love of God and man, and an assured confidence of a glorious event. Probably, some degree of the same darkness and horror oppressed his mind, during the whole subsequent scene, till on the cross he said, "It is finished." Accordingly we do not read, that he uttered any complaint about his outward sufferings, but he most dolefully exclaimed, "My God, my God, why hast thou forsaken me?" —Nor is it at all 'improbable, that this great enemy and ours, the prince of darkness, whom he came to overthrow, and with whom he maintained a constant conflict through life, and triumphed over by his death, . . . should exert his utmost power, by presenting real, or raising up imaginary terrors, to shake the constancy of his soul, and deter him from the great work he had undertaken. These, and a multitude of other agonizing distresses, unknown and inconceivable to us, which might necessarily spring from so vast, so momentous, so stupendous a work, as the salvation of a whole world, made a plain distinction between our Saviour's situation, and that of any other martyr to the cause of truth; and most clearly

face, [i]and prayed, saying, [k]O my Father, [l]if it be possible, [m]let this cup pass from me: nevertheless, [n]not as I will, but as thou *wilt*.

40 And he cometh unto the disciples, [o]and findeth them asleep, and saith unto Peter, [p]What, could ye not watch with me one hour?

41 [q]Watch and pray, that ye [r]enter not into temptation: [s]the spirit indeed *is* willing, but the flesh *is* weak.

42 He went away again [t]the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43 And he came and found them asleep again; [u]for their eyes were heavy.

44 And he left them, and went away again, and [x]prayed the third time, saying the same words.

45 Then cometh he to his disciples, and saith unto them, [y]Sleep on now, and take *your* rest: behold, [z]the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46 Rise, [a]let us be going: behold, he is at hand that doth betray me. [*Practical Observations.*]

47 ¶ And while he yet spake, [b]lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

48 Now he that betrayed him gave them a sign, saying, [c]Whomsoever I shall kiss, that same is he; [d]hold him fast.

49 And forthwith he came to Jesus, and said, [e]Hail, Master; [f]and kissed him.

50 And Jesus said unto him, [g]Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.

51 And, behold, [h]one of them which were with Jesus stretched out *his* hand, and drew his sword, and struck a servant of the high-priest's, and smote off his ear.

52 Then said Jesus unto him, [i]Put up again thy sword into his place: for all [k]they that take the sword shall perish with the sword.

53 Thinkest thou that I cannot now pray to my Father, [l]and he shall presently give me more than [m]twelve [n]legions of angels?

54 But [o]how then shall the Scriptures be fulfilled, that thus it must be?

55 In that same hour said Jesus to the multitudes, [p]Are ye come out as against a thief, with swords and staves for to take me? [q]I sat daily with you teaching in the temple, and ye laid no hold on me.

56 But all this was done, [r]that the Scriptures of the prophets might be fulfilled. [s]Then all the disciples forsook him, and fled.

[*Practical Observations.*]

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1 Mark 14:35,36. Luke 22:41,42. k 42. John 11:41. 12:27. l 24:24. Mark 13:22. m 26:42. John 18:11. n 2 Sam. 15:25. John 12:28. 14:31. Rom. 15:1—3. Phil. 2:8. o 43. 25:5. Cant. 5:2. Mark 14:7. Luke 9:32. 22:45. p 35. Judg. 9:33. 1 Sam. 26:15,16. 1 Kings 2:11. q 24:42. 25:13. Mark 13:33—37. 14:38. Luke 21:36. 22:40,46. 1 Cor. 16:13. 1 Pet. 4:7. 5:8. Rev. 16:15. r 6:13. Luke 8:13. 11:4. 1 Cor. 10:13. 2 Pet. 2:9. Rev. 3:10. s Ps. 119:4,5,24,25,32,35—37,115—117,173, 174. Is. 26:8,9. Rom. 7:18—25. 8:3. 1 Cor. 9:27. Gal. 5:16,17,24. Phil. 3:12—14. t 39. Ps. 22:1,2. 69:1—3,17,18. 88:1,2. Mark 14:39,40. Heb. 4:15. 5:7,8. u Prov. 23:34. Jon. 1:6. Luke 9:32. Acts 20:9. Rom. 13:1. 1 Thes. 5:6—8. x 6:7. Dan. 9: 17—19. Luke 18:1. 2 Cor. 12:8. y 1 Kings 18:27. Ec. 11:9. z 2,14,15. Mark 14:41, 42. Luke 22:53. John 13:1. 17:1. a 1 Sam. 17:48. Luke 9:51. 12:50. 22:15. John 14:

31. Acts 21:13. b 55. Mark 14:43. Luke 22:47,48. John 18:1—8. Acts 1:16. c 2 Sam. 3:27. 20:9,10. Ps. 28:3. 55:20,21. d Mark 14:44. e 27:29,30. Mark 15:18. John 19:3. f Gen. 27:26. 1 Sam. 10:1. Prov. 27:6. Mark 14:45,46. Luke 7:45. 1 Thes. 5:26. g 20:13. 2 Sam. 16:17. Ps. 41:9. 55:13,14. Luke 22:48. h 35. Mark 14:47. Luke 9:55. 22:36—38,49—51. John 18:10,11,36. 2 Cor. 10:4. i 5:39. Rom. 12: 19. 1 Cor. 4:11,12. 1 Thes. 5:15. 1 Pet. 2:21—23. 3:9. k 23:34—36. Gen. 9:6. Ps. 55:23. Ez. 35:5,6. Rev. 13:10. 16:6. l 25:31. 2 Kings 6:17. Dan. 7:10 2 Thes. 1:7. Jude 14. m 10:1,2. n Luke 8:30. o 24. Ps. 22; 69:; Is. 53: Dan. 9:24—26. Zech. 13:7. Luke 24:44—46. John 10:35. Acts 1:16. p Mark 14:48— 50. Luke 22:52,53. q Mark 12:35. Luke 21:37,38. John 8:2. 18:20,21. r 54. Is. 44:26. Acts 2:23. s 31. Mark 14:50—52. John 16:32. 18:8,9,16. 2 Tim. 4:16.

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prove that there never was a sorrow in every respect like unto his sorrow.' *Bp. Porteus.*—'Christ dreaded not death in itself, but the wrath of God against sin, the weight of which for our sakes must be sustained.' *Beza.*

To be ... very heavy. (37) Ἀδημονειν. 'Ἀδημονεω. *Gravissime angor.*' Beza. '*Est ita vehementi objecti discriminis metu angi, ut quasi exanimis, et extra te sis.*' Leigh.—*Mark* 14:33. *Phil.* 2:26.—*Exceeding sorrowful.* (38) Περιλυπος. '*Aristoteles negat μεγαλοψυχον esse περιλυπον.* But Christ saith ... that he was περιλυπος, *usque ad mortem*, ("even unto death,") thereby signifying that his soul, with all the faculties and powers of it, was sad on every side; and as it were, beset and besieged with grief, sorrow went round about him.' *Leigh.* (*Mark* 6:26. 14:34. *Luke* 18:23,24.—*Gen.* 4:6. *Sept.*)

V. 40, 41. Notwithstanding the confidence of Peter and his companions, and the injunctions of Christ, in his extreme anguish, that they should watch with him, they were fallen asleep when he returned; which occasioned him to rebuke Peter especially, as if surprised at him, that after all he could not "watch with him one hour!" (*Note*, 30—35.) He therefore exhorted them to watch and pray, not so much on his account, as on their own: lest, through negligence and presumptuous security, they should be drawn into circumstances of peculiar temptation, and overcome by it: for though, by divine grace: they were sincerely willing and ready to adhere to him, even to sufferings and death; yet "the flesh was weak" and frail, and their natural aversion to pain and shame would render them unable to stand their ground in the time of trial, if they did not seek for the powerful assistance of God to uphold and strengthen them. (*Marg. Ref. Notes*, 6:13. *Mark* 14:37,38. *John* 3:6. *Rom.* 7:18—25. 8:3—9. *Gal.* 5:16—18, *v.* 17.)—Most expositors understand the clause as a kind *excuse*, which the Lord made for their present conduct: but he was never used to *excuse* any thing wrong in them; and their sleeping on this occasion was peculiarly unseasonable and criminal. It seems therefore more proper to consider the words as a *caution* respecting the future; and a warning, that self-confidence and neglect of watching and prayer, would leave them defenceless in the time of danger, and that they would fall, notwithstanding their most sincere and determined resolutions to the contrary. Indeed, it is evident, that Peter's confidence in "the willingness of his spirit," and his overlooking "the weakness of the flesh," occasioned his neglect of means, induced him to thrust himself into perilous circumstances, and so made way for his awful fall.—'The words ... are not meant as an excuse, or mitigation of their sins; but as a motive to their prayer and vigilance.' *Whitby.*—*Willing.* (41) Προθυμον. *Mark* 14:38. *Rom.* 1:15.—Προθυμια. *Acts* 17:11. 2 *Cor.* 8:11,12, 19. 9:2.—Προθυμως. 1 *Pet.* 5:2.

V. 42—46. After this, Christ again left the disciples, and prayed nearly as before; except that he expressed more entirely his resignation to the will of the Father, in respect of his sufferings: but when he came again the second and the third time, he still found them sleeping; for their very sorrow, at what they witnessed and expected, concurred in rendering them heavy for sleep. But when he came the third time, he bade them "sleep on, and take their rest;" that is, if they were able: for, though his agonies and exhortations had failed to keep them awake, there were those coming who would do it effectually; as the "hour was at hand," when, as he had foretold, "the Son of Man," the Messiah, was to be "betrayed into the hands of sinners." (*Marg. Ref.*)

Heavy. (43) Βεβαρημενοι. *Mark* 14:40. *Luke* 9:32. 2 *Cor.* 1:8. 5:4. 1 *Tim.* 5:16.—Βαρεομαι ὰ βαρυς, *gravis.*—*Now.* (45) Το λοιπον. *As to what remains.* Often translated *finally*. 'Behold, now is no time for sleeping; for the hour of your and my temptation is at hand. "Arise," therefore, "and let us be going."' *Whitby.*

V. 47—50. Judas is constantly noted as "one of the twelve;" for this was the grand aggravation of his guilt. (14)—He had made all ready for the execution of his base purpose; and, knowing the place of Christ's retirement, he led thither an armed multitude from the chief priests and rulers, who were also attended by some of the principal persons themselves. (*Marg. Ref.* b. *Note*, *John* 18:1—3, *v.* 3.)—It is probable, that our Lord had been accustomed to welcome the disciples in the most condescending and affectionate manner, by allowing them to kiss him, when they returned from any service; and Judas agreed by this token to mark him out to the officers, exhorting them to seize and hold him fast; which some think implies, that he expected Jesus would miraculously deliver himself. (*Note*, *Mark* 14:43—50, *v.* 44.) Accordingly, he came up with the utmost effrontery, and, with an address expressive of the highest respect and affection, he "kissed him:" but Jesus, with a meek rebuke of his complicated hypocrisy, treachery, and ingratitude, calling him "friend," or *companion*, as an aggravation of his guilt, demanded, why he was present on this occasion, or why he came thus attended. The officers then approached and apprehended him: and Peter, recollecting his promise, and purposing to show his readiness to fight in his Master's cause, drew a sword, and, without waiting for orders, aimed a blow at the head of the high-priest's servant, and cut off his ear; probably, he was one of the rudest and most forward in the company. (*Marg. Ref.* f—h. *Notes*, *Luke* 22:47—53, *vv.* 48,51. *John* 18:10—14.) But our Lord ordered Peter to put up his sword again, "as all they who took the sword would perish with the sword." This intimated to the disciples, that their warfare would be of a spiritual nature, and not waged with carnal weapons: (*Note*, 2 *Cor.* 10:1—6.) it denoted, that those who are prompt to fight, and avenge their own cause, only bring mischief and death upon themselves; and perhaps it implied, that the Jews, who now used the Roman sword against him, would soon perish by it. He further added, that he did not want their feeble help: for, if he chose to decline his sufferings, he could speedily obtain from his Father even "more than twelve legions of angels:" that is,

57 And [t]they that had laid hold on Jesus, led *him* away to Caiaphas the high-priest, where the scribes and the elders were assembled.

58 But Peter followed him afar off, unto the high-priest's palace, [u]and went in, and sat with the servants to see the end.

59 Now the chief priests, and elders, and all the council, [x]sought false witness against Jesus, to put him to death;

60 But [y]found none: yea, though many false witnesses came, *yet* found they none. [z]At the last came two false witnesses,

61 And said, [a]This *fellow* said, [b]I am able to destroy the temple of God, and to build it in three days.

62 And the high-priest arose, and said unto him, [c]Answerest thou nothing? what *is it which* these witness against thee?

63 But [d]Jesus held his peace. And the high-priest answered and said unto him, [e]I adjure thee by the living God, [f]that thou tell us whether thou be [g]the Christ, the Son of God.

64 Jesus saith unto him, [h]Thou hast said: nevertheless I say unto you, [i]Hereafter shall ye see the Son of man sitting on [k]the right hand of power, and coming in the clouds of heaven.

65 Then [l]the high-priest rent his clothes, saying, [m]He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.

66 What think ye? They answered and said, [n]He is guilty of death.

67 Then [o]did they spit in his face, and buffeted him; [p]and others smote *him* with [r]the palms of their hands,

68 Saying, [q]Prophesy unto us, [r]thou Christ, Who is he that smote thee?

[*Practical Observations.*]

t Ps 56:6. Mark 14:53,54. Luke 22:54,55. John 11:49. 18:12—14,24. u John 18:15,16—21. 1 Kings 21:8—13. Ps. 27:12. 35:11,12. 94:20, 21. Prov. 29:10. Matt. 11:16,18. Acts 6:11—13. 24:1—13. y Dan. 6:4,5. Tit. 2: 8. 1 Pet. 3:16. z Deut. 19:15 Mark 14:57—59. a 71. 12:24. Gen. 19:9. 1 Kings 2:27. 2 Kings 6:11. Ps. 22:6,7. Is. 49:7. 53:3. Luke 23:2. John 9:29. Acts 17: 18. 18:13. 22:22. b 27:40. Jer. 26:8—11,16—19. Mark 15:29. John 2:19—21. Acts 6:13. c 27:12—14. Mark 14:60. Luke 23:9. John 18:19—23. 19:9—11. d Ps. 38:12—14. Is. 53:7. Dan. 3:16. Acts 8:32—35. 1 Pet. 2:23. e Lev. 5:1. Num. 5:19—21. 1 Kings 22:16. 2 Chr. 18:15. Prov. 29:24. f Mark 14:61. Luke 22.66 —71. John 8:25. 10:24. 18:37. g 16:16. 27:40,43,54. Ps. 2:6,7. Is. 9:6,7. John 1:34,49. 3:16—18. 5:18—25. 6:69. 10:30,36. 19:7. 20:31. 1 John 5:11—13. h 25.

27:11. Mark 14:62. Luke 22:70. John 18:37. i 16:27. 24:30. 25:31. Dan. 7:13. Luke 21:27. John 1:50,51. Acts 1:11. Rom. 14:10. 1 Thes. 4:16. Rev. 1:7. 20: 11. k Ps. 110:1. Acts 7:56. Heb. 1:3. 12:2. 1 Lev. 21:10. 2 Kings 18:37. 19:1 —3. Jer. 36:24. Mark 14:63,64. m 9:3. 1 Kings 21:10—13. Luke 5:21. John 10: 33,36. n Lev. 24:11—16. John 19:7. Acts 7:52. 13:27,28. Jam. 5:6. o 27:30. Num. 12:14. Deut. 25:9. Job 30:9—11. Is. 50:6. 52:14. 53:3. Mark 14:65. 15: 19. 1 Cor. 4:13. Heb. 12:2. p 5:39. 1 Kings 22:24. Jer. 20:2. Lam. 3:30,45. John 18:22. Acts 23:2,3. 2 Cor. 11:20,21. * Or, *rods*. Mic. 5:1. q 27:39—44. Gen 37:19,20. Judg. 16:25. Luke 22:63—65. r 27:28,29. Mark 15:18,19. John 19:2, 3,14,15. 1 Pet. 2:4—8.

more angels than there were legionary soldiers in the largest Roman armies, or more than seventy thousand angels, to fight for him. (*Marg. Ref.* i—n.) The idea will appear most grand and sublime to those, who consider the execution made in the army of the proud Assyrian, by a single angel in one night's time. (*Note*, 2 *Kings* 19:35.) But, in this case, he inquired "how the Scriptures could be* accomplished," which predicted, that the Messiah must be cut off, and be numbered with transgressors. (*Marg. Ref.* o, r.) Then, addressing those who came to apprehend him, he demanded, why they came out against him with such warlike preparations, as if he had been some desperate robber, at the head of a determined gang, who could not be seized without much danger and difficulty: whereas he had daily appeared among them, as a teacher, unarmed, and unattended, except by a few fishermen, and had acted in the most peaceable manner. (*Marg. Ref.* p, q. *Notes*, *Mark* 14:43—50, *vv.* 48—50. *John* 18:17—23.) They had before indeed been secretly restrained from assaulting him: but now "his time was come;" and all this was ordered and performed, that the Scriptures might be exactly accomplished. When, therefore, the disciples perceived, that he intended quietly to yield himself up to the officers, their courage and resolution at once entirely failed, and they all forsook him and fled to save themselves. This conduct can by no means be excused: but thus his words were fulfilled, that they should "all be offended because of him." (*Note*, 30—35.)—It is remarkable, that our Lord so overawed the spirits of the assailants, that they never attempted any violence even against Peter, nor offered to apprehend any of the company. (*Notes*, *John* 18:4—9.)

Kissed him. (49) Κατεφιλησεν αυτον.—Καταφιλεω, *valde osculor*. *Mark* 14:45. *Luke* 7:38,45. 15:20. *Acts* 20:37. Φιλησω, 48. 'Κατα ... significationem auget.' *Leigh.*—*A thief.* (55) Ληστην. See on *Note* 21:13.

V. 57—62. The grand council of the Jews was convened at the high-priest's palace, at that late hour, waiting to have Jesus brought before them; and thither the officers conducted him bound as a criminal. (*Marg. Ref.* t.) Peter likewise followed at some distance, to see how matters would terminate: and, having obtained admission into the high-priest's palace, he associated with the servants, as a stranger drawn thither from curiosity. (*Note*, *John* 18:15,16.) This was another false step tending to his fall. By striking the high-priest's servant, he had rendered himself obnoxious, and afraid of being detected; and seeing he had not courage openly to attend Jesus as his disciple, he ought by no means to have gone at all: for thus he thrust himself into the midst of enemies, and was forced silently to hear all their scoffs, insults, menaces, and blasphemies; and so "he entered into temptation." (*Note*, 40—41.)—In the mean time, the council earnestly "sought false witness" against Jesus, as conscious, that they could procure no other, and as desirous of giving their proceedings an appearance of law and justice: that so, a capital sentence having been pronounced against him by the council, they might apply to the Roman governor to have it put in execution. (*Marg. Ref.* x.)—'The professed entertaining of false witnesses against Christ will not seem strange, if it be remembered, that among the Jews, in actions against seducers of the people, or false prophets, it was lawful to say any thing, whether true or false, no man being permitted to say any thing in defence of them.' *Hammond.* This extract from the Jewish writers, shows the blindness and iniquity of their teachers to have been beyond conception great. (*Notes*, *Ps.* 35:11,12. *Acts* 6:9—14, *vv.* 11—13. 23:12—22. 24:1—9,10—21, *v.* 13. 1 *Pet.* 4:12—16.)—But, while many false witnesses appeared against Jesus, the council could find no two persons agreeing in one testimony; without which the law forbade them to put any man to death. (*Marg. Ref.* y. *Notes*, *Deut.* 17:2—7, *v.* 6. 19:15—21, *v.* 15. *Mark* 14:53—59, *vv.* 56—59.) At length two persons concurred in testifying, that he had declared himself able to destroy the temple, and to build it again in three days. The words, which our Lord had uttered long before, were widely different from this statement of them; so that their testimony was *false*, though it had the semblance of truth: yet even these two did not so agree, as to give any ground to a regular sentence of condemnation. (*Note*, *John* 2:18—22.) Indeed it does not appear, in what respect any thing capitally criminal could have been found in these words, had they been actually spoken.—The high-priest, however, arose from his place, in great commotion, as if some great crime had been proved; demanding, whether Jesus had nothing to say in his own behalf, when such things were witnessed against him.

V. 63—68. Our Lord remained silent before this iniquitous tribunal; not merely from perfect meekness and patience, but as our Surety, that we might have an effectual plea before the tribunal of God. The high-priest, therefore, at length solemnly "adjured him by the living God," to declare whether "he was the Christ, the Son of God," or not. This was the customary method of putting men upon their oath, to which the criminals, or witnesses, were required to answer, as in the presence of God. (*Marg. Ref.* d—g.) When the matter therefore was thus proposed, our Lord saw good to answer, that indeed Caiaphas had declared the real truth; and that, notwithstanding his present despised condition, they would see him, as "the Son of man, sitting on the right hand of power, and coming in the clouds of heaven." This is generally interpreted of his exaltation "at the right hand of the Father," which was manifested by the "pouring out of the Spirit" on his disciples, and the vengeance executed by his power on Jerusalem: but his final coming to judgment seems also to have been intended; and the members of the council were warned, that they would at length be constrained to stand before his awful tribunal. (*Marg. Ref.* h—k. *Notes*, *Dan.* 7:13,14. *Joel* 2:28—32. *Luke* 22:66—71. *Acts* 2:33—36. *Heb.* 1:3,4. 8:1,2. 12:2,3. *Rev.* 1:7.) The avowal was evidently the very thing which the high-priest wanted: and therefore he "rent his clothes," as if in detestation of blasphemy; inquiring, what need they have to examine any more witnesses, as they all had "heard his blasphemy." In consequence therefore, they unanimously pronounced him guilty of a capital crime, and passed the sentence of death upon him; and the attendants began, by the allowance of the rulers, to insult, buffet, and spit upon him, with the greatest disdain imaginable. Having covered his eyes, they "smote him" with "the palms of their hands," or rather, "*with their rods*," (*marg.*) demanding of him a specimen and proof of his prophetical powers, by declaring the names of those who, one after another, smote him. —Thus they, without intending it, fulfilled several prophecies, the literal accomplishments of which must previously have appeared highly improbable. (*Marg. Ref.* o, p. *Notes*, *Is.* 50:5,6. 52:13—15, *v.* 14. *Mic.* 5:1.)

I adjure. (63) Εξορκιζω. '*Adjuro, id est, interposito jurejurando, et Dei auctoritate præcipio, ut intelligas te coram Deo consistere, et velut a Deo ipso interrogari.*' Beza. Used here only in N. T.—Ex εκ, et ὁρκιζω, *Mark* 5:7. *Acts* 19:13.—*Thou hast said.* (64) Συ ειπας. See on *Note*, 25.—*Hereafter.* Απ' αρτι. *Luke* 22:69, απο του νυν, *from the present time.* This implies, that the manifested effects of his exaltation would in a little time be conspicuous: but it did not exclude such as

69 ¶ Now [s]Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with [t]Jesus of Galilee.

70 But [u]he denied before *them* all, saying, I know not what thou sayest.

71 And [x]when he was gone out into the porch, another *maid* saw him, and said unto them that were there, [y]This *fellow* was also with Jesus of Nazareth.

72 And again he denied [z]with an oath, [a]I do not know the man.

73 And after a while came unto *him* they that stood by, and said to Peter, [b]Surely thou also art *one* of them; [c]for thy speech bewrayeth thee.

74 Then [d]began he to curse and to swear, [e]*saying*, I know not the man. [f]And immediately the cock crew.

58. 1 Kings 19:9,13. Ps. 1:1. Mark 14:66—68. Luke 22:55—57. John 18:25.
2 Pet. 2:7—9. t 71. 2:22,23. 21:11. John 1:46. 7:41,52. Acts 5:37. u 34,35, 43—43,51,56,58. v s. 119:115—117. Prov. 28:25. 29:23,25. Is. 57:11. Jer. 17:9. Rom. 11:20. 1 Cor. 10:12. Rev. 21:8. x Mark 14:68,69. Luke 22:58. John 18:25—27. y 61. z [illegible] 7 18. 18:1. Zech. 5:3,4. b 17. Mal. 3:5. Acts

5:3,4. a 74. Luke 22:34. b Luke 22:59,60. John 18:26:27. c Judg. 12:6 Neh. 13:24. d 27:25. Judg. 17:2. 21:18. 1 Sam. 14:24—28. Mark 14:71. Acts 23:12—14. Rom. 9:3. 1 Cor. 16:22. e 10:28,32,33. John 21:15—17. Rev. 3:19. f Mark 14:30,68,72. Luke 22:60. John 18:27.

were very remote.—*Guilty of death.* (66) Ενοχος θανατου. See on *Note*, 5:21,22.—*Buffeted.* (67) Εκολαφισαν.—Κολαφιζω, *alapa vel manu cædo.* *Mark* 14:65. 1 *Cor.* 4:11. 2 *Cor.* 12:7. 1 *Pet.* 2:20. A κολαφος, *a blow with the palm of the hand.*—*Smote . . . with the palms of their hands.*] Εῤῥαπισαν. See on *Note*, 5:39.—'Ραπισμα, *ictus bacilli : ictus, qui virgâ, baculo, vel fuste incutitur.* *John* 18:22. 19:3.

V. 69—75. Every thing which Peter had seen and heard, from his entrance into the high-priest's palace, must have tended to dismay his mind. Whilst in this situation, surrounded with terrors and dangers on every side, and doubtless assaulted by strong temptations from Satan, a young woman challenged him as being a follower of Jesus; and the dread of immediate detection, with all its imagined consequences, made him entirely forget his promises and resolutions. He was ready to fight for his Master; but he had not before thought of the ignominious death of a criminal: he was therefore surprised into a denial of Christ, and a declaration, that he knew not what the woman meant by such an assertion. (*Marg. Ref.* t, u. *Notes*, *Mark* 14:66—72, *vv.* 67,68. *John* 18:17—23, *vv.* 17,18.) When he was gone out into the porch, or portico, belonging to the palace, perhaps with some thoughts of departing, *another* maid saw him, and said to those around her, that he certainly had been an attendant of Jesus: accordingly *they* charged him with it; (*Marg. Ref.* x, a. *Note*, *Luke* 22:54—62, *v.* 58.) and he again denied it, declaring with an oath that he did not so much as know him. This, probably, prevented him from attempting to go away, though we learn from Mark, that the cock at this time crowed: and in consequence, after another hour, those who stood by came to him, with a relation of Malchus whose ear he had cut off, and with greater confidence declared, that he assuredly was one of them; for they had seen him with Jesus in the garden, and his Galilean dialect betrayed him as one of his followers. But Peter, now filled with extreme terror, "began to curse and to swear," or to anathematize himself, as accursed of God and devoted to utter destruction, if he so much as knew the man! While he was using this horrid language, the cock again crowed; and Jesus, being come into sight, turned and "looked upon him." Thus he was at once brought to recollect the words of Jesus, and his own rash engagements. His whole guilt immediately rushed into his mind; he without delay left the place, full of the deepest shame, anguish, and remorse, and "wept bitterly" at the remembrance of his profaneness, treachery, cowardice, and ingratitude. (*Marg. Ref.* b—h. *Notes*, *Mark* 14:66—72, *v.* 72. *Luke* 22:54—62, *v.* 61.)—Peter was left thus to fall, in order to give him a deeper acquaintance with his own heart, to abate his self-confidence, and to render him more modest, humble, and compassionate; and his whole subsequent conduct showed, that he had exceedingly profited by the painful lesson. The event has also proved most instructive in various ways to believers ever since; and if infidels, Pharisees, and hypocrites will stumble at it, or abuse it, they do it at their peril. (*Note*, 2 *Sam.* 11:27. *P. O.* 14—27.)—'Peter, by the wonderful providence of God, appointed to be a witness of all these things, is prepared to be the example of singular constancy, by the experience of his own incredulity.' *Beza.*—'I venture to say, that it is useful to proud men to fall into some open and manifest sin, that they may be displeased with themselves, as they had already fallen by their self-complacence. For Peter, being displeased with himself, *wept* in a more salutary manner, than he had *presumed*, when pleased with himself.' *Augustin.*

To curse. (74) Καταναθεματιζειν. Used here only N. T.—Καταναθεμα. *Rev.* 22:3.—Αναθεματιζειν. *Mark* 14:71. 'Κατα significationem auget: . . . potest etiam κατα reddi per *seipsum*, *Seipsum, devovere.*' Leigh. *Acts* 23:12,14.

PRACTICAL OBSERVATIONS.

V. 1—13. Amidst the apparently confused, casual, and distressing events, which take place in the world, through the treachery, avarice, ambition, or impiety of mankind; we should always advert to the "determinate counsel and foreknowledge of God," as bounding, directing, and overruling all, for the purposes of his own glory, and the benefit of those who trust in him. "There are many devices in the heart of man;" and ungodly politicians form their plans with profound sagacity, and conceal them with deep dissimulation: yet, contrary to their intentions, they are led to arrange or alter them, in subserviency to the secret counsel of the Lord!—The enmity of the carnal heart against the law, truth, and image of God, is irreconcilable and mortal: it rages with greater violence in hypocrites, than in other men; but most of all in covetous and ambitious churchmen. Thus power and policy have, in every age, combined against the Person and cause of Jesus; yet they have not been able to prevail against them. But there has always been a remnant of another character: these are humble, penitent, and believing they reverence and love the Redeemer's Person and character: they deem themselves to be under infinite obligations to him; they long to express their love and gratitude, and zeal for his glory; and they count nothing too valuable to be renounced for his sake, or employed in his service. These principles operate differently, as circumstances vary; but they always produce such actions, as honour Christ, and as he will accept and commend: for he judges of men's conduct by their motives, and will not reject a well-meant service, springing from humble faith and love, though it may appear to us informal. But covetous hypocrites are ready to exclaim, "To what purpose is this waste?" When they see others liberal in honouring Christ, even the *fraudulent* and *unjust* will plead for *charity*, if they can thus discredit the pious effusions of a believer's fervent love: and too often their plausible pretences seduce injudicious, or less zealous disciples, to censure those services which Christ accepts. But he will plead the cause of his humble followers; and rebuke those, who trouble them for their good works, which they have "wrought for his name's sake." It is his plan, that there should, in every age and place, be poor persons, and poor Christians as his stated representatives, in order to make trial of the faith and love of his disciples; that whenever they will, they may relieve them for his sake. This is the ordinary method; but extraordinary expressions of our love and gratitude are sometimes proper; and these will not be found inconsistent with each other, or materially to interfere with one another.

V. 14—25. Upright persons, when betrayed into a mistake, will take reproof in good part; but it often proves the detection of hypocrites: thus the discovery of their secret motives, and the commendation of those whom they dislike, or the actions which they disapprove, exasperate them, and push them forward to still baser attempts: and while those whom they censured are had in perpetual and honourable remembrance, themselves sink into final infamy and misery.—But with what scrupulous care and vigilance should every one guard against the first workings of avarice, and shun the most minute deviations from strict equity! For when dishonesty, in comparatively little things, has rendered the conscience callous, and given energy to temptation, men become capable of the most shameless injustice without hesitation; and the common question is, "What will ye give me?" Then the most endeared or sacred ties will be broken, for even paltry filthy lucre, by men who set their consciences and their souls to sale. And by these means, scheming villains, who were at a loss how to accomplish their intended iniquities, are furnished with instruments as detestable as themselves; and they mutually assist, and yet abhor and despise, each other.—But let us follow the steps of our divine Master, whatever man may devise against us. His disciples may inquire when, where, and with what preparation he would have them to attend on his institutions: but they should take it for granted, that he will not countenance neglect in any; as he himself attended on all which were then in force.—Every heart is in his hands: he knows those "hidden ones" who favour his cause, and will graciously visit all who are willing to receive him: and he will take care to procure from them entertainment for his disciples also.—But divine ordinances are seldom administered, even to a few persons, without the intrusion of some hypocrite: and the cause of Christ is often most betrayed by some of those, who seem most entirely to belong to him. This consideration may *often* make us "exceedingly sorrowful;" and it should *always* render us very diligent in self-examination.—When a few persons are met for social prayer, religious conversation, or at the Lord's table; it may probably occur to each of them to suppose, that their heart-searching Saviour is saying to the company, "Verily I say unto you, that one of you shall betray me." They should not, however, look around on others with suspicion; but with self-examination and prayer should say, "Lord, is it I?" We ought to be the more earnest in this investigation, because the doom of such domestic enemies will be most dreadful; so that it may be said of them especially, that "it would have been good for them, if they had never been born:" and what heart can conceive the awful and tremendous import of those words! (*Note*, *Ps.* 90:11.)

V. 26—35. Self-examination and fervent prayers are peculiarly proper before "the Lord's supper" in order that, as

75 And Peter [f]remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. [h]And he went out, and wept bitterly.

f 34. Luke 22:61,62. John 13:38. h 27:3—5. Luke 22:32. Rom. 7:13—20.

"Christ our Passover is now sacrificed for us," we may "keep this" commemorative "feast, not with the old leaven of malice and wickedness, but with the unleavened bread of sincerity and truth;" and that we may, every time we partake of it, renew our repentance, our faith in his blood, our consent to his covenant, our lively exercise of admiring grateful love to him, and love to his people, and our surrender of ourselves to his service, as "bought with a price to glorify him with our bodies and our spirits, which are his." While we contemplate the outward signs of "his body broken and his blood shed for the remission of our sins;" let us recollect, that the feast was as expensive to him, as if he had literally "given us his flesh to eat, and his blood to drink;" that there must be a real (though a spiritual) participation of him, and appropriation of his salvation to our souls, or else we shall have no benefit from his sacrifice; and that by a continued reliance on him, in lively faith, we must be strengthened and recruited for our conflict, our work, and "the race that is set before us." Let no humble believer then neglect the obedience of faith and love, in respect to this command of his dying Saviour; as safety and comfort should be sought in the way of his precepts. Whilst multitudes profane this sacred ordinance, by a proud, pharisaical, infidel, or licentious attendance; and numbers, by statedly absenting themselves, confess their consciousness that they have no part or lot in the blessings of salvation; even many true Christians are guilty of ingratitude and hard suspicions of the gracious Redeemer, and do great harm to their own souls, by refusing this profession of their faith and love, or by so seldom joining with his people in thus remembering him. It may be apprehended that some are alarmed by the case and doom of Judas, and the conscious hypocrite may well be called upon to pause and tremble at the thought: but the feeble Christian should remember, that all the apostles were offended during that very night, in which they had eaten both the passover and the Lord's supper, and that Peter fell in a more dreadful manner; yet their guilt was not unpardonable, nor their fall irrecoverable. Our communicating indeed ought to excite us to redouble our watchfulness: but the fear of afterwards being overcome by temptation, should never induce any man to neglect obedience to the express command of Christ. Rather we should seek in this affecting ordinance, to enjoy his "love, which is better than wine;" (*Notes*, *Cant.* 1:2,4.) and to anticipate the felicity of heaven, when we shall rejoice with the Saviour, and he with us, unspeakably and eternally.

V. 36—46. While we with thankfulness take the cup of salvation, let us never forget that cup of wrath, which the Redeemer drank off to the very dregs, for the remission of our sins. If we were not shamefully and surprisingly drowsy in spiritual things, we never could read or meditate about Gethsemane, without the most lively affections, and most instructive recollections. Here let us look attentively, that we may learn to distinguish between the sufferings of a martyr, and those of our atoning Sacrifice. View a poor, frail, sinful man, under the smiles of his reconciled Father, serene and cheerful in the prospect and endurance of every possible torture: then behold the incarnate Son of God, "the holy, undefiled," "well beloved" of the Father, "in whom he was well pleased," prostrate on the earth, "exceedingly sorrowful even unto death," and "sweating great drops of blood, rolling to the ground;" and with this scene before our eyes, let it be determined, whether he was not then enduring the wrath and tremendous frown of God, as our Surety and the vicarious Sacrifice for our sins. And let the careless and impenitent ask themselves, Did God's own hand inflict these insupportable strokes, in fulfilment of his ancient prophecies, on his "beloved Son," who was more valued by him than the whole visible creation, and will he break his word, in order to spare a determined rebel and enemy, who takes encouragement to sin from the very persuasion of God being merciful? Most vain and destructive presumption! (*Note*, *Deut.* 29:19,20.) Did the load of imputed guilt so weigh down the soul of him concerning whom it is said, that "He upholdeth all things by the word of his power?" Into what an abyss of misery unknown then must they sink, whose iniquities are left upon their own heads, a burden far "too heavy for them to bear!" "How will they escape who neglect so great salvation?" What a forlorn hope must that of the Pharisee or the infidel be, who expects happiness in his own way, despising that which infinite wisdom has devised, and infinite love effected, at a price which baffles the powers of computation itself! Assuredly it will end in black despair; with the presumption of every one, who perverts the doctrine of a free salvation, as an excuse for indulged wickedness.—But the same scene discovers a cheerful dawn of hope to the trembling, desponding penitent: here we see the infinite hatred of sin of our holy Lord God, and his infinite love of sinners; his determination to satisfy his justice, and his delight in exercising mercy. In short, we must resort to Gethsemane, to learn repentance, hatred of sin, humility, hope, love, patience, meekness, and self-denying obedience; and to find comfort under dejection and temptations. Here we see our pattern, our motives, our encouragements; here we learn the vanity of the world, the evil of sin, and our obligations to live devoted to him, and willingly to suffer for his glory, who agonized and died for our salvation. While here we abide, we should beware of drowsiness: when "our souls are sorrowful," we should pour them out in prayer; and when nature would shrink from suffering, and would say, "If it be possible, let this cup pass from me," we should learn to add, "Nevertheless, not as I will, but as thou wilt." We should also remember, that even our merciful High-Priest will "rebuke those whom he loves:" and if we promise great things, and come evidently short in little things; he will as it were, say to us, "What! could ye not watch with me one hour?" We must all indeed be tempted: yet we should be exceedingly afraid of "entering into temptation," by being drawn into such circumstances, as give our enemies an opportunity of coming specially near to us, and obtaining their advantage against us. To be secured from this, we should watch and pray without ceasing: for though, in the regenerate, "the spirit is willing" for service or suffering; yet we carry about with us the remains of a carnal mind, our "hearts are deceitful above all things," we are "weak through the flesh," and should continually be looking to the Lord, to "hold us up that we may be safe." But, after repeated warnings and rebukes, how dull and inattentive do we often remain! This causes our compassionate Lord to employ other means and instruments, to rouse us from our fatal lethargy; and when sharp afflictions or persecutions come upon us, he will, as it were, say to us, "Sleep on now, and take your rest," if you are able: yet, if even then we arise and follow him, he will preserve us from all permanent or fatal evil.

V. 47—56. While we contemplate the insolence and enmity of those who assaulted the Prince of Peace, and above all the treachery of Judas, with abhorrence: let us not forget that such are we by nature, and so should we have acted, if left to ourselves. No enemies, however, deserve such decided execration, as those professed disciples, who "betray Christ with a kiss."—It behooves us assiduously to copy the meekness and patience of Christ; and very circumspectly to avoid the rashness and cowardice of Peter, and the other apostles. Whatever provocations we meet with from avowed adversaries or false friends, or however we may be tried by the infirmities of inconsistent believers; we should learn of Jesus to "possess our souls in patience," and to use no weapons, except sound arguments, mild expostulations, kind actions, and fervent prayers. Thus we shall be kept in peace; whilst "they who take the sword will perish by the sword."—If it should be necessary for us, the prevalent intercession of our heavenly Advocate will procure for us the protection of "legions of angels:" but when our appointed time is come, we must be removed from this present world; yet the "Scriptures must needs be fulfilled" in us also, and all the promises belong to every believer in Christ, and shall assuredly be fulfilled in everlasting glory and felicity.

V. 57—68. Happy are they against whom their most malicious enemies can allege nothing, except by "false witnesses!"—Persecutors will indeed commonly be more assiduous in doing mischief, than the most diligent Christian in doing good; and they will be sometimes watching to execute their wicked purposes, even when he is neglecting to watch and pray: they will find false witnesses, and invent slanders, to give a colour to their cruel hatred; and pervert the words of those who plead the cause of God, to a quite contrary meaning: by these methods Jesus has been persecuted in his followers in every age. But while such men profess to execrate the imagined crimes of those whom they condemn; their own consciences often protest against the sentence, and they feel that their proceedings are iniquitous. How then will they abide the coming of the Judge, when they shall "see him at the right hand of power, and coming in the clouds of heaven?" Let those, therefore, who have the honour to "suffer for his sake," contemplate his calm behaviour before the council, and his intrepid confession of his true character; and let them consider the crimes alleged against him, the condemnation passed on him, and the contempt, indignity, and insult which he most patiently and meekly endured. For the Christian cannot *reasonably* expect so much tenderness and compassion, when suffering for the truth, as a thief or murderer might, when punished for his crimes! and if he look to the scene which we are considering, he will perceive, that disdain, cruel mockings, and every expression of abhorrence, are the sure portion of the true disciple, from such men as spat in the face of the holy Jesus, and buffeted and derided the "Lord of glory." Yet let us boldly confess his name, and bear the reproach; and he will confess us before his Father's throne: whilst those who pretend to do service to God, by murdering his saints, will be covered with shame and everlasting contempt.

V. 69—75. Let all beware of vain-confidence and self-preference. It does not become us to boast, or resolve what we will do: rather let us decline temptation as much as we can, and trust in the Lord alone to uphold us. Let us also avoid rashness, and pray for victory over the fear of man. In all these respects, we need much forbearance from our gracious Lord: though we be not traitors, we are prone to de-

CHAPTER XXVII.

Jesus is delivered bound to Pilate, 1, 2. *Judas, in remorse, restores the silver, and hangs himself,* 3—5. *The priests fulfil the Scripture, in disposing of the money,* 6—10. *Christ is silent before Pilate,* 11—14, *who proposes to release him, according to the custom of the feast,* 15—18. *Pilate's wife, admonished by a dream, warns him to desist,* 19. *He washes his hands to clear himself; and, being urged by the people, with imprecations on themselves and their children, he releases Barabbas, and delivers Jesus to be crucified,* 20—26. *He is mocked, and crowned with thorns by the soldiers,* 27—31. *...cified between two thieves,* 32—38; *and reviled by the people and rulers,* 39—44. *The land is darkened,* 45; *Jesus calling on God expires,* 46—50. *The veil of the temple is rent, the earth quakes, the tombs burst open, and the centurion and witnesses him, as "the Son of God,"* 51—54. *Certain women witness three scenes,* 55, 56. *Joseph of Arimathea asks his body and buries it,* 57—61. *His tomb is sealed by the chief priests, and a watch placed at it,* 62—66.

WHEN [a]the morning was come, [b]all the chief priests and elders of the people took counsel against Jesus to put him to death.

2 And when they had [c]bound him, they led *him* away, [d]and delivered him to Pontius Pilate the governor.

3 ¶ Then [e]Judas, which had betrayed him, when he saw that he was condemned, [f]repented himself, and brought again the thirty pieces of silver, to the chief priests and elders,

4 Saying, [g]I have sinned, in that I have betrayed [h]the innocent blood. And they said, What *is that* to us? [k]see thou *to that.*

5 And he cast down the pieces of silver in the temple, [l]and departed, and went and hanged himself.

6 And the chief priests took the silver pieces, and said, [m]It is not lawful for [n]to put them into the treasury, because it is the price of blood.

a Judg. 16:2. 1 Sam. 19:11. Prov. 4:16—18. Mic. 2:1. Luke 22:66. Acts 5:21. b 23:13. 26:3,4. Is. 2:2. Mark 15:1. Luke 23:1,2. John 18:28. Acts 4:24—28. c Gen. 22:9. John 18:12,24. Acts 9:2, 12:6. 21:33. 22:25,29. 24:27. 28:20. 2 Tim. 2:9. Heb. 13:3. d 20:19. Luke 18:32,33. 20:20. Acts 3:13. e 26:14—16, 47—50. Mark 14:10,11,43—46. Luke 22:2—6,47,48. John 13:2,27. 18:3. f Job 20:5,15—29. 2 Cor. 7:10. g Gen. 42:21,22. Ex. 9:27. 10:16,17. 12:31. 1 Sam. 15:24,30. 1 Kings 21:27. Rom. 3:19. h 19,23,24,54. Jer. 26:15. Jon. 1:14. Luke 23:22,41,47. John 19:7. Acts 13:28. Heb. 7:26. 1 Pet. 1:19. i 25. Acts 18:15—17. 1 Tim. 4:2 Tit. 1:16. 1 John 3:12. Rev. 11:10. k 1 Sam. 28:16—20. Job 13:4. 16:2. Luke 16:25,26. l Judg. 9:54. 1 Sam. 31:4,5. 2 Sam. 17:23. 1 Kings 16:18. Job 2:9. 7:15. Acts 1:18,19. m 23:24. Luke 6:7—9. John 18:28. n Deut 23:18. Is. 61:8.

cline the cross; though we do follow Christ, it is commonly at a great distance; and it is not unusual for even his disciples to be afraid of being known to belong to him! But when self-confidence induces men to thrust themselves uncalled into perilous circumstances, we may expect to hear of lamentable consequences.—Little do we know how we should act in very difficult situations, if left to ourselves: the snow does not more naturally melt before the fire, than our resolutions vanish when we enter into temptation. Who then can say what he will do, or what he will not do? The way of sin is also downhill; every step makes way for another still more fatal; and there is nothing so false, impious, or atrocious, to which we might not gradually be tempted, if the Lord should wholly leave us. "Let him therefore, that thinketh he standeth, take heed lest he fall," and let us all distrust our own hearts, and rely wholly on God, according to his word.—Let it also be noted, that Peter first lied wilfully: then he committed the most direct perjury to cover his lie: and then he uttered the most horrid execration on himself, equivalent to the worst language of those who delight in cursing. This is the common progress of men in such cases. He who ventures on a lie, will almost always, if pressed to it, call God to witness the truth of it; and, if still further urged, will wish all manner of evil on himself, if he does not speak truth.—If any have fallen even in the most dreadful manner, let them think of Peter's recovery, and not despair; and let them recollect the words of Christ, as well as their own sins; that their tears, confessions, and humiliations may be mingled with hope. And let us all frequently remember our past follies, and manifold instances of ingratitude; that we may learn watchfulness, humility, caution, and compassion for the tempted and fallen, by the experience of our own numerous mistakes, sins, and recoveries.

NOTES.—CHAP. XXVII. V. 1, 2. The night must have been far advanced, before the transactions recorded in the foregoing chapter were finished: and it was early in the morning when the chief priests and elders "delivered up" Jesus "to the governor." It is not certain whether they adjourned for a while, or continued together all night. If they had not "taken counsel against him to *put him to death*," they would not have had occasion to apply to Pilate; for they had still the power of executing lighter punishments: but they were not allowed to inflict death, without the consent of the Roman governor. Perhaps they were the more willing to deliver Jesus up to him, because the Roman punishment of crucifixion was more ignominious and excruciating, than stoning. They therefore bound Jesus, (having probably loosed him during his examination; or they confined him more closely than before, as a condemned malefactor,) and delivered him up to Pontius Pilate, the Roman procurator of Judea, in order that he might be put to death by his authority. —'To ensure success in that quarter, it was necessary to give their accusations against Jesus such a colour and shape, as should prevail upon the governor to put him to death. ... They had condemned him for blasphemy: but this they knew would have little weight with a pagan, ... who, like Gallio, would "care for none of these things." ... They therefore resolved to bring him before Pilate as a *state-prisoner*, and to charge him with treasonable and seditious practices.' *Bp. Porteus.* (*Marg. Ref. Notes, Mark* 15:1—5.) —*To put ... to death.* (1) Θανατωσαι. 10:21. *Rom.* 8:13.

V. 3—5. Whatever Judas's views and expectations had been, when he betrayed his Lord, he saw his own conduct in a very different light, when he found that Jesus was condemned to die, and was about to be crucified as a malefactor and a slave. (*Note*, 26:14—16.) Then "he repented himself;" yet not with genuine humiliation and godly sorrow, united with faith, hope and love: but he was sorry that he had committed this one crime; his conscience was filled with horror and remorse, and his heart with anguish and terror. He could not but be sensible of the excellency and holiness of the character of Jesus; probably he was convinced that he was the promised Messiah; the miracles which he had witnessed, and the miraculous powers which he had received, must occur to his memory; and the wisdom, condescension and love of his Lord, together with his peculiar kindness to him, must on this occasion rush at once on his recollection. Thus being left by God, Satan, who before had tempted him to presumption, now urged him to despair. Yet, before his last fatal determination, perhaps hoping to obtain a reversal of Christ's condemnation, he went to the chief priests and elders, to return "the wages of his iniquity." They were at that time in the precincts of the temple; whether they held their council there, and had not yet delivered up Jesus to Pilate; or whether they had gone thither after he was delivered up to be crucified, in order to perform some hypocritical task of devotion. In their presence, however, Judas acknowledged that "he had sinned," (*Marg. Ref.* g. *Note, Ex.* 10:16,17. 1 *Sam.* 15:24,25,30,31.) in that he had betrayed an innocent person into their hands, who was by that means likely to be put to death; and he was now fully sensible, that his conduct had been peculiarly base and criminal. This was a most honourable testimony to Christ's character: but though this crime lay with intolerable weight on the conscience of Judas, and he confessed it to man, and dared not to keep the infamous wages of his crime; yet it does not appear that he was at all sensible of the guilt of his hypocrisy, and covetousness, and thefts, and all the other wickedness, committed during the whole course of his past life. The rulers, however, were too malignant and hardened, to be any ways affected by this interesting circumstance; and they coldly declared, that the opinion and conduct of so base a wretch concerned not them; let him look to that himself, for they were determined to put Jesus to death. 'Could they think it no sin, to hire a man "to betray innocent blood?" Do not they confess this money to be "the price of blood?" (6) And was it not the very money they gave to purchase that blood? And was not the field they bought with it, styled, upon this account, "The field of blood?" And was not this a lasting testimony of their guilt, whose money purchased this blood? And therefore Stephen roundly calls them οἱ προδόται, the betrayers and murderers of that Just One. *Acts* 7:52.' *Whitby.* This answer of the elders and chief priests completed Judas's despair; and, casting down the money, "he departed, and went and hanged himself." It seems evident that he was his own executioner, by *strangling himself*; and this account may be reconciled with that of Peter, as recorded in the Acts, by supposing that he suspended himself, in such a place and manner, that the rope, or wood to which it was fastened, brake; and that he fell from a great height, and so burst asunder; this coming to pass by the special purpose of God, to render his body a more terrible spectacle to all beholders, and to cause his death to be the more remarked. (*Marg. Ref.* h—k. *Note, Acts* 1:16—18.) It admits of little doubt, that Judas's death preceded that of his injured Lord: so speedily did divine vengeance overtake him. Yet the rulers took no notice even of this alarming circumstance!—'It appears to me that the acquittal or condemnation of Jesus never entered into Judas's contemplation. ... All he thought of was *gain*. He had kept the common purse, and had robbed it: and his only object was to obtain a sum of money, which he determined to have at all events, and left consequences to take care of themselves. But when he saw that his divine Master, whom he knew to be perfectly innocent, was actually condemned to death, his conscience then flew in his face, his guilt rose up before him in all its horrors: ... he could no longer bear the agonizing tortures that racked his soul, but went immediately and destroyed himself. ... The answer of the chief priests ... was perfectly natural for men of that character. ... Men who had any feeling, any sentiments of common humanity, or even of common justice, ... would have put an immediate stop to the proceedings. ... But this was far from entering into their plan. ... All they wanted, was the destruction of a man whom they hated and feared; and whose life and doctrine was a standing reproach to them. ... And yet, to see the astonishing inconsistence of human nature, and the strange contrivances, by which the most abandoned of men endeavour to satisfy their minds; ... these very men

7 And they took counsel, and bought with them the potter's field, to bury strangers in.

8 Wherefore [o]that field was called, The field of blood, [p]unto this day.

9 Then was fulfilled that which was spoken by Jeremy the prophet, saying, [q]And they took the [r]thirty pieces of silver, the price of him that was valued, whom they [s]of the children of Israel did value;

10 And gave them for the potter's field, as the Lord appointed me. [*Practical Observations.*]

11 ¶ And [t]Jesus stood before the governor; and the governor asked him, saying, Art thou the king of the Jews? And Jesus said unto him, [u]Thou sayest.

12 And when [v]he was accused of the chief priests and elders, he answered nothing.

13 Then saith Pilate unto him, [x]Hearest thou not how many things they witness against thee?

14 And he answered him to never a word; insomuch that the governor [y]marvelled greatly.

15 ¶ Now at *that* [z]feast the governor was wont to release unto the people a prisoner, whom they would.

16 And they had then [a]a notable prisoner, called Barabbas.

17 Therefore when they were gathered together, Pilate said unto them, [b]Whom will ye that I release unto you? Barabbas, [c]or Jesus which is called Christ?

18 For [d]he knew that for envy they had delivered him. [*Practical Observations.*]

19 ¶ When he was set down on the judgment-seat, [e]his wife sent unto him saying, have thou nothing to do with [f]that just man: for I have suffered many things this day in a dream because of him.

20 But the chief priests and elders [g]persuaded the multitude that they [h]should ask Barabbas, and destroy Jesus.

21 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

22 Pilate saith unto them, [i]What shall I do then with Jesus, which is called Christ? *They* all say unto him, Let him be crucified.

23 And the governor said, [k]Why, what evil hath he done? [l]But they cried out the more, saying, Let him be crucified.

24 When Pilate saw that he could prevail

o Acts 1:19. p 28:15. Deut. 34:6. Josh. 4:9. Judg. 1:26. 2 Chr. 5:9. q Zech. 11:12,13. r 26:15. Ex. 21:32. Lev. 27:2—7. s Or, *bought of the children of Israel.* s 10.18,25. Mark 15:2. Luke 23:3. John 18:33—38. t 26:25,64. Mark 14:62. John 18:37. 1 Tim. 6:13. u 14. 26:63. Ps. 38:13,14. Is. 53:7. Mark 15:3—5. John 19:9—11. Acts 8:32. 1 Pet. 2:23. x 26:62. John 18:35. Acts 22:24. y Ps. 71:7. Is. 8:18. Zech. 3:8. 1 Cor. 4:9. z 26:5. Mark 15:6,8. Luke 23:16, 17. John 18:38,39. Acts 24:27, 25:9. a Mark 15:7. Luke 23:18,19,25. John 18: 40. Acts 3:14. Rom. 1:32. b 21. Josh. 24:15. 1 Kings 18:21. c 22. Mark 15:9—12. John 19:15. d Gen. 37:11. 1 Sam. 18:7—11. Ps. 106:16. Prov. 27:4. Ec. 4:4. Is. 26:11. Mark 15:10. Acts 5:17. 7:9, 13:45. Jam. 4:5. e Gen. 20:3—6. 31:24, 29 Job 33:14—17. Prov. 29:1. f 4,24. Zech. 9:9. Luke 23:41,47. 1 John 2:1. g Mark 15:11. Acts 14:18,19. 19:23—29. h Luke 23:18—20. John 18:40. 19:15, 16. Acts 3:14,15. i 17. Joh 31:31. Ps. 22:8,9. Is. 49:7. 53:2,3. Zech. 11:8. Mark 14:55. 15:12—14. Luke 23:20—24. John 19:14,15. Acts 13:28. k Gen. 37: 18,19. 1 Sam. 19:3—15. 20:31—33. 22:14—19. l Acts 7:57. 17:5—7. 21:28—34. 22:22,23. 23:10,12—15.

... had wonderful qualms of conscience, about putting into the treasury the money which they themselves had given as "the price of blood."—Judas was the constant companion of our Saviour's ministry, and witness to every thing he said or did. If there had been any plan concerted to impose a false religion on the world, ... Judas must have been in the secret. ... His testimony is invaluable, because it is the testimony of an unwilling witness; the testimony, not of a friend, but of an enemy.' *Bp. Porteus.* 'The greatest enemy, with a choice of means for detection of fraud and collusion, could not have pointed out any thing better calculated to suit his purpose, than the placing of Judas among the apostles.—It was a remarkable provision made by the Lord, for increasing to the highest point the value of the testimony of the twelve apostles. It was like the water which Elijah commanded to be poured around the altar, before the fire from heaven descended to consume the sacrifice. Judas also, as the other apostles, although in a different way, sealed his testimony with his blood.' *Haldane on Divine Revelation.*

Repented himself. (3) Μεταμεληθεις—See on 21:29.—*Innocent.* (4) Αθωον' (ex *a* priv. et θωη, *mulcta:*) 24. Not elsewhere N. T.—*Hanged himself.* (5) Απηγξατο. Not elsewhere N. T.—2 *Sam.* 17:23. *Sept.* 'Ahithophel ... "went away and hanged himself;" not dying with excess of grief and melancholy, as some think: since that, in all likelihood, would have hindered him from "setting his house in order;" or giving such a solemn charge concerning it.' *Whitby.* (*Note*, 2 *Sam.* 17:23.)—'Proprie significat *strangulare;* id est, constrictâ gulâ necare.' *Beza.*

V. 6—10. When the priests and rulers had leisure, with a scrupulosity worthy of their character, they consulted what was to be done with the money restored by Judas, and determined that it was unlawful to put it into the sacred treasury; having been the price paid for the blood of Jesus, and proving eventually that of Judas also. (*Note*, 23:23,24.) Yet they thought it proper to lay it out in some way, which might appear *charitable:* and therefore they purchased with it a piece of waste ground, which had been dug up for clay by a potter, and was of small value; that it might be appropriated to the burial of such persons of other nations as died at Jerusalem; on which account that field was called "the field of blood," even to the time when Matthew wrote his gospel. (*Marg. Ref.* m—p. *Note*, *Acts* 1:19.) This fulfilled an ancient prophecy, which is here said to have been spoken by Jeremiah, but which we have already considered in the prophecy of Zechariah. (*Note*, *Zech.* 11:10—14.)—Various conjectures have been formed on the subject: but it is most natural to admit that a trivial error has crept into the text; for the change of a single letter, according to the abbreviated manner in which names are written in the old manuscripts, would suffice to occasion the mistake. The passage is quoted something differently than it stands in the prophecy: but the meaning is, that the thirty shekels, the vile price at which the Jews valued and bargained for the Shepherd of Israel, as if he had been a slave, came into the hands of a potter. This was foretold and exactly accomplished. If this be, as it is by far most probable, intended as a quotation from Zechariah, or a reference to his prediction; the Septuagint must have been wholly disregarded by the Evangelist. This version may be literally translated as follows: 'They appointed thirty pieces of silver as my hire; and the Lord said unto me, Place these in the refiner's furnace, and I will see whether it be approved, in the manner in which I have been proved by them. And I took the thirty pieces of silver, and I brought them into the house of the Lord, unto the refiner's furnace.'—It accords much more nearly, though not exactly, to the Hebrew.—*The treasury.* (6) Κορβανας.—Κορβαν. *Note*, *Mark* 7:11,12.

V. 11—18. 'Little did the governor imagine who it was that then stood before him! Little did he suspect, that he himself must one day stand before the tribunal of that very person, whom he was then about to judge as a criminal!' *Bp. Porteus.*—The rulers of the Jews, knowing how jealous the Romans were of their authority, accused Jesus o. advancing claims to the kingdom. Pilate therefore "asked him," saying, "Art thou the king of the Jews," to which he answered in the affirmative: yet, as Pilate had doubtless heard of the inoffensive demeanour of Jesus and his few followers, he probably thought his pretensions more worthy of derision than opposition. His prosecutors, therefore, fearing that they should not carry their point, were earnest in laying many things to his charge; which only convinced Pilate that they envied his authority and reputation among the people, as eclipsing their own. Yet when Pilate inquired whether Jesus had any thing to say in answer to all these accusations, he remained silent! He had no guilt to confess; yet he would not exculpate himself: for he submitted to condemnation, that he might die as a sacrifice for our sins. This silence, which doubtless was distinguished by a mild and sedate dignity of aspect, the reverse of the sullenness of an obstinate criminal, astonished Pilate. He believed Jesus to be perfectly innocent; and yet he would use neither arguments nor entreaties, to rescue himself from that terrible death with which he was threatened! The Romans allowed accused persons to answer for themselves. The apostle Paul frequently availed himself of this, and made his defence. (*Notes*, *Acts* 24:10—21. 25:15—27:26.) Jesus, long accustomed to speak in public, could not be considered as incapable of pleading his own cause. Pilate was therefore exceedingly amazed to find that he would not avail himself of the opportunity. (*Marg. Ref.* s—y. *Notes*, *Mark* 15:1—5. *Luke* 23:1—5. *John* 18:33—36. 19:8—12 1 *Tim.* 6:13—15, *v.* 13.) Pilate was, however, still desirous of releasing him: and as it had become a custom to pardon some condemned Jew, at the feast of the passover, to please the people; he supposed that this custom would give him the occasion of releasing him; for he concluded that the multitude in some degree favoured him: so that, when they required him to indulge them as usual, he proposed none but Jesus and Barabbas. And as Barabbas was a noted criminal, who had been guilty of murder as well as robbery, Pilate doubtless concluded that they would unanimously prefer Jesus to him. (*Marg. Ref.* z—d. *Notes*, *Mark* 15:6—10. *Luke* 23:13—25, *v.* 25. *John* 18:37—40. *Acts* 3:12—16, *v.* 14.)

Notable. (16) Επισημον. *Insignis.* *Rom.* 16:7. Not elsewhere N. T.

V. 19—23. While these things were in agitation, another circumstance occurred, which increased Pilate's perplexity, and his desire to save Jesus: for his wife sent to caution him by no means to have any hand in the death of "that *righteous* man," whom he was solicited to condemn; as she had endured much misery by terrifying dreams respecting

nothing, but *that* rather a tumult was made, he took water, [m]and washed *his* hands before the multitude, saying, I am innocent of the blood of this [n]just person; see ye *to it.*

25 Then answered all the people, and said, [o]His blood *be* on us, [p]and on our children.

[*Practical Observations.*]

26 ¶ Then [q]released he Barabbas unto them; and when he had [r]scourged Jesus, he delivered *him* to be crucified.

27 Then the soldiers of the governor took Jesus into the [s]common hall, and gathered unto him the whole [t]band *of soldiers.*

28 And they [u]stripped him, and put on him a scarlet robe.

29 And when they had [v]platted a crown of thorns, they put *it* upon his head, and a reed in his right hand; and they bowed the knee before him, and mocked him, saying, [x]Hail, king of the Jews!

30 And [y]they spit upon him, and took the reed, and smote him on the head.

31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, [z]and led him away to crucify *him.*

m Deut. 21:6,7. Job 9:30,31. Ps. 26:6. Jer. 2:27,35. n 4,19,54. John 19:4. Acts 3:14. 2 Cor. 5:21. 1 Pet. 3:18. o 23:30—37. Num. 35:33. Deut. 19:10,13. Josh. 2:19. 2 Sam. 3:28,29. 2 Kings 24:3,4. Ps. 109:12—19. Ez. 22:2—4. 24:7—9. Acts 5:28. 7:52. 1 Thes. 2:15,16. Heb. 10:28—30. p Ex. 20:5. Ez. 18:14, &c. q Mark 15:15. Luke 23:25. r 20:19. Is. 50:6. 53:5. Mark 10:34. Luke 18:32, 33. John 19:1. 1 Pet. 2:24. * Or, *governor's house.* Mark 15:16. John 18:28, 33. 19:9. Acts 23:35. *Greek.* s John 18:3. Acts 10:1. 27:1. t Mark 15:17. Luke 23:11. John 19:2—5. u 20:19. Ps. 35:15,16. 69:7,19,20. Is. 49:7. 53:3. Jer. 20:7. Heb. 12:2,3. x 37. 26:49. Mark 15:18. Luke 23:36,37. John 19:3. y 26:67. Job 30:8—10. Is. 50:6. 52:14. Mic. 5:1. Mark 15:19. Luke 1.3:32,33. z 20:19. 21:39. Is. 53:7. John 19:16,27.

him; which made her conclude that his death would be avenged in an awful manner upon all concerned in it. (*Marg. Ref.* e, f.) In the mean time, the rulers were using all their influence with the people, to induce them to demand the release of Barabbas, and the crucifixion of Jesus: and when Pilate renewed his proposal, he was surprised to find that Barabbas was unanimously preferred; and that the multitude were clamorous in demanding the crucifixion of Jesus, whom they had called the Messiah, though they could lay no crime to his charge. On other occasions, the condemnation of any Jew, who was not a slave, to this ignominious and cruel death, would have hazarded an insurrection: but the people had been disappointed in their expectations of a temporal kingdom; and many of them seem to have thought that a Messiah of Jesus's character was worthy only of contempt and crucifixion.—It has, however, often excited wonder, that the multitude, who, but a short time before had welcomed him with loud Hosannas, as the "Son of David!" and "the King of Israel," (*Note*, 21: 8—11.) and who so much favoured his cause, as to render the rulers afraid of openly proceeding against him, should all at once be induced to demand his crucifixion with irresistible vehemence. But a multitude hastily collected is a fluctuating body; and resembles the waters of the sea, which yield to the least impulse of the wind.—Many, who before led the people and favoured the cause of Christ, intimidated by late events, had no doubt retired: others were disappointed because he would not assume temporal dominion, and raise an army to liberate them from the Romans; and several persons who had been driven away by the popular torrent in his favour, when he entered Jerusalem, no doubt at this time came forward, attended by emissaries from the scribes and priests. And those who remember, that in every multitude thus collected, "the most part know not wherefore they are come together," will readily perceive that a small company of considerable persons, (a hundred out of ten thousand,) eager on the contrary part, and skilful in exciting men's passions and prejudices, would soon give a new direction to the populace; and that the change, from *Hosanna* to *Crucify*, was not materially different from other changes, which varying circumstances have made in large companies promiscuously assembled. (*Marg. Ref.* g, l. *Note*, *Acts* 19:23—31.)

V. 24, 25. Pilate was very reluctant to condemn Jesus to be crucified: but the Jews were so bent upon it, that he concluded it would be hazardous to stand out against them; lest they should excite an insurrection, or accuse him to the emperor as disaffected to his authority. His government was also very odious to the Jews, and he was afraid of exasperating them. (*Note*, *John* 19:8—12, *v.* 12.) But his struggle, on this occasion, shows the power of conscience in the worst of men; and the horror, which it often feels, (till inured to it,) of wilful deliberate murder.—The whole process resembled the examination of a sacrifice, that it might be proved to be without blemish, far more than the trial of a criminal for condemnation: and it is unprecedented in the annals of mankind, for a person condemned to so dreadful a death, to have been at the very time pronounced "innocent," or righteous, by the person who conducted those that apprehended him, (3) by the judge who passed sentence on him, and at length by the very officer who superintended his execution, (54) whilst they who clamorously demanded his death could allege no reason for their conduct. No doubt God providentially ordered all these circumstances, to make it evident, that Jesus suffered for no fault of his own, but merely for the sins of his people.—When, however, Pilate had determined to yield to the desire of the Jews; as a relief to his conscience, and a protestation against their injustice, "he took water, and washed his hands before them." This was probably a custom among the Romans, as well as the Jews, in averring their innocence of any crime charged on them. (*Marg. Ref.* m. *Note*, *Deut.* 21:1—9, *vv.* 6—9.) It was a most explicit testimony to Christ's innocency of the crimes charged on him: for Pilate could intend no more, though his words, compared with the reality of the case, may seem to imply that his death would be required of the Jews as his murderers: but it was vain for Pilate to expect thus to free himself from the guilt of "the innocent blood" of "a righteous person;" when he was bound by office to protect him from his cruel enemies. The Jews, however, were more callous than the heathen governor: and while he feebly attempted to clear himself of the guilt, they, by a most horrid imprecation, willingly took it all upon themselves and their posterity! This imprecation has been most awfully answered: as they were willing to bear the guilt of the blood, which they were about to shed; so it actually was avenged on them in the siege and destruction of Jerusalem, when vast numbers were crucified; and doubtless some of these very persons, as well as of their children: and the nation has ever since been exposed to incessant injuries from man, and left as an anathema from God; as still, from age to age, persisting in the sin of their fathers, and justifying it, as the deserved punishment of a deceiver.—"They put Jesus to death, when the nation was assembled to celebrate the passover; and when the nation was assembled for the same purpose, Titus shut them up within the walls of Jerusalem. The rejection of the true Messiah was their crime: and the following of false Messiahs to their destruction was their punishment. They bought Jesus as a slave, and they themselves were afterwards sold and bought as slaves, at the lowest prices. . . . They put Jesus to death, lest the Romans "should come, and take away their place and nation;" and the Romans *did* come, and take away their place and nation. And, what is still more striking, and still more strongly marks the judgment of God upon them; they were punished with that very kind of death, which they were so eager to inflict on the Saviour of mankind, the death of the cross; and that in such prodigious numbers, that Josephus assures us, there wanted wood for crosses, and room to place them in." *Bp. Porteus.* (*Marg. Ref.* o, p.)—*See ye* to it. (24) Ὑμεῖς ὄψεσθε. 4.

V. 26—31. Barabbas escaped, in consequence of Jesus's condemnation. He deserved death, but was preserved, and the righteous and holy Saviour suffered in his stead. This accords, as to the grand outline, with the method of a sinner's salvation, through the sufferings of Christ.—The Jewish rulers, by using their influence in preserving a murderer from death, took an effectual method of bringing the vengeance of God on the land; though not so effectual, as by crucifying the Son of God. (*Notes*, 11—18, *vv.* 16,17. *Num.* 35:31—34. *Mark* 15:6—10, *v.* 7. *Luke* 23:21—25, *v.* 25.)—St. John expressly mentions Christ's being scourged and crowned with thorns, before Pilate finally passed sentence on him: it is therefore conjectured, that he had been scourged some time before, by orders from Pilate, in hopes that this disgrace and torture would have appeased the rage of the multitude, or softened them into compassion, and so have made way for his release. It is well known that the Romans used to scourge malefactors, just before they were crucified; "as if the exquisite tortures of crucifixion were not sufficient, without adding to them those of the scourge!" *Bp. Porteus.* Possibly, the scourging might be twice repeated; but it is more probable, that Matthew and Mark introduce this account, not in the exact order of time in which it occurred. It is at least evident, that Pilate made an effort to save Jesus, after he had been scourged, and crowned with thorns: and perhaps the soldiers, after sentence was finally passed, carried still further the indignities which they had before commenced. (*Marg. Ref.* r. *John* 19:1—7.)—But, in whatever order these events occurred, the blessed Jesus was at length delivered up, without reserve, to the insults, derision, and cruelty of the soldiers; who, collecting the whole cohort into the pretorium, clothed him with "a scarlet" or *purple* robe, (perhaps a purple vestment with a scarlet robe over it,) such as used to be worn by the Roman generals, being probably one that Pilate had cast off. Thus, they arrayed him in the garments of royalty, as indignantly scorning his claim to be the "King of the Jews:" and then mingling cruelty with contempt, they plaited thorns into a crown for his head, and put a reed, or cane, such as was used to walk with, into his hand instead of a sceptre. Then they bowed their knee in mockery: and at the same time they spit upon him, and smote the thorns into his temples, by taking the cane and striking him with it upon the head. (*Marg.* and *Marg. Ref.* s—y. See on *Note*, 26:63—68, *v.* 67. *Notes*, *Mark* 15:11,20, *vv.* 18,19,20, *Luke* 23:6—12, *v.* 11.)—We may form some conception of this scene, if we consider the ferocity, haughtiness, and im-

32 And [a]as they came out, [b]they found a man of [c]Cyrene, Simon by name: him they compelled to bear his cross.

33 And when they were come unto a place called [d]Golgotha, that is to say, A place of a skull,

34 They [e]gave him vinegar to drink mingled with gall: and when he had tasted *thereof*, he would not drink.

35 And [f]they crucified him, and [g]parted his garments, casting lots: [h]that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

36 And [i]sitting down, they watched him there:

37 And set up over his head [k]his accusation written, THIS IS JESUS THE KING OF THE JEWS.

38 Then were there [l]two thieves crucified with him; one on the right hand, and another on the left.

39 And they that passed by [m]reviled him, wagging their heads,

40 And [n]saying, Thou [o]that destroyest the temple, and buildest *it* in three days, save thyself. [p]If thou be the Son of God, [q]come down from the cross.

41 Likewise also [r]the chief priests, mocking *him* with the scribes and elders, said,

42 He [s]saved others, himself he cannot save. If he be [t]the King of Israel, let him now come down from the cross, and we will believe him.

43 He [u]trusted in God: let him deliver him now, if he will have him: for he said, [x]I am the Son of God.

44 The [y]thieves also, which were crucified with him, cast the same in his teeth.

[*Practical Observations.*]

a Lev. 4:3,12,21. Num. 15:35,36. 1 Kings 21:10,13. Acts 7:58. Heb. 13:11,12. b 15:21. Mark 15:21. Luke 23:26. c Acts 2:10. 6:9. 11:20. 13:1. d Mark 15:22. Luke 23:27—33. John 19:17. e 48. Ps. 69:21. Mark 15:23. John 19:28—30. f Ps. 22:16. John 20:20,25,27. Acts 4:10. g Mark 15:24. Luke 23:34. John 19:23,24. h Ps. 22:18. 31. Mark 15:28,44. k Mark 15:26. Luke 23:38. John 19:19—22. l 41. Is. 53:12. Mark 15:27,28. Luke 22:37. 23:32,33,39—43. John 19:18,31—35. m Ps. 22:6,7,17. 31:11—13. 35:15—21. 69:7—12,20. 109:2,25. Lam. 1:12. 2:15—17. Mark 15:29,30. Luke 23:35—39. 1 Pet. 2:22—24. n Gen. 37:19,20. Rev. 11:10. o 26:61. Luke 14:29,30. John 2:19—22. p 54. 4:3,6. 26:63,64. q 16:4. Luke 16:31. r Ps. 22:12,13. Is. 49:7. Zech. 11:8. Mark 15:31, 32. Luke 22:52. 23:35. s John 9:24. 11:47. Acts 4:14. t 37. 2:2. Luke 19:38 John 1:49. u Ps. 3:2. 14:6. 22:8. 42:10. Is. 36:15,18. 37:10. x 40. John 3:16 17. 5:17—25. 10:30,36. 19:7. y 38. Job 30:7—9. Ps. 35:15. Mark 15:32. Luke 23:39,40.

piety of the idolatrous Roman soldiers; and how they were let loose on the mild and holy Jesus, to give full scope to their savage and cruel contempt, and to divert themselves with his sufferings, till they were even weary of mocking him. When this at length was the case, they took off from him the insignia of royalty; and, putting on him his own garments, those who were appointed to be his executioners led him away to crucify him. Had he suffered as a murderer, they would not have thus insulted him; but would have in some measure pitied his anguish, whilst they executed the sentence of the law upon him.—Another meaning has been sought out for the word rendered *thorns*, as if *bearsfoot*, or some inoffensive vegetable, was intended. This criticism, however, has been proved, by the most competent scholars, wholly untenable. But why should the peculiar *weed*, or *plant*, of which the contemptuous crown was made, be especially noted, if this had not been a circumstance particularly marking the cruelty of our Lord's enemies, and the variety and intenseness of his sufferings?

When he had scourged, &c. (26) Φραγελλωσας. *Mark* 15:15. '*Est vox Latina*, flagello, *unâ tantum literâ commutatâ*. Φραγελλιον' *flagellum*. *John* 2:15.' *Leigh.*—*The common hall.* (27) "The governor's house." *Marg.*—Το πραιτωριον. (A *prætor*, *Lat.*) *Mark* 15:16. *John* 18:28,33. 19:9. *Acts* 23:35. *Phil.* 1:13.—(*Note*, *John* 18:28—32, *v.* 28.)—*The band.*] Την σπειραν' *cohortem*. *Mark* 15:16. *John* 18:3,12. *Acts* 10:1. 21:31. 27:1. A Roman cohort consisted of about 500 men; but perhaps a less number is here meant.

A scarlet robe. (28) Χλαμυδα κοκκινην. Χλαμυς' 31. Not elsewhere N. T. '*Paludimentum*: . . . *pallium insigne bellicum, et imperatorum ducumque proprium.*' Leigh.—Κοκκινος, *Coccineus*. *Heb.* 9:19. *Rev.* 17:3. 18:16.—Πορφυραν, *Mark* 15:17. Ἱματιον πορφυρουν, *John* 19:2.—*Of thorns.* (29) Ακανθων. 'It is taken not only for thorns, but likewise for briers and brambles, and any thing that hath pricks.' *Leigh.* Ακανθινος' *Mark* 15:17. *John* 19:5.—*Gen.* 3:18. *Sept.*—*They bowed the knee.*] Γονυπετησαντες. *In genua procidentes*. *Mark* 1:40. 10:17.—Τιθεντες τα γονατα προσεκυνουν αυτῳ' *Mark* 15:19.

V. 32—34. 'Jesus is led out of the city, that we may be brought into the heavenly kingdom. He found no comfort any where, that we might be filled with all comforts. He is made a curse, that we may be blessed. He is spoiled of his garments, that we might be enriched by his nakedness.' *Beza.*—It was customary for the persons who were sentenced to crucifixion, to carry their crosses, or at least a heavy part of them, to the place where they were crucified. But Jesus had been so harassed by multiplied fatigues and miseries, that probably he appeared almost exhausted: so that the persons employed might fear lest he should die under the burden, and escape their further cruelties, if they compelled him to bear the cross all the way to Golgotha. It seems at first to have been laid upon him; but afterwards meeting with Simon, a native of Cyrene, who evidently was suspected of favouring him, they obliged him to bear the cross after Jesus. Perhaps he bare the whole the rest of the way; or he carried one end, while Jesus, going before, carried the other. This aptly represented the believer's conformity to his Lord, in bearing the cross, even the scorn and hatred of the world. (*Marg. Ref.* b, c. *Note*, 16:24—28, *v.* 24.) In this manner, they proceeded to a place without the city, called "Golgotha," or "a place of a skull:" being, probably, so called from the skulls and human bones, which were there in abundance; as it had long been the place of execution and burial for malefactors. (*Marg. Ref.* d. *Note*, *Luke* 23:32—38, *v.* 33.)—It was customary to give those, who were about to suffer this lingering and most painful death, a potion to benumb their feelings, composed of wine mingled with myrrh or spices: and some compassionate persons seem to have prepared this cordial, which they offered to Jesus; but he would not taste it, as his purpose was to suffer death in all its bitterness. But others, full of contempt and malignity, had mingled "vinegar with gall," to render it most nauseous, and offered it to him instead of the spiced wine, which, having tasted, he refused to drink: and thus an ancient prophecy of the Messiah was literally fulfilled. (*Note*, *Ps.* 69:21.)—Those learned men, who labour to prove, that "the vinegar mingled with gall" was in fact the same as "the wine mingled with myrrh," mentioned by St. Mark, seem to have forgotten this remarkable prophecy. (*Marg. Ref.* e. *Note*, *Mark* 15:21—24, *v.* 23.)—*They compelled.* (32) Ηγγαρευσαν. See on 5:41.

V. 35. The soldiers next proceeded to crucify Jesus. This was performed in the following manner: the sufferer was stripped almost naked, and extended on the wood of the cross, as it lay on the ground; his arms were then stretched out on the transverse beam, and fastened to it by spikes driven through the hands; and the feet were fastened to the upright part of the cross, by spikes driven through both of them together. Then the cross was erected, and the foot of it, going into a hole made for that purpose, with a violent jerk often dislocated some of the bones of the crucified person who, being suspended in this dreadful posture, hung in most exquisite torture, till at length loss of blood and excessive pain ended his life. It is plain, that Jesus hung in this manner for six hours before he expired: yet it was thought wonderful that he died so soon; as many lived a whole day and night in this anguish, unless some method were taken to shorten their pains.—When the soldiers (four of whom were employed in it,) had completed the cruel business, they proceeded to part the clothes among them as their recompense; and finding the upper garment, worn by Jesus, to be made of one piece, they cast lots for it: (*Notes*, *John* 19:23,24.) thus several prophecies concerning the Messiah received their accomplishment in Jesus. (*Note*, *Ps.* 22:16—18.)—The quotation is *verbatim* from the Septuagint; which literally gives the meaning of the Hebrew. The whole quotation, however, is wanting in many manuscripts and ancient versions.

Vesture.] Ἱματισμον. (Ab ἱματιον, *vestis*.) *Luke* 7:25. 9:29. *John* 19:24. *Acts* 20:33. 1 *Tim.* 2:9. 'Si strictius interdum sumi debeat, *exteriorem potiùs quàm interiorem vestem* denotat.' *Leigh.*

V. 36. The soldiers watched, that none might remove the bodies of the persons crucified, till it was ascertained that they were dead, and orders were given that they might be removed.

V. 37, 38. It was usual, at least in remarkable cases, to affix the name and the crime of the crucified person, in writing, on the top of the cross; and Pilate had ordered that it should be written in different languages over his head, "This is Jesus the Nazarene, the King of the Jews:" for God overruled his mind thus to attest the truth concerning Jesus, as the Messiah, the King of the Jewish nation, and of the whole Israel of God. (*Marg. Ref.* k. *Note*, *John* 19:20—22.) Yet at the same time two malefactors were crucified with him, and he was placed between them, as if more criminal than either of them; which was no doubt devised in order the more deeply to disgrace him.—'But this act of malignity, like many instances of the same nature, answered a purpose, which the authors of it little thought of, or intended. It was the completion of a prophecy of Isaiah, in which . . . he says of the Messiah, "He was numbered among the transgressors."' *Bp. Porteus.* (*Marg. Ref.* l. *Notes*, *Is.* 53:11,12. *Mark* 15:26—28, *v.* 28.)

V. 39—44. While the holy and divine Saviour was suspended, in this most ignominious and excruciating posture; the multitudes which passed by, knowing for what alleged crime he was crucified, reviled and derided him in every way which they could devise; reproaching him with having spoken of "destroying the temple, and rebuilding it in three days;"

45 ¶ Now [a]from the sixth hour there was [a]darkness over all the land unto the ninth hour.

46 And about the ninth hour [b]Jesus cried with a loud voice, saying, [c]Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

47 Some of them that stood there, when they heard *that*, said, [d]This *man* calleth for Elias.

48 And straightway one of them ran, and took a sponge, [e]and filled *it* with vinegar, and put *it* on a reed, and gave him to drink.

49 The rest said, Let be, [f]let us see whether Elias will come to save him.

50 Jesus, [g]when he had cried again with a loud voice, [h]yielded up the ghost.

[*Practical Observations.*]

[a] Mark 15:25,33,34. Luke 23:44,45. a Is. 50:3. Am. 8:9. Rev. 8:12. 9:2. b Mark 15:34. Luke 23:46. John 19:28—30. Heb. 5:7. c Ps. 22:1. 71:11. d 11:14. Mal. 4:5. Mark 15:35,36. e 34. Ps. 69:21. Luke 23:36. John 19:29,30. f 43.

[g] Mark 15:37. Luke 23:46. John 19:30. h 20:28. Ps. 22:14,15. Is. 53:9—12 Dan. 9:26. John 10:11,15. Heb. 2:14. 9:14.

and calling on him in derision to break loose, and come down from the cross, if he were "the Son of God." (*Marg. Ref.* m—q. *Notes*, 26:57—62, *vv.* 60,61. *John* 2:18—22.) From an ignorant and unprincipled rabble such behaviour might the less be wondered at: but the very priests, even the chief of them, and the scribes, the learned men, and rulers of the nation, forgetful of their character, office, education, and authority, and permitting their disdainful rage to overcome all regard to decorum, joined the multitude, and led them on to insult and mock the meek and suffering Jesus. They even reproached him with his miracles; allowing that he saved the lives of others, yet deriding him as unable to save his own. It was indeed an important truth, that if he would save sinners from eternal misery, he could not save himself from these exquisite sufferings and this ignominious death; but they did not understand this. They treated all the proofs of his being the Messiah with contempt, and called upon him, if he were indeed "the King of Israel, to come down from the cross, and they would believe in him." (*Marg. Ref.* r—t. *Ps.* 22:11—13. 16—18. *Is.* 49:7,8.) Not that this would have convinced them, for his resurrection had no such effect: but, assuring themselves that he could not rescue himself, they grew more hardened in unbelief, and used this cruel sarcasm to increase his anguish. (*Note*, *Luke* 16:27—31.) Nay, they reproached him for his confidence in God, and challenged God himself to deliver him, if he had any delight in him, seeing he had "called himself the Son of God." (*Marg. Ref.* u, x.) Probably they did not know, that in this daring impiety, enmity, and blasphemy, they used the very words which the prophet had put into the mouths of the murderers of the Messiah a thousand years before! (*Note*, *Ps.* 22:7,8, *v.* 8.) To complete this unparalleled scene, even the thieves who were crucified with him, could find a heart, in the midst of their own agonies and the horrid prospect which lay before them, to join the general voice, and to upbraid the crucified Jesus with his claim to be the Messiah, and "the Son of God." Though they suffered for notorious crimes, they escaped this obloquy and insult, and were regarded as objects of compassion; yet even *they* could look down on Jesus with disdain and derision! The evangelists Matthew and Mark speak as if both the malefactors had been guilty of this outrage: but it is not certain whether more than one of them be meant. (*Marg. Ref.* y. *Note*, *Luke* 23:39—43.)—We may challenge universal history to furnish another instance, in which any person, expiring under the tortures of a cruel execution, was treated with such derision, contempt, and mockery, by all ranks and orders of men, and even by one at least of his fellow-sufferers. This was reserved for the holy Jesus, "the Brightness of the Father's glory, and the express Image of his Person," "God manifest in the flesh:" and this transaction is a full demonstration of apostate man's rancorous enmity to the holy image, truth, and law of his Creator; and a sufficient confutation of all the flattering representations of proud moralists and philosophers, who know more of every thing, than of God and of themselves. Indeed prophets and martyrs, who were renewed to some measure of the same image, and stood up for the same truths, always met with an adequate proportion of the same treatment: but it has been confined to them, and malefactors have almost universally been exempted from it. The perfect patience and meekness of this holy sufferer, in the midst of such provocations, which he was well able to avenge, is also worthy of our peculiar attention. (*Notes*, *Ps.* 35:13,14. *Luke* 23:32—38, *v.* 34. 1 *Pet.* 2:18—25, *v.* 20—23.)

Reviled. (39) Εβλασφημουν. 9:3. *Acts* 26:11. *Rom.* 3:8. 1 *Cor.* 4:13. *Tit.* 3:2. (Εκ βλαπτω, *noceo*, et φημι, *loquor*.)—*If he will have him.* (43) Ει θελει αυτον.—Οτι θελει αυτον. *Ps.* 22:8. *Sept.* "Seeing he delighted in him."

V. 45. It is here supposed, and will hereafter be shown, that Christ was nailed to the cross at "the third hour," or by nine o'clock in the morning: but this darkness did not begin before the sixth hour, or noon; and it lasted till the ninth hour, or three o'clock in the afternoon. As the moon was then at the full, it could not be an eclipse from a natural cause: and probably it reached no further than the holy land, at least the language of the evangelists implies no more. (*Notes*, *Mark* 15:25,33.) The sun, however, seems to have been entirely obscured, and his beams intercepted; whence arose a most extraordinary and awful gloom. This was an apt emblem of the state of the spiritual world, when "the Sun of Righteousness," and "the Light of men" was under an eclipse; his soul being full of darkness and horror, his character wounded with reproaches and loaded with infamy, and his body ready to expire with torture. It was also an awful indication of the frown of heaven on the Jews and their rulers, who were guilty of this most enormous crime, from which the sun seemed to hide his astonished face, refusing his light to that land where it was committed.—Some infidels have greatly exulted, because Josephus and the Pagan writers have not mentioned this phenomenon: but none have attempted to deny it, and every writer notices and records only what he sees proper. Josephus, and the Pagan authors, were in general as little disposed to bear a favourable testimony to Christianity, as modern infidels are: the former could not but have heard of it, and his silence may be considered as the effect of his inability to deny the fact, and his unwillingness to admit the proper conclusion; but the heathen authors would probably treat the report with contempt and neglect, as unworthy of regard.—It is deserving of notice, that all the evangelists record the scoffs and insults of the spectators, before they mention this darkness, which, it is probable, for the time alarmed and silenced them.—Many things have been conjectured concerning the intenseness of this gloom; but little can be known: probably it was neither so intense, nor so slight, as different writers, contending with each other, have represented it. There is no proof, that during it, Jesus saw and spoke to his mother and the apostle John at a considerable distance, as some have supposed: for nothing appears from the narrative, why this might not take place either during the three hours which preceded the gloom, or just before Jesus expired, when it seems to have terminated. (*Notes*, 50. *John* 19:25—27.)—We have, however, the testimony of three evangelists, authenticated by miracles and prophecy, that such a darkness took place; and we may be sure it was sufficiently intense, to convince considerate persons, that it was an awful token of the wrath of God against the crucifiers of the holy Jesus.

V. 46. At the ninth hour, our Lord, being probably oppressed with a measure of the same inward horror, as when in the garden, cried out aloud, "Eli, Eli, lama, sabachthani? that is to say, My God, my God, why hast thou forsaken me?" (*Note*, *Ps.* 22:1.) The words are not exactly the same as they stand in the original of the psalm referred to, and they are supposed to be quoted in the Syro-Chaldaic dialect; but the meaning is precisely the same. This doleful exclamation of Jesus showed, that the total want of "the light of God's countenance" on his soul, and the sense of his frown and wrath against him, as our Surety, were far more dreadful than all his complicated outward sufferings; that his confidence in his Father, together with his love, zeal, submission, and every holy affection, were unabated and most perfect, even in that dreadful hour: and that there was no cause in him, why he should be thus forsaken, it being wholly through his willing answerableness for the sins of his people. (*Marg. Ref. Notes*, 26:36—39. *Mark* 15:34—39, *v.* 34.)—'This he did, in a deep sense of his Father's wrath unto mankind, in whose stead he now underwent that which was due for the sins of the whole world: while he said, "Why hast thou forsaken me?" implying that God had for the time withdrawn from him the sense and vision of his comfortable presence; and while he said, "My God," implying the strength of his faith, whereby he did firmly apprehend the sure and gracious aid of his eternal Father.' *Bp. Hall.*—*Eli*, &c.] למה אלי אלי עזבתני. Ὁ Θεος, ὁ Θεος μου, προσχες μοι, ἱνατι ἐγκατελιπες με; *Ps.* 22:1. *Sept.*

V. 47—49. Some of the persons present, who heard the words of Christ indistinctly, or who were not acquainted with the language or dialect in which they were spoken, supposed that he called upon Elias to come and rescue him: for, as it was understood that Elias was to be the forerunner of the Messiah, they probably thought that he meant thus to assert his claim to that character, even to the last. (*Marg. Ref.* d.)—About the same time he also said, "I thirst," being parched through excess of anguish and torture: and, as a vessel stood by filled with vinegar, (which being mixed with water, was commonly drunk by the Roman soldiers,) one of them filled a sponge with vinegar, and putting it on a reed, or *a stalk of hyssop*, reached it to him that he might drink: whilst the rest said, "Let be, let us see whether Elias will come to save him." This seems to have been spoken in derision, and not from any expectation that Elias would actually come. (*Notes*, *Ps.* 69:21. *John* 19:28—30, *vv.* 28,29.)

V. 50. Perhaps the darkness continued nearly to the time when Jesus said, "It is finished:" and then the darkness and horror seem to have been removed also from his mind; and an inexpressible joy in the sense of his Father's love, the near approach of his glory, and the blessed effects of his sufferings, to have filled his soul. He therefore, immediately after, "cried out with a loud voice, Father, into thy

51 And, behold, [i]the veil of the temple was rent in twain from the top to the bottom; [k]and the earth did quake, and the rocks rent,

52 And the graves were opened; and [l]many bodies of the saints which [m]slept arose,

53 And came out of the graves after his resurrection, and went into the [n]holy city, and appeared unto many.

54 Now when [o]the centurion, and they that were with him watching Jesus, [p]saw the earthquake, and those things that were done, they [q]feared greatly, saying, [r]Truly this was the Son of God.

55 And [s]many women were there beholding afar off, which followed Jesus from Galilee, [t]ministering unto him;

56 Among which was [u]Mary Magdalene, and [x]Mary the mother of [y]James and Joses, [z]and the mother of Zebedee's children. [*Practical Observations.*]

57 ¶ When the even was come, [a]there came a rich man of [b]Arimathea, named Joseph, who also himself was Jesus's disciple:

58 He went to Pilate, [c]and begged the body of Jesus. Then Pilate commanded the body to be delivered.

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i Ex. 26:31—37. 40:21. Lev. 16:2,12—15. 2 Chr. 3:14. Matt. 15:38. Luke 23:45. Eph. 2:13—18. Heb. 6:19,20. 10:19—22. k 28:2. Ps. 18:7,15. Mic. 1:3,4. Nah. 1:5—8. Hab. 3:10,13. Heb. 12:25—27. Rev. 11:13,19. 16:18. l Is. 26:19. Hos. 13:14. John 5:25—29. 1 Cor. 15:20. m Dan. 12:2. 1 Cor. 15:20. 15:51. 1 Thes. 4:14. 5:10. n 4:5. Neh. 11:1. Is. 48:2. Dan. 9:24. Rev. 11:2. 21:2. 22:19. o 36. 8:5. Acts 10:1. 21:32. 23:17,23. 27:1,43. p Mark 15:39. Luke 23:47.

q 2 Kings 1:13,14. Acts 2:37. 16:29,30. Rev. 11:13. r 40,43. 26:63. Luke 22:70. John 19:7. Rom. 1:4. s Luke 23:27,28,48,49. John 19:25—27. t Luke 8:3. u 61. 28:1. Mark 15:40,41. 16:1,9. Luke 24:10. John 20:1,18. x Mark 15:47. 16:1. John 19:25. y 13:55. Mark 15:40. 16:1. z 20:20,21. a Mark 15:42,43. Luke 23:50,51. John 19:38—42. b 1 Sam. 1:1. 7:17. c Mark 15:44—46. Luke 23:52,53.

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hands I commend my spirit." (*Notes*, *Luke* 23:44—49, *v.* 46. *John* 19:28—30, *v.* 30.) This has been generally supposed to be an indication, that his strength was unbroken; and that when he "yielded up the ghost," or resigned his spirit, he did it voluntarily, "having power to lay down his life, and power to take it again." So that his soul could have left the body, at the very beginning of his lingering agonies, had he so pleased, as these were necessary only for the expiation of our sins.—[t] This view of the case ... suggests an illustration of the love of Christ manifested in his death, beyond what is commonly observed. Inasmuch as he did not use this power to quit his body, as soon as ever it was fastened to the cross, leaving only an insensible corpse to the cruelty of his murderers: but continued his abode in it, with a steady resolution, as long as it was proper; and then retired from it, with a majesty and dignity never known, or to be known, in any other death; *dying*, if I may so express it, like "the Prince of life." *Doddridge.—Yielded up the ghost.*] Αφηκε το πνευμα.—*Resigned, or dismissed, the spirit.* Εξεπνευσε, *expired*; *Mark* 15:37. *Luke* 23:46.—Παρεδωκε το πνευμα, *delivered up the spirit*; *John* 19:30.

V. 51—53. At that solemn time, the veil in the temple, which separated the most holy place from the other part of the sanctuary, was miraculously rent from top to bottom. This indicated, that the Mosaic dispensation was now virtually abolished, the types of the Levitical priesthood accomplished, the way into the holiest laid open, and the distinction between Jew and Gentile terminated, through that oblation which had just been offered.—(*Marg. Ref.* i. *Notes*, *Ex.* 26:31—33. *Heb.* 9:1—10. 10:19—22.) As this was the hour of the evening sacrifice, some of the priests must have been in the temple burning incense, at the time when it happened; and the rest of them, and even Caiaphas himself, must afterwards have seen the veil which had been rent: yet this prodigy made no impression on their hardened hearts, any more than the other events of that surprising day. This insensibility, amidst such astonishing miracles, appears to some persons almost incredible, and even beyond what human nature, depraved as it is, seems capable of. But it should be considered, that the most alarming and amazing scenes gradually lose their effect on the mind, when persons become familiar with them. Men live among the dead and dying, often without terror or reflection: and in an age when miracles were frequently wrought, many spectators would by habit grow familiar with them, as men do with scenes of carnage and desolation; especially, when the astonishment, at first excited by witnessing a miracle, was attended by a conviction which was resisted with deep aversion, and when every subsequent miracle was followed by a similar process. The minds of those, who thus "rebelled against the light," would of course be employed, with all the ingenuity which they possessed, in accounting for the wonderful events, without owning the hand of God in them, or the conclusion to be drawn from them, in favour of the Teacher, whose doctrine condemned their conduct, and was contrary to their prejudices, and their ambition, avarice, and wickedness. Thus the heart and conscience would gradually become more and more callous, as if "seared with a hot iron:" and God in awful justice would give the obstinate rebels up to judicial hardness and blindness. So that, in an age of miracles, it is highly reasonable to expect, that the opposers of the truth, thus divinely attested before their eyes, should become obdurate and insensible to a degree, which, to those who never witnessed miracles, must be inconceivable. (*Notes*, *Ex.* 4:21. 7:13. 9:12. 14:3,4. 2 *Thes.* 2:8—12.)—At the time when "the veil was rent," there was also an earthquake, which rent the rocks in the vicinity of Jerusalem, and even opened the sepulchres in a very extraordinary manner: and after the resurrection of Christ, many of the bodies of departed "saints," or *holy persons*, who had fallen asleep in the faith, arose, came forth out of their graves, entered into Jerusalem, and appeared to several persons who knew them. Probably, they were such believers as had died not long before, and so arose after Christ, as it were, to grace his resurrection. It would, however, be wrong to indulge vain curiosity, by further inquiring who they were: but as they are said to have "appeared to many," and not to have continued with them; it seems probable, that they also went to heaven, with or after their ascended Saviour. This was a most extraordinary event; and doubtless it was generally spoken of in Jerusalem by those to whom they appeared. (*Marg. Ref.* l—n. *Note*, 1 *Cor.* 15:20—28, *v.* 20.)—*The veil.* (51) Καταπετασμα. *Mark* 15:38. *Luke* 23:45. *Heb.* 6:19. 9:3. 10:20. Α καταπεταζω, *expando, obtego.—Was rent: ... rent.*] Εσχισθη ... εσχισθησαν. *Mark* 1:10. 15:38. *Luke* 23:45. *John* 19:24. 21:11. *Acts* 14:4. 23:7. Hence σχισμα, 9:16.—*Appeared.* (53) Ενεφανισθησαν. Εμφανιζω, *conspicuum præbeo, appareo. John* 14:21,22. *Acts* 23:15,22. 24:1. 25:2,15. *Heb.* 9:24. 11:14.

V. 54. The earthquake, and the other wonderful events which attended the crucifixion of Christ; together with his mild and patient behaviour under his sufferings, and the cheerful confidence, with which he commended his departing soul into the hands of God, had a powerful effect upon the minds of the Roman soldiers, though the Jewish rulers remained unimpressed. Only four soldiers were employed in nailing Jesus to the cross; but a considerable number, commanded by a centurion, watched him, whilst he hung there. These were greatly alarmed at what they saw and heard, and "they glorified God," perhaps by confessing their guilt and deprecating his vengeance; and they acknowledged, that "Truly this was the Son of God." It is not to be supposed that the soldiers, who joined with the Centurion in this confession, and who seem to have been the same as had crowned Jesus with thorns and mocked him, should understand the full meaning of these words: yet we may reasonably conclude, that this conviction terminated in the conversion at least of some of them, and perhaps of the very persons who nailed him to the cross; according to his prayer, "Father, forgive them, for they know not what they do." (*Note*, *Luke* 23:32—38, *v.* 34.)—Some would interpret the words recorded by Matthew, "Truly this was the Son of God," by those of Luke, "This was a righteous man." But in fact *that* expression is explained by *this*; for as Jesus was crucified for saying that he was "the Son of God;" so, if he were a righteous man and unjustly condemned, he must be "the Son of God." (*Marg. Ref.* r.)—[t] Thus Jesus was put to death upon pretence of blasphemy; for that he gave himself out for the Son of God: but these things plainly show, that he said nothing but truth of himself.' *Bp. Hall.—A son of a god*, according to the notions of the pagans, say some: but could the officer and soldiers, who crucified Christ, be ignorant that he was put to death for averring himself to be "the Son of God?" Surely then this supposed crime was referred to; though those who said it, might not well understand their own words.—[t] He is condemned to death, as a blasphemer, for saying, "I am the Son of God;" but truly this was the Son of God.' (*Notes*, *Mark* 15:34—39, *v.* 39. *Luke* 23:44—49, *v.* 47.)—*The Son of God.*] Θεου Υιος, 43. 14:33. *Mark* 15:39. *Luke* 1:35. *Rom.* 1:4. *Ps.* 2:6. Υιος μου. *Sept.*—Υιος του Θεου. 40. 4:3,6. *John* 19:7. In these and some other places, the article is omitted before Υιος, when it is used in the highest sense: and Bp. Middleton on the Greek article has shown, that Θεου Υιος, and Υιος του Θεου, are used without any exact discrimination.—[t] The Centurion could not fail to know the alleged blasphemy for which our Saviour suffered; and had he intended in heathen phraseology to express his admiration of our Saviour's conduct, he would not have called our Saviour Θεου Υιος.' *Bp. Middleton* on this verse.

V. 55, 56. Among the witnesses of this melancholy and interesting scene, there were some women who had followed Jesus from Galilee, and had waited on him; supplying his wants from their substance. (*Marg. Ref. Note*, *Luke* 8:1—3.) Anxious concern and affection induced them to be present; and perhaps they stood afar off, for fear of the outrages of the multitude. Words cannot express, nay, imagination fails to conceive, the mixed emotions of love, reverence, gratitude, sorrow, compassion, anxiety, and despondency, which must have agitated their minds on this occasion. We find from John, who also was present, that "Mary the mother of Jesus" was a spectator of the distressing scene; when "a sword must indeed have pierced her heart," and inmost soul. (*Note*, *Luke* 2:33—35, *v.* 35.)

V. 57—61. Joseph lived at Arimath[illegible] or Ramah, the

59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,

60 And laid it [d]in his own new tomb, which he had hewn out in the rock; and [e]he rolled a great stone to the door of the sepulchre, and departed.

61 And there was [f]Mary Magdalene, and the other Mary, sitting over against the sepulchre.

62 ¶ Now the next day that followed [g]the day of the preparation, [h]the chief priests and Pharisees came together unto Pilate,

d Is. 53:9. e 66. 28:2. Mark 16:3,4. Luke 24:2. John 20:1. f 56. g 26:17.

Mark 15:42. Luke 23:54—56. John 19:14,42. h 1,2. Ps. 2:1—6. Acts 4:27,28

city of Samuel. (*Marg. Ref.* b.) He was a rich and honourable person; a counsellor, or member of the sanhedrim, and a pious man, who had not consented to the proceedings of the rulers against Jesus: for he probably absented himself when this was agitated, finding he could not make any effectual resistance. He also "waited for the kingdom of God," expecting the Messiah as a spiritual Redeemer, and he had secretly become a disciple of Jesus; but being timid, moving in a high rank in society, and knowing the malignity of the rulers, he had not openly confessed his faith. It pleased God to leave him thus far under the power of his unbelieving fears; because he intended him for a service, from which he might have been precluded, if he had rendered himself obnoxious to the ruling powers. But, when the courage of our Lord's stated followers failed them, he found himself animated to a more decided conduct; and his faith being invigorated by the circumstances attending the death of Christ, he determined no longer to conceal his opinion. He, therefore, "went boldly to Pilate," and desired leave to take the body of Jesus, that he might give it an honourable interment; and that it might not be buried on the spot, as those of malefactors generally were. Accordingly, when Pilate found by inquiry that Jesus was dead, being convinced of his innocence, he did not hesitate to order that the body should be delivered to Joseph; though he must have known that this would be highly displeasing to the Jewish rulers. Having obtained this permission, and being assisted by Nicodemus, Joseph went and took the body of Jesus from the cross, wrapped it in linen cloth, with a quantity of myrrh, aloes, and other aromatics, which had been procured for that purpose; and immediately conveyed it into a new sepulchre which he had prepared for himself. This was situated in a garden near the spot, and had been hewn out of the solid rock; and there was only one entrance into it, which he closed with a large stone, when he had deposited the body of Jesus in it. The interment of Christ was thus hastily performed, because the Sabbath was near; and probably Joseph and his friend proposed afterwards more carefully to embalm the body: at the same time Mary Magdalene and the other Mary before mentioned witnessed the transaction, and formed their plan for testifying their respect to the remains of their beloved and honoured Master. (*Marg. Ref.* a, c—e. *Notes*, 62—66. *Mark* 15: 42—47. *Luke* 23:50—56. *John* 19:38—42.)—*Was Jesus's disciple.* (57) Εμαθητευσε τω Ιησου. 13:52. 28:19. *Acts* 14:21.—*Wrapped.* (59) Ενετυλιξεν. *Luke* 23:53. *John* 20:7.—Ενειλησε, *Mark* 15:46.—*Had hewed.* (60) Ελατομησε. *Mark* 15:46. Ex λατομος, *lapicida*; quod ex λαας, *lapis*, et τεμνω, *cædo*.—*Rolled.*] Προσκυλισας. *Mark* 15:46. Not elsewhere N. T.—This burial of Christ was an accomplishment of a remarkable prophecy; (*Note*, *Is.* 53:9,10, *v.* 9.) and it made way for the more complete proof of his resurrection.

V. 62—66. Some think that this occurred as soon as the sun was set, after our Lord's crucifixion; for at that hour the sabbath entered.—'It is wonderful, that these most superstitious men, should not have scrupled to violate the rest of the sabbath, by sealing the sepulchre and placing a guard.' *Beza.* The day that followed the crucifixion of our Lord was the sabbath, and peculiarly solemn, by reason of the feast of the passover which was then celebrating; and the day on which he was crucified, was observed as a preparation for it: (*Marg. Ref.*) yet the malicious zeal of the chief priests induced them to come, on that great solemnity, in a body to Pilate, to represent to him, that Jesus (whom they confidently called "that deceiver") had said repeatedly during his lifetime, that he would rise again on the third day. This had always been in connexion with predictions of his violent death: and they in fact had paid more attention to it than the disciples had done. (*Marg. Ref.* k.)—As his friends, therefore, had been permitted to bury him, the rulers desired that he would give orders to secure the sepulchre "until the third day;" (which shows what they understood by the words "after three days;") lest his disciples should come in a clandestine manner, steal away the body, spread the report that he was risen, and thus seduce the people into a more fatal error than ever.—It was indeed very unlikely, that the terrified disciples, who in that case could expect no better usage than their Master had just received, would, even if wicked enough, have either courage or inclination for such an imposture. This, however, was providentially permitted, in order to give the more indisputable demonstration of our Lord's resurrection. Pilate, in answer, observed to them, that they had a body of Roman soldiers at their command, who were stationed near the temple to keep watch there: of these they might take as many as they pleased, and such as they could most depend on: and secure the sepulchre as carefully as they could. Accordingly they went, and placed a strong guard at the sepulchre: affixing their seal to the stone which closed the mouth of it, that there might be no collusion between the soldiers and the disciples. Thus they were themselves satisfied, that they had made it sure by every needful precaution.—'The chief priests having taken these precautions, waited, probably with no small impatience, for the third day after the crucifixion, ... when they made no doubt they should find the body in the sepulchre, and convict Jesus of deceit and imposture.' *Bp. Porteus.*—The number of the soldiers on guard is supposed to have been sixty. (*Notes*, 28:1—8, *v.* 4,11—15.)

Deceiver. (63) Πλανος. 2 *Cor.* 6:8. 1 *Tim.* 4:1. 2 *John* 7. '*Non solum errans, sed etiam alios errare faciens.*' Leigh. —*Error.* (64) Πλανη. *Rom.* 1:27. *Eph.* 4:14. 1 *Thes.* 2:3. 2 *Thes.* 2:11. *Jam.* 5:20. 2 *Pet.* 2:18. 3:17. 1 *John* 4:6. *Jude* 11.—*A watch.* (65) Κουστωδιαν. 66. 28:11. Not elsewhere N. T. From the Latin word *custodia*.—*Make it ... sure.*] Ασφαλισασθε. 64,66. *Acts* 16:24. (Ex *a* priv. et σφαλλω, *everto*, *fallo*.)

PRACTICAL OBSERVATIONS.

V. 1—10. Whilst wicked men pursue their *primary* object with unwearied assiduity, and sacrifice rest, indulgence, and every other interest, in order to secure it; let none of the servants of God remain inactive, or shrink from difficulty, in their "work and labour of love."—The advantages attainable by sin, appear in prospect very desirable to the carnal mind but they contain far more bitterness than satisfaction, when actually possessed.—Men foresee very little of the consequences of their crimes, at the time when they commit them; but they must be answerable for all: and the anguish and remorse of Judas, when he saw that Jesus was condemned, should impress our minds with some idea of what wicked men will feel hereafter, when they shall learn all the fatal effects of their infidelity, impiety, licentiousness, and iniquity. In this world, there is ground of hope for the vilest transgressors: and, when deeply convinced of their guilt, they should be reminded, that their chief danger arises from temptations to despair of God's mercy.—When faith and hope are totally wanting, repentance itself cannot be genuine: and the enemy, who once persuaded his deluded servants that their sins were small, and that they had nothing to fear, will at length, perhaps, take occasion, from some special aggravations of their crimes, to represent them to their affrighted imaginations as absolutely unpardonable; that he may drive them to desperate wickedness, or to suicide. For, though he cannot himself destroy them, he has very great influence in urging them thus to plunge themselves beyond the reach of mercy: and God often gives up those especially into his power, who have sinned wilfully against much light and conviction.—Many things, which accompany true repentance, may yet be found where that is wanting: a deep remorse for atrocious crimes, which have made dreadful inroads on the conscience, an open confession of sin *in some particulars*, and a restitution of the wages of iniquity, will not prove that man truly penitent, who is not humbled for all the sin of his heart and conduct; who does not rely solely on the mercy of God in Jesus Christ: or who does not learn to hate sin, to love God, to submit to his will, and to "walk in newness of life." But no warnings can withdraw hardened hypocrites from their purpose: they will treat such, even of their accomplices, as show remorse for their crimes, with the most disdainful neglect, and concur with Satan in driving them to despair: and, while they are deliberately perpetrating the most atrocious iniquities, they will keep up the appearance of strict devotion, avow the most exact conscientiousness, and affect the praise of beneficence! And God sometimes perpetuates the memory of their crimes, and fulfils the prophecies of his word, by means of those very actions, in which they most deliberately rebelled against him.—Of how small estimation must spiritual excellency be among men, when even Israelites valued the divine Saviour at no more than the price of the meanest slave!

V. 11—18. Who can reflect on the malice, envy, dissimulation, and murderous rage, of the Jewish priests and rulers on the prevaricating cowardly injustice of Pilate; on the conduct of the multitude, in preferring a murderer to the holy Jesus, and in clamorously demanding his crucifixion; or on the insults and cruelty of the soldiers, without horror and indignation? But let us not deem these instances any other, than a fair specimen of human nature; let us not imagine that "the Lord of glory" would meet with better usage, if he were now to appear on earth *in disguise*, and to testify concerning his nominal disciples "that their works were evil," in the same manner that he did of the Jews. Still he would be "despised and rejected of men," and meet with decided opposition; still numbers would pursue him with revilings and cruel mockings: and others would be afraid or ashamed to acknowledge their relation to him: still there would be found chief priests, scribes, rulers, and Pharisees, whose hypocrisy and ignorance he had exposed, whose consciences he had galled, and whose authority and reputation he had undermined, to persecute him with unrelenting malice and revenge: still there would be ungodly Pilates, who, being persuaded of his innocency, and knowing that he was persecuted from

63 Saying, Sir, we remember that [l]that deceiver said, while he was yet alive, [k]After three days I will rise again.

64 Command therefore, that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: [l]so the last error shall be worse than the first.

65 Pilate said unto them, Ye have a watch: go your way, [m]make *it* as sure as ye can.

66 So they went, and made the sepulchre sure, [n]sealing the stone, and setting a watch.

l Luke 23:2. John 7:12,47. 2 Cor. 6:8. k 16:21. 17:23. 20:19. 26:61. Mark 8:31. 10:34. Luke 9:22. 18:33. 24:6,7. John 2:19. l 12:45. m 28:11—15. Ps. 76:10. Prov. 21:30. n Dan 6:17. 2 Tim. 2:19.

envy, would yet deem it impolitic to risk any thing in his cause; and, after some feeble efforts to stem the torrent, or to throw the blame on others, would prostitute authority to sanction the unrighteous decrees of his enemies: still the unstable multitude would to-day cry "Hosanna," and to-morrow "Crucify him:" still hardened scoffers would divert themselves with his ignominy and anguish; and even wretches would be found, who would try to forget their own misery by reviling him.—But are we not all concerned? Alas! how often is Barabbas preferred to Jesus! When sinners reject his salvation, that they may retain their darling sins, which rob God of his glory, and murder their own souls, and those of other men; they repeat the disgraceful transaction: when the society of pious ministers and Christians is forsaken, for the company of profligates and infidels, the preference is of the same nature: and indeed we are all apt, in some instances and in some measure, to prefer the friendship and interest of this evil world, to the commands, glory, and approbation of the Son of God.—But we must also remember, that "he was wounded for our transgressions;" in this sense we are all chargeable with the guilt of his crucifixion; and our sins were as the scourge, the thorns, and the nails, by which he suffered. When his disciples act inconsistently with their character, and cause his enemies to revile or deride; they then deliver up the blessed Jesus to be again mocked, spit on, crowned with thorns, and loaded with every indignity: whilst they, who treat his followers with cruelty and contempt, act over again the part of the Roman soldiers, and the Jewish rulers and people: and when professed Christians openly apostatize, "they crucify the Son of God afresh, and put him to an open shame."—Imbittered persecutors are often so hurried away by their furious zeal, that even infidels can discern the malignant principles by which they are actuated; and the people of God may expect more favour from the most avowed profligates, than from hypocrites.

V. 19—25. The warnings, which God sends, by various means, to deter men from wickedness, will eventually leave many of them the more inexcusable: but what will be the guilt and condemnation of those, who use authority, influence, and ingenuity, to set men against the gospel; and thus ruin multitudes of immortal souls!—Various and irrational are the means, by which men seek impunity, in acting contrary to their own consciences: they sometimes plead necessity or compulsion; when nothing but unbelief, fear of man, and regard to worldly interest, compel them: and they often throw the blame on others, vainly hoping to have the *pleasure* or *advantage* of iniquity themselves, and to leave the *punishment* to be suffered by their tempters. But all the water in the ocean cannot wash away the guilt of murder from those rulers, who, even reluctantly, permit innocent blood to be shed for political purposes; as it is their bounden duty at all hazards to protect the oppressed. Such as are bent upon evil, are commonly most clamorous when their conduct is most unreasonable: persecutors are generally most ready to call for the instruments of torture or death, when it is inquired, "What evil have these persons done?" and in every case, when arguments are wanting, men are prone to abound in vociferation, in order to silence both their opponents and their own consciences. But, who can reflect without terror at the awful imprecation of the Jewish multitude, and its tremendous accomplishment? What miseries did they call for on themselves! What a legacy did they leave to even their remote posterity! Yet there is mercy in reserve for a remnant of that nation: let us then pray for them, that at length they "may look to him, whom they have pierced, and mourn for their sins," in true repentance and with living faith. (*Note*, *Zech.* 12:9—14, *v.* 10.)—All, however, who delight in anathemas and imprecations, will find that they rebound upon themselves.

V. 26—44. Under trivial injuries, we worthless creatures are prone to complain bitterly, and even to retort or retaliate on those who offend us: but the holy and divine Saviour endured the most complicated indignities and cruelties, without a murmur, an angry word, or a menace! In the meekness and dignity of heavenly wisdom, he heard unmoved the false accusations with which he was pursued; the preference given to a murderer before him; the ungrateful people, whose diseases he had healed, and whose wants he had supplied, demanding his crucifixion; the iniquitous sentence passed on him: and the sarcasms and cruel derision of the soldiers, the people, the rulers, and even of the malefactors. Without the least impatience, he suffered his sacred body to be torn with the scourge, his head to be wounded with the thorns, and his hands and feet to be pierced: and thus he met the horrors of the most excruciating death, and the shame of being numbered among the worst of criminals, with the most entire resignation to his Father's will, the most ardent love and zeal for his glory, and the deepest compassion even for his cruel murderers. He was also as much superior to fear, as to anger or impatience; and he supported his most complicated sufferings with a gravity, a sensibility, and a fortitude, equally distant from the ill-timed disgusting levity, which some have shown in the prospect of immediate death, and the sullen affectation of insensibility which others have displayed: so that all which has been admired in the death of heroes or philosophers, is no more comparable to the setting of this "Sun of Righteousness," than the glimmering taper is to the clear light of day. But let us especially consider this conduct of the Saviour as our pattern: and recollect that all our fretfulness, peevishness, bitterness, and despondency are indeed acts of rebellion, which could not have been pardoned, but through the shedding of his precious blood. Let us remember, that we are called to *do good*, and *suffer evil*, in this present world; let us keep a guard over our spirits and at the door of our lips, when we are injured, insulted, and afflicted; let us consider how "light our afflictions" are, and how mixed with consolations, when compared with those of our divine Surety; and let us never expect or desire kind usage from such characters as "crucified the Lord of glory."

V. 45—50. Our blessed Redeemer endured all his other complicated sufferings in silent submission: but the frown and wrath of the Father, which he bare for our sins, extorted the doleful exclamation, "My God, my God, why hast thou forsaken me?" What then will be the misery of those, who shall for ever be forsaken by God, and sink under his wrath and absolute despair! The believer, who has tasted a few drops of the cup, which the Saviour drank off to the very dregs, in the garden and on the cross—who has lost for a season the comfort of communion with God, and dreads lest he should come finally short of his favour, and is oppressed with a sense of his displeasure—can frame some feeble conceptions on this awful subject. Thence he learns to estimate in some degree the immensity of the Saviour's love: thence he acquires deeper convictions of the evil and desert of sin, and of his obligations to him, "who hath delivered us from the wrath to come;" and thence he is led to consider the words, "Depart from me," which unbelievers little regard or dread, as more tremendous even than the unquenchable fire prepared for the devil and his angels. But, how must adoring angels have been filled with astonishment, when they witnessed their incarnate Lord and Creator thus despised and hated by sinful men! Nothing could more astonish these holy spectators, than the madness and wickedness of his foes; except it were his patience in bearing with them, when his frown must at once have sunk them into hell; his compassion for the souls of those who were by nature so deeply depraved, in thus agonizing and dying for them; and his power and grace, in thus triumphing over the prince of darkness, even in that deepest scene of his humiliation. Thus were the purposes and prophecies of God accomplished; thus was his "law magnified," his justice satisfied, and his holiness displayed; thus was the way opened for us sinners to "the throne of grace" now, and to the kingdom of glory hereafter. Yet, never were the horrid nature and effects of sin so tremendously displayed, from the creation of the world to this time, nor ever shall be, as on that important day, when the beloved Son of the Father hung upon the cross, "suffering once for sin, the just for the unjust, that he might bring us to God." So great was the wickedness then committed, that the sun might well hide his astonished head, the earth be clothed with sable, and nature herself be thrown into convulsions, as in sympathy with her expiring Lord. Our God will not grant presumptuous unbelievers those proofs of the truth of his word, which they arrogantly require, and with which they would by no means be satisfied: but he will give to every inquirer such as are proper, in his own time and manner; and he will deliver, and receive to himself, all those who trust in him, however men may deride their confidence, as his children. Their trials may be sharp, and appear tedious; and at sometimes, they may cry "My God, my God, why hast thou forsaken me?" But they will be enabled at last to say, "Into thy hands I commend my spirit; for thou hast redeemed me, O LORD, thou God of truth." (*Notes*, *Ps.* 31:5. *Acts* 7:54—60, *v.* 60.)

V. 51—56. Our divine Saviour has, by dying, deprived death of his terrific sting, and removed all obstructions to the happiness of his people. He has consecrated the grave, to be the quiet repository of the bodies of his sleeping saints, and has prepared for its future opening again, to restore them immortal and glorious, by his resurrection, as the first-fruits of that blessed harvest; that they may for ever inhabit the holy city above, "where is fulness of joy at his right hand for evermore." We may also reflect with comfort on the abundant attestations, which were given to the character of the calumniated Jesus; in that all concerned in his death were constrained to say, "This was a righteous man," "This was

CHAPTER XXVIII.

Early on the first day of the week the women go to the sepulchre, 1. An earthquake, and an angel rolling away the stone, terrify the guard, 2—4. The angel declares the resurrection of Jesus to the women, and orders them to tell the disciples, 5—8. Jesus himself appears to them, 9, 10. The priests hire the soldiers to say, that the disciples had stolen the body while they slept, 11—15. Jesus appears to the disciples in Galilee, 16, 17. He sends them to preach the gospel, and baptize all nations; and promises his presence with his church to the end of the world, 18—20.

IN [a]the end of the sabbath, as it began to dawn toward the first *day* of the week, came [b]Mary Magdalene and the other Mary to see the sepulchre.

2 And, behold, [c]there [*]was a great earthquake: [d]for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 His [e]countenance was like lightning, and [f]his raiment white as snow.

4 And for fear of him [g]the keepers did [h]shake, and became as dead *men*.

5 And the angel answered and said unto the women, [i]Fear not ye: for I know that [k]ye seek Jesus, which was crucified.

6 He [l]is not here; for he is risen, [l]as he said. [m]Come, see the place where the Lord lay:

7 And [n]go quickly, and tell his disciples that he is risen from the dead; and, behold, [o]he goeth before you into Galilee; there shall ye see him: [p]lo, I have told you.

8 And they departed quickly from the sepulchre [q]with fear and great joy, and did run to bring his disciples word.

9 ¶ And [r]as they went to tell his disciples, behold, Jesus met them, saying, [s]All hail. And they came [t]and held him by the feet, and [u]worshipped him.

10 Then said Jesus unto them, [x]Be not afraid: [y]go tell [z]my brethren that they go into Galilee, and there shall they see me.

[*Practical Observations.*]

a Mark 16:1,2. Luke 23:56. 24:1,22. John 20:1. b 27:56,61. c 27:51—53. Acts 16:26. Rev. 11:19. * Or, *had been.* d Mark 16:3—5. Luke 24:2—5. John 20:1,12,13. 1 Tim. 3:16. 1 Pet. 1:12. e 17:2. Dan. 10:5,6. Rev. 10:1. 18:1. f Mark 9:3. 16:5. Acts 1:10. Rev. 3:4,5. g 11. 27:65,66. h Job 4:14. Ps. 48:6. Dan. 10:7. Acts 9:3—7. 16:29. Rev. 1:17. i Is. 35:4. 41:10,14. Dan. 10:12,19. Mark 16:6. Luke 1:12,13,30. Rev. 1:17,18. k Ps. 105:3,4. Luke 24:5. John 20:13—15. Heb. 1:14. l 12:40. 16:21. 17:9,23. 20:19. 26:31,32. 27:63. Mark 8:31. Luke 24:6—8,23,44. John 2:19. 10:17. m Mark 16:6. Luke 24:12. John 20:4—9. n 10. Mark 16:7,8,10,13. Luke 24:9,10,22—24. John 20:17,18. o 16,17. 26:32. Mark 14:28. John 21:1, &c. 1 Cor. 15:6. p 24:25. Is. 44:8. 45:21. John 14:29. 16:4. q Ezra 3:12,13. Ps. 2:11. Mark 16:8. Luke 24:36—41. John 16:20,22. 20:20,21. r Is. 64:5. Mark 16:9,10. John 20:14—16. s Luke 1:28. 2 Cor. 13:11. *Greek,* t Cant. 3:3,4. Luke 7:38. John 12:3. 20:17. Rev. 3:9. u 17. 14:33. Luke 24:52. John 20:28. Rev. 5:11—14. x 5. 14:27. Luke 24:36—38. John 6:20. y 7. Judg. 10:16. Ps. 103:8—18. Mark 16:7. z 12:48—50. 25:40,45. Mark 3:33—35. John 20:17. Rom. 8:29. Heb. 2:11—18.

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the King of Israel," "Truly this was the Son of God:" and we also, "exercising ourselves to have a conscience void of offence," may leave it to the Lord to vindicate our reputation. Let us at the same time always keep our faith fixed on every illustration of that truth, that "where sin hath abounded, grace much more abounds:" observing that ignorant idolaters are far more frequently brought to glorify God, and confess faith in his Son, than proud Pharisees and hypocrites. As "God spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things?" "Hereby we know his love" to sinful men: may we then prove our love to him, by crucifying our lusts, and resigning our dearest earthly comforts, at his word, for his glory, or in submission to his providence. In short, let us, not only "afar off," but as nearly and closely as we can, contemplate this affecting scene; that our hearts may be melted into godly sorrow, weaned from this world, encouraged in hope, animated by love, admiration, and gratitude; that we may glory in his cross alone, and be induced to yield ourselves most willingly to his service.

V. 57—66. The Lord has a chosen remnant among various descriptions of men: and, whilst we find a Judas among the apostles, and a Joseph in the Jewish sanhedrim, we should learn not to condemn whole societies for the crimes, or to sanction them for the good conduct, of an individual, or even of several individuals belonging to them. The heart-searching Saviour knows even his secret disciples: and though we must not excuse the timidity of such, as for a time are afraid of confessing him before his inveterate enemies; yet we should make allowances for difficult situations, and approve of conscientiousness and holy singularity, in men surrounded by the worst of examples: nor must we "despise the day of small things." But we should especially adore the mysteries of divine wisdom, in preparing men for particular services in the church; and the sovereign power of his grace, which sometimes gives courage to the fearful, when the most intrepid are intimidated. Thus he provides for the honour of his name and the support of his cause, and defeats the purposes of his most implacable and potent adversaries. Let us then be willing to be accounted "deceivers," and to pass "through evil report and good report," as our Lord did: for if we be upright in the sight of God, all the suspicions and endeavours of men to disgrace us will tend to their confusion, and the manifestation of our integrity; even as the precautions of the Jewish rulers tended to prove the resurrection of Jesus, and to forward the success of the gospel.

NOTES.—CHAP. XXVIII. V. 1—8. 'Christ having put death to flight in the sepulchre, riseth by his own power, as straightway the angel witnesseth.' *Beza.*—The Lord Jesus expired on the afternoon preceding the sabbath: his body lay in the grave the remainder of that day, during all the sabbath, and part of the day after, which began at sunset: so that he arose early in the morning on the third day. "In the end of the sabbath," or *after that the sabbath was ended*, and the day dawned on the first day of the week, Mary Magdalene and the other Mary went to see the sepulchre; and to examine whether it remained in the same state, in which it had been left on the evening of his burial; knowing nothing of the guard which had been afterwards placed there. Probably, the women, mentioned by the other evangelists, followed some time after with the spices. (*Notes*, 27:62—66. *Mark* 16:1—4. *John* 20:1—10, *vv.* 1,2.) But before any of them arrived, most astonishing events had taken place: "a great earthquake" had announced the approaching resurrection of Jesus, and probably thrown the soldiers into consternation; and then an angel appearing in a most glorious form, "rolled way the stone from the door" of the sepulchre, and sat down on it; which affrighted the soldiers, so that they became senseless, as if they had been dead: but it is probable, that at length coming to themselves, they recovered courage enough to flee from the terrifying scene. In the mean time, the Lord arose from the dead; reuniting his human soul to his body by his own divine power, and leaving the sepulchre as a mighty conqueror over death and the grave. When the women therefore came to the sepulchre, they found the stone rolled from the door. It is probable, that Mary Magdalene immediately returned to the city to inform the apostles: whilst the other women examined the sepulchre; and at length saw a vision of angels, one of whom addressed them in the most encouraging manner; bidding them not fear, because, as they came to seek and honour Jesus who had been crucified, they had abundant cause for confidence and joy, seeing he was indeed risen; and inviting them to examine the place where he had lain, calling him THE LORD, that is, the Lord o. angels as well as men. He then commanded them to go with all speed to inform the disciples of these particulars, that they might share the comfort of the glad tidings, and prepare to meet him in Galilee; where the whole company would have the inexpressible satisfaction of beholding him: and as he, an angel of God, had expressly told them these things, they must not doubt the truth of them, how extraordinary soever they might appear; or neglect to report them, for fear of being decmed credulous visionaries. Upon this they immediately departed, with mingled affections of terror and joy, but the latter seems to have been the most prevalent; and they ran with haste to carry word to his disciples. (*Marg. Ref. Notes, Mark* 16:5—8. *Luke* 24:1—9, *vv.* 4,5,6. 10—12. *John* 20:1—17.)

In the end of the sabbath. (1) Οψε ... σαββατων. Οψε. *Mark* 11:19. 13:35.—Διαγενομενου του σαββατου, *Mark* 16:1. —Τη ... μια των σαββατων ορθρου βαθεος, *Luke* 24:1. Πρωϊ, σκοτιας ετι ουσης, *John* 20:1. *Extremo sabbato.* Stephanus. '*Extremam partem sabbati significat*, scil. *diluculum*, aut *tempus diluculo proximum*, *Romanorum more*, *qui a media nocte*, *non autem Hebræorum*, *qui a vespera diem inchoant.*' In *Leigh.*—*It began to dawn.*] Επιφωσκουση. (Ex επι, et φως *lux.*) *Luke* 23:54. Not elsewhere, N. T.—*Towards the first day of the week.*] Εις μιαν σαββατων. *John* 20:1,19. *Acts* 20:7. 1 *Cor.* 16:2.—*Earthquake.* (2) Σεισμος.—See on 8:24.—*Appearance.* (3) Ιδεα. Used here only N. T. Ab ειδω, *video.*

V. 9, 10. As the women were going to the city, Jesus himself was pleased to appear to them, and congratulate them on the arrival of that joyful morning; expressing his ardent good-will and affection for them. The original word means, "Rejoice ye."—And after they had embraced his feet, and worshipped him with deep humility, profound reverence, and joyful love, yet not without some emotions of fear; he encouraged them, and ordered them to proceed on their way to inform his disciples; (whom he very graciously called "his brethren," notwithstanding their desertion of him in his sufferings;) assuring them, that the whole company should have the satisfaction of seeing him in Galilee, at a time and place appointed. (*Marg. Ref.*)—It is obvious to every attentive reader, that there is some difficulty in arranging the various circumstances, recorded by the evangelists, into one compact narration: and it is plain, they did not write in concert; but the Lord was pleased to direct each of the sacred historians to write those incidents, which most impressed his own mind. When the different accounts have been separately considered, a compendious view will be given of the most approved method, by which they have been shown to be consistent with each other: and that will be the proper place also for a brief statement of the complex demonstration afforded us of this important event, on which the truth of Christianity, and all our hopes depend. (*Notes*, *John* 20:18,24—29, *v.* 29.)

All hail. (9) Χαιρετε. 'Apud Græcos tria significat,

11 ¶ Now when they were going, behold, [a]some of the watch came into the city, and showed unto the chief priests all the things that were done.

12 And [b]when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

13 Saying, Say ye, His disciples came by night, and stole him *away* while we slept.

14 And if this come to the governor's ears, [c]we will persuade him, and secure you.

15 So [d]they took the money, and did as they were taught: and this saying is commonly reported among the Jews, [e]until this day.

16 ¶ Then [f]the eleven disciples [g]went away into Galilee, into a mountain where Jesus had appointed them.

17 And when they saw him they [h]worshipped him: [i]but some doubted.

18 ¶ And Jesus came and spake unto them, saying, [k]All power is given unto me in heaven and in earth.

19 Go [l]ye therefore, and teach all nations, [m]bap

a 4. 27:65,66. b 26:3,4. 27:1,2,62–64. Ps. 2:1–7. John 11:47,48. 12:10,11. Acts 4:5—22. 5:33,34,40. c Acts 12:19. d 26:15. 1 Tim. 6:10. e 27:8. f Mark 16:14. John 6:70. Acts 1:13—26. 1 Cor. 15:5. g 7,10. 26:32. h 9. Ps. 2:12. 45:11. John 5:23. i 1 Cor. 15:6. k 11:27. 16:28. Ps. 2:6—9. 89:27. 110:1,2. Is. 9:6,7. Dan. 7:14. Luke 1:32,33. 10:22. John 3:35. 5:22—27. 13:3. 17:2. Acts 2:36. 10:36. Rom. 14:9. 1 Cor. 15:27. Eph. 1:20—22. Phil. 2:9—11. Col. 1:16—19. Heb. 1:2. 2:8. 1 Pet. 3:22. Rev. 11:15. 17:14. 19:16. l Ps. 22:27,28. 68:32. Is. 42:1—4. 49:6. 52:10. 66:18,19. Mark 16:15,16. Luke 24:47,48. Acts 1:8 13:46,47. 28:28. Rom. 10:18. Col. 1:23. m Acts 2:38,41. 8:12—16,36—38. 9:18. 10:47,48. 16:15,33. 19:3—5. 1 Cor. 1:13—16. 15:29. 1 Pet. 3:21.

gaudere, salvere, et valere.' Erasmus. *Luke* 1:28. *John* 19:3. *Acts* 15:23. 2 *Cor.* 13:11. *Phil.* 3:1. 4:4. *Jam.* 1:1.

V. 11—15. 'The more the sun shineth, the more are the wicked blinded.' *Beza.*—' It may be said, that this account is the representation of friends, of those who were interested in asserting the reality of the resurrection; but that there is probably another story told by the opposite party, ... which may set the matter in a different point of view; and that before we can judge fairly of the question, we must hear what they have to say of it. ... This is certainly very proper and reasonable. ... There is, we acknowledge, another account given by the Jews; and ... the sacred historians ... tell us what this opposite story was.' *Bp. Porteus.*—It should also be observed, that this is the *only* account given of these transactions by the opposite party: at least no other is extant, (nor do we read of any other in ancient writers,) except that which is contained in the verses under consideration.—The Roman soldiers seem to have been the first who gave intimations of the resurrection of Jesus. Probably, some of them retired to their quarters, or into the city, and dispersed uncertain rumours of what had passed; while some of the leaders went to make their report to the chief priests and rulers, by whom they were set to watch the sepulchre. It is not conceivable, but that the latter must have been convinced that the events were miraculous, and afraid that Jesus was indeed risen again as he had predicted: but they had engaged all their credit, and authority, and even safety, in this unequal contest; they could not think of submitting or receding; and there was no other way left, but to conceal, if possible, what had taken place. (*Note*, 2:3—6.) They therefore deliberated on the subject, and could devise no better project, than to bribe the soldiers to deny the facts which they had reported, and to propagate an absurd falsehood instead of them: and, as the soldiers had no serious convictions that they were any ways concerned in these transactions; they bargained for a large sum of money, and agreed to accuse the disciples of having stolen the body when they were asleep. At the same time, the rulers undertook to secure them from punishment, if Pilate should be informed that they had slept on duty, which was death by the Roman law. Accordingly, they took the money, and said what they were ordered; and this report was circulated with such diligence and success, that it was commonly current among the Jews when Matthew wrote his gospel; and no one, as far as we can learn, attempted to disprove it, when thus published to the world. Yet was it a falsehood, which confuted itself, and was the most effectual acknowledgment of the obstinacy and malice of those who invented it, that can be imagined. Had all the soldiers been asleep, they could not have known any thing which passed: if some were awake, why did they not alarm the others? Moreover, if they had slept, they would not have dared to mention it: if it had been discovered, the Jewish rulers would certainly have done their utmost to bring them to condign punishment: and had there been the least shadow of probability in the accusation, they would assuredly have prosecuted the apostles with the most unrelenting vengeance. (*Notes*, *Acts* 4:13—22. 5:27,28.)—For their credit and authority were most deeply concerned: so that this *single omission* was a full demonstration, that they did not believe one word of the report which they so industriously circulated. It was also improbable in the extreme, that the intimidated apostles and disciples should attempt such an action, which would have been excessively rash, even in the most experienced soldiers: it was still more improbable, that they should succeed; and if they had, reproach, torture, and death, were the whole recompense which they could possibly have expected. But, in fact, the Jewish rulers were determined not to confess the truth: and as they knew not what to say, they were reduced to the distressing necessity of circulating one of the most senseless lies which ever was devised. (*Marg. Ref.*)

Will secure you. (14) Ἡμας αμεριμνους ποιησομεν. Αμεριμνος. 1 *Cor.* 7:32. Not elsewhere, N. T. (Ex *a* priv. et μερισμα, *cura.*) The rulers undertook to secure the soldiers not only from *punishment*, but from fear and *anxiety.*—*It is commonly reported.* (15) Διεφημισθη. Διαφημιζειν, "To blaze abroad, &c." *Mark* 1:45. Not elsewhere N. T.

V. 16, 17. Several appearances of Christ are here passed over in silence; but his meeting with the disciples, by appointment, in Galilee, is particularly mentioned. (*Notes*, *Mark* 16:9—16. *Luke* 24:13—43. *John* 20:11—23,24—29, *v.* 29.) Most of the apostles were inhabitants of that district: Jesus had far more disciples in Galilee than in Judea, and was personally known to far greater numbers. Probably, this was the time when he appeared to "above five hundred brethren at once." (*Note*, 1 *Cor.* 15:3—11, *v.* 6.) The place appointed for this purpose was a mountain, perhaps Tabor, on which he had been transfigured. When the disciples saw him, and were satisfied that he was really risen from the dead, they worshipped him, as "the Son of God" and "the Lord of all." But there were some who doubted at the first, yet probably they were at length convinced. As all the apostles had before this repeatedly seen him, and as even incredulous Thomas had been fully satisfied of his resurrection; we cannot understand this of any of *them*, but of some of the five hundred brethren who were gathered together on this occasion.—'This circumstance shows the scrupulous fidelity of the sacred historians, who ... fairly tell you every thing that passed on this and similar occasions, whether it appears to make for them or against them.' *Bp. Porteus.*

V. 18. It is not certain, whether what is next recorded took place in Galilee, or after the return of the disciples to Jerusalem, and just before our Lord's ascension. He, however, came and conversed with them of those "things, that pertained to the kingdom of God;" and informed them, that, in consequence of his humiliation, he was now invested with all authority, in heaven and earth, over angels and men, in regulating the course of providence, and in communicating all spiritual blessings, for the benefit of his church.—' The word here is *authority*, not *power*: but it is manifest that these differ from each other; for many are not able to perform those things which they have a right to do; and on the contrary, many have power to do those things which they have no right to do.' *Beza.* (*Marg. Ref.* k. *Notes*, 11:27. *John* 3:27—36, *vv.* 35,36. 5:20—29. 13:3—5, *v.* 3. 17:1—3, *v.* 2. *Eph.* 1:15—23, *vv.* 20,21. *Phil.* 2:9—11. 1 *Pet.* 1:21,22. *Rev.* 1:12—20, *v.* 18. 11:15—18.)—This *authority* is given to Christ, as Emmanuel, as the Son of Man, and as Mediator: but did he not possess all divine perfections, how could he exercise it? 'He to whom any office is committed, must have sufficient power and wisdom to discharge that office. Now to govern all things in heaven and earth, belongs only to him who is the Lord and Maker of them. ... To have power over death, and to be able to raise the dead, is to have that power which is proper to God alone: and to have power over the souls of men, and the knowledge of all hearts, belongs to God alone.' *Whitby.*

V. 19, 20. After this solemn declaration of his sovereign authority over all creatures, received in human nature from the Father; our Lord proceeded to give his commission to the apostles especially, but certainly to his other ministers and disciples also, according to their several stations in the church, to propagate his religion "among all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (*Marg. Ref.* l—n. *Notes*, *Ps.* 22:27—31. *Mark* 16:14—16. *Luke* 24:44—49. *Acts* 1:4—8, *v.* 8.) The apostles were however so much under the influence of Jewish prejudices, that they did not understand this commission as authorizing them to preach to the Gentiles, till a considerable time after the descent of the Holy Spirit! (*Note*, *Acts* 11: 1—3,18.) There are two words in this passage, which are translated *teach* and *teaching*; but they are of a different meaning. The former means that general instruction which was necessary to bring men to profess themselves the disciples of Christ; and the other relates to their more particular subsequent instruction, in all the various parts of Christianity. —As the words might have stood in the same order, if it had been a command to 'go, and convert all the nations to Judaism, circumcising them in the name of the God of Israel, and teaching them to observe the law of Moses;' no argument can hence be fairly adduced respecting the *subjects* of baptism. For in this case it would have been understood, that the adult males must be circumcised on a profession of the Jewish religion, and their infant offspring at the time appointed: and in like manner all adults admitted into the church from among the Jews and Gentiles, must be instructed in Christianity before they were baptized; though their infant offspring might be baptized also: and the case is exactly the same still. —The general nature of baptism has already been explained, (*Note*, 3:6.) but we have here an account of the appropria-

tizing them in [n]the name of the Father, and of the Son, and of the Holy Ghost;

20 Teaching [o]them to observe all things whatsoever I have commanded you: and, lo, [p]I am with you alway, *even* [q]unto the end of the world. [r]Amen.

n 3:16,17. Gen. 1:26. Num. 6:24—27. Is. 48:16. 1 Cor. 12.4—6. 2 Cor. 13: 14. Eph. 2:18. 1 John 5:7. Rev. 1:4—6. o 7.24—27. Deut. 5:32. 12:32. Acts 2:42. 20:20,21,27. 1 Cor. 11:2,23. 14:37. Eph. 4:11—17,20, &c. Col. 1:28. 1 Thes. 4:1, 2. 2 Thes. 3:6—12 1 Tim. 6:1—4. Tit. 2:1—10. 1 Pet. 2:10—19. 2 Pet. 1:5—11. 3:2. 1 John 2 3,4. 3 19—24. Rev. 22.14. p 1:23. 18:20. Gen. 39:2,3,21. Ex. 3.12 Josh. 1:5. Ps. 46 7,11. Is. 8:8—10. 41:10. Mark 16:20. John 14:18—23. Acts 18 9,10 2 Tim 4 17. Rev. 2:1. q 13:39,40,49. 24:3. r 6:13. 1 Kings 1: 36. 1 Chr. 16:36. Ps. 72:19. Rev. 1:18. 22:20.

tion of this institution to the Christian dispensation.' The apostles and preachers of the gospel were ordered to baptize those who embraced the gospel, "into the *name* (not *names*) "of the Father, and of the Son, and of the Holy Ghost." (*Note*, *Num.* 6:24—27.) This is a most irrefragable proof of the doctrine of the Trinity; that is, of the Deity of the Son, and of the distinct personality and Deity of the Holy Spirit: for it would be absurd to suppose that a mere man, or creature, or a mere *modus*, or quality of God, should be joined with the Father, in the one "name," into which all Christians are baptized. To be baptized into the name of any one, implies in the person so baptized a professed dependence on him, and devoted subjection to him: (*Note*, 1 *Cor.* 1:10—16, *vv.* 13—15.) to be baptized therefore "into the name of the Father, and of the Son, and of the Holy Ghost," implies a professed dependence on these three divine Persons, jointly and equally, and a devoting of ourselves to them as worshippers and servants. This is proper and obvious, upon the supposition of the mysterious unity of three coequal Persons in the unity of the Godhead; but not to be accounted for upon any other principles. Christianity is the religion of a sinner, who relies for salvation from wrath, and sin, and all evil, on the mercy of the Father, through the Person, righteousness, atonement, and mediation of the incarnate Son, and by the sanctification of the Holy Spirit; and who in consequence gives up himself to be the worshipper and servant of the triune JEHOVAH, in all his ordinances and commandments; that, according to the ancient and excellent doxology, 'Glory may be to the Father, and to the Son, and to the Holy Ghost: as it was in the beginning, is now, and ever shall be.'—Baptism is an outward sign of that inward washing, or sanctification of the Spirit, which seals and evidences the believer's justification. When an adult is baptized, he avows his acceptance of this salvation, and makes this surrender of himself to the service of God his Saviour. When we bring our infant offspring to be baptized, we express our earnest desire that they may share the same benefits, and be the redeemed and accepted worshippers and servants of God the Father, Son, and Holy Spirit: we renew our own profession of faith and devotedness to this one God in three Persons: and we pledge ourselves to God and his church to use all proper means to "bring up our children in the nurture and admonition of the Lord;" in hope of their being made partakers of the inward and spiritual grace of baptism. As far as these things are attended to, they have a most salutary effect both on parents and children; and this sacrament thus administered, helps to keep up the remembrance of the principal doctrines of Christianity, in all places where it is used. (*Note*, and *P. O.* 19:13—15. *Note*, *Mark* 10:13—16.)—There can be no reasonable doubt that the apostles and primitive Christians always administered baptism in this very form: and it would be strange to infer their disobedience to so express a command of Christ, from the brevity with which matters of this nature are recorded in 'the Acts of the Apostles.' Indeed it would be a most daring presumption in any man to alter it, as if he knew better than the Lord himself in what manner to administer this sacrament.—When our Lord had thus instituted baptism, and directed the apostles in respect of the subsequent instruction of their converts; (which demands our most careful and obedient consideration, as his parting command to his ministers;) being about to depart from them as to his visible presence, he said, "Lo, I *am* with you always, even to the end of the world." He did not say, *to death*, or *to eternity*; for that might have been restricted personally to the apostles; but "to the end of the world:" which must include all succeeding true missionaries and ministers, all congregations and disciples in every age and nation even to the consummation of all things. He is with us, in the power of his protecting providence; by the influences of his teaching, sanctifying, and comforting Spirit; and in the communication of all spiritual blessings from the favour of his omnipresent Deity: and we should realize him with us, in secret and in social worship, and in our public assemblies. (*Note*, 18:20.) To this, the word *Amen* is affixed, probably by the Evangelist as expressing his desire that it might be so; and perhaps to lead the reader to convert the promise into a prayer, for himself, and for every part of the church. (*Marg. Ref.*)

Teach all nations. (19) Μαθητευσατε παντα τα εθνη. "Make disciples of all the nations." See on 27:57.—*Always.* (20) Πασας τας ἡμερας, "all the days," or "every day."—*Unto the end of the world.*] Ἑως της συντελειας του αιωνος. 13:39,40,49. 24:3. Συντελεια των αιωνων. *Heb.* 9:26.

PRACTICAL OBSERVATIONS.

V. 1—10. Our God can with infinite ease accomplish his promises, by methods which are beyond the expectations of his friends, as well as in defiance of all his enemies. Let us with joy contemplate the divine Saviour, bursting the barriers of the grave, and triumphing over "the king of terrors" by his glorious resurrection. Thus he proved himself "the Son of God and the King of Israel;" he evinced the sufficiency and acceptance of his atoning sacrifice; and he became "the First-fruits of the resurrection," "the First-begotten from the dead," and the Author of spiritual and eternal life to his people. Vain were the precautions of the Jewish rulers; vain the stone, the seal, the guard of valiant soldiers! These only served to render the illustrious event more incontestable. But if the earthquake and a single angel could so terrify the Roman guards, whose courage had been renowned through every age and nation; where will the wicked appear, when the same power shall raise the dead, destroy the visible creation, and be displayed to judge the world? Yet, the humble weeping penitents, who in faith and love "seek Jesus who was crucified," to be saved through his precious blood, and employed in his service, and to honour him as they are able, need fear none of these things! None can so accuse them, as to compass their condemnation; because Jesus who died for them is risen again, and "ever liveth" to plead their cause: all holy angels are their friends and guardians, and neither earth nor hell, life nor death, can hurt them. While they behold the place where the dear Redeemer lay, they find themselves gradually reconciled to death and the grave, and inspired with the hopes of a glorious resurrection, and with the joyful expectation, that "when he shall appear, then shall they also appear with him in glory." (*Note*, *Col.* 3:1—4.)—We are now called to rejoice with our risen Lord, as we not long since were to sympathize in his sufferings, and attend his funeral: let us then delight to tell to all around us, that "the Lord is risen indeed," and is perfected to be "the Author of eternal salvation to all them that obey him."—The believer, however, will not always be able to divest himself of fear, even when he has the most abundant cause for joy; and he may think himself highly favoured in this present world, if hope and cheerfulness generally prevail. When we endeavour to obey the word sent us by the servants of our Lord, he will manifest himself unto us, dispel our fears, confer blessings, and cause us to worship him with adoring love and joyful gratitude: for, notwithstanding his majesty and purity, and our meanness and unworthiness, and many offences, he still condescends to call us his "brethren!"

V. 11—20. The malice of proud persecutors cannot be overcome even by demonstration: nay, avarice itself will expend large sums, to silence the evidence of the truth, and to propagate error; policy will adopt the most foolish measures in such a cause; and reasoning infidels will swallow the most absurd falsehoods with a stupid credulity! We must not impute such things to the weakness of men's understandings; but to the malice of their hearts, and to the judicial blindness to which God gives them up. Thus he leaves them to expose their own cause, and to give a constrained testimony to his truth.—But those who are teachable, and impartially seek to know the ways of God, shall be admitted to clearer and fuller discoveries of the truth, from time to time; and at length their perplexities shall be all removed, by what they see, hear, and experience in their own souls. Being then compassed with such numerous witnesses of our Redeemer's resurrection; let us ever be ready to meet him in all his appointed ordinances, for the fuller establishment of our faith and hope; and to show forth his praises, and express our admiring, joyful, grateful love, and to hold communion with him, and with his people: and let us often contemplate him, as now possessed of "all power in heaven and earth," for the benefit of his church. He has sent his gospel into this distant nation, to call us to be his disciples; and most of us have been "baptized in the name of the Father, and of the Son, and of the Holy Ghost:" let us then examine whether we really possess 'the inward and spiritual grace, of a death unto sin, and a new birth unto righteousness,' by which 'the children of wrath' become 'the children of God.' Let us seek to experience more fully the salvation of our triune God, and to be more entirely devoted to his service and worship; and let us bring up our families, as those who desire more, far more, that they may be genuine Christians, than that they should be rich, learned, or honourable in the world. Let ministers also observe to act always under the commission, and according to the instructions, of the great "Head of the church" and "Lord of all:" let them still preach the gospel to all around them, administering sacred ordinances by the rule of the holy Scriptures; and teaching the people, not only a few doctrines, but to "observe all things whatever Christ had commanded them." He is not indeed now personally present with us, and miraculous gifts have ceased: but he is yet spiritually among us, to assist and bless us in our studies and labours, public and private: and he is and will be with all his servants and disciples "alway, even to the end of the world," and till he have gathered them all into his heavenly kingdom, to behold and share his glory and felicity. 'Even so, Lord Jesus, be thou with us, and with *all* thy people;' and "cause thy face to shine upon us, that thy way may be known upon earth, thy saving health among all nations." Amen.

THE GOSPEL ACCORDING TO

ST. MARK.

[a] C. PETER speaks of Marcus, and calls him "his son;" perhaps implying that Marcus was converted by his ministry, and served with him in the gospel. (*Note*, 1 *Pet.* 5:13.) This Marcus, or Mark, was undoubtedly the writer of the gospel on which we now enter: but whether he was, or was not, a different person from John surnamed Mark, of whom we read in the Acts of the Apostles, and in St. Paul's epistles. (*Acts* 12:12. 13:5,13. 15:37—39. *Col.* 4:10. 2 *Tim.* 4:11.) must remain doubtful, as the most able and laborious inquirers are divided in opinion on the subject; the celebrated Grotius taking the lead on the one side, and the indefatigable Lardner on the other.—It is, however, generally agreed, that this gospel was written under the immediate inspection of the apostle Peter, and received by the church on his authority.—'St. John had seen the three gospels, and wrote his own as a supplement to them, as plainly appears in the harmony of the gospels.... Ecclesiastical history informs us, that Mark's gospel had the approbation of Peter, and that Mark was instructed by him.... Papias conversed with the disciples of the apostles, about the beginning of the second century. He speaks of the gospels of Matthew and Mark as extant, and written by them. Justin Martyr, A. D. 150, mentions the gospels as universally received, and read in the congregations in his time. He must have conversed with Christians who were old men, and learned that the gospels were extant when they were young.... Between A. D. 70 and Justin, are the authors called apostolical, Clemens, Hermas, Barnabas, Ignatius; these make use of some of the gospels and epistles.' *Jortin: Remarks on Ecclesiastical History.*—'Justin Martyr ... cites passages from every one of the gospels, declaring that they contained the words of Christ.... Irenæus, in the same century, not only cites them all by name, but declares, that there were neither more nor less received by the church.... Moreover, he cites passages from every chapter of St. Matthew and St. Luke, from fourteen chapters of St. Mark, and from twenty chapters of St. John.... Tatianus, who flourished in the same century, wrote a harmony of the gospels; *the gospel gathered out of the four gospels.*' *Whitby: Preface to the Four Gospels.* It is therefore undeniable, that from the earliest ages of the church, this gospel, and that of St. Luke, though not written by apostles, were received as authentic, and as divinely inspired: and this consideration gives much weight to the tradition, that St. Peter sanctioned it by his apostolical authority, which induced the primitive church, without hesitation, to number it among the canonical books of Scripture.—Some have considered Mark, as epitomizing or abridging Matthew's gospel: and he doubtless records many of the same facts, and a few of the same discourses and parables, which are found in it. But he omits many things, and adds others; and he records some miracles much more fully than Matthew had done, and not without considerable variation: so that there is no reason to suppose, that he intentionally took any thing from Matthew, but that he wrote such things, as were especially brought to his knowledge, and impressed on his mind. The coincidence, therefore, seems to have arisen, rather from the circumstance of the two evangelists writing the history of the same grand and most highly interesting events, than from any design in the one of deducing his materials from the other. The circumstance of the same facts in many instances being repeated in this gospel, and but few of our Lord's discourses introduced, may seem to render the expositor's labour less needful, except in noting variations. But, as it has pleased God to confirm his truth by several witnesses; it will never be without use to an humble pious inquirer, to re-examine the same important transactions, as placed by each evangelist in that point of view which most affected his own mind; while the inimitable simplicity common to them all, however they vary the narrative, is an internal proof, that they were not left to be carried away by their feelings, or to use any expression unsuitable to the intrinsic dignity of the subject.

A. D. 26. A. D. 27.

CHAPTER I.

The gospel is introduced by John the Baptist's ministry, 1—8. *The baptism and temptation of Christ,* 9—13. *John being imprisoned, Jesus preaches in Galilee, and calls Simon and Andrew, James and John, to follow him,* 14—20. *He casts out an unclean spirit,* 21—28; *heals Peter's wife's mother, and many sick persons,* 29—34; *retires very early in the morning for prayer; preaches in the synagogues of Galilee; and cleanses a leper,* 35—45.

THE [a]beginning of the gospel of [b]Jesus Christ, [c]the Son of God;

2 As it is [d]written in the prophets, [e]Behold, I send my messenger before thy face, which shall prepare thy way before thee.

3 The [f]voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 John [g]did baptize in the wilderness, and preach the baptism of repentance [*]for the [h]remission of sins.

5 And [i]there went out unto him all the land of Judea, and they of Jerusalem, and were all [k]baptized of him in the river of Jordan, [l]confessing their sins.

6 And John was [m]clothed with camels' hair, and with a girdle of a skin about his loins; and he did [n]eat locusts and wild honey;

7 And preached, saying, [o]There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

8 I indeed [p]have baptized you with water; but [q]he shall baptize you with the Holy Ghost.

9 ¶ And it came to pass in those days, [r]that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

10 And straightway [s]coming up out of the water, he saw the heavens [t]opened, and the Spirit [u]like a dove descending upon him:

11 And [v]there came a voice from heaven, *saying*, [x]Thou art my beloved Son, in whom I am well pleased.

a Luke 1:2,3. 2:10,11. Acts 1:1,2. b John 20:31. Rom. 1:1—4. 1 John 1:1—3. 5:11,12. c Ps. 2:7. Matt. 3:17. 14:33. 17:5. John 1:14,34,49. 3:16. 6:69. Rom. 8:3,32. d Ps. 40:7. Matt. 2:5. 26:24,31. Luke 1:70. 18:31. e Mal. 3:1. Matt. 11:10. Luke 1:15—17,76. 7:27,28. f Is. 40:3—5. Matt. 3:3. Luke 3:4—6. John 1:15,19—34. 3:28—36. g Matt. 3:1,2,6,11. Luke 3:2,3. Acts 10:37. 13:24,25. 19:3,4. * Or, *unto*. h Acts 22:16. i Matt. 3:5,6. 4:25. k John 1:28. 3:23. l Lev. 26:40. Josh. 7:19. Ps. 32:5. Prov. 28:13. Acts 2:38. 19:18. 1 John 1:8—10. m 2 Kings 1:8. Zech. 13:4. Matt. 3:4. n Lev. 11:22. o Matt. 3:11,14. Luke 3:16. 7:6,7. John 1:27. 3:28—31. Acts 13:25. p Matt. 3:11. q Prov. 1:23. Is. 32:15. 44:3. Ez. 36:25—27. Joel 2:28. Acts 1:5. 2:4,17. 10:45. 11:15,16. 19:4—6. 1 Cor. 12:13. Tit. 3:5,6. r Matt. 3:13—15. Luke 3:21. s Matt. 3:16. John 1:31—34. † Or, *cloven*, or, *rent*. Is. 64:1. t Luke 3:22. John 1:32. u Matt. 3:17. John 5:37. 12:28—30. 2 Pet. 1:17,18. x 9:7. Ps. 2:7. Is. 42:1 Matt. 17:5. Luke 9:35. John 1:34. 3:16,35,36. 5:20—23. 6:69. Rom. 1:4. Col. 1:13

NOTES.—CHAP. I. V. 1, 2. Mark, writing after Matthew, as it is generally supposed, passed over every thing which related to the birth of Jesus, and began his history with a brief account of John the Baptist's ministry. This was in fact "The beginning of the gospel," the introduction of the New Testament dispensation; the opening of the glad tidings relating to Jesus Christ the anointed Saviour, the incarnate Son of God; according as it had been foretold by the prophets. (*Marg. Ref.*)—The history of John the Baptist is styled "the beginning of the gospel;" 'because he began his office by preaching repentance as the preparation to receive it, and faith in the Messiah as the subject of it. (*Luke* 16: 16.) ... This he styles "the gospel of the Son of God," ... that so we might have worthy thoughts both of the gospel, ... and of the Author, as being ... so nearly related to the Father.' *Whitby.*

Behold, &c. (2) *Note*, *Matt.* 11:7—11, *v.* 10.—The quotation here is exactly in the words which Matthew uses; and except the change of the pronoun *my* for *thy*, is literal from the Hebrew.—Ιδου εξαποστελλω τον αγγελον μου, και επιβλεψεται οδον προ προσωπου μου. 'Behold I will send out my messenger, and he shall look out the path before my face.' *Sept.* (*Notes*, *Mal.* 3:1—4. 4:4—6. *Luke* 1:76—79, *v.* 76.)

V. 3. (*Notes*, *Is.* 40:3—5. *Matt.* 3:1—3. *Luke* 1:11—17, *vv.* 16,17. 67—80. 3:1—6.)—'The same is called, in the foregoing clause, JEHOVAH. Therefore, as this verse is necessarily interpreted of Christ, it is an undeniable proof of his Deity, as of one substance with the Father.' *Beza.*—The quotation exactly as in Matthew. Instead of *τας τριβους αυτου*, the LXX have *τας τριβους του Θεου ήμων*, ("the paths of our God;") which accords to the Hebrew.

V. 4—11. (*Marg.* and *Marg. Ref. Notes*, *Matt.* 3:4—17. *Luke* 3:7—9,15—18. *John* 1:15,19—34. 3:22—36. *Acts* 19:5, 6.)—Some infer, from the addition of the word "river," to the name Jordan, that St. Mark wrote especially for the use of those who were strangers to Judea.

For the remission of sins. (4) "Unto." *Marg.* Εις αφεσιν αμαρτιων. *Notes*, *Luke* 3:2,3, *v.* 3. *John* 1:29.—*In ... Jordan.* (5) Εν τω Ιορδανη. The same preposition is twice translated *with*, in the eighth verse, and once in the twenty-third.—*The latchet*, &c. (7) Τον ιμαντα, &c. *Luke* 3:16

12 And immediately [y]the Spirit driveth him into the wilderness.

13 And he was there in the wilderness [z]forty days [a]tempted of Satan, and was with the wild beasts: [b]and the angels ministered unto him.

[*Practical Observations.*]

14 ¶ Now [c]after that John was put in prison, Jesus came into Galilee, [d]preaching the gospel of the kingdom of God,

15 And saying, [e]The time is fulfilled, and [f]the kingdom of God is at hand: [g]repent ye, and believe the gospel.

16 Now [h]as he walked by the sea of Galilee, he saw [i]Simon, and Andrew his brother, casting a net into the sea: for they were fishers.

17 And Jesus said unto them, Come ye after me, and I will make you to become [k]fishers of men.

18 And straightway they [l]forsook their nets, and followed him.

19 And when he had gone a little farther thence, he saw [m]James the *son* of Zebedee, and John his brother, who also were in the ship mending their nets.

20 And straightway he called them: and [n]they left their father Zebedee in the ship with the hired servants, and went after him.

21 ¶ And [o]they went into Capernaum: and straightway on the sabbath-day [p]he entered into the synagogue, and taught.

22 And [q]they were astonished at his doctrine; for he taught them as one that had authority, and not [r]as the scribes.

23 ¶ And there was in their synagogue, [s]a man with an unclean spirit; and he cried out,

24 Saying, [t]Let *us* alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, [u]the Holy One of God.

25 And Jesus [x]rebuked him, saying, Hold thy peace, and come out of him.

26 And when the unclean spirit had [y]torn him, and cried with a loud voice, he came out of him.

27 And [z]they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine *is* this? [a]for with authority commandeth he even the unclean spirits, and they do obey him.

28 And immediately [b]his fame spread abroad throughout all the region round about Galilee.

[*Practical Observations.*]

29 ¶ And forthwith, when they were come out of the synagogue, they [c]entered into the house of Simon and Andrew, with James and John.

30 But Simon's [d]wife's mother lay sick of a fever; and anon [e]they tell him of her.

31 And he came [f]and took her by the hand, and lifted her up; and immediately the fever left her, and she [g]ministered unto them.

32 ¶ And [h]at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

33 And [i]all the city was gathered together at the door.

34 ¶ And he healed many [j]that were sick of

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y Matt. 4:1, &c. Luke 4:1; &c. z Ex. 24:18. 34:28. Deut. 9:11,18,25. 1 Kings 19:8. a Heb. 2:17,18. 4:15. b 1 Kings 19:5—7. Matt. 4:11. 26:53. 1 Tim. 3:16. c Matt. 4:12. 11:2. 14:2. Luke 3:20. John 3:22—24. d Is. 61:1—3. Matt. 4:23. 9:35. Luke 4:17—19,43,44. 8:1. Acts 20:25. 28:23. Eph. 2:17. e Dan. 2:44. 9:25. Gal. 4:4. Eph. 1:10. f Matt. 3:2. 4:17. 10:7. Luke 10:9,11. g Matt. 21:31,32. Luke 24:47. Acts 2:36—38. 20:21. 2 Tim. 2:25,26. h Matt. 4:18, &c. Luke 5:1. i 3:16,18. Matt. 10:2. Luke 6:14. John 1:40—42. 6:8. 12:22. Acts 1:13. k Ez. 47:10. Matt. 4:19,20. Luke 5:10. Acts 2:38—41. 1 10:28—31. Matt. 19:27—30. Luke 5:11. 11:33. 18:28—30. Phil. 3:8. m 3:17. 5:37. 9:2. 10:35. 14:33. Acts 1:13. 12:2. n 10:29. Deut. 33:9. 1 Kings 19:20. Matt. 4:21,22. 8:21,22. 10:37. Luke 14:26. 2 Cor. 5:16. o 2:1. Matt. 4:13. Luke 4:31. 10:15. p 39. 6:2. Matt. 4:23. Luke 4:16. 13:10. Acts 13:14, &c. 17:2. 18:4. q Jer. 23:29. Matt. 7:28,29. 13:54. Luke 4:32. 21:15. John 7:46. Acts 6:10. 9:21,22. 2 Cor. 4:2. Heb. 4:12,13. r 7:3—13. Matt. 23:16—24. s 34. 5:2. 7:25. 9:25. Matt. 12:43. Luke 4:33—37. t 5:7. Ex. 11:12. Matt. 8:29. Luke 8:28,37. Jam. 2:19. u Ps. 16:10. 89:18,19. Dan. 9:24. Luke 4:34. Acts 2:27. 3:14. 4:27. Rev. 3:7. x 34. 3:11,12. 9:25. Ps. 50:16. Luke 4:35,41. Acts 16:17,18. y 9:20, 26. Luke 9:39,42. 11:22. z 7:37. Matt. 9:33.•12:22,23. 15:31. a Luke 4:36. 9:1, 10:17—20. b 45. Mic. 5:4. Matt. 4:24. 9:31. Luke 4:14,37. c Matt. 8:14,15. Luke 4:38,39. 9:58. d 1 Cor. 9:5. e 5:23. John 11:3. Jam. 5:14,15. f 5:41. Acts 9:41. g 15:41. Ps. 103.1—3. 116:12. Matt. 27:55. Luke 8:2,3. h 21. 3:2. Matt. 8:16,17. Luke 4:40. i 5. Acts 13:44.

John 1:27. *Acts* 22:25.—"Whose shoes I am not worthy to bear," *Matt.* 3:11.—*In Jordan.* (9) Εις Ιορδανην, *apud Jordanem.*—*Opened.* (10) "Cloven," or "rent." *Marg.* Σχιζομενους. See on *Note, Matt.* 9:16,17, *v.* 16. *Is.* 64:1.

V. 12, 13. *Marg. Ref. Notes, Matt.* 4:1—11. *Luke* 4:1—13.—*Driveth him.* (12) Εκβαλλει αυτον. (*Note, Matt.* 9:36—38, *v.* 38.) The expression may imply the energy of that impulse on the mind of our Lord, by which he was inwardly constrained to retire from society, and to go into the waste howling wilderness, to be "with the wild beasts." This last circumstance, mentioned by Mark alone, favours the opinion, that he went into that desert in which Israel formerly had wandered; and it shows the dreary situation in which he chose so long to continue, and the peculiar advantages which Satan would in that respect possess, in suggesting his horrid temptations. (*Note, Matt.* 4:1,2.) 'These forty days, saith Dr. Lightfoot, the holy angels ministered to Christ visibly, and Satan tempted him invisibly: at the end of them Satan puts on the appearance of an angel of light, and pretends to wait on him as they did.' *Whitby.* This is adduced, as one instance out of very many, in which learned men ingeniously explain passages in one gospel, without duly attending to the other gospels: for Matthew says, "Then the devil left him, and behold angels came and ministered to him." (*Matt.* 4:11.)

V. 14. (*Notes, Matt.* 4:12—17. *Luke* 4:14,15.) From this verse, and the parallel passages, not duly compared with the gospel of St. John, many writers have asserted, that Jesus *began* his ministry when John had *finished* his: but it is evident, that Jesus had preached, and baptized by the hands of his disciples, for a considerable time before John was imprisoned. (*Notes, John* 2: 3:22—36. 4:1—4.)

V. 15. 'The time fixed by the prophets, especially by Daniel's seventy weeks, has been fulfilled; and the predicted events, which have so long excited the most anxious and sanguine expectation, are on the very eve of being fulfilled.' (*Notes, Gen.* 49:10. *Dan.* 9:24—27. *Hag.* 2:6—9. *Mal.* 3:1—4.)—*Repent ye, and believe the gospel.*] Πιστευετε εν τω ευαγγελιω.—"Repent ye, for the kingdom of heaven is at hand;" *Matt.* 4:17. Repentance would prepare the heart for a believing reception of the gospel, the glad tidings of Messiah's salvation, and this faith would certainly attend, or spring out of, true repentance. (*Notes, Matt.* 21:28—32. *Acts* 2:37—40. 3:19—21, *v.* 19.)

V. 16—20. (*Marg. Ref. Note, Matt.* 4:18—22.) Few passages are more exactly parallel than these verses and those referred to in St. Matthew; yet, if carefully compared, (especially in the Greek,) it will be found, that they so vary, as to minute things, in several particulars, as to render it clear, that Mark did not intentionally copy Matthew.—"The hired servants," whom Zebedee had as helpers, when his sons were called to a higher employment, are not mentioned by Matthew.

V. 22. *Notes, Matt.* 4:23—25. 7:28,29.

V. 23—28. (*Luke* 4:33—37.) This miracle is not particularly recorded by Matthew.—As the possessed person was admitted into the synagogue, it may be supposed that the unclean spirit did not harass him at all times; but perhaps took advantage of the paroxysms of bodily disorder, or other circumstances, to renew his more violent assaults. Accordingly, the man was seized upon in this manner, while in the synagogue, and cried out with great vehemence, "Let us alone; what have we to do with thee," &c. Probably the man was led by Satanical influence to fear immediate destruction to himself, instead of expecting the destruction of the power of the unclean spirits, and his own deliverance from the power of Christ. (*Notes,* 5:2—13, *v.* 7. *Matt.* 8:28,29.) No disorder could possibly enable a man to know Jesus to be "the Holy One of God," who came "to destroy the works of the devil:" this was doubtless the language of the unclean spirit or spirits, speaking by the organs of the man; and probably intending to bring Jesus into the suspicion of a confederacy with Satan by this insidious testimony. (*Note, Acts* 16:16—18.) Our Lord therefore imposed silence on him, and constrained him to quit possession: and though he showed his malice, by tearing, or convulsing, the possessed person, and causing him to call out aloud as in extreme anguish; yet he so entirely left him, that the people were exceedingly astonished at the miracle; and it greatly increased and extended the reputation of Christ. (*Marg. Ref.* t, x—a. *Notes,* 34. 9:16—18.)

Let us alone. (24) Εa. *Luke* 4:34. (Αb εαω, *sino.*) Not elsewhere N. T.—*What have we,* &c.] Τι ημιν και σοι. "What to us and to thee?" 5:7. *Matt.* 8:29. 2 *Sam.* 19:22. *Sept.*—*The Holy One of God.*] Ο Αγιος του Θεου. *Luke* 4:34. —*Marg. Ref.* u. *Had torn.* (26) Σπαραξαν. 9:20,26. *Luke* 9:39. Not elsewhere N. T.—*They were amazed.* (27) Εθαμβηθησαν. 10:24,32. *Acts* 9:6. (Α θαμβος. *Pavor, stupor.*)—*What new,* &c.] Such astonishing miracles are not wrought in vain: some new discovery of the will of God is intended; but what can it be? (*Note, Acts* 17:19—21.)—*The region,* &c. (28) "Throughout all Galilee."

V. 29—31. *Marg. Ref. Note, Matt.* 8:14,15.

V. 32, 33. The sabbath ended at sunset; and then the people seized the opportunity of bringing the diseased to Jesus, that they might be healed. (*Note, Matt.* 8:16,17.)

V. 34. *Marg. Ref.*—*Many,* &c.] If on this one evening, after the other miracles of the day, our Lord "healed *many,*" and "cast out *many* devils;" how numerous must we conceive the miracles of mercy, wrought by him, to have been, if a

divers diseases, and cast out many devils; [k]and suffered not the devils to [l]speak, because they knew him.

35 ¶ And in the morning, [l]rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

36 And Simon, and they that were with him, followed after him.

37 And when they had found him, they said unto him, [m]All *men* seek for thee.

38 And he said unto them, [n]Let us go into the next towns, that I may preach there also: [o]for therefore came I forth.

39 And he [p]preached in their synagogues throughout all Galilee, [q]and cast out devils.

40 ¶ And [r]there came [s]a leper to him, beseeching him, and [t]kneeling down to him, and saying unto him, [u]If thou wilt, thou canst make me clean.

41 And Jesus, [x]moved with compassion, [y]put forth *his* hand, and touched him, and saith unto him, [z]I will, be thou clean.

42 And as soon as he had spoken, [a]immediately the leprosy departed from him, and he was cleansed.

43 And [b]he straitly charged him, and forthwith sent him away;

44 And saith unto him, See thou say nothing to any man: but go thy way, [c]show thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

45 But he went out, [d]and began to publish *it* much, and to blaze abroad the matter, insomuch that Jesus [e]could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

k 2:25. 3:12. Luke 4:41. Acts 16:17. [1] Or, *say that they knew him.* 16:46—48. Ps. 5:5. 139:4. Prov. 4:12. 6:12. 26:24. [l] Luke 4:42. 6:12. 21:37. Eph. 5:14. 6:18. Phil. 2:5. Heb. 5:7. [m] Or, *Are all these come?* 2:8. 11:28. 12:18. n Luke 4:43. o Isa. 61:1, 2. Luke 2:49. 4:18—21. John 9:4. 16:28. p 21. Luke 4:43,44. q 7: 39. Luke 4:41. r Matt. 8:2—4. Luke 5:12—14. s Lev. 13:14. Num. 12:10—15. Deut. 24:8,9. 2 Sam. 3:29. 2 Kings 5:5, &c. 27. 7:3. 15:5. Matt. 11:5. Luke 17:12—19. t 10:17. 2 Chr. 6:13. Matt. 17:14. Luke 22:41. Acts 7:60. Eph. 3:14. u 9:22,23. Gen. 18:14. 2 Kings 5:7. x 6:34. Matt. 9:36. Luke 7: 12,13. Heb. 2:17. 4:15. y 4:39. 5:41,42. Gen. 1:3. Ps. 33:9. Heb. 1:3. z 31. 5: 29. Matt. 15:28. John 4:50—53. a 3:12. 5:43. 7:36. Matt. 8:30. Luke 8:56. b Lev. 14:2—32. Matt. 23:2,3. Luke 5:14. 17:14. c Matt. 8:31. Luke 5:15. d 2:1,2,13.

had been recorded!—*Suffered*, &c.] (*Note*, 23—28, *v.* 25.) 'It is not the office of the devil to preach the gospel. ... Otherwise Christ might seem to have something in common with Satan; ... who is never more to be feared by us, than when he transforms himself into an angel of light.' *Beza.* (*Note*, 2 *Cor.* 11:13—15.)—The clause may be rendered, "He suffered not the devils to say that they knew him." (*Marg.*) 'He suffered not the evil spirits to profess their knowledge of him; because he would not have him, who is the father of lies, to slander and disgrace the truth by his testimony.' *Bp. Hall.*

V. 35—39. After a day spent in unremitted labours of love to a very late hour, our Lord next morning arose "a great while before day," for retirement and prayer. (*Note*, *Luke* 4:38—44, *v.* 42.) But after some time, Peter and some others went after him, and informed him, that all the people of the place sought for him: and it is probable, they were delighted at his increasing popularity. Yet he did not see good to go among the same people at present; but went to other places. Perhaps he knew the multitude to be meditating some design, in order to make him King over them.

A great while before day. (35) Εννυχον λιαν. *Much in the night.* (Ex εν et νυξ, *nox.*) Not elsewhere N. T.—*Followed after him.* (36) Κατεδιωξαν. Not elsewhere N. T. The word seems to denote *pursuing in a hostile manner*; but it cannot here mean this: yet the interruption might be unwelcome to the holy mind of the Saviour, and constitute a kind of persecution. *Ps.* 23:6. 38:20. *Sept.*—*Towns.* (38) Κωμοπολεις. Not elsewhere N. T. 'Κωμοπολεις. Towns, saith Dr. Lightfoot, are villages which had a synagogue in them; Κωμαι, villages which had none; Πολεις, towns girt about with walls.' *Whitby.*—*Therefore came I forth.*] "Therefore am I sent," *Luke* 4:43. 'For that purpose am I sent into the world by my Father, with the most extensive designs of usefulness: and therefore came I forth from his more immediate presence.' *Doddridge.* (*Marg. Ref.* o.)

V. 40—44. (*Notes*, *Matt.* 8:1—4. 9:30,31. *Luke* 5:12—15. 17:11—19.) It is probable, that our Lord noticed something in this man, and some others, which rendered a strict and even stern charge, in this respect, peculiarly needful, to prevent or counteract any impropriety of conduct in them, which might have given some occasion to his vigilant enemies. None but our Lord ever thus charged those who were miraculously cured, not to speak of it.—*Show*, &c. (44) A cleansed leper might show himself to any priest who resided in the neighbourhood, and thus have his cleansing legally attested: but it was requisite that the offerings required by the law should be presented at the sanctuary; so that, either immediately, or in a short time, this man must go up to Jerusalem for that purpose; and it is most probable, that he went to show himself to the priests at the temple, without any delay. (*Notes*, *Lev.* 14:1—32.)

He straitly charged. (43) Εμβριμησαμενος.—See on *Matt.* 9:30.—*He ... sent him away.*] Εξεβαλλεν αυτον. 1:12. *Matt.* 9:38. 21:12,39. *Luke* 8:54. 11:14. *John* 10:4.

V. 45. *Could no more*, &c.] 'This phrase signifies, what is unfit, incongruous, or inconvenient to be done. ... (*Luke* 6:42. 11:7.) ... That which cannot justly, or without violation of some law of equity and justice be performed. ... (*Acts* 10:47. 1 *Cor.* 10:21.) ... That which is not agreeable to the divine economy, counsel, or will. ... (*Matt.* 26:42. *John* 5:19,30.) ... That which we cannot do by reason of the trouble of it, or because of some other employment which interferes with it. ... (3:20. 6:19,20. *Luke* 14:20.) ... That which cannot be done, not for want of power in the agent, but on account of some defect or fault in the patient. (6:5,6.) ... That which cannot be done, by reason of some disposition in us, which renders us averse to, and unwilling to do any thing, till it be removed. (*Gen.* 37:4. *Jer.* 6:10. *Matt.* 12:34. *John* 8:43. 12:39. 14:17. *Rom.* 8:8.) And so concerning a good disposition. (*Matt.* 7:18. *Acts* 4:20. 1 *John* 3:9. *Rev.* 2:2.)' *Whitby.* (*Note*, 2:18—22, *v.* 19.) This quotation is peculiarly important, in establishing the distinction between *moral* and *natural* inability, as showing, that the total want of inclination, or an entire aversion, forms as *real* an impossibility, as to the event, as a total want of physical power; but an impossibility, which in no degree interferes with our free agency, or responsibility.—'Insomuch as Jesus, who purposely shunned the confluences and applauses of the people, found it not fit for him to enter openly into the city.' *Bp. Hall.*—*To blaze abroad.*] Διαφημιζειν. See on *Note*, *Matt.* 28:15.

PRACTICAL OBSERVATIONS.

V. 1—13. Those characters and actions, which are for a time concealed, through obscurity or humility, are commonly far more excellent than such as are the subjects of extensive human applause: but when the Lord's time comes, or his work requires it, he makes his approved servants known, and renders their eminence equal to their excellence.—The hearts of sinful men must be prepared, before they can welcome the privileges, and perform the duties, of the kingdom of God and this is commonly effected by the divine blessing on the scriptural preaching of repentance and conversion.—Ministers should diligently perform their duty in this respect, and in administering divine ordinances; and thus numbers may be led to confess their sins, and to profess repentance: but without faith in the Saviour, through the regeneration of the Holy Spirit, they cannot be accepted servants or worshippers of God. This all faithful preachers plainly declare: and all believers speak and think humbly of themselves, and honourably of Christ, in exact proportion to the degree of their spiritual discernment and progress in the divine life: (*P. O. Matt.* 3:13—17. 8:5—13.) and when to this they join a holy indifference to all worldly things, they are likely to be extensively useful.—While we rejoice in the perfection of our Surety's obedience, we should copy his example: and by attending on all the ordinances of God, we shall be in the way of receiving more abundant supplies of "the Spirit of adoption," witnessing "with our spirits that we are the children of God," accepted through "his beloved Son, in whom he is well pleased." Then should we be exposed to persecutors, fierce as wild beasts, as well as to Satan's temptations, during our continuance in this wilderness; we may confide in the divine protection and consolation, and expect that angels will delight in ministering to us also, for our Redeemer's sake.

V. 14—28. One human instrument after another finishes his transient season of usefulness; but the divine Agent "worketh hitherto," and will to the end and for ever: and though apparent delays intervene, yet "when the time is fulfilled," he will "perfect what concerneth" the church and the believer, according to his holy word.—Those who are labouring, with honesty and harmony, in some mean employment, are more in the way of being called forth to further usefulness; than such as are disputing, or loitering, under pretence of study and preparation. (*P. O. Ps.* 78:55—72. *Note*, *Am.* 7:15—17. *P. O. Matt.* 4:12—25.)—The occupation of a minister, though despised by worldly men, ought to be deemed a high preferment, not only by those who may be called to it from the fishing-boat, or the flock; but even by such as should leave the highest offices in the community for the sake of it: for the salvation of one soul is a far more important event, than the temporal prosperity even of whole nations. But they "who desire this good work," must be content to forsake all worldly interests and expectations, that they may follow the example, the instructions, and the commandments of Christ; and give up themselves wholly to learn his truth and will, in order that they may teach them to others also. May his powerful word call forth many self-denied, disinterested, laborious, patient, and skilful "fishers of men:" for though many have been, and are now employed; and large numbers of sinners have been, and many still are, brought

CHAPTER II.

Jesus heals a paralytic, and shows his authority on earth to forgive sins, 1—12. He calls Matthew, and answers to use such blamed him for eating with publicans and sinners, 13—17. He vindicates his disciples, when blamed for not fasting frequently, and accused of breaking the sabbath, 18—28.

AND [a]again he entered into Capernaum after *some* days; [b]and it was noised that he was in the house.

2 And straightway many were gathered together, insomuch that there was no room to receive *them*; no, not so much as about the door: [d]and he preached the word unto them.

3 ¶ And they come unto him, [e]bringing one sick of the palsy, which was borne of four.

4 And when they could not come nigh unto him for the press, [f] they uncovered the roof where he was: and, when they had broken *it* up, they let down the bed wherein the sick of the palsy lay.

5 When Jesus [g]saw their faith, [h]he said unto the sick of the palsy, [i]Son, thy [k]sins be forgiven thee.

6 But there were certain of the scribes sitting there, [l]and reasoning in their hearts,

7 Why doth this *man* thus [m]speak blasphemies? [n]who can forgive sins, but God only?

8 And immediately, [o]when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, [p]Why reason ye these things in your hearts?

9 Whether [q]is it easier to say to the sick of the palsy, [r]*Thy* sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

10 But that ye may know [s]that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)

11 I say unto thee, [t]Arise, and take up thy bed, and go thy way into thine house.

12 And immediately he arose, took up the bed, and went forth before them all; [u]insomuch that they were all amazed, and [x]glorified God, saying, [y]We never saw it on this fashion.

[*Practical Observations.*]

a 1:45. Matt. 9:1. b 7:24. Luke 18:35—38. John 4:47. Acts 2:6. c 13. 1:33,37, 45. 4:1,2. Luke 5:17. 12:1. d 1:14. 6:34. Matt. 5:2. Luke 8:1,11. Acts 8:25. 11:19. 14:25. 16:6. Rom. 10:8. 2 Tim. 4:2. e Matt. 9:2. Luke 5:18. f Deut. 22:8. Luke 5:19. g Gen. 22:12. John 2:25. Acts 11:23. 1 Thes. 1:3,4. Jam. 2:18 —22. h 9,10. Is. 53:11. Matt. 9:2. Luke 5:20. 7:47—50. Acts 5:31. 2 Cor. 2:10. Col. 3:13. i 5:34. Matt. 9:22. Luke 8:48. k Joh 33:17—26. Ps. 32:1—5. 90:7—9. 103:3. Is. 38:17. John 5:14. 1 Cor. 11:30. Jam. 5:15. l 8:17. Matt. 16:7,8. Luke 5:21,22. 2 Cor. 10:5. *marg.* m 14:64. Matt. 9:3. 26:65. John 10:33,36.

n Ps. 130:4. Is. 43:25. Dan. 9:9. Mic. 7:18. Luke 5:21. 7:49. John 20:20—23. o 1 Chr. 29:17. Matt. 9:4. Luke 5:22. 6:8. 7:39,40. John 2:24,25. 6:64. 21:17. Heb. 4:13. Rev. 2:23. p 7:21. Ps. 139:2. Prov. 15:26. 24:9. Is. 55:7. Ez. 38:10. Luke 24:38. Acts 5:3. 8:22. q Matt. 9:5. Luke 5:22—25. r 5. s Dan. 7:13,14. Matt. 9:6—8. 16:13. John 5:20—27. 1 Tim. 1:13—16. t 1:41. John 5:8—10. 6:63. u 1:27. Matt. 9:8. 12:23. Luke 4:16. x Matt. 15:31. Luke 5:26. 13:13. 17:15. Acts 4:21. y Matt. 9:33. John 7:31. 9:32.

forth from the course of this evil world into his church; immensely greater numbers continue in their natural estate, destroying each other, and falling a prey to that great leviathan, who takes pastime in this work of destruction.—Many scribes indeed there have been, and are, possessed of human learning, and making worldly preferment their leading object: but our prayer ought to be, that "Scribes, well instructed unto the kingdom of God," may teach "with authority," in all congregations, after the manner of Christ; and to the conviction and astonishment of such hearers as have hitherto been taught in a mere formal manner: and this would render our churches more frequented than they now generally are.—But there are too many, even in assemblies for sacred worship, who are slaves to unclean spirits: such may quietly attend, whilst only formal teachers officiate; but if the Lord come with his faithful ministers, and his holy doctrine, and by his convincing Spirit, they begin to cry out, and are ready to say, "What have we to do with thee, Jesus of Nazareth? art thou come to destroy us?" Satan indeed well knows him to be "the Holy One of God;" but he very successfully labours to hide this truth from his servants, that he may maintain and extend his empire through their ignorance and prejudice.—The immediate and perfect cure of fanatic lunatics, by a word speaking, would even in our days excite astonishment, and cause men to exclaim, "What thing is this!" Yet a work really greater is frequently wrought, and men treat it with supercilious contempt and neglect. If this were not so, the evident conversion of one notorious profligate to "a sober, righteous, and godly life," by the preaching of a crucified Saviour, would cause all around to inquire "What new doctrine is this," (*new* to them, though *old* in itself; for every thing is *new* to him who never heard it before,) by which unclean spirits are constrained to depart, and rebels are brought to the willing obedience of children? Indeed it is in this way, that the fame of Jesus, and the honour of the gospel, do spread abroad in this evil world: and if every one who professes the doctrines of grace, was but evidently thus dispossessed and changed, they would gradually prevail against all opposition.

V. 29—45. We ought to supplicate the Saviour for help in all our spiritual and temporal maladies, for ourselves and those belonging to us; and to use our health and strength in ministering to him and his disciples: diligently recommending him to others, as knowing that nothing is too large for his grace, or impossible to his omnipotence.—But when did any one of us spend a single day, as Jesus spent each of his days? Were we like him, we should "rise a great while before" light, (if health permitted,) rather than be straitened in time for communion with our heavenly Father, when hindered at other hours by urgent engagements: and having had a good sabbath, we should be the more earnest in prayer the next morning, lest the impression should wear off; and that we might obtain a blessing on those especially, who have heard the word of God from us, or with us.—Men may outwardly attend on instruction with diligence, and yet not be prepared to follow Christ fully: but it behooves us to use our opportunities whilst they are afforded us, that we may be established in the faith, in case we should be proved by losing them for a season.—As Christ came to preach the gospel in different places, we should endeavour to spread it on every side as we have opportunity.—Let all who are weary of the leprosy of sin, and afraid of its consequences, wait on Christ to be cleansed: for when he speaks the word, (and he will speak it, if we truly believe in him,) the most inveterate evil propensities will be brought under, and evil habits conquered, and sin shall have no more dominion over us. If this blessing be vouchsafed us, let us approve it in our conduct to the ministers and people of God, by "walking in all his ordinances and commandments," as witnesses for Christ in this evil world. Nor ought we to conceal our obligations to the Saviour: for no reasons now exist, why we should hesitate to spread abroad his praises; and the more abundantly sinners flock to him from every quarter, the greater is his honour, and the more complete his triumph and joy.

NOTES.—CHAP. II. V. 1, 2. (*Note*, 1:45.) As Jesus had been for some time absent from Capernaum, it is probable some of the inhabitants began to conclude that he would not return: and those who were sick, or had sick friends and relations, might fear that they had finally missed the opportunity of obtaining cures. So that the rumour of his return excited great attention, and such numbers assembled to hear his discourses, or witness his miracles, that the house and the court or space before the door, could not contain the whole company. (*Marg. Ref.*)

After some days. (1) Δι' ἡμερων. Probably some considerable time had elapsed.—*In the house.*] Εις οικον. No particular house is specified: probably it was that of Andrew and Peter.—*There was no room.* (2) Μηκετι χωρειν. See on *Note*, *Matt.* 19:11.

V. 3—12. (*Notes*, *Matt.* 9:2—8. *Luke* 5:18—26.) We find from Luke, that certain Pharisees and scribes had come from all the cities and towns, far and wide, and even from Jerusalem; doubtless to watch our Lord, and to seek for matter of accusation against him. (*Luke* 5:17.)—While he was earnestly instructing the people, four persons came, bringing on a bed a man so enfeebled by the palsy, that he could not be otherwise conveyed. Probably, he despaired of a cure from any other quarter, and deeply regretted that he had not applied to Jesus, when before at Capernaum; but his hope of being healed reviving on our Lord's return to that city; he was earnestly desirous of being carried to him, and his friends were equally willing to assist him; though it would be laborious to them, and painful to him. And, when they could not come into the presence of Christ, because of the multitude, being unwilling to postpone the application, lest the departure of Christ should again deprive them of the opportunity, they conveyed the bed to the top of the house. This, it may be supposed, was low, perhaps only one story high, and there was some way up on the outside: (*Note*, *Matt.* 24:15—18, *v.* 17.) but though there might be also an opening in the roof, yet it seems not to have been wide enough to let the bed pass through. They therefore uncovered the roof, and even *broke up* what was in the way. Thus they let him down through the tiling in his couch, and brought him into the presence of Jesus. Some think, judging from the sight of the houses, and acquaintance with the customs, in those eastern countries, that he was let down through the battlements, on the outside of the house, into the court-yard: but the language of the evangelists seems incapable of this meaning; and any injury done to the roof, by breaking it up, might be repaired at a small expense. When, however, Jesus "saw their faith," (in these evident effects of it, as well as by his intimate knowledge of their hearts, *Marg. Ref.* g,) he did not, in the first instance, remove the man's disorder; but, addressing him in the most condescending and affectionate manner, authoritatively pronounced his sins forgiven. (*Marg. Ref.* k.) This afforded the scribes the occasion for which they were waiting: and though they did not openly declare their sentiments; they inwardly thought him guilty of blasphemy, in presuming to do that which was the prerogative of God only. (*Marg. Ref.* l—n.) But our Lord soon showed them, that he possessed

13 ¶ And he went forth again [z]by the sea-side; [a]and all the multitude resorted unto him, and he taught them.

14 And as he passed by, [b]he saw Levi the *son* of [c]Alpheus sitting at the [d]receipt of custom, and said unto him, [d]Follow me. And he arose, and followed him.

15 And it came to pass, that, [e]as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him.

16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, [f]How is it that he eateth and drinketh with [g]publicans and sinners?

17 When Jesus heard *it*, he saith unto them, [h]They that are whole have [i]no need of the physician, but they that are sick: [k]I came not to call the righteous, but sinners to repentance.

18 ¶ And [l]the disciples of John and of the Pharisees used to fast: and they come and say unto him, [l]Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?

19 And Jesus said unto them, [m]Can the children [n]of the bride-chamber fast, while the Bridegroom is with them? as long as they have the Bridegroom with them they cannot fast.

20 But the days will come, when [o]the Bridegroom shall [o]be taken away from them, [p]and then shall they fast in those days.

21 No man also [q]seweth a piece of [r]new cloth on an old garment; else the new piece that filled it up, taketh away from the old, and the rent [s]made worse.

22 And no man putteth new wine into old [t]bottles; else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

23 ¶ And it came to pass, [u]that he went through the cornfields on the sabbath-day; and his disciples began, as they went, [v]to pluck the ears of corn.

24 And the Pharisees said unto him, Behold, [w]why do they on the sabbath-day [x]that which is not lawful?

25 And he said unto them, [y]Have ye never read [z]what David did, when he had need, and was an hungered, he, and they that were with him?

26 How he went into [a]the house of God, in the days of [a]Abiathar the high-priest, and did eat the show-bread, [b]which is not lawful to eat but for the priests, and gave also to them which were with him?

27 And he said unto them, [c]The sabbath was made for man, and not man for the sabbath:

28 Therefore [d]the Son of man is Lord also of the sabbath.

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z Matt. 13:1. a 2. 3:7,9,20,21. 4:1. Prov. 1:20—22. Luke 19:48. 21:38. b 3: 18. Matt. 9:9. Luke 5:27. c 3:18. Luke 6:15. Acts 1:13. * Or, *place where the custom was received*. d 1:17—20. 4:19—22. e Matt. 9:10,11. 21:31,32. Luke 5:29,30. 15:1. f 7. Is. 65:5. Luke 15:2, &c. 19:11. 19:7,10. 1 Cor. 5:11. Heb. 12:3. g Matt. 18:17. h Matt. 9:12,13. Luke 5:31,32. 15:7,29. 16:15. John 9:34 40,41. i Matt. 18:11. Luke 15:10. 19:10. Acts 20:21. 26:20. Rom. 5:6—8,20,21. 1 Tim. 1:15. 16. Tit. 2:14. 3:3—7. k Matt. 9:14—17. Luke 5:33—39. l Matt. 6:16,18. 23:5. Luke 18:12. Rom. 10:3. m Gen. 29:22. Judg. 14:10,11. Ps. 45:14. Cant. 6:8. Matt. 25:1—10. n Is. 45:11. Cant. 3:11. Is. 54:5. 62:5. John 3:29. 2 Cor. 11: 2. Rev. 19:7. 21:9. o Zech. 13:7. Matt. 26:31. John 7:33,34. 12:8. 13:33. 16:7, 28. 17:11,13. Acts 1:9. 3:21. p Acts 13:2,3. 14:23. 1 Cor. 7:5. 2 Cor. 6:5. 11:

27. q Ps. 103:13—15. Is. 57:16. 1 Cor. 10:13. † Or, *raw*, or, *unwrought*, Matt. 9:16. r Josh. 9:4,13. Job 32:19. Ps. 119:83. Matt. 9:17. Luke 5:37,38. s Matt. 12:1—8. Luke 6:1—5. t Deut. 23:24,25. u 7,16. Matt. 7:3—5. 15:2,3. 23:23, 24. Heb. 12:3. x Ex. 20:10. 31:15. 35:2,3. Num. 15:32—36. Neh. 13:15—22. Is. 56:2,4,6. 58:13. Jer. 17:20—27. y 12:10,26. Matt. 19:4. 21:16,42. 22:31. Luke 10:26. z 1 Sam. 21:3—6. a 1 Sam. 22:20—22. 23:6,9. 2 Sam. 8:17. 15: 24,29,35. 20:25. 1 Kings 1:7. 2:22,26,27. 4:4. b Ex. 29:32,33. Lev. 24:5—9. c Ex. 23:12. Deut. 5:14. Neh. 9:13,14. Ez. 20:12,20. Luke 6:9. John 7:23. 1 Cor. 3:21,22. 2 Cor. 4:15. d 3:4. Matt. 12:8. Luke 6:5,13:15,16. John 5:9— 11,17. 9:5—11,16. Rev. 1:10.

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divine perfection and authority; for "he perceived in his spirit," or by his own knowledge of their hearts, "the thoughts," or *reasonings*, which inwardly employed them: and he inquired, "Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee, or to say, Arise, take up thy bed, and walk?" (*Marg. Ref.* o—q.) Divine authority was requisite actually to forgive sins; and omnipotence was needful for the immediate and complete removal of that terrible disorder. Having therefore put the matter upon that issue, he proved his authority as "the Son of man," even "on earth" in his state of humiliation, to forgive sins, by commanding the paralytic to arise, and take up his bed and carry it to his house: and such power accompanied his word, that the man was enabled to do this in the sight of the multitude; so that they were all astonished, gave praise to God on his behalf, and acknowledged that they had never seen it on this fashion before. (*Marg. Ref.* s, x, y.) Thus the man, in his miraculous cure, possessed the fullest evidence that his sins were pardoned; every one who saw him carry his bed, had a demonstration of the divine power and authority of Christ; others were encouraged to apply to him for health and Salvation, God was glorified; and the malignant scribes were put to shame and silence.—'Christ, by healing the paralytic, demonstrates, that man must by faith in him alone, recover all the strength which he has lost.' *Beza.*

They uncovered the roof. (4) Απεστεγασαν την στεγην. "They unroofed the roof." The verb not used elsewhere N. T. Στεγη. *Matt.* 8:8. *Luke* 7:6.—*When they had broken it up.*] Εξορυξαντες. *Gal.* 4:15. Εκ εξ, et ορυσσω, *fodio*. Not elsewhere N. T.—*They let down.*] Χαλωσι. *Luke* 5:4,5. *Acts.* 9:25. 27:30. 2 *Cor.* 11:33.—*Reasoning.* (6) Διαλογιζομενοι. *Interius ratiocinari: animo versare et cogitare. Luke* 1:29. 3:15. 5:22. 12:17. *John* 11:50. Vel, *disserere, verbis inter se disceptare.* 8:16. 9:33. *Matt.* 16:7,8. 21:25. (Εκ δια et λογιζομαι.)—*Bed.* (11) Κραββατον. 4,9,12. 5:55. *John* 5:8,9,10,11,12. *Acts* 5:15. 9:33. *Grabbatum. A mean bed, a couch.*—*Amazed.* (12) Εξιστασθαι. 3:21. 5:42. 8:51. *Matt.* 12:23. *Luke* 2:47. *Acts* 2:7,12. 8:13. 2 *Cor.* 5:13. *Extra se esse.* Beza. Hence the word *Ecstasy.*

V. 13—17. *Marg.* and *Marg. Ref. Notes, Matt.* 9:9—13. *Luke* 5:27—32.) Matthew is here called "Levi the son of Alpheus:" but it is doubtful, whether he was brother to James the son of Alpheus, or son to another person of the same name, though the former supposition is by far the most probable. (*Marg. Ref.* a. See on *Note, Matt.* 9:10—12.)

Sinners. (16, 17.) These "sinners" were not gentiles, as some learned men interpret the word to mean; but Jews of disgraceful character. Our Lord's ministry was almost exclusively among "the lost sheep of the house of Israel."

V. 18—22. (*Notes, Matt.* 9:14—17. *Luke* 5:33—39.) 'Superstitious and hypocritical persons rashly place the sum of piety, in things of an indifferent nature.... Not considering what the strength of each person can bear, they rashly enact any kind of laws about these things without discretion: ... and they make no distinction between the laws which God made concerning them, and laws against things in themselves unlawful. ... And they prefer the ceremonial law ... to the moral; when, on the contrary, they ought to seek from the latter the true use of the ceremonial law.' *Beza.* (*Marg.* and *Marg. Ref.*)

V. 23—26. (*Notes, Matt.* 12:1—8.) "Abiathar the high priest." Ahimelech was *high* priest when David took the show-bread; but Abiathar, his son, was *chief* priest under him, and probably superintended the tabernacle and its stated concerns. Ahimelech was soon after slain; and Abiathar became high priest, and continued in that office for above forty years, till after the death of David. He was much more eminent in the history, than his father had been: and these considerations sufficiently show the evangelist's reason for inserting his name, rather than Ahimelech's, on this occasion. (*Marg. Ref. Notes,* 1 *Sam.* 21:1—9. 22:18—22. 23:1—6. 2 *Sam.* 8:15—18. 1 *Kings* 2:26,27.)

High priest. (26) Αρχιερεως. Αρχιερευς is used either for *high priest* or *chief priest:* but generally in the singular it denotes the high priest; in the plural, the chief priests.

V. 27, 28. The sabbath was originally instituted for the good of man even before the fall: (*Notes, Gen.* 2:2,3.) and it was continued and enforced after the fall, as still more needful for men, considered as rational agents, living in society, having many wants and troubles; the creatures and subjects of God, preparing for an eternal state of happiness or misery, and sinners under a dispensation of mercy: but "man was not made for the sabbath," as if his observance of it could be of any service to God; or as if he were required to adhere strictly to the letter of it, to his real detriment. Every regulation therefore respecting it should be interpreted according to this general rule; so that, when a strict observance of the external rest, according to the prescription, especially of the judicial or ceremonial law, would be injurious to the individual, or to others, in an enlarged and complex view of the subject; "the Lord of the sabbath," now become, by his incarnation, "the Son of man," has granted him a license to dispense with it; but not on any other account. (*Notes, Ex.* 16:22—27. 20:8—10. 31:13—17. 35:2,3. *Is.* 58:13,14. *Ez.* 20:12. *Matt.* 12:7—13. *Luke* 13:10—17. *P. O.* 23:44—56. *Notes, John* 5:10—18. 7:19—24. 20:19—23. *Rev.* 1:9—11.)

PRACTICAL OBSERVATIONS.

V. 1—12. Violent sickness and the fear of death, when united to some hope of recovery, and an apprehension that the opportunity may speedily elapse, render men willing to use various irksome and painful methods of cure; and the failure of one remedy commonly renders them more eager to make trial of another. This indeed is not to be blamed: on the contrary, we should put ourselves to inconveniences and hardship, in attempting the relief of the afflicted and diseased: but it is most to be desired, that their afflictions may bring them to Christ for the salvation of their souls, as well as for a blessing on the means used to recover bodily health.

CHAPTER III.

Jesus restores a man's withered hand in the synagogue, on the sabbath, 1—6. *The Phar sees conspire his death: he retires, is followed by multitudes, and heals many,* 6—12. *He chooses twelve apostles,* 13—19. *His friends look upon him as beside himself,* 20, 21. *He confutes the blasphemous absurdity of the scribes, who ascribe his casting out devils to the power of Beelzebub,* 22—30. *Those who do the will of God are regarded as his nearest relations,* 31—35.

AND [a]he entered again into the synagogue: and there was a man there which had [b]a withered hand.

2 And [c]they watched him, whether he would heal him on the sabbath-day; that they might accuse him.

3 And [d]he saith unto the man which had the withered hand, Stand forth.

4 And he saith unto them, [e]Is it lawful to do good on the sabbath-days, or to do evil? to save life, or to kill? [f]But they held their peace.

5 And when he had looked round about on them [g]with anger, being [h]grieved for the [i]hardness of their hearts, he saith unto the man, [j]Stretch forth thine hand. And he stretched *it* out: and his hand was restored whole as the other.

6 ¶ And [k]the Pharisees went forth, and straightway took counsel with the [l]Herodians against him, how they might destroy him.

7 But [m]Jesus withdrew himself with his disciples to the sea: [n]and a great multitude from [o]Galilee followed him, and from Judea,

8 And from Jerusalem, and from [p]Idumea, and

a 1:21. Matt. 12:9—14. Luke 6:6—11. b 1 Kings 13:4,6. John 5:3. c Ps. 37:32. Is. 29:20,21. Jer. 20:10. Dan 6:4. Luke 6:7. 11:53,54. 14:1. 20:20. John 9:16. d Is. 42:4. Dan. 6:10. Luke 6:8. John 9:4. 1 Cor. 15:58. Gal. 6:9. Phil. 1:14,28—30. 1 Pet. 4:1. e 2:27,28. Matt. 12:10—12. Luke 6:9, 13:13—17. 14:1—5. f 9:34. g Luke 6:10. 13:15. Eph. 4:26. Rev. 6:16,17. h Gen. 6:6. Judg. 10:16. Neh. 13:8. Ps. 95:10. Is. 63:9,10. Luke 19:40—44. Eph. 4:30. Heb. 3:10,17.

* Or, *blindness*. Is. 6:9,10. 42:18—20. 44:18—20. Matt. 13:14,15. Rom. 11:7—10, 25. 2 Cor. 3:14. Eph. 4:18. i 1 Kings 13:6. Matt. 12:13. Luke 6:10. 17:14. John 5:8,9. 9:7. Heb. 5:9. k Ps. 109:3,4. Matt. 12:14. Luke 6:11. 20:19,20. 22:2. John 11:53. l 8:15. 12:13. Matt. 22:16. m Matt. 10:23. 12:15. Luke 6:12. John 10:39—41. 11: 53,54. Acts 14:5,6. 17:10,14. n Matt. 4:25, Luke 6:17. o 1:39. Josh. 20:7. 21: 32. Luke 23:5. John 7:41,52. p Is. 34:5. Ez. 35:15. 36:5. Mal. 1:2—4. *Edom.*

for in that case their afflictions will certainly be either removed or sanctified. Forgiveness of sins, being the forerunner of all other real blessings, is far more valuable than the removal of any sickness; and the loss of the soul is infinitely more dreadful, than the death of the body: but how very few act as if they believed these undeniable truths!—(*Notes. Ps.* 32:1,2. *Matt.* 10:28,29.) We cannot deliver our fellow-sinners from the maladies of the body, much less from those of the soul: but we may in various ways, be helpful in bringing them to Christ for salvation; and should lose no opportunity, and shrink from no self-denial, in attempting it.—The humbled sinner, who despairs of all help, except from the Saviour, will evince his faith by seeking to him, with all earnestness and without delay; and difficulties will only serve to increase his diligence and resolution. He will not attempt to heal himself, or expect to become better, before he comes to his Physician; but when he receives the blessing of forgiveness, it is accompanied by such a powerful operation of renewing grace on his soul, that he evidently becomes "a new creature; old things pass away, behold all things become new!" (*Notes, Rom.* 6:1,2. *2 Cor.* 5:17. *Eph.* 2:4—10, *v.* 10. *Heb.* 6:9,10.) When enabled to overcome those evils to which he was before enslaved, and to delight in those duties which he had been incapable of, or had an aversion to, he has "a witness in himself," that he is pardoned and justified in Christ Jesus: for he, who heals the distempered soul, must also have power to cleanse the guilty conscience; and the former is the seal and attestation of the latter.—Whatever proud Pharisees and scribes may say in their hearts, or with their lips, against such instances of our Redeemer's power and grace, the happy change is often so evident, that it cannot be gainsayed: and all impartial judges must see and own, in the conduct of many who profess the gospel, a demonstration of the excellency of the doctrines, and of the efficacy of the grace, which they have received. But if any think, however confidently, that their sins are forgiven, who still remain under the power of their corrupt passions and habits, they deceive themselves and bring a scandal on the gospel; for Christ is glorified in those alone who glorify him by their conduct, from the time when they profess to believe in his name. Should any assume to forgive sins, who have no power to cure paralytics, and to bid them "take up their bed and walk;" they would be justly chargeable with the most presumptuous blasphemy: but the feeblest believer may attempt such things at Christ's command, as otherwise would be impossible to him; for his word is with power, and he will strengthen the willing soul to yield obedience to it. (*P. O. Matt.* 9:1—8. *John* 5:1—14.)

V. 13—28. While the faithful servants of Christ, after his example, call on publicans and sinners to forsake all and follow him, and meet with some success in their labour of love; there are many who accuse them of encouraging vice, and of being enemies to morality and goodness: not understanding that "Christ came, not to call the righteous, but sinners to repentance." The divine Redeemer himself did not escape such slanders; and we should therefore be willing to bear them, as well as careful not to deserve them. If we be blamed for omitting such things as are not needful or seasonable, or for doing that which is not sinful, we may quietly leave him to plead our cause. But we should attend to every part of our duty, in its proper order and season: and ministers should be cautious, in dealing with the weak but conscientious, that they may not discourage them. They should insist on the habitual practice of all holiness, the observance of the Lord's day, and the attendance on divine ordinances, in subserviency to their real good and that of others: but not be so exact in minute or doubtful externals, as to interfere with the grand concerns of genuine piety, justice and charity; or with any thing which may glorify God, or do good to men. (*P. O. Matt.* 9:9—17.)

NOTES.—CHAP. III. V. 1—5. (*Notes*, 2:23—28. *Matt.* 12:9—13.) When Christ demanded, "whether it was lawful to do good, or evil, on the sabbath-day; to save life, or to kill;" he referred to the secret intentions of the scribes and Pharisees to compass his death. While they were forming designs of perpetrating the most atrocious murder from the basest motives, in the synagogue, and on the sabbath-day; they blamed him for doing good, and saving men's lives on that day, even when done in subserviency to the salvation of their souls also! Their malice and perverseness therefore excited his holy indignation: but their exposedness to misery, through the hardness and blindness of their hearts, caused him also to grieve over them, as well as for the mischief which they did to the people.—*Stand forth.* (3) "Arise into the midst."

Is it lawful, &c. (4) It seems from St. Matthew's narrative, that the enemies of Christ first "asked him, saying, Is it lawful to heal on the sabbath-days?" and that he answered them by the question here stated. 'Hence it seems to follow, that he who doth not do good to his neighbour when he can, doeth evil to him; it being a want of charity, and therefore evil, to neglect any opportunity of doing good, or showing kindness to any man in misery; and that not to preserve life when it is in danger, is to transgress the precept which saith, "Thou shalt not kill."' *Whitby.* (*Note*, 1 *John* 3:16,17.)

Anger. (5) 'Hence we learn, that anger is not always sinful; this passion being found in him in whom was no sin. But then it must be noted, that anger is not properly defined by philosophers, ορεξις αντιλυπησεως, *a desire of revenge*, or causing grief to him who hath provoked, or hath grieved us; for this desire of revenge is always evil: and though our Saviour was angry with the Pharisees for the hardness of their hearts; yet he had no desire to revenge this sin upon them, but had a great compassion for them.' *Whitby.*—Our Lord's anger was not only not sinful, but it was a holy indignation, a perfectly right state of heart; and the want of it would have been a sinful defect. It would show a want of filial respect and affection, for a son to hear, without emotion, his father's character unjustly aspersed. Would it not then be a want of due reverence for God, to hear his name blasphemed, without feeling and expressing an indignant disapprobation? Vengeance belongs to the ruler exclusively: and he may grieve at the necessity imposed on him of thus expressing his disapprobation of crimes; but it is his *duty*. Eli ought to have shown *anger*, as well as *grief*, when informed of the vile conduct of his sons; and to have expressed it by severe coercive measures. (*Notes*, 1 *Sam.* 2:23—34. 3:11—14.) Thus parents and masters, as well as magistrates, may sin, in not feeling and expressing just displeasure against those under their care: and anger is only sinful, when it springs from selfishness and malevolence; when causeless or above the cause; and when expressed by unhallowed words and actions. (*Notes, Matt.* 5:21,22. *Eph.* 4:26,27.)

Withered. (1) Εξηραμμενην. 3. See on *Matt.* 21:19,20. *To do good.* (4) Αγαθοποιησαι. *Luke* 6:9,33,35. *Acts* 14:17 1 *Pet.* 2:15,20. 3:17. 3 *John* 11.—*To do evil.*] Κακοποιησαι. *Luke* 6:9. 1 *Pet.* 3:17. 3 *John* 11. Κακοποιος. *John* 18:30

Being grieved. (5) Συλλυπουμενος. *Simul dolens.* Here only N. T. 'There is, unless I am deceived, a certain peculiar force in the preposition συν in this place; it neither implies the same as *dolens*,' (*grieving*), 'nor can it be taken as the same as *compati*,' (*to sympathize*;) '... for these obdurate men did not *grieve* over their own condition, but raged against Christ. Therefore by this word it is signified, that Christ was indeed greatly offended at their desperate wickedness; yet so that he also pited their misery.' *Beza.*—*Hardness.*] Πωρωσει, (Α πωρος, *callosa concretio.*) *Rom.* 11:25. *Eph.* 4:18. Πωρουν. 6:52. *Rom.* 11:7.—Some read πηρωσις, *blindness* (*marg.*) here and in other places.

V. 6—12. (*Note, Matt.* 12:14—21, *v.* 14.) The time-serving Herodians had no regard to religion, except in subserviency to politics: yet they concurred with the superstitious Pharisees in plotting the death of the holy Jesus! (*Marg. Ref.* l. * *Note, Matt.* 22:15—22, *v.* 16.)—The word translated "plagues" signifies *scourges*, and implies that all afflictions are the effects of the divine displeasure against the sins of men, and should be received and improved as salutary corrections. (*Notes, Ps.* 94:12—14. *1 Cor.* 11:29—34. *Heb.*

from [q]beyond Jordan; and they about [r]Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

9 And he spake to his disciples, that a small ship should wait on him, [s]because of the multitude, lest they should throng him.

10 For he had healed many, insomuch that they [t]pressed upon him for to [t]touch him, [u]as many as had plagues.

11 And [x]unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art [y]the Son of God.

12 And he [z]straitly charged them, that they should not make him known.

13 ¶ And [a]he goeth up into a mountain, and calleth *unto him* whom he would: and they came unto him.

14 And [b]he ordained twelve, that they should be with him, [c]and that he might send them forth to preach,

15 And to have power to heal sicknesses, and to cast out devils.

16 And [d]Simon he surnamed Peter;

17 And [e]James the *son* of Zebedee, and John the brother of James; [f]and he surnamed them Boanerges, which is, The sons of thunder;

18 And [g]Andrew, and [h]Philip, and [i]Bartholomew, and [k]Matthew, and [l]Thomas, [m]and James the *son* of [n]Alpheus, and [o]Thaddeus, and [p]Simon the Canaanite,

19 And [q]Judas Iscariot, which also betrayed him: and they went [r]into an house.

[*Practical Observations.*]

20 ¶ And the multitude cometh together again, [r]so that they could not so much as eat bread.

21 And when his [s]friends heard *of it*, they went out to lay hold on him: for they said, [s]He is beside himself.

22 ¶ And the scribes [t]which came down from Jerusalem said, [u]He hath Beelzebub, and by the prince of the devils casteth he out devils.

23 And he called them *unto him*, and said unto them [x]in parables, [y]How can Satan cast out Satan?

24 And if [z]a kingdom be divided against itself, that kingdom cannot stand.

25 And if [a]a house be divided against itself, that house cannot stand.

26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

27 No man [b]can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

28 Verily I say unto you, [c]All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, [d]but is in danger of eternal damnation:

30 Because [e]they said, He hath an unclean spirit.

31 ¶ There came [f]then his brethren and his mother, and, standing without, sent unto him, calling him.

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q Num. 32:33—38. Josh. 13:8, &c. r 7:24,31. Josh. 19:28,29. Ps. 45:12. 87:4. Is. 23. Ez. 25:—28. s 5:30,31. John 6:15. * Or, *rushed*. t 5:27,28. 6:56. Matt. 14:36. Acts 5:15. 19:11,12. u 5:29. Gen. 12:17. Num. 11:33. Luke 7:2. Heb. 12:6. x 1:23,24. 5:5,6. Matt. 8:31. Luke 4:41. Acts 16:17. 19:13—17. y 1:1. Matt. 4:3,6. 8:29. Luke 8:28. z 1:25,34. Matt. 12:16. Acts 16:18. a Matt. 10:1, &c. Luke 6:12—16. b John 15:16. Acts 1:24,25. Gal. 1:1,15—20. c Luke 9:1—6. 10:1—11. 24:47. Acts 1:8. d 1:16. Matt. 16:16—18. John 1:42. 1 Cor. 1:12. 3:22. 9:5. Gal. 2:7—9. *Cephas*. 2 Pet. 1:1. e 1:19,20. 5:37. 9:2. 10:35. 14:33. John 21:2,20—25. Acts 12:1. f Is. 58:1. Jer. 23:29. Heb. 4:12. Rev. 10:11. g John 1:40. 6:8. 12:21,22. Acts 1:13. h John 1:43—45. 6:5—7. 14:8,9. i Matt. 10:3. Luke 6:14. Acts 1:13. k 2:14. Matt. 9:9. Luke 5:27—29. *Levi*. 6:15. l John 11:16. 20:24—29. 21:2. Acts 1:13. m 6:3. Matt. 10:3. 13:55. Luke 6:15. Acts 15:13. 21:18. 1 Cor. 9:5. 15:7. Gal. 1:19. 2:9. Jam. 1:1. n 2:14. o Matt. 10:3. Luke 6:16. John 14:22. Acts 1:13. *Judas the brother of James*. Jude 1,

&c. p Matt. 10:4. Luke 6:15. Acts 1:13. *Simon Zelotes*. q Matt. 26:14—16, 47. 27:3—5. John 6:64,71,72. 12:4—6. 13:2,26—30. Acts 1:16—25. † Or, *home*. r 9. 6:31. Luke 6:17. John 4:31—34. ‡ Or, *kinemen*. 31. John 7:3—10. s 2 Kings 9:11. Jer. 29:26. John 10:20. Acts 26:24. 2 Cor. 5:13. t 7:1. Matt. 15:1. Luke 5:17. u Ps. 22:6. Matt. 9:34. 10:25. 12:24. Luke 11:15. John 7:20. 8:48,52. x Ps. 49:4. Matt. 13:34,35. y Matt. 12:25—30. Luke 11:17—23. z Judg. 9:23, &c. 12:1—6. 2 Sam 20:1,6. 1 Kings 12:16, &c. Is. 9:20,21. 19:2,3. Ez. 37:22. Zech. 11:14. John 17:21. 1 Cor. 1:10—13. Eph. 4:3—6. a Gen. 13:7,8. 37:4, &c. Ps. 133:1. Gal. 5:15. Jam. 3:16. b Gen. 3:15. Is. 27:1. 49:24—26. 53:12. Matt. 12:29. Luke 10:17—20. 11:21—23. John 12:31. Rom. 16:20. Eph. 6:10—13. Col. 2:15. Heb. 2:14. 1 John 3:8. 4:4. Rev. 12:7—9. 20:1—3. c Matt. 12:31,32. Luke 12:10. Heb. 6:4—8. 10:26—31. 1 John 5:16. d 12:40. Matt. 25:46. 2 Thes. 1:9. Jude 7,13. e 22. John 10:20. f Matt. 12:46—48. Luke 8:19—21.

12:4—11.)—When it is said that "unclean spirits fell down before him," it relates to the persons possessed with them; and it forms an undeniable proof of the reality of the possessions, of the power of the evil spirits over these afflicted persons, and of the absolute authority of Christ over them. (*Note*, *Matt.* 8:28,29.)

Took counsel. (6) Συμβουλιον εποιουν. "Made a consultation," or "a council," (Συμβουλιον ελαβον, *Matt.* 12:14.) The combination of the leaders of the different sects, convening together, as in council, against Jesus, seems intended.—*From Judea*, &c. (7,8) *Marg. Ref.* o—r. *Should wait on him*. (9) Προσκαρτερη· *Adsit, ut semper præsto sit*. *Acts* 2:42,46. 6:4. 8:13. 10:7. *Rom.* 12:12. 13:6. *Col.* 4:2.—*Pressed upon*. (10) "Rushed." *Marg.* Επιπιπτειν. *Irruere, incidere, incumbere*. *John* 13:25. *Acts* 20:10,37.—*Plagues*.] Μαστιγας. 5:29,34. *Luke* 7:21. *Acts* 22:24. *Heb.* 11:36.

V. 13—19. (*Marg.* and *Marg. Ref. Notes*, *Matt.* 10:1—4.) This appointment of the twelve apostles seems to have occurred some time before they were sent forth to preach. (6:7—12.) Jesus chose them "to be with him," that his daily instructions, conversation, and devotions might prepare them for their most important work.—The surname of "Boanerges" or, "sons of thunder," given to James and John, doubtless related to the energy and efficacy with which they addressed men's consciences, to awaken their fears, and to show them their need of mercy and salvation. (*Notes*, *Jer.* 23:28,29. *Heb.* 4:12,13.) 'Christ seems to have given them this name, from a foresight of the heat and zeal of their temper, of which they quickly gave an instance, in their desire to call down fire from heaven ... to consume the Samaritans. (*Luke* 9:54.) ... Hence we find in the Acts of the Apostles Peter and *John* are the chief speakers and actors in the defence and propagation of the gospel: and the zeal of *James* and Peter seems to be the reason, why the one was slain by Herod, and the other imprisoned, in order to the like execution.' *Whitby*. It is evident, that John, as well as James, was naturally of a warm and sanguine disposition: but when this was greatly sanctified, it constituted that fervent, zealous, and affectionate temper, which appears in his writings. Yet numbers, who speak of his *loving* spirit, (I suppose, because he so much inculcates *love*,) as if he had been more lenient indulgent, and incapable of giving pain by sharp reproofs and awful warnings, than the other apostles, seem to have totally mistaken his character: for no part of the Scripture is more suited to give offence to all hypocritical professors of Christianity, than his first epistle; or even to put inconsistent or negligent Christians to a stand, and make them question their own sincerity.

Simon the Canaanite. (18) "Simon called Zelotes," *Luke* 6:15. Κανανιτην, derived from the Hebrew root קנא, *to be zealous*. Χανανιτης signifying a native of Canaan, begins with χ not κ. *Matt.* 15:22. *Acts* 7:11. 13:19.

V. 20, 21. After Jesus had appointed the apostles, they went into a house: but the multitude assembled so speedily, that they had no time to take refreshment; yet our Lord proceeded to instruct them. His friends, or "kinsmen," (*marg.*) therefore, deemed him to be too far transported by zeal; and such of them, as did not believe him to be "the Son of God," concluded that he was "beside himself," and that he exceeded all bounds of moderation and prudence: they therefore sought to lay hold on him, and, either by importunity or compulsion, to prevail with him to desist from his excessive labours. (*Note*, 31—35.)—Many objections indeed have been made to this translation and interpretation: yet I can have no doubt, that it is the real meaning of the passage. Some of Christ's relations or acquaintance might think him "beside himself," for the same reason that Festus and others did St. Paul; and in their natural affection for him, might purpose to use compulsion, if persuasions would not prevail with him to desist: and even his more pious relatives might possibly be anxious for his health, and judge his labours to be indiscreet, and so concur in the design: for it is thought by many, on very probable grounds, that he had watched all the preceding night, and been laboriously employed all the former part of the day. (*Luke* 6:12—19.)

He is beside himself. (21) Εξεστι. See on 2:12.—'*He is fainty*, or may fall into a *deliquium* by spending thus his spirits. *Gen.* 42:28. 45:26. *Josh.* 2:11. *Is.* 7:2. 33:3. *Sept. Whitby*. It does not, however, appear, that any symptoms of fainting were discernible in Jesus; and *the present*, not what might be feared as to the *future*, is evidently intended.

V. 22—30. *Notes*, *Matt.* 12:22—32. *Luke* 11:14—26.—*Parables*. (23) The instances of a kingdom, and a family, divided against themselves, constituted distinct *parables*, illustrating the subject under consideration.—*Forgiven*, &c. (28) They are pardonable, and in some instances are forgiven. The expression, "in danger of eternal damnation," (29) signifies "*exposed to* eternal damnation." (See on *Matt.* 5:22.)

V. 31—35. (*Notes*, *Matt.* 12:46—50. *Luke* 8:19—21.)—There is scarcely any difference in the import of the passage from that in Matthew; but he who bestows the pains to compare the words of the two evangelists, must be convinced, that the one did not intend to copy from the other. *Marg. Ref.*)

His mother. (31) 'Hence Theophylact taxes her ... o

32 And the multitude sat about [a]him; and they said unto him, Behold, thy mother and thy brethren without seek for thee.

33 And he answered them, saying, [b]Who is my mother, [c]or my brethren?

34 And he looked round about on them which sat about him, and said, [d]Behold my mother and my brethren!

35 For whosoever shall [e]do the will of God, the same is my brother, and my sister, and mother.

CHAPTER IV.

The parable of the sower, 1—9. Why Christ taught by parables, 10—13. The interpretation of the parable, 14—20. Knowledge is given in order to be communicated, 21, 22. A call to hear with attention, 23—25. The parable of seed sown, imperceptibly growing up, and ripening for harvest, 26—29; that of the grain of mustard-seed, 30—32. Christ teaches only by parables, which he expounds to his disciples, 33, 34. He stills a tempest by his word, 35—41.

AND [a]he began again to teach by the sea-side: and there was gathered unto him a great multitude, [b]so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.

2 And he taught them many things [c]by parables, and said unto them [d]in his doctrine,

3 [e]Hearken; Behold, [f]there went out a sower to sow:

4 And it came to pass, as he sowed, some fell by the way-side, [g]and the fowls of the air came and devoured it up.

5 And some fell on [h]stony ground, where it had not much earth, and immediately it sprang up, because it had no depth of earth:

6 But when [i]the sun was up, it was scorched; and because it had [k]no root it withered away.

7 And some [l]fell among thorns, and the thorns grew up and choked it, and it yielded no fruit.

8 And other [m]fell on good ground, and did yield fruit that sprang up, and increased, and brought forth, some thirty, and some sixty, and some [n]an hundred.

9 And he said unto them, [o]He that hath ears to hear, let him hear.

10 ¶ And [p]when he was alone, they that were about him, with the twelve, asked of him the parable.

11 And he said unto them, [q]Unto you it is given to know the mystery of the kingdom of God: but unto [r]them that are without, [s]all *these* things are done in parables:

12 That [t]seeing they may see, and not perceive, and hearing they may hear, and not understand; lest at any time they should [u]be converted, and *their* sins should be forgiven them.

13 And he saith unto them, [x]Know ye not this parable? and how then will ye know all parables?

14 The [y]sower soweth [z]the word.

15 And [a]these are they by the way-side, where the word is sown; but, when they have heard,

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a Deut. 33:9. Luke 2:49. John 2:4. 2 Cor. 5:16. b 21. 6:3. John 7:3—5. i Ps. 22:22. Cant. 4:9,10. 5:1,2. Matt. 12:49,50. 25:40—45. 28:10. Luke 11:27,28. John 20:17. Rom. 8:29. Heb. 2:11,12. k Matt. 7:21. 1 John 2:17. 3:22,23. a 2:13. Matt. 4:1,2. b Luke 5:1—5. c 11. 3:23. Ps. 49:4. Matt. 13:3,10,34, 35. d 12:38. Matt. 7:28. John 7:16,17. 18:19. e 9. 7:14. Deut. 4:1. 6:4. 31:11. 45:10. Prov. 7:24. 8:32. Is. 48:3,12. 55:1,2. Acts 2:14. Heb. 2:1—3. Jam. 2:5. Rev. 2:7,11,29. f 14,26—29. Ec. 11:6. Is. 28:23—26. Matt 13:3,24—26. Luke 8:5—8. John 4:35—38. 1 Cor. 3:6—9. g 15. Gen. 15:11. Matt. 13:4,19. Luke 8:5,12. h 16,17. Ez. 11:19. 36:26. Hos. 10:12. Am. 6:12. Matt. 13: 5,6,20,21. Luke 8:13. i Cant. 1:6. Is. 25:4. Jon. 4:8. Jam. 1:11. Rev. 7:16. k Ps. 1:3. 52 13—15. Jer. 17 5—8. Eph. 3 17. Col. 2:7. 2 Thes. 2:10. Jude 12. l 18,19. Gen. 3:17,18. Jer. 4:3. Matt. 13:7,22. Luke 8:7,14. 12:15. 21:34. 1 Tim. 6:9,10. 1 John 2:15,16. m 20. Matt. 13:8,23. Luke 8:8,15. John 1:12,13. 3:19—21. 7:17. Acts 17:11. Heb. 4:1,2. Jam. 1:19—22. 1 Pet. 2:1—3. n Gen. 26:12. Phil. 1:11. o *See on* 3,23,24. 7:14,16. Matt. 11:15. 13:9. 15:10. Luke 8:18. Rev. 3:6,13,22. p 34. 7:17. Prov. 13:20. Matt. 13:10,36. Luke 8:9. q Matt. 11:25. 13:11,12,16. 16:17. Luke 8:10. 10:21—24. 1 Cor. 4:7. 2 Cor. 4:6. Eph. 2:4—10. Tit. 3:3—7. Jam. 1:16—18. 1 John 5:20. r 1 Cor. 5:12,13. Col. 4:5. 1 Thes. 4:12. 1 Tim. 3:7. s Matt. 13:13. t Deut. 29:4. Is. 6:9,10. 44:18. Jer. 5:21. Matt. 13:14,15. Luke 8:10. John 12:37—41. Acts 28:25—27. Rom. 11:8—10. u Jer. 31:18—20. Ez. 18:27—32. Acts 3:19. 2 Tim. 2:25,26. Heb. 6:6. x 7. 17,18. Matt. 13:51,52. 15:15—17. 16:8,9. Luke 24:25. 1 Cor. 3:1,2. Heb. 5:11—14. Rev. 3:19. y *See on* 3. Is. 32:20. Matt. 13:19,37. Luke 8:11. z 2:2. Col. 1:5,6. 1 Pet. 1:23—25. a *See on* 4. Gen. 19:14. Is. 53:1. Matt. 22:5. Luke 8: 12. 14:18,19. Acts 17:18—20,32. 18:14—17. 25:19,20. 26:31,32. Heb. 2:1. 12:16.

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vain glory and of guilt, in endeavouring to draw him ... from eaching the word. Tertullian pronounceth her guilty of inredulity: Chrysostom, of vain glory, infirmity, and madness, for this very thing.' *Whitby.*—It is plain, that many of these intimations were suited, and doubtless prophetically intended, to be a scriptural protest against the *idolatrous* honour to this day by vast multitudes rendered to Mary, the mother of Jesus. She was, no doubt, an excellent and honourable character, but evidently not perfect: she is entitled to great estimation and high veneration; but surely not to religious confidence and worship. (*Notes, Luke* 2:41—52. *John* 2:1—5.) —*My mother*, &c. (35) *Notes, Matt.* 7:21—23. 25:34—40. *Luke* 11:27,28. *John* 19:25—27.—The instruction conveyed most emphatically and affectionately, in this observation of our Lord, that we also should consider all, whom we candidly judge to be obedient believers in him, as his brethren, sisters, and mother, and to act towards them as such in all their wants, sorrows, and difficulties for his sake, is generally far too much overlooked, both by readers and expositors; and far too seldom, or too slightly pressed home to the hearts and consciences of professed Christians, who are stewards of this world's good things.

PRACTICAL OBSERVATIONS.

V. 1—19. Acts of mercy and charity can never be unseasonable; for it is as lawful "to do good" to man, as it is proper to attend on the worship of God on the Lord's day. But selfish and malicious men, who are projecting wickedness in the midst of formal or ostentatious devotion, are most prone to censure those good works, which they will not mitate: and they are especially glad to find something to condemn in those who are labouring to promote the salvation of souls, and to show the vanity of their assumed appearances of religion.—While we steadily persevere in doing good, notwithstanding opposition, we may properly express an indignant abhorrence of wickedness; but it should be connected with compassion for the persons of opposers, and earnest desires of their salvation.—We shall commonly find, that the rage and enmity of proud enemies will increase, in proportion as the power and grace of Christ are glorified; and that unbelievers, of the most opposite sentiments and characters, will combine against the cause of evangelical godliness: but if we be at any time compelled to retire from their persecuting rage, we ought to seek for other scenes and opportunities of usefulness.—What multitudes thronged after Jesus, to hear his word, behold his miracles, and share the beneficent effects of them! Yet how few in comparison were willing to avow their relation to him, when the time of his sufferings arrived! He knew that it would be so, and could form a proper estimate of their inconstancy: but we should be upon our guard; for popular applause and favour are very dangerous, and are no more to be trusted than the deceitful calm of the unstable ocean.—All our sicknesses and calamities spring from the anger of God against sin; and the removal of them, or the sanctifying blessing on them for the good of our souls, was purchased for us by the sufferings of Christ. But the plagues and maladies of our hearts are chiefly to be deprecated: he can cure these also by a touch or a word; and unclean spirits, knowing him to be "the Son of God," are still constrained to obey him. May increasing numbers press to be healed of these plagues, and delivered from these enemies: may he send forth more and more of such as have "been with him," and have learned from him to preach his gospel, and to be his instruments in this blessed work: may all his ministers be "Boanerges, sons of thunder," to speak his word with energy and efficacy; and may no Judas be found among those who presume to declare his sacred truths!

V. 20—35. If we were as earnest as our Lord, and "instant in season and out of season, in preaching the word," in prayer, and in every good work; we should count no hour improper, no situation inconvenient, for these labours of love: but we also should find, that our carnal or injudicious friends would be ready to deem us "beside ourselves," and would use all their influence to moderate our ardour, and lessen our diligence. Prudence indeed is necessary and commendable; but it is extremely apt to degenerate into lukewarmness, indolence, and timidity: and zeal like that of Christ, will seldom escape the charge of being excessive and indiscreet, from the more decent part of mankind, or even from professors of the gospel, who can scarcely conceive, that invisible and future things require more earnestness, than our most important temporal concerns. (*Note*, 2 *Kings* 9:11.) But proud and malignant enemies will not stop here: they will impute the most beneficial effects to the basest motives or causes; and maintain that men are doing Satan's work, acting under his influence, and opposing every thing good, when sinners are evidently brought to repentance and to newness of life. But let them beware how they ascribe the operations of the Holy Ghost to the power of the devil, or how they deride and revile them: for in so doing they may be guilty of such blasphemy, as shall never find forgiveness, but expose them to eternal damnation. Let the servants of Christ go on with their work, in dependence on his power, and avoiding all contentions with each other, which only weaken the common cause: then they will have an almighty Helper ready to overcome their strong enemy, and to deliver sinners from his hateful dominion. And let all those who hear, believe, and obey the Saviour, according to the will of God the Father, rejoice and glory in their relation to him, who will assuredly own every one of them, "as his brother, his sister or his mother:" and conduct themselves towards all their fellow Christians, however mean, or however they in some things differ from them, as they would behave, or ought to behave, to Christ himself, if visibly present on earth,

[b]Satan cometh immediately, and taketh away the word that was sown in their hearts.

16 And these are they likewise [c]which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

17 And [d]have no root in themselves, and so endure but for a time: afterward, [e]when affliction or persecution ariseth for the word's sake, immediately they are offended.

18 And these are they [f]which are sown among thorns; such as hear the word,

19 And [g]the cares of this world, and [h]the deceitfulness of riches, [i]and the lusts of other things, entering in, choke the word, and it becometh [k]unfruitful.

20 And these are they [l]which are sown on good ground; such as hear the word, and receive *it*, and bring forth fruit, some thirty-fold, some sixty, and some [m]an hundred.

21 ¶ And he said unto them, [n]Is a candle brought to be put under a [o]bushel, or under a bed? and not to be set on a candlestick?

22 For [p]there is nothing hid which shall not be manifested; neither was any thing kept secret, but that it should come abroad.

23 If [q]any man have ears to hear, let him hear.

24 And he saith unto them, [r]Take heed what ye hear: [s]with what measure ye mete, it shall be measured to you: and unto you that [t]hear shall more be given.

25 For [u]he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath. [*Practical Observations.*]

26 ¶ And he said, [v]So is the kingdom of God, [x]as if a man should cast seed into the ground;

27 And should sleep, and rise night and day, and the seed should spring [y]and grow up, he knoweth not how.

28 For [z]the earth bringeth forth fruit of herself; [a]first the [b]blade, then the ear, after that the full corn in the ear.

29 But when the fruit is [†]brought forth, immediately [c]he putteth in the sickle, because the harvest is come.

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b Job 1:6—12. Zech. 3:1. Matt. 13:19. Acts 5:3. 2 Cor. 2:11. 4:3,4. 2 Thes. 2:9. 1 Pet. 5:8. Rev. 12:9. 20:2,3,7,10. c 6:20. 10:17—22. Ez. 33:31,32. Matt. 8:19,20. 13:20,21. Luke 8:13. John 5:35. Acts 8:13,18—21. 24:25,26. 26:28. d 5,6. Job 19:28. 27:8—10. John 8:31. 15:2—7. 2 Tim. 1:15. 2:17,18. 4:10. 1 John 2:19. e Matt. 11:6. 13:21. 24:9,10. 1 Cor. 10:12,13. Gal. 6:12. 1 Thes. 3:3—5. 2 Tim. 4:16. Rev. 2:10,13. f *See on* 7. Jer. 4:3. Matt. 13:22. Luke 8:14. g Luke 10:41. 12:17—21,29,30. 21:34. Phil. 4:6. h Prov. 23:5. Ec. 4:8. 5:10—16. 1 Tim. 6:9,10,17. i 1 Pet. 4:2,3. 1 John 2:15,16. k Matt. 3:10. John 15:2. Heb. 6:7,8. 2 Pet. 1:8. Jude 12. l *See on* 8. Matt. 13:23. Luke 8:15. John 15:4,5. Rom. 7:4. Gal. 5:22,23. Phil. 1:11. Col. 1:10. 1 Thes. 4:1. m Gen. 26:12. n Is. 60:1—3. Matt. 5:15. Luke 8:16. 11:33. 1 Cor. 12:7. Eph. 5:8—15. Phil. 2:15,16. o *See* Matt. 5:15. *marg.* p Ps. 40:9,10. 78:2—4. Matt. 10:26,27. Luke 8:17. 12:2,3. Acts 4:20. 20:27. 1 Cor. 4:5. 1 John 1:1—3. q *See on* 9. Matt. 11:15. Rev. 2:7,11,17,29. r Prov. 19:27. Luke 8:18. Acts 17:11. Heb. 2:1. 1 John 4:1. 2 Pet. 2:1—3. s Matt. 7:2. Luke 6:37,38. 2 Cor. 9:6. s 9:7. Is. 55:3. John 5:25. 10:16,27. t Matt. 13:12. 25:28,29. Luke 8:18. 16:9—12. 19:24—26. John 15:2. u Matt. 3:2. 4:17. 13:11,31,33. Luke 13:18. x 3,4. 14, &c. Prov. 11:18. Ez. 11:4,6. Is. 28:24—26. 32:20. Matt. 13:3,24. Luke 8:5, 11. John 4:36—38. 12:24. 1 Cor. 3:6—9. Jam. 3:18. 1 Pet. 1:23—25. y Ex. 8: 17. 11:5. John 3:7,8. 1 Cor. 15:37,38. 2 Thes. 1:3. 2 Pet. 3:18. z Gen. 1:11,12. 2:4,5,9. 4:11,12. Is. 61:11. a 31,32. Ps. 1:3. 92:13,14. Prov. 4:18. Hos. 6:3; Phil. 1:6,9—11. Col. 1:10. 1 Thes. 3:12,13. b Matt. 13:26. † Or, *ripe*. Job 5: 26. 2 Tim. 4:7,8. c Is. 57:1,2. Joel 3:13. Matt. 13:30,40—43. Rev. 14:13—17.

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in precisely the same circumstances: and this as they hope to meet him with confidence and joy at the day of judgment.

NOTES.—CHAP. IV. V. 1—20. (*Marg. Ref. Notes, Matt.* 13:1—23. *Luke* 8:4—15.) 'See, saith Theophylact, now rare are good men, and how few are saved! for only the fourth part of the seed fell on good ground and was preserved. Observe here also the gradation. The seed sown in the high way comes not up at all; the seed sown upon stony ground comes up, but increaseth not; the seed sown among thorns increaseth, but bears no fruit; the seed sown on good ground, brings forth fruit to perfection.' *Whitby.*

They that were about, &c. (10) Such as more constantly attended on Christ, as his disciples, along with his apostles.—*To them that are without.* (11) 'It was customary to the Jews to give this title to the heathens: our Saviour, therefore, by applying it to them, seems to hint, that in a short time the kingdom of God would be taken from them; and they themselves would be ... "them that were without."' *Whithy.* (*Notes*, 1 *Cor.* 5:9—13, *v.* 13. *Col.* 4:5,6. 1 *Thes.* 4:9—12, *v.* 12. 1 *Tim.* 3:7.)—*Their sins should be forgiven them.* (12) "That I should heal them," *Matt.* 13:15. The quotation, if intended as such, varies more from the LXX, than that in Matthew. (*Note*, *Is.* 6:9,10.)—*How then*, &c. (13) Our Lord here gently reproved the dulness of his disciples, whose minds were in a measure obscured by those prejudices and carnal expectations, with which the unbelieving Jews were entirely blinded; and he intimated, that, as he had many things to teach in parables, they ought to apply their minds to the attentive consideration of them, that they might be able to explain them to others also.—*Lusts of other things.* (19) Anxious cares in the poor, and deceitful riches in the wealthy, are peculiarly unfavourable to religious improvement: but the eager desire and pursuit of any earthly object has the same effect, whatever a man's outward circumstances may be.—This addition to the parable, as delivered by St. Matthew, with very many other variations, (more than could be conceived, without accurately comparing the evangelists together in the original,) demonstrate that St. Mark was no copier of St. Matthew, even when he recorded the same actions, miracles, and discourses.—No seed, except "the word of God," "the word of the kingdom," produces any genuine fruit: for the regenerating and sanctifying grace of God attends no instruction of another kind, which alone can make the heart of fallen man "good ground," and "give the increase:" (*Notes*, 1 *Cor.* 3:4—9.) and when this "good seed" does not yield fruit; the fault lies in the ground alone. "They had no root in themselves."

V. 21, 22. (*Marg. Ref. Notes, Matt.* 5:14—16. 6:22,23. 10:24—28.) These verses were intended to call the attention of the disciples to the word of Christ. By thus instructing them, he meant to qualify them to be the instructers of others; as candles are lighted, not to be covered, but to be placed on a candlestick, that they may give light to the room. The meaning of his parables and discourses, though at that time concealed from the people, was afterwards to be manifested and spread abroad, in the most extensive and perspicuous manner. 'These words being only spoken to Christ's disciples, when he was alone with them, and both here and in *Luke* 8:16,17, subjoined to the explication of this parable, I think it best to explain them accordingly; as if Christ had said, I give you a clear light, by which you may discern the import of this and other parables: but this I do, not that you may keep it to yourselves, and hide it from others, but that it may be beneficial to you, and by you be made beneficial to others. ... And though I give you the knowledge of "these mysteries of the kingdom of God" ... *privately*; I do it not that you may keep them so: for "there is nothing (*thus*) hid, which should not be made manifest;" neither was any thing made secret, (*by me*,) but that it should (*afterwards*) come abroad. ... Had Christ's apostles so obscurely delivered or writ the gospels, and those other Scriptures which contain the rule of faith, even in things necessary to be believed or done unto salvation, as the Romanists pretend they did; they must have hid this "candle under a bushel," and not have manifested it to the world, as Christ here requires them to do. *Whitby.* (*Note*, 2 *Cor.* 3:12—16.)

V. 23—25. (*Marg. Ref. Notes, Luke* 8:16—18. *Heb.* 2:1—4. *Rev.* 2:6,7.) The apostles (and indeed all who heard, or read these words) were exhorted to bow their ears, and apply their minds attentively, to the words of Christ: to take heed "what they heard," and "how they heard" it; that they might receive in faith and love the truth alone, and all of it; and that they might impart it to others, as well as adorn it by their own lives. For, according to their faithfulness, and correspondent conduct, as his ministers, or the contrary, they would at length be dealt with: and more knowledge, wisdom, and spiritual gifts would be given to those of them, who heard the word in obedient faith and with humble attention; according to that general rule of his kingdom, which we have repeatedly considered. (*Notes, Matt.* 13:12. 25:24—30, *v.* 29.)

V. 26—29. This parable, which is not found in any other gospel, represents the manner in which the kingdom of God gains ground in the world. *In this respect*, he who faithfully and diligently preaches "the word of the truth of the gospel," may be likened to a husbandman, who sows his seed with suitable care and attention, and then leaves it. Accordingly, he sleeps by night, and rises in the morning to attend on his other business; not being solicitous about the seed, as if the increase depended on his constant attention. In the mean time it springs up, and by imperceptible degrees grows to maturity; and he is so far from managing the process, that he does not comprehend it: for the earth, made fruitful by the Creator's power and goodness, and receiving the influence of the sun, rain, and varying seasons, as ordered by him, spontaneously produces the increase. A small blade first appears, and, during the changes of the weather, it sometimes appears more flourishing, and at others seems to wither: yet at length it ears, fills, and ripens; and the husbandman gathers in the crop, which God has given him as the increase of his seed sown. (*Marg.* and *Marg Ref.*)—Thus faithful preachers sow "the good seed of the word," and use the other appointed means of obtaining success; "but God alone gives the increase." When they have the opportunity of watching the effects of their own labours, they find their hopes and fears continually fluctuate, they meet with disappointments which they can by no means prevent, and success where they had almost given up the hope of it; but much of the good done will generally be unknown at the time, and perhaps become visible after their death. However, the labour of that man, who is faithful and diligent, will not be in vain: the seed finds some hearts prepared by the preventing grace of God to

30 ¶ And he said, [d]Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

31 *It is* [e]like a grain of mustard-seed, which, when it is sown in the earth, [f]is less than all the seeds that be in the earth:

32 But when it is sown, it groweth up, and becometh greater than all herbs, and [g]shooteth out great branches; so that the fowls of the air may [h]lodge under the shadow of it.

33 And [i]with many such parables spake he the word unto them, [k]as they were able to hear *it*.

34 But without a parable spake he not unto them: and [l]when they were alone, he expounded all things to his disciples.

35 ¶ And [m]the same day, when the even was come, he saith unto them, [n]Let us pass over unto the other side.

36 And when they had sent away the multitude they took him, [o]even as he was in the ship: and there were also with him other little ships.

37 And [p]there arose a [q]great storm of wind, and the waves beat into the ship, so that it was now full.

38 And he was [r]in the hinder part of the ship, asleep on a pillow: [s]and they awake him, and say unto him, Master, [t]carest thou not that we perish?

39 And [u]he arose, and [x]rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

40 And he said unto them, [y]Why are ye so fearful? how is it that ye have [z]no faith?

41 And they [a]feared exceedingly, and said one to another, [b]What manner of man is this, that even the wind and the sea obey him?

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d Lam. 2:13. Matt. 11:16. Luke 13:18,20,21. e Matt. 13:31—33. Luke 13:19. Gen. 22:17,18. Ps. 72:16—19. Is. 2:2,3. 9:7. 49:6,7. 53:2,12. 54:1—3. 60:22. Ez. 17:22—24. Dan. 2:34,35,44,45. Am. 9:11—15. Mic. 4:1,2. Zech. 2:11. 8:20—23. 12:8. 14:6—9. Mal. 1:11. Acts 2:41. 4:4. 5:14. 19:20. 21:20. *Greek.* Rev. 11:15. 20:1—6. g Ps. 80:9—11. Ez. 31:3—10. Dan. 4:10—14,20—22. h Ps. 91: 1. Cant. 2:3. Is. 32:2. Lam. 4:20. i Matt. 13:34,35. k John 16:12. 1 Cor. 3:1,2. Heb. 5:11—14. l 10,11. 7:17—23. Matt. 13:36, &c. 15:15, &c. Luke 8:9, &c. 24:27,44—46. m Matt. 8:23. Luke 8:22. n 5:21. 6:45. 8:13. Matt. 8:18. 14:22. John 6:1,17,25. o 1. 3:9. p Matt. 8:24. Luke 8:23. q Job 1:12,19. Ps. 107:23—31. Jon. 1:4. Acts 27:14—20,41. 2 Cor. 11:25. r John 4:6. Heb. 2:17. 4:15. s 1 Kings 18:27—29. Job 8:5,6. Ps. 44:23,24. Is. 51:9,10. Matt. 8:25. Luke 8:24. t Ps. 10:1,2. 22:1,2. 77:7—10. Is. 40:27,28. 49:14—16. 54:6—8. 63:15. 64:12. 1 Pet. 5:7. u Ex. 14:16,22,28,29. Job 38:11. Ps. 29:10. 53:3,4. 104:7—9. 107: 29. 148:8. Prov. 8:29. Jer. 5:22. x 9:25. Nah. 1:4. Luke 4:39. y Ps. 46:1—3. Is. 42:3. Matt. 8:26. 14:31. Luke 8:25. John 6:19,20. z Matt. 6:30. 16:8. a 5: 33. 1 Sam. 12:18—20,24. Ps. 89:7. Jon. 1:9,15,16. Mal. 2:5. Heb. 12:28. Rev. 15:4. b 7:37. Matt. 8:27. 14:32,33. Luke 4:36. 8:25.

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receive it: under the influences of the Spirit it springs up; and from convictions of sin and inquiries after salvation, it grows up into a more solid judgment, deeper experience and humility, and greater simplicity; and thus proceeds to increasing fruitfulness in good works. In this manner, souls are prepared for heaven: and when their measure of services and trials are completed, and they are made ready for the glory and felicity intended for them; the Lord will gather them as the wheat of his harvest into his garner: and they, who have been the instruments of their conversion and sanctification, will at last glorify God for the blessed increase of their patient labours, which perhaps at the time they concluded to be almost entirely unsuccessful. (*Note, John* 4:35—38.)—God, by his ministers, sows the seed; and he by ministering angels gathers in the harvest. (*Notes, Matt.* 13:36—43. 1 *Cor.* 3:4—9.)

Spring. (27) Βλαστανῃ. *Matt.* 13:26. *Heb.* 9:4. *Jam.* 5:18. —*Grow up.*] Μηκυνηται. (Α μηκος, *longitudo.*) Here only N. T.—*Of herself.* (28) Αυτοματη. *Acts* 12:10, "of his own accord." Not elsewhere N. T.

V. 30—32. 'The kingdom of the Messiah, before his death and burial in the earth, which is called the sowing the body in the earth, (1 *Cor.* 15:42,43.) will have only a small and insensible increase; but will afterwards spring up and become the greatest of all kingdoms.' *Whitby.* (*Notes, Is.* 9:6,7. *Dan.* 2:34,35,44,45.)—No words, conveying precisely the same meaning, can well be more different, than those of the two evangelists Matthew and Mark. (*Marg. Ref.* d—h. *Note, Matt.* 13:31,32,44,45.)

Shall we compare. (30) Παραβαλωμεν. (Εκ παρα et βαλλω, *jacio.*) *Acts* 20:15. Hence παραβολη, *a parable.*

V. 33, 34. Our Lord taught the people in that manner which was most suited to their state of mind. They were too much prejudiced to receive and profit by such plain declarations of doctrinal truth, as his apostles afterwards made: but his parables, without giving needless offence, or affording his enemies any advantage, were calculated to excite inquiries, and to prepare the way for fuller and more particular instructions, when the proper season arrived. And he privately expounded all to his disciples; and so prepared the way for that "great plainness of speech," which he intended that they should use. (*Marg. Ref.* i—l. *Notes, Ps.* 49:1—4. 78:2. *John* 16:12,13. 1 *Cor.* 3:1—3. *Heb.* 5:11—14.)

V. 35—41. (*Marg. Ref. Notes, Matt.* 8:23—27.) All the parables contained in this chapter, and in the thirteenth of Matthew, seem to have been spoken during the remainder of that day, on which the friends of Jesus were dissatisfied with his unwearied and zealous labours: (*Notes,* 3:20,21,31—35.) yet, having persisted in them till the evening, he put to sea, even "as he was," in the ship whence he had preached, and without any peculiar attention to his health, ease, or indulgence, after so great fatigues! Such an example did he set us of enduring hardship, and avoiding all needless regard to ourselves, whilst employed in doing good to the souls of men! (*Note, Phil.* 2:24—30.)

Carest, &c. (38) This clause intimates, that the apostles, amidst their terrors, were tempted to censure their Lord, who lay asleep, as if regardless of their danger. (*Marg. Ref.* t. *Note, Luke* 10:38—42.)—*That ye have no faith.* (40) Or rather, "that ye have not faith;" that is, faith proportioned to the occasion, and sufficient to exclude these needless terrors.

Storm. (37) Λαιλαψ. *Pluvium, conflictus ventorum. Luke* 8:23. 2 *Pet.* 2:17.—Σεισμος. *Matt.* 8:24.—*It was full.*] Γεμιζεσθαι. 15:36. *Luke* 14:23. 15:16. *John* 2:7. *Rev.* 8:5. —*A pillow.* (38.) Προσκεφαλαιον. (Εκ προς et κεφαλη, *caput.*) Here only N. T.—*Be still.* (39) Πεφιμωσο. 1:25. *Matt.* 22:12,34. *Luke* 4:35. 1 *Cor.* 9:9. 1 *Tim.* 5:18. 1 *Pet.* 2:16. Α φιμος, *a muzzle.*

PRACTICAL OBSERVATIONS.

V. 1—25. While we lament, that so few of the human species are instructed, according to the pure gospel of Christ; and that so large a majority of those who are thus favoured, derive no real benefit from it; let us "look to ourselves," and to our own hearts, that they be not as fallow ground, or "the way-side," through carelessness and inattention.—Satan, that "wicked one," is ever active and vigilant, in preventing the success of the gospel: and if men do not immediately secure what they have heard, by meditation, prayer, faith, and obedience; he will immediately take it away from their hearts and memories. Nor will any impressions be *durable*, which are not *deep:* the heart, that is not broken, humbled, and changed, will not be made fruitful; and superficial convictions or affections, and that profession which springs from them, will gradually vanish: this will especially be evident when "persecution and affliction arise because of the word." We cannot be real Christians, if we "have not *that* root in ourselves," which would withstand the most scorching sun of persecution, should it fall upon us: but many prove, even in the most quiet times, how they would act in more trying circumstances, while "the cares of the world, the deceitfulness of riches, and the lusts of other things, choke the word, and it becometh unfruitful." Let us then earnestly beseech the Lord, that, by his new-creating grace, our hearts may become "good ground;" and that the good seed of the word may produce a large increase in our lives, of all those good words and works, "which are through Jesus Christ to the praise and glory of God." Thus will it appear, that "to us it is given to know the mystery of the kingdom of God:" while numbers know it not, because of the pride, unbelief, and carnality of their hearts; and so, being given up by God, "they see, but do not perceive; they hear, but do not understand; lest at any time they should be converted, and their sins be forgiven them."—Unless we understand this parable of the sower, which is so plain and universally interesting, how shall we understand all those parables, under which divine mysteries are couched? Let us then attend more diligently to instruction, and pray for a humble, teachable disposition, and for the illumination of the Holy Spirit: for we are called to "shine as lights" in this dark world: and though our light is only as the feeble glimmering of a candle, compared with the splendour of "the Sun of righteousness;" yet we may hope to receive from him, and to communicate to others, some rays of heavenly wisdom: provided we do not put our candle under a bushel, but endeavour to let it shine before men, in our profession of the truth, and a conversation consistent with it.—Though no human teaching can make "the natural man receive the things of the Spirit of God;" yet it is our business to make known the great truths of the gospel, according to the duties of our respective stations. But, as so many discordant doctrines are propagated on every side; it is incumbent on us to take heed *what,* as well as *how,* we hear. If we believe, obey, and impart to others, the blessed truths of Scripture, all blessings will be measured to us in great abundance: but wo be to those who reject, corrupt, or conceal the light, which Christ came into the world to diffuse among mankind! for all their earthly possessions, admired abilities, and valuable opportunities, shall be taken from them; and they will be left to eternal contempt, poverty and misery.

V. 26—41. In endeavouring to promote the kingdom of God, we should rest satisfied with having done our part, and wait in patient hope on God, that he may do his also: for he reserves to himself the power of giving the increase; and he does it in an incomprehensible manner, that he may secure the whole honour of it to his own great name. We should, therefore, bear up against discouragement, though we do not yet perceive much success in our labours. We ought indeed

CHAPTER V.

Jesus casts out a legion of devils; and suffers them to enter and destroy a herd of swine, 1—13. *The owners entreat him to depart: and the man, who had been possessed desires to be with him; but is sent to declare what Jesus had done for him,* 14—20. *Jairus entreats Christ to heal his daughter,* 21—24. *By the way, he heals a woman of an inveterate issue of blood,* 25—34. *He raises Jairus's daughter to life,* 35—43.

AND they [a]came over unto the other side of the sea, into the country of the Gadarenes.

2 And when he was come out of the ship, immediately there met him [b]out of the tombs a man [c]with an unclean spirit,

3 Who had *his* dwelling among the tombs, and [d]no man could bind him, no, not with chains;

4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any *man* [e]tame him.

5 And always, night and day, he was in the mountains, and in the tombs, [f]crying, and cutting himself with stones.

6 But when he saw Jesus afar off, [g]he ran and worshipped him,

7 And cried with a loud voice, and said, [h]What have I to do with thee, Jesus, *thou* [i]Son of the most high God? [k]I adjure thee by God, [l]that thou torment me not.

8 (For he said unto him, [m]Come out of the man, *thou* unclean spirit.)

9 And he asked him, [n]What *is* thy name? And he answered, saying, My name *is* [o]Legion; for we are many.

10 And [p]he besought him much that he would not send them away out of the country.

11 Now there was there, nigh unto the mountains, a great [q]herd of swine feeding.

12 And [r]all the devils besought him, saying Send us into the swine, that we may enter into them.

13 And forthwith Jesus [s]gave them leave. And the unclean spirits went out, and entered into the swine; and [t]the herd ran violently down a steep place into the sea, (they were about two thousand,) and were choked in the sea. [*Practical Observations.*]

14 And [u]they that fed the swine fled, and told *it* in the city, and in the country. And they went out to see what it was that was done.

15 And they come to Jesus, and see [x]him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind; [y]and they were afraid.

16 And they that saw *it*, told them how it befell to him that was possessed with the devil, and *also* concerning the swine.

17 And they began [z]to pray him to depart ou of their coasts.

18 And when he was come into the ship, he that had been possessed with the devil [a]prayed him that he might be with him.

a 4:35. Matt. 8:28—34. Luke 8:26. b Is. 65:4. Luke 8:27. c 8 1:23,26. 3:30. 7:25. Luke 9:42. d 9:18—22. Dan. 4:32,33. Luke 8:29. e Jam. 3:7,8. f 1 Kings 18:28. Job 2:7,8. John 8:44. g Ps. 66:3. *marg.* 72:9. Luke 4:41. Acts 16:17. Jam. 2:19. h 1:24. Hos. 14:8. Matt. 8:29. Luke 4:34. i 3:11. 14:61. Matt. 16:16. John 20:31. Acts 8:37. 16:17. k 1 Kings 22:16. Matt. 26:63. Acts 19:13. 1 Gen. 3:15. Matt. 8:29. Luke 8:28. Rom. 16:20. Heb. 2:14. 2 Pet. 2:4. 1 John 3:8. Jude 6. Rev. 12:12. 20:1—3. m 1:25. 9:25,26. Acts 16:18. n Luke 8:30. 11:21—26. o Matt. 26:53. p 13. 3:22. q Lev. 11:7,8. Deut. 14:8. Is. 65:4. 66: 3. Matt. 8:30. Luke 8:32. r Job 1:10,11. 2:5. Luke 22:31,32. 2 Cor. 2:11 1 Pet. 5:8. s 1 Kings 22:22. Job 1:12. 2:6. Matt. 8:32. Rev. 13:5—7. 20:7 t John 8:44. Rev. 9:11. u Matt. 8:33. Luke 8:34. x 4. Is. 49:24,25. Matt. 9. 23. 12:29. Luke 8:35,36. 10:39. Col. 1:13. y 1 Sam. 6:20,21. 16:4. 1 Chr. 13: 12. 15:13. 2 Tim. 1:7. z 7. 1:24. Gen. 26:16. Deut. 5:25. 1 Kings 17:18. Job 21:14,15. Matt. 8:34. Luke 5:8. 8:37. Acts 16:39. a 7:17. Ps. 116:12, Luke 8: 38,39. 17:15—17. 23:42,43. Phil. 1:23,24.

to redouble our diligence, and become more fervent in prayer; but, however anxious, we cannot make the seed grow, nor understand why it springs up in one case, and not in another. The effects we may often see, but the cause and method of operation we cannot comprehend. Let us then go on with our work, in cheerful assurance that "in due season we shall reap, if we faint not:" and let us seek unto the Lord to give the increase, wherever the word is preached; and pray, that all Christians may "grow in grace, and in the knowledge of Christ Jesus," and daily ripen for the glorious harvest.—We should not despise feeble beginnings, either in individuals, or in the diffusing of the light of divine truth in dark places; as "the kingdom of heaven is like the grain of mustard-seed," and as great consequences often spring from feeble causes and instruments.—These things will not be obvious to others, but Christ will expound them to his disciples: and if we follow him closely, he will afford us his special presence; and he will teach us self-denial by his precepts and his example.—Storms may indeed assail us, and our fears may be great: but faith will apply to him for help, and meet no disappointment. Even, when he seems to slumber, he restrains the violence of the winds and waves, and the fury of wicked men and apostate spirits: and when he awakes for our help, he will speak every tempest into a calm, and turn all our terrors into adoring love and gratitude. But, while "he careth for us, that we perish not," he will rebuke our unbelief: and indeed our excessive fears, in little difficulties and dangers, sometimes seem to indicate that we have almost no faith; notwithstanding all that we have heard, witnessed, and experienced, of his power, truth, and love, who is "the mighty God and the Prince of peace," and who "never faileth those who trust in him."—Instead therefore of dreading outward dangers, to the dishonour of the Lord; let us reverently, fully, and thankfully adore him, whom "even the winds and seas obey."

NOTES.—CHAP. V. V. 1. (*Mat.* 8:28.) The region of the Gergesenes was of larger extent than that of the Gadarenes, which was included in it.

V. 2—13. (*Notes, Matt.* 8:28,29. *Luke* 8:26—39.) St. Matthew gives a brief account of *two* demoniacs, who were dispossessed on this occasion: but Mark and Luke omit the mention of one of them, (who was not, perhaps, so remarkable either before or after his cure,) to record that of the other more fully. Many circumstances therefore here require more particular consideration.—It is probable, that our Lord had landed, intentionally, near the place where the demoniac wandered, and was immediately met by him. He was possessed "with an unclean spirit," or a *fallen spirit*, impure and unholy, and an enemy to the authority of God, in whose judgment all sin is *uncleanness*, and "filthiness of flesh or spirit." (*Note*, 2 *Cor.* 7:1.) The words, "unclean spirits," and "demons," are used as synonymous. (12,13.) Though many evil spirits possessed the man, one is first mentioned, who may be considered as the ruler of the company. The force, which they exerted by the limbs of the man, was so great, that his friends could by no means confine him; for he had repeatedly broken even the fetters and chains with which he had been bound, and was so fierce that none could tame or subdue him. He was therefore left to wander, night and day, without clothes, among the solitary tombs, and on the mountains; where he cried hideously, as one in excessive anguish, and cut himself with stones, by running among them, lying down naked, or in a frantic manner. (*Marg. Ref.* d—f. *Note, Dan.* 4:28—33.) Thus was he most wretched in himself, the grief of all his friends, and the terror and nuisance of the neighbourhood: an apt emblem of the more desperate "children of disobedience," in whom Satan reigns and works without control. Yet, as soon as Jesus appeared, he came and prostrated himself before him in the posture of a worshipper; (*Marg. Ref.* g, h. *Note*, 3:6—12, *v.* 11.) and the unclean spirit, which spake by the man's organs of speech, earnestly entreated and adjured him by God, (who had respited them from torment for a time, and given them permission to tempt and harass the sinful race of men,) that he would not consign them immediately to the place of punishment; nor even drive them out of that region, where they had, it seems, hitherto continued unmolested. The permission asked and obtained of entering into the swine, and the effects of that permission, in the destruction of the swine, have been already considered. (*Note, Matt.* 8:30—32.) But we here further learn, that our Lord demanded of the spirit which spake to him, what his name was: to which he answered, that it was "Legion;" and that he had this name, because "they were many." A legion is well known to have been a body of Roman soldiers, which at that time consisted of above six thousand men. (*Note, Matt.* 26:47—56, *v.* 53.) This therefore gives us a most tremendous view of the subject; though we determine nothing concerning the precise number, which combined under one head in harassing the man. For the question was doubtless asked, and the answer extorted, in order to display the number, power, and malice of those unclean spirits, which Sadducees, ancient and modern, have denied; and which most men are apt unwatchfully to disregard. (*Marg. Ref.* q—s.)

With chains. (3) Ἁλύσεσιν. 4. *Luke* 8:29. *Acts* 12:6,7. 21:33. 28:20. *Eph.* 6:20. *Rev.* 20:1.—*Fetters.* (4) Πέδαις, *pedicis. Luke* 8:29. Not elsewhere N. T. (Ε πους, *pes*, et δεω, *ligo.*)—*Plucked asunder.*] Διεσπασθαι. *Acts* 23:10, "torn in pieces." Not elsewhere N. T.—*Broken in pieces.*] Συντετριφθαι. 14:3. *Matt.* 12:20. *Luke* 4:18. 9:39. *John* 19:36. *Rom.* 16:20. *Rev.* 2:27.—*Tame.*] Δαμασαι. Or, *subdue. Jam.* 3:7,8. (*Note, Jam.* 3:7—12, *vv.* 7,8.)—*Cutting.* (5) Κατακοπτων· (ex κατα et κοπτω, *cædo,*) "striking himself against stones." Here only N. T.—*What have I,* &c. (7) See on 1:24.—*I adjure,* &c.] Ὁρκιζω· *Acts* 19:13. 1 *Thes.* 5:27. Ab ὁρκος, *jusjurandum.*—Ἐξορκιζω. See on *Matt.* 26:63.

V. 14—20. The success of the stratagem, formed by these evil spirits, to prejudice the covetous minds of the Gadarenes against Jesus, has been considered: (*Note, Matt.* 8:33,34.) but we must not overlook the contrary behaviour of the man who was rescued from the demons. (*Note, Luke* 8:26—39 *vv.* 31,32,36,39.) He was now found sitting, in proper clothing, composed and rational, at the feet of Jesus, (like

19 Howbeit Jesus suffered him not; but saith unto him, [b]Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

20 And he departed, and began to publish in Decapolis, how great things Jesus had done for him: and all *men* did marvel. [*Practical Observations.*]

21 ¶ And when Jesus was [d]passed over again by ship unto the other side, much people gathered unto him, and he was nigh unto the sea.

22 And, behold, [e]there cometh one of the [f]rulers of the synagogue, Jairus by name; and when he saw him, [g]he fell at his feet,

23 And [h]besought him greatly, saying, My little daughter lieth at the point of death; *I pray thee,* come and [i]lay thy hands on her, that she may be healed, and she shall live.

24 And *Jesus* [k]went with him; and much people followed him, [l]and thronged him.

25 ¶ And [m]a certain woman, which had [n]an issue of blood [o]twelve years,

26 And had [p]suffered many things of many physicians, and had spent all [q]that she had, and was [q]nothing bettered, but rather grew worse,

27 When she had heard of Jesus, came in the press behind, and [r]touched his garment:

28 For she said, If I may touch but his clothes, I shall be whole.

29 And [s]straightway the [t]fountain of her blood was dried up; and she felt in *her* body that she was healed of that [u]plague.

30 And Jesus immediately knowing in himself that [x]virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

31 And his disciples said unto him, [y]Thou seest the multitude thronging thee, and sayest thou, Who touched me?

32 And he looked round about to see her that had done this thing.

33 But [z]the woman, fearing and trembling, knowing what was done in her, came and fell down before him, [a]and told him all the truth.

34 And he said unto her, [b]Daughter, [c]thy faith hath made thee whole; [d]go in peace, and be whole of thy plague. [*Practical Observations.*]

35 ¶ While he yet spake, [e]there came from the ruler of the synagogue's *house, certain* which said,

b Ps. 66:16. Is. 38:9—20. Dan. 4:1—3,37. 6:25—27. Jon. 2:1, &c. John 4:29. Acts 22:14—21. 26:14—29. c 7:31. Matt. 4:25 d Matt. 9:1. Luke 8:40. e Matt. 9:18,19. Luke 8:41,42. f Luke 1:14. Acts 13:15. 18:8,17. g 33. Matt. 2:11. Luke 5:8. 8:28. Acts 10:25,26. Rev. 22:8. h 7:25—27. 9:21,22. 2 Sam. 12:15, 16. Ps. 30:15. Luke 4:38. 7:2,3,12. John 4:46,47. 11:3. i 6:5,6,13. 16:18. 2 Kings 5:11. Matt. 8:3. Luke 4:40. 13:13. Acts 28:8. Jam. 5:14,15. k Luke 7:6. Acts 10:33. l 31. 3:9,10,20. Luke 8:42,45. 12:1. 19:3. m Matt. 9:20—22. Luke 8: 43,44. n Lev. 15:20,25—27. o Luke 13:11. John 5:5,6. Acts 4:22. 9:33,34.

p Job 13:4. Jer. 8:22. 30:13. 51:8. q Ps. 109:12. r 6:56. 2 Kings 13:21. Matt. 14:35. Acts 5:15. 19:12. s Ex. 15:26. Job 33:21,25. Ps. 30:2. 103:3. 107:20 147:3. t Lev. 20:18. u 34. 3:10. 1 Kings 8:37. Luke 7:21. x Luke 6:19. 8: 46. 1 Pet. 2:9. *marg.* y Luke 8:45. 9:12. z 4:41. Luke 1:12,29. 8:47. a 1 s. 66:16. 103:2—5. 116:12—14. b Matt. 9:2,22. Luke 8:48. c 10:52. Luke 7:50. 8:48. 17:19. 18:42. Acts 14:9. d 1 Sam. 1:17. 20:42. 2 Kings 5:19. Ec. 9:7. e Luke 8:49.

Mary, *Luke* 10:39.) to hear his instructions: and when our Lord entered the ship to go away, according to the sole request of the Gadarenes, he desired leave to accompany him; being full of gratitude to his Benefactor, and desirous of becoming his stated follower; and perhaps fearing the return of the unclean spirits, in case he should be left behind. What a contrast to his own petition while possessed, (7) as well as to that of the Gadarenes! But Jesus had another design in the transaction: and he therefore refused to grant his petition; ordering him to return to his friends, and inform them "what great things the Lord," in his tender compassion, "had done for him." Accordingly he departed, and published in Decapolis, a region in which were ten cities, what great things Jesus had done for him: and as they had been generally acquainted with his former miserable condition, and now saw him perfectly rational, and in good health, they were exceedingly astonished at hearing his thankful account of his deliverance. Thus this very man became the wisest, happiest, and most useful person in the country; and the herald, or preacher, of Christ to his friends and neighbours! being at the same time a living demonstration of his power and mercy; and no doubt he was made the instrument of procuring a more favourable reception to him and his disciples, when they went among them afterwards. (*Notes,* 7:31—37.)—"What the Lord hath done for thee," (19) as spoken by Jesus, implied what JEHOVAH, the God of Israel, had done for him: but the connexion with the subsequent words, "how great things Jesus had done for him," if it does not evince the man's views, concerning his Benefactor, (which is not improbable,) at least manifests those of the sacred historian; who, had he been afraid of giving his Lord too much honour, would have expressed himself in a more guarded manner. (*Marg. Ref.* a—c.)

In his right mind. (15) Σωφρονουντα. *Luke* 8:35. *Rom.* 12:3. 2 *Cor.* 5:13. *Tit.* 2:6. 1 *Pet.* 4:7.—Σωφρονεω, 'Sanæ mentis sum. Modestus, et continens sum; prudenter, modestè, et temperanter me gero.' Leigh.

V. 21—24. The two miracles, recorded in the remainder of this chapter, were briefly mentioned by St. Matthew; but the particular consideration of them was reserved for this place. (*Note, Matt.* 9:18—26.)—Our Lord, having returned to Capernaum, was speedily surrounded by a great multitude of people, who were rejoiced to see him again. (*Notes,* 2:1,2. *Matt.* 9:1.)—And not long after, he was addressed by one of the rulers of the synagogue, called Jairus, who seems to have been a person of some distinction in the city. (*Marg. Ref.* f. *Note, Matt.* 9:18—26, *v.* 18.) Being in deep distress, he approached Jesus in the most humble manner, and, casting himself at his feet, besought him to accompany him without delay; as his only daughter, only twelve years old, lay at the point of death, and perhaps might even then be dead: (*Marg. Ref.* h, i. *Note, Luke* 8:40—56, *v.* 42.) yet he believed that if Jesus went and laid his hands upon her, she would recover. He seems not to have thought, that Christ could heal her at a distance, or that he could raise her from the dead; though it is probable, this was subsequent to the resurrection of the widow's son at Nain. (*Notes, Ps.* 78:17—31,41. *Matt.* 8:8,9. *Luke* 7:11—17. *John* 11:20—27, *v.* 21. 28—32.) Our Lord, however, readily complied with his request, and set off immediately to go to his house.

Lieth at the point of death. (23) Εσχατως εχει. *Is at the last extremity.* Used here only. See on *Note, Matt.* 9:18.

V. 25—34. While Jesus was walking to the house of Jairus, thronged by the surrounding multitude, he wrought another most remarkable miracle, the account of which here comes in as a parenthesis. A woman, who had been afflicted for twelve years with an issue of blood, which both exceedingly debilitated her frame, and rendered her ceremonially unclean, took that opportunity of applying for a cure. (*Lev.* 15:25—29.) She had tried other methods of recovery, and had impoverished herself in procuring the aid of physicians; but all in vain; nay, her malady grew still worse; so that (unless by miracle) she had no prospect but that of lingering sufferings, terminating in death. The nature of her disorder made her reluctant to mention it, and she hoped to be cured without doing it. She entertained the highest thoughts of Christ's power and sanctity; but her views of his knowledge, and of the manner in which he wrought his miracles, were confused. She therefore concluded that if she did but touch his clothes, even the *border,* or *fringe* of his garment, (*Note, Num.* 15:38—40.) she should certainly receive a cure; as if this could have been done by any natural efficacy, without his being conscious of it! In pursuance of this design, she seized the opportunity, when Jesus was surrounded by the multitude, and coming behind him touched his garment: nor was she disappointed for notwithstanding the misapprehensions and infirmity mixed with her faith, her disorder was instantaneously removed, and her impaired vigour completely restored; and this not by slow degrees, as it is uniformly the case after the removal, by ordinary means, of such long-continued diseases.—Had the matter terminated here, she would have come short of the instruction, comfort, and advantage, which the Saviour intended her; he would have been deprived of the honour of so extraordinary a miracle; and many thousands would have been left without the encouraging instructions, to be deduced from the transaction. Our Lord therefore, being conscious that "virtue," or divine energy, was gone forth from him to effect this cure, demanded who "had touched his clothes." When all that were near him denied that they had touched him, that is, for any particular purpose, or intention to give offence; (for the woman seems to have retired to a little distance:) Peter and the other apostles expressed their surprise, that he should ask the question: for as numbers thronged him, how could it be expected, but that some must touch him, without meaning to offend. But Jesus still insisted on it, that some person had touched him with a special intention, and had received a cure from his power. And the woman, finding that she could not be concealed, and being alarmed lest he should rebuke her intrusion, came trembling, and fell down before him, and in the presence of all the people declared the whole of her case. As the touch of persons, thus diseased, communicated ceremonial pollution, this perhaps increased her fears. But our Lord, so far from showing any displeasure, addressed her by the affectionate appellation of "daughter;" assured her that her cure was the evidence and happy effect of her faith, by which she had been made whole, or saved; and exhorted her to be of good comfort, and to go away in peace, and to rest assured that she was now finally delivered from that tedious affliction, with which she had so long been chastened. (*Marg. Ref. Notes, Matt.* 9:18—26, *v.* 22. *Luke* 8:40—56, *vv.* 43,45)

Virtue. (30) Δυναμιν, *power. Luke* 6:19.—*Thronging.* (31) Συνθλιβοντα. 24. (Εκ συν et θλιβω, *premo.*) "Pressing together upon thee."—Not elsewhere N. T.—*Hath made..*

Thy daughter is dead; [f]why troublest thou [g]the Master any further?

36 As soon as Jesus heard the word that was [h]spoken, he saith unto the ruler of the synagogue, Be not afraid, [h]only believe.

37 And [i]he suffered no man to follow him, [k]save Peter, and James, and John the brother of James.

38 And he cometh to the house of the ruler of the synagogue, [l]and seeth the tumult, and them that wept and wailed greatly.

39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is [m]not dead, but sleepeth.

40 And [n]they laughed him to scorn. But [o]when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

41 And he [p]took the damsel by the hand, and said unto her, Talitha, cumi; which is, being interpreted, [q]Damsel, I say unto thee, Arise.

42 And straightway the damsel arose, and walked; for she was *of the age* of twelve years; [r]and they were astonished with a great astonishment.

43 And [s]he charged them straitly that no man should know it; and commanded that something should be [t]given her to eat.

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f Luke 7:6,7. John 11:21,32,39. g 10:17. Matt. 26:18. John 11:28. h 34. 9:23. 2 Chr. 20:20. Matt. 9:23,29. 17:20. Luke 8:50. John 4:48—50. 11:40. Rom. 4:18—24. i Luke 8:51. Acts 9:40. k 9:2. 14.33. 2 Cor. 13:1. l Jer. 9:17—20. Matt. 9:23,24. 11:17. Luke 8:52,53. Acts 9:39. m Dan. 12:2. John 11:11—13. Acts 20:10. 1 Cor. 11:30. 1 Thes. 4:13,14. 5:10. n Gen. 19:14. Neh. 2:19. Job 12:4. Ps. 22:7. 123:3,4. Luke 16:14. Acts 17:32. o 2 Kings 4:33. Matt. 7:6. 9. 24,25. Luke 8:53,54. p 1:31. Acts 9:40,41. q 1:41. Gen. 1:3. Ps. 33:9. Luke 7:14,15. 8:54,55. John 5:28,29. 11:43,44. Rom. 4:17. Phil. 3:21. r 1:27. 4:41. 6:51. 7:37. Acts 3:10—13. s 1:43. 3:12. 7:36. Matt. 8:4. 9:30. 12:16. 17:9. Luke 5:14. 8:56. John 5:41. t Luke 24:30,42,43. Acts 10:41.

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whole. (34) Σεσωκε. See on *Matt.* 9:22.—*Plague.*] Μαστιγος. See on 3:10.

V. 35—43. The preceding transaction occasioned delay, and thus no doubt increased the anxiety of Jairus: but his trial was much greater, when messengers came to inform him that his daughter was dead. (*Notes, Prov.* 13:12. *John* 11:1—6,11—16.) When Jesus heard this, he exhorted Jairus not to disquiet himself, "only to believe," namely, that he was able to restore his daughter, and would certainly do it. (*Note,* 9:16—24.) He then dismissed the multitude, and even all his disciples, except Peter, James, and John; (*Note, Matt.* 17:1, 2.) that he might be attended by a competent number of witnesses, and yet keep at the utmost distance from all appearance of ostentation, in that display of his power which he was about to make. (9:2. 14:33.) When he arrived at the house, he found that the mourners and minstrels had already been called in, as was customary; and while some played mournful tunes, others uttered the most doleful lamentations. (*Marg. Ref.* l. *Notes, Jer.* 9:17,18. *Matt.* 9:18—26, *vv.* 23,24.) But Jesus forbad them to weep, and assured them that she was not dead, (so as to continue long in that state,) but was only fallen into a sleep from which she would soon awake. But they, knowing that she was really dead, treated his words with contempt; though they must often have heard of his miracles, and were acquainted with the wisdom and holiness of his character! He therefore put them all out of the room, after he had drawn from them this attestation of her death; and, having none with him, but the parents of the damsel, and his three apostles, he took hold of her hand, and said aloud, as having power over death, and the spirits of the dead, "Talitha, cumi," or "Damsel, arise;" and immediately she arose and walked, to the inexpressible astonishment of the spectators, and doubtless the exceeding joy and gratitude of her before afflicted parents. (*Notes,* 1 *Kings* 17:20—24. 2 *Kings* 4:33—37. *Luke* 7:11—17. *John* 11: 41—46. *Acts* 9:36—43.) Our Lord then commanded them not to mention it to any person. It was sure to be sufficiently known, and in fact the fame of it soon spread abroad very widely. He also directed them to give her something to eat; by which it appeared that she was recovered to full health: and it was thus intimated, that her life must be preserved as before, by ordinary means; being the same as that of others here on earth, and not like that to which the saints shall be restored by the general resurrection.—It is worthy of observation, that of the three persons, whom Christ is particularly recorded to have raised from the dead, one was the *only* son of a widow, another this *only* daughter of Jairus, and the third, the beloved brother of Martha and Mary: so much compassion and condescension did he show to the feelings of natural affection. (*Marg. Ref. Note, Luke* 8:40—56, *vv.* 42,54,55.)

Troublest. (35) Σκυλλεις. *Luke* 7:6. 8:49. 'Proprie . . . dicitur de fatigatione, et lassitudine ex via.' *Beza.* Not elsewhere N. T.—*Wailed.* (38) Αλαλαζοντας. Αλαλαζω, *Perpetuo conitu strepo; ejulo; tinnio.* 1 *Cor.* 13:1. Not elsewhere N. T.—*Jer.* 25:34. 47:2. *Ez.* 27:30. *Sept.—They laughed,* &c. (40) "They derided him," *Matt.* 9:24.—*Talitha, cumi.* (41) This is Syriac, or Chaldee, and not Hebrew.—*Astonishment.* (42) Εκστασει. 16:8. *Luke* 5:26. *Acts* 3:10. 10:10. 11:5. 22:17.—Εξεστησαν εκστασει μεγαλη.—See on 2:12. 3:21.

PRACTICAL OBSERVATIONS.

V. 1—13. This chapter calls us to contemplate the varied glories of our Redeemer's power and love; and each of the instances here set before us, may be considered, not only as a miracle, but also as an emblem of his gracious operations on the souls of men.—If a legion of apostate spirits were combined against one man, who can conceive the numbers, which there are in this wicked world, of which their great leader is "the god" and "prince!" (*Notes, John* 12:27—33, *v.* 31. 14: 29—31, *v.* 30. 2 *Cor.* 4:3,4. *Eph.* 2:1—3. 1 *John* 4:4—6. 5:19. *Rev.* 12:7—12, *v.* 9.) The intention and tendency of all their unremitted efforts are to destroy mankind, both in body and soul, and to render them miserable and mischievous. May these alarming thoughts effectually warn every one of us to flee to that refuge, which God has prepared for us in the kingdom of his beloved Son: (*Note, Col.* 1:9—14, *vv.* 12—14.)—All unconverted sinners are under a far more fatal possession, than that which distracted men's minds and destroyed their health: (though it is owing to the restraining power of God, that we are preserved even from these dire calamities:) but some wicked men seem to be possessed by a demon, whose name is Legion; their evil propensities and actions are so varied and numerous. Frequently, we see or hear of persons of this kind carried away by their own passions and Satan's temptations, into every scene of pollution and recess of iniquity; so that they *dwell* among those "whose feet go down to death, whose steps take hold on hell." Neither fear shame, conscience, nor regard to interest or health, can restrain them: neither the affection and authority of parents, the counsel of friends, the requirements and sanctions of human laws, the feelings of present painful effects of their vices, nor the dread of "the wrath to come," can deter them from their destructive courses. In whatever way they be bound and fettered, their strong corruptions and evil habits break loose from every restriction, and "no man can tame them. (*Note, Rom.* 8:3,4.) Thus they reduce themselves to penury disease, a prison, or an ignominious death; in the mean time, they are the reproach and grief of their friends, the terror and nuisance of the neighbourhood, and a mortified and pernicious part of the community. Yet, if Jesus be pleased to exert his power, he can bring the most abandoned and hardened of them to tremble and fall down before him; and thus effect a blessed change in his character and conduct. But the poor sinner, when this work is first begun, often fears that the gracious Saviour means to torment or destroy him; and is ready to cry out, "What have I to do with thee, Jesus, thou Son of the most high God?" This arises not only from unbelief and error, but also from the artifice of these malignant enemies, who are reluctant to leave those over whom they have hitherto reigned without a rival. They dare not however resist the power of Christ, who can, if he pleases, consign them to the place of torment: and, knowing this, they on some occasions even become his suppliants, and earnestly beseech and adjure him to respite their punishment, or continue their allowance to tempt and distress the sinful race of men.—But all the hosts of hell, formidable as they are, cannot destroy one frantic sinner, or so much as possess one swine, except the Redeemer grants them permission. This is a most encouraging thought to the believer: but what comfort can Satan's willing servants derive from it? (*Note, Job* 1:9—12.) Yet even in respect of them, his power is limited: for the same agency, which hurried the swine into the sea, would have been sufficient for the immediate destruction of their avaricious possessors, had not the power of Christ restrained it. Long-suffering and mercy may therefore be recognised in those corrections, by which men are deprived of property; whilst their lives are preserved, and warning is given them to seek the salvation of their souls.

V. 14—20. Losses and alarms frequently terrify and exasperate sinners, instead of promoting repentance: and those who are determined not to part with iniquitous gain, or to mortify their corrupt passions, are as averse to the gospel of Christ, as unclean spirits themselves are.—But when the most enslaved sinner is delivered by the power of Jesus from the possession of Satan and the bondage of sin, he will gladly sit at the feet, and hear the word, of his great Deliverer. Being "come to himself," and to "his right mind," he now learns to love and cleave to Christ, and longs to be with him and like him. (*Notes, Phil.* 1:21—26. 1 *John* 3:1—3.) When these desires grow very vigorous, and are accompanied with an assured hope of heavenly felicity, he is willing "to be absent from the body that he may be present with the Lord:" no wonder therefore, that he chooses rather to part with father and mother, or the nearest relations and most valued possessions, than to forsake Christ, and lose the benefit and comfort of his instruction, and of communion with him. Words cannot express the blessed change which takes place, when Jesus delivers such wretched slaves of Satan, as have been before described, and numbers them among his saints and servants. Instead of their former abject misery, they now enjoy a felicity before unknown; they henceforth become the

CHAPTER VI.

Jesus preaches at Nazareth, is despised in his own country, 1—6. *He sends out the apostles to preach, with power over unclean spirits,* 7—13. *The opinions of Herod and others concerning Christ,* 14—16. *Herod imprisons and beheads John the Baptist, at the instigation of Herodias,* 17—29. *The apostles return to Jesus,* 30—33. *He teaches, and miraculously feeds the multitudes,* 34—44. *He walks on the sea to his disciples,* 45—52. *They land at Gennesaret, and he heals the sick, who only touched the hem of his garment,* 53—56.

AND he went out from thence, [a]and came into his own country, and his disciples followed him.

2 And when the sabbath-day was come, [b]he began to teach in the synagogue: and many hearing *him* were astonished, saying, [c]From whence hath this *man* these things? and what wisdom *is* this which is given unto him, that even such mighty works are wrought by his hands?

3 Is not [d]this the [e]carpenter, the son of Mary the brother of [f]James and Joses, and of [g]Juda, and [h]Simon? and are not his sisters here with us. And they were [i]offended at him.

4 But Jesus said unto them, [k]A prophet is not without honour, but in his own country, and among his own kin, and in his own house.

a Matt. 13:54. Luke 4:16. b 1:21,22,39. Luke 4:15,31,32. c John 7:15. Acts 4:13,14. d Matt. 13:55,56. Luke 4:22. John 6:42. e Is. 49:7. 53:2,3. 1 Pet. 2:4. f 15:40. 1 Cor. 9:4. Gal. 1:19. g John 14:22. Jude 1. h 3:18. Acts 1:13. i Matt. 11:6. 13:57. Luke 2:34. 4:23—29. 7:23. John 6:60,61. 1 Cor. 1:23. k Jer. 11. 21. 12:6. Matt. 13:57. Luke 4:24. John 4:44.

ornament and blessing of their families; they are made partakers of a heavenly wisdom, and a glorious liberty; and they are rendered useful in those communities, to which before they were a terror, or a temptation. They go among their friends and neighbours, to bear testimony to Christ; "showing what great things he hath done for them, and hath had compassion on them;" and, whilst their conduct evinces the reality and excellency of the change, they often excite great attention, and are made the instruments of inducing even their more orderly neighbours to hearken to the gospel, which before they neglected. (*Notes*, 2 *Cor.* 5:17—21. *Gal.* 1:15—24. 1 *Thes.* 1:5—8. 1 *Tim.* 1:12—16. 2 *Pet.* 1:13—15.) Nay, the Lord sometimes makes choice of such converts for his ministers: and, whilst they publish through cities and countries, what great things Jesus has done for them; their simple testimony confirmed by their characters, renders them extensive blessings, and sometimes in those places where they were once most mischievous. Indeed, we all seem to be continued in this world of sin and sorrow, after our conversion, chiefly to declare and display, by word and deed, the Saviour's power and grace among our fellow sinners.

V. 21—34. Our blessed Lord will not obtrude himself on those who are not disposed to entertain him; nor refuse his presence and salvation to any whose hearts are prepared to welcome him.—The feeling of distress, for which men can obtain no adequate remedy, from themselves or others, is frequently the means of bringing them to Christ: and thus severe family trials are sometimes appointed in love, to show those in affluence especially the vanity of their distinctions; and so lead them to inquire after a better portion, and a spiritual salvation.—Those who are in temporal distress, readily find words to express their meaning and desires: how is it then, that men experience such difficulty in presenting their supplications before God? Certainly, because they have not so distinct an understanding of their wants, nor so deep a feeling of their dangers and miseries.—There are different degrees and exercises of faith, where it is vital and saving; but that which most honours Christ, will be most advantageous to us. The history of his life is an account of his continued earnestness in doing good, without weariness or intermission; so that we know not whether we should most admire his divine power, or his beneficent use of it: and, whilst we derive encouragement from this reflection, let us learn to use our little ability in doing what we can, to alleviate the miseries and promote the benefit of mankind.—And if we look around and make diligent inquiry, we shall find many pious Christians, wasted by disease, pinched by penury, and lodged in cottages, cellars, garrets, or almshouses; whilst stately palaces are often scenes of riot to infidels, profligates, and cruel oppressors. But "the prosperity of fools destroys them," and the afflictions of the righteous conduce to their everlasting felicity.—Men often prove vain helpers, even in temporal calamities, and only add to our sufferings by their efforts to relieve us: yet the aversion of sinners to seek help from God, in this respect, is very conspicuous; for they will try every method of redress, and persevere, after reiterated disappointments, in running to this and the other fellow-creature; yet they will not apply to him, who alone can render means and instruments successful, and who can help us when all other helpers fail! Thus many, through their own obstinacy, or for want of wholesome instruction, waste their time and strength to no purpose, by applying to "physicians of no value;" from whom they "suffer many things," and get no better, but "rather grow worse." Some run into diversions, and gay company, to pacify an uneasy conscience, or to relieve the dejection of their spirits; many plunge into a hurry of business, into abstruse speculations, or even into intemperance, for the same purpose; and others "go about to establish their own righteousness," or torment themselves by vain superstitions: thus numbers perish miserably. But happy are they who, by many disappointments, are led to hearken to the report of the gospel, and to expect help from Jesus alone: for even their remaining infirmity and misapprehensions will not prevent their obtaining the desired blessing. (*Note*, *Matt.* 11:28—30.)—The example before us may likewise instruct us to receive and encourage those, who seem humbly to rely on Christ for pardon and grace; though in many respects mistaken and defective.—In proportion as our faith in Christ brings peace into our conscience, and destroys the love and power of sin, it is proved to be genuine: and the more singly we depend on him, and expect great things from him; the more evidently we shall find that he is become our salvation. Thus he gradually and effectually teaches his people, by their own experience: he evinces to them his knowledge of their thoughts, their wants, and their difficulties; and he shows his power and love in relieving and helping them. But, whilst we have the benefit he will secure to himself the glory, of all that he does for us and he will at length bring to light, in numberless instances, the "virtue that hath gone forth from him," to heal those hidden evils of the heart, under which his people had groaned for years before they sought to him. Yet, while multitudes throng around him, as it were, by crowding the places where the gospel is preached; only here and there one thus "touches him," in humble faith, as the lives of most too plainly testify.—Even the disciples of Christ are, in many instances, apt to express themselves dissatisfied with his words and works, with the dispensations of his providence and grace. This is the effect of remaining pride, ignorance, and unbelief: for no believer, to this hour, ever could conceive of his compassion and love half so highly as they deserve; though he sometimes conceals them under a frown or a rebuke. Humble souls, therefore, in seeking to him, are apt to tremble and fear, lest he should abhor or destroy them; whilst his heart yearns with pity, and he is about to say to them, as to his children, "Be of good comfort, go in peace, thy faith hath saved thee." For he will honour that faith, which honours him, by seeking from him all the blessings which he is exalted to bestow.

V. 35—43. The Lord will not let any one, who waits on him, be a loser by his kindness to others: his delays are intended to render his favours more precious: he waits for our extremities, that he may manifest his glory, and encourage our faith and hope. He regards no application to him as a *trouble*, and no case can be desperate which he undertakes: we should not therefore yield to fear, but desire and pray to be strengthened in faith, in the most difficult circumstances; and he will then fulfil his word, and all our expectations grounded on it. (*Notes*, *Rom.* 4:18—25.)—No wonder that worldly men make a tumult, with wailing and lamentation, when bereaved of those whom they love; for they have no prospect, or a very gloomy one, beyond the grave: but Christians should not "sorrow as men without hope, for them who sleep in the Lord;" nor should they indulge grief, or affect to be inconsolable, for any loss; as the Lord still lives to be their never-failing Friend and Comforter. Indeed death is but a sleep to believers; and we shall soon join our deceased Christian friends in that world, where sin and all its effects will be known no more. (*Notes*, *Prov.* 14:32. 1 *Thes.* 4:13—18.) But our gracious Redeemer, while he rebukes our excessive sorrow, makes kind allowances to the feelings of nature and affection: and, though we cannot now expect to have our deceased children or relatives restored to us; yet, we may hope to experience consolations proportioned to our trials.—When sinners ridicule the truths and promises of Christ; they exclude themselves from witnessing or experiencing their gracious accomplishment: for he has the power over death, the grave, and the unseen world; and he will ere long bring forth all the nations of the dead to appear before his awful tribunal, and to hear his powerful word, either calling them to inherit eternal felicity, or bidding them depart into everlasting punishment. (*Notes*, *Matt.* 25:31—46. *John* 5:28,29. *Rev.* 20:11—15.) May he then raise our 'souls from the death of sin to the life of righteousness;' that we may now feed on his spiritual provisions, and walk with him in his holy ways, as the trophies and monuments of his grace; and that when he shall at length "appear, we may also appear with him in glory." (*Note*, *Col.* 3:1—4.)

NOTES.—CHAP. VI. V. 1—4. (*Marg. Ref. Notes*, *Matt.* 13:54—58. *Luke* 4:16—32.) In this account of our Lord's last visit to Nazareth, (as it appears to have been,) we find that the people asked "Is not this *the carpenter*?" whence it has reasonably been concluded, that he had wrought with Joseph at this laborious business, during the former years of his life.—Justin Martyr says, that 'being among men he made ploughs and yokes, which are the works of carpenters.'—By the Jewish canons, all fathers were bound to teach their children some trade: Jesus was not educated in the schools of human learning; but having "for our sakes become poor," he, "the second Adam," submitted to the sentence denounced on the "first Adam," and ate his "bread in the sweat of his brow." (*Notes*, *Gen.* 3:17—19. *Acts* 18:1—6.)

Offended. (3) Εσκανδαλιζοντο. See on *Matt.* 5:29,30. *Notes*, *Is.* 8:11—15. *Matt.* 11:2—6, *v.* 6.

5 And [l]he could there do no mighty works, save that he [m]laid his hands upon a few sick folk, and healed *them*.

6 And he [n]marvelled because of their unbelief. And he went round about the villages teaching.

7 ¶ And he calleth unto him [o]the twelve, and began to send them forth by [p]two and two; and gave them [q]power over unclean spirits;

8 And commanded them that they should [r]take nothing for *their* journey, save a staff only; no scrip, no bread, no [s]money in *their* purse:

9 But *be* shod with [t]sandals; and not put on two coats.

10 And he said unto them, [u]In what place soever ye enter into an house, there abide till ye depart from that place.

11 And [v]whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, [x]It shall be more tolerable for Sodom [y]and Gomorrah, [z]in the day of judgment, than for that city.

12 And they went out, and [z]preached that men should repent.

13 And they [a]cast out many devils, and [b]anointed with oil many that were sick, and healed *them*.

[*Practical Observations.*]

14 ¶ And [c]king Herod heard *of him*; (for [d]his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do show forth themselves in him.

15 Others said, That [e]it is Elias. And others said, That it is [f]a prophet, or as one of the prophets.

16 But when Herod heard *thereof*, he said, [g]It is John, whom I beheaded: he is risen from the dead.

17 For [h]Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias's sake, his brother [i]Philip's wife; [A. D. 30.] for he had married her.

18 For John had said unto Herod, [k]It is not lawful for thee to have thy brother's wife.

19 Therefore [l]Herodias had [z]a quarrel against him, and would have killed him; but she could not.

20 For Herod [m]feared John, knowing that he was a just man, and an holy, and [s]observed him; and when he heard him, he did many things, [u]and heard him gladly.

21 And [o]when a convenient day was come, that Herod on [p]his birthday made a supper to his lords, high captains, and chief *estates* of Galilee;

22 And when [q]the daughter of the said Herodias came in, and danced and pleased Herod, and them that sat with him; the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give *it* thee.

23 And [r]he sware unto her, [s]Whatsoever thou shalt ask of me, I will give *it* thee, unto the half of my kingdom.

24 And she went forth, and [t]said unto her mother, What shall I ask? And she said, [u]The head of John the Baptist.

25 And she came in straightway [x]with haste unto the king, and asked, saying, I will that thou give me by and by, in [y]a charger, the head of John the Baptist.

26 And the king [z]was exceeding sorry; *yet* for his oath's sake, and for their sakes which sat with him, he would not reject her.

27 And immediately [a]the king sent [‖]an executioner, and commanded his head to be brought: and he went and beheaded him in the prison,

28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.

29 And when his disciples heard *of it*, [b]they

9:23. Gen. 19:22. Is. 59:1,2. Matt. 13:58. Heb. 4:2. m Is. 59:16. Matt. 8:10. John 9:30. n Matt. 4:23. 9:35. Luke 4:31,44. 13:22. o 3:13,14. Matt. 10:1, &c. Luke 6:13—16. 9:1—6. p Ex. 4:14,15. Ec. 4:9,10. Rev. 11:3. q 16:17. Luke 10:17—20. r Matt. 10:9,10. Luke 10:4. 22:35. * The word signifieth, *A piece of brass money, in value something less than a farthing*: Matt. 10:9, but here it is taken in general for *money*. Luke 9:3. s Acts 12:8. t Matt. 10:11—13. Luke 9:4. 10:7,8. Acts 16:15. 17:5—7. u Neh. 5:13. Matt. 10:14. Luke 9:5. 10:10,11. Acts 13:50,51. 18:6. x Ez. 16:48—51. Matt. 10:15. 11:20—24. Luke 10:12—15. John 15:22—24. Heb. 6:4—8. 10:26—31. 2 Pet. 2:6. Jude 7. † Gr. *or*. y Matt. 12:36. Rom. 2:5,16. 2 Pet. 2:9. 3:7. 1 John 4:17. z 1:3,15. Ez. 18:30. Matt. 3:2,8. 4:17. 9:13. 11:20. Luke 11:32. 13:3,5. 15:7,10. 24:47. Acts 2:38. 3:19. 11:18. 20:21. 26:20. 2 Cor. 7:9,10. 2 Tim. 2:25,26. a *See on* 7. b Jam. 5:14,15. c 22,26,27. Matt. 14:1,2. Luke 3:1. c 9:7. 13:31. 23:7—12. d 1:28,45. Chr. 26:8,15. Matt. 9:31. 1 Thes. 1:8. e 8:28. 9:12,13. 15:35,36. Mal. 4:5. *Elijah*. Matt. 16:14. 17:10,11. Luke 1:17. 9:8,19. John 1:21,25. f Matt. 21:11. Luke 7:16,39. John 6:14. 7:40. 9:17. Acts 3:22,23. g Gen. 4:10,11. *Ps.* 53:5. Matt. 14:2. 27:4. Luke 9:9. Rev. 11:10—13. h Matt. 4:12. 11:2. 14:3, &c. Luke 3:19,20. i Luke 3:1. k Lev. 18:16. 20:21. l Kings 22:14. Ez. 3:18,19. Matt. 14:3,4. Acts 20:26,27. 24:24—26. l Gen. 39:17—20. 1 Kings 21:20. ‡ Or, *an inward grudge*. Ec. 7:9. Eph. 4:26,27. m 11:18. Ex. 11:3. 1 Kings 21:20. 2 Kings 3:12, 13. 6:21. 13:14. 2 Chr. 24:2,15—22. 26:5. Dan. 4:18,27. 5:17. Matt. 14:5. 21:26. § Or, *kept him*, or, *saved him*. n 4:16. ‖ s. 106:12,13. Ez. 33:32. John 5:35 o Gen. 27:41. 2 Sam. 13:23—29. Esth. 3:7. Ps. 37:12,13. Acts 12:2—4. p Gen. 40:20. Esth. 1:3—7. 2:18. Prov. 31:4,5. Dan. 5:1—4. Hos. 7:5. 1 Pet. 4:3. Rev. 11:10. q Esth. 1:10—12. Is. 3:16, &c. Dan. 5:2. Matt. 14:6. r 1 Sam. 28:10. 2 Kings 6:31. Matt. 5:34—37. 14:7. s Esth. 5:3,6. 7:2. Prov. 6:2. Matt. 4:9. t Gen. 27:8—11. 2 Chr. 22:3,4. Ez. 19:2,3. Matt. 14:8. u Job 31:31. Ps. 27:2. Prov. 27:3,4. Acts 23:12,13. x Prov. 1:16. Rom. 3:15. y Nu m. 7:13,19, &c z Matt. 14:9. 27:3—5,24,25. a Matt. 14:10,11. ‖ Or, *one of his guard* b 1 Kings 13:29,30. 2 Chr. 24:16. Matt. 14:12. 27:57—60. Acts 8:2.

V. 5, 6. Jesus "could not" with propriety work many miracles at Nazareth, or the people did not give him the opportunity, by bringing their sick to be healed. It seems, however, that there were some exceptions; and therefore he wrought a few miraculous cures. (*Marg. Ref.* l. *Note*, 1:45.) The obstinate and unreasonable unbelief and contempt of the Nazarenes were truly wonderful, when all their advantages are considered: and our Lord is generally spoken of as affected with the scenes around him, according to the nature of them, in the same manner as we should have been; except as sinful emotions are also excited in us, from which he was perfectly free. (*Marg. Ref.* m.)

V. 7—12. (*Marg. Ref. Notes*, *Matt.* 10:5—15. 11:20—24. *Luke* 9:1—6. 10:1—16.)—*That men should repent.* (12) Repentance was the main subject of the instructions and exhortations which the apostles were commanded to use on this occasion, as connected with the approaching kingdom, or reign of the promised Messiah. (*Notes*, *Matt.* 3:2. *Luke* 24:44—49, *v.* 47.)

Sandals. (9) Σανδαλια. *Acts* 12:8. Not elsewhere N. T.—Ὑποδηματα, *Matt.* 10:10.

V. 13. Learned men have bestowed some pains to show, that it was usual with the Jews to anoint the sick with oil, in order to their recovery; and some think that the apostles complied with this custom, without any direction from their Lord. But this is not at all probable; nor can we suppose that the miraculous effect would have followed, had they acted without orders. Doubtless, in this they observed the directions given them by Christ: and the observance was intended to be an outward sign of his inward operation; which was itself an emblem of healing our souls by the unction of the Holy Spirit. This practice was continued for some time in the church, as *the token of a miraculous cure:* but it was obvious, that it must be left off, when miracles ceased. Yet the popish ceremony (or *sacrament*, as they call it) of 'extreme unction,' seems *absurdly* to have been derived from it; for that is not used in order to a miraculous cure, but when all hope of recovery is given up. (*Note*, *Jam.* 5:14,15.)

That were sick.] Ἀρῤῥωστους, *Invalidos.* 16:18. *Matt.* 14:14. 1 *Cor.* 11:30. 'Ab *a* priv. et ῥωμη, *robur Roma, απο της ῥωμης, quia fuit robusta civitas.*' Leigh.

V. 14—29. *Marg. Ref. Notes*, *Matt.* 14:3—12. *Luke* 3:19,20. 9:7—9.—*King Herod.* (14) Thus his courtiers and flatterers called him, though only a tetrarch, or governor of Galilee under the Romans; being a fourth part of his father's kingdom. (*Notes*, *Matt.* 14:1,2. *Luke* 3:1.)—"It is not easy to meet with a more striking instance than this of the force of conscience over a guilty mind, or a stronger proof how perpetually it goads the sinner, not only with well-grounded ... apprehensions of impending ... vengeance, but with imaginary terrors and visionary dangers. ... There is reason to believe that Herod ... was of the sect called the Sadducees: ... yet his fears overruled all the prejudices of his sect, and raised up the semblance of the murdered Baptist, armed with the power of miracles, for the very purpose (as he imagined) of inflicting exemplary vengeance upon him for that atrocious deed; as well as for his adultery, his incest, and all his other crimes. ... Herod had been married a considerable time to the daughter of Aretas, king of Arabia Petræa; but conceiving a violent passion for his brother Philip's wife, Herodias, he first seduced her affections from her husband, then dismissed his own wife, and married Herodias during the lifetime of his brother.—The Baptist had the honesty and the courage to reproach the tyrant with the enormity of his guilt: ... he determined to do his duty, and to take the consequences. ... Herod observed John, that is, listened to him with attention and with pleasure: nay, he went further still, "he did many things," ... which John exhorted ... him to do. ... He perhaps showed more attention to many of his public duties, more gentleness to his subjects, more compassion to the poor, more equity in his judicial determinations, more regard to public worship; and vainly hoped, like many other audacious sinners, that this partial reformation, this half-way amendment, would avert the judgments with which John threatened him. But the main point, the great object of John's reprehension, the incestuous adultery in which he lived, *that* he could not part with. ... What a picture does this hold out to us, of that strange thing called human nature. Of that inconsistence, that contradiction, that contrariety, which sometimes takes place in the heart of man, unsanctified and unsubdued by the power of divine grace! And what an exalted idea does it give of the dignity of a truly religious

came and took up his corpse, and laid it in a tomb. [*Practical Observations.*]

30 ¶ And [c]the apostles gathered themselves together unto Jesus, and told him all things, [d]both what they had done, and what they had taught.

31 And he said unto them, [e]Come ye yourselves apart into a desert place, and rest awhile: for there were many coming and going, and they had no leisure so much as to eat.

32 And they departed into a desert place by ship privately.

33 And the people saw them departing, and many [f]knew him, and ran a-foot thither out of all cities, and outwent them, and came together unto him.

34 And Jesus, when he came out, [g]saw much people, and was moved with compassion toward them, [h]because they were as sheep not having a shepherd: [i]and he began to teach them many things.

35 ¶ And [k]when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time *is* far passed;

36 [l]Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

37 He answered and said unto them, [m]Give ye them to eat. And they say unto him, [n]Shall we go and buy two hundred [o]pennyworth of bread, and give them to eat?

38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, [p]Five, and two fishes.

39 And he commanded them to make [q]all sit down by companies upon the green grass.

40 And they sat down in ranks, [r]by hundreds, and by fifties.

41 And when he had taken the five loaves and the two fishes, [s]he looked up to heaven, and [t]blessed, and brake the loaves, and gave *them* to his disciples to set before them; and the two fishes divided he among them all.

42 And they did all eat, [u]and were filled.

43 And they took up [v]twelve baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves were about five thousand men.

45 And [x]straightway he constrained his disciples to get into the ship, and to go to the other side before [y]unto [z]Bethsaida, while he sent away the people.

46 And when he had sent them away, [a]he departed into a mountain to pray.

47 ¶ And when even was come, the ship was in the midst of the sea, and he alone on the land.

48 And [a]he saw them toiling in rowing; for the wind was contrary unto them: and about [b]the fourth watch of the night [c]he cometh unto them, walking upon the sea, and [d]would have passed by them.

49 But when they saw him walking upon the sea, they [e]supposed it had been a spirit, and cried out;

50 For they all saw him, and were troubled: and immediately he talked with them, and saith unto them, Be of good cheer: [f]It is I; be not afraid.

51 And he went up unto them into the ship; [g]and the wind ceased; [h]and they were sore amazed in themselves beyond measure, and wondered.

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c 7, &c. Luke 9:10. 10:17. d Acts 1:1. 20:18—21. 1 Tim. 4:12—16. Tit. 2:6,7. 1 Pet. 5:2,3. e 1:45. 3:7,20. Matt. 14:13. John 6:1. f 54,55. Matt. 15:29—31. John 6:2. Jam. 1:19. g Matt. 14:14. 15:32. Luke 9:14. Rom. 15:2,3. Heb. 2:17. 4:15. h Num. 27:17. 1 Kings 22:17. 2 Chr. 18:16. Jer. 50:6. Zech. 10:2. Matt. 9:36. i Is. 54:13—3. k Matt. 14:15. Luke 9:12. l 3:21. 5:31. Matt. 15:23. 19:22. m 2:26. 2 Kings 4:42—44. Matt. 14:16. 15:32. Luke 9:13. John 6:4—10. n Num. 11:13:21—23. 2 Kings 7:2. Matt. 15:33. John 6:7. o Matt. 18:28. margin. p v. 5. Matt. 14:17,18. 15:34. Luke 9:13. John 6:9. q 1 Kings 18:5. Esth. 1:5,6. 1 Cor. 14:33,40. q Luke 9:14,15. r 7:34. Matt. 14:19. Luke 9:16. John 11:41. 17:1. s 8:6,7. 14:22. Deut. 8:10. 1 Sam. 9:13. Matt. 15:36. 26:26. Luke 24:30. John 6:11,23. Acts 27:35. Rom. 14:6. 1 Cor. 10:31. Col. 3:17. 1 Tim. 4:4,5. t 8:8,9. 2 Kings 4:42—44. Ps. 145:15,16. Matt. 14:20,21. 15:37,38. Luke 9:17. John 6:12,13. u 8:19,20. x Matt. 14:22. John 6:15—17. † Or, *over against Bethsaida.* y 8:22. Luke 10:13. z 1:35. Matt. 14:23. Luke 6:12. 1 Pet. 2:21. a Is. 54:11. Jon. 1:13. Matt. 14:24. b Ex. 14:24. 1 Sam. 11:11. Luke 12:38. c Job 9:8. Ps. 93:4. 104:3. d Gen. 19:2. 32:26. Luke 24:28. e Job 4:14—16. Matt. 14:25,26. f Matt. 14:27. Luke 24:37—41. John 6:19,20. 20:19,20. g 4:39. Is. 107:28—30. Matt. 8:26,27. 14:28—32. Luke 8:24,25. John 6:21. h 1:27. 2:12. 4:41. 5:42. 7:37.

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character, like that of John, which compels even its bitterest enemies to reverence and to fear it! and forces even the most profligate, and most powerful, to pay an unwilling homage to excellence, at the very moment, perhaps, when they are meditating its destruction! ... The fate of John might have remained undecided for a considerable time, had not an incident taken place, which determined it. ... The folly, the rashness, and the madness of such an oath,' (as Herod's) 'on so foolish an occasion, could be exceeded by nothing but the horrible purpose to which it was perverted. ... Herodias had a passion to gratify, stronger perhaps than any other, when it takes full possession of the human heart, and that was *revenge*. She had been mortally injured, as she conceived, by the Baptist: ... and she not only felt the highest indignation at this insult, but was afraid that his repeated remonstrances might at length prevail. ... Herod, conceiving himself, most absurdly, bound by his oath to comply even with this inhuman demand, ... preferred the real guilt of murder, to the false imputation of perjury. Herodias "had a quarrel against John:" according to the original, "she fastened and hung upon him," and was determined not to let go her hold, till she had destroyed him. ... We are informed by Josephus, that Herod's marriage with Herodias drew on him the resentment of Aretas, ... the father of his first wife, who declared war against him, and ... defeated his army with great slaughter. This, says the historian, the Jews considered as the just judgment of God for his murder of John. ... Not long after this, both he and Herodias were deprived of their kingdom by the Roman emperor, and sent into perpetual banishment: and it is added by another historian, that ... Salome met with a violent and untimely death.' *Bp. Porteus.*

As one of the prophets. (15) If not one of the old prophets risen from the dead, his character, preaching, and miracles, resemble theirs.—*Had a quarrel.* (19) "An inward grudge." *Marg.* Ενειχεν. *Luke* 11:53. Ενεχω. 'Ἰmmineo. ... Significat *summum offensionem, quæ faciat ut quis omnes captet occasiones quibus alteri noceat.*' Leigh. *Implicor. Gal.* 5:1. Not elsewhere N. T.—*Heard him gladly.* (20) *Notes, Ez.* 33:30—33, *v.* 32. *Matt.* 13:20,21.—*High captains.* (21) Χιλιαρχοις. *Qui mille viris præest. John* 18:12. *Acts* 21:31, 33.—*Half,* &c. (23) *Note, Esth.* 7:2—4.—*An executioner.* (27) "One of his guard." *Marg.* Σπεκουλατωρα. *Spiculator, Satelles.* It is originally a Latin word, being derived from *spiculum,* a javelin; or rather from *speculator,* a kind of soldier employed to guard the person of the Emperor.

V. 30—46. *Marg. Ref. Notes, Matt.* 14:13—21. *Luke* 9:10—17. *John* 6:1—21.—*Rest.* (31) Αναπαυεσθε. 14:41. *Matt.* 26:45. ... Αναπαυσις. See on *Matt.* 11:29.—*Had ... leisure.*] Ηυκαιρουν. *Acts* 17:21. 1 *Cor.* 16:12.—Ευκαιρος. 21. Ευκαιρως. 14:11. 2 *Tim.* 4:2. (Ex *ευ bene,* et καιρος, *tempus, opportunitas.*) See on 2 *Tim.* 4:2.—*Outwent.* (33) Προηλθον. *Came before.* The people were at the place before Jesus and his disciples landed.—*Sheep,* &c. (34) *Note, Matt.* 9:36—38.—*Two hundred pennyworth.* (37) Διακοσιων δηναριων. Two hundred denarii: each the value of a day's labour in harvest. (*Matt.* 20:2. Gr.)—*By companies.* (39) Συμποσια συμποσια' *symposia, convivia.* (Ex συν, et ποσις, *potus.*)—*In ranks.* (40) Πρασιαι πρασιαι. Neither συμποσιον nor πρασια is used elsewhere in N. T. The latter word is taken from beds in a garden, to which companies of people, seated in rows, twice the number in rank as in file, would bear some resemblance. Many expositors seem to think, that the whole multitude formed one body, a hundred in rank and fifty in file: but the plural number '(*companies, companies; ranks, ranks,*') leads us to conclude, that several distinct companies were formed, but all arranged in the same manner.—*Bethsaida.* (45) Bethsaida was near the place where Jesus and the disciples then were, and probably to the east of the sea of Tiberias: but learned men are not agreed in respect of its situation. (*Marg. Ref. Luke* 9:10.)—*Had sent ... away.* (46) Αποταξαμενος, *valedicens, amandans. Luke* 9:61. 14:33. *Acts* 18:18,21. 2 *Cor.* 2:13. (Ex απο, et τασσω, *mando.*) The word implies, the parting directions and injunctions of one about to leave his family, friends, or servants.—*To pray.*] *Marg. Ref.* z *Note, Matt.* 14:22—24, *v.* 23.

V. 47—52. (*Marg. Ref. Notes, Matt.* 14:22—32.) Had the disciples duly reflected on the miracle which Christ had wrought, in feeding the multitude, they would not have been so exceedingly amazed at his walking on the waves of the sea, and causing the tempest to subside. But their minds were in part hardened, through remaining unbelief and carnal prejudices; so that they did not make a proper improvement of the miracles which they beheld, nor durably retain the impressions, which at first were made on them. Thus they speedily forgot their conviction of the divine power of their Lord; and this occasioned their astonishment at every renewed display of it. (*Note,* 6:17—21.) The same words are sometimes used for the remaining, and in a degree *prevailing* evil in true disciples, as for the total dominion of evil in unbelievers. (*Matt.* 16:23. *Rom.* 8:5,6. 1 *Co.* 3:1.) This is not duly attended to by some controversial writers.—[1]Some cheats have pretended to cure diseases miraculously; and

52 For [i]they considered not *the miracle* of the loaves: for [k]their heart was hardened.

53 ¶ And when they had passed over, they came into [l]the land of Gennesaret, and drew to the shore.

54 And when they were come out of the ship, straightway they [m]knew him.

55 And [n]ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

56 And whithersoever he entered, into villages, or cities, or country, [o]they laid the sick in the streets, and besought him that they might [p]touch if it were but [q]the border of his garment; and as many as touched [*]him were made whole.

7:18. 8:17,18,21. Matt. 16:9—11. Luke 24:25. k 3:5. 16:14. l Matt. 14:34—36. Luke 5:1. John 6:24. m Ps. 9:10. Phil. 3:10. n 2:1—3. 3:7—11. Matt. 4:24. o Acts 5:15. p 3:10. 5:27,28. 2 Kings 13:21. Luke 6:19. 22:51. Acts 19:12. q Num. 15:38,39. Deut. 22:12. Matt. 9:20. Luke 8:44. * Or, it.

some have even attempted to raise the dead: yet no impostor, I believe, has ever been so bold as to undertake to feed five thousand people at once with five loaves and two fishes; or to walk on the waves of the sea.' *Bp. Porteus.*

Hardened. (52) Πεπωρωμενη. 8:17. *John* 12:40. *Rom.* 11:7. 2 *Cor.* 3:14. Πωρωσις. See on 3:5.

V. 53—56. *Marg. Ref. Notes* 5:14—20. *Matt.* 14:34—36.—*Touch.* (56) Perhaps the report of the woman, who had been cured by touching the fringe of Christ's garment, encouraged these afflicted persons to apply to him, by his permission, in this manner.

Drew to the shore. (53) Προσωρμισθησαν. Εκ προς, et ὁρμος, *statio navalis.* Not elsewhere N. T.—*If it were but.* (56) Καν, *at least.* *Acts* 5:15. 2 *Cor.* 11:16.

PRACTICAL OBSERVATIONS.

V. 1—13. We are taught, by our Lord's example, to renew our endeavours for the spiritual good even of those who have already treated us with cruelty or contempt, and where danger and contumely may again be expected: and we are reminded that industry, in the meanest and most laborious honest calling, is far more honourable and beneficial than indolence or dissipation, especially in youth. They therefore, who are placed in inferior situations, should cheerfully go on with their employments; and, if God have work of another kind for them, this will prove no hinderance to their future usefulness. Worldly men indeed despise the most wise and excellent persons, because of their mean extraction, low occupations, or poor relations; or on account of their own previous familiarity with them, or superiority over them: for unbelief will always find some objection against the truth, and those who are zealous for it: but while their unreasonable prejudices preclude them from the benefit, the servants of God will find others disposed to profit by them.—Indeed the inhabitants of villages are often more ready to welcome the gospel, than those of flourishing and populous cities: if therefore we fail of meeting with acceptance in the latter, we should be satisfied to go and teach poor peasants and cottagers the way of salvation. (*Note, Jer.* 5:3—6.)—The Lord Jesus, the Fountain of all authority in his church, dispenses to every man as he pleases: and he will surely qualify and assist those, whom he commissions to preach his gospel.—Where the truth has hitherto been but little known, it is very desirable that ministers should go forth at least by two and two; that they may have the comfort and benefit of each other's society, counsel, and prayers. (*Note, Ec.* 4:9—12.)—While faithful preachers earnestly desire and uprightly design to be a blessing to the people; and, content with food and raiment, however mean and scanty, seek "not theirs but them;" they often prove the occasion of deeper condemnation to those, who constrain them to "shake off the dust of their feet for a testimony against them," by refusing to hear and receive their message.—How heinous a sin must unbelief be, in all who have the adequate means of conviction; seeing a righteous God will render the final doom of those who refuse the salvation of the gospel, even more intolerable than that of Sodom and Gomorrah! (*Notes, John* 3:19—21. *Heb.* 2:1—4. 12:22—25.)—The servants of Christ must go forth in his name, every where "preaching, that men should repent, and turn to God, and do works meet for repentance;" and enforcing their exhortations both by the terrors of the law, and by the encouraging truths and promises of the gospel. In this way we may hope that our labours will be blessed, to turn many "from darkness unto light, and the power of Satan unto God," and that we shall be the instruments of healing their souls by the unction of the Holy Spirit.

V. 14—29. When the truths, and honour of Christ are spread abroad, by the successful labours of his ministers: men will make their observations or conjectures respecting them, according to their different humours or prejudices: and then the secret remorse and horror of conscience, which wicked men experience, will often be brought to light. (*Note, Ps.* 73:18—22.)—No infidel principles, or hardness of heart, or worldly grandeur, can at all times preserve the enemies of God from terrors and anxieties. They are seldom wholly exempt from convictions of their own guilt, and they are often unable to exclude the dread of divine vengeance. They may imprison or murder their reprovers, but this only increases the clamour of their inward monitor and accuser: and any person, who understands and believes the Bible, may predict the consequence of a man's determining to mount, if possible, the summit of prosperity, by whatever means and at any rate: for if he succeed, he will find his desired eminence a most turbulent, anxious, and perilous situation: and unless he have the wisdom and grace to descend speedily into the valley of humiliation, he will soon be cast down into the depths of hell.—We may see the reason, why men cannot receive the message of God's ministers, and why they treat them with contempt and enmity: they feel that their example and doctrin is a reproach; their pride is affronted, their consciences are disquieted, and their darling indulgences opposed: and thus they, excited by their associates in iniquity, have an irreconcilable quarrel against the very persons whom they cannot but stand in awe of, as "just and holy men," whom they have often heard with apparent satisfaction, and at whose instance they have "done many things."[*] But the frame of men's minds is very different, when they are hearing the word of God, as delivered by a heart-searching awakening preacher than it is at those times, when they are celebrating luxurious and joyous feasts, indulging their appetites, surrounded with flatterers, and carousing with dissipated companions. (*Note, Dan.* 5:1—4.) Such revels are Satan's opportunities: he waits for them, in order to take his advantage, to push men forward into those enormities, from which they were restrained by remaining scruples, in their more sober hours. Hence it has often been known, that the most atrocious murders have been hastily committed, as it were, to grace a riotous banquet, or to gratify some worthless individual, who had contributed to the luxury or conviviality of the occasion! (*Note,* 2 *Sam.* 13:22—29.) Thus the great murderer of men carries his point, and employs his servants in the infatuated work of destroying each other's lives and souls.—If the history of persecutions and martyrs could be written, under the guidance of inspiration: it would be found, that thousands of the most valuable lives had fallen a sacrifice to the revenge of some ambitious and licentious Herodias; or of some base wretch, whose pride had been affronted, and whose success in wickedness had been impeded or endangered by their faithful reproofs. Yet even those who are instigated by such prompters often avow, that their conscience and honour are concerned; and devise to connect oaths, engagements, and regard to friends, to the public peace, or the good of the church, with the gratification of their iniquitous cruelty and revenge! They can, however, do the faithful servants of God no real harm: he will graciously vouchsafe them another kind of recompense than they receive from men; and avenge their cause on those who repay their friendly warnings with indignity and cruelty. But what will be the doom of those, who have instigated even their own children, and nearest relatives, to the most atrocious crimes, in order to gratify their own malignant and hateful passions! (*P. O. Matt.* 14:1—12.)

V. 30—56. While the enemies of God are triumphing in their short-lived success, and his friends are mourning over the loss of those who have entered into their rest; he will send forth other ministers to spread his gospel, and will protect them in their labours till they be finished. Every minister must give an account of himself to Christ at last: and it behooves us now to do it continually before his "throne of grace;" both concerning "all we have done, and all we have aught." Thus we shall have the comfort of his gracious acceptance of that which has been right, and obtain his blessing upon our labours: and thus we may seek his merciful forgiveness of what has been wrong, pray that the effects of it may be counteracted, and learn to profit even by our own mistakes and offences.—Our blessed Lord, knowing our frailty, will allow and provide for us seasons of relaxation after fatiguing exertions in his service: that we may be recruited for our work, recollect ourselves respecting the state of our own souls, and receive further instructions from him concerning our future conduct: and if he, by sickness, or any other providential hinderance, lay us aside for a season from our work; we should not think the time wasted, but listen more attentively to his teaching, and seek to profit by the visitation.—Those who know the preciousness of Christ and his salvation, and have learned where he may be found, will break through all hinderances, that they may seek to him: nor will he refuse instruction or assistance to those, who deviate from ordinary rules, in their earnestness to obtain the blessings of salvation. He has tender compassion for them who are "as sheep not having a shepherd;" and such as wait on him, take the best method of obtaining all things needful for soul and body: for, as he died on the cross, that he might feed our perishing souls with "the bread of life," he will not fail, in his providence, to give us food for our bodies also. While we therefore cheerfully and thankfully depend on his power and grace, let us copy his example, in being accessible at all times to those who want our help; in compassionating the temporal afflictions of our neighbours, as well as the lost condition of their souls; and in being always "ready to distribute, and glad to communicate" to their necessities. In order to this, we should be frugal in our own expenses, that we may have the more to employ in liberality; and we may trust in the Lord to make up, by his blessing, whatever is necessary to our state in life

CHAPTER VII.

The Pharisees find fault with the disciples for eating with unwashen hands; and Jesus shows that their traditions "make void the law of God," 1—13. He teaches the source and nature of defilement, 14—23. heals the daughter of a Syrophenician woman, 24—30; and a man who was deaf, and had an impediment in his speech, 31—37.

THEN came together unto him [a]the Pharisees, and certain of the scribes, which came from Jerusalem.

2 And when they saw some of his disciples eat bread with [*]defiled, that is to say, with unwashen hands, [b]they found fault.

3 For the Pharisees, and all the Jews, except they wash *their* hands [†]oft, eat not, holding [c]the tradition of the elders.

4 And *when they come* from the market, [d]except they wash, they eat not. And many other things there be which they have received to hold, *as* the washing of cups, and [‡]pots, brazen vessels, and of [§]tables.

5 Then the Pharisees and scribes asked him, Why [e]walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

6 He answered and said unto them, [f]Well hath Esaias prophesied of you [g]hypocrites, as it is written, This people [h]honoureth me with *their* lips, but their heart is far from me.

7 Howbeit [i]in vain do they worship me, teaching *for* doctrines [k]the commandments of men.

8 For, laying aside the commandment of God, ye hold [l]the tradition of men, *as* the washing of pots and cups: and many other such like things ye do.

9 And he said unto them, [m]Full well ye [‖]reject the commandment of God, that ye may keep your own tradition.

10 For Moses said, [n]Honour thy father and thy mother; and, [o]Whoso curseth father or mother, let him die the death.

11 But ye say, If a man shall say to his father or mother, [p]*It is* Corban, that is to say, A gift, by whatsoever thou mightest be profited by me; *he shall be free.*

12 And ye suffer him no more to do aught for his father or his mother;

13 Making [q]the word of God of none effect through your tradition, which ye have delivered: and many [r]such like things do ye.

a 3:22. Matt. 15:1. Luke 5:17. 11:53,54. * Or, *common.* Acts 10:14,15,28. b Dan. 6:4,5. Matt. 7:3—5. 23:23—25. † Or, *diligently.* Gr. *With the fist. Up to the elbow.* Theophylact. c 7—10,13. Matt. 15:2—6. Gal. 1:14. Col. 2:8,21, 22. 1 Pet. 1:18. d Job 9:30,31. Ps. 26:6. Is. 1:16. Jer. 4:14. Matt. 27:24. Luke 11:38,39. John 2:6. 3:25. Heb. 9:10. Jam. 4:8. 1 John 1:7. ‡ Gr. *Sextarius;* about a pint and a half. § Or, *beds.* e 2:16—18. Acts 21:21,24. Rom. 4:12. 2 Thes. 3:6,11. f Is. 29:13. Matt. 15:7—9. Acts 28:25. g Matt. 23:13—15. Luke 11:39—44. h Ez. 33:31. Hos. 8:2,3. John 5:42. 8:41,42,54,55. 15:24. 2 Tim. 3: 5. Tit. 1:16. Jam. 2:14—17. i 1 Sam. 12:21. Mal. 3:14. Matt. 6:7. 15:9 1 Cor. 15:14,58. Tit. 3:9. Jam. 1:26. 2:20. k Deut. 12:32. Col. 2:22. 1 Tim. 4:1—3. Rev. 14:11,12. 22:18. l 3,4. m 2 Kings 16:10—16. Is. 24:5. 29:13. Jer. 44:16,17. Dan. 7:25. 11:36. Matt. 15:3—6. 2 Thes. 2:4. ‖ Or, *frustrate.* Ps. 119:126. Rom. 3:31. Gal. 2:21. n 10:19. Ex. 20:12. Deut. 5:16. o Ex. 21:17. Lev. 20: 9. Deut. 27:16. Prov. 20:20. 30:17. Matt. 15:4. p Matt. 15:5 23:18. 1 Tim. 5: 4—8. q 9. Is. 8:20. Jer. 8:8,9. Hos. 8:12. Matt. 5:17—20. 15:6. Tit. 1:14. r Ez. 18:14. Gal. 5:21

We should also learn to connect piety and charity together; and to delight alternately in communion with God, and in doing good to men: and should we meet with storms and difficulties in the path of duty, we may by faith behold our heavenly Advocate pleading our cause, and ready to come to our help, as it were "walking upon the waves," silencing the tempest as he pleases: and allaying our terrors by saying, "Be of good cheer: It is I: be not afraid."—Did we duly regard even our own experience of his power, truth, and love, we should not be so much alarmed at renewed difficulties, or at formidable appearances: our expectations would then be raised higher; and, though our amazement at his renewed interpositions might be less, our admiring gratitude and praise would be greater, than they now are. But we lose much of our comfort, in the watchful care of our Lord, by remaining unbelief, forgetfulness, and hardness of heart.—Did men value the health of their souls as they do that of their bodies, and had they strong faith in the Redeemer's power and grace, they would flock to him from villages and cities, sparing neither trouble nor inconvenience, and beseeching him, that they might be enabled in faith to "touch even the hem of his garment;" for certainly those who thus apply to him, will be made whole of their most inveterate diseases.—And here again let us learn to be doing good wherever we go, and to seek the salvation of Christ, for others as well as for ourselves.

NOTES.—CHAP. VII. V. 1. 'None do more resist the wisdom of God, than they that should be wisest; and that upon zeal for their own traditions; for men do not please themselves more in any thing than in superstition; ... to which hypocrisy is a constant companion.' *Beza.* It should have been 'a general companion.'—It is probable, the chosen persons of the Pharisees and scribes had been deputed to watch the conduct and discourses of Jesus, in order to find matter of accusation against him; and had come from Jerusalem for this purpose, though they did not avow it. (*Marg. Ref. Note, Matt.* 15:1,2.)

V. 2. *Marg. Ref.—Defiled.*] "Common." *Marg.* Κοιναις. *Acts* 10:14. 11:8. *Rom.* 14:14. *Tit.* 1:4. *Heb.* 10:29. Κοινουν. *Acts* 10:15. 11:9: What was not in the proper manner purified, and set apart for God, was common or profane in Israel. (*Note, Ez.* 42:15—20, *v.* 20.)—*They found fault.*] Εμεμψαντο. *Rom* 9:19. *Heb.* 8:8. Not elsewhere N. T.

V. 3, 4. (*Note, Matt.* 15:1,2.) This evangelist gives a more particular account of these traditional washings, than Matthew did.—The Pharisees and other Jews used not to eat, except "they washed their hands *oft*," or *diligently*, being afraid of having inadvertently contracted defilement. When they returned from the markets or places of public resort, they would not eat, except they washed, or were *baptized;* and "they had received," and very tenaciously held, many such things as "the washing," or *baptisms* "of cups, pots," and even of their "tables," or rather *beds*, the couches on which they reclined to meat. If we suppose that they *always* bathed the whole body, after they returned from the markets, which is not very probable; we cannot conceive that they plunged their couches in water also. The Pharisees blamed Christ's disciples for "eating with unwashen hands;" and not for not immersing their bodies in water: so it seems undeniable, that by the words *baptize* and *baptisms*, a partial application of water was intended, in this, as well as in several other places. (*Notes, Luke* 11:37,38. *Heb.* 9:8—10.)—'A man shall wash his hands in the morning, so that it shall suffice him for the whole day; and he shall not need to wash his hands as oft as he eats; which holds if he do not avert his mind any other way; (that is, go abroad, or meddle with business, or go to the market, &c.) but if he do so, he is bound to wash his hands as oft as there is need of washing.' *Maimonides* in *Hammond.* This washing is here called *being baptized;* not the hands being baptized, but the persons being baptized.—It is intimated here, that these observances were not peculiar to the Pharisees, but general among the Jews, through the influence of the scribes and elders: and this shows that the conduct of our Lord and his disciples, in this protest, was very marked and pointed. The rites of the ceremonial law they strictly observed; and paid the required tribute, lest they should give offence: (*Notes, Matt.* 17:24—27. 23:1—4.) but as the traditions of the elders undermined the authority of the divine law, our Lord himself openly refused to comply with them, and taught his disciples to do the same. (*Note, Matt.* 15:3—6.)

Oft. (3) "Diligently." "With the fist. Up to the elbow." *Marg.* Πυγμη. *Pugnus, ... manus in pugnum complicata.* 'All interpretations imply diligent and accurate care in washing.' *Leigh.* Here only N. T. *Ex.* 21:18. *Sept.—Except they wash.* (4) Εαν μη βαπτισωνται. See on *Matt.* 3:6.—*The washing.*] Βαπτισμους. 8. *Heb.* 6:2. 9:10. Βαπτισμα. *Matt.* 3:7. 20:22,23.—*Pots.*] *Marg.* Ξεστων. 8. Not elsewhere N. T.—*Tables.*] "Beds." *Marg.* Κλινων. *Matt.* 9:2,6. *et al.*

V. 5—7. *Marg. Ref. Notes, Is.* 29:13—16. *Matt.* 15: 7—9.

V. 8. *Cups.*] If made of metals; for earthen vessels, if in any way they contracted defilement, must be broken. (*Lev.* 11:33.)

V. 9. *Full well,* &c.] Do ye not act in a most becoming and pious manner, by thus preferring human traditions to God's commandments? The guilt and folly of the scribes and Pharisees are exposed by an ironical commendation. (*Note,* 1 *Kings* 18:27—29.)—Καλως. 6,37. *Matt.* 15:7. *John* 8:48.—*Reject.*] "Frustrate." *Marg.* Αθετειτε. (Ex *a* et τιθημι, *pono.*) *Ye put away,* that is, *contemptuously. Luke* 7:30. 10:16. *John* 12:48. 1 *Cor.* 1:19. *Gal.* 2:21. 3:15. *Heb.* 10:28.

V. 10. *Marg. Ref. Notes, Ex.* 21:15—17. *Lev.* 20:9.—*Die the death.*] Θανατῳ τελευτατω. *Let him die by death. Ex.* 21:17. *Sept.* A Hebraism. 'Without hope of escaping.'

V. 11,12. (*Marg. Ref. Note, Matt.* 15:3—6.) *Corban* is a Hebrew word, very frequently used in the Old Testament, for different kinds of sacred oblations.—Some have supposed that this might be especially meant of a rash vow made by a man in a passion, that he would do nothing more for his parents, but would rather give all that he could spare to the treasury of the temple; which would be equivalent to cursing them: yet the blind Pharisees had determined that even such a vow ought to be religiously observed! The words however seem to mean generally, that any man's vow, to devote his substance, or what could be spared, to the Corban, was supposed not only to excuse him from relieving his parents, but to subject him to a dreadful curse, if he did; to avoid which, he would rather venture on the consequence of breaking the commandment of God. This makes the contrast very striking.

V. 13. *Notes, Is.* 8:20. *Jer.* 8:8,9. *Hos.* 8:11,12. *Matt.* 5: 17—20. *Rom.* 3:29—31.—*Many such,* &c.] 'Vows take place, even in things commanded by the law, as well as in things indifferent: and then any one is so bound by them that

14 ¶ And [s]when he had called all the people *unto him*, he said unto them, Hearken unto me every one *of you*, and understand:

15 There is [t]nothing from without a man, that entering into him can defile him: [u]but the things which come out of him, those are they that defile the man.

16 If [v]any man have ears to hear, let him hear.

17 And [w]when he was entered into the house from the people, his disciples asked him concerning the parable.

18 And he saith unto them, [x]Are ye so without understanding also? Do ye not perceive that whatsoever thing from without entereth into the man, *it* cannot defile him:

19 Because [y]it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

20 And he said, [b]That which cometh out of the man, that defileth the man.

21 For from within, [c]out of the heart of men, proceed [d]evil thoughts, adulteries, fornications, murders,

22 Thefts, covetousness, wickedness, deceit, lasciviousness, [e]an evil eye, blasphemy, [f]pride, [g]foolishness:

23 All these evil things come from within, and [h]defile the man.. [*Practical Observations.*]

24 ¶ And [i]from thence he arose, and went into the borders of [k]Tyre and Sidon, and entered into an house, [l]and would have no man know *it:* but he could not be hid.

25 For [m]a *certain* woman, [n]whose young daughter had an unclean spirit, heard of him, and came and [o]fell at his feet:

26 The woman was a [r]Greek, [p]a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.

27 But Jesus said unto her, [q]Let the children first be filled: for it is not meet to take the children's bread, and to cast *it* unto the dogs.

28 And she answered and said unto him, Yes, Lord, [r]yet the dogs under the table eat of the children's crumbs.

29 And he said unto her, [s]For this saying go thy way; the devil is gone out of thy daughter.

30 And when [t]she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

31 ¶ And again, departing [u]from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of [x]Decapolis.

32 And they [y]bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.

33 And [z]he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue;

34 And [a]looking up to heaven, [b]he sighed, and saith unto him, [c]Ephphatha, that is, [d]Be opened.

35 And [e]straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

36 And [f]he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published *it*.

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e 1 Kings 18:21. 22:28. Ps. 49:1,2. 94:8. Matt. 15:10. Luke 12:1,54—57. 20:45—47. t 18—20. Lev. 11:42—47. Acts 10:14—16,28. 11:8—10. 15:20,21. Rom. 14:17. 1 Cor. 10:25. 1 Tim. 4:3—5. Tit. 1:15. Heb. 9:10. 13:9. u 20—23. Prov. 4:23. Matt. 12:34,35. 15:16—20. x 4:9,23. Matt. 11:15. Rev. 2:7,11,17,29. 3:6, 13,22. y 4:15,16. Matt. 13:10,36. 15:15. z 4:13. Is. 28:9,10. Jer. 5:4,5. Matt. 13:16,17. 16:11. Luke 24:25. John 3:10. 1 Cor. 3:2. Heb. 5:11,12. a Matt. 15:17. 1 Cor. 6:13. Col. 2:21,22. b 15. Ps. 41:6. Hos. 7:6. Mic. 2:1. Matt. 12:34—37. Jam. 1:14,15. 3:6. 4:1. c Gen. 6:5. 8:21. Job 14:4. 15:14—16. 22:4. 1 s. 53: 2,3. Prov. 4:23. Jer. 4:14. 17:9. Matt. 15:19. 23:25—28. Luke 16:15. Acts 5:4. 8:22. Rom. 7:5n. 8:7n. Gal. 5:19—21. Tit. 3:3. Jam. 1:14,15. 4:1—3. 1 Pet. 4: 2,3. d Prov. 15:26. Is. 59:7. Ez. 38:10. Matt. 9:4. Jam. 2:4. e Deut. 15:9. 28:54,56. 1 Sam. 18:8,9. Prov. 23:6. 28:22. Matt. 20:15. f 2 Chr. 32:25,26,31. Ps. 10:4. Ob. 3,4. 2 Cor. 10:5. 1 Pet. 5:5. g Prov. 12:23. 22:15. 24:9. 27:22. Ec. 7:25. 1 Pet. 2:15. h 15,18 20. 1 Cor. 3:17. Tit. 1:15. Jude 8. i Matt. 15:21. k 3:8. Gen. 10:15,19. 49:13. Josh. 19:28,29. Is. 23:1—4,12. Ez. 28:2,21,22. 12:1, 3:7. 6:31,32. Is. 42:2. Matt. 9:28. 1 Tim. 5:25. m Matt. 15:22. n 9:17—23. o 1:40. 5:22,23,33. Luke 17:16. Acts 10:25,26. Rev. 22:8,9. r Or, *Gentile*. Is. 49:12. Gal. 3:28. Col. 3:11. p Matt. 15:22. q Matt. 7:6. 10:5,6. 15:23—28. Acts 22:21,22. Rom. 15:8. Eph. 2:12. r Is. 145:16. Is. 45:22. 46:6. Matt. 5:45. Luke 7:6—8. 15:30—32. Acts 11:17,18. Rom. 3:29. 10:12. Eph. 3:6. s Is. 57: 15,16. 66:2. Matt. 5:3. 8:9—13. 1 John 3:8. t John 4:50—52. u 21 Matt. 15: 29. x 5:20. Matt. 4:25. y Matt. 9:32,33. Luke 11:14. z 5:40. 8:23. 1 Kings 17:19—22. 2 Kings 4:4—6,33,34. John 9:6,7. a 5:41. John 11:41. 17:1. b 8:12. Is. 53:3. Ez. 21:6,7. Luke 19:41. John 11:33,35,38. Heb. 4:15. c 7:11. 15:34. d 1:41. Luke 7:14. 18:42. John 11:43. Acts 9:34,40. e 2:11,12. Ps. 33:9. Is. 35: 3,4. 35:5,6. Matt. 11:5. f 1:44,45. 3:12. 5:43. 8:26.

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he cannot, without great sin, do that which is commanded.' *Jewish Canon* in *Pocock*.

Making ... of none effect.] Ακυρουντες. *Matt.* 15:6. *Gal.* 3:17.

V. 14—21. *Marg. Ref. Notes*, *Matt.* 15:10—20.—*Are ye*, &c. (18) *Note*, 8:17—21.—*Evil thoughts.* (21) Διαλογισμοι πονηροι. *Matt.* 15:19. *Luke* 2:35. 5:22. 24:38. *Rom.* 1:21. *Jam.* 2:4. "Evil thoughts," or *reasonings*, or *imaginations*, spring from the corrupt state of the heart. (*Marg. Ref.* d. *Notes*, *Gen.* 6:5. *Is.* 59:3—8. *Jer.* 4:14. *Rom.* 1:21—23. 2 *Cor.* 10:1—6, *v.* 5.)

V. 22. *Marg. Ref.*—*Covetousness.*] Πλεονεξιαι. (Ex πλεον, *plus*, et εχω, *habeo*.) *Luke* 12:15. *Rom.* 1:29. 2 *Cor.* 9:5. *Eph.* 4:19. 5:3. *Col.* 3:5. 1 *Thes.* 2:5. 2 *Pet.* 2:3,14. (*Note*, *Eph.* 5:3,4.) The connexion of this word with κλοπαι, *thefts*, both plural, fixes its meaning, and shows that covetousness, in all its forms, makes way for varied kinds of dishonesty.—*Wickedness.*] Πονηριαι, *wickednesses*. *Matt.* 22:18. *Rom.* 1:29. *Inveteratam malitiam declarat omnium scelerum matrem.* Beza.—*An evil eye.*] Οφθαλμος πονηρος, a malignant, grudging, envious disposition, often expressed by the looks. (*Marg. Ref.* e. *Notes*, *Gen.* 31:1—3. *Matt.* 20:1—16, *v.* 15.)—*Lasciviousness.*] Ασελγεια. *Rom.* 13:13. 2 *Cor.* 12:21. *Gal.* 5:19. *Eph.* 4:19. 1 *Pet.* 4:3. 2 *Pet.* 2:7,18. *Jude* 4. *Petuantia, protervia, ... effrænata quædam peccandi libido.* In *Leigh.*—*Wantonness, lasciviousness.*—*Pride.*] Υπερηφανια. Here only N. T. Υπερηφανος. *Luke* 1:51. *Rom.* 1:30. *Jam.* 4:6. (Ex υπερ et φαινομαι.) 'He thinks himself above that which he is.' *Leigh. Note*, *Rom.* 12:3—5.—*Foolishness.*] Αφροσυνη. 2 *Cor.* 11:1,17,21.—Αφρων. *Luke* 11:40. (Ex α priv. et φρην, *mens*.) Some understand this of vainglorious boasting: but whatever evil propensity leads men to act in a foolish, rash, infatuated manner, as if deprived of reason, may be intended. Even excess in eating and drinking, by which indeed a man is defiled with what goeth in at his mouth, must be considered as springing from the sensuality of his heart, and its immoderate hankering after animal indulgence. (*Note*, *Matt.* 15:10,11.)

V. 24—30. (*Marg. Ref. Notes*, *Matt.* 15:21—28.) This woman, of Canaan's devoted race, seems to have had no other instruction, than that derived from reading the Scriptures of the Old Testament alone. Yet, having heard concerning the miracles and doctrine of Jesus, (3:8. *Matt.* 4:24.) and doubtless having compared what she heard with the prophecies of the Messiah, she assuredly knew that he was the Messiah; and without hesitation addressed him in that character!—She was not only a true, but a most eminent believer.—What an inducement to disperse the Bible!

Borders. (24) Μεθορια. (Ex μετα et ὁρια, *terminus*, *fines*.) Here only N. T.—*Would have*, &c.] 'Lest he should seem industriously to resort to, and converse with heathens, neglecting the Jews.' *Grotius.*—*Greek.* (26) "Gentile." *Marg.* 'Ελληνις. *Acts* 17:12. *Fem.* of ἑλλην, *Græcus*. Not a full proselyte to the religion of Israel, and therefore regarded as a Gentile.—*Syrophenician.*] That part of Phenicia, which the Syrians had conquered, was called Syrophenicia.—*Yes.* (28) *Nai.* It is rendered in Matthew *Truth:* "Truth, Lord."—It is sometimes a form of assenting, and sometimes of entreating. *Philem.* 20.—'That which the proud do reject, that do the humble, as it were, wring out.' *Beza.*

V. 31—36. This miracle is nowhere else recorded. The dispossessed demoniac had declared, through the region of Decapolis, "what great things Jesus had done for him." (5:20.) Some persons indeed, long before, attended on Christ from that country: (*Matt.* 4:25.) but it is probable, that the man's testimony had considerable effect in disposing the people to regard Jesus with greater reverence and expectation, when he went again into those parts. (*Note*, 5:14—20.) They immediately therefore brought unto him a man, who was deaf, and could scarcely speak, entreating him to cure him by laying his hand upon him, as he frequently did: (5:23. *Note*, 2 *Kings* 5:9—12, *v.* 11.) but he was pleased on this occasion to vary his method, and to show that he was not confined to any one. (*Note*, 8:22—26.) He took the man aside, put his fingers in his ears, and, spitting, touched his tongue. Then "looking up to heaven," to denote that he acted by a divine power, in perfect union with the Father, and "sighing," as sympathizing with the man in misery, and in a view of the calamities to which men are exposed by sin; (*Notes*, *John* 11:33—46, *vv.* 33,35,38,41.) he said with authority, "Be opened;" and an immediate cure ensued, to the exceedingly great astonishment of the people, who acknowledged the power, goodness, and excellency of his works, in this and other instances. And, though he charged them, as usual, not to publish the miracle, this only proved an occasion to them the more to speak of it. They probably deemed it improper, that his wonderful works should be concealed, through his care in avoiding ostentation. (*Notes*, *Matt.* 9:30,31.)

Had an impediment in his speech. (32) Μογιλαλον. (Ex μογις, *vix*, *Luke* 9:39, et λαλεω, *loquor*.) Here only N. T.—*Is.* 35:6. *Sept.*—*Ephphatha.* (34) This is Syriac, but it varies very little from the Hebrew word of the same signification.—*Be opened.*] Διανοιχθητι. 25. *Luke* 2:23. 24:31,32, 45. *Acts* 16:14. 17:3. (Ex δια, et ανοιγω, *aperio*.)

37 And [s]were beyond measure astonished, saying, [t]He hath done all things well: [u]he maketh both the deaf to hear, and the dumb to speak.

CHAPTER VIII.

Jesus miraculously feeds the multitudes, 1—9; refuses the Pharisees a sign, 10—13; warns the disciples against their leaven, and that of Herod; and reproves them for dulness of understanding, 14—21; gives sight to a blind man at Bethsaida, 22—26; approves Peter's confession, predicts his own sufferings, and rebukes Peter for objecting to them, 27—33; and teaches self-denial and a willingness to suffer for his sake, 34—50.

IN those days, [a]the multitude being very great, and having nothing to eat, Jesus called his disciples *unto him*, and saith unto them,

2 I have [b]compassion on the multitude, because they have now been with me three days, [c]and have nothing to eat:

3 And if I send them away fasting to their own houses, [d]they will faint by the way; for divers of them came from far.

4 And his disciples answered him, [e]From whence can a man satisfy these *men* with bread here in the wilderness?

5 And he asked them, [f]How many loaves have ye? And they said, Seven.

6 And he commanded the people [g]to sit down on the ground: and he took the seven loaves, [h]and gave thanks, and brake, and gave to his disciples to set before *them*; and they did set *them* before the people.

7 And they had a few small [i]fishes: and he blessed, and commanded to set them also before *them*.

8 So they did eat, [k]and were filled: and they took up of the broken *meat* that was left seven baskets.

9 And they that had eaten were about four thousand: and he sent them away.

10 ¶ And [l]straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.

11 And the [m]Pharisees came forth and began to question with him, [n]seeking of him a sign from heaven, [o]tempting him.

12 And [p]he sighed deeply in his spirit, and saith, [q]Why doth this generation seek after a sign? Verily I say unto you, [r]There shall no sign be given unto this generation.

13 And [s]he left them, and entering into the ship again departed to the other side.

14 ¶ Now *the disciples* [t]had forgotten to take bread, neither had they in the ship with them more than one loaf.

15 And [u]he charged them, saying, [x]Take heed,

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g 1:27. 2:12. 4:41. 5:15, 33. Acts 2:7—12. 3:10—13. 14:11. h Gen. 1:31. Luke 2:40. 4:1. 14:1. Matt. 11:32. b 1:41. 5:19. 6:34. 9:22. Ps. 103:13. Mic. 7:19. Matt. 9:36. 14:14. 15:32. Luke 7:13. 10:33. Heb. 2:17. 4:15. c Matt. 4:2—4. 6:32,33. John 4:6—8,30—34. d Judg. 8:4—6. 1 Sam. 14:28—31. 30:10—12. Is. 40:31. e 6:52. Num. 11:21—23. 2 Kings 4:42—44. 7:2. Ps. 78:19,20. Matt. 15:33. John 6:7—9. f 6:38. Matt. 14:15—17. 15:34. Luke 9:13. g 6:39, 40. Matt. 14:18,19. 15:35,36. Luke 9:14—16. 12:37. John 2:5, 6. 10. h 6:41—44. 1 Sam. 9:13. Matt. 15:36. 26:26. Luke 24:30. John 6:11,23. Rom. 14:6. 1 Cor. 10:30,31. Col. 3:17. 1 Tim. 4:3—5. i Luke 24:41,42. John 21:5,8,9. k 19,20. Ps.

107:8,9. 145:16. Matt. 16:10. Luke 1:53. John 6:11—13,27,32—35:47—58. Rev. 7: 16,17. l Matt. 15:39. m 2:16. 7:1,2. Matt. 12:38. 16:1—4. 19:3. 21:23. 22:15,18, 23,34,35. Luke 11:53,54. John 7:48. n Luke 11:16. 12:54—57. John 4:48. 6:30. 1 Cor. 1:22,23. o 12:15. Ex. 17:2,7. Deut. 6:16. Mal. 3:15. Luke 10:25. Acts 5:9. 1 Cor. 10:9. p 3:5. 7:34. 9:19. Is. 53:3. Luke 19:41. John 11:33—38. q 6:6. Luke 16:29—31. 22:67—70. John 12:37—43. r Matt. 12:39,40. 16:4. Luke 11:29,30. s Ps. 81:12. Jer. 23:33. Hos. 4:17. 9:12. Zech. 11:8,9. Matt. 7:6. 15:14. Luke 8:37. John 8:21. 12:36. Acts 13:45,46. 18:6. t Matt. 16:5. u Num. 27:19—23. 1 Chr. 28:9,10, 20. 1 Tim. 5:21. 6:13. 2 Tim. 2:14. x Matt. 16:6,11,12. Luke 12:1;2,15.

V. 37. (*Note*, 9.) This unreserved commendation implied that Jesus was the predicted Messiah, and that the Pharisees and scribes were highly criminal in opposing him.

PRACTICAL OBSERVATIONS.

V. 1—23. Those "clean hands and that pure heart," which Christ requires and bestows, are very different from the external decency, and superstitious forms and appearances of sanctity, which have distinguished Pharisees in every age. (*Notes*, *Matt.* 5:8. 2 *Cor.* 7:1. *Jam.* 4:7—10.) Their outward purifications and ceremonies can neither purge the conscience from guilt, nor the affections from avarice, ambition, sensuality, or hypocrisy: and if our hearts be purified by faith and grace, we need no human inventions in accession, but "all things will be made clean unto us." Yet formalists commonly find fault with true disciples, for not complying with their superstitions; and plead his authority for them, in order to bear down his cause and persecute his people!—Men may be very zealous for various plausible and burdensome observances, and exact in attending to them: yet remain strangers to true religion, enemies of Christ, and hypocritical worshippers. This must be the case of those zealots, of every denomination, who "reject the commandments of God," and the doctrines of the gospel, "that they may keep their own traditions:" and all vows or engagements must be antichristian and impious, which allow children to dishonour or neglect their parents; or which authorize men to violate the important and immutable obligations of justice, mercy, and truth. A spiritual understanding of the holy law of God, and of the evil of sin; an acquaintance with the depravity of the human heart, and the defilement, which thence flows into the conduct and conversation; and a discernment of the scriptural way of cleansing a guilty conscience and a polluted heart, will effectually wean a man from these human inventions.—The enlightened Christian will seek the grace of the Holy Spirit, to enable him to repress the evil imaginations and affections of his heart: as he is aware that the very "thought of wickedness is sin;" he will endeavour to mortify and purge out the sensual, malicious, unjust, covetous, envious, proud, and ambitious desires of his heart. He will seek deliverance from all enmity and hard thoughts of God; from all ingratitude, selfishness, and inordinate love even of lawful things. He will pray to be cleansed from every inclination which is inconsistent with piety, equity, sincerity, purity, and charity: and he will know, that if he be indeed purified from these, and such like inward evils, "which defile the man," he is certainly made partaker of that "holiness, without which no man shall see the Lord;" and his grand object will then be, to increase more and more in faith and grace, from day to day.

V. 24—37. While Pharisees are left with decided disapprobation, the blessed Saviour manifests his compassion and love to humble sinners of the Gentiles; and all, who allow themselves to be "unworthy of the crumbs that fall from his table," may confidently call upon him for the food of his beloved children. Still he goes about to every place, to seek and save the lost: and neither the obscurity of his ministers, nor the opposition of his enemies, can prevent the discovery of his glory and grace. In like manner, it is our business to persevere in doing good, privately and in an unambitious manner; and "our labour of love" will not always be hid or misrepresented.—When sinners apply to Christ, in behalf of themselves and those who are dear to them, earnestly desiring deliverance by him from the oppression of the devil; they may have their faith and humility tried by delays and frowns, and be ready to conclude that the blessings are reserved for others, and will not be vouchsafed to them: but patient and humble waiting on Christ, by faith and prayer, will certainly prevail; nor shall any have cause to say, they have sought his face in vain. Thus one after another obtains the blessing, and declares the Saviour's love to others; and they too seek to him, in their trouble and distress. And though we find a great variety in the cases, the reception and the manner of relief, of those who came to him, when he was here below; yet, in one way or other, they all obtained the help which they sought. Thus it still is in the grand concerns of our souls: the compassionate Saviour still opens the deaf ear, and looses the stammering tongue: and when he speaks with divine authority, he opens the understanding and the heart to receive instruction, and the lips to show forth his praise. (*Notes*, *Is.* 35:5—7. *John* 9:4—7.) Whilst we then admire the grace and excellency of his character, and the power of his works, let us proclaim to all around us, that "he hath done all things well; he maketh both the deaf to hear, and the dumb to speak."

NOTES.—CHAP. VIII. V. 1—9. *Marg. Ref. Notes*, *Matt.* 15:31—38.—*Faint*, &c. (3) 'Had there not been such danger, Christ had not wrought this miracle; that the people might not follow him for loaves: and having done this, he straightway leaves them, (10) that he might avoid their attempts to make him a king.' *Theophylact*, quoted by *Whithy*. (*Notes*, 6:30—46. *Matt.* 14:15—24. *John* 6:1—21.)

Bread. (4) 'This, among the Hebrews, frequently signifies all kinds of food: but here it must be understood literally; ... as if the disciples had said, Not even bread alone, or any kind of food, can in this place be procured to satisfy so large a multitude.' *Beza.*—Our Lord's blessing the fishes, before he ordered them to be set before the company, is here mentioned separately; which shows the importance attached by the evangelist to this blessing.—*About four thousand.* (9) "Four thousand men, besides women and children," *Matt.* 15:38.

V. 10—13. *Marg. Ref. Notes*, *Matt.* 12:38—40. 15:39. 16:1—4. *John* 6:30—35.—*Sighed deeply.* (12) Ἀναστενάξας. Here only N. T. *Alte ingemiscens.* (Ex *ava* et στενάζω, *suspiro.*) This was a strong expression of our Lord's holy indignation against the obstinate unbelief and hypocrisy of the Pharisees; as well as of his compassionate concern at seeing them, in this manner, bent on their own destruction, and deceiving the souls of the people. (*Notes*, 3:1—5, *v.* 5. *John* 11:33—40.)—He seems to have left Dalmanutha, without either preaching or working miracles: for it is probable, that the people in general were greatly prejudiced against him by their false teachers.

V. 14—16. (*Marg. Ref. Note*, *Matt.* 16:5—12.) 'We must especially beware of them, who corrupt the word of God, of what degree soever they be, either in the church or the community.' *Beza.* (*Notes*, *Luke* 12:1—7. 1 *Cor.* 5:6—8.)

beware of [y]the leaven of the Pharisees, and *of* the leaven [z]of Herod.

16 And they [a]reasoned among themselves, saying, *It is* because we have no bread.

17 And when Jesus [b]knew *it*, he saith unto them, Why reason ye because ye have no bread? [c]perceive ye not yet, neither understand? have ye your heart yet hardened?

18 Having eyes, [d]see ye not? and having ears, hear ye not? and do ye not remember?

19 When I brake [e]the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

20 And when [f]the seven among four thousand, how many baskets full of fragments took ye up? And they said seven.

21 And he said unto them, [g]How is it that ye do not understand? [*Practical Observations.*]

22 ¶ And he cometh to [h]Bethsaida; and [i]they bring a blind man unto him, and besought him [k]to touch him.

23 And he took the blind man [l]by the hand, and led him [m]out of the town; and when he had [n]spit on his eyes, and put his hands upon him, he asked him if he saw aught.

24 And he looked up and said, [o]I see men, as trees, walking.

25 After that, he put *his* hands again upon his [p]eyes, and made him look up and he was restored, [q]and saw every man clearly.

26 And he sent him away to his house, saying [r]Neither go into the town, nor tell *it* to any in the town.

27 ¶ And Jesus went out, and his disciples, into [s]the towns of Cesarea Philippi: [t]and by the way he asked his disciples, saying unto them, Whom do men say that I am?

28 And they answered, [u]John the Baptist: but some *say* [v]Elias; and others, One of the prophets.

29 And he saith unto them, [x]But whom say ye that I am? And Peter answereth and saith unto him, [y]Thou art the Christ.

30 And [z]he charged them that they should tell no man of him.

31 ¶ And [a]he began to teach them, that the Son of man must suffer many things, and be [b]rejected of the elders, and *of* the chief priests, and scribes, and be killed; [c]and after three days rise again.

32 And he spake that saying [d]openly. And [e]Peter took him, and began to rebuke him.

33 But when he had [f]turned about, and looked on his disciples, [g]he rebuked Peter, saying, [h]Get thee behind me, Satan: for thou [i]savourest not the things that be of God, but the things that be of men.

34 And when he had [k]called the people *unto*

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y Ex. 12:18—20. Lev. 2:11. 1 Cor. 5:6—8. z 12:13. Matt. 22:15—18. a Matt. 16:7,8. Luke 9:46. 20:5. b 2:8. John 2:24,25. 16:30. 21:17. Heb. 4:12,13. Rev. 2:23. c 6:52. 16:14. Is. 63:17. Matt. 15:17. 16:8,9. Luke 24:25. Heb. 5:11,12. d 4:12. Deut. 29:4. Ps. 69:23. 115:5—8. Is. 6:9,10. 42:18—20. 44:18. Jer. 5:21. Matt. 13:14,15. John 12:40. Acts 28:26,27. Rom. 11:8. e 6:38—44. Matt. 14:17—21. Luke 9:12—17. John 6:5—13. f 1—9. Matt. 15:34—38. g 12. 6:52. 9:19. Ps. 94:8. Matt. 16:11,12. John 14:9. 1 Cor. 6:5. 15:34. h 6:45. Matt. 11:21. Luke 9:10. 10:13. John 1:44. 12:21. 12:3. 6:55,56. k 5:27—29. Matt. 8:3,15. 9:29. l 5:41,18. Jer. 31:32. Acts 9:8. Heb. 8:9. m 7:33. Is. 42:2. n John 9:6. 7. Rev. 3:18. o Judg. 9:36. Is. 29:18. 32:3. 1 Cor. 13:9,11,12. p Prov. 4:18. Matt. 13:12. Phil. 1:6. 2 Pet. 3:18. q 5:43. 7:36. Matt. 8:4. 9:30. 12:16. r Matt. 16:13. s Luke 9:18,19. t 6:14—16. Matt. 14:2. 16:14. Luke 9:7—9. u 9:11—13. Mal. 4:5. *Elijah.* John 1:21. x 4:11. Matt. 16:15. Luke 9:20. 1 Pet. 2:7. y Matt. 16:16. John 1:41,49. 4:42. 6:69. 11:27. Acts 8:37. 9:20. 1 John 4:15. 5:1—5. 7:36. 9:9. Luke 9:21,22. z 9:31,32. 10:33,34. Matt. 16:20. 17:22,23. 20:17—19. Luke 9:22. 18:31—34. 24:6,7,26,44. b 12:10. 1 Sam. 8:7. 10:19. Ps. 118:22. Is. 53:3. Matt. 21:42. Luke 17:25. John 12:48. Acts 3:13—15. 7:35,51, 52. c Hos. 6:2. John 1:17. Matt. 12:40. John 2:19. 1 Cor. 15:4. d John 18:20. e 1:36. Matt. 16:22. Luke 10:40. John 13:6—8. 1 3:5,34. Luke 22:61. g Lev. 19:17. 2 Sam. 19:22. Is. 41:10. h Ps. 6:8,9. Matt. 16:23. Luke 9:55. 1 Tim. 5:20. i it. 1 Is. Rev. 3:19. k ver. 3 1—6. Job 2:10. Matt. 4:10. Luke 4:8. i Matt. 6:31, 32. Rom. 8:5—8. Phil. 3:19. (*Gr.*) Jam. 3:15—18. 1 Pet. 4:1,2. 1 John 2:15,16. k 7:14. Luke 9:23. 20:45.

Of Herod. (15) "Of the Sadducees," *Matt.* 16:6,11,12.—*Note, Matt.* 22:15—22.

V. 17—21. 'They who have their minds fixed on earthly things, are utterly blind as to heavenly things; though they be never so plainly set forth to them.' *Beza.*—Even the disciples were in some degree infected with the same carnal prejudices, which had entirely occupied the minds of the Pharisees and other Jews. Our Lord therefore "rebuked them sharply, that they might be sound in the faith." He intimated, that their dulness of understanding was marvellous and inexcusable, when all their advantages were considered. Were *their* hearts also so hard and *their* eyes so blind, that his continued instructions could not convince them of his purpose to raise their minds to spiritual and eternal objects, and guard them against false doctrines; and not to occupy them with minute outward distinctions and peculiarities? And could *they* be so unbelieving, as to doubt his power to feed them, after the astonishing miracles which they had so lately witnessed? (*Marg. Ref. Notes*, 1—9. 32—37, *v.* 33. 6:30—46. *Matt.* 13:14,15. 15:32—38. 16:5—12,21—23. *Rom.* 7:13,14. 1 *Cor.* 3:1—3.)

Hardened. (17) Πεπωρωμενην. See on 6:52.

V. 22—26. St. Mark alone records this miracle.—This blind man was conducted by his friends to Jesus, when he was come to Bethsaida; yet he seems not to have been an inhabitant of that city. Our Lord, however, was pleased to restore him to sight in an unusual method: perhaps, in order gradually to increase his faith, and to raise his expectation: but it also illustrated the manner in which he often enlightens the souls of men. (*Notes*, 7:31—36. *Is.* 42:13—17, *v.* 16. *John* 9:4—7.) "He took the blind man by the hand, and led him out of the town;" not only that he might work the miracle in a more private manner, but probably to mark his disapprobation of the unbelief and wickedness of the inhabitants. (*Note, Matt.* 11:20—24.) He then spat on his eyes, and laid his hands on him; (as intimating that the power came from him, whatever external sign was used;) and inquired, if he could see any thing: and the man answered, that "he saw men, as trees walking." He could see the people walking at a distance, and their motion satisfied him that they were men; or else he would not have been able to distinguish them from the trees, which he dimly saw at the same time. "I see men walking, as trees." Our Lord, having again laid his hands upon his eyes, and made him look up, his sight was completely restored: and he then ordered him to return home, and not enter into Bethsaida, or tell any one there of his being restored; as they were unworthy to receive any more attestations of divine power and goodness, having already withstood so many. (*Marg. Ref.*)

Eyes. (23) Ομματα. Here only N. T. Ab οπτομαι, *video.*—*He looked up.* (24) Αναβλεψας. 25. *Matt.* 11:5. *Luke* 7:22. The verb is translated in several places, "he received sight:" yet it is evident, that it is here rendered properly. (Comp. *Luke* 18:43. with *Luke* 21:1.

V. 27—30. (*Notes, Matt.* 16:13—20.) 'As the ancients, with general consent, record that this history was dictated by the apostle Peter to Mark; who can believe that either Peter, or Mark, would have omitted that expression "Thou art Peter, &c." if they had thought that the foundation of the Christian church was placed in these words? ... Many praise Christ who yet rob him of his true honour.' *Beza.*—*Charged*, &c. (30) The premature and unreserved avowal of this truth must, without perpetual miracles, have excited the ill-judging multitude to such measures, as would have given the scribes and priests an occasion against Jesus, and even have rendered the Romans jealous of his popularity. It was therefore highly proper, that he should in the most peremptory manner forbid the disciples to declare openly that he was the Messiah. Let the people gradually collect it, by comparing his miracles and doctrine with the Scriptures: as they became better acquainted with the true nature of the Messiah's kingdom and salvation. (*Notes, Matt.* 16:20. *John* 4:25,26.)

The towns, &c. (27) Τας κωμας. Τα μερη, "the parts," *Matt.* 16:13.—*Charged*, (30) Επετιμησεν. 32,33. 1:25. 3:12. 4:39. *Matt.* 8:26. *Luke* 9:21. *Charged with rebukes.* Διεστειλατο. *Matt.* 16:20.

V. 31. *Marg. Ref. Note, Matt.* 16:21—23, *v.* 21.—*After three days.*] '1. It is ten times expressly said, that our Lord rose, or was to rise, "again *the third day*." (*Matt.* 16:21. 17: 23. 20:19. *Mark* 9:31. 10:34. *Luke* 9:22. 18:33. 24:7,46. *Acts* 10:40.) and so the expression which is most used, both in our Lord's predictions before his death, and in his and his apostles' language after his resurrection, being this, ... these other forms of speech, which are but once or twice found in Scripture, must be interpreted to accord with it. ... 2. According to the language both of the Hebrew and the Greek, that is said to be done after so many days, months, or years, which is done in the last of them. ... (*Deut.* 14:28. 15:1. 26: 12. 31:10. 2 *Chr.* 10:5,12.) ... "After three days they found him in the temple;" (*Luke* 2:46.) that is, on the third day. ... 3. The Jews ... understood "after three days" to signify no more than *on the third day*. ... For, having told Pilate that Christ had said, "after three days I will rise again;" they desire only that a watch might be kept ... "till the third day."' *Whithy.* (*Matt.* 27:63,64.)

Be rejected.] Αποδοκιμασθηναι. *Reprobari.* 12:10. *Matt.* 21:42. *Luke* 9:22. Εκ απο et δοκιμαζω, *proba, discerno.*—Δοκιμος. *Rom.* 14:18.—Αδοκιμος. 1 *Cor.* 9:27.

V. 32—37. *Marg. Ref. Notes, Matt.* 16:21—28. *Luke* 9:18—27.—*Satan.* (33) 'Jesus calls Peter Satan, as savouring of the things of Satan; it being only Satan who would not that our Lord should suffer for the salvation of mankind.' *Theophylact*, quoted by *Whithy.*

Called. (34) The preceding discourse seems to have been delivered to the disciples in the absence of the multitude: but Christ, having an exhortation of universal interest to give, called to him the people, who were at some distance, that they also might hearken, and be instructed by it.

him, with his disciples also, he said unto them, [l]Whosoever will come after me, let him deny himself, and [m]take up his cross, and [n]follow me.

35 For whosoever [o]will save his life shall lose it; but whosoever shall lose his life [p]for my sake and the gospel's, the same shall save it.

36 For [q]what shall it [r]profit a man, if he shall gain the whole world, and lose his own soul?

37 Or, [s]what shall a man give in exchange for his soul?

38 Whosoever therefore shall be [t]ashamed of me, and of my words, in this [u]adulterous and sinful generation, of him also shall [x]the Son of man be ashamed, [y]when he cometh in the glory of his Father, with the holy angels.

CHAPTER IX.

The transfiguration of Christ, 1—10. He shows that John the Baptist is "Elias who was to come," 11—13. He casts out a dumb and deaf spirit, having rebuked the company, and the disciples, for their unbelief, 14—29. He foretells his own death and resurrection, 30—32; reproves the ambition of the disciples, 33—37; forbids them to hinder one, who cast out devils in his name, though he followed not with them, 38—41; shows the guilt of offending weak believers, 42; and warns his hearers to part with all occasions of sin however valued; showing the eternal doom of the wicked, especially of apostates, in most awful language, 43—50.

AND he said unto them, Verily I say unto you, [a]that there be some of them that stand here, which shall not [b]taste of death, till they have seen [c]the kingdom of God come with power.

2 ¶ And [d]after six days, Jesus taketh *with him* [e]Peter, and James, and John, and leadeth them up into [f]an high mountain apart by themselves: and he was [g]transfigured before them.

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l 9:43—48. Matt. 5:29,30. 7:13,14. 16:24. Luke 13:24. 14:27,33. Rom. 15:1—3. 1 Cor. 8:13. 9:19. Phil. 3:7,8. Tit. 2:12. m 10:21. Matt. 10:38. 27:32. John 19:17. Acts 14:22. Rom. 6:6. 8:17. 1 Cor. 4:9—13. 15:31. Gal. 2:20. 5:24. 6:14. Phil. 3:10. Col. 1:24. 3:5. 2 Tim. 3:11. 1 Pet. 4:1,13. Rev. 2:10. n Num. 14:24. 1 Kings 14:8. Luke 14:26. 18:22. John 10:27. 13:36,37. 21:19,20. Heb. 13:13. 2 Pet. 1:14. 1 John 3:16. o Esth. 4:11—16. Jer. 26:20—24. Matt. 10:39. 16:25. Luke 9:24. 17:33. John 12:25,26. Acts 20:24. 21:13. 2 Tim. 2:11—13. 4:6—8. Heb. 11:35. Rev. 2:10,11. 7:14—17. 12:11. p Matt. 5:10—12. 10:22. 19:29. Luke 6:22,23. John 15:20,21. Acts 9:16. 1 Cor. 9:23. 2 Cor. 12:10. 2 Tim. 1:8. 1 Pet. 4:12—16. q Job 2:4. Ps. 49:17—19. 73:18—20. Matt. 4:8—10. 16:26. Luke 9:25. 12:19,20. 16:19—23. Phil. 3:7—9. Rev. 18:7,8. r Job 22:2. Mal. 3:14. Rom. 6:21.

Heb. 11:24—26. Jam. 1:9—11. s Ps. 49:7,8. 1 Pet. 1:18,19. t Matt. 10:32,33. Luke 9:26. 12:8,9. Acts 5:41. Rom. 1:16. Gal. 6:14. 2 Tim. 1:8,12,16. 2:12,13. Heb. 11:26. 12:2,3. 13:13. 1 John 2:23. u Matt. 12:39. 16:4. Jam. 4:4. x 14:62. Dan. 7:13. Matt. 16:27,28. 24:30. 25:31. 26:64. John 1:14. 5:27. 12:34. y Deut. 33:2. Dan. 7:10. Zech 14:5. Matt. 13:41. John 1:51. 1 Thes. 1:7,8. Jude 14,15. a Matt. 16:28. Luke 9:27. b Luke 2:26. John 8:51,52. Heb. 2:9. c Luke 22:30. John 21:23. Acts 1:6,7. d Matt. 17:1, &c. Luke 9:28, &c. e 5:37. 14:33. 2 Cor. 13:1. f Ex. 24:13. 1 Kings 18:42,43. Matt. 14:13. Luke 6:12. g 16:12. Ex. 34:29—35. Is. 33:17. 53:2. Matt. 17:2. Luke 9:29. John 1:14. Rom. 12:2. 2 Cor. 3:7—10. Phil. 2:6—8. 3:21. 2 Pet. 1:16—18. Rev. 1:13—17. 20:11.

The gospel's sake. (35) This is not found in Matthew. He who loses his life for the sake of the true gospel of Christ, loses it "for Christ's sake:" but if he dies by adhering to "another gospel," the case is far different. It is then of no ordinary importance to determine what is the gospel of Christ, and what is "another gospel." (*Note*, *Gal.* 1:6—10.)—If, as some learned men think, the word (ψυχη) rendered "soul," (36, 37.) should be translated *life*; it must certainly be the office of the expositor, to show that the *life*, or *salvation*, of the soul is meant; else how can he, who "loses his life for Christ's sake," "save his life?" (*Note*, *John* 12:23—26.)

V. 38. (*Notes*, *Is.* 51:7,8. 53:2,3. *Matt.* 5:10—12. 10:32, 33. *Acts* 5:41,42. 2 *Tim.* 1:6—8,11,12. *Heb.* 11:24—26. 12:2,3. 13:9—14. 1 *Pet.* 4:12—16.) That the fear of imprisonment or death should terrify others, as it did Peter, to deny Christ, could not be at all incredible: but that any should "be ashamed" of him, whom all angels worship, and in whom all the inhabitants of heaven glory, must before the event have appeared inconceivable; except to those who had a deep knowledge of human nature, and experience of the deceitfulness of their own hearts. Yet perhaps there is no sin, to which every convert to true Christianity is more powerfully tempted; and no temptation, which induces such large numbers to act, *habitually*, against the light and conviction of their own consciences, in order to escape the reproach and scorn of men, and often of their inferiors, dependents, and domestics! The propriety of this solemn warning is therefore manifest to all, who properly consider what passes under their own observation, in every rank and station in the community, nay even in the church, in countries professing Christianity. For a bold avowal of our dependence on Christ, our expectations from him, and our obligations and devotedness to him, in the language and spirit of the Scripture, will not fail, in almost every circle, to expose us to scorn, and to the imputation of folly or enthusiasm: and the fear lest the Saviour and Judge should at last be ashamed of us, is the proper preservative from yielding to this temptation, in all those who desire above all things "to have confidence, and not be ashamed before him at his coming." (*Marg. Ref.* 1 *John* 2:28.)

Ashamed.] Επαισχυνθη. *Luke* 9:26. *Rom.* 1:16. 6:21. 2 *Tim.* 1:8,12,16. *Heb.* 2:11. 11:16.—*Adulterous.*] Μοιχαλιδι. See on *Matt.* 12:39.

PRACTICAL OBSERVATIONS.

V. 1—21. Our compassionate Lord sometimes requires his followers to endure hardship in attending on him; but he relieves them before they faint under their burdens: and we should copy his example, in noticing the difficulties and wants of those around us, that we may obviate or remove them. But his love as much excels ours, as his power and all-sufficiency exceed our weakness and indigence. He will feed his hungry disciples with suitable provision, but they have no reason to expect luxuries from him; for these are generally lavished on the servants of another master.—Yet many professed Christians excuse themselves, on account of their poverty, from relieving the distressed, who would think it a hardship to dine with Jesus and his company on those provisions which he miraculously supplied!—The lively Christian, however, while his soul is feasted with the "hidden manna," will eat his mean morsel with thankfulness, and, by the blessing of God upon it, with better relish, than unthankful worldly men do their royal dainties. (*Note*, *Rev.* 2:17.)—Alas! what cause have we to groan and sigh because of those around us, who destroy themselves and others by their perverse and obstinate unbelief, and enmity to the gospel!—But we have great cause to be humbled and thankful on our own account; for the Lord has continual reason to reprove us also, for our remaining distrust and carnal apprehensions. How is it, that we no more see the glory of his truths, the privileges of his kingdom, the security of his word, the spirituality of his precepts? How is it, that we so often mistake his meaning, disregard his warnings, and distrust his providence? Alas! these things arise from the remains of that same leaven, which wholly prevails in the hearts of unbelievers. Let us then watch against it: and let us beseech the Lord to remove from us 'all hardness of heart,' and blindness of understanding; that we may perceive, hear, and remember his truths and precepts, and be thankful for all his multiplied kindnesses to us.

V. 22—38. The Lord in general illuminates our minds gradually; and he works by means, which are often no more than external signs of his efficacious operation. Thus he sometimes takes a poor blind sinner aside from the multitude, gradually removes the darkness from his understanding, and leads him to some indistinct views of spiritual things. This is his own work: he will perfect it, and we should wait his time. Let then all who desire this blessing, seek for it to Christ, "the Light of the world," in the use of the means appointed by him, and they shall not be disappointed. But while "the blind see out of obscurity," the proud, who reject his teaching, are given up to darkness and delusion; and even the means of instruction are in righteous judgment withdrawn from them.—The Lord will interrogate his followers on their proficiency: and his real disciples are distinguished by their honourable thoughts of him, and large expectations from him. He will approve of what we are enabled to speak or do in a proper manner: but we continually need to be taught further lessons, or to have our minds stirred up to remembrance, concerning his sufferings for us, and the self-denial which he requires from us. Our minds are by nature very averse to these humiliating and spiritual instructions: and even where some true knowledge, faith, and grace exists there may be, and often are, much ignorance, error, and remains of "the carnal mind."—As our Lord so sharply reproved Peter for objecting to his sufferings, which the glory of God and the salvation of his people required; we should by this be reminded, that those who would set us against self-denial, for the honour of our Lord, and the good of others, "savour the things that are of men, and not those that are of God." All people should therefore be called to observe, that they, who would go after Christ to heaven, must "deny themselves, take up their cross, and follow him:" and that they only are in the way of eternal happiness, who are willing to venture all, even their very lives, rather than deny Christ, or be ashamed of him in this evil world. Did we duly consider the worth and danger of our precious souls, for which no ransom could be found but the blood of Emmanuel, we should count the whole world contemptible, if the gain of it endangered our salvation; and the loss of life our greatest gain, if laid down for the sake of Christ and the gospel. May we then continually think of that season, when he will "come in the glory of the Father, with his holy angels," and may we now estimate every earthly object as we shall do on that important day! (*P. O. Matt.* 16:13—28.)

NOTES.—CHAP. IX. V. 1. (*Notes*, *Matt.* 16:24—28, v. 28.) 'This chiefly refers to the providential appearance of Christ for the destruction of Jerusalem.... Our Lord's manner) of speaking intimates, that most of the company should be dead before the event referred to: yet his ascension happened in a few months after.' *Doddridge*. Some interpret the passage of the successful preaching of the gospel after Christ's ascension, and the powerful establishment of his kingdom by means of it: but the reason assigned in this quotation seems conclusive, for interpreting it of his glorious appearance, in his providence, to remove the great hinderance to the full settlement of the Christian church, by destroying Jerusalem, and terminating the Jewish dispensation. (*Marg. Ref. Notes*, 13:24—31. *Matt.* 24:3,15—18,26—28. *Luke* 21:25—28. *John* 21:18—23.)

3 And [b]his raiment became shining, exceeding white as snow; so as [k]no fuller on earth can white them.

4 And there [l]appeared unto them [m]Elias with [n]Moses; and they were talking with Jesus.

5 And Peter answered and said to Jesus, Master, [o]it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

6 For [p]he wist not what to say; for they were sore afraid.

7 And there was [q]a cloud that overshadowed them: and a voice came out of the cloud, saying, [r]This is my beloved Son; [s]hear him.

8 And [t]suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

9 And as they came down from the mountain, [u]he charged them that they should tell no man what things they had seen, [x]till the Son of man were risen from the dead.

10 And [y]they kept that saying with themselves, questioning one with another [z]what the rising from the dead should mean.

11 ¶ And they asked him, saying, [a]Why say the scribes that Elias must first come?

12 And he answered and told them, Elias verily cometh first, and [b]restoreth all things; and how it is written of the Son of man, that [c]he must suffer many things, and be [d]set at nought.

13 But I say unto you, That [e]Elias is indeed come, [f]and they have done unto him whatsoever they listed; as it is written of him.

[*Practical Observations.*]

14 ¶ And [g]when he came to *his* disciples, he saw a great multitude about them, and [h]the scribes questioning with them.

15 And straightway all the people, when they beheld him, [i]were greatly amazed, and running to *him* saluted him.

16 And he asked the scribes, [k]What question ye [*]with them?

17 And one of the multitude answered and said, Master, [l]I have brought unto thee my son, which hath [m]a dumb spirit:

18 And wheresoever he taketh him, he [†]teareth him; and he [n]foameth, and [o]gnasheth with his teeth, and pineth away; and I spake to thy disciples that they should cast him out, [p]and they could not.

19 He answereth him, and saith, [q]O faithless generation! how long shall I be with you? how long shall I suffer you? Bring him unto me.

20 And they brought him unto him: and when he saw him, straightway [r]the spirit tare him, and he fell on the ground, and wallowed, foaming.

21 And he asked his father, [s]How long is it ago since this came unto him? And he said, Of a child.

22 And oft-times it hath cast him into the fire, and into the waters, to destroy him: but [t]if thou canst do any thing, [u]have compassion on us, and help us.

23 Jesus said unto him, [x]If thou canst believe, all things *are* possible to him that believeth.

24 And straightway the father of the child cried out, and said [y]with tears, Lord, I believe; [z]help thou mine unbelief.

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h Ps. 104:1,2. Dan. 7:9. Matt. 28:3. Acts 10:30. i Ps. 51:7. 68:11. Is. 1:18. Rev. 7:9,14. 19:8. k Mal. 3:2,3. l Matt. 11:13. 17:3,4. Luke 9:19,30,31. 24:27,44. John 5:39,45—47. Acts 3:21—24. 1 Pet. 1:10—12. Rev. 19:10. m 2 Kings 2:11, 12. *Elijah.* n Deut. 34:5,6. o Ex. 33:17—23. Ps. 63:2,3. John 14:8,9,21—23. Phil. 1:23. 1 John 3:2. Rev. 22:8,4. p 16:5—8. Dan. 10:15—19. q Ex. 40:34. 1 Kings 8:10—12. Ps. 97:2. Dan. 7:13. Matt. 17:5—7. 26:64. Luke 9:34—36. Acts 1:9. Rev. 1:7. r 1:11. Ps. 2:7. Matt. 3:17. 26:63. 27:43,54. John 1:34,49. 5:16—18. 5:18,22—25,37. 6:69. 9:35. 19:7. 20:31. Acts 8:37. Rom. 1:4. 2 Pet. 1:17. 1 John 4:9,10. 5:11,12,20,21. s Ex. 23:21,22. Deut. 18:15—19. Acts 3:22, 23. 7:37. Heb. 2:1. 12:25,26. t Luke 9:36. 24:31. Acts 8:39,40. 10:16. u 5:43. 8:29,30. Matt. 12:19. 17:9. x 30,31. 8:31. 10:32—34. Matt. 12:40. 16:21. 27: 63. Luke 24:46. y Gen. 37:11. Luke 2:50,51. 24:7,8. John 16:17—19. z 32. Matt. 16:22. Luke 18:33,34. 24:25—27. John 2:19—22. 12:16,33,34. 16:29,30. a 4. Mal. 3:1. 4:5. Matt. 11:14. 17:10,11. b 1:2—8. Is. 40:3—5. Mal. 4:6. Matt. 3:1, &c. 11:2—18. Luke 1:16,17,76. 3:2—6. John 1:6—36. 3:27, &c. c Ps. 22:1, &c. 69:1, &c. Is. 53:1, &c. Dan. 9:24—26. Zech. 13:7. d Fs. 22:6,7. 69: 12. Is. 49:7. 50:6. 52:14. 53:1—3. Zech. 11:13. Luke 23:11,39. Phil. 2:7,8.

e Matt. 11:14. 17:12,13. f 6:14—28. Matt. 14:3—11. Luke 3:19,20. Acts 7:52. g Matt. 17:14, &c. Luke 9:37. h 2:6. 11:28. 12:14. Luke 11:53,54. Heb. 12:3. i 2:3. *Ex.* 34:30. k 8:11. Luke 5:30—32. * Or, *among yourselves.* l 6:23. 7:26. 10:13. Matt. 17:15. John 4:47. m 25. Matt. 12:22. Luke 11:14. † Or, *daseth.* 26. Matt. 15:22. Luke 9:39. n 20. Jude 13. o Job 16:9. Ps. 112:10. Matt. 8:12. Acts 7:54. p 28,29. 11:23. 2 Kings 4:29—31. Matt. 17:16,19—21. Luke 9:40. q 16:14. Num. 14:11,22,27. 32:13,14. Deut. 32:20. Ps. 78:6—8,22. 106:21—25. Matt. 17:17. Luke 9:41. 24:25. John 12:27. 20:27. Heb. 3:10—12. r 18,26. 1:26. 5:3—5. Job 1:10, &c. 2:6—8. Luke 4:35. 8:29. 9:42. John 8:44. 1 Pet. 5:8. s 5:25. Job 5:7. 14:1. Luke 8:43. 13:16. John 5:5,6. 9:1,20,21. Acts 3:2. 4:22. 9:33. 14:8. t 1:40—42. Matt. 8:2,8,9. 9:28. 14:31. u 5:19. Matt. 15:22—28. 20:34. Luke 7:13. x 11:23. 2 Chr. 20:20. Matt. 17:20. 21:21, 2. Luke 17:6. John 4:48—50. 11:40. Acts 14:9. ‡ 2 Sam. 16:12. *marg.* 2 Kings 2:3: 5. Ps. 39:12. 126:5. Jer. 14:17. Luke 7:38,44. Acts 20:19,31. 2 Cor. 2:4. 2 Tim. 1:4. Heb. 5:7. 12:17. y Luke 17:5. Eph. 2:8. Phil. 1:29. 2 Thes. 1:3,11. Heb. 12:2.

V. 2—9. *Marg.* and *Marg. Ref. Notes, Matt.* 17:1—9. *Luke* 9:28—36. 2 *Pet.* 1:16—18.—*It is good,* &c. (5) Had it been possible for Peter to have gone to heaven directly, with Christ, and Moses, and Elias; all his usefulness would have been prevented. (*Notes, John* 12:23—26. 15:12—16.) But he lived many years amidst conflict and suffering, and died on a cross: yet tens and hundreds of thousands were saved by his means, to the glory of God by him! And was not this well worth his while? (*Notes, Phil.* 1:19—26. 2 *Pet.* 1:12—15.)

Shining. (3) Στιλβοντα. Στιλβω, *corrusco.* Not elsewhere N. T. *Ps.* 7:12. *Sept.—Sore afraid.* (6) Εκφοβοι. *Heb.* 12:21. Not elsewhere N. T. *Deut.* 9:19. *Sept.—Should tell,* &c. (9) Διηγησωνται. 5:16. Ειπητε. *Matt.* 17:9.

V. 10. *Marg. Ref.—Questioning,* &c.] The apostles argued with each other concerning their Lord's meaning, when he said, "Till the Son of man be risen from the dead." (9) Not that they did not believe a future resurrection, or had any peculiar difficulty concerning the common meaning of the words; for they had witnessed some instances of the dead being restored to life: but they were so prepossessed with prejudices against the Messiah's being cut off by death, and so assured that Jesus was the Messiah, that they supposed some figurative sense must be put on his words; for as they erroneously supposed he could not *literally* die, so he could not *literally* rise again. (*Note, Luke* 9:45.)—Nothing has more tended to induce false interpretations of Scripture, than a vain imagination that the literal meaning *could not* be true, because contrary to some notion, which, though no better than the prejudiced conclusion of a set of men, has been regarded as *certain truth:* and therefore *allegorizing* (called *spiritual interpretation*) must be adopted. But the grand wisdom and discernment of an expositor consists, in knowing what ought to be explained literally, and what must be interpreted figuratively. The papists explaining "This is my body" *literally,* and others *allegorizing* the parable, or story, of the good Samaritan, will show the attentive and judicious reader the importance of this remark. (*Notes, Matt.* 26:26—28. *Luke* 10:30—37.)

V 11—13. (*Note, Matt.* 17:10—13.) 'In answer to their other scruple, how the Son of man could die, he told them also from the Scriptures, how it was foretold that he should suffer many things. &c.' *Whitby.*

Restore, &c. (12) That is, bring back numbers from ungodliness to the true worship and service of God; as Elijah had done the Israelites from Baal to Jehovah. (*Marg. Ref. Notes, Mal.* 4:4—6. *Luke* 1:11—17.)—The thirteenth verse would be more readily understood, if translated as follows:—"Elias is indeed come, as it is written of him: and they have done to him whatsoever they listed." For this is the evident meaning of the words. It was not foretold, that the Messiah's forerunner would suffer martyrdom; and the scribes and priests did not put him to death: but it is plain, that they were well pleased, when he was thus taken off, and the conduct of the nation to so eminent a servant of God, showed what might be expected from them, against the Saviour whom he preceded.

V. 14, 15. Christ and the three apostles found the rest of the disciples surrounded with a multitude: for some scribes had taken that opportunity of disputing with them; hoping perhaps to perplex them, in the absence of their Master. (*Marg. Ref.* g, h.) But when Jesus appeared, the multitude, who had been listening to the debate, "were greatly amazed," probably by some remains of lustre visible in his countenance; for no other adequate reason of their surprise can be assigned: and running to him they saluted him, or expressed their cordial joy at seeing him again. 'Seeing some remainders of the splendour at his transfiguration in his visage.' *Whitby.* (*Notes, Ex.* 34:29—35. 2 *Cor.* 3:7—11.)

Were greatly amazed. (15) Εξεθαμβηθη. 14:33. 16:5,6 Not elsewhere N. T. Εκθαμβος. *Acts* 3:11. *Dan.* 7:7. *Sept.*

V. 16—24. (*Notes, Matt.* 17:14—18. *Luke* 9:37—44.) On our Lord's inquiry into the subject, on which the scribes were disputing with his disciples, one of the multitude addressed him in behalf of his son; who, as he stated it, was possessed with an evil spirit, which deprived him of speech and hearing: and often seized him with violence, dashing him upon the ground, and causing him to foam at the mouth, and "gnash with his teeth;" so that he pined away, as with continued wasting sickness.—This accords very much with the case of persons afflicted with the epilepsy; and hence some have ventured to assert, that it was no real possession: but does it not better become our ignorance, concerning the real causes of these maladies, to allow that at least the symptoms are aggravated by diabolical agency; than to suppose, that Christ, by word and deed, gave the most explicit

25 When Jesus saw that the people came running together, [a]he rebuked the foul spirit, saying unto him, [b]*Thou* dumb and deaf spirit, [c]I charge thee come out of him, and enter no more into him.

26 And *the spirit* [d]cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.

27 But Jesus [e]took him by the hand, and lifted him up, and he arose.

28 And when he was come into the house, his disciples [f]asked him privately, [g]Why could not we cast him out?

29 And he said unto them, [h]This kind can come forth by nothing but [i]by prayer and [k]fasting.

[*Practical Observations.*]

30 ¶ And they departed thence, and passed [l]through Galilee; [m]and he would not that any man should know *it*.

31 For he taught his disciples, and said unto them, [n]The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

32 But [o]they understood not that saying, and [p]were afraid to ask him.

a Lk 25—27. b Zech. 13:2. Matt. 17:18. Luke 4:35,41. 9:42. Jude 9. b Is. 35:5,6. Acts 8:7. 19:12. Luke 11:14. c Luke 8:29. Acts 16:18. d 18:20. 1:26. e 1:31,41. 5:41. 8:23. Is. 41:13. Acts 3:7. 9:41. f 4:10. g Matt. 17:19,20. h Matt. 12:45. Luke 11: 26. i 2 Kings 4:33,34. Matt. 17:21. Acts 9:40,41. 2 Cor. 12: 8. k Joel 2:12. Jonah 3:5. Acts 14:23. 2 Cor. 6:5. 11:27. 1 Matt. 17:22. m Matt. 16:21. 20:18,19,28. 21:38,39. 26:2. Luke 9:44. John 2:19. 3:14. 10:18. Acts 2:23,24. 4:27, 28. o Luke 2:50. 9:45. 18:34. 24:45. p 7:18. 8:17,18,33. 16:

sanction to a vulgar error, and taught men to ascribe effects to the malice and power of apostate spirits which they had no agency in producing? This irreverence to the word of God, and to the Redeemer's sacred character, is very often the effect of pride and determined infidelity, in which Satan has far more influence, than such persons are willing in any thing to allow him.—In this calamity, the afflicted father had applied to the apostles to cast out the evil spirit; and it is probable, that their failure gave the scribes an occasion of questioning them concerning Jesus, and endeavouring to show that he was not the Messiah, or even a true prophet. Our Lord therefore answered the father of the youth, yet with reference to the scribes, the multitude, and even the disciples, who in different degrees were chargeable with very criminal unbelief; and he reproved them all together as an *unbelieving* generation, because they had not more enlarged apprehensions of his power and authority, notwithstanding all the miracles which he had wrought among them: and he inquired, how long he must be with them, to display his glory; and how long he must bear with their perverseness and incredulity, before they would be convinced that he was the Son of God, and that nothing was impossible to his omnipotence. (*Notes*, *Num.* 14:11,12. *Heb.* 3:7—19.) He then ordered the demoniac to be brought: upon which the evil spirit exerted his utmost malice and power, and dashed the young man on the ground, tearing him, and constraining him to wallow, or roll upon the earth, and foam in a dreadful manner. The question, "How long is it ago since this came upon him?" was probably intended to show the inveteracy of the case, to put the man's faith to a sharp trial, and to illustrate his own power. (*Marg. Ref.* 1—5. *Note*, *John* 5:5—9.) The father answered, that he had been so tormented from his childhood: and though he had hitherto been marvellously preserved; yet he had often been cast by the evil spirit into the fire, and into the water, apparently with the purpose of destroying him. So that the case had baffled every attempt hitherto made for his relief: but if Jesus "*could* do any thing," he entreated him to pity and help them. Our Lord then assured him, that in case "he could believe," the deliverance would certainly follow; seeing "all things were possible to him that believed." The event being thus suspended on the father's faith, so that the son could not fail of a cure except through his default; the former, feeling a vehement struggle in his mind between faith and unbelief, and fearing lest he should throw an impediment in the way, immediately cried out, with great earnestness, and with a flow of tears, "Lord, I believe, help thou mine unbelief." He could scarcely believe that Jesus could cast out this powerful and obstinate evil spirit; and yet he concluded that he could enable him *to believe*, and inwardly assist him against unbelief! In effect he said, 'Lord, I do believe, and expect help from thee alone; but I am not able to exclude all doubting about it; but do thou first help me against my unbelief, and then deliver my afflicted child from his deplorable calamity.'—Where do we ever read of such an address to any prophet or apostle, in the whole Scripture? And who does not perceive, that such a request must have been highly reprehensible, if made to any mere man or creature? (*Marg. Ref.* 1—7. *Notes*, *Luke* 17:5,6. 24:44—49, *v.* 45. 2 *Cor.* 12:7—10. *Phil.* 4:10—13, *v.* 13. *Heb.* 12:2,3.)—"What is wanting to my faith, supply by thy goodness." For that he should hope for an increase of faith from Jesus,

33 ¶ And [q]he came to Capernaum: and being in the house, he asked them, [r]What was it that ye disputed among yourselves by the way?

34 But they held their peace; for [s]by the way [s]they had disputed among themselves, who *should be* the greatest.

35 And he sat down, and called the twelve, and saith unto them, [t]If any man desire to be first, *the same* shall be last of all, and servant of all.

36 And [u]he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

37 Whosoever shall [x]receive one of such children in my name, receiveth me: and whosoever shall [y]receive me, receiveth not me, but him that sent me.

38 ¶ And John answered him, saying, [z]Master, we saw one casting out devils in thy name, and he followeth not us; and we forbad him, because he followeth not us.

39 But Jesus said, [a]Forbid him not: for [b]there is no man which shall do a miracle in my name, that can [c]lightly speak evil of me.

40 For [d]he that is not against us, is on our part.

14. John 4:27. 16:19. q Matt. 17:24. r 2:8. Ps. 139:1—4. John 2:25. 21:17. Heb. 4:13. Rev. 2:23. s Matt. 18:1. 20:21—24. Luke 9:46—48. 22:24. Rom. 12:10. Phil. 2:3—7. 1 Pet. 5:5. 3 John 9. t 10:42—45. Prov. 13:10. Jer. 45:5. Matt. 20:25—28. Luke 14:10,11. 18:14. Jam. 4:6. u 10:16. Matt. 18:2. 19:14 13. x Matt. 10:40—42. 18:5—10. 25:40. Luke 9:48. y Luke 10:16. John 5 23. 10:30. 12:44,45. 14:21—23. 1 Thes. 4:8. z Num. 11:28—29. Luke 9:49,50 11:19. a 10:14. Matt. 18:23,24. Phil. 1:18. b Matt. 7:22,23. Acts 19:13—16. 1 Cor. 9:27. 13.1.2. c 1 Cor. 12:3. d Matt. 12:30. Luke 11:23.

and that suddenly, is scarcely credible.' *Grotius*.—This translation is wholly *unfaithful*; and the reason assigned for it is the language of direct *unbelief*.

A dumb spirit. (17) Πνευμα αλαλον. 25. 7:37. Not elsewhere N. T.—*Teareth*, &c. (18) "Dasheth." *Marg.* Ῥηγνυσι. 2:22. *Matt.* 7:6. 9:17. *Luke* 5:37. 9:42. *Gal.* 4:27.—*He foameth.*] Αφριζει. 20. Not elsewhere N. T.—*Gnasheth.*] Τριζει. Not elsewhere N. T.—*Pineth away.*] Ξηραινεται. See on *Matt.* 21:17.—*Tare him.* (20) Εσπαραξεν. 26. 1:26. *Luke* 9:39.—*Wallowed.*] Εκυλιετο. Not elsewhere N. T. Κυλισμα, *wallowing.* 2 *Pet.* 2:22.

V. 25—27. The multitude assembling, that they might witness the event, our Lord was pleased to rebuke the unclean spirit, and to charge him to come out of the young man, and to enter no more into him. This command the demon was unable to resist: but it filled him with torture and rancour; so that, crying out in a dreadful manner, he grievously tore the youth, before he left him; insomuch that the spectators supposed him to be dead: but when Jesus took him by the hand he arose, and was found to be perfectly recovered. (*Marg. Ref.* *Notes*, 1:23—28. *Zech.* 3:1—4. *Acts* 16:16—18.)

V. 28, 29. *Marg. Ref.* *Notes*, *Matt.* 17:19—21.

V. 30—32. Our Lord chose at this time to be retired, that he might with the more freedom converse with his disciples about his approaching sufferings and the event of them. But though no words could be more explicit than those which he made use of; yet they were so blinded by prejudice, that they could not understand him; and they were ashamed of their ignorance, and afraid to ask him what he meant, lest he should reprove them. (*Note*, 10.)—'Christ, indeed, with great diligence warns us, that we may not be disconcerted by unexpected calamities: but the inattentive dulness of men is incredible.' *Beza.* (*Marg. Ref.* *Notes*, 33—37. *Luke* 9:45. *John* 20:1—10, *v.* 9.)

V. 33—37. *Marg. Ref.* *Notes*, *Matt.* 18:1—6. *Luke* 9: 46—50, *vv.* 46—48. 22:24—27.—*The house.* (33) Probably that of Andrew and Peter. 'The thing itself shows, that the apostles were thinking of an earthly kingdom, ... which they dreamed was about to follow: and this prevented them from understanding what Christ spake concerning his death and resurrection; their minds being preoccupied with that imagination. ... If there was to be any *primacy* among the apostles, why was Christ on this occasion silent respecting it? Or, if he had, in the hearing of the others, conferred it on Peter; what occasion would there have been for the apostles to dispute about it?' *Beza.*—*Servant*, &c. (35) 'The precedence among my disciples, all that they are capable of, that of being governors of the church, brings no advantage to him that has it, but to be more the servant of other men; more work and business being the only advantage of that precedence, which shall befall you and your successors.' *Hammond.* If this were known by all to be the case, or generally believed to be so; the number of candidates for the distinction of being 'successors to the apostles,' would be exceedingly diminished. (*Notes*, 10:35—45. *Matt.* 20:20—28. *Phil.* 2:1—4.)

Whosoever shall receive, &c. (37) *Notes*, *Matt.* 10:40—42. 18:5,6,10,11.

V. 38—40. Our Lord's declaration, in the preceding verse, reminded John of what he and his brethren had done, on a

41 For [e]whosoever shall give you a cup of water to drink in my name, [f]because ye belong to Christ, verily I say unto you, he shall not lose his reward.

42 And whosoever shall [g]offend one of *these* little ones that believe in me, [h]it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

43 And [i]if thy hand [*]offend thee, cut it off: it is better for thee to enter into life [k]maimed, than having two hands to go into hell, into the fire that never shall be quenched;

44 Where [l]their worm dieth not, and [m]the fire is not quenched.

45 And if [n]thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched;

46 Where [o]their worm dieth not, and the fire is not quenched.

47 And if [p]thine eye [t]offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell-fire;

48 Where their worm dieth not, and the fire is not quenched.

49 For every one shall be salted with fire, [q]and every sacrifice shall be salted with salt.

50 Salt [r]*is* good: but if the salt have lost his saltness, wherewith will ye season it? [s]Have salt in yourselves, [t]and have peace one with another.

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e *See on* Matt. 10:42. 25:40. f John 19:25—27. Rom. 8:9. 14:15. 1 Cor. 3:23. 15:23. 2 Cor. 10:7. Gal. 3:29. 5:24. g Matt. 18:6,10. Luke 17:1,2. Rom. 14:13,15, 21. 15:17. 1 Cor. 8:10—13. 10:32,33. 2 Cor. 6:3. Phil. 1:10. 1 Tim. 5:14,15. 2 Pet. 2:2. h Matt. 18:6. Luke 17:2. i ch. 9:43—48. Matt. 5:29,30. 18:8,9. Rom. 8:13. 1 Cor. 9:27. Gal. 5:24. Col. 3:5. Tit. 2:12. Heb. 12:1. 1 Pet. 2:1. * Or, *cause thee to offend*; and so, 45,47. k Matt. 15:30,31. Luke 14:13,21. l 46,48. Is. 66:24. m Is. 33:14. Matt. 3:12. 25:41,46. 2 Thes. 1:9. Rev. 14:10,11. 20:10,15. 21:8. n 43,44. o Luke 16: 24—26. p Gen. 3:6. Job 31:1. Ps. 119:37. Matt. 5:28,29. 10:37—39. Luke 14. 26. Gal. 4:15. Phil. 3:7,8. † 43, *marg.* q Lev. 2:13. Ez. 43:24. r Job 6:6 Matt. 5:13. Luke 14:34,35. s Eph. 4:29. Col. 4:6. t Ps. 133:1. John 13:34,35. 15: 17,18. Rom. 12:18. 14:17—19. 2 Cor. 13:11. Gal. 5:14,15,22. Eph. 4:2—6,31, 32. Phil. 1:27. 2:1—3. Col. 3:12,13. 2 Tim. 2:22. Heb. 12:14. Jam. 1:20. 3:14—18. 1 Pet. 3:8,9.

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former occasion; and which he perhaps now suspected to be blameable. They had met with a person who "cast out devils in the name" of Jesus: but as he did not statedly follow with them, and was not *regularly* sent forth, as the apostles and seventy disciples had been; they forbad him to proceed. This was the result of wrong apprehensions and remaining self-preference. Had not Christ secretly and effectually wrought by the man, he could not have succeeded in his attempt to cast out devils in his name: (*Note*, *Acts* 19:13—20.) they were, therefore, reprehensible in prohibiting him; especially without so much as asking their Lord's advice. Accordingly, Jesus warned them not to forbid any one on that account: as it was not likely, that he, who wrought undeniable miracles in his name, would easily be induced to disparage and vilify him or his cause; and all who were not engaged against them were, in the present circumstances, to be considered, as "on their part."—Working miracles in the name of Christ did not indeed prove a man to be a true believer: but, in the contest between the kingdom of God, and that of Satan, it showed, that, in this instance, a man fought under the banner of Christ, and against his enemies. (*Marg. Ref. Notes*, *Num.* 11:28,29. *Matt.* 12:29,30. *Luke* 9:46—50, *v.* 50. 1 *Cor.* 12:1—3. 2 *Cor.* 13:7—10. *Phil.* 1:15—18. 1 *John* 4:1—3.)—'God, the author of the ordinary vocation, acts in an extraordinary manner whenever he pleases: but the extraordinary vocation must be tried by the doctrine and the effects.' *Beza.*

Speak evil, &c. (39) Κακολογησαι. See on *Matt.* 15:4.

V. 41, 42. Instead of prohibiting those who aided in promoting the common cause, our Lord declared, that he would certainly recompense every one, who gave one of the least among his disciples so much as "a cup of water, because he belonged to him," the promised Messiah: on the contrary, whosoever injured, grieved, or stumbled the least of his disciples, would commit so grievous a crime, and be in danger of so great a punishment, that the most terrible death would be a much lighter evil, than that to which he would expose himself. (*Marg. Ref. Notes*, *Matt.* 10:40—42. 18:5,6. *Rom.* 14:19—23. 1 *Cor.* 8:7—13.)

Ye belong to Christ. (41) Χριστου εστε, "Are Christ's." (1 *Cor.* 3:23. 15:23. 2 *Cor.* 10:7.) 'These words explain what the phrase "in the name of a disciple," in St. Matthew signifies.' *Beza.*

V. 43—50. (*Notes*, *Matt.* 5:29,30. 18:7—9.) These solemn warnings, as here introduced, seem especially to relate to the ambition and carnal expectations of the apostles, which misled them into many mistakes, both in judgment and practice. All such evil propensities must be mortified and "cut off," in order to their "entering into life," however painful the operation might be. The expressions are here much more strong and varied, than in any of the parallel passages. The hand, the foot, and the eye, are separately mentioned, as illustrative of the supposed value of the sacrifices to be made; and of the resolution, self-denial, and wisdom required in order to make them. (*Marg.* and *Marg. Ref.* i, k, n, p. *Notes*, *Gen.* 3:6. *Deut.* 13:6—11. *Luke* 14:25—27.) 'I saw Philip himself, with whom our contest was for rule and dominion, after having lost an eye, having had his hip broken, and being lamed in his hand and his leg, disposed, readily and easily, to part with any part of his body, which fortune might choose; so that, with the remainder, he might live in glory and honour.' *Demosthenes.* "They do it for a corruptible crown; but we for an incorruptible." (*Note*, 1 *Cor.* 9:24—27.)—It is repeatedly said, "*Their* worm never dieth," as well as that "the fire is never quenched." (*Note*, *Is.* 66:24.) Doubtless, remorse of conscience and keen self-reflection constitute this never-dying worm: so that the expression is alike contrary to the ideas of annihilation, and of final restitution to happiness; for, on either of these suppositions, "*their* worm" would die, and their torturing consciences would cease. And as the fire is doubtless at least an emblem of the wrath of God; its *unquenchableness* must denote, that his justice will never be satisfied, nor his anger turned away from those, who are cast into this fire of hell. (*Marg. Ref.* l, m. *Notes*, *Is.* 33:14. *Matt.* 3:11,12. 25:41—46. 2 *Thes.* 2:5—10, *vv.* 8, 9. *Rev.* 21:5—8, *v.* 8.)—The sacrifices under the law were commanded to be salted with salt. (*Note*, *Lev.* 2:13.) This was primarily an emblem of grace, which renders the sanctified soul meet for the enjoyment of its incorruptible inheritance; but it is also represented that "every sacrifice" to the divine justice "would be salted with fire;" the very nature of the punishment, or the righteous vengeance of God, will render the heirs of hell incorruptible: so that their misery will be as endless as the happiness of the righteous. 'Every wicked man shall be seasoned with fire itself, so as to become inconsumable, and shall endure for ever to be tormented: and therefore may be said to be "salted with fire," in allusion to that property of salt which is to preserve things from corruption.' *Whitby.*—In concluding this solemn subject, our Lord reminded the disciples, that as salt, though valuable in itself to season and preserve other bodies, was yet worthless and irrecoverable when it had lost its saltness: so they would become more vile and hopeless than others, if they were not truly sanctified: for they would be employed in converting and preserving others, and would have none to season them, should they turn aside. It would, therefore, be incumbent on them, to watch over their own hearts, to mortify their lusts, and, laying aside ambition, the fruitful parent of contention, to live at peace with each other. (*Marg. Ref.* r—t. *Notes*, *Matt.* 5:13. *Luke* 14:34,35. *Eph.* 4:1—6,29—32. 5:1,2. *Col.* 4:5,6.)—'If the teachers themselves to whom is committed the administration of the divine word, with which men must be seasoned as with salt, ... do themselves become insipid, (not savouring of that holy word, in doctrine, spirit, and practice,) 'what remaineth, but either that the hearers perish, or that God should send other teachers?' *Beza.*

Into hell. (43) Εις την γεενναν. *Note*, *Matt.* 5:21,22. *v.* 22.

PRACTICAL OBSERVATIONS.

V. 1—13. Those Christians who shall live in future times to behold "the kingdom of God come with power," and set up in all parts of the world, will enjoy a peculiar satisfaction, with which others have not been favoured: but though we shall "taste of death" before those happy days arrive; (*Note*, *Heb.* 2:5—9, *v.* 9.) yet we shall possess a still more exalted felicity, if admitted into those regions, where Jesus continually displays far brighter glories, than even on the mount of transfiguration. The pleasures of that divine vision must be unspeakably great; seeing the glimpses, which we now behold, as "through a glass darkly," sometimes so ravish our minds, that we are ready to cry out, "It is good for us to be here." (*P. O.* 1 *Cor.* 13:8—13.) But we should not expect such peculiar consolations to be abiding in this state of conflict and probation. We must now learn to hear, believe, love, and obey an unseen Saviour; to "walk by faith," and to wait in patient hope. We should seek conformity to him in holiness; and expect ere long to be with him, and like him in body and soul, where prophets and apostles, yea, and archangels, vie with each other, who shall most honour, adore, and praise his glorious majesty. In this hope, we may cheerfully pass through life and death; though we be often under a cloud, and ready to question what the meaning of his words and his appointments can be; and if we consider the way, in which Jesus and his servants have passed through this world to heaven; we shall be the less discouraged, should we be called to suffer many things, or be "set at nought," as the most despicable of mankind; if so be, that we may by any means attain unto eternal life. (*Note*, *Phil.* 3:8—11.)—The enemies of Christ always watch their opportunities of perplexing and disconcerting his disciples: their cavils and objections create much disquietude, to such as neglect to maintain a continual communion with their Lord: and perverse opponents often attack the unestablished, from a consciousness that they can make no impression on those, who are more fully confirmed and experienced. But the Lord will interpose to plead for his friends, and to silence the objections of his adversaries:

CHAPTER X.

Jesus teaches in Judea, 1; answers the Pharisees concerning divorces, 2—12: receives and blesses young children, 13—16; instructs and proves the rich young man; shows the danger of affluence; and makes gracious promises to those who forsake worldly objects for his sake, 17—31. He again predicts his own death and resurrection; reproves the ambition of James and John and the other apostles, 32—45; and gives sight to blind Bartimeus, 46—52.

AND [a]he arose from thence, and cometh into the coasts of Judea, [b]by the farther side of Jordan; and the people resort unto him again: and, as he was wont, [c]he taught them again.

2 ¶ And [d]the Pharisees came to him, and asked him, [e]Is it lawful for a man to put away *his* wife? [f]tempting him.

3 And he answered and said unto them, [g]What did Moses command you?

4 And they said, [h]Moses suffered to write a bill of divorcement, and to put *her* away.

5 And Jesus answered and said unto them, [i]For the hardness of your heart he wrote you this precept:

6 But from [k]the beginning of the creation, [l]God made them male and female.

7 For [m]this cause shall a man leave his father and mother, and cleave to his wife,

8 And they twain shall be [n]one flesh: so then they are no more twain, but one flesh.

9 What [o]therefore God hath joined together, let not man put asunder.

10 And [p]in the house his disciples asked him again of the same *matter*.

11 And he saith unto them, [q]Whosoever shall put away his wife, and marry another, committeth adultery against her.

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

a Matt. 19:1. b John 10:40. 11:7. c Ec. 12:9. *Jer.* 32:33. John 18:20. d 8:15. Matt. 9:34. 15:12. 23:13. Luke 5:30. 6:7. 7:30. 11:39,53,54. 16:14. John 7:32, 48. 11:47,57. e Mal. 2:16. Matt. 5:31,32. 19:3. 1 Cor. 7:10,11. f 8:11. Matt. 16:1. 22:35. John 8:6. 1 Cor. 10:9. g Is. 8:20. Luke 10:25,26. John 5:39. Gal. 4:21. h Deut. 24:1—4. Is. 50:1. Jer. 3:1. Matt. 1:19. 5:31,32. 19:7. i Deut. 9: 6. 31:27. Neh. 9:16,17,26. Matt. 19:8. Acts 7:51. Heb. 3:7—10. k Gen. 1:1. 2 Pet. 3:4. l Gen. 1:27. 2:20—23. 5:2. Mal. 2:14—16. m Gen. 2:24. Matt. 19: 5,6. Eph. 5:31. n 1 Cor. 6:16. Eph. 5:28. o Rom. 7:1—3. 1 Cor. 7:10—13. p *See on* 4:10. 9:28,33. q Matt. 5:31,32. 19:9. Luke 16:18. 1 Cor. 7:4,10,11. Heb. 13:4.

yet many seem zealously to welcome him and his ministers, who do not cordially believe and obey his gospel.

V. 14—29. In what varied ways does Satan with his angels attempt to render mankind miserable! Yet his chief success, among those who are favoured with the gospel, entirely arises from their unbelief: for if they had a clear apprehension of the power and grace of the Saviour, who "came to destroy the works of the devil," they would seek to him and obtain deliverance.—When our children or relatives are made wretched, useless, or mischievous, through the destructive influence of Satan, we should bring them to Christ by faith and prayer, earnestly beseeching him to "have compassion upon us and help us:" and we may do this for them, when they are incapable of receiving our instructions, or determined to disregard all our counsels. Ministers and Christians may be applied to on such occasions, and their counsel and prayers may be useful: but our dependence must rest on Christ alone; and should they conclude the case to be hopeless, we should still persist in expecting help from his almighty arm. But, alas! after all the displays which he has made of his power and love, and after all his patient teaching of us, by his word and our own experience, we are prone to form low expectations from him. Yet the things, which to all others are impossible, are easy with him.—Even in the case of those, who from their earliest years have been peculiarly enslaved by Satan, and have contracted various pernicious habits and fatal connexions; by means of which they have, as it were, "often been cast into the fire, and into the water," and have repeatedly been brought to the verge of destruction; we have abundant encouragement to expect help from the Saviour. He has hitherto bounded the rage of the enemy, and borne with the provocations of the sinner; and he can easily break the power of the former, and glorify himself in the salvation of the latter. Our chief danger, in every thing really good for us, arises from unbelief: "if we can believe, all things are possible to him that believeth:" and as we shall certainly find a difficulty in exercising such an unshaken faith in the power and grace of Christ, on many occasions; we should apply to him, "as the Author and Finisher of our faith," to strengthen us against unbelief; that we may not, through our own default, come short of the blessings which we seek, in behalf of ourselves or others. Indeed Satan will be very reluctant to be driven out of those who have long been his slaves: and when he cannot deceive or destroy the sinner, he will cause him as much trouble and terror as possible: so that when a man is about to experience a most blessed deliverance, he is often more harassed and distressed, than at any other time; and the beginnings of liberty and life resemble the very agonies of death.—Ministers would witness, and be the instruments of, more of those remarkable conversions, if they were stronger in faith, more fervent in prayer, and more entirely mortified to earthly pleasures and pursuits: and should we inquire of Jesus, why we have no more success "in turning sinners from the power of Satan unto God;" he would probably answer, "Because of your unbelief;" for this effect cannot be produced "except by fasting and prayer."

V. 30—50. While the Saviour teaches most plainly those things which relate to his love and grace, his sufferings and death, his present glory and future coming to judgment; men in general are so blinded by prejudice, that they do not understand his sayings: and by various hinderances they are frequently deterred from praying for divine illumination. Even disciples are often more ready to dispute with each other, "which shall be the greatest;" than with humble simplicity to sit at his feet, and learn the doctrine of the cross, "by which the world" must be "crucified to them, and they unto the world:" (*Note, Gal.* 6:11—14.) and we all need repeated rebukes, before we are made willing to seek wisdom by becoming "as little children," and to aspire after greatness by stooping to "be the least of all, and the servants of all." Yet disciples of this character are most dear to their Lord, and will be most honoured by him, as his messengers to mankind: and "whosoever receiveth one of them in Christ's name, receiveth" both "him and the Father who sent him."—Pride and bigotry are great hinderances to usefulness: men often think the interests of a party, or the credit of their order, of more importance than the cause of godliness: they are ready, by an assumed presumptuous authority, to forbid others "to cast out devils in the name of Christ," "because they follow not with them:" and even to grieve when evident good is done, if it be not managed according to their notions of regularity, and by those who are commissioned and sent forth *in their way*. Whereas all who believe, love, serve, and honour Christ are of one side: "he that is not against us is on our part;" and if sinners be brought to repent, to believe in the Saviour, and to lead sober, righteous, and godly lives, we must perceive that the Lord works by the preacher; and who are we, that we should attempt to silence him? While, therefore, we are encouraged to do good to others "for his name's sake," and especially to those who belong to him, assured that such services shall not lose their reward; let us also favour all who appear to be on his side in this evil world, and be glad to show our concurrence with them: and let us dread, even worse than death, any thing which can tend to injure and grieve them, or hinder their usefulness.—Instead of acrimony against those who "follow not with us," let us bend all our *severity* against our own evil propensities and habits: not sparing one of them, though it has been as a hand, a foot, or an eye unto us: or however painful we may find the mortification of it. Thus we shall be assured of "entering into life," and be preserved from the most distant fear of being "cast into hell, where *their* worm dieth not, and the fire is not quenched."—And surely it would be infinitely better to undergo all possible pain, self-denial, and hardship here, and so be for ever happy hereafter; than to enjoy all worldly pleasure for a season, and then to be for ever miserable! (*P. O. Matt.* 16:21—28.) If then the difficulty and pain of mortifying every sinful inclination, and subduing every bad habit, appear to any man very great; if the worldly advantages to be renounced appear very valuable; let him consider the awful alternative. For eternity is before us: incorruptible in holiness and happiness, or in sin and misery, we must be: either sacrifices to God's justice to be "salted with fire," or living willing sacrifices to his honour, by the sanctification of the Spirit of Christ, and through the redemption of his blood. We have indeed the name of Christians: some of us preach, and many others profess, the truths of the gospel; and we are thus "the salt of the earth." If we then answer to our character, we shall be useful here and happy for ever: but if we remain destitute of the grace of God, our name, our profession, or our sacred function, will only serve to aggravate our guilt, and increase our condemnation. Let us then lay aside every carnal and ambitious project and pursuit: let us "look diligently, lest any man fail of the grace of God:" and "let us follow after peace and holiness, without which no man shall see the Lord." (*Notes, Heb.* 12:14—17.)

NOTES.—CHAP. X. V. 1. *Marg. Ref. Note, Matt.* 19:1,2.

V. 2—12. (*Notes, Matt.* 19:3—12.) 'This seeming difference' (between this account and that in Matthew's gospel,) 'may be removed by saying, They first asked him, "Why did Moses command?" And then our Saviour asked them, 'What were the words of Moses in this case? And when they had repeated them, he tells them the reason why Moses gave them this permission.' *Whitby.*—It is here added, "If a woman shall put away her husband, and be married to another, &c." (12) This case, which often occurred among the Romans, and sometimes even among the Jews, (having been introduced by Salome, sister to Herod the Great, who sent a bill of divorce to her husband, Costobarus; and her example was followed by Herodias and others,) serves to confirm the conclusion, that our Lord intended to put men

13 ¶ And [r]they brought young children to him, that he should touch them; and *his* [s]disciples rebuked those that brought *them*.

14 But when Jesus saw *it*, [t]he was much displeased, and said unto them, [u]Suffer the little children to come unto me, and forbid them not; [x]for of such is the kingdom of God.

15 Verily I say unto you, [y]Whosoever shall not receive the kingdom of God as a little child, he [z]shall not enter therein.

16 And [a]he took them up in his arms, put *his* hands upon them, and blessed them.

[*Practical Observations.*]

17 ¶ And [b]when he was gone forth into the way, there came one [c]running, and [d]kneeled to him, and asked him, [e]Good Master, [f]what shall I do that I may inherit [g]eternal life?

18 And Jesus said unto him, [h]Why callest thou me good? *there is* none good but one, [i]*that is* God.

19 Thou [k]knowest the commandments, [l]Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, [m]Defraud not, Honour thy father and mother.

20 And he answered and said unto him, Master, [n]all these have I observed from my youth.

21 Then Jesus, beholding him, [o]loved him, and said unto him, [p]One thing thou lackest: go thy way, [q]sell whatsoever thou hast, and give to the poor, and thou shalt have [r]treasure in heaven: and come, [s]take up the cross, and follow me.

22 And he was [t]sad at that saying, and went away grieved: [u]for he had great possessions.

23 And Jesus [v]looked round about, and said unto his disciples, [x]How hardly shall they that have riches [y]enter into the kingdom of God!

24 And the disciples were [z]astonished at his words. But Jesus answereth again, and saith unto them, [a]Children, how hard is it for them that [b]trust in riches to enter into the kingdom of God!

25 It is [c]easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they were astonished [d]out of measure, saying among themselves, [e]Who then can be saved?

27 And Jesus, looking upon them, saith, [f]With men *it is* impossible, but not with God: [g]for with God all things are possible.

28 Then Peter began to say unto him, [h]Lo, we have left all, and have followed thee.

29 And Jesus answered and said, Verily I say unto you, [i]There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, [k]for my sake, and the gospel's,

30 But he shall receive [l]an hundred-fold now in this time, houses and brethren, and sisters, and mothers, and children, and lands, [m]with persecutions; and in the world to come [e]eternal life.

31 But [o]many *that are* first shall be last, and the last first.

[*Practical Observations.*]

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r Matt. 19:13—15. Luke 18:15,16. s 48. 9:33. Ex. 10:9—11. Deut. 31:12, 13. Joel 2:16. t 3:5. 8:33. Luke 9:54—56. Eph. 4:26. u Gen. 17:7,10—14. Num. 14:31. Deut. 4:37. 29:11,12. 1 Sam. 1:11,22,27,28. Ps. 78:4. 115:14,15. Is. 65:23. Jer. 32:39,40. Luke 18:15,16. Acts 2:39. 3:25. Rom. 11:16,28. 1 Cor. 7:14. 2 Tim. 1:5. 3:15. x Ps. 131:1,2. Matt. 18:4. 19:14. 1 Cor. 14:20. 1 Pet. 2:2. y Matt. 18:3. Luke 18:17. John 3:3—6. z Gen. 48:14—16. Deut. 28:3. Is. 40:11. Luke 2:28—34. 24:50,51. John 21:15—17. a Matt. 19:16. Luke 18:18, &c. b 9:25. Matt. 28:8. John 20:2—4. c 1:40. Dan. 6:10. Matt. 17:14. d 12: 14. John 3:2. e John 6:28. Acts 2:37. 9:6. 16:30. Rom. 10:2—4. f John 5:39. 5:27,40. Rom. 2:7. 6:23. 1 John 2:25. g Matt. 19:17. Luke 18:19. John 5:41—44. Rom. 3:12. h 1 Sam. 2:2. Ps. 35:7,8. 119:68. Jam. 1:17. 1 John 4:8,16. i 12:23—34. Is. 8:20. Matt. 5:17—20. 19:17—19. Luke 10:25—28. 18:20. Rom. 3:2. God. k 21. k Ex. 20:12—17. Deut. 5:16—24. Rom. 13:9. Gal. 5:14. Jam. 2:11. l 1 Cor. 6:7—9. 1 Thes. 4:6. m Is. 58:2. Ez. 5:14. 33:31. Matt. 19:20. Luke 10:29. 18:11,12. Rom. 7:9. Phil. 3:6. 2 Tim. 3:5. n Gen. 34:19. Is. 63: 6—10. Luke 19:41. 2 Cor. 12:15. o Luke 10:42. 18:22. Rev. 2:4,14,20. p Prov. 23:23. Matt. 13:44—46. 19:21. Luke 12:33. Acts 2:45. 4:34—37. q Matt. 6:19 —21. Luke 16:9. 1 Tim. 6:17—19. Heb. 10:34. 1 Pet. 1:4,5. r 8:34. Matt. 16: 24. Luke 9:23. John 12:26. 16:33. Rom. 8:17,18. 2 Tim. 3:12. s 6:20,26. Matt. 19:22. 27:3,24—26. Luke 18:23. 2 Cor. 7:10. 2 Tim. 4:10. t Gen. 13:5—11. Deut. 6:10—12. 8:11—14. Job 21:7—15. Ez. 23:31. Matt. 13:22. Luke 12:15. Eph. 5:5. 1 Tim. 6:9,10. 1 John 2:15,16. u 3:5. 5:32. x Matt. 19:23—26. Luke 18:24. 1 Cor. 1:26. Jam. 2:5. 4:4. y 15. Matt. 18:3. John 3:5. 2 Pet. 1:11. z Matt. 19:25. Luke 18:26,27. John 5:60. a John 13:33. 21:5. Gal. 4:19. 1 John 2:1. 4:4. 5:21. b Job 31:24,25. Ps. 17:14. 49:6,7. 52:7. 62:10. Prov. 11:28. 18: 11. 23:5. Jer. 9:23. Ez. 28:4,5. Hab. 2:9. Zeph. 1:18. Luke 12:16—21. 16:14. 1 Tim. 6:17. Jam. 5:1—3. c Jer. 13:23. Matt. 7:3—5. 19:24,25. 23:24. Luke 18:25. d 6:51. 7:37. 2 Cor. 11:23. e Luke 13:23. 18:26. Acts 16:31. Rom. 10: 9—13. f Gen. 18:13,14. Num. 11:21—23. 2 Kings 7:2. Zech. 8:6. Matt. 19:26. Luke 18:27. g Job 42:2. Jer. 32:17,27. Luke 1:37. Phil. 3:21. Heb. 7:25. 11:19. h 1:16—20. Matt. 4:22—20. Luke 14:33. 18:28—30. Phil. 3:7—9. i Gen. 12:1— 3. 45:20. Deut. 33:9—11. Luke 22:28—30. Heb. 11:24—26. k 8:35. Matt. 5:10, 11. 10:18. 1 Cor. 5:23. Rev. 2:3. 12:11. 20:4. Ps. 84:11. Prov. 3:9,10. 16:16. Mal. 3:10. Matt. 13:44—46. 2 Cor. 6:10. 9:8—11. Phil. 3:8. 2 Thes. 2:16. 1 Tim. 6:6. 1 John 3:1. Rev. 2:9. 3:18. m Matt. 5:11,12. John 16:22,23. Acts 5:41. 16:25. Rom. 5:3. Jam. 1:2—4,12. 5:11. 1 Pet. 4:12—16. n John 10:23. Rom. 6:23. 1 John 2:25. o Matt. 8:11,12. 19:30. 20:16. 21:31. Luke 7:29,30,40 —47. 13:30. 18:11—14. Acts 13:46—48. Rom. 9:30—33.

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and women exactly on the same footing in this matter: so that the same conduct is in the man adultery against his wife, which in the woman is adultery against her husband. (*Marg. Ref. Notes, Matt.* 5:31,32. *Luke* 16:16—18.1 *Cor.* 7:1—9.)—"Though this discourse be originally about divorce, yet it seems plainly to evince, that polygamy must be unlawful under the Christian economy. For, from Christ's saying, "He that putteth away his wife, and marries another, committeth adultery against her;" it clearly follows, that he who having not put her away, marries another, must be guilty of the same crime; seeing he must have at least the same power to marry another, when the first is put away, as when she is not. ... Since to commit adultery is to violate the bed of another person, he that commits adultery against his wife, must violate her bed; which no husband can do, only by doing that which a husband lawfully might do. ... Since then a right to polygamy is a right to marry more wives than one, he that hath this right cannot violate the bed of his first wife, by assuming another to it. It must therefore be acknowledged, either that the husband, under Christ's institution, and by the original law of matrimony, had no such right; or that he that marrieth another, cannot by that commit adultery against his first wife.' *Whitby.*—The Old Testament nowhere suggests the idea of a husband committing adultery against his wife. (*Note*, 1 *Cor.* 7:1—5.)

Hardness of heart. (5) Σκληροκαρδιλα. See on *Matt.* 19:8. The original word does not mean *cruelty*, in its primary signification, but an obstinate untractable disposition: yet cruelty to those who stand in the way of a man's self-will, naturally springs from this state of mind and heart.—For remarks on other Greek words in the passage, see on *Matt.* 5:31,32. 19:3—12.

V. 13—16. (*Notes, Matt.* 19:13—15. *Luke* 18:15—17.)—'Christ's showing his regard in such a manner to the children, not only must have been exceedingly pleasing to the parents; but the memory of this condescension might make tender and lasting impressions on the children themselves; and the sight must be very edifying and encouraging to other young persons, who might happen to be present. ... Nicephorus tells, that the celebrated Ignatius, afterwards bishop of Antioch, was one of these infants. Our Lord might reasonably be the more displeased with the disciples, for endeavouring to prevent their being brought; as he had so lately set a child among them, and insisted on the necessity of their being made conformable to it.' *Doddridge.*—The language in this gospel is more emphatical than that in St. Matthew: and it must be obvious, that the exhortations and instructions which might have been addressed both to the parents and the children, and by the parents to their children, as a subsequent improvement of the transaction, must have been in many respects similar to those which may be grounded on infant baptism, when duly improved. The passage, therefore, though not a direct proof, has surely a favourable aspect towards bringing our infant offspring to Christ, seeking his blessing on them, and devoting them to his service, in this sacrament; provided it be done intelligently and uprightly.—"He took them up in his arms, put his hands upon them, and blessed them." What Christian parent does not beseech him thus to 'embrace his children in the arms of his mercy, to lay his hands on them and bless them?' And is not this the language of parents in presenting their children for baptism, if rightly understood and attended to? (*Marg. Ref. Notes, Gen.* 48:14—16. *Is.* 40:9—11. *Matt.* 18.1—6, 10,11. *John* 3:3—6.)

He was much displeased. (14) Ηγανακτησε. See on *Matt.* 20:24.—*He took them up in his arms.* (16) Ενεγκαλισαμενος. 9:36. Ex εν, et αγκαλη, *ulna. Luke* 2:28.

V. 17—31. *Notes, Matt.* 19:16—30. *Luke* 18:18—30.—*Good Master.* (17) It is said that the Rabbies affected this title, which shows the peculiar propriety of our Lord's answer.—*Defraud not.* (19) This is supposed by some expositors to be here substituted, instead of the tenth commandment; yet that is far more extensive in its requirement. (*Notes, Ex.* 20:17. *Rom.* 7:7,8.)—'Surely all endeavours to defraud show a very covetous mind; inclining us, against the dictates of our consciences, and to the damage of our precious souls, to defraud another of his right. ... The word ... signifies also, *to detain*, and *keep back a thing when it is due.* ... And surely they who desire thus to detain that which belongs to others, and they know they much want, must *covet* to have at that time what is another's. ... He pays less than he ought, who pays not in due time.' *Whitby.* (*Notes, Ex.* 20:17. 1 *Tim.* 6:6—10, *vv.* 8—10.)—*Loved him.* (21) There was a natural amiableness in this young ruler, compared with the base conduct of the scribes, Pharisees, and many others, which excited our Lord's compassion; and as he was like us in all things, sin excepted, we may suppose that he felt that tender regard for him, which pious ministers do for some in their congregations, who appear amiable, moral, and benevolent, but whom they do not consider at present as truly religious.—*Take up thy cross.* (21) *Notes, Matt.* 16:24—28, *v.* 24. *Luke* 9:18—27, *v.* 23. "The cross," is some trial or suffering which might be avoided by turning out of the way of duty, but cannot otherwise: as the cross lay in our Lord's

32 ¶ An [p]they were in the way going up to Jerusalem; [q]and Jesus went before them: and [q]they were amazed; and as they followed, they were afraid. [r]And he took again the twelve, and began [s]to tell them what things should happen unto him,

33 [t]*Saying*, Behold we go up to Jerusalem; [u]and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall [v]condemn him to death, and shall [w]deliver him to the Gentiles:

34 And they shall [x]mock him, and shall scourge him, and shall [y]spit upon him, and shall kill him; [z]and the third day he shall rise again.

35 ¶ And [a]James and John, the sons of Zebedee, [b]come unto him, saying, Master, [c]we would that thou shouldest do for us whatsoever we shall desire.

36 And he said unto them, [d]What would ye that I should do for you?

37 They said unto him, Grant unto us that we may [e]sit, one on thy right hand, and the other on thy left hand, [f]in thy glory.

38 But Jesus said unto them, [g]Ye know not what ye ask: can ye [h]drink of the cup that I drink of? and be [i]baptized with the baptism that I am baptized with?

39 And they say unto him, [k]We can. And Jesus said unto them, [l]Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:

40 But [m]to sit on my right hand and on my left hand is not mine to give; but *it shall be given to them* for whom it is prepared.

41 And when the ten heard *it*, [n]they began to be much displeased with James and John.

42 But Jesus called them *to him*, and saith unto them, [o]Ye know that they which [p]are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

43 But [p]so shall it not be among you: but [q]whosoever will be great among you shall be your minister:

44 And whosoever of you will be the chiefest, shall be servant of all.

45 For even the Son of man [r]came not to be ministered unto, but to minister, [s]and to give his life a ransom for many. [*Practical Observations.*]

46 ¶ And [t]they came to [u]Jericho: and as he went out of Jericho with his disciples, and a great number of people, blind Bartimeus, the son of Timeus, sat by the highway side [v]begging.

47 And when he heard that it was [x]Jesus of Nazareth, he began to cry out, and say, Jesus, [y]*thou* Son of David, have mercy on me.

48 And [z]many charged him that he should hold his peace: [a]but he cried the more a great deal, *Thou* Son of David, have mercy on me.

49 And Jesus [b]stood still, and commanded him to be called. And they call the blind man, saying unto him, [c]Be of good comfort, rise; he calleth thee.

50 And he, [d]casting away his garment, rose, and came to Jesus.

51 And Jesus answered and said unto him, [e]What wilt thou that I should do unto thee? The

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p Matt. 20:17. Luke 18:31. q Zech. 3:8. Luke 9:51. John 11:8,16. r 4:34. Matt. 11:25. 13:11. Luke 10:23,24. s 8:31. 9:31. Matt. 16:21. 17:22,23. 20:17—19. Luke 9:22. 18:31—33. 24:6,7. t 14:64. Matt. 26:66. Acts 13:27,28. Jam. 5:6. u 15:1. Matt. 27:2. Luke 23:1,2,21. John 18:28. 19:11. Acts 3:13,14. x 14:65. 15:17—20, 29—31. Ps. 23:6—8. Is. 53:3. Matt. 27:27—44. Luke 22:63—65. 23:11,35—39. John 18:22,23. y 14:65. Job 30:10. Is. 50:6. Matt. 26:67. z Ps. 16:10. Hos. 6:2. Jon. 1 17. 2:10. Matt. 12:39,40. 1 Cor. 15:4. a 1:19,20. 5:37. 9:2. 14:33. b Matt. 20:20, &c. c 2 Sam. 14:4—11. 1 Kings 2:16,20. d 51. 1 Kings 3:5, &c. John 15:7. e 16:19. 1 Kings 22:19. Ps. 45:9. 110:1. f 8:38. Matt. 25:31. Lu e 24:26. 1 Pet. 1:11. g 1 Kings 2:22. Jer. 45:5. Matt. 20:21,22. Rom. 8:26. Jam. 4:3. h 14:36. Ps. 75:8. Is. 51:22. Jer. 25:15. Matt. 26:39. Luke 22:42. John 18:11. i Luke 12:50. k 14:31. John 13:37. l John 15:20. Acts 12:2. Col. 1:24. Rev. 1:9. m Matt. 20:23. 25:34. John 17:2,24. n 9:33—36. Prov. 13:10. Matt. 20:24. Luke 22:24. Rom. 12:10. 1 Phil. 2:3. Jam. 4:5,6. o Matt. 20:25. Luke 22:25. 1 Pet. 5:3. p Or, *think good.* p John 18:36. Rom. 12:2. q 9:35. Matt. 20:26,27. 23:8—12. Luke 9:48. 14:11. 18:14. John 13:13—18. 1 Cor. 9 19—23. Gal. 5:13. 1 Pet. 5:5,6. r Matt. 20 28. Luke 22:26,27. John 13:14. Phil. 2:5—8. Heb. 5:8. s Is. 53:10—12. Dan. 9 24,25. 2 Cor. 5:21. Gal. 3:13. 1 Tim. 2:4—6. Tit. 2:14. 1 Pet. 1:19. t Matt. 20 29, &c. Luke 18:35, &c. u Luke 16:20,22. John 9:8. Acts 3:2,3. x Matt. 2:23. 21:11. 26:71. Luke 4:16. 18:36,37. John 1:46. 7:41,52. 19: 19. Acts 6:14. y Is. 9:6,7. 11:1. Jer. 23:5,6. Matt. 1:1. 9:27. 12:23. 15:22. 20: 30. 21:9. 22:42—45. Acts 13:22,23. Rom. 1:3,4. Rev. 22:16. z 5:35. Matt. 19: 13. 20:31. Luke 18:39. a 7:26—29. Gen. 32:24—28. Jer. 29:13. Matt 15:23—28. Luke 11:5—10. 18:1, &c. Eph. 6:18. Heb. 5:7. b Ps. 86:15. 145:8. Matt. 20:32—34. Luke 18:40. Heb. 2:17. 4:15. c John 11:28. d Phil. 3:7—9. Heb. 12:1. e 36. 2 Chr. 1:7. Matt. 6:8. 7:7,8. Luke 18:41—43. Phil. 4:6.

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path; and he took it up, carried it, and was nailed to it, not turning aside, because of it. (*Marg. Ref.* r.)—*Trust in riches.* (24) *Marg. Ref.* b. *Notes*, *Job* 31:24—28. *Ps.* 62:8—10. 1 *Tim.* 6:17—19.—The danger consists not in possessing, but confiding in riches; and the difficulty consists in possessing, and not confiding in them.—*With persecutions.* (30) Or, notwithstanding persecutions; nay, in the midst of persecutions; for "where tribulation abounded, consolation likewise abounded." The comfort of communion with God, as aided greatly by the communion of the saints, and the fellowship of the Holy Spirit, seems especially intended. (*Marg. Ref.* i—n. *Notes*, *Rom.* 5:3—5. 1 *Cor.* 3:18—23. 2 *Cor.* 1:1—7, *vv.* 2—6.)—The promise indeed cannot be understood literally; but as relating to blessings immensely more than equivalent; among which, kind and valuable Christian friends may be numbered.

Defraud not. (19) Μη αποστερησης. 1 *Cor.* 6:8. 7:5. 1 *Tim.* 6:5. *Jam.* 5:4.—*Ex.* 21:10. *Sept.*—*Sad.* (22) Συγχυναας. See on *Matt.* 16:3. 19:22.—*Were astonished.* (24) Εθαμβουντο. 32. 1:27. *Acts* 9:6.

V. 32—34. (*Notes*, *Matt.* 20:17—19.) As our Lord and his disciples were on their last journey to Jerusalem; being aware of the inveterate malice of his enemies, and of their designs against his life, and having heard many intimations of his approaching sufferings, they were exceedingly amazed at his resolution; and followed him with great fear of the dangers to which they too were likely to be exposed. (*Note*, *John* 11:11—16.) He was therefore pleased again more particularly to declare to them the sufferings, which he was shortly to endure; that, witnessing the calm intrepidity with which he met them, they might be prepared for their share of the trial, and be encouraged to expect a happy event. But it does not appear that they properly attended to his words; though they are so plain as to need no interpretation, except the history of their accomplishment. (*Marg. Ref. Notes*, 9:30—32. *Luke* 9:45.)

They shall mock, &c. (34) Εμπαιξουσιν. 15:31. *Matt.* 2:16. 20:19. 27:29,31,41. *Luke* 18:32. 22:63. 23:11,36.—*Shall spit*, &c.] Εμπτυσουσιν. 10:34. 15:19. *Matt.* 26:67. 27:30. *Luke* 18:32.

V. 35—45. *Notes*, 9:33—37. *Matt.* 20:20—28.—*In thy glory.* (37) "In thy kingdom," *Matt.* 20:21.—*Baptism.* (38,39) *Marg. Ref.* h—k. *Note*, *Luke* 12:49—53.—(40) "It is not mine to give, save to those for whom it hath been prepared." The original is exactly the same as in Matthew; except as "of my Father" is omitted.—(42—44.) 'They that, among the Gentiles, do exercise rule over them, receive advantages from their subjects, are served and maintained in all their grandeur and splendour by them: but in the authority which I shall confer on you and your successors, it shall be quite otherwise: ye shall attend and wait upon them whose rulers ye are. And the higher ye are advanced in ecclesiastic dignity, the greater burden of office and duty shall lie upon you, to attend to the wants of all your inferiors, and to supply them.' *Hammond.* (*Notes*, 1 *Cor.* 9:13—23. 2 *Cor.* 4:5,6. 1 *Pet.* 5:1—4.)—(44.) In Matthew, "Let him be your servant:" here, "He shall be servant of all."

V. 46—52. (*Matt.* 20:29—34. *Note*, *Luke* 18:35—43.) St. Matthew mentions two blind men, who received sight on this occasion; probably the other was excited to apply to Jesus by Bartimeus's example, and was much less known. Both Matthew and Mark record the miracle, as wrought when Jesus "went out of Jericho;" but Luke says, it took place "when he was come nigh to Jericho," and he afterwards records an event which took place in that city. (*Note*, *Luke* 19:1—10.) He seems, however, only to mean that the miracle was performed when he was near Jericho: for it is not improbable that Jesus stayed some days in that neighbourhood; and this occurred, as he went out of the city during that time, though perhaps he returned thither again.—Our Lord, attended by his disciples and surrounded by the multitude, came to a place, where a man, well known in those parts, "sat by the wayside begging." This person had no doubt previously heard of him and his miracles; and believed that he was the promised Messiah, by comparing these reports, with what he had read while he had his eyesight, or had heard from the prophecies of Scripture on that subject. (*Notes*, *Is.* 29:17—19. 35:5—7.) It is computed by the harmonists, that the man born blind was restored to sight before this time. (*Notes*, *John* 9:) Inquiring, therefore, what the great concourse of people meant; he learned that "Jesus of Nazareth was passing by:" and immediately he conceived the hope of recovering his sight by miracle. Accordingly, without delay or hesitation, he cried out, saying, "Jesus, thou Son of David, have mercy upon me." Our Lord might perhaps be then engaged in discourse with his attendants: and as Bartimeus was a mean person, and his application appeared rude and clamorous, "many charged him to hold his peace." He was, however, too much in earnest in seizing the present opportunity of craving so greatly desired a blessing to be thus silenced: on the contrary, he "cried out a great deal" more loudly and incessantly, "Thou Son of David, have mercy upon me." (*Marg. Ref.* y—a. *Notes*, *Gen.* 32:24—30. *Matt.* 15:21—28.) At length our Lord stood still, and ordered the blind man to be conducted to him and some encouraged him to expect a cure, as Jesus

blind man said unto him, Lord, that I might receive my sight.

52 And Jesus said unto him, Go thy way; [f] thy faith hath [*] made thee whole. And immediately [g] he received his sight, [h] and followed Jesus in the way.

f 5:34. Matt. 9:22,28—30. 15:28. Luke 7:50. 8:48. * Or, *saved thee*. g 8:25. Ps. 33:9. 146:8. Is. 29:18,19. 35:5. 42:16—18. Matt. 11:5. 12:22. 21:14. John 9:5—7,32,30. Acts 26:18. h 1:31. Luke 8:2,3.

nad expressly called him. Accordingly, he cast away his upper garment, as in haste, and desiring to be rid of every encumbrance. Thus he came to Jesus, who asked him, "What wilt thou that I should do to thee?" He well knew what Bartimeus wanted; but he chose to hear it from his own lips, as the language of faith, dependence, and expectation. When therefore the man had answered, "Lord, that I might receive my sight;" Jesus said to him, "Go thy way," or depart in peace; "thy faith hath made thee whole:" or, "hath *saved* thee." His faith procured from Jesus the opening of his eyes, and there can be no reasonable doubt, the salvation of his soul also. "Immediately he received sight;" but instead of departing, he joined the multitude, and followed Jesus in the way, full of joy and gratitude, and glorifying God for the mercy which he had received; and all the people joined him in praising God for what had been done. (*Marg.* and *Marg. Ref.* b—h. *Note, Matt.* 9:27—29.) Bartimeus signifies, in Syriac, the son of Timeus. Some think, that he was thus specially mentioned by name, because he afterwards became of note among our Lord's disciples.

As he went out of, &c. (46) Εκπορευομενου αυτου. He going forth from Jericho, &c. Εν τω εγγιζειν αυτον εις Ιεριχω. *Luke* 18:35.—'St. Luke saith, that Christ was yet near Jericho: but then, so is he who is gone a little way from it, as well as he who is come near to it.' *Whitby.*

PRACTICAL OBSERVATIONS.

V. 1—16. Our blessed Lord hath given his ministers an example of being "instant in season and out of season," in "preaching the word," whenever or wherever the people are disposed to hear it; and notwithstanding the perverseness and malice of those who "watch for their halting."—We should expect to be frequently proved with ensnaring questions, from Pharisees and infidels; and we should study to be expert in answering them pertinently, and in "the meekness of wisdom." (*Notes, Prov.* 26:4,5. 1 *Pet.* 3:13—16.) In general, our appeal must be to the plain testimony of God's word: yet in applying texts of Scripture to particular cases, an accurate attention to the meaning and design of the sacred writer is absolutely necessary; and many distinctions must be noted, between temporary appointments or allowances, "because of the hardness of men's hearts," or with reference to peculiar circumstances; and those truths and precepts, which are of universal and immutable importance and obligation. For it is evident in fact, that almost all errors in doctrine and practice have been grounded on wrong conclusions from detached texts, either misinterpreted, or misapplied to cases to which they have no relation. But the humble, teachable, and unprejudiced, who love the truths and ways of God, and depend on the teaching of the Holy Spirit, will be conducted safe through such difficulties as are absolutely insurmountable to those, who "lean to their own understandings."—True religion will teach us our duty in every relation of life, and render us comfortable in ourselves, and blessings to each other in them: so that even those restrictions, which to carnal men appear intolerable, become easy and pleasant to the consistent Christian; and he considers the liberty and indulgence for which others contend, as the source of confusion, debasement, and misery.—Those, "whom God hath joined together," and taught to be helpers and blessings to each other, as having one common inseparable interest here, and as being "heirs together of the grace of life;" (*Notes, Eph.* 5:22—33. 1 *Pet.* 3:1—7.) if they have children, will bring them, by their united prayers, to Jesus, that he may impart his salvation to their souls: and he will be "much displeased with all," who would discourage them in so doing; for all men ought to be exhorted to seek his blessing on those with whom they are connected. (*P. O. Matt.* 19:1—15.) Even "little children should be suffered" and directed to go to the loving Saviour, as soon as they are capable of understanding his words: they should be assured that he will regard their lisping petitions; and all his ministers should copy his condescension, and attentive regard to the lambs of the flock, the young, the newly awakened, the weak believers, the poor, or the discouraged; that they may be his instruments in gathering them to him, and in leading them to establishment and comfort. (*Note, Is.* 40:9—11.) While we consider the case of children, and remember that "of such is the kingdom of God;" let us peculiarly attend to our Lord's declaration, that "whosoever shall not receive the kingdom of God as a little child he shall not enter therein." No learned scribe, or philosopher, no man of the most distinguished learning, or pre-eminent abilities, can be a true subject of the kingdom of grace here, or an heir of the kingdom of glory hereafter, who will not stoop to receive the instructions and blessings of the kingdom, in the simple teachable spirit, with which a little child learns the first elements of knowledge, from its parent, nurse, or teacher. (*Notes, Matt.* 11:27.) "If any man therefore be wise in this world, let him become a fool, that he may be wise" unto salvation: and, as scarcely any thing militates so much against this submission of the understanding to the divine teaching, this exercise of implicit faith in the word of God, and willing dependence on him, and unreserved subjection to his will in the appointments of his providence and the dispensations of his grace, as the pride of human wisdom; so not many of the wise and learned, any more than of the rich and noble, have hitherto been found among the followers of Christ. (*Notes,* 1 *Cor.* 1:26—31. 3:18—23.)

V. 17—31. Whatever increases pride, and an attachment to the world, must enhance the difficulty of a man's embracing the gospel. If it were not the fixed determination of God, that "no flesh shall glory in his presence," the case of rulers, scribes, and Pharisees would be more hopeful. Many of them will call Jesus "Good Master;" seem to have serious thoughts about "eternal life;" and approve, and even profess exactly to obey, several of the commandments; but they do not understand the holiness of the divine character, the spirituality and extent of the holy law, the evil and desert of sin, their own deep guilt and depravity, the nature of salvation, or their need of the Redeemer's blood, righteousness, and regenerating Spirit. A sharp trial often proves even their *moral* goodness to be radically defective, and to be carnal selfishness in a more decent garb: so that self-denying, impoverishing duties no more suit their love of this present world, than the doctrines of grace do their self-complacency. They appear to be very sorry that they cannot reconcile the service of God and Mammon, and both obey Christ and keep the world: but they cannot think of leaving an earthly treasure, which they have in possession, for the hope of "a heavenly treasure" in reversion, by "taking up the cross and following Christ." All these evils are enhanced by increasing wealth: few can possess riches, without loving them and trusting in them; and it is extremely difficult to break the strong bands, which hold a carnal mind to large possessions. So that Jesus speaks to us "as to children," when he reminds us, "How hardly shall they that have riches enter into the kingdom of heaven!" And instead of expressing our astonishment, or indulging our speculations, let us learn contentment in a low estate: or if a higher be allotted us, let us watch against confidence in riches, and the love of them, or any thing that can be purchased with him. (*Note, Prov.* 30:7—9.) Let us pray to be enabled to part with every earthly object for Christ's sake; and to use all, which we are allowed to keep, in his service and as his faithful stewards: (*Notes,* and *P. O. Luke* 16:1—12.) and let us be encouraged to pray for the rich especially, and to employ all the means which we can for their good, remembering, "that with God all things are possible."—But, whatever our circumstances be, we shall be called on to prove the sincerity of our faith and love, by renouncing some temporal advantages for Christ's sake, if we profess to be his followers. The trial in this case may be sharp, but the recollection of having made the required sacrifice will afterwards "turn unto us for a testimony:" and to encourage us in so doing, we are assured of an immense compensation even in this present world, as well as of "eternal life in that to come." If we have true faith, we shall be satisfied with this security, and expect the promised blessing; and thus well-regulated, holy self-love will be reconciled to self-denial, renunciation of worldly objects, and persecutions for Christ's sake. But such trials lay open men's hearts, and thus the "first become last, and the last first." (*P. O. Matt.* 19:16—30. *Luke* 18:18—43.)

V. 32—45. Even disciples are often more disposed to be amazed at our Lord's contempt of the world, and patient endurance of poverty, hardship, contempt, suffering, and death for them; than to consider him as having "left them an example that they should follow his steps:" and though they do follow him, even when danger approaches; yet they do it fearfully, and with hesitation and reluctance. Indeed when we consider, that the holy Jesus endured every indignity and cruelty from Jewish priests and scribes, who delivered him up to the insults of Gentile rulers and soldiers, as a condemned malefactor; we cannot expect exemption from reproach and suffering, however prudent, blameless, or benevolent, our conduct may be: but the view of his glorious resurrection and exaltation may encourage a hope of a happy event to all our conflicts.—It is greatly to be lamented that "honour, glory, and immortality" in a future world, and obscurity, poverty, contempt, and persecution here, are but ill suited to the desires of most of those who are called Christians: nay, sanctification must be considerably advanced in us, before we shall be unreservedly reconciled to them. If Jesus were ready to gratify all our desires; it would soon appear, that we were aspiring to reputation, authority, popularity, or eminence among our brethren; and that we were unwilling to taste of his cup, or to have any measure of his baptism, if we could by any means avoid it. We should often ask for "we know not what," and should be effectually ruined by having our prayers answered. But he loves us more wisely than we love ourselves; and he will give us what is good for us, not what we foolishly hanker after.—We are indeed often keen-sighted

CHAPTER XI.

Jesus enters Jerusalem, riding on an ass, amidst the acclamations of the multitude, 1–11. He curses a barren fig-tree, 12–14; and drives the traders from the temple, 15–19. From the fig-tree being dried up, he shows his disciples the power of faith, and directs them how to pray, 20–26. He silences the priests and scribes, who questioned his authority, 27–33.

AND [a]when they came nigh to Jerusalem, unto Bethphage, and Bethany, [b]at the mount of Olives, [c]he sendeth forth two of his disciples,

2 And saith unto them, [d]Go your way into the village over against you; and as soon as ye be entered into it, ye shall find a colt tied, whereon [e]never man sat; loose him, and bring *him*.

3 And if any man say unto you, Why do ye this? say ye, [f]that the Lord hath need of him; [g]and straightway he will send him hither.

4 And they went their way, [g]and found the colt tied by the door without, in a place where two ways met; and they loose him.

5 And certain of them that stood there said unto them, What do ye loosing the colt?

6 And they said unto them even as Jesus had commanded: and they let them go.

7 And they brought [h]the colt to Jesus, [i]and cast their garments on him; and he sat upon him.

8 And many spread their garments in the way; and others [k]cut down branches off the trees, and strewed *them* in the way.

9 And they that went before, and they that followed, cried, saying, [l]Hosanna; Blessed *is* he that cometh in the name of the Lord:

10 Blessed *be* [m]the kingdom of our father David, that cometh in the name of the Lord: Hosanna [n]in the highest.

11 And [o]Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, [p]he went out unto Bethany, with the twelve.

12 ¶ And [q]on the morrow, when they were come from Bethany, [r]he was hungry:

13 And [s]seeing a fig-tree afar off, having leaves, he came, if [t]haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not *yet*.

14 And Jesus answered and said unto it, [u]No man eat fruit of thee hereafter for ever. And his disciples heard *it*.

15 ¶ And they come to Jerusalem: [x]and Jesus

a Matt. 21:1. Luke 19:29. b 13:3. 2 Sam. 15:30. Zech. 14:4. Matt. 24:3. 26:30. John 8:1. Acts 1:12. c *See on* 6:7. 14:13. d Matt. 21:2,3. Luke 19:30,31. e Ps. 24:1. Acts 10:36. 2 Cor. 8:9. Heb. 2:7—9. f 14:15. 1 Chr. 29:12—18. Ps. 110:3. Acts 1:24. g Matt. 21:6,7. 26:19. Luke 19:32—34. John 2:5. Heb. 11:8. h Zech. 9:9. Matt. 21:4,5. Luke 19:35. i 2 Kings 9:13. Matt. 21:7,8. Luke 19: 36. John 12:12—16. k Lev. 23:40. l Ps. 118:25,26. Matt. 21:9. 23:39. Luke 19: 37,38. John 12:13. 19:15. m Is. 9:6,7. Jer. 33:15—17,26. Ez. 34:23,24. 37:24, 25. Hos. 3:5. Am. 9:11,12. Luke 1:31—33. n Ps. 148:1. Luke 2:14. 19:38—40. o Mat. 3:1. Matt. 21:10—12,14—16. Luke 19:41—45. p Matt. 21:17. Luke 21: 37,38. John 8:1,2. q Matt. 21:18. r Matt. 4:2. Luke 4:2. John 4:6,7,31—33. 19:28. Heb. 2:17. s Matt. 21:19. Luke 13:6—9. t Ruth 2:3. 1 Sam. 6:9. Luke 10:31. 12:6,7. u 20,21. Is. 5:5,6. Matt. 3:10. 7:19. 12:33—35. 21:19,20,43,44. John 15:6. Heb. 6:4—8. 10:26—31. 2 Pet. 2:20—22. Rev. 22:11. x Matt. 21:12 —16. Luke 19:45,46. John 2:13—17.

in discerning, and severe in reproving, the vainglory and ambition of our brethren; but prone to fall into the same faults in our competitions with them: yet our gracious Master gently rebukes and corrects us, and gradually represses and subdues our foolish desires of pre-eminence. He teaches us to leave lordly authority, vain distinctions, and the praise of men, to Gentiles and nominal disciples; and to follow him, in aspiring after true greatness, by self-abasement, serviceableness, and a readiness to labour and suffer in any way, however obscure and disregarded, by which we improve our talent to the glory of God and the good of the souls of men. (*P. O. Matt.* 20:17—34.)

V. 46—52. Whilst enlightened believers are admonished daily to "behold the glory of their Lord," till they are more completely changed into his image; let sinners be exhorted to imitate blind Bartimeus.—As long as men are favoured with the use of their eyes, how diligent should they be, in searching the Scriptures, and storing their memories with them; that if visited with blindness, they may have something treasured up, on which they may profitably meditate, and with which they may compare what they hear, either from preachers, or concerning them! And when the Lord deprives any of the use of one sense, how diligent should they be in improving those which they still enjoy!—In these respects, this interesting narrative sets before us an instructive and encouraging example.—If the eyes of men's understandings are not opened to behold the preciousness of Christ, and the beauty of holiness; they are shut up under a far more dreadful darkness, and precluded from far more delightful prospects and exquisite pleasures, in respect of the spiritual world, than any blind man in respect of the natural. But where the gospel is preached, or the written word vouchsafed, and men are able to read it, Jesus is passing by; and this is the sinner's opportunity. Though he cannot at present understand the doctrine of Christ, or see his glory; yet let him as a perishing sinner cry after him, "Jesus, thou Son of David, have mercy on me." And if any man attempt to dissuade, deride, and reproach him, or to threaten him into silence, let him take occasion from thence to cry the more earnestly for salvation. In this way the Saviour will notice him; and his invitations and promises will, as it were, direct him to be called. We too should delight in encouraging inquiring souls, and in exhorting them to "be of good comfort," while they arise and go to Jesus, who calls them by his word, and "will in nowise cast them out." In seeking to him, all delay must be avoided, and every impediment laid aside; and he will, as it were, inquire of us, what we would have. We should therefore study to get acquainted with our own wants, and with his promises, that we may have our answer ready, and find liberty and earnestness in prayer. We cannot indeed see him, as blind Bartimeus could not, when he sought mercy from him: but he is ever present with us; and by faith we realize that presence, and address our requests to him, which he never fails to answer. Thus faith brings salvation from Christ unto men's souls; and they join the company of his disciples, in showing forth his praises, and in walking in his most holy ways. (*Notes*, 1 *Pet.* 2:9—12.)

NOTES.—CHAP. XI. V. 1—11. *Notes*, *Matt.* 21:1—11. *Luke* 19:28—40. *John* 12:12—19.—*Ye shall find*, &c. (2) 'The exact knowledge, which our Lord showed, of so many minute and most fortuitous particulars, must surely impress the minds of these messengers greatly, and establish the faith of his followers. It is observable, that many such things occurred a little before his death, which, considered in this view, have a peculiar beauty. (14:15,16. *Matt.* 26:31—35. *Luke* 22:10—13.) *Doddridge.*—*Whereon*, &c.] Mark alone notices this circumstance.—*Why do*, &c. (3) The owners actually made this demand. (5. *Luke* 19:33.) Thus every occasion of objection was precluded.—*The Lord.*] I cannot recollect one instance in which this word, (ὁ Κυριος,) with the article, and without either noun or pronoun, is used in speaking of any other person than Jesus; except when used of the glorious God absolutely.—*The colt.* (7) 'It seems to have been a miracle that such a colt should patiently suffer Christ to ride upon him.'—*Blessed*, &c. (10) *Marg. Ref.* m. *Notes*, *Is.* 9:6,7. *Jer.* 23:5, 6. *Ez.* 34:23—31. *Hos.* 3:4,5. *Luke* 1:26—33, *vv.* 32,33.—'Let the kingdom be happily begun, and flourish, which God is to erect, according to his promise to our father David. Let prosperity be from heaven to the King Messiah and to his kingdom.' *Whitby.*—*Hosanna.*] *Marg. Ref.* l. *Note*, *Ps.* 118:25,26.

A place where two ways met. (4) Του αμφοδου. Εκ αμφι, et δδος. Used here only N. T. *Branches.* (8) Στοιβαδας. Used here only N. T. Κλαδους, *Matt.* 21:8.

V. 12—14. *Marg. Ref. Note*, *Matt.* 21:17—20.—*The time*, &c. (13) It is evident that the fruit on the common fig-trees, must have been utterly unfit for food, at this early season of the year: for though the fig-tree puts forth its blossom before the leaves: yet the fruit must have been very small at the passover, which is said by the Jewish writers to be five months before the time of ripe figs. (*Note*, *Matt.* 24:32—35, *v.* 32.) It has been said, that our Lord found only leaves, and no fruit of any kind, and therefore this must have been a barren tree; for if no fruit were at this time set, there could be none that year. But this could be no reason why he should, when hungry, seek fruit on it to eat; as there could have been none fit for use, however fruitful it might promise to be. The following quotation seems to contain the true solution of the difficulty.—'Let it be noted, that St. Mark doth not by these words, "for the time of figs was not yet," assign a reason why our Lord found no figs upon the tree; but why he went to this one tree, which had leaves on it, and so was of that kind of figs, which, saith Theophrastus, was ει φυλλον, *semper comantibus foliis*; a fig-tree, that had always leaves; and why he expected to find fruit on that tree, which upon the ordinary fig-trees abounding there, he could not expect, the time of ordinary figs not being yet. For this kind of fig-tree, being ever green with leaves, hath, saith Theophrastus, αμα και τον ενον και τον νεον καρπον, old and new fruit hanging on it together; the fruit of the year past and present, say the Jewish doctors. Accordingly, Julian the apostate, speaking of the fruit of Damascus, saith, some of them were but of a short duration; ... only the fig-tree carries its fruit above a year, and it hangs on with the fruit of the following year.' *Whitby.* (*Note*, *Is.* 28:1—4, *v.* 4.)—The fig-trees, in England, seem in general to be of this kind, though the frost kills their leaves; but the case in Judea was different: so that the time of ripe figs, on the ordinary fig-trees, was not come; but fruit might have been expected on this tree, because its leaves showed it to be of the other species. Thus it was an apt emblem of the Jewish nation, whose profession of true religion gave an expectation of fruit; though none could have been looked for among the Gentiles. But as this expectation was not answered, the nation was rejected, and has ever since continued unfruitful. (*Notes*, *Jer.* 8:13. *Luke* 13:6—9. *Heb.* 6:7,8. *Rev.* 22:10—12.)

V. 15—17. *Notes*, *Matt.* 21:12—16.—*Would not suffer* &c.

went into the temple, and began to cast out them that sold and bought in the temple, and overthrew [y]the tables of the money-changers, and the seats of them that sold doves;

16 And would not suffer that any man should carry *any* vessel through the temple.

17 And he taught, saying unto them, [z]Is it not written, My house shall be called of all nations, The house of prayer? but ye have made it [a]a den of thieves.

18 And the scribes and chief priests heard *it*, [b]and sought how they might destroy him: for they [c]feared him, because all the people was [d]astonished at his doctrine.

19 And [e]when even was come, he went out of the city. [*Practical Observations.*]

20 ¶ And in the morning, as they passed by, [f]they saw the fig-tree dried up from the roots.

21 And Peter, calling to remembrance, saith unto him, Master, behold, the fig-tree which thou [g]cursedst is withered away!

22 And Jesus answering, saith unto them, [h]Have [i]faith in God.

23 For verily I say unto you, That [j]whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea, [k]and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have [l]whatsoever he saith.

24 Therefore I say unto you, [l]What things soever ye desire when ye pray, believe that ye receive *them*, and ye shall have *them*.

25 And when ye [m]stand praying, [n]forgive, if ye have aught against any; that your Father also which is in heaven may forgive you your trespasses.

26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

27 ¶ And they come again to Jerusalem: and, [o]as he was walking in the temple, there come to him [p]the chief priests, and the scribes, and the elders,

28 And say unto him, [q]By what authority doest thou these things? and who gave thee this authority to do these things?

29 And Jesus answered and said unto them [r]I will also ask of you one [i]question, and answer me, and I will tell you by what authority I do these things.

30 The [s]baptism of John, was *it* from heaven, or of men? answer me.

31 And they reasoned with themselves, saying, If we shall say, From heaven, he will say, [t]Why then did ye not believe him?

32 But if we shall say, Of men; [u]they feared the people: [x]for all *men* counted John, that he was a prophet indeed.

33 And they answered and said unto Jesus, [y]We cannot tell. And Jesus answering, saith unto them, [z]Neither do I tell you by what authority I do these things.

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y Deut. 14:25,26. z 1 Kings 8:41—43. Is. 56:7. 60:7. Luke 19:46. a Jer. 7:11. Hos. 12:7. John 2:16. b 3:6. 12:12. 14:1,2. Is. 49:7. Matt. 21:15,38,39,45,46. 26:3,4. Luke 19:47. John 11:53—57. c 32. 6:20. 1 Kings 18:17,18. 21:20. 22:8,18. Matt. 21:46. Acts 24:25. Rev. 11:5—10. d 1:22. Matt. 7:28. Luke 4:22. John 7:46. e 11. Luke 21:37. John 12:36. f *See on* 14. Job 18: 16,17. 20:5—7. Is. 5:4. 40:24. Matt. 13:6. 15:13. 21:19,20. John 15:6. Heb. 6:8. Jude 12. g Prov. 3:33. Zech. 5:3,4. Matt. 25:41. 1 Cor. 16:22. h 9:23. 2 Chr. 20:20. i's. 62:8. Is. 7:9. John 14:1. Tit. 1:1. * Or, *the faith of God*. Col. 2:12. i Matt. 17:20. 21:21,22. Luke 17:6. 1 Cor. 13:2. j Matt. 14:31. Rom. 4:18—25. Heb. 11:17—19. Jam. 1:5,6. k Ps. 37:4. John 14:13. 15:7. l Matt. 7:7—11. 18:19. 21:22. Luke 11:9—13. 18:1—8. John 16:23—27. Jam. 5:15—18. 1 John 3:22. 5:14,15. m Zech. 3:1. Luke 18:11. Rev. 11:4. n Matt. 6:12,14,15. 18:23—35. Luke 6:37. Eph. 4:32. Col. 3:13. Jam. 2:13. o Mal. 3:1. Matt. 21:23—27. Luke 20:1—8. John 10:23. 18:20. p 14:1. Ps. 2:1—5. Acts 4:5 —8,27,28. q Ex. 2:14. Num. 16:3,13. Acts 7:27,28,38,39,51. r Is. 52:13. Matt. 21:24. Luke 20:3—8. † Or, *thing*. s 1:1—11. 9:13. Matt. 3: Luke 3:1—20. John 1:6—8,15—36. 3:25—36. t Matt. 11:7—14. 21:25—27,31,32. John 1:15,29, 34,36. 3:29—36. u 6:20. 12:12. Matt. 14:5. 21:46. Luke 20:19. 22:2. Acts 5:26. x Matt. 3:5. 21:31,32. Luke 7:26—29. 20:6—8. John 10:41. y Is. 6:9,10. 29:9— 14. 42:19,20. 56:10. Jer. 8:7—9. Hos. 4:6. Mal. 2:7,8. Matt. 15:14. 23:16—26 John 3:10. Rom. 1:18—22,28. 2 Cor. 3:15. 4:3,4. 2 Thes. 2:10—12. z Job 5:13. Prov. 26:4,5. Matt. 16:4. 21:27. Luke 20:7,8. 22:66—69. John 9:27.

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(16) This circumstance is not mentioned by Matthew; and it rather favours the supposition, that Christ purged the temple two days successively; and more completely the second day than before. In order to vindicate the sanctity of that holy place, and to keep up the distinction between its sacred services and all kinds of secular business; he would not suffer any man on whatever pretence to carry a vessel, or burden through its courts. (*Marg. Ref. Note, John* 2:13—17.)—*Of all*, &c. (17) It would be more properly rendered, "for all nations." Not that all nations would call it so; but, men out of all nations, who should come to it, as the centre of the worship of the true God, uprightly to pray to him, would be accepted, and such ought to have been encouraged.

The temple. (15,16) To ἱερον, signifies the temple, with all the courts and adjacent buildings. Ὁ ναος, the sanctuary, consisting of "the holy place," into which none but the priests were allowed to enter; and the most holy place within the veil.—*Of all nations.* (17) Πασι τοις εθνεσιν, "to, or *for*, all nations." Exact from *Is.* 56:7. *Sept.*

V. 18, 19. *Marg. Ref.* b, e. *Note, Matt.* 21:14—16.

V. 20—26. (*Marg. Ref. Notes*, 12—14. *Matt.* 21:17—22. *Luke* 13:6—9.) The apostles were exhorted to have "faith in God," or, "the faith of God;" (*marg.*) that is, a firm confidence in his power and truth, as enabling them to effect those things which they undertook in his name. This was peculiarly applicable to that faith required in working miracles. 'These were generally introduced by some solemn declaration of what was intended, which was in effect a prediction of immediate success. So Peter says, (*Acts* 3:6,) "In the name of Jesus Christ rise up, and walk;" and (9,34.) "Eneas, Jesus Christ maketh thee whole." And in pronouncing this, the person speaking pawned all his credit as a messenger from God, and consequently all the honour and usefulness of his future life, on the immediate miraculous energy to attend his words, and to be visibly exerted on his uttering them. Hence it is, that such a firm courageous faith is so often urged on those, to whom such miraculous powers were given.' *Doddridge.* This ought not, however, to be considered as the exclusive meaning of the exhortation, which should also be kept in mind in all our expectations and prayers, *grounded on the promises of God*, which will certainly be fulfilled to every believer, in the proper meaning of them, and in the due season; and this we ought to expect, notwithstanding all difficulties and apparent improbabilities. (*Notes, Jam.* 1:5—8. 1 *John* 5:14, 15.) Therefore, "whatever we desire, according to the will of God," made known by his precepts and promises, we should when we pray for it confidently hope to receive, and go on with our duty as though we had received it.—But if we would thus have confidence in prayer before a holy God, we must have an assured hope of his merciful forgiveness; in order to which we must fully and heartily forgive all that have injured us. (*Notes. Matt.* 6:12 14 15. 18:21—35. *Luke* 17:3—5. 1 *Tim.* 2:8—10, *v.* 8. 1 *John* 3:18—24.)—*Standing* seems to have been a frequent posture in prayer among the Jews; (*Marg. Ref.* m.) though kneeling is far the most sanctioned by the example of Christ and his apostles, and indeed in most parts of the Old Testament.

V. 27—33. *Marg. Ref. Notes, Matt.* 21:23—32. *Luke* 20:1—8.

PRACTICAL OBSERVATIONS.

V. 1—19. We should learn from our divine Master to meet sufferings, in a good cause, with constancy and alacrity; and to be bold and open in our profession of the truth, in proportion as its enemies grow virulent and determined in opposition.—The undeniable proofs which he gave during his humiliation on earth, of his knowledge of all events, and his influence over all hearts, should inspire us with implicit confidence, and excite us to unreserved and prompt obedience: for we shall find all his words true and faithful, and he will carry us through all difficulties and reproaches, with which we can meet in his service.—It is a peculiar honour and felicity to be instrumental, in any way, to the display of his glory. His "kingdom is not of this world," and therefore its external appearance is often mean; and its subjects and ministers must not affect worldly grandeur, or be ashamed of appearing poor, and even despicable in the eyes of carnal men: but "righteousness, peace, and joy in the Holy Ghost," are their privileges, which are of more value than all earthly honours and riches, however abundant. These blessings we should seek for ourselves, in the first place, with decided preference above all other things, and then aim to communicate them to others: and we ought to welcome all those, who "come in the name of the Lord," to promote the peace and prosperity of his kingdom, rejoicing greatly on account of their success in this good work.—While we expect the great Head of the church effectually to purge it from all hirelings and abuses, that it may no more be reproached as "a den of robbers," (*P. O. Rev.* 18:9—19.) but may be indeed "a house of prayer" and spiritual worship, "to all nations;" how active should rulers and teachers be, in doing what they can to promote the scriptural administration of his ordinances, the sanctification of his holy day, and the faithful preaching of his word; and to establish and maintain a decided distinction between things sacred and secular! And at how great a distance should all, who love and preach the truth, keep from every appearance of turning their ministry into a lucrative trade!—Alas! that chief priests, scribes, and elders should so frequently be the most inveterate opposers of reformation, from a mistaken regard to their own interests and reputation, which in fact they thus undermine and destroy! Men of this character and spirit set themselves against the truth, for fear of the consequences of its getting ground, when they find the people attentive and impressed. Thus they enter on a contest, from which they cannot recede with credit, and in which

CHAPTER XII.

The parable of the vineyard let out to wicked husbandmen, 1—12. *Jesus answers the Pharisees and Herodians about paying tribute to Cæsar,* 13—17; *the Sadducees, concerning the resurrection,* 18—27; *and a scribe, concerning the first commandment in the law,* 28—34. *He demands of the scribes, whose Son th Messiah was to be,* 35—37; *warns the people against the ostentation and hypocrisy of the scribes,* 38—40; *and commends a poor widow, who had cast two mites into the treasury,* 41—44.

AND [a]he began to speak unto them by parables. [b]A *certain* man [c]planted a vineyard, [d]and set an hedge about *it*, and digged *a place for* the wine-fat, and built a tower, [e]and let it out to husbandmen, [f]and went into a far country.

2 And [g]at the season he sent to the husbandmen [h]a servant, that he might receive from the husbandmen of the fruit of the vineyard.

3 And [i]they caught *him*, and beat him, [k]and sent *him* away empty.

4 And again he sent unto them another servant: and at him they cast stones, and wounded *him* in the head, and sent *him* away shamefully handled.

5 And again he sent another; [l]and him they killed, and many others; beating some, and killing some.

6 Having yet therefore [m]one son, [n]his well-beloved, he sent him also last unto them, saying, [o]They will reverence my son.

7 But those husbandmen said among themselves, [p]This is the heir; come, let us kill him, and the inheritance shall be ours.

8 And they took him, and killed *him*, and [q]cast *him* out of the vineyard.

9 What [r]shall therefore the lord of the vineyard do? [s]He will come and destroy the husbandmen, [t]and will give the vineyard unto others.

10 And [u]have ye not read this Scripture, [x]The Stone which the builders rejected is become the Head of the corner:

11 This [y]was the Lord's doing, and it is marvellous in our eyes?

12 And they sought to lay hold on him, but [z]feared the people; for they [a]knew that he had spoken the parable against them: and they left him, and went their way. *[Practical Observations.]*

13 ¶ And [b]they sent unto him certain of the Pharisees, and of the [c]Herodians, to catch him in *his* words.

14 And when they were come, they say unto him, [d]Master, [e]we know that thou art true, and [f]carest for no man; [g]for thou regardest not the person of men, but teachest the way of God in truth: [h]Is it lawful to give tribute to Cæsar, or not?

15 Shall we give, or shall we not give? But he, [i]knowing their hypocrisy, said unto them, [k]Why tempt ye me? bring me [a]a penny, that I may see *it*.

16 And they brought *it*. And he saith unto them, Whose *is* this [l]image and superscription? And they said unto him, Cæsar's.

17 And Jesus answering said unto them, [m]Render to Cæsar the things that are Cæsar's, [n]and to God the things that are God's. [o]And they marvelled at him.

18 ¶ Then [p]come unto him the Sadducees, which [q]say there is no resurrection: and they asked him, saying,

19 Master, Moses wrote unto us, [r]If a man's brother die, and leave *his* wife *behind him*, and

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a 4:2,11—13,33,34. Ez. 20:49. Matt. 13:10—15,34,35. 21:28—33. 22:1—14. Luke 8:10. b Matt. 21:33—40. Luke 20:9—15. c Ps. 80:8—16. Is. 5:1—4. Jer. 2:21. Luke 13:6—9. John 15:1—8. Rom. 11:17—24. d Neh. 9:13,14. Ps. 78:68,69. 147 19,20. Ex. 20:11,12,13—20. Acts 7:38,46,47. Rom. 3:1,2. 9:4,5. e Cant. 8:11,12. Is. 7:23. f 13:34. Matt. 25:14. Luke 15:13. 19:12. g Ps. 1:3. Matt. 21:34. Luke 20:10. h Judg. 6:3—10. 2 Kings 17:13. 2 Chr. 36:15. Ezra 9:11. Jer. 25:4,5. 35:15. 44:4. Zech. 1:3—6. 7:7. Heb. 1:1. i 1 Kings 18:4,13. 19:10,14. 22:27. 2 Chr. 16:10. 24:19—21. 36:16. Neh. 9:26. Jer. 2:30. 20:2. 26:20—24. 29:28. 37:15,16. 38:4—6. Matt. 23:34—37. Luke 11:47—51. 13:33,34. Acts 7:52,59. 1 Thes. 2:15. Heb. 11:36,37. k Jer. 44:4,5,16. Dan. 9:10,11. Zech. 7:9—13. Luke 20:10—12. l 9:13. Matt. 5:12. 21:35,36. 22:6. Luke 6:22,23,26. m Ps. 2:7. Matt. 1:23. 11:27. 26:63. John 1:14,18,34,49. 3:16—18. 1 John 4:9. 5:11,12. n 1:11. 9:7. Gen. 22:2,12. 37:3,11—13. 44:20. Is. 42:1. Matt. 3:17. 17:5. Luke 3:22. 9:35. John 3:35. o Ps. 2:12. John 5:23. Heb. 1:6. Rev. 5:9—13. p 12. Gen. 3:15. 37:20. Ps. 2:2,3. 22:12—15. Is. 49:7. 53:7,8. Matt. 2:3—13,16. John 11:47—50. Acts 2:23. 5:28. 7:52. 13:27,28. q Matt. 21:33,39. Luke 20:15. Heb. 13:11—13. r Matt. 21:40,41. s Lev. 26:15—18,23,24,27,28. Deut. 4:26,27. 28:15, &c. 61. Josh. 23:15. Is. 5:5—7. Dan. 9:26,27. Zech. 13:7—9. Matt. 3:9—12. 12:45. 22:7. 23:34—38. Luke 19:27,42—44. 20:15,16. t Is. 2:17. 32:15,16. 65:15. Mal. 1:11. Matt. 8:11—13. 21:43. Acts 13:46—48. 28:23—28. Rom. 9:30—38. 10:20,21. 11:1, &c. u 26. 2:25. 13:14. Matt. 12:3. 19:4. 21:16. 22:31. Luke 6:3. x Ps. 118:22,23. Is. 28:16. Matt. 21:42. Luke 20:17,18. Acts 4:11,12. Rom. 9:33. Eph. 2:20—22. 1 Pet. 2:7,8. y Num. 23:23. Hab. 1:5. Acts 2:12,32—36. 3:12—16. 13:40,41. Eph. 3:3—11. Col. 1:27. 1 Tim. 3:16. z 11:18,32. Matt. 21:26,45,46. Luke 20:8,19. John 7:25,30,44. a 2 Sam. 12:7, &c. 1 Kings 20:38—41. 21:17—27. b Ps. 38:12. 56:5,6. 140:5. Is. 29:21. Jer. 18:18. Matt. 22:15,16. Luke 11:54. 20:20. c 3:6. 8:15. Matt. 16:6. d 14:45. Ps. 12:2—4. 55:21. 120:2. Prov. 25:23—26. Jer. 42:2,3,20. e John 7:18. 2 Cor. 2:17. 4:2. 5:11. 1 Thes. 2:4. f Deut. 33:9,10. 2 Chr. 19:13. Is. 50:7—9. Jer. 15:19—21. Ez. 2:6,7. Mic. 3:8. 2 Cor. 5:16. Gal. 1:10. 2:6,11—14. g Ex. 23:2—6. Deut. 16:19. 2 Chr. 19:7. h Ezra 4:12,13. Neh. 9:37. Matt. 17:25—27. 22:17. Luke 20:22. 23:2. Rom. 15:6,7. i Matt. 22:18. Luke 20:23. John 2:24,25. 21:17. Heb. 4:13. Rev. 2:23. k 10:2. Ex. 17:2. Acts 5:9. 1 Cor. 10:9. * Matt. 18:28. *margin.* l Matt. 22:19—22. Luke 20:24—26. 2 Tim. 2:19. Rev. 3:12. m Prov. 24:21. Rom. 13:7. 1 Pet. 2:17. n 30. Prov. 23:26. Acts 4:19,20. Rom. 6:13. 12:1. 1 Cor. 6:19,20. 2 Cor. 5:14,15. o Job 5:12,13. Matt. 22:22,33,46. 1 Cor. 14:24,25. p Matt. 22:23, &c. Luke 20:27, &c. q Acts 4:1,2. 23:6—9. 1 Cor. 15:12—18. 2 Tim. 2:18. r Gen. 38:8. Deut. 25:5—10. Ruth 4:5.

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they cannot persist without the most fatal consequences: for, though they should for a time be successful, they must in the event be crushed by the power of the exalted Redeemer. (*P. O. Matt.* 21:12—16,33—46.)

V. 20—33. Alas! how many professed Christians and ministers are barren fig-trees, covered with leaves, raising, and disappointing, the expectations of those who seek fruit from them; and exposing themselves to the doom of being withered, and remaining to all eternity unfruitful under the awful curse of the Lord! We should fear this sentence far more than death, and should rest in no religion which does not render us "fruitful in good works." This will be the sure effect of "faith in God," in proportion as it is vigorous and lively. Thus our feeble attempts to do good may be rendered more successful than we could have imagined, by a divine blessing on our labours of love: and though we may not possess superior abilities, or station, influence, or authority; we may yet make a useful stand against the prevalence of impiety and iniquity, by the silent efficacy of fervent, constant prayers, whilst "we lift up holy hands, without wrath and doubting:" and, provided our petitions be dictated by a forgiving and loving spirit towards men, as well as by zeal for the honour of God, we may in this way, and by a Christian example and conversation, by "a word spoken in due season," and various other similar attempts, be useful; without any one having so much as a pretence for inquiring "by what authority we do such things." But should we be called out to more public services; while we act by the commission and according to the instructions of Christ, we need not greatly regard opposers, and shall not want a ready and pertinent answer to the inquiries of such as presume to interfere; though evidently ignorant of the most obvious and important distinction between those who act by authority from heaven, and those who are only sent forth by man. (*P. O. Matt.* 21: 17—32.)

NOTES.—CHAP. XII. V. 1—12. *Notes, Is.* 5:1—7. *Matt.* 21:33—44. *Luke* 20:9—18.—*Wine-fat.* (1) Ὑπολήνιον. Here only N. T. Ληνος, *Matt.* 21:33.—'The word, used by St. Matthew, signifies "the winepress;" that by Mark, the cavity under it, in which the vessel was fixed, which received the liquor pressed from the grapes.' *Doddridge.*—*Wounded him in the head.* (4) Εκεφαλαιωσαν. Here only N T.—*Reverence.* (6) Εντραπησονται. See on *Matt.* 21:27. They will be so overawed, when they see my son, that they will at once be induced to submit and seek forgiveness.—*Heir*, &c. (7) *Marg. Ref.* p. *Notes, Matt.* 2:3—6. *John* 11:47,48. 12:47—53. *Acts* 4:5—12.—*And cast*, &c. (8) "They both slew him, and cast him out of the vineyard." (*Matt.* 21:39.)—See on *Matt.* 21:33,42.

V. 13—17. (*Notes, Matt.* 22:15—22. *Luke* 20:19—26.) 'Judas of Galilee,' (*Acts* 5:37,) 'saith Josephus, ... solicited the people to defection, telling them that God was to be their only ... Prince, and no mortal to be acknowledged such; that the requiring a tax from them, if it were paid by them, was a manifest profession of servitude; and that it was their duty to vindicate their liberty. By which means he raised a great sedition among the Jews, and was the cause ... of innumerable mischiefs to the nation. Of this sect, it is possible, they suspected Christ to be a favourer, and the rather for his being counted a Galilean.' *Hammond.*—'If he said No, the Herodians might represent him as an enemy to Cæsar: if Yea, the Pharisees might represent him to the people, as no friend to the nation.' *Whitby.*—*Shall we give*, &c. (15) They urged our Lord to answer explicitly.—'Perhaps the very circumstance of taking upon him to determine such a question, might, by these invidious inquirers, be construed as a pretence to sovereignty.' *Doddridge.*—*Render to Cæsar*, &c. (17) (*Marg. Ref.* m—o. "The meekness of wisdom" was never more beautifully manifested than in our Lord's most instructive answer to so insidious a question: and nothing can be more worthy of imitation than this particular in his conduct; that he always took occasion, even from the most captious and frivolous questions, and impertinent interruptions, which would have excited contempt, disdain, or indignation in others, calmly to call the attention of the hearers to some very important observation and instruction. (*Note, Prov.* 26:5,6.)—*That they might catch*, &c. (13) Ἱνα αγρευσωσι. Here only N. T. That they might ensnare him by their words, as hunters entangled animals in their nets and toils. Παγιδευσωσι, *Matt.* 22:15.

V. 18—27. (*Marg. Ref. Notes, Matt.* 22:23—33. *Luke* 20:27—38.) The circumstances of the adduced case are more particularly related here than in Matthew: but the concluding words, "Ye therefore do greatly err," as a strong protest against the Sadducees, and their doctrine, is the most remarkable addition. (*Notes*, 4:23—25 *Prov.* 19:27. *Matt.*

leave no children, that his brother should take his wife, and raise up seed unto his brother.

20 Now [s]there were seven brethren: and the first took a wife, and dying left no seed.

21 And the second took her, and died, neither left he any seed: and the third likewise.

22 And the seven had her, and left no seed: last of all the woman died also.

23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

24 And Jesus answering said unto them, [t]Do ye not therefore err, [u]because ye know not the Scriptures, [x]neither the power of God?

25 For when they shall rise from the dead, they neither marry, nor are given in marriage: [y]but are as the angels which are in heaven.

26 And as touching the dead that they rise; [z]have ye not read [a]in the book of Moses, how in the bush God spake unto him, saying, [b]*I am* the God of Abraham, and the God of Isaac, and the God of Jacob?

27 He [c]is not the God of the dead, but the God of the living; [d]ye therefore do greatly err.

[*Practical Observations.*]

28 ¶ And [e]one of the scribes came, and, having heard them reasoning together, and perceiving that he had answered them well, asked him, [f]Which is the first commandment of all?

29 And Jesus answered him, The first of all the commandments *is*, [g]Hear, O Israel, The Lord our God is one Lord:

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This *is* the first commandment.

31 And the second *is* like, *namely* this, [h]Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

32 And the scribe said unto him, Well, Master, thou hast said the truth: [i]for there is one God; and there is none other but He:

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, [k]is more than all whole burnt-offerings and sacrifices.

34 And when Jesus saw that he answered discreetly, he said unto him, [l]Thou art not far from the kingdom of God. [m]And no man after that durst ask him *any question*. [*Practical Observations.*]

35 ¶ And Jesus answered and said, [n]while he taught in the temple, [o]How say the scribes that Christ is the Son of David?

36 For David himself said [p]by the Holy Ghost, [q]The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

37 David therefore himself calleth him Lord; [r]and whence is he *then* his Son? [s]And the common people heard him gladly.

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s Matt. 22:25—28. Luke 20:29—33. t Is. 8:20. Jer. 8:7—9. Hos. 6:6. 8:12. Matt. 22:29. John 5:39. 20:9. Acts 17:11. Rom. 15:4. 2 Tim. 3:15—17. u Job 19:25—27. Is. 25:8. 26:19. Ez. 37:1—14. Dan. 12:2. Hos. 6:2. 13:14. x 10:27. Gen. 18:14. Jer. 32:17. Luke 1:37. Eph. 1:19,20. Phil. 3:21. y Matt. 22:30. Luke 20:35,36. 1 Cor. 15:42—54. Heb. 12:22,23. 1 John 3:2. z 10. Matt. 22:31, 32. a Ex. 3:2—6,16. Luke 20:37. Acts 7:30—32. b Gen. 17:7,8. 26:24. 28:13. 31:42. 32:9. 33:20. *marg.* Is. 41:8—10. c Rom. 4:17. 14:9. Heb. 11:13—16. d 24. Prov. 19:27. Heb. 3:10. e Matt. 22:34—40. f Matt. 5:19. 19:18. 23:23. Luke 11:42. g 32,33. Deut. 6:4,5. 10:12. 30:6. Prov. 23:26. Matt. 10:37. Luke 10:27. 1 Tim. 1:5. h Lev. 19:13. Matt. 7:12. 19:18,19. 22:39. Luke 10:27,36, 37. Rom. 13:8,9. 1 Cor. 13:4—8. Gal. 5:14. Jam. 2:8—13. 1 John 3:17—19. 4:

7,8,21. i Deut. 4:39. 5:7. 6:4. Is. 44:8. 45:6,14,18,21,22. 46:9. Jer. 10:10—12. k 1 Sam. 15:22. Ps. 50:8—15,23. Prov. 21:3. Is. 1:11—17. 58:5—7. Jer. 7:21—23. Hos. 6:6. Am. 5:21—24. Mic. 6:6—8. Matt. 9:13. 12:7. 1 Cor. 13:1—3. l Matt. 12:20. Rom. 3:20. 7:9. Gal. 2:19,20. m Job 32:15,16. Matt. 22:46. Luke 20:40. Rom. 3:19. Col. 4:6. Tit. 1:9—11. n 11:27. Luke 19:47. 20:1. 21:37. John 18:20. o Matt. 22:42. Luke 20:41—44. John 7:42. p 2 Sam. 23:2. Neh. 9:30. Matt. 22:43—45. Acts 1:16. 28:25. 2 Tim. 3:16. Heb. 3:7,8. 4:7. 1 Pet. 1:11. 2 Pet. 1:21. q Ps. 110:1. Acts 2:34—36. 1 Cor. 15:25. Heb. 1:13. 10:12,13. r Matt. 1:23. Rom. 1:3,4. 9:5. 1 Tim. 3:16. Rev. 22:16. s Matt. 11:5,25. 21: 46. Luke 19:48. 21:38. John 7:46—49. Jam. 2:5.

6:22,23. *Heb.* 11:13—16.) Where the narrative in Mark seems most entirely a repetition of that in Matthew; comparing them will fully show that Mark did not copy Matthew. —Indeed the difference of *style* in the Evangelists, is much more conspicuous in the original than in our translation, or probably in any translation.

V. 28—34. St. Matthew informs us, that this "scribe," "lawyer," or doctor of the law, was one of the company which convened together to consult in what manner they should proceed against Jesus; (*Matt.* 22:35.) and that he asked the question "tempting him:" yet he was convinced that Jesus had answered the Sadducees in a satisfactory manner. He was not exempt from the prejudices of the other scribes and Pharisees: but it is evident that he had far deeper convictions and juster apprehensions about religion than the rest of them. To prove Jesus still further, how far he was able to resolve difficult questions, and perhaps with some expectation of entangling him in his discourse, he asked him, "which was the first," or greatest "commandment in the whole law." The Pharisees, scribes, and teachers of the Jews had several frivolous disputes on this subject, suited to their traditions and superstitious observances grounded on them. Our Lord, however, took no notice of these controversies, but returned a direct answer to the question: referring the scribe to the summary of the first table of the law, which Moses had given them, and which has already been fully explained. (*Notes, Deut.* 6:4,5.) This he declared to be the "first commandment;" as it is of the highest possible importance and obligation, and as it virtually implies in it all other commandments. He then added, that the rule of loving our neighbours as ourselves was the second in importance, and of a similar nature: this too has been explained. (*Note, Lev.* 19:18.) He then declared, that there was no other commandment greater than these; as on them depended all the law and the prophets. (*Marg. Ref.* g, h. *Notes, Matt.* 22:34—40, *vv.* 37,39,40. *Luke* 10:25—29. *Rom.* 13:8—10.) When these two precepts are properly explained and understood, they are found to contain the substance of all which was commanded in the law, or enforced by the prophets: unless these be properly received and observed, nothing else in religion is of any value; in proportion as they are understood, all other parts of Scripture are unfolded in their nature, use, and importance; and whilst the types, predictions, and promises of Christ and the gospel are illustrated, the pardoned and justified believer, loving and obeying these commandments unreservedly, though not perfectly, cannot but attend to every other part of his duty to God and man. (*Notes, Ex.* 20:1—17. *John* 1:17. *Rom.* 3:19,20,29—31, *v.* 31. 7:9—12. *Gal.* 2:17—21, *v.* 19.)—This answer of Christ was so satisfactory and convincing, that the scribe openly declared he had spoken the truth in a most excellent manner; and that all sacrifices, however numerous and costly, were comparatively of small value. These were typical atonements for transgressions of the moral law; and were of no efficacy, except as they were the expression of repentance, and of faith in the promised Saviour, and as they led to moral obedience. When Jesus, therefore, heard the scribe answer so discreetly and pertinently, and like a man who understood the nature of true religion, and the spirituality and excellency of the moral law; he declared that "he was not far from the kingdom of God." Probably this man afterwards became a disciple of our Lord. (*Marg. Ref.* i—l. *Notes, Deut.* 6:4. 1 *Sam.* 15:22. *Ps.* 50:7—15. *Is.* 1:10—20. *Jer.* 7:21—23. *Hos.* 5:6. *Am.* 5:21—24. *Mic.* 6:6—8.)—The quotation of the first and great commandment, here made, is not exactly either from the Hebrew, or the Septuagint; but contains the evident meaning of the passage. The clause "with all thy mind," or "with all the understanding," is additional; and shows that in general all the capacities of the rational soul are intended.

Well. (28,32) Καλως. See on 7:9.—*The Lord our God is one Lord.* (29) Κυριος ὁ Θεος ἡμων, Κυριος εἷς εστι. It is remarkable, that the word JEHOVAH is not used in this quotation.—*Whole burnt-offerings.* (33) Ὁλοκαυτωματων. (Ex ὁλος, et καω, *incendo. Heb.* 10:6,8.) Not elsewhere N. T. *Ex.* 29:18. *Sept.*—*Discreetly.* (34) Νουνεχως. Ex νους, *mens*, et εχω, *habeo.* Not elsewhere N. T.

V. 35—37. *Note, Matt.* 22:41—46. *Luke* 20:41—44.—*Christ*, &c. (35) Or, "The Christ," the Messiah. The question was not asked by our Lord concerning himself, whom most of his hearers were far from allowing to be "the Christ;" but concerning the Messiah, whom they expected.—*By the Holy Ghost.* (36) 'By a divine afflatus, or the Spirit of prophecy; for elsewhere we read, that "God spake by the mouth of David." (*Acts* 1:16. 4:25.) This deserves to be noted by them who deny that the Psalms of David were writ by the Spirit of prophecy.' *Whitby.* (*Marg. Ref.* p.)—The same preposition is used, as in Matthew, where it is rendered "in Spirit;" and in the e places also where Christians are exhorted to "pray *in* the Spirit;" or "*in* the Holy Ghost." (*Eph.* 6:18. *Jude* 20. Gr.)—'This implies both the existence of David in a future state, and the authority of the Messiah in that world into which that prince was removed by death. Else how great a monarch soever he might be, he could no have properly been called David's Lord; any more than Julius Cæsar could have been called the lord of Romulus, because he reigned in Rome seven hundred years after Romulus's death, and vastly extended the bounds of that empire, which Romulus had founded.' *Doddridge.* It shows also that the Messiah had authority over David when he wrote the 110th Psalm. (*Marg. Ref.* p, r.—*Notes, Ps.* 110:1,2. 1 *Cor.* 15: 20—28.)

The common people. (37) Ὁ πολυς οχλος 'The great multitude.'—*Gladly.*] Ἡδεως. 6:20. 2 *Cor.* 11:19. 12:15 *Marg. Ref.* s.

38 ¶ And he said unto them in his doctrine, [u]Beware of the scribes, [x]which love to go in long clothing, and *love* salutations in the marketplaces,

39 And [y]the chief seats in the synagogues, and the uppermost rooms at feasts;

40 Which [z]devour widows' houses, and for a pretence make [a]long prayers, these shall receive greater damnation.

41 ¶ And Jesus [b]sat over against the treasury, and beheld how the people cast [c]money into the treasury: and many that were rich cast in much.

42 And there came a certain poor widow; and she threw in two mites, which make a farthing.

43 And he called *unto him* his disciples, and saith unto them, Verily I say unto you, [c]That this poor widow hath cast more in, than all they which have cast into the treasury:

44 For all *they* did [d]cast in of their abundance; but she of her want did cast in all that she had, *even* [e]all her living.

12:2. u Matt. 10:17. 23:1—7. Luke 20:45—47. x Matt. 6:5. Luke 11:43. 14:7—11. 3 John 9. y Jam. 2:2,3. z Ez. 22:25. Mic. 2:2. 3:1—4. Matt. 23:14. Luke 20:47. a Matt. 6:7. 11:22—24. 23:33. Luke 12:47,48. b Matt. 27:6. Luke 21:1. John 8:20. c *A piece of brass money.* Matt. 10:9. c Ex. 35:21—29. Matt. 10:42. Acts 11:29. 2 Cor. 8:12. 9:6—8. d 14:8. 1 Chr. 29:2—17. 2 Chr. 24:10—14. 31:5—10. 35:7,8. Ezra 2:68,69. Neh. 7:70—72. 2 Cor. 8:2,3. Phil. 4:10—17. e Luke 8:43. 15:12,30. 21:2—4.

V. 38—40. *Marg. Ref. Notes*, *Matt.* 23:5—7,14. *Luke* 20:45—47. *Jam.* 3:1,2.

V. 41—44. (*Note*, *Luke* 21:1—4.) Our Lord, being about finally to leave the temple, sat down over against the treasury, into which the people put money to defray the several expenses incurred by the stated services of the sanctuary. While he there beheld the Jews making their oblations, he observed several rich persons contributing large sums: but at length a poor widow put in two mites; the exact amount of which is not easily determined, but it could not be less than a farthing, nor so much as a penny, of our money. Upon this, Jesus declared that she had cast in more than all the rest: for the large donations of the rich were only a part of their *superfluities*, and bore a small proportion to the abundance which still remained for their own expenses and indulgence at present, and in reserve for the future, to them and their heirs: but she had in reality cast in "all her living;" having nothing left to buy food for herself, save what she might afterwards earn by labour, or procure in some other precarious manner. Doubtless our Lord saw her heart humble and upright, devoted to God, and desirous to express her affection to his worship; and that she did not cast in her pittance out of affectation of singularity, or expectation of being applauded for it, but in dependence on the promises and providence of God, and out of love to his name. Others, in such circumstances, would have pleaded that so small a sum would be of no use, and that they could not spare it; nay, many would have derided this poor widow, or dissuaded her from making any oblation: but our Lord approved and commended her conduct; thus teaching us many important lessons, to direct and encourage us in our several duties.—How applicable it is to the case of weekly small subscriptions from the poor to Bible societies, and Missionary societies, must be obvious to every reflecting reader. (*Marg. Ref.*)

The treasury. (41) Γαζοφυλακιον. (Εκ γαζα, *thesaurus*, et φυλασσω, *custodio*.) 43. *Luke* 21:1. *John* 8:20.—*Neh.* 10:37. 13:5. *Sept.*—*Mites.* (42) Λεπτα. *Luke* 12:59. 21:2. Not elsewhere N. T.—*A farthing.*] Κοδραντης. *Matt.* 5:26. Not elsewhere N. T. See *Tables.*—*Of their abundance.* (44) Εκ του περισσευοντος αὐτοις. *Matt.* 5:20. *Luke* 21:4. *Rom.* 5:15. 2 *Cor.* 8:2. 9:8. *Eph.* 1:8. *Phil.* 4:18.—*Want.*] Ὑστερησεως. *Phil.* 4:11. Ὑστερηματος. *Luke* 21:4. ab ὑστερεω, *deficio*. *Rom.* 3:23.—*Her living.*] Τον βιον αὐτης. *Luke* 8:14. 15:12,30. 21:4. 2 *Tim.* 2:4. 1 *John* 3:17.

PRACTICAL OBSERVATIONS.

V. 1—12. We are accountable to God for all those peculiar advantages, which are afforded us, in order that we may become fruitful in good works. Our gracious Lord, the Proprietor of the vineyard, waits for the fruits till "the due season;" but he will by no means dispense with any who do not render them: and as we in this land are even more favoured than the Jews of old, so our doom will be more dreadful if we continue unfruitful. The sacred Scriptures in our hands, or in our houses, and the labours of faithful preachers, are so many demands on us, to render the due revenue of glory to God, by the holiness of our lives: and the coming of the beloved Son of the Father, and all his miracles, doctrines, and salvation, were intended to supply us with motives, encouragements, and assistance for fruitfulness. But proud and carnal men, though they profess themselves the worshippers of God, will be exceedingly offended at these truths and warnings: and many rulers and teachers, to whom the vineyard has especially been entrusted, have often been and still are ready to insult, beat, and murder the servants of God, who came to demand the fruits in their Master's name; nay, they have not shown reverence even to his Son, but have acted with decided contempt and enmity against him, for the sake of their own credit, authority, and secular interest! Thus have "the builders rejected the Corner-stone" of the temple to their own ruin; and in securing their present advantages, have come short of "the inheritance of the saints in light," and sunk into the most tremendous state of misery and despair. Let sinners beware of this proud or worldly spirit: and remember, that if they are offended by the faithful reproofs and admonitions of zealous ministers, they would have been far more irritated by those of Jesus Christ, had they lived when he was on earth; and would, therefore, have concurred with his crucifiers. If provoked to revile or ridicule their teachers, instead of profiting by their labours, they would easily be tempted to ill treat or murder them, were the power in their hands: for when this disposition prevails, the more plain and convincing the truth is rendered, the greater rage and enmity it excites. Let us then regard and profit by the instructions of the servants, as a proof that we really "reverence the beloved Son" of our glorious God: and let us seek grace from him that we "may be filled with all the fruits of righteousness which are through Jesus Christ, to the praise and glory of God," that our privileges may be continued to us, and that our souls may be perfected, when wicked professors of Christianity shall be expelled and destroyed for ever. (*P. O. Matt.* 21:33—46. 23:34—39. *Luke* 20:1—18.)

V. 13—27. Wisdom, truth, and holiness must excite opposition in this wicked world: for they are equally contrary to open impiety or infidelity, and to hypocrisy, and the love of secular interest and preferment; and thus naturally excite, as it were, an effervescence, whenever they meet with them. But, while men of different, and even opposite sentiments or parties seek to entangle ministers in their words, let these imitate the firmness, meekness, and prudence of the Lord Jesus; and endeavour to graft important instruction on insidious questions, and on frivolous or malignant objections. If all professed Christians did indeed conscientiously "render to Cæsar the things that are Cæsar's, and to God the things that are God's," according to the exhortations of every faithful and wise teacher; and if all who preach the gospel, approved themselves true men, no "respecters of persons, but teachers of the way of God in truth," they would soon put to shame and silence the ignorant cavils of obstinate adversaries. For though truth and holiness are the real objects of their implacable enmity, our errors and misconduct give them their most *plausible handle* against us. We should then study to "walk with wisdom towards them that are without;" as well as to avoid hypocrisy, which is always known to our heart-searching Judge. Thus we may pass through this dying world, with a joyful hope of immortal happiness, and of a glorious resurrection: and may expect to be at length made "equal to the angels;" while Sadducees can only expect at best, to live and die like "the beasts that perish." We should then diligently seek to understand, accurately and fully, the sacred Scriptures, and endeavour to enlarge our apprehensions of "the power of God;" that we may be preserved from fatal errors, and have confidence in "the God of Abraham," and of all believers, as our everlasting Portion and Felicity; that we may "know how to answer every man" in a conclusive manner, and to avoid all useless altercations, as well as to confute all vain objections. (*P. O. Matt.* 22:15—33. *Luke* 20:19—47.)

V. 28—34. By pertinent replies to one description of opposers, we may sometimes obtain a more candid hearing from others, who have hitherto been equally estranged from the truth: for we shall find some more teachable than the rest, of those collective bodies to which they belong. A careful attention to the Scriptures will also convince us of the very great importance of a deep acquaintance with the spirituality, extent, reasonableness, and excellency of the moral law. Whilst, therefore, many are disputing about nice distinctions in speculative points, or external ceremonies and observances; we should peculiarly hearken to the sacred word, which requires us to "love the LORD our God with all our heart, our soul, and mind, and strength," and "to love our neighbours as ourselves." Did we thus love the Lord with all our powers and faculties, and to the full extent of them: did we thus supremely admire and delight in his infinite excellencies; did we wholly desire his favour and love, as our felicity; were we thus filled with adoring gratitude for his unspeakable goodness to us; and were we completely actuated by zeal for his glory, as in reason and justice we ought to be: what spiritual worshippers and devoted servants of God should we be! and in what should we differ from the inhabitants of heaven? (*Note*, *Ex.* 20:2.) Did we "love our neighbours as ourselves," and in every thing seek their good, and value their comfort and happiness equally with our own; what perfect justice, truth, purity, goodness, compassion, and peace would every where prevail! (*Notes*, and *P. O. Luke* 10:25—37.) This indeed would be far "more than all whole burnt-offerings and sacrifices." But, because we have not thus loved God and man; because our character and conduct have been, and are, (as far as left to ourselves,) the reverse of this blessed temper and behaviour; therefore we are condemned sinners, we need repentance, we need mercy, and the Saviour's righteousness

CHAPTER XIII.

Christ predicts the destruction of the temple and of Jerusalem, 1, 2; *and shows what signs and calamities should go before that catastrophe,* 3–23, *and what should happen at the time of his coming,* 24–27. *The parable of a fig-tree, showing the near and certain approach of these events,* 28–31. *No man knows the day or hour; therefore all ought to watch and pray, and be ready,* 32–37.

AND [a]as he went [b]out of the temple, one of his disciples saith unto him, Master, see what manner of stones, and what buildings *are here!*

2 And Jesus answering said unto him, Seest thou these great buildings? [c]there shall not be left one stone upon another, that shall not be thrown down.

3 And [d]as he sat upon the mount of Olives, over against the temple, [e]Peter, and James, and John, and Andrew, asked him [f]privately,

4 Tell us, [g]when shall these things be? and what *shall be* the sign when all these things shall be fulfilled.

5 And Jesus answering them, began to say, [h]Take heed lest any *man* deceive you:

6 For [i]many shall come in my name, saying, I am *Christ;* [k]and shall deceive many.

7 And [l]when ye shall hear of wars, and rumours of wars, be ye not troubled: for *such things* [m]must needs be; but the end *shall* not *be* yet.

8 For [n]nation shall rise against nation, and kingdom against kingdom; and there shall be [o]earthquakes in *divers* places, and there shall be [o]famines and troubles: [p]these *are* the beginnings of [q]sorrows.

9 But [r]take heed to yourselves: for [s]they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, [t]for a testimony against them.

10 And [u]the gospel must first be published among all nations.

11 But when they shall lead *you,* [v]and deliver you up, [w]take no thought beforehand what ye shall speak, neither do ye premeditate; but whatsoever [x]shall be given you in that hour, that speak ye: for it is not ye that speak, [y]but the Holy Ghost.

12 Now [z]the brother shall betray the brother to death, and the father the son; and children shall rise up against *their* parents, and shall cause them to be put to death.

13 And [a]ye shall be hated of all *men* for my name's sake: [b]but he that shall endure unto the end, the same shall be saved.

14 ¶ But when ye shall see [c]the abomination of desolation spoken of by Daniel the prophet, standing [d]where it ought not, [e](let him that readeth un-

a Matt. 24:1. Luke 21:5. b Ez. 7:20—22. 8:6. 10:4,19. 11:22,23. Mal. 3:1,2. c 1 Kings 9:7,8. 2 Chr. 7:20,21. Jer. 26:18. Mic. 3:12. Matt. 24:2. Luke 19:41—44. 21:6. Acts 6:14. Rev. 11:2. d Matt. 24:3. e 1:16—19. 5:37. 9:2. 10:35. 14:33. John 1:40,41. f 4:34. Matt. 13:10,36. g Dan. 12:6,8. Luke 21:7. John 21:21,22. Acts 1:6,7. h Jer. 29:8. Matt. 24:4,5. Luke 21:8. 1 Cor. 15:33. Eph. 5:6. Col. 2:8. 2 Thes. 2:3. 1 John 4:1. i 22. Jer. 14:14. 23:21—25. John 5:43. k 22. Matt. 24:5,11,23,24. Acts 5:36—39. l Ps. 46:1—3. 112:7. Is. 8:12. Jer. 4:19—21. 51:46. Matt. 24:6,7. Luke 21:9—11. m 2 Sam. 14:14. Matt. 18:7. Acts 17:3. n 2 Chr. 15:6. Is. 19:2. Jer. 25:32. Hag. 2:22. Zech. 14:13. Rev. 6:4. o Acts 11:28. p Matt. 24:8. q Gr. *the pains of a woman in travail.* Ps. 48:6. Is. 37:3. Jer. 4:31. 6:24. 13:21. 22:23. 49:24. 50:43. Mic. 4:9,10. 1 Thes. 5:3. q 5. Matt. 10:17,18. 23:34—37. 24:9,10. Luke 21:16—18. John 15:20. 16:2. Acts 4:1—21. 5:17—40. 6:11—15. 7:54—60. 8:1—3. 9:1,2,13,14,16. 12:1—3.

16:20—24. 21:11,31—40. 22:19,20. 23:1,2. 24:1, &c. 25:26. 1 Cor. 4:9—13. 2 Cor. 11:23—27. Phil. 1:29. 2 Thes. 1:5. Rev. 1:9. 2:10,13. 6:9—11. r 1:44. 6:11. Matt. 10:18. Luke 9:5. s 16:15. Matt. 24:14. 28:18,19. Rom. 1:8. 10:18. 15:19. Col. 1:6,23. t 9. Matt. 10:17,21. Acts 3:13. u Ex. 4:10—12. Jer. 1:6—9. Dan 3:16—18. Matt. 10:19,20. Luke 12:11,12. 21:14,15. Acts 2:4. 4:8, &c. 31. 6:10, 15. 7:55. x Is. 50:4. John 3:27. Eph. 6:19,20. Jam. 1:5. y 2 Sam. 23:2. 1 Cor. 2:13. Eph. 3:5. 1 Pet. 1:12. z Ez. 38:21. Mic. 7:4—6. Matt. 10:21. 24:10. Luke 12:52,53. 21:16. a Matt. 5:11,12. 24:9. Luke 6:22. 21:17. John 15:18, 19. 17:14. 1 John 3:13. b Matt. 10:22. 24:13. Rom. 2:7. Gal. 6:9. Heb. 3:14. 10:39. Jam. 1:12. Rev. 2:10. 3:10. c Dan. 8:13. 9:27. 12:11. Matt. 24:15, &c. Luke 21:20—22. d Lam. 1:10. Ez. 44:9. e Matt. 13:51. Acts 3:30,31. 1 Cor. 14:7,8,20. Rev. 1:3. 13:18.

and atoning sacrifice; we cannot be justified by the works of the law, but must be "saved by grace, through faith," and "by the sanctification of his Spirit unto obedience." Yet, if really interested in this redemption, we shall love and obey these great commandments, as our perfect rule of duty; and daily mourn and be humbled, because our obedience to them is so very defective. Thus a just apprehension of the holy law is generally the first step towards a spiritual understanding of the gospel, and a proper improvement of its glorious truths: and though many, who contend for the doctrines of free salvation, might have been ready to reprobate the conviction and confession of the scribe, as self-righteous; we may easily perceive, that our Lord, with perfect wisdom and propriety, allowed him to have "answered discreetly," and as a man of reflection and intelligence; and declared that he was "not far from the kingdom of God." We may also learn from our Lord's example to commend what is right, and to encourage what is hopeful, in those who differ from us, and are even prejudiced against us.

V. 35—44. With a proper view of the holy law, a serious recollection of its awful sanction, and a believing prospect of the day of judgment, we shall be prepared to attend reverently to what the Scriptures declare, concerning the person and offices of Christ; and shall be led more unreservedly to confess him to be "our Lord and our God;" to welcome him as "the End of the law for righteousness to every one who believeth;" (*Note, Rom.* 10:1—4.) to obey him as our exalted Redeemer; and to rejoice, that he is seated at the right hand of the Father, to perfect his people's salvation, and to "put all enemies under his feet."—If "the common people hear these things gladly," while the learned and distinguished in rank and authority oppose them; we may congratulate the former, however despised and neglected, and pity the latter, in the midst of their renown and splendour: for what will rich or long clothing, salutations in public assemblies, or "chief rooms in synagogues" and feasts, however now loved and valued, avail men; when the Judge shall prove their devotions to have been the mask of impiety and iniquity, and sentence them to receive the deeper condemnation?—And let us not forget, that Jesus still watches the treasury, to observe how much and from what motives, men contribute to it. He approves of liberality in the rich; and they ought to appropriate a far greater proportion of their wealth to works of piety and charity, than they generally do, or indeed almost ever do; but it should be in simplicity, and not from pride and ostentation. And though their contributions should be encouraged; they ought not to be flattered into an opinion, that they are meritorious, or that they can atone for their ungodliness or licentiousness, and prove a substitute for repentance, faith, and holiness. Nor should the poor on any account be discouraged or despised in their humble endeavours to show "the sincerity of their love;" as their small oblations, spared from their hard-earned and scanty supply, and from such expenses as are generally deemed needful, are more honourable to God, more evident effects of the power of divine grace, and expressions of patient self-denial and reliance on Providence; as well as, by comparison, a far greater bounty, than the applauded generosity of their superiors. Let then the poor contribute their mite to the relief of the distressed, or to promote the cause of God: and though men may deride or censure them, and those who excite and encourage them to such contributions; the Lord will approve and graciously recompense them. They will not be impoverished by what they lend in this manner to him; and their believing and thankful, though feeble efforts to honour him, and to do good to their brethren, will be mentioned with commendation in that day, when all the splendid actions of unbelievers will be exposed to deserved contempt, as the result of pride, ostentation, enmity to God, and dislike to his holy and humbling salvation. (*P. O. Matt.* 22:34—46. 25:34—36.)

NOTES.—CHAP. XIII. V. 1—8. (*Marg. Ref. Notes, Matt.* 24:1—8. *Luke* 21:5—11.)—'The disciples joined together the destruction of the temple, with the last day of final judgment, as things which were to take place at the same time; not being fully instructed in the knowledge of these secret things: and this gave Christ the occasion of discoursing on both in conjunction.' *Beza.* (*Note, Matt.* 24:3.)

All these. (4) 'Thereby is signified the destruction of the temple, and, what was implied . . . in that, the city and nation of the Jews, their whole government, civil and ecclesiastical. *Hammond.* (*Note, Acts* 6:9—14.)—*What manner,* &c. (1) Ποταποι. *Matt.* 8:27. *Luke* 1:29. 7:39. 2 *Pet.* 3:11. 1 *John* 3:1. (*Note, Luke* 21:5.)—*Be thrown down.* (2) Καταλυθη. "Be dissolved," one part separated from another.—*Shall be fulfilled.* (4) Συντελεισθαι. Της συντελειας του αιωνος, *Matt.* 24:3.—*Troubles.* (8) Ταραχαι. *John* 5:4. Not elsewhere N. T. A ταρασσω, *turbor.* Ταραχος, *Acts* 12:18. 19:23. The tumults which were excited by the persecuting Jews against the apostles, and by the seditious, against the Romans, which brought dire calamities on immense numbers, and at length ruin on the nation, seem especially intended.

V. 9—13. *Notes, Matt.* 10:16—22. 24:9—14. *Luke* 21:12—19.—*Shall deliver,* &c. (9) 'All this was exactly accomplished: for Peter and John were called before the Sanhedrim; (*Acts* 4:6,7.) James and Peter before Herod: (*Acts* 12:2,3.) and Paul before Nero, as well as before the Roman governors, Gallio, Felix, and Festus. (*Acts* 18:12. 24:25,28.)' *Doddridge.* (*Marg. Ref.*)

Ye shall be beaten. (9) Δαρησεσθε. 12:3,5. *Matt.* 21:35. *Luke* 12:47,48. *Acts* 5:40. 16:37. 22:19. 1 *Cor.* 9:26. 2 *Cor.* 11:20. (*Note, Deut.* 25:2,3.) Μαστιγωσουσιν, *Matt.* 10:17.—*Premeditate.* (11) Μελετατε. *Acts* 4:25. 1 *Tim.* 4:15. Not elsewhere N. T.—'I refer this to that artificial method of speaking, of which kind, orators deliver many things, for the exercising of their disciples in fictitious declamations, which they call μελεται, (*exercises.*)' *Beza.*

V. 14—23. (*Marg. Ref. Notes, Matt.* 24:15—28. *Luke* 21:20—24.—*Where it ought not.* (14) Jerusalem and all the

derstand,) [f] then let them that be in Judea flee to the mountains:

15 And [g]let him that is on the house-top not go down into the house, neither enter *therein*, to take any thing out of his house:

16 And let him that is in the field, not turn back again for to take up his garment.

17 But [h]wo to them that are with child, and to them that give suck in those days!

18 And pray ye that your flight be not in the winter.

19 For [i]*in* those days shall be affliction, such as was not [k]from the beginning of the creation which God created, unto this time, neither shall be.

20 And except that the Lord had shortened those days, no flesh should be saved: but [l]for the elect's sake, whom he hath chosen, he hath shortened the days.

21 And then, [m]if any man shall say to you, Lo, here *is* Christ; or, lo, *he is* there; believe *him* not:

22 For false Christs and false prophets shall rise, and shall show signs and wonders, to seduce, [n]if *it were* possible, even the elect.

23 But [o]take ye heed: [p]behold, I have foretold you all things. [*Practical Observations.*]

24 ¶ But [q]in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light;

25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

26 And then shall they see [r]the Son of man coming in the clouds, with great power and glory.

27 And then [s]shall he send his angels, and [t]shall gather together [u]his elect from the four winds, [x]from the uttermost part of the earth to the uttermost part of heaven.

28 Now [y]learn a parable of the fig-tree: When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

29 So ye, in like manner, when ye shall see these things come to pass, [z]know that it is nigh, *even* at the doors.

30 Verily I say unto you, [a]That this generation shall not pass, till all these things be done.

31 [b]Heaven and earth shall pass away; but [c]my words shall not pass away.

32 ¶ But [d]of that day, and *that* hour, knoweth no man, no, not the angels which are in heaven, [e]neither the Son, but the Father.

33 Take [f]ye heed, watch and pray: for ye know not when the time is.

34 *For the Son of man is* [g]as a man taking a far journey, who left his house, and gave authority to his servants, [h]and to every man his work, [i]and commanded, [k]the porter to watch.

35 [l]Watch ye therefore; for ye know not when the Master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning;

36 Lest coming suddenly, [m]he find you sleeping.

37 And what I say unto you, [n]I say unto all, Watch.

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f Luke 21:21—24. g Gen. 19:15—17,22,26. Job 2:4. Prov. 6:4,5. 22:3. Matt. 24:16—18. Luke 17:31—33. Acts 27:18,19,38. Phil. 3:7,8. Heb. 11:7. h Deut. 23:56,57. Lam. 2:19,20. 4:3,4,10. Hos. 9:14. 13:16. Matt. 24:19—21. Luke 21: 23. 23:29. i Deut. 28:59. 29:22—28. Is. 65:12—15. Lam. 1:12. 2:13. 4:6. Dan. 9:12. 12:1. Joel 2:2. Matt. 24:21. Luke 21:22—24. k Deut. 4:32. l Is. 1:9. 6: 13. 65:8,9. Zech. 13:8,9. Matt. 24:22. Rom. 11:5—7,23,24,28—32. m Deut. 13: 1—3. Matt. 24:5,23—25. Luke 17:23,24. 21:8. John 5:43. n 6. Matt. 24:24. John 10 27,28 2 Thes. 2:8—14. 2 Tim. 2:19. 1 John 2:19,26,27. Rev. 13:8,13,14. 17:8. o 5:9,33. Matt. 7:15. Luke 21 8,34. 2 et. 3 17. p Is. 44 7,8 John 14. 29. 16:1—4. q Is. 13:10. 24 20—22 Jer. 4 23—25. Ez. 32 7. Joel 2 30,31. Am. 5:20. Zeph. 1:14—18. Matt 24 29. Luke 21 25—27. Acts 2 19,20. Rev. 6 12 —14. 20:11. r 8:38. 14:62. Dan. 7:13,14. Matt. 16:17. 24:30. 25:31. Acts 1:11. 2 Thes. 1:7—10. Rev. 1:7. s Matt. 13:41,49. 24:31. Luke 16:22. Rev. 7:1—3. 15:6,7. t Gen. 49:10. Matt. 23 31,32. John 10:15. 11:52. 1 Thes. 4:14—17. 2 Thes. 2:1. Rev. 7:5—9. u 20,22. Is. 65:9. Matt. 24:22,24,31. Luke 18:7. Rom. 8:33. Col. 3:12. 2 Tim. 2:10. 1 Pet. 1:2. x Deut. 30:4. Matt. 12:42. y Matt. 24:32,33. Luke 21:29—31. z Ez. 7:10—12. 12:25—28. Heb. 10:25—37. Jam. 5: 9. 1 Pet. 4:17,18. a Matt. 16:28. 23:36. 23:36. 24:34. Luke 21:32. b Ps. 102:26 —27. Is. 51:6. Matt. 5:18. 24:35. Heb. 1:10—12. 2 Pet. 3:10—12. Rev. 20: 1. c Num. 23:19. Josh. 23:14,15. Ps. 19:7. Is. 40:8. Zech. 1:6. Luke 21:33. 2 Tim. 2:13. Tit. 1:2. d 26:27. Matt. 24:36—42. 25:6,13,19. Acts 1:7. 1 Thes. 5:2. 2 Pet. 3:10. Rev. 3:3. e Rev. 1:1. f 23:35—37. 14:37,38. Matt. 24:42—44. 25: 13. 26:40,41. Luke 21:34—36. Rom. 13:14. 1 Cor. 16:13. Eph. 6:18. 1 Thes. 5:5 —8. Heb. 12:15. 1 Pet. 4:7. 5:8. Rev. 3:2. 16:15. g Matt. 25:14, &c. Luke 19: 12—17. h Rom. 12:4—8. 13:6. 1 Cor. 3:5—10. 12:4—31. 15:58. Col. 3:24. 4:1. i Ez. 3 17—21. 33 2—9. Matt. 24:45—47. Luke 12 35—40. Acts 20 29—31 k Matt 16 19. John 10 3. Rev. 3:7. l 13. m 14:37,40. Prov. 6:9—11. 24:33, 34. Cant. 5:1. 5:2. Is. 56:10. Matt. 24:48—51. 25:5. Luke 21:34. 22:45. Rom. 13:11—14. Eph. 5:14. 1 Thes. 5:6,7. n Luke 12:41—46.

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adjacent country was holy ground, on which nothing which pertained to idolatry was allowed to approach.—*The Lord*, &c. (20) "Except those days should be shortened," *Matt.* 24:22.—*The elect's sake, whom he hath chosen.* (20) The Christians, who fled out of Judea when these calamities began, cannot here be meant; as the continuance of these desolating judgments on the Jews, had no tendency to extirpate the Christians. That chosen seed, therefore, which was to arise out of the remnant of the Jews, in after ages, is evidently intended.—(*Notes*, *Is.* 6:13. 65:8—10. *Matt.* 24:21,22.)

V. 24—31. (*Marg. Ref. Notes*, *Matt.* 24:29—35. *Luke* 21:25—33.) 'Our Saviour seems to hold out the destruction of Jerusalem, which is his principal subject, as a type of the dissolution of the world. ... By thus judiciously mingling together these two important catastrophes, he gives at the same time (as he does in many other instances) a most interesting admonition to his immediate hearers, the Jews, and a most awful lesson to all his future disciples: and the benefit of his predictions, instead of being confined to one occasion, or one people, is, by this admirable management, extended to every subsequent period of time, and to the whole Christian world.' *Bp. Porteus.* (*Notes*, *Matt.* 24:42—44. 25:1—4.)

V. 32. (*Marg. Ref. Notes*, *Dan.* 7:13,14. *Matt.* 24:36—41, *v.* 36. 26:53—68, *v.* 64. *Rev.* 1:7.) 'That day which the Father alone knoweth, is not to be curiously inquired into; but care should be taken that it does not come upon us unawares.' *Beza.*

The Son, &c.] The precise season, either of the day of judgment, or of the destruction of Jerusalem, was no part of the revelation which the incarnate Son of God had received to communicate to his church: it was not revealed to his human nature, by the unction of the Holy Spirit. But we cannot understand many things, which relate to the mysterious union of his divine and human nature, and should not further presume to pry into them.—' "The Son" is here considered as the Prophet sent into the world, to reveal the Father's will: and therefore as delivering to the world, not what the Logos knew or taught, but what the Spirit of God revealed to him. (*John* 3:34,35. 5:20. 12:49. 14:10.)' *Whitby.* —' This he speaks in his human nature, and in his prophetic capacity. This point was not made known to him by the Spirit, nor was he commissioned to reveal it.' *Bp. Porteus.* (*Note*, *Rev.* 1:1—4, *vv.* 1,2.)

V. 33. *Marg. Ref.* 37. *Notes*, *Matt.* 24:42—44. 25:10—13. *Luke* 12:35—46. 21:34—36. *Acts* 20:29—31. 1 *Thes.* 5:4—11. 2 *Tim.* 4:1—5, *v.* 5. *Heb.* 13:17. 1 *Pet.* 4:7. 5:8,9.

V. 34—37. *Notes*, *Matt.* 24:36—41, 45—51. 25:14—30. *Luke* 19:11—27.—For the Son, &c. (34) The addition in Italics is not requisite: "As when a man takes a far journey, &c." The parable coincides with those in Matthew; but is more particular. (*Marg. Ref.*)—*Authority.*] To the superior servants; such as "the stewards of the mysteries of Christ," especially the apostles. (*Notes*, *Matt.* 16:19. 1 *Cor.* 4:1,2)—*Porter.*] *Notes*, 1 *Chr.* 23:3—6. *John* 10:1—5. 1 *Tim.* 5:21,22. 2 *Tim.* 2:1,2. 4:1—5.—Those who are concerned in admitting members into the Christian church, and especially in the ordination of ministers, and in all appointments respecting them, seem especially intended.—*At even*, &c. (35) Nine in the evening, midnight, three in the morning, and sunrise.

The Porter. (34) Τῳ θυρωρῳ. (Ex θυρα, *ostium*, et ουρεω *custodio.*) *John* 10:3. 18:16,17.—*At even.* (35) Οψε. See on *Matt.* 28:1.

PRACTICAL OBSERVATIONS.

V. 1—23. When we behold the magnificence of flourishing cities, and stately palaces or temples, we should recollect how soon they will all be desolated and come to nothing, through the sin of man; that we may be reminded, how necessary it is for us to have a more permanent mansion in heaven, and to be prepared for it by the sanctification of the Holy Spirit, sought in the earnest and persevering use of all 'the means of grace.'—If we duly consider how soon all temporal things will pass away, like an empty vision, we shall find our desires after wealth, grandeur, and prosperity abated: and we shall be less disquieted, *on our own account*, when we hear of wars, earthquakes, famines, and other dreadful judgments; however we may be concerned for the sufferers, and sympathize with them. Such reflections will conduce to reconcile us to the thoughts of contempt, reproach, and persecution: but they will render us also more careful, that "no man may deceive us," or draw us into error, to prevent our being "partakers of Christ," and the blessings of the gospel. Indeed we cannot profess and adorn his holy doctrine, without experiencing many effects of the world's hatred and scorn: but, if we be wearied by our trivial difficulties, what should we be, if we were delivered up to councils and rulers, and treated by them with rage and cruelty; or if betrayed by near relations, and exposed to the sentence of death for our adherence to the truth? (*Note*, *Jer.* 12:5,6.)—When the hatred of men, and the fear of hardship and suffering, cause us to shrink or complain, we should remember, that "he that continueth unto the end, the same shall be saved;" but "if any man draw back, the Lord will have no pleasure in him." We should take comfort under our trials for the sake of Jesus, by hoping that our testimony to his truth, and our patience and meekness under the cross, may be of use, even to our persecutors or revilers; and assuredly our "light afflictions, and

CHAPTER XIV.

The chief priests and scribes conspire to put Jesus to death, 1, 2. A woman pours precious ointment on his head; with the circumstances attending her conduct, 3—9. Judas bargains with the chief priests to betray him, 10, 11. The disciples by the direction of Jesus prepare the passover, 12—16. He eats it with them, and points out the traitor, 17—21. He institutes the Lord's supper, 22—25. He foretells, that all the disciples would forsake him, and that Peter would deny him, 26—31. His agony and prayer in the garden, and his warnings to the disciples, 32—42. He is betrayed, apprehended, and forsaken, 43—52. He is arraigned before Caiaphas, condemned, and treated with cruel indignity, 53—65. Peter thrice denies him, but repents, 66—72.

AFTER [a]two days was *the feast of* [b]the passover, and of unleavened bread: [c]and the chief priests and the scribes sought how they might take him [d]by craft, and put *him* to death.

2 But they said, [e]Not on the feast-*day*, [f]lest there be an uproar of the people.

3 ¶ And [g]being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman, having an alabaster-box [h]of ointment of [i]spikenard, very precious; and she brake the box, and poured *it* on his head.

4 And [j]there were some that had indignation within themselves, and said, [k]Why was this waste of the ointment made?

5 For it might have been sold for more than three hundred [l]pence, and [l]have been given to the poor. [m]And they murmured against her.

6 And Jesus said, [n]Let her alone; why trouble ye her? she hath wrought [o]a good work on me.

7 For [p]ye have the poor with you always, and whensoever ye will ye may do them good: [q]but me ye have not always.

8 She [r]hath done what she could: [s]she is come aforehand to anoint my body to the burying.

9 Verily I say unto you, [t]Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of, for [u]a memorial of her.

10 ¶ And [x]Judas Iscariot, [y]one of the twelve, went unto the chief priests, to betray him unto them.

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a Matt. 26:2. Luke 22:1,2. John 11:53—57. b Ex. 12:6—20. Lev. 23:5—7. Num. 28:16—25. Deut. 16:1—8. c Ps. 2:1—5. John 11:47. Acts 4:25—28. d Ps. 52:3. 62:4,9. 64:2—6. Matt. 26:4. e Prov. 19:21. 21:30. Lam. 3:37. Matt. 26:5. 11:18,32. Luke 20:6. John 7:40. 12:19. f Matt. 26:6,7. John 11:2. 12:1—3. k Cant. 4:13,14. 5:5. Luke 7:37,38. * Or, *pure nard*, or, *liquid nard*. i Ec. 4:4. Matt. 26:8,9. John 12:4,5. k Ex. 5:4—8. Mal. 1:12,13. † Matt. 18:28, *marg*. John 6:7. l John 12:5,6. 13:29. Eph. 4:28. m Ex. 16:7,8. Deut. 1:27. Ps. 106:25. Matt. 20:11. Luke 15:2. John 6:43. 1 Cor. 10:10. Phil. 2:14. Jude 16. n John 12:7,8. Is. 54:17. 2 Cor. 10:18. o Matt. 26:10. John 10:32,33. Acts 9:36. 2 Cor. 9:8. Eph. 2:10. Col. 1:10. 2 Thes. 2:17. 1 Tim. 5:10. 6:18. 2 Tim. 2:21. 3:17. Tit. 2:7,14. 3:8,14. Heb. 10:24. 13:21. 1 Pet. 2:12. p Deut. 15:11. Matt. 25:35—45. 26:11. John 12:7,8. 2 Cor. 9:13,14. Philem. 7. Jam. 2:14—16. 1 John 3:16—19. q John 13:33. 16:5,28. 17:11. Acts 3:21. r 1 Cor. 15:58. 2 Pet. 1:5—11. 2 Chr. 31:20,21. 34:19—33. Ps. 110:3. 2 Cor. 8:1—3,12. s Is. 52:12—47 1:1. Luke 23:53—56. 24:1—3. John 12:7. 19:32—42. t 16:15. Matt. 28:18—20. u Num. 31:54. Ps. 112:6—9. Zech. 6:14. x Matt. 26:14—16. Luke 22:3—6. John 13:2,30. y Ps. 41:9. 55:12—14. Matt. 10:4. John 6:70,71.

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but for a moment, will work for us a far more exceeding and eternal weight of glory." Should any of us be called to appear before the princes of this world in so good a cause; we ought not to be anxious about "what we should speak," or to "premeditate," in a distrustful and disquieting manner: for, in such extraordinary cases, we may expect peculiar assistance, and that the Spirit of God will teach us to plead the cause of his truth with propriety and energy.—The enmity and pride of man's heart, when inflamed by religious bigotry and furious zeal, produce most fatal effects: this should put us upon our guard, and instruct us to pray for the Spirit of wisdom, truth, and love, to dwell in our hearts, and to counteract and mortify our natural depraved propensities, even in our religious pursuits and controversies.—Indeed, when we consider, that brethren, and even parents and children, are capable of hating, betraying, and murdering each other; and that atrocious abominations are often established even in the very sanctuary: (*Notes* and *P. O. Ez.* 8.) we shall see more abundant cause to flee without delay for refuge to Christ, from our own sins, and those of others; and to renounce every earthly object to secure the salvation of our souls. We should also deem every thing an *evil*, and pray against it as such, which tends to retard our course to heaven: for every unbeliever will soon be overtaken with such misery, as has never been witnessed on earth "from the beginning of the creation that God created, unto this time, neither shall be." (*P. O. Matt.* 24:1—28. *Luke* 21:1—19.)

V. 24—37. In all things we ought to remember the Saviour's words: for as sure as the predictions, which related to Jerusalem and the temple, were exactly accomplished; so will all those things come to pass, which are written concerning the eternal happiness of the righteous, and the misery of the wicked in another world. Ere long "heaven and earth shall pass away," and all the things which we behold will be dissolved; but "the words of Christ shall not pass away." A firm belief of his truth will be our only and our effectual preservative against those seducers, and our sure support under those trials, which occasion the ruin of all, "but the elect, whom God hath chosen." At length we shall see "the Son of man coming in the clouds of heaven, with power and great glory," and then all his chosen people will be gathered from among the wicked into his heavenly kingdom. Instead, therefore, of curiously inquiring into "the secret things, which belong to the LORD;" let us carefully improve the revelation of his will, by "giving diligence to make our calling and election sure." (*Notes*, 2 *Pet.* 1:5—11.) We know that the hour of our death cannot be very distant: our Lord, though not present to our sight, beholds our whole conduct, and will shortly come to call us to an account for it. To some of his professed servants he entrusts authority to preach his gospel, to preside in his church, and to be his porters for the admission of proper persons into sacred services and ordinances, and to exclude such as are unfit for them; and to every one of us he gives his proper work, by attending to which we may approve ourselves true believers, and both honour our Lord and serve our generation. (*Note*, *Phil.* 1:9—11.) Happy therefore is that servant, who continues sober, vigilant, and diligent in his place, without interfering with that of other men! He will be prepared for the coming of his Lord, whenever that may be: he will be found awake and employed in his service, according to the duty of his station; and his gracious recompense will be secure. But it will be an awful surprise to a professed Christian or minister, should he be found sleeping, supine, self-indulgent, and unprepared, by his Lord at his coming; yet this may probably be our case, if at any time we relax our vigilance, or neglect our work. (*Note*, *Heb.* 4:1,2.) He therefore speaks to us and to all, charging and warning us to "take heed to ourselves," to our duty, or our ministry, and to watch and pray always, "lest coming suddenly he should find us sleeping." (*P. O. Matt.* 24:29—51. *Luke* 21:20—38.)

NOTES.—CHAP. XIV. V. 1, 2. *Marg. Ref. Notes*, *Matt.* 26:1—5. *John* 11:49—57.

V. 3—9. (*Notes*, *Matt.* 26:6—13. *Luke* 7:37—39. *John* 12:1—8.) 'It appears to me more probable that Matthew and Mark should have introduced this story a little out of its place; that Lazarus, if he made this feast, (which is not expressly said by John,) should have made use of Simon's house, as more convenient; and that Mary should have poured this ointment on Christ's head and body, as well as on his feet; than that, within the compass of four days, Christ should have been twice anointed with so costly a perfume; and that the same fault should be found with the action, and the same value set on the ointment, and the same words used in defence of the woman, and all this in the presence of many of the same persons: all which improbable particulars must be admitted, if the stories be considered as different.' *Doddridge.*—Neither Matthew nor Mark says, that this occurred no more than two days before the passover; they only relate it subsequent to some transactions which took place at that time. It happened when Jesus was at Bethany: this may be explained to mean any evening from his arrival on this occasion at Bethany, till the passover; and it was no doubt on the first evening, before he entered Jerusalem riding on the ass's colt.

Sold. (5) Mary had not bought it on this occasion: but she might have sold it; as perhaps she had done many of those ornaments and luxuries, which she had used before she "chose the good part." (*Note*, *Luke* 10:38—42.)—*Three hundred*, &c. (5) About 9*l.* 15*s.* sterling. (*Tables.*) A denarius was then a day's wages of a labourer even in harvest (*Matt.* 20:2.) and therefore equal in *value*, though not in *weight*, to three shillings at least in this land at present; as it would purchase as many necessaries of life.—This would therefore appear a large sum. The language concerning the poor (7), "Whensoever ye will ye may do them good," and so show your love and gratitude to me, should be especially noticed.—Mary "did what she could," (8) to express her reverence, love, and gratitude to Jesus; whom she regarded as her Lord and her Saviour, and to whom she considered herself as under the greatest possible obligations. (*Notes*, 1 *Chr.* 29:1—20. 2 *Cor.* 9:12—15.) But this is totally different from the pretensions of many, 'that they do what they can;' that is, "to establish their own righteousness," while they refuse to "submit to the righteousness of God." (*Note*, *Rom.* 10:1—4.)

Spike-nard. (3) "Pure, or liquid nard." *Marg.* Νάρδου πιστικης. Νάρδου, *John* 12:3. Not elsewhere N. T.—From נרד *Cant.* 4:14. νάρδος. *Sept.* Πιστικης, *John* 12:3. Not elsewhere N. T. Various opinions are held of the meaning of this word: probably, it was derived from a Syriac word, *pistaca*, answering to the Latin word *spicata*, and denoted the manner, in which the ointment was prepared from the *spikes*, or small blades, of the plants which yielded it.—*She brake* &c.] Συντρίψασα. 5:4 *Matt.* 12:20. *John* 19:36. *Rom.* 16:20 *Rev.* 2:27. Some would render the word *shook*; supposing it improbable, that the alabaster-box should be thus broken: but perhaps the ointment was closed up in the vessel in such a manner, that it was needful to break the top or cover, in order to get at it.—*They murmured.* (5) Ενεβριμωντο. See on *Matt.* 9:30.—*She hath done what she could.* (8) Ὁ εσχεν αὐτη, επoιησε. "What she had, she has done." Other ways of showing her veneration and affection were not in her possession or power.—*She is come beforehand.*] Προελαβε. 1 *Cor.* 11:21. *Gal.* 6:1. Not elsewhere N. T. She has laid hold of the opportunity by anticipation.—*To the burying.*] Εις τον ενταφιασμον. *John* 12:7. Not elsewhere N. T.

11 And when they heard *it*, [s]they were glad, [t]and promised to give him money. And [u]he sought how he might conveniently betray him.

12 ¶ And [v]the first day of unleavened bread, when they [w]killed the passover, his disciples said to him, [x]Where wilt thou that we go and prepare, that thou mayest eat the passover?

13 And he sendeth forth two of his disciples, and saith unto them, [c]Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

14 And wheresoever he shall go in, say ye to the good man of the house, [z]The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples?

15 And [a]he will show you a large [b]upper room furnished *and* prepared: there make ready for us.

16 And his disciples went forth, and came into the city, [c]and found as he had said unto them: and they made ready the passover. [*Practical Observations.*]

17 ¶ And [d]in the evening he cometh with the twelve.

18 And [e]as they sat and did eat, Jesus said, [m]Verily I say unto you, [n]One of you which eateth with me shall betray me.

19 And they began to be sorrowful, [o]and to say unto him one by one, *Is* it I? and another *said*, *Is* it I?

20 And he answered and said unto them, [p]*It is* one of the twelve that [q]dippeth with me in the dish.

21 The Son of man indeed [r]goeth, as it is written of him: [s]but wo to that man by whom the Son of man is betrayed! [t]good were it for that man if he had never been born.

22 ¶ And [u]as they did eat, Jesus took bread, [x]and blessed, and brake *it*, and gave to them, and said, Take, eat: [y]this is my body.

23 And he took the cup, and [z]when he had given thanks, he gave *it* to them: [a]and they all drank of it.

24 And he said unto them, [b]This is my blood of the new testament, [c]which is shed for many.

25 Verily I say unto you, [d]I will drink no more of the fruit of the vine, until that day that I drink it [e]new in the kingdom of God.

26 ¶ And when they had [f]sung an [1]hymn, [g]they went out into the mount of Olives.

27 And Jesus saith unto them, [h]All ye shall be offended because of me this night: [i]for it is written, I will smite the Shepherd, and the sheep shall be scattered.

28 But [k]after that I am risen, I will go before you into Galilee.

29 But Peter said unto him, [l]Although all shall be offended, yet *will* not I.

30 And Jesus saith unto him, Verily I say unto thee, That [m]this day, *even* in this night, [n]before the cock crow twice, thou shalt deny me thrice.

31 But [o]he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. [p]Likewise also said they all.

32 ¶ And [q]they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, [r]while I shall pray.

33 And he taketh with him [s]Peter, and James, and John, [t]and began to be sore amazed, and to be very heavy;

34 And saith unto them, [u]My soul is exceeding sorrowful unto death: tarry ye here, [z]and watch.

35 And he went forward a little, [y]and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

36 And he said, [z]Abba, Father, [a]all things *are* possible unto thee; [b]take away this cup from me: [c]nevertheless, not what I will, but what thou wilt.

37 And he cometh, [d]and findeth them sleeping,

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s Hos. 7:3. Luke 22:5. a 2 Kings 5:26. Prov. 28:21,22. Matt. 26:15. 1 Tim. 6:10. 2 Pet. 2:14,15. Jude 11. b Luke 22:5,6. c Ex. 12:6,18. 13:3. Lev. 23:5,6. Num. 28:16—18. Deut. 16:1—4. Matt. 26:17. Luke 22:7. t Or, *sacrificed*. 1 Cor. 5:7, 8. d Matt. 3:15. Luke 22:8,9. Gal. 4:4. e Matt. 8:9. 26:18,19. Luke 19:30—33. 22:10—13. John 2:5. 15:14. Heb. 5:9. f 10:17. 11:3. John 11:28. g 2 Chr. 6:30. Ps. 116:3. Prov. 16:1. 21:1,2. John 2:24,25. 21:17. 2 Tim. 2:19. Heb. 4:13. h Acts 1:13. 20:8. i Luke 22:13,35. John 16:4. k Matt. 26:20. Luke 22:14. l Matt. 29:21. m 9:25. 3:28. 6:11. 8:12. 9:1,41. 10:15,29. Matt. 5:18. 6:2,5,16. Luke 4:21. 11:51. John 1:51. 3:3,5,11. 5:19,24,25. 6:26,32,47. 13:38. 21:18. n Ps. 41:9. 55:13,14. John 6:70,71. 13:21. o Matt. 26:22. Luke 22:21—23. John 13:22. p Ps. Matt. 26:47. Luke 22:47. John 6:71. q Matt. 26:23. John 13:26. r Ps. Dan. 9:24. &c. Is. 52:14. 53: Dan. 9:24,26. Zech. 13: 7. Matt. 26:24,56. Luke 22:22. 24:26,27,44. John 19:28,36,37. Acts 4:23. 2:27, 28. 13:27. s Ps. 55:15. 109:6—20. Matt. 18:7. 27:3—5. Acts 1:16—20,25. t Matt. 26:24,25. u Matt. 26:26—29. Luke 22:19,20. 1 Cor. 10:16,17. 11:23—29. x 6:41. Luke 24:30. John 6:23. y 24. Gen. 41:26,27. Zech. 5:7,8. Luke 22:20. 1 Cor. 10:4. Gal. 4:25. z 22. Luke 22:17. Rom. 14:6. 1 Cor. 10:16. a Matt. 26:27. b Ex. 24:8. Zech. 9:11. 1 Cor. 11:25. Heb. 9:15—23. 13:20,21. c 10:45. Rev. 5:8—10. 7:9—17. d Ps. 104:15. Matt. 26:29. Luke 22:16—18. e Joel 3:18. Am. 9:13. Zech. 9:17. f Ps. 47:6,7. Acts 16:25. 1 Cor. 14:15. Eph. 5:18 —20. Col. 3:16. Jam. 5:13. Rev. 5:9. † Or, *psalm*. g Matt. 26:30, Luke 22: 39. John 18:1—4. h Matt. 26:31. Luke 22:31,32. John 16:1,32. 2 Tim. 4:16. i Zech. 13:7. k 16:7. Matt. 16:21. 26:32. 28:7,10,16. John 21:1. 1 Cor. 15:4—6. l Matt. 26:33—35. Luke 22:33,34. John 13:36—38. 21:15. m Gen. 1:5,8,13,19, 23. n 66—72. Matt. 26:69—75. Luke 22:54—62. John 18:17,25—27. 1 Cor. 10: 12. o 2 Kings 8:13. Job 40:4,5. Ps. 30:6. Prov. 16:18. 28:26. 29:23. Jer. 10:23. 17:9. p Ex. 19:8. Deut 5:27—29. q Matt. 26:36. Luke 22:39. John 18:1. r 36, 39. Ps. 18:5,6. 22:1,2. 88:1—3. 109:4. s 1:16—19. 5:37. 9:2. t Ps. 38:11. 69:1 —3. 88:14—16. Is. 53:10. Matt. 26:37,38. Luke 22:44. Heb. 5:7. u Is. 53:3,4 12. Lam. 1:12. John 12:27. x 37,38. 13:35—37. Eph. 6:18,19. 1 Pet. 4:7. 5:8. y Gen. 17:3. Deut. 9:18. 1 Chr. 21:15,16. 2 Chr. 7:3. Matt. 26:39. Luke 17:15, 16. Acts 10:25,26. Rev. 4:10. 5:14. z Matt. 6:9. Rom. 8:15,16. Gal. 4:6. a 10: 27. Gen. 18:14. Jer. 32:27. 2 Tim. 2:13. Tit. 1:2. Heb. 6:18. b Luke 22:41,42. c Ps. 40:8. John 4:34. 5:30. 6:38,39. 12:27. 13:11. Phil. 2:8. Heb. 5:7,8. d 40, 41. Luke 9:31,32. 22:45,46.

V. 10, 11. (*Marg. Ref. Notes*, *Matt.* 26:14—16. *Luke* 22:1—13, *vv.* 3—6. *John* 13:1—5.) It is not certain, on which day Judas first went to the chief priests; but it is most probable, that it was two days before the passover, when they were consulting how to apprehend Jesus, that they might put him to death. The devil had before this "put it into his heart;" but it may be supposed that he hesitated for a time, before he carried his design into execution.

V. 12—16. (*Note*, *Matt.* 26:17—19.) Nothing could be less the object of natural sagacity and foresight, than the events here mentioned. Had the two disciples come to the place specified, rather sooner or latter than they did, the "man, bearing the pitcher of water," would either not have arrived, or he would have been gone. But our Lord knew that the owner of a certain commodious house in Jerusalem favoured him; he foresaw that at a precise time of the day, he would send his servant for a pitcher of water; that the disciples would meet him just when they entered the city; that by following him they would find out the person whom he intended; and that by mentioning him, as "the Master," or "the Teacher," the owner of the house would readily consent to accommodate them in an upper chamber. When the disciples found all these circumstances so exactly accord to the prediction, they could not but be deeply impressed with a conviction of their Lord's knowledge of every event, and his influence over every heart. (*Marg. Ref. Notes*, 11:1—11. 1 *Sam.* 10:2—7.)—*Furnished*, &c. (15) That is, with table, couches, and all other things suited to the occasion.

The guest-chamber. (14) Το καταλυμα. *Luke* 2:7. 22:11. Probably every householder in Jerusalem, who had it in his power, reserved a room in his house for this purpose, for such of his friends as came up thither to eat the passover. He was their host, and this "guest-chamber" was as it were their "inn."—*An upper room.* (15) Ανωγεον. *Luke* 22:12. *Quod avω της γης.* Not elsewhere N. T.

V. 17—25. *Marg. Ref. Notes*, *Matt.* 26:21—29. *Luke* 22:14—23.—*Written.* (21) *Notes*, *Ps.* 41:9. 69:22—28, *v.* 28. 109:6—20. *Matt.* 26:21—24. *Luke* 22:21,23, *v.* 22. *John* 13:18—30. *Acts* 1:16—26.—*All ye.* (27) 'Christ foretelleth, how he shall be forsaken of his; but yet that he will never forsake them.' *Beza.* (*Note*, *John* 16:31—33.)

V. 26—31. *Marg. Ref. Notes*, *Matt.* 26:30—35. *Luke* 22:31—34. *John* 13:36—38.—*Twice.* (30) 'After thou hast heard it once, thou shalt not be admonished: but before it crows a second time, thou shalt repeat the fault, nay, thou shalt do it thrice, and every time with new aggravations. *Doddridge.* (*Note*, *Matt.* 26:69—75.)

He spake the more vehemently. (31) Εκ περισσου ελεγε μαλλον. I know no English words which can fully express the emphasis of the original.—The circumstances of Peter's self-confidence, and dreadful fall, are related with peculiar energy by St. Mark, who is supposed to have written his gospel under Peter's immediate inspection; but those of his repentance are more slightly touched on. (*Note*, 66—72.)

V. 32—36. *Marg. Ref. Notes*, *Matt.* 26:36—39. *Luke* 22:39—46.—*And he said*, &c. (36) 'O Father, I know that all things are possible to thine ... Almighty power. When I consult with human infirmity, I could incline to wish the removal of this bitter passion: but these weak volitions are not now for me; I do and shall willingly submit my human will to thy divine will and pleasure." *Bp. Hall.*—(*Note*, *John* 12:27—33.) 'Christ, suffering for us, in that flesh which he took upon him for our sakes, the horrible terrors of the curse of God, receiveth the cup at his Father's hands, which he, being just, doth straightway drink off for the unjust.'—*Beza.*

To be sore amazed. (33) Εκθαμβεισθαι. See on 9:15.—*The hour might pass from him.* (35) Παρελθη απ' αυτου η ωρα.—Παρελθετο απ' εμου το ποτηριον τουτο, *Matt.* 26:31. Ωρα, 41. *Luke* 22:53. *John* 2:4. 12:23,27. 13:1. 17:1.—*Abba*, (36) A Syriac word signifying *Father*, but in a way of peculiar affection and confidence. (*Notes*, *Rom.* 8:14—17, *v.* 15. *Gal.* 4:5—7, *v.* 6.)

V. 37, 38. (*Marg. Ref. Note*, *Matt* 26:40,41.) 'Thou, that didst even now express so much kindness and concurrency

and saith unto Peter, [e]Simon, sleepest thou? [f]couldest not thou watch one hour?

38 [g]Watch ye, and pray, lest ye enter into temptation: [h]the spirit truly *is* ready, but the flesh *is* weak.

39 And again [i]he went away, and prayed, and spak the same words.

40 And when he returned, he found them asleep again; (for their eyes were heavy;) [k]neither wist they what to answer him.

41 And he cometh the third time, and saith unto them, [l]Sleep on now, and take *your* rest: it is enough, [m]the hour is come; behold, [n]the Son of man is betrayed into the hand of sinners.

42 Rise up, let us go; lo, he that betrayeth me is at hand. [*Practical Observations.*]

43 ¶ And immediately, [o]while he yet spake, cometh Judas, one of the twelve, [p]and with him a great multitude with swords and staves, from the chief priests, and the scribes, and the elders.

44 And he that betrayed him had given them [q]a token, saying, [r]Whomsoever I shall kiss, that same is he; take him, [s]and lead *him* away safely.

45 And as soon as he was come, he goeth straightway to him, and saith, [t]Master, Master; and kissed him.

46 And [u]they laid their hands on him, and took him.

47 And [x]one of them that stood by drew a sword, and smote a servant of the high-priest, and cut off his ear.

48 And Jesus answered and said unto them, [y]Are ye come out as against a thief, with swords and *with* staves to take me?

49 I [z]was daily with you in the temple teaching, and ye took me not: [a]but the Scriptures must be fulfilled.

50 And [b]they all forsook him, and fled.

51 And there followed him a certain young man, having a linen cloth cast about *his* naked *body;* and the young men laid hold on him.

52 And [c]he left the linen cloth, and fled from them naked.

53 ¶ And [d]they led Jesus away to the high-priest: [e]and with him were assembled all the chief priests, and the elders, and the scribes.

54 And [f]Peter followed him afar off, [g]even into the palace of the high-priest: [h]and he sat with the servants, [i]and warmed himself at the fire.

55 And the chief priests and all the council [k]sought for witness against Jesus to put him to death; [l]and found none:

56 For many bare false witness against him; but their witness agreed not together.

57 And there arose certain, [m]and bare false witness against him, saying,

58 We heard him say, I will destroy this temple that is made with hands, and within three days I will build another [n]made without hands.

59 But [o]neither so did their witness agree together.

60 And the high-priest stood up in the midst, and asked Jesus, saying, [p]Answerest thou nothing? what *is it which* these witness against thee?

61 But [q]he held his peace, and answered nothing. Again the high-priest asked him, and said unto him, [r]Art thou the Christ, [s]the Son of the Blessed?

62 And Jesus said, [t]I am: and ye shall see [u]the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

63 Then the high-priest rent [x]his clothes, and saith, What need we any further witnesses?

64 Ye [y]have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.

65 And [z]some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands.

66 ¶ And [a]as Peter was beneath in the palace, there cometh [b]one of the maids of the high-priest:

67 And when she saw Peter warming himself,

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e 29—31. 2 Sam. 16:17. Jon. 1:6. Matt. 25:5. 26:40. 1 Thes. 5:6—8. f Jer. 12: 5. Heb. 12:3. g 34. Matt. 24:42. 25:13. 26:41. Luke 21:36. 22:40,46. 1 Cor. 16: 13. 1 Pet. 5:8. Rev. 3:2,3,10. h Rom. 7:18—25. Gal. 5:17. Phil. 2:12. i Matt. 6: 7. 26:42—44. Luke 18:1. 2 Cor. 12:8. k 9:33,34. Gen. 44:16. Rom. 3:19. l 7:9. Judg. 10:14. 1 Kings 18:27. 22:15. 2 Kings 3:13. Ec. 11:9. Ez. 20:39. Matt. 26: 45,46. m John 7:30. 8:20. 12:23,27. 13:1. 17:1. n 10,18. 9:31. 10:33,34. Matt. 26:2. John 13:2. Acts 7:52. o Matt. 26:47. Luke 22:47,48. John 18:3—9. Acts 1:16. p Ps. 2:1,2. 3:1. 22:11—13. q Ex. 12:13. Josh. 2:12. 1 hil. 1:23. 2 Thes. 3:17. r 2 Sam. 20:9,10. Ps. 55:20,21. Prov. 27:6. Matt. 26:48—50. s 1 Sam. 23:22,23. Acts 16:23. t 12:14. Is. 1:3. Mal. 1:6. Matt. 23:8—10. Luke 6:46. John 13:13, 14. 20:16. u Judg. 16:21. 1 sam. 4:20. John 18:12. Acts 2:23. x Matt. 26:51— 54. Luke 22:49—51. John 18:10,11. y 1 Sam. 24:14,15. 25:28. Matt. 26:55. Luke 22:52,53. z 11:15—18,27. 12:35. Matt. 21:23, &c. Luke 19:47,48. 20:1,2. xl 37,38. John 7:28—30,37. 8:2,12. 10:23. 18:20. a Ps. 22:1—21. 69: Is. 53: Dan. 9:24—26. Matt. 26:54,55. Luke 24:25—27,44,45. b 27. Joh 19:13,14. Ps. 88:11. 88:7,8,18. John 16:32. 18:8,9. 2 Tim. 4:16. c 13:14—16. Gen. 39:12. Job 2:4. d Is. 53:7. Matt. 26:57. Luke 22:54. John 18:13,14,24. e 15:1.

Matt. 26:3. Acts 4:5,6. f 29—31,38. 1 Sam. 13:7. Matt. 26:58. g John 18:15, 16. h 1 Kings 19:9,13. Luke 22:55,56. John 18:18,25. i Luke 22:44. k 1 Kings 21:10,13. Ps. 27:12. 35:11. Matt. 26:59,60. Acts 6:11—13. 24:1—13. l Dan. 6: 4. 1 Pet. 3:16—18. m 15:29. Jer. 26:8,9,18. Matt. 26:60,61. 27:40. John 2:18— 21. Acts 6:13,14. n 1 Pet. 2:34,45. Acts 7:48. 2 Cor. 5:1. Heb. 9:11,24. o 56. p 15:3—5. Matt. 26:62,63. John 19:9,10. q 1 s. 39:1,2,9. Is. 53:7. Matt. 27:12 —14. Acts 8:32. 1 1 et. 2:23. r 15:2. Matt. 11:3—5, 16:16. 26:63,64. Luke 22: 67—70. John 10:24. 18:37. s Ps. 2:7. 119:12. Is. 9:6,7. Matt. 3:17. 8:29. John 1:34,49—51. 5:18—25. 10:30,31,36. 19:7. 1 Tim. 1:11. 6:15. t 15:2. Matt. 26: 64. 27:11. Luke 23:3. u 13:26. 16:19. Ps. 110:1. Dan. 7:13,14. Matt. 24:30. Luke 22:69. Acts 1:9—11. 2 Thes. 1:7—10. Heb. 1:3. 8:1. 10:12,13. 12:2. Rev. 1:7. 20:11. x Is. 36:22. 37:1. Jer. 36:23,24. Acts 14:13,14. y Lev. 24:16. 1 Kings 21:9—13. Matt. 26:65,66. Luke 22:71. John 5:18. 8:58,59. 10:31—33, 19:7. z 15:19. Num. 12:14. Job 30:10. Is. 50:6. 52:14. 53:3. Mic. 5:1. Matt. 26:67,68. Luke 22:63,64. John 18:22. 19:3. Acts 23:2. Heb. 12:2. a 64. Matt. 26:58,69,70. Luke 22:55—57. b John 18:15—18.

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to me (31), art thou able to do much less? In this state of agony, which I expressed to you, that I was in, (34) couldst thou be so little concerned, as to fall asleep when I stayed so little while from you?' *Hammond.*

V. 39—42. *Marg. Ref. Note, Matt.* 26:42—46.—*It is enough.* (41) Απεχει *Matt.* 6:2. 15:8. *Luke* 6:24. It is impersonally in this place only, in N. T. Both my charge to you, to watch, and your sleeping are at an end: "it is sufficient," you can no longer now be of any service in watching for me.

V. 43—50. *Marg. Ref. Notes, Matt.* 26:47—56. *Luke* 22:47—53. *John* 18:1—14.—*Take and lead him away safely.* (44) 'It is probable that Judas thought they could not do this; but that, as Jesus had at other times conveyed himself away, when they attempted to cast him down a precipice, (*Luke* 4:29,30.) or to stone him, (*John* 8:59. 10:39.) so he would have done now.' *Whitby.—Master.* (45) Rabbi, Rabbi. *Gr.—And Jesus,* &c. (48—50) 'As men had knowingly and willingly deserted their Creator, become traitors against him, and robbed him of his glory; so Christ willingly making satisfaction for the unjust, being deserted by his disciples, and betrayed by one whom he had admitted to the most familiar acquaintance with him, is apprehended like a robber; that the punishment might answer to the sin; and we, the real traitors, deserters, and sacrilegious robbers, might be rescued from the snare of the devil.' *Beza.*

A token. (44) Συσσημον. Here only N. T. '*Signum quo inter duo pluresve convenit tessera, symbolum.*' Schleusner. (Ex συν, et σημα, *a watchword.*)

V. 51, 52. It is probable, though not certain, that this young man was one of our Lord's followers: being, however, awaked by the tumult, he seems to have left his bed, covered only with a sheet, or loose covering; and to have followed the company, either out of curiosity, or from affection to Jesus. He was, on this account at least, suspected to be a disciple; and "the young men," the soldiers, or servants, attempted to lay hold on him; so that he was forced to flee away naked, and escape for his life. (*Marg. Ref.* c.) But, though the transaction was conducted with such extreme violence, the apostles had been permitted to escape through the secret influence of Jesus over the minds of those who apprehended him! (*Note, John* 18:4—9.)

V. 53—59. *Marg. Ref. Notes, Matt.* 26:57—62. *Luke* 22:63—65. *John,* 18:10—16.—*Warmed,* &c. (54) *John* 18:25. *Notes, Luke* 22:39—46, *v.* 44.—*Agreed.* (56,59.) Ισαι ισαν. 'Their testimonies were not *equal* to the charge brought against him, that he was worthy to die; or they were not sufficient εις το θανατωσαι αυτον, to cause him to be put to death, either not testifying two of the same thing, or else not charging him with a crime which deserved death by the law.' *Whitby.* Perhaps one testified, that he had said he was able to destroy the temple, and the other, that he would actually destroy it. (*Note, John* 2:18—22.)

V. 60—65. *Notes, Matt.* 26:63—68. *Luke* 22:63—71.—*The blessed.* (61) Του Ευλογητου, *nempe Θεου. Matt.* 26:63. *Luke* 1:68. *Rom.* 1:25. 9:5. 2 *Cor.* 1:3. 11:31, *Eph.* 1:3. 1 *Pet.* 1:3.—'Of God, who is worthy of all praise.' *Beza,* (*Note,* 1 *Tim.* 6:13)—*I am.* (62) Εγω ειμι "I am what thou hast said." Συ ειπας, *Matt.* 26:62. 'These two phrases are of equal import in the Hebrew idiom.' *Whitby.—To buffet him.* (65) Κολαφιζειν. See on *Note, Matt.* 26:67.—*The palms of their hands.*] 'Ραπισμασιν. *Bacillis. Beza. John* 18:22. 19:3. Comp. 15:19. *Matt.* 27:30.—'Christ, suffering all kinds of reproach for our sakes, getteth everlasting glory to them that believe in him.' *Beza,* (*Marg. Ref. Notes, Ps.* 69:8—12. *Is.* 50:5—9. 53:2,3. *Mic.* 5:1.)

V. 66—72. *Notes, Matt.* 26:69—75. *John* 21:15—17.—*Thou,* &c. (67) "Thou also wast with the Nazarene Jesus." (*Matt.* 2:23.) *He denied.* (68) 'A mournful example of human weakness: and also an example of God's compassion, who giveth to his elect the spirit of repentance and faith.' *Beza.—Peter called,* &c. (72) 'Peter remem-

she looked upon him, and said, And thou also wast with [c]Jesus of Nazareth.

68 But [d]he denied, saying, I know not, neither understand I what thou sayest. And [e]he went out into the porch, [f]and the cock crew.

69 And a maid saw him again, [g]and began to say to them that stood by, This is *one* of them.

70 And he denied it again. And [h]a little after, they that stood by said again to Peter, Surely thou art *one* of them: [i]for thou art a Galilean, and thy speech agreeth *thereto*.

71 But [k]he began to curse and to swear, *saying*, I know not this man of whom ye speak.

72 And [l]the second time the cock crew. And [m]Peter called to mind the word that Jesus said unto him, Before the cock crow twice thou shalt deny me thrice. [n]And [o]when he thought thereon, he wept.

c 10:47. Matt. 2:23. 21:11. John 1:45—49. 19:19. Acts 10:38. d 29—31. John 13:36—38. 2 Tim. 2:12,13. e Matt. 26:71,72. f 30. g 38. Luke 22:58. John 18:25. Gal. 6:1. h Matt. 26:73,74. Luke 22:59,60. John 18:26,27. i Judg. 12: 6. Acts 2:7. k 2 Kings 8:12—15. 10:32. Jer. 17:9. l Cor. 10:12. l 30,68. Matt. 26:34,74. m 2 Sam. 24:10. Ps. 119:59,60. Jer. 31:18—20. Ez. 16:63. 36:31. Luke 15:17—19. 22:60,61. n Ez. 7:16. Matt. 26:75. Luke 22:62. 2 Cor. 7:10. o Or, *he wept abundantly*, or, *he began to weep*.

bering what the Saviour had foretold concerning his denial; and considering how exactly, but shamefully, after all his confident engagements to the contrary, he had fulfilled the same, was filled with compunction and wept bitterly.' *Whitby*.—'Peter was suffered to fall fouler than any of the rest of the apostles, (except Judas the traitor,) that we might be cautioned against that extravagant regard which would afterwards be demanded to him and his pretended successors.' *Clarke*.—'Peter, by the look of Christ, and by the crowing of the cock, was awaked as from a deep sleep.' *Beza*.

Understand I, &c. (68) Επισταμαι. More strong than in *Matt.* 26:70.—*The porch*.] Προαυλιον. Εκ προ et αυλη. Here only N. T.—Πυλωνα, *Matt.* 26:71.—*A maid*. (69) Η παιδισκη.—Αλλη, *Matt.* 26:71. *Another* maid was certainly meant; yet ἡ παιδισκη, with the article, scarcely admits of being translated "a maid," indefinitely. May it not refer to the maid who was stationed at the door? (*John* 18:17.)—*Agreeth thereto*. (70) Ὁμοιαζει, ab ὁμοιος, *similis*. Here only N. T.—*When he thought thereon*. (72) Επιβαλων. Εξελθων εξω, *Matt.* 26:75. (*Marg*.) Some refer the expression to the vehemence with which Peter rushed forth from the palace, when he heard the cock crow the second time. Our translation supposes εις τον νουν, or εν τῳ νῷ αυτου, to be understood. (*Note*, *Luke* 22:54—62.)

PRACTICAL OBSERVATIONS.

V. 1—16. While numbers combine with implacable enmity against Christ, and employ both power and subtlety to run down his truth, and injure his people; there are a few, though generally in inferior stations, who spare no pains or expense to express their love to him, and to promote his glory. But it is not uncommon for their fervent expressions of zeal and affection to be misunderstood, and censured, even by their brethren, as well as by hypocrites and open enemies. We should not therefore be discouraged, if those whom we love should think our time, labour, or expense wasted, or misapplied; when we are sincerely desirous of honouring Christ and promoting his gospel, and are really employed in some good work for him: and, on the other hand, we should fear giving any molestation to those, who are led to express their love in a different manner than we do.—Happy is he, of whom in these things the Lord says, "He did what he could."—We indeed have not Christ personally present with us, and may have little opportunity of promoting his cause, or ability to do it; but we have "the poor always with us, and whensoever we will we may do them good:" and if in this, or in any other proper way, we "show the sincerity of our love" and gratitude to our gracious Redeemer, he will accept our well-meant services, and make them known to the whole world, for a memorial of us; when mercenary hypocrites, as well as avowed enemies, shall sink into shame and everlasting contempt. (*Notes*, *Matt.* 25:34—40. *P. O.* 31—40. 26:1—13. *John* 12:1—8. *Notes*, 2 *Cor.* 8:1—9.)—Our blessed Lord knows every circumstance respecting us before it comes to pass: and if we carefully compare our experience with his words, we shall be more and more convinced, that he is ordering every thing relative to us, in perfect wisdom, truth, and goodness, "according to the counsel of his own will;" and that even the most painful dispensations will in the event conduce to the good of all who trust in him.—Whatever we possess is then best employed, and most profitable to us, when it is most entirely devoted to the Redeemer's service: if we be disposed to admit him, he will come and dwell in our hearts, and will provide for us that we may feast with him: and when we consecrate our houses to him, by family-worship properly conducted, and by hospitably entertaining his disciples, he will there also manifest his presence with us and bless us. (*P. O. Matt.* 26:14—25.)

V. 17—42. While we consider the Lord Jesus, ('the very paschal Lamb, that was sacrificed for us;' and who has given his body to be broken, and his blood to be shed, that we might live by faith in his name,) as attending on those divine institutions which bring sin to remembrance; that he might "fulfil all righteousness:" let us learn, in copying his example, to beware of hypocrisy, and to fear being counted intruders, or detected as traitors. To be preserved from this, we must "take heed and beware of covetousness," and be diligent in self-examination: not trusting to our own hearts, but still inquiring, when we read of the guilt and misery of hypocrites and apostates, "Lord, is it I?" as more ready to suspect ourselves than any of our brethren. Let us thus "examine ourselves," and then, as frequently as opportunity is afforded us, "let us eat of that bread, and drink of that cup," which are the appointed symbols of the body and blood of Christ, given for us, to purchase the blessings of the new covenant for our perishing souls. Thus we shall be frequently led to recollect our guilt and danger, our hope and our obligations, and our profession of faith, and love to our Redeemer and his ransomed flock: thus we shall receive renewed pledges of his love to us, and have our affections enlivened, and our strength increased, for his service: thus we shall anticipate the blessed hour, when we shall drink of the fruit of our living Vine with him, for ever new in the kingdom of our Father: and thus we shall also be prepared for bearing our cross, for drinking of the cup of tribulation, and for tasting death in our passage to glory. (*P. O. Matt.* 26:26—35.)—The great and good Shepherd indeed passed through his unspeakable sufferings, without one false step; but even the principal of his followers have often been offended and scattered by the comparatively small measure of afflictions allotted to them: and this has been exactly proportioned to the degree, in which they have confided in themselves, and formed their resolutions in their own strength.—Did we indeed properly contemplate the scene exhibited in Gethsemane; did we duly consider the amazement and anguish of the great Redeemer, when "his soul was sorrowful even unto death," through the load of our guilt which he willingly sustained; did we advert to "his strong crying and tears," (*Note*, *Heb.* 5:7—10, *v.* 7.) and to the victorious resignation of his heart, when he said, "Nevertheless, not as I will, but as thou wilt:" these reflections would fill our minds with such convictions concerning the evil of sin, the awful justice of God, the love of the Saviour, the vanity of the world, the impotency of men's malice, and the danger and helpless condition of our souls; as would have a powerful effect, in rendering us humble, dependent, thankful, and steadfast, in the hour of trial; and in exciting us to watchfulness and prayer, lest we should be borne down by the force of temptation, or lest we should at last fall under the insupportable wrath of God. But, alas! while unbelievers entirely disregard this interesting and affecting subject, even believers are apt to contemplate it in a drowsy manner; and, instead of being "ready to die with Christ," they are often unprepared to "watch with him one hour!" Thus, after repeated warnings, through their own negligence they "enter into temptation;" and then, through the weakness of the flesh, they fall into sin, notwithstanding the readiness of the spirit in their better moments. (*Notes*, *Rom.* 7:15—21. *P. O.* 15—25.) But let us not attempt to excuse such folly, disobedience, and ingratitude; should Jesus call us to account for it, we should not know what to answer him: and though he will not cast off the true believer for these offences, he will yet sharply rebuke and chasten him, and bring him to condemn himself on account of them. (*P. O. Matt.* 26:36—46. *Luke* 22:35—46.)

V. 43—72. There is an essential difference between the general character of faulty disciples, and that of hypocrites. These often prove traitors, and deliberately join the enemies of Christ in opposing his cause. Having long carried on a trade of iniquity, under the mask of piety, and amid all the means of grace, the grow callous in sin, and treat all religious concerns with an unfeeling familiarity; they conceal their crimes, by attending on ordinances and sacraments; and, whilst they presumptuously call Christ their Lord and Master, and express great affection for him, they betray him into the hands of his implacable enemies. Thus they hasten their own destruction, and "it would have been better for them had they never been born."—Whilst the enemies of Christ are actuated by the most outrageous malice, and seem to carry every thing their own way, they are under secret restraints, and can only fulfil the Scriptures: nor can they move any faster or further, or touch one person more, than the Lord is pleased to permit them. (*Note*, *Ps.* 76:10.)—The most enormous wickedness has commonly been committed under the forms of law and justice, and varnished over by a semblance of piety: and while rulers have been ringleaders in the most aggravated perjury, venality, oppression, and murder; they have often paused, and perplexed themselves, in devising how to regulate their conduct by statute and custom, and with the appearance of impartiality! Indeed, when we contemplate the whole body of the rulers and teachers of God's professed people, combined against his holy and beloved Son, and determined at any rate to condemn him to death; and when we view him given up by them as a malefactor, to such insults and cruelties as the vilest murderer would have been exempted from; we have the clearest demonstration of man's extreme enmity to God, and of God's most free and unspeakable love to man. In the conduct of our suffering Lord, we see the brightest

CHAPTER XV.

Jesus is bound, and delivered up unto Pilate; and when accused before him, and interrogated by him, he continues silent, 1—5. Pilate, induced by the priests and people, releases Barabbas, and delivers Jesus to be crucified, 6—15. The soldiers crown him with thorns, and cruelly mock him; and then lead him away to the place of crucifixion, 16—24. He is crucified between two thieves, and reviled by the people and the priests, 25—32. The sun is darkened; and Jesus, calling on God, expires, 33—37. The veil of the temple is rent; and the centurion confesses him to be "the Son of God," 38, 39. Certain women are spectators of his crucifixion, 40, 41. Joseph of Arimathea asks Pilate for the body, which having obtained he honourably inters, 42—47.

AND [a]straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried *him* away, [b]and delivered *him* to Pilate.

2 And Pilate asked him, [c]Art thou the King of the Jews? And he answering said unto him, Thou sayest *it*.

3 And [d]the chief priests accused him of many things; [e]but he answered nothing.

4 And Pilate asked him again, saying, [f]Answerest thou nothing? behold how many things they witness against thee.

5 But Jesus yet answered nothing; so that [g]Pilate marvelled.

6 ¶ Now [h]at *that* feast he released unto them one prisoner, whomsoever they desired.

7 And [i]there was *one* named Barabbas, *which lay* bound with them that had made insurrection with him, who had committed murder in the insurrection.

8 And the multitude, crying aloud, began to desire *him to do* as he had ever done unto them.

9 But Pilate answered them, saying, [k]Will ye that I release unto you the King of the Jews?

10 For he knew that the chief priests had delivered him [l]for envy.

11 But [m]the chief priests moved the people, that he should rather release Barabbas unto them.

12 And Pilate answered and said again unto them, [n]What will ye then that I shall do *unto him* [o]whom ye call the King of the Jews?

13 And they cried out again, Crucify him.

14 Then Pilate said unto them, [p]Why, what evil hath he done? [q]And they cried out the more exceedingly, Crucify him.

15 And *so* Pilate, [r]willing to content the people, released Barabbas unto them, and delivered Jesus, [s]when he had scourged *him*, to be crucified.

16 And [t]the soldiers led him away into the hall called [u]Pretorium; and they call together the whole band.

17 And [x]they clothed him with purple, and platted a crown of thorns, and put it about his *head*;

18 And began to salute him, [y]Hail, King of the Jews!

19 And [z]they smote him on the head with a reed, and did spit upon him, [a]and bowing *their* knees worshipped him.

20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, [b]and led him out to crucify him.

21 And [c]they compel one Simon, [d]a Cyrenian, who passed by, coming out of the country, the father of Alexander [e]and Rufus, [f]to bear his cross.

22 And they bring him unto the place [g]Golgotha, which is, being interpreted, The place of a skull.

23 And [h]they gave him to drink wine mingled with myrrh: [i]but he received *it* not.

24 And when they had [k]crucified him, [l]they parted his garments, casting lots upon them, what every man should take.

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a Ps. 2:2. Matt. 27:1,2. Luke 22:66. Acts 4:5,6,25—28. b 10:33,34. Matt. 20:18,19. Luke 18:32,33. 23:1,2. John 18:28. Acts 3:13. c Matt. 2:2. 27:11. Luke 23:3. John 18:33—37. 19:19—22. 1 Tim. 6:13. d Matt. 27:12. Luke 23:2—5. John 18:29—31. 19:6,7,12. e 5. 14:60,61. Is. 53:7. f Matt. 26:62. 27:13. g John 19:10. g Ps. 71:7. Is. 8:18. Zech. 3:8. Matt. 27:14. 1 Cor. 4:9. h Matt. 26:2, 5. 27:15. Luke 23:16,17. John 18:39,40. Acts 24:27. 25:9. i Matt. 27:16. Luke 23:18,19,25. k Matt. 27:17—21. John 18:39. 19:4,5,14—16. Acts 3:13—15. 1 Gen. 4:4—6. 37:11. 1 Sam. 18:8,9. Prov. 27:4. Ec. 4:4. Matt. 27:18. Jam. 3:14—16. 4:5. 1 John 3:12. m Hos. 5:1. Matt. 27:20. John 18:40. n Matt. 27:22,23. Luke 23:20—24. John 19:14—16. o 1,2. 11:9—11. Is. 2:6,7. Is. 9:6,7. Jer. 23:5,6. Zech. 9:9. Matt. 2:2—4. 21:5. Luke 23:2 p Is. 53:9. Matt. 27:4,19,24,54. Luke 23:4,14,15,21,22 41,47. John 18:38. 19:6. Heb. 7:26. 1 Pet. 1:19. q Ps. 69:4. Is. 53:3. Matt. 27:23—25. Luke 23:23,24. John 19:12—15. Acts 7:54—57. 19:34. 22:22,23. r Prov. 29:25. Is. 57:11. Matt. 27:26. Luke 23:24,25. John 19:16. Acts 24:27. 25:9. Gal. 1:10. s 10:34. Is. 129:3. Is. 50:6. Matt. 20:19. 27:26. Luke 18:33. John 19:1. 1 Pet. 2:24. t Matt. 27:27. u John 18:28,33. 19:9. *Gr.* x Matt. 27:28—30. Luke 23:11. John 19:2—5. y 29—32. Gen. 37:10,20. Matt. 27:42,43. Luke 23:36,37. John 19:14,15. z 9:12. 14:65. Job 30:8—12. Ps. 22:6, 7. 35:15—17. 69:12,19,20. Is. 49:7. 50:6. 52:14. 53:3—5. Mic. 5:1. Matt. 20:18, 19. Luke 18:32,33. Heb. 12:2,3. 13:13. a Gen. 41:43. 43:28. 1 Kings 18:18. Esth. 3:2—5. Is. 45:23. Rom. 11:4. 14:10,11. Phil. 2:10. b Matt. 27:31. John 19:16. c Matt. 27:32. Luke 23:26. d Acts 2:10. 6:9. 11:20. 13:1. e Rom. 16:13. f Luke 14:27. John 15:18—20. g Matt. 27:33. Luke 23:27—33. *Calvary.* John 19:17. h Matt. 27:34. Luke 23:36. John 19:28—30. i 14:25. Matt. 26:29. Luke 22:18. k Deut. 21:23. Ps. 22:16,17. Is. 53:4—8. Acts 5:30. 2 Cor. 5:21. Gal. 3:13. 1 Pet. 2:24. l Ps. 22:18. Matt. 27:35,36. Luke 23:34. John 19:23,24.

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pattern of meekness, patience, fortitude, holiness, and compassion to sinners, that the earth or even the creation at large ever witnessed: we here perceive likewise the desert of sin, the worth of our souls, the foundation of our hope, and the nature of our Christian calling; which is to do good with unwearied perseverance, and to endure evil with fortitude, meekness, and patience, after the example of our gracious Saviour. (*Note*, and *P. O.* 1 *Pet.* 2:18—25.) Thus may we look forward with comfort to the time, when we "shall see the Son of man, sitting on the right hand of power and coming in the clouds of heaven;" and hope to be numbered with his victorious army of glorified saints; when all his persecutors and enemies will be driven away into everlasting destruction. But when we hear Peter, after all his promises and resolutions, repeatedly denying his Lord with oaths and curses; we may well tremble to reflect on the weakness and depravity even of believers, if left to themselves; we may take occasion from the reflection to admire the mercy and patience of our God; we may be excited to thankfulness, that we have not yet been left utterly to forsake him; and we may confess with shame our manifold instances of *partial* unfaithfulness. Finally, "Let him that thinketh he standeth, take heed lest he fall:" and let him that has fallen think of these things, and of his own offences, and return to the Lord with weeping and supplication, with deep repentance, and lively faith; still hoping to receive forgiveness, to be restored to "the joy of God's salvation," and to be henceforth established by his free Spirit. (*Notes*, and *P. O. Ps.* 51:5—13. *Matt.* 26:47—75.)

NOTES.—CHAP. XV. V. 1—5. (*Marg. Ref. Notes*, *Matt.* 27:1,2,11—18, *vv.* 11—14. *Luke* 23:1—5. *John* 18:28—32.) 'The observation of Theophylact is this: The Jews delivered up our Lord to the Romans; and they, for that sin, were themselves given up into the hands of the Romans.' *Whitby.*—'Christ being publicly bound before the tribunal of an earthly judge, not for his own sins, as it appears out of the mouth of the judge himself, but for the crimes of us all, was condemned to the cross; that we most guilty creatures being freed from the penalty of our sins, might be publicly justified before the tribunal of God, and the assembly of his angels.' *Beza.*

Delivered. (1) Παρεδωκαν. 14:44. They, as well as Judas, were traitors to their Kings.—*Yet answered nothing.* (5) Ουκετι ουδεν απεκρινατο.—He answered nothing further than what was implied in the words "Thou sayes it." (2) (*Note*, 1 *Tim.* 6:13—16, *v.* 13.)

V. 6—10. (*Marg. Ref. Notes*, *Matt.* 27:11—18, *vv.* 15—18. *Luke* 23:13—25. *John* 18:37—40.) Besides the notoriously bad character of Barabbas, as a robber, he had been guilty of the very crime, of which the scribes and priests falsely accused Jesus; having joined in or headed an insurrection against the Romans, which had committed murder in the attempt. Yet this man was preferred decidedly before the holy and beneficent Saviour! though the public demand, that a criminal of this kind should be released, might have given great offence to Pilate, had he not perceived the envy and malice by which the priests and rulers were actuated.

Had made insurrection with him. (7) Των συστασιαστων (Ex συν et στασις, *insurrectio.* Here only N. T.—*Who had committed murder*, &c.] Οιτινες, κ. τ. λ. plural. The insurgents had committed murder, to which Barabbas was either the principal or an accomplice. (*Acts* 3:14.)—*Crying aloud.* (8) Αναβοησας. *Matt.* 27:46. *Luke* 9:38.

V. 11—20. (*Marg. Ref. Notes*, *Matt.* 27:19—23,26—31. *Luke* 23:13—25. *John* 19:8—18.)—*Worshipped.* (19) *Marg. Ref.* a. *Note*, *Esth.* 3:2.—Adoration, in the strictest meaning of the word, was paid to many of the Roman emperors; and no doubt the soldiers mocked our Lord's claim to regal authority by the semblance of it.—*And when*, &c. (20) Before the soldiers had taken off the purple robe, and put on Jesus his own clothing; Pilate brought him forth to the people and priests, saying, "Behold the man." (*Note*, *John* 19:1—7.)

Moved, &c. (11) Ανεσεισαν. *Luke* 23:5. Επεισαν, *Matt.* 27:20.—*King of the Jews.* (12) "The Christ," *Matt.* 27:22.—*Why, what evil*, &c. (14) Τι γαρ κακον; "Why should I crucify him? for what evil hath he done?" (*Acts* 19:35.)—*To content*, &c. (15) Το ικανον ποιησαι. *Quod illis sufficiat. Acts* 17:9. *Gr.*—*Pretorium.* (16) Πραιτωριον. See on *Matt.* 27:27.

V. 21—24. *Notes*, *Matt.* 16:24—28, *v.* 24. 27:32—36. *Luke* 23:26—38. *John* 19:23,24.—*Wine*, &c. (23) This "wine mingled with myrrh," is said to have been prepared by certain honourable women at Jerusalem, who used to send it to such criminals as were led forth to execution.—'Christ, being about to drink off the most bitter cup of his Father's wrath against our sins, refused this solace; being so mindful of his Father's command, as to be unmindful of himself; and only solicitous at once to expiate our sins, even to his latest breath.' *Beza.* (*Note*, *Matt.* 26:29.)

Mingled with myrrh. (23) Εσμυρνισμενον. Here only N T. (*Note*, *Matt.* 27:32—34, *v.* 34.)

V. 25. *The third*, &c.] Or about nine o'clock in the morning.—The rulers must have been very early and active in

25 And it was [m]the third hour; and they crucified him.

26 And [n]the superscription of his accusation was written over, [o]THE KING OF THE JEWS.

[*Practical Observations.*]

27 And [p]with him they crucify two thieves, the one on his right hand, and the other on his left.

28 And [q]the Scripture was fulfilled, which saith, And he was numbered with the transgressors.

29 ¶ And [r]they that passed by railed on him, wagging their heads, and saying, [s]Ah, thou that destroyest the temple and buildest *it* in three days,

30 Save thyself, and come down from the cross.

31 Likewise [t]also the chief priests, mocking, said among themselves with the scribes, [u]He saved others, himself he cannot save.

32 Let [x]Christ, the King of Israel, descend now from the cross, that we may see and believe. [y]And they that were crucified with him reviled him.

33 ¶ And [z]when the sixth hour was come, there was [a]darkness over the whole land until the ninth hour.

34 And [b]at the ninth hour Jesus cried with a loud voice, saying, [c]Eloi, Eloi, lama sabacthani? which is, being interpreted, My God, my God, [d]why hast thou forsaken me?

35 And some of them that stood by when they heard *it*, said, Behold, [e]he calleth Elias.

36 And one ran, [f]and filled a sponge full of vinegar, and put *it* on a reed, and gave him to drink, saying, Let alone: let us see whether Elias will come to take him down.

37 And [g]Jesus cried with a loud voice, and gave up the ghost.

38 And [h]the veil of the temple was rent in twain, from the top to the bottom.

39 And when [i]the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, [k]he said, Truly this man was the Son of God.

40 There were also [l]women looking on afar off among whom was [m]Mary Magdalene, and [n]Mary the mother of James the less, and of Joses, [o]and Salome;

41 (Who also, when he was in Galilee, followed him, and [p]ministered unto him;) and many other women which came up with him unto Jerusalem.

42 ¶ And now [q]when the even was come, (because it was the preparation, that is, the day before the sabbath,)

43 Joseph of Arimathea, [r]an honourable counsellor, [s]which also waited for the kingdom of God, came, [t]and went in boldly unto Pilate, and craved the body of Jesus.

44 And Pilate [u]marvelled if he were already dead: and calling *unto him* the centurion, he asked him whether he had been any while dead.

45 And when he knew *it* of the centurion, [x]he gave the body to Joseph.

46 And he bought fine linen, [y]and took him down, and wrapped him in the linen, [z]and laid him in a sepulchre which was [a]hewn out of a rock, [b]and rolled a stone unto the door of the sepulchre.

47 And [c]Mary Magdalene, and Mary *the mother* of Joses, beheld where he was laid.

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m 33. Matt. 27:45. Luke 23:44. John 19:14. Acts 2:15. n Deut. 23:5. Ps. 76:10. Prov. 21. 1. Is. 10:7. 46:10. o Ps. 2:6. Zech. 9:9. Matt. 2:2. 27:37. Luke 23:37,38. John 19:18—22. p Matt. 27:38. Luke 23:32,33. John 19:18. q Is. 53:12. Luke 22:37. Heb. 12:2. r Is. 22:7,8,12—14. 35:15—21. 69:7,19,20,26. 109:25. Lam. 1:12. 2:15. Matt. 27:39,40. s 14:58. Gen. 37:19,20. Matt. 26:61. John 2:18—22. t Ps. 2:1—4. 22:16,17. Matt. 27:41—43. Luke 23:35—37. u John 11:47—52. 12:23,24. 1 Pet. 3:17,18. x 14:61,62. Is. 44:6. Zeph. 3:15. Zech. 9:9. John 1:49. 12:13. 18:12—15. 20:25—29. y Matt. 27:44. Luke 23:39—43. z 25. Matt. 27:45. Luke 23:44,45. a Is. 105:28. Is. 50:3,4. Am. 8:9,10. b Dan. 9:21. Luke 23:46. Acts 10:3. c Ps. 22:1. Matt. 27:46. Heb. 5:7. d Ps. 27:9. 42:9. 71:11. Is. 41:17. Lam. 5:20. e 9:11—13. Matt. 17:11—13. 27:47—49. f 23.

Ps. 69:21. Luke 23:36. John 19:28—30. g Matt. 27:50. Luke 23:46. John 19:30 h Ex. 26:31—34. 40:20,21. Lev. 16:2, &c. 2 Chr. 3:8—14. Matt. 27:51—53. Luke 23:45. Heb. 4:14—16. 6:19. 9:3—12 10:19—23. i 44. Matt. 8:5—10. Acts 10:1,2. 27:1—3,43. k Matt. 27:43,54. Luke 23:47,48. l Ps. 38:11. Matt. 27:55,56. Luke 23:49. John 19:25—27. m 16:9. Matt. 28:1. Luke 8:2. John 20:1—18. n 47. 16:1. Matt. 13:55. 27:55,61. John 19:25. 1 Cor. 9:5. Gal. 1:19. Jam. 1:1. o 16:1. p Matt. 27:56. Luke 8:2,3. q Matt. 27:57,62. Luke 23:50—54. r 10:23—27. s Luke 2:25,38. 23:51. t 14:54,66, &c. Matt. 19:30 20:16. Acts 4:8—13. Phil. 1:14. u John 19:31—37. x Matt. 27:58. John 19:38 y Matt. 27:59,60. Luke 23:53. John 19:38—42. z Is. 53:9. a Is. 22.16. b 16:3,4. Matt. 27:60. 28:2. John 11:38. c 40. 16:1. Matt. 27:61. 28:1. Luke 23:55,56. 24:1,2.

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their proceedings, to have gone through so much business, and to have surmounted so many difficulties, by that hour. Indeed in John's gospel, we read of "the *sixth* hour;" but this is generally allowed either to be an error of the transcribers, or to admit of another interpretation; and Christ is commonly supposed to have been nailed to the cross about nine o'clock in the forenoon. (*Note*, *John* 19:13—18, *v.* 14.)—' The darkness began at the sixth hour, which yet began not till after our Lord had hung on the cross some considerable time; till after the soldiers had divided the garments, the Jews had mocked him, and bid him come down from the cross; and the discourse had passed between the two thieves among themselves, and between the repenting thief and our Lord.' *Whitby.* (*Notes*, *Matt.* 27:45. *Luke* 23:39—43.)

V. 26—28. *Marg. Ref. Notes*, *Matt.* 27:27—34. *John* 19:19—22. *The superscription of his accusation.* (26) Ἡ επιγραφη της αιτιας αυτου. Επιγραφη. 12:16. *Matt.* 22:20. *Luke* 20:24. 23:38. Αιτιας. *Matt.* 27:37. 'This is spoken according to the manner of the Romans, by whom the title of the crimes for which the criminals were condemned, were either carried before them, or affixed to the instrument of their punishment.' *Whitby.*—*He was numbered.* (28) Ελογισθη. "He was accounted among, &c." 11:31. *Rom.* 3:28. 4:3. 8:18.—*Transgressors.* Ανομων. (Ex *a* priv. et νομος, *lex.*) *Luke* 22:37. *Acts* 2:23. 1 *Cor.* 9:21. 2 *Thes.* 2:8. 1 *Tim.* 1:9. 2 *Pet.* 2:8.—Εν τοις ανομοις ελογισθη, *Is.* 53:12. *Sept.* The word more properly signifies *malefactors* than "transgressors."

V. 29—32. *Marg. Ref. Notes*, *Ps.* 22:4—8. *Matt.* 27:39—44. *Luke* 23:39—43.—*Christ*, &c. (32) If he be "Messiah, the King of Israel," let him thus prove it.

Ah. (29) Ουα. Here only N. T.—' *Respondet Hebraico* הא, et Latinorum *Vah: est vox ... insultantis, exprobantis, et lætantis de alieno infortunio.*' Schleusner.

V. 33. (*Marg. Ref. Note*, *Matt.* 27:45.) 'The anger of God, as avenging our sins on our Surety, was attested by this horror of darkness. ... It is inquired by many, whether this is to be understood of the land of Judea, or of the whole earth. Tertullian seems to embrace the latter opinion, calling the failure of the sun the misfortune of the world, which they had recorded in the Roman archives. But I rather agree with those who understand it of Jerusalem, and all the neighbouring country: for it would be more proper for the prodigy to be noted in the archives, if peculiar to Judea. ... While the sun enlightened the rest of the earth, and even at the noonday, this one corner of the world, in which so horrible a crime was perpetrating, was covered with the thickest darkness! ... This miracle may seem to have been opposed to one directly contrary; when darkness covered the Egyptians, while the sun shone on the Israelites in Goshen. At that time verily, God intimated that destruction impended over the Egyptians; and that liberty was obtained for his people: but now, on the contrary, he showed that, while miserable blindness was coming on the Jews, (with which they are punished even to the present time,) the heavenly light of the gospel would arise on all other nations.' *Beza.* (*Notes*, *Ex.* 10:21—23. *P. O.* 12—29.)

V. 34—39. (*Marg. Ref. Notes*, *Matt.* 27:46—49,51—54 *John* 19:25—30.) 'Christ, striving mightily with Satan, with sin, and with death, all arme l with the dreadful curse of God; his body hanging on the cross, oppressed with exquisite tortures, and his soul sinking in the depths of hell, cries out with a loud voice: and though he had received a wound from death, as being for a time deprived of life; yet by smiting both things above and things beneath, by rending the veil of the temple, and extorting a testimony in his favour from his executioners, declares to his enemies, who still remained obstinate and mocked him, that he was speedily about to show himself a Conqueror, and the Lord of all.' *Beza.*—It has been supposed, that the vigour with which Jesus cried out just before he expired, being contrary to what is generally observed in such cases, (*Note*, *Mait.* 27:50.) helped to convince the centurion that he was "the Son of God:" but the confidence, with which, in those circumstances, he openly addressed God as his Father, and committed his soul into his hands, seems to have had still greater influence in producing this conviction. (*Note*, *Luke* 23:44—49, *vv.* 46,47.)—*My God*, &c. (34) Ελωι, Ελωι, from Ελωιμ, *Elohim*, as Ηλι, from Ηλ, *El*, God. *Matt.* 27:46. Ὁ Θεος, ὁ Θεος μου, προσχες μοι, ινατι εγκατελιπες με, *Ps.* 22.1. *Sept.*—*Gave up the ghost.* (37) Εξεπνευσε. See on *Matt.* 27:50.—*The centurion.* (39) Ὁ κεντυριων. 44,45.—The Latin name *Centurio*, is here placed instead of εκατονταρχος, the Greek name, as in the other gospels: whence some infer, that Mark had lived among Romans, and had got accustomed to their language. But Matthew uses the word κουστωδια, (*Matt.* 27:66. 28:11.) *custodia*, which is as entirely Latin κεντυριων.—*This man was the Son of God.* (39) Ὁυτος υιος Θεου. Because the article is wanting before each of th nouns, some would render the clause, 'A son of a god.' (S on *Matt.* 27:40,54.) For saying, "I am the Son of God," Jesus had been crucified; but the centurion says, "Truly he was the Son of God;" in that sense most clearly, in which Jesus had said that he was; and for saying it had been crucified.—His views doubtless were very indistinct on the subject, and so were those of the Jews, and even of the apostles. (*Note*, *Matt.* 14:33.)

V. 40, 41. (*Marg. Ref. Notes*, *Matt.* 27:55,56. *John* 19:25—27.)—*Of James the less.* (40) Ιακωβου του μικρου. *The little:* probably, he was not so tall as James the son of

CHAPTER XVI.

An angel informs the women that Jesus is risen, 1—8. He appears to Mary Magdalene, 9—11; to two disciples going into the country, 12, 13; and to the eleven; whom he upbraids for their unbelief, and commissions to preach the gospel to all the world, 14—18. He ascends into heaven, 19. The gospel is every where preached, and confirmed by miracles, 20.

AND [a]when the sabbath was past, [b]Mary Magdalene, and Mary the *mother* of James, and Salome, had bought [c]sweet spices, that they might come and anoint him.

2 And [d]very early in the morning, the first *day* of the week, they came unto the sepulchre at the rising of the sun.

3 And they said among themselves, [e]Who shall roll us away the stone from the door of the sepulchre?

4 And when they looked, [f]they saw that the stone was rolled away: for it was very great.

5 And [g]entering into the sepulchre, they saw [h]a young man sitting on the right side, clothed in a long white garment; [i]and they were affrighted.

a 15:42. Matt. 28:1. Luke 23:54,56. 24:1. John 19:31. 20:1. b 15:40,47. Luke 24:10. John 19:25. c 14:3,8. 2 Chr. 16:14. Jon. 19:40. d Matt. 28:1. Luke 24:1. John 20:1. e 15:46,47. Matt. 27:60—66. f Matt. 28:2—4. Luke 24:2. John 20:1.

g Luke 24:3. John 20:8. h Dan. 10:5,6. Matt. 28:3. Luke 24:4,5. John 20:11,12. i 6:49,50. Dan. 8:17. 10:7—9,12. Luke 1:12,29,30.

Zebedee.—James the son of Alpheus, *Matt.* 10:3. *Mark* 3:18. *Luke* 6:15. *Acts* 1:13. "James the Lord's brother." *Gal.* 1:19. (*Note*, *Mark* 6:1—4, *v.* 3.)—*Jam.* 1:1.—*Ministered.* (41) *Note*, *Luke* 8:1—3.

V. 42—47. *Notes*, *Matt.* 26:57—61. *Luke* 23:50—56. *John* 19:31—42.—*Honourable counsellor.* (43) That is, a member of the sanhedrim, the highest council of the Jewish nation. Joseph "had not consented to the council and deed of them." (*Luke* 23:51.) But, unless he had been one of the council, he would have had no opportunity of consenting to the counsel and deed of those who condemned Jesus.—*Boldly.*] 'Certainly the confidence of this man was very great: as by asking for the body of Jesus, he could not but openly oppose himself to all the Jews, and even to Pilate himself.' *Beza.*—*Any while.* (44) Jesus hung six hours in torture on the cross, yet Pilate marvelled that he died so soon!—His care in ascertaining Christ's death, precluded those objections, which the Jews might otherwise doubtless have started against the reality of his resurrection, seeing his body was conceded for interment to his friends. We do not find that any, either of the rulers or people, ever pretended that he had not really been dead.

Honourable. (43) Ευσχημων. (Εx *ευ*, *bene*, et *σχημα*, *species*, *habitus*. *Phil.* 2:8.) *Acts* 13:50. 17:12. 1 *Cor.* 7:35. 12:24. Ευσχημονως, *Rom.* 13:13.—*Counsellor.*] Βουλευτης, *Senator*, (ἀ *βουλη*, *consilium*,) *Luke* 23:50. Not elsewhere N. T.—*Which . . . waited.*] Αυτος ην προσδεχομενος. "He was waiting for," &c. *Luke* 2:25,38. *Tit.* 2:13. *Heb.* 10:34. *Been any while dead.* (44) Ει παλαι απεθανε. *Matt.* 11:21. 2 *Pet.* 2:3. See on *Matt.* 27:59,60.

PRACTICAL OBSERVATIONS.

V. 1—26. The sufferings of our meek and holy Redeemer are an inexhaustible source of instruction to the lively believer; and a subject of which, in his best hours, he cannot be weary. The consideration, that no one was ever so universally hated, or so cruelly and contemptuously treated, by men of every rank, profession, or religion, (his own disciples alone excepted,) as the only perfectly wise, holy, and excellent person, who has appeared on earth; leads the serious mind into such views of human depravity and enmity to God, as, being applied to himself, by recollecting that such are we all by nature, tends exceedingly to humiliation before God: while a view of his stupendous love, in delivering up his well-beloved Son to this ignominious and cruel death; not sparing him, but making his soul a sacrifice for the sins of such daring rebels and enemies, must cause the broken heart to overflow with admiration and grateful joy. To believe, that such an atonement was absolutely necessary, in order that a God of infinite mercy might honourably pardon sin, and save sinners, cannot fail to give the mind the deepest impression of his justice and holiness, the excellency of the law which was thus magnified, and the evil of sin which was thus expiated: and it must at the same time destroy all expectations of being saved in any other way; for, "if righteousness come by the law, then Christ died in vain." The contemplation of the whole human species, however otherwise distinguished, all lying under deserved condemnation, and exposed to everlasting misery; except as Jesus thus opened the gate of life and salvation to believers, must fill our minds with compassionate concern for all around us, and lead us to look upon the most prosperous sinners, with a mixture of solemn awe and tender commiseration: at the same time it directly tends to crucify us to the world; to reconcile us to its scorn and hatred; to mortify us to its friendship, interests, honours, and pleasures, to heal the diseases of our souls, which break forth in envy and eager competition; and to render us contented in poverty and obscurity. (*Note*, *Gal.* 6:11—14.)—But with what earnestness will the man who firmly believes these truths, seek an interest in this great salvation! With what ardent gratitude will he receive the comfortable assurance, or even the dawning hope, of forgiveness and eternal life, as purchased for him by the sufferings and death of the incarnate Son of God! And with what "godly sorrow" will he mourn over those sins, which he now looks on as having "crucified the Lord of glory!" Hence that attention to this "one thing needful," which subordinates all other interests and employments: hence that devoted obedience to Christ, which neither danger nor suffering can move: hence that abhorrence of sin, which renders its indwelling, and occasional prevalency, the great burden and deepest distress of a believer's life; and which induces him to the diligent use of every means which tends to weaken and destroy all evil out of his heart: hence that endeared affection to all those who love and resemble Christ; that desire to recommend him to all around; and that delight in speaking, hearing, or reading of him, and his love and suffering for sinners: and hence that love to enemies, that patience under afflictions, and that meekness under injuries and provocations, which distinguish the character of consistent Christians from that of all other men. The same views of Christ crucified, gradually reconcile the believer to the thoughts of death; in order that he may behold, love, and praise as he ought, that dear Saviour, who was wounded and pierced to save him from the wrath to come.—Let us then frequently meditate on the interesting scenes, which have so blessed an efficacy in producing these holy and benevolent affections, and in forming our character into a conformity to Jesus, and a meetness for heaven: and let us especially adopt this method, when we are tempted to impatience under trials, or peevishness under contempt and reproach; or when we grow anxious or discontented about worldly things, or are disposed to hanker after sinful indulgences. (*P. O. Matt.* 27:11—44. *Luke* 23:1—31. *John* 19:17—30.)

V. 27—47. Careful meditation on the silence, meekness, and patience of the holy Jesus, amidst all his complicated sufferings, and the varied contempt and cruelty of his numerous enemies, must cause us to exclaim, 'Did Jesus thus suffer, and shall I, a wretched sinner, fret or repine? shall I indulge resentment, or utter reproaches and menaces, because of troubles and injuries?' With this object before us, surely we cannot think it too much to pour out tears for those sins, for which the Son of God shed his precious blood; or to pour out our prayers for those blessings, for which "he poured out his soul unto death, and was numbered with malfactors;" or to bear hardship for him who bore the wrath of God for us. Indeed all we can suffer must be light, compared with his unknown agonies: yet how often are we "weary and faint in our minds;" instead of being thankful that we are not in the pit of destruction, as we justly might have been! But did we more constantly contemplate these scenes, we should not only derive peace and comfort from the Saviour's atoning blood; but we should also transcribe his character into our lives, and learn more and more to dread and hate all those evil dispositions, which marked the conduct of his persecutors: and we should always find arguments, encouragements, and motives, to live to the glory of "him who died for us and rose again." We also ought to remember, that the hiding of God's face from us is in itself more dreadful than all that man can do unto us; that we may learn to cry earnestly to him for help and comfort, when insulted and contemned by men. He will not forsake those who trust and call upon him: death, now deprived of his sting, will soon terminate the believer's sorrows, as it did the Saviour's; then the way into the holiest will be open to his soul, as it was before to his prayers, and he will be out of the reach of all enemies. His dying words and behaviour may leave a salutary impression on the minds of those who observe them; his memory may perhaps be honoured by those who despised him when living; the grave will be a quiet and sacred repository to his body, till the joyful resurrection; and thus he will be made "more than conqueror, through him who loved him," and "washed him from his sins in his own blood."—Lord, visit our souls with this salvation, and make us thankful for these thine inestimable gifts! (*P. O. Matt.* 27:45—56.)

NOTES.—CHAP. XVI. V. 1—4. *Marg. Ref.*—*Note*, *Matt.* 28:1—8, *v.* 1.—*Had bought.* (1) That is, the evening before the sabbath. (*Notes*, *Luke* 23:50—56, *vv.* 55,56. 24:1—9.) But some think, that the women bought more spices when the sabbath was ended, that is, after sunset.—*Very early.* (2) 'They began their journey to see the sepulchre, while it was only twilight, . . . and they came to the sepulchre, . . . as the sun began to rise.' *Whitby* (*Notes*, *John* 20:1—10,18.)—*They said*, &c. (3) The women had seen where the body of Jesus was laid, and the very large stone placed at the opening of the sepulchre: (15:46,47.) and this was a difficulty which they knew not how to remove; yet they proceeded, in hope of finding some to help them to roll away the stone. Had they known of the guard of Roman soldiers, their trial would have been still greater.

V. 5—8. (*Notes*, *Luke* 24:1—12.) St. Luke mentions two angels, whom the women saw on this occasion; but Matthew and Mark take notice only of the one who spake to them, and whom they probably saw first.—The angel appeared like a man, in the vigour of youth: and "clothed in a long white garment," the emblem of purity and innocence: but his appearance to the soldiers seems to have been far more

6 And he saith unto them, [k]Be not affrighted: Ye seek [m]Jesus of Nazareth, which was crucified: [n]he is risen, he is not here: behold the place where they [l]laid him.

7 But go your way, [o]tell his disciples and Peter, that he goeth before you into Galilee: [p]there shall ye see him, as he said unto you.

8 And [q]they went out quickly, and fled from the sepulchre; [r]for they trembled and were amazed: [s]neither said they any thing to any *man:* for they were afraid.

9 Now when *Jesus* was risen early, [t]the first *day* of the week, [u]he appeared first to Mary Magdalene, [x]out of whom he had cast seven devils.

10 *And* she went and told them that had been with him, [y]as they mourned and wept.

11 And they, when they had heard that he was alive, and had been seen of her, [z]believed not.

[*Practical Observations.*]

12 ¶ After that, [a]he appeared in another form unto two of them, as they walked, and went into the country.

13 And [b]they went and told *it* unto the residue: [c]neither believed they them.

14 ¶ Afterward [d]he appeared unto the eleven as they sat at meat, [e]and upbraided them with their [f]unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

15 And he said unto them, [g]Go ye [h]into all the world, and preach the gospel to every creature.

16 He [i]that believeth and [k]is baptized shall be saved; [l]but he that believeth not shall be damned.

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k Matt 14:26,27 28:4,5. Rev. 1:17,18. l Ps. 105:3,4. Prov. 8:17. m John 19:19,20. Acts 2:22,23. 4:10. 10:38—40. n 9:9,10. 10:34. Matt. 12:40. 28:6,7. Luke 24:4—8,20—27,46. John 2:19—22. 1 Cor. 15:3—7. o 14:30,66—72. Matt. 28:7. p Cor. 2:7. p 14:28. Matt. 26:32 28:10,16,17. John 21:1. Acts 13:31. 1 Cor. 15:5. q Matt 28:8. Luke 24:9—11,22—24. r 5,6. Luke 24:37. s 2 Kings 4:29. Luke 10:4. t John 20:19. Acts 20:7. 1 Cor. 16:2. Rev. 1:10. u 15:40,47. Luke 24:10. John 20:14—18. x Luke 8:2. y 14:72. Matt. 9:15. 25:75. Luke 24:17. John 16:6,20—22. z 13,14. 9:19. Ex. 6:9. Job 9:16. Luke 24:11,23—35. a Luke 24:13—32. b Luke 24:33—35. c Luke 16:31. John 2:18,25. d Luke 24:36—43. John 20:19,20. * Or, *together*. e 7:18. 8:17,18. Matt. 11:20. 15:16,17. 16:8—11. 17:20. Luke 24:25,38,39. John 20:27. Rev. 3:19. f Num. 14:11. Ps. 95:8—11. Heb. 3:7,8,15—19. g Matt. 10:5,6. 28:19. Luke 14:21—23. 24:47,48. John 20:21. 1 John 4:14. h 13:10. Ps. 22:27. 67:1,2. 96:3. 98:3. Is. 42:10—12. 45:22. 49:6. 52:10. 60:1—3. Luke 2:10,11,31,32. Acts 1:8. Rom. 10:18. 16:26. Eph. 2:17. Col. 1:6, 23. Rev. 14:6. i 1:15. Luke 8:12. John 1:12,13. 3:15,16,18,36. 5:24. 6:29,35, 40. 7:37,38. 11:25,26. 12:46. 20:31. Acts 10:43. 13:39. 16:31. Rom. 3:26. 4:24. Heb. 10:38,39. 1 Pet. 1:21. 1 John 5:10—13. k Matt. 28:19. Acts 2:38,41. 8:36—39. 22:16. Rom. 10:9—14. 1 Pet. 3:21. l John 3:18,19,36. 8:24. 12:47,48. Acts 13:46. 2 Thes. 1:8. Rev. 20:15. 21:8.

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majestic and awful; yet the women were affrighted, being aware that he was more than man.—In encouraging and directing them, he especially mentioned Peter, who might otherwise have deemed himself cast off for his grievous offence in denying his Master. In the subsequent conduct of the women, their amazement and terror are noticed, and not their joy. The former first seized them; but the latter afterwards prevailed. The clause however may be rendered, "for terror and *ecstasy* possessed them;" and the *ecstasy* may signify the mingled affections of astonishment and joy, in the greatest excess. (*Marg. Ref. Note, Matt.* 28:1—8.)

Neither said, &c. (8) They did not stay to speak to any one, till they came to the apostles, and those who were with them.

They were affrighted. (5) Ε εθαμβηθησαν. 6. 9:15. 14:33.—*They trembled and were amazed.* (8) Ειχε ... αυτας τρομος και εκστασις. "Terror and ecstasy held them." Τρομος. 1 *Cor.* 2:3. 2 *Cor.* 7:15. *Eph.* 6:5. *Phil.* 2:12. Εκστασις. See on *Note*, 5,42.

V. 9—11. (*Marg. Ref. Note, John* 20:11—17.) It is here said, that Jesus had cast out of Mary Magdalene "seven devils," or demons. (*Luke* 8:2.) This no doubt refers to a real possession, from which she had mercifully been delivered, in the same manner as the man was who had the legion: but whether this had been a visitation appointed her, for the sins of her former life, or not, is quite uncertain. (*Note*, 5:2—13.) Indeed all that is generally taken for granted, of her previous bad character and profligate conduct, rests merely on the credit of tradition, which reports that she was "the woman who was a sinner," of whom St. Luke speaks; (*Notes, Luke* 7:36—50.) for there is no scriptural proof of it, though very much has frequently been built on it. Her surname of *Magdalene*, seems to relate to the place of her nativity, or abode: for the words translated Mary Magdalene, or "Mary the Magdalene," (Μαρια ἡ Μαγδαληνη,) may very properly be rendered "Mary of Magdala," as "Jesus the Nazarene" is commonly rendered "Jesus of Nazareth."—The mourning of the apostles, and their not believing Mary's report, show how little they had regarded our Lord's repeated predictions of his resurrection, and how far they were from expecting that event. This must have occurred before the return of the other women from the sepulchre: for Jesus appeared to them also by the way. (*Note, Matt.* 28:9,10.)

Believed not. (11) Ηπιστησαν. 16. *Luke* 24:41. *Acts* 28:24. *Rom.* 3:3. 2 *Tim.* 2:13. Εκ α priv. et πιστις, *fides.*

V. 12, 13. (*Notes, Luke* 24:13—35.) Our Lord was pleased to change his habit or appearance on this occasion, that the disciples might not for a time know who he was.—*Neither believed*, &c. (13) That is, several of the disciples did not fully credit them; though others had been before convinced of Christ's resurrection. But in so extraordinary an event, and among a number of persons, we need not wonder, that some were more deeply impressed by what they heard than others. 'Hence one of the ancients says well, *their* doubting is the confirmation of *our* faith: and the more difficulty they showed in believing Christ's resurrection, the greater reason have we to believe it. For the testimony of them who believed not themselves, till after unquestionable conviction, is the more credible on that account.' *Whitby.* (*Notes, Matt.* 28:16,17. 1 *Cor.* 15:3—11.)

In another form. (12) Εν ετερα μορφη. *Phil.* 2:6,7. See on *Note, Matt.* 17:2.

V. 14—16. (*Notes, Matt.* 28:18. *Luke* 24:36—49. *John* 20:19—29. 21:1—23.) If we understand this of our Lord's appearing to the apostles, on the evening of the day on which he arose, Thomas was not present: but they might be called the eleven, that being the whole remaining number, though one of them was absent: or some other appearance of our Lord to them might be intended. At this time, Jesus sharply rebuked them, yea, *upbraided* them, for their unbelief and hardness of heart. (*Notes*, 8:17—21. *Matt.* 11:20—24. *Luke* 24:25—31, *v.* 25. *Jam.* 1:5—8.) Their ambition, and carnal prejudices and expectations, had closed their minds, so that they did not suitably attend to our Lord's predictions of his death, resurrection, and spiritual kingdom; and therefore they were most unreasonably backward to believe the report of those who had seen him after his resurrection.—He however renewed his choice of them as his apostles, and commissioned them to "go into all the world, to preach his gospel to every creature." (*Note, John* 20:19—23.) Though they did not, at this time, understand the full import of these words; yet they certainly contained an express commission to preach his salvation and kingdom to all the nations of the earth, and to men of every description and character, as far as they were able and they imply a command to the same effect, to all their successors in the sacred ministry, as far as it is in their power; and to all Christians to aid them according to their several abilities and situations. (*Notes, Rom.* 10:12—17. *Col.* 1:21—23. 1 *Thes.* 2:13—16. 3 *John* 5—8.) They were authorized and commanded to propose the blessings of the gospel indiscriminately to all men, as far as they had access to them; inviting them to believe in Christ, and calling them to submit to his authority, as the subjects of his mediatorial kingdom. These things they were instructed to enforce in the name and stead of Christ, their Lord, by assuring all "who believed and were baptized," that they should "be saved," that is, with eternal salvation; and by declaring the final and dreadful condemnation of all unbelievers, whatever their character in other respects might be. Doubtless we must understand this solemn declaration, of that *true* faith which receives Christ in all his characters and offices, and for all the purposes of salvation, and which produces a proper effect upon the heart and life; and not of a mere assent, a dead faith, which cannot profit. Baptism is the outward sign of regeneration, and it is also that profession of faith in Christ, which is required of all who embrace Christianity. (*Notes, Matt.* 28:19,20. *Acts* 2:37—40. *Rom.* 10:5—11. 1 *Pet.* 3:21,22.) But if men truly believe in Christ, profess openly faith in him, and partake of his sanctifying Spirit, they will doubtless be saved: even should they have no opportunity of being baptized with water, or should they fall into any mistake about the external mode of administering that ordinance: and if men both believe and are baptized, it does not follow from the order of the words in the text, that the *baptism* is invalid because it was previous to *believing;* for no set of Christians rebaptize those who have been baptized in their own way, because it afterwards appears that they were not true believers at the time, though it be hoped that they have since become so. On the other hand, unbelievers must be condemned: for they remain under the sentence of the holy law which they have broken; and they are also guilty of neglecting the salvation of the gospel, and of despising all the divine perfections displayed in it, from pride of heart, self-will, enmity to God, and love of sin and the world. (*Notes, John* 3:19—21 27—36, *vv.* 35,36. 1 *John* 5:9—13.)—'They who hence conclude that infants are not capable of baptism, must also hence conclude that they cannot be saved: faith being more expressly required to salvation than to baptism.... In the second clause baptism is omitted; because it is not simply the want of baptism, but the contemptuous neglect of it, that makes men guilty of damnation; otherwise infants might be damned for the mistakes or the profaneness of their parents. *Whitby.* (*Notes, John* 3:3—8.)—The words, perhaps, may more correctly be rendered, "He that shall believe and be baptized," &c.—It is the *aorist*, or indefinite participle: but it

17 And [m]these signs shall follow them that believe: [n]In my name shall they cast out devils; [o]they shall speak with new tongues;

18 They [p]shall take up serpents; [q]and if they drink any deadly thing it shall not hurt them; [r]they shall lay hands on the sick, and they shall recover.

19 ¶ So then, [s]after the Lord had spoken unto them, [t]he was received up into heaven, [u]and sat on the right hand of God.

20 And [x]they went forth, and preached every where, [y]the Lord working with *them*, and confirming the word with signs following. Amen.

m John 14:12. n Luke 10:17. Acts 5:16. 8:7. 16:18. 19:12—16. o Acts 2:4—11,33. 10:46. 19:6. 1 Cor. 12:10,28,30. 14:5—28. p Gen 3:15. Ps. 91:13. Luke 10:19 Acts 28:3—6. Rom. 16:20. q 2 Kings 4:3!—41. r Acts 3:6—8,12,16. 4:10,22,30. 5:15,16. 9:17,18,34,40—42. 19:12. 28:8,9. 1 Cor. 12:9. Jam. 5:14,15. s Matt. 28:18—20 Luke 24:44—50. John 21:15,22. Acts 1:2,3. t Luke 9:51. 24:50,51. John 13:1. 16:28. 17:4,5,13. Acts 1:10,11. 2:33. 3:21. Eph. 1 20. 22:4, 8—11. Heb. 1:3. 4.14. 6:20. :26. 8:1. 9:24. 10.12,13,19—22. 12:2. 1 Pet. 3:22. Rev. 3:21. u Ps. 110:1. Acts 7:55,56. 1 Cor. 15:24,25. x Acts 2:—28: y Act 4:30. 5:12. 8:4—6. 14:3,8—1 Rom. 15:19. 1 Cor. 2:4,5. 3:6—9. 2 Cor. 6.1 Heb. 2:4.

cannot here mean the *past;* and it cannot exclusively denote the *present;* for it looks forward to the end of time.

Afterward. (14) Ὕστερον, *postea*, vel *postremo*. This seems to imply a later appearance of Jesus to the apostles, than that on the evening of his resurrection.—*Upbraided them.*] Ὠνείδισε. 15:32. *Matt.* 5:11. 11:20. 27:44. *Luke* 6:22. *Jam.* 1:5. Ονειδος, *probrum*. *Luke* 1:25.—*Unbelief.*] Απιστιαν. 6:6. 9:24. *Rom.* 3:3. 4:20. *Heb.* 3:12,19.—*Hardness of heart.*] Σκληροκαρδιαν. See on *Matt.* 19:8.—*To every creature.* (15) Παση τη κτισει. "To the whole creation:" that is, as St. Paul explains it, which is "under heaven." *Col.* 1:23. Gr.—*Shall be damned.* (16) Κατακριθησεται, *condemned.* 10:33. *Matt.* 12:41,42. 20:18. 27:3. *John* 8:10,11. *Rom.* 2:1. 8:3,34. 1 *Cor.* 11:32. *Jam.* 5:9. 2 *Pet.* 2:6.—The words *damned* and *damnation* are sometimes used in our translation, where the original words mean simply *judge* or *judgment;* which weakens its effect when it should be used. (*Note*, 1 *Cor.* 11: 29—34, *v.* 29.) In this place, however, eternal judgment is manifestly intended; and "condemnation" will then be damnation, eternal damnation. (*Notes*, *Matt.* 25:41—46. 2 *Thes.* 1:5—10, *vv.* 8,9. *Rev.* 20:11—15.)

V. 17, 18. The Lord Jesus was about to be removed from his apostles, and they were sent forth into the world to preach his gospel in the face of opposition and persecution: but to encourage them in this arduous and perilous undertaking, he assured them of extraordinary miraculous powers and protection. And not only so, but that when any believed on him through their word, they also would be endued with power from on high; enabling them to cast out devils, to speak with tongues, and to take up serpents without being injured by them. And, at times when the art of poisoning was almost cultivated as a science, and it might be expected that their enemies would endeavour in this way to destroy them; they were also assured, that "if they drank any deadly thing, it should not hurt them:" and that they should be enabled to heal the sick, by laying on of hands, both for the comfort of their friends, and to demonstrate the truth of their doctrine. (*Marg. Ref. Notes*, *Acts* 2:4—11. 10:44—48. 19:5—20. 28: 3—6.) It is not said that all who ever should believe, would be enabled to work miracles; or that none, except those who had saving faith, would perform them: (*Notes*, *Matt.* 7:21—23. 1 *Cor.* 13:1—3.) but that "these signs would follow them that believed," that is, would be manifestly displayed among them.

Deadly thing. (18) Θανασιμον, *mortiferum*, à θανατος, *mors.* Here only N. T.

V. 19, 20. We shall have a future opportunity of considering Christ's ascension and exaltation, and the ministry of the apostles. (*Notes*, *Luke* 24:50—53. *Acts* 1:1—12.) Wherever they went, the Lord, their risen, ascended, and exalted Saviour, "wrought with them;" both by the power of his Spirit upon the hearts of the people, and by "confirming their words with signs following." The addition of the word "Amen," may denote the Evangelist's earnest desire, that the same powerful and gracious presence of Christ, and the same success, might still attend the preaching of the gospel in every place. (*Note*, *Matt.* 28:19,20.)

Working with them. (20) Συνεργουντος. *Rom.* 8:28. 1 *Cor.* 16:16. 2 *Cor.* 6:1. *Jam.* 2:22.—*Confirming.*] Βεβαιουντος. *Rom.* 15:8. 1 *Cor.* 1:6,8. 2 *Cor.* 1:21. *Heb.* 2:3. 13:9. (*Notes*, *John* 15:26,27. *Heb.* 2:1—4, *vv.* 3, 4.)

PRACTICAL OBSERVATIONS.

V. 1—11. When we deny ourselves, and voluntarily incur trouble and expense, from love to Christ and zeal for his glory, we shall be accepted, even though our endeavours should prove unsuccessful: and when we proceed in the path of duty, as far as we can; those difficulties, which we were ready to look upon as insurmountable, will often be removed by means, of which we had no expectation.—Those whose hearts are right before God, may yet be greatly mistaken in their judgment and purposes; and they will be often disquieted, when they have abundant reason to rejoice. Indeed, those who believe, love, and seek "Jesus, who was crucified and is risen," should not in any possible circumstances give way to disconsolate sorrow, or gloomy fears. Evil men and apostate angels cannot hurt them: and holy angels are their faithful friends, and delight to minister to their comfort, because they are the objects of the Lord's peculiar love and favour. Even after they have been overcome by temptation, and have acted inconsistently, yea very basely; yet when they are contrite and deeply penitent, the gracious Saviour will mingle encouragement with their humiliation, lest they "should be swallowed up of over-much sorrow;" and a trembling Peter shall be especially mentioned, that he may not be tempted to despondency. But alas! how slowly do we admit the consolations, which the word of God holds forth to us! and how difficult is it to believe, that the Lord will specially favour those, over whom Satan has heretofore peculiarly domineered! Yet he sometimes employs such trophies of his victory over the powers of darkness, to bear tidings of his complete salvation and abundant grace to those who mourn and weep; that the very example of the messenger may evince the truth of the message; and prove that Jesus lives, and "is able to save to the uttermost all them that come to God through him." (*P. O. Matt.* 28:1—10. *Notes*, 2 *Cor.* 5:18—21. 1 *Tim.* 1:12—16.)

V. 12—20. In whatever way the Lord is pleased to confirm his truth, our faith is apt to be weak and wavering: and therefore, while he comforts his people, by "manifesting himself to them as he doth not to the world," he often sees it needful to rebuke and correct them for "their hardness of heart," in distrusting his faithful promises, as well as in not obeying his holy precepts. Yet he will "heal the backslidings" of his people, and "love them freely," and again employ them in his service.—The commission, given by Christ to his ministers, extends to "every creature," throughout the world; so that wherever a human being is found, we are expressly commanded to propose to him the gospel of Christ, whatever reception he may give it. Our instructions likewise, as preachers of the gospel, contain not only truths, promises, encouragements, and precepts, but also most awful warnings and sanctions: so that we as much preach the gospel, when we declare in the name of God, that "he who believeth not shall be damned," as when we proclaim, that "whosoever believeth" in Jesus "shall be saved." However men may now despise, or dispute against, such solemn denunciations, or deride and revile those who insist on them; they will doubtless be fulfilled in their most tremendous meaning, upon all who hear and reject the gospel. We indeed do not now profess to work miracles in confirmation of our instructions: but the Scriptures are irrefragably proved to be of divine original; and this will render all those inexcusable who despise or neglect them. The effects also produced, wherever the gospel is faithfully preached and truly believed, in changing the tempers, characters, and conversation of mankind, form a constant proof, that the gospel is "the power of God unto salvation:" (*Notes*, *Rom.* 1:13—16, *v.* 16. *P. O.* 16—21. 1 *Cor.* 1:20—25.) and indeed they who truly believe in Christ, will be defended against all the assaults of the serpent and his seed, and rendered more than conquerors over them; and be preserved from the fatal effects of those poisonous and dreadful heresies, which he is continually propagating in the world. (*P. O. Matt.* 28:11—20. *Luke* 24:36—53.) May then our ascended and glorified Redeemer send forth very many faithful ministers, every where to preach his gospel; and may he work with them and confirm his word "by signs following;" even "by opening men's eyes, and by turning them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and an inheritance among all that are sanctified, by faith in him." Amen.

THE GOSPEL ACCORDING TO

ST. LUKE.

THIS evangelist was the companion of the apostle Paul, in all his labours and sufferings during many years, probably till he suffered martyrdom: (28:7—10. *Col.* 4:14. 2 *Tim.* 4:11. *Philem.* 24.—*Notes, Acts* 16:6—12, *v.* 10. 20:1—6. 27:1,2.) and, as he wrote "the Acts of the Apostles" also, which conclude with a brief account of St. Paul's imprisonment at Rome; we may be sure, that he had the apostle's sanction to what he did; and we may infer with great probability, that this gospel was written some time before that event.—It certainly was extant at an early period, and was from the first received by the church as of divine authority (*Introduction to the New Testament.*)—It is not certainly known of what country St. Luke originally was, or when he was converted to Christianity. He never once mentions himself, except as he uses the first person plural, when writing several parts of St. Paul's history: and nothing is recorded of him, till we find him among the companions of that apostle: for Lucius of Cyrene seems to have been another person. (*Acts* 13:1.) Origen and Epiphanius say, that he was one of the seventy disciples: and in that case he must have been an eye-witness of many of the transactions which he records: yet he seems to say the contrary. (*Note*, 1:1—4.) The more general tradition however is, that he was a Syrian, and that he first became acquainted with Christianity at Antioch.—He is called by the apostle Paul, "the beloved physician;" and some report, that he had practised in this profession at Rome, having been taken thither for that purpose. It is known that the physicians, among the Romans, were generally the servants, or slaves, of the great men: and it is thought that, having been rewarded with his liberty, he received a name from his patron, as was often the case, and then, returning to Antioch in Syria, he became acquainted with St. Paul, embraced Christianity, was appointed to the ministry, and from that time attended the apostle in his travels. But Paul never calls him "his son," as he does Timothy and Titus: it is therefore probable that he was previously converted.—It is also uncertain whether he was a Jew by birth, a proselyte, or a Gentile convert. The language of St. Paul seems to favour the latter opinion: for, having mentioned several persons, who saluted the Colossians, he adds, "Who are of the circumcision. These only are my fellow-workers unto the kingdom of God, which have been a comfort to me." Yet he directly speaks in high terms of Epaphras, and calls "Luke, the beloved physician:" and as he could not mean to say, that these persons had not been a comfort to him, it seems to follow, that they were not of the circumcision. (*Note, Col.* 4:9—14.) It is indeed a general opinion, that none of the sacred books of the New Testament were written by Gentile converts, however eminent many of them were as preachers of the gospel. But the Scripture lays down no rule of that kind: it is probable that the book of Job was written by Elihu, who was not of the nation of Israel; (*Preface to Job;*) and certainly Nebuchadnezzar wrote the fourth chapter of Daniel. The sanction of the apostle, and the early and unanimous reception of St. Luke's writings, as divinely inspired, and a part of the canon of Scripture, are alone sufficient to satisfy any reasonable person: and it is remarkable, that in recording our Lord's words, when he foretold the destruction of Jerusalem, he adds some particulars, not expressly mentioned in the other gospels, which, taken with the extraordinary accomplishment of them during above seventeen hundred years, form an internal demonstration, that he wrote "as he was moved by the Holy Ghost." (*Note*, 21:20—24.)—This gospel contains many parables, discourses, miracles, and events, which had been omitted by the preceding evangelists; and several, recorded by them, are here passed over. The history begins with the circumstances preceding and attending the birth of John the Baptist, and that of Jesus himself; and it closes with a fuller account of what passed between our Lord's resurrection and ascension, than Matthew or Mark had given.—St. Luke is supposed to have been a man of learning, previous to his being endued with spiritual gifts. His style is more pure and classical than that of the other evangelists; though not free from the Hebrew or Syriac idiom, which some make an objection to his being a Gentile convert: yet it only proves, that he had studied the Septuagint, and was conversant with Hellenists. The simplicity of the manner, however, in which he sets before the mind, as in a picture, the wonderful events which he records; and the talent which he manifests of fixing the attention and exciting the affections of his readers, by the most artless narrative; are so exquisite, that many have thought him, as a writer, capable of standing the competition with the most celebrated historians of Greece itself. (*Note*, 7:11—17.)

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CHAPTER I.

The preface, and dedication to Theophilus, 1—4. *An account of Zacharias and Elisabeth,* 5—7. *The angel Gabriel appears to Zacharias in the temple, and promises him a son in his old age, who would be singularly eminent and useful,* 8—17. *He is chastised for unbelief, by being struck dumb,* 18—23. *Elisabeth conceives and hides herself,* 24, 25. *The angel appears to the virgin Mary; and assures her that she should become the mother of the Messiah, the King of Israel, by the power of the Holy Spirit,* 26—33. *Her humble faith and acquiescence,* 34—38. *She visits Elisabeth, and is saluted by her: she prophesies, and praises God,* 39—56. *The birth, circumcision, and naming of John the Baptist,* 57—63. *Zacharias, restored to the use of speech, prophetically praises God,* 64—79. *The manner in which John spent his youth,* 80.

FORASMUCH as many have taken in hand to set forth in order a declaration of [a]those things which are most surely believed among us,

[a] John 20:31. Acts 1:1—3. 1 Tim. 3:16. 2 Pet. 1:16—19. [b] 24:48. John 15:27. Acts 1:3,8,21,22. 4:20. 10:39—41. Heb. 2:3. 1 John 1:1—3. [c] Acts 26:16. Rom. 15:16. Eph. 3:7,8. Col. 1:23—25. [d] Acts 15:19,25,28. 1 Cor. 7:40. 16:12.

NOTES.—CHAP. I. V. 1—4. Matthew and Mark are supposed to have written before Luke; but they could not be called "many:" and the former of them at least wrote from his personal knowledge, as well as under the guidance of the Holy Spirit; while the persons here mentioned had written from *report*. We must therefore understand the evangelist of some compilations, which have been lost very long since; for publishing and circulating authentic narratives, would soon discredit spurious ones: yet the persons who made them seem to have meant honestly, and those heretical gospels, which were propagated during the primitive times were not intended.—We hence learn, however, that several persons had undertaken to publish orderly narratives of those things which were "most surely believed" by Christians, or as 'most fully proved to them,' or 'most certainly performed among them;' for either the evidence by which they were attested, or the conviction which arose from the evidence of their having been accomplished, may be intended. These writers had collected their information from the testimony of those, who had "from the first been eye-witnessee" of the miracles, life, death, resurrection, and ascension of Jesus, and who were ministers of the gospel to declare them unto others: the apostles seem especially intended. Most expositors suppose the second verse to point out the manner in which the evangelist had derived his information: yet it is directly connected with the first verse, and precedes the writer's first mention of himself. The histories referred to, however, had not been compiled

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2 Even as they delivered them unto us, which from the beginning were [b]eye-witnesses, [c]and ministers of the word;

3 It [d]seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee [e]in order, [f]most excellent Theophilus,

4 That thou [g]mightest know the certainty of those things, wherein thou hast been instructed.

5 [h]THERE was in the days of [i]Herod, the king of Judea, a certain priest named Zacharias, [j]of the course of Abia: and his wife *was* of the

[e] 1. Ps. 40:5. 50:21. Ec. 12:9. Acts 11:4. [f] Acts 1:1. 23:26. 24:3. 26:25. *Gr.* [g] John 20:31. 2 Pet. 1:15,16. [h] Before the account called Anno Domini, the sixth year. [h] Matt. 2:1. [i] 1 Chr. 24:10,19. Neh. 12:4,17. *Abijah.*

with sufficient accuracy; and the evangelist was led to consider it as a service allotted him, to form a more exact and regular work of this kind: as he had accurately investigated the subject, and acquired a complete acquaintance with it, from the beginning of the gospel, in the conception and birth of John the Baptist; evidently by information and testimony, and not as an eye-witness.—This history he addressed to Theophilus, for his more full instruction in Christianity. Theophilus signifies, *A lover of God:* he appears to have been a person of rank and authority; for the title "Most excellent," is the same in the original, which is elsewhere addressed to the Roman governors. (*Marg. Ref. t. Note, Acts* 26:24—29, *v.* 25.) The title was given to Theophilus with greater propriety: but as St. Paul uses it to Festus, this fully proves, that Christianity does not forbid us to give this kind of customary honour to persons in authority, whatever their character or religion may be.—The word rendered "instructed," relates to the initiatory instruction in the first principles of Christianity, in which the converts were afterwards to be more fully taught and established.—[c] St. Luke thought not what was delivered by word of mouth only, even by the eye-witnesses and ministers of the word, sufficient to give Theophilus a knowledge of the certainty of these things, without writing the gospel. . . . He held it not unlawful, or unfit, for a layman, or any Christian, to read the Scriptures; nor such a one insufficient, by thus reading, to understand the things in which he had been instructed.' *Whithy.* —[i] The

daughters of Aaron, and her name *was* Elisabeth.

6 And they were both [k]righteous before God, [l]walking in all the commandments and ordinances of the Lord [m]blameless.

7 And [n]they had no child, because that Elisabeth was barren; and they both were *now* [o]well stricken in years. [*Practical Observations.*]

8 And it came to pass, that while [p]he executed the priest's office before God [q]in the order of his course,

9 According to the custom of the priest's office, [r]his lot was to burn incense when he went into the temple of the Lord.

10 And [s]the whole multitude of the people were praying without, at the time of incense.

11 And there [t]appeared unto him an angel of the Lord standing on the right side of [u]the altar of incense.

12 And when Zacharias saw *him*, [x]he was troubled, and fear fell upon him.

13 But the angel said unto him, [y]Fear not, Zacharias: for [z]thy prayer is heard; [a]and thy wife Elisabeth shall bear thee a son, and [b]thou shalt call his name John.

14 And [c]thou shalt have joy and gladness; and many shall rejoice at his birth.

15 For he shall be [d]great in the sight of the Lord, [e]and shall drink neither wine nor strong drink; and he shall be [f]filled with the Holy Ghost, [g]even from his mother's womb.

16 And [h]many of the children of Israel shall he turn to the Lord their God.

17 And he shall go [i]before him [k]in the spirit and [l]power of Elias, to [m]turn the hearts of the fathers to the children, [n]and the disobedient [o]to the wisdom of the just; [o]to make ready a people prepared for the Lord.

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k Jb 1:1. Gen. 6:9. 7:1. Job 1:1,8. 2:3. Rom. 3:9—23. Phil. 3:6—9. Tit. 3:3—7. l 1 Kings 2:3. 2 Kings 20:3. Ps. 119:6. Acts 24:16. 2 Cor. 1:12. Tit. 2:11—14. Heb. 13:18. m Job 1:1,8. 2:3. n ch. 1:36. 1 Sam. 1:2. Judg. 13:2,3. 1 Sam. 1:2,5—8. o Gen. 17:17. 18:11. 1 Kings 1:1. 2 Kings 4:14—16. Rom. 4:19,20. Heb. 11:11,12. p Ex. 28:1,41. 29:1,9,44. 30:30. Num. 18:7. 1 Chr. 24:2. 2 Chr. 11:14. q ch. 1 Chr. 24:19. 2 Chr. 8:14. 31:2,19. Ezra 6:18. r Ex. 30:7,8. 37:25—29. Num. 16:40. 1 Sam. 2:28. 1 Chr. 6:49. 23:13. 2 Chr. 26:16—18. 29:11. Heb. 9:6,7. s Lev. 16:17. Heb. 4:14—16. 9:24. Rev. 8:3,4. t 19,28. 2:10. Judg. 13:3,9. Acts 10:3,4. Heb. 1:14. u Ex. 30:1—6. 37:25—29. 40:26,27. Lev. 16:13. Rev. 8:3. 9:13. x 29. 2:9,10. Judg. 6:22. 13:22. Job 4:14,15. Dan. 10:7. Mark 16:5. Acts 10:4. Rev. 1:17. y 24:36—40. Judg. 6:23. Dan. 10:12. Matt. 28:5. Mark 16:6. z Gen. 25:21. 1 Sam. 1:20—23. Ps. 118:21. Acts 10:31. a Gen. 17:10. 18:14. Judg. 13:3—5. 1 Sam. 2:21 2 Kings 4:16,17. Ps. 113:9 127:3—5. b 60—63. 2:21. Gen. 17:19. Is. 8:3. Hos. 1:4,6,9,10. Matt. 1:21. c 58. Gen. 21,6,7. Prov. 15:20. 23:15,16,24,25. d 7:28. Luke 1:2 ch. 19. Josh. 3:7 4:14. 1 Chr. 17:8. 29:12. Matt. 11:9—19. John 5:35. e 7:33. Num. 6:2—4. Judg. 13:4—6. Matt. 11:18. f Zech. 9:15. Acts 2:4,14—18. Eph. 5:18. g 1 s. 22:9. Jer. 1:5. Gal. 1:15. h 76. Is 40:3—5. 49:6 Dan. 12:3. Mal. 3:1. Matt. 3 1—6. 21:32. i 16. John 1:13,23—30. 3:28. k Mal. 4:5. Matt. 11:14. 17:11,12. Mark 9:11—13. John 1:21—24. Rev. 20:4. l 1 Kings 17: 1. 18:18. 21:20. 2 Kings 1:4—6,16. *Elijah.* Matt. 3:4,7—12. 14:4. m 3:7—14. Mal. 4:6. n Is. 29:24. Matt. 21:29—32. 1 Cor. 6:9—11. * Or, *by.* o 1 Sam. 7:5. 1 Chr. 29:18. 2 Chr. 29:36. Ps. 10:17. 78:8. Am. 4:12. Acts 10:33. Rom. 9: 23. Col. 1:12. 2 Tim. 2:21. 2 Pet. 3:11—14. 1 John 2:28.

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very circumstance of the number of such narratives, at so early a period, is itself an evidence, that there was something in the first publication of the Christian doctrine, which ... excited the curiosity, and awakened the attention, of persons of all ranks and denominations; insomuch, that every narrative, which pretended to furnish men with additional information, concerning so extraordinary a personage as Jesus, seems to have been read with avidity.' *Campbell.*

Forasmuch. (1) Επειδηπερ, *quoniam.* Here only N. T. επειδη, often.—*Have taken in hand.*] Επεχειρησαν. *Acts* 9: 29. 19:13. Ex επι, et χειρ, *manus.*—*To set forth.*] Αναταξασθαι. Here only N. T. Ex ανα, et ταασσομαι, *to place in due order.* —*A declaration.*] Διηγησιν. Not elsewhere N. T.—*Which are most surely believed.*] Πεπληροφορημενων.. *Rom.* 4:21. 14:5. 2 *Tim.* 4:5,17.—*Eye-witnesses.* (2) Αυτοπται. Here only N. T. Ex αυτος, et οπτομαι, *video.*—*Having had perfect understanding.* (3) Παρηκολουθηκοτι. *Mark* 16:17. 1 *Tim.* 4:6. 2 *Tim.* 3:10.—'*Cunctis ab initio exacta diligentia perscrutigatis.* Erasmus. *Accurata omnium ab initio ratione habita.*' Heinsius. One that followed another step by step, to note and mark his course.—*From the very first.*] Ανωθεν. Sometimes rendered "from above." (*John* 3:31. *Jam.* 1:17. 3:15,17.) It is, however, often used in another sense. (*John* 3:3,7. *Acts* 26:5. *Gal.* 4:9.) No doubt Luke wrote under the superintending inspiration of the Holy Spirit: yet this word cannot properly be adduced as a proof of it, nor does it at all imply, that he had his information "from above," without the intervention of the ordinary methods of information. —*In order.*] Καθεξης, *ordine, distincte, cohærenter, Acts* 3:24. 11:4. 18:23.—*Most excellent.*] Κρατιστε. *Acts* 23:26. 24:3. 26: 25.—*Hast been instructed.* (4) Κατηχηθης. (Ex κατα, et ηχεω, *sono.*) *Acts* 18:25. 21:24. 1 *Cor.* 14:19. Hence the words *catechism* and *catechise.*

V. 5—7. Zacharias 'was not, as some have imagined, high-priest. ... Zacharias was chosen by lot to burn incense: the high-priest did it by the right of succession, and burned it in the Holy of holies, into which Zacharias entered not. ... Zacharias was priest of the course of Abia; whereas the high-priest was of no course at all. ... 'These several courses began on the sabbath-day, and continued to serve till the next sabbath.' *Whitby.* (*Notes,* 2 *Kings* 11:5—9. 1 *Chr.* 23:2—6. 24:10. *Ezra* 2:36—39.)—St. Luke begins his history with he parentage and birth of John. His father Zacharias was a priest of the order of Abia, or Abijah; (*Marg. Ref.* i.) and his wife Elisabeth also was descended from Aaron. They were exemplary persons, being "righteous before God," and not merely in the sight of men; (*Marg. Ref.* k—m.) being accepted as true believers, and approving themselves to him by a conscientious conduct in his sight: so that they habitually walked in an upright and regular course of obedience to all the moral commandments of the law, and in an attendance on all the ordinances of his instituted worship; and thus acted in a most blameless and irreproachable manner, as to the general tenor of their conduct. Doubtless they, as sinners, were justified and saved in the same way as others: but they were eminent examples of piety and integrity, and cordially concurred together in every part of the service of God. —They had no children: and as Elisabeth had been barren in her younger years, it was not to be expected that she should bear children in her old age. This was thought a very heavy affliction by the Jews: yet Zacharias gave no countenance to the practice of polygamy or divorce, by taking another wife. (*Notes, Gen.* 16:1—6.) The latter of these, especially, was common at that time: yet the pious Jews generally disapproved it. (*Notes, Matt.* 5:31,32. 19:3—12.)

Of the course, &c.] Εξ εφημεριας. Ex επι, et ἡμερα, *dies.* Here and 8, only N. T.—*Ordinances.* (6) Δικαιωμασι. *Rom.* 1:32. 2:26. 5:16,18. 8:4. *Heb.* 9:1,10. *Rev.* 15:4. 19:8. The word is used in different senses: but the institutions of the ritual law of Moses, seem here exclusively meant.

V. 8—10. 'The law required that the priest should burn incense morning and evening, upon the altar of incense, placed before the veil of the most holy place. (*Ex.* 30:6—8.) But because they who thus served in every course were many, it was necessary that they should by lot choose the man, who was to perform that service for that week; and so the Jews say they did.' *Whitby.*—According to the law and custom, Zacharias was employed to burn incense on the golden altar within the sanctuary; and at the same time a great number of people were collected without, in the courts of the temple, silently offering up their prayers and supplications. This was an apt and constant type of Christ's intercession in heaven; through which the prayers of believers, in every part of the outer court of the church on earth, ascend with acceptance before God. (*Marg. Ref.* r, s. *Notes, Ex.* 30:1—10. *Rev.* 8:1—6.)

To burn incense. (9) Θυμιασαι. Here only N. T.—*The temple.*] Τον ναον. This word generally means the sanctuary: but ἱερον includes the courts and out-buildings.—*Of incense.* (10) Του θυμιαματος. 11. *Rev.* 5:8. 8:3,4. 18:13.—*Ex.* 30:1,7. *Sept.*

V. 11—17. While Zacharias was officiating within the sanctuary, he was surprised by the appearance of an angel, probably in a splendid form, at the right hand of the altar of incense. This vision greatly alarmed him, though he was a man of approved piety: but the angel encouraged him not to be afraid, for he was come to assure him, that his prayers were heard and answered.—Zacharias and Elisabeth had doubtless often prayed for children; but it must be supposed, that they had for some time given up the hope of having any, and had submitted to the will of God, concluding that these prayers would not be answered. The angel's words, however, may refer to the prayers which Zacharias had then been offering up, in behalf of himself and his people, and for the coming of the promised Redeemer: or, in general, his prayers were accepted, and would all in due season be answered. As a proof of this, his wife Elisabeth, even in her old age, would bear him a son, whose name he should call John, *the grace,* (or *favour*) *of the LORD:* for he would be an honour and blessing to his father, a gracious answer to his prayers, and a pledge of the divine favour: so that he would have great joy and gladness in him; and many would rejoice at his birth, as anticipating the great usefulness of his future life. For, though he would be a plain man, and appear mean in his person and attire; yet he would be "great in the sight of the Lord," and according to his estimation of characters; being eminent for wisdom and piety, and a blessed instrument in glorifying him and doing good to men. As a token of his entire devotedness to God, he would be a perpetual Nazarite from his birth; (*Marg. Ref.* e. *Notes, Num.* 6:1—21. *Judg.* 13:2—5, *vv.* 4,5.) and be likewise "filled with the Holy Ghost from his mother's womb." Though "conceived in sin," like other men, yet a saving change would be wrought in his soul by the regenerating Spirit of God, even at or before his birth; which would appear in his eminent wisdom and piety from his earliest youth. (*Marg. Ref.* f, g.) In due time he would be brought forth, as a zealous preacher and a successful reformer, in converting many of the descendants of Israel, from their hypocrisy, impiety, or infidelity, to the true worship and service of the LORD their God: and he would go "before

18 And Zacharias said unto the angel, [p]Whereby shall I know this? [q]for I am an old man, and my wife well stricken in years.

19 And the angel answering said unto him, [r]I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, [s]and to show thee these glad tidings.

20 And behold, [t]thou shalt be dumb, and not able to speak, until the day that these things shall be performed, [u]because thou believest not my words, [x]which shall be fulfilled in their season.

21 And the people [y]waited for Zacharias, and marvelled that he tarried so long in the temple.

22 And when he came out he could not speak unto them: and they perceived that he had seen a vision in the temple; for [z]he beckoned unto them, and remained speechless.

23 And it came to pass, that as soon as [a]the days of his ministration were accomplished, he departed to his own house.

24 And after those days his wife Elisabeth conceived, and hid herself five months, saying,

25 Thus [b]hath the Lord dealt with me, in the days wherein he looked on *me*, [c]to take away my reproach among men. *[Practical Observations.]*

26 ¶ And in [d]the sixth month [e]the angel Gabriel was sent from God unto [f]a city of Galilee, named Nazareth,

27 To [g]a virgin espoused to a man, whose name was Joseph, of the house of David; and the virgin's name *was* Mary.

28 And the angel came in unto her, and said, [h]Hail, *thou that art* [i]highly favoured, [k]the Lord *is* with thee: [l]blessed *art* thou among women.

29 And when she saw *him*, [m]she was troubled at his saying, [n]and cast in her mind [o]what manner of salutation this should be.

30 And the angel said unto her, [p]Fear not, Mary: for thou hast found favour with God.

31 And, behold, [q]thou shalt conceive in thy womb, and bring forth a son, [r]and shalt call his name JESUS.

32 He [s]shall be great, and shall be called [t]The Son of the Highest: and the Lord God shall [u]give unto him the throne of his father David:

33 And [v]he shall reign over [x]the house of Jacob

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p 34. Gen. 15:8, 17:17, 18:12. Judg. 6.36—40. Is. 38:22. q 7. Num. 11:21—23. 2 Kings 7:2. Rom. 4:18—21. r 26. Dan. 8:16, 9:21—23. Matt. 18:10. Heb. 1:14. s 2:10. t 22,62,63. Ex. 4:11. Ez. 3:26, 24:27. u 45. Gen. 18:10—15. Num. 20:12. 2 Kings 7:2,19,20. Is. 7:9. Mark 9:19, 16:14. Rev. 3:19. x Rom. 3:3. 2 Tim. 2:13. Tit. 1:2. Heb. 6:18. y Num. 6:23—27. z John 13:24. Acts 12:17, 19:33, 21:40. a 2 Kings 11:5—7. 1 Chr. 9:25. b 13. Gen. 21:1,2. 29:21, 30:22. 1 Sam. 1:19,20, 2:21,22. Heb. 11:11. c Gen. 30:23. 1 Sam. 1:6. Is. 4:1, 54:1—4. d 24. e 19. f 2:4. Matt. 2:23. John 1:45,46. 7:41, 42. g 2:4,5. Gen. 3:15. Is. 7:14. Jer. 31:22. Matt. 1:21,23. h Dan. 9:21—23. 10:19. i Or, *graciously accepted*, or, *much graced*. 30. Hos. 14:2. Eph. 1:6. k Judg. 6:12. Is. 43:5. Jer. 1:8,19. Acts 18:10. k 42. 11:27,28.

Judg. 5:24. Prov. 31:29—31. Matt. 12:48—50. l 12. Mark 6:49,50. 16: 5,6. Acts 10:4. m 66. 2:19,51. n Judg. 6:13—15. 1 Sam. 9:20,21. Acts 10:4, 17. o 13. 12:32. Is. 41:10,14. 43:1—4. 44:2. Matt. 28:5. Acts 18:9,10. 27:24. Rom. 8:31,32. Heb. 13:6. p 27. Is. 7:14. Matt. 1:23. Gal. 4:4. q 13. 2:21. Matt. 1:21,25. r 15. 3:16. Matt. 3:11. 12:42. 1 Phil. 2:9—11. s 35. Mark 5:7. 14:61. John 6:69. Acts 16:17. Rom. 1:4. Heb. 1:2—6. t 2 Sam. 7:12,13. Ps. 132: 11. Is. 9:6,7. 16:5. Jer. 23:5,6. 33:15—17. Ez. 17:22—24. 34:23 24. 37:24,25. Am. 9:11,12. Matt. 28:18. John 3:35,36. 5:21—29. 12:34. Acts 2:30,36. Eph. 1: 20—23. Rev. 3:7. u Ps. 45:6. 89:35—37. 1 Am. 2:44. 7:13,14,27. Ob. 21. Mic. 4:7. 1 Cor. 15:24,25. Heb. 1:8. Rev. 11:15. 20:4—6. 22:3—5. x Rom. 9:6. Gal 3:29. 6:16. Phil. 3:3.

Him, in the spirit and power of Elijah," with intrepidity, zeal, sanctity, and a mind mortified to all earthly interests and pleasures, like that illustrious prophet. Thus he would turn the "hearts of the fathers *with* the children," or persons of every age and situation in society, to lay aside their party disputes or domestic contests, and to unite in repenting of their sins, and attending on the great duties of true religion. The disobedient and rebellious would thus be brought back to the wisdom of their righteous progenitors; or rather induced to attend to the wisdom of that Just One, who was coming among them: that they might become a people prepared, by humiliation and genuine repentance, to welcome in true faith the salvation, and become the subjects of the LORD, even of Jesus Christ. (*Note*, *Mal.* 4:4—6.)—John went before Christ, as his forerunner, to prepare the people for him; yet THE LORD THEIR GOD is the antecedent to the pronoun "Him,"—"Shall he turn to the Lord their God; and he shall go before him, &c." so that the angel's address was evidently calculated to induce the belief, that Christ was the Lord God of Israel; and must have been improper, and suited to mislead us, on any other supposition. (*Marg. Ref.* h—o. *Notes*, 76—79. 3:4—6. *Is.* 40:3—5. *Mal.* 3:1—4. *John* 1:30—34. 3:27—36, *vv.* 28,29.)—Dr. Campbell renders the clause, "he shall go before *them*;" without the least intimation in the notes of any different reading, or even conjectural alteration. —'*John*, in Hebrew, *Johanan*, which occurs nearly thirty times in the Old Testament, is derived from JEHOVAH and *Chen*, and properly signifies *the grace and favour of the* LORD.' *Doddridge.*

He was troubled. (12) Εταραχθη. See on *Matt.* 14:26. —*Gladness.* (14) Αγαλλιασις. 44. *Acts* 2:46. *Heb.* 1:9. *Jude* 24. An exceedingly great joy, with exultation, and the outward expressions of it. *Ps.* 51:8. *Sept.* Ab αγαλλιαω, or αγαλλιασμαι, *præ gaudio exulto.* 47.

V. 18—20. (*Notes*, 34—38. *Gen.* 17:17,18. 18:9—12.) When the angel had delivered this gracious message, Zacharias, reflecting upon the great improbability of having a son by his wife in their old age, and not duly considering the power of God, "staggered at the promise through unbelief." (*Marg. Ref.* p, q. *Note*, *Rom.* 4:18—22.) He therefore required some further sign, by which he might know that this would be performed: whereas the very appearance of the angel, whose presence had so alarmed him, was a sufficient sign that the promise sent by him would be accomplished. The angel therefore informed him, that he was Gabriel, who stood before God, and ministered unto him, and of whom he must have read in the prophecy of Daniel; (*Dan.* 8:16. 9:21.) and that he was sent from heaven on purpose to declare to him these glad tidings. But, as he had doubted the truth of his words, and had demanded a sign in confirmation of them, notwithstanding so many eminent persons had been born of parents, who had long been childless, as Isaac, Jacob, Joseph, Samson, and Samuel; a sign would be given him, which would at the same time be a rebuke of his unbelief: for he would thenceforth be no more able to speak, till the promise had received its accomplishment; (*Note*, 21—25.) yet that would certainly take place in its appointed season. (*Marg. Ref.* r—x.)

To show these these glad tidings. (19) Ευαγγελισασθαι σοι ταυτα.—*Dumb.* (20) Σιωπων. 18:39. 19:40.

V 21—25. The interview between the angel and Zacharias, as above related, would not take up much time; but the mind of Zacharias must have been occupied and agitated by a variety of reflections and emotions; so that he continued in the temple, some time after the angel had left him, perhaps employed in devotion. In the mean while the people waited for him, probably to dismiss them with the customary blessing, (*Notes*, *Num.* 6:23—26.) being surprised on what account he continued in the temple beyond the usual time. But when he came out he was unable to speak to them; and they perceived by his signs "that he had seen a vision." Thus he remained speechless, or deaf and dumb, for this was doubtless the case with him. (61—63.) He was, however, able to burn incense according to his office; and he continued at the temple, till the time of his appointed ministration was expired, when he returned to his own house: and soon after Elisabeth finding herself pregnant, "hid herself five months." She kept at home and much alone, either that she might be preserved from contracting any ceremonial defilement, as the child to be born of her was to be a perpetual Nazarite; or that she might not seem to be lifted up with the favour conferred on her; or rather, that she might have the more leisure for meditation, prayer, and thanksgiving, on this extraordinary occasion. For she observed, as in admiration, that, "thus," in so unexpected a way of grace and favour, "the Lord had dealt with her," at the time when he was pleased to take away the reproach of barrenness, under which she had hitherto lain among her neighbours and acquaintance; (*Notes*, *Judg.* 11:34—40. *Is.* 4:1.) in that he had promised to make her, in a marvellous way, the mother of a son, of whom so great things had been spoken.—Doubtless, Zacharias had by writing made known to her the purport of the angel's message. The time of her close retirement continued five months, for in the sixth month Mary went to visit her: yet it is probable, she lived much at home and in retirement during the whole of her pregnancy.

That he tarried so long. (21) Εν τω χρονιζειν αυτον. 12:45. *Matt.* 24:48. 25:5. *Heb.* 10:37.—*A vision.* (22) Οπτασιαν, (ab οπτομαι *video*;) 24:23. *Acts* 26:19. 2 *Cor.* 12:1.—*He beckoned.*] Ην διανευων. Here only N. T.—*Speechless.*] Κωφος. See on *Matt.* 12:22.—*Ministration.* (23) Της λειτουργιας. 2 *Cor.* 9:12. *Phil.* 2:17,30. *Heb.* 8:6. 9:21.—*Num.* 4:24. 8:22. Λ λειτουργεω. Hence *Liturgy.*

V. 26—33. The Evangelist next proceeds to relate the miraculous conception of Jesus. In the sixth month of Elisabeth's pregnancy, the angel Gabriel was sent from God to Nazareth, to the Virgin Mary, whose espousals to Joseph have already been considered. (*Notes*, *Matt.* 1:18—25.)—It is remarkable that the name "Elisabeth" was the same with *Elisheba*, the wife of Aaron; and that of "Mary," the same with that of *Miriam* his sister. (*Ex.* 6:23. 15:20,21.) —When the angel came to Mary in her retirement, (probably in a glorious form,) he addressed her by saying, "Hail, thou that art highly favoured of the Lord, &c." That is, 'Rejoice on account of the honour intended thee, and on which I now congratulate thee; for thou art highly favoured of God, not only as an accepted believer, but as the mother of the long-expected Messiah: "the Lord is with thee," therefore, in a special manner, and in this repect, thou art happy above other women, and distinguished from them all. (*Marg.* and *Ref.*) The Papists have unaccountably turned this salutation of the angel into an act of adoration;

for ever; and of his kingdom there shall be no end.

34 Then said Mary unto the angel, [y] How shall this be, seeing I know not a man?

35 And the angel answered and said unto her, [z] The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also [a] that holy thing, which shall be born of thee, shall be called [b] The Son of God.

36 And behold, [c] thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her who was called barren.

37 For [d] with God nothing shall be impossible.

38 And Mary said, [e] Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her. [*Practical Observations.*]

39 ¶ And Mary arose in those days, and went [f] into the hill-country with haste, into a city of Judah;

40 And entered into the house of Zacharias, and saluted Elisabeth.

41 And it came to pass, that when Elisabeth heard the salutation of Mary, [g] the babe leaped in her womb: and Elisabeth [h] was filled with the Holy Ghost.

42 And she spake out with a loud voice, and said, [i] Blessed *art* thou among women, and [k] blessed *is* the fruit of thy womb.

43 And [l] whence *is* this to me, that the mother of [m] my Lord should come to me?

44 For, lo, as soon as the voice of thy salutation sounded in mine ears, [n] the babe leaped in my womb for joy.

45 And [o] blessed *is* she [*] that believed: for there

y Judg. 13:8—12. Acts 9:6 — 27, 31. Matt. 1:20. z Job 14:4. 15:16. 25:4. Ps. 51:5. Eph. 2:3. Heb. 4:15 7:26—28. 9:22. Ps. 2:7. Matt. 14:33. 26:63,64. 27:54. Mark 1:1. John 1:34,49. 20:31. Acts 9:37. Rom. 1:4. Gal. 2:20. c 24—26. d 18:27. Gen. 18:14. Num. 11:23 Jer. 32:17,27. Zech. 8:6. Matt. 19:26. Mark 10:27. Phil. 3:21. e 2 Sam. 7:25—29. Rom. 4:20,21. f Josh. 10:40. 15:48—39. 21:9—11. g 15,44. Gen. 25:22. Ps. 22:10. h 67. 4:1. Acts 2:4. 4:8.

6:3. 7:55. Eph. 5:18. Rev. 1:10. i 28,45,48. Judg. 5:24. k 19:38. Gen. 22:18. Ps. 21:6. 45:2. 72:17—19. Acts 2:26—28. Rom. 9:5. Heb. 12:2. l 7:7. Ruth 2:10. 1 Sam. 25:41. Matt. 3:14. John 13:6—8. Phil. 2:3. m 20:42—44. Ps. 110:1. John 20:28. Phil. 3:8. n 41. o 20. 11:27,28. 2 Chr. 20:20. John 11:40. 20:29. * Or, *which believed that there shall be, &c.*

and the word for "highly favoured," having been rendered in the Vulgate "full of grace," they have thus addressed the Virgin Mary with idolatrous worship, and very great numbers do so to this day: nay, this act of devotion, such as it is, often precludes the use of the Lord's prayer, or of any other prayer to God, or at least is far more frequently repeated than any other! But there is no expression in this address, but what might properly be used by a superior to an inferior, in Mary's situation; and doubtless it was thus intended; for a greater absurdity can scarcely be devised, than to suppose that the angel Gabriel came down from heaven, to worship a poor sinful mortal here on earth, as Mary well knew herself to be!—This extraordinary appearance and salutation, however, disquieted her mind: she was not only alarmed at the angel's presence; but was greatly perplexed about the meaning and consequences of so uncommon an address. But the angel calmed her fears, and assured her, that she had "found favour with God," and would shortly conceive and bear a Son, whom she was directed to call JESUS. He would be great, above all whoever appeared on earth, being called, and acknowledged to be, "the Son of the Highest;" as being one in nature and perfection with the "Lord God" who would in due time exalt him, in his mediatorial character, to the throne of David, his father as to his human nature; and on that throne he would reign "over the house of Jacob," and over the true Israel of God, not only for a few years, as David and his successors had done, but for ever; so that "of his kingdom there should be no end." (*Marg. Ref.* t—x. *Notes*, 2 *Sam.* 7:12—16. *Ps.* 2:4—9. 89:19—37. *Is.* 9:6,7. *Dan.* 2:34,35,44,45. 7:13,14. 1 *Cor.* 15:20—28. *Rev.* 11:15—18.)—*His father David.* (32) *Marg. Ref.* r. 'The virgin must therefore be of the house of David; for seeing the angel told her, she should not have this Son by the knowledge of a man, it was not Joseph's but Mary's being of the house of David, which made David his father.' *Whitby.*

Espoused. (27) Μεμνηστευμενην. 2:5. *Matt.* 1:18.—Thou that art *highly favoured.* (28) Κεχαριτωμενη. *Eph.* 1:6. Not elsewhere N. T. Αχαρις, *gratia.* 30.—*She was troubled.* (29) Διεταραχθη. Here only N. T. Δια, et ταρασσω, 12.—*Of the Highest.* (32) Ὑψιστου. 35. 6:35. *Mark* 5:7. *Acts* 16:17.

V. 34—38. "How shall this be?" is very different from "Whereby shall I know this?" (18) The latter implies a doubt of the truth of the prediction; the former merely asks direction. Mary's question seems entirely the language of faith and humble admiration. She probably meant to inquire, what her conduct ought to be respecting her espousals with Joseph, and in other respects. (*Note, Judg.* 13:8.) She seems to have understood it, as implying that she was to conceive miraculously; but she desired further information: she, however, asked no sign for the confirmation of her faith, as Zacharias had done. The angel therefore, in replying, merely told her that she would conceive by the Holy Spirit descending upon her: in this manner "the power of the most High would overshadow her;" and the Infant would be formed in her womb by his creating energy, and under his special protection. Thus the promised Seed would properly be "made of a woman," and partaker of human nature, without the pollution of sin, which is common to all others descended from fallen Adam. (*Notes, Gen.* 3:14,15. *Job.* 14:1—6, *v.* 4. *Is.* 7:14. *Jer.* 31:21,22. *Gal.* 4:4—7.) This child might therefore be called that holy thing," or *holy child:* and even in respect of his human nature, he should be acknowledged to be "the Son of God;" as well as in his divine nature, and his mysterious Person as "God manifest in the flesh."—The Man, Christ Jesus, being called "the Son of God," because conceived by the operation of the Holy Spirit, is a full proof of the Deity of that sacred Agent.—In order more fully to establish Mary in her believing expectation of this great event, the angel informed her, that Elisabeth had conceived a son in her old age; and was at that time in the sixth month of her pregnancy, though she had long been deemed barren! Elisabeth was cousin to Mary, by the mother's side, though a daughter of Aaron in the father's line: for the families of David and Aaron frequently intermarried; and this affinity shadowed forth the union of the kingly and priestly office, in the person of the Messiah.—Mary's conception in virginity was more evidently miraculous than Elisabeth's in her old age; but nothing was, or could be, impossible to the power of God. (*Note, Gen.* 18:13—15.)—When Mary heard this, she did not at all waver in her belief of what the angel had told her: and though she could not but fear, that her pregnancy might expose her to many suspicions, or injurious reflections, and painful trials, and indeed to very great danger: she humbly and implicitly resigned herself to the divine will, saying, 'Behold here I am, the handmaid and servant of the Lord; let it be to me according to thy word.' Probably, the miraculous conception immediately took place; and the angel having executed his commission departed from her. (*Marg. Ref.* a, b, d, e.)

Shall overshadow. (35) Επισκιασει. 9:34. *Matt.* 17:5. *Mark* 9:5. *Acts* 5:15.—*Ex.* 40:35. *Sept.*—*Holy thing.*] Το . . . ἁγιον. Παιδιον, or βρεφος, *child*, or *infant*, may be understood.—*Thy cousin.* (36) Ἡ συγγενης. 58,61. 2:44. *Mark* 6:4. The word is used for remote relations, as well as more strictly for "cousins."—*Shall be impossible.* (37) Αδυνατησει. *Matt.* 17:20. Not elsewhere N. T.—*Gen.* 18:14. *Deut.* 17:8. 2 *Chr.* 14:11. *Sept.*

V. 39—45. Soon after this vision, Mary being in haste to communicate with Elisabeth, took a long journey from Nazareth to the hill-country of Judea, perhaps to Hebron, for that purpose. (*Marg. Ref.* f.) Being arrived she saluted Elisabeth, and probably congratulated her on the unexpected favour conferred on her: but no sooner did Elisabeth hear her voice, than she felt the infant leap in her womb in a very extraordinary manner; even as if he had been conscious of the presence of the mother of the great Redeemer, whom he was appointed to precede. At the same time, "Elisabeth was filled with the Holy Spirit," and under his prophetical influence, she pronounced Mary and "the Fruit of her womb," to be most blessed, as peculiarly honoured by the most high God. (*Marg. Ref.* h—k.) Though Elisabeth was superior in age, in station, and in reputation, yet she considered Mary as so distinguished a person, by being chosen to be the mother of the Messiah, that she was filled with admiration, at being favoured with a visit from her, in addition to all her other mercies. (*Marg. Ref.* l. *Note, Matt.* 8:8,9.) She acknowledged the child which was to be born of her, to be "her Lord" and the Lord of all: (*Marg. Ref.* m. *Note, Matt.* 22:41—46.) and she declared that the infant in her womb, exulted for joy under the impulse of the Holy Spirit, and as a kind of homage to his Lord. (*Note, Gen.* 25:22,23.) Indeed Mary was peculiarly happy, in that she had so readily and implicitly believed the divine message; by which means she had honoured God, and had received her mercies unmingled with rebukes; for the promise would surely and exactly be accomplished.—There was in this a reference to Zacharias's unbelief, and the painful rebuke under which he lay; but the subject was touched very gently, as it was proper from the mouth of Elisabeth.—It is remarkable, that Mary, though young and inexperienced, so readily believed a far more difficult promise, than that about which Zacharias, an aged priest and an experienced believer, had hesitated. (*Marg.* and *Marg. Ref.* o. *Note*, 18—20.)—It does not appear, that Elisabeth knew the circumstances of Mary's vision, or her faith in the divine message, except by the Spirit of prophecy; for it may be concluded from the narrative, that she thus addressed Mary, before she had time to inform her of these matters. The words of Elisabeth, and all the circumstances of her interview with Mary, must have had a powerful effect in establishing the faith, and enlarging the expectations of the latter: and the favour and testimony of persons, so highly respected as Zacharias and Elisabeth, would powerfully

shall be a performance of those things which were told her from the Lord.

46 ¶ And Mary said, [p]My soul doth magnify the Lord,

47 And my spirit hath rejoiced in [q]God my Saviour.

48 For he hath [r]regarded the low estate of his handmaiden: for, behold, from henceforth [s]all generations shall call me blessed.

49 For [t]he that is mighty [u]hath done to me great things; [x]and holy *is* his name.

50 And [y]his mercy *is* on them that fear him from generation to generation.

51 He hath [z]showed strength with his arm: [a]he hath scattered the proud in [b]the imagination of their hearts.

52 He hath [c]put down the mighty from *their* seats, and exalted them of low degree.

53 He hath [d]filled the hungry with good things; [e]and the rich he hath sent empty away.

54 He [f]hath holpen his servant Israel, in remembrance of *his* mercy;

55 As [g]he spake to our fathers, to Abraham, and to his seed for ever.

56 And Mary abode with her about three months, and returned to her own house.

[1 ractical Observations.]

57 ¶ Now [h]Elisabeth's full time came that she should be delivered; and she brought forth a son

58 And [i]her neighbours and her cousins heard how the Lord had showed great mercy upon her: [k]and they rejoiced with her.

59 And it came to pass, that [l]on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.

60 And his mother answered and said, [m]Not *so*; but he shall be called John.

61 And they said unto her, There is none of thy kindred that is called by this name.

62 And [n]they made signs to his father, how he would have him called.

63 And he asked for [o]a writing-table, and wrote, saying, His name is John. And they marvelled all.

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p 1 Sam. 2:1. Ps. 34:2,3. 35:9. 103:1,2. Is. 24:15,16. 45:25. 61:10. Hab. 3:17,18. Rom. 5:11. 1 Cor. 1:31. 2 Cor. 2:14. Phil. 3:3. 4:4. 1 Pet. 1:8. q 2:11. Is. 12: 2,3. 45:21,22. Zeph. 3:14—17. Zech. 9:9. 1 Tim. 1:1. Tit. 2:10,13. 3:4—6. r 1 Sam. 1:11. 2:8. 2 Sam. 7:8,18,19. Ps. 102:17. 113:7,8. Is. 66:2. 1 Cor. 1:26—28. Jam. 2:5,6. s 2:48. Job 29:11. 31:28. Gen. 30:13. Mal. 3:12. t ver. 32. 24:8. Is. 1:24. 63:1. Jer. 10:6. 20:11. u Ps. 71:19—21. 126:2,3. Mark 5:19. x Ex. 15:11. 1 Sam. 2:2. Ps. 99:3,9. 111:9. Is. 6:3. 57:15. Rev. 4:8. 15:4. y Ex. 20:6. 34:6,7. Ps. 31:19. 86:5. 103:11,17. 115:13. 118:4. 145:19. 147:11. Mal. 3:17,18. Rev. 19:5. z Ps. 44:3. 77:14,15. Deut. 4:34. Ps. 89:13. 98:1. 118:15,16. Is. 40:10. 51: 9. 52:10. 63:12. Ex. 15:6. Judg. 5:19—11. 1 Sam. 2:3,4,10. Isa. 10:9—12. Ps. 2:1—3. 33:10. 64:5. 94:21. Prov. 21:30. Rom. 1:21. 2 Cor. 10:5. c 1 Sam. 2:4,6—8. Job 5:11—13. 34:24—28. Ps. 107:40,41. 113:7,8. Ec. 4:14. Ez. 17:24. Am. 9:11. Mark 6:3. Jam. 1:9,10. 4:10. d 6:21. 1 Sam. 2:5. Ps. 34:10. 107:8,9. 146:7. Ez. 34:29. Matt. 5:6. John 6:11—13,35. Jam. 2:5. Rev. 7:16,17. e 6:24. 12:16—21. 16:19—25. 18:11—14,24,25. 1 Cor. 1:26. 4:8. Jam. 2:6. 5:1—6. Rev. 3:17,18. f 70—75. Ps. 98:3. Is. 44:21. 46:3,4. 49:14—16. 54:6—10. 63:7—16. Jer. 31:3,20. 33:24—26. Mic. 7:20. Zeph. 3:14—20. Zech. 9:9—11. g Gen. 12:3. 17: 19. 22:18. 26:4. 28:14. Ps. 105:8—10. 132:11—17. Rom. 11:28,29. Gal. 3:16,17. h 13. 2:6,7. Gen. 21:2,3. Num. 23:19. 1:25. Ruth 4:14—17. Ps. 113:9. k 14. Gen. 21:6. Is. 66:9,10. Rom. 12:15. 1 Cor. 12:26. 12:21. Gen. 17:12. 21:3,4. Lev. 12:3. Acts 7:8. Phil. 3:5. m 13. 2 Sam. 12:25. Is. 8:3. Matt. 1:25. n 22 o Prov. 3:3. Is. 30:8. Jer. 17:1. Hab. 2:2.

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operate to prevent any injurious reflections on her character. (*Note*, *Matt.* 1:18,19.)

The hill-country. (39) Την ορεινην. 65. Not elsewhere N. T.—*Josh.* 11:21. *Sept.* See also *Josh.* 21:10,11.—*Leaped.* (41) Εσκιρτησεν· εσκιρτησεν εν αγαλλιασει. 44. 6:23. Not elsewhere N. T.—*Gen.* 25:22. *Ps.* 114:4,6. *Sept.*—*Blessed*, &c. (42) Ευλογημενη· . . . ευλογημενος. 28. (Εκ εν, *bene*, et λεγω, *dico.*) *Quam vel quem oportet benedicere: laudabilis.*—*Blessed is she*, &c. (45) Μακαρια. *Beata.* 6:20,21,22. 10:27,28. *Matt.* 5:3—11. *Rom.* 4:7,8. 1 *Tim.* 1:11. 6:15.—*A performance.* (45) Τελειωσις, ἁ τελειωι, *perficio. Heb.* 7:11. Not elsewhere N. T.

V. 46—55. (*Notes*, 1 *Sam.* 2:1—3.) Mary, being greatly animated with holy affections by Elisabeth's address, and likewise under the immediate influence of the Spirit of prophecy, brake out, as in a transport of joy, admiration, and gratitude; declaring, that her soul did most ardently extol and praise the Lord, and dictate to her tongue, while she celebrated his perfections and extolled his wonderful works; yea, "her spirit" within her exulted and "rejoiced in God her Saviour." By this it is evident, that she confessed herself a sinner, who needed a Saviour, and who could no otherwise rejoice in God, than as she was interested in his salvation through the promised Messiah. (*Marg. Ref.* p, q. *Notes*, *Is.* 12:2. 45:15—17. *Tit.* 2:13. 3:4—7.)—It is also supposed by many that by "God my Saviour" she meant that divine Person who was about to receive his human nature from her. (*Note*, *Matt.* 1:20,21.) She however added, that the Lord had graciously condescended to regard the "low estate of his handmaiden," who was very poor, obscure, and despised in the world, though descended from the stock of David; when it might have been expected that the Messiah would assume his human nature, from one of more illustrious station, and more honoured among men. (*Marg. Ref.* r. *Notes*, *Gen.* 32:9—12. 2 *Sam.* 7:18,19. 1 *Cor.* 1:26—31.) It was therefore greatly to be admired, that so mean a person should be thus distinguished; for indeed every generation to the end of time would count her happy beyond all other women: as the almighty God, who disposes of his favours as he sees good, had "done great things for her," such as had never before been heard of or experienced: and as his name was holy, and his perfections infinite, so she could not doubt of his accomplishing his promises, and fulfilling his work of mercy, purity, and righteousness, which he had thus begun. Indeed his mercy had always been extended towards "those who feared him," his humble worshippers and servants, in every generation, and would be to the end of the world; and was only withheld from the proud, impenitent and unbelieving. (*Marg. Ref.* s—y. *Notes*, *Ex.* 34:5—7. *Ps.* 103:15—18.)—He had, in former ages, often shown his power in protecting and delivering his people; and in scattering the numerous armies, or formidable confederacies, of his haughty enemies; confounding them even in those sagacious schemes, which they had framed according to the imaginations, or reasonings, of their hearts. (*Marg. Ref.* z—c. *Notes*, 1 *Sam.* 2:4—8. *Job.* 5:8—16. 2 *Cor.* 10:1—6.) Thus he had dethroned, or ruined, proud and prosperous monarchs, as Pharaoh, Sennacherib, Nebuchadnezzar, and Belshazzar; and had exalted such persons as were of low estate and of humble minds, as Joseph, David, and Daniel. (*Note*, *Ps.* 113:7—9.) He had also been used to satisfy the poor and hungry with the bounty of his providence, whilst the rich were impoverished and reduced to deep distress: and this was an emblem of the methods of his grace, in abasing the proud and exalting the humble; and in feasting, enriching, and comforting those, who hungered and thirsted for spiritual blessings; whilst the self-wise and self-righteous were left destitute of all real good, and sent away without any communications of light, peace, or holiness to their souls. (*Marg. Ref.* d, e. *Notes*, 6:21—26. 18:9—14. *Ps.* 107:8,9.) Thus he had in former ages helped his people Israel, when they humbly cried to him, and succoured them in extreme distress: and thus he was about to help them at that time, by fulfilling his promises concerning the Messiah, when they were sunk very deep in depravity, and in abject subjection to their enemies. This would be done "in remembrance of his *mercy*," according to his former unmerited kindness to that nation; and in accomplishment of his promises, which he had graciously made to their fathers, especially to Abraham, with relation to himself and his posterity; and that Seed in particular, "in whom all the nations of the earth should be blessed." (*Marg. Ref.* f, g. *Notes*, 67—75. *Gen.* 12:1—3. 22:16—18. 49:9,10. *Mic.* 7:18—20. *Heb* 6:13—15. 11:39,40.)

Doth magnify. (46) Μεγαλυνει. 58. *Matt.* 23:5. *Acts* 5: 13. 10:46. 19:17. 2 *Cor.* 10:15. *Phil.* 1:20.—*Hath rejoiced.* (47) Ηγαλλιασε. 10:21. *John* 5:35. 8:56. *Acts* 2:26. 16:34. 1 *Pet.* 1:8. 4:13. *Rev.* 19:7. Αγαλλιασις, 14.—*The low estate.* (48) Την ταπεινωσιν. *Acts* 8:33. *Phil.* 3:21. *Jam.* 1:10.—*Gen.* 16:11. 29:32. 31:42. 41:52. *Ps.* 136:23. *Is.* 53:8. *Lam.* 1:3,7,9. *Sept.* The word is uniformly used for a low and afflicted condition, and not for the grace of humility, or lowliness.—And it is certain that Mary did not mean to commend her own humility, (as 'lowliness,' used in the Prayer Book, may seem to imply,) but to show her low and impoverished condition, and that of David's family, when God so noticed her.—*Shall call me blessed.*]—Μακαριουσι με. *Jam.* 5:11. Not elsewhere N. T.—See on 45.—*Ps.* 72:17. *Sept.*—*He that is mighty.* (49) Ὁ Δυνατος. Here only in this sense N. T.—*Great things.*] Μεγαλεια. *Acts* 2:11. Not elsewhere N. T.—*Ps.* 71:19. *Sept.*—*He hath scattered.* (51) Διεσκορπισεν. See on *Matt.* 25:24,26.—*The proud.*]—Ὑπερηφανους. Εκ ὑπερ, *super*, et φαινομαι, *appareo. Rom.* 1:30. 2 *Tim.* 3:2. *Jam.* 4:6. 1 *Pet.* 5:5. Ὑπερηφανια. *Mark* 7:22.—*The mighty.* (52) Δυναστας. *Acts* 8:27. 1 *Tim.* 6:15. Not elsewhere N. T.—1 *Sam.* 2:8. *Sept.*—*He hath holpen.* (54) Αντελαβετο. *Acts* 20:35. 1 *Tim.* 6:2. Not elsewhere N. T. Συναντιλαμβανεται, *Rom.* 8:26.

V. 56. After these things, Mary continued with Elisabeth, till the time of her delivery drew near, and then returned to Nazareth. Probably, she left the house of Zacharias at this time, that she might not be in the way of being too much noticed, when so many would be coming to see him and Elisabeth, and to congratulate them on the birth of a son in their old age: but we may be sure, that the communications between these two favoured and pious women, while together, would be peculiarly delightful and edifying to each other.—After Mary's return home, those events seem to have occurred which have already been considered, concerning the difficulties and conduct of Joseph in respect of her. (*Notes*, *Matt.* 1:18—21.)

V. 57—66. The neighbours and relations of Elisabeth had, no doubt, previously heard of her pregnancy: but when the Lord had "magnified his mercy," in making her the

64 And [p]his mouth was opened immediately, and his tongue *loosed*, [q]and he spake, and praised God.

65 And [r]fear came on all that dwelt round about them: and all these [s]sayings were noised abroad throughout all [t]the hill-country of Judea.

66 And all they that heard *them* [u]laid *them* up in their hearts, saying, What manner of child shall this be! [u]And the hand of the Lord was with him.

[*Practical Observations.*]

67 ¶ And his father Zacharias was [x]filled with the Holy Ghost, and prophesied, saying,

68 [y]Blessed *be* the Lord God of Israel; for [z]he hath visited and redeemed his people,

69 And hath raised up [a]an Horn of salvation for us, [b]in the house of his servant David;

70 As he [c]spake by the mouth of his holy prophets, [d]which have been since the world began;

71 That [e]we should be saved from our enemies and from the hand of all that hate us;

72 To [f]perform the mercy *promised* to our fathers, [g]and to remember his holy covenant;

73 The [h]oath which he sware to our father Abraham,

74 That he would grant unto us, [i]that we being delivered out of the hands of our enemies, might serve him without fear,

75 In [k]holiness and righteousness before him all the days of our life.

76 And thou, child, [l]shalt be called the prophet of the [m]Highest: for [n]thou shalt go before the face of the Lord to prepare his ways;

77 To [o]give knowledge of salvation unto his people, [l]by [p]the remission of their sins,

78 Through [q]the [‡]tender mercy of our God; whereby the [§]Day-spring from on high hath visited us,

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p 20. Ex. 4:15,16. Ps. 51:15. Jer. 1:9. Ez. 3:27. 29:21. 33:22. Matt 9:33. Mark 7.32—37. q Ps. 30:7—12. 118:18,19. Is. 12:1. Dan. 4:34—37. r 7:16. Acts 2:43. 5:5,11. 19:17. Rev. 11:11. s Or, *things*. s 39. Josh. 10:6,40. t 2:19,51. 9:44. Gen. 37:11. Ps. 119:11. u 80. 2:40. Gen. 39:2, Judg. 13:24,25. 1 Sam. 2:18,16: 18. 1 Kings 18:46. Acts 11:21. x 15:41. Num. 11:25. 2 Sam. 23:2. Joel 2:28. 2 Pet. 1:21. y Gen. 9:26. 14:20. 1 Kings 1:48. 1 Chr. 29:10,20. Ps. 72:17—19. 106:48. Eph. 1:3. 1 Pet. 1:3. z 7:16. 19:44. Ex. 3:16,17. 4:31. Ps. 111:9. Eph. 1:7. a Sam. 2:10. 2 Sam. 22:3. Ps. 18:2. 132:17,18. Ez. 29:21. b 2 Sam. 7:26. 1 Kings 11:13. Ps. 89:3,20, &c. Is. 9:6,7. 11:1—9. Jer. 23:5,6. 33:15—26. Ez. 34: 23,24. 37:24,25. Am. 9:11. Mark 11:10. Rom. 1:3. Rev. 22:16. c 2 Sam. 23:2. Mark 12:36. Acts 28:25. Heb. 3:7. 2 Pet. 1:21. Rev. 19:10. d 24:26,27,41. Gen. 3:15. 12:3. 49:10. Dan. 9:24—27. Acts 3:22—24. 1 Pet. 1:12. e 74. Deut. 33:29. Ps. 105:10,47. Is. 14:1—3. 44:24—26. Jer. 23:6. 30:9,10. 32:37. Ez. 28:26. 34: 25,28. 38:8. Zeph. 3:15—20. Zech. 9:9,10. 1 John 3:8. f 54,55. Gen. 12:3. 22:18. 26:4. 28:14. Ps. 98:3. Acts 3:25,26. Rom. 11:28. Heb. 6:13—18. g Gen. 17:4—9.

Lev. 26:42. Ps. 105:8. 106:45. 111:5. Ez. 16:8,60. Gal. 3:15—17. h Gen. 22:16. 24:7. 26:3. Deut. 7:8,12. Ps. 105:9. Jer. 11:5. Heb. 6:16,17. i 71. Is. 35:9,10. 45:17. 54:13,14. 65:21—25. Ez. 34:25—28. 39:28,29. Zeph. 3:15—17. Zech. 9:8—10. Rom. 6:22. 8:15. 2 Tim. 1:7. Heb. 2:15. Rev. 2:10. k Deut. 6:2. Ps. 105:44, 45. Jer. 31:33,34. 32:39,40. Ez. 36:24—27. Matt. 1:21. Eph. 1:4. 2:10. 4:24. 1 Thes. 4:1,7. 2 Thes. 2:13. 2 Tim. 1:9. Tit. 2:11—14. 1 Pet. 1:15,16. 2 Pet. 1:4—8. l 7:28. Matt. 14:5. 21:26. Mark 11:32. m 32,35. 6:35. Ps. 87:5. Acts 16: 17. n 16,17. 3:4—6. Is. 40:3—5. Mal. 3:1. 4:5. Matt. 3:3,11. 11:10. Mark 1:2, 3. John 1:23,27. 3:28. Acts 13:24,25. o 3:3,6. Mark 1:24. John 1:7—9,15—17 29,34. 3:27,36. Acts 19:4. † Or, *for*. p 7:47—50. Acts 2:38. 3:19. 10:43. 13:38 39. Rom. 3:25. 4:6—8. Eph. 1:7. q Is. 63:7. John 3:16. Eph. 2:4,5. 1 John 4: 9,10. ‡ Or, *bowels of the mercy*. Ps. 25:6. *marg.* Is. 63:15. Phil. 1:8. 2:1. Col. 3:12. 1 John 3:17. § Or, *sunrising*, or, *Branch*. Num. 24:17. Is. 11:1. Zech. 3:8. 6:12. Mal. 4:2. Rev. 22:16.

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joyful mother of a son, they "rejoiced with her," and congratulated her on so unexpected a blessing. (*Marg. Ref.* h—l.) On the eighth day many assembled to attend on the circumcision of the child, according to the law: and as it was customary to give children their names at that time, (perhaps with reference to Abram's being called Abraham, when circumcision was appointed,) some of them proposed that the child should be called Zacharias. (*Notes, Gen.* 17:4—12. 21:1—7.)—We find no instance in the ancient scriptures of any person in Israel, who was called after the name of his father: but it was then become customary; (as in the case of Herod, and his descendants;) and these relations meant it out of respect to Zacharias, especially as he was far advanced in years. But Elisabeth would by no means agree to this, declaring that he should "be called John;" at which they expressed their surprise, as none of the family had been so named. Zacharias, being deaf and dumb, probably spent his time in retirement and devotion, patiently expecting the termination of his chastisement: (*Notes*, 18—25.) and having given Elisabeth all needful information and instructions concerning the heavenly vision, he seems hitherto to have left the whole matter to her. But the difference of opinion, between her and her friends, caused them *by signs* to apply to him to determine it: and he, in the same manner, desiring a writing-tablet, wrote that the child's name was John, that being a settled point which was by no means to be disputed.—'*God is gracious*, which is the import of that name, is a name very fit for him, who was to be the first preacher of the kingdom of grace, and who was to point out him, from whose "fulness we receive grace for grace." (*John* 1:16.)' *Whitby*. (*Marg. Ref.* l—o. *Notes*, 11—17. *John* 1:15—17.)—At this the company was astonished, not having hitherto been acquainted with the particulars of Zacharias's vision; but the time appointed for his correction being now expired, he immediately recovered the gift of speech, and used it in praising God. Probably, he returned thanks to him, for his goodness and faithfulness in the birth of his son, acknowledging the righteousness of the rebuke under which he had lain, and praising the mercy of God, in restoring to him the use of his tongue. It is supposed that the prophetical hymn which follows was spoken at the same time; but this is not certain. Zacharias seems also on this occasion to have made public all the circumstances of the vision that he had in the temple; whence a solemn awe and fear fell on all the neighbours, respecting the event of these extraordinary transactions: and, while they were rumoured abroad through the adjacent country, all who heard them, carefully observed and remembered them, expecting great things from a child, whose birth had been attended by so many wonders. In the meantime John grew up under the immediate protection of God, and the powerful influence of his grace: so that his knowledge and piety, far beyond his years, evinced that the Lord was with him in a peculiar manner. (*Marg. Ref.* p—u. *Notes*, 80. 2:40. *Judg.* 13:25.)

Neighbours. (58) Περιοικοι. Here only N. T. Περιοικουντας. 65.—*They rejoiced with her.*] Συνεχαιρον. 15:6,9. 1 *Cor.* 12:26. 13:6. *Phil.* 2:17,18.—*They made signs.* (62) Ενενευον. *Nutu significabant.* Here only N. T. Διανευων. 22. *A writing-table.* (63) Πινακιδιον. Here only N. T.

V. 67—75. When Zacharias had recovered the gift of speech, he was also filled with the Holy Spirit, and uttered the following prophecy, concerning the kingdom and salvation of the Messiah. (*Note*, 46—55.)—He began with blessing and praising "the Lord God of Israel," especially, for again visiting his people in mercy, after having for a long time left them without inspired prophets; and having begun that work of redemption, which had so long been predicted and expected in the birth of him, who was to be the forerunner of the Messiah; which was a certain proof that he himself would shortly appear. (*Marg. Ref.* y, z.) So that, speaking of the Saviour as already come, according to the language frequently used by the prophets, he declared that God had "raised up an Horn of salvation for" his people. (*Marg. Ref.* a. *Notes*, 1 *Sam.* 2:10. 2 *Sam.* 22:2,3. *Ps.* 132:17.) The horn, which is the ornament, and weapon of protection and annoyance of every enemy, in many animals, is an apt emblem of the divine Saviour; "the glory of his people," their Defender against every assailant, who makes them, "in all things more than conquerors."—This salvation God had "raised up in the house of his servant David," even Jesus, the Son of the virgin Mary. (*Marg. Ref.* b. *Notes*, *Ps.* 89:1—4,19—37. *Is.* 7:14. 9:6,7. 11:1. *Jer.* 23:5,6.) His birth, character, and salvation would accomplish the predictions of the holy prophets, from the beginning of the world; all of whom, in one way or other, gave intimations of the promised Messiah; and assured the people of God, that by him they should be "saved from their enemies," and protected against all those wicked men and apostate spirits, who hated them and sought their destruction. So that the coming of this Saviour was intended to "perform" the mercy, which God had been bestowing on their ancestors for ages past; and to accomplish the gracious and faithful covenant, which he had entered into with believers under all preceding dispensations; from the first promise made to fallen Adam: and which he had ratified to Abraham by a solemn oath, in behalf of himself and all his spiritual seed; the blessings of which were also shadowed forth under external signs and advantages, secured to his natural posterity. (*Marg. Ref.* c—h. *Notes*, 24:25—31,44—49, *vv.* 44—46. *Gen.* 22:16—18 2 *Sam.* 23:5. *Is.* 55:1—3. *John* 5:45—47. *Acts* 10:36—43. *Heb.* 6:13—20. 1 *Pet.* 1:10—12. *Rev.* 19:9,10.) This promise, covenant, and oath, engaged to all believers, deliverance from the power of Satan, sin, the world, death, and every enemy, as well as redemption from the curse of the holy law and the righteous vengeance of God: that, being safe under his protection, and partakers of his mercy and grace, they might worship and serve him, as under his immediate eye, "without fear" of being destroyed by their foes, or cast off by him, "in all righteousness and holiness" during the remainder of their lives in this world; and so at length inherit eternal felicity in heaven. (*Marg. Ref.* i, k.)

Prophesied. (67) Προεφητευσε. *Matt.* 11:13, 15:7. *Acts* 2:19. 1 *Cor.* 11:4,5. 14:3,4,24.—*Blessed.* (68) Ευλογητος. See on *Mark* 14:68.—*Hath visited.*] Επεσκεψατο. 78. 7:16. *Matt.* 25:36,43. *Acts* 6:3. 7:23. 15:14.—*Redeemed.* Εποιησε λυτρωσιν. "Has wrought redemption." Λυτρωσις, 2:38. *Heb.* 9:12. Not elsewhere N. T.—*Since the world began.* (70) Απ' αιωνος. *Acts* 15:18.—*That we should be saved.* (71) Σωτηριαν. "Salvation." 69,77. 19:9. *John* 4:22. *Acts* 4:12. *et al.*—*Without fear.* (74) Αφοβως. 1 *Cor.* 16:10. *Phil.* 1:14. *Jude* 12.—*In holiness.* (75) Εν οσιοτητι. *Eph.* 4:24 Not elsewhere N. T. Οσιος. *Acts* 2:27.

V. 76—79. Zacharias next addressed himself to his son, though at that time a child, declaring, that he had the singular

79 To [r]give light to them that sit in darkness, [s]and *in* the shadow of death, [t]to guide our feet into the way of peace.

[r] 2:32. Is. 9:2. 42:7,16. 49:6. 60:1—3. Matt. 4:16. John 1:9. 8:12. 9:5. 12:46. Acts 26:18. Eph. 5:8. 1 Thes. 5:4,5. 1 John 1:5—7. [s] Job 3:5. 10:22. Ps. 23:4. 44:19. 107:10,14. Jer. 2:6. [t] Ps. 25:8—10,12,13. 85:10—13. Prov. 3:17. 8:20. Is. 48:17,18,22. 57:19—21. 59:8. Jer. 6:16. Matt. 11:28,29. Rom. 3:17. [u] 15. 2:40, 52. Judg. 13:24,25. 1 Sam. 3:19,20. [x] Matt. 3:1. 11:7. Mark 1:3,4. [y] John 1:31.

nonour of being that "prophet of the most high God," who was appointed to "go before the face of the Lord," even of Christ, "to prepare his ways." (*Marg. Ref.* l—n. *Notes*, 11—17. *Matt.* 11:7—15.) The grand object of his preparatory ministry would be, to give the "knowledge of salvation," by the sure testimony and faithful promise of God, "to his people," through the full remission of all sins to every one who believed in Christ; and by this assurance to call men to repent, and accept of this inestimable blessing, that they might have the experience of it in their own souls, and know themselves to be partakers of it. (*Notes*, 1 *John* 5:9—13.) All these benefits would come to them "through the tender mercy," or bowels of compassion, of Israel's God; who, pitying the misery of perishing sinners, had caused this Day-spring from heaven to visit them, ushering in the appearance of "the Sun of righteousness," and the evangelical dispensation. (*Marg.* and *Marg. Ref.* o—q. *Notes*, *Is.* 60:1—3. *Mal.* 2:2,3. 2 *Pet.* 1:19. *Rev.* 22:16,17.) Thus, light would be afforded to sinners, whether Jews or Gentiles, whose ignorance, guilt, and misery, resembled the darkness of a dungeon, in which condemned criminals are confined; and whose dreary situation was like the dark shade of death and hell. (*Marg. Ref.* r, s. *Notes*, *Matt.* 4:12—17. *Acts* 26:16—18.) Then would their minds be enlightened, and their path marked out; they would see their danger and their refuge; they would be inspired with hope and encouragement; they would be directed into the way of peace with God, with their consciences, and with each other; and would learn to walk in those holy and happy paths, which lead to everlasting peace and felicity, and are an earnest of them. (*Marg. Ref.* t. *Notes*, *Is.* 59:3—8. *Rom.* 3:9—18. 5:1,2.)—This was evidently a very remarkable prophecy, describing the nature, privileges, and effects of the salvation of the gospel; and foretelling the success of Christianity both among the Jews and Gentiles. Probably, it was much circulated, and attended to, among Zacharias's friends, and the pious remnant of the nation.

Of the Highest. (76) Ὑψιστου. See on 35.—*The tender mercy.* (78) Σπλαγχνα ελεος, *viscera misericordiæ: σπλαγχνα, interiora vitulia. Acts* 1:18. 2 *Cor.* 6:12. 7:15. *Phil.* 1:8. 2:1. *Col.* 3:12. *Philem.* 7,12,20. 1 *John* 3:17. answering to רחמים, *Prov.* 12:10. *Sept.* (*Note*, *Ps.* 103:6—8.)—*The day-spring.*] Ανατολη, *oriens. The east.* 13:29. *Matt.* 2:1,9. 8:11. 24:27. *Rev.* 7:2. 16:12. 21:13.—*Jer.* 23:5. *Zech.* 3:8. 6:12. *Sept.* Our version properly "Branch." Ανατελει ὑμιν... Ἡλιον δικαιοσυνης. *Mal.* 4:2. *Sept.*—*To guide.* (79) Κατευθυναι. 1 *Thes.* 3:11. 2 *Thes.* 3:5.

V. 80. As John grew in stature, his understanding and judgment matured: and he gave indications not only of superior natural abilities, and energy of mind; but also of strong faith, vigorous holy affections, great fortitude and resolution in the cause of God, a superiority to grovelling desires and pursuits, and a victory over the fear and love of the world. Thus did he ripen for usefulness: but whether his parents died whilst he was young, or whether they were specially directed by God in this matter; he seems neither to have received an education from the Jewish scribes, nor attended on any *sacerdotal* services at the temple; but to have lived privately in the most retired and unfrequented part of the country, being given up to meditation, devotion, and mortification, till the time when he openly appeared among the people as the Messiah's forerunner. (*Marg. Ref. Note*, 57—66.)

Waxed strong.] Εκραταιουτο· (ἀ κρατος, *robur:*) 2:40. 1 *Cor.* 16:13. *Eph.* 3:16. Κραταιος, 1 *Pet.* 5:6.—*Showing.*] Αναδειξεως. Here only N. T. Ab αναδεικνυμι. 10:1. *Acts* 1:24.

PRACTICAL OBSERVATIONS.

V. 1—7. Those things, which we are required "most surely to believe," are most abundantly proved to be of divine original; and if our faith were as strong as the truths and promises are certain, we should continually rejoice in them. For the great transactions, on which our hopes depend, have been recorded, not only by such as "from the beginning were eye-witnesses and ministers of the word;" but by those who were guided by the inspiration of God: this was attested by the miracles which they wrought, and by the prophecies interwoven with their histories, and fulfilled from age to age in the most evident manner. We should therefore endeavour to get acquainted with the "certainty of those things, which are most surely believed" by all true Christians, and to obtain a more exact knowledge of them; and also labour to bring our friends and neighbours to an established faith in them. This is the way to approve ourselves to be indeed "Lovers of God,' and to fill up our station in the community to his glory. Thus we shall evidently be "righteous before him," and not merely in the opinion of our fellow mortals: and an habitual tenor of conscientious and blameless obedience to all the commandments and ordinances of the Lord, forms the best proof of our gracious justification, and the best ornament of "the doctrine of God our Saviour." (*Note*, *Tit.* 2:9,10.) This is peculiarly needful and becoming in those who sustain the office of ministers: and it is a singular felicity when married persons are of one heart in the worship and service of God. Yet some alloy to our comfort must be expected in every situation; and this consideration should reconcile us to our own trials; as we probably should be no gainers, could we exchange condition with those whom we are most apt to envy. But those who "grow in grace" as they advance in years, and who steadily attend to their proper employment, may hope for increasing peace and comfort in the eve of life. (*Notes*, *Ps.* 71:17—24. 92:13—15.)

V. 8—25. While by faith we view our great High-Priest in the temple above, continually presenting the prayers of believers before his Father's throne, with the fragrant incense of his intercession; and are encouraged to join our petitions to those of multitudes all over the earth, who every hour are approaching the mercy-seat by this "new and living Way:" (*Note*, *Heb.* 10:19—22.) let us also recollect how terrifying to our frail sinful nature, the appearance of visitants from the world of spirits has always been; that we may be thankful for the *invisible* ministry of angels, and that the Lord sends his messages to us by men like ourselves, whose "terror cannot make us afraid." (*Notes*, *Job* 4:12—16. 33:1—7.) We need, however, fear no evil, but may expect glad tidings from heaven, when we are found in the path of duty: and if our prayers be accepted, all blessings will in due time be communicated. Nor should delays in this respect be construed into denials; many prayers which we have been offering during years which are past, for ourselves and others, may be abundantly answered after we are gone to heaven. We ought not indeed to be anxious about having children; for we know not whether they would be cause of "joy and gladness," to us and to others, or the contrary: since it is obvious, that numbers seem to live only to render the world more wicked and miserable than it would otherwise have been; and then they die in such a manner, that we cannot but think it would have been "better for them if they had never been born." Yet it is a peculiar favour to have children, for whose birth many shall have cause to rejoice, as instruments of God in doing good to others, and being themselves heirs of eternal life and happiness. In seeking such distinguishing blessings for those who belong to us, we should carefully observe the difference between *a great man in the world's esteem*, and one who is "great in the sight of the LORD." The mighty conquerors, potentates, and statesmen, and all who have been renowned as philosophers, or men of exalted genius; as well as all the sons of affluence, ostentation, and magnificence, are mean and obscure persons, in the judgment of God, compared with a poor prophet or minister, who is filled with wisdom and zeal; who is superior to the smiles and frowns of the world; who wants none of its honours, advantages, or pleasures; and whose only employment and joy it is to bring sinners to repentance, to "turn the disobedient to the wisdom of the just," and to call on men to believe in Christ, and prepare for his coming to judge the world. Some measure of this kind of greatness we may desire for our children; and with that view we should early devote them to God, and bring them up for him: and, as some have been "filled with the Holy Spirit from their mother's womb;" we should hope and pray that our's may thus be changed, in early youth, by divine grace; and we ought to instruct them in the truth, as soon as they are capable of knowing good from evil. Nor should we forget, that early and constant temperance, and indifference about worldly pleasures, are proper indications of future eminence and usefulness; that the increase of true godliness tends to the termination of contentions in families, churches, and communities; and that *nominal* Christians in general need conversion to the real worship and service of God, as much as the heathen; even as Israelites by birth did of old.—Even real believers are not always alike strong in faith: when they lose sight of the power, truth, and love of God, and perplex themselves with difficulties and impediments, they are apt to dishonour him by unbelief: thus the glad tidings and precious promises of his word become the occasion to them of sin and correction; the very messengers of his mercy are constrained to give them intimations of his displeasure; the accomplishment of his promises are attended by rebukes; and their mouths are stopped in silence and confusion, when otherwise they would have been praising God with the voice of joy and gratitude. It is good, however, even under divine chastisement, to go on with our work, as far as we are able: for thus our afflictions may be mitigated and sanctified, and returning mercies will be preparing for us. But when we are peculiarly favoured, we should shun all ostentation: and every interposition of the Lord, to take away reproach or trouble, should remind us to court retirement, that we may meditate on his goodness and truth, pour out our thanksgivings before him, and seek his gracious teaching and assistance, in order to a due improvement of his mercies.

CHAPTER II.

Joseph and Mary go to Bethlehem, to be enrolled there, according to the decree of Augustus, 1—3. Jesus is there born and laid in a manger, 6, 7. An angel makes this known to shepherds; and the heavenly host praise God in their hearing, 8—14. The shepherds, finding it to be as the angel had said, report these transactions, and glorify God, 15—20. Jesus is circumcised, 21; and presented at the temple, with the accustomed sacrifice of the poor, for the purifying of Mary, 22—24. Simeon's prophecy concerning him, 25—35: and that of Anna, 36—38. He grows and increases in wisdom, 39, 40. At twelve years of age he goes with his parents to Jerusalem, and hears and asks questions of the doctors in the temple, 41—50. He returns to Nazareth, and is subject to his parents, 51, 52.

AND it came to pass in those days, that there went out a decree from [a]Cæsar Augustus that [b]all the world should be [c]taxed.

2 (*And* this [c]taxing was first made when Cyrenius was [d]governor of Syria.)

3 And all went to be taxed, [e]every one into his own city.

4 And [f]Joseph also went up from Galilee, out [g]of the city of Nazareth, into Judea, [h]unto the city of David, which is called Bethlehem, (because [h]he was of the house and lineage of David,)

5 To be taxed with [k]Mary his espoused wife, being great with child.

6 And [l]so it was, that while they were there,

a From the account called *Anno Domini*, the fourth year. 3:1. Acts 11:28. 25: 11,21. Phil. 4:22. b Matt. 24:14. Mark 14:9. 16:15. Rom. 1:8. * Or, *enrolled.* c Acts 5:37. d 3:1. Acts 13:7. 18:12. 23:26. 26:30. e 4. f 1:26,27. 3:23. g 4: 16. Matt. 2:23. John 1:46. h Gen. 35:19. 48:7. Ruth 1:19. 2:4. 4:11,17,21,22. 1 Sam. 16:1. 17:12,58. 20:6. Mic. 5:2. Matt. 2:1—6. John 7:42. i 1:27. 3:23—31. Matt. 1:1—17. k Deut. 22:22—27. Matt. 1:18,19. l Ps. 33:11. Prov. 19:21. Mic. 5:2.

V. 26—38. Whilst we contemplate the peculiar honour which was conferred on the Virgin-mother of our Lord, we should remember that angels rejoice over every sinner who repenteth; they deem those "highly favoured" in whose hearts "Christ dwells by faith," and are ready to congratulate each believer on so important a blessing. (*Notes*, 2:8—14. *Eph.* 1:3—8.) Happy indeed must they be, among the sons and daughters of Adam, to whom the Lord is graciously reconciled, and with whom he is present by his sanctifying Spirit! They may indeed be troubled and perplexed by many things, of which they read and hear; and they can scarcely raise their hopes so high, as to expect the blessings intended for them: but they shall, in due season, be raised above their fears, and assured that they have "found favour with God," as most nearly related to "the Saviour of the world." (*Notes*, *Matt.* 12:46—50. 25:34—40. *P. O.* 31—40.) Let us then rejoice in his personal and mediatorial exaltation; for he now reigns not only "over the house of Jacob;" but over "angels, principalities, and powers in heavenly places," as "the Son of God" and "the Son of David." Let us seek to be, and to approve ourselves, the subjects of "his kingdom of which there shall be no end;" and if we meet with sufferings in the way to the full enjoyment of our privileges and felicity; let us remember how Jesus was abased, impoverished, reproached, rejected, and crucified, before he entered into his glory. We should therefore entirely rely on the promises of God, carefully observe his directions, and diligently keep his commandments: for, waiting on him in this manner, the Holy Spirit, by whose operation the human nature of Jesus, "the First-born among many brethren," was formed in the Virgin's womb, will gradually renew his image on our souls, that we too, in a subordinate sense, may be "the sons and daughters of the Lord almighty." (*Notes*, 2 *Cor.* 6:14—18, *v.* 18. 7:1.)—In all our conflicts and temptations we should still remember, that "with God nothing shall be impossible;" and when we read and hear his promises, we should turn them into prayers, saying, "Behold the servant of the Lord, let it be unto me according to this thy word."

V. 39—56. Those who are experienced in the things of God, will delight in each other's company; they will take pleasure in speaking together of "what the Lord hath done for their souls," and in joining in grateful praises and fervent prayers; they will value each other's pious counsels, cautions, and exhortations; and not decline that labour, which is requisite, in order to this 'communion of the saints.'—The influences of the Spirit of God effectually counteract that emulation and ambition, to which we are naturally prone, and through which we forget our own mercies, by repining at the superior honour conferred on others. His holy consolations raise us above the petty disparities of external rank and station: in proportion to his sacred illumination, we feel our own unworthiness, learn thankfulness for every favour, and rejoice in the gifts and graces bestowed on others: and thus "in honour preferring them to ourselves," we deem ourselves highly distinguished by the company of those believers, whom, under another influence, we should, perhaps disdainfully, have looked down upon as our inferiors. (*Notes*, *Rom.* 12:9—16, *vv.* 10,16. *Phil.* 2:1—4.) Indeed, true honour consists in our relation and conformity to Christ: we ought therefore to rejoice in the company of those, who are evidently thus dignified; and to commend that faith and obedience, which tend in a measure even to reflect disgrace on our own less honourable conduct, or on that of such as are most dear to us. Yet humble believers will appropriate no glory to themselves; but will take occasion, from congratulations and commendations, to "magnify the Lord," and to "rejoice in him" as their "God and Saviour," with their whole heart and soul. Notwithstanding every other distinction, they must have been for ever miserable without this salvation: their thankfulness will therefore always be connected with an humble sense of sinfulness, and of his mercy, who has looked down with pity on their low estate, and raised them to the hope of everlasting happiness. Indeed, the almighty God "whose name is holy," might have been expected to do great things *against us* guilty and polluted criminals: but he has greatly glorified even his holiness, in extending mercy to all them that fear him, in every age and nation. Proud infidels and Pharisees, and presumptuous sinners of every description, will be "scattered" by this powerful arm, and disappointed in the vain "imaginations of their hearts;" and haughty potentates will be cast down from their thrones, into everlasting shame and misery: but the broken-hearted sinner, who abases himself before God, shall be exalted; and our gracious Lord will satisfy the desires of the poor in spirit, who long for spiritual blessings; whilst the rich and self-sufficient shall be "sent empty away." This is the true reason, why so many frequent those ordinances in vain, from which others go away abundantly satisfied, and rejoicing in the goodness of the Lord. For he still helps his true Israel, nor shall the believing seed of Abraham be ashamed for ever.

V. 57—66. We should trace back every rill of comfort to the full fountain of the Lord's mercy, which he is continually magnifying. Delays often render the benefit doubly precious, by increasing our admiration and gratitude: and it is beautiful, when believers so behave, that all their neighbours cordially rejoice in the tokens of the divine favour towards them.—When the promises of God are performed, as well as while we are waiting for them, we should keep close to his ordinances nor should we be influenced by any counsels, expostulations or examples, to deviate in the least from his commandments; but should study, by every method, to perpetuate the remembrance of his mercies to us. At the removal of our chastisements, our mouths should be open to show forth the praises of the Lord: thus it will be known, that we approve the justice of the correction, as well as admire the mercy which has terminated it; and that we have derived benefit from our sufferings. We ought likewise to observe the dealings of God with our neighbours, and wait the event of his dispensations with attentive expectation: and when our children grow up healthy, and improve in the exercise of their faculties; we should ascribe it to the good "hand of the Lord upon them," and take occasion to entreat him to give them also his heavenly grace and wisdom.

V. 67—80. What multiplied praises, in heaven and earth, did the Saviour's advent occasion! Shall not we also unite in blessing "the LORD God of Israel, who hath thus visited and redeemed his people?" We are as deeply concerned in the "raising up of this Horn of Salvation," and in the redemption which he made for sinners with his blood, as the Jews of old were. The predictions of holy prophets being fulfilled in Christ, confirm the truth of the Scriptures to us, as well as to them; the covenant and oath of God to Abraham, were intended to give us "a strong consolation, who have fled for refuge to lay hold on the hope set before us." Even John the Baptist's ministry still calls on us to repent, and welcome our incarnate Prince and Saviour: the whole Scripture gives assurance of salvation to all believers, "by the remission of their sins:" and "through the tender mercy of our God, this Day-spring from on high hath visited" these distant nations, to give light to us benighted pagans, who "sat in darkness and the shadow of death." But let us remember, that this salvation implies "a deliverance from our enemies, and from all that hate us;" that, being set at liberty from bondage, as well as from condemnation, we "may serve God without fear," under the influence of the Spirit of adoption, "in holiness and righteousness before him all the days of our" future "lives." Is this then the salvation we desire? Do we experience its power in our hearts and consciences? Do we use the light of the gospel "to guide us into the ways of peace" and purity? If this be our case, we may be thankful and joyful, and expect complete victory over Satan, sin, and death, and an abundant entrance into heavenly felicity. Let us then take encouragement from the "knowledge of salvation," brought to us in the holy Scriptures, to repent, and mortify every sin: let us assert our Christian liberty by being the diligent servants of God, whose 'service is perfect freedom;' let us fear nothing but sin and temptation, and the consequences of them; let us pray that the light which shines around us may shine into our hearts, and appear in our lives; and let us "follow peace with all men," as well as seek peace with God and our own consciences. If it be the will of the Lord that we should live in obscurity, let us the more diligently seek to grow "strong in the grace of Jesus Christ:" and let those who are preparing for public usefulness, live retired and mortified to the world; employing their time in useful studies, attended by searching the Scriptures, by meditation and devotion, till the Lord shall open their way to some proper service for the benefit of his people, and the enlargement, purity, and peace of his kingdom.

NOTES.—CHAP. II. V. 1. It had been predicted many ages before, that the Messiah should be born at Bethlehem; (*Notes*, *Mic.* 5:2. *Matt.* 2:3—6.) yet the mother of Jesus

[m]the days were accomplished that she should be delivered.

7 And [n]she brought forth her first-born son, [o]and wrapped him in swaddling-clothes, and laid him in a manger; because there was no room for them in [p]the inn. *[Practical Observations.]*

8 ¶ And there were in the same country shepherds [q]abiding in the field, keeping [r]watch over their flocks by night.

9 And, [s]lo, the angel of the Lord came upon them, [t]and the glory of the Lord shone round about them; [u]and they were sore afraid.

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m 1:57. Gen. 25:24—5. n Is. 7:14. Mat. 1:25. Gal. 4:4. o 11,12. Ps. 22:6. Is. 53:2,3. Matt. 2:6. 13:55. John 1:14. 2 Cor. 8:9. p 10:34. Gen. 42:27. 43: 21. Ex. 4:24. q ver. 21 39,40. Ex. 3:1,2. 1 Sam. 17:34,35. Ps. 78:70,71. Ez. 34:3. John 10:12. r Or, *the night-watches.* s 1:11,28. Judg. 6:11,12. Matt. 1:20. Acts 27:23. 1 Tim. 3:16. t Ex. 16:7,10. 40:34,35. 1 Kings 8:11. Is. 6:3. 35:2. 40:5. 60:1. Ez. 3:23. John 12:41. 2 Cor. 3:18. 4:6. Rev. 18:1. u 1:12. Is. 6:4,5. Acts 22:6—9. 26:13,14. Heb. 12:21. Rev. 20:11.

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resided at Nazareth, the distance of sixty or seventy miles from that city; and she continued there till far advanced in her pregnancy. She was not, however, directed to go to Bethlehem; indeed that would have appeared too much the effect of design. But Augustus Cæsar, the Roman emperor, being left to follow the dictates of his own ambition, rapacity, or policy, issued an edict, that an account should be taken of the number and degree of all the subjects in his extensive empire; (*marg.*) which in a vainglorious style was then commonly called, "all the world," or the whole habitable earth; (*Marg. Ref.* b.) because it contained all the most civilized and best cultivated regions which were then known. Some interpreters indeed suppose, that only the whole land of Israel, which was then governed by king Herod, and which was soon after divided into several distinct provinces, was included in this edict; and that it was issued on account of some umbrage that Herod had given Augustus. But this gives a very restricted interpretation of the word translated "all the world;" of which no indisputable instances have been produced.—'Such an account used to be taken of the citizens of Rome every fifth year, and they had officers on purpose appointed for it, called censors. Their business was to take an account, and make a register, of all the Roman citizens, their wives and children, with the age, qualities, trades, offices, and estates, real and personal, of all of them. Augustus first extended this to the provinces. ... Three times, during his reign, he caused the like description to be made. ... The second is the description which St. Luke refers to. The decree concerning it was issued out ... three years before that in which Christ was born. So long had the taking of this ... survey been carrying on through Syria, Cœle-syria, Phœnicia, and Judea, before it came to Bethlehem. ... Joab was nine months and twenty days in taking an account only of ten of the tribes of Israel, and of no more in them than of the men that were fit for the wars. (2 *Sam.* 24:8.) ... And when a survey ... was ordered by William the Conqueror to be taken for England only, I mean that of the Doomsday-book, it was six years in making. ... No payment of any tax was made, (on this survey,) till the twelfth year after; till then Herod, and after him Archelaus, his son, reigning in Judea. ... But when ... Archelaus was deposed, and Judea put under the command ... and government of a Roman procurator, then first were taxes paid the Romans for that country. ... If it be asked, for what reason then was this survey or description of Judea made, if no taxes were then to be paid upon it? The answer is, he was then at work on the composure of a book, containing such a survey and description of the whole Roman empire, as that which our Doomsday-book doth for England. In order whereto his decree for this survey ... was made to extend to the depending kingdoms, as well as the provinces of the empire: that he might have a full account of both, for the thorough completing of the work. ... However, *taxes* were by the people of the provinces only paid to the Romans, and those of the dependent kingdoms to their own proper princes; ... the people paid their taxes to their princes, and the princes paid their *tribute* to the Roman Emperors.' *Prideaux.*—It is plain from this account, that the sceptre was at least departing from Judah, when Christ was born. (*Note*, *Gen.* 49:10.)

A decree.] Δογμα. *Acts* 17:7. *Eph.* 2:15. *Col.* 2:14.—*Dan.* 2:13. 3:10,29. *Sept.*—*Augustus.*] Αυγουστου.—Here only N. T. Σεβαστος, *Acts* 25:21,25. 27:1. which answers to the Latin word "Augustus." *Note*, *Acts* 25:21.—*All the world.*] Πασαν την οικουμενην. *Universa habitabilis*, nempe *terra.* 4:5. 21:26. *Matt.* 24:14. *Acts* 11:28. 17:6,31. 19:27. 24:5. *Rom.* 10:18. *Rev.* 3:10. 12:9. 16:14.—*Is.* 14:17,26. *Sept. Note*, *Jer.* 25:26.—*Taxed.*] Απογραφεσθαι. 3,5. *Heb.* 12:23. Not elsewhere N. T. Απογραφη. 2. *Acts* 5:37.

V 2. 'It is added, that this was "the first enrolling," to distinguish it from another; (*Acts* 5:37.) the same which Josephus and Eusebius speak of, and place under Cyrenius also; but differing from this here. As for Cyrenius having rule over Syria at this time, that is to be taken in a looser, not stricter sense. Not that Cyrenius was there now the standing governor under the Romans; but sent by the emperor particularly on this occasion to take an inventory of this part of the empire. So saith Suidas, ... out of some ancient author: Cæsar Augustus, desiring to know the strength and state of his dominions, sent twenty chosen men, ... one into one part, another into another, to take this account, and Publius Sulpitius Quirinius had Syria for his province.' *Hammond.*—'Justin Martyr cals this Cyrenius the first procurator of Cæsar in Judea; namely on this account, that he was sent to make this survey, in Judea and Syria, even during the life of Herod the great.' *Beza.*—Saturninus was the resident governor of Syria at this time, and Tertullian says, that this survey was intrusted to him: and it is doubted by learned men, whether the words rendered "was governor" were ever used in that sense, which the above interpretation requires.—'When Judea was put under ... a Roman procurator, then first were taxes paid to the Romans for that country; Publius Sulpitius Quirinius, who is in Greek called Cyrenius, being governor, that is, president of Syria. ... There were two distinct particular actions, in this matter, done at two distinct and different times; the first, the making the description or survey, and the second the levying the tax thereupon. And what is in the first verse of the second chapter of St. Luke, is to be understood of the former of these, and what is in the second verse, only of the latter. And this reconciles that evangelist with Josephus; for it is manifest from that author, that Cyrenius was not governor of Syria, or any tax levied on Judea, till Archelaus was deposed. ... And therefore the making of this description cannot be that which was done while Cyrenius was governor of Syria: but the other particular, that is, the laying and levying the tax thereon certainly was.' *Prideaux.*—'This was the first enrolment made by Quirinius, governor of Syria.' *Lardner.* This very learned author, who has fully discussed the subject, supposes that there were two enrolments made by Quirinius; and that he is called the governor of Syria, though not then advanced to that dignity, because he was afterwards thus distinguished: and there seems no objection to this conclusion, except the testimony of Tertullian, above mentioned, which is far from being entitled to implicit credence.—The second enrolment, or the levying of the taxes on the Jews, after the deposition of Archelaus, excited most dreadful commotions, and was an introduction to those seditions and insurrections, which at length brought destruction on Jerusalem, and unspeakable calamities on the Jews.

Was governor.] Ἡγεμονευοντος. 3:1. Ab ἡγεομαι, *duco.* Not elsewhere N. T.

V. 3—7. Thus it pleased God to take occasion, by the determination of a heathen prince, to accomplish his own purposes and predictions, in the most natural and simple manner: for, as all persons were required to resort to the city to which the family had belonged: it became incumbent on Joseph and Mary, being the lineal descendants of David, to go to Bethlehem for this purpose. If, as some think, Mary's situation might have excused her from so long a journey, it must be supposed, that she was divinely directed not to avail herself of that excuse.—When they arrived at Bethlehem; it is probable, that they were obliged to wait some time, before it came to their turn to be enrolled: in the interval Mary was delivered of her first-born Son; (*Marg. Ref.* f—n. *Note*, *Matt.* 1:24,25.) and was so strengthened, as to be able herself to wrap him in such clothes, as she could there procure, and to "lay him in a manger" instead of a cradle.—'By her doing this herself, it is thought that her labour was without the usual pangs of child-birth.' *Whithy.*—As the city was then crowded with strangers, many of whom were doubtless in superior circumstances, and as Joseph and Mary were poor people; "there was no room for them in the inn," nor was any person disposed to give them a hospitable reception. Thus "the Saviour of the world," "the Lord of glory," made his first appearance (as Man) in a stable, or some kind of out-building, and his first bed in a manger! This was an emblem of the reception which he was to meet with on earth, and of the external poverty and debasement in which he would pass through life. (*Marg. Ref.* o, p.)—It is probable, that Jesus also would be enrolled, and thus his birth at Bethlehem authentically registered.—It is generally supposed, that there was only one inn of the superior sort at Bethlehem, which was at this time an inconsiderable place: and many think, that the word rendered "stable," does not mean a place exclusively allotted to cattle; but an inferior sort of receptacle for poor travellers, in which they, and the animals which brought them, were accommodated meanly, under the same roof.—Certainly the customs in those countries differed widely from our manners; and some notice should be taken of this: but a large proportion of what has been copiously written on this subject, has arisen from a carnal notion, that so mean a nativity did not become "the Lord of glory." (*Note*, 2 *Cor.* 8:6—9.)

Espoused. (5) Μεμνηστευμενη. See on 1:27.—*Great with child.*] Εγκυφ, *gravida.* Here only N. T. Εν εγκυφ. Αποκυησεν, *Jam.* 1:18.—*Wrapped him in swaddling-clothes.*] (7) Εσπαργανωσεν. 12. Here only N. T.—*Ez.* 16:4. *Sept.*—*Manger.*] Φατνη. 12,16. 13:15. Not elsewhere N. T.—*The inn.*] Τω καταλυματι. See on *Mark* 14:14.

V. 8—14. 'As Abraham and David, to whom the promise of the Messiah was first made, were shepherds;' (Moses likewise might have been added, *Note*, *Ex.* 2:21) 'so was the completion of this promise first revealed to shepherds. ...

10 And the angel said unto them, [u]Fear not: [v]for, behold, [x]I bring you good tidings of great [y]joy, which shall be [z]to all people.

11 For [a]unto you is born this day [b]in the city of David, a Saviour, [c]which is Christ, [d]the Lord.

12 And this *shall be* [e]a sign unto you; Ye shall find the babe wrapped in swaddling-clothes, lying in a manger.

13 And suddenly there was with the angel [f]a multitude of the heavenly host praising God and saying,

14 [g]Glory to God in the highest, [h]and on earth peace, [i]good-will towards men. [*Practical Observations.*]

15 ¶ And it came to pass, as the angels were gone away from them [k]into heaven, the [l]shepherds said one to another, [m]Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

16 And they came [n]with haste, and [o]found Mary and Joseph, and the babe lying in a manger.

17 And when they had seen *it*, [p]they made known abroad the saying which was told them concerning this child.

18 And all they that heard *it*, [q]wondered at those things, which were told them by the shepherds.

19 But [r]Mary kept all these things, and pondered *them* in her heart.

20 And the shepherds returned [s]glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

21 ¶ And when [t]eight days were accomplished for the circumcising of the child, [u]his name was called JESUS, which was so named of the angel before he was conceived in the womb.

22 And when [v]the days of her purification, according to the law of Moses, were accomplished, they brought him to Jerusalem, to present *him* to the Lord;

23 (As it is written in the law of the Lord, [w]Every male that openeth the womb shall be called holy to the Lord;)

24 And to offer a sacrifice according to that

u 1:13,30. Dan. 10:11,12,19. Matt. 28:5. Rev. 1:17,18. x 1:19. 8:1. Is. 40:9. 41:27. 52:7. 61:1. Acts 13:32. Rom. 10:15. y 31,32. 24:47. Gen. 12:3. Ps. 67:1,2. 98:2,3. Is. 49:6. 52:10. Matt. 28:18. Mark 16:15. Rom. 15:9—12. Eph. 3:8. Col. 1:23. z 1:69. Is. 9:6. Matt. 1:21. Gal. 4:4,5. 2 Tim. 1:9,10. Tit. 2:10—14. 3:4—7. 1 John 4:14. a *See on* 4. b 26. 20:41,42. Gen. 3:15. 49:10. Ps. 2:2. Dan. 9:24—26. Matt. 1:16. 16:16. John 1:41,45. 6:69. 7:25—27,41. 20:31. Acts 2:36. 17:3. 1 John 5:1. c 1:43. 20:42—44. Acts 10:36. 1 Cor. 15:47. Phil. 2:11. 3:8. Col. 2:6. d Ex. 3:12. 1 Sam. 10:2—7. Ps. 22:6. Is. 53:1,2. e Gen. 28:12. 32:1,2. 1 Kings 22:19. Job 38:7. Ps. 68:17. 103:20. 148:2. Is. 6:2,3. Ez. 3:12. Dan. 7:10. Luke 15:10. Eph. 3:10. Heb. 1:14. 1 Pet. 1:12. Rev. 5:11. f 19:38. Ps. 69:34,35. 85:9—12. 96:11—13. Is. 44:23. 49:13. John 17:4. Eph. 1:6. 3:20,21. Phil. 2:11. Rev. 5:13. g 1:79. Is. 9:6,7. 57:19. Jer. 23:5,6. Mic. 5:5. Zech. 6:12,13. John 14:27. Acts 10:36. Rom. 5:1. 2 Cor. 5:18—20. Eph. 2:14—18. Col. 1:20. Heb. 13:20,21. h John 3:16. Tit. 3:4—7. 1 John 4:9,10. i 24:41. 2 Kings 2:1,11. 1 Pet. 3:22. k Gr. *men the shepherds*. k Ex. 3:3. l s. 111:2. Matt. 2:1,2,9—11. 12:42. John 20:1—10. l 1:39. Ez. 9:10. m *See on* 7:12. 19:32. 22:13. n 38. 8:39. Ps. 40:9,10. 66:16. 71:17,18. Mal. 3:16. John 1:41—46. 4:28,29. o 33,47. 1:65, 66. 4:36. 5:9,10. Is. 8:18. p 51. 1:66. 8:43,44. Gen. 37:11. 1 Sam. 21:12. Prov. 4:4. Hos. 14:9. q 18:43. 19:37,38. 1 Cor. 14:24,25. r Ps. 22:17—19. 106:46. 107:31,32. Is. 29:19. Acts 2:46,47. 11 15. s 1 5:9. Gen. 17:12. Lev. 12:3. Matt. 3:15. Gal. 4:4,5. Phil. 2:8. t 1:31. Matt. 1:21,25. *See on* Lev. 12:2—6. u Ex. 13:2,12,15. 22:29. 34:19. Num. 3:13. 8:16,17. 18:15.

These flocks being kept in the field, the shepherds watched severally in their courses, to preserve them from thieves, and wild beasts; and had there little cottages erected for that purpose.' *Whitby.*—The birth of our Lord was attended with circumstances of external indigence and meanness: but it was also marked with a dignity and majesty, far surpassing all the pomp of kings, and the splendour of palaces and retinues; and suited to pour contempt on all human grandeur.—It was proper that so important an event should be announced with peculiar solemnity, and angels were the heralds of the new-born Saviour: but they were not sent to the rulers of the nation, or to the priests, scribes, and Pharisees: on the contrary, some poor, humble, industrious shepherds were favoured with the first tidings of Emmanuel's birth. (*Note, Matt.* 2:1,2.) These were spending the night, or part of it, in the field, keeping watch over their flocks, to defend them from robbers and beasts of prey; and probably there was a number of them, who watched by turns. (*Marg.* and *Marg. Ref.* q.) While they were thus employed a holy angel suddenly appeared, and "the glory of the Lord," even of his manifested presence, surrounded them. (*Marg Ref.* r, s.) This threw them into great consternation; but the angel encouraged them not to fear, for he was come to bring them good tidings, which would be the source of great and lasting joy to them, and "to all people:" for *to them*, as men, as sinners, and as believers, was born on that day, at Bethlehem, a Saviour from wrath, Satan, sin, and death, who was indeed the promised and expected Messiah, Israel's anointed Prophet, Priest, and King; nay, "the Lord of glory," "the Lord of all," "the Lord from heaven," "God manifest in the flesh." (*Marg. Ref.* u—c. *Notes, Is.* 7:14. 9:6,7.) This great and invaluable blessing to mankind, this glorious new-born Prince and Saviour, they might find "wrapped in swaddling-clothes, and lying in a manger:" and they might surely know him by this sign; for probably no other babe could be found at Bethlehem in so mean a situation. No sooner had the angel finished this address to the poor shepherds, than he was visibly joined by "a multitude of the heavenly host," or of the *angelic armies;* who, being filled with inexpressible admiration of the love of God, and the display of all his glorious perfections, in this surprising transaction, audibly celebrated his praises with triumphant acclamations, saying, "Glory to God in the highest, &c." implying that this was the grand display of the divine glory, and superior to all others which they had ever witnessed. (19:38.) They therefore called on all the inhabitants of the highest heavens, to praise God in their loftiest strains of adoration: for now peace was prepared for the earth, which had so long lain in a state of rebellion, enmity, discord and misery: peace inward and outward, with God and with each other, would be found on earth, through the gracious work of the divine Peace-maker, whom the Father, out of "good-will to men," fallen men, had provided and sent among them. (*Marg. Ref.* d—f. *Notes, John* 3:16. *Rom.* 5:7—10. *Eph.* 1:3—8. 2:14—18. 3:9—12. 1 *Pet.* 1:10—12. *Rev.* 5:11—14. 20:4—6.)—'So rich and free is the good-will of God to fallen men; and such blessed peace, external and internal, will eventually be produced on earth; that the glory of God will be more displayed and adored, in this, than in all his other works.' This seems the purport of these angelic praises; but the abrupt, sententious manner, in which they were delivered, whilst it rendered them more suited to their fervent acclamations, increases the difficulty of unfolding the full meaning of each expression. (*Note, Ps.* 85:10—13.)

Abiding in the field. (8) Αγραυλουντες. Here only N T. Ex *αγρος, ager*, et *αυλιζομαι, stabulor, dego.—In the highest.* (14) Εν ὑψιστοις. 19:38. *Matt*, 21:9. *Mark* 11:10. —*Job* 16:19. *Sept.—Good-will.*] Ευδοκια. See on *Matt.* 11:26.

V. 15—20. When the angels had rendered their joyful adorations of God, and benevolent congratulations to men, on this most happy occasion, the vision disappeared: and the shepherds, conferring together on the wonders which they had witnessed, determined to go immediately to Bethlehem; where they were soon enabled to find Mary, Joseph, and the new-born Saviour, exactly in the situation which had been described. Having witnessed this instructive scene, they publicly reported the whole transaction, and the assurance given them that this child was "the Saviour," even "Christ, the Lord." This excited the astonishment of all who heard it: but most of them seem to have speedily forgotten it. (*Marg.* and *Marg. Ref.* i—o.) Mary, however, carefully observed, and meditated on, all these wonderful incidents, which were so suited to enlarge her expectations and enliven her holy affections: and the shepherds returned to their humble employment, with joyful, thankful hearts, glorifying and blessing God for his distinguished favours to them. (*Marg Ref.* p, q.—51.)

Kept, &c. (19) Συνετηρει. *Mark* 6:20. Διετηρει, 51.—*Pondered.*] Συμβαλλουσα. (Ex συν, et βαλλω.) 14:31. *Acts* 4:15. 17:18. 18:27. 20:14.—The word is peculiar to St. Luke, and in this place seems to imply a careful and persevering consideration of all circumstances, relating to these interesting events; with a diligent comparison of each part with all the rest. (1 *Cor.* 2:13.)

V. 21. Our blessed Saviour was not conceived or born in sin, and did not need that mortification of a corrupt nature, or that renewal unto holiness, which were signified by circumcision. (*Marg. Ref.* r. *Notes*, 1:57—66. *Gen.* 17:9—12.) But he was "made under the law," and both as our Surety and Example, he was subjected to all its institutions. (*Note, Matt.* 3:13—15.) This painful ordinance was, *in his case*, a pledge given of his future perfect obedience to the whole law, (*Gal.* 5:3.) in the midst of sufferings and temptations, even unto death for us; and it was an entrance on that vicarious work which he finished on the cross.—The name Jesus has already been explained. (*Note, Matt.* 1:20,21.) —*Eight.*] 'That is, not when the eighth day was ended but when it was come.' *Whitby.* This illustrates the expression "after three days," as used concerning our Lord's resurrection. (*Note, Mark* 8:31.)

V. 22—24. (*Marg. Ref. Notes, Ex.* 13:2,11—16. *Lev.* 12:2—5.)—At the end of forty days, Mary went up to the temple, to offer the appointed sacrifices for her purification: for though in her case, there were not the same reasons for that observance, as in that of other women, yet she claimed no exemption. Joseph also attended her, taking the holy child Jesus; because, being a first-born Son, he was to be presented to the Lord and redeemed according to the law.—*A pair*, &c. (24) *Note, Lev.* 12:6—8. 'This, being the oblation appointed only for the poor, discovers the poverty of Joseph and Mary, that they could not reach to a lamb of the first year, the offering which they who had ability were to make.' *Whitby. Every male*, &c. (23) The quotation is not made either from the Septuagint or the Hebrew: but the general meaning of several texts is condensed into one. (*Marg. Ref.* u.)

which is said in the law of the Lord, [x]A pair of turtle-doves, or two young pigeons.

[*Practical Observations.*]

25 ¶ And, behold, there was a man in Jerusalem, whose name *was* Simeon: and the same man *was* [y]just and devout, [z]waiting for the consolation of Israel: [a]and the Holy Ghost was upon him.

26 And [b]it was revealed unto him by the Holy Ghost, that he should not [c]see death, before he had seen [d]the Lord's Christ.

27 And he came [e]by the Spirit into the temple: and when [f]the parents brought in the child Jesus, [g]to do for him after the custom of the law,

28 Then [h]took he him up in his arms, [i]and blessed God, and said,

29 Lord, [k]now lettest thou thy servant depart in peace, [l]according to thy word;

30 For [m]mine eyes have seen thy salvation,

31 Which [n]thou hast prepared before the face of all people;

32 A [o]Light to lighten the Gentiles, [p]and the Glory of thy people Israel.

33 And [q]Joseph and his mother marvelled at those things which were spoken of him.

34 And Simeon [r]blessed them, and said unto Mary his mother, Behold, this *child* is [s]set for the fall [t]and rising again of many in Israel; and [u]for a sign which shall be spoken against;

35 (Yea, [x]a sword shall pierce through thy own soul also;) [y]that the thoughts of many hearts may be revealed.

x Lev. 12:6—8. z 2:38. Mark 15:43. a 1:41,67. Num. 24:2. 2 Pet. 1:21. b Ps. 25:14. Am. 3:7. c 9:27. Ps. 89:48. John 8:51. Heb. 11:5. d 2:11. Dan. 9:24—26. John 1:41. 4:25, 20:31. Acts 2:36. 9:20. Rom. 1:4. 1 John 5:1. e 4:1. Acts 8:29. 10:19. 11:12. 16:7. Rev. 1:10. 17:3. f 41:48—51. g 22:19. Mark 9:35. 10:16. i 13:14,20. 1:46,64,68. Ps. 32:11. k 1 John 4:17. Gen. 15:15. 46:30. Ps. 37:37. Is. 57:1,2. Phil. 1:23. Rev. 14:13. l 1:38. m See on 10:11. 3:6. Gen. 49:18. 2 Sam. 23:1—5. Is. 40:10. Acts 4:10—12. n Ps. 96:1—3,10—13. 97:6—8. 98:2,3. Is. 42:1—4,10—12. 49:21—25. 62:1,2. o Is. 9:2. 42:6,7. 49:6. 60:1—3,19. Matt. 4:16. Acts 13:47. 28:28. Rom. 15:8,9. p Ps. 85:9. Is. 4:2. 45:25. 60:19. Jer. 2:11. Zech. 2:5. 1 Cor. 1:31. Rev. 21:23. q 48. 1:65,66. Is. 8:18. r Gen. 14:19. 47:7. Ex. 39:43. Lev. 9:22,23. Heb. 7:1,7. s Is. 8:14,15. Hos. 14:9. Matt. 21:44. John 3:20. 9:29. Rom. 9:32,33. 1 Cor. 1:23,24. 2 Cor. 2:15,16. 1 Pet. 2:7,8. t Acts 2:36—41. 3:15—19. 6:7. 9:1—20. u Ps. 22:6—8. 69:6—12. Is. 8:18. Matt. 11:19. 26:65—67. 27:40—45,63. John 5:18. 8:48—52. 9:24—28. Acts 4:26,27. 13:45. 17:6,7. 24:5. 28:22. 1 Cor. 1:23. Heb. 12:1—3. 1 Pet. 4:14. x Ps. 42:10. John 19:25. y 16:14,15. Deut. 8:2. Matt. 12:24—35. John 8:42—47. 15:22—24. Acts 8:21—23. 1 Cor. 11:19. 1 John 2:19.

Of her purification. (22) Του καθαρισμου αυτης. 5:14. *Mark* 1:44. *John* 2:6. 3:25. *Heb.* 1:3. 2 *Pet.* 1:9.—1 *Chr.* 23:28. *Neh.* 12:45. *Sept.*—'The ancient reading was αυτων, (*their*:) ... 'nor is there any fear of ascribing any moral impurity to the holy Jesus, by allowing this reading; since this purgation imports only a compliance with a ceremonial law, in order to their admittance into the congregation of God's people; to which Christ, being "made of a woman, made under the law," was to submit, that he might "fulfil all righteousness;" on which account also, he was made relatively holy, by being consecrated to the Lord, according to the law concerning "every male that openeth the womb."' *Whithy.*—*The womb.* (23) Την μητραν. *Rom.* 4:19. Not elsewhere N. T.—*Ex.* 13:2. *Sept.*

V. 25—32. The Jewish priests and scribes remained ignorant of the birth of the promised Messiah, till some time after this. (*Notes, Matt.* 2:1—12.) But there was a small remnant, who had more spiritual views and expectations; and to them it pleased God to give intimations of what had taken place. Among these was Simeon; concerning whom many vain conjectures have been formed by those who would represent the eminent believers mentioned in the Bible, as persons who stood very high in the world's esteem: but we know no more of him than what is here recorded. He was strictly just and upright in his whole conduct, and a devoted worshipper of God; yet he did not rest in these attainments; but expected the coming of the Messiah, as "the consolation of Israel," and the source of all their hopes and comforts. (*Notes*, 36—38. *Acts* 10:1,2.) Simeon was likewise endued with the Spirit of prophecy; (which had begun to be restored, after a suspension of nearly four hundred years, from the days of Malachi;) and by immediate inspiration he was assured, that he should not die, till "he had seen the Lord's Christ," or Anointed, the promised Messiah. Thus, under the guidance of the Holy Spirit, he came to the temple, at the very time when Joseph and Mary presented Jesus there; and so he witnessed the first accomplishment of a very remarkable prophecy concerning him. (*Note, Hag.* 2:6—9.) Seeing, therefore, the infant Redeemer, and knowing who he was by the inspiration of the Holy Spirit, he "took him in his arms," and "blessed God" for his mercies to him and to his people; expressing himself willing, nay, desirous, to die, seeing the Lord now "let him depart in peace," having favoured him with the sight of "his Salvation." (*Marg. Ref.* y—g. *Notes, Is.* 12:2. 45:8,15—17,20—25. *Hos.* 1:6,7. *Zech.* 9:9,10. *Matt.* 1:20,21. *Acts* 4:5—12. *Tit.* 2:13,14. 3:4—7.) The Lord Jesus himself is here called "the Salvation of God," because the whole salvation of a sinner centres in his person, as "God manifest in the flesh;" all the purposes and promises of salvation had reference to him; he obtained all the blessings of it by shedding his blood; they are all treasured up in him, and dispensed by him to believers; and they are all applied, through the operation of the Holy Spirit, who is given to us through his intercession. —Thus Simeon acknowledged Jesus "as God's Salvation, which he had prepared before the face of all people;" as the Lord intended to exhibit him publicly, before all nations, by the preaching of the gospel: for, as "the Light of the world," (*Notes, Is.* 9:2. 42:5—7. 49:5,6. 60:1—3. *John* 1:4—9. 3:19—21. 8:12. 12:34—36.) he was intended to illuminate all nations by his doctrine and grace, and also to be "the Glory of his people Israel." The chief honour of that nation consisted in having given birth to this glorious Saviour; and all true believers deem their relation to him their grand distinction, and learn to glory in him alone. (*Marg. Ref.* k, m —p. *Notes, Rom.* 9:4,5. *Phil.* 3:1—7, *v.* 3.)—No doubt the Spirit of prophecy opened to Simeon's enlarged view, the glorious and blessed consequences, both to Israel, and the Gentiles, in all subsequent generations, arising from the birth of the child which he held in his arms: and joyfully anticipating these glories and blessings, he counted himself to have lived long enough upon earth, and was ready for the society, worship, and joy of heaven, to join the songs of "the heavenly host," who had before sang at his birth, "Glory to God in the highest, and on earth peace, good-will to men." (14)- 'It is wonderful that, after so many clear prophecies, in the Old Testament, of the calling of the Gentiles, the Jews should have been all so blind, as to imagine God had no kindness for them.' *Whithy.* It is likewise worth inquiring, in this view, how far the bulk of professed Christians also may be blinded by prejudice, concerning many things as plainly revealed in the New Testament.

Devout. (25) Ευλαβης. *Acts* 2:5. 8:2. Not elsewhere N. T. Ευλαβεομαι, *Acts* 23:10. *Heb.* 5:7.—*Waiting.*] Προσδεχομενος. See on *Mark* 15:43.—*Revealed.* (26) Κεχρηματισμενον. See on *Acts* 11:26.—*Lord.* (29) Δεσποτα. *Acts* 4:24. 2 *Tim.* 2:21. 2 *Pet.* 2:1. *Jude* 4. *Rev.* 6:10. *Plur.* 1 *Tim.* 6:1,2, &c.—*Lettest ... depart.* (19) Απολυεις. 6:37. 13:12. *Matt.* 1:19. 18:27. 27:21. *Acts* 5:40. 16:35,36.—'It signifies, a release from a sorrowful and dark prison, such as this wretched life certainly is.' *Victor Strig.* in *Leigh.* The forgiveness of sin, and deliverance from sin, are also implied, and an entrance into perfect peace and felicity: else death would not be such a release.—*To lighten.* (32) Εις αποκαλυψιν. *In patefactionem rei opertæ. Rom.* 2:5. 8:19. 16:25. *Gal.* 1:12. 2:2. *Eph.* 1:17. 3:3. 2 *Thes.* 1:7. 1 *Pet.* 1:7,13. 4:13. *Rev.* 1:1.

V. 33—35. While Joseph and Mary were astonished at the words which Simeon addressed to the Infant in his arms he blessed them also, praying for them and expressing his satisfaction in their felicity. (*Marg. Ref.* r.) He then assured his mother, that her Son was placed for "the fall and rising again of many in Israel." Many of them would reject, despise, persecute, and crucify him, through the pride and enmity of their hearts against the truth: thus they would fall into sin and under condemnation, and this would terminate in the temporal ruin of the nation, as well as in the perdition of many souls: but, at the same time, numbers of those who had sunk deep into error, profligacy, and impiety; yea, many who at first rejected and persecuted him, would at length repent, and by faith in him would obtain pardon, and so be raised up again to "walk in newness of life." Yet he would be set "for a sign which should be spoken against," the very butt of contradiction and opposition to all orders and descriptions of men. His external meanness, his holy character, his humbling doctrine, and his spiritual salvation, proved equally offensive to the Pharisees and Sadducees; and interfered as much with the reputation, interests, and authority of the hypocritical priests and scribes, as with the carnal prejudices of the nation in general. Notwithstanding the distinguished honour conferred on Mary, she must expect to witness such things, from the cruelty and enmity of the people and rulers against her Son, as would, like a sword, pierce her soul with the most exquisite anguish. This must have been emphatically the case, when she stood by the cross on which he suffered. (*Notes, Ps.* 42:9,10. *John* 19:25—27.)—It is also probable that she was exposed to persecution among the primitive Christians: and some of the ancients report that she at length died a martyr; but this must be allowed to be uncertain.—The event of the ministry of Jesus, and of the dispensation which he came to introduce, would also be that "the thoughts of many hearts would be revealed," or the imaginations and reasonings which secretly occupied men's minds detected. The plausible characters of numbers would thus be shown to be leavened with pride, malice, covetousness, and hypocrisy; while the humility, faith, and piety of others, who had been disregarded, would thus be brought forth and made manifest. (*Marg. Ref.* s—y.)—*This*, &c. (34) 'Neither look that he shall be applauded of all; yea, rather, he shall be as a common mark, whereat the arrows of con-

36 ¶ And there was one Anna, [z]a prophetess, the daughter of Phanuel, of the tribe of [a]Aser; [b]she was of a great age, and had lived with an husband seven years from her virginity:

37 And she *was* a widow of about fourscore and four years, [c]which departed not from the temple, [d]but served *God* with fastings and prayers night and day.

38 And she [e]coming in that instant [f]gave thanks likewise unto the Lord, and spake of him to all them that [g]looked for redemption in [h]Jerusalem.

39 ¶ And when they had [h]performed all things according to the law of the Lord, [i]they returned into Galilee, to their own city Nazareth.

40 And [k]the child grew, and waxed [l]strong in spirit, [m]filled with wisdom: and [n]the grace of God was upon him. [*Practical Observations.*]

41 ¶ Now his parents [o]went to Jerusalem every year at [p]the feast of the passover.

42 And when he was twelve years old, they A. D. 8. went up to Jerusalem, after the custom of the feast.

43 And when they had [q]fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not *of it.*

44 But they, supposing him to have been [r]in the company, went a day's journey; and they sought him among *their* kinsfolk and acquaintance.

45 And when they found him not, they turned back again to Jerusalem seeking him.

46 And it came to pass, that [s]after three days they found him in the temple, sitting in the midst of [t]the doctors, [u]both hearing them and asking them questions.

47 And all that heard him, [x]were astonished at his understanding and answers.

48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

49 And he said unto them, How is it that ye sought me? wist ye not that I must be about [y]my Father's business?

50 And they [z]understood not the saying which he spake unto them.

51 And he went down with them, and [a]came to

z Ex. 15:20. Judg. 4:4, 2 Kings 22:14. Acts 2:18. 21:9. 1 Cor. 12:1. a Gen. 30. 13. *Asher.* Rev. 7:6. b Job 5:25. Ps. 92:14. c Ex. 33:8. 1 Sam. 2:22. 1 s. 23 6. 27.4. 84:4,10. 92:13. 135:1,2. Rev. 3.12. d Ps. 22:2. Acts 26:7. 1 Tim. 5:5 Rev. 7:15. e 27. f 28—32. 1:46, &c. 64, &c. 2 Cor. 9:15. Eph. 1:3. g 25. 23: 51. 24:21. Mark 15:43. * Or, *Israel.* h 21—24. 1:6. Deut. 12:32. Matt. 3.15. Gal. 4:4,5. 14. Matt. 2:22,23. k 52. Judg. 13:24. 1 Sam. 2:18,26. 3:19. Ps. 22:9,10. Is. 53:1,2. l 1:80. Eph. 6:10. 2 Tim. 2:1. m 47. Is. 11:1—5. Col. 2:2,

3. n Ps. 45:2. John 1:14. Acts 4:33. o Ex. 23:14—17. Deut. 12:5—7,11,18. 16: 1—8. 1 Sam. 1:3,21. p Ex. 12:14. Lev. 23:5. Num. 28:16. John 2:13. 6:4. 11: 55. 13:1. q 2 Chr. 30:21—23. 35:17. r Ps. 42:4. 122:1—4. Is. 2:3. s 44,45. 1 Kings 12:5,12. Matt. 12:40. 16:21. 27:63,64. t 5:17. Acts 5:34. u Is. 49:1,2. 50:4. x 4:22,32. Matt. 7:28. Mark 1:22. John 7:15,46. y 48. Ps. 40:8. Maj. 3:1,2. Matt. 21:12. John 2:16,17. 4:34. 6:38. 8:29. z 9:45. 18:34. a 39.

tumely and reproach shall be generally shot throughout the world: and his name and religion shall be sure to receive opposition and contradiction every where. And thereby men shall be tried, and occasions shall be given them, to show either the truth or falsehood of their hearts towards his name and profession.' *Bp. Hall.* (*Notes, Is.* 8:11—15. 1 *Pet.* 2: 7,8.)

The fall. (34) Πτωσιν. *Matt.* 7:27. Not elsewhere N. T.—*Rising again.*] Αναστασιν, *resurrectionem. Matt.* 22:23, 28.—*Rom.* 6:5. 2 *Tim.* 2:18. *Heb.* 11:38. *Rev.* 20:5,6.—*Which shall be spoken against.*] Αντιλεγομενον. 20:27. *John* 19:12. *Acts* 13:45. 28:19,22. *Rom.* 10:21. *Tit.* 1:9. 2:9.—*Is.* 50:5. *Sept.*—*A sword.* (35) 'Ρομφαια. 'Proprie, *telum, seu jaculum longum nationis Thraciæ*; item, *genus gladii oblongi.*' Schleusner. *Rev.* 1:16. 2:12,16. 6:8. 19:15,21.—*The thoughts.* Διαλογισμοι. See on *Mark* 7:21. 'It ... signifieth more than thoughts, even reasonings, disputations, discourses, done with weighing and poising things.' *Leigh.* "That reasonings out of many hearts may be revealed."—*May be revealed.*] Αποκαλυφθωσιν. See on *Matt.* 16:17.

V. 36—38. The Lord was pleased to confirm Simeon's testimony to Christ, by that of Anna. She was a prophetess, and probably known to be so. (*Marg. Ref.* z.)—Phanuel seems to have been an eminent person of the tribe of Asher. Anna, having lost her husband in the prime of her life, continued a widow to her death. Some think that eighty-four years had elapsed from the death of her husband; others suppose her to have been eighty-four years of age. She resided near the temple, that she might attend on all its sacred ordinances; and, having no relative engagements to occupy her attention, she spent her whole time in the worship and service of God: and, joining frequent fastings with her constant prayers and supplications, for herself and her people, she employed the day, and often part of the night also, in these religious exercises; not desisting from them even on account of the infirmities of advanced age. (*Marg. Ref.* a —d. *Notes, Dan.* 9:2,3. 10:2,3. 1 *Tim.* 5:5,6.) This devoted person came into the temple at the same time, when Simeon was speaking concerning Jesus; and she also returned thanks to God for sending the promised Saviour, and for favouring her with a sight of him: and she spake of him to all the pious remnant, with whom she was acquainted, and who waited for a spiritual redemption in Jerusalem: for most of the citizens were looking only for a temporal prince and deliverer. (*Marg. Ref.* f, g. *Note*, 25—32.)

Served God. (37) Λατρευουσα. 1:74. 4:8. *Acts* 24:14. *Phil.* 3:3. 2 *Tim.* 1:3. *Rev.* 7:15. 22:3.—*Gave thanks.* (38) Ανθωμολογειτο. Here only N. T. Εκ αντι, et ὁμολογεομαι. *Matt.* 7:23. 10:32. See on *Matt.* 11:25,26. She confessed in concert with Simeon to the Lord Christ, (κῳ Κυριῳ,) and spake of him. Some think, that she addressed the infant Jesus as Simeon had done.

V. 39. After these remarkable occurrences, and the completion of all things respecting Jesus and Mary, according to the law, Joseph and Mary left Jerusalem; and it is said that "they returned ... to Nazareth:" but St. Luke passes over the coming of the wise men, and the flight of the holy family into Egypt; for it is evident, that this return to Nazareth did not occur till some time afterwards. Probably they returned to Bethlehem, supposing that Jesus was there to be educated. After some time the wise men arrived, and then, by the divine monition, they fled into Egypt, and on their return went to reside at Nazareth. (*Notes, Matt.* 2:)

V. 40. Jesus grew in strength and stature like other children; and at the same time "waxed strong in spirit." (*Note*, 1:80.) It was manifest, that as the faculties of his human soul unfolded, all holy affections and dispositions became proportionably vigorous: he was also filled with wisdom and knowledge, and all his words and actions were regulated in perfect conformity to the divine law, so that the special favour of God evidently rested on him.—As to the manner in which the indwelling Deity gradually communicated knowledge, wisdom, and holiness to the human nature of Christ, we must confess that we know nothing. "Without controversy great is the mystery of godliness, God was manifest in the flesh." (*Note*, 1 *Tim.* 3:16.) That, as Man, his wisdom and knowledge could not be infinite, or incapable of increase, we know: but how the union was formed, or the communications imparted, we cannot, in the smallest degree comprehend or explain. (*Marg. Ref.*)

V. 41—52. These verses contain all which the Spirit of God has seen good to record, concerning the childhood and youth of the divine Saviour: though we should have expected fuller information; and desired a more adequate gratification of our curiosity, on so extraordinary a subject. Joseph, his father-in-law, and Mary his mother, used to go up to Jerusalem every year at the feast of the passover. (*Marg. Ref.* o, p. *Notes, Ex.* 23:14—18. *Deut.* 16:1—17. 1 *Sam.* 1:3, 19—22.) Perhaps Joseph went up at the other great feasts, but, though the women were not required, Mary, and many others who loved the ordinances of God, used to attend at the feast of the passover. And when Jesus was twelve years old, he went up with them; for it seems to have been the custom for young persons to accompany their parents at that age. When the days of unleavened bread were expired, they set out on their return home: and as great numbers came to Jerusalem from every part of the country, they journeyed in a great company, for mutual security: so that they departed without the child Jesus, who stayed behind; being engaged with the sacred ordinances and conversation which attended the observation of the festival. Perhaps there was some culpable inattention in Joseph and Mary: for they took it for granted that he was in the company, among some of their neighbours and relations, who, doubtless, greatly delighted in his conversation, so that they travelled a whole day's journey before they missed him. But when in the evening the several families separated for the night, they could not find him: and they returned to Jerusalem, with great anxiety and under many apprehensions. At length, however, after two days spent in journeying and returning, on the third day, probably towards night, they found him: not in the house of any acquaintance, nor in such places as young people generally frequent; but in some court, or chamber, of the temple, sitting amidst the doctors or teachers of the law; diligently hearkening to their discussions and instructions, modestly proposing questions to them on various subjects, and pertinently answering the inquiries which were put to him: and this he did with such wisdom and propriety, that all who heard him were astonished and delighted with him. (*Marg. Ref.* s—x.)-Thus he was pleased to emit some beams of his heavenly light and glory, even in his early youth; both to raise the expectation of the Jews, and to give a proper example to young people, for the regulation of their inquiries, employments, and behaviour.—The common expression by which he is represented, as 'disputing with the doctors,' is calculated to give wrong ideas on the subject, and very contrary to those which naturally present themselves to the mind on reading this account. 'Not one word is said of his *disputing*, by the evan-

Nazareth, [b]and was subject unto them: but his mother [c]kept all these sayings in her heart.

52 And [d]Jesus increased in wisdom and [e]stature, and in favour with God and man.

b Matt. 3:15. Mark 6:3. Eph. 5:21. 6:1,2. 1 Pet. 2:21. c 19. Gen. 37:11. Dan. 7:28. d 40. 1:80. 1 Sam. 2:26. e Or, *age*. Prov. 3:3,4. Acts 7:9,10. Rom. 14:18.

gelist, ... but only of his asking some questions, and answering others, which was a very usual thing in these assemblies, and indeed the very end of them. All was no doubt conducted with the utmost modesty and decorum. And if he, (Jesus) 'were with others at the feet of these teachers,' (where learners generally sat, 10:39. *Acts* 22:3.) 'he might be said to be "in the midst of them," as they sat on benches of a semicircular form, raised above their auditors and disciples.' *Doddridge*. It is indeed astonishing, that any one should conceive of the child Jesus as placing himself among the teachers; on the same seat; or of his being allowed to do it, and so to enter on disputes with them!—When, however, Joseph and Mary saw Jesus, they were exceedingly surprised; and his mother, in a way of gentle rebuke, inquired of him, "Why he had thus dealt with them;" adding "Behold, thy father and I have sought thee *sorrowing*," or in great anguish of mind. To this he answered by inquiring "wherefore they sought him: did they not know, that he must be engaged in his Father's business?" i. e. at those places, and in those things, which related to his worship and service. In this he had been, and must at all times be, employed; this they would have known, had they duly attended to the various prophecies, and to the words of the angel Gabriel, concerning him: and with this no regard to any earthly relation must be allowed to interfere. (*Marg. Ref.* y.) This expression also intimated, that he was in every sense "the Son of God." However, neither Joseph nor Mary at that time fully understood his meaning, having still many prejudices, and much darkness upon their minds, as to those subjects: yet Mary carefully remembered, and deeply meditated on, all these sayings of her Son. (*Note*, 15—20, *v.* 19.) But, though in this one instance, he showed the superior obligation of his great work, to any authority, even that of a parent; yet he went down to Nazareth, and was in every thing else subject, not only to Mary, but to Joseph also: and it is probably reported, that he earned his livelihood by working as a carpenter, in making ploughs and yokes, till his entrance on his public ministry. (*Note*, *Mark* 6:1—4.)—He still continued to increase in wisdom, as well as in stature; and was, as Man, proportionably more worthy of the divine favour, as well as more dear to all who knew him. (*Marg.* and *Marg. Ref.* d, e. *Note*, 40. 1 *Sam.* 2:26.)

The company. (44) Συνοδια. Here only N. T.—*Neh.* 7:5. *Sept.* Εν συν, et δοος, via, *iter: συνοδευοντες*, *Acts* 9:7.—*They were amazed.* (48) Εξεπλαγησαν. 9:43. *Matt.* 7:28. 13:54. 19:25. 22:33, *et al.*—*Sorrowing.*] Οδυνωμενοι. (Ab οδυνη, *cruciatus.*) 16:24,25. *Acts* 20:38. Not elsewhere N. T.—*About my Father's business.*] Εν τοις του Πατρος μου, in my "Father's house;" "in those things," or places, "which are my Father's."—*Increased.* (52) Προεκοπτε. *Rom.* 13:12. *Gal.* 1:14. 2 *Tim.* 2:16. 3:9,13.

PRACTICAL OBSERVATIONS.

V. 1—7. The omniscient God foresees and permits the innumerable volitions of free agents, and overrules them for the accomplishment of his own righteous purposes: and thus he performs his prophecies and confirms his truth, even by wicked men, and by events which seem to us most casual. But who would have expected, that "the Lord of glory," whom "all the angels of God worship," when he became a Child, and was "made of a woman," would have been lodged in a stable, or laid in a manger? Yet this was but a faint shadow of "his grace, who though he were rich, yet for our sakes became poor, that we through his poverty, might be made rich." (*Notes*, *John* 13:1—5. 2 *Cor.* 8:6—9, *v.* 9. *Phil.* 2:5—8. *Heb.* 2:10—13.) He well knew how wealth and magnificence glitter in our eyes, and fascinate our vain minds; how unwilling we are to be poor, and to be meanly lodged, clothed, or fed; how we desire to have our children decorated and indulged; how apt the poor are to envy the rich, and to repine at their own condition; how prone the rich are to disdain the poor, and how backward to "condescend to men of low estate." He was aware what deference would be paid, even by his ministers and disciples, to the wealthy and the noble; and what an *improper* distinction would be made between them and the indigent, even in religious societies and places of worship. (*Note*, *Jam.* 2:1—4.) Too much of these evils are every where to be seen: and they must have been much more predominant, had our Lord appeared on earth attended with outward splendour and magnificence. But his condition, from his birth in a stable to his death upon the cross, was suited to expose the vanity of outward distinctions, and to ennoble and dignify poverty and all its mean attendants. When we by faith view the incarnate Son of God lying in a manger, we cannot but feel a check given to our vanity and ambition, our coveting and envying; our souls must in some degree grow more weaned from the world: we cannot, with this object before our eyes, "seek great things" for ourselves or our children, or disdain the poor believer; we cannot flatter the rich or honourable, or refuse respect to those who are the most apt representatives of our poor and suffering Redeemer; and we should be more effectually delivered from such errors in judgment and practice, did we more fully "ponder these things in our hearts."—But while, with admiring gratitude, we contemplate the Saviour's condescension, in thus enduring all to which sin had exposed us, from his birth to his death, let us not forget to copy the meekness and patience of his virgin-mother: she willingly endured fatigue, contempt, and neglect, and contentedly was lodged in a stable; and she met the pains of child-birth in that incommodious situation, without complaining of the unkindness of the citizens of Bethlehem.—If any persons, when performing the tender duties of the parental character, should be ready to complain, that their beloved offspring are not provided for as they could wish; let them think of Mary, wrapping her holy babe in swaddling clothes, and laying him in the manger: this will silence the rising murmur, or change it into admiring praise. And, whilst we contrast her conduct with that of those who at that time shut their doors against the most excellent and honoured persons who ever visited the city, that they might entertain the sons and daughters of pride and affluence; let us learn to "use hospitality without grudging," especially to poor believers; and instead of feasting the rich with ostentatious expense, let us entertain Christ in the person of his poor disciples. Thus we shall approve ourselves "followers of God, as dear children," and ensure a gracious recompense at the "resurrection of the just." (*Note*, 14:12—14. *P. O.* 12—24.)

V. 8—14. We should learn to judge and act as holy angels do: they did not regard the holy family the less, for being lodged in a stable: nay, the humility and abasement which veiled the Saviour's glory as he lay in the manger, made it in their eyes more admirable; and he never appeared so honourable and excellent, according to their judgment, as in that situation, except when he hung expiring upon the cross for our sins, and praying for his crucifiers. These blessed spirits were perfectly satisfied to announce his birth to poor shepherds in the field, rather than to such as inhabited palaces, or even to those who were lodged in the precincts of the temple: for humble and simple piety, and honest industry, are more approved by the inhabitants of heaven, than all the dignities and wisdom of the world. (*Note*, *Heb.* .:13,14.) The angels delight in contemplating the mysteries of redeeming love; and in celebrating the praises of God, for those displays of his glory, in which they are not personally interested: and they still, as it were, proclaim in our ears, "To you is born a Saviour, who is Christ the Lord." These then ought to be glad tidings to all who hear them, and they will give great joy to all who believe them: for in them all our hopes centre, and from them all our comforts flow.—What an auspicious morning was that which brought so great a blessing to lost mankind! How joyful was that day which first conveyed the sound of the gospel to our ears! But most happy for us the hour in which we were enabled to believe in Christ for the salvation of our souls. Unless this has been vouchsafed, we can have no reason to celebrate the nativity of Jesus with rejoicings; for that event will enhance the guilt and condemnation of unbelievers: and if real Christians deem it proper to commemorate it, at a season set apart for that purpose; they will not do it with bacchanalian revels or luxurious feastings; but with more abundant thanksgivings to God, and liberality to the poor. They will join their feeble lispings to the songs of angels, and with adoring, grateful acclamations repeat, "Glory to God in the highest, on earth peace, goodwill towards men:" they will employ their prayers, examples, and endeavours, to give glory to God, by doing what they can to make known the gospel to those who sit in darkness all over the world, by seeking the peace of his church, and by copying his good will to men; and thus they will ripen for the joys of heaven, by their worship and services here on earth.

V. 15—24. When we are favoured with peculiar discoveries of the glory of the Lord, and of his love to us, we should excite one another to a more unreserved attention to his directions; we should examine more fully those things which he has made known to us, and seek to have our faith confirmed by experience; we should endeavour to report to others, what he has taught us concerning the divine Saviour; and pondering such things in our hearts, we should return from holy ordinances to our secular employments, glorifying God for all we have heard and experienced.—While we trust in the perfect righteousness of our divine Surety, we ought to copy his example; seeking the true circumcision of the heart, the genuine purification from the pollution of sin, and the dedication of body and soul to God, which were shadowed forth in the ancient types and institutions of the Mosaic law. We ought also to present our children to the Lord who gave them to us; desiring that he would redeem them from sin and death, make them holy to himself, and number them with "the church of the first-born, whose names are written in heaven:" and such poor services, if they be the fruit of an humble and upright heart, will not be rejected. (*Notes*, *Matt.* 19:13—15. *Mark* 10:13—16.)

V. 25—40. Professing to depend on the salvation of the Lord, and to "wait for the consolation of Israel;" justice, truth, and mercy, as well as piety, should adorn our conduct, and if the Holy Spirit rest upon us, our feet will be directed

CHAPTER III.

The time when John the Baptist entered on his ministry, 1, 2. His preaching and exhortations, 3—14. His testimony to Jesus, 15—18. He is put in prison by Herod, 19, 20. Christ is baptized and receives testimony from heaven, 21, 22. His genealogy is traced back to Adam, 23—38.

NOW in the fifteenth year of the reign of [a] Tiberius Cæsar [b] Pontius Pilate being governor of Judea, [c] and Herod being tetrarch of Galilee, and [d] his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

2 [e] Annas and Caiaphas being the high-priests, [f] the word of God came unto John the son of Zacharias, [g] in the wilderness.

3 And he came into all [h] the country about Jordan, [i] preaching the baptism of repentance for the remission of sins;

a 2:1. b 23:1—4,24,25. Gen. 49:10. Acts 4:27. 23:26. 24:27. 26:30. c 19. 9:7. 23:6—11. d Matt. 14:3. Mark 6:17. e John 11:49—51. 18:13,14,24. Acts 4:6. f 1:59—63. Jer. 1:2. 2:1. Ez. 1:3. Hos. 1:1,2. Jon. 1:1. Mic. 1:1. Zeph. 1:1.

g 1:80. Is. 40:3. Matt. 3:1. 11:7. Mark 1:3. John 1:23. h Matt. 3:5,6. Mark 1: 5. John 1:28. 3:26. i Matt. 3:6,11. Mark 1:4. John 1:31—33. Acts 13:24. 19:4. 22:16.

to the courts and ordinances of the Lord. In this way we shall experience the fulfilment of the promises: and if we embrace, as it were, the Saviour, in the arms of faith, hope, and love, we shall meet death bereaved of his sting, and be willing to leave this world and go to heaven; provided our work be done, and God be pleased to dismiss us to his heavenly rest. (*Note, Heb.* 4:3—11.) Blessed be his name, that this Salvation "is prepared before the face of all people," and that this Light hath lightened our Gentile land: may we become a part of the true Israel, who glory in Christ alone! (*Note, Phil.* 3:1—7, *v.* 3.)—But let us not look merely on one side of this subject. This blessed gospel eventually occasions the fall of many professed Christians, who neglect, despise, or pervert so great salvation: as well as causes the rising again of many who were sunk deep into guilt and impiety. Still Jesus, and his doctrine and people, are placed for a "sign that is every where spoken against;" still his truth and holiness are contradicted and blasphemed: still the preaching of his word is the touchstone of men's characters, and often brings to light the secret pride, enmity, and wickedness of their hearts; still they who are blessed by their relation to Jesus and union with him, must expect to witness and experience such things in this evil world, as will wound and distress their souls; and still they must prepare to endure contradiction, reproach, and contempt, because they resemble their blessed Saviour.—We should be careful how we indiscriminately condemn practices or modes of life, because many have disgraced them: for who can refuse a tribute of commendation to the pious Anna? When the relative and social duties have been attended to, or as far as consists with a due performance of them, it is very proper to spend the decline of life, especially, in retirement and devotion: and to serve God with fastings and prayers, day and night, as connected with deep humility, and a readiness to welcome Christ and his salvation, and to speak of him to all who wait for his redemption, must be allowed to be essentially different from the proud austerities and hypocritical devotions of self-righteous Pharisees, ancient and modern. But, whether zeal against the latter has not led many persons to *overlook* and even *despise* the former, instead of considering them, *in similar circumstances*, as models for imitation, is a question which ought seriously to be examined. They, however, who are most mortified to the world, and abstracted from it, or abundant in every good work from proper principles, will with one consent bear testimony to Christ, "as the end of the law for righteousness to every one that believeth." (*Note, Rom.* 10:1—4.)

V. 41—52. Let us not pass over unimproved the only authentic record which we have of our Redeemer's conduct in his youth. When we had read that he "waxed strong in spirit, filled with wisdom, and that the grace of God was with him;" (alas! most of us may say, 'How contrary to my youthful years; in which I grew in sin and folly as I grew in stature, and as the powers of my mind unfolded!') we might have expected to hear many extraordinary things concerning him: yet nothing is related of such matters as are commonly reported about promising children. We are however informed that the ordinances and temple of God were his delight; and that in Jesusalem nothing so much attracted his attention, as the instructions of the public teachers of the divine law. (*Note, Matt.* 23:1—4.) These things we ought to deem most worthy of our regard: in these we should find our chief satisfaction: thus young persons should employ their early days; seeking the knowledge of divine truth; attending on the ministry of the gospel; proposing such inquiries to their seniors and instructers as may tend to the increase of knowledge; and studying to be able, with pertinency and propriety, to answer such questions as may be put to them. From the earliest youth, every one should deem the service of God his great business: and the glory of his name, and the duty owing to him, must be allowed a pre-eminence, even above that of children to their parents; and must be attended to, even when it interferes with their inclination and satisfaction. In all things else the blessed Saviour has left an example to young persons, of unreserved subjection, not only to their own parents, but even to those who are by any means intrusted with a kind of parental authority; and he has also taught them patient industry and contentment in a mean condition. These, when connected with piety and humility, are proper evidences of an increase of true wisdom, and of having obtained favour with God: and they have a tendency to render the possessor dear to his fellow-creatures also; especially to those who most deserve estimation, and whose friendship is a privilege. Let us then endeavour to keep the sayings of Jesus in our hearts, and to transcribe his example in our life.

NOTES.—CHAP. III. V. 1. In the interval, between the birth of Jesus, and the entrance of John the Baptist on his public ministry, various changes had taken place in the government of Judea, and the adjacent countries. Augustus Cæsar, having admitted his nephew Tiberius to a share in the imperial authority, died about three years after: and Tiberius was at that time in the fifteenth year of his reign, from his appointment as the colleague of Augustus. Not long after the death of Herod the great, his dominions were divided into four distinct governments, under the Roman emperor. Pontius Pilate had just been appointed procurator of Judea. Herod Antipas, the son of King Herod, held as tetrarch the government of Galilee: his brother Philip, that of Iturea and Trachonitis, to the west of Herod's district; and Lysanias (who seems not to have been of Jewish extraction) held the government of Abilene, to the north of Galilee on the borders of Syria.

Being Governor.] Ἡγεμονευοντος. See on 2:2—*Being tetrarch.*] Τετραρχουντος. Here only. A τετραρχης. See on *Matt.* 14:1.

V. 2, 3. The ecclesiastical affairs of the Jews were at this time fallen into great disorder, and the high priesthood was disposed of at the will of the ruling powers, from secular motives, without regard to the regular succession; and frequently the high-priest was deposed, and another substituted in his place: so that in some instances it appeared more like an annual office, than one held during life. It cannot be supposed, that there were, strictly speaking, two high-priests at the same time: but in the New Testament the same word (αρχιερευς) is used for the *high-priest*, and *the chief priests* who were the heads of the twenty-four courses: being singular when the high-priest is intended, and plural when used for the chief priests. The two persons, therefore, whom the Roman governor considered as the chief of the priests, and whose names stood as such in the public registers, may be intended. From the time of the Maccabees, the high priesthood had been held by persons, who also exercised a kind of regal authority. And when the nation was subdued under the Roman governors; the "ruler of the people," (*Acts* 23: 5.) and the president of the sanhedrim, was the high-priest, or a chief priest. Now Annas had been high-priest, in the ordinary sense of the word, but had been deposed by the Roman governor: yet it seems, that he still continued "ruler of the people" and president of the sanhedrim; while, after several other changes, Caiaphas his son-in-law had been appointed by Pilate high-priest, to officiate at the temple. So that an irregularity had arisen out of the confusion of the times: and the ruler or prince under the Romans, though a chief priest, was a distinct person from the high-priest: Annas being the one, and Caiaphas the other. Thus St. John mentions the carrying of Christ to Annas first, as to an officer of principal authority among them, who sent him bound to Caiaphas, who "was the high-priest that year," (*John* 18:13,14,24. *Acts* 4:6.) and so continued all the time of Pilate's procuratorship. *Hammond.*—Some indeed suppose that Annas was high-priest, and Caiaphas acted as his deputy: but no deputy of the high-priest was allowed to officiate, except when the high-priest was sick, or by some means incapacitated, and it does not appear that Annas was either: and the above statement seems satisfactorily to solve the difficulty of two persons being considered as chief or high-priests, one as "the ruler of the people," and the other as performing the office of high-priest at the temple. Thus "the sceptre was departing from Judah," and consequently Shiloh was at hand, at the time when "the word of the Lord came to John," as to the prophets of old; (*Note, Gen.* 49:10.) and when by immediate inspiration he was directed to go into the country about Jordan, and "to preach the baptism of repentance for the remission of sins."—From these words we learn that John preached the necessity of repentance, in order to the remission of sins; and that the baptism of water was an *outward* sign of that inward cleansing and renewal of heart, which attend or spring from true repentance: so that if the baptized persons were really partakers of this inward humiliation and cleansing, they would certainly receive forgiveness of sins through the Saviour, who was about to appear: for they would then be prepared to welcome and participate the privileges and blessings of his spiritual redemption and kingdom. (*Marg. Ref.* g—i. *Notes, Matt.* 3:1,2,5,6,11,12. *Mark* 1:4—11.)—*The word*, &c. (2) 'These are the very words used of the prophets of the Old Testament: (*Jer.* 1:2,4,11. *Ez.* 1:3 6:1. 7:1. 12:1. 13:1. 14:2,12.) and it is so said of the rest. Shall

4 As it is written in the book of the words of Esaias the prophet, saying, [k]The voice of one crying in the wilderness, [l]Prepare ye the way of the Lord, make his paths straight.

5 Every [m]valley shall be filled, and every mountain and hill shall be brought low; [n]and the crooked shall be made straight, and the rough ways *shall be* made smooth;

6 And [o]all flesh shall see the salvation of God.

7 Then said he to the multitude that came forth to be baptized of him, [p]O generation of vipers, who hath warned you [q]to flee from the wrath to come?

8 Bring forth therefore [r]fruits [s]worthy of repentance; and begin not to say within yourselves, [t]We have Abraham to *our* father: for I say unto you, That God is able [u]of these stones to raise up children unto Abraham.

9 And [v]now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

10 And the people asked him, saying, [x]What shall we do then?

11 He answereth and saith unto them, [y]He that hath two coats, let him impart to him that hath none; and he that hath meat let him do likewise.

12 Then [z]came also publicans to be baptized, and said unto him, Master, what shall we do?

13 And he said unto them, [a]Exact no more than that which is appointed you.

14 And [b]the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, [†]Do violence to no man, neither [c]accuse *any* falsely; [d]and be content with your [‡]wages.

15 ¶ And as the people were in [§]expectation,

k Is. 40:3—5. Matt. 3:3. Mark 1:3. John 1:23. l 1:16,17,76—79. Is. 57:14, 62:10. Mal. 4:6. John 1:7,25—36, 3:28—36. m 1:51—53. Is. 2:11—17. 35: 6—8. 40:4. 49:11. 61:1—3. Ez. 17:24. Jam. 1:9—11. n Is. 42:16. 45:2. Heb. 12: 12,13. o 2:10,11,30—32. Ps. 98:2,3. Is. 40:5. 49:6. 52:10. Mark 16:15,16. Rom. 10:18. p Gen. 3:15. Ps. 58:4,5. Is. 59:5. Matt. 3:7—10. 23:33. John 8:44. Acts 13:10. 1 John 3:8—10. q 1 Thes. 1:10. Heb. 6:18. r Is. 1:16—18. Ez. 18:27— 31. Acts 26:20. 2 Cor. 7:10,11. Gal. 5:22—24. Phil. 1:11. Heb. 6:7,8. * Or, *meet for*. s 13:28,29. 16:23—31. Is. 48:1,2. Jer. 7:4—10. John 8:33,39. Rom. 4:16. 9:7. t 19:40. Josh. 4:3—8. Matt. 8:11,12. 21:43. Gal. 3:28,29. u 23:29—31. Is. 10:33,34. Ez. 15:2—4. 31:18. Dan. 4:14,23. Matt. 3:10. 7:19. John 15:6. Heb. 10:28,29. 12:29. x 8. Acts 2:37. 9:6. 16:30. y 11:41. 18:22. 19:8. Is. 58: 7—11. Dan. 4:27. Matt. 25:40. Mark 14:5—8. John 13:29. Acts 10:2,4,31. 2 Cor. 8:3—14. 1 Tim. 6:18. Heb. 6:10. Jam. 1:27. 2:15—26. 1 John 3:17. 4:20. z 7. 29,31. 15:1,2. 18:13,14. Matt. 21:31,32. a 19:8. b Is. 18:23. Prov. 28:13. Is. 1: 16,17. 55:6,7. Ez. 18:21,22,27,28. Mic. 6:8. Matt. 7:12. Eph. 4:28. Tit. 2:11,12. Heb. 12:1. b Matt. 8:5. Acts 10:7. † Or, *Put no man in fear*. Rom. 13:9,10. Phil. 2:15. c 19:8. Ex. 20:16. Tit. 2:3. Rev. 12:10. d Phil. 4:11. 1 Tim. 6:8— 10. Heb. 13:5,6. ‡ Or, *allowance*. § Or, *suspense*. John 10:24.

we then think that this forerunner of the Messiah spake the words of the Lord, as did the prophets of the Old Testament; and that the prophets and apostles of the New Testament, on whom the Holy Ghost descended, to enable them to teach the mind of Christ to all future ages of the church, should not speak and write, what they delivered as the rule of faith, by like divine assistance?' *Whitby*.—Nothing can be determined concerning the time of our Lord's baptism, from the date of John's beginning to preach. I believe there are no *data*, from whence to conclude the age of John at that time. (*Notes*, *Num.* 4:3. 8:25,26. 1 *Chr.* 23:24—28.) Probably he preached and baptized longer, before our Lord entered on his ministry, than some harmonists have allotted him. Nothing, however, can be more frivolous, than an objection started by some against the narrative of the evangelists, because the thirtieth year of our Lord's age, (*Note*, 23.) being supposed coincident with the fifteenth of Tiberius's reign, according to their computation, would fix the birth of Christ subsequent to the death of king Herod. But John might come forth in the fifteenth of Tiberius; and Jesus might not be baptized till the seventeenth or eighteenth, without the least inconsistency with any thing taught or recorded in Scripture.

V. 4—6. (*Marg. Ref.* k—o. *Notes*, *Is.* 40:3—5. *Matt.* 3:4. *Mark* 1:1—3.) This quotation is nearly according to the Septuagint, though it does not exactly accord to it. Instead of the words, "The glory of the LORD shall be revealed, and all flesh shall see it together;" (*Is.* 40:5.) the clause from the Septuagint is here added, "All flesh shall see the salvation of God." (*Note*, *Is.* 52:9,10.)—The glory of God is specially shown in Christ, "the salvation of God;" and it shall at length be made known to all mankind.—The word in the Hebrew is JEHOVAH. "Prepare ye the way of JEHOVAH, &c."

Valley. (5) Φαραγξ, *Barathrum;* i. e. *profunda atque prærupta terræ cavitas, seu hiatus.* Here only N. T.—*Is.* 40:4. *Sept.*—*Crooked.*] Σκολια. *Acts* 2:40. *Phil.* 2:15. 1 *Pet.* 2:18.—*Is.* 40:4. *Sept.*—*Rough.*] Τραχειαι. *Acts* 27:29. Not elsewhere N. T.—*Deut.* 21:4. *Is.* 40:4. *Sept. Shall be made smooth.*] Εις ὁδους λειας. Here only N. T.—Εις πεδια. *Is.* 40:4. *Sept.*—*The salvation.* (6) Το σωτηριον. 2:30. *Acts* 28:28. *Eph.* 6:17.—*Is.* 40:5. *Sept.*

V. 7—9. (*Marg.* and *Marg. Ref. Note*, *Matt.* 3:7—10.) 'What in St. Matthew (*Matt.* 3:7.) is said to have been spoken to the Pharisees and Sadducees, is here said to have been spokon τοις οχλοις, to the multitude coming forth to be baptized; partly, because it was spoken to the Pharisees mixed with the multitude, and in their audience; and agreed to them, not only as being generally of one of these two sects, but being also an adulterous generation, degenerated from the seed of Abraham, to be the seed of the serpent.' *Whithy.*—The warning here given seems to have been principally addressed to the Sadducees and Pharisees: though the people, being in general infected with the same leaven, were likewise in some measure included. (*Note*, *Matt.* 23:29—33.) —*Begin not*, &c. (8) 'Do not attempt to plead, as you generally do, your relation to Abraham; for it will not at all avail you.' (*Notes*, *John* 8:30—47.)

V. 10—14. While the Pharisees, Sadducees, priests, scribes, and rulers, generally neglected John's exhortations; the common people inquired of him "what they must do," in order "to bring forth fruits worthy of repentance." To this he answered in general, by inculcating a disinterested love to their neighbours. Not only ought the rich to be very liberal: but every one who possessed two coats, when one would serve his present purpose, was directed to give the other to some poor man who had none: and he that had food for the present, to impart a portion of it to him that had none, without any solicitude about the future. (*Marg. Ref.* y. *Note*, 1 *John* 3:16,17.) It may not be proper to interpret such general rules *strictly* and *literally:* but, however explained, unless they be supposed to mean nothing, they certainly require a far greater degree of liberality in the rich, and even in the poor, according to their present ability, towards their still more indigent neighbours, than is almost any where practised among Christians.—The whole Scripture forbids us to consider such a duty as a meritorious condition, or qualification for coming to Christ: but as none can or will accept of his salvation, or become subjects of his kingdom, without true repentance; so the evidences and effects of this repentance are here marked out: and in the performance of these duties, the humble penitent must wait for the comforts and blessings of free salvation, and not in the neglect of them, or in the practice of his former sins. (*Notes*, *Is.* 1:16—20. *Acts* 10:1—8, *vv.* 2,4.)—In like manner John answered the more particular inquiry of the publicans, or the farmers of the public taxes. (*Notes*, *Matt.* 5:43—48. 9:9.) He did not require them to renounce their employment; but to act in it with scrupulous integrity; not using either force or fraud to enhance their profits, by exacting more than their legal due. This implied that many of them were guilty of such exactions; but it seems also to allow that these might be entirely avoided, and that the employment was not unlawful in itself. (*Marg. Ref.* z, a. *Note*, 19:1—10, *vv.* 2,8.)—That repentance cannot be sincere, which does not induce men to make restitution of iniquitous gain, as far as they have ability and opportunity, yet John seems not in the first instance to have insisted on this, for it is a subject which often involves complicated questions; but the same principle which induces men to forego all unjust gain, will at length lead them to make restitution as far as they are able. (*P. O.* 19:1—10. *Notes*, *Num.* 5:7,8. *Eph.* 4:28.)—There were also some soldiers, who, under convictions of sin, inquired what they must do. The Jews, in those days, sometimes served in the Roman armies, and John did not direct them to quit that ensnaring situation, which probably could not have been done without extreme difficulty, and causing much displeasure to their rulers: but he ordered them to behave in a harmless and quiet manner in their station; not terrifying or injuring any one, and not bearing slanderous testimony against any person in order to obtain his property, or to flatter their superiors and court their favour; but to be content with their wages and provisions. (*Marg.* and *Marg. Ref.* b, d.)—We should consider these answers, as prescribing the *present duty* of the inquirers, and as forming an *immediate touchstone* of their sincerity: for it would be most absurd to conclude, that an external performance of these duties would purchase an indulgence to continue in other sins, or profit those who neglected the salvation of Christ. But they, who yielded prompt obedience in these things, would afterwards be more fully instructed in the nature of the kingdom and salvation of Christ. (*Note*, *Matt.* 28:19,20. 1 *Thes.* 4:1—5.)

Exact. (13) Πρασσετε. 19:23. *Acts* 19:19. Generally, *to do, to practise, to commit.* Xenophon repeatedly uses the word in this sense of *exacting.* See Schleusner on πρασσω.—*That which is appointed.*] Το διατεταγμενον. 8:15. *Matt.* 11:1. *Acts* 7:44, *et al.* Ex δια et τασσω. *Acts* 13:48.—*The soldiers.* (14) Στρατευομενοι. 1 *Cor.* 9:7. 2 *Cor.* 10:3. 1 *Tim.* 1:18. 2 *Tim.* 2:4. *Jam.* 4:1. 1 *Pet.* 2:11.—*Do violence.*] Διασεισητε. Here only. Ex δια et σειω, *moveo, quatio:* threatenings and violence are intended.—*Accuse ... falsely.*] Συκοφαντησητε. 19:8. Not elsewhere N. T. Ex συκον, *ficus*, et φαινω, *indico.* '*Indico illos, qui ficus Athenis in aliam regionem exportabant, absque vectigali impenso.*' Schleusner.—*Lev.* 19:11. *Job* 35:9. *Ps.* 119:122,134. *Sept.* False or invidious accusations are evidently intended.—Hence the word *Sycophant.*—*Be content.*] Αρκεισθε. *Matt.* 25:9. *John*

and all men *mused in their hearts of John, whether he were the Christ or not;

16 John answered, saying unto *them* all, [c]I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: [d]he shall baptize you with the Holy Ghost, [e]and with fire:

17 Whose [h]fan *is* in his hand, and he will thoroughly purge his floor, [i]and will gather the wheat into his garner; [k]but the chaff he will burn with fire unquenchable.

18 And [l]many other things in his exhortation preached he unto the people. [*Practical Observations.*]

19 ¶ But [m]Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,

20 Added yet [n]this above all, that he shut up John in prison.

21 ¶ Now when all the people were baptized, A. D. 27. it came to pass, [o]that Jesus also being baptized, [p]and praying, [q]the heaven was opened:

22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, [r]Thou art my beloved Son, in thee I am well pleased.

23 ¶ And Jesus himself began to be about [s]thirty years of age, [t]being (as was supposed) the son of Joseph, which was *the son* of Heli,

24 Which was *the son* of Matthat, which was *the son* of Levi, which was *the son* of Melchi, which was *the son* of Janna, which was *the son* of Joseph,

25 Which was *the son* of Mattathias, which was *the son* of Amos, which was *the son* of Naüm, which was *the son* of Esli, which was *the son* of Nagge,

26 Which was *the son* of Maath, which was *the son* of Mattathias, which was *the son* of Semei, which was *the son* of Joseph, which was *the son* of Juda,

27 Which was *the son* of Joanna, which was *the son* of Rhesa, which was *the son* of Zorobabel,

28 Which was *the son* of Melchi, which was *the son* of Addi, which was *the son* of Cosam, which was *the son* of Elmodam, which was *the son* of Er,

29 Which was *the son* of Jose, which was *the son* of Eliezer, which was *the son* of Jorim, which was *the son* of Matthat, which was *the son* of Levi,

30 Which was *the son* of Simeon, which was *the son* of Juda, which was *the son* of Joseph, which was *the son* of Jonan, which was *the son* of Eliakim,

31 Which was *the son* of Melea, which was *the son* of Menan, which was *the son* of Mattatha, which was *the son* [u]of Nathan, which was *the son* of David,

32 Which [x]was *the son* of Jesse, [y]which was *the son* of Obed, which was *the son* of Booz, which was *the son* of Salmon, which was *the son* of Naasson,

33 Which was *the son* of [z]Aminadab, which was *the son* of Aram, which was *the son* of [a]Esrom, which was *the son* of [b]Phares, which was *the son* [c]of Juda,

34 Which was *the son* of Jacob, [d]which was *the son* of Isaac, which was *the son* of Abraham, which was *the son* of [e]Thara, which was *the son* of Nachor,

35 Which was *the son* of [f]Saruch, which was *the son* of Ragau, which was *the son* of [g]Phalec, which was *the son* of [h]Heber, which was *the son* of [i]Sala,

36 Which was *the son* of Cainan, which was *the son* of Arphaxad, which was *the son* of [k]Sem, which was *the son* of [l]Noe, which was *the son* of Lamech,

37 Which was *the son* of [m]Mathusala, which was *the son* of Enoch, which was *the son* of Jared, which was *the son* of Maleleel, which was *the son* of Cainan,

38 Which was *the son* of Enos, which was *the son* of Seth, [n]which was *the son* of Adam, which was *the son* [o]of God.

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* Or, *reasoned*, or, *debated*. John 1:19, &c. 3:28,29. c Matt. 3:11. Mark 1:7,8. John 1:26,33. Acts 1:5. 11:16. 13:24,25. 19:4,5. f Prov. 1:23. Is. 32:15. 44:3,4. Ez. 36:25. Joel 2:28,29. John 7:38. Acts 2:33. 10:44,47. 11:15. 1 Cor. 12:13. g Is. 4:4. Zech. 13:9. Mal. 3:2,3. Acts 2:3,4,17,18. h Jer. 15:7. Matt. 3:12. i Mic. 4:12. Matt. 13:30. k Ps. 1:4. 21:9,10. Mark 9:43—49. l John 1:15,29,34. 3:2 —36. Acts 2:40. m Prov. 9:7,8. 15:12. Matt. 11:2. 14:3,4. Mark 6:17,18. n 13:31 —34. 2 Kings 21:16. 24:4. 2 Chr. 24:17—22. 36:16. Neh. 9:26. Jer. 2:30. Matt. 21:35—41. 22:6,7. 23:31—33. 1 Thes. 2:15,16. Rev. 16:6. o Matt. 3:13—15. Mark 1:9. p 9:28,29. John 12:27,28. q Matt. 3:16,17. Mark 1:10,11. John 1:32 —34. r 9:34,35. Ps. 2:7. Is. 42:1. Matt. 12:18. 17:5. 27:43. Col. 1:13. 1 Pet. 2:4. 2 Pet. 1:17,18. s Gen. 41:46. Num. 4:3,35,39,43,47. t 4:22. Matt. 13:55. Mark 6:3. John 6:42. u 2 Sam. 5:14. 1 Chr. 3:5. 14:4. x Ruth 4:18—22. 1 Sam. 17:58. 20:31. 1 Kings 12:16. 1 Chr. 2:13—15. Ps. 72:20. Is. 11:1,2. Matt. 1:3—6. Acts 13:22,23. y Num. 1:7. 2:3. 7:12. 1 Chr. 2:11,12. *Nahshon, Salma, Boaz* z Ruth 4:19,20. 1 Chr. 2:9,10. *Amminadab, Ram, Hezron.* Matt. 1:3,4. a Gen 46:12. Num. 26:20,21. *Hezron.* b Gen. 38:29. Ruth 4:12. 1 Chr. 2:4,5. 9:4. *Pharez.* c Gen. 29:35. 49:8—10. *Judah.* Matt. 1:2. *Judas.* d Gen. 21:3. 25: 26. 1 Chr. 1:34. Matt. 1:2. Acts 7:8. e Gen. 11:24—32. Josh. 24:2. 1 Chr. 1:24 —28. *Terah, Nahor, Reu, Serug, Peleg, Eber, Shelah.* f Gen. 11:18—21. *Serug, Reu.* g Gen. 10:25. *Peleg.* h Gen. 11:16,17. *Eber.* i Gen. 10:24. 11: 12—15. *Salah.* k Gen. 5:32. 7:13. 9:18,26,27. 10:21,22. 1 Chr. 1:17. *Shem.* l 17:27. Gen. 5:29,30. 6:8—10,22. 7:1,23. 8:1. 9:1. Ez. 14:14. Heb. 11:7. 1 Pet. 3:20. 2 Pet. 2:5. *Noah.* m Gen. 5:6—28. 1 Chr. 1:1—3. *Methusaleh, Mahalaleel.* n Gen. 4:25,26. 5:3. o Gen. 1:26,27. 2:7. 5:1,2. Is. 64:8. Acts 17:28—29. 1 Cor. 15:45.

6:7. 14:8. 2 *Cor.* 12:9. 1 *Tim.* 6:8. *Heb.* 13:5. 3 *John* 10.—*Wages.*] Οψωνιοις. *Rom.* 6:23. 1 *Cor.* 9:7. 2 *Cor.* 11:8.

V. 15—17. Whilst John in this manner taught the people; his holy life and his faithful instructions, (though he wrought no miracles,) induced many to inquire whether he were not the Christ; and they were in suspense in their own minds, and disputed or reasoned with each other about this matter; (*marg.*) till John, who sought no glory to himself, but only to Jesus, assured them that the Messiah was at hand, and was a far more honourable and excellent Person than he.—Some expositors seem to interpret "the baptism of the Holy Ghost and of fire," almost exclusively of the descent of the Holy Spirit on the apostles, and of the miraculous powers thus communicated: but it seems rather to refer to his penetrating, purifying, and transforming influences in the hearts of true Christians, of which those miraculous operations were an earnest and emblem. (*Marg. Ref. Notes, Matt.* 3:11,12. *John* 1:19—28. 10:40—42. *Acts* 1:4—8.)

Mused. (15) Διαλογιζομενων. 1:29. 12:17. *Matt.* 16:7,8. *Mark* 2:6. 8:16. 9:33. *John* 11:50. A διαλογισμος. See on 2:35.

V. 18. *Preached*, &c.] Ευηγγελιζετο, "preached the gospel." John's testimony to Jesus, as "the Lamb of God, that taketh away the sin of the world," as "the Son of God," as "the Bridegroom" of the church, and as "baptizing with the Holy Ghost," fully answers the import of this appropriate term. (*Notes, John* 1:29—34. 3:27—36.)—John was a preacher of the gospel; though many consider his ministry in another light. (*Marg. Ref.*)

V. 19, 20. (*Marg. Ref. Notes, Matt.* 14:3—11. *Mark* 6:15—29.)—Herod's persecution of so eminent a servant of God, was a more direct act of hostility against God, than his worst atrocious licentiousness; and so filled up the measure of his crimes. (*Marg. Ref. Notes,* 13:31—33. 23:6—12.)

V. 21, 22. *Notes, Matt.* 3:13—17.—*Praying*, &c. (21) 'It is observable, that all the three voices from heaven, by which the Father bare witness to Christ, were pronounced while he was praying, or very quickly after it.' *Doddridge.*

(9:28,35. *John* 12:27,28.) *Bodily*, &c. (22) Σωματικω. 1 *Tim.* 4:8. Not elsewhere N. T. Σωματικως. *Col.* 2 9. It is evident that this was an appearance, resembling a material substance, descending on Christ, as a dove lights on the ground; probably in the shape, as well as after the manner, of a dove. The emblem has before been considered.

V. 23. Jesus "began to be about thirty years of age," at his baptism; or perhaps he began his public ministry, by being baptized of John, when he was about thirty years old. Some understand the clause to mean, that he was *ruled*, or was in subjection to Joseph and Mary, for about thirty years.—He was however about thirty years of age when he entered on his ministry. (*Note*, 2,3.) This single decision of an inspired writer outweighs all the specious conjectures of learned men, concerning the duration of our Lord's ministry: and if he was crucified in the year A. D. 33, it must have lasted longer than they generally allow; for he will be thirty years old, A. D. 27. (*Note, Matt.* 4: *beginning.*) But the word *about*, and the *decimal number*, concur in warranting an opinion, that he might be rather above thirty at this time.

Began to be.] Αρχομενος. 8. 13:25. 14:18. 15:14. *Matt.* 4:17. *Mark* 6:7. *John* 13:5. *Acts* 1:1.—*Gen.* 2:3. *Sept.*—*As was supposed.*] Ως ενομιζετο. 2:44. *Matt.* 5:17. 10:34. 20:10. *Acts* 7:25. 8:20. 14:19. 16:13,27. 17:29.

V. 24—38. (*Marg. Ref.*) There seems no reason to doubt, that the following is the genealogy of Jesus in the line of Mary: (*Note, Matt.* 1:2—17.) but as the names of men alone, or chiefly, stood in public registers; so the name of Joseph, not that of Mary, must have been inserted. It had been said that Jesus was "supposed" to be the Son of Joseph; which may refer to the legal constitution, as well as to the common opinion of the Jews, as he was born of Mary after she was married to Joseph. Joseph's father was called Jacob: (*Matt.* 1:16.) but marrying the daughter of Heli, and being perhaps adopted by him, he was called his son, and as such his name seems to have been inserted in the public registers; and so the pedigree is carried backward in the line

CHAPTER IV.

Jesus fasts forty days, being tempted by the devil, and overcomes all his temptations, 1—13. He preaches in Galilee with great renown, 14, 15. He goes to Nazareth: and while his words excite admiration, the citizens are so offended, that they seek to kill him; but he avoids them by miracle, 16—30. He casts out an unclean spirit, 31—37; heals Peter's wife's mother, 38, 39; and works many other miracles, 40, 41. He preaches through the cities of Galilee, 42—44.

AND [a]Jesus, being [b]full of the Holy Ghost, returned from Jordan, [c]and was led by the Spirit into [d]the wilderness,

2 Being [e]forty days [f]tempted of the devil. And in those days [g]he did eat nothing: and when they were ended, [h]he afterward hungered.

3 And the devil said unto him, [i]If thou be the Son of God, command this stone that it be made bread.

4 And Jesus answered him, saying, [k]It is written, [l]That man shall not live by bread alone, but by every word of God.

5 And the devil, [m]taking him up into an high mountain, showed unto him all the kingdoms of the world, [n]in a moment of time.

6 And the devil said unto him, [o]All this power will I give thee, [p]and the glory of them: for that is delivered unto me, [q]and to whomsoever I will I give it.

7 If thou therefore wilt [r]worship me, all shall be thine.

8 And Jesus answered and said unto him, [s]Get thee behind me, Satan; [t]for it is written, Thou shalt worship the Lord thy God, and him [u]only shalt thou serve.

9 And he [v]brought him to Jerusalem, and set him [x]on a pinnacle of the temple, and said unto him, [y]If thou be the Son of God, cast thyself down from hence:

10 For [z]it is written, [a]He shall give his angels charge over thee, to keep thee;

11 And in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12 And Jesus answering, said unto him, It is said, [b]Thou shalt not tempt the Lord thy God.

13 And [c]when the devil had ended all the temptation, he departed from him for a season.

a Matt. 4:1. b 14,18. 3:22. Is. 11:2—4. 61:1. Matt. 3:16. John 1:32, 3:34. Acts 1:2. 10:38. c 2:27. 1 Kings 18:12. Ez. 3:14. Mark 1:12. Acts 8:39. d 1 Kings 19:4. Mark 1:13. e Ex. 24:18. 34:28. Deut. 9:9,18,25. 1 Kings 19:8. Matt. 4:2. f Gen. 3:15. 1 Sam. 17:16. Heb. 2:18. g Esth. 4:16. Jon. 3:7. h Matt. 21:18. John 4:6. Heb. 4:15. i 3:22. Matt. 4:3. k 8,10. Is. 8:20. John 10:34,35. Eph. 6:17. 1 22:35. Ex. 23:25. Deut. 8:3. Jer. 49:11. Matt. 4:4. 6:25,26,31. m Matt. 4:8,9. 1 Cor. 7:31. Eph. 2:2. 6:12. 1 John 2:15,16. n Job 20:5. Ps. 73:19. 1 Cor. 15:52. 2 Cor. 4:17. o John 8:44. 2 Cor. 11:14. Rev. 12:9. 20:2,3.

p Esth. 5:11. Is. 5:14. 23:9. 1 Pet. 1:24. q John 12:31. 14:30. Rev. 13:7. r Or, *fall down before me*. 8:28. 17:16. Ps. 72:11. Is. 45:14. 46:6. Matt. 2:11. Rev 4:10. 5:8. 22:8. s Matt. 4:10. 16:23. Jam. 4:7. 1 Pet. 5:9. t 4. Deut. 6:13. 10:20. Matt. 4:10. Rev. 19:10. 22:9. u 1 Sam. 7:3. 2 Kings 19:15. Ps. 83:18. Is. 2:11. v Job 2:6. Matt. 4:5. x 2 Chr. 3:4. y 3. Matt. 4:6. 8:29. Rom. 1:4. z 3,8. 2 Cor. 11:14. a Ps. 91:11,12. Heb. 1:14. b Deut. 6:16. Ps. 95:9. 106:14. Mal. 3:15. Matt. 4:7. 1 Cor. 10:9. Heb. 3:8,9. c Matt. 4:11. John 14:30. Heb. 4:15. Jam. 4:7.

of Nathan to David, and from him to Adam, "who was the Son of God," as created by him in his own image, though he soon lost it by sin. Some of the same names indeed occur, which are in Joseph's genealogy: but as different persons often bear the same name, it seems needless to perplex ourselves about so common a case.—Indeed Joseph could not, in the *male line*, be descended both from Solomon and Nathan. Yet the arguments urged to prove, that this is Joseph's genealogy, not Mary's, are formed on the supposition that the female line was excluded.—Cainan (36) is not found in the Hebrew text in any of the genealogies, but only in the Septuagint. It is probable, the evangelists transcribed the registers, as sufficiently exact for their purpose, and as more generally suited to command attention, than if they had even rendered them more accurate. The interpretation of this genealogy as that of Mary, and in the line of Nathan, is objected to, on the supposition that the Messiah was to descend from Solomon; which in this case he did not. But it is nowhere said, that he was to descend from Solomon: but merely, that he was to be the Son of David, and spring "from the root of Jesse." Solomon was an eminent type of Christ, and is spoken of as such: but it is not said to David, "In Solomon shall thy seed be called;" as to Abraham, "In Isaac shall thy seed be called." (*Notes*, 2 *Sam.* 7:12—16. *Ps.* 72:89:19—37. *Jer.* 22:28—30.)

PRACTICAL OBSERVATIONS.

V. 1—18. While the people of the world are eagerly contending for transient honours, or employed in the pursuit of earthly vanities, the servants of God grow up in obscurity: but when the Lord has prepared them for usefulness, he will bring them forth and employ them.—The true doctrine of the holy Scriptures is equally calculated to encourage the humble, and to abase the proud: when faithfully and successfully dispensed, "the valleys are exalted and the hills brought low," and every obstacle is removed to make way for Christ to reveal his salvation, and set up his kingdom in the hearts of sinners. But many attend the preaching of the gospel, and come to sacred ordinances, who are no better than "a generation of vipers;" they should therefore be dealt with very plainly, nay, sometimes roughly; that they may be "warned to flee from the wrath to come," and made sensible that it is vain to rely on forms, notions, or external privileges, without "repentance and fruits meet for repentance." Some indeed seem to think, that God would have no church on earth, if their sect or company were cast off: but he would sooner form children to Abraham from the very stones of the street, than accept or save hypocrites, and wicked professors of the gospel. These are trees, at whose root the axe is laid, to cut them speedily down that they may be "cast into the fire;" because amidst all their advantages they bring forth no good fruit: yea, they are light worthless chaff, to be driven, as with a whirlwind, into the unquenchable fire of hell. Men should therefore not only ask, "What must we do to be saved?" but also inquire particularly concerning the proper evidences and effects of saving faith and true repentance; the duties of their stations, and the way in which they must wait for the consolations of the gospel: and ministers should enter into the detail, and be exact and particular in answering these inquiries. In general our repentance, faith, and love of God our Saviour, must be evinced by love to our neighbours and brethren: and surely our clearer discoveries of the unspeakable mercy of the Lord Jesus to our sinful souls, ought not to render us more niggardly in relieving the distresses of our fellow-sinners: yet the rule laid down by this "man of God" would be deemed extremely rigorous, if we now should attempt to insist upon its being strictly observed. Thus much, however, we must say: "He who soweth liberally, shall reap also liberally;" and that "God loveth a cheerful giver." (*Notes*, 2 *Cor.* 8:1—15.)—It is not generally advisable for men to quit their stations in the community, provided they are not directly criminal: for though they be attended with peculiar temptations; yet they may also afford them peculiar advantages for showing the excellency of the gospel, and the power of divine grace, by a blameless deportment in them; and there are many employments, that could have no existence, were men not wicked, which are nevertheless needful in the present state of the world, and a person may conscientiously serve God in them. Men should first be cautioned against the peculiar temptations of their respective employments; and warned to avoid the sins, and to give up the iniquitous gains, which generally attend them: (*Note*, *Ex.* 22:25—27.) and when they are prevailed upon to make these sacrifices for conscience' sake, their hearts are prepared to welcome the salvation of Christ, and to receive instructions in every thing belonging to the doctrine, experience, and practice of Christianity: and eminent holiness, so far from rendering a man proud, will proportionably abase him in his own esteem, render him regardless of his own glory, and make Christ more precious to his heart, and glorious in his eyes.

V. 19—38. The faithful servants of God will be sure to make themselves enemies, among the proud and licentious; and contempt, reproach, and persecution are the general recompense of their honest reproofs. Yet those who thus injure them add a *greater evil* to all their other sins, and one expressive of more determined enmity to God and holiness, than any of the rest.—While, after the example of our righteous Surety, we are pouring out our hearts in prayer, and honouring the ordinances of God, we may expect to have the heavens, as it were, opened to pour down blessings on our heads. Indeed *all good things* may be said to be comprised in the Spirit of adoption communicated to us, to glorify the Saviour, and to be the pledge and earnest of eternal felicity. (*Notes*, 11:5—13, *v.* 13. *Matt.* 7:7—11, *v.* 11.) If our souls be renewed, by his sacred influences, to a conformity with Christ, in purity, meekness, and love; we shall thus be evinced to be the children of our Father, with whom *for his sake* he will be well pleased, though in ourselves we are most unworthy: and thus also we shall be qualified for every service to which we are called. These are privileges worthy of our estimation.—"All flesh," as descended from the first Adam, is indeed "as grass," and "withers as the flower of the field;" but he who partakes of "the Spirit of life" from the second Adam, has that eternal happiness "which by the gospel is preached to us." (*Note*, 1 *Cor.* 15:45—49.)

NOTES.—CHAP. IV. V. 1—13. *Marg.* and *Marg. Ref. Notes*, *Matt.* 4:1—11. *Mark* 1:12,13.—*Led by*, &c. (1) *Note*, *Rom.* 8:14—17.—*He did eat*, &c. (2) Jesus not only abstained from some kinds of food, or for a certain portion of each day, as fasting is often understood; but he ate nothing all those days.—*Man shall not live*, &c. (4) He suffered thee to hunger, and then "fed thee with manna," (a light aerial sort of food,) giving thee as great strength from that, as from the bread and flesh thou didst eat in Egypt: and this he did providing it miraculously every day, "that he might teach thee" (by this example) "that man doth not live by bread alone, but by every word of God," every thing that he shall please to command to give him nourishment. So that though I am now hungry, as they were: I have no need to

14 ¶ And Jesus [d]returned in the power of the Spirit into Galilee: [e]and there went out a fame of him through all the region round about.

A. D. 30.] 15 And [f]he taught in their synagogues, [g]being glorified of all. [*Practical Observations.*]

16 ¶ And he came [h]to Nazareth, where he had been brought up: and, [i]as his custom was, he went into the synagogue on the sabbath-day, [k]and stood up for to read.

17 And there was delivered unto him [l]the book of the prophet Esaias: and when he had opened the book, he found [m]the place where it was written,

18 The [n]Spirit of the Lord *is* upon me, because he hath [o]anointed me [p]to preach the gospel to the poor; he hath sent me [q]to heal the broken-hearted, [r]to preach deliverance to the captives, [s]and recovering of sight to the blind, to set at liberty them that are [t]bruised,

19 To [u]preach the acceptable year of the Lord.

20 And he closed the book, [x]and he gave *it* again to the minister, [y]and sat down. [z]And the eyes of all them that were in the synagogue were fastened on him.

21 And he began to say unto them, [a]This day is this Scripture fulfilled in your ears.

22 And all bare him witness, and wondered at [b]the gracious words which proceeded out of his mouth. And they said, [c]Is not this Joseph's son?

23 And he said unto them, Ye will surely say unto me this proverb, [d]Physician, heal thyself: [e]whatsoever we have heard done in Capernaum [f]do also here in [g]thy country.

24 And he said, Verily I say unto you, [h]No prophet is accepted in his own country.

25 But I tell you of a truth, [i]Many widows were in Israel in the days of Elias, [j]when the heaven was shut up three years and six months, when great famine was throughout all the land:

d Matt. 4:12. Mark 1:14. John 4:43. Acts 10:37,38. e Matt. 4:23—25. Mark 1:28. f 16. 13:10. Matt. 4:23. 9:35. 13:54. Mark 1:39. g Is. 55:5. Matt. 9:8. Mark 1:27,45. h 1:26,27. 2:39,51. Matt. 2:23. 13:54. Mark 6:1. i 15. 2:42. Acts 17:2. k Acts 13:14—16. l 20:42. Acts 7:42. 13:15,27. m Is. 61:1—3. n Ps. 45:7. Is. 11:2—5. 42:1—4. 50:4. 59:21. o Ps. 2:2,6. *marg.* Dan. 9:24. John 1:41. *marg.* Acts 4:27. 10:38. p 6:20. 7:22. Is. 29:19. Zeph. 3:12. Zech. 11:11. Matt. 5:3. 11:5. Jam. 2:5. q 2 Chr. 34:27. Ps. 34:18. 51:17. 147:3. Is. 57:15. 66:2. Ez. 9:4. r Ps. 102:20. 107:10—16. 146:7. Is. 42:7. 45:13. 49:9,24,25. 52:2,3. Zech. 9:11,12. Col. 1:13. s Ps. 146:8. Is. 29:18,19. 32:3. 35:5. 42:16—18. 60:1,2. Mal. 4:2. Matt. 4:16. 9:27—30. 11:5. John 9:39—41. 12:46. Acts 26:18. Eph. 5:8—14. 1 Thes. 5:5,6. 1 Pet. 2:9. 1 John 2:8—10. t Gen. 3:15. Is. 42:3. Matt. 12:20. u 19:42. Lev. 25:8—13,50—54. Num. 36:4. Is. 61:2. 63:4. 2 Cor. 6:1. x[17. Matt. 20:26—28. y 5:3. Matt. 5:1,2. 13:1,2. John 8:2. Acts 13:14—16. 16:13. z 19:48. Acts 3:12. a 10:23,24. Matt. 13:14. John 4:25,26. 5:39. Acts 2:16—13,29—33. 3:18. b 2:47. 21:15. Ps. 45:2,4. Prov. 10:32. 16:21. 25:11. Ec. 12:10,11. Cant. 5:16. Is. 50:4. Matt. 13:54. Mark 6:2. John 7:46. Acts 6:10. Tit. 2:8. c Matt. 13:55,56. Mark 6:3. John 6:42. d 6:42. Rom. 2:21,22. e Matt. 4:13,23. 11:23. John 4:48. f John 2:3,4. 4:28. 7:3,4. Rom. 11:34, 35. 2 Cor. 5:16. g Matt. 13:54. Mark 6:1. h Matt. 13:57. Mark 6:4,5. John 4:41. Acts 22:3,18—22. i 10:21. Is. 55:8. Matt. 20:15. Mark 7:26—29. Rom. 9:15,20. Eph. 1:9,11. j 1 Kings 17:1. 18:2. *Elijah.* Jam. 5:17.

work a miracle myself to satisfy my hunger; seeing I know by this example, that God, though he suffer his children to want bread, yet will command some other thing to keep them alive, and will himself rather work a miracle, than they shall want nourishment.' *Whitby.* (*Notes, Deut.* 8:2,3.)—*In a moment*, &c. (5) This circumstance is noticed by St. Luke alone: and it confirms the opinion, that the whole was an illusion of the senses, effected by "the prince of the power of the air." (*Note, Eph.* 2:1,2.)—*That is delivered*, &c. (6) A most direct falsehood spoken by "the father of lies;" who, in this and similar ways, has always deceived the children of men. (*Note, Gen.* 3:1—5.)—*A pinnacle.* (9) Το πτερυγιον *the pinnacle.* The porch of the temple. (*Note,* 1 *Kings* 6:2,3.)

All the, &c. (13) 'Christ being tempted by Satan, first to distrust God, then to covet riches and worldly good, and thirdly to vain confidence, thrice conquers him by the word of God. ... Hardly any kind of temptation will be found, which may not be referred either to distrust of God, the desire of perishing things, or vain ostentation.' *Beza.*—'If this enemy of mankind omitted no season of tempting Christ; we have reason to believe, he will omit no opportunity of tempting us.' *Whitby.*

Were ended. (2) Συντελεσθεισων. 13. *Matt.* 7:28. *Mark* 13:4. *Acts* 21:27. *Rom.* 9:28. *Heb.* 8:8.—*The Son of God.* (3) Υιος του Θεου. See on *Matt.* 14:33. 27:54.—*In a moment.* (5) Εν στιγμη. Here only N. T. *Is.* 29:5. *Sept.*—*For a season.* (13) Ακρι καιρου. 'Till the time of his passion; ... that was his hour. (*Luke* 22:53. *John* 14:30.)' *Whitby.*

V. 14, 15. (*Marg. Ref. Notes, Matt.* 4:12—25.) "The power of the Spirit" may here refer either to the impulse upon our Lord's own mind; to the miracles which he wrought in confirmation of his doctrine; or to the energy, which attended his word to the hearts and consciences of his hearers.

Being glorified. (15) Δοξαζομενος. 2:20. *John* 7:39. 12:16, 23,28. 13:31,32. 17:1. *Acts* 3:13.

V. 16—19. When our Lord had made a circuit through the other parts of Galilee, he came at length to Nazareth, where he had spent his former life: 'that he by his example might teach us, saith Theophylact, first to teach and do good to those of our own family and abode.' *Whitby.*—On the sabbath-day, according to his constant custom in every place, he resorted to the Synagogue; that he might join in the public worship there performed, and embrace the opportunity of instructing the people: (*Marg. Ref.* h, i.) and, either because he had been used to join in their stated worship, and perhaps sometimes to officiate as a reader; or because of the reputation which he had acquired by his miracles and doctrine in other places; they gave him a roll containing the prophecy of Isaiah, that he might read the Scriptures to them, which was always a part of their stated service. (*Marg. Ref.* k—m.) When therefore he had unrolled the parchment, he read a portion, which has already been considered. (*Note, Is.* 61:1—3.) Perhaps it was a part of one of the lessons appointed for the day. —"The day of vengeance of our God," (which the prophet connected with "the acceptable year of the LORD,") seems not to have been insisted on by Jesus; that the Nazarites might have the less pretence for rejecting him, when his whole discourse breathed nothing but mercy and compassion.—(*Marg. Ref.* n—u.)—The passage, as here quoted, does not exactly accord either to the Hebrew or to the Septuagint: yet it does not vary materially from either.—The "recovering of sight to the blind" is here added, not being either in the Septuagint, or our Hebrew Bibles: and it seems an allusion to the wretched state of those prisoners, whose eyes had been put out, when they were thrown into the dungeon, and loaded with fetters which "bruised" their limbs. No other deliverer except the Lord Jesus, could restore to a redeemed captive the sight of which he had been deprived.

When he had opened. (17) Αναπτυξας. Here only N. T. *Judg.* 8:25. 2 *Kings* 19:14. *Sept.* Πτυξας, 20.—*To preach the gospel.* (18) Ευαγγελιζεσθαι. The word *gospel* is used in rather different meanings, both in the subsequent part of the New Testament, and in modern divinity: sometimes signifying the publication of Christianity, or the coming and kingdom of the Messiah, in general; at other times, the glad tidings of salvation, as distinguished from other parts of revealed truth.—*The broken-hearted.*] Συντετριμμενους την καρδιαν.—9:39. *Matt.* 12:20. See on *Mark* 14:3.—Συντριμμα, *Rom.* 3:16. —*Them that are bruised.*] Τεθραυσμενους. Here only N. T. *Ex.* 15:6. *Deut.* 28:33. *Is.* 42:4. *Sept.*

V. 20—22. Having chosen the foregoing words as the subject of his discourse, Jesus gave the book into the hands of the minister, (or stated servant of the synagogue, who took care of those matters,) and sat down, as teachers used then to do. (*Marg. Ref.* x, y.) 'He stood up to read (20) and closing the book, he sat down. Here Christ conforms to the ceremonies of the Jewish doctors, who in honour of the law and prophets, stood up when they read them. ... And he sits down to teach.' *Whitby.* The report of his miracles and doctrine, when compared with this remarkable prophecy, caused the people to fix their eyes upon him, with the greatest expectation and attention. Indeed he began by explicitly declaring, that the words read to them had been that "day fulfilled in their ears;" which implied that he was the promised Messiah of whom the prophet spake: and doubtless he explained the words, as referring to the spiritual redemption which he came to effect in behalf of enslaved sinners, and earnestly exhorted and persuaded his hearers to seek these important blessings. In short, he spake with such energy, wisdom, and affection, that, notwithstanding their strong prejudices, they "bare witness to him," that he had discoursed in an excellent manner, and exceedingly admired the "words of grace," and tender compassion for the miseries of sinful men, which he had delivered with much propriety and authority.—Yet the recollection of his mean birth, and of the disadvantages of his education and previous manner of life, proved an insuperable stumbling-block: and, instead of inferring, that he had his wisdom and utterance immediately from heaven, they rejected his claim to be the Messiah, and seem even to have doubted of the reality of the miracles, which it was reported that he wrought. (*Notes, Matt.* 11:2—6. 13:54—58. *Mark* 6:1—6.)—'It does not appear to me likely, that persons of every kind were rashly admitted to speak publicly in the synagogues; but that this was the ordinary office of the scribes and lawyers; the Levites for this purpose having been dispersed into many places. ... But, moreover, that certain persons, as invited by the rulers of the synagogue, sometimes officiated, besides this settled order, appears from *Acts* 13:15. ... The majesty and the miracles of Christ every where procured him a hearing.' *Beza.*

He closed. (20) Πτυξας. Here only N. T. *Were fastened.*] Ατενιζοντες. 22:56. *Acts* 1:10. 3:4,12. 6:15. 7:55. 2 *Cor.* 3:7, 13.—*The gracious words.* (22) Τοις λογοις της χαριτος. "The words of the grace, &c." 'which, it is probable, may refer to the agreeable manner of Christ's discourse, as well as to the matter of it.' *Doddridge.* That our Lord's elocution was peculiarly becoming, majestic, solemn, impressive, and persuasive, can scarcely be doubted. In every sense, "he spake as never man spake:" and this would excite the additional astonishment of those, who knew the meanness of his birth and education. It may, however, be questioned, whether χαρις ever has this meaning in the N. T.

V 23—32. The thoughts of the Nazarenes were fully

26 But unto none of them was Elias sent, [k]save [l]unto Sarepta, *a city* of Sidon, unto a woman *that was a* widow.

27 And many lepers were in Israel in the time of [l]Eliseus the prophet; and none of them was cleansed, [m]saving [n]Naaman the Syrian.

28 And all they in the synagogue, when they heard these things, [o]were filled with wrath,

29 And rose up, [p]and thrust him out of the city, and led him unto the [q]brow of the hill, whereon their city was built, [q]that they might cast him down headlong.

30 But he, [r]passing through the midst of them, went his way,

31 And [s]came down to Capernaum, a city of Galilee, [t]and taught them on the sabbath-days.

[*Practical Observations.*]

32 And [u]they were astonished at his doctrine; for his word was with power.

33 ¶ And [x]in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice,

34 Saying, [y]Let *us* alone: [z]what have we to do with thee, *thou* Jesus of Nazareth? [a]art thou come to destroy us? I know thee who thou art; [a]the Holy One of God.

35 And [b]Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had [c]thrown him in the midst, he came out of him, and hurt him not.

36 And [d]they were all amazed, and spake among themselves, saying, [e]What a word *is* this! for with authority and power he commandeth the unclean spirits, and they come out!

37 And [f]the fame of him went out into every place of the country round about.

38 ¶And [g]he arose out of the synagogue, and entered into Simon's house: and Simon's wife's mother was taken with a great fever; [h]and they besought him for her.

39 And he stood over her, [i]and rebuked the fever; and it left her. And immediately she arose, [k]and ministered unto them.

40 ¶ Now [l]when the sun was setting, all they that had any sick with divers diseases brought them unto him; [m]and he laid his hands on every one of them, and healed them.

41 And devils also came out of many, [n]crying out, and saying, [o]Thou art Christ, the Son of God. And he, rebuking *them*, suffered them not to [p]speak: for they knew that he was Christ.

42 And [q]when it was day he departed and went into a desert place; [q]and the people sought him, and came unto him, [r]and stayed him, that he should not depart from them.

43 And he said unto them, [s]I must preach the kingdom of God to other cities also; for [t]therefore am I sent.

44 And [u]he preached in the synagogues of Galilee.

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k 1 Kings 17:9, &c. *Zarephath*. Ob. 20. l 1 Kings 19:19—21. *Elisha*. m Matt. 12:4. John 17:12. n 2 Kings 5: Job 21:22. 33:13. 36:23. Dan. 4:35. o 6:11. 11: 53,54. 2 Chr. 16:10. 24:20,21. Jer. 37:15,16. 38:6. Acts 5:33. 7:54. 22:21—23. 1 Thes. 2:15,16. p John 8:37,40,59. 15:24,25. Acts 7:57,58. 16:23,24. 21:28—32. q Or, *edge*. q 2 Chr. 25:12. r John 8:59. 10:39. 18:6,7. Acts 12:18. s Matt. 4:13. Mark 1:21. t Matt. 10:23. Acts 13:50—52. 14:1,2,6,7,19—21. 17:1—3,10,11,16, 17. 18:4. 20:1,2,23:24. u 33. Jer. 23:28,29. Matt. 7:28,29. Mark 1:22. John 6:63. 1 Cor. 2:4,5. 14:24,25. 2 Cor. 4:2. 10:4,5. 1 Thes. 1:5. Tit. 2:15. Heb. 4:12,13. x Mark 1:23. † Or, *Away*. 8:37. Acts 16:39. y 41. 8:28. Matt. 8:29. Mark 1: 24,34. 5:7. z Gen. 3:15. Heb. 2:14,15. 1 John 3:8. Rev. 20:2. a 1:35. Ps. 16: 10. Dan. 9:24. Acts 2:27. 4:27. Rev. 3:7. b 39,41. Ps. 50:16. Zech. 3:2. Matt. 8:26. 17:18. Mark 3:11,12. Acts 16:17,18. c 9,39,42. 11:22. Mark 1:26. 9:26. Rev. 12:12. d Matt. 9:33. 12:22,23. Mark 1:27. 7:37. e 32. 10:17—20. Mark 16:17—20. Acts 19:12—16. f 14. Is. 52:13. Matt. 4:23—25. 9:26. Mark 1:28,45. 6:14. g Matt. 8:14,15. Mark 1:29—31. 1 Cor. 9:5. h 7:3,4. Matt. 15:23. John 11: 3:22. Jam. 5:14,15. i 35. 8:24. k 8:2,3. Ps. 116:12. 2 Cor. 5:14,15. l Matt. 8:16, 17. Mark 1:32—34. m 7:21—23. Matt. 4:23,24. 11:5. 14:13,14. Mark 3:10. 6:5, 55,56. Acts 5:15. 19:12. n 34. Mark 1:34. 3:11. o Matt. 8:29. 26:63. John 20:31. Acts 16:17,18. Jam. 2:19. ‡ Or, *say, that they knew him to be Christ*. p 8:12. Mark 1:35. John 4:34. q Matt. 14:13,14. Mark 1:37,45. 6:33,34. John 6:24. r 8:37,38. 24:29. John 4:40. s Mark 1:14,15,38,39. John 9:4. Acts 10:38. 2 Tim. 4: 2. t Is. 42:1—4. 48:16. 61:1—3. John 6:38—40. 20:21. u 15. Matt. 4:23. Mark 1:39

known to our Lord; and he intimated, that he was aware they were disposed to use the common proverb, "Physician, heal thyself," with relation to him: intimating, that if indeed he were able to perform miraculous cures, he ought to have begun with healing the diseases of his old neighbours; or at least that he ought now to do such miracles among them, as it was reported he had wrought at Capernaum, if he expected any regard from them. Thus they were disposed to dictate to him, or to cavil at his ministry, because he did not comply with their unreasonable demands, or pay court to them: nay, they spake as if they had a *just* claim to his miraculous cures in preference to others. (*Marg. Ref.* d—g.) He therefore now first applied to them that proverb, which has already been considered: (*Marg. Ref.* h. *Notes*, *Matt.* 13:54—58. *John* 4:43—45.) for having known him in a situation, externally inferior to that of many present, they could not endure to be warned and instructed by him, or admit of his superiority over them. But he further observed, that he had a right to dispense his favours as he saw good; and that in working miracles at other places rather than at Nazareth, he did the same as the ancient prophets had done. For in the terrible famine, which took place in the days of Elijah, (*Notes*, 1 *Kings* 17:) that prophet was not sent to relieve any of the poor destitute widows of Israel, but to a widow of Gentile extraction alone: and, in like manner, Elisha cleansed none of the lepers of Israel; but exerted his miraculous power on Naaman, a Syrian. (*Notes*, 2 *Kings* 5:) So that, if he had not only given Capernaum the preference to Nazareth, but had even neglected the Jews, and conferred his favours on the Gentiles, they could not have objected to his conduct, without condemning these two prophets. But, while their prejudices and unbelief were the real reasons, why they were not favoured equally with other cities; this declaration of our Lord, that he had a right to work his miracles where he pleased, exceedingly enraged them, as if it had been an inexcusable injustice! (*Marg. Ref.* i—o.) They therefore forgot the holiness of the day, and the religious purposes for which they were assembled; and, rising up with one consent, they thrust him out of the synagogue, and even out of the city; hurrying him away to the brink of a precipice, that they might cast him down and dash him to pieces. But he miraculously eluded their attempt, and, passing unobserved through the midst of them, went to Capernaum, where he proceeded to teach the people with surprising authority and energy. (*Marg. Ref.* p—u. *Notes*, *Matt.* 7:28,29. *John* 8:54—59, *v.* 59 10:32—39, *v.* 39.)—'When they heard Christ declaring them *unworthy* of the benefit of those miracles which he had done at Capernaum, and . . . plainly intimating, that this gospel should chiefly be received among the Gentiles, they, in a furious zeal, seek to destroy him.' *Whitby*. The inhabitants, however, of the cities, in which our Lord's miracles were principally wrought, were expressly declared by him to be *unworthy* of them: (10:13—15. *Note*, *Matt.* 11:20—24.) yet their prejudices were not so strong as those of the Nazarenes, nor were they disposed to persecute him; and there were more believers among them, than at Nazareth. But, in fact, the indignation shown on this occasion, was excited by the doctrine of the divine sovereignty. "May I not do what I will with my own?" May I not confer *unmerited favours* on whom I will, without doing injustice to those who do not share them? The doctrine, which is supported against all objections by these questions, offended the men of Nazareth; as it ever did, and ever will, offend those, who "have not submitted to the righteousness of God." (*Notes*, *Matt.* 20:1—16, *vv.* 13—15. *P. O.* 1—16. *Notes*, *Rom.* 9:15—21.)

Surely. (23) Παντως. *Omnino: utique: nimirum. Acts* 18:21. 21:22. *Rom.* 3:9. 1 *Cor.* 5:10. 16:12.—*Save.* (26) Ει μη. 27. *John* 17:12.—(*Note*, *John* 17:11,12.)—*The brow*, &c. (29) Της οφρυος. Here only N. T.—*Lev.* 14:9. *Sept.* 'Omne quod prominet, et editum est.' Schleusner.—*Cast down headlong.*] Το κατακρημνισαι. Here only N. T.—2 *Chr.* 25:12. *Sept.* Κρημνος, 8:33.—*Passing*, &c. (30) *Marg. Ref. Notes*, 2 *Kings* 6:18—20.

V. 33—37. *Marg. Ref. Notes*, *Mark* 1:23—28. 5:2—13. —See on *Mark* 1:24.—*The Holy One*, &c. (34) Ο αγιος του Θεου. 'When this word is used, in the New Testament, with the article in the singular, and applied to a person; the application is always to God, or to Christ.' *Campbell.*—*The fame.* (37) Ηχος. *Acts* 2:2. *Heb.* 12:19. Not elsewhere N. T. Ηχεω, 21:25. 1 *Cor.* 13:1.

V. 38, 39. *Marg. Ref. Note*, *Matt.* 8:14,15.

V. 40—44. *Marg. Ref. Notes*, *Matt.* 8:16,17. *Mark* 1:32—39.—*When it was day.* (42) Γενομενης . . . ημερας. This may be rendered, "When the day was coming on." Πρωι εννυχον λιαν. "A great while before day." *Mark* 1:35.—*Stayed him*, &c.] Κατειχον. 8:15. 14:9. 1 *Cor.* 7:30. 11:2. 2 *Cor.* 6:10. 1 *Thes.* 5:21. *Philem.* 11. They held him fast, or *earnestly detained him.*

PRACTICAL OBSERVATIONS.

V. 1—15. When we return from sacred ordinances, replete with those spiritual affections which are excited by the Holy Spirit, it is good to retire for prayer and meditation: and should Satan even take that opportunity of harassing us, we shall possess many advantages for repelling his assaults.—Fervent devotion, or sharp conflicts, may render us for a time regardless of the concerns of our animal life, and this may conduce to our earnestness and success: but the cravings of nature will again return; and then the devil will tempt us to impatience, to irregular methods of obtaining a supply, or to excessive indulgence: we ought, therefore, to be especially upon our guard, after remarkable seasons of abstraction and communion with God. The enemy knows how to make his advantage of all the peculiarities of our situation; and it is our wisdom and duty to study them ourselves, that we may

CHAPTER V.

Jesus teaches the people from Simon's ship, 1—3; who, by his direction and power, takes a large draught of fishes, 4—7. Simon, James, and John, follow him, 8—11. He cleanses a leper, 12—15; withdraws for prayer, 16; heals a paralytic, and silences the objections of the scribes and Pharisees against his forgiving sins, 17—26: calls Levi, and justifies his own eating with publicans and sinners, 27—32; and vindicates his disciples, for not fasting, at present, after the manner of the Pharisees and John's disciples, 33—39

AND it came to pass, that, [a]as the people pressed upon him to hear the word of God, he stood by [b]the lake of Gennesaret,

2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were [c]washing *their* nets.

3 And he entered into one of the ships, [d]which was Simon's, and prayed him that he would thrust out a little from the land. And [e]he sat down, and taught the people out of the ship.

4 Now when he had left speaking, he said unto Simon, [f]Launch out into the deep, and let down your nets for a draught.

5 And Simon answering said unto him, Master, [g]we have toiled all the night, and have taken nothing: [h]nevertheless at thy word I will let down the net.

6 And when they had this done, [i]they enclosed a great multitude of fishes: and their net brake.

7 And they beckoned unto *their* partners, which were in the other ship, [k]that they should come and help them. And they came, and filled both the ships, so that they began to sink.

8 When Simon Peter saw *it*, [l]he fell down at Jesus' knees, saying, [m]Depart from me, for [n]I am a sinful man, O Lord.

9 For [o]he was astonished, and all that were with him, at the draught of the fishes which they had taken:

10 And so *was* also [p]James and John, the sons of Zebedee, which were [q]partners with Simon. And Jesus said unto Simon, Fear not; [r]from henceforth thou shalt catch men.

11 And when they had brought their ships to land, [s]they forsook all, and followed him.

a 8:45. 12:1. Matt. 11:12. Mark 3:9. 5:24. b Num. 34:11. *Chinnereth.* Josh. 12:3. *Chinneroth.* Matt. 14:34. Mark 6:53. c Matt. 4:21. Mark 1:19. d Matt. 4:18. John 1:41,42. e Matt. 13:1,2. Mark 4:1,2. John 8:2. f Matt. 17:27. John 21:6. g Ps. 127:1. John 21:3. h 6:46—48. 2 Kings 5:10—14. Ez. 37:4—7. John 2:5. 15:14. i 2 Kings 4:3—7. Ec. 11:6. John 21:6—11. Acts 2.41. 4:4. 1 Cor. 15:58 Gal. 6:9. k Acts 11:25,26. Rom. 16:2—4. Gal. 6:2. Phil. 4:3. 1 Matt. 2:11. John 11:32. Acts 10:25,26. Rev. 1:17. 22:8,9. m Ex. 20:19. Judg. 13:22. 1 Sam. 6:20. 2 Sam. 6:9. 1 Kings 17:18. 1 Chr. 13:12. Dan. 10:16,17. Matt. 17:6. n Job 40:4. 42:5,6. Is. 6:5. Matt. 8:8. o 4:32,36. Mark 9:6. p 6:14. Matt. 4:21. 20: 20. q 7. 2 Cor. 8:23. r Ez. 47.9,10. Matt. 4:19. 13:47. Mark 1:17. Acts 2:4. s 18:28—30. Matt. 4:20. 10:37. 19:27. Mark 1:18—25. 10:21,29,30. Phil. 3:8.

be prepared for the assault, and have our answer ready to every suggestion.—To whatever sin we are tempted, the Scripture, well understood, supplies us with spiritual armour of proof, with which to battle the tempter. Let us remember in all our straits, "that man doth not live by bread only, but by the word of God also;" that all Satan's promises and pretences are illusion and deceit; and that, as far as he is *permitted* to have any influence, in disposing of the "kingdoms of the world and the glory of them," he uses them merely as baits, by which to ensnare ambitious and carnal men to their destruction. We should therefore reject every opportunity of sinful gain or advancement, with decision and abhorrence, as a price offered for our souls; (*P. O. Matt.* 16:21—28.) and seek our riches, honours, and happiness, in the worship and service of God only. Thus, as his beloved children, angels will have it in charge "to keep us in all our ways," and we shall be preserved from turning aside, through presumptuously or ostentatiously "tempting the Lord our God."—As seasons of peculiar consolation are commonly transient, so are those of distressing temptation, especially when the enemy is vigorously resisted. But though he "depart for a season," we shall never be out of his reach, till we are removed from this evil world. Yet when, in the strength and after the example of our Redeemer, we have obtained a decisive victory, we may hope for a respite, and an opportunity of applying ourselves, with composure and diligence, to our proper work. (*P. O. Matt.* 4:1—11.)

V. 16—31. When we meet with acceptance for a time, in our endeavours to do good; we should expect some change or alloy. Indeed fame and honour do not belong to us, but to the Lord; nor can we reasonably hope to escape that reproach and contempt, which our Redeemer continually experienced: yet this ought not to damp our ardour, or dismay us from constancy in our attempts to be useful. It should be our custom, as it was our Saviour's, to resort on "the Lord's day" at *least*, to the assemblies of his people, to join in his worship and attend to his truth: and whether we read, hear, or preach the word of God, we should inquire diligently into its meaning, and then apply it to our own case, or to that of others. "The Spirit of the Lord," who anointed the Saviour for his work, and who has revealed him in the Scriptures, must also discover him to our hearts, in all his gracious characters and offices: we ought, therefore, to seek this blessing, by fervent prayer, in behalf of ourselves and others, especially when attending on "the means of grace," or when about to use them. Under this blessed influence we shall perceive, that the message of the gospel is indeed "glad tidings to the poor" and humble: the divine Redeemer came on purpose to "bind up the broken in heart," and to give peace to the wounded conscience; to rescue the wretched captives of Satan; to bring them forth into the blessed light of divine truth; and to open their blinded eyes, that they may behold and rejoice in the light, and be delivered from all the galling chains of their own destructive lusts; and thus to admit them "to the glorious liberty of the children of God." Let sinners then attend to the Saviour's invitation, in "the acceptable year of the Lord," when liberty is thus proclaimed to "those that are bruised:" let them seek to him for this blessed deliverance, that this Scripture may not only be fulfilled in their ears, but in their hearts and experience; while victory, peace, consolation, and the fruits of righteousness, are the results of their faith in the incarnate Son of God.—But many will attend to the gospel, and express their approbation of the things which are spoken: yea, many will give the Lord himself good words, who will not give him their hearts. Some prejudice interferes, to furnish an objection against the humbling doctrine of the cross: and, while the word itself excites their proud and carnal enmity; men lay the blame on something in the conduct or manner of the speaker, that they may not be self-condemned in neglecting his message.—Many seem to think themselves entitled almost exclusively to the favour of God; yet they will not seek it *in his appointed way:* when, therefore, others enjoy the privileges which they have forfeited, they are greatly offended. In vain do we show, that God has asserted his undoubted right to "do what he will with his own;" that he has frequently passed by formalists, to save pagans and profligates; and that he always dispenses his favours in that manner, which tends most to display his own glory, and especially the riches of his unmerited grace and mercy. Instead of being silenced, they are the more exasperated by such representations; and their enmity to God often shows itself in revilings, outrages, and persecutions, against his servants. But he, who avoided the assaults of his enraged enemies, till his appointed hour arrived, will uphold and protect all his ministers, till they have "finished their testimony."

V. 32—44. If the ministers of Christ be persecuted from one place and driven to another, let them still boldly proceed in declaring to "all men every where" the way of salvation. The word which they speak, being attended with the power of their Lord, will be made effectual to convince, alarm, and convert some of their hearers. No case can be desperate if Jesus see good to work; even those in their assemblies, who are most evidently possessed of "unclean spirits," may be delivered from them, and made illustrious monuments of his grace and power: and though the devil may create great distress, to such as Christ is rescuing from his dominion, he cannot do them any real harm. We ought therefore to spread abroad the fame of the Saviour in every place; to beseech him for those who are diseased in body or mind; and to use our influence in bringing sinners to him, that his powerful hands may be laid upon them for their healing. Thus relying on his power, truth, and love, for ourselves, and those who are more immediately connected with us, we should seek to promote the preaching of his "gospel in other cities also," and in other regions, even to the ends of the earth. For though his personal ministry was confined to one place at a time, yet he may continue *with us*, by his word and Spirit, and extend the same blessings to other nations also; till throughout all the earth, those who now are the worshippers and servants of Satan, shall acknowledge him as "the Christ the Son of God," and find "redemption through his blood, the forgiveness of their sins, according to the riches of his grace, wherein he hath abounded towards us in all wisdom and prudence." (*Note, Eph.* 1:3—8, *vv.* 6—8.)

NOTES.—Chap. V. V. 1—11. (*Notes, Matt.* 4:18—22. 13:1,2. *Mark* 1:16—22.) This is generally supposed to be a more particular account of the manner in which Andrew and Peter, James and John, were called to be the constant followers of Christ, in order to their appointment to the apostolic office. Andrew indeed is not mentioned; but it is probable that he was present. The exact order of the history is not, on that supposition, observed.—Some of the company might be employed in "mending their nets" after washing; and others in "washing their nets," by casting them from the shore into the lake. All of them had become acquainted with Jesus some time before; were called his disciples, and even baptized those who became his followers; and probably had attended him to Jerusalem, and returned with him through Samaria into Galilee: (*Notes, John* 1:35—42. 2:1—5. 3:22—24. 4:1—9.) yet they seem to have followed their ordinary employments, from time to time, till on this occasion they became his constant attendants, which was after John the

12 ¶ And it came to pass, when he was in a certain city, behold, [a] a man, [b]full of leprosy; who, seeing Jesus, [x]fell on *his* face, and [y]besought him, saying, Lord, [z]if thou wilt, thou canst make me clean.

13 And he put forth *his* hand, and touched him, saying, [a]I will; be thou clean. And [b]immediately the leprosy departed from him.

14 And [c]he charged him to tell no man: but go, [d]and show thyself to the priest, [e]and offer for thy cleansing according as Moses commanded, [f]for a testimony unto them.

15 But [g]so much the more [h]went there a fame abroad of him: [i]and great multitudes came together to hear, and to be healed by him of their infirmities. [*Practical Observations.*]

16 And [k]he withdrew himself into the wilderness, and prayed.

17 ¶ And it came to pass on a certain day, as he was teaching, [l]that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, [m]and Jerusalem; and [n]the power of the Lord was *present* to heal them.

18 And, behold, [o]men brought in a bed a man which was taken with a palsy; and they sought *means* to bring him in, and to lay *him* before him.

19 And when they could not find by what *way* they might bring him in, because of the multitude, [p]they went upon the [q]house-top, and let him down through the tiling, with *his* couch, into the midst before Jesus.

20 And when he [r]saw their faith, he said unto him, [s]Man, thy sins are forgiven thee.

21 And [t]the scribes and the Pharisees began to reason, saying, Who is this which speaketh [u]blasphemies? [x]Who can forgive sins but God alone?

22 But when Jesus [y]perceived their thoughts, he answering said unto them, [z]What reason ye in your hearts?

23 Whether [a]is easier to say, Thy sins be forgiven thee; or to say, Rise up and walk?

24 But that ye may know [b]that the Son of man hath [c]power upon earth to forgive sins, (he said unto the [d]sick of the palsy,) [d]I say unto thee, Arise, [e]and take up thy couch, and go unto thine house.

25 And [f]immediately he rose up before them, and took up that whereon he lay, and departed to his own house, [g]glorifying God.

26 And they were all amazed, [h]and they glorified God, [i]and were filled with fear, saying, We have seen strange things to-day.

27 ¶ And after these things he went forth, [k]and saw a publican, named Levi, sitting at the receipt of custom; and he said unto him, [l]Follow me.

28 And he [m]left all, rose up, and followed him.

29 And Levi [n]made him a great feast in his own house; [o]and there was a great company of publicans, and of others, that sat down with them.

30 But [p]their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?

31 And Jesus answering, said unto them, [q]They that are whole need not a physician, but they that are sick.

32 I [r]came not to call the righteous, but sinners to repentance. [*Practical Observations.*]

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t Matt. 8:2—4. Mark 1:40—45. u 17:12. Ex 4:6. Lev. 13: 14: Num. 12·10—12. Deut. 24:8. 2 Kings 5:1,27. 7:3. 2 Chr. 26:19,20. Matt. 26:6. x 17:16. Lev. 9: 24. Josh. 5:14. 1 Kings 18:39. 1 Chr. 21:16. y 17:13. Ps. 50:15. 91:15. Mark 5: 23. z Gen. 18:14. Matt. 8:8,9. 9:28. Mark 9:22—24. Heb. 7:25. a Gen. 1:3,9. Ps. 33:9. Ez. 36:23—27,29. Hos. 14:4. Matt. 9:29,30. b 4:39. 8:54,55. John 4: 50—53. c Matt. 8:4. 9:30. 12:16. d 17:14. Lev. 13:2, &c. e Lev. 14:4,10,21, 22. f 9:5. Matt. 10:18. Mark 1:44. 6:11. g Prov. 15:33. 1 Tim. 5:25. h Matt. 4:23—25. 9:26. Mark 1:28,45. i 12:1. 14:25. Matt. 15:30,31. Mark 2:1,2. John 6:2. k 6:12. Matt. 14:23. Mark 1:35,36. 6:46. John 6:15. l 21,30. 7:30. 11:52 —54. 15:2. m Matt 15:1. Mark 3:22. 7:1. n 6:19. 8:46. Matt. 14:5. Mark 16: 18. Acts 4:30. 19:11,12. o Matt. 9:2—8. Mark 2:3—12. John 5:5,6. Acts 9:33. p Mark 2:4. q Deut. 22:8. 2 Sam. 11:2. Jer. 19:13. Matt. 10:27. r Gen. 22:12. John 2:25. Acts 11:23. 14:9. Jam. 2:18. s 7:48. Ps. 90:7,8. 107:17,18. Is. 38:17. Matt. 9:2. Mark 2:5. John 5:14. 2 Cor. 2:10. Col. 3:13. Jam. 5:14,15. t 17. 7: 49. Mark 2:6,7. u Lev. 21:16. 1 Kings 21:10—14. Matt. 9:3. 26:65. John 10:33.

Acts 6:11—13. x Ex. 34:6,7. Ps. 103:3. Is. 43:25. 44:22. Dan. 9:9,19. Mic. 7: 19. Rom. 8:33. y 1 Chr. 28:9. Ps. 139:2. Prov. 15:26. Is. 66:18. Ez. 38:10. Matt. 9:4. 12:25. Heb. 4:12. Rev. 2:23. z 24:38. Mark 8.17. Acts 5:3. a Matt 9:5. Mark 2:9. b Dan. 7:13. Matt. 16:13. 25:31. 26:64. John 3:13. 5:27. Rev 1:13. c Is. 53:11. Matt. 9:6. 28:18. John 5:22,23. 17:2. 20:22,23. Acts 5:31. d 13. 7:14. 8:54. John 11:43. Acts 3:6—8. 9:34,40. 14:10. e John 5:8—12. f 13. Gen. 1:3. Ps. 33:9. g 13:13. 17:15—18. 18:43. Ps. 50:23. 103:1—3. 107:20—22. John 9:24. h 7:16. Matt. 9:8. 12:23. Mark 2:12. Acts 4:21. Gal. 1:24. i 8:37. Jer. 33:9. Hos. 3:5. Matt. 28:8. Acts 5:11—13. k Matt. 9:9. 10:3. *Matthew.* Mark 2:14. 3:18. l 18:22. Matt. 4:19—21. 8:22. 16:24. John 1:43. 12:26. 21:19 —22. m 11. 9:59—62. 1 Kings 19:19—21. Matt. 19:22—27. n John 12:2. o Matt. 9:10. Mark 2:15. 1 Cor. 5:9—11. 10:27. p 17,21. 7:29,30,34,39. 15:1,2. 18:11. 19:7. Is. 65:5. Matt. 21:28—32. Mark 7:3. q Jer. 8:22. Matt. 9:12,13. Mark 2:17. r 4:18,19. 15:7,10. 18:10—14. 19:10. 24:47. Is. 55:6,7. 57:15. Matt. 18:11. Acts 2:38. 3:19,26. 5:31. 17:30. 20:21. 26:18—20. 1 Tim. 1:15,16. 2 Tim.2:25,26.

Baptist had been "cast into prison." (*Note, Matt.* 4:12—17, *v.* 12.)—Jesus had hitherto, generally, preached in the synagogues; but now such numbers thronged around him, that those places of worship could no longer contain them. Being, therefore, on the bank of the lake of Gennesaret, or the sea of Tiberias, attended by a vast concourse of people, who pressed on him to hear "the word of God;" (*Marg. Ref.* a, b.) he saw two small fishing vessels near the shore, but the fishermen had just left them: accordingly he entered that vessel which belonged to Peter, and desiring him to thrust it a little from the land, he sat down, and thence instructed the people. (*Marg Ref.* c—e. *Note, Matt.* 13:1,2.) Having finished his instructions, he directed Peter to push out his boat into the deep water of the lake, and there to let down his nets for a draught of fishes. To this Peter answered, that having toiled through the whole night, the proper time for fishing, they had taken nothing: at his word, however, they would make another attempt; though there was no human probability of success. But, beyond expectation, they enclosed immediately so large a number of fishes, that the net brake in some places with the weight of them: yet by the assistance of their partners in the other ship, they secured them all; and with them both their boats were filled so much, that they were ready to sink. (*Marg. Ref.* f—k. *Notes, John* 21:1—14.) This display of the power and knowledge of Jesus so astonished Peter, that he was overpowered with awe and consternation: and being conscious of his own sinfulness, as well as impressed with a sense of Christ's holiness and majesty; he very humbly, but ignorantly, desired him "to depart from him," being afraid of some fatal consequence from his presence with so great a sinner. (*Marg. Ref.* l—n. *Job* 42:1—6, *v.* 6. *Is.* 6:5—8. *Matt.* 8:5—9.) Indeed he seems to have been so astonished, that he scarcely knew what he said: though he spake according to the notions which have generally been entertained of sinful man's danger, from the power and presence of a holy God, or of those whom he especially approves and favours. (8:37. *Notes, Deut* 5:22—29. *Judg.* 13:18—23. 1 *Sam.* 6:19—21. 2 *Sam.* 6:8, 9. 1 *Kings* 17:18.)—The miracle itself was emblematic of many things relative to the preaching of the gospel, and especially of Peter's great success on the day of Pentecost. (*Note, Acts* 2:41.)—When Christ had encouraged him and his companions, and assured them that he purposed to employ them in bringing sinners by his gospel to the obedience of faith, they did not hesitate to leave all and follow him. (*Marg. Ref. Note, Matt.* 19:27,28.)

Pressed upon him. (1) Επικεισθαι. 23:23. *John* 11:38. *Acts* 27:20. 1 *Cor.* 9:16. *Heb.* 9:10.—*Launch out.* (4) Επαναγαγε 3. Rendered "to thrust out."—*The deep.*] Το βαθος. *Matt.* 13:5. *Rom.* 8:39. 11:33. 1 *Cor.* 2:10. *Eph.* 3:18—*Mic.* 7:19. *Sept.*—*A draught.*] Αγραν. 9. Here only N. T.—*Master.* (5) Επιστατα. 8:24,45. 9:33,49. 17:13.—Luke alone uses this word.—*Ex.* 1:11. 5:14. 2 *Kings* 25:19. 2 *Chr.* 2:2. *Sept.* Ab εφιστημι, *præficio.*—*They enclosed.* (6) Συνεκλεισαν. *Rom.* 11:32. *Gal.* 3:22,23. Not elsewhere N. T.—*Brake.*] Διερρηγνυτο. 8:29. *Matt.* 26:65. *Acts* 14:14.—Their net "was *rent*," in some places.—*They beckoned.* (7) Κατενευσαν. Here only N. T. Ενενευον, 1:62.—*Partners.*] Μετοχοις. *Heb.* 1:9. 3:1. 6:4. Μετοχε, 2 *Cor.* 6:14.—*They began to sink.*] Ὡστε βυθιζεσθαι αυτα. —"So that they were near to sink," or *in danger of sinking.* 1 *Tim.* 6:9. Not elsewhere N. T.—*Partners.* (10) Κοινωνοι. *Matt.* 23:30. 1 *Cor.* 10:18,20. *Philem.* 17. *Heb.* 10:33. 1 *Pet.* 5:1. 2 *Pet.* 1:4.—*Thou shalt catch men.*] Εση ζωγρων. 2 *Tim.* 2:26. Not elsewhere N. T. (*Note,* 2 *Tim.* 2:24—26.)

V. 12—15. *Marg. Ref. Notes, Matt.* 8:1—4. *Mark* 1:40—45.—*A certain city.* (12) The confines of the city are intended, for the lepers were not suffered to live in towns. It is uncertain, whether Capernaum, or some other place in Galilee, be meant.

V. 16. *He withdrew.*] Ην υποχωρων. 9:10. Not elsewhere N. T. "He was withdrawing," or separating himself. He frequently went aside from the multitude into retired places, for those exercises of devotion in which his soul delighted. (*Notes,* 6:12. *Prov.* 18:1,2. *Mark* 1:35—39.)

V. 17. *Marg. Ref.*—*The power,* &c.] "The power of the Lord was present to heal them;" who came to be heal of their infirmities, (15) and not the Pharisees and lawyers. . . . So, (*Ps.* 99:8.) "Thou answeredst them," Moses and Aaron, "and tookest vengeance of their inventions," that is, the inventions of the people.' *Whitby.* (*Note, Ps.* 99:8.)

V. 18—26. *Marg. Ref. Notes, Matt.* 9:2—8. *Mark* 2:1—12.—*The house-top.* (19) Το δωμα. 12:3. 17:31. *Matt.* 10:27.—*The tiling.*] Των κεραμων. Here only N. T.—*Couch.*] Το κλινιδιον. (24) Here only N. T.—Τον γραββατον. *Mark* 2:1,9.—*Strange things.* (26) Παραδοξα. Here only N. T. "Things beyond all expectation;" or so wonderful, that we could not have thought of them.—Hence *Paradox.*

V. 27—32. (*Marg. Ref. Notes, Matt.* 9:9—13. *Mark* 2:13—17.) Matthew says of himself, "He arose and followed him;" but Luke says of him, "He left all." Matthew only says, "Jesus sat at meat:" but Luke says of him, 'He

33 ¶ And they said unto him, Why do the disciples of John fast often, [t]and make prayers, and likewise *the disciples* of the Pharisees; but thine eat and drink?

34 And he said unto them, Can ye make [u]the children of the bride-chamber fast while the [x]bridegroom is with them?

35 But the days will come, [y]when the Bridegroom shall be taken away from them, [z]and then shall they fast in those days.

36 ¶ And he spake also a parable unto them, [a]No man putteth a piece of a new garment upon an old: if otherwise, then both the new maketh rent, and the piece that was *taken* out of the new agreeth not with the old.

37 And no man putteth new wine into [b]old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

38 But [c]new wine must be put into new bottles; and both are preserved.

39 No man also, having drunk old *wine*, straightway desireth new; for he saith, [d]The old is better

s 18:12. Is. 58:3—6. Zech. 7:6. Matt. 9:14—17. Mark 2:18—22. t 11:1. 20: 47. Prov. 28:9. s. 1:15. Matt. 6:5,6. 23:14. Mark 12:40. Acts 9:11. Rom. 10: 2,3. u Judg. 14:10,11. Ps. 45:14. Cant. 2:6,7. 3:10,11. 5:8. 6:1. Matt. 25:1—10. Rev. 19:7—9. x Ps. 45:10—16. Is. 54:5. 62:5. Zeph. 3:17. Matt. 22:2. John 3:29. 2 Cor. 11:2. Eph. 5:25—27. y 24:17—21. Dan. 9:26. Zech. 13:7.

John 12:8. 13:33. 14:3,4. 16:4—7,16—22,28. 17:11—13. Acts 1:9. 3:21. z Matt. 6:17,18. Acts 13:2,3. 14:23. 1 Cor. 7:5. 2 Cor. 11:27. a Matt. 9:16,17. Mark 2: 21,22. b Josh. 9:4,13. Ps. 119:83. c Ez. 36:26. 2 Cor. 5:17. Gal. 2:4,12—14. 4:9—11. 5:1—6. 6:13,14. Phil. 3:5—7. Col. 2:19—23 1 Tim. 4:8. Heb. 8:8—13. 13:9,10. Rev. 21:5. d Jer. 6:16. Mark 7:7—13. Rom. 4:11,12. Heb. 11:1,2,39.

made a great feast." [t]True saints love not to speak of their own excellences: but it is fitting that those who see them, should not be silent concerning them.' *Milner.—A feast.* (29) Δοχην. 14:13. Not elsewhere N. T.—*Gen.* 21:8. 26:30. *Sept.*

V. 33—38. *Marg. Ref. Notes, Matt.* 9:14—17. *Mark* 2:18—22.—*No man*, &c. (36—38.) Perhaps the impropriety of attempting a coalition between the religion of the Pharisees, and even that of John's disciples, when they did not become the disciples of Jesus, may be meant. True religion has been for substance the same, since the revelation of a Saviour to fallen man. Even the ritual law, and the whole Mosaic dispensation, were intended to answer special purposes only for a season; *Notes, Rom.* 5:20:21. *Gal.* 3:19—22.) and the traditions of the elders, with the ceremonies of the law, and many uncommanded plausible austerities, formed the religion of the strictest sect of the Jews, in our Lord's days, to which many of John's disciples, (as distinct from Christ's,) seem in great measure to have conformed. But Jesus came, to introduce another and better dispensation, than even that of Moses, which was "waxing old and ready to vanish away;" (*Notes, Heb.* 8:8—13, *v.* 13.) as well as to vindicate the moral law, from the corrupt glosses and traditions of the Pharisees. He would not, therefore, allow his disciples to attempt a coalition between his religion, and that of the Pharisees. Fasting, as far as obligatory and useful, would form a part of the new dispensation, and not be disgraced by the superstition, hypocrisy, and spiritual pride which then attended it. But, as things were at that time, it would be as absurd to retain any part of the old system, and to graft Christianity upon it, as to put new undressed cloth on an old worn-out garment; or new fermenting wine, into old leather bottles. Thus the Jews, "going about to establish their own righteousness," and to shore up the old building by props and buttresses, refused to build on the Foundation which God himself had laid. (*Note, Rom.* 10:1—4.) This attempt at a coalition between the old and new dispensations, or rather between the religion of the Pharisees and that of Jesus, was the grand fault of the Judaizing teachers of Christianity, against whom St. Paul so zealously contended, especially in his epistle to the Galatians. They wanted to mend the Pharisaical religion, which was as an old worn-out garment, with the gospel; and to put the new wine of the gospel into the "old bottles," of the antiquated ceremonies of the Mosaic law, and the traditions of the elders.—This interpretation has never before been proposed, as far as I know, and I suggest it with diffidence; having never been satisfied with the interpretation generally given.

V. 39. As old wine is more valued, and deemed more wholesome and pleasant, than new, which is still in a state of fermentation; and as those who have been used to the former cannot readily be brought to relish the latter, but will still prefer the old wine; so the substantials of religion, which have been the same from the first revelation of mercy to fallen man, are far more valuable than the austerities, traditions, or peculiarities, of any party, or even than the ceremonial observances of the Mosaic law; and they, who have been habitually conversant with the former, will not easily be brought to pay great regard to the latter; but will deem repentance, faith, and holiness far preferable to them all. The Christian dispensation was *new*, compared with the Mosaic covenant; yet the religion contained in it is as *old wine;* it is that of Abel, Enoch, Noah, Abraham, &c. with only circumstantial variations. (*Notes, Heb.* 11:) —The verse, however, is generally explained to mean, that men cannot at once change their modes and habits of life, but must gradually be inured to those kinds and degrees of self-denial, which are not immediately necessary; as persons that have been used to old wine must be gradually brought to relish the new: and therefore Jesus did not think proper to impose such austerities on his disciples at once, but gradually to train them up to self-denial, hardship, and suffering.—*Better.*] Χρηστοτερος. 6:35. *Rom.* 2:4. *Eph.* 4:32.

PRACTICAL OBSERVATIONS.

V. 1—15. When multitudes "press to hear the word of God," it becomes expedient to exceed ordinary measures of diligence, in teaching them. On these rare and important occasions, every day is seasonable, and every place proper, for preaching the gospel; and the common maxims, by which such matters are regulated at other times, are superseded by far more weighty considerations.—Whatever is employed in the service of Christ, becomes holy by its relation to him; thus our houses, possessions, employments, and even refreshments, may be sanctified to us, by being rendered subservient to his glory. (*Notes,* 1 *Cor.* 10:29—33, *v.* 31. *Col.* 3:16,17.)—We are often called upon to renounce temporal advantages for his sake; but we are seldom, even in these things, eventually losers by him. Obedience to his word, and dependence on his power and blessing, will in every respect ensure all desirable success; but especially in the great concerns of religion. The minister, who has toiled long, under great discouragement, and with no apparent success, must not give up his hope or cease from his labour; but at the word of his Lord, he must, again and again, "let down the net." Such delays sometimes lead to more signal success, by increasing humility, simplicity, and fervency of spirit in prayer: and thus the unsuccessful endeavours of many years may be amply recompensed by the blessing of God even on a single sermon! It would indeed be more encouraging to see some fruit of our labours, from time to time; and when this is not witnessed, it may well cause us to inquire, whether there be nothing in our spirit, conduct, or doctrine, which prevents usefulness: and whether we use *all* proper means of attaining it, and use them in simple dependence on the divine blessing for success: yet the effect may at length be equally great, when we long labour, diligently and patiently, as it were in the dark. Let then the "fishers of men" persevere in their work, without yielding to discouragement, or growing remiss in it: let them seek the salvation of souls alone, and not court applause; or fish for preferments, honours, and secular advantages: let them stand prepared to relinquish every worldly object at the call of Christ, that they may follow him more closely, and give themselves up wholly to their ministry: let them be helpers of each other in the work, as *partners*, and not *rivals;* and let them not fear but "from henceforth they shall catch men."—The more fully the Lord displays his excellent glory and majesty to us, the viler shall we appear in our own eyes: yet this should not induce us to say, "Depart from me, for I am a sinful man, O Lord;" but rather to entreat him to come and "dwell in our hearts by faith," that he may transform and cleanse them. As we are all full of the leprosy of sin, so when we hear of Jesus, we should humbly and earnestly beseech him, saying, "Lord, if thou wilt, thou canst make *me* clean:" nor need we fear a repulse, as this work is his delight and glory. Thus being saved from the guilt and power of our sins, we may diffuse abroad his fame, and be in some measure instrumental in bringing others to hear him, and to be healed of their infirmities.

V. 16—32. In tracing the example of our divine Saviour, we find that he interchanged public services and retired devotion; and that the sole business of his life was to glorify God by doing good to men, and to commune with his Father. Thus our several duties should in succession occupy our time; and piety and charity should be connected in our habitual and persevering conduct. A life thus spent will best manifest our faith in Christ, and evince that he has both pardoned our sins and healed our souls. When professors of the doctrines of grace thus copy their Lord's example, they will effectually confute the malicious cavils and perverse reasonings of opposing scribes and Pharisees: and, being enabled by divine grace to delight in the holy service of God, which no man by nature can do; they will not only glorify him themselves, but excite others to do the same. Indeed when "the power of the Lord is present to heal" men's souls; when the avaricious are induced to forego their lucrative employments, because unlawful; and profligate persons are taught to live sober, righteous, and godly lives, by hearing the despised gospel of Christ; mere spectators must sometimes be astonished, and allow that they have witnessed "strange things," which they did not expect, and cannot account for.—As Jesus "came not to call the righteous, but sinners to repentance," we too should be ready to go among them, as far as we have a prospect of doing them good; and especially to direct them to the only Physician of distempered souls: and if we well know our own sinfulness, and the power and grace of the divine Redeemer, we shall not disdain or despair of any.

V. 33—39. Let all, who would prosper in the divine life, attend chiefly to the grand essentials of religion: for when

CHAPTER VI.

Jesus vindicates his disciples from the charge of breaking the sabbath, 1—5. He shows it lawful to do good on the sabbath; and restores a withered hand, 6—10. His enemies are filled with madness, 11. He spends the night in prayer, 12; appoints the twelve apostles, 13—16; heals divers diseased persons, 17—19; pronounces blessings and woes, 20—26; and teaches love to enemies, meekness, liberality, mercy, and candour, 27—38. He shows, by parables, that knowledge is indispensably needful in teachers, and holiness in reformers, 39—42. The tree is known by his fruit, 43—45. The parable of the wise and the foolish builders, 46—49.

AND it came to pass on [a]the second sabbath after the first, [b]that he went through the corn-fields; [c]and his disciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands.

2 And certain of the Pharisees said unto them, [d]Why do ye that which is [e]not lawful to do on the sabbath-days?

3 And Jesus answering them said, [f]Have ye not read so much as this, [g]what David did, when himself was an hungered, and they which were with him;

4 How he went into the house of God, and did take and eat the show-bread, and gave also to them were with him; [h]which it is not lawful to eat but for the priests alone?

5 And he said unto them, [i]That the Son of man is Lord also of the sabbath.

6 ¶ And [k]it came to pass also on another sabbath, that [l]he entered into the synagogue and taught: [m]and there was a man whose right hand was withered.

7 And the scribes and Pharisees [n]watched him, whether he would heal on the sabbath-day; [o]that they might find an accusation against him.

8 But [p]he knew their thoughts, and said to the man which had the withered hand, [q]Rise up, and stand forth in the midst. And he arose, and stood forth.

9 Then said Jesus unto them, I will ask you one thing; [r]Is it lawful on the sabbath-days to do good, or to do evil; [s]to save life, or to destroy *it*?

10 And, [t]looking round about upon them all, he said unto the man, [u]Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

11 And [x]they were filled with madness; [y]and communed one with another what they might do to Jesus.

12 ¶ And it came to pass in those days, [z]that he went out into a mountain to pray, and [a]continued all night in prayer to God.

13 And [b]when it was day, he called *unto him* his disciples: and of them he chose [c]twelve, whom also he named [d]apostles:

14 [e]Simon (whom he also named Peter) and [f]Andrew his brother, [g]James and John, [h]Philip and Bartholomew,

15 [i]Matthew and [k]Thomas, [l]James the *son* [m]of Alphæus, and [n]Simon called Zelotes,

16 And [o]Judas *the brother* of James, [p]and Judas Iscariot, which also was the traitor.

17 ¶ And he came down with them, and stood in the plain, and the company of his disciples, [q]and a great multitude of people out of all Judea and Jerusalem, and from [r]the sea-coast of Tyre and Sidon, [s]which came to hear him, and to be healed of their diseases;

18 And they that were [t]vexed with unclean spirits: and they were healed.

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a Ex. 12:15,16. Lev. 23:7,10,11,15. Deut. 16:9. b Matt. 12:1. Mark 2:23. c Deut. 23:25. d 7—11. 5:18. Matt. 12:2. 15:2. 23:23,24. Mark 2:24. John 5:9—11,16. 9:14—16. e Ex. 20:10. 31:15. 35:2. Num. 15:32—35. f Matt. 12:3,5. 19:4. 21:16,42. 22:31. Mark 2:25. 12:10,24. g 1 Sam. 21:3—6. Matt. 12:3,4. Mark 2:25,26. h Lev. 24:5—9. i Matt. 12:5—8. Mark 2:27,28. 9:7. Rev. 1:10. k Matt. 12:9—14. Mark 3:1—6. 14:16,31. 13:10. Matt. 4:23. m 1 Kings 13:4. Zech. 11:17. John 5:3. n 13:14. 14:1—6. Ps. 37:32,33. 38:12. Is. 29:21. Jer. 20:10. Mark 3:2. John 5:10—16. 9:16,25—29. o 11:53,54. 20:20. Matt. 26:59,60. p 5:22. 1 Chr. 28:9. 29:17. Ps. 44:21. John 2:25. 21:17. Heb. 4:13. Rev. 2:23. q Is. 42:4. John 9:4. Acts 20:24. Phil. 1:28. 1 Pet. 4:1. r 14:3. Matt. 12:12,13. Mark 3:4. John 7:19—23. s 9:56. t Mark 3:5. u Ex. 4:6,7. 1 Kings 13:6. Ps. 107:20. John 5:8. x 4:28. Ps. 2:1,2. Ec. 9:3. Acts 5:33. 7:54. 26:11. y Matt. 12:14,15. 21:45,46. John 7:1. 11:47,48. Acts 4:15,16. 5:33,34. z Ps. 55:15—17.

b 9:1,2. Matt. 9:36—38. 10:1—4. Mark 3:13—19. 6:7. c 22:30. Matt. 19:28. Rev. 12:1. 21:14. d 11:49. Eph. 2:20. 4:11. Heb. 3:1. 2 Pet. 3:2. Rev. 18:20. e 5:8. John 1:40—42. 21:15—20. Acts 1:13. 2 Pet. 1:1. f Matt. 4:18. John 6:8. g 5:10. Matt. 4:21. Mark 1:19, 29. 5:37. 9:2. 14:33. John 21:20—24. Acts 12:2. h Matt. 10:3. John 1:45,46. 6:5. 14:8,9. Acts 1:13. i 5:27. *Levi.* Matt. 9:9. k John 11:16. 20:24—29. l Acts 15:13. Gal. 1:19. 2:9. Jam. 1:1. m Matt. 10:3. Mark 2:14. 3:18. Acts 1:13. n Matt. 10:4. Mark 3:18. *Simon the Canaanite.* Acts 1:13. o Matt. 10:3. *Lebbeus, Thaddeus.* Mark 3:18. *Thaddæus.* John 14:22. Jude 1. p Matt. 26:14—16. 27:3—5. John 6:70,71. Acts 1:16—20,25. q Matt. 4:23—25. 12:15. r Matt. 11:21. 15:21. Mark 3:8. 7:24—31. s 5:15. Matt. 14:14. t Matt. 15:22. 17:15. Acts 5:16.

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externals and circumstantials are magnified above their real importance, censoriousness, bigotry, and divisions are the invariable consequences.—Because humble Christians practise their self-denial, and perform their devotions, in secret, and without ostentation, Pharisees may sometimes be ready to conclude that they neither fast nor pray at all. But every part of our duty has its proper season and proportion, as stated in the Scriptures; and it should have the same in the conduct of our lives: the gracious presence of our Beloved makes a feast to our souls, so long as it is continued to us; but when our sins provoke his departure or his frown, we are called to mourn and fast as well as pray. The Lord, however, trains up his people gradually for the trials and hardships allotted them; and, in perfect wisdom and tenderness, he proportions their services to their strength: we should therefore copy his example, in dealing with the weak in faith, the young convert, or the tempted discouraged believer.—Those who have been used to drink the "old wine" of divine consolations, and of a close walk with God, have not only lost their relish for earthly joys; but they will not easily be brought to attend to those novel inventions and human additions to religion, which are most ostentatious and showy, but far less valuable and satisfactory, than a life of humble faith, and devoted obedience to the commandments of our Lord and Saviour.

NOTES.—CHAP. VI. V. 1. *Second Sabbath*, &c.] Some render the original words, "the second prime sabbath;" supposing that the day of Pentecost was meant, and that it fell on the sabbath-day. The three great feasts were, in many respects, observed as sabbaths; (*Marg. Ref.* a.) for the first day of unleavened bread began in the evening, after the close of the fourteenth day of the first month, about the time when the passover was eaten. (*Notes, Ex.* 12:15—20.) But when either the first day of unleavened bread, or the day of Pentecost, or the first day of the feast of Tabernacles, fell on a sabbath, it was reckoned peculiarly sacred. When the first day of unleavened bread fell thus, it was called 'The first prime sabbath:' the Pentecost falling thus, was called 'the second prime sabbath:' and the first day of the feast of tabernacles, in this case, was called 'the third prime sabbath.' This is the opinion of Grotius, Hammond, and many learned expositors.—But others render the words, "The first sabbath, after the second day of unleavened bread." From this day, seven weeks were numbered, and then the Pentecost, or the feast of weeks, was observed. 'The first sabbath, from this second day of unleavened bread, was called δευτεροπρωτον, the second δευτεροδευτερον, the second sabbath from that day; the third, δευτεροτριτον, the third sabbath from that second day, and so on till they came to the seventh sabbath from that day, that is, the forty-ninth day, which was the day of Pentecost. ... Epiphanius expressly says, our Lord's disciples did this, on the sabbath following the first day of unleavened bread.' *Whitby.* If this interpretation be adopted, the ears of corn plucked by the disciples must have been *barley:* for the wheat was not ripe till some time after. And, though the offering of wave-loaves, for the first fruits, at the feast of Pentecost, (*Note, Lev.* 23:15—21.) shows that some of the harvest was then gathered in; yet it does not follow, but that some might remain in the fields, unreaped, at the same time.—It should be observed, that in case there was no likelihood of any barley being fit to cut, at the time when the passover would otherwise have been celebrated; a moon, or month, was intercalated, and so the beginning of the first month was fixed to the subsequent new moon: and by the passover all the other feasts were regulated.—These are the most probable opinions on this subject, which is evidently of greater difficulty than importance.—*Rubbing.*] Ψωχοντες Here only N. T.

V. 2—11. *Marg. Ref. Notes, Matt.* 12:1—21. *Mark* 2:23—28. 3:1—5.

An accusation. (7) Κατηγοριαν. *John* 18:29. 1 *Tim.* 5:19. *Tit.* 1:6.—*Madness.* (11) Ανοιας. (Ex *a* priv. et *νους, mens.*) 2 *Tim.* 3:9. Not elsewhere N. T. (*Notes, Ps.* 2:1—3. *Ec.* 9:1—3, *v.* 3. *Acts* 26:9—11.)

V. 12. Our Lord spent the whole night, preceding the appointment of his apostles, alone upon a mountain, "in prayer to God." Some think that the original words signify "*an oratory* of God," or small building erected for retirement and devotion; and the construction of the original best suits that rendering. Jesus, however, doubtless was engaged in prayer during the whole night, whilst his disciples seem to have gone to their rest as usual.—'Christ, by choosing his twelve apostles, not without long and fervent prayer, shows what piety is needful in ecclesiastical elections, or in the choice and ordination of ministers.' *Beza.* (*Marg. Ref Notes, Acts* 13:1—3. 1 *Tim.* 5:21,22,24,25.)

Continued all night. (12) Ην διανυκτερευων. Here only N. T. Ex δια, et νυξ, *nox.*—*In prayer to God.*] Εν τη προσευχη του Θεου.—*Acts* 16:13.

V. 13—16. *Marg. Ref. Notes, Matt.* 10:1—4. *Mark* 3:13—19.

He chose. (13) Εκλεξαμενος. *Mark* 13:20. *John* 6:70. 13:18. 15:16,19. *Acts* 1:2.

V. 17—19. *Marg. Ref.*

19 And the whole multitude [u]sought to touch him: [x]for there went virtue out of him, and healed *them* all. [*Practical Observations.*]

20 ¶ And [y]he lifted up his eyes on his disciples, and said, [z]Blessed *be ye* poor; [a]for your's is the kingdom of God.

21 Blessed *are* [b]*ye* that hunger now; [c]for ye shall be filled. Blessed *are* [d]*ye* that weep now; [e]for ye shall laugh.

22 Blessed are ye [f]when men shall hate you, and when they [g]shall separate you *from their company*, and shall reproach *you*, and cast out your name as evil, [h]for the Son of man's sake.

23 [i]Rejoice ye in that day, and [k]leap for joy; for, behold, [l]your reward *is* great in heaven: [m]for in the like manner did their fathers unto the prophets.

24 But [n]wo unto you that are rich! [o]for ye have received your consolation.

25 Wo unto [p]you that are full! for [q]ye shall hunger. Wo unto you [r]that laugh now! [s]for ye shall mourn and weep.

26 Wo unto you [t]when all men shall speak well

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u 2 Kings 13:21. Matt. 9:20,21. 14:36. Mark 3:10. 6:56. 8:22. Acts 5:15,16. 19:12. x 8:45,46. Mark 5:30. 1 Pet. 2:9. *Gr.* y Matt. 12:49,50. Mark 3:34, 35. z 24. 4:18. 16:25. 1 Sam. 2:8. Ps. 37:16. 113:7,8. Prov. 16:19. 19:1. Is. 29:19. 57:15,16. 66:2. Zeph. 3:12. Zech. 11:11. Matt. 11:5. John 7:48,49. 1 Cor. 1:26—29. 2 Cor. 6:10. 8:2,9. 1 Thes. 1:6. Jam. 1:9,10. 2:5,6. Rev. 2:9. a 12:32. 13:28. 14:15. Matt. 5:3,10. Acts 14:22. 1 Cor. 3:21—23. 2 Thes. 1:5. Jam. 1:12. b 25. 1:53. Ps. 42:1,2. 143:6. Is. 55:1,2. 1 Cor. 4:11. 2 Cor. 11:27. 12:10. c Ps. 17:15. 63:1—5. 65:4. 107:9. Is. 25:6. 44:3,4. 49:9,10. 65:13. 66:10. Jer. 31:14,25. Matt. 5:6. John 4:10. 6:35. 7:37,38. Rev. 7:16,17. d 25. Ps. 6:6 —8. 42:3. 119:136. 126:5,6,38. Ec. 7:2,3. Is. 30:19. 57:17,18. 61:1—3. Jer. 9:1, 13:17. 31:9,13,18—20. Ez. 7:16. 9:4. Matt. 5:4. John 11:35. 16:20,21. Rom. 9: 1—3. 2 Cor. 1:4—6. 6:10. 7:10,11. Jam. 1:2—4,12. 1 Pet. 1:6—8. Rev. 21:3,4. e Gen. 17:17. 21:6. Ps. 28:7. 30:11,12. 126:1,2. Is. 12:1,2. 65:14. f Matt. 5:10 —12. 10:22. Mark 13:9—13. John 7:7. 15:18—20. 2 Cor. 11:23—26. Phil. 1:28— 30. 1 Thes. 2:2,14,15. 2 Tim. 3:11,12. 1 Pet. 3:14. 4:12—16. g 20:15. Is. 65:5. 66:5. John 9:22—23,34. 12:42. Acts 22:22. 24:5. h 21:17. Matt. 10:18,22,39. Acts 9: 16. 1 Cor. 4:10,11. 1 Acts 5:41. Rom. 5:3. 2 Cor. 12:10. Col. 1:24. Jam. 1:2 k 1:41,44. 2 Sam. 6:16. Is. 35:6. Acts 3:8. 14:10. l 35. Matt. 5:12. 6:1,2. 2 Thes. 1:5—7. 2 Tim. 2:12. 4:7,8. Heb. 11:6,26. 1 Pet. 1:13. Rev. 2:7,10,11,17,26. 3:5, 12. 21:7. m 1 Kings 18:4. 19:2,10,14. 21:20. 22:8,27. 2 Kings 6:31. 2 Chr. 36: 16. Neh. 9:26. Jer. 2:30. Matt. 21:35,36. 23:31—37. Acts 7:52. 1 Thes. 2:14,15. Heb. 11:36,37. n 12. 15—21. 18:23—25. Job 21:7—15. Ps. 49:6,7,16—19. 73:3— 12. Prov. 1:32. Jer. 5:4—6. Am. 4:1—3. 6:1—6. 1 Tim. 6:17. Jam. 2:6. 5:1—6. Rev. 18:6—8. o 16:19—25. Matt. 6:2,5,16. p Deut. 6:11,12. 1 Sam. 2:5. Prov. 30:9. Phil. 4:12,13. Rev. 3:17. q Is. 8:21. 9:20. 65:13. r 8:53. 16:14,15. Ps. 22: 6,7. Prov. 14:13. Ec. 2:2. 7:3,6. Jam. 4:9. s 12:20. 13:28. Job 20:5—7. 21:11 —13. Ps. 49:19. Is. 21:3,4. 24:7—12. Dan. 5:4—6. Am. 8:10. Nah. 1:10. Matt. 22:11—13. 1 Thes. 5:3. Rev. 18:7—11. t Mic. 2:11. John 7:7. 15:19. Rom. 16: 18. 2 Thes. 2:3—12. Jam. 4:4. 2 Pet. 2:18,19. 1 John 4:5,6. Rev. 13:3,4.

The sea-coast. (17) Της παραλιου.—Here only N. T. Παρα, et ἁλις, *mare.*—*That were vexed.* (18) Οι ὀχλουμενοι. *Acts* 5:16. Not elsewhere N. T. Ab ὀχλος, *turba.*—*Virtue.* (19) Or, *power.* Δυναμις. 8:46. *Mark* 5:30.—The word commonly rendered *virtue*, (αρετη, from Αρης, *Mars*, the fabled god of fortitude, as *virtus* from *vir*,) does not occur in the gospels, or in the Acts of the apostles: but only, *Phil.* 4:8. 1 *Pet.* 2:9. 2 *Pet.* 1:3,5.

V. 20. 'The question here raised by interpreters, whether this sermon be the same which we find mentioned Luke the sixth, or only like a sermon spoken at another time and place, is of some concern for the right understanding of the words: for if the sermon be the same in both gospels, and it were spoken only once by Christ though it be set down twice by the evangelists; the words of one evangelist must be interpreted in a sense agreeable to the other, or else they cannot both be true. Whereas, if our Lord spake the words recorded by St. Luke at any other time and place, than the discourse related by St. Matthew was delivered at, we may give different interpretations to their words: and that this was so seems highly probable. 1. Because St. Luke omits so many things recorded by St. Matthew, as parts of this discourse, viz. from the thirteenth to the thirty-ninth verse of the fifth chapter, all the sixth chapter; and from the sixth to the sixteenth verse of the seventh chapter; that is, he omits the greatest part of this sermon: ... and also added many woes. 2. ... St. Matthew doth sufficiently inform us that his sermon was delivered before the healing of the leper; for "as Christ came down from the mount, the leper came to him;" (*Matt.* 8:2.) whereas St. Luke ... gives us the story of the leper first, and the history of Christ's sermon after. ... Again, St. Luke reckons Matthew among those whom Christ had chosen to be of the twelve; and (17) he adds, that Christ went down with them, and preached the following sermon: whereas the sermon mentioned by St. Matthew was preached long before his calling to be one of Christ's disciples. ... Lastly, St. Matthew's sermon was preached on *the mount* by our Lord, calling his disciples up to him; whereas St. Luke informs us, that our Lord came down with his disciples from a mount, and stood in the plain, and from thence preached what he recorded.' *Whitby* on *Matt.* 5:1.—'Here being but four of the eight beatitudes mentioned, (*Matt.* 5:1—13.) and not one of these being delivered in the same words which are there used; as it is certain this must be another sermon than that on the mount, and spoken to other auditors; so it is only probable, not necessary, that they should bear the same sense.' *Whitby.*—The thirty-ninth, fortieth, and forty-fifth verses are not found in the sermon on the mount, but for substance in other parts of St. Matthew's gospel. (*Notes*, 39:40,43—45.)—Some however think, that the circumstance of a plain being here mentioned, and a mountain by St. Matthew, is not of much weight: 'our Lord, say they, might come down from the mountain with his disciples, and finding a large multitude assembled in the plain, he might reascend the mountain so far, as to be placed advantageously for being heard by the people, and his disciples might go and seat themselves around him. Both the evangelists agree that a mountain was near; both agree, that Christ had been healing considerable numbers just before he delivered this discourse. St. Luke says, that he had been praying all night in the mountain. we may naturally suppose, in the higher and more retired part of it; that he then came down, and healed the numerous afflicted persons; and that seeing the multitudes he proceeded to teach them. And after both sermons we find him entering into Capernaum, and healing the centurion's servant.'—Thus different persons view the subject very differently: but the circumstance of St. Matthew's gospel recording the sermon on the mount, not only before his own appointment to the apostolical office, but before he relates how he was called from the receipt of custom to follow Christ, seems of great weight: and several passages appear to require a different an interpretation than that which has been given of what are thought parallel passages in St. Matthew, that I scarcely know how to expound them, without adopting Dr. Whitby's conclusion; though I would by no means be confident in so controverted a point.—It seems probable, that the sermon recorded by St. Luke, being delivered at another time, and to another audience, than the sermon on the mount; our Lord saw good to inculcate the same general and important truths, with such variations, as his perfect knowledge of his hearers required.

Blessed, &c. (*Note*, *Matt.* 5:3.) 'Christ teaches, against all the philosophers, especially the Epicureans, that the chief felicity of man is laid up nowhere on earth, but in heaven; and that persecution for righteousness' sake, is the way by which we must attain to it.' *Beza.*—All the true disciples of Christ are "poor in spirit;" most of them are "the poor of this world;" and many become poor by forsaking all for his sake and the gospel, or parting with all from zeal for his glory: but though he knows their poverty, he declares "that they are rich," "having nothing and yet possessing all things;" "poor, yet making many rich." (*Note*, 2 *Cor.* 6:3—10, *v.* 10.) Poverty indeed has advantages in respect of religion: but the blessing here pronounced, belongs to no poor persons, except those who are Christ's true disciples, and "heirs of the kingdom, which God hath prepared for them that love him." (*Note*, *Jam.* 2:5—7.) Voluntary poverty, without any call to it, is no-where *commanded*; and it has generally been a self-righteous rival to true Christianity, and cannot here be intended. (*Marg. Ref.* z, a.) It was peculiarly proper, that a special blessing should be pronounced on poor disciples, who have many trials to endure; but the rich, if "poor in spirit" and crucified to the world, are not excluded from it. (*Note*, *Jam.* 1:9—11.)

V. 21—23. (*Marg. Ref. Notes*, *Matt.* 5:4,6,10—12.) It is probable, that many present were kept at a great distance from their necessary food, by attention on our Lord's instructions; and thus their natural hunger might be the effect of their "hungering after righteousness;" which would ensure their being satisfied, in due time, with divine consolations and a holy felicity. Many might also be weeping for sin, or through affliction; but being Christ's disciples they must be accounted happy, for they would surely rejoice in due time. (*Notes*, *Ps.* 126:5,6. 2 *Cor.* 6:3—10. 7:9—11.) Indeed they would shortly be hated, excommunicated, excluded from the company of their former friends, reproached as if guilty of the most atrocious crimes, and loaded with hard names, and with infamy and disgrace, for their profession of his truth and obedience to his commandments: but instead of being dejected on these accounts, they ought to "exult with exceeding joy;" being assured that the contempt and hatred of the world, thus incurred, would be a decisive evidence of their acceptance with God, and the greatness of their future recompense: for their fathers had behaved in exactly the same manner to the prophets of old, whom God had sent among them.—'Blessed are they, who patiently suffer poverty, hunger, grief, and persecution for the sake of Christ; that they may obtain that kingdom, and that reward in heaven, he hath promised to his faithful servants.' *Whitby.* (*Notes*, *Is.* 51:7,8. 66:5,6. 2 *Thes.* 1:3—10. *Jam.* 5:9—11. 1 *Pet.* 4:12—16.)

Ye shall be filled. (21) Χορτασθησεσθε. See on *Matt.* 5:6.—*Ye shall laugh.*] Γελασετε. 25. Here only N. T. Γελως, *Jam.* 4:9.—*Shall separate.* (22) Αφορισωσιν. *Matt.* 13:49. 25:32. *Acts* 13:2. 19:9. *Rom.* 1:1. 2 *Cor.* 6:17. *Gal.* 1:15. 2:12. Απο, et ὁριζω, *termino*, ab ὁρος, *terminus.*—*Leap for joy.* (23) Σκιρτησατε. See on 1:41.

V. 24—26. Perhaps some persons, who were rich and lived in plenty and luxury, had come to make remarks on our Lord's preaching, and to deride what they heard; and these might here primarily be addressed. (*Note*, 16:14,15.) But in general, he intended to show his disciples the danger of riches, worldly indulgencies, and all those ruinous advantages which men so eagerly pursue; and of that pride and self-sufficiency which are commonly increased by outward prosperity. They who were not made partakers of better riches than these

of you! for [u]so did their fathers to the false prophets. [*Practical Observations.*]

27 ¶ But I say [x]unto you which hear, [y]Love your enemies, [z]do good to them which hate you,

28 [a]Bless them that curse you, and pray for them which [b]despitefully use you.

29 And [c]unto him that [d]smiteth thee on the *one* cheek, offer also the other; [e]and him that taketh away thy cloak, forbid not *to take thy* coat also.

30 Give [f]to every men that asketh of thee; [g]and of him that taketh away thy goods ask *them* not again.

31 And [h]as ye would that men should do to you, do ye also to them likewise.

32 For [i]if ye love them which love you, [k]what thank have ye? for sinners also love those that love them.

33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

34 And [l]if ye lend *to them* of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

35 But [m]love ye your enemies, and do good, and lend, hoping for nothing again: and your reward shall be great, [n]and ye shall be the children of the Highest: [o]for he is kind unto the unthankful, and *to* the evil.

36 Be ye therefore [p]merciful, as your Father also is merciful. [*Practical Observations.*]

37 ¶ [q]Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: [r]forgive, and ye shall be forgiven:

38 Give, [s]and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your [t]bosom For [u]with the same measure that ye mete withal it shall be measured to you again.

39 And he spake a parable unto them, [z]Can the blind lead the blind? [y]shall they not both fall into the ditch?

40 The [z]disciple is not above his master: but every one [a]that is perfect shall be as his master.

41 And [a]why beholdest thou the mote that is in thy brother's eye, [b]but perceivest not the beam that is in thine own eye?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? [c]Thou hypocrite, [d]cast out first the beam out of thine own eye, and then shalt thou [e]see clearly to pull out the mote that is in thy brother's eye.

43 For [f]a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

44 For every tree is known by his own fruit: [g]for of thorns men do not gather figs, nor of a bramble-bush gather they [t]grapes.

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u 1 Kings 22:6—8,13,14,24—28. Is. 30:10. Jer. 5:31. 2 Pet. 2:1—3. x 8:8,15,18. Mark 4:24. y 35. 23:34. Ex. 23:4,5. Job 31:29—31. Ps. 7:4. Prov. 24:17. 25: 21,22 Matt. 5:44—45 Matt. 7:60 Rom. 12:17—21. 1 Thes. 5:15. z 22. Acts 10: 38. Gal. 6:10. 3 John 11. a Rom. 12:14. 1 Cor. 4:12. Jam. 3:10. 1 Pet. 3:9. b Ex. 23:15. 36:5. Acts 14:5. c Matt. 5:39. d 22:64. 2 Chr. 18:23. Is. 50:6. Lam. 3:30. Mic. 5:1. Matt. 26:67. John 18:22. Acts 23:2. 1 Cor. 4:11. 2 Cor. 11: 20. e 2 Sam. 19:30. Matt. 5:40,41. 1 Cor. 6:7. Heb. 10:34. 1 Jn. 11:11. 12:33. 18:22. Deut. 15:7—10. Ps. 41:1. 112:9. Prov. 3:27,28. 11:24,25. 21:26. 22:9. Ec. 11:1,2. Is. 58:7—10. Ez. 18:16. Acts 20:35. 2 Cor. 8:9. 9:6—14. Eph. 4:28. g Ex. 22:26,27. Neh. 5:1—19. Matt. 6:12. 18:27—30,35. h Matt. 7:12. 22:39. Gal. 5: 14. Jam. 2:8—16. i Matt. 5:46,47. k 1 Pet. 2:19,20. 1 Jn. 14:12—14. Deut. 15: 8—11. Matt. 5:42. m 27—31. Lev. 25:35—37. Ps. 37:25. 112:5. Prov. 19:17. 22:9. Rom. 5:8—10. 2 Cor. 8:9. n Matt. 5:44,45. John 13:35. 15:8. 1 John 3:10 —14. 4:7—11. o Ps. 145:9. Acts 14:17. p Matt. 5:48. Eph. 4:31,32. 5:1,2. 1 Pet. 1:15,16. q Is. 65:5. Matt. 7:1. Rom. 2:1,2. 14:3,4,10—16. 1 Cor. 4:3—5. Jam. 4:11,12. r 17:3,4. Matt. 5:7. 6:14,15. 18:35. Mark 11:25,26. 1 Cor. 13:4—7. Eph. 4:32. Col. 3:13. s 30. Deut. 15:10. Ezra 7:27,28. Job 31:16—20. 42:11, 12. Prov. 3:9,10. 10:22. 19:17. 22:9. Ec. 11:1,2. 2 Cor. 8:14,15. 9:6—8. Phil. 4: 17—19. t Is. 79:12. u Deut. 19:16—21. Judg. 1:7. Esth. 7:10. 9:25. Ps. 18:25, 26. 41:1,2. Matt. 7:2. Mark 4:24. Jam. 2:13. Rev. 16:5,6. x Is. 9:16. 56:10. Matt. 15:14. 23:16—26. Rom. 2:19. 1 Tim. 6:3—5. 2 Tim. 3:13. y Jer. 6:15. 8: 12. 14:15,16. Mic. 3:6,7. Zech. 11:15—17. Matt. 23:33. z Matt. 10:24,25. John 13:16. 15:20. a Or, *shall be perfected as his master*. Matt. 23:15. a Matt. 7: 3—5. Rom. 2:1,21—24. b 2 Sam. 12:5—7. 20:9,10,20,21. 1 Kings 2:32. 1 Chr. 21: 6. Ps. 36:2. Jer. 17:9. Ex. 18:28. John 8:7,40—44. Jam. 1:24. c 13:15. Matt. 23:13—15. Acts 8:21. 13:10. d 22:32. Is. 50:16—21. 51:9—13. Matt. 26:75. Acts 2:38. 9:9—20. 2 Cor. 5:18. 1 Thes. 2:10—12. Philem. 10,11. e Matt. 6:22, 23. 2 Tim. 2:21. 2 Pet. 1:9. Rev. 3:17,18. f Ps. 92:12—14. Is. 5:4. 61:3. Jer. 2:21. Matt. 3:10. 7:16—20. 12:33. g Gal. 5:19—23. Tit. 2:11—13. Jam. 3:12. Jude 12. t Gr. *a grape*.

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coveted possessions, would soon have "received their consolation," be left finally destitute, and exchange their mirth and laughter, for weeping, wailing, and gnashing of teeth. (*Marg. Ref.* n—s. *Notes,* 1 2:15—21. 16:22—26. *Matt.* 19:23—26. 1 *Tim.* 6:6—10, *ver.* 9,10. *Jam.* 1:9—11.)—As it could not be expected that his disciples, who decidedly adhered to his holy doctrine and commandments, would be generally commended in this evil world; he likewise pronounced a wo on "those, of whom all men spake well." (*Note,* 2 *Tim.* 3:10—12.) This might especially be intended of teachers: as the false prophets had been thus generally applauded by the Jews in former ages; so it might be inferred, that those teachers who were generally commended, even by men of bad or doubtful character, had, in like manner, soothed men's consciences, and encouraged them in some measure in their sins.—'He that will be pleasing to all, must speak things grateful to all: now that cannot be good, which is grateful to bad men. Thus the false prophets whom the Jews commended, spake to them "smooth things," (*Is.* 30:10.) they "prophesied lies," "because the people loved to have it so;" ... "they strengthened the hands of evil doers," (*Jer.* 23:14.) "and daubed with untempered mortar." (*Ez.* 13:10,11.)' *Whitby.* (*Marg. Ref.* t, u. *Notes,* 1 *Kings* 22:13,14. *Is.* 30:8—11. *Jer.* 5:30,31. *Ez.* 14:10—16. *John* 7:3—10. *Rom.* 16:17—20. 2 *Pet.* 2:1—3.)

Have received. (24) Απεχετε. *Matt.* 6:2,5,16. *Philem.* 15.—*Gen.* 43:23. *Num.* 32:19. *Sept.*—*That are full.* (25) Οι εμπεπλησμενοι. 1:53. *John* 6:12. *Rom.* 15:24.—*Ex.* 15:9. *Ps.* 107:9. *Jer.* 31:25. *Sept.*

V. 27—36. *Marg. Ref. Notes, Matt.* 5:38—48. 7:12. *Rom.* 12:17—21. 1 *Pet.* 2:18—25. 3:8—12.

Ask ... again. (30) Απαιτει. 12:20. Not elsewhere N. T. —*Deut.* 15:2,3. *Neh.* 5:7. *Sept.*—'Do not exact even what has been taken away by fraud or violence, if it would distress the person concerned to repay thee: rather lose it, if consistent with other duties, than demand it by a legal process.'—(*Marg. Ref.* g. *Note,* 1 *Cor.* 6:1—6.) *What thank,* &c. (32,34) Ποια ὑμιν χαρις εστι; 1 *Pet.* 2:20,21. "What grace is it to you?"—'What evidence have you that you are partakers of the grace of God? What reason can you give for your hope, that your persons and services are accepted?'—Mere nature can produce mutual affection between men of similar character, and a reciprocal intercourse of good offices; notwithstanding that they are in a state of enmity against God, and under the dominion of selfish passions: for they either gratify a natural instinctive inclination in this way; or they seek their own ease, interest, pleasure, or reputation, by such attachments and friendly actions, without regard to the glory, will, or favour of God. Τινα μισθον εχετε; .. τι περισσον ποιειτε; *Matt.* 5:46,47.—*Hoping for nothing again.* (35) Μηδεν απελπιζοντες. Here only N. T. '*Ut nihil inde speretis.*' Vulgate. '*Opponitur* τω επελπιζειν.' *Schleusner.* (*Notes, Deut.* 15:4—10.) Or, expecting nothing from man in return; but trusting that God will make up your loss, if you do it in dependence on him and in obedience to his command.—*Ye shall be the children,* &c.] Εσεσθε υιοι του Υψιστου. See on 1:32. Οτι αυτος χρηστος εστιν επι τους αχαριστους και πονηρους, &c. *Matt.* 5:45. (*Note, John* 15:6—8, *v.* 8.)—*The unthankful.*] Τους αχαριστους. 2 *Tim.* 3:2. Not elsewhere N. T.—Ουκ ... ευχαριστησαν, *Rom.* 1:21.—*Merciful.* (36) Οικτιρμων. *Jam.* 5:11. Not elsewhere N. T. Οικτιρμος, *Rom.* 12:1. *Phil.* 2:1.—*Ex.* 34:6. *Neh.* 9:17,31. *Sept.*

V. 37, 38. (*Notes, Matt.* 7:1,2. *Rom.* 14:2—4.) Those who are kind and liberal to others from evangelical motives, and according to the rules of God's word, commonly meet with much unexpected favour and kindness from individuals of their brethren, and often from strangers; which tend to counterbalance the enmity, ingratitude, and contempt of the world at large: and, as the Lord has all hearts in his hands, this may confidently be expected by those who lay themselves out in doing good for his sake. On the contrary, they who are harsh, unmerciful, unforgiving, or niggardly, in their conduct to others, may expect similar treatment both from God and man. (*Marg. Ref. Notes, Matt.* 5:7. 6:12,14,15. 18:21—35. *Jam.* 2:8—13.)

Pressed down. (38) Πεπιεσμενον.—Here only N. T.—*Mic.* 6:15. *Sept.*—*Shaken together.*] Σεσαλευμενον. 48. 7:24. 21:26. *Matt.* 24:29. *Acts* 4:31. *Heb.* 12:26.—*Running over.*] Υπερεκχυνομενον.—Here only N. T.—*Joel* 2:24. *Sept.*

V. 39, 40. 'Unskilful instructers destroy themselves and others; for as the master is, so will the disciple be.' *Beza.* It cannot be expected that the scholar will excel his teacher but the complete disciple will be as his teacher, to whom he has implicitly attached himself; and not wiser or better than he. If, therefore, men follow blind guides, in their religious inquiries, they must continue in ignorance, or be deluded into error: so that it is of the greatest importance for them to take care on what teachers they attend; lest their greatest diligence, and highest attainment, should leave them short of the saving knowledge of God and of themselves.—Some, however, explain the latter verse to mean, that the genuine disciple of Christ would be like him, and be prepared to endure the cross for his sake; yet the former is the more obvious interpretation, and more suited to the context. (*Marg. Ref. Note, Matt.* 15:12—14.)

Perfect. (40) Κατηρτισμενος. See on *Matt.* 21:16.

V. 41, 42. *Marg. Ref. Note, Matt.* 7:3—5.

V. 43—45. *Marg.* and *Marg. Ref. Notes, Matt.* 7:1—20. 12:33—37. *Gal.* 5:19—26. *Jam.* 3:7—12

45 A [b]good man out of the good [i]treasure of his heart bringeth forth that which is good; [k]and an evil man out of the evil treasure of his heart bringeth forth that which is evil: [l]for of the abundance of the heart his mouth speaketh.

46 ¶ And [m]why call ye me Lord, Lord, and do not the things which I say?

47 Whosoever [n]cometh to me, [o]and heareth my sayings, [p]and doeth them, I will show you to whom he is like.

48 He is like a man which built an house, and digged deep, [q]and laid the foundation on a [r]rock: and when [s]the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

49 But he [t]that heareth and doeth not, is like a man that without a foundation built an house upon the earth; [u]against which the stream did beat vehemently, [x]and immediately it fell; and [y]the ruin of that house was great.

h Ps. 37:30,31. 40:8—10. 71:15—18. Prov. 10:20,21. 12:18. 15:23. 22:17,18. John 7:38. Eph. 4:29. 5:3,4,19. Col. 4:6. i 2 Cor. 4:6,7. Eph. 3:8. Col. 3:16. Heb. 8: 10. k Ps. 12:2—4. 41:6,7. 52:2—4. 59:7,12. 64:3—8. 140:3. Jer. 9:2—5. Acts 5: 3,4. 8:19—23. Rom. 3:13,14. Jam. 3:5—8. Jude 15. l Matt. 12:34—37. m 13:25 —27. Mal. 1:6. Matt. 7:21—23. 25:11,24,44. John 13:13—17. n 14:26. Is. 55: 3. Matt. 11:28. John 5:40. 6:35 37,44,45. 1 Pet. 2:4. o Matt. 7:24,25. 17:5. John 8:52. 9:27,28. 10:27. p 8:3,13. 11:28. Matt. 11:29,30. 12:50. John 13:17. 14:15,21—24. 15:9—14. Rom. 2:7—10. Heb. 5:9. Jam. 1:22—25. 4:17. 2 Pet. 1: 10. 1 John 2:29. 3:7. Rev. 22:14. q Prov. 10:25. Is. 28:16. 1 Cor. 3:10—12.

Eph. 2:20. 2 Tim. 2:19. r Deut. 32:15,18,31. 1 Sam. 2:2. 2 Sam. 22:2. 2 Sam. 22:2,32,47. 23: 3. Ps. 95:1. Is. 26:4. 1 Pet. 2:4—6. s 2 Sam. 22:5. Ps. 32:6. 93:3,4. 125:1,2. Is. 59:19. Nah. 1:8. John 16:33. Acts 14:22. Rom. 8:35—38. 1 Cor. 3:13—15. 15:53 —58. 2 Pet. 3:10—14. 1 John 2:28. Rev. 6:14—17. 20:11—15. t 46. 8:5—7. 19: 14,27. Jer. 44:16,17. Ez. 33:31. Matt. 21:29,30. 23:3. John 15:2. Jam. 1:22—24. 2:17—26. 2 Pet. 1:5—9. 1 John 2:3,4. u Matt. 13:20—22. 24:10. Acts 20:29. 26: 11. 1 Thes. 3:5. x Matt. 12:43—45. Mark 4:17. 1 John 2:19. y 10:12—16. 11: 24—26. 12:47. Heb. 10:26—29. 2 Pet. 2:20—22.

V. 46—49. (*Marg. Ref. Notes, Matt.* 7:21—27.) How large a proportion of professed Christians, of all parties and creeds, fall under condemnation, when judged by this most solemn and unspeakably interesting passage! "Weighed in this balance, they are found wanting." They "call Christ Lord, Lord, and do not the things which he says." "They hear, and do not." Nay, immense numbers, of jarring sentiments in other respects, agree in this, to make the mercy of God published in the gospel, a plea for neglecting strict obedience; and an encouragement, not to repent, but to continue in the neglect of many duties, and the commission of many sins, provided they be not grossly immoral! 'If,' say they, 'we are to be judged by the law, we should be condemned, no doubt: but God is merciful, Christ came to save sinners, we are Christians, and under the new covenant; and there is no need to be so strict, or to disquiet ourselves about the event.' (*Note, Jam.* 2:8—13.) Thus countless multitudes, who exclaim vehemently against the supposed antinomian tendency of the doctrines of grace, and the antinomian principles of some that profess to believe them, are themselves practical antinomians. They sin on, because God is merciful, and habitually neglect self-denying obedience, because Jesus came to "save us from our sins." (*Note, Rom.* 6:1,2.) This will most awfully appear at the day of judgment; and the question, with which the passage begins, will suffice to stop the mouths of millions, and to leave them silent in darkness and despair. (*Note, Rom.* 3:19,20.)

Digged deep. (48) Εσκαψε και εβαθυνε.—Σκαπτω. 13:8. 16:3. Not elsewhere N. T.—Βαθυνω. Here only N. T.—Βαθος, *depth.*—*The flood.*] Πλημμυρας. Here only N. T.—*Shake it.*] Σαλευσαι. See on 38.—*The ruin.* (49) Το ῥηγμα. Here only N.T. From ῥηγνυμι, *to break.*

PRACTICAL OBSERVATIONS.

V. 1—19. The Lord Jesus will vindicate his disciples against the false and frivolous accusations of their enemies; but he will not allow them to neglect his ordinances and commandments: yet how often do nominal Christians take occasion, from his concessions respecting the sabbath, to spend this holy day in sloth, indulgence, worldly employments, or vain company and dissipation! (*Notes, Ex.* 20:8—10. *Is.* 58:13,14.) This, however, neither consists with his authority and glory, as "the Lord of the sabbath;" nor yet with the real good of man, for whose advantage it was instituted. Let us then follow our Saviour to the places of public worship, on that day of sacred rest; or rather, let us meet him in his house and at his table; (*Note, Matt.* 18:19,20.) and imitate him in devoting it to the various duties of piety and charity, to the care of our own souls and of those that are connected with us; and in endeavouring to preserve the lives, or alleviate the miseries, of our brethren around us. And if, after all, the enemies of true religion be "filled with madness," and consult to injure us; let us retire and give ourselves up to fervent prayer, and "continue instant in it," according to the difficulty and importance of our work and station.—Serious consideration and earnest prayer should precede the appointment of men to the sacred ministry: and all concerned in so momentous a work, should observe and copy the example of Christ, when he ordained his apostles. Those who have thoughts of being thus employed, should retire seriously to examine their motives, and to seek the divine direction, assistance and blessing; and all Christians should join in prayer "to the Lord of the harvest, that he would send forth labourers into his harvest," and that there may no more be any covetous treacherous Judas, among those who sustain that sacred character. But, in this and in every other particular, at how great a distance do the disciples follow their Lord! Thousands of the votaries of pleasure frequently pass whole nights in the pursuit of it: but how rare for a Christian, or a minister, even in the most important and arduous circumstances, to devote a single night to retired prayer and supplication, or even to abridge himself of any considerable measure of his sleep for that purpose!—Men regard the diseases of their bodies as greater evils than those of their souls; but the Scripture teaches us to form a contrary judgment: for if we could have access to Jesus, and obtain from him the most perfect cure of every disease, and the greatest degree of health and long life, which fallen man ever possessed; without deliverance from the guilt, power, and pollution of sin, by the efficacy of his blood, and the energy which proceeds from him, we must be miserable to all eternity. Yet how few in proportion earnestly apply to him for this inestimable benefit! (*P. O. Matt.* 9:1—8.)

V. 20—26. We may easily discover that there is but little faith among professed Christians; while we observe how eagerly they seek happiness, in those things on which Jesus has pronounced a wo; and how they shun those circumstances, in which he declares that true happiness may be found. Yet poverty, scanty subsistence, affliction, and contempt, when connected with humility, godly sorrow, faith, and an earnest desire after the blessings of salvation; conduce more even to present comfort, than all the riches, splendour, luxury, and carnal mirth of ungodly men. (*Note,* 1 *Tim.* 6:6—10.) The former tends to weaken all those evil propensities, which the latter more and more inflames: and a peaceful conscience, a submissive will, a contented mind, communion with God, well regulated affections, and the hope of heaven, will render a Christian more happy in a cottage or a dungeon, than a prince can be in a palace, with a guilty conscience, a proud heart, a stubborn will, furious passions, and the fear of death, and all its terrifying consequences. (*Notes, Ps.* 37: *Matt.* 5:4,5,7,8. *P. O.* 1—12.) To the poor, humble, and despised believer, the kingdom of heaven exclusively belongs: there his best desires will be eternally satisfied, his tears will be changed for triumphant songs of joy, and "his reward will be great" in the blessed society of the holy prophets and apostles; and in that of the incarnate Son of God, who passed the same way to his glory. On the other hand, when a few fleeting years are gone, the rich luxurious sinner will "lift up his eyes in hell," at the utmost distance from all consolation, and his unsatisfied desires will there for ever torment him: the giddy mirth of the dissipated will be turned into bitter weeping; and the laughter of the scorner will terminate in doleful wailings and lamentations. May these reflections be made effectual, by the Spirit of God, to rectify our judgments, and to direct our choice to "that good part which shall never be taken from us;" and teach us to prefer the reproach and the cross of Christ, to all the temporal pleasure of sin, or the applause of an ungodly world. (*Note, Heb.* 11:24—26.) Nor ought any one to be disquieted, when he hears worldly men who teach smooth doctrines and "prophesy deceits," applauded on every side; even if this be attended with invidious, slanderous, and malicious reflections on those who are less complaisant to the fashions and customs of a wicked world. Thus the false prophets, whom God abhorred, were generally applauded, even by his professed worshippers; whilst the true prophets, who "declared his whole counsel," were hated, reproached, and persecuted, as if they had been the basest of mankind.—But it is unspeakably better to have the blessing of God, amidst man's contumely and execration, than to be abhorred by him while "all men speak well of us."

V. 27—36. We should be careful that our faithfulness, in professing or preaching the truth of God, be not leavened with moroseness or resentment. Our attention ought therefore to be continually directed to those precepts, which require us to "love our enemies," and to pray for our revilers and persecutors: and the bolder and more decided we are in the cause of God, the more pliant and passive we ought to be in our own concerns. (*Note, Rom.* 15:1—3.) We should in many things recede quietly from our due, and meekly submit to injuries and provocations: and at the same time we ought to persevere in "doing to others, as we *would* they should do to us," and in unwearied acts of kindness to the most perverse and ungrateful of our enemies. Such a conduct will evince us to be "the children of the Highest, who is kind unto the unthankful and evil;" and ensure a large and gracious recompense from him: and it will prove the superior excellency of our doctrines above all other systems; and the efficacy of the sanctifying grace on which we profess to depend. Whereas, if Christians love those alone who love them, and do good to such as do good to them; in what are their religion and principles discriminated from those of heathens, who do the same? Let us then "do good and lend, hoping for nothing again;" and let us aim to be merciful to the miserable and the guilty, even according to the mercy of our heavenly Father to us poor perishing sinners. (*P. O. Matt.* 5:33—48. *Rom.* 12. 17—21.)

V. 37—49. To avoid giving needless offence, we should

CHAPTER VII.

Jesus commends the faith, and heals the servant, of a centurion, 1—10. He raises a widow's son at Nain, 11—17. He sends back the messengers of John the Baptist, with an account of his miracles, 18—23; bears testimony to John, 24—30; and exposes the perverseness of the people, respecting both John, and himself, 31—35. He is entertained by a Pharisee, 36. A woman of previous bad character washes and anoints his feet, 37—39. He justifies to the Pharisee his conduct towards her by a parable; and shows that she loved much, and that her many sins were pardoned, 40—50.

NOW [a]when he had ended all his sayings in the audience of the people, [b]he entered into Capernaum.

2 And a certain [c]centurion's servant, [d]who was dear unto him, [e]was sick, and ready to die.

3 And when he heard of Jesus, he sent unto him the elders of the Jews, [f]beseeching him that he would come and heal his servant.

4 And when they came to Jesus, they besought him instantly, saying, That he was [g]worthy for whom he should do this;

5 For [h]he loveth our nation, [i]and he hath built us a synagogue.

6 Then [k]Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, [l]trouble not thyself; [m]for I am not worthy that thou shouldest enter under my roof:

7 Wherefore neither thought I myself worthy to come unto thee: [n]but say in a word, and my servant shall be healed.

8 For I also [o]am a man set [p]under authority, having under me [q]soldiers; and I say unto [r]one [p]Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and [s]he doeth *it*.

9 When Jesus heard these things, [t]he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, [r]not in Israel.

10 And they that were sent, returning to the house, [u]found the servant whole that had been sick.

11 ¶ And it came to pass the day after, that [v]he went into a city called Nain: and many of his disciples went with him, and much people.

12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, [w]the only son of his mother, and she was [x]a widow: [y]and much people of the city was with her.

13 And when the Lord saw her, [z]he had compassion on her, and said unto her, [a]Weep not.

14 And he came and touched the [†]bier: and they that bare *him* stood still. And he said, [b]Young man, I say unto thee Arise.

15 And he that was dead sat up, and began to speak. [c]And he delivered him to his mother.

16 And there came [d]a fear on all: and [e]they glorified God, saying, That [f]a great prophet is risen up among us; and, That [g]God hath visited his people.

17 And [h]this rumour of him went forth throughout all Judea, and throughout all the region round about. [*Practical Observations.*]

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a Matt. 7:28,29. b Matt. 8:5—13. c 23:47. Matt. 27:54. Acts 10:1,2. 22:26. 23:17. 27:1,3,43. d Gen. 24:2—14,27,35—49. 35:8. 39:4—6. 2 Kings 5:2,3. Job 31:15. Acts 10:7. Col. 3:22—25. 4:1. e 8:42. John 4:46,47. 11:2,3. f 8:41. 9: 38. Matt. 8:5. John 4:47. Philem. 10. g 6,7. 20:35. Matt. 10:11,13,37,38. Rev. 3:4. h 1 Kings 5:1. 2 Chr. 2:11,12. Gal. 5:6. 1 John 3:14. 5:1—3. i 1 Chr. 29: 9, &c. Ezra 7:27,28. 1 John 3:18,19. k Matt. 20:29. Mark 5:24. Acts 10:38. 18: 49. m 4. 5:8. 15:19—21. Gen. 32:10. Prov. 29:23. Matt. 3:11. 15:26,27. Jam. 4:6,10. n 4:36. 5:13. Ex. 15:26. Deut. 32:39. 1 Sam. 2:6. Ps. 33:9. 107:20. Mark 1:27. o Acts 22:25,28. 23:17,23,26. 24:23. 25:26. * Gr. *this man.* p Acts 10:7,8. Col. 3:22. 1 Tim. 6:1,2. q Matt. 8:10. 15:28. r Ps. 147:19,20. Matt. 9: 33 Rom. 3:1—3. 9:4,5. s Matt. 8:13. 15:28. Mark 9:23. John 4:50—53. t Acts 10:38. u 8:42. Gen. 22:2,12. 2 Sam. 14:7. 1 Kings 17:9,12,18,23. 2 Kings 4:16, 20. Zech. 12:10. x Job 29:13. Acts 9:39,41. 1 Tim. 5:4,5. Jam. 1:27. y 8:52. John 11:19. z Judg. 10:16. Ps. 86:5,15. 103:13. Is. 63:9. Jer. 31:20. Lam. 3:32, 33. Mark 5:2. John 11:33—35. Heb. 2:17. 4:15. a 8:52. Jer. 31:15,16. John 20: 13,15. 1 Cor. 7:30. 1 Thes. 4:13. † Or, *coffin.* b 8:54,55. 1 Kings 17:21. Job 14, 12,14. Ps. 33:9. Is. 26:19. Ez. 37:3—10. John 5:21,25,28,29. 11:25,43,44. Acts 9: 40,41. Rom. 4:17. Eph. 5:14. c 1 Kings 17:23,24. 2 Kings 4:34—37. d 5:5,26. 8:37. Jer. 33:9. Matt. 28:8. Acts 5:5,11—13. e 2:20. Matt. 9:8. 15:31. Gal. 1: 24. f 39. 9:19. 24:19. John 1:21,25. 6:14. 7:40,41. 9:17. Acts 3:22,23. 7:37. g 1:68. 19:44. Ex. 4:31. Ps. 65:9. 106:4,5. h 4:14. Matt. 4:24. 9:31. Mark 1: 28. 6:14.

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carefully abstain from all rash and rigorous decisions about men's motives, state, and character. Our great business is to judge ourselves; and not to judge another's servants, who must stand or fall to their own Master. (*Notes, Rom.* 14: 2—4,10—12.) We should never be backward to forgive any kind or degree of injury, as we hope to be forgiven by God for Christ's sake: and we may rest satisfied that we shall not be losers in the event, by the most liberal and abundant kindness to others, according to our measure of ability, and as far as consists with other duties: for it shall assuredly be "measured to us by the same measure with which we mete to others," whether that be more large or more scanty.—These extensive and most excellent precepts, as well as the evangelical principles connected with them, are overlooked or explained away by "blind guides," of whom every one ought to beware; for they are falling into the ditch together with their followers, in great multitudes, continually, on every side of us. And as "the disciple is not above his Master," let us be indeed the disciples of Christ alone: that, following his instructions and example, and regarding no man further than he declares the truth and bears the image of Christ, we may grow up into conformity to him, till at length we become "perfect even as our Master is perfect." Let us also seek to subdue our own evil tempers, and break off our sins, before we set up for censors or reformers of others; lest Jesus should check our officiousness by saying, "Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to cast out the mote that is in thy brother's eye." As then the tree is known by its fruits, may the truth, as taught by Jesus and his apostles, be grafted in our hearts, that we may be fruitful in every good word and work; and that instructive discourse may be as natural to us, as corrupt conversation is to ungodly men. In vain do we call Christ, "Lord, Lord," or even call on him to rescue us from condemnation, if we do not the things which he says. May we then wisely come to him, hear his words, and "do them;" that we may with diligence "dig deep," to lay the foundation of our hope upon a Rock. Thus when unbelievers of every name, whether they reject, despise, oppose, or pervert the gospel, shall be driven with all their presumptuous confidences into everlasting ruin; we shall dwell securely, weather out every storm, and have at last "a building of God, an house not made with hands, eternal in the heavens." (*P. O. Matt.* 7:13—29.)

NOTES.—CHAP. VII. V. 1—10. (*Notes* and *P. O. Matt.* 8:5—13.) 'Thus is Christ said to have "preached peace" to the Ephesians, which personally he did not, but by his apostles. ... Notwithstanding, St. Luke, willing to add one evidence more of the centurion's humility, from the reason of his not going personally unto Christ, chooses rather to set it down exactly as it was, in each circumstance, than only in brief ... as St. Matthew had done.' *Hammond.*—The centurion's liberal affection for the worshippers of the true God, shown in building them a synagogue at his own expense, is also added by St. Luke, as what had peculiarly tended to soften the prejudices of the Jews, and to conciliate their favour towards him. "And he himself has built the synagogue for us."—The favour shown an officer in the army, by which the conquerors held the nation in subjection; and the earnestness with which the elders pleaded the cause of an uncircumcised Gentile, is not the least wonderful circumstance in the narrative. It attests in the strongest manner the excellency of his character; and shows the power of persevering good and kind behaviour, to overcome the prejudices of those who witness them, and share the benefit.

Dear unto him. (2) Ἔντιμος αὐτῳ. 14:8. *Phil.* 2:29. 1 *Pet.* 2:4,6.—1 *Sam.* 26:21. *Sept.*—*Instantly.* (4) Σπουδαιως. *Tit.* 3:13. Not elsewhere N. T.—*Hath built us a synagogue.* (5) Την συναγωγην ᾠκοδομησεν ἡμιν. "He hath built the synagogue for us:" probably there was only one at Capernaum.

V. 11—17. It does not appear that our Lord ever went to Nain, except on this occasion. It is supposed to have been distant about twelve or thirteen miles from Capernaum; and he seems to have taken this journey on purpose to perform the compassionate miracle here recorded. For when he came, with numerous attendants, to the entrance of the city, he met a company of people carrying a dead man out to bury him. He was the only son of a *widow woman*, who, it may well be supposed, had been the support and comfort of her declining years; and every circumstance tended to render her affliction peculiarly distressing: and as the funeral was attended by great numbers, the miracle which ensued would be more fully attested, and generally known. When our Lord, therefore, saw the afflicted widow following the corpse, he "had compassion on her," and bade her weep no more: he then touched the bier on which the body lay, for those who carried it stood still, perhaps with some degree of expectation, as the rumour of his other miracles must have reached them. Upon which he said, as one possessed of divine authority and power, "Young man, I say unto thee, arise;" and immediately he that had "been dead sat up, and began to speak, and Jesus delivered him to his mother," that he might still live to be a comfort to her. (*Marg. Ref.* t—c.)—The evangelist has left us to conceive of the emotions of her heart on this occasion, to which no words could possibly do justice: but he informs us, that an awe and fear of the divine power of Jesus fell upon the spectators: and that they "glorified God" for his mercy, and thanked him for having "visited his people," and raised up such a prophet among them. (*Marg. Ref.* d—h. *Notes, Mark* 5:35—43, *vv.* 41—43. *John* 11:41—46. *Acts* 9:36—43.) But though the rumour of this extraordinary miracle spread even to Judea, and through all the adjacent regions, yet we do not find that any one expected a similar miracle in the case of Jairus's daughter. (*Note, Mark* 5 22—24.)—'What can exceed the beautiful simplicity of these

18 ¶ And [t]the disciples of John showed him of all these things.

19 And John calling *unto him* [k]two of his disciples, sent *them* to Jesus, saying, [l]Art thou he that should come? or look we for another?

20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

21 And in that same hour he cured many of *their* infirmities and [m]plagues, and of evil spirits: and unto many *that were* blind he gave sight.

22 Then Jesus answering, said unto them, Go your way, and tell John what things ye have seen and heard: [n]how that the blind see, [o]the lame walk, [p]the lepers are cleansed, [q]the deaf hear, [r]the dead are raised, [s]to the poor the gospel is preached.

23 And [t]blessed is *he*, whosoever shall not be offended in me.

24 ¶ And when the messengers of John were departed, he began to speak unto the people concerning John, [u]What went ye out into the [x]wilderness for to see? [y]a reed shaken with the wind?

25 But what went ye out for to see? [z]A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, [a]are in king's courts.

26 But what went ye out for to see? [b]A prophet? Yea, I say unto you, [c]and much more than a prophet.

27 This is *he* of whom it is written, [d]Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say unto you, [e]Among those that are born of women, there is not a greater prophet than John the Baptist: [f]but he that is least in the kingdom of God is greater than he.

29 And all the people that heard *him*, and the publicans, [g]justified God, [h]being baptized with the baptism of John.

30 But the Pharisees and lawyers [*]rejected [i]the counsel of God [i]against themselves, being not baptized of him.

31 ¶ And the Lord said, [k]Whereunto then shall I liken the men of this generation? and to what are they like?

32 They [l]are like unto [m]children sitting in the market-place, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

33 For John the Baptist [n]came neither eating bread nor drinking wine; and ye say, [o]He hath a devil.

34 The Son of man is come [p]eating and drinking; and ye say, Behold, a gluttonous man, and a wine-bibber, [q]a friend of publicans and sinners!

35 But [r]wisdom is justified of all her children.

[*Practical Observations.*]

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[t] *See on* Matt. 11:2—6. John 3:26. [k] 10:1. Josh. 2:1. Mark 6:7. Acts 10:7,8. Rev. 11:3. [l] Gen. 3:15. 22:18. 49:10. Deut. 18:15—18. Is. 110:1—4. Is. 7:14. 9:6,7. 11:1. 40:10,11. 59:20,21. Jer. 23:5,6. Dan. 9:24—26. Mic. 5:2. Hag. 2:7. Zech. 9:9. Mal. 3:1—3. 4:2. John 4:25. [m] 1 Kings 8:37. Ps. 90:7—9. Mark 3:10. 5:29,34. 1 Cor. 11:30—32. Heb. 12:6. Jam. 5:14,15. [n] 21. 18:35—43. Job 29:15. Ps. 146:8. Is. 29:18,19. 32:3,4. 35:5,6. 42:6,7,16. 61:1—3. Jer. 31:8. Matt. 9:28—30. 21:14. John 9:30—33. Acts 26:18. [o] Matt. 15:30,31. Acts 3 2—8. 8:7. 14:8—10. [p] *See on* 5:12—15. 17:12—19 [q] Is. 43:8. Mark 7:32—37. [r] *See on* 14.15. 9:53—55. [s] 4:18. Zeph. 3:12. Jam. 2:5. [t] 2:34. Is. 8:14,15. Matt. 11:6. 13:57,58. John 6:60—66. Rom. 9:32,33. 1 Cor. 1:22,23. 2:14. 1 Pet. 2:7,8. [u] *See on* Matt. 11:7,8. [x] 1:80. 3:2. Matt. 3:1—5. Mark 1:4,5. John 1:23. [y] Gen. 49:4. 2 Cor. 1:17—20. Eph. 4:14. Jam. 1:6—8. 2 Pet. 2:17. 3:17. [z] 2 Kings 1:8. Is. 59:17. Matt. 3:4. 1 Pet. 3:3,4. [a] 1 Kings 10:5. Esth. 4:2. 5:1. 8:15. Matt. 6:29. [b] 1:76. 20:6. [c] 16:16. *See on* Matt. 11:9—14. John 3:26, &c. 5:35. [d] 1:16,17,76. Is. 40:3. Mal. 3:1. 4:5,6. Jon. 1:23. [e] 1:14,15. 3:16. [f] 9:48. 10:23,24. Matt. 11:11. 13:16,17. Eph. 3:8,9. Col. 1:25—27. Heb. 11:39,40. 1 Pet. 1:10—12. [g] 35. Judg. 1:7. Ps. 51:4. Rom. 3:4—6. 10:3. Rev. 15:3. 16:5. [h] 3:12. Matt. 21:31,32. [*] Or, *frustrated*. 13:34. Jer. 8:8. Rom. 10:21. 2 Cor. 6:1. Gal. 2:21. [i] Acts 20:27. Eph. 1:11. † Or, *within*. [k] Lam. 2:13. Matt. 11:16. Mark 4:30. [l] Prov. 17.16. Is. 28:9—13. 29:11,12. Jer. 5:3—5. *See on* Matt. 11:16—19. [m] Zech. 8:5. [n] 1:15. Jer. 16:8—10. Matt. 3:4. Mark 1.6. [o] Matt. 10:25. John 8:48,52. 10:20. Acts 2:13. [p] 5:29. 11:37. 14:1. John 12:2. [q] 15:2. 19:7. Matt. 9:11. [r] 29. Prov. 8:32—36. Hos. 14:9. Matt. 11:19. 1 Cor. 2:14,15.

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verses? In particular, that simple, yet touching enumeration, which occurs in the twelfth verse, is a pure classical beauty. Common writers either overlook such circumstances, and fail to arrange them in the delicate order which gives them their effect; or they dwell so much on them as to excite weariness and disgust. A similar instance occurs in the contrast towards the close of this chapter. (44—46.) Few minds are so acute in their first perceptions, as thus to catch every circumstance which properly enters into a parallel, or a contrast, and to exclude all fanciful agreements and oppositions; and few who catch them can thus exhibit them without parade. This clearness of conception, united with such simple and unembarrassed communication, is, I conceive, true classical excellence. St. Luke particularly abounds in these instances. Those petulant critics who spurn him away from a comparison with Xenophon, can only support their sentence by maintaining that his Greek is not Attic.—The walk to Emmaus may challenge a comparison with any work of any master.—St. Luke leaves the mind full of pictures, produced, not by height of colouring, but by exquisite and simply natural description.—Thus it is especially with the first two chapters of this gospel, and the first chapters of the Acts of the Apostles. These paint themselves on the fancy and memory, on every perusal.'

There was a dead man carried out. (12) Εξεκομιζετο τεθνηκως. "One who had died was carried out." Εκκομιζομαι. Here only N. T.—*The only son.*] Υιος μονογενης. 9:38. *John* 1:14,18. 3:16,18. *Heb.* 11:17. 1 *John* 4:9.—*The bier.* (14) Της σορου. Here only N. T.

V. 18—35. *Marg. Ref. Notes, Matt.* 11:1—19.—*John.* (18) 'John from the prison sends his unbelieving disciples to Christ himself, to be confirmed: that hearing and seeing him, they might by him be instructed, from whom they had otherwise fled, out of a preposterous emulation.' *Beza.—In that same,* &c. (21) What a view does this verse give us of the number and variety of our Lord's miracles! The word rendered "gave," seems to express how highly gratifying the gift of sight was to those who had been blind; and in what a gracious and kind manner our Lord bestowed it, as taking pleasure in imparting so welcome a gift.—*Blessed.* (23) 'He adds this, to correct the preposterous emulation of John's disciples, who envied the honour of Jesus, as eclipsing that of John:... but again, lest any should suppose that he meant to censure John himself, he subjoins a commendation of his office, which he places in the middle between the prophets and his own coming. (28)... The predictions of the prophets are compared with John's pointing out Christ to the people; and that again with the exhibition given of him in the gospel. At the same time it is shown, that as much as the second discovery excelled the first, so much did the third excel the second.' *Beza.—And all,* &c. (29,30.) It is not evident, whether these verses are a continuation of Christ's discourse, or the evangelist's remark upon the effects produced by it: our translation favours the latter supposition, yet the most approved expositors incline to the former.—If they were the words of Christ, they called the attention of his hearers to the effects produced by John's ministry. The common people, and even the publicans, and others of bad moral character, had been induced by it "to justify God;" for they acknowledged the justice of the punishment which was denounced against them for their sins; and their need of repentance, forgiveness, and a change of heart and life: and, professing these things, they had received his baptism, and had regarded, in some measure, his testimony to Jesus as the promised Messiah. But the Pharisees and scribes generally rejected his ministry, and were not baptized by him; and thus they rendered "the counsel of God," in sending him to prepare the way of Christ, of none effect, as far as they were concerned; and they despised the warnings and denunciation which John addressed to them. (*Marg.* and *Marg. Ref.* i. *Note, Matt.* 21:28—32.) Hence the people might infer that their pride and hypocrisy were more adverse to spiritual religion, than the ignorance or profligacy of others, or even of the publicans; that they might be expected to be the inveterate enemies to Jesus, whose forerunner John was; and that all must be cautioned not to follow such blind guides.—If, however, we understand the passage as the words of the evangelist, it implies that the common people, and even the publicans, approved of Christ's honourable testimony to John, and expressed themselves to be well satisfied with the wisdom, justice, and goodness of God, displayed in that dispensation; to which they were the more inclined, as they had been baptized of John. But the Pharisees and scribes, who in general had refused his baptism, were displeased with our Lord's testimony to him, as it implied a severe censure on their conduct: (*Note, Matt.* 21:23—27.) and thus they persisted in their opposition to the counsel of God, to their own great loss and danger; proving themselves to be none of "wisdom's children," by all of whom her appointments are justified and approved. (35)—'In rejecting John's baptism, they are said to "reject the counsel of God towards them;" that is, his gracious design of calling them by him to that repentance which could alone exempt them from the wrath to come; and by that refusal declared they approved not of God's counsel, as just and righteous, in calling such unblamable persons as they were, and such zealots for the law, to repentance, that so they might escape the ruin threatened by John. For thus Eleazar, one of them, speaks, after the destruction of the Jews, that though all the rest of the Jews perished,... we alone expected to be preserved, as having not sinned against God, nor been guilty of any fault, and who were teachers to others. Christ tells us, that they "were confident in themselves, that they were righteous;" ..and represents them by the elder son, saying, "I never

36 ¶ And one of the Pharisees desired him that he would eat with him. [a]And he went into the Pharisee's house, and sat down to meat.

37 And, behold, a woman in the city, [b]which was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, [c]brought an alabaster-box of ointment,

38 And stood at his feet behind *him* [x]weeping, and began to [y]wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, [z]and anointed *them* with the ointment.

39 Now when the Pharisee, which had bidden him, saw *it*, [a]he spake within himself, saying, [b]This man, if he were a prophet, [c]would have known who, and what manner of woman, *this is* that toucheth him; for she is a sinner.

40 And Jesus [d]answering said unto him, Simon, I have somewhat to say unto thee. And he saith, [e]Master, say on.

41 There was [f]a certain creditor which had two debtors; [g]the one owed five hundred [h]pence, [i]and the other fifty.

42 And [k]when they had nothing to pay, [l]he frankly forgave them both. Tell me therefore, which of them will love him most?

43 Simon answered and said, [m]I suppose that

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a 34. 11:37. 14:1. t 39. 5:30. 18:13. 19:7. Matt. 21:31. John 9:24,31. Rom 5:8. 1 John 1:9,15. 1 Pet. 4:18. u Matt. 26:7. Mark 14:3. John 11:2. 12:3. x 6:21. 22:62. Jude 2 4,5. Ezra 10:1. Ps. 6:6—8. 38:18. 51:17. 126:5,6. Is. 61:3. Jer. 31:9,18—20. Joel 2:12. Zech. 12:10. Matt. 5:4. 2 Cor. 7:10,11. Jam. 4:9. v 44. Gen. 18:4. John 13:4,5. z 45,46. Ec. 9:8. Cant. 1:3. Is. 57:9. 61:3. 12:17. 16:3. 18:4. 2 Kings 5:20. Prov. 23:7. Mark 2:6,7. 7:21. b 16. John 7:12,40,41,47—52. c 37. 15:2,28—30. 18:9—11. Is. 65:5. Matt. 9:12,13. 20:16. 21:28—31. d 3:22,31. 6:8. John 16:19,30. e 18:18. 20:20,21. Ez. 33:31. Mal. 1:6. Matt. 7:22. 26:49. John 3:2. 13:13. f 11:4. 13:4. *marg.* Is. 50:1. Matt. 6:12. 18:23—25. g 47. Rom. 5:20. 1 Tim. 1:15,16. h Matt. 18:28. *marg.* 1 12:48. Num. 27:3. Jer. 3:11. John 15:22—24. Rom. 3:23. 1 John 1:8—10. k Ps. 49:7,8. Matt. 18:25,26,34. Gal. 3:10. l Ps. 32:1—5. 51:1—3. 103:3. Is. 43:25. 44:22. Jer. 31:33,34. Dan. 9:18,19. Mic. 7:18—20. Matt. 6:12. Acts 13:38,39. Rom. 3:24. 4:5—8. 11:6. Eph. 1:7. 4:32. Col. 3:13. m 47. 1 Cor. 15:9,10. 2 Cor. 5:14,15. 1 Tim. 1:13—16.

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transgressed at any time thy commandment." (15,29.) They therefore judged it an incongruous thing, to call such righteous persons to repentance; and threaten them with ruin who were so dear to God. But the publicans and common people were conscious to themselves of sins, sufficient to expose them to divine judgments; and therefore they approved of this counsel God sent to them by his messenger; and declared him righteous, both in calling them to repentance, and threatening his judgments if they did neglect it.' *Whitby*.—It is probable, that many of the scribes and Pharisees who came to John, hearing his exhortations and warnings, declined his baptism, or at least that the rest of the body stood aloof from him. (*Note*, *Matt.* 3:7—10.)

He gave sight. (21) Εχαρισατο το βλεπειν. 42,43. *Acts* 25:11,16. 27:24. 1 *Cor.* 2:12. *Gal.* 3:18. *Phil.* 1:29. *Philem.* 22. —*The messengers.* (24) Των αγγελων. 27. 2 *Cor.* 12:7. *Jam.* 2:25.—*Mal.* 3:1. *Sept.*—*Being baptized.* (29) Βαπτισθεντες. "Having been baptized." 30.

V. 36. When our Lord had concluded his discourse, a Pharisee, named Simon, who was present, invited him to eat with him. This man seems to have been considerably impressed with what he had seen and heard; but his prejudices were strong, and he was yet in suspense whether Jesus was, or was not, a prophet. It is probable, therefore, that he invited him to his house, in order the more narrowly to observe and scrutinize all his words and actions: and he seems to have had others about him in the same state of mind. (49. *Notes*, 11:37,38. 14:1—6.) Our Lord, however, was always ready to show a friendly and sociable disposition, and to embrace every occasion of doing good: he therefore accepted the invitation, and, having entered his house, he immediately sat down to meat; or, reclined on the couch, according to the custom of the Jews at that time. For the Pharisee, as it appears, considering Jesus as a poor man, and having no proper sense of his real excellency and dignity, did not show him even the customary tokens of respect or affection. (44—46.)

V. 37—39. While our Lord was at the Pharisee's table, a woman, an inhabitant of the city, who was of known bad character, having formerly been a harlot, as it is generally supposed, came into the room.—Tradition reports that this was Mary Magdalene, but there is no scriptural proof of it: and indeed what is said of Mary Magdalene, or Mary of Magdala, in other places, renders it improbable; as she is spoken of, rather as one, who had been remarkably *afflicted*, than peculiarly *wicked*. (*Note*, *Mark* 16:9—11.)—This woman, however, had heard our Lord's instructions with great attention; and had been led to a deep conviction of her guilt and danger, and to unfeigned repentance: and, being thus prepared to receive the truth, she seems to have believed him to be the promised Messiah, a spiritual Redeemer, the Saviour of sinners. She therefore longed to hear more of his convincing and encouraging instructions, and also to express her love and gratitude to him: and, in the fulness of her heart, she followed him into the Pharisee's house, having taken with her an alabaster-box of valuable ointment, which probably she had been accustomed before to use for far other purposes. Coming thus behind him as he reclined at meat, his presence and conversation so affected her, with a remembrance of her former sins, and with a sense of his grace and mercy, that she wept abundantly: and, as his feet were bare, (his sandals having been put off,) she *rained tears* plenteously upon them, wiping them at the same time with her neglected dishevelled hair: and kissing them, in the most humble, respectful, and affectionate manner, she anointed them with the ointment. But when the Pharisee saw this interesting scene, instead of rejoicing in these tokens of her repentance, he confined his thoughts entirely to her former scandalous character; and began to form a disadvantageous opinion of Jesus, because he allowed such a woman to approach him: for reasoning in his heart on the subject, he inwardly formed the conclusion, that if Jesus were a prophet, he would have known her character, and consequently would have driven her from his presence, as he himself and his brethren the Pharisees would have done. (*Notes*, 15:1,2 18:9—14. *Is.* 65:3—7. *Matt.* 9:10—13.)—It is most surprising that many persons, (among whom have been several remarkable for learning and diligent investigation,) should have supposed that St. Luke here records the same event, which the other evangelists relate, concerning Mary, the sister of Lazarus. (*Notes*, *Matt.* 26:6—13. *Mark* 14:3—9. *John* 12:1—8.)—'This woman was "a woman of that city," either of Nain or Capernaum, the only cities here mentioned; whereas Mary, the sister of Lazarus, was of... the village of Bethany.... After the collation, which is not styled a supper, our Lord "went through every city and village, preaching the kingdom of God;" (8:1.) whereas, after he raised Lazarus, "Jesus walked no more openly." (*John* 11:54.) And lastly, Mary's unction was made for Christ's interment, and but six days before his last passover, when he continued in Bethany and Jerusalem. (*Mark* 14:11.)' *Whitby*.—'This was in one of the Pharisees' houses, not in Simon the leper's, nor ... in Bethany. The Pharisee objected against Christ for this; not Judas, or one of the disciples: and the objection was not the unnecessary expense, as there, but that Christ would let a sinner be so kind to him, if he knew it; or if he did not, that he was no prophet. And then the discourse between Christ and Simon, ... is far distant from that in the other gospels, of anointing him for his burial:... which also contains another circumstance in it, that that of Mary's was immediately before his death, Judas going out immediately to betray him. *Hammond*.—To this it may be added, that it is hardly conceivable, a supper should have been made for Jesus, after Lazarus was raised from the dead, at which Lazarus was a guest, and Martha waited, and which was evidently done in honour of Christ; while the person who entertained the company doubted of his being a prophet, because the sister of Lazarus his guest, and of Martha who waited, was permitted to touch him. And it is equally inconceivable that the Jews should throng to the house of "Martha and Mary to comfort them concerning their brother;" if the character of Mary had been so infamous, that it was enough to induce suspicion against one, who was so eminent for his miracles and doctrine, that he permitted her to touch him.—There is every reason to think, that Mary, the sister of Lazarus and Martha, was, like her brother and sister, in all respects, a person of approved character, even among such as did not receive Jesus as the Messiah: and though the circumstances of the alabaster-box, the anointing of our Lord's feet, and wiping them with her hair, and "the leper" being called Simon, as well as "the Pharisee," seem at first glance to give some plausibility to the opinion; yet the more carefully the connexion of the narrative, the time, the place, the discourse, the woman's motive, the commendation bestowed on each, and indeed the whole account, is considered, the more complete must be the reader's conviction, that two entirely different persons, and two distinct transactions are intended.—The apostle John indeed records, that Mary anointed Christ's "feet:" but St. Luke never intimates, that this woman anointed "his head," as two evangelists do of Mary. This was more suited to the respectful and affectionate freedom of one long honoured with the Saviour's friendship, than with the weeping trembling diffidence of a new convert, whose life had been notoriously scandalous.

A sinner. (37) Αμαρτωλος. 34,39. 5:8. 13:2. 15:10. 18:13.—See on *Matt.* 9:10. The word commonly marks a person of immoral character, and is seldom used for a truly penitent, believing, and justified person, except by the person himself in humble confession. (*Note*, 15:1,2.)—*To wash*, &c. (38) Βρεχειν τους ποδας. 44. *Matt.* 5:45.—*Ps.* 6:6. *Sept.*—*Wiped*, &c.] Εξεμασσε. *John* 11:2. 12:3. 13:5. Not elsewhere N. T.

V. 40—43. Whilst Simon imagined he had obtained a decisive proof that Jesus was not a prophet, our Lord answered to his inmost thoughts in such a manner, as sufficiently evinced that he was far more than a prophet. (*Notes*, *John* 2:23—25. 21:15—17. 1 *Cor.* 14:20—25, *vv.* 22—25. *Heb.* 4:12,13. *Rev.* 2:20—23, *v.* 23.) Had he directly attacked the Pharisee upon the subject of his wicked and unreasonable pride, and unfeeling disdain of the poor weeping penitent, (as we should have been apt to do,) he would probably have

he to whom he forgave most. And he said unto him, [n]Thou hast rightly judged.

[*Practical Observations.*]

44 And he turned to the woman, and said unto Simon, [o]Seest thou this woman? I entered into thine house: [p]thou gavest me no water for my feet; but she hath washed my feet with tears, and wiped *them* with the hairs of her head.

45 Thou [q]gavest me no kiss; but this woman, since the time I came in, hath not ceased to kiss my feet.

46 Mine head [r]with oil thou didst not anoint; but this woman hath anointed m*y* feet with ointment.

47 Wherefore, I say unto thee, [s]her sins, [t]which are many, are forgiven; for [u]she loved much: but to whom little is forgiven, *the same* loveth little.

48 And he said unto her, Thy sins are forgiven.

49 And they that sat at meat with him began to say within themselves, [x]Who is this that forgiveth sins also?

50 And he said to the woman, [y]Thy faith hath saved thee: [z]go in peace.

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n 10:28. Mark 12:34. o 37—39. p Gen. 19:2. Judg. 19:21. 1 Sam. 25:41. 1 Tim. 5:10. Jam. 2:6. q Gen. 29:11. 33:4. 2 Sam. 15:5. 19:39. Matt. 26:48. Rom. 16: 16. 1 Cor. 16:20. 1 Thes. 5:26. r Ruth 3:3. 2 Sam. 14:2. Ps. 23:5. 104:15. Ec. 9:8. Isa. 61:3. Am. 6:6. Mic. 6:15. Matt. 6:17. s 42. 5:20,21. Ex. 34:6,7. 1 Ki. 1:18. 55:7. Ez. 16:63. 33:29—32. Mic. 7:19. Acts 5:31. Rom. 5:20. 1 Cor. 6:9—11. 1 Tim. 1:14. 1 John 1:7. u 43. Matt. 10:37. John 21:15—17. 2 Cor. 5:14. Gal. 5:6. Eph. 6:24. Phil. 1:9. 1 John 3:18. 4:19. 5:3. x 5:20,21. Matt. 9:3. Mark 2:7. y 8:48. 18:42. Matt. 9:22. Mark 5:34. 10:52. Eph. 2:8—10. Jam. 2:14—26. z Ex. 9:7. Rom. 5:1,2.

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been only hardened and irritated by it: but the manner in which Jesus addressed him was admirably suited to convince, without affronting, him. He first rivetted his attention, by intimating that he had something of importance to say to him; and he stated a case to him, desiring his opinion upon it.—The "Creditor" in this parable evidently represents God himself; the "two debtors," one of whom owed him ten times as much as the other, denote different descriptions of sinners, who are all guilty, but in various degrees, and who have no power, in any measure, to pay their debt, or atone for their own sins. (*Note*, *Matt.* 18:23—35.) As therefore two debtors, thus circumstanced, and then freely forgiven, would love their kind creditor, in some proportion to the sum remitted to them; so pardoned sinners may be supposed to love their gracious Lord, in proportion to the degree of their guilt, or rather to that of their own estimation of it. This case being proposed to Simon in the form of a question, he could not but allow, that the debtor who had been freely pardoned the larger sum, would, in all probability, have the deeper sense of his obligations, and the more lively impression of his benefactor's liberality.—The longer men live in sin, the more advantages they abuse, and the more mischief they do, the greater is their actual guilt: yet pride, and ignorance of God, of the evil of sin, and of themselves, impose on many to think their debt small, when it is indeed very large. But the convictions, which spring from divine illumination, always lead men to consider themselves as great sinners: and when they attain to a comfortable sense of forgiveness, by the free mercy of God in Christ Jesus, their love and gratitude are proportioned to the degree of their humiliation. (*Notes*, 2 *Cor.* 5:13—15. *Eph.* 3:8.)—*Master*, &c. (40) *O teacher, speak.*—Considering the state of Simon's mind; this address seems not only *hypocritical*, but *sarcastical*.

A creditor. (41) Δανειστῃ. Here only N. T.—2 *Kings* 4:1. *Ps.* 109:11. *Prov.* 29:13. *Sept.—Debtors.*] Χρεωφειλεται. 16:5. Not elsewhere N. T.—*Job* 31:37. *Prov.* 29:13. *Sept.* Ex χρεως, *debitum*, et οφειλετης, *debitor*. *Matt.* 18:24.—*He frankly forgave.* (42) Εχαρισατο. 43.—See on 21.—*I suppose.* (43) Ὑπολαμβανω. 10:30. *Acts* 1:9. 2:15. Not elsewhere N. T.

V. 44—50. Our Lord approving of Simon's answer, proceeded to apply it to the case in question: and turning to the weeping penitent, he said, "Seest thou this woman?" Simon had indeed noticed her with disdain, and thought that her presence even polluted his house; but he had not duly considered her tears of godly sorrow, and her expressions of grateful love. Our Lord, therefore, in the most beautiful manner, contrasted her conduct with that of the Pharisee. The latter had not even treated him with ordinary respect: when he came into his house, he had not so much as brought him water, with which to wash his feet; he had not welcomed him with a friendly kiss; nor given him oil, which was cheap and plentiful, to anoint his head, according to the customs on such occasions. (*Marg. Ref. Gen.* 29:13. *Notes*, *Gen.* 18:3—8, *v.* 4. *Ps.* 2:10—12, *v.* 12.) But this despised woman had "washed his feet with her tears, and wiped them with her hair;" she had incessantly kissed his feet from her first entrance into the room, and had anointed them with costly and fragrant ointment. Therefore, though her sins had been very many and aggravated, even far more and greater than Simon supposed, they were all "forgiven, for she loved much." Many expositors would render it, "*Therefore* she loved much," though they allowed this use of the Greek particle to be very uncommon. But there seems no occasion for the alteration: and in fact no indisputable instance of its being used in this sense has ever been produced.—Her love was not the *cause* of her forgiveness, which is ascribed to her faith, (50) but it was an *evidence* of it; for it proved the sincerity of her repentance and faith in Christ, from which her forgiveness might with certainty be inferred. (*Notes*, *Matt.* 10:37—39. *John* 21:15—17. 1 *Cor.* 16:22—24, *v.* 22. 2 *Cor.* 5:13—15. *Eph.* 6:21—24, *v.* 24. 1 *Pet.* 1:8,9.)—Indeed, if her love to Christ had arisen from the assurance that her sins were forgiven; there would have been no occasion for him repeatedly to assure her that they were: but he pointed out the effects of her fervent love, both to comfort her drooping heart, and to silence her rigorous judges. The word, rendered "wherefore, (47) signifies *On account of which*, or, *For the sake of which*, and seems at least to induce as much difficulty as that translated "for." But the verse may perhaps be thus paraphrased, as it stands in the context:—'Observing these effects of this woman's love and gratitude, it is reasonable on account of them, as evidences of her repentance and faith, to conclude that her numerous sins are pardoned; because it is plain that "she loveth much;" and so the depth of her repentance, and the sincerity of her faith, are put beyond all doubt. (*Note*, 1 *John* 4:19.)—Whereas, did she think her guilt but small, yet supposed that it was pardoned: her love would be so little, and the effects so indecisive, that her real character might still continue doubtful.' Thus our Lord intimated, that the Pharisees, forming such an erroneous estimate of their own character, could not properly value salvation by grace, or love the gracious Saviour of lost sinners: and were it possible, that in this state of mind, they should be pardoned; they could only "love a little," and give him the formal cool reception that Simon had done: instead of showing, by every action, the fervent love and gratitude of this deeply humbled penitent.—It is plain, that our Lord addressed Simon, according to his own thoughts of himself, and not according to the real state of the case, when he seemed to allow that he "loved a little." This was frequently his manner; (*Note*, 15:25—32.) and there was something in it very conciliating, though plain and faithful.—He certainly did not treat all Pharisees alike; or pursue every one, whose heart was not right before God, with all that severity which he expressed against those who combined with their self-righteousness the most detestable hypocrisy and enormous wickedness. Some preachers and authors have perhaps too much overlooked this.—Having stated these things, our Lord more expressly declared to the woman that her sins were forgiven: and, regardless of the murmurs which this excited, he again encouraged her with the assurance that "her faith had saved her," and that she might "depart in peace" with God and her conscience, for all the blessings of his gospel belonged to her. (*Notes*, *Matt.* 9:2—8. *Mark* 2:3—12.)

Kiss. (45) Φιλημα. 22:48. *Rom.* 16:16. 1 *Cor.* 16:20. —*Wherefore.* (47) Ὁυ χαριν. *Gal.* 3:19. *Eph.* 3:14. *Tit.* 1:5. 1 *John* 3:12.—*They that sat at meat with him.* (49) Ὁι συνανακειμενοι. 14:10,15. *Matt.* 9:10. 14:9. *Mark* 2:15. 14:10,15. *John* 12:2.—Συν, ανα, et κειμαι, *jaceo*.—*Thy faith hath saved thee.* (50) Ἡ πιστις σου σεσωκε σε. Here these words must relate to eternal salvation. (*Note*, *Acts* 4:5—12, *v.* 12.)

PRACTICAL OBSERVATIONS.

V. 1—17. The grace of God is communicated to some of every rank and order in the community; and where it prevails, it influences men to a conscientious and affectionate performance of the various duties of their several relations in domestic life. When masters and servants behave properly, in their respective situations, from the fear of God, they become dear to each other. (*Note*, *Gen.* 35:8. *P. O.* 1—15.)—Those who love the Lord will love his people also, and will be disposed to employ their wealth or influence in promoting his worship: and such as are most worthy in the opinion of competent judges, will most honour Christ, and be most sensible of their own unworthiness.—When we have received benefits which we are unable to return; justice, as well as gratitude, requires us to beseech the Lord very earnestly in behalf of our benefactors, especially when they are under trials and afflictions: and we are most likely to obtain the greatest favours from him, when we are most sensible that we do not deserve the least. To him all things are alike easy, all creatures obey his word; and he never fails to answer the expectation of that faith which honours his power and love. —Our blessed Redeemer's heart is susceptible of pity, on account of all the distresses to which we are exposed. The weeping widow, and bereaved parent, are the peculiar objects of his compassionate regard: and, though he no longer restores their deceased relatives; yet the power which formerly effected this, can now repair every breach, dry up every tear, and cause every bleeding heart to rejoice. While many, therefore, glory in a worthless sensibility, or weep over imaginary wo with an unmeaning sympathy, and leave real misery to pine in neglect; let the Christian joyfully copy the compassion of his Lord; let him look out for those objects of distress, which often lie concealed from the superficial ob-

CHAPTER VIII.

Our Lord preaches, attended by his apostles; and by some women who ministered to him, 1—3. *The parable of the sower, with its interpretation,* 4—15: *and that of the lighted candle,* 16—18. *Christ's obedient disciples are his most beloved relations,* 19—21. *He calms a violent tempest,* 22—25; *and casts out the legion,* 23—39. *He heals the woman who had an issue of blood, and raises Jairus's daughter,* 40—56.

AND it came to pass afterward, [a]that he went throughout every city and village, preaching, and showing [b]the glad tidings of the kingdom of God: [c]and the twelve *were* with him.

2 And [d]certain women, which had been healed of evil spirits and infirmities, Mary [e]called Magdalene, [e]out of whom went seven devils,

3 And [f]Joanna, the wife of Chuza, [g]Herod's steward, and Susanna, and many others, which ministered unto him [h]of their substance.

4 ¶ And [i]when much people were gathered together, and were come to him out of every city, he spake by a parable:

5 A [k]sower went out to sow his seed: and as he sowed, some [l]fell by the way-side; and it was trodden down, [m]and the fowls of the air devoured it.

6 And some fell upon [n]a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.

7 And some fell among [o]thorns; and the thorns sprang up with it, and choked it.

8 And [p]other fell on good ground, and sprang up, and bare fruit, [q]an hundred fold. And when he had said these things, he cried, [r]He that hath ears to hear, let him hear.

9 And his disciples asked him, saying, [s]What might this parable be?

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a 4:43,44. Matt. 4:23. 9:35. 11:1. Mark 1:39. Acts 10:38. b 2:10,11. 4:18. Is. 61:1—3. Matt. 13:19. Acts 13:32. Rom. 10:15. c 6:14—16. Matt. 10:2—4. Mark 3:16—19. d 23:27. Matt. 27:55,56. Mark 15:40,41. 16:1. John 19:25. Acts 1:14. e Mark 16:9. f 24:10. g 9:7—9. John 4:46—53. *Gr.* Acts 13:1. Phil. 4:22. h 1 Chr. 29:14. Is. 23:18. Matt. 2:11. 25:40. 26:11. Acts 9:36—39. 2 Cor. 8:9. 1 Tim. 5:10. i Matt. 13:2. Mark 4:1, &c. k 11. Matt. 13:3,4,18,19,24—26,37. Mark 4:2—4,15,26—29. l 12. Heb. 2:1. Jam. 1:23,24. m Gen. 15:11. n 13. Jer. 5:3. Ez. 11:19. 36:26. Am. 6:12. Matt. 13:5,6,20,21. Mark 4:5,6,16,17. Rom. 2:4,5. Heb. 3:7,8,15. o 14. 21:34. Gen. 3:18. Jer. 4:3. Matt. 13:7,22. Mark 4:7,18,19. Heb. 6:7,8. p 15. Matt. 13:8,23. Mark 4:8,20. John 1:12,13. 3:3—5. Eph. 2:10. Col. 1:10. q Gen. 26:12. r Prov. 1:20—23. 8:1. Matt. 11:15. 13:9. Rev. 2:7,11. s Hos. 6:3. Matt. 13:10,18,36. 15:15. Mark 4:10,34. 7:17,18. John 15:15.

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servers of mankind; and endeavour to sooth the aching heart, to relieve the indigent, and to comfort the afflicted. In this way, he will most reasonably hope for comfort, under the troubles of life, and in the hour of death, from the stroke of which no period of age, or vigour of health, can secure him: and thus he may also look forward with joyful expectation to the time, when the Redeemer's powerful voice shall call forth all that are in the graves, either to "the resurrection of life, or to the resurrection of damnation." (*Notes, John* 5:24—27. 11:20—27.)—All the displays of the glorious power and majesty of the Lord, should make us fear coming short of his salvation; and all his kindness to us, or to others, should excite us to glorify him, especially for "visiting his people" and raising up a great Redeemer among them.

V. 18—35. As the beneficent miracles of Christ, above all things, proclaimed him to be the Son of God and the promised Messiah; so the effects of his gospel, in enlightening, reforming, and changing the hearts of sinners, is still a most important evidence of the divine excellency of our holy religion. Ministers ought, therefore, to be peculiarly earnest in "preaching the glad tidings of salvation to the poor," and in seeking a blessing on their doctrine; that all may see its salutary effects in the sober, righteous, and godly lives of those who favour it.—Every individual should inquire into his own motives, in going to hear the word of God, and ask himself whether he derives any benefit from it; for the true minister is a messenger sent by the Lord Jesus, to prepare the way before him, and to bring sinners to receive and obey him. But, while numbers are offended with the truths and precepts of Christ, and "reject the counsel of God against themselves," from perverse prejudices of diverse kinds; may we study to approve ourselves to be "the children of wisdom," by attending to the instructions of the sacred oracles, and adoring those mysteries and dispensations, which proud infidels and Pharisees deride and blaspheme. (*P. O. Matt.* 11:1—24.)

V. 36—43. Those who seek to do good to souls, must meekly bear with the perverseness of opposers, and avoid all affected moroseness; and they should endure personal slights, in order to have access to sinners, and obtain a hearing from them.—None can perceive the preciousness of Christ, or the glory of the gospel, except the broken-hearted. But while these cannot sufficiently express their self abhorrence on account of their sins, or their admiration of his mercy and grace; the self-sufficient will not only be disgusted with them, but will even think the worse of the gospel for giving encouragement to them! and men of this character often feel a deeper enmity against Christ, and his ministers and disciples, than they choose to avow. But did they know the real state of mankind and of their own souls, they must perceive the folly and wickedness of their objections: for "all," without exception, "have sinned, and come short of the glory of God." (*Notes, Rom.* 3:21—26, *vv.* 21—23. *Gal.* 3:10—14,, 9—22.)—By perverting his bounty, and using even the faculties of our souls, and the members of our bodies, which he has created, as well as his other gifts, in violating his commands instead of devoting them to his service; and by refusing him the love and worship due to him, we have contracted a debt, of which we cannot in any possible way discharge the smallest part: nay, it must continue to increase as long as we live in this world; for who can render unto God all that obedience during one day, which is due on every day? Or who can perform one service, which is free from every defect or alloy of sin? Without free forgiveness we can none of us escape the wrath to come: and this, our gracious Saviour has procured by his atoning blood, that he might freely bestow it on every one who believes in him.

V. 44—50. He who is convinced of his own great sinfulness, and expects pardon and all the blessings of salvation, as "the gift of God in Jesus Christ," will in proportion become humble, patient, contented, teachable and obedient. Above all other things, he will learn to love the Saviour, in every part of his character, and to value him in all his offices: he will desire his favour, be thankful for his mercy, and zealous for his glory; he will become earnest, constant, and diligent, in endeavours to please him and to recommend his salvation; he will love his ordinances, commandments, and disciples; and value every talent in proportion as it enables him to express his love to Jesus and his cause. Thus it often happens, that "the chief of sinners," having been brought to repentance, and made joyful by a free forgiveness and salvation, become more zealous and active in obedience than other believers: "they love much, because much hath been forgiven them;" and they labour much because they love much. In the case of others, deep humiliation will always be connected with a proportionable love and willing obedience, when it is accompanied with a good hope that all their sins are pardoned. The scanty formal services, therefore, of too many prove, either that they have no proper sense of their guilt, and no just views of the preciousness of Christ, and the redeemed sinner's obligations to him; or that they "love little," because they suppose that "little has been forgiven them." But when a real and vigorous love to Christ springs from sorrow for sin, and hope of forgiveness through him, and is expressed by such methods as a man's situation admits of; we may from it safely infer that his "sins though many are forgiven;" and may thus give him great encouragement, without in the least palliating his guilt: and when the witnessing Spirit makes it evident to the believer's conscience, that he does indeed love Christ; he may know more certainly that "his sins are forgiven," than if an angel from heaven had told him so. Let who will object, and murmur at these things, Christ will assert his authority of thus forgiving sin, and of bidding the weeping penitent "depart in peace," as partaking of salvation through faith in his name.—But may not we with shame confess, that while we hope that our many and great offences are freely pardoned, we yet comparatively love but little? If this be the case, we should seek for more heart-affecting views of our own vileness, and of Christ's preciousness: we should "give diligence to make our calling and election sure;" and strive to get deeper impressions of our obligations to Jesus, and expectations from him: that we may stand at a greater distance from the proud spirit of the Pharisee; that we may more simply trust and rejoice in the Saviour alone; and so be prepared to obey him more zealously, and more cordially to recommend him to our fellow-sinners on every side, and be made more meet for the society and songs of heaven. (*Notes*, and *P. O. Rev.* 5:8—14. 7:9—17.)

NOTES.—CHAP. VIII. V. 1—3. *Marg. Ref.*—*Mary called Magdalene*, &c. (2) *Notes*, 7:37—39. *Mark* 16:9—11.—*Joanna*, &c. (3) Some have conjectured that "Chuza Herod's steward," was the nobleman, or courtier, whose son Jesus had healed. (*Notes*, *John* 4:43—54.) Doubtless, it was by his consent that his wife accompanied Jesus, when journeying to preach the gospel.—As our Lord chose to be "poor for our sakes," and did not work miracles for his own support; these pious women, who had been under the greatest obligations to him, in respect both to their souls and bodies, being also in good circumstances, were glad to communicate, from their substance, to the maintenance of him and his disciples, as well as personally to attend him: and he was pleased to stoop thus low, for an example to his servants and disciples in similar circumstances. It does not appear that any *men* shared this honour "of ministering to Christ of their substance."

Of their substance. (3) Απο των υπαρχοντων αυταις. 11:21. 12:15,33,44. 14:33. 16:1. 19:8. *Matt.* 19:21. 24:47. 25:14. *Acts* 4:32. 1 *Cor.* 13:3. *Heb.* 10:34.

V. 4—15. *Marg. Ref. Notes*, *Matt.* 13:3—23. *Mark* 4:1—20.—*It was trodden*, &c. (5) 'This is not mentioned by St. Matthew, or St. Mark, and seems to signify a great contempt of the divine seed.' *Whitby.*—*Believe*, &c. (12) The inseparable connexion of faith with salvation, and of unbelief

10 And he said, [t]Unto you it is given to know the mysteries of the kingdom of God; but to others in parables, [u]that seeing they might not see, and hearing they might not understand.

11 Now the parable is this; [x]The seed is the word of God.

12 Those [y]by the way-side are they that hear: [z]then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

13 They on the rock *are they*, which, when they hear, [a]receive the word with joy; [b]and these have no root, [c]which for a while believe, and in time of temptation fall away.

14 And that which fell among thorns are they, which, when they have heard, go forth, [d]and are choked with cares, and riches, and pleasures of *this* life, [e]and bring no fruit to perfection.

15 But that on the good ground are they, which, [f]in an honest and good heart, having heard the word, [g]keep *it*, and [h]bring forth fruit with patience.

16 ¶ No man, [i]when he hath lighted a candle, covereth it with a vessel, or putteth *it* under a bed; but setteth *it* on a candlestick, that they which enter in may see the light.

17 For [k]nothing is secret, that shall not be made manifest; neither *any thing* hid, that shall not be known and come abroad.

18 Take [l]heed therefore how ye hear: [m]for whosoever hath, to him shall be given; and whosoever hath not, [n]from him shall be taken even that which he [o]seemeth to have.

19 ¶ Then [o]came to him *his* mother and his brethren, and could not come at him for the press.

20 And it was told him *by certain*, which said, Thy mother and [p]thy brethren stand without, desiring to see thee.

21 And he answered and said unto them, [q]My mother and my brethren are these [r]which hear the word of God, and do it.

22 ¶ Now it came to pass on a certain day [s]that he went into a ship with his disciples; and he said unto them, [t]Let us go over unto the other side of the lake. And they launched forth.

23 But as they sailed, [u]he fell asleep: and there [x]came down a storm of wind on the lake; and they were filled *with water*, and were in jeopardy.

24 And they came to him, and awoke him, saying, [y]Master, master, we perish. Then [z]he arose and rebuked the wind, and the raging of the water; and they ceased, and there was a calm.

25 And he said unto them, [a]Where is your faith? And they [b]being afraid wondered, saying one to another, What manner of man is this? for he commandeth even the winds and water, and they obey him. [*Practical Observations.*]

26 ¶ And they arrived at [c]the country of the Gadarenes, which is over against Galilee.

27 And when he went forth to land, there [d]met him out of the city a certain man which had devils a long time, [e]and ware no clothes, neither abode in *any* house, [f]but in the tombs.

28 When he saw Jesus, [g]he cried out, and fell down before him, and with a loud voice said, [h]What have I to do with thee, Jesus, *thou* Son of God most high? [i]I beseech thee torment me not.

29 (For he had [k]commanded the unclean spirit to come out of the man. For oftentimes it had [l]caught him; and he was kept bound with chains, and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

30 And Jesus asked him, saying, What is thy name? And he said, [m]Legion: because [n]many devils were entered into him.

31 And [o]they besought him that he would not command them to go out into [p]the deep.

32 And there was [q]there an herd of many swine feeding on the mountain: and they [r]besought him that he would suffer them to enter into them. And [s]he suffered them.

33 Then went the devils out of the man, and

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t 10:21—24. Ps. 25:14. Matt. 11:25, 13:11,12, 16:17. Mark 4:11,12. Rom. 16:25,26. 1 Cor. 2:7—11. 12:11. Eph. 3:3—9. Col. 1:26—28. 2:2. 1 Tim. 3:16. 1 Pet. 1:10—12. u Deut. 29:4. Is. 6:9,10. 29:14. 44:18. Jer. 5:21. Matt. 13:14—17. John 12:40. Acts 28:26,27. Rom. 11:7—10. x Is. 8:20. Matt. 13:19. Mark 4:14. 1 Cor. 3:6,7,9—12. Jam. 1:21. 1 Pet. 1:23—25. y 5. Prov. 1:24—26,28. Matt. 13:19. Mark 4:15. Jam. 1:23,24. z 2 Thes. 2:9—14. Rev. 12:9. a Ps. 106:12—14. Is. 58:2. Ez. 33:32. Matt. 13:20,21. Mark 4:16,17. 6:20. John 5:35. 1 Cor. 13:6. b Job 15:28. Prov. 12:3,12. Eph. 3:17. Col. 2:7. Jude 12. c 22: 21:32. Heb. 3:6. John 2:24—25. 8:30—32. 12:42,43. 15:2,6. Acts 8:13—23. 1 Cor. 13:2. 15:2. Col. 1:23. 1 Tim. 3:5. 1 Tim. 1:19. 2 Tim. 2:18,19. Heb. 10:39. Jam. 2:25. 2 Pet. 2:20,22. 1 John 2:19. d 7. 16:13. 17:25—30. 18:24,25. 21:34. Matt. 6:24,25. 13:22. Mark 4:19. 1 Tim. 6:9,10,17. 2 Tim. 4:10. 1 John 2:15,16. e 13: 6—9. John 15:6. f 6:45. Deut. 30:6. Ps. 51:10. Jer. 31:33. 32:39. Ez. 36:26,27. Rom. 7:18. Eph. 2:8. Jam. 1:16—19. 1 Pet. 2:1,2. g 11:28. Job 23:11,12. Ps. 1:1—3. 119:11,127—129. Prov. 3:1. Jer. 15:16. John 14:15,21—24. 15:10. 1 Cor. 7:19. Heb. 2:1. Jam. 1:22—25. 1 John 2:3. h Matt. 24:13. Rom. 2:7. 6:22. 7: 4. Gal. 5:22—25. Phil. 1:11. 3:13—15. Col. 1:6,10. Heb. 6:11,12. 10:36. Jam. 5: 7,8. 11:33. Matt. 5:15,16. Mark 4:21,22. Acts 26:18. 1 Phil. 2:15,16. Rev. 1:20. 2:1. 11:4. k 12:2,3. Matt. 10 26,27. 1 Cor. 4:5. 19:44. Deut. 32:46,47. Prov. 2:2—5. Mark 4:23,24. 13:14. Acts 10:33. 17:11. Heb. 2:1. Jam. 1:19—22. 1 Pet. 2:1,2. m 19:26. Matt. 13:12. 25:29. Mark 4:25. John 15:2. n 12:20,21. 16:2—4,19—

25. Matt. 7:22,23. 1 Cor. 13:1—3. * Or, *thinketh that he hath.* Prov. 14:12 Rom 12:3. 1 Cor. 3:18. 8:2. 14:37. Phil. 3:4. Jam. 1:26. o Matt. 12:46—50. Mark 3:21,31—35. p Matt. 8:55,56. Mark 6:3. John 7:3—5. Acts 1:14. 1 Cor. 9:5. Gal. 1:19. q 11:27,28. Mat. 25:40,45. 28:10. John 15:14,15. 20:17. 2 Cor. 5:16, 6:18. Heb. 2:11—13. r 15. Matt. 7:21—26. 17:5. John 6:28,29. 13:17. Jam. 1:22. 1 John 2:29. 3:22,23. 3 John 11. s Matt. 8:18,23—27. Mark 4:35—41. John 6:1. t Matt. 14:22. Mark 5:21. 6:45. 8:13. u Ps. 44:23. Is. 51:9. Heb. 4:15. x Ps. 93:3,4. 107:23—30. 124:2—4. 148:8. Is. 54:11. Acts 27.14—20. y Ps. 69:1,2. 116:3,4. 142:4,5. Lam. 3:54—56. Jon. 2:2—6. Matt. 14:30. 2 Cor. 1:9,10. z Ps. 65:7. 104:6—9. 107:25—29. Is. 50:2. Jer. 5:22. Nah. 1:4. a 12: 28. Matt. 6:30. 8:26. 14:31. 17:20. Mark 4:40,41. John 11:40. b Gen. 1:9,10. Josh. 10:12—14. Job 38:8—10. Prov. 8:29. 30:4. c Matt. 8:28, &c. *Gergesenes* Mark 5:1. d Mark 5:2—5. e 1 Sam. 19:24. f Num. 19:16. Is. 65:4. g 4:33—36. Matt. 8:29. Mark 1:24—27. 5:6—8. Acts 16:16—18. h 37,38. i Is. 27:1. 2 Pet. 2:4. 1 John 3:8. Rev. 20.1—3. k Mark 5:8. Acts 19:12—16. l 8:39,42. Mark 5:3—5. 9:20—26. 2 Tim. 2:25,26. m Matt. 26:53. Mark 5:9. n 2 Matt. 8:29. Mark 16:9. o 28. Job 1:11. 2:5. Phil. 2:10,11. p Matt. 25:41. Rev. 9:2, 19:20. 20:2,3,14,15. q Lev. 11:7. Is. 65:4. 66:3. Matt. 8:30—33. Mark. 5:11—13. r Job 1:10. Ps. 62:11. John 19:11. 1 John 4:4. s 1 Kings 22:22. Job 1:12. 2:6. Rev. 20:7.

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with damnation, is here strongly marked; and it is considered as well known to the enemy of our souls, who therefore uses all possible methods to prejudice men against the true gospel of Christ, or to render them inattentive to it. (*Note*, 2 *Cor.* 4:3,4.)—*Perfection.* (14) Whatever is by any means destroyed, before it arrives at its full growth, and before it is fit for use, is not brought to perfection: and all in religion, which comes short of fruitfulness in good works, according to the time and opportunities vouchsafed, is like the corn that withers before it be ripe. (*Note*, 23:39—43.)—*Honest*, &c. (15) Καλη. *Notes*, *Jer.* 17:9,10. *Ez.* 11:17—20. *John* 3:3—8. *Rom.* 7:18—21. 'From these words it is manifest, that some good disposition of heart is requisite, to render the word truly and durably fruitful.' *Whitby.*—This no man has by nature, but by grace only. "God worketh in us to will and to do." (*Notes*, *John* 1:10—12. *Acts* 17:10—15, *vv.* 11,12. *Phil.* 2:12,13. *Jam.* 1:15—17.) 'O God, from whom all holy desires, all good counsels, and all just works do proceed, &c.' *Col. Even. Liturgy.*

It was trodden, &c. (5) Κατεπατηθη. 12 1. *Matt.* 5:13. 7:6. *Heb.* 10:29.—*Moisture.* (6) Ικμαδα. Here only N. T.—*An hundred-fold.* (8) 'Εκατονταπλασιονα. *Matt.* 19:29. *Mark* 0:30. Not elsewhere N. T.—*Should believe and be saved.* 12) Πιστευσαντες σωθωσιν "Lest believing, they should be saved."—*Bring no fruit to perfection.* (14) Ου τελεσφοφουσι. Here only N. T.—Εκ τελος, *finis*, et φερω, *fero.*—*With patience.* (15) Εν ὑπομονη. 21:19. *Rom.* 2:7. 5:3,4. 8:25, *et al.* In perseverance: "He that continueth to the end shall be saved." (*Notes*, *Matt.* 10:21,22, *v.* 22. *Rom.* 2:7—11, *v.* 7.)

V. 16—18. *Marg. Ref. Notes*, *Mark.* 5:14—16. *Mark* 4:21—25.—*He seemeth to have.* (18) Either to himself or others. (*Marg.*) This is here added, which is not found in the parallel scriptures. (*Notes*, *Matt.* 13:12. 25:24—30, *v.* 29.)—Whatever of natural genius, learning, wealth, authority, influence, religious knowledge, spiritual gifts, or even power of working miracles any man had; if he has not saving and sanctifying grace, he only seems to have it, and it will soon be torn from him.—'Heavenly good things are lost by parsimony, and increase by liberality.' *Beza.*

V. 19—21. (*Marg. Ref. Notes*, 11:27,28. *Matt.* 12:46—50. *Mark* 3:31—35.) 'This might be intended as an awful intimation to some of his near relations, to take heed how they indulged that unbelief, which so long after prevailed in their minds.' *Doddridge.* (*Note*, *John* 7.3—10.)

Come at him. (19) Συντυχειν. Here only N. T.—*By certain, which said.* (20) Αγγελων, supply τινων.

V. 22—25. *Marg. Ref. Notes*, *Matt.* 8:23—27. *Mark* 4:35—41.—*Whereis*, &c. (25) The disciples had faith, but it was not in exercise, when most wanted: as if a soldier should leave his arms in his tent, when he marched out to battle. 'Where is your sword? Where is your shield?' must be the general question. (*Marg. Ref.* a.)

They launched forth. (22) Ανηχθησαν. *Acts* 13:13 16:11. 21:1. 27:12.—*He fell asleep.* (23) Αφυπνωσε. Here only N. T.—*Were in jeopardy.*] Εκινδυνευον. *Acts* 19:27,40. 1 *Cor.* 15:30.—*Master.* (24) Επιστατα. See on 5:5. Κυριε. *Matt.* 8:25. Διδασκαλε. *Mark* 4:38.

V. 26.—39. *Notes*, *Matt.* 8:28—34. *Mark* 5:1—20.—*The deep.* (31) 'The abyss, the prison, in which many of these fallen spirits are detained; and to which some, who may like these, have been permitted for a while to range at large are sometimes by divine justice and power remanded.' *Doddridge.* (*Marg. Ref.* p.)—'The first request of the devil to Christ was, "I beseech thee, torment me not." "Art thou come to torment me before my time? (*Matt* 8:29) ex

entered into the swine: [t]and the herd ran violently down a steep place into the lake, and were choked.

34 When they that fed *them* saw what was done, [u]they fled, and went and told *it* in the city, and in the country.

35 Then they went out to see what was done; and came to Jesus, [x]and found the man, out of whom the devils were departed, [y]sitting at the feet of Jesus, [z]clothed, and in his right mind: and they were afraid.

36 They also which saw *it* told them by what means he that was possessed of the devils was healed.

37 Then the whole multitude of the country of the Gadarenes round about, [a]besought him to depart from them: for they were taken with great fear. [b]And he went up into the ship, and returned back again.

38 Now the man, out of whom the devils were departed, [c]besought him that he might be with him: but Jesus sent him away, [d]saying,

39 Return to thine own house, and show how great things God hath done unto thee. And he went his way, [e]and published throughout the whole city how great things Jesus had done unto him.

40 ¶ And it came to pass, [f]that when Jesus returned, [g]the people *gladly* received him; for they were all [h]waiting for him.

41 And, behold, [i]there came a man named Jairus, and he was [k]a ruler of the synagogue; [l]and he fell down at Jesus' feet, [m]and besought him that he would come into his house:

42 For he had [n]one only daughter, about twelve years of age, [o]and she lay a dying. [p]But as he went the people thronged him.

43 And a woman [q]having an issue of blood [r]twelve years, which [s]had spent all her living upon physicians, neither could be healed of any,

44 Came, [t]behind *him*, and [u]touched the borde of his garment: [x]and immediately her issue o blood stanuched.

45 And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, [y]the multitude throng thee, and press *thee*, and sayest thou, Who touched me?

46 And Jesus said, Somebody hath touched me: [z]for I perceive that virtue is gone out of me.

47 And when the woman saw that she was not hid, [a]she came trembling, and falling down before him, [b]she declared unto him before all the people, for what cause she had touched him, and how she was healed immediately.

48 And he said unto her, [c]Daughter, be of good comfort: [d]thy faith hath made thee whole; [e]go in peace.

49 While [f]he yet spake, there cometh one from the ruler of the synagogue's *house*, saying to him, Thy daughter is dead; [g]trouble not the Master.

50 But when Jesus heard *it* he answered him, saying, Fear not: [h]believe only, and she shall be made whole.

51 And when he came into the house, [i]he suffered no man to go in, [k]save Peter, and James, and John, and the father and the mother of the maiden.

52 And [l]all wept, and bewailed her: but he said, Weep not; [m]she is not dead, but sleepeth.

53 And they [n]laughed him to scorn, [o]knowing that she was dead.

54 And [p]he put them all out, and [q]took her by the hand, and called, saying, [r]Maid, arise.

55 And [s]her spirit came again, and she arose straightway: [t]and he commanded to give her meat.

56 And her parents were astonished: but [u]he charged them that they should tell no man what was done.

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t John 8:44. 1 Pet. 5:8. Rev. 9:11. u Matt. 8:33. 24:11. Mark 5:14. Acts 19:16,17. x Is. 49:24,25. 53:12. Heb. 2:14,15. 1 John 3:8. y 2:46. 10:39. Mark 5:15. Acts 22:3. z 27. 15:17. a 28. 5:8. Deut. 5:25. 1 Sam. 6:20. 2 Sam. 6:8,9. 1 Kings 17:18. Job 21:14,15. Matt. 8:34. Mark 5:17. Acts 16:39. b 9:5:55. 10:10,11,16. c 28,37. Ps. 27:4. 32:7. Mark 5:18. Phil. 1:23. d Ex. 12: 25—27. 13:8,9,14—16. Ps. 71:17,18. 78:3—6. 107:21,22,31,32. 111:2—4. 145:3—12. Is. 63:7—13. Mark 5:19,20. Acts 9:13—16. Gal. 1:23,24. 1 Tim. 1:13—16. e 17:15—18. Deut. 10:21. Ps. 66:16. 126:2,3. Dan. 4:1—3,34—37. Mark 1:45. John 1:39. f Matt. 9:1. Mark 5:21. g 5:1. 19:6,37,38,48. Mark 6:20. 12:37. John 5:35. h Prov. 5:34. Acts 10:33. i Matt. 9:18—25. Mark 5:22. k 13:14. Acts 13:15. 18:8,17. 15:8. 17:16. Rev. 5:8. m Matt. 8:7,8. Mark 5:23. John 4: 46—49. 11:21. Acts 9:38. n 7:12. Gen. 44:20—22. Jer. 6:26. Zech. 12:10. o Job 4:20. Ps. 90:5—8. 103:15,16. Ec. 6:12. Ez. 24:16,25. Rom. 5:14. p 45. Mark 5:24. q Lev. 15:25, &c. Matt. 9:20—22. Mark 5:25. r 37. 13:11,16. Mark 9:21. John 5:5,6. 9:1,21. Acts 3:2. 4:22. 14:8—10. s Ps. 108:12. Is. 2:22. 55:1—3.

Mark 5:26. 9:18,22. t 7:38. u Deut. 22:12. Mark 5:27,28. 6:56. Acts 5:15. 19:12. x 13:13. Ex. 15:26. Mal. 4:2. y 9:13. Mark 5:30—32. z 6:19. 1 Pet. 2:9. *marg.* a 1 Sam. 16:4. l's. 2:11. Hos. 13:1. Hab. 3:16. Matt. 23:8. Mark 5:33. Acts 16:29. 1 Cor. 2:3. 2 Cor. 7:15. Phil. 2:12. Heb. 12:28. b 17:15,16. Ps. 66:16. c Matt. 9:2 22. 12:20. 2 Cor. 6:18. d 7:50. 17:19. 18:42. Matt. 8:13. Mark 5:34. Acts 14:9. Heb. 4:2. e Ex. 4:18. 1 Sam. 1:17. 2 Kings 5:19. f 41,42. Matt. 9:23—26. Mark 5:35. g 7:6. 11:7. Is. 7:12. Mark 5:35. h 48. Is. 50:10. Mark 5:36. 9:23. 11:22 —24. John 11:25,40. Rom. 4:17,20. i 1 Kings 17:19—23. 2 Kings 4:4—6,34—36. Is. 42:2. Matt. 6:5,6. Acts 9:40. k 6:14. 9:28. Mark 5:37—40. 14:33. 1 Gen. 23: 2. 37:34,35. 2 Sam. 18:33. Jer. 9:17—21. Ez. 24:17. Zech. 12:10. m Mark 5: 38,39. John 11:4,11—13. n 16:14. Job 12:4. 17:2. Is. 53:3. o Mark 15:44,45. John 11:39. 19:33—35. p 51. Mark 5:40. q Jer. 31:32. Matt. 9:25. Mark 1:31. 5:41. 8:23. 9:27. r 7:14,15. John 5:21,28,29. 11:43. Acts 9:40. Rom. 4:17. s 1 Kings 17:21—23. John 11:44. t 24:41—43. Mark 5:43. John 11:44. u 5:14. Matt. 8:4. 9:30. Mark 5:42,43.

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pressing the devil's fear, that by this coming of Christ, he should presently be cast into the chains of hell; . . . and confined to those torments which he thought belonged not to him till the day of judgment: and the next was in plain words not to send him into hell.' *Hammond.* (*Marg. Ref.* i, o.)—*He suffered them.* (32) 'But why did Christ grant this to them? Partly to show himself the sovereign Lord of all: partly to punish the Gadarenes for their manifest contempt of the divine law; and finally to show the folly of ungodly men, in preferring their filthy swine to their own salvation.' *Beza.*

They arrived at. (26) Κατεπλευσαν εις. "They sailed unto." Here only N. T.—*Ware no clothes.* (27) Ἱματιον ουκ ενεδιδυσκετο. 16:19. Not elsewhere N. T.—*It had caught.* (29) Συνηρπακει. *Acts* 6:12. 19:29. 27:15.—*He brake.*] Διαρρησσων. See on 5:6.—*The bands.*] Τα δεσμα. 13:16. *Acts* 16:26, *et al.* Α δεω, *ligo.*—*The deep.* (31) Την αβυσσον.—Gr. Ex *a* priv. et βυσσος, *fundus.*) *Rom.* 10:7. *Rev.* 9:1,2. 11:7. 17:8. 20:1.—*Gen.* 1:2. *Deut.* 33:13. *Sept.*—*Healed.* (36) Εσωθη, "was delivered," or "saved." The man was *rescued* by superior power from the legion of evil spirits; and not merely *healed* of a disease.—*Published.* (39) Κηρυσσων, "preaching" or proclaiming as a herald.—*The whole city.*] Ὁλην την πολιν. Gadara was one of the cities of Decapolis, part of which lay on the one side, and part on the other side, of the sea of Tiberias. Gadara suffered great extremities from the Romans, under the command of Vespasian.

V. 40—56. *Marg. Ref. Notes, Matt.* 9:18—26. *Mark* 5:21—43.—*One only daughter.* (42) This affecting circumstance is not mentioned by the other evangelists. (*Note*, 7:11—17.)—*Neither could be healed,* &c. (43) The force and inveteracy of this afflicted woman's disease baffled all the skill of the physicians: so that, besides all additional sufferings, from the medicines, and the means in vain used for her recovery, the expense had added poverty to her calamities; and her case appeared altogether hopeless, as to this world. The extreme distress to which several of those who were healed by our Lord had been previously reduced, and the length of time during which they had suffered, are frequently noted by the sacred writers; both to illustrate his tender compassion of our miseries, and our desperate condition as sinners, without his most gracious and powerful interposition. (*Marg. Ref.*)—*All out,* &c. (54) All the multitude; all but the apostles and the parents of the damsel.—*Her spirit,* &c. (55) This expression, that is used of one before dead, strongly implies, that at death the immortal soul exists separately, but returns and is reunited to the body, when raised from the dead. (*Note*, 1 *Kings* 17:21,22.)—*Commanded,* &c.] The life of the damsel, though restored by miracle, was to be preserved in the usual manner. This showed, that she was recovered to health also; and that she wanted food, which, during her extreme illness had not been the case.

Had spent all her living. (43) Προσαναλωσασα ὁλον τον βιον. Προσαναλισκω, *insuper impendo.* Here only N. T. Ὁλον τον βιον. See on *Mark* 12:44.—*Staunched.* (44) Εστη, *stood.*—*Throng.* (45) Συνεχουσι. 45. 4:38. 12:50. 19:43. 22:63. 2 *Cor.* 5:14. *Phil.* 1:23.—*Bewailed.* (52) Εκοπτοντο. 23:27. *Matt.* 11:17. 24:30. *Rev.* 1:7. 18:9.

PRACTICAL OBSERVATIONS.

V. 1—25. The ministers of Christ should copy his example of assiduity and earnestness, in "preaching the glad tidings of the kingdom of God:" and in submitting to any hardship or degradation in outward circumstances, which may conduce to the success of the gospel: and those who have profited by their labours, ought to imitate these pious women; and to use their substance in ministering unto Christ, by supporting his indigent servants and disciples, as occasion may require, and according to their ability. In this way, as well as in many others, they may "bring forth fruit with patience," and evince that the grace of God has indeed made their hearts "honest and good," and prepared them to receive the good seed of his word: for it has taken effectual root, and will certainly ripen to a glorious harvest. Indeed we should aim, by every method, to discriminate our character and conduct from those of careless hearers, of superficial and temporary professors, and of "such as are choked with the cares, riches, and pleasures of this life and bring no fruit to perfection." (*P. O. Matt.* 13:1—23.)

CHAPTER IX.

Jesus sends forth the twelve apostles, 1—6. He oft desires to see him, 7—9. The apostles return; Jesus retires with them, but the multitudes follow him, 10, 11. He feeds them by miracle, 12—17. The different opinions concerning him, and Peter's confession, 18—21. He foretells his death, and warns his disciples to prepare for self-denial and sufferings, 22—27. His transfiguration, 28—36: he heals a demoniac, 37—42; again foretells his death, 43—45; checks the ambitious disputes of his disciples, 46—48; will not allow them to forbid any, who "cast out devils in his name," 49, 50 reproves the fiery zeal of James and John against the Samaritans, who would not receive them, 51—56; and answers some, who were not disposed to follow him unreservedly and immediately, 57—62.

THEN [a]he called his twelve disciples together, and [b]gave them power and authority over all devils, and to cure diseases.

2 And he sent them [c]to preach the kingdom of God, and to heal the sick.

3 And he said unto them, [d]Take nothing for *your* journey, neither staves, nor scrip, neither bread, neither money; neither have [e]two coats apiece.

4 And [f]whatsoever house ye enter into, there abide, and thence depart.

5 And [g]whosoever will not receive you, when ye go out of that city, [h]shake off the very dust from your feet for [i]a testimony against them.

6 And they departed and went through the towns, [k]preaching the gospel, and healing every where.

7 ¶ Now [l]Herod the tetrarch heard of all that was done by him: and [m]he was perplexed, because that it was said of some, that John was risen from the dead;

8 And [n]of some, that Elias had appeared; and of others, that one of the old prophets was risen again.

9 And Herod said, [o]John have I beheaded: but who is this, of whom I hear such things? [p]And he desired to see him.

10 ¶ And [q]the apostles, when they were returned, told him all that they had done. And [r]he took them, and went aside privately into a desert place, belonging to the city called [s]Bethsaida.

11 And the people, [t]when they knew *it*, followed him; [u]and he received them, and spake unto them [x]of the kingdom of God, and healed them that had need of healing.

12 And [y]when the day began to wear away, then came the twelve, and said unto him, [z]Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: [a]for we are here in a desert place.

13 But he said unto them, [b]Give ye them to eat. And they said, [c]We have no more but five loaves and two fishes; except we should go and buy meat for all this people:

14 For they were about five thousand men. And he said to his disciples, [d]Make them sit down by fifties in a company.

15 And they did so, and made them all sit down.

16 Then he took the five loaves and the two fishes, [e]and looking up to heaven, [f]he blessed them, and brake, and gave to the disciples to set before the multitude.

17 And they did [g]eat, and were all filled: [h]and there was taken up of fragments that remained to them, twelve baskets.

18 ¶ And it came to pass, [i]as he was alone praying, his disciples were with him; and he asked them, saying, [k]Whom say the people that I am?

19 They answering said, [l]John the Baptist: but some *say*, Elias: and others *say*, That one of the [m]old prophets is risen again.

20 He said unto them, But [n]whom say ye that I am? Peter answering said, [o]The Christ of God.

21 And [p]he straitly charged them, and commanded *them* to tell no man that thing;

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a 6:13—16. Matt. 10:2—5. Mark 3:14—19. 6:7—13. b 10:19. Matt. 10:1. 16: 19. Mark 6:7. 16:17,18. John 14:12. Acts 1:8. 3:16. 4:30. 9:34. c 10:11. 16:16. Matt 3:2. 10:7. 13:19. 24:14. Mark 1:14,15. 16:15. Heb. 2:3,4. d 10:4. 22:35. Ps. 37:3. Matt. 10:9,10. Mark 6:8,9. 2 Tim. 2:4. e 3:11. 6:29. 12:28. f 10:5—8. Matt. 10:11. Mark 6:10. Acts 16:15. g 48. 10:10—12,16. Matt. 10:14,15. Mark 6:11. 9:37. Acts 13:51. 18:6. h 53—55. Neh. 5:13. i 5:14. Matt. 10:18. k 1,2. Mark 6:12,13. 16:20. Acts 4:30. 5:15. l Job 18:11,12. Ps. 73:19. Matt. 14:1—12. Mark 6:14—28. m 21:25. Is. 22:5. Mic. 7:4. n 19. Matt. 17:10. Mark 6:15. 8:28. John 1:21. o 7. p 13:31,32. 23:8. q 10:17. Zech. 1:10,11. Mark 6:30. Heb. 13:17. r Matt. 14:13. Mark 2:7. 6:31,32. s Matt. 11:21. Mark 6:45. John 1:44. t Matt. 14:14. Mark 6:33,34. u Is. 61:1. John 4:34. Rom. 15:3. 2 Tim. 4:2. x 6:1,10. Matt. 21:31,43. y Matt. 14:15. Mark 6:35, 36. John 6:5. z Matt. 15:23,32. a Ps. 78:19:20. b 2 Kings 4:42,43. Matt. 14: 16,17. Mark 6:37,38. John 6:5—9. c Num. 11:21—23. Prov. 11:24,25. d Mark 6:39,40. 8:6. e Ps. 121:1,2. Matt. 14:19. Mark 7:34. f 22:19. 24:30. Matt. 15: 36. John 6:11,23. Acts 27:35. Rom. 14:6. 1 Cor. 10:30. 11:24. 1 Tim. 4:4,5: g Ps. 37:16. Prov. 13:25. Matt. 14:20,21. 15:37,38. Mark 6:42—44. 8:8,9. h 2 Kings 4:44. Matt. 16:9,10. Mark 8:19,20. John 6:11—13. Phil. 4:18,19. i 11: 1. 22:39—41. Matt. 26:36. k Matt. 16 13,14. Mark 8:27—30. l *See on* 7,8. Mal. 4:5. John 1:21,25. m Mark 6:15. John 7:40. 9:17. n Matt. 5:47. 16:15. 22:42. o 22:67. Matt. 16:16,17. 26:63. Mark 8:29. 14:61. John 1:41,49. 4:29,42. 6:69. 7:41. 11:27. 20:31. Acts 8:37. 9:22. 17:3. 1 John 5:1. p Matt. 16:20. 17: 9. Mark 8:31.

It is not enough for us, "not to hold the truth in unrighteousness;" we should desire to "hold forth the word of life," and to shine in our several circles, as a lighted candle in the room, for the benefit of all around. (*Note, Phil.* 2:14—18.) Thus professing and recommending the truths of the gospel by our conduct and conversation, we shall receive more and more from our gracious God; while many "who seemed to have" knowledge, abilities, and possessions, not having had grace to make a proper use of them, will shortly be deprived of all; and their poverty, folly, and worthlessness, which were before kept secret, shall be made known to the whole world. Happy are they "who hear the word of God, and keep it!" These are the Redeemer's beloved friends and relations; every storm which arises, every peril that dismays them, will tend to excite their fervent prayers; and their Lord will awake for their help and deliverance, and cause the trial to terminate in their increasing admiration of his power and love. Yet, at times, even true believers seem to have mislaid their faith, or to have left it behind them: as they have so many anxious fears about the event, even when they are following Christ in the path of duty; concerning which alone we ought to be solicitous. (*P. O. Matt.* 8:23—27. 12:38—50. *Mark* 4:1—25.)

V. 26—56. Our own observation and experience may convince us, that the effects of sin, and of Satan's malice, fill the earth with misery: but let us advert to the varied displays of the Redeemer's power to counteract this fatal tendency. If he have delivered our souls from the power of the devil, and brought us "to sit at his feet, in our right mind," to hear his word, and to desire to be with him: he will preserve us from falling again under the dominion of sin; he will remove or sanctify our bodily sicknesses, and give us the comfort of his forgiving love; he will support us under domestic afflictions, and do us good by them; he will deliver us from the fear of death, and at length make us "more than conquerors" even over this "king of terrors." Let us then declare what great things our God and Saviour has done for us; let us commit all our concerns into his hands, and apply to him for help in all our difficulties; and let us endeavour to imitate his compassion and unwearied activity in doing good. —But, wo be to them who desire Jesus "to depart from them," through fear of worldly loss, or from love to sin! He will not stay with those who thus slight him, and perhaps may return to them no more; for others are glad to receive him, being "waiting for him;" and none but Jesus can save them from the wrath of God, or the power of Satan; or give them effectual help in the time of trouble, 'in the hour of death, and in the day of judgment.' (*P. O. Matt.* 8:28—34. 9:18—26. *Mark* 5:1—43.)

NOTES.—CHAP. IX. V. 1—6. (*Marg. Ref. Notes*, 10:1—12. *Matt.* 10:1—15. *Mark* 6:7—13.) The apostles had both the *power* of working miracles, and *authority* over evil spirits, immediately given them by Christ himself: in whom it was originally inherent, as One with the Father, as "God manifest in the flesh;" as well as given to him as our Mediator. (*Note, Matt.* 28:18.) The miracles of *mercy* wrought by them, proved their doctrine to be the word of God, and illustrated its benign and salutary tendency: and their holy doctrine, calling men to repent of sin and turn to God, and welcome the Saviour, promised in the Scriptures, demonstrated that their miracles were wrought by the power of God, whose word they established. (*Notes, Deut.* 13:1—5. *Matt.* 12:25—30.)—*Thence*, &c. (4) Remain in the same house, if convenient, till ye depart from that city.

V. 7—9. (*Marg. Ref. Notes*, 3:19,20. *Matt* 14:1—12 *Mark* 6:14—29.)—Herod was perplexed and uneasy at the report of Christ's miracles; and concurred in the opinion of those who said that "John was risen from the dead;" yet he desired to see him, in order to ascertain the truth of this opinion, or in hopes to disprove a report which gave him much alarm. (*Notes*, 13:31—33. 23:6—12.)

He was perplexed. (7) Διηπορει. 24:4. *Acts* 2:12. 5:24. 10: 17.—*Dan.* 2:3. *Sept.* 'Proprie de viatoribus dicitur, cum non pateat, quo progrediantur ... πορον μη ευρισκουσι .. *hesitare, incertum esse, ... ambigere.*' Schleusner.

V. 10—17. (*Marg. Ref. Notes, Matt.* 14:13—21. *Mark* 6:30—46. *John* 6:1—21.)—'They shall lack nothing that follow Christ; no, not in the wilderness.' *Beza.*

Lodge. (12) Καταλυσωσι. 19:7.—*Gen.* 24:23. *Josh.* 2:1. *Sept.* Καταλυμα, *diversorium.* 2:7.—*Victuals.* Επισιτισμον. Here only N. T.—*Make them sit down.* (14) Κατακλινατε. 14:8. 24:30. Not elsewhere N. T.

V. 18—27. *Notes, Matt.* 16:13—28. *Mark* 8:27—38. 9:1. —*Whom say ye*, &c. (20) 'Though the world fluctuates amidst various errors, the truth must not on that account be despised; but rather the knowledge of it should be the more

22 Saying, [q]the Son of man must suffer many things, and be rejected of the elders, and chief priests, and scribes, and be slain, and be raised the third day.

23 And he said to *them* all, [r]If any *man* will come after me, let him [s]deny himself, and take up his cross [t]daily, and follow me.

24 For whosoever [u]will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.

25 For [x]what is a man advantaged, if he gain the whole world, and lose himself, or [y]be cast away?

26 For [z]whosoever shall be ashamed of me, and of my words, [a]of him shall the Son of man be ashamed, [b]when he shall come in his own glory, and *in his* Father's, and of the holy angels.

27 But [c]I tell you of a truth, There be [d]some standing here, which shall not [e]taste of death till they [f]see the kingdom of God.

[*Practical Observations.*]

28 ¶ And it came to pass, [g]about an eight days after these [h]sayings, [i]he took Peter, and John, and James, and went up [k]into a mountain to pray.

29 And as he prayed, [l]the fashion of his countenance was altered, and his raiment *was* white *and* glistering.

30 And, behold, there talked with him two men, [m]which were Moses and [n]Elias;

31 Who [o]appeared in glory, and [p]spake of his decease, which he should accomplish at Jerusalem.

32 But Peter, and they that were with him, [q]were heavy with sleep: and when they were awake, [r]they saw his glory, and the two men that stood with him.

33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, [s]it is good for us to be here: [t]and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said.

34 While he thus spake, [u]there came a cloud, and overshadowed them: [v]and they feared as they entered into the cloud.

35 And there came a voice out of the cloud, saying, [x]This is my beloved Son; [y]hear him.

36 And when the voice was past, Jesus was found alone. [z]And they kept *it* close, and told no man in those days any of those things which they had seen.

37 ¶ And it came to pass, [a]that on the next day, when they were come down from the hill, much people met him.

38 And, behold, a man of the company cried out, saying, Master, I beseech thee, [b]look upon my son; [c]for he is mine only child:

39 And, [d]lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him.

40 And I besought thy disciples to cast him out; [e]and they could not.

41 And Jesus answering, said, [f]O faithless and [g]perverse generation! [h]how long shall I be with you, [i]and suffer you? [k]Bring thy son hither.

42 And as he was yet a coming, [l]the devil threw him down and tare *him*. And Jesus rebuked the unclean spirit, and healed the child, [m]and delivered him again to his father.

43 And they were all [n]amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples,

44 Let [o]these sayings sink down into your ears: [p]for the Son of man shall be delivered into the hands of men.

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q 44. 18:31—34. 24:7,26. Gen. 3:15. Ps. 22:69. Is. 53: Dan. 9:26. Zech. 13:7. Matt. 16:21. 17:12. Mark 8:31. 9:31. 10:33,34. Acts 4:25—28. 13:27—29. 1 Cor. 15:4. 1 Pet. 1:11. r 14:26,27. Matt. 10:38,39. 16:22—25. Mark 8:34—38. John 12:25,26. 2 Tim. 3:12. s Tit. 2:12. t 1 Cor. 15:30,31. u 17:33. Acts 20:23,24. Heb. 11:35. Rev. 2:10. 12:11. x 4:5—7. 12:19—21. 16:24,25. Ps. 49:6—8. Matt. 16:26. Mark 8:43—48. Acts 1:18,25. 2 Pet. 2.15—17. Rev. 18:7, 8. y Matt. 13:4 ‹,50. 1 Cor. 9:27. z 12:8,9. Ps. 22:6—8. Is. 53:3. Matt. 10:32, 33. Mark 8:38. John 5:44. 12:43. Rom. 1:16. 2 Cor. 12:10. Gal. 6:14. 2 Tim. 1: 12. Heb. 11:26. 13:13. 1 Pet. 4:14—16. Rev. 3:5. a 13:25—27. Matt. 7:22,23. Rev. 21:6. b Dan. 7:10. Matt. 16:27. 24:30,31. 25:31. 26:64. 2 Thes. 1:8—10. Jude 14. Rev. 1:7. 20:11. c Mark 9:1. John 14:2. 16:7. d John 21:22,23. e 2: 26. John 8:51,52. Heb. 2:9. f 22:18. Mark 14:25. g Matt. 17:1. Mark 9:2 * Or, *things*. h 8:51. Matt. 26:37—39. Mark 14:33—36. 2 Cor. 13:1. i 18. 6:12. Ps. 109:4. Mark 1:35. 6:46. Heb. 5:7. k Ex. 34.29—35. Is. 33:17. 53:2. Matt. 17:2. Mark 9:2,3. John 1:14. Acts 6:15. Phil. 3:7,8. 2 Pet. 1:16—18. Rev. 1:13—16. 20:11. 12:27,44. Matt. 17:3,4. Mark 9:4—6. John 1:17. Rom. 3:21—23. 2 Cor. 3:7—11. Heb. 3:3—6. m 19. 1:17. Jam. 5:17,18. n 2 Cor. 3:18. Phil. 3:21. Col. 3:4. 1 Pet. 5:10. o 22. 13:32—31. John 1:29. 1 Cor. 1:23,24. 1 Pet. 1:11,12. Rev. 5:6—12. 7:14. p 22:45,46. Dan. 8:18. 10:9. Matt. 26:40—43. q Ex. 33:18 —23. Is. 60:1—3,19. John 1:14. 17:24. 2 Pet. 1:16. 1 John 3:2. Rev. 22:4,5. r Ps. 4:6,7. 27:4. 63:2—5. John 14:8,9. 2 Cor. 4:6. s Matt. 17:4. Mark 9:5,6. t Ex. 14:19,20. 40:34—38. Ps. 18:9—11. Is. 19:1. Matt. 17:5—7. Mark 9:7,8. u Judg. 6:22. 13:22. Dan. 10:8. Rev. 1:17. x 3:22. Matt. 3:17. John 3:16,35,36. 2 Pet. 1:17,18. y Deut. 18:18,19. Is. 55:3,4. John 5:22—24. Acts 3:22,23. Heb. 2:3. 3:7,8,15. 5:9. 12:25,26. z Ec. 3:7. Matt. 17:9. Mark 9:9,10. a Matt. 17:14— 21. Mark 9:14—29. b 7:12. 8:41,42. Matt. 15:22. John 4:47. c Gen. 44:20. Zech. 12:10. d 4:35. 8:29. Mark 5:4,5. 9:20,26. John 8:44. 1 1 et. 5:8. Rev. 9: 11. e 1. 10:17—19. 2 Kings 4:31. Matt. 17:20,21. Acts 19:14—16. f 8:25. Mark 9:19. John 20:27. Heb. 3:19. 4:2,11. g Deut. 32:5. Matt. 3:7. 12:39,45. 16:4. 23:36. Acts 2:40. h Ex. 10:3. 16:28. Num. 14:11,27. Jer. 4:14. Matt. 17:17. John 14:9. i Acts 13:18. Rom. 2:4. Heb. 3:9—11. k 2 Kings 5:8. Matt. 11:28. Mark 10:14,49. Heb. 7:25. l 39. Mark 1:26. 9:20,26,27. Rev. 12:12. m 7:15. 1 Kings 17:23. 2 Kings 4:36,37. Acts 9:41. n 4:36. 5:9,26. 8:25. Mark 6:51. Acts 3:10—13. o 1:66. 2:19,51. Is. 32:9,10. John 16:4. 1 Thes. 3:3,4. Heb. 2:1. 12: 2—5. p 22. 18:31. 24:6,7,44. Matt. 16:21. 17:22,23. 20:18,19. 21:38,39. 26:2. Mark 8:31. 9:31. John 2:19—22. 19:11. Acts 2:23. 3:13—15. 4:27,28.

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diligently sought, and the profession of it made with the greater constancy.' *Beza.*—*Deny himself.* (23) Self-denial, among other things, requires us to renounce all those advantages, and risk all those sufferings, which arise from the favour or enmity of men.—'Although the yearning bowels of a tender mother, . . . and the gray hairs of an indulgent father, should be pleaded as motives to induce me to break the least command of the holy Jesus; though the authority of civil, natural, or ecclesiastical superiors should tempt me to do what Christ forbids; though this authority should allure me with proffers of the highest honours or rewards, or should endeavour to affright me with the severest menaces; yet if all these considerations should prevail with me to gratify myself and them, by doing that which my own conscience and God's word assures me will be displeasing to my Saviour, or opposite to his commands; it is evident that I regard myself, or them, more than I do my Saviour, and therefore am unworthy of him, and cannot be sincerely his disciple.' *Whitby.* This learned writer proceeds in the same energetic manner to show particularly, how self-denial requires the same decision and firmness against solicitation, allurements, and upbraiding complaints, from wives, children, and other relations, where obedience to Christ is concerned: as well as to deny the cravings of our own pride, ambition, love of money, pleasure, ease; by willingly enduring reproach, contempt, poverty, imprisonment, or tortures, nay death itself, when these things cannot be shunned, except by denying, disobeying, or dishonouring our Redeemer. (*Notes*, 14:25—27. *Matt.* 10:34—39.)—*Daily.*] 'Great is the emphasis of this word, which indeed implies, that as day succeeds day, so would one cross follow another.' *Beza.*—*Lose himself*, &c. (25) This must mean final perdition. (*Marg. Ref.* x, y.)—"His own soul." *Matt.* 16:26. *Mark* 8:36.—*In his own glory*, &c. (26) This, as distinguished from "the glory of the Father," denotes the glory of Christ, as Mediator, exercising all divine perfections through the medium of his human nature, in accomplishing and perfecting the grand purposes of his incarnation. (*Note*, *Matt.* 25:31—33. *John* 5:20—29. 1 *Cor.* 15:20—28. 2 *Thes.* 1:5—10. *Rev.* 20:11—15.)

Alone. (18) Καταμονας. *Mark* 4:10. Not elsewhere N. T. —*Ps.* 141:10. *Jer.* 15:17. *Sept.*—Apart from the multitude. —*One of the old prophets.* (19) Προφητης τις των αρχαιων. "Some prophet of the ancients." 8. *Matt.* 5:21,27,33. *Acts* 15:7,21. 21:16. 2 *Pet.* 2:5.—*Be cast away.* (25) Ζημιωθεις. See on *Matt.* 16:26.

V. 28—36. (*Marg. Ref. Notes*, *Matt.* 17:1—9. *Mark* 9:2—10.) 'Lest the disciples should be offended at his humiliation in the flesh, Christ teaches them that it was voluntary, withal showing them for a space his celestial glory and majesty.' *Beza.*—*His decease.* (31) (*Note*, *John* 13:1—5.) The subject of the conversation on the holy mount, mentioned only by this evangelist, shows that the atonement made by the death of Christ, was the great object to which Moses and the prophets, rightly understood, directed mankind. They as well as John the Baptist and the apostles, in fact say, "Behold the Lamb of God, which taketh away the sin of the world." (*Marg. Ref.* o.)—*Feared*, &c. (34) "They" (the disciples) "feared, when those men," Moses and Elijah, "entered the cloud." *Campbell.*—The cloud overshadowed the disciples also; and at that time Moses and Elijah disappeared.—*Hear him.* (35) This is the first and great command of God *to sinners by the gospel*, without obedience to which all else is vain. (*Notes*, *John* 6:28,29. 1 *John* 3:18—24.)

The fashion. (29) Το ειδος. See on 3:22.—*Was altered.*] 'Ετερον, "another."—*Glistering.*] Εξαστραπτων. Here only N. T. . . . *Ez.* 1:7. *Nah.* 3:3. *Sept.*—Ab αστραπη, *fulgur.*—*His decease.* (31) Την εξοδον αυτου.—*Heb.* 11:22. 2 *Pet.* 1:15.—*His departure: exitus ejus.* Hence the name of *Exodus* is given to the second book of Moses.—*When they were awake.* (32) Διαγηγορησαντες. Here only N. T.

V. 37—44. *Marg. Ref.* a—n. *Notes*, *Matt.* 17:14—21. *Mark* 9:14—29.—*Mine only*, &c. (38) Luke alone particularly notices this circumstance, in a single word, yet in a

45 But [q]they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

[*Practical Observations.*]

46 ¶ Then there [r]arose a reasoning among them, which of them should be greatest.

47 And Jesus, [s]perceiving the thought of their heart, [t]took a child, and set him by him,

48 And said unto them, [u]Whosoever shall receive this child in my name, receiveth me: and whosoever shall receive me, receiveth him that sent me: for [x]he that is least among you all, the same shall be great.

49 And John answered and said, Master, [y]we saw one casting out devils in thy name; and we forbade him because he followeth not with us.

50 And Jesus said unto him, [z]Forbid *him* not; [a]for he that is not against us is for us.

51 ¶ And it came to pass, when the time was come [b]that he should be received up, [c]he steadfastly set his face to go to Jerusalem,

52 And [d]sent messengers before his face: [e]and they went and entered into a village of [f]the Samaritans, to make ready for him.

53 And [g]they did not receive him, because his face was as though he would go to Jerusalem.

54 And when his disciples, James and John, saw *this*, they said, Lord, [h]wilt thou that we command [i]fire to come down from heaven, and consume them, even as Elias did?

55 But he turned, [k]and rebuked them, and said, [l]Ye know not what manner of spirit ye are of.

56 For [m]the Son of man is not come to destroy men's lives, but to save *them*. [n]And they went to another village. [*Practical Observations.*]

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q 45, 18:34. Matt. 16:22. Mark 8:16—18,32,33. 9:10,32. John 12:16,34. 14:5, 16:17,18. 2 Cor. 3:14—16. r 11:7—11. 22:24—27. Matt. 18:1. 20:20—22. 23:6,7. Mark 9:33—37. Rom. 12:3,10. Gal. 5:20,21,25,26. Phil. 2:3,14. 3 John 9. s 5:22. 7:39,40. Ps. 139:2,23. Jer. 17:10. John 2:25. 16:30. 21:17. Heb. 4:13. Rev. 2:23. t Matt. 18:2—4. 19:13—15. Mark 10:14,15. 1 Cor. 14:20. 1 Pet. 2:1,2. u 10:16. Matt. 10:40—42. 18:5,6,10,14. 25:40,45. Mark 9:37. John 12:44,45. 13:20. 14:21. 1 Thes. 4:8. x 7:28. 22:26. Prov. 18:12. Matt. 19:28. 23:11,12. 1 Pet. 5:3,4,6. Rev. 3:21. 21:14. y Num. 11:27—29. Mark 9:38—40. 10:13,14. Acts 4:18,19. 5:28. 1 Thes. 2:16. 3 John 9,10. z Josh. 9:14. Prov. 3:5,6. Matt. 13:28—30. 17:24—26. Phil. 1:15—18. a 11:23. Matt. 12:30. Mark. 9:41. 1 Cor. 12:3. b 24:51. 2 Kings 2:1—3,11. Mark 16:19. John 6:62. 13:1. 16:5,28. 17:11. Acts 1:2,9. Eph. 1:20. 4:8—11. 1 Tim. 3:16. Heb. 6:20. 12:2. 1 Pet. 3:22. c 12:50. Is. 50:5—9. Acts 20:22—24. 21:11—14. Phil. 3:14. 1 Pet. 4:1. d 7:27. 10:1. Mal. 3:1. e Matt. 10:5. f 10:33. 17:16. 2 Kings 17:24—33. Ezra 4:1—5. John 8:48. g 48. John 4:4,9,40—42. h 2 Sam. 21:2. 2 Kings 10:16,31. Jam. 1:19,20. 3:14—18. i 2 Kings 1:10—14. Acts 4:29,30. Rev. 13:3. k 1 Sam. 24:4—7. 26:8—11. 2 Sam. 19:22. Job 31:29—31. Prov. 9:8. Matt. 16:23. Rev. 3:19. l Num. 20:10—12. Job 2:10. 26:4. 34:4—9. 35:2—4. 42:6. Jer. 17:9. Matt. 26:33,41,51. John 16:9. Acts 23:3—5 26:9—11. Jam. 3:10. 1 Pet. 3:9. m 19:10. Matt. 18:11. 20:28. John 3:17. 10:10. 12:47. 1 Tim. 1:15. n 6:27—31. 22:51. 23:34. Matt. 5:39. Rom. 12:21. 1 Pet. 2:21—23.

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manner suited to touch the heart, and awaken the most tender sympathy in the reader. (*Note*, 7:11—17.)—*Lo*, &c. (39) "And, behold, a spirit seizeth him, and suddenly *the youth* crieth out, and *the spirit* teareth him till he foameth, and bruising him, hardly departeth from him." In this rendering, (which is literal, except as the proper nominative to each verb is added instead of the relative,) what the evil spirit, and what in consequence the youth did, are distinguished: and this is of considerable importance, in order to show more clearly that it was a real possession.—*The mighty power*, &c. (43) Or, "the majesty of God," which was displayed by Jesus in this miracle, according to what he says, "He, that hath seen me, hath seen the Father."—*Sink deep*, &c. (44) Or, "Place these things in your ears:" 'Let them still sound in your ears, and let no subsequent events cause you to forget them; for a very different scene will soon open.'—'We have no reason to promise ourselves tranquillity; seeing they, who at one time extol Christ, not long after crucify him.' *Beza.* (*Marg. Ref.* o, p.)

Mine only child. (38) Μονογενης ... μοι. See on 7:12.—*Suddenly.* (39) Εξαιφνης. 2:13. *Mark* 13:36. *Acts* 9:3. 22:6.—*That he foameth.*] Μετ' αφρου, "with foam." Here only N. T.—*Tare him.* (42) Συνεσπαραξεν. Here only N. T. "Threw him down, and at the same time tare him." Σπαρασσω. See on *Mark* 9:20.—*The mighty power.* (43) Τῃ μεγαλειοτητι. *Acts* 19:27. 2 *Pet.* 1:16. Not elsewhere N. T.—*Jer.* 33:9. *Sept.* Μεγαλεια. 1:49.

V. 45. 'They understood the words; but knew not how to reconcile them with their own traditions, that their Messiah should live for ever, or with the great things they expected from him: and therefore in after ages, they' (the unbelieving Jews) 'invented the distinction of Messiah Ben Joseph, who was to die, and Messiah Ben David, who was to triumph, and live for ever.' *Whitby.* (*Notes*, *Mark* 8:17—21. 9:30—32. 10:32—34. 2 *Cor.* 3:12—16.)

It was hid.] Ην παρακεκαλυμμενον. Here only N. T.—*Ez.* 22:26. *Sept.*—*That they perceived it not.*] Ἱνα μη αισθωνται.—"That they might not apprehend it." 'There is no impropriety in supposing that predictions were intentionally expressed, so as not to be perfectly understood at the time; but so as to make an impression which would secure their being remembered, till the accomplishment should dispel every doubt.' *Campbell.* Certainly the translation here given is more literal than our version.

V. 46—48. (*Marg. Ref.* *Notes*, *Matt.* 18:1—6. *Mark* 9:33—37,41,42.) 'Their words, spoken among themselves, could not escape him who knew their thoughts, or *reasonings*.'—*The same shall be great.* (48) Or, "greatest;" as some understand it: but indeed "the least" true Christian "shall be great," above all the great ones of the earth, and equal to the angels in heaven. (20:36.)

V. 49, 50. *Marg. Ref.* *Note*, *Mark* 9:38—40.—*Forbid*, &c. (50) 'In extraordinary cases, we should not rashly either condemn, or approve.' *Beza.* This is an observation of no little importance: for on the one hand precipitate and harsh condemnations of extraordinary appearances of a revival in religion, when it afterwards appears that God was eminently prospering his gospel, by those who followed not with these rash censurers, are very common: and so on the other, is an indiscriminate sanctioning of all that is done or observed on these occasions, as *divine*; when the event shows, that human infirmity and depravity, and Satan's artifice, in various ways, concurred to disgrace, if possible, and stop the good work of the Holy Spirit. To wait, to examine and observe, and impartially to distinguish between what is scriptural, and what is unscriptural, in these extraordinary events; and not to give an opinion, till the whole be maturely weighed, so as to leave but little danger, either of condemning the work of God, or of sanctioning the delusions of the devil, is a chief point of heavenly wisdom.

Master. (49) Επιστατα.—Διδασκαλε, *Mark* 9:38.

V. 51—56. The evangelist seems, in the conclusion of this chapter, to have recorded several detached incidents of similar import, which occurred at different times: it is not therefore needful to conclude, that the remainder of his gospel relates to events which took place during Christ's last journey from Galilee to Jerusalem, or subsequent to it.—The expression here is very remarkable: "When the time was come that he should be received up," (*Mark* 16:19. *John* 6:60,61. 16:25—30. 17:4,5.) which relates to his ascension to his glory in heaven, "he steadfastly set his face to go up to Jerusalem." He had "the eye set before him" continually in his eye, and his sufferings and crucifixion were regarded merely as preparatory steps to it: and therefore he steadfastly and constantly set his face to go up to Jerusalem, though he perfectly knew all that there awaited him; nor would he be induced by any persuasions to defer his journey. (*Marg. Ref.* b. *Notes*, *Acts* 20:22—24. 21:7—14.) As he went along, he sent some of his disciples as messengers before him, to make things ready for his reception, in the several places through which he passed: but when they came to a village of the Samaritans, the inhabitants would not entertain him in their houses, or admit him into the village; because they found by his route that he was on his journey to Jerusalem. They had doubtless heard of his miracles and doctrine; (*Notes*, *John* 4:5—42.) and probably were displeased at his protesting against their schismatical worship on mount Gerizim, by going up to Jerusalem to worship. This repulse so excited the indignation of James and John, that they desired permission to call for fire from heaven upon the Samaritans; as Elijah (perhaps near the same place) had done on those who were sent by king Ahaziah to apprehend him: not doubting that it would be sent at their command. (*Notes*, 2 *Kings* 1:9—14.) They did not however consider the immense difference of the two cases. The Samaritans were indeed highly blameable; but their conduct was the effect rather of national prejudices and bigotry, than of determined enmity to the word and worship of God: and though they refused to entertain Christ and his disciples; they did not attempt to persecute or murder them, according to the conduct of idolatrous Ahaziah towards the prophet Elijah: so that there was no occasion for so terrible a judgment, either to vindicate the honour of God, or to secure his servants from their enemies. Neither were the disciples aware of the different dispensation about to be introduced, which would chiefly be characterized by miracles of beneficence. Above all, they were not duly sensible of the prevailing state of their own hearts: they supposed themselves to be actuated by zeal for the honour of their Lord; but pride, ambition, resentment, and bigotry, in reality instigated them to make so improper a proposal. (*Note*, 2 *Kings* 10:15,16.) For when the inhabitants of Nazareth behaved far worse to Jesus, than these Samaritans did, they had not thought of calling for miraculous judgment; (*Note*, 4:23—30.) but the Nazarenes, and others who slighted or injured Jesus, were *Jews*, and therefore the disciples were more disposed to bear it from *them*, than from the despised and detested Samaritans. Elijah on the contrary was actuated by a zeal for the honour of God, and a regard to the real good of his people, who were about to be ruined by the abominable idolatries and persecutions of Ahab's family: so that they whom the fire from heaven consumed at his word, fell sacrifices to the justice of God, and their death greatly conduced to the benefit of Israel, whereas had these Samaritans been destroyed, they would have been sacrificed to the disciples' prejudices and resent-

57 ¶ And it came to pass, that as they went in the way, [o]a certain *man* said unto him, Lord, I will follow thee whithersoever thou goest.

58 And [p]Jesus said unto him, [q]Foxes have holes, and birds of the air *have* nests; but the Son of man hath not where to lay *his* head.

59 And he said unto another, [r]Follow me. But he said, Lord, [s]suffer me first to go and bury my father.

60 Jesus said unto him, [t]Let the dead bury their dead; [u]but go thou and preach the kingdom of God.

61 And another also said, Lord, I will follow thee: [x]but let me first go bid them farewell which are at home at my house.

62 And Jesus said unto him, [y]No man having put his hand to the plough, and looking back, is fit for the kingdom of God.

o Ex. 19:8. Matt. 8:19,20. John 13:37. p 14:26—33. 18:22,23. Josh. 24:19—22. John 6:60—66. q 1 s. 24:3. 2 Cor. 8:9. Jam. 2:5. r Matt. 4:19—22. 9:9. 16:24. s Hag. 1:2. Matt. 6:33. 8:21,22. t 15:32. Eph. 2:1,5. 1 Tim. 5:6. Rev. 3:1.

u John 21:15—17. 1 Cor. 9:16. 2 Cor. 5:16—18. 2 Tim. 2:3,4. 4:2,5. x 14:18—20,26. Deut. 33:9. 1 Kings 19:20. Ec. 9:10. Matt. 10:37,38. y 17:31,32. Ps. 78: 8,9. Acts 5:37,38. 2 Tim. 4:10. Heb. 10:38. Jam. 1:6—8. 2 Pet. 2:20—22.

ment, and the consequences would have been injurious to both Jews and Samaritans.—Our Lord, therefore, sharply rebuked the disciples, assuring them, that "they knew not what manner of spirit they were of:" they were not aware under what influence they spake, or what dispositions predominated in their hearts; for they desired to destroy the lives of their enemies, instead of overcoming them with persevering kindness. Whereas he, "the Son of man," was come to preserve and restore men's lives, as well as to save their souls; his miracles were uniformly acts of mercy; his gospel was not to be propagated by fire and sword, but by more rational and beneficent means; and the effects of it would be to terminate these furious contests, as far as it truly prevailed. Accordingly, without any dispute with the Samaritans, he led the disciples forward to another village.—What our Lord said against calling for fire from heaven upon the Samaritans, is still more forcibly conclusive against every kind and degree of persecution. The Samaritans were really schismatics and heretics, and they openly rejected Christ himself. Whatever, therefore, has been urged, concerning the tendency of penalties and severities, to reclaim heretics and schismatics, or to prevent others from joining them, and to preserve the unity of the church, or the honour of its ministers; indeed, every topic which persecutors, whether popish or protestants, have urged, or can urge, on this subject, is shown by our Lord's answer to be perfectly nugatory; and they who plead for the necessity of secular authority to promote religion, "know not what manner of spirit they are of." It is also to be considered, that it is one thing to appeal to God, and wait his decision, whether he will miraculously interpose, which was all that the apostles required; and another, and a widely different thing indeed, to take the cause out of his hands, and to execute vengeance on opposers, by the arm of man, and according to his sentence, without any possibility of certainly knowing whether God does or does not approve what we are doing: one thing to call for fire from heaven, and another to kindle fires on earth, to consume men branded as heretics. (*Note*, 2 *Cor.* 13:7—10.)

That he should be received up. (51) Της αναληψεως αυτου. Here only N. T.—Ανελημφθη, *Mark* 16:19.—2 *Kings* 2:11. *Sept.—He steadfastly set.*] Εστηριξε. 16:26. 22:32. *Rom.* 1:11. 16:25, *et al.—Jer.* 21:10. *Ez.* 6:2. *Sept.—Messengers.* (52) Αγγελους. See on 7:24.—*Lives.* (56) Ψυχας. See on *Matt.* 16:25.—The destruction of the *lives* of these Samaritans, by fire from heaven, must have been the destruction of their *souls* also; at least in the opinion of those who were desirous of calling for this judgment upon them. But Jesus came to *save*, and not to *destroy* the souls of men.

V. 57—62. (*Marg. Ref. Notes, Matt.* 8:18—22.) Some of these incidents seem to have occurred early in our Lord's ministry: but the last we have not before met with. The desire of this person to go home, and bid farewell to his friends, and to settle his temporal concerns, before he attached himself to Christ as his constant follower, was no doubt the effect of a wavering and undetermined state of mind: Jesus therefore answered his request, by applying to his case a proverbial expression, which seems to have been frequently used. If a man should "put his hand to the plough," and then look behind him, he could not make his furrows straight, and of a proper depth; thus no one could be expected to transact any business in a proper manner, if his attention were fixed on some other object. No man therefore can be fit to be a preacher of the gospel, whose heart hankers after those worldly interests or pleasures which he has left behind; and who looks back with a desire of recovering them, even when outwardly employed in the work of the Lord. The proverb applies to the subjects, as well as to the ministers, of "the kingdom of God;" but the latter seem especially intended. (*Notes*, 14:28—33. 17:32—37. 1 *Kings* 19:19—21. *Acts* 13:13—15. 15:36—41. *Jam.* 1:5—8.)

Bid ... farewell, &c. (61) Αποταξασθαι. (Εκ απο, et τασσω, *stato, ordino.*) 14:33. *Mark* 6:46. *Acts* 18:18,21. 2 *Cor.* 2:13. 'Not simply to bid farewell; but having given orders what thou wouldest have done, to dismiss any one, and bid him farewell.' *Leigh.*—'*Permitte ut prius res meas domesticas curem, aut mandem domesticis meis aliqua.*' Heinsius in *Schleusner.*—*Fit.* (62) Ευθετος. (Εκ ευ et θετος, *positus.*) 14:35. *Heb.* 6:7. Not elsewhere N. T.

PRACTICAL OBSERVATIONS.

V. 1—27. The Lord Jesus is the Fountain of power and authority, to whom all creatures must in one way or other be subjected: and if he accompany the word of his ministers with efficacy, to deliver sinners from Satan's bondage they need not fear but he will procure them needful sustenance; and more they ought not to desire. They should always show a kind attention to the temporal comforts of mankind, while they seek their eternal salvation; and when this is attended with an evident indifference to their own ease and accommodation, it tends much to conciliate good-will: if they can therefore, by ordinary means, do any thing to relieve the distresses, and heal the diseases, of those among whom they labour, it may help to promote the success of their ministry But when truth and love, in this manner, go hand in hand, and the message of God is yet rejected and despised; it will leave men most inexcusable, and every circumstance will turn to a testimony against them. (*P. O. Matt.* 10:1—15.)—The increase of faithful ministers, and the success of the gospel, frequently cause great perplexity and distress to those who set themselves to oppose the cause of God: and they who have shed innocent blood, will often have their guilt brought to remembrance, with renewed and increased terror and dismay, as long as they live; yea, except they truly repent, and seek and find mercy, to all eternity. (*Note, Gen.* 42:21,22.)—While the blessed Jesus consults the benefit and comfort of his disciples, and readily receives all who come to him; healing the souls of those who feel their need of it and seek it from him, and feeding all who hunger for the "Bread of life;" let us learn to communicate liberally to the necessities of our brethren; and even if poor ourselves, to share our mean and scanty morsel with those who are in more urgent and immediate want. By the blessing of God, a little will *in this use of it* go far, and we shall never by so doing be impoverished.—After our Lord's example also, ministers, parents, and heads of families should pray *with*, as well as *for*, those who are intrusted to their care: and their retired conversation should be attended by social devotions, which will often render it as profitable as public ordinances.—Those who are established in one important doctrine of the gospel, will be prepared to understand others connected with it: and those truths which relate to the person, the sufferings, and the mediatorial kingdom of Christ, form the very substance or centre of true religion. In meditating on his crucifixion, and the glory which ensued, we shall best learn "to deny ourselves and to bear our cross *daily*:" we shall thus be induced to renounce the friendship and venture the enmity of the world: we shall, in this glass, see the folly and madness of seeking the largest temporal advantages, with the hazard of "losing ourselves and being cast away;" and we shall get the victory over that foolish and wicked shame, which causes so very many to forsake and disobey Christ, against the convictions of their own consciences; though he has expressly declared, that "he will be ashamed" of all such, "when he shall come in his own glory, and in his Father's, and of the holy angels." (*P. O. Matt.* 14:6—21. 16:21—28.)

V. 28—45. To form some faint conception of the Redeemer's glory, now in heaven, and at his future appearance to judge the world, let us contemplate him upon the mount, when "the fashion of his countenance was altered, and his raiment was white and glistering," like the lightning. With this scene before our eyes, we may meditate with advantage on "his decease which he accomplished at Jerusalem;" and thence follow him with our thoughts to his present exaltation in heaven, where he is surrounded by his saints, who there appear with him in glory, and expatiate in his praises. This may reconcile us to our present trials, and prepare us for the stroke of death; that we may go to behold and share that glory, one glimpse of which has sometimes made those favoured with it to say, "It is good for us to be here." But we must now walk by faith, and hear obediently the words of the beloved Son of God; treasuring up every comfortable experience of his love, and every discovery of his majesty and excellency, to be our support in "the days of darkness." Thus we may maintain a successful conflict with the enemies of our souls: and in the exercise of a vigorous faith, we may hope to be instrumental in rescuing some of our fellow-sinners from their destructive influence. But if we would be useful to others, we must seek to have our own minds delivered from every prejudice: and when we find ourselves unable to understand the words of Christ; we should not fear or neglect to ask him, and to consult his more experienced servants, concerning them. (*P. O. Matt.* 17:1—13. *Mark* 9:1—13.)

V. 46—56. Alas! our reasonings and discussions (instead of being directed to mutual edification) are too often mere disputes, "which of us should be the greatest." This may be, and in general is, very speciously disguised; but applause, popularity and precedency, are vastly too much aimed at,

CHAPTER X.

Jesus sends out seventy disciples, to work miracles and preach: and pronounces a woe against Chorazin, Bethsaida, and Capernaum, 1—16. The seventy return with joy at their success: and Christ instructs them in what they should rejoice, 17—20. He adores the Father, for revealing his gospel to the simple only; and declares his own personal and mediatorial authority and glory, 21, 22: and the happiness of his disciples, 23, 24. A lawyer inquires what he must do to inherit eternal life; and Jesus refers him to the law of God, 25—28; and shows him by the example of a good Samaritan, who is his neighbour, 29—37. He commends Mary's attention to his doctrine, and reproves Martha, who was "cumbered about much serving," 38—42.

AFTER [a]these things the Lord appointed other [b]seventy also, and sent them [c]two and two before his face, into every city and place, [d]whither he himself would come.

2 Therefore said he unto them, [e]The harvest truly *is* great, but [f]the labourers [g]*are* few: [h]pray ye therefore [i]the Lord of the harvest, that he would send forth labourers into his harvest.

3 Go your ways: behold, [k]I send you forth as lambs among [l]wolves.

4 Carry [m]neither purse, nor scrip, nor shoes: [n]and salute no man by the way.

5 And [o]into whatsoever house ye enter, first say, Peace *be* to this house.

6 And if [p]the son of peace be there, your peace shall rest upon it: if not, [q]it shall turn to you again.

7 And [r]in the same house remain, eating and drinking such things as they give: [s]for the labourer is [t]worthy of his hire. Go not from house to house.

8 And into whatsoever city ye enter, and [t]they receive you, [u]eat such things as are set before you;

9 And heal the sick that are therein; and say unto them, [x]the kingdom of God is come nigh unto you.

10 But into whatsoever city ye enter, and they receive you not, [z]go your ways out into the streets of the same, and say,

11 Even the very dust of your city, which cleaveth on us, we do wipe off against you: [a]notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you.

12 But I say unto you, [b]That it shall be more tolerable in that day for Sodom, than for that city.

13 Wo [c]unto thee, Chorazin! wo unto thee, Bethsaida! [d]for if the mighty works had been done [e]in Tyre and Sidon [f]which have been done in you,

a Matt. 10:1. b Num. 11:16,24—26. c Acts 13:2—4. Rev. 11:3—10. d 1:17,76. 3:4—6. 9:52. e Matt. 9:37,38. John 4:35—38. 1 Cor. 3:6—9. f Matt. 20:1. Mark 13:34. 1 Cor. 15:10. 2 Cor. 6:1. Phil. 2:25,30. Col. 1:29. 4:12. 1 Thes. 2:9. 5:12. 1 Tim. 4:10,15,16. 5:17,18. 2 Tim. 2:3—6. 4:5. Philem. 1. g 1 Kings 18:22. 22:6—8. Is. 56:9—12. Ez. 34:2—6. Zech. 11:5,17. Matt. 9:36. Acts 16:9,10. Phil. 2:21. Rev. 11:2,3. h 2 Thes. 3:1. i 9:1. Num. 11:17,29. Is. 63:11. Jer. 3:15. Mark 16:15,20. Acts 8:4. 11:19. 13:2,4. 20:28. 22:21. 26: 15—18. 1 c. 12:28. Eph. 4:7—12. 1 Tim. 1:12—14. Heb. 3:6. Rev. 2:1. k Ps. 22:12 16,21. Ez. 2:3—6. Matt. 10:16,22. John 15:20. 16:2. Acts 9:2,16. l Zeph. 3:3. Matt. 7:15. John 10:12. Acts 20:29. m 3:3. 22:35. Matt. 10:9,10. Mark 6:8,9. n 9:59,60. Gen. 24:33,56. 1 Sam. 21:8. 2 Kings 4:24,29. o 19:9. p 1 Sam. 25:6. Is. 57:19. Matt. 10:12,13. Acts 10:36. 2 Cor. 5:18—20. Eph. 2:17. q 1 Sam. 25:17. Eph. 2:2,3. 5:6. 1 Pet. 1:14. *Gr.* q Ps. 35:13. 2 Cor. 2:15,16. r 9:4. Matt. 10:11. Mark 6:10. Acts 16:15,34,40. s Deut. 12:12,18,19. Matt. 10:10. 1 Cor. 9:4—15. Gal. 6:6. Phil. 4:17,18. 1 Tim. 5:17,18. 2 Tim. 2:5. 3 John 5—8. t 10. 9:48. Matt. 10:40. John 13:20. u 1 Cor. 10:27. x 9:2. Matt. 10:8. Mark 6:13. Acts 28:7—10. y 11. 17:20,21. Dan. 2:44. Matt. 3:2. 4:17. 10:7. Mark 4:30. John 3:3,5. Acts 28:28,31. z 9:5. Matt. 10:14. Acts 13: 51. 18:6. a 9. Deut. 30:11—14. Acts 13:26,40,46. Rom. 10:8,21. Heb. 1:3. b Lam. 4:6. Ez. 16:48—50. Matt. 10:15. 11:24. Mark 6:11. c Matt. 11:20—22. d Ez. 3:6,7. Acts 28:25—28. Rom. 9:29—33. 11:8—11. 1 Tim. 4:2. e Is. 23. Ez. 26:—28: f 9:10—17. Mark 8:22—26.

by professed Christians, and even by ministers. These thoughts of our foolish hearts Jesus perceives; and a little child is his constant emblem, by which to teach us simplicity and humility. But if indeed we be his disciples, we need not be ambitious of further honour: for not only are apostles, prophets, and evangelists, distinguished persons; but the least of the whole company of believers, though insignificant among his brethren as an infant, and as much disregarded by them in all their concerns, is and shall be great, as a child and friend of God, an heir of heaven, and a future companion and compeer to the angels before the throne. "Such honour have all his saints:" and as every one, who in any place or form, successfully preaches "repentance towards God and faith towards our Lord Jesus Christ," is instrumental in bringing the slaves of Satan to partake of these glorious and everlasting privileges; surely we should not presume to forbid those "who cast out devils in Christ's name, because they follow not with us!" lest he rebuke us for our officiousness, and remind us that "he who is not against us is for us."—But, while we are zealous, courageous, and patient to endure hardship in the work of the Lord; let us also look well to our own spirits, lest we be betrayed into dishonourable measures, and disgrace the cause which we mean to promote. It is easy for us to say, "Come, see my zeal for the LORD," and obvious for us to think, that we are remarkably faithful in his cause; when, in fact, we are inflamed with resentment, impatient of contradiction, seeking our own honour, and doing great harm instead of good. (*Notes, Jam.* 1:19—21. *P. O.* 19—27. *Notes*, and *P. O.* 3:13—18.) Nay, we may be so zealous against the errors, prejudices, superstitions, and bigotry of others, as to fall into the same evils ourselves; and so to sanction all their calumnies and injuries. How strange is it, that the professed disciples of Christ, who thus decidedly blamed the proposal of calling for fire from heaven to consume their adversaries, should think of kindling fires on earth for that purpose! or of promoting the gospel, and destroying schismatics and heretics, by wars and massacres! "Fire from heaven" might indeed have proved the doctrine to be true, and thus might have in some measure tended to the conviction of opposers: but fire and faggot, can only prove the diabolical malice and cruelty of those who use them; and if the truth itself were supported by such means, it would reasonably become suspected of being from beneath. Yet many, who seem upon the whole to be upright, are led to indulge the same spirit in another way: and their sarcasms and calumnies, against those who differ from them, with other bitter fruits of pride and resentment, too plainly show that "they know not what manner of spirit they are of." Many controversial books, many religious conversations, nay, many sermons, demonstrate to the impartial judge, that very much indeed is wrong in the temper of the parties concerned; though they are not at all aware of it. (*Note, Ex.* 20:16.) It behooves us therefore to beg of the Lord, that he would convince us of our sin; and that he would rather rebuke and sharply chasten us, than leave us to indulge unchristian tempers; and thus to act contrary both to his precepts, his example, the end of his coming into the world, and the tendency of his holy religion. (*P. O. Matt.* 18:1—6. *Mark* 9.30—50.)

V. 57—62. In following Christ, we should count our cost: worldly riches and pleasures cannot reasonably be expected in his service, who, when on earth, "had not where to lay his head:" and in that cause, for which he shed his blood, we should be ready to renounce all secular interests, and to forego even relative comforts and endearments, that we may preach or promote the kingdom of God.—No man is fit for the ministry of the gospel, whose eye and heart are fixed on worldly objects: for he will either leave his work to return to them; or he will neglect it, and do it in an improper manner, by hankering after them. This should be seriously laid to heart by all, who intend to engage in that important service, as well as by those who are already employed in it. Many lay hold of this sacred function, while their affections are fixed upon the riches, honours, and pleasures of the world; nay, while they are scheming to render their ministry itself subservient to the gratification of avarice, ambition, or sensuality! But no one would employ a man to plough his lands, who neglected his work, or performed it in so heedless and unskilful a manner, as these men do their sacred services; as therefore they are not fit for the work of the kingdom of God on earth, they will assuredly not be found meet for the inheritance of the kingdom of God in heaven. (*P. O. Matt.* 8:14—22.)

NOTES.—CHAP. X. V. 1—12. (*Note*, 9:1—6.) St. Luke alone records the appointment of the seventy disciples, who in number answered to the elders, which had been constituted by Moses, (*Notes*, *Num.* 11:11—30.) and seem to have been intended as assistants to the apostles both at the present, and after our Lord's ascension. Many of the first preachers of the gospel no doubt were of this company: but the traditions on this subject are little to be depended on.—Some expositors conjecture that the evangelist himself was one of them: but this seems altogether unfounded. (*Preface to this Gospel.*) The seventy disciples were sent forth by two and two, to go, in different circuits, to the several places which Jesus intended to visit; that they might prepare the inhabitants for his reception, as his personal ministry among them would be very short. The instructions given them were nearly the same as those which had been delivered to the apostles. (*Marg. Ref.* k—q. *Notes*, *Matt.* 10:7—18.) As an intimation of the still greater things which would afterwards be wrought among them, he began by repeating an exhortation, which has been already explained. (*Marg. Ref.* e—i. *Note*, *Matt.* 9:36—38.) He also ordered them "to salute no man by the way;" that is, as their time was short and precious, and their work important, they must be altogether intent upon it; and not loiter or trifle, out of a needless regard to ceremony or personal regards. (*Note*, 2 *Kings* 4:29—31.)—*The labourer.* (7) *Note*, 1 *Tim.* 5:17,18.

Appointed. (1) Ανεδειξεν. *Acts* 1:24. Not elsewhere N. T.—*Purse.* (4) Βαλαντιον. 12:33. 22:35,36. Not elsewhere N. T.—*The son of peace.* (6) Ὁ υἱος ειρηνης. *Eph.* 2:2. 1 *Pet.* 1:14. It signifies one who was disposed to welcome the message of peace, with which the seventy disciples were sent. —*Shall rest.*] Επαναπαυσεται. *Rom.* 2:17. Not elsewhere N. T.—*It shall turn ... again.*] Ανακαμψει. *Matt.* 2:12. *Acts* 18:21. *Heb.* 11:15.—*We do wipe off.* (11) Απομασσομεθα. Here only N. T. Εξεμασσε, 7:38.—*Come nigh*, &c. (9,11) Ηγγικεν. *Notes*, *Ez.* 2:3—5. *Acts.* 13:42—48.

V. 13—15. (*Note*, *Matt.* 11:20—24.) A more tolerable doom, at the day of judgment, is widely different from eternal salvation: yet the former is all that is favourable, which our Lord speaks concerning the Gentiles. (*Note*, *Rom.* 2:12—16)

they had a great while ago [s]repented, sitting in sackcloth and ashes.

14 But [h]it shall be more tolerable for Tyre and Sidon at the judgment, than for you.

15 And thou, [i]Capernaum, [k]which art exalted to heaven, shalt be [l]thrust down to hell.

16 He that [m]heareth you, heareth me; and he that [n]despiseth you, despiseth me; and he that despiseth me, [o]despiseth him that sent me. *[Practical Observations.]*

17 ¶ And the seventy [p]returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

18 And he said unto them, [q]I beheld Satan as lightning fall from heaven.

19 Behold, [r]I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; [s]and nothing shall by any means hurt you.

20 Notwithstanding [t]in this rejoice not, that the spirits are subject unto you; but rather rejoice, because [u]your names are written in heaven.

21 In that hour [x]Jesus rejoiced in spirit, and said, [y]I thank thee, O Father, [z]Lord of heaven and earth, that [a]thou hast hid these things from the wise and prudent, and hast [b]revealed them unto babes: [c]even so, Father; for so it seemed good in thy sight.

22 [*]All [d]things are delivered to me of my Father: [e]and no man knoweth who the Son is, but the Father; and who the Father is but the Son, and *he* to whom the Son will reveal *him*.

23 And he turned him unto *his* disciples, and said privately, [f]Blessed *are* the eyes which see the things that ye see:

24 For I tell you, That [g]many prophets and kings have desired to see those things which ye see, and have not seen *them*; and to hear those things which ye hear, and have not heard *them*.

[Practical Observations.]

25 ¶ And, behold, [h]a certain lawyer stood up, and tempted him, saying, [i]Master, what shall I do to inherit eternal life?

26 He said unto him, [k]What is written in the law? how readest thou?

27 And he answering said, [l]Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; [m]and thy neighbour as thyself.

28 And he said unto him, [n]Thou hast answered right: [o]this do, and thou shalt live.

29 But he, [p]willing to justify himself, said unto Jesus, [q]And who is my neighbour?

[Practical Observations.]

g Job 42:6. Is. 61:3. Dan. 9:3. John 3:5,6. h 12:47,48. Am. 3:2. John 3:19. 15:22—25. Rom. 2:1,27. i 7:1,2. Matt. 4:13. k Gen. 11:4. Deut. 1:28. Is. 14: 13,14. Jer. 51:53. Ez. 28:12—14. Ob. 4. Matt. 11:23. l 13:28. Is. 5:14. 14:15. Ez. 26:20. 32:18,20,27. Matt. 10:28. 2 Pet. 2:4. m 9:48. Matt. 10:40. 18:5. Mark 9:37. John 12:44,48. 13:20. 1 Thes. 4:8. n Ex. 16:7,8. Num. 14:2,11. 16:11. c Mal. 1:6. John 5:22,23. 1 Thes. 4:8. p 1—9. 9:1. Rom. 16:20. q John 12: 31. 16:11. Heb. 2:14. 1 John 3:8. Rev. 9:1. 12:7,8. 20:2. r Ps. 91:13. Is. 11:8. Ez. 2:6. Mark 16:18. Acts 28:5. Rom. 16:20. s 21:17,18. Rom. 8:31—39. Heb. 13:5,6. Rev. 11:5. t Matt. 7:22,23. 10:1. 26:24. 27:5. 1 Cor. 13:2,3. u Ex. 32: 32. Ps. 69:28. Is. 4:3. Dan. 12:1. Phil. 4:3. Heb. 12:23. Rev. 3:5. 13:8. 20:12,15. 21:27. x 15:5,9. Is. 53:11. 62:5. Zeph. 3:17. y Matt. 11:25,26. John 11:41, 12. 17:24—26. z Ps. 24:1. Is. 66:1. a Job 5:12—14. Is. 29:14. 1 Cor. 1:19—26.

2:6—8. 3:18—20. 2 Cor. 4:3,4. Col. 2:2,3. b Ps. 8:2. 25:14. Is. 29:18,19. 35:8. Matt. 13:11—16. 16:17. 21:16. Mark 10:15. 1 Cor. 1:27—29. 2:6,7. 1 Pet. 2:1,2. c Eph. 1:5,11. * Many ancient copies add, *And turning to his disciples he said.* d Matt. 11:27. 28:18. John 3:35. 5:22—27. 13:3. 17:2,10. 1 Cor. 15:24. Eph. 1:21,22. Phil. 2:9—11. Heb. 2:8. e John 1:18. 6:44—46. 10:15. 17:5,25. 2 Cor. 4:6. 1 John 5:20. 2 John 9. f Matt 13:16,17. g John 8:56. Heb 11:13, 39. 1 Pet. 1:10,11. h 7:30. 11:45,46. Matt. 22:35. i 18:18. Matt. 19:16. Acts 16:30,31. k Is. 8:20. Rom. 3:19. 4:14—16. 10:5. Gal. 3:12,13,21,22. l Deut. 6:5. 10:12. 30:6. Matt. 22:37—40. Mark 12:30,31,33,34. Heb. 8:10. m Lev. 19: 18. Matt. 19:19. Rom. 13:9. Gal. 5:13,14. Jam. 2:8. 1 John 3:18. n 7:43. Mark 12:34. o Lev. 18:5. Neh. 9:29. Ez. 20:11,13. Matt. 19:17. Rom. 3:19,20. 10:4, 5. Gal. 3:12,13. p 16:15. 18:9—11. Lev. 19:34. Rom. 10:3. q 36. Matt. 5:43,44.

More tolerable. (14) Ανεκτοτερον. *Matt.* 10:15. 11:22,24. *Mark* 6:11.—Ab *ανεχω, tolero.* 9:41. *Shall be thrust down.*—(15) Καταβιβασθησῃ. *Matt.* 11:23. Not elsewhere N. T.—*Deut.* 21:4. *Josh.* 2:18. *Jer.* 51:40. *Sept.*

V. 16. (*Marg. Ref. Notes, Matt.* 10:40—42. *John* 12:44—50. 1 *Thes.* 4:6—8.) To reject an ambassador, or to treat him with contempt, is an affront to the prince who commissioned and sent him, and whom he represents. (*Notes, 2 Sam.* 10:3,4. 2 *Cor.* 5:18—21.) The apostles and seventy disciples were the ambassadors and representatives of Christ; and they who rejected or despised them, in fact rejected and despised him. Christ himself was the Apostle of his Father, his Ambassador to men, and "the Effulgency of his glory;" so that to reject or despise him, was to reject and despise the Father that sent him. None would despise the apostles, or messengers of Christ, except those who despised him; and they were despised for his sake: nor would any despise Christ, but they who despised the Father who sent him. The Jews "saw and hated both him and his Father." (*Notes, 1 Sam.* 8:6—9. *John* 15:17—25.)—The miraculous powers, exercised by these primitive messengers of Christ, rendered their case peculiar: but in every age Jesus "is despised and rejected of men," by the contempt poured on his faithful and exemplary ministers; and in despising him, men show their contempt of God, and their enmity against him.—*Despiseth.*] Ὁ ἀθετων. 7:30. *John* 12:48. 1 *Cor.* 1:19. *Gal.* 2:21. 3:15. 1 *Thes.* 4:8. *Heb.* 10:28. *Jude* 8. (Εκ *α* et τιθημι. *pono.*) *To put away*, or *reject with contempt.*

V. 17—20. It does not appear that our Lord expressly promised the seventy disciples the power of casting out unclean spirits. When, therefore, they returned to him, (doubtless at a time and place appointed for them,) they told him with a joyful surprise, that not only diseases, but even devils, had been "subject to them through his name!" Our Lord, however, pointed out far more valuable blessings to be conferred on his disciples. He observed, that "he beheld Satan fall as lightning from heaven." Satan had thus instantaneously been cast down from heaven, on his original apostacy; and his usurped dominion on earth, with the idolatrous worship which he had devised to establish, was about to be thrown down in the same sudden and surprising manner, by means of the gospel preached to the nations; in which work the seventy disciples would in a short time be employed: so that their success, in casting out devils, was only an emblem of a far more decisive victory, which they and their coadjutors and successors would, by his power, obtain over Satan, the ruler of the whole multitude of evil spirits. (*Marg. Ref.* p, q. *Notes, John* 12:27—33. 2 *Pet.* 1:4—9. *Rev.* 12:7—12.) The circuit which they had made, and the effects which they had witnessed, were only earnests of their future services and successes; for which he, their Lord, promised to qualify them, by giving them "power to tread on serpents and scorpions, &c." to crush the old serpent and his seed, and to withstand the power of every enemy of God and his church: so that neither temptations, afflictions, nor persecutions should eventually hurt them. (*Marg. Ref.* r, s. *Notes, Gen.* 3:14,15.

Ps. 91:13. *Mark* 16:17,18. *Rom.* 16:17—20. *Rev.* 20:1—3.) Yet they ought not so much to rejoice that evil spirits were subjected to them; but rather that "their names were written in heaven," as the people of God, and the heirs of his kingdom: for many workers of miracles would at last be condemned as wicked men; (*Note, Matt.* 7:21—23.) but no true believer would come short of eternal life. (*Marg. Ref.* t, u. *Notes, Is.* 4:3,4. *Phil.* 4:2,3, *v.* 3. *Heb.* 12:22—25, *v.* 23. *Rev.* 3:4—6, *v.* 5. 13:8—10, *v.* 8. 20:11—15, *vv.* 12,15.)—It cannot be supposed that Christ meant, by special revelation, to inform all these seventy persons, that they were registered in heaven as heirs of eternal life. In general, however, none can know this of themselves, except by those evidences which prove them to be "born of the Spirit," and truly converted.—'Here Woltzogenius says Christ cast out devils by a virtue residing in himself; his disciples only in the name and by the power of the Lord. Seeing then this power accompanied them into all parts of the world; it is necessary that Christ's presence should be with them every where: now such a presence is a certain indication of the Deity. (1 *Kings* 8:27. *Ps.* 139:7. *Jer.* 23:24. *Am.* 9:3.) ... Satan being ... spoiled of his dominions, may be said to "fall from heaven," by a phrase familiar both to sacred and profane writers. So of the fall of the king of Babylon the prophet says, "How art thou fallen from heaven, O Lucifer!" (*Is.* 14:12.) ... Of the fall of the colleague of Antonius, Cicero says, ... 'Thou hast pulled him down from heaven.' And when Pompey was overthrown, he is said by him, ... to have fallen from the stars.' *Whithy.*

V. 21, 22. (*Marg. Ref. Notes, Matt.* 11:25—27.) Our Lord inwardly rejoiced with a holy and spiritual joy, in the prospect of the extensive success of the gospel, the salvation of souls, and the glory which would redound to God, both in those events themselves, and by the instruments by which they would be brought to pass. (*Note, Heb.* 12:2,3.)—*No man knoweth who the Son is,* &c. (22) 'This seems not to respect what he was to do or suffer, but his nature, excellence, and dignity: as the words following, "who the Father is," respect his nature, his divine excellence and dignity exhibited to us, ... in the person of Jesus Christ. (2 *Cor.* 4:6.)' *Whithy.*—'Whosoever seeks the Father without the Son, wandereth out of the way.' *Beza.*—*Rejoiced.* (21) Ηγαλλιασατο. 1:47. See on *Matt.* 5:12.

V. 23, 24. (*Marg. Ref. Note, Matt.* 13:16,17.) Kings, as well as prophets and righteous persons, had desired to see the promised Messiah, and to hear his doctrine: but they died before he came. David was a prophet, as well as king of Israel: Moses was king in Jeshurun: (*Note, Deut.* 33:4,5.) and Solomon was one of the inspired writers. (*Notes,* 24:44—49. *Heb.* 11:13—16,39,40. 1 *Pet.* 1:10—12.)

V. 25—29. While our Lord was teaching the people, "a certain lawyer," in order to make trial of him, or to ensnare him, asked, "What shall I do to inherit eternal life?" (*Notes, Matt.* 19:16—22, *v.* 16. *Mark* 10:17—31, *v.* 17. 12:28—34. *Acts* 16:29—34, *vv.* 30,31.) In answer to this question Jesus referred him to the law, which the lawyer professed to study

30 And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, [q]and wounded *him*, and departed, leaving *him* half dead.

31 And [r]by chance there came down a certain [s]priest that way; and when he saw him, [t]he passed by on the other side.

32 And likewise a Levite, when he was at the place, came and [u]looked *on him*, and passed by on the other side.

33 But a certain [v]Samaritan, as he journeyed, came where he was: and when he saw him, [w]he had compassion *on him*,

34 And [x]went to *him*, and [y]bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to [z]an inn, and took care of him.

35 And on the morrow, when he departed, he took out [a]two pence, and gave *them* to [b]the host, and said unto him, Take care of him: and [c]whatsoever thou spendest more, when I come again I will repay thee.

36 Which now of these three, [d]thinkest thou, [e]was neighbour unto him that fell among the thieves?

37 And he said, [f]He that showed mercy on him. Then said Jesus unto him, [g]Go and do thou likewise. [*Practical Observations.*]

38 ¶ Now it came to pass, as they went, that he entered into [h]a certain village: and a certain woman, named Martha, [i]received him into her house.

39 And she had a sister called Mary, [m]which also sat at Jesus' feet, and heard his word.

40 But Martha was [n]cumbered about much serving, and came to him, and said, Lord, [o]dost thou not care that [p]my sister hath left me to serve alone? bid her therefore that she help me.

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r Ps. 88:4,5. Jer. 51:52. Lam. 2:12. Ez. 30:24. s Ruth 2:3. *marg.* 2 Sam. 1:6. Ec. 9:11. t Jer. 5:31. Hos. 5:1. 6:9. Mal. 1:10. u Job 6:14—21. Ps. 38:10,11. 69:20. 142:4. Prov. 21:13. 24:11,12 Jam. 2:13—16. 1 John 3:16—18. x Ps. 109: 25. Acts 18:17. 2 Tim. 3:2. y 9:52,53. 17:16—18. Prov. 27:10. Jer. 38:7—13. 39: 16—18. John 4:9. 8:48. z 7:13. Ex. 2:6. 1 Kings 8:50. Matt. 18:33. a 34. Ex. 23:4,5. Prov. 24:17,18. 25:21,22. Matt. 5:43—45. Rom. 12:20,21. 1 Thes. 5:15. b Is. 1:5,6. Mark 14:8. c 2:7. Gen. 42:27. Ex. 4:24. * Matt. 20:2. *marg.*

d Rom. 16:23. e 14:13,14. f 7:42. Matt. 17:25. 21:28—31. 22:42. g 29. h Matt. 20:28. 2 Cor. 8:9. Eph. 3:18,19. 5:2. Heb. 2:9—15. Rev. 1:5. i 6:32— 36. John 13:15—17. 1 Pet. 2:21. 1 John 3:16—18,23,24. 4:10,11. k John 11:1— 5. 12:1—3. l 8:2,3. Acts 16:15. 2 John 10. m 2:46. 8:35. Deut. 33:3. Prov. 8: 34. Acts 22:3. n 12:29. John 6:27. o Matt. 14:15. 16:22. Mark 3:21. p 9:56. Jon. 4:1—4.

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and to teach; and when he had quoted the two precepts, of loving God with "all the heart, and soul, and mind, and strength," and "our neighbour as ourselves," (*Notes, Lev.* 19: 18. *Deut.* 6:4,5.) Jesus declared that he "had answered right:" that was indeed the sum and substance of the whole law; and if indeed he perfectly kept those two commandments, he would acquire a title to eternal life: but it was also implied, that if he had failed, or should fail, of perfect obedience, he could not possibly obtain life *in this way*, but must be condemned by the law as a transgressor. (*Notes, Ez.* 20:11. *Matt.* 22:34—40. *Rom.* 3:19,20. *Gal.* 3:10—14.) Of this he seems to have been aware: and finding himself in danger of being entangled in his own net, yet desiring "to justify himself," he passed by the law of "loving God with all the heart," and inquired, "Who is my neighbour?" For the scribes confined this term to their own nation, sect, friends, and connexions, and did not deem themselves bound to love others at all. (*Note, Matt.* 19:16—22, *v* 18.) 'Being confident of his having performed the first part, the duties toward God, by the exact observance of the ceremonies of the law, he made no question concerning that: but for the second, the love of the neighbour, he proposed that other question.' *Hammond.* Thus he, though a lawyer, "was alive without the law:" (*Note, Rom.* 7:9—12.) and the wisdom of our Lord's discourse with him, as exactly suited to his case, is still further illustrated. (*Note, Prov.* 26:4,5.) *Thou shalt*, &c. (27) This is not exactly either in the words of the Septuagint, or according to the Hebrew text; but completely gives the meaning of both.

V. 30—37. Our Lord did not give the inquirer a direct answer, but stated a case, and led him to answer himself. This has generally been called *a parable;* but it is related as *a fact*, and probably was so. It is said that a great number of priests and Levites resided at Jericho, who would frequently journey to Jerusalem and back again; and, as the road lay through a desert, it was greatly infested by robbers. Now a certain man, supposed to be a Jew, being on the road to Jericho, fell into the hands of robbers, who stripped him and wounded him very much, and "left him half dead." While he lay in this deplorable condition, a priest happened to be going on the road; yet neither natural compassion, nor regard to the duties of religion, induced him to assist his countryman, who lay perishing for want of help: but, either pretending urgent business, or fearing lest he too should fall among the thieves, he "passed by on the other side," regardless of his groans and misery. A Levite also, who travelled that way, came indeed and cast a transient look on him, but gave him no help. At length a Samaritan, in his journey, came to the place: and when he saw the poor man's perilous and pitiable case, he forgot his strong national and religious prejudices, as well as the contempt and hatred with which the Jews in general treated the Samaritans. Being moved with compassion, he disregarded the hinderance, trouble, danger, and expense which must be incurred by helping him, he poured the wine and oil, which he carried for his own refreshment, into his bleeding wounds, and bound them up with such linen as he had about him. Having then placed him on the beast on which he rode, he conveyed him to an inn; and there took care of him during the night, as his surgeon and nurse, even as if he had been his friend and brother; and on the morrow, when his business required him to depart, he gave the host what money he could spare, and promised to repay him whatever he should further expend in taking care of him.—*Two pence.* (35) Or *denarii.* The circumstance, that the Samaritan could spare only so small a sum, seems an intimation that he was not affluent.—The direct scope of this parable, or narrative, is evidently fixed by the context: it is a beautiful illustration of the law of "loving our neighbour as ourselves," without regard to nation, party, or at other distinction. The Samaritan alone had acted according to the commandment; and the whole was admirably suited to lead the lawyer to understand the subject. Had a Jew been introduced, as thus relieving a distressed Samaritan, prejudice might have prevented the cordial approbation of a bigoted Jew; but his feelings were deeply interested in the case of the Jew, and he could not but allow, that "he who showed mercy on him" was neighbour to him, and fulfilled the duty of that relation. Our Lord then called on him to imitate the Samaritan's conduct; and this conclusion was calculated, by showing him the extent and spirituality of the law, to convince him that he could not, in this way, "inherit eternal life," as well as to direct his subsequent conduct. (*Marg. Ref.* r—f.) —Some commentators explain this *supposed* parable almost exclusively of the love of Christ to sinners; but this can be only an instructive accommodation. Man is not only in a *pitiable* state, as if, contrary to his will and without his fault, he had fallen under the power of Satan; but he is also a *condemned criminal*, exposed to the righteous vengeance of God, from which Christ alone can deliver him. The priest and the Levite *could* have helped the man if they *would*, and were very *wicked* in omitting to do it; but the law of God is "holy, just, and good," though it leaves the sinner to perish. (*Note, Rom.* 7:7—12.) At the same time Christ has far outdone the good Samaritan: he came into the world *on purpose* to save sinners: their rebellions had been committed *against him*, and they were deserving of his righteous indignation and holy abhorrence: he not only ventured some danger, and incurred some trouble and expense, in rescuing them from *deserved* destruction; but he impoverished and abased himself, and endured the most excruciating tortures, and the most ignominious death, for that end; and he not only brings them a temporary relief, but perfects their everlasting salvation. (*P. O. Gen.* 22:13—24. *Notes, Rom.* 5: 8—10.) In short the blessed Jesus has perfectly fulfilled the law of "loving our neighbour as ourselves," in such circumstances as no other person could be placed in. His conduct therefore is the best interpretation of the commandment, and the best example for our imitation.—Several other accommodations have been made of the subject: "the oil and wine" have been considered as representing the blood and Spirit of Christ, by which our souls are healed; "the inn," his church; "the host," his ministers: and "the two pence," his sacraments: but these fancies are far more amusing than instructive; and it may seriously be apprehended, that by such interpretations, men's thoughts have been very much drawn off from the grand practical inference, "Go, and do thou likewise." (*Marg. Ref.* h, i. *Notes, John* 13:12—17. 1 *Pet.* 2:18—25.)

Answering. (30) Ὑπολαβων. See on 7:43.—*Half dead.*] Ἡμιθανη. Here only N. T.—*By chance.* (31) Κατα συγκυριαν. Here only N. T. Α συγκυρεω, *obvenio, accido;* that is, *Without intention.* The priest was pursuing his own object; and his coming to the spot, at this special time, was undesigned in that respect. But that which is *accidental*, or *by chance*, as man is concerned, forms a part of the plan and purpose of God. (*Note, Ruth* 2:3.)—*Passed by on the other side.*] Αντιπαρηλθε. 31. Here only N. T. Εκ αντι, παρα, et ερχομαι.—*As he journeyed.* (33) Ὁδευων. Here only N. T. ab ὁδος, *via, iter.*—*Set him.* (34) Επιβιβασας. 19:35. *Acts* 23,24. Not elsewhere N. T.—*Beast.*] Κτηνος. *Acts* 23,24. 1 *Cor.* 15:39. *Rev.* 18:13.—*An inn.*] Πανδοχειον. Εκ παν et δοχειον, *receptaculum.* Here only N. T.—Πανδοχευς, *the host*, 35. Here only N. T.—*Took care of him.*] Επεμεληθη. 35. 1 *Tim.* 3:5. Not elsewhere N. T. Επι et μελει, *curæ, est*, 40 —*Thou spendest more.* (35) Προσδαπανησης. Here only N. T.

V. 38—42. On some occasion, when our Lord and his disciples stopped at Bethany, in their way to Jerusalem, and were hospitably entertained in the house of Martha, the

41 And Jesus answered and said unto her, Martha, Martha, [s]thou art careful and troubled about [t]many things;

42 But [u]one thing is needful: and Mary hath [v]chosen that [w]good part, [x]which shall not be taken away from her.

s 8:14. 1 Cor. 7:32—35. Phil. 4:6. r Ec. 6:11. Matt. 6:25—34. s 18:22. Ps. 27:4. 73:25. Ec. 12:13. John 17:3. Gal. 5:6. Col. 2:10, &c. 1 John 5:11,12. t Deut. 30:19. Josh. 24:15,22. Ps. 17:15. 119:30,111,173. u Ps. 16:5,6. 142:5. x 8:18. 12: 20,33. 16:2,25. John 4:14. 5:24. 10:27,28. Rom. 8:35—39. Col. 3:3,4. 1 Pet. 1:4,5.

sister of Lazarus, the following incident occurred. (*Marg. Ref.* k, l.) As soon as Jesus was sat down, he entered, as usual, on some edifying discourse; and Mary, delighted with the opportunity, "sat at his feet" as an humble disciple to hear his word, and thus to welcome him as her Instructer and Saviour. (*Notes*, 2:41—52, *v.* 46. *Prov.* 8:34. *Mark* 5:14—20, *v.* 15. *Acts* 22:1—5, *v.* 3.) But Martha, desirous of showing her respect and affection to him in another manner, was aiming to provide a suitable entertainment: so that she was hurried and "cumbered about much serving." Thus she was likely to lose the opportunity of obtaining good to her own soul by our Lord's visit; and she also put herself into an agitation of mind, which was both uncomfortable and sinful. Not being able, however, *alone* to accomplish her designs, in which she probably too much consulted the credit of her hospitality, she was displeased with her sister for not coming to her assistance. She therefore entered the room in haste: and, with some warmth, appealed to Jesus himself; nay, in some sense expostulated with him, about the supposed impropriety of Mary's conduct; inquiring, whether it gave him no concern to see her sister so inattentive as to leave her to serve alone; and desiring him to direct her to go to her assistance. But the holy and heavenly mind of Christ viewed the case in a far different light: and, addressing Martha, with a tender and compassionate repetition of her name, he observed that she was solicitous and disquieted (as the waters when agitated by a violent storm) "about many things," which were not worth her regard: "but that one thing was needful," which she was at that time led to neglect.—The term *needful* has reference to some proposed end: many things are *needful* to the gratification of men's passions; but the end proposed is, in itself, neither *needful* nor *useful*: many things are *needful* to the continuance of our lives on earth, but that may not be *needful*, or profitable for us. So that the favour of God is the only thing which is absolutely *needful* to our final happiness; the salvation of Christ is absolutely *needful* for us sinners, in order to the enjoyment of the favour of God; and an humble, believing, obedient attention to the gospel is absolutely *needful*, in order to our obtaining an interest in the salvation of Christ. Where this "one thing *needful*," is properly attended to, all other matters will be used, or pursued in subserviency to it; and whatever may seem to be neglected or lost, by this choice and conduct, present comfort and eternal felicity will be secured.—Our Lord therefore added that "Mary had chosen that good part, which should not be taken from her." (*Notes*, 16:1—8,19—23. *Matt.* 13:12.) It was her wise and happy choice to "sit at his feet, and hear his words;" she was not to be seduced into a neglect of his instructions, by any secular cares and encumbrances: and as neither life, death, nor eternity would deprive her of her interest in his salvation; so Christ would by no means consent to her being deprived of the present satisfaction of listening to his discourse, in order to assist in providing a *needless* plenty and variety, for the refreshment of the bodies, or the indulgence of the appetites, of the company.—Though Martha was on this occasion faulty, yet she was a true believer, and did not in her general conduct neglect "the one thing needful:" we may therefore suppose that this seasonable and affectionate reproof had its proper effect; and that her conduct, when Jesus afterwards came to her house, was regulated by more spiritual and rational considerations. (*Notes*, *John* 11:1—46. 12:1—8.) 'Not one dish only to eat of, as Theophylact, and many of the fathers descant here, but the better part, which Mary made it her chief care to labour after.' *Whitby.*

Received. (38) Ὑπεδέξατο. 19:6. *Acts* 17:7. *Jam.* 2:25. *Was cumbered.* (40) Περιεσπᾶτο. Here only N. T. Ex περι et σπαω, *traho.*—2 *Sam.* 6:6. *Sept.*—*Help me.* (40) Συναντιλαβηται. *Rom.* 8:26. *Note*, *Rom.* 8:24—27, *v.* 26.—*Thou art... troubled.* (41) Τυρβαζῃ. Here only N. T.

PRACTICAL OBSERVATIONS.

V. 1—16. The ministry of the gospel is intended to prepare men to receive Christ, as a Prince and a Saviour; and he will surely come in the power of his Spirit, to all places whither he sends his faithful servants.—The increase of *labourers*, in this blessed work, should excite us "to pray the Lord of the harvest, to send forth" more and more: for they are very few hitherto compared with the harvest of souls, which shall in due time be gathered in all over the earth; or even in proportion to the extent of the visible church, and the number of mere *loiterers* or "blind guides," (*P. O. Matt.* 9:27—38.) At Christ's command we should go forth to preach his gospel, "as lambs among wolves:" depending on his power, we need not fear their rage; and copying his example, we should maintain a meek and blameless conduct, in the midst of injuries and provocations. While we disinterestedly seek the peace and salvation of those to whom we are sent; we may conscientiously "eat and drink such things as are set before us;" for the faithful minister is as justly entitled to a moderate subsistence, as the labourer is to his wages: (*Notes* 1 *Cor.* 9:6—18.) yet we should endeavour to requite those who contribute to our support, as well as to promote the success of the gospel, by our prayers and good offices in their behalf. But if our message be obstinately rejected, we ought, in the most decided manner, to bear testimony against the opposers of it, and withdraw from them: and dreadful will be the case of those to whom "the kingdom of God hath come nigh," but who have put it from them with contempt and dislike. In this way, numbers, who have possessed, and been proud of, valuable privileges and distinctions, will be "thrust down into hell;" with more terrible vengeance, than the inhabitants of Tyre, or even of Sodom; for these did not continue impenitent under such abundant means of grace. Nor let any imagine that this only will be verified in those who were favoured with the ministry of Christ and his apostles, and rejected it; for it is still true of all the faithful preachers of the gospel, that "he who heareth them heareth Christ; and he who despiseth them, despiseth Christ, and... the Father who sent him." (*P. O. Matt.* 10:7—33. 11:16—24.)

V. 17—24. Pious and zealous ministers, when evidently made useful, disregard their toil and hardship; and return from preaching the word, to meet their gracious Lord in retirement, with joy and gratitude.—We may be sure that he will always rather exceed his promise than fall short of it, to all who go forth depending on his help, and observing his directions. As he "was manifested to destroy the works of the devil," and as, in consequence of his death upon the cross, he foresaw that adversary "falling as lightning from heaven;" so we may labour and pray, in hope, for the pulling down of his kingdom of ignorance, infidelity, impiety, and vice, all over the earth, through the preaching of the gospel, and by the power of our exalted Redeemer. (*Note*, 2 *Cor.* 10:1—6.) Relying on him, we may expect to trample under foot the most potent and malignant enemies, who are like serpents and scorpions, and to have Satan himself "bruised under our feet shortly;" nor can any adversary by any means hurt those whom Jesus employs, protects, and prospers. But, though we should be thankful for gifts and usefulness, yet we should chiefly seek the assurance of our "names being written in heaven," that we may have a solid ground of rejoicing: for it would be far better to be the most obscure believer, than to have all knowledge, eloquence, and even success in preaching the gospel, and at length to prove "a cast-away." Let us then beware especially of spiritual pride: by this sin, Satan "fell like lightning from heaven," and from a bright archangel became a hateful and miserable fiend: (*Note*, 1 *Tim.* 3:6.) pride has been the forerunner of destruction to many, who "have prophesied, wrought miracles, and cast out devils in the name of Christ;" and of many, who for a time have preached with great popularity, and apparent success: and it has tarnished the lustre and terminated the usefulness of others, concerning whose final state better hopes may be entertained. (*Note*, 2 *Cor.* 12:1—6. *P. O.* 1—10.)—The Lord Jesus "rejoiced in spirit," that it pleased the Father to hide his "mysteries from the wise and prudent, and to reveal them unto babes;" and he has at all times "resisted the proud, and given his grace unto the humble." The more simply dependent we therefore are on the teaching, help, and blessing of the Son of God, the more we shall know both of the Father and of the Son; (*Notes*, *John* 17:1—3. 1 *John* 2:20—25.) the more blessed we shall be in seeing the glory, and hearing the words, of the divine Saviour; and the more useful we shall be made in promoting his cause. (*P. O. Matt.* 11:25—30.)

V. 25—29. Good questions may be proposed from very base motives: yet we ought seriously to inquire, "What shall we do to inherit eternal life?" And nothing should be counted difficult or perilous, where such a prize is at stake: especially as it is connected with the awful alternative of everlasting punishment. In answer to this inquiry the blessed Saviour will direct us to the written word, and demand of us, "How readest thou?" Yet the holy law itself cannot answer the question, How *a sinner* may inherit eternal life? It is, however, proper for those "who desire to be under the law, to hear the law:" and when its extensive, spiritual, and reasonable requirements are fully and scripturally stated, we may safely assure any inquirer, that if he do this he shall live. Indeed the most perfect obedience for the time to come would not discharge any part of the debt which we have already contracted: yet we know, that no man will ever perform this condition, or be able to claim eternal life, even on this ground; nay, no one will ever love God and his neighbour with any measure of pure spiritual love, who is not made partaker of regenerating grace; which invariably produces humiliation for sin, and simplicity of dependence on the free mercy of God in Christ Jesus. But the proud heart of man strives earnestly against these mortifying convictions: and every ray of light that breaks in upon the conscience, excites men to other and further endeavours "to justify themselves," even as the approach of danger stirs us up to provide for our own defence. (*Note*, *Rom.* 10:1—4.) As the na

CHAPTER XI.

Jesus teaches his disciples to pray, and encourages earnestness and importunity by two illustrations, 1—13. He casts out a devil, and exposes the cowardly and malice of those who ascribed the miracle to the power of Beelzebub, 14—23. He shows the blessedness of true piety above all external privileges; and warns the impenitent Jews, 27—36. Dining with a Pharisee, he exposes the ignorance, hypocrisy, and wickedness of the scribes and Pharisees, 37—52; who eagerly endeavour to ensnare and accuse him, 53, 54.

AND it came to pass, [a]that as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, [b]teach us to pray, as John also taught his disciples.

2 And he said unto them, [c]When ye pray, say, [d]Our Father, [e]which art in heaven, [f]Hallowed be thy name. [g]Thy kingdom come. [h]Thy will be done, as in heaven, so in earth.

3 [i]Give us [*]day by day our daily bread.

4 And [k]forgive us our sins; [l]for we also forgive

a 5:12. 9:18,28. 22:39—45. Heb. 5:7. b Ps. 10:17. 19:14. Rom. 8:26,27. Jam. 4:2,3. Jude 20. c Ec. 5:2. Hos. 14:2. Matt. 6:6—8. d Is. 63:16. Matt. 6:9. Rom. 1:7. 8:15. 1 Cor. 1:3. 2 Cor. 1:2. Gal. 1:4. Eph. 1:2. Phil. 1:2. 4:20. Col. 1:2. 1 Thes. 1:1,3. 3:11—13. 2 Thes. 1:1,2. 2:16. e 2 Ne. 20:6. Ps. 11:4. Ec. 5:2. Dan. 2:28. Matt. 5:16. 10:32. f Lev. 10:3. 22:32. 1 Kings 8:43. 2 Kings 19:19. Ps. 57:11. 72:18,19. 108:5. 113:3. Hab. 2:14. Rev. 15:4. g 10:9—11.

Is. 2:2—5. Dan. 2:44. 7:18,27. Rev. 11:15. 19:6. 20:4. h Ps. 103:20. Is. 6:8. 3. Matt. 6:10. i Ex. 16:15—22. Prov. 30:8. Is. 33:16. Matt. 6:11,34. John 6:27—33. * Or, *for the day.* k 1 Kings 8:34,36. Ps. 25:11,18. 32:1—5. 51:1—3. 130:3,4. Is. 43:25,26. Dan. 9:19. Hos. 14:2. Matt. 6:12. 1 John 1:8—10. l Matt. 6:14,15. 18:35. Eph. 4:31,32. Col. 3:13. Jam. 2:13.

ture and effects of the love of God are most out of the way of carnal men, they elude conviction on that account; provided they can flatter themselves that they have not been injurious to their neighbours. Leaving out therefore "the first and great commandment," as if it were actually repealed; or supposing that they satisfy its requirements by "a form of godliness;" they endeavour "to justify themselves" in respect of the "second, which is like unto it:" and learned scribes, ancient and modern, come in to their aid, with a variety of corrupt glosses, perplexing criticisms, and frivolous distinctions, before which the meaning and spirit of the precept seem to evaporate. Thus the most flagrant injustice, treachery, oppression, and inhumanity, are openly vindicated as consistent with the law of God! Nay, the Scripture is ransacked, and quoted for precedents and arguments, in favour of the most horrid cruelties which rapacious avarice, malignity, bigotry, or ambition can perpetrate! Some difference of climate, or colour, or religious tenets, is pleaded; as if this bounded the divine command, and excused us for not loving a vast majority of the human species as our neighbours! Or some *judicial* regulation, made to prevent the fatal effects of that hardness of heart, which no law can change; or some practices, evidently originating from human selfishness, are adduced, as if they actually repealed the laws of "loving our neighbour as ourselves," and "of doing to others, as we would they should do unto us." Thus men "render the commandments of God of none effect, by their traditions" and corrupt reasonings; and human learning, nay, what is called theology, often rivets those prejudices, which are equally subversive of the law of love, and of the gospel of free grace. We must, however, endeavour by every means to counteract the effects of such destructive errors: and in order to this, apt illustrations, and appeals to the heart and conscience, may be more useful than abstracted reasonings: and though we must not countenance any corrupt prejudices, yet on many occasions it is advisable to oppose them *indirectly*, and to study by what avenue we may best find access to the heart.

V. 30—37. It is most lamentable to observe, to what a degree *selfishness* pervades all ranks and orders of men; and how many excuses they devise, that they may avoid incurring trouble or expense, in relieving the miseries of others. They plead that they are in haste, that their business is urgent or *sacred*, that the attempt is vain or perilous, that they have it not in their power, that others may do it to greater advantage, that it does not properly belong to them, or that "the time is not come." With such pretences great multitudes pass by the wretched and perishing, and avoid looking on them, that they may be excused from assisting them: especially the countless millions all over the world, who are "perishing for lack of knowledge." Others will give those in urgent misery or danger a transient look and a pitying word, hoping some good Christian will come to their relief, though *they* cannot get time, or are not able to do it. Alas! that many professors and ministers of the gospel are as evidently selfish and unfeeling as any other men! and thus they give up their holy faith and sacred function to the contempt and invectives of infidels; who substitute a proud semblance of benevolence in the place of repentance, faith in a divine Saviour, love to God, and to man for his sake. The true Christian, however, has the law of love written in his heart: the Spirit of Christ dwells in him, and his image is renewed on his soul: misery will therefore uniformly excite compassion in his breast, wherever it is seen, though in a stranger, an enemy, or one of an opposite sect or party. Thus the Son of God looked down, with compassion, on our deserved and helpless misery, and came to our relief; though he knew that it would expose him to the deepest abasement, and most intense sufferings, to deliver us: thus he is ever ready to pity and help the poor sinner, when stripped of every plea, wounded in his conscience, and without hope of deliverance from any other quarter. In our utmost distress he has come to us, to bind up our broken hearts, to pour his healing balm into our bleeding wounds, and to preserve us from that destruction, into which our enemies had plunged us: by his power and grace he brings us into his church, and there takes care of us and heals our souls; and he requires his ministers and people, to show their love to him, by their attention to the weak and discouraged of his flock; (*Note, John* 21:15—17.) assuring them of an abundant recompense at his return to judge the world. After this interesting and endearing example of inexpressible love, to which we owe all our hopes and comforts; every true believer must and will pity and endeavour to relieve the oppressed, and to comfort the wretched; he will be induced to venture loss, danger, and reproach, in this work and labour of love: the excuses which satisfy others, and which once satisfied him, will no longer be admitted: he will become the good Samaritan to the poor and afflicted, the ignorant and ungodly, of every name and nation, who come in his way: yea, he will go out of his way to meet with and relieve them, as he has ability and opportunity. And when he considers that Jesus loved him and bled for him, when an enemy and a rebel: and, having shown him mercy, that he has commanded him "to go and do likewise;" he will love, and do good to, even his enemies, and to the vilest of mankind, for Christ's sake. With this view of Christianity before our eyes, have we reason to expect that any who profess it will defraud, oppress, enslave, or persecute any of the human race? If there be an appearance of such practises in some who seem to be Christians, we must either allow that they are not what they profess to be, or that they "know not what manner of spirit they are of." And can we but wonder, that professed Christians should discourage, oppose, or "forbid us to preach the gospel to the gentiles," and to the Jews "that they may be saved?" (*Notes, Rom.* 1:13—16. 10:12—17. 1 *Thes.* 2:13—16.)

V. 38—42. Let us follow Christ, especially in his persevering love to sinners; let us welcome him into our hearts, and his disciples and ministers into our houses: and let the latter especially be careful to improve the hours of social intercourse in edifying discourse. But we should have more profit in meeting together, as well as larger ability in imitating the good Samaritan, if we were not so "cumbered about much serving." Alas! what time is wasted, and what expenses are incurred, even in the entertainment of the ministers and professors of the gospel, to feast the guests, and to gratify the vanity of those who furnish the repast; while a scanty surplus remains for the poor, and a small proportion of the opportunity for religious improvement! (*Note*, 14:12—14.) Nay, sometimes the persons concerned thus lose their temper also; and are even induced to violate the sabbath, and to constrain their servants to neglect the public ordinances of God, and perhaps to do the same themselves! If the gracious Saviour were personally present on such occasions, and saw his professed disciples thus "careful and troubled about many things;" would he not rebuke them far more sharply than he did Martha? Indeed the delinquents will attempt to vindicate their conduct; and perhaps may be angry, and affect to censure those who are indifferent to external accommodations, compared with "sitting at Christ's feet, and hearing his word:" but he will decide the matter against them, and not admit of their plea that these are *little things;* much less will he consider such cares and encumbrances as *needful.*—But it is not in this way alone, that we are apt to be "careful and troubled about many things." Numbers are wholly given up to a variety of worldly pursuits and anxieties, to the entire neglect of their souls: and there are none of us, who do not at some times expose ourselves to the rebuke of Christ, for our disproportionate solicitude and eagerness about mere trifles, when compared with our attention to the great concerns of eternity. Let us then mind more diligently and entirely, "the one thing needful." 'None but Jesus can do helpless sinners good:' to hear, believe, and obey his gospel, and to have him for our "Wisdom, Righteousness, Sanctification, and Redemption," comprises all that is necessary for this world and the next: and without this all the rest will leave us for ever miserable. This good part is by the gospel proposed to our choice: happy then are they who give it a decided preference to all earthly objects; for it "shall not be taken from them," through the countless ages of eternity: and to those who choose and seek it in the first place, all things else which can conduce to their present comfort, or their everlasting felicity, shall assuredly be added. (*Notes, Matt.* 6:25—34.)

NOTES.—CHAP. XI. V. 1—4. Our Lord, it may be supposed, constantly prayed with his disciples, when they were retired together. On one of these occasions, a certain person (perhaps one of the seventy disciples, who might not have heard the sermon on the mount) entreated him to teach them to pray, as John had taught his followers. Probably, John had added to his general instructions on this subject, some comprehensive directory, or form of prayer; which both served to distinguish his disciples from those of the Pharisees

every one that is indebted to us. And [m]lead us not into temptation; [n]but deliver us from evil.

5 And he said unto them, [o]Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

6 For a friend of mine [p]in his journey is come to me, and I have nothing to set before him?

7 And he from within shall answer and say, [q]Trouble me not: [r]the door is now shut, and my children are with me in bed; I cannot rise and give thee.

8 I say unto you, Though he will not rise and give him, because he is his friend; yet [s]because of his importunity, he will rise and give him as many as he needeth.

9 And [t]I say unto you, [u]Ask, and it shall be given you; [v]seek, and ye shall find; [w]knock, and it shall be opened unto you.

10 For [x]every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.

11 If [y]a son shall ask bread of any of you that is a father, will he give him a stone? or if *he ask* a fish, will he for a fish give him a serpent?

12 Or if he shall ask an egg, will he [z]offer him [a]a scorpion?

13 If ye then [b]being evil, [c]know how to give good gifts unto your children; [d]how much more shall *your* [e]heavenly Father [f]give the Holy Spirit to them that ask him? [*Practical Observations.*]

14 ¶ And he was [g]casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.

15 But some of them said, He casteth out devils through [h]Beelzebub the chief of the devils.

16 And others, [i]tempting *him*, sought of him a sign from heaven.

17 But he, [k]knowing their thoughts, said unto them, [l]Every kingdom divided against itself is brought to desolation; and a house *divided* against a house, falleth.

18 If [m]Satan also be divided against himself, how shall his kingdom stand? because [n]ye say that I cast out devils through Beelzebub.

19 And if I by Beelzebub cast out devils, [o]by whom do your sons cast *them* out? therefore [p]shall they be your judges.

20 But if I with [q]the finger of God cast out devils, no doubt, [r]the kingdom of God is come upon you.

21 When [s]a strong man armed keepeth his palace, his goods are in peace:

22 But [t]when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

23 He [u]that is not with me is against me; and he that gathereth not with me scattereth.

24 When [x]the unclean spirit is gone out of a man, [y]he walketh through [z]dry places, [a]seeking rest: and finding none, he saith, [b]I will return unto my house whence I came out.

25 And when he cometh, [c]he findeth *it* swept and garnished.

26 Then goeth he, and taketh *to him* seven other spirits [d]more wicked than himself; and they enter in, and dwell there: [e]and the last *state* of that man is worse than the first.

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m 8:13. 22:46. Matt. 6:13. 26:41. 1 Cor. 10:13. 2 Cor. 12:7,8. Rev. 2:10. 3:10. n Gen. 48:16. Ps. 121:7. John 17:15. 2 Thes. 3:3. 2 Tim. 4:18. o 18:1—8. * Or, *out of his way.* p 7:6. Gal. 6:17. q 13:25. Matt. 25:10. r 18:4—8. Gen. 32:26. Matt. 15:22—28. Rom. 15:30. 2 Cor. 12:8. Col. 2:1. 4:12. s 13:24. Matt. 6:29. 21:31. Mark 13:37. Rev. 2:24. t Ps. 50:15. 118:5. Jer. 33:3. Matt. 7:7,8. 21:22. Mark 11:24. John 4:10. 14:13. 15:7,16. 16:23,24. 2 Cor. 12:8,9. Heb. 4:16. Jam. 1:5,6. 5:15,16. 1 John 3:22. 5:14,15. u 13:24. Ps. 27:4,8. 34:4,10. 105:3,4. Cant. 3:—4. 5:6. Is. 45:19. 55:6,7. Jer. 29:12,13. Dan. 9:3. Am. 5:4—6. John 1:45—49. Acts 10:4—6 Rom. 2:7. Heb. 11:6. x 13:25. 2 Cor. 6:2. y 18:1. Ps. 31:22. Lam. 3:8,18,54—56. Jon. 2:2—8. Jam. 4:3. 5:11. z Is. 49:15. Matt. 7:9,10. † Gr. *give.* a 10:19. Ez. 2:6. Rev. 9:10. b Gen. 6:5,6. 8:21. Job 15:14—16. Ps. 51:5. John 3:5,6. Rom. 7:18. Tit. 3:3. c Is. 49:15. Matt. 7:11. Heb. 12:9,10. d Matt. 6:30. Rom. 5:9,10,17. 8:32. 2 Cor. 3:9—11. e 2. 15:30—32. Matt. 5:16,45. 6:14, 32. † Prov. 1:23. Is. 44:3,4. Ez. 36:27. Joel 2:28. Matt. 7:11. John 4:10. 7:37—39. g Matt. 9:32,33. 12:22,23. Mark 7:32—37. h Matt. 9:34. 12:24—30. Mark 3:22—30. John 7:20. 8:48,52. 10:20. † Gr. *Beelzebul*, so 18,19. i Matt. 12:38, 39. 16:1—4. Mark 8:11,12. John 6:30. k 1 Cor. 1:22. k Matt. 9:4. 12:25 Mark 3:23—26. John 2:25. Rev. 2:23. l 2 Chr. 10:16—19. 13:16,17. Is. 9:20,21. 19:2, 3. m Matt. 12:26. n 15. Matt. 12:31—34. Jam. 3:5—8. o 9:49. Matt. 12:27, 28. p 31,32. 19:22. Job 15:6. Matt. 12:41,42. Rom. 3:19. q Ex. 8:19. Matt. 12:28. r 10:9,11. Dan. 2:41. Acts 20:25. 28:23—28. 2 Thes. 1:5. s *See on* Matt. 12:29. Mark 3:27. t Gen. 3:15. Is. 27:1. 49:24,25. 53:12. 63:1—4. Col. 2:15. 1 John 3:8. 4:4. Rev. 20:1—3. u 9:50. Matt. 12:30. Rev. 3:15,16. x Matt. 12: 43—45. y Job 1:7. 2:2. 1 Pet. 5:8. z Judg. 6:37—40. Ps. 63:1. Is. 35:1,2,7. 41: 17—19. 44:3. Ez. 47:8—11. Eph. 2:2. a Prov. 4:16. Is. 48:22. 57:20,21. b Mark 5:10. 9:25. c 2 Chr. 24:17—22. Ps. 36:3. 81:11,12. 125:5. Matt. 12:44,45. 2 Thes. 2:9—12. 2 Pet. 2:10—19. Jude 8—13. d Matt. 23:15. e Zeph. 1:6. Matt. 12. 45. John 5:14. Heb. 6:4—8. 10:26—31. 2 Pet. 2:20—22. 1 John 5:16. Jude 12,13.

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and to impress upon their minds the important truths which he had inculcated, concerning the Messiah and the spiritual blessings of his kingdom; and thus to regulate their judgment and devotions at the same time. This disciple, therefore, desired Jesus to instruct him and the other disciples to pray, by some similar method: for we cannot suppose, but that he had in general taught them both what to pray for, and in what manner to pray, by his doctrine and daily example. In answer to his request, our Lord again delivered that prayer, which has been fully considered. (*Notes*, *Matt.* 6:7—13.) The variations are immaterial, except the omission of the concluding doxology.—Instead of "this day," we here read, "day by day," or daily; and *sins* is substituted for *debts*. (4) But the clause, "When ye pray, say," at least warrants the frequent use of the very words here prescribed, which certainly imply every thing that we can ask for ourselves or others, in respect of this life, and of that which is to come. (*Marg. Ref.*)—*Thy will be done*, &c. (2) To pray, that "the will of God may be done, as in heaven, so on earth," is widely different from saying, in submission to Providence, in some special instance, "The will of the Lord be done:" (22: 42. *Acts* 21:14.) for the former takes in obedience to the will of God, as a lawgiver, and as a Saviour, as well as submission to his providential appointments. (*Notes*, *Matt.* 6:10. 7:21—23.)—*Indebted*, &c. (4) 'It is carefully to be observed, for the due stating of the controversy of Christ's satisfaction, that sins are not strictly and properly compared to debts; seeing, by sinning we do not so properly contract a *debt* as a *guilt*, and obnoxiousness to punishment; which two things will admit these differences: (1) That, if another will pay my debt, the creditor cannot justly refuse his paying it for me, or complain that he is not satisfied when the whole debt is paid: but let another be never so willing to suffer for my offence he can make no satisfaction for it, unless the judge be willing to admit him to suffer in my stead. Hence, (2) the creditor does no act of grace, by admitting the solution of another: and if that other pay the whole, he can require no conditions for my discharge. But the ruler against whose laws I have personally offended, does me an act of grace, in admitting another to suffer in my stead; and so may do this only upon some reasonable conditions.' *Whitby.*

V. 5—13. In addition to this comprehensive form of prayer, our Lord encouraged the disciples to be persevering and earnest in their requests, so as to take no denial; the happy effects of which he illustrated by a case, which might occur to them. In those hot countries, it is common, where it can be done safely, to travel in the cool of the evening, and the first hours of the night. Should an unexpected guest, therefore, from his journey, come at midnight to the house of one wholly unprepared for entertaining him: the person thus visited would apply to a friend or neighbour to assist him in affording the weary traveller some refreshment. And though his friend might attempt to put him off, and excuse himself; yet, if he were not easily denied, (as it might be supposed, he would not,) but urged the request with an importunity which in other circumstances would be reprehensible; he would seldom fail, in the event, to overcome the reluctancy of his friend. If then importunity proved so successful with men, notwithstanding their selfishness, and the inconvenience which attends granting a request made at a late hour; how much more will it prevail with God, who delights in mercy, who deems no time unseasonable, who answers every prayer with most perfect ease, and who only delays his favours, in order to make men more earnest and persevering in their supplications! (*Marg. Ref.* p—r. *Notes*, 18:1—8. *Gen.* 32:24—30.) This illustration our Lord concluded by repeating such exhortations and promises, as have already been considered: (*Marg. Ref.* s—e. *Note*, *Matt.* 7:7—11.) except that, instead of "good things," he here inserts "the Holy Spirit;" by which it is intimated, that this gift to us sinners, since the work of redemption was completed, is the sum or earnest of all good things: for by his influences, we are brought to know God and ourselves, to repent, to believe in and love Christ, to hope, rejoice, and obey; and so are made comfortable and useful in this world, and meet for happiness in the next. (*Marg. Ref.* f. *Notes*, *John* 16:7—15.) The gift of the Holy Spirit is two-fold: his immediate inspiration made men prophets; his regenerating and sanctifying influences render men *saints*, or holy persons. No sober man can suppose that every one who prays for the Holy Spirit, will be made a prophet, or enabled to work miracles. His renewing, enlightening, sanctifying, and comforting influences are no doubt exclusively intended. (*Notes*, *John* 4:10—15. 7:37—39.)

Importunity. (8) Την αναιδειαν. priv. et αιδως, *pudor*: *sine pudore.* '*Qui moleste urget, nec ullo responso aut alio modo abigi potest.*' Schleusner.—'According to that saying of the Jews, the impudent man overcomes the modest and the bashful, how much more God who is goodness itself.' *Whitby.*—*Heavenly*, &c. (13) Εξ ουρανου.—Εν τοις ουρανοις, *Matt.* 7:11.

27 ¶ And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, [f] Blessed *is* the womb that bare thee, and the paps which thou hast sucked.

28 But he said, [g]Yea, rather blessed *are* they that hear the word of God and keep it.

29 ¶ And [h]when the people were gathered thick together, he began to say, [i]This is an evil generation; [k]they seek a sign, and there shall no sign be given it, but the sign of Jonas the prophet.

30 For [l]as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

31 The [m]queen of the south shall [n]rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, [o]a greater than Solomon *is* here.

32 The [p]men of Nineveh shall rise up in the judgment with his generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, [q]a greater than Jonas *is* here.

33 No man, [r]when he hath lighted a candle, putteth *it* in a secret place, neither under [s]a bushel, but on a candlestick, that they which come in [t]may see the light.

34 The [u]light of the body is the eye: therefore when thine eye is [v]single, thy whole body also is full of light; [x]but when *thine eye* is evil, thy body also *is* full of darkness.

35 Take [y]heed therefore that the light which is in thee be not darkness.

36 If thy whole body therefore *be* full of light, having no part dark, [z]the whole shall be full of light, as when [a]the bright shining of a candle doth give thee light. [*Practical Observations.*]

37 ¶ And as he spake, [b]a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.

38 And when the Pharisee saw *it*, [c]he marvelled that he had not first washed before dinner.

39 And the Lord said unto him, [d]Now do ye Pharisees make clean the outside of the cup and the platter; [e]but your inward part is full of [f]ravening and wickedness.

40 *Ye* [g]fools! [h]did not he that made that which is without, make that which is within also?

41 But [i]rather give alms [k]of such things as ye have, and, behold, [l]all things are clean unto you.

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1 28. 32-48 g ver. 15-18. h ver. 21. i Ps. 1 1-3. ch. 12:54. 119 1—6. 128 1. Is. 48 17, 18. Matt. 7:21—23. 12 50. John 13:17. Jam. 1:21—25. 1 John 3:21—24. Rev. 22:14. k 12:1. 14:25, 26. 1 50. 9:41. Is. 57:3, 4. Matt. 3:7. 23:34—36. Mark 8:38. John 8:44. Acts 7:51, 52. k Matt. 12.38, 39. 16:1—4. Mark 8:11, 12. John 2:18. 6:30. l ver. 1 22. 12:40. 17. Jon. 1 17. 2 10. 3 2. See Matt. 12 40. m 1 Kings 10 1-2. 2 Chr. 9:1. Matt. 12:42. n ver. 31. o ver. 31. Rom. 2 27. 1 Cor. 11 7. 2 Cor. 3:22. 9:35. Is. 9 6, 7. Col. 1 15. 16. John 3 5. Heb. 1 2. 3 4. 1 Pet. 1:20. Heb. 7 28. r 8:16, 17. Matt. 5:15. Mark 4:21, 22. s Matt. 5:15. *marg.* t Matt. 5:16. 10:27. John 11:9. 12:46. Phil. 2:15, 16. u Ps. 119:18. Matt. 6:22, 23. Mark 8:18. Acts 26:18. Eph. 1:17, 18. v Acts 2:46. 2 Cor. 1:12. 11:3. Eph. 6:5. Col. 3:22. x Gen. 19: 11. 2 Kings 6:15—20. Ps. 81:12. Is. 6:10. 29:10. 42:19, 20. 44:18. Jer. 5:21. Mark 4:12. Acts 13:11. Rom. 11:8—10. 2 Cor. 4:4. 2 Thes. 2:9—12. y Prov. 16:25. 26:12. Is. 5:20, 21. Jer. 8:8, 9. John 7:48, 49. 9:39—41. Rom. 1:22. 2:19—23. 1 Cor. 1:19—21. 3:18—20. Jam. 3:13—17. 2 Pet. 1:9. 2:18, 19. Rev. 3:17, 18. z Ps. 119:97—105. Prov. 1:5. 2:1—11. 4:18, 19. 20:27. Is. 42:16. Hos. 6:3. Mat. 13:11, 12, 52. Mark 4:24, 25. Eph. 4:14, 15. ' Col. 3:16. 2 Tim. 3:15—17. Heb. 5:14. Jam. 1:25. 2 Pet. 3:18. † Gr. *a candle by its bright shining.* a 7:36. 14:1. 1 Cor. 9:19—23. b Matt. 15:2, 3. Mark 7:2—5. John 3:25. c Matt. 23:25, 26. Gal. 1:14. 2 Tim. 3:5. Tit. 1:15, 16. d 16:15. Gen. 6:5. 2 Chr. 23:2. 31:20, 21. Ps. 5:9. 55. 36:12. Jer. 4:14. Matt. 12:33—35. 15:19. John 12:6. 13:2. Acts 8:21—23. Jam. 4:8. e Ps. 22:13. Ez. 22:25, 27. Zeph. 3:3. Matt. 7:15. 1 Pet. 2:1. 2:1 25. Ps. 11 1. 7:14, 15. 64 8, 9. Prov. 1:22. 8:5. Jer. 5:21. Matt. 23:17, 26. 1 or 1s 36. g ver. 1 2. 27. 2 7. Num. 16:22. Ps. 33:15. 94:9, 10. Zech. 12:1. Heb. 12 9. h 12 38. 11 12—14. 16:9. Is. 22. 19:3. Deut. 15:8—10. Job 31:16—20. Ps. 11 1. 112:5. Prov. 14:31. 19:17. Ec. 11:1, 2. Is. 58:7—11. Dan. 4 27. Matt. 5 42. 6:1—4. 25:34—40. 26:11. Acts 9:36—39. 10:31, 32. 11:29. 24:17. 2 Cor. 8:7—9, 12. 9:6—15. Eph. 4:28. Heb. 6:10. 13:16. Jam. 1:27. 2:14—16. 1 John 3:16, 17. ; Or, *as you are able.* i Acts 10:15. Rom. 14:14—18. 1 Tim. 4:4, 5. Tit. 1:15.

V. 14—26. (*Marg. Ref. Notes, Matt.* 12:22—30, 43—45. 16:1—4. 2 *Pet.* 2:20—22.) "The finger of God," (20) denoting the power by which Christ wrought his miracles, may refer to the confession of the Egyptian magicians, with respect to the miracles performed by Moses. (*Note, Ex.* 8:18, 19.) "The Spirit of God," *Matt.* 12:28.—*A strong man*, &c. (21) The circumstances of the "strong man's being armed," (namely, with the sinner's ignorance, error, prejudices, pride, and lusts,) the confidence which he places in this armour, and the peace in which he retains his possession, till overcome by one "stronger than he," are here added to the parable: and the contrast between "the strong one," and one "stronger than he," is marked emphatically. (*Note*, 1 *John* 4:4—6.)

Thoughts. (17) Διανοηματα. Here only N. T. Ex δια, et νοεω, *cogito.* Ενθυμησεις, *Matt.* 12:25.—*Divided.*]—Διαμερισθεισα. 18. 22:17. 23:34. *Matt.* 27:35. *Acts* 2:45. Ex δια, et μεριζω, quod ἀ μερις, *pars.*—*Is come upon.* (20) Εφθασεν. *Matt.* 12:28. *Rom.* 9:31. *Phil.* 3:16. 1 *Thes.* 2:16. 4:15.—*A strong man.* (21) Ὁ ισχυρος.—*A stronger.* (22) Ὁ ισχυροτερος. 3:16. 15:14. 1 *John* 2:14. *et al.*—*Armed.* (21) Καθωπλισμενος. Here only N. T.—Ὁπλιζομαι, 1 *Pet.* 4:1.—Ὅπλα, *arma.*—*All his armour.* (22) Την πανοπλιαν. *Eph.* 6:11, 13. Not elsewhere N. T.—*Swept.* (25) Σεσαρωμενον. 15:8. *Matt.* 12:44. Not elsewhere N. T.—*Garnished.*] Κεκοσμημενον. 21:5. *Matt.* 12:44. 23:29. 25:7. 1 *Tim.* 2:9. *Tit.* 2:10. 1 *Pet.* 3:5. *Rev.* 21:2, 19.

V. 27, 28. The power and beneficence of Christ's miracles, the authority and excellence of his doctrine, the holiness of his character, and the wisdom of his answers to his malicious enemies, seem to have combined so to fill this woman with admiration, that she could not refrain from crying aloud, that the woman, who had the honour of being his mother, must be peculiarly happy above all others. The answer of our Lord to this, was exactly to the same effect with one on another occasion, which has already been considered. (*Marg. Ref. Notes, Matt.* 12:46—50.) ' The blessedness of my mother ariseth not from this, that she conceived me, and brought me forth into the world: but in order to that, it is necessary for her, as well as others, to believe and obey my word. So Theophylact.' *Whitby.*

V. 29—32. *Marg. Ref. Notes, Matt.* 12:38—42.

Were gathered thick together. (29) Επαθροιζομενων. Here only N. T. Ab ἀθροος, *confertus.*

V. 33—36. This was an answer to another cavil, connected with the preceding objection. (16) The substance of it has been already commented upon: but the allusion to the light and the eye, seems here to be applied in a different manner, than elsewhere. (*Notes, Matt.* 5:14—16. 6:22, 23. *Mark* 4:21, 22.) Our Lord intimated by it, that he should proceed to diffuse the light of his truth, notwithstanding the perverse opposition of the Pharisees; nor would they be able to cover or extinguish that light, which he had kindled for the benefit of mankind. Yet the Pharisees, and others of similar character, would remain in darkness, through the prejudices of their wicked hearts; even as men whose eyes are diseased, see nothing, or nothing as it really is, in the clearest light. It therefore concerned every hearer to be peculiarly careful, that the supposed light, which he followed, was not darkness; or his first principles and practical judgment erroneous. For, as the body is furnished with light for its direction by the eye; so the mind is guided in every operation by the practical judgment: if then their minds were well prepared to receive the benefit of revelation, they would have no more occasion to demand further information; than a man with good eyes is at a loss to distinguish the surrounding objects, "when the bright shining of a candle doth give him light." (*Marg. Ref.*)—This last verse may be thus understood: "If thy whole body therefore be full of light, having no part dark; the whole" (*of thy conduct*, or, *path.*) "shall be full of light, as when the bright shining of a candle doth give thee light."—' A mind thus enlightened, and free from all those distempers which darken and make blind the soul, will direct all our faculties and inclinations, and all the actions of the life aright; as a light doth the body, when it walks in a dark night.' *Whitby.*

The bright shining of a candle. (36) Ὁ λυχνος τη αστραπη, "a candle by its lightning." 10:18. 17:24.—*Doth give . . . light.*] Φωτιζει. *John* 1:9. 1 *Cor.* 4:5. *Eph.* 1:18. 3:9. 2 *Tim.* 1:10. *Heb.* 6:4. 10:32. *Rev.* 18:1. 21:23. 22:5. Α φως, *lux.*

V. 37, 38. As Jesus was speaking on some other occasion, (for harmonists seem, with probability, to place the following incident in another connexion,) a Pharisee, with apparent respect and earnestness, pressed him to dine with him, and he was pleased to accept of the invitation; yet it is probable, that the Pharisee had purposely collected together many of his brethren to meet Jesus, with a design to ensnare him, of which he was fully aware. This may account for the remarkable sharpness of his reproofs and warnings. (*Notes*, 7:36. 14:1—6.)—The Pharisee, however, expressed his surprise that Jesus had not first washed according to their traditions; (*Marg. Ref.* b. *Notes, Matt.* 15:1, 2. *Mark* 7:3—8.) and this gave him the opportunity of exposing and condemning their hypocrisy and superstition. (*Note, Matt.* 23:23, 24.)

To dine. (37) Ὅπως αριστηση. *John* 21:12, 15. Not elsewhere N. T. Αριστον, 38.—*Had not washed.* (38) Ου . . . εβαπτισθη. "Had not been baptized."—If the verb βαπτιζω means exclusively to immerse; certainly all the company, except Jesus and his disciples, had openly been immersed, and were daily immersed, before dinner; so that it was a matter of astonishment, that our Lord should not be thus immersed.

V. 39, 40. (*Marg. Ref. Notes, Matt.* 12:33—37. 23:25—28.) As God, who created the soul, and perfectly knows it, abhors all sin, and requires especially inward purity; nothing can be more irrational and foolish, than to suppose that any external observances can please him, while avarice, pride and ambition, revenge and other malignant passions, or sensual lusts possess the heart.

V. 41. (*Notes, Is.* 58:3—12. *Dan.* 4:27. *Matt.* 5:7. 25:34—40.) Pilate washed his hands, as a token that he was pure from the blood of Jesus, when he gave him up to be crucified

42 But [k]wo unto you, Pharisees! [l]for ye tithe mint and rue, and all manner of herbs, [m]and pass over judgment and the love of God: these ought ye to have done, [n]and not to leave the other undone.

43 Wo unto you, Pharisees! [o]for ye love the uppermost seats in the synagogues, and greetings in the markets.

44 Wo unto you, scribes and Pharisees, hypocrites! [p]for ye are as graves which appear not, and the men that walk over *them* are not aware *of them*.

45 Then answered one of the lawyers, and said unto him, Master, thus saying [q]thou reproachest us also.

46 And he said, [r]Wo unto you also, *ye* lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

47 Wo unto you! [s]for ye build the sepulchres of the prophets, and your fathers killed them.

48 Truly [t]ye bear witness that ye allow the deeds of your fathers: [u]for they indeed killed them, and ye build their sepulchres.

49 Therefore also said [x]the Wisdom of God, [y]I will send them prophets and apostles, [z]and *some* of them they shall slay and persecute;

50 That [a]the blood of all the prophets, which was shed from the foundation of the world, may be required of [b]this generation;

51 From [c]the blood of Abel, unto the blood of [d]Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.

52 Wo unto you, lawyers! [e]for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye [f]hindered.

53 And as he said these things unto them, the scribes and the Pharisees began [f]to urge *him* vehemently, and to provoke him [g]to speak of many things,

54 Laying wait for him, and [h]seeking to catch something out of his mouth, that they might accuse him.

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k Matt. 23:13—15,23. l 18:12 m Deut. 10:12,13. 1 Sam. 15:22. Prov. 21:3. Is. 1:10—17 58:2—6. Jer. 7:2—10,21,22. Mic 6:8 Mal. 1:6, 2:17. Jo nn 5:42. Tit. 2:11,12. 1 John 4:20,21. n Lev. 27:30—33. 2 Chr. 31:5—10. Neh. 10:37,38. Ec. 7:18. Mal. 3:8—10. o 14:7—11. 20:46. Prov. 16:18. Matt. 23:6,7. Mark 12:38,39. Rom. 12:10. Phil. 2:3. Jam. 2:2—4. 3 John 9. p Num. 19:16. Ps. 5:9. Hos. 9:8. Matt. 23:27,28. q Acts 23:3. q 1 Kings 22:8. Jer. 6:10. 20:8. Am. 7:10—13. John 7:7,48,49. 9:40,41. r Is. 10:1. Matt. 23:2—4. Gal. 6:13. s Matt. 23:29—33. Acts 7:51,52. 1 Thes. 2:15,16. t Josh. 24:22. Job 15:6. Ps. 64:8. u 2 Chr. 36:16. Matt. 21:35—38. Heb. 11:36—38. Jam. 5:10. x Prov. 1:2, &c. 8:1—12. 9:1—3. 1 Cor. 1:30. Col. 2:3. y 24:47. Matt. 23:34. Acts 1:8 Eph. 4:11. z 21:16,17. Matt. 22:6. John 16:2. Acts 7:57—60. 8:1,3. 9:1,2. 12:1, 2. 22:4,5,20. 26:10,11. 2 Cor. 11:24,25. a Gen. 9:5,6. Num. 35:33. 2 Kings 24: 4. Ps. 9:12. Is. 26:21. Rev. 18:20—24. b Jer. 7:29. c Gen. 4:8—11. Heb. 11:4. 12:24. 1 John 3:12. d 2 Chr. 24:21,22. Zech. 1:1. Matt. 23:35. e 19:39,40. Matt. 23:13. John 7:47—52. 9:24—34. Acts 4:17,18. 5:40. * Or, *forbad*. f Is. 22:12, 13. Is. 9:12. g 20:20,27. Jer. 18:18. 20:10. h Ps. 37:32,33. 56:5,6. Matt. 22:15, 18,35. Mark 12:13.

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and the Pharisees washed their hands, as a profession of holiness and piety, while their hearts were full of rapacity and iniquity. (*Note*, *Matt.*.27:24,25.) But the observance in both cases was vain and inefficacious: and the conduct of Zaccheus, who, having made large restitution to all whom he had wronged, gave half of his remaining goods to the poor, was a far better proof of love to God and man, as well as of sincere repentance and faith; and a far better method of seeking the sanctified and comfortable use of outward things. (*Marg. Ref. Notes*, 3:10—14. 19:1—10.)—Some think our Lord meant, that, as the possessions of many among the Pharisees had been in great measure acquired by oppression and injustice; and as it would have been impracticable, in all cases, to make restitution to the injured persons; they must dispose of all their ill-gotten and idolized property in alms, before they could expect that God would accept their services, and bless their provisions: and the original expression, with the connexion, and the character of the persons addressed, give considerable probability to this interpretation. Liberality to the poor, however, according to a man's ability, from proper principles, does more towards rendering outward possessions or enjoyments sanctified, than any ceremonial washings can do. Where this is duly attended to, from scriptural motives, and men deduct from their own indulgence to give a portion to their poor neighbours, "Behold, all things are clean unto them."

Of such things as ye have.] "As you are able." *Marg.* Τα ενοντα.—'*Pro viribus et facultatibus vestris distribuite eleemosynas; ut τα ενοντα* positum sit pro *κατα τα ενοντα χορηγατα*, seu *εκ των ενοντων*.' *Schleusner.*

V. 42. *Marg. Ref.* 18:12. *Notes*, *Matt.* 23:23,24.

V. 43. *Marg. Ref. Notes*, 20:45—47. *Matt.* 23:5—7.

V. 44. (*Marg. Ref. Note*, *Matt.* 23:25—28.)—Some graves or tombs were purposely whitened; others were grown over with grass, and were not seen; but both were full of dead men's bones, and those who walked where they were, often contracted ceremonial uncleanness. (*Notes*, *Lev.* 19:11, 21.) Thus, they who formed an acquaintance with the hypocritical scribes and Pharisees, were deeply corrupted by them, in their principles and conduct, sometimes before they suspected any harm.

Which appear not.] Αδηλα. 1 *Cor.* 14:8. Not elsewhere N. T.—*Ps.* 51:6. *Sept.* Ex *a* priv. et δηλος, *manifestus*.

V. 45. The lawyers seem to have been a superior order of the scribes, who were most celebrated as learned men, or most followed as teachers, and gave lectures on the law. This man considered himself and his brethren as superior to all censure or reproof; he wondered therefore, that Jesus should join the scribes with the Pharisees, in the preceding wo, and charged him with reproaching so honourable a body.

The lawyers.] Των νομικων. 46,52. 7:30. 10:25. 14:3. *Matt.* 22:35. *Tit.* 3:9,13.—*Thou reproachest.*] Υβριζεις. 18:32. *Matt.* 22:6. *Acts* 14:5. 1 *Thes.* 2:2. Ab ὑβρις, *contumelia*.

V. 46—48. *Marg. Ref. Notes*, *Matt.* 23:1—4, *v.* 4. 29—33.—*Truly*, &c. (48) 'As in your conduct you imitate your fathers, truly ye bear witness to them, rather than against them; and in effect approve ... the works of your fathers: for one would imagine that you erected these monuments, not so much in honour of the prophets, as of the persecutors by whom they were so wickedly destroyed.' *Doddridge*.

Heavy to be borne. (46) Δυσβαστακτα. *Matt.* 23:4. Not elsewhere N. T. Ex δυς, et βασταζω, *tolero*.

V. 49—51. *Marg. Ref. Notes*, *Matt.* 23:34—39. *Eph.* 4:7—13.—*Wisdom.* (49) Some expositors understand "the Wisdom of God," of Christ himself: and as the words which follow are not found in the Old Testament, we may suppose, that he mean', as the Word and Wisdom of God, immediately to reveal to the hearers his wise counsels and purposes respecting them. In the parallel passage of St. Matthew, which was spoken at the close of his ministry, our Lord evidently spoke in his own person.

V. 52. *Marg. Ref. Notes*, 19:28—40, *v.* 40. *Matt.* 23:13.) The scribes are said to have been distinguished* by the symbolical figure of *a key*; intimating that their proper office was to open and explain the Scripture, and to admit men into the knowledge of God, and of his truth and will: (*Notes*, *Is.* 22:20—25. *Matt.* 16:19. *Rev.* 3:7.) but, instead of using this key aright, they had taken it away, by their corrupt glosses and perverse opposition to the doctrine of Christ: so that they neither entered in themselves, nor allowed the people to enter, even when they were in a measure desirous of doing it. (*Notes*, *Acts* 4:1—22, *v.* 17—40.)—'For a long season they, who ought to have been the doorkeepers of the church, have been the chief persons in driving away the people from the knowledge of God.' *Beza*.

V. 53, 54. It is no wonder, that these sharp reproofs extremely enraged the hypocritical scribes and Pharisees; especially as Jesus was guest to a Pharisee, when he thus spake to them: they therefore set on him, all at once, to put him off his guard, with a variety of questions or objections, that he might say something, which should give them matter of accusation against him.—Several of the original words are taken from *hunting*; which is an apt emblem of the vehemence, and rudeness, and artful devices, with which the company sought to entangle Jesus in their nets and toils. (*Marg. Ref.*)

To urge him vehemently. (53) Δεινως ενεχειν. Δεινως, *admodum vehementer*. *Matt.* 8:6. Not elsewhere N. T.—Ενεχειν. See on Mark 6:19.—*To provoke him to speak.*] Αποστοματιζειν αυτον. Here only N. T. Εκ απο, et στομα, *os*. '*Incipiebant Pharisæi eum variis quæstionibus captiosis, exercere, et ad responsa solicitare*.' Schleusner.—*Laying wait for him.* (54) Ενεδρευοντες. *Acts* 23:21. Not elsewhere N. T.—*Josh.* 8:4. 1 *Sam.* 15:5. *Sept.* Ab ενεδρα, *Acts* 23:16.—*To catch.*] Θηρευσαι. *Venari, feras capere*. Here only N. T.

PRACTICAL OBSERVATIONS.

V. 1—13. It is a most valuable effect of preventing grace and mercy, to be made so sensible of our indigence, and our dependence on God, as heartily to desire to pray; and so aware of our own ignorance, and of the difficulty of praying aright, as explicitly to seek for instruction in this most important concern. When we are thus led to beseech the Lord Jesus to teach us to pray, we use a very proper introduction to all our subsequent devotions; but he will do it in a manner far superior to that of John, or any other of his servants. He will lead us into an acquaintance with our own wants, and the promises of God, and excite in our hearts correspondent desires and affections; and thus he will teach us to pray in humility, reverence, faith, expectation, and earnest importunity: he will give us "the Spirit of adoption," that we may come with confidence to God, as "our Father who is in heaven;" and from love to him and zeal for his glory, as well as from "good-will to men," to pray "that his name may be hallowed, his kingdom" enlarged to all regions, "and his will done," his commands unreservedly obeyed, and his dispensations cheerfully submitted to, "on earth as in heaven." From submission to his will, moderation in our desires, and reliance

CHAPTER XII.

Jesus warns his disciples against hypocrisy; and the fear of man in confessing him. He shows the danger of blasphemy against the Holy Ghost, and teaches dependence on him, 1—12. He refuses to act as judge in temporal things; and warns his disciples against covetousness, by the parable of a rich man, suddenly torn by death from all his purposed and expected enjoyments, 13—21. He cautions them against anxious cares, and exhorts them to seek spiritual blessings, 22—34, and to be always ready for the coming of their Lord, 35—40. He instructs and warns his ministers, by the parable of a faithful, and of a wicked steward, 41—48. He predicts the divisions which his gospel would occasion, 49—53; reproves those who knew not the signs of the times, 54—56; and counsels the people to seek reconciliation to God without delay, 57—59.

IN the mean time, when there were gathered together [a]an innumerable multitude of people, insomuch that they [b]trode one upon another, he began to say unto his disciples [c]first of all, [d]Beware ye of the leaven of the Pharisees, [e]which is hypocrisy.

2 For [f]there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

3 Therefore [g]whatsoever ye have spoken in darkness, shall be heard in the light; and that which ye have spoken in the ear in closets, shall be proclaimed upon the [h]house-tops.

4 And I say unto you, [i]my friends, [k]Be not

a 5:1,15. 6:17. Acts 21:20. *Gr.* b 2 Kings 7:17. c 1 Cor. 15:3. Jam. 3:17. d Matt. 16:6—12. Mark 8:15. 1 Cor. 5:7,8. e 56. 11:44. Job 20:5. 27:8. 36:13. Is. 33:14. Jam. 3:17. 1 Pet. 2:1. f 8:17. Ec. 12:14. Matt. 10:26. Mark 4:22. Rom. 2:16. 1 Cor. 4:5. 2 Cor. 5:10. Rev. 20:11,12. g Job 24:14,15. Ec. 10:12, 13,20. Matt. 12:36. Jude 14,15. h Matt. 10:27. i Cant. 5:1,16. Is. 41:8. John 15:14,15. Jam. 2:23. k Is. 51:7,8,12,13. Jer. 1:8,17. 25:14,15. Ez. 2:6. Dan. 3:16,17. Acts 4:13. 20:24. Phil. 1:28. 1 Pet. 3:14. Rev. 2:10.

on his providence, we shall thus learn to live willingly dependent on him, "day by day, for our daily bread." We shall, under this instruction, seek continually for the "pardon of our sins, and learn to forgive every one who is indebted to us;" and from abhorrence of iniquity, as well as from dread of its consequences, we shall, in humble consciousness of our own weakness, pray "not to be led into temptation, but to be delivered from evil;" from the evil one, from the evil of this world, and from the evil of our own hearts, that we may be made holy as our God is holy, and be prepared for perfect felicity in his favour and presence for ever. (*P. O. Matt.* 6:9—18.) The teaching of Christ will also encourage and enlarge our hopes. Assured that we are praying for such things as are good for us; we shall persevere, and be importunate, though we seem to meet with a repulse; being satisfied, that "every one that asketh receiveth." We shall therefore return again and again to the throne of grace, even when we have been baffled by temptation, or proved by delays; and renew and increase our earnestness in asking, seeking, and knocking; especially that we may obtain the Holy Spirit, to enlighten, sanctify, strengthen, and comfort our hearts; and to put us in full possession of the salvation of Christ. (*Note, John* 4:10—15.) All these blessings our heavenly Father is far more ready to bestow on "*every one* who asketh for them," than any indulgent father can be to give food to his hungry child; and, in this way, we need no more fear being fatally deluded, or finally overcome by our enemy, than a beloved child needs fear lest his father "should give him a scorpion instead of an egg:" nay, this would be far more likely; because men without exception are evil by nature; and that depravity often triumphs over even natural affection; but "God is Love," and "delighteth in mercy." (*Note, Is.* 49:14—16.)

V. 14—36. The goodness of God, in all its varied displays, tends to draw forth man's ingratitude and enmity as far as he is left to himself. Even when divine love was incarnate for the salvation of sinners, his continued and persevering kindness, and pre-eminent excellency, excited the utmost envy and malignity in those persons, whose hypocrisy he exposed, whose selfishness he shamed, and with whose credit, interest, or authority, his doctrine interfered: nay, they ascribed even his most beneficent miracles to diabolical agency! But the tendency of his gospel to humble piety, purity, equity, truth, and love, did then, and does still, confute such blasphemous slanders; and it is even now in a measure accompanied with "the finger of God," to change the willing slaves of Satan into the devoted worshippers and servants of JEHOVAH. As the conversion of a sinner breaks that false peace which existed in his heart and conscience, whilst the devil reigned there with undisturbed sway, and two conflicting parties are formed within the soul, of which grace is superior and will obtain the complete victory: (*Note, Gal.* 5:16—18.) so the strange indifference of men to the concerns of religion is disturbed wherever the gospel is successfully preached; and two parties are formed, the one for Christ and his cause, and the other in opposition to them; but the former will certainly prevail at length. (*Notes,* 12:49—53. *Matt.* 10:34—36. *P. O. Acts* 14:1—10.) In this contest, none are allowed to stand neuter: the Lord Jesus calls on every one to join him in destroying the kingdom of Satan; "he that is not for him is against him, and he that gathereth not with him scattereth." Yet we must not hastily conclude, that all who appear to be for him, will "continue to the end." Alas! the unclean spirit for a time goes out of many, who never admit the Saviour to take possession of their hearts: and so the enemy returns to his habitation, and "the last state of those men becomes worse than the first." From such a dreadful event, (may every one say,) Good Lord, deliver us!" (*P. O. Matt.* 12:22—50.)—In order to this, we should endeavour to "hear the word of God, and *keep it*" by faith and love in our hearts, and by obedience in our lives. Without this we cannot be blessed: for all notions, forms, and outward privileges, which fail of rectifying men's dispositions and regulating their conduct, will lead to their deeper condemnation. Thus multitudes who hear the gospel are proved to be "an evil generation:" they stand out in unbelief against every demonstration of the truth, and continue in sin against the convictions of their own consciences: while many come from distant places through love to the word of God, and bestow great pains under immense disadvantages to become wise unto salvation; and others profit by far inferior means and instruments, who "will rise up in judgment against them and condemn them."—But were Christ himself the constant Preacher to any company, and did he daily work his miracles of love among them; unless his grace also humbled their hearts, and subdued their carnal prejudices, they would not be profited. Instead, therefore, of requiring more evidence and fuller instruction, than the Lord is pleased to afford us; we should "pray without ceasing," that our understandings may be opened, and our hearts prepared, to profit by the light which we enjoy: and above all things we ought to take heed that the "light which is in us be not darkness;" for if our leading principles be *fallacies*, and our affections *carnal*, our judgment and practice must become more egregiously wrong by all our reasonings and assiduity.

V. 37—54. The case of these Pharisees and lawyers is an awful but instructive example. Their ambitious desire of pre-eminence, applause, and authority, and their proud and worldly prejudices, led them to place religion in minute but specious observances: this seduced them from the spiritual truth, will, and worship of God, and entangled them more and more in superstition and delusion. They gravely marvelled that Jesus washed not before dinner; yet they did not attempt to cleanse their own hearts from ravening and wickedness; foolishly forgetting, that "he who made that which is without, made that which is within also!" They fancied that external and uncommanded purifications would sanctify their meals; whilst the demands of justice and charity, as well as the duties of piety, were neglected. That they might appear singularly conscientious, and pay court to the priests, who doubtless flattered them in return, they scrupulously tithed even their garden herbs; but at the same time "they passed over judgment and the love of God." Thus they were exposed to the sharp rebukes of Christ, and engaged in opposition to him: and, with all their sanctimonious gravity and austerity, they became his persecutors and murderers, and fell under his most tremendous indignation, till "vengeance came upon them to the uttermost." Alas! they have had many successors, who have proved themselves to be *their* children, even as they were proved to be "the children of those who slew the prophets;" for their conduct has evinced, that the honour which they affected to render to the memory of deceased saints and martyrs, seemed rather intended for their murderers, than for them.—Proud men deem the word of God to be a *reproach* to them: many would allow the preacher to be severe upon the crimes of others, provided he would be gentle to their's; and among learned men, haughty ecclesiastics, and false professors of the gospel, numbers seem to think, that their characters even sanctify their crimes; so that it is often thought intolerable insolence, for a minister to expose their most flagrant enormities. But the reproach comes from their own consciences; and we must by no means connive at their vices, which are dishonourable to God and ruinous to men, in proportion to the eminence or sacredness of their characters: and when renowned or authorized teachers perplex the truth by their subtleties, and set the people against it by their influence, they become murderers of men's souls and ought most carefully to be avoided, and decidedly protested against. "Wo unto them! for they take away the key of knowledge; they enter not in themselves, and those who are entering in they hinder:" and they are the more dangerous for being "as graves that appear not, of which the men who walk over them are not aware." But such truths must excite opposition, and many will vehemently urge those who openly declare them, to speak or do something which may give them a handle against them. Such persons therefore as engage in contests of this kind, should be of a blameless conversation, and endued with heavenly wisdom; they should also have a clear call, and a great command of their own temper and spirit: so that few are qualified for these services. But we should all look well to our own hearts, that they may be cleansed and new created: and, while we insist on the great things of the law and of the gospel, we must be careful not to neglect even the smallest matter which God has appointed.—Finally, the more careful we are "to give alms of such things as we have," and to deduct from every article of expense for that purpose, the more comfortable, pure, and holy will all our possessions and enjoyments be. (*P. O. Matt.* 23:13—39.)

NOTES.—CHAP. XII. V. 1—7. While Jesus was speaking to the scribes and Pharisees within the house, an immense multitude collected together without; so that they

afraid of them that kill the body, and after that have no more that they can do.

5 But I will [1]forewarn you whom ye shall fear: [m]Fear him, which after he hath killed, hath [n]power to cast into hell; yea, I say unto you, Fear him.

6 Are not [o]five sparrows sold for two farthings? [p]and not one of them is forgotten before God.

7 But [q]even the very hairs of your head are all numbered. Fear not therefore: [r]ye are of more value than many sparrows.

8 Also I say unto you, [s]Whosoever shall confess me before men, him shall the Son of man also [t]confess before the angels of God.

9 But [u]he that denieth me before men, [x]shall be denied before the angels of God.

10 And [y]whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven.

11 And [z]when they bring you unto the synagogues, and *unto* magistrates and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:

12 For [a]the Holy Ghost shall teach you in the same hour what ye ought to say. [*Practical Observations.*]

13 ¶ And one of the company said unto him, [b]Master, speak to my brother, that he divide the inheritance with me.

14 And he said unto him, [c]Man, [d]who made me a judge or a divider over you?

15 And he said unto them, [e]Take heed, and beware of covetousness: [f]for a man's life consisteth not in the abundance of the things which he possesseth.

16 And he spake a parable unto them, saying, [g]The ground of a certain rich man brought forth plentifully.

17 And he thought within himself, saying, [h]What [i]shall I do, because I have no room where to bestow my fruits?

18 And he said, [k]This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

19 And I will say to my soul, [l]Soul, thou hast much goods laid up [m]for many years; [n]take thine ease, eat, drink, *and* be merry.

20 But [o]God said unto him, [p]*Thou* fool, this night [q]thy soul shall be required of thee: [r]then whose shall those things be which thou hast provided?

21 So *is* [s]he that layeth up treasure for himself, and is not [t]rich toward God. [*Practical Observations.*]

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1 Mark 13:23. 1 Thes. 4:6. m Prov. 14:26. Jer. 5:22. 10:7. Rev. 14:7. 15:4. n Ps. 9:17. Matt. 10:28. 25:41,46. 2 Pet. 2:4. Rev. 20:14. o Matt. 10:29. *marg.* p 24,27. Ps. 50:10,11. 113:5,6. 145:15,16. 147:9. q 21:18. 1 Sam. 14:45. 2 Sam. 14:11. Matt. 10:30. Acts 27:34. r Job 35:11. Ps. 8:6. Is. 43:3,4. Matt. 6:26. 10:31. s 1 Sam. 2:30. Ps. 119:46. Matt. 10:32,33. Rom. 10:9,10. Rev. 2:13. 3:4,5. t Matt. 25:31—34. Jude 24,25. u 9:26. Matt. 10:33. Mark 8:38. Acts 3:13 14. 2 Tim. 2:12. Rev. 3:8. x 13:25,27. Matt. 7:23. 25:12,41) 1 John 2:23,28. y 23:34. Matt. 12:31,32. Mark 3:28,29. 1 Tim. 1:13. Heb. 6:4—8. 10:26—31. 1 John 5:16. z 21:12—14. Matt. 10:17—20. 23:34. Mark 13:9—11. Acts 4:5—7. 5:27—32. 6:9—15. a 21:15. Ex. 4:11,12. Acts 4:8. 7:2, &c. 55. b 6:45. Ps. 17:14. Ez. 33:31. Acts 3:18,19. 1 Tim. 6:5. c 5:20. 22:58. Rom. 2:1,3. 9:20. d Ex. 2:14. John 6:15. 8:11. 18:35. e 8:14. 16:14. 21:34. Josh. 7:21. Job 31:24,25. Ps. 10:3. 62:10. 119:36,37. Prov. 23:4,5. 28:16. Jer. 6:13. 22:17,18. Mic. 2:2. Hab. 2:9. Mark 7:22. 1 Cor. 5:10,11. 6:10. Eph. 5:3—5. Col. 3:5. 1 Tim. 6:9, 10. 2 Tim. 3:2. Heb. 13:5. 2 Pet. 2:3,14. f Ps. 37:16. Prov. 15:16. 16:16. Ec. 4:6—8. 5:10—16. Matt. 6:23,25. 1 Tim. 6:6—8. g Gen. 26:12—14. 41:47—49.

Job 12:6. Ps. 73:3,12. Hos. 2:8. Matt. 5:45. Acts 14:17. h 22,29. 10:25. 16:3. Acts 2:37. 16:30. i 33. 3:11. 11:41. 14:13,14. 16:9. 18:22. 19:17. Ec. 11:2. Is. 58:7. Matt. 5:42. Rom. 12:13. 2 Cor. 9:6—15. 1 Tim. 6:17,18. 1 John 3:16,17. k 21 16 i. . Ps. 17:14. Jam. 3:15. l Deut. 6.11,12. 8:12—14. Job 31:24,25. Ps. 49:5—13. 52:5—7. 62:10. Prov. 18:11. 23:5. Is. 5:8. Hos. 12:8. Hab. 1:16. Matt. 6:19—21. 1 Tim. 6:17. Jam. 5:1—3. m Job 14:1. Prov. 27:1. Jam. 4:13—15. n 16:19. 21:34. Job 21:11—13. Ec. 11:9. Is. 5:11,12. 22:13,14. Am. 6:3—6. 1 Cor. 15:32. Phil. 3:19. 1 Tim. 5:6. 2 Tim. 3:4. Jam. 5:5. 1 Pet. 4:3. Rev. 18:7. o 16:23,23. Ex. 16:9,10. 1 Sam. 25:36—38. 2 Sam. 13:28,29. 1 Kings 16:9, 10. Job 20:20—23. Ps. 73:19,20,78:30,31. 1 an. 5:1—6,25—30. Nah. 1:10. Matt. 24:48—51. 1 Thes. 5:3. p 11:40. Jer. 17:11. q Or, *do they require thy soul.* q Esth. 5:11. 8:1,2. Job 27:16,17. Ps. 39:6. 49:17—19. 52:5—7. Prov. 11:4. 28:8 Ec. 2:18—22. 5:14—16. Dan. 5:28. 1 Tim. 6:7. r 33. 6:24. Hos. 10:1. Matt. 6 19,20. Rom. 2:5. 1 Tim. 6:19. Jam. 5:1—3. s 16:11. 2 Cor. 6:10. 1 Tim. 6:18 Jam. 2:5. Rev. 2:9.

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even trampled upon one another, in endeavouring to get near him. The people must have come from very distant places: and our Lord seems to have left the Pharisee's house, and to have spoken the subsequent instructions to his disciples, in the hearing of the multitude, yet in the presence of the company with whom he had before dined. He began by earnestly warning his disciples against hypocrisy, which was "the leaven of the Pharisees," and corrupted all their services. (*Notes*, 11:44. *Matt.* 16:5—12. 23:13—28.)—The folly of hypocrisy is clearly seen, when it is considered that "there is nothing covered which shall not be revealed, neither hid that shall not be known;" and that it shall be discovered before the Judge himself, and the whole assembled world: so that, no one word, whispered in confidence most secretly, can escape detection. (8:17. *Notes*, *Matt.* 10:24—28. *Mark* 4:21,22. 1 *Cor.* 4:2—5. 2 *Cor.* 5:9—12.)—The solemn warning to "fear him, who after he hath killed hath power to cast into hell," is here addressed immediately to the *friends* of Christ: for even believers have often been rendered victorious over the dread of man's cruelty, by fear of falling under the wrath of Almighty God.—The word, here translated *hell*, always means the place of final and eternal punishment. (*Note*, *Matt.* 5:21,22.)—*Farthings.* (6) 'This was a Roman coin, the tenth part of a denarius, in value about three farthings of our money. Two sparrows might be bought for one, and five for two of these.' *Doddridge.* (*Note*, *Matt.* 10:29—31.)

An innumerable multitude. (1) Των μυριαδων· "The ten thousands." *Acts* 19:19. 21:20. *Heb.* 12:22. *Jude* 14. *Rev.* 9:16.—*Is forgotten.* (6) Εστιν επιλελησμενον. *Matt.* 16:5. *Mark* 8:14. *Phil.* 3:14. *Heb.* 6:10. 13:2,16. *Jam.* 1:24.

V. 8—10. (*Marg. Ref. Notes*, *Matt.* 10:32,33. 12:31,32. *Mark* 8:38.)—Blaspheming the Holy Spirit is more criminal than denying Christ: many who denied Christ have repented and found mercy; but none that blasphemed the Holy Spirit. (*Note*, *Matt.* 26:69—75.)—The Deity of Christ, and that of the Holy Spirit, is strongly implied in these verses.—*Angels.* (8,9.) "Before my Father," *Matt.* 10:32,33; that is, when our Lord "shall appear in his own glory, and the glory of his Father, and of the holy angels," to judge the world. (*Note*, 9:18—27, *v.* 26.)

V. 11, 12. *Marg. Ref. Notes*, 21:12—19, *v.* 15. *Matt.* 10:19,20. *Mark* 13:9—13, *v.* 11.

Ye shall answer. (11) Απολογησησθε. 21:14. *Acts* 19:33. 24:10. 25:8. 26:1,2,24. *Rom.* 2:15. 2 *Cor.* 12:19.

V. 13, 14. It is evident, that earthly things had the ascendency in the mind of this man: though he seems to have had honourable thoughts of Jesus; when he desired him to require his brother, by authority, as a prophet, or as the Messiah, to give him that share of the inheritance, to which he supposed himself entitled. Perhaps, his brother was one of the assembled multitude; and this circumstance might induce the man to propose his request in so unseasonable a manner.—Our Lord, however, saw much wrong in his spirit and conduct, and in language, which implied *reproof*, asked, "Man, who made me a ruler and a divider over you?" Who appointed me to decide causes, or an umpire to divide inheritances? His "kingdom was not of this world:" (*Note*, *John* 18:33—36.) he appeared as a Teacher and a Saviour: he was not commissioned by the Father to take the civil magistrate' office out of his hand; and if he had attempted it, the people would have inquired of him, as the Israelite had formerly done of Moses, "Who made thee a prince and a judge over us?" (*Acts* 7:27,35. *Note*, *Ex.* 2:13—15.)—'Christ would not, for three causes, be a judge to divide inheritances. First, for that he would not ... cherish the carnal opinion which the Jews had of the Messiah. Secondly, for that he would distinguish the civil governance from the ecclesiastical. Thirdly, to teach us to beware of them which abuse the show of the gospel, and also the name of ministers, to their own private advantage.' *Beza.*—'It is probable, that Christ refused to take this office upon him; ... chiefly, because he had but little time remaining, which he could better spend in dividing to them the word of life, and promoting their eternal interest.' *Whitby.* This reason is at least very forcible, in all similar cases, with ministers of the gospel: if they duly consider the shortness and uncertainty of life, the state of the world, the worth of souls, and the immense importance and arduousness of their work. (*Notes*, *Acts* 6:2—6. *P. O.* 1—7 *Note*, 1 *Cor.* 6:1—6.)

A judge. (14) Δικαστην.—'*Non quilibet judex dicitur, sed judex qui lites minores componit.* Δικαζω, *jus dico.*' Schleusner. *Acts* 7:27,35. Not elsewhere N. T. *Ex.* 2:14. *Sept.*—*A divider.*] Μεριστην· ἀ μεριζω, *divido.* Here only N. T.

V. 15—21. Our Lord, according to his usual manner, took occasion from this improper intrusion, with great energy to warn his hearers against every kind or degree of covetousness, and all approaches to it: as neither the duration, comfort, credit, usefulness, or happy event of a man's life, consists in the abundance of his possessions. (*Marg. Ref.* e, f. *Note*, 1 *Tim.* 6:6—10, *vv.* 8—10.) To illustrate and enforce this caution, he spoke a parable, replete with instruction. The "rich man," described in it, is not said to have obtained his wealth by fraud or oppression, or to have been a penurious miser. (*Note*, 16:19—21.) He had an estate; and, by skilful and diligent culture, it yielded him large crops, so that his affluence increased rapidly: at length, however, he found difficulty about storing his treasures, seeing he had no longer room for them. He therefore determined to build larger barns, and granaries; and, having thus secured his abundance, to have done with the encumbrance of business, and to give himself up to ease and indulgence, in the liberal use of his riches. (*Marg. Ref.* g, k—n.) The character here drawn, is exactly that of a prudent worldly man, who rises from inferior circumstances to great affluence, by assiduous industry and good management; and then retires from business, to spend the latter part of his life according to his own inclina-

22 ¶ And he said unto his disciples, Therefore I say unto you, [t]Take no thought for your life, what ye shall eat: neither for the body, what ye shall put on.

23 The [u]life is more than meat, and the body *is more* than raiment.

24 Consider [x]the ravens: for they neither sow nor reap; which neither have store-house nor barn; and God feedeth them. [y]How much more are ye better than the fowls?

25 And [z]which of you, with taking thought, can add to his stature one cubit?

26 If ye then be not able to do that thing which is least, [a]why take ye thought for the rest?

27 Consider [b]the lilies how they grow: they toil not, they spin not; and yet I say unto you, [c]That Solomon in all his glory was not arrayed like one of these.

28 If then God so clothe the grass, [d]which is today in the field, and to-morrow is cast into the oven; how much more *will he clothe* you, [e]O ye of little faith?

29 And [f]seek not ye what ye shall eat, or what ye shall drink, neither [g]be ye of doubtful mind.

30 For [g]all these things do the nations of the world seek after; and [h]your Father knoweth that ye have need of these things.

31 But [i]rather seek ye the kingdom of God; and all these things shall be added unto you.

32 Fear not, [k]little flock; for [l]it is your Father's good pleasure to give you [m]the kingdom.

33 [n]Sell that ye have, and give alms; [o]provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

34 For [p]where your treasure is, there will your heart be also. [*Practical Observations.*]

t 29. Matt. 6.25, &c. 1 Cor. 7.32. Phil. 4:6. Heb. 13:5. u Gen. 19:17. Job 1:12. 2:4,6. Prov. 13:8. Acts 27.18,19,38. x 27. 1 Kings 17:4—6. Job 38:41. Ps. 145: 15,16. 147:9. Matt. 6:26. y 7,30—32. Job 35:11. Matt. 10:31. z 19:3. Matt. 5: 36. 6:27. a 29. Ps. 39:6. Ec. 7:13. 1 Pet. 5:7. b 24. Matt. 6:28—30. Jam. 1:10, 11. c 1 Kings 10:1—13. 2 Chr. 9:1—12. d Is. 40:6,7. 1 Pet. 1:24. e 8:25. Matt. 8:26. 14:31. 16:8. 17:17,20. f 22. 10:7,8. 22:35. Matt. 6:31. * Or, *live not in careful suspense.* g Matt. 5:47. 6:32. Eph. 4:17. 1 Thes. 4:5. 1 Pet. 4:2—4. h 32. Matt. 6:1,8,32. 10:20. 18:14. John 20:17. i 10:42. 1 Kings 3:11—13. Ps. 34:9,10. 37:3,19,25. 84:11. Is. 33:15,16. Matt. 6:33. John 6:27. Rom. 8:31,32. 1 Tim. 4:8. Heb. 13:5. k Cant. 1:7,8. Is. 40:11. 41:14. *marg.* 53:6. Matt. 7: 15. 18:12—14. 20:16. John 10:26—30. 1 10:21. Matt. 11:26,27. Eph. 1:5—9. Phil. 2:13. 2 Thes. 1:11. m Jer. 3:19. Rom. 6:23. 8:28—32. 2 Thes. 1:5. Heb. 12:28. Jam. 2:5. 1 Pet. 1:3—5. 2 Pet. 1:11. n 18:22. Matt. 19:21. Acts 2:45. 4.34,35. 2 Cor. 8:2. o 16:9. Hag. 1:6. Matt. 6:19—21. John 12.6. 1 Tim. 6:17—19. Jam. 5:1—3. p Matt. 6:21. Phil. 3:20. Col. 3:1—3.

tions. But there was no grateful regard to the bountiful providence of God, "who gave him power to get wealth;" no consideration of his accountableness for the use of it; (*Notes*, 16:1—13.) and no respect to the authority, commandment, favour, or glory of God. There was no proper sense of the instability of human affairs, the uncertainty of life, the vanity of earthly pleasure, the worth of his soul, or the importance of eternity; no thought of happiness to be found in communion with God, in peace of conscience, and the hope of glory! But the man spake "within himself," as if "eating, drinking, and being merry" had constituted the chief good of a rational creature; and as if it might be enjoyed here for ever.* Neither did he express any regard to his neighbour: his wealth was *his own*, and he would hoard it *for* himself, and spend it *on* himself; for if he had inquired how many poor persons were destitute of food and raiment, and in various ways needed relief; he might have found a far better way to dispose of his superfluity, and have enjoyed a far superior satisfaction than what he proposed to himself.—[t] "What shall I do?" Give it to the poor, that shouldst thou do.' *Basil.* (*Marg. Ref.* h, i. 33.)—The whole was the language of a selfish ungodly man, and was intended to expose men of this character, even when not chargeable with gross immorality. However, therefore, this man might glory, that "the might of his hand had gotten him this wealth," and deem himself wise and happy; or however he might be envied, respected, or commended by his neighbours; he was in the judgment of God "a fool," and as such God addressed him. He had *foolishly* reckoned on many years to come, when he had not a single day to live! He had provided a large superfluity for a future continuance on earth, which was never to be granted him; but he had made no provision for the world to come, into which he was immediately to pass, and in which he was to exist to eternity! For, on that very "night his soul was required of him," and he must give an account of his ungodliness, selfishness, and covetousness; "and then whose would those things be, which he had provided," to the neglect of his soul, and to his everlasting ruin? He could not tell into whose hands his wealth would pass: nor would it be any comfort to him, even for his children or friends to possess it, when he was torn from all which he loved and idolized, and plunged into the pit of destruction; and perhaps they too were preparing by it for the same dreadful end. (*Marg.* and *Marg. Ref.* o—q. *Notes*, 16:22—31. *Ps.* 39:6. *Matt.* 16:24—28. *P. O.* 21—28.)—To this parable our Lord added, that "so is every one, who layeth up treasure for himself, and is not rich towards God." All those persons "lay up treasure *for themselves*," who seek wealth either for its own sake, or for the influence and consequence which it bestows, or to spend in the pride of life and luxurious indulgence; or in order to aggrandize their families; but who are not rich in faith, in wisdom, and grace, in good works, and a heavenly treasure. (*Notes*, 22—34, *vv.* 33,34. *Jam.* 1:9—11. 2:5—7.) Every man of this character is in God's account "a fool;" his life is vanity and vexation; his success an empty bubble, or a destructive delusion: and his end most miserable.

Covetousness. (15) Της πλεονεξιας. See on *Mark* 7:22.—*A man's life*, &c.] Ουκ εν τω περισσευειν τινι ἡ ζωη αυτου εκ των υπαρχοντων αυτου. "Not in the abounding to any one, is his life of those things which he possesses." Even when any man acquires abundance, his life is not preserved, and made comfortable or useful, or the true life of his soul promoted by his possessions. These blessings must be conveyed to the rich man, in the same way, and from the same sources, as to the poor man, if he at all enjoy them.—*Brought forth plentifully.* (16) Ευφορησεν. Here only N. T. Ευ, *bene*, et φερω.—*He thought.* (17) Διελογιζετο. "He reasoned with himself."—*Be merry.* (19) Ευφραινου, 15:23,24,29,32. 16:19. *Acts* 2:26. 7:41. *Rom.* 15:10. *Rev.* 18:20.—Εκ εν, *bene*, et φρην, *mens.*—*Thou fool.* (20) Αφρον, 11:40. *Rom.* 2:20. 1 *Cor.* 15:36. 2 *Cor.* 11:16,19. 12:6. *Eph.* 5:17. 1 *Pet.* 2:15.—Εκ *a* priv. et φρην, *mens.* (*Notes*, *Jer.* 17:11. *Matt.* 5:21,22.)—*Shall be required.*] Απαιτουσιν.—See on 6:30.—"Shall they require of thee." The angels, commissioned by God for that purpose.—*Who layeth up treasure.* (21) Ὁ θησαυριζων. *Matt.* 6:19. *Rom.* 2:5. 1 *Cor.* 16:2. 2 *Cor.* 12:14. *Jam.* 5:3. 2 *Pet.* 3:7. Θησαυρος, 34.—*Is not rich.*] Μη . . . πλουτων. *Rom.* 10:12. 2 *Cor.* 8:9. 1 *Tim.* 6:9,18. *Rev.* 3:17,18.

V. 22—34. (*Marg. Ref.* t—i. *Notes*, *Matt.* 6:24—34.)—It is probable that our Lord frequently repeated the following instructions: and he here assigns the reason why he so often inculcated them; namely, because of the folly and fatal consequences of covetousness in all its forms, and the excessive proneness of the human heart to it, in one or another of them. The disciples were poor, and might think themselves unconcerned in the parable: not considering that the desire of riches, even when the pursuit of them is unsuccessful, is equally criminal, with the covetous acquisition and possession of them.—Some variation from the passage referred to may be noted. "If ye be not able to do that which is least, &c." (26) Whence we may infer, that the preceding question (25) was proverbial, and was used to show the inefficacy of being careful about those things which are not at all in our power. If a man were ever so solicitous about it, he "could not add a cubit to his stature:" why then should men be anxious about other matters, of far greater importance to their comfort and happiness, but which are unconnected with their present duty? For these also would be ordered by the same unerring hand of God, as he saw best, without their being able in the least to alter his appointments. Rich Zaccheus, probably, would have given a large sum to have "added a cubit to his stature." (19:3.)—"Fear not, little flock, it is your Father's good pleasure to give you the kingdom." (32) His disciples are a small flock of harmless defenceless sheep, in the midst of the vast multitudes of this wicked world; but they are dear to him, who has purchased them, and brought them back to his fold: and, as "their Father intends to give them the kingdom" of heavenly glory and felicity, and greatly delights in doing this; so he will certainly provide for them, during their passage through this world to it. They ought, therefore, to dismiss their fears, and to cast all their cares upon him. 'It is a foolish thing, not to look for small things at his hands, who freely giveth us the greatest things.' *Beza.* (*Notes*, *Ps.* 84:11,12. *Rom.* 8:32—34.) Instead of burdening themselves in endeavours to accumulate wealth, Christ's disciples ought, when properly called to it, to part with their possessions, and distribute to their needy brethren. When this is done in faith and love, it ensures to them a treasure, of which God himself is the Guardian. In this manner they are secured from putting their "money into a bag with holes," or into one liable to wear out: (which is an apt emblem of the uncertainty of all earthly possessions:) for their treasure is laid up in heaven, out of the reach of change or danger; and their hearts also become more and more heavenly.—Probably, this instruction influenced the primitive converts, after the day of Pentecost, to sell their estates for the support of their poor brethren. (*Marg. Ref.* k—p. *Notes*, 15—22. 19: 1—10, *v.* 8. *Matt.* 19:16—22, *v.* 21. *Acts* 4:32—35. *Jam.* 5:1—6.)

Therefore. (22) Δια τουτο. "Because of this: "for this reason."—*Take no thought.*] Μη μεριμνατε. See on *Matt.* 6:25.—*Be ye of doubtful mind.* (29) Μετεωριζεσθε. Here only N. T. The word seems to be taken from the irregular motion of meteors in the air, or the clouds as driven by the winds: thus men's minds are hurried about with various

35 ¶ Let [t]your loins be girded about, and [r]*your* lights burning;

36 And ye yourselves like unto [s]men that wait for their lord, when he will [t]return from the wedding; that [u]when he cometh and knocketh, they may open unto him immediately.

37 [x]Blessed *are* those servants whom the Lord, when he cometh, shall find watching: verily I say unto you, [y]That he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38 And if he shall come [z]in the second watch, or come in the third watch, and find *them* so, blessed are those servants.

39 And [a]this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

40 Be [b]ye therefore ready also: for the Son of man cometh at an hour when ye think not.

41 Then Peter said unto him, [c]Lord, speakest thou this parable unto us, or even to all?

42 And the Lord said, [d]Who then is that faithful and wise [e]steward, whom *his* lord shall make [f]ruler over his household, [g]to give *them their* portion of meat [h]in due season?

43 Blessed *is* that servant, [i]whom his lord when he cometh shall find so doing.

44 Of a truth I say unto you, [k]That he will make him ruler over all that he hath.

45 But [l]and if that servant say in his heart, My lord delayeth his coming; and shall begin [m]to beat the men-servants and maidens, [n]and to eat and drink, and to be drunken;

46 The [o]lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and will [p]cut him in sunder, [q]and will appoint him his portion with [q]the unbelievers.

47 And that servant which [r]knew his lord's will, and prepared not *himself*, neither did according to his will, [s]shall be beaten with many *stripes*.

48 But he that [t]knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*. [u]For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more.

[*Practical Observations.*]

49 ¶ I am [x]come to send fire on the earth, [y]and what will I if it be already kindled?

50 But [z]I have a baptism to be baptized with: [a]and how am I [†]straitened till it be accomplished!

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q 1 Kings 18:46. Prov. 31:17,18. Is. 5:27. 11:5. Eph. 6:14. 1 Pet. 1:13. r Matt. 5:16. 25:4—10. Phil. 2:15. s 2:25—30 Gen. 49:18. Is. 64:4. Lam. 3:25,26. Matt. 24:42—44. Mark 13:34—37. Jam. 5:7,8. 2 Pet. 1:13—15. Jude 20,21. t Matt. 22: 1, &c. 25:1, &c. u Cant. 5:5,6. Rev. 3:20. x 43. 21:36. Matt. 24:45—47. 25:20 —23. Phil. 1:21,23. 2 Tim. 4:7,8. 1 Pet. 5:1—4. 2 Pet. 1:11. 3:14. Rev. 14:13. y Is. 62:5. Jer. 32:41. Zeph. 3:17. John 12:26. 13:1,5. 1 Cor. 2:9. Rev. 3:21. 7: 17. 14:3,4. z Matt. 25:6. 1 Thes. 5:4,5. a Matt 24:43,44. 1 Thes. 5:2,3. 2 Pet. 3:10. Rev. 3:3. 16:15. b 21:34—36. Matt. 24:42,44. 25:13. Mark 13:33—36. Rom. 13:11,14. 1 Thes. 5:6. 2 Pet. 3:12—14. Rev. 19:7. c Mark 13:37. 14:37,38. 1 Pet. 4:7. 5:8. d 19:15—19. Matt. 24:45,46. 25:20—23. 1 Cor. 4:1,2. Tit. 1:7. e 16:1 —12. Matt. 20:8. 1 Pet. 4:10. f 1 Tim. 3:15. 5:17. Heb. 3:5. 13:7,17. g Jer. 23. 4. Ez. 34:3. Matt. 13:52. John 21:15—17. Acts 20:28. 1 Pet. 5:1—4. h Prov. 15: 23. Is. 50:4. 2 Tim. 4:2. i 37. k 19 17—19. 22:29,30. Dan. 12 2,3. Rev. 3:21.

1 Ez. 12:22,27,28. Matt. 24:48—50. 2 Pet. 2:3,4. m Is. 65:5. Jer. 20:2. Ez. 34: 3,4. 2 Cor. 11:20. 3 John 9,10. Rev. 13:7—10,15—17. 16:6. 17:5,6. 18:24. n Is. 56:10—12. Ez. 34:8. Rom. 16:18. Phil. 3:18,19. 2 Pet. 2:13,19. Jude 12,13. Rev. 18:7,8. o 19,20,40. Rev. 16:15. * Or, *cut him off*. p Job 20:29. Ps. 11:5. Matt. 7:22,23. 13:41,42,49,50. q Matt. 24:51. r 10:12—15. Num. 15:30,31. Matt. 11: 22—24. John 9:41. 12:48. 15:22—24. 19:11. Acts 17:30. 2 Cor. 2:15,16. Jam. 4:17. s Deut. 25:2,3. t Lev. 5:17. Rom. 2:12—16. 1 Tim. 1:13. u 16:2,10— 12. Gen. 39:8, &c. Matt. 25:14—29. 1 Cor. 9:17,18. 1 Tim. 1:11. 6:20. Tit. 1:3. Jam. 3:1. *Gr.* x 51,52. Is. 11:4. Joel 2:30,31. Mal. 3:2,3. 4:1. Matt. 3:10—12, y 11:53,54. 13:31—33. 19:39,40. John 9:4. 11:8—10. 12:17—19. z Matt. 20:17 —22. Mark 10:32—38. a Ps. 40:8. John 4:34. 7:6—8,10. 10:39—41. 12:27,28. 18:11. 19:30. Acts 20:22. † Or, *pained*.

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cares and anxieties, by the changing events of life, so long as they want to contrive and manage for themselves, and have not learned to trust God in the path of duty. (*Note*, 2 *Pet.* 2:17.)—*That faileth not.* (33) Ανεκλειπτον. Here only N. T. Εκ *ανα*, εκ, et λειπω, *deficio*.

V. 35—46. (*Notes*, *Matt.* 24:42—51.) Our Lord here addressed his disciples in respect of diligent attention to their proper work; as he before had done about moderation, indifference, and confidence in God, as to their subsistence. It was the custom of servants, in those days, to gird up their long loose garments by a girdle round their loins, that they might attend to their work with less encumbrance. Thus the disciples were reminded to be prepared for active service, by a vigilant frame of mind; and by laying aside every needless worldly engagement, and avoiding improper indulgencies; as well as strengthened for it by the habitual exercise of faith, hope, and love. (*Marg. Ref.* q. *Note*, 1 *Pet.* 1:13—16.) And as servants, during the night, when they were waiting for their master's return home, or engaged in any work, kept their "lights burning;" so the disciples were directed to keep the instructions of Christ before them, to make an open profession of his truth, and to hold out the light of a good conversation. (*Marg. Ref.* r. *Notes*, *Matt.* 5:13—16. *Phil.* 2:14—18.)—Weddings were then generally celebrated at night, and the return of the guests might be uncertain: the servants, therefore, when waiting for their master, must watch that they might open to him without delay: and by this simile our Lord might allude to his own ascension to heaven, his coming to call his people to him by death, and his return to judge the world; for which the disciples were continually to hold themselves in readiness. (*Marg. Ref.* s—u. *Notes*, *Matt.* 25:1—13. *Mark* 13:33—37.)—To induce them to this constant habitual preparation by the vigilant and diligent performance of their present work, in their several places, he further speaks in language peculiarly suited to excite attention and interest, on the blessedness of those servants whom he should "find watching," and the danger of being found unprepared or misemployed. In respect of the former, he says, that "the Lord will gird himself, and make them sit down to meat, and will come forth and serve them:" that is, the Redeemer, "the Lord of glory," and the "Lord of all," will graciously condescend to employ all his power and authority, in advancing their honour and felicity; in proportion as they have simply devoted all their ability to promote his glory, and do his will. (*Marg. Ref.* x—b.)—In answer to Peter's inquiry, whether they only, or all his disciples, were concerned in these exhortations, promises, and warnings, our Lord intimated, that though the apostles and other ministers, who had authority in his church, were primarily intended, yet that others also were included, according to the different situations and services to which they were called. (*Marg. Ref.* c—o. *Notes*, 21:34—36. *Mark* 13:33—37.)—*Unbelievers.* (46) "Hypocrites," in Matthew. Hypocrites are concealed *infidels*, and they will have their portion among avowed infidels.

Girded about. (35) Περιεζωσμενοι. 37. 17:8. *Acts* 12:8. *Eph.* 6:14. *Rev.* 1:13. 15:6.—*He will return.* (36) Αναλυσει. *Phil.* 1:23. Not elsewhere N. T. Αναλυσις, 2 *Tim.* 4:6.—*Make... to sit down to meat.* (37) Ανακλινει. See on 9:14,15.—*Steward.* (42) Οικονομος, 16:1,3,8. *Rom.* 16:23. 1 *Cor.* 4:1,2. *Gal.* 4:2. *Tit.* 1:7. 1 *Pet.* 4:10.—*Portion of meat.*] Σιτομετριον. Here only N. T.—Σιτομετριω. *Gen.* 47:12. *Sept.* Εκ σιτον, *frumentum*, et μετρον, *mensura*.—*Cut him asunder.* (46) Διχοτομησει. See on *Matt.* 24:51.

V. 47, 48. Our Lord here further showed, that his ministers, or professed disciples, would not only be severely punished for gross enormities, but also for *neglecting* or improperly performing their duty; and in proportion to the information afforded them, and the knowledge of their Lord's will which they had acquired. The servant, who knew what his Lord commanded him to do, and yet did not prepare himself for his work, and so did not duly perform it, would be severely punished; as servants were when scourged with many stripes: but he who had not received such explicit instructions, or had not attained to such distinct knowledge of his master's will, and was remiss and negligent in his work, would indeed be adjudged deserving of punishment, but not dealt with in so rigorous a manner. This may be considered as a general rule of the Lord's dealing with all his rational creatures. No man is left in such absolute ignorance, except by his own fault, as not to do many things which he knows to be wrong, and to neglect many things which he knows to be right: therefore all are inexcusable, and liable to condemnation and punishment, if they continue impenitent. But in proportion to the degree in which they have the means of instruction, and are actually acquainted with the will of God; their disobedience becomes more aggravated, more direct and deliberate rebellion, and their punishment will be proportionably more severe. (*Notes*, *Rom.* 2:12—16.) Thus likewise will the Lord dispense correction to his offending children, in proportion as they have sinned against light and conviction, or the contrary. For as men expect a proportional return from them, to whose stewardship they have committed much: so will God call every man to account for the use of all the talents intrusted to him; and if he has been unfaithful in the midst of many advantages, he will inflict on him the heavier vengeance. (*Marg. Ref. Notes*, 16:1—13. 19:11—27. *Matt.* 13:12. 25:14—30. *Mark* 4:23 —25. *Jam.* 4:13—17.) 'This being one grand difference between the pastors of the church, and other Christians, they must expect a severer punishment, as sinning against greater evidence, and knowledge of their duty; for "to whom much is given, of them will much be required."' *Whitby.*

Shall be beaten.] Δαρησεται. *Matt.* 21:35. *John* 18:23. *Acts* 5:40. 1 *Cor.* 9:26. 2 *Cor.* 11:20.

V. 49—53. The introduction of the gospel would in some respects resemble the kindling of a fire, which should occasion very destructive and wide-spreading desolations. Not that this is the tendency of Christianity, which is most pure, peaceable, and loving: but it would be the effect of the opposition raised against it, by the pride and lusts of men; and of the perversions which many would make of it. Hence would arise furious persecutions, bitter contentions, and multiplied

51 Suppose [b]ye that I am come to give peace on earth? I tell you, Nay; but rather division:

52 For from henceforth [c]there shall be five in one house divided, three against two, and two against three.

53 The father shall be divided against the son, [d]and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.

54 ¶ And he said also to the people, [e]When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.

55 And [f]when *ye see* the south wind blow, ye say, There will be heat; and it cometh to pass.

56 *Ye* hypocrites, [g]ye can discern the face of the sky, and of the earth; but how is it [h]that ye do not discern this time?

57 Yea, and [i]why even of yourselves judge ye not what is right?

58 When [k]thou goest with thine adversary to the magistrate, *as thou art* in the way, [l]give diligence that thou mayest be delivered from him; lest he hale thee to the judge, [m]and the judge deliver thee to the officer, and the officer cast thee [n]into prison.

59 I tell thee, [o]thou shalt not depart thence, till thou hast paid the very last [*]mite.

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b 49. Zech. 11:7,8,10,11,14. Matt. 10:34—36. 24:7—10. c Ps. 41:9. Mic. 7:5,6. John 7:41—43. 9:16. 10:19—21. 15:18—21. 16:2. Acts 13:43—46. 14:1—4. 28:24. d Zech. 13:2—5. Matt. 10:21,22. 24:10. e 1 Kings 18:44,45. Matt. 16:2. f Job 37:17. g 1 Chr. 12:32. Matt. 11:25. 16:3. 24:32,33. h 19:42—44. Dan. 9:24—26. Hag. 2:7. Mal. 3:1. 4:2. Acts 3:24—26. Gal. 4:4. i Deut. 32:29. Matt. 15:10—14. 21:31,32. Acts 2:40. 13:26—38. k Prov. 25:8,9. Matt. 5:23—26. l 14:31,32 Gen. 32:3—28. 1 Sam. 25:18—35. Job 22:21. 23:7. Ps. 32:6. Prov. 6:1—5. Is. 55:6. 2 Cor. 6:2. Heb. 3:7—13. m 13:24—28. Job 36:17,18. Ps. 50:22. n Matt. 18:30. 1 Pet. 3:19. Rev. 20:7. o 16:26. Matt. 18:34. 25:41,46. 2 Thes. 1:8. * Mark 12:42. *marg.*

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divisions, usurpations, and oppressions: and these things, with the resistance made to them, producing fierce and bloody wars, would diffuse manifold calamities and evils all over the earth. (*Marg. Ref.* c, d. *Notes, Mic.* 7:5—7. *Matt.* 10:34—36.)—Infidels have confidently alleged these consequences of the promulgation of Christianity, as so many objections to its divine original; wilfully forgetting that "thus it was written, and thus it must be." The prediction of these effects, which no philosophizing or speculative observer would ever have expected from so benign a religion, forms an additional demonstration that it is from God: and every man, who is experimentally acquainted with the human heart, will readily account for them, without charging the least blame on the gospel; nay, he will see, that they are occasioned by its excellency, and must follow from it, so long as men continue proud, carnal, selfish, and alienated from God.—To this our Lord added, "And what will I, if it be already kindled?"—'What would I, but that it were kindled.' *Campbell.* (*Marg. Ref.* x, y.) It may, however, refer to the malignant opposition of the scribes and Pharisees, and the divisions and contests which our Lord's ministry had already excited: yet, though the fire was indeed already kindled, did he regret that he had been so open in his instructions and sharp in his reproofs? Did they suppose that he was disappointed or disconcerted? Did they imagine that he meant to desist? This was by no means the case: on the contrary, he earnestly desired that this fire should be more completely kindled, by the full and extensive publication of his gospel. But before that could take place, "He had a baptism to be baptized with," far different from that "of water and of the Holy Spirit," by which he had been admitted to the exercise of his prophetical office: for he must endure the most extreme sufferings, shed his blood on the cross, and pour out his soul unto death, before he could enter upon his office within the veil, as the High-Priest of his church, and be put in full possession of the mediatorial throne. (*Marg.* and *Marg. Ref.* z, a. *Notes, Matt.* 20:20—23.) "But how was he straitened, till this was accomplished!" It did not consist with the plan laid down for the performance of this work, to preach the gospel more openly or extensively, till this baptism was completed: in the mean time he was exceedingly straitened and limited, in the exercise of his ardent love and zeal: and even longed for that awful and important crisis, which should make way for his exaltation, and the publication of his gospel to all nations, that God might be glorified in the salvation of an innumerable multitude of precious souls; in the same manner, as a pregnant woman desires the approach or increase of her pangs, in expectation of deliverance and of being made a joyful mother. (*Notes, Is.* 53:11,12. *John* 16:16—22. *Heb.* 12:2,3.)

Be ... kindled. (49) Αναφθη. *Acts* 28:2. *Jam.* 3:5. Not elsewhere N. T.—*Straitened.* (50) Συνεχομαι. 4:38. 8:37,45. 19:43. 22:63. *Acts* 18:5. 28:8. 2 *Cor.* 5:14. *Phil.* 1:23.—*Divided.* (52) Διαμεμερισμενοι. See on 11:17. Διαμερισμος, 51.

V. 54—57. (*Marg. Ref.* e—h. *Notes, Matt.* 16:1—4. *Mark* 8:10—13.) When the people saw a cloud rise in the west, from the Mediterranean sea, they had learned by constant observation to expect copious showers; and a south wind from off the sultry deserts was deemed a sure prognostic of heat. In such matters they were sagacious: but the exact accomplishment of types and prophecies, in the doctrine, miracles, and character of Christ, and in the time and circumstances of his appearance, did not suffice to convince them that he was their promised Messiah! In this, their hypocritical scribes and teachers were most faulty; and, being blinded by their carnal prejudices, they used their whole influence to mislead the people. Yet, as the case was so very evident, why did not the people see with their own eyes, and judge for themselves what was right, or decide impartially and justly between him and his malicious opponents? (*Marg. Ref.* i. *Note, Acts* 2:37—40.

A shower. (54) Ομβρος. Here only N. T.—*Deut.* 32:2. *Sept.*—*Heat.* (55) Καυσων. *Matt.* 20:12.—*Discern.* (56) Δοκιμαζειν. 14:19. *Rom.* 1:28. 2:18. 12:2. 14:22. 1 *Cor.* 3:13. 16:3. *Phil.* 1:10, et al. ‘ *Proprie est metallorum, quæ examinantur et explorantur per ignem, an sint bona et pura.* 1 *Pet.* 1:7.’ Schleusner.—*Right.* (57) Το δικαιον. "That which is just."

V. 58, 59. This passage, as it is here connected, implied a warning to the Jews, and their priests, scribes, and rulers to cease from their opposition to Christ, and to welcome him as their Prince and Saviour, before it were too late; otherwise terrible and durable miseries would soon come upon them: but it also inculcated those instructions to individuals, which have been already considered. (*Marg. Ref. Notes, Prov.* 6:1—5. 25:8—10. *Matt.* 5:25,26.)

Adversary. (58) Αντιδικον. See on *Matt.* 5:25.—*Diligence.*] Εργασιαν. *Acts* 16:16. 19:24,25. *Eph.* 4:19. Αb εργον, *opus.*—*Be delivered.*] Απηλλαχθαι. *Acts* 19:12. *Heb.* 2:15. Not elsewhere N. T. (Διαλλαγηθι, *Matt.* 5:24.) It seems to imply deliverance from an enemy by pacifying him and being reconciled. Εx απο et αλασω, *muto.*—*He hale.*] Κατασυρη. Here only N. T. Εx κατα et συρω, *traho.*—*The officer.*] Πρακτορι. *Lictori.* Here only N. T. *Mite.* (59) Λεπτον 21:2. *Mark* 12:42. Not elsewhere N. T.

PRACTICAL OBSERVATIONS.

V. 1—12. Increasing popularity, and the earnest and diligent attendance of multitudes, must not induce ministers to be less plain and faithful in their addresses. This could only serve to multiply hypocrites; for even amidst "innumerable multitudes" of hearers, there is generally but a "little flock" of true disciples.—All who attend in any degree to religion, need repeated and earnest warnings, "first of all to beware of hypocrisy:" but they who are most deeply infected with this leaven will be most ready to take offence. Indeed the plainest warnings seldom have a salutary effect on those who are confirmed in hypocrisy; but they tend to prevent others from venturing on the same destructive course: for those who are under concern about their souls, but not established in the faith, are in various ways tempted to it. Yet, while it assumes many specious appearances, and promises great advantages, it is a most foolish, as well as hateful sin: it can only hide for a moment, what must at length be made known to all; and it confers a temporary reputation, but leads to "everlasting shame and contempt." Let us then continually think of that day, when our most secret actions, words, thoughts, and motives, will be proclaimed before men and angels; that we may be far more careful to approve our inmost purposes and our most retired conduct, to a heart-searching God, than to obtain the good opinion of our fellow-servants.—But if we are the "friends" of Christ, we must also be open and avowed in our religion, and on our guard against the fear of men: were we sure that our enemies would prevail as much as possible, we know that they could only "kill the body:" and after the transient pain occasioned by their cruel hatred, we should be for ever beyond their reach: whereas, should their terror induce us to incur the righteous displeasure of God, we know, that "after he hath killed, he hath power to cast into hell." If we are true believers, we are perfectly safe from every effect of man's enmity, which can prove eventually hurtful: and, while we realize the superintending providence of God over the meanest animal, we may be sure, that "even the very hairs of our heads are all numbered." Let us then boldly confess Christ before men, in joyful hope of being acknowledged by him before the angels of God; while they who have denied him for fear of reproach or persecution, will be rejected, and left under the condemnation to everlasting misery.—But let no trembling penitent, who in an unguarded hour has spoken "a word against the Son of man," doubt of obtaining forgiveness: for this is far different from that determined enmity, which dictates the blasphemy against the Holy Spirit, and which shall never be forgiven, because it will never be repented of. And let no one, who is suffering for Christ's sake, or called upon to speak in his name amidst his enemies, fear lest he should not by his "Holy Spirit teach him in the same hour what he ought to say;" for "they who trust in him shall never be confounded." (*P. O. Matt.* 10:16—33. 12:31—37. *Notes, Heb.* 6:4—8. 10:26—34.)

V. 13—21. Alas! most men are too much immersed in thoughts and contrivances about the world, to value spiritual

CHAPTER XIII.

Jesus shows that calamities are no proof of peculiar guilt; and exhorts his hearers to repent, if they would escape impending ruin, 1—5. The parable of a barren fig-tree, which was to be cut down, 6—9. Jesus heals a woman who had been long bowed down, and silences the objection of the hypocritical ruler of the synagogue, 10—17: he compares the kingdom of God to a grain of mustard-seed, 18, 19, and to leaven, 20, 21. Being asked whether few should be saved, he warns the people to "strive to enter in at the strait gate," before it was finally shut, 22—30. He will not be diverted from his course, by the threateninge of Herod, 31—33. He predicts, and laments over, the approaching desolations of Jerusalem, 34, 35.

THERE were present at that season some that told him of [a]the Galileans, whose blood Pilate had [b]mingled with their sacrifices.

2 And Jesus answering said unto them, [c]Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?

3 I tell you, Nay: but, [d]except ye repent, [e]ye shall all likewise perish.

4 Or those eighteen upon whom the tower [f]in Siloam [g]fell, and slew them, think ye that they were [c]sinners above all men that dwelt in Jerusalem?

5 I tell you, Nay: but, [b]except ye repent, ye shall all likewise perish.

6 ¶ He spake also this parable: A certain *man*

a Acts 5:37. b Lam. 2:20. Ez. 9:5—7. 1 Pet. 4:17,18. c 4. Job 22:5—16. John 9:2. Acts 28:4. d 5. 24:47. Matt. 3:2,10—12. Acts 2:38—40. 3:19. e 19:42—44. 21:22—24. 23:28—30. Matt. 12:45. 23:7. 23:35—38. 24:21—29. f Neh. 3:15. John 9:7,11. g 1 Kings 20:30. Job 1:19. * Or, *debtors*. 7:41,42. 11:4. Matt. 6:12. 18:24. h 3. Is. 28:10—13. Ez. 18:30.

blessings: and many, even while hearing the gospel, are so distracted in their thoughts about their inheritances, that they would be ready to interrupt the preachers, if they could by their counsel or influence promote their own secular interest! But, as Christ would not attend to these *inferior* concerns, his ministers should avoid similar interruptions to their grand concern; and leave it to others to be "judges and dividers" over the people.—Every opportunity, however, should be embraced of warning men to "take heed and beware of covetousness;" by which almost all men are, one way or other, in some degree seduced. Every reflecting man's experience and observation may convince him of the inefficacy of riches, to promote even the comfort or continuance of this life: yet after all which the Lord has said upon this subject, how few are there among professed Christians, who do not desire to be rich, and to make their children rich! (*P. O. Matt.* 19:23—30.) And many are apt to point out to them similar characters, with this in the parable, as models for their imitation, and as proper persons with whom to form connexions! Yet it is, as it were, said to one of them after another, "This night thy soul is required of thee," perhaps when they are saying within themselves, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." And what does it then avail, to have the public informed how many tens or hundreds of thousands they have left behind them, or how rich their heirs are made by their decease? (*Note, Job* 14:16—22.)—Indeed it often happens, that after men have spent their lives, without regard to God, to their neighbours, or their own souls, in order to enrich their families; they are even disappointed in this vain ambition, their riches are strangely dissipated, and their children reduced to dependence or poverty: for "man walketh in a vain show, he disquieteth himself in vain; he heapeth up riches, and cannot tell who shall gather them." As therefore "every one, who layeth up treasure for himself," is thus foolish, guilty, and miserable; let us seek the true riches, that we may be approved by God himself as wise men, and made honourable and happy in his presence and in the eternal enjoyment of his favour.

V. 22—34. If we are the disciples of Christ, and have learned to serve him in our secular employments, and in the use of our possessions, we should peculiarly watch against distracting cares and apprehensions. He who created our bodies, and sustains our lives, and who also feeds the ravens and adorns the lilies, will give us needful food and raiment: and if we have acquired a relish for spiritual pleasures, and know the value of "the beauty of holiness" we shall not crave the luxuries and elegances of life. Yet we often need rebuking for "being of little faith;" and therefore "of a doubtful mind." But it becomes Christians to seek nobler blessings, than the nations of the earth who know not God: they should remember that "their Father knoweth that they have need of" food and raiment, and is both able and willing to bestow them: and if we seek first the privileges and the righteousness of his kingdom, and desire its peace and prosperity, all other things will surely be added unto us. Indeed, the flock which the good Shepherd has purchased, and collected into his fold, and which he has taught to rely on his powerful and watchful care, to hear his voice, to love his ordinances, and copy his example, is but small; when compared with the vast multitudes around them, who resemble filthy swine, ravening wolves, subtle foxes, or venomous serpents: but they need not fear wanting any good thing, "for it is their Father's good pleasure to give them the kingdom," and he will withhold no good things from them. (*Notes, Matt.* 11:25—27. *Eph.* 1:9—12. 1 *Thes.* 5:4—11.) Let us then first examine, whether we belong to this "little flock," and have those dispositions which characterize it: let us also keep close under our Shepherd's care: and let us be thankful, that it was not the Lord's good pleasure to give us worldly treasures, and to leave us destitute of his grace. While others, therefore, are grasping after more and more of earthly, perishing vanities; Christians should excite one another to abound in love and good works: that, willingly expending what they have, in relieving the necessitous and promoting the cause of godliness, they may "provide themselves bags which wax not old, a treasure in heaven that faileth not;" and this will gradually both enlarge their capacities of enjoyment, and ensure to them a gracious and most glorious recompense. (*Matt.* 6: *P O.* 19—34.)

V. 35—48. While we cast all our care upon God, in respect of events and consequences, we cannot be too attentive to our duty. We are the servants of Christ, whose coming to remove us by death, or to judge the world, may be very soon, or very sudden: but if "our loins be girded and our lights burning," we shall have no more reason to dread the summons, than a child has to be alarmed at the arrival of a messenger who is sent to convey him home to his tender parents: nay, words can never express the delight with which our gracious Lord will welcome and bless his faithful servants. If then we are habitually watching and ready, what does it signify to us personally, whether he "come at the second or the third watch?" For "blessed are those servants, who . . . are found so doing." But as robbers assault the house, when the family has least expectation of them, so death generally surprises a man when he is least thinking of it. We should therefore never remit our watch, to pursue vain diversions, worldly interests, or sensual indulgences; lest our Lord should come at that very time. (*Note, Rom.* 13:11—14.) This indeed applies to every man, but more especially to the ministers of the gospel. They are "the stewards of God's mysteries," and rulers of his household, to "give every one his portion in due season," and "rightly to divide the word of truth." Happy then is that faithful and wise servant who delights in his work, and gives himself continually to it; for "his Lord, when he cometh, will make him ruler over all that he hath:" and how paltry are all other preferments, when compared with "this crown of glory that fadeth not away!" (*Note*, 1 *Pet.* 5:1—4.) But wo to infidels, and ungodly men, who appear in the garb of ministers! They say in their hearts, "My Lord delayeth his coming," and so they are emboldened to persecute, oppress, and fleece their brethren, and to indulge in riot and licentiousness: but they will soon be surprised in the midst of their successful impiety, and torn away from all their abused preferments and dignities, "in a day when they think not of it;" and they will have their portion with the unbelievers. Those, however, who were thus ungodly, not only with the Bible in their hands, but with the gospel in their mouths; and who knew their Lord's will accurately, and could instruct others in it, yet never prepared themselves, or set about obeying it; will be punished in the most tremendous manner. Indeed the condemnation of heathens, and others who have had but few advantages for knowing the will of God, will be very light, compared with that of wicked professors of Christianity, and of ungodly ministers: "For unto whomsoever much is given, of him shall much be required." May the Lord then give us grace, to improve our many advantages to the glory of his name! (*Note*, and *P. O. Is.* 56:9—12. *P. O. Matt.* 24:36—51.)

V. 49—59. We ought not to be greatly disconcerted at the undesirable effects *occasioned* by the preaching of the gospel; or even by the abuse which wicked men make of it. The blessed Jesus persevered in his work, though he saw "the fire already kindled," and foresaw how far it would communicate its flames: nay, he even longed for the hour of his extremest sufferings, that he might possess the "joy set before him," and send the gospel through the nations of the earth. We should therefore be bold and zealous in promoting his truth, without shrinking, from fear of consequences to ourselves or others: for, though afflictions must be endured, divisions excited, and "a man's foes be those of his own household;" yet sinners will be converted, and God will be glorified.—But if men were as wise for their souls, as most of them are in their temporal concerns, they would know "the signs of the times" and "the day of their visitation:" and though false teachers might attempt to prejudice or mislead them; they would "even of themselves discern what was right" and just and true, suitable to their wants and conducive to their salvation.—If any man therefore, is convinced that God has a controversy with him concerning his sins; let him without delay seek to him, as "God in Christ, reconciling the world to himself;" for if death come, before his peace be made with God, his soul will be cast into the prison of hell; and, as he will never be able to pay his mighty debt, so he must abide as an enemy, and hater, and blasphemer of God, in that doleful place of torment, to all eternity. (*P. O. Matt.* 18:23—35.)

NOTES.—CHAP. XIII. V. 1—3. The Galileans, here mentioned, are supposed to have been concerned in the insurrection made by Judas of Galilee, (*Acts* 5:37.) who oppose-

nad a [l]fig-tree planted in his vineyard : [k]and he came and sought fruit thereon, and found none.

7 Then said he unto the dresser of his vineyard, Behold, these [l]three years I come seeking fruit on this fig-tree, and find none: [m]cut it down; [n]why cumbereth it the ground?

8 And he answering said unto him, [o]Lord, let it alone this year also, till I shall dig about it, and dung *it:*

9 And if it bear fruit, *well;* and [p]if not, *then* after that thou shalt cut it down.

[*Practical Observations.*]

10 ¶ And [q]he was teaching in one of the synagogues on the sabbath:

11 And behold, there was a woman, which had [r]a spirit of infirmity [s]eighteen years, and was [t]bowed together, and could in no wise lift up *herself.*

12 And when Jesus saw her, he called *her to him,* and said unto her, [u]Woman, thou art [x]loosed from thine infirmity.

13 And [y]he laid *his* hands on her: [z]and immediately she was made straight, and glorified God.

14 And [a]the ruler of the synagogue answered [b]with indignation, because that Jesus had healed on the sabbath-day, and said unto the people, [c]There are six days in which men ought to work: in them therefore come and be healed, [d]and not on the sabbath-day.

15 The Lord then answered him, and said, [e]*Thou* hypocrite, [f]doth not each one of you on the sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering?

16 And ought not this woman, [g]being a daughter of Abraham, [h]whom Satan hath bound, lo, these eighteen years, [i]be loosed from this bond on the sabbath-day?

17 And when he had said these things, [k]all his adversaries were ashamed: [l]and all the people rejoiced for all the glorious things that were done by him.

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l Ps. 80:8—13. Is. 5:2—4. Jer. 2:21. Matt. 21:19,20. Mark 11:12—14. k 20:10—14. Matt. 21:34—40. l Lev. 19:23. 25:21. Rom. 2:4,5. m 3:9. Dan. 4:14. Matt. 3:10. 7:19. John 15:2,6. n Ex. 32:10. Matt. 3:9. o Ex. 32:11—13,30—32. 34:9. Num. 14:11—20. Josh. 7:7—9. Jer. 14:7—9,13, &c. 15:1. Ps. 20. Joel 2: 17. Rom. 10:1. 11:14. p Ezra 9:14,15. Ps. 69:22—28. Dan. 9:5—8. 1 Thes. 2:15. Rev. 15:3,4. 16:5—7. q 4:15,16,44. r 16. 8:2. Job 2:7. Matt. 9:32,33. s v. 27, 43. Mark 9:21. John 5:5,6. 9:19—21. Acts 3:2. 4:22. 14:8—10. t Ps. 38:6. 42:5, *marg.* 145:14. 146:8. u 6:8—10. Ps. 107:20. Is. 65:1. Matt. 8:16. x 16. y 4:40. Mark 6:5. 8:25. 16:18. Acts 9:17. z 17:14—17. 18:43. Ps. 103:1—5. 107:20—22. 116:16,17. a 8:41. Acts 13:15. 18:8,17. b 6:11. John 5:15,16. Rom. 10:2. c Ex. 20:9. 23:12. Lev. 23:3. Ez. 20:12. d 6:7. 14:3—6. Matt. 12:10—12. Mark 3:2—6. John 9:14—16. e 6:42. Job 34:30. Is. 29:20. Matt. 15:7,14. Acts 8:20—23. 13: 9,10. f 14:5. John 7:21—24. g 3:8. 16:24. 19:9. Acts 13:26. Rom. 4:12—16. h 11. John 8:44. 2 Tim. 2:26. i 12. Mark 2:27. k 14:6. 20:40. Ps. 40:14. 109: 29. 132:18. 2 Tim. 3:9. l 19:37—40,48. John 12:17,18. Acts 3:9—11. 4:21.

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paying tribute to Cæsar, and submitting to the Roman authority. (*Notes,* 23:1—5. *Matt.* 22:15—22.) When, therefore, they were come to Jerusalem to worship, and were presenting their oblations in the court of the temple; Pilate sent a company of soldiers, who slew them, and "mingled their blood with their sacrifices." Those, who brought this report to Christ seem to have concluded, that these men were guilty of some dreadful crimes, concealed from men, but thus visited by an awful judgment from God; and that they were far greater sinners, than their countrymen who escaped the destruction: (*Notes, John* 9:1—3. *Acts* 28:3—6.) but our Lord repressed this rash and proud decision on their state and character; and assured the whole company, that except they repented of their sins, they too would fall under the righteous indignation of God, and perish "in like manner." This is generally supposed to refer to the destruction of Jerusalem, and the slaughter of the Jews by the Romans, for making insurrections against the government: and especially to the havoc made among them, in the courts of the temple, while they were offering their sacrfices; insomuch that the altar was sprinkled with their blood, and a multitude of dead bodies lay round about it. (*Marg. Ref. Notes, Ez.* 9:5—7. 1 *Pet.* 4:17—19.)—This shows, that those who brought sacrifices were admitted into the inner court. (*Notes, Lev.* 1:5—9. 2 *Chr.* 23:3—10, *v.* 6.)—'Perhaps this story of the Galileans might now be mentioned unto Christ, with the design of leading him into a snare, whether he would justify, or condemn, the persons that were slain.' *Doddridge.*

Likewise. (3) Ὡσαυτως. '*Eodem modo, itidem.* Ex ὡς, *sicut,* et αυτος, *ipse.*' Schleusner. *Matt.* 20:5. 21:30,36. 25:17. Ὁμοιως, 5.

V. 4, 5. Our Lord took occasion to mention another event, doubtless well known to his hearers, but of which there is no account in history, concerning eighteen persons who were slain by the falling of a tower in Siloam. (*Marg. Ref.* f, g.) These were supposed to have been greater sinners than any other inhabitants of Jerusalem; because they seemed to be singled out, by the hand of God himself, for immediate punishment. But Christ assured them that this was not the case; and he renewed his declaration, that except his auditors repented, they would "all likewise perish."—This is commonly supposed to refer to the destruction of the Jews in great multitudes, by the casting down of the walls and towers of Jerusalem, when the city was taken: but the sudden and dreadful slaughter of the Jews at that time, seems in general intended; as the immediate hand of God was gone forth against them.—It is observable, that our Lord determines nothing concerning the character and state of the persons in question: they were sinners, but not greater sinners than many others. (*Note, Num.* 27:1—4.)—No doubt he also intended to warn all men, in every age, that final and eternal ruin would certainly overtake all the impenitent, to whatever nation, society, or party they belonged.

Sinners. (4) "Debtors." *Marg.* Οφειλεται. *Notes,* 7:41—43. 11:1—4, *v.* 4. *Matt.* 6:12.

V. 6—9. (*Notes, Is.* 5:1—7. *Matt.* 21:17—20,33—44.) This parable seems to have been added to enforce the preceding warning. A fig-tree planted in a vineyard, would have every advantage of culture. In three years' time the young trees were expected to bear: (*Note, Lev.* 19:23—25.) but the owner of this tree is represented as coming three subsequent years to seek fruit, and as not finding any. It might therefore be concluded to be a barren tree, not fit to occupy the room, or appropriate the nourishment and culture which might be more profitably employed.—"The dresser of the vineyard," however, entreated that it might be spared for one more year; during which space he would use further means for rendering it fruitful; and then perhaps it would produce fruit, but otherwise it ought to be cut down.—The Jewish nation seems to have been primarily intended: the Lord had long borne with their unfruitfulness amidst manifold advantages, and the time of his vengeance approached. They would, however, be spared a little longer; that the apostles and preachers of the gospel might make another vigorous and zealous effort to bring them to repentance, faith, and holiness: and if this failed, they must be given up to ruin. For Jerusalem would be destroyed, the ceremonial worship terminated, and the unbelieving Jews cast out of the church, to make way for the calling of the Gentiles.—The parable, however, is equally applicable to the case of all those individuals, who continue unfruitful under the means of grace: though spared from time to time, through the long-suffering of the Lord, they will at length be cut down by death, and cast into hell, "except they repent" and "bring forth fruits meet for repentance."—Some expositors speak, as if Christ himself was represented by "the dresser of the vineyard;" and indeed the long-suffering of God with sinners is the effect of his mediation: yet he seems rather to be the Owner of the vineyard, who sentences the barren trees to be cut down. Besides, his intercession is never finally in vain: (*Note, John* 17:6—10, *v.* 9.) and the language used may describe the fervent prayers and zealous labours of faithful ministers, who earnestly desire to prevent the ruin of the people. (*Marg. Ref. Notes, Jer.* 14:10—22. 15:1. *Ez.* 14:13—21. *Matt.* 3:7—10.)

The dresser of his vineyard. (7) Τον αμπελουργον. Here only N. T. Ex αμπελος, *vitis,* et εργον, *labor, opus.—Cumbereth.*] Καταργει. '*Quorsum terram inutiliter occupat; seu partem terræ, quam occupat, inutilem reddit.*' Schleusner. (Ex κατα, et αργεω, *cesso.*) *Rom.* 3:31. 7:2. 1 *Cor.* 1:28. 2:6, 6:13. 13:8,10,11. 15:24. 2 *Cor.* 3:14. *Gal.* 3:17. *Eph.* 2:15. 2 *Tim.* 1:10.—*Dung it.* (8) Βαλω κοπριαν. 14:35. Not elsewhere N. T.—*If it bear fruit.* (9) Καν ... ποιηση καρπον. It is an elliptical form of speaking; and implies, that if it then bare fruit, it would be preserved; but not otherwise. There is nothing for "*well*" in the Greek.

V. 10—17. This woman must have attended the worship of God with great difficulty; as she was so bowed together, that she "could in no wise lift up herself," but was forced to go almost double. The calamity, under which she had so long laboured, would in general have been considered as a very remarkable disease, arising from some known or unknown natural cause: but it was at that time *justly* ascribed to an evil spirit; so that in fact "Satan had bound her eighteen years." (*Notes, Matt.* 8:28,29. *Mark* 9:16—24.)—Our Lord, seeing her in this afflicted state, called her to him, and by his word, attended with the laying on of his hands, immediately restored her; and, being made straight, she glorified God before all, for this most desirable and unexpected deliverance. (*Note, Ps.* 146:8.) But the ruler of the synagogue, who evidently hated the doctrine, and envied the honour, of Christ, yet attempted to veil his enmity with the appearance of singular piety; told the people in anger, that they ought to come for healing on other days, and not on the holy rest of the sabbath: as if the woman had come to the synagogue on purpose for a cure; or as if a word and a touch, attended with so powerful and beneficent an effect, could break the sabbath. The malice and hypocrisy of the man were therefore evident, and our Lord severely rebuked him; showing, that none even of the scribes and Pharisees, scrupled to water their cattle on the sabbath-day; though it was attended with some

18 ¶ Then said he, [n]Unto what is [o]the kingdom of God like? and whereunto shall I resemble it?
19 It is [o]like a grain of mustard-seed, which a man took, and [p]cast into his garden; [q]and it grew, and waxed a great tree; [r]and the fowls of the air lodged in the branches of it.
20 And again he said, Whereunto shall I liken the kingdom of God?
21 It is [s]like leaven, which a woman took and hid in three measures of meal, [t]till the whole was leavened. [*Practical Observations.*]
22 ¶ And he went [u]through the cities and villages teaching [x]and journeying towards Jerusalem.
23 Then said one unto him, Lord, [y]are there few that be saved? [z]And he said unto them,
24 [a]Strive to enter in at [b]the strait gate; [c]for many, I say unto you, will seek to enter in, and shall not be able.
25 When [d]once the Master of the house is risen up, and hath [e]shut to the door, and ye begin to stand without, and to knock at the door, saying, [f]Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are;
26 Then shall ye begin to say, [g]We have eaten and drunk in thy presence, and thou hast taught in our streets.
27 But he shall say, [h]I tell you, I know you not whence ye are: [i]depart from me, all *ye* workers of iniquity.
28 There shall be [k]weeping and gnashing of teeth, [l]when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in [m]the kingdom of God, and [n]you *yourselves* thrust out.
29 And [o]they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God.
30 And, behold, [p]there are last which shall be first, and there are first which shall be last. [*Practical Observations.*]
31 ¶ The same day there came certain of the Pharisees, saying unto him, [q]Get thee out, and depart hence: for Herod will kill thee.
32 And he said unto them, Go ye and tell [r]that fox, Behold, [s]I cast out devils, and I do cures, to-day, and to-morrow, and the third *day* [t]I shall be perfected.
33 Nevertheless, [u]I must walk to-day and to-morrow, and the *day* following: [x]for it cannot be that a prophet perish out of Jerusalem.

m 20. 7:31. Lam. 2:13. n 17:21. Mark 4:26,30. o Matt. 13:31,32. 17:20. Mark 4:31,32. p Cant. 4:12,16. 5:1. 6:2. 8:13. Is. 58:11. 61:11. Jer. 31:12. q Ps. 72:16,17. Is. 2:2,3. 9:7. 49:20—25 51:2,3. 53:1,10—12. 54:1—3. 60:1—22. Ez. 17:22—24 47:1—12. Dan. 2:35,44,45. Mic. 4:1,2. Zech. 2:11. s 20—28. 13:7—9. Acts 2:41. 4:4 15:14. 18:21:20. *Gr.* Rom. 15:19. Rev. 11:15. r Ez. 31:6. Dan. 4:12,21. s Matt. 13. *marg.* t Job 17:9. Ps. 92:13,14. Prov. 4:18. Hos. 6:3. John 14:15:2. 1 Cor. 5:6. Phil. 1:6,9—11. 1 Thes. 5:23,24. Jam. 1:21. u 4:43,44. Matt. 9:35. Mark 6:6. Acts 10:38. x 9:51. Mark 10:32—34. y Matt. 7:13. 19:25. 20:16. 22:14. z 12:13—15. 21:7,8. Matt. 24:3—5. Mark 13:4,5. John 21:21,22. Acts 1:7,8. a 21:36. Gen. 32:25,26. Matt. 11:12. John 6:27. 1 Cor. 9:24—27. Phil. 2:12,13. Col. 1:29. Heb. 4:11. 2 Pet. 1:10. b Matt. 7:13,14. c Prov. 1:24—28. 14:6. 21:25. Ec. 10:15. Is. 1:15. 58:2—4. Ez. 33:31. Mark 6:18—20. John 7:34. 8:21. Rom. 9:31—33. 10:3. d Ps. 32:6. Is. 55:6. 2 Cor. 6:2. Heb. 3:7,8. 12,17. e Gen. 7:16. Matt. 25:10. f 6,46. Matt. 7:21, 22. 25:11,12. g Is. 58:2. 2 Tim. 3:5. Tit. 1:16. h Ps. 1:6. Matt. 7:23. 25:12. 1 Cor. 8:3. Gal. 4:9. 2 Tim. 2:19. i Ps. 5:6. 6:8. 28:3. 119:115. 125:5. Hos. 9:12. Matt. 25:41. k Ps. 112:10. Matt. 8:12. 13:42,50. 22:3. 24:51. 25:30. l 16:23. Matt. 8:11. m 14:15. 23:42,43. 2 Thes. 1:5. 2 Pet. 1:11. n 10:15. Rev. 21:8. 22:15. o Gen. 28:14. Is. 43:6. 49:6. 54:2,3. 66:18—20. Mal. 1:11. Mark 13:27. Acts 28:28. Eph. 3:6—8. Col. 1:6,23. p Matt. 3:9,10. 8:11,12. 19:30. 20:16. 21:28—31. Mark 10:31. q Neh. 6:9—14. Ps. 11:1,2. Am. 7:12,13. r 3:19, 20. 9:7—9. 23:3—11. Ez. 13:4. Mic. 3:1—3. Zeph. 3:3. Mark 6:25—28. s 9:7. Mark 6:14. John 10:32. 11:8—10. t John 17:4,5. 19:30. *Gr.* Heb. 2:10. 5:9. u John 4:34. 9:4. 11:54. 12:35. Acts 10:38. x 9:53. Matt. 20:18. Acts 13:27.

labour, and was necessary only to preserve the animals from the uneasiness of a day's thirst, or the owner from some temporal loss which might result from it: and could it then be questioned, whether it were right to relieve a rational creature, a descendant of Abraham, (probably an heir of his faith,) from her long-continued calamity, on that holy day; even if it had been effected by labour? This reply was so satisfactory and conclusive, that it silenced and put to shame the ruler, and all the other adversaries of Jesus, and caused the people to rejoice in his glorious miracles, as so many proofs of his being the promised Messiah. (*Marg. Ref. Notes*, 14:1—6. *Matt.* 12:1—13. *Mark* 3:1—5. *John* 5:10—18. 7:19—24. 9:13—16.)

Was bowed together. (11) Η*ν συγκυπτουσα.* Here only N. T.—*In no wise.*] Μη ... *εις το παντελες. Heb.* 7:25. Not elsewhere N. T.—*Lift up herself.*] Ανακυψαι. 21:28. *John* 8:7. Not elsewhere N. T.—*She was made straight.* (13) Ανωρθωθη. *Acts* 15:16. *Heb.* 12:12. Not elsewhere N. T. Ex *ανα*, et *ορθος*.—*The glorious things.* (17) Ενδοξοις. 7:25. 1 *Cor.* 4:10. *Eph.* 5:27.—*Ex.* 34:10. *Job* 34:24. *Is.* 12:4. *Sept.*

V. 18—21. (*Marg. Ref. Notes*, *Matt.* 13:31—33. *Mark* 4:30—34.) The grain of mustard-seed is represented as sown in a good soil, and a select spot; a garden, and not a field.

Garden. (19) Κηπον. *John* 18:1,26. 19:41. Κηπουρος, *gardener. John* 20:15.—*Lodged.*] Κατεσκηνωσεν. *Matt.* 13:32. *Mark* 4:32. Ex *κατα*, et *σκηνοω*, *in tabernaculo dego.*—*Of meal.*] Αλευρου. *Matt.* 13:33. Not elsewhere N. T.

V. 22—30. It is probable that our Lord was now on his last journey from Galilee towards Jerusalem, in which he took a large circuit, and spent considerable time: so that he no more visited the northern part of the land, till after his resurrection. (*Marg. Ref.* u, x.) While he was teaching the people, a person asked him, "Are there few that be saved?" Or, "Are the saved few?" Perhaps the man inferred this from his doctrine, and was prejudiced against him on that account; or he deemed this inconsistent with the preceding parables. It was, however, a *curious* question, though it does not appear that the man had any ill design in it. Our Lord therefore did not *directly* answer him, but took occasion to inculcate a most important exhortation: 'It not being our concern to know how many shall be saved; but how we may be saved.' *Whitby.*—The whole context shows, that no temporal preservation, but deliverance "from the wrath to come," and inheriting eternal life, were meant; as the subsequent mention of the strait gate fully proves. (*Marg. Ref.* b, c. *Note*, *Matt.* 7:13,14.) "The strait gate" is the passage, from "the broad way to destruction" into "the narrow way to life;" that is, a sinner's conversion and reconciliation to God, by repentance and faith in Jesus Christ. Many difficulties must occur in thus "passing from death unto life:" the gate is beset with enemies; and much must be left behind, broken off, broken through, overcome, and attained, in getting in at it; yet without this there can be no salvation. They therefore, who would be saved, must "strive to enter in at the strait gate;" they must struggle with all their force, and employ all their attention and circumspection, as those did who wrestled in the public games. (*Marg. Ref.* a.)—'Force your way in at the strait gate.' *Campbell.*—To excite them to this, Christ, the Saviour and Judge of men, solemnly assured them, that "many will seek to enter in, and shall not be able." Some seek admission into the favour of God and eternal happiness, without conversion, or faith in the divine Saviour; others seek the blessing in a slothful manner, or in the use of such means as God has never appointed; others, with reserves for their worldly interests, reputation, or sinful pleasures, or for avoiding reproach and persecution. In these and similar ways, many come short of salvation; notwithstanding convictions, temporary seriousness and earnestness, and partial reformation. But, it is by procrastination especially, that men at last "will seek to enter in, and not be able. While life endures, the Master of the house," the Lord Jesus sits, as it were, at mercy's gate, over which it is written, "Knock, and it shall be opened to you:" but at length he rises up, and by cutting off a sinner in his unconverted state, he "shuts the door" against him, and bars it for ever. (*Marg. Ref.* d, e. *Notes*, *Gen.* 7:16. *Matt.* 7:7—11.) Many therefore, even of those who then heard Christ, would first "*begin* to knock" at the gate, and to seek salvation from him, when it was too late, and whatever presumptuous confidence they had before entertained, or whatever plea they might have to urge, these would in no wise prevail for admission. For though they could truly say, that they had sat at table with him, or welcomed him to their tables, and that he had taught in the streets of their cities; yet he would disown all acquaintance with them, and drive them from him as "workers of iniquity." (*Notes*, 16:24—26. *Matt.* 3:7—10. 7:21—23. 11:20—24. 25:41—46.) At that tremendous season, their anguish and misery would be enhanced, by beholding the happiness of patriarchs and prophets, yea, of immense numbers of the Gentiles, from every quarter of the globe; who would be saved by the promised Messiah, through repentance and faith, whilst they perished through unbelief and impenitence; for "the first would be last, and the last first." (*Notes*, *Prov.* 1:20—33. *Is.* 55:6,7. *Matt.* 8:10—12. 19:29,30.)—In this address our Lord evidently declared to the people, that their admission into life and happiness, or exclusion from them, entirely and absolutely depended on him alone.

Are there few that be saved? (23) Ει ολιγοι *δι σωζομενοι*, *Acts* 2:47. 1 *Cor.* 1:18. 2 *Cor.* 2:15. *Rev.* 21:24.—*Strive.* (24) Αγωνιζεσθε. *John* 18:36. 1 *Cor.* 9:25. *Col.* 1:29. 4:12. 1 *Tim.* 6:12. 2 *Tim.* 4:7. Αγων. *Phil.* 1:30. *Col.* 2:1. 1 *Thes.* 2:2. Αγωνια, 22:44. The word every where conveys the idea of sharp conflict, with great exertion, and self-denial, and persevering endurance.—*Depart from me.* (27) Αποστητε απ' *εμου*, 2:37. 4:13. 8:13. 2 *Tim.* 2:19. *Heb.* 3:12. Πορευεσθε, *Matt.* 25:41.

V. 31—33. Our Lord still continued within Herod's jurisdiction: and his miracles, doctrine, and reputation, excited much uneasiness in that wicked prince, who probably menaced him, rather in hope of driving him to a distance, than with any intention of proceeding against him. The Pharisees also, of those parts, wanted to remove him from them: and therefore they warned him to go thence; for otherwise Herod

34 O Jerusalem, [y]Jerusalem, which [z]killest the prophets, and stonest them that are sent unto thee: [a]how often would I have gathered [b]thy children together, [c]as a hen *doth gather* her brood under *her* wings, [d]and ye would not!

35 Behold, [e]your house is left unto you desolate: and verily I say unto you, [f]Ye shall not see me, until *the time* come when ye shall say, [g]Blessed *is* he that cometh in the name of the Lord.

y 19:41,42. Matt. 23:37—39. z 2 Chr. 24:21,22. 36:15,16. Neh. 9:26. Jer. 2:30. 26:23. Lam. 4:13. Matt. 21:35,36. 22:6. Acts 7:52,59. 8:1. Rev. 11:8. a Deut. 5.29. 32:29. Ps. 81:10,13. Is. 48.17—19. 50:2. b 19:44. 23:28. Ps. 149:2. Lam. 1.16. Joel 2:23. Gal. 4:25,26. c Deut. 32.11,12. Ruth 2.12. Ps. 17:8. 36:7. 57:1. 91:4. d 15:28. Neh. 9:30. Ps. 81:11. Prov. 1:24—30. Is. 30:15. Jer. 6:16. 7.23,24. 35:14. 44:4—6. Hos. 11:2 7. Zech. 1:4. Matt. 22:3. Acts 3:14,15. e 21:5,6,24. Lev. 26.31,32. Ps. 69:25. Is. 1:7,8. 64:10,11. Dan. 9:26,27. Mic. 3:12. Zech. 11:1,2. 14:2. Acts 6:13,14. f Hos. 3:4,5. John 7:34—36. 8:22—24. 12:35 36. 14:19—23. g 19:38—40. Ps. 118:26. Is. 40:9—11. 52:7. Zech. 12:10. Mat 21:9. Mark 11:9,10. John 12:13. Rom. 10:9—15. 2 Cor. 3.15—18.

had determined to put him to death. But Christ directed them to inform "that fox," that *subtle, insinuating*, and *mischievous* man, (*Marg. Ref.* r. *Note*, *Ez.* 13:1—4.) that he should proceed with his work without regarding him: he must continue to work his miracles of mercy for a very short time longer, as it were "that day and the morrow;" and then, as "on the third day," he should be perfected by his sufferings, which would complete his work on earth, and make way for his mediatorial exaltation. Nevertheless, though his time was short, he *must needs* go openly from place to place, while it lasted: and though he certainly should soon be put to death, yet that would not be by the hands of Herod, in Galilee; for "it could not be that a prophet should perish out of Jerusalem." That city had, as it were, an exclusive claim to the guilt and infamy of murdering the prophets of God; and it was not proper that the great Prophet of the church should lay down his life in any other place.—As John the Baptist and others had been slain elsewhere, it is evident that this sentence must not be taken strictly: it was a general rule, and Jesus, the Messiah, would not be an exception to it.—This message was in fact a defiance sent to Herod: but his wickedness in slaying John the Baptist, contrary to the conviction of his own conscience, being added to all his other crimes, rendered it improper for our Lord to show him any regard. (*Note*, 23;6—12.)—'I know that subtle tyrant, who hath shed the blood of my forerunner, is hunting after my death also: but tell him from me, that my times are set in the eternal counsel of God, ... and when my prefixed time is accomplished, for my labours and sufferings, I shall, in spite of all the opposition of earth and hell, be perfected, and enjoy my full glory.' *Bp. Hall.*—'The word signifies, I am consecrated to my priestly office, by dying a sacrifice for the sins of the world.' *Whitby.*—The offering of this sacrifice, however, was itself a most essential part of our Lord's priestly office; and introductory to the rest, which having finished on earth, he "ascended into heaven," to appear in the presence of God "for us." (*Notes*, *Heb.* 5:7—10. 9:11—14,24—26.)

Herod will, &c. (31) Θελει σε αποκτειναι. *Matt.* 14:5. Rather, Herod *willeth*, or *wills*, to kill thee. *Will*, thus used, is merely an auxiliary; and the clause as here rendered properly means, that Herod would put Jesus to death: but this is far from the real import, which is, "Herod purposes to kill thee." Herod intended to kill Jesus; but in fact he did not kill him, but Pilate, who purposed no such thing, crucified him. —*I shall be perfected.* (32) Τελειουμαι, 2:43. *John* 4:34. 5:36. 17:4,23. 19:28. *Acts* 20:24. 2 *Cor.* 12:9. *Phil.* 3:12. *Heb.* 2:10. 5:9. 7:19,28. 9:9. 10:1,14. 11:40. Α τελειος, *perfectus.*—*It cannot be.* (33) Ουκ ενδεχεται. Here only N. T. (Ανενδεκτον εστι, 17:1.) Ab ἐν, et δεχομαι, *capio.*—'Subintelligetur χρημα, ut sit χρημα ενδεχεται, *res* vel *usus admittit*, seu *capit.*' Schleusner.

V. 34, 35. *Marg. Ref. Note*, *Matt.* 23:37—39.—*Brood.* (34) Νοσσιαν. Here only N. T.

PRACTICAL OBSERVATIONS.

V. 1—9. As no place or employment can secure us from the stroke of death, we should always be preparing for it: and instead of considering the sudden or extraordinary deaths of our neighbours or countrymen, as proofs that they were "sinners above other men," we should endeavour to improve them as warnings to ourselves: for when dire calamities are reported, it may be said to sinners of every age and nation, "Except ye repent, ye shall all likewise perish." Nay, whatever we read in the Scriptures of the misery of the wicked in hell, is intended to speak the same important warning to each of us. Those who hear the gospel and associate with the people of God, and yet continue impenitent and unconverted, are the barren fig-trees in the Lord's vineyard: from time to time he comes seeking fruit on them; but finding none, he at length condemns them to be cut down as "cumberers of the ground;" that they may no longer disgrace his church in the eyes of those who are without, or prevent the fruitfulness of those within. (*Notes*, and *P. O. John* 15:1—8.) Indeed when faithful ministers behold such barren trees in their congregations, (alas, how numerous are they!) and when they fear that they are about to be cut down and cast into the fire; they are led, both by inclination and duty, to pray that they may be spared a little longer, and they desire to use every additional means for their salvation with redoubled assiduity: yet if at last they continue unfruitful, their most affectionate pastors must acknowledge the justice of the sentence, by which they are cut off to make way for more useful characters.—It behooves every one of us to inquire, how long we have been favoured with the means of grace, and borne with by the long-suffering of God; and to examine whether we be now bearing fruit to his glory, and the good of men, or be still mere "cumberers of the ground." Such inquiries are peculiarly proper to be made at the beginning of a new year, or the return of any other periodical season. And when any are restored from sickness, and spared a little longer, in answer to the prayers of ministers or Christian friends; surely they should take their admonitions in good part, and seek to profit by their endeavours; remembering how short their respite may be, and how soon they may be cut down, if not at length rendered fruitful.—But alas! many of these despise and revile such as pray and labour for their salvation, and "watch for their souls as those who must give account, that they may do it with joy and not with grief!"

V. 10—21. We must indeed not rest in means and ordinances, but we should thankfully attend on them. If we would have a blessing from Christ, we must frequent the assemblies of his people, especially on his holy day: and even if we come thither with pain and trouble, we shall not have cause to repent. We are not concerned or competent to determine, what influence Satan has in occasioning or increasing our bodily diseases: but we know, that he has bound our souls with the chain of our own sinful propensities, so that we are not able in any wise to lift up or liberate ourselves: and this has been the case with numbers for many years, while their evil habits have continually been strengthening, and rendering their case more hopeless. But if Jesus speak the word, and put forth his healing power; even these will immediately be loosed, and their crooked judgments and dispositions rectified: and they will, without delay, be able and willing to glorify God by word and deed. This deliverance is most frequently wrought on the Lord's day; and whatever labour tends to put men in the way of receiving this blessing, or in being instrumental in its being communicated to them, must peculiarly accord to the pious and beneficent intention of that sacred season of rest.—But they who hate the gospel and its blessed effects, always find some objection to make against every instance of the power of divine grace: and when this is accompanied by a professed exactness in externals; the hypocrisy of it may often be shown, by observing that they do things of the same kind for their own secular interest, which they blame others for doing to promote the salvation of souls. But evident good works connected with a blameless conversation, and defended by convincing arguments, must at length silence the most malicious adversaries, and bear testimony to men's consciences of the power and presence of God with us: and let enemies be never so numerous or malicious, his kingdom will continue to increase in the world, till it fills the whole earth; and in every renewed soul, till it has perfectly communicated its heavenly savour and nature to all its faculties, dispositions, and affections.

V. 22—30. When we reflect on the immense multitudes of the human species, it is very awful to consider, how very few of them appear to be in the way of salvation, as that is marked out in the word of God: and the very proposal of the question considered in all its awful importance, causes the soul to recoil appalled from the reflection. Yet let us rather look to ourselves, than waste our time in calculations or curious inquiries about others. It will not avail us how few, or how many, shall be saved, if we be not of that number; and if we be, we shall at length approve of the appointments of God in this and in every other respect. Nor will the awful truth, that few comparatively have hitherto been saved, prevent our being of the happy number, if we seek salvation as our grand object, according to the oracles of God. Every unconverted sinner should then "strive to enter in at the strait gate," by earnest prayer, by resisting temptations, by avoiding all occasions of committing sin, or silencing his conscience, and hardening his heart, and by attending diligently on every means of grace: and every one of us should continue thus to labour and wrestle, that we may make "our calling and election sure." But with what solemn attention, and application to our own souls, should we hear our Judge declare that "many shall seek to enter in, and shall not be able!" We are indeed assured that none shall seek the Lord, *when* and *where* he may be found, as in Christ, and on a throne of grace, by humble faith and fervent prayer, and at last fail of obtaining the blessing: but let all men beware of a proud, a slothful, a hypocritical, a partial seeking; and above all of procrastination. How dreadful will be the disappointment of those, who hoped and intended at some future time to enter the strait gate; but who deferred the grand concern, from worldly motives, till it became too late, and the door was for ever shut against them! In vain will they call Christ, Lord, Lord, and entreat him to open to them: in vain will they plead, that they heard his ministers, entertained them at their own tables, and frequented his table. he will utterly disregard their pleas, and refuse all pity to their anguish; while he shall sentence them "to depart from him, as workers of iniquity," whom he never acknowledged to be in the number of his redeemed people: and even the felicity of those, with whom they formerly associated, as well as that of others whom they disdained, will add poignancy to their misery and despair. As there were such persons among our

CHAPTER XIV.

Jesus, on the sabbath, heals a man who had the dropsy, and justifies himself in so doing, 1—6. By parables he teaches humility, 7—11; and hospitality to the poor, 12—14. The parable of the great supper, 15—24. The necessity of self-denial, and renouncing the world, in order to be the disciples of Christ, inculcated and illustrated by similes, 25—33. The worthlessness of salt which has lost its savour, 34, 35.

AND it came to pass, [a]as he went into the house of one of the [b]chief Pharisees to eat bread on the sabbath-day, that [c]they watched him.

2 And, behold, there was a certain man before him which had the dropsy.

3 And Jesus answering spake unto [d]the lawyers and Pharisees, saying, [e]Is it lawful to heal on the sabbath-day?

4 And [f]they held their peace. And he took *him*, and healed him, and let him go;

5 And answered them, saying, [g]Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath-day?

6 And [h]they could not answer him again to these things.

7 ¶ And he [i]put forth a parable to those which were bidden, when he marked how [k]they chose out the chief rooms; saying unto them,

8 When thou art bidden of any *man* to a wedding, sit not down in the highest room, lest a more honourable man than thou be bidden of him;

9 And he that bade thee and him come and say to thee, Give this man place; [l]and thou begin with shame to take the lowest room.

10 But when thou art bidden, [m]go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: [n]then shalt thou have worship in the presence of them that sit at meat with thee.

11 For [o]whosoever exalteth himself shall be abased: and he that humbleth himself shall be exalted. [*Practical Observations.*]

12 ¶ Then said he also to him that bade him. [p]When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbours; lest they also bid thee again, [q]and a recompense be made thee.

13 But when thou makest a feast, [r]call the poor, the maimed, the lame, the blind:

a 7:34—36. 11:37. 1 Cor. 9:19—22. b John 3:1. Acts 5:34. c 6:7. 11:53,54. 20:20. Ps. 37:32. 41:6. 62:4. 64:5,6. Prov. 23:7. Is. 29:21. Jer. 20:10. Mark 3:2. d 11:44,45. e 6:9. 13:14—16. Matt. 12:10. Mark 3:4. John 7:23. f Matt. 21:25—27. 22:46. g 13:15. Ex. 23:4,5. Deut. 22:4. Matt. 12:11,12. h 13:17. 20:23, 40. 21:15. Acts 6:10. i Jude. 14:12. Prov. 8:1. Ez. 17:2. Matt. 13:34. k 11:43. 20:46. Matt. 23:6. Mark 12:38,39. Acts 8:18,19. Phil. 2:3. 3 John 9. l Esth. 6:6—12. Prov. 3:35. 11:2. 16:18. Ez. 28:2—10. Dan. 4:30—34. m 1 Sam. 15:17.

Prov. 15:33. 25:6,7. n Is. 60:14. Rev. 3:9. o 1:51. 18:14. Job 22:29. 40:10—12. Ps. 18:27. 138:6. Prov. 15:33. 18:12. 29:23. Is. 2:11,17. 57:15. Matt. 23:12. Jam. 4:6. 1 Pet. 5:5. p 1:53. Prov. 14:20. 22:16. Jam. 2:1—6. q 6:32—36. Zech. 7:5—7. Matt. 5:46. 6:1—4,16—18. r 21. 11:41. Deut. 14:29. 16:11,14. 26:12,13. 2 Sam. 6:19. 2 Chr. 30:24. Neh. 8:10,12. Job 29:13,15,16. 31:16—20. Prov. 3:9, 10. 14:31. 31:6,7. Is. 58:7,10. Matt. 14:14—21. 15:32—39. 22:10. Acts 2:44,45. 4:34,35. 9:39. Rom. 12:13—16. 1 Tim. 3:2. 5:10. Tit. 1:8. Philem. 7. Heb. 13:2.

Lord's hearers, among those whom he fed by miracle, or with whom he sat down to meat; and as there was a Judas even among his own apostles; we ought surely to address our congregations in a similar manner; to put the case, that many of them may at last be found in this awful condition; and to enforce our warnings and exhortations by such alarming topics, addressed to them directly, in the second person; and not merely to speak of such characters in a general way, which may be understood to imply our opinion, that none of them are found in our audience. But especially we ought to examine ourselves, and not to take things for granted by an unwarranted confidence, where such infinite interests are at stake. None, however, ought to yield to despondency, either with respect to himself or others: for, "behold, there are last who shall be first, and first who shall be last:" and, though few of our immediate relations or neighbours should appear to be in the way of salvation; yet there will be others brought from every part of the earth, and the multitude of the saved will in all be found immensely large. (*P. O. Matt.* 7:13—29. 8:5—13.)

V. 31—35. It does not in general behoove us to speak disrespectfully of any who are invested with authority: yet apostates, persecutors, and crafty dissemblers may, on some occasions, be spoken of in their true characters, that men may beware of them; and we must not flatter the wicked, or fear any man, when performing our bounden duty. We too should "go about doing good," while our appointed span of life endures: and in that case when life expires, we shall be perfected in holiness and felicity.—But how black a mark of human depravity was the extraordinary circumstance of Jerusalem's being the slaughterhouse of God's prophets, and the very place where his beloved Son was crucified! Alas! the visible church has generally been the grand scene of persecution; (*Note, Rev.* 17:6.) and those whom the Saviour has, with persevering tenderness, invited to take shelter under the shadow of his almighty wings, have not only contemptuously refused his kindness, but have hated and persecuted those who brought the invitation! (*Note, Matt.* 22:1—10.) Thus men bring upon themselves swift destruction from the presence of the Lord, as well as the forfeiture of all their privileges: but let us shun this fatal rock, and learn thankfully to welcome and to profit by all those "who come in the name of the Lord" Jesus, to invite us to partake of his great salvation.

NOTES.—CHAP. XIV. V. 1—6. (*Notes*, 7:36. 11:37, 38.) Some think that this chief Pharisee was a ruler also, or one of the Sanhedrim or great council of the nation, but perhaps he was only a person of influence and authority among the Pharisees. He, however, (as well as some others who invited Jesus,) seems to have had an insidious design in entertaining him; and to have combined with several of his brethren in endeavouring to entangle him. But our Lord would not on that account be deterred from healing a man, afflicted with the dropsy, who probably came thither for that purpose. When they had declined answering his question, respecting the lawfulness of doing this, he took the man by the hand, and having healed him, so that his restoration to health was manifest to all, he sent him away: and then showed, that compassion for an animal, or regard to their own property, would have induced any of them to far more labour than what they blamed in him, where the life or comfort of a brother was concerned. Thus silenced their objections, though it did not subdue their enmity. (*Marg. Ref. Notes.* 13:10—17. *Matt.* 12:1—13. *Mark* 3:1—5.)

The chief Pharisees. (1) Των αρχοντων των φαρισαιων.—24:20. *John* 3:1. 7:26,48. *Acts* 3:17. 1 *Cor.* 2:8.—Had αρχοντων been used separately, one of the *rulers* would clearly have been marked out: but as used before των φαρισαιων, our version seems adequately to express the meaning.—*Which had the dropsy.* (2) Υδρωπικος. Here only. Ab ὑδωρ, *aqua*, et ωψ, *facies*.—*Answer him again.* (6) Ανταποκριθηναι. *Rom.* 9:20. Not elsewhere N. T.

V. 7—11. The scribes and Pharisees seem not to have attended even to that semblance of humility, under which numbers veil their pride and ambition, that they may more successfully gratify them: but they openly contended for precedency; probably on the score of their reputation for wisdom, learning, or piety, or on account of their rank and authority: and they chose out for themselves the chief seats, thus claiming the highest respect as justly due to them. (*Marg. Ref. Notes*, 20:45—47. *Matt.* 23:5—7.) This disgraceful competition, however, though it rose from the same source, was merely a shadow of that spiritual pride and ambition, which has excluded numbers from the kingdom of Christ, produced the most lamentable effects in the visible church, and done immense injury even to many true Christians and ministers. Our Lord therefore, in a mild, yet firm and decisive manner, reproved the vainglory of the guests, by a parable addressed, as it were, to each of them, the substance of which was taken from their own scriptures. (*Note, Prov.* 25:6,7.) If any of them were invited to a marriage-feast, which was the principal festive occasion, let him not aspire to the highest place; lest a more honourable person should be present, whom the master of the feast should deem entitled to the precedency. In this case, being required to give place to his superior, and the intermediate places being occupied, he would be sent with disgrace to take the lowest place. On the contrary, let him go at first to the situation intended for the meanest of the company, as claiming no honour and pre-eminence; and then the master of the house might think it proper to desire him to go up higher, which would procure him respect and deference among the other guests.—Thus the Christian should deem it honour enough for him, a poor sinful and rebellious creature, to be admitted among the redeemed in the lowest form: and not contend for eminent stations, authority, or reputation: for such ambition only tends to disgrace. (*Notes*, 22:24—27. *Acts* 8:18—24.) But he ought, in unaffected humility, to take the lowest station, or the meanest service, preferring others to himself: (*Notes, Rom.* 12:9—13, *v.* 10. *Phil.* 2:1—4, *v.* 4.) and in due time he will, in this manner, obtain "the honour which cometh from God;" and he will have the approbation of angels and men at the day of judgment. For it is an universal rule of the Lord's dealings with every individual, in respect of the various incidents and actions of their lives, that "he abases those who exalt themselves;" and advances "those who abase themselves," as conscious of their actual and comparative worthlessness, and as willing to be little, despised, neglected, and subjected to others. (*Notes*, 18:9—14, *v.* 14. *Matt.* 18:1—6. 20:24—28. 23:11,12. *Jam.* 4:4—6. 1 *Pet.* 5:5—7.)

The chief rooms. (7) Τας πρωτοκλισιας. 8. See on *Matt.* 23:6.—*Sit not down.* (8) Μη κατακλιθης. 9:14. 24:30. Not elsewhere N. T.—Ex κατα, et κλινω, *recumbo*.—*Sit down.* (10) Αναπεσον. 11:37. 17:7. 22:14, *et al*.—*Go up higher.* (10) Προσαναβηθι ανωτερον. Προσαναβαινω. Here only N. T.—Ex προς, ανα, et βαινω, *eo*.—Ανωτερον.—*Heb.* 10:8. Not elsewhere N. T.—*Them that sit at meat with thee.* Συνανακει-

14 And thou shalt be blessed; for they cannot recompense thee: [a]for thou shalt be recompensed at [t]the resurrection of the just.

15 ¶ And when one of them that sat at meat with him heard these things, he said unto him, [u]Blessed *is* he that shall eat bread in the kingdom of God.

16 Then said he unto him, [x]A certain man made a great supper, and [y]bade many:

17 And sent [z]his servant at supper-time to say to them that were bidden, [a]Come; for all things are now ready.

18 And they [b]all with one *consent* began to make excuse. The first said unto him, [c]I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

20 And another said, [d]I have married a wife; and therefore I cannot come.

21 So that servant came [e]and showed his lord these things. Then the master of the house, [f]being angry, said to his servant, [g]Go out quickly into the streets and lanes of the city, and bring in hither [h]the poor, and the maimed, and the halt, and the blind.

22 And the servant said, Lord, [i]it is done as thou hast commanded, [k]and yet there is room.

23 And the lord said unto the servant, [l]Go out into the highways, and hedges, and [m]compel *them* to come in, that my house may be filled.

24 For I say unto you, [n]That none of those men which were bidden shall taste of my supper.

[*Practical Observations.*]

a Prov. 19:17. Matt. 6:4. 10:41,42. 25:34—40. Phil. 4:18,19. t 20:35,36. Dan. 12:2,3. John 5:29. Acts 24:15. u 12:37. 13:29. 22:30. Matt. 8:11. 25:10. John 6:27, &c. Rev. 19:9. x Prov. 9:1,2. Is. 25:6. Jer. 31:12—14. Zech. 10:7. Matt. 22:2—14. y Cant. 5:1. Is. 55:1—7. Mark 16:15,16. Rev. 3:20. 22:17. z 3:4—6. 9:1—5. 10:1, &c. Prov. 9:3—5. Matt. 3:1, &c. 10:1, &c. Acts 2:38,39. 3:24—26. 13:26,38,39. a Matt. 11:27—29. 22:3,4. John 7:37. 2 Cor. 5:18—21. 6:1. b 20:4,5. Is. 28:12,13. 29:11,12. Jer. 5:4,5. 6:10,16,17. Matt. 22:5,6. John 1:11. 5:40. Acts 13:45,46. 18:5,6. 28:25—27. c 8:14. 17:26—31. 18:24. Matt. 24:38, 39. 1 Tim. 6:9,10. 2 Tim. 4:10. Heb. 12:16. 1 John 2:15,16. d 28—28. 18:29,30. 1 Cor. 7:29—31. e 9:10. 1 Sam. 25:12. Matt. 15:12. 18:31. Heb. 13:17. f 24. Ps. 2:12. Matt. 22:7,8. Heb. 2:3. 12:25,26. Rev. 15:1, &c. 19:15. g 24:47. Prov. 1: 20—25. 8:2—4. 9:3,4. Jer. 5:1. Zech. 11:7,11. Matt. 21:28—31. John 4:39—42. 7:47—49. 9:39. Acts 8:4—7. Jam. 2:5. h 13. 7:22,23. Matt. 11:5,28. i Acts 1:—9: k John 14:2. Eph. 3:8. Col. 2:9. 1 Tim. 2:5,6. 1 John 2:2. Rev. 7:4—9. l Ps. 68:3. Is. 11:10. 19:24,25. 27:13. 49:5,6. 66:19,20. Zech. 14:8,9. Mal. 1:11. Matt. 21:43. 22:9,10. 28:19,20. Acts 9:15. 10:44—48. 11:18—21. 13:47,48. 18:6. 22:21, 22. 28:28—29. 28:28. Rom. 10:18. 15:9—12. Eph. 2:11—22. Col. 1:23. m 21: 29. Gen. 19:2, 3. Acts 16:15. Rom. 11:13,14. 1 Cor. 9:19—23. 2 Cor. 5:11,20. 6: 1. 1 Col. 1:28. 2 Tim. 4:2. n Prov. 1:24—32. Matt. 22:8. 23:38,39. John 3:19,36. 8:21,24. Acts 13:46. Heb. 12:25,26.

μενων. I5. 7:49. *Matt.* 9:10. 14:9. *Mark* 2:15. 6:22,26. *John* 12:2. Ex συν, ανα, et κειμαι, *jaceo*, *recumbo*.—*Exalteth*, &c. {11} Ὑψων. 1:52. 10:15. 14:11. 18:14. *Matt.* 11:23. 23:12, *et al.*

V. 12—14. The Pharisee at whose table Jesus was sitting, seems to have been a person of eminence; and had probably prepared an expensive entertainment for the company, though this was on the sabbath-day, and must have been attended with some *labour:* for perhaps the Pharisees were as ostentatious in their feasts, as in their fasts. Our Lord therefore saw it proper to point out the criminality of the practice: and he counselled his host, when he made a dinner or a supper, not to invite his "friends, or relations, or rich neighbours," but on the contrary to invite the poor, and those who by divers bodily infirmities were incapable of procuring the necessaries or comforts of life; (21) a great number of whom might be *feasted* with the same expense which would be incurred to entertain a few of the rich. In this manner he would "be blessed:" as his guests could not recompense him, except by their prayers, and he would receive his reward at "the resurrection of the just." It is not to be supposed that Jesus meant, absolutely and universally, to prohibit men from entertaining their wealthy friends, relations, and neighbours; and *poor* relations are as proper to be invited as other poor persons: yet they, who are most applauded for their useless generosity in this respect, are seldom very eminent for real charity, not always for strict honesty; and our Lord shows his disciples a more excellent way. The profusion occasioned by feasting the rich, serves to gratify a man's vanity and pride, and the sensual appetites of his friends; who in return are tempted to run into similar extravagance, of which the consequences are often very fatal, and it renders a man incapable of relieving the poor, in any adequate degree. Such expenses cannot be incurred from love to God, or regard to his authority, favour, or glory; therefore no recompense can be expected from him: and human applause, or a similar banquet in return, is the only reward of them. (*Marg. Ref.* p, q. *Notes*, 6:27—36. *Prov.* 22:16. *Matt.* 6:1—4.) But when a man, from *proper motives*, expends his wealth in relieving the distressed and indigent, he derives the greatest satisfaction imaginable from this use of it, and his gracious Lord will abundantly reward it in another world. It certainly is not meant, that God will "recompense, at the resurrection of the just," a proud and unbelieving liberality to the poor: but our Lord spoke for the instruction of his disciples in every age; and the less they spend in "conformity to the world," by luxurious feasting of the rich, the more they will have to employ in feeding the poor, and in all those fruits of faith and love, "which are by Christ Jesus to the praise and glory of God." (*Marg. Ref.* r—t.)—How clearly does it appear, that a future state of retribution was a prominent article of the general or popular creed, among the Jews at this time!

They ... bid thee again. (12) Αντικαλεσωσι. Here only N. T. Ex αντι, et καλεω, *invito*.—*A recompense.*] Ανταποδομα. *Rom.* 11:9. Not elsewhere N. T.—2 *Chr.* 32:25. *Ps.* 28:4. 137:8. *Sept.*—*A feast.* (13) Δοκην. See on 5:9.—*Recompense.* (14) Ανταποδουναι. *Rom.* 11:35. 12:19. 1 *Thes.* 3:9. 2 *Thes.* 1:6. Ex αντι, απο, et δίδωμι.

V. 15—24. The person, who made the remark which gave occasion to this parable, seems to have alluded to the satisfactions to be enjoyed in the days of the Messiah, under the figure of "eating bread in the kingdom of God;" though the thought might occur to him from what our Lord had spoken of "the resurrection of the just." "Eating bread" was a common expression for any kind of meal, however plentiful or even luxurious, and it is probable, that the man entertained low and carnal expectations concerning the kingdom of God. (*Marg. Ref.* u.) Our Lord, therefore, to show him how little the blessings to be conferred by the Messiah, would prove suited to the taste of the Jews in general, and how generally they would refuse them; thus describing their present and future conduct respecting his gospel, spake the parable here recorded. (*Marg. Ref.* x—a. *Notes*, *Prov.* 9:1—6. *Is.* 25:6—8. 55:1—3. *Matt.* 22:1—14.)—The "great supper" represented the plenteous provision made for the souls of men in the redemption of Christ: the previous invitation denotes the promises and prophecies of his salvation, to the Jews of old; the ministry of John the Baptist, and that of Christ himself and his apostles. The servants being sent to "call those who had been bidden," when "all things were ready," may signify the preaching of the apostles and evangelists after Christ's ascension. The invited persons all "with one consent" desiring to be excused, though on different pretences, may represent the general rejection of the gospel by the Jewish nation, especially by their rulers, teachers, and Pharisees: the servants being then sent forth into "the streets and lanes of the city," to call in the poor, lame, and blind, may intimate the success of the gospel among the publicans, and common people of the Jews; and among those who were dispersed in other countries, and the proselyted Gentiles: and when the servants were sent out to "the highways and hedges," to fetch in the poor strangers and travellers, the calling of the Gentiles seems to have been principally intended, with whom the church has since been chiefly replenished; while the Jews who were first invited are, through their unbelief, excluded from it. (*Marg. Ref.* b—l, n.)—The whole parable, however, may be applied to the preaching of the gospel, and the reception which it meets with, in every age.—The excuses, here stated, were all taken from things lawful in themselves: yet from the manner in which they were attended to, they became the occasion of the greatest contempt being shown to the feast, and to him who made it. Nothing could be more frivolous than for one man to go to see his estate, and another to prove his oxen, (after they had been bought,) just at the hour when they were invited to the feast; when they might easily have deferred these matters to another time. The man who pleaded "that he had married a wife, and therefore could not come," is supposed by some to have meant that his own marriage-feast was fixed for the same time; but as the marriage was past, the feast also may be supposed to have been over. It shows, however, that a carnal mind gives every thing the preference to Christ and his salvation, instead of using all in entire subserviency to them. Indeed all these excuses, thus pointed out, are intended to teach us, that contempt of spiritual blessings, and inordinate attachment to worldly objects, are the real causes of men's negligence and procrastination in religious matters: and the circumstances of those who "desired to be excused," when compared with the poverty of such as were the guests at last, especially shows, that pride and self-sufficiency are incompatible with the faith of the gospel.—The servants were ordered "to compel" those "from the highways and hedges to come in." It would be absurd to understand this of compulsive force, which would be a strange way of bringing men to a banquet, though great numbers have thus explained it! and this proves that scriptural arguments for persecution are not to be found. It shows also that the objections against the doctrine of 'special grace,' as if inconsistent with free agency, are wholly groundless; unless the inward blessing of God, on proper means, producing willingness where it did not before exist, inclining the heart, and so 'preventing us that we may have a good will,' be more inconsistent with free agency, than urgent and pressing invitations to a feast are. (*Notes*, *Ps.* 110:3. *Phil.* 2:12,13.) It might, however, be supposed

25 ¶ And [o]there went great multitudes with him: and he turned, and said unto them,

26 If [p]any *man* come to me, and [q]hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

27 And whosoever [r]doth not bear his cross, and come after me, [s]cannot be my disciple.

28 For which of you, [t]intending to build a tower, sitteth not down first and [u]counteth the cost, whether he have *sufficient* to finish *it?*

29 Lest haply, after he hath laid the foundation, and is not able to finish *it*, all that behold *it* begin to mock him,

30 Saying, [x]This man began to build, and was not able to finish.

31 Or what king, [y]going to make war against another king, sitteth not down first, and consulteth, whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32 Or else, while the other is yet a great way off, he sendeth an ambassage, [z]and desireth conditions of peace.

o 12:1. John 6:24—27. p Deut. 13:6—8. 33:9. Ps. 73:25,26. Matt. 10:37. 1 Sam. 9:8. Rev. 12:11. q Gen. 29:30,31. Deut. 21:15. Job 7:15,16. Ec. 2:17—19. Mal. 1:2,3. John 12:25. Rom. 9:13. r 9:23—25. Matt. 10:38. 16:24—26. Mark 8:34—37. 10:21. 15:21. John 19:17. 2 Tim. 3:12. s Matt. 13:21. Acts 14:22. 2 Tim. 1:12. t Gen. 11:4—9. Prov. 24:27. u 33. Josh. 24:19—21. Matt. 8:20. 10:22. 20:22,23. Acts 21:13. 1 Thes. 3:4,5. 2 Pet. 1:13,14. x Matt. 7:27. 27:3—8. Acts 1:18,19. 1 Cor. 3:11—15. Heb. 6:4—8. 10:38. 2 Pet. 2:19—22. 2 John 8. y 1 Kings 20:11. 2 Kings 18:20—22. Prov. 20:18. 25:8. z 12:58. 1 Kings 20:31—34. 2 Kings 19:4, 5. Job 40:9. Matt. 5:25. Acts 12:20. Jam. 4:6—10.

that poor travellers, or beggars, would not readily be convinced that the feast was intended for them; and therefore repeated pressing invitations would be peculiarly proper: and thus our Lord would have his ministers use most earnest and affectionate invitations, persuasions, and expostulations, and whatever can convince the understanding, or affect the heart, or give encouragement: especially when they address those who, by the greatness of their guilt, may be tempted to despair of mercy. (*Marg. Ref.* m.)

To make excuse. (18) Παραιτεισθαι. *Excused*, παρητημενον. 19. *Acts* 25:11. 1 *Tim.* 4:7. 5:11. 1 *Tim.* 2:23. *Tit.* 3:10. *Heb.* 12:19,25. Ex παρα, et αιτεομαι, *peto.—The maimed.* (21) Αναπηρους. 13. Not elsewhere N. T.—*Captos membris.* 'Herodotus ... Homerum oculis captum, αναπηρον, vocat.' *Schleusner.—Compel.* (23) Αναγκασον. *Matt.* 14: 22. *Mark* 6:45. *Acts* 26:11. 28:19. 2 *Cor.* 12:11. *Gal.* 2:3, 14. 6:12.

V. 25—27. As our Lord journeyed towards Jerusalem, great multitudes flocked about him: but he knew that they had generally very erroneous notions of his kingdom, and were not prepared to submit to the losses and privations, or to encounter the various dangers and difficulties, which certainly awaited his true disciples. If, therefore, they followed him in their present temper, they would leave him in the time of trial to the discredit of the cause, the discouragement of others, and the ruin of their own souls. He therefore turned himself, and addressed them in a manner which was apparently calculated to drive them from him: (*Note, Josh.* 24: 19.) assuring them, that though they came assiduously to hear him; they could not be his disciples, except they hated their nearest relations, and even their own lives. Men are in general expressly required to honour and to love these relations, and to take care of their own lives. But this love and regard must be entirely subordinated to the love of Christ; and they must give his favour, will, and glory, a decided preference to the approbation, interests, or comfort of their dearest relatives: so that they may often be required to act towards them, as though they *hated* them: disobeying their injunctions, thwarting their inclinations, rejecting their entreaties, renouncing the comfort of their society, or turning it into bitterness by exciting their resentment. (*Marg. Ref.* q. *Notes, Gen.* 29:30,31. *Deut.* 13:6—11. *P. O. Note*, 33:9.) Nay, at some times they may be called to be, as it were, cruel to themselves, (in respect of temporal life,) as well as to their friends; exposing themselves to persecution, torture, and death, if they will obey Christ. So that unless they are habitually prepared, by a deep sense of their need of his salvation, and of their immense obligations to him, to venture every consequence, and meet any extremity rather than forsake him, they "cannot be his disciples:" for in that case they will refuse to bear their cross and go after him. (*Marg. Ref. Notes, Matt.* 10:37—39. 16:24—28. *Mark* 8:31—38. 2 *Cor.* 5:16.)

V. 28—33. To show the very great importance of the subject, our Lord next inquired, whether every man of common prudence did not calculate the expense, before he began to build a tower; that he might form a previous judgment, whether he should be able to complete the work or not. For if a man neglected this: and, having begun to build, was afterwards compelled to leave the edifice unfinished; he would not only lose all his labour and expense, but the building itself would remain a monument of his indiscretion, and excite the derision and mockery of all who beheld it. (*Marg. Ref.* t—x.) Thus, if a man should profess himself a follower of Christ, without considering what losses, trials, self-denial, or sufferings it might expose him to, or how he might be enabled to endure them, his constancy would at length fail; all he had given up or endured would be in vain; and his apostacy would render him contemptible and miserable.—The same might also be illustrated by the case of a prudent king, who would not declare war, or persist in a competition with a more powerful monarch; without considering whether his resources, situation, or alliances, were such as to give him a reasonable prospect of success: otherwise he would endeavour, whilst his enemy was at a distance, to obtain the best terms of peace that he could. (*Marg. Ref.* y, z. *Notes, Prov.* 20:18. 24:3—6. 25:8—10.)—To become the disciple of Christ implies a declaration of war against Satan, sin, and this evil world, which are far too powerful for any man to withstand in his own strength: unless a sinner therefore be led to such a conviction of his own weakness, and of the power of his enemies, as to seek help from God, he will never stand his ground: and in all cases, the warfare will be attended with so many hardships, perils, and losses, that if a man be not aware of them, and instructed how to support them, he will never be able to "continue to the end." Though it is, therefore, desperate for him to remain in his present state of subjection to his enemies; yet it will rather make the matter worse, for him to take up a mere profession of the gospel, without that sincerity, humility, and entire dependence on Christ, which alone can give him victory in the conflict.—In like manner, "whosoever he be of you," said Jesus, "that forsaketh not all that he hath, he cannot be my disciple." (*Marg. Ref.* a.) It would not in general consist with a man's *duty*, to leave his business and relatives, or to quit possession of his estate: but he must be prepared for this, whenever the commandment or the providence of God may call him to it. In this way a professed disciple will be repeatedly put to the trial: he will be called on, in steadily acting according to his principles and conscience, to blast his opening prospects of preferment, reputation, or riches; to renounce worldly pleasures; to forego relative comforts and agreeable friendships; and to bear losses, reproaches, and various hardships, for the sake of Christ: and in times of fierce persecution, (such as were at hand when this was spoken,) he may be required to renounce his country, friends, and possessions, to become an exile or a captive, and to part with his liberty or his life; otherwise he cannot follow Christ as his true disciple. (*Notes, Matt.* 16:24—28. 19:16—22. *Phil.* 3:8—11.)—The judgment and disposition of a martyr every Christian must possess: these will habitually be evinced in inferior concerns; and, when it becomes necessary, God will strengthen him, and enable him to bear the greatest extremities for his sake. Many things may hereafter be expedient and useful, which are not essential to being a Christian: but this decided preference of Christ to the whole world, and to life itself, when placed in competition with him, is the very heart, or the most vital part, of Christianity. (*Notes, Matt.* 13:44—46.)

Counteth. (28) Ψηφιζει. *Rev.* 13:18. Not elsewhere N. T. A Ψηφος, *calculus. Acts* 26:10. *Rev.* 2:17.—*The cost.*] Την δαπανην. Here only N. T. A Δαπαναω. 15:14. *Mark* 5:26.—*To finish* it.] Προς απαρτισμον. Here only N. T. Ab απαρτιζω, *perficio.—To mock.* (29) Εμπαιζειν. 18: 32. 22:63. 23:11,36, *et al.—Forsaketh.* (33) Αποτασσεται. See on 9:61.

V. 34, 35. (*Marg. Ref. Notes, Matt.* 5,13. *Mark* 9:43—50.) Without that holy and spiritual preparation of heart above described, professed Christians, or preachers, can only be as "salt that has lost his savour," which, instead of preserving other bodies from corruption, or giving them a pleasant relish, is itself most incurably tasteless and worthless. Men of this description can be no real credit or advantage to the church, or to the world; and they are commonly more incurable in their presumption and impenitence, than any other sinners. After a temporary profession they generally decline, till they totally apostatize; and they often run into destructive heresies, and endeavour to propagate them; so that they become the most worthless of men: and as this subject is of universal importance, it demands the serious attention of every one "that hath ears to hear." (*Marg. Ref.* c.)—It is evident, that "salt" is here spoken of in popular language, according to the uses which are made of it in common life, and not as a chemist would define it; and that the common opinion, that the residue, when the saline particles were separated, was of no use for manure, or any other purpose, was mentioned merely by way of illustrating the subject.—It is clear, that "salt may lose its savour;" and that true Christians might lose the principle of divine life, unless God have engaged to preserve it: (*Notes*, 22:31—34. 1 *Pet.* 1:3—5.) but in respect of all those mentioned in Scripture, who became like "salt which hath lost its savour," some intimation is annexed that there was previously a radical defect: "No root in themselves:" "no oil in the vessel:" "They went out from us, because they were not of us." (*Notes, Jer.* 32:39—41. *Ez.* 3:20,21. *Matt.* 13:20—22. 22:11—14. 25:1—13. *John* 15:2,6—8. 1 *John* 2:18,19.)

33 So likewise, [a]whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

34 Salt *is* good: [b]but if the salt have lost his savour, wherewith shall it be seasoned?

35 It is neither fit for the land, nor yet for the dunghill; *but* men cast it out. [c]He that hath ears to hear, let him hear.

a 26. 5:11,28. 18:22,23,28—30. Acts 5:1—5. 8:19—22. 2 Tim. 4:10. 1 John 2:15, 16. b Matt. 5:13. Mark 9:49,50. Col. 4:6. Heb. 6:4—8. c 8:8. 9:44. Matt. 11: 15. 13:9. Rev. 2:7,11,17,29. a 5:29—32. 7:29. 13:30. Ex. 18:27,28. Matt. 9:10—13. 21:28—31. Rom. 5:20. 1 Tim. 1:15. b 29,30. 5:30. 7:34,39. 19:7. Matt. 9:11. Acts 11:3. 1 Cor. 5:9—11. Gal. 2:12.

Have lost his savour. (34) Μωρανθῇ. *Matt.* 5:13. *Rom.* 1:22. 1 *Cor.* 1:20. See on *Matt.* 5:13.—*Shall it be seasoned.*] Ἀρτυθήσεται. *Mark* 9:50. *Col.* 4:6.

PRACTICAL OBSERVATIONS.

V. 1—11. We must not allow even the hospitality of those who appear friendly, to interrupt us in our duty, or induce us to be unfaithful to the truth, or to the souls of men: though the contrary conduct will probably, on some occasions, draw on us the censure of rudeness or ingratitude.—It requires reiterated and particular instruction to bring men to understand the proper connexion of piety and mercy, in the observation of the sabbath; and the distinction between real works of necessity, and those which are only made so by habits of self-indulgence: and the "wisdom that is from above," is requisite to teach us such meek yet firm perseverance in well doing, amidst malicious and watchful opposers, as may stop their mouths, even when their hearts are not changed.—Ministers ought to copy Christ, in embracing every opportunity of introducing instructive discourse, in all companies to which they are admitted; and in taking occasion, even from men's follies and mistakes, to make useful remarks whenever any fair opening is given for them.—No disposition of the depraved heart of man is more odious and foolish, or more universal, than pride in its varied exercises. Yet the vain ambition of honour, which is not a man's due, exposes him to contempt even among competitors for the same distinctions; and they count him as a rival, whom they delight to degrade and mortify: whilst modesty commonly engages respect and attention. It is, indeed, far more honourable for a man to begin low, and to be unassuming, and to be advanced by the verdict and with the consent of others, than to assume a rank, and advance pretensions, to which he is singular in deeming himself entitled, and from which he is likely to be degraded with shame and contempt. But when we know our real character in the sight of God, and are made well acquainted with our own hearts, we shall proportionably be disinclined to aspire at the chief places, either in society or in the church, and shall be contented and thankful for the most obscure; and be made willing to see others honoured, and ourselves neglected and slighted in the comparison. This is in reality a far better way of being made useful and honourable, in the Lord's due time, than to aspire after high-sounding titles, or places of authority, popularity, and precedency; which cannot be coveted, without forgetting what poor, guilty, polluted, weak, and foolish creatures we are. And this forgetfulness tends to abasement and degradation, by the invariable rule of the Lord's dealings with his reasonable creatures.

V. 12—24. Would any unbiassed observer of mankind have supposed, that Christ had laid down such a rule for the conduct of all his disciples, as we here meet with? (*Note*, 12—14.) Who almost, whether he can or cannot afford it, does not make expensive feasts for his rich friends and relations? What large sums are often wasted in this manner, compared with the scanty pittance which is given to the poor! Yet what good can be expected from this ostentatious profusion, which is worthy to be put in competition with "a recompense at the resurrection of the just?" Whilst, therefore, so many prefer the vain commendation or customs of the world, or an interchange of festive indulgence, to the approbation of Christ; let us observe his precept of feasting "the poor, the maimed, the lame, and the blind," from love to him, and to them for his sake; and let us remember that it is peculiarly blessed to do good to those who cannot recompense us, and to labour in those services for which we receive nothing from man; (*Note*, 6:27—36, *v.* 35.) for the Lord has engaged himself by promises to recompense us, and his rewards are unspeakably most valuable.—Let us also consider the example of Christ, as it is a comment on this precept: he too has "made a great supper," by dying upon the cross for our sins, that he might rescue us from eternal destruction, and feast us with holy consolations, and substantial, enduring felicity. Was this rich provision made for the wise and the righteous? By no means: but for sinners, rebels, and enemies to God; for the "poor, the maimed, the halt, and the blind." Indeed many are invited; yea, many are ready to say, "Blessed is he that shall eat bread in the kingdom of God!" But the poor in spirit, the broken-hearted sinner, alone will relish this spiritual feast: (*Note*, *Matt.* 5:3.) and while the servants, from age to age, are employed to invite guests, and to assure "them that all things are ready;" and that pardon, peace, grace, and eternal life are freely bestowed on all, who seek them by faith in the name of Christ: instead of thankfully accepting the invitation; even they, who do not proceed to greater instances of contempt and enmity, "begin with one consent to make excuse;"

CHAPTER XV.

The Pharisees murmur at Christ for receiving sinners, 1, 2. *The parable of the lost sheep,* 3—7; *that of the lost piece of silver,* 8—10; *and that of the prodigal son and his elder brother,* 11—32.

THEN [a]drew near unto him all the publicans and sinners for to hear him.

2 And [b]the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

and desire leave to continue in sin, at least for some time longer. They have no desire after this feast, or due regard to him who prepared it; and so are not fearful of being excluded: and thus any worldly engagement, amusement, or attachment, suffices as a pretence for "neglecting so great salvation!" Not only do men destroy their souls, for great secular advantages, or by gross outward sins; but they so misplace even lawful things, and act so carnally even in the ordinary affairs of life, that they perish by such matters as might have been attended to with far superior advantage, had they "sought *first* the kingdom of God and his righteousness."—Alas! that men should be so sensibly alive to their little temporal interests, to their credit among neighbours, and to the success of their worldly projects; and yet so careless, where the favour or wrath of God, and eternal happiness or misery, are at stake! But "the god of this world blinds their minds," and renders them insensible to the awful consequences of their procrastination, till the Lord gives sentence against them; "that," after the repeated invitations which they have rejected, "they shall never taste of his supper."—These things grieve the hearts of faithful ministers, who go and complain to their Lord, of the folly and perverseness of their hearers; but, though he is angry with obstinate unbelievers, he will not suffer the feast to be provided in vain: if the rich, the learned, the self-wise and self-righteous put it from them with neglect and disdain; he orders his servants to go without delay into the streets and lanes of the city, and bring in thence the publicans and harlots. And as "yet there is abundance of room" and plenty of provisions; he orders some of them to go without the precincts of the visible church, to bring in the sinners of the Gentiles who have never yet heard of his name, till his house be filled with guests. Oh! that he would be pleased to inspire many ministers with that zeal and love, which would animate them to "compel sinners to come in;" and to be earnest, affectionate, and solemn, in calling the vilest of transgressors to repentance, and faith in Christ! But alas! some, mistaking God's *secret decrees for their rule of duty*, are thus restrained from exhorting, inviting, and persuading sinners at all: and far greater numbers are contented with a cold unmeaning harangue; as if they did not wish to be thought in earnest, in calling men to that feast, for which it is to be feared they themselves have no appetite. (*Note*, *Prov.* 1:21—33. *P. O.* 20—33. 9: *Matt.* 22:1—14.)

V. 25—35. Though men are bound to use every proper means with all assiduity, earnestness, and perseverance, God alone can prevail with sinners to partake of his salvation. Great multitudes may indeed attend on the gospel; and the opportunity should be embraced, of warning and instructing them with all plainness and faithfulness: but, unless they are taught of God supremely to value spiritual blessings, and to feel their perishing need of Christ, they will by no means become his true disciples. Indeed by far the greater number of teachers state this matter very conveniently; and by smooth words induce men to conclude that they may enjoy the world, and the privileges of the gospel, at the same time: and whilst "many follow their pernicious ways, by reason of whom the way of truth is evil spoken of," it is almost become obsolete, (at least very unfashionable, even where some doctrines of the gospel are preached,) to declare the necessity of acting as if we "hated" our nearest relatives, or our own lives, when we aspire to be Christ's disciples. It is to be feared, many dream that they are interested in the cross of Christ, who were never willing to bear the cross for him; and who neither renounce their worldly interests, nor mortify their lusts, in order to follow him. But, unless we mean to build a Babel, as an eternal monument of our folly and madness, we must "count our cost" when we take up a profession of the gospel. It may cost us our lives; and it will inevitably expose us to losses, difficulties, and hardships: and if we be not prepared to give up iniquitous gain, forbidden indulgences, and the friendship of the world; and to bear ridicule and reproach, the displeasure or loss of friends, and many things of this kind; how should we be able to forsake all, and lay down our lives for Christ? (*Note*, *Jer.* 12:5,6. *P. O. Heb.* 12:4—8.) but while men shrink from the perils and sufferings of a warfare with sin and Satan; let them also reflect how dreadful their case must be, if they continue exposed to the wrath of God! If on any terms they have made their peace with him, they may bear, resist, and over come every thing, by his grace; but who can help them against his omnipotent indignation? These considerations, therefore, should not deter men from following Christ, but stir them up to seek help and grace from him to do it effectually and constantly; that they may not be as "salt, that has

3 And he spake this parable unto them, saying,

4 What [c]men of you, [d]having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5 And [e]when he hath found *it*, [f]he layeth *it* on his shoulders, [g]rejoicing.

6 And when he cometh home, he calleth together *his* [h]friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.

7 I say unto you, That likewise [i]joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, [k]which need no repentance.

8 ¶ Either what woman, having ten [l]pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, [l]and seek diligently till she find *it*?

9 And when she hath found *it*, she calleth *her* friends and *her* neighbours, together, saying, [m]Rejoice with me; for I have found the piece which I had lost.

c 13:15. Matt. 12:11. Rom. 2:1. d Ps. 119:176. Is. 53:6. Jer. 50:6. Ez. 34:8,11,12,16,31. Matt. 18:12,13. John 10:15,16,28—28. 1 Pet. 2:25. e 19:9. 23. 43. Is. 62:12. John 4:34,35. Acts 9:1—16. Rom. 10:20,21. Eph. 2:3—6. Tit. 3:3—7. f Is. 40:10,11. 46:3,4. 63:9. Mic. 5:4. Eph. 1:19,20. 2:10. 3:7. 1 Thes. 1:5. 2 Tim. 2:26. 1 Pet. 1:5. g 23,24,32. Is. 53:10,11. 62:5. Jer. 32:41,42. Ez. 18:23. 33:11. Mic. 7:18. Zeph. 3:17. John 15:11. Heb. 12:2. h 7,10,24. 2:13,14. Is. 66:10,11. John 3:29. 15:14. Acts 11:23. 15:3. Phil. 1:4. 2:17. 4:1. 1 Thes. 2:19. 3:7—9. 1 32. 5:32. Matt. 18:13. k 29. 16:15. 18:9—11. Prov. 30:12. Rom. 7:9. Phil. 3:6,7. l *Drachma*, here translated *a piece of silver*, is the eighth of an ounce, and equal to the Roman penny. Matt. 18:28. *marg.* i 15:10. Ez. 34:12. John 10:16. 11:52. Eph. 2.17. m 6,7.

lost its savour, which is neither fit for the land, nor yet for the dunghill." May we then seek to be disciples indeed, and be careful not to grow slack in our profession, or afraid of the cross; that we may be the good salt of the earth, to season all around us with the savour of Christ, and of his heavenly truth!

NOTES.—CHAP. XV. V. 1, 2. Some expositors suppose our Lord to have been at this time beyond Jordan, on the borders of the Gentiles; that many of them attended his ministry; and that the term "sinners" is here meant of them: but this is highly improbable; for "he received and ate with" the "sinners" here mentioned; (2) but "he was made under the law," and perfectly fulfilled it; though he disregarded the traditions of the elders: and it was generally considered as a violation of the law, to eat with those who were uncircumcised, and did not observe the distinction of clean and unclean meats. Had he eaten with Gentiles, his apostles would hardly have scrupled it after his ascension, as they most evidently did. (*Notes, Acts* 10:9—16,27—33. 11:1—3.) Yet it is probable, that he ate with the Samaritans, when he stayed two days at Sychar: and accordingly we find that the apostles readily went among those Samaritans who embraced the gospel. But these were circumcised, and observed the distinction of meats; though they were heretics and schismatics, and abhorred by the Jews.—Our Lord was "sent to the lost sheep of the house of Israel;" did he then "come to call the Gentiles" exclusively "to repentance?" (5:32.) Was Zaccheus a Gentile? (19:7—9.) Was St. Paul a Gentile before his conversion? or did Jesus come to save only Gentiles? (1 *Tim.* 1:15.)—In fine, the word "a sinner" is applied to our Lord himself; but did the Jews suppose him to be a Gentile? (*John* 9:16,24,25,31.)—The publicans, and other notorious sinners, however, in the neighbourhood, with one consent, came to hear our Lord's instructions; and not merely to gratify curiosity, or to obtain the cure of their diseases. Probably, many of them were touched with a sense of their need of repentance and forgiveness: and our Lord not only instructed them, but sat at table with them, without any scruple, as he had been used to do in other places. This excited the murmurs and reproaches of the Pharisees and scribes, who observed with astonishment and indignation, that he acted entirely contrary to their maxims. As these men were generally regarded to be oracles of wisdom and models of piety, their frown was likely to discourage the poor trembling sinners: but to prevent this effect, as well as to check and expose their arrogant spirit; Jesus vindicated his own conduct, and described the gracious dealings of God with sinners, in three parables; which all agree in many of the same great outlines, though they place the subject in different lights to make it the more clearly understood.—'Publicans, gross sinners, and heathens, were by the scribes and Pharisees judged unfit to be conversed with, even though it were with a design to reduce them from their evil courses; they thinking God had cast off the care of them, and had no design to grant them "repentance unto life:" whence they abhorred their company, as thinking it a defilement to be touched by them, and never would concern themselves to make them better. (5:30. *Matt.* 9:11. *Acts* 10:28. 11:18,19.)' *Whitby.* (*Notes*, 7:37—50. 19:1—10. *Matt.* 9:10—13.)

Sinners. (1) Ἁμαρτωλοι 7. 5:30. 7:34,37. 13:2. 18:13. *John* 9:24,31. 1 *Tim.* 1:15. See on *Matt.* 9:13.

V. 3—7. "The lost sheep," in this emblem, represents the sinner, as departed from God, and exposed without help to manifold dangers and certain ruin, if not brought back to him; yet as utterly without either power or inclination to return. Christ is the Owner, or Shepherd, of his chosen and purchased flock, and counts them his property even when in their sinful state. (*Note, John* 10:14—18.) As a man would leave the rest of his flock, in the pastures of the wilderness, being comparatively safe, to go and seek one lost sheep; so Christ is particularly earnest in bringing home sinners to his church from their perilous wanderings; and he considers this as much his office, or employment, as taking care of those who are already brought back. The owner of the flock sought the lost sheep till he found it, and then "laid it on his shoulders rejoicing:" thus Christ, by his word and providence, seeks out the lost sinner, and by his Spirit overcomes his unwillingness to return to God; by his power he delivers him from the bondage of sin and Satan, and carries him above the temptations of this evil world: and he rejoices in thus bringing him back to the favour and service of God, by repentance, faith, and true conversion. (*Marg. Ref.* c—g. *Notes, Ps.* 23:1—3. 119:176. *Is.* 53:4—6. *Ez.* 34:11—16,23—31. *Matt.* 18:12—14. *John* 10:1—13,26—31. 1 *Pet.* 2:18—25, v. 25.)—As he, who had found his lost sheep, might be supposed to call on his friends and neighbours to rejoice with him on that account, rather than because the other ninety-nine had not strayed; so our Lord declared, that "there is joy in heaven over one sinner that repenteth:" the Lord himself rejoices, and all his holy worshippers rejoice with him, on that account; even "more than over ninety and nine just persons who need no repentance."—This may be differently explained. Angels are perfectly righteous and need no repentance: yet the repentance of one sinner on earth, taken in connexion with its causes and consequences, redounds more to the glory of God, and therefore causes more joy in heaven, than the continuance of angels in their primitive state of rectitude. (*Marg. Ref.* h—k. *Note, Eph.* 3:9—12.) Some have been preserved from that degree of outward vice and impiety, to which others have been left: but the conversion of the latter, being more unexpected and surprising, as well as the more signal display of divine power and mercy, may be considered as exciting far louder acclamations of joy and praise, than that of such as *comparatively* "needed no repentance."—Every Christian, at his first conversion, occasioned this joy in heaven; but it is the cause of renewed joy, when another and another is brought to repentance: and this joy is more sensibly felt and expressed, every time one more is added to the company of the redeemed, than it is on account of "the ninety and nine" who are already brought home, and have no further occasion for that entire repentance from dead works, which the newly awakened sinner exercises: even as a father rejoices more in the unexpected recovery of one son, who was given over for death, than in the health and safety of his other children, whom yet he loves with equal tenderness.—But doubtless our Lord intended more immediately to address the Pharisees, according to their own opinion of themselves. They proudly fancied that they needed no repentance; yet the conversion of one publican or harlot was far more pleasing and honourable to God, and matter of far greater joy in heaven, than the formality and decency of any number of those who yet thought themselves exclusively "the sheep of his pasture:" and the publican's tears of godly sorrow, and broken cries for mercy, were far more acceptable than all their long prayers and ostentatious austerities. (*Notes*, 8—10,22—32. 18:9—14. *Jer.* 31:18—20. *Matt.* 21 28—32.)

Rejoice with me. (6) Συγχαρητε μοι. 9. 1:58. 1 *Cor.* 12:26. 13:6. *Phil.* 2:17,18.—*Gen.* 21:6. *Sept.—Which was lost.*] Το απολωλος. 24,32. 19:10. *Matt.* 18:11.

V. 8—10. The purport of this parable is nearly the same with that of the preceding: it shows the value which Christ puts upon the souls of his chosen people. They are his property, the fruit of his toil and sufferings: and he will use suitable means and render them effectual, to find them out, and bring them home to his church: and then all who love him will be called on to rejoice with him on that account: so that "there is joy in the presence of the angels of God, over one sinner that repenteth." The true repentance of a sinner implies his deliverance from eternal misery, and his being made an heir of everlasting felicity. It is a trophy of Christ's victory over the powers of darkness, and a blessed effect of his atoning sacrifice. A monument is thus raised up to the glory of divine mercy and grace, which shall continue to all eternity: a worshipper of God is added to his church, who will glorify him for ever: a man, before unprofitable and mischievous, and who would otherwise have served the cause of Satan during the rest of his days, is now made the disciple and servant of Jesus Christ, to do his will and promote his gospel, by his example, prayers, endeavours, and the improvement of all his talents during the residue of his life. As then angels love the Lord, and hate iniquity; as they are free from pride, enmity, and envy, and filled with benevolence; they must rejoice exceedingly with the divine Saviour, whenever they are made acquainted with a work of his grace, which is of such immense and everlasting importance, as

10 Likewise, I say unto you, [n]There is joy in the presence of the angels of God over [o]one sinner that repenteth. [*Practical Observations.*]

11 ¶ And he said, [p]A certain man had two sons:

12 And the younger of them said to *his* father, Father, [q]give me the portion of goods that falleth *to me*. And he divided unto them *his* living.

13 And not many days after, the younger son gathered all together, [r]and took his journey into a far country, and there [s]wasted his substance with riotous living.

14 And when he had spent all, there [t]arose a mighty famine in that land; and he began to be in want.

15 And [u]he went and joined himself to a citizen of that country; and he sent him into his fields [x]to feed swine.

16 And [y]he would fain have filled his belly with the husks that the swine did eat: and [z]no man gave unto him. [*Practical Observations.*]

17 And [a]when he came to himself, he said, [b]How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

18 I [c]will arise, and go to my father, and will say unto him, [d]Father, [e]I have sinned [f]against heaven, and before thee,

19 And am [g]no more worthy to be called thy son: [h]make me as one of thy hired servants.

n 2:10—14. Matt. 18:10,14. 28:5—7. Acts 5:19,20. 10:3—5. Heb. 1:14. Rev. 5:11—14. 7:15. 14:3. 2 Chr. 33:13—19. Matt. 18:14. Acts 11:18. 2 Cor. 7:10. o Matt. 21:28—31. p Deut. 21:16,17. Ps. 16:5,6. 17:14. r 2 Chr. 33:1—10. Job 21:13—15. 22:17,18. Ps. 10:4—6. 73:27. Prov. 27:8. Is. 1:4. 30:11. Jer. 2:5,3,17—19,31. Mic. 6:3. Eph. 2:13,17. s 30. 16:1,19. Prov. 5:8—14. 6:26. 18:9. 21:17,20. 23:19—22. 28:7. 29:3. Ec. 11:9,10. Is. 22:13. 56:12. Am. 6:3—7. Rom. 13:13,14. 1 Pet. 4:3,4. 2 Pet. 2:13—22. t 30. 4:11. Ec. 10:27. Hos. 2:9—14. Am. 8:9,10. u 13. Ex. 10:3. 22:21. 23:9. Lev. 19:33,34. 25:23. Deut. 10:18,19. 24:17,18. Jer. 5:19. x Matt. 8:30—32. Luke 15:15. y Is. 55:2. Lam. 4:5. Hos. 12:1. Rom. 6:19—21. z Ps. 142:4. Is. 57:3. Jon. 2:2—5. a 8:35. 16:23. Ps. 73:20. Ec. 9:3. Jer. 31:19. Ez. 18:28. Acts 2:37. 16:29,30. 26:11—19. Eph. 2:4,5. 5:14. Tit. 3:4—6. Jam. 1:16—18. b 18,19. Lam. 1:7. c 1 Kings 20:30,31. 2 Kings 7:3,4. 2 Chr. 33:12,13,19. Ps. 116:3—7. Jer. 31:6—9. 50:4,5. Lam. 3:18—22,29,40. Hos. 2:6,7. 14:1—3. Jon. 2:4. 3:9. d 11:2. Is. 63:16. Jer. 3:19. 31:20. Matt. 6:9,14,15. 7:11. e 18:13. Lev. 26:40,41. 1 Kings 8:47,48. Job 33:27,28. 36:8—10. Ps. 25:11. 32:3—5. 51:3—5. Prov. 28:13. Matt. 3:6. 1 John 1:8—10. f 21. Dan. 4:26. g 5:8. 7:6,7. Gen. 32:10. Job 42:6. 1 Cor. 15:9. 1 Tim. 1:13—16. h Josh. 9:24,25. Ps. 84:10. Matt. 15:26,27. Jam. 4:8—10. 1 Pet. 5:6.

even the repentance of one single sinner. All true Christians rejoice, and praise God, for the appearance of this happy change in the temper and conduct of any person within the circle of their acquaintance, in exact proportion to the degree of their humility, zeal, and love: these dispositions are perfect in the angels, and the gracious change may be fully certified to them; we may therefore conclude, that their acclamations and joyful praise will be proportionably fervent and rapturous, most honourable to God, and an accession to their own felicity. In this declaration the Pharisees might see, as in a glass, the hatefulness of their own temper and conduct: and nothing could be more suited to give encouragement to the poor sinners who came to hear our Lord's instructions. The good Shepherd himself rejoices over the lost sheep when found, and the Father over the returning prodigal; and therefore some expositors seem to confine the "joy in heaven" to God himself, who rejoices in the presence of his angels. But the good Shepherd called on all his friends to rejoice with him; and the whole family rejoiced when the prodigal returned: so that, doubtless, angels and "the spirits of just men made perfect," participate the joy of God our Saviour when one sinner repents; as it is intimated in each of these parables. (*Marg. Ref.* n. *Notes*, 3—7. *vv.* 6,7,22—24.)—This consideration should inflame the zeal, and quicken the industry, of the spiritual shepherd, for the conversion of sinners; as knowing this is a work so highly acceptable to the God of heaven, and that for which he sent "the great Shepherd of the sheep" into the world.' *Whitby.* (*Note, Jam.* 5:19,20. *P. O.* 12—20.)

Pieces. (8) Δραχμας, 9. "Drachmas." *Marg.* Here only N. T. Διδραχμα, *Matt.* 17:24.—*Diligently.*] Επιμελως. Here only N. T. (Επιμελεομαι, 10:34.)—*Gen.* 6:5. 8:21. *That repenteth.* (10) Μετανοουντι. 7. 10:13. 13:3,5. See on *Matt.* 3:2.

V. 11, 12. (*Note, Matt.* 21:28—32.) The preceding parables chiefly illustrate the importance of a sinner's conversion, in the judgment of God himself, and of his angels and servants: but this further shows the nature of repentance, and the most gracious reception, which the truly penitent, however vile they have been, experience from our merciful God and Father. In *those*, the exposed and helpless condition of lost sinners is represented; but in *this*, the rebellion and ingratitude of their conduct is exhibited. Many suppose that the Jews and Gentiles are represented by the two sons: but the occasion on which the parable was spoken evidently shows, that the Pharisees were primarily intended by "the elder son;" and the publicans, and other immoral and irreligious Jews, by the younger. The same distinction between formal and moral persons, and those of more scandalous lives, is found in every country, and the two companies include all, except the remnant of penitent believers. The situation, however, of the idolatrous nations, compared with that of the Jews; and the conversion of the former, with the indignation of the latter, might also be prophetically intended. —The case of "the younger son" is first and more largely described. We are led to consider him, as having been well educated, and kindly treated, by a pious, prudent, and affectionate father, in whose family he had every profitable indulgence: but, without cause, he ungratefully demanded "the portion of goods that fell to" his share. This accords to the foolish and perverse conduct of many children; who grow weary of the good regulations and subordinations of their parents' family, and want to be removed from under their rule and out of their sight; vainly supposing that they can manage better for themselves, than their parents do for them: and instead of being thankful for the persevering care and tenderness of their parents in former years, they think themselves entitled to a "portion of goods," as if they had a legal claim to it. But it also aptly describes the temper of sinners respecting God: notwithstanding his providential kindness and the reasonableness of his commands, they cast off all regard to his authority, and endeavour to break loose from the impressions of a religious education, if they have been favoured with one: they count themselves entitled to a large share of worldly possessions, and murmur if not thus indulged; and they foolishly imagine that they shall best enjoy themselves, when they most forget or rebel against God. —The father's division of his substance between his sons, may be considered as an illustration of his kindness, and an aggravation of the prodigal's guilt in leaving him: and it shows that God often indulges men in their carnal inclinations, that they may be more inexcusable in rebellion, and may know by experience the folly of their own choice.—It is said that there is a custom, or law, in the east, by which the son may *demand* his portion, in the lifetime of his father, who cannot *legally* refuse compliance. Nothing of this, however, is at all intimated in Scripture.

Of goods. (12) Της ουσιας. 13. Here only N. T.—*His living.* (12) Τον βιον. 30. See on *Mark* 12:44.

V. 13—16. It is next stated, that the younger son removed with all his property into a far country, as if he meant to traffic with it; but in fact that he might receive no more counsel or control from his father. This represents the prosperous sinner's increasing impiety and disregard of God: and the prodigal's "wasting his substance in riotous living," shadows forth the abuse which men make of the bounty of Providence, by spending it on their lusts, and the manner in which they often ruin their health, and shorten their lives, by excess. (*Marg. Ref.* r, s.) The prodigal is next described, as having "spent all:" and, a famine at the same time prevailing in the land, he was entirely deserted by his companions and flatterers, and began to be destitute. This shows the wasting transient nature of ungodly pleasure and prosperity, and the tendency of sin to produce misery: and also that the Lord often visits the sinner with additional afflictions, especially when he proposes to bring him to repentance. (*Marg. Ref.* t. *Note, Hos.* 2:6,7.)—But the prodigal was at this time too stout-hearted to return home, disgraced and impoverished, and submit to his offended father: and therefore he hired himself as a servant to a person in that distant country, who "sent him into his fields to feed swine." This was a mean employment in itself; but among the Jews, to whom those animals were ceremonially unclean, it might be considered as the greatest debasement imaginable, especially to one who had been brought up in affluence. Yet, as if the hardship and disgrace had been too little, he was scarcely allowed to satisfy the cravings of his appetite with the husks, or mast, the coarse wild fruits, on which the swine fed; though for want of other food, he earnestly desired it: so that he was reduced to the danger even of perishing by hunger.—Thus the sinner, when suffering under the effects of his transgressions, instead of repenting and humbling himself before God, often plunges still deeper into the basest crimes, and sells himself to Satan, that most cruel of masters, to work iniquity of the most scandalous and degrading kind: and yet sometimes can hardly obtain the meanest sustenance; and grows more and more despicable and miserable, having nothing but destruction before his eyes!

Wasted. (13) Διεσκορπισε. 16:1. *Matt.* 25:24.—*In riotous living.*] Ζων ασωτως. Here only N. T. Ab ασωτια. *Tit.* 1:6. 1 *Pet.* 4:4. Ex *a* priv. et σωζω, *servo.*—*To be in want.* (14) Ὑστερεισθαι. 22:35. *Matt.* 19:20. *Mark* 10:21. *John* 2:3. *Rom.* 3:23, *et al.*—*He joined himself.* (15) Εκολληθη. 10:11. *Acts* 5:13. 8:29. 9:26. 10:28. 17:34. *Rom.* 12:9. 2 *Cor.* 6:16. 'Proprie *glutino*: . . . a κολλα, *gluten.*' Schleusner.—*The husks.* (16) Των κερατιων. Here only N. T. *Cornicula: sloes: wild fruits.*

V. 17—19. Having viewed the prodigal, in his most abject state of servitude and misery as ready to perish; we are next led to consider his recovery from it. This began "when he came to himself;" he had been infatuated and frantic, and had acted as a man bereft of understanding, having been

20 And he arose, and came to his father. [i]But when he was yet a great way off, his father saw him, and had compassion, and ran, [k]and fell on his neck, and kissed him.

21 And the son said unto him, [l]Father, I have sinned [m]against heaven, and in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, Bring forth [n]the best robe, and put *it* on him; and put [o]a ring on his hand, [p]and shoes on *his* feet:

23 And bring hither [q]the fatted calf, and kill *it;* and let us eat and be merry:

24 For [r]this my son was dead, and is alive again; [s]he was lost, and is found. [t]And they began to be merry. *[Practical Observations.]*

25 Now [u]his elder son was in the field: and as he came and drew nigh to the house, [x]he heard music and dancing.

26 And he called one of the servants, and asked what these things meant.

27 And he said unto him, [y]Thy brother is come: [z]and thy father hath killed the fatted calf, because he hath received him safe and sound.

28 And [a]he was angry, and would not go in: [b]therefore came his father out and entreated him.

29 And he answered and said to *his* father [c]Lo, these many years do I serve thee, neither transgressed I at any time thy commandment:

i Deut. 30:2—4. Job 33:27,28. Ps. 86:5,15. 103:10—13. Is. 49.15. 55:6—9. 57:18. Jer. 31:20. Ez. 16:6—8. Hos. 11:8. Mic. 7:18,19. Acts 2:39. Eph. 2:13, 17. k Gen. 33:4. 45:14,15. 46:29. Acts 20:37. l 18:19. Jer. 3:13. Ez. 16:63. Rom. 2:4. m Ps. 51:4. 143:2. 1 Cor. 8:12. n Ps. 45:13. 132 9.16. Is. 61. 10. Ez. 16:9—13. Zech. 3:3,4. Matt. 22.11,12. Rom. 3:22. 13.14. Gal. 3: 27. Eph. 4.22—24. Rev. 3:4,5,18. 6:11. 7.9,13,14. 19:8. o Gen. 41:42. Esth. 3: 10. 8:2. Rom. 8:15. Gal. 4:5,6. Eph. 1:13,14. Rev. 2:17. p Deut. 33:25. Ps. 18:33. Cant. 7:1. Ez. 16:10. Eph. 6:15. q Gen. 18:7. Ps. 63:5. Prov. 9:2. Is. 25:6. 65:13,14. Matt. 22:2, &c. r 32. Matt. 8:22. John 5:21,24,25. 11:25. Rom. 6:13. 8:2. 2 Cor. 5:14,15. Eph. 2:1,5. Col. 2:13. 1 Tim. 5:6. Jude 12. Rev. 3:1 s 4.8. 19:10. Gen. 45:28. Jer. 31:15—17. Matt. 18:11—13. t 7,9,10. Ec. 9:7. 10:19. Is. 35:10. 66:11. Jer. 31:12—14. Rom. 12:15. 1 Cor. 12:26. u 11,12. x 7:32. Ex. 15:20. 2 Sam. 6:14. Ps. 30:11. 149:3. 150:4. Ec. 3:4. Jer. 31:4,13. y 30. Acts 9:17. 22:13. Philem. 16. z 23. a 2. 5:30. 7:39. 1 Sam. 17:28. 18:8. Is. 65:5. 66:5. Jon. 4:1—3. Matt. 20:11. Acts 13:45,50. 14:2,19. 22:21,22. 1 Thes. 2:16. b 13:34. 24:47. Gen. 4:5—7. Jon. 4:4,9. 2 Cor. 5:20. c 17:10. 18:9,11,12,20,21. 1 Sam. 15:13,14. Is. 58,2,3. Zech. 7:3. Matt. 20:12. Rom. 3: 20,27. 7:9. 10:3. Phil. 3:4—6. 1 John 1:8—10. Rev. 3:17.

blind both to his interest and obligations; but, by means of his afflictions, he was brought to serious consideration, and to form a more just estimate of his own conduct and situation.—'He who lives a sinful life is beside himself: for, being a rational creature, and having a judgment and conscience to direct his actions; he acts against his reason, his judgment, and his conscience.' *Whithy.* But in conversion, the Lord opens his eyes, and convinces him of sin; and then he views himself and every object around him in a new light, and so forms a contrary judgment respecting almost every thing, from what he had before done. (*Marg. Ref.* a.) The first thought that occurred to the prodigal, when "come to himself," related to the plenty in which his father's menial servants lived, and his own misery, compared even with *their* condition. Though numerous, they had "bread enough and to spare;" whilst he, who once lived as a son in that happy family, and might still have done so had it not been for his own sin and folly, was perishing with hunger at a distance from home! Thus the convinced sinner perceives that his own wickedness has reduced him to a state of misery and extreme peril, from which he cannot escape, except he return to God, whose meanest servant is happier than he.—Accordingly, the prodigal resolved to "Arise, and go to his Father," and, without attempting to excuse or palliate his conduct, or cast any blame on others, as is usual in such cases, (*Notes, Gen.* 3:12,13. *Prov.* 28:13.) to acknowledge that in his ungrateful disobedience to him, he had sinned against the God of heaven also; that he was not deserving to be admitted into his family as a son: and entreating his father not to leave him to perish, but to employ him in the work, and to give him the maintenance, of a hired servant. And in forming this resolution he drew his whole encouragement from the recollection of his father's goodness, which at the same time aggravated his own criminality.—In like manner, convinced sinners are led to hope in the mercy of that God, against whom they have rebelled; and are excited to return to him, with unreserved and ingenuous confessions and earnest supplications: and whenever brought to this spirit, they may address him as a kind Father, though conscious that they are unworthy to be called his children. (*Marg. Ref.* c—h. *Notes, Lev.* 26: 40—42. 2 *Chr.* 33:12,13. *Ps.* 51:3. *Jer.* 3:12—15. 1 *John* 1:8—10.)

Have bread enough and to spare. (17) Περισσευονται αρτων. See on *Mark* 12:44.—*Against heaven.* (18) *Note, Dan.* 4: 20—26, *v.* 26.

V. 20, 21. According to his determination, the prodigal, not regarding himself bound by his engagement to his cruel master, set out on his journey home; and did not delay, or yield to weariness and discouragement, till he came thither: though in such a case we may conceive how he must be distressed with fears, lest his father should reject or upbraid him; as well as have very many hardships to endure. But when he was yet at a distance, his father, (who is represented as regretting his absence, and longing for his return,) saw and knew him; and, forgetting all his son's provocations, yea, and overlooking his own years and dignity, being full of "compassion," he "*ran* and fell on his neck and kissed him;" expressing his joy at his arrival, and his entire reconciliation to him. (*Marg. Ref.* i, k. *Notes,* 2 *Chr.* 33:11,12,18,19. *Job* 33:27—30. *Jer.* 31:18—20.) Whilst the son, being made the more ashamed of his own misconduct by his father's kindness, acknowledged his guilt and unworthiness, in the words which he had premeditated: save that he omitted the latter clause; either interrupted by his kind father, or not counting it necessary, seeing he was welcomed as a son.—Thus the penitent sinner quits the bondage of Satan, and returns to God by faith and prayer, amidst a variety of fears and difficulties; and the Lord readily meets him with unexpected tokens of his forgiving love. These conduce still farther to humble his heart, though they inspire him with more confidence of hope, in the mercy of his gracious Lord.—'After sin is pardoned,' (as well as before,) 'it becomes the sinner ingenuously to acknowledge and confess it.' *Whithy.* (*Marg. Ref.* l, m. *Notes, Ps.* 32:3—5. *Is.* 55:6—9. 57:15,16. *Ez.* 16:60—63, *v.* 63.)

Fell on his neck. (20) Επεπεσεν επι τον τραχηλον αυτου. *Acts* 20:37.—*Gen.* 45:14. 46:29. *Sept.*—*Kissed.*] Κατεφιλησεν. 7:38,45.

V. 22—24. While the prodigal was confessing his guilt, the father ordered the servants to bring "the best robe," or "the principal robe;" that he might be clothed as it became his beloved son to be; and to "put a ring on his hand, and shoes on his feet;" and then to prepare a feast for him and them, that they might rejoice together over one who had been as dead, and lost to his family and friends, but was now returned alive and well. (*Marg. Ref.* n—q. *Notes, Is.* 61: 10,11. *Ez.* 16:9—14. *Rom.* 3:21—26, *v.* 22. 13:11—14, *v.* 14. *Gal.* 3:26—29.)—Thus the humbled sinner is clothed in the robe of the Redeemer's righteousness, made partaker of the Spirit of adoption, prepared by peace of conscience, and believing dependence on the mercy and the grace of the gospel, to walk with pleasure in the ways of holiness; (*Marg. Ref.* p. *Notes, Deut.* 33:24,25. *Eph.* 6:14—17, *v.* 15.) He is also feasted with divine consolations; while the whole family of God rejoices at his being restored as a child to his father's house, and recovered 'from the death of sin to the life of righteousness.' (*Marg. Ref.* r, s. *Notes, Eph.* 2:1—10, *vv.* 1,4,5.)

The best robe. (22) Την στολην την πρωτην. "The robe, even the first." 20:46. *Mark* 12:38. *Rev.* 6:11. *A ring.*] Δακτυλιον. Here only N. T. A δακτυλος, *digitus. Matt.* 23:4.—*Fatted.* (23) Σιτευτον. 27:30. Here only N. T. A σιτον, *triticum, frumentum.*—*Be merry.*] Ευφρανθωμεν. 29, 32. See on 12:19.

V. 25—32. In the subsequent part of this parable the character of the Pharisees is delineated, as to the most prominent feature of it. Had they been as righteous as they thought themselves, their conduct towards the publicans and sinners would have been very unreasonable. (*Note,* 1,2.) On this ground our Lord took the opportunity of expostulating with them; as on other occasions he exposed their hypocrisy and wickedness.—The elder son is represented as having been in the field employed in labour: but when he returned, and heard the unexpected expressions of festive rejoicing, he inquired the reason; and being told on what account the feast was made, "he was angry, and would not go in." This represented the Pharisees, though not them alone. They were exact in external duties, but proud of their goodness, they deemed themselves the peculiar favourites of heaven, and could not endure that publicans and abandoned sinners should receive any encouragement. (*Marg. Ref.* u—a. *Notes,* 7:37—39. 18:9—14. 19:1—10, *v.* 7.) They abhorred them, not only when living in sin, but even when they appeared penitent: they would not eat with them, and deemed it very criminal in Jesus that he would: and they rejected the gospel with the greatest disdain, because such worthless persons were admitted to share its blessings; as the Jews also did afterwards, when the Gentiles were called into the church. Thus, when angels, and the Lord of angels, and all the friends of God, were rejoicing over penitent and pardoned sinners; they envied, murmured, and raged!—The father is next described, as going out to entreat his son to come in; but he answered with boastings and complaints. He had done the work of a servant for many years, and had never at any time disobeyed his father's commandment; yet his father had never given him so much as a kid, that he might feast with his friends: but now that "this his son," (whom he disdained to acknowledge as a brother,) was returned home, after having consumed his wealth, and impoverished the family as far as he could, by debauchery, he "had killed for him the fatted calf!" This represents the condescension of the Lord, in persuading even proud objectors to accept his salvation, and the arrogant manner in which such invitations and persuasions are often received. The Pharisees suppose that there was

and [d]yet thou never gavest me a kid, that I might make merry with my friends:

30 But as soon as [e]this thy son was come, which hath [f]devoured thy living with harlots, thou hast killed for him the fatted calf.

31 And he said unto him, [g]Son, thou art ever with me, and all that I have is thine.

32 It [h]was meet that we should make merry, and be glad: [i]for this thy brother was dead, and is alive again; and was lost, and is found.

d 7. 19:21. Mal. 1:12,13. 3:14. Rev. 2.17. e 32. 18:11. Ex. 32:7,11. f 13,22, 23. g 19:22,33. Matt. 20:13—16. Mark 7:27,28. Rom. 9.4. 11:35. h 7:34. Hos. 14:9. Jon. 4:10,11. Rom. 3:4,19. 15:9—13. i 24. Eph. 2:1—10.

great merit in their strict and constant services; and, because they were not guilty of the outward scandals which they charged on the publicans, they thought themselves exempt from all blame: yet they had never experienced those joys in religion, to which the penitent sinner professed to be admitted. (*Marg. Ref.* b—f. *Notes, Matt.* 20:1—16, *v.* 12. 25:24—30, *vv.* 24,25.)—It is well known that the Jews in general were of the same spirit, respecting the converted Gentiles; and numbers, in every age, object to the gospel, and its preachers, on similar grounds.—To this proud, rude, ungrateful reply, the father meekly answered, that, as his son, he "was ever with him," sharing the provisions of his family, and continually receiving tokens of his favour: and that he was the acknowledged heir of all his substance, though no feast had expressly been made on his account, because he had never left home. But, that it was meet that they should all rejoice over his "brother," who had so unexpectedly been reclaimed from his evil courses, and restored to the family, as one that was alive from the dead. (*Marg. Ref.* g—i.) Some expositors have been greatly perplexed in applying this latter part of the parable: yet the difficulty will vanish, if we advert to the general scope of it. Had it been *true*, that the Pharisees were the favourites of heaven, and had always been obedient and deserving, their present privileges would have been continued to them, and their future inheritance secure, and undiminished by the favour shown to the publicans. The same would have been the case with the Jews, notwithstanding the calling of the Gentiles, if they had been indeed the children of believing Abraham. So that they could not be deprived of the blessing, except they were found among unbelievers and hypocrites. In the mean time, it was meet that all the servants of God should rejoice with him over the repentance and reconciliation of the poor publicans and harlots, by which his name would be glorified, and immortal souls saved. They were of the same nature and nation with the Pharisees, who disdained them; and the less hope there was of their conversion, the more heartily it ought to be rejoiced in. Thus our Lord closed the subject, not seeing good at that time to push the argument further against the Pharisees; whom he left to contemplate, as in a glass, the unreasonableness of their own conduct; that they might be induced to give up their objections, and to apply for a share in the blessings of his gospel: even as the refractory son was invited to come in and partake of the feast. The elder son is not represented to have returned any answer to his father, and it is not said that he went in, or that he did not; we may therefore suppose our Lord to mean, that they ought to be satisfied with this statement of the matter, and that some of them would be so: but that others would remain sullen and untractable, after all that could be said to convince them. 'The elder son, in this parable, representeth not the just, or righteous: for they are not angry either that sinners do return to God, or that he graciously entertains them when they do so; but rather are industrious to bring them home to him and rejoice at their return.' *Whitby.—With Harlots.* (30) 'They could never say, that he' (Jesus) 'was a friend to *prostitutes*: because it does not appear, that such persons ever came to Christ, or that he, in the way of his ministry, ever came to them.' *Dr. Adam Clarke, Note, Luke* 8. Dr. Clarke, however, allows, that the 'prodigal son was among harlots.' I trust he did not, in his zealous defence of Mary Magdalene from the unjust charges brought against her, recollect at the moment the conclusions which might readily be deduced from this statement.—Are the harlots (πορναι) so immensely more criminal and hopeless, than their male associates and often seducers, (πορνοι,) that while one of the latter was selected by our Lord himself for the encouraging pattern of our gracious God's ready mercy to the penitent, however vile their previous character; the *former* are to be considered merely as the objects of his frown and studied disregard?

Music. (25) Συμφωνιας. Here only N. T.—*Dan.* 3:15. *Sept.* Α συμφωνεω. 5:36.—*Dancing.*] Χορων. Here only N. T.—*Ex.* 15:20. *Judg.* 11:34. 21:21. *Lam.* 5:15. *Sept.* —*Safe and sound.* (27) Ὑγιαινοντα. 5:31. 7:10. *Tit.* 1:13. 3 *John* 2: Ab ὑγιης, *sanus. Harlots.* (30) Πορνων. *Matt.* 21:31,32. 1 *Cor.* 6:15,16. *Heb.* 11:31. *Jam.* 2:25. *Rev.* 17:1, 5,15,16. 19:2. *Gen.* 34:31. 38:15,21,22. *Prov.* 29:3. *Sept.* I can scarcely doubt that the "woman who was a sinner" (not Mary Magdalene,) had been a harlot, and was infamous on that account. (*Note,* 7:37—39.) The Samaritan woman, if not a harlot, was an adulteress. (*Note, John* 4:16—18.) "The publicans and harlots enter into the kingdom of God before you." (*Matt.* 21:32,33.)—The statement given in the note, on which I make these remarks, is certainly suited to sink those wretched women, of this description, who may read it, into deep despondency; and also to discourage efforts for rescuing them from their abject condition. Nay, it seems to censure the very charities instituted for that purpose. I hope, therefore, that the learned writer will, on a revisal, modify the statement which he has made.

PRACTICAL OBSERVATIONS.

V. 1—10. When the chief of sinners draw near to hear the gospel, they should be addressed with compassion, as well as plainness of speech, and never be driven away with contempt and upbraidings: nor should we shun to go among them for their good, however the self-wise and self-righteous may murmur or revile. Nay, it is reasonable for us to bestow peculiar attention to them, as the lost sheep excites the shepherd's chief regard; and his labour in seeking, and joy at finding it, are far greater than he exercises about the sheep which remain in the pasture. Indeed we "all have been as sheep going astray," and he "on whom were laid the iniquities of us all," comes to seek us, and rejoices in bringing us back to his chosen flock: and he requires all who love him, to rejoice over every instance of this abundant grace. Let us then leave it to those who think that "they need no repentance," to refuse their tribute of joyful praise on such occasions. We know, if we be indeed true believers, that there is joy in heaven over every weeping penitent, more than over ninety and nine formal professors of Christianity.—But shall the Lord do so much, and employ so many means and instruments to bring sinners home to himself; shall Christians, ministers, angels, yea, the Lord of angels, judge the repentance of one sinner a matter of such high importance, and cordial rejoicing; and shall sinners themselves not think it worth while to bestow any pains in seeking the inestimable blessing! Shall they not desire to cause holy joy in heaven by repenting, who have excited a malignant joy in hell by their crimes? What immense encouragement also does this assurance give the weeping penitent, in coming to the compassionate Saviour! We may likewise conclude, that the powers of darkness will never rejoice in the final ruin of those over whom angels have thus rejoiced: and we may be excited to employ our labours, and pour out our prayers with all earnestness, for the conversion of sinners around us; for if one only should be rescued by our means from destruction, and brought into the way of everlasting felicity, it will incalculably overpay all the labours of our whole lives.—Nor should we yield to enfeebling discouragement, when our zealous labours seem apparently but little successful: for perhaps, while we complain and grieve, that we "labour in vain, and spend our strength for nought;" and while others may suppose we are doing little or nothing; angels are rejoicing over one and another, by our means brought to true repentance. In this, as far as we can know it, we are bound to be joyful and thankful, while we take encouragement to labour and pray with redoubled earnestness, for more extensive usefulness.

V. 11—16. Some men evidently run greater lengths in rebellion and impiety than others; yet we may all of us discern several features of our own character, in that of the prodigal son. Have we not counted the service of God a burden, and his commands and restraints grievous? Have we not coveted a worldly portion, and secretly desired to be independent of God? Have we not murmured when outward abundance has been withheld, and abused the blessings bestowed upon us? Have we not gone far from God, and endeavoured to forget him, when indulging our appetites and passions? While many have been ruined by prosperity in sin, may not some of us be thankful, that we have been afflicted and disappointed? that our expected enjoyments have been embittered, the materials of them torn from us, and our own iniquities made to correct us? Yet even in this case, have not some of us, have not numbers, plunged still deeper into wickedness, and become more entirely the servants of Satan, in the very midst of sufferings?—Let us also reflect on the fading nature of earthly enjoyments; the instability of prosperity; and the unfaithfulness and unfeeling selfishness of companions in vice, who readily leave those to perish whom they once flattered and caressed for their own base purposes. And what a vile master is Satan, who allures men by the hopes of sensual and worldly pleasure; and then reduces very great numbers to the most abject penury, disease, contempt, and wretchedness, leaving them thus to perish unpitied and unlamented! But the change in the prodigal's situation, when, from the credit and indulgences of his father's family, he was reduced to "feed swine," and want even husks to satisfy his hunger, but feebly shadows forth the fall of man by sin, from the image, favour, and enjoyment of God, to be a condemned rebel, a slave of Satan, an heir of hell, and "a vessel of wrath fitted for destruction." Yet alas! how few are sensible that this is their real state and character!

V. 17—24. Happy are they, who, by means of any afflictions, are made to see the madness and folly of their rebellion against God! With what new eyes do they then begin to behold the divine character and law, their own obligations and conduct, their interest and duty, their state and prospects! The sinner, when "he is come to himself," is made sensible

CHAPTER XVI.

The parable of the unjust steward; and the instructions deduced from it, 1—13. Jesus reproves the hypocrisy of the Pharisees, who deride him; and speaks of the introduction of the gospel, 14—18. The parable of the rich man and Lazarus, 19—31.

AND he said also unto his disciples, There was [a]a certain rich man which had [b]a steward; and the same was accused unto him that he had [c]wasted his goods.

2 And he called him, and said unto him, [d]How is it that I hear this of thee? [e]give an account of thy stewardship; [f]for thou mayest be no longer steward.

3 Then the steward [g]said within himself, [h]What shall I do? for my lord taketh away from me the stewardship: [i]I cannot dig; [k]to beg I am ashamed.

4 I am [l]resolved what to do, that, when I am put out of the stewardship they may receive me into their houses.

5 So he called every one of [m]his lord's debtors *unto him*, and said unto the first, How much owest thou unto my lord?

6 And he said, An hundred [*]measures of oil. And he said unto him, [n]Take thy bill, and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou? And he said, [o]An hundred [†]measures of wheat. And he said unto him, Take thy bill, and write fourscore.

8 And the lord commended the [p]unjust steward, because he had [q]done wisely: for [r]the children of this world are [s]in their generation wiser than [t]the children of light. [*Practical Observations.*]

a Matt. 18:23,24. 25:14, &c. b 8:3. 12:42. Gen. 15:2. 43:19. 1 Chr. 28:1. 1 Cor. 4:1,2. Tit. 1:7. 1 Pet. 4:10. c 19. 15:13,30. 19:20. Prov. 18:9. Hos. 2:8. Jam. 4:3. d Gen. 3:9—11. 4:9,10. 18:20,21. 1 Sam. 2:23,24. 1 Cor. 1:11. 1 Tim. 5:24. e Ec. 11:9,10. 12:14. Matt. 12:36. Rom. 14:12. 1 Cor. 4:5. 2 Cor. 5:10. 1 Pet. 4:5. Rev. 20:12. f 12:20. 19:21—26. g 18:4. Esth. 6:6. h 12:17. Is. 10:3. Jer. 5:31. Hos. 9:5. Acts 9:6. i Prov. 13:4. 15:19. 18:9. 19:15. 21:25,26. 24:30—34. 26:13—16. 27:23—27. 29:21. 2 Thes. 3:11. k 16:20,22. Prov. 20:4. Mark 10:46. John 9:8. Acts 3:2. 1 Prov. 30:9. Jer. 4:22. Jam. 3:15. m 7:41,42. Matt. 18:24. * The word *Batos* in the original containeth nine gallons, three quarts. Ez. 45:10—14. n 9,12. Tit. 2:10. o 20:9,10. Cant. 8:11,12. † *A measure* contains about fourteen bushels and a pottle. *Gr.* p 10. 18:6. q 4. Gen. 3:1. Ex. 1:10. 2 Sam. 13:3. 2 Kings 10:19. Prov. 6:8—8. r 20:34. Ps. 17:14. 1 Cor. 3:18, 19. Phil. 3:19. s Ps. 49:10—19. Matt. 17:26. t John 12:36. Eph. 5:8. 1 Thes. 5:5. 1 Pet. 2:9. 1 John 3:10.

that he is a wretch undone; and that the meanest of those servants of God, whom he formerly despised, is happy compared with him. He discovers that there is no hope of escaping destruction, except by repentance, and returning unto God through Jesus Christ, and by faith in his blood; the riches of whose goodness and mercy give him his sole encouragement to repent, and hope for pardon: he sees and confesses the greatness of his guilt; and its manifold aggravations, which before he palliated, excused, or gloried in: he allows himself to be utterly unworthy of those blessings, which from the goodness of God he enjoyed and ungratefully despised; and he is rendered willing to submit to any abasement, or self-denial, if he may be admitted into the number of the Lord's servants, and be preserved from impending destruction. Nor does he rest in recollections, or good purposes to be realized at some future period: (*Note, Ps.* 119:57—63.) without delay, he arises from sloth and despondency; he breaks his league with sin; encounters difficulties with resolution and perseverance; "ceases to do evil, learns to do well;" uses the means of grace, and endeavours to mortify sinful propensities and perform self-denying duties, even upon a peradventure that the Lord may have mercy upon him: and he proceeds in this course, though harassed with fears, lest his sins should be unpardonable, or lest he should finally be rejected. But when our gracious Lord has thus humbled sinners, and led them to justify him by condemning themselves, to submit to his will, and to seek mercy in his appointed way; he will not delay to come to their relief and comfort. He sees all their remorse and anguish, he witnesses their groans and tears, he hears and accepts their broken petitions and confessions; and he never upbraids those who loathe and abhor themselves. This genuine repentance is increased by every fresh discovery of the Lord's goodness and mercy; every token of forgiveness renders the heart more contrite, godly sorrow more ingenuous, and confessions of guilt more unreserved. Thus a blessed reconciliation takes place between an offended God and a heinous transgressor of his laws: and while the broken-hearted penitent feels himself unworthy of the least favour, his heavenly Father puts him in full possession of all the blessings of his salvation, "seals him with the Spirit of adoption," and comforts him beyond his largest hopes. Thus he is encouraged, animated, and even constrained by redeeming love, to walk with pleasure in the ways of holy obedience: and his services will be as much superior to those of formal Pharisees, as his joy in the Lord exceeds their conception and experience. Then angels and saints rejoice, that the lost sinner is found, that the dead is raised, and that the rebel is reconciled.—And let it be here hinted, that this is an example, which parents especially are called to imitate in their conduct towards their children; when, having been even very disobedient and profligate, they "come to themselves," desire to return to their duty, and to obtain forgiveness of the past.

V. 25—32. How hateful must that disposition be, in a *sinner*, which leads him to repine at an event that fills all the holy inhabitants of heaven with rejoicing! which excites him to despise and abhor those, for whom the Saviour shed his precious blood, who are the objects of the Father's special choice, and the temples of the Holy Spirit! and which induces a worm on earth to disdain *him* as a brother, whom the God of heaven has numbered among his children. (*Notes, Acts* 9:17—22, *v.* 17.)—It is very wrong to despair of those who are living in the most abandoned profligacy and impiety.—Who can tell, but that they may be brought to repentance? For "where sin hath abounded, grace much more abounds." But to disdain those who actually repent, believe, rejoice in God, and live to his glory, because of those crimes which are now "buried in the depths of the sea;" must spring from pride, self-preference, and ignorance of a man's own heart.—Where this disposition is habitual and allowed, it far more than counterbalances all external decency of conduct: and he who boasts of his unremitted obedience, as if he "had never transgressed God's commandments;" who complains of the Lord's dealings with him, as if he were not suitably rewarded; who grudges the favour shown to returning prodigals, and disdains their company; and who quarrels with the gospel itself, or with those who preach it, for giving them encouragement: this man is of a more hateful disposition than the profligates whom he abhors, and as far from the spirit of Christ and the temper of angels, as the most abandoned debauchee on earth; however moral he may be, and exact in forms of godliness. But a degree of the same temper may be found in men of a better character. Even believers are sometimes apt to limit the mercies of God, and to give up as hopeless, those who are abandoned to crimes, from which they themselves have been graciously preserved. Many who have been long preserved from any remarkable inconsistency of conduct, seem to have little tenderness for those who have been foiled by temptation, even when they give clear evidence of deep repentance.—Others look with suspicion on such of their brethren, however deep their repentance, or however unexceptionable their conduct, who have been reclaimed from very immoral practices; and sometimes they are even surprised or offended, to see them assured of their acceptance, and rejoicing in the Lord! In these, and numberless other ways, the remains of the Pharisee may be discerned; and every feature of his countenance is most hateful, in one who must be saved by unmerited grace, or else perish for evermore. If a man be a true Christian, his present privileges and future inheritance will not be diminished, by the admission of the lowest profligates to the same felicity: but the prevalence of self-preference, on any ground whatever; of contempt, of envy, and such other malignant tempers, gives proportionable ground to suspect that a man is a stranger to the true grace of God.—But how adorable is the condescension of the Lord, in thus continuing to reason the case with perverse worms of the earth, and in beseeching them to accept the blessings of his salvation! Happy will it be for those, who are at length won over, thankfully to accept of his invitation, and to come to the feast and rejoicing, of which repenting prodigals participate, and in which adoring angels join! But as for those who persist in their enmity and contempt, their boastings will speedily be silenced, and their portion allotted them "with the devil and his angels;" with whom alone they accord in *repining*, when "those that were dead are alive again, and those who were lost are found."

NOTES.—CHAP. XVI. V. 1—8. (*Note*, 1 *Cor.* 4:1,2.) This parable was addressed to the disciples, but in the hearing of the Pharisees (14). The "rich man" represented the Lord himself, the sole Proprietor of all things; "the steward" marked out the man who is intrusted with worldly riches and misemploys them, or with any thing, of which a good or a bad use may be made; as the members and senses of our body, especially the tongue; the faculties of our souls, health, strength, genius, learning, eloquence, authority, and influence; as well as our property, and every part of it, however small. (*Marg. Ref.* a, b. *Note, Matt.* 25:14—18.) Every man is in many things the steward of the Lord: all his possessions and endowments are intrusted to him, that he may with them glorify God and do good to men; and an account will soon be required of the use which he has made of them.—The steward, in this parable, "was accused to his lord that he had *wasted* his goods;" he had employed his master's property on his own indulgence, or suffered it to be embezzled by others, or wasted it by bad management. Thus men spend their riches in gratifying their appetites, pride, vanity, or curiosity, they lavish them on those who do not want them, and in such expenses as tend to encourage vice or folly: in short, they do not obey the commandments, and seek the honour of God, in using them; and they stand accused of wasting their Lord's property, though they neither amass wealth by rapine and injustice, nor hoard it penuriously; nay, though they obtain a high reputation for generosity: for that must be *wasted*, which is spent to no good purpose. (*Marg. Ref.* c. *Notes*, 14:12—14. 15:13—16. *Matt.* 25:19—30.)—The lord is next described as expostulating with the steward, who could neither

9 And I say unto you, [u]Make to yourselves friends [z]of the [*]mammon of unrighteousness: that, [y]when ye fail they may receive you [z]into everlasting habitations.

10 He that is [a]faithful in that which is least, is faithful also in much: and [b]he that is unjust in the least, is unjust also in much.

11 If therefore ye have not been faithful [c]in the unrighteous [†]mammon, who will commit to your trust the [d]true *riches*?

12 And if ye have not been faithful in [e]that which is another man's, who shall give you [f]that which is your own?

13 No [g]servant can serve two masters: for

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u 11:41. 14:14. Prov. 19:17. Is. 58:7,8. Dan. 4:27. Matt. 6:19. 25:35—40. Acts 10:4,31. 2 Cor. 9:12—15. 1 Tim. 6:17—19. 2 Tim. 1:16—18. x 11,13. Matt. 6:24. * Or, *riches*. Prov. 23:5. 1 Tim. 6:9,10,17. y Ps. 73:26. Ec 12:3—7. Is. 57:16. z 2 Cor. 4:17,18. 5:1. 1 Tim. 6:18,19. Jude 21. a 11,12. 19:17. Matt. 25:21,23. Heb. 3:2. b John 12:6. 13:2,27. c 9. † Or, *riches*. d 12; 33. 18:22. Prov. 8:18,19. Eph. 3:8. Jam. 2:5. Rev. 3:18. e 19:13—26. 1 Chr. 29:14—16. Job 1:21. Ez. 16:16—21. Hos. 2:8,9. Matt. 25:14—29. f 10:42. Col. 3:3,4. 1 Pet. 1:4,5. g 9:50. 11:23. Josh. 24:15. Matt. 4:10. 6:24. Rom. 6:16—22. 8:5—8. Jam. 4:4. 1 John 2:15,16.

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deny the charge, nor excuse himself; and was therefore ordered to make out his accounts, and recede from the stewardship. This teaches us, that men will not, when called to account, be able to vindicate or excuse their waste, or improper expenditure of worldly things, and that death will shortly turn every man out of his stewardship. (*Marg. Ref.* d—f.) —When the steward heard the decisive sentence, of which he knew there would be no reversal, he considered in what manner he might so employ his present advantages, that they would stand him in stead after he had been dismissed from his place: otherwise he foresaw that his case would be very wretched; as he had never been accustomed, and was not able "to dig," or to get his living by hard labour; and he was ashamed to beg his bread after having lived in credit and plenty. This suggests some idea of the most wretched state of ungodly men, when "put out of their stewardship" by death. (*Marg. Ref.* g—k.)—Accordingly the steward devised a plan well suited to his purpose, and consistent with his character; determining to seduce his lord's debtors to concur in defrauding him, for their own advantage. By this measure he could, at his lord's expense, confer an obligation on them; and, being induced to become accomplices in the fraud, they would be restrained from informing against him: yet if they should refuse to give him assistance in his distress, he would have them in his power; and, as a desperate man, who had nothing to lose, he could inform against them, to the great injury of their character and property. Thus he made himself sure, that they would, one after another, entertain him in their houses, or provide for him some other method of subsistence. He therefore called them to him separately, and ordered one of them to give a note of hand, as we say, for half of what he really owed, instead of one for the whole; and another, with the deduction of one-fifth, and so to the others. (*Marg. Ref.* l—q.)—When this project came to light, his "lord commended the unjust steward;" (not for his *iniquity*, but for his *policy*:) he could not deny that it was a well-concerted plan of providing against the time of approaching distress; and *in this respect alone* is it proposed for our imitation: for our Lord added, that "the children of this world are in their generation wiser than the children of light." (*Marg. Ref.* r—t. *Note*, *Eph.* 5:8—14.) Worldly men, who make temporal things their primary object, are more prudent in respect of their present interests, than "the children of light," the people of God, in respect of their eternal concerns. In the choice of their object they are emphatically foolish: but in the selection of means, in assiduity and perseverance, in subordinating every other concern to the favourite pursuit, and rendering every thing subservient to it; in politic contrivances to prevent disappointment, to get over untoward circumstances, and to educe advantages from them; in these and various other particulars, they are exceedingly "wise in their generation:" yea, far wiser even than real believers, who are not so singly given up to the pursuit of their great object, nor so active, sagacious, and unremitting in the choice and use of means, in order to the attainment of it. Much more then, are they wiser than men in general are about their religious concerns; or than professed Christians are in improving their advantages.—'The Lord seems in this place to teach us, that the good things pertaining to this present life were granted to us by God; not that we should, as proprietors, spend them according to our own will; but that we should dispose of them, as intrusted to us by the Lord, in entire faithfulness. But men, especially those to whom the greatest abundance is committed, are used to abuse them in luxuriously gratifying themselves and others. Hence it comes to pass, that the Lord, no longer enduring this waste, justly determines to deprive us, as bad stewards, of our stewardship; either by taking our abused goods from us, or calling us, by terminating our lives, to his tribunal. But the proper way of averting this doom, procuring the continuance of our stewardship, and obtaining the means of greater beneficence, is, to make amends to the poor, by a charitable use of them. Thus it will come to pass, that God, perceiving that we more properly use these perishing things, will count us worthy of more valuable endowments.' *Beza*.—The name annexed to this quotation, is a sufficient pledge that nothing inconsistent with the doctrines of salvation by grace, and justification by faith alone, was intended. But it proves, that the first reformers considered many practical instructions, and even a kind of language in inculcating them, consistent with these doctrines, of which many at present would scarcely admit.

A steward. (1) Οικονομος. 2,8. See on 12:42.—*He was accused.*] Διεβληθη. Here only N. T.—*Had wasted.*] Διασκορπιζων. See on 15:13.—*Stewardship.* (2) Οικονομιας. 3,4. 1 *Cor.* 9:17. *Eph.* 1:10. 3:2. *Col.* 1:25. *Is.* 22:19,21. *Sept.*—*Thou mayest be no longer steward.*] Ου ... δυναμαι ετι οικονομειν. "Thou canst not any longer perform the office of a steward." Οικονομεω. Here only N. T.—*To beg.* (3) Επαιτειν. Here only N. T.—*I am put out of*, &c. (4) Μεταστασω. *Acts* 13:22. 1 *Cor.* 13:2. *Col.* 1:13.—*Debtors.* (5) Χρεωφειλετων. See on 7:41.—*Measures.* (6) Βατους. (*Marg.*) Here only N. T.—*Measures.* (7) Κορους. (*Marg.*) Here only N. T. See *Tables.*—*Thy bill.*] Σου το γραμμα. (6) *Writing.*—*The unjust steward.* (8) Τον οικονομον της αδικιας. *Thus*, τον μαμμωνα της αδικιας. 9.—*Wisely.*] Φρονιμως. Here only N. T. *Wiser.*] Φρονιμωτεροι. *Ibid.* Φρονιμος. See on 12:42.

V. 9-13. From the preceding parable, our Lord took occasion to counsel his disciples to "make to themselves friends of the mammon of unrighteousness:" that is, of those worldly riches which men idolize, as if they worshipped a deity called *Mammon;* and in getting, keeping, or spending of which, they commit all kind of unrighteousness. (*Marg.* and *Marg. Ref.* u, x. *Notes*, *Matt.* 6:24. 1 *Tim.* 6:6—10, *vv.* 9,10.) Some indeed interpret the expression, of the deceitfulness of riches, which impose upon those who expect happiness from them: and the clause, "the Mammon of unrighteousness," afterwards called, "the unrighteous Mammon:" is exactly similar to that before rendered "the unjust steward," which is literally, "the steward of unrighteousness."—The disciples of Christ, however, are directed to use riches, in "making to themselves friends;" that is, to expend them in acts of piety and charity, that many, being benefited by them, may pray for blessings on them as their benefactors. This alludes to the steward's *failing* of his former resources, by being discharged from his place; yet, "having made himself friends" by his use of his master's property, he was received into their houses. Thus when the believer "shall fail," and be removed from his stewardship by death; those whom he has made his friends by his charitable assistance, "will receive him into everlasting habitations." Not that this will in any measure merit that blessed recompense, or that the poor whom he has relieved can have the disposal of it; or that all whom he has relieved were pious persons, or all removed to heaven: but, as the cries of the oppressed and neglected poor will testify against unfaithful stewards to their condemnation; so the prayers of widows and orphans, for their pious benefactors, will testify for them, that they were faithful; and such believers as have died before them, may be considered as standing ready to welcome their benefactors to their everlasting habitations, when they quit this world. But as the most of Christ's disciples were then, and generally are, comparatively poor; they might think themselves unconcerned in this exhortation: and therefore he assured them, that if any man were "faithful in a very little," and consulted the will and honour of his Lord in the use of it, he would as certainly be accepted and rewarded, as if much had been committed to him; and the same disposition of mind would also render him faithful, if he should afterwards receive more. On the other hand, he, who was unjust in the least, spending even small sums upon his own vanity and indulgence, or wasting them through improvidence, and thus robbing God and the poor, would as certainly be condemned, as if he had been an unfaithful steward in abusing a larger property; and the same temper of mind would render him unjust in much, if it were committed to him. Indeed if men were unfaithful in "the unrighteous mammon, who would commit to their trust the true riches?" "The true riches" signify those blessings, which ennoble and satisfy the soul for ever: faith gives the sinner a title to these riches, and grace is the earnest of them and meetness for them; but faith and grace always render a man proportionably "faithful in the unrighteous mammon." If therefore a man spend his riches upon himself, or hoard them in avarice; what evidence can he have that he is an heir of God through Christ? Or what reason to expect, that God will give him that eternal felicity?—The verse indeed may signify, that they who were not faithful, as stewards of this world's riches, were improper persons to be made "stewards of the mysteries of God," to whom are committed the true riches, that they "may make many rich."—If, however, any persons were unfaithful in the things intrusted to them for a time, and of which an account must be rendered; how could they expect the Lord to give them at last an inheritance to be their own for ever, by an unalienable tenure? For what prudent man would give an estate to his steward, when he had been dishonest and unfaithful to the trust which had been reposed in him? (*Marg. Ref.* a—h.) This application of the parable, our Lord closed by repeating a solemn

ἀγαπήσει ne will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

14 ¶ And the Pharisees also, [i]who were covetous, heard all these things; and they [k]derided him.

15 And he said unto them, [l]Ye are they which justify yourselves before men, but [m]God knoweth your hearts: [n]for that which is highly esteemed among men, is abomination in the sight of God.

16 The [o]law and the prophets *were* until John: since that time [p]the kingdom of God is preached, [q]and every man presseth into it.

17 And [r]it is easier for heaven and earth to pass, [s]than one tittle of the law to fail.

18 Whosoever [t]putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from *her* husband, committeth adultery. [*Practical Observations.*]

19 ¶ There was a certain [u]rich man, which was [x]clothed in [y]purple and fine linen, and fared sumptuously every day.

20 And there was [z]a certain beggar named [a]Lazarus, which [b]was laid at his gate, [c]full of sores,

21 And [d]desiring to be fed with [e]the crumbs which fell from the rich man's table; moreover, the dogs came and licked his sores.

22 And it came to pass, [f]that the beggar died, and [g]was carried by the angels into [h]Abraham's bosom: [i]the rich man also died, [k]and was buried;

23 And [l]in hell he lifted up his eyes, being [m]in

h 14:26. i 12:15. 20:47. Is. 56:11. Jer. 6:13. 8:10. Ez. 22:25—29. 33:31. Matt. 23:14. k 8:53. 23:35. Ps. 35:15,16. 119:51. Is. 53:3. Jer. 20:7,8. Heb. 11:36. 12:2,3. l 10:29. 11:39,40. 18:11,12,21. 20:20,47. Prov. 20:6. Matt. 6:2,5,16. 23:5, 25—27. Rom. 3:20. Jam. 2:21—25. m 1 Sam. 16:7. 1 Chr. 29:17. 2 Chr. 6:30. Ps. 7:9. 139:1,2. Jer. 17:10. John 2:25. 21:17. Acts 1:24. 15:8. 1 Cor. 4:5. Rev. 2:23. n Ps. 10:3. 49:13,18. Prov. 16:5. Is. 1:10—14. Mic. 6:11,12. Mal. 3:14,15. 1 Pet. 3:4. 5:5. o 29,31. Matt. 11:9—14. John 1:45. Acts 13:15,24,25. p 9:2. 10:9,11. Matt. 3:2. 4:17. 10:7. Mark 1:14. q 7:28—29. Matt. 21:32. Mark 1:45. John 11:48. 12:19. r 21:33. Ps. 102:25—27. Is. 51:6. Matt. 5:18. 24:35. 2 Pet. 3:10. Rev. 20:11. 21:1,4. s Is. 40:8. Rom. 3:31. 1 Pet. 1:25. t Matt. 5:32. 19:9. Mark 10:11,12. 1 Cor. 7:4,10—12. u 12:16—21. 18:24,25. Jam. 5:1—5. x 1. 15:13. Jud. 21:11—15. Ps. 73:3—7. Ez. 16:49. Am. 6:4—6. Rev. 17:4. 18:7,16. y Judg. 8:26. Esth. 8:15. Ez. 16:13. 27:7. Mark 15:17,20. z 18:35—43. 1 Sam. 2:8. Jam. 1:9. 2:5. a John 11:1. b Acts 3:2. c 21. Job 2:7,8. Ps. 34:19. 73:14. Is. 1:6. Jer. 8:22. d 1 Cor. 4:11. 2 Cor. 11:27. e Matt. 15:27. Mark 7:28. John 6:12. f Job 3:13—19. Is. 57:1,2. Rev. 14:13. g Ps. 91:11,12. Matt. 13:38—43. 24:31. Heb. 2:14. h Matt. 8:11. John 13:23. 21:20. i 12:20. Job 21:13,30—32. Ps. 49:6—12,16—19. 73:18—20. Prov. 14:32. Mark 8:36,37. Jam. 1:11. 1 Pet. 2:24. k 2 Kings 9:34,35. Ec. 8:10. Is. 14:18. 22:16. l Ps. 9:17. 16:10. 49:15. 86:13. Prov. 5:5. 7:27. 9:18. 15:24. Is. 14:9,15. Matt. 5:22,29. 18:9. 23:33. 1 Cor. 15:55. *marg.* 2 Pet. 2:4. Rev. 20:13,14. m 28. 8:28. Matt. 8:29. Rev. 14:10,11. 20:10.

warning which has already been considered. (*Note*, *Matt.* 6:24.)—'At least he will attend to the one, and neglect the other.' *Campbell.*

The mammon, &c. (9) Του μαμωνα. 11,13.—See on *Matt.* 6:24. Not elsewhere N. T.—*Ye fail.*] Εκλιπητε. 22:32. *Heb.* 1:12.—*Gen.* 25:8. 49:33. *Ps.* 104:29. *Jer.* 42:17,22.—*Habitations.*] Σκηνας. 9:33. *Matt.* 17:4. *Mark* 9:5. *Acts* 15:16. *Rev.* 13:6.—*Will hold to.* (13) Ανθεξεται. *Matt.* 6:24. 1 *Thes.* 5:14. *Tit.* 1:9.—'*Firmiter teneo ... ne eripiatur, concidat, et pereat.*' Schleusner.

V. 14, 15. The Pharisees were addicted to covetousness, in pronortion as they desired to be thought exempt from licentiousness. (*Notes*, 1,2. *Matt.* 5:27,28,31,32.) They were "lovers of money," and often got it by extortion and injustice; and they either spent it in self-indulgence, or hoarded it for themselves, and their families. When therefore they heard our Lord discourse in this manner on the use of riches, they treated his instructions with the utmost derision and contempt; *sneering* at him, 'as a visionary, who did not understand human life, or only appeared to despise the world, because (as they supposed) it was out of his reach.' *Doddridge.* But he calmly replied to their disdain, that they indeed "justified themselves" by various plausible pretences, and preserved a fair appearance before men; but "God knew their hearts," which were full of hypocrisy, pride, and wickedness: and, though their forms, austerities, superstitions, and traditions were highly esteemed "among men," as if they were of great excellency; yet they were an "abomination in the sight of God."—This is also the case with a variety of endowments, dispositions, and achievements, which men "highly esteem," but which God abhors: such, for instance, is the thirst for glory, the ambition of conquest, the desire of revenge, called a quick sense of honour; the disposition to grasp after riches as the grand object, if not attended with gross injustice or excessive penuriousness; and a lavish generosity, though not directed to any valuable purpose. In these and innumerable other instances, God abhors what man highly esteems.

Covetous. (14) Φιλαργυροι. 2 *Tim.* 3:2. Not elsewhere N. T. Φιλαργυρια. 1 *Tim.* 6:10. Εχ φιλος, *amicus*, et αργυρος, *argentum, pecunia.*—*They derided.*] Εξεμυκτηριζον. 23:35. Not elsewhere N. T. *Ps.* 22:7. *Sept.* Μυκτηριζω. *Gal.* 6:7. —*Job* 22:19. *Ps.* 80:6. *Prov.* 1:30. 15:5,20. *Jer.* 20:7. *Sept.* Α μυκτηρ, *nares, nasus.*—*That which is highly esteemed.* (15) Το ὑψηλον. *Rom.* 12:16. Ὑψηλος. '*Altus ... excellens, magnificus, ... robustus, ... fastuosus. ... Homines qui superbiunt de pietate sua, displicent Deo.*' Schleusner. (*Note*, *Hab.* 2:4.)—*Abomination.*] Βδελυγμα. See on *Matt.* 24:15.

V. 16—18. The Pharisees were very zealous for the ceremonial law, as well as for their own traditions; and they opposed Christ, supposing that his doctrine was contrary to it: but he intimated to them, that a more spiritual dispensation was about to be introduced. The law, and the prophets who explained and enforced the law, continued in full force, as the sole rule of faith and practice, till John the forerunner of the Messiah began his ministry; since that time "the kingdom of God had been preached;" and though the Pharisees opposed it, yet numbers were earnestly pressing into it, and breaking their way through every obstruction, that they might share its invaluable privileges. (*Marg. Ref.* o—q. *Notes*, *Matt.* 11:12—15.) They ought not, however, to suppose, that this new dispensation would interfere with the law of Moses; for it would be "easier for heaven and earth to pass away," than for one tittle of that law to fail of answering its intended purposes. (*Marg. Ref.* r, s. *Notes*, *Matt.* 5:17—20.) The ceremonial law would not fail of being accomplished, in that great Antitype which it prefigured; and the moral law would be magnified by his obedience unto death, and established in its full authority by his religion, as well as vindicated from corrupt interpretations. (*Note*, *Rom.* 3:29—31, *v* 31.)

But what they contended for as "the law" was frequently a perversion of it. This our Lord showed in one instance, which has been before considered; (*Marg. Ref.* t. *Notes*, *Matt.* 5:31,32. 19:3—9. *Mark* 10:2—12.) for in this matter the real meaning of the *moral* law was contrary to the doctrine, which they grounded on a misinterpretation of a *judicial* regulation, a "*permission* for the hardness of their heart." So that, while they imposed on the people by an apparent zeal about the law, they were in fact supplanting its authority, and perverting its meaning, by their traditions.

Presseth. (16) Βιαζεται. *Matt.* 11:12. Not elsewhere, N. T.—*Tittle.* (17) Κεραιαν. *Matt.* 5:18. Not elsewhere N. T.

V. 19—21. Our Lord here illustrates more fully the guilt, and folly, nay madness, of men's wasting riches on self-indulgence, by a parable or description, which is interesting and affecting in the highest degree: a parable indeed it must be, as to many of its circumstances; yet in its grand outlines it is doubtless continually verified. The "rich man," here described, is not charged with having acquired his wealth by iniquity: and though he was clothed in the most costly attire, and lived in splendour, luxury, and jovial mirth, every day; it is not said that he ruined his family, or defrauded his creditors. Nor is he accused of being an adulterer, a drunkard, or a blasphemer, or even a glutton, though often called, 'the rich glutton.' He is represented as a Jew, "of the stock of Abraham," and therefore may be conceived to have had "a form of godliness;" and he was so far from being a miser, that he kept a noble house and an elegant table, and it may be supposed entertained his guests in a most hospitable manner. But he was "an unfaithful steward, who wasted his Lord's goods," neither using them to his glory, nor to the real advantage of mankind. (*Marg. Ref.* u—y. *Notes*, 1—8. 12:15—21.) However honourable he might therefore be in the world's estimation, (15) he was not deemed worthy of a name in the word of God: while that honour was conferred on "a certain poor man" who lay at his gate, and was called *Lazarus*, which some explain to mean *Helpless*, and others *God my Helper*; and in either construction it suited both his case and his character. He was without help among men; but he trusted in God, who was his Helper. This man, having no power to labour, was supported by begging. "He could not dig, but to beg he was not ashamed:" and he was laid at the rich man's gate, that he might move his compassion. He was not only destitute, but covered with grievous ulcers; and he "desired to be fed with the crumbs," or the refuse broken victuals, which fell from the rich man's table, such as were either thrown away or eaten by the dogs. (*Note*, *Matt.* 15:25—28, *v.* 27.) It is not indeed said, that none were given him, yet it is strongly implied that his hunger was not satisfied. At the same time he was grievously diseased, and had no surgeon or nurse, to dress, or ointment to mollify, or even garments to cover, his sores; (*Note*, *Job* 2:7,8.) so that "the dogs came, and licked them," as more compassionate than their master, who probably chose to keep them for his pleasure or pride, rather than sustain a poor suffering fellow-creature of the same race, as well as of the same nature, with himself.

Clothed. (19) Ενεδιδυσκετο. 8:27.—*Purple.*] Πορφυρα. *Mark* 15:17,20. *Rev.* 17:4. 18:12.—*Fine linen.*] Βυσσον, *Rev.* 18:12. Not elsewhere N. T.—'*Species lini Ægyptiaci, optimi, tenuissimi, mollissimi, et candidissimi.*' Schleusner.—*Fared.*] Ευφραινομενος. See on 12:19.—*Sumptuously.*] Λαμπρως. Here only N. T. Λαμπρος. 23:11. *Acts* 10:30.—'*Laute quotidie epulabatur, et splendide.*' Schleusner.—*Beggar.* (20) Πτωχος. 22. 14:13,21. *Poor man.*—*Full of sores.*] Ἡλκωμενος. Here only N. T. Αb ἑλκος, *ulcus.* 21. *Rev.* 16:2,11.—*To be fed.* (21) Χορτασθηναι. 15:26. See on *Matt.* 5:6. 14:20.—*Licked.*] Απελειχον. Here only N. T.

V. 22, 23. Poor Lazarus was soon delivered from his sufferings, by the friendly stroke of death; and as his body

torments, and [n]seeth Abraham afar of, and Lazarus in his bosom.

24 And he cried, and said, [o]Father Abraham, [p]have mercy on me; and send Lazarus, that he may dip the tip of his finger [q]in water, [r]and cool my tongue; [s]for I am tormented in this flame.

25 But Abraham said, [t]Son, [u]remember that thou in thy lifetime receivedst [x]thy good things, and [y]likewise Lazarus evil things: but now he is comforted, and thou art tormented.

26 And beside all this, [z]between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can [a]they pass to us, that *would come* from thence.

[*Practical Observations.*]

27 Then he said, I pray thee therefore, father that thou wouldest send him to my father's house

28 For I have five brethren; that he may testify unto them, [b]lest they also come into this place of torment.

29 Abraham saith unto him, They [c]have Moses and the prophets: let them hear them.

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n 13:23,29. Matt. 8:11,12. o 30. 3:8. Matt. 3:9. John 8:33—39,53—56. Rom. 4:12. 9:7,8. p 1 Sam. 28:16. Is. 27:11. Jam. 2:13. q Is. 41:17,18. 65:13,14. Jchn 4:10,14. 7:37. Rev. 7:16,17. 22:1. r Zech. 14:12. Jam. 3:6. s Is. 66:24. Matt. 25:41. Mark 9:43—49. 2 Thes. 1:8. Rev. 14:10,11. 19:20. 20:15. t 24. u 23. Lam. 1:7. Dan. 5:22,23,30. Mark 9:46. x 6:24. Job 21:13,14. 22:18. Ps. 17:14. 37:35,36. 49:17. 73:7,12—21. Rom. 8:7. Phil. 3:19. 1 John 2:15,16. y 20. John 16:33. Acts 14:22. 1 Thes. 3:3,4. Heb. 11:25,26. Rev. 7:14. z 1 Sam. 25:36. Ps. 49:14. Mal. 3:18. 2 Thes. 1:4—10. Jam. 1:11,12. 5:1—7. a 12:59. Ps. 50:22. Matt. 25:46. John 3:36. 2 Thes. 1:9. Rev. 20:10. 22:11. b Ps. 49:12,13. c 16. Is. 8:20. Mal. 4:2—4. John 5:39—45. Acts 15:21. 17:11,12. 2 Tim. 3:15—17. 2 Pet. 1:19—21.

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had not been the great object of his care, so no account is given how it was disposed of: the survivors, for their own sakes, would put it somewhere out of the way, where it would sleep till the resurrection. But angels, who are all "ministering spirits sent forth to minister unto the heirs of salvation," waited round him in his dying hours, and when he resigned his spirit they conveyed it "into Abraham's bosom." (*Marg. Ref.* f—h. *Notes, John* 13:18—30, *vv.* 23,25. *Heb.* 1:13,14.) The joys of heaven are here represented as a feast; Abraham "the father of the faithful" is placed, as it were, at the head of the table: so that "Abraham's bosom" denotes a place in heaven near to that distinguished patriarch, and intimates that the poor man was an eminent believer, a saint of superior excellency. About the same time the rich man also died, for death is no respecter of persons: and as he had indulged and decorated his body to the neglect of his soul, so he had a funeral suited to his rank. (*Marg. Ref.* i, k.) According to modern customs, in that *silliest of all vanities*, we may imagine his poor lifeless clay lying in state, surrounded with all the appendages of nobility; and then after a proper time for the display of this ostentation, conveyed with a pompous procession to a magnificent tomb, with great attendance and distinction. We may suppose, that some venal orator would deliver a fulsome panegyric on his noble birth, honourable titles and achievements, distinguished virtues, and princely generosity; and at length that the sepulchre would be adorned with some inscription replete with adulation. But all this time his soul, all of him that could feel or reflect, was "in hell," in the place of separate spirits, condemned to torment and misery. In this dreadful state "he lifted up his eyes," which before he had shut against the truth of his case and character, and discovered his own misery when it was become too late to escape it. Among other objects, he is represented as seeing Abraham afar off, and poor despised Lazarus reclining on his bosom, enjoying the most perfect rest and most exquisite satisfaction: and this view of Lazarus's felicity, joined to the dreadful reverse which himself had experienced, must add to his inward anguish and torture. (*Marg. Ref.* l—n.)

He was carried. (22) Απενεχθηναι αυτον. *Mark* 15:1. 1 *Cor.* 16:3. *Rev.* 17:3. 21:10.—*Bosom.*] Κολπον. 23. *John* 1:18. 13:23. —*In hell.* (23) Εν τω ἁδη. *Matt.* 11:23. 16:18. *Acts* 2:27. *Note*, *Ps.* 16:8—11.—*Torments.*] Βασανοις. 28. *Matt.* 4:24. Not elsewhere N. T.

V. 24—26. It is not needful to determine, whether condemned spirits actually know or see what takes place in the realms of bliss: the representation is intended to show the hopeless misery, to which they are reduced.—The Jews were prone to confide in their relation to Abraham, even though not partakers of his faith: (*Marg. Ref.* o. *Notes*, *Matt.* 3:7—10. *John* 8:30—40, *vv.* 33,37,39.) and when the rich man in hell claimed him for his father, Abraham did not deny the relation, yet showed him no compassion. The rich man despaired of mercy from God, yet cried to Abraham to have mercy on him; as if Abraham had been more merciful than his Maker, and was either able or willing to favour and help the irreconcilable enemies of God!—This is the only *scriptural* instance of a prayer, offered to a departed saint, and it gives small encouragement to that prevalent species of idolatry.—The wretched supplicant did not expect that Abraham could deliver him out of "that place of torment," or give him any durable relief in it; but he desired that "Lazarus might dip the tip of his finger in water to cool his tongue." A man scorched by intense heat, and parched with exquisite thirst, might crave such a small and momentary alleviation; thus this poor condemned sinner sought a transient abatement of his exquisite misery; being all that he could hope for. His request was the language of despair, and made way for it. His desire that Lazarus might be sent, may either intimate that he retained his haughty spirit in his deepest misery; or else it implied a conviction that Lazarus had been a benevolent man, who wished him well, and was glad to do any one a service when he had it in his power: or, as some think, he considered Lazarus under obligation to him for his charitable donations. (*Marg. Ref.* p—s.)—Perhaps the particular mention made of the tongue might intimate, that as this member is peculiarly instrumental in promoting wickedness and impiety; so his sufferings were greatly enhanced by the sins which he had committed in his profane and profligate discourse.—Abraham, however, answered him in such a manner, as entirely to extinguish his expiring hopes. He allowed that he was "his son according to the flesh:" but then he should "remember, that he had received *his* good things." Riches, sensual pleasures, and the pride of life, were the *good things* which he had chosen, in preference to the favour and image of God and heavenly happiness. In this he had been gratified: he had in his lifetime received and spent his portion, and he must not expect any more good. In like manner Lazarus had received and endured his evil things: he had feared sin and the wrath of God, more than pain, poverty, or contempt: he had chosen sanctified affliction rather than unsanctified prosperity; he had endured his afflictions patiently, and profited by them; and they were now terminated, and he was comforted in heavenly felicity, whilst the rich man was tormented in the flames of hell. This doom was not awarded to the rich man, because he had possessed worldly riches; for Abraham had been rich: but because he idolized and made an ill use of riches; instead of using them as a steward, and seeking God himself for his Portion. (*Marg. Ref.* u—x.)—To complete the horror of this answer, Abraham assured him, that there was "a great *chasm*" fixed between the places of happiness and misery: so that if an inhabitant of heaven desired to go to relieve one that was in the place of torment, it would be impracticable; even as it would be for the condemned sinners to leave their prison, and enter the realms of happiness: so that both of them were finally and eternally fixed in their respective states, by the unchangeable decrees of God. (*Marg. Ref.* y.)—Many in different ages have endeavoured, as it were, to fill up or make a bridge over this "great gulf;" and multitudes have wished them success in the enterprize, as this was their only hope of escaping the rich man's doom; but it has and must be for ever as vain, as his expectation of a drop of water from Lazarus.

The tip. (24) Το ακρον. *Matt.* 24:31. *Mark* 13:27. *Heb.* 11 21.—*Cool.*] Καταψυξῃ. Here only N. T.—*I am tormented.*] Οδυνωμαι. 25. 2:48. *Acts* 20:38. Not elsewhere N. T.—*Flame.*] Φλογι. *Acts* 7:30. 2 *Thes.* 1:8. *Heb.* 1:7. *Rev.* 1:14.—*A ... gulf.* (26) 'Χασμα, *hiatus, vorago, ... vastum inane.* A Χαινω, *hisco.*' Schleusner. Here only N. T.—*Is ... fixed.*] Εστηρικται. See on 9:51.

V. 27—31. Abraham's answer put a final period to the rich man's forlorn hope: yet he still claimed Abraham as his father; (30) and supposed that, though he could not *mitigate* his torture, he might prevent the *increase* of it. He knew there was a passage open between heaven and earth, though none between heaven and hell: he therefore desired that Lazarus might be sent to his father's house; (supposing that he would gladly go on so benevolent an employment;) for he had five brethren, who were living in the same luxury and magnificence as he had done, and were in the way to the same "place of torment." (*Marg. Ref.* z, a.)—They are represented as thus indulging themselves on earth, while he was in a place of torment. This fully proves the separate state between death and judgment; unless any man can think that our Lord would decorate a parable, in a manner suited to mislead the upright inquirer.—The poor despairing wretch therefore intreated that Lazarus should go, and testify to them concerning the awful realities of the invisible world, and so excite them to repentance, that they might escape the wrath to come. It is intimated in this representation, that the rich man died young: for nothing is said of a family left behind him, and his brethren are supposed to be living together in their father's house, as joint heirs of his estate. We cannot imagine that there is any *charity*, or even *natural affection* in hell: we must therefore either consider this as a mere circumstance, intended to introduce the subsequent instruction; or else we must conclude that they whose example, discourse, or seductions have led others into infidelity, impiety, and profligacy, will be rendered more miserable hereafter, by the upbraidings of those whose souls they have murdered: they would therefore most willingly prevent their destruction, for fear of an addition to their own intolerable misery. Many admired writers would *now* be willing to publish recantations of their skeptical, heretical, or licentious works: many actors would wish to come upon the stage again, to act a different part from those by which they inflamed the passions, and

30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will [d]repent.

31 And he said unto him, If they hear not Moses and the prophets, [e]neither will they [f]be persuaded though one rose from the dead

d 13:3,5. Rev. 16:9—11. e John 11:43—53. 12:10,11. f Gen. 9:27. *marg.* Acts 19:8. 26:28. 28:23. 2 Cor. 5:11.

corrupted the principles and morals of mankind; and many false teachers, to inculcate and defend a more orthodox creed than they once propagated. For men will be accountable for all the effects of their conduct, however widely they may spread, or durably they may last; even as he who wickedly sets fire to a house, is answerable for the burning of a city, if the conflagration should extend so far.—In answer to this request Abraham observed, that "they had Moses and the prophets," whom they might "hear" and attend to. In their writings, the future state, the day of judgment, and the way of salvation were declared, and men were warned, exhorted, and invited, as much as it was necessary; so that if they would not hear them, their destruction would be of themselves alone. To this the other replied, that 'surely they would regard one who went to them from among the dead,' and be induced to repentance; as the terror of his appearance, and the awfulness of his warnings, especially coming from a person whom they had known in his life time, would produce a salutary effect upon them. But Abraham closed the conversation, by declaring that if they refused to hear Moses and the prophets, even this would not "persuade them." They might be amazed, affrighted, and restrained by an apparition: but they would not be influenced to renounce sin and the world, to mortify their lusts, to humble themselves before God, to trust his mercy, and devote themselves to his service. Such external demonstrations and alarms would not change their hearts, without which there could be no true repentance; and they had sufficient means of conviction and instruction, if disposed to attend to them. (*Marg. Ref.* b—f. *Notes, John* 5:39—47. 12:42,43.)—It should be recollected that many of those who witnessed the resurrection of Lazarus, did not believe in Christ by means of that stupendous miracle: the Roman soldiers, who saw many circumstances of our Lord's resurrection, immediately after agreed for hire to propagate the most notorious falsehood; and the Jews persisted in their impenitence, amidst the multiplied demonstrations of that same event! And indeed circumstances occur in every age, which sufficiently evince, that no terrors, arguments, or convictions, can effect true repentance, without the special grace of God renewing the sinner's heart. (*Notes*, 1 *Sam.* 28: 11—25.)

He may testify. (28) Διαμαρτυηται. *Acts* 2:40. 8:25. 10:42. 18:5. 20:23. 23:11. 1 *Tim.* 5:21. 2 *Tim.* 2:14.—'Διαμαρτυρομαι. ... *Attestor ... demonstro aliquid idoneis argumentis; comprobo; certa fide, tanquam testis, aliquid doceo, trado, et divulgo.*' Schleusner.—*Will they be persuaded.* (31) Πεισθησονται. 20:6. *Matt.* 27:20. 28:14. *Acts* 5:26. 19:26. 26:28. 28:23. 2 *Tim.* 1:5,12, *et al.*

PRACTICAL OBSERVATIONS.

V. 1—8. It is indisputable that the wealthiest of men, and indeed all men, are only stewards to the great Lord of all: yet alas! very few duly consider this; and numbers are continually "accused to him of having wasted his goods." The Lord is also frequently calling on them, in his providence and by his word, and inquiring, "How is it that I hear such things of you?" and reminding them that ere long, "they must give account of their stewardship, and be no longer stewards." If no suitable preparation be made for that solemn event, the consequences will be awful beyond conception: we should therefore *now* seriously inquire, What shall we do, that when "put out of our stewardship," we may be received into a better habitation? The Lord himself has shown us what we should do: and though we need the *prudent foresight*, yet we have no occasion for the *dishonest policy*, of the unjust steward; for the way of acceptance and of duty are plainly marked out for us.—Indeed many seem to say, "I cannot dig, and to beg I am ashamed:" they cannot enter hea[ven] by obeying the law, and are too proud to ask and seek salvation, "as the free gift of God through Jesus Christ." Nay, they are equally unwilling to "labour for the meat that endureth unto everlasting life which the Son of Man giveth," or to seek the blessing by fervent prayer. But the believer, though he knows that he can do nothing "himself," will yet "work out his salvation with fear and trembling;" depending on God alone, "for it is he that worketh in us to will and do of his good pleasure." The true believer also shows his faith in Christ by love to his brethren. Instead of "wasting his Lord's goods," he "makes himself friends with the mammon of unrighteousness." Thus he attains "a good hope through grace," that "everlasting mansions" are prepared for him, "when flesh and heart shall fail." But alas! in this respect, as well as in very many other instances, "the children of this world are wiser in their generation, than the children of light:" and though the security and advantage to a man's present comfort, to his family, and in respect of eternity, of communicating gladly and largely to the relief of the necessitous, be demonstrable; yet how scantily do most professed Christians "lend to the LORD," in comparison of the sums wasted in needless embellishments and indulgence, and in feasting the rich! (*Note*, 14:12—14.) It would be well, if "the children of light" would, on scriptural principles, learn wisdom from the men of the world: and, having chosen their object, would pursue it as singly and constantly, as they do their worthless interests. In this case, what a privilege would wealth be! How much good might be done with it! How much honour would redound to the gospel! How many thanksgivings would be rendered to the Lord! and how many prayers, by those whose souls and bodies were benefited, for the felicity of their benefactors! (*Note*, 2 *Cor.* 9:8—15.) And with what satisfaction might "the faithful steward" expect the hour of dissolution, or the coming of his Lord; and anticipate the joy of being then welcomed by such friends to the regions of perfect felicity!

V. 9—18. Those who are in lower circumstances should not forget that they too are the Lord's stewards. Something almost all might spare, that is now wasted, with which to prove their faithfulness "in a little:" and this would ensure a gracious recompense, equally with the larger liberalities of our more wealthy brethren. If men spend even their *little* upon themselves, they will surely be condemned as unfaithful stewards, when turned out of their stewardship. But there are very many other things besides "the unrighteous mammon," in which they may prove themselves faithful or unfaithful. Some may say, "Silver and gold have I none:" yet, being intrusted with a stewardship of the true riches, they may in deep poverty be more useful than those who are intrusted with great worldly riches; and need not aspire to or desire their advantageous situation. (*Notes*, 1 *Cor.* 4:1,2. 2 *Cor.* 6:3—10.) But surely they are unfit to be intrusted with "the true riches," who are "unfaithful in the unrighteous mammon:" even as they who expect God to give them "the eternal inheritance," though they waste and abuse the talents more or fewer committed to their stewardship, are undeniably indulging a vain and presumptuous confidence. But in vain do men attempt to serve two masters, or to worship God and Mammon: "if the LORD be God" let us decidedly serve him, and devote all we have to his glory. (*Notes, Josh.* 24:14,15. 1 *Kings* 18:21.)—When ministers, who have the honour to resemble their Lord in poverty, discourse on such topics, the covetous, whether scribes, Pharisees, Sadducees, or Herodians, will be sure to deride them, as visionaries and enthusiasts, if they do not revile them in more opprobrious language. But they little think how entirely the servant of God disregards their contempt and ridicule, and pities their ungodly prosperity. Some indeed of this character are zealous professors of evangelical truth: and if ministers preach against covetousness, or reprove them for it, or exhort them to liberality, they "justify themselves" by a variety of excuses, and call their selfishness by soft names, and so make the matter out "before men" as well as they can: but God knows the wickedness of their hearts; and to him it must be left, when we have reminded them, that "those things which are highly esteemed among men, are abomination in the sight of God," as is every thing exalted, self-sufficient, or haughty. Persons of this description are commonly the bitterest enemies to the power of godliness: and while those who know the worth and the danger of their souls, are pressing through difficulties and temptations into the kingdom of God; they are objecting to the doctrine or exhortations of faithful ministers, and explaining away those scriptures which run counter to their sins; "making void the law" of God by their own notions or traditions, and attempting to prejudice better disposed persons against the truth.

V. 19—26. It is most astonishing, that any man can read this chapter, and profess to believe it to be "the word of God:" and continue to spend his life in those very courses, of which the consequences are so awfully and expressly declared! Yet, what numbers are there, in our prosperous cities, of these "rich men, who are clothed in purple and fine linen, and fare sumptuously every day!" and how many more would there be, if men could attain the objects of their wishes! The most of those, who do not resemble the rich sinner here described, are either restrained by penurious avarice, or by murmuring, envying, and grudging poverty. Multitudes go to the utmost limits of their ability, nay, beyond what they can afford; and then fret continually to see themselves outdone by their more prosperous neighbours! —What person of common sense would deliberately prefer the rich man's lot, in life, death, and eternity, to that of Lazarus? yet how few prefer "suffering affliction with the people of God, to the enjoyment of the pleasures of sin for a season!" (*Note, Heb.* 11:24—26.) Alas! most men endeavour to disbelieve or forget such declarations, that they may not be disturbed by painful reflections, in their pursuit of worldly gratifications: so that they refuse to "lift up their eyes," till they drop into hell; and then they curse and bewail their own madness and folly, and envy the condition of the meanest beggar, whom here they scorned, loathed, and neglected. But it is vain for him who has no mercy on the poor, to expect mercy from God: and even if his luxury and splendour be not supported by rapine, oppression, and murder; yet, "if any man have this world's good, and see his brother

CHAPTER XVII.

Jesus teaches his disciples carefully to avoid giving offences, 1, 2; and to forgive one another, 3, 4. Being asked by the apostles to increase their faith, he shows the power of faith, 5, 6; and that man's best obedience has no merit with God, 7—10. He cleanses ten lepers; of whom one only, and he a Samaritan, returns to give thanks to God, 11—19. The spiritual nature of the kingdom of God, 20—22. The manner in which it was about to be established, with the ruin of all who neglected it, 23—37.

THEN said he unto the disciples, [a]It is impossible but that offences will come; but wo *unto him* through whom they come!

2 It were [b]better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend [c]one of these little ones.

3 Take [d]heed to yourselves: [e]if thy brother trespass against thee, [f]rebuke him; and if he repent, forgive him.

4 And [g]if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, [h]I repent; thou shalt forgive him.

5 And the apostles said unto the Lord, [i]Increase our faith.

6 And the Lord said, [k]If ye had faith [l]as a grain of mustard-seed, ye might say unto this sycamine-tree, Be thou plucked up by the root, and be thou planted in the sea, and it should obey you.

7 But [m]which of you, having a servant ploughing, or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat.

8 And will not rather say unto him, [n]Make ready wherewith I may sup, [o]and gird thyself, and serve me till I have eaten and drunken; and afterward thou shalt eat and drink?

a Matt. 16:23. 18:7. Rom. 14:13,20,21. 16:17. 1 Cor. 8:13. 10:32. 11:19. 2 Thes. 2:10—12. Rev. 2:14,20. 13:14,&c. b Matt. 18:6. 23:24. Mark 9:42. 1 Cor. 5: 15. 2 Pet. 2:1—3. c Is. 40:11. Zech. 13:7. Matt. 18:3—5,10,14. John 21: 15. 1 Cor. 8:11,12. 9:22. d 21:34. Ex. 34:12. Deut. 4:9,15,23. 2 Chr. 19:6,7. Jer. 48: 10. 1 Thes. 5:15. Heb. 12:15. 2 John 8. e Matt. 18:15—17. f Lev. 19:17. Ps. 141:5. Prov. 9:8,9. 17:10. 27:5,6. Gal. 2:11—14. Jam. 5:19,20. g Matt. 18:21,22,35.

1 Cor. 13:4—7. Eph. 4:31,32. Col. 3:12,13. h Matt. 5:44. 6:12,14,15. 18:16,17. Rom. 12:20,21. 2 Thes. 3:13,14. i Mark 9:24. 2 Cor. 12:8—10. Phil. 4:13. 2 Tim. 1:3. Heb. 12:2. 1 Pet. 1:22,23. k Matt. 17:20,21. 21:21. Mark 9:22, 11:22—25. 1 Cor. 13:2. l 13:19. Matt. 13:31,32. m 13:15. 14:5. Matt. 12:11. n Gen. 43:16. o Sam. 12:20. o 12:37.

have need, and shut up his bowels of compassion from him;" he has no right to call himself the disciple of the blessed Jesus. "Let no man therefore deceive himself by vain words."—He who said, "Heaven and earth shall pass away, but my words shall not pass away," has here stated to us, that when any one dies, his soul immediately is received into heavenly felicity, or cast into the fire of hell; that whilst the bodies of rich sinners are entombed, often with the vain ostentation of the survivors, "they lift up their eyes in hell, being in torment;" that neither God, nor saints, nor angels, will show them any more mercy; that even pious parents, who here prayed for and wept over their children, will hereafter approve of their final condemnation; that not the least mitigation of their misery can be obtained, not "a drop of water to cool the" burning "tongue of those tormented in that flame" can be procured, by all their cries and entreaties; that with the dying sinner's breath all his hopes expire, and an end is put to all "his good things;" and that "a great gulf is fixed," and all escape is rendered for ever impossible. —Plausible objections to these truths, or direct contradictions of them, may be advanced; and those "who speak according to the oracles of God," will be ridiculed and reviled, as melancholy or malevolent men: for numbers feel it *their interest*, (according to the tenor of their present conduct,) that any view of this subject should be true, rather than that of revelation: but when one after another dies, and "lifts up his eyes in hell," he awfully finds whose words have been accomplished, the Lord's, or those of such as dared to contradict him. Instead therefore of presumptuously speculating on the brink of this tremendous precipice; (like him who lost his life by attempting to discover the source of the flames of mount Ætna;) let us copy the example of those, who fled from the gaping earth, "lest it should swallow them up also." (*Num.* 16:34.) If there were only a peradventure of sinking from ungodly self-indulgence into everlasting misery, or of obtaining eternal life by any possible self-denial; a wise man would surely relinquish (if needful) the greatest affluence, submit to abject penury, embrace a dunghill, and endure far severer miseries than those of Lazarus, without a murmur or hesitation. But the matter is as certain as the word of "God who cannot lie." The rich are not, in common cases, required to leave their estates, or to forego any real comfort of them: nay, the temperance and moderation commanded them, tend to increase the measure of their actual enjoyment; while the liberal distribution, to which they are exhorted and encouraged, leads to additional pleasures, almost as much superior to the epicure's gratifications, as the felicity of an angel exceeds that of the lowest animal. But should the Lord call us to endure poverty, pain, and sickness, he will not leave us comfortless. It is possible that a believer "may be laid at a rich man's gate full of sores, and desire" in vain "to be fed with the crumbs from his table;" but it is not possible, that he should be deprived of the mercy of his heavenly Father. He may be unattended, in pain and sickness, by physicians, friends, or servants: but angels will minister to him, and watch around his dying bed: and the Spirit of God will communicate effectual consolations. And should want or neglect (which rarely happens) shorten his life; he will only be the sooner removed from "his evil things," and introduced to the enjoyment of complete felicity: so that in every possible case, they, and they only, "are blessed, who have the LORD for their God." (*Note*, *Ps.* 84:11,12. *P. O.*)

V. 27—31. It is vain to imagine that other evidence, or means of instruction, would induce men to repentance, while they neglect "the word of God." Those who have perished in sin could indeed come, and tell such a tale of wo, as would harrow up the soul with horror, or drive men to distraction; and probably some of them would, if at liberty, try in this way to prevent their own increasing misery. The souls also of departed saints could relate astonishing things of their own blessedness, and of the misery of the damned: and sinners on earth or in hell may fancy that this would bring men to repentance. But "the testimony of the LORD is sure, and giveth wisdom to the simple," and is the best and the only means of converting souls which God has promised to bless and prosper. Though the witness of saints or angels is great, "the witness of God is greater:" the same things are testified to in the sacred Scriptures, which would be told us by "one that should come from the dead." He that rejects this testimony, "makes God a liar," and further proof would be improper: an apparition might produce a greater temporary alarm, but it would not afford so solid and permanent a ground of conviction; and therefore if men "believe not Moses and the prophets, neither would they be persuaded, though one rose from the dead." Instead then of indulging unwarranted speculations, let every one take heed to the sure word of truth, and pray to God for that new heart and humble spirit, without which all means must prove ineffectual: and let us conclude by seriously inquiring, "What is a man profited, if he gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" (*P. O. Matt.* 16:21—28.)

NOTES.—CHAP. XVII. V. 1, 2. *Marg. Ref. Notes*, *Matt.* 5:29,30. 18:1—14. *Mark* 9:41,42. *Rom.* 14:13—23. 1 *Cor.* 8:7—13.

Impossible. (1) Ανενδεκτον. Here only N. T. *Quod nunquam contigit.* Ab *a* priv. et *ενδεχομαι*. See on 13:33. Αναγκη εστιν ελθειν σκανδαλα, *Matt.* 18:7.—*It is better.* (2) Ανυσιτελει. Here only N. T. *Prodest, utile est, expedit.*

V. 3, 4. 'This contains a strong and important intimation, how much sin and scandal is occasioned by a severe quarrelsome temper in the disciples of Christ: as it not only stirs up the corruptions of those with whom they contend; but leads others to think meanly of a profession which has so little efficacy to soften and sweeten the temper of those who maintain it.' *Doddridge.*—*Forgive*, &c. (3) *Notes*, *Matt.* 6:12,14,15. 18:15—35.—We are required to forgive those who do not repent, so as to pray for them, and to wait for an opportunity of doing them good: but our *friendly intercourse* with such as have been evidently injurious, and obstinately persist in evil, and our confidence in them, or esteem of their character, must necessarily be in some measure interrupted. (*Marg. Ref. Notes*, 6:27—38. 1 *Sam.* 30:26,31. *Matt.* 5:43—48. *Rom.* 12:14—21.)

V. 5, 6. The apostles perceived the excellency, and the difficulty, of the conduct prescribed to them; and that faith in the divine mercy, grace, and truth was the principle from which it must proceed: they therefore besought Jesus to "increase their faith." This implied a full persuasion, that he was able to remove those impediments to the vigorous exercise of faith, which they could not. (*Note*, *Mark* 9:16—24, *v.* 24.) True faith is "the gift of God," and the work of his power: nor can it be conceived possible for one mere man, or creature, so to influence the mind of another, by any direct act of power, as to produce faith, where it did not before exist, or to increase it when weak and wavering. (*Marg. Ref.* i. *Notes*, 1 *Cor.* 2:3—5. *Eph.* 2:4—10, *v.* 8. *Heb.* 12:2,3.) According therefore to the system of Arians and Socinians, our Lord would have reproved the disciples for attributing too much to him: but, on the contrary, his answer evidently implied an approbation of their petition; and was a further recommendation to them of that powerful principle, to which "all things are possible."—The idea of a tree being planted, taking root, and growing, in the unstable ocean, is a most emphatical figure to represent to us that by faith "we may do all things, through Christ who strengtheneth us." (*Marg. Ref.* k. *Notes*, *Matt.* 17:19—21. 21:21,22 *Mark* 11:22—26. 2 *Cor.* 12:7—10.)

Increase our faith. (5) Προσθες ημιν πιστιν. "Add to us faith." Προστιθημι. 3:20. 20:11,12. *Matt.* 6:27. *Acts* 2:41. 'Give us faith; and if we have any true faith, add to it, and increase our faith.'—*Be thou plucked up by the root.* (6) Εκριζωθητι. *Matt.* 13:29. 15:13. *Jude* 12. *Jer.* 1:10. *Zeph.* 2:4. *Sept.* Ab εκ, et ριζοω, *radices figo.*

V. 7—10. The connexion between strong and lively faith, with its practical effects, and deep humility, is here pointed

9 Doth he thank that servant because he did the things that were commanded him? I trow not.

10 So likewise ye, [p]when ye shall have done all those which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do. [Practical Observations.]

11 ¶ And it came to pass, [q]as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

12 And as he entered into a certain village, there met him ten men that were lepers, [r]which stood afar off:

13 And they lifted up *their* voices, and said, Jesus, Master, [s]have mercy on us.

14 And when he saw *them*, he said unto them, [t]Go show yourselves unto the priests. And it came to pass, that [u]as they went, they were cleansed.

15 And [x]one of them, when he saw that he was healed, turned back, and with a loud voice glorified God;

16 And [y]fell down on *his* face at his feet giving him thanks: [z]and he was a Samaritan.

17 And Jesus answering, said, Were there not ten cleansed? [a]but where *are* the nine?

18 There are not found that returned [b]to give glory to God, [c]save this stranger.

19 And he said unto him, Arise, go thy way: [d]thy faith hath made thee whole. [Practical Observations.]

20 ¶ And when he was demanded of the Pharisees, [e]when the kingdom of God should come; he answered them and said, The kingdom of God cometh not with [f]observation.

21 Neither shall they say, [f]Lo here! or, Lo there! for, behold, [g]the kingdom of God is [h]within you.

22 And he said unto the disciples, The days will come, [b]when ye shall desire to see one of the days of the Son of man, and ye shall not see *it*.

23 And they shall say unto you, [i]See here, or, See there: go not after *them*, nor follow *them*.

24 For [k]as the lightning, that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven, so shall also the Son of man be [l]in his day.

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p 1 Chr. 29:14—16. Job 22:2, 3, 35:6, 7. Ps. 16:2, 3. Is. 6:5, 64:6. Matt. 25:30, 37—40. Rom. 3:12. 11:35. 1 Cor. 9:16, 17. 15:9, 10. Phil. 2:9, 9. 1 Pet. 5:5, 6. q 9: 51, 52. John 4:4. r 5:12. 17:12. Lev. 13:45, 46. Num. 5:2, 3. 12:14. 2 Kings 5:27. 7:3. 2 Chr. 26:20, 21. s 18:38, 39. Matt. 8:27. 15:22. 20:30, 31. Mark 9:22. t 5: 14. Lev. 13:1, 2. 14:2. Deut. 24:8. u Matt. 8:3. John 9:6, 4:50—53. 9: 7. 11:40. x 17:15. 2 Chr. 29:21—26. Ps. 30:11, 12. 103:1—4. 107:20—22. 116:12 —15. 118:18, 19. Is. 38:10—20. John 5:14. 9:38. y 5:8. Dan. 17:3. Matt. 2:11. Mark 5:33. Rev. 4:10. z 17:18. Acts 1:25, 26. Rev. 4:10. 5:14. 19:4, 5, 10. a 9:52—56. 10: 32—35. John 4:9, 21, 22, 39—42. 8:48. Acts 1:8. 8:5, &c. b Gen. 3:9. Ps. 106:13. John 8:7—10. Rom. 1:21. b Ps. 29:1, 2. 50:23. Is. 42:12. Rev. 14:7. c Matt. 8:10, 11. 15:24—28. 19:30. 20:16. d 7:50. 8:48. 18:42. Matt. 9:22. Mark 5:34. 10:52. e 10:11. 16:16. 19:11. Acts 1:6, 7. * Or, *outward show*. 23, 24. Dan. 2:44. Zech. 4:6. John 18:36. f 21:8. Matt. 24:23—28. Mark 13:21—23. g Rom. 14:17. Col. 1:27. † Or, *among you*. 10:9—11. Matt. 12:28. John 1:26. h 5:35. 13:35. Matt. 9:15. John 7:33—36. 8:21—24. 12:35. 13:33. 16:5—7, 16—22. 17:11 —13. i 21. Matt. 24:23—26. Mark 13:21—23. k Job 37:3, 4. Zech. 9:14. Matt. 24:27. l Mal. 3:1, 2. 4:1, 2. Matt. 24:30. 25:31. 26:64. 1 Thes. 5:2. 2 Thes. 2: 2, 8. Jam. 5:8. 2 Pet. 3:10.

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out. A man who possessed and maintained a servant would think himself entitled to his services, one after another, through the day; and yet would not thank him for them at night, or think himself under obligation to him, as for a favour conferred; even though he had been faithful and obedient. Now the Lord has such a property in every creature, as no man can have in another; and he can never be indebted to us for our most constant and unremitted services. The obedience of angels, who "do all that is commanded them," and that perfectly, leaves them "unprofitable servants," who have only done their duty, without having at all benefited the Lord, or conferred any favour on him. (*Note*, *Rom.* 11:33—36.) The services of redeemed sinners therefore, who are under peculiar obligations to obedience, who do no good thing except by his grace, and who "in many things offend all," can never *deserve* recompense, or give any ground for boasting, or in any way be profitable to God. (*Marg. Ref. Notes*, *Job* 22:1—4. 35:4—8. *Ps.* 16:2, 3. *Matt.* 25:24—30.) A constant succession of services, and an unreserved obedience, with the deepest sense of dependence, unworthiness, and obligation to the Lord, are therefore here most powerfully inculcated. 'It is the duty of servants, after they have done their work in the field, to minister to their lord as he shall require; and when they have done what he requires, they for that service merit not so much as thanks, because they only do their duty. If then I treat you more liberally, rather as friends than as servants; if I condescend to "minister unto you," and "place you over all that I have;" (12:37, 44.) you are not to imagine that I am indebted to you, or owe you such favours, but rather are to acknowledge, when you have done all, that you are still unprofitable servants, and only have performed your duty.... Here Christ destroys two doctrines of the schools; the merit of good works, and works of supererogation.' *Whitby.*

Ploughing. (7) Αροτριωντα. 1 *Cor.* 9:10. Not elsewhere N. T. Αροτρον, *a plough*, 9:62. *Gird thyself.* (8) Περιζωσαμενος. See on 12:37.—*Does he thank*, &c. (9) Μη χαριν εχει. See on 6:32.—*I trow not.*] Ου δοκω. *Matt.* 26:66. *Acts* 25:27. 1 *Cor.* 7:40. 12:23.—*Which are commanded.* (10) Διαταχθεντα. 10. See on 3:13.—*Unprofitable.*] Αχρειοι. *Matt.* 25:30. Not elsewhere N. T.

V. 11—19. (*Marg. Ref.* r. *Notes*, *Matt.* 8:1—4. *Mark* 1:40—44.) At some place on the confines of Galilee and Samaria, these lepers met Christ in his last circuit. They were companions in distress, and therefore they associated together; though one at least of them was a Samaritan. Having heard of our Lord's miracles, they standing at a distance, with loud cries, earnestly begged of him to compassionate their case, and cleanse their leprosy; having a general belief of his power to perform the miracle. Jesus therefore sent them to the priests, some of whom probably lived in that neighbourhood: and having been cleansed by the mighty power of Christ when at a distance from him, nine of them attested their cleansing before the priests, and then returned home. But one of them, even a Samaritan, being more deeply affected with the mercy vouchsafed him, came back to Jesus, glorifying the God of Israel; and returning thanks to his gracious Benefactor, he cast himself prostrate at his feet. The priests would not have attended to the case of a Samaritan, and he could not be admitted to offer the appointed sacrifices at the temple: but he took the proper method of showing his gratitude. This gave our Lord occasion to remark, as with surprise, that "this stranger" alone had "returned to give glory to God;" whilst the nine others who had been cleansed, though most, if not all of them were Jews, had failed of rendering him their thankful acknowledgments. Probably, the Samaritan alone believed in Jesus, as the Messiah, the Saviour of sinners: and this faith, united with a consciousness of his own unworthiness, produced the difference in his conduct. He was therefore dismissed, with the assurance that his "faith had saved him:" the others obtained the outward cure, he alone got the spiritual blessing. (*Marg. Ref.* s—d. *Notes*, 7:44—50. *Acts* 4:5—12.)—The connexion between "returning" to give thanks to Jesus, and "giving glory to God," is peculiarly to be observed. It is probable that the others, at the temple, gave thanks to God for their recovery; but they disregarded Jesus, their immediate Benefactor. (*Note*, *John* 5:20—23.)

Through the midst, &c. (11) Δια μεσου. 'Between the confines of both countries.' *Whithy.*—*This stranger.* (18) Ὁ αλλογενης ουτος. Here only N. T.—*Is.* 56:3. 61:5. *Sept.*—The Samaritans were generally strangers, or aliens, and not of the stock of Israel. (*Notes*, 2 *Kings* 17:24—41. *John* 4:19, 20.)—*Hath made thee whole.* (19) Σεσωκε σε. 7:50.

V. 20—23. The Pharisees understood that the doctrine, miracles, and ministry of our Lord, implied a claim to the character of the promised Messiah; and, according to their notions of temporal victory and dominion, they desired to know from him, "when the kingdom of God should come." To this he replied, that it would "not come with observation," and be conspicuous by outward splendour and magnificent displays, like the triumphs of conquerors, or the coronation of kings and emperors; "for behold, the kingdom of God is within you." The Jews expected a kingdom like the kingdoms of this world; and overlooked such things as, according to the prophets, marked out the promised kingdom of the Messiah, which was to be of a spiritual nature, set up in the hearts of men by the power of divine grace. (*Marg.* and *Marg. Ref.* e. *Note*, *Rom.* 14:13—18, *v.* 17.) It could not indeed be said to be thus "within" the Pharisees; but it was so, as to many of those whom they despised: and it must be in them also thus set up, or they would derive no advantage from it. (*Marg.* and *Marg. Ref.* f, g.)—The establishment of the kingdom of God involved the ruin of its opposers, and the subversion of the Jewish polity: and some think that these events are intended. (*Notes*, *Matt.* 3:2. *Mark* 9:1.)—To this our Lord added, that his disciples would soon be deprived of his personal presence: and while they longed in vain for one of the days which they now enjoyed, or of those which they waited for of the Son of man when he should come to set up his kingdom; they would be tempted to follow those seducers, who would then pretend to be the Messiah: but they must carefully reject their solicitations. (*Marg. Ref.* h, i. *Notes*, *Matt.* 24:4, 5, 23—28.)

Observation. (20) Παρατηρησεως. Here only N. T. "Outward show." *Marg.* A παρατηρεω. 6:7. 14:1.—*Within you* (21) Εντος υμων. *Matt.* 23:26. Not elsewhere N. T.—*Ps* 39:3. 103:1. 109:22. *Cant.* 3:10. *Is.* 16:11. *Sept.*—Several learned men would render the words, "the kingdom of God is *among* you." (*Marg.*) But the preposition εντος never has that meaning in Scripture; and scarcely ever in the Greek writers: though εν, which some confound with it, has frequently.

V. 24—31. (*Marg. Ref.* k, l, o—u. *Notes*, *Gen.* 7:16—23. 19:13—25.) The contemptuous rejection and crucifixion of the Messiah must precede, and make way for, both the

25 But first [m]must he suffer many things, and be [n]rejected of this generation.

26 And [o]as it was in the days of Noe, so shall it be also in [p]the days of the Son of man.

27 They [q]did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark; and the flood came, and destroyed them all.

28 Likewise also, [r]as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded:

29 But [s]the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed *them* all.

30 Even thus shall it be [t]in the day when the Son of man is revealed.

31 In that day, [u]he which shall be upon the house-top, and his stuff in the house, let him not come down to take it away; and he that is in the field, let him likewise not return back.

32 [x]Remember Lot's wife.

33 Whosoever [y]shall seek to save his life, shall lose it; and whosoever shall lose his life, shall preserve it.

34 [z]I tell you, [a]in that night there shall be [b]two *men* in one bed; the one shall be taken, and the other shall be left.

35 Two *women* shall be [c]grinding together; the one shall be taken, and the other left.

36 Two [*]*men* shall be in the field; the one shall be taken, and the other left.

37 And they answered and said unto him, Where, Lord? And he said unto them, [d]Wheresoever the body *is*, thither will the eagles be gathered together.

m 9:22. 18:31,33. 24:25,25,46. Matt. 16:21. 17:22,23. 20:18,19. Mark 8:31. 9:31. 10:33. n 1 Sam. 8:7. 10:19. Is. 53:3. Matt. 21:42. Mark 12:10. John 1: 11. 12:38. o Gen. 7.7—23. *Noah.* Job 22:15—18. Matt. 24:37—39. Heb. 11:7. 1 Pet. 3:19,20. 2 Pet. 2:5. 3:6. p 22.24. 18:8. q 12:19,20. 16:19—23. Deut. 6: 10—12. 8:12—14. 1 Sam. 25:35—38. Job 21:9—13. Is. 21:4. 22:12—14. 1 Thes. 5:1—3. r Gen. 13.13. 18:20,21. 19:4—15. Ez. 16:49,50. Jam. 5:1—5. s Gen. 19:16—25. Deut. 29:23—25. Is. 1:9. 13:19. Jer. 50:40. Hos. 11:8. t m. 4:11. Zeph. 2:9. Matt. 11:23,24. 2 Pet. 2:6. Jude 7. Rev. 11:8. t 24. 21:22,27,34—36. Matt. 24:3,27—31. 25:31. Mark 13:26. 2 Thes. 1:7. 1 Pet. 1:13. Rev. 1:7. u Job 2:4. Jer. 45:5. Matt. 6:25. 16:26. 24:17—21. Mark 13:15. Lu. Phil. 3 7,8. x Gen. 19:17,26. 1 Cor. 10:6—12. Heb. 12:15,16. 2 Pet. 2:15. v 9:24,25. Matt. 10:39. Mark 8:35. Luke 9:24. 14:26. 17:33. Is. 42:9. Matt. 24:25. Mark 13:23. Luke 21:28. a Matt. 25:1—11. 1 Pe. 26:9. 25:3. Jer. 45:5. Ez. 9:4—6. Mal. 3:16—18. Rom. 11:4—7. 1 Thes. 4 16,17. 2 Pet. 2:9. c Ex. 11:5. Judg. 16:21. * This verse is wanting in most of the Greek copies. d Job 39:29,30. Dan. 9:26,27. Am. 9:1—4. Zech. 13:8,9. 14: 2. Matt. 24:28. 1 Thes. 2:16. Rev. 19:17,18.

establishment of his kingdom, and the destruction of his enemies. (*Marg. Ref.* m, n. *Notes, Is.* 53:10—12. *Matt.* 16:21—23. 24:26—28,36—41. *Mark* 9:30—32.)

The lightning, that lighteneth. (24) Ἡ ἀστραπὴ ἡ ἀστράπτουσα. Ἀστραπὴ. 10:18. 11:36. Ἀστράπτω. 24:4. Not elsewhere N. T.—*Be rejected.* (25) Ἀποδοκιμασθῆναι. See on *Matt.* 21:42.—*It rained.* (29) Ἔβρεξε. See on 7:38.—Κύριος ἔβρεξεν, *Gen.* 19:24.—*Brimstone.*] Θεῖον. *Rev.* 9:17,18. 14:10. 19:20. 20:10. 21:8.—*Gen.* 19:24. *Sept.*

V. 32. Lot's wife left Sodom; yet lost her life by looking back to those possessions and connexions which she was called to forsake: and thus she was made a perpetual warning to men in every age, not to allow even a wish for, or hankering desire after, those sinful interests or indulgences which religion requires them to renounce, lest they should be drawn aside to destruction. (*Note, Gen.* 19:26.)—The manner in which our Lord introduces this short but emphatical warning, is suited to excite our deepest attention. (*Marg. Ref.*)

V. 33—37. Our Lord further reminded the disciples, that in the day, when he should be revealed to execute vengeance on the Jews, those professed disciples who had sought to preserve their lives by forsaking their religion, would perish miserably; while those, who were willing to lose their lives for his sake, should be marvellously protected. (*Notes, Matt.* 16:24—28. *John* 12:23—26.) Providence would indeed singularly interpose, "in that night," in the depth of the distresses which were coming on the Jews, to preserve the remnant of believers who were living among them: insomuch that when two persons were sleeping or working together in the same place, the Romans would seize or kill the one; and the other would escape in some unexpected manner. (*Marg. Ref. Notes, Matt.* 24:26—28, *v.* 28,36—41.)

Shall preserve. (33) Ζωογονήσει. *Acts* 7:19. Not elsewhere N. T. Ἀ ζωον, *vivum, animal,* et γονος, *generatio.*

PRACTICAL OBSERVATIONS.

V. 1—10. While we adore the awful depths of the divine judgments, in *permitting* such scandals in the church, as harden multitudes in unbelief; and while we allow, that "it is impossible," without constant miracles, "but that offences must come;" let us recollect that these considerations do not in the least exculpate those "by whom they come." We should therefore fear, more than even a violent and ignominious death, every action which may prejudice men against the gospel, or stumble so much as one weak believer: and we ought to "abstain from all appearance of evil," in every case when we can do it without committing *real* evil. We should endeavour to be harmless in all things, and to do good to all men, as we are able; and also "take heed to ourselves" not to yield to resentment against such as injure us. If then our brother has trespassed against us, we should privately and meekly expostulate with him; and if he repent, we should cordially forgive him, and be reconciled to him, without insisting rigorously on satisfaction: nay, if this should be repeated many times in a day, we must not allow our amity to be interrupted by it, provided the private wrong do not involve in it a public scandal; for thus the peace of the church, the good of souls, and the honour of God and his gospel, may best be promoted, to which all other considerations should be subordinated.—But this strict precept is replete with encouragement to the humble believer. He is often betrayed, more than "seven times a day," into those things which need repentance and forgiveness; and this consciousness, which covers him with shame, would also sink him into dejection, did he not recollect that his gracious Lord would not require him so constantly to forgive his offending brother, were he not ready also in like manner to forgive his offending children. This will by no means encourage him to sin, but rather "lead him to repentance;" (*Note, Rom.* 2:4—6.) yet it will support him, in his painful conflict, while he grieves that "he cannot do the things that he would." (*P. O. Matt.* 18:)—When we would imitate the example of our forgiving Lord, or perform any duty which runs counter to corrupt nature; we shall perceive our need of faith, both to realize our motives to obedience, and to lay hold on an almighty Arm for assistance. Then we shall also feel the weakness of our faith, and our inability to strengthen it; and be led to look unto Jesus, both as the Author and the Object of faith; beseeching him to increase that precious grace, on which the exercise of all others depends: nor will the Lord refuse to answer this request.—All men are bound to be the servants of the great Creator, and to devote all their time and powers to him; and are justly condemned for not doing "all those things which are commanded." But as Christians, we are servants to our redeeming God, and bound to obedience by immensely superior obligations. We should therefore serve him in our several places, without intermission: one duty should succeed another, through each of our days; and every personal interest or indulgence should be postponed, and give place to his glory and his command; yet at last we *merit* no reward, and have nothing to boast of; but must still say, "We are unprofitable servants, we have done that which was our duty to do;" and at the same time we must humbly confess our guilt in every instance in which we have come short of this perfect obedience. But were it possible for a man to serve God, as Paul did, or even as Gabriel does, and then to become exalted in an opinion of his own worthiness; this would tarnish all, and he would "fall into the condemnation of the devil." How horribly impious then, how sacrilegious must it be, for sinners to boast of their poor polluted services, as if they could atone for their sins, make God their Debtor, purchase heavenly felicity, or even merit for others also!

V. 11—19. Through pride, ingratitude towards God came into the world. Of the numberless multitudes, who have been created, and are upheld by his power, and who feast upon his bounty; how few are thankful for his goodness! When vice and folly bring sickness on men, and the Lord in mercy again restores their health; most of them immediately use their returning vigour, in adding to their former provocations. (*Note, Ps.* 107:17—22. *P. O.* 1—22.) Of the numbers discharged cured from our various hospitals, how few "return to give glory to God," "not only with their lips, but in their lives!" Even of those who cry unto him in distress, and entreat him mercifully to spare them," how few afterwards "praise him for his goodness," and live to his glory! Of those whom ministers visit in sickness, and who give some indications of repentance, how large a proportion, when they recover in answer to their prayers, live only to disappoint their expectations! In this case it may generally be said, "Were there not ten healed? But where are the nine?" And of those who enjoy the best means of grace, and make some general profession of seeking mercy from Jesus; how few are there who glorify God by living according to that profession! All this springs from the want of a broken heart; a deep sense of their need of free salvation, and a real reliance on Christ, and earnest, frequent, persevering application to him to cleanse them from the leprosy of sin. For when a man is convinced of his guilt and pollution, and that he must for ever be excluded from the company of God and his saints, unless he be cleansed by the divine Saviour; he will heartily seek mercy, by using the means of grace, and observe the Lord's directions in humble expectation: and when he experiences the comfort of his forgiveness, and the power of his new-creating Spirit, he will glorify God, and most thankfully adore the gracious Saviour. This is the source of gratitude in our sinful hearts; it springs from deep humility and lively faith, and it produces fervent praises and cheerful obedience. Thus strangers are brought nigh to the Lord; poor Samaritans put to shame and condemn proud Israelites; those who have greatly sinned, "love much, because much hath been forgiven them;" and whilst they give the whole praise to the Lord, he delights in communicating

CHAPTER XVIII.

The parable of the unjust judge and the importunate widow, showing that men should pray without fainting, 1—8. *That of the Pharisee and the publican,* 9—14. *Jesus receives and blesses little children, showing that his disciples should be like them,* 15—17. *He detects the covetousness of a young ruler; shows the danger of riches; and promises great rewards to those who forsake things present for his sake,* 18—30. *He foretells his own sufferings, death, and resurrection,* 31—34. *He opens the eyes of a blind man,* 35—43.

AND he spake a parable unto them *to this end*, [a]that men ought always to pray, [b]and not to faint;

2 Saying, There was in a [c]city a judge, [c]which feared not God, neither [d]regarded man:

3 And there was [e]a widow in that city; and she came unto him, saying, [f]Avenge me of mine adversary.

4 And he would not for a while: but afterward [g]he said within himself, Though I fear not God, nor regard man;

5 Yet [h]because this widow troubleth me, I will avenge her, lest by her continual coming she [i]weary me.

6 And the LORD said, Hear what the unjust judge saith.

7 And [k]shall not God [l]avenge his own elect, [m]which cry day and night unto him, [n]though he bear long with them?

8 I tell you, that [o]he will avenge them speedily. Nevertheless, [p]when the Son of man cometh, shall he find faith on the earth?

[*Practical Observations.*]

a 11:5—8. 21:36. Gen. 32:9—12,24—26. Job 27:8—10. Ps. 55:16,17. 86:3. *marg.* 142:5—7. Jer. 29:12,13. Rom. 12:12. Eph. 6:18. Phil. 4:6. Col. 4:2,12. 1 Thes. 5:17. b Ps. 27:13. Jas. 5:7. Gal. 6:9. Heb. 12:3. c Or, *a certain city.* c 4. Ex. 18:21,22. 2 Ch. 19:5—9. Job 29:7—17. Ps. 82:1—4. Jer. 22:16,17. Ez. 22:6—8. Mic. 3:1—3. Rom. 3:14—18. d Prov. 29:7. Is. 33:8. e Deut. 27:19. 2 Sam. 14:5, &c. Job 22:9. 29:13. Is. 1:17,21—23. Jer. 5:28. f 7,8. Rom. 13:3,4. g 12:

17. 16:3. Heb. 4:12,13. h 11:8. Judg. 16:16. 2 Sam. 13:24—27. i 39. Matt. 15:23. Mark 10:47,48. k 11:13. Matt. 7:11. l 1 Sam. 24:12—15. 26:10,11. Ps. 9:18. 10:15—18. 54:1—7. Jer. 20:11—13. 2 Thes. 1:6,7. Rev. 6:10,11. 18:20. m 2 Sam. 16:5—13. Ps. 88:1. 1 Thes. 3:10. 1 Tim. 5:5. 2 Tim. 1:3. Rev. 7:15. n Ps. 13:1,2. Hab. 2:3. Heb. 10:35—37. o Ps. 46:5. 143:7—9. 2 Pet. 2:3. 3:4,9. p Matt. 24:9—13,24. 1 Thes. 5:1—3. Heb. 10:23—36. Jam. 5:1—8.

comfort to them. (*P. O.* 7:39—50.)—And let us not forget that we cannot "honour the Father," except we honour his beloved Son; and that when we bow to Jesus in adoring gratitude, we most acceptably give glory unto God.

V. 20—37. It is not uncommon for men to profess that they are inquiring after truth, and "waiting for the kingdom of God;" while they oppose the progress which it makes *among* them, and despise those who have it set up *within* them. They are looking for outward splendour, human wisdom, or the success of their own party: but the kingdom of God consists not in meats and drinks, in vestments and temples, in names and forms; but "in righteousness, peace, and joy in the Holy Ghost:" and it commonly has the greatest success, when least attended with ostentation; when unassuming modesty and gentleness characterize the instruments employed; and when "the word of truth and the power of God" silently operate, and nothing noisy or showy attracts notice, or needlessly excites opposition.—Many, who now despise "the days of the Son of man," and refuse to hearken to his gospel, will at length dolefully wish that they might see one more such day; but this will for ever be in vain: and, even in this world, those who despise the truth commonly become the dupes of destructive lies, and are given up to strong delusions.—Our blessed Redeemer has finished his sufferings, and ascended into his glory. The generation to whom he preached, and among whom he wrought his miracles, reviled and crucified him: but his day of vengeance soon arrived; his powerful indignation, like lightning, suddenly pervaded the whole land, and the Jews were destroyed amidst their carnal security and sensual indulgence, by as tremendous judgments as the deluge, or as the fire and brimstone which consumed Sodom and Gomorrah. Yea, divine vengeance followed even the scattered remnant of them, as eagles resort where the carcasses are laid; and indeed they are in a measure pursued by it to this day. Yet the remnant, who obeyed the word and relied on the promise of Christ, were as remarkably preserved.—But has not the Saviour been rejected by other generations also? and is there not a still more awful day coming, when he shall appear to judge the world? In this we are all interested. Yet alas! most men live now, as they did in the days of Noah and of Lot; notwithstanding the warnings given in the word of God, to prepare to meet him in judgment! They are generally given up to worldly interests or pleasures, as if life had no period, or there were no future judgment. In this course they proceed, till death, like the deluge, or the fire from heaven, sweeps them into destruction: and thus will it also be "in the day, when the Son of man shall be revealed." But let those who profess to be Christ's disciples, make haste to escape for their lives; to get into the ark; to flee from Sodom; to renounce all for Christ; to prepare to meet their God. Let us all "remember Lot's wife;" that we may no longer hanker after those things which we have left behind, or be tempted to "draw back unto perdition:" let us venture our lives and souls in the Lord's hands; and fear nothing so much as being deluded into sinful methods of seeking present security: and then we shall certainly be "kept by the power of God, through faith, unto salvation."—The time is speedily coming, when they who have lived together in families, unite in the most endeared relations, partners in the same employments, or even partakers of the same religious ordinances, will in numberless instances be finally and eternally separated; while one shall be taken to heaven, and another left to perish for ever in hell. For as the messengers of the Lord's mercy will "gather together his elect from the four winds of heaven," into his kingdom of complete felicity; so the executioners of his vengeance will pursue the wicked to every place, whither they may flee to hide themselves, that they may cast them into the furnace of his fiery indignation. "Remember us, O LORD, with the favour that thou bearest unto thy people: O visit us with thy salvation." (*Note*, *Ps.* 106:4,5.)

NOTES.—CHAP. XVIII. V. 1—8. This parable is prefaced by a brief statement of the instruction intended by it. It was spoken, "that men should pray always and not faint." (*Marg. Ref.* a, b. *Note*, 21:34—36.) Men ought to pray constantly at stated times; to be habitually in that spirit of humble dependence, desire, and expectation, which give life to prayer; to be frequently offering ejaculatory petitions; and to be always ready for prayer, secret, social or public, when opportunity is afforded: and they ought not "to faint," or grow slack, through delays, disappointments, difficulties, temptations, persecutions, and conflicts with in-dwelling sin; or even if foiled repeatedly in those conflicts.—Our Lord, in giving this general rule, seems to have had a particular reference to the state of his disciples, under the persecutions which awaited them from the unbelieving Jews, before his coming with power to set up his kingdom, and execute vengeance on their enemies. For this they were exhorted "to pray without fainting." And to encourage them in so doing, he stated the case of a judge, who neither regarded the favour of God, nor feared his wrath; and who cared not for the welfare or the opinion of men, but determined causes, merely as best suited his interest, conveniency, or caprice. (*Note*, 2 *Sam.* 23:3,4.) To this man a widow made application for protection against her oppressor; and as often as he appeared in public, she renewed her suit: but as he did not regard the wrong done to her, or hope for any profit, or fear any danger from her; he for a time refused to do her justice. At length however he revolved the matter in his mind: and though he seems to have gloried in disregarding both God and man; yet he determined to defend her, and punish her adversary, lest she should weary, or *stun* him, with her continual applications. (*Marg.* and *Marg. Ref.* c—i.) Now if an unjust judge might be induced to an action, contrary to his habitual character and inclination, for a person whom he neither loved nor feared, merely by an importunity which he hated; how much more would God, who is perfect in justice, truth, and goodness, answer the persevering prayers of his people whom he loves, (even those prayers in which he delights,) by fulfilling those promises which he has given for the glory of his name, and by such interpositions as accord to his own holy excellency! (*Note*, 11:7—13, *v.* 8.) He might indeed bear with them, and leave them to pray, for a long time, under troubles and discouragements, to prove their sincerity, and to increase their humility, simplicity, and fervency: but he would doubtless answer them in due time, deliver them from their afflictions, and "speedily" avenge them on their enemies. This will be *speedily*; as it will come soon enough for every good purpose, and in a sudden and unexpected manner. (*Marg. Ref.* k—p.) The word *elect* or *chosen*, must, in this connexion, especially mean those who have already been called by divine grace to join the number of fervent supplicants: and the answer to their prayers for deliverance, necessarily implies the infliction of vengeance on their impenitent persecutors. The concluding clause may be differently interpreted: probably our Lord meant, that when he came to deliver the church, and to avenge his people on their Jewish persecutors; he should find but little faith in the land. The Jews would be hardened in unbelief; and the Christians, having been harassed by long persecutions, would be ready to doubt of the performance of his word; while many would draw back to perdition. It may also refer to the general weakness of the faith of his tempted and afflicted people, while they are waiting for him to come to their relief. (*Notes*, *Matt.* 24:9—14, *vv.* 10—12. *Heb.* 10:28—25,35—39.)—Some think that a great prevalence of infidelity will take place, just before Christ shall come to judge the world; (*Note*, *Rev.* 20:7—9.) as it is probable there will be immediately before the introduction of the millennium.

To faint. (1) Εκκακειν· ἀπὸ ἐκ ... et κακος, *malus, ignavus, meticulosus, qui pedem refert in certamine.*] Schleusner. 2 *Cor.* 4:1,16. *Gal.* 6:9. *Eph.* 3:13. 2 *Thes.* 3:13.—*Regarded.* (2) Ἐντρεπομενος. 4. See on *Matt.* 21:37.—*Avenge.* (3) Ἐκδικησον. 5. *Rom.* 12:19. 2 *Cor.* 10:6. *Rev.* 6:10. 19:2. Ἐκδικησις. 7,8.—*Adversary.*] Ἀντιδικον. See on *Matt* 5: 25.—*She weary.* (5) Ὑπωπιαζῃ, *contundat, obtundat.* 1 *Cor.* 9:27. Not elsewhere N. T. Ἐκ ὑπο et ωψ *oculus.* *Under the eye.* Taken from the blows given by boxers, under the

9 ¶ And he spake this parable unto certain [n]which trusted in themselves, [o]that they were righteous, [p]and despised others:

10 Two men went up [q]into the temple to pray; the one [r]a Pharisee, and the other a publican.

11 The Pharisee [s]stood, and prayed thus with himself, [t]God, I thank thee, that I am not [u]as other men *are*, extortioners, unjust, adulterers, or even as this publican.

12 I [v]fast twice in the week, [w]I give tithes of all that I possess.

13 And the publican, [x]standing afar off, would not lift up so much as *his* eyes unto heaven, [y]but smote upon his breast, saying, [z]God be merciful to me [a]a sinner.

14 I tell you, This man [b]went down to his house [c]justified *rather* than the other: for [d]every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

15 ¶ And [e]they brought unto him also infants, that he would touch them: but when *his* disciples saw *it*, [f]they rebuked them.

16 But Jesus called them unto him, and said, [g]Suffer little children to come unto me, and forbid them not; [h]for of such is the kingdom of God.

17 Verily I say unto you, [i]Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein. [*Practical Observations.*]

18 ¶ And [j]a certain ruler asked him, saying, [k]Good Master, [l]what shall I do to inherit eternal life?

19 And Jesus said unto him, [m]Why callest thou me good? none *is* good, save one, *that is*, God.

20 Thou [n]knowest the commandments, [o]Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

21 And he said, [p]All these have I kept from my youth up.

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n 10:29. 15:29. 16:15. Prov. 30:12. Is. 65:5. 66:5. John 9:28,34. Rom. 7:9. 9:31, 32. 10:3. Phil. 3:4—6. o Or, *as being righteous.* p 11. 7:39. 15:2,30. 19:7. John 7:47—49. 8:48. Acts 22:21,22. Rom. 14:10. q 1:9,10. 19:46. 1 Kings 8:30. Acts 3:1. r 7:29,30. Matt. 21:31,32. Acts 23:6—8. 26:5. Phil 3:5. s Ps. 134:1. 135:2. Matt. 6:5. Mark 11:25. t Jer. 9:23,35. Ez. 33:31. Mic. 3:11. 1 Cor. 4:7,8. 15: 9,10. 1 Tim. 1:12—16. Rev. 3:17. u 20:47. Matt. 3:7—10. 19:18—20. Gal. 5: 19. Phil. 3:6. Jam. 2:9—12. v 17:10. Num. 23:4. 1 Sam. 15:13. 2 Kings 10:16. Is. 1:15. 58:2,3. Zech. 7:5,6. Matt. 6:1,5,16. 9:14. 15:7—9. Rom. 3:27. 10:1—3. 1 Cor. 1:29. Gal. 1:14. Eph. 2:9. 1 Tim. 4:8. w 11:42. Lev. 27:30—33. Num. 18: 24. Mal. 3:8. Matt. 23:23,24. Heb. 7:6,7,12. Gen. 14:20. Jud. 11:6. 1 S. 1:21 Is. 6:5. 1 Sam. 1:27. Acts 9:7—9. Acts 2:37. c 22:18. Jer. 31:18,19. 2 Cor. 7:11. d Ps. 28:7,11. 31:1. 51:1—3. 86:15,16. 119:11. 130:3,4,7. Dan. 9:5,9—11,18,19. Hos. 4:8. 12. e Is. 8:18—21. 53:11—13. 2 Chr. 33:12,13,19,23. Ps. 106:6. Is. 1:

18. 64:5,6. Matt. 9:13. Rom. 5:8,20,21. 1 Tim. 1:15. 1 John 1:8—10. f 5:24,25. 7: 47—50. 1 Sam. 1:18. Ec. 9:7. g 10:29. 16:15. Job 9:20. 25:4. Ps. 143:2. Is. 45:25. 51:11 64:5 3:20. 4:5. 5:1. 8:33. Gal. 2:16. Jam. 2:21—25. h 1:52. 14:11. Ex. 18: 11. Job 22:29. 40:9—13. i s. 138:6. Prov. 3:34. 15:33. 16:18,19. 18:12. 29:23. Is. 2: 11—17 57:15. Dan. 4:37. Heb. 2:4. Matt. 5:3. 23:12. Jam. 4:6,10. 1 Pet. 5:5, 6. 1 Sam. 1:24. Matt. 19:13—15. Mark 10:13—16. k 9:49,50,54. 1 Gen. 17:10—14. 21:4. Deut. 29:11. 31:12. 2 Chr. 20:13. Jer. 32:39. Acts 2:39. 1 Cor. 7:14. m Matt. 18:3,4. 1 Cor. 14:20. 1 Pet. 2:2. n Ps. 131:1,2. Mark 10:15. o Matt. 19:16. Mark 10:17. p 6:46. Ez. 33:31. Mal. 1:6. John 13:13—15. q 10:25. Acts 2:37. 16:30. r 1:35. 11:13. Job 11:4. 15:14—16. 25:4. 1 Tim. 3:16. Heb. 7:26. Jam. 1:17. s 10: 26—28. Is. 8:20. Matt. 19:17—19. Mark 10:18,19. Rom. 3:20. 7:7—11. t Ex. 20: 12—17. Deut. 5:16—21. Rom. 13:9. Gal. 3:10—13. Eph. 6:2. Col. 3:20. Jam. 2:8—11. u 11,12. 15:7,29. Matt. 19:20,21. Mark 10:20,21. Rom. 10:2,3. Phil. 3:6.

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eye, which blind those who receive them.—*The unjust judge.* (6) Ὁ κριτης της ἀδικιας. 16:8.—*Avenge.* (7) Ποιησει την ἐκδικησιν. 8. 21:22. *Acts* 7:24. *Rom.* 12:19. 2 *Cor.* 7:11. 2 *Thes.* 1:8. *Heb.* 10:30. 1 *Pet.* 2:14. "Vengeance belongeth to God;" but it belongs also to the magistrate, as his vicegerent. (*Notes, Rom.* 12:17—21. 13:3—5. *Rev.* 6:9—1.)—*He bear long.*] Μακροθυμων. See on *Matt.* 18:26.

V. 9—14. The persons to whom our Lord spake this parable, were confident that they were righteous, accepted of God, and his peculiar favourites; and they "despised others," "the rest," all others, who did not comply with their rules, as vile and unholy. The Pharisees were especially intended, who relied on exemption from gross immoralities, attendance on the externals of religion, and exact observance of the traditions of the elders.—To these persons our Lord stated, that two men went up to the temple to perform their devotions: the one a Pharisee, one of that sect who were looked upon as examples of piety; the other a publican, one of those who were regarded as the most atrocious of sinners. The Pharisee, full of self-confidence, "stood and prayed thus with himself." Probably he stood apart from the other worshippers, either that he might be noticed, or lest he should be polluted. In this situation he addressed God, thanking him that he was not as other men, or as "the rest of men," were; enumerating some gross vices, from which he was free, and some supposed duties in which he was exact; and viewing the publican at a distance with contempt and abhorrence. (*Marg. Ref.* q—z. *Notes*, 7:44—50. *Is.* 65:3—7, *v.* 5.)—A humble believer indeed will say, "God, I thank thee, that I am not like other men;" (*Note*, 1 *Cor.* 4:6,7. 15:3—11, *v.* 10. *Eph.* 3:8.) meaning that the whole difference between him and the worst of those who disgrace civil society, or are cut off from it by the hand of the executioner, is owing wholly to providential restraints, or to the sanctifying grace of God: but at the same time he has very many sins to confess with deep humiliation; he feels himself a guilty, polluted, weak, foolish, indigent creature; he does not generally conclude any one to be viler than he is, all circumstances considered; he pities and prays for the most abandoned, and hopes that they are penitent whenever there are favourable appearances; and he knows, that he is still liable to be tempted to the most atrocious crimes, yea, and overcome by temptation, unless the Lord uphold him. But, "God, I thank thee" was merely a word of course in the Pharisee's mouth. He spake as if he had not been a sinner, in any respect; and as if he were in no danger at all of falling into temptation and sin. He disdainfully mentioned the publican in particular; as if he were one for whom there was no pardon, or as if it had been impossible that he should repent: and he could not expatiate on his own goodness, without contrasting it with the publican's supposed extortion and injustice. In fact there was neither confession of sin nor petition in his prayer; but he was in his own opinion "rich, and increased with goods, and had need of nothing." (*Note*, *Rev.* 3:17.) But truly a man may be exempt from the gross crimes of robbery, extortion, and adultery; and yet be covetous, unmerciful, contentious, revengeful, proud, envious, deceitful; in short, like Satan in all the leading features of his character. He may use uncommanded austerities, "fast twice a week," or more frequently; be scrupulously honest in some particulars, even to minuteness; and yet be destitute of "judgment, mercy, and the love of God:" nay, he may be a hypocrite, a perjurer, and even a sensualist: he may not be "like the publican;" and yet far worse than he.—But the publican "stood afar off," in some remote corner of the court, as unworthy to come near the other worshippers, and especially to approach *that holy man*, the Pharisee: and though his burdened conscience and inward distress constrained him to pray, yet he did not presume to "lift up his eyes unto heaven;" but with downcast looks, as one overwhelmed with shame, and "smiting upon his breast," as full of self-abhorrence at the recollection of his crimes, only said, "God be merciful to me a sinner." These emphatical words, (which in the original imply the idea of atonement as the ground of forgiveness,) when really the language of the heart express humiliation for sin, repentance, submission to God's righteousness, faith, and hope of pardon and acceptance. Thus the publican left his cause with God, and "returned home to his house." But our Lord assured those "who trusted in themselves," that he was justified, or counted a righteous person before God, "rather than the other," or in preference to him.—(*Marg. Ref.* b—g. *Notes*, *Ps.* 32:3—5. 51:1,2,17. *Prov.* 28:13. *Is.* 57:15,16. 61:1—3. *Matt.* 3:3.) The Pharisee, relying on the merit of his own goodness, and puffed up with an opinion of his singular holiness, remained under the condemnation of the law, and a stranger to the grace of the gospel: but the publican, by confessing his guilt, and crying for mercy as a sinner, became partaker of the blessings of the new covenant of mercy and grace, according to that rule which has before been considered. (*Notes*, 14:7—11.)—*Tithes.* (12) 11:42. *Notes*, *Lev.* 27:30—34. *Matt.* 23:23,24. *Heb.* 7:4—10.—It does not appear that the Pharisee meant any thing more than the legal tithes; though some think that he devoted a tenth of his gains to pious and charitable uses: but had our Lord intended, by the words put into the Pharisee's mouth, to convey that idea; he would no doubt have made this point more prominent.

Despised. (9) Ἐξουθενουντας. 23:11. *Acts* 4:11. *Rom.* 14:3,10. 1 *Cor.* 1:28. 6:4. 16:11. *Gal.* 4:14. 1 *Thes.* 5:20.—*Pro nihilo habeo: nullifico.* It is a very expressive term; and no doubt was used as designating one prominent feature in the character delineated. Many, on different grounds, may have confidence that they are righteous persons; and something in themselves may be either the *support* or the *evidence* of that confidence: but when any look down with disdain on other men, it is manifest, that their self-confidence is that of the character here described.—*Others.*] Τους λοιπους. Ὡσπερ δι λοιποι, 11. The article with λοιποι, implies "the rest," "all others."—*Stood and prayed*, &c. (11) Σταθεις προς ἑαυτον, ταυτα προσηυχετο.—"Standing by himself, he prayed these things."—*I give tithes.* (12) Ἀποδεκατω. 11:42. *Matt.* 23:23. *Heb.* 7:5.—*Gen.* 28:22. *Deut.* 26:12. 1 *Sam.* 8:15, 16,17. *Septuagint. Heb.* 2:17. Not elsewhere. Ἱλασμος. 1 *John* 2:2. 4:10.—*A sinner.*] Τω ἁμαρτωλω.—"The sinner." The Pharisee claimed favour, or reward, as '*the righteous man*;' the publican sued for mercy as "the sinner."—*Justified.* (14) Δεδικαιωμενος. 7: 29:35. 10:29. 16:15. *Matt.* 11:19. 12:37. *Acts* 13:39, *et al.*

V. 15—17. *Marg. Ref. Notes*, *Matt.* 19:13—15. *Mark* 10:13—16.—*Infants.* (15) Βρεφη. 1:41,44. *Acts* 7:19. Παιδια. *Matt.* 19:13. *Mark* 10:13.

V. 18—30. (*Marg. Ref. Notes*, *Matt.* 19:16—30. *Mark* 10:17—31.) 'Let us not mistake the character of this individual. He was unquestionably covetous: for it is said of him that he had large possessions, which he could not find in his heart to sell, and give to the poor, at the command of him whom he professed to reverence as the Messiah. Christ

22 Now when Jesus heard these things, he said unto him, Yet lackest thou [x]one thing: [y]sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: [z]and come, follow me.

23 And when he heard this, [a]he was very sorrowful; for he was very rich.

24 And when Jesus saw that [b]he was very sorrowful, he said, [c]How hardly shall they that have riches enter into the kingdom of God!

25 For it is easier for [d]a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

26 And they that heard *it* said, [e]Who then can be saved?

27 And he said, [f]The things which are impossible with men, are possible with God.

28 ¶ Then Peter said, [g]Lo, we have left all, and followed thee.

29 And he said unto them, Verily I say unto you, [h]There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,

30 Who shall not receive [i]manifold more in this present time, and in the world to come life everlasting.

31 ¶ Then he took *unto him* the twelve, and said unto them, [k]Behold, we go up to Jerusalem, [l]and all things, that are written by the prophets concerning the Son of man, shall be accomplished.

32 For he shall be [m]delivered unto the Gentiles, and shall be [n]mocked, and spitefully entreated, and spitted on:

33 And they shall scourge *him*, and put him to death; [o]and the third day he shall rise again.

34 And [p]they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

35 ¶ And it came to pass, that [q]as he was come nigh unto Jericho, a certain blind man sat by the way-side [r]begging:

36 And hearing the multitude pass by, [s]he asked what it meant.

37 And [t]they told him, that [u]Jesus of Nazareth passed by.

38 And he cried, saying, [x]Jesus, *thou* son of David, have mercy on me.

39 And they which went before, [y]rebuked him, that he should hold his peace: [z]but he cried so much the more, *Thou* Son of David, have mercy on me.

40 And Jesus [a]stood, and commanded him to be brought unto him; and when he was come near, he asked him,

41 Saying, [b]What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

42 And Jesus said unto him, [c]Receive thy sight: [d]thy faith have saved thee.

43 And immediately [e]he received his sight, [f]and followed him, glorifying God: and all the people, when they saw *it*, gave praise unto God.

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x 1 Ki. 12. Ps. 27. 4. Phil. 3:13. 2 Pet. 3:8. y 12:33. 16:9. Matt. 6:19,20. Acts 2:45. 4:34—37. 1 Tim. 6:18,19. z 9:23,57—62. Matt. 19:21,27,28. a 8:14. 12:15. 16:8. 21:24. Isai. Ps. 23,24. Job 31:24,25. Ez. 33:31. Matt. 19:22. Mark 10:22. Rom. 9. Phil. 3:8. 1 Tim. 6:5. 1 John 2:15,16. b Mark 6:26. 2 Cor. 7:9,10. c Deut. 6:10—12. 8:11—17. Ps. 10:3,4. 73:5—12. Prov. 18:11. 30:9. Jer. 2:31. 5:5. Matt. 19:23—25. Mark 10:23—27. 1 Cor. 1:26,27. 1 Tim. 6:9,10. Jam. 2:5—7. 5:1—6. d Matt. 23:24. e 13:23. f 1:37. Gen. 18:14. Job 42:2. Jer. 32:17. Dan. 4:35. Zech. 8:6. Matt. 19:26. Eph. 1:19,20. 2:4—10. g 5:11. Matt. 4:18—22. 9:9. 19:27. Mark 10:28. Phil. 3:7—9. h 14:26—28. Deut. 33:9. Matt. 10:37—39. 19:29—31. Mark 10:29—31. i 12:31,32. Ps. 37:16. 63:4,5. 84:10—12. 119:72,103, 111,127,162. Rom. 6:21—23. 1 Tim. 4:8. 6:6. Heb. 13:5,6. Rev. 2:17. 3:21. k 9:22. 24:6,7. Matt. 16:21. 17:22,23. 20:17—19. Mark 8:31. 9:30,31. 10:32—34. 14:41—46. Ps. 22:69. Is. 53. Dan. 9:26. Zech. 13:7. m 23:11,12. Matt. 27:2. Mark 15:1. John 18:30,35. Acts 3:13,14. n 22:63—65. 23:11,35. Is. 50:6. 52:14. 53:3. Mic. 5:1. Matt. 26:67. 27:28—30. Mark 14:65. 15:17—20. John 18:22. 19:1—5. o 24:7,21—23. Matt. 27:63,64. 1 Cor. 15:3,4. p 1:5). 9:45. 24:25,45. Mark 9:32. John 12:16. 16:1—19. q Matt. 20:29,30. Mark 10:46,47. r 16:20, 21. 1 Sam. 2:8. John 9:8. Acts 3:2. s 15:26. Matt. 21:10,11. t Mark 2:1—3. John 12:35,36. 2 Cor. 6:2. u 2:51. Matt. 9:23. John 1:45. 19:19. Acts 2:22. 4:10. x Is. 9:6,7. 11:1. Jer. 23:5,6. Matt. 9:27. 12:23. 15:22. 21:9,15. 22:42—45. Rom. 1:3. Rev. 22:16. y 15. 8:49. 11:52. 19:39. z 11:8—10. 18:1. Gen. 32:26—28. Jer. 29:12,13. Matt. 7:7. 26:40—44. 2 Cor. 12:8. a Matt. 20:31—34. Mark 10:48—52. b 1 Kings 3:5, &c. Matt. 20:21,22. Rom. 8:25. Phil. 4:6. c Ps. 38:6. 107:20. Matt. 8:3. 15:28. d 7:50. 8:48. 17:19. e Ps. 146:8 Is. 29:18,19. 35:5. 42:16. 43:8. Matt. 9:28—30. 11:5. 21:14. John 9:5—7,39,40. Acts 26:18. f 4:39. 17:15—18. Ps. 103:1—3. 107:8,15,21,22,31,32. Is. 43:7,8,21. Gal. 1:24. 2 Thes. 1:10—12. 1 Pet. 2:9.

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detected the covetousness of his heart, by his refusal to pursue the course of external conduct prescribed to him; and this exposed the deficiency of his *moral* character: for covetousness is immorality of the worst kind, according to the gospel.' *Christian Observer.*—*Manifold more.* (30) 'From the joys of a good conscience, and of the Holy Ghost, the sense of God's favour, and the hopes of treasures in heaven, and the affection of good Christians to him.' *Whitby.*

A ruler. (18) Αρχων. See on 14:1.—It is not very probable that this person was a member of the Sanhedrim: but rather a magistrate in some other court, or a ruler of a synagogue.—*Manifold more.* (30) Πολλαπλασιονα. Here only N. T.

V. 31—34. *Marg. Ref. Notes, Matt.* 20:17—19. *Mark* 10:32—34.—*All things that are written,* &c. (31) *Marg. Ref.* k. *Notes,* 24:25—31, *vv.* 25—27,44—49, *vv.* 44,45.—*Understood.* (34) *Note,* 9:45. *Mark* 9:30—32.—*Shall be mocked,* &c. (32) Εμπαιχθησεται. See on *Mark* 10:34.

V. 35—43. (*Marg. Ref. Note, Mark* 10:46—52.) The beggars, of whom we read in Scripture, lived in the place or neighbourhood where they asked alms, and so were known to be real objects of charity: they also gave a kind of pledge for their good behaviour. This widely differs from the modern case of *strolling* beggars, who are frequently impostors, and still more generally profligate characters. Except in extraordinary cases, it is in all respects most advisable to relieve those who are known by us both as to their wants and conduct: and, provided less be not given in charity, and no *extreme* case neglected, the refusal of relief to vagrant beggars, is rather a proof of *discretion,* than an indication of defect in beneficence. If this conduct were generally adopted, the indigent would, in ordinary cases, be compelled to abide where they are known; the sums expended in charity would be far more profitably applied; the interests of morality and religion would be better secured; and the poor themselves would be far more adequately relieved.—*Receive thy sight.* (42) It is worthy of observation, that giving sight to the blind was peculiar to our Saviour. No instance is recorded in Scripture of this miracle having been wrought, either by prophets before his coming, or by his apostles afterwards; nor is it mentioned among the miraculous powers which he conferred on them. In answer to Elisha's prayer, indeed, the Lord smote with a temporary and partial blindness, the men who came to take the prophet; and afterwards, at his request, their eyes were again opened: but this was very different from giving sight to those who were born blind, or who had become blind by disease. Our Lord was "the Light of the world." "The eyes of the blind being opened" is frequently mentioned by the prophets, as accompanying the advent of the Messiah; and the literal fulfilment of these predictions was a striking emblem of the effects of his gospel and grace, in enlightening the minds of men. (*Notes, Ps.* 146:8. *Is.* 29:17—19. 35:5—7. *John* 9:4—7. *Acts* 26:18—20.) *Glorifying God,* &c. (43) These circumstances are added to that which was recorded by Mark.

PRACTICAL OBSERVATIONS.

V. 1—8. The very great importance of earnest, persevering prayer, and the hinderances with which we must expect to meet in attending to it, are brought to our minds with peculiar energy, by these repeated exhortations, "to pray always, and not to faint:" (*Notes, Eph.* 6:18—20. *Col.* 4:2—4. 1 *Thes.* 5:16—22, *vv.* 17,18.) and we may learn how to draw instruction from every object, and every incident, by the animating conclusions deduced from the conduct of "the unjust judge."—Alas! that there should be so many, even in authority, among professed Christians, who "neither fear God, nor regard man," and who glory in impiety and iniquity! No wonder, when this is the case, that cruel oppressions and unrighteous decrees abound in cities and provinces: but what will such men do, when God shall cite them to his tribunal, to avenge on them the cause of those whom they have injured, "because it was in the power of their hand to do it?"—Whether importunity, or any other address to their self-love, will induce them to do justice, or not; yet God will surely plead the cause of "his own elect, who cry night and day unto him, and avenge them" on all their adversaries. We must not indeed seek vengeance on *our enemies,* but should pray for their conversion: yet we may, and ought, to desire the deliverance of the church from those who oppress or corrupt her; even though accompanied with their destruction. Whether we seek to be delivered from temptation, to have our iniquities subdued, and our souls comforted; or whether we pray for the peace of the church; we shall at length be answered, if we be earnest, importunate, and persevering in prayer: and, however long the Lord "bear with us," our requests will be granted in the best time, and perhaps when we least expect it. However infidels may deride and defy the threatened judgments of God; or however Christians may be tempted to despond concerning his promises; yet they will be accomplished in the appointed season: and the surprise of terror on the one hand, and that of joy on the other, will then be nearly equal.

V. 9—17. We ought especially to beware of presenting proud and self-preferring devotions to the Lord. Too many of different descriptions "trust in themselves that they are righteous," and take it for granted that they are the peculiar, and almost exclusive, favourites of heaven; whilst their contempt of others proves the haughtiness and uncharitableness

CHAPTER XIX.

The conversion of Zacheus the publican, 1—10. The parable of a nobleman going to receive a kingdom, and intrusting money to his servants; with the account required of them, and the punishment of his enemies, 11—27. Jesus enters Jerusalem riding on an ass, amidst the acclamations of the multitude, 28—38. He answers the objection of the Pharisees, 39, 40; weeps over the city, and predicts its destruction, 41—44; drives the traders from the temple, 45, 46; and teaches daily there, while the rulers seek to kill him, 47, 48.

AND *Jesus* entered and passed through [a]Jericho.

2 And, behold, *there was* a man named Zaccheus, which was the chief among the publicans; [b]and he was rich.

3 And [c]he sought to see Jesus, who he was; and could not for the press, [d]because he was little of stature.

4 And he ran before, [e]and climbed up into [f]a sycamore tree to see him: for he was to pass that *way*.

5 And when Jesus came to the place, [g]he looked up, and saw him, and said unto him, [h]Zaccheus, make haste, and come down; [i]for to-day I must abide at thy house.

6 And [k]he made haste, and came down, and received him [l]joyfully.

7 And when they saw *it*, [m]they all murmured, saying, That he was gone to be guest with a man that is a sinner.

8 And Zaccheus stood, and said unto the Lord, [n]Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man [o]by false accusation, [p]I restore *him* fourfold.

9 And Jesus said unto him, [q]This day is salvation come to this house, [r]forsomuch as he also is a son of Abraham.

10 For [s]the Son of man is come to seek and to save that which was lost. *[Practical Observations.]*

a Josh. 2:1. 6:26. 1 Kings 16:34. 2 Kings 2:18—22. b 18:24—27. 2 Chr. 17:5, 8. c 9:7—9. 23:8. John 12:21. d 12:25. e 5:19. f 1 Kings 10:27. Is. 9:10. Am. 7:14. g Ex. 3:4. John 1:48. 4:7—10. h Ec. 9:10. 2 Cor. 6:1,2. i 10. Gen. 18:3—5. 19:1—3. Ps. 101:2,3. John 14:23. Eph. 3:17. Heb. 13:2. Rev. 3:20. k 2:16. Gen. 18:6,7. Ps. 119:59,60. Gal. 1:15,16. l 5:29. Is. 64:5. Acts 2:41. 16:15,34. m 5:30. 7:34,39. 15:2. 18:9—14. Matt. 9:11. 21:28—31. n 3:8—13. 11:11. 12:33. 16:9. Is. 22:23. Acts 2:44—46. 4:34,35. 2 Cor. 8:7,8. 1 Tim. 6:17,18. Jam. 1:10,11. o 3:14. p Ex. 22:1—4. Lev. 6:1—6. 1 Sam. 12:3. 2 Sam. 12:6. Prov. 6:31. q 2:30. 13:30. John 4:38—42. Acts 15:30—32. 1 Cor. 6:9—11. 1 Pet. 2:10. r 13:16. Rom. 4:11,12. Gal. 3:7,14,29. s 5:31,32. 15:1—7,32. Matt. 1:21. 9:12,13. 10:6. 15:24. 18:11. 1 Tim. 1:13—16. Heb. 7:25. 1 John 4:9—14.

of their hearts. Such men may address the Lord in a high tone of confidence and familiarity: they may profess to give him the glory; they may boast, that they are not like the rest of men, not extortioners, unjust, adulterers, or like the poor publicans around them; and glory in their gifts, forms, notions, or austerities: yet it will be proved that "they have exalted themselves," and therefore God will certainly "abase them:" and all their revilings, calumnies, and rash judgments, will fall on their own heads, and increase their shame and everlasting contempt; except they be previously humbled in deep repentance, and come with "the publicans and sinners" whom they disdained, for unmerited mercy through the great atonement.—But "blessed are the poor in spirit, for their's is the kingdom of heaven." (*Note*, *Matt.* 5:3.) The man who abhors and condemns himself; who approaches God with deep self-abasement, and reverence of his holy majesty; who looks into his past life, his present conduct, his heart, his duties, with humiliation of soul; who is ready to think every one better than himself, and must despair were it not for the free salvation brought to his knowledge by the blessed gospel of Christ; who seeks for mercy, with a trembling heart and with earnest desires, in the way, and through the name, which God has revealed: this man will surely be heard and accepted, when he breathes out, "God be merciful to me a sinner;" while the Pharisee, with his long prayers or boasted services, will remain under condemnation, "the wrath of God abiding on him." This is the path to honour, glory, immortality, and eternal life; whilst "pride goeth before destruction, and a haughty spirit before a fall." Let us then take heed, not to glory in ourselves, or to despise others; let us also be careful not to discourage the weak or the ignorant, or to deter men from coming themselves, or bringing their children, unto Christ; and let us recollect, that "except we receive the kingdom of God, as a little child, we shall in no wise enter therein."

V. 18—43. The best obedience of mere man to the holy commandments of God, must leave him under condemnation. We may accost one another as *good*, whether ignorantly, or as a hollow compliment; but in fact "there is none *good*, no not one," our glorious Emmanuel alone excepted. The higher any man's confidence is, that he has kept all the commandments, or any of them, from his youth; the more clearly does it appear, that he wants understanding as to the spiritual meaning of them; and that he is a stranger to repentance, to faith, to his own real character and heart, and his need of a gratuitous salvation. (*Notes*, *Rom.* 7:7—12.) Men's professed obedience also, when brought to the touchstone, will be found of no value in the sight of God: for the love of the world, in one form or other, lies at the root of their flourishing gourd, and will shortly wither it. Prosperity, authority, and reputation, conduce to feed this ruinous self-flattery, as well as an idolatrous attachment to earthly objects: many, who have serious thoughts, "depart very sorrowful," because they are rich, and unwilling to part with or to distribute their idolized treasures, at the command and for the sake of Christ. So that it would be impossible for "a rich man to enter into the kingdom of God," were it not, that "with him all things are possible."—Men in general are as backward to derive instruction from the humiliation, the crucifixion, and the resurrection of Christ, as the disciples were to regard his declarations concerning those events: and for the same reason; even because self-love and a desire of worldly objects close their understandings, and warp their judgments. Thus they are left in the dark about the evident meaning of the Scriptures; while they perplex or amuse themselves and others, by endeavouring to find out some hidden sense, which accords better to their preconceived opinions. Were it not for this, all would see, that they would best consult their present comfort, as well as their eternal good, by renouncing every earthly possession or enjoyment, at Christ's command and for his sake.—Would we then rightly understand these things, we must come to him, like the blind man, earnestly beseeching him to open our eyes, and to show us, more and more clearly, the excellency of his precepts, and the preciousness of his salvation: and then, being saved by our faith, we shall learn to follow him, glorifying God: and his other disciples also, witnessing the change, will praise God continually on our behalf. (*Note*, *Gal.* 1:15—24, *vv.* 23,24.)

NOTES.—CHAP. XIX. V. 1—10. Zaccheus seems to have farmed the revenue of a certain district: so that he was "the chief among the publicans," in that neighbourhood; having many others under him, who either rented of him smaller portions, or were employed as his servants to collect the taxes. It is probable, that he possessed considerable property, before he engaged in this employment; as large securities were required of those who farmed the taxes under the Roman governors: but he had doubtless greatly increased his wealth by his lucrative occupation. (*Marg. Ref.* a, b.)—It does not appear, that he had previously any serious concern about religion: and his contrivance to get a sight of Jesus was probably the result of curiosity, which the miracle just before wrought on Bartimeus could not fail to increase. In what manner the words of our Lord affected his mind, we cannot tell; but without all doubt, they were attended with a divine influence, to humble and change his heart, and to make way for true repentance and living faith: he therefore gladly welcomed Christ, and doubtless was further instructed, convinced, and determined, by his discourse. Whilst the Pharisees and others, as usual, murmured at our Lord's thus inviting himself to be the guest of a man "who was a sinner," (*Note*, 15:1,2.) whose employment and character were infamous; and this in preference to any of the priests or Levites, who resided there; (*Note*, 10:30—37, *v.* 31.) Zaccheus stood forth in the midst of the company, and, avowing the change which had taken place in his mind and heart, his judgment and disposition, he professed his purpose of immediately devoting half his wealth to charitable uses, and of making fourfold restitution to all those whom he had wronged. The publicans were used to charge the people more than the real amount of their taxes; and then if they refused to pay it, they "falsely accused them" to the Romans, as disobedient to their authority: thus they obtained the assistance of the military to enforce their exorbitant demands: (*Marg. Ref.* n, o. *Note*, 3:10—14.) in every instance in which Zaccheus had thus, or in any other manner, oppressed and injured any man, he was determined to make the utmost restitution required by the law, in case of concealed theft. (*Marg. Ref.* p.)—It has been argued, that he could not have got much of his wealth by extortion; or his estate would not have sufficed for such a restitution, after half of it had been given to the poor; especially if he reserved any part of it for himself. But it is more reasonable to suppose, that he did not give half to the poor, till after restitution had been made; as he could not previously consider his riches as *his own*, even to give away. (*Is.* 61:8.) Perhaps he lay under a worse character than he really deserved: yet the transaction seems to be purposely recorded as an illustrious triumph of mercy and grace; (18:24—27. *Note*, *Matt.* 19:23—26.) and the whole narration implies that he was before a man who bore a bad character.—But Jesus, knowing the sincerity and humility of his professed subjection to the gospel, declared, "that salvation was *that day* come to his house:" he and his family had been before estranged from it, but it was now come thither for the benefit of all belonging to it; "forsomuch as he also was a son of Abraham," not only according to the flesh, but as being now made partaker of Abraham's faith and privileges, and the promises made to him and his seed. (*Notes*, *Gen.* 12:1—3. 17:7,8. 18:18,19. *Jer.* 32:39—41. *Acts* 2:37—40, *v.* 39. *Rom.* 4:9—17. 11:16—21.) This was indeed the very end for which he, "the Son of man," was come into the world, even to "seek out and save

11 ¶ And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because [t]they thought that the kingdom of God should immediately appear.

12 He said therefore, [u]A certain nobleman went into [x]a far country, [y]to receive for himself a kingdom, [z]and to return.

13 And he called [a]his ten servants, and [b]delivered them ten [c]pounds, and said unto them, Occupy till I come.

14 But [d]his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us.

15 And it came to pass, that when he was returned, [e]having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, [f]that he might know how much every man had gained by trading.

16 Then came the first, saying, [g]Lord, thy pound hath gained ten pounds.

17 And he said unto him, [h]Well, thou good servant: because thou hast [i]been faithful in a very little, have thou authority over ten cities.

18 And the second came, saying, Lord, [k]thy pound hath gained five pounds.

19 And he said likewise to him, [l]Be thou also over five cities.

20 And another came, saying, [m]Lord, behold, *here is* thy pound, which I have kept laid up in a napkin.

21 For [n]I feared thee, [o]because thou art an austere man; thou takest up that thou layedst not down, and reapest that thou didst not sow.

22 And he saith unto him, [p]Out of thine own mouth will I judge thee, *thou* wicked servant. [q]Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow.

23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with [r]usury?

24 And he said unto them that stood by, [s]Take from him the pound, and give *it* to him that hath ten pounds.

25 (And they said unto him, [t]Lord, he hath ten pounds.)

26 For I say unto you, [u]That unto every one which hath shall be given: [v]and from him that hath not, even that he hath shall be taken away from him.

27 But those [x]mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me. [*Practical Observations.*]

28 ¶ And when he had thus spoken, [y]he went before, ascending up to Jerusalem.

29 And it came to pass, [z]when he was come nigh to Bethphage and [a]Bethany, at the mount called *the mount* of Olives, he sent two of his disciples,

30 Saying, [b]Go ye into the village over against

t 17:20. Acts 1:6. 2 Thes. 2:1—3. u Matt. 25:14—30. Mark 13:34—37. x 20:9. 24:51. Matt. 21:33. Mark 12:1. 16:19. Acts 1:9,10. y Matt. 23:18. John 1:37. 1 Cor. 15:25. Eph. 1:20—23. Phil. 2:9—11. 1 Pet. 3:22. z Acts 1:11. 17:31. Heb. 9:28. Rev. 1:7. a Matt. 25:14. John 12:26. Gal. 1:10. Jam. 1:1. 2 Pet. 1:1. b Matt. 25:15. Rom. 12:6—8. 1 Cor. 12:7—11,28,29. 1 Pet. 4:9—11. c [illegible] about three pounds in our money and sixpence. c 27. 1 Sam. 8:7. Ps. 2:1—3. Is. 49:7. Zech. 11:9. John 1:11. 15:18—24. Acts 3:14,15. 4:27,28. 7:51,52. d ver. 2—6. e 12:45. Isa. 9:6 &c. Matt. 18:23, &c. 25:19. Rom. 14:10—12. 1 Cor. 4:1—5. f 1 Cor. 3:11—15. 1 Cor. 15:58. Gal. 6:9. 2 Tim. 4:7,8. Jam. 2:18—26. g ver. 20. 1 Sam. 2:30. Matt. 25:21. Rom. 2:29. 1 Cor. 4:5. 2 Tim. 2:19. 1 Pet. 1:7. 5:4. h Isa. 42:3. i Matt. 13:23. Mark 4:20. 2 Cor. 9:8. k ver. 19. 1 Cor. 3:8,14,15. 2 Cor. 9:6. 2 John 8.

l 13. 3:9. 6:46. Prov. 28:13—18. Matt. 25:24. Jam. 4:17. m Ex. 20:19,20. 1 Sam. 12:20. Matt. 25:25. Rom. 8:15. 2 Tim. 1:7. Jam. 2:19. 1 John 4:18 n 1 Sam. 6:19—21. 2 Sam. 6:9—11. Job 21:14,15. Er. 18:25—29. Mal. 3:14,15. Rom. 8:7 Jude 15. o 2 Sam. 1:16. Job 15:5,6. Matt. 25:27 22:12 Rom 3:19. p Matt. 25:26,27. q Ex. 22:25—27. Deut. 23:19,20. r 12:20. 16:2. s 16:2. 2 Sam. 7:19. Is. 55:8,9. t ver. 18. Matt. 13:12. 25:28,29. Mark 4:25. John 15:1—3. u 16:8. 1 Sam. 2:30. 15:28. 2 Sam. 7:15. Ps. 103:8. Er. 44:12—16. Matt. 21:13. Acts 1:20. 2 John 8. Rev. 2:3. 3:11. x 14,42—44. 21:22,24. Num. 14:36,37. 16:30—35. Ps. 2:3—5. 21:8,9. 69:22—28. Matt. 21:37—41. 22:7. 23:34—36. 1 Thes. 2:15,16. y 9:51. 12:50. 18:31. Ps. 40:6—8. Mark 10:32—34. John 18:1. Heb. 12:2. 1 Pet. 4:1. z Matt. 21:1, &c. Mark 11:1, &c. John 12:12—16. a 37. 21:37. 22:39. 24:50. Zech. 14:4. Acts 1:12. b 32. 22:8—13. 1 Sam. 10:2—9. John 14:29.

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the lost." (*Marg. Ref.* s. *Notes*, *Matt.* 18:10,11. 1 *Tim.* 1:15,16.)—'The name of Zaccheus, (which is the same with Zaccai, *Ezra* 2:9.) shows that he was a Jew.' *Doddridge.*

The chief among the publicans. (2) Αρχιτελωνης. Here only N. T.—*Stature.* (3) Ηλικια. See on *Matt.* 6:27.—*A sycamore tree.* (4) Συκομωραιαν. Here only N. T. Its fruit resembled the fig.—*To be a guest.* (7) Καταλυσαι. See on 9:12.—*If I have taken any thing from any man by false accusation.* (8) Ει τινος τι συκοφαντησα. See on 3:14.—*Fourfold.*] Τετραπλουν. Here only N. T.—*That which was lost.* (10) Το απολωλος. 15:6,24,32. *Matt.* 18:11.

V. 11—27. Our Lord now drew near to Jerusalem; and his attendants, who were numerous, supposed that he was about to avow himself the Messiah, and to set up his kingdom, in outward authority and majesty: (*Note*, 17:20—23.) but to obviate this erroneous conclusion, he gave them a parabolical representation of what was about to take place in those respects. (*Marg. Ref. Notes*, *Matt.* 25:14—30.) The "nobleman" evidently signifies Christ himself, ascending into heaven to be exalted on the mediatorial throne, till his coming to judgment. The "ten servants" denote his professed disciples, who were few in comparison of the multitudes of his enemies, or of his subjects in the heavenly world. The "pound," given to each of them to "occupy," or trade with, till his return, represents the gifts, abilities, or possessions intrusted to each person; with the means of grace, and encouragements and advantages for improvement, vouchsafed him: in the proper use of which, they prove themselves faithful servants, glorify their Lord, and do good, during their continuance on earth. (*Note*, 16:1—8.) The "citizens who hated him," represent especially the Jewish nation, who hated the doctrine and kingdom of Christ, and did all they could to prevent its establishment. (*Notes*, *Ps.* 2:1—6.)—It was very common for ambassadors to be sent to Rome by cities and states, to oppose such as sought there an appointment to be king over them. His "return" after he had received the kingdom, which his enemies could not prevent, had reference to his coming to take vengeance on the Jews: but it also represents the final judgment of all men. The account required, accords almost exactly with what has been already considered: except that, with the same sum intrusted, some servants had gained more, some less; and they were rewarded in proportion, by being appointed rulers under him over the cities of his kingdom; and that the punishment of the avowed enemies of Christ, as well as that of hypocritical professors of the gospel, is represented.—*Went unto.* (12) 'This probably refers to the history of Archelaus, who after the death of his father, Herod the great, went to Rome, to receive from Augustus the confirmation of his father's will, by which he had the kingdom of Judea left to him.' *Bp. Porteus.* As, however, considerably more than thirty years had elapsed, since the death of Herod the great, when our Lord spake this parable; and as Archelaus was deposed and banished for his tyranny, after he had reigned ten years; it is not likely that his case was *especially* alluded to. But most of the kings of the east, in those times, were vassals to the Romans; so that the next heir seldom ventured to ascend the vacant throne, without their permission: and, in many instances, it was needful to travel to Rome; and very heavy expenses, and tedious delays, generally preceded even a favourable decision. To this case, which frequently occurred, and was familiar to the hearers, perhaps our Lord intended to make some distant allusion.—'There are three sorts of men in the church: first, those who know not Christ, and revolt from him: secondly, those who, according to their own vocation, diligently and zealously use those things which he has given them to his glory, and the good of their neighbours: and thirdly, those who are benumbed by indolence, and do no good. When the Lord shall come, ... he will inflict righteous vengeance on the first: he will bless the second in proportion to the labours which they have sustained: and he will also punish the last as useless; even those who waste an indolent life in deliberation and speculat on.' *Beza.*

A certain nobleman. (12) Ανθρωπος τις ευγενης. *Acts* 17:11. 1 *Cor.* 1:26.—*Pounds.* (13) Μνας. 16,18,20,24. Here only N. T.—*Ez.* 45:12. *Sept. Marg. See Tables.—Occupy.*] Πραγματευσασθε. Here only N. T. Πραγματειαι, 2 *Tim.* 2:4. A πραγμα, *res*, *negotium.—Had gained by trading.* (15) Διεπραγματευσατο. Here only N. T.—*Hath gained.* (16) Προσειργασατο. Here only N. T. Εκ προς et εργαζομαι, *negotior.—A napkin.* (20) Σουδαριω. *John* 11:44. 20:7. *Acts* 19:12.—*An austere man.* (21) Ανθρωπος αυστηρος. 22. Here only N. T.—Σκληρος, *Matt.* 25:24.—*The bank.* (23) Τραπεζαν. "The table." *Matt.* 21:12. Τραπεζιτης, *nummularius. Matt.* 25:27.—*Usury.*] Τοκω, *Matt.* 25:27. Not elsewhere N. T.—*Ex.* 22:25. *Deut.* 23:19. *Sept.* A fair and adequate profit on money lent for commercial purposes: not gain made by occasion of the necessities of the poor, and by oppressing them. (*Note*, *Ex.* 22:25—27.)—*Would not*, &c. (27) Μη θελησαντας. ... Ου θελομεν, 14. *Notes*, *Matt.* 27:19—25. *John* 19:13—18.—*Slay them.*] Κατασφαξατε. Here only N. T. *Note*, *Ps.* 21:8—12.

V. 28—40. *Marg. Ref. Notes*, &c. *Matt.* 21:1—11. *Mark* 11:1—11. *John* 12:12—19.—*Peace*, &c. (38) *Notes*, 2:8—14, *v.* 14. *Ps.* 85:10—13.—*I tell you*, &c. (40) The numerous miracles which had been wrought by our Lord, (especially that of raising Lazarus from the dead a short time before,) and the evident fulfilment of ancient prophecies in him, rendered it so manifest that he was the promised Messiah; that if the Jews refused to own and honour him as such, some other method would be taken, which would appear to the Pharisees

you; in the which, at your entering, ye shall find a colt tied, whereon yet never man sat: loose him, and bring *him hither*.

31 And if any man ask you, Why do ye loose *him*? thus shall ye say unto him, Because [c]the Lord hath need of him.

32 And they that were sent went their way, and found even as he had said unto them.

33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

34 And they said, [d]The Lord hath need of him.

35 And they brought him to Jesus: and [e]they cast their garments upon the colt, and they set Jesus thereon.

36 And as they went, they spread their clothes in the way.

37 And when he was come nigh, even now [f]at the descent of the mount of Olives, [g]the whole multitude of the disciples began to rejoice, and praise God with a loud voice, for all the mighty works that they had seen;

38 Saying, [h]Blessed *be* the King that cometh in the name of the Lord; [i]peace in heaven, and [k]glory in the highest.

39 And some of the Pharisees from among the multitude said unto him, Master, [l]rebuke thy disciples.

40 And he answered and said unto them, I tell you, that if these should hold their peace, [m]the stones would immediately cry out.

41 ¶ And when he was come near, he beheld the city, [n]and wept over it,

42 Saying, [o]If thou hadst known, even thou, at least [p]in this thy day, [q]the things *which belong* unto thy peace! [r]but now they are hid from thine eyes.

43 For [s]the days shall come upon thee, that thine enemies shall [t]cast a trench about thee, and compass thee round, and keep thee in on every side,

44 And shall [u]lay thee even with the ground, and [x]thy children within thee; and they shall not [y]leave in thee one stone upon another; [z]because thou knewest not the time of thy visitation.

45 ¶ And he [a]went into the temple, and began to cast out them that [b]sold therein, and them that bought;

46 Saying unto them, [c]It is written, my house is the house of prayer; but ye have made it a den of thieves.

47 ¶ And [d]he taught daily in the temple. But [e]the chief priests, and the scribes, and the chief of the people sought to destroy him;

48 And [f]could not find what they might do: for all the people [g]were very attentive to hear him.

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c Ps. 24:1. 50:10—12. Matt. 21:2,3. Mark 11:2—6. Acts 10:36. d Zech. 9:9. John 10:35. 12:16. 2 Cor. 8:9. e 2 Kings 9:13. Matt. 21:7,8. Mark 11:7,8. Gal. 4:15,16. f 29. Mark 13:3. 14:26. g 7:16. Ex. 15:1, &c. Judg. 5:1, &c. 2 Sam. 6:2—6. 1 Kings 8:55,56. 1 Chr. 15:28. 16:4, &c. 2 Chr. 29:28—30,36. Ezra 3:10—13. Ps. 106:12,13. John 12:12,13. h 13:35. Ps. 72:17—19. 118:22—26. Zech. 9:9. Matt. 21:9. Mark 11:9,10. i 2:10—14. Eph. 2:14—18. Col. 1:20. k Eph. 1:6,12. 3:10,21. 1 Tim. 1:17. 1 Pet. 1:12. Rev. 5:9—14. 19:1—6. l Is. 26:11. Matt. 23:13. John 11:47,48. 12:10,19. Acts 4:1,2,16—18. Jam. 4:5. m Ps. 96:11. 98:7—9. 114:1—8. Is. 55:1. Hab. 2:11. Matt. 3:9. 21:15,16. 27:45,51—54. 2 Pet. 2:6. n Ps. 119:53,136,158. Jer. 9:1. 13:17. 17:16. Hos. 11:8. John 11:35. Rom. 9:2,3. o Deut. 5:29. 32:29. Ps. 81:13. Is. 48:18. Ez. 18:31,32. 33:11. p 44. Ps. 2:6. Is. 55:6. John 12:35,36. 2 Cor. 6:1,2. q 1:77—79. 2:10—14. 10:5,6. Acts 10:36. r Is. 6:9,10. 29:10—14. 44:18. Matt. 13:14,15. John 12:38—41. Acts 28:25—27. Rom. 11:7—10. 2 Cor. 3:14—16. 4:3,4. 2 Thes. 2:9—12. s 21:20—24. Deut. 28:49—58. Ps. 37:12,13. Dan. 9:26,27. Matt. 22:7. 23:37—39. Mark 13:14—20. 1 Thes. 2:15,16. t Is. 29:3—4. Jer. 6:6. u 1 Kings 9:7,8. Mic. 3:12. x 13:34. Matt. 23:37. y Matt. 24:2. Mark 13:2. z 42. 1:68. John 3:18—21. 1 Pet. 2:12. a Matt. 21:12,13. Mark 11:15—17. John 2:13—16. b Deut. 14:25,26. c Ps. 9:5. 50:21. 74:22. Is. 56:7. Jer. 7:11. Ezek. 33:31. Hos. 9:15. Matt. 23:14. d 21:37,38. Matt. 21:23. Mark 11:27, &c. John 18:20. e Matt. 26:3,4. Mark 14:1. John 7:19,25. 8:37—40. 10:39. 11:47, &c. 57. f 20:19,20. 22:2. 1 Matt. 22:15,16. g Or, *hanged on him*. Neh. 8:3. John 7:46—49. Acts 16:14.

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as strange, as if the very stones should speak, and declare him to be "the King of Israel," and "the Lord of glory." The expression was proverbial; but the calling of the Gentiles seems to have been alluded to. (*Marg. Ref.* m. *Notes*, *Hab.* 2:9—11. *Matt.* 3:7—10. 27:51—53.)—It is observable, that towards the close of his life, our Lord gradually laid aside that reserve which he before used. He no longer enjoined silence on those who were healed by him: and in this instance he expressly declared himself to be "the Son of David" and "the King of Israel." His time was now come; and the reasons for his former caution no longer existed.—'When they linger, who ought to be the chief preachers and setters forth of the kingdom of God; he will raise up others extraordinarily, in despite of them.' *Beza.*

They cast, &c. (35) Επιῤῥιψαντες. 1 *Pet.* 5:7. Not elsewhere N. T. *Num.* 35:20,22. *Josh.* 10:11. 2 *Sam.* 20:12. *Ps.* 55:22. *Sept.*—*They set . . . thereon.*] Επεβιβασαν. 10:34. *Acts* 23:24.—*They spread*, &c. (36) Υπεστρωννυον. Here only N. T.—Εστρωσαν, *Matt.* 21:8.

V. 41—44. When Jesus approached Jerusalem, and had a clear view, from the adjacent hills, of its magnificence and prosperity; instead of being alarmed by the prospect of those inexpressible sufferings, and deep indignities which there awaited him, or expressing resentment for the base usage which he was about to experience; he foresaw the miseries coming on that ungrateful and persecuting city, by the awful justice of God, with tears of deep compassion: (*Note*, *John* 11:33—40. *P. O.* 28—40.) saying, as with a wish or ardent desire, expressive of his deep concern, "if thou hadst," or "Oh! that thou hadst known, in this thy day," (the time when the city was honoured and favoured with the presence of her King, Messiah, the Son of God,) "the things which belonged to thy peace!" (*Marg. Ref.* o, p. *Notes*, *Deut.* 5:28,29. 32:29. *Ps.* 81:13. *Is.* 48:17—19.) But that day was expired, her doom was passed, her eyes were blinded, and every thing conducive to her welfare was judicially kept out of sight. Our Lord therefore concluded with predicting in the most explicit language, the siege and entire destruction of the city, and the dire havoc made of its devoted inhabitants; because they knew not the time of their gracious visitation, but rejected, and were about to crucify, their King. (*Note*, 1 *Pet.* 2:12.) 'Christ is not simply delighted with the destruction, no not of the wicked.' *Beza.* The possibility, nay, the actual existence, of an union between awful inflexible justice denouncing sentence against the criminal, and benevolence sympathizing in his misery, even to tears, is most affectingly shown in this passage. So that it stands as an unanswerable refutation of the charges, which are constantly brought against those who denounce the vengeance of God on impenitent sinners, as if they must of course be actuated by malevolence. All such accusations involve the Saviour himself, as well as the prophets and apostles, along with modern teachers and professors of Christianity, under one general condemnation. (*Notes*, *Jer.* 9:1,2. 10,11. 17:15—18. *Ez.* 18:23. 33:11. *Rom.* 9:1—3.)—The language of the original is abrupt and interrupted; and peculiarly suited to show the deep interest, which the Speaker took in the concerns of those about whom he was discoursing.—'If after slaying so many prophets, and so often refusing the Lord of the prophets; in this my last coming to thee, thou hadst had any regard to thyself!' *Beza.* 'When Vespasian besieged Jerusalem, his army compassed the city round about, and kept them in on every side. And though it was judged a great and almost impracticable work, to compass the whole city with a wall; yet Titus animating his soldiers to attempt it, they in three days built a wall of thirty-nine furlongs, having thirteen castles in it; and so cut off all hopes that any of the Jews within the city should escape. . . . Titus having commanded his soldiers to dig up the city, this was so fully done, by levelling the whole compass of it, except three towers, . . . that they who came to see it, were persuaded it never would be built again.' *Josephus*, quoted by *Whitby*. (*Marg. Ref.* s—z. *Notes*, 21:20—24. *Matt.* 23:37—39. 24:1,2.

A trench. (43) Χαρακα. Here only N. T.—*Is.* 37:33. *Jer.* 33:4. *Ez.* 4:2. 26:8. *Sept.*—*Compass . . . round.*] Περικυκλωσουσι. Here only N. T.—*Josh.* 7:9. 2 *Kings* 6:14. *Sept.* Εκ περι, et κυκλοω, *cingo*.—*Keep thee in.*] Συνεξουσι. See on 12:50.—*Shall lay thee even with the ground.* (44) Εδαφιουσι.—Here only N. T. *Ps.* 137:9. *Is.* 3:26. *Hos.* 10:14. *Nah.* 3:10. *Sept.*—*Visitation.*] Επισκοπης. 1 *Pet.* 2:12. In another sense, *Acts* 1:20. 1 *Tim.* 3:2.

V. 45—48. *Marg. Ref. Notes*, *Matt.* 21:2—16. *Mark* 11:15—21, *vv.* 15—18.

Were very attentive. (48) Εξεκρεματο. Here only N. T.—*Gen.* 44:30. *Sept.* 'They listened to him with so great attention and pleasure, that they hung as it were on his lips while he spake.' *Doddridge.*

PRACTICAL OBSERVATIONS.

V. 1—10. Our Lord illustrates by facts, what he declares in words, concerning the omnipotency of his grace, and the exceeding riches of his pardoning mercy. Many are brought to the places where Jesus dispenses his blessings, without any design of obtaining a share of them: and curiosity, though idle and vain, is often overruled to bring men acquainted with the gospel. Whatever puts a sinner, as it were, in the Saviour's way, is a probable means of doing him good. Where the gospel is preached, Jesus "stands and knocks at the door" of a man's heart, demanding admission, proposing to be his guest, and promising a royal recompense for his entertainment: (*Note*, *Rev.* 3:20—22. *P. O.* 14—22.) but unless grace prepare the heart, no one will "make haste to receive him joyfully:" when therefore this event takes place, though Pharisees murmur, yet angels rejoice, adoring the Redeemer's condescension, and congratulating the sinner's felicity.—Repentance is not to be estimated by terrors or distresses, but by its *effects:* where it is genuine a new judgment and disposition are produced, a new character is formed, and a new life is entered on. The penitent gladly

CHAPTER XX.

Jesus answers those who demand by what authority he acts, 1—8; speaks the parable of the vineyard let out to wicked husbandmen, 9—18; shows that tribute should be paid to Cæsar, 19—26; confutes the Sadducees, concerning the resurrection of the dead; and puts all his adversaries to silence, 27—40; inquires how Christ was both David's Son, and David's Lord, 41—44; and warns the people against the ambitious and hypocritical scribes, 45—47.

AND it came to pass, [a]*that* on one of those days, as he taught the people in the temple, and preached the gospel, [b]the chief priests and the scribes came upon *him*, with the elders,

2 And spake unto him, saying, [c]Tell us, By what authority doest thou these things? or, [d]Who is he that gave thee this authority?

3 And he answered and said unto them, [e]I will also ask you one thing; and answer me.

4 The [f]baptism of John, was it [g]from heaven, or of men?

5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, [h]Why then believed ye him not?

6 But and if we say, Of men; [i]all the people will stone us: [k]for they be persuaded that John was a prophet.

7 And they answered, [l]That they could not tell whence *it was*.

8 And Jesus said unto them, [m]Neither tell I you by what authority I do these things.

9 ¶ Then began he to speak to the people [n]this parable: A certain man [o]planted a vineyard, [p]and let it forth to [q]husbandmen, and [r]went into a far country for a long time.

10 And at [s]the season he [t]sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen [u]beat him, and sent *him* away empty.

11 And again he sent another servant; and they beat him also, and [x]entreated *him* shamefully, [y]and sent *him* away empty.

12 And again he sent the third: and they wounded him also, and cast *him* out.

13 Then said the lord of the vineyard, [z]What shall I do? [a]I will send my beloved son: [b]it may be they will reverence *him* when they see him.

14 But when the husbandmen saw him, they [c]reasoned among themselves, saying, This is [d]the

a 19:47,48. Mark 11:27. John 18:20. b 1 Chr. 24: c 19:35—40,45,46. Matt. 21: 23—27. Mark 11:28—33. d Ex. 2:14. John 2:18. 5:22—27. Acts 4:7—10. 7:27,35 —39,51. e 22:68. Matt. 15:2,3. Col. 4:6. f 7:29—35. Matt. 11:7—19. 17.11,12. 21:25—32. John 1:6,19—28. g 15:18. Dan. 4:25,26. h John 1:15—18,30,34. 3: 26,36. 5:33—35. Acts 13:25. i Matt. 21:26,46. 26:5. Mark 12:12. Acts 5:26. k 1.76. 7:26—29. Matt. 14:5. John 10:41. l Is. 6:9,10. 26:11. 29:9—12,14. 41: 28. 42:19,20. 44:18. Jer. 8:7—9. Zech. 11:15,17. Mal. 2:7—9. John 3:19,20. 9: 39. 2 Thes. 2:10—12. 2 Tim. 3:8,9. 2 Pet. 3:3. m 22:68. Job 5:12,13. Prov. 25: 4,5. Matt. 15:14. 16:4. 21:27. Mark 11:33. n Matt. 21:33 Mark 12:1. o Ps.

80:8—14. Is. 5:1—4. Jer. 2.21. John 15:1—8. 1 Cor. 3:6—9. p Cant. 8:11,12. q Deut. 1:15—18. 16:18. 17:8—15. r 19:12. s Ps. 1:3. Jer. 5:24. Matt. 21:34—36. Mark 12:2—5. t Judg. 6:3—10. 2 Kings 17:13. 2 Chr. 36:15,16. Neh. 9:30. Jer. 25:3—7. 26:2—6. 35:15. 44:4,5. Hos. 6:4—6. Zech. 1:3—6. 7:9—13. u Ii: 47—50. 13:34. 1 Kings 22:24. 2 Chr. 16:10. 24:19—21. Neh. 9:26. Jer. 2:30. 20: 2. 26:20—24. 29:26,27. 37:15,16. 38:4—6. x Matt. 23:30—37. Acts 7:52. 1 Thes 2:2. Heb. 11:36,37. y Hos. 10:1. z Is. 5:4. Hos. 6:4. 11:8. a 9:35. Matt. 3:17 17:5. John 1:34. 3:16,17,35,36. Rom. 8:3. Gal. 4:4. 1 John 4:9—15. b Jer. 36: 3,7. c 5. Matt. 16:7. 21:25. d Ps. 2:1—6. 89:27. Matt. 2:2—16. Heb. 1:2.

welcomes the Saviour; and while he accepts of his free salvation, he devotes himself to his service. If he possess wealth, he will immediately think of becoming a faithful steward: though he may not be called actually to leave all, and follow his Lord; yet he will begin, without any express command, to employ a considerable part of it in charitable uses, according to the degree of his faith and love: and if conscious of having defrauded others, he will not count any thing his own, till he has made ample restitution, according to his ability and opportunity. When we see such "fruits meet for repentance," we may conclude that salvation is come to the sinner's heart, and that he is become "a son of Abraham" by faith in Jesus Christ: and we may cheerfully hope that mercy is intended to his family also. What thanks then do we owe to him, who "came to seek and save the lost!" If we are in the way of salvation, he has ransomed our souls, sought us out, and saved us; and the same way is open even to extortioners and harlots: we should therefore gladly use every scriptural means, or countenance every scriptural endeavour, to promote the preaching of the gospel, to sinners of every description; for all objections to designs of this kind, arise from the dominion, or the remainder, of pharisaical pride and self-preference. (*Note*, and *P. O.* 15: 25—32.)

V. 11—27. It behooves us carefully to study the nature of the Redeemer's kingdom, that we may understand our present situation, and form just expectations in respect of the future. Our blessed Lord is indeed established on his glorious throne; and it is vain to send a message after him, refusing submission to his authority: yet many, even from professed regard to the honour and worship of God, (like the Jews of old,) speak as if this was left to their option. They seem to think, that they may choose their own way of approaching God, or entering heaven; and determine for themselves by what Judge, or according to what rule, their final doom shall be determined. But these things are immutably settled; and all, who will not have the Saviour "to reign over them," shall be punished as enemies to his Person and kingdom; of which awful doom, the vengeance executed on the unbelieving Jews was an earnest and an example.—He has indeed "received a kingdom;" and will certainly "return:" but he is now unseen, except by faith; so that true believers alone act as in his presence, and as expecting and preparing for his coming. (*Notes*, *Phil.* 3:20,21. 2 *Tim.* 4:6—8. *Tit.* 2:13. *Heb.* 9:27,28. 2 *Pet.* 3:1—4,10—13.) Alas! the number, even of his professed servants, is very small, in proportion to that of his enemies; and their ability is often little, compared to the talents and possessions which ungodly men abuse. Yet if, in humble faith, cheerful diligence, and patient hope, they "occupy" with that little, till their Lord comes; their reward shall be exceedingly great, and exactly proportioned to the improvement made: though every faithful servant will allow that the power, the opportunity, and the will to improve them, were wholly from the Lord; and that "*his* pound hath gained the ten pounds." (*Note*, 1 *Chr.* 29:9—19.) This union of faithfulness, and diligence, and humility, ensures a gracious acceptance: to persons of this character "the Lord when he cometh" will say, "Well, thou good servant; because thou hast been faithful in a little, have thou authority over ten cities." Whilst these views of the Redeemer's abundant grace encourage the humble believer to increasing diligence; hypocrites are deterred from activity by hard thoughts of him, and a persuasion that his service is unprofitable. But, whatever excuses and pleas such men now make for their indolence or avarice, their mouths will soon be stopped; and their unimproved advantages will be taken from them, to enrich the faithful servants. "For unto every one that hath shall be given, and he shall have abundance; and from him that hath not, even that he hath shall be taken away from him." (*P. O. Matt.* 25:14—30.)

V. 28—48. Would we "have confidence before Christ at his coming," we should now observe his directions, and rely on his promises; and when "the Lord hath need of" aught belonging to us, we should readily devote it to his service.—But what will be the feelings of the multitude of the disciples, when they shall behold their Lord and Saviour return in his glory to judge the world! How will they then "rejoice and praise God, with a loud voice, for all the mighty works which they have seen!" In anticipation of this joy, let us now gladly welcome every display of his grace, in the conversion of sinners and the success of his gospel; exulting in the triumphs of our "King, who cometh in the name of the Lord," and rejoicing that "there is glory to God in the highest, peace on earth, and good will to men."—Those who continue to object to these songs of adoring and thankful praise to the Redeemer, will wail and lament when he shall appear to complete his people's salvation; and if there were none on earth to adore the display of the divine perfections, in the work of our redemption, "the very stones would cry out," and upbraid the ingratitude and insensibility of mankind.—But who can behold the holy Jesus weeping over the city, where his precious blood was about to be shed, in the prospect of the miseries awaiting his insulting murderers, without perceiving that the image of God, in human nature, consists very much in expanded benevolence and tender compassion to the miserable, even when their miseries are most justly deserved? Surely, then, those persons, who take up certain doctrines of the gospel in such a manner as to have their hearts rendered by them more callous towards their fellow-sinners; and who (from topics grounded on God's *secret* purposes) object to compassion for perishing sinners, or prayers for men in general, have far more of the Pharisee in them, than of "the mind that was in Christ Jesus!"—But let every one apply his mind to know, "in the day of his visitation," "the things which belong to his eternal peace:" for though Jesus wept over Jerusalem, yet he did not fail to execute vengeance upon it: and though "he delighteth not in the death of a sinner, but rather that he should repent and live;" yet he will surely accomplish his most awful threatenings on all who "neglect his great salvation." May he then come, and cleanse our hearts by his Spirit, that they may be a holy temple unto the Lord! May he purify his church and his holy ordinances, from all those practices and persons which pervert or defile them! May his obstinate enemies be disappointed, and not find what to do; while sinners on every side become attentive to his words of truth and salvation! (*P. O. Matt.* 21:1—11. 23:34—39.)

NOTES.—CHAP. XX. V. 1—8. (*Marg. Ref. Notes*, *Matt.* 21:23—32.)—'The Pharisees, being overcome with the truth of Christ's doctrine, move a question about his outward calling, and are overcome by the witness of their own conscience.' *Beza.*

They reasoned with themselves. (5) Συνελογισαντο προς εαυτους. Here only N. T.

V. 9—18. *Marg. Ref. Notes*, *Matt.* 21:33—46. *Mark* 12:1—12.—*The inheritance*, &c (4) It was not at all pro-

heir come, [c]let us kill him, that the inheritance may be ours.

15 So [d]they cast him out of the vineyard, and killed *him*. [e]What therefore shall the lord of the vineyard do unto them?

16 He shall come and [h]destroy these husbandmen, and shall give the vineyard to others. And when they heard *it*, they said, God forbid.

17 And he [i]beheld them, and said, [k]What is this then that is written, [l]The Stone which the builders rejected, the same is become the Head of the corner?

18 Whosoever [m]shall fall upon that Stone shall be broken; but on whomsoever it shall fall, it will grind him to powder. *[Practical Observations.]*

19 ¶ And the chief priests and the scribes, [n]the same hour, sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

20 And [o]they watched *him*, and sent forth spies, which should [p]feign themselves just men, that they might take hold of his words, that so [q]they might deliver him unto the power and authority of the governor.

21 And they asked him, saying, [r]Master, we know that thou [s]sayest and teachest rightly, neither [t]acceptest thou the person *of any*, but teachest the way of God [u]truly:

22 Is it [v]lawful for us to give tribute unto Cæsar, or no?

23 But [w]he perceived their craftiness, and said unto them, [x]Why tempt ye me?

24 Show me [y]a penny. Whose image and superscription hath it? They answered and said, [z]Cæsar's.

25 And he said unto them, [a]Render therefore unto Cæsar the things which be Cæsar's, and [b]unto God the things which be God's.

26 And [c]they could not take hold of his words before the people; [d]and they marvelled at his answer, and held their peace.

27 ¶ Then came to *him* certain of [e]the Sadducees, which deny that there is any resurrection; and they asked him,

28 Saying, Master. [f]Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

29 There were therefore seven brethren: and the first took a wife, [g]and died without children.

30 And the second took her to wife, and he died childless.

31 And the third took her; and in like manner the seven also: and they left no children, and died.

32 Last of all the woman [h]died also.

33 Therefore [i]in the resurrection, whose wife of them is she? for seven had her to wife.

34 And Jesus answering said unto them, [k]The children of this world [l]marry, and are given in marriage:

35 But they which shall be [m]accounted worthy [n]to obtain that world, and the resurrection from the dead, [o]neither marry, nor are given in marriage:

36 Neither [p]can they die any more: for [q]they are equal unto the angels: and are [r]the children of God, being the children of the resurrection.

37 Now that the dead are raised, [s]even Moses showed at the bush, [t]when he calleth the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob.

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c 19. 19:47. 22:2. Gen. 37:18—20. John 11:47—50. Acts 3:15. f Heb. 13:12. g Matt. 21:37—40. Mark 12:6—9. h 19:27. Ps. 2:8,9. 21:8—10. Matt. 21:41. 22:7. Acts 13:46. i 19:41. 22:61. Mark 3:5. 10:23. k 22:37. 24:44. John 15:25. 1 Pe. 118:22. Is. 28:16. Zech. 3:9. Matt. 21:42. Mark 12:10,11. Acts 4:11. 1 Pet. 2:7,8. m Is. 8:14,15. Dan. 2:34,35,44,45. Zech. 12:3. Matt. 21:44. 1 Thes. 2:16. n 14. 19:47,48. Matt. 21:45,46. 26:3,4. Mark 12:12. o Ps. 37:32,33. 38:12. Is. 29:20, 21. Jer. 11:19. 18:18. 20:10. Matt. 22:18. Mark 12:15. p 2 Sam. 14:2. 1 Kings 14:2—6. Ps. 6:3. 81:15. *marg.* 2 et. 2:3. q Matt. 27:2. John 18:28—32. r Ps. 12:2. 55:21. Jer. 12:2,3. Matt. 22:16. 25:49,50. Mark 12:14. John 3:2. s 2 Cor. 2:17. Gal. 1:10. 1 Thes. 2:4,5. t 2 Chr. 19:7. Job 34:19. Acts 10:34,35. Gal. 2:6. u Or, *of a truth*. v Deut. 17:15. Ezra 4:13,19—22. 7:7. Neh. 5:4. 9:37. Matt. 22:17—21. Mark 12:14—17. Acts 5:37. w 5:22. 6:6. 11:17. John 2:24,25. 1 Cor. 3:19. Heb. 4:13. x 20. 11:16,53,54. Ps. 95:9. Matt. 16:1. 22:18. 1 Cor. 10:9. y Matt. 18:28. *marg.* 20:2. z 22. 2:1. 3:1. 23:2. Acts 11:28. 25:8—12. 26:32.

Phil. 4:22. a Prov. 24:21. Matt. 17:27. 22:21. Mark 12:17. Rom. 13:6,7. 1 Pet. 2:13—17. b Acts 4:19,20. 5:29. 1 Cor. 10:31. 1 Pet. 4:11. c 20:39,40. Job 5:12, 13. Prov. 26:4,5. 2 Tim. 3:8,9. d 15:17. Matt. 22:22,22,34. Rom. 3:19. Tit. 1:11. e Matt. 16:1,6,12. 22:23. Mark 12:18. Acts 4:1,2. 5:17. 23:6—8. 1 Cor. 15:12. 2 Tim. 2:17,18. f Gen. 38:8,11,26. Deut. 25:5—10. Ruth 1:11,12. g Lev. 20:20. Jer. 22:30. h Judg. 2:10. Ec. 1:4. 9:5. Heb. 9:27. i Matt. 22:24—28. Mark 12:19—23. k 16:8. l 17:27. 1 Cor. 7:2, &c. Eph. 5:31. Heb. 13:4. m 21:36. Acts 5:41. 2 Thes. 1:5. Rev. 3:4. n Dan. 12:2,3. John 5:29. Acts 24:15. Heb. 11:35. o Matt. 22:29,30. Mark 12:24,25. p Is. 25:8. Hos. 13:14. 1 Cor. 15:26,42,53,54. Phil. 3:21. 1 Thes. 4:13—17. Rev. 20:6. 21:4. 22:2—5. q Zech. 3:7. Matt. 22:30. Mark 12:25. Rev. 5:6—14. 7:9—12. 22:9. r Rom. 8:19—23. 1 John 3:2. s Ex. 3:2—6. Deut. 33:16. Acts 7:30—32. t Gen. 17:7. 28:13,21. 32:9. Matt. 22:31—33. Mark 12:26,27.

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bable, that the owner of a vineyard would suffer the murderers of his son to keep the inheritance, if he had power to dispossess and punish them. This circumstance, therefore, pointed out the extreme *folly*, as well as the detestable wickedness of the priests and rulers in that conduct on which they had determined.—*He*, &c. (16) The scribes allowed, that the husbandmen deserved the most dreadful punishment: but when they found that our Lord applied it to them, and condemned them according to their own verdict, (as "Nathan said unto David, Thou art the man,") they said, "God forbid." They neither allowed their guilt, nor apprehended any such consequences from their conduct.—*On whom.* (18) The persevering opposition of the Roman empire, in all its forms, and in every age, to Christ and his cause, and the final and dreadful destruction of it, may here be predicted, along with the calamities and miseries of the Jews. (*Notes, Dan.* 2:34—45. *Zech.* 14:1—3.)—The dreadful punishment of all persecutors is also intimated.

For a long time. (9) Κρονους ικανους. A sufficient time for them to get ready for payment.—*Beat.* (10) Δειροντες. 11. 12:17,48. 22:63.—*Entreated him shamefully.* (11) Ατιμασαντες. *John* 8:49. *Acts* 5:41. *Rom.* 1:24. 2:23. *Jam.* 2:6. —*They wounded.* (12) Τραυματιοαντες. *Acts* 19:16. Not elsewhere N. T. *A τραυμα, vulnus*, 10:34.—*God forbid.* (16) Μη γενοιτο. *Rom.* 3:4. 6:2,15. 7:7, *et al.* (*Note*, 1 *Kings* 21: 3.) The priests and scribes used this language, not against the case stated in the parable; but against the application of it to them, as about to put to death Jesus, whom they condemned as a deceiver, for speaking of himself as the Son of God.—*Shall be broken*, &c. (18) See on *Matt.* 21:42.

V. 19—26. *Marg. Ref. Notes, Matt.* 22:15—22. *Mark* 12:13—17.—*Spies.* (20) The design of these *spies* is here more expressly stated than by the other evangelists: to "deliver him to the power and authority of the governor." 'The last refuge that false prophets have to destroy the true prophets, is to lay treason and sedition to their charge.' *Beza.*—'They put to him the question about paying tribute to Cæsar; hoping, that by denying it to be due to him from the Jews, they might accuse him as an enemy to Cæsar; for they knew, that his decision of questions, relating only to their law and controversies, would not offend those Gallios.' *Whitby.*—It would be well, if all who are insiduously watched and questioned on such subjects, would imitate our Lord's conduct; neither intermeddling with disputable political subjects, nor maintaining a suspicious silence; but plainly showing, that obedience and tribute should be rendered, even to usurpers and heathens, while possessed of authority; except where the higher obligation of obedience to God requires the contrary.

They watched. (20) Παρατηρησαντες. 6:7. 14:1. *Acts* 9:24. —*Spies.*] Εγκαδετους. Here only N. T.—*Job* 19:12. 31:9. *Sept.* 'Proprie is dicitur, *qui subsidet in loco aliquo et insidias facit alteri.*' Schleusner.—*Should feign.*] Υποκρινομενους. Here only N. T.—*Craftiness.* (23) Πανουργιαν. 1 *Cor.* 3:19 2 *Cor.* 4:2. 11:3. *Eph.* 4:14. Πανουργος, 2 *Cor.* 12:16. Ex παν, *omne*, et εργον, *opus.* Πονηριαν, *Matt.* 22:18. Υποκρισιν, *Mark* 12:15.

V. 27—38. *Marg. Ref. Notes, Matt.* 22:23—33. *Mark* 12:18—27.—*Children*, &c. (34) 'They are here ... called "the children of this world," who live in this world: and not they, that are wholly given to the world, as before, 16:8.' *Beza.*—*Children of*, &c. (36) 'Partakers of the resurrection: for as they ... shall *live indeed*, who shall enjoy everlasting bliss; so do they *rise indeed*, who rise to life: though if this word *resurrection* be taken generally, it belongeth also to the wicked; who shall rise unto condemnation, which is not properly *life*, but death.' *Beza.*—*Equal*, &c.] 'Angel-like.'—*Campbell.* To be angel-like, and to be "*equal* to angels," are certainly very different things.—*Live unto him.* (38) 'The godly do not die, though they die here on earth.' *Beza.*—'When it is said, "God is not the God of the dead," the meaning is, He is not the God of them who are to abide in a state of death, and never to enjoy "the resurrection of the just;" that is, he owns not them for his, who are not to be the sons of the resurrection: ... and will not be called their God, as not having prepared for them an heavenly city.'—(*Heb.* 11:16.) Hence doth the Scripture say of them, that "they are passed from death unto life;" (*John* 5:24.) because Christ "will raise them up at the last day." (*John* 6:40.) God here styles himself the God of Abraham, Isaac, and Jacob; that is, not of their souls only, but of their persons; in which sense the Jews always understood these words: now thus he would be the God of the dead, though their souls lived, unless their bodies also rose again.' *Whitby.*—God is not the God of the dead: but he is "the God of Abraham, &c." therefore Abraham now lives, as to his soul, and shall awake, as to the body, at the resurrection, like one out of sleep: for, if "God

38 For [x]he is not [u]a God of the dead, but of the living: [z]for all live unto him.

39 Then certain of the scribes answering said, Master, [y]thou hast well said.

40 And after that, [z]they durst not ask him any *question at all.*

41 ¶ And he said unto them, [a]How say they that [b]Christ is David's Son?

42 And David [c]himself saith in the book of Psalms, [d]The LORD said unto my Lord, Sit thou on my right hand,

43 Till I make [e]thine enemies thy footstool?

44 David therefore calleth him Lord, [f]how is he then his Son?

45 ¶ Then [g]in the audience of all the people, he said unto his disciples,

46 [h]Beware of the scribes, [i]which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;

47 Which [k]devour widows' houses, [l]and for a show make long prayers: [m]the same shall receive greater damnation.

u Ps. 16:5—11. 23:23—26. 145:1,2. Heb. 11:16. x John 6:57. 11:25,26. 14:19. Rom. 6:22,23. 14:7—9. 2 Cor. 6:16. 13:4. Col. 3:3,4. Rev. 7:15—17. 22:1. y Matt. 22:34—40. Mark 12:28—34. Acts 23:9. z Prov. 26:5. Matt. 22:46. Mark 12:34. a Matt. 22:41,42. Mark 12:35. b 18:38,39. Is. 9:6,7. 11:1,2. Jer. 23:5, 6. 33:15,16,21. Matt. 1:1. John 7:42. Acts 2:30. Rom. 1:3,4. Rev. 22:16. c 24: 44. 2 Sam. 23:1,2. Matt. 22:43. Mark 12:36,37. Acts 1:20. 13:33—35. Heb. 3:7. d Ps. 110:1. Matt. 22:44,45. Acts 2:34,35. 1 Cor. 15:25. Heb. 1:13. e 19:27. Ps. 2:1—9. 21:8—12. 72:9. 109:4—20. 110:5,6. Rev. 19:14—21. f 1:31—35. 2 11. Is. 7:14. Matt. 1:23. Rom. 9:5. Gal. 4:4. 1 Tim. 3:16. Rev. 22:16. g Matt. 15:10. 23:1,2. Mark 8:31. 1 Tim. 5:20. h 12:1. Matt. 16:6. Mark 8:15. 2 Tim. 4:15. i 11:43. 14:7. Prov. 29:23. Matt. 23:5—7. Mark 12:38,39. Rom. 12:10.

CHAPTER XXI.

Christ prefers the widow's two mites to the large offerings of the rich, 1—4. He foretells the destruction of the temple, 5, 6; the signs and calamities which would precede and accompany it, giving suitable exhortations and promises, 7—19; and the destruction and continued desolations of Jerusalem, 20—24. The signs of his coming, 25—33. He exhorts to watchfulness and prayer, 34—36. He daily preaches at the temple; and retires at night to the mount of Olives, 37, 38.

AND he looked up, [a]and saw the rich men casting their gifts into [b]the treasury.

2 And he saw also a certain poor widow casting in thither two [c]mites.

3 And he said, [c]Of a truth I say unto you, That this poor widow hath cast in [d]more than they all:

4 For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in [e]all the living that she had.

5 ¶ And [f]as some spake of the temple, how it was adorned with goodly stones and gifts, he said,

6 *As for* these things which ye behold, the days will come, in the which [g]there shall not be left one stone upon another, that shall not be thrown down.

Phil. 2:3—5. 3 John 9. k Jer. 7:6—10. Ez. 22:7. Am. 2:7. 8:4—6. Mic. 2:2, 8,9. 3:2,3. Matt. 23:14. Mark 12:40. l 12:1. Ez. 33:31. Matt. 23:26—28. 1 Thes. 2:5. 2 Tim. 3:2—5. Tit. 1:16. m 10:12—14. 12:47,48. Matt. 11:22—24. Jam. 3:1. a Mark 7:11—13. 12:41—44. b Josh. 6:19,24. 1 Kings 14:26. 2 Kings 24:13. 2 Chr. 36:18. Neh. 13:13. Matt. 27:6. John 8:20. c Mark 12:42. d 1:25. 9:27. 12:41. Acts 4:37. 10:31. e Ex. 35:21—29. Mark 12:43,44. 1 Chr. 29:9. 2 Chr. 24:2,12. 29:6,7. Neh. 13:13. 1 Tim. 6:18. Acts 2:44,45. 4:34. f Matt. 24:1. Mark 13:1. John 2:20. g 19:44. 1 Kings 9:7—9. 2 Chr. 7:20—22. Is. 64:10,11. Jer. 7:11—14. 26:6,9,18. Lam. 2:6—8. 4:1. 5:18. Ez. 7:20—22. Dan. 9:26,27. Mic. 3:12. Zech. 11:1. 14:2. Matt. 24:2. Mark 13:2. Acts 6:13,14.

be not the God of the dead;" all who have him for their God, "live by him:" Their souls now live, their bodies shall at length arise, and "death be swallowed up in victory." (*Notes*, *Rom.* 8:10,11. 1 *Cor.* 15:50—54.)

Which deny, &c. (27) Οἱ ἀντιλέγοντες ἀναστασιν μη εἰναι. ... Ἀντιλεγω. See on 2.34.—*Without children.* (28) Ατεκνος. 29,30. Here only N. T.—*Shall be accounted worthy.* (35) Οἱ ... καταξιωθεντες. 21:36. *Acts* 5:41. 2 *Thes.* 1:5. Ex κατα, et ἀξιοω, ab ἀξιος, *dignus.*—*Equal unto the angels.* (36) Ισαγγελοι. Here only N. T. Ὡς αγγελοι. *Matt.* 22:30. *Mark* 12:25. Ισος, here may be supposed to explain ὡς, in the other evangelists. 6:34. *Matt.* 20:12. *John* 5:18. *Acts* 11:17. *Phil.* 2:6.—*Live unto him.* (38) Αυτῳ ζωσιν. "For all live by him," or, "in him," or, "with him." All who have the Lord for their God, "live by him."—"Because I live, ye shall live also." "Ye are dead; and your life is hid with Christ *in God*; when Christ who is our Life shall appear, then shall ye also appear with him in glory." (*Notes*, *John* 14:18—20. *Col.* 3:1—4, *v.* 4.) Believers, as one with Christ, "never die." (*Note*, *John* 11:20—27.)—"They *sleep* in Jesus, and God will bring them with him." (*Note*, 1 *Thes.* 4:13—18.)—"For whether we live, we live unto the Lord, or whether we die, we die unto the Lord; whether we live therefore or die, we are the Lord's." (*Rom.* 14:8.)

V. 39, 40. (*Marg. Ref.*) The Sadducees were finally silenced: but one of the scribes, being a Pharisee, after this asked our Lord a question; and his answer to it silenced the Pharisees also. (*Notes*, *Matt.* 22:34—40. *Mark* 12:28—34.)

V. 41—44. (*Marg. Ref. Notes*, *Matt.* 22:41—46. *Mark* 12:35—37.) 'Christ is so the Son of David, according to the flesh, as to be his Lord, being the eternal Son of God.'—*Beza.*

V. 45—47. (*Marg. Ref. Notes*, *Matt.* 23:1—7. *Mark* 12:38—40.) 'The example of ambitions and covetous pastors must be avoided.' *Beza.*—'The clergy ... are to be distinguished from the people, and from others, not so much by their apparel, as by their learning; not only by their habit, but by their conversation; not by the adornment of their body, but by purity of mind.' *Pope Celestine*, in *Whithy.*

PRACTICAL OBSERVATIONS.

V. 1—18. Men often profess to inquire into the evidences or doctrines of Revelation; when they are secretly determined not to submit to its authority, and are, in fact, only seeking plausible apologies for their infidelity and disobedience. But the fear of man, and regard to reputation, deter them from avowing their real sentiments and purposes. Objectors of this character should be answered with pertinence, brevity, and caution. It is doing them too much honour, in general, to enter into a formal controversy with them; the best way is to address their consciences by apt illustrations, closely applied; and so to detect those corrupt affections or secret sins, which are the real grounds of their dislike to the Bible, but which they endeavour to conceal even from themselves.—"They flatter themselves in their own sight, until their iniquity be found to be hateful." In this way it may often be shown, that they resemble in pride, perverseness, ingratitude, enmity to God, and aversion to his holy service, those men who murdered the prophets, and crucified the Son of God; in order to establish their own authority and reputation, and to live according to their own ungodly lusts without control—But it becomes every one of us who are favoured with the word and ordinances of God, to inquire, whether we make a proper and adequate improvement of our advantages, and act consistently with our professed subjection to the gospel. For awful will be the doom, not only of builders that reject him who is "the Head-Stone of the corner," but of those who profess to "reverence the Son," and yet render not the fruits of the vineyard in due season. (*P. O. Matt.* 21:23—46. 22:15—22.)

V. 19—47. When ministers succeed in bringing the word of God home to the consciences of obstinate transgressors, these will surely be exasperated: and in return they will watch their opportunity, and assume every disguise, to fasten some charge upon the character of the ministers, or to expose them to the displeasure of the ruler. But "the wisdom from above" will direct those, who "teach the way of God truly," to avoid their snares: and they will instruct men in their duty to God, to the king, and to all men, in so clear a manner, that "such as are of the contrary part can have no evil thing to say of them."—Ungodly men continually grow more and more like to "their father the devil, and the lusts of their father they will do:" but let us seek to be daily "transformed in the renewing of our minds," that we may be counted worthy to obtain the heavenly inheritance, and be made meet to be partakers of it; where we shall be "equal to the angels, as the children of God, and the children of the resurrection;" and where "the Lord himself will be our everlasting Light" and our all-sufficient Portion. "Thither our Forerunner," the Son of David and his Lord, "hath for us entered," "who is at the right hand of God," and shall there remain till "all enemies are put under his feet." Let us therefore fear being found among his enemies: as all hypocrites, infidels, and profligates most certainly will be: and let us pray to God continually to preserve us from pride, ambition, covetousness, and every evil thing; and to teach us to seek that "honour which cometh from him alone." (*P. O. Matt.* 22:23—46. 23:1—12.)

NOTES.—CHAP. XXI. V. 1—4. (*Marg. Ref. Note*, *Mark* 12:41—44.) 'This treasury received the voluntary oblations of the worshippers, who came up to the feasts; and the money thrown into it was employed to buy wood for the altar, salt, and other necessaries, not provided for in any other way.' *Doddridge.*—It is probable, that the public sacrifices, and the incense, were bought with this money; and that part of it was often expended in repairing the temple and its out-buildings. The worshippers from a distance might be the principal persons, who cast money into it at the great feasts: but it does not appear that it was exclusively intended for them.

Poor. (2) Πενιχραν. Here only N. T.—*Ex.* 22:25. *Prov.* 28:15. 29:7. *Sept.*

V. 5. Josephus says, that some of the stones of the temple were forty-five cubits long, five high, and six broad; and that the marble of it was so white, that it appeared at a distance like a mountain of snow: and several writers have mentioned various oblations of massy gold, which were affixed to the walls and pillars, besides the immense riches contained in the treasuries.

Goodly.] Καλοις.—'Proprie *pulcher*, *formosus*: metaphorice, *bonus*, ... *probatus obtabilis.*' Schleusner.—*Gifts.*] Αναθημασι. Here only N. T. Αναθημα denotes that which is consecrated to the service of God: Ἀνάθεμα what is devoted under a curse to utter destruction. *Rom.* 9:3. 1 *Cor.* 12:3 16:22. *Gal.* 1:8,9.—*Lev.* 27:28. *Sept.* Both are derived from

7 And they asked him, saying, Master, but [b]when shall these things be? and [i]what sign *will there be* when these things shall come to pass?

8 And he said, [k]Take heed that ye be not deceived; [l]for many shall come in my name, saying, I am *Christ;* and the time draweth near: go ye not therefore after them.

9 But [m]when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; [n]but the end *is* not by and by.

10 Then said he unto them, [o]Nation shall rise against nation, and kingdom against kingdom:

11 And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights, [p]and great signs shall there be from heaven.

12 But [q]before all these, they shall lay their hands on you, and persecute *you*, delivering *you* up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.

13 And [r]it shall turn to you for a testimony.

14 [s]Settle *it* therefore in your hearts not to meditate before what ye shall answer:

15 For [t]I will give you a mouth and wisdom, [u]which all your adversaries shall not be able to gainsay or resist.

16 And [x]ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends, [y]and *some* of you shall they cause to be put to death.

17 And [z]ye shall be hated of all *men* [a]for my name's sake.

18 But [b]there shall not an hair of your head perish.

19 In your [c]patience possess ye your souls.

[*Practical Observations.*]

20 ¶ And [d]when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

21 Then let them which are in Judea [e]flee to the mountains; [f]and let them which are in the midst of it depart out: and let not them that are in the countries enter thereinto.

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h 32. Dan. 12:6,8. Matt. 24:3. Mark 13:3,4. John 21:21,22 Acts 1:6,7 1 Cor. 15:51. 1 Thes. 4:15. 2 Pet. 3:4. i Gen. 15:8. Exod. 4:1-9. Judg. 6:17. 1 Sam. 2:34. 10:7. 14:10. 2 Kings 19:29. 20:8,9. Isa. 7:11,14. 37:30. 38:7,22. Jer. 44:29. Ezek. 4:3. 6:11. 12:6. 21:14. 24:24. Dan. 9:24. Matt. 12:38,39. 16:1,4. Luke 2:12. 11:29. John 2:18. 6:30. 1 Cor. 1:22. k Jer. 29:8. Matt. 24:4. Luke 11:29. Eph. 5:6. Col. 2:4,8. 2 Thes. 2:3. Heb. 3:12. l Matt. 24:5,11,23,24. Mark 13:5,6,21—23. 2 Cor. 11:13—15. 2 Thes. 2:3,10,11. 2 Tim. 3:13. 1 John 4:1. Rev. 13:14. 19:20. 1 John 5:13. Acts 5:36,37. 8:9,10. m 18,19. Ps. 27:3. 46:2,3. 55:21. 112:7. Isa. 8:12. 51:12,13. Jer. 4:19,20. Matt. 24:6. Mark 13:7,8. n 8:28. o 2 Chr. 15:6. Isa. 19:2. Matt. 24:7. Mark 13:8. Acts 11:28. p 2 Chr. 32:31. Matt. 24:29,30. Mark 13:24—26. Luke 21:11,25. Rev. 6:12—17. 8:5. 11:19. 16:18—21. q 25—27. Matt. 24:29,30. r 9:13. Matt. 10:16—20. 24:9,14. Mark 13:9—11. Luke 12:11,12. 21:12—15. John 15:20. 16:2,3. Acts 4:3—7. 5:17—19,40. 6:12—15. 7:57—60. 8:3. 9:4. 12:1—4. 16:22—26. 21:30,31. 22:30. 24:1, &c. 25:1,2,11,12. 26:25—28. 28:2, &c. 1 Thes. 2:15,16. 1 Pet. 4:12—14. Rev. 2:10. r Phil. 1:28. 1 Thes. 3:3,4. 2 Thes. 1:5. s 12:11,12. Matt. 10:19,20. Mark 13:11. t Exod. 4:11,12. Prov. 2:6. Isa. 1:9. Acts 2:4. 4:8—13,31—33. Eph. 6:19. Col. 4:3,4. Jam. 1:5. u Acts 6:10. 21:25, 26:28. 2 Tim. 4:16,17. x Jer. 9:4. 12:6. Mic. 7:5. Matt. 10:21. Mark 13:12. y Acts 7:59. 12:2. 26:10,11. Rev. 2:13. 6:9. 12:11. z Matt. 10:22. 24:9. Mark 13:13. John 7:7. 15:19,20. 17:14. a 6:22. Matt. 5:11. John 15:21. Acts 9:16. 2 Cor. 4:5,11. 12:10. Phil. 1:29. 1 Pet. 4:14. Rev. 2:3. b 12:7. 1 Sam. 14:45. 2 Sam. 14:11. Matt. 10:30. Acts 27:34. c 8:15. Ps. 27:13,14. 37:7. 40:1. Rom. 2:7. 8:25. 15:4,5. 1 Thes. 1:3. 2 Thes. 3:5. Heb. 6:11,12,15. 10:36. Jam. 1:3,4. 5:7—11. Rev. 1:9. 2:2,3. 3:10. 13:10. 14:12. d 7. Prov. 24:14. on. 9:27. Matt. 24:15. Mark 13:14. e 17:31—33. Gen. 19:17. 22:26. Exod. 9:20,21. Prov. 22:3. Matt. 24:16—18. Mark 13:15, 16. f Num. 16:26. Jer. 6:1. 35:11. 37:12,13. Rev. 18:4.

ἐνατίζημι, and include the same general idea of being *devoted to God*, one as employed in his service, the other as a sacrifice to his justice.

V. 6. *Marg. Ref. Note, Matt.* 24:1,2.—*These*, &c.] "As for these things, which ye behold, &c." The manner and language emphatically show the holy indifference of our Lord to all external magnificence. The disciples, not much accustomed to splendour and grandeur, expressed great admiration; and probably were disposed to think, that true religion was closely connected with these externals, or promoted by them. But the spiritual mind of our Lord, in both respects, disregarded them; being wholly occupied by things of a far more sublime and heavenly nature. (*Note, John* 4:21—24.)

V. 7—11. *Marg. Ref. Notes, Matt.* 24:3—8. *Mark* 13:1—8.—*The time*, &c. (8) The time when the deceivers would come in the name of Christ; that is, each of them professing to be the promised Messiah.—*Fearful.* (11) Josephus gives a very particular account of many terrible appearances in the heavens; as a comet, like a flaming sword waving over Jerusalem, and the appearance of contending armies in the air.—'The great gate of the temple, which twenty men could scarcely shut, and which was made fast with bolts and bars, was seen ... to open of its own accord, to let in their enemies: for so, saith he, our wise men construed this omen.... At the feast of Pentecost, when the priests went at midnight into the temple to attend their service, they first heard a kind of noise, as of a movement from the place, and then a voice, saying, ... Let us go hence.... Four years before the war, one Jesus began at the feast of tabernacles to cry, ... 'A voice against Jerusalem and the temple; a voice against all the people, Woe, woe unto them;' and he continued crying thus about seven years.... These things Tacitus, a Roman historian, doth thus epitomize: 'Armies seemed to meet in the clouds. Weapons were there seen glittering; the temple seemed to be on a flame, with fire issuing from the clouds, and a divine voice was heard, that the Deity was quitting the place; and a great motion, as of his departing.'' *Whithy*, on *Matt.* 24:7,8. Josephus was a Jew, who never embraced Christianity, and Tacitus a learned Gentile, who hated and vilified it.—These and many other extraordinary events excited great consternation among the Jews, and were intimations of their approaching miseries.

That ye be not deceived. (8) Μη πλανηθητε. *Matt.* 24:4. *Mark* 13:5. See on *Matt.* 18:12.—*Commotions.* (9) Ακαταστασιας. 1 *Cor.* 14:33. 2 *Cor.* 6:5. 12:20. *Jam.* 3:16. (Ex *a* priv. et καταστασις, *constitutio in statu suo:* idque ex κατα, et ιστημι, *sto.*) *Seditiones; bella intestina.—Be not terrified.*] Μη πτοηθητε. 24:37. Not elsewhere N. T.—*Deut.* 31:6. 1 *Chr.* 22:13. *Sept.* Φοβεισθε, *Matt.* 24:6.—Πτοησις, 1 *Pet.* 3:6.—*Fearful sights.* (11) Φοβητρα. Here only N. T.—*Is.* 19:17. *Sept.*

V. 12—19. *Notes, Matt.* 24:9—14. *Mark* 13:9—13.—*Turn to you*, &c. (13) 'The persecutions which you endure, being thus exactly foretold, shall still more fully confirm and establish your faith in me.'—*I will*, &c. (15) *Notes*, 12:11,12. *Ex.* 4:11,12. *Prov.* 2:6. *Jer.* 1:9,10. *Matt.* 10:16—20. *Acts* 2:4. 6:9—14. *Jam.* 1:5—8.—In the texts referred to it is declared, that it belongeth to JEHOVAH alone, to make, or open, man's mouth, or to give wisdom; and the constant language of Scripture is, "as the Spirit gave him utterance:" being "filled with the Holy Ghost, he said, &c." Yet Jesus, during his lowest humiliation on earth, in the most express and explicit terms, promised to give his disciples "a mouth and wisdom, which all their adversaries should not be able to gainsay or resist." Such texts are seldom adduced in controversies on our Lord's Deity, or on the doctrine of the Trinity; but they are of immense importance in settling them: and the inference from them cannot be evaded in the same manner, which some use, with more plausibility, against express declarations on these subjects. For the learned and ingenious opponents of these great mysteries of Christianity, have long been employed in searching for other readings, or specious criticisms, on those texts which form the grand pillars of our system; but they are not so well prepared to answer unexpected arguments. Most certainly, however, our Lord here promises to perform the *work of God*, which other Scriptures declare incommunicably to belong to him; yet the same things are also ascribed to the Holy Spirit: and *unbiassed* common sense will show any man, what the conclusion must be, according to the Sacred Oracles.—*To gainsay.*] 'Against which nothing can be said which has the appearance of truth.' *Grotius.*—*Hair*, &c. (18) (*Marg. Ref.* b.) 'This, saith Grotius, is a proverbial expression, used 1 *Sam.* 14:45. 2 *Sam.* 14:11. 1 *Kings* 1:52. *Acts* 27:34. signifying that they should sustain no loss, all circumstances considered; for to suffer some loss for the present, to gain eternal life, is the greatest advantage.... But I cannot acquiesce in this interpretation;... because this proverb, in all the places cited, contains a promise, that the persons spoken to should not die, or perish in the danger they lay under.... Christ therefore seems to promise, that whatever might befall them at other times, yet in these "days of vengeance" upon the Jews, or at the time of the destruction of the city and of the temple, none of those Christians who endured to the end should perish in that siege.' *Whithy.* (*Note, Matt.* 24:15—18.)—*In your patience*, &c. (19) The apostles and other Christians were here exhorted to exercise patient resignation to the will of God, patience and perseverance in waiting the performance of his promises, patient continuance in well-doing, and meek long-suffering under injuries. (*Notes*, 8:4—15, *v.* 15. *Rom.* 2:7—11, *v.* 7. *Jam.* 5:7,8.) This would be "*their* patience," required of them and peculiar to them; by means of it they would "possess their souls:" they would be enabled to preserve the calmness and cheerfulness of their minds, and thus have a comfortable enjoyment of life amid their troubles; and be kept from violent terrors and unruly passions, and from being driven from their hope in God, and obedience to him, to deeds of desperation. For self-murderers, in one way or other, lose "possession of their souls," whether by insanity or despair; and generally through want of patient submission to the will of God.

Shall turn, &c. (13) Αποβησεται. *Phil.* 1:19.—*To meditate before.* (14) Προμελεταν. Here only N. T. Μελεταω. *Mark* 13:11.—*Ye shall answer.*] Απολογηθηναι. See on 12:11.—*Adversaries.* (15) Οι αντικειμενοι. 13:17. 1 *Cor.* 16:9. *Gal.* 5:17. 2 *Thes.* 2:4. 1 *Tim.* 5:14.—*To gainsay.*] Αντειπειν. *Acts* 4:14. Not elsewhere N. T.—*Resist.*] Αντιστηναι. *Matt.* 5:39. *Acts* 6:10. 13:8. *Rom.* 9:19. *Gal.* 2:11. *Eph.* 6:13. 2 *Tim.* 3:8.

V. 20—24. (*Marg. Ref. Notes, Matt.* 24:15—22. *Mark* 13:14—23.) St. Luke explains the language of the prophet Daniel, and that of the other evangelists, by saying, "When ye see Jerusalem compassed by armies;" (20) instead o

22 For these be [e]the days of vengeance, that [b]all things which are written may be fulfilled.

23 But [f]woe unto them that are with child, and to them that give suck in those days! for there shall be [g]great distress in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword, and shall be [h]led away captive into all nations: and [i]Jerusalem shall be trodden down of the Gentiles, [k]until the times of the Gentiles be fulfilled.

25 ¶ And there shall be [l]signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, [m]with perplexity; [n]the sea and the waves roaring;

26 Men's [o]hearts failing them for fear, and for looking after those things which are coming on the earth: [p]for the powers of heaven shall be shaken.

27 And then shall they [q]see the Son of man coming in a cloud, [r]with power and great glory.

28 And when these things begin to come to pass, then [s]look up, and lift up your heads; for your [t]redemption draweth nigh.

29 ¶ And he spake to them a parable: [u]Behold the fig-tree, and all the trees;

30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.

31 So likewise ye, [v]when ye see these things come to pass, know ye that [w]the kingdom of God is nigh at hand.

32 Verily I say unto you, [x]This generation shall not pass away till all be fulfilled.

33 [y]Heaven and earth shall pass away; but my words shall not pass away.

34 ¶ And [z]take heed to yourselves, lest at any time [a]your hearts be overcharged with [b]surfeiting, and drunkenness, and [c]cares of this life, and *so* [d]that day come upon you unawares.

35 For [e]as a snare shall it come on all them that [f]dwell on the face of the whole earth.

36 [g]Watch ye therefore and [h]pray always, that ye may be [i]accounted worthy to escape all these things that shall come to pass, and to [k]stand before the Son of man.

37 ¶ And in [l]the daytime he was teaching in the temple; and at night he went out, and abode in the mount that is called *the* [m]*mount* of Olives.

38 And [n]all the people came early in the morning to him in the temple, for to hear him.

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g Is. 34:8. 61:2. Jer. 51:6. Rom. 2:5. 2 Pet. 2:9. 3:7. h Lev. 26:14—33. Deut. 28:15—68. 29:10—28. 32:34,43. Ps. 69:22—28. 149:7—9. Is. 65:12—16. Dan. 9: 26,27. Zech. 11:1, &c. Mal. 4:1. Mark 13:19,20. i 23:29. Deut. 28:56,57. Lam. 4:10. Hos. 9:12—17. 13:16. Matt. 24:19. Mark 13:17. k 19:27,43,44. Matt. 21: 41,44. 1 Thes. 2 16. Heb. 10:26—31. Jam. 5:1. 1 Pet. 4.17,18. l Deut. 28:64— 68. m Is. 5 5. 63:18. Lam. 1 15. Rev. 11:2. n Is. 66:12,19. Dan. 12:7. Mal. 1: 11. Rom. 11:25. o Is. 13:10,13,14. 21 23. Jer. 4:23. Ez. 32:7,8. Joel 2:30,31. Am. 8:9,10. Matt. 27:45. Mark 13:24—26. 15.33. Acts 2:19,20. 2 Pet. 3:10—12. Rev. 6:12—14. 20:11. p Is. 22:4,5. Mic. 7:4. q Ps. 46:3. 93:3,4. Is. 5:30. 51: 15. r Lev. 25:33. Deut. 28:32—34,65—67. Heb. 10:23,27. s Matt. 24:29. Mark 13:25. t Dan. 7:13. Matt. 26:64. Mark 13:26. Acts 1:9—11. Rev. 1:7. 14:14. u Matt. 16:27,28. 25:31. x Ps. 98:5—9. Is. 12:1—3. 25:8,9. 60:1,2. y Rom. 8: 23. Eph. 1:14. 4:30. z Matt. 24:32—35. Mark 13:28—30. a 12:51—57. Matt. 16:1—4. b Heb. 10:37. Jam. 5:9. 1 Pet. 4:7. c 11:50,51. Matt. 16:28. 23:36. 24:34. Mark 13:30. d Ps. 102:26. Is. 51:6. Matt. 5:18. 24:35. Mark 13:31. 1 Pet. 1:25. 2 Pet. 3:7—14. Rev. 20:11. e 8. 17:3. Mark 13:9. Heb. 12:15. f 12: 45. Lev. 10:9,10. Prov. 21:4,5. Is. 28:7,8. 56:10—12. Hos. 4:11,12. Rom. 13:11 —13. 1 Thes. 5:6. 1 Pet. 4:3—7. g Deut. 29:19,20. 1 Sam. 25:36. Is. 28:2,3. 1 Cor. 5:11. 6:10. Gal. 5:20,21. h 8:14. 10:41. Matt. 13:22. Mark 4:19. Phil. 4:6. i 12:46. Ps. 35:8. Matt. 24:39—50. Mark 13:35—37. 1 Thes. 5:2—4. 2 Pet. 3:14. Rev. 3:3. k Ps. 11:6. Ez. 9:12. Is. 24:17,18. Jer. 48:43,44. Rev. 16:15. l 17:37. Gen. 7:4. Acts 17:26. m 12:37—40. Matt. 24:42. 25:13. 26:41. Mark 13:33,37. 1 Cor. 16:13. 2 Tim. 4:5. 1 Pet. 4:7. 5:8. n 18:1. Job 27:10. Acts 10: 2. Eph. 6:18,19. Col. 4:2. 1 Thes. 5:17. o 20:35. 2 Thes. 1:5,6. p Ps. 1:5. Mal. 3:2. Eph. 6:13,14. 1 John 2:28. Jude 24. q 22:39. Matt. 21:17. Mark 11:12. John 12:1. r 19:37. Zech. 14:4. Matt. 26:30. Acts 1:12. s John 8:2.

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saying, "When ye see the abomination of desolation, &c."—*Midst of it*, &c. (21) That is, Jerusalem, mentioned in the preceding verse.—*Days of vengeance.* (22) *Notes*, *Lev.* 26: 14—40. *Deut.* 4:25—28. 28:49—67. *Ps.* 69:22—28. *Dan.* 9:25—27. *Zech.* 11:1—3. *Mal.* 4:1.—*Fall*, &c. (24) Eleven hundred thousand Jews are recorded to have fallen in the siege of Jerusalem, besides great multitudes in other places: nearly a hundred thousand were sold for slaves, and reduced to the most abject captivity in distant countries: the remains of that devoted nation have been dispersed as captives, or in a most dependent oppressed condition, throughout the kingdoms of the earth; and yet have been preserved a distinct people for above one thousand seven hundred years! (*Notes*, *Num.* 23: 9. *Jer.* 30:10,11.) This unparalleled event was doubtless intended, among other reasons, that they might be undeniable witnesses or monuments of the truth of the Scriptures; of that part which they reject, as well as of that which they retain. Jerusalem has ever since been "trodden under foot," or *governed with despotic sway*, by the Gentiles; by the Romans, Saracens, Mamaluks, Franks, and Turks, who possess it to this day. A law was made by the Roman victors, forbidding any Jew to dwell in their ancient inheritance, or to come within sight of Jerusalem: the foundations of the old city were ploughed up; a new city was at length builded by the conquerors, called Ælia, and an idolatrous temple was erected in the place where the temple of JEHOVAH had stood. In the days of Constantine and afterwards, the city was indeed possessed by Christians among others; but they were chiefly the Gentile converts, and the Jews were driven thence with great severity. Julian the Roman emperor, an apostate from Christianity, attempted to rebuild the temple, and to induce the Jews to settle there again, in avowed contempt and defiance of this prophecy; but his impious attempt was repeatedly frustrated, by the eruption of balls of fire from the earth, which destroyed his workmen. Great pains were taken some ages after, and many bloody wars, called the crusades,' were waged, in order to rescue this "holy city" from the hands of the infidels, and to establish there a Christian empire: but the success of these ruinous and infatuated wars was always very imperfect and short-lived; and, in general, Mohammedans (who are Gentiles, neither Jews nor Christians) have had possession of it: the few Christians who reside there have little more of their religion than the name, and are most grievously oppressed by the Turks: and "the Jews," as a people, who are especially to be opposed to the *Gentiles*, have generally been driven from their ancient city, though many may now be found there.—"The times of the Gentiles" seem to signify the times during which the Gentiles are permitted to keep possession of Jerusalem, namely, till the Jews be converted to Christ: then their "times will be fulfilled;" probably the Jews will be restored to their own land, and vengeance will be taken on those who oppose their return: (*Notes*, *Ez.* 34:23—31. 36:25—38. 37:25—28. 38:39. *Dan.* 11:40—45. *Am.* 9:13—15. *Zech.* 14:) for these events seem to be predicted, as introductory to the calling of the nations into the church. (*Note*, *Rom.* 11:15—22, *vv.* 15—25.)—Or, the times appointed for the calling of the Gentiles, or all nations, into the church may be meant. When this is arrived, or just at hand, the Jews will recover their holy city.—This prediction, however, has already been so remarkably accomplished, that it may be said to contain a full demonstration of the truth of the Christian religion. No human or created sagacity could have foreseen such remote events; no conjecture could have been formed of them. It must have previously been supposed, that, if the Jews were dispersed among all nations, they would be incorporated among them. Their preservation as a distinct people, neither Christians nor idolaters, in the midst of their several conquerors and oppressors, being Christians or idolaters, is an event which has no parallel in the annals of the world; an event that could never have been expected or thought of, if prophecy from the days of Moses had not excited that expectation; an event which is a sure pledge of the accomplishment of all the other prophecies concerning this extraordinary people, as well as a preparation for it. (*Note*, *Hos.* 3:4,5.)—It is observed by many expositors, that all the three evangelists who recorded these predictions were dead, before Jerusalem was destroyed. This is indeed true, as far as we can learn from history; yet some may doubt of it. But the fulfilment of the prophecy to this present day conveys the most unanswerable proof of its divine original; and I am verily convinced, that if men were as impartial and unprejudiced in their religious inquiries, as they are in mathematical reasonings, no one who well considered this prediction, and examined its accomplishment, could any more doubt of the truth of the gospel, than learned men do of the Theorems in Euclid.

Armies. (20) Στρατοπέδων. Here only N. T. Proprie *castra*. Ex στρατος, *exercitus*, et πέδον, *campus*.—*The desolation.*] Ερημώσις. See on *Matt.* 24:15.—*Shall be led away captive.* (24) Αιχμαλωτισθησονται. *Rom.* 7:23. 2 *Cor.* 10:5. Not elsewhere. Αιχμαλωτος. 4:19.—*Trodden down.*] Πατουμενη. 10:19. *Rev.* 11:2. 14:20.

V. 25—28. These expressions, of which some were literally verified in those events which preceded, attended, and followed the taking of Jerusalem; and others, figurative of the subversion of the Jewish civil and religious establishment; may also be considered as typical of the awful solemnities, which will usher in the appearance of Christ to judge the world. And as the ruin of the Jews procured deliverance to the Christians whom they had persecuted, and was therefore a ground of encouragement to them: so the tremendous events which make way for the "perdition of ungodly men," will introduce the complete redemption of believers from death and every enemy.—The ruin of the Jewish nation was attended by violent distractions and convulsions in the adjacent regions. (*Marg. Ref. Notes*, *Matt.* 24:29—31. *Mark* 13:24—31.)

Distress. (25) Συνοχη. 2 *Cor.* 2:4. Not elsewhere N. T.—Α συνεχω. 8:45. 19:43.—*Perplexity.*] Απορια. Here only N. T. Απορεω. *Acts* 25:20. *Gal.* 4:20.—*Failing.* (26) Αποψυχοντων. Here only N. T. Ex απο, et ψυχη, *animus: exprirantes.*—*Looking after.*] Προσδοκιας. *Acts* 12:11. Not elsewhere N. T.—*Gen.* 49:10. *Ps.* 119:116. *Sept.*—*The earth.*] Οικουμενη. See on *Matt.* 24:12. (*Note*, *Acts* 11:27—30.)

CHAPTER XXII.

The priests and scribes determine to put Jesus to death, 1, 2. Judas bargains to betray him, 3—6. Two apostles prepare the passover, and Jesus eats it with the twelve, 7—18. He institutes the Lord's supper, 19, 20; points out the traitor, 21—23; checks the ambition of the disciples, and promises them an honourable station in his kingdom, 24—30. He shows Peter, that Satan desired to sift him and his brethren; but that his faith should not fail, though he would thrice deny him, 31—34; and instructs his disciples about their approaching dangers, 35—38. His agony and prayer in the garden, and his warnings to the apostles, 39—46. He is betrayed and apprehended, 47—49; heals him whose ear Peter cut off, 50—53; and is led to the high priest, 54. Peter thrice denies him, but bitterly repents, 55—62. Jesus is mocked, insulted, and condemned, 63—71.

NOW [a]the feast of unleavened bread drew nigh, which is called the Passover.

2 And [b]the chief priests and scribes sought how they might kill him; for they feared the people.

3 Then [c]entered Satan into Judas surnamed Iscariot, [d]being of the number of the twelve.

4 And he [e]went his way, and communed with the chief priests and captains, how he might betray him unto them.

5 And they were glad, [f]and covenanted to give him money.

6 And he promised, and sought opportunity to betray him unto them, [*]in the absence of the multitude.

7 ¶ Then came [g]the day of unleavened bread, when the passover must be killed.

8 And [h]he sent Peter and John, saying, [i]Go and prepare us the passover, that we may eat.

9 And they said unto him, Where wilt thou that we prepare?

10 And he said unto them, [k]Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water: follow him into the house where he entereth in.

11 And ye shall say unto the goodman of the house, [l]The Master saith unto thee, [m]Where is the guestchamber, where I shall eat the passover with my disciples?

12 And [n]he shall show you [o]a large upper room furnished: there make ready.

13 And [p]they went and found as he had said unto them: and they made ready the passover.

14 ¶ And [q]when the hour was come, he sat down, and the twelve apostles with him.

15 And he said unto them, [†]With desire I have desired to eat this passover with you before I suffer:

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a Ex. 12:6—23. Lev. 23:5,6. Matt. 26:2. Mark 14:1,2,12. John 11:55—57. 1 Cor. 5:7,8. b 19:47,48. 20:19. Ps. 2:1—5. Matt. 21:38,45,46. 26:3—5. John 11:47—53,57. Acts 4:21. c John 6:70,71. 12:6. 13:2,27. Acts 5:3. d 21. 6:16. Ps. 41:9. 55:12—14. Matt. 26:23. Mark 14:18—20. John 13:18,26. e Matt. 25:14. Mark 14:10,11. f Zech. 11:12,13. Matt. 26:15,16. 27:3—5. Acts 1:18. 8:20. 1 Tim. 6:9,10. 2 Pet. 2:3,15. Jude 11. * Or, *without tumult*. Matt. 26:5. Mark 14:2.

g 1. Ex. 12:6,18. Matt. 26:17. Mark 14:12. h Mark 14:13—16. i 1:6. Matt. 3:15. Gal. 4:4,5. k 19:29, &c. 1 Sam. 10:2—7. Matt. 26:18,19. John 16:4. Acts 8:26—29. l 19:31,34. Matt. 21:3. John 11:28. m 19:5. Rev. 3:20. n John 9:25. 21:17. Acts 16:14,15. o Acts 1:13. 20:8. p 21:33. John 2:5. 11:40. Heb. 11:8. q Deut. 16:6,7. Matt. 26:20. Mark 14:17. † Or, *I have heartily desired*. 12:50. John 4:34. 13:1. 17:1.

V. 29—33. *Notes*, *Matt.* 24:32—35. *Mark* 13:32.

They shoot forth. (30) Προβαλλουσι, subaudi κλαδους. *Acts* 19:33. Not elsewhere N. T.

V. 34—36. (*Marg. Ref. Notes*, 12:35—48. *Matt.* 24:36—51. *Mark* 13:33—37.) Similar exhortations have been considered in the parallel scriptures, which may be understood as addressed to the primitive Christians, who were waiting for those awful events which had been foretold: but they are equally applicable to those great concerns in which all men alike are interested.—Every degree of excess in eating, drinking, and other animal indulgences, tends not only to oppress and disorder the body, but to stupify and darken the powers of the understanding, and to render the affections torpid and carnal. So that these sensualities, as well as the cares attending the pursuit of wealth, or anxiety about our temporal provision; and the desire of worldly honours and distinctions, unfit men for religious duties, and make way for the day of evil coming "upon them unawares," and should be most vigilantly avoided. (*Notes*, 1 *Cor.* 9:24—27, *v.* 27. 1 *Thes.* 5:1—11. 2 *Pet.* 1:10,11. 3:10—13.)—The Roman armies invaded Judea and besieged Jerusalem, when they were not expected; and the Jews were every where taken, as "a bird in the snare of the fowler:" in like manner, death surprises most "men that dwell on the face of the whole earth," in an unprepared state; and so will the day of judgment.

Overcharged. (34) Βαρυνθωσιν. Here only N. T. A βαρυς, *gravis.—Surfeiting.*] Κραιπαλη. Here only N. T.—*Of this life.*] Βιωτικαις. 1 *Cor.* 6:3,4. Not elsewhere N. T. A βιοω, *vitam ago.—Accounted worthy*, &c. (36) Καταξιωθητε. See on 20:35. That is, meet persons to be thus delivered and accepted. This was to be sought by constant earnest prayer, and must "therefore be the gift of God," and not the worthiness of man.—*Stand*, &c.] *Notes*, *Rom.* 14:2—4. 2 *Cor.* 5:9—12. *Eph.* 6:10—13. 1 *John* 2:26—29. *Jude* 22—25.

V. 37, 38. These verses show us in what manner our Lord spent the last days preceding his crucifixion. Early every morning he came to Jerusalem, and spent the day at the temple: and in the evening he retired to Bethany, probably to lodge at the house of Lazarus and his sisters.—The people, from curiosity, conviction, or expectation, early resorted to attend on his instructions: yet when he would not assume the outward dignity of the regal character, but suffered himself to be apprehended by his enemies, they turned against him and joined in demanding his crucifixion! (*Marg. Ref.*)

Came early. (38) Ωρθριζε. Here only N. T.—*Gen.* 19:2, 27. *Sept.* Ab ορθρος, *diluculum, mane.*

PRACTICAL OBSERVATIONS.

V. 1—19. Our gracious Lord particularly notices the small oblations which spring from the love of his name in the hearts of his poor people; because men are apt to despise and discourage them: "for man looketh at the outward appearance, but the LORD looketh at the heart." (*P. O. Mark* 12:35—44.)—The spiritual mind will not be satisfied except with a city and a temple, the foundations of which cannot be subverted, and the ornaments of which cannot be removed or defaced; foreseeing the time when "the fashion of this world will pass away."—Instead of curious inquiries and speculations, every wise man will take heed "that he be not deceived," or led to countenance deceivers, and so add energy to delusion, in the great concerns of eternity. (*Note*, 2 *John* 7—11.) Whatever calamities may be in the world, or persecutions in the church, "before the end come;" we are sure that it will be well with those who serve the Lord, and their very trials shall "turn to them for a testimony." We should therefore "settle it in our hearts" not to be anxious about these matters, or afraid lest we should be put to shame before our enemies: for the divine Saviour will give all his disciples "a mouth and wisdom, which none of their enemies shall be able to gainsay or resist."—Whatever treachery, cruelty, contempt, or enmity we may meet with from men of all sorts, for his name's sake, nothing can in the least harm us. Let us then "possess our souls in patience;" "knowing that we are hereunto called;" even to suffer patiently, as well as to be unwearied in doing good. (*P. O. Matt.* 24:1—15. *Mark* 13:1—23. *Note*, and *P. O.* 1 *Pet.* 2:18—25.)

V. 20—38. The performance of ancient prophecies is very encouraging to those who are waiting on God to perform his promises: for if "the days of vengeance 'arrived,' that all things which were written might be fulfilled;" surely the predictions of Zion's prosperity will also be accomplished; for our "God delighteth in mercy."—The scattered Jews around us *unwillingly* preach to us the truth of Christianity, and prove, that "though heaven and earth pass away, the words of Jesus shall not pass away:" and they may also remind us to pray for those times, when neither the literal nor the mystical Jerusalem shall any longer be trodden down by the Gentiles, and when both Jews and Gentiles shall be turned to the Lord. (*Note*, *Rev.* 11:1,2.)—If we would "lift up our heads, as knowing that our redemption draweth nigh," in those seasons when there shall be "distress of nations with perplexity, the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things which are coming on the earth;" or in the day when "flesh and heart shall fail;" or when "the powers of heaven shall be shaken, and the Son of man shall be seen coming in a cloud, with power and great glory;" we must continually be expecting and preparing for those events. Even true Christians have great need to be warned "to take heed to themselves," that they may not, on any occasion, be drawn into excessive or inexpedient indulgence, or be entangled by worldly cares: otherwise those days may come upon them unawares, which as a snare surprise to their destruction the inhabitants of the earth. May we then watch and pray incessantly, that we may "be accounted worthy to escape" these fatal delusions; and "that we may be found" of Christ, when he cometh, "in peace, without spot and blameless." (*Notes*, 2 *Pet.* 3:11—15.) May we begin, employ, and conclude each of our days, in reading and hearing his word, obeying his precepts, and imitating his example, that whensoever he cometh we may "be found watching!" (*P. O. Matt.* 24:16—51. 25:1—13. *Mark* 13:24—37. 1 *Thes.* 5:1—11. 2 *Pet.* 3:9—18.)

NOTES.—CHAP. XXII. V. 1—13. *Marg. Ref. Notes*, *Matt.* 26:1—5,14—19. *Mark* 14:10—16.—*Then entered*, &c. (3) *Notes*, *John* 13:1—5,18—30. 'God, by his wonderful providence, causeth him to be the minister of our salvation, who was the author of our destruction.' *Beza.—Money.* (5) 'As the priests proposed so small a price,' (thirty shekels,) 'to express their contempt of Jesus; so God permitted Judas, covetous as he was, to acquiesce in that mean and trifling sum; (though he might easily have raised it higher:) that thus the prophecy of Zechariah might be fulfilled, in which it had been particularly specified.' *Doddridge.—Promised.* (6) Εξωμολογησε. See on *Matt.* 11:25. 'Ομολογεω. *Idem dico cum altero, adsentio, consentio. Matt.* 14:7. Covetous and vile as Judas was, it is hardly conceivable that he should formally *thank* the priests for the paltry sum which they stipulated to give him.

V. 14—18. Jesus assuredly knew that this passover would bring on immediately his most intense and inexpressible

16 For I say unto you, [r]I will not any more eat thereof, [s]until it be fulfilled in the kingdom of God.

17 And he [t]took the cup, [u]and gave thanks, and said, Take this, and divide *it* among yourselves.

18 For I say unto you, [x]I will not drink of [y]the fruit of the vine, [z]until the kingdom of God shall come.

19 And [a]he took bread, and [b]gave thanks, and brake *it*, and gave unto them, saying, This [c]is my body which is [d]given for you: [e]this do in remembrance of me.

20 Likewise also the cup after supper, saying, [f]This cup *is* the new testament in my blood, which is shed for you.

21 But, behold, [g]the hand of him that betrayeth me *is* with me on the table.

22 And [h]truly the Son of man goeth, as it was determined: [i]but woe unto that man by whom he is betrayed!

23 And they began to [k]inquire among themselves, which of them it was that should do this thing.

[*Practical Observations.*]

24 ¶ And there was also [l]a strife among them, which of them should be accounted the greatest.

25 And he said unto them, [m]The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

26 But [n]ye *shall* not *be* so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

27 For whether *is* [o]greater, he that sitteth at meat, or he that serveth? *is* not he that sitteth at meat? but I am among you as he that serveth.

28 Ye are they which have [p]continued with me in my temptations:

29 And [q]I appoint unto you a kingdom, as my Father hath appointed unto me;

30 That ye may [r]eat and drink at my table in my kingdom, [s]and sit on thrones, judging the twelve tribes of Israel.

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r 18—20. s 30. 12:37. 14:15. John 6:27, 50—58. 1 Cor. 5:7,8. Heb. 10:4—10. t Ps. 2:8. 116:13. Jer. 16:7. u 19. 9:16. Deut. 8:10. Isaiah 5:13. Rom. 14:6. 1 Tim. 4:4,5. x 16. Matt. 26:29. Mark 14:25. 15:23. y Judg. 9:13. Ps. 104:15. Prov. 31:6,7. Cant. 5:1. Is. 24:7—11. 25:6—8. 55:1. Zech. 9:15,17. Eph. 5:18,19. z 9:27. 21:31. Rom. 2:44. Matt. 16:18. Mark 9:1. Acts 2:30—36. Col. 1:13. a Matt. 26:26—28. Mark 14:22—24. 1 Cor. 11:23—29. b 17. 24:30. John 6:23. 1 Pet. 2:18. c 22:20. Gen. 41:26,27. Ex. 24:7,11. Deut. 27:6,7. Josh. 8:31. Zech. 9:7,8. 1 Cor. 10:1. Gal. 4:25. d Rom. 6:5,11. Col. 1:1. Eph. 5:2. Tit. 2:14. 1 Pet. 2:21. e Ps. 78:4—6. 111:4. Cant. 1:4. 1 Cor. 11:24,25. f Ex. 24:8. Zech. 9:11. 1 Cor. 10:16—21. 11:25. Heb. 9:6—15, 19—22. 10:29. 13:20. g John 13:18, 19. Ps. 41:9. Mic. 7:5,6. Matt. 26:21—25. Mark 14:18—20.

h 22. Acts 2:23. 4:28. i Matt. 18:7. 26:24. Mark 14:21. Jude 11. k Deut. 12:30. l Matt. 18:1. 20:24. Mark 9:34. 10:37—41. Rom. 12:10. 1 Cor. 13:4. Phil. 2:3—5. Jam. 4:5,6. 1 Pet. 5:5,6. m Matt. 20:25—28. Mark 10:41—45. n Matt. 18:3—5. 23:8—12. Rom. 12:2. 1 Pet. 5:3. o 12:37. 17:7—9. Matt. 20:28. John 13:5—16. 2 Cor. 8:9. Phil. 2:7,8. p Matt. 19:28,29. 24:13. John 6:67, 68. 8:31. Acts 15:25. Heb. 2:18. 4:15. q 12:32. 19:17. Matt. 24:47. 2 Tim. 2:12. Jam. 2:5. Rev. 2:7,11. r 18—18. 12:37. 14:15. 2 Sam. 9:9,10. 19:28. Rev. 19:9. s Ps. 49:14. 1 Cor. 6:2,3. Rev. 2:26,27. 3:21. 4:4. *Gr.*

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sufferings: yet he ardently longed for its arrival, that he might enter on that conflict which would certainly end in a glorious victory, productive of the most happy consequences to his people to all eternity: and he desired to join with his disciples in that passover "before he suffered;" that he might more fully open his mind to them, and speak such things as would conduce to prepare them also for the trials which were before them. He likewise informed them, that he should no more partake of that sacred feast, till its typical meaning was fulfilled in his atoning sacrifice, the clear revelation of his gospel, and the establishment of his spiritual kingdom. (*Notes, Ex.* 12:3—14.) Having said this, he took the cup of wine, with which it was customary for the head of the family to begin the paschal supper; and, giving thanks for it and the mercies then commemorated, he directed his disciples to divide it among them; as he should no more drink of the fruit of the vine, till the kingdom of God should come, i. e. till the gospel dispensation should be introduced. (*Marg. Ref.* x—z. *Note, Matt.* 26:29.)—It is probable that Jesus made the same declaration, at giving the disciples the cup of wine, usually drunk in celebrating the passover; and when he gave them the cup in instituting the Lord's supper. Perhaps he tasted the former, as a part of the *custom*, though not required by the *law:* but he did not partake of the wine, used in appointing the sacramental memorial of his death.

With desire, &c. (15) *Marg.* Επιθυμια επεθυμησα.—Επιθυμια. *Mark* 4:19. *John* 8:44. *Rom.* 1:24. 6:12. 7:7,8. 13:14. *Phil.* 1:23. 1 *Thes.* 2:17. 4:5. 2 *Pet.* 2:18. 1 *John* 2:16,17.—Επιθυμεω. 15:16. 17:22. *Acts* 20:33. *Jam.* 4:2. 1 *Pet.* 1:12.—See on *Matt.* 5:28.

V. 19, 20. *Marg. Ref. Notes, Matt.* 26:26—28. *Mark* 14:17—30. 1 *Cor.* 10:14—22. 11:23—34.—*After*, &c. (20) 'This was said after the paschal supper, to signify that this cup pertained not to the solemnity of the passover.' *Whitby.*—"The cup" is here put for the *wine* contained in it; and that is said to be "the new covenant in my blood," as representing the blood of Emmanuel. It is astonishing that, amidst language so undeniably *figurative*, one expression should have been so long, so extensively, and so pertinaciously, interpreted *literally*, in contradiction to Scripture, to fact, and to common sense.—As we are not under the ritual law, and as nothing in this respect is spoken in the New Testament; it does not appear, that unfermented bread is essential to the Lord's Supper: or that cutting the loaf is improper; though to *break* a portion of it at least seems more scriptural.—The passover was *once* celebrated by anticipation, before the deliverance of Israel out of Egypt; and the Lord's supper, once before our ransom had been paid.

In remembrance of me. (19) Εις την εμην αναμνησιν. 1 *Cor.* 11:24,25. *Heb.* 10:3. Not elsewhere N. T. *Num.* 10:10. *Sept.*

V. 21—23. *Marg. Ref. Note, Matt.* 26:21—24.—*As it was determined.* (22) The other evangelists say, "as was written of him." It was *written* because it was *determined:* but as Judas betrayed Christ, neither because it was decreed that he should, of which he could know nothing; nor because it was so written, which assuredly he did not understand, or attend to, at the time; so neither the one nor the other interfered, in the smallest degree, with his free agency and accountableness, and consequently did not excuse his wicked conduct.—It is surprising that learned men should allow the system of prophecy to be consistent with man's free agency; and yet think the secret purposes of God inconsistent with it. Of *predicted* events we may know something; and this, in certain cases, may influence our conduct: but of *secret* decrees we can know nothing, previous to the accomplishing of them; and so it is impossible that they should be the motives of our actions, or form any excuse for our sins. And as the predicted event must infallibly take place, for "the Scripture cannot be broken;" this as certainly ensures the predicted conduct, in the persons concerned, if only *foreseen*, as if absolutely *decreed*. The objection therefore, on this ground, is *unreasonable;* but the Scriptures must decide which system is true.—'The decree of Providence, though it necessarily take place, yet does not excuse the crime of the instrument.' *Beza.*—This Calvin himself would have maintained.

Determined. (22) 'Ωρισμενον. *Acts* 2:23. 10:42. 11:29. 17:26,31. *Heb.* 4:7; ab ὁριον, *terminus.* Προορίζω. *Rom.* 8:29,30.

V. 24—27. 'It is wonderful, Christ should not have answered, that Peter was he to whom all the rest must be subject, as a prince or head; if indeed Peter was placed in any degree of apostolical authority above the rest.' *Beza.*—This competition seems to have been secretly revived among the apostles, even at the last passover. The immediate introduction of "the kingdom of God" would be considered by them as implied in what our Lord had before spoken; and they overlooked all which he had said of his sufferings, as what they could not understand. He, however, saw the same ambition working in their hearts; and to repress it he had recourse to arguments similar to those which he had used on a former occasion. (*Marg. Ref. Notes*, 9:46—50. *Matt.* 18:1—6. 20:20—28. *Mark* 10:35—45.)—*Exercise*, &c. (25) Both the original words, here used, imply arbitrary domineering authority; like that of a slaveholder over his slaves. One of the most ambitious, cruel, and tyrannical of the Egyptian kings was called *Ptolemæus Euergetes*, 'the Benefactor:' but the apostles must not affect to be called benefactors, by assuming state or exercising dominion; but be ready for the meanest and lowest services, by which they might do real good to others; and this without excepting the senior or most eminent of them.—When our Lord said, that he "was among them as he that served;" he seems to have referred to the washing of the disciples' feet, which took place about the same time. (*Notes*, 12:35—46. *John* 12:1—8. 13:1—17.)

A strife. (24) Φιλονεικια. Here only N. T. Φιλονεικος. 1 *Cor.* 11:16. Ex φιλος, et νεικος, *jurgium, rixa.*—*Exercise lordship.* (25) Κυριευουσιν. *Rom.* 6:9. 7:1. 14:9. 2 *Cor.* 1:24. 1 *Tim.* 6:15. Κατακυριευουσιν, *Matt.* 20:25.—*Exercise authority.*] Εξουσιαζοντες. 1 *Cor.* 6:12. 7:4. Not elsewhere N. T. Κατεξουσιαζουσιν, *Matt.* 20:25.—*Benefactors.*] Ευεργεται. Here only N. T. Ex *ευ bene*, et *εργον opus.*

V. 28—30. Our blessed Saviour would not countenance in the least the worldly ambition of his disciples; but he saw good to animate them with the prospect of an honour worthy of their most ardent desires. They had followed him, with persevering constancy, through all his humiliating trials, which were about to terminate in his crucifixion; and they would follow his example, and adhere to him, through all temptations even unto death. As a reward for their faithful attachment, he engaged, as by covenant, to assign them a kingdom; even as the Father had covenanted to give him a kingdom, when he had passed through his sufferings. He would there admit them to share the glory and felicity of his exaltation; even as a victorious monarch admits his valiant

31 ¶ And the Lord said, [t]Simon, Simon, behold, [u]Satan hath desired *to have* you, that he may [x]sift *you* as wheat:

32 But [y]I have prayed for thee, that [z]thy faith fail not; and [a]when thou art converted, [b]strengthen thy brethren.

33 And he said unto him, Lord, [c]I am ready to go with thee, both into prison, and to death.

34 And he said, I tell thee, Peter, [d]the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

[*Practical Observations.*]

35 ¶ And he said unto them, [e]When I sent you without purse, and scrip, and shoes, [f]lacked ye any thing? And they said, Nothing.

36 Then said he unto them, [g]But now, he that hath a purse, let him take *it*, and likewise *his* scrip: and he that hath no sword, let him sell his garment, and buy one.

37 For I say unto you, That [h]this that is written must yet be accomplished in me, [i]And he was reckoned among the transgressors: for [k]the things concerning me have an end.

38 And they said, Lord, behold, here *are* two swords. And he said unto them, [l]It is enough.

39 ¶ And [m]he came out, and went, [n]as he was wont, to the mount of Olives; and his disciples also followed him.

40 And when he was at the place, he said unto them, [o]Pray that ye enter not into temptation.

41 And he was withdrawn from them about a stone's cast, [p]and kneeled down, and prayed,

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t 10:41. Acts 9:4. u Job 1:8—11, 2:3—6. Zech. 3:1. 1 Pet. 5:8. Rev. 12:10. x Am. 9:9. y Ezek. 3:2—4. John 14:19. 17:9—11, 16—21. Rom. 8:9,10. 8:32—34. Heb. 7:25. 1 Pet. 1:5. 1 John 2:1,2. z 8:13. 2 Tim. 2:18. Tit. 1:1. Heb. 12:15. 2 Pet. 1:1. 1 John 2:19. a 61,62. Matt. 18:3. 26:75. Mark 14:72. 16:7. Acts 3:19. b Ps. 32:3—6. 51:12,13. John 21:15—17. 2 Cor. 1:4—6. 1 Tim. 1:13—16. Heb. 12:12,13. 1 Pet. 1:13. 5:8—10. 2 Pet. 1:10—12. 3:14,17,18. c 2 Kings 8:12, 13. Prov. 28:26. Jer. 10:23. 17:9. Matt. 20:22. 26:33—35,40,41. Mark 14:29—31, 37,38. John 13:36,37. Acts 20:23,24. 21:13. d Matt. 26:34,74. Mark 14:30,71, 72. John 13:38. 18:27. e 9:3. 10:4. Matt. 10:9,10. Mark 6:8,9. f 12:42—31.

Gen. 48:15. Deut. 8:2,3,16. Ps. 23:1. 34:9,10. 37:3. Matt. 6:31—33. g Matt. 10:22—25. John 15:20. 16:33. 1 Thes. 2:14,15. 3:4. 1 Pet. 4:1. h 22. 18:31. 24: 44—46. Matt. 26:54—56. John 10:35. 19:28—30. Acts 13:27—29. i 23:32. Is. 53:12. Mark 15:27,28. 2 Cor. 5:21. Gal. 3:13. k Matt. 26:52—54. John 18:36. 2 Cor. 10:3,4. Eph. 6:10—18. 1 Thes. 5:8. 1 Pet. 5:9. l Matt. 26:36—38. Mark 14:32—34. John 18:1,2. m 21:37. Mark 11:11,19. 13:3. n 46. 11:4. 1 Chr. 4: 10. Ps. 17:5. 19:13. 119:116,117,133. Prov. 30:8,9. Matt. 6:13. 26:41. Mark 14: 38. 2 Cor. 12:7—10. Eph. 6:18,19. 1 Pet. 4:7. 5:8,9. Rev. 3:10. o Matt. 26: 39. Mark 14:35.

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captains and chosen friends to feast with him at his own table; and he would also make them assessors with him in judgment, especially in passing sentence on the twelve tribes of Israel, who would reject their ministry as they had done his, and put most of them to death as they were about to crucify him. (*Notes, Dan.* 12:2,3. *Matt.* 19:27,28. 1 *Cor.* 6:1—6, *vv.* 2,3. *Rev.* 21:9—12, *v.* 14.)—Judas could not be intended in this promise; but as twelve apostles were at first appointed, and as the vacancy would soon be filled up, after he "was gone to his own place," the original number was mentioned.—Some explain this of the authority of the apostles over the Christian church: but, while this authority is most readily allowed to belong to them, and in some respects to them exclusively; (*Note, Matt.* 16:19.) some special honour and distinction in the world above, seems to be more directly intended.

Have continued. (28) Εστε δι διαμεμενηκοτες. 1:22. *Gal.* 2:5. *Heb.* 1:11. 2 *Pet* 3:4.—*Ps.* 102:26. 119:90,91. *Sept.*—*Temptations.*] Πειρασμοις. See on *Matt.* 6:13.—*I appoint*, &c. (29) Διατιθεμαι, ... *appointed*, διεθετο. *Acts* 3:25. *Heb.* 8:10. 9:16. 10:16.—'*Testor ... testamentum condo, testamento ordino ... fœdus pango.*' Schleusner. Hence διαθηκη, *fœdus testamentum.*

V. 31—34. Perhaps Peter was here called by his former name, Simon, because in the events referred to, his instability so little accorded to the signification of that which had been given him. (*Notes, Matt.* 16:18. *John* 1:35—42.) Our Lord addressed him in particular, and in a very emphatical manner; though the other apostles were in a measure concerned, and the pronoun is plural *you*, not *thee*. Satan, their adversary, had desired, and earnestly sought permission, and in some degree obtained it, to make his advantage of the approaching time of trial, and to assault them with most violent temptations. Probably he hoped completely to prevail against some of them; or to bring such a scandal on their characters, as might prevent their future usefulness, or grievously discourage and distress them. He wanted "to sift them as wheat;" or to agitate their minds by his inward suggestions, concurring with their outward perils and difficulties, as the wheat is tossed about in the sieve: (*Marg. Ref.* t—x. *Note, Am.* 9:7—10.) but, whatever his intentions were, the Lord meant to permit him, by these means, to prove them, and to overrule it for the increase of their purity. Their distress and peril would indeed be very great, and they would none of them be able to sustain the shock unmoved: but Peter especially would be so violently assaulted, that, if left to himself, he would fall, like Judas, to rise no more. But he, who denounced the traitor's doom before his crime was perpetrated, assured Peter, that "he had prayed for him, that his faith might not fail." Not fail, as strength does in sickness; but as *life* fails in *death*. His faith was grievously interrupted in its *exercise and effects*, when he denied his Lord: but the *principle* did not fail in his heart. (*Marg. Ref.* y, z. *Notes, Rom.* 5:7—10. 8:32—34. 1 *Pet.* 1:2—5.) "The spirit of life" did not finally leave Peter, who was a believer, and whose conduct on a sudden temptation was entirely contrary to his real character, and his habitual purpose: though he no more strove with Judas, who was a hypocrite, and acted according to his true character, which he had hitherto concealed. Peter was speedily brought, in the renewed exercise of *faith*, to mourn for his sin, to hope in God's mercy, and to return to his service; but Judas was left to utter apostacy, despair, and suicide. (*Notes, Matt.* 13:20,21. 25:1—4. *Rom.* 7:15—17.) When Christ had given Peter this intimation of his merciful intentions respecting him; which doubtless afterwards gave support to his faith and hope, under the anguish of his bitter remorse after he had denied his Lord: he commanded him, when thus renewedly "converted," to strengthen his brethren." Accordingly, after his fall and recovery, he was peculiarly earnest in encouraging the disciples to hope for a happy event of their trials: and in animating them boldly to profess and preach the gospel: while the humiliating lessons, which he learned by those events, had a very salutary effect on his own spirit, and tended to qualify him especially for encouraging and warning the tempted, the fearful, the desponding, or the fallen, even to the end of his days. The discerning reader will perceive the traces of it in his epistles.—Peter, however, was not at this time prepared to attend to his Lord's warnings, being confident of his good intentions, and foolishly disposed to "trust in his own heart." (*Notes, Matt.* 26:30—35. *Mark* 14:17—30. *John* 13:36—38.)—'It was certainly Peter's advantage that our Lord did pray for him: but it was not so much for his honour, that he should stand in need of such a prayer, beyond all others.' *Lightfoot.* To Peter belonged *shame*; the *honour* was the Lord's.—All need the same intercession of Christ, which is the believer's only security against final apostacy: and who dares to say, that he needs it less than Peter did?—'It is through the prayers of Christ, that the elect do never utterly fall away from the faith. ... He shows that faith differeth much from a vain security, in setting before us the grievous example of Peter.' *Beza.*

Hath desired. (31) Εξητησατο. Here only.—'*Expeto ... deposco, ut aliquis mihi dedatur.*' Schleusner. Εξ εξ et ταιτεω *posco.—That he may sift.*] Του σινιασαι. Here only N. T.—*Fail.* (32) Εκλειπῃ. See on 16:9.

V. 35—38. To prepare the disciples for approaching trials, our Lord reminded them of their past experience. He had sent them to preach the gospel, without allowing them to make any provision for the journey: yet they had met with persons, in every place, ready to entertain and supply them. (*Marg. Ref.* e, f. *Note, Matt.* 10:9,10.) They must now, however, expect to meet with a different reception, and prepare to encounter hardship, opposition, and persecution: insomuch, that it would behoove them to take with them such provision as they had; and swords for self-defence would appear more necessary than even their garments. For all the prophecies, concerning the sufferings of the Messiah, were about to be accomplished in him, and to come to a speedy conclusion in his being crucified as a malefactor: and as they would then be "hated for his sake," and would shortly be sent forth to preach him, the Lord and Saviour of the world; they must count their cost, and prepare to be despised, persecuted, and put to death. The apostles, on hearing this, having two swords, (which were then frequently worn by travellers to defend them against the robbers,) showed them to their Lord, by way of expressing their readiness to use them, and of asking permission to go and procure more. But as he said, "It is enough;" (though two swords could not be *enough* to arm eleven persons;) and as he showed strong disapprobation of Peter's conduct in using the sword; we are sure, that he did not intend to be understood literally but as speaking of the weapons of their spiritual warfare.—'His meaning was not perfectly comprehended by them; and he did not think it necessary, at that time, to open the matter further to them.' *Campbell.*—'This whole speech is allegorical. My fellow-soldiers, you have hitherto lived in peace; but now a dreadful war is at hand: so that, omitting all other things, you must think only of *arms*. ... But when he prayed in the garden, and reproved Peter for smiting with the sword, he himself showed what those *arms* were.' *Beza.*—'You may easily guess at the reception you are like to meet with, when you come in the name and authority of one, who has suffered as a malefactor; and yet demand faith and obedience to him as an almighty Saviour.' *Doddridge.* (*Marg. Ref.* g—k. *Notes, Is.* 53:11,12. *Matt.* 26:47—56. *Mark* 15: 26—28, *v.* 28. *John* 19:28—30.)

It is enough. (38) Ικανον εστι. 2 *Cor.* 2:6. 2 *Tim.* 2:2.

V. 39—46. *Marg. Ref. Notes, Matt.* 26:36—46. *Mark* 14:32—38, *vv.* 36,37.—*Pray*, &c. (40) Or, "Pray that ye may not enter into temptation." Let this be your peculiar request, "Lead us not into temptation." (*Note, Matt.* 6:

42 Saying, [t]Father, if thou be willing, remove this [u]cup from me: nevertheless [r]not my will, but thine, be done.

43 And there appeared [s]an angel unto him from heaven, [t]strengthening him.

44 And [u]being in an agony, he prayed more earnestly: [x]and his sweat was as it were great drops of blood falling down to the ground.

45 And when he rose up from prayer, and was come to his disciples, he found them [y]sleeping for sorrow,

46 And said unto them, [z]Why sleep ye? rise and pray, lest ye enter into temptation.

[*Practical Observations.*]

47 ¶ And [a]while he yet spake, behold, a multitude, and he that was called [b]Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.

48 But Jesus said unto him, Judas, [c]betrayest thou the Son of man with a kiss?

49 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

50 And [d]one of them smote a servant of the high-priest, and cut off his right ear.

51 And Jesus answered and said, [e]Suffer ye thus far. [f]And he touched his ear, and healed him.

52 Then [g]Jesus said unto the chief priests, and [h]captains of the temple, and the elders, which were come to him, Be ye come out as against a thief, with swords and staves?

53 When I [i]was daily with you in the temple, ye stretched forth no hands against me: [k]but this is your hour, and [l]the power of darkness.

54 Then [m]took they him, and led *him*, and brought him into the high-priest's house. [n]And Peter followed afar off.

55 And when they [o]had kindled a fire in the midst of the hall, and were set down together, [p]Peter sat down among them.

56 But [q]a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

57 And [r]he denied him, saying, Woman, I know him not.

58 And after a little while, [s]another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

59 And about the space of one hour after, another [t]confidently affirmed, saying, Of a truth this *fellow* also was with him; for he is a Galilean.

60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake [u]the cock crew.

61 And the Lord [x]turned, and [y]looked upon Peter: [z]and Peter remembered the word of the Lord, how he had said unto him, [a]Before the cock crow, thou shalt deny me thrice.

62 And Peter went out, [b]and wept bitterly.

63 ¶ And [c]the men that held Jesus [d]mocked him, and smote *him*.

64 And when they had [e]blindfolded him, they

p Matt. 25:42,44. Mark 14:36. John 12:27,28. q 17—20. Is. 51:17,22. Jer. 25:15, &c. Matt. 20:22. John 18:11. r Ps. 40:8. John 4:34. 5:30. 6:38. Heb. 10:7—10. s 4:10,11. Ps. 91:11,12. Matt. 4:6,11. 26:53. 1 Tim. 3:16. Heb. 1:6,14. t 32. Deut. 3:28. Job 4:3,4. Is. 35:3,4. Dan. 10:16—19. 11:1. Acts 18:23. Heb. 2:17. u Gen. 3:1, 24—28. Ps. 22:1,2,12—21. 40:1—3. 69:14—18. 88:1—18. 130:1,2. 143:6, 7. Lam. 3:55—56. Jon. 2:2,3. John 12:27. Heb. 5:7. x Is. 53:10. Lam. 1:12. Rom. 8:32. y Matt. 26:40,43. Mark 14:37,40,41. z 40. 21:34—36. Prov. 6:4—11. Jon. 1:6. a Matt. 25:45—47. Mark 14:41—43. John 14:2—9. b 3—6. Matt. 26:14—16,47. Mark 14:10,11,43. Acts 1:16—18. c 2 Sam. 20:9,10. Ps. 55:21. Prov. 27:6. Matt. 26:48—50. Mark 14:44—46. d Matt. 26:51—54. Mark 14:47. John 18:10,11. Rom. 12:19. 2 Cor. 10:4. e John 17:12. 18:8,9. f Rom. 12:21. 2 Cor. 10:4. 1 Pet. 2:21—23. g Matt. 26:55. Mark 14:48,49. h 4. 2 Kings 11: 25. John 18:12. Acts 5:24. i 21:37,38. Matt. 21:12—15,23,45,46. John 7:25,26, 30,45, &c. k Judg. 16:21—30. Job 20:5. John 16:20—22. l John 14:30. Acts 26:

1 s 2 Cor. 4:3—6. Eph. 6:12. Col. 1:13. Rev. 12:9—12. m Matt. 26:57,58. Mark 14:53,54. John 18:12—17,24. n 33,34. 2 Chr. 32:31. o 44. John 18:18. p Ps. 1:1. 26:4,5. 28:3. Prov. 9:6. 13:20. 1 Cor. 15:33. 2 Cor. 6:15—17. q Matt. 26: 69. Mark 14:66—68. John 18:17. r 33,34. 12:9. Matt. 10:33. 26:70. John 18:25, 27. Acts 3:13,14,19. 2 Tim. 2:10—12. 1 John 1:9. s Matt. 26:71,72. Mark 14:69, 70. John 18:25. t Matt. 26:73,74. Mark 14:69,70. John 18:26,27. u 34. Matt. 26:74,75. Mark 14:71,72. John 18:27. x 10:41. Mark 5:30. y Job 33:27. Is. 57:15—18. Jer. 31:18—20. Hos. 11:8. Acts 5:31. z Ez. 16:63. 36:31,32. Eph. 2:11. Rev. 2:5. a Matt. 26:34,75. John 13:38. b Ps. 38:18. 126:5,6. Jer. 31: 18. Ez. 7:16. Zech. 12:10. Matt. 5:4. 26:75. Mark 14:72. 2 Cor. 7:9—11. c Matt. 26:59—68. Mark 14:55—65. John 18:22. d Job 16:9,10. 30:9—14. Ps. 22:6,7,13. 35:15,16,25. 69:7—12. Is. 49:7. 50:6,7. 52:14. 53:3. Mic. 5:1. Matt. 27:28—31,39—44. Mark 15:16—20,27—32. Heb. 12:2. 1 Pet. 2:23. e Judg. 16: 21,25.

13.)—'Prayers are a sure succour against the most perilous assaults of our enemies.' *Beza.*—*Angel*, &c. (43) The appearance of a holy angel to our Lord, in this conflict with the powers of darkness, and when he was weighed down with the feeling of the wrath of God against our sins, was an intimation of approaching victory. The angel could not *efficaciously* communicate strength, even to his human soul: but he might suggest encouraging topics: (32. *Note, Is.* 35:3,4.) and it was doubtless a part of our Saviour's humiliation, and an instance of his condescension, that he was pleased to be thus "strengthened" by "a ministering spirit," though "all the angels of God worship him."—*Drops*, &c. (44) Learned men have adduced some instances of persons who have sweated blood: but it was always in the greatest excess of anguish or terror; and commonly attended by weakness of body.—'Christ, by overcoming all the horrors of death, in conjunction with the curse of God for our sins, renders death friendly and lovely to us.' *Beza.*

Was withdrawn. (41) Απεσπασθη. *Matt.* 26:51. *Acts* 20: 30. 21:1.—*Strengthening.* (43) Ενισχυων. *Acts* 9:19. Not elsewhere N. T.—*An agony.* (44) Αγωνια. Here only N. T. Ab αγων. *Phil.* 1:30. *Col.* 2:1, *et al.*—*More earnestly.*] Εκτενεστερον. Here only N. T. Εκτεινης. *Acts* 12:5. 1 *Pet.* 4:8. Εκτενεια. *Acts* 26:7.—*Great drops.*] Θρομβοι. Here only N. T.

V. 47—53. *Marg. Ref. Notes, Matt.* 26:47—56. *Mark* 14:43—52. *John* 18:1—9.—*Betrayest thou*, &c. (48) Dost thou make my condescending kindness the occasion of thy base treachery, and persist in the tokens of respect and affection even in the very deed?—*Suffer*, &c. (51) 'Almost all antiquity seem agreed in understanding our Lord's expression as a check to his disciples.' *Campbell.* Having always considered his words as addressed to the officers, desiring them thus far to endure the rash opposition of his disciples, and not to proceed to violence against them; and still thinking it by far the most natural construction, and most obvious meaning; I yet thought it proper to introduce it, by stating what this learned writer asserts to be the general sense of antiquity.—Peter's rash courage seemed to render a miracle necessary for his preservation, and that of the other disciples; but, without a previous knowledge of our Lord's character, we could not have expected such a miracle as he wrought on this occasion. Desiring his furious adversaries to "suffer thus far," he immediately and perfectly restored the ear of Malchus. Yet neither this evidence of his power, nor his kindness to so officious an adversary, had any effect in softening them, or withdrawing them from their purpose!—*Captains.* (52) These are supposed to have been the leaders of the priests and Levites, who alternately kept guard at the avenues of the temple. (*Marg. Ref.* h. *Note, Acts* 4:1—3.)—*How* &c. (53) That was the hour in which the enemies of Christ were allowed to prevail; because it was the very time, when Satan was to have power to "bruise the heel of the Seed of the woman," who would at length crush his head. (*Notes, Gen.* 3:14,15. *Col.* 1:13—15.)

Shall we smite, &c. (49) Ει παταξομεν; 50. *Matt.* 26:31, 51. *Mark* 14:27. *Acts* 7:24. 12:7. *Rev.* 11:6.—*Captains*, &c. (52) Στρατηγους του ἱερου. 4. *Acts* 4:1. 5:24. *Notes*, 2 *Kings* 11:5—9, *v.* 9.—*The power of darkness.* (53) Ἡ ἐξουσια του σκοτους. *Acts* 26:18. *Col.* 1:13.

V. 54—62. *Marg. Ref. Notes*, 31—34, *vv.* 33,34. *Matt.* 26:57—62,69—75. *Mark* 14:66—72. *John* 18:15,16.—*Man*, &c. (58) A *maid* challenged Peter, in the second instance, according to Matthew and Mark: yet he here answers to a *man*. But Matthew writes, "She said to them that were there:" and Mark, "She began to say to them that stood by." So that the maid gave the information to those around her, and some *man* charged Peter with it. Perhaps several joined, though he answered to one in particular, for St. John writes, "*They* said unto him, &c." 'How must these people have been surprised, when they saw (as no doubt some of them did) this timorous disciple, within the compass of a few weeks, when he was brought with John before the council, not only maintaining the honour of Jesus, but charging the murder of "the Prince of life" on the chief men of the nation, and warning them of their guilt and danger in consequence of it. (*Acts* 4:5—13.)' *Doddridge.*—*Looked.* (61) 'What effect that look must have had on the heart, and on the countenance of Peter, every one may, perhaps, in some degree perceive; but it is utterly impossible for any words to describe, or, I believe, for the pencil of a Guido to express. The sacred writer, therefore, judiciously makes no attempt to work upon our passions, or our feelings, by any display of eloquence on the occasion. He simply relates the fact, without any embellishment or amplification.' *Bp. Porteus.*

Were set down together. (55) Συγκαθισαντων. *Eph.* 2:6. Not elsewhere N. T.—*Confidently affirmed.* (59) Διισχυριζετο. *Acts* 12:15. Not elsewhere N. T.—*Omnibus viribus contendit.* Ex δια et ισχυριζομαι, ab ισχυς, *robur*.

V. 63—65. (*Marg. Ref. Notes, Matt.* 26:63—68. *Mark* 14:65.) 'It is probable that some insults preceded, and others yet more violent followed, his being solemnly condemned by the Sanhedrim as guilty of death. . . . They charged Jesus with blasphemy, in asserting himself to be the Son of God: but the evangelist fixes this charge on them, because he really was so.' *Doddridge.*

struck him on the face, and asked him, saying, Prophesy, who is it that smote thee?

65 And many other things [f]blasphemously spake they against him.

66 ¶ And [g]as soon as it was day, [h]the elders of the people, and the chief priests, and the scribes, came together, and led him into their council, saying,

67 [i]Art thou the Christ? tell us. And he said unto them, [k]If I tell you, ye will not believe:

68 And [l]if I also ask *you*, ye will not answer me, nor let *me* go.

69 Hereafter [m]shall the Son of man sit [n]on the right hand of the power of God.

70 Then said they all, Art thou then [o]the Son of God? And he said unto them, [p]Ye say that I am.

71 And they said, [q]What need we any further witness? for we ourselves have heard of his own mouth.

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f 12:10. Matt. 12:31,32. Acts 26:11. 1 Tim. 1:13,14. g Matt. 27:1. Mark 15:1. h Ps. 2:1—3. Acts 4:25—28. i Matt. 11:3—5. 26:63. Mark 14:61. John 10:24. k 16:31. John 5:39—47. 8:43—45. 9:27,28. 10:25,26. 12:37—43. l 20:3—7,41—44. m Matt. 25:64. Mark 14:62. n Ps. 110:1. Dan. 7:13,14. Matt. 22:44. Mark 16:19. Acts 2:34—36. 7:55,56. Rom. 8:34. Eph. 1:20—23. 4:8—10. Col. 3:1 Heb. 1:3. 8:1. 12:2. 1 Pet. 3:22. Rev. 22:1. o 4:41. Ps. 2:7,12. Matt. 3:17. 27: 43,54. John 1:34,49. 10:30,36. 19:7. p 23:3. Matt. 26:64. Mark 14:62. 15:2 John 18:37. q Matt. 26:65,66. Mark 14:63,64.

When they had blindfolded. (64) Περικαλυψαντες. *Mark* 14:65, rendered "to cover," *Heb.* 9:4. Not elsewhere N. T.

V. 66—71. (*Notes*, *Matt.* 26:57—68. 27:1,2. *Mark* 14: 65.) From the narrative of the two preceding evangelists it appears, that after the council had condemned Jesus, they separated, and met again early in the morning: and the words here used, "As soon as it was day, &c." seem to refer to this latter meeting of the council. Nor is it improbable, that the high-priest should again put the same questions to our Lord, as he had done the night before: both to see, whether he would stand to what he had said; and that such members of the council as had been absent, might hear his answers.—*Ask*, &c. (68) That is, "If I demand a reason of your unbelief, or require you to set me at liberty, ye will not."—*Art thou.* (70) What Christ said of himself and his exaltation, as "the Son of man," being understood as a declaration that he was the promised Messiah, occasioned the rulers to inquire whether he was "the Son of God:" by which it appears that they expected that the Messiah would be the Son of God: for they charged him with blasphemy, because they would not allow that he was the Messiah.—It is not indeed clear, in what sense they allowed of this term, as applied to the Messiah. (*Ps.* 2:7.) But as our Lord used it, they regarded it as "making himself God." (*John* 10:33.)

PRACTICAL OBSERVATIONS.

V. 1—23. When sinners have long gone on in wickedness, and done violence to the convictions of conscience under the means of grace, and still listened to temptation; Satan is often permitted to take full and final possession, and to hurry them into such crimes as "bring on them swift destruction." (*Note*, *John* 12:1—8. 13: *P. O.* 18—30.) This is more likely to be the doom of hypocritical preachers of the gospel, than of any other persons: nor will eminence of rank, gifts, or abilities in the least preserve them from it.—The avarice of false friends sometimes concurs with the malice of open enemies in contriving plans of persecution; and in getting over the obstacles which they meet with from the fear of man: and, however they despise or hate one another, they are very glad of each other's assistance. The faithful followers of the Lamb may, however, confidently commit their cause to "him who judgeth righteously:" and, after the example of their Lord, they should attend on the ordinances of God in due season; assured that no plots of their enemies can accomplish more than "was before determined," with a view to the glory of God, and the salvation of their souls. If then the Redeemer "greatly desired" the approach of his last most tremendous sufferings, that he might furnish an everlasting feast for our souls, "by his body broken, and his blood poured out for us;" with what patience and cheerfulness should we meet those lighter trials, through which we are to follow him to his kingdom above! We should, therefore, continually remember his love, his sufferings, and our obligations to him, both in that sacred institution which he has appointed, and by our daily meditation on his word; that we may feel the constraining influence of love to him, who died for us to purchase the blessings of the New Testament, which he sealed with his blood.—Let us then only beware of hypocrisy: and though the hand of traitors should be with us, either at his table, or at our own; we shall be free from their woe, and be able to appeal to the Lord, and confide in him with conscious integrity. (*P. O. Matt.* 26:1—35. *Mark* 14: 1—42.)

V. 24—34. How unbecoming is worldly ambition in a follower of Jesus, who "took upon him the form of a servant," and "humbled himself even to the death upon the cross!" Let us leave it to those rulers of this world who know not God, to lust after dominion, and to retain flatterers, who may compliment them as "*benefactors*;" whilst their mad ambition fills nations with blood and misery. It is our part to do good by stooping and labouring, and to become "benefactors," indeed, by being servants to all men for Christ's sake, and after his example. (*Notes*, 2 *Cor.* 4:5,6. *Gal.* 5:13—15.) Nor are we allowed to aspire after any other pre-eminence in his kingdom, than what springs from deeper humility, with superior diligence and usefulness. Thus following Christ in his "temptations," we too shall obtain a kingdom, even as he has been exalted to his mediatorial throne: and though we shall not have the distinguished honour of the holy apostles; yet we shall be admitted to a "fulness of joy" and "a weight of glory," of which we at present can form no adequate conception.—But in the way to this felicity we must expect to be assaulted and sifted by Satan: if he cannot destroy us, he will endeavour to disgrace, to pollute, or to distress us: and the Lord may see good to permit him to harass us grievously, and even to baffle us in some painful conflicts, that he may the more prove, humble, and sanctify us; and show the power of his grace in making us at length more than conquerors. (*Notes*, 2 *Cor.* 12:7—10.) It is not owing to our own wisdom and strength, if we be not finally overcome; but to the intercession of our heavenly Advocate, who prays "for his people as he does not for the world:" therefore "their faith does not fail;" though it seem to be dead, it revives again; "though they fall, they are not utterly cast down," for they again look to the Lord, and he restores their souls. If we have experience of this conflict, and have been recovered, and as it were converted again, after having been foiled by temptation; we shall both be qualified and disposed to strengthen our brethren, to caution and encourage them for the combat, to address the weak and tempted with tenderness and compassion, and to "restore in the spirit of meekness such as have been overtaken in a fault." (*Note*, *Gal.* 6:1—5, *v.* 1.)—But nothing so certainly forebodes a fall, in a professed disciple of Christ, as self-confidence connected with disregard to warnings, and contempt of danger. We may honestly mean what we profess, when we say, "I am ready to go with thee to prison, or to death;" but it is not so easy to stand our ground in the hour of temptation: and unless we "watch and pray always," we may be drawn into those things during the course of the day, against which in the morning we were most fully and honestly resolved. (*P. O. Matt.* 26:26—35. *Notes*, *Rom.* 7:18—25. *P. O.* 14—25.)

V. 35—46. Our experience of the Lord's faithfulness and goodness in times past, should animate us to trust his providence and grace for the future: for many of us must say to his praise, that when in obedience to his word, and depending on his promises, we neglected ordinary methods of obtaining temporal provisions, we in the event have wanted nothing Yet we should not so presume on his care, as to rush needlessly into danger: and we may expect, that as our faith is strengthened it will be more sharply tried than heretofore. We should then be continually preparing and arming for the battle, that we may be "able to stand in the evil day" of sharp temptation: and we shall find, that a believing acquaintance with the word of God, that "sword of the Spirit," will be more needful for us, in our passage through the enemy's country, than even our ordinary raiment. We cannot expect to escape tribulation and ill usage, in a world which numbered the Lord of glory with the worst of malefactors, if we indeed profess his truth and obey his commandments: but if we pray fervently that we "may not enter into temptation," we shall either be preserved from the severer trials, or be enabled under them to say, "Not my will but thine be done." And surely, when we contemplate the Redeemer "in an agony, praying more earnestly," and "his sweat like great drops of blood falling down to the ground," while "he was bruised for our iniquities;" we shall pray also to be enabled "to resist unto blood, striving against sin," if we should ever be called to it. (*P. O. Matt.* 26:36—46. *Mark* 14:17—42. *Notes*, *Heb.* 12:2—8, *vv.* 2—4.)

V. 47—71. Our supineness frequently exposes us to rebukes and chastenings: yet on some occasions our intemperate zeal betrays us into dishonourable mistakes, even as our timidity does on others. For corrupt nature still counteracts the tendency of grace, and warps our conduct to opposite extremes: we should therefore ask, and *wait* for, the Lord's directions, before we act in difficult circumstances. He will, however, prevent the most fatal consequences of our errors, provided our hearts be upright: yet when we contrast his temper and conduct with our own, we shall always see much to admire, and much to be ashamed of.—Neither the displays of his power, nor those of his love, can intimidate or soften hardened unbelievers; for such men could treat the divine Saviour, as if he had been a thief or a robber, even when he was working his gracious miracles before their eyes, nay, when healing their wounds! But their *hour*, and that of "the power of darkness," was of short continuance; and such will always be "the triumphing of the wicked."—To whatever part of the scene before us we turn our thoughts, we shall see proofs of the Redeemer's excellency, and of the deceitfulness and desperate wickedness of the human heart: but especially let us contemplate him, amidst all the insults and cruelties which he meekly endured, looking with compassion

CHAPTER XXIII.

Jesus is accused before Pilate, who sends him to Herod, 1–7. He is silent before Herod, who mocks him and sends him back, 8–11. Pilate and Herod are made friends, 12. Pilate, convinced of the innocence of Jesus, is yet pressed by clamour to give him up to crucifixion, and to release Barabbas, 13–25. Jesus is led away, Simon of Cyrene bearing his cross, 26. To the women and others who bewailed him, he predicts the calamities coming on the Jews, 27–31. He is crucified between two thieves, and prays for his murderers, 32–34. The people, rulers, priests, and soldiers, and one of the thieves, scoff at him, 35–38. The other thief rebukes his companion, and confesses Christ, who promises that he shall "that day be with him in paradise," 39–43. The land is darkened, the veil of the temple rent, and Jesus, commending his spirit into the hand of his Father, expires, 44–46. The centurion confesses him; and the people with his acquaintance retire, smiting their breasts at what they had seen, 47–49. Joseph of Arimathea asks for the body, and buries it, 50–54. The women prepare spices; but rest on the sabbath, according to the commandment 55, 56.

AND [a]the whole multitude of them arose, and led him unto Pilate.

2 And [b]they began to accuse him, saying, We found this *fellow* [c]perverting the nation, [d]and forbidding to give tribute to Cæsar, saying, [e]That he himself is Christ a King.

3 And [f]Pilate asked him, saying, Art thou [g]the King of the Jews? And he answered him, and said, Thou sayest *it*.

4 Then said Pilate to the chief priests, and *to* the people, [h]I find no fault in this man.

5 And [i]they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, [k]beginning from Galilee to this place.

6 When Pilate heard of Galilee, he asked whether the man were [l]a Galilean.

7 And as soon as he knew that he belonged unto [m]Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

8 And when Herod saw Jesus, he was exceeding glad: [n]for he was desirous to see him of a long *season*, because he had heard many things of him: [o]and he hoped to have seen some miracle done by him.

9 Then he questioned with him in many words: [p]but he answered him nothing.

10 And the chief priests and scribes stood [q]and vehemently accused him.

11 And [r]Herod with his men of war [s]set him at nought, and mocked *him*, and arrayed him in a gorgeous robe, and sent him again to Pilate.

12 And the same day [t]Pilate and Herod were made friends together; for before they were at enmity between themselves. [*Practical Observations.*]

13 ¶ And [u]Pilate, when he had called together the chief priests, and the rulers, and the people,

14 Said unto them, Ye have brought this man unto me, [x]as one that perverteth the people: and, behold, I, having examined *him* before you, [y]have found no fault in this man, touching those things whereof you accuse him:

15 No, nor yet Herod; for I sent you to him; and, lo, nothing worthy of death is done unto him:

16 I will therefore [z]chastise him, and release *him*.

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a 22:66. Matt. 27:1,2. Mark 15:1. John 18:28. b Mark 15:3–5. John 18:30. c 5. 1 Kings 18:17. Jer. 38:4. Am. 7:10. Acts 16:20. 17:6,7. 24:5. d 20:20–25. 1 Kings 21:10–13. Ps. 35:11. 62:4. 64:3–6. Jer. 20:10. 37:13–15. Matt. 22:21. 26:59,60. Mark 14:55,56. Acts 24:13. 1 Pet. 3:16. e 22:2,9,70. Mark 14:61, 62. John 19:12. f Matt. 27:11. Mark 15:2. g Or, Christ. 37. 1 Tim. 6:13. g 38. 1:32,33. 19:38–40. Mark 15:18,32. John 1:49. 19:3,19–21. h 14,15. Matt. 27: 19,24. Mark 15:14. John 18:38. 19:4–6. Heb. 7:26. 1 Pet. 1:19. 2:22. 3:18. i 23. 11:53. Ps. 22:12,13,16. 57:4. 59:4. Matt. 27:24. John 19:15. Acts 5:33. 7: 54,57. 23:10. k 4:14,15. Matt. 4:12–16,23. Mark 1:14. John 1:43. 2:11. 7:41, 52. Acts 10:37. 13:1. Acts 5:37. m 8:1. 13:31. n 9:7–9. Matt. 14:1. Mark 6:14. o 4:23. 2 Kings 5:3–6,11. Acts 8:19. p 13:3. Ps. 38:13,14. 39:1,2,9. Is. 53:7. Matt. 7:6. 27:14. Acts 8:32. 1 Pet. 2:23. q 2,5,14,15. 11:53. Acts 24:5. r Acts 4:27,28. s 22:64,65. Ps. 22:6. 69:19,20. Is. 49:7. 53:3. Matt. 27:27–30. Mark 9:12. 15:16–20. t Ps. 83:4–6. Matt. 16:1. Rev. 17:13,14. u Matt. 27: 21–23. Mark 15:14. John 18:38. 19:4. x 1,2,5. y 4. Dan. 6:4. Matt. 27:4,19, 24,54. Acts 13:28. Heb. 7:26. z Matt. 27:26. Mark 15:15. John 19:1–4. Acts 5: 40,41.

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on his fallen disciple: that we too may be excited to call our own sins to remembrance, and to renew "that godly sorrow, which worketh repentance unto salvation not to be repented of;" and to compassionate, and "restore in the spirit of meekness, such as have been overtaken in a fault; considering ourselves, lest we also should be tempted."

NOTES.—CHAP. XXIII. V. 1—5. (*Notes, Matt.* 27: 1,2,11—18. *Mark* 15:1—5. *John* 18:28—10.) The beginning of this chapter favours the opinion before given, (*Note*, 22:66—71.) that the assembling of the council in the morning, and an examination of Jesus before them, on the same things which had been inquired of during the preceding night, was intended in the verses referred to.—The rulers were determined if possible, to induce Pilate to put Jesus to death: it was therefore necessary for them to accuse him of some crime against the Roman government. Accordingly they said nothing, at first, of his confessing himself to be "the Son of God;" but spake of him in the most disdainful language, as one whom they had found "perverting the nation," not only in their religious principles, but also in respect of their subjection to the Roman authority: and, notwithstanding his unexceptionable answer a few days before, they directly accused him of forbidding the people "to pay tribute to Cæsar!" (*Marg. Ref. Note, Matt.* 22:15—22.)—This shows with what intent they had proposed to him that insidious question, and to what difficulties his answer had reduced them. They were, however, determined to draw this conclusion from his claim to be the Messiah, "the King of the Jews," though in direct contradiction to his own express decision of their question. But though Pilate heard from Jesus himself, that he was "the King of the Jews;" yet he declared that he was perfectly satisfied concerning his innocence of the charges brought against him. This rendered his accusers still more furious and eager in their prosecution; fearing a disappointment, and being enraged at the insinuation, that they were seeking the death of an innocent man. They therefore further charged him, with having "stirred up the people" to revolt, by his preaching, throughout all the land: for he had begun in Galilee, and had proceeded, with a multitude of followers, till he arrived at Jerusalem. Probably, they referred to his public entrance into the city a few days before, to which Pilate could not be a stranger; and to his teaching at the temple in contempt of their authority.—Certain impostors had indeed before this arisen in Galilee; and there, collecting followers and exciting insurrections, had given the Romans considerable trouble; for which cause the rulers probably supposed Pilate would have been the more jealous of Jesus: (*Note*, 13:1,2.) but that governor well understood the difference between armed forces, and our Lord's inoffensive followers; who were formidable to nothing, but the hypocrisy and ambition of the scribes, priests, and Pharisees.

Perverting (2) Διαστρεφοντα. 9:41. *Acts* 13:8,10. *Phil.* 2:15.—*Fault.* 4) Αιτιον. 14,22. *Acts* 19:40. Not elsewhere N. T. Αιτιος. *Heb.* 5,9.—1 *Sam.* 22:22. *Sept.*—*They were the more fierce.* (5) Ὅτι ... ἐσχυον. Here only N. T.—*He stirreth up.*] Ανασειει. *Mark* 15:11. Not elsewhere.

V. 6—12. Pilate evidently desired to decline the necessity of deciding a cause in which his judgment, and his apparent interest, were likely to interfere with each other. When therefore he learned that Jesus had lived in the district which Herod governed; he immediately sent him and his accusers to that prince, who was then at Jerusalem, perhaps on account of the passover: and Herod was greatly rejoiced to see Jesus, perhaps desiring to satisfy himself whether he were indeed "John the Baptist risen from the dead," as he had once supposed. (*Notes*, 13:31—33. *Matt.* 14:1,2.) He had, however, long wished to see him, (having heard many reports concerning his doctrine and miracles,) in hopes of having his curiosity gratified, by beholding some effects of his power in working miracles. But our Lord saw good, not only to disappoint that expectation, but also to keep a profound silence in his presence, not returning any answer either to his multiplied questions, or to the vehement accusations of his enemies. Yet Herod, though doubtless vexed and mortified did not choose to have any hand in putting him to death, having probably been greatly terrified in his conscience on account of his murder of John the Baptist. He therefore contented himself with treating Jesus as a despicable person beneath his notice; except that he joined with his officer and guards in deriding and insulting him. In token of their contempt of his pretensions to be a king, they clothed him with some splendid garment, which had perhaps been worn by Herod; and he was sent back thus attired to Pilate, that he might dispose of him as he pleased. Probably, the Roman soldiers took the hint, from this insult of Herod and his guard, to clothe Jesus with a purple robe, and to put on him a crown of thorns.—As Pilate and Herod, the one a Roman, the other a proselyted Idumean, and both very wicked men, governed adjacent regions, we need not wonder that they were jealous of each other, and that causes of enmity arose between them. The mutual respect, however, shown on this occasion, and their agreement with each other, in treating Jesus with a scornful disregard, brought about a reconciliation.—'This Herod ... was son to Herod the great, under whom Christ was born; and uncle to Herod Agrippa, by whom James was beheaded and Peter imprisoned, who was eaten by worms; (*Acts* 12:2,3,23.) and great uncle to that Agrippa, who by Paul's discourse was "almost persuaded to be a Christian." (*Acts* 26:28.) ... Christ's arraignment before him, when he was sent back uncondemned, was a great additional proof of the falsehood of those accusations which the Jews had brought against him as a seditious person, and particularly as one who had stirred up the people in Galilee.' *Doddridge.* (*Marg Ref.*)

Jurisdiction. (7) Εξουσιας' *authority, dominion, power.*—*Vehemently.* (10) Ευτονως. *Acts* 18:28. Not elsewhere.—*Men of war.* (11) Στρατευμασι. *Matt.* 22:7. *Acts* 23:10. *Rev* 9:16. 19:14,19.—*Gorgeous.*] Λαμπραν. *Acts* 10:30. *Jam.* 2:2 *Rev.* 15:6. 18:14. 19:8. 22:1,16. Λ λαμπω, *luceo.*

17 (For [a]of necessity he must release one unto them at the feast.)

18 And [b]they cried out all at once, saying, [c]Away with this *man*, and release unto us Barabbas:

19 (Who, for a certain [d]sedition made in the city, and for murder, was cast into prison.)

20 Pilate therefore [e]willing to release Jesus, spake again to them.

21 But they cried, saying, [f]Crucify *him*, crucify him.

22 And he said unto them the third time, [g]Why, what evil hath he done? I have found no cause of death in him: [h]I will therefore chastise him, and let *him* go.

23 And they were [i]instant with loud voices, requiring that he might be crucified: and the voices of them and of the chief priests prevailed.

24 And [k]Pilate [l]gave sentence, that it should be as they required.

25 And he released unto them him that [l]for sedition and murder was cast into prison, [m]whom they had desired; [n]but he delivered Jesus to their will.

26 ¶ And as they led him away, [o]they laid hold upon one Simon, [p]a Cyrenian, coming out of the country, and on him they laid the cross, [q]that he might bear *it* after Jesus.

27 And there followed him a great company of people, [r]and of women, which also bewailed and lamented him.

28 But Jesus, turning unto them, said, [s]Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

29 For, behold, [t]the days are coming, in the which they shall say, [u]Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck.

30 Then shall they [x]begin to say to the mountains, Fall on us; and to the hills, Cover us.

31 For if they do these things [y]in a green tree, what shall be done in the dry? [*Practical Observations.*]

32 ¶ And [z]there were also two other malefactors, led with him to be put to death.

33 And [a]when they were come to the place which is called [i]Calvary, there [b]they crucified him, and the malefactors: one on the right hand, and the other on the left.

34 Then said Jesus, [c]Father, forgive them; for [d]they know not what they do. [e]And they parted his raiment, and cast lots.

35 And [f]the people stood beholding: and the rulers also with them [g]derided *him*, saying, He saved others; let him save himself, if he be [h]Christ, the chosen of God.

36 And the soldiers also [i]mocked him, coming to him, and offering him vinegar,

37 And saying, If thou be the King of the Jews, save thyself.

38 And [k]a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

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a Matt. 27:15. Mark 15:6. John 18:39. b Matt. 27:16—18,20—23. Mark 15:7—14. John 18:40. Acts 3:14. c John 19:15. Acts 21:36. 22:22. d 2 S. e Matt. 14:8,9. 27:19. Mark 15:15. John 19:12. f 23. Matt. 27:22—25. Mark 15:13,14. John 19:15. g 14,20. 1 Pet. 1:19. 3:18. h 16. i 5. Ps. 22:12,13. 57:4. Zech. 11:8. k Matt. 27:26. Mark 15:15. John 19:16. * Or, *assented*. Exc. 23:2. Prov. 17:15. l 2,5. Mark 15:7. John 18:40. m 1 Sam. 12:13. Mark 15:6. Acts 3:14. n Matt. 27:26. Mark 15:15. o Matt. 27:32. Mark 15:21. John 19:16,17. p Acts 2:10. 6:6,9. 13:1. q 9:23. 14:27. r 55. 8:2. Matt. 27:55,56. Mark 15:40. s Cant. 1:5. 2:7. 3:5,10. 5:8,16. 8:4. t 21:23,24. Matt. 24:19. Mark 13:17—19. u Deut. 28:33—57. Hos. 9:12—16. 13:16. x Is. 2:19. Hos. 10:8. Rev. 6:16. 9:6. y Prov. 11:31. Jer. 25:29. Ez. 15:2—7. 20:47,48. 21:3. Dan. 9:26. Matt. 3:12. John 15:6. Heb. 6:8. 1 Pet. 4:17,18. Jude 12. z 22:37. Is. 53:12. Matt. 27:38. Mark 15:27,28. John 19:18. Heb. 12:2. a Matt. 27:33,34. Mark 15:22,23. 1 Jn 19:17,18. Heb. 13:12,13. i Or, *Golgotha* [illegible] 23:7. 1 Sam. 21:13. Ps. 3:2,16. Zech. 12:10. M [illegible] 20:19. 26:2. Mark 10:33,34. John 3:14. [illegible] 18:32. Acts 2:23. 3:20. 13:29. Gal. 3:13. 1 Jn 4:9,10. c 17:18. 6 [illegible] 17. 18. 1 Cor. 2:8. 2 Cor. 5:19. 1 Tim. 1:16. 2 Tim. 4:16. 1 Pet. 3:18. 1 Jn 2:1. [illegible] 1 Jn 1:9. [illegible] 23. Matt. 5:11. Acts 7:60. 2 Cor. 12:11. 1 [illegible] 1 Pet. 4:14. d 12; 47,48. John 15:22—24. 19:11. Acts 3:17. 13:27. 17:30. Rom. 10:2. 1 Cor. 2:8. e Ps. 22:18. Matt. 27:35,36. Mark 15:24. John 19:23,24. f 35. 8:1. 11:45. 17. Matt. 27:38—43. Mark 15:29—32. g 16. 1 Sam. 17:43. 2 Sam. 16:5—13. Ps. 22:7,8. 69:7—9. 109:25. 71. 11. Is. 37:7. 53:3. Lam. 3:14. Jer. 22:17—20. Ps. 22:8. Is. 42:1. Matt. 3:17. 12:18. 1 Pet. 2:4. i 11. Ps. 69:21. Matt. 27:29,30,31,48. Mark 15:19,20,36. John 19:28—30. k 3. Matt. 27:11,37. Mark 15:18,26,32. John 19:3,19—22.

V. 13—25. *Marg. Ref. Notes, Matt.* 27:19—26. *Mark* 15:6—10. *John* 18:37—40. 19:8—18.—*Unto*, &c. (15) Pilate could not mean, that nothing which Herod had done to Jesus was "worthy of death;" but that Herod's conduct proved, he thought "nothing worthy of death" had been committed by Jesus. Herod's concurrence with Pilate in this judgment seemed of great weight, as Herod was well acquainted with the customs and religion of the Jews.—Pilate purposed therefore to chastise him, in order that he might be deterred from using again those expressions which had given umbrage; and then to release him according to the custom of the feast, which might render that measure less offensive to the Jewish rulers, as implying that he deserved punishment, but was set at liberty by an act of grace.—*Whom*, &c. (25) The decided preference given by the rulers to one who had actually excited sedition, as well as committed murder, was a clear demonstration of their malice against Jesus; and showed that *this* was indeed their real motive, and not any regard to the Roman authority. The words, "Whom they had desired," are full of energy. (*Marg. Ref.* n. *Notes, Jer.* 8:1—3. *Acts* 3:12—16.)

Perverteth. (14) Αποστρεφοντα. *Matt.* 5:42. 26:52. 27:3. *Tit.* 1:14. *Heb.* 12:25. Διαστρεφοντα, 2.—*Is done unto him.* (15) Εστι πεπραγμενον αυτῳ. "Has been done *by* him." The dative, instead of the ablative with a preposition, after verbs passive, is frequent in the Latin classics; the omission of the preposition in this place is an anomaly of the same kind; and the Greek writers often omit the preposition, in expressions entirely similar. Instances of this occur frequently in Demosthenes.—*Chastise.* (16) Παιδευσας. 22. Παιδευω, *educo, pueros doceo.* A παις, *puer. Acts* 7:22. 22:3. 2 *Tim.* 2:25. *Tit.* 2:12.—*Castigo;* 1 *Cor.* 11:32. 2 *Cor.* 6:9. *Heb.* 12:6,10. *Rev.* 3:19.—*All at once.* (18) Παμπληθει. Here only.—*Away with*, &c.] Αιρε. *John* 19:15. *Acts* 21:36. 22:22.—*Spake again to them.* (20) Προσεφωνησε. 6:13. 7:32. *Acts* 21:40. 22:2.—*They were instant.* (23) Επεκειντο. 5:1. *Acts* 27:20.—*Prevailed.*] Κατισχυον. *Matt.* 16:18. Not elsewhere.—Every word implies the violence and fierceness with which the rulers of the Jews urged their demand.

V. 26—31. The multitude of the Jews had indeed been instigated to demand the crucifixion of Jesus; (*Notes, Matt.* 21:8—11. 27:19—23.) yet there were many individuals who had a sincere regard for him. A great company of these, especially many women, followed him when led away to be crucified, expressing their sympathy and grief by doleful lamentations. But he called on them to mourn for themselves, and for their posterity, rather than for him; as he went to his sufferings most willingly, being assured of a speedy joyful event, and most glorious effects from them: whereas vengeance, beyond example terrible, would shortly come on their city and nation, as the punishment of the enormous wickedness about to be perpetrated. For the days were at hand, when those women would generally be counted most happy who never had any children; as parents would see their offspring cruelly murdered, or enslaved, or dying by famine or pestilence; nay, mothers would even be driven by extreme hunger to eat their own infants. (*Marg. Ref.* s—u. *Notes, Matt.* 24:19,20.) Then the Jews, who now clamorously demanded his crucifixion, would "begin to call on the mountains" to hide or crush them; that they might escape the lingering miseries to which that crime would expose them.—This intimated the long duration of their national calamities, and that more dreadful vengeance awaited individuals in another world; they would then *begin* to call on "the mountains, &c." but they would not speedily cease to do so (*Marg. Ref.* x. *Notes, Hos.* 10:7,8. *Rev.* 6:15—17.) For if the Romans, at their instigation, and by the permission of God, inflicted so terrible a punishment on him, whose conduct had been perfectly holy, inoffensive, and excellent: what would they, as the executioners of divine vengeance, do to that nation, when they had filled up the measure of their iniquities; and when the turbulent conduct, repeated insurrections, and obstinate resistance of the Jews, had determined the Romans to destroy them without mercy? If such a fire were kindled in "a green tree," which was altogether unfit for fuel; what would be the case in respect of the "dry wood, which was every way ready for the flames. (*Marg. Ref.* y *Notes, Ez.* 17:22—24. 20:45—48.)

Bewailed. (27) Εκοπτοντο. 8:52. *Matt.* 11:17. *Rev.* 1:7 18:9.—*Gave suck.* (29) Εθηλασαν. 11:27. *Matt.* 24:19. *Mark* 13:17.

V. 32—38. *Marg. Ref. Notes, Matt.* 27:27—44. *Mark* 15:21—28. *John* 19:13—24.—*Forgive*, &c. (34) This prayer seems to have been made, at the time when the soldiers were employed in nailing our Lord's hands and feet to the cross. In the extremity of his anguish and the contumelious cruelty with which he was treated, he seems to have been more concerned for the sin of his murderers, than for his own sufferings. The soldiers, who crucified him, were primarily intended: as Romans, "they knew not what they were doing;" and their guilt was far less heinous than that of the chief priests, or that of the people, who had enjoyed fuller means of instruction. (*Note, John* 19:8—12, *v.* 11.) Instead of complaints or threats, our Lord pleaded the only extenuation of the guilt of his cruel executioners, in praying for their forgiveness! In this he acted as our perfect example: yet doubtless his intercession prevailed for those whom he especially intended. Probably, the soldiers immediately concerned were afterwards converted. (*Note, Matt.* 27:54.) Many of the surrounding multitude also, who had demanded his crucifixion, "not knowing what they did," were doubtless saved in answer to his prayer; and in some sense, it may be applied to every one who is "justified

39 ¶ And [l]one of the malefactors which were hanged, railed on him, saying, If thou be Christ, save thyself and us.

40 But the other answering [m]rebuked him, saying, [n]Dost not thou fear God, [o]seeing thou art in the same condemnation?

41 And [p]we indeed justly; for we receive the due reward of our deeds: [q]but this man hath done nothing amiss.

42 And he said unto Jesus, [r]Lord, remember me [s]when thou comest into [t]thy kingdom.

43 And Jesus said unto him, Verily I say unto thee, [u]To-day shalt thou be [x]with me [y]in paradise.

[*Practical Observations.*]

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l Matt. 27:44. Mark 15:32. m Lev. 19:17. Eph. 5:11. n 12:5. Ps. 36:1. Rev. 15:4. o 2 Chr. 28:22. Jer. 5:3. Rev. 16:11. p 15:18,19. Lev. 26:40,41. Josh. 7: 19,20. 2 Chr. 33:12. Ezra 9:13. Neh. 9:3. Dan. 9:14. Jam. 4:7. 1 John 1:8,9. q 17. 22:69,70. Matt. 27:4,19,24,54. 1 Pet. 1:19. r 18:13. Ps. 106:4,5. John 20:28. Acts 16:31. 20:21. Rom. 10:12—14. 1 Pet. 2:6,7. 1 John 5:1,11—13. s 12: 8. John 1:49. Rom. 10:9,10. t 24:26. Ps. 2:6. Is. 9:6,7. 53:10—12. Dan. 7:13,14. 1 Pet. 1:11. u 15:4,5,20—24. 19:10. Job 33:27—30. Ps. 32:5. 50:5. Is. 38:18,19. 53:11. 55:6—9. 65:24. Mic. 7:18. Matt. 20:15,16. Rom. 5:20. 1 Tim. 1:15,16. Heb. 7:25. x John 14:3. 17:24. 2 Cor. 5:8. Phil. 1:23. y 2 Cor. 12:4. Rev. 2:7.

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by faith in his blood." (*Marg. Ref.* c, d. *Notes*, *Acts* 7:54—60, *v.* 60.)

Calvary. (33) Κρανιον. *Matt.* 27:33. *Mark* 15:22. *John* 19:17. The word "Calvary," (*Calvaria*,) is merely a Latin translation of the Greek and Hebrew words. It does not occur in the original, and is taken from the *Vulgate*, or other Latin versions.—*Malefactors.*] Κακουργους. 32,39. 2 *Tim.* 2:9. Not elsewhere N. T.—*Prov.* 21:15. *Sept.*—'*Malefici, publicis flagitiis insignes, et ad infames pœnas damnandi, ... fures, latrones, sicarii, piratæ*, &c.' Schleusner. Αηστα*ι*, *Matt.* 27:38. —*Forgive.* (34) Αφες. *Matt.* 6:12,14. 9:2,5,6. 12:31,32. *John* 20:23.—*Derided.* (35) Εξεμυκτηριζον. See on 16:14.

V. 39—43. The language of the other evangelists has led many to conclude, that both the malefactors, at first, concurred in reviling our Lord: but others think, that it cannot be inferred from their words. In itself indeed it is improbable; especially as the penitent thief neither confessed his own guilt *in this particular*, nor assigned any reason for so suddenly altering his opinion, when he rebuked his fellow-sufferer.—Doubtless, he who was saved had spent a very wicked life, and there is no proof that he was at all penitent, even when nailed to the cross; though his awful situation might possibly have produced many serious reflections in his mind. The most of what he had previously heard of Christ, must have been from his enemies: but being a Jew, he probably had some general knowledge of the prophecies concerning the Messiah, and he might have heard some reports concerning our Lord's doctrine and miracles. Knowing therefore on what account Jesus was condemned, and witnessing his extraordinary meekness and patience under his sufferings, and his prayer for his murderers; he seems to have been led, under the immediate teaching of the Holy Spirit, to believe that he was the promised Messiah, "the Son of God," and "the King of Israel;" and perhaps to remember and understand, that he was to be a suffering Redeemer, and be "led as a lamb to the slaughter." Under this conviction he first rebuked his fellow-sufferer for reviling Jesus, saying, "Dost not thou fear God?" As to this life, neither of them could have any thing more to *fear*, than what they were actually suffering: this therefore implied a realizing belief of a future state, and of the cause which his fellow-sufferer had to fear the wrath of God for his crimes in another world; so that he ought to have been employed in confessing his guilt, and in crying for mercy, and not in reviling an innocent illustrious person who suffered with him. In respect of himself, and the other malefactor, he acknowledged the punishment to be deserved both from God and man; they were indeed "receiving the due reward of their deeds;" but Jesus had "done nothing amiss." Thus he expressly declared his assurance of our Lord's innocence, as to those things of which he was accused by the Jews, and in his whole conduct; and that he was indeed "the Son of God," "the King of Israel," who would hereafter "sit on the right hand of the throne of God:" otherwise, it would have been indeed greatly "amiss" to have advanced such claims. (*Marg. Ref.* l—q. *Notes*, *Job* 33:27—30. *Prov.* 28:13.) Thus fearing God, and being conscious that he deserved his wrath and eternal condemnation; and believing Jesus to be "the Christ the Son of the living God," though now about to expire on the cross; and that he certainly would possess the promised kingdom, and have the disposal of eternal life and salvation; he humbly besought him to "remember him, when he came into his kingdom." He had nothing further to fear, or to hope, in respect of this world: he did not expect Christ to save himself or them in that sense: but he was taught by the Holy Spirit to discern something of the true nature of "the kingdom of God." (*Note*, *John* 3:3.) He knew himself to be unworthy of Christ's regard, or of the spiritual and eternal blessings which he had to bestow: yet he earnestly desired to be remembered by him, according to the riches of his mercy; (*Marg. Ref.* r, s. *Notes*, *Ps.* 106:4,5. 119:132.) and he evidently "trusted in Christ" for deliverance from the wrath to come, and for eternal happiness, whatever his views were about the design of his death, or whether he expected that he would rise immediately from the dead, or not. He was humbled in true repentance; he "believed" on Jesus "in his heart unto righteousness," and "he made confession" of him "with his mouth unto salvation." (*Note*, *Rom.* 10:5—11.) He was decided in this confession of Christ as the Messiah the King of Israel, when all around were deriding and reviling him; and when even his own disciples dared not to avow themselves, and were stumbled in respect of his promised redemption, and his kingdom. He brought forth all "the fruits meet for repentance," of which his circumstances could possibly admit. He showed holy fear of God, humbly confessing his guilt, and thus glorifying him, by submitting patiently to his excruciating sufferings: he exercised faith and hope in Christ, love to his name, and zeal to his honour; and he showed his love to the soul of his fellow-sufferer, and hatred of his sin, by his faithful reproof, and seasonable expostulation with him. Here was evidently the substance, or embryo, of all Christian graces, which would have been expanded into all the actions of a holy life, had time been allowed. Perhaps he actually more honoured Christ in this short space, than many do who live a number of years to profess faith in him: and, in short, here were evidently both the title to "the inheritance of the saints in light," and the meetness for it. Our Lord therefore, without delay, and in the most solemn manner, assured him, that "on that very day he should be with him in paradise." "That day" was then spending apace, and many crucified persons used to hang far longer on the cross, than from the time when Jesus and the two malefactors were suspended, till the close of it: but our Lord predicted both his own death, and that of the penitent thief, before the setting of the sun, when the Jewish day ended; and their immediate entrance into a state of happiness.—The first Adam lost "paradise" by his sin; the second Adam regained it by his obedience unto death, or rather obtained for us a state of far superior felicity in heaven: into this felicity believers are admitted immediately after their death; and this gracious promise would be an exhilarating cordial to the heart of the dying penitent, to support him during the remainder of his agonies, which soon terminated in unspeakable joys. (*Marg. Ref.* u—x.) This was doubtless intended as the grand display of the Redeemer's power and grace, in the view of numberless invisible spectators; and for the instruction of mankind, in all future ages, about those things which relate to the freedom and sovereignty of his mercy, the efficacy of his atoning blood, and the omnipotence of his saving arm. Thus he triumphed over Satan upon the cross, and delivered the prey from the very jaws of that devouring lion, even in the crisis of his deepest humiliation. (*Notes*, *Col.* 2:13—15, *v.* 15. *Heb.* 2:14,15.)—Thus he communicated life, when he was in the very agonies of death; and he dispensed pardons and disposed of kingdoms, as from a glorious throne, even while hanging on the tree, as a slave and a malefactor! But it is a single instance in Scripture, an act of grace, well suited to honour the extraordinary occasion which once occurred, but never can again occur. It should indeed teach us to despair of none, and that none ought to despair of themselves: yet, lest it should be abused, it was contrasted by the awful case of the other thief, who died hardened in unbelief, with a crucified Saviour before his eyes, as a warning to presuming sinners, that *in general men die as they live*. The case of the penitent thief was extraordinary in all its circumstances: yet Jesus is still "able to save to the uttermost all those" who call upon him, even in their latest extremity. But such a single instance can give no encouragement to those who sin on, under the means of grace, and against the convictions of their own consciences, from presumptuous expectation of a death-bed repentance: and, if possible, it is still more absurd, for men to adduce this instance, in proof of their licentious views of salvation by faith alone, to the disparagement of holiness, and of good works as the necessary fruits of saving faith; when this man's faith was connected with real sanctification, and productive of good works, as far as the case could possibly admit of them.—'This thief improved his time at last, in that extraordinary manner as perhaps no man ever did before, or will hereafter. He then believed Christ to be the Saviour of the world, when one of his disciples had betrayed him, another had denied him, and all of them had forsook him; to be the Son of God, the Lord of life, when he was hanging on the cross, suffering the pangs of death, and seemingly deserted by his Father: he proclaims him the Lord of paradise, when all the Jews condemned him, and the Gentiles crucified him as an imposter and a malefactor. He feared God, acknowledged the justice of his punishment, and did with patience submit to it: he condemned himself, and justified the holy Jesus, declaring that "he had done nothing amiss." He was solicitous, not for the preservation of his body, but the salvation of his soul; not only for his own, but the salvation of his brother thief, whom he so charitably reprehends, so earnestly requests not to proceed in his blasphemous language, so lovingly inviteth to the fear of God. So that the glory which he did to Christ, by his faith and piety upon the cross, seems such as the whole series of a pious life in other men can hardly parallel.' *Whitby.*

Which were hanged. (39) Των κρεμασθεντων. *Matt.* 18:6. 22:40. *Acts* 5:30. 10:39. 28:4. *Gal.* 3:13.—*Gen.* 40:19,22. 41:13. *Deut.* 21:23. *Josh.* 8:29. 10:26. *Sept.*—*Railed on*

44 ¶ And [z] it was about the sixth hour, and [a]there was darkness over all the [b]earth until the [c]ninth hour.

45 And the sun was darkened, [b]and the veil of the temple was rent in the midst.

46 And when Jesus had [c]cried with a loud voice, he said, [d]Father, into thy hands I commend my spirit: and [e]having said thus, he gave up the ghost.

47 Now when the centurion saw what was done, [f]he glorified God, saying, Certainly this was a righteous man.

48 And all the people that came together to that sight, beholding the things which were done, [g]smote their breasts, and returned.

49 And all his [h]acquaintance, and [i]the women that followed him from Galilee, stood afar off, beholding these things.

50 ¶ And, behold, [k]*there was* a man named Joseph, a counsellor; *and he was* a good man, and a just:

51 (The same [m]had not consented to the counsel and deed of them:) *he was* of [n]Arimathea, a city of the Jews; who also himself [o]waited for the kingdom of God.

52 This *man* [p]went unto Pilate, and begged the body of Jesus.

53 And he took it down, [q]and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

54 And that day was [r]the preparation, and the sabbath drew on.

55 And [s]the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

56 And they returned, [t]and prepared spices and ointments; [u]and rested the sabbath-day, according to the commandment.

z Matt. 27:45. Mark 15:33. a Ex. 10:21—23. Ps. 105:28. Joel 2:31. Am. 5:18-20. Hab. 3:3—11. Acts 2:20. b Or, *land*. b Ex. 26:31. Lev. 16:12—16. 1 Chr. 3:14. Matt. 27:51. Mark 15:38. Heb. 6:19, 9:3—8, 10:19—22. c Matt. 27:46—49. Mark 15:34—36. d Ps. 31:5. Acts 7:59. 1 Pet. 2:23. e Matt. 27:50. Mark 15:37. John 19:30. f 41. Matt. 27:54. Mark 15:39. John 19:7. g 18:13. Jer. 31:19. Acts 2:37. h Job 19:13. Ps. 38:11, 88:18. i 27:55, 9:2. Matt. 27:55,56,61. Mark 15:40,41,47. John 19:25—27. k Matt. 27:57,58. Mark 15:42—45. l 2:25. Acts 10:2,22. 11:24. m Gen. 37:21,22. 42:21,22. Ex. 23:2. Prov. 1:10. Is. 5:12. n 1 Sam. 1:1. o 42, 2:25,38. Gen. 49:18. Mark 15:43. p John 19:38—42. q Is. 53:9. Matt. 27:59,60. Mark 15:46. r Matt. 27:62. John 19:14,31,42. s 49, 8:2. Matt. 27:61. Mark 15:47. t 24:1. 2 Chr. 16:14. Mark 16:1. u Ex. 20:8—10. 31:14. 35:2,3. Is. 58:13,14. Jer. 17:24,25.

Εβλασφημει. 12:10. 22:65, *et al.* See on *Matt.* 12:31. *Condemnation.* (40) Κριματι. 20:47. 24:20. *John* 9:39, *et al.* See on *Matt.* 23:14.—*Amiss.* (41) Ατοπον. *Acts* 28:6. 2 *Thes.* 3:2. Not elsewhere N. T.—*Job* 4:8. 11:11. 34:12. *Sept.* Ab *a* priv. et τοπος *locus.* *Out of its place.*—*Paradise.* (43) Παραδεισῳ. 2 *Cor.* 12:4. *Rev.* 2:7.—*Is.* 51:3. *Ez.* 28:13. *Joel* 2:3. *Sept.* 'The thief could only be there that day by the presence of his soul.... The souls of men die not with their bodies, but remain in a state of sensibility.... The souls of good men after death are in a happy state, a state of joy and felicity.' *Whithy.*

V. 44—49. *Notes*, *Matt.* 27:45—56. *Mark* 15:33—39. *John* 19:25—37.—*Father*, &c. (46) *Notes*, *Ps.* 31:5. *Acts* 7:54—60. Our Lord had just before cried out with a loud voice, saying, "My God, my God, why hast thou forsaken me?" After that, it is probable, he said, "I thirst;" then, "It is finished;" and finally, "Father, into thy hands I commend my spirit." (*Marg. Ref.*)—*A righteous*, &c. (47) That is, 'This person was unjustly put to death, for saying that he was the Son of God; for "Truly this was the Son of God."'—*All*, &c. (48) Doubtless many of those who had been prompted to demand the crucifixion of Jesus, were deeply affected by his behaviour on the cross, and by the prodigies attending his death; and we may suppose that their remorse and sorrow, for their concurrence in his death, prepared the way for their believing the gospel, when preached by the apostles at and after the day of Pentecost. But the chief priests, scribes, and rulers, seem to have felt neither remorse nor sorrow on the occasion!

Was darkened. (45) Εκοτισθη. See on *Matt.* 24:29.—*I commend.* (46) Παραθησομαι. 12:48. *Acts* 14:23. 16:32. 1 *Tim.* 1:18, 2 *Tim.* 2:2. 1 *Pet.* 4:19.—*Ps.* 31:5. *Sept.* Hence Παραθηκη, 2 *Tim.* 1:12.

V. 50—56. *Marg. Ref. Notes*, *Matt.* 27:57—61. *Mark* 15:42—47, *vv.* 43,44. *John* 19:38—42.—*The same*, &c. (51) Probably Joseph absented himself from the council when he found that his dissent had no effect.—*The sabbath*, &c. (54) Literally, "The sabbath dawned:" yet the close of the sixth day, and the beginning of the seventh, *in the evening*, is evidently meant.—*Rested*, &c. (56) Even the embalming of Christ was not so absolutely a work of urgent necessity, as to authorize, in the judgment of these women, (which was certainly just,) the interruption of the hallowed rest of the sabbath.—How unscriptural and injurious is the too general custom, whether to accommodate the priest or the people, of making the Lord's day the chosen time of funerals! by which numbers are kept from the worship of God, either as concerned, or as curious spectators, and much positive evil is occasioned. (*Marg. Ref.* u.)

Had not consented. (51) Ουκ ην συγκατατεθειμενος. Here only N. T.—*Ex.* 23:1,32. *Sept.*—*Was hewn in stone.* (53) Λαξευτῳ. Here only N. T. Ex λαας *lapis*, et ξεω, *polio*, *sculpo.*—*The preparation.* (54) Παρασκευη. *Matt.* 27:62. *Mark* 15:42. *John* 19:14,31,42.—*Drew on.*] Επεφωσκε. *Matt.* 28:1. Not elsewhere N. T. Ex επι, et φως, *lux.*—*Spices.* (56) Αρωματα. 24:1. *Mark* 16:1. *John* 19:40. Not elsewhere N. T.—*Rested.* (56) 'Ησυχασαν. 14:3. *Acts* 11:18. 21:14. 1 *Tim.* 4:11. Ab ησυχιος, *quietus.* 1 *Tim.* 2:2.

PRACTICAL OBSERVATIONS.

V. 1—12. Envy, malice, cruelty, and calumny are combined in the character of "the seed of the serpent," who hate and persecute "the Seed of the woman:" and they seldom are backward to charge their own crimes on those who are most evidently innocent of them. No prudence or harmlessness, in word or deed, can secure a man from their enmity and slander: yet an unexceptionable conduct may drive them into such egregious absurdities and palpable falsehoods, as serve to expose their own malignity.—When wicked men are determined to accomplish their iniquitous and impious purposes, every check renders them more impetuous; and every intimation, that they are acting wrong, is considered as an intolerable affront. The Lord, however, conducts all his great designs to a glorious event, by means of those who are following the evil devices of their own hearts; in like manner, as all parties concurred in proving the immaculate innocency of Jesus, the atoning Sacrifice for our sins. (*Note*, *Matt.* 27:24,25.)—Even very wicked men have some reserves in iniquity. There are lengths to which they are reluctant to proceed, especially without what appears to them an adequate advantage: yet, while they are restrained by inward terror from some crimes, they are kept from such actions as they cannot but approve, by fear of their fellow-creatures, and even of their inferiors! But profligate professors of true religion are commonly more hardened than open idolaters; and they are entitled to less regard from us Herod desired to see Jesus, and to witness his miracles, from worthless motives: but our Lord would take no notice of a man who had committed most enormous wickedness, in opposition to the convictions of his own conscience. How careful then should every one be, not to provoke God to give him up to final infatuation and insensibility! He, who had reverenced John the Baptist, knowing him to be a holy man, and yet at length had beheaded him; (*Note*, *Mark* 6:14—29.) was left to treat the divine Saviour with the utmost contempt, and to join with his brutal soldiers in deriding and insulting him to whom John came to bear witness!—We may also observe, that as the enmities of wicked men are often excited about the veriest trifles; so their friendships are sometimes grounded on the basest combinations in wickedness, or cemented by them; or they spring from coincidence in vicious dispositions and pursuits. Frequently they agree in little, except in enmity against God, and contempt of Christ and his cause: death therefore will soon terminate their amity; and perfect hatred, in every sense, will be their final temper and portion. (*P. O. Matt.* 27:1—25. *Mark* 15:1—26.)

V. 13—31. It is not expedient here again particularly to dwell on that display of man's depravity, and of the justice and mercy of God; the meekness, patience, fortitude, and love of the divine Saviour; the evil of sin, the misery of unbelievers, the felicity of true disciples, which the cross of Christ continually suggests to us. Let us however remark, that no man will, in all circumstances, be constant to the dictates of his judgment and conscience, who is not actuated by the fear of God and faith in his word: that they, who from carnal motives are prevailed on to sanction iniquity by their authority and influence, will by no means be held guiltless: that wicked men who reject Christ for the sake of their destructive lusts, will have what they desired, and have none to blame but themselves for their perverse choice: that many are transiently affected by the recital of the sufferings of Christ, who have no true faith in him or love to him: that sinners have cause to weep incessantly for the calamities which are coming upon them from the wrath of an offended God; and that it is unspeakably more desirable to remain childless, than to bring up children to be heirs of wrath and misery. How should we then use every means, and especially beseech the Lord continually, for our offspring, that, whatever be their lot in this life, they may be 'numbered with his saints in glory everlasting!'—At the approach of the miseries, reserved for the unbelieving and disobedient, the stoutest despisers will "begin to call on the mountains to fall on them," and hide them from the wrath of their offended Judge: yet this refuge will be denied to those who now refuse to flee for refuge to the gracious Saviour: and even his sufferings most energetically preach terror to obstinate transgressors; for if "these things were done in the green tree, what shall be done in the dry?"

V. 32—43. Who can sufficiently admire the Redeemer's

CHAPTER XXIV.

Two angels inform the women at the sepulchre, that Jesus is risen, 1–7. *They report it to the others, but are not believed,* 8–11. *Peter goes to the sepulchre,* 12. *Jesus appears, as a stranger, to two disciples when going to Emmaus; converses with them, explains the Scriptures, and then discovers himself, but disappears,* 13–33. *They return, and report it to the eleven, who inform them that Jesus had appeared to Simon,* 33–35. *He joins the company; shows them his hands and his side, and eats with them,* 36–43. *He reminds them of his words concerning his suffering and resurrection, "opens their understandings," interprets the Scriptures, and commissions them to preach his gospel to the nations, beginning at Jerusalem,* 44–48. *He promises the Holy Spirit, leads them forth to Bethany, blesses them, and ascends into heaven,* 49–51. *They worship him with joy, and praise God at the temple continually,* 52, 53.

NOW [a]upon the first *day* of the week, very early in the morning, [b]they came unto the sepulchre, bringing the spices which they had prepared, and certain *others* with them.

2 And [c]they found the stone rolled away from the sepulchre.

3 And [d]they entered in, and found not the body of the Lord Jesus.

4 And it came to pass, as they were much perplexed thereabout, behold, [e]two men stood by them in shining garments:

5 And as [f]they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye [g]the living among the dead?

6 He is not here, but is risen: [h]remember how he spake unto you when he was yet in Galilee,

7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 And [i]they remembered his words,

9 And [j]returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

10 It was [k]Mary Magdalene, and Joanna, and Mary *the mother* of James and other *women that were* with them, which told these things unto the apostles.

11 And their words seemed to them as [l]idle tales, and they believed them not.

12 Then [m]arose Peter, and ran unto the sepulchre; and, stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

[*Practical Observations.*]

13 ¶ And, behold, [n]two of them went that same

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a Matt. 28:1. Mark 16:1,2. b 16:8:2,3. 23:55,56. Matt. 27:55,56. Mark 15:40. c Matt. 27:60—66. 28:2. Mark 16:4b,17. 16:3,4. John 20:1,2. d 23. Mark 16:5. John 20:6,7. e ver. 4. 18:2. Matt. 28:2—5. Mark 16:5,6. John 20:11,12. Acts 1:10. f 1:12,13,29. Dan. 8:17,18. 10:7—12,16—19. Matt. 28:3—5. Mark 16:5,6. Acts 10:3,4. g Or, *him that liveth.* Heb. 7:8. Rev. 1:18. 2:8. h 44—46. 9:22.

i 8:21—33. Matt. 12:40. 16:21. 17:22,23. 20:18,19. 27:63. 28:6. Mark 9:9,10,31. 10:33,34. k John 2:19—22. 12:16. 14:25. l 22—24. Matt. 28:7,8. Mark 16:7,8. k 8:2,3. Mark 15:40,41. 16:9—11. John 20:11—18. l 25. Gen. 19:14. 2 Kings 7:2. Job 9:16. Ps. 126:1. Acts 12:9,15. m John 20:3—10. n 18. Mark 16:12,13.

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compassionate prayer and plea for his cruel and insulting murderers! May that prayer be heard for our souls! for we also, when living in sin, concurred with those who crucified him, though we "knew not what we did." But let every reader fear "crucifying him afresh," now he knows better, by continuing in sin and neglecting his salvation.—We should also meditate on this subject frequently; that we may learn to "forgive our enemies, to bless those who curse us, and to pray for them who despitefully use us and persecute us;" that we may be induced to persist in doing good, amidst all the obloquy, outrage, and cruelty, to which we can be exposed; and that we may be shamed out of our resentments and aversions, which are generally excited by very trivial provocations. (*P. O. Matt.* 5:33—48.)—While the Lord refuses the presumptuous demands of proud scribes and Pharisees, and leaves insulting scorners to be hardened in their prejudices, for the honour of his wisdom and justice; he shows that this conduct does not arise from want either of power or love, by snatching others as "brands from the burning," to "the praise of the glory of his grace." When he pleases, he can at once enlighten the darkest mind, and soften the hardest, humble the proudest, and cleanse the most polluted heart; and thus plant holy fear, repentance, faith, love, and every heavenly affection, in that breast which before was occupied by the vilest abominations! But, if he saves from wrath, he also saves from sin: and the change of nature is the evidence of the happy change which has taken place in the state of pardoned sinners. Such monuments of mercy will then become reprovers or counsellors to their former companions in iniquity; they will justify God in their own sharpest sufferings, and glorify him by ingenuous confessions of their guilt; they will fear and deprecate his wrath, and attain to honourable thoughts of Christ and his salvation; they will confess him before men, even before those who despise and revile him; they will humbly rely on him for deliverance "from the wrath to come," and for the blessings of his kingdom; and they will recommend, honour, and obey him, as far as they have opportunity. Beyond doubt, therefore, Jesus will take them under his protection, and make them partakers of his salvation; he will support them in the agonies of death, and immediately receive them to his glory: and should their passage thither be effected, even by a torturing and ignominious execution, for crimes previously committed; that very circumstance shall not prevent the comfort of their dying moments, or impede their joyful "entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ." God forbid that we should attempt to darken the lustre of such displays of the Redeemer's sovereign grace, out of fear lest men should pervert them, and be emboldened to continue in sin. Instances, in some respects similar, occur in every age; but such *evident* changes are very rare. The most of those who live strangers to serious religion, die, *at best*, very ambiguously, and give but feeble hopes to discerning ministers and Christians; while numbers, like the hardened thief, depart, either despising the Saviour, or despairing of mercy: and the awful instances of this kind, which we sometimes hear of, would effectually prevent the fatal delusion of sinning on in hopes of a death-bed repentance, did not "the god of this world blind" and infatuate the minds of unbelievers. (*P. O. 2 Chr.* 33:15—25.)

V. 44—56. Let us come unto Jesus without delay, and "give diligence to make our calling and election sure;" approaching the throne of grace, through the rended veil, through his atoning blood and prevailing intercession; that when we die, we may confidently commend our departing souls into his hands, as he did his spirit into the hand of his Father;

(*Note, Acts* 7:54—60, *v.* 60.) and by his light pass through that scene, which to unbelievers is encompassed with inexpressible darkness and horror. Let us not content ourselves with superficially viewing the transactions before us; with acknowledging Jesus to have been "a righteous man," or with some outward expressions of sorrow and remorse: but let us seek to glorify God by our repentance and conversion by protesting against the counsel and deed of those who crucified the Saviour; by a sober, righteous, and godly life; and by filling up our stations in the community, and employing all our talents in the service of him who died for us and rose again. Finally, in whatever business we engage, or however our hearts may be affected; nay, whatever be the claim of the most revered and beloved relatives and friends, living or deceased; unless it clearly amount to an act of necessity, piety, or mercy, we should never omit to prepare for the day of sacred rest, and keep it holy, according to the commandment of our God and Saviour. (*Note, Is.* 58:13,14.)

NOTES.—CHAP. XXIV. V. 1—9. *Marg. Ref. Notes,* 23:50—56. *Matt.* 28:1—8. *Mark* 16:1—8. *John* 20:1—17.—*Two,* &c. (4) Mary Magdalene and the other Mary saw only one angel in white, sitting on the stone, which he had rolled from the door of the sepulchre; but the women here mentioned saw no angel till they had entered the sepulchre, when two appeared to them in "garments, shining as lightning;" for so the word signifies. Probably, two distinct events are intended. (*Note, John* 20:18.)—*Bowed.* (5) As afraid of looking on the angels, or dazzled with the glory of their appearance.—*Living.*] Or, "Him that liveth." (*Marg.* and *Ref. Notes, John* 14:18—20, *v.* 19. *Rom.* 14:7—9. *Rev.* 1:12—20, *v.* 18.) The sepulchre was a place for the dead, though none had before been buried there.—*How he spake.* (6) 'The familiar manner, in which the angel speaks of what passed between Jesus and them in Galilee, seems to intimate that he had been present, though invisible, and heard what Jesus said.' *Doddridge.*

Rolled away. (2) Αποκεκυλισμενον. *Matt.* 28:2. *Mark* 16:3,4.—*Gen.* 29:8. *Sept.*

V. 10—12. St. Luke gives no intimation that these women saw Jesus himself, in the way to the city; as the women mentioned by St. Matthew did. (*Marg. Ref. Note, Matt.* 28:9,10.) This confirms the supposition, that the women did not go to the sepulchre all in one company; that they returned at several times, and by different ways; and that some of them were at the sepulchre more than once.—The apostles, however, disregarded in a great measure their report, and deemed it to be the effect of terror, or a warm imagination, and not a reality: for they had no expectation of such an event as their Lord's resurrection. Yet Peter, who is supposed to have been with John at the sepulchre before this, (*Note, John* 20:1—10.) hearing that the women had seen angels, who declared that Jesus was alive, went again to the sepulchre; probably expecting to see the angels, and perhaps with some feeble hope of seeing Jesus also: but on examination he found *only* the linen clothes laid in the tomb, and nothing else; so that he departed thence, "wondering in himself" at these events and reports, of which he could not understand the meaning, nor how they would end; yet no speaking to others concerning them.

Idle tales. (11) Αφλος. Here only.—*Stooping down.* (12) Παρακυψας.—*John* 20:5,11. *Jam.* 1:25. 1 *Pet.* 1:12.

V. 13—24. Cleopas is supposed to be the same with Alphæus, the father of two apostles, and also nearly related to our Lord himself. (13. *Mark* 2:14. 3:18. *John* 19:25.) Many conjecture that Luke himself was the other; but of this there is no intimation, nor indeed probability. (*Prefare*

day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs.

14 And [o]they talked together of all these things which had happened.

15 And it came to pass, that while they communed *together*, and reasoned, [p]Jesus himself drew near, and went with them;

16 But [q]their eyes were holden, that they should not know him.

17 And he said unto them, What manner of communications *are* these, that ye have one to another, as ye walk, [r]and are sad?

18 And the one of them, whose name was [s]Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19 And he said unto them, What things? And they said unto him, [t]Concerning Jesus of Nazareth, which was a prophet [u]mighty in deed and word, before God and all the people:

20 And how [x]the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21 But [y]we trusted that it had been he which should have redeemed Israel: and, [z]beside all this, to-day is the third day since these things were done.

22 Yea, [a]and certain women also of our company made us astonished, which were early at the sepulchre;

23 And when they found not his body, they came, saying, That they had also seen a vision of angels, which said that he was alive.

24 And certain of them which were with us, [b]went to the sepulchre, and found *it* even so as the women had said: but him they saw not.

25 Then he said unto them, [c]O fools, and slow of heart to believe all that the prophets have spoken!

26 [d]Ought not Christ to have suffered these things, and to enter into his glory?

27 And, [e]beginning at Moses, [f]and all the prophets, he expounded unto them in all the Scriptures the things concerning himself.

28 And they drew nigh unto the village whither they went: [g]and he made as though he would have gone further.

29 But they [h]constrained him, saying, Abide with us; for it is toward evening, and the day is far spent. And he went in to tarry with them.

30 And it came to pass, as he sat at meat with them, [i]he took bread, and blessed *it*, and brake, and gave to them.

31 And [k]their eyes were opened, and they knew him; and he [l]vanished out of their sight.

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o 6:45. Deut. 6:7. Mal. 3:16. p 36. Matt. 18:20. John 14:18,19. q 31. 2 Kings 6:18—20. Mark 16:12. John 20:14. 21:4. r Ex. 9:4—6. John 16: 6,20—22. s John 19:25. t 7:16. Matt. 21:11. John 6:14. 7:40—42,52. Acts 2: 22. 10:38. u 7:22. x 22:66—71. 23:1—5. Matt. 27:1,2,20. Mark 15:1. Acts 3:13—15. 4:10. 13:27,28. y 40. Is. 25—29. z 1:68. 2:38. Ps. 130:8. Is. 59: 20. 1 Pet. 1:18,19. Rev. 5:9. a 8—11. Matt. 28:7,8. Mark 16:9,10. John 20:1, 2. a 12. John 20:1—10. b Mark 7:18. 8:17,18. 9:19. 16:14. Heb. 5:11,12. c 46. Ps. 22: 69: Is. 53: Zech. 13:7. 1 Cor. 15:3,4. Heb. 2:8—10. 1 Pet. 1:11. d 44. Gen. 3:15. 22:18. 49:10. Num. 24:17. 9. Deut. 18:15. John 5:39,45—47. Acts 13:27—32. e Ps. 16:10. 110:1. Is. 7:14. 9:6,7. 40:10,11. 50:6. 52:13, 53:10. Jer. 23:5,6. 33:14. Dan. 9:24. Mic. 5:2—4. Zech. 9:9. 13:7. Mal. 3:1. 4:5. John 1:45. Acts 3:24. 10:43. 13:27—30. 28:23. Rev. 19:10. f Gen. 12:3. 22:18. 49:10. Num. 24:17. Mark 6:48. g 11:23. Gen. 18:3. 2 Kings 4:8. Acts 16:15. h 5:3. 9:10. 22:19. Matt. 14:19. 15:36. 26:26. Mark 6:41. 8:6. 14:22. John 6:11,23. Acts 27:35. i 16. John 20:13—16. k Or, *received to be seen of them*. 4:30. John 8:59.

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to Luke.)—Emmaus was a village nearly eight miles distant from Jerusalem. (*Tables*.)—These two disciples were conversing earnestly, as they walked, concerning the crucifixion of Jesus, and the reports which they had heard of his resurrection; and probably consulting together what to expect, or to do, in such perplexing circumstances, and reasoning or disputing on the subject. While thus employed, Jesus himself joined them, as if he had been a stranger travelling the same road: purposely assuming a different form than usual; and supernaturally influencing their sight, that they might not know him. (*Note*, *Mark* 16:12,13.)—Having listened a while to their earnest discourse, he at length inquired into the subject, which engrossed their minds and rendered them so sorrowful. This induced Cleopas to ask whether he were so entirely a stranger at Jerusalem, that he never had heard of those extraordinary events which had just occurred, and had attracted the attention of all ranks and orders of men in the city, though in different ways? On his further inquiry, they proceeded to inform him of the things which had taken place in respect of Jesus of Nazareth, who was *at least* a prophet, whose miracles and powerful doctrine abundantly proved that he was "great in the sight of God," as well as in the judgment of all the people. Yet at length the chief priests and rulers had apprehended him, and delivered him to the Roman governor, to be condemned to death, and had actually crucified him. But as for them, they had confidently believed him to be the promised Messiah, who had so long been predicted, and was then expected, to redeem Israel from bondage, and to rule over them in great prosperity: and therefore these events, so contrary to their expectations, had exceedingly distressed and perplexed them; seeing they could not understand how his crucifixion could consist with his "redeeming his people." Indeed he had spoken some things about rising on the third day, which day was arrived: and some women of their company had exceedingly surprised them; for, having gone early to visit the sepulchre, they could not find his body; and they had also declared that they had seen a vision of angels, who assured them that he was alive: and some men of their company had also gone to the sepulchre, and found that the body was gone; but they had not seen him as risen from the dead.—This account seems to imply, that these disciples came away, before the women "who had seen Jesus" returned to the apostles: though some think that the contrary is intimated in the expression, "Him they saw not;" which may signify that the women reported that they had seen him; but that the disciples thought it was only the appearance of an angel in his form. (*Acts* 12:15.)—'But why would not Christ be as yet known by them? That they might more unreservedly express their sentiments; and that they might not rest on the bare authority of a Teacher; but on the arguments which he was about to produce.' *Beza*.

They talked together. (14) Ὡμίλουν. 15. *Acts* 20:11. 24:26. Not elsewhere. Ὁμιλία. 1 *Cor*. 15:33. Hence *Homily*.—*Were holden*. (16) Κρατουντο. *John* 20:23. *Acts* 2:24. 3:11.—*Ye have*, &c. (17) Αντιβαλλετε. Here only.—*Sad*.] Σκυθρωποι. See on *Matt*. 6:16.—*Art thou ... a stranger*. (18) Συ ... παροικεις. *Heb*. 11:9. Not elsewhere. Παροικος, *Acts* 7:6. *Eph*. 2:19. 1 *Pet*. 2:11.—*Which should have redeemed*, &c. (21) Ὁ μελλων λυτροουσθαι.—*Tit*. 2:14. 1 *Pet*. 1:18. Not elsewhere N. T. Λυτρον, *Matt*. 20:28.—*Early*. (22) Ορθριαι. Here only. Ορθριζω, 21:38.

V. 25—31. When the two disciples had stated their subject, and their perplexities to the supposed stranger; he addressed them as one filled with astonishment at their ignorance and dulness. They appeared perfectly devoid of understanding, and incapable of forming a proper judgment in this great concern. This arose from their prejudices, and their backwardness to believe all those things which the ancient prophets had spoken concerning the Messiah, and thus made them shrink back from the subject of his crucifixion, and manifest a great unwillingness impartially to consider it. But was it not plain from the writings of the prophets, that "the Christ," the promised Messiah and Redeemer of Israel "must needs" pass through those very sufferings which Jesus had endured, before he entered into his glory? The purposes of God, the predictions of his word, the honour of his name, and the nature of his salvation, concurred in rendering this absolutely necessary. (*Marg. Ref*. c. *Notes*, *Matt*. 16:21—23. 1 *Pet*. 1:10—12.) To satisfy them of this, and to show them that there was nothing in those events which so much disconcerted them, that ought either to perplex or distress them; he began with the types and prophecies of the books of Moses, and so proceeded regularly through the several parts of the Old Testament, adducing and expounding those prophecies which related to himself. 'What a sermon this must have been; where all the prophecies relative to the incarnation, birth, teaching, miracles, sufferings, death, and resurrection of the blessed Jesus were all adduced, illustrated, and applied to himself, by an appeal to the well-known facts which had taken place during his life! We are almost irresistibly impelled to exclaim, What a pity this discourse had not been preserved!' *Dr. Ad. Clarke*. As they thus conversed together, they arrived at Emmaus; and he offered to go further, in order to excite their more earnest invitations: accordingly they "constrained," or *importunately pressed* him, to spend the night with them, (as the evening now approached,) that they might have further conversation with him on those interesting subjects; to which he consented. But when they sat down to meat, he, though a supposed stranger, acted as head of the family; so that he "took bread, and blessed," and breaking gave it to them, as his custom had been at their ordinary meals: and, the supernatural restraint being at the same time taken from their eyes, they immediately perceived who their instructive Companion was: yet as soon as they were fully satisfied in this matter, he was pleased to render himself invisible, and to withdraw from them; but in what manner it does not become us to inquire.—*Ought not*, &c. (26) 'Is it not by those prophets foretold to be decreed by God, that the Messias should be despised by men, and slaughtered by them, before he should enter on his kingdom?' *Hammond*.—*Beginning*, &c. (27) 'We may hence learn that the Mosaical sacrifices, and especially the solemn anniversary expiation, typified the sufferings of Christ: as also did the oblation of Isaac, and the lifting up of the brazen serpent.' *Whitby*.

Fools, &c. (25) Ανοητοι. *Rom*. 1:14. *Gal*. 3:1,3. 1 *Tim*.

32 And they said one to another, [k]Did not our heart burn within us, while he talked with us by the way, and while he [l]opened to us the Scriptures?

33 And they rose up the same hour, and returned to Jerusalem, [m]and found the eleven gathered together, and them that were with them,

34 Saying, The Lord is risen indeed, and [n]hath appeared to Simon.

35 And [o]they told what things *were done* in the way, and how he was known of them in breaking of bread. [*Practical Observations.*]

36 ¶ And as they thus spake, [p]Jesus himself stood in the midst of them, and saith unto them, [q]Peace *be* unto you.

37 But they were [r]terrified and affrighted, and supposed that they had seen a spirit.

38 And he said unto them, Why are ye troubled? [s]and why do thoughts arise in your hearts?

39 Behold [t]my hands and my feet, that it is I myself. Handle me, and see: [u]for a spirit hath not flesh and bones, as ye see me have.

40 And when he had thus spoken, he showed them *his* hands and *his* feet.

41 And while they yet [x]believed not for joy, and wondered, he said unto them, [y]Have ye here any meat?

42 And they gave him a piece of a broiled fish, and of an honey-comb.

43 And he took *it*, [z]and did eat before them.

44 And he said unto them, [a]These *are* the words which I spake unto you, [b]while I was yet with you, [c]that all things must be fulfilled which were written [d]in the law of Moses, [e]and *in* the prophets, [f]and *in* the psalms concerning me.

45 Then [g]opened he their understanding, that they might understand the Scriptures,

46 And said unto them, [h]Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day;

47 And [i]that repentance and remission of sins should be preached in his name, [k]among all nations, [l]beginning at Jerusalem.

48 And [m]ye are witnesses of these things.

49 And, behold, [n]I send the promise of my

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k Ps. 104:34. Prov. 27:9,17. Is. 50:4. Jer. 15:16. 20:9. John 6:63. Heb. 4:12. 1 45. Acts 17:2,3. 28:23. m John 20:19—23. n 22:34—62. Mark 16:7. 1 Cor. 15:5. o Mark 16:12,13. p Mark 16:14. John 20:19—23. q 10:5. Is. 57:18,19. Matt. 10:13. John 14:27. 15:33. 20:26. 2 Thes. 3:16. Rev. 1:4. r 16:30. 1 Sam. 28:13. Job 4:14—16. Matt. 14:26,27. Mark 6:49,50. Acts 12:15. s Jer. 4:14. Dan. 4:5,19. Matt. 16:8. Heb. 4:13. t John 20:20,25,27. Acts 1:3. 1 John 1:1. u 23:46. Num. 16:22. Ec. 12:7. 1 Thes. 5:23. Heb. 12:9. x Gen. 45:26—28. Job 9:16. Ps. 126:1,2. John 16:22. y John 21:5,10—13. z Acts 10:41. a 6,7. 9:22. 18:31—33. Matt. 16:21. 17:22,23. 20:18,19. Mark 8:31,32. 9:31. 10:33,34. b John 13:1. 15:16,17. 17:11—13. c 24:27,46. Matt. 5:17,18. John 19:24—37. Acts 13:29—31. 1 Cor. 15:3,4. d Gen. 3:15. 14:18. Is. 7:14. 9:6,7. 49:10. Lev. 16:2, &c. Num. 21:8,9. 35:25. Deut. 18:15—19. 1 Sam. 2:1,10. 2 Sam. 22:51. 1 Chr. 16:22. 2 Chr. 7:37. Heb. 3:5. 7:1—3. 9:8—12. 10:1. e Is. 7:14. 9:6,7. 11:1—10. 24:16. 40:1—11. 42:1—4. 49:1—8. 50:2—6. 52:13—15. 53. 61:1—3. Jer. 23:5,6. 33:14,15. Ez. 17:22—24. 34:23,24. Dan. 2:44. 7:13,14. 9:24—27. Hos. 1:7—11. 3:5. Joel 2:28—32. Am. 9:11,12. Mic. 5:1—4. Hag. 2:7—9. Zech. 6:12,13. 9:9. 11:8—13. 12:10. 13:7. 14:4. Mal. 3:1—3. 4:2—6. f Ps. 16:9—11. 22: 40:6—8. 69: 72: 88: 109:4—20. 110: 118:22,23. John 5:39. Acts 17:2,3. 1 Pet. 1:11. Rev. 19:10. g Ex. 4:11. Job 33:16. Ps. 119:18. Is. 29:10—12,18,19. Acts 16:14. 26:18. 2 Cor. 3:14—18. 4:4—6. Eph. 5:14. Rev. 3:7. h 27,44. i Matt. 3:2. 9:13. Acts 2:38. 3:19. 5:31. 11:18. 13:38,39. 17:30,31. 20:21. 26:20. k Ps. 22:27. 67:2—4,7. 86:9. 98:1—3. 117. Is. 2:1—3. 11:10. 49:6. 52:10,15. 60:1—3. 66:18—21. Hos. 2:23. Mal. 1:11. Matt. 8:10,11. Acts 13:46—48. 18:5,6. 28:28. Rom. 10:12—18. 15:8—16. Eph. 3:8. Col. 1:27. 1 13:34. Is. 5:4. Hos. 11:8. Matt. 10:5,6. Acts 3:25,26. 13: 46. Rom. 5:20. 11:26,27. Eph. 1:6. m John 15:27. Acts 1:8,22. 2:32. 3:15. 4:33. 5:32. 10:39,41. 13:31. 22:15. Heb. 2:3,4. 1 John 1:2,3. n Is. 44:3,4. 59:20,21. Joel 2:28. John 14:16,17. 15:26. 16:7—16.

6:9. *Tit.* 3:3. Ex *a* priv. et *νους*, *mens*. Ανοητοι, not *μωροι*. 'The two words are not synonymous. Μωρος is a term of great indignation, and sometimes of contempt; that employed here, a term of expostulation and reproof.' *Campbell*. (*Note*, *Matt.* 5:21,22.)—Μωρος is not used in the whole New Testament, speaking of men, or of an individual, except in the passage referred to, and *Matt.* 7:26. 23:17,19. though the words *fool* and *fools*, several times occur in our translation.—*Slow of heart.*] Βραδεις τη καρδια. *Jam.* 1:19. Not elsewhere.—*He made as though*, &c. (28) Προσεποιειτο. Here only N. T.—*Præ me fero.* Ex προς et ποιεω, *facio*.—*They constrained.* (29) Παρεβιασαντο. *Acts* 16:15. Not elsewhere N. T.—] *Sam.* 28:23. *Sept.* Ex παρα et βιαζομαι. *Matt.* 11:12.—*He vanished out of ... sight.* (31) "Ceased to be seen of them." *Marg.* Αφαντος εγενετο. Here only. Ab *a* priv. et φαινω, *appareo*.

V. 32—35. When the two disciples had considered the circumstances of this most extraordinary event, they peculiarly recollected the effects which the conversation of their Lord had produced on them: for their affections had been so enlivened, that their hearts seemed to glow in their breasts with hope, joy, love, gratitude, and admiration, while he opened to them the Scriptures, and showed the accomplishment of them in his sufferings, death, and resurrection. (*Marg. Ref.* k. *Notes*, *Ps.* 39:1—4. *Jer.* 20:7—9.) Being, therefore, earnestly desirous of communicating the glad tidings to their brethren, they set off immediately and returned to Jerusalem; where they found the apostles assembled together with other disciples; many of whom, in a mixture of astonishment and exultation, informed them, that "the Lord was risen indeed, and had appeared to Simon!" thus assuring him that he had forgiven his late denial of him. Then the two disciples related how he had appeared to them in their journey, and discovered himself to them whilst he was breaking bread. Yet after all this we find that some of the company did not fully believe them, so backward were they to credit this unexpected event! (*Marg. Ref.* l—o.)

He opened. (32) Διηνοιγεν. 31:45. *Mark* 7:34. *Acts* 16:14. 17:3.—2 *Kings* 6:17. *Sept.*—*Gathered together.* (33) Συνηθροισμενους.—*Acts* 12:12. 19:25. Not elsewhere N. T.—*Ex.* 35:1. *Num.* 20:2. *Joel* 3:11. *Sept.*—*Indeed.* (34) Οντως. 23:47. *Mark* 11:32. 1 *Cor.* 14:25. *Gal.* 3:21, *et al.*

V. 36—43. (*Note*, *John* 20:19—23.) While the disciples were discoursing on these subjects, Jesus himself, in a miraculous manner, entered the room, and appeared in the midst of them; assuring them, by his salutation of "peace," or of his entire reconciliation to them, though they had so lately forsaken him; and promising them spiritual peace and every blessing. Yet, after all the preparation which had been made, they were greatly alarmed at his presence, as if they had seen a spirit, or an apparition resembling him. He therefore expostulated with them on their unreasonable incredulity; inquiring why they thus troubled themselves, and yielded to the intrusion of so many perplexing thoughts and *reasonings*: seeing every circumstance so exactly accorded to his former declarations, and was so well suited to inspire them with joy and confidence. To remove all their doubts, he showed them the wounds in his hands and feet; and allowed them to touch him, that they might be sure it was not an apparition, but his body really risen from the dead. (*Marg. Ref.* p—a.)—Yet they had been sunk so low in despondency by his crucifixion; that the fact, however evident, seemed to be too wonderful and joyful to be true; and they still feared lest it should prove an illusion. (*Gen.* 45:26—28.) To obviate this still more, Jesus was pleased also to eat before them, "a piece of a broiled fish, and an honey-comb;" which some think was a kind of cake, or bread in use among them. Eating might consist with, though it were not needful to, that kind of life to which he was risen.—It is evident from the appeal of our Lord to the *senses* of the apostles, that no greater certainty can in this world be had of any thing, than the testimony of our eyes, ears, and other senses: and that it is unreasonable, in the highest degree imaginable, to require men to believe in direct opposition to them.—It is likewise manifest from our Lord's words, that disembodied spirits, even the spirits of deceased men, do *exist*; whether they ever become visible, or not.

They were terrified. (37) Πτοηθεντες ... γενομενοι. See on 21:9.—*Handle.* (39) Ψηλαφησατε. *Acts* 17:27. *Heb.* 12:18. 1 *John* 1:1.—*Gen.* 27:12,21,22. *Deut.* 28:29. *Sept.*—*Any meat.* (41) Τι βρωσιμον. Here only N. T.—*Lev.* 19:23. *Ez.* 47:12. *Sept. Esculentum*, *cibus*.—*Honey-comb.* (42) Μελισσιου κηριου—Here only N. T.

V. 44—49. Having thus at length satisfied the minds of the disciples, our Lord proceeded to show the consistency of these events with his former discourses, as well as with the predictions of the Messiah contained in the several parts of the Scripture: (*Marg. Ref.* a—f. *Note*, 13—24.) and as their remaining prejudices alone caused their difficulties, and closed their minds to truths so fully proved and illustrated; he powerfully removed the obstruction, and "opened their understanding," as well as explained the Scriptures to them.—'It is one thing to open ... the Scriptures themselves; and another to open their understandings to perceive them. Christ did the latter, probably by giving them now the first-fruits of the Spirit of prophecy, which fell more plentifully on them at the day of Pentecost.' *Whitby*. (*Marg, Ref.* g. *Notes*, *Ps.* 119:18. *Acts* 16:13—15. *Rev.* 2:17.)—Thus at length Jesus convinced them, that nothing had occurred, but what was written by the ancient prophets, and what was necessary for the honour of God in the salvation of sinners. In both respects it was requisite that the Messiah "should suffer, and rise again on the third day," as he had done; in order that he might live for ever to complete the redemption of his people. (*Marg. Ref.* h.) It was therefore now his purpose, as well as agreeable to the tenor of the Scriptures, that "repentance and remission of sins, should be preached in his name" to men of every nation; that all should be instructed in the nature and necessity of repentance, in order to the forgiveness of their sins; and be taught that these blessings were to be sought by faith in his name, as obtained for sinful men by his atoning sufferings, as the fruit of his intercession, and the effect of his grace. But though all nations were thus to be called upon "to repent and be converted, that their sins might be blotted out;" yet the inhabitants of Jerusalem must *first* be invited to partake of this spiritual redemption; instead of being excluded, on account of their ingratitude and cruelty to him! 'Making the first

Father upon you: [o]but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

50 ¶ And he led them out [p]as far as to Bethany: and [q]he lifted up his hands, and blessed them.

51 And it came to pass, while he blessed them, [r]he was parted from them, and carried up into heaven.

52 And [s]they worshipped him, and returned to Jerusalem [t]with great joy;

53 And were continually [u]in the temple, praising and blessing God. [x]Amen.

o Is. 32:15. Acts 1:4,8. 2:1—4. p Mark 11:1. Acts 1:12. q Gen. 14:18—20. 27: 1. 48:9. 49:28. Num. 6:23—27. Mark 10:10. Heb. 7:5—7. r 2 Kings 2:11. Mark 16:19. John 20:17. Acts 1:9. Eph. 4:8—10. Heb. 1:3. s Matt. 28:9,17. John 20:

28. t Ps. 30:11. John 14:28. 16:7,22. 1 Pet. 1:8. u Acts 2:46,47. 5:41,42. x Mat. 28:20. Mark 16:20. Rev. 22:21.

overtures of mercy to my murderers! If then the sinners at Jerusalem might repent, believe, and be saved; none on this side hell need despair.' *Dr. Ad. Clarke.* (*Marg. Ref.* i —m. *Notes*, 15:1,2,25 —32, *v.* 30. *Matt.* 28:18—20. *Mark* 16:14—18. *Acts* 2:22—24,37—40. 3:12—21.) The apostles especially were chosen to be his witnesses, as to the truth and reality of his resurrection, and the doctrine of salvation connected with it. Yet they were not immediately to enter upon their ministry, and adduce their testimony: for he would assuredly, after his ascension into heaven, send them the blessing of the Holy Spirit, which the Father had promised to him as a Mediator, and to his church through him; that, by his powerful assistance, and by his energy on the minds of their hearers, they might both be enabled for their arduous service, and rendered successful in it. In the mean time they were directed to remain at Jerusalem, at a distance from their home and families, among persons with whom they had little acquaintance, and where they apparently had no employment. This, however, they must do, till their commission was ratified, and a marvellous power conferred upon them from on high. (*Marg. Ref.* n, o. *Notes*, *John* 14:25,26. 15:26,27. 16:7—15. *Acts* 1:4—8.)

Witnesses. (48) 'Christ's resurrection being a matter of fact must be proved by the testimony of eye-witnesses, who, if they be honest men, and such as suffer the greatest prejudices in fortunes, reputation, and life, for this testimony, we have the greater reason to believe it: for their honesty must render them unwilling to testify a falsehood; their interest and prudence would not suffer them, without any necessity laid upon them, to testify a lie; much more to testify the grossest falsehood, to their utmost damage, and without any prospect of advantage. But, further, if they confirm this testimony by all kinds of signs, miracles, and wondrous powers, exercised by themselves, and others who embraced their testimony; if this was done in all places, on all kinds of persons, for a whole age, or ages, this renders it impossible that they should attest a lie: and therefore Christ bids them stay at Jerusalem, till they were empowered by virtue from on high, to confirm this testimony. *Acts* 1:8.' *Whitby.* (*Notes*, *John* 20:24—29, *conclusion. Heb.* 2:1—4, *v.* 4.)—*Be endued.* (49) Ἐνδύσησθε. *Clothed.* 12:22. 15:22. *Note*, *Ps.* 132:7—9, *v.* 9.

V. 50—53. At the end of forty days after our Lord's resurrection, during which time he had in different places appeared to his disciples, and given them copious instructions for their work; (*Notes*, *Matt.* 28:11—20. *Mark* 16:12—18. *John* 21:1—23. *Acts* 1:1—3. 1 *Cor.* 15:3—11.) he at length met them at Jerusalem, and went before them to the confines of Bethany: and while with uplifted hands he pronounced blessings upon them, he was marvellously parted from them, and ascended visibly, till a cloud intercepted their sight of him. (*Marg. Ref.* p—r. *Notes*, *Mark* 16:19,20. *John* 6:60 —65, *v.* 62. *Acts* 1:9—14.) Thus he was carried up into heaven, "leading captivity captive," and ascending his glorious throne, that from thence he might bestow all blessings, most freely and liberally, on his chosen people. (*Notes*, 2 *Kings* 2:11. *Ps.* 68:18. *Eph.* 4:7—10. 1 *Pet.* 3:21,22, *v.* 22.) When the apostles and disciples had witnessed this august and surprising scene, they prostrated themselves to worship him as "their Lord and their God:" for the adoration was paid after he was taken from them. Then they returned to Jerusalem, not mourning for their loss, but rejoicing in the exaltation of their beloved Lord, and in glad expectation of the performance of his promises. And, while they abode together at Jerusalem, waiting and praying with one accord for the Spirit of power, truth, and holiness; they continually resorted to the temple at the proper times, to join in the worship there performed; and especially in those psalms of praise and thanksgiving, which were sung under the direction of the priests and Levites. (*Marg. Ref.* s—x. *Notes*, 1 *Chr.* 25:1—8.)

PRACTICAL OBSERVATIONS.

V. 1—12. The Lord "loveth those who love him, and they who seek him early shall find him." They who humbly desire and pray to be taught his will, and be partakers of his salvation, though at present in error and perplexity, shall at length be directed into a saving acquaintance with his truth. —All our mistakes in religion spring from ignorance or forgetfulness of the word of God: and our judgments will be rectified, when we call to remembrance, and are enabled to understand, what he has revealed and promised. This forms one great use of faithful preaching, for by it men are continually reminded of the words of Christ; and especially they are led to consider those things, which relate to his sufferings, his death, resurrection, and glorification. Many errors in religion are like "seeking the living among the dead:" yet those who seek happiness from worldly vanities or in sinful pleasures, or who seek salvation from human inventions and superstitions, are most fatally thus employed. —Even where a measure of faith and grace are found, how unbelieving are men on some occasions! not only in those things which are contrary to their prejudices, but in those also that are above their experience, or expectation: these, however, attested, seem to be "idle tales, and they believe them not!" Yet a diligent spirit of inquiry will gradually lead to a more clear perception of spiritual things. (*P. O. Matt.* 28:1—10. *Mark* 16:1—11.)

V. 13—35. When Christians travel together, or are any ways employed in company with each other, they should be careful to commune of those things which relate to their gracious Lord; and to open their difficulties to each other for mutual edification. When thus engaged, they may expect that Jesus himself will be invisibly present: (*Note*, *Mal.* 3:13—18, *vv.* 16,17.) nay, he will sometimes speak by those with whom they are not acquainted, or from whom they have no expectations.—When we have carefully investigated the causes of our sorrow and dejections; we shall perhaps find that those events which seemed to blast all our hopes, were indeed as necessary to their accomplishment, as the crucifixion of Christ was to the redemption of his people; and that our fears and troubles arose from unbelief alone, and not from want of evidence, security, or information.—Our gracious Lord will reprove his disciples for their folly and ignorance, and their "slowness of heart to believe the Scriptures:" for the more diligently we study, and the more fully we understand them, the more evidently will it appear, that the Saviour of sinners "ought to have suffered these things, and to enter into his glory." We should also keep in mind continually, that every part of Scripture testifies of Christ, in some way or other; this we shall perceive, in proportion as we spiritually understand the word of God. (*Note*, *Rev.* 19. 9,10.)—When we earnestly desire and entreat his presence with us, he will come and abide with us: and this will render our conversation, our worship, and even our meals, blessed. But our more rejoicing seasons of communion, with him and his saints, are commonly of short duration; yet it may afterwards be exhilarating to remember, how our hearts glowed with heavenly affections, "while he opened to us the Scriptures," as we were reading, hearing, or meditating on them; and how he made himself and his glorious salvation known to us, as we were "breaking bread" in his name.—We should hasten to communicate to our sorrowing brethren, those discoveries and communications which have gladdened our hearts; that we may thus mutually strengthen each other's faith, and hope, and assurance "that the Lord is risen indeed," as our experience of his power, truth, and love has abundantly proved. (*Notes*, 2 *Pet.* 1:19. 1 *John* 5:9,10.)

V. 36—53. When we meet together in the name of the gracious Saviour, he will again and again "manifest himself unto us, as he doth not unto the world;" (*Note*, *John* 14:21 —24.) he will speak pardon and peace to our souls, and dispel our terrors and troubles: he will assure us of his love, and "open our understanding to understand the Scriptures." Then we shall see with increasing clearness, that "thus it was written," that redemption is completed, and that "repentance and remission of sins by faith in his name" should freely "be preached to all nations." Blessed be God, that ever they were preached in this nation! may we be made partakers of them, and endeavour to diffuse the blessed tidings, further and further, with all our talents and influence, and our whole heart and soul.—As they who crucified the Lord of glory, had the first offers made them of salvation through his blood, what sinners need now despair of mercy? And as thousands of the inhabitants of Jerusalem were in a few weeks converted to him, whose death they had clamorously demanded; why should the ministers of the gospel be discouraged, or cease to labour, pray, and hope for success when a short time may cause them to witness as happy change?—Pardoned rebels, where "sin hath abounded, but grace hath much more abounded," are unexceptionable witnesses to the love and power of our risen Redeemer: yet without the promise of the Father, even the blessed gift of his sanctifying Spirit, we can neither preach nor hear the word of God to good effect. Though we do not expect miraculous powers; we are yet encouraged to wait and pray for his more ordinary, but not less valuable influences, through our risen and ascended Advocate. Let us then plead his promise, worship his name, rejoice in his glory, and wait for his salvation; and let us continually attend on his ordinances, praise and bless him for his mercies, "set our affections on things above," and expect the Redeemer's return to complete our felicity. Amen. "Even so, Lord Jesus, come quickly." (*P. O. Matt.* 28:11—20. *Mark* 16:12—20. *Note*, *Col.* 3:1—4.)

ST. JOHN.

THE several particulars, which the Scripture records, concerning the inspired writer of this gospel, may be seen and compared by consulting the annexed references. (13:23—26. 19:25—27,35. 20:2—10. 21:2—7, 20—25. *Matt.* 4:21,22. 10:2. 20:20—23. *Mark* 1:19 20. 5:37. 9:2,38—40. 14:33. *Luke* 9:49—56. 22:8. *Acts* 3:1—11. 4:13—20. 8:14. *Gal.* 2:9. *Rev.* 1:1,9. 10:9—11.) He was in many things distinguished among the apostles, and was specially honoured as the bosom-friend of the divine Saviour.—To this information, subsequent histories have added but little; and that little is not entitled to our implicit credit. Some particulars, however, will be mentioned in the prefaces to the other books ascribed to him.—'The ancient tradition, and uniform testimony, both of the friends and the foes of Christianity, . . . concur in affirming, that this gospel was written by John. In all the controversies maintained with Celsus, with Porphyry, and with the emperor Julian, who strained every nerve to undermine the authority of the gospels; they never thought of controverting that they were written by those whose names they bear. So clear was this point accounted for ages, even by the most *acute* adversaries of the Christian name.' *Campbell.*—It is probable, that this apostle continued in the neighbourhood of Judea, till the time approached for the predicted destruction of Jerusalem. It is recorded, that he then went into Asia; resided some years at Ephesus; was banished to the island of Patmos by the emperor Domitian, but returned to Asia after the death of that emperor; that he lived to be nearly a hundred years of age, and then died a natural death, being the only apostle who escaped martyrdom. On some of these points there are different opinions, of no material consequence, which cannot be discussed in this place. *Preface to the Revelation.*

The general current of ancient writers declare that the apostle wrote this gospel, at an advanced time of life; and yet (strange to say) many learned moderns are of a different opinion! The question is perhaps of more difficulty than importance: but it appears to me, that several passages become far more interesting, by supposing that it was written long after the destruction of Jerusalem, and the martyrdom of the other apostles. This evangelist alone mentions Peter as the apostle who smote the high-priest's servant, and Malchus as the name of that servant. (*Note*, 18:10—14.) Now it is obvious to conclude, that he disclosed what the others had purposely concealed; because Peter was, at the time when he wrote, out of the reach of all his enemies.—He alone records the resurrection of Lazarus; a miracle so stupendous and notorious, that one can hardly conceive how the other evangelists could pass it over in silence. But the Jews had consulted to put Lazarus also to death. (*Notes*, 11:12:9—11.) While Lazarus lived, the memory of the miracle could not be lost in Judea; in other countries it might be published by word of mouth: but the public recording of it by the evangelists, while the Jewish priests and rulers possessed authority, might needlessly have exasperated them, and exposed Lazarus and his sisters to much hatred, and even to imminent danger. Profound silence, in the public writings of the Christians, on this subject, seems therefore to have been observed, till Jerusalem was destroyed, and Lazarus deceased; and then the whole was circumstantially related.—The other evangelists record our Lord's predictions concerning the destruction of Jerusalem and the temple, and the dispersion of the Jews; but this writer is entirely silent in respect of them. Now, can a more satisfactory account of this be given, than by supposing that many of the predicted events had at that time received their accomplishment? And this, with the consideration, that St. John was appointed in the Revelation to be the prophet of the New Testament, in respect of the church, and the nations as far as connected with it, even to the end of the world, may also account for the circumstance, that we find no express and particular prophecies in this gospel, as in the others.—None of the other evangelists (except by genealogies concerning our Lord's descent from Abraham and David) go farther back than the miraculous conception of John the Baptist, the forerunner of Jesus: but this apostle begins his gospel by at once declaring who the Saviour was, antecedently to his incarnation. This is supposed to have been done in opposition to certain Heretics of those early days, some of whom denied our Lord's real Deity, and others his real humanity. The testimonies of John the Baptist also, as here recorded, are far more numerous and explicit, both in respect of the Deity, atonement, and salvation of Christ; as "the Word made Flesh;" as "full of grace and truth," "from whose fulness all receive;" as "the Lamb of God that taketh away the sin of the world;" "the Son of God," "the Bridegroom of the church, &c." than we have hitherto met with. (*Notes*, 1:6—9,14—16.29,30—34, *v.* 34. 3:27—36.)—The beginning of our Lord's miracles and ministry from a short time after his baptism, till John the Baptist was imprisoned, (a space perhaps of nearly two years,) is here alone recorded. And one very wonderful miracle, with our Lord's discourse with the scribes, priests, and rulers, and the great council of the nation concerning it, in the earlier part of his ministry, is here alone transmitted to us. (*Notes*, 5.) Indeed scarcely any of the miracles or incidents of our Saviour's life, which the other evangelists recorded, are here repeated; and in the exceptions, it is evident that the subsequent discourses, as more fully and explicitly declaring the great doctrines of Christianity, (some of which had by the others been rather generally hinted than fully stated,) required the repetition of the narrative. (*Notes*, 6:)—In short, while this gospel, published long after, by the only surviving apostle, was suited to establish the authority of those which preceded; it is almost entirely an original narrative, and far more than an appendix to them, as some have very improperly called it. From about the twenty-sixth verse of the sixth chapter, to the end of the eleventh, the whole is entirely new: and even the events which preceded and made way for our Lord's crucifixion, resurrection, and ascension, though for substance the same, are enriched with such a variety of new and interesting information, as is exceedingly suited to fix the attention and impress the mind of the reader: especially that most affectionate and pathetic discourse of our Lord with his disciples, just before his crucifixion, which occupies the fourteenth, fifteenth, and sixteenth chapters, in which repeated and most express promises of the Holy Spirit are contained; and his prayer for them, and for his church to the end of time, which closes the whole in the seventeenth chapter. To this prayer I affix no epithet; as every epithet and every exposition must fall far below such a subject.—Various circumstances respecting his crucifixion, are recorded in this gospel alone, especially his committing his afflicted mother to the care of the beloved John, when about to expire on the cross, in the most affecting manner imaginable.—Our Lord's repeatedly meeting his assembled disciples, "on the first day of the week;" with the instructive account of Thomas's absence the first time; his obstinate incredulity; our Saviour's condescension to him; and Thomas's conviction, and confession of him as "his Lord and his God," are not mentioned elsewhere. The beautiful account also of Jesus's meeting the disciples at the lake of Tiberias; his threefold rebuke of Peter, (who had thrice denied him,) by thrice questioning his love to him, and thrice requiring him to show his love, by feeding his sheep and his lambs; with the prediction of the manner in which this apostle should at length glorify God: the tacit readiness of John to follow in the same path; and the obscure intimation, that perhaps this might not be the case, is added by this evangelist, in the most artless and affecting language. (*Notes*, 21:15—25.)—St. John's style is always plain, simple, and unaffected, and generally perspicuous: and when it appears not so, this will commonly be found to arise from the sublimity of his subject, to which no human language is adequate, rather than from any want of exactness in selecting and arranging his words and expressions.—Learned men have noted several particulars in which the language of this gospel differs from that of the others.—The phrase, "And it came to pass," (Και εγενετο,) so common in the other gospels, never occurs in this. "The WORD," (ὁ Λογος,) and "the only begotten," (ὁ Μονογενης,) as applied to Christ; and the word, rendered "the COMFORTER," (Παρακλητος,) as a title given to the Holy Spirit, are peculiar to this gospel.—Other things of this kind are pointed out in the notes.—Where the other evangelists say, "The people." or "The multitude," St. John generally says, "the Jews;" and from this, and his frequent short explanations of Jewish customs and terms, it is supposed, that he wrote his gospel at a distance from Judea, and at a time and in a place where these subjects were little known. His style is also thought to be ruder, and to abound more with Hebraisms, than the other gospels.—The reader may enter on the perusal of this book, under the full assurance, that it is inexpressibly rich in most important instruction; and if the commentator do not set its riches before him, the fault is wholly his. But let it be here observed, that in this gospel peculiarly, the teaching of the Holy Spirit, who "glorifies Christ and receives of the things of Christ to show unto us," is indispensably needful, and must be sought by daily, fervent, and humble prayer.

A. D. 26.

CHAPTER I.

The Word who was in the beginning with God, and was God, is the Creator of all things, has life in himself, and is the Light of men, 1—5. John a witness to that true and only Light, which was unknown to the world which he made, and not received by his own, except by such as were born of God, and these were adopted as his children, 6—13. The Word became flesh, and displayed his glory, as the only begotten of the Father, 14. John testifies to his superior dignity, and fulness whence all receive; for grace and truth came by him, 15—17. He declares the invisible God to men, 18. Various testimonies of John to the Pharisees, concerning himself and Jesus, 19—28. John points him out as "the Lamb of God," and "the Son of God," who "baptizeth with the Holy Ghost," 29—34. Two of John's disciples follow Jesus, 35—39. Andrew, one of them, brings Peter to him, whom he surnames Cephas, 40—42. Philip is called, who brings Nathanael, 43—45. Jesus declares him to be "an Israelite indeed:" and he confesses Jesus as "the Son of God and the King of Israel," 46—49. Jesus promises that he shall see still greater things, 50 51.

A. D. 26.

IN [a]the beginning was [b]the Word, and the Word was [c]with God, and [d]the Word was God.

2 The same was in the beginning with God.

a Gen. 1:1. Prov. 8:22,23. Eph. 3:9. Col. 1:17. Heb. 1:10. 7:3. 13:8. Rev. 1:8, 11. 21:6. 22:13. b 14. 1 John 1:1,2. 5:7. Rev. 19:13. c 18. 16:28. 17:5. Prov. 8: 22—30. 1 John 1:2. d 10:30—33. 20:28. Ps. 45:6. Is. 7:14. 9:6. 40:9—11. Matt 1:23. Rom. 9:5. Phil. 2:6. 1 Tim. 3:16. Tit. 2:13. Heb 1:8. 2 Pet. 1:1. Gr 1 John 5:7,20.

NOTES.—CHAP. I. V. 1—3. The other Evangelists leave us to collect the Deity of Christ, from his miracles and doctrine, and from the various declarations and displays of his glory and perfections, which they record: but John ope-

3 All [e]things were made by him; and without him was not any thing made that was made.

4 In [f]him was life; and [g]the Life was the Light of men.

[e] 10. 5:17—19. Gen. 1:1,26. Ps. 33:6. 102:25. Is. 45:12,18. Eph. 3:9. Col. 1: 16,17. Heb. 1:2,3,10—12. 3:3,4. Rev. 4:11. [f] 5:21,26. 11:25. 14:6. 1 Cor. 15:45. Col. 3:4. 1 John 1:2. 5:11. Rev. 22:1. [g] 8,9. 8:12. 9:5. 12:35,46. Ps. 84:11. Is. 35:

4,5. 42:6,7,16. 49:6. 60:1—3. Mal. 4:2. Matt. 4:16. Luke 1:78,79. 2:32. Ac 26:23. Eph. 5:14. 1 John 1:5—7. Rev. 22:16.

nis gospel, with an express avowal and statement of this fundamental truth. He declares, that "In the beginning was the Word." (*Marg. Ref.*) Nothing could precede this, that man can know, but an immeasurable incomprehensible eternity. (*Note, Gen.* 1:1.) Time began when the creation was called forth into existence by the word himself: and "in the beginning, the Word was," that is, from eternity. Critics have shown that there is an important difference between "*in* the beginning;" and "*from* the beginning:" the context, however, generally fixes the meaning. "The devil was a murderer," or manslayer, "from the beginning;" but this he could not be, ere man existed. (8:44.)—Some imagine that the evangelist referred to the speculations of Plato and his disciples, in the term "the WORD," or the LOGOS, which that philosopher used: but it is not likely that he would at all countenance such speculations as those of that philosopher, which seem originally to have been borrowed from Revelation, though they were at length so distorted and darkened, as to be little better than atheism.—'The Jews were constantly taught in their synagogues, that "the Word of God" was the same as God; and that by "the Word all things were made:" which undoubtedly was the cause why St. John delivered so great a mystery in so few words, as speaking unto them, who at the first apprehension understood him. Only that which they knew not was, that this "Word was made flesh," and that this word made flesh was Jesus Christ.' *Bp. Pearson.* The same learned divine shows, that this way of speaking was in use, before Platonism was at all introduced among the Jews: and Jerom, in his note on *Ez.* 1:24, says, that the Septuagint translate the words, rendered in our version "the voice of the Almighty," *the voice of the Logos*, or second person in the sacred Trinity. The clause, however, is at present wanting in some copies of the Septuagint; and in others, the words *του λογου*, do not appear to be a translation of the original word *Shaddai*, but of that rendered *speech*.—"As the voice of a mighty one: when they went, *there was* the voice of speech, like the voice of an host."—'The word may probably be taken in its ordinary signification: though we may certainly conclude that this was the appearance of the second person in the sacred Trinity; both because he appears under the resemblance of a man, (26) and from what hath been said on this subject, upon *Is.* 6:1.' *Lowth.* (*Notes, Is.* 6:1—4. *Ez.* 1:15—28.)—It is indeed probable, that the apostle referred to expressions, often made use of by the ancient Jewish writers, who spoke of "the Word," in language not very dissimilar from that of the ancient fathers of the church, and other Christian divines; who, endeavouring to explain a mysterious subject, and to add further information to that which the Scripture has afforded us, have only darkened it, and laid it open to the objections of infidels. I apprehend, however, that St. John especially regarded the doctrine of the Old Testament in what he declared. We have in many places observed the clearest intimations of distinct persons called JEHOVAH, in the writings of the ancient prophets: (*Notes, Is.* 48:16. *Zech.* 2:6—13. 4:8—10. 6:14,15.) and Solomon especially speaks of Wisdom, in language very similar to that which John here uses concerning "the Word." (*Notes, Prov.* 8:22—31.) But the apostle "spake as he was moved by the Holy Spirit," and could refer to no higher authority than his own; he expressly states the doctrine, as *a divine testimony;* and we should endeavour to ascertain his meaning, according to the most simple and obvious interpretation of his words; and explain occasional intimations on the same mysterious subject by his words, and not his words by other intimations.—The title of "the Word" is peculiar to this Evangelist, at least with but few exceptions; it may signify *Reason*, and is nearly equivalent to *Wisdom*, as speaking by Solomon. Probably, the title is given to Christ; because by him the perfections, will, and secret counsels of God are made known to man; especially his hidden and deep thoughts of wisdom and love in our redemption; even as a man communicates his secret purposes and counsels to others, by his *word:* and by him exclusively; for all prophets shine by his light, and report his testimony. 'The plainest reason, why this essentia "Sor of God" is styled "the Word," seems to be this; that as our words are the interpretation of our minds to others, so was this "Son of God" sent to reveal his Father's mind to the world.' *Whithy.*—It follows, "The WORD was with God." The apostle had not here mentioned Christ as "the Son of God;" and therefore he did not say "the Father," but God. The Word existed, and was with God, when no creature had been produced. (*Notes*, 1 *John* 1:1—4.)—"And the WORD was GOD." Christianity was doubtless intended to deliver the world from idolatry, that principal work of the devil: it would therefore have been the most palpable absurdity, to suppose that one of its divinely inspired teachers should use those expressions, at the opening of his gospel, which were exactly suited to draw the whole Christian church into a new species of idolatry, and which could scarcely fail to have that effect. Yet this must be the consequence of supposing the person, of whom he here spake, to have been a mere creature, however highly exalted. The article is not indeed prefixed to the word rendered "God," but the rules of grammar require that it should be omitted, to distinguish the predicate from the nominative before the verb: and the word is frequently thus used even of God the Father; so that scarcely the shadow of an objection can be drawn from that circumstance. And what can we understand by this testimony, "The Word was God," but that he was possessed of the same divine nature and perfections with the Father; participated the same glory and felicity; and was in every respect as fully entitled to the adoration of all rational creatures which should ever exist, as that God with whom he was? (*Note*, 5:20—23.) '"The word God," is used eleven times in this chapter, in its proper sense: nor can one instance be produced, from the whole New Testament, where, in the singular number, it is used in any other sense. Is it then reasonable to conceive, that it is here used in that improper sense in which it never is again once used throughout this gospel or the whole New Testament, rather than in that sense in which it is continually used in all other places?' *Whithy.* The only objection to this inference seems to be, that it is incomprehensible: but it should carefully be noted, that those who will not admit of it, avowedly on this account, are driven into hypotheses, the absurdity of which at least is perfectly comprehensible. (*Note*, 1 *Tim.* 3:16.) Every succeeding generation of opponents hitherto has been induced to give up the system of their predecessors as indefensible, or as less specious than more modern discoveries or explanations: and many from age to age contend each for his own scheme, of getting over the difficulties here thrown in the way; yet their utmost improvements on the subject scarcely need any other answer, than to compare them with this divine testimony, to which they must be in everlasting opposition.—The inspired writer, however, was equally careful to establish the *personal distinction*, as the eternal Godhead, of the Word; and therefore he adds again, "The same was in the beginning with God." Having thus stated the Deity and distinct personality of "The Word," he proceeds to ascribe all the work of creation to him; as working in perfect union of will and purpose with the Father and the Holy Spirit. (*Notes, Gen.* 1:2,26,27. *Col.* 1:15—17. *Heb.* 1:3,4,10—12.) In this he is so explicit, as to use a repetition which at first sight may appear needless: "All things were made by him:" but the word *all* is sometimes used, when absolute universality is not meant; therefore he adds, "without him was not any thing made, that was made:" or, *not so much as one single being*, for so the original words imply. In what language can the divine power and operation of the great Creator be more emphatically described? Or what could have been said better suited to lead every one to adore "the Word," as his omnipotent Maker and Sovereign Lord? To suppose him to be a mere creature, is to suppose infinite power and perfection communicable to a creature; and the whole universe standing in the same relation to a creature, as they do to the infinite and eternal God: and to assert that "the Word" was only an instrument or subordinate agent in creation, beside the absurdity of the notion, expressly contradicts the Scripture, which says, that "JEHOVAH stretcheth forth the heavens alone, and spreadeth abroad the earth by himself:" and that "he will not give his glory to another." (*Notes, Is.* 42:8,9. 44:6—8,24.) Indeed it is self-evident, that "he who built all things is God," in the strictest and fullest meaning of the word. This doctrine, however, is not grounded on any single expression, but on a combination of very many; and it will therefore appear more and more incontrovertible as we proceed.

In the beginning. (1) *Εν αρχη.* 2.—*Gen.* 1:1. *Sept.*—*The Word.*] *Ο Λογος.* 14. 1 *John* 1:1. 5:7. *Rev.* 19:13.

V. 4, 5. The Evangelist here further testifies, that "in the Word was LIFE;" (even as water is in a fountain or spring, or as light is in the sun;) whence it issued forth to animate all orders of living creatures, from the most minute to the most exalted. (*Marg. Ref.* f. *Notes*, 11:20—27, *vv.* 25,26. 14:4—6, *v.* 6. *Col.* 3:1—4, *vv.* 3,4. 1 *John* 1:1. 5:11,12. *Rev.* 21:5—8, *v.* 6. 22:1.) "And the Life was the Light of men:" all the powers of man's understanding and all the information, communicated to him from every quarter and by every avenue; all that can be called *light*, natural, intellectual, moral, or spiritual, is from "the Word," and that Fountain of life which is in him: especially he, who is the *Life* of the universe, is become the *Light* of fallen men, to show them the way to everlasting life and felicity. (*Marg. Ref.* g, h. *Notes*, 6—9. 8:12. 9:4—7. 12:34—36. *Mal.* 4:2,3. *Luke* 2:25—32. *Eph.* 5:8—14.)—But "this Light shineth in darkness:" men "hold the truth in unrighteousness:" the discoveries made of the Creator by the works of creation, as addressed to the natural reason and conscience of men, fail of producing a profitable knowledge of God, because of the depravity of the human heart; (*Note*, 3:19—21.) and, notwithstanding this light, the world continues enveloped in darkness and wickedness. The light of Revelation, in the former ages of the world, had shone amidst the darkness which it had not dispelled: the Gentiles still continued in almost total darkness; (*Notes, Rom.* 1:18—32.) and the Jews misunder-

5 And [h]the Light shineth in darkness, and the darkness comprehended it not. [*Practical Observations.*]

6 ¶ There was [i]a man sent from God, whose name *was* [k]John.

7 The same came for [l]a witness, to bear witness of the Light, [m]that all *men* through him might believe.

8 He was not [n]that Light, but *was sent* to bear witness of that Light.

9 *That* was [o]the true Light, which lighteth [p]every man that cometh into the world.

10 He [q]was in the world, [r]and the world was made by him, and the world [s]knew him not.

11 He [t]came unto his own, [u]and his own received him not.

12 But as many as [x]received him, [y]to them gave he [z]power to become the sons of God, [a]*even* to them that believe on his name:

13 Which [b]were born, [c]not of blood, [d]nor of the will of the flesh, [d]nor of the will of man, but [e]of God. [*Practical Observations.*]

14 And [f]the Word was made flesh, and dwelt

h 10. 3:19,20. 12:26—40. Job 24:13—17. Prov. 1:22,29,30. Rom. 1:28. 1 Cor. 2:14. i 33. 3:28. Is. 40:3—5. Mal. 3:1. 4:5,6. Matt. 3:1, &c. 11:10. 21:25. Mark 1:1—8. Luke 1:15—17,76. 3:2, &c. Acts 13:24,25. k Luke 1:13,61—63. 1:19,26,27, 29,32—34,36. 3:26—36. 5:33—35. Acts 19:4. m 9. 3:26. Eph. 3:9. 1 Tim. 2:4. Tit. 2:11. 2 Pet. 3:9. n 20. 3:28. o 4. 6:32. 14:6. 15:1. Matt. 6:23. 1 John 1:5. 5:20. p 7. 8:12. 12:46. Is. 8:20. 1 Thes. 5:4—7. q 18. 5:17. Gen. 11:6—9. 16: 13. 17:1. 18:33. Ex. 3:4—6. Acts 14:17. 17:24—27. Heb. 1:3. r *See on* 3. Jer. 10:11,12. Heb. 1:2. 11:3. s 17:25. Matt. 11:27. 1 Cor. 1:21. 2:8. 1 John 3:1. t Matt. 15:24. Acts 3:25,26. 13:26,46. Rom. 9:4,5. 15:8. Gal. 4:4. u 3:32. Is. 53:2,3. Luke 19:14. 20:13—15. Acts 7:51,52. x Matt. 10:40. 18:5. Col. 2:6. y Is. 56:5. Jer. 3:19. Hos. 1:10. Rom. 9:14,15. 2 Cor. 6:17,18. Gal. 3:26. 4:6. 1 John 3:1. * Or, *the right*, or, *privilege*. z 2:23. 3:18. 20:31. Matt. 12:21. Acts 3:16. 1 John 3:23. 5:12,13. a 3:3. 1 Pet. 1:3,23. 2:2. 1 John 3:9. 4:7. 5:1, 4,18. b 8:38—41. Matt. 3:9. Rom. 9:7—9. c Gen. 25:22,23. 27:4,33. Rom. 9: 10—16. d Ps. 110:3. Rom. 9:1—5. 10:1—3. 1 Cor. 3:6. Phil. 2:13. Jam. 1:18. e 3:6—8. Tit. 3:5. 1 John 2:28,29. f 1. Is. 7:14. Matt. 1:16,23—23. Luke 1: 31—35. 2:11. Rom. 1:3,4. 9:5. 1 Cor. 15:47. Gal. 4:4. Phil. 2:6—8. 1 Tim. 3: 16. Heb. 2:14—17. 10:5. 1 John 4:2,3. 2 John 7.

stood, perverted, or neglected the light. Even the Christian Revelation, though more complete, still shines as a light in the midst of a dark world, which generally lies in error, ignorance, and wickedness.—For "the darkness comprehended it not," or "did not apprehend it." Fully to *comprehend* the light which God affords us, concerning himself, his truth, and will, may be impossible to a finite creature; but the perverseness to which sin and Satan have reduced men, causes them to despise, hate, and reject the light: "they like not to retain God in their knowledge;" they will not take hold of, or retain, instruction; they do not avail themselves of the light, but close their eyes to it; so that as to numbers it shines in vain. This is the real, and in some sense the only reason, why Christ, "the Light of the world," has not by his gospel enlightened all the nations of the earth. But no external revelation can effectually profit an apostate, rebellious creature, except it be attended with an internal operation of the Holy Spirit, preparing the vitiated organ of the human intellect to receive the light, and his heart to welcome and love it: and as it seems to have been the design of infinite wisdom, in leaving the nations during so many ages without revelation, to prove *by facts*, what a blind guide man's boasted reason is; so it appears also to be the purpose of God to show in the same manner, that even Revelation alone will not profit fallen creatures, without the teaching of his Holy Spirit. When these two humiliating truths are undeniably proved, we have ground in Scripture to conclude that God will render the light of revelation effectual by his powerful teaching, to "fill the earth with the knowledge of his glory, even as the waters cover the sea."—The passage under consideration may be applied to all these particulars. The evangelist's language, however, is very remarkable, and has been considered as the mere effect of inattention to the common rules of grammar.—The first verb is present, "shineth;" the second is the aorist, which generally denotes the past, "comprehended," or "apprehended." But may he not have intended to state, that the light of divine truth still shone, when he wrote, in the midst of a dark world; yet, that during the ages preceding Christ, nay during his personal ministry, this light had been less apprehended and made use of in the world, than it was after his ascension, and the pouring out of the Spirit, and the preaching of the gospel to the Gentiles. Before, it shone dimly among the Jews; but then it shone far more clearly both on Jews and Gentiles. (*Note*, *Is.* 60:1,2.)

Comprehended. (5) Καταλαβε. 8:3,4. 12:35. *Mark* 9:18. *Acts* 4:13. 10:34. 25:25. *Rom.* 9:30. 1 *Cor.* 9:24. *Eph.* 3:18. *Phil.* 3:12,13. 1 *Thes.* 5:4.

V. 6—9. The coming of Christ was intended to make way for a more general diffusion of divine light among men; and this was introduced by the ministry of John the Baptist. He was "a man sent from God," wise, holy, and useful; but the evangelist spake of him in very different language from what he had used respecting "the Word, who was in the beginning, was with God, and was God, and made all things." (*Marg. Ref.* i, k. *Notes*, 1—3. *Luke* 1:11—17,76—79.) John came by the express appointment of God, "to bear witness of the Light;" to announce the coming of "the Light of the world;" to call men's attention to "the brightness of the rising" of "the Sun of righteousness;" and to testify of Jesus, that he was to be "a Light to lighten the Gentiles, and to be for salvation unto the ends of the earth;" in order "that all men" (or men of all ranks, characters, and descriptions) might by his testimony be brought to believe in Christ. (*Marg. Ref.* l, m. *Notes*, *Is.* 42:5—7. 49:5,6. *Acts* 26:16—23.) Nothing can more fully prove the darkness which envelopes men's minds, than the consideration, that when the Light was manifested, it was needful that a witness should be sent from God, to call men's attention to it. Light is its own witness, and renders itself, as well as other objects, conspicuous: but then this pre-supposes that men have eyes; that they are not blinded, nor wilfully closed, nor locked up in sleep: for in any of these cases, "the light may shine in darkness, and the darkness apprehend it not:" and it is for similar reasons, that it is necessary for the preachers of the gospel to proclaim the words of God, and to say, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." (*Note*, *Eph.* 5:8—14, *v.* 14.)—John was indeed "a burning and a shining light:" (*Note*, 5:31—38, *v.* 35.) but "he was not the Light," who came to illuminate a benighted world; having no light for himself except from Christ, or for others but by reflecting his light. He was merely a witness to "the Word," who was indeed, "that Light, which enlighteneth every man who cometh into the world." That is, he is the source of all true light, by which any man in the world ever was, is, or shall be enlightened; all that comes not from him is but darkness, at least it is not *profitable light in spiritual things*. (*Notes*, *Is.* 8:20. *Matt.* 6:22,23.) We can no more infer from this expression, that Christ gives every individual a measure of spiritual light; than from one just before, (7) that every man actually "believeth in Christ" through John's testimony: both inferences are alike contrary to Scripture and to facts.—It may further be observed, that Jesus was the true Light, not only in opposition to the false and delusive light of philosophy, and the perverted light of the traditions of the elders; but also in distinction from the typical light of the Mosaic ceremonies, and the derived light of prophets and apostles. (*Note*, 1 *John* 12:7, —11.)—'With this light he enlighteneth every man, namely who doth receive him. (12) *Whitby.*—'Which coming into the world, enlighteneth every man.' *Doddridge.* Ὁ φωτιζει παντα ανθρωπον, ερχομενον εις τον κοσμον. 3:19. 12:46. 1 *Tim.* 1:15.

V. 10—13. Before Christ appeared as Man on earth, "He was in the world;" both as he upheld and governed it by his providence, and as he enlightened some of its inhabitants by his word and Spirit. But though the world was made and sustained by him; yet men in general "knew him not," so as to worship, trust, and obey him. (*Marg. Ref.* q—s. *Notes*, 18. *Phil.* 2:5—8. *Heb.* 1:1—4,10—12.) When he appeared in our nature, he came immediately to his own professed people the Jews, whose Lord, King, and Redeemer he had ever been, as a man would come to his own house or estate; whom he had chosen, brought out of Egypt, settled in Canaan, separated and preserved distinct from other nations; and whom he had favoured with his word and ordinances: so that the whole of their constitution was his appointment for their good. Yet, when he came, in the fulness of time, according to their ancient prophecies, his own family received him not, but thrust him from them with contempt and abhorrence, notwithstanding the displays which he made of his almighty power and divine perfection! (*Marg. Ref.* t, u.) But though the Jews in general rejected and "crucified the Lord of glory;" yet there was a remnant of them, and afterwards an immense number of the Gentiles, who welcomed him as their Redeemer and King. To all these he gave the power, privilege, or legal right, by adoption, of "becoming the children of God;" that, being adopted into his family, and made partakers of his fatherly compassion, care, and affection, they might reverence, love, trust, and obey him, with delight, as his beloved children. (*Marg.* and *Marg. Ref.* x—z. *Notes*, *Rom.* 8:14—17. 2 *Cor.* 6:14—18, *v.* 18. *Gal.* 4:4—7, *vv.* 6,7.) This "receiving of Christ" was indeed equivalent to "believing in his name," that is, to a firm belief of the divine testimony concerning his personal dignity and excellency, the end of his coming into the world, his mediatorial character, and his salvation; with a cordial reception of him as a Saviour, and a reliance on him, for all the blessings which he came to bestow on lost sinners.—These "children of God" "were born" into his family, not by any natural descent from the blood of Abraham; (*Note*, *Matt.* 3:7—10.) or through the blood of the legal sacrifices; or by their own natural choice, as fallen creatures, whose will, being "the will of the flesh," is carnal and enslaved to sin. (*Notes*, 3:6. *Rom.* 7:18—21. 8:5—9. *Gal.* 5:16—21.) Neither did it arise from the will of man respecting them; as men, who had no children, sometimes chose persons of distinguished excellency, whom they adopted as their heirs: for no man can insure the conversion of his dearest friends or relatives; no minister can choose who shall, or even conjecture beforehand who will profit by his ministry; nay, the most unlikely persons are very frequently thus distinguished: (*Marg. Ref.* b—e.) but they are "born of God," according to his purpose, by an immediate operation of his Holy Spirit, producing in them divine life a

among us, (and [g]we beheld his glory, the glory as of [h]the only begotten of the Father,) [i]full of grace and truth.

15 ¶ John [k]bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me; for [l]he was before me.

16 And [m]of his fulness have all we received, [n]and grace for grace.

17 For [o]the law was given by Moses, *but* [p]grace and truth came by Jesus Christ.

18 No man hath [q]seen God at any time: [r]the only begotten Son, which is [s]in the bosom of the Father, [t]he hath declared *him*. [*Practical Observations.*]

g 2:11. 11:40. 12:40,41. 14:9. Is. 40:5. 53:2. 60:1,2. Matt. 17,1—5. 2 Cor. 4:4—6. Heb. 1:3. 1 Pet. 2:4—7. 2 Pet. 1:17. h 18. 3:16,18. Ps. 2:7. Acts 13:33. Heb. 1:5. 5:5. 1 John 4:9. i 16,17. 2 Cor. 12:9. Eph. 3:8,18,19. Col. 1:19. 1 Tim. 1:14—16. k *See on* 7,8,29—34. 3:26—36. 5:33—36. Matt. 3: 11. Mark 1:7. Luke 3:16. 1 2,30. 8:58. 17:5. Prov. 8:22. Is. 9:6. Mic. 5:2, Phil. 2:6,7. Col. 1:17. Heb. 13:8. Rev. 1:11,17,18. 2:8. m 15:1—5. Matt. 3:11,14. Luke 21:15. Acts 3:12—16. Rom. 8:9. 1 Cor. 1:4,5. Eph. 4:7—12. Col. 2:3,9. 1 Pet. 1:11. n Zech. 4:7. Matt. 13:12. Rom. 5:2,17,20. Eph. 1:6,7. 2:5—10. 4:7. 1 Pet. 1:2. o 5:45. 9:29. Acts 7:38. 28:23. Rom. 3:19,20. 5:20,21. 2 Cor. 3:

7—10. Gal. 3:10—13,17. Heb. 3:5,6. 8:8—12. p 14:6. Gen. 3:15. 22:18. Ps. 85: 10. 89:1,2. 98:3. Mic. 7:20. Luke 1:54,55,68—79. Acts 13:34—39. Rom. 3:21—26. 15:8—12. 2 Cor. 1:20. Heb. 9:22. 10:4—10. 11:39,40. Rev. 5:8—10. 7:9—17. q 6:46. Ex. 33:20. Col. 1:15. 1 Tim. 1:17. 6:16. 1 John 4:12,20. r 14. 3:16—18. 1 John 4:9. s 13:23. Prov. 8:30. Is. 40:11. Lam. 2:12. Luke 16:22,23. t 12:41. 14:9. 17:6,26. Gen. 16:13. 18:33. 32:28—30. 48:15,16. Ex. 3:4—6. 23:21. 33:18 —23. 34:5—7. Num. 12:8. Josh. 5:13—15. 6:1,2. Judg. 6:12—26. 13:20—23. Is. 6:1—3. Ez. 1:26—28. Hos. 12:3—5. Matt. 11:27. Luke 10:22. 1 John 5:20.

new nature, renewing them to the image of God, and inclining them to choose and delight in the spiritual excellency of the things of God. (*Notes*, 3:3—8. *Tit.* 3:4—7. *Jam.* 1:16—18. 1 *Pet.* 1:3—5,22—25. 1 *John* 5:1—5.) Thus new creatures are formed and brought into the spiritual world, to be nourished up by the word of sound doctrine, to a complete meetness for the inheritance of the children of God in heaven. This new birth is the preparation for receiving Christ, and believing in his name, without which all men would still continue to despise and reject him.—The difference between *regeneration* and *adoption*, as noticed in these verses, deserves peculiar attention. They who are "born of God" receive Christ, and to those who receive him, he gives the "power, or privilege, of becoming the sons of God." The former is regeneration, or a change in their nature; the latter is adoption, or a change in their state: and when thus regenerated and adopted, they receive "the Spirit of adoption." (*Note*, *Eph.* 1:5—8, *v.* 5.)

Unto his own.] (11) Εις τα ιδια. 16:32. 19:27. *Acts* 21: 6. 1 *Thes.* 4:11.—*His own.*] Ιδιοι. 13:1. *Acts* 4:23. 24:23.—The former includes the temple, and all things belonging to worship, and peculiar advantages of the nation: the latter denotes exclusively the Jews, as possessing those advantages, and so by profession and right the people of the divine Messiah.—*Power.*] Εξουσιαν. 'Εξουσια here signifies *right*, *privilege*, dignity, and prerogative.' *Whitby.*—5:27. 17:2. 1 *Cor.* 8:9. 9:4—6,12,18.

V. 14. The evangelist next proceeds to show in what manner "the Word came to his own;" "He was made flesh," or, "became flesh," that is, he assumed man's entire nature, into a personal union with the Deity. "He was made in the likeness of sinful flesh," he became Man, and subjected himself to all those infirmities which sin gave rise to, as far as this could be done without being polluted by sin. He "became flesh," as he became liable to hunger, thirst, weariness, pain, suffering, and death. He "was God, and with God from the beginning:" at length he became Man, and was with man: he was "in the form of God," and he "became in fashion as a man." (*Marg. Ref.* f. *Note*, *Phil.* 2:5—8.) This was effected by the miraculous conception and birth of Jesus the Son of Mary, who was incomprehensibly, yet really and inseparably, one Person with the Eternal World. We cannot explain this; nor can we understand the union between the body and soul in our own persons. (*Notes*, *Gal.* 4:4—7. 1 *Tim.* 3:16.) "But the testimony of God is sure, making wise the simple." This testimony declares "that the Word was made flesh;" and that he "tabernacled among us," as the Shechinah, or divine glory, dwelt in the tabernacle in the wilderness; so that "the Word of God," yea, "God the Word," condescended to dwell here on earth in human nature, and visibly to display his glory for many years. For he was "full of grace and truth;" accomplishing the types, predictions, and promises of the Old Testament; exercising all kind of condescension, compassion, love, and mercy to mankind; communicating all grace to those who sought to him for it; and showing himself ever full of kindness and truth, in the blessed instructions which he continually gave to those around him, concerning the things of God and the eternal world. (*Marg. Ref.* g—i. *Notes*, 17. 1 *John* 1:1—4.)—This glory was indeed veiled under his external poverty and deep humility, from the view of carnal men: (*Notes*, *Is.* 53:2,3.) but the apostles, and others who were enabled to believe in this name, beheld the glory of his power, wisdom, knowledge, holiness, truth, and grace; and they were assured that they were such as became the character and person of "the only begotten of the Father." (*Note*, 18.)—Some reference may here also be had to his transfiguration, of which this evangelist was an eyewitness. (*Notes*, *Matt.* 17:1—8.)

Flesh.] Σαρξ. *Acts* 2:30. *Rom.* 1:3. 1 *Tim.* 3:16. *Heb.* 2:14.—*Gen.* 6:17. *Sept.*—*Dwelt.*] Εσκηνωσεν. *Rev.* 7:15. 12:12. 13:6. 21:3. A σκηνη, *tentorium*, *tabernaculum*.—*Only begotten.*] Μονογενους. 18. See on *Luke* 7:12.—*Full.*] Πληρης. This must agree with Λογος, in the former part of the verse.

V. 15. The evangelist next shows how the things which he had stated accorded to what John the Baptist had testified respecting Jesus. When he first saw him, (for this seems to refer to the time when Jesus came to be baptized by him,) he proclaimed aloud, that this was the person whom he had announced to the people as about to appear among them. "as to the order of time, and his entrance on his work, "he came after John:" but in every other way he had been, and would be, "preferred before him." Indeed it was most reasonable that he should be thus preferred, "for he *was* before him.' John was the elder man, and it does not appear what sense can be made of this expression, (30) except we allow, that Jesus existed before he appeared on earth as Man, whereas John had no previous existence: for if John had only meant to declare the *superiority* of Jesus, he must, according to all the rules of language, have said "He *is* before me," not "He *was* before me." Besides, this would have been no more than a repetition of his foregoing assertion, when it is evidently introduced as a reason for it. (*Marg. Ref. Notes*, 19—34. 3:27—36.)—*Preferred*, &c.] 'This is properly said of those who are placed in rank before others, as masters whom their attendants follow. It signifies a more honourable situation, and by consequence, superior dignity.' *Beza.* The parallel passages, where another word is used, confirm this interpretation. (27. *Notes*, *Matt.* 3:11,12. *Luke* 3:15—17.) Jesus came to John, and was baptized by him, as if he meant to become his disciple: but John gave place to him; assigned him the foremost station; in the most decided manner, owned him as his Lord; and pointed him out to his disciples, as the promised Messiah.—*Before me.*] 'This I said, because he indeed was before me, as being "in the beginning with God." (2).' *Whitby.*

Is preferred before me.] Εμπροσθεν μου γεγονεν. "He became before me." 27,30.—Ισχυροτερος μου εστιν. *Matt.* 3:11. *Luke* 3:16.—*He was before me.*] Πρωτος μου ην. 30. 8:7. 1 *Cor.* 15:45,46. 1 *Tim.* 1:15. 2:13. *Rev.* 1:11,17. 2:8. 22:13.

V. 16. This, and the two following verses, are considered by many expositors, as the words of the evangelist resuming his subject from the fourteenth verse; for they consider the fifteenth merely as a parenthesis, and not as a continuation of John the Baptist's testimony. (*Note*, 14.) The instruction, however, is the same, and grounded on the same divine authority, whoever be the speaker. John the Baptist and John the Evangelist, the prophets and the apostles, and all believers from the beginning of the world had received all their wisdom, knowledge, strength, and grace from "the fulness of Christ:" and all to the end must receive from the same fulness. For they have nothing of their own, but sin, weakness, folly, and misery: none ever had, or can have any thing from God, but as it is communicated through his Son, the eternal Word; either in consequence of his engagements, as the Surety of the new covenant, or of his actual incarnation, and the work which he accomplished on earth. In him is the fulness of life, light, wisdom, power, grace, and truth; "all fulness dwells in him," even "all the fulness of the Godhead bodily;' from which alone fallen sinners have been, are, and shall be receiving, by faith, all that renders them wise, strong, holy, useful, or happy. (3:34. *Notes*, *Col.* 1:18—20. 2:1—4,8—10.)—"And grace for grace:" this may signify, a large abundance of all spiritual blessings, most freely bestowed from the fulness of Christ, even "grace upon grace:" or, that each believer receives a measure of every kind of grace, which is treasured up in Christ for his people, answerable to all his wants, even "grace sufficient for him:" (*Note*, 2 *Cor.* 12:7—10, *v.* 9.) or, that by the grace received from Christ, they are renewed into his image, and reflect every holy excellency which appeared in his character; even as the melted wax receives line for line, and letter for letter, the exact impression from the seal which is put upon it. The words of our Lord, "To him that hath shall be given, and he shall have abundantly," seem also referred to. (*Marg. Ref. Note*, *Matt.* 13:12.)

Fulness.] Πληρωματος. *Matt.* 9:16. *Mark* 8:20. *Rom.* 11:12,25. 13:10. 15:29. 1 *Cor.* 10:26,28. *Gal.* 4:4. *Eph.* 1: 10,23. 3:19. 4:13. *Col.* 1:19. 2:9.

V. 17. The Jews trusted in Moses, glorying that they were his disciples: (*Notes*, 5:45—47. 9:27—34, *vv.* 27—29.) and indeed he was a most eminent prophet of God, the lawgiver of Israel; by whom God gave his people both the moral law, the perfect standard of holiness; and the ceremonial law, which was a shadow of the grace of the gospel. The former, however, is "the ministration of condemnation" to transgressors; and the latter had no inherent efficacy to take away the guilt or power of sin; and therefore both, as forming along with the *judicial* law, one complex dispensation, were intended to lead men to Christ, and could do nothing to save those who did not believe in him, though excellently fitted to the purpose for which God appointed them. (*Marg. Ref.* o. *Notes*, *Deut.* 32:4. 33:4,5. *Rom.* 7:7—12. 2 *Cor.* 3:7—

19 ¶ And this is the record of John, [u]when the Jews sent priests and Levites from Jerusalem, to ask him, [x]Who art thou?

20 And he confessed, and denied not; but confessed, [y]I am not the Christ.

21 And they asked him, What then? [z]Art thou Elias? And he saith, I am not. [a]Art thou [*]that prophet? And he answered, No.

22 Then said they unto him, Who art thou? [b]that we may give an answer to them that sent us: what sayest thou of thyself?

23 He said, [c]I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, [d]as said the prophet Esaias.

24 And they which were sent [e]were of the Pharisees.

25 And they asked him, and said unto him, [f]Why baptizest thou then, if thou be not [g]that Christ, nor Elias, neither that prophet?

26 John answered them, saying, [h]I baptize with water: but there standeth one among you, [i]whom ye know not.

27 He it is, [k]who coming after me is preferred before me, [l]whose shoe's latchet I am not worthy to unloose.

28 These things were done in [m]Bethabara beyond Jordan, [n]where John was baptizing.

29 ¶ The next day John seeth Jesus coming

u 5:33—36. Deut. 17:9—11. 24:8. Matt. 21:23—32. x 10:24. Acts 13:25. 19:4. y 3:28—36. Matt. 3:11,12. Mark 1:7,8. Luke 3:15—17. z Mal. 4:5. Matt. 11:14. 17:10—12. Luke 1:17. a 25. 7:40. Deut. 18:15—18. Matt. 11:9—11. 16:14. *Or, *a prophet*. b 2 Sam. 24:13. c 3:28. Matt. 3:3. Mark 1:3. Luke 1:16,17,76—79. 3:4—6. d Is. 40:3—5. e 3:1,2. 7:47—49. Matt. 23:13—15,26. Luke 7:30. 11:39—44,53. 16:14. Acts 23:8. 26:5. Phil. 3:5,6. f Matt. 21:23. Acts 4:5—7. 5:28. g *See on* 20—22. Dan. 9:24—26. h Matt. 3:11. Mark 1:8. Luke 3:16. Acts 1:5. 11:16. i 10,11. 8:19. 16:3. 17:3,25. Mal. 3: 1,2. 1 John 3:1. k *See on* 15,30. Acts 19:4. l Matt. 3:11. Mark 1:7. Luke 3:16. m 10:40. Judg. 7:24. *Bethbarah*. 12:5. n 3:23.

11.) These "came by Moses; but grace and truth came by Jesus Christ." All the mercy shown to sinners in pardoning and justifying them: all the grace by which they are sanctified, and taught repentance, faith, and holiness; all the favour in any way vouchsafed to each individual of the race of fallen Adam from the beginning, "came by Jesus," the promised Messiah. All the faithful promises, given and performed to the church of believers, and all the ancient prophecies and types, had reference to him and were verified in him. He was the Truth of all the shadows, the Substance of all the promises, the Object of all the prophecies, the Centre of all the doctrines, the Source and Standard of truth, and the medium of communication of all the grace and blessings, which ever were made to fallen man, or conferred on him. (*Notes*, 5:39—45, *v.* 39. 14:4—6, *v.* 6. 1 *Pet.* 1:10—12. *Rev.* 19:9,10, *v.* 10.) As soon as Adam sinned, the divine Saviour stepped in, as it were, between him and the avenging sword of justice; and as the promised Seed, "the Seed of the woman," undertook to be the Surety of a new covenant to his people. He was and is "the end of the law for righteousness to every believer," in every age. (*Notes*, 16. *Gen.* 3:14,15. *Rom.* 10:1—4. *Heb.* 7:20—25. 8:3—6.) Through him alone sinners have access to God as a Father, acceptance with him or grace from him; and even their repentance, faith, and holiness, come from him alone.—"Grace and truth:" 'As the moral law pointed out the disease, which Christ cures: and the ceremonial law shadowed forth that which Christ indeed performed: therefore *grace* answers, by way of contrast, to the moral law; and *truth* to the ceremonial.' *Beza.*—(*Marg. Ref.* p. *Notes*, *Ps.* 85:10—13. 89:1—4.)

Grace and truth.] Ἡ χαρις και ἡ αληθεια.—"The grace and the truth," *viz.* which was set forth in the Old Testament from the beginning.

V. 18. As one instance in which "the Truth came by Jesus Christ;" the sacred writer assures us, that all true and useful knowledge of God was always derived to man through him. No man ever did or can see the divine essence: (*Marg. Ref.* q. *Notes*, 1 *Tim.* 1:17. 6:13—16, *v.* 16.) but all the declarations concerning him, all the discoveries of his Being, perfections, truth, and will, have been made by the Son, who was, is, and ever shall be, with the Father, as "in his bosom," the object of his entire and ineffable love and delight; knowing his infinite excellency, and sharing all his counsels and purposes, and revealing them to man, as far as it is proper that they should be known by him. (*Notes*, *Matt.* 11:27. *Luke* 10:21,22.)—We have frequently had occasion to observe, that from the beginning every discovery of God to man, and all the visions and displays of JEHOVAH to Adam, Noah, Abraham, Isaac, Jacob, Moses, Joshua, Isaiah, and others, were made by the eternal Son, who afterwards became incarnate, being anticipations of that event: (*Notes*, *Gen.* 3:8. 16:10,11,13,14. 18:33. 32:26—30. 48:16. *Ex.* 3:2,14. *Josh.* 5:13—15. *Is.* 6:1—4. *Hos.* 12:3—6.) nor can those *appearances* of God be reconciled with this, and similar declarations, on any other principle.—According to this testimony, no man really knows any thing of God to good purpose, as to the mysteries of his nature, and the glory and harmony of his attributes, but he who receives his knowledge by faith in the Son of God.—'From Christ alone all true knowledge of God is derived.' *Beza.*—It is, however, doubted by many, who steadfastly maintain the doctrine of our Lord's deity and of a Trinity of persons in the Godhead, whether the title of "the Son of God," relates to any thing more than his human nature, his miraculous conception, and his mediatorial character and work; and the opinion of former orthodox divines on this subject seems to be given up by them as unscriptural. Now it is allowed, that numbers have speculated, explained, and disputed a great deal too much concerning these mysteries, of which we can know no more than is expressly revealed: and it must also be remembered, that such relative terms as Father and Son, when applied to the Deity, can only be used in a figurative sense, or one not comprehensible by us, in order to help our feeble apprehensions: and therefore they must not be made the foundation of any conclusions inconsistent with the eternity, self-existence, and co-equality of "the Word.' Yet I apprehend, that Christ is called in Scripture "the only begotten Son of God," and "the Son of the Father," in *respect of his divine nature*; and that he is the Son of God, by "a generation that none can declare." Various expressions, concerning the love of God in giving his Son for us, seem to refer, not to his giving him to death, *when incarnate*; but to his giving him *to be incarnate* for that purpose. "He spared not his *own Son*;" and this gift was so immense, that the apostle counted all other things to be as nothing in comparison of it. Indeed it does not appear why he should be called "the only begotten Son of God," merely in respect of his human nature; for the formation of Adam, and of all the angels, was a production equally immediate and divine, as that of the human nature of Christ; and "the glory as of the only Begotten of the Father," (14) evidently relates to his divine, and not to his human nature. (*Notes*, 3:16. 1 *John* 4:9—12.)—In short it seems to denote something incomprehensible, and infinitely superior to creation, and to every thing of which we have the most remote conception, constituting an equality of nature, and a relation between the eternal Father and the Son, of which that relation among men is but a feeble shadow; yet suited to help our conceptions about it. Perhaps we should never have been informed of the distinction of persons in the Godhead, but on account of the economy of the work of redemption: or, to speak more properly, that work seems to have been planned, in order to a display of the glory of God, as well in this distinction of persons, as in the harmony of his attributes. The apprehensions of the most exalted creatures, on such a subject, must be inadequate. Ours must *at present* be also confused and defective. The second person in the sacred Trinity may be spoken of as "the only begotten Son;" as he is appointed, in the eternal counsels, to be the Image, Representative, and Revealer of the invisible God, to man, in every age, and under every dispensation: and our conception of him, as the Son, should doubtless be restricted to his participation of the divine nature, and his representing it to man; so that "he who hath seen the Son, hath seen the Father also." (*Notes*, 14:7—14, *vv.* 7,9—11. 2 *Cor.* 3:17,18. 4:5,6. *Col.* 1:15—17. *Heb.* 1:3,4.) This will appear with increasing evidence as we proceed with this gospel.

In the bosom.] Εις κολπον. See on *Luke* 16:22.—*Hath declared.*] Εξηγησατο. *Luke* 24:35. *Acts* 15:12,14. 21:19.—Ab εξ et ἡγεομαι, *duco*.

V. 19—28. The evangelist next relates a more public testimony of John the Baptist to Christ. The chief priests, scribes, and great council of the nation, who regarded themselves as entitled to superintend all concerns of religion, having heard reports concerning John, and his doctrine, baptism, and popularity; sent a deputation to him to know who he was, and whether he professed to be the promised Messiah; as he presumed to preach and collect disciples, without authority from them. (*Marg. Ref.* u, x.)—(*Notes*, *Matt.* 21: 23—32. *Luke* 7:18—35.) To this, John answered in the most explicit manner, that he was not the Messiah. Being further interrogated whether he were Elias, or Elijah, whom the Jews expected to come *personally* from heaven before the Messiah made his appearance, he declared that he was not. He was not personally Elias, he was not Elias in the sense of those who proposed the question; though he came "in the spirit and power" of that zealous reformer and though he was "a prophet, yea more than a prophet," yet he was not Jeremiah, or any one of their old prophets risen from the dead, as they expected. (*Marg. Ref.* y—a. *Notes*, *Mal.* 4:4—6. *Matt.* 11:7—15. 16:13—16. 17:10—13. *Rev.* 20: 4—6.) When they further demanded who he was, that they might carry some determinate answer to the sanhedrim, by which they were sent; he referred them to a prophecy concerning him, which has been considered. (*Notes*, *Is.* 40:3—8. *Matt.* 3:3.) He was "the voice of a herald in the desert, calling upon men to prepare the way of JEHOVAH, who was about to come among them: (*Notes*, *Luke* 1:11—17,76—79.) and when, as "a voice," he had signified the mind of the Lord, who spake by him, he should vanish, and be no more considered. But the persons sent at this time were Pharisees, and very tenacious of their ancient customs and traditions; and they did not know that this prophecy was

unto him, and saith, [o]Behold the Lamb of God, [p]which [q]taketh away the sin of the world.

30 This is he, of whom I said, [r]After me cometh a man which is preferred before me: for he was before me.

31 And [s]I knew him not: [t]but that he should be made manifest to Israel, [u]therefore am I come baptizing with water.

32 And John bare record, saying, [v]I saw the Spirit descending from heaven like a dove, and it abode upon him.

33 And [w]I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, [x]the same is he which baptizeth with the Holy Ghost.

34 And I saw and bare record that [y]this is the Son of God. [*Practical Observations.*]

o 36. Gen. 22:7,8. Ex. 12:3, &c. Num. 28:3—10. Is. 53:7. Acts 8:32. 1 Pet. 1:19. Rev. 5:6,8,12,13. 6:1,16. 7:9,10,14,17. 12:11. 13:8. 14:1,4,10. 15:3. 17:14. 19:7,9. 21:14,22,23,27. 22:1—3. p Is. 53:11. Hos. 14:2. Matt. 20:28. 1 Cor. 15:3. 2 Cor. 5:21. Gal. 1:4. 3:13. 1 Tim. 2:6. Tit. 2:14. Heb. 1:3. 2:17. 9:28. 1 Pet. 2:24. 3:18. 1 John 2:2. 3:5. 4:10. Rev. 1:5. q Or, *beareth*. Ex. 28: 38. Lev. 10:17. 16:21,22. Num. 18:1,23. q *See on* 15,27. Luke 3:16. r 33. Luke 1:80. 2:39—42. s 7. Is. 40:3—5. Mal. 3:1. 4:2—5. Luke 1:17,76—79. t Matt. 3:6. Mark 1:3—5. Luke 3:3. Acts 19:4. u Matt. 3:16. Mark 1:10. Luke 3:22 x 31. Matt. 3:13—15. y 3:5,34. Matt. 3:11,14. Mark 1:7,8. Luke 3:16. Acts 1:5. 2:4. 10:44—47. 11:15,16. 19:2—6. 1 Cor. 12:13. Tit. 3:5,6. z 18,49. 3:16—18,35,36. 5:23—27. 6:69. 10:30,36. 11:27. 19:7. 20:28,31. Ps. 2:7. 89:26,27. Matt 3:17. 4:3,6. 8:29. 11:27. 16:16. 17:5. 26:63. 27:40,43,54. Mark 1:1,11. Luke 1:35 3:22. Rom. 1:4. 2 Cor. 1:19. Heb. 1:1,2,5,6. 7:3. 1 John 2:23. 3:8. 4:9,14,15. 5 9—13,20. 2 John 9. Rev. 2:18.

parallel to that of Malachi, to which they had referred: they therefore proceeded to demand of John, why he baptized his own countrymen, and made disciples, if he were neither the Messiah, nor Elias, nor an old prophet risen again. To this he replied, that he baptized the people with water, as a profession of repentance, and an outward sign of the spiritual blessings to be conferred on them by the Messiah, who had not indeed yet publicly avowed himself; but he was in the midst of them though they knew him not, and was ready to enter on his work. (*Notes, Matt.* 3:5,6,11,12.) Indeed this was the Person, who, as he had always declared, "was preferred before him;" being in fact so much John's superior in dignity, authority, and excellency, that he was not worthy to perform the lowest menial service for him.—(*Marg. Ref.* b—l. *Notes*, 15. *Luke* 3:15—17.)—*That prophet.* (25) 'They evidently distinguished *that prophet*, of whom they inquired, from Christ: the opinion, therefore, of Chrysostom, Cyril, and Theophylact, does not displease me. They declare that the Jews were under an error, ... supposing, ... not only that Elias, ... but also that "the prophet like unto Moses," being distinct from the Messiah, would come before him. This seems to be confirmed by what follows. (6:14. 7:40,41.)' *Beza.* (*Notes, Deut.* 18:15—19. *Acts* 3:22—26. 7:37—43.) Either "the Prophet like unto Moses," was intended, or one of the ancient prophets as arisen from the dead: for John would hardly have denied, that he was "a prophet." (*Marg. Luke* 1:76.) It is not, however, clear, that any particular prophet was meant: yet it is evident, that the Jews in general paid far less regard to those Scriptures which related to the prophetical and priestly office of the Messiah, than they did to those which foretold him as a glorious king: and this made way for many of the errors, and carnal expectations, which led them to reject "the Lord of glory."—Bethabara seems to have been the place where Israel passed over Jordan into Canaan: though some think it was a distinct place, and stream of waters, to the east of Jordan. (*Marg. Ref.* m, n.) Several manuscripts read Bethany: not the place where Martha, Mary, and Lazarus resided; but another place of the same name, as it is supposed, near Jordan.

He confessed. (20) Ὡμολογησε. 9:22. 12:42. *Matt.* 7:23. 10:32. 14:7. *Luke* 12:8.—Ἐξομολογεω. See on *Matt.* 11:25. —*Beyond Jordan.* (28) Περαν του Ιορδανου. 3:26. 10:40. *Matt.* 4:15,25. 19:1. *Mark* 3:8.—*Gen.* 50:10,11. *Deut.* 3:8,20,25. *Josh.* 1:15. 2:10. 5:1. *Sept.* Περαν. Non solum *trans, ultra*, sed etiam *cis, juxta, ad.*' Schleusner. The preposition evidently admits of either interpretation, but the name "Bethabara" favours the former.

V. 29. The preceding testimony of John is supposed to have been given at the time during which Jesus was tempted in the wilderness, and just before his return. On the next day John saw Jesus coming to him; and he immediately pointed him out to his hearers, as "the Lamb of God." (*Marg. Ref. Notes, Gen.* 22:7,8. *Is.* 53:4—7. *Acts* 8:32—35. 1 *Pet.* 1:17—21, *v.* 19. *Rev.* 5:5—14. 7:9—17. 12:7—12, *v.* 11. 13:8—10, *v.* 8. 19:7,8.) The paschal lamb, in the shedding and sprinkling of its blood, the roasting and eating of its flesh, and all the attendant circumstances, aptly represented the redemption of man by the death of Christ, and the salvation of penitent sinners by faith in his blood: and those lambs which were sacrificed every morning and evening, as expiations of the sins of Israel, were evident types of "the Lamb slain from the foundation of the world." (*Notes, Ex.* 12: 3—10. 29:38—41. 1 *Cor.* 5:6—8.) The emblem of a lamb might indeed denote the purity, gentleness, harmlessness, and patience, of the Redeemer, and his valuableness and usefulness, living and dying; but it especially marked his fitness to be a spotless sacrifice to God for the sins of his people. He is called "the Lamb of God;" as he was a sacrifice which God himself both required, provided, and accepted. As a Lamb he "taketh away sin," by being made an expiatory oblation, that justice might be satisfied, and yet the sinner pardoned. The lambs, sacrificed according to the law, were appropriated to the nation of Israel: but the atonement of Christ, being of infinite value, extends its efficacy to all nations, and to every generation of men. A lamb could not "take away sin," except by becoming a sacrifice: and why should John call Christ "the Lamb of God," in this connexion, if he did not really atone for the sins of men, by bearing the punishment due to them?—'Grotius refers this to the reformation of men's lives; whereas it plainly respects the Lamb slain as a piacular Victim, to "redeem us to God by his blood." ... To illustrate this, let it be noted, that when a sacrifice was offered for sin, he that brought it laid his hand upon the head of the victim, according to the command of God; (*Lev.* 1:4. 3:2. 4:4.) and by that rite transferred his sins upon the victim, who is said to take them upon him, and to carry them away. Accordingly, in the daily sacrifice of the lamb, the stationary men, saith Dr. Lightfoot, who were the representatives of the people, laid their hands on the lambs thus offered for them. ... When therefore the Baptist had said, He baptized them for the remission of sins; he here shows them by what means that remission was to be obtained.' *Whitby.*—'We are often told, that ... repentance and reformation are fully sufficient to restore the most abandoned sinners to the favour of a just and merciful God, and to avert the punishment due to their offences. But what does the great herald and forerunner of Christ say to this? He came professedly as *a preacher of repentance*. ... If then repentance alone had sufficient efficacy for the expiation of sin, surely we should have heard this from him who came on purpose to preach repentance. But what is the case? Does he tell us that repentance *alone* will take away the guilt of our transgressions, and justify us in the eyes of our Maker? Quite the contrary. Notwithstanding the great stress he justly lays on the indispensable necessity of repentance; yet he tells his followers at the same time, that it was to Christ *only*, and to his death, that they were to look for the pardon of their sins. "Behold," says he, "the Lamb of God which taketh away the sin of the world." And again, "He that believeth on the Son hath everlasting life; and he that believeth not shall not see life; but the wrath of God abideth upon him."' *Bp. Porteus.*—Thus the Saviour "taketh away the sin of the world," by removing every hinderance to the forgiveness of the sin, original and actual, of all men throughout the world, who rely on him by humble faith. Through his atoning sacrifice, it consists with the glory of God to pardon all persons who thus trust in him. On this ground any man may come to "the throne of grace" for all the blessings of salvation, nor does he want any other plea, than that "Christ has died, yea, rather is risen again, and ever liveth to make intercession for us." (*Notes, Rom.* 8:32—34. *Heb.* 7:23—28. 1 *John* 2:1,2.) In virtue of his atonement, Jesus takes away all the guilt of every believer, and "buries it as in the depth of the sea," giving him peace of conscience and hope in God; and likewise by that grace which is vouchsafed to sinners through the same sacrifice, he takes away the power, the love, and the pollution of sin; yea, in due time the very existence of it from the heart. (*Notes, Mic.* 7:18—20. *Rom.* 8:1,2.)—This general *proposal* and declaration of the death of Christ, as a common benefit to all, throughout the whole world, who desire to avail themselves of it, is entirely consistent with a particular *purpose* of God, in making "his people willing in the day of his power," who would otherwise have perished in pride, impenitence, and unbelief. Accordingly, John called on all his hearers, to "behold the Lamb of God;" to observe, consider, and depend on him to take away their sins, and to baptize them with the Holy Spirit.

Behold.] Ιδε. 36,47. 11:36. 19:5,14. *Matt.* 25:20,22,25. *Jam.* 3:3.—'Proprie *de rei præsentis exhibitione et demonstratione.*' Schleusner.—It bespeaks attentive contemplation, accompanied with surprise or admiration.—*Taketh away.*] Αιρει. 2:16. 11:39. 15:2. *Luke* 6:29,30. 1 *John* 3:5.

V. 30—34. Jesus and John were nearly related, and the mother of Jesus had been intimately acquainted with John's parents; yet it was so ordered in Providence, that John did not personally know Jesus. They lived indeed, very distant from each other; for Jesus was brought up at Nazareth in Galilee: John in Judea, probably at or near Hebron; (*Note, Luke* 1:34—38, *v.* 36. 39—45.) yet it seems to have been by special design, that they did not become acquainted at the public feasts. Indeed, when John had borne testimony to Jesus, we do not find that they ever afterwards met together. Had they been long and closely united in friendship, as it might previously have been expected, John's testimony would have been rendered more equivocal and exceptionable: but though John knew, by immediate revelation, that his ministry and baptism were entirely subservient to Jesus the Messiah's being manifested to the people; yet he seems never to have seen him, till he applied to him for baptism; and then it is evident he was made known to him, by an immediate divine sugges

35 ¶ Again the next day after, John stood, [a]and two of his disciples:

36 And looking upon Jesus as he walked, he saith, [b]Behold the Lamb of God!

37 And the two disciples heard him speak; [c]and they followed Jesus.

38 Then Jesus [d]turned, and saw them following, and saith unto them, [e]What seek ye? They said unto him, [f]Rabbi, (which is to say, being interpreted, Master,) [g]where [h]dwellest thou.

39 He saith unto them, [i]Come and see. They came and saw where he dwelt, and [k]abode with him that day: for it was [l]about the tenth hour.

40 One of the two which heard John *speak*, and followed him, was [k]Andrew, Simon Peter's brother.

41 He [l]first findeth his own brother Simon, and saith unto him, We have found [m]the Messias, which is, being interpreted, the [l]Christ.

42 And he brought him to Jesus. And when Jesus beheld him, he said, [n]Thou art Simon [o]the son of Jona: thou shalt be [p]called Cephas, which is by interpretation [§]A stone.

43 ¶ The day following Jesus would go forth into Galilee, [q]and findeth Philip, and saith unto him, Follow me.

44 Now [r]Philip was of [s]Bethsaida, the city of Andrew and Peter.

45 Philip findeth Nathanael, and saith unto him, We have found him, [t]of whom Moses in the law and the prophets did write, [u]Jesus of Nazareth, [x]the son of Joseph.

46 And Nathanael said unto him, [y]Can there any good thing come out of Nazareth? Philip saith unto him, [z]Come and see.

47 Jesus saw Nathanael coming to him, and saith of him, [a]Behold an Israelite indeed, [b]in whom is no guile!

48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him Before that Philip called thee, [c]when thou wast under the fig-tree, I saw thee.

49 Nathanael answered and saith unto him, [d]Rabbi, [e]thou art the Son of God; thou art [f]the King of Israel.

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a 3:25,26. Mal. 3:16. b *See on* 29. Is. 45:22. 65:1,2. Heb. 12:2. 1 Pet. 1:19,20. c 43. 4:39—42. Prov. 15:23. Zech. 8:21. Rom. 10:17. Eph. 4:29. Rev. 22:17. d Luke 14:25. 15:20. 19 [illegible] 22:61. e 18:4,7. 20:15,16. Luke 7:24—27. 18:40,41. Acts 1:6 21:29. 1 Pe. 3:2 2:6. 6:25. Matt. 23:7,8. g 12:21. Ruth 1:16,17. 1 Kings 10:8. Ps. 27:4. Prov. 3:18. 8:34. 13:20. Cant. 1:7,8. Luke 8:38. 10:39. * Or, *abidest*. h 46. 6:37. 14:22,23. Prov. 8:17. Matt. 11:28—30. i 4:40. Acts 28:30,31. Rev. 3:20. k That was two hours before sunset. Luke 24:29. k 6:8. Matt. 4:18. 10:2. Mark 1:16. Luke 6:14. Acts 1:13. l 4:6. Dan. 9:25,26. 2 Kings 7:9. Is. 2:3—5. Luke 2:17,38. m [illegible] 32,33. 1 John 1:41. n 1:42. Dan. 9:25,26. † Or, *Anointed*. Ps. 2:2. 45:7. 89:20. Is. 11:2. 61:1. Luke 4:18—21. Acts 4:27. 10:38. Heb. 1:8,9. o 47,48. 2:24,25. 6:70,71. 13:18. o 21:15—17. *Jonas*. Matt. 16:17. *Barjona*. p 1 Cor. 1:12. 3:22. 9:5. 15:5. Gal. 2:9. § Or, *Peter*. 21:2. Matt. 10:2. 16:18.

Mark 3:16. Luke 5:8. 6:14. q Is. 65:1. Matt. 4:18—21. 9:9. Luke 19:10. Phil 3:12. 1 John 4:19. r 12:21. 14:8,9. Matt. 10:3. Mark 3:18. Luke 6:14. Acts 1:13. s Matt. 11:21. Mark 6:45. 8:22. Luke 9:10. 10:13. t 5:45,46. Gen. 3:15 22:18. 49:10. Deut. 18:18—22. *See on* Luke 24:27,44. u 18:5,7. 19:19. Matt. 2:23. 21:11. Mark 14:67. Acts 2:22. 3:6. 10:38. 22:8. 26:9. x Matt. 13:55. Mark 6:3. Luke 4:22. y 7:41,42,52. Luke 4:28,29. z 4:29. Luke 12:57. 1 Thes. 5:21. a 8:31,39. Rom. 2:28,29. 9:6. Phil. 3:3. b Ps. 32:2. 73:1. 1 Pet. 2:1,22. Rev. 14:5. c 2:25. Gen. 32:24—30. Is. 65:24. Matt. 6:6. 1 Cor. 4:5. 14:25. Rev. 2:18,19. d *See on* 38. e *See on* 18:34. Matt. 14:33. f 12:13—15. 18:37. 19:19—22. Ps. 2:6. 110:1. Is. 9:7. Jer. 23:5,6. Ez. 37:21—25. Dan. 9:25. Hos. 3:5. Mic. 5:2. Zeph. 3:15. Zech. 6:12,13. 9:9. Matt. 2:2. 21:5. Luke 19:38.

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tion. But when he saw the Spirit of God "descending and abiding on him," all former intimations were fully ratified to him, and he thenceforth bare open testimony to him as "the Son of God," and the promised Messiah. ' Christ is proved to be the Son of God, by the descent of the Holy Ghost, by the Father's voice, and by the testimony of John.' *Beza*. (*Marg. Ref. Notes*, 18. 3:27—36. *Matt.* 3:11—17. *Luke* 3:15—17,21,22, *v.* 21.)—*He was before*, &c. (30) See on *Note*, 15.

Should be made manifest. (31) Φανερωθῇ. 2:11. 3:21. 7:4. 9:3. 17:6. 21:1,14. *Mark* 4:22. 1 *Cor.* 4:5. 2 *Cor.* 5:10,11. *Eph.* 5:13. 2 *Tim.* 1:10. *Tit.* 1:3. 1 *John* 1:2. 3:2,5,8. 4:9, *et al.*

V. 35—42. The persons here spoken of were John's disciples, before they followed Jesus. While John stood and discoursed with them, Jesus came near them, and John immediately pointed him out to them, as "the Lamb of God." (*Marg. Ref.* b. *Note*, 29.) Accordingly, they followed Jesus, as desirous of becoming his disciples, or of being acquainted with him. To facilitate and encourage their application, Jesus turned to inquire what they sought: and, addressing him by the honourable title of Rabbi, or Teacher, they asked where he dwelt; as they wanted to come to him for instruction. He therefore invited them to accompany him; (for he seems to have had some retired lodging near the place where John preached;) and, as it was but two hours before sunset, they spent the remainder of the day in attending to his instructive conversation. (*Marg.* and *Marg. Ref.* c—i.) Some think that the evangelist himself was one of these two disciples, but that is uncertain: however, Andrew, Peter's brother, was one of them; who, being fully convinced that Jesus was the promised Messiah, first brought Peter acquainted with him. This was a considerable time before they were called to a constant attendance on Christ: (*Note*, *Matt.* 4:12—22.) for that took place in Galilee; and this was near Bethabara, or the passage of Jordan. It was, however, on this occasion that Jesus, previously intimating his knowledge of Simon, his family and character, surnamed him Cephas, or Peter, the one being Syriac, the other Greek, and by interpretation meaning *a stone*. (*Marg.* and *Marg. Ref.* k—p.) This denoted the fortitude and firmness with which he would labour and suffer in the cause of Christ. (*Notes*, 21:15—17. *Matt.* 10:1—4, *v.* 2. 16:17,18.)

Rabbi. (38) Ῥαββι. 50. 3:2,26. 4:31. 6:25. 9:2. 11:8. *Matt.* 23:7. 26:25,49. *Mark* 9:5. 11:21. 14:45.—*Being interpreted.*] Ερμηνευομενον. 43. 9:7. *Heb.* 7:2.—*Being interpreted.* (41) Μεθερμηνευομενον. *Matt.* 1:23. *Mark* 5:41. 15:22,34. *Acts* 4:36. 13:8.

V. 43—46. When the time was arrived at which our Lord purposed to go forth into Galilee, in order to enter on his public ministry, he found Philip, and called him to a stated attendance on him. Philip was an inhabitant of Bethsaida, where Peter and Andrew at first resided, though they afterwards removed to Capernaum; and perhaps he was brought acquainted with Jesus by their means. (*Marg. Ref.* q—s.) Philip not long afterwards met with Nathanael, who seems to have been his intimate friend: and in a very earnest manner he informed him that they had found the promised Messiah, concerning whom Moses and the prophets had written those extraordinary things which had excited the expectation of him that generally prevailed; and that Jesus, who had hitherto lived at Nazareth, the son of Joseph, was assuredly the great Redeemer of Israel. But Nathanael, though a Galilean, had so bad an opinion of Nazareth, that he could not think it likely so great a blessing, or indeed "any good thing," could arise from that wicked place. This opinion, as to the general character of the Nazarenes, seems to have been well founded: but it was going too far, to suppose that "no good thing" could thence arise; and this prejudice was calculated to set him against Christ and his doctrine. (*Marg. Ref.* t—z.) Philip, however, very prudently entreated him to go with him, and judge for himself; and Nathanael, being a candid pious man, readily complied. Philip himself seems not to have known that Jesus was born at Bethlehem, or to have heard of his miraculous conception.

V. 47—51. As Nathanael approached, our Lord at once said concerning him, "Behold an Israelite indeed, in whom there is no guile:" he is a genuine son of Israel, a servant and worshipper of JEHOVAH, an honest upright person, a man of faith and prayer, a real Israelite; while most of his neighbours have nothing but the name and outward form of Israelites. (*Marg. Ref.* a, b. *Notes*, *Gen.* 32:27,28. *Ps.* 73:1. *Rom.* 2:25—29. *Gal.* 6:15,16. *Phil.* 3:1—7.) "In whom there is no guile:" his profession of religion was not leavened with hypocrisy; he was the same man before God, as he appeared to be among men: and his general conduct was devoid of insincerity, dissimulation, and dishonesty. In short, he was a sound character, a really upright godly man. (*Note*, *Ps.* 32:1,2.)—This decided attestation of Jesus greatly surprised Nathanael; and, with a consistent frankness, he inquired whence he had his information, or by what means he knew him. To this Jesus replied, that he had seen him, and witnessed what passed, when he was "under the fig-tree," before Philip called him. Probably, Nathanael was then engaged in devotion, and pouring out his heart with peculiar fervency before God: perhaps he was seeking direction concerning "the Hope and Consolation of Israel," in some secret retirement, where he knew that no human eye observed him. (*Marg. Ref.* c. *Notes*, 2:24,25. *Matt.* 6:6. *Acts* 10:3—8, *v.* 4.) This declaration, however, evidenced to his mind, that our Lord knew the secrets of his heart; so that his prejudices vanished at once, and, in astonishment at what he had heard, he confessed with the utmost confidence, that Jesus was "the Son of God and King of Israel." (*Marg. Ref.* d—f. 3:16. 4:28—30 5:20—30. 9:35—38. 10:26—31. 11:20—27. 20:30,31. *Ps.* 2:4—12. *Matt.* 16:13—16.) Our Lord, then, in honour of his faith, assured him, that as he had believed by means of this single discovery of his glory, he should be favoured with the sight of still greater things: for "hereafter," or *henceforth*, he would see "the heaven opened, and angels ascending and descending on him, the Son of man;" for they would minister to him in human nature as their glorious Lord. This may refer to Jacob's ladder, which typified Christ as the medium of communication between heaven and earth; (*Marg. Ref.* i—m. *Notes*, *Gen.* 28:12—17.) and it may be explained figuratively to signify the whole course of Christ's miracles, till his ascension into heaven, which was testified to the apostles by angels: but perhaps there may also be a reference to his future appearance, with all his holy angels, to raise the dead, and to judge the world.—Some think that Nathanael was also called Bartholomew, and was one of the apostles: and some, that he was the same as Matthias. (*Acts* 1:26.)

50 Jesus answered and said unto him, [g]Because I said unto thee, I saw thee under the fig-tree, believest thou? [h]thou shalt see greater things than these.

51 And he saith unto him, [i]Verily, verily, I say unto you, [k]Hereafter ye shall see heaven open, [l]and the angels of God ascending and descending upon [m]the Son of man.

g 20:29. Luke 1.45. 7:9. h 11:40. Matt. 13:12. 25:29. 13:3,5. 5:19,24,25. 6:26,32, 47,53. 8:34,51,55. 10:1,7. 12.24. 13:16.20,21.w 14:12. 16:20,23. 21:18. k Ex. 1: 1. Matt. 3:16. Mark 1:10. Luke 3:21. Acts 7:56. 10:11. Rev. 4:1. 19:11. 1 Gen. 28:12. Matt. 4:11. Luke 22:43. 24:4. Acts 1:10. 2 Thes. 1:7—9. 1 Tim. 3:16. Heb. 1:14. Jude 14. m 3:13,14. 5:27. 12:23,24. Dan. 7:13,14. Zech. 13:7. Matt. 9:6. 16:13—16,27,28. 25:31. 26:24. Mark 14:62. Luke 22:69.

Indeed. (18) Αληθως. 4:42. 6:14,55. *Matt.* 14:33. 27:54, *et al.*—*Guile.*] Δολος. *Matt.* 26:4. *Mark* 7:22. *Acts* 13: 10. 2 *Cor.* 12:16. *Rev.* 14:5.—*Verily, verily.* (52) Αμην, αμην. 3:3,5,11. 5:19,24,25. 6:26,32,47,53, *et al.* See on *Matt.* 6:5.—*Hereafter.*] Απ' αρτι. 13:19. 14:7. *Matt.* 26:29,64. *Rev.* 14:13. 'Αρτι ... cum απο ... reddendum est *ab hoc tempore, post hac, exinde.*' Schleusner.

PRACTICAL OBSERVATIONS.

V. 1—5. While we carefully avoid the error of those who seem to place the whole of religion in an exactly orthodox creed; and who sacrifice every Christian temper, and violate the plain precepts of Scripture, in zealously and vehemently contending for doctrinal sentiments and expressions; we should, at least, equally beware of the opposite extreme of treating the doctrines of Scripture as speculative points of comparatively little consequence. To the person of Christ, as the Foundation of all true godliness, "bear all the apostles and prophets witness;" yea, God himself has testified, "that he sent his Son to be the Saviour of the world." Let us then beware of those who degrade Him whom the Spirit of truth and holiness delights to glorify: and while we allow "the mystery to be, without controversy, great" and inexplicable, that "God was manifest in the flesh;" let us still hold it fast, yea, glory in it, as "the great mystery of godliness," with which all true piety, in the heart and life of sinful man, is inseparably connected. Let us never think of Him whose name is called "The WORD of God," as any other than "God over all, blessed for evermore;" as subsisting before all worlds "with God," and co-equal with, yet distinct from the eternal Father. Standing on these plain testimonies of Scripture, without indulging vain reasonings or requiring curious explanations; let us avoid with equal caution those who allow indeed the distinct personality, but deny or interpret away the proper Deity of "the Word;" and those who zealously assert his Deity, but seem to lose sight of his distinct personality, and thus unwarily verge to the sentiments which they seem to oppose. It is not for us to comprehend such exalted subjects, or to resolve all questions about them: but we can prove by conclusive arguments, which no infidel ever yet was, or ever will be, able to answer, that the Scripture is a divine revelation: and we can fully show these mysterious doctrines to be contained in the express language of revelation. By faith we receive this testimony, and by grace we derive nourishment from it to our souls. But it is the most unreasonable thing in the world, to reject the testimony of the infinite God, concerning his own mysterious existence; when every process of nature (as we call it) baffles our feeble powers; and when the best philosophers allow, that we can only know that things are so, but cannot comprehend the manner *how*, or the reason *why*, they are so. Indeed he who knows the worth of his soul, the evil of sin, and other things pertaining to our present fallen condition, can see no ground of hope but in the power, truth, and love of him, "who made all things, and without whom was not any thing made that was made." This will be his encouragement "to hope and not be afraid, because God is become his Salvation;" (*Notes, Is.* 12:1—3, *v.* 2.) and "the Life" is become "the Light of life" to fallen "men." Nothing can be more evident than these truths, as they are revealed in Scripture, by which the personal Word of God speaks to us; but this "Light still shineth in darkness, and the darkness apprehendeth it not." Every absurd system or detached imagination, and conjecture of soothing error, from the pit of darkness, is preferred to it, as more congenial to the pride and lusts of men: thus "they walk on still in darkness," and neither understand nor value "the Light of the world!" May we then pray without ceasing, that our eyes may be opened to behold this Light, that we may walk in it; and thus be "made wise unto eternal salvation by faith in Jesus Christ."

V. 6—13. Many have, in different ages, been "sent from God to bear witness to the truth," that "all men through them might believe;" and these have "shone as lights in the world:" but every one of them has been ready to confess, that all his light was a reflection of the beams of "the Sun of Righteousness," "the true Light, which enlighteneth every man that cometh into the world:" and all the boasted illumination which is set up in opposition to him, will infallibly lead men down to everlasting darkness and despair. But what numbers, not only of his creatures, but even of his professed disciples, refuse to welcome the condescending Saviour of the world! Too wise to submit to his teaching, too proud of their goodness to rely on his merits, too attached to their own will to be subject to his commands, they reject him in each of his offices; or, like Gallio, they "care for none of these things:" and should he come in person again on earth, he would be despised by numbers, who could see no glory in him, and who would feel no need of him. But there are those at present also, who have other views and desires; who, conscious of their ignorance, guilt, pollution, and slavery to sin and Satan, gladly receive him as their Prophet, Priest, King, Redeemer, Physician, and Saviour; believe his word, and rely on his truth, power, and love. He is to them "the Pearl of great price;" they would "sell all to purchase him;" and, having once received him, they are ever after desirous of renewing and ratifying that important transaction. To this chosen remnant the Saviour gives the glorious privilege of becoming the children of God; and he will surely preserve them, and prepare them for the everlasting inheritance reserved for them in heaven. These happy souls are not found in one family, sect, or nation; they are not selected by the partiality of ministers or pious friends; they are not chosen because of their previous excellency; but they are "born of God." Then they begin to fear God, to mourn for sin, to believe, to hope, to pray, to perceive the preciousness of Christ, and gladly to embrace his salvation.

V. 14—18. To unbelievers, there appears in Christ "no form or comeliness, no beauty that they should desire him:" but all who truly believe, adore the infinite condescension of the eternal "Word, who became flesh to tabernacle among us." They discern some glimpses of his glory, as of "the only Begotten of the Father, full of grace and truth:" they value "the unsearchable riches" and inexhaustible fulness which are laid up in him: (*Note, Eph.* 3:8.) they see that "He is the Chief among ten thousand, and altogether lovely:" worthy to be admired, adored, and loved, far beyond all the sons of earth and heaven; and that "from his fulness all have received." They therefore consider prophets, apostles, martyrs, and saints, as so many monuments erected to the Redeemer's glory, and so many encouragements to apply to him who is able to render them also wise, holy, useful, and happy; and to furnish them with every kind and degree of grace, which may enable them to "shine as lights in the world," and to live to the glory of his name. Indeed, we ought highly to value every discovery of the perfections, truth, and will of JEHOVAH: his "law is holy, just, and good," and was given for most important purposes; and we should endeavour to make the proper use of it. But we cannot from it derive pardon, righteousness, or strength: it may recommend, and then teach us to "adorn the doctrine of God our Saviour," but it cannot supply the place of it. No mercy comes from God to sinners, but through Jesus Christ; "no man can come to the Father but by him;" no man can know God, except as the only begotten Son reveals him. Ignorance, delusion, condemnation, and unmitigated wrath, must be the portion of every man who rejects the Word and Son of God; the great Substance and Centre of all the promises; and the Life and Soul of all doctrines, ordinances, and precepts, whatsoever. (*Notes,* 2 *Cor.* 3:7—11,17,18.)

V. 19—34. Let us regard the testimony of John the Baptist. He was "filled with the Holy Ghost from his mother's womb;" he was "great in the sight of God," and one of the most excellent of mere men: yet he had nothing to say "of himself," save that he was the voice of a herald, to proclaim the Saviour's glory; being "unworthy even to loose the latchet of his shoes." He knew that Jesus was "before him," as the eternal Word; that he would for ever be "preferred before him" and all creatures; and that he alone could pardon sin, or baptize with the Holy Ghost. He thought he could not enough abase himself, or exalt his Lord: he only desired to prepare his ways, and to manifest him to Israel. Let us then not at all regard those who exalt themselves and degrade Christ: for their light is darkness, and their wisdom madness, being directly in opposition to the wisdom of God, and "the Light of the world." But let us especially behold Jesus "as the Lamb of God, who taketh away the sin of the world." Sin must be taken away, or sinners must be ruined for ever: "God hath provided himself a Lamb for a burnt-offering," through whose infinitely valuable atonement, he can be "just and the justifier of the ungodly." Let sinners then behold and trust in him: let believers look to him continually for renewing pardon, peace, strength, encouragement, motives, instructions, righteousness; and a perfect example of holy meekness, patience, and love. (*Note, Heb.* 12:2,3.) Thus guilt will be removed from the conscience, and sin will be taken away from the heart, till no more remain there. And while we look to him for pardon, let us also earnestly seek to be made like him, and to partake of his baptism by the Holy Ghost, that we may abound in all holy fruits to the glory of his name.

V. 35—51. The ministers of Christ must never desire to make disciples to themselves, but to him: they, who are inquiring after salvation, must hearken to those teachers, who direct them to "the Lamb of God," and distinguish them from all others: and they, who have known him to their comfort and profit, should endeavour to recommend him to others; that thus each believer may bring his brother, his friend, his children, or his neighbours: and so, these private exertions combining to draw men's attention to the testimony of minis-

CHAPTER II.

At a marriage in Cana, Jesus turns water into wine, 1—11. He goes to Capernaum, 12, and thence to Jerusalem, where he drives the buyers and sellers out of the temple, 13—17. He predicts his own death and resurrection, as the proof of his authority, 18—22. Many believe in him because of his miracles; but he does not commit himself to them, as "knowing what was in man," 23—25.

AND [s]the third day there was [b]a marriage in [c]Cana of Galilee; and the mother of Jesus was there.

2 And [d]both Jesus was called, and [e]his disciples, to the marriage.

3 And when [f]they wanted wine, the mother of Jesus saith unto him, [g]They have no wine.

4 Jesus saith unto her, [h]Woman, [i]what have I to do with thee? [k]mine hour is not yet come.

5 His mother saith unto the servants, [l]Whatsoever he saith unto you, do *it*.

6 And there were set there six water-pots of stone, [m]after the manner of the purifying of the Jews, containing two or three firkins apiece.

7 Jesus saith unto them, [n]Fill the water-pots with water. And they filled them up to the brim.

8 And he saith unto them, [o]Draw out now, and bear unto the governor of the feast. And they bear *it*.

9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew,) the governor of the feast called the bridegroom,

10 And saith unto him, Every man at the beginning doth set forth good wine; [p]and when men have well drunk, then that which is worse: [q]*but* thou hast kept the good wine until now.

11 This [r]beginning of miracles [s]did Jesus in Cana of Galilee, and [t]manifested forth his glory; [u]and his disciples believed on him.

[*Practical Observations.*]

12 After this he went down to [x]Capernaum, he,

a 1:43. b Gen. 1:27. c Josh. 19:28. d 4:46. 21:2. Josh. 19:28. *Kenath.* e Matt. 12:49. Luke 7:36. 10:31. Col. 3:17. Rev. 3:20. f Matt. 10:40—42. 25:40,47. g Ps. 10:15. Ec. 10:19. Is. 24:11. Matt. 26:28,29. h 11:8. Phil. 4:6. i 19:26,27. 20:13,15. Matt. 15:28. k Deut. 33:9. 2 Sam. 16:10. Luke 2:49. 2 Cor. 5:15. Gal. 2:5,6. l 7:5,30. 8:20. 12:23. 13:1. Ec. 3:1. 1 15:14. Gen 6:22. Judg. 13:14. Luke 6:46—49. Acts 9:6. Heb. 5:9. 11:8. m 3:25. Mark 7:2—5. Eph. 5:26. Heb. 6:2. 9:10,19. 10:22. n 3,5. Num. 21:6—9. Josh. 6:3—5. 1 Kings 17:13. 2 Kings 4:2—5. 5:10—14. Mark 11:2—6. 14:12—17. Acts 8:26, &c. o 9. 1 Prov. 3:5,6. p Gen. 43:34. Cant. 5:1. q Prov. 9:1—6, 16—18. Luke 16:25. Rev. 7:16,17. r 1:17. Ex. 4:9. 7:19—21. Ec. 9:7. Mal. 2: 2. 2 Cor. 4:17 Gal. 3:10—13. s 1:50,51. 3:2. 4:46. t 1:14. 5:23. 12:41. 14:9—11,13. Deut. 5:24. Ps. 72:19. 96:3. Is. 40:5. 2 Cor. 3:18. 4:6. u 11:15. 20:30, 31. 1 John 5:13. x 6:17. Matt. 4:13. 11:23.

ters; the light may diffuse itself more widely in families, cities, and countries. (*Notes*, *Is.* 2:2—5. 2 *Thes.* 3:1—5, *v.* 1.) —All who desire to profit by the word of God, must beware of narrow prejudices against places, or denominations of men, from which even pious Christians are by no means exempt: they should come, and examine for themselves; and then perhaps they will find good where they expected none.—But let us seek and pray to be "Israelites indeed, in whom there is no guile," truly Christians, approved of Christ himself. Defects and infirmities are found in all; but hypocrisy and guile belong not to a believer's character. He does not profess one thing with his lips, and think another thing in his heart; he is not a double-minded or deceitful man: it is peculiar to him, to allow of nothing before God which he disavows before men, to pretend to nothing before men, which God knows that he does not aim to perform. He is *consciously*, as well as *by confession*, a poor sinner, who has no hope of deliverance from condemnation or pollution, but through the mercy and grace of God in Christ: and whilst he seeks free salvation, he really aims, and desires, and earnestly endeavours to lead a sober, righteous, and godly life; and is continually abased before God, because he "cannot do the things that he would." He "who seeth in secret" observes and approves this disposition, and hears the retired supplications which it dictates. He marks the humble believer, when beseeching him to teach him his truth and will; and he will evince that he graciously accepts of such petitions. Thus the believer obtains "the witness in himself," that "Jesus is the Son of God, and the King of Israel;" and he will attain continually to fuller discoveries of his glory, and larger communications from him; till he learns to "love his appearing," "in his own glory, and in the glory of the Father, with all his holy angels, when he will render unto every man according to his works."

NOTES.—CHAP. II. V. 1—5. On the third day after our Lord's interview with Nathanael, or after his return into Galilee, (1:43,51.) a marriage was solemnized at Cana, a small town in that neighbourhood, "called Cana of Galilee," to distinguish it from another, in the lot of Ephraim. (11. 4:46. 21:2. *Josh.* 16:8. 19:28.)—Probably, Mary was nearly related to one of the parties, for she seems to have been present as one of the family: and as Joseph is not mentioned, either on this occasion or afterwards, we may suppose that he died before our Lord entered on his public ministry.—Jesus had now collected a few disciples, and both he and they were invited to the marriage-feast: and, in order to honour God's institution, as well as to show the free and social spirit of his religion, he was pleased to accept of the invitation. (*Marg. Ref.* b, d.) Perhaps, they had not been previously expected, and our Lord's presence might also draw others thither to hear his conversation; so that all the wine provided for the occasion was nearly spent: and it is probable, that the persons concerned were not affluent, nor well able to bear any additional expense. Mary therefore stated the case to her Son, as under some concern about it, and with expectation of his providing a miraculous supply. Some expositors think that he had before wrought miracles in private, to supply the necessities of the family: but this is highly improbable; and the circumstances of his conception and birth, could not but lead his mother to expect extraordinary things from him, now that he had entered on his public ministry. But Jesus replied to her in a manner which showed that she was in some measure reprehensible, in supposing that her authority or influence was to be employed in directing his conduct as the Messiah. There is not indeed the least disrespect in the word, "Woman," with which he addressed her; as the greatest princesses were accosted, even by their own servants, in the same manner among the ancients; and he afterwards used it, when speaking from the cross with the most endeared affection and tenderness; (*Note*, 19:25—27.) yet the whole reply was an evident and intentional discouragement to her, from interposing on such occasions. In this respect, "what had he to do with her," or with any other? None must dictate to him, when or for whom he should work miracles. (*Marg. Ref.* h—k. *Notes*, *Matt.* 12:46—50. *Mark* 3:20,21,31—35. *Luke* 2:41—52. 2 *Cor.* 5:16.)—"My time is not yet come." The time of our Lord's open appearance as the Messiah was not yet completely arrived, and a public miracle might not have been expedient.—The occasion, on which this miracle was wrought, the miracle itself, and this answer of our Lord to Mary, seem to have been expressly intended, as a prophetical protest against the superstitions and idolatries of the church of Rome; especially against two leading branches of that system, namely, the disparaging and prohibiting of marriage, and the worship of the Virgin Mary. Even to this day there are very large multitudes who call on her, not to *beseech*, but to *command*, her Son, now that he fills the throne of glory; though in his lowest humiliation on earth, he would not allow her even to *counsel* him in the exercise of his sacred ministry!—Mary, however, did not give up her hope of a miraculous supply, though she saw the propriety of not urging it: she therefore ordered the servants carefully to observe and follow his directions, whatever they might be, or attended with whatever inconvenience. (*Marg. Ref.* e—i.)

They wanted wine. (3) Ὑστερησαντος του οινου. "Wine failing." *Matt.* 19:20. *Mark* 10:21. *Luke* 15:14. 22:35. *Rom.* 3:23, *et al.*—*Woman.* (4) Γυναι. 19:26. 20:13,15. 1 *Cor.* 7:16.—*What have I to do with thee?* Τι εμοι και σοι; *Matt.* 8:29. *Mark* 1:24. 5:7.—2 *Sam.* 16:10. 19:22. *Sept.*

V. 6—11. The Jews had vessels in their houses, in which they kept water always ready for the ceremonial washings prescribed by the law; as well as for the observance of the purifications, enjoined by the traditions of the elders. It is not agreed how much each of these water-pots contained; but on the lowest computation the six must have held above a hogshead.—Our Lord was pleased to order the servants to fill these vessels with water, by which they became unexceptionable witnesses to the reality of the miracle: and, though they had doubtless a variety of other employments on this occasion, and the order might seem ill-timed and to no purpose; they obeyed without hesitation, and filled the water-pots "to the brim!" As soon as this was done, Jesus directed them to draw from them, and carry it to "the ruler of the feast;" and they obeyed without making the least objection, drawing out what they had just before put into the vessels as water, and carrying it to "the ruler of the feast," to set before the guests, as wine! (*Marg. Ref.* m—o. *Notes*, *Josh.* 6:3—5. *Judg.* 7:1—8, 16—22. *Ez.* 37:1—10, *vv.* 4—7,9,10.)—"The ruler of the feast" seems to have been a person chosen to maintain order on such occasions, as well as to see that all the guests had what they wanted; and some think that a Levite or priest was generally chosen for that purpose.—When this person therefore had tasted this fresh supply of wine, without knowing how it was procured: he found it so excellent, that he expressed his surprise to the bridegroom, at his having acted so differently from what others used to do on such occasions: for it was customary to give them good wine, till they had drunk what was sufficient: and then that which was of a smaller and inferior quality, as most suitable to their situation: whereas he had kept the best wine till the last! The original word, which is rendered "have well drunk," is often used for men's drinking to intoxication; yet learned men have shown that it does not necessarily imply that idea, but merely a moderate exhilaration consistent with temperance. (*Note*, *Gen.* 43:34.) It may however be further observed, that the words refer to the *general management of feasts*, and not to *any thing which took place on the occasion*: where we may be sure, every circumstance was conducted with the utmost

and his mother, [v]and his brethren, and his disciples; and they continued there not many days.

13 ¶ And the Jews' [z]passover was at hand; and Jesus went up to Jerusalem,

14 And [c]found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

15 And when he had made a scourge of small cords, [b]he drove them all out of the temple, and the sheep and the oxen; and poured out the changers' money, and overthrew the tables;

16 And said unto them that sold doves, Take these things hence; [c]make not [d]my Father's house an house of merchandise.

17 And his disciples remembered that it was written, [e]The zeal of thine house hath eaten me up.

18 Then answered the Jews, and said unto him, [f]What sign showest thou unto us, [g]seeing that thou doest these things?

19 Jesus answered and said unto them, [h]Destroy this temple, [i]and in three days [k]I will raise it up.

20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

21 But [l]he spake of the [m]temple of his body.

22 When therefore he was risen from the dead, [n]his disciples remembered that he had said this unto them; [o]and they believed the Scripture, and the word which Jesus had said.

23 ¶ Now when he was in Jerusalem at the passover, in the feast-*day*, [p]many believed in his name, when they saw the miracles which he did.

24 But Jesus [q]did not commit himself unto them, [r]because he knew all *men*,

25 And needed not that any should testify of man; for he knew what was in man.

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v 7:3—5. Matt. 12:46. 13:55,56. Mark 6:3. Acts 1:13,14. 1 Cor. 9:5. Gal. 1:19.
z 23. 5:1. 6:4. 11:55. Ex. 12:6—14. Num. 28:16—25. Deut. 16:1—8,16. Luke 2:41.
a Deut. 14:23—26. Matt. 21:12. Mark 11:15. Luke 19:45,46. b 18:6. Zech. 4 6. 2 Cor. 10:4.
c Is. 56:5—11. Jer. 7:11. Hos. 12:7,8. Matt. 21:13. Mark 11:17. Acts 19:24—27. 1 Tim. 6:5. 2 Pet. 2,3,14,15.
d 5:17,18. 8:49. 10: 29,30. 20:17. Luke 2:49.
e Ps. 69:9. 119:139.
f 6:30. Matt. 12:38. 16:1—4. Mark 8:11. Luke 11:29.
g 1:25. Matt. 21:23. Mark 11:27,28. Luke 20:1,2. Acts 4:7. 5:28.
h Matt. 26:60,61. 27:40. Mark 14:58. 15:29.
i Matt. 12:40. 27:63.
k 5:19. 10:17,18. 11:25. Mark 8:31. Acts 2:24,32. 3.15.26. Rom. 4:24. 6:4. 8:11. 1 Cor. 15:3,4,12. Col. 2:12. 1 Pet. 3:18. 1 1:14. *Gr.* Col 1:19. 2:9. Heb. 8:2.
m 1 Cor. 3:16. 6:19. 2 Cor. 6:16. Eph. 2:20—22. 1 Pet. 2:4,5.
n 17. 12: 16. 14:26. 16:4. Luke 24:7,8,44. Acts 11:16.
o 11. 20:8,9.
p 3:2. 6:14. 7:31. 8:30,31. 12:42,43. Matt. 13:20,21. Mark 4:16 17. Luke 8:13. Gal. 5:6. Eph. 3: 16,17. Jam. 2:19,20.
q 6:15. Matt. 10:16,17.
r 1:42,46,47. 4:42. 6:64. 16:30. 21:17. 1 Sam. 16:7. 1 Chr. 28:9. 29:17. Jer. 17:9,10. Matt. 9:4. Mark 2:8. Acts 1:24. Heb. 4:13. Rev. 2:23.

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regard to temperance and propriety.—The remainder of this wine would be an ample recompense to the new-married persons, for the entertainment of Jesus and his disciples.—This was the beginning of Christ's miracles, by which he "manifested his glory:" an expression never used concerning the miracles of any prophet or apostle, and which could not properly have been used; for they were only instruments, the power being of God, and for the display of his glory which belonged to him alone: but Jesus wrought by his own power, as Emmanuel, and displayed his "own glory, as of the only begotten of the Father, full of grace and truth."—This miracle, however, was not wrought publicly, or generally made known: yet it served to confirm the faith of the disciples in him, as the Son of God and the promised Messiah. (*Marg. Ref.* p—u.)—*Purifying*, &c. (6) On the largest computation of the contents of these vessels; it must be evident, that they could not supply a sufficiency of water for the *immersion* of all the guests, on such occasions, as well as for all other purposes of ceremonial and traditional purification: yet these are called *baptisms;* which is in fact a demonstration, that *baptism* does not always signify *immersion*. (*Notes*, 3:25,26. *Mark* 7:3,4. *Luke* 11:37,38.)

Water-pots. (6) Υδριαι. 7. 4:28. Not elsewhere.—*Firkins.*] Μετρητας. Here only. See *Tables.*—*To the brim.* (7) Εως ανω. 'Pro εως του οντος ανω μερους.' *Schleusner.*—*Draw out.* (8) Αντλησατε. 9. 4:7,15. Not elsewhere N. T.—*Gen.* 24: 13,20,43. *Is.* 12:3. *Sept.*—*To the governor of the feast.*] Τω αρχιτρικλινιω. 9. Here only. Ex αρχων, *princeps*, τρις, *ter*, et κλινη, *lectus.*—*Have well drunk.* (10) Μεθυσθωσι. *Luke* 12: 45. *Eph.* 5:18. 1 *Thes.* 5:7. *Rev.* 17:2.—*Gen.* 43:34. *Sept.*—*That which is worse.*] Τον ελασσω. "That which is less," or *smaller.*

V. 12. (*Marg. Ref.*) This preceded John's imprisonment. Our Lord on this occasion visited Capernaum, and continued a few days there, with his disciples and brethren, before he ascended to Jerusalem to keep the approaching passover; but after John was imprisoned, he went to reside at Capernaum.

V. 14—17. This was evidently a distinct transaction from that which has before been considered: (*Notes*, *Matt.* 21:12, 13. *Mark* 11:15—21.) for it took place on the first passover, after Jesus entered on his public ministry; which he almost began and ended, by purging the temple from the mercenary traders, whom the covetous priests and rulers encouraged to make a market-place of its courts. Considering the immense number of sacrifices used at the feast of the passover, it must have been a very large market, which was there held, and a great multitude of people must have been assembled and employed: yet Jesus, appearing as a poor man, at that time but little known, without human authority, without attendants or arms, except a scourge made of the small cords which were used in fastening the parts of the pens, or folds, or in other ways confining the cattle, drove them all before him; overturning the tables of those who exchanged foreign for current coin, and clearing the place of them; though it must be supposed that pride, avarice, resentment, and every corrupt passion, would have disposed them to resistance, if they had not been over-awed and overpowered. (*Marg. Ref.*)—In ordering those who sold doves, to remove them, that they might no longer render "the house of God a house of merchandise," he expressly called "God his Father;" and that in a manner which evidently implied a claim to be the promised Messiah, "the Son of God." When the disciples witnessed his courage and vehemency, his holy indignation, and disregard to opposition or reproach, in thus vindicating the courts of the temple from so gross a profanation; and compared them with the general meekness and gentleness of his character, (*Note*, *Mark* 3:1—5.) they recollected a passage in which David, speaking as a type of the Messiah, and uttering many evident predictions of him, had said, "The zeal of thine house hath eaten me up;" or, 'I am inwardly consumed by an earnest desire to purify thy sacred ordinances and thy holy habitation from every corruption; and can have no ease, till I have taken proper measures for that purpose:' and they readily perceived how applicable it was to the conduct of Jesus on this occasion. (*Note*, *Ps.* 69:8,9.)—The quotation is exactly in the words of the Septuagint, and as exactly translates the Hebrew.—*Oxen.* (14) No oxen, in the strict meaning of the word, were offered in sacrifice; but bulls, or cows only. (*Note*, *Lev.* 22:18—24.)

The changers of money. (14) Κερματιστας. Here only.—A κερμα. 15. The word means small coins, which were given in exchange for larger.—*A scourge.* (15) Φραγελλιον. Here only.—*Small cords.*] Σχοινιων. *Acts* 27:32. Not elsewhere N. T. 2 *Sam.* 8:2. 17:13. *Esth.* 1:6. *Sept.*—*The changers.*] Κολλυβιστων. See on *Matt.* 21:12.—*Of merchandise.* (16) Εμποριου. Here only N. T. *Deut.* 33:19. *Is.* 23:17. *Ez.* 27:3. *Sept.*—Ab εμπορος. *Rev.* 18:3.

V. 18—22. We can scarcely conceive of an action more incontestably evidential of a divine energy, or more undeniably right in itself, than the driving of the traders from the temple; yet the Jews (probably the scribes, priests, and rulers) demanded of Jesus some sign or attestation from heaven to his mission: seeing he presumed, in defiance of public authority, to act in this manner. (*Marg. Ref.* f, g. *Note*, *Matt.* 21:23—27.) In answer to this demand, he said, "Destroy this temple, and in three days I will rear it up again." Some think that he pointed to his body at the time; but, as his disciples did not understand him till long afterwards, this is not likely. His opponents, however, treated his assertion with derision: forty-six years had elapsed from the time that Herod the king had begun to rebuild, or repair the temple; and, though a very great number of hands had at some times been employed, it was not yet completed: and would he alone presume to rebuild it, if destroyed, in the short space of "three days?" (*Marg. Ref.* h, i. *Note*, *Hag.* 2:6—9.)—But he spake, not of the temple which was of man's building, but "of his body," of which the temple was a type. The Jews would proceed in their enmity, till they had, as it were, demolished that temple by his crucifixion; and then on the third day he would raise it up again, and thus give the grand proof of his being "the Son of God," and the promised Messiah.—This explanation of the Evangelist contains two direct proofs of the Deity of Christ: his body was, in an especial sense, "a Temple," in which God dwelt, and in which he displayed his glory: (*Notes*, *Col.* 1:18—20. 2:8,9.) and he declared that he would raise his body from the dead by his own power; yet doubtless "God raised him from the dead." (*Marg. Ref.* k. *Notes*, 10:14—18, *vv.* 17,18. *Acts* 10: 36—43, *v.* 40. *Heb.* 13:20,21. 1 *Pet.* 1:3—5, *v.* 3. 3:17,18, *v.* 18.)—After his resurrection his disciples remembered and understood this remarkable prediction: and when compared with its exact accomplishment, it confirmed their faith in him as the Messiah, "the Son of God," and in the Scriptures that testified of him. His enemies also remembered these words some years after, and by misquoting them bare false witness against him. (*Note*, *Matt.* 26:57—62.)

This temple. (19) Τον ναον τουτον· (not ἱερον, 14.) 20,21. *Matt.* 26:61. 27:40. *Mark* 14:58. 15:29. Naos properly means *the sanctuary*, apart from its courts; and so Jesus meant: but the application of it by the Jews must be understood with some latitude; for a very large proportion of that which Herod caused to be done, was about the out-buildings of the sanctuary.

V. 23—25. It appears, that our Lord wrought several miracles at Jerusalem during this passover, and many per

CHAPTER III.

Nicodemus comes to Jesus by night, 1, 2. *Jesus shows him the indispensable necessity of being born again*, 3—11. *He shows the difference betwe-n earthly and heavenly things*, 12, 13, *and speaks of his own death, and of faith in him*, 14, 15. *The great love of God, in giving his only begotten Son to redeem the world*, 16, 17. *Unbelief is the great cause of men's condemnation*, 18—21. *Jesus baptizes in Judea, and John at Ænon*, 22—24. *John instructs his disciples who were jealous for his honour, concerning the glory of Christ, the salvation of those who believe in him, and the wrath of God abiding on unbelievers*, 25—36.

THERE was a man [a]of the Pharisees, named Nicodemus, a ruler of the Jews:

2 The same [b]came to Jesus by night, and said unto him, [c]Rabbi, [d]we know that thou art a Teacher come from God: [e]for no man can do these miracles that thou doest, except God be with him.

3 Jesus answered and said unto him, [f]Verily, verily, I say unto thee, [g]Except a man be born [h]again, [h]he cannot see the kingdom of God.

4 Nicodemus saith unto him, [i]How can a man

a 10. 7:47—49. b 7:50. 12:42,43. 19:38,39. Judg. 6:27. Is. 51.7. Phil. 1:14. c 26. 1:38. 20:16. d Matt. 22:16. Mark 12:14. e 5:36. 7:31. 9:16,30—33. 11: 47,48. 12:37. 15:24. Acts 2:22. 4:16,17. 10:38. f *See on* 1:51. Matt. 5,18. 2 Cor. 1:19,20. Rev. 3:14. g 5,6. 1:13. Eph. 2:1. Jam. 1:18. 1 Pet. 1:3,23. 1 John

2:29. 3:9. 5:1,18. h Or, *from above*. Jam. 1:17. 3:17. i 5. 1:5. 12:40. Deut. 29:4. Jer. 5:21. Matt. 13:11—16. 16:17. 2 Cor. 4.4. j 9. 4:11,12. 6:53,60. 1 Cor. 1:18. 2:14.

sons were thus led to believe in him, and own him as a prophet, or even as the Messiah: but they seem to have had no proper knowledge of the *spiritual* redemption which he came to effect, nor any due sense of their need of his salvation. (*Marg. Ref.* p. *Note*, 3:1,2) He did not therefore think it proper to consort much with them, as if he had confided in their professions; perhaps knowing that they wanted to make him a king, and thence take occasion to excite disturbances in the city. For he knew the secret thoughts and dispositions of their hearts: he had no need that others should tesufy to him of any man's character or intentions; for by his own omniscience he knew perfectly every man's heart, and all its desires and counsels. (*Marg. Ref.* r. *Notes*, 8:30—36. 16:25—30. 21:15—17. *Heb.* 4:12,13. *Rev.* 2:20—23, *v.* 23.)

Commit. (21) Επιστευεν. 21. *Luke* 16:11. *Rom.* 3:2. 1 *Cor.* 3:17. *Gal.* 2:7. 1 *Thes.* 2:4. 1 *Tim.* 1:11. 2 *Tim.* 1:12. *Tit.* 1:3.

PRACTICAL OBSERVATIONS.

V. 1—11. We should always endeavour to ensure the divine approbation in all our undertakings. "Marriage indeed is honourable among all men," and Jesus sanctioned and graced that institution by his first miracle, as well as by his presence: yet the believer cannot expect comfort and a blessing, unless he engage in it on such principles, and in such a manner, as may give him confidence in calling on Jesus, so to speak, to attend on it. (*Note*, *Col.* 3:16,17, *v.* 16.)—We ought not in any thing to affect a superstitious austerity, nor need we scruple to feast with our friends on proper occasions. yet every social interview should be so conducted, that we might confidently invite the Redeemer to join with us, if he were now on earth. He will at all times be present invisibly, to approve or condemn our conduct; and all levity, luxury, and excess, must be offensive to him. If we would have the comfort of his presence, we must entertain his disciples also; and our conversation should be such as they delight in. In this manner we may "use hospitality without grudging;" and the Lord himself will not suffer us to want. Having stated our difficulties to him, and submitted to his wisdom, in respect of the season, manner, and proportion of our supply, we shall not long be left unprovided for.—But how ready should we also be to relieve our needy brethren, and to minister to their comfort; seeing Jesus himself wrought a miracle to supply wine on a joyful occasion, for the refreshment of the company! —If we would have blessings from his power and love, we must unreservedly and promptly follow his directions; even though some of them should seem to us unnecessary or unseasonable.—What he gives in a special manner to his disciples is always the best; and his ways are not only unlike those of men, but far superior to them. (*Note*, *Is.* 55:8,9.)—The anger of God, the curse of his broken law, and our depravity and guilt, turn the bounties of Providence into occasions of deeper destruction; but his blessing and the grace of the gospel convert them all into spiritual advantages, and give them a peculiar relish. Thus Moses opened his commission to the Egyptians, by changing water into blood; but Christ began his gracious ministry, by turning water into wine.—Those whom the world feasts have their best wine first; and even while they live, every enjoyment grows more and more insipid; their mirth is soon damped; and death at length removes them to final misery and despair: (*Note*, *Luke* 16:24—26.) but they whom Christ entertains at his marriage-supper, have indeed many present comforts, which increase on them here: but their best wine is kept till last, and they shall drink it for ever "new in the kingdom of their Father." In all these things he manifests his glory; and his disciples, who believe in his name, will be excited more and more to honour and obey him.

V. 12—25. Where the presence and doctrine of Christ are not valued, they will not long be continued: but he always is present with those who copy his example, by conscientiously attending on the ordinances of God. His power is principally exerted by a secret influence upon the minds of men; and to extirpate the corruptions from our hearts, and from his visible church, (where, alas! they are found in great abundance,) constitutes the chief part of his present severity. His hand holds the *scourge*, not the avenging *sword*, during the day of his patience; nor will he ever destroy those who are willing to be cleansed. Zeal for the honour of the sanctuary and ordinances of God still engrosses his mind: his indignation is daily excited by the abominations of those who make "his Father's house an house of merchandise;" and, unless they repent, he will at length "make them as a fiery oven in the day of his wrath." They, who of old questioned his authority to purge his temple, and to oppose their wickedness, were at length enraged by his rebukes to put him to death; but he raised up the sacred temple of his body by his own divine power, that in it "all the fulness of the Godhead might dwell" for ever. He speedily took dreadful vengeance on the Jews for their enormous impiety; and all who despise his authority and warnings, or hate his gospel, shall perish in like manner. But his disciples will reverence his words, when they do not fully understand them; they will treasure them up in their memories, and wait till the event explains them; and thus their faith will be continually strengthened by further evidence of his truth and love.—Let us above all beware of a dead faith, or a formal profession; as carnal temporary believers are not to be trusted, for they often prove most treacherous enemies: and, however men may impose on others or on themselves, they cannot impose on their glorious heart-searching Judge. (*Notes*, *Matt.* 13:20,21. 22:11—14. 25:1—13. *P. O.* 1—13.)

NOTES.—CHAP. III. V. 1, 2. The miracles which our Lord wrought at Jerusalem, and those reported to have been wrought by him in other places, excited the attention of the rulers and Pharisees: and, though prejudiced against him, they were not at this time so inveterate as they afterwards became. Indeed, some of them were of opinion, that he was an extraordinary prophet: and Nicodemus, who was a Pharisee, a teacher and a ruler of the Jews, or a member of their grand council, was desirous of some conversation with him. But, as he was afraid of being reviled by his brethren, or otherwise subjected to censure and suspicion; he came by night privately to the house where Jesus lodged, at or near Jerusalem; and addressed him by the respectful name of Rabbi. This appears the more remarkable when we consider the obscurity of our Lord's birth and education, and the poverty of his circumstances, and contrast them with the rank and station of Nicodemus. He also declared that he and others were assured that he was a Teacher sent immediately from God; as no man could perform such powerful and beneficent miracles, without the presence, favour, and operation of almighty God: and in this conviction, he came to him, that he might learn what were the peculiar doctrines or practices which he came to inculcate. (*Marg. Ref. Notes*, 5:31—38. 9:27—34, *vv.* 30—33. 14:7—14, *v.* 11. *Acts* 10:36—43, *v.* 38.)

A teacher come from God. (2) Απο Θεου εληλυθας διδασκαλος. "From God thou hast come a Teacher," or "to be a Teacher." This introduction shows that Nicodemus expected some very momentous and peculiar instruction from Jesus, who had after a lapse of ages "come from God as a Teacher," and confirming his doctrine by undeniable miracles.

V. 3. The Pharisees, besides a scrupulous exactness in the ceremonies of the law, strictly observed "the traditions of the elders;" and thus sought and rested in an external purity, while the heart was full of uncleanness: but our Lord immediatelv directed the attention of Nicodemus to the source of internal purity. (*Note*, *Matt.* 23:25—28.)—It has been already observed, that the word *Verily*, implies a strong asseveration: and in the beginning of a sentence it is peculiar to Christ. (*Note*, *Matt.* 6:5.) St. John generally mentions the affirmation as doubled, which adds a still greater energy to it. (*Marg. Ref.* See on 1:52.) We are therefore previously sure, that something of peculiar importance, and very liable to be overlooked, is here intended. If it be allowed that the expression, "born again," is figurative, and therefore ought not to be strained too far in the interpretation: yet surely the figure should be regarded as peculiarly appropriate and significant. Some argue that "to be born again" means no more than to be baptized, and they quote the ancient fathers in proof of it. But will any man say, that no one can "see," or "enter into" the kingdom of God; (5) that is, no one can understand the nature of true religion, become Christ's true disciple, or inherit the happiness of heaven, without the baptism of water? This is indeed the outward sign: but surely we must look for something far more spiritual, as the thing signified, than baptism, or any thing which uniformly accompanies it, even when rightly administered.—Others understand it of *reformation:* but outward reformation may be mere hypocrisy; or it may be the result of worldly and selfish motives, or corrupted by pride and ostentation. Nay, a man may change one kind of sin for another, or one creed or sect for another, in various ways, and yet remain very "far from the kingdom of God:" in short, 'If regeneration here mean only reformation of life, our Lord, instead of making any new

be born when he is old? can he enter the second time into his mother's womb, and be born?

5 Jesus answered, Verily, verily, I say unto thee, Except a man be [k]born of water, [l]and *of* the Spirit, [m]he cannot enter into the kingdom of God.

[*Practical Observations.*]

k 3. Is. 44:3,4. Ez. 36:25—27. Matt. 3:11. Eph. 5:26. Tit. 3:4—7. 1 Pet. 1:2. 3:21. 1 John 5:6—8. 1 1:13. Rom. 8:2. 1 Cor. 6:11. 1 John 1:29. 5:1.

m Matt. 5:20. 18:3. 23:13. Luke 13:3,5,24. Acts 2:38. 3:19. Rom. 14:17. 2 Cor 5:17,18. Gal. 6:15. Eph. 2:4—10. 2 Thes. 2:13,14.

discovery, has thrown a great deal of obscurity on what was before plain and obvious, and known, not only to the Jews, but to the wiser heathens. And indeed this is the main article in dispute among many. Some think, all things in Scripture are expressed in condescension to our capacities, so that there is still to be conceived in many of them an inexpressible grandeur: whilst on the other hand, others suppose, that under the pomp and grandeur of the most hyperbolical expressions, things of a low and ordinary sense are to be understood.' *Owen.* Every one may see how applicable this is to all those interpretations of the new birth, which explain this most energetic expression to signify, either things exceedingly plain, or of a very inferior nature in religion.—Frequent occasions have before occurred of considering the subject; (*Notes*, 1:10—13. *Jer.* 32:39—41, *v.* 39. *Ez.* 11:17—20. 36:25—27.) but it may here be expedient to elucidate the propriety of the metaphor. When a child is born into the world, though no new matter is brought into existence, yet "a new creature" is produced; and all its capacities, senses, and limbs are new, and suited to that new life on which it has entered. Thus when the grace of God changes the sinner's heart, the person indeed is the same; but he becomes a new man, possessed of new capacities, perceptions, affections, and dispositions, and is prepared to make a new use of all his organs, senses, and faculties: he enters as "a new creature" into the spiritual world, and becomes capable of employments and satisfactions, to which he was before an utter stranger. (*Notes*, *Eph.* 2:4—10, *v.* 10. 2 *Cor.* 5:17.)—When an infant is born, it has all the parts of a grown man: but they are in a feeble state, and need nourishment, attention and time, before they grow to their proper size, and are fitted to perform their appropriate functions in a complete manner. Thus the regenerated sinner has the substance of all right principles and holy dispositions communicated to his soul; but they are in an infantile state, and must grow up gradually, and with care and spiritual nourishment, to maturity: this nourishment is provided, and "the new-born babe," in the spiritual as well as in the natural world, desires, relishes, and thrives upon it. (*Note*, 1 *Pet.* 2:1—3.)—No man can comprehend how the infant is formed in the womb; nor can any man know how God effects the new-creating change in the sinner's heart. He works by means and instruments in both cases: and in each of them a real creation is effected by his omnipotence. The birth of the infant precedes the exercise of its senses, and is the necessary introduction to all the actions of future life: so the new birth must precede all the actions of the spiritual life: till that has taken place, the man can neither see, hear, speak, walk, or work in a spiritual manner. But as, when a living child is born, it will certainly move and act; so when the sinner is "born again," he will repent, believe, love, obey, and worship.—Whatever be a man's natural abilities, attainments, notions or profession, our Lord assures us, that "he cannot *see* the kingdom of God:" he can neither discern its spiritual nature, or the excellence of its blessings and privileges, nor enjoy those blessings. (*Note*, *Matt.* 3:2.) This is the unalterable appointment of God; but it has also its foundation in the reason and nature of things. God is perfect in holiness, his law is holy, his gospel is holy, all things relating to true religion are holy and spiritual. This is their glory and excellency: but man by nature is unholy and carnal, and cannot *relish* or even *discern* that excellency. God and his law, with the nature of holiness and happiness, are unchangeable: therefore man must change, or he can never be conformed to them, or be happy in them. (*Notes*, *Rom.* 8:5—9. 1 *Cor.* 2:14—16, *v.* 14.) Every revelation of God requires of sinful man the deepest humiliation; but man is a self-justifying, self-sufficient creature: he must therefore be inwardly and effectually changed, before he can understand the nature and glory of the gospel. Without this, he can see no excellency in the holiness of God, no goodness or justice in the strict and spiritual precepts and awful sanction of the law, no hatefulness in himself, no malignity deserving damnation in his sins: no preciousness and glory in the way of salvation by Christ, no beauty in conformity to his image and character. Consequently he can neither submit, repent, believe, love, nor obey; but he must remain a rebel and an enemy, and a despiser, hater or abuser of the gospel: he cannot therefore be a true Christian, and a spiritual worshipper; nor can he have the meetness for the enjoyments and employments of heaven. He may exercise the functions, and participate the satisfactions, of the animal or the rational life; but he must remain *spiritually* dead, and incapable of such satisfactions as angels and saints enjoy in heaven, and as pious men experience on earth: even as a watch, or other curious machine, constructed with three distinct parts, may move on regularly as to two of them, when the third is rendered incapable of further motion, unless it be restored by a skill similar to that of the original maker. (*Note*, *Gen.* 2:16,17.)—Some render the words "born again," *born from above;* and no doubt they admit of that meaning: but it is evident that Nicodemus did not thus understand them.—In short, the new-birth is the beginning of spiritual life, without which we can no more live a heavenly life, than we could an earthly one without being born into this world. (*Marg. Ref. Notes*, *Jam.* 1:16—18, *v.* 18. 1 *Pet.* 1:3—5, *v.* 3. 22—25. 1 *John* 2:26—29, *v.* 29. 3:7—10, *v.* 9. 4:7,8. 5:1—5, *vv.* 1,4. 16—18, *v.* 18.)—'The beginning of Christianity is placed in this; that we know ourselves not only to be in some measure corrupt, but entirely "dead in sin;" so that it is necessary that our nature, as to its qualities, should be created again and anew; which can be effected by no other power, than that of God, by whom we were at first made. *Beza.* (*Notes*, *Eph.* 2:1—3.)—'Jesus, observing that he (Nicodemus) said nothing of the excellency and power of his doctrine, to change the hearts and reform the lives of men ... but only of his miracles, by which it was confirmed, answered and said unto him, "Verily, verily, I say unto thee, except a man be born again;" that is, renewed in his mind, will and affections, by the operations of the Holy Spirit, and so become a new creature, ... "he cannot see," that is, enjoy the blessings of "the kingdom of God."' *Whithy.*

Again.] Ἄνωθεν. 7,31. 19:11,23. *Matt.* 27:51. *Luke* 1:3. *Acts* 26:5. *Gal.* 4:9. *Jam.* 1:17. 3:15,17.—'It is significant, and imports, that we must go over all that is past, and reject it as unprofitable and begin anew.' *Beza.* Ab *origine*, a *primordiis*, *denuo.* So παλιγγενεσια, *Tit.* 3:5.

V. 4, 5. Nicodemus, though seriously impressed, seems to have had no distinct view of religion, further than as it related to the outward conduct. (*Notes*, *Luke* 11:37—40.) He could not, therefore, understand what our Lord intended; but, adverting to the literal meaning of the words, and observing with what earnestness Jesus insisted on the necessity of being "born again;" he inquired, with great surprise, how this could possibly take place; or how, if possible, it could prepare any one for the kingdom of God. To this our Lord replied, in the same emphatical and decisive manner as before, and to the same effect; except as he further declared the Author and nature of this mysterious work. By "the kingdom of God," he doubtless primarily meant the *kingdom of the Messiah*, about which the Jews entertained very carnal and erroneous opinions: but as admission into this is necessary, in order to "enter into the kingdom of God" in heaven, both may be included. (*Note*, *Matt.* 3:2.) No man "can enter into the kingdom of God," no one can become a true disciple of Christ and an heir of heaven, without that change of which the Holy Spirit is the Author, and purifying fertilizing water is the outward sign. (*Note*, *Ez.* 36:25—27.) Water was used among the Jews in "divers washings," or "*baptisms.*" John used it in his baptism, and Jesus appointed it in his initiatory sacrament. This was the emblem of that spiritual washing, without which no man can be admitted into the true church, as a living member of the same. As baptism, in the ordinary course of things, is requisite to the outward profession of Christianity; so regeneration is invariably necessary to the possession of its privileges, and the performance of its duties. (*Note*, *Mark* 16:14—16.) Except a man "be born of water, and of the Spirit;" except his heart be purified by that inward washing of the Holy Spirit, of which water has been the constant emblem, "he cannot enter into the kingdom of God." (*Marg. Ref.* See on 3. *Note*, *Tit.* 3:4—7, *v.* 5.)—'If, under the word *water*, baptism be especially intended, as that which is the peculiar sacrament of our regeneration, the sentence must be taken, as Christ had respect to the general order of the church. Neither yet did he simply bind the grace of God to baptism, as if it was absolutely, and without any exception, necessary; seeing he just after ascribes regeneration to the Spirit, without any mention of water. ... Thus elsewhere the *Spirit* and *fire* are joined, but the order is reversed. "He shall baptize you with the Holy Ghost, and with fire." ... *Water* is really present in the sacrament of baptism, as an outward sign and seal of the spiritual and divine energy, which inwardly cleanses us. But *fire*, when joined to the Spirit, cannot be understood otherwise than metaphorically. In this place "the Spirit" being added to "water," is a declaration of the external sacramental baptism; in the other the fire is mentioned as an explanation of the divine energy, taken from a corporeal thing. *Beza.* (*Note*, *Matt.* 3:11,12.)—'Whatever ignorance of the precept, or mistake about the nature of it, renders not men incapable of baptism by the Holy Ghost, can never render them incapable of the salvation promised to the baptized. ... It cannot be purely the want, but the contempt of it, which must condemn us.' *Whithy.*—If, however, baptism and being "born again" be terms of the same meaning, or if the one invariably accompanies the other, so that all who are rightly baptized are regenerate, and none else; then all who die unbaptized, even infants, as well as all others, all over the earth, and in every age of the world, without exception, are shut out of heaven! A proposition far more dreadful, than any held by the most unfeeling and presumptuous Supralapsarian Calvinists.

V. 6. To be born again, of parents either Jewish, or

6 That [v]which is [n]born of the flesh is flesh; and [w]that which is born of the Spirit is spirit.

7 [p]Marvel not that I said unto thee, [q]Ye must be born [r]again.

8 The [r]wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: [s]so is every one that is born of the Spirit.

9 Nicodemus answered and said unto him, [t]How can these things be?

10 Jesus answered and said unto him, [u]Art thou a master of Israel, [x]and knowest not these things?

11 Verily, [y]verily, I say unto thee, [z]We speak that we do know, and testify that we have seen; [a]and ye receive not our witness. [*Practical Observations.*]

12 If I have told you [b]earthly things, and ye believe not, how shall ye believe if I tell you *of* [c]heavenly things?

13 And [d]no man hath ascended up to heaven,

n Gen. 5:3. 6:5,12. Job 14:4. 15:14—16. 25:4. Ps. 51:10. Rom. 7:5,18,25. 8:1,4, 5—9,13. Gal. 5:16—21,24. Eph. 2:3. Col. 2:11. o Ez. 11:19,20. 36:26,27. Rom. 8:5,9. 1 Cor. 6:17. Gal. 5:17. 1 John 3:9. p 12. 5:28. 6:61—63. q 3. John 15: 14. Matt. 13:33—35. Rom. 3:9—19. 9:22—25. 12:1,2. Eph. 4:22—24. Col. 1:12. Heb. 12:14. 1 Pet. 1:14—16,22,23. Rev. 21:27. r Or, *from above*. r Job 37:10 —13,16,17,21—23. Ps. 107:25,29. Ec. 11:4,5. Ez. 37:9. Acts 2:2. 4:31. 1 Cor. 2: 11. 12:11. s 1:13. Is. 55:8—13. Mark 4:26—29. Luke 6:43,44. 1 John 2:29. 3: 8,9. t 4. 6:52,60. Prov. 4:18. Is. 42:16. Mark 8:24,25. Luke 1:34. u Is. 9:16. 29:10—12. 56:10. Jer. 8:8,9. Matt. 11:25. 15:14. 22:29. x Deut. 10:16. 30:6.

1 Chr. 29:19. Ps. 51:6,10. 73:1. Is. 11:6—9. 66:7—9. Jer. 31:33. 32:39,40. Ez. 11:19. 18:31,32. 36:25—27. 37:23,24. Rom. 2:28,29. Phil. 3:3. Col. 2:11. y 3:5. z 13,32—34. 1:18. 7:16. 8:14,28,29,38. 12:49. Is. 55:4. Matt. 11:27. Luke 10:22. 1 John 5:6—12. Rev. 1:5. 3:14. a 1:11. 5:31—40,43. 12:37,38. Is. 50:2. 53:1. 65:2. Matt. 23:37. Acts 22:18. 28:23—27. 2 Cor. 4:4. b 3,5,8. 1 Cor. 3:1,2 Heb. 5:11,12. 1 Pet. 2:1—3. c 13—17,31—36. 1:1—14. 1 Cor. 2:7—9. 1 Tim. 3: 16. 1 John 4:10.14. d 1:18. 6:46. Deut. 30:12. Prov. 30:4. Acts 2:34. Rom. 10: 6,7. Eph. 4:9,10.

Gentile, or Christian, if it were possible, could be of no use to any man: as "that which is born of the flesh," by natural generation from the stock of fallen Adam, "is flesh," carnal, corrupt, and enmity against God; (*Marg. Ref. Notes, Rom.* 7:18—25, *vv.* 18,25. 8:1—13, *vv.* 1,3,4,5,8,9,12,13. *Gal.* 5:13—25, *vv.* 13,15—17,19—21,24.) but "that which is born of the Spirit," that which is communicated to the soul from the second Adam, by the operation of the Holy Spirit, "is spirit," is like its Author, of a spiritual and holy nature, and capable of spiritual and holy exercises and enjoyment.—'Christ takes it for granted, as beyond all contradiction, that he must be pure, who would be happy with God. By the word "flesh," therefore, it is meant, that the whole man, as the offspring of man, is impure, as well in his mind as in his body.' *Beza.* (*Notes, Job* 14:1—6, *v.* 4. 15:14—16. *Ps.* 51:5,6.) The clause, "that which is born of the Spirit, is spirit," cannot mean, that *the rational soul*, as distinct from the body, is brought into existence by being "born of the Spirit:" but that the man is raised 'from the leath of sin to the life of righteousness,' and so his renewal to holiness is begun. To understand by "the flesh," in the first clause, the body exclusively, would wholly destroy the antithesis; and indeed all connexion between the two parts of the verse. And where would be the need of regeneration, or to be renewed "in the spirit of our mind," if the soul were in itself *spiritual*, and only the body *carnal*? In fact, the soul, or heart, is the more immediate seat and source of sin, and the body only or mainly its instrument. (*Notes, Prov.* 4:23. *Jer.* 17:9,10. *Matt.* 15:15—20.) 'It appears to me impossible, to clear up either the beauty of the antithesis, or the truth of the assertion, on any other interpretation.' *Doddridge.* The subject is of such importance, in order to understand Christianity, that it deserves the most diligent investigation, and a very careful and humble examination of all those parts of Scripture which relate to it, with constant, fervent prayer for heavenly wisdom and illumination to understand them.—*That which is born.*] Το γεγεννημενον. 1 *John* 5:4.

V. 7, 8. Nicodemus saw no adequate reason to be so greatly surprised at our Lord's declaration, that fallen man of every nation and creed, Jews and Pharisees, as well as Gentiles, "must be born again;" as if it were more unintelligible than many other things, the truth and reality of which no man disputed. The wind, for instance, blows from different points of the compass, and more gently or more furiously, "as it listeth;" that is, so far as man is concerned: but though the sound of it is heard, and the effects of it most manifest; yet no man can "tell whence it cometh, or whither it goeth." Even to this day, after all improvements in natural science, men can neither account satisfactorily for all the changes of the wind, nor render it at all submissive to their will or command, or counteract its effects. Even so it is with "every one that is born of the Spirit:" the nature and effects of this change are most manifest; the manner in which it is wrought is inexplicable; and its direction, to this or the other person, is independent on the will of man, and according to the sovereign pleasure of the great Creator: for the "willing mind," which God approves, is produced by it. (*Marg. Ref. Notes*, 1:10—13. *Phil.* 2:12,13.) But if man cannot govern or change the wind, or explain those things which relate to it; how can he expect to govern or explain the operations of the Holy Spirit?—As the same word signifies both *spirit*, and *the wind*, in the original languages; the similitude has a peculiar propriety, if "being born again" be interpreted of the communication of divine life to "the dead in sin." But if understood of baptism exclusively, or what always accompanies it when rightly administered, there seems nothing appropriate in it. The administration of baptism is *evident*, and most *public*, foreseen, and appointed. Every thing relating to it depends on "the will of man," of the baptized person in adults, of parents and sponsors in infants, and of the officiating minister in both cases. But if the things signified, as not inseparable from the right administration of baptism, be intended, the whole depends absolutely on the sovereign will, who commands and governs the winds and waves. (*Note, Ez.* 37:1—10.)

Where it listeth. (8) Ὁπου θελει. *Willeth. Rom.* 9:16.—*Note, Matt.* 6:33,34, *v.* 34.

V. 9—11. Nicodemus had not been used to hear this new-birth insisted on, by the scribes and priests; nor had he ever made it the immediate subject of his own study, or investigation, or attained to an experience of its nature and effects. he could not therefore understand our Lord's meaning. He was not however willing to reject his instruction, which he had allowed to be confirmed by evident miracles; yet this doctrine, on which he so strenuously insisted, seemed to him inexplicable, and impracticable; and he therefore inquired, as a man in perfect astonishment, "How can these things be?" (*Marg. Ref.* t.) 'To this our Lord answered, as expressing surprise at his ignorance, by demanding whether he, as a teacher of God's people, could possibly be unacquainted with this essential and important truth. Not only was the new birth absolutely requisite to the existence of true religion in the soul of fallen man, as nothing but a worthless form could subsist without it; but it was evidently contained in the Scriptures of the Old Testament, and implied in every passage which required spiritual worship, inward holiness, and heavenly affections, from a fallen creature; or promised to give a new heart, or produce a change of heart. (*Marg. Ref.* u, x. *Notes, Deut.* 10:16. 29:4. 30:1—10, *v.* 6. 1 *Chr.* 29:10—19. *Ps.* 51:10. *Jer.* 4:3,4. 31:31—34. 32:39—41. *Ez.* 11:17—20. 36:25—27.) Jesus then declared, that he and those servants of God, who in every age concurred with him, spake in this respect what they assuredly knew to be true, and testified what they were most intimately acquainted with: yet the Jews in general, and the Pharisees in particular, would not receive their testimony.—Prophets, apostles, and faithful ministers knew this subject from revelation, from their own experience, and from observation of its effects in others: Jesus knew it in a still higher and more sublime manner. (31,32.)—'There is an implied antithesis, which, in my judgment, should be carefully noted. You, saith Christ, ... teach things which you do not understand, and are believed; we teach a certain and known doctrine; and yet ye will not receive our doctrine. ... He joins himself with the prophets, whose writings were so negligently read in the synagogues.' *Beza.*—Some expositors think, that our Lord, in the tenth verse, referred to the language of the Jews about proselytes, whom they spake of, as *infants new born*, &c. but it is not likely that he should lay such stress on any of their traditions or expressions, which on other occasions he decidedly opposed: and the above remark shows what our Lord meant; as Moses and the prophets, which were continually read in their synagogues, joined in his testimony to the necessity of regeneration. So that, even the principal teachers in Israel, who did not understand and teach regeneration, "erred," not knowing the Scriptures, nor the "power of God." As "a teacher of Israel," Nicodemus might know many things concerning the "divers baptisms" of the Mosaic law, the traditionary baptisms of the Pharisees, and even John's baptism. But Christian baptism was not instituted till some time afterwards: and Nicodemus could not at this time be supposed to understand the nature, obligation, and benefits of it. Or, that this baptism was intended to be the initiatory sacrament of Christianity, and indispensably necessary to salvation. Could it then be wonderful, that a "Teacher of Israel" did "not know these things?" or was he deserving of reproof for not knowing, what he never had the means of learning? Our Lord's surprise, and reproving question, must have related to what Nicodemus might have known, and ought to have known. (*Notes*, 25,26. *Matt.* 28:19,20.)

A master. (10) Ὁ διδασκαλος. 2. This word with the article implies, that Nicodemus was regarded as an eminent teacher, as well as a ruler, of Israel.

V. 12, 13. The change before described seems here to be meant by "earthly things:" for, as it must be, and continually has been, wrought on earth; so it is *comparatively* easy to be understood and illustrated; and we may reason and discourse about it far better than about the mysteries which are next spoken of. (*Marg. Ref.* a.) No creature can find satisfaction, without capacities of enjoyment suited to his situation. Pleasure cannot be experienced without appetite and relish, as well as the means of gratification. Every animal must be in its proper element, in order to be easy and comfortable. The fish could not possibly live, and enjoy life, on dry ground, unless its nature should previously be changed. Holiness and spirituality are not the sinner's ele-

[o]but he that came down from heaven, [t]even the Son of man, which is in heaven.

14 ¶ And [s]as Moses lifted up the serpent in the wilderness, [h]even so must the Son of man be lifted up;

15 That [i]whosoever believeth in him should [k]not perish, but have [l]eternal life.

16 For [m]God so loved the world, that he [n]gave his only begotten Son, [o]that whosoever believeth in him should not perish, but have everlasting life.

17 For [p]God sent not his Son into the world to condemn the world; [q]but that the world through him might be saved.

18 He that believeth on him [r]is not condemned: but [s]he that believeth not is condemned already; because he hath not believed in the name of the only begotten Son of God.

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o 8:33,38,51,62. 8:42. 13:3. 16:28—30. 17:5. 1 Cor. 15:47. f 1:18. Matt. 28:20. Mark 16:19,20. Acts 20:28. Eph. 1:23. 4:10. g Num. 21:7—9. 2 Kings 18:4. s 8:28. 12:32—34. Fs. 22:16. Matt. 26:54. Luke 18:31—33. 24:20,25,27,44—46. Acts 2:23. 4:27,28. h 16,36. 1:12. 6:40,47. 11:25,26. 12:14—16. 20:31. Is. 45:22. Mark 16:16. Acts 8:37. 16:30,31. Rom. 5:1,2. 10:9—14. Gal. 2:16,20. Heb. 10:39. 1 John 5:1,11—13. k 5:24. 10:28—30. Matt. 18:11. Luke 19:10. Acts 13:41. 1 Cor. 1:18. 2 Cor. 4:3. i 17:2,3. Rom. 5:21. 6:22,23. 1 John 2:25. 5:13,20. m Luke 2:14. Rom. 5:8. 2 Cor. 5:19—21. Tit. 3:4. 1 John 4:9,10,19. n 1:14,18. Gen. 22:12. Mark 12:6. Rom. 5:10. 8:32. o 15. Matt. 9:13. 1 Tim. 1:15,16. p 5:15. 8:15,16. 12:47,48. Luke 9:56. q 1:29. 6:40. Is. 45:21—23 49:6,7. 55:10—12. Zech. 9:9. Matt. 1:23. 18:11. Luke 2:10,11. 19:10. 1 Tim. 2:5,6. 1 John 2:2. 4:14. r 36. 5:24. 6:40,47. 20:31. Rom. 5:1. 8:1,34. 1 John 5:12. s Mark 16:16. Heb. 2:3. 12:25. 1 John 5:10.

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ment: submission to God, and communion with him, are not his desired enjoyments; nay, he has a rooted antipathy against them. Yet happiness is impossible to a rational creature without holiness; and holiness cannot be so much as begun without "being born again." So that this truth, which men are so apt to deny, and treat as enthusiasm, has as evident a ground in reason, as in Scripture. Let it but be granted, that God is perfectly holy; that happiness consists in his favour, presence, image, and service; and that man by nature has no relish for this kind of happiness: and from these premises (which any one must be very hardy to deny) it demonstratively follows, that "except a man be born again," he could not enjoy happiness, were he admitted into heaven; but for that reason, among others, he never can enter thither. If men will not therefore believe this doctrine, of which we "that are of the earth, and earthly," can reason so plainly, and illustrate by the nature of animals and the grafting of trees, (*Miraturque novas frondes, et non sua poma:* 'It,' the grafted tree, 'admires new branches, and fruit not its own,' *Virgil,*) and various other apt similitudes; (*Note, Is.* 11:6—9.) and which is actually witnessed in its effects whenever sinners are converted; how shall they believe what Jesus testifies to them concerning "heavenly things?" namely, such as relate to the mysteries of the Trinity, to his own eternal Deity, to his incarnation, and redemption by his blood; which could never have been thought of, had not God revealed them, and which must rest wholly on the testimony of Revelation. We may indeed discern glory and suitableness in them when revealed: but we feel that they are sublime and mysterious beyond comparison; and though not contrary to our reason, yet far above it, and out of its reach and province. The knowledge of these things must be derived, immediately and entirely, from above, and received by faith alone: yet no man has ascended thither to fetch down that knowledge: (*Marg. Ref.* c—f. *Deut.* 30:12. *Notes, Prov.* 30:4. *Rom.* 10:5—11.) nor can it be received, except from Christ, who came down from heaven, when he became "the Son of man:" yet even then he "was in heaven," in respect of his divine nature. For the two natures are so inseparably united in his mysterious Person, that as the apostle says, "the church of God, which he hath purchased with his own blood," so our Lord says, "the Son of man which is in heaven," when he was here on earth, because One with the eternal Word and Son of God. (*Notes,* 1:1—3,14,18. *Acts* 20:28.) This language seems incapable of any other interpretation; and to wrest it to agree with any other doctrine, makes our Lord to speak in the most obscure and unintelligible manner imaginable. Doubtless this was intended as a specimen of those "heavenly things" which he had before mentioned.—'If while I have discoursed ... of those principles of Christianity which both our enlightened reason and experience can easily make good, thou believest not, but findest such difficulties; ... what ... possibility is there, that thou shouldest believe, when I shall tell thee of the great mysteries of salvation, and of those high and incomprehensible matters of another world? ... These are things which no man can tell thee, but he that has been in hea en; and no man hath been there to see them, but he that is now come down from heaven, even that Son of man, (that talketh with thee,) who in respect of his Deity is still in heaven.' *Bp. Hall.*

Earthly things. (12) Τα επιγεια. 1 *Cor.* 15:40. 2 *Cor.* 5:1. *Phil.* 2:10. 3:19. *Jam.* 3:15. Ab επι et γη. *terra.*—*Heavenly things.*] Τα επουρανια. *Matt.* 18:35. 1 *Cor.* 15: 40,48,49. *Eph.* 1:3,20. 2:6. 3:10. 6:12. *Phil.* 2:10. 2 *Tim.* 4:18. *Heb.* 3:1. 6:4. 8:5. 9:23. 11:16. 12:22. Ex επι et ουρανος, *cœlum.*

V. 14, 15. (*Notes, Num.* 21:6—9.) This passage in the history of Israel was well known, but the typical meaning seems not to have been at all discovered by the Jews. The promised Messiah was not to be "lifted up" *on earth* to a glorious throne, as they vainly expected; but to "be lifted up," or *exalted,* by being suspended on an ignominious cross, for the redemption of his people. (*Marg. Ref.* h. *Note,* 12:27—36, *vv.* 32,34.) Moses, the giver of the law, was ordered to make a serpent of brass, like the fiery serpents, yet perfectly innoxious: this he lifted up on a pole in a conspicuous place, that it might be clearly seen by all the people; and especially by those, who looked at it when mortally bitten by the serpents; and in so doing they were miraculously healed. Thus Jesus, in "the likeness of sinful flesh," in the nature of Adam, by whom sin and death entered into the world, though himself perfectly free from sin, was "lifted up" on the cross, to "redeem us from the curse of the law, being made a curse for us." This "must" take place, or was previously necessary, in order to the completion of the promises and predictions which God had given, and the satisfaction of his justice in saving sinners In consequence of his crucifixion, Jesus is set forth in the gospel, as preached throughout the world, that "whosoever believeth in him, should not perish, but have eternal life." This method, which God has devised in his infinite wisdom, is suited to bring the perishing sinner to expect all his salvation from God, and to give him all the glory of it; to promote humility, dependence, and gratitude; to render him submissive and obedient; and to teach him every salutary lesson, by looking to that one Object, from which he derives his peace, hope, and comfort. (*Marg. Ref.* i, k. *Notes,* 1:29. *Heb.* 12:2,3.) Thus the important change, which takes place in the heart, and is manifested in the life, of every true believer, proves the efficacy of faith in a crucified Saviour, as evidently, as the restored health and vigour of the almost expiring Israelite proved that his expectation of recovery, by looking to the brazen serpent, was not a vain presumption.—'Justin Martyr, Tertullian, and Barnabas say, this was a figure of the cross; and that it was a symbol of salvation; he that turned to it being preserved from death, not by what he saw, but by the Saviour of all men.' *Whitby.* (*Note,* 2 *Kings* 18:4.)—How strongly do our Lord's words show the actual state of all men! They must *perish* without a Saviour, and without faith in that Saviour!

V. 16. The whole design of man's redemption originated in the love of God to the world, even to the apostate race of men; to "the whole world, that lieth in wickedness," or "in the wicked one." (*Note,* 1 *John* 5:19.) This could not be *approbation,* or *complacency:* for he judged them deserving of his final indignation, and meet objects of his holy abhorrence and so criminal, that he could not honourably show them mercy, except by an expedient more suited to expose the desert of their rebellion, than even the eternal punishment of the whole race would have been. (*Notes, Rom.* 5:6—10.)—The love of God to the world was therefore *good-will, compassion, benevolence.* (*Marg. Ref.* m.) He "so loved the world," that he not only purposed to pardon sin, and to give heaven to those who repented; but (when the honour of his justice and holiness seemed to oppose the exercise of mercy,) "he gave his only begotten Son," the co-equal partaker of his divine nature, a person of infinite dignity and excellency, and infinitely beloved by him, compared with whom all worlds were as nothing, to "become flesh," that in our nature he might atone for our sins, by his sufferings and death upon the cross; that, this obstacle being removed, he might forgive, save, and bless with everlasting life, all those of every nation who believe in this divine Saviour, but who must otherwise have perished for ever. (*Marg. Ref.* n, o. *Notes,* 1:1—3,14,18. *Rom.* 8:32—34. *Col.* 1:15—17. 1 *Tim.* 3:15,16. *Heb.* 1:1—4.) The world, or the race of men, (and not merely the one nation of Israel, for whose sake alone the Jews supposed that the Messiah would come,) is therefore now borne with, as under a dispensation of mercy; sinners in general are called on to believe in Christ, and invited to partake of the blessing; believers without exception are saved. (*Notes,* 1:29. 1 *John* 2:1,2. 4:9—12. 5:11,12.) But, as true faith springs from regeneration, and as "the Spirit quickens whom he will;" those alone who are "born of the Spirit," willingly avail themselves of this most gracious provision: and "known unto God are all his works from the beginning of the world." (*Notes,* 3—8. 1:10—13, *v.* 13.)

The world.] Τον κοσμον. 17,19. 1:9,10,29. 1 *John* 2:2. 3:13,17. 4:9,14,17. 5:19.

V. 17, 18. Our Lord further showed Nicodemus, that God did not send his son into the world, (at his first coming,) "to condemn, or *judge,* the world, as might previously have been expected when the approach of so glorious and holy a person was announced to a world of rebels and apostates. This was not the purpose of his incarnation, ministry, and work on earth: on the contrary he came to procure and reveal salvation, that sinners of every nation might be invited to partake of it. Insomuch that the man, who believes in Christ, "is not judged:" he no longer remains under condemnation, and "shall not come into condemnation," how many or heinous soever his sins have been. (*Marg. Ref.* p—r. *Notes,* 5:24

19 And [t]this is the condemnation, that Light is come into the world, and men loved darkness rather than light, [u]because their deeds were evil.

20 For [x]every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be [y]reproved.

21 But [z]he that doeth truth cometh to the light, [a]that his deeds may be made manifest, that they are wrought in God. [*Practical Observations.*]

22 ¶ After [b]these things came Jesus and his disciples into the land of Judea; and there he tarried with them, [b]and baptized.

23 And John also was baptizing in Ænon, [c]near to Salim, because there was [d]much water there: [e]and they came, and were baptized.

24 For [f]John was not yet cast into prison.

25 Then there arose a question between *some* of John's disciples and the Jews [g]about purifying.

26 And they came unto John, and said unto him, Rabbi, [h]he that was with thee beyond Jor-

t 1:4,9—11. 8:12. 9:39—41. 15:22—25. Matt. 11:20—24. Luke 10:11—16. 12:47. Rom. 1:32. 2 Cor. 2:15,16. 2 Thes. 2:12. Heb. 5:12,13. u 5:44. 7:17. 8:44,45. 10:26, 27. 12:43. Is. 30:9—12. Luke 16:14,15. Acts 24:21—26. Rom. 2:8. 1 Pet. 2:8. 2 Pet. 3:3. x 7:7. 1 Kings 22:8. Job 24:13—17. Ps. 50:17. Prov. 1:29, 5:12. 15:12. Am. 5: 10,11. Luke 11:45. Jude 1:23—25. y Or, *discovered*. Eph. 5:13. z 1:17. 3:59. Ps. 1:1—3. 119:80,165. 139:23,24. Is. 8:20. Acts 17:11,12. a 15:4,5. Is. 26:12. Hos. 14:8. 1 Cor. 15:10. 2 Cor. 1:12. Gal. 5:22—23. 6:8. Eph. 5:9. Phil. 1:11. 2:13.

Col. 1:29. Heb. 13:21. 1 Pet. 1:22. 2 Pet. 1:5—10. 1 John 2:27—29. 4:12,13,15, 16. Rev. 3:1,2,15. a 2:13. 4:3. 7:3. b 26. 4:1,2. c Gen. 33:18. *Shalem*. 1 Sam. 9:4. *Shalim*. d Jer. 51:13. Ez. 19:10. 43:2. Rev. 1:15. 14:2. 19:6. e Matt. 3: 5,6. Mark 1:4,5. Luke 3:7. f Matt. 4:12. 14:3. Mark 6:17. Luke 3:19,20. 9:7—9. g 2:6. Matt. 3:11. Mark 7:2—5,8. Heb. 6:2. 9:10,13,14,23. 1 Pet. 3:21. h Num. 11:26—29. Ec. 4:4. 1 Cor. 3:3—5. Gal. 5:20,21. 6:12,13. Jam. 3:14—18. 4:5,6.

—27. *Rom.* 8:1,2.) But the unbeliever "is condemned already:" he has rejected the only method of pardon and reconciliation which God ever revealed; he remains under the sentence denounced by the law, as a condemned criminal reserved for execution; and his guilt is exceedingly aggravated, by his refusal to "believe in the name of the only begotten Son of God," and by despising the glorious display of the divine wisdom, justice, truth, and mercy made in that method of salvation. (*Marg. Ref.* s. *Notes*, 19—21,27—36, *vv.* 35,36.)—*In the name*, &c. (18) 'Though the name of a person be often put for the person himself; yet I think it farther intimated in this expression, that the person spoken of is great and magnificent; and therefore it is generally used to express either God the Father, or our Lord Jesus Christ.'—*Doddridge*.

To condemn. (17) Ἵνα κρινῃ. "That he should judge." 18. 12:47,48. 16:11. 1 *Cor.* 11:31,32. As "to judge" unpardoned sinners would be to "condemn" them, the translation here does not at all affect the meaning.

V. 19—21. Unbelief is not a mere *speculative mistake*, into which an *honest* mind may be led; but it originates from the wickedness and enmity to God of the heart of man: so that this is the reason of the unbeliever's condemnation, and the test by which he will be judged; "that Light is come into the world," to show men the perfections, truth, and will of God, and the way of salvation from wrath and sin. But men, as left to themselves, love ignorance, delusion, idolatry, superstition, or infidelity, in preference to it, because more congenial to the pride, alienation, and rebellion of their hearts, and the secret or open wickedness of their lives. (*Notes*, 1:4—9. 7:3—10. 8:41—47. *Rom.* 8:5—9. *Heb.* 3:7—19, *v.* 12.) For every one, who habitually loves and practices any kind of evil, hates and shuns that light which detects and exposes it: thus men keep aloof from the true gospel of Christ, and run into various perversions of it; lest it should disquiet their consciences, interfere with their indulgence in sin, or detect the fallacy of their presumptuous confidence. (*Marg.* and *Marg. Ref.* t—x. *Notes*, *Job* 24:13—17. *Eph.* 5:8—14.) But he, who acts uprightly and conscientiously, and really desires to know and do the whole will of God without reserve, is glad to bring his creed, his character, and whole spirit and conduct, to the Light, that they may be scrutinized by it; that he may be further instructed and directed; and that it may be made manifest that "his works are wrought in God," by virtue of union with him, and grace derived from him, according to his will, for his glory, and as accepted by him. (*Marg. Ref.* y, z. *Note*, *Is.* 26:12—18, *v.* 12. 1 *Cor.* 15:3—11, *v.* 10. 2 *Cor.* 1:12—14, *v.* 12. 5:5—8, *v.* 5. 17. *Gal.* 5:22—26, *vv.* 22,23. *Eph.* 2:4—10, *v.* 10.)—These are important truths of general application: yet they were spoken with a peculiar reference to the case of the Pharisees; and it was thus declared, that the opposition, which would be made by them to Jesus and his doctrine, arose from the wickedness of their hearts and lives, which could not endure the light of his spiritual ministry. Nicodemus therefore, and those to whom he might report the result of this conference, were warned not to "reject the counsel of God against themselves."—Some think, that the conduct of Nicodemus, in coming to Jesus by night, as if he "loved darkness rather than light," is gently reproved.—Thus our Lord set before this "teacher of Israel" the grand outlines of Christian truth; probably he enlarged more fully on the several particulars: and though Nicodemus did not clearly comprehend his meaning, he was gradually led further into the knowledge of the truth, and afterwards grew bolder in making a profession of it. (*Notes*, 7:40—53. 19:38—42.)—*Doeth truth*. (21) *Notes*, *Ps.* 119:29,30. *Is.* 26:2. 1 *Pet.* 1:22. 1 *John* 1:5—7.

The condemnation. (19) Ἡ κρισις. "The judgment." 5:22,24,27,29,30. 12:31. 16:8,11. *Jam.* 2:13.—*Light*.] Το φως. "The Light." 20,21. 1:4,5,8,9. 8:12. 12:35,36.—*More than*.] Μαλλον η. 12:43. 1 *Tim.* 1:4. 2 *Tim.* 3:4. *Heb.* 11:25.—'Note, μαλλον η is not a comparative, as if the workers of iniquity did in some measure love the Light, for, verse 20, they are said to hate it; but, as in other places, is a negative.' *Whitby*.—*That doeth evil*.] Ὁ φαυλα πρασσων. 5:29. *Tit.* 2:8. *Jam.* 3:16. Not elsewhere.—*Should be reproved*.] Ελεγχθῃ. See on *Matt.* 18:15.

V. 22—24. Our Lord, soon after this, left Jerusalem, and retired into the cities or villages of Judea, where he preached, and collected followers; and his more stated disciples baptized them. (*Note*, 4:1—4.) It is not probable, that they baptized in that form which he afterwards prescribed; but after the manner of John, and as introductory to the more complete establishment of his religion. The place where John was preaching and baptizing at the same time, is not mentioned elsewhere: there were "many waters" in it, which rendered it convenient to him, as he still baptized great numbers. (*Note*, *Matt.* 3:5,6.) This must have preceded any thing recorded of Christ's ministry by the other evangelists. (*Note*, *Matt.* 4:12—17.)—It is remarkable, that we read nothing of the apostles or disciples baptizing, before our Lord's ascension, except in these few passages of John's gospel. Yet the disciples of Jesus are expressly distinguished from those of John: and at this time he "made and baptized more disciples than John." (4:1.) It must then be supposed, that the disciples of Jesus were baptized in his name: and that this baptism discriminated them, not only from those Jews who had not been baptized; but also from those who had been baptized by John as his disciples, yet had not become the professed disciples of Jesus, and received his baptism. But Christian baptism, "into the name of the Father, and of the Son, and of the Holy Ghost," was at this time not instituted: and as circumcision still continued in force, as the initiatory sacrament of the Abrahamic and Mosaic covenants; the baptism of Jesus was doubtless of adults alone. It appears then to me, that all, who at this time or afterwards, during our Lord's personal ministry, who by means of John's testimony, or in other ways, professed themselves the disciples of Jesus, as the Messiah, the Son of God, in an intelligent manner, were baptized in the name of Jesus: and, whether he personally baptized any individuals or not, (for the language may only mean, that in general *he* did not baptize, but his disciples,) all those above described were thus baptized, though we do not further read of it.—Among these we may number the 120, who met at Jerusalem after the day of Pentecost, and most of the 500 brethren to whom he appeared in Galilee. So that after the institution of Christian baptism, just before our Lord's ascension, those who had thus been baptized in his name, were not rebaptized. Nor were they considered as unbaptized persons; neither should they be adduced as a precedent for unbaptized persons being employed in preaching the gospel, and baptizing others, or receiving and administering the Lord's supper.—Most of the apostles and primitive disciples had been baptized both with John's baptism, and with that of Jesus as "the Messiah the Son of the living God:" and the rest had been baptized with Jesus's baptism, which was an anticipation, suited to existing circumstances, of the more complete form, when Baptism became the initiatory sacrament of Christianity, and the sign and seal of regeneration.—Whether either John, or Jesus during his personal ministry, baptized *women*, is no where expressly said: and the argument about the subjects and mode of baptism has no immediate connexion with the subject: for that rests exclusively on those Scriptures which relate to baptism, as superseding circumcision, in becoming the initiatory sign and seal of the covenant.—The evangelist here speaks of John the Baptist's imprisonment, as well known; but no where mentions any further particulars, either of that, or of his being put to death by Herod. Had he not been satisfied, that these important facts had been recorded by other divinely inspired writers, he would hardly have passed them over in this manner, after having so particularly insisted on the ministry and testimony of John. This confirms the opinion, that he intended his gospel, as a kind of supplement to the three other gospels, which had before been published.

Much water. (23) Πολλα ὑδατα. "Many waters." *Rev.* 1:15.—Των ὑδατων των πολλων, *Rev.* 17:1.

V. 25, 26. This question seems to have been, whether the baptism of John, or that of Jesus, or the traditional or the ceremonial washings, were most efficacious to take away sin. (*Marg. Ref.* g. *Note*, 2:6—11, *v.* 6.) Some might argue, that there was no end of innovating, and that they might as well adhere to the Pharisees, as follow either of the new teachers. This would also further excite the jealousy of John's disciples, who complained to their master, that all men came to Jesus to be baptized of him, so that John had lost his influence and popularity by bearing testimony to Jesus. Thus they seem obliquely to have censured our Lord, and to have intimated

dan, [h]to whom thou barest witness, behold, the same baptizeth, [k]and all *men* come to him.

27 John answered and said, [l]A man can [m]receive nothing, except it be given him [m]from heaven.

28 Ye yourselves bear me witness, that [n]I said, I am not the Christ, [o]but that I am sent before him.

29 He that [p]hath the bride is the Bridegroom: but [q]the friend of the Bridegroom, which standeth and heareth him, rejoiceth greatly because of the Bridegroom's voice. [r]This my joy therefore is fulfilled.

30 He [s]must increase, [t]but I *must* decrease.

31 He [u]that cometh from above [x]is above all: [y]he that is of the earth is earthly, and speaketh of the earth: [z]he that cometh from heaven is above all.

32 And [a]what he hath seen and heard, that he testifieth; [b]and no man receiveth his testimony.

33 He that hath received his testimony [c]hath set to his seal that God is true.

34 For [d]he whom God hath sent speaketh the words of God: [e]for God giveth not the Spirit by measure *unto him.*

35 The [f]Father loveth the Son, [g]and hath given all things into his hand.

36 He [h]that believeth on the Son hath everlasting life: and he that believeth not the Son shall not [i]see life; [k]but the wrath of God abideth on him.

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h 1:7,15,26—36. k 1:7,9. 11:48. 12:19. Acts 19:26,27. l Num. 16:9—11. 17:5. 1 Chr. 28:4,5. Jer. 1:5. 17:16. Am. 7:15. Matt. 25:15. Mark 13:34. Rom. 1:5. 12:3. 1 Cor. 1:1. 3:5. 4:7. 12:11, 15. 10. Gal. 1:1. Eph. 1:1. 3:7,8. 1 Tim. 2:7. Jam. 1:17. 1 Pet. 4:10,11. m Or, *take unto himself.* Heb. 5:4,5. n Matt. 21: 25. Mark 11:30,31. o 1:20,25,27. p 2:9. 3:29. Mat. 3:1. 4:4,5. Matt. 3:3,11,12. Mark 1:2,3. Luke 1:16,17,76. 3:4—6. q Ps. 45:9—17. Cant. 3:11. 4:10. Is. 54: 5. 62:4,5. Hos. 2:19,20. Matt. 25:2. 2 Cor. 11:2. Eph. 5:25—27. Rev. 19:7—9, 21:9. r Judg. 14:10,11. Ps. 45:14. Cant. 5:1. Matt. 9:15. s Is. 66:11. Luke 2:10—14. 15:6. t Ps. 72:17—19. Is. 9:7. 53:2,3,12. Dan. 2:34,35,44,45. Matt. 13:31—33. Rev. 11:15. u Acts 13:36,37. 1 Cor. 3:5. 2 Cor. 3:7—11. Col. 1:18. Heb. 3:2—6. x 3:13. 8:23. Eph. 4:8—10. x 1:15,27,30. 5:21—25. Matt. 28:18. Acts 10:36. Eph. 1:21. Phil. 2:9—11. 1 Pet. 3:22. Rev. 19:16. y 12. 1 Cor. 15: 47,48. Heb. 9:1,9,10. z 6:33,51. 16:27,28. a 11. 5:20. 8:26. 15:15. b 26,33. 1:11. Is. 50:2. 53:1. Rom. 10:16—21. 11:2—6. c Rom. 3:3,4. 4:18—21. 2 Cor. 1:18. Tit. 1:1,2. Heb. 6:17,18. 1 John 5:9,10. d 7:16. 8:26—28,40,47. e 17. 1: 16. 5:26. 7:37—39. 15:26. 16:7. Num. 11:25. 2 Kings 2:9. Ps. 45:7. Is. 11:2—5 59:21. 62:1—3. Rom. 8:2. Eph. 3:8. 4:7—13. Col. 1:19. 2:9,10. Rev. 21:6. 22:1 16,17. f 5:20,22,23. 15:9. 17:23,24,26. Prov. 8:30. Is. 42:1. Matt. 3:17. 17:5 g 13:3. 17:2. Gen. 41:44,55. Ps. 2:8. Is. 9:6,7. Matt. 11:27. 28:18. Luke 11:22 1 Cor. 15:27. Eph. 1:22. Phil. 2:9—11. Heb. 1:2. 2:8,9. 1 Pet. 3:22. h 15,16 5:24. 6:47—54. 10:28. Hab. 2:4. Rom. 1:17. 8:1. 1 John 3:14,15. 5:11—13. i 3, 8:51. Num. 32:11. Job 33:28. Ps. 36:9. 49:19. 106:4,5. Luke 2:30. 3:6. Rom. 8: 24,25. Rev. 21:8. k Ps. 2:12. Rom. 1:18. 4:15. 5:9. Gal. 3:10. Eph. 5:6. 1 Thes. 1:10. 5:9. Heb. 2:3 10:29. Rev. 6:16,17.

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that John ought to retract the testimony which he had given in his favour.—Many ancient manuscripts and versions read, "between John's disciples and a Jew," in the singular: but it does not appear that this materially alters the meaning of the passage. As the language of the New Testament always distinguishes our Lord's disciples from the other Jews, we cannot suppose that a disciple of Jesus was meant. (*Marg. Ref.* h—k.)

Purifying. (25) Καθαρισμον. 2:6. *Mark* 1:44. *Luke* 2:22. *Heb.* 1:3. 2 *Pet.* 1:9.—1 *Chr.* 23:28. *Neh.* 12:45. *Sept.*

V. 27—36. The jealousy of John's disciples for the honour of their teacher, gave him an opportunity of bearing still fuller and more explicit testimony to our Lord. He laid it down as an universal truth, that "a man can receive nothing, except it be given him from heaven." (*Marg.* and *Marg. Ref.* l, m. *Note*, *Jam.* 1:16—18.) Thence he had received his commission, qualifications, and instructions; and he was fully satisfied with the place and work assigned him: (*Note*, *Eph.* 4:7—10.) but Jesus came with a far superior commission, and for a more important design; and indeed John's ministry was superseded by that of Jesus. John's disciples knew that he had always expressly declared he was not the Messiah, but merely his servant and forerunner: why then should it trouble them, that superior honour was rendered to him? (*Marg. Ref.* n, o. *Notes*, 1:19—34.)—Jesus was indeed "the Bridegroom," who had loved, and would prepare and espouse his church of redeemed sinners to himself, and ennoble, enrich, and bless it for ever by that sacred union, in which he would greatly delight and be glorified. (*Marg. Ref.* p. *Notes*, *Ps.* 45:9—17. *Cant.* 3:9—13. 4:10. *Is.* 54:4,5. 62:1—5, *vv.* 4,5. *Hos.* 2:18—20. *Matt.* 9:14,15. 2 *Cor.* 11:1—6, *vv.* 2,3. *Eph.* 5:22—33, *vv.* 23—27,29,32. *Rev.* 19:7—10.) And John was honoured as "the friend of the Bridegroom," and employed in collecting disciples; and thus was an instrument in effecting these gracious espousals. He therefore stood and heard his orders, and gladly obeyed them; he rejoiced greatly to hear his voice and to witness his glory; and this his joy was now complete, in that he had heard and seen the promised Messiah, and found that the people flocked to him. He also knew, that Jesus would continue to increase in honour and influence, for "of his government and peace there would be no end:" but for himself he must expect to be less and less considered; nor did this at all deduct from his rejoicing in Christ. (*Marg. Ref.* q—t.) He was sensible that this was reasonable and right: for Jesus came from heaven as the Son of God, and was "above all" men, angels, or creatures; while John was of the earth, a mere sinful mortal man, who could only speak in the language of the earth, concerning the more plain subjects of religion; but Jesus came from heaven to speak of heavenly things, in language suitable to their sublime and mysterious nature; as of matters familiar to him, being what "he had seen and heard." Yet very few, and, as it were, *none*, compared with the whole nation, received his testimony. Those few, however, who acknowledged him as the Messiah, and profited by his instructions, "set their seal" to the truth of God, in respect of the fulfilment of his ancient prophecies and promises, and publicly declared their assurance that his word was to be depended on, in every possible case, as infallibly sure. (*Marg. Ref.* u—c. *Notes*, 9—13.) For as Jesus came from the bosom of the Father, his words were indeed the words of God, and implicitly to be credited: and, as the great Prophet of the church, the Father gave him "the Spirit; not by measure," as to inferior prophets, but in unmeasurable fulness, from him to be communicated to all others who were sent by him. (*Marg. Ref.* d, e. *Notes*, *Is.* 59:20,21. *Eph.* 4:7—10, *v.* 7.) Indeed "the Father loved" and delighted in the Son, and in his mediatorial undertaking and work, because they so greatly glorified his name: and therefore he had intrusted to him, as Mediator all authority and judgment; had committed to him every thing relative to the government of the church and of the world; and had determined that "all fulness should dwell" in him. (*Marg. Ref.* f, g. *Notes*, 5:20—29. *Col.* 1:18—20.) Thus everlasting life could only be had by faith in him, and might assuredly be thus obtained: whereas every one, whether he were a disciple of the Pharisees, or of John, or whatever his character and profession might be, who "did not believe in the Son of God," or *obey* him, (for so the word is often rendered,) could not see life, or partake of salvation; but the wrath of God must for ever rest upon him; as it does on every sinner till he believe in Christ. (*Marg. Ref.* h—k. *Notes*, 14—21. 1:29. *Mark* 16:13—16. 1 *Thes.* 1:9,10.)—'Why do you endeavour to add any thing to my condition? This is the lot of all men, that they cannot attain even the least thing of themselves; but whatever they have of excellency, they must ascribe it to the bounty of God. You must, however, confess that you have heard from me, what is His pre-eminence, and what is the nature of my ministry, namely, that I am sent as the forerunner of Christ. Why therefore should you desire me to compare myself with him? Truly it is right and just, that his excellency should gradually more and more shine forth, and that I should be gradually eclipsed. But nothing could possibly occur more rejoicing to my heart: and so far from endeavouring to prevent your going over from me to him; I, on the contrary, diligently warn you, that all your salvation depends on him alone.' *Beza.*—It was certainly the aim of John to influence his disciples to become the disciples of Jesus; and to convince them, that in no other way could they escape the wrath of God.

Bride. (29) Νυμφην. *Rev.* 18:23. 21:2,9. 22:17. *A daughter in law*, *Matt.* 10:35. *Luke* 12:53.—*Bridegroom.*] Νυμφιος. 2:9. *Matt.* 9:15. 25:1,5,6,10, *et al.*—*Decrease.* (30) Ελαττουσθαι.—*Heb.* 2:7,9. Not elsewhere N. T.—*Ps.* 8:5. *Sept.*—*Hath set to his seal.* (33) Εσφραγισεν. 6:27. *Matt.* 27:66. *Rom.* 15:28, *et al.*—*He that believeth not.* (36) Ὁ απειθων. *Acts* 14:2. 17:5. 19:9. *Rom.* 2:8. 10:21. 11:30,31. 1 *Pet.* 2:7,8. 3:20. 4:17.—Απειθης, *Acts* 26:19. Απειθεια, *Rom.* 11:30. Ex *a* priv. et πειθω, *suadeo.* 'The latter phrase explains the former, and shows that the faith, to which the promise of life is annexed, is an effectual *principle* of sincere and unreserved obedience' *Doddridge.* (*Notes*, *Heb.* 3:14—19. 5:7—10.)

PRACTICAL OBSERVATIONS.

V. 1—5. Numbers are convinced in their consciences, concerning the truth of many doctrines of Christianity, and of th piety and faithfulness of its ministers, but they dare not avow their sentiments in the face of an ungodly world, or among despisers of the gospel: and, though we must not excuse such as are afraid or ashamed to associate with those whom they believe to be "sent of God:" yet we must not hastily reject them, lest we should "quench the smoking flax:" for by proper instruction and encouragement they may at length become more bold and decided.—True religion consists especially in the right state of the heart: and as he, who has life and death at his disposal, has so repeatedly and solemnly assured us, that "except a man be born again, he cannot see," or "enter into, the kingdom of God;" it surely becomes every one seriously to inquire into the meaning of this important declaration, and earnestly and perseveringly to beseech the Lord to direct him to a proper solution of that inquiry. In this way, a man may hear, read, meditate, pray, and wait for a considerable time, before he clearly enters into the meaning; yet he will gradually and certainly obtain an experimental knowledge of it. But surely, it is the most absurd presumption in the world, to expect future happiness without either knowing what it is to be "born again," or inquiring further about it; as if we could enter heaven in defiance of Christ, and by so doing prove his most solemn and repeated declaration to be a falsehood! (*P. O. Matt.* 24:29—35.) Nor

CHAPTER IV.

Jesus leaves Judea, 1—3. In the absence of his disciples, he discourses with a Samaritan woman concerning the water of life, 4—15; brings her sins to remembrance, 16—19; shows her the nature of acceptable worship, 20—24; and declares himself to be the Messiah, 25, 26. The disciples return, and are surprised to see him thus employed, 27. The woman goes to inform her neighbours, and induces them to come and hear him, 28—30. Jesus shows his disciples his delight in his Father's work; and the blessed harvest about to be reaped by them, with reference to the Samaritans coming to him, 31—38. The Samaritans believe in him, and he continues among them for two days, 39—42. He returns to Cana; and heals a nobleman's son who lay sick at Capernaum, 43—54.

WHEN, therefore, [a]the Lord knew how the Pharisees had heard [b]that Jesus made and baptized more disciples than John,

2 (Though [c]Jesus himself baptized not, but his disciples,)

3 He [d]left Judea, and departed [e]again into Galilee.

4 And [f]he must needs go through Samaria.

5 Then cometh he to a city of Samaria, which is called Sychar, near to [g]the parcel of ground that Jacob gave to his son Joseph.

6 Now Jacob's well was there. Jesus therefore, [h]being wearied with *his* journey, [i]sat thus on the well: *and* it was about [k]the sixth hour.

a Luke 1:76. 2:11. 19:31,34. Acts 10:36. 1 Cor. 2:8. 15:47. 2 Cor. 4:5. Jam. 2:1. Rev. 19:16. b 3:22,23. c Acts 10:48. 1 Cor. 1:13—17. d 3:22. 10:40. 11:54. Matt. 10:23. Mark 3:7. e 1:43. f Matt. 10:5,6. Luke 9:51,52. 17:11. g Gen 33:19. 48:22. Josh. 24:32. h Matt. 4:2. 8:24. Heb. 2:17. 4:15. i Luke 2:7. 9:58. 2 Cor. 8:9. k 11:9. Matt. 27:45.

is it safer or wiser to interpret it of any notion or impression, which leaves a man proud, carnal, and an enemy of God and holiness, even as he was before; which neither evidences his title to the kingdom, nor gives him any meetness for its holy employments. But "the natural man receiveth not the things of the Spirit of God; for they are foolishness to him." (*Note*, 1 *Cor.* 2:14—16.) To evade conviction therefore, it is common for man to put an absurd construction on the words of those who "speak according to the oracles of God," and to draw ridiculous conclusions from them; and then to inquire, whether this be not very foolish. Whereas the folly lies in the misconstruction and misapplication, and not in the doctrine itself, which appears evident, reasonable, and wise to every teachable inquirer.—The Lord will explain his declarations, but he will not retract them: nor will he alter the rules of admission into his kingdom, to humour the prejudices of any set of men whatever: and the true baptism is not "that which is outward in the flesh, but that which is inward, even that of the heart," by the work of the Holy Spirit, "whose praise is not of men but of God." (*Note*, *Rom.* 2:25—29.)

V. 6—11. Without regeneration we cannot come to God, or walk with him, or spiritually worship him, or enjoy him. "The carnal mind," which belongs to us all as "born of the flesh," is "enmity against God," so that "they who are in the flesh cannot please him." But happy are they who are "born of the Spirit," and made spiritually minded: they can discern the things of God, and relish them; religion becomes their element; they are made subjects of that "kingdom of God, which is in righteousness, peace, and joy," and heirs of the incorruptible inheritance of heaven. Let it not then be marvelled at, that Jesus has said, "ye *must* be born again:" it is enough that the Author, the nature, the necessity, and the effects of this gracious work are manifest, though *the manner and rule* of it be not known. Can we indeed understand fully how the most ordinary and regular effects in nature are produced? Can we comprehend all that relates to our natural formation in the womb, and birth into the world? Or can we change the course which God has established? One ship is wafted into port, and another dashed upon the rocks, by the wind, as it pleases God. The sailors can neither comprehend the reasons of it, nor repel its effects: but yet they may use means, and employ their skill to avail themselves of a favourable wind, or to retire from the effects of a furious tempest: and we may also use means, and expect the blessing of God on them. It is, alas, true, that there are very many "teachers in Israel," many professed ministers of Christianity, and those of great repute, who are ready to say, "How can these things be?" Nay, they positively declare that they cannot be; and that all are enthusiasts or hypocrites who profess them. In an inferior sense, however, we may say with humble confidence, "We testify that which we have seen," heard, experienced, and observed, whether men will receive or reject our testimony.

V. 12—21. If more obvious truths be rejected, we need not wonder that the great mysteries of redemption, by the blood of the incarnate Son of God, are controverted or neglected; for how can men believe that this glorious Person, the Creator of all worlds, atoned for the sins of his enemies by his ignominious death upon the cross; when they are not sensible, that their carnal hearts must be changed by new creating grace, before they can share with delight the holy joys of heaven? If they do not believe that, which is as capable of proof, illustration, and comprehension, as *earthly* things in general are; how can they believe that the Son of man was so "One with the Father," that he was in heaven when teaching here on earth; and that he actually is present with his people here on earth, now that "he ever liveth to appear in the presence of God for them?" (*Notes*, *Matt.* 18:19,20. 28:19,20. *Acts* 3:19—21.) These are "heavenly things," and far out of the reach of all who judge of God by carnal sense or purblind reason: yet in them is contained the great plan of God for "destroying the works of the devil," and the healing of those who have been mortally wounded with the venom of that old serpent. However infidels, scribes, or Pharisees may deride or revile; still Christ crucified, when beheld with the eye of faith, brings life and salvation to the soul of perishing sinners; and there is no other way of escaping everlasting misery. But, if we so look to him as to be saved from wrath; we shall also be delivered from the power of sin; restored gradually to spiritual health; and transformed into the image of that glorious Object which is exhibited in the gospel.—Words can never express how free and excellent the love of God to a sinful world has been, in "giving his only begotten Son" to be the "propitiation for our sins." Did it ever enter into the heart of an earthly prince to give his only son, his beloved, to suffer an ignominious death, in order that he might honourably save the lives of some base traitors who had aimed to subvert his throne? Yet even this would be little and mean, compared with the love of God to rebellious man. But though our God is so ready to pardon all those who "believe in the name of his only begotten Son," whom he "sent into the world, not to condemn the world, but that the world through him might be saved;" yet his infinite love will lead to the deeper condemnation of all who continue to "neglect so great salvation." The believer indeed "is not condemned," and "shall not come into condemnation:" but the unbeliever "is condemned already;" the wrath of God abideth on him; and he goes about continually under that awful load which is sufficient to sink him into everlasting misery. Nor is this unbelief a light or venial matter: it springs from enmity against God, his truth, his law, and his glory; and from love of sin in some form or other. "Men love darkness rather than light, because their deeds are evil;" but this would not have been so fully proved, if "Light had not come into the world," and been hated by them. And is it proper that men should hate God, his truth, knowledge, and holiness, and love wickedness and Satan's service, with impunity? They may indeed shelter themselves under some plausible pretext, or varnish it over with some specious appearance; but they have a secret hatred of the truth, because it opposes their favourite iniquities: they wish to disbelieve, and then seek for arguments to satisfy themselves in infidelity. Let us remember it: The Judge has declared, that unbelief springs from this source, and that "every one who doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God." Let us judge ourselves, and bring our characters and conduct to his word, to be assayed by it: let us beseech him to discover to us the secret motives by which we are actuated, and to prevent our being deceived by Satan and our own hearts, and so lead and guide us in the safe and happy way to everlasting life and felicity.

V. 22—36. The same state of heart and mind which leads to bigotry and formality in religion, produces also envy, ambition, and jealousy of those who seem to outshine us: but true excellency and sanctifying grace are combined with deep humility, submission to God, and a willing dependence on him. As "a man can receive nothing except it be given him from heaven," let us seek all our blessings from thence; give God all the glory of whatever we have or do; occupy with our talents as we are able; rejoice in the honour and service of Christ, the condescending Bridegroom of his church; stand and hear his voice, and seek our happiness in his presence and favour. And should we be laid aside from usefulness, and see others "increase whilst we decrease," and are eclipsed and obscured by their superior and increasing talent, zeal, and success; let us pray to be enabled to bear it *meekly*, yea *thankfully*, that Christ may be more honoured by it; and that numbers of such burning and shining lights may be sent forth into every part of the earth, when we are neglected or forgotten, as laid aside, and become as a broken vessel. Let us attend to him, "who cometh from above and is above all," that we may simply receive heavenly things from his testimony; and neither call any one father or master, nor "lean to our own understanding," as all men, "being of the earth are earthly, and speak of the earth." And though few indeed thus "set to their seal that God is true:" let us seek so to honour his word, that he may seal his salvation to us, by the Spirit of his Son "shedding abroad his love in our hearts." This is the only way of everlasting life, through faith in the Son of God, whom "the Father loveth, and into whose hand all things are given;" for there is no salvation for sinners in any other: and 'he that believeth not shall without doubt perish everlastingly.'

NOTES.—CHAP. IV. V. 1—4. In many manuscripts and ancient versions, the chapter begins as follows. "When therefore Jesus knew that the Pharisees had heard that he made and baptized," &c.—Our Lord did not see good to preserve his life by a succession of miracles; and the time was distant, when he purposed to give himself into the hands of his enemies: he therefore avoided every thing, which could needlessly excite their jealousy and indignation. He

7 There cometh a woman of Samaria to draw water: Jesus saith unto her, [l]Give me to drink.

8 (For his disciples were gone away unto the city [m]to buy meat.)

9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, [n]askest drink of me, which am a woman of Samaria? [o]For the Jews have no dealings with the Samaritans.

10 Jesus answered and said unto her, [p]If thou knewest the gift of God, [q]and who it is that saith to thee, Give me to drink; [r]thou wouldest have asked of him, and he would have given thee [s]living water.

11 The woman saith unto him, Sir, [t]thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

12 Art [u]thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

13 Jesus answered and said unto her, [x]Whosoever drinketh of this water shall thirst again:

14 But whosoever drinketh of the water that I shall give him [y]shall never thirst; but the water that I shall give him [z]shall be in him a well of water springing up into everlasting life.

15 The woman saith unto him, Sir, [a]give me this water, that I thirst not, neither come hither to draw. [*Practical Observations.*]

l 10. 19:28. Gen. 24:43. 2 Sam. 23:15—17. 1 Kings 17:10. Matt. 10:42. m 6:5—7. Luke 9:13. n 27. 8:48. Luke 10:33. 17:16—19. o 2 Kings 17:24, &c. Ezra 4:1. Neh. 4:1,2. Luke 9:52—56. Acts 1:8. p 3:16. Is. 9:6. 42:6. 49:6—8. Luke 11:13. Rom. 8:32. 1 Cor. 1:30. 2 Cor. 9:15. q 25,26. 9:35—38. 16:3. 17:3. 1 John 5:20. r 2 Chr. 33:12,13,18,19. Ps. 10:17. Is. 55:6—9. Luke 11:8—10. 18:13,14. 23:42,43. Acts 9:11. Rev. 3:17,18. s 14. 6:35,51. 7:37—39. Ex. 17:6. Ps. 36:9. 46:4. Is. 12:3. 35:6. 41:17,18. 43:20. 49:10. 55:1—3. Jer. 2:13. Ez. 47:1—9,12. Zech. 14:8. 1 Cor. 10:4. Rev. 7:17. 21:6. 22:1,2,17. t 3:4. 1 Cor. 2:14. u 8:53. Is. 63:16. Matt. 12:42. Heb. 3:3. x 6:27,49. Is. 65:13,14. Luke 16:24. y 6:35. 11:25. Is. 49:10. Rev. 7:16. z 7:38,39. 10:10. 14:16—19. Rom. 5:21. 8:10,17. 2 Cor. 4:17. Eph. 1:13,14. 4:30. 1 Pet. 1:22,23. 1 John 5:20. a 6:26,34. Ps. 4:6. Rom. 8:5. 1 Cor. 2:14. Jam. 4:3.

seems, however, to have continued a considerable time in Judea, preaching and collecting disciples: but this at length gave umbrage to the Pharisees, (the most powerful party in the Sanhedrim,) who heard that he received, by baptism, greater numbers as disciples than John did; and on hearing this he left Judea to return into Galilee. (*Marg. Ref.* a—c.) It is observable, that our Lord did not baptize with his own hands. Perhaps he chose to act as the Head of the church, who baptizes with the Holy Spirit, and therefore left his servants to baptize with water: perhaps he saw that disputes would best be prevented by his not baptizing, lest those who had this peculiar distinction should glory in it: and perhaps he meant to show, that preaching the gospel is in itself a far higher and more honourable employment, than the administration of the *external* signs of the covenant, which have generally been *exalted* too much, by those who have carefully *observed* them. (*Notes, Acts* 10:44—48. 1 *Cor.* 1:17—19.) It cannot, however, be certainly concluded from this observation, that he never had, in any instance, baptized. It was not his practice, at the time spoken of, or his general custom. Yet he might have baptized a few of his first constant followers, whom he employed afterwards to baptize others. Thus he instituted at first the sacrament of the Lord's supper; but ever after it has been administered by his disciples. (*Note,* 3:22—24.)—In returning to Galilee, the road lay through Samaria, and Jesus "must needs" go that way, unless he would go very far about: but he had also secret purposes for taking the road in which Sychar was situated. (*Note, Luke* 7:11—17.)

V. 5—9. Sychar is supposed to have been the same as Sichem, or Shechem; and to have been so named from the drunkenness of the inhabitants; for Sichar, or Sychar, signifies *drunk*, or *drunkenness*, in Hebrew and Syriac. (*Note, Is.* 28:1—4.)—In a field which Jacob bequeathed to Joseph, there was a well, which tradition reported to have belonged to Jacob. (*Marg. Ref.* g. *Notes, Gen.* 48:22. *Josh.* 24:29—32, *v.* 32.) At this place our Lord arrived at the sixth hour, or *about noon*, for there seems no reason to suppose that John computed time differently than the other evangelists; (1:39.) and "being wearied with his journey he sat *thus* on the side of the well," or near to it; taking the poor accommodations as he found them, though the seat would be uneasy, and perhaps there was no shelter from the meridian sun. (*Marg. Ref.* h—k.) The Samaritans were not generally disposed to receive the Jews into their houses: (*Notes, Luke* 9:51—56.) he therefore did not attempt to go into the town, but sent the disciples to buy some necessary provisions; as if he intended, after making a homely meal by the well's side, to walk forward in the afternoon. In the meanwhile, a woman came to draw water, and Jesus being thirsty, condescended to become her supplicant for a draught of it; intending doubtless by this method to engage her in conversation. Accordingly, she expressed her surprise that he, whom she knew by his apparel to be a Jew, should ask water of her, a Samaritan. How could he think of becoming her petitioner? Or how could he expect any favour from her? For the inveteracy between the two nations and sects was so great, that they generally confined all their intercourse to matters of mere necessity, and mutually refused to ask, or perform, any actions of friendship or kindness to each other. (*Marg. Ref.* l—o. *Note, Luke* 10:30—37.) These words are the evangelist's observation, and not the reason assigned by the woman for her question.—'By the traditions of the Pharisees, the Jews might buy of them, and therefore Christ's disciples do not scruple at this; (8) but they were not to borrow any thing of them, or receive any kindness from them, or drink of their water, or eat of their morsels; for they bound them under an anathema, not to eat of the fruit, or morsel, of a Cuthæan; and held this as bad as eating swine's flesh. But Christ, despising such traditions as had no foundation, either in the law of God, or in equity; and tended to the impairing the laws of common friendship or humanity, asks drink of this Samaritan woman, and eateth with them.' *Whitby.* (*Note, 2 Kings* 13:41. *Neh.* 13:23—30.)

Sychar. (5) Συχαρ. Here only.—שכר, *ebrius.* 1 *Sam.* 25:36.—שכרין, *ebrietas. Ez.* 23:33. 39:10.—*Being wearied.* (6) Κεκοπιακως. "Having laboured." 38. *Luke* 5:5. 1 *Cor.* 15:10, *et al.* Κοπος, *labor.*—*With his journey.* Εκ της ὁδοιποριας. 2 *Cor.* 11:26. Not elsewhere. Εκ ὁδος, *via*, et πορευω, *transeo.*—'Οδοιπορεω, *Acts* 10:9.—*To draw* (7) Αντλησαι. 15. See on 2:8.—*Have no dealings with.* (9 Ου συγχωνται. Here only. Εκ συν, et χραομαι, *utor.*

V. 10—15. Our Lord did not expressly notice the woman's narrow prejudices; but directed her attention to matters of greater importance. He told her, that, though she should refuse him the small favour which he had asked, because he was a Jew; yet he was ready to confer far greater benefits on her, though a Samaritan Had she known the plenteous mercy and bounty of God, the value and freeness of his Gift to sinful men, (*Note,* 3:16.) and her urgent need of it; and had she been apprized of the character, authority, and grace of him with whom she was conversing; she would have made her request to him for "living water:" and if she asked him, he would certainly bestow it on her.—"The gift of God" may either mean in general, his free grace to sinners, or the gift of his own Son to be their Saviour, and procure for them all spiritual blessings: but the *living water* seems especially to mean the Holy Spirit, in his sanctifying and comforting influences, through which his salvation is applied to the soul. (*Marg. Ref.* p—s. *Notes, Ex.* 17:5,6. *Is.* 44:3—5. *Ez.* 36:25—27. 1 *Cor.* 10:1—5. *Rev.* 21:5—8. 22:1.) His influences may be compared to water, because of the inexhaustible abundance which is provided: the gratuitous manner in which they are communicated; and their purifying, fertilizing, and refreshing efficacy. This is "*living* water," as it confers, sustains, and perfects, spiritual life; and as it is continually flowing pure from "the Fountain of life" for our use, till we come to the enjoyment of eternal life. All who know the value of these blessings, and the power and grace of Christ, ask him for them; and all who ask obtain them. (*Note,* 7:37—39.) But the Samaritan woman supposed that our Lord meant "*running* water," which is sometimes called *living* water, both in the Scriptures, (*Gen.* 26:19. *marg. Lev.* 14:5. Heb.) and in the heathen poets. ('Donec me flumine vivo abluero,' *Virg.*) 'In this sense, the water of springs and rivers would be denominated *living*, and that of cisterns and lakes,' (or rather ponds,) '... dead, because motionless.' *Campbell.* She therefore inquired whence he expected to obtain this "living water:" he could not get it out of that well, which was very deep, as he had nothing to draw with; and there was no other well nigh at hand. Yet she seems to have had some idea of his being an extraordinary person, and therefore she addressed him with a degree of respect; intimating that if he spake of some water to be procured in a supernatural manner, she wished to be informed whether he were more honourable and powerful than the patriarch Jacob, who had used that well, and left it to his posterity.—She called Jacob the father of the Samaritans, though they were generally of another race. Our Lord, however, let this groundless claim also pass unnoticed; and observed, that "whosoever drank of that water, would thirst again:" he would soon be as thirsty as ever, and might at length die of thirst, and finally perish. (*Note, Luke* 16:24—26.) But the nature of the water of which he spake was such, that "whosoever drank of it, would thirst no more for ever." (*Marg. Ref.* t—y. *Notes, Matt.* 5:6. *Rev.* 7:13—17, *v.* 16.) He would thirst for more and more of it, but it would be ever at hand to satisfy his desires; it would deliver him from vitiated inclinations, and be "within him," as a well or fountain of water, springing up in all holy affections and consolations, till perfected in everlasting life: this, as the words must imply, it certainly would be, notwithstanding all possible opposition from the world, the flesh, and the devil.—This language the woman did not understand: and she answered as one in amazement, or half disposed to ridicule; desiring Jesus to give her some of this extraordinary water, that she might no more feel the inconvenience of thirst, nor have the trouble of fetching water from the well.—*Nothing,* &c. (11, 'Travellers provide themselves with small leathern buckets, because the wells in those parts are furnished with no appa-

16 Jesus saith unto her, [b]Go, call thy husband, and come hither.

17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

18 For thou hast had five husbands, and he whom thou now hast [c]is not thy husband: in that saidst thou truly.

19 The woman saith unto him, Sir, [d]I perceive that thou art [e]a prophet.

20 Our [f]fathers worshipped in this mountain; [g]and ye say, that in Jerusalem is the place where men ought to worship.

21 Jesus [h]saith unto her, Woman, believe me, the hour cometh [i]when ye shall neither in this mountain, nor yet at Jerusalem, [k]worship the Father.

22 Ye worship [l]ye know not what: [m]we know what we worship; [n]for Salvation is of the Jews.

23 But [o]the hour cometh, and now is, when the [p]true worshippers shall worship the Father [q]in spirit and [r]in truth: for [s]the Father seeketh such to worship him.

24 God *is* [t]a Spirit: and they that worship him, [u]must worship *him* in spirit and in truth.

b 18. 1:42,47,48. 2:24,25. 21:17. Heb. 4:13. Rev. 2:23. c Gen. 20:3. 34:2,7. 38,31. Num. 5:29. Ruth 4:10,11. Jer. 4:30. Lu. 16:34. Mark 10:12. Rom. 7:3. 1 Cor. 7:10,11. Heb. 13:4. d 29. 1:49. 2 Kings 4:9. 6:12. Luke 7:39. 1 Cor. 14:24,25. e 6:14. 7:40. 9:17. Luke 7:16. 24:19. f Gen. 12:6,7. 33:18—20. Deut. 27:12. Josh. 8:33—35. Judg. 9:6,7. 2 Kings 17:26—33. g Deut. 12:5,11. 1 Kings 9:3. 1 Chr. 21:26. 22:1. 2 Chr. 6:6. 7:12,16. Ps. 78:68,69. 87:1,2. 132:13,14. h Ez. 14:3. 20:3. i Mal. 1:11. Luke 21:5,6,24. Acts 6:14. 1 Tim. 2:8. k 23. 14:6. Matt. 28:19. Eph. 2:18. 3:14. 1 Pet. 1:17. 1 2 Kings 17:27—29,41. Ezra 4:2,3. Acts 17:23,30. m 2 Chr. 13:10—12. Ps. 147:19. Rom. 3:2. 9:5. n Gen. 49:10. Ps. 68:20. Is. 12:2,6. 46:13. Zeph. 3:16,17. Zech. 9:9. Heb. 7:14. o 5: 25. 12:23. p Is. 1:10—15. 26:8,9. 29:13. 48:1,2. 58:2,8—14. 66:1,2. Jer. 7:7—12. Matt. 15:7—9. Luke 18:11—13. q Rom. 1:9. 8:15,26. Gal. 4:6. Eph. 6:18. Phil. 3:3. Jude 20,21. r Josh. 24:14. 1 Sam. 12:24. 1 Chr. 29:17. Ps. 17:1. 32: 2. 51:6. Is. 10:20. Jer. 3:10. 4:2. s Ps. 147:11. Prov. 15:8. Cant. 2:14. Is. 43: 21. Ez. 22:30. 1 Pet. 2:9,10. t 2 Cor. 3:17. 1 Tim. 1:17. u 1 Sam. 16:7. Ps. 50:13—15,23. 51:17. 66:18,19. Is. 57:15. Matt. 15:8,9. 2 Cor. 1:12.

ratus for drawing.' *Thevenot.*—'The well, now shown as Jacob's well, is thirty-five yards deep.' *Maundrell.*

The gift. (10) Την δωρεαν. *Acts* 2:38. 8:20. 10:45. 11:17. *Rom.* 5:15,17. 2 *Cor.* 9:15. *Eph.* 3:7. 4:7. *Heb.* 6:4.—Δωρεαν. Used adverbially. 15:25. *Matt.* 10:8. *Rom.* 3:24. 2 *Cor.* 11:7. *Gal.* 2:21. 2 *Thes.* 3:8. *Rev.* 21:6. 22:17.—*Ps.* 35:7. *Sept.*—*Nothing to draw with.* (11) Ουτε αντλημα. Here only. Ab αντλεω 7.—*Cattle.* (12) Θρεμματα. Here only. A τρεφω, *nutrio.*—*Never.* (14) Εις τον αιωνα. 8:51,52. 10:28. 11:26. 13:8. *Matt.* 21:19. *Mark* 3:29. 11:14. 1 *Cor.* 8:13.

V. 16—18. The woman could not understand our Lord's words, because she had no conviction of sin, or thirst after spiritual blessings; yet she would afterwards remember them with great advantage. But to prepare her for receiving the truth, he next "called her sins to remembrance;" for this was no doubt part of his design, when he said, "Go, call thy husband, and come hither." She, however, being willing to conceal her shame, endeavoured to evade the subject, by declaring that she 'had no husband:" and Jesus allowed the truth of this assertion, in a manner which showed that he was fully acquainted with all her past conduct. It is not certain whether all her five husbands had died, or whether she had been divorced from some of them: but at that time she cohabited with a man who was not her husband. If she had left her husband to live with another man, it could hardly have been said, that "she had no husband;" and if we suppose, that the person with whom she lived was "not her husband," but the husband of another woman; the words of our Lord will contain such an express declaration that polygany was unlawful, and that the secondary wife was in fact an adulteress, as would hardly have been made, without further explanation, on this occasion. So that it is probable, she lived with a man to whom she had never been married according to the custom and order of that age and people. This shows, that a recognition before witnesses, and duly authenticated, is necessary to marriage, and distinguishes it from fornication. (*Marg. Ref. Notes, Ruth* 4:11,12. *Matt.* 19:3—9.)—'Five husbands from whom thou hast been divorced for thy adulteries.' *Whitby.* This is neither said, nor hinted at, in the narrative: neither is it at all probable. The adulteress was punishable by death, according to the Mosaic law: (*Note,* 8:3—11, *v.* 2.) and it is likely, that the Samaritans so far regarded that law, as not to suffer a woman five times convicted of adultery, and divorced for it, to escape with impunity.

V. 19, 20. This explicit reference to the woman's past history by an entire stranger, when probably most of it was concealed from all her neighbours, satisfied her that Jesus was a prophet, and she frankly confessed her conviction: (*Marg. Ref.* d, e.) but to divert the conversation from a subject so disgraceful to her, she requested of him to inform her, whether the Samaritans or the Jews were right in the grand subject of controversy between them. Adhering to the groundless pretence, that the Samaritans were descended from the stock of Israel, she observed that their fathers worshipped on mount Gerizim, the centre of their religion at that time; whereas the Jews contended that they ought to worship at Jerusalem. Abraham and Jacob erected altars at Shechem, which was very near to mount Gerizim; and from that mountain God ordered the blessings to be pronounced, while the curses were spoken from mount Ebal. (*Marg. Ref.* f. *Notes Deut.* 11:26—30. 27:1—13. *Josh.* 8:30—35.) From these and similar premises the Samaritans inferred, that Gerizim was the place where the temple of God ought to have been built, and his sacrifices offered; and that the Jews were schismatics and sectarians: and they rejected the greatest part of the Old Testament, perhaps because it so expressly and continually declared, that Zion was the place which God had chosen for his residence. (*Marg. Ref.* g.) Indeed there was no temple on mount Gerizim, till Sanballat built one there, after the days of Nehemiah. (*Notes,* 2 *Kings* 17:24—41. *Ezra* 4:1—6,17—24. *Neh.* 13:23—30, *v.* 28.) This had been destroyed by John Hyrcanus, about one hundred and thirty-one years before Christ; but probably it had been rebuilt, though with less magnificence. The Samaritans, however, thought the example of the patriarchs greatly in their favour; and this woman, notwithstanding her immorality, was eager in the controversy.

V. 21—24. In answer to this, our Lord assured the woman, (if she would "believe him" as a Prophet,) that the time was even then arrived, when all these disputes would be superseded: for neither mount Gerizim, nor Jerusalem, should much longer be especially appropriated to the worship of God. (*Marg. Ref.* h—k. *Note, Mal.* 1:9—11, *v.* 11.) The Samaritans indeed "worshipped they knew not what:" they knew not the perfections of God; their worship was not regulated according to his commandments; their hope of acceptance was not grounded on his promises; their whole system was a fabric of superstition, ignorance, or imposture; a human device without any divine rule or warrant: for they rejected the greatest part of the sacred oracles, and misinterpreted the rest. (*Marg. Ref.* l, m. *Notes,* 8:54—59, *v.* 55. 16:1—3. *Acts* 17:22—25.) On the other hand the religion of the Jews was from God: they had his oracles entire; a succession of prophets had been sent among them; they worshipped the true God as revealed by his word, in the ordinances which he had instituted, and with a ground of assurance that they would be accepted, provided they were not hypocritical in their services.—Especially the promised Saviour was to arise from among the Jews: to him all the types referred, all the prophets bare witness, and all believers looked and found salvation; and through him all their ordinances became 'means of grace.' (*Marg. Ref.* p. *Notes, Ps.* 68:19,20. *Is.* 12:1—3, *v.* 2.) Yet the appointed period of that dispensation was come, and thenceforth the true worshippers would not be restricted to any place for their spiritual sacrifices. God was about to be revealed, as the God and Father of the Messiah, and in him the Father of all believers in every nation; and he would seek out immense multitudes "to worship him in spirit and truth." For as he is a Spirit, immaterial, holy, omnipresent, and intimately acquainted with the inmost soul of man: so those who acceptably "worship him, must worship him in spirit and truth." Splendid temples, costly vestments, multiplied sacrifices, and external ceremonies with types and shadows, have nothing in them suited to his nature; and could only be appointed for a time, to be "figures of good things to come." The spirit, or soul of man, as influenced by the Holy Spirit, must worship God, and have communion with him: knowledge of his perfections, reverential fear, humiliation as creatures and sinners, hope in his mercy and truth, regard to his word, love of his excellency, earnest desires after his favour and image, gratitude for his goodness, delight in his service, zeal for his glory, submission to his will, and cheerful dependence on his grace and providence; these spiritual affections, expressed in fervent prayers, supplications, praises, and thanksgivings, form that worship of an upright heart, in which God delights and is glorified. The redemption of Christ, the ministry of the word, and the work of the Holy Spirit, concur in forming such worshippers, and rendering them accepted: and nothing can be pleasing to God, which has not in it something of this nature.—'Not with carnal sacrifices, but with spiritual worship, with those "spiritual sacrifices, which are acceptable to God through Jesus Christ." (1 *Pet.* 2:5.) ... Not in types, but according to the truth contained in them; "for the Law was by Moses, but grace and truth came by Jesus Christ." (1:17.) ... We must have just and awful thoughts of the divine majesty, often representing him to our thoughts, as a God of infinite purity and justice, as well as of power and wisdom; one who is always present with, and beholds all our secret thoughts and actions, in order to a future recompense. ... We must endeavour to resemble him, as much as may be, in holiness and righteousness, in truth, in goodness, and in mercy. ... And we must worship God from spiritual principles, a sincere love, and filial reverence of him; and to spiritual ends, that we may promote his glory, and do what is well pleasing in his sight; and after a spiritual manner, serving him with the whole heart, soul, and mind, and with a fervency of spirit.' *Whitby.* (*Marg. Ref.* o—u. *Notes, Ps* 50:7—15. 51:17. *Is.* 57:15,16. 66:1,2. *Matt.* 15:7—9. *Rom.*

25 The woman saith unto him, I know that [x]Messias cometh, (which is called Christ:) [y]when he is come, he will tell us all things.

26 Jesus saith unto her, [z]I that speak unto thee am *he*. [*Practical Observations.*]

27 ¶ And upon this came his disciples and [a]marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

28 The woman then [b]left her water-pot, and went her way into the city, and saith to the men,

29 [c]Come, see a man, which told me all things that ever I did: is not this the Christ?

30 Then [d]they went out of the city, and came unto him.

31 In the mean while his disciples prayed him, saying, [e]Master, eat.

32 But he said unto them, [f]I have meat to eat [g]that ye know not of.

33 Therefore [h]said the disciples one to another, Hath any man brought him *aught* to eat?

34 Jesus saith unto them, [i]My meat is to do the will of him that sent me, [k]and to finish his work.

35 Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; [l]for they are white already to harvest.

36 And [m]he that reapeth receiveth wages, and gathereth fruit unto life eternal: that [n]both he that soweth, and he that reapeth, may rejoice together.

37 And herein is that saying true, [o]One soweth, and another reapeth.

38 I [p]sent you to reap that whereon ye bestowed no labour: [q]other men laboured, and ye are entered into their labours.

39 ¶ And [r]many of the Samaritans of that city

x 42. 1:41,42,49. Dan. 9:24—26. y 29,39. Deut. 18:15—18. z 9:37. Matt. 16:20. 20:15. Luke 13:30. Rom. 10:20,21. a 9. Luke 7:39. b 7. Matt. 28:8. Mark 16:8—10. Luke 24:9,10,33,34. c 17,18. 1:49—49. 1 Cor. 14:24,25. Rev. 22:17. d Is. 60:8. Matt. 2:1—3. e 31. 12:21. 20—21. 32 40—42. 20:16. Luke 17:16—18. Acts 8:5—8, 1:33. 13:12. 25:28. Rom. 9:21. e Gen. 24:33. Acts 16:30—34. 1 Sa. Job 23:12. Ps. 63:5. 119:103. Prov. 18:20. Is. 55:1,2. Jer. 15:16. Acts 20:35. g Ps. 25:14. Prov. 14:10. Rev. 2:17. h Matt. 16:6—11. Luke 9:45. i 32. 6:38.

Ps. 40:8. Is. 61:1—3. Luke 15:4—6,10. 19:10. Acts 20:35. k 5:36. 17:4. 19:30. Heb. 12:2. l 30. Matt. 9:37,38. Luke 10:2. m Prov. 11:30. Dan. 12:3. Rom. 1:13. 1 Cor. 9:19—25. Phil. 2:15,16. 1 Thes. 2:19,20. 1 Tim. 4:16. 2 Tim. 4:7. 8. Jam. 5:19,20. n 1 Cor. 3:5—9. o Judg. 5:3. Mic. 6:5. Luke 19:21. p Acts 2:41. 4:4,32. 5:14. 6:7. 8:4—8,14—17. q 1:7. 2 Chr. 36:15. Jer. 44:4. Matt. 3:1—6. 4:23. 11:8—13. Acts 10:37,38,42,43. 1 Pet. 1:11,12. r 10:41,42. 11:45.

1:8—12, *v.* 9. 12:1. *Phil.* 3:1—7, *v.* 3. *Heb.* 13:15,16. 1 *Pet.* 2:4—6.)—The immediate and powerful influences of the Holy Spirit are indispensably necessary, in forming such worshippers: (*Notes*, *Rom.* 8:14—17,24—27. *Eph.* 6:18—20. *Jude* 20,21.) as it is likewise, that the worshippers should know, and trust, and approach him, as "the God of salvation," in and through Christ our Saviour. (*Notes*, 14:4—6, *v.* 6. *Rom.* 5:1,2. *Eph.* 2:14—18, *v.* 18. 3:9—12, *v.* 12. *Heb.* 7:23—25. 11:4—6.)

Salvation. (22) Ἡ σωτηρια. "The salvation" predicted, prefigured, and promised, in every part of the sacred Scriptures.

V. 25, 26. The woman did not object to our Lord's words; yet she seems not to have been fully satisfied; and therefore she was disposed to leave the matter undecided, till the advent of the Messiah, who she expected would come, and finally determine all these controversies, and give them more complete instructions. But our Lord, (not having the same reasons for caution as he had among the Jews, who were disposed either to excite insurrections, or to accuse him to the Romans,) without any reserve informed her, that he was indeed the Messiah: and doubtless a power accompanied his words, which enabled her to believe in him, and to understand in some measure the nature of his salvation. (*Marg. Ref.*)—'Christ, leaving the proud Pharisees, communicates the treasures of everlasting life to a poor sinful woman, and a stranger; refuting the gross errors of the Samaritans, and defending the true service of God, which was delivered to the Jews: but so that he calleth both of them back to himself, as One whom alone all the fathers, and all the ceremonies of the law, did regard.' *Beza.*—*Which is called Christ.* (25) This is evidently the evangelist's remark to his readers, who understood Greek and not Hebrew; and not the words of the woman, who doubtless spake in the language of the country, which was Syriac, or a dialect of the Hebrew.

He will tell. (25) Αναγγελει. 5:15. 16:13,14. *Mark* 5:14,19. *Acts* 14:27. 15:4. 16:38. 20:20. *Rom.* 15:21. 1 *Pet.* 1:12.

V. 27. The disciples themselves had just before been conversing with the Samaritans, while purchasing provisions; and on other occasions, intercourse of *that kind* must have taken place between the Jews and Samaritans: but that Jesus should enter into free conversation with a woman, who was an entire stranger, and also a Samaritan, and appear earnest in it, was very wonderful to them. (*Luke* 7:39.) It is not at all likely, that the mere circumstance of conversing with a woman should exclusively excite this wonder: and as to the absurd and illiberal traditions and maxims of the Rabbies, which some learned men have adduced on this subject; it is manifest that they were wholly disregarded by our Lord, except when he entered his protest against them. The women with whom he conversed in general were Jewesses, and persons well known to him and his disciples: but this woman was a Samaritan, and likewise unknown to them. They had, however, notwithstanding their strong remaining prejudices, too high a veneration for their Lord to ask any questions concerning his motives or intentions.

V. 28—30. In the mean time the woman being greatly affected with what she had heard, and with the discovery of the promised Messiah, left her water-pot, (either through forgetfulness, being full of other thoughts, or because she intended to come again to draw water;) and, hasting to the city, she excited the attention of her neighbours, by calling on them to go with her, and see a most extraordinary Person, who had told her the history of her whole past life. And was "not this the Christ?" Indeed he had told her that he was; but she wished them to go, and judge for themselves. Thus she, who left the town an ignorant, bigoted, and licentious woman, by a miracle of grace returned thither as it were, an evangelist, to preach Christ to her neighbours; who were so impressed by her words, and by the power which attended them, that they went forth in great numbers to meet Jesus. (*Marg. Ref. Notes*, 16—18. 1:47—51. *Note*, and *P. O. Mark* 5:14—20. *Note*, 1 *Cor.* 14:20—25, *vv.* 24,25.)

Water-pot. (28) Ὑδριαν. 2:6,7.—Probably this vessel was used for *drawing*, as well as *carrying* the water. Αντλημα, 11.

V. 31—34. In this interval, the disciples were earnest with Jesus, to partake of the provisions which they had brought; but he was so much engaged in the labour of love, that he thought no further of his weariness, hunger or thirst. (*Note*, 5—9, *v.* 6.) He therefore told them, that "he had meat to eat that they knew not of:" and when they did not understand his meaning; he added, "My meat is to do the will of him that sent me, and to finish his work." It was the Father's will, that he should labour, preach, work miracles, "fulfil all righteousness," in the midst of difficulties and temptations, and at length "finish his work" on earth, by his sufferings on the cross. This was his "meat:" he had an appetite and a relish for it, and found every part of it a delight and refreshment to his soul, because God was glorified and men were benefited by it. As therefore an opportunity was now afforded him, of being employed in his work, he intimated, that he would postpone eating till afterwards. (*Marg. Ref. Notes*, *Gen.* 24:33—36. *Job* 23:8—12. *Ps.* 40:6—8. 119:44—48. *Jer.* 15:15—18. *Acts* 20:32—35.)

Master. (31) Ῥαββι. *Notes*, 3:2. *Matt.* 23:8—10.—*Meat.* (32) Βρωσις. 6:27,55. *Matt.* 6:19,20. *Rom.* 14:17, *et al.*—*My meat.* (34) Εμον βρωμα. *Matt.* 14:15. 1 *Cor.* 3:2. 6:13, *et al.*—*To finish.*] Ἱνα ... τελειωσω. 5:36. 17:23. 19:28. *Acts* 20:24. See on *Luke* 13:32.

V. 35—38. It was indeed about four months to the time of the natural harvest: yet if they looked up and observed the Samaritans coming to hear his doctrine, they would see that the fields were even then white unto a better harvest which he was about to reap, in consequence of the seed he had just sown by conversing with the Samaritan woman. And they ought to consider, that this kind of harvest was far more important than the other: for not only would the laborious reaper be graciously rewarded with eternal life; but they who were converted by his labours would be as "fruit gathered" into the same blessedness: and while many, in one way or other, contributed to the sowing the seed, and gathering in the crop; they would all at last rejoice together in the success. This was the good work, in which he meant to employ them, as well as to labour himself: and in their case the proverb, that "one soweth, and another reapeth," which generally was applicable to times of public calamity, would be *happily* verified. (*Notes*, *Judg.* 6:2,3. *Is.* 65:21—23. *Mic.* 6:10—15.) He was about to send them out to preach in his name: and the labours of the ancient prophets, and of John the Baptist, and especially his own ministry, would render their work comparatively easy, and they would be abundantly successful: thus they would "enter into others' labours," and reap the harvest which sprang from what others had sown. (*Marg. Ref. Note*, *Matt.* 10:36—38.)—This was accomplished after our Lord's ascension, in the conversion of vast multitudes, both of Jews and Samaritans, by their ministry. The clause, "There are yet four months, and then cometh harvest," seems to have been meant of *the fact*, and not as *a proverb*: but how far it may be made use of to settle the chronology, or harmony, of our Lord's life and labours, must be determined by those whose studies have been more immediately directed to that object; which after all seems to be of very subordinate consequence.—'In your common harvest, you usually say, after your seed is sown, four months hence will come the harvest. ... But in this spiritual harvest it is otherwise: for the seed of the word

believed on him [c]for the saying of the woman, which testified, He told me all that ever I did.

40 So when the Samaritans were come unto him, [t]they besought him that he would tarry with them: [u]and he abode there two days.

41 And [x]many more believed, [y]because of his own word;

42 And said unto the woman, Now we believe, not because of thy saying: [z]for we have heard *him* ourselves, [a]and know that this is indeed the Christ, the Saviour of the world.

[*Practical Observations.*]

43 ¶ Now [b]after two days, he departed thence, [c]and went into Galilee;

44 For Jesus himself testified, [d]that a prophet hath no honour in his own country.

45 Then when he was come into Galilee, [e]the Galileans received him, [f]having seen all the things that he did at Jerusalem at the feast: [g]for they also went unto the feast.

46 So Jesus came again into [h]Cana of Galilee, where he made the water wine. And there was a certain [i]nobleman, [k]whose son was sick at Capernaum.

47 When [k]he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him [l]that he would come down and heal his son: for he was at the point of death.

48 Then said Jesus unto him, [m]Except ye see signs and wonders ye will not believe.

49 The nobleman saith unto him, Sir, [n]come down ere my child die.

50 Jesus saith unto him [o]Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

51 And as he was now going down, his servants met him, and told *him*, saying, [p]Thy son liveth.

52 Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew that *it was* [q]at the same hour in the which Jesus said unto him, Thy son liveth: [r]and himself believed and his whole house.

54 This *is* again [s]the second miracle *that* Jesus did, when he was come out of Judea into Galilee.

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[a] 29,42. [t] Gen. 32:26. Prov. 4:13. Cant. 3:4. Jer. 14:8. Luke 8:38. 10:39. 24:29. Acts 16:15. [u] Luke 19:5—10. 2 Cor. 6:1,2. Rev. 3:20. [x] Gen. 19:19. Acts 1:15. 8:5—12. 28:24. [y] v. 6:63. 7:46. Matt. 7:28,29. Luke 4:32. 1 Cor. 2:1,5. Heb. 4:12. [z] 1 Thes. 1:9. 17:5. Acts 17:11,12. [a] 29. 1:29. 3:14—18. 6:68,69. 11:27. Is. 45:22. 52:10. Luke 2:10,11,32. Acts 5:42. Rom. 10:11—13. 2 Cor. 5:19. 1 John 4:14. [b] Matt. 15:21—24. Mark 7:27,28. Rom. 15:8. [c] 46. 1:43. Matt. 4:12. [d] Matt. 13:57. Mark 6:4. Luke 4:24. [e] Matt. 4:23,24. Luke 8:40. [f] 2:13—16. 5:2. [g] Deut. 16:16. Luke 2:42—44. 9:53. [h] 2:1—11. 21:2. Josh. 19:28. [i] Or, *courtier*, or, *ruler*. [k] Ps. 50:15. 78:34. Hos. 5:15. Matt. 9:18. 15:22. 17:14,15. Luke 7:2. 8:42. [k] Mark 2:1—3. 6:55,56. 10:47. [l] 11:21,32. Ps. 46:1. Luke 7:4—8. 8:41. Acts 9:38. [m] 41,42. 2:18. 12:37. 15:24. 20:29. Num. 14:11. Matt. 16:1. 27:42. Luke 10:18. 16:31. Acts 2:22. 1 Cor. 1:22. [n] Ps. 40:17. 88:10—12. Mark 5:23,35,36. [o] 11:40. 1 Kings 17:13—15. Matt. 8:13. Mark 7:29,30. 9:23, 24. Luke 17:14. Acts 14:9,10. Rom. 4:20,21. Heb. 11:19. [p] 50,53. 1 Kings 17:23. [q] Ps. 33:9. 107:20. Matt. 8:8,9,13. [r] Luke 19:9. Acts 2:39. 16:15,34. 18:8. [s] 2:1—11.

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sown in the heart of the woman of Samaria, in your absence, hath made the Samaritans already ripe for the harvest.' *Whitby.*—*Four months.* (35) Τετραμηνον. Here only.

V. 39—42. Many of the Samaritans were convinced that Jesus was the Messiah, by what the woman had told them concerning him, in which it is probable many circumstances would be mentioned, illustrative of the subject, which are not adduced in so concise a narrative: (*Notes*, 16—18,28—30.) and when they had come to him and heard his word, notwithstanding their national and religious prejudices, they invited him to stay a while among them for their further instruction. (*Notes*, 5—9, *v.* 9. *Matt.* 10:5,6. *Luke* 9:51—56. *Acts* 1:4—8. 8:5—8.) Accordingly he graciously condescended to abide two days with them, and doubtless showed the evidences of his being the Messiah, and the nature of his kingdom; by means of which many more of them believed, and were fully assured that he was "the Saviour of the world," that is, of all sinners throughout the world, who trust and obey him. This was the more wonderful, as we do not find that Jesus wrought any miracle among them. (*Marg. Ref.*)—*Two days.* (40) 'He abode there so long, that he might not contemn persons so desirous to learn of him; and no longer, that he might not neglect the Jews, or seem to prefer the Samaritans before them: and he commanded his apostles, not to go to any city of Samaria, (*Matt.* 10:5.) because the gospel was first to be preached to the Jews.' *Whitby.*—*The Saviour of the world.* 42) (*Note*, 1 *John* 4:13—17, *v.* 14.) 'That is, says Mr. M——, of the Jews; for it is not likely, that the Samaritans thought of the salvation of the Gentiles. But why might they not think so, who knew, "that in the seed of Abraham were the families of the earth to be blessed?" And seeing the Samaritans were not Jews, had they used these words in that restrained sense, they excluded themselves from this salvation. ... "The world" ... never means the Jews in opposition to the Gentiles.' *Whitby.*

V. 43—45. (*Marg. Ref. Notes*, *Matt.* 13:54—58, *v.* 57. *Luke* 4:16—32, *vv.* 16,24.) The proverb referred to was a general truth: yet the miracles which Jesus had wrought, and the reputation which he had acquired, at Jerusalem, procured him influence and acceptance, among many of the Galileans who had been at the feast. It is, however, the general opinion, that Nazareth and its neighbourhood are here called "his own country:" and that this is assigned as the reason why he went by another road to Cana, instead of going to Nazareth to reside, or even taking that city in his way; for Cana lay north of Nazareth.

V. 46—54. When our Lord was come again to Cana, the son of a certain "nobleman," or *courtier*, (*Marg.*) probably of Herod's court, who was sometimes called king, (*Note*, *Mark* 6:14—29, *v.* 14.) lay dangerously ill at Capernaum, which was at a considerable distance. This courtier, hearing that Jesus was returned, came in person to Cana, and most respectfully entreated him to go with him, and heal his son, who lay at the point of death. (*Marg. Ref.* i—l. *Notes*, 2 *Kings* 3:11,12. 5:9—12. *Matt.* 8:5—9. *Luke* 7:1—10.) Upon this, our Lord rebuked the unteachableness of his countrymen, and their neglect of spiritual blessings, by observing that they would not believe in him, except they continually witnessed his power in working miracles, and received the temporal benefit of them: whereas the Samaritans had believed his word without any miraculous confirmation of it. This reproof, of the truth and justice of which the courtier was probably convinced, only influenced him more earnestly to entreat Jesus to go with him, "ere his son died:" for he believed he could recover him if upon the spot; though he does not then seem to have conceived, that he could raise him from the dead, or heal him at a distance. But our Lord, in order to prove and increase his faith, ordered him to return home, as "his son lived," or *was recovered and out of danger:* and though the man had no proof of this but the word of Jesus, and no instance of this kind seems at that time to have occurred, yet he was enabled to believe it. He therefore set off home without hesitation, and being met by his servants, he found from them, that his son was instantaneously relieved from his fever, exactly at the time when Jesus had spoken the word: in consequence of this both the courtier and his family became the avowed disciples of Christ. (*Marg. Ref.* m—s.) —Some think that this was Chuza, Herod's steward. (*Note*, *Luke*, 8:1—3.)—Our Lord had wrought miracles elsewhere, but this was the second performed at Cana, and on his return from Jerusalem. (*Note*, 2:1—11.)

Nobleman. (46) Βασιλικος, scil. ανηρ. 49. *Acts* 12:20,21. *Jam.* 2:8.—A βασιλευς, *rex*. Some think, that he was a near relation, as well as a courtier of Herod.—*He began to amend.* (52) Κομψοτερον εσχε. Here only.

PRACTICAL OBSERVATIONS.

V. 1—15. The success of the gospel always exasperates proud unbelievers, especially Pharisees, and formal teachers and rulers in the church, however prudently its ministers behave: but it is best in general not to outbrave, but to give way to, the violence of persecutors, as far as it consists with faithfulness and usefulness.—In all our journeys we should copy our Lord's example: into whatever place we come, we should endeavour to render our presence useful; and we ought always to subordinate our personal accommodations to that superior object. We should frequently meditate on his "weariness," and his painful, exposed, and inconvenient situation, when "he sat thus at the well;" few would be cheerfully satisfied to journey, to rest, and to fare as he did. This consideration may teach the poor, patience and contentment; and the rich, self-denial, simplicity, gratitude, and liberality.—But let us observe where and what the "lost sheep" of Christ are, when he comes "to seek and save" them; and how he meets with them frequently, when they are not at all thinking of him. If we now believe in his name, after a careful review of our own character, thoughts, and plans, when he first began to make himself known to us; we shall, many of us at least, be constrained to confess, that we were as unworthy and unlikely, as much prejudiced against him, and apparently as far out of his way as this poor Samaritan woman was. This illustrates the riches of his grace, and should excite our humble gratitude. (*Note*, *Is.* 65:1,2. *P. O.* 1—10.)—We may also remark, that bigotry and controversy are extremely inimical to piety and charity: they indispose men to communicate good, or to receive it from others: and thus when they should be praying together, or edifying one another, they are separated by strong antipathy. Nay, those who are agreed in the most important matters, and only differ about subordinate points, are often most vehement in their animosity! But, if we "know the gift of God," and the excellency of Christ, we shall ask of him, and he will give us the blessing of salvation. If we are made wise in the things of God, we shall gladly take a hint from a stranger, or one of another sect or sentiment; and they who are like Jesus will readily counsel or help the meanest, the

CHAPTER V.

Jesus goes up to Jerusalem; and at the pool of Bethesda, on the sabbath-day, heals one who had been diseased thirty-eight years; and orders him to carry his bed, 1—9. The Jews demand of the man, who ordered him to carry his bed: Jesus finds him at the temple, and warns him to sin no more; and he informs the Jews that Jesus had healed him, 10—15. They persecute Jesus, 16. He defends himself, asserting his personal and mediatorial dignity and authority, in the most explicit and energetic language, 17—32: appealing to the testimony of John, 33—35; to his own miracles, 36; to the testimony of God by a voice from heaven, 37, 38, and to the Scriptures, 39, 40. He exposes their unbelief, ambition, and ungodliness; and shows, that in disbelieving him, they disbelieved Moses also, 41—47.

AFTER this [a]there was a feast of the Jews, and Jesus went up to Jerusalem.

2 Now there is at Jerusalem by the sheep *market* [b]a pool, which is called in the Hebrew tongue Bethesda, having five porches.

3 In these lay a great multitude of impotent folk, [c]of blind, halt, [d]withered, [e]waiting for the moving of the water.

4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then [f]first after the troubling of the water, stepped in, [g]was made whole of whatsoever disease he had.

a 2:13. Ex. 23.14—17. 34:23. Lev. 23:2. Deut. 16:16. Matt. 3:15. Gal. 4:4. * Or, gate. Neh. 3:1. 12:39. b Is. 22:9,11. c Matt. 15:30,31. Luke 7:22. d 1 Kings 13:4. Zech. 11:17. Mark 3:1—4. e Prov. 8:34. Lam. 3:26. Rom. 8:25. Jam. 5:7. f Is. 119:60. Prov. 6:4,5. Ec. 9:10. Hos. 13:13. Matt. 6:33. Luke 13:24—28. 16:16. g 2 Kings 5.10—14. Ez. 47:8,9. Zech. 13:1. 14.8. 1 Cor. 6:11. 1 John 1:7.

vilest, or the most prejudiced of mankind.—Blessed be God, for "the wells of salvation" and "the water of life;" and that we are assured that God will "give his Holy Spirit to all who ask him" in the Saviour's name. Indeed men in general do not value these blessings: they thirst only for sensual pleasures, worldly honours, wealth, power, or splendour: and how largely soever they drink of these wasting and polluted streams; they thirst again and are still dissatisfied, and will thirst for ever, without hope or remedy, unless they now drink the waters of life. But happy are they, who are "athirst for the living God," and for his image and favour! (*Notes*, *Ps.* 42:1—3. 63:1—4. 84:1,2.) The trifles of this world will no more quiet them, than toys will content a hungry child; they will be importunate in prayer for the blessings which Jesus is exalted to bestow: and the more they perceive that "the well is deep," and that they cannot draw of themselves; the more earnest will they be in beseeching God to assist them by his Holy Spirit. When they experience his holy consolations, their thirst after sinful pleasures abates; the world appears worthless; an abiding change is manifested in their souls; he, who began the good work, maintains it and carries it on; holy desires, purposes, and affections, spring up in the heart; and these are earnests and foretastes of everlasting life, and will terminate and be perfected in it. (*P. O.* 7:37—53. *Rev.* 7:9—17.)

V. 16—26. In vain do we enlarge on the comforts, privileges, and security of the new covenant; in vain do we represent the preciousness and love of Christ to the unregenerate, the unhumbled sinner. He can "see no beauty in him," no desirableness in his salvation, no need of it; and he will not apply for the healing of his soul before he feels his sickness, nor for the binding up of his heart, till it is broken by a sense of guilt and danger. (*Notes*, 3:3—6. *Matt.* 5:3.) We should therefore lay open the law as "the ministration of condemnation," and endeavour to put men in remembrance of their crimes, that "their mouths may be stopped," and their thoughts turned from other objects to their own hearts and lives. When the word of God is faithfully opened, and skilfully divided, it often reaches the case, as it were, at one stroke; and thus it produces both a conviction of sin in the outward conduct, and a discovery of the evil which lay concealed within. (*P. O.* 1 *Cor.* 14:12—25, *vv.* 24,25.) Indeed the sinner, when thus attacked, often employs every imaginable means to shift off the conviction; and even religious controversy is frequently had recourse to for a plausible evasion. When those subjects are started which are suited immediately to detect men's vanity, sensuality, luxury, avarice, or ambition; they will, as it were, say, 'Come, let us talk of something else. What think you of this or the other doctrine? Of this sect, this book, this sermon, or this preacher?' They appear to be religiously disposed, but it is in order plausibly to escape conviction; and in fact they say, 'any subject but Herodias,' or any thing even about Herodias, except, "it is not lawful for thee to have her." But the wisdom of the minister consists in pursuing the convicted culprits through all these windings; and if they escape one net to lay another for them.—When any one shrinks from the *touch*, we may be sure there is a *sore*, and we should take courage to push vigorously our advantages. Indeed it is surprising and lamentable, to observe how the most abandoned persons will dispute about forms and notions.—There is an essential difference between the ordinances of God, and the most specious human inventions: even many called Christians "know not what they worship," or where salvation is to be found: and let it never be lost sight of, that a sinner cannot worship the "only living and true God," with comfort and acceptance, except as in Christ the God of salvation. We must not, however, overvalue external distinctions: as no worshippers can be accepted, who do not "worship God in spirit and truth;" nor indeed could any other be capable of enjoying felicity in him. As "the Father seeketh such to worship him;" let us beseech him to make us such by his new creating grace, and let us willingly become his instruments in endeavouring to increase the number and the zeal of these spiritual worshippers, that we may offer "spiritual sacrifices, acceptable to him through Jesus Christ our Lord:" and, if thus distinguished, let us rejoice and thank our God; for in praising and adoring him we shall find happiness to all eternity!

V. 27—42. Even wise and good men are very incompetent judges of what it becomes the Lord to do: but reverence will impose silence on them, even when perplexed with the greatest difficulties; and they will deeply abhor such blasphemous objections as unbelievers often utter concerning "things which they understand not."—When the heart is much engaged in pursuit of "the Pearl of great price," outward concerns will sometimes be neglected: and when our affections are greatly excited, we shall naturally be led to call on others to seek those blessings, which we see to be valuable beyond all comparison. Thus, the greatest sinners become witnesses for Christ; and from their own experience, they declare his love and truth to all around them. But no trembling sinners can be more earnest to hear the words of life, than some zealous ministers are (and than all ministers should be) to preach them.—When we consider the Lord Jesus counting his rugged path, his hardships, his labours, and his whole work on earth, till he "finished" it on the agonizing cross, (*Note*, 19:28—30.) as more pleasant to him than his necessary food; and when we remember that his love and zeal are still unabated, while the exercise of them is attended with no suffering or fatigue; we may confidently seek to him for all the blessings of salvation, and expect them from him. But we should also consider him as our example; and in our inferior services and lighter trials, it should be our "meat to do the will of God, and to finish his work." This mind of Christ should be in all his disciples, but in his ministers especially. When the harvest is ripe, the husbandmen endure hardship, heat, thirst, and fatigue, to seize the opportunity of reaping it: and when sinners are disposed to hear the gospel, we should deem the "fields already white for harvest," and disregard personal inconveniences and self-denial, to improve the precious occasion. On the other hand, the husbandman having sown his seed, waits patiently till "the appointed weeks of harvest;" and so should we, when we have sown the good seed of the word, though we do not presently see the fruit of our labours. Indeed comparatively small success will render this the most gainful employment in the world. Every soul converted will be the minister's everlasting crown of rejoicing, and be for ever happy with him. Let us then patiently and cheerfully endure "the heat and burden of the day;" for as prophets, apostles, and martyrs have laboured and suffered in sowing that seed, of which we now reap the blessed harvest without their toil and tribulation; so others may reap the crop with joy, of what we now sow, weeping because perhaps it all seems to be thrown away. Faithful ministers often labour long, and with little encouragement, but the seed is not lost; for others enter into their labours, and gather many souls unto Christ. And in that world, where ambition and envy are no more, they will all unite in rejoicing over that success, to which they have been in different ways instrumental. In the mean time then, let us labour (whether sowing or reaping) in faith, hope, love, and patience.—The chief usefulness of ministers is sometimes found among those who previously bore the worst characters, and were counted the most hopeless persons. Such are often the instruments of exciting others, by carrying a report of what they have heard and experienced; and the effects of "the quick and powerful word" of Christ, in detecting the thoughts and intentions of their hearts, and bringing to remembrance the sins of their past lives, are the general means by which men are brought to believe. Those, however, who hear and receive the word of God, "have the witness in themselves;" and shall know and be assured that "Jesus is the Christ, the Saviour of the world." (*Notes*, 1 *John* 5:9—13.)

V. 43—54. Pride, prejudices, and worldly prosperity, concur in keeping men from the Saviour; and those are happy afflictions, personal or domestic, which induce any to inquire after him. Indeed the rich and honourable of the world seldom come to him; till some grievous trial shows them the vanity of their distinctions, and that they need other help than man can give, or wealth can purchase. (*P. O. Matt.* 9:18—26.) This conviction, and a heart broken for sin, prepare the mind so to see the suitableness of Christ and his salvation to their wants and desires, that signs and wonders are no longer needful, in order to a man's believing and humbly trusting in him. But we must submit to his rebukes, and renew our applications with increasing importunity; we must simply credit his words and follow his directions, if we would have the blessing from him. Then experience will confirm and strengthen our faith; and we shall find that every event exactly accords with his declarations, and that all things in heaven and earth obey him. In this way, the knowledge of Christ spreads through families, and men find health and

5 And a certain man was there, which had an infirmity [b]thirty and eight years.

6 When Jesus saw him lie, [c]and knew that he had been now a long time *in that case*, he saith unto him, [d]Wilt thou be made whole?

7 The impotent man answered him, Sir, [e]I have no man, when the water is troubled, to put me into the pool: but while I am coming another [f]steppeth down [m]before me.

8 Jesus saith unto him, [g]Rise, take up thy bed, and walk.

9 And [h]immediately the man was made whole, and took up his bed, and walked: [i]and on the same day was the sabbath.

10 The Jews therefore said unto him that was cured, It is the sabbath-day: [k]it is not lawful for thee to carry *thy* bed.

11 He answered them, [l]He that made me whole, the same said unto me, Take up thy bed, and walk.

12 Then asked they him, [n]What man is that which said unto thee, Take up thy bed and walk?

13 And he that was healed wist not who it was: for Jesus [o]had conveyed himself away, [n]a multitude being in *that* place.

14 Afterward Jesus findeth him [q]in the temple, and said unto him, Behold, thou art made whole: [r]sin no more, [s]lest a worse thing come unto thee.

[*Practical Observations.*]

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a 14. 9:1,21. Mark 9:21. Luke 8:43. 17:16. Acts 3:2. 4:22. 9:33. 14:8. 1 Pet. 4:3. b Heb. 4:13,15. k Is. 65:1. Jer. 13:27. Luke 19:41. 1 Peter. 19:36. Ps. 72:12. 142:4. 2 Cor. 1:8—10. m 4. 1 Cor. 9:24. n Matt. 9:6,7. Mark 2:11,12. Luke 5:24,25. Acts 9:34. o 14. Mark 1:31,42. 5:29,41,42. 10:52. Acts 3:7,8. p 10—12. 7:23. 9:14. Matt. 12:10—13. Mark 3:2—4. Luke 13:10—16. q Ex. 20:8—11. 34:12—17. Neh. 13:15—21. Is. 56:13. Jer. 17:21,27. Mark 2:24. Luke 6:2. 23:56. r 9:10,17. Mark 2:9—11. s Judg. 6:29,30. 1 Sam. 14:38,39. Matt. 21:23. Rom. 10:2. t 8:59. Luke 4:30. 24:31. u Or, *from the multitude that was in.* v Lev. 7:12. Ps. 9:13,11. 27:6. 66:13—15. 107:20—22. 116:12—19. 118:18,19. Is. 3:<20, 22>. 8:11. Ezra 9:13,14. Neh. 9:28. 1 Pet. 4:3. y 5. Lev. 26:23<24,27,28. 2 Chr. 28:22. Matt. 12:45. Rev. 2:21—23.

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salvation to their souls. These miracles never cease: may we and all ours seek to Jesus, and experience them for our good!

NOTES.—CHAP. V. V. 1. This is generally supposed to have been the feast of the passover: (*Marg. Ref.*) yet perhaps none of the evangelists mention all the passovers which occurred during our Lord's public ministry. But, subsequent to what was related in the former chapter, several things, recorded by the other evangelists, are supposed to have taken place, before Jesus went up to Jerusalem. He had called several disciples to a stated attendance on him, wrought many miracles, and probably delivered the sermon on the mount. (*Notes, Matt.* 4:12—25. 5:—7: *Luke* 4:16—44. 5:1—11.)—[1] He refused not communion with a church which had clogged these festivals with human traditions: though perhaps he performed only the rites required by the law.' *Whitby.*

V. 2—4. As the evangelist uses the present tense, saying, "There is at Jerusalem, &c." it has been conjectured, that he wrote his gospel before the subversion of that city: but this is not decisive; for the pool might remain, even though the porches were laid in ruins: and the spot on which the city stood was called Jerusalem, long after the temples and buildings were destroyed by Titus; and indeed is so to this day. Thus our Lord says, "*Jerusalem* shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." (*Luke* 21:24.) Many things are recorded, or reported, concerning this pool, which do not appear deserving of credit. It was situated near "the sheep-market," or the *sheep-gate*, by which great numbers of these animals were driven into the city, to be sold for sacrifices, or for consumption. (*Marg.* and *Ref.*) The name "Bethesda," signifies "a house of mercy;" and it seems to have been given it, on account of the miracles there wrought. The "five porches," or porticos, were probably built on the several sides of the pool for the accommodation of those who walked there to recreate themselves, or converse with their friends; but they became at length, in great measure, appropriated to the use of those diseased persons who went thither to be healed. Of these "a great multitude" were collected together; some of them being afflicted or disabled in one way, and some in another. Probably most of them were deemed incurable by ordinary methods; and therefore they were carried thither, to wait and hope for a miraculous recovery. (*Marg. Ref.* b —e.) For it pleased God (in order to show that he had not forsaken his people, but that he was about to visit them again in mercy,) to send "an angel," from time to time, to excite a visible and extraordinary commotion in the pool: and whenever this took place, it was found by experience, that the person who first bathed in it after the troubling of the water, was perfectly cured, whatever disorder he had been afflicted with: but that others who bathed afterwards obtained no relief.—Some have thought that this effect was produced only once a year, at the feast of the passover; and others, with more probability, that it occurred every sabbath. But if "the troubling of the water" took place so regularly, that the time might be certainly foreknown: it does not appear that the diseased persons would have had any occasion previously to wait by the pool, as it would have sufficed for them to come at the appointed seasons. (*Marg. Ref.* f, g.)—[2] An angel went down at the seasons appointed by God, though not fixed or foreknown by men.' *Bp. Hall.*—The hypothesis of Dr. Hammond, (though supported by the sanction of some of the ancient fathers,) which supposes, that the washing of the numerous sacrifices and the entrails of them, in this pool, had given it a salutary virtue: and that the *angel* was no other than a *messenger*, sent by the priests or rulers, to stir up the water, that this efficacy might be more powerfully exerted; is so unscriptural and so irrational, that it is wonderful it should ever have been thought of a *second time*, by any one to whose imagination it might once occur. To mention nothing else, what were the brazen sea, and the lavers in the courts of the temple provided for, and always replenished with abundance of water; but that the sacrifices (as well as the priests and Levites) might be washed upon the spot, and not carried out of the holy place, to a distant pool for that purpose?—It is probable, that this miracle was not wrought for any length of time, and perhaps it ceased on this occasion. —[3] This may account for the surprising silence of Josephus in a story which made so much for the honour of his nation. ... He was himself not born when it happened: and though he might have heard the report of it, he would perhaps (in the modern way) oppose speculation and hypothesis to fact. ... Or, if he secretly suspected it to be true, his dread of the marvellous, and fear of disgusting his pagan readers, might as well lead him to *suppress* this, as to *disguise* the passage through the Red Sea, and the divine voice from mount Sinai, in so mean and foolish a manner, as it is known he does. And the relation, in which this fact stood to the history of Jesus, would render him peculiarly cautious in touching on it.' *Doddridge.*—This miraculous effect seems to have been an emblem of the healing of men's souls by the gospel, and by washing in "the Fountain opened for sin and uncleanness:" and, compared with the multiplied and continual miracles wrought by our Lord, [4]not at distant periods of time, but every day; who not only performed a single cure, but healed whole multitudes that resorted to him![5] (*Doddridge;*) it might also denote the efficacy of divine grace under the old dispensation, as distinguished from its more extensive effects under the ordinances of the New Testament.

The sheep-market. (2) Τῃ προβατικῃ. Here only N. T. (Α προβατον, *ovis, pecus.*)—*Neh.* 3:1,32. 12:38. *Sept.*—*A pool.*] Κολυμβηθρα. 4. 9:7,11. Not elsewhere. Α κολυμβαω, *nato.*—*Porches.*] Στοας. 10:23. *Acts* 3:11. 5:12.—[6] *Locus tectus et columnis instructus, sub quo à tempestate et solis æstu tuti homines stare et ambulare possunt.*' Schleusner.—*At a certain season.* (4) Κατα καιρον. *Rom.* 5:6.—*Troubled.*] Ετυρασσε. 7. 12:27. 13:21. 14:1. *Matt.* 2:3. *Mark* 6:50. *Luke* 1:12. *Acts* 15:24. 17:8.—*Troubling.*] Ταραχην. *Mark* 13:8.—*Disease.*] Νοσηματι. Here only.

V. 5—9. Among the numerous pitiable objects found in this place, our Lord was pleased to notice one especially, who had laboured under disease, perhaps the palsy, "for thirty-eight years." Many persons speak as if he had lain by the pool all that time; but that is without foundation, and utterly improbable. When, however, all other means failed, he had been taken thither in hopes of a miraculous cure; and he persevered in waiting, notwithstanding tedious delays and bitter disappointments. This man our Lord selected from the rest, probably because his case was more desperate and lamentable than that of any other even in this recess of misery; for he well knew how long he had been thus afflicted. In order to excite his attention and expectation, he asked him, "Willest," or desirest "thou to be made whole?" a question which in his case might appear unnecessary, but which aptly represented the proposal of the gospel to those whose souls have long been diseased and disabled by sin. The man replied, that being very poor, as well as enfeebled by disease, he had neither friend nor servant to assist him, when the water was troubled; and had hitherto been precluded from a cure, by "another stepping in before him:"—the language of one who nearly despaired of relief. But Jesus at once commanded him to "take up his bed, and walk:" and though his disorder was so inveterate, and of so long continuance, it was instantaneously removed, and he was enabled to carry his bed, as a man in perfect health and vigour. This should be the more generally noticed, and excite the greater surprise and the more inquiries, as it occurred on the sabbath-day, when burdens were not allowed to be carried; by which means the power of Jesus would become more extensively known and attended to. (*Marg. Ref. Notes, Matt.* 12:1—13. *Luke* 13:10—17.—[7] There is no evil so inveterate that Christ cannot cure it.' *Beza.*

Had an infirmity. (5) Εχων εν τῃ ασθενειᾳ, (Κατειχετο. 4.) "Under the power of an infirmity." Ασθενεια. 11:4. *Matt.* 8:17. *Luke* 5:15. 8:2, *et al.* Ab *a* priv. et σθενος, *robur.*

Wilt thou, &c. (6) Θελεις ὑγιης γενεσθαι. *Rev.* 22:17.

V. 10—14. The Jews here mentioned seem to have been

15 The man departed, [r]and told the Jews that it was Jesus [s]which had made him whole.

16 And therefore did the Jews [t]persecute Jesus, [u]and sought to slay him, because he had done these things on the sabbath-day.

17 But Jesus answered them, [v]My Father worketh hitherto, and I work.

18 Therefore the Jews sought the more to kill him, because he not only had [w]broken the sabbath, but said also that [x]God was his Father, making himself equal with God.

19 Then answered Jesus, and said unto them, [y]Verily, verily, I say unto you, [z]The Son can do nothing of himself, but what he seeth the Father do: [a]for what things soever he doeth, these also doeth the Son likewise.

20 For [b]the Father loveth the Son, [c]and sheweth him all things that himself doeth: and he will show him [d]greater works than these, that ye may marvel.

21 For [e]as the Father raiseth up the dead, and quickeneth *them;* [f]even so the Son quickeneth whom he will.

22 For [g]the Father judgeth no man; but hath committed all judgment unto the Son:

23 That [h]all *men* should honour the Son, even

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r 4:29. 9:11, 12. Mark 1:45. s 9:12. 9:15,25,30,34. t 15:20. Acts 9:4,5. c 13. 7: 19:20,24. 1 Cor. 9. Mark 12:14,14. Mark 3:6. Luke 6:11. d 9:4. 14:10. Gen. 2: 1,2. Ps. 95:9. Isa. 1:24. Matt. 16:29. Acts 14:17. 17:28. 1 Cor. 12:6,7. Col. 1: 16,17. Heb. 1: 2. 4:2-4,9. Matt. 12:5, 7,23. 8:34,58. 10:30,33. 14:5,23. Zech. 13:7. Phil. 2:6. Rev. 21. 21,22. 22:1,3. g 24,25. *See on* 3:3. h 30. 8:28. 9:4. 12:49. 14:10,24. 16:14—23. Gen. 1:1,26. Is. 44:24. Col. 1:16. *Comp.* 22. *with* Ps. 50:6. 2 Sam. 5:10.—2:19. 10:18. *with* Acts 2:24. Rom. 6:4. 1 Cor. 15:12. 1 Pet. 3:18.—*and* 21. 25:26. *with* Eph. 1:18,19. 2:5.—*and* 28,29. 11:25,26. *with* Rom. 8: 11. 2 Cor. 4:14. Phil. 3:21. 1 Thes. 4:14.—Ps. 27:14. 138:3. Is. 45:24. *with* 2 Cor. 12:9,10. Eph. 3:16. Phil. 4:13. Col. 1:11.—Ex. 4:11. Prov. 2:6. *with* Luke 21: 15.—Jer. 17:10. *with* Rev. 2:23. k 3:35. Matt. 3:17. 17:5. 2 Pet. 1:17. 11:18.

10:32. 15:15. Prov. 8:22—31. Matt. 11:27. Luke 10:22. m 21,25,29. 12:45—47. n Deut. 32:39. 1 Kings 17:21,22. 2 Kings 4:32—35. 5:7. Acts 26:8. Rom. 4:17—19. o 11:25,43,44. 17:2. Luke 7:14,15. 8:54. p 27. Ps. 9:7,8. 50:3,6. 96:13. 98:9. Is. 11:9. 42:14. Matt. 16:27. 25:31—35. 28:18. Acts 10:42. 17:31. Rom. 2:16. 14:10—12. 2 Cor. 5:10. 2 Thes. 1:7—10. 2 Tim. 4:1. 1 Pet. 4:5. Rev. 20:11,12. q 14:1. Ps. 146:3—5. Jer. 17:5—7. Matt. 12:21. Rom. 15:12. 2 Cor. 1:9. Eph. 1:12,13. 2 Tim 1:12. *marg.* Ps. 2:12. Is. 42:8. 43:10. 44:6. Matt. 28:19. Rom. 1:7. 1 Cor. 1:3. 2 Cor. 13:14. 1 Thes. 3:11—13. 2 Thes. 2: 16,17. Heb. 1:6. 2 Pet. 3:18. Rev. 5:8—14. Matt. 4:10. 22:37,38. 1 Cor. 16. 22. Eph. 6:24. Luke 12:8,9. Rom. 6:22 14:7—9. 1 Cor. 6:19 10:31. 2 Cor. 5:14,15. Tit. 2:14.—Is. 43:11. 45:15,21. Zech. 9:9. Tit. 2:13—15. 2 Pet. 1:1.

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the Pharisees, scribes, or rulers. They found fault with the man for violating the sabbath-rest by carrying his bed; (*Marg. Ref.* q. *Notes*, *Neh.* 13:15—19. *Jer.* 17:19—27.) though it was evidently done in honour of God, as manifesting the miraculous cure which had been performed. He therefore replied, that the very person who had made him whole, even he had ordered him to take up his bed and walk. But they, not at all noticing the stupendous miracle, only inquired who ordered him to carry his bed. It is probable that they suspected who it was, and were the more excited to opposition by that circumstance. Our Lord, however, had so speedily and silently withdrawn from the place, where multitudes were assembled, that the man was not able to inform them who his Benefactor was. But soon after, probably on the same day, Jesus met him in the temple, whither he had repaired, no doubt to render thanks for his unexpected cure, and perhaps to offer a sacrifice of praise: and Jesus called his attention to the greatness of the unmerited benefit which he had received, and warned him to "sin no more," lest a still worse evil should befall him. This was an intimation, that his most tedious and painful disease had originated from some youthful irregularities, which were well known to Jesus, though committed before his birth as Man. And it was thus implied, that repentance and its genuine fruits would be the best evidence of the sincerity of the man's gratitude. As he had been grievously afflicted for thirty-eight years, we cannot easily conceive of a worse temporal evil, which could afterwards befall him; but doubtless Christ spake of "the wrath to come," which is indeed infinitely worse. (*Marg.* and *Marg. Ref.* t—y.)

Had conveyed himself away. (13) Εξενευσεν. Here only. 'Propriè, *enato, ex undis emergo*, ... (ex εκ, et νευω, pro quo et νευω dicitur, *nato,*) ... *clam secedo.* ... *Jesus enim se subduxerat.*' Schleusner.

V. 15, 16. When the man had thus discovered to whom he owed his cure; he went and told the Jews, (saying nothing of his having ordered him to carry his bed;) and probably he expected, that they would honour his Benefactor. 'Partly out of gratitude to own the author of his cure; and partly to excuse himself, as only doing this at the command of so great a prophet.' *Whitby.* But on the contrary the Jews prosecuted Jesus, seeking to put him to death as a sabbath-breaker; and it is likely that he was brought before the Sanhedrim, and spake what follows before that assembly. (*Marg. Ref.* 33. *Note*, 1:19—28.) This view of the subject makes the discourse peculiarly interesting, and there is a dignity in it which indeed is inexpressible.

V. 17, 18. In answer to the accusation brought against him, our Lord briefly said, "My Father worketh hitherto, and I work." Thus he called God his Father in a peculiar sense, and claimed the prerogative of acting as God the Father did, without being restricted by rules laid down for his creatures and subjects: for the miracle which had been performed was not wrought by human labour, but by the immediate energy of his divine power. God finished the work of creation in six days, and "rested on the seventh;" (*Notes*, *Gen.* 2:2,3. *Ex.* 20:8—10.) but he incessantly works in upholding the universe, and in continuing the course of nature by his providential superintendence. In this work the Son concurs, by a union of will and operation, "upholding all things by the word of his power." (*Note*, *Heb.* 1:3,4.) His work also as Mediator was to be conducted by the same unremitted and uninterrupted action, as that of sustaining the universe: this miracle was a part of the work well suited to the sabbath-day; and he claimed the prerogative of carrying it forward on that day as well as on others, even as the Father conducts his providential operations on every day alike. (*Marg. Ref.* d.)—Unless we suppose this, or something to this purpose, to have been our Lord's meaning, there could be no argument in his plea: for the example of the Creator in "working hitherto," can be no reason why a creature, a servant, a mere man, should do as he pleased on the sabbath-day: nor did any of the prophets ever advance a claim of that kind. The divine power of the miracle proved Jesus to be "the Son of God;" and he insisted on the prerogative of working with and like unto his Father, as he saw good, without giving any account of his conduct. (*Matt.* 12: 8.) These ancient enemies of Christ plainly understood him, (though modern opposers of his Deity cannot!) and were thus rendered more violent in their prosecution; not only charging him with sabbath-breaking, but with blasphemy, in calling God his *own* Father, "and making himself equal with God" in perfection and operation.—'If God my Father, working on the sabbath, doth not violate the sabbath; neither do I, when I work on the sabbath, violate the sabbath. This conclusion cannot stand, unless the quality of the persons of the Father and of the Son be determined. ... "Making himself equal with God." These are the words of the evangelist, not only repeating, but approving, what the Jews rightly collected from the words of Christ.' *Beza.* 'The whole nation of the Jews thought God their Father; (8:41.) ... and they could not have accounted it blasphemy to have used that phrase, had they not interpreted it in so high and appropriating a sense.' *Doddridge.* (*Marg. Ref.* e, f. *Notes*, 10:26—39.)

Had broken. (18) Ελυε. 2:19. *Matt.* 5:19. 18:18, *et al.* Λυω, *laxo, dissolvo.*—*His Father.*] Πατερα ἰδιον. *Rom.* 8:32. 1 *Cor.* 7:2,4. See on 1:11.—*Equal.*] Ισον. *Phil.* 2:6.

V. 19. In answer to this further charge, Jesus solemnly assured them, that "the Son can do nothing of himself." As the Father and the Son are one in nature and perfections, so they are one in will, counsel, and operation; and it is impossible that the Son can do any thing of himself, apart from what the Father does. But, being intimately acquainted with every thing which the Father does, he co-operates with him in all his works of creation and providence; so that it is equally proper to ascribe them to the Son as to the Father: for the Son not only performs *similar* works to those of the Father, but *the same* works, whatever they be. (*Marg. Ref.* h.)—'Christ did not say, *He doeth like unto them;* but *the same things in like manner.*' Beza. Creation, the resurrection of the dead, our Lord's own resurrection, and many other works of omnipotence, are sometimes ascribed to the Father, at others to the Son, at others to the Holy Spirit: this the marginal references fully prove. (*Marg. Ref.* i. *Notes*, 20—29. 2:18—22. *Acts* 17:30,31. 1 *Pet.* 1:3—5. 3:17,18, *v.* 18.) As simply the works of God, they may with equal propriety be ascribed to any one of the three persons in the sacred Trinity: but the expressions, "of himself," "seeth," "showeth," seem to refer to the delegated authority and power of the Son, as Mediator; and his perfect concurrence with the Father, in accomplishing the glorious plan of redemption as to every particular.

These also doeth the Son likewise.] Ταυτα και ὁ υιος ὁμοιως ποιει. "These also the Son doeth in like manner." 'Ομοιως. 'Similiter, *simili modo, eodem modo:* ab ὁμοιος, *par, æqualis.*' Schleusner.

V. 20—23. The Father most perfectly "loveth the Son," and communicates in all his counsels with him: so that the Son perceives and fully comprehends all that the Father does, and co-operates in it. Of this the Jews had seen some instances, especially in the exercise of divine power and goodness, by which the impotent person had been healed: but the Father would show his beloved Son "greater works than these," that by the displays of his divine glory, in the miracles wrought by him, they might be *astonished*, even if they were not induced to believe in him. (*Marg. Ref.* k—n. *Note*, 3:27—36, *vv.* 35,36.) For as God is able to restore the dead to life, of which some examples were recorded in their Scriptures; so they should see the Son also by his divine power raising the dead, as an emblem of his restoring to spiritual life, whom he pleases of those who are dead in sin. Indeed all things, relative to the government of the church and of the world, to the final judgment, and to the eternal states of men, were "committed to the Son," as the divine Mediator: insomuch that the Father, in person, "judgeth no

as they honour the Father. [r]He that honoureth not the Son, honoureth not the Father which hath sent him.

24 Verily, verily, I say unto you, [s]He that heareth my word, and believeth on him that sent me, hath everlasting life, [t]and shall not come into condemnation; [u]but is passed from death unto life.

25 Verily, verily, I say unto you, [x]The hour is coming, and now is, [y]when the dead shall hear the voice of the Son of God: and they that hear shall live.

r 15:23,24. 16:14,15. 17:10. Matt. 11:27. Rom. 8:9. 1 John 2:23. 2 John 9.
s 3:16,18,36. 6:40,47. 8:51. 11:25. 12:44. 20:31. Mark 16:16. Rom. 10:11—13. 1 Pet. 1:21. 1 John 5:1,11—13. t 10:27—30. Rom. 8:1,16,17,28—3 3 3

hear, [l] I judge; and my judgment is just: [k] because I seek not mine own will, but the will of the Father which hath sent me.

31 ¶ If I [l] bear witness of myself, my witness is not true.

32 There [m] is another that beareth witness of me; [n] and I know that the witness which he witnesseth of me is true.

33 Ye [o] sent unto John, and [p] he bare witness unto the truth.

34 But [q] I receive not testimony from man: but these things I say, [r] that ye might be saved.

35 He [s] was a burning and a shining light: [t] and ye were willing for a season to rejoice in his light.

36 But [u] I have greater witness than *that* of John: for [x] the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

37 And the Father himself which hath sent me, hath [y] borne witness of me. [z] Ye have neither heard his voice at any time, nor seen his shape.

38 And [a] ye have not his word abiding in you, [b] for whom he hath sent, him ye believe not.

[*Practical Observations.*]

39 [c] Search the Scriptures: for in them [d] ye think ye have eternal life, and they are [e] they which testify of me.

40 And [f] ye will not come to me, [g] that ye might have life.

41 I [h] receive not honour from men.

42 But [i] I know you, [k] that ye have not the love of God in you.

43 I am [l] come in my Father's name, and ye

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i 8:15,16. Gen. 18:25. Ps. 96:13. Is. 11:3,4. Rom. 2:2,5. k 4:34. 6:38. 8 50. 17: 4. 18.11. Ps. 40:8. Matt. 26:39. Rom. 15:3. Heb. 10:7—10. 18:13,14,54. Prov. 27.2. m 36,37. 1 33. 8:17,18. 12:28—30. Matt. 3:17. 17:5. Mark 1:11. Luke 3:22. u 12:50. o 1:19—27. p 1:6—8,15—18,29—34. 3:26—36. q 41. 8:54. r 20.31. Luke 13:34. 19:10,41,42. 24.47. Rom. 10:1,21. 12:21. 1 Cor. 9:22. 1 Tim. 2:3,4. 4:16. s 1:7,8. Matt. 11:11. Luke 1.15—17,76,77. 7:28. 2 Pet. 1:19. t 6.66. Ez. 33:31. Matt. 3:5—7. 11:7—9. 13:20,21. Mark 6:20. Gal. 4:15,16. u 32. 1 John 5:9,11,12. x 3:2. 9:30—33. 10:25,37,38. 11:37,38. 14:10,11. 15:24. Matt. 11:4,5. y 6:27. 8:18. Matt. 3:17. *See on* 32. z *See on* 1:18. 14:9. 15:24. Ex. 20:19. Deut. 4:12. 1 Tim. 6:16. 1 John 1:1,2. 4:12,20. a 42,46,47. 8:37,46,47. b 5:7. Deut. 6:6—9. Josh. 1:8. Ps. 119:11. Prov. 2:1,2. 7:1,2. Col. 3:16. Jam. 1:21,22. 1 John 2:14. b 43. 1:11. 3:18—21. 12:44—48. Is. 49:7. 53:1—3. c 46.

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his judicial authority, he acted, and ever should act, according to the instructions which he had received, with which his own will and wisdom perfectly harmonized; and in none of his actions did he seek his own will, as man; but that of the Father who had sent him, whom he came to glorify, and who was glorified in his glory. (*Marg. Ref. Note*, 6:36—40.)

V. 31—38. If indeed Jesus had claimed such honours and authority, without any proof, except his own testimony to himself; it might have been allowed, that there would be no sufficient reason to receive that testimony: indeed, his testimony, in that case, must have been, not only *invalid*, but *destitute of truth*; for who could be authorized to say such things of himself, without any other proof than his own word? There was however another who bare witness to him, whose witness he supposed they must allow to be true, as he assuredly knew it to be. Some refer this to John's testimony; but it rather means that of the Father by John, and in various other ways. The rulers of the Jews, the very persons here addressed, had indeed sent unto John; and he had testified to Jesus that he was "the Son of God," and "the Lamb of God, that taketh away the sins of the world." (*Marg. Ref.* l—p. *Notes*, 1:19—30,30—34, *v.* 34.) Yet our Lord did not stand in need of man's testimony, though he mentioned it as well worthy of their serious attention; for, while they sought his life, he would use every means to bring them to accept of his salvation, and those means would be effectual to some of them. Probably, Nicodemus and Joseph of Arimathea were present at the time.—John indeed had been "a burning and a shining light;" by his holy life, his flaming zeal, his clear instructions, and his patient labours, he had both burned and shined, to warm as well as illuminate them. (*Marg. Ref.* q—t. *Notes*, 1:6—9.) '"He was the lighted and shining lamp." John's ministry was of a peculiar character: he was the single prophet, in whom the old dispensation had its completion, and by whom the new was introduced: ... till our Lord's ministry took place, John may have justly been said to have been the light of that generation.' *Campbell.*—Indeed for a season the Jews had attended to him, and seemed glad to have so eminent a man of God among them; but they only amused themselves with his instructions, without reducing them to practice; and at last they rejected his testimony concerning Jesus, and forsook his ministry. But a far higher testimony had been borne to him, as "the Son of God," than that of John, who wrought no miracle: for the works the Father had intrusted to him to perform, which he had already begun in the miracles he had wrought, and which he should remain on earth to finish, notwithstanding their purpose of killing him; these powerful, holy, and beneficent works sufficiently attested "that the Father had sent him," and authorized all that he had spoken of his own personal and mediatorial dignity and authority. (*Marg. Ref.* u, x. *Notes*, 3:1,2. 14:7—14, *vv.* 10,11. 20:30,31.) Nay, the Father himself had borne witness to him, by a voice from heaven, at his baptism, declaring him to be "his beloved Son, in whom he was well pleased." (*Note*, *Matt.* 3:16,17.) This was such a witness to him, and attended with such a visible display of the divine presence and glory, as neither they nor any of their nation had ever heard or seen, respecting the most eminent prophets, and indeed the highest that could be imagined; for none could possibly "see the form and hear the voice" of the Father as a witness, in any other or more evident manner. This seems to be an intimation to them, that all the appearances of JEHOVAH to their ancestors, and his speaking to them, ought to be understood of him as "the Son of God;" for none of them had heard the voice and seen the form of *the Father* at any time. (*Marg. Ref.*

7:52. Deut. 11:18—20. 17:18,19. Josh. 1:8. Ps. 1:2. 119:11,97—99. Prov. 6:23. 8:33,34. Is. 8:20. 34:16. Jer. 8:9. Matt. 22 29. Mark 12:10. Luke 16:29,31. Acts 8:32—35. 17:11. Rom. 3:2. Col. 3:16. 2 Tim. 3:14—17. 2 Pet. 1:19—21. 1 John 5:9—12. Rev. 19:10. Ps. 16:11. 21:4. 36:9. 133:3. Dan. 12:2. Matt. 19:16—20. Luke 10:25—29. Heb. 11:16,35. e 32,36. 1:45. Acts 26:22,23,27. Rom. 1:3. 1 Pet. 1:11. Rev. 19:10. *See on* Luke 24:27,44. f 44. 1:11. 3:19. 8:45,46. 12:37—41. Ps. 81:11. Is. 49:7. 50:2. 53:1—3. Matt. 22:3. 23:37. Luke 19:14. g 6:27. 7:30, 6:8,69. 7:37,38. 11:25,26. Rom. 6:23. 1 John 5:11—13. h 31. 8:15. 7:18. 8:50,54. 1 Thes. 2:6. 1 Pet. 2:21. 2 Pet. 1:17. i 42. 13:1. 17:3. 1 Cor. 8:3. 13:12. 1 Tim. 6:15. Rev. 1:12,13. Ex. 2:3. k 11. 8:42,47. 15:23,24. Rom. 8:7. 1 John 2:15. 3:17. 4:20. 1 Cor. 16:22. 1 John 2:5. 3:16. 4:8. 5:3. 2 John 6. l 28,29. 10:25. 12:28. 17:1. 6. 1 Sam. 2:21. Ps. 118:26.

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y, z. *Note*, 1:18.) He had indeed spoken to them in his word; but that had no abiding place in their hearts: which was evident, in that they refused to believe in him, whom the Father had sent to them according to his ancient promises. (*Marg. Ref.* a, b. *Note*, 8:37—40, *v.* 37.)

A burning and a shining light. (35) Ὁ λυχνος ὁ καιομενος και φαινων.—"The lamp, which burneth and shineth," or "is lighted and shineth." Λυχνος. *Matt.* 6:22. *Luke* 11:33,34,36. 15:8. 2 *Pet.* 1:19.—Καιω, *to light. Matt.* 5:15. To *burn.* 15:6. *Luke* 24:32. *Heb.* 12:18. *Rev.* 8:8. 19:20. 21:8. Φαινων. 1 *Phil.* 2:15. 2 *Pet.* 1:19. 1 *John* 2:8. *Rev.* 1:16, *et al.*—*To rejoice.*] Αγαλλιασθηναι. See on *Matt.* 5:12.—*To finish.* (36) Ἱνα τελειωσω. See on 4:34.—*Shape.* (37) Ειδος. *Luke* 3:22. 9:29. 2 *Cor.* 5:7. 1 *Thes.* 5:22.

V. 39—44. The Jews supposed that eternal life was revealed to them in their Scriptures: nay, they imagined they had it, as it were, in possession; because they had the word of God in their hands. But Jesus exhorted them to "search those Scriptures," with more exact diligence and attention; as all the types and prophecies were fulfilling in his character, actions, doctrine, and miracles; and as the sacred writings every where testified to him, and fully warranted all which he had spoken of himself, by what they contained respecting the divine dignity and authority of the promised Messiah. (*Marg. Ref.* c, e. *Notes*, *Luke* 24:25—31,44—49. 1 *Pet.* 1:10—12. *Rev.* 19:9,10.) Or it may be rendered, "Ye do search the Scriptures." They bestowed pains in examining the Scriptures, especially with reference to the kingdom of the Messiah: yet they were so blinded by prejudice, that they could not discern the clear and express testimony which these bore to him; and therefore, while they expected eternal life, they would not come to him for it, who alone could bestow it upon them. (*Marg. Ref.* g. *Notes*, 6:28—35,41—46. *Matt.* 23:37—39.)—He spoke not this, as if he needed their sanction, or could receive honour from their approbation: he desired not human applause or external grandeur; nor could he be rendered more honourable, by having priests, scribes, or rulers for his disciples. But he spake thus plainly to them, because he certainly knew that they had no love to God in their hearts, though they professed to be his zealous worshippers; and this was the real ground of their rejecting and opposing him. (*Marg. Ref.* h—k. *Notes*, 2:23—25. 8:41—47. 15:22—25.) He was come among them in his Father's name, acting by his authority, bearing his image, fulfilling his word, and seeking his glory, and his mission was abundantly attested; yet they would not receive him: but when others should come, assuming the character of the Messiah, without any such attestations, but acting of their own mind and for their own glory, they would readily receive and follow them: for such impostors would pay court to the scribes and rulers, or accommodate their conduct and pretensions to their prejudices and ambition. (*Marg. Ref.* l, m.) Indeed, how was it possible that they could cordially receive his humbling spiritual doctrine, or believe in him as the Messiah, while their hearts were full of pride and vainglory? They were accustomed to flatter and compliment each other, and thus to foster self-admiration and self-importance: and to give reciprocal encouragement to each other's ambition of secular honour, authority and pre-eminence: but they had no real desire of that honour which God alone confers on the humble and lowly in heart, (*Marg. Ref.* n—p. *Note*, 12:42,43.) and many of them feared the disgrace of being cast out of the synagogue. How then could they welcome a Messiah, who had no worldly preferments to bestow; whose appearance was as mean as his doctrine was humiliating; and whose sharp rebukes must needs exasperate their haughty and envious minds?—*In them*

receive me not: [m]if another shall come in his own name, him ye will receive.

44 How [n]can ye believe, [o]which receive honour one of another, [p]and seek not the honour that *cometh* from God only?

45 Do not think that I will accuse you to the Father: [q]there is *one* that accuseth you, *even* Moses, [r]in whom ye trust.

46 For [s]had ye believed Moses, ye would have believed me: [t]for he wrote of me.

47 But [u]if ye believe not his writings, how shall ye believe my words?

m Matt. 24:5,24. Acts 5:33,37. 24:38. n 3:20. 8:45. 12:44. Jer. 1:23. Rom. 8:7. 8. Heb. 3:12. o Matt. 23:5. Gal. 5:19—21. Phil. 2:3. p 1 Sam. 2:30. 2 Chr. 6: 8. Matt. 23:21—23. Luke 19:17. Rom. 2:7,29. 1 Cor. 4:5. 2 Cor. 10:18. Jam. 2: 1. 1 Pet. 1:7. q 7:19. 8:5,9. Rom. 2:12,17, &c. 3:19,20. 7:9—14. 2 Cor. 3:7—11.

Gal. 3:10. r 8:5,6. 9:28,29. Matt. 19:7,8. Rom. 10:5—10. s Gal. 2:19. 3:10, 13,24. 4:21—31. t Gen. 3:15. 12:3. 22:18. 28:14. 49:10. Num. 21:8,9. 24:17,18. Deut. 18:18,19. Acts 26:22. Rom. 10:4. Heb. 7:—10: u Luke 16:29,31.

ye think, &c. (39) This is a most decided testimony, that the Jews considered eternal life to be revealed and promised in their Scriptures; and that so far they thought right: whatever paradoxes modern learned men may endeavour to support on the subject. (*Note*, 1 *John* 5:11,12.) 'If the Jews did truly think the doctrine of life eternal was contained there, and that they by searching might find it there; it must be to them a sufficient rule of faith: if in this they erred, it behooved Christ to correct in them an error so pernicious.' *Whitby.* This is worthy the serious consideration of all, whether Papists or Protestants, who oppose the circulation of the Scriptures *without note or comment.*

Search. (39) Ερευνατε. 7:52. *Rom.* 8:27. 1 *Cor.* 2:10. 1 *Pet.* 1:11. *Rev.* 2:23.—'Metaphora desumpta a fossoribus metallorum qui intimas terræ cavernas perscrutantur.' *Schleusner.*—*Ye will not.* (40) Ου θελετε. "Ye are not willing." 6:21.—*How can.* (44) Πως δυναϑε. The impossibility was *moral*, not *natural:* the want of *inclination*, or a right state of heart; not the want of *natural ability.*

V. 45—47. Our Lord concluded by observing, that there was no occasion for him to become the accuser of the unbelieving Jews to his Father; nor indeed was this the end of his coming among them, though he so sharply reproved them to their faces: for they had another accuser, even Moses, in whom they trusted for salvation. (*Marg. Ref.* q, r. *Notes*, 9:27—34. *Jer.* 17:5—8. 1 *Pet.* 1:17—21, *v.* 21.) Yet his writings, which were full of types, prophecies, and promises of him, would certainly condemn them for rejecting him, as well as for their other sins. Had they really believed the testimony of Moses, they would certainly have welcomed that Prophet of whom Moses wrote; but seeing they treated the predictions of Moses with disregard, and did not really believe them, it would be wonderful indeed, if they had believed in Jesus. (*Marg. Ref.* s—u. See on *Note*, 39—44. *Note*, *Deut.* 18:15—19.)—'This whole passage is peculiarly suited to show us in what light to consider the writings of Moses and the prophets, or the Old Testament, nearly, if not entirely, as we have it. Our Lord certainly sanctioned the general opinion of the Jews, not only that these books were *authentic*, or *genuine;* but also that they were *divinely inspired*, and as such worthy of the most implicit credence and confidence. And, in particular, he has given his full attestation to the books of Moses, not as compiled from his records, but as written in their present form by Moses himself. Though our Lord spoke thus openly on this occasion; yet his persecutors were so over-awed, that they for the present proceeded no further against him, for "his time was not yet come."—The open and full declaration of our Lord, that the Jewish rulers, who now sat in judgment on him, would be finally condemned for rejecting him; and that Moses himself, in whom they trusted, would be their accuser; is inexpressibly dignified and energetic. (*Notes*, *Matt.* 7:21—23. 25:31—33.)

PRACTICAL OBSERVATIONS.

V. 1—14. The whole earth appears to a considerate mind as a "Bethesda," a great hospital, full of those whom sin has made miserable, and to whom the compassion of God affords the means of relief and comfort. As therefore "his mercies are over all his works," and even those, who most deserve misery, experience his goodness during their continuance here; the mercy of man should also coincide, and we should endeavour to alleviate the sufferings of the vilest, and to do them whatever good we can. Medicines are created and discovered by our offended God, to relieve the diseases of our bodies, which all originate from sin: and we should attempt to render the poor partakers of this benefit by every means in our power. In this view every *hospital* or *dispensary* is a "Bethesda:" and would be more completely deserving of that name, if proper means were diligently employed of doing good to the souls, as well as of healing the bodies, of those who resort to it. Yet alas! how few of those, who in this manner obtain relief, are found in the house of God, "offering the sacrifice of thanksgiving" to their great Physician! How few of them live thenceforth to his glory! How few take warning to "sin no more, lest a worse thing should come unto them!" (*Notes*, *Ps.* 107:17—22,31,32. *P. O.* 1—22. *P. O. Luke* 17:11—19.) But the place, where the gospel is preached and divine ordinances are administered, is the true "Bethesda:" thither the poor and helpless should repair; and hope and wait for a cure, whatever their spiritual maladies be, or however inveterate they have become. Though the multiplied miracles of converting grace, which better ages witnessed, are not generally vouchsafed among us; yet we still see instances of such as, by washing in "the Fountain which God hath opened," are made whole of their most desperate maladies. All the power indeed is of God: yet those who would have the benefit must be watchful, earnest, and patient: (*Note*, *Luke* 13:22—30, *v.* 24) they must not be supine nor dilatory, but make haste to wash and be clean; and then they should endeavour in their turn to assist others also. Yet, if any seem to meet with reiterated disappointments, they should still wait, hope, and seek; not neglecting the means of grace, or ceasing to labour and pray for the blessing: for sometimes they, whose case seems most hopeless, and who are ready to give up all for lost, are made partakers of mercy, peace, and spiritual health, when they least expect them.—The Saviour perfectly knows both how long men have been contracting habits of sin, and how long seeking the help and "joy of his salvation:" and he continually attends in his *houses of mercy*, to inquire of sinners whether they will be made whole. Yet it is a common case for men to go thither, who are in love with their disease, and only desire to excuse the loathsomeness of it! But if we earnestly desire to be healed and saved in his way, we shall certainly at length obtain that blessing.—When he speaks, power attends his word: and the ability of believers to perform such duties as are impracticable to others, and once were so to them, will best evidence their cure, and recommend their Physician. (*P. O. Matt.* 9:1—8.) Though scribes and Pharisees object and revile; yet redeemed sinners must obey and honour their Benefactor, and follow the directions of him who has restored health to their souls. By attending on the ordinances of God, they obtain further acquaintance with him; but without deliverance from the love, power, and allowed practice of known sin, there can be no well-grounded hopes of escaping "the wrath to come."—Even in this life, how many hours, days, weeks, months, nay years of pain, do some wicked men endure, through their momentary unlawful indulgences! And if such afflictions are heavy and tedious, whilst year after year men are confined to their beds, and made a burden to themselves and others; how dreadful beyond all conception will be the everlasting punishment of the wicked!

V. 15—29. We are still called to trust in him, whom Pharisees and infidels despise. "As the Father worketh hitherto," so does his co-equal Son, especially in carrying on and sustaining his new creation. May those declarations of his eternal power and Godhead, which enrage his enemies, fill our hearts with humble confidence and admiring gratitude! Nor ought we at all to regard those who accuse us of giving the glory of God to another: such objectors do not understand "the mystery of the Father and of the Son:" or perceive that a union of essence, will, and operation, renders it for ever impossible, to honour the one without honouring the other also.—The eternal Son is the adequate and infinite Object of the Father's love: he possesses all his perfections, and performs all his works, he creates or destroys, he raises from the dead and "quickens whom he will:" "our life is hid in him;" our future judgment is committed to him; and, as dwelling in human nature, he exercises all power and authority throughout the universe, that "all men might honour him, even as they honour the Father." Unless therefore we can honour the Father too much, we need not fear honouring the Son more than we ought. Here is no danger of excess, but much of defect: all the adoration and worship, rendered to the Son, is directed to the glory of God the Father; (*Note*, *Phil.* 2:8—11.) and they "who honour not the Son" will be condemned, as enemies and despisers of the Father who sent him. May we then hear his voice, and believe his testimony, as he reveals God to man, and invites us to "come to him, and learn of him, and take his yoke upon us," with promises, that in this way "he will give us rest," even "rest for our souls." (*Notes*, *Matt.* 11:25—30.) Thus "our faith and hope will be in God;" we shall "have everlasting life, and not come into condemnation;" for in so doing we shall "pass from death to life." And may his voice reach the hearts of those who are dead in sin, that they may arise from the dead, "repent, and do works meet for repentance;" and thus prepare for the solemn day of retribution! For the hour will soon arrive, "in which all that are in the graves shall hear his voice, and shall come forth: they that have done good, to the resurrection of life, and they that have done evil, to the resurrection of damnation." May we now live, as those who desire and hope then to be found "a people prepared for the LORD!"

V. 30—38. Let none treat the things above stated as assertions, or conjectures, or uncertain speculations: for they are authenticated by the most unanswerable divine testimonies; and they are published, that sinners may hear and fear, believe, and be saved. To the blessed Redeemer all the servants of God bear witness; but he cannot derive from them any addition to his essential glory. "From his fulness they have all received:" (*Note*, 1:16.) if they be "burning

CHAPTER VI.

Jesus feeds five thousand men, with five loaves and two fishes, 1—14. He withdraws from the multitudes, who purpose to make him King, 15. His disciples put to sea without him, and meet with a storm; but he comes to them walking on the sea, 16—21. Being followed to Capernaum by multitudes, he reproves their carnal motives even in their diligence about religion; and requires faith in him, 22—29. They demand a sign, like that of the manna; and he speaks copiously of himself as the bread of life, and of living by faith in him, 30—39. Many are offended, and forsake him, 60—66. Peter, in the name of the twelve, professes steadfast faith in him, as "the Son of God;" but Jesus pronounces one of them to be a devil, 67—71.

AFTER [a]these things Jesus went over [b]the sea of Galilee, [c]which is *the sea* of Tiberias.

2 And [d]a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3 And [e]Jesus went up into a mountain, and there he sat with his disciples.

4 And [f]the passover, a feast of the Jews, was nigh.

5 When Jesus then lifted up *his* eyes, and [g]saw a great company come unto him, he saith unto Philip, [h]Whence shall we buy bread, that these may eat?

6 (And this he said to [i]prove him: for he himself knew what he would do.)

7 Philip answered him, [k]Two hundred [l]pennyworth of bread is not sufficient for them, that every one of them may take a little.

8 One of his disciples, [m]Andrew, Simon Peter's brother, saith unto him,

9 There is a lad here, [n]which hath five [o]barley-loaves, and two small fishes: [p]but what are they among so many?

10 And Jesus said, [q]Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11 And Jesus took the loaves; and [r]when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

12 When [s]they were filled, he said unto his disciples, Gather up the fragments that remain, [t]that nothing be lost.

13 Therefore they gathered *them* together, [u]and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten.

14 Then those men, when they had seen the miracle that Jesus did, said, [x]This is of a truth that Prophet that should come into the world.

15 When Jesus therefore [y]perceived that they would come, and [z]take him by force to make him a King, [a]he departed again into a mountain himself alone.

16 And when even was *now* come, his disciples went down unto the sea,

17 And entered into a ship, [b]and went over the sea toward Capernaum: and it was now dark, and Jesus was not come to them.

18 And [c]the sea arose, by reason of a great wind that blew.

19 So when they [d]had rowed about five and twenty or thirty [e]furlongs, they see Jesus [f]walking on the sea, and drawing nigh unto the ship: and they were afraid.

20 But he saith unto them, [g]It is I; be not afraid.

21 Then [h]they willingly received him into the ship: and immediately the ship was at the land whither they went. [*Practical Observations.*]

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a Matt. 14:13. Mark 6:31,32. Luke 9:10—12. b Num. 34:11. Josh. 12:3. *See on* Matt. 4:18. 15:29. Luke 5:1. c 23. 21:1. d Matt. 4:24,25. 8:1. 12:15. 13: 2. 14:14. 15:30,31. Mark 6.33. e 15. Matt. 14:23. 15:29. Luke 6:12,13. 9:28. f 2:13. 5:1. 11:55. 12:1. 13:1. Ex. 12:6, &c. g 4:35. Matt. 14:15. Mark 6:34,35. Luke 9:12. h Matt. 15:33. Mark 8:2—4. Luke 9:13. i Gen. 22:1. Deut. 8:2, 16. 13:3. 33:8. 2 Chr. 32:31. k Num. 11:21,22. Mark 6:37. l 12:5. Matt. 18: 28. *marg.* m 1:40—44. Matt. 4:18. n Matt. 14:17. 16:9. Mark 6:38. 8:19. Luke 9:13. o Deut. 8:8. 32:14. 1 Kings 4:28. 2 Kings 7:1. Ps. 81:16. 147:14. Ez. 27:17. 2 Cor. 8:9. Rev. 6:6. p 7. 11:21,32. 2 Kings 4:42—44. Ps. 78:19,20, 41. q Matt. 14:18,19. 15:35,36. Mark 6:39—41. 8:6,7. Luke 9:14—16. r 23. 1 Sam. 9:13. Luke 24:30. Acts 27:35. Rom. 14:6. 1 Cor. 10:31. 1 Thes. 5:18.

1 Tim. 4:4,5. s Neh. 9:25. Matt. 14:20,21. 15:37,38. Mark 6:42—44. 8:8,9. Luke 1:53. 9:17. t 1 Prov. 18:9. Luke 15:13. 16:1. u 1 Kings 17:15,16. 2 Kings 4:2—7. 2 Chr. 25:9. Prov. 11:24,25. 2 Cor. 9:8,9. Phil. 4:19. x 1:21. 4:19,25, 42. 7:40. Gen. 49:10. Deut. 18:15—18. Matt. 21:11. Luke 7:16. 24:19. Acts 3: 22—24. 7:37. y 2:24,25. Heb. 4:13. z 7:3,4. 12:12,13. Mark 11:9,10. Luke 19: 38. a 5:41. 18:36. Matt. 14:22,23. Mark 6:46,47. b 24,25. 2:12. 4:46. Mark 6:45. c Ps. 107:25. 135:7. Matt. 14:24. d Ez. 27:26. Jon. 1:13. Mark 6:47,48. e 11:18. Luke 24:13. Rev. 14:20. 21:16. f 14:18. Job 9:8. Ps. 29:10. 93:4. Matt. 14:25,26. Mark 6:49. Luke 24:36—39. g Is. 41:10,14. 43:1,2. 44:8. Matt. 14:27—31. Mark 6:50. 16:6. Rev. 1:17,18. h Ps. 24:7—10. Cant. 3:4. Matt. 14:32,33. Mark 6:51. Rev. 3:20.

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and shining lights," they glow with his love, and shine by his splendour: he honours them, and they reflect a little of his glory.—Many are willing to hear teachers who are entitled to this character; and are pleased with their gifts or doctrine; but they do not obey the word, "they have no root in themselves, and so in time of temptation they fall away." Not only the works which Christ finished on earth bore witness to him, as the Son of God; but those also that he has wrought since his ascension into heaven, in the promulgation and success of the gospel, demonstrate the same truths: and the voice of God, accompanied by the power of the Holy Ghost, and made effectual to the conversion of sinners, still proclaims, that this is "the beloved Son in whom the Father is well pleased," and that all who would be saved must hear and obey him, as the sole "author of eternal salvation."

V. 39—47. When the hearts of men are occupied by pride, ambition, and the love of the world, there is no room for the word of God to abide in them.—Thus many profess to believe, that "in the Scriptures they have eternal life;" yet they bestow little pains to understand these sacred oracles: others search them with a proud, curious, or prejudiced mind, and so cannot see that they "testify of Christ:" others admit this as a doctrine, yet they "are not willing to come to him, that they may have life." Being destitute of the love of God, they are careless about spiritual and eternal blessings; or they imagine they shall be able to obtain them in some other way; or they are proud of their knowledge; they "seek honour one of another;" and they are glad to follow carnal, self-sufficient teachers, who come in their own name, who coincide with their views, flatter their pride, connive at their sins, and seek their own ends by so doing. Alas! how many trust in their attachment to some form of doctrine, or to some renowned head of a party; who no more enter into the real meaning of those doctrines, or into the views of the persons whose names they bear, than the Jews believed the words of Moses, or entered into his views of the prefigured and predicted Messiah. Thus the creeds and formularies of many sects and establishments will suffice for the condemnation of immense multitudes, who glory in belonging to them, as members, as ministers, nay, as rulers! and it is well, if the sermons many preach, and the books which they publish, do not appear in judgment against them, to accuse them of not believing or practising what they preached or printed. Let us then most diligently search and fervently pray over the Scriptures, as men intent on finding eternal life; let us observe that Christ is the grand subject of them, and daily apply to him for that life which he bestows: let us seek "that honour, which cometh from God only," and "not fear the reproach of men:" and thus "by patient continuance in well-doing, let us seek for glory, honour," and immortal felicity. (*Notes, Prov.* 2:1—9. *Rom.* 2:7—11.)

NOTES.—CHAP. VI. V. 1—21. 'These things did not immediately follow the preceding discourse: but omitting the things which Christ had done between the second passover and the approach of the third, and which are recorded by the other evangelists, the apostle John selected this history, because of the copious and most important sermon which followed, and which had been passed over by the other sacred historians.' *Beza.*—(*Marg. Ref. Notes, Matt.* 14:13—33. *Mark* 6:30—52. *Luke* 9:10—17.)—*Philip*, &c. (7) *Note*, 43—46.—*Take a little.*] 'Much more than this would be requisite to give this multitude a full meal.' *Andrew.* (8) *Note*, 1:35—42, *v.* 35.—*Barley-loaves.* (9) We find from this evangelist, that the bread multiplied on this occasion, was made of barley, though the promised land abounded with wheat. (*Notes, Deut.* 32:14. *Ps.* 147:12—14. *Ez.* 27:13—25, *v.* 17. *Acts* 12:20—23, *v.* 20.)—*Gather*, &c. (12) The fragments must be gathered up, not only to ascertain the greatness of the miracle; but to prevent waste in any good thing which God has created.—*Take*, &c. (15) The multitudes expected that the Messiah would be a Prophet, as well as a King: they had a temporary conviction, from the miracle which Jesus had wrought, that he was the Messiah: they concluded that the greatest advantages might be expected under a leader, who was able in this manner to provide food for his adherents: and they probably imagined that he would not be displeased to have a kind of constraint laid upon him, to declare himself the expected King of Israel. In these designs the apostles perhaps were ready to concur, by reason of their remaining ambition and worldly prejudices.—The language of the sacred writer in the twenty-first verse, implies that the immediate transition of the vessel to the intended harbour was miraculous.—The geography of these regions at that time is so imperfectly known, that several things relative to it, must be left in a measure of obscurity, amidst the discordant opinions of learned writers.

A little. (7) Βραχυ τι· *sub* μερος. *Luke* 22:58. *Acts* 5:34 27:28. *Heb.* 2:7,9. 13:22.—*A lad.* (9) Παιδαριον. *Matt.* 14:16. Not elsewhere.—A diminutive, from παις *puer.*—*Small fishes.*] Οψαρια. 11. 21:9,10,13. Not elsewhere.—'*Omnis cibus, qui pani adjicitur, præsertim coctus, et assatus: . . .* ab οπταω *asso*,' Schleusner. The word is not properly a diminutive, and the epithet "small" seems improper. Ιχθυας, *Matt.* 14:17.—*Take him by force.* (15) Αρπαζειν. 10:12,28,29. *Matt.* 11:12 *Acts* 8:39. 2 *Cor.* 12:2,4. 1 *Thes.* 4:17, *et al.*—*They willingly re-*

22 ¶ The day following, when the people, which stood on the other side of the sea, saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but *that* his disciples were gone away alone;

23 (Howbeit there came other boats from Tiberias, nigh unto the place where they did eat bread, after that the Lord had given thanks:)

24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26 Jesus answered them, and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

28 Then said they unto him, What shall we do, that we might work the works of God?

29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. *[Practical Observations.]*

30 They said therefore unto him, What sign showest thou then, that we may see, and believe thee? what dost thou work?

31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true Bread from heaven.

33 For the Bread of God is he, which cometh down from heaven, and giveth life unto the world.

34 Then said they unto him, Lord, evermore give us this bread.

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i 10,17. Matt. 14:22. Mark 6:45. k 21. l *See on* 1. m *See on* 11,12. n 17, 23. o 7:11. 18:1,5. 20:15. Mark 1:37. Luke 8:40. p *See on* 1:38,49. q 47, 53. 7:3,5. r 15:64. Ps. 78:37. 106:12—14. Ez. 33:31. Acts 8:18—21. Rom. 16:18. Phil. 3:21. 3:19. 1 Tim. 6:5. Jas. 4:3,4. s Or, *Work not.* 28,29. Gal. 5:6. Phil. 2:13. Col. 1:29. 1 Thes. 1:3. t 4:13,14. Ec. 5:11—16. 6:7. Is. 55:2,3. Hab. 2:13. Matt. 6:19,20,31—33. Luke 10:40—42. 1 Cor. 6:13. 7:29—31. 9:24—27. 2 Cor. 4:18. Col. 2:22, 3:2. Heb. 4:11. 12:16. Jam. 1:11. 1 Pet. 1:24. 2 Pet. 3:11—14. 1 John 2:15—17. u 40,51,54,68. v 16:28. 11:25,26. 14:6. 17:2. Prov. 2:2—6. Rom. 6:23. x 1:34,51. 5:36,37. 8:18. 10:37,38. 11:42. 16:21. Is. 11:1—3. 61:1—3. Matt. 3:17. Mark 1:11. Luke 3:22. 4:18—21. Acts 2:22. 10:38.

y Deut. 5:27. Jer. 42:3—6,20. Mic. 6:7,8. Matt. 19:16. Luke 10:25. Acts 2:37 9:6. 16:30. z 3:16—18,36. 5:39. Deut. 18:18,19. Ps. 2:12. Matt. 17:5. Mark 16: 16. Acts 16:31. 22:14—16. Rom. 4:4,5. 9:30,31. 10:3,4. Heb. 5:9. 1 John 3:23. 5:1. a 2:18. 4:48. Ex. 4:8. 1 Kings 13:3,5. Is. 7:11—14. Matt. 12:38,39. 16:1—4. Mark 8:12. Luke 11:29,30. Acts 4:30. 1 Cor. 1:22. Heb. 2:4. b 36. 10:38. c 57. d Deut. 8:3. Neh. 9:20. Ps. 105:40. e Neh. 9:15. Ps. 78:24,25. 1 Cor. 10:3. Rev. 2:17. f 1. 6. 14. Ps. 78:[illegible]. g 49. Ex. 16:4—15,35. Num. 11:6—9. 1 Cor. 10:3. h 26. 4:15. Ps. 4:6.

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ceived. (21) Ἤθελον ... λαβεῖν. "They were willing to receive him." 5:40. 7:17.

V. 22—27. Jesus had dismissed the multitudes, before he "went up to the mountain to pray:" but it seems many continued near the place, or returned thither in the morning in expectation of seeing him again: for they had observed that the "disciples went away *alone*," in the only vessel which was there at that time. Before the next morning, however, several boats came thither: and when the people could not find Jesus, they concluded that by some means he had followed the disciples. They therefore immediately crossed the lake, and resorted to Capernaum to seek for him: and when they found him in the synagogue (59) they expressed their surprise, inquiring of him by what means he had come thither. (*Marg. Ref.* i—p.) But instead of resolving their question, he began to blame them for their *motives* in seeking him. This they did, not because his miracles having convinced them that he was a divine Teacher of righteousness they were earnest in seeking instruction in the truths and will of God; but because, having "eaten of the loaves" and fishes, they wanted to make him a King, in order that they might derive secular advantages from him. (*Marg. Ref.* r.) He therefore warned them, not to "labour for the meat that perisheth, but for that, &c." All temporal interests of whatever sort were intended, which only afford a transient support or satisfaction, and will soon perish; so that the possessors will be no better for them. They are of a fluctuating, perishing nature, and are often torn away during life: and if this be not the case, death soon removes men from them, to be without them for ever. The earnestness and diligence of men therefore should not be directed to the acquisition of them; except in complete subordination to things spiritual and eternal, and according to the rules of the sacred Scripture. Moderate attention and industry are every man's duty, and a part of true religion, when employed for the Lord's sake, to his glory, in submission to his will and dependence on his blessing, and in entire subserviency to eternal things; and not out of covetousness, ambition, or any carnal principle. (*Marg.* and *Marg. Ref.* s—u. *Notes*, and *P. O. Matt.* 6:19—34. *Col.* 3:1—4.) To obtain and possess the assurance of heaven, to enjoy communion with God, to glorify him, to adorn the gospel and do good, are the Christian's motives to activity, the objects at which he aims: not the desire of growing rich, of aggrandizing a family, of living luxuriously, elegantly, or splendidly, or of being applauded or ennobled.—Instead of "labouring for the meat that perisheth," our Lord exhorted his followers to "labour for the meat which endureth unto everlasting life;" or for all those spiritual blessings which relate to the salvation of the soul. These are of an enduring and incorruptible nature, and terminate in eternal happiness.—The greatest application of mind, the utmost earnestness and assiduity in the use of every appointed means, ought to be employed in seeking these important benefits: yet the idea of merit must be entirely excluded; and men should labour for them, as the "gift of the Son of Man," the incarnate Redeemer, to all true believers: for him God the Father has constituted the absolute Dispenser of these spiritual provisions; and he has sealed his commission, and attested his character, by the miracles which he wrought, and by the other testimonies which he bore to him. (*Marg. Ref.* x. *Notes*, 5:31—44.) These were the advantages which the Jews should have laboured for, and expected from their Messiah, and not secular honours and emoluments.—"For him hath the Father sealed, *even* God." The sentence is complete without the word "God," which is added at the end, as explanatory of the preceding clause.

Boat. (22) Πλοιάριον. 23. 21:8. *Mark* 3:9. 4:36. Πλοῖον, 17,24.—*Had given thanks.* (23) Εὐχαριστήσαντος. The introduction of this circumstance, in the connexion in which it is here placed, shows that it was thought a more important part of the transaction, by the Evangelist, than it generally is by his readers.—*Labour.* (27) Ἐργάζεσθε. "Work." *Marg.* 28,30. 3:21. 5:17. *Matt.* 24:28, *et al.*—*Sealed.*] Ἐσφράγισεν. See on 3:33.

V. 28, 29. When the people heard our Lord exhort them "to labour," or to *work*, "for the meat, which endureth unto everlasting life;" (27) they inquired what they ought to do, that they might "work the works," which God required of them. They seem to have thought of such works as the Pharisees imposed on their disciples, in addition to the law of Moses. (*Marg. Ref.* y. *Notes*, 3:1,2. *Matt.* 19:16—22. *Luke* 10:25—29.)—To this our Lord answered, that the work especially required of them, was to "believe on him whom the Father had sent" among them. This may be called the first and great commandment of the gospel to sinners. (*Marg. Ref.* z. *Matt.* 17:5.) The contrariety of genuine faith in the divine Saviour, to the natural pride, self-confidence, self-will, and carnal enmity against God, of fallen man, renders it extremely difficult; and, like obedience to the law, it cannot be exercised without the preventing and assisting grace of God. Much pains must generally be taken in self-examination, and comparing a man's conduct and character with the rule of duty, and his obligations to obedience; in opposing the pride and lusts of his heart; in separating from evil companions and counsellors, and vain pursuits; in redeeming time for religious purposes, and breaking off bad habits, and in using the means of grace; in complying with the call of the gospel, and in "living the life of faith in the Son of God;" so that it may well be called "a work." The submission of the understanding to the teaching of God, of the conscience to his righteousness, and of the heart and will to his method of salvation and to his authority, which are implied in it, render it emphatically *an act of obedience.* It honours God in all his perfections, more than any other good work can do: and though it does not justify *as a good work*, but by receiving Christ for our righteousness; yet without it no other good work can be accepted. So that faith in Christ may especially be called "the work of God;" and it was that act of obedience, to which the Jews were then called, in order to obtain the blessing of eternal life. (*Notes*, *Matt.* 7:13,14,24—27. *Luke* 13:22—30, *v.* 24.)—'They who seek to please God without faith, are diligent to no purpose. ... Should any one apply to a physician, and ask him for what sum of money he would undertake to cure him, and the physician should answer in these words: All the money which I require is, that thou wilt confide in me, and be fully assured, that I seek nothing but thy recovery and established health: ... who would, from such an answer, conclude, that this *confidence* was in fact *money*, which the physician demanded from the sick man, that he might follow his salutary counsels? ... They are therefore, evidently ridiculous, who from this passage infer that *faith* is a work, and that ... we are justified by our works.' *Beza.* (*Notes*, *Matt.* 11:28—30. *Heb.* 5:7—10, *v.* 9. 11:4—10. 1 *John* 3:18—24, *v.* 23.)

V. 30—35. When the Jews imagined that Jesus was about to lead them forth to liberty, victory, and dominion, they were ready to avow themselves his followers: and thought his miracles a sufficient proof that he was the Messiah. (14)

35 And Jesus said unto them, [l]I am the [m]Bread of life: [k]he that cometh to me shall [l]never hunger; and he that believeth on me shall never thirst.

[*Practical Observations.*]

36 But I said unto you, [m]that ye also have seen me, and believe not.

37 All [n]that the Father giveth me [o]shall come to me: and him that cometh to me [p]I will in no wise [q]cast out.

38 For [q]I came down from heaven, [r]not to do mine own will, but the will of him that sent me.

39 And [s]this is the Father's will which hath sent me, that of all which he hath [t]given me [u]I should lose nothing, [x]but should raise it up again at the last day.

40 And this is the will of him that sent me, that every one, which [y]seeth the Son, [z]and believeth on him, may have everlasting life: and I will raise him up at the last day.

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[l] 41,48—58. 1 Cor. 10:16—18. 11:23—29. [k] 37,44,45,65. 5:40. 7:37. Is. 55:1—3. Matt. 11:28. Rev. 22:17. 14:13,14. Is. 49:10. Luke 6:25. Rev. 7:16. [m] 30, 40,64. 12:37. 15:24. Luke 16:31. 1 Pet. 1:8,9. [n] 39. 17:2,6,9,11,24. [o] 44,65. 10:28,29. Ps. 110:3. Eph. 2:4—10. Phil. 1:29. 2 Thes. 2:13,14. 2 Tim. 2: 19. Tit. 3:3—7. [p] 9:34. Is. 1:18,19. 41:9. 42:3. 55:7. Luke 23:40—43. Rom. 5:20. 1 Tim. 1:16. Heb. 4:15,16. 7:25. Rev. 22:17. [q] 33. 3:13,31. Eph. 4:9. [r] 4:34. 5:30. Ps. 40:7,8. Is. 53:10. Matt. 20:28. 26:39—42. Rom. 15:3. Phil. 2:7,8. Heb. 5:8. 10:7—9. [s] 40. Luke 12:32. Rom. 8:28—31. 2 Thes. 2:13,14. [t] *See on* 37. [u] 10:27—30. 17:12. 18:9. 1 Sam. 25:29 (Col. 3:3,4. [x] Pet. 1:5. Jude 1. [x] 40,44,54. 5:28,29. 11:24—26. 12:48. Rom. 8:11. Phil. 3:20,21. [y] 36. 1:14. 8:56. Is. 45:21,22. 52:10. 53:2 Luke 2:30. 2 Cor. 4:6. Heb. 11:1,27. 1 Pet. 1:8. 1 John 1:1—3. [z] 27,35,54. 3:15—18,36. 5:24. 10:28. 12:50. 17:2. Mark 16: 16. Rom. 5:21. 6:23. 1 John. 2:25. 5:11—13. Jude 21.

But when he demanded faith in him, in order to the attainment of "eternal life;" they perceived that his doctrine did not accord with their worldly expectations, their strong attachment to the Mosaic law, the glosses of the scribes, and traditions of the elders, which indeed made the law itself of none effect; they therefore began to question his divine mission. Some at least demanded, what sufficient evidence he could produce, to convince them that eternal life might be obtained by faith in him; which they seem to have justly considered as a claim to a confidence and dependence unprecedented, and never required by any ancient prophet, or servant of God. (*Marg. Ref.* a, b. *Notes*, *Matt.* 12:38—40. 16:1—4.) He had indeed once fed a few thousands with barley-bread and fishes, in a miraculous manner; but what was that in comparison to the wonders performed in the days of their great lawgiver, when two millions of their forefathers had been fed with manna, for the space of forty years; which, both in respect of its excellency, and the manner in which it was given them, might be called "the bread which God gave them from heaven to eat?" (*Marg. Ref.* c, d.) To this our Lord replied with his usual strong affirmation, that "Moses had not given them that bread;" he had used no means to obtain it for them, much less did he *create* it; nor did it really come "from heaven," but merely from the upper region of the air. Whereas God, even his Father, who gave their ancestors that typical bread for the temporary sustenance of their natural lives, now gave them "the true Bread" from the heaven of heavens, for the eternal salvation of their souls: for "the Bread of God," emphatically so called, was *that* which descended from heaven, to give life, spiritual and eternal, to perishing sinners all over the world. (*Marg. Ref.* e—g. *Notes*, 47—58. 3:12,13.)—It is plain that the Jews did not understand the meaning of our Lord: yet many of them had much reverence for him, and supposed that he alluded to some unknown benefit, which he meant to confer on them; and therefore they *seriously*, though *ignorantly*, desired him to "give them evermore that bread" of which he spoke: for the address is such, that we cannot understand it as used in a deriding manner. (*Note*, 4:10—15, *v.* 15.) Jesus therefore more explicitly declared, that by "the Bread of life," he meant himself: and that, by "coming to him," and "believing on him," they might receive and be sustained by that Bread unto everlasting life.—In his person, atonement, and mediation, he is the suitable and sufficient Sustenance of our souls. The sinner, who in true faith, receiving the sure testimony of God, applies to him, and relies on him, for pardon, grace, comfort, and all things pertaining to eternal life, finds his wants supplied, and his desires satisfied in an adequate manner: so that he shall never be tortured through hunger and thirst, without having a supply ever ready at hand to relieve and remove them. (*Marg. Ref.* i—l. *Notes*, 4:10—15, *vv.* 13,14. 5:24—27, *v.* 24. 1 *John* 5:11,12.)—We may here observe that "coming to Christ," and "believing on him," signify the same in scriptural language; or rather the former is the never-failing consequence of the latter. (*Note*, 1:10—13.)—'Our Lord so much insists upon this metaphor, because it was familiar to the Jews, and used by their most celebrated writers.' *Whitby*. Surely, this was neither his *only* nor his *principal* reason; for had it not been a metaphor well adapted to convey his meaning, he would have rejected it, and substituted one more apposite.—'It is very usual with the sacred writers to represent divine instructions, as the food of the soul; (*Ps.* 19:10. 119:103. *Prov.* 9:5. *Job* 23:12. *Jer.* 15:16. *Heb.* 5:12,14.) yet I can recollect no instance in which the instructer himself, as such, is called *food*, or any are said *to eat him*; much less, in which, as below, they are exnorted to "eat his flesh and drink his blood." So that Dr. Clarke's laboured and ingenious criticism on this passage, is far from being satisfactory; and, however clear it may be of any such design, I fear it has misled many to a neglect of that great doctrine, the atonement of Christ, to which there seems in the context so express a reference.' *Doddridge*.—The whole of this discourse has such an inseparable connexion with the real atonement of our Lord's death on the cross, and the life of faith in him and in that atonement; that, if these subjects be kept out of sight, it is impossible to give any clear and satisfactory exposition of the passage. And this is a most conclusive proof of these doctrines, to all who revere the words of Christ; according to that form of reasoning, which is called *reductio ad absurdum*,—'reducing an opponent to an absurdity, to escape the conclusive force of an argument.—*As it is written*, &c. (31) *Neh.* 9:15. *Ps.* 78:24. The variation from the Septuagint, in either place, is immaterial

Shall never hunger. (35) Ου μη πεινασῃ.—*Shall never thirst.*] Ου μη διψησῃ πωποτε.—See on 4:14.

V. 36—40. Our Lord next plainly told the Jews, that though they had seen him and his miracles, and seemed to be his zealous followers, yet they did not truly believe in him. But if they forsook him, he should not be without disciples; for all "whom the Father had given him," in his foreknowledge and choice of them, and by the covenant of redemption made with him as their Surety, would "come to him." The event is certain, "they will come," but without any compulsion; for the discovery of their guilt, danger, and remedy, by the teaching of the Holy Spirit, makes them most willing and glad to come, and to renounce every hope and interest which interferes with seeking to him for salvation. (*Marg. Ref.* m—o. *Notes*, 16:8—15. *Ps.* 110:3.)—At the same time this purpose and work of God perfectly consisted with the general encouragements which he gave to all who desired to come and share these blessings; as it was equally true, that he "would in no wise cast out" one individual who thus came to him; either at first refusing to admit him into the number of his people, or afterwards casting him out, as Hagar and Ishmael were cast out of Abraham's family. (*Note*, *Gal.* 4:21—31.) This implies a promise or engagement of Christ, that no degree of previous guilt, no inveterate habits of vice, no slavery to Satan, no secret decree of God, no involuntary mistake, no feebleness in attempting to come to him, would induce him to reject a single person, who applied to him for the salvation of his soul, with a sincere desire of that blessing, and a believing dependence on his truth, power, and grace, by using diligently and with perseverance the means which he has appointed. In this, the Father's will, which the Son came down from heaven to perform, perfectly concurs: it is his will, that not one of those "given to the Son" should be rejected or lost by him, in life or death; but that every one of them should be raised up, to eternal felicity, "at the last day." And it is equally his will, that every one, "who beholdeth the Son," who so contemplates his character and work, and discerns the glory and suitableness of his salvation, as to believe in him, and to intrust his soul in his hands, should have everlasting life, notwithstanding all possible hinderances and objections. (*Marg. Ref.* p—z. *Notes*, 41—46, *vv.* 44, 45. 60—65, *v* 65. 10:26—31, *vv.* 28,29. 17:11,12. *Ps.* 40:6—8. *Heb.* 10:5—10.)—These two views of the divine will, his *secret* will concerning those whom he has "chosen to salvation," and his *revealed* will concerning the actual salvation of every believer, are perfectly coincident; for no one *wills* thus to come, till divine grace has subdued, and in part changed, his heart, and therefore no one who comes will ever be cast out. When an awakened sinner is willing to come to Christ, if he finds the doctrines of the divine decrees too dazzling for his feeble eyes, he should look off from them to the general invitations and promises of the gospel: but when he can bear to look at the former, he may find in them the source and reason of his willingness, and be encouraged to hope for the completion of that work which grace has begun in his soul.—But let every one beware of blaspheming or perverting these doctrines, which are so evidently contained in Scripture; and which indeed cannot be separated from our ideas of the divine sovereignty and perfections, or from a proper understanding of the entirely free grace of God, in the salvation of his people from their state of sin and death, by regeneration, conversion, faith, justification by grace, and adoption into the family of God.—*Giveth*, &c. (37) This expression is used by none but our Lord himself, and only in this chapter, (39) in the twenty-ninth verse of the tenth chapter, and in the seventeenth chapter of this gospel; so that any diligent inquirer, by comparing the several verses in which it is found, may form a judgment of its real import.—'All that the Father has graciously chosen to himself, and whom he giveth to me in consequence of a peculiar covenant, to be sanctified and saved by me, will certainly at length come unto me. I have given that sense of this important text, which on serious and I hope impartial consideration, appeared to me most agreeable to the words themselves, and to the general tenor of Scripture. Mr. Le Clerc's gloss upon them appears to me

41 ¶ The Jews then [a]murmured at him, because he said [b]I am the Bread which came down from heaven.

42 And they said, [c]Is not this Jesus, the son of Joseph whose father and mother we know? how is it then that he saith, I came down from heaven?

43 Jesus therefore answered and said unto them, [d]Murmur not among yourselves.

44 No [e]man can come to me, [f]except the Father which hath sent me [g]draw him: [h]and I will raise him up at the last day.

45 It is [i]written in the prophets, [k]And they shall be all taught of God. [l]Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

46 Not that [m]any man hath seen the Father, save he which is of God; [n]he hath seen the Father.

[*Practical Observations.*]

47 Verily, verily, I say unto you, [o]He that believeth on me hath everlasting life.

48 I am [p]that Bread of life.

49 Your [q]fathers did eat manna in the wilderness, [r]and are dead.

50 This is [s]the Bread which cometh down from heaven, [t]that a man may eat thereof, and not die.

51 I am the [u]living Bread which came down from heaven. If any man eat of this Bread, he shall live for ever: and the Bread that I will give is [x]my flesh, which I will give for [y]the life of the world.

52 The Jews therefore [z]strove among themselves, saying, [a]How can this man give us *his* flesh to eat?

53 Then Jesus said unto them, [b]Verily, verily, I say unto you, [c]Except ye [d]eat the flesh of the

a 43,52,60,66. 7:12. Luke 5:30. 15:2. 19:7. 1 Cor. 10:10. Jude 16. b 33.48.51.58. c 7:27. Matt. 13:55,56. Mark 6:3. Luke 4:22. Rom. 1:3,4. 9:5. 1 Cor. 15:47. Gal. 4:4. d 64. 16:19. Matt. 16:8. Mark 9:33. Heb. 4:13. e 65. 5:44. 8:43. 12:37—40. Is. 44:18—20. Jer. 13:23. Matt. 12:34. Rom. 8:7,8. f 45,65. 3:3—7. Matt. 11:25—27. 16:17. Eph. 2:4—10. Phil. 1:29. Col. 2:12. Tit. 3:3—5. g 12:32. Cant. 1:4. Jer. 31:3. Hos. 11:4. h 39,40. i Mark 1:2. Luke 1:70. 18:31. k Is. 2:3. 54:13. Jer. 31:33,34. Mic. 4:2. Eph. 4:21,22. 1 Thes. 4:9. Heb. 8:10,11. 10:16. l 37,65. 5:38—40. 10:27. 16:14,15. Matt. 17:5. Eph. 1:17. 1 John 4:1—3. m 1:18. 5:37. 8:19. 14:9,10 15:24. Col. 1:15. 1 Tim. 6:16. 1 John 4:12. n 7:29. 8:55. Matt. 11:27. Luke 10:22. o 40,54. 3:36. 5:24. 14:19. Rom. 8:9,10. Col. 3:3,4. 1 John 5.12,13. p 33—35,41. 1 Cor. 10:16,17. 11:24,25. q *See on* 31. r Num. 26:65. 1 Cor. 10:3—5. Heb. 3.17—19. Jude 5. s 33,42,54. ? 13. t 53. 8:51. 11:25,26. Rom. 8:10. u 4:10,11. 7:38. 1 Pet. 2:4. x 52—57. Matt. 20:28. Luke 22:19. Eph. 5:2,25. Tit. 2:14. Heb. 10:5—12,20. y 33. 1:29. 2 Cor. 5:19,21. 1 John 2:2. 4:14. z 41. 7:40—43. 9:16. 10:19. a 3.4,9. 4:11. Acts 17:32. 1 Cor. 2:14. b 26, 47. *See on* 3:3. Matt. 5:18. c 3:3,5. 13:8. 15:4. Matt. 18:3. Luke 13:3,5. d 55. 3:36. Matt. 26:26—28. 1 John 5:12. Rev. 2:7,17.

unnatural, and Dr. Whitby's frivolous.' *Doddridge.*—I own myself perfectly unable to understand what the latter writer means, in his long note on this text; unless it be, that all who believe in Christ will come to him; i. e. all who come, will come!—'Envy keeps some, covetousness others, and love of the praise of men keeps others, from believing. And generally the unbelieving heart is an evil heart, and a reprobate mind, and a hard heart, and a foolish and slow heart. ... Meanwhile the better dispositions and preparations of the hearts of these here, are to be looked upon, as effects wrought by the preventing grace of God, and in that respect they are said to be drawn by the Father.' *Hammond.* (*Note*, 41—46.) It is not meant that this learned divine maintains the same views with the author. It is well known, that he contends earnestly for the contrary system. Yet he has here, without perhaps being aware of it, expressed himself in language, suited to the views of all sober Calvinists; and has made a concession of too much importance to be passed over in the argument; a concession, which it will be difficult for any man to prove either unscriptural or irrational.—'From the gratuitous election in Christ, by the Father, flows the gift of faith, which eternal life necessarily follows. Therefore faith in Christ is a certain testimony of our election, and consequently of our future glorification.' *Beza.*

I will in no wise cast out. (37) Ου μη εκβαλω εξω. The double negative is expressed in the translation by the words, "in no wise," which strengthens the negation. The words εκβαλω εξω certainly imply more than mere *exclusion* in the first instance: they rather presuppose *admission*, and imply the idea of subsequent *expulsion*, which is so expressly guarded against.—*Which seeth.* (40) Ὁ θεωρων. 19,62. 2:23. 4:19. *Matt.* 27:55, *et al. Cum attentione video.* Θεωρια, *Luke* 23:48.—Hence the word *theory*.

V. 41—46. The foregoing declarations of Jesus excited the murmurs, and offended the prejudices of those who heard them; especially his saying, "I am the Bread which came down from heaven." (33) Being ignorant of his miraculous conception, they supposed that they were acquainted with his parents; and they thought that he was a mere man born on earth, as other men are: how then could he say, "I came down from heaven?" (*Marg. Ref.* a—c. *Notes*, 7:40—53, *vv.* 41—43. *Matt.* 13:54—58. *Mark* 6:1—4. *Luke* 4:20—22.) Yet had not our Lord pre-existed in heaven before his nativity, even his miraculous conception would not have removed or answered the objection, "How is it that he saith, I came down from heaven?" (*Notes*, 3:12,13. 16:25—30. *Eph.* 4:7—10.) But Jesus required them to suppress their murmurs, and secret whisperings of dissatisfaction; for he must assure them, that "no man can come to him, except the Father draw him." The ground of this impossibility lies in the contrariety which subsists between the proud, worldly, unholy, rebellious, and ungodly nature of fallen man; and the humbling, spiritual, and holy nature of the gospel. This cannot be taken away, except by the energy of divine grace in regeneration. (*Notes*, 1:10—13, *v.* 13. 3:3—6.) The Father "who sent the Son into the world to save sinners," must draw them to the Son to be saved by him, or they will universally neglect his salvation. The gospel finds none *willing* to be saved from sin and condemnation, in the humbling holy manner revealed in it: none are saved against their will; but the Lord, by his grace, disposes and draws sinners to Christ, and his drawing is the first moving cause of their activity and diligence. (*Note*, *Phil.* 2:12,13.) He cures as it were the fever of the soul; he creates the appetite; he sets the provisions before the sinner; he convinces him that they are wholesome and pleasant, and that he is welcome; and thus the man is drawn to come, and eat, and live for ever. (*Marg. Ref.* d—g. *Notes*, 60—65. 12:27—33, *v.* 32. *Judg.* 4:6,7. *Cant.* 1:4. *Hos.* 11:3,4.)—Our Lord next reminded his hearers that this accorded with the doctrine of their prophets, who had declared, that all who received the benefit of the Messiah's kingdom, would be "taught of God." Thus, in fact, every man, in all ages and places, who "has learned of the Father" (by hearing and believing his word,) those truths which he teaches concerning his own perfections, his law, the future judgment, the eternal world, the evil of sin, the ruined estate of man, his need of mercy and grace, and the nature and glory of salvation, is infallibly brought to believe in Christ, and count all things but loss in comparison of him; and all who truly believe in him, are thus taught by God himself. The Jews, however, must not hence conclude, that the Father would teach them personally: for none had seen the Father, except his beloved Son, who was of him, and perfectly acquainted with him: they must, therefore, expect to be taught by his inward influence upon their minds, removing their prejudices, and humbling their pride; by means of his word, and of those ministers whom he sent among them. (*Marg. Ref.* m, n. *Notes*, 1:18. *Matt.* 11:27.)—*Draw.* (44) 'That is, as Augustin righly teacheth, whom he shall of *unwilling* render *willing*. For it is indeed true, that no one believes against his will: ... but we are willing, because it is given us that we should be willing. For it is not from man willing, but from God pitying.' *Beza.*—*Taught*, &c. (45) The texts referred to, (for it cannot be called a quotation,) indisputably relate, not to all the Jews, as some suppose; but to the true Israel, that holy church, of which Israel as a nation was a type. It is the new covenant, of which Christ is the Surety, (and not the old covenant made with Israel at Sinai,) which engages for this divine teaching, to all those for whose benefit it was formed. (*Marg. Ref.* i—l. *Notes*, *Is.* 54:11—14, *v.* 13. *Jer.* 31:31—34. *Heb.* 8:7—13.)

Murmured. (41) Εγογγυζον. 43,61. 7:32. *Matt.* 20:11. *Luke* 5:30. 1 *Cor.* 10:10. Γογγυσμος. 7:12. *Acts* 6:1.—*Draw.* (44) Ἑλκυση. 12:32. 18:10. 21:6,11. *Acts* 16:19.—*Taught* (45) Διδακτοι. 1 *Cor.* 2:13. Not elsewhere N. T.—*Is.* 54:13. *Sept.*

V. 47—51. After a repeated and most solemn assurance, that faith in him was the only and the certain method of obtaining everlasting life, and that he was "the Bread of life;" our Lord showed the Jews the superior excellence of his salvation above the manna, which was but a shadow of so great a blessing. Their fathers had eaten manna in the wilderness, and most of them had died, without entering the promised land, and the rest of them had lived but a short time afterwards: so that the advantage of that food was very small, save to those who saw in it the type of good things to come. (*Marg. Ref.* o, r. *Notes*, 30—35. 5:24—27, *v.* 24. *P. O. Ex.* 16:22—36. 17:1—7. *Note*, 1 *Cor.* 10:1—5.) But the true "living Bread which came down from heaven," is of so excellent a nature, that the man who feeds on it shall never die: his soul will be nourished by it to everlasting life; and the death of the body will be only a sleep, which will shortly terminate in a glorious resurrection. And this Bread is no other than the flesh of Christ; his human nature which he had assumed into personal union with his Deity, that he might present it to the Father as an expiatory sacrifice for the sins of the world; to redeem sinners of every nation who believe in him, and to obtain for them "all things pertaining to life and godliness." (*Marg. Ref.* s—y. *Notes*, 52—58. 4:10—15.)—'The Jews had insinuated, that feeding a few thousands with the five loaves was an inconsiderable thing, when compared with what Moses did, when he fed the whole camp of Israel: but our Lord here declares the purposes of his grace and bounty to be far more extensive, as reaching to the whole world, and giving life, immortal life, to all that should believe in him.' *Doddridge.*

Son of man, and drink his blood, ye have no life in you.

54 Whoso [e]eateth my flesh, and drinketh my blood, [f]hath eternal life; and I will raise him up at the last day.

55 For my flesh is [g]meat indeed, and my blood is drink indeed.

56 He that eateth my flesh, and drinketh my blood, [h]dwelleth in me, and I in him.

57 As [i]the living Father hath sent me, and [k]I live by the Father; so he that eateth me, [l]even he shall live by me.

58 This is [m]that Bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

59 These things said he [n]in the synagogue, as he taught in Capernaum. *[Practical Observations.]*

60 ¶ Many therefore [o]of his disciples, when they had heard *this*, said, [p]This is an hard saying; who can hear it?

61 When Jesus [q]knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

62 *What* [r]and if ye shall see the Son of man ascend up where he was before?

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e 4:14. Ps. 22:26. Prov. 9:4—6. Is. 25:6—8. 55:1—3. Gal. 2:20. Phil. 3:7—10. f *See on* 39,40,47. g 32. 1:9,47. 8:31,36. 15:1. Heb. 8:2. 1 John 5:20. h 14:20, 23. 15:4,5. 17:21—23. Ps. 50:1. 91:1,9. 2 Cor. 6:16. Eph. 3:17. 1 John 3:24. 4:12,15,16. Rev. 3:20. i Ps. 18:46. Jer. 10:10. 1 Thes. 1:9. Heb. 9:14. k 5:26. 17:21. l 11:25,26. 14:6,19. 2 Cor. 13:4. Gal. 2:20. Col. 3:3,4. 1 John 4:9. m *See on* 32,34,41,47—51. n 24. 18:20. Ps. 40:9,10. Prov. 1:20—23. 8:1—3. Luke 4:31. o 66. 8:31. p 41,42. 8:43. Matt. 11:6. Heb. 5:11. 2 Pet. 3:16. q 64. 2:24,25. 21: 17. Heb. 4:13. Rev. 2:23. r 3:13. 16:28. 17:4,5,11. Mark 16:19. Luke 24:51. Acts 1:9. Eph. 4:8. 1 Pet. 3:22.

V. 52—58. The Jews, who were generally ignorant, carnal, and formal, not understanding these declarations, began to dispute among themselves about them. Some took them in one sense, some in another: and probably many derided or censured Jesus, while others vindicated him: yet none of them could conceive how he could "give them his flesh to eat." (*Marg. Ref.* 2, a. *Note*, 3:4,5.) But he assured them, in the most decisive manner, that "Except they ate his flesh and drank his blood, they had not life" (or eternal life) "in them;" but continued dead in sin and under condemnation.—It is here requisite to explain more fully the instruction conveyed by this figurative language. The human nature of "the Word, who was made flesh," was doubtless intended; (*Note*, 1:14.) his "flesh and blood" became "meat and drink," when he gave his body to be wounded, and his blood to be shed on the cross for our sins; and when his soul was made a sacrifice to the divine justice. "The flesh and blood" of Christ, as separated by death, procured salvation for sinners; and the expressions here employed refer to the intention, efficacy, and benefits of the sufferings of Christ. These are as needful to the life and health of our souls, in our ruined state, as meat and drink are to the life and health of our bodies. The Lord, who, knowing our outward wants, has provided food for our use, in compassion to our perishing misery as sinners, has also appointed this nourishment for our souls. Our food does not sustain us by being *prepared*; but by being *received*, digested, and incorporated: so Christ does not give life to our souls, merely by dying for us, or by being exhibited in the gospel; but, as received through faith, digested as it were in humble meditation, and converted into nutriment, to hope, love, and other holy affections.—The healthy man hungers and thirsts: nothing but meat and drink can satisfy his appetites; and to obtain these, he will give any thing, or do any thing, which he finds absolutely necessary. Thus the regenerate soul hungers and thirsts for Christ and his salvation, and is prepared to venture, part with, or suffer any thing, rather than come short of an interest in him.—A healthy man also relishes his meat and drink; and the lively Christian delights to feed on Christ, by receiving him for all the purposes of salvation, and living by faith in him.—The food for the body is the gift of God, yet man must labour for it; and our spiritual food must be laboured for, though given us by Christ. (*Note*, 22—27, *v.* 27.) The believer feels weariness and uneasiness, and is ready to faint under trials and labours; but, attending on divine ordinances, and receiving Christ by renewed exercises of faith as his daily meat and drink, he finds his spirits recruited, his heart encouraged, and his strength repaired, to run the race, endure the conflict, and perform the work appointed him.—As the flesh and blood of Christ are expressly mentioned here, as well as in the institution of the Lord's supper; numbers have contended, that the external ordinance was intended: in precisely the same way that *baptism with water* has been mistaken for "the new birth of the Spirit." (*Notes*, 3:4—8.) But the Lord's supper was not at this time instituted: and can any one seriously think that every man continues "dead in sin," and under condemnation, till he has received that sacrament? (which would absolutely, and without exception, exclude from salvation all who lived previous to its institution, all infants and young persons dying at that age, and an immense majority of adult professed Christians;) or imagine, that Christ dwells in, and will save, all those who partake of that ordinance, however hypocritically? No doubt it is the general duty of all real Christians, frequently to commemorate the death of Christ at his table: but this is merely the 'outward sign' of the blessing here intended; and those who rest in it will have only the shadow of salvation.—It is also remarkable, that the church, which of all others has most exalted, and even idolized, the Lord's supper, has refused the cup, the emblem of "the blood of Christ," to the laity; as if they would not allow them to have even the sign of salvation!—We know, however, from Scripture, that the justice and holiness of God, and the honour of his violated law, rendered such a sacrifice as that of the death of Christ necessary for us: and unless a man knows and owns his need of that atonement, and habitually lives on Christ for pardon, righteousness, and all things pertaining to salvation, "he hath no life in him." But he, who thus "eats the flesh and drinks the blood of the Son of man, hath eternal life;" he has the title to it, and the beginning of it: and the resurrection of his soul to spiritual life, is the pledge of the resurrection of his body to everlasting glory. For "the flesh of Christ is meat indeed," or, *truly*, emphatically, and exclusively; "and his blood is drink indeed;" (*Marg. Ref.* c—g;) insomuch that when we thus live by faith in the atonement of Christ, and receive from his fulness, we dwell in him, as our Refuge, Rest, and Home (*Marg. Ref.* h. *Notes*, *Ps.* 90:1,2. 91:1,2.) and he dwells in us by his grace and Spirit, as in his temple; so that we are "one with him, and he with us." (*Notes*, 14:21—24. 17:22, 23. *Eph.* 2:19—22. 3:14—19. 1 *John* 4:9—17, *vv.* 12,13,16.) This mystical union even in some respects resembles that of the incarnate Son of God with the eternal Father: for as his life on earth was sustained by his union with the Deity, and by the in-dwelling of the Spirit; so believers are united to Christ, and live by that life which is hid in him, and they shall thus live for ever. (*Marg. Ref.* i, k—m. *Note*, *Col.* 3:1—4.)—'Whosoever eateth the flesh, and drinketh the blood of Christ, in the sense here spoken of, "abideth in Christ and Christ in him:" and therefore is a true and living member of Christ's body: and he shall have eternal life, and be partaker of a happy resurrection: and so no person can either be wicked here, or deprived of everlasting life hereafter, who, in the sense here mentioned, eats of the flesh and drinketh of the blood of Christ. Now this is very true of eating spiritually and by faith, as it imports believing in Christ. For "this," saith Christ, is the will of him that sent me, that every one who "believeth in the Son may have everlasting life, and I will raise him up at the last day." But then of sacramental eating of Christ's flesh, it is as false: for this was eaten by a Judas, and continually is eaten by millions, who are both wicked here, and will be damned hereafter. This, therefore, cannot be the import of our Saviour's words.' *Whitby.*—Our Lord, however, must be supposed to refer to that sacred ordinance which he intended to appoint, as the memorial of his body broken and his blood shed, for the life of our souls, and as the outward sign of the manner in which we 'feed on him in our hearts by faith with thanksgiving;' as a public profession of our inwardly receiving his atonement, and as a pledge to all true believers of everlasting life. (*Note*, *Matt.* 26:26—28.)—Those who suppose that our Lord meant merely 'the sacramental eating of his flesh and blood;' whether they graft on this construction, Transubstantiation, Consubstantiation, or any blessing inseparably connected with the act of receiving, independent of the faith or unbelief of the receiver, doubtless pervert the words of Christ, to establish idolatry, superstition, formality, and self-righteousness. While such as speak of 'spiritually feeding on his *words* and *doctrine*,' without explicit reference to "faith in his blood," and 'feeding on him in our hearts, by faith with thanksgiving,' lead men by another road entirely away from this grand and central part of Christianity. They do not explicitly consider Christ as a High-Priest and a propitiatory sacrifice; and they confound him with prophets and apostles, on whose doctrine men might feed, but who never spoke of "giving their flesh for the life of the world;" or called on their hearers to "eat their flesh and drink their blood," as essential to salvation, and as infallibly ensuring it: and thus the most affecting view of that "love of Christ which passeth knowledge," in giving himself for our sins, and for our salvation, to death upon the cross, is wholly lost sight of, in explaining this most interesting display of it.

Strove. (52) Εμαχοντο. *Acts* 7:26. 2 *Tim.* 2:24. *Jam.* 4:2.—The word denotes the eagerness and vehemence of the dispute.—*Whoso eateth.* (54) Ὁ τρωγων, 56,57,58. 13:18 *Matt.* 24:38.—The word seems to mean *continuance of feeding*, as animals do. (*Gal.* 2:20.) Τρωγω is used in heathen writers of brutes; εσθιω of men.—*Indeed.* (55) Αληθως, *truly*, 14. 1:48. 4:42. *Matt.* 27:54. (*Notes*, 1:6—9. 15:1

V. 59. *Marg. Ref. Note*, 22—27.

V. 60—65. It is not wonderful, that this discourse should astonish our Lord's audience: for though instruction had frequently been spoken of, as *the food of the soul*; yet no prophet, or servant of God from the beginning of the world, had spoken of himself as "the Bread of Life;" and Jesus evidently assumed to himself more than Moses or any other person ever

63 It is ¶ the Spirit that quickeneth; [t]the flesh profiteth nothing: [u]the words that I speak unto you, *they* are spirit, and *they* are life.

64 But [x]there are some of you that believe not. [y]For Jesus knew from the beginning, who they were that believed not, and who should betray him.

65 And he said, Therefore said I unto you, [z]That no man can come unto me, except it were given unto him of my Father.

66 ¶ From that *time* many [a]of his disciples went back, and walked no more with him.

67 Then said Jesus unto the twelve, [b]Will ye also go away?

68 Then Simon Peter answered him, Lord, [c]to whom shall we go? [d]thou hast the words of eternal life.

69 And [e]we believe and are sure that thou art that Christ, the Son of [f]the living God.

70 Jesus answered them, [g]Have not I chosen you twelve, [h]and one of you is [i]a devil?

71 He spake of Judas Iscariot, *the son* of Simon: [k]for he it was that should betray him, [l]being one of the twelve.

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e Gen. 2:7. Rom. 8:2. 1 Cor. 15:45. 2 Cor. 3:6. Gal. 5:25. 1 Pet. 3:18. t Rom. 8:5. 1 Cor. 11:22—29. Gal. 5:6. 6:15. 1 Tim. 4:8. Heb. 13:9. 1 Pet. 3:21. u 6:68. 12:49,50. Deut. 32:47. Ps. 19:7—10. 119:50,93,130. Rom. 10:8—10,17. 1 Cor. 2:9—14. 2 Cor. 3:6—8. 1 Thes. 2:13. Heb. 4:12. Jam. 1:18. 1 Pet. 1:23. x 36,61. 5:42. 8:23,38—47,55. 10:26. 13:10,18—21. y 70,71. 2:24,25. 1 Is. 139:2—4. Acts 15:18. Heb. 4:13. z 37,44,45. 10:16,26,27. 12:37—41. Eph. 2:8,9. Phil. 1:29. 1 Tim. 1:14. 2 Tim. 2:25. Tit. 3:3—7. Heb. 12:2. Jam. 1:16—18. a 60. 8:31. Matt. 12:40—45. 13:20,21. 19:22. 21:8—11. 27:20—25.

Luke 9:62. 2 Tim. 1:15. 4:10. Heb. 10:38,39. 2 Pet. 2:20—22. 1 John 2:19. b Josh. 24:15—22. Ruth 1:11—18. 2 Sam. 15:19,20. Luke 14:25—33. c Ps. 73:25. d 40,63. 5:24,39,40. Acts 4:12. 5:20. 1 John 5:11—13. e 1:41,45—49. 11:27. 20:28,31. Matt. 16:16. Mark 1:1. 8:29. Luke 9:20. Acts 8:37. Rom. 1:3,4. 1 John 5:1,20. f *See on* 57. g 64. 13:18. 17:12. Matt. 10:1—4. Luke 6:13—16. Acts 1:17. h 8:44. 13:2,21,27. Acts 13:10. 1 John 3:8. Rev. 3:9,10. i 1 Tim. 3:11. Tit. 2:3. *Gr.* k Ps. 109:6—8. Acts 1:16—20. 2:23. Jude 4. l 18:2—6. Ps. 41:9. 55:13,14. Matt. 26:14—16. 27:3—5.

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had done, or could have done, without the greatest impropriety. He spake also on the most mysterious doctrines and the most experimental part of religion, with which few of the people were acquainted, and which militated against their strongest prejudices: therefore many, who had hitherto professed themselves "his disciples," concluded that it was "a hard saying," unintelligible, or incredible; and inquired, who could endure to hear and receive it, as of divine authority. But Jesus, by his perfect knowledge of their secret thoughts and conversation, was acquainted with their murmurs; (*Marg. Ref.* o—q. *Notes*, 2:23—25. 8:30—36.) and he demanded, whether these sayings stumbled them, and induced them to forsake him. If this now so perplexed them, what would they think of it, if they should "see the Son of man ascend up where he was before?"—The human nature of Christ had not before been in heaven: but, being God and Man in one mysterious Person, that Person was called either "the Son of God," or "the Son of man," without exact discrimination; and in virtue of this indissoluble union, the Person called "the Son of man" might be said to have come down from heaven. (*Marg. Ref.* r. *Notes*, 3:12,13. *Eph.* 4:7—10.)—This implied, that the Messiah's kingdom was not of this world; for he would at length ascend into heaven, and appear no more personally among them. They were not therefore to understand, what he had said concerning "eating his flesh and drinking his blood," in a gross, carnal sense; but of spiritually living on him and on his fulness by faith: for, as the soul of man gives life to the body, without which the flesh is only a lifeless putrifying lump of clay; so, without the life-giving Spirit of God, or "that which is born of the Spirit, and is spirit," all forms of religion are dead and worthless. (*Marg. Ref.* s—u. *Notes*, 3:6. 2 *Cor.* 3:4—6,17,18.) Indeed the words which Jesus spake to them were "spirit and life:" they related to spiritual things on which the life of their souls depended; by believing and meditating on his words, trusting his promises, and thus living in a constant dependence on his atonement and mediation, they would spiritually "eat his flesh and drink his blood;" and these were *the means*, by which the Spirit of God would nourish their souls unto eternal life. But he spoke these things to them in this figurative manner, because some of them did not believe, and were disposed to make a perverse use of his instructions; and therefore he had before declared, for their warning, that "none could come to him except it were given him of his Father." (*Notes*, 41—46,66—71.)—"To be drawn by the Father," and to have "faith given by the Father," are synonymous terms, which plainly indicate the interpretation above given. *Doddridge.*—"My words are spirit and life; as being the means of obtaining the Spirit, and by him this life; to which effects my flesh, if you could eat it, would profit you nothing. Had our Lord said, "It is the Spirit that quickeneth, the flesh profiteth nothing;" therefore the flesh, which I will give, shall be joined to my divinity, and by the virtue of it, give you life; he had said something like the sense which others put on the text:' (namely, the defenders of transubstantiation, and many protestant expositors, who seem rather to lean towards that monstrous opinion!) 'but saying only, "The words which I speak to you, they are spirit," we cannot doubt but he speaks of eating and of drinking his flesh and blood spiritually.' *Whitby.*

Hard. (60) Σκληρος. See on 25:24.—*It is the Spirit that quickeneth.* (63) Το πνευμα εστι το ζωοποιουν. *Rom.* 8:3. 1 *Cor.* 15:45. 2 *Cor.* 3:6. (See on 5:21.)—'I do not here understand το πνευμα, of the Holy Spirit: for πνευμα and σαρξ are evidently opposed to each other. ... In like manner, 2 *Cor.* 3:6, we have πνευμα opposed to γραμμα.' *Bp. Middleton.*—The Holy Spirit, personally, is not meant; but that spiritual understanding of the words of Christ, "as spirit and life," which are taught by God, through his Holy Spirit, to all who are "born of the Spirit."

V. 66—71. Many of the professed disciples, who forsook Jesus on this occasion, seem to have no more statedly attended on his personal ministry: but some of them might, after his ascension, when the event had explained his meaning, receive the instructions of his apostles. The multitudes, however, were at this time dispersed; 'seeing he was not such a Messias as they looked for; and would not be content with any kind of following him.' *Hammond.* Their secular expectations also were disappointed; and their real character detected. (*Marg. Ref.* a.) So that our Lord, having only his twelve disciples with him, asked them, "Will ye go away also?" intimating that he would have no unwilling followers. They too, were, in many things, greatly prejudiced and mistaken; and especially they were strangers to the real nature of salvation, through his atoning sacrifice, and by faith in him, as the "Propitiation for sin:" but in general they were teachable, upright believers. (*Note, Matt.* 16:21—23.) Peter, therefore, answering in the name of his brethren, inquired "to whom they should go," in case they left him. John, their former master, had directed them to him; they could get no benefit by becoming the disciples of the Pharisees; they knew no other, who could be regarded even as a divine teacher; and they could by no means give up the hope of eternal life, which they were engaged in the pursuit of as their first object; besides the temporal advantages they might expect by following him: and indeed they believed, and had been fully assured, that he was the promised Messiah, "that Christ, the Son of the living God;" and that eternal life could only be found by believing and obeying his words, and observing his instructions. (*Marg. Ref.* b—f. *Notes*, *Matt.* 16:13—17.) To this bold and explicit confession Jesus replied, in a manner apparently very abrupt; observing, that one of the twelve, whom he had chosen to be his apostles, was "a devil." He meant Judas Iscariot, who was a secret enemy, a designing hypocrite, and one who was in every thing of a diabolical disposition, though he had not been suspected by the other apostles; especially he was a spy, and would prove a traitor, a liar, and a murderer; like Satan the accuser of the brethren. (*Marg. Ref.* g, h.) Thus Peter, and the rest of them, were taught to be upon their guard, and to answer for themselves alone: they were reminded, while "they thought they stood, to take heed lest they should fall;" and Judas was given to understand that his character was well known to his Lord. Probably, he took no notice of it; and the other apostles would not be able to understand his words till the event explained them, to their great astonishment. (*Marg. Ref.* i—l.)

Will ye also go away? (67) Μη και υμεις θελετε υπαγειν; "Do ye will," or purpose, "also to withdraw?"—*Have I not chosen*, &c. (70) Ουκ εγω εξελεξαμην. 13:18. 15:16.—Chosen *to be apostles*, and "chosen unto salvation, by sanctification of the Spirit unto obedience, and belief of the truth," are very distinct kinds of election.—*Is a devil.*] Διαβολος εστι, not εσται, *shall be.* 8:44. 13:2. *Matt.* 25:41. 1 *Pet.* 5:8. *Rev.* 12:9,10, *et al.*

PRACTICAL OBSERVATIONS.

V. 1—21. The beneficence of our Lord's miracles concurred with the power of them, to convince the people that he was sent from God: and the same spirit of love displayed in our conduct, even amidst weakness and poverty, will best adorn the gospel, evince its divine origin and excellency, and conciliate the minds of men. If we copy the example of our Lord, in rendering hearty thanks to the Giver of all our temporal comforts, and in dispensing them liberally to the indigent; our most frugal and homely meals will be far more comfortable and blessed, than the most luxurious feasts of ungodly men. (*Note, Ps.* 37:16,17.) But moderation and indifference in respect of our own diet, and a parsimonious care to "gather up the fragments that remain, that nothing be lost," form the very basis of Christian beneficence: and if in opulent cities, all that which is wasted or needlessly consumed, were reserved to feed the hungry; how much more comfortably would the poor be maintained! and how much better would it be both for the souls and bodies of the more affluent! Christians, however, at least, should be willing to fare as Christ did; to obey his commands, and to encounter difficulties at his word.—When he is not sensibly present with his people, he is pleading for them; and he will come to them through every intervening obstacle; and, by his power and love, terminate all their sorrows, fears, and hardships. (*P. O. Matt.* 14:14—36. *Mark* 6:30—56. 7:1—21.)

V. 22—29. If Jesus were again to appear on earth, feeding and healing men by miracle; he would again be followed by

CHAPTER VII.

Jesus, when counselled by his unbelieving brethren to show himself at Jerusalem, at the feast of tabernacles, assigning his reason, refuses to accompany them, but afterward is gone up privately, 1—10. The Jews seek him, and form different opinions of him, 11—13. He teaches in the temple; declares that his doctrine is of God, and answers objections, 14—29. Some seek to take him; others believe; and the Pharisees send officers to apprehend him, 30—32. He foretells his departure to the Father, when the Jews would in vain seek him, 33—36. He invites every one who is thirsty, to come to him and drink; referring to the Holy Spirit, which would be given to believers, 37—39. Divers opinions of him, 40—44. The officers, struck with his discourse, return without him, 45, 46. The Pharisees scornfully reproach them and the common people, and Nicodemus who took his part, 47—52. They are disconcerted, and separate, 53.

AFTER these things Jesus [a]walked in Galilee: for he would not walk in Jewry, [b]because the Jews sought to kill him.

2 Now the Jews' [c]feast of tabernacles was at hand.

3 His [d]brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest.

4 For [e]*there is* no man *that* doeth any thing in secret, and he himself seeketh to be known openly: if thou do these things, [f]show thyself to the world.

5 For [h]neither did his brethren believe in him.

6 Then Jesus said unto them, [i]My time is not yet come; but your time is alway ready.

7 The [k]world cannot hate you; [l]but me it

a 4:3,54. 10:39,40. 11:54. Luke 13:31—33. Acts 10:38. b 19,25. 5:16—18. Matt. 10:23. 21:38. c Ex. 23:16,17. Lev. 23:34—43. Num. 29:12—38. Deut. 16:13—16. 1 Kings 8:2,65. 2 Chr. 7:9,10. Ezra 3:4. Neh. 8:14—18. Zech. 14:16—19. d 5. Matt. 12:46,47. Mark 3:31. Luke 8:19. Acts 1:14. e Gen. 37:5—11,20. 1 Sam. 17:28. Jer. 12:6. Matt. 22:16,17. f Prov. 18:1,2. Matt. 6:1,2,5,16. 23:5. g 18:20. 1 Kings 22:13. Matt. 4:6. Acts 2:4—12. h 1 11—13. Mic. 7:5,6. Mark 3:21. i 8,30. 2:4. 8:20. 13:1. 17:1. Ps. 102:13. Ec. 3:1, &c. Acts 1:7. k 15:19. Luke 6:26. Jam. 4:4. 1 John 4:5. l 15:18,19,23—25. 17:14. Prov 8:36. Is. 49:7. Zech. 11:8. Rom. 8:7. 1 John 3:12,13.

admiring multitudes, who might even desire to have him for their King, in hopes of preferment and secular advantages: and indeed many profess his truths and attend on his ordinances, nay minister in holy things, who seek nothing more than "the loaves and fishes." They call him Rabbi, but will not be taught by him; they speak of him as their Saviour, but they do not rely on him for salvation; they say, "Lord, Lord, but will not do the things which he says." And though he exhorts all men "to labour, not for the meat that perisheth, but for that meat which endureth unto everlasting life:" yet most, even of those who 'profess and call themselves Christians,' labour incessantly, anxiously, and wholly, for perishing vanities, till death convinces them of their folly; and then others succeed them, and copy the example of their infatuation. (*Note*, *Ps.* 49:13.) But, to rational creatures possessed of immortal souls, nothing is worthy of the chief regard, or to be the object of primary diligence, which will not "endure unto everlasting life," and secure the possessor from final misery and despair. This enduring portion "the Son of man" is authorized to bestow on whom he pleases. Let us then direct all our earnestness, and employ all our labour, to secure "the one thing needful;" let us assiduously use every means, perform every duty, oppose every temptation, and seek the mortification of every sinful propensity: and in this way let us "wait for the mercy of our Lord Jesus Christ unto eternal life." While we daily inquire, what are the works of God, which we are called to perform; let us remember, that an habitual faith in Christ, as our only and all-sufficient Saviour, is the most important, indispensable, and arduous part of the obedience required of us, as sinners seeking salvation. When by his grace we are enabled to "live this life of faith in the Son of God," all holy tempers follow, and all acceptable services may be performed; but without this no services, however splendid or admired by man, or thought highly of by us, will be regarded by our holy and merciful God. Yet this command, difficult as it is to a proud and carnal heart, only calls on a man who is poor, and deeply in debt, to come that he may be enriched; a malefactor, to accept of pardon and preferment; and a starving wretch, to partake of a feast, or rather of a constant, permanent, and eternal supply of all his wants, and of pleasures that always satisfy and never satiate. (*Notes*, *Rev.* 3:17—19.)

V. 30—35. Blessed be our God, that he has given us "the true Bread from heaven." May he create in us an appetite for it: that we may *intelligently and cordially* say, "Lord, evermore give us this Bread!" But when we look around us, we see men in general hungering after and feeding on husks or ashes: they "spend their money for that which is not bread, and their labour for that which satisfieth not." (*Note*, *Is.* 55:1—3.) Some feed on airy speculations, and "philosophy falsely so called:" some aim to satisfy their minds with gold, with fame, or power: some feed more grossly on sensual pleasure: and numbers attempt to allay their cravings after happiness, by dissipated mirth, or the pride of life. All these are like "a hungry man, who dreameth that he eateth, but he awaketh and his soul is empty:" for at length death comes, and their unsatisfied desires prove their eternal tormentors. Nay, many pretending to religion, take pleasure in superstitions, enthusiasm, notions, forms, controversies, or revilings: these also "feed upon ashes: a deceived heart hath turned them aside, that they cannot deliver their souls, nor say, Is there not a lie in my right hand?" (*Note*, *Is.* 44:19,20.) But "the flesh of Christ is meat indeed, and his blood is drink indeed:" here the soul, which hungers and thirsts for God, for righteousness, and true felicity, and is made sensible of its state and wants, finds a suitable and abundant provision. Here pardon, peace, hope, communion with God, and whatever can calm the conscience, serene and cheer the heart, or promote true holiness, is comprised in one glorious Object, a mighty Redeemer, "God manifest in the flesh," shedding his precious blood to atone for the sins of his rebellious creatures! This is that "living Bread, which came down from heaven, that we might eat and live for ever." Oh, how adorable, how stupendous, is this love of our divine Redeemer! May this "love of Christ constrain us ... to live no longer to ourselves, but to him who died for us, and rose again." (*Note*, 2 *Cor.* 5:13—15.)

V. 36—46. Unhumbled sinners cannot understand spiritual things; (*Note*, 1 *Cor.* 2:14—16.) and therefore they either object and deride, or they rest in outward forms, instead of "the power of godliness." He alone who made the provision for our souls, can effectually teach these mysteries, and "draw us" unto Christ that we may live by faith in him. "All that the Father giveth" to the Son, will be thus taught, and will come to him; and he will surely receive and keep them, and "will raise them up at the last day." When therefore sinners are convinced of their need of Christ and his salvation, and that they cannot truly believe in him, except by the teaching and drawing of the Father; let them attend to his word, and pray for his Spirit, and in this way expect his blessing on their souls. For every one, who willingly comes to Christ, will be made welcome, and will on no account whatever be cast out. He has spoken the word, and he will make it good: it is his will, and "the will of the Father who sent him," and it cannot be invalidated. Let sinners then apply with confidence: "let the hearts of them rejoice who seek the LORD:" let them be thankful that they have discovered their danger and their remedy; and let them seek further instruction, that they may enjoy the comfort, and bring forth the fruits, of "the life of faith" in the incarnate Son of God; and so expect "the last day," in joyful and thankful assurance of a resurrection unto the eternal life and glory.

V. 47—59. The Jews could not, at the same time when the Lord spake to them, know his meaning: but we may know how Jesus can "give us his flesh to eat." The humble believer can rest in no outward emblem; but, through the sacramental bread and wine, he sees the body and blood of Christ, as truly appropriated by the faith of all acceptable communicants, for every saving purpose. He is convinced, that "except he eat the flesh of the Son of man, and drink his blood," he has no spiritual life in him, nor any good hope of eternal life: and therefore his great fear is, lest he should be deceived in a matter of such immense importance. He is often ready to faint and be weary, through inward conflicts and outward troubles: but by again receiving Christ, as the Life and Salvation of his soul, he finds his hopes revive, his fears vanish, his strength return, and his graces invigorated; and thus he feeds daily on Christ, and proceeds in his work and warfare with patient alacrity. He finds, that meditation on the cross of Christ, and all the glorious truths connected with it, give life and vigour to his repentance, faith, hope, love, and gratitude; his heart is thus raised above, weaned from the world, and fixed on heavenly things; he is enabled to rejoice in the Lord; he 'dwells in Christ, and Christ in him,' and he learns to live by his beloved Saviour, in some measure as he lived by the Father that sent him, and to his glory. This is the Christian's life: in proportion as he thus lives upon Christ, and thirsts and applies for the blessings procured for us by his precious blood; he copies more and more closely his example, and obeys his commandments, and may rejoice, under all trials, and at the approach of death, "in the hope of the glory of God." (*Notes*, *Rom.* 5:3—11. *Gal.* 2:17—21. 6:11—14, *v.* 14. 1 *Pet.* 4:1,2.)

V. 60—71. Many, who are called disciples, dispute against the words of Christ: many attend to the general doctrines of the gospel; but when ministers apply them to their consciences and experience, they are ready to exclaim, "It is a hard saying, who can hear it?" They form gross conceptions of spiritual things, and argue against their own mistakes and misrepresentations: so that those preachers who imitate their Master, need not wonder, if their faithful doctrine drives away numbers who for a time seemed zealously attached to them. We must, however, speak the words of Christ, "which are spirit and life," and not like the dead notions of moralists and speculators: (*Notes*, *Jer.* 23:28,29. *Matt.* 7:28,29. *Heb.* 4:12,13.) and we must leave it to him to "quicken whom he will" by his Spirit, and to determine who are, and who are not, true believers.—Our main business is with ourselves: when many turn back, and walk no more with Christ, he seems to say to us, "Will ye go away also?" But the truly broken-hearted, who can rest satisfied with nothing short of eternal life, will answer, "Lord, to whom shall I go;" Even when discouraged, tempted, and harassed with doubts and fears; he still knows it is vain to think of returning to the world, of seeking salvation by "the works of

hateth, [m]because I testify of it, that the works thereof are evil.

8 Go ye up unto this feast: [n]I go not up yet unto this feast; [o]for my time is not yet full come.

9 When he had said these words unto them, he abode *still* in Galilee.

10 But when his brethren were gone up, [p]then went he also up unto the feast, [r]not openly, but as it were in secret. [*Practical Observations.*]

11 Then [q]the Jews sought him at the feast, and said, Where is he?

12 And there was much [r]murmuring among the people concerning him: for [s]some said, He [t]is a good man: others said, Nay; but he [u]deceiveth the people.

13 Howbeit, no man [x]spake openly of him, for fear of the Jews.

14 ¶ Now about [y]the midst of the feast, Jesus went up into [z]the temple and taught.

15 And the Jews [a]marvelled, saying, [b]How knoweth this man [c]letters, having never learned?

16 Jesus answered them, and said, [c]My doctrine is not mine, [d]but his that sent me.

17 If [e]any man will do his will, he shall know of

m 1 Kings 21:20. 22:8. Prov. 9:7,8. 15:12. Is. 29:21. Jer. 20:8. Am. 7:7—13. Mal. 3:5. Luke 11:39—54. Acts 5:28—33. 7:51—54. Gal. 4:16. Rev. 11:5—11. n 6,30. 8:20. 11:6,7. 1 Cor. 2:15,16. o Ps. 26:8. 40:8. Matt. 3:15. Gal. 4:4. p 11:54. Is. 42:2,3. Am. 5:13. Matt. 10:16,17. q 11:56. r 32. Phil. 2:14. s 25—27,40—43. 6:14. 9:16,17. 10:19—21. Matt. 16:23. 16:13—16. Luke 7:16. t Luke 6:45. 18:19. 23:47,50. Acts 11:24. Rom. 5:7. u 47,52. Matt. 27:63. x 3:2. 9:22,34. 12:42,43. 19:38. 20:19. Prov. 29:25. Gal. 2:12,13. 2 Tim. 2:9—13. Rev. 2:13. y 2,37. Num. 29:12,13,17,20,23, &c. z 5:14. 8:2. 18:20. Hag. 2:7—9. Mal. 3:1. Matt. 21:12. Luke 19:47. a 46. Matt. 7:28,29. 22:22,23. Luke 2:47. b Matt. 13:54. Mark 6:2,3. Luke 4:22. Acts 2:7, &c. 4:11,12. c Or, *learning*. Am. 7:14,15. c 3,11,31,32. 8:28. 12:49,50. 14:10:24. 17:8,14. Rev. 1:1. d 5:23,24,30. 6:38—40,44. e 1:46—49. 8:31,32,47. Ps. 25:8,9,12. 119:10, 101,102. Is. 35:8. Jer. 31:33,34. Hos. 6:3. Mic. 4:2. Mal. 4:2. Matt. 6:22. Luke 8:15. Acts 10:1—6. 11:13,14. 17:11. Phil. 3:15,16.

the law," of resting in forms and notions, or of going after false teachers: and still he believes, and desires to be fully assured, that Jesus has "the words of eternal life," as "the Christ, the Son of the living God." This faith, in its feeblest exercise, is essentially different from that of the most specious hypocrite, who ever followed the steps of the traitor Judas: such are often near to Christ in external profession and office, yet like Satan in the temper of their hearts and secret conduct; but they are known and will be detected by the heart-searching Judge, however they may impose upon their brethren. May we then be now searched and proved by him; and may our "hearts be made sound in his statutes," as those whom he has "chosen unto salvation, through sanctification of the Spirit unto obedience, and the belief of his holy truth." (*Notes, Ps.* 119:80. 139:23,24. 2 *Thes.* 2:13, 14.)

NOTES.—Chap. VII. V. 1. For a considerable time, our Lord went about Galilee, preaching the gospel; but he did not choose thus to go about preaching in Judea, because he knew that the rulers were determined to put him to death. He did not see good at that time to expose himself to their rage; or to work his miracles and give his instructions amidst such virulent and insidious enemies. It may be supposed, that he attended the passover and other appointed feasts: but he went up privately, and continued only a short time at Jerusalem, or in the neighbourhood. (*Marg. Ref.*)—The term *walked*, implies, that he did not continue in the same place, but went from one town or village to another, teaching and healing.—Our Lord was descended from Judah, and therefore a Jew, or *Judean*, in the strict and literal sense of the word, and the special honour of that tribe in particular, as well as of the nation in general; (*Notes, Gen.* 49:9,10.) yet his ministry was more favourably attended, in the remote parts of the land where many of the inhabitants belonged to other tribes, than in Judea, which was chiefly occupied by the tribe of Judah. In this sense likewise, "He came to his own, and his own received him not."

Walked.] Περιεπατει. 6:66. 11:54. 1 *Pet.* 5:8, *et al.*—*Jewry.*] Τῃ Ιουδαια, *scil. γῃ*.

V. 2. *Notes, Ex.* 23:14—18. *Lev.* 23:34—43. *Num.* 29: 12—38. *Deut.* 31:10—13. *Neh.* 8:14—18. *Zech.* 14:16—19. —*Of tabernacles.*] Σκηνοπηγια. Here only N. T.—*Deut.* 16: 16. 31:10. *Zech.* 14:16,18,19. *Sept.* Εσκηνη, *tabernaculum*, et πηγνυμι, *figo*.

V. 3—10. Perhaps these brethren, or kinsmen, of our Lord were disgusted, because they saw no prospect of secular advantages from their relation to him; which they had expected, in case he was the promised Messiah: and therefore, notwithstanding his miracles, and the holiness of his character and doctrine, they suspected that he was a deceiver, and concluded that he acted from secular motives. They professed friendship, when they advised him to go into Judea, to preach and work miracles, among the rich, powerful, and learned of the nation: and they intimated that he must have many disciples there, who would thus be encouraged openly to espouse his cause; that so the numbers of his adherents being increased, he might proceed openly to assert his claim to the kingdom of the Messiah. They urged, that it was unreasonable, and contrary to all ordinary rules of policy, for him to continue in an obscure part of the country, when his object must be to make himself known: and they concluded, that if he meant to proceed, he ought to stand forth publicly, and "show himself to the world." (*Marg. Ref.* d—h.) By this insidious counsel they probably meant to lead him into danger, desiring that the scribes and Pharisees might examine his pretences; at least they were actuated by merely carnal motives. He therefore told them, that his time for going up to the feast, or of avowing himself amidst his enemies, was not yet arrived: but their time was always ready, and they might go up to Jerusalem with safety whenever they chose. The world could have no enmity against them; as their maxims, principles, and conduct, were congenial with those of other ungodly men, and served to keep them in countenance: but "the world," including the unconverted of every description, must hate him, because he "testified of them that their works were evil." He not only exposed the heinousness of men's evident immoralities and impieties: but he detected the pride and hypocrisy of the austere and superstitious scribes and Pharisees; he testified even against their supposed good works, that they sprang from a corrupt source, and were "abomination in the sight of God;" and he showed that men of all nations, sects, and external characters, were deserving of the awful wrath and abhorrence of God, for the wickedness of their hearts and lives. These things affronted the pride, disquieted the consciences, interfered with the pursuits, and excited the indignation, of the world in general: thus he was mortally hated by them, notwithstanding the perfection of his character, and the power of his miracles: and the same effects will always be produced by the same cause. (*Marg. Ref.* i—m. *Notes*, 15:17—21. 17:13—16. *Is.* 49:7,8. *Zech.* 11:7—9. 1 *John* 3: 13—15. 4:4—6. 5:19.)—It is probable, that these brethren of Christ went up, with many others, some days before the feast: our Lord, however, had his reasons for not going with them, as "his time was not yet fully come." He perhaps knew that his enemies would have taken umbrage if he had gone up with a multitude of attendants; therefore he chose to go privately, and just before the feast began. (*Marg. Ref.* n—p.)—'It is not to be doubted, but that Jesus arrived in time, in order to observe that feast of seven days most accurately, and indeed without omitting so much as one tittle of the law; ... as bound for the sake of his people, to keep the whole law most perfectly. Yet for the same cause,' (that above assigned,) 'he did not openly enter the temple, till the middle of the feast; that he might, in his Father's house, perform the office committed to him by his Father.' *Beza.* Attendance on the sacred festivals was a part of the obedience which the law required, to which our Lord willingly subjected himself; and this he perfectly obeyed. This attendance also gave him the opportunity of teaching great multitudes from many different places, and confirming his doctrine by miracles before them. Yet in availing himself of these opportunities, a wise regard to circumstances was in all respects highly important.—There is reason to conclude that these brethren of our Lord afterwards became his disciples. (*Notes, Matt.* 12:46—50. *Luke* 8:19—21. *Acts* 1:13,14.)

Openly. (4) Εν παῤῥησια. 13,26. 11:14,54. 16:25,29. 18: 20. *Mark* 8:32. 2 *Cor.* 3:12. *Eph.* 3:12. 6:19. 1 *John* 2:28. —*Show.*] Φανερωσον. 2:11. 3:21. "Manifest thyself." Φανερωσ, 10.—*To the world.*] Τῳ κοσμῳ. 7. 8:23,26. 9:39. 15:18, 19. 17:6,9,11,14. In these, and many other places, "the world" especially means, unholy professed worshippers of God, and in particular marks out the chief priests, scribes, and Pharisees. And are not nominal Christians, of the same character, "the world," at this day, as much as either Jews, Gentiles, or Mohammedans?—*Evil.* (7) Πονηρα, "wicked."

V. 11—13. The Jews sought our Lord; which implies that he constantly attended on the three great feasts, though we have not a particular account of it. Some of the people concluded, from his conduct, doctrine, and miracles, that he must be a good and holy man: but others would not allow him even this inferior honour; concluding that he imposed on the people by some artifice, which they were not able to detect: and those who favoured him dared not openly to avow their sentiments, lest the rulers should censure or excommunicate them. Perhaps the Galileans might also fear, lest the Jews should inform against them as his adherents.—'They that thought contemptibly of Christ might have spoken their minds as freely as they pleased.' *Doddridge.* This has often been the case; and still is in very many places, even where Christianity is professed.—'An example of horrible confusion in the very bosom of the church! The pastors keep the people under oppression by fear and terror, the people seek Christ when he does not appear, and neglect him when he offereth himself to them. .. Some, that know, rashly condemn him; and very few think rightly of him, and that in secret.' *Beza.* It may be added, that of those who most decidedly favoured him, very few indeed had just views of his person, salvation, and kingdom.

Murmuring. (12) Γογγυσμος. *Acts* 6:1. *Phil.* 2:14. 1 *Pet.* 4:9.—Γογγυζω. See on 6:41. The word in this place seems to mean no more than a private conversation, in a sort of whisper, or low voice, with difference of opinions, and dis

the doctrine, whether it be of God, or *whether* I speak of myself.

18 He [f]that speaketh of himself seeketh his own glory: but he that [g]seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

[*Practical Observations.*]

19 Did [h]not Moses give you the law, and [i]*yet* none of you keepeth the law? [k]Why go ye about to kill me?

20 The people answered and said, [l]Thou hast a devil: who goeth about to kill thee?

21 Jesus answered and said unto them, [m]I have done one work, and ye all marvel.

22 Moses therefore gave unto you [n]circumcision, (not because it is of Moses, but of the fathers,) and ye on the sabbath-day circumcise a man.

23 If a man on the sabbath-day receive circumcision, [o]that the law of Moses should not be broken; are ye angry at me, because I have [p]made a man every whit whole on the sabbath-day?

24 Judge not [q]according to the appearance, but judge righteous judgment.

25 Then said some of them [r]of Jerusalem, [s]Is not this he whom they seek to kill?

26 But, lo, [t]he speaketh boldly, and they say nothing unto him. [u]Do the rulers know indeed that this is the very Christ?

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f 5:41. 8:49,50 1 Cor. 10:31—33. Gal. 6:12—14. Phil. 2:3—5. 1 Thes. 2:6. 1 Pet. 4:11. g 3:26—30. 11:4. 12:28. 13:31,32. 17:4,5. Ex. 32:10—13. Num. 11: 29. Matt. 6:9 h 1:17. 5:45. 9:28,29. Ex. 24:2,3. Deut. 33:4. Acts 7:38. Heb. 3:3—5. i Ma.t. 23:2—4. Rom. 2:12,13,17—29. 3:19—23. Gal. 6:13. k 25, 5:16, 18. 10:31,32,39. 11:53. Ps. 2:1—6. Matt. 12:14. 21:38. Mark 3:4,6. l 8:48,52. 10:20. Matt. 10:25. 11:18,19. 12:24. Mark 3:21,22,30. Acts 26:24. m 5:9—11.

n Gen. 17:10—14. Lev. 12:3. Rom. 4:9—11. Gal. 3:17. o Or, *without breaking the law of Moses.* Matt. 12:5. p 5:8,9,14—16. p 8:15. Deut. 1:16,17. 16:18, 19. Ps. 58:1,2. 82:2. 94:20,21. Prov. 17:15. 24:23. Is. 5:23. 11:3,4. Jam. 2:1,4, 9. q 10.11. r 20. s Ps. 40:9,10. 71:15,16. Prov. 28:1. Is. 42:4. 50:7,8. Matt. 22:16. Acts 4:13. Eph. 6:19,20. Phil. 1:14. 2 Tim. 1:7,8. t 48. 9:22. 11:47—53. 12:42. Luke 7:30.

putes about those opinions; but without displeasure or irritation against Jesus.

V. 14—17. Our [1]Lord saw good for a time to conceal himself; not appearing as usual in the courts of the temple: yet he would not lose the opportunity of preaching to the multitudes, who were assembled from distant nations on this occasion. So that about the middle of the feast, which lasted eight days, (*Note, Lev.* 23:34—36.) he went up to the temple, and taught the people. But the inhabitants of Judea inquired, with a mixture of surprise and disdain, how *he* could have sufficient learning, and knowledge of the law, to qualify him as a public instructer; seeing he had been brought up in an obscure manner, and without any of the advantages of a liberal education. (*Marg.* and *Marg. Ref.* y—b.) To this objection our Lord replied, that his doctrine (or in the *instruction* which he delivered) was not his own, as men acquire knowledge by study and tuition, and so teach their own opinions, or those of their master; or as false prophets speak out of their own hearts; (*Marg. Ref.* c. *Num.* 16:28. *Note, Jer.* 23:25—27.) but that it was the message, which he came to deliver from "Him that sent him:" so that it was to be considered as the testimony of God himself brought down from heaven, and declared without any mixture or alteration. And as his doctrine was divine, so the preparation of mind, for understanding it, did not consist in natural quickness or vigour of capacity, or in human learning; but in a sincere willingness, and earnest desire, to "do the will of God:" insomuch that the man who was brought to this temper, and was determined to obey the command of God, however it might interfere with his interests or prospects, and though it should expose him to persecution, would use proper means for becoming acquainted with the truth, and be enabled to "know of the doctrine whether it were of God, or whether he spake of himself," as one who deceived the people.—When the heart is thus disposed "to do the will of God," it rises above the prejudices of pride, self-love, and worldly hopes and fears, which cloud and bias the understanding of others. This state of mind is also the effect of divine grace; and He who has given any one such a measure of seriousness, teachableness, and integrity, will assist him to discern and embrace the truth, and to detect and refuse error. (*Marg. Ref.* d—e. *Notes, Ps.* 25:8,9. 119:33. *Prov.* 2:1—9. 23:23. *Is.* 35:8—10. *Jer.* 50:4—6. *P. O.* 1—8. *Notes, Acts* 8:26—40. 10:1—8.) Indeed every one, who is thus decided to do the will of God, is afraid of being deceived, distrusts himself, and seeks diligently for divine teaching. So that, in every way, he will be guided through all mazes of uncertainty and controversy, to the knowledge of every essential truth; and all, who are fatally deluded, must be allowed to be destitute of this ingenuous upright disposition.—'If any man shall, with a simple and honest heart, yield himself over to do the will of my Father, according to the measure of that he knows, God shall encourage and bless that man with further light; so as he shall fully know, whether my doctrine be of God, or of myself.' *Bp. Hall.* '"He shall know of the doctrine," that is, he shall have means sufficient to convince him that it is of God.' *Whitby.* —All who hear the word of God, 'have means sufficient to convince them:' but the person described by our Lord shall actually be convinced. The means to him shall be rendered effectual: otherwise what does the promise amount to?—*Will do his will.* (17) Θελη το θελημα αυτου ποιειν.—"Willeth to do his will," or *purposeth.* It is his object and aim, in seeking to know the will of God. (*Notes, Matt.* 7:21—23. 12:46—50, *v.* 50.)

V. 18. Our Lord added another general rule. The teacher, who is not sent of God, will in one way or other seek his own honour and advancement, having no higher principle than corrupt selfish nature: whereas he, who evidently disregards himself that he may seek the honour of God, proves himself to be truly sent by him; and is free from all ground of suspicion, as if he were an impostor, or acted from any sinister design. Applying this to Christ, who endured poverty, contempt, hardship, suffering, and death, for the glory of God in man's salvation; and who boldly taught those doctrines, which excited the enmity and rage of the rulers and Pharisees, and yet equally opposed the carnal prejudices of the common people, and so disgusted them; it was evident that he was "true, and that there was no unrighteousness in him." (*Marg. Ref. Notes,* 5:39—44. 2 *Cor.* 4:5—7. 1 *Thes.* 2:1—8, *vv.* 5—8. 2 *Pet.* 1:16—18.)

V. 19—24. It was at least a year and a half (probably longer) since Jesus had healed the man at the pool of Bethesda: (*Notes,* 5:1—9.) yet the Jewish rulers were still desirous of putting him to death for a supposed infraction of the sabbath on that occasion; and he saw proper to refer to their designs in his public preaching, in order to obviate the people's prejudices against his doctrine. He observed, that they were zealously attached to Moses, their great lawgiver; yet scarcely any of them were conscientiously obedient to the law. For why did they go about to kill him, in direct opposition to the sixth commandment? (*Marg. Ref.* h—k.) To this, some of them, who were ignorant of the designs of the rulers, replied, in a rude and contemptuous manner, that he certainly was possessed by a devil, and was insane: for "who went about to kill him?" (*Marg. Ref.* l.) To this indecent reflection Jesus meekly answered, that he had wrought one miracle at Jerusalem, which excited their astonishment; not so much by the power and goodness displayed in it, as because he did it on the sabbath-day, and ordered the man to carry his bed in evidence of his cure. (*Notes,* 5:10—16,45—47.) But, as to that accusation, they should observe, that Moses had enjoined them the law of circumcision; (though it had been practised long before his time by their fathers;) yet they could not observe that law without deviating from the exact rest, which they supposed to be required on the sabbath: for when the eighth day happened on the sabbath, they used to circumcise the male child, that they might not defer that ordinance beyond the appointed time; nor did they deem this labour any violation of the holy rest. But if this were right, as no doubt it was, why should they blame him for restoring a man, diseased in every part of his body, on that day, to perfect soundness, by a word speaking? Surely the law of love was as binding as that of circumcision! and it was as consistent with the design of the sabbath, to restore health to the afflicted, as to administer an external rite. He therefore demanded of them, not to judge by their partial prejudices, or by his external appearance; but to decide on his conduct in an equitable manner, according to the spiritual import of the divine law.—Circumcision was at first given to Abraham, as "the seal of the righteousness of faith," and of the covenant made with him in Christ; though it was afterwards made a part of the ceremonial law. (*Marg. Ref.* n. *Notes, Gen.* 17:7—12. *Rom.* 4:9—12. *Gal.* 3:15—18. 5:1—6.) Our Lord seems here to have referred to this circumstance, which the Jews generally overlooked, thus confounding together the Sinai-covenant, and that made with Abraham, as indeed numbers still do.

Ye all marvel. Moses therefore, &c. (21,22.) Παντες θαυμαζετε. Δια τουτο Μωσης, κ. τ. λ.—Some point these words thus, Παντες θαυμαζετε δια τουτο. Μωσης δεδωκεν, κ. τ. λ. "Ye all marvel at this. Moses gave you the law," &c.—This seems the more obvious construction.—*Are ye angry,* &c. (23) Χολατε. Here only.—A χολη, *bilis. Matt.* 27:34. *Acts* 8:23.—*Every whit whole.*] Ὁλον ανθρωπον υγιη.—*According to appearance.* (24) Κατ, οψιν. 11:44. *Rev.* 1:16. Not elsewhere.—The face alone appears, the rest is hid: yet this defective view causes the decision. (*Note,* 1 *Sam.* 16:6,7.) "I have made the whole man sound on the sabbath-day." The nature of the disease, wholly disabling the man, as well as the completeness of the cure, seems intended.

V. 25—30. While this subject was under consideration, some of the stated inhabitants of Jerusalem, who were acquainted with the designs of the council, (of which they who came from other places were ignorant,) inquired, whether this were not the person, whom the rulers had resolved to put to death as a deceiver: and they were astonished that he was allowed to speak in so open a manner, and met with no interruption. (*Marg. Ref.* q—t.) Was it possible, that the rulers should at length be persuaded, that he was

27 Howbeit, [u]we know this man whence he is; but when Christ cometh, [x]no man knoweth whence he is.

28 Then cried Jesus in the temple, as he taught, saying, [y]Ye both know me, and ye know whence I am: [z]and I am not come of myself, but he that sent me [a]is true, [b]whom ye know not.

29 But [c]I know him; [d]for I am from him, and he hath sent me.

30 Then [e]they sought to take him; [f]but no man laid hands on him, because his hour was not yet come.

31 And many of the people [g]believed on him, and said, [h]When Christ cometh, will he do more miracles than these which this *man* hath done?

32 The [i]Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests [k]sent officers to take him.

33 Then said Jesus unto them, [l]Yet a little while am I with you, and *then* I go unto him that sent me.

34 Ye [m]shall seek me, and shall not find *me*; and where I am, *thither* ye cannot come.

35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto [n]the dispersed among the [o]Gentiles, [o]and teach the Gentiles?

36 What [p]*manner of* saying is this that he said, [q]Ye shall seek me, and shall not find *me*; and where I am, *thither* ye cannot come?

[*Practical Observations.*]

37 ¶ In [r]the last day, that great *day* of the feast, Jesus stood [s]and cried, saying, [t]If any man thirst, [u]let him come unto me [x]and drink.

u 15. 6:42. Matt. 13:54—57. Mark 6:3. Luke 4:22. x 41,42. Is. 11:1. 53:8. Jer. 23:5. 30:21. Mic. 5:2. Matt. 2:5,6. Acts 8:33. y 1:46. 8:14. Matt. 2:23. Luke 2:4,11,39,51. z 3:2. 5:43. 8:16,42. 10:36. 12:49. 14:10,24. a 3:33. 5:32. 8:26. 2 Cor. 1:18. Tit. 1:2. Heb. 6:18. 1 John 5:10. b 9:19,24,55. 16:3. 17:3,25. 1 Sam. 2:12. Ps. 9:10. Prov. 2:3—5. Jer. 9:6. 31:34. Hos. 4:1. 5:4. 6:3—6. Matt. 11:27. Luke 10:22. Acts 17:23. Rom. 1:28. 2 Cor. 4:6. 1 John 2:3,4. c 1:18. 8:55. 10:15. 17:25,26. d 3:16,17. 13:3. 16:27,28. 17:18. 1 John 1:2. 4:9,14. e 19,30. 8:37,59. 10:31,39. 11:57. Luke 19:47,48. 20:19. f 6:8,44—46. 8:20. 9:4. 11:9,10. Ps. 76:10. Is. 46:10. Luke 13:32,33. 22:53. g 2:23,24. 6:14,15. 8:30—32. 12:42. Luke 8:13. Acts 8:13. Jam. 2:26. h 3:2. 6:2. 9:16. 10:41,42. Matt. 11:3—6. i 47—53. 11:47,48. 12:19. Matt. 12:23,24. 22:15. k 45,46. 18:3. Luke 22:52,53. Acts 5:26. l 12:35,36. 13:1,3,33. 16:5,16—22. 17:11,13. Mark 16:19. m 8:21—24. 13:33—36. 14:3,6. 17:24. Prov. 1:24—31. Hos. 5:6. Matt. 23:39. Luke 13:24,25,34,35. 17:22,23. n Is. 11:12. 27:12,13. Zeph. 3:10. Acts 21:21. Jam. 1:1. o Or, *Greeks*. o Ps. 67:1,2. 98:2,3. Is. 11:10. 49:6. Matt. 12:21. Luke 2:32. Acts 11:18. 13:46—48. 22:21,22. Eph. 3:8. Col. 1:27. 1 Tim. 2:7. 2 Tim. 1:11. p 3:4,9. 6:41,52,60. 12:34. 16:17,18. q 34. 1 Cor. 2:14. r Lev. 23:36,39. Num. 29:35. 1 Kings 8:65,66. s 28. 1:23. Prov. 1:20. 8:1,3. 9:3. Is. 40:2,6. 55:1. 58:1. Jer. 2:2. Mic. 6:9. Matt. 3:3. t 4:10. 6:35. Ps. 36:8,9. 42:2. 63:1. 143:6. Is. 12:3. 41:17,18. 44:3. 55:1. Am. 8:11—13. Rev. 21:6. 22:1,17. u 5:40. 6:37. 14:6. Is. 55:3. Jer. 16:19. Matt. 11:28. x 6:55. Cant. 5:1. Zech. 9:15. 1 Co. 10:4,21. 11:25. 12:13. Eph. 5:18.

indeed the promised Messiah? They, however, knew him to be an inhabitant of Nazareth, the son of Mary the wife of Joseph; but when the Messiah came, no man would know whence he was.—Doubtless these persons were ignorant of our Lord's descent from David, of his miraculous conception, and of his nativity at Bethlehem; and they rashly concluded, that his parentage and birth did not answer to those predicted of the Messiah: yet they seem to have had some confused idea of the divine original of that great Redeemer; and thence they decided, that "when he came no man would know whence he was." Had their prejudices allowed them to examine, they would have found their objection sufficiently answered by the circumstances of our Lord's nativity. Some think that the Messiah's birth of a virgin was referred to; and others, that a tradition of the Jews, that the Messiah when he came would for a long time be hidden, was meant: but it is more probable, that an erroneous construction of some prophecies, which relate to his eternal Deity, had drawn away their minds from the plainer and more express predictions on the subject. (*Marg. Ref.* u, x.)—Our Lord, however, knowing their reasonings, though spoken privately, and at a distance, proclaimed aloud, in reproof of their obstinate and ignorant opposition, that they indeed vainly imagined that they both "knew him and whence he was," and were sure that he was not the Messiah. Yet "he was not come of himself," but was sent by God, who testified of him, and showed himself true to his promises and prophecies: for, though they professed to be worshippers of God, they did not know his perfections and the glory of them, and had no spiritual or experimental acquaintance with him. But he perfectly and intimately knew him, being from him, and sent by the Father to make him known to men. (*Marg. Ref.* y—d. *Notes*, 5:31—38. 8:17—20, *v.* 19. 48—59, *vv.* 54,55.)—This declaration, that they knew not God, joined to his claim of such a knowledge of God as was peculiar to himself, exasperated the hearers so much, that they sought an opportunity to apprehend him: but, as "his hour was not yet come," they were supernaturally restrained from touching him.—*Ye both*, &c. (28) Or, "Do ye both know me, and know whence I am?"—He "that sent me is true;" the true God: or, "my real Father," and not Joseph, as ye suppose.

Indeed. (26) Αληθως.—*Very.*] Αληθως. See on 6:55. The latter *αληθως* is wanting in some copies.—*Was not yet come.* (30) Ουπω εληλυθει. 6,8.—In the verses referred to, the proper time of our Lord's going up to Jerusalem seems meant: here, the hour when he should be apprehended and put to death.

V. 31—36. The arguments and replies of Jesus convinced many of the people, that he was the Messiah; and they secretly inquired or whispered among themselves, whether that great Deliverer, when he came, could work greater miracles than Jesus did. Some spies, however, carried the report of this to the Pharisees, who were the more exasperated; as they saw that their reputation, authority, and interest must be ruined, if the people received him in this character. Assembling therefore the council, they "sent officers to take him," and bring him before them in a chamber of the temple, where they were convened. (*Marg. Ref.* g—k.) When the officers were come, Jesus observed that he should continue with them a little longer, notwithstanding their designs against him; but that he should shortly return to the Father who had sent him. Then they might seek him; some of them from malice, and others from a vain desire of help in their extreme distress: but they would not find him: (*Marg. Ref.* l, m. *Notes*, *Gen.* 5:21—24. *Heb.* 11:5,6.) nor would they ever be able to enter that happy place whither he was going. (*Note*, 8:21—26.) This referred to the calamities which were coming on the Jewish nation for their enmity to Jesus, and to their vain waiting and seeking for the promised Messiah to rescue them. But they could not understand whither he meant to go, having no idea of his ascension into heaven: they therefore inquired, whether he intended to go among the Jews, who were dispersed in other nations; and in case they would not receive him as the Messiah, to become a Teacher of the idolatrous Gentiles themselves? This they would consider as the most despicable and disgraceful employment imaginable. (*Marg.* and *Marg. Ref.* n, o.)

The dispersed. (35) Την διασπορων. *Jam.* 1:1. Not elsewhere.—*The Gentiles.*] Των Ελληνων. Some think that the dispersion of nations, when God confounded the languages at Babel, is referred to; and that the Gentiles dispersed on that occasion were intended: but the passage seems rather to mean, those countries of the Gentiles into which the Jews were dispersed.—Ελληνων. properly "Greeks." (*Note*, *Acts* 11:19—21.)

V. 37—39. As the officers, who came to take Jesus, returned after what is here recorded; it must have been on this day that they were sent to take him. (45) On "the last day, the great day of the feast" of tabernacles, there was a holy convocation; (*Notes*, *Lev.* 23:34—36.) and it is recorded, that the people used to draw and pour out water before the Lord. In allusion, as it is supposed, to this ceremony, Jesus stood forth in a conspicuous situation, and proclaimed aloud, "If any man thirst, let him come unto me and drink." Thus he declared himself to be the unfailing source of salvation to perishing sinners; yea, "the Fountain of living waters," in opposition to the broken cisterns of mere creatures; and in fact he spake as the all-sufficient God. (*Marg. Ref.* r—x. *Notes*, 4:10—15. *Ps.* 36:5—9. *Is.* 55:1—3. *Matt.* 11:27—30. *Rev.* 21:5—8, *v.* 6. 22:1,16,17.) If any man felt himself destitute, exposed to misery, and desirous of true happiness; let him come to Jesus, and his wants would be supplied, his distress prevented or removed, his desires satisfied. If any sinner were disquieted with guilt, and fear of wrath, and experienced fervent desires after the favour of God, communion with him, and recovery to holiness; let him come to Jesus, and his terrors should be dissipated, and the blessings thirsted after be granted. But as this thirst especially means *vehement longing after spiritual blessings*, which nothing can divert or satisfy except the enjoyment of them; so the sanctifying and comforting influences of the Holy Spirit were particularly intended. For he added, that every one who believed in him, would be so replenished, that "out of his belly would flow rivers of living water," whence plentiful streams, yea rivers, would flow forth, for the quickening, sanctifying, and comforting of others also. This holy and fervent affection, as connected with divine knowledge and wisdom, would produce such a tenor of edifying conversation and exemplary practice, and such an improvement of every talent, as would render the man a channel, as it were, by which spiritual blessings would be conveyed to those with whom he associated. (*Notes*, *Matt.* 12:33—37, *v.* 35. *Eph.* 4:29.) This might be especially intended of the apostles, and the preachers of the gospel; but, in a subordinate sense, it is the case of all zealous Christians.—The evangelist here notes, that our Lord spoke this of the Spirit, which believers were afterwards to receive: "for the Holy Ghost was not yet: because Jesus was not yet glorified." "Holy men of old had indeed spoken, as they were moved by the Holy

38 He that believeth on me, as the Scripture hath said, [y]out of his belly shall flow rivers of living water.

39 (But [z]this spake he of the Spirit, which they that believe on him should receive: [a]for the Holy Ghost was not yet *given;* because that Jesus was not yet [b]glorified.)

40 Many of the people therefore, when they heard this saying, said, [c]Of a truth this is the Prophet.

41 Others said, [d]This is the Christ. But some said, [e]Shall Christ come out of Galilee?

42 Hath [f]not the Scripture said, that Christ cometh of the seed of David, and out of the town of Bethlehem, [g]where David was?

43 So [h]there was a division among the people because of him.

44 And some of them would have taken him; [i]but no man laid hands on him.

45 Then came [k]the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

46 The officers answered, [l]Never man spake like this man.

47 Then answered them the Pharisees, [m]Are ye also deceived?

48 Have [n]any of the rulers, or of the Pharisees, believed on him?

49 But [o]this people, who knoweth not the law, are cursed.

50 Nicodemus saith unto them, [p](he that came [q]to Jesus by night, being one of them,)

51 Doth [r]our law judge *any* man before it hear him, and know what he doeth?

52 They answered and said unto him, [s]Art thou also of Galilee? [t]Search, and look: for out of Galilee ariseth no prophet.

53 And [u]every man went unto his own house.

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y 4:14. Job 32:18,19. Prov. 10:11. 18:4. Is. 44:3. 58:11. 59:21. Ez. 47:1—12. Zech. 14:8. Gal. 5:22,23. Eph. 5:9. z 14:16,17,26. Prov. 1:23. Is. 12:3. 32:15. 44:3. Joel 2:28. Luke 3:16. 24:49. Acts 1:4—8. 2 1:17,33,38. 4:31,32. Rom. 5:5. Eph. 1:13,14. 4:30. a 16:7. Ps. 68:18. Is. 32:15. Acts 2:17,33. 2 Cor. 3:8. b 12:16. 13:31,32. 14:13. 17:5. Acts 3:13. c 12. 1 21,29. b 14. Deut. 18:15—18. Matt. 16:14. 21:11. Luke 7:16. Acts 3:22,23. d 31. 1:41—49. 4:25,29,42. 6:69. Matt. 16:14—16. e 52. 1:46. f 27. Ps. 132:11. Is. 11:1. Jer. 23:5. Mic. 5:2. Luke 2:4,11. g 1 Sam. 16:1,11—13,18. 17:58. h 12. 9:16. 10:19. Matt. 10:35. Luke 12:51,52. Acts 14:4. 23:7—10. i 30. 8:20. 18:5,6. Acts 18:10. 23:11. 27:23—25. k 32. Acts 5:21—27. l 26. Matt. 7:29. Luke 4:22. m 12. 9:27—34. 2 Kings 18:29,32. *marg.* 2 Chr. 32:15. Matt. 27:63. 2 Cor. 6:8. n 26,50. 12:42. Matt. 11:25. Acts 6:7. 1 Cor. 1:22—28. 2:8. o 9:34,40,41. Is. 5:21. 29:14. 29:14—19. 65:5. 1 Cor. 1:20,21. 3:18—20. Jam. 3:13—18. p 3:1,2. 19:39. * Gr. *to him.* q Deut. 1:17. 17:8—11. 19:15—19. r 9:34. Gen. 19:9. Ex. 2:14. 1 Kings 22:24. Prov. 9:7,8. s 41. 1:46. Is. 9:1,2. Matt. 4:15,16. t Job 5:12,13. Ps. 33:10. 76:5,10.

Ghost;" and all believers in every age had been sanctified and comforted by him: but "the ministration of the Spirit" was not at that time fully introduced; the pouring out of the Holy Spirit either in his miraculous or his sanctifying influences, had not yet taken place; for that signal event was reserved to grace the Redeemer's triumphs, and to attest his resurrection and ascension to heavenly glory. (*Marg. Ref.* z—b. (*Notes*, 16:7—15. *Luke* 11:5—13, *v.* 13. *Acts* 2:14—21,33—36. 2 *Cor.* 3:7—11. *Heb.* 2:1—4, *v* 4.)

Belly. (38) Κοιλιας. (A κοιλος *cavus.*) 3:4. *Matt.* 12:40. *Phil.* 3:19.—*Prov.* 20:30. *Hab.* 3:16. *Sept.*—All that is *within* is meant, as distinguished from what is *without* a man. *Mark* 7:21.—*Glorified.* (39) Εδοξασθη. 12:16,23. 13:31,32. 16:14. 17:1,5. *Acts* 3:13.

V. 40—53. This open declaration and invitation of our Lord, with his other public instructions, excited a fresh debate, and a division, or schism, among the people concerning him: as some deemed him that prophet who, they supposed, would precede the Messiah; and others the promised Messiah himself. But to this it was objected, that Jesus was of Galilee; whereas the Messiah was to be a descendant of David, and a native of Bethlehem. Thus they remained under the power of prejudice, because they did not make diligent and impartial inquiry concerning him. (*Marg. Ref.* c—h.) Yet, amidst these disputes, even such of the officers as were disposed to apprehend him, could not summon resolution to do it: so they returned to the council without him; and, being questioned concerning their conduct, they replied, "Never man spake as this person does!" His discourses were inimitably powerful and convincing, and delivered with unspeakable dignity and propriety. (*Marg Ref.* i—l. *Note, Matt.* 7:28,29.) This enraged the proud and envious Pharisees, who demanded, whether they likewise were deceived into the opinion of his being the Messiah. And, making their own example the test of truth, they inquired whether any of the rulers, or even of the Pharisees, the most learned, eminent, and religious men in the nation, "had believed in him:" for as to the ignorant multitude, who followed him, they knew nothing of the meaning of the Scriptures, and were deserving to be despised and execrated of men, as well as accursed of God; being given up as under a curse to judicial blindness. (*Marg. Ref.* m—o.) To this Nicodemus ventured to reply, by inquiring, whether their law judged and condemned any man unheard, and without examining him concerning the things of which he was accused. (*Notes*, 3:1,2. *Deut.* 17:8—13. 19:15—21.) This implied a direct answer to their inquiry: here was a ruler, a teacher, and a Pharisee, who at least favoured Jesus. Accordingly they began to revile him, as if he had spoken like a contemptible Galilean: and required him to examine, and he would find that no prophet arose out of Galilee. This was a rule, for which they had no ground in Scripture; for Jonah, at least, was a native of Gath-hepher, or *Gittah-hepher*, in Galilee: (*Josh.* 19:13. 2 *Kings* 14:25.) and they could not mean the Messiah exclusively: for this would have implied that they might oppose and persecute other prophets. They spoke, however, in the heat of irritation, without well considering the import of their own words; yet Nicodemus's interposition disconcerted their measures, and they did not proceed any further in their design at that time. (*Marg. Ref.* p—t.) *Have any of the rulers,* &c. (48,49.) This is plainly the popish argument, by which they attempt to prove that private men, Laics, and inferior priests, are not to be governed by their own sentiments of Christ's doctrine; but must submit to their general councils, and to the major part of their church guides. And ... it is as strong in the mouth of the Pharisees, against Christ being the true Messiah, as in the mouth of Papists against Protestants.' *Whitby.* It is also employed by nominal Protestants against such companies as they choose to brand by some opprobrious name.

A division. (43) Σχισμα. See on *Matt.* 9:16. *Accursed.* (49) Επικαταρατοι. *Gal.* 3:10,13. Not elsewhere N. T.—*Gen.* 3:14,17. *Deut.* 27:15,16, *each verse to* 26. 28:16,17,18,19. 1 *Sam.* 14:24. *Prov.* 24:24. *Sept.* Α καταρα, *Gal.* 3:10,13.

PRACTICAL OBSERVATIONS.

V. 1—10. No external evidences or advantages can overcome the obstinacy and enmity of the human heart, or secure the sinner's conversion: we need not then be disconcerted by the contempt and opposition of our nearest relations, when we remember that the brethren of the holy Jesus "did not believe in him."—Worldly men commonly judge of others by themselves; and so ascribe their most unexceptionable actions, however modestly and humbly performed, to ostentation, ambition, spiritual pride, or some selfish motive; knowing that their own most specious conduct springs from no higher principles. They often likewise attempt to give salutary and friendly counsel, with apparent seriousness, to those who are employed in the service of God: yet they can only propose such things, as *apparently* conduce to their present advantage, and *really* tend to their injury and disgrace. (*Note*, 1 *Kings* 22:13,14.) But the spiritual man sees a variety of reasons for his conduct, and for the time and manner of his proceedings, of which others have no capacity to judge. (*Note*, 1 *Cor.* 2:14—16.) He knows himself to be surrounded with enemies, who hate him, in proportion as his example, conversation, or more public testimony, exposes the wickedness of men's hearts and lives; protests against the corrupt maxims, pursuits, and fashions of the world; and shows the evil even of their boasted morality, religion, and benevolence, when tarnished by pride, hypocrisy, and enmity to the gospel. He is therefore aware that he needs "the wisdom of the serpent," as well as "the harmlessness of the dove:" (*Note*, *Matt.* 10:16—18, *v.* 16.) he consults the word of God, and prays for the teaching of his Spirit: he is decided against carnal advice, and leaves worldly counsellors to possess unenvied that "friendship of the world which is enmity against God;" (*Note*, *Jam.* 4:4—6.) that he may follow the dictates of heavenly wisdom, and the counsel of an enlightened conscience.

V. 11—18. The servants of Christ must expect to follow him "through evil report and good report." The most faithful preachers of his gospel must be content to be called by numbers, "deceivers of the people;" though others will allow them to be good men; and some perhaps think better of them than they deserve, which none ever could do of their Lord and Master. But in general they, who count them deceivers, will speak openly their sentiments: while many who favour them will be afraid of incurring reproach, by avowing their regard to them.—Any plausible objection, the result of ignorance and indolent mistake, will often more than counterbalance the fullest proof of a man's being employed and accepted by God: for the cause is tried before partial judges, who will only hear evidence on one side of the question. Some prejudice, concerning the family, country, or education of the faithful teacher, is employed by Satan, to stop the ears of his servants against the truth: and the charge of ignorant and illiterate is adduced, against the most scriptural preachers, by such as have not yet learned "the first principles of the oracles of God," however accomplished they may be, in that "wisdom of the world which is foolishness with him." But in an inferior sense, every faithful minister, wherever educated, may humbly adopt the words of Christ. His doctrine is not his own invention, nor does it spring, either from his learning or his ignorance: but it is from God, deduced from his word through the teaching of his Spirit; who commands it to be preached for the glory of his name. All therefore, who

CHAPTER VIII.

Jesus teaches at the temple, 1, 2. The Pharisees lay a snare for him, in respect of a woman taken in adultery; but he turns it to their confusion, and warns the woman to sin no more, 3—11. He declares himself to be the Light of the world, 12; justifies his doctrine, shows that his Father bore witness to him, and predicts the doom of unbelievers, 13—29. Many believe, whom he exhorts "to continue in his word;" promising them liberty by the knowledge of the truth, 30—32. He refutes the cavils and detects the vain-confidence of the Jews who opposed him; showing that they are the slaves of sin, and the children of the devil, 33—47. Being reviled, as a Samaritan and possessed, he refutes the charge, promises life to believers, asserts his dignity, and adds "Before Abraham was, I AM," 48—58. He withdraws from those who attempt to stone him, 59.

JESUS [a]went unto the mount of Olives.

2 And [b]early in the morning he came again into the temple, and all the people came unto him: [c]and he sat down, and taught them.

3 And the scribes and Pharisees brought unto him a woman taken in adultery; and, when they had set her in the midst,

4 They say unto him, Master, this woman was taken in adultery, in the very act.

5 Now [d]Moses in the law commanded us, that such should be stoned: [e]but what sayest thou?

6 This they said, [f]tempting him, that they might have to accuse him. [g]But Jesus stooped down, and with *his* finger wrote on the ground, [h]*as though he heard them not.*

7 So when they continued asking him, he lifted up himself, [i]and said unto them, [k]He that is with out sin among you, let him first cast a stone at her.

8 And again he stooped down, and wrote on the ground.

9 And they which heard *it*, [l]being convicted by *their own* conscience, [m]went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left [n]alone, and the woman standing in the midst.

10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, [o]where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Jesus said unto her, [p]Neither do I condemn thee: [q]go, and sin no more. [*Practical Observations.*]

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a Mark. 11:1. Mark 11:1, 13:3. Luke 19:37 b 4:34. Ec. 9:10. Jer. 25:3,4. 44: 4. Luke 24:27,38. c Matt. 5:1,2. 26:55. Luke 4:20. 5:3. d Lev. 20:10. Deut. 22:21—24. Ez. 16:38—40. 23:47. e Matt. 5:17. 19:6—8. 22:16—18. f Num. 14: 22. Matt. 19:3. Luke 10:25. 11:53,54. 20:20—23. 1 Cor. 10:9. g 2. Gen. 49:9. Jer. 17:13. Dan. 5:5. h Ps. 38:12—14. 39:1. Prov. 26:17. Ec. 3:7. Am. 5:10,13. Matt. 10:16. 15:23. 26:63. 1 7:46. Prov. 12:18. 26:4,5. Jer. 23:29. 1 Cor. 14:21, 25. Col. 4:6. Heb. 4:12,13. Rev. 1:16. 2:16. 19:15. k Deut. 17:7. Ps. 50:16—

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presume to engage in this work, should daily study and pray over the Scriptures, in order to possess a well-grounded confidence, that the grand subjects of their instructions are agreeable to "the oracles of God." They ought likewise to "take heed to themselves, as well as to their doctrine;" that thus they may always have the "rejoicing in the testimony of their consciences," as not seeking their own glory, the applause of their hearers or any filthy lucre, (as all do, who speak of themselves,) but the glory of God in the salvation of souls. Then it will appear, that "there is no unrighteousness in them," nor any reason to suspect them of bad motives, in the exercise of their ministry. But, amidst the various opinions and controversies about religion, which agitate the world; what a blessed encouragement is it to the honest inquirer to remember, that "if any man," of any nation, "is willing to do the will of God, he shall know of the doctrine, whether it be of God, or whether men speak of themselves!" The word of the Lord is passed, and cannot be recalled; and all, who desire earnestly and seek diligently to know the will of God, in order to reduce it to practice, shall be guided through every labyrinth of uncertainty, and past every precipice of error, into the ways of truth and peace; and *they* only shall be given up to strong and destructive delusions, "who hate the truth because they have pleasure in unrighteousness." (*Note*, 2 *Thes.* 2:8—12.)

V. 19—36. Unbelievers may be very zealous for their own views of religion, and vehemently persecute those who dissent from them; while at the same time, they are acting in direct opposition to the plain precepts of Scripture, and indulging the most diabolical tempers: and when the least check is given them, they revile and abuse others, as if all, not of their party, were unworthy of the least regard. Such men, in their zeal for doctrines, (perhaps true in themselves, though held by them in a perverted manner,) entirely overlook the genuine tendency of them; and are full of pride and rage, in disputing for the most humiliating and conciliatory truths! If external ordinances be their idol, they pervert them to purposes diametrically opposite to their true intention: and they condemn in others things of the same nature with those which they allow in themselves, or undeniably better. But it behooves us to consider matters more candidly and impartially; that we may "not judge according to appearance, but judge righteous judgment." We should also guard against the folly of opposing our preconceived opinions to such instructions as have the appearance of being from God.—If we would understand religion, we must endeavour, by diligently searching the Scriptures, and by fervent prayer, to "be taught of God," clearly to understand the glory and harmony of the divine perfections; and we must seek this knowledge of God from the incarnate Son, and by contemplating his character, miracles, life, and death: (*Note*, 17:1—3. 2 *Cor.* 4:3—6.) otherwise we shall set up a false system in opposition to the truth; and be in danger of being seduced to concur with those who, in every age, have been enraged to persecution by the success of the true gospel of God our Saviour.—For a short time Christ continues by his word and ministers, among those who reject his salvation: yet the day, both of life and of grace, is of transient and uncertain continuance; and afterwards sinners, in their misery, would be glad of that help which now they despise. But it will soon become in vain to seek him; and where he is, thither shall no unbeliever enter for ever. They may dispute, reason, and murmur about such faithful and alarming sayings at present; but the event will explain them: and in the mean time he will continue to teach his people, who are dispersed throughout the nations, and even as poor sinners of the Gentiles.

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20. Matt. 7:1— 23:25—28. Rom. 2:1—3,21—25. 1 Gen. 42:21,22. 1 Kings 2: 11. 17:18. Ps. 50:21. Ec. 7:22. Mark 6:14—16. Luke 12:1—3. Rom. 2:15. 1 John 3:20. m Job 5:12,13. 20:5,27. Ps. 9:15,16. 40:14,15. 71:13 Luke 13:17 n 2,10, 12. o Is. 41:11,12. p 15. 3:17. 12:36. Deut. 16:18. 17:9. Luke 9:56. 12:13,14. Rom. 13:3,4. 1 Cor. 5:12. q 5:14. Job 34:31,32. Prov. 28:13. Is. 1:16—18 55: 6,7. Ez. 18:30—32. Matt. 21:28—31. Luke 5:32. 13:3,5. 15:7,10,32 Rom. 2:4. 5:20,21. 1 Tim. 1:15,16. 2 Pet. 3:15. Rev. 2:21,22.

V. 37—53. Still the divine Redeemer proclaims aloud to every man, "Let him who is athirst, come to me and drink." Happy then is he whom nothing can satisfy, except the favour, image, and enjoyment of God! Let him come unto Jesus, that this thirst may be allayed, and let him not fear a repulse.—From our smitten Rock the waters of life flow forth abundantly, to follow the true Israelites through this barren wilderness. (*Notes, Ex.* 17:5,6. 1 *Cor.* 10:1—5.) The *miraculous* operations of the Holy Spirit we do not now expect; but for his more ordinary and more valuable *sanctifying* influences we may confidently pray: these will not only be "in us a well of water springing up into everlasting life," but they will flow forth in our words and works, to water, fructify, and refresh our fellow-pilgrims in the desert, and to be the means of quickening such as were dead in sin. (*Notes, P. O. Ex.* 17:1—12.)—From our glorified Redeemer these holy streams have flowed, through the medium of the apostles, evangelists, and a succession of believers, down to us in this distant age, and in this remote corner of the earth. may we communicate them to those around us, and to such as shall succeed us, till the whole world be replenished by them.—But alas! how few are thus athirst! Even they who are for a time impressed and restrained, and who speak highly of the words of Jesus, as more excellent than those of all other teachers, "speaking as never man spake," often speedily lose their convictions, and go on in their sins: while proud infidels and Pharisees, with carnal scribes and priests, consider all as deluded, who coincide not with them in opinion. Frequently they revile, as ignorant enthusiasts, or designing hypocrites, such men, as are far more serious, diligent, and impartial in searching for the truth, than themselves; and whose words and works are sober, scriptural, and exemplary: but it seems enough for them to answer by saying, "Have any of the rulers and Pharisees believed in him?" Whereas the opinions of men of this description have more generally been *a criterion of error*, than *the test of truth*. But if a few of their own rank, education, or description are convinced of the truth and dare to avow it: they likewise are directly treated with obloquy and contempt, as weak deluded persons, who have suffered themselves to become the dupes of fanatics and imposters. Thus the wicked from age to age proceed in precisely the same track: yet the Lord gradually brings forward the weak and timid of his sincere disciples, and makes use of them to disconcert the politic designs of his enemies; for "his counsel shall stand, and he will do all his pleasure."

NOTES.—CHAP. VIII. V. 1, 2. It is probable, that our Lord went every evening to Bethany, to the house of Martha, where he was more retired than he could have been in the city: but it is by some supposed, that he spent this night on the mount of Olives, in devotion. He, however, returned early in the morning to the temple, that he might instruct the people there assembled, before they left Jerusalem the day after the conclusion of the feast of tabernacles. (*Marg. Ref.*)

V. 3—11. While our Lord was teaching the multitudes, his enemies concerted a plan for drawing him into a snare. A woman had been taken in adultery, whose guilt was undeniable: they therefore professed a deference to his judgment and authority, and brought the criminal to him, that he might decide what punishment should be inflicted on her; as Moses had commanded that such criminals should be stoned. The law doomed both the adulterer and adulteress "to be put to death;" but these scribes and Pharisees showed their partiality, by prosecuting the woman and letting the man escape. In a case nearly parallel, *stoning* was specified; and Rabbi

12 ¶ Then spake Jesus again unto them, saying, [r]I am the Light of the world: he that followeth me [s]shall not walk in darkness, but [t]shall have the light of life.

13 The Pharisees therefore said unto him, [u]Thou bearest record of thyself; thy record is not true.

14 Jesus answered and said unto them, Though I bear record of myself, [x]yet my record is true: [y]for I know whence I came, and whither I go, [z]but ye cannot tell whence I come, and whither I go.

15 Ye [a]judge after the flesh; [b]I judge no man.

16 And [c]yet if I judge, my judgment is true:

r 1:4—9. 9:5. 12:35,36. Is. 9:2. 42:6,7. 49:6. 60:1—3. Hos. 6:3. Mal. 4:2. Matt. 4:14—16. Luke 1:78,79. 2:32. Acts 13:47,48. 26:23. s 12:46. Ps. 18:28. 97:11. Is. 50:10. 2 Pet. 2:4,17. Jude 6,13. t 7:17. 14:6. Joh 33:28. Ps. 49:19. Rev. 21:24. u 5:31—47. x Num. 12:3. Neh. 5:14—19. 2 Cor. 11:31. 12:11,19. y 42. 7:29. 10:15,36. 13:3. 14:10. 16:28. 17:8. z 7:27,28. 9:29. a 7:24. 1 Sam. 16:7. Ps. 58:1,2. 94:20,21. Am. 5:7. 6:12. Hab. 1:4. Rom. 2:1. 1 Cor. 2:15. 4:3—5. Jam. 2:4. b 11. 8:17. 12:47. 18:36. Luke 12:14. c 5:22—30. Ps. 45:6,7. 72:1,2. 98:9. 99:4. Is. 9:7. 11:2—5. 32:1,2. Jer. 23:5,6. Zech. 9:9. Acts 17:31. Rev. 19:11.

this had become the general punishment of all convicted of adultery. (*Marg. Ref.* d. *Notes*, *Lev.* 20:10—19. *Deut.* 22:13—21. *Ez.* 23:43—49.) The scribes and Pharisees, however, concluded from many parts of our Lord's doctrine, that he deemed himself authorized to alter or abrogate the appointments of Moses: and therefore they desired his opinion. (*Marg. Ref.* e. *Notes*, *Matt.* 5:31,32. 19:3—9.) But, if he had ordered them to execute the law, they would doubtless have accused him to the Romans of assuming a judicial authority, independent of their government: had he directed them to set her at liberty, they would have represented him to the people as an enemy to the law, and the patron of the most infamous characters: and had he referred them to the Roman authority, they would have accused him to the multitude, as a betrayer of their liberties. (*Marg. Ref.* f. *Notes*, *Matt.* 22:15—22.) Indeed they seem to have concluded, that he must, inevitably, either render himself obnoxious to the Romans, or unpopular among the Jews, by his answer to this insidious question: and in either case, it would have facilitated the execution of their purpose in putting him to death. But he saw the wickedness of their hearts; and therefore he stooped down, as if he had not regarded them. Perhaps he wrote with his finger in the dust, the sentence which he afterwards spake. Some think, that he meant to teach them in this manner, that they ought to decide such matters by the written word; and others, that he intimated that such base hypocrites should "be written in the earth." (*Jer.* 17:13.) But these are mere conjectures.—'To be willing to be ignorant of what our great Master has thought fit to conceal, is no inconsiderable part of Christian learning.' *Doddridge.*—His apparent backwardness, however, to interfere, rendered the scribes the more urgent in their demand: and therefore at length, he lifting up himself, abruptly ordered that man who was "without sin among them" to begin the execution of the criminal, by first casting a stone at her. (*Marg. Ref.* g—k.) It was appointed by the law, that the accuser should thus lead the way, in putting the condemned person to death: (*Note*, *Deut.* 17:2—7.) the whole company that brought this woman were her accusers: but it would have been unsuitable for any one of them, who was conscious of secret flagrant wickedness, to have begun this severity; and therefore he required that person to do it, who was conscious of his own innocence.—Our Lord assuredly did not mean, that no man ought to act as judge or witness in a criminal cause, who is not wholly exempt from sin in his own conduct; because that would disannul civil government, which is "the ordinance of God." But he knew the concealed iniquities of these men: and, by thus appealing to their consciences in respect of themselves, he made them sensible of the impropriety of *their* taking an active part in this prosecution. A divine power doubtless attended his word, and a new conviction of guilt seized on them, which for the present disarmed their malice: and, perhaps, fearing lest he should more openly and explicitly mention the particular crimes of which they severally were conscious; they took the opportunity, whilst he again stooped down, to withdraw silently and singly; the eldest of the company, being most deeply alarmed, departing first, and the others following his example. Thus they were sent away, in disgrace and self-condemned, so that Jesus was left alone: that is, none remained with him of that company, save the woman, who stood in the midst of the court, where the people were assembled to attend on his doctrine; and there she waited to hear what sentence he would pass upon her. But, having baffled the designs of his enemies, he declined all interference with the magistrate's office, and gave her permission to depart; exhorting her at the same time not to repeat her crime, or return to any of her former wickednesses.—There is no decisive proof that she was a true penitent; for our Lord in saying, "Neither do I condemn thee," spake only of condemnation to death according to the *judicial* law; (*Marg. Ref.* l—o. *Notes*, 18:33—36. *Luke* 12:13,14.) and the exhortation, "Sin no more," was a direct and strong condemnation of her conduct: (*Marg. Ref.* p. *Note*, 5:10—14.) yet if these remarkable circumstances were the means of her being converted, pardoned, and saved; it would appear peculiarly suited to the design of him who "came, not to call the righteous, but sinners to repentance."—No *conclusive* argument can hence be drawn, concerning the punishment of adultery under the Christian dispensation: and doubtless it is absurd, that this crime should escape almost without any legal censure; when theft in many cases is punished with disproportionate severity.—The first eleven verses of this chapter, and the last verse of the preceding chapter, are wanting in many ancient copies and manuscripts; and several learned men have, on that ground, questioned whether the passage be genuine. But others, who have most fully examined the subject, are satisfied that they are indeed a part of the apostolical narrative; and the objections made to it are evidently grounded on prejudice and misapprehension. Some have considered these *misapprehensions*, (or rather, the expressions which give occasion to them,) as *internal* evidence against the genuineness of the passage. But it appears to me, that the *internal* evidence of its being genuine, is sufficient to counterpoise far more *external* evidence to the contrary, than can be urged against it. Every circumstance is completely *in character*; and exactly what might have been expected from the scribes and Pharisees, and from our Lord; and consentaneous with several other snares laid for him, and his method of avoiding them. The *manner* of the narrative is the plain simple manner of the evangelist; and the answer of our Lord, though perfectly suited to the purpose, would scarcely ever have been thought of by human sagacity. In short, it does not appear to me, that all the critics who have argued this point, (among whom are some of high respectability and undoubted piety,) could, if combined together, have framed so singular an anecdote, or one so interesting and instructive.—'The notice that Eusebius, and other ancient writers, have taken of the dubiousness of this passage, with a few other instances of a like nature, shows the critical exactness with which they examined into the genuineness of the several parts of the New Testament; and so on the whole, strengthens the evidence of Christianity.' *Doddridge.*

Taken. (3) Κατειλημμενην. 4. 1:5. 12:35. *Mark* 9:18. 1 *Cor* 9:24. *Eph.* 3:18. *Phil.* 3:12,13, *et al.*—*In adultery.* (4) Μοιχευομενη. *Matt.* 5:27,28. 19:18. *Mark* 10:19. *Luke* 16:18. 18:20. *Rom.* 2:22. *Jam.* 2:11. *Rev.* 2:22. A μοιχεια, 3. Where the law of Moses is referred to, the word always supposes the woman to be the wife of another man; and never denotes the case of a married man lying with a woman neither married nor betrothed to another. But the New Testament rule considers this also as adultery.—*In the very act.*] Επαυτοφωρῳ. Here only. Επι, αυτω, et φωραω, *furto*, a φωρ, *fur*. As a thief is detected in the act of stealing.—*He that is without sin.* (7) Ὁ αναμαρτητος. Here only N. T. —*Deut.* 29:19. *Sept.*—*Peccati expers.* 'Ἀναμαρτητος κατ' ἐξοχην, *eum notatu qui est immunis ab adulterii et scortationis crimine.*' Schleusner.—*The eldest.* (9) Πρεσβυτερων. "The elders." Probably the elders of the council are meant.

V. 12. After this interruption, our Lord proceeded to instruct the multitudes: and the sun being perhaps at this time just risen, he thence took occasion to declare himself to be "the Light of the world." (*Marg. Ref.* r. *Notes*, 1:4—9. 12:34—36,44—50. *Mal.* 4:2,3.) Christ is to men in general, as to the concerns of their souls, what the sun is in respect of their temporal life: he is the Source and Fountain of all spiritual knowledge and wisdom, by which any man ever did, or ever shall, obtain the favour of God, acceptably do his will, and enjoy eternal felicity. All other lights must be either typical, derived, or deluding. Those who have taught the same truths, have in their measure reflected his light: they, who have taught opposite opinions, have deceived men, with a false glare of supposed science, into the pit of destruction. (*Notes*, *Is.* 8:20. *Matt.* 6:22,23. *Col.* 2:1—9. He, "the Sun of Righteousness," had with his dawning beams afforded a degree of light to preceding generations: but he was now risen; and he called upon the Jews to make use of his clearer light, in preference to that of the Mosaic dispensation, and in opposition to the instructions of false teachers, or of any of those however distinguished who pretended to illuminate mankind; at the same time he assured them, that no one, who received his doctrine, obeyed his word, and followed him as his true disciple, should continue in ignorance, error, uncertainty, iniquity, or misery, however deeply he had before been involved in this complicated darkness. On the contrary, he should certainly, though in general gradually, be illuminated in the clear knowledge of God, and of every thing pertaining to acceptance, peace, and holiness; that so he might possess that divine light which guides men safely and comfortably through this world of sin and sorrow, to the everlasting felicity of heaven. (*Marg. Ref.* s, t *Notes*, *Prov.* 4:18,19. *Is.* 42:13—17, *v.* 16. *Hos.* 6:1—3, *v.* 3 *Acts* 26:18—20. *Eph.* 5:8—14, *vv.* 8,14. 2 *Tim.* 1:10. *Rev* 21:22—27. 22:2—5, *v.* 5.)—*The light of life.*] "In him was life, and the life was the Light of men." (1:4.)—"With thee is the fountain of life, and in thy light shall we see light." (*Ps.* 136:9.)—The Messiah had frequently been predicted under this image; (*Notes*, *Is.* 9:2. 42:5—7. 49:5,6. 60:1—3.) so that this declaration implied an avowal of his character, and also that the scribes and Pharisees, who opposed him, were blind guides and false teachers.

V. 13—16. Some of the Pharisees, who were among the multitude, (perhaps indignant at the discomfiture of their

[d] for I am not alone, but I and the Father that sent me.

17 It is [e]also written in your law, [f]That the testimony of two men is true.

18 I am [g]one that bear witness of myself, [h]and the Father that sent me beareth witness of me.

19 Then said they unto him, Where is thy Father? Jesus answered, [i]Ye neither know me nor my Father: [k]if ye had known me, ye should have known my Father also.

20 These words spake Jesus [l]in the treasury, as he taught in the temple: [m]and no man laid hands on him; for his hour was not yet come.

21 ¶ Then said Jesus again unto them, [n]I go my way, and ye shall seek me, [o]and shall die in your sins: [p]whither I go, ye cannot come.

22 Then said the Jews, [q]Will he kill himself, because he saith, Whither I go, ye cannot come.

23 And he said unto them, [r]Ye are from beneath; I am from above: [s]ye are of this world; I am not of this world.

24 I said therefore unto you, That ye shall die in your sins: [t]for if ye believe not that I am *he* ye shall die in your sins.

25 Then said they unto him, [u]Who art thou? And Jesus saith unto them, [x]Even *the same* that I said unto you from the beginning.

26 I [y]have many things to say and [z]to judge of

d 29. 16:32. e 10:34. 15:25. Gal. 3:24. 4:21. f Deut. 17:7. 19:15. 1 Kings 21: 10. Matt. 18:16. 2 Cor. 13:1. Heb. 10:28. 1 John 5:9. Rev. 11:3. g 12,25,38,51, 58. 10:9,11,14,30. 11:25. 14:6. Rev. 1:17,18. h See on 5:31—40. Heb. 2:4. 1 John 5:6—12. i 5:4,55. 1:10. 7:28. 10:14,15. 16:3. Jer. 22:16. 24:7. 1 Cor. 15:34. Gal. 4:9. Col. 1:10. 1 John 5:20. k 1:18. 14:6—9. 17:3,25,26. Matt. 11:25. Luke 10:21,22. 2 Cor. 4:4—6. Eph. 1:17. Col. 1:15. Heb. 1:3. 2 John 9. l 1 Chr. 9:26. Matt. 27:6. Mark 12:43. m 7:6. 7:8,30,44. 10:39. 11:9,10. Luke 13:31—33. 20:19. n 7:34. 12:35. 1 Kings 18:10. 2 Kings 2:16,17. Matt. 23:39. 24:23,24. o 24. Job 20:11. Ps. 73:19,20. Prov. 11:7. 14:32. p 7:34. 13:33. Luke 16:22—28. 1 Cor. 15: 17,18. q 7:35. 13:36. Matt. 25:41,46. q 48,52. 7:20. 10:20. Ps. 22:6. 31:18. 123: 4. Heb. 12:3. 13:13. r 1:14. 3:13,31. Ps. 17:14. Rom. 8:7,8. 1 Cor. 15:47,48. Phil. 3:19—21. Jam. 3:15—17. 1 John 2:15,16. s 15:18,19. 17:14. Jam. 4:4. 1 John 2:15,16. 4:5,6. 5:19,20. t 3:18,36. Prov. 8:36. Mark 16:16. Acts 4:12. Heb. 2:3. 10:26—29. 12:25. u 1:19,22. 10:24. 19:9. Luke 22:67. x 12. 5:17, &c. y 16:12. Heb. 5:11,12. z 16. 5:42,43. 9:39—41. 12:47—50.

brethren, as well as at the intimation of the preceding words,) observed that as "he bare witness to himself," his testimony ought to be considered as false, or invalid, according to the common rule of judgment in such cases. To this he answered, that this rule did not apply to him; as he knew perfectly whence he came, and whither he was about to go; of which they were entirely ignorant.—He had before shown them, that God had in various ways borne witness to him: (*Marg. Ref.* u—z. *Note*, 5:31—38.) yet they spake as if there had been no other proof of his being the Messiah, than his own word; as a mere man, like other men, not giving any adequate proof of his divine mission, or the high claims which he advanced of dignity and authority.—'My coming from heaven on an embassy to you, . . . and that testified by the Spirit to John Baptist, and by John Baptist to you, . . . gives a validity to my testimony; and joins God the Father himself in the testimony with me. And as the Holy Ghost has testified that I am sent by God; so my ascension to heaven, (which will sufficiently prove my mission,) being known to me beforehand, though not to you; and being discoverable by the event to you also; . . . it will follow, that my testimony of myself is authentic and valid.' *Hammond.*—'As I spake from my own certain knowledge, and I have already shown that I come with a divine commission, my testimony is perfectly true. I well know from whence I come, and whither I go; and the most evident demonstrations of it have been given to you, both in the nature of my doctrine, and in the miracles which I have wrought among you: but you are so perverse, that as often as I have hinted or declared it, you know not to this day, from whence I come, and whither I am going; which is not to be ascribed to the want of sufficient evidence, but merely to the force of your own prejudices: for you judge according to the maxims of flesh and sense, and will believe nothing in opposition to those principles which ye have so rashly imbibed; and by this means are justly liable to condemnation.' *Doddridge.* The consciousness of our Lord to his own divine dignity, and the foresight of his ascension and mediatorial exaltation, could not be adduced, strictly speaking, as an argument in proof of the validity of his testimony concerning himself, for the conviction of others: but it was proper, that he should speak in this manner concerning his own Deity and authority: and his words being confirmed by miracles, and other sufficient proofs, would not fail to make a deep impression on numbers, leading them to a more careful consideration of the subject, and fully satisfying all who were candid and teachable; while the event would effectually confute gainsayers, and still more illustrate the great doctrines concerning his person and salvation. As, however, he meant afterwards to recur to this, he seems to have waved the further discussion of it for the present, and only observed that the Pharisees were incompetent judges in such a cause: for they were ignorant of him, as "coming down from heaven," and about shortly to return thither; nay, they were unacquainted even with the place of his nativity as man: and moreover they were so blinded by their carnal prejudices and expectations of a Messiah, that they judged of his pretensions "according to the flesh," without any relish for the spiritual excellency of his character and doctrine, or desire of the real blessings of his kingdom. (*Notes, Matt.* 16:21—23. *Rom.* 8:5—9. 1 *Cor.* 2:14—16.) He came, however, among them as a Saviour, and did not mean at that time to denounce sentence, or execute vengeance, on any man; of which he had given them a proof in his refusal to pass sentence on the woman taken in adultery. (*Marg. Ref.* a, b. *Note*, 3:17,18.) Yet if he had assumed this character, he should certainly have judged with infallible equity and truth; as his union of nature, counsel, and operation, with the Father, who sent him and was with him, must exclude all possibility of error or injustice. Though our Lord did not as a Judge formally pronounce, and so proceed to execute, the sentence of condemnation on the scribes and Pharisees; yet he had clearly shown them what opinion he formed of their character and conduct; which the event, and especially the day of judgment, would prove to have been just and well grounded. (*Marg. Ref.* c, d.)

V. 17—20. The law of which the Pharisees professed to be so tenacious, admitted the evidence of "two men" as a sufficient proof of any fact; though the Scriptures every where described mankind, as prone to deceive and liable to be deceived. (*Marg. Ref.* f. *Notes, Deut.* 17:2—7. 19:15—21.) Jesus therefore observed, that he was one competent witness concerning his own nature and mission; (for he spake as a prophet declaring his mission, and not as a criminal who might not testify in his own cause;) and his Father was a second unexceptionable witness to him. Doubtless he referred to his own miracles, to the voice from heaven, and the fulfilment of ancient prophecies, by which it was proved that he was "the Son of God." But the Jews, either did not understand his meaning, or were unwilling fairly to meet the argument; and therefore they inquired who his father was. He did not, however, see good to give them an explicit answer; but only declared that they "did not know either him or his Father." Indeed, had they acknowledged him in his divine person and mediatorial work, they would have discovered his Father's glory as shining forth in him; and thus have attained a spiritual and experimental knowledge of the Father also: for, as he afterwards said more expressly, "he who hath seen me hath seen the Father;" and "I and the Father are One." (*Marg. Ref.* g—k. *Notes*, 54—59, *vv.* 54,55,59. 1:18. 10:26—31, *v.* 30. 14:7—14, *vv.* 9,10. 15:22—25. 16:1—3. 17:1—3. 1 *Chr.* 28:9. *Matt.* 11: 27. 2 *Cor.* 4:5,6.)—This open declaration that he was the Son of God, was made in that part of the precincts of the temple where the sacred treasures were collected and deposited: (*Note, Mark* 12:41—44.) yet his enemies were so restrained, that they did not apprehend him; because the time of his sufferings and death was not then arrived. (*Marg. Ref.* l, m. *Notes*, 7:25—30, *v.* 30. 11:7—10. 13:1—5. *Luke* 13:31—33.)

Treasury. (20) Γαζοφυλακιῳ. *Mark* 12:41,43. *Luke* 21:1.

V. 21—26. (*Note*, 7:31—36.) Our Lord next warned the unbelieving Jews of their guilt and danger, more plainly than before. He informed them, that he should speedily withdraw from them; and that, in their approaching miseries, they would desire the coming of the Messiah to redeem them; (for he was indeed that great Deliverer, though they would not believe it;) and in this vain expectation they would "perish in their sins;" (or, "in their *sin*," of rejecting the promised Messiah:) for they would by no means be able to come to that place whither he was going. This appeared so strange to the Jews, who thought of nothing but this present world, that they perversely and scornfully inquired of each other, whether he meant to murder himself, in order to get out of their reach; as he so decidedly declared that they could not follow him. In answer to this most absurd and malignant reflection, Jesus observed to them, that they were both *earthly* in their original, and *diabolical* in their disposition, and belonged to "this present evil world:" whereas he was "from above," of a heavenly and divine nature, and not at all like the men of the world in his judgment and temper; so that his doctrine, kingdom, and blessings could not suit their mind and heart. (*Marg. Ref.* p—s. *Note*, 3:27—36, *vv.* 31,32.) So long as this contrariety continued, there could be no cordial intercourse between them. (*Note, Am.* 3:1—3, *v.* 3.) He was about to return to heaven, whence he had come down; but it was impossible that they should follow him thither, or even be capable of enjoying its holy pleasures, so long as they retained their present proud and carnal minds, and "enmity against God:" nor could they escape condemnation, unless they believed him to be the promised Messiah.—Some think that in the expression "I am *He*, (of which the latter word is not in the original,) our Lord meant to avow himself the great I AM, who spake to Moses. Another passage indeed in this chapter, is unequivocal to this purpose: (*Note*, 54—53, *v.* 58.) but the expression is sometimes applied to others, exactly as in this place: (9:9. Gr.) and it would weaken the argument to adduce it in proof of

you: [a]but he that sent me is true; [b]and I speak to the world those things which I have heard of him.

27 They [c]understood not that he spake to them of the Father.

28 Then said Jesus unto them, [d]When ye have lifted up the Son of man, [e]then shall ye know that I am *he*, [f]and *that* I do nothing of myself; [g]but as my Father hath taught me, I speak these things.

29 And [h]he that sent me is with me: the Father hath not left me alone; [i]for I do always those things that please him. [*Practical Observations.*]

30 As he spake these words, [k]many believed on him.

31 Then said Jesus to those Jews which believed on him, [l]If ye continue in my word, *then* are ye [m]my disciples indeed;

32 And [n]ye shall know the truth, [o]and the truth shall make you free.

33 They answered him, [p]We be Abraham's seed, [q]and were never in bondage to any man: how sayest thou, Ye shall be made free?

34 Jesus answered them, [r]Verily, verily, I say unto you, [s]Whosoever committeth sin, is the servant of sin.

35 And [t]the servant abideth not in the house for ever; [u]*but* the son abideth ever.

36 If [x]the Son therefore shall make you free, ye shall be free indeed. [*Practical Observations.*]

a 17. 7:28. 2 Cor. 1:18. b 40. 3:32. 7:16. 15:15. 17:8. c 43,47. Is. 6:9. 42:18—20. 65:10. Rom. 11:7—10. 2 Cor. 4:3,4. d 3:14. 12:32—34. 19:18. e Matt. 27:50—54. Acts 2:41. 4:4. Rom. 1:4. 1 Thes. 2:15,16. f 5:19,30. 6:38. 11:42. 12:49,50. Num. 16:28—30. Heb. 2:3,4. g 3:11. h 16. 14:10,11. 16:32. Is. 42:1,6. 49:4—8. 50:4—9. 2 Tim. 4:17,22. i 4:34. 6:38. 14:31. 15:10. 17:4. Is. 42:1,21. Matt. 3:17. 17:5. Heb. 4:15. 5:8,9. 7:26. 10:5—10. 1 John 2:1. k 2:23. 6:14. 7:31. 10:42. 11:45. l 6:66—71. 15:4—9. 1 Sam. 12:14. Matt. 24:13. Acts 13:43. 14:22. 26:22. Rom. 2:7. 11:22. Col. 1:23. 1 Tim. 2:15. 4:16. 2 Tim. 3:14. Heb. 3:14. 8:9. 10:38,39. Jam. 1:25. 1 John 2:19,24. m 36. 1:47. 6:55. 15:8. 1 Tim. 5:3—5. n 6:45. 7:17. 14:6. 16:13. Ps. 25:5,8,9. Prov. 1:23,29. 2:1—7. 4:18. Cant. 1:7,8. Is. 2:3. 30:21. 35:8. 54:13. Jer. 6:16. 31:33,34. Hos. 6:3. Mal. 4:2. Matt. 11:29. 13:11,12. 2 Tim. 3:7. o 36. Ps. 119:45. Is. 61:1. Rom. 6:14—18,22. 8:2,15. 2 Cor. 3:17,18. Gal. 5:13. 2 Tim. 2:25,26. Jam. 1:25. 2:12. 1 Pet. 2:16. p 39. Matt. 3:9. Luke 16:24—26. q 19:15. Gen. 15:13. Ex. 1:13,14. Judg. 2:18. 3:8. 4:3. Ezra 9:9. Neh. 5:4—8. 9:37,28,36,37. r *See on* 3:3. Matt. 5:18. s 1 Kings 21:25. Prov. 5:22. Acts 8:23. Rom. 6:6,12,16,19,20. 7:14,23. 8:21. Eph. 2:2. Tit. 3:3. 2 Pet. 2:19. 1 John 3:8—10. t Gen. 21:10. Ex. 46:17. Matt. 21:41—43. Gal. 4:30,31. u 14:19,20. Rom. 8:15—17,29,30. Gal. 4:4—7. Col. 3:3. Heb. 3:5,6. 1 Pet. 1:2—5. x 31,32. 1 s. 19:13. 119:32,133. Is. 49:24,25. 61:1. Zech. 9:11,12. Luke 4:18. Rom. 8:2. 2 Cor. 3:17. Gal. 5:1.

the doctrine; like bringing suspicious witnesses to a fact which is otherwise sufficiently attested.—The Jews however demanded of him who he was, seeing he so peremptorily required them to believe in him; and his answer to this inquiry has greatly embarrassed expositors: but the most obvious meaning, and most naturally conveyed by the original words, seems suggested by our translation; as if he had said, 'At the beginning of this discourse, I told you, that I am "the Light of the World;" and if you believe on me as such, you will gradually know more of my person and doctrine.' (*Note*, 12.) This was equivalent to informing them that he was the Messiah, or the Son of God.—He added, that he had much more to say to them concerning himself and his salvation, as well as about their guilt and danger, and the vengeance which was to be executed on their nation: but his Father, who sent him, being true and faithful, would certainly fulfil all his ancient promises and threatenings respecting them, and attest the doctrine which he taught them: for he only spake to the world the doctrine which he had received from the Father.—*Die in your sins.* (24) 'As wanting that faith in me, which can alone procure the pardon of them.' *Whitby.* They scornfully inquired, whether Jesus intended to *murder* himself; and he showed them, that by rejecting him, they would *murder* their own souls! (*Notes*, *Prov.* 8:36. *Ez.* 18:25—32.) "To die in sin" is to die unpardoned, unchanged, under the wrath of God, and a vessel of wrath fitted for destruction. (*Marg. Ref.* o. *Note*, *Prov.* 14:32.)

Sins. (21) Τῃ ἁμαρτιᾳ.—Ταις ἁμαρτιαις, 24.—*From beneath.* (23) Εκ των κατω, *scil.* μερων. 6,8.—Κατωτερος. *Eph.* 4:9.—*From the beginning.* (25) Την αρχην. *Scil.* κατα την αρχην. *Gen.* 13:4. 41:20. 43:18,20. 1 *Chr.* 26:10. *Sept.*

V. 27—29. Notwithstanding the explicit manner in which Jesus spake of his Father, the Pharisees, being blinded by their prejudices, did not understand that he meant the God, whom they worshipped as the Father and Creator of heaven and earth, and called their Father. (41) He therefore further observed, referring to his crucifixion, that "when they had lifted up" him, "the Son of Man," (*Marg. Ref.* c, d. *Notes*, 3:14,15. 12:27—33, *v.* 32.) they would know that he was their promised Messiah, and that he had done and taught nothing of himself, from any motive, or by any will, distinct from that of his Father; (*Note*, 5:19.) who did not leave him alone, but continued to be, and to work, in and with him, as it was evinced by his numerous and beneficent miracles: (*Notes*, 3:1,2. 5:31—38, *vv.* 36,37. 14:7—14, *vv.* 10,11. 16:31—33.) for all which he said and did at all times, most perfectly pleased the Father, by fulfilling his eternal purposes, and displaying his glory. (*Marg. Ref.* e—i.)—Numbers who then opposed Jesus, afterwards embraced Christianity, after the pouring out of the Holy Spirit on his apostles and disciples; and very large multitudes were, by the awful judgments of God on the nation, convinced that Jesus was the promised Messiah. "The Lord is known by the judgment which he executeth." (*Notes*, *Ps.* 9:15,16. *Ez.* 28:21—23. 33:24—29.)

That please him. (29) Τα αρεστα αυτῳ. *Acts* 6:2. 12:3. 1 *John* 3:22. Ab αρεσκω, *placeo.* Ευαρεστος, *Rom.* 12:1,2, *et al.* Many others have done and do things pleasing to God; but they confess, as with one voice, that "in many things we offend all." Who, except Jesus, ever did or could truly say, "I always do the things which please him?" Of whom else do prophets and apostles speak in such terms? yet this is their uniform testimony to Jesus; who is thus emphatically distinguished from all others of the sons of Adam.

V. 30—36. The dignity and energy attending the words of our Lord on this occasion, convinced many of his hearers that he was the Messiah, and they professed to believe in him. Directing, therefore, his discourse to them, he exhorted and encouraged them to "continue in his word;" or to a persevering attendance on his instructions, belief of his declarations, reliance on his promises, and obedience to his commandments; notwithstanding all the temptations of the world, the flesh, and the devil. (*Marg. Ref.* l. *Notes*, 15:3—8. *Acts* 11:23,24.) If they did this, they would approve themselves his disciples *truly*, and not only in name and temporary profession: and by the constant teaching of his word and Spirit, their prejudices would be removed, their mistakes rectified, their views enlarged, and their doubts and uncertainties precluded; so that they would know the divine truth and excellency of his doctrine, and be able to distinguish it from every specious delusion. (*Marg. Ref.* m, n. *Notes*, 7:14—17. *Prov.* 4:18,19. *Hos.* 6:1—3, *v.* 3.) Thus they would effectually learn where their hope and strength lay; and so be made free from the bondage of sin and Satan; from the love of the world and the fear of men; from enslaving attachments to traditional superstitions; from the yoke of the ceremonial law; from legal terrors and the "spirit of bondage;" and from the dread of death, and the condemnation due to their sins. (*Marg. Ref.* o. *Notes*, *Rom.* 6:16—23. 8:3,4. *Gal.* 5:1—6, *v.* 1. 2 *Tim.* 2:23—26.) In this way they would possess the greatest possible liberty in the willing delightful service and worship of God, and in the enjoyment of his favour. (*Notes*, *Is.* 61:1—3. *Luke* 4:16—22. 2 *Cor.* 3:17,18. *Gal.* 5:13—15.) His hearers, however, were at that time very far from thus understanding his words: nay, some present asserted, "that they never were in bondage to any man." As Abraham's posterity, according to the revelation previously made by God to that patriarch, had been in the most abject bondage in Egypt; and as afterwards they had been enslaved to several other nations, especially the Syrians, Assyrians, Chaldeans, Persians, and Greeks: and as they were then reduced into subjection to the Romans; it is wonderful, how they could thus flatter themselves into a forgetfulness of their former and present condition. (*Marg. Ref.* p, q.) If they spake of *personal* slavery, they certainly could not ascribe the exemption to their descent from Abraham, as many of their brethren had frequently been thus in bondage. If they meant that their political slavery was an unjust usurpation, and contrary to their *right*, as Abraham's seed, (which was their constant pretext for rebelling against the Romans,) this could not in the least interfere with the Messiah's restoring them to the possession of *actual* liberty. Our Lord, however, did not see good to refute, or even notice their vainglorious boast. Spiritual things were, in his judgment, incomparably most important: and he therefore only reminded them, that the man who habitually practised any kind of sin, was in fact a slave to that sin, and could have no right to boast of freedom; intimating that this was the case with most of them, especially of those who thus perversely cavilled at his gracious words. (*Marg. Ref.* s. *Notes*, *Tit.* 3:4—7. 2 *Pet.* 2:18—22.) But if, instead of being so entirely the slaves of sin, they had far more exactly served God according to the letter of the law, depending on it, and rejecting his salvation; they could not on that account abide in the family for ever, as children and heirs; nay, they must at length be excluded, like Ishmael, who was the son of Abraham by a bond-woman. (*Marg. Ref.* t, u. *Note*, and *P. O. Gal.* 4:21—31.) But the Son of God, who was also eminently the "Seed of Abraham," "abideth for ever" in the family as heir: if then he, as the Son and heir, made them free by his power and grace, according to the will of his Father, they would "be free indeed;" receiving the Spirit of adoption, and the privileges, the liberty, and the inheritance of children. (*Note*, *Rom.* 8:15—17.)

If ye continue. (31) Εαν ὑμεις μεινητε. 35. 15:4,7,9,10 1 *John* 2:27. 3:6,24.—*Shall make you free.* (32) Ελευθερωσει ὑμας. 36. *Rom.* 6:18,22. 8:2,21. *Gal.* 5:1.—Ελευθερος, 33, 36. *Matt.* 17:26.—*Were in bondage.* (33) Δεδουλευκαμεν. *Matt.* 6:24. *Acts* 7:7. *Rom.* 6:6. *Gal.* 4:25. 5:13. *Tit.* 3:3. 2 *Pet.* 2:19, *et al.* Δουλος, 34,35. *Rom.* 6:16.—*Committeth sin.* (34) Ὁ ποιων την ἁμαρτιαν. 3:21. *Matt.* 13:41. 1 *John* 2:29. 3:4,7,8,9,10. (*Notes*, 1 *John* 3:4—10.

37 I [y]know that ye are Abraham's seed: [z]but ye seek to kill me, [a]because my word hath no place in you.

38 I [b]speak that which I have seen with my Father; [c]and ye do that which ye have seen with your father.

39 They answered and said unto him, Abraham is our father. Jesus saith unto them, [d]If ye were Abraham's children, ye would do the works of Abraham.

40 But [e]now ye seek to kill me, [f]a man that hath told you the truth, which I have heard of God: this did not Abraham.

41 Ye [g]do the deeds of your father. Then said they to him, [h]We be not born of fornication; [i]we have one Father, *even* God.

42 Jesus said unto them, [k]If God were your Father, ye would love me: [l]for I proceeded forth and came from God; [m]neither came I of myself, but he sent me.

43 Why [n]do ye not understand my speech? *even* because [o]ye cannot hear my word.

44 Ye [p]are of *your* father the devil, and the lusts of your father ye will do: [q]he was a murderer from the beginning, [r]and abode not in the truth, because there is no truth in him. [s]When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it.

45 And [t]because I tell *you* the truth, ye believe me not.

46 Which of you [u]convinceth me of sin? And if I say the truth, [x]why do ye not believe me?

47 He [y]that is of God, heareth God's words: [z]ye therefore hear *them* not, because ye are not of God.

[*Practical Observations.*]

48 Then answered the Jews, and said unto him, [z]Say we not well that [a]thou art a Samaritan, and hast a devil?

49 Jesus answered, [b]I have not a devil: [c]but I honour my Father, and ye do dishonour me.

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y 33. Acts 13:26. Rom. 9:7. z 6,40,59. 5:16—18. 7:1,19,25. 10:31. 11:53. a 43,45—47. 5:44. 12:39—43. Matt. 13:15,19—22. 1 Cor. 2:14. b 26. 3:32. 5:19,30. 12:49,50. 14:10,24. 17:8. c 41,44. Matt. 3:7. 1 John 3:8—10. d 37. Matt. 3:9. 5:45. Rom. 2:28,29. 4:12,16. 9:7. Gal. 3:7,29. Jam. 2:22—24. e 37. Ps. 37 12,32. Gal. 4:16,29. 1 John 3:12—15. Rev. 12:4,12,13,17. f 26, 38,36. g 38,41. h Is. 57:3—7. Ez. 23:45—47. Hos. 1:2. 2:2—5. Mal. 2:11. i Ex. 4:22. Deut. 14:1. Is. 63:16. 64:8. Jer. 3 19. 31:20. Ez. 16 20,21. Mal. 1:6. k 5:23. 15 23,24. 1 Cor. 16 22. 1 John 5 1,2. l 1:14. 16 27,28. 17 8, 25. Rev. 22:1 m 5:43. 7 28,29. 12 49. 14 10. Gal. 4:4. 1 John 4:9,10,14. n 27. 5:43. 7:17. 12 39,40. Prov. 28 5. Is. 44:18. Hos. 14:9. Mic. 4:12. Rom 3:11. o 6:60. Jer. 6:10. Acts 7:51. Rom. 8 7,8. p 38,41. 6:70. Gen. 3 15. Matt. 13:

38. Acts 13:10. 1 John 3:8—10,12. q Gen. 3:3—7. 1 Kings 22:22. 1 Chr. 21:1. Jam. 4:1—7. 1 Pet. 5:8. Rev. 2:10. 9:11. 13:6—8. 20:7—9. r 2 Pet. 2:4. Jude 6. s Gen. 3:4,5. 2 Chr. 18:20—22. Job 1:11. 2:4—6. Acts 5:3. 13:10. 2 Cor. 11: 3,13—15. 2 Thes. 2:9—11. Rev. 12:9. 13:14. 20:2,3,10. 21:8. 22:15. t 46. 3:19, 20. 7:7. Gal. 4:16. 2 Thes. 2:10. 2 Tim. 4:3,4. u 7. 14:30. 15:10. 16:8. 2 Cor. 5:21. Heb. 7:26. 1 Pet. 2:22. x Matt. 21:25. Mark 11:31. y 37,43,45. 1:12,13. 6:45,46,65. 10:26,27. 17:6—8. 1 John 3:10. 4:1—6. 5:1. 2 John 9. 3 John 11. z 52. 13:13. Matt. 15:7. Jam. 2:19. a 4:9. 7:20. 10:20. Is. 49:7. 53:3. Matt. 10:25. 12:24,31. Rom. 15:3. Heb. 13:13. b Prov. 26:4,5. 1 Pet. 2:23. c 29. 11:4. 12: 28. 13:31,32. 14:13. 17:4. Is. 42:21. 49:3. Matt. 3:15—17. Phil. 2:6—11.

V. 37—40. Our Lord allowed the external relation of these Jews to Abraham: but he opposed their presumptuous confidence in it; showing that this relation could not profit such as were of a contrary spirit to him: (*Marg. Ref.* x, y. *Notes*, *Ez.* 16:3—5,44—47. *Matt.* 3:7—10. *Rom.* 2:25—29. 4:9—17. 9:4—14.) This was certainly the case with those who were purposing to murder him, because his holy doctrine had no place in their hearts, which were preoccupied with contrary desires and affections. (*Marg. Ref.* z, a.) Indeed his doctrine and their practice could not but be opposite to each other: for he spake those truths which he had seen with his Father, and was come from heaven to testify to the world; and they did those wicked works which they had seen with their father, or learned from him, acting in concert with him and copying his example. This intimation caused the Jews again to insist upon it, that "Abraham was their father;" but Jesus showed them that if they had been the genuine children of that "father of the faithful," they would have copied his example; whereas they were seeking to murder him who certainly had told them the truth, as he had received it from God. This did not at all accord to Abraham's example, who always welcomed every discovery of the truth and will of God, with humble faith and unreserved obedience. (*Marg. Ref.* b—e. *Notes*, *Rom.* 4:18—22. *Gal.* 3:6—14,26—29. *Heb.* 11:8—10, 17—19. *Jam.* 2:21—24.)

Abraham's seed. (37) Σπερμα Αβρααμ. 33. *Luke* 1:55. *Rom.* 4:13. 9:7. *Gal.* 3:16,29.—*Gen.* 22:18. (*Note*, *Gal.* 3: 15—18.)—*Hath no place.*] Ου χωρει. 21:25. See on *Matt.* 13:11.

V. 41—47. Jesus further observed, that in one sense it might truly be said, the unbelieving Jews performed "the deeds of their father."—On hearing this, the objectors, perceiving the drift of our Lord's discourse, answered with indignation, that "they were not born of fornication;" they were neither the descendants of Gentile idolaters, nor Samaritans, nor apostate Jews, nor themselves the worshippers of idols; but they had one Father, even God, whose covenanted people and children they were. (*Marg. Ref.* g—i. *Note*, *Mal.* 2: 10—12.) But Jesus observed to them, that if God indeed were their Father, if they had been born of God and adopted by him, they would certainly have loved him, the beloved Son of God, "the brightness of his glory and the express image of his Person:" for he "proceeded forth, and came from God;" (which words imply something far beyond his merely coming into the world as Mediator, being wholly different from what are spoken of any other person;) neither did he come of his own accord, but as sent and commissioned by the Father, to display his glory and make known his truth. (*Notes*, 1:14—18. 6:36—40. 16:25—30.) Had the Jews therefore either supremely desired the favour of God, or loved his holy perfections, or sought his glory; they must have loved the character and doctrine of Jesus, and have welcomed him as their Teacher, Saviour, and King. (*Marg. Ref.* k, l. *Notes*, 21:15—17. 1 *Cor.* 16:21—24. 1 *Pet.* 1:8,9.) As the matter was thus plain, how was it that they did not understand his discourse? Truly, because their pride and worldly prejudices and passions closed their minds against his holy doctrine; and therefore they were determined not to believe that he was the Messiah, and the Son of God, or even a Teacher sent from him. (*Marg. Ref.* n, o.) In short, they were "the children of the devil," and bore the image of their father: they were therefore resolved to perpetrate those wicked designs which originated from the lusts in their hearts as excited by Satan, and were the counterpart of his proud and determined enmity to God; and coincided with his malignant purposes of dishonouring God, opposing true religion, and destroying its friends, as much as possible. From the beginning of the world, or the existence of man, that great adversary of God and of his creation, had been "a murderer," or manslayer. Having departed from his original love of truth, and his fidelity and loyalty to his Maker and Lord, by his awful apostacy; he proceeded, as soon as possible, to murder the souls and bodies of men. By his lies he tempted Eve, and through her Adam, to eat the forbidden fruit: by which he in a sense murdered the whole human race, soul and body at once. Soon after, he instigated wicked Cain to murder his righteous brother Abel; which was the *beginning*, and *specimen*, of all the innocent blood shed by persecutors ever since. (*Marg. Ref.* p—r. *Notes*, *Matt.* 23:34—36. 1 *John* 3:7—15.) He has always been the great tempter of mankind to all kinds of discords and contentions, which terminate in private murder, or in bloody destructive wars, and cruel oppressions and massacres. He prompts men to those excesses by which multitudes destroy themselves and each other; and to suicide in all its varied forms. At the same time his suggestions tend equally to the ruin of men's immortal souls.—All these murders are inseparably connected with lies and deceit: the devil first prevailed over Eve by a lie; (*Note*, *Gen.* 3:4,5.) all persecutions are excited on lying pretences, by false accusations of the most malignant kind, and in support of false religions. In a word, the devil is the great promoter of falsehood of every kind throughout the earth, and does all his mischief by it, even as God uses truth as the medium of all good to men. The devil is altogether composed, as it were, of subtlety, dissimulation, and treachery; so that when he propagates a lie of any kind, he acts in character, and brings forth out of his own inexhaustible treasury; for he is not only a liar, but the original author of all lies, and the father of all liars. (*Marg. Ref.* r, s.) Now it was evident that these Jews were the children of this great manslayer and liar; in that they refused to believe in Jesus, and sought to put him to death, not only *though* he told them the truth, but "*because* he did so." Their wicked hearts were diametrically opposite to the truth, which must be holy and humbling: yet if he had taught them any false doctrine, it would have been congenial to their pride and lusts, and they would have been disposed to receive it. (*Marg. Ref.* t.) But could they convict him of any kind or degree of sin? If not, how did they excuse their rejection of his doctrine, and their murderous persecution of him, notwithstanding his undeniable miracles? If indeed he spake the truth of God to them, why did they not believe him? The reason was obvious; every man who is born again and belongs to God, has an habitual disposition to hear his words, and to believe and obey them: they therefore did not thus regard them, because they were not the children of God, but the children of the devil, and, like their father, were at enmity against the truth and holiness of God. (*Marg. Ref.* u—y. *Note*, 1 *John* 4:4—6.)—*Ye cannot.* (43) 'Men of your tempers cannot yield obedience to it. ... The Jews ... wanted not, either *natural* power, or assistance necessary on God's part to do this: but only a *moral* power, or a mind well disposed to obey his words.' *Whitby.* (*Notes*, *Ps.* 110:4. *Phil.* 2:12,13.)

Ye would love me. (42) Ηγαπατε αν εμε. 1 *John.* 5:1.—*Ye will do.* (44) Θελετε ποιειν. "Ye will," or purpose, "to do."—*A murderer.*] Ανθρωποκτονος. 1 *John* 3:15. Not elsewhere. Ex ανθρωπος et κτεινω occido.—Ανδροκτονος, *killer of men*, is the epithet given to Mars by Homer. The fabled god of war killed *men* chiefly: (*ανδρας, males, men of war:*) but the devil kills men, women, and children, even the whole species.—

50 And [d]I seek not mine own glory: [e]there is one that seeketh and judgeth.

51 Verily, verily, I say unto you, [f]If a man [g]keep my saying, he shall never [h]see death.

52 Then said the Jews unto him, [i]Now we know that thou hast a devil. [k]Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never [l]taste of death.

53 Art [m]thou greater than our father Abraham, which is dead? and the prophets are dead: [n]whom makest thou thyself?

54 Jesus answered, [o]If I honour myself, my honour is nothing: [p]it is my Father that honoureth me, of whom [q]ye say, That he is your God.

55 Yet [r]ye have not known him; [s]but I know him: and if I should say, I know him not, [t]I shall be a liar like unto you: but I know him, [u]and keep his saying.

56 Your father Abraham [x]rejoiced to see my day: and he saw *it*, and was glad.

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

58 Jesus said unto them, [y]Verily, verily, I say unto you, [z]Before Abraham was, [a]I am.

59 Then [b]took they up stones to cast at him: [c]but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

d 5:41. 7:18. e 5:20—23,45. 12:47,48. f 3:15,16. 5:24. 6:50 11:25,26. g 55. 15:20. h 12. Ps. 89:48. Luke 2:26. i 48. 9:24. k Zech. 1:5,6. Heb. 11:13. l Heb. 2:9. m 58. 4:12. 10:29,30. 12:34. Is. 9:6. Matt. 12:6,41,42. Rom. 9:5. Heb. 3:2, 3. 7:1—7. n 5:18. 10:33. 19:7. o 5:31. 7:18. Prov. 25:27. 2 Cor. 10:18. Heb. 5:4,5. p 5:22—26,41. 7:39. 13:31,32. 16:14,15. 17:1,5. Ps. 2:6—12. 110:1—4. Dan. 7:13,14. Acts 3:13. Eph. 1:20—23. Phil. 2:9—11. 1 Pet. 1:21. 2 Pet. 1:17. q 41. Is. 48:1,2. 66:5. Hos. 1:9. Rom. 2:17, &c. r 19. 7:28. 15:21. 16:3. 17:25. Jer. 4:22. 9:3. Hos. 5:4. Acts 17:23. 2 Cor. 4:6. s 1 Kin. 8:46. 2 Chr. 6:36. Prov. 20:9. Eccl. 7:20. 1 John 1:8,10. t 44. 1 John 2:4,22. 5:10. Rev. 3:9. u 29,51. x Gen. 22:18. Luke 2:28—30. 10:24. Gal. 3:7—9,14—18. Heb. 11:13,39,40. 1 Pet. 1:10—12. y 34,51. z 1:1,2. 17:5,24. Prov. 8:22—30. Is. 9:6. Mic. 5:2. Col. 1:17. Heb. 1:10—12. 13:8. Rev. 1:11,17,18. 2:8. a Ex. 3:14. Is. 43:13. 44:6,8. 46:9. 48:12. Rev. 1:8. b 5,6. 10:30—33. 11:8. 18:31. Lev. 24:16. Luke 4:29. Acts 7:57,58. c 5:13. 10:39,40. 11:54. Gen. 19:11. 2 Kings 6:18—20. Luke 4:30. 24:31. Acts 8:39,40.

Convinceth me of sin. (46) Ελεγχει με περι αμαρτιας. 16:8,9. See on *Matt.* 18:15.

V. 48—53. The conclusive arguments, and severe reproofs of our Lord, greatly exasperated his opponents: they therefore now openly declared, what they seem before to have privately whispered, namely, that he was a Samaritan: one of that hated nation, or as great an enemy to them and their religion, as any Samaritan could be; and therefore equally entitled to their contempt and abhorrence. They added, that he had a devil, or was possessed by a demon, and spake by his instigation, being also enabled by him to perform apparent miracles in confirmation of his delusions. (*Marg. Ref.* z, a. *Note*, 7:19—24.) But Jesus meekly replied, that he had not a devil; taking no notice of being called a Samaritan, as that reproach did not *so immediately* affect the credit of his divine commission: on the contrary, he honoured God his Father, by his conduct, doctrine and miracles, the evident tendency of which was to lead men to worship, trust, and obey him: and they dishonoured him by their reviilings, as if he were actuated by Satan, which proved that they were enemies to God and his honour. For his part, he sought not his own glory, as distinct from that of the Father, and therefore he disregarded equally their reproaches and their applause. There was, however, One who sought to honour him, and who would call them to account, and execute vengeance on them, for their opposition to him. (*Marg. Ref.* b—c.) He therefore proceeded most solemnly to assure them, that if a "man keep his saying," cordially embrace and steadfastly retain, his holy doctrine by obedient faith, "he shall never see death:" meaning, that *temporal death*, or the separation of the soul from the body, should never do him harm; and *eternal death*, or the separation of the soul from God, should not come upon him. (*Marg. Ref.* f—h. *Note*, 11:20—27, *vv.* 25,26.) The Jews, misunderstanding this declaration, openly declared they now were certain that he was possessed: for Abraham and all the prophets had died; and was he able, not only to escape death himself, but to preserve all his followers from it? and did he openly avow that he was greater than all who ever lived before him? 'Who can promise others shall never die, but he who is himself to live for ever?' *Whithy.* (*Marg. Ref.* i, k, m, n. *Notes*, 14:18—20, *v.* 19. *Col.* 3:1—4.) Jesus had repeatedly shown them that he was the promised Messiah, by speaking as "the Son of God," and "the Light of the world:" and it was evident, even from their own interpretation of the Scriptures, that the Messiah was to be far greater than any one who had gone before him.—To *see* death, and to *taste of* death, seem only to be figurative expressions of the same import as *to die.* (*Marg. Ref.* l.)

A devil. (48) Δαιμονιον. 49,52. 10:20,21. *Matt.* 7:22. *Mark* 1:34,39, *et al.*—*Notes*, *Acts* 17:18. 1 *Cor.* 10:18—22.—*Ye do dishonour.* (49) Ατιμαζετε. *Luke* 20:11. *Acts* 5:41. *Rom.* 1:24. 2:23. Ab α priv. et τιμη *honour.*—*Never.* (51) Εις τον αιωνα. 52. 4:14. 6:58.—*Taste.* (52) Γευσεται. 2:9. *Matt.* 16:28. *Luke* 9:27. *Heb.* 2:9. 6:4. 1 *Pet.* 2:3.

V. 54—59. In reply to the objections of the Jews, our Lord observed, that if he claimed this honour for himself, upon his own testimony alone, "it was nothing," or a *vain* glory like that of ambitious worldly men: but his Father had conferred it on him, and testified in various ways that it belonged to him. (*Marg. Ref.* o, p. *Notes*, 5:31—44.) By his Father he meant the God of Israel, whom they claimed as their God and covenanted Friend, and professed to worship: yet they had no true knowledge of him, nor any of those holy dispositions which spring from that knowledge. (*Note*, 17—20.) But he knew him fully and perfectly; and if, to avoid their hatred, he should deny this, he should then indeed be a liar, as they were, when they professed to know, love, and worship him. But he proved his knowledge of God by perfectly keeping his commandments, and executing the commission which he had received from him. (*Marg. Ref.* q—u.) He also assured them that Abraham had greatly desired to see the day of his appearing upon earth, and rejoiced, and even exulted with triumphant gladness, in the prospect of it. The Patriarch had, by faith in his divine promises and predictions, and through types, looked forward to the appointed season of his coming for the redemption of his people, with the highest satisfaction; and his hope of salvation was grounded on the same word, but the degenerate offspring rejected and hated Him whom their illustrious ancestor had, at so great a distance, beheld with the utmost reverence and joy! (*Marg. Ref.* x. *Notes*, *Matt.* 13:16,17. *Luke* 10:23,24. *Heb.* 11:13—16. 1 *Pet.* 1:10—12.) The Jews, however, perversely understood him to mean, that Abraham had actually conversed with him, as a man living upon earth at that time. He was not yet fifty years old, and would he avow that he had seen Abraham, who died above one thousand eight hundred years before?—Jesus at this time was not more, on any computation, than thirty-five years of age: but his gravity, joined with his incessant labours, probably made him look much older than he was.—To their inquiry, he answered with his usual most solemn asseveration, "Before Abraham was, I AM." The use of the present tense in this connexion, and the construction of the passage, require us to understand it as a declaration, that, as the great I AM, who appeared to Moses, he possessed an underived and independent existence, before Abraham was brought into being, yea, from all eternity. (*Marg. Ref.* z, a. *Notes*, *Ex.* 3:14. *Heb.* 1:10—12. 13:8. *Rev.* 1:8.) Indeed the words do not well admit of any other construction, which can render them intelligible to a man of ordinary capacity. Thus the Jews evidently understood them; and therefore they were about to stone Jesus for blasphemy, without any process of law or regard to the Roman authority; their indignation was so greatly excited! But by his miraculous power he concealed himself from their view, and, passing through the midst of them without being perceived, he eluded their malice for the present. (*Marg. Ref.* b, c.)—Probably, this discourse left a durable impression on many of the hearers, and prepared their minds for receiving the testimony of his apostles, after the pouring out of the Holy Ghost.—'Christ here only signifies, that he was before Abraham, in the decree of God.' *Grotius.*—'But 1. Christ answers to the objection of the Jews, which had no respect to the priority of these two persons in the decree of God; but as to actual existence.—2. In this sense even Judas, and all the murderers of our Lord, might be before Abraham had a being.' *Whithy.*—Some eager but injudicious Calvinists use language similar to this, about *justification*, and other Christian privileges; and they are justly censured even by their brethren: because the *purpose* of God, and its *accomplishment*, are perfectly distinct; and should never be thus confounded: but one would not have expected such crude language from the very learned Anti-Calvinist, Grotius!

A liar. (55) Ψευστης. 44. *Rom.* 3:4. 1 *Tim.* 1:10. *Tit.* 1:12. 1 *John* 1:10. 2:4,22. 4:20. 5:10. Ψευδος, 44.—*Rejoiced.* (56) Ηγαλλιασατο. See on *Luke* 1:47.—*I am.* (58) Εγω ειμι.—Εγω ειμι Ὁ Ων. ... Ὁ Ων απεσταλκε με. *Ex.* 3:14. *Sept.*—*Hid himself.* (59) Εκρυβη. "Was hidden," 12:36.—In what way "Jesus was hidden" from the view of his persecutors, it is not said, nor does it behoove us to inquire. (*Notes*, *Gen* 19:11. 2 *Kings* 6:18. *Luke* 24:13—24, *v.* 16.)

PRACTICAL OBSERVATIONS.

V. 1—11. In the conduct of our Lord we see an example of the strictest attention to retired devotion, connected with the greatest diligence in seizing on every opportunity of public usefulness; but we must be very careful in redeeming our time, and very moderate in animal recreation, if we would tread in his steps; and not allow these distinct, and too often detached, parts of our duty to entrench on each other.—Even Jesus himself could scarcely be more active in doing good, than his zealous enemies were, and always have been, in devising and compassing evil; for malice will convert any thing into an occasion of mischief. The ministers of the gospel, therefore, want divine wisdom and fortitude; for they will be encountered by subtle, as well as powerful opponents: yet their enemies are seldom more dangerous, than when they assume the appearance of friendship; and, in the language of respect, attempt to inveigle them, to intermeddle with matters not belonging to them, or to interfere in the peculiar

CHAPTER IX.

Jesus gives sight to one who was born blind, 1—7. The man shows his inquiring neighbours by what means his eyes were opened, 8—12. He is brought to the Pharisees, who strictly examine both him and his parents, 13—23. They are offended at him, for contending that Jesus is a prophet, and disdainfully excommunicate him, 24—34. Jesus makes himself known to him, as "the Son of God;" and he believes in him and worships him, 35—38. Christ declares the design of his coming to be, that the blind might see, and the seeing be made blind; with reference to the miracle, and to the proud and wilful blindness of the Pharisees, 39—41.

AND as *Jesus* passed by, [a]he saw a man which was blind from *his* birth.

2 And his disciples asked him, saying, Master, [b]who did sin, this man, or his parents, that he was born blind?

3 Jesus answered, [c]Neither hath this man sinned, nor his parents: [d]but that the works of God should be made manifest in him.

4 I [e]must work the works of him that sent me, [f]while it is day: the night cometh, when no man can work.

a 32. b 34. Matt. 16:14. c Job 1:8—12. 2:3—6. 21:27. 22:5, &c. 32:3. 42:7. Ec. 9:1,2. Luke 13:2—5. Acts 28:4. d 11:4,40. 14:11—13. Matt. 11:5. Acts 4:21.

e 4:34. 5:19,36. 10:32,37,38. 17:4. Luke 13:32—34. Acts 4:20. f 11:9,10. 12:35. Ec. 9:10. Is. 38:18,19. Eph. 5:16. Col. 4:5.

concerns of princes and rulers. (*P. O. Matt.* 22:15—22.)—Adultery most certainly merits far severer punishment from the magistrate, than it generally meets with; and we may sometimes state and explain the law of God respecting these things: but we should not leave our proper employment to direct legislators or magistrates, unless clearly called to that service. If any persuade us openly to intermeddle out of our proper line of duty, we should look upon it as a temptation; and we may suspect that this is sometimes done, that they may accuse us, either as ambitious men who are enemies to civil liberty, or as turbulent innovators who are disaffected to the authority which God has placed over us. We should, therefore, generally act as though we heard them not; and answer repeated solicitations by some serious address to men's consciences; thus "studying to be quiet, and mind our own business."—The prosecution of criminals is in itself a good work: yet it is frequently conducted by such persons and from such motives, that the accusers are in the sight of God the more atrocious offenders. From regard to society they cannot be wholly excluded: nor should we in any sense require too much of those who concur in the necessary but painful employment, of bringing offenders to justice; yet we may fairly observe, that he who is concerned in the prosecution of another for a capital offence, and is himself living in the practice of unrepented habitual wickedness, has need to tremble at the prospect of more terrible vengeance from God, than that which he calls for upon a fellow-criminal from human justice. He should therefore pause, and prepare for his awful employment, by self-examination, repentance, faith, prayer, and amendment of life; lest he should "bring upon himself swift destruction." But were such barriers placed around our courts of judicature; were such rules proclaimed in them, and adhered to, how would they be thinned! While many, "convicted by their own consciences, would go out one by one," perhaps beginning at the eldest and greatest persons concerned; the prosecution might be left unfinished, and the criminals be allowed to escape. Nay, if our most solemn religious ordinances could be fenced against those who are habitually practising secret iniquity, it is to be feared that the small number of our communicants would often be diminished. These reflections may convince us what little reason men have to object to the doctrine of free salvation: they only, who have always performed a sinless obedience, ought to cast a stone at the preachers of unmerited forgiveness, and eternal life the free gift of God, through faith in Christ: all else should thankfully receive their message. The same considerations may also show us the readiest way of dealing with pertinacious objectors: an address to their consciences, which calls their sins to remembrance, may render those silent, from fear of detection and recollection of their guilt, whom no arguments can reach. And though we must not excuse crimes, nor object to the infliction of merited punishment; yet we should hence learn to be gentle and compassionate, even in performing the severest offices: and ever to show a disposition to forgive, and be kind to the vilest, as we hope for mercy from God to our own souls. We should, however, strongly urge the admonition, "Sin no more;" otherwise an escape from temporal punishment can only give an opportunity of "treasuring up wrath against the day of wrath."

V. 12—29. Every action of Jesus, as well as his whole doctrine, shows him to us as "The light of the world." Let us then no longer look to the schools of philosophy for illumination; and let us not implicitly follow any man's teaching: on the contrary let us follow Jesus, that we "may not walk in darkness, but have the light of life." If we have begun to attend on him for instruction; he has already in some things "made darkness light before us," and "our path will shine more and more unto the perfect day." But unbelievers "know not whence he came, and whither he is gone:" "they judge after the flesh;" yet they presume to judge him, before whose righteous tribunal they must shortly stand: whereas, they are incompetent to decide upon the principles and conduct of his meanest disciple. Such men often oppose precepts to doctrines: yet those precepts properly explained condemn their conduct, and bear witness to the doctrines which they oppose: yea, in every way God testifies to his Son, that Salvation is by faith in him alone. Those who know not his glory and grace, know not "the Father that sent him:" but, by the knowledge of the Son, believers attain to the sanctifying and beatifying knowledge of the Father also.—The Redeemer has indeed left this earth, where he was so greatly hated and despised: yet none who truly "seek him shall die in their sins," or be excluded from that place, "whither as our Forerunner he is for us entered:" but those who continue to deride his warnings, and thus prove themselves "earthly, sensual, and devilish," will die unpardoned, and perish as "vessels of wrath fitted for destruction."—But some will say, 'Who is Jesus? And what are we to believe concerning him? We allow him to have been a Prophet, a Teacher of most excellent morality, and a bright Example of beneficence and patience: nay, we admit that he was the chief of men, or even of all creatures; and we would even grant him to be something more than a creature, if we could do it without acknowledging him as "God over all, blessed for evermore:" and will not this suffice?' Let Jesus himself answer this question. Is this to honour him, even as we honour the Father? Does this answer to his being "the Light of the world," "the Life of men," "the Resurrection of the dead," "One with the Father," the everlasting I AM? (58) He, who said such things of himself in the vale of humiliation, will not retract them on the throne of glory: and they who do not believe in him, as being all this, and as more than our words can fully express, will perish in their sins, whatever they object to the bigotry of those who fairly warn them of their danger. For Jesus has much to say and to judge of them: and all shall know, by their conversion, or in their condemnation, that he always spake and did those things which pleased the Father, even when he claimed the highest honours to himself.

V. 30—36. Many profess the great doctrines of Christianity without saving faith: when we therefore see men convinced that the doctrines, termed *evangelical*, are indeed divine truths, we should warn them of the temptations and dangers, to which they will be exposed, that they may be excited to guard against them.—By "continuing in the word" of Christ, with an obedient faith, we prove that we are his "disciples indeed," and "have not received the seed in stony ground." Thus we attain a fuller and more satisfactory knowledge of the truth: and this teaches us the nature, excellency, Author, and means, of true liberty; and leads us earnestly to pursue, and at length to enjoy, that precious blessing. But as men are capable of imposing on themselves, through self-flattery, in the most unaccountable manner, in respect of their secular concerns; no wonder if they mistake their character and state in relation to God and the eternal world. (*Note, Jer.* 17:9,10.) It is, however, most certain, that he "who committeth sin is the slave of sin;" and we may infer safely, that many declaim and dispute about liberty of every kind, and boast of it, nay fight for it, who are themselves base slaves to ambition, avarice, lust, anger, or some other grovelling or malignant tyrant. How highly soever we value Freedom, personal or political, civil or religious; (and when freedom is soberly ascertained, it can scarcely be too highly prized;) we must recollect that it is a mere shadow to the slave of sin and Satan: and we may well weep to see men laden with heavy chains, yet glorying in their liberty; till death terminates their delusion, and makes them know that they must be slaves for ever. From this awful state no maxims of philosophy, no system of ethics, no inventions of superstition, no external ordinances, can deliver any man: nay, God may outwardly be served from slavish fear, or mercenary hope, and no liberty be obtained or enjoyed; but "if the Son of God make us free, we shall be free indeed," and for ever. While therefore men stand up for freedom, rights, and privileges; let every one, who would be truly wise, first come to Christ for that real and enduring liberty to which he calls us by his gospel. (*Note, Matt.* 11:28—30.)

V. 37—47. Alas! immense numbers boast of being Christians, as absurdly as the Jews did that they were "Abraham's children;" and they suppose that God is their Father, because they have been baptized, even as the Jews did because of circumcision. But which do they resemble most, the primitive Christians, or those who sought to murder Christ, because they could not endure his doctrines and precepts? Are they born again, and made partakers of a divine and holy nature? Do they above all things love Jesus, and his salvation and service? If there is nothing of this kind in their dispositions and conduct, but very many things of a contrary nature, let them not deceive themselves: they are the children of him whose works they do, and whose image they bear; and the pride, rebellion, dissimulation, malice, and malignity of numbers called Christians, show them to be the offspring of that old apostate, murderer, and liar, the devil. Such affronting applications of evangelical truth, induce men to complain that they cannot understand the words of Christ; no evidence can convince them, that those doctrines are true, which reduce them to the alternative, of renouncing and mor-

5 As [g]long as I am in the world, I am the Light of the world.

6 When he had thus spoken, [h]he spat on the ground, and made clay of the spittle, and he [i]anointed the eyes of the blind man with the clay;

7 And said unto him, [k]Go wash in [l]the pool of Siloam, (which is by interpretation, [l]Sent.) He went his way therefore, and washed, [m]and came seeing.

8 The neighbours therefore, and they which before had seen him that he was blind, said, [n]Is not this he that [o]sat and begged?

9 Some said, This is he: others *said*, He is like him: *but* he said, I am *he*.

10 Therefore said they unto him, [p]How were thine eyes opened?

11 He answered and said, [q]A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash and I went and washed, and I received sight.

12 Then said they unto him, [r]Where is he? He said, I know not. [*Practical Observations.*]

13 They [s]brought to the Pharisees him that aforetime was blind.

14 And [t]it was the sabbath-day when Jesus made the clay, and opened his eyes.

15 Then again [u]the Pharisees also asked him

g 1:4—9. 3:19—21. 8:12. 12:35,36. Is. 42:6,7. 49:6. 60:1—3. Mal. 4:2. Matt. 4:16. Luke 2:32. Acts 13:47. 26:18,23. Eph. 5:14. Rev. 21:23. h Mark 7:33. 8:23. Rev. 3:18. i Or, *spread the clay upon the eyes of the blind man.* k 2 Kings 5:10—14. l 11. Neh. 3:15. *Siloah.* Is. 8:6. *Shiloah.* m 10:36. Rom. 8:3. Gal. 4:4. n 39. 11:37. Ex. 4:11. Ps. 146:8. Is. 29:18,19. 32:3. 35:5. 42:7,16—18. 43:8. Luke 2:32. Acts 26:18. o Ruth 1:19. 1 Sam. 21:11,12. o 1 Sam. 2:8. Mark 10:46. Luke 16:20—22. 18:35. Acts 3:2—11. p 15 21,26. 3:9. Ec. 11:5. Mark 4:27. 1 Cor. 15:35. q 6,7,27. Jer. 36:17,18. r 5:11—13. 7:11. Ex. 2:18—20. s 8:3—8. 11:46,47,57. 12:19,42. t 5:9,16,18. 7:21—23. Matt. 12:1—14. Mark 2:23—28. 3:1—6. Luke 6:1—11. 13:10—17. 14:1—5. u *See on* 10,11. 26,27.

tifying every sin, or of perishing for ever in hell. The most unexceptionable conduct of those who speak the words of God, will not procure them credit, "because they tell them the truth:" but if any improbable report be spread, or any new heresy started; the same persons will embrace it with the most implicit and absurd credulity! The reason is evident; "they are not of God, and therefore they cannot hear his words."

V. 48—59. Calumny and reproach must be the recompense of those who stand up for the "truth as it is in Jesus:" and they may expect to be called the enemies of mankind, of their country, nay, of the church and religion; for, the more they honour God, the more the ungodly and hypocritical will dishonour them. Nor ought we to be disconcerted at being called enthusiasts and insane, nor even branded in more opprobrious terms, by such men as said to the holy Jesus, "Thou art a Samaritan, and hast a devil." We must, amidst all, still direct men to Jesus, "not seeking our own glory," but leaving the matter to him "who seeketh and judgeth:" for we are assured that they who "keep his saying shall not see death for ever." We should steadfastly profess what we know and believe concerning God and religion; whatever wrong constructions may be put upon our words, by those who falsely claim him as their God, yet know him not; and if we be heirs of Abraham's faith, we shall both trust him for temporal protection, and rejoice with glad exultation in expectation of that day when the Saviour who said, "Before Abraham was, I AM," shall appear in his glory to the confusion of his enemies, and to complete the salvation of all who believe in him; while they shall shout in triumphant strains, "Lo, this is our God, we have waited for him, and he will save us. This is the LORD, we have waited for him, we will be glad and rejoice in his salvation." (*Notes, Is.* 25:9. 1 *Tim.* 4:6—8. *Tit.* 2:11—15. *Heb.* 9:27, 28. 2 *Pet.* 3:10—15.)

NOTES.—CHAP. IX. V. 1—3. Though the first words of this chapter seem connected with the conclusion of the foregoing; yet it is generally thought that some months had intervened: for the events before recorded took place at the feast of tabernacles, but those of this chapter are supposed to have occurred at the feast of dedication, about a quarter of a year afterwards. (*Note*, 10:22—24.)—Jesus passing on the streets of Jerusalem met a man who was known to have been born blind: and the disciples thence took occasion to ask a question, which seems *in part* to have arisen from the opinion, that men in this world fare better or worse, according to their behaviour in some pre-existent state, of which they have no recollection or consciousness! Many of the Jews at that time had imbibed this absurd sentiment from the heathen: for, not being satisfied with the scriptural account of the entrance of sin and death into the world, they had recourse to this notion to solve the difficulties which they met with in the dispensations of Providence, from observing the extraordinary calamities attendant on some men, more than on others, through the whole course of their lives. The disciples therefore desired to be informed, whether this man's calamity was the punishment of his own misconduct in a pre-existent state, or whether his parents had brought it on him and themselves by some heinous crime? (*Notes*, 27—34, *v.* 34. *Luke* 13:1—5.—Many think that the sin mentioned *Lev.* 20:18. is referred to.) But our Lord assured them, that neither the one nor the other was the real cause of his being born blind; but it was so ordered on purpose, that the powerful operation of God, by his hands, might be openly displayed, in restoring the blind man to sight. No doubt his parents were sinners, and deserved far worse than this affliction: and the man was born in sin as others are: but these were not the *immediate causes* of this singular calamity, which was appointed for another most important and merciful purpose. (*Marg. Ref.*)

Passed by. (1) Παραγων. 8:59. *Matt.* 9:9,27. 1 *Cor.* 7:31.—*Birth.*] Γενεσης. Here only.

V. 4—7. Our Lord next observed that, notwithstanding the malice of his enemies, it was requisite for him to "work the works," which his Father had sent him to perform, during the short remnant of his life on earth: intimating that his crucifixion would soon take place, which would end his personal labours and miracles; as the night does the work of the day or as death terminates the services and fixes the state of every one. (*Marg. Ref.* e, f. *Notes, Ec.* 9:10. *Luke* 13:31—33.) It was also proper for him to open this man's eyes, as an emblem of his enlightening the minds of men by the knowledge of divine truth. While he continued on earth, he was "the Light of the world," by his personal ministry and miracles; and he would be the same, by his doctrine and his Spirit, to the end of time. (*Marg. Ref.* g. *Notes*, 1:4—9. 8:12.) He therefore anointed the man's eyes, with clay formed for that purpose with his spittle, which would seem rather suited to close, than to open them: and then he directed him to go and wash at the pool of Siloam, which, signifying *Sent*, might be a type of him whom the Father had *sent* to be "the Light of the world." (*Marg. Ref.* h—m. *Notes, Gen.* 49:10. *Is.* 8:6—8.) Accordingly the man, having, it may be supposed, heard of the miracles which Jesus performed, and hoping for a cure, obeyed; and thus not only received his sight, but was also enabled to make an immediate and proper use of his eyes, and so returned seeing every object distinctly: for it is a fact now well ascertained, that when sight is given, by a surgical operation, to those who were born blind; they require a considerable time to learn the proper use of the newly acquired sense, as well as great care in preventing any injury to it.—Perhaps our Lord took this method to make trial of the man's faith and obedience; or to show that the most unlikely means will be efficacious, when he appoints and blesses them.—As far as I can recollect, this is the only instance, in which sight was miraculously given to one born blind: and indeed "opening the eyes of the blind," strictly speaking, was a miracle peculiar to our Lord himself, and is repeatedly mentioned in the prophecies of his coming. It is neither included in the commission given to the apostles and seventy disciples; nor was it performed either by them or by any of the ancient prophets. The removal of Saul's *temporary* blindness by Ananias, is, I think, the only exception.—The same is observable also of opening the ears of the deaf, and the mouths of the dumb. (*Notes, Ex.* 4:11,12. *Ps.* 146:8. *Is.* 29:17—19. 35:5—7. *Matt.* 9:32,33.)

Of the spittle. (6) Εκ του πτυσματος. Here only. Πτυω, *Mark* 7:33. 8:23.—*He anointed.*] Επεχρισε. 11. Here only. Εκ επι et χριω, *unguo.*—*Pool.* (7) Κολυμβηθραν. See on 5:2.—*Siloam.*] Σιλωαμ. 11. *Luke* 13:4.—שִׁלֹחַ, from שלח, *to send.*

V. 8, 9. *Marg. Ref. Note, Ruth* 1:19—21. *Like him*, &c. (9) 'The circumstance of his having received his sight, would give him an air of spirit and cheerfulness, and would render him something unlike what he was before.' *Doddridge.*

V. 10—12. The simple statement of fact, without any observations on it, in answer to the question proposed, is worthy of notice. (*Marg. Ref.* p, q. *Note, Jer.* 36:17,18.)—*Know not.* (12) 'I have never yet seen him, nor ever conversed with him, otherwise than I have just told you.' *Doddridge.* (*Marg. Ref.* r.)

V. 13. "'They brought him to the Pharisees;" that is, to the council, which chiefly consisted of this sect; whence in this evangelist, the whole council passeth under the name of Pharisees. . . . This they might do, either out of ill-will to Christ, or out of curiosity to know whether they would own the person who had done this signal miracle, to be the very man of whom Isaiah had prophesied, that he should "open the eyes of the blind." And surely the providence of God so ordered this, that they might hear from the mouth of the blind man, a testimony which would either convince them, or render their unbelief without excuse.' *Whithy.*—'They brought him . . . to the Pharisees, in the Sanhedrim, that he might be examined by them; that so, if there was any fraud in the matter, they might discover and expose it.' *Doddridge* (*Marg. Ref.* s. *Note, Acts* 4:1—3.)

V. 14. It is said, that anointing the eyes with any kind of unguent, or even with spittle, on the sabbath-day, was forbidden by a tradition of the elders: if so, our Lord might use this method of opening the man's eyes, as a protest against their absurd and frivolous traditions. (*Marg. Ref.* t. *Note*, 7:19—24.)

V. 15, 16. *Note*, 10—12.—*Division.* (16) The council.

how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, [x]This man is not of God, because he keepeth not the sabbath-day. Others said, How can a man that is a sinner do such miracles? [y]And there was a division among them.

17 They say unto the blind man again, What sayest thou of him? that he hath opened thine eyes? He said, [z]He is a prophet.

18 But the [a]Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19 And they asked them, saying, [b]Is this your son, who ye say was born blind? how then doth he now see?

20 His parents answered them, and said, We know that this is our son, and that he was born blind:

21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age, ask him; he shall speak for himself.

22 These *words* spake his parents, [c]because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, [d]he should be put out of the synagogue.

23 Therefore said his parents, [e]He is of age, ask him. [*Practical Observations.*]

24 Then again called they the man that was blind, and said unto him, [f]Give God the praise. [g]we know that this man is [h]a sinner.

25 He answered and said, Whether he be a sinner *or no*, I know not: [i]one thing I know, that, whereas I was blind, now I see.

26 Then said they to him again, What did he to thee? how opened he thine eyes?

27 He answered them, [k]I have told you already and ye did not hear: wherefore would ye hear *it* again? will ye also be his disciples?

28 Then [l]they reviled him, and said, Thou art his disciple; [m]but we are Moses's disciples.

29 We [n]know that God spake unto Moses: [o]*as for* this *fellow*, [p]we know not from whence he is.

30 The man answered and said unto them, Why, [q]herein is a marvellous thing, that ye know not from whence he is, [r]and *yet* he hath opened mine eyes.

31 Now [s]we know that God heareth not sinners: but if any man be a worshipper of God, [t]and doeth his will, [u]him he heareth.

32 Since [x]the world began was it not heard that any man opened the eyes of one that was born blind.

33 If this man [y]were not of God, he could do nothing.

34 They answered and said unto him, Thou [z]wast altogether born in sins, [a]and dost thou teach us? [b]And they [c]cast him out.

35 ¶ Jesus heard that they had cast him out;

x 24,30—33. 3:2. 5:36. 14:11. 15:24. y 7:12,43. 10:19. Luke 13:51—53. Acts 14:4. z 4:19. 6:14. Luke 24:19. Acts 2:22. 3:22—26. 10:38. a 5:41. 12:37—40. Gen. 19:14. Luke 16:31. Heb. 3:15—19. 4:11. b *See on* 8,9. Acts 3:10. 4:14. c 7:13. 12:42,43. 19:38. 20:19. Pa. 27:1,2. Prov. 29:25. Is. 51:7,12. 57:11. Luke 12:4—9. 22:56—61. Gal. 2:11—13. Rev. 21:8. d 34. 12:42. 16:2. Luke 6:22. Acts 4:18. 5:40. e 21. f 5:23. 8:49. 16:2. 1 Sam. 6:5—9. Is. 66:5. Rom. 10:2—4. g 16. 8:46. 14:30. 18:30. 19:6. Mark 15:28. Rom. 8:3. 2 Cor. 5:21. h Luke 7:39. 15:2. 19:7. i 30. 5:11. 1 John 5:10. k 10—15. Luke 22:67,68. 1 34. 7:47—52. Is. 51:7. Matt. 5:11. 27:39. 1 Cor. 4:12. 6:10. 1 Pet. 2:23. m 5:45—47. 7:19. Acts 6:11—14. Rom. 2:17. n 1:17. Num. 12:2—7. 16:28. Deut. 34:10. Ps. 103:7. 105:26. 105:16. Mal. 4:4. Acts 7:35. 26:22. Heb. 3:2—5. o 16,24. 1 Kings 22:27. 2 Kings 9:11. Matt. 12:24. 26:61. Luke 23:2. Acts 22:22. p 7:27,41,42. 8:14. Ps. 22:6. Is. 53:2,3. q 3:10. 12:37. Is. 29:14. Mark 6:6. r Is. 29:18,19. 35:5,6. Matt. 11:5. Luke 7:22. s Job 27:8,9. 35:12. 42:8. Ps. 18:41. 34:15. 66:18—20. Prov. 1:28,29. 21:13. 28:9. Is. 1:15. 58:9. Jer. 11:11. 14:12. Ez. 8:18. Mic. 3:4. Zech. 7:13. t 4:34. 7:17. 15:16. Ps. 40:8. 143:10. Heb. 10:7. 1 John 3:21,22. u 11:41,42. Gen. 18:23—33. 19:29. 20:7. 1 Kings 17:20—22. 18:36—38. 2 Chr. 30:20,21. Ps. 99:6. 106:23. Jer. 15:1. Jam. 5:15—18. x Job 20:4. Is. 64:4. Luke 1:70. Rev. 16:18. y 16. 3:2. Acts 5:38,39. z 2. 8:41. Joh 14:4. 15:14—16. 25:4. Ps. 51:5. Gal. 2:15. Eph. 2:3. a 40. 7:48,49. Gen. 19:9. Ex. 2:14. 2 Chr. 25:16. Prov. 9:7,8. 26:12. 29:1. Is. 65:5. Luke 11:45. 14:11. 18:10—14,17. 1 Pet. 5:5. b 22. 6:37. Prov. 22:10. Is. 66:5. Luke 6:22. 3 John 9,10. Rev. 13:17. c Or, *excommunicated him.* Matt. 18:17,18. 1 Cor. 5:4,5,13.

was divided into two parties, which contended with each other, continuing in the same place. It is probable that Nicodemus and Joseph of Arimathea, with some others who privately favoured our Lord, embraced this opportunity of checking the violent proceedings of his enemies.

Division. (16) Σχισμα. See on 7:43.

V. 17. (*Marg. Ref.*) 'What opinion of him hath this work of power and mercy to thee wrought in thee?' *Hammond.*

V. 18—23. *Marg. Ref.* a—c.—*Was Christ.* (22) 'Hence it appears, that though our Lord was cautious of professing himself to be the Christ, in express terms, yet many understood the imimations he gave; and that most of his disciples, by this time, declared their faith in him under that character. It also farther appears from hence that the parents, and indeed the Sanhedrim, knew who it was that opened this man's eyes; though he himself was hitherto a stranger to him, and was not yet acquainted with the dignity of his person. (25, 36.)' *Doddridge.*—*Should be put out,* &c.] (*Marg. Ref.* d.) Expulsion from the synagogue was a sort of excommunication, attended with many civil penalties and inconveniences. —We may *account* for the reserve of the man's parents, and their declining to say any thing which might bring them into danger of so heavy a punishment; but their conduct cannot be excused, considering their obligations to Jesus, and the sensible evidence which they had of his power to protect them and do them good.

He is of age. (21) Αυτος ηλικιαν εχει. 23. See on *Matt.* 6:27.—*Had agreed.* (22) Συνετεθειντο. *Luke* 22:5. *Acts* 23:20. 24:9.—1 *Sam.* 22:13. *Sept.—He should be put out of the synagogue.*] Αποσυναγωγος γενηται. 12:42. 16:2.—'*Illum, cui conventibus religiosis in templo et synagogis interesse non licebat, quem unusquisque ceu pestem fugiebat, ut adeo ab hominum consortio plane exclusus est.*' Schleusner.

V. 24, 25. Some understand the Pharisees to have meant, that the man ought to give glory to God, by confessing the collusion, which they supposed to have been between him and Jesus, to impose on them by an apparent miracle; (*Note, Josh.* 7:19.) for they knew, as they pretended, that Jesus was "a sinner;" that is, one guilty of gross violations of the law, and a false prophet. It is however probable, that unable to deny the miracle, they meant to say, 'As by some unknown means God has given thee sight, render him the praise, without regarding Jesus, who has nothing to do with the credit of the cure.' But the man observed, that if Jesus was a sinner, he had no knowledge of it; and he was fully assured that having been blind from his birth, he could at present see, and had obtained sight by attending to his directions. (*Marg. Ref. Note, Is.* 66:5,6.)

A sinner. (24) 'Αμαρτωλος. 25,31. (*Note, Luke* 15:1,2.)

V. 26—34. The man, on being again interrogated to the same effect as before, (10—12,) perceived that the Pharisees wanted to draw from him some expression, apparently inconsistent with his former testimony; and he was filled with an honest indignation at their excessive malice and perverseness: he therefore answered in a manner which implied that they could have no *good* motive for such repeated questions, unless they were at length disposed to become the disciples of Jesus. Exasperated by this intimation, which appeared to them rude and insolent, they reviled him as a worthless person, and as the disciple of Jesus, along with others of the ignorant multitude; while they gloried in being the disciples of Moses. (*Marg. Ref.* k—m. *Note,* 5:45—47. 7:40—53.) They declared themselves fully assured that Moses spake by authority from God; but they asserted, that they had no evidence whence Jesus was, whom they considered as an impostor of obscure birth and education. Thus they insinuated that the doctrine of Jesus contradicted that of Moses, whereas in fact it established and completed it: and they considered the miracles wrought by Moses, nearly fifteen hundred years before, as undeniable evidences of his divine mission; whereas they treated those of Jesus, which were far more numerous and beneficent, and at least equally astonishing, as unworthy of their notice, though they fell under the cognizance of their own senses! In fact Moses was dead; and they had learned how to explain away his meaning, and to render his writings subservient to their own ambition and interest: whereas Jesus was a living reprover of their hypocrisy, and a formidable rival and adversary to their reputation and authority. (*Note, Matt.* 23:29—33.) The man therefore, under all his disadvantages, being free from their prejudices, argued far more conclusively than they. He exposed their obstinate and prejudiced ignorance, by expressing the greatest astonishment, that they could doubt whence that person was, who had wrought such a miracle as had never before been heard of. (*Note,* 4—7.) God did not regard the prayers of notoriously wicked men; much less would he enable an impostor to work so stupendous a miracle, in confirmation of his doctrine: so that if Jesus had not been of God, he could not have done any thing of this kind. (*Marg. Ref.* n—y. *Notes, Deut.* 13:1—5. *Matt.* 12:22—30.)—This argument, which it was impossible to answer, and which convicted them of malice and folly excited their most indignant resentment: and being ignorant of the *scriptural* doctrine that *all men* are born in sin, they considered the bodily blindness of the man, as a demonstration, that he came into the world under the divine displeasure, and far more depraved than other men; (*Note,* 1—3.) and was it proper that so base and ignorant a wretch should presume to instruct them, who were Pharisees, scribes, and rulers assembled in council? Or could such insolence be endured Thus they disdainfully closed their ears to the truth, and excommunicated the man for his honest and sensible obser-

and when he had found him he said unto him, Dost thou believe on [c]the Son of God?

36 He answered and said, [f]Who is he, Lord, that I might believe on him?

37 And Jesus said unto him, [g]Thou hast both seen him, and it is he that talketh with thee.

38 And he said, [h]Lord, I believe. And he worshipped him.

39 ¶ And Jesus said, [i]For judgment I am come into this world; [k]that they which see not might see, and that they which see [l]might be made blind.

40 And *some* of the Pharisees which were with him heard these words, and said unto him, [m]Are we blind also?

41 Jesus said unto them, [n]If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remaineth.

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c 5:11. Ps. 27:10. Rom. 10:20. d 1:49,50. 3:15—18,36. 6:69. 11:27. 20:28,31. Acts 8:37. 9:20. 1 John 4:15. 5:5,10—13,20. e 1:18,34. Ps. 2:7,12. Matt. 16:16. Rom. 1:4. Heb. 1:2—9. f 1:38. Prov. 30:3,4. Cant. 5:9. Matt. 11:3. g 4:26. 7:17. 14:21—23. Ps. 25:8,9,14. Matt. 11:25. 13:11,12. Acts 10:31—33. h 20:28. Is. 2:12. 45:11. Matt. 14:33. 28:9,17. Luke 24:52. Rev. 5:8—14. i 3:17. 5:22—27. 8:15,16. 12:47,48. Jer. 1:9,10. Luke 2:34. 13:30. 2 Cor. 2:16. k 25,35—38. 8:12. 12:46. Matt. 11:5. Luke 1:79. 4:18. 7:21. Acts 26:18. 2 Cor. 4:4—6. Eph. 5:14. l 12:40,41. Is. 6:9,10. 29:10. 42:18—20. 44:18. Matt. 6:23. 13:13—15. Luke 11:34,35. Rom. 11:7—10. 2 Thes. 2:10—12. 1 John 2:11. m 34. 7:47—52. Matt. 15:12—14. 23:16,17,19,24,26. Luke 11:39,40,45,46. Rom. 2:19—22. n 15: 22—24. Prov. 26:12. Is. 5:20,21. Jer. 2:35. Luke 12:47. Heb. 10:26,27. 1 John 1:8—10.

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vation. (*Marg.* and *Marg. Ref.* z—b. *Notes*, 19—23. 12:42,43. 16:1—3.)—'See here a blind man, and unlearned, judging more rightly of divine things, than the whole learned council of the Pharisees! Whence we learn, that we are not always to be led by the authority of councils, popes, and bishops; and that it is not absurd for laymen sometimes to vary from their opinions.' *Whitby.* (*Note*, *Luke* 54—57, *v.* 57.)

Wherefore would ye. (27) Τι ... θελετε.—*Will ye be*, &c.] Θελετε ... γενεσθαι. "Are ye willing to become."—*They reviled.* (28) Ελοιδορησαν. *Acts* 23:4. 1 *Cor.* 4:12. 1 *Pet.* 2:23. Λοιδορος, 1 *Cor.* 5:11. 6:10. Λοιδορια, 1 *Tim.* 5:14. 1 *Pet.* 3:9.—*A worshipper of God.* (31) Θεοσεβης. Here only N. T.—*Ex.* 18:21. *Job* 1:1,8. 2:3. *Sept.* Θεοσεβεια, 1 *Tim.* 2:10. Εκ θεος et σεβω, *colo.*—*Since the world began.* (32) Εκ του αιωνος.—The same as απο του αιωνος. *Luke* 1:70. *Acts* 15:18.—*Ps.* 90:2. *Sept.*—*They cast ... out.* (34) Εξεβαλον ... εξω. 35. *Luke* 4:29. 6:22.

V. 35—38. 'The condition of those persons is very happy, who are thrust out to the greatest distance by impious persons, (glorying in the name of the church,) that Christ himself may approach still nearer to them.' *Beza.* (*Notes*, *Is.* 66:5,6. *Matt.* 5:10—12. *Luke* 6:21—23. *Acts* 5:41,42. 1 *Pet.* 4:12—16.)—Jesus, knowing what persecution the man endured on his account, found him out, and made himself known to him as "the Son of God," in order to his further instruction and encouragement; and he, who before considered him as a prophet, now believed in and worshipped him in a far higher character. (*Marg. Ref.* c—h. *Notes*, 1:47—51, *v.* 49. 3:16. 4:25,26. 6:66—71. 20:24—31.) Without doubt the worship which Jesus accepted from him, was at least equal to that which apostles and angels decidedly refused. (*Notes*, *Acts* 10:24—26. *Rev.* 19:9,10. 22:8,9.)

V. 39—41. The preceding address of our Lord to the man might be private; but what here follows must have been more open: for he declared in the hearing of the Pharisees, that, though in secular matters he would not judge or inflict punishment, yet he came into the world on purpose to discover men's secret characters, and to execute spiritual judgment on specious hypocrites. (*Notes*, 8:13—16, *v.* 15. *Luke* 2:33—35.) As, by his miraculous power, the blind received their sight; so, by his doctrine, the poor, the ignorant, and the simple of the Jews, and even the benighted Gentiles, would be made wise and discerning in the things of God: and at the same time, those who were proud of their superior knowledge, learning, and wisdom, and most renowned in this respect, would be shown to be blind in spiritual things, and would have their eyes *judicially* closed. (*Note*, *Matt.* 11:25,26.)—The Pharisees readily perceived that this referred to them; and therefore they disdainfully inquired, whether he meant to insinuate that they were blind also. (*Marg. Ref.* i—l. *Notes*, *Luke* 11:45—48.) To this he replied, that if they had been really blind or ignorant, by misfortune, or through want of capacity or opportunity of instruction; they would comparatively have been free from guilt in their pertinacious opposition to him: but their abundant opportunities, and their high conceit of their own knowledge and discernment, while they wilfully shut their eyes against the light, would leave them without excuse, under the guilt and power of their aggravated wickedness, and under the heavy wrath of God. (*Marg. Ref.* m, n. *Note*, 15:22—25.)

PRACTICAL OBSERVATIONS.

V. 1—12. It becomes us to be very cautious how we ascribe the personal or relative calamities of others to their peculiar sinfulness: (*Note*, *Job* 2:12,13. 4:1. *Luke* 13:1—5.) for the Lord may have far other reasons for afflicting them; and those whom he most loves are often long and sharply tried, in order to the display of his grace in supporting and delivering them. But we can never do wrong in applying to Jesus to solve our difficulties; for he is "the Light of the world," from whom we must derive all our knowledge and instruction in the great concerns of eternity.—Let us also learn to copy his perseverance in doing good, amidst discouragements, revilings, and injuries: and let every one seize the present hour, to ensure his own salvation, and to do the work of God; remembering how speedily "the night cometh in which no man can work." (*Note*, *Ec.* 9:10.)—Those who confide in their own understandings and reasonings, and 'trust in their own hearts," are incompetent judges of the Lord's works and ways; for he generally employs such means and instruments as men despise: thus the captious and scornful exclude themselves; while the humble believe, obey, and obtain the blessing.—Those calamities, which are generally thought to be tokens of the divine displeasure, and inseparable from misery, often prove the occasions of special good, and evidences of the Lord's distinguishing favour. The man born blind rejoices, and will rejoice for ever, in having, by means of that heavy affliction, been brought to know and love the holy Jesus; in the honour of his beloved Saviour, which was thus displayed; and in the important benefits, which multitudes, in every subsequent age, have derived from the instructive narrative.—But, on the other hand, what numbers make so perverse and mischievous a use of their limbs, senses, and faculties, even to the end of life; that they might desperately wish for ever, they had born, and lived all their days, blind, deaf, dumb, lame, nay even idiots or lunatics!—They whose eyes are opened, and whose hearts are cleansed, by his effectual grace, are the *same men*, yet "new creatures;" and, being known in the *identity* of their persons, and the *newness* of their characters, they live monuments to the Redeemer's glory, and continually recommend his grace to all who desire the same precious salvation. (*P. O. Mark* 5:14—29. *Note*, 2 *Cor.* 5:17.)

V. 13—23. How perfect in wisdom and holiness was our Redeemer, when enemies, powerful, sagacious, vigilant, and malignant, as his were, could find no flaw, and were driven to the necessity of renewing against him the repeatedly refuted charge of breaking the sabbath! May we thus be enabled "by well-doing to put to silence the ignorance of foolish men." (*Note*, 1 *Pet.* 2:13—17.)—The most illiterate and poor, who are simple-hearted, readily draw proper conclusions from the evidences afforded them of the truth of the gospel: but they whose interests and inclination lie another way, though "ever learning, are never able to come to the knowledge of the truth."—Religious persecutions can only render men cowards or hypocrites, and suppress investigation, or an avowal of sentiments: and even the censures of the church have too often been levelled against her best friends. But no terror should induce us to conceal our obligations to the Lord: and what men generally term *prudence* and caution, in this case, is unbelief, ingratitude, and base fear of reproach and the cross; if not being fatally ashamed of Christ and his cause. (*Note*, *Mark* 8:38.)

V. 24—41. It has often happened, that they profess most zeal for the glory of God, who are most assiduous in dishonouring Christ: "but he that honoureth not the Son, honoureth not the Father that sent him."—When a believer knows not how to answer the objections and arguments of enemies to the truth, he may have recourse to his own experience: "one thing he knows, that whereas he was blind, now he sees;" and what he has discovered of the glory of God, the evil of sin, the depravity of his own heart, the preciousness of Christ, the beauty of holiness, so evinces to him the truth of the gospel, that no arguments can answer "this witness in himself." (*Notes*, 2 *Pet.* 1:19. 1 *John* 5:9,10.)—How little ought we to regard the contempt and revilings of the scornful and unbelieving, though most eminent among men; when the holy Jesus was reviled by a convention of Jewish priests and rulers, as a notorious sinner, and "the Lord of glory" was disdained as most base and contemptible! But how unbecoming are such revilings, especially in those who are of superior rank and education!—Plain unlettered sense will commonly go further in understanding the most important matters, than all the advantages of science, which often render men too self-sufficient to judge aright.—Our God, who heareth the repenting sinner's cry, will not regard those who go on still in their wickedness: (*Note*, *Ps.* 66:18,19.) but when we desire and aim to do his will, he answers our prayers, and employs us in his service.—When arguments fail pertinacious disputers, they commonly have recourse to railing and abusive language: and many show their pride and folly, by refusing to hear sober sense and sound argument from their supposed inferiors, and by answering them with contempt and upbraidings. But Jesus will show himself peculiarly attentive to those who are suffering for his sake: those who act conscientiously and boldly, according to their present measure of knowledge, shall be led forward; and the more they know of Christ, the greater honour they will render to him. (*Notes*, *Hos.* 6:1—3, *v.* 3.) Thus the Lord gives eyes to the blind, and closes the minds of haughty boasters. Conscious humble ignorance dwells nearer the porch of wisdom, than arrogant genius and science. If a man be "wise

CHAPTER X.

True shepherds enter in by the Door of the sheep fold, are acknowledged by the sheep, and go before them; being thus distinguished from dishonest and corrupt teachers. 1—6. *Christ is the Door, and the good Shepherd, who lays down his life for the sheep,"* 9—18. *Divers opinions are held concerning him,* 19—21. *He proves his mission by his works; shows the character of his sheep, to whom "he gives eternal life, neither shall any pluck them out of his hands;" and that "he and the Father are one,"* 22—30. *The Jews attempt to stone him as a blasphemer; but he justifies his doctrine, and escapes from them,* 31—39. *He goes beyond Jordan, where many believe on him,* 40—42.

VERILY, [a]verily, I say unto you, [b]He that entereth not by the door into the sheepfold, but climbeth up some other way, [c]the same is a thief and a robber.

2 But [d]he that entereth in by the door is [e]the shepherd of the sheep.

3 To him [f]the porter openeth; [g]and the sheep hear his voice: [h]and he calleth his own sheep by name, [i]and leadeth them out.

4 And when he putteth forth his own sheep, [k]he goeth before them, and the sheep follow him: [l]for they know his voice.

5 And [m]a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

6 This parable spake Jesus unto them: but [n]they understood not what things they were which he spake unto them.

7 Then said Jesus unto them again, Verily, verily, I say unto you, [o]I am the Door of [p]the sheep.

8 All that ever [q]came before me are thieves and robbers: [r]but the sheep did not hear them.

9 I am [s]the Door: by me if any man enter in, he shall be saved, [t]and shall go in and out, and find pasture. *[Practical Observations.]*

a *See on* 3:3. b 9. Jer. 14:15. 23:16,17,21,32. 28:15—17. 29:31,32. Ez. 13:2—6. Matt. 7:15. 23:16. &c. Eph. 4:8—12. Heb. 5:4. 1 Pet. 1:10,11. 2 Pet. 2:1. 1 John 4:1. c 8,10. Is. 56:10—12. Ez. 34:2—5. Zech. 11:4,5,16,17. Rom. 16:18. 2 Cor. 11:13—15. Tit. 1:11. 2 Pet. 2:3,14—19. d 7,9. Acts 20:28. 1 Tim. 3:2—7. 4:14. Tit. 1:5. Rev. 1:20. 2:1. e 11,12,14. f Is. 23:1. 30:1. Ez. 12:11. Is. 40:11. 63:11. Ez. 34:23. Mic. 5:5. Zech. 11:3,5,8. 13:7. Heb. 13:20. 1 Pet. 2:25. 5:4. f Is. 53:10—12. 1 Cor. 16:9. Col. 4:3. 1 Pet. 1:12. Rev. 3:7,8. g 4,16,26,27. 6:37,45. Cant. 8:13. h 14,27. Ex. 33:17. Phil. 4:3. 2 Tim. 2:19. Rev. 20:15. i Ps. 23:2,3. 78: 52,53. 80:1. Is. 40:11. 42:16. 49:9,10. Jer. 31:8,9. 50:4—6. Ez. 34:11—16. Rev. 7:17. k 12:26. 13:15. 14:2,3. Deut. 1:30. Mic. 2:12,13. Matt. 16:24. 1 Cor. 11:1. l Eph. 5:1,2. Phil. 2:5—11. Heb. 6:20. 12:2,3. 1 Pet. 2:21. 4:1,2. 5:3. 1 John 3:29. 18:37. Cant. 2:8. 5:2. m 1 Kings 22:7. Prov. 19:27. Mark 4:24. Luke 8: 18. Eph. 4:11—15. Col. 2:6—10. 2 Tim. 3:5—7. 4:3,4. 1 Pet. 2:1—3. 1 John 2: 18—21,27. 4:5,6. n 6:52,60. 7:36. 8:27,43. Ps. 82:5. 106:7. Prov. 28:5. Is. 6:9, 10. 56:11. Dan. 12:10. Matt. 13:12,14,51. 1 Cor. 2:14. 1 John 5:20. o 1,9. 14:6. Eph. 2:18. Heb. 10:19—22. p Ps. 79:13. 95:7. 100:3. Is. 53:6. Ez. 34:31. Luke 15:4—6. q *See on* 1. Is. 56:10—12. Ez. 22:25—28. 34:2—4. Zeph. 3:3,4. Zech. 11:4—9,16,17. Acts 5:36,37. r 5,27. s 1,7. 14:6. Rom. 5:1,2. Eph. 2:18. Heb 10:19—22. t Ps. 23:1—6. 80:1—3. 95:7. 100:3,4. Is. 40:11. 49:9,10. Ez. 34:13—16. Zech. 10:12.

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in his own conceit, there is more hope of a fool than of him:" and none are in more danger than such as exclaim, "Are we blind also?" For numbers of this character will perish under the aggravated guilt of "loving darkness and hating the light, because their deeds are evil." (*Notes*, 3:19—21. *Is.* 8:20.)

NOTES.—CHAP. X. V. 1—5. This parable is evidently a continuation of the former chapter: and therefore the false teachers of the Jews, whether Pharisees, scribes, or priests, were primarily intended, by "the thieves and robbers;" but not exclusively. From Jesus "the Light of the world," all who are instrumental in illuminating mankind derive their light: and in like manner all true pastors derive their authority from him, as "the chief Shepherd." (*Notes*, *Ps.* 23: 80: 1. *Is.* 40:9—11. *Ez.* 34:23—31. *Zech.* 13:7. 1 *Pet.* 5:1—4.) Even before his appearance in the flesh, all the faithful teachers of God's people testified of him, and directed the people to expect salvation, by faith in the Redeemer who was to come. (*Notes*, 5:39—47. 1 *Pet.* 1:10—12. *Rev.* 19:9,10, *v.* 10.) When he was on earth, the priests and scribes, if they had been such shepherds as God approved, would have imitated John the Baptist, and borne testimony to him as "the Son of God," and the Saviour of men. So that in every age of the church a regard to Christ, as the Source of authority, and the Subject and Object of their ministry, has been the grand criterion of faithful pastors.—The priests and scribes demanded of Jesus, by what authority he acted: supposing that he ought to have taken out a commission *from them*; (*Note*, *Matt.* 21:23—27.) but he here plainly showed that they were deceivers, who had received no commission or instructions *from him*, the great Shepherd and Proprietor of the flock: yet the priests held their office by divine institution; and the scribes and Pharisees were the acknowledged teachers of the people; though it is doubtful whether they were, by any divine appointment, set apart to that office. (*Note*, *Matt.* 23:1—4.) Christ himself, however, is "the Door," by whom all true pastors enter into the church, to exercise their function. (9) They believe in him for their own salvation, and receive from him those peculiar dispositions and endowments which fit them for their work: and they aim to glorify him and to do good to souls; preferring this service to more creditable and lucrative employments, and prepared to suffer hardship of every kind in performing it. Thus they "enter by the Door into the sheepfold:" (7) but all who intrude into the pastoral office without these views, dispositions, and purposes, (which are so many credentials from Christ, that he has sent the man who possesses them,) "climb up by some other way;" perverting human appointments, though good in themselves, and even divine institutions, in rendering them subservient to their love of ease, wealth, authority, or reputation; and employing the influence of rich and powerful connexions, or that acquired by natural abilities and human learning, as a passport into stations in the church, for which they have not one correspondent disposition or holy qualification. Such men, like the priests, scribes, and Pharisees, in our Lord's time, "are thieves and robbers," who enter the fold in an unauthorized manner, to fleece or butcher, not to feed the flock; who rob Christ of his honour, and starve the souls of his people, in order to enrich themselves and aggrandize their families, by that which was intrusted to them, to be employed in acts of piety, hospitality, and charity; and for the use of which they are responsible to God. But to them who enter with a due regard to Christ, and with proper endowments, desires, and intentions, "the Porter openeth;" that is, God, in his providence and by his Spirit, makes way for them successfully to exercise their ministry: and "the sheep of Christ," his chosen flock, (*Notes*, 14—18,26—31. *Luke* 12:32.) "hear their voice" and receive the truth from them. And, as in those eastern regions, the sheep, when led forth from the fold to the pasture, follow the shepherd, when they hear his well-known voice, and see him going before them; so these pastors get acquainted with the people committed to their care, and lead them by their instructions into the knowledge of the truth, and into the ways of peace and holiness: they walk before them by their example; and the people follow them with confidence, as they know and experience their doctrine to be good, and their exhortations salutary. But the sheep will not follow those who are strangers to them, to Christ, and to his truth; but will flee from them, fearing lest they should be deceived, and not finding their doctrine suited to their wants and experience, or level to their capacities; and they will seek food for their souls elsewhere. (*Marg. Ref. Note*, and *P. O. Is.* 56:9—12.—*Notes*, *Jer.* 23:1—6. *Ez.* 34: 2—10,17—22. *P. O.* 1—22.—*Notes*, *Zech.* 11:4—11. *P. O.* 1—11.—*Notes*, *Matt.* 9:36—38. 10:5,6.)

The sheepfold. (1) Αυλην των προβατων. 16. Here only in this sense N. T. Επαυλεις, *Num.* 32:16,24,36. *Some other way.*] Αλλαχου θεν. Here only.—*The porter.* (3) Ὁ θυρωρος. See on *Mark* 13:34.—*A stranger.* (5) Αλλοτριῳ. *Matt.* 17:25. *Luke* 16:12. *Acts* 7:6. *Rom.* 14:4. 15:20. 2 *Cor.* 10:15,16. 1 *Tim.* 5:22. *Heb.* 11:34.

V. 6—9. Our Lord evidently meant, by the preceding parable, to expose the ignorant, mercenary, and oppressive rulers and teachers of the Jewish church, and to contrast their character with that of faithful pastors: but the Pharisees, and others concerned, were so blinded by prejudice and pride, that they did not understand the drift of his discourse. He was therefore pleased to explain himself more fully, by solemnly assuring them, that he was "the Door of the sheep." No man ever entered into the *true* church except by faith in him; though many others have been externally admitted into the *visible* church: in like manner, no man ever was a *true* minister of religion, who was not commissioned and instructed by Christ; though many have a regular external appointment to the office, who are strangers to him, and pay no suitable regard to him, and whom he does not accept.—By those "who came before him," we must not understand those prophets or faithful teachers who came before his incarnation; for these acted by his authority, and were his representatives: but 'all that came under pretence of being their King, or their Messiah, as Theudas.' *Whitby.* Or, all those who set up themselves above him or against him; who taught other methods of salvation, and presumed to intrude into his office, and to acquire that authority over the people, which belonged to him only: in short, all such persons as the hypocritical and ambitious scribes and Pharisees, who had, before Christ's coming, usurped an absolute dominion over the people's consciences; and when he came, used their influence to oppose and persecute him and his followers. These were, and all such ever have been and are, "thieves and robbers." (*Marg. Ref.* o—r.) Mankind indeed generally show some regard to them: but the remnant of God's chosen people, "the sheep of Christ," have always turned from them as deceivers. Indeed, as every sinner must enter by "Christ the Door into the sheepfold" for safety and sustenance; how can those be qualified to teach the way of salvation, who are themselves strangers to him, and have never "entered by the Door into" the ministry, but have "climbed up some other way?" All men, whatever be their rank, employment or character, who have not, by faith in Christ, as the divine Saviour of sinners, passed "from death unto life," from condemnation and alienation from God into a state of acceptance, and a life of communion with him, and devoted obedience to him, are still in "the broad road to destruction." That repentance and conversion, by which men pass, as through "a strait gate," from the broad to the narrow way, have special respect to Christ, in all his characters and

10 The [u]thief cometh not, but for to steal, and to kill, and to destroy: [x]I am come that they might have [t]life, and that they might have *it* [v]more abundantly.

11 I am [z]the good Shepherd: the good Shepherd [a]giveth his life for the sheep.

12 But [b]he that is a hireling, and not the shepherd, whose own the sheep are not, seeth [c]the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

13 The hireling fleeth, because he is a hireling, [d]and careth not for the sheep.

14 I am [e]the good Shepherd, [f]and know my *sheep*, [g]and am known of mine.

15 As [h]the Father knoweth me, even so know I the Father: [i]and I lay down my life for the sheep.

16 And [k]other sheep I have, which are not of this fold: [l]them also I must bring, [m]and they shall hear my voice; [n]and there shall be one fold, *and* [o]one Shepherd.

17 Therefore [r]doth my Father love me, because I lay down my life, that I might take it again.

18 No [q]man taketh it from me, [r]but I lay it down of myself: I have power to lay it down, and

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u 1. 12:6. Is. 56:11. Ez. 34:2—4. Hos. 7:1. Matt. 21:13. 23:14. Mark 11:17. Rom. 2:21. 2 Pet. 2:1—3. x 3:17. 6:33,51. 12:47. Matt. 18:11. 20:28. Luke 19:10. 1 Tim. 1:15. y Rom. 5:15—21. Heb. 6:17. 7:25. 2 Pet. 1:11. z 14. Ps. 23:1. 80:1. Is. 40:11. Ez. 34:12,23. 37:24. Mic. 5:4. Zech. 13:7. Heb. 13:20. 1 Pet. 2:25. 5:4. a Gen. 31:39,40. 1 Sam. 17:34,35. 2 Sam. 24:17. Is. 53:6. Eph. 5:2. Tit. 2:14. 1 Pet. 2:24. b 13. Is. 56:10—12. Zech. 11:16,17. 1 Tim. 3:3,8. 2 Tim. 4:10. Tit. 1:7. 1 Pet. 5:2. 2 Pet. 2:3. c Matt. 7:15. 10:16. Acts 20:29. d 12:6. Acts 18:17. Phil. 2:20. e *See on* 11. f 27. Ps. 1:6. 2 Tim. 2:19. Rev. 2:2,9,13, 19. 3:1,8,15. g 17:3,8. Is. 53:11. 2 Cor. 4:6. Eph. 1:17. 3:19. Phil. 3:8. 2 Tim. 1:12. 1 John 5:20. h 1:18. 6:46. 8:55. 17:25. Matt. 11:27. Luke 10:21,22. Rev. 5:2—9. i 11,17. Is. 53:5,6,8,10. Dan. 9:26. Zech. 13:7. Matt. 20:28. Gal. 1:4, 3:13. Eph. 5:2. 1 Tim. 2:5,6. Tit. 2:14. 1 Pet. 2:24. 3:18. 1 John 3:2. Rev. 5:9. k 11:52. Gen. 49:10. Ps. 22:26—31. 72:17—19. 86:9. 98:2,3. Is. 11:10. 24:15—16. 42:10—12. 43:6. 49:6. 52:10. 56:8. Hos 1:10. Zech. 2:11. 8:20—23. Acts 18:10. Rom. 9:23,24. 15:9—13. Eph. 2:14. 1 Pet. 2:10. l Acts 15:14. Rom. 8:28,30. Eph. 2:1—5,15—18. 2 Thes. 2:13,14. Tit. 3:3—5. m 27. 6:37. Matt. 17:5. Acts 22:14. Rev. 3:20. n Ez. 37:22. Eph. 2:14. o 2,11. Ez. 12:11. Ez. 34:23. Heb. 13:20. 1 Pet. 2:25. 5:4. p 3:35. 15:9,10. 17:4,5,24—26. Is. 42:1,21. 53:10. q 18:5,6. 19:11. Matt. 26:53—56. r 2:19—21. Is. 53:10—12. Acts 2:24. 3:15. Tit. 2:14. Heb. 2:9,14,15.

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offices; and every motive and encouragement of those who enter is derived from him. (*Notes*, *Matt.* 7:13—20.) Thus men are translated from the kingdom of Satan into the true "church of the first-born:" (*Notes*, *Col.* 1:9—14, *vv.* 13,14. *Heb.* 12:22—25.) then they become like the sheep under the tender Shepherd's care, which at night are led into the fold, to rest secure from robbers and beasts of prey, and by day are guided to the pasture to feed in quietness and plenty, and find repose, safety, provision, and consolation to their souls, by faith in the good Shepherd's power, truth, and love. (*Marg. Ref.* s, t. *Notes*, *Ps.* 23:1—3. *Is.* 40:9—11, *v.* 11. *Luke* 15:3—7. 1 *Pet.* 2:18—25, *v.* 25.)

Pasture. (9) Νομην. 2 *Tim.* 2:17. Not elsewhere N. T. —*Gen.* 47:4. 1 *Chr.* 4:39. *Ps.* 74:1. *Sept.*

V. 10—13. The transition from viewing Christ, as the Door both of the pastors and the sheep, to the consideration of him "as the good Shepherd," should be carefully noted; because it excludes that confusion of metaphors which arise from viewing him, at once, as the Door by which the shepherd enters, and yet himself "the good Shepherd."—Our Lord indeed uses both these figures, in showing his own authority, and his relation to the sheepfold; yet he does not assume both at once: but, having spoken of himself, as the Door of admission into the church and into the ministry, he here proceeds to speak of himself as the great and "good Shepherd;" even that Redeemer who had been so often foretold under that character. (*Marg. Ref.* z. *Notes*, *Is.* 40:9—11, *v.* 11. *Ez.* 34:23—31. 37:24—28. *Mic.* 5:1—4.)—The false teachers, before described, sought admission into the church, only that they might enrich and advance themselves; or gratify their pride, ambition, and resentment, by domineering over the people, and persecuting such as refused subjection: (*Marg. Ref.* u. *Notes*, 1—5. *Ez.* 34:2—10.) but Jesus came into the world, that sinners might have spiritual and eternal life through him; that these blessings might be conferred upon them most liberally; and with all possible advantages, even abundantly, and by a surer tenure than that by which the first Adam possessed divine life before the fall; and that the divine life thus communicated might be maintained and continually increased, till perfected in everlasting felicity. (*Marg. Ref.* x, y. *Notes*, 4:10—15. *Rom.* 5:12—21.) For "the second Adam," "the Lord from heaven," is the "good Shepherd," eminently and exclusively: from him all pious and useful rulers and teachers derive their authority and ability: him they represent as their Principal: and resemble him, in proportion to their fidelity, diligence, love, and zeal: but compared with him, they are mean, defective, and defiled, and their *goodness* is not only derived, but scanty, and even as nothing. Yet, great and good, just and holy as he is, he saw his sheep about to perish in their wanderings from God; and in order to expiate their guilt, and to ransom them from destruction, he not only endured hardship and encountered danger, but he "laid down his life for them," and in their stead! According to this example, his faithful servants, constrained by love to him and to his ransomed flock, are ready to venture and suffer for their benefit. (*Marg. Ref.* a. *Notes*, *Gen.* 31:40. 1 *Sam.* 17:34—37. 2 *Sam.* 24:17. *Is.* 53:4—6. *Zech.* 13:7. *Heb.* 13:20,21.) On the contrary, the hireling, to whom the ministry is a mere lucrative trade, not having any real regard to the welfare of the flock, (being like a hired shepherd who regards nothing except his wages,) flees away to secure himself when danger arises, and leaves the people to be misled by seducers or destroyed by persecutors, without giving himself any concern about them. (*Marg. Ref.* b—d. *Notes*, *Is.* 56:9—12. *Acts* 20,28—31.)

Giveth his life. (11) Την ψυχην αυτου τιθησιν. "Layeth down his life." 15. 13:37. 15:13. 1 *John* 3:16.—*A hireling.* (12) Ὁ μισθωτος. 13. *Mark* 1:20. Not elsewhere N. T. *Ex.* 12:45. 22:15. *Sept.* A μισθος, *merces*. He is not *a hireling*, who, faithfully feeding the flock, is maintained by his ministry; but he to whom the filthy lucre is the great object or inducement. (*Notes*, 1 *Cor.* 9:7—12. 1 *Tim.* 5:17,18.)—*Careth not.* (13) Ου μελει αυτῳ. 12:6. *Matt.* 22:16. *Mark* 4:38. 12:14. *Luke* 10:40. *Acts* 18:17. 1 *Cor.* 9:9. 1 *Pet.* 5:7.

V. 14—18. Our Lord again avowed himself to be "the good Shepherd," which has been shown to be a character appropriated to JEHOVAH throughout the Old Testament. (*Notes*, *Ps.* 23: 80:1.) "He knows his sheep:" he distinguishes them from all others; he values and approves of them; and he knows their dangers, difficulties, enemies, weaknesses, and wants: and again, "they know him," by faith and experience; they are so far acquainted with his perfections and offices, as to trust, love, submit to, and obey him. (*Marg. Ref.* f, g. *Notes*, 26—31. 17:1—3. *Ps.* 1:4—6, *v.* 6. *Matt.* 7:21—23. 2 *Tim.* 1:11,12. 2:19.) This mutual knowledge of each other in some degree resembles the knowledge which the Father has of the Son, and the Son of the Father: for it may be rendered, "even as the Father knoweth me, and as I know the Father." (*Marg. Ref.* h. *Note*, *Matt.* 11:27.) In consequence of his knowledge and love of them, he was also determined to "lay down his life for them." (11)—Hitherto he had spoken of his people, as of sheep already brought back to his fold; but he next spake of those, who were his by the election and donation of the Father; and especially such of them as were to be collected from among the Gentiles. Even these were "his sheep," though at that time living in abominable idolatries and iniquities; and "not of that fold," of the commonwealth of Israel. (*Marg. Ref.* l. *Notes*, 11:49—53, *v.* 52. *Acts* 18:9—11.) In due time, however, through the ransom which he was about to pay for them, he would, by his word and Spirit, bring them forth, cause them to hear his voice, take them under his care, and unite them with the chosen remnant of Israel in one, under himself the one Shepherd and overseer of their souls. (*Marg. Ref.* m—o. *Notes*, *Rom.* 11:1—6. 1 *Pet.* 2:9,10,18—25.) Thus he plainly predicted the calling of the Gentiles: to show the Jews, that, though they might continue to despise and reject him; yet he would assuredly have a ransomed flock worthy of so "good a Shepherd." (*Note*, *Is.* 49:5,6.) —To this he added, that the Father loved him especially for this reason, because he was ready "to lay down his life, in order that he might take it again," to effect the purposes of his gracious undertaking; as this arose from his zeal for the divine glory, and regard to the honour of the holy law of God. But, though he was about to die, in the most cruel and ignominious manner by the hands of wicked men; yet none of them, nor any created being, could by any means take his life from him, against his will; but he would voluntarily lay it down for the ransom of his people. He had assumed human nature voluntarily, and free from pollution. His life was not forfeited by sin, and it was *his own*, so as no other person ever possessed life: he had therefore a right and power to dispose of it as he pleased; and he could, as he saw good, lay it down and then resume it: and so immense was his love to sinful man, that he chose to lay it down with most excruciating sufferings for his redemption! God indeed raised him from the dead, as he was *Man*; yet he rose by his own power as GOD, and as "One with the Father:" but he would exercise this power according to the commandment, which he had, in the capacity of Mediator, received from the Father.—A more decisive testimony to the Deity of our Lord cannot be conceived.—It is *impossible* that a dead man, if no more than man, can do any thing towards restoring himself to life: and even supposing the dead person to have a superior created nature, distinct from manhood; is raising the dead to life the work of an angel, an archangel, a created being, however exalted? or is it the work of Almighty God exclusively? And did not *God* raise Christ from the dead? And if he raised himself from the dead; is he not "God over all blessed for evermore?" (*Marg. Ref.* q—s. *Note*, 2:18—22.)

I lay down my life for the sheep. (15) 'Nothing is more certain, than that Christ "gave himself a ransom for all." (1 *Tim.* 2:6. *Heb.* 2:9. 1 *John* 2:2. 3:16,17.) . . . But because the world can no otherwise obtain this salvation, than by be-

I have power to take it again. [s]This commandment have I received of my Father.

19 ¶ There [t]was a division therefore again among the Jews for these sayings.

20 And many of them said, [u]He hath a devil, and is mad; [x]why hear ye him?

21 Others said, These are not the words of him that hath a devil: [y]can a devil open the eyes of the blind? [*Practical Observations.*]

22 ¶ And it was at Jerusalem the feast of the dedication, and it was winter.

23 And Jesus walked in the temple [z]in Solomon's porch.

24 Then came the Jews round about him, and said unto him, [a]How long dost thou [b]make us to doubt? [c]If thou be the Christ, tell us plainly.

25 Jesus answered them, [d]I told you, and ye believed not: [e]the works that I do in my Father's name, they bear witness of me:

26 But ye believe not, [f]because ye are not of my sheep, as I said unto you.

27 My [g]sheep hear my voice, [h]and I know them, [h]and they follow me:

28 And [i]I give unto them eternal life; [k]and they shall never perish, [l]neither shall any pluck them out of my hand.

29 My Father, [m]which gave *them* me, [n]is greater than all; and none is able to pluck *them* out of my Father's hand.

30 [o]I and *my* Father are one.

31 Then [p]the Jews took up stones again to stone him.

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s 6:38. 14:31. 15:10. 18:11. 4:34. 6:38. Heb. 5:8—9. 10:5—10. t 7:40—43. 9:16. Matt. 10:34,35. Luke 12:51—53. Acts 14:4. 23:7—10. 1 Cor. 3:3. 11:18. u 7:20. 8:48,52. Matt. 9:34. 10:25. Mark 3:21. Acts 26:24,25. x 7:46—52. 8:47. 9:28,29. Is. 53:3. Acts 18:14,15. 25:19,20. 26:30—32. y 9:6,7,32,33. Ex. 4:11. 8:19. Ps. 146:8. Prov. 20:12. Is. 35:5,6. Matt. 11:5. z Acts 3:11. 5:12. a 1 Kings 18:21. Matt. 11:4. Luke 3:15. b Or, *hold us in suspense.* b 1:19. 8:25,53. 9:22. Luke 22:67—70. 2 Cor. 3:12. c 5:17—43. 8:12,24,58. d 32,38. 3:2. 5:36. 7:31. 11:47. 12:37. 14:11. 20:30,31. Acts 2:22. 10:38. Heb. 2:3,4. e 4,27. 6:37,44,45,65. 8:47. 12:37—40. Rom. 11:7,8. 2 Cor. 4:3,4. 1 John 4:6. f 8,16. 5:25. 8:43. Matt. 17:5. Acts 3:23. Heb. 3:7,8. Rev. 3:20. g 3,14. Matt. 7:23. 25:12. Luke 13:27. 1 Cor. 8:3. Gal. 4:9. 2 Tim. 2:19. h 4. 8:12. 12:26. 21:22. 1 Kings 18:21. Matt. 16:24.

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lieving in him, and obeying the voice of this Shepherd; therefore he is said to do this more eminently for his sheep.' *Whitby.*—*Power.* (18) Εξουσιαν. 1:12. (*Note, Matt.* 28:18.)

V. 19—21. The claims and intimations of the preceding discourse were so contrary to the prejudices, and above the apprehensions, of many of the Jews; that they deemed them to be the incoherent language of insanity, or the suggestions of an evil spirit; and concluded that Jesus ought no longer to be heard as a public teacher. (*Marg. Ref.* u, x. *Notes,* 7:19—24. 8:48—53. 15:17—21. *Matt.* 10:24—26.) But others, who yet probably did not fully understand the doctrine, perceiving that he spake with great propriety, gravity, affection, and consistency, were convinced that these were not like the sallies of a distracted or possessed person: and they inquired whether a demon, or evil spirit, could possibly open the eyes of a man who had been born blind. This Jesus had lately done; and this undeniable and unequalled miracle, so contrary to the malignity, as well as beyond the power of an evil spirit, as they rightly concluded, ought to induce more candour and caution in speaking of his doctrine, though very mysterious. (*Marg. Ref.* y. *Notes, Matt.* 9:34. 12:22—30.) The Pharisees ascribed our Lord's miracles to diabolical powers; and modern Jews ascribe them all to enchantment. But these persons supposed it impossible that a demon should open the eyes of a blind man, or one born blind; and the same must be said of many of his other miracles, indeed of them all; but especially of his raising the dead, and commanding the winds and waves into a great calm.

A devil. (20) Δαιμονιον. 21. See on 8:48.—*Is mad.*] Μαινεται. *Acts* 12:15. 26:24,25. 1 *Cor.* 14:23.—*Of him that hath a devil.* (21) Δαιμονιζομενου. *Matt.* 4:24. 8:16,28,33. 9:32. 12:22. 15:22. *Mark* 1:32. 5:15,16,18. *Luke* 8:36.

V. 22—24. "The feast of dedication" seems to have been appointed in the days of Judas Maccabeus, to be annually observed, in commemoration of the purification of the temple, after the persecutions and abominations of Antiochus Epiphanes. (1 *Mac.* 4:56—59. 2 *Mac.* 10:5—8.) It is indeed supposed to have been kept all over the land; yet numbers flocked to Jerusalem at that time: our Lord's going up, therefore, at that season, must at least have been an intimation, that he did not disapprove of such memorials of special public mercies, even when appointed by human authority. This was in the month of December; and the portico in which Jesus walked, (probably for shelter from the cold,) bare the name of Solomon; being perhaps situated in the place where that prince had formerly erected a very splendid one. While he was there, the Jewish rulers came to him, complaining that he kept them in a very painful suspense, by speaking of himself as "the Light of the world," "the Door of the sheep," "the good Shepherd, &c." and desiring to be told plainly, whether he was the Messiah, or not. (*Marg.* and *Marg. Ref.*) In fact they readily understood his meaning: but they could not form his words into a plausible charge against him before the Roman governor, as they could have done a more explicit declaration that he was the promised Messiah.

The *feast of the dedication.* (22) Τα εγκαινια. Here only N. T. *Ezra* 6:17. *Neh.* 12:27.—*Dost thou make us to doubt.* (24) Την ψυχην ημων αιρεις. "Hold us in suspense." *Marg. Lift up,* or *suspend, our soul.*

V. 25. "I said to you, and ye believed not, that the works which I do in my Father's name, these bear witness of me." Thus the verse may literally, and probably ought to be rendered; as referring to what Jesus had said before: (*Marg. Ref. Notes,* 5:31—38.) for he had never expressly told them that he was the Messiah.

V. 25—31. The true reason, why the Jews did not believe in Jesus, was the want of that simple, teachable, and inoffensive temper, which characterized his sheep; for they were left to the pride and enmity of their carnal hearts, and therefore no evidence could convince them: nor was there any proof that they belonged to that chosen company before mentioned. On the contrary, his sheep, being taught and drawn of God, heard, believed, and obeyed his word: they were known and approved by him, and they followed him as his approved disciples. (*Marg. Ref.* e—h. *Note,* 14—18. 6:60—65.) To them he gave eternal life; nor should one of them perish to all eternity, through any outward temptation, or inward evil propensity; neither should Satan, or any enemy "pluck them out of his hands:" (*Note, Deut.* 33:3.) as "his Father who gave them to him," (*Marg. Ref.* m, n. *Note,* 6:36—40.) that he might ransom and save them, is greater than any and all the creatures in the universe, so that none can pluck them out of his almighty hands; and as he and "the Father are One." One Being; one in essence, will, and operation. (*Marg. Ref.* o.)—'The sheep of Christ are exposed to so great danger from the infernal *lion,* (1 *Pet.* 5:8.) that I doubt not, but this text most eminently refers to the care of their Shepherd to guard them from his assaults.' *Doddridge.* The conclusion which our Lord drew from this declaration, that, being One with the omnipotent Father, he was able to defend his sheep against all enemies, sufficiently proves that he meant to claim divine power and perfection, equally with the Father who sent him. (*Notes,* 5:17,18. 17:20, 21.) The Jews well understood the extent of his claim: and therefore deeming it blasphemy, (as it certainly would have been in any mere man,) they prepared immediately to stone him; and *their* conduct forms a good exposition on *his* words.—The doctrine of the preservation of all true believers, from every enemy, and through all dangers and temptations, to the full enjoyment of eternal life, is taught in these verses, with the greatest decision. "I give them eternal life," "they shall never perish," or "not perish for ever." Now, if any of them come short of eternal life, and actually and eternally perish, how can these testimonies be true, these engagements faithful? Will not the Saviour's words pass away? (*Note, Matt.* 24:35.)—'That is, through any defect on my part. . . . O-Christ may speak here of sheep, *continuing so to the end.*' *Whitby.*—This means, that they shall not perish, except by their own fault. But if such a condition was implied, in these and similar scriptures, (which must be supposed by those who deny the doctrine in question,) why is it never once hinted? (*Marg. Ref.* i—l. *Notes,* 5:24—27. 1 *Sam.* 2:9. *Ps.* 37:27,28. 138:8. *Is.* 54:15—17. *Jer.* 32:39—41.) In none of these texts is such a condition so much as hinted at; and in some of them, the danger arising from it, and our violating it, is expressly obviated. Can we then reasonably suppose that a condition was every where implied, a condition of infinite importance to us; and yet that not the smallest intimation of it was given in any one of them? Could this be done by design? Or could it possibly be an oversight? Or was the case so obvious, that no caution or warning was at all requisite? It was indeed of considerable importance for our Lord, in his circumstances, to declare 'his ability and readiness to save all such as should persevere in believing on him:' but his words are calculated to convey far more than this assurance; and, 'persevere in believing' must be *added* to them, before they can be limited to it. (*Notes, Deut.* 4:2. *Prov.* 30:5,6. *Rev.* 22:18—21.) And where is the confidence of a believer to be placed, that he shall 'persevere in believing?' Must he trust in the strength of his own resolution? on the constancy of his own will? on his experienced superiority to temptation? That is, shall he "trust in his own heart?" (*Notes, Prov.* 28:26. *Jer.* 17:9,10.) For his confidence, as to *perseverance to the end in believing,* must be placed, either on the truth, love, and power of Christ, and on the supposition that he has promised to preserve the true believer; or on his own heart, as

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Mark 8:34. 10:21. Luke 9:23. Rev. 14:4. 13:16,36. 5:39,40. 6:27,40,47,68. 11:25. 17:2,3. Rom. 5:21. 6:23. 1 Tim. 1:16. 1 John 2:25. 5:13—20. Jude 21. k 3:15. 4:14. 5:24. 6:39,40. 14:19. 1 Sam. 2:9. Job 17:9. Ps. 37:28. 103:17,18. 125:1,2. Prov. 4:18. 24:16. Is. 45:17. 54:17. 55:3. Jer. 31:3,34. 32:40. Mark 13:22. Rom. 5:2,9,10,17. 8:1,29,30,35—39. Phil. 1:6. Col. 3:3,4. 2 Thes. 2:13,14. 1 Pet. 1:5. 1 John 2:19. 5:13,18. Jude 1,24. l 17:11,12. Deut. 33:3. Ps. 31:5. Luke 22:31, 32. 23:46. Acts 7:59. 2 Tim. 1:12. Heb. 7:25. m 6:37,39. 17:2,6,9,11. n 14:28. Ex. 18:11. Ps. 145:3. Dan. 4:3. Mal. 1:14. o 38. 1:1,2. 5:17,23. 8:58. 14:9, 10,23. 16:15. 17:10,11,21—23. Matt. 11:27. 28:19. 1 Tim. 3:16. Tit. 2:13. 1 John 5:7,20. p 5:18. 8:59. 11:8. Ex. 17:4. 1 Sam. 30:6. Matt. 21:35. 23:35. Acts 7: 52,58,59.

32 Jesus answered them, [q]Many good works have I showed you from my Father; [r]for which of those works do ye stone me?

33 The Jews answered him, saying, For a good work we stone thee not, [s]but for blasphemy; and because that thou, being a man, [t]makest thyself God.

34 Jesus answered them, Is it not written [u]in your law, [z]I said, Ye are [y]gods?

35 [x]If he called them gods, [z]unto whom the

q 25,37. 5:19,20,36. Matt. 11:5. Acts 2:22. 10:38. r 1 Sam. 19:4—6. 2 Chr. 24:20—22. Ps. 35:12. 109:4,5. Ec. 4:4. 1 John 3:12. s Lev. 24:14—16. 1 Kings 21:13. t 30. 5:18. Phil. 2:6. u 12:34. 15:25. Rom. 3:10—19. x Ps. 82:1,6,7. y Ex. 4:16. 7:1. 22:28. 1 s. 138:1. z Gen 15:1. Deut. 18:15,18—20. 1 Sam. 14:36,37. 15:1. 23:9—11. 28:6. 30:8. 2 Sam. 7:5. 1 Chr. 22:8. 2 Chr. 11:2,3. 19:2. Rom. 13:1.

least conjointly with Christ, if all the promises to this effect be *conditional*. On the other hand, if we have for a long time persevered in believing, ought we to take the credit of it to ourselves; or ought we to ascribe all the glory of it to the Lord alone?—When Adam fell, it was not *against his will*, or *without his own fault*; yet he was overcome, enslaved, and ruined, and must have perished with all his race, had not Christ interposed: and could the true believer, though *by his own fault*, thus be plucked out of the hands of Christ, and finally perish; the enemy would triumph over the second Adam, in some respects, as he did over the first. (*Notes*, 1 *Cor.* 15:45—49. *Col.* 3:1—4, *vv.* 3,4.) Indeed, there can be no sin, except where the will consents; or any conceivable way, by which our great enemy, or any of his servants, whether heretics, persecutors, or tempters of whatever description, can "pluck us out of Christ's hand," by an act of violence, or without our own fault. (*Notes*, *Rom.* 8:28—39. *Jude* 22—25.) It is said, 'Where do we learn this, except from such passages as that under consideration?' In fact, we learn it, not so much from any particular text, as from the general tenor of Scripture, and our own most obvious notions of right and wrong. Man had not fallen, had he not consented to the temptation; though it had been possible to have forced the forbidden fruit on him.—When Satan "desired to have Peter to sift him as wheat," our Lord said, "I have prayed for thee, that thy faith fail not." (*Notes*, *Luke* 22:31—34, *v.* 32. 1 *Cor.* 10:13. 1 *Pet.* 1:2—5.) His *perseverance in believing*, therefore, was ensured by Christ's intercession. The event was *certain:* but the exhortation to watch and pray was not superfluous; for had Peter regarded it, he would have escaped unspeakable anguish. Now if Peter's *perseverance in believing* was secured by our Lord's intercession; is it not most obvious, with such scriptures before us as that under consideration, to suppose that our *perseverance in believing* is secured in the same way; and that we are assured of it by express promises, as he was? that is, provided we be true believers. The warnings and exhortations which many object to this doctrine, as if nugatory on the supposition that it is true, are of different sorts. Some are suited to stir up professed Christians to examine whether they have the true faith or not. This may be distinguished from a dead faith, not only by its other fruits; but by standing the trials, which cause many to fall away, "having no root in themselves."—"Continue in my word." "Abide in me." "He that continueth to the end shall be saved." "That on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with *patience*." (*Notes*, 8:30—36, *v.* 31. 15:1—8. *Matt.* 13:20—23. *Luke* 8:4—15, *vv.* 14,15. 1 *Pet.* 1:6,7.) These guard the doctrine from perversion, and tend to exclude presumption. Others are suited to stir up believers to "give all diligence to make their calling and election sure;" and "to possess the full assurance of hope unto the end:" that, knowing their own safety and happiness, they may be the more joyful, thankful, and cheerful, in self-denying services and sharp afflictions. (*Note*, 1 *Cor.* 15:55—58.) There are also such warnings and exhortations as call them to the use of those means by which it is the will of God to preserve them. Thus the apostle assured his companions in danger, "that there should be no loss of any man's life:" yet he afterwards said, "Except these abide in the ship, ye cannot be saved;" for that was the method, in which it was the will of God to save them. (*Notes*, *Acts* 27:20—32.) And others are intended to put believers on their guard against those temptations which, if listened to, would not only greatly distress and injure them, but also hinder their usefulness, disgrace their profession, dishonour God, and do unspeakable evil to their brethren and neighbours. Indeed, though a man could be most fully assured, that he should not be killed by falling from a precipice; there might yet be sufficient reason, to warn him to *beware:* for broken bones, and various dreadful effects might follow, should he heedlessly fall down, though by a miracle his life should be preserved.—In fine, it cannot be said to be *impossible*, that Christ should engage, not only to take care of his sheep, while they persevere in believing; but also to ensure their perseverance, and to secure them from final apostacy, or from dying impenitent and unbelieving. Now, can any man in the world possibly convey this meaning in clearer, and more determinate, and more emphatical language, than that contained in these verses, and the texts referred to? But, if any be confident that the doctrine is of such a nature, that no words can prove it; do they not "lean to their own understandings," instead of simply crediting the word of God?

Shall never perish. (28) Ου μη απολωνται εις τον αιωνα. 4:11. 6:51. 8:52. 11:26.—*Any.*] Τις—*None.* (29) Ουδεις. *Matt.* 11:27. *Any man*...no *man.* Thus it stands in most modern copies, very improperly; but the oldest copies have it, as it is here printed.—*Pluck.*] Αρπασει. 12,29. 6:15. *Matt.* 11:12. 13:19, *et al.*—*Are one.* (30) Εν εσμεν. 17:11. 1 *Cor.* 3:8. A noun must be understood in each of these places: here perhaps Θειον, *numen*; in the others σωμα *corpus*, πραγμα *res*, *negotium.* 'That Christs speaks not here of an unity of will and concord only, appears, 1. From the reason assigned of the security of the sheep: the want of *power* in any one to snatch them out of the hands of Christ, because the Father being greater in power than all, his power could secure them from all; and so could also Christ, he being one in power with the Father: for the foundation of this argument is not, that the Father's *will*, but that his *power* was above all. 2. From the inference of the Jews, that by these words "he made himself God," and so was guilty of blasphemy.' *Whitby.* (*Notes*, 32—39. 2 *Tim.* 1:11,12. 1 *John* 4:1—4.)

V. 32—39. When Jesus saw the violent conduct of the Jews, he calmly asked them, for which of the numerous and beneficent miracles "which he had showed them from the Father," and wrought in proof of being sent from him, they were about to put him to death? To this they replied, that it was not for "a good work, but for blasphemy," that they meant to stone him: as he, who was evidently a man, spoke as if he were the almighty God. This was a fair inference from his words, and he did not charge them with misrepresenting them. (*Marg. Ref.* q—t.) '"Jesus" not judging it proper at that time, to bring the sublime doctrine of his Deity into further debate, "answered them," &c.' *Doddridge.* Viewing his answer in this light, we shall more readily understand it.—Magistrates are in Scripture called "gods." (*Marg. Ref.* x—z. *Notes*, *Ex.* 4:16. 7:1,2. 22:28. *Ps.* 82:1,6,7. 138:1.) This is commonly explained of their *authority*, by which they were the representatives of God to the people: but the title is not expressly given to any except rulers in Israel, who were the delegates and types of the Messiah, the Lord and King of Israel from the beginning; and on this account especially they were thus dignified. If then there was any propriety in calling them gods, "to whom the word of God came," it must arise from their relation to the promised Messiah: and it had a meaning, which could not be invalidated; for "the Scripture cannot be broken." They were "the LORD's anointed," as types of his great "anointed One:" had he not been *truly* God, they had not *typically* been called gods. What right therefore had the Jews to say to him, whom the Father had separated, and consecrated from the beginning, to be his anointed King upon his holy hill of Zion, and at length had sent into the world; "Thou blasphemest," because he declared himself to be "the Son of God?" The Messiah was evidently predicted under this title: (*Marg. Ref.* b, d. *Notes*, *Ps.* 2:7—12.) Jesus was the Messiah; and therefore "the Son of God," and "One with the Father."—It is not to be supposed, that the Jews fully comprehended this reasoning, yet they understood more than they could answer. Nor would it follow from it, as it has been argued, that all who in Scripture are called gods were types of Christ: for Satan who is called "the god of this world," and the idols of the Gentiles, were not *dignified* with this title, as the anointed rulers of Israel were; but *exposed* to *execration*, as contemptible and hateful usurpers. It cannot be denied, that the most wicked of the high-priests were types of Christ our great High-Priest: why then should it be doubted, whether the wicked kings and rulers of Israel were types of Christ our King?—To this our Lord added, that the Jews might have some reason for not believing him, if he did not the works of his Father, that is, such as evinced almighty power: but if he performed such works, though they disregarded his testimony, let them not despise his credentials; or refuse to believe his union with the Father, and that mutual in-dwelling of which he spake. (*Marg. Ref.* e—h. *Notes*, 25. 3:1,2. 5:31—38. 14:7—14, *vv.* 10,11.) This again excited the Jews to renew their attempts against him, as it confirmed their former inference from his words; but he was pleased to evade their malice at that time also. 'When magistrates and judges are in Scripture called gods, the Holy Ghost still addeth something, which excludes them from a true divinity; as that "they shall die like men," (*Ps.* 82:6.) or they are "rulers of the people." (*Ex.* 22:28.) Whereas, when Christ is called God, it is either with some epithet belonging to the supreme God, as..."God over all:" (*Rom.* 9:5.)..."The great God;" (*Tit.* 2:13.)..."The true God:" (1 *John* 5:20.) or with addition of some operation proper to God, as when it is said "The Word was God, and all things were made by him." (1:1.)' *Whitby.*—*In your law.* (34) The word "law" is in a general sense used for *Scripture*, as in some other places. (*Marg. Ref.* u. *Note*, *Ps.* 119:1.)—*The Scripture cannot be broken.* (35) This is a decisive testimony of our Lord, to the divine inspiration of the Old Testament.—*Sent into the world.* (36) 'It may be

word of God came, and [a]the Scripture cannot be broken;

36 Say ye of him, [b]whom the Father hath sanctified, [c]and sent into the world, Thou blasphemest; because I said, [d]I am the Son of God?

37 If [e]I do not the works of my Father, believe me not.

38 But if I do, though ye believe not me, [f]believe the works; [g]that ye may know and believe that the Father *is* in me, and I in him.

39 ¶ Therefore [h]they sought again to take him: but he escaped out of their hand,

40 And went away again beyond Jordan, into [i]the place where John at first baptized, [k]and there he abode.

41 And [l]many resorted unto him, and said, [m]John did no miracle: [n]but all things that John spake of this man were true.

42 And [o]many believed on him there.

a 12:38,29. 19:28,36,37. Matt. 5:18. 24:35. 26:53—56. 27:35. Luke 16:17. 24: 26,27,44—46. Acts 1:16. b 3:34. 6:27. Ps. 2 2 6—12. Is. 11:2—5. 42:1. 49:1—3, 6—8. 55:4,5. 61:1—3. Jer. 1:5. c 3:17. 5:30. 6:38,39,57. 8:42. 17:4,5,8,18,21. Rom. 8:3. Gal. 4:4. 1 John 4:9—14. d 30—33. 5:17,18. 9:35—37. 19:7. 20:28, 31. Matt. 26:63—66. 27:43,54. Rom. 1:4. 9:5. e 25,32. 5:31. 12:37—40. 15:24. Matt. 11:20—24. f 3:2. 5:35. Acts 2:22. 4:8—12. g 30. 14:9—11,20. 17:11,21—23. h 31. 7:30,44. 8:59. Luke 4:29,30. i 1:28. 3:26. k 7:1. 11:54. l 3:26. Matt. 4:23—25. Mark 1:37. Luke 5:1. 12:1. m Matt. 14:2. Luke 7:26—28. n 1: 29,33,34. 3:29—36. Luke 7:29,30. o 2:23. 4:39,41. 8:30. 11:45. 12:42. a 3,6. Gen. 48:1. 2 Kings 20:1—12. Acts 9:37. b 5,11. 12:2,9,17. Luke 16:20—25. c 12:1. Matt. 21:17. Mark 11:1. d Luke 10:38—42. e 12:3. Matt. 26:6—9. Mark 14:3. f Luke 7:37,38.

CHAPTER XI.

Lazarus, the brother of Martha and Mary, is sick, 1, 2. They send to Jesus, who, declaring his "sickness not unto death, but for the glory of God," abides two days where he is, 3—6. He informs the disciples that Lazarus is dead; and, intimating that he would raise him to life, he proposes going to him: the disciples, fearing the Jews, express their surprise, yet resolve to accompany him, 7—16. Jesus arrives at Bethany, after Lazarus had been dead four days, 17, 18. He assures Martha, that her brother shall rise again, and requires her to believe, that he is the "Resurrection and the Life;" and she confesses her faith in him, as "the Christ, the Son of God," 19—27. She calls Mary, who comes with her, 28—31. Jesus, sympathizing with the mourners, "groans in spirit," and "weeps:" the remarks of the Jews on the occasion, 32—37. He comes to the grave, appeals to God as his Father who sent him, and calls Lazarus out of the grave, 38—44 Many Jews believe; but some inform the Pharisees, 45, 46. They hold council; and concur with Caiaphas, who instigates them to put Jesus to death; while as high-priest, Caiaphas was led, beyond his intention, to prophesy concerning the gracious intention and extensive efficacy of his death, 47—53. Jesus retires from place to public resort, 54. Before the passover, the Jews inquire about him, the rulers having given orders to apprehend him, 55—57.

NOW a certain *man* [a]was sick, *named* [b]Lazarus, of [c]Bethany, the town of [d]Mary and her sister Martha.

2 (It was [e]*that* Mary which [f]anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

said of every man, that God "sent him into the world." *Campbell.* It is, however, *not said* in Scripture of any other man except our Lord, but of him frequently; (*Marg. Ref.* c.) and it may be questioned whether it could be said with propriety of any other man. God creates men, or brings them into the world; and then sends them, as he sees good: but "to send," applied to rational creatures, presupposes a capacity of being sent, as moral agents; and to "send into the world," in this sense, evidently implies pre-existence. (*Notes*, 6:36—40. 16:25—30, *vv.* 28—30. 1 *Tim.* 1:15,16, *v.* 15. *Heb.* 2:10—15.)

Hath sanctified. (36) Ἡγίασε. 17:17,19. *Heb.* 2:11. 10:10,29. 13:12. See on *Matt.* 6:9.—*He escaped.* (39) Ἐξῆλθεν. "He went forth." *Note*, 8:54—59, *v.* 59.

V. 40—42. (*Marg. Ref. Notes*, 1:19—34. 3:22—36.) Many, who had formerly heard John's testimony to Jesus, as "the Lamb of God," and "the Son of God," and perhaps had almost forgotten it; now beholding his miracles and hearing his instructions, were convinced that he was the Messiah, and became his disciples.—John was a prophet, and more than a prophet; yet he wrought no miracles: so that miracles are not in all cases necessary to a true prophet. Indeed, it is recorded in Scripture of only a few of the prophets, that they confirmed their doctrine by miracles; except as the fulfilment of their predictions might be considered in this light. (*Note*, *Matt.* 14:1,2.)

PRACTICAL OBSERVATIONS.

V. 1—9. It is peculiarly incumbent on all who enter into the sacred ministry, or officiate in it, to scrutinize even with rigour their own motives and principles, and the tendency of their doctrine and example. By whatever external way men obtain admission into this sacred function, unless they enter by "Christ the Door;" unless their state of mind and heart, their aim and object, their example and instructions authorize the conclusion, that he has sent them; they will have a dreadful account to give of the emoluments and distinctions, which many now so eagerly pursue, or ostentatiously glory in. For it will at length be proved, that they have seized on those advantages, to which they had no right; and grown rich and great by an office in which they had neither knowledge, integrity, humility, nor industry, to do good. But happy is that pastor whom the Saviour teaches and employs; who is himself a true Christian; who regards the honour of Christ, the conversion of sinners, and the edification of believers, more than any secular advantage whatsoever; and who can say to his people, "I seek not your's, but you." To him the Lord will "open a door of utterance;" seals shall be given to his ministry; believers will approve and encourage his labours; and his work will be its own reward: while he gets acquainted with his people, attends to the case of each of them, leads them forward in the knowledge, experience, and practice of the gospel, and goes before them in every good work.—Every man, who values his own soul, should avoid those who intrude into the ministry, when they are strangers to Christ and the experimental knowledge of his salvation, and when their example and doctrine prove them "hirelings, who care not for the sheep." Indeed the true people of God will flee from teachers of this description; for "they know not the voice of strangers:" and for this they will be reproached by those who, like these Jews, understand not this parable. These very persons would think those men very imprudent, who should trust their health to some ignorant empiric, or their estate to a dishonest lawyer, merely because he happened to live in the same street, town, or village: yet they suppose it incumbent on them to follow the instructions of a man who neither knows nor cares any thing about vital godliness, if he be the minister of the parish, or of some neighbouring congregation! Alas! how much more sagacious are men in their temporal than in their eternal concerns!—They will intrust their immortal souls and their eternal interests, to such men as no one of them would employ even to take care of his sheep!

V. 10—21. Christ himself is not only the Source of authority to all pastors, but "the good Shepherd," and the perfect model, according to which they ought to be formed, and by which their pretensions must be decided. He came, that sinners "might have life, and have it more abundantly." For their good he became poor, he abased himself, he laboured, he agonized, and died! While we admire and adore his infinite condescension and compassion, and his unspeakable love to such rebels and enemies; let us inquire, which professed pastors of his church are most like him? Are they who rise from obscurity to wealth, grandeur, and luxury, by the sacred ministry; but who leave the poor of the flock, and every thing that requires labour, condescension, or self-denial, to others; perhaps without much inquiry into their principles or characters, and without knowing whether they too be not "hirelings" of an inferior order? Does this procedure (alas! too common) resemble the conduct of the good Shepherd? Or rather, is it not a perfect contrast to it? But, whatever indignation it may excite, such men must be plainly told that they "are thieves and robbers:" they only need the character of persecutors to complete their likeness to those who "came not, but to steal, and to kill, and to destroy:" and this exemption is often the effect, rather of want of power than of will. But, alas, 'such a minister carries a shoal down with him, of those who have perished in ignorance through his neglect, or of those who have been hardened in sins through his ill example.' *Bp. Burnet.*—Let those, however, be thankful, who have been preserved or recovered from such a state; and let us pray for others who are still blinded and deluded. Let all who have entered the sacred ministry from worldly motives, and in an unholy manner, pause, and consider their awful case; that, by deep repentance and faith in Christ, becoming his true disciples, they may be commissioned and instructed by him, to exercise their ministry in a far better manner than they entered upon it. And let all who desire to be faithful ministers, study and copy Christ's example; that they may grow more willing to labour and suffer for the good of that flock for which he shed his precious blood; that they may mortify every covetous, ambitious, selfish, and sensual desire; and lay aside all sloth, pride, false delicacy, fear of men, and whatever else can render them unwilling to "spend and be spent for the people." We all, especially ministers, should likewise have our desires fixed upon those who are not yet brought into the fold of Christ, but are scattered abroad in this evil world, even to the remotest regions of the globe; and endeavour, with all our ability, diligence, and influence, that they too may be led to hear the Saviour's voice, and become the "sheep of his pasture:" and if our zeal and earnestness, in so blessed a work, should bring upon us the reproach of being designing hypocrites, ignorant enthusiasts, or even mad fanatics; we may remember, that our holy Lord and Master was thus vilified before us.—Let sinners also hearken to him who says, "I am the Door." They can now have no access into the favour of God, or hereafter into heaven, except they believe in him. But he will admit all who come to him, and guard and nourish their souls unto everlasting life.

V. 22—42. The proud, the malicious, and all who are not the sheep of Christ, will be convinced by no evidence, and take no warning: but his sheep, when he comes forth to seek and save them, "hear his voice," and follow his guidance and example; and thus they become like the harmless, holy, patient, Lamb of God. These he knows, and they know him; they "love him, because he hath first loved them"

3 Therefore his sisters sent unto him, saying, Lord, behold, [c]he whom thou lovest is sick.

4 When Jesus heard *that*, he said, [d]This sickness is not unto death, but [e]for the glory of God, [f]that the Son of God might be glorified thereby.

5 Now Jesus [g]loved Martha and her sister, and Lazarus.

6 When he had heard therefore that he was sick, [h]he abode two days still in the same place where he was. [*Practical Observations.*]

7 Then after that saith he to *his* disciples, [i]Let us go into Judea again.

8 *His* disciples say unto him, Master, [k]the Jews of late sought to stone thee; and goest thou thither again?

9 Jesus answered, [l]Are there not twelve hours in the day? If any man walk in the day, [m]he stumbleth not, because he seeth the light of this world.

10 But if [n]a man walk in the night, he stumbleth, because there is no light in him.

11 These things said he: and after that, [o]he saith unto them, Our friend Lazarus [p]sleepeth; but I go, that I may [q]awake him out of sleep.

12 Then said his disciples, Lord, if he sleep he shall do well.

13 Howbeit, Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

14 Then said Jesus unto them [r]plainly, Lazarus is dead.

15 And [s]I am glad [t]for your sakes that I was not there, [u]to the intent ye may believe; nevertheless let us go unto him.

16 Then said [v]Thomas, which is called Didymus, unto his fellow-disciples, [w]Let us also go, that we may die with him. [*Practical Observations.*]

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c 1 Sa. 1:23. Gen. 22:2 Ps. 16:3. Phil. 2:26 27. 2 Tim. 4 20. Heb. 12:6 7 Jam. 5 14,15. h 9:3. Mark 5:39—42. Rom. 11:11. i 10. 9-24. 12 24. 18:1 32 Phil. 1:11. 1 Pet. 4.11,14. k 2:11. 5:23. 8.54. 13.31,32. 17:1,5,10. Phil. 1 20 1 Pet. 1:21. 13,35. 15 9—13. 16:27. 17:26. m Gen. 22 14. 42:21. 43:29—31 44:1—6. 45:1— h 7:6 13. 20—27. Mark 1:32—38. n 1. Is 42:4. 1 Cor. 4:11 Acts 15 36. 20 22—24. o pr 21 29. P. 11 1—3. Matt. 16 21—23. Acts 21 12,13. p 9:4. Luke 13:31—33. q 12 6. Prov 3 25. Isa 31 9. r Ps. 27:2. Prov. 1 18.

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19. Isa. 1:16. 20-11. 1 John 2:10,11. s 3:29. 15:13—15. Ex. 33:11. 2 Cor. 20; 7. Is. 41:8. Jam. 2:23. t 13. Deut. 31:16. Matt. 9:24. Mark 5:39. Acts 7:60. 1 Cor. 15:18,51. 1 Thes. 4:14,15. 5:10. u 43,44. 5:25—29. Dan. 12:2. 1 Cor. 15:34. Eph. 5:14. x 10:24. 16:25,29. y 35,36. z 12:30. 17:19. Gen. 22:24. 39:5. Ps. 105:14. Is. 54:15. 65:8. 2 Cor. 4:15. 2 Tim. 2:10. a 4. 2:11. 14:10, 11. 1 John 5:13. b 20:24—29. 21:2. Matt. 10:3. Mark 3:18. Luke 6:15. c 8. 13:37. Matt. 26:35. Luke 22:33.

(*Note*, 1 *John* 4:19.) they seek his glory, and he takes care of their interests. He "gives them eternal life," and keeps them in his almighty hands to the enjoyment of it; nor shall any enemy, or any event, ever separate them from his love. "They know whom they have believed;" their "Redeemer is the LORD of Hosts." "God is become their Salvation:" JEHOVAH, Jesus, is their good Shepherd, being One with the Father, and possessing with him all divine power and perfection. They cannot expect too much from him, to whom all the prophets bare witness, of whom the priests and kings of Israel were types and delegates, "whom all angels worship," and "who upholds all things by the word of his power." (*Notes*, *Heb.* 1:1—4.) His works proclaim him "God over all, blessed for evermore;" that all men may know and believe, that "he is in the Father, and the Father in him." Modern opposers, who charge us with idolatry for worshipping the Son of God, would doubtless have dared to charge him with blasphemy, had they heard these discourses: but he will refute such charges, and silence all enemies; who can only deprive themselves of the blessings of his salvation, and provoke him to say to them "Depart from me," when he shall come to judge the world.—But he continues to send his gospel to others who will receive it. These are frequently the poor, the illiterate, and the obscure of the world; while the wise, the learned, the wealthy, and the honourable, despise his salvation: and the effects of the testimony which faithful ministers have borne to him, sometimes do not much appear, till they have entered into their rest; and then they spring up, and bring forth a blessed harvest, to the glory of God and the salvation of many precious souls. (*Note*, 4:35—38.)

NOTES.—CHAP. XI. V. 1—6. (*Notes*, 10:40—42. *Luke* 10:38—42.) Lazarus appears to have been a young man at this time, and to have lived single with his sisters. They formed a very harmonious, pious, and happy family; and Jesus seems to have constantly resorted to their house when he went to Jerusalem.—Bethany is called "the town of Martha and Mary," because they resided and probably had their inheritance there: but, though they were persons well known and respected, there is not the least probability in the opinion that the whole village belonged to them. (*Marg. Ref.* a—d. 1:44.) The evangelist distinguished the Mary of whom he wrote, from others of the same name, by referring to an action of her's, recorded by two of the other sacred historians, and which he was about to mention. (*Notes*, 12: 1—8, *v.* 3. *Matt.* 26:6—13. *Mark* 14:3—9. *Luke* 7:37—39.) —Lazarus being ill, and supposed to be in danger, his sisters sent word to Jesus, who was at a distance, simply but affectingly saying, "Lord, behold, he whom thou lovest is sick." They knew that this would sufficiently determine whom they meant, and comprise every topic which could be urged for his gracious interposition: and probably they expected that Jesus would come without delay to heal him. When, however, he heard this message, he said to his disciples, perhaps in the hearing of the messenger, that "this sickness was not unto death;" (it was not intended finally to remove Lazarus out of the world;) "but for the glory of God," that is, in a wonderful display of the divine power of his beloved Son, by the miracle to which it would give occasion. (*Marg. Ref.* g—k. *Notes*, 9:1—3. *Matt.* 9:18—26, *v.* 24.) This was evidently our Lord's meaning: but the messenger would not so understand it; and the expectation which it might excite would add to the trial of the faith of all concerned, when the death of Lazarus seemed to preclude every hope.—Our Lord loved each person in this favoured family, both as true disciples, and as his most affectionate and intimate friends: yet he remained where he was "two days," after he received the tidings of Lazarus's sickness, nay, his love seems assigned as the reason of the delay: whereas we should have supposed that he would have gone at once to Bethany. But his love was directed by consummate wisdom. (*Marg. Ref.* l, m. *Note*, 1 *John* 4:7,8.)—'When God at any time seems to delay in assisting us, he consults both his own glory, and our benefit; as the event shows.' *Beza.*—'Jesus did not come to Bethany till Lazarus had been dead four days; not only that the miracle of his resurrection might be the greater; but also that all pretence of his being only in a *deliquium*' (or apparently dead) 'might be taken away.' *Whitby.*

Wiped, &c. (2) Εκμαξασα. 12:3. See on *Luke* 7:38.—*For the glory*, &c. (4) *Notes*, 5:20—23. 13:31—35, *vv.* 31,32. 17:1—3. *Phil.* 2:9—11, *v.* 11.

V. 7—10. When our Lord, on the third day, intimated his purpose of returning into Judea, his disciples were surprised. They thought those unworthy of his presence, who had attempted his life; or rather, they doubted whether he would be able to protect himself and them from the rage of enemies so powerful and so implacable. (*Marg. Ref.* n, o. *Notes*, 10:32—39.) But his answer implied, that he should certainly be safe, and it was proper that he should be employed during the appointed period of his life; and when that was expired, he must be delivered into the hands of his enemies: even as men labour and travel securely, while the sun "the light of this world" affords them his light; but are liable to fall into a pit, or down a precipice, if they travel in the night. (*Marg. Ref.* p—r. *Notes*, 9:4—7. *Prov.* 4:18,19. *Luke* 13:31—33. 1 *John* 2:7—11.)—"Because there is no light in him:" or *in it*, that is, the world in which he walks. The Jews divided the time of the sun's being above the horizon into twelve hours; and their days were much nearer the same length in summer and winter, than they are in these northerly regions.—'This alone is the safe and right way of life, intrepidly to follow God, calling us, and shining on our path, amidst the darkness of this world.' *Beza.*

V. 11—16. Our Lord perfectly knew what passed at Bethany: and he spake to his disciples of the death of their *friend* Lazarus, and his being soon restored to life, under the idea of his having "fallen asleep," and being "awaked from sleep." Thus he stated the fact, in language which divested it of its terror; and at the same time he spake of the miracle which he intended to perform, in the most simple and unostentatious manner. (*Marg. Ref.* s—u. *Note*, 1 *Thes.* 4:13 —18.) The disciples, however, did not understand him: but, supposing him to mean that Lazarus was "taking rest in sleep," and thinking this a favourable symptom of his recovery, they seem to have concluded, that there could be no occasion for Jesus to expose himself to his enemies by going to Bethany. He therefore plainly told them that "Lazarus was dead;" and that, instead of regretting that he had not been there to recover him by a miracle, he rejoiced on their account, as he intended to take occasion from thence greatly to confirm their faith in him: but it was proper for him to go to Bethany without further delay, notwithstanding the malice of the rulers. (*Marg. Ref.* x—a.) Thomas, therefore, finding him resolved, proposed to his brethren to accompany him; though he apprehended they should be called to lay down their lives with and for him. This was the language of cordial affection, and of some faith: but combined with great ignorance both of the power and salvation of his Lord, and of his own weakness and the deceitfulness of the human heart. —Some interpret this of dying along with Lazarus: but this is very unnatural: for what special connexion had the death of Lazarus with that of the apostles? Or what need to go to Bethany, if grief for the loss of their friend would cause their death?—*Thomas*, in Hebrew or Syriac, and *Didymus* in Greek, signify *a twin*.

Sleepeth. (11) Κεκοιμηται. "Hath fallen asleep." 12. *Matt.* 27:52. 28:13. *Luke* 22:45. *Acts* 7:60. 13:36. 1 *Cor.* 7:39. 11:30. 15:6,18,20,51. 1 *Thes.* 4:13,14,15. 2 *Pet.* 3:4.—*May awake him out of sleep.*] Εξυπνισω αυτον. Here only

17 Then, when Jesus came, he found that he had *lain* in the grave [d]four days already.

18 (Now Bethany was nigh unto Jerusalem, about [e]fifteen furlongs off.)

19 And many of the Jews came to Martha and Mary, [f]to comfort them concerning their brother.

20 Then Martha, [g]as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house.

21 Then said Martha unto Jesus, Lord, [h]if thou hadst been here, my brother had not died.

22 But I know, [i]that even now, whatsoever thou wilt ask of God, [k]God will give *it* thee.

23 Jesus saith unto her, [l]Thy brother shall rise again.

24 Martha saith unto him, [m]I know that he shall rise again in the resurrection at the last day.

25 Jesus said unto her, [n]I am the Resurrection, and [o]the Life: [p]he that believeth in me, though he were dead, yet shall he live;

26 And [q]whosoever liveth, and believeth in me, shall never die. [r]Believest thou this?

27 She saith unto him, [s]Yea, Lord: I believe that thou art the Christ, the Son of God, [t]which should come into the world. [*Practical Observations.*]

28 And when she had so said, she went her way, [u]and called Mary her sister secretly, saying, [v]The Master is [x]come, and calleth for thee.

29 As soon [y]as she heard *that*, she arose quickly, and came unto him.

30 Now [z]Jesus was not yet come into the town, but was in that place where Martha met him.

31 The [a]Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, [b]She goeth unto the grave to weep there.

32 Then when Mary was come where Jesus was, and saw him, [c]she fell down at his feet, saying unto him, Lord, [d]if thou hadst been here, my brother had not died.

33 When Jesus therefore saw her weeping, [e]and the Jews also weeping which came with her, [f]he groaned in the spirit, and [†]was troubled,

34 And said, [g]Where have ye laid him? They say unto him, Lord, come and see.

35 [h]Jesus wept.

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d 39. 2:19. Hos. 6:2. Acts 2:27—31. e That is, *about two miles*. 6:19. Luke 24:13. Rev. 14:20. 21:16. e Gen. 37:35. 2 Sam. 10:2. 1 Chr. 7:21,22. Job 2:11. 42:11. Ec. 7:2. Is. 51:19. Jer. 16:5—7. Lam. 1:2,9,16,21. 2:13. Rom. 12:15. 2 Cor. 1:4. 1 Thes. 4:18. 5:11. f 30. Matt. 25:1,6. Acts 10:25. 23:15. 1 Thes. 4:17. g 32:37. 4:47—49. 1 Kings 17:18. Ps. 78:19,20,41. Matt. 9:18. Luke 7:6—10,13—15. 8:49—55. h 41,42. 9:30,31. Mark 9:23,24. Heb. 11:17—19. i 3:35. 5:22—27. 17:2. Ps. 2:8. Matt. 28:18. k 43,44. l 5:28,29. Ps. 17:15. 49:14,15. Is. 25:8. 26:19. Ez. 37:1—10. Dan. 12:2,3. Hos. 6:2. 13:14. Matt. 22:23—32. Luke 14:14. Acts 17:31,32. 23:6—9. 24:15. Heb. 11:35. m 5:21. 6:39,40,44. Rom. 5:17—19. 8:11. 1 Cor. 15:20—26,42—57. 2 Cor. 4:14. Phil. 3:10,20,21. 1 Thes. 4:14,15. Rev. 20:5,10—15. 21:4. n 1:4. 5:26. 14:6,19. Ps. 36:9. Acts 3:15. Rom. 5:2. Col. 3:3,4. 1 John 1:1,2. 5:11,12. Rev. 22:1,17. o Job 19:25—27. Luke 23:43. Rom. 8:10,11,38,39. 1 Cor. 15:18,29. 2 Cor. 5:1—8. Phil. 1:23. 1 Thes. 4:14. Heb. 11:13—16. p 3:15—18. 4:14. 5:24. 6:50,54—58. 8:52,53. 10:28. Rom. 8:13. 1 John 5:10—12. q 9:35. 14:10. Matt. 9:28. 26:53. Mark 9:23. r 1:49. 4:42. 6:69. 9:36—38. 20:28—31. Matt. 16:16. s cts 8:37. 1 John 5:1. s 6:14. Mal. 3:1. Matt. 11:3. Luke 7:19,20. 1 Tim. 1:15,16. 1 John 5:20. t 20. 1:41, 45. Zech. 3:10. Luke 10:38—42. 1 Thes. 4:17,18. 5:11. Heb. 12:12. u 13:13. 20:16. x 10:3. Cant. 2:8—14. Mark 10:49. y Ps. 27:8. 119:59,60. Prov. 15:23. 27:17. Cant. 3:1—4. z 20. a 19. b Gen. 37:35. 2 Sam. 12:16—18. 1 Cor. 2:15. c Luke 5:8. 8:41. 17:16. Rev. 5:8,14. 22:8. d 21,37. e Rom. 12:15. f 38. 12:27. Mark 3:5. 9:19. 14:33—35. Heb. 4:15. 5:7,8. † *Gr. he troubled himself.* Gen. 43:30,31. 45:1—5. g 1:39. 20:2. Matt. 28:6. Mark 15:47. 16:6. h 33. Gen. 43:30. Job 30:25. Ps. 35:13—15. 119:136. Is. 53:3. Jer. 9:1. 13:17. 14:17. Lam. 1:16. Luke 19:41. Rom. 9:2,3. Heb. 4:15.

Εξυπνος. *Acts* 16:27.—*He shall do well.* (12) Σωθησεται. "He shall be saved," that is, from death.—*Of taking of rest.* (13) Περι της κοιμησεως. Here only.—*Plainly.* (14) Παρρησια. 54. 16:25. 2 *Cor.* 3:12. *Eph.* 6:19. *Heb.* 4:16. 10:24. —*Fellow-disciples.* (16) Συμμαθηται. Here only.

V. 17—19. It was customary for the Jews to inter the dead very soon after their decease: so that Lazarus was perhaps laid in the grave on the same day on which he died. (*Acts* 5:6,10.)—The two days which passed before Jesus set out on his journey, and the time employed in travelling, prevented his arrival at Bethany till four days after that event. (39)—As Bethany was scarcely two miles from Jerusalem, many Jews came from thence to condole with Martha and Mary on the loss of their beloved brother, and to employ the customary methods and topics of consolation; and this circumstance was overruled to render the miracle more extensively known, and more fully attested, which was evidently one part of our Lord's design. (*Marg.* and *Marg. Ref.*)

Martha, &c. (19) Τας περι Μαρθαν. κ. τ. λ.—This is considered as a Greek idiom, simply meaning, as in our version, "Martha and Mary:" yet it seems to imply that they came and joined with the female friends of the afflicted sisters, who, residing at Bethany, were more statedly endeavouring to sooth and alleviate their sorrow.—*To comfort.*] Ἱνα παραμυθησωνται. 31. 1 *Thes.* 2:11. 5:14. Not elsewhere. Παραμυθια, 1 *Cor.* 14:3. Παραμυθιον, 1 *Phil.* 2:1. Εκ παρα, et μυθεομαι, *loquor.*

V. 20—27. Martha, hearing of our Lord's arrival, left Mary and the company, that she might meet and welcome him: and some think she also wanted to inform him that many Jews were present; that he might use his discretion, whether he would go among them or not. She expressed her full assurance, that he both could and would have healed her brother, if he had been on the spot: but she seems not fully to have believed, that he could have healed him at a distance, if he had so pleased. (*Marg. Ref.* g. *Notes*, 4:46—54, *vv.* 47,49. *Matt.* 8:8,9. *Mark* 5:21—24.) She also added a confident declaration, that God would grant whatsoever he should then ask of him, for their comfort and support under the affliction: but it is doubtful whether this did or did not imply some feeble hope of her brother's being restored to life. She, however, considered Jesus as a holy Prophet, who wrought miracles by faith and prayer, in the same manner that the ancient prophets had done; rather than as the incarnate Son of God, who, being One with the Father, performed his miracles by his own omnipotence.—When he assured her, that Lazarus should rise again, she expresssed her firm belief that he would, at the general resurrection, arise to eternal life; but intimated, that this could not make up the heavy loss which she had sustained. (*Marg. Ref.* h—l. *Note*, 6:36—40.) To enlarge her expectations, and to excite in her more honourable thoughts of him, our Lord declared himself to be "The Resurrection and the Life." In him, ("the second Adam," "the Lord from heaven,") and through his mediation, all the dead shall rise again: he is the Author of the resurrection; it will be effected by his power; and his salvation alone will render it a blessing. (*Marg. Ref.* m—n. *Notes*, 5:28,29. 1 *Cor.* 15:20—28.) In every sense he is "the Resurrection," the Source, the Substance, the First-fruits, and the efficient Cause of it. He is also the Fountain, the Support, and the Giver, of Life, temporal, spiritual, and eternal; and no man can have it but by and from him. (*Notes*, 1:4,5. 5:24—27. 14:4—6, *v.* 6. *Ps.* 36:5—9. *Col.* 3:1—4, *vv.* 3,4.) "He that believeth in me, though he were dead, yet shall he live;" his soul shall live in heaven, when his body lies in the grave; and his body shall surely rise again to immortal life, by virtue of his union with Christ "the Resurrection, and the Life." (*Marg. Ref.* o. *Notes*, 4:10—15, *vv.* 14,15. 5:24. 14:18—20. *Rom.* 6:5—11. 8:10,11. 1 *Cor.* 15:20—28. 2 *Cor.* 4:13—18. *Phil.* 3:20,21.) On the other hand, "He that liveth and believeth in me, shall never die," or shall be preserved from dying for ever: that is, the death of the body will be to the believer no more than a peaceful sleep; the soul will continue to live in happiness; and after the resurrection, both body and soul will be preserved from death and every evil to all eternity. (*Marg. Ref.* p. *Notes*, 1 *Thes.* 4:13—18, *Rev.* 20:11—15.) 'Therefore I, who shall hereafter raise all persons to life, can raise Lazarus now.' *Whitby.*—The first clause is by some supposed to imply, that the spirits of just men made perfect still believe in Christ, as relying on his truth and power to raise their bodies.—Our Lord then, addressing Martha, added "Believest thou this?" and she answered, by an open confession of her faith in him: she firmly believed that he was the Messiah, "the Son of God," and the person whom the prophets had foretold should come into the world. (*Marg. Ref.* q—s. *Notes*, 6:66—71, *v.* 69. *Matt.* 16:16—18.) The decision with which Martha declares her full expectation of "the resurrection at the last day," is very remarkable; and shows that this doctrine was firmly maintained among the Jews at that time, the Sadducees alone excepted.—'Grotius saith, her faith was weak, because she only believed that Christ was prevalent with God: but not that the fulness of divine power resided in him.' *Whitby.*

In the last day. (24) Εν τη εσχατη ημερα. 6:39,40,44,54.—*Never.* (26) Εις τον αιωνα. 4:14, *et al.*—*Which should come.* (27) Ὁ ερχομενος. *Matt.* 11:6. 21:9. *Luke* 7:19. 19:38.

V. 28—32. Martha, having confessed her faith in Jesus, and probably obtained a measure of comfort and hope from his words, returned to inform her sister, that "the Teacher was arrived" and had asked for her; by which it appears that more conversation passed than is recorded. Accordingly, she went to him without the town, where he saw good to wait for her; this being more proper, we may conclude, than by going to the Jews, to call them forth, as it were, to behold the miracle which he intended to perform. But, as they judged that Mary was going to the grave to indulge her excessive sorrow, they followed her; by which means they became spectators of what ensued. (*Marg. Ref.* t—b. *Notes*, *Gen.* 37:34—36. *P. O.* 31—36. *Notes*, 2 *Sam.* 12:21—23. *Job* 1:20—22. 1 *Thes.* 4:13—18, *v.* 13.) Mary prostrated herself before Jesus in the humblest manner; but she expressed herself exactly in the same words which Martha had used. (21)

V. 33—40. The very great grief of Mary, and the sympathizing tears of the Jews, joined to a reflection on the

36 Then said the Jews, [i]Behold how he loved him!

37 And some of them said, [k]Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

38 Jesus therefore again [l]groaning in himself, cometh to the grave. [m]It was a cave, and a stone lay upon it.

39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, [n]Lord, by this time he stinketh: for he hath been *dead* four days.

40 Jesus saith unto her, [o]Said I not unto thee, that, if thou wouldest believe, thou shouldest [p]see the glory of God. [*Practical Observations.*]

41 Then they took away the stone *from the place* where the dead was laid. [q]And Jesus lifted up *his* eyes, and said, [r]Father, I thank thee that thou hast heard me.

42 And [s]I knew that thou hearest me always: [t]but because of the people which stand by I said *it*, [u]that they may believe [x]that thou hast sent me.

43 And when he thus had spoken, he cried with a loud voice, [y]Lazarus, come forth.

44 And [z]he that was dead came forth, [a]bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, [b]Loose him, and let him go.

45 Then many of the [c]Jews which came to Mary, and had seen the things which Jesus did, believed on him.

46 But [d]some of them went their ways to the Pharisees, and told them what things Jesus had done.

47 ¶ Then [e]gathered the chief priests and the Pharisees a council, and said, [f]What do we? for this man doeth many miracles.

48 If [g]we let him thus alone, [k]all *men* will believe on him; [i]and the Romans shall come and take away both our place and nation.

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i 14:21—23. 21:15—17. 2 Cor. 8:8,9. Eph. 5:2,25. 1 John 3:1. 4:9,10. Rev. 1:5.
k 9:6,7. Ps. 78:19,20. Matt. 27:40—42. Mark 15:32. Luke 23:35,39.
l 33. Ez. 9:4. 21:6. Mark 8:12. m Gen. 23:19,20. 49:29—31. Is. 22:16. Matt. 27:60,66.
n 17. Gen. 3:19. 23:4. Ps. 49:9,14. Acts 13:36,37. Phil. 3:21.
o 23—26. 2 Chr. 20:20. Rom. 4:17—25. p 4. 1:14. 9:3. 12:41. Ps. 63:2. 90:16. 2 Cor. 3:18. 4:6. q 17:1. Ps. 123:1. Luke 18:13. r Matt. 11:25. Luke 10:21. Phil. 4:6. s 22. 8:29. 12:27,28. Matt. 26:53. Heb. 5:7. 7:25. t 31. 12:29,30.
u 45—50. 9:24—34. 10:37,38. 20:31. Matt. 12:22—24. x 3:17. 1:38—40. 7:28,29. 8:16,42. 10:36. 17:8,21,25. Rom. 8:3. Gal. 4:4. 1 John 4:9,10,14. y 1 Kings 17: 21,22. 2 Kings 4:33—36. Mark 4:41. Luke 7:14,15. Acts 3:6,12. 9:34,40. z 25, 26. 5:21,25. 10:30. Gen. 1:3. 1 Sam. 2:6. Ps. 33:9. Ez. 37:3—10. Hos. 13:14. Phil. 3:21. Rev. 1:18. a 20:5. b 39. Mark 5:43. Luke 7:15. c 19,31. 2:23 10:41,42. 12:9—11,17—19,42. d 5:15,16. 9:13. 12:37. Luke 16:30,31. Acts 5:25. e Ps. 2:2—4. Matt. 26:3. 27:1,2. Mark 14:1. Luke 22:2. Acts 4:5,6,27,28. 5:21. f 12:19. Acts 4:16,17 5:21. g Acts 5:28,38—40. h 1:7. Luke 8:12. 11:52. 1 Thes. 2:15,16. i Deut. 28:50—68. Dan. 9:26,27. Zech. 13:7,8. 14:1,2. Matt. 21:40—42. 22:7. 23:35—38. 27:25. Luke 19:41—44. 21:20—24. 23:28—31.

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miseries which sin has brought on mankind, and a prospect of the ruin which the Jews were bringing on themselves by their unbelief, and perverse opposition to him, may be supposed to have excited this vehement perturbation in our Lord's mind: and, though he was perfectly master of all his passions, he was pleased to give way to them on this occasion: he therefore "groaned in spirit, and was troubled," or "*troubled himself.*" (*Marg. Notes, Gen.* 43:29—31. 45:1,2.) And when at his request they led him to the grave, he vented his inward sorrow and sympathy, by *weeping:* and thus showed himself in all things like to us, sin alone excepted. (*Marg. Ref.* e—h. *Notes, Is.* 53:2,3. *Matt.* 8:16,17.) This the Jews noticed, and expressed their surprise at the greatness of his affection for the deceased: but some of them, taking it for granted, that he would have preserved the life of one whom he so loved, had he been able; and concluding that the same power which sufficed to open the eyes of the blind, could have healed the sickness of Lazarus, showed a disposition to infer from his death, that there was no certainty in those apparent miracles. (*Marg. Ref.* i—k.)—Jesus therefore "again groaning within him," both on account of the affective scene before him, and because of their obstinate unbelief, arrived at the grave, which was a hollow place in the rock, the opening of which was closed with a stone. (*Marg. Ref.* l, m. *Note, Matt.* 27:57—61, *v.* 60.) This he ordered to be removed; but Martha objected, and thus showed how low her hopes had fallen respecting her brother. Our Lord therefore reminded her, that he had told her, if she would believe, she should see a wonderful display of the divine glory in respect of her brother. This was implied in what Jesus had said of himself, as "the Resurrection, and the Life:" but perhaps he had spoken more explicitly to this purpose; demanding faith from her, and promising a glorious event to her affliction. (*Marg. Ref.* n—p. *Note,* 20—27.)—*Four days,* &c. (39) The word simply means, that Lazarus had been four days, or till the fourth day, in his present state, without mentioning either his being *dead* or *buried.* It is not improbable, that he had been dead more than four days. Three days seem, from some frivolous Jewish traditions, to have been the longest term, which they supposed a dead body could subsist, without "seeing corruption." Our Lord rose on the third day: but he raised Lazarus, after the assigned time was expired, perhaps to give an earnest of that power by which he will raise the bodies of those unnumbered millions who have returned, and shall return, to their original dust. (*Notes,* 1 *Cor.* 15:35—58. *Rev.* 20:11—15.)

He groaned in spirit. (33) Ενεβριμησατο. 38. See on *Matt.* 9:30.—*In spirit.*] Τῳ πνευματι. *Luke* 10:21.—*Was troubled.*] Εταραξεν ἑαυτον. (Marg.) See on *Matt.* 14:26.—*He stinketh.* (39) Οζει. Here only N. T.—*Ex.* 8:14. *Ps.* 38:5.—*Sept.—He hath been dead four days.*] Τεταρταιος εστι. Here only. (*Note,* 17—19, *v.* 17.)

V. 41—46. When the stone had been removed, our Lord, with "eyes lifted up to heaven," openly addressed himself to his Father, in a manner of which we have no other instance attending any miracle wrought by him. The Jews, unable to deny the reality of his miracles, had repeatedly ascribed them to the power of the devil: he was therefore pleased to introduce this most stupendous act of omnipotence, by an appeal to the God of heaven, as his Father: thus making it undeniably evident that he performed it by power from above; and that the Father bore witness to him, and authorized all those declarations of his own dignity and authority, which the Jews considered as blasphemy. (*Notes,* 5:15—18. 8:54—59, *vv.* 58,59. 10:32—39.) Accordingly, he praised and thanked the Father, that he had heard him, in respect of the opportunity and circumstances, which had been ordered in providence for the display of his power, by the miracle that he was about to perform. (*Marg. Ref.* q, r. *Notes,* 12:27—33, *vv.* 27,28. *Matt.* 11:25,26.) Indeed he was assured, that the Father always accepted and answered the prayers which, as Man and Mediator, he continually presented before him But he made this public appeal, for the benefit of the multitudes who stood by; in order to convince them, by the event, that God had sent him as his beloved Son into the world, to perform the works, and to teach the doctrines, which they had seen and heard. (*Marg. Ref.* s—x. *Note,* 5:20—23.) Having thus spoken, he called aloud, saying, "Lazarus, come forth;" as one who had power in himself, and as "the Resurrection, and the Life." And by the same energy which created the world, the body which had so long been tending to putrefaction, was at once, as in a moment, rendered capable of reassuming all its suspended functions, and was restored to life, health, and vigour; the immortal soul having been reunited to it. (*Marg. Ref.* y—a. *Notes, Matt.* 8:1—4, *v.* 3. 23—27. *Mark* 5:35—43, *vv.* 41,42. *Luke* 7:11—17, *vv* 14,15. 1 *Cor.* 15:50—54, *v.* 52.) Immediately, therefore, Lazarus came forth in his grave-clothes: and Jesus, who would not multiply miracles unnecessarily, ordered the spectators to loose him, and so give him liberty to walk home; which was done accordingly. The evangelist did not attempt to describe, and it is impossible for us to conceive, the mixed and varied affections of astonishment, gratitude, and joy, which seized on the relatives of Lazarus, and the spectators of this stupendous scene. Many of the Jews were convinced by it that Jesus was the Messiah, and became his disciples: yet others of them "would not be persuaded, though one rose from the dead;" and one named also Lazarus; (*Note, Luke* 16:27—31.) on the contrary, they went to inform the Pharisees, that they might use proper measures to prevent the increase of his popularity.

Come forth. (43) Δευρο εξω. *Matt.* 19:21. *Mark* 10:21. *Luke* 18:22. *Acts* 7:3. *Rev.* 17:1. 21:9.—*Grave-clothes.* (44) Κειριαις. Here only N. T.—*Prov.* 7:16. *Sept.*

V. 47, 48. We can scarcely imagine a more conclusive discovery of "the madness which is in the heart of man," or of his desperate enmity against God, than that which is here recorded. (*Notes,* 12:9—11. *Ec.* 10:1—3. *Jer.* 17:9,10. *Matt.* 2:7,8.) The rulers of the Jews were neither convinced, nor over-awed, by the display of our Lord's astonishing power which would as readily have effected their destruction, as Lazarus's resurrection, had he so pleased; (*Note,* 18:4—9., but they immediately called the council together, to determine what to do in this emergency. They blamed themselves for hesitating and acting without proper decision in so urgent a case; for they could not deny that Jesus did many miracles; yet they were determined not to admit them as evidences that he was sent by God. They concluded therefore, that if they did not interpose with their whole authority, men of all ranks would unite in believing in him as the Messiah, and in placing him over them as King; by which the jealous Romans would be exasperated, and, making war on them, would destroy both Jerusalem and the temple, and so ruin and enslave the nation. (*Marg. Ref. Notes, Acts* 4:13—22, *vv.* 16—18. 5:17—25, *v.* 24. 33—39.) Thus they argued from their own erroneous notions of the Messiah's kingdom; as if the establishment of a worldly kingdom had been the avowed purpose of Jesus! They supposed him able to work miracles sufficient to convince all the people that he was the Messiah: and yet to be unable to protect them against the Romans! They despised his mean appearance, and were ready to say, 'Shall this man save us?' But hatred of his

49 And one of them, *named* [k]Caiaphas, being the high-priest that same year, said unto them, Ye know nothing at all,

50 Nor [m]consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

51 And this spake he not of himself: but [n]being high-priest that year, [o]he prophesied [p]that Jesus should die for that nation;

52 And [q]not for that nation only, but that also he should [r]gather together in one [s]the children of God [t]that were scattered abroad.

53 Then, [u]from that day forth, [v]they took counsel together for to [w]put him to death.

54 Jesus therefore [x]walked no more openly among the Jews; but [a]went thence unto a country near to the wilderness, into a city called [b]Ephraim, and there continued with his disciples.

55 ¶ And the Jews' [c]passover was nigh at hand: and many went out of the country up to Jerusalem [d]before the passover, [e]to purify themselves.

56 Then [f]sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye? that he will not come to the feast?

57 Now both the chief priests and the Pharisees [g]had given a commandment, that, if any man knew where he were, he should show *it*, that they might take him.

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k 18:13,14. Luke 3:2. Acts 4:6. l 7:43,49. Prov. 23:12. Is. 5:20—23. 1 Cor. 1:20. 2:6. 3:18,19. m 48. 18:14. l 11:12. Rom. 3:8. n Ex. 28:30. Judg. 20:27,28. 1 Sam. 23:9,10. 28:6. o Num. 22:28. 24:2,14—25. Matt. 7:22,23. 1 Cor. 13:2. 2 Pet. 2: 15—17. p 10:15. Is. 53:5—8. Dan. 9:26. Matt. 20:28. Rom. 3:25,25. 2 Cor. 5:21. Gal. 3:13. 4:4,5. 1 Pet. 2:24. 3:18. q 1:29. 12:32. Ps. 22:15,27. 72:19. Is. 49:6. Luke 2:32. 1 John 2:2. Rev. 5:9. 7:9,10. r 10:16. Gen. 49:10. Ps. 102:22,23. Is. 11:10—12. 49:18. 55:5. 56:8. 60:4. Matt. 25:31—34. Eph. 1:9,10. 2:16—22. Col. 1:20—23. s Hos. 1:10. Acts 18:10. Rom. 4:11. 8:29,30. 9:25,26. Eph. 1:5. 3:11.

2 Thes. 2:13,14. t Ez. 11:16,17. 34:12. Jam. 1:1. 1 Pet. 1:1. u Neh. 4:16. 13: 21. Ps. 113:2. Matt. 16:21. 22:46. x 47. Ps. 2:2. 31:13. 71:10. Mark 3:6. Acts 5:33. 9:23. y 12:10. Jer. 38:4,15. Matt. 26:59. Mark 14:1. z 4:1—3. 7:1. 10: 40. a 7:4,10,13. b 2 Sam. 13:23. 2 Chr. 13:19. c 2:13. 5:1. 6:4. Ex. 12:11, &c. d 7:8—10. 12:1. Ezra 3:1, &c. Neh. 8:1, &c. e 2:6. Gen. 35:2. Ex. 19:10,14,15. Num. 9:6. 1 Sam. 16:5. 2 Chr. 30:17—20. Job 1:5. Ps. 25:6. Acts 24:18. 1 Cor. 11:28. Heb. 9:13,14. Jam. 4:8. f 7:11,12. g 5:16—18. 8:5,9. 9:22. 10:39. Ps. 109:4.

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holy doctrine and example, regard to their own authority, and resentment against him for having exposed their hypocrisy, were at least equally powerful motives, of their opposition, as fear of the Romans. These motives, however, were private and personal, and it was not expedient to avow them in the public council of the nation. They therefore purposed to put him to death, lest the Romans should destroy their city and temple, and ruin the nation: and by so doing they provoked God to bring these very judgments upon them. 'For this very cause, that he did so many miracles, all salutary and tending to the good of men, and with such evidence of a divine power, as was sufficient to draw all men to the faith, they should have owned him as the true Messiah: but fear of the Romans induced them rather to cut him off, and by that very act they pulled that dreadful vengeance, executed by the Romans, down upon themselves. This is the just and usual effect of carnal policy, exalting itself against the wisdom and the counsel of God.' *Whitby.* (*Note*, *Matt.* 27:24,25.)

V. 49—53. Caiaphas seems to have been a Sadducee. (*Acts* 4:6. 5:17.) He was a bold, profane politician. He arrogantly charged the whole council with total ignorance of the first principles, by which government should be conducted. Whether Jesus deserved death or not, his life ought to be sacrificed to the public good; as it was evidently expedient that even an innocent person should be put to death, for the benefit of the whole nation, and to preserve it from destruction. (*Marg. Ref.* k—m.)—'It would appear, that some of the Sanhedrim were sensible that Jesus had given them no just or legal handle, by any thing he had either done or taught, for taking away his life; and that in their deliberations something had been advanced, which made the high-priest fear, they would not enter with spirit and resolution into the business. . . . May we not reasonably conjecture, that this must have arisen from some objections made by Nicodemus, who . . . was not afraid to object to them the illegality of their proceedings, (7:50—52.) or by Joseph of Arimathea, . . . concerning whom we have this honourable testimony, that he did not concur in their resolutions? (*Luke* 23:50,51.)' *Campbell.* Perhaps Gamaliel also hesitated.—While, however, Caiaphas deeply disgraced himself, by this most iniquitous and impious counsel; the Lord was pleased to guide his tongue to utter a remarkable prophecy, and thus to honour the office of the high-priesthood, notwithstanding the wickedness of him who filled it. For, though he was not aware of it, God by him declared it expedient that the holy Jesus should be made an atoning sacrifice for the sins of his people; suffering One for all, "the Just instead of the unjust," that by his death he might save them from perishing. (*Marg. Ref.* n—q. *Notes*, 1:29. 3:16. *Is.* 53:4—6. 1 *John* 2:1,2. 4:9—17, *ev.* 9,14.) Thus he died for "that nation," in general, but with particular respect to all of that nation whoever in any age should believe in him, and for all the true Israel, whom that nation typified: and so, "not for that nation only, but for all the children of God, who were scattered abroad" throughout the earth. This must refer to "the election of grace," by which men are considered, in the purpose of God, as his children, before their conversion, yea before they are brought into existence; and as such, they are in due season gathered together into his family, and admitted to the privileges of children. (*Marg. Ref.* q—t. *Notes*, 10:14—18. *Acts* 18:9—11. 2 *Thes.* 2:13,14.)—'And not for that nation only, but for all mankind, that by the virtue of his death, he might gather together his elect ones among the Gentiles, and might happily bring them to the participation of the same grace and glory.' *Bp. Hall.*—'Note, the Gentiles are here called the sons of God, not that they were so at present, but that they were by faith to be made such; as our Lord calls them sheep who were to hear his voice. (10:16.)' *Whitby.*—'They, which be endued with so excellent a benefit of God, he called according to his purpose, by his Spirit working in due season; they through grace obey the calling; they be justified freely; they be made the sons of God by adoption; they be made like unto the image of his only begotten Son Jesus Christ; they walk religiously in good works; and at length, by God's mercy, they attain to everlasting felicity.' (*Article* 17.)—The evangelist here expounds, not the meaning of Caiaphas, but that of the Holy Spirit, who spake by him: and thus this bitter enemy of Christ was constrained to bear testimony to the great doctrine of salvation through his atoning blood; even as Balaam was constrained to bless Israel, when bent upon cursing them.—The counsel of Caiaphas, however, determined the Sanhedrim to form their plan, and devise suitable measures for putting Jesus to death, without further delay.—*That same year.* (49,51.) *Notes*, 18: 10—14. *Luke* 3:2,3.—'The high-priesthood still continued in the line of Aaron. . . . In that year, in which Christ was to suffer for the sins of the world.' *Whitby.*

Consider. (50) Διαλογιζεσθε. *Reason, compute, calculate.* —*The children of God.* (52) Τα τεκνα του Θεου. 1 *John* 3:10. (*Notes*, *Rom.* 9:24—29, *v.* 26. *Eph.* 3:3—8, *v.* 5.)—*That were scattered abroad.*] Τα διεσκορπισμενα. See on *Matt.* 26:31.—By using the *past* tense, the evangelist seems to speak as one who had lived to witness the fulfilment of the prediction, in some degree, by the success of the gospel among the Gentiles.—*Into one.*] Εις ἑν. 10:30. 17:21,22,23. (*Notes*, 17:20—23.)

V. 54—57. It was our Lord's purpose to suffer death, at the ensuing feast of the passover: he was pleased therefore to retire, for the present, to an obscure part of the country, where he abode, and conversed privately with his disciples, till within a few days of that solemnity. (2 *Sam.* 13:23. 2 *Chr.* 13:19.) In the meanwhile, the Jews, who went up to Jerusalem some time before, to perform such rites as were appointed for their purification, (*Note*, 2 *Chr.* 30:16—20.) sought for him, probably from different motives: and they questioned with each other, whether he would have courage to come to the feast, or not: seeing proclamation had been made, requiring any who knew where he was, to inform the council, that they might apprehend him. (*Marg. Ref.*)

Walked, &c. (54) Περιεπατει. See on *Note*, 7:1.—*Ephraim.*] *Marg. Ref.* b.—*What think ye?* (56) Τι δοκει ὑμιν. *Matt.* 17:25. 18:12. 22:42. *Luke* 10:36. 17:9.—*Do you think* "that he will not come to the feast?" (*Notes*, 7:11—13. 9:19—23.)

PRACTICAL OBSERVATIONS.

V. 1—6. Those families in which love and peace abound, are highly favoured; but they whom Jesus loves, and by whom he is beloved, are most happy. Alas! that this should so very seldom be the case with every individual, even in small families, and still more rarely in large households! Yet even this privilege cannot exclude sickness and death. It may still be often said, "Lord, he whom thou lovest is sick;" and 'they whom thou lovest are mourning over the dying agonies, or the dead bodies, of their dearest relatives:' for Jesus did not come to preserve his people from these afflictions; but to "save them from their sins" and "from the wrath to come;" and to convert outward sorrows, and temporal death, into medicines or means of completing that salvation.—It behooves us, however, to seek to him, in behalf of our friends and relatives, when sick and afflicted; and if they be true Christians, this will suggest the most encouraging plea in their behalf. But we must leave the event, in humble submission and implicit faith, to his unerring wisdom, without presuming to dictate. In one way or other, the sicknesses of those whom he loves will be "for the glory of God," and for their own good. Indeed we ought to be willing to live or die, to pass through any temporal suffering, or to part with our dearest relatives, when his glory requires it: for that cannot be separated from the real and enduring advantage of those whom he loves; any more than the glory of the Father can be separated from that of his beloved Son. But we cannot judge of his love to us by outward dispensations: "his ways are not as our ways," but infinitely above them; and he sees good to prove the faith of his people by afflictions and delays, when we should think it proper and almost indis-

CHAPTER XII.

Jesus is entertained at Bethany, 1, 2. Mary anoints his feet, 3; Judas, from dishonest motives, objects, but Jesus vindicates her, 4—8. The people resort to him, on account of Lazarus; and the rulers consult about putting Lazarus also to death, 9—11. Jesus enters Jerusalem as in triumph, riding on an ass, to the extreme indignation of the Pharisees, 12—19. Certain Greeks desire to see him, 20—22. He predicts his own death, and its blessed effects, 23—26. Being troubled in spirit, he resigns to the Father, prays, and is answered by a voice from heaven, 27, 28. He signifies the manner of his death, 29—34; and exhorts the people to improve their present advantages, 35, 36. The unbelief of the Jews shown to be a fulfilment of Isaiah's prophecy, 37—41. Many rulers believe, but dare not confess him, 42, 43. He further warns the people not to reject him, 44—50.

THEN Jesus, [a]six days before the passover, came to [b]Bethany, where Lazarus was which had been dead whom he raised from the dead.

2 There [c]they made him a supper; [d]and Martha served: but [e]Lazarus was one of them that sat at the table with him.

3 Then [f]took Mary a pound of [g]ointment of spikenard, very costly, and [h]anointed the feet of Jesus, and wiped his feet with her hair; and the house was [i]filled with the odour of the ointment.

4 Then saith [k]one of his disciples, [l]Judas Iscariot, Simon's *son*, which should betray him,

5 Why [m]was not this ointment sold for [n]three hundred pence, [o]and given to the poor?

a 11:55. b 11:1,44. Matt. 21:17. Mark 11:11,12. Luke 24:50. c Cant. 4:16. 5:1. Luke 5:29. 14:12. Rev. 3:20. d Matt. 25:6. Luke 10:38—41. 12:37. 22:27. e 9,10. 11:43,44. f 11:2,28,32. Matt. 26:7. Mark 14:3. Luke 10:39. g Ps. 133:2. Cant. 1:12. 4:10,13,14. h Mark 14:3. Luke 7:37,38,46. i Cant. 1:3. k 1 Sam. 17:28,29. Ec. 4:4. 16:70,71. 13:2,26. 18:2—5. Matt. 10:4. Luke 6:16. m Ex. 5:8,17. Am. 8:5. Mal. 1:10—13. Matt. 26:8,9. Mark 14:4. Luke 6:41,42. n 6:7. Matt. 20:2, *marg.* Mark 14:5. o Matt. 26:9. Luke 12:33. 18:22.

pensable for him to hasten to their relief. (*P. O.* 13:1—7. *Note*, *Is.* 55:8,9.) We must therefore learn to "walk by faith," and to wait for him in patience and with persevering faith, and hope, and fervent prayer. (*Notes*, *Rom.* 8:24—27. *Heb.* 10:35—39. 12:1—3. *Jam.* 5:7—11.)

V. 7—16. When we follow our Redeemer's example of unwearied diligence in the work of the Lord, we shall experience a similar protection, as far as it is good for us. As long as the appointed but unknown days of our life continue, we may pursue our journey and attend to our duty, without fear of our enemies, who can have no power against us: but when that time is past, we must fall into the grave, and all our precautions to the contrary will be unavailing. (*Notes*, *Job* 7:1—6. 14:13—15.)—While we therefore have time and opportunity, and the light of the gospel is afforded us, let us endeavour "to do good to all men;" and let us expect death as the end of our labours, and as the entrance of our souls into heavenly rest; nay, the quiet repose of our bodies also, till Jesus shall come, and awake them from sleep to participate our eternal recompense.—But let us remember, that even disciples are dull of apprehension respecting the meaning of their Lord: and that, while he orders every thing in subserviency to the increase of their faith, he deems their transient distress a small matter compared with the durable good of their souls, and the common benefit of his people. We should therefore be ready to suffer and die with him, if called to it: but many have lively affections, and make confident resolutions, whose views are very dark and erroneous, and who, like Thomas, are in no wise prepared for the day of trial. (*Note*, 20:24—29, *vv.* 24,25.)

V. 17—27. Natural humanity may induce men to sympathize with the afflicted, and attempt to comfort them; and divine grace will always lead us to do so: yet, alas! our compassions and our endeavours are feeble, and generally unavailing: (*Note*, 14:27,28.) but, however the Lord may prove his people, by delaying to appear for their relief; they know that he is their only effectual Comforter, and they will leave all condoling friends, to pour out their complaints before him. How seldom have we adequate views of his power and love, and suitable expectations of help from him! How constantly is our faith counteracted by alloys of unbelief!—We are indeed assured that our dear deceased relatives shall "rise again at the resurrection at the last day," and that all believers shall then appear with Jesus in glory: yet this assurance, comfortable as it is, cannot wholly allay our anguish for the loss of those who were a daily blessing to us. But we should by no means "sorrow like men without hope, for those who sleep in him:" neither should we look forward to death with dismay: for our gracious Friend, who gave himself for us, is "the Resurrection and the Life;" and death is now a conquered enemy, or rather converted into a friend to every believer. (*Notes*, 1 *Cor.* 3:18—23, *v.* 22. 15:55—58. *Phil.* 1:21—26. 1 *Thes.* 4:13—18. *P. O.* 9—18.) Our pious friends, whose bodies now sleep in the grave, live in heaven, and shall live for ever; and they who are alive and remain, shall never die; for Jesus "hath abolished death, and hath brought life and immortality to light by the gospel." (*Notes*, 2 *Tim.* 1:10. *Heb.* 2:14,15.)—But do we indeed believe this? And are we dejected by the troubles of life, and the prospect of the grave? Lord, pardon our unbelief, "increase our faith," and help us assuredly to hope in thee as "the Christ, the Son of God," who "came into the world to save sinners," by dying on the cross; and "to those that wait for thee thou will appear the second time without sin unto salvation." (*Note*, *Heb.* 9:27,28.)

V. 28—40. When Jesus displays his glory and gracious presence to us, as he does not to the world; we should confer with our fellow-Christians on the encouragement given us, that we may be "helpers of their joy:" and when he calls us to his ordinances, or his throne of grace, we must not permit any company to detain us. But we should be careful not to limit our faith and hope, by the scanty measures of those with whom we converse; lest we should impede, instead of furthering, each other's "growth in grace."—Our Redeemer was a "man of sorrows." In this world of affliction, he conformed himself to the situation; we do not read that he ever laughed; but "he groaned," he "troubled himself," "he wept." That sensibility, by which many are elated in self-complacency, and self-preference, while they weep for fictitious distress, but are callous to real wo, he never sanctioned. But he wept with the afflicted: and thus both encouraged mourners to trust in him, and expect comfort from him; and set us an example to withdraw from scenes of giddy mirth, that we may sympathize with the distressed, and counsel them. (*Note*, *Ec.* 7:2—6.) Yet proud and prejudiced unbelievers call far more for our compassion and deep concern, than the most afflicted servants of our God. (*Notes*, *Ps.* 119:136. *Jer.* 9:1,2. 13:15—17. *Luke* 19:11—44. *Rom.* 9:1—3.)—It is indeed grievous to hear men pertinaciously dispute against those truths, by the belief of which alone they can be saved from everlasting misery; and to see the world full of sin and wo, and men rejecting the only remedy with obstinate contempt.—The Lord, however, proceeds with his gracious plan, notwithstanding the perverseness of mankind: and those who believe and obey his word, shall experience the displays and efficacy of his glorious power in their behalf. But, while we expect help from him alone; we must not tempt him by neglecting the means which he has instituted, or by refusing unreservedly to follow his directions to the best of our ability. The sinner cannot "quicken his own soul;" but he ought to use the means of grace: the believer cannot sanctify himself; but he ought to "lay aside every weight" and incumbrance: we cannot convert our children, relatives, neighbours, or congregations; but we should instruct, warn, invite, and exhort them; and exhibit before them an edifying and conciliating example: seeking a blessing on all by fervent and persevering prayer. (*Note*, *Ez.* 37:1—10. *P. O.* 1—14.) Thus we may remove the stone, or loose the grave-clothes, though we cannot raise the dead: and if we would have the Lord do for us and ours, what man *cannot* do; we must diligently attend to all those things, which we *can* and *ought* to do.

V. 41—57. Who can express the majesty and condescension of our Redeemer! For the sake of those who sought his life, he veiled his glory, and in "the form of a servant," he addressed the Father before he performed that stupendous miracle which he immediately after wrought by his own power, as "the Resurrection and the Life," as "God manifest in the flesh." If he then shall please to speak, how soon can he rebuke our enemies, new create our hearts, or answer our prayers for the conversion of those around us! How safely may we trust the health and life of our dearest relatives in his hand! And how cheerfully go down to the grave, in sure hope of a glorious resurrection! Our sharpest trials will terminate in more abundant comfort, if we indeed believe in him; and they often are means of promoting his glory in the conversion of our fellow-sinners: so that, if we could foresee all the blessed effects of them, they would be causes of admiring gratitude and joy, and not of sorrow and dejection. But we must wait in faith, hope, and persevering prayer, till these happy effects take place. No outward means can overcome the obdurate enmity of sinners against God: and they, who have engaged their interest and reputation in the unequal contest, become more callous than other men. Sagacious and infidel politicians count all men ignorant and foolish, who hesitate to sacrifice honesty and justice to expediency; and persecutors deem it a public calamity, when numbers are converted to Jesus. They think themselves culpable, when not using the most decided or sanguinary methods of opposing the truth: they undertake to crush those with oppressive and overwhelming power, whom they cannot answer: they imagine that the excellency of the end will sanctify all the impieties, frauds, and murders, which are used to compass it: and they deem the life of innocent persons a trivial matter, compared with the peace and *uniformity* of the church; which too generally consist in gross superstition, usurped authority over men's consciences, and destructive heresies. But, while they seek to avert calamities by such means, they bring them upon themselves in the most tremendous manner.—The Lord will, however, honour his own institutions, notwithstanding man's wickedness; and extort confessions to his truth from his implacable enemies. Once, and but once, it was expedient that the innocent should suffer for the guilty; and the divine Saviour willingly died for us, to gather us, as "the children of God," from all our dispersions into his kingdom: may he gather far more and more into his church from every part of the earth! But no devices of man can derange the purposes of God: while hypocrites amuse themselves

6 This he said, [p]not that he cared for the poor; but [q]because he was a thief, and had [r]the bag, and bare what was put therein.

7 Then said Jesus, [s]Let her alone: [t]against the day of my burying hath she kept this.

8 For [u]the poor always ye have with you; [x]but me you have not always. [*Practical Observations.*]

9 ¶ Much [y]people of the Jews therefore knew that he was there; and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

10 But [z]the chief priests consulted that they might put Lazarus also to death;

11 Because that [a]by reason of him many of the Jews went away, and believed on Jesus.

12 ¶ On the next day [b]much people that were [c]come to the feast, when they heard that Jesus was coming to Jerusalem,

13 Took [d]branches of palm-trees, and went forth to meet him, and cried, [e]Hosanna: Blessed *is* [f]the king of Israel that cometh in the name of the Lord.

14 And [g]Jesus, when he had found a young ass, sat thereon; [h]as it is written,

15 [i]Fear not, daughter of Sion: behold, thy King cometh, [k]sitting on an ass's colt.

16 These things [l]understood not his disciples at the first: but [m]when Jesus was glorified, [n]then remembered they that these things were written of him, and *that* they had done these things unto him.

17 The [o]people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, [p]bare record.

18 For [q]this cause the people also met him for that they heard that he had done this miracle.

19 The Pharisees therefore said among themselves, [r]Perceive ye how ye prevail nothing? behold, [s]the world is gone after him.

[*Practical Observations.*]

20 ¶ And there were certain [t]Greeks among them that came up, [u]to worship at the feast:

21 The same came therefore to [x]Philip, which was of Bethsaida of Galilee, and desired him saying, Sir, [y]we would see Jesus.

22 Philip cometh and telleth [z]Andrew: and again [a]Andrew and Philip tell Jesus.

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p 10:13. Ps. 41:1. Prov. 29:7. Ez. 33:31. Gal. 2:10. Jam. 2:2—6. q 10:8—10. 2 Kings 5:20—27. Ps. 50:16—20. Matt. 21:13. 1 Cor. 6:10. r 13 29. 2 Kings 12: 14,15. Ezra 8:24—34. 2 Cor. 8:19—21. 1 Thes. 5:22. s Ps. 109:31. Zech. 3:2. Matt. 28:10. Mark 14:6,9. t 19:38—42. Matt. 26:12. 27:57—60. Mark 15:42 —47. Luke 23:50—56. u Deut. 15:11. Matt. 26:11. Mark 14:7. x 35. 8:21. 13: 33. 16:5—7. Acts 1:9—11. y 11:43—45. Acts 3:10,11. 4:14. z 11:47—53,57. Gen. 4:4—10. Ex. 10:3. Job 15:25,26. 40:8,9. Ec. 8:3. Dan. 5:21—23. Matt. 2:3—8,16. Luke 16:31. a 12. 11:45,48. 15:18—25. Acts 13:45. Jam. 3:14—16. b Matt. 21:8. 6:11:55,56. d Lev. 23:40. Rev. 7:9. e Ps. 72.17—19. 118:25,26. Matt. 21:9—11. 23:39. Mark 11:8—10. Luke 19:36—38. f 15. 1:49. 19:15,19—22. Is. 44:6. Hos. 3:5. Zeph. 3:15. Rev. 15:3. 19:16. g Matt. 21:1—7. Mark 11:1—7. Luke 19: 29—35. h Zech. 9:9. i Is. 35:4,5. 40:9,10. 41:14. 62:11. Mic. 4:8. Zeph. 3:16, 17. Zech. 2:9—11. Matt. 2:2—6. k Deut. 17:16. Judg. 5:10. 12:14. 2 Sam. 15: 1. 16:2. 1 Kings 1:33. l Luke 9:45. 18:34. 24:25,45. m 23. 7:39. 13:31,32. 17: 5. Mark 16:19. Acts 2:33,36. 3:13. Heb. 8:1. 12:2. n 2:22. 14.26. 16:4. Luke 24:6—8. o 9. 11:31,45,46. Ps. 145:6,7. p 1:19,32,34. 5:35—39. 8:13,14. 15:26, 27. 19:35. 21:24. Acts 1:22. 5:32. 1 John 5:9—12. Rev. 1:2. q 9—11. r 11:47— 50. Matt. 21:15. Luke 19:47,48. Acts 4:16,17. 5:27,28. s 3:26. 17:21. Ps. 22:27. 49:1. Is. 27:6. Acts 17:6. 1 John 2:2. t 7:35. Mark 7:26. Acts 14:1. 16:1. 17:4. 20:21. 21:28. Rom. 1:16. 10:12. Gal. 2:3. 3:28. Col. 3:11. u 1 Kings 8:41—43. Is. 11:10. 60:2—14. 66:19—21. Acts 8:27. x 1:43—47. 6:5—7. 14:8,9. y 1:36— 39. 6:40. Matt. 2:2. 8:9—12. 12:19—21. 15:22—28. Luke 19:2—4. Rom. 15:8— 12. z 1:40,41. 6:8. a Matt. 10:5. Mark 10:13,14. Luke 9:49,50.

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with forms and controversies, and worldly men pursue their own projects, Jesus still communes with his disciples, and orders all things in subserviency to his own glory and their salvation.

NOTES.—CHAP. XII. V. 1—8. (*Marg. Ref.* a—i. *Notes*, *Matt.* 26:6—16. *Mark* 14:3—9.) Lazarus sat at table on this occasion, to show that he was really alive and in good health; and Martha waited, to honour Jesus, though the entertainment was made at the house of Simon.—Judas was covetous! this was "his own iniquity:" and neither his professed faith in Christ, nor his apostolical office, had subdued the base propensity; which could be effected by renewing grace alone, and of that he was destitute. (*Note*, 1 *Tim.* 6—10, *vv.* 8—10.) Being intrusted with the scanty stock, from which the necessary expenses of our Lord and his company were supplied, he shamefully stole small sums from it; probably accounting for them as given to the poor. (*Note*, 13:18—30, *v.* 29.) And he thought, that if the price of this ointment had been put into the bag, he could have taken a larger sum on the same pretence, without being suspected: or rather, he was forming his plan of treachery, and wished to have the common purse well filled before he went off with it. More than ten pounds must have appeared a large sum to him, who bargained for about three pounds fifteen shillings to betray his Lord. (*Note*, *Matt.* 26:14—16.)—*Sold*, &c. (5) It is not said, 'Why was it bought?' 'Why was not the money rather given to the poor?' Probably, Mary had possessed and used several things, ministering to luxury and indulgence, before she attended decidedly to "the one thing needful." (*Note*, *Luke* 10:38—42.) She had at this time, however, no occasion for them; and had doubtless sold many of them, employing the money in charity: but she had been led to keep this box of precious ointment, it is likely, without knowing for what purpose. (*Marg. Ref.* l—t.)—*Day of*, &c. (7) 'If this ointment were laid out on a dead body, you would not think much of it: you may consider this anointing as an embalming of me.' *Lardner*.—'I am of opinion that Mary indeed was not thinking of Christ's death and burial; but he testifies that this had not occurred by chance; but that a spectacle, giving a previous intimation of his approaching burial, was set before them by divine Providence.' *Beza*.—*The poor*, &c. (8) *Marg. Ref.* u, x. *Note*, *Matt.* 25:34—40.

That sat at table with him. (2) Των συνανακειμενων. *Matt.* 9:10. 14:9. *Mark* 2:15. 6:22,26. *Luke* 7:49. 14:10,15.—*A pound.* (3) Λιτραν. 19:39. Not elsewhere.—*Of spikenard.*] Πιστικης. See on *Mark* 14:3.—*Very precious.*] Πολυτιμου. *Matt.* 13:46. Not elsewhere.—*Odour.*] Οσμης. 2 *Cor.* 2:14, 16. *Eph.* 5:2. *Phil.* 4:18.—*Cant.* 1:3,12. 2:13. 4:10. *Sept.*—*He cared.* (6) Εμελεν αυτῳ. See on 10:13.—*The bag.*] Το γλωσσοκομον. 13:29. Not elsewhere N. T.—2 *Chr.* 24:8,10, 11. *Sept.*—*My burying.* (7) Του ενταφιασμου μου. *Mark* 14:8. See on *Matt.* 26:12.

V. 9—11. Perhaps Lazarus had purposely lived very retired, from the time that Jesus had left Bethany: so that numbers had not been able to gratify their curiosity with a sight of him, till our Lord's return afforded them the opportunity. (*Note*, 11:54—57.) The undeniable miracle of Lazarus's resurrection naturally induced multitudes, from different motives, to resort to Bethany, to see both Jesus and him at the same time; and many Jews being convinced that Jesus was the Messiah, and the priests and Pharisees very wicked in opposing him, renounced their party and instruction to attend on his ministry: but the conduct of the rulers in consulting to put Lazarus to death, that they might prevent the further effect of the miracle, was such a compound of impiety, infidelity, iniquity, malice, and folly, as can never be accounted for but by deep acquaintance with the desperate enmity of man's heart against God. (See on 11:47,48.) They seemed to resolve that the man should die, of whom the Lord had evidently declared that he should live!—'To destroy an innocent man, without any crime laid against him, only to preserve their own honour and reputation! See here the infallible sentence of the rulers of the church.' *Whitby*. (*Marg. Ref. Note*, 11:49—53.)

V. 12—19. (*Notes*, *Matt.* 21:9—11. *Mark* 11:1—11. *Luke* 19:28—40.) The testimony of the numerous company of Jews who were present when Lazarus was called out of the grave, had excited great multitudes both of the inhabitants of Jerusalem, and of strangers, to go forth and meet Jesus. His disciples had no direct concern in it: nay, they did not understand the meaning of his entering Jerusalem in this manner, till after his ascension and the pouring out of the Holy Spirit, by whose sacred influences they recollected the words of the prophet, and perceived their accomplishment in that transaction. (*Marg. Ref.* b—n. *Notes*, *Zech.* 9:9,10.) But the Pharisees comparing this conduct of Jesus, and the favour shown him by the multitude, with their late edict, (11: 57.) were greatly enraged: they foresaw the entire ruin of their reputation and authority, if he were let alone any longer. Their opposition and proclamation had produced no effect: "the world" seemed to be gone after him; (3:26. *Acts* 17:6.) and while they were more than ever determined to apprehend him, they were afraid to attempt it, lest the multitudes should rise to oppose them. This made way for the treachery of Judas, which otherwise would not have been so necessary. (*Notes*, 11:49—53. *Matt.* 26:3—5.)—The clause in Zacharíah, "Rejoice greatly, &c." is here rendered "Fear not, &c." Had the rulers and people of Jerusalem rejoiced greatly in Christ their King; they would have had no reason to fear either the Romans or any other enemies.—*Glorified.* (16) *Marg. Ref.* q—s. *Notes*, 23—26. 7:37—39. 13:31—35. *Acts* 2:33—36. 3:12—16.

Branches. (13) Τα βαια. Here only. '*Vocabulum e lingua Coptica . . . in linguam Græcam translatum.*' Schleusner.—*Of palm-trees.*] Των φοινικων. *Rev.* 7:9. Not elsewhere N. T.—*Judg.* 1:16. 3:13. *Neh.* 8:15. *Sept.*—*A young ass.* (14) Οναριον. Here only. Ab ονος, *asinus*.—*Glorified.* (16) Εδοξασθη. See on 7:39.—*Ye prevail.* (19) Ωφελειτε. 6:63. *Matt.* 15:5. 16:26. 27:24. *Rom.* 2:25. 1 *Cor.* 13:3. 14:6, *et al.*

V. 20—22. 'By the name of Greeks all were called who were neither Israelites nor proselytes, among whom there were not a few pious men, worshippers of the true God.' *Grotius*. 'The difficulty which the apostles found about mentioning these "Greeks" to Jesus, as well as the subsequent discourse, strongly implies that they were uncircumcised persons.—It is supposed that they lived in the confines o

23 And Jesus answered them, saying, [b]The hour is come, that the Son of man should be glorified.

24 Verily, verily, I say unto you, [c]Except a corn of wheat fall into the ground and die, it abideth alone: but [d]if it die it bringeth forth much fruit.

25 He [e]that loveth his life shall lose it; and he that [f]hateth his life in this world shall keep it unto life eternal.

26 If any man [g]serve me, [h]let him follow me; and [i]where I am, there shall also my servant be: if any man serve me, [k]him will *my* Father honour.

27 Now [l]is my soul troubled; and [m]what shall I say? [n]Father, save me from this hour? [o]but for this cause came I unto this hour.

28 [p]Father, glorify thy name. [q]Then came there a voice from heaven, *saying*, [r]I have both glorified *it*, [s]and will glorify *it* again.

29 The people therefore that stood by, and heard *it*, said that it [t]thundered: others said, [u]An angel spake to him.

30 Jesus answered and said, This voice came not because of me, [x]but for your sakes.

31 Now [y]is the judgment of this world: [z]now shall the prince of this world be cast out.

32 And I, [a]if I be lifted up from the earth, [b]will draw [c]all *men* unto me.

b 13:31,32. 17:1—5,9,10. Is. 49:5,6. 53:10—12. 55:5. 60:9. Matt. 25:31. 1 Pet. 2:9,10. c Ps. 72:16. 1 Cor. 15:36—38. d 32:33. Is. 22:15,22—31. Is. 53:10—12. Heb. 2:9,10. Rev. 7:9—17. e Matt. 10:39. 16:25. 19:29. Mark 8:35. Luke 9:23, 24. 17:33. Acts 20:24. 21:13. Heb. 11:35. Rev. 12:11. f Gen. 29:30—33. Ec. 2:17. Luke 14:26. g 13:16. 15:20. Rom. 1:1. 14:18. 2 Cor. 4:5. Gal. 1:10. Col. 3:24. 4:12. 2 Pet. 1:1. Jude 1. h 10:27. 21:22. Num. 14:24. 32:11. Matt. 16:24. Mark 8:34. Luke 9:23. Eph. 5:1,2. Rev. 14:4. i 14:3. 17:24. Ps. 17:15. Matt. 25:21. 2 Cor. 5:6. Phil. 1:23. 1 Thes. 4:17,18. k 14:21—23. 1 Sam. 2:30. Prov. 27:18. 1 Ti 33—35. 14:21. Ps. 69:1—3. 88:3. Is. 53:3. Matt. 26:38,39,42. Mark 14:33—36. Luke 22:44,53. Heb. 5:7. m Is. 38:15. Luke 12:49,50. n 11:41. Matt. 26:53,54. o 18:37. 1 Tim. 1:15. Heb. 2:14. 10:5—9. p 18:11. Matt. 26:42. Mark 14:36. q Matt. 3:17. 17:5. 2 Pet. 1:17. r 9:3. 11:4,40—44. s 13:31,32. Is. 49:3—7. Eph. 2:7. 3:10,21. Phil. 1:6—11. Rev. 5:9—14. t Ex. 19:16. 20:18. Job 37:2—5. 40:9. Ez. 10:5. Rev. 6:1. 8:5. 11:19. 14:2. u Acts 23:8,9. Rev. 18:1,2. x 5:34. 11:15,42. 2 Cor. 8:9. y 5:22—27. 16:8—10. z 14:30. 16:11. Gen. 3:15. Is. 49:24,25. Matt. 12:28,29. Luke 10:17—19. Acts 26:18. 2 Cor. 4:4. Eph. 2:1, 2. Col. 2:15. Heb. 2:14. 1 John 3:8. Rev. 12:9—11. 20:2,3. a 3:14. 8:28. 19:17, 18. Deut. 21:22,23. 2 Sam. 18:9,10. Ps. 22:16—18. Gal. 3:13. 1 Pet. 2:24. 3:18. b 6:44. Cant. 1:4. Hos. 11:4. c 1:7,29. Is. 49:6. Rom. 5:17—19. 1 Tim. 2:6. Heb. 2:9,10. 1 John 2:2. Rev. 5:9.

Galilee, and thus got acquainted with Philip. (*Marg. Ref.* t, u. *Notes*, 1:43—46. *Mark* 7:24—30.) They were favourable to the Jewish religion, and came to Jerusalem to worship; yet it is not said that they ate the passover. They had heard of our Lord's miracles, were desirous of seeing him, and receiving his instructions, and they respectfully applied to Philip for that purpose: but he, perhaps fearing lest an interview with Gentiles would render his Lord still more obnoxious to the Pharisees, did not make it known to him, till he had previously conferred with Andrew about it. Probably, Jesus ordered them to be introduced to him, and spake what follows in their presence; though he might see good not to admit them to a private conference.—'Because Christ when he sent them' (the apostles) 'forth to preach, forbade them to go into the coasts of the Gentiles: (*Matt.* 10:5.) ... they were in doubt whether such uncircumcised persons were to be admitted to converse with Jesus; and so they consult him first, before they brought them to him.' *Whitby.* (*Marg. Ref.* x—a. *Note*, *Acts* 21:27—30.)

Greeks. (20) Ἕλληνες. 7:35. *Acts* 14:1. 16:1,3. 17:4. 18:4, 17. 19:10,17. *Rom.* 1:14,16. *Gal.* 3:28. *Col.* 3:11, *et al. Notes*, *Mark* 7:24—30, *v.* 26. *Acts* 11:19—21, *v.* 20. 'In the sacred writings the word Ἕλληνες is every where opposed to the Jews. Those Jews are called Ἑλληνισται, who read the Scriptures in the Greek language: ... or Gentiles born, but converted to the Jewish religion, which are called *proselytes*.' *Leigh.*

V. 23—26. Our Lord on this occasion declared openly, that the appointed time was at hand, when he should be advanced to his exalted throne, to be glorified as the Saviour and King of both Jews and Gentiles: yet this would not take place, till he had laid down his life for them. (*Marg. Ref.* b. *Note*, 12—19, *v.* 16.)—A corn of wheat yields no increase, unless it be cast into the ground; and there perish, as to its former shape and subsistence: but while this is taking place a blade springs up, which at length produces many grains of the same kind. (*Marg. Ref.* c, d. *Note*, i *Cor.* 15:35—38.) In like manner, our Lord might indeed *alone* have possessed his heavenly glory without becoming incarnate: or after his incarnation, he might have entered heaven alone, by his own perfect righteousness, without suffering or death: but then no sinner of the whole human race could have been saved. His love therefore induced him voluntarily to submit to death, that being laid in the ground, as if about to turn to corruption, he might thence be raised, as the first-fruits of a large increase of redeemed sinners, to bear his image, to show forth his praise, and to participate his glory. As this was his design, and he was about to carry it into effect, his disciples and these Greeks also, should be reminded to "arm themselves with the same mind:" (*Note*, 1 *Pet.* 4:1,2.) not loving this present life, when it would endanger that of their souls; but comparatively *hating* it, that they might secure the eternal life which he gave to his faithful followers. (*Marg. Ref.* e, f. *Notes*, 10:26—31. 11:20—27. *Matt.* 10:37—39. 16:24—28. *Mark* 8:32—37. *Luke* 9:18—27, *v.* 23. 14:25—27.) As they called him their Lord, such of them as really meant to devote themselves to his service should prepare to follow his example in being obedient even unto death, if called to it; for such servants would assuredly be admitted into the same happy place, whither he was going. (*Marg. Ref.* g—k. *Notes*, 14:2,3. *Ps.* 16:8—11. *Matt.* 25:19—23. 2 *Cor.* 5:5—8. *Phil.* 1:21—26.) Yea, his Father would certainly reward, nay, honour in the most distinguishing manner, all those who thus served and followed him; however man might despise both him and them. —The clause, "if any man will serve me, &c." was suited to encourage the Gentiles, and all the hearers, to devote themselves to his service; and to deny themselves for his sake; as well as to show the nature of his kingdom, and the trials attending his service.

Serve, &c. (26) Διακονη. 12:2. *Matt.* 20:28. *Luke* 22:27, *et al.* Ex δια, et κονις, *pulvis*.—*Servant.*] Διακονος. *Matt.* 20:26. *Rom.* 13:4. 15:8. 16:1. *Phil.* 1:1, *et mult. al.*

V. 27—33. The near prospect which our Lord had of his most tremendous sufferings, excited on this occasion such a perturbation of mind that he publicly declared that "his soul was troubled; and what should he" say in respect of the scene before him? "*Shall I say*, Father, save me from this hour?" Even his holy nature might have dictated this prayer; had he not known that he came into the world, and had continued so long upon earth, with the special purpose of passing through that season of darkness and anguish; without which all his former labours, obedience, and sufferings, would be unavailing as to the grand object of his incarnation. He would therefore in perfect acquiescence say, "Father, glorify thy name:" for he only desired to be supported through the dreadful scene, to the glory of the divine justice, holiness, mercy, and truth, in the salvation of sinners. (*Marg. Ref.* l—p. *Notes*, *Matt.* 26:36—46. *Mark* 14:32—36, *v.* 36. *Luke* 22:39—46.) Upon this the voice of the Father from heaven, which had attested him to be his beloved Son, at his baptism, and when he was transfigured, proclaimed that he "had both glorified his name, and would glorify it." (*Marg. Ref.* q, r. *Notes*, *Matt.* 3:16, 17. 17:5—8.) The life, miracles, and doctrine of our Lord had manifested the glory of God; and his death, resurrection, and exaltation, would still more extensively and illustriously display it.—Those who heard this voice less distinctly, or the Greeks who did not understand the words spoken, said that "it thundered;" as probably it was attended by thunder: others, who understood what was spoken, supposed that an angel addressed him: but none of them seemed to have understood, that the Father thus attested his complacency in him and in his whole work. (*Marg. Ref.* t, u.) He therefore assured them that this voice did not come for his sake, as he had always been fully satisfied of his Father's love; but for their benefit, that they might believe in him as the Son of God. For the "judgment of this world was come." Its wickedness would be proved, and its condemnation pronounced, in that event which was about to take place. His crucifixion would disclose and aggravate the guilt of man's desperate wickedness; and show God's abhorrence of sin, and the certain destruction which awaited all unbelievers. His death would make way for the judgment and condemnation of the Jewish nation and of the whole Gentile world, those excepted who embraced his gospel. His religion would distinguish men's characters, convict multitudes of hypocrisy, lead others to judge and condemn themselves; and thus, in every way, the judgment of the last day would be anticipated. In consequence of his death, resurrection, ascension, the pouring out of the Holy Spirit, and the preaching of the gospel, Satan, the great ruler and prince of this wicked world, whom all idolaters worship as their god, and all unconverted sinners obey as their king, would be judged and condemned, with all his subjects; the sentence would begin to be executed in his expulsion from his usurped dominion, by the conversion of sinners, the subversion of the heathen temples, and the destruction of idolatry. Of this, the inquiry of these Greeks was an earnest; and this would progressively be carried on till the kingdoms of the earth would be subjected to Christ. (*Marg. Ref.* x—a. *Notes*, 14:29—31. 16:8—11. *Luke* 10:17—20. 2 *Cor.* 4:3,4. 1 *John* 5:19. *Rev.* 12:7—12.)—In short, "if," or *when*, "he should be lifted up," from the earth, to die on the cross, he would, in consequence of his atonement, and by its attractive influence, draw men of all nations and descriptions, to come and put their trust in him, to devote themselves to his service, and to follow him in the way to his eternal glory.—This not only referred to his death, but it was a prediction of the manner in which he was about to die, even by crucifixion; with an evident allusion to the brazen serpent, lifted up in the camp of Israel, that all who looked to it might live. (*Marg. Ref* b, c. *Note*, 3:14,15.)

Troubled. (27) Τεταρακται. See on *Matt.* 14:26.—*It thundered.* (29) Βρουτην γεγονεναι. *Mark* 3:17. *Rev.* 4:5. 6:1. 8:5. 10:3,4, *et al.*—*The prince of this world.* (31) Αρχων του κοσμου τουτου. 14:30. 16:11. *Eph.* 2:2.—*Shall be ... cast*

33 (This he said, [d]signifying what death he should die.) [*Practical Observations.*]

34 The people answered him, We have heard out of [e]the law, that [f]Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? [g]who is this Son of man?

35 Then Jesus said unto them, [h]Yet a little while is the light with you: [i]walk while ye have the light, [k]lest darkness come upon you: [l]for he that walketh in darkness knoweth not whither he goeth.

36 While ye have light, [m]believe in the light, that ye may be [n]the children of light. These things spake Jesus, [o]and departed, and did hide himself from them.

37 ¶ But [p]though he had done so many miracles before them, yet they believed not on him:

38 [q]That the saying of [r]Esaias the prophet might be fulfilled, which he spake, Lord, [s]who hath believed our report? and to whom hath [t]the arm of the Lord been [u]revealed?

39 Therefore [x]they could not believe, [y]because that Esaias said again,

40 He [z]hath blinded their eyes, [a]and hardened their heart; [b]that they should not see with *their* eyes, nor understand with *their* heart, [c]and be converted, and I should [d]heal them.

41 These things said Esaias, [e]when he [f]saw his glory, [g]and spake of him.

42 Nevertheless, [h]among the chief rulers also many believed on him: but because of the Pharisees, [i]they did not confess *him*, [k]lest they should be put out of the synagogue:

43 For [l]they loved the praise of men more than [m]the praise of God.

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d 18:32. 21:19. e 10:34. 15:25. Rom. 3:19. f 2 Sam. 7:13. Ps. 72:7,17—19. 89:36,37. 110:4. Is. 9:7. Ez. 37:24,25. Dan. 2:44. 7:14,27. Mic. 4:7. g 3:14—16. 5:25—27. 8:53—58. Matt. 16:13—16. 21:10. 22:42—45. h 7:33. 9:4. 16:16. Heb. 3:7,8. 10:36,46. 1:5—9. 9:12. 9:5. Is. 2:5. 42:6,7. Rom. 13:12—14. Eph. 5:8,14,15. 1 Thes. 5:5—8. 1 John 1:6,7. k 39,40. Ps. 69:22—28. Jer. 13:16,17. Rom. 11:7—10. 2 Cor. 3:14,15. 1 11:10. Prov. 4:19. 1 John 2 8—11. m 1:7. 3:21. Is. 60:1. Acts 13:47,48. n Luke 16:8. Eph. 5:8. 1 Thes. 5:5,8. o 8:59. 10:39,40. 11:54. Matt. 21:17. p 1:11. 11:42. 15:24. Matt. 11:20—24. Luke 16:31. q 15:25. 17:12. 19:24,28,37. Matt. 27:35. Acts 13:27—29. r 2 Chr. 32:20. *saiah.* Matt. 15:7. Acts 8:28—30. Rom. 10:20. s Is. 53:1. Rom. 10:16. t Ps. 44:3. Is. 40:10,11. 51:5,9. 1 Cor. 1:24. u Matt. 16:17. 2 Cor. 3:14—18. 4:3—6. Gal. 1:16. Eph. 1:17—20. x 5:44. 6:41,65. 10:38. Is. 44:18—20. 2 Pet. 2:11.

y Is. 6:9,10. z 9:39. 1 Kings 22:20—23. Is. 29:10—14. Ez. 14 9. Matt. 13:13—15. 15:14. Mark 4:12. Luke 8:10. Acts 28:25,27. Rom. 11:8—11. a Ex. 4:21. 7:3,13. 14:4,8,17. Josh. 11:20. Rom. 9:18. 11:7. *marg.* b Deut. 29:4. Ps. 135:16—18. Is. 26:11. 42:19,20. Jer. 5:21. Ez. 12:2. Mark 8:17,18. c Acts 3:19. 15:3. Jam. 5:19,20. d Ps. 6:2. 41:4. 147:3. Is. 53:5. 57:18,19. Jer. 3:22. Hos. 6:1. 14:4. Luke 4:18. e Is. 6:1—5,9,10. f 1:14,18. 14:9. Ex. 33:18—23. 2 Cor. 4:6. Heb. 1:3. g 5:39. Acts 10:43. 1 Pet. 1:11,12. Rev. 19:10. h 3:2. 7:48—51. 11:45. 19:38. i Matt. 10:32,33. Luke 12 8. Rom. 10:10. 1 John 4:2,3,15. k 7:13. 9:22,34. 16:2. Prov. 29:25. Is. 51:7,8. 57:11. 66:5. Matt. 26:69—75. Luke 6:22. Acts 5:41. 1 Pet. 4:12—16. 15:41,44. Matt. 6:2. 23:5—7. Luke 16:15. Rom. 2:29. 1 Thes. 2:6. m 26. 8:54. 1 Sam. 2:30. Luke 19:17. Rom. 2:7. 1 Cor. 4:5. 2 Cor. 10:18. 1 Pet. 1:7,8. 3:4.

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out.] Εκβληθησεται εξω. *Rev.* 12:9. See on 9:34.—*Will draw.* (32) Ἑλκυσω. See on 6:44.

V. 34—36. The people understood our Lord to mean, that he was about to be cut off by a violent death; and they observed, that the law (a general word sometimes used for the whole of the Old Testament) had represented their promised Messiah as a glorious prince, whose kingdom was to endure for ever; and from this they had inferred that he would never die: how then could he speak of the "Son of man being lifted up?" (*Marg. Ref.* e—g.) They could not reconcile these things, and they desired to be clearly informed "who the Son of man was." They knew that he spake of himself by that title: but did he or did he not mean, that he was the Messiah?—Thus they took a part of Scripture, and drew erroneous conclusions from it, because they overlooked other parts of the same holy records: for had they properly adverted to those prophecies which explicitly foretold the sufferings and death of the Messiah, (*Notes, Ps.* 22: *Is.* 53: *Dan.* 9:24—27. *Zech.* 13:7.) they must have inferred his resurrection and subsequent glory, from those scriptures which foretold that he should abide and reign for ever. Our Lord, however, did not see good to anticipate that answer to the question, which the event would speedily give them: but he warned them, that the light would continue with them only a little while, and exhorted them to walk in it while they had it, before they were overtaken by the most dangerous and deplorable darkness. He, "the Light of the world," continued with them a very short time, in respect of his personal ministry: the light of divine truth was soon after withdrawn from the unbelieving Jews, and they have ever since wandered "in darkness, not knowing whither they go." (*Marg. Ref.* h—n. *Notes,* 3:19—21. *Prov.* 4:18,19. *Is.* 8:20—22. *Jer.* 13:15—17. 1 *John* 2:7—11. *Jude* 11—13.) If then the Jews desired to walk in the light, they must believe in it, and follow its instructions and directions: thus they would become "children of the light," the children of "God, who is Light," and conformed to him in knowledge, righteousness, and felicity; and so be "made meet for the inheritance of the saints in light," and walk in the light in some measure as they do. (*Notes, Eph.* 5:8—14. *Col.* 1:9—14. 1 *Thes.* 5:4—11.)—Having said this, our Lord retired and concealed himself from his persecutors, probably by going privately to Bethany. (*Marg. Ref.* o. *Notes,* 10:32—39, *v.* 39. *Luke* 21:37,38.)

That ye may be the children of light. (36) Ἱνα υἱοι φωτος γενησθε. *Luke* 16:8. 1 *Thes.* 5:5. Τεκνα φωτος, *Eph.* 5:8.—*Did hide himself.*] Εκρυβη. 8:59.

V. 37—41. The obstinate unbelief of the Jews, notwithstanding the numerous and stupendous miracles of Jesus, was a most evident accomplishment of an ancient prophecy. (*Note, Is.* 53:1.) It was predicted by Isaiah, as by one astonished, that few in comparison would believe the report of the Messiah's being come; because his external appearance would not coincide with their carnal expectations: and in the case of these few, "the arm," or power "of the LORD" would be displayed, or made bare, to subdue their pride, enmity, and worldly prejudices, and to bring them to believe in their lowly and spiritual Redeemer. Or, the inquiry might be, to whom the despised Messiah would be made known, as the Arm or Power of God to salvation. (*Marg. Ref.* p, u.) None of our fallen race, indeed, are inclined of themselves to welcome the salvation of God: but the Jews of that generation did every thing which could be conceived to provoke him to withhold it from them, and to "give them up to their own hearts' lusts." "Therefore they could not believe," for the same prophet had also foretold, that "God would blind their eyes," &c. (*Marg. Ref.* x—d *Notes, Is.* 6:9,10. *Matt.* 13:14,15.) They had long shut their own eyes, and hardened their own hearts; and so God would give up many of them to that *judicial* blindness, which would render their conversion and salvation impossible. The prophecy was not the *motive,* or the *cause,* of their wickedness; but it was the declaration of the purpose of God, which could not be defeated: as therefore this prophecy stood in Scripture against them, and others of like character who hated the truth from love of sin, the event became certain; in which sense it is said, that "they *could not* believe." (*Note,* 2 *Thes.* 2:8—12.)—Numbers indeed were given up to judicial blindness; yet others in the multitude were not: and the preceding exhortations and warnings would eventually be useful to many of these, as well as manifest the desperate enmity of the others. In fact, a large "remnant according to the election of grace," were afterwards converted, while the bulk of the nation was left to be blinded and hardened. (*Notes, Acts* 21:17—21. *Rom.* 11:1—10.)—The *unfailing certainty* of predicted events, must arise, not only from the infallible foreknowledge of God, but also from his fixed decree; unless it can be thought that he foreknows things over which he has no power, and which he cannot possibly alter! But if thousands and ten thousands more of the Jews, rulers and priests among the number, had embraced the gospel, these prophecies would nevertheless have been accomplished in all the unbelieving part of the nation: as the prediction and promise of God, concerning Abraham's seed inheriting Canaan, were fulfilled; though the generation which came first out of Egypt perished in the wilderness through their unbelief. (*Notes, Num.* 14:27—30, 34. *Ps.* 90:13—17.) So that no hinderance to any man's complying with our Lord's exhortations arose from the prophecy or purpose of God; which related only to those who obstinately refused to comply with them.—*Could not.* (39) *Note, Mark* 1:45. "'That is,' says Theophylact out of Chrysostom, 'they would not.' ... And yet, if you look to the thing itself, it is true, that the reprobate do not believe, because they *will not* believe: so that this is the nearest, and most direct cause of their unbelief. ... But the evangelist goes deeper, when he says, "They could not believe:" for as the reprobate will not believe; so it is certain that they *cannot be willing,* because the darkness in which they are born, cannot comprehend the light.' *Beza.* (*Note, Acts* 28:23—29.)—St. John adds, that the prophet "said these things, when he saw *his* glory and spake of him;" (41) evidently meaning Christ, of whom he discoursed both before and afterwards. The reference is made to that august vision which Isaiah had of "the glory of the LORD," and the worship of the attendant seraphim: and the prophet then saw "the glory of Christ and spake of him;" from which we confidently infer that Jesus is JEHOVAH.—The word, in the first verse of the chapter referred to, is not JEHOVAH, but Adonai; but it is JEHOVAH in the third verse: and the words in the fifth verse, "Thine eyes have seen the King, the LORD of hosts," are very remarkable. (*Marg. Ref.* e—g. *Notes,* 1:18. *Is.* 6:1—5.) 'If these words, "These things said Isaiah, when he saw his glory," are not to be understood of Christ, what use have they, or to what purpose do they serve? There being no need to tell us, that Isaiah then saw the glory of God the Father, and spake of him.' *Whithy.*

Who hath believed, &c. (37) The quotation is exactly from the LXX, and entirely agrees with the Hebrew.—*He hath blinded,* &c. (40) Τετυφλωκεν. 2 *Cor.* 4:4. 1 *John* 2:11. Not elsewhere N. T.—*Is.* 42:19. *Sept.*—*Hardened.*] Πεπωρωκεν. *Mark* 6:52. 8:17. *Rom.* 11:7. 2 *Cor.* 3:14.—*Job* 17:7. *Sept.*—Πωρωσις. See on *Mark* 3:5.

44 ¶ Jesus [n]cried, and said, [o]He that believeth on me, believeth not on me, but on him that sent me.

45 And [p]he that seeth me, seeth him that sent me.

46 I [q]am come a Light into the world, that whosoever believeth on me should not [r]abide in darkness.

47 And if any man hear my words, and believe not, [s]I judge him not: [t]for I came not to judge the world, but to save the world.

48 He that [u]rejecteth me, and receiveth not my words, hath one that judgeth him: [x]the word that I have spoken, the same shall [y]judge him in the last day.

49 For [z]I have not spoken of myself; but the Father which sent me, he gave me a command ment, what I should say, and what I should speak.

50 And I know that [a]his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

n 7:28,37. 11:43. Prov. 1:20. 8:1. Is. 55:1—3. o 13:20. Matt. 10:40. Mark 9. 37. 1 Pet. 1:21. p 41. 14:9,10. 15:21. 2 Cor. 4 6. Col. 1:15. Heb. 1:3. 1 John 6:20. q 35,36. 1:4. 3:19. 8:12. 9:5. Ps. 36:9. Is. 60:1. Mal. 4:2. Matt. 4:16. Luke 1:78—79. 2:32. Acts 26:18. 1 John 1:1—3, 2:8,9. r Is. 42:7,16. Eph. 5:14. s 48. 5:45. 8:15,16,26. t 3:17. Matt. 18:11. 20:28. Luke 9:56. 19:10. 1 Tim. 1:15,16. 2 Pet. 3:15. 1 John 4:14. u Deut. 18:19. 1 Sam. 8:7. 10:19. Is. 53:3. Matt. 21:42. Mark 8:31. 12:10. Luke 7:30. 9:22. 10:16. 17:25. 20:17. Acts 3:23. Heb. 2:3. 10:29—31. 12:25. x 3:17—20. Mark 16:16. 2 Cor. 2:15,16. 4:3. 2 Thes. 1:8. y 11:24. Matt. 25:31. Rom. 2:16. Heb. 9:27,28. z 5:41. 7:16. 8:26,40. 8:26,42. 14:10. 15:15. 17:8. Deut. 18:18. Rev. 1:1. a 6:63,68. 17:3. 20:31. 1 Tim. 1:16. 1 John 2:25. 3:23,24. 5:11—13,20.

V. 42, 43. The resurrection of Lazarus convinced several even of the members of the Sanhedrim, that Jesus was the Messiah, and they secretly believed in him as such: but most of them regarded him chiefly as a temporal Deliverer. Probably they expected, that he would shortly appear in that character, and then they might safely acknowledge him. At present, the Pharisees, and the leading persons, were so violent in their opposition to him, that these rulers had not courage to confess their sentiments, lest they should be excommunicated: (*Marg. Ref.* h—k. *Note*, 9:19—23.) for ambition and regard to reputation were predominant in their hearts; and they preferred the esteem and applause of their neighbours, and especially of those in authority, to the favour and approbation of God, which they could not expect while they acted contrary to their consciences. (*Marg. Ref.* l, m. *Notes*, 3:1,2. 5:39—44. *Matt.* 10:32,33,37—39. *Rom.* 10:5—11, *vv.* 9,10. 1 *John* 2:15—17.) Thus they suffered the enemies of Jesus to proceed in their sanguinary measures, till they had him put to death, without making any opposition or protest against them; nay, they even sanctioned their conduct by silent concurrence.—Nicodemus and Joseph of Arimathea, though in a measure culpable, can hardly be thought included in this heavy censure.—The *believing* spoken of, seems to have been a persuasion that Jesus was the Messiah, without any clear and adequate views of his kingdom, or reliance on him for salvation. (*Notes*, 2:23—25. 3:16. 5:24—27, *v.* 24. 8:30—36, *vv.* 30,31.)

Should be put out of the synagogue. (42) Αποσυναγωγοι γενωνται. See on 9:22.—*The praise.* (43) Την δοξαν. 41. 5:41,44. 7:18. *Rom.* 2:7. 8:18. 1 *Thes.* 2:6. 2 *Thes.* 2:14. 1 *Pet.* 1:7. 5:1,10.

V. 44—50. This seems to have been one of our Lord's last addresses to the Jews before he finally left the temple. (*Note*, *Matt.* 23:37—39.) He proclaimed in the most public manner, with a loud voice, saying, "He that believeth on me, believeth not on me," (that is, *only* or *ultimately*,) "but on him who sent me." Thus every true believer has all the divine perfections, for the foundation of his hope of preservation and eternal salvation: (*Marg. Ref.* n, o. *Notes*, 1 *Pet.* 1:3—5,17—21.) He added, "He that seeth me, seeth him that sent me." So that every one, who saw or contemplated him, at the same time contemplated also the Father who sent him. In his holy character the moral perfections of God were displayed; his miracles showed the divine power, authority, and compassion; his knowledge of distant events, and of the secrets of men's hearts, and his most consummate prudence discovered the divine omniscience and wisdom; and his mediatorial undertaking, obedience, sufferings, and intercession, form the grand exhibition of the glorious justice, holiness, truth, and mercy of God. This was so manifest, that not only believers saw and loved the Father in him; but unbelievers also "saw and hated both him and his Father." (*Marg. Ref.* p. *Notes*, 14:7—14, *v.* 9. 15:22—25.)—Others indeed had been enlightened, after they came into the world, and so shone for a while, with feeble and reflected beams; but Jesus was the Light of heaven, and "came a Light into the world," to illuminate it by his doctrine: so that no believer in him would abide in darkness, and every remains of ignorance and error would gradually be dispelled. (*Marg. Ref.* q, r. *Notes*, 34—36. 1:4—9. 8:12. *Is.* 42:13—17, *v.* 16. *Mal.* 4:2,3. *Eph.* 5:8—14. 1 *John* 2:7—11.) Wicked men hated the Light, and would not hear and believe the instructions of Jesus: but for the present, he did not intend to judge or take vengeance upon them, but would bear their indignities and cruelties with perfect meekness; working no miracles but those of mercy, suited to the character of a gracious Saviour, rather than to that of a terrible Judge and Avenger. (*Marg. Ref.* s, t. *Notes*, 3:16—21.) Yet those who "rejected him and his words" should not presume on always escaping with impunity. They would be cited before an impartial Judge: and the words of truth and grace, which he then spake and they despised, would certainly rise up in judgment against them, to ensure and aggravate their condemnation "at the last day." For he had always spoken the words which he was commanded of the Father to deliver: and they were not only words of truth, purity, and authority, but of abundant mercy and grace; and he assuredly knew them to contain the only and the effectual way, by which sinners might obtain eternal life. He therefore proclaimed them confidently; and if any rejected them and him, they did it at their peril. (*Marg. Ref.* u—a. *Note*, 1 *John* 3:18—24.)—It is plain, that our Lord designed to mark the distinction, between his first coming as a Saviour, and his second coming as a Judge; though he did not see good to speak in so explicit a manner on the subject, as he had on a former occasion. (*Notes*, 5:20—23. *Heb.* 9:27,28.)

Cried. (44) Εκραξε. 7:37. *Matt.* 14:30. *Acts* 14:14.—*He that seeth.* (45) Ὁ θεωρων. See on 6:40. (*Notes*, 6:36—40. 1 *John* 1:1,2.)—*I am come.* (46) Εληλυθα. 16:28. 1 *Tim.* 1:15.—*He that rejecteth.* (48) Ὁ αθετων. See on *Mark* 7:9

PRACTICAL OBSERVATIONS.

V. 1—8. No power or violence of persecutors will deter zealous believers from avowing and expressing their love and gratitude to their gracious Saviour. (*Notes*, and *P. O. Luke* 7:36—50.)—When the heart is upright, every endeavour to honour him will be accepted; though men, nay good men, may censure it, as injudicious and unsuitable. But alas! a high profession of religion sometimes covers the most contemptible avarice and dishonesty, or the most consummate wickedness.—Many plead for charity, in opposition to faith, and love to Christ; not because they "care for the poor," but because it best answers their selfish purposes. And in various ways, one part of religion is pleaded for, in preference to other parts: not that the advocates care for what they recommend, or zealously practise it; but because they aim thus to discredit what they especially dislike.—It behooves those especially, who are intrusted with money, to be employed in pious or charitable uses, to watch and pray continually against covetousness. "Carrying the bag" has always been a perilous, though generally a coveted service, especially to churchmen: and alas! thieves have often been employed in it! The less men are disposed to suspect, or call us to account, in matters of this kind, the more scrupulous should we be in our own conduct; for if Satan can prevail with ministers, or professors of the gospel, to venture on petty frauds, by pilfering from the poor, or embezzling holy things; he will soon gain a more decided victory, and expose them to open infamy and complicated ruin.—We should not generally be much moved with the unjust censures which are cast upon us, if we knew the *secret* practices and motives of those who utter them: it is therefore commonly best, while we are careful to keep a clear conscience, silently to leave the Lord to answer for us when blamed or reproached by others.—Whatever other methods we may occasionally take, of honouring Christ with our substance; the relief of the poor is the stated method, and we have them always with us for that purpose. (*Notes*, *Deut.* 15:4—15. *P. O.*)

V. 9—19. There is nothing so wicked and infatuated but men, who have once decidedly engaged in persecution, and thus staked their credit and authority in that desperate cause, will attempt, in order to escape a defeat, and the infamy and ruin connected with it. The success of the gospel often enrages them to madness; and they speak and act, as if they really hoped to obtain a victory over the almighty God himself! (*Note*, *Matt.* 2:3—8. *P. O.* 1—8.) We should hence learn to avoid every measure which has the most remote tendency to this dreadful evil.—But how miserable must they at length become, who are pained by the honour conferred on Zion's King! All things written of him must be accomplished, "all nations must bow down before him;" "all his enemies must be put under his feet;" and the whole world must either submit to him, or be destroyed by him. Yet the more he is glorified, the more exquisite will be the torture of those who hate him, even to all eternity. Happy then are they, and they only, who from their hearts can cry, "Hosanna: Blessed is the King of Israel, who cometh in the name of the Lord!" and who can rejoice in the meek and lowly triumphs of his grace on earth, and in the prospect of his universal and everlasting kingdom of glory! (*Notes*, 2 *Thes.* 1:5—10. *Rev.* 1:7.)

V. 20—26. Those who are nearest to the means of grace, often ripen the most rapidly for vengeance, while sinners come from afar to inquire after Christ: and it is a joyful sound to hear such as have been ignorant and careless, desiring the instructions and prayers of his ministers, that they may become acquainted with him and his salvation. To receive inquirers of this character is his glory and joy; and when they approach him, "he sees of the travail of his soul and is satisfied." (*Note*, *Is.* 53:11,12.)—So great was his love to us poor perishing rebels, that he would not abide alone in his heavenly felicity; but rather chose to assume our nature, to

CHAPTER XIII.

Jesus washes the feet of his disciples; and requires them to imitate his example of humility and love, 1—17. He declares that one of them would betray him; and points out Judas as the traitor to John by a token, 18—26. Satan enters into Judas, who leaves the company, 27—30. Jesus speaks of his glorification, as at hand; and enjoins his disciples to love one another, 31—35. He forewarns Peter, who avowed his readiness to die with him, that before the cock crowed he would thrice deny him, 36—38.

NOW, before [a]the feast of the passover, when Jesus [b]knew that his hour was come that he should [c]depart out of this world unto the Father, [d]having loved his own which were in the world, he loved them [e]unto the end.

a 6:4. Matt. 26:2. Mark 14:1. Luke 22:1. b 7:6,30. 8:20. 11:9,10. 12:23. 17:1. 18:4. Matt. 26:45. Luke 9:51. 13:32,33. 22:53. c 3:14-28. 16:5—7,28. 17:5,11, 13. 4:34. 5:24,30. 14:31. 17:6-10,14. 16:28. 20:17. Rom. 8:37. Eph. 5:25,26. 1 John 4:19. Rev. 1:5. d Matt. 25:46. 1 Cor. 1:8. Heb. 3:6,14. 6:11. 1 Pet. 1:13. f 4:26. g27. Luke 22:3,4. 3:35. Eph. 1:2. h Ezra 7:27. Neh. 2:12. 2 Cor. 8:16. Jam. 1:13—17. Rev. 17:17. i 3:35. 5:22—27. 17:2. Matt. 11:27. 28:18. Luke 10:22. Acts 2:36. 1 Cor. 15:27. Eph. 1:21,22. Phil. 2:9—11. Heb. 1:2. 2:8.

2 And [f]supper being ended, [g]the devil having now [h]put into the heart of Judas Iscariot, Simon's *son*, to betray him,

3 Jesus [i]knowing that the Father had given all things into his hands, [k]and that he was come from God, and went to God;

4 He riseth from supper, [l]and laid aside his garments; and took a towel, and girded himself.

5 After that, he [m]poureth water into a basin, and began [n]to wash the disciples' [o]feet, and to wipe *them* with the towel wherewith he was girded.

k 1. 1:18. 3:13. 7:29,33. 8:42. 16:27,28. 17:5—8,11—13. 1 Luke 12:37. 17:7,8. 22:27. 2 Cor. 8:9. Phil. 2:6—8. m 19:34. 2 Kings 3:11. Ex. 36:25. Zech 13:1. Eph. 5:26. 1 John 5:6. n 8. Ex. 29:4. Lev. 16:4. 2 Kings 5:10—13. Ps. 51:2,7. Is. 1:16. Acts 22:16. 1 Cor. 6:11. Tit. 3:3—5. Heb. 10:22. 1 John 1:7. Rev. 1:5. 7:14. o 10,12—14. Gen. 18:4. 19:2. 1 Sam. 25:41. Luke 7:38,44. 1 Tim. 5:10.

submit to death in its most dreadful form, and to be laid in the grave; that he might rise and return to his glory, and be attended and followed by an innumerable multitude of those whom he had "redeemed unto God with his blood!" While we admire this unspeakably rich and condescending love of our adorable Redeemer, let us inquire whether our conduct and character, prove us to be the increase of this "Corn of wheat." It is obvious that selfish, ambitious, contentious, revengeful, or sensual professors of Christianity, are not the genuine produce from the meek, humble, gentle, self-abasing, generous, patient, and holy Jesus.—Such are doubtless the tares which the enemy has sown in the field, and which will at last be separated and cast into the fire: while the wheat, who are conformed by divine grace, in good measure, to their Saviour's likeness, shall be preserved to his heavenly kingdom. (*Notes*, *Matt.* 13:36—43. 2 *Cor.* 3:1—6. *P. O.*) Let us then examine whether "Christ be in us, the Hope of glory;" and let us beg of him to render us more and more indifferent about this present life and all its trifling concerns; that we may be ready to relinquish, to venture, or to suffer any thing, in order to obtain eternal life; and that we may serve the Lord Jesus with a willing mind, and follow his holy example. For where he is, there will all his true servants be for ever, whatever station they have filled in his church on earth; and they will be honoured by the Father before all his holy angels, and far above the most enlarged of their present expectations.

V. 27—33. Even temporary pain and suffering are grievous for us to bear; and the holy Jesus felt a reluctance of nature to the load of anguish which he endured for our sins. We cannot therefore choose suffering for its own sake: reluctance of mind and inward perturbation will be felt on such occasions. The true believer will sometimes scarcely know what he shall say: his nature will plead, "Father, save me from this hour;" (*Note*, 18:10—14, *v.* 11.) but grace will enable him to add, "Father, glorify thy name;" and, after the example of his crucified Lord, he will be resigned to suffering, that God may be glorified. This state of mind and heart, notwithstanding all its defects, will be graciously accepted through him who has glorified the Father, and will glorify him, to all eternity.—In the great event of the death of Christ, faith beholds the world judged and condemned; Satan vanquished and deprived of his usurped dominion; his slaves liberated, his works destroyed, and his cause eventually ruined: and while we look to Jesus lifted up upon the cross; we find ourselves impelled by fear to flee from deserved wrath, allured by hope to seek unmerited mercy, and drawn by humble admiration, love, and gratitude, to renounce all other confidences, to break through all impediments, to cast away all our transgressions, and to give up all other interests; that we may enlist under the Redeemer's banner, be employed in his service, and aspire to a participation of his glory. (*Notes*, 1:29. *Heb.* 12:2,3.)

V. 34—50. Those who have not faith cannot in a right manner behold the Object of faith, even a crucified Redeemer, "Emmanuel, God with us," "purchasing the church with his own blood;" and must be strangers to its attractive influence, as shown to the soul by the Holy Spirit: they will therefore find a thousand cavils and objections, in excuse for their unbelief. They often insinuate that the Scripture contradicts itself; and then quote the authority of one sacred writer to invalidate the testimony of another: whereas their own partial and prejudiced understanding alone is to blame: for the simplest believer gradually learns to reconcile most of them; as easily as he can the prophecies of Christ lifted up on the cross, and Christ reigning for ever on his glorious throne.—It is, however, generally best to avoid disputing with prejudiced objectors; and rather to remind them how short their time may be, to prepare for death and judgment. It behooves us all to "walk in the light while we have" the light; and an obedient faith is far more suited to our case, than frivolous or disputatious speculations. Those who "believe in the light" will be approved as "the children of the light:" on all others darkness will speedily come, and they will not know whither they are going, till they fall into "the blackness of darkness for ever." For while men indulge their proud and infidel prejudices, rebelling against the light of Scripture, and of their own consciences, and quenching the motions of the Holy Spirit; the Lord Jesus withdraws in anger, leaves them to reject his salvation, "sends them a strong delusion to believe a lie," and so they are finally blinded, hardened, and ruined. (*P. O.* 2 *Thes.* 2:5—12.) Such warnings have always been given by those who "saw his glory and spake of him:" and the awful denunciations of the word of God will as surely take effect on unbelievers, as his faithful promises will be fulfilled to his people. Every man therefore should be peculiarly careful not to sin against conviction, from fear of reproach and persecution, from love of praise or reputation, or from regard to the friendship of the world. (*Note*, *Jam.* 4:4—6.) That will not be accounted true faith which does not overcome this vain ambition, and teach men to value "the praise of God" more than that of the world; and so induce its possessors to confess Christ before his enraged enemies. Chief rulers are especially in danger of prevaricating in these matters: and thus they may become accomplices in the basest crimes: because the fear of God does not deliver them from the ensnaring fear of men. (*Notes*, *Prov.* 29:25,26. *Matt.* 10:27,28.) But faith in Christ, and through him, in the power, truth, and love of God, "overcometh the world:" (*Note*, 1 *John* 5:4,5.) Beholding in Jesus the glory of the Father, we learn to obey, love, and confide in him. By daily looking to him, who "came a Light into the world," we are gradually more and more extricated from the darkness of ignorance, error, sin, and misery; we learn to know the commandment of God our Saviour to be everlasting life; and we enjoy the earnests and foretastes of that blessed inheritance, and at length are admitted to its unalloyed and eternal felicities. (*Notes*, 2 *Cor.* 3:17, 18. 4:5,6. 1 *John* 3:1—3. *Rev.* 21:22—27.) Yet the same word will seal the condemnation of all who reject and despise it; their present impunity serves only to harden them in in credulity; and the more gracious the truths, promises, and precepts are, which they now despise, the greater will be their confusion, and the severer their punishment, at the last day. 'From all hardness of heart, and contempt of thy word and commandment, good Lord, deliver us.'

NOTES.—CHAP. XIII. V. 1—5. The transaction first recorded in this chapter, took place "before the feast of the passover;" that is, just at the time when the feast of unleavened bread began, and before the paschal lamb was eaten. Some understand it of a supper prepared for our Lord and his apostles, a day or two before the passover: but "the hour was come in which the Son of man should be glorified;" Judas was, at this supper, marked out as the traitor; Satan entered into him, and he "went out immediately." (26—30.) Before cock-crowing Peter thrice denied his Lord: (38) the subsequent discourse and prayer are continued without the least intimation of an interruption, to the end of the seventeenth chapter; and the eighteenth begins thus: "When Jesus had spoken these words, he went forth with his disciples;" namely, to the garden, where Judas met him with his armed company. (*Note*, 18:1—3.) So that the whole narrative must be interrupted, and disjointed in a most violent manner, to admit of that interpretation.—Jesus perfectly knew that his "hour was come:" the last scene of inexpressible sufferings was immediately to begin; after which he should ascend to his Father, and no longer be personally present with his disciples. (*Marg. Ref.* a—c. *Note*, 17:1—3.) He had loved them, as his chosen and immediate friends, with the most endeared affection; and they were to continue in this evil world after his departure. His great concern therefore, even in the immediate prospect of his own sufferings and glory, was about their spiritual good: and he spent this last evening of his life, in instructing and comforting them; thus showing his love to them, even "*to the end*" of his days. (*Marg. Ref.* d, e. *Notes*, 15:9—11. 16:25—30. 17:11—16.) When supper therefore was *prepared*, or *begun*; though the devil had already prompted Judas to betray him, and he had made his infamous bargain with the chief priests; and, though Jesus was fully conscious of his personal dignity, his mediatorial authority, and the speedy approach of his ascension, and glorious exaltation to the right hand of the Father; (*Marg. Ref.* f—k. *Notes*, 3:27—36, *v.* 35. 5:20—27. *Matt.* 28:18.) he arose from table, (after a customary antepast had been taken, as it is supposed,) and, assuming the habit and office of the lowest menial servant, he was pleased to perform the laborious and unpleasing service

6 Then cometh he to Simon Peter: and ᵗPeter saith unto him, ᵘLord, lost thou wash my feet?

7 Jesus answered and said unto him, ᵍWhat I do thou knowest not now; but thou shalt know hereafter.

8 Peter saith unto him, ʳThou shalt never wash my feet. Jesus answered him, ˢIf I wash thee not, thou hast no part with me.

9 Simon Peter saith unto him, Lord, not my feet only, but also *my* hands and *my* head.

10 Jesus saith to him, ᵘHe that is washed ᵗneedeth not save to wash *his* feet, ᵛbut is clean every whit: and ye are clean, but not all.

11 For ʷhe knew who should betray him; therefore said he, Ye are not all clean.

[*Practical Observations.*]

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, ʰKnow ye what I have done to you?

13 Ye ᶜcall me Master and Lord: ᵈand ye say well; for *so* I am.

14 If ᵉI then, *your* Lord and Master, have washed your feet, ᶠye also ought to wash one another's feet.

15 For I have ᵍgiven you an example, that ye should do as I have done to you.

16 ʰVerily, verily, I say unto you, ⁱThe servant is not greater than his lord; neither he that is sent greater than he that sent him.

17 If ye know these things, ᵏhappy are ye if ye do them. [*Practical Observations.*]

ᵒ Gr. *he.* p 1:27. Matt. 3:11—14. Luke 5:8. q 10—12. 12:16. 14:26. Jer. 32:24,25. 43,44. Dan. 12:8,12. Hab. 2:4—3. Jam. 5:7—11. r Prov. 12:24. Matt. 16:22. 20:22. 26:33,35. Col. 2:18,23. s 8 [illegible] Ex. 16:4—30. 36:35. Zech. 14:1. Acts 22:16. 1 Cor. 6:11. Heb. 9:22 [illegible] 1 John 1:7. Rev. 1:5. 7:14. 1 Pe. 2:5,6. 3:21. Jer. 4:14. Matt. 27:24. Heb. 10:22. 1 Pet. 3:21. u Lev. 16:25,28. 17:15,16. Num. 19:7,8,12,13,19—21. Heb. 9:10. *Gr.* x 15. 7:26. Matt. 6:12. Rom. 7:20—24. 2 Cor. 7:1. Eph. 4:22—24. 5:26,27. 1 Thes. [illegible] Jam. 3:2. 1 John 1:7—10. y Cant. 4:7. Jer. 50:20. 2 Cor. 5:17,21. z 18,21,26. 2:25. 6:64—71. 17:12. Matt. 26:24,25. a 7. Ex. 24:19,24. Matt. 13:51. Mark 4:13. b 11:28. Matt. 7:21,22. 23 8—10 Luke 6:46. Rom. 14:8,9. 1 Cor. 8:6. Phil. 2:11. 3:8. 2 Pet. 1:14—16. d Jer. 1:12. Luke 7:43. 10:28. Jam. 2:19. e Matt. 20:26—28. Mark 10:43—45. Luke 22:26,27. 2 [illegible] 5:20. 1 Tim. 2:5—8. Heb. 5:8,9. 12:2. f Acts 20:35. Rom. 12:10,16. 1 [illegible] 3. 1 Cor. 8:13. 9:19—22. 2 Cor. 10:1. Gal. 5:13. 6:1,2. Phil. 2:2—5. 1 Pet. 1:1 [illegible] g Matt. 11:29. Rom. 15:5. *marg.* Eph. 5:2. 1 Pet. 2:21. 3:17,18. 1 John 2:6. h *See on* 3:3,5. 1 15:20. Matt. 10:24,25. Luke 6:40. k 15:14. Gen. 6:22. Ex. 40:16. Ps. 19:11. 119:1—5. Ez. 36:27. Matt. 7:21,25. 12:50. 22:38—41. Luke 12:47,48. 2 Cor. 5:14,15. Gal. 5:6. Heb. 11:7,8. Jam. 1:25. 2:20—24. 4:17. Rev. 22:14.

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of washing the feet of his own disciples! (*Marg. Ref.* o.) This aptly represented him, as laying aside his robes of light and majesty, assuming our nature, and appearing "in the form of a servant;" and his self-abasement, obedience, sufferings, and death, that he might wash our consciences from the guilt, and our hearts from the pollution of sin, in his atoning blood, and by his sanctifying Spirit. (*Marg. Ref.* l—n. *Notes, Phil.* 2:5—8. *Rev.* 1:4—6.)—*The devil,* &c. (2) The devil, by putting this into the heart of Judas, did not *compel* him to betray Christ; and God by putting good things into men's hearts does not *compel* them: in both cases they act freely according to their prevalent disposition.—*Was come,* &c. (3) 'How can God be said to come from God into the world when he is always in the heavens? Or to leave the world, and go to the Father?' *Socinian Objection.*—'As to his divine nature, he is said to descend from heaven, not by a local descent, or by quitting heaven, but only by the manifestation of himself upon his birth. And in this sense God himself is often said to descend from heaven, when, by any divine work done on earth he demonstrates his presence there? and he is also said to ascend into heaven afterwards. Why therefore may not God the Word be said to descend from heaven, and even dwell with men, (as God is said to dwell in the tabernacle and in the temple,) when the Logos dwelt in the human nature upon earth, and manifested his glory? And also to "leave the world, and go to the Father," not only as properly doing this by the exaltation of his human nature; but by doing all his divine works now from heaven, where he sits in the majesty and glory of the Father?' *Whitby.* (*Note,* 3:12,13.)

His own. (1) Τους ιδιους. 1:11. 10:12. 15:19. (*Note,* 17:6—12.)—*To the end.*] Εις τελος. *Matt.* 10:22. *Mark* 13:7,13. *Luke* 18:5. Ἑως τελους. 1 *Cor.* 1:8. Μεχοι τελους, *Heb.* 3:6,14.—*Supper being ended.* (2) Δειπνου γενομενου. —'The reader will observe here, that I have rendered the clause, *supper being come,* which is the sense in which the word is often used elsewhere. (21:4. *Luke* 4:42. *Acts* 12:18. 16:35. 21:40.) ... It was much more natural to wash the feet of guests before than after supper. It was done before the passover: ... part of the discourse which John mentions after the feet were washed, is mentioned by the other evangelists, as passing at supper; nay, John himself, when he speaks (26) of Christ's dipping the sop, and giving it to Judas, after this, plainly shows that supper was not ended.' *Doddridge.* —*Having put into.*] Βεβληκοτος—"Having cast in," &c.—*A towel.* (4) Λεντιον. 5. Here only. *Linteum, a linum, flax.*—*A basin.* (5) Νιπτηρα. Here only. A νιπτω, *lavo.* —*To wipe.*] Εκμασσειν. See on 11:2.

V. 6—11. It is probable, that Peter was one of the first whose feet Jesus attempted to wash: so that after what had passed in respect of him, none else made any objection; and doubtless Jesus washed the feet of Judas the traitor, as well as those of the rest.—Peter, conscious of his own sinfulness, and firmly believing his Lord to be "the Christ, the Son of the living God;" inquired with the utmost amazement, whether He could really mean to wash the feet of one so mean and sinful: intimating that it would be such a degradation, as he could not bear to think of. (*Notes, Matt.* 3:11—15. 16:21—23. *Luke* 5:1—11, *v.* 8.) To this Jesus replied, that though Peter did not then understand the import, or perceive the propriety, of his conduct; yet it would be explained to him in due time, and he would know and approve of his reasons for so doing. (*Marg. Ref.* q.) Peter, however, supposing himself actuated by a humble regard to his Master's honour, earnestly protested, that he should never wash his feet; thus setting up his own will and wisdom in opposition to those of Christ! Yet when our Lord declared, that except he washed him, he could have no part in him or his salvation; Peter suddenly changed his mind, and desired him not only "to wash his feet, but also his hands and his head." But our Lord intimated, that this was not requisite: for the man who had been in the bath needed not to repeat his washing, except as his feet had contracted some occasional defilement, as in other respects he was every whit clean; and so were all the apostles, except Judas, who was alluded to as being a hypocrite and a traitor. (*Marg. Ref.* z. *Notes,* 6:66—71. 15:3—5.)—This shows that this action of Christ was an intended emblem of that washing from sin, by his blood and Spirit, without which we can have no benefit from him or part in him. (*Marg. Ref.* s—y. *Notes, Ps.* 51:1,2,7. *Ez.* 36:25—27, *v.* 25. *Zech.* 13:1. 1 *Cor.* 6:9—11. *Eph.* 5:22—27. *Tit.* 2:14. 3:4—7. 1 *John* 1:5—7. *Rev.* 1:4—6. 7:13—17, *v.* 14.) The true believer is thus washed, when he first receives Christ for his salvation: all his sins are completely pardoned; the sanctification of the Spirit pervades all his faculties, dispositions, affections, and conduct; and he is graciously considered as "clean every whit:" yet, by his intercourse with this evil world, he is liable anew to contract guilt and defilement; and in respect of his daily walk, he needs washing continually by Jesus, and learns to apply to him for it, with deep repentance, and by faith and prayer. Thus he is an accepted and sanctified person: but all professed Christians are not thus clean; for some of them are hypocrites, like Judas, and as yet in their sins, in every sense of the word.—'If I do not wash thee, by my blood shed for the expiation of man's sin, and by the sanctifying power of my Spirit, (which I would represent unto thee by this washing,) thou canst have ... no interest in me, no benefit by me. ... Alas! I am all unclean, ... wash me therefore all over: cleanse thou both my hands, that are guilty of many offensive actions, and my head that hath conceived many sinful thoughts. ... Ye are my disciples already; in respect of the main business of regeneration, washed from your sins: yet there are some remains of ... worldly affections, which must still be purged away, in the best of men. And such is your condition at this time. Ye, my disciples, are clean: and yet not all of you.' *Bp. Hall.*

Part with me. (8) Μερος μετ' εμου.—*Every whit.* (10) Ὁλος. 7:23. 9:34.

V. 12—17. When our Lord had "taken his garments" and resumed his place at table, he pointed out to the disciples the immediate instruction which he intended to convey by washing their feet. (7) They allowed him very properly the distinction and pre-eminence of being their Lord and Teacher: if then he, who was in every sense so greatly their superior, had condescended to perform this low and menial service to them, his own disciples; "they ought also to wash one another's feet." There is no ground in Scripture for understanding this injunction *literally,* nor any trace of its being observed, as a *religious ordinance,* among the primitive Christians. But the plain meaning is, that the most eminent Christian or minister, by whatever title distinguished, not only if a successor to the apostles, but even an apostle himself, ought readily to perform the lowest, the most laborious, and even the most disgusting act of real charity to the least of his brethren, when there is a proper call to it. 'Not by doing this in a literal sense once a year: but in the spiritual, by being always ready to do any service, by which we may promote the welfare and advance the purity of any member of the church: for "the servant is not above his Lord."' *Whitby.* No advancement above others in rank, genius or learning, miraculous endowments, or station in the church, can possibly be comparable to the pre-eminence of our Lord and Master above the greatest of his servants: none therefore can refuse such services, without affecting to appear greater than the holy and divine Saviour himself. If the disciples attended to and understood these things, they would be happy in his favour provided they reduced them to practice, and in proportion to the degree in which they copied his example. (*Marg. Ref.* k. *Notes, Luke* 11:27,28. *Jam.* 1:22—27, *vv.* 25,27.)—The pride, lordly ambition, ostentation, self-indulgence, indolence, selfishness, and fastidious delicacy, of very many professed Christians, and ministers, and ecclesiastical rulers, form ar-

18 ¶ I speak [a]not [c]of you all; [d]I know whom I have chosen: but, [m]that the Scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.

19 Now [n]I tell you before it come, that when it is come to pass, ye may believe [o]that I am *he*.

20 Verily, verily, I say unto you, [p]He that receiveth whomsoever I send, receiveth me, and he that receiveth me, receiveth him that sent me.

21 When Jesus had thus said, [q]he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, That [r]one of you shall betray me.

22 Then the disciples [s]looked one on another, doubting of whom he spake.

23 Now there was [t]leaning on Jesus' bosom one of his disciples, [u]whom Jesus loved.

24 Simon Peter therefore [x]beckoned to him, that he should ask, who it should be of whom he spake.

25 He then lying on Jesus' breast, saith unto him, Lord, [y]who is it?

26 Jesus answered, [z]He it is to whom I shall give a [a]sop, when I have dipped *it*. And when he had dipped the sop, he gave *it* to [b]Judas Iscariot, *the son* of Simon.

27 And after the sop [b]Satan entered into him. Then said Jesus unto him, [c]That thou doest, do quickly.

28 Now no man at the table knew for what intent he spake this unto him.

29 For some *of them* thought [d]because Judas had the bag, that Jesus had said unto him, Buy *those things* that we have need of against the feast: or, that he should give something to the poor.

30 He then, having received the sop, [e]went immediately out; [g]and it was night.

[*Practical Observations.*]

31 ¶ Therefore, when he was gone out, Jesus said, [h]Now is the Son of man glorified, [i]and God is glorified in him.

32 If God be glorified in him, [k]God shall also glorify him in himself, and shall straightway glorify him.

33 [l]Little children, [m]yet a little while I am with you. [n]Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

34 A [o]new commandment I give unto you, [p]That ye love one another; as I have loved you, that ye also love one another.

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[l] 11. 17:11, 21, 17. [c] Or, 4:5. Heb. 4:13. Rev. 2:23. [m] 21—27. Ps. 41:9. Mt. 10:36. 26:23. Mark 14:20. [n] Or, *From henceforth*. [o] 14:29. 16:4. Is. 41:23. 48:5. Matt. 24:25. Luke 21:13. [p] 1:15. 8:23,24,58. Is. 43:10. Mal. 3:1. Matt. 11:3. Rev. 1:17,18. [q] 12:44—48. Matt. 10:40—42. 25:40. Mark 9:37. Luke 9:48. 10:16. Gal. 4:14. Col. 2:6. 1 Thes. 4:8. [r] 11:33,35,38. 12:27. Matt. 26:38. Mark 3:5. Acts 17:16. Rom. 9:2,3. 2 Cor. 2:12,13. [s] 2:18. Matt. 26:21. Mark 14:18. Luke 22:21,22. Acts 1:16,17. 1 John 2:19. [t] Gen. 42: 1. Matt. 26:24. Mark 14:19. Luke 22:23. [u] 25. 1:18. 21:20. 2 Sam. 12:3. [x] 11: 3,5,36. 19:26. 20:2. 21:7,24. Rev. 1:16—18. [x] Luke 1:22. 5:7. Acts 12:17. 13: 16. 21:40. [y] Gen. 44:4—12. Esth. 7:5,6. [z] 30. Matt. 26:23. Mark 14:19,20. Luke 22:21. [a] Or, *morsel*. [b] 6:70,71. 12:4—6. [b] 2. Ps. 109:6. Matt. 12:45. Luke 8:32,33. 22:3. Acts 5:3. [c] 1 Kings 18:27. Prov. 1:16. Ec. 9:3. Jer. 2:24, 25. Dan. 2:15. Mark 6:25. Jam. 1:13—15. [d] 12:6. [e] 12:5. Acts 20:34,35. Gal. 2:10. Eph. 4:28. [f] 27. Prov. 4:16. Is. 59:7. Rom. 3:15. [g] Job 24:13—15. [h] 7: 39. 11:4. 12:23. 16:14. Luke 12:50. Acts 2:36. 3:13. Col. 2:14,15. Heb. 5:5—9. [i] 17:4. 14:13. 17:1. Is. 49:3—6. Luke 2:10—14. Rom. 15:6—9. 2 Cor. 3:18. 4:4 —6. Eph. 1:5—8,12. 2:7. 3:10. Phil. 2:11. 1 Pet. 1:21. 4:11. Rev. 5:9—14. [k] 17: 4—6,21—24. Is. 53:10—12. Heb. 1:2,3. 1 Pet. 3:22. Rev. 3:21. 21:22,23. 22:1,3, 13. [l] Gal. 4:19. 1 John 2:1. 4:4. 5:21. [m] 12:35,36. 14:19. 16:16—22. [n] 7:33, 34. 8:21—24. 14:4—6. [o] Gal. 6:2. 1 John 2:8—10. 3:14—18,23. 2 John 5. [p] 15: 12,13,17. 17:21. Lev. 19:18,34. Ps. 16:3. 119:63. Rom. 12:10. 1 Cor. 12:26,27 13:4—7. Gal. 5:6,13,14,22. 6:10. Eph. 5:2. Phil. 2:1—5. Col. 1:4. 3:12,13. 1 Thes 3:12. 4:9,10. 2 Thes. 1:3. Heb. 13:1. Jam. 2:8. 1 Pet. 1:22. 3:8,9. 2 Pet. 1:7 1 John 4:7—11. 5:1.

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awful contrast to this example and instruction of our Lord. Such men may literally wash the feet of the poor, when there is no occasion for it, nor any charity in it; and they may be proud of it as a parade of "voluntary humility:" but to enter into the spirit of this exhortation, they "must be born again, and become new creatures."—Probably, our Lord spake much more to this effect at the same time. (*Marg. Ref.* b—i. *Notes*, 15:17—21. *Matt.* 20:24—28. *Luke* 22:24—27.) It did not suit his purpose to speak plainly then, of the emblematical meaning of this action; but in fact the 'thing signified' forms the grand example for our imitation. (*Notes*, *Phil.* 2:5—8. 1 *Pet.* 2:18—25, *vv.* 21—24.)

Ye call me Master and Lord. (13) Ὑμεῖς φωνεῖτε με ὁ διδάσκαλος καὶ ὁ κύριος. 14. "Ye call me the Teacher and the Master."—'The article, in the Greek, prefixed to each appellation; and the nominative case employed, where in common language, it would have been the accusative, give great energy to the expression, and show that the words are applied to Jesus, in a sense entirely peculiar. The titles here given can only belong to one.' *Campbell.*—'Your Master by teaching, and your Lord by commanding; so *Grotius*. But ὁ Κυριος ... seems to import "the Lord from heaven," (1) or him who is "Lord of all," in which sense, to us Christians, there "is but one Lord." *Acts* 2:36. 1 *Cor.* 8:2.' *Whitby.*—(*Notes*, *Matt.* 23:8—10. *Acts* 10:36—43, *v.* 36. 1 *Cor.* 15:45—49.)—*An example.* (15) Ὑποδειγμα. *Heb.* 4:11. 8:5. 9:23. *Jam.* 5:10. 2 *Pet.* 2:6.—Ὑποδεικνυμι, *Matt.* 3:7. —*Happy.* (17) Μακαριοι. 20:29. *Matt.* 5:3—11. 11:6. 13:16. 24:46. *Luke* 1:45. 11:27,28. *Rom.* 4:7,8, *et al.*

V. 18—30. (*Notes*, *Matt.* 26:20—25. *Luke* 22:21—23.) Our Lord next showed the disciples, that he was aware they were not all upright characters, and would not all be obedient and happy. He perfectly knew what persons he had chosen for apostles, as well as which of them were chosen unto salvation. A traitor had indeed been admitted into their company, that the words which David spake as the type of him, might be accomplished. (*Note*, *Ps.* 41:9.) One, who then was eating bread with him, would treat him with the utmost ingratitude and indignity; as if an animal should lift up his heel, to strike the person who was feeding him. Of this he informed them before it came to pass; that they might not be disconcerted by the event, but rather be confirmed by it in their belief, that he was indeed the Messiah of whom all the prophets wrote. (*Marg. Ref.* l—o.) And they might be sure, notwithstanding this treachery of one among them, that their labours should still be accepted and honoured; and that they, and all faithful ministers, should be considered as the ambassadors and representatives of him, and of the Father who sent him; and also that those who received them as such would be accepted accordingly. (*Marg. Ref.* p. *Note*, *Matt.* 10:40—42.) The subject on which our Lord spoke excited inward perturbation, and "he testified" that one of the company "would betray him." In the uncertainty and perplexity which this declaration excited, Peter beckoned to John, to ask Jesus who the traitor was to whom he referred. John was the "beloved disciple," and especial friend of Jesus; and at this time was placed next to him at the table, and reclined on his bosom; though he modestly spake in the third person, without mentioning his own name. (*Marg. Ref.* s—x. *Notes*, 19:25—27. 21:1—14, *v.* 7. 18—23, *v.* 20. *Dan.* 9:21 —23, *v.* 23.)—The token by which he showed that Judas was meant, seems to have been diverse from the "dipping with Jesus in the dish," mentioned by the other evangelists. (*Marg. Ref.* y—a. *Matt.* 26:23. *Mark* 14:20.) Probably Judas understood our Lord's meaning; though he took the sop given him by Jesus without appearing to notice it: and perhaps the desperate resentment, excited by his being thus detected and exposed, gave Satan his advantage to take full and final possession of him, and to hurry him on in his most wicked course to speedy and awful destruction. However this was, Jesus bade him proceed without delay to execute his designs, seeing he was fully determined on them. (*Marg. Ref.* b, c.)—It may be supposed, that Judas understood this warning: yet the others did not, but thought that Jesus referred to some orders which he had previously given him, to provide those things which were requisite for the proper solemnization of the festival, during the seven days of its continuance; or to give something to the poor out of their small stock, according to his general custom. But nothing could dismay, retard, or win upon the hardened heart of Judas; and he went out speedily, after he had received and eaten the sop: for it was now night; and he supposed it was time to go to the chief priests, that he might be ready to meet Jesus in the garden, to which he concluded that he would in a short time retire. (*Marg. Ref.* d—g.)—'If Christ had marked out Judas to John and Peter, as the traitor, a night or two before' (the passover,) 'the information must surely have reached the rest of the company by this time.' *Doddridge.* The other circumstances, by which Judas was more publicly made known, occurred perhaps some before, and some after, this private intimation.—Many learned men state a variety of particulars from the rabbinical writers, concerning the customs of the Jews in celebrating the passover, and seem to think that these illustrate the subject. But the customs which they thus record must have been either mere human traditions, added to the law of God, or warranted expositions of that law. In the former case they are worse than of no value: (*Notes*, *Matt.* 15:1—20.) and in the latter the comment must be judged of by comparing it with the text. The fact indeed is, that these customary observances were at best only *oral traditions*, till long after the passover had ceased to be celebrated, according to the law: that is, till long after the second temple was destroyed. Whatever the Jews may have observed, or do now observe, in this respect; they never could celebrate the passover, according to the appointment of God, since Jerusalem was destroyed: for it was to be kept only at the place which the Lord should choose (*Deut.* 16:1—6.) And, as immense superstition (as well as uncertainty) is maintained by the rabbinical writers, an very much which makes void, or contradicts, the law itself as written by Moses; this may be considered in general as the reason, why the author is so silent on the subject.—The question, whether Judas partook of the Lord's supper, or not, must be decided by the interpretation given to the second verse. If the supper was *ended* when Jesus washed the feet of his disciples, Judas must have been present at the institu-

35 By [q]this shall all *men* know that ye are my disciples, if ye have love one to another.

36 ¶ Simon Peter said unto him, Lord, [r]whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but [s]thou shalt follow me afterwards.

37 Peter said unto him, Lord, [t]why cannot I follow thee now? I will lay down my life for thy sake.

38 Jesus answered him, [u]Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, [x]The cock shall not crow, till thou hast denied me thrice.

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q 17:21. Gen. 13:7,8. Acts 4:32—35. 5:12—14. 1 John 2:10. 3:10—14. 4:20,21.
r 33. 14:4,5. 16:17. 21:21. s 21:18,19,22. 2 Pet. 1:14. t 21:15. Matt. 26:31—35. Mark 14:27—31. Luke 22:31—34. Acts 20:24. 21:13. u Prov. 16:18. 28:26.
29:23. 1 Cor. 10:12. x 18:16,17,25—27. Matt. 26:34,69—75. Mark 14:30,66—72. Luke 22:34,56—62.

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tion of the Lord's supper: if the supper was then only prepared, or begun, it is *probable* that Judas retired, before the Lord's supper was appointed: yet even on this supposition, much might be urged on the other side; and, at last, it is to us of little consequence. No discipline can exclude plausible hypocrites; and scriptural discipline would exclude openly immoral and ungodly persons and infidels.

He that eateth, &c. (18) Ὁ τρωγων μετ' εμου τον αρτον, επηρεν επ' εμε την πτερναν αυτου.—Ὁ εσθιων αρτους μου επεγαλυνεν επ' εμε πτερνισμον. *Sept.*—No words, conveying precisely the same ideas, can be more different.—Τρωγων. See on 6:54.—Πτερναν. Here only N. T.—*Now.* (19) "From henceforth." *Marg.* Απ' αρτι. See on 1:51.—*I am he.*] Εγω ειμι. 8:58.—"Not only, that I am the Christ; . . . but also that I am "He who searcheth the hearts," and knows things future and contingent, which is the property of God alone: . . . and so believing in me, may believe also in him that sent me.' *Whitby.*—*Was troubled in spirit.* (21) Εταραχθη τω πνευματι. 12:27. See on *Matt.* 14:26.—*A sop.* (26) "A morsel." *Marg.* Το ψωμιον. 27,30. Here only. Ψωμιζω, *Rom.* 12:20.

V. 31—35. The departure of Judas was, as it were, the signal for the beginning of our Lord's last scene of suffering. This he considered as his *glory*; seeing it was undertaken from the most honourable motives, would be sustained in so honourable a manner, and would be productive of such blessed and glorious effects: especially as God would be glorified in all his harmonious perfections, by and through him, and his obedience unto the death of the cross. (*Notes*, 2 *Cor.* 4:3—6. *Eph.* 3:9—12, *v.* 10. 1 *Pet.* 1:10—12, *v.* 12.) As this must certainly be the effect, in the salvation of innumerable multitudes of sinners; so God would glorify him, as "the Son of man," in his human nature, by the highest possible exaltation, and the nearest possible union with himself: and this he would do in a very short time. (*Marg. Ref.* h—k. *Note*, 17:4,5.) But with this prospect before him, he looked upon his disciples as his "dear children," yea, as "little children," helpless in themselves, and exposed to manifold dangers and injuries in the world; and as such he compassionated them, and had their welfare near his heart. (*Notes*, 17:6—12.) He should, however, remain but a very little while longer with them; and it would be in vain for them to seek the comfort of his personal presence: for it would be true in their case, as well as in that of the unbelieving Jews, (though in a different sense,) that they could not follow him to the place whither he was going, but must be left behind for a time. (*Marg. Ref.* m, n. *Notes*, 36—38, *v.* 36. 7:31—36. 8:21—26.) Before he left them, therefore, he would give them "a *new* commandment." The moral law commanded men to "love their neighbour as themselves;" and this *implied* that reciprocal and special love of believers to each other, of which he spake: but this was now to be explained with *new* clearness, enforced by *new* motives and obligations, illustrated by a *new* example, and obeyed in a *new* manner. (*Marg. Ref.* o. *Note*, 1 *John* 2:7—11.) Thus it might be called "a new commandment," which he peculiarly inculcated upon his disciples. They were required to love each other for his sake, as bearing his image, and in imitation of his compassionate, disinterested, and generous love to them. This implied a regard to each other's interest and comfort, a sympathy in sorrow and joy, and a delight in one another's company: it required the cultivation of peace and harmony; by reciprocal kindness, candour, forbearance, and forgiveness; by supplying each other's wants, by uniting in prayers and religious exercises, and by concurring to promote the common cause of the gospel, as one body animated by one soul. (*Note*, *Gal.* 6:1—5, *v.* 2.) We ought to love the *ungodly* with benevolence and compassion, and our enemies with forgiveness and persevering kindness: but believers are to be regarded as the objects of our endeared complacency, our most intimate friendship, and our special and unremitted affection; being brethren in the same family, disciples of the same Lord, soldiers in the same army, travellers in the same journey, heirs of the same inheritance, yea, members of the same body. (*Notes*, *Ps.* 16: 2,3. 119:57—63, *v.* 63. 1 *Cor.* 12:15—26. 13:4—7. *Eph.* 4:1—6. *Phil.* 1:27—30. 2:1—4. 1 *Pet.* 1:22—25. 2 *Pet.* 1:5—7. 1 *John* 3:13—17. 4:7,8.) This love must be regulated by the pattern of the Saviour's love to us; and it must even emulate it in degree; for "we ought to lay down our lives for the brethren." "'As I have loved you,' even to the shedding of my blood for you and even for mine enemies, not with respect to any merit on their part, but out of pure affection to their souls. 'This is the love you are to imitate in your affection one to another.' *Whitby.*—This mutual love was appointed by our Lord, as the peculiar distinguishing mark of his disciples, by which men might every where know them from all other persons; perceiving, that while others were selfish, even in their friendship; believers uniformly persevered in giving up their own interest, ease, credit, or pleasure, to promote the welfare of their brethren, in such a manner, and to such a degree as was never before known. (*Notes*, 17:20,21. *Acts* 2:44—47. 4:32—35.)

Little children. (33) Τεκνια. *Gal.* 4:19. 1 *John* 2:1,12, 28. 3:7,18. 4:4. 5:21.

V. 36—38. Peter paid much more attention to what our Lord said about leaving them, than to the "new commandment" which he had given them. He desired to know whither Jesus was going, being fully determined, as he thought, to follow him. But Jesus informed him, that he could not follow him at that time; (for his work was not done, nor had he then the spirit of a martyr:) yet he graciously assured him that he at length should follow him, though he foresaw how shamefully he was about to deny him. (*Marg. Ref.* r—u.) And when Peter still insisted upon it, that he was prepared to die with him; he gave him the solemn warning which has already been considered. (*Marg. Ref.* x. *Notes*, *Matt.* 26:30—35. *Mark* 14:31. *Luke* 22:31—34.)

PRACTICAL OBSERVATIONS.

V. 1—11. Neither the deepest abasement and suffering, nor the highest possible exaltation, rendered our blessed Redeemer, nor can any thing ever render him, for a moment inattentive to the concerns of his disciples, whom he has chosen, redeemed, and called to be his own for ever. The same love, which induced him to ransom and reconcile them when enemies, still influences him to pity their sorrows, to pardon their sins, to supply their wants, to preserve their souls, and to comfort their hearts, now that he has taught them to trust, love, and serve him: and having "loved them hitherto, he will love them to the end," and for ever. But what can be expected too large for him to do or to give, who came down from heaven, and, "in the form of a servant," not only washed his disciples' feet, but shed his precious blood, that he might open a fountain, in which to wash our souls from sin and from uncleanness?—for him, who is continually employed, now that "all things are given into his hands," in thus cleansing the greatest transgressors who come to him for that inestimable benefit, and in drawing others to come to him? We may well be amazed at this "love, which passeth knowledge;" but it would evince the grossest ignorance and the most foolish pride, if we should persist in refusing this spiritual washing, without which we cannot be his disciples, or have any part with him. In respect also of those providential appointments, which he orders in subserviency to our sanctification; we should remember that we often cannot know at the present what he is doing: but as he has promised that "we shall know hereafter," we should confide in his wisdom, truth and love, when we are most in the dark about his intentions, and when all things seem to be the most entirely against us. Much more then should we submit to his authority in respect of those means of grace, which he has required us to use continually, if we would be cleansed from our filthiness. Yet no outward washing can be more than a sign, or means, of the blessing proposed. Our feet, our hands, our heads, or our whole bodies may be washed, again and again, in any way, or by any form: and our hearts and consciences may still remain defiled: but if we are truly washed in the blood of Jesus, and are made partakers of his Spirit, through faith; all things will be made clean to us, and we shall be "clean every whit," according to the gracious dealings of our God with his redeemed people. And, though we cannot but contract defilement in this evil world, our condescending Saviour will daily cleanse us from all sin, till "he present us faultless before the presence of his glory with exceeding joy." (*Notes*, 1 *John* 1:5—10. 2:1,2. *Jude* 22—25.) Even in this sense, how few are there who are cleansed from their filthiness! In small companies, and among a few communicants or ministers, it may commonly be said, "Ye are clean, but not all," and much self-examination, with prayer to the heart-searching God to examine us, with habitual diligence in every means of grace, and every work and labour of love, are requisite, in order that we may obtain and preserve the assurance that we are partakers of the blessing. (*Notes*, *Heb.* 6:9—12. 2 *Pet.* 1:5—11.)

V. 12—17. If we would have the comfort of our acceptance in Christ, we must inquire whether we understand the nature and tendency of what Jesus has done for sinners; and whether we be aiming to copy his example of condescension and active love: whether we be delivered in good measure from self-importance and self-indulgence; and have learned to stoop, to labour, and to deny ourselves in order to be serviceable to the least of our brethren. (*Notes*, *Matt.* 20:24—28 *P. O.* 24—34. *Note*, *Acts* 20:32—35.) But alas! how many are there who refuse to do as Christ has done before them, even where his example is most clearly given for them to imitate! How many of his professed servants act as if they

CHAPTER XIV.

Jesus encourages his disciples to believe in God and in him; and promises them mansions in heaven, 1—3. He shows that he is the Way, the Truth, and the Life, 5. 6: and that he is One with the Father, 7—11. He promises them power to do even greater works than he had done; and that he will grant all the prayers offered in his name, 12—14. He requires obedience as the proof of their love; and promises to give them the Comforter, the Holy Spirit, and much security and comfort, in communion with the Father and with him, as coming and making their abode with those that love him, 15—26. He leaves his peace with them: and shows that his return to his Father was a proper ground for their rejoicing, 27—29: and he informs them of his approaching conflict with the prince of this world, in obedience to the Father, 30, 31.

LET [a]not your heart be troubled: [b]ye believe in God, believe also in me.

2 In [c]my Father's house are many mansions; [d]if *it were* not *so*, I would have told you. [e]I go to prepare a place for you.

3 And if I go and prepare a place for you, [f]I will come again, and receive you unto myself; that where I am, *there* ye may be also,

4 And [g]whither I go ye know, [h]and the way ye know.

5 ¶ [i]Thomas saith unto him, Lord, [k]we know not whither thou goest; and how can we know the way?

a 27,29. 11:33. *marg.* 12:27. 16:6,22,23. Job 21:4—6. 23:15,16. Ps. 42:5,6,8—11. 43:5. 77:2,3,10. Is. 43:1,2. Jer. 8:18. Lam. 3:17—23. 2 Cor. 2:7. 4:8—10. 12:9, 10. 1 Thes. 3:3,4. Heb. 12:12,13. b 10,11. 5:23. 6:40. 11:25—27. 12:44. 13:19. Is. 12:2,3. 26:3,4. Acts 3:15,16. Eph. 1:12,15. 3:14—17. 1 Pet. 1:21. 1 John 2: 23,24. 5:10—12. c 2 Cor. 5:1. Heb. 11:10,14—16. 13:14. Rev. 5:12,21. 21:10— 27. d 12:25,26. 16:4. Luke 14:26—33. Acts 9:16. 1 Thes. 3:3,4. 5:9. 2 Thes. 1: 4—10. Tit. 1:2. Rev. 1:5. e 13:33,36. 17:24. Heb. 6:20. 9:23—26. 11:16. f 18 —23,28. 12:26. 17:24. Matt. 25:32—34. Acts 1:11. 7:59,60. Rom. 8:17. 2 Cor. 5: 6—8. Phil. 1:23. 1 Thes. 4:16,17. 2 Thes. 1:12. 2:1. 2 Tim. 2:12. Heb. 9:28. John. 3:2,3. Rev. 3:21. 21:22,23. 22:3—5. g 2,28. 13:3. 16:28. Luke 24:26. h 3: 16,17,36. 6:40,68,69. 10:9. 12:26. i 20:25—28. k 15:12. Mark 8:17,18. 9:19. Luke 24:25. Heb. 5.11,12.

were greater than the Lord who sent them! Instead of his lowly deportment, they affect state and consequence; they deem useful employments beneath them: and every troublesome or disagreeable labour of love, such as Jesus delighted in, is intolerable even to their imagination! Nay, among such as seem to be true Christians and sincere ministers, there are but few who fully enter into the spirit of the example which Jesus has left us; and self-love suggests a thousand excuses and reasons, against many useful and important services, which the Saviour would not have listened to for a moment. Yet only those are and will be happy, who "know these things and do them:" for knowledge, without correspondent practice, will only add to a man's eternal condemnation. (*Note*, *Luke* 12:47,48.)

V. 18—30. If professed disciples and ministers be found as opposite to Christ, as darkness is to light; if those "who eat bread with him lift up their heel against him," let us not be discouraged: the Scripture has foretold that thus it must be, and its accomplishment may help to confirm our faith and encourage our hope. The Lord "knoweth whom he hath chosen:" the base behaviour of those who disgrace their sacred profession should render faithful ministers the more valued and respected: and indeed the Lord will take care of them and their reputation, and will bless all those who "esteem them highly in love for their works' sake." Yet it should trouble us, as it once did our blessed Lord, to find traitors joining in sacred ordinances, and men high in office in his church, selling him, and betraying his cause for filthy lucre's sake. (*Notes*, and *P. O. Is.* 56:9—12. *Note*, *Matt.* 21:12,13. *P. O.* 12—16. *P. O. Rev.* 18:9—19.) It does not indeed so much concern us to know exactly who they are that answer this description, as to be sure that we are not of the number, and that we really love the Lord as beloved by him. (*Note*, 1 *John* 4:19.) But, as some are more near to him than others in union, communion, and endeared affection, we should not *envy* the privilege of these favoured persons; but avail ourselves of their friendship, to learn more of his mind and will, and to seek increasing nearness and conformity to him.—In process of time, false brethren will be detected; and Satan, having long tampered with them, and put one wickedness after another into their hearts, will at length obtain permission to take full possession; then, perhaps, they will go from the participation of the most solemn ordinances, to perpetrate the most atrocious crimes; and they will separate from the disciples, and make it manifest that they never belonged to them. (*Notes*, 1 *John* 2:18,19. *Jude* 17—19.)

V. 31—38. While hypocrites and apostates "bring upon themselves swift destruction," the loss is wholly their own: for nothing can prevent the glory of the blessed Redeemer, and that of the Father in him. Even on the cross, the Saviour acquired the most illustrious victories over Satan, the world, sin, and death. (*Note*, *Col.* 2:13—15.)—There he magnified the divine law, he paid an inestimable ransom, and rescued unnumbered millions of immortal souls from eternal misery, to the glory of God the Father: and therefore a name and a glory have been given to him, above all the inhabitants of heaven and earth; that "all should honour the Son, even as they honour the Father that sent him." (*Notes*, 5:20—23. *Phil.* 2:9—11.) The thoughts of his glory, and of his love to us, should reconcile us to our distance and trials, while we continue in this world of sin and trouble. We cannot now follow our ascended Lord to his heavenly felicity; yet if we truly believe, we "shall follow him hereafter," notwithstanding our remaining errors, defilements, temptations, and conflicts: but we must await his time, perform our work, and be gradually humbled, proved, and purified for our inheritance.—Who, that seriously contemplates the state of the Christian church, or the spirit of those who seem most zealous for evangelical truth, would suppose that mutual love, after the example of Jesus, is indeed the appointed criterion, by which all men should know and distinguish his disciples? Had angry zeal for doctrines, forms, and parties, or mutual slanders, revilings, and anathemas rashly denounced, or exactness in the *minutiæ* of a system, or a perverted ingenuity in multiplying *Shibboleths*, still more and more to divide and distract the church; had these, I say, been the test of Christianity, modern appearances might suggest less melancholy reflections, than now obtrude themselves upon the serious and pious mind. But alas! the commandment "to love one another, even as Christ hath loved us," is still *new* and *strange* to most professed Christians. many seem never to have read it; few appear to understand, remember, or practise it; and "because iniquity abounds, the love of" these few "waxes cold." Instead of exercising candour in judging of our brethren, that we may take in all who appear to hate and repent of sin, to believe in a divine Saviour, and to love and follow after holiness; many seem to think that a rigorous zeal for an orthodox system, or some external forms ought to swallow up all meekness, candour, and kindness, to those who differ from them even in the smallest particulars! (*P. O.* 1 *Cor.* 12:12—26. *Eph.* 4:1—6.) Men in general notice any of the words of Christ rather than these: and self-preference, boasting, and judging others, supplant humble love which "hopeth all things." (*Note*, 1 *Cor.* 13:4—7. *P. O.* 1—7. *Notes*, and *P. O. Jam.* 3:13—18.) But this "haughty spirit goes before a fall;" and some, whom the Lord loves, are left to feel and to show their weakness and folly; in order to humble them, to teach them more tenderness to their brethren, as well as more entire dependence on Christ. May we then "endeavour to keep the unity of the Spirit in the bond of peace;" to "love one another with a pure heart fervently," and to "walk humbly with our God."

NOTES.—CHAP. XIV. V. 1. Our Lord, observing that his disciples were greatly disquieted on account of those things which he had spoken, especially by the prospect of his speedy removal from them, exhorted them not to give place to anxiety or despondency, or to permit trouble to possess and distract their hearts. (*Marg. Ref.* a. *Notes*, 27,28. 12:27—33, *v.* 27. *Ps.* 42:4—11. *P. O.* 43: 77:) They believed in the God of their fathers, and in him, as the Son of God and the promised Messiah: and this faith would be found sufficient to support them, and to secure a happy event to all their trials. (*Marg. Ref.* b.)—The words may be rendered in various ways.—"Ye believe in God, and ye believe also in me;" therefore be not troubled, for this faith shall preserve you from being overcome.—"Believe ye in God, believe also in me." ... Be not troubled: but how can this be? truly, if ye shall believe in the Father, and in me. ... "Ye do believe in God; believe also in me." ... There is none of you who does not profess to believe in God: if this be indeed so; believe also in me. Thus indeed you will truly believe in God, neither shall ye be cast down by any storms.—Or, "Believe in God; and ye do also believe in me." Believe in God; which if ye do, you by the same endeavour believe in me also.' *Beza.*—'Let it not suffice you, that ye do believe in one infinite and invisible God, ... who hath made you and all the world: but repose the whole affiance of your hearts upon me, the true and only Son of God, whom ye see clothed with flesh. And the rather now fasten your souls on me, by a steadfast belief; for that ye shall see this humanity of mine subjected to many and great miseries; and much contempt, pain, and insultation, yea, even to an ignominious death: but let not your hearts be troubled with those heavy things which ye shall see to befall me, the issue whereof ye shall find to be glorious.' *Bp. Hall.*—'There being no example I can find, where the same word, in the same sentence, is used both in the indicative and imperative mood; I had rather render these words in the same mode thus, "Believe in God, believe also in me." That is, That I may prescribe a remedy to that trouble which has seized your hearts from the consideration of my passion, and my departure from you, and of the troubles you must expect in execution of your office; I advise you to believe in God the Author of that doctrine you are to preach, and the Defender of those who propagate it; and in me in whose name you preach it, as having all power in heaven and earth, and being always present with you; and therefore being able to assist and preserve you from all dangers, and to reward your faithful labours, with that crown of glory I have promised.' *Whitby.*—(*Note*, 10:26—31.)—'The criticism with which this quotation opens, is probably well grounded. Dr. Campbell concurs in it, and adds, 'How frequently, in the book of Psalms, are the people of God, in the time of affliction, exhorted to trust in the Lord? Such exhortations, therefore, are not understood to imply a total want of faith in those to whom they are given.'—Yet Bp. Hall's view of the nature and object of that faith in Christ, to which the disciples were exhorted, is most satisfactory: He has just before predicted, that all the disciples would forsake him, and that Peter would thrice deny him: (*Note*

6 Jesus saith unto him, [l]I am the Way, and [m]the Truth, and [n]the Life: [o]no man cometh unto the Father, but by me. [*Practical Observations.*]

7 If [p]ye had known me, ye should have known my Father also: [q]and from henceforth ye know him, and have seen him.

8 ¶ [r]Philip saith unto him, Lord, [s]show us the Father, and it sufficeth us.

9 Jesus saith unto him, [t]Have I been so long time with you, and yet hast thou not known me, Philip? [u]he that hath seen me, hath seen the Father; [s]and how sayest thou *then*, Show us the Father?

10 [v]Believest thou not that I am in the Father, and the Father in me? [w]the words that I speak unto you I speak not of myself: but the Father [x]that dwelleth in me, [y]he doeth the works.

11 Believe me that I *am* in the Father, and the Father in me: [z]or else believe me for the very works' sake.

12 Verily, verily, I say unto you, He that believeth on me, [a]the works that I do, shall he do also; [b]and greater *works* than these shall he do; [c]because I go unto my Father.

13 And [d]whatsoever ye shall ask [e]in my name, that [f]will I do, [g]that the Father may be glorified in the Son.

14 If ye shall ask any thing in my name, I will do *it*. [*Practical Observations.*]

Is. 35:8,9. Matt. 11:27. Acts 4:12. Rom. 5:2. Eph. 2:18. Heb. 7:25. 9:8. 10:19—22. 1 Pet. 1:21. [l] 1 John 1:1,2. 5:11,12. [m] John 1:14,17. 8:32. 18:37. Rom. 15:8,9. 2 Cor. 1:19,20. Col. 2:9,17. 1 John 1:8. 5:6,20. [n] Acts 3:15. 5:31. 11:18. [o] John 14:6. [p] John 8:19. 14:7. [q] John 14:9. [r] John 14:5. [s] Exod. 33:18—23. John 1:18. 5:37. 6:46. 1 John 4:12. [t] Luke 24:44. [u] John 12:45. [v] John 10:38. 14:20. [w] John 7:16. 8:28. 12:49. 17:8. [x] John 14:10. [y] Acts 2:22. [z] John 3:2. 10:37,38. [a] Mark 16:17,20. [b] John 5:20. [c] John 7:33. 13:1,3. 16:10,28. 17:11. [d] John 14:13,14. 15:7,16. 16:23,24. [e] John 14:26. 15:16. 16:24,26. [f] John 15:7. 1 John 3:22. 5:14,15. [g] John 13:31,32. 15:8. 17:1,4.

13:36—38.) and therefore, faith in him as a Saviour, and in the mercy of God through him for the pardon of these sins, would be especially requisite to keep them from despair and its awful consequences. (*Notes, Luke* 22:31—34. 1 *John* 2:1,2.)

Let not your heart be troubled.] Μη ταρασσεσθω ὑμων ἡ καρδια. 27. 12:27. 13:21.

V. 2, 3. Our Lord next assured the disciples, that in heaven, that holy habitation in which his Father displayed his peculiar presence and glory, many peaceful, enduring, and happy mansions were prepared, for the reception of them, and of all his disciples, however numerous. (*Marg. Ref.* c. *Notes, Heb.* 11:8—10,13—16 13:9—14. 2 *Pet.* 3:10—13. *Rev.* 21: 22:1—7.) Their expectations indeed of a residence with him, and high preferment in an earthly palace, were about to be finally frustrated: and if their hopes of heavenly felicity had been as groundless and delusory, he would assuredly have undeceived them. (*Marg. Ref.* d. *Note*, 6:66—71, *vv.* 68,69.) But he was about to remove from them, on purpose to prepare a place in heaven for them. It had indeed been "prepared" for the children of God, "from the foundation of the world;" and for the apostles, in particular, in his counsel and purpose. (*Notes, Matt.* 25:34—40. *Luke* 22:28—30.) Yet the death of the Saviour was necessary to atone for their sins, and to procure them the title to their inheritance: his resurrection would be the earnest of their's: he would enter into heaven as their Forerunner, to open the way, to remove all hinderances, answer all objections to their admission, and make all things ready for their reception. (*Marg. Ref.* e. *Notes, Heb.* 6:16—20. 9:24—28.) He was going from them for this very purpose: he would therefore surely come again; and having prepared them for that holy inheritance, he would at death receive their souls, and at the last day raise their bodies; that so they might be for ever with him their beloved Friend, in that glorious and happy place to which he was going. (*Marg. Ref.* f. *Notes*, 17:24. *Acts* 7:54—60, *v.* 59. 2 *Cor.* 5:5—8. *Phil.* 1:21—26. 3:20, 21. 1 *Thes.* 4:13—18.)

Mansions. (2) Μονατ. 23. Here only. Α μενω, *maneo.* Μενουσαν πολιν, *Heb.* 13:14.

V. 4—6. Our Lord here intimated, that, after all the instructions which he had given the apostles, they must surely know both the place whither he was going, and the way by which they must follow him: and indeed in a measure they did know these things, though they were not able to apply their principles to their present circumstances. (*Marg. Ref.* g, h. *Note*, 6:66—71, *vv.* 68,69.) But Thomas, being weak in faith, greatly attached to the notion of a temporal kingdom, and probably supposing that Jesus meant to retire for a time, before he openly appeared as the Messiah, observed, that as he had not favoured them with any direct information concerning the place to which he was about to go, they could not possibly know by what way they should follow him. (*Marg. Ref.* i, k.) To this our Lord answered, by saying, "I am the Way, and the Truth, and the Life."—He is our "Way" to the Father, and to heaven; in his person as "God manifest in the flesh," and as our Surety and Mediator, by his perfect obedience and his atoning sacrifice, and by his intercession as our Advocate before the throne. He is our great and only High-Priest, who, by his sacrifice on the cross, made propitiation for the sins of the world; and by his resurrection, ascension, and intercession, gives us access with confidence to God, upon a throne of grace. (*Marg. Ref.* l. *Notes*, 10:6—9. *Eph.* 2:14—18. *Heb.* 4:14—16. 7:23—28. 10:19—22.)—He is "the Truth," not only as he is the substance of all typical shadows, and the accomplishment of all the prophecies and promises of a Saviour; but also as the great Prophet of the church, whose doctrine is that truth, by believing which sinners come, through him "the Way," to the Father and to heaven. (*Marg. Ref.* m. *Notes*, 1:4—9,17. 8:12.)—And he is "the Life" also, by

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[g] John 15:8. [h] Matt. 5:16. Phil. 1:11. 1 Pet. 2:12. [i] John 7:33. 8:21. 13:33. [k] John 7:34. 8:22. [l] John 10:7,9. Rom. 15:16. 1 Pet. 2:4. 3:18. 1 John 2:23. 2 John 9. Rev. 5:8,9. 7:9—17. 13:7,8. 20:15. [m] 9,10,20. 1:18. 8:19. 15:21. 16:3. 17:3,21,23. Matt. 11:27. Luke 10:22. 2 Cor. 4:6. Col. 1:15—17. 2:2,3. Heb. 1:3. [n] 16—20. 16:13—16. 17:6,8,26. [o] 1:4—46. 6:5—7. 12:21,42. [p] 16:25. Ex. 33:18—23. 34:5—7. Job 33:26. Ps. 17:15. 63:2. Matt. 5:8. Rev. 22:3—5. [q] Mark 9:19. [r] 7,20. 12:45. 1 Phil. 2:6. [s] Gen. 26:9. Ps. 11: 1. Jer. 2:23. Luke 12:56. [t] 1 Cor. 15:12. [u] 11,20. 1:1—3. 10:30,38. 11:26. 17:21

—23. 1 John 5:7. [z] 8:32—34. 5:19. 6:38—40. 7:16,28,29. 8:28,38,40. 12:49. 17:8. [a] Ps. 68:16—18. 2 Cor. 5:19. Col. 1:19. 2:9. [b] 5:17. Acts 10:38. [c] 5:36. 10:25,32,38. 12:38—40. Matt. 11:4,5. Luke 7:21—23. Acts 2:22. Heb. 2:4. [d] Matt. 21:21. Mark 11:13. Luke 10:17—19. Acts 3:6—8. 4:9—12,16,33. [e] 7. 9:31,40. 16:18. 1 Cor. 12:10, &c. [e] Acts 2:4—11,41. 4:4. 5:15,16. 6:7. 10:46. [f] 12. Rom. 15:19. [f] 28. 7:39. 16:7. Acts 2:33. [g] 15:7,16. 16:23,24,26. Matt. 7:7, 8. 21:22. Mark 11:24. Luke 11:9. Eph. 3:20,21. Jam. 1:5. 5:16. 1 John 3:22. 5:14. [h] 8. Eph. 2:18. 3:12,14,15,21. Col. 3:17. Heb. 4:16,16. 7:25. 13:15. 1 Pet. 2:5. [i] 14. 4:10,14. 5:19. 7:37. 10:30. 16:7. 2 Cor. 12:8—10. Phil. 4:13. [k] 12:44. 13:31,32. 17:4,5. Phil. 2:9—11.

whose life-giving Spirit the dead in sin are quickened, and so enabled to believe in him as "the Truth," and to come by him as "the Way," to the mercy-seat of God. (*Marg. Ref.* n. *Notes*, 5:24—27. 11:20—27, *vv.* 25,26. 1 *Cor.* 15:45—49. *Col.* 3:1—4. 1 *John* 1:1,2. *Rev.* 22:1.) Neither can any man, of any age or nation, approach God as a Father, who is not quickened by Jesus as "the Life," and instructed by him as "the Truth," to come by him as "the Way:" all others will meet God, merely as an offended Sovereign and an avenging Judge. (*Marg. Ref.* o. *Notes, Matt.* 11:27—30. 12:29,30. 1 *John* 2:20—25.) Having most clearly stated this, our Lord left Thomas to collect from it the place whither he was about to remove.

V. 7—14. Had the apostles duly known their Lord, in respect of his person, character, and mediation, they would proportionably have known the Father also: and indeed they had some knowledge of him, which would from that time continually increase, till they more clearly saw the Father in him, "the Brightness of his glory, and the express character of his substance." (*Marg. Ref.* p, q. *Notes, Matt.* 11:27. 2 *Cor.* 4:3—6. *Col.* 1:15—17. *Heb.* 1:3,4.) But Philip, having very confused and defective views of the dignity of his Lord, desired him to discover the Father to them in some sensible manner; according to those visions, with which holy men of old had been favoured: adding that this would suffice for their satisfaction and comfort, when he should be removed from them. To this our Lord replied by inquiring, (as a gentle rebuke,) whether after he had been so long and intimately conversant with them, Philip could possibly be unacquainted with his divine dignity and glory. He had before told them, that "he who had seen him, had seen the Father." (*Note*, 12:44—50.) what need then had he to request any other vision of the Father, when he had been favoured with so many opportunities of beholding him, by that appointed and sufficient method, in which alone the invisible God can be shown to mortal man? (*Marg. Ref.* r,—x. *Note*, 1:18.) Did not Philip yet believe the essential union and mutual indwelling of the Father and the Son, and of the Godhead in his human nature? (*Marg. Ref.* y. *Note*, 17:21—23.) He had frequently spoken to them on this subject; and his words were not "of himself," as distinct from the Father; and therefore they ought to have been more regarded: especially as the Father, dwelling in and working by him, had borne witness to him by so many stupendous miracles. (*Marg. Ref.* z,—c. *Note*, 10:32—39.) If then the displays of his divine truth, purity, knowledge, wisdom, and goodness, did not induce their belief of this "great mystery of godliness;" they ought at least to believe him, on account of the works which he performed: these manifestly warranted and attested all the doctrines which he taught, as by the seal of God himself; and the authoritative manner in which he performed them, showed that he acted by an inherent power, as the incarnate Son of the Father. This proof, however, would gather still greater force, by the powers which were about to be conferred on them who then believed, and for a time on other believers; (*Notes, Mark* 16:17—20. *Heb.* 2:1—4, *v.* 4.) as they would be enabled in his name to perform similar works to those which they had witnessed: nay, in some respects they would do still "greater works," than what he had wrought in person. This may refer especially to the multiplied miracles of the apostles after the day of Pentecost; to their communicating the gift of tongues and of working miracles to others also; and above all to the immense multitude of converts, which were made by their ministry. This would be the effect of Christ's ascension to the Father, and his intercession for them in heaven: (*Marg. Ref.* d—f. *Note, Acts* 2:33—36.) for whatsoever "they should ask in his name," as conducive to these important ends, he would bestow it upon them, *by his own power and authority*; that the Father might be glorified in the honour conferred on the Son, by the success of the gospel through their ministry; by the

15 ¶ If [l]ye love me, keep my commandments:
16 And [m]I will pray the Father, and he shall give you [n]another Comforter, that he may [o]abide with you for ever;
17 *Even* [p]the Spirit of truth; [q]whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; [r]for he dwelleth with you, [s]and shall be in you.
18 I [t]will not leave you [u]comfortless, I [v]will come to you.
19 Yet [x]a little while, and the world seeth me no more; but ye see me: [y]because I live, ye shall live also.
20 At that day [z]ye shall know that I *am* in my Father, and [a]ye in me, and I in you.
21 He [b]that hath my commandments, and keepeth them, he it is that loveth me; and he [c]that loveth me shall be loved of my Father, and I will love him, [d]and will manifest myself to him.
22 [e]Judas saith unto him, (not Iscariot,) Lord, [f]how is it that thou wilt manifest thyself unto us, and not unto the world?

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12 2—24. 8.42. 15:10—14. 21:15—17. Matt. 10:37. 25:34—40. 1 Cor. 16:22. 2 Cor. 5:14,15. 8:8,9. Gal. 5:6. Eph. 3:16—18. 6:24. Phil. 1:20—23. 3:7—11. 1 Pet. 1:8. 1 John 2:3—5. 4:19,20. 5:2,3. m 14. 16:26,27. 17:9—11,15,20. Rom. 8:34. Heb. 7:25. 1 John 2:1. n 18,23. 15:26. 16:7—15. Acts 9:31. 13:52. Rom. 5:5. 8:15,16,26,27. 14:17. 15:13. Gal. 5:22. Phil. 2:1. o 4:14. 16:22. Matt. 28:20. Eph. 1:13,14. Col. 3:3,4. 2 Thes. 2:16. p 15:26. 16:13. 1 John 2:27. 4:6. q 1 Cor. 14:10. 1 Cor. 2:14. Rev. 2:17. r 16,23. Is. 57:15. 59:21. Ez. 36:27. Rom. 8:9,11,13,14. 1 Cor. 3:16. 6:19. 2 Cor. 6:16. Eph. 2:22. 3:17. 2 Tim. 1:14. 1 John 2:27. 3:24. 4:12,13. s Matt. 10:20. Rom. 8:10. 1 Cor. 14:25. 2 Cor. 13:5. Gal. 4:6. Col. 1:27. 1 John 4:4. t 16,27. 16:33. Ps. 23:4. Is. 43:1,2. 51:12. 66:11—13. 2 Cor. 1:2—6. 2 Thes. 2:16,17. Heb. 6:18. * Or, *orphans*. Lam. 5:3. Hos. 14:3. u 3,28. Ps. 101:2. Hos. 6:3. Matt. 18:20. 28:20. x 7:33,34. 8:21.

12:35. 13:33. 16:16,22. y 6. 6:56—58. 11:25,26. Rom. 5:10. 8:34. 1 Cor. 15:20, 45. 2 Cor. 4:10—12. Col. 3:3,4. Heb. 7:25. 1 John 1:1—3. z 10. 10:38. 17:7,11, 21—23,26. 2 Cor. 5:19. Col. 1:19. 2:9. a 6:56. 15:5—7. Rom. 8:1. 16:7. 1 Cor. 1:30. 2 Cor. 5:17. 12:2. 13:5. Gal. 2:20. Eph. 2:10. 3:17. Col. 1:27. 1 John 4:12, 13. b 15:23,24. 15:14. Gen. 26:3—5. Deut. 10:12,13. 11:13. 30:6—8. Ps. 119:4—6. Jer. 31:33. 32:39,40. Ez. 36:25—27. Luke 11:28. 2 Cor. 5:14,15. Jam. 2:23,24. 1 John 3:18—24. 5:3. 2 John 6. Rev. 22:14. c 23. 15:9,10. 16:27. 17:23. Ps. 35:27. Is. 62:2—5. Zeph. 3:17. 2 Thes. 2:16. 1 John 3:1. d 18,22,23. 16:14,15. Acts 18:9—11. 22:18. 2 Cor. 3:18. 4:6. 12:8,9. 2 Tim. 4:17,18,22. 1 John 1:1—3. Rev. 2:17. 3:20. e Matt. 10:3. *Lebbeus, Thaddeus*. Mark 3:18. *Thaddeus*. Luke 6:16. Acts 1:13. Jude 1. f 3:4,9. 4:11. 6:52,60. 16:17,18.

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benign effects of it on men's lives and dispositions; and by the display of his justice, mercy, wisdom, truth, and power, in that way of saving sinners. (*Marg. Ref.* g—k.)—'Note also here, that Christ saith, Whatsoever ye thus ask, *I will do*; which, as it supposes in him *omniscience*, enabling him to know the requests of all Christians upon earth; and *omnipotence*, enabling him to assist them every where in the performance of the greatest works; so must it consequently imply an unity of essence between the Father and the Son, and so the Father is glorified in the Son. Hence what is here, "I will do it," is, 16:23. "the Father will give you." Note also, that whereas the Jews used to beg a blessing, ... for the sake of Abraham, Isaac, and Jacob; though being only mere men, they never prayed to them; the Christians not only prayed to the Father in the name of the Son, but invoked the Son also, as being one God with the Father: this being a periphrasis of Christians, that they were those who called on the name of Christ. (*Acts* 9:14,21. *Rom.* 10:13.) And this seems here to be mentioned to confirm their faith in him; that he who so loved them, had power to do all things for them.' *Whitby*.—What prophet ever used such language as this of our Lord in these verses? "It is not in me: God shall give Pharaoh an answer of peace." *Gen.* 41:16. *Dan.* 2:30. *Acts* 3:12.)—The answer of the prayer of faith, in working miracles, seems to have been immediately intended; yet not to the exclusion of any other case, in which believers pray to the Father in the name of Christ, for promised blessings. (*Notes*, 16:23,24. *Matt.* 21:21,22.)

It sufficeth us. (8) Αρκει ἡμιν. 6:7. *Matt.* 25:9. *Luke* 3:14. 1 *Tim.* 6:8. *Heb.* 13:5. 3 *John* 10.—*I am in the Father, and the Father in me.* (10) Εγω εν τῳ πατρι, και ὁ πατηρ εν ἐμοι εστι. 11,20. 10:38. 17:21,23.

V. 15—17. Our Lord next reminded the disciples that, instead of yielding to inconsolable sorrow in the prospect of his removal from them, as if that were the most proper expression of their love to him; they ought to show their love by a conscientious and diligent obedience to his commandments: and, while they thus regarded his authority and glory on earth, he, in heaven, would attend to their interests, and, interceding with the Father, obtain for them "another Comforter." The word signifies an *Advocate*, a *Counsellor*, a *Monitor*, and a *Comforter*. Jesus had been their Advocate, to plead their cause on earth; as he frequently did, against the censures of the scribes and Pharisees; and he was going to be their Advocate with the Father: (*Note*, 1 *John* 2:1,2.) He had also counselled, admonished, exhorted, and encouraged them with most animating exhortations and promises: but he was about to be removed from them, and if he should continue on earth, his personal presence must be confined to one place, and was only suited to their state whilst few in number. But another Monitor, Comforter, Counsellor, and Advocate, would be given them, in consequence of his return to the Father, who would abide with them collectively and individually during life, yea, for ever; and with his church to the end of time. (*Note*, *Matt.* 28:19,20.) and his gifts and graces would both encourage their hearts, and make them a comfort to each other, and also plead their cause before the world. This character of "another Comforter," or Advocate, and the language here and elsewhere employed, evidently denote *personality*: and the office itself implies omnipresence, omniscience, omnipotence, and all divine perfections. This other Comforter would be sent by the Father, and through the Son who is "One with the Father:" thus the Trinity of Persons is evidently declared in this, and other parallel passages; each Person distinct and divine, yet but one God. (*Notes*, 25,26 15:26,27 16:7—15.)—This Comforter is called "The Spirit of Truth;" being essential truth, the Revealer of all divine truth, as the Source of inspiration, and who as sent by Christ "the Truth," is the great Teacher of truth in the hearts of believers.—But the world, or unregenerate men of every nation, name, and religious profession, continuing such, cannot receive him, either as a "Spirit of truth," or as "a Comforter;" for all his instructions, influences, and consolations are totally contrary to their dispositions, pursuits, and maxims. (*Notes*, 4—6. 3:3—6. 12:37—41. 1 *Cor.* 1:17—19. 2:14—16.) They therefore treat them as foolishness, and reason against them, ridicule them, and blaspheme them, as enthusiasm, delusion, or imposture. But the disciples, being "born of God," were already acquainted with these blessed influences, and the divine Author of them: he even then dwelt with them as "a Spirit of truth," holiness, and consolation; and, as he had already endued them with some miraculous powers, he would shortly be with them in a more abiding and abundant manner. (*Marg. Ref.* p—s.) This promise of the Comforter is made exclusively to those disciples who loved Christ and "kept his commandments;" (*Marg. Ref.* m—o. *Notes*, 21—24. 15:9—11.) so that it cannot relate to that communication of the Holy Spirit, by which divine life is first given, and the sinner is regenerated. For repentance, faith, love, and obedience, flow from this as their source, or as *effects* from their *cause*. It must, therefore, relate to those subsequent influences and consolations of the Spirit, by which "after we have believed, we are sealed;" and which are "the earnest of our inheritance." (*Notes*, 2 *Cor.* 1:21,22. *Gal.* 4:4—7. *Eph.* 1:13,14.)—Miraculous powers are no doubt included: but these were not *exclusively* conferred on those who loved and obeyed Christ: (*Notes*, *Matt.* 7:21—23. 1 *Cor.* 13:1—3.) therefore, those animating, comforting influences, which are more immediately connected with love and obedience, must be especially intended.

Comforter. (16) Παρακλητον. 26. 15:26. 16:7. 1 *John* 2:1—'Verbale à ... παρακεκλησαι verbi παρακαλειν, *quod non solum patrocinium alicujus implorare*, sed etiam, *exhortari, admonere, consolari, solatio referre, docere, et instituere* significat.' *Schleusner*.—By some mistake of his prompters, Mohammed seems to have confounded Παρακλητος, *a Comforter*, with Περικλυτος, *very celebrated*.—His name, *Mohammed*, signifies *celebrated*; another name which he assumed, *Achmed*, an adjective from the same root, signifies *very celebrated*.—He, therefore, affirmed that Jesus foretold his coming, as *Achmed*, and complains that Christians refused to receive him. Hence the ungrounded notion that he professed to be the Holy Spirit.

V. 18—20. Jesus was about to be removed from the disciples, as a father is taken away by death from his beloved children; but he would by no means leave them as deserted and destitute *orphans*, without friend or comforter; (*Note*, 1 *Thes.* 2:17—20, *v.* 17.) for he would come to them, that is, by the Holy Spirit dwelling in them. (*Marg. Ref.* t, u. *Notes*, 15—17,21—24.) The world indeed would soon be deprived of his presence, and would no more see him, so as to contemplate his character and actions, till the day of judgment: but the apostles would see him, not only a few times and for a short space after his resurrection, but continually by faith, and through the influences of the Holy Spirit. (*Marg. Ref.* x. *Note*, 16:14,15.)—He was about to ascend into Heaven, and as he rose from the dead, and possesses eternal "life in himself"; so they also, and all his true disciples, should certainly live in and by him, till he bring them to be for ever with him. 'As Christ being raised from the dead dieth no more; so justified man, being allied to God in Jesus Christ our Lord, doth as necessarily from that time forward always live as Christ, by whom he hath life, liveth always.' *Hooker on Justification*. (*Marg. Ref.* y. *Notes*, 4—6. 5:24—29. 11:20—27, *vv.* 25,26. *Rom.* 5:7—10. 8:32—34. 2 *Cor.* 4:8—12. *Col.* 3:1—4, *v.* 4.) And in that day, when being ascended into heaven, he should send the Holy Spirit to be their Teacher and Comforter, they would more evidently perceive, and distinctly understand, the in-dwelling of the Father with his incarnate Son; and their own union with him, as their Head of life and influence, in whom they dwelt by faith as their Rest and Refuge, and who dwelt in them by his Spirit, as his temple and peculiar residence. (*Marg. Ref.* z, a. *Notes*, 6:52—58. 17:22,23. *Eph.* 2:19—22. 3:14—19.)

Comfortless. (18) "Orphans." *Marg.* Οοφανους. *Jam.* 1:27. Not elsewhere N. T.—*Ex.* 22:22—24. *Deut.* 10:18. *Job* 29:12. *Ps.* 82:3. *Sept.* 'Liberos parente, seu parentibus orbos et destitutos; pupillos.' Schleusner.

V. 21—24. Love to Christ is the princi-al effe- [illegible] evi-

23 Jesus answered and said unto him, [e]If a man love me, he will keep my words: and my Father will love him, and we will come unto him, [h]and make our abode with him.

24 He [i]that loveth me not, keepeth not my sayings: [k]and the word which ye hear is not mine, but the Father's which sent me.

[*Practical Observations.*]

25 These things [l]have I spoken unto you, being *yet* present with you.

26 But [m]the Comforter, *which is* the [n]Holy Ghost, [o]whom the Father will send in my name, [p]he shall teach you all things, [q]and bring all things to your remembrance, whatsoever I have said unto you.

27 ¶ [r]Peace I leave with you, my peace I give unto you: [s]not as the world giveth, give I unto you. [t]Let not your heart be troubled, neither let it be [u]afraid.

28 Ye have [x]heard how I said unto you, I go away, and come *again* unto you. [y]If ye loved me, ye would rejoice, because I said, [z]I go unto the Father: for [a]my Father is greater than I.

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e 15:21 h 17. 5:17,19. 6:56. i 8:49. Gen. 1:26 11:7. Ps. 90:1. 91:1. 1 s 57:15. Rom. 8:9—11. 1 John 2:24 4:13,16. Rev. 3:20,21. 7:15—17. 21:22,23. 22:3. l 15,21—23. Matt. 19:21. 22. 25 11—16. 2 m 8 9:9. 1 John 3:16—23. n 10 3:34. 5:38. 7:16,28. 8:42,28. 14:12 13:14—30. 1:26. 13:19. 15:11. 16 1—11,13. 17:6—8. m 16. o 7:34. 20:22. Ps. 51:11. Is. 63:10,11. Matt. 1:18,20. 3:11. 28:19. Mark 12:36 13:11. Luke 1:15,41,67. 2:25,26. 3:22. 11:13. Acts 1:2,8. 2:4. 5:3 7:51 8:15 13:2,4 15:8,28. 16:6,7,9,28. 28:25 Rom. 5:5. 14:17. 15:13,16. 1 Cor. 2:13 6:19. 12:3. 2 Cor. 6:6. 13:14. Eph. 1:13. 4:30. 1 Thes. 1:5,6. 4:8. 2 Tim. 1:14. Tit. 3:5. Heb. 2:4. 3:7. 9:8. 10:15. 1 Pet. 1:12. 2 Pet. 1:21. 1 John 5:7. p 16. 15:26. 16:7. Luke 24:49. Acts 1:4. q 6:45. 16:13,14. Ps. 25:8,9,12—14. Is. 54:13. Jer. 31:33,34. 1 Cor. 2:10—13. Eph. 1:17,18. 1 John 2:20,27. Rev. 2:11. q 2:22. 12:16. Acts 11:16. 20:35. r 16:33. 20:19,21,26. Num. 6:26. Ps. 29:11. 72:2,3,7. 85:10. Is. 9:6,7. 32:15—17. 54:7—10,13. 55:12. 57:19. Zech. 6:13. Luke 1:79. 2:14. 10:5. Acts 10:36. Rom. 1:7. 5:1,10. 8:6. 15:13. 1 Cor. 1:3. 2 Cor. 5:18—21. Gal. 1:3. 5:22. 6:16. Eph. 2:14—17. Phil. 4:7. Col. 1:2,20. 3:15. 2 Thes. 1:2. 3:16. Heb. 7:2. 13:20. Rev. 1:4. s Job 34:29. Ps. 28:3. Lam. 3:17. Dan. 4:1. 6:25. t *See on* 1. u Ps. 11:1. 27:1,2. 56:3,11. 91:5. 112:7. Prov. 3:25. Is. 12:2. 41:10,14. Jer. 1:8. Ez. 2:6. Matt. 10:26—28. Luke 12:4,5. Acts 18:9. 2 Tim. 1:7,8. Rev. 2:10. 21:8. x 3:18. 16:16—22. y 16:7. Ps. 47:5—7. 68:18,19. Luke 24:51—53. 1 Pet. 1:8. z 12. 16:16. 20:17. a 5:18. 10:30,38. 13:16. 20:21. Is. 42:1. 49:5—7. 53:11. Matt. 12:18. 1 Cor. 11:3. 15:24—28. Phil. 2:6—11. Heb. 1:2,3. 2:9—15. 3:1—4. Rev. 1:11,17,18.

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dence of union with him, by partaking of his Spirit of life, and truth, and holiness; it was therefore proper again to remind the disciples, that a disposition to receive, remember, and obey his commandments, was the only *decisive* proof of their love to him; without which the highest affections must be mere counterfeit or delusion. (*Marg. Ref.* b. *Note*, 15—17.) They who thus showed their love to him, would be the objects of the Father's peculiar complacency and affection, both as evidencing his choice of them, and as bringing forth the fruits of his grace: (*Marg. Ref.* c. *Notes*, 15:9—11. 16: 25—30.) and Jesus would reciprocally show all love to them, as his redeemed people and genuine disciples; and in consequence of this love, he would manifest his gracious presence, glory, and excellency to them, in a peculiar and encouraging manner. (*Marg. Ref.* d.)—When he had given this intimation, Judas, or Jude, (called also Lebbeus, and Thaddeus, the brother of James; not Iscariot, for he had left them before this;) inquired how this could be, that he would manifest himself to them, and yet the world see him no more. He seems to have perceived that there would be great and distinguishing condescension and kindness in his Lord, thus to discover himself to his obedient disciples: but he could not conceive how it could be done; or how it could consist with the setting up of his kingdom: (*Marg. Ref.* e, f.) To this Jesus replied by assuring him, that those who received and kept his commandments, thus proving that they truly loved him, would be the special objects of his Father's love; and that he and the Father would come, and take up their abode with them. —The Father and the Son being *personally* distinct, though essentially One, the *plural* number is here used. The presence and special residence of the Father and the Son, in and with the believer, (as "an habitation of God through the Spirit,") are the source of spiritual illumination, intimate communion, and delightful experience of the love of God to the soul; exciting all holy and heavenly affections, and giving an earnest and foretaste of the joys of heaven. These manifestations are perpetual in some of their effects; especially in the abiding sense of the glorious and gracious presence of God with us at all times, and an habitual judgment that he is worthy of all reverence, love, gratitude, and confidence: but they are more realizing and affecting at one time than another; according as hope, love, gratitude, and admiration, are in more lively exercise, and invisible things are brought near, by the vigorous exercise of faith on the truths and promises of Scripture. But this experience must be peculiar to true disciples: for they who do not love Jesus, neither believe nor obey his words, but cast them away with contempt; and thus they not only offend him, but the Father also, who sent him and spake by him: and therefore they cannot reasonably expect these discoveries of the divine glory and grace to their souls: nor indeed are they capable of receiving or enjoying them. '*Marg. Ref.* g, h. *Notes*, 15—20. *Ps.* 25:14. *Rom.* 8:5—11. 1 *Cor.* 3:16,17. 6:18—20. 2 *Cor.* 6:14—18, *v.* 16. *Eph.* 2:19—22. *Rev.* 2:17.)—'"We will come to him," by that Spirit, whose temple is the body of the saints: (1 *Cor.* 3:16. 6:13.) and by whose in-dwelling they are made an habitation of God. (*Eph.* 2:22.) Here therefore is no express mention made of the Holy Spirit; because by him it is that the Father and the Son dwell in us. And so it is in the beginning of the epistles, praying for grace and peace from the Father, and our Lord Jesus Christ: because this grace and peace were to be conferred on men by the Spirit.' *Whitby.*—(*Notes*, *Rom.* 1:5—7, *v.* 7. *Eph.* 1:1,2.)

Will manifest. (21) Εφανισω. *Conspicuum me præbebo.* 22. *Matt.* 27:53. *Acts* 23:15,22. 24:1. 25:2,15. *Heb.* 9:24. 11:14. —*Ex.* 33:13,18. *Sept.*—Εμφανης, *Acts* 10:40. *Rom.* 10:20.—*How is it?* (22) Τι γεγονεν; "What has come to pass?"—*Abode.* (23) Μονην. 2.

V. 25, 26. The truths which Jesus had spoken to the disciples in his personal ministry, were fully understood by them: but, when the Holy Spirit, the Author of all holiness, as well as the Teacher of all truth to man, should come to them; he would more efficaciously instruct them, powerfully remove all their prejudices, and assisting all their faculties to receive the truth. (*Notes*, 15:26,27. 16:7—13.) This indeed, in the case of the apostles, was effected in part by *immediate revelation*, by which they were infallibly preserved from all error, and guided into all truth. Yet even this revelation was principally made by causing them to recollect the doctrines, promises, and precepts which Jesus had given them; and by enabling them to see the truth, excellency, and glory of them, in the clearest and most convincing manner. Thus our Lord, in his teaching, referred to the Old Testament: and taught nothing but what that ancient revelation, fully understood, had taught men to expect: and the apostles referred to the personal ministry of Christ, and taught nothing but what his words, fully understood, entirely warranted. The same truths, therefore, are taught in every part of Scripture: in some more obscurely, in others more clearly: and any *pretended new* revelation, that teaches things contrary to the written word, or manifestly not contained in it, is so palpable an imposture, that not only no authority of bishops, popes, and councils can support it, but even miracles themselves would be insufficient to establish its divine authority. (*Notes*, *Deut.* 13:1—5. *Matt.* 16:19. *Acts* 26:19—23. 2 *Thes.* 2:8—12. 2 *Pet.* 3:1—4. 1 *John* 4:4—6.)—The more ordinary teaching of the Holy Spirit is effected in a similar manner: not by any immediate suggestion or new revelation; but by bringing to our remembrance the words of Christ, and of his apostles and prophets; and by enlightening our understandings, and preparing our hearts to receive them in knowledge and love, and to apply them, according to our cases and circumstances, by obedient faith. (*Note*, 2 *Pet.* 1:12—15.)

The Comforter. (26) Παρακλητος. See on 16. (*Notes*, 15 —17. 15:26,27.)—*He.*] Εκεινος. 15:26. 16:8,13,14.—The masculine personal pronoun: surely marking the *personality* of the Holy Spirit.—*Bring to . . . remembrance.*] Υπομνησει. *Luke* 22:61. 2 *Tim.* 2:14. *Tit.* 3:1. 2 *Pet.* 1:12. 3 *John* 10. *Jude* 5.

V. 27, 28. Our Lord being about to die, and leave his disciples, bequeathed to them "his peace" as a legacy; or gave it to them as a donation. This comprised peace with God, peace of conscience, a sweet serenity of mind, arising from confidence in God, and submission to him, with the hope of heaven, and a disposition to mutual love and harmony. (*Marg. Ref.* r. *Notes*, *Rom.* 14:13—18. *Gal* 5:22—26. *Phil.* 4:5—9. *Col.* 3:12—15.) This peace he gave them, not as the people of the world wish peace and prosperity to one another as a mere compliment, without meaning or sincerity; nor yet in that *inefficacious manner*, by which many sincerely desire the welfare of those whom they cannot relieve: but in perfect benevolence, and with divine energy; and it was a far richer legacy, than any other dying friend ever bequeathed. (*Marg. Ref.* s.) They ought therefore by no means to give way to sorrow or alarm, because of the afflictions which awaited them. (*Note*, 1.) He had told them that he was about to leave them, and to come again to them; (*Note*, 2,3.) and it they loved him wisely and properly, they would rejoice on that account; as he was about to leave his present abased and suffering condition, and to return to the Father: for, says he, "my Father is greater than I." It has been already seen, that The Word, as God and with God, is declared to be One with and equal to the Father, the Creator and Lord of all. (*Notes*, 1:1—3. 5:17—29. 10:26—31, *v.* 30.) In this respect Jesus could not say, "My Father is greater than I:" indeed there can be no greater or less in the infinite perfection of Deity. But, as God the Son was manifested in human nature; and as in this sense he was about to finish his work, and to go to receive his merited recompense, in being exalted to the mediatorial throne; the language is evidently proper, not only as to his human nature, but likewise in respect of his mediatorial character and kingdom, in which he acted as the Servant and Apostle of his Father: even as an ambassador, though equal in nature, is inferior in office, to the prince who commissions him. (*Note*, 16:7.) In this sense it perfectly accords to all the rest of the Scripture: and it behooves all who love him greatly to rejoice in his exaltation to glory, after his voluntary humiliation. (*Marg. Ref.* y—a. *Notes*, 10:32—39. *Matt.* 28.18.)

29 And [b]now I have told you before it come to pass, that, when it is come to pass, ye might believe.

30 Hereafter [c]I will not talk much with you: for [d]the prince of this world cometh, [e]and hath nothing in me.

31 But [f]that the world may know that I love the Father; and as the Father gave me commandment, even so I do. [g]Arise, let us go hence.

t 12:31. u 4:3. 2 Thes. 2:4. 2 Cor. 4:4. 1 Jo. 5:19. v 16:12. Luke 24:44—49. Acts 1:3. d 12:31. 16:11. 1 Jo. 4:4. 2 Cor. 4:4. 1 Jo. 5:19. e 3:2. 8:12. Col. 1:13. 1 John 4:4. 5:19. *Gr.* Rev. 12:9. 20:2,3,7,8. e Luke 1:35. 2 Cor. 5:21. Heb. 7:26. 1 Pet. 1:19. 2:22. 1 Jo. 3:5—8. f 14:31. 10:18. Phil. 2:8. 15:9,10. 10:11. Ps. 40:8. Matt. 26:39—42. Phil. 2:8. Heb. 5:7,8. 10:5—9. g 18:1—4. Matt. 26:46. Luke 12:50.

Is greater than I. (28) Μειζων μου εστι. 4:12. 8:53. 15:20. *Matt.* 11:11. 23:11. *Rom.* 9:12. Superiority in *rank* or *office*, with equality in *nature*, as men, is evidently intended in these and other instances. (*Note*, 16:7.)

V. 29—31. Our Lord next showed the apostles, that he had beforehand told them of his death, resurrection, and ascension into heaven, and the descent of the Holy Spirit; in order that the combined evidence of the prediction, and the miracles attending its accomplishment, might confirm their faith. (*Marg. Ref.* b. *Notes*, 16:1—6, *v.* 4.) But he should have little more opportunity for conversation with them: for Satan "the prince" of this wicked world was coming to assault him with all his power; both by his servants, even Judas, Caiaphas, and the rulers of the Jews, with Pilate and the Romans, who were about to apprehend, condemn, and crucify him; and by his own horrid temptations. (*Notes*, 18:19: *Gen.* 3:14,15. *Heb.* 2:16—18. 4:14—16. 5:7—10.) As, however, there was neither guilt in his actions, nor sin in his heart and nature, that enemy had no part in him, and could obtain no permanent advantage against him: he would find him in every respect invulnerable, and must therefore experience an absolute defeat in the conflict. (*Marg. Ref.* c—g.) To himself it would be inexpressibly severe and terrible, but the event would be most glorious. (*Note*, *Matt.* 26:36—39.) Indeed, he should not at all have been exposed to pain or death; if he had not voluntarily subjected himself to it, to manifest his ove of the Father, and obedience to him, that he might be glorified in the salvation of his chosen people: 'that the world may know, and knowing imitate my obedience to him in the severest precepts.' *Whithy.* As this was his purpose, and the time was at hand, he must call upon them to arise, and go thence to the garden, which was the place of preparation and devotion, and also the spot where his enemies were about to apprehend him.

Prince of this world. (30) Τον κοσμον τουτου αρχων. See on 12:31. (*Notes*, 16:8—11. 2 *Cor.* 4:3,4. 1 *John* 5:19. *Rev.* 12:7—12. 20:1—3.)

PRACTICAL OBSERVATIONS.

V. 1—6. We cannot help *feeling* trouble and sorrow, under our trials, perils, temptations, and sins; and because of the apostacies and iniquities which we witness: but we should watch against dejection, and that inward prevalence of dismay and disquietude, which excites murmurs and distrust, and unfits us for present duty. (*Note*, *Luke* 21:12—19, *v.* 19.) The vigorous exercise of faith in the promises and perfections of our reconciled God, and in the merits and grace of our heavenly Advocate, forms the proper and the adequate method of keeping trouble from occupying our hearts, and of producing inward joy in the midst of tribulation. For we shall thus be animated by the prospect of a speedy admission into quiet and delightful mansions in our Father's house above, of which an infinite abundance still remain, for the reception of the whole multitude of true believers. This hope will never disappoint us: the promise of the Lord will not deceive us: he has told us, that "in the world we shall have tribulation," and we may know what to expect; and he would not have permitted us to look for so glorious a felicity hereafter, if he had not intended to give it to us. But "he is gone before to prepare a place for us." He is as much performing the part of a faithful and affectionate Friend, now that he is ascended into the heavens, as when on earth he shed his blood for our sins: and he is as mindful of the concerns of all who look for him, as he will be when he shall "appear the second time without sin unto salvation." We ought, therefore, with all diligence and perseverance to use the appointed means of preparing our souls for the holy inheritance of heaven; and to wait, in the patience of hope and the obedience of love, till he shall return to "take us to himself, that where he is, there we may be also." But stubborn unbelievers have no place prepared in heaven, and no friend in the hour of death to receive their departing souls, or to welcome them at the resurrection of the last day: indeed a far different place, "prepared for the devil and his angels," awaits them; and their enemy stands ready to "receive them to himself, that where he is there they may be also;" nor is there any one to prevent the success of his malignant expectations. As therefore all know, that they are liable to be turned out of their present place of residence at an hour's warning; surely, common sense demands it of them, to seek admission into those mansions which Jesus has provided for his redeemed people. —We are indeed far more faulty than Thomas was, if, with all our advantages, we know not whither the Saviour is gone,

CHAPTER XV.

Jesus, by the parable of himself as the true Vine, and his disciples as the branches, shows the necessity of union and communion with him, in order to fruitfulness; illustrates the conduct of God towards his church; and exhorts his disciples to abide in him, 1—8. He shows the greatness of his love to them, 9—15; and that he has chosen them, that they may bring forth fruit which may remain, 16. He commands them to love one another; and warns them to expect hatred and persecution from the world, which hates both him and his father, 17—25. He promises the Comforter, to confirm the testimony which they should bear to him, 26, 27.

I AM the [a]true [b]Vine, and my Father is the [c]Husbandman.

a 1:9,17. 6:32,55. 1 John 2:8. b Gen. 49:10,11. Ps. 80:8, &c. Is. 4:2. 5:1, &c. Jer. 2:21. 12:10. Ez. 15:2—8. Hos. 10:1. Zech. 3:8. Matt. 21:33, &c. Luke 13:6,7. c Cant. 7:12. 8:11,12. Is. 27:2,3. 60:21. 61:3. Matt. 20:1. Mark 12:1. 1 Cor. 3:9.

or the way by which we must follow him. Yet ignorance and uncertainty envelope the minds of even professed Christians in general, in this obvious and important matter: and numbers seek to enter heaven by ways of man's devising; while Jesus, "the Way, and the Truth, and the Life," is wholly, or in great measure, neglected; if not despised and opposed. It will, however, be most certainly known at last, that no one of Adam's fallen race ever found acceptance with God, or admission into the mansions of felicity, who refused to seek them by faith in the righteousness, atonement, and mediation of our crucified Emmanuel; by reliance on his word, who is essential Truth, and by seeking life to his soul from him who is the Life itself. It greatly concerns all the opposers and despisers of the grace proposed in the gospel seriously to reconsider this subject; and all who are beginning to seek the favour of God and eternal life, should especially direct their attention to it, that they may not delay to come in that Way by which alone sinners can find access to a holy God, and admission into a holy heaven. (*Notes*, *Is.* 28:12—20. *Jer.* 6:16,17. *Matt.* 11:27—30. *P. O.* 25—30.)

V. 7—14. In proportion as we know Jesus, we know the Father also. Every true believer has, in a measure, thus known and seen him: the character, doctrine, and cross of Christ form the glass in which we must contemplate the glory of the invisible God. (*Notes*, 17:1—3, *v.* 3. 2 *Cor.* 3:17,18. *P. O.* 7—18. *Note*, 4:5,6.) It is owing to our inattention to his words and works, that our discoveries are so feeble and so few. Thus we are our own enemies; for this is the only satisfactory good which can suffice to fill all our enlarged capacities with an adequate felicity. If we sinners could behold God in his essential glory, the discovery would dismay and overwhelm us: in the Person of Jesus alone can we see Him, as "a just God and a Saviour," as glorious in holiness and abundant in mercy; and as the proper Object of our delightful contemplation, our firm confidence, our humble rejoicing, and our thankful adoration. May the doctrine and character, the miracles and prophecies, the sufferings and glory of our divine Redeemer; the great things which he personally performed when on earth, and the still greater which he has done by his believing servants, since his ascension into heaven; confirm our faith in him, and assure us that "He is in the Father, and the Father in him." Even now, "whatsoever we shall ask in his name," as conducive to our good, and suited to our state, he will give it to us: (*Notes*, *Matt.* 7:7—11. *Jam.* 5:16—18. 1 *John* 5:14,15.) that in the renewal of our souls to holiness, our steady and successful resistance of temptation, our patient obedience under trials, and the conversion of sinners by our means, "the Father may be glorified in the Son;" for these are very great works in the sight of angels, and of God himself, however men may despise them. (*Notes*, and *P. O. Luke* 15:1—10.)

V. 15—24. We have not indeed been favoured with the Redeemer's personal presence; but we are encouraged confidently to hope for that of the Holy Spirit, who is sent by the Father, through his intercession, to "abide with us for ever." His miraculous operations are not to be expected, nor are they needful for us: but as a Teacher, a Sanctifier, and a Comforter, he will always continue with his church; and as the Source of holiness and felicity, he will abide with every believer for ever. (*Note*, 4:10—15. *P. O.* 1—15.) "The world" of unconverted men, with all their wisdom and learning, are unable to understand, or to desire and receive, these sacred influences of "the Spirit of truth:" and we can scarcely expect to escape the appellation of enthusiasts or hypocrites, if we profess our faith and hope, and experience in this respect, in the most scriptural manner. But the true believer cannot be unacquainted with that blessed "Comforter, who dwelleth in him;" nor may he deny his obligations to him and dependence on him, from whose gracious influences all his hopes and joys arise; and who will for ever dwell in all those who "love Jesus and keep his commandments." Whatever losses such disciples may sustain, or whatever troubles may await them, they shall not be left destitute and friendless: the absence of their beloved Lord will be short, and his return will be sure; they see him, whom the world perceives not; they believe and are assured, that "he is in the Father, and I they in him, and he in them:" in his strength they labour, in his righteousness they are entitled to eternal life; and "because he lives, they shall live also," and be kept by his power through faith to complete salvation. (*Note*, 1 *Pet.* 1:3—5.)—But these privileges do not belong to all who profess, or even are zealous for, the truths of the gospel; being

2 Every [d]branch in me that beareth not fruit he taketh away; [e]and every *branch* that beareth fruit he purgeth it, [f]that it may bring forth more fruit.

3 Now [g]ye are clean through the word which I have spoken unto you.

4 [h]Abide in me, and [i]I in you. [k]As the branch cannot bear fruit of itself except it abide in the vine; no more can ye, except ye abide in me.

5 I am [l]the Vine, ye *are* the branches: he that abideth in me, and I in him, [m]the same bringeth forth much fruit; for [n]without me [n]ye can do nothing.

d 6. 17:12. Matt. 3:10. 15:13. 21:19. Luke 8:13. 13:7—9. 1 Cor. 13:1. Heb. 6:7, 8. 1 John 2:19. e Job 17:9. Ps. 51:7—13. Prov. 4:18. Is. 27:9. 29:19. Hos. 6:3. Mal. 3:3. Matt. 3:12. 13:12,33. Rom. 5:3—5. 8:28. 2 Cor. 4:17,18. Phil. 1:6—11. 1 Thes. 5:23,24. Tit. 2:14. Heb. 6:7. 12:10,11. Rev. 3:19. f 8,16. Gal. 5:22,23. Phil. 1:11. Col. 1:5—10. g 13:10. 17:17. Eph. 5:26,27. 1 Pet. 1:22,23. h 6,7. 6:68,69. 8:31. Cant. 8:5. Luke 8:15. Acts 11:23. 14:22. Gal. 2:20. Col. 1:23. 2:6,7. 1 Thes. 3:5. Heb. 10:39. 1 John 2:6,24—28. 2 John 9. Jude 20,21. i 6. 56. 14:20,23. 17:23. Rom. 8:9,10. 2 Cor. 13:5. Eph. 3:17. Col. 1:27. k 5:6. Is. 27:10,11. Ez. 15:2—5. 2 Cor. 12:8—10. 1 Rom. 12:5. 1 Cor. 10:16,17. 12:12,27. 1 Pet. 2:4,5. m 16. 12:24. Prov. 11:30. Hos. 14:8. Luke 13:6—9. Rom. 6:22. 7:4. 2 Cor. 9:10. Gal. 5:22. Eph. 5:9. Phil. 1:11. 4:17. Col. 1:6,10. Jam. 1:17. 2 Pet. 1:2—18. 3:18. * Or, *severed from me*. Acts 4:12. n 5:19. 9:35. 2 Cor. 13:8. Phil. 4:13.

confined to them, whose "faith worketh by love," and whose love to Jesus induces them "to keep his commandments:" and they are enjoyed in proportion to the degree of their love and obedience. Such persons are thus evidenced to be the subjects of the Father's electing love, the peculiar purchase of the incarnate Son, and partakers of the Holy Spirit, in his regenerating and new creating grace. The divine image, renewed upon their souls, is beloved and delighted in by the Father and the Son; their holy affections and obedience are honourable to the gospel: and their happy experience of near and sweet communion with the Lord in his ordinances, the discoveries of his presence and glory to their souls, the light of his countenance, and the joy of his salvation, will make them know, "how he manifests himself to them as he doth not to the world:" while their conscious unworthiness will fill them with thankful admiration and adoration of his unspeakable condescension. But those who do not love Jesus, and who keep not his sayings, cannot know what these special manifestations mean: they only proclaim their own folly, if they deny the reality of them, because they never experienced them: (*Notes*, *Prov.* 14:10. 2 *Pet.* 1:19. 1 *John* 5:9,10.) and if any pretend to them, when living in allowed disobedience to Christ, they must be plainly told that they deceive themselves.

V. 25—31 Would we know the way of peace, we must fervently pray for the teaching of the Holy Spirit, and simply depend on it: thus the words which Jesus has spoken will be brought to our remembrance, and we shall be enabled to understand, believe, and obey them; and our experience of their truth and goodness will solve those difficulties, which to others are insuperable. Thus we shall receive that legacy which Jesus has bequeathed to all his disciples, even "His peace," which is, "the peace of God that passeth all understanding;" and it will contribute more to our present comfort, than the friendship, the applause, or even the possession of the whole world; for it will garrison our hearts against trouble and terror, in the most afflictive scenes of life, and in the solemn hour of dissolution. (*Note*, *Phil.* 4:5—7. We may distinguish the peace which he gives, from that of Pharisees and hypocrites, by its humbling and sanctifying effects; and by its enabling us to unite great tenderness of conscience, with sweet affiance in God's mercy, and calm submission to his will. Let us then rejoice, that our beloved Saviour has, in our nature, entered into "the joy set before him," being "ascended to his Father and our Father, to our God and his God." (*Note*, 20:11—17, *v.* 17.) Let us compare his words with our experience and observation, for the daily confirmation of our faith. Let us rejoice in his victories over "the prince of this world:" and though the enemy has still a strong party in our souls, yet, depending on the Redeemer's all-sufficient grace, let us prosecute his victories, both by resisting temptation, and opposing the cause of sin and Satan in the world: let us copy the example of the Saviour's love and obedience; and let us be ready to arise and encounter hardship and danger, with constancy and alacrity; and to go hence by death, whenever he shall please to summon us away.

NOTES.—CHAP. XV. V. 1. The close of the preceding chapter intimates, that our Lord and his disciples then arose from table, as about to leave the house and retire to Gethsemane: yet probably they did not set out, till he had finished this discourse, and the prayer with which he closed it. (14:31. 18:1.)—Some, however, think that this and the following chapters were spoken by the way, before they passed the brook Kedron.—Perhaps the fruit of the vine, of which they had been partaking, or the sight of a spreading vine, gave occasion to this illustration of that union between Christ and his disciples, which had before been mentioned. (*Note*, 14:18—20.)—The nation of Israel, the worshippers of JEHOVAH, had frequently been represented as "a vine;" but Jesus declared that he was "the true Vine." (*Marg. Ref.* a, b. *Notes*, *Ps.* 80:8—13. *Is.* 5:1—7. *Jer.* 2:20,21.) For that nation had been only a type of the true Israel, the Seed of Abraham; which consists of Christ, and believers as one with him. (*Notes*, *Rom.* 4:9—17. 11: *Gal.* 3:15—29.) He therefore was "the true Vine," the substance of that shadow; and all the fruitful branches of that vine, which had produced good fruit, had been rendered so by grace derived from him.—His "Father was the Husbandman," who planted, watered, guarded, and took care of this Vine, and of all its branches. (*Marg. Ref.* c. *Notes*, *Cant.* 8:11,12. *Matt.* 21:33—44.) He had appointed the person of Christ, as "God manifested in the flesh," and from the beginning had made known his purpose of sending him to redeem sinners. He had determined every thing respecting his mediatorial work, and its happy and glorious consequences. He had constituted him the medium of communication, through which alone he would show favour, and convey grace, to any of the apostate race of men. He took peculiar delight in his obedience and sacrifice, as man's Surety; and in "giving him the Spirit without measure," to furnish him for his work; and also that from his fulness all believers might receive grace sufficient to render them fruitful and holy; and he was well pleased with the care of his church, and greatly valued its fruit. (*Notes*, 1:16. 3:27—36, *v.* 34.)—The union of the divine and human nature in the person of Christ, and the fulness of the Spirit in him, resemble the *root* of the vine, deriving the fertilizing juices from a rich soil; and his mediatorial work, like the *stem*, conveys these to all believers, to render them fruitful.—Like the vine, the Redeemer appears to the ignorant, proud, and unbelieving, mean and despicable; while the wise of this world, the learned, the valiant, and the mighty, are counted like the stately cedar or the sturdy oak: but the fruit of this Vine, and of its branches, is far more valuable than all the other productions of the earth. (*Notes*, *Is.* 4:2. 53:2,3. *Ez.* 15:6—8.)

True.] ἀληθινος. 1:9. 6:32. *Rev.* 3:7,14. 6:10. See on 17:3.

V. 2. In the visible church there are great numbers, who are united to Christ merely by external profession, by attendance on ordinances, or by filling up some station among his disciples, as Judas did. These resemble those luxuriant branches of the vine, which must be pruned away, or they will crowd the others, and prevent the fruit of them from coming to perfection. Every person of this description, the Husbandman will in due time remove. By temptations and persecutions, many are detected, and become apostates; some are left to turn aside to false doctrines; and others are cut off by awful judgments, or silently removed by death. Thus Judas was removed from among the apostles, and the unbelieving Jews were cast out of the church. (*Marg. Ref.* d. *Notes*, *Matt.* 3:11,12. 7:21—23. 13:20—22. 22:11—14. 25:1—4. 1 *Cor.* 11:17—22, *v.* 19. 1 *John* 2:18,19.) On the other hand every one who is really united to Christ, by partaking of his Spirit, and by true faith in him, and who shows it, in "the fruits of righteousness" which he produces, is pruned and tended by the Husbandman, that he "may bring forth more fruit." The chastisements, temptations, and humiliating discoveries of their own hearts, by which, (in subserviency to his word and sanctifying Spirit,) he purifies them from their idols and worldly attachments, and mortifies their pride and self-confidence, are often very sharp and painful; but they promote their fruitfulness. (*Marg. Ref.* e.)

Branch.] Κλημα. 4,5,6. H re only N. T.—*Ez.* 15:2. 17:6,7,23. 19:11. *Sept.*—*He* r eth.] Καθαιρει. *Heb.* 10:2. Not elsewhere.—Αιρει, "ta th away;" καθαιρει, "purifieth," or cleanseth; and καθαροι, "clean," (3) have a relation to each other in the original, which cannot be preserved in a translation.—None but the *unfruitful* are taken away.

V. 3—5. The apostles, after Judas had left them, were all branches in some measure fruitful: and Jesus, without excepting any of them, declared that they were clean, through the efficacy of the doctrine which he had taught them, and their believing attention and obedience to it; (*Marg. Ref.* g. *Note*, 13:6—11, *v.* 10.) And, as all their approaching trials were intended for their increasing purity and fruitfulness; he exhorted them "to abide in him," by faith and continual dependence on him: thus he would "abide in them," by the efficacious operation of his grace, rendering them fruitful and comfortable. '"Remain in me," by faith, love, and obedience (10) ... "and I will remain in you" by my Spirit.' *Whitby*. (*Marg. Ref.* h, i. *Notes*, 9—11. 8:30—36. *Acts* 11:23,24. 1 *John* 2:26—29.) For, notwithstanding their present attainments, they could no more perform any spiritual and acceptable obedience, without receiving from him further supplies of grace, than "the branch" could bear fruit, except it remained in union with the vine, and derived continual nourishment from it. As he was "the Vine, and they were the branches," this illustration would aptly show them their need of constantly living by faith in him. (*Note*, *Gal.* 2:17—21, *v.* 20.) Every believer, thus abiding in him, would "bring forth much fruit:" but as those who were wholly *separated* from him could do nothing good in the sight of God at any time; so true believers would not be able to do any thing effectual in the service of God, if the exercise of their faith in him should by any means suffer a temporary suspension. (*Marg. Ref.* k—n. *Notes*, *Rom.* 8:10—13. 1 *John* 3:18—24, *v.* 24.)—'As this respects all Christians, the sense runs thus: If ye abide in me, by that faith which purifies the heart, (*Acts* 15:9.) and works by love; (*Gal.* 5:6.) and "I in you," by that Spirit, without whom none can be a member of

6 If a man abide not in me, [c]he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned.

7 If ye abide in me, and [d]my words abide in you, [e]ye shall ask what ye will, and it shall be done unto you.

8 Herein [f]is my Father glorified, that ye bear much fruit; [g]so shall ye be my disciples.

[*Practical Observations.*]

9 As [h]the Father hath loved me, so have I loved you: [i]continue ye in my love.

10 If [k]ye keep my commandments, ye shall abide in my love; [l]even as I have kept my Father's commandments, and abide in his love.

11 These things have I spoken unto you, [m]that my joy might remain in you, and *that* [n]your joy might be full.

12 ¶ This is [o]my commandment, That ye love one another, as I have loved you.

13 [p]Greater love hath no man than this, that a man lay down his life for his friends.

14 Ye are [q]my friends, [r]if ye do whatsoever I command you.

15 Henceforth [s]I call you not servants; for the servant knoweth not what his lord doeth: but I have called you [t]friends; [u]for all things that I have heard of my Father I have made known unto you.

16 Ye [v]have not chosen me, but I have chosen you, [w]and ordained you, that ye should go [x]and

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c Job 15:30. Ps. 80:15,16. Is. 14:19. 27:10,11. *Ez.* 15:3—7. 17:9,10. 19:12—14. Matt. 3:10. 7:19. 13:41. 27:5. Heb. 6:7,8. 10:26—29,39. 2 Pet. 2:20—22. 1 John 2:19. Jude 12,13. Rev. 20:15. 21:8. p 8:37. Deut. 6:6. Job 23:12. Ps. 119:11. Prov. 4:4. Jer. 15:16. Col. 3:16. 1 John 2:14,27. 2 John 1,2. q 16. 14:13,14. 16: 23. Job 22:26,27. Ps. 37:4. Prov. 10:24. Is. 58 8,9. Jam. 4:2,3. 5:16. 1 John 3: 22. 5:14,15. r Ps. 82:12—15. Is. 60:21. 61:3. Hag. 1:8. Matt. 5:16. 1 Cor. 6:20. 10:31. 2 Cor. 9:10—15. 1 Thl. 1:11. Tit. 2:5,10. 1 Pet. 2:12. 4:11. s 8:31. 13:35. Matt. 5:44,45. Luke 6:35. t 13. 17:23,26. Eph. 3:18,19. Rev. 1:5. u 11. 1 John 2:28. Jude 20,21. x 14:15,21—23. 1 Cor. 7:19. 1 Thes. 4:1,2. 2 Pet. 2:21. 1 John 2:5. 3:21—24. 5:3. Rev. 22:14. y 4:34. 8:29. 12:49,50. 14 31. 17:4. Is. 42:1—4. Matt. 3:15—17. Heb. 7:26. 10:5—10. 1 John 2:1,2. z Is. 53:11. 62:4,5. Jer. 32: 41. 33:9. Zeph. 3:17. Luke 15:5,6.9.10,23,24,32. a John 1:4. a 16:24,33. 17:13. Rom. 15:13. 2 Cor. 1:21. Eph. 5:18. Phil. 1:25. 1 Thes. 5:16. 1 Pet. 1:8. 2 John 12. b 13:34,35. Rom. 12:10. Eph. 5:2. 1 Thes. 3:12. 4:9,10. 2 Thes. 1:3. 1 Pet. 1:22. 3:8,9. 4:8. 1 John 2:7—10. 3:11—18,23. 4:21. c 10:11,15. Rom. 5:6—8. Eph. 5:2. 1 John 4:7—11. d 14:15,28. 2 Chr. 20:7. Cant. 5:1. Is. 41:8. Matt. 12: 50. Luke 12:4. Jam. 2:23. e 2:5. 13:17. 14:21. 1 John 5:3. f 20. 12:26. 13:16. 20:17. Gal. 4:6,7. Philem. 16. Jam. 1:1. 2 Pet. 1:1. Jude 1. Rev. 1:1. g 14. h 4: 19. 17:6—8,26. Gen. 18:17—19. 2 Kings 6:8—12. Is. 25:14. Am. 3:7. Matt. 13: 11. Luke 10:23,24. Acts 20:27. Rom. 16:25,26. 1 Cor. 2:9—12. Eph. 1:9. 3:3. Col. 1:26. 1 Pet. 1:11,12. i 19. 6:70. 13:18. Luke 6:13. Acts 1:24. 9:15. 10:41. 22:14. Rom. 9:11—16,21. 1 John 4:10,19. k 20:21—23. 21:15—17. Is. 49:1—3. Jer. 1:5—7. Matt. 28:18,19. Mark 16:15,16. Luke 24:47—49. Acts 1:8. Rom. 1: 5. 15:15,16. 1 Cor. 9:16—18. Gal. 1:15,16. Col. 1:23. 1 Tim. 2:7. 2 Tim. 1:11. 2:2. Tit. 1:3. 18. Prov. 11:30. Is. 27:6. 55:10—13. Mic. 5:7. Rom. 1:13. 15:16 —19. 1 Cor. 3:6,7. Col. 1:6. Jam. 3:18.

Christ: (*Rom.* 8:9. 1 *John* 3:24. 4:13.) you shall abound in the fruits of the Spirit. But without my Spirit abiding in you, and uniting you to me, your Head, you can do nothing acceptable to me, or worthy of my gospel: as it respects the apostles, it may further note, that without the gifts and powerful assistance of the Holy Spirit, they could do nothing to convert the world to the faith; as being not sufficient of themselves for that work, but having their sufficiency from that God who giveth them the Holy Spirit. (2 *Cor.* 3:5,6.)' *Whitby.*

Abide. (4) Μεινατε. See on 8:31.—*Without me.* (5) Χωρις εμου. "Severed from me." *Marg.* 20:7. *Matt.* 14: 21. *Eph.* 2:12. A χωριζω, *separo.*

V. 6—8. (*Note*, 2.) Unfruitful professors of the gospel would not "abide in" Christ: their profession would therefore wither, and they would only be fit to be cast into the fire of hell: even as the withered branches of a vine are of no use, but men gather them and burn them as waste wood. (*Marg. Ref.* o. *Notes*, *Is.* 27:7—11. *Ez.* 15:1—5. 20:45—48. *Mal.* 4:1. *Matt.* 3:7—10. *Heb.* 6:7,8.) But while the apostles and disciples, at that time and in every age, abode in Christ, and maintained communion with him, while his words dwelt in their understandings, memories, and affections, by obedient faith, they might ask what they would, and their prayers would be assuredly granted; and this would secure their increasing fruitfulness and usefulness. (*Marg. Ref.* p, q. *Notes*, *Ps.* 37:4. *Col.* 3:16,17. 1 *John* 5:14,15. 2 *John* 1—3,7—11. *Jude* 20—25.) Thus the Father would be glorified in the abundant fruit produced by them; as the husbandman would value the produce of his vineyard for the sake of his friends, even though he should not want it for himself: their holy doctrine would thus be recommended and propagated; the perfections and wonderful works of God made known; the genuine tendency of the gospel shown; sinners converted; and spiritual worshippers added to the Lord. (*Note*, 12—16.) At the same time this would prove them to be his true disciples, which could not be known by any other evidence, if this were wanting, and they would become more and more worthy of that honourable title. (*Marg. Ref.* r, s. *Notes*, 8:30—36, *v.* 31. *Matt.* 5:43—48, *v.* 45. *Gal.* 5:16—26. *Phil.* 1:9—11. *Jam.* 2:14—26.)

V. 9—11. Our Lord next reminded the disciples of the exceeding riches of his love to them, which resembled that of the Father to him. (*Note*, 17:22,23.) He indeed is the adequate Object of his Father's love, both on account of his personal dignity and excellency, and his mediatorial righteousness and atonement, and the glory thence redounding to the divine perfections and government: but the love of Christ to his disciples was first placed on them as sinners, and was therefore perfectly unmerited; though he afterwards loved his own image in them, and delighted in their cordial attachment and obedience to him. His love to them was, however, immense, unchangeable, and everlasting; and he intended to honour and bless them, according to the purpose and effect of the Father's love to him. (*Note*, *Eph.* 3:14—19.) He therefore exhorted them to "continue in his love;" that is, to persevere in implicit faith and obedience in all things; thus showing the sincerity of their love to him, which would conduce to their habitual experience of his love to them, and all its happy effects. For thus he, their Lord and Saviour, had perfectly obeyed his Father's commandments, and so continued in his love. (*Marg. Ref.* t—y. *Notes*, 14:15—24. *Jude* 20,21.) He had indeed spoken these words unto them, to excite them to this constancy of faith and obedience, that he might have abundant cause to rejoice in them, and their comfort and usefulness; and that their joy in him, as their unchangeable Friend, might be full and complete, by their uninterrupted communion with him and communications from his fulness, and their assured hope of his glory.—Many interpret the words, "my joy, &c." of the joy which Christ conferred on his disciples; but it is most obvious to explain them of the joy which he had in them; and there is abundant scriptural ground for this interpretation. (*Marg. Ref.* z, a. *Notes*, *Is.* 53:11,12. 62:1—5. *Zeph.* 3:14—17, *v.* 17. *Luke* 15:3—7. *P. O.* 1—10.)—*Continue ye.* (9) Μειναται. 4,16.

V. 12—16. (*Note*, 13:31—35.) The great commandment which our Lord, on this affecting occasion, exhorted the disciples to obey, was love of one another, for his sake and after his example. (*Marg. Ref.* b. *Notes*, 1 *Cor.* 13:4—7. *Eph.* 5:1,2. 1 *John* 2:7—11. 3:16,17.) This would necessarily imply the highest degree of active, liberal, sympathizing, patient, and self-denying affection.—The greatest love which had ever been heard of, was expressed, when a men deliberately laid down his own life, to preserve that of his valued friend or benefactor. Many have rushed upon danger in the field of battle, or on a sudden emergency; and thus lost their lives *honourably* in defence of those, who were of superior merit or rank, and to whom their obligations were very great: a few instances are recorded of such as were even deliberately willing to part with life, to preserve those whom they greatly loved. But Jesus, "the Lord of glory," was about to lay down his life, in the midst of agony and ignominy, for those who were infinitely inferior to him, utterly undeserving of his esteem, and indeed the meet objects of his indignation and abhorrence. He had fixed his love upon them when they were enemies, and when the sacrifice of his death was necessary to their deliverance from wrath, and reconciliation to God, in consistency with the honour of his law and justice; and he had changed them into his friends by converting grace. (*Notes*, *Rom.* 5:6—10. 1 *John* 4:9—12,19—21.) Thus they had learned to love him, and he had admitted them to the honourable rank of friends: (*Note*, *Jam.* 2:21—24.) as such he was now about to die for them, according to his previous engagement; and in doing this, he meant also to show them in what manner, and to what degree, they ought to love one another.—Notwithstanding his dignity and holiness, and their meanness and sinfulness, he purposed to treat them as his intimate friends, so long as they unreservedly obeyed his commandments; without deviating from any of them, through fear of men, or love of the world. (*Marg. Ref.* c—e. *Notes*, 9:11. 14:15—24.) They were indeed servants; he had a right to exercise all the authority of a Sovereign, and he had often spoken to them as servants: (*Note*, 13:12—17.) but from that time he meant still more fully to treat them as his friends. For servants, especially slaves, were seldom informed of their masters' intentions and counsels: but he had made known to them all those things which had been intrusted to him as Mediator, to communicate to his church; and they would soon be instructed, by his Spirit, in a more complete understanding of his whole counsel, and employed to make it known to mankind. (*Marg. Ref.* f—h. *Notes*, *Gen.* 18:17—19. *Am.* 3:4 —8.) But they must recollect, that this marvellous friendship, between "the Lord of glory" and such poor sinful worms, did not originate from them. They were not, of themselves, disposed to choose him and his service; but he had first "chosen them to salvation," called them to be disciples, and selected them to the office of apostles: and their choice of him, and love to him, had arisen from his choice of them. (*Marg. Ref.* i. *Notes*, *Rom.* 9:15—18. 2 *Thes.* 2:13,14.) He had moreover *ordained*, or *appointed*, them his ministers, in order that they might go forth in his name, into the most distant regions; and that by their holy lives, unwearied labours, patient sufferings, faithful preaching, and fervent prayers, some of them, as writers of the sacred Scripture, and most of them as martyrs in his cause, "might bring forth fruit," to the glory of God and the salvation of an

bring forth fruit, [m]and *that* your fruit should remain; [n]that whatsoever ye shall ask of the Father in my name, he may give it you. [*Practical Observations.*]

17 ¶ These things [o]I command you, that ye love one another.

18 If [p]the world hate you, ye know that it hated me before *it hated* you.

19 If ye were [q]of the world, the world would love his own: but [r]because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember [s]the word that I said unto you, The servant is not greater than his Lord. If they have persecuted me, they will also persecute you; [t]if they have kept my saying, they will keep yours also.

21 But [u]all these things will they do unto you for my name's sake, [x]because they know not him that sent me.

22 If I had not come and spoken unto them, [y]they had not had sin: but now they have no [z]cloak for their sin.

23 He [a]that hateth me, hateth my Father also.

24 [b]If I had not done among them the works which none other man did, they had not had sin: [c]but now have they both seen [d]and hated both me and my Father.

25 But *this cometh to pass*, [e]that the word might

m Gen. 18:18,19. Ps. 71:18. 78:4—6. 145:4. Zech. 1:4—6. Acts 20.25—28. Rom. 15.4. 1 Cor. 10:11. 2 Tim. 2:15—17. Heb. 11:4. 2 Pet. 1:14—21. 3:2,15,16. n 7. 14.13,14. 16:23,24. Matt. 21:22. o 12. 1 Pet. 2:17. 1 John 3:14—17. p 23—25. 8:20. 7:7. 1 Kings 22.8. Is. 49:7. 53:3. Zech. 11:8. Matt. 5:11. 10:22. 24:9. Mark 13:13. Luke 6.22. Heb. 12:2,3. Jam. 4:4. 1 John 3 13. q Luke 6:32,33. 1 John 4:4,5. r 16. 17:14—16. Eph. 1:4—11. 2:2—5. Tit 3.3—7. 1 Pet. 2 12. 4:3,4. 1 John 3:12. 5 19,20. Rev. 12.9,17. 20.7—9. s 5:16. 7 32. 8:59. 10:31. 11 57. 13 16. Matt. 10:24,25. Luke 2:34,35. 6:40. Acts 4:27—30. 7:52—60. 1 Thes. 2 15,16. t 1 Sam. 8.7. Is. 53:1—3. Ez. 3.7. u 16:3. Ps. 69:7. Is. 66:5.

Matt. 5:11. 10:18,22,39. 24:9. Luke 6:22. Acts 9:16. 1 Pet. 4:13,16. x 8:19,54 55. Acts 17:23. 28.25—27. Rom. 1:28. 1 Cor. 2:8. 15:34. 2 Cor. 4:3—6. 2 Thes 1:8. 1 John 2:3,4. y 24. 3:18—21. 9:41. 12:48. 19:11. Ez. 2:5. 33:31—33. Luke 12:46,47. Acts 17:30. 2 Cor. 2:14—16. Heb. 6:4—8. Jam. 4:17. * Or, *excuse*. Rom. 1:20. 2:1. 1 Pet. 2:16. z 8:40—42. 1 John 2:23. 2 John 9. a 3:2. 5:36. 7:21. 10:32,37,38. 11:47—50. 12:10,11,37—40. Matt. 9:33. 11:5,20—24. Mark 2:12. Luke 10:12—16. 19:37—40. 24:19. Acts 2:22. 10:38. Heb. 2:3,4. b 6:36. 12:45. 14:9. Matt. 21:32. c 23. Ex. 20:5. Deut. 5:9. Ps. 81:15. Prov. 8:36. Rom. 1:30. 8:7,8. 2 Tim. 3:4. Jam. 4:4. d 10:34. 19:36. Luke 24:44. Rom. 3:19.

immense multitude of souls. (*Note*, 6—8.) Nor would this fruit perish when they died, or only remain in the gracious recompense bestowed upon them in another life; but it would also abide, in the continuance and success of the gospel, from age to age, even to the end of the world. So that many millions, who would not come into existence till long after their decease, would arise and bless God for the grace bestowed upon them, and for the gospel transmitted to them through their ministry, and by their writings; even as generous wines are preserved a long time, and prove a cordial to those who live, when both the vines whence they were produced, and they who cultivated them, are removed. (*Marg. Ref.* l, m. *Note*, 2 *Pet.* 1:12—15. *P. O.* 12—18.) They were also called into this state of friendship, that, their prayers being answered by the Father through his intercession, all blessings might be conferred on them, and all ability and success secured to them, in respect of their most important work. (*Marg. Ref.* n. *Note*, 14:7—14, *vv.* 13,14.)

Lay down his life. (13) Την ψυχην αυτου θῃ. See on 10:11. 'Christ here saith, he doth ψυχην τιθεναι, "lay down his life for his friends," rather to express the greatness of his love, than the merit of his passion; and when he doth so, he uses constantly this phrase; (10:15,17. 1 *John* 3:16.) but when the merit of his passion is expressed, the phrase used is υπερ ἡμων, or υπερ ἁμαρτιων, to "die for us, or for our sins." (*Rom.* 5:6,8. 2 *Cor.* 5:15. *Heb.* 2:9. 1 *Pet.* 3:18.)' *Whitby.*—*Friends.* (14) Φιλοι. 13,15. 3:29. 11:11. *Matt.* 11:19. *Luke* 12:4. *Jam.* 2:23. 4:4. 3 *John* 15.—*I have chosen.* (16) Εξελεξαμην. 19. 6:70. 13:18. *Acts* 1:2,24. 1 *Cor.* 1:27,28. *Eph.* 1:4. *Jam.* 2:5. (*Note*, 17—21, *v.* 19.)—*Ordained.*] Εθηκα. *Acts* 13:17. *Rom.* 4:17. 1 *Thes.* 5:9. *Heb.* 1:2.

V. 17—21. The apostles and the other disciples of Christ were engaged in one common cause, for the glory of God and the benefit of mankind; and it would be peculiarly necessary that they should be united in the closest bonds of mutual love: especially, as the world would be sure to hate, oppose, and persecute them. (*Marg. Ref.* o, p. *Notes*, *Matt.* 5:10—12. 10:16—22. 1 *Pet.* 4:12—16. 1 *John* 3:13—15.) To prepare their minds for this trial, they ought to consider that the men of the world had "hated him, before it hated them:" they had treated him with the greatest enmity, contempt, and cruelty, notwithstanding the perfect wisdom, holiness, and beneficence of his whole conduct. If then the apostles had been his disciples in name alone, and their principles and conduct had accorded to the maxims, fashions, and pursuits of worldly men; these would have loved and caressed them, as friends and brethren. (*Notes*, 7:3—10. 17:13—16. 1 *John* 4:4—6.) But he had selected them from among their former worldly companions; and effectually called them to preach his humbling doctrine, to copy his holy example, and to promote his cause, in direct opposition to the course of the world: and therefore the same pride, ignorance, and wickedness, which had excited the world to hate him, would induce it to hate them also. (*Marg. Ref.* q, r.) He had just before reminded them that the servant was not above his Lord: (*Note*, 13:12—17.) his apostles, ministers, and zealous disciples, therefore, could reasonably expect no other than to be persecuted by such persons as had persecuted him. If men in general had welcomed his doctrine and obeyed it, they might hope that their words also would be thus attended to; but as the contrary was obvious, it would be vain to indulge such an expectation. As they would be faithful in their ministry, and holy in their example, the Jews, as well as the Gentiles, would hate, revile, and persecute them, from enmity to him, and his character, doctrine, and authority; because they knew not that God whom they professed to worship. (*Marg. Ref.* s—x. *Notes*, 7:25—30, *v.* 28. 8:54—59, *v.* 55. 16:1—3, *v.* 3. *Matt.* 10:24—26,34—36. 24:6—8.) For, being ignorant of his perfections, his law, and the spiritual religion which he required and approved, they supposed him to be pleased with their formal services; and expected him to send a Messiah, to humour their prejudices, to sooth them in their presumptuous confidence and to gratify their ambition. So that, when Jesus came in a lowly manner, to call them to repentance, to inculcate his holy religion, and to bestow spiritual blessings; they hated and crucified him; and supposed that they pleased God by cleaving to their ceremonies and traditions, and opposing his gospel.—'This seems a strong intimation, that even in nations which profess Christianity, if true religion fall, as it very possibly may, to a very low ebb; they who exert themselves remarkably for the revival of it, must, on the very principle here laid down, expect hatred and opposition: and that the passages of Scripture relating to persecution are not so peculiar to the *first ages*, or to Christians living in *idolatrous* countries, as some have supposed. Would to God, the malignity to be found in some of us against our brethren did not too plainly illustrate this remark. Men will probably experience the truth of it in proportion to the degeneracy of those around them; and to the vigour and resolution with which they bear testimony against prevailing errors and vices.' *Doddridge.*—'They who preached the same doctrine which rendered him' (Christ) 'so hateful to the world, might reasonably expect the like treatment from it. ... He being not of the world, and they being chosen by him out of the world; the ground of the world's hatred against them must be the same.' *Whitby.*—"The world," which thus hated and persecuted Christ and his apostles, or that part of it especially intended, were the professed worshippers of God, as much as nominal Christians now are: they were the teachers and rulers of the people of God according to the law; and they were far more zealous for religion, according to their views of it, than the bulk of professed Christians and ministers are at present. Now, if true religion be the same as it then was; if it be preached and exemplified in the same manner, and with the same zeal as in the primitive times; and if the spirit of the world be the same in every age and nation; persecution must be the consequence: except as lukewarmness, and indifference about all religion, paralyze the carnal enmity of the heart; or as wise laws bind the hands of those who would persecute if they might: and even then their tongues and pens will show their deep and slanderous malignity against the truth and its zealous friends. The indiscretions and mistakes of the persons concerned, may give the *occasion* and *advantage* to their enemies: but perfect wisdom, meekness, and love would not abate the enmity itself, nay, it would greatly exasperate it.

It hated me before it hated *you.* (18) Εμε πρωτον ὑμων μεμισηκεν. 1:15,30. *Matt.* 22:38. *Mark* 6:21. 1 *Tim.* 1:15,16.—*I have chosen*, &c. (19) Εξελεξαμην. See on 16.—To be "chosen out of the world" must imply far more than to be chosen as an apostle: for Judas was neither chosen nor called "out of the world," though chosen to be an apostle.

V. 22—25. (*Notes*, 3:19—21. 9:39—41. *Matt.* 11:20—24. *Luke* 12:47,48.) Doubtless the Jews would in many respects have been chargeable with sin, if Christ had not appeared among them, for even the Gentiles are inexcusable in their ungodliness: (*Note*, *Rom.* 1:18—20.) but their sins would have been comparatively small, had he not come among them, published his holy and gracious doctrine, and confirmed it with miracles so varied, multiplied, beneficent, and manifesting omnipotence and sovereign authority, as no other person had ever wrought. (*Notes*, 5:31—38. 10:32—39.) These things having excited their most virulent enmity, and given occasion to their perpetrating the most atrocious crimes, exceedingly increased their guilt, and left them without the least excuse or palliation of it; for in every respect Jesus so represented to them the divine glory and character, that in hating him they manifested the utmost enmity to God: as all others do who reject and oppose his gospel, when plainly set before them. (*Marg. Ref.* y—a. *Notes*, 8:41—47. 14:7—14. *Rom.* 8:5—9. 1 *Cor.* 16:21—24. 1 *John* 2:20—25.) And as the Jews had seen his character and miracles, and observed his ministry, with the most decided enmity; so they had in him seen and hated the holiness, the authority, and the glory of God himself. Thus they fulfilled the words of David, who spake as a type of him, and who was hated without cause by

be fulfilled that is written in their law, [e]They hated me [f]without a cause.

26 But [g]when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, [h]which proceedeth from the Father, [i]he shall testify of me;

27 And [k]ye also shall bear witness, because [l]ye have been with me from the beginning.

e Ps. 7:4. 35:19. 69:4. 109:3. f Matt. 10:8. Rom. 3:24. 2 Cor. 11:7. Gal. 2:21. 2 Thess. 3:8. 1 Pet. 2:6. 22:17. *All in the Greek.* g 14:16,17,26. 16:7,13,14. Luke 21:49. Acts 2:33. h 8:42. Rev. 22:1. i 16:14,15. Acts 2:32,33. 5:32. 15:8.

1 Cor. 1:6. Heb. 2:4. 1 John 5:6—10. k 21:24. Luke 24:48. Acts 1:8,21,22. 3. 15. 4:20,33. 10:39—42. 13:31. 18:5. 23:11. 1 Pet. 5:1,12. 2 Pet. 1:16—18. Rev. 1:2,9. l Mark 1:1. Luke 1:2,3. 1 John 1:1,2.

the men of his generation. (*Marg. Ref.* b—e. *Notes, Ps.* 69:4. 109:2—5.)—The quotation is nearly, but not exactly, from *Ps.* 35:19. *Sept.*

They had not had sin. (22) Ἁμαρτίαν οὐκ εἴχον. 24. 9:41. —*Cloak.*] "Excuse." *Marg.* Προφασιν. *Matt.* 23:14. *Mark* 12:40. *Luke* 20:47. *Acts* 27:30. *Phil.* 1:18. 1 *Thes.* 2:5.—*Without a cause.* (25) Δωρεαν. *Marg. Ref.* f. See on *Matt.* 10:8.

V. 26, 27. The apostles, when they saw the contempt and cruelty with which their Lord was treated, and when they found that they must expect similar ill usage, might be ready to conclude that none would attend to their instructions. He therefore assured them, that "the Comforter," whom he had promised to send them, would testify of him, by his miraculous operations, and by giving success to the gospel; and they also, instructed, emboldened, and encouraged by his influences, would bear testimony to his person and character, his resurrection and ascension, and the glory of his kingdom and salvation; for which they would be eminently competent, as they had been with him from the beginning of his ministry. (*Marg. Ref. Notes,* 14:15—17,25,26. 16:7—15. *Mark* 16: 19,20. *Acts* 1:4—8,20—22. 2:25—36. 4:5—12,32—35. 5:32. *Heb.* 2:1—4.)—The Holy Spirit is here said to *proceed* from the Father; and many suppose this to refer, not only to his being sent forth from the Father and the Son, (as the Son was from the Father,) a willing messenger, to apply the salvation of Christ to the hearts of his chosen people; but to what is called his '*eternal procession*' from the Father; by which is meant something in a measure answering to the *eternal generation* of the Son, yet distinct from it. But these are incomprehensible mysteries; and (though inserted in most of the ancient creeds and formularies) seem not to be explicitly and evidently revealed: perhaps it is therefore better to adore in silence, than to attempt any explanation of such subjects; which, not being clearly revealed, cannot otherwise be at all discovered or understood.

Proceedeth. (26) Ἐκπορευεται. *Matt.* 3:5. *Mark* 6:11. 10: 46. *Rev.* 22:1. (*Note, Rev.* 22:1.)—*He.*] Ἐκεινος. See on 14:26.—Πνευμα is neuter; yet the masculine personal pronoun is joined with it. In these texts, however, Παρακλητος may be considered as the antecedent; but even this is not the case, 16:13,14. Indeed Ὁ Παρακλητος is as much personal as ἐκεινος. (*Note,* 1 *John* 2:1,2.)—In fact all the language is manifestly *personal:* "He," "the Comforter," "the Spirit of truth," "is sent," "comes," "bears witness," &c. as in other places he is said to *hear, speak, command, forbid,* &c.

PRACTICAL OBSERVATIONS.

V. 1—8. In the person and salvation of Emmanuel, the Lord has made effectual provision for the sanctification, as well as the pardon and justification of all those who believe in him: but all others must die unreconciled and unholy. He is "the true Vine," whom God has planted, and waters continually. As professed Christians, we appear to belong to this Vine: but wo be to them, who have no other union, no more intimate communion, than what consists in notions, sacraments, and forms. Such branches do no not "bear good fruit," perhaps indeed very bad fruit; and one after another of them is taken away, and left as fuel to the fire of divine wrath. But even such branches as "bear fruit" have many remaining hinderances to fruitfulness; and the gracious care of the Husbandman consists in "purging them, that they may bring forth more fruit:" so that it may reasonably be expected, that true believers will grow in grace under this heavenly culture; and if sharp means be employed to promote their sanctification, they will, when in their right mind, be thankful for them. They also earnestly desire and fervently pray to be enabled to "abide in Christ that he may abide in them," by his word and Spirit; and they attend on all instituted ordinances, as means of cementing and preserving this blessed union. They know, that only by persevering faith in Christ can they possess the assurance that they "are clean through his word:" they dread nothing so much, as being found at last among the unfruitful branches, and so left to "wither and be cast into the fire;" and this fear, and the ardent desire of being made fruitful and useful ornaments to the gospel, and blessings to mankind, dictate such prayers as will surely be answered.—True Christians long to "bring forth more and more fruit," they know that the will and the power must come from Christ, "without whom they can do nothing:" they find by experience, that any interruption in the exercise of faith and the prayer of faith, abates the vigour of every holy affection; makes way for the renewed energy of sinful inclinations; and thus robs them of all spiritual consolation. On the other hand, when they simply "live by faith in the Son of God," they are made fruitful and joyful; they glorify God, and possess in their own consciences the assurance that they are the true disciples of the Saviour; and are manifested as such in the consciences of others also. (*Notes,* 2 *Cor.* 1:12—14 5:9—12. 1 *John* 3:18—24.) Let us then indulge a holy ambition, of living more simply on the fulness of Christ, and of growing more and more "fruitful in every good word and work;" and let us be upon our guard against those who profess to abide in the living Vine, but produce wild and poisonous grapes, instead of "the fruits of righteousness, which are by Jesus Christ to the praise and glory of God." (*Note, Phil.* 1:9—11, *v.* 11.)

V. 9—16. While we admire the unspeakable love of Jesus to us, according to the Father's love of him; let us follow his example of obedience, that we may continue in his love: and, as he "rejoices over us to do us good," so may our joy in him and his salvation be full, by near communion with him, and a conscientious walk before him. (*Note,* 1 *John* 1:3,4. 2 *John* 12,13.)—Let us often recollect what a kind and gracious Lord we serve. It is his "commandment that we love one another, as he hath loved us;" and no love of man, to his dearest friend, ever equalled or even was comparable to his love to us, when *strangers* and *enemies.* What admiration must have pervaded the hosts of heaven, when a friendship was proposed, between the Object of their exalted adorations, and poor sinful men on earth! when he assumed human nature, and laid down his life upon the cross for us! when he quickened us by his grace, and so made us willing to become his disciples and his friends! (*Note,* 1 *John* 3:1—3.) and when they observe, how he treats us with the most unreserved affection, makes known to us his gracious purposes, and notices our mean concerns! But let us notice, that they alone are the Redeemer's friends, who "do whatsoever he commands them." He has stated this evidence, and insisted on this return of friendship; and it is presumption to claim the privilege, while we allow ourselves in any instance of disobedience.—If we indeed do now choose him as our Beloved, we should remember, that this is the effect of his previous choice of us. He has also appointed each of us his place and work; that we may bring forth fruit, in our holy lives, and the faithful and diligent improvement of our several talents: and as the fruit produced by the apostles still remains for our good, so the effect of our feeble endeavours may in some measure conduce to the benefit of others, long after we are gone to our rest. Even in our case, some to whom God has made us useful, may after our decease be useful to others, and they to others, in increasing numbers, as the produce of a few grains of wheat, sown again and again, from year to year, may at length yield an increase which baffles all calculation. Thus faithful ministers, able writers, and zealous champions for the truth, nay apostolical missionaries may spring from the seed which we have sown: and how far this may extend, or how long it may remain, or what numbers may eventually derive benefit from it, who can tell?—Let us then be "steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as we know that our labour is not in vain in the Lord:" (1 *Cor.* 15:58.) at the same time "continuing in prayer, and watching thereunto with thanksgiving." (*Col.* 4:2.)

V. 17—27. It is of great importance that all Christians should unite with their brethren in holy love, and in zealous endeavours to promote the cause of the gospel: and let us not be dismayed by the hatred of the world, which can "love only its own;" but must dislike those whom Christ "has chosen out of the world," who bear his image, profess his truth, and obey his commandments. We cannot experience worse usage than our Master before us met with: and we ought not to be offended, or grow weary of well-doing, if we meet with no better. The more we resemble him, the greater enmity will proud and ungodly men feel against us: yet we should be thankful for the restraints which Providence has placed to bloody persecution; and we ought carefully to avoid exciting needless opposition, by rashness, turbulency, or intermeddling with things not properly belonging to us. But, if we suffer for Christ's sake, and from those who "hate him and the Father that sent him," we should "rejoice and be exceedingly glad." (*Notes, Matt.* 5:10—12. *Acts* 5:41,42. *Phil.* 1:27—30. 1 *Pet.* 4:12—16.)—Alas! how little do many persons think, that in rejecting and opposing the doctrine of Christ, as our Prophet, Priest, and King, they prove themselves ignorant of that one living and true God, whom they profess to worship; that they are in fact setting up an idol, the creature of their own imagination and proud reasonings, in the place of "the God and Father of our Lord Jesus Christ;" and that their opposition to the scriptural view of the person, atonement, and salvation of the Son of God, springs from determined enmity to the holy character, authority, law, and worship of JEHOVAH. Thus it was with the Jews, "who saw and hated" both the Son of God, and the Father who sent him: thus it is, at this day, with many who have the Scriptures in their hand, the evidences of their divine original clearly set before them, and perhaps the gospel faithfully preached to them; whose guilt is thus exceedingly aggravated, and "they have no cloak for their sin" as they

CHAPTER XVI.

Jesus again warns his disciples to expect persecution, 1—3. He states, that he foretells these things, because he was about to leave them; kindly noticing their sorrow, and assuring them that this would be expedient for them, as he would send the Comforter, 4—7. He explains the nature and effects of the Spirit's influences, 8—15. He intimates his own death, resurrection, and ascension; with assurances, that their sorrow should soon be turned into joy, and that their prayers in his name should be accepted, 16—28. They profess their faith in him: he foretells that they will desert him in his extremity of suffering; yet promises them his peace, amidst their tribulation in the world, 29—33.

THESE things [a]have I spoken unto you, that ye should not be offended.

2 They [b]shall put you out of the synagogues: yea, [c]the time cometh, that whosoever killeth you, will think that he doeth God service.

3 And these things will they do unto you, [d]because they have not known the Father, nor me.

4 But these things have I told you, [e]that, when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, [f]because I was with you.

5 But now [g]I go my way to him that sent me; and none of you asketh me, [h]Whither goest thou?

6 But because I have said these things unto you, [i]sorrow hath filled your heart.

7 Nevertheless [k]I tell you the truth; [l]It is expedient for you that I go away: for if I go not away, [m]the Comforter will not come unto you; [n]but if I depart, I will send him unto you.

[*Practical Observations.*]

8 And when he is come, [o]he will [p]reprove the world of sin, and of righteousness, and of judgment:

9 Of [q]sin, because they believe not on me;

10 Of [r]righteousness, because I go to my Father and ye see me no more;

11 Of [s]judgment, because [t]the prince of this world is judged.

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a 4. 15:11. Matt. 11:6. 13:21,57. 24:10. 26:31—33. Rom. 14:21. Phil. 1:10. 1 Pet. 2:8. b 9:22,34. 12:42. Luke 6:22. 1 Cor. 4:13. c Is. 66:5. Matt. 10:28. 24:9. Acts 5:33. 6:13,14. 7:57—60. 8:1—3. 9:1,2. 22:3,4,19—23. 26:9—11. Rom. 10:2,3. Gal. 1:13,14. Phil. 3:6. d 8:19,55. 15:23. 17:3,25. Luke 10:22. 1 Cor. 2:8. 2 Cor. 4:3—6. 2 Thes. 1:8. 2:10—12. 1 Tim. 1:13. 1 John 3:1. 4:3. 5:20. e 13:19. 14:29. Is. 41:22,23. Matt. 10:7. 24:25. Mark 13:23. Luke 21:12,13. Acts 9:16. 20:23,24. 2 Pet. 1:14. f 17:12,13. Matt. 9:15. Mark 2:19. g 10,16,28. 6:62. 7:33. 13:3. 14:3,28. 17:4,5,13. Eph. 4:7—11. Heb. 1:3. 12:2,3. h 13:36. 14:4—6. i 20—22. 14:1,27,28. 20:11—15. Luke 22:45. 24:17. k 8:45,46. Luke 4:25. 9:27. Acts 10:34. 11:50—52. 14:3,28. Rom. 8:28. 2 Cor. 4:17. m 7:39. 14:16, 17,25. 15:26. n Ps. 68:18. Luke 24:49. Acts 1:4,5. 2:33. Eph. 4:8—13. o Zech. 12:10. Acts 2:37. 16:29,30. p Or, *convince*. 8:9,46. 1 Cor. 14:24. Jude 15. q 3:18—21. 5:40—44. 8:23,24,42—47. 12:47,48. 15:22—25. Mark 16:16. Acts 2:36—38. 3:14—19. 7:51—54. 26:9,10. Rom. 3:19,20. 1 Thes. 2:15,16. 1 Tim. 1:13. Heb. 3:12 10:28,29. q Is. 42:21 45:24,25. Jer. 23:5,6. Dan. 9:24. Rom. 1:17. 3:21—26. 5:17—21. 8:33,34. 10:3,4. 1 Cor. 1:30. 15:14—20. 2 Cor. 5:21. Gal. 5:5. Phil. 3:7—9. 1 Tim. 3:16. Heb. 10:5—13. r 5:22—27. Matt. 12:18,36. Acts 10:42. 17:30,31. 24:25. Rom. 2:3,4. 16:14,10—12. 1 Cor. 4:5. 6:3,4. 2 Cor. 5:10,11. Heb. 6:2. 9:27. 2 Pet. 2:4—9. 3:7. Rev. 1:7. 20:11—15. s 12:31. 14:30. Gen. 3:15. Ps. 68:18. Is. 49:24—26. Luke 10:18. Rom. 16:20. 2 Cor. 4:4. Eph. 2:2. Heb. 2:14. 1 John 3:8. Rev. 12:7—10. 20:2,3,10.

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evidently hate Christ, "the Light of the world," because their deeds are evil, and their whole disposition and conduct are diametrically opposite to his holy truths and precepts. But even in these persons the Scripture is fulfilled: while, by the conversion of many sinners, and the holy lives of numbers who profess the gospel, "the Comforter, even the Spirit of Truth," still bears testimony to Christ, and confirms that of those faithful ministers who preach his gratuitous and glorious and holy salvation, after the example and doctrine of those "who were with him from the beginning."

NOTES.—CHAP. XVI. V. 1—3. (*Notes*, 15:17—27.) It is probable, that the apostles had expected honour and distinction among men from their relation to Christ: and if this vain hope had been countenanced, their subsequent trials might have tempted them to conclude that they had been deceived. (*Marg. Ref.* a. *Note*, *Jer.* 20:7—9.) Our Lord therefore warned them that persecutions awaited them, that they might not be stumbled or 'disconcerted, as by an unexpected and intolerable thing.' *Beza.* The Jewish rulers would not only excommunicate them; but they would soon arrive at such a pitch of bigotry and malice, as to deem the murder of them, or any others of his disciples, an acceptable service to God. (*Marg. Ref.* b, c. *Notes*, 9:18—23. *Matt.* 10:16—22. *Luke* 6:21—23. 21:12—19.) They would not only treat them as "sheep for the slaughter," but *as sheep for the altar*; and expect to merit the favour of God, by putting them to death, in support of the Mosaic dispensation, and their own traditions; as if this conduct had been 'of the nature of a sacrifice which propitiated for other offences.' *Hammond.* (*Notes*, *Ps.* 44:17—22, *v.* 22. *Rom.* 8:35—39.) This was the case with Saul, and many other zealots among the Jews; and the same has doubtless been the case with many professed Christians, who have been "drunken with the blood of the saints and the martyrs of Jesus." (*Notes*, *Acts* 25:9—11. 26:9—11. *Rev.* 17:6.)—The rulers of the Jews had a blind, proud, and obstinate conscientiousness, in what they did; but they persecuted the disciples of Christ, from ignorance of the perfections of God himself; and because, not knowing the Father, they knew not his Son, their promised Messiah, when he appeared among them: and thus they expected to please God by such actions as could only gratify the malignant prince of darkness! (*Marg. Ref.* d. See on *Note*, 15:17—21, *v.* 21.)—The highest degree of excommunication was supposed to imply the sentence of death: (*Notes*, *Deut.* 13:) and as the magistrate, at this time, had not authority to carry it into execution; the zealots seem to have made a merit of inflicting it, by assassination, in any way which they could devise. (*Notes*, 9:19—23. *Acts* 7:54—60, *vv.* 57—59. 23:12—22.)

Put you out of the synagogue. (2) Αποσυναγωγους ποιησουσιν *ὑμας*. See on 9:22.—*Yea.*] Αλλα. *Luke* 12:7. See on *Phil.* 2:7.—*Service.*] Λατρειαν. *Rom.* 9:4. 12:1. *Heb.* 9:1,6. Not elsewhere. Λατρευω. *Matt.* 4:10. *Luke* 1:74. *Rom.* 1:9, *et al.*

V. 4—6. Our Lord had predicted these things thus expressly, before he was taken from the disciples, that the remembrance of his words might support them under their trials. He had indeed several times before given them several intimations, both of the hatred which they would incur, and of his removal from them; but not in so explicit a manner, and as just at hand, as he did at this time: for so long as he continued with them, he was always ready to obviate their misconceptions, and answer their inquiries. (*Marg. Ref.* e—g. *Notes*, 14:18—20. *Matt.* 10:16—23. 24:23—25.)—'While I was here, all the malice of men bent itself wholly on me, letting you alone; but now the opposition will light on you.' *Hammond.* Our Lord now declared, that he was about to return to his Father: for since he had first told the disciples, that they could not follow him immediately, and had intimated that he was about to leave the world; they had not asked him any thing further about the state and place, to which he was going: and therefore, instead of rejoicing in his approaching exaltation, and hoping for important benefits from it, they were overwhelmed with sorrow, as if about to suffer an irreparable loss, (*Marg. Ref.* g—i. *Notes*, 16—22. 13:31—35. 14:1—6.)

Ye may remember. (4) Μνημονευητε. 21. 15:20. *Matt.* 16:9. *Acts* 20:31,35, *et al.* Μνημονευον, *Matt.* 26:13.

V. 7. (*Notes*, 14:15—17,25,26. 15:26,27.) Our Lord had before intimated, that his departure from the disciples would prove advantageous to them: but he here solemnly assured them, that what he told them was perfect truth, though they seemed so backward to believe him. It was highly conducive to their benefit that he should leave them: for, unless he passed through his sufferings to glory, the promised Comforter would not come unto them; as this blessing was bestowed, through his atonement and intercession; and the abundant pouring out of the Holy Spirit would be the immediate effect of his ascension into heaven, and could not take place without it. (*Marg. Ref. Notes*, 7:37—39. *Acts* 2:33—36. *Eph.* 4:7—10.) When therefore he was gone, he would surely send him to them, according to the counsel and covenant of redemption.—Our Lord not only promised that he would "pray the Father" to send the Comforter, but also that he *himself*, as One with the Father, and as exalted for that purpose to his mediatorial throne, would send him. This certainly does not imply that the Holy Spirit is *naturally* inferior to the Son of God; neither does the mission of the Son prove that he is *naturally* inferior to the Father. An ambassador is not *naturally* inferior to the prince who sends him; and his being a subject is a mere circumstance, not essential to his office: but in that office he appears *relatively* inferior to his prince, and, as such, acts by commission, and observes his instructions. To this he is bound by the nature of the service, though he might be perfectly voluntary in taking it upon him. This illustration may help our conceptions of the co-equality of the three Persons in the sacred Trinity; and of the relative and voluntary inferiority of the Son and Spirit, as to their respective offices in man's redemption.—The presence of the Comforter would be far more advantageous to the apostles and the other disciples, than even that of Christ in person could have been. He would be every where present with them, when widely separated from each other; whereas the bodily presence of Christ could have been only in one place at once. (11:21—32.) The teaching, counsels, and consolations of the Holy Spirit would be inward and efficacious; and his influences would both qualify them for their work, and ensure their success in it.—'The word Παρακλητος ... signifies an *Advocate*, and a *Comforter*. He did the part of an *Advocate*, in respect of Christ and his gospel, by convincing the world of sin in not believing on him, and of the righteousness of Christ; (9—11) and by confirming the apostles' testimony of him, by signs and miracles, and various gifts imparted to them: (*Heb.* 2:4. 1 *John* 5:6—8.) and by pleading their cause before kings and rulers, ... and against all adversaries. (*Luke* 21:15. *Acts* 6—10.)—In respect of the apostles and the faithful, he also did the part of a *Comforter*, as being sent for their consolation and support in all their troubles, filling their hearts with joy and gladness; and giving them an inward testimony of God's love to them, and an assurance of their future happiness. (*Rom* 8:15,16.)' *Whitby.* (*Notes*, 8—15.)

It is expedient.] Συμφερει. 11:50. 18:14. *Matt.* 5:29,30 18:6. 19:10. 1 *Cor.* 6:12. *Heb.* 12:10, *et al.*—"It is profitable."

V. 8—11. "When He is come, he shall reprove the world of sin, &c." or rather, "He shall convince the world concerning sin, concerning righteousness, and concerning judgment."

12 I have [t]yet many things *o* say unto you, but [u]ye cannot bear them now.

13 Howbeit when he, [x]the Spirit of truth, is come, [y]he will guide you into all truth: [z]for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and [a]he will show you things to come.

14 He shall [b]glorify me; [c]for he shall receive of mine, and shall show *it* unto you.

15 All [d]things that the Father hath are mine:

[t] 14:30. 15:15. Acts 1:3. [u] Mark 4:33. 1 Cor. 3:1,2. Heb. 5:11—14. [x] 14:17. 15:26. 1 John 4:6. [y] 14:26. 1 Cor. 2:10—13. Eph. 4:7—15. 1 John 2:20,27. [z] 8:28. 7:16—18. 8:38. 12:49. [a] Joel 2:28. Acts 2:17,18. 11:28. 20:23. 21:9—11. 27:24. 2 Thes. 2:3,12. 1 Tim. 4:1—3. 2 Tim. 3:1—5. 2 Pet. 2:1, &c. Rev. 1:1,

19. 6:—22: [b] 9,10. Acts 2:32—36. 4:10—12. 1 Cor. 12:3. 1 Pet. 1:10—12. 2:7. 1 John 4:1—3,13,14. 5:6. [c] 15:26. Zech. 12:10. 1 Cor. 2:8—10. 2 Cor. 3:14—18. 4:6. Gal. 5:5. 1 John 3:23,24. 4:13,14. 5:20. Rev. 19:10. [d] 3:35. 10:29,30 13:3. 17:2,10. Matt. 11:27. 28:18. Luke 10:22. Col. 1:19. 2:3,9.

The passage may be interpreted of the miraculous powers communicated by the Holy Spirit, by which the world stood convicted of sin, in rejecting and crucifying the Lord of glory: (9) by which the righteousness of Christ was fully proved, seeing he was returned to the Father, and appeared no more among them: but in proof of his being glorified, he had sent forth his Holy Spirit upon his disciples. (10. *Note*, 1 *Tim.* 3:16.) Thus it was also evinced, that he would judge the world, as he had declared; seeing that Satan, "the prince of this world," would (by the power of the Holy Spirit attesting the apostles' doctrine) be shown to be judged and condemned as a criminal, and be gradually expelled from his usurped dominion over mankind. (*Marg. Ref. Note*, 12:27—33, *v.* 31.) These miraculous gifts of the Holy Spirit left unbelievers, both Jews and Gentiles, without excuse; and bound them over to the day of judgment, as determined favourers of Satan's cause in opposition to that of Christ: and doubtless they were the means of conviction to great numbers in different parts of the earth, that Jesus was the Son of God, and the Saviour of the world.—The principal meaning of the words, however, doubtless refers to the general *internal* operation of the Holy Spirit, on the minds and hearts of men, in every age and country, when he draws and influences them to believe in Jesus Christ for salvation. He deeply convinces them of many things, concerning the evil and desert of sin, and the great sinfulness of numberless thoughts, words, actions, and omissions, of which before they had scarcely thought: especially he convicts and detects the sinfulness of their supposed virtues, and of their hearts; by discovering the glory of God to their souls, showing them their obligations and relations to him, and turning their reflections to the spirituality of the law, to the hateful nature of transgression, as rebellion, ingratitude, and contempt of God, to their own past lives, both as to crimes committed, and duties neglected, to their present behaviour, and to their inward thoughts, desires, and motives, and the imperfection of their best services. (*Notes*, *Ps.* 51:4. *Rom.* 7:9—12.) Thus, the veil of ignorance, pride, and self-flattery being removed, they are brought without reserve to condemn themselves, and to plead guilty before God. He convinces them also concerning the nature of righteousness, and the righteousness of God in the sentence denounced against sinners. (*Note*, *Rom.* 10:1—4.) He leads them likewise to realize and anticipate the day of judgment, and to seek deliverance from the condemnation then to be denounced against ungodly men. But especially the Holy Spirit shows sinners the evil of unbelief, and neglect of Christ and his salvation. Perhaps they once thought this meritorious, at least supposed there was no great evil in it: but now they perceive that it arises from pride, love of sin, enmity to God, and the most rebellious state of the heart imaginable: they find, that it implies the greatest contempt of the divine authority, justice, truth, wisdom, and mercy, which can be conceived; that it is a rooted aversion to be reconciled unto God: in short, that unbelief is in some respects the source, and as it were the substance, of all other sins; the most affronting and ruinous of all the crimes, of which men are or can be guilty; and ranks all such as deliberately persist in it, with those implacable enemies of God, who hated and crucified the incarnate Redeemer, when he appeared on earth. (*Notes*, 3:19—21. *Heb.* 3:7—13. 10:28—31. 12:22—25, *v.* 25. 1 *John* 5:9,10.) In connexion with these discoveries, the Holy Spirit discloses to those he thus enlightens, that "righteousness of God" which is revealed to faith, as the ground of a sinner's justification: even the obedience unto death of the divine Redeemer as our Surety. He convinces them concerning the suitableness and sufficiency of this righteousness for the end proposed; he makes them sensible, that in this way God is righteous in justifying sinners, as well as glorious in mercy, and in all other perfections. (*Notes*, *Rom.* 1:17. 3:21—26.) He discovers to them how the law is thus magnified, and how real faith, in the righteousness of Christ," is inseparably accompanied with hatred of sin, with humility, love of God, and the beginning of all holy affections and dispositions. He convinces them, that Christ's ascension to the right hand of the Father, fully proves that his ransom is accepted, and the righteousness finished, through which believers are justified; and therefore there is no need for him to appear again on earth, till he shall come to judge the world. (*Notes*, *Rom.* 4:23—25. 8:32—34. *Heb.* 7:26—28. 9:24—28. 10:5—10. 13:20,21.) The Holy Spirit likewise gives men a realizing apprehension of a future judgment, (which few so believe, as to be influenced in their daily and hourly conduct by the expectation of it,) and convinces them of many things before unthought of, concerning the nature, rule, and consequences of that solemn season. He shows them, that "the prince of this world," who is already judged and condemned, will then be consigned, with all his angels, and all who adhere to him in opposition to Christ, to "everlasting punishment:" but that all who truly believe in Christ, and become his disciples and servants, will then be adjudged righteous through his merits; (their good works being adduced as evidences of their faith;) and so be admitted into the regions of everlasting glory and felicity. (*Notes*, *Matt.* 25:31—46. 2 *Cor.* 5:9—12. 2 *Thes.* 1:5—10. *Rev.* 20:11—15.) Under these realizing convictions, he teaches men to consider their own state, character, and actions; anticipating that decisive season, by daily instituting a judgment upon themselves, whether they belong to Christ, or not; in which they desire to consider all the evidence then to be adduced; that they may be satisfied on scriptural grounds, that their state is good, and that they are prepared to meet their heart-searching Judge, in the endearing character of a gracious Saviour and Friend.—As these things, with what follows, (*Note*, 14,15.) evidently contain the substance of the distinguishing work of the Holy Spirit, in illuminating, convincing, converting, comforting, and sanctifying believers, of every age and nation, by which he gives success to the gospel in the world; and as it so aptly answers to the words before us; there can be no doubt but that our Lord had mainly respect to it, and not merely, nor principally, to the miraculous influences of the Holy Spirit, in the days of the apostles.—It is, however, further worthy of notice, that an immense proportion of the human race, have, since the pouring out of the Holy Spirit after our Lord's ascension, been led to form such sentiments "concerning sin, righteousness, and a future judgment," as the world in general at that time had not the most remote conception of: so that a far higher standard of morals has been fixed, and a far more general and explicit persuasion of a future season of retribution has prevailed, through numerous and populous nations, even among merely nominal Christians, than were at all thought of in any nation, except Israel, nay, than the bulk of the Jews themselves admitted. But were the convictions of all men "concerning sin, righteousness, and judgment," as deep, abiding, distinct, and efficacious, as those of real believers are; the grand hinderance to their becoming true Christians would be removed. So that these convictions of the Holy Spirit are the very things wanting to men in every part of the world; and all that are wanting, as introductory to his rendering Christ glorious in their eyes, and precious to their hearts: and the success of ministers and missionaries will bear an exact proportion to the measure in which "the Holy Spirit is poured out" on the people, to produce it. This therefore should be the ground of all our hopes, and the subject of our prayers, in every endeavour to win souls. (*Notes*, *Zech.* 12:9—14, *v.* 10. *Luke* 11:5—13. *Acts* 2:37—40. 16:29—34.)

He will reprove. (8) "He will convince." *Marg.* Ελεγξει. 8:9,46. 1 *Cor.* 14:24. *Eph.* 5:11. 2 *Tim.* 4:2. *Tit.* 1:9,13, *et al.* See on *Matt.* 18:15.—Ελεγχος, *Heb.* 11:1.—*Of sin.*] Περι αμαρτιας. 9—11,26. 6:41. 9:17. 10:33. 17:9,20. *Matt.* 16:11. *Mark* 5:16. *Luke* 24:27. *Acts* 28:22.

V. 12, 13. Our Lord had many things further to communicate to his apostles, concerning his salvation, the preaching of the gospel to the Gentiles, the abrogation of the Mosaic economy, and the nature of his kingdom and the Christian dispensation. But their minds were not sufficiently freed from prejudices, to receive such instructions, and to make a proper use of them. (*Marg. Ref.* t, u. *Notes*, *Mark* 4:33, 34. 1 *Cor.* 3:1—3. *Heb.* 5:11—14.) He therefore purposed to leave them to be made known gradually, after his resurrection and ascension, as they became "able to bear them." For "the Spirit of truth" would guide the apostles into every part of the truth, and make known to them many things which he had not explicitly taught them. (*Marg. Ref.* x, y. *Note*, 14:25,26.) They were therefore unreservedly to depend on his teaching: for he would punctually adhere to the instructions given him; (even as he, the Son of God, had adhered to the instructions of his Father:) speaking nothing of himself, as if he proposed any separate end or purpose; but teaching exactly those truths which were appointed by the divine wisdom to be revealed to the church; as being One in nature, counsel, and operation with the Father and the Son. (*Marg. Ref.* z. *Notes*, 7. 15:9—11. *Acts* 1:1—3. 3:19—21. 11:1—18. *Rev.* 1:1,2.) He would likewise be in them a Spirit of prophecy, to make known to them future events, even to the end of time; that thus the doctrine delivered to them might, in their writings, be handed down to future ages; while the accomplishment of the prophecies, would authenticate the divine original of those writings, to all who should be favoured with them. (*Marg. Ref.* a. *Notes*, *Matt.* 24: *Luke* 21:20—24. *Rom.* 11:25—32. 2 *Thes.* 2:3—12. 1 *Tim.* 4:1—5. 2 *Tim.* 3:1—5. *Rev.* 4:1—3.)—'It is certain, that the apostles, in compiling the canon of Scripture, were so assisted by the Holy Spirit, as to write all truths necessary for the salvation of believers: and consequently, that all

therefore said I, That he shall take of mine, and shall show *it* unto you. [*Practical Observations.*]

16 ¶ A [c]little while, and ye shall not see me: and again [d]a little while, and ye shall see me; [e]because I go to the Father.

17 Then [b]said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me, and again: a little while, and ye shall see me: and, Because I go to the Father?

18 They said, therefore, What is this that he saith, A little while? [f]we cannot tell what he saith.

19 Now [k]Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me, and again: a little while, and ye shall see me?

20 Verily, verily, I say unto you, [l]That ye shall weep and lament, [m]but the world shall rejoice: and ye shall be sorrowful, [n]but your sorrow shall be turned into joy.

21 A [o]woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, [p]for joy that a man is born into the world.

22 And [q]ye now therefore have sorrow; [r]but I will see you again, and your heart shall rejoice [s]and your joy no man taketh from you.

[*Practical Observations.*]

23 And in that day ye shall [t]ask me nothing. Verily, verily, I say unto you, [u]Whatsoever ye shall ask the Father in my name, he will give *it* you.

24 Hitherto have ye asked nothing [x]in my name: ask, and ye shall receive, [y]that your joy may be full.

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c 6,10,17—19. 7:33. 12:35, 13:33. 14:19. d 20:19—29. 21:1—23. Acts 1:3. 10:40, 41. 1 Cor. 15:5—9. e 28. 13:3. 17:5,13. Mark 16:19. Heb. 12:2. h 1:5,19. 12:16. 14:5,22. Mark 9:10,32. Luke 9:45. 18:34. i Matt. 16:9—11. Luke 24:25. Heb. 5:12. k 30. 2:24,25. 21:17. Ps. 139:1—4. Matt. 6:8. 9:4. Mark 9:33,34. Heb. 4:13. Rev. 2:23. l 6,33. 19:25—27. Mark 14:72. 16:10. Luke 22:45,62. 23:47—49. 24:17. m Job 20:5. Matt. 21:38. 27:39—44,62—66. Mark 15:29—32. Rev. 11:10. 18:7. n Ps. 30:5,11. 40:1—3. 97:11. 126:5,6. Is. 12:1. 25:8,9. 61:3. 66:5. Jer. 31:9—14,25. Matt. 5:4. Luke 6:21. Acts 2:46,47. 5:41. Rom. 5:2,3,11. 2 Cor. 6:10. Gal. 5:22. 1 Thes. 1:6. 2 Thes. 2:16,17. Jam. 1:2. 1 Pet. 1:6—8. Jude 24. Rev. 7:14—17. o Gen. 3:16. Is. 26:16—18. Jer. 30:6,7. Hos. 13:13,14.

p Gen. 21:6,7. 30:23,24. 1 Sam. 1:26,27. Ps. 113:9. Luke 1:57,58. Gal. 4:27. q 6,20. r 20:19,20. 21:7. Is. 25:9. 65:18,14. 66:9—14. Matt. 28:8. Luke 24:41,51—53. Acts 13:52. s 4:14. Joh 34:29. Ps. 146:2. Is. 12: 2—4. 51:11,12. 54:7,8. 65:18,19. Hab. 3:17,18. Luke 10:42. 16:25. 19:26. Acts 5:41. 16:25. 20:23,24. Rom. 8:35—39. 1 Thes. 3:7—9. 2 Thes. 2:16. Heb. 6:18. 10:34. 1 Pet. 4:13,14. t 19. 13:36,37. 14:5,22. 15:15. 21:20,21. u 14:13,14. 15: 7,16. Is. 65:24. Matt. 21:22. Eph. 2:18. 3:14—20. 1 Tim. 2:5,6. Heb. 4:14—16. 7:25,26. 10:19—23. 1 John 2:1. 5:14—16. x Gen. 32:9. 1 Kings 18:36. 2 Kings 19:15. Matt. 6:9. Eph. 1:16,17. 1 Thes. 3:11—13. 2 Thes. 1:2. 2:16,17. y 23. 15:11. 1 John 1:3,4. 2 John 12.

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things necessary to be believed and done by Christians, are fully and perspicuously contained in the Holy Scriptures.' *Whitby.*—*All truth.* (13) Πασαν την αληθειαν. "All the truth." "The truth as it is in Jesus." "The whole counsel of God."

Bear. (12) Βασταζειν. 10:31. 12:6. 19:17. 20:15. *Matt.* 8:17. 20:12. *Gal.* 5:10. 6:2, *et al.*—*He will guide.* (13) Ὁδηγησει. See on *Matt.* 15:14.—*He will show.*] Αναγγελει. 14,15,25. 4:25. 5:15. *Mark* 5:14,19, *et al.*

V. 14, 15. The Holy Spirit, when he came, would make the honour of Christ the great end of all his operations and revelations: he would "glorify him," in respect of his person, doctrine, righteousness, atonement, kingdom, and salvation. He would teach men to honour him, by reliance, subjection, and worship; he would exalt the Saviour in their judgment and affections, and lead them to honour him by their profession, preaching, conversation, and conduct. So that, if any persons should profess to have the Spirit of God, and yet dishonour Christ, by their doctrine, or in their conduct, in respect of his Person, or any of his offices; it might be determined without hesitation, that they were influenced by a lying spirit. (*Marg. Ref.* b, c. *Notes*, *Acts* 2:33—36. 1 *Cor.* 12:1—3. 1 *John* 2:20—25. 4:1—3. 2 *John* 7—11.) For the Holy Spirit, accomplishing his great office in the economy of man's salvation, would receive those truths which related to the person, doctrine, and salvation of Christ, and discover them by his inward and effectual teaching to the minds and hearts of all in whom he resided; that they might see the glory and excellency of them, for every sanctifying and saving purpose: and he would direct and influence the apostles and other faithful ministers, to represent them to mankind, with such energetic language and lively affections, as would lead them also to seek them with all earnestness, and their whole heart. (*Note*, 1 *Pet.* 1:10—12.) Indeed all things which belong to the Father, as the Creator and Proprietor of the universe, belongs to the incarnate Son also, as One with the Father. (*Note*, 17:6—10.) All the perfections and fulness of the Godhead dwell in him bodily, for the benefit of his church, and to effect the purposes of his redemption: the administration of the universal kingdom is vested in him; all judgment is committed to him; and all honour and worship due to him. (*Marg. Ref.* d. *Notes*, 3:27—36, *vv.* 34—36. 5:20—30. *Matt.* 28:18. 1 *Cor.* 15:20—28. *Eph* 1:15—23. *Phil.* 2:9—11. *Col.* 1:18—20. 2:8,9. 1 *Pet.* 3:21,22.) So that the Holy Spirit, in glorifying him, shows him to the believer, as "the Lord of all," and co-equal with the Father, the Object of all worship, obedience, confidence, love, and praise; and in so doing, the Father also "is glorified in the Son," as One with him: and with reference to this, Jesus said, that the Spirit of truth should take of *his*, and show it to the disciples, that they might behold, adore, and rejoice. (*Notes*, 2:6—11, *v.* 11. 13:31—35.) When this part of the office of the Holy Spirit is added to the convictions before spoken of, (*Note*, 8—11.) what is wanting to make men established, consistent, joyful, and fruitful Christians? and which of them is not indispensably necessary for this purpose?

Of mine. (14) Εκ του εμου. 15. 7:16. 8:37. *Matt.* 20:15,23.—*Are mine.* (15) Εμα εστιν.

V. 16—22. Our Lord next intimated to his apostles, that in a few hours he should be removed from their sight by his death and burial: but after a short time they would see him again, as risen from the dead; because he would visibly ascend to the Father in their presence, that they might testify that event to the world. (*Marg. Ref.* e—g: *Notes*, *Luke* 24:50—53. *Acts* 1:9—12.)—"Because I go to eternal glory, whence I shall be more efficaciously present than ever before. For then you shall experience who, and how great, I am; which is a more adequate view of Christ, than that which relates to his bodily presence.' *Beza.*—Some explain the passage, of the short space which would intervene before the disciples should see their Lord in glory, having finished their course on earth: but the context seems to determine the meaning to the first interpretation.—The disciples, however, did not understand his meaning; not being yet aware that he would die, and rise again, and this in so short a time, and then ascend to the Father. But he knew their perplexity; and therefore declared to them, that indeed the most overwhelming sorrows were coming on them; while the world, or the multitude of his enemies, would rejoice and exult, as if they had obtained a final victory over him and his cause when they had nailed him to the cross, and seen him expire upon it. (*Marg. Ref.* h—m.)—Yet the sorrow of his disciples would soon "be turned into joy:" even as the woman's pangs of travail are, by the sight of her living child, and her satisfaction in beholding it. (*Marg. Ref.* n—p. *Notes*, *Is.* 53:9—12. *Luke* 16:24—26.) Thus they (as well as he) "would have sorrow:" but he would certainly "see them again" after his resurrection; and then they would have the most cordial, solid, and substantial joy communicated to them; which would not be destroyed by his ascension into heaven, as the Holy Spirit would be their Comforter: nor would the malice of men or evil spirits, or any of their trials and sufferings in life and death, ever deprive them of it. (*Marg. Ref.* q—s. *Notes*, 4:10—15, *v.* 14. *Luke* 10:38—42. *Rom.* 8: 35—39.)

V. 23, 24. When Jesus should ascend into heaven, and the Holy Spirit be poured out on the apostles, their views would be so enlarged, and their faith and hope so confirmed, that they would not have occasion to ask him the meaning of any of his words, as before they had been desirous of doing. (19) They would not therefore need his *personal* presence, which they at the present thought indispensably necessary; for they might be assured that whatever they asked the Father, in his name, would be granted them. (*Marg. Ref* t, u. *Notes*, 14:7—14, *vv.* 13,14. 15:6—8,12—16, *v.* 16.) Hitherto they had not been used to pray in his name, or through his intercession: that way of access had not *explicitly* been established; nor had they clearly understood those types, by which it had been shadowed forth under the old dispensation. They had therefore prayed to the God of Abraham, pleading his mercy, promises, and covenant. But "the way into the holiest" would soon be thrown open, by the sacrifice, resurrection, ascension, and intercession of Christ: and then they would learn to plead his righteousness and atonement, as the ground of their hopes; and to come through him, as their great High-Priest and Advocate, to the mercy-seat of God: and in this way, enlarging and multiplying their petitions, their joy and consolation would be abundant and complete. (*Marg. Ref.* x, y. *Notes*, *Rom.* 5:1,2. 8:32—34. *Eph.* 2:14—18. *Col.* 3:16,17. *Heb.* 2:16—18. 4:14—16. 7:23—25. 10:19—22. 13:15,16. 1 *Pet.* 2:4—6. 1 *John* 2:1, 2.)—To suppose, that Christ meant to forbid them to address him in prayer, when he said, "Ye shall ask me nothing," is a direct censure on the apostles and primitive Christians, when acting under the immediate influence of the Holy Spirit (*Notes*, *Acts* 7:54—60, *vv.* 59,60. 2 *Cor.* 12:7—10, *vv.* 8,9. 1 *Thes.* 3:11—13. 2 *Thes.* 2:16,17.) The disciples had been used to *inquire* of their Lord, as Man, in all their difficulties: but this would speedily and finally be terminated, and they would be taught to apply to God by prayer, through his mediation. But to address the Father in the name of Christ, or to address the Son, as God dwelling in human nature, and

25 These things have I spoken unto you in [a]proverbs: but the time cometh, when I shall no more speak unto you in proverbs, [z]but I shall show you plainly of the Father.

26 At that day ye shall ask in my name: and I say not unto you, [a]that I will pray the Father for you;

27 For [b]the Father himself loveth you, [c]because ye have loved me, [d]and have believed that I came out from God.

28 I [e]came forth from the Father, and am come into the world: again, [f]I leave the world, and go to the Father.

29 ¶ His disciples said unto him, Lo, now speakest thou plainly, and speakest no [z]proverb.

30 Now [g]are we sure that thou knowest all things, and needest not that any man should ask thee: [h]by this we believe that thou camest forth from God.

31 Jesus answered them, [i]Do ye now believe?

32 Behold, [k]the hour cometh, yea, [i]is now come, [l]that ye shall be scattered, every man [z]to his [z]own, and shall leave me alone: and [m]yet I am not alone, because the Father is with me.

33 These things I have spoken unto you, that [n]in me ye might have peace. [o]In the world ye shall have tribulation: [p]but be of good cheer; [q]I have overcome the world.

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[a] Or, *parables.* 12,16,17. Ps. 49:4. 78:2. Prov. 1:6. Matt. 13:10,11,34,35. Mark 4:13. [z] 28,29. Acts 2:33—36. 2 Cor. 3:12—18. 4:2. [a] 14,16. 17:9,19,24. Rom. 8:34. [b] 14:21,23. 17:23,26. Zeph. 3:17. Heb. 12:6. Jude 20,21. Rev. 3:9,19. [c] 8:42. 21:15—17. Matt. 10:37. 1 Cor. 16:22. 2 Cor. 5:14. Eph. 6:24. 1 Pet. 1:8. 1 John 4:19. [d] 30. 3:13. 7:29. 17:7,8,25. Rom. 8:3. 1 Cor. 15:47. Gal. 4:4. 1 Tim. 1:15. [e] 8:14. 13:1,3. 15,16. 14:28. 17:5,11,13. Luke 9:51. 24:51. Acts 1:9—11. † Or, *parable.* 25. [g] 17—19. 5:20. 21:17. Heb. 4:13. [h] 27. 17:8. [i] 13,33. Luke 9:44,45. [k] 4:21,23. 5:25,28. 12:23. 1 Zech. 13:7. Matt. 26:31,56. Mark 14:27,50. Acts 8:1. 2 Tim. 4:16,17. ‡ Or, *own home.* [m] 8:16,29. 14:10,11. Is. 50:6—9. [n] 14:27. Ps. 85:8—11. Is. 9:6,7. Mic. 5:5. Luke 2:14. 19:38. Rom. 5:1,2. Eph. 2:14—17. Phil. 4:7. Col. 1:20. 2 Thes. 3:16. Heb. 7:2. 13:20,21. [o] 15:18—21. Acts 14:22. Rom. 8:36. 2 Cor. 7:4. 1 Thes. 3:4. 2 Tim. 3:12. Heb. 11:25. 1 Pet. 5:9. Rev. 7:14. [p] 14:1. Acts 9:31. 23:11. 27:22,25,36. 2 Cor. 1:3, 13:11. 1 Thes. 3:7. [q] 11. 12:31. 1 Sam. 17:51,52. Ps. 68:18. Rom. 8:37. Gal. 1:4. 6:14. 1 John 4:4. 5:4.

"reconciling the world to himself," must be equivalent, if indeed the Father and the Son are One Deity. (*Notes*, 10: 26—31, *v.* 30.)

Ye shall ask me. (23) Εμε ερωτησετε. 19,30. 8:7. 17:9,20. *Luke* 20:3. 1 *Thes.* 4:1. 5:12. 2 *Thes.* 2:1. 2 *John* 5.—*Ye shall ask.*] Αιτησητε. 24,26. 4:10. 14:13,14. 15:7,16. *Matt.* 7:7,8,9,10. 20:20. 21:22. *Luke* 11:9,10. 1 *John* 5:14,15,16.—*May be full.* (24) Η πεπληρωμενη. 6. 15:11. 17:13. *Acts* 2:28. 13:52. *Rom.* 15:13. 1 *John* 1:4. 2 *John* 12.

V. 25—30. Our Lord had set before the apostles, during his whole ministry as well as in this discourse, the "things pertaining to the kingdom of God," in parables, or "proverbs," in short and weighty sentences, the import of which they did not fully understand: but, after his resurrection, he intended to lay aside all obscurity and reserve; and plainly to instruct them in those things which related to the perfections, truth, and will of the Father, and the way of access to him. (*Marg.* and *Marg. Ref.* z.) Then they would learn to pray in his name: (*Note*, 23,24.) but, though they would present their petitions through his *intercession*, as the way in which the Father would grant them "to the praise of his glory;" yet he did not mean, that there would be any need for him to importune the Father in their behalf, as if he were reluctant to grant their requests, except as thus extorted from him. Seeing the Father also loved them, and delighted to do them good; because, having been drawn and taught by him, they loved and obeyed his only begotten Son, and believed that he came forth from him to be the Saviour of mankind. (*Marg. Ref.* a—d. *Notes*, 6:41—46,60—65. 14:21—24. 15:9—11.) This was well pleasing in his sight: for indeed Jesus had come forth from the Father, when he assumed human nature; and he was now about to leave the world, and ascend in human nature to the Father, that he might appear in his presence in their behalf.—The apostles, hearing this, declared that he had now spoken plainly, without any proverb: yet, according to the system of some professed Christians, he scarcely ever spoke any thing so abstruse or inexplicable; but it is evident, that those who deny the Deity of Christ do not agree with the apostles in interpreting his words. (*Marg. Ref.* e, f. *Notes*, 3:12,13. 6:60—65. 13:1—5, *v.* 3. 17:4,5.)—This declaration of Christ so accorded with the secret thoughts of the apostles' hearts, and answered the inquiries which they desired to make; that it satisfied them of his omniscience; and convinced them, that he was able to answer all their secret doubts; and this served for the present exceedingly to confirm their faith. (*Marg. Ref.* g, h. *Notes*, 1:47—51. 4:28—30. 20:24—29, *vv.* 25,27,28. 21:15—17.)

In proverbs. (25) "In parables." *Marg.* Εν παροιμιαις 29. 10:6. 2 *Pet.* 2:22. Not elsewhere. Παροιμιαζω, *Matt.* 23:27.—*Prov.* 1:1. 26:7. *Sept.* Εκ παρα et οιμος, *via.*—*Plainly.*] Παρρησια. 29. 7:4,13,26. 10:24. 11:14,54. 18:20. *Mark* 8:32. 2 *Cor.* 3:12. 7:4. *Eph.* 6:19, *et al.*

V. 31—33. Our Lord foresaw that, notwithstanding the confident profession which the disciples on this occasion made of faith in him, they would shortly be scattered from him through unbelief; every man seeking some place of concealment, as being afraid or ashamed of being known to belong to him: thus they would shamefully desert him, in his extreme distress, to consult their own safety: (*Marg. Ref.* i—l. *Notes*, 18:4—9. *Zech.* 13:7. *Matt.* 26:30—35,42—46.) Yet he should not be left alone, without any helper, in the midst of his enraged enemies; for the Father would be with him, to support him, to carry him through all his suffering, and to bring him to the glory reserved for him. (*Marg. Ref.* m. *Note*, 2 *Tim.* 4:16—18.) But, though he foresaw all their misconduct, he had yet spoken this affectionate parting discourse to them, that they might possess inward peace and tranquillity by faith in him; for, in the world they would surely meet with heavy trials and virulent persecutions, not only at this time, but to the end of their lives. (*Notes*, 1—3. 15:17—21.) The world was indeed an enemy with which they must have many sharp conflicts; while Satan would endeavour, by means of ungodly men, to weary out their patience, or to terrify them into apostacy. But as He, their Surety and the Captain of their salvation, had "overcome the world," and all the temptations with which it had assaulted him; and as he was about to break through all the remaining opposition of "the prince of this world," and his devoted adherents, and to ascend triumphant to his mediatorial throne; so they, through the power of his grace, and by following his example, would at length obtain a similar victory, and be put in possession of the conqueror's crown. (*Marg. Ref.* n—q. *Notes*, 12:27—33, *v.* 32. 14:29—31. *Gal.* 1:3—5. 6:11—14. 1 *John* 5:4,5.) They would fight with enemies who had already been vanquished: they might therefore endure the peril and the hardship, with alacrity and constancy, assured of all needful support and comfort; and satisfied, though their faith and patience would be sharply tried, that the event would be unspeakably glorious and happy. (*Note*, *Rom.* 8:35—39.)—*His own.* (32) "Own home." *Marg.* Τα ιδια. 1:11. 19:27. *Acts* 21:6.

PRACTICAL OBSERVATIONS.

V. 1—7. How fallacious is the common opinion, that God will accept every man who is *sincere* in his religion, whatever it may be! For the most bigoted and cruel persecutors, with their anathemas, interdicts, excommunications, prisons, inquisitions, fire, and faggots, have often been very *sincere*, in their way; indeed no less sincere than the more candid and philosophical opposers of "the truth, as it is in Jesus." They have murdered the true worshippers of God, by thousands, tens of thousands, and verily imagined that they were offering him an acceptable sacrifice! (*Note*, 1 *Tim.* 1:15,16.) But did these men *sincerely* desire to know the truth and do the will of God? Did they humbly and impartially examine his word, and pray to be taught by his Spirit, that they might know what he would have them to do? Did they *sincerely* embrace and profess the truth, and obey the will of God as far as they knew it; without being at all influenced by temporal interests, or by fear of reproach and persecution? Were they *sincerely* willing to obtain the favour of God, and to devote themselves to his service, at any price, or without regarding consequences?—Without this state of heart and tenor of conduct, what is called *sincerity* may be a compound of obstinate prejudice, wilful ignorance, proud self-confidence, carnal policy, and malignant passions: and the event will prove, that, after all the pretences of such men, and with all their advantages, they were entire strangers and enemies, both "to the Father and the Son;" and "that they hated the light, because their deeds were evil."—The prophecies of Scripture, however, so prepare the attentive believer's mind for these events, that, instead of being stumbled at them, he sees in them a demonstration of the truth of revelation, and an illustration of its doctrines; especially in respect of the "*deceitfulness* and desperate wickedness of the" human "heart;" the subtlety of Satan, that old liar and murderer of mankind; and the awful justice of God, in giving up his enemies to strong delusions, and leaving them to perish with a "lie in their right hand." (*Notes*, 8:41—47. *Jer.* 17:9,10. 2 *Thes.* 3:8—12. *Rev.* 12:7—12, *v.* 9. 13—17.)—But let us remember, that humble docility, implicit belief of the Scripture, and a disposition unreservedly to do the will of God, are essential to "godly sincerity," even that *sincerity*, which is accepted by him. (2 *Cor.* 1:12.) This will lead men to come to the Father through his beloved Son; and to "set their affections on things above, where Jesus sitteth at the right hand of God:" and thus they will learn to rejoice in his exaltation, and in the hope of being with him to behold and share his glory.—If this be our character and experience, we should remember, that our hearts are often filled with sorrow at those events which are highly expedient and advantageous for us. The feeblest believer can see that this was the case with the apostles: the atonement, the ascension, and intercession of the Redeemer, and the presence of the Comforter were not only more desirable than Christ's personal presence; but they were absolutely necessary to them, and to us all, in

CHAPTER XVII.

Jesus prays the Father to glorify him, that he may glorify the Father, and give eternal life, which is found in knowing the Father and the Son, to his disciples, 1—5; to preserve the apostles in unity of faith and love, after his ascension, 6—12; and from the world and all evil, 13—16; and to sanctify them by the truth, 17—19. He intercedes for them, and all who should believe in him through their word; that they might be united in love, admitted to the most intimate communion with the Father and the Son, and be brought to share his glory in heaven, 20—26.

THESE words spake Jesus, [a]and lifted up his eyes to heaven, and said, Father, [b]the hour is come; [c]glorify thy Son, that thy Son also may glorify thee:

2 As [d]thou hast given him power over all flesh, that he should [e]give eternal life to [f]as many as thou hast given him.

3 And [g]this is life eternal, that they might know thee [h]the only true God, [i]and Jesus Christ, whom thou hast sent.

a 11:41. Ps. 121:1,2. 123:1. Is. 38:14. Luke 18:13. b 7:30. 8:20. 12:23,27,28. 13:1. 16:32. Mark 14:41. Luke 22:53. c 4,5. 7:39. 11:4. 13:31,32. Acts 3:13. Phil. 2:9—11. 1 Pet. 1:21. d 3:35. 5:21—29. Ps. 2.6—12. 110:1. Dan. 7:14. Matt. 11:27. 28:18. 1 Cor. 15:25—27. Eph. 1:20—23. Heb. 1:2. 2:8,9. 1 Pet. 3:22. e 4:14. 6:27,54—57. 10:28. 11:25,26. Rom. 6:23. Col. 3:3,4. 1 Tim. 1:16. 1 John 1:2. 2:25. 5:20. Jude 21. f 6,9,12,24. 6:37,39. 10:29. g 25. 8:19,54,55. 1 Chr. 28:9. Is. 9:10. Is. 53:11. Jer. 9:24. 31:33,34. Hos. 6:3. 1 Cor. 15:34. 2 Cor. 4:6. 2 Thes. 1:8. Heb. 8:11,12. 1 John 4:6. 5:20. h 14:9,10. 2 Chr. 15:3. Jer. 10:10. 1 Cor. 8:4. 1 Thes. 1:9. 1 Tim. 6:15,16. 1 John 5:20. i 3:17,34. 6:27—29. 12:49,50. 14:26. Is. 48:16. 61:1. Mark 9:37. Luke 9:48. 1 John 4:14,15. 5:11,12.

order to salvation: yet no removal of a most justly beloved relation, or Christian friend, or faithful minister, can possibly appear to us so much as comparable to that loss which the apostles supposed that they must inevitably sustain, when their beloved Lord should be removed from them.

V. 8—15. Every professed Christian ought to inquire, whether the Holy Spirit has "begun a good work" in his heart. Even when about to come as a Comforter, he generally occasions a temporary and poignant sorrow; he always produces deep humiliation; and these are often attended with terror and distress. For, without abasing convictions of sin, and a clear discovery of our guilt and danger, we never understand the value of Christ's salvation: (*Notes*, *Matt.* 5:3—5.) but when we are brought to a just estimate of our own character, general conduct, and best duties; we perceive the preciousness of the Redeemer's obedience, atonement, and intercession. Then we also discover the sinfulness of unbelief, and neglect of the gospel: and if at any time we are tempted to despair of mercy, through a sense of our own great guilt and depravity; we are aware that this despair would be a more fatal and atrocious offence, than all our other transgressions. Thus we learn to value and rely upon Christ, for righteousness and for sanctification; and to prepare to meet him with comfort and rejoicing hope when he shall come to judgment. At that awful season, the "prince of this world," and all who continue his servants, will be cast into the *lake* of fire; and shut up in the blackness of darkness for ever. Every one, in all nations and ages, who is "delivered from the power of darkness, and translated into the kingdom of God's dear Son," experimentally knows what it is to be thus "convinced of sin, of righteousness, and of judgment." This is essential to true religion, and to salvation through him, "who was made sin for us, though he knew no sin, that we might be made the righteousness of God in him." *Note*, 2 *Cor.* 5:18—21, *v.* 21.)—If then this be the peculiar work of the Holy Spirit, as the great Agent in applying the redemption of the Son of God; those who are his servants, and "workers together with him," should use all proper means for producing these needful convictions: they should often and particularly lay open the holy law of God, as "the ministration of condemnation:" (*Notes*, 2 *Cor.* 3:7—11. *Gal.* 3:10—14.) They should show the evil of sin, the way of justification by faith in Christ, the guilt and ruinous consequences of unbelief; and the solemn transactions and awful event of "the day of judgment and perdition of ungodly men." On these subjects, all who would be honoured as instruments in converting sinners, should be frequent, copious, alarming, encouraging, and distinguishing. But in matters more disputable and less essential, they would do well, after the example of Christ, not to press them on their auditories, before they are "able to bear them," or to make a good use of them; and to inculcate them gradually, and as the Spirit of truth removes prejudices and darkness from the mind, and enables it to receive them.—While we attend to the sure word of prophecy, and wait for "the day-dawn and the daystar to arise in our hearts;" (*Note*, 2 *Pet.* 1:19.) we should carefully observe that the Holy Spirit comes forth from the Father, to "glorify Christ" among men. We need not then wonder, that so many deny his Deity and his atonement, or treat his prophetical or kingly authority with neglect or contempt: for they imagine, that the work of the Holy Spirit was confined to the primitive ages, and that all dependence upon his influences at present at least borders on enthusiasm. Could they ascertain this position, it would follow, that Jesus could "be glorified" only in the primitive times.—In proportion as men overlook, or do not trust, expect, and pray for, the influences of the Holy Spirit, Christ is always neglected and dishonoured, even by those who call themselves his disciples.—On the other hand, if men profess to be guided and influenced by the Holy Spirit, and yet do not honour Christ; but either treat his word with contempt, or place their dependence elsewhere than on his atoning blood, or disgrace him by their unholy lives; it is plain that they are deceivers, or deceived. Where this sacred Teacher and Comforter resides, he shows the Saviour in all his offices, to be glorious and precious; he leads men to depend on him and glory in him; he constrains them by love, to devote themselves to his service, and to honour him by their lives, and by the improvement of their talents to recommend and promote his cause; he enables them to see, that "all things which the Father hath" are the Son's also; that in "honouring him they honour the Father that sent him;" and that all the power and perfection of Deity are in Christ, for the completion of that design of love for which he suffered on the cross. We should therefore have more admiring views of our glorious Redeemer, and more lively affections towards him, did we more entirely depend on the Holy Spirit, more frequently and earnestly pray to "our heavenly Father, to give us his Holy Spirit," as he has promised, (*Luke* 11:13.) and were we more careful neither to grieve him by our sins, nor to quench his sacred influences by our negligence. Thus we should learn to rejoice in Christ Jesus amidst all our tribulations. (*Note*, *Rom.* 5:3—5.)

V. 16—22. For a little while, believers must be absent from their beloved Saviour; and they may be often called to mourn for sin, and to pass through manifold tribulations; while the world around them rejoices in carnal mirth, and destructive prosperity, or perhaps in the success of atrocious iniquities! (*Notes*, *Ec.* 7:2—6. *Luke* 6:20—26. 2 *Cor.* 7:9—11.) But *their* joys and the *believer's* sorrows are alike transient: *they* have their fears and forebodings to damp their mirth; *he* has his hopes and anticipations to alleviate his afflictions: (*Note*, *Prov.* 14:10.) and, as a sorrow is coming on them, which none can mitigate or terminate; so the believer is the heir of an unalienable joy. (*P. O. Luke* 16:19—26. *Note*, 1 *Pet.* 1:6—9.) Indeed, many of his sorrows are, as a necessary crisis, inseparably connected with everlasting glory, in which all remembrance of grief will be swallowed up in unutterable joy; while the ungodly man's glimmering "lamp will be put out in total darkness."—It might have excited in us astonishment and distress, if we had seen the apostles weeping over their crucified Lord, and the enemies of God glorying in their success: but where is now the joy of his murderers, or the sorrow of his friends? These have seen him again, and are filled with consolation. Such will be the event of every believer's trials: may we then "choose that good part, which can never be taken from us."

V. 23—33. Blessed be God, we are encouraged to come at all times, especially when depressed with sorrow, to the mercy-seat of our God, in the Redeemer's name; that we may ask and receive, till our affliction be turned into "the fulness of joy!" Thus "darkness will become light before us;" those things which seemed most obscure, will appear plain and satisfactory; we shall have increasing evidence, that the Father himself loves us, as those who, taught and drawn by his preventing grace, love and believe in his incarnate Son. We shall perceive that he knows, and even anticipates, our desires and requests; that he delights to hear and answer our prayers; and that even our manifold infirmities, mistakes, and offences, will not cause him to cease from loving us, and communicating all needful blessings to us. But "while we think we stand, let us take heed lest we fall:" we know not how we should act, if we were brought into temptation; we ought therefore to watch and pray without ceasing, that we may not be left to ourselves. (*Notes*, *Matt.* 6:13. 26:40,41.)—We must seek our peace and comfort in Christ; and not in the world, which we must conflict with as an enemy, in whatever form it appears; an enemy which we must overcome, or we shall fatally be overcome by it: and we should expect tribulation as long as we continue here on earth. But, relying upon our victorious Saviour, and looking constantly to him, we may go forward with confidence, assured of being made more than conquerors, through the love and power of our omnipotent, gracious, faithful, and unchangeable Friend.

NOTES.—CHAP. XVII. V. 1—3. 'Jesus Christ, the eternal High Priest, being about to offer himself, by solemn prayers consecrates himself as the Sacrifice, and us along with him, to God the Father. This prayer therefore, has been the foundation of the church of God from the creation of the world, is now, and will be, to the consummation of all things.' *Beza.*—In the preceding chapter our Lord closed his instructions to his apostles, previous to his crucifixion; (except what passed in the garden:) and in this he addressed his Father, in their presence, by a most interesting and affecting prayer; in which his own approaching and most tremendous sufferings seem almost forgotten! Through the whole, he spake as the incarnate Son of God; he supplicated as Man, and as the Mediator of his people; yet he sometimes expressed himself with divine majesty and authority.—In the attitude of reverent devotion, he addressed God, as his Father in a peculiar sense: (*Marg. Ref.* a. *Notes*, 11:41—46, *v.* 41. *Matt.* 11:25,26.) and, observing that the important, the decisive, the long-expected hour was come, when he should expiate the guilt of his people, by his agonizing sufferings and ignominious death, he prayed, that he, the eternal Father, would "glorify his Son." (*Marg. Ref.* b, c. *Notes*, 12:27—33, *v.* 28. 13:31—35, *vv.* 31,32. 15:12,13.) The Father glorified Christ,

4 I [k]have [l]glorified thee on the earth: I [m]have finished the work which thou gavest me to do.

5 And now, O Father, [n]glorify thou me with thine own self with the glory which I had with thee [o]before the world was. [*Practical Observations.*]

6 ¶ I [p]have manifested thy name unto [q]the men which thou gavest me out of the world: [r]thine they were, and thou gavest them me; [s]and they have kept thy word.

7 Now [t]they have known that all things, whatsoever thou hast given me, [u]are of thee:

8 For [v]I have given unto them the words which thou gavest me: and they have [w]received *them*, [x]and have known surely that I came out from thee, and they have believed that thou didst send me.

9 I [y]pray for them: I pray not for the world, [z]but for them which thou hast given me; [a]for they are thine.

10 And [b]all mine are thine, and thine are mine; [c]and I am glorified in them.

11 And now [d]I am no more in the world, [e]but these are in the world, and I come to thee. [f]Holy Father, [g]keep through [h]thine own name those whom thou hast given me, [i]that they may be one, as we *are*.

12 While I was with them in the world, [k]I kept them in thy name: those that thou gavest me I

k 12:23. 13:31,32. 14:34. 5:36. 9:3. 14:31. 19:30. Acts 20:24. 2 Tim. 4:7. m 24. 1:18. 3:13. 10:30. 14:9. Prov. 8:22—31. Phil. 2:6. Col. 1:15—17. Heb. 1:3,10. l John 1:2. Rev. 5:9—14. n 1:1—3. Matt. 25:34. 1 Pet. 1:20. Rev. 13:8. o 26. 1:18. 12:28. Ex. 3:13—15. 9:16. 34:5—7. Ps. 22:22. 71:17—19. Matt. 11:25—27. Luke 10:21,22. 2 Cor. 4:6. Heb. 2:12. 1 John 5:20. p 2,9,11,14,16,24. 6:37, 39. 10:27—29. 15:19. 18:9. Acts 13:48. q 9,10. Rom. 8:28—30. 11:2. Eph. 1:4 —11. 2 Thes. 2:13,14. 1 Pet. 1:1,2. r 8:31,32. 14:21—24. 15:3,7. Ps. 119:11. Prov. 2:1—5,10,11. 3:1—4. 23 23. Col. 3:16. 2 Tim. 1:13. Rev. 2:13. 3:8,10. s 7:16,17. 14:7—10,20. 16:27—30. t 10. 8:28. 10:29,30. 12:49,50. 16:15,16. u 14. Prov. 1:23. Matt. 13:11. Eph. 3:2—8. 4:11,12. x 3:33. Prov. 1:3. 2:1. 4:10. 8:

10. 10:8. 1 Cor. 11:23. 15:1,2. 1 Thes. 2:13. 4:1. y 6,7,25. 1 John 4:14. z 14, 16,20. 14:16,17. 16:26,27. Luke 22:32. Rom. 8:34. Heb. 7:25. 9:24. 1 John 2:1, 2. 5:19. Rev. 12:9. 13:8. 20:15. a 6,24. b 10:30. 16:14,15. 1 Cor. 3:21—23. Col. 1:15—19. 2:9. c 5:23. 11:4. 12:23. Acts 19:17. Phil. 1:20. 2:9—11. 2 Thes 1:10,12. Rev. 5:8—14. d 13. 13:1,3. 16:28. Acts 1:9—11. 3:21. Heb. 1:3. 9:24. e 14—18. 15:18—21. 16.33. Matt. 10:16. Jam. 4:4. 1 John 3:12,13. 5:19. f 25 Matt. 5:45. 1 Pet. 1:15—17. Rev. 4:8. 15:4. g 12,15. 10:29,30. Is. 17:8,9. Is. 27:3. 1 Pet. 1:5. Jude 1. h Ps. 79:9. Is. 64:2. Jer. 14:7,21. Ez. 20:9,22,44. Matt. 6:9. Rom. 9:17. i 21,22. 10:30. 14:20. Rom. 15:5,6. 1 Cor. 1:10. 12:12,13. Eph. 4:4. k 6:37,39,40. 10:27,28. Heb. 2:13.

by supporting his human nature through his unknown sufferings, and enabling him to exercise perfect meekness, patience, love, and zeal, under them all; by the appearance of an angel to him in his agony in the garden; by the miracles and prodigies attending his crucifixion; by the conversion of the penitent thief; by the testimonies borne to him by Pilate and the centurion; the fulfilment of ancient types and prophecies in him; the acceptance of his sacrifice; his resurrection and ascension; and his exaltation to the mediatorial throne, "angels, principalities, and powers being made subject to him." And the Son glorified God the Father, in the display of his justice, holiness, truth, and mercy, and in magnifying his law and government, both in his humiliation, and in the glory which followed it. (*Notes*, 7:37—39, *v.* 39. *Ps.* 72:17—19. *Is.* 9:6,7. 49:5,6. *Acts* 2:33—36. 3:12—16, *v.* 13.)—This petition referred to the power or authority, committed to him as Mediator, to determine the final condition of all the human race; and to give eternal life to all those who had been "given to him" in the covenant of redemption; (*Notes*, 6—12. 6:36—40, *v.* 37. 10:26—31, *vv.* 28—30.) for eternal life could not be given to them, unless Christ their Surety both glorified the Father, and was glorified of him. (*Marg. Ref.* d—f. *Note*, 5:20—29.) This eternal life consisted in "the knowledge of the only true God," as distinguished from all creatures and all idols; and "of his Son Jesus Christ, whom he had sent" to be the Saviour of the world. God must be known in his perfections, and in the beauty, excellency, glory, and harmony of them. This knowledge must be received from revelation, by faith, and through spiritual illumination, and increased by experience and communion. It cannot be acquired, except by the knowledge of Christ, in his *divine* Person and mediatorial character and work. (*Marg. Ref.* g—i. *Notes*, *Matt.* 11:27. 2 *Cor* 4:5,6.) In every other view of God, he either appears so just as to exclude the exercise of mercy to the guilty, or so merciful as to interfere with the perfection of justice, holiness, and truth. The glory and the harmony of the divine attributes must be seen "in the face of Jesus Christ:" this knowledge is always attended with reverential fear and confidence; and it produces love, gratitude, submission, obedience, spiritual worship, and conformity to him. (*Notes*, 1 *Chr.* 28:9. *Jer.* 24:7. 31:31—34. *Eph.* 3:14—19, *vv.* 18,19. *Phil.* 3:8—11. 2 *Pet.* 1:1,2. 3:17, 18. 1 *John* 2:3—6. 5:20,21.) This is the sinner's way to eternal life: it evidences his title to it; it is his meetness for it, and the earnest of it; and when this knowledge shall be perfected, holiness and felicity will be completely enjoyed. (*Note*, 14:4—6, *v.* 6. 2 *Cor.* 3:17,18. 1 *John* 3:1—3, *v.* 3.)

Thou hast given him power. (2) Εδωκας αυτω εξουσιαν. 3:35. 5,22,26,27. 13:3. *Matt.* 28:18.—Εξουσιαν. 1:12. 5:22. *Note*, *Matt.* 28:18.—*The only true God.* (3) Τον μονον αληθινον Θεον.—'These words cannot be reasonably supposed to exclude him from a true divinity, who is in Scripture styled ὁ αληθινος Θεος. ... (1 *John* 5:20.) True, therefore, is the gloss of Grotius, that he is styled the only true God, in exclusion of those ... whom the false persuasion of the Gentiles had introduced.' *Whitby.*—Αληθινος. 1 *Thes.* 1:9. 1 *John* 2:8. 5:20. *Rev.* 3:7,14. 15:3. 16:7. 19:2,9,11. 21:5. 22:6. See on 15:1.—*Notes*, *Is.* 43:8—13, *vv.* 10,11. 44:6—8. 45: 1—6, *vv.* 5,6. 20—22.

V. 4, 5. Our Lord next stated, that he had "glorified the Father on the earth." He had glorified him by his perfect obedience, his holy doctrine, and his numerous miracles; and he was about to glorify him by his expiatory sufferings: so that it might be said, that "he had finished his work" on earth; for he was assured of being carried honourably through that closing awful scene. (*Marg. Ref.* k, l. *Notes*, 4:31—38, *v.* 34. 19:28—30. *Is.* 50:5—9.) He therefore called on the Father, to "glorify him with himself," at his right hand, as invested with all authority, exercising all divine perfections, and receiving all adoration; according to that glory which he had with the Father, before the creation of the world. (*Marg. Ref.* m, n. *Notes*, 1:1—5,18. 16:25—28. *Prov.* 8:22—30. 2 *Cor.* 8:6—9. *Phil.* 2:5—8. *Heb.* 2:14,15.) This glory he had veiled for a time under "the form of a servant;" in order that in human nature he might be exalted to it, as the Head and Saviour of his body, the church.—To suppose with the Socinians, as some who were far remote from Socinianism, or from being disposed to derogate from the Saviour's glory, have done, that nothing more is here meant, than God's eternal decree of glorifying the man Christ Jesus, not only enervates the language, but induces palpable obscurity and impropriety into it; and sanctions a method of explaining away the Scriptures, which is of dangerous, nay pernicious tendency: for thus the elect may be spoken of in similar language, as indeed some have ventured to speak of their eternal justification. (*Note*, *Rom.* 8:28—31, *v.* 30.)—'Bring my human nature into a participation of the glory, which I the Λογος had with thee before the beginning of the world.' *Theophylact.*

I have finished. (4) Ετελειωσα. See on 4:34. *With thine own self: ... with thee.* (5) Παρα σαυτῳ ... παρα σοι. 14: 17,23. *Acts* 10:6.—*Num.* 22:9. 1 *Sam.* 22:3. *Prov.* 8:30. *Sept.*

V. 6—10. Our Lord, in the greatest part of this prayer or intercession, had the apostles *primarily* in view, but not *exclusively*. They were the depositaries of his doctrine; and being present on this affecting occasion, were appointed to communicate what they heard, to all other believers, for their instruction and encouragement. Christ had "manifested the name" (or the perfections, purposes, truths, and will) of the Father, to those who had been given to him from among the people of the world, with whom they had associated, before they were called to be his disciples: 'to those peculiar disciples whom thou wast pleased by thy grace to fit, and so to bring to me, to undertake my discipleship.' *Hammond.* 'To my disciples, whom thou hast given to me, by causing them to believe in me.' *Whitby.* (*Marg. Ref.* o. p.—See on 1—3, *v.* 2.) They had been the Father's in an especial manner, not only the creatures of his power, but the objects of his choice, even before they were converted; nay before they were given to the Son to be redeemed and saved by him. At length they had believed, obeyed, and kept his word; and were assured, that all things which Jesus had done, taught, and claimed, (by the gift or commission of the Father to him,) were indeed according to the will, expressive of the perfections, and conducive to the glory of the Father. They had received the words of their Lord with implicit credence, even as he had delivered them from the Father, and were convinced of his divine mission and authority. (*Marg. Ref.* q—y. *Note*, 16:25—30.) He therefore offered this prayer especially for the eleven apostles, but not excluding the seventy disciples, and others who believed in him; and not for the world at large: for unbelievers continuing such, were not, in *this special sense*, interested in his intercession except as any of them were of that number who had been "given to him" to be saved by him; as all those had been who believed in him. Those for whom he prayed were still the Father's, though given to the Son; by reason of the perfect union of essence, counsel, and operation between them. Indeed, not only *the same persons* belong equally to the Father and to the Son, but *the same things* also; so that all things belonging to Christ belong equally to the Father, and all things belonging to the Father belong equally to the Son. Thus the power and perfections of the Father are the Son's likewise; and the honour and worship of the Son are the Father's likewise: and there is no competition between their authority or honour: but the most perfect unity, harmony, and coincidence. (*Notes*, 5:20—23. *Phil.* 2:9—11.)—And as the disciples were beloved alike by the Son and by the Father; so the Son, equally with the Father, would be glorified in their salvation, and by their holy lives and labours. (*Marg. Ref.* c.)—*Thy name*, &c. (6) *Notes*, 25,26. *Ex.* 3:14. 23:20—23. 34:5—7. *Num* 6:24—27. *Is.* 9:6,7. *Matt.* 28:19,20

All mine are thine, &c. (10) Τα εμα παντα σα εστι, και τα σ εμα. See on 16:14. *Note*, 16:14,15.

nave kept, [l]and none of them is lost, but [m]the son of perdition; [n]that the Scripture might be fulfilled. [Practical Observations.]

13 And now [o]come I to thee; and these things I speak in the world, [p]that they might have my joy fulfilled in themselves.

14 I have [q]given them thy word; and [r]the world hath hated them, because [s]they are not of the world, even as I am not of the world.

15 I pray not that thou shouldest [t]take them out of the world, but that thou shouldest [u]keep them from the evil.

16 They [x]are not of the world, even as I am not of the world.

17 [y]Sanctify them through thy truth: [z]thy word is truth.

18 As [a]thou hast sent me into the world, even so have I also sent them into the world.

19 And [b]for their sakes [c]I sanctify myself, [d]that they also might be [e]sanctified through the truth. [Practical Observations.]

20 ¶ Neither [e]pray I for these alone, but [f]for them also which shall believe on me through their word;

21 That [g]they all may be one; [h]as thou, Father, *art* in me, and I in thee, that they also may be one in us: [i]that the world may believe that thou hast sent me.

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l 13:18. 18:9. Luke 4:26,27. 1 John 2:19. m 6:70,71. 2 Thes. 2:3. n Ps. 109:6—19. Acts 1:16,20,25. o 1. 13:3. Heb. 12:2. p 3:29. 15:11. 16:22—24,33. Neh. 8:10. Ps. 43:4. 126:5. Acts 13:52. Rom. 14:17. Gal. 5:22. 1 John 1:4. 2 John 12. q 8. r 7:7 15:18—21. Gen. 3:15. Prov. 29:27. Zech. 11:8. Matt. 10:24,25. 1 Pet. 4:4,5. 1 John 3:12,13. s 16. 8:23. 1 John 4:5,6. 5:19,20. t Ps. 30:9. Ec. 9:10. Is. 38:18,19. 57:1. Luke 8:38,39. Phil. 1:20—26. u Gen. 48:16. 1 Chr. 4:10. Ps. 121:7. Matt. 6:13. Luke 11:4. Gal. 1:4. 2 Thes. 3:3. 2 Tim. 4:18. 1 John 5:18. x 14. y 19. 8:32. 15:3. z Is. 49:7—9. 119:9,11,104. Luke 8:11,15. Acts 15:9. 2 Cor. 3:18. Eph. 5:26. Jam. 1:21. 1 Pet. 1:22,23. a 8:40. 2 Sam. 7:28. Ps. 12:6. 19:7. 119:144,152. Eph. 4:21,22. 2 Tim. 2:25,26. a 20:21—23. Is. 61:1—3. Matt. 23:34. 2 Cor. 5:20. Eph. 3:7,8. b Is. 62:1. 2 Cor. 4:15. 8:9. 2 Tim. 2:10. c 10:36. Jer. 1:5. 1 Cor. 1:2,30. Heb. 2:11. 9:13,14,18,26. 10:5—10,29. d 17. Tit. 2:14. e Or, *truly sanctified*. e 6—11. Eph. 4:11. f Acts 2:41. 4:4. Rom. 15:18,19. 16:26. 2 Tim. 1:2. g 11,22,23. 10:16. Jer. 32:39. Ez. 37:16—19,22—25. Zeph. 3:9. Zech. 14:9. Acts 2:46. 4:32. Rom. 12:5. 1 Cor. 1:10. 12:12,25—27. Gal. 3:28. Eph. 4:3—6. Phil. 1:27. 2:1—5. Col. 3:11—14. 1 Pet. 3:8,9. h 5:23. 10:30,38. 14:9—11. Phil. 2:6. 1 John 5:7. i 13:35.

V. 11, 12. Jesus was at the very point of leaving the world, as to his personal presence in human nature. (*Note*, 13:1—5, *vv.* 1,3.) But while he rejoiced in the thought of "going to the Father," he most affectionately regarded his disciples, who were to continue in the world, in the midst of snares, dangers, and tribulations. He therefore interceded with God, as his "Holy Father," (referring to all his moral excellences, as engaged to accomplish the purposes of the new covenant, especially in the sanctification of believers;) that he would "keep them through his own name," that is, according to his power and perfections, and for the glory of his name; or, *in* the faith, love, and worship of himself: that they might be most intimately united in judgment, affection, doctrine, worship, and labours; even according to the inexplicable union of the Father and the Son in the unity of the Godhead, or of God and man in the person of Christ. (*Marg. Ref.* d—h. *Note*, 20,21.) He had hitherto, by his presence and instructions, preserved them in this respect: none of those who "had been given to him" had departed from him, or run into the ways of destruction; save that Judas, who was emphatically "a child of wrath," "the son of perdition," had been left to perish according to the predictions of the Scripture concerning him. (*Marg. Ref.* i—n. *Notes*, *Ps.* 109:6—20. *Acts* 1:20—22.)—If we understand "the giving to Christ," in this verse, as before; (6—9.) then Judas is not mentioned as *an exception*, but by way *of opposition, or distinction:* as the woman of Sarepta is distinguished from the widows of Israel, and Naaman the Syrian from the lepers in Israel. (*Note*, *Luke* 4:23—32.) In the preceding verses, those who were given to Christ are stated to have "kept his word," and "believed in him:" but Judas had always been a hypocrite, and was now become a traitor and an apostate; and therefore Christ could not mean to include him in that number. (*Note*, 6:66—71, *vv.* 70,71. 13:18—30, *vv.* 18,21,27—30.) And if in this verse we understand by those "given to Christ," such, as were given to him to be his apostles, without any reference to faith, or to "the election of grace;" we cannot explain the preceding verses in that sense, because they are verified in none but true believers, of which number Judas never had been.—*The son of perdition.* (12) *Note*, 2 *Thes.* 2:3,4. '"The Son of perdition" signifies one who deservedly perishes: as "a son of death," (2 *Sam.* 12:5.) "children of hell," (*Matt.* 23:15.) and "children of wrath," (*Eph.* 2:3.) signify persons justly obnoxious to death, hell, and wrath.' *Doddridge.*

I kept them. (12) Ετηρουν αυτους. 6,11,15. *Matt.* 27:36. 28:4. 2 *Cor.* 11:9. *Eph.* 4:3. *Jude* 21.—*I have kept.*] Εφυλαξα. 12:25. *Acts* 12:4. 1 *John* 5:21. *Jude* 24.—*But.*] Ει μη. *Matt.* 12:4. *Luke* 4:26,27. *Gal.* 1:7. *Rev.* 9:4. 21:27.—*The son of perdition.*] Ὁ υιος της απωλειας. 2 *Thes.* 2:3.—Απωλειας. *Matt.* 7:13. *Rom.* 9:22. 1 *Tim.* 6:9. 2 *Pet.* 2:2,3. Ab *απολλυμι*, *perdo.*

V. 13—16. Before Jesus ascended to his glory he spake these things, in his exhortation and intercession, before the apostles, that they and their brethren (and indeed all who should duly regard this record of them) might "have his joy fulfilled in them;" that is, the joy which he conferred on them, similar to that which he possessed in the assurance of his Father's love, and in the prospect of his glory.—[t] That the joy they had hitherto from my love to them, (15:11.) my presence with them, and care of them, may, in my absence, be increased by the presence of that Spirit with them, who will supply my bodily absence, (16:7.) and whose fruits are joy and peace, (*Gal.* 5:22.) yea, by whom I, though absent in body, am still present with them. (14:8.)' *Whitby.* (*Marg. Ref.* o, p. *Notes*, 14:21—24. 15:9—11. *Matt.* 25:19—23. *Heb.* 12:2,3.) They would greatly need this support; as he had "given the word" of the Father to them, that they might boldly profess and zealously preach it before men. The world had already begun to hate them on that account; and would still more hate and persecute them, because they no longer were of the same character or party with them, but opposite in every thing; according as he had not been of the world, but contrary to it in his whole doctrine and conduct. (*Marg. Ref.* q—s, x. *Notes*, 7:3—10. 15:17—21. *Matt.* 5:10—12. 10:21—26. 1 *John* 4:4—6.) He did not pray, however, that the apostles and disciples should be removed out of the world, in order that they might escape the effects of the rage, contempt, and enmity of ungodly men: as they had a great work to do, for the glory of God and the benefit of mankind, which they must continue on earth to finish; at the same time they must ripen for their exalted state in heaven, by passing through manifold trials and tribulations. (*Marg. Ref.* t, u. *Notes*, *Acts* 20:22—24. 2 *Cor.* 4:13—18. *Phil.* 1:19—26. 2 *Tim.* 2:8—13. 2 *Pet.* 1:12—15.) But he interceded in their behalf, that the Father would preserve them from the evil; that is, from being corrupted by the contagious influence of the world, or tempted by its smiles or frowns to apostatize from him, through the fatal effects of the remains of sin in their hearts, and by the power and subtlety of Satan, that "evil one:" (*Notes*, *Gen.* 48:16. *Matt.* 6:13. 2 *Tim.* 4:16—18.) that so they might pass safely and honourably through the world, as through an enemy's country, in some good measure as he had done.

My joy, &c. (13) See on 16:24.—*From the evil.* (15) Εκ του πονηρου. *Matt.* 5:37. 6:13. 13:19,38. *Luke* 11:4. *Gal.* 1:4. 2 *Thes.* 3:3. 2 *Tim.* 4:18. 1 *John* 5:19.

V. 17—19. The apostles at this time were truly converted, called out of the ungodly world, and engaged in a work diametrically opposite to all its sentiments, inclinations, and pursuits: (*Notes*, 13:6—11. 15:3—5.) but they needed to be far more completely purified, renewed, and consecrated to God, for their distinguished and most important office. Our Lord therefore prayed that they might be "sanctified through the truth" or revealed word of God, every part of which is holy in its nature and tendency; the means of "sanctification by the Spirit," and thus of rendering the man of God completely "furnished for every good work." (*Notes*, 2 *Tim.* 3:14—17.)—The commandments, doctrines, promises, warnings, and examples of Scripture, are suited to discover the evil of sin, and to detect it in all its forms and actings; to impress the mind with fervent affections towards God and holiness; to furnish directions, motives, and encouragements for every thing which is good and excellent; and thus to transform the believer's soul into its own holy nature, and to induce him to that dedication of all his powers to God, in the performance of his proper work, which is here especially intended. (*Marg. Ref.* y, z.) For our Lord immediately referred to his sending forth of his apostles, to publish his gospel in the world: and to their being wholly consecrated and set apart to that service, and prepared to persevere in it amidst all hardships, perils, and sufferings, unto death itself. In this manner, he had been sent by the Father into the world, and had willingly set apart himself, and his whole human nature, as consecrated by the Holy Spirit, to his most arduous work, and was now about to give himself an atoning sacrifice for sin, for the sake of his apostles and disciples, and for the glory of God in their salvation. (*Marg Ref.* a—d. *Notes*, 10:32—39. *Jer.* 1:5. *Heb.* 5:7—10. 10:28—31.)—In consequence of this, they also would be "sanctified by the truth," and consecrated to the work of their ministry; that they might promote the same cause in the world, by their labours, writings, example, and patient sufferings; and many of them by becoming martyrs for their testimony to his gospel. (*Note*, 15:12—16, *v.* 16.)

Sanctify. (19) Ἁγιασον. 19. *Matt.* 6:9. 23:17,19. *Luke* 11:2. 1 *Cor.* 6:11. 1 *Thes.* 5:23.—*Ex.* 29:1,21,27,33. *Sept.*—See on 10:36.

V. 20, 21. In these verses Christ interceded for all Christians in every age, to the end of the world; and in this view of them, they are replete with instruction and consolation to us. Doubtless the effectual calling of sinners, to faith in Christ, takes place in answer to his continual intercession in heaven, of which this prayer is a specimen and example: but none are warranted to take encouragement from that

22 And [o]the glory which thou gavest me I have given them; [p]that they may be one, even as we are one:

23 [m]I in them, and thou in me, that they may be [n]made perfect in one; and [o]that the world may know that thou hast sent me, [p]and hast loved them, as thou hast loved me.

24 Father, [q]I will that they also, whom thou hast given me, be with me where I am; [r]that they may behold my glory, which thou hast given me: [s]for thou lovedst me before the foundation of the world.

25 O [t]righteous Father, [u]the world hath not known thee: [x]but I have known thee, and [y]these have known that thou hast sent me.

26 And [z]I have declared unto them thy name, and will declare *it*; [a]that the love wherewith thou hast loved me may be in them, [b]and I in them.

k 1 Jo. 15:18,19. 2 Ki. 21:23. Mark 6:7. Jo. 17:14. Luke 22:30. Acts 5:41. Rom. 15:15—20. 2 Cor. 5:20. 6:1. Eph. 2:20. Phil. 1:29. Col. 1:24. 2 Thes. 1:5—10. Rev. 21:14. l 14:20. 1 John 1:3. 3:24. m Jo. 6:56. 14:10,23. Rom. 8:10,11. 1 Cor. 1:30. 2 Cor. 5:21. Gal. 3:28. 1 John 1:3. 4:12—16. n 1 Jo. 4:12. Ps. Col. 1:28. 2:2,9,10. 4:11. 1 Pe. 5:10. 2 Ki. 13:35. p Jo. 13:1. 15:9. 1 John 3:1. 4:19. q 12:25, 14:3. Matt. 25:21,23. 26:29. Luke 12:37. 22:29. 2 Cor. 5:8. Phil. 1:23. 1 Thes. 4:17. Rev. 3:21. 7:14—17. r Gen. 45:13. 1 Ki. 10:7. 2 Chr. 9:6. Ps. 17:15. Is. 33:17. 1 Cor. 13:12. 2 Cor. 3:18. 4:6. 1 John 3:2. Rev. 21:22. s 5. Prov. 8:22—31. 1 Ti. 1:9. Is. 15:21. Rom. 3:26. u 8:19,55. 15:21. 16:3. Matt. 11:27. Luke 10:22. Acts 17:23. 2:18. Rom. 1:28. 3:11. 1 Cor. 1:21. 15:34. 2 Cor. 4:4. Gal. 4:8,9. 2 Thes. 1:8. Heb. 8:11. 1 John 5:19,20. Rev. 13:8. x 1:18. 5:19,20. 7:29. 10:15. y 6. 8:55. 16:27,30. Matt. 16:16. z *See on* 6. 8:55. 15:15. 17:12. a 14:23. 15:9. Eph. 1:6, 22,23. 2:4,5. 5:2. 1 Jo. 2:5. 4:9. 1 Ti. 6. 15:4. Rom. 8:10. 1 Cor 5:30. 12:12. Gal. 2:20. 1 Jo. 3:17. 4:13. 1 Jo. 3:11. 1 John 3:24. 4:13,14.

consideration, till they in some measure believe his word: he therefore prayed for those "whom the Father had given him," as those "who should believe on him through the word" of his apostles. (*Marg. Ref.* e, f. *Notes*, 6:36—40. 10:14—18. *Rom.* 8:28—31. 2 *Thes.* 2:13,14.)—The gospel was especially committed to the apostles, and from them it has been transmitted, through succeeding generations, to us; and will be to posterity to the end of the world.—'The true and saving faith comes from hearing the doctrine of the apostles: and that is the doctrine of the apostles, which leads us to Christ alone.' *Beza.* This venerable writer had principally in view the additions and alterations made by popes and councils, and by the prevalence of superstition; but the modern supposed improvements of science, philosophy, and human reasonings, carry large numbers as far from Christ and from the apostolical doctrine, as popery itself does. (*Notes*, *Col.* 2:8—10,18,19.) It should also be observed, from our Lord's words, that his religion may certainly be found entire and unadulterated, in the writings of his apostles, and of those who, by their sanction, wrote the other parts of the New Testament. Indeed where else can we look for *the words of the apostles?* What standard of their doctrine have we, if the New Testament be not that standard? The miracles which they wrought proved the *truth* of Christianity: but if they were not inspired infallibly to communicate to the world the true doctrine of that holy religion without addition, adulteration, or omission; where shall we with certainty learn the *nature* of it? or how be *sure* that we are not deluded by some misrepresentation?—It is peculiarly worthy of observation, that the absurdest claims of popes and councils in this respect, and the more plausible claims of such moderns as want to improve Christianity by human reason, are maintained by the same vain supposition; namely, that *the Scripture of itself is either insufficient, or in some degree uncertain, or too obscure, to answer the purpose.*—In behalf, however, of all this company of believers, our Lord especially prayed, that they might be united together in the closest bonds of love; as one Body, under one Head, animated by one soul, according to the incomprehensible union before mentioned, and in virtue of their union with Christ, and the Father in him, through the Holy Spirit dwelling in them. (*Marg. Ref.* g, h. *Notes*, 14:18—24. *Rom.* 12:3—5. 1 *Cor.* 12:12—31. *Gal.* 3:26—29. *Eph.* 2:19—22. 4:1—6,11—13.) In some respects this request is granted in behalf of all true Christians, in proportion to the degree of their illumination and sanctification: but the more closely they are united in judgment and affection, and the more entirely they live in peace and harmony, professing the same doctrine, and worshipping God as with one heart and one mouth, the clearer evidence do they afford of the divine original and excellency of the gospel, to the conviction of the world around them. (*Notes*, 13:31—35. *Jer.* 32:39—41. *Zeph.* 3:9,10. *Acts* 4:32—35. 5:12—16.) On the other hand, the more those who in so many respects are *one*, and who are agreed in the most important matters, differ and dispute about things of inferior moment, the more ambiguous and uncertain do the truth and excellency of Christianity appear. (*Notes*, and *P. O. Eph.* 4:1—6. *Note*, *Phil.* 1:27—30.) Men are apt to say, 'It will be soon enough for us to embrace the gospel, when its professors are agreed among themselves in what it consists:' and those who are not aware of the advantage which infidels and ungodly men have made of the divisions and controversies among Christians, against the common interest of our holy religion, must have been very little acquainted with their writings, and made but few observations on the conversation and conduct of mankind. Mere nominal Christians, indeed, give the most extensive occasion to the objections; but real believers are far from being sufficiently circumspect in this particular.—The union which prevailed among Christians, when the gospel was first propagated, as springing from the communion of the Holy Spirit, the Sanctifier, evidenced to the world the divine original of Christianity, in a manner not much less convincing, than the miraculous powers of the same Spirit, conferred on them through the laying on of the hands of the apostles. (*Notes*, *Acts* 2:44—47.) And as believers are mentioned by our Lord, without limitation of age or country; the evidence to the truth of Christianity, by the miraculous gifts vouchsafed in the primitive church, cannot be particularly intended.—'This plainly intimates, that dissensions among Christians would...be the means of bringing the truth and excellence of the Christian religion into question.' *Doddridge.* (*Notes*, *Matt.* 18:7—9,15—17. *Luke* 17:3,4.)

May be one. (21) Ἐν ὦσι. 11,22,23. See on 10:30.

V. 22, 23. Our Lord could not here mean his personal or mediatorial glory: but that glory which was given to him as Mediator, to be by him conferred on his disciples; or the glory of bearing his image, declaring his truth, working miracles in confirmation of it, labouring and suffering in the same cause, and enduring enmity and opposition from ungodly men, for promoting the honour of God in the world, and finally of sharing his heavenly glory. (*Marg. Ref.* k, l.) Thus he gave to them the glory of concurring in that grand design, for which he became incarnate, and for which he lived and died; and of being "anointed," in their "measure, by the Holy Spirit," for that service: (*Marg. Ref.* m, n. *Notes*, 3:27—36, *v.* 34. *Eph.* 4:7—13.) and of being thus made complete as one body in Christ, and in the Father through him: and all men might see, by their doctrine and behaviour, that they were a holy and happy people; that their religion was of heavenly original, because of a heavenly nature and tendency; and that they were the proper objects of the divine love for Christ's sake, and according to the Father's love to his "beloved Son, in whom he was well pleased." (*Marg. Ref.* o, p.)—'Thou, O Father, art in me, as Mediator, and I...am in them by my Spirit, working effectually in them, to unite them perfectly in one, both in themselves and in us.' *Bp. Hall.*—Whatever differences prevailed in the primitive church; there is not the smallest trace of any real disunion even in judgment among the apostles; except for a while, concerning the admission of uncircumcised Gentiles into the church; and that matter was soon amicably settled. (*Notes*, *Acts* 11:1—17. 15:7—21.) They were all along, as far as we can learn, "perfectly joined together in the same mind and judgment;" and this by an abundant measure of the illuminating and sanctifying Spirit of God; as well as by that infallible inspiration, by which they delivered the doctrine of their Lord to mankind. This was an especial honour conferred on them; and a remarkable accomplishment of this intercession considered as a prophecy. (*Notes*, 2 *Pet.* 3:1—4, *v.* 2, 14—16. 1 *John* 4:1—6. *Jude* 17—19.)

V. 24. The language of this verse has been considered by many expositors, ancient and modern, as a *claim*, grounded on a covenant, the terms of which would, on the part of Christ, in a few hours be perfectly fulfilled. He does not therefore say, I *pray*, or *beseech*; but, "I will;" as acting by authority, and as One with the Father.—It is not, however, certain, that more than a fervent importunate desire was intended: and it is not advisable to adduce doubtful texts, in proof of a disputed point of doctrine. The language at least implies, that this concluding plea was peculiarly near the heart of the heavenly Advocate, and there can be no doubt it will infallibly be granted. And what is the import of it? That the whole company which had "been given him," and would in due time believe on him, should at length be safely brought to heaven, the place of his special presence as God, and whither, as man, he was about to ascend; that there they might behold and contemplate his glory as their beloved Friend and Brother, and in this beatific vision find their felicity. (*Marg. Ref.* q, r. *Notes*, 1—3, *v.* 2. 6—12. 6:36—40. 10:26—31. 14:2,3. *Gen.* 45:13. *P. O.* 9—28, *conclusion*. *Notes*, 2 *Cor.* 5:5—8. *Phil.* 1:19—26. 1 *Thes.* 4:13—18.) For, in this respect, as well as on account of his divine excellency, the Father "loved him before the foundation of the world;" (*Notes*, 4,5. *Prov.* 8:22—30. *Matt.* 25:34—40.) because he most perfectly delighted in the mediatorial undertaking and work of the Son, as fully adequate to all the purposes of his glory in the salvation of his people.

They may behold. (24) Θεωρωσι. "Steadily contemplate." 6:40,62. 14:17,19. 16:10,16,17,19.—*Before the foundation of the world.*] Προ καταβολης κοσμου. See on *Matt.* 25:34.

V. 25, 26. These last verses primarily related to the apostles.—Jesus addressed God, as his "righteous Father," not only because of his essential justice, and the righteousness of his moral government; but as righteous in justifying sinners through his obedience unto death, and in performing the engagements of his everlasting covenant. (*Notes*, *Is.* 45:20—22. *Rom.* 3:19—26, *v.* 26.) The world, indeed, had not known God, in respect of this righteousness, and his glorious excellences; for it was in a state of rebellion against him, and exposed to his just vengeance on that account. (*Marg. Ref.* u. *Notes*, 1—3, *v.* 3. 8:54—59. *Acts* 17:22—25. *Rom.* 1:18—23,28—32. 1 *Cor.* 1:20—24. *Gal.* 4:8—11.) But as he,

CHAPTER XVIII.

Jesus retires to a garden; and Judas leads a company thither to apprehend him, 1—3. At the sound of Jesus' the officers, soldiers, and company fall to the ground, 4—6. Jesus, yielding up himself, requires that his disciples should be dismissed, 7—9. Peter cuts off Malchus's ear, and Jesus reproves him, 10, 11. Jesus is bound, and led away to Annas, and then to Caiaphas, 12—14. Peter is admitted in to the palace, and then denies Christ, 15—18. Jesus is examined by the high-priest, and struck by an officer, 19—24. Peter again twice denies him, 25—27. Jesus is brought before Pilate, and declares that his "kingdom is not of this world," 28—37. Pilate testifies to his innocence, and offers to release him; but the Jews prefer Barabbas, the robber, 38—40.

WHEN Jesus had [a]spoken these words, [b]he went forth with his disciples over [c]the brook Cedron, where was [d]a garden, into the which he entered, and his disciples.

2 And Judas also, which betrayed him, knew the place; [e]for Jesus oftimes resorted thither with his disciples.

3 [f]Judas then, having received [g]a band *of men* and officers from the chief priests and Pharisees, cometh thither with lanterns, and torches, and weapons.

4 Jesus therefore, [h]knowing all things that

a 12:31, &c. 14:—17: b 14:31. Matt. 26:36. Mark 14:32. Luke 22:39,40. c 2 Sam. 15:23. 1 Kings 15:13. 2 Kings 23:6,12. 2 Chr. 15:16. 30:14. Jer. 31:40. *Kidron.* d Jer. 31:40. e Matt. 11:11,12. Luke 21:37. f 13:2,27—30. Matt. 26:47,55. Mark 14:43,44,48. Luke 22:47. Acts 1:16. g 12. *Gr.* Ps 3:1-7. 22:16. h 13:1. 19:28. Matt. 16:21. 17:22,23. 20:18,19. 26:2,21,31. Mark 10:33,34. Luke 18:31—33. 24:6,7,44. Acts 4:24—28. 20:22,23.

his beloved Son, had perfectly known him; as the apostles had assuredly believed that the Father had sent him; (*Marg. Ref.* x, y) and as he had declared, and would still further declare, the name and perfections of God to them by his doctrine, which would be confirmed by his Spirit: so they were, and would be, distinguished from the world, by the knowledge of God and all its happy effects; (3) in order that, being One with him, and members of his mystical body, the love of the Father to him might be communicated to them, and abide with them also; and that thus, being joined to him as one spirit, they might be filled "with all the fulness of God," and come as near the Fountain of all felicity as creatures possibly could do. (*Marg. Ref.* z—b. *Notes*, 6—10. *Eph.* 3:14—21.)—After all endeavours to explain this chapter, we must allow that our thoughts are swallowed up in those depths of wisdom and love, and in those mysteries of the Godhead, with which it is replete; and that the light of heaven alone can fully clear it up to us. (*Note*, *Rom.* 11: 33—36.)

PRACTICAL OBSERVATIONS.

V. 1—5. Fervent prayer forms the proper conclusion of religious instructions, and the preparation for approaching trials and sufferings: and our eyes and hearts should habitually be lifted up to our heavenly Father, that he would glorify himself in and by us; prosper our endeavours to honour him; support us in resisting temptations; and carry us through all difficulties to his heavenly kingdom. (*Notes*, 2 *Thes.* 1:5—12, *vv.* 10—12. *P. O.*) But all our supplications must be presented through the intercession of our great High-Priest, who "hath power over all flesh;" and who gives eternal life to all his chosen and believing people, and will consign all unbelievers to everlasting punishment. For, however men may deny, deride, or overlook it, "eternal life" cannot be obtained by any of our fallen race, except through "the knowledge of God," as revealed in his Son Jesus, and through his meritorious obedience unto death; in which "he glorified the Father on earth," and "finished the work which was given him to do."—By leaving "the glory which he had with the Father before the world was," in his humiliation on earth, by his ascension into heaven to be reinstated in his glory, and by the doctrine which he committed to his holy apostles, he has manifested the name and glory of God to man; (6) and all believers "behold that glory as in a glass, till they are changed into the same image from glory to glory, by the Spirit of the Lord."—This knowledge, however, widely differs from those inefficacious notions, which puff up men with pride: for it is humbling, transforming, and sanctifying; the source of all spiritual worship and holy obedience; the hope, the evidence, the earnest of eternal life, and the meetness for heavenly felicity.

V. 6—12. The special regard of the Saviour to those who were "given to him out of the world," cannot be overlooked by the attentive reader: and the things spoken of them are not peculiar to the apostles; but they take in all who receive and keep his word, who are firmly persuaded that his doctrine and his works were from the Father, and who believe in him for the salvation of their souls. For those persons, with particular purpose and design, he "came into the world;" for them he obeyed and suffered; for them he rose again and reigns; for them he continually intercedes, and not for the world at large: in them he will eternally be glorified with the Father, whose also they are; as "all things that the Father hath are" the Son's likewise. No trembling sinner, however, who desires to approach the Father, and is consciously unworthy to come in his own name, needs to be discouraged; for the Saviour is both able and willing to "save to the uttermost all them who come to God by him." These convictions and desires are hopeful tokens; and when they lead a man to the throne of grace, through faith in the word, and reliance on the intercession of Emmanuel; the express promises of God become his security, and the work already wrought in him evidences that he has been "chosen unto salvation, through sanctification of the Spirit, and belief of the truth;" nor can any one, whatever he professes or preaches, know his election of God, except by that "faith which worketh by love," and by its evident fruits. (*Notes*, 1 *Thes.* 1:1—4, *vv.* 3, 4. 2 *Pet.* 1:5—11.)—For many have called Christ Lord and Master, and seemed to be the children and servants of God, who at length proved "sons of perdition," after the example of Judas. Such examples should excite us to serious self-examination and fervent prayer: but they should not distress the humble believer, who, though he "cannot do the things that he would," is conscious of integrity in his professed repentance, and faith in Christ, and desire of living to his glory. These are of that number, who, through the intercession of Christ, shall be "kept by the power of God," to the glory of his name, and in his worship and service, "through faith, unto eternal salvation." (*Note*, 1 *Pet.* 1:3—5.) None of them ever were or will be lost: for "the sons of perdition" only *seemed* to be of them, but they never were one with them in judgment, disposition, and affection. (*Note*, 1 *John* 2:18, 19.)

V. 13—19. The true disciples of Christ live at present in an ensnaring and evil world, which hates and despises them: yet the recollection of his words, and the experience of his faithfulness, may fill them with holy joy in him and in each other, amidst all their tribulations. They should indeed be willing to die, but not impatiently desire it: for their loving Advocate does not intercede for their immediate removal out of the world, but that they "may be kept from the evil of it." They must, however, carefully remember, that they are not left here to pursue any of those objects which the men of the world are pursuing; but to glorify God, to "serve their generation," to finish their work, and "to be perfected through sufferings," after the example of "the Captain of their salvation." They should therefore hope and pray, that the grace which has separated them from the world, may preserve them from the evil of it, and from the snares of the wicked one; they should seek to be sanctified more and more through the word of truth, that they may be devoted unreservedly to the service of him, who "through the eternal Spirit offered himself without spot to God," for their sakes, and "to purge their consciences from dead works, that they might serve the living God:" (*Note*, *Heb.* 9:11—14, *vv.* 13,14.) and they should carefully examine, whether the doctrines which they hold have a sanctifying effect upon their own hearts and lives. For, as all divine truth is of a holy nature, if our religious opinions do not make us hate all sin, and long and pray for holiness, we may be sure, either that they are not divine truths, or that we do not receive them by a living faith, under the teaching of the Holy Spirit.

V. 20—26. Blessed be God, that we sinners, in these remote regions and distant ages, are interested in this prayer of our Redeemer, if we truly believe in him according to the word of his holy apostles! May we continually recollect, that union and communion with the Father and the Son, by the in-dwelling of the Holy Spirit, and union, peace, and harmony with one another, formed the substance of our Redeemer's prayer for all his disciples, to the end of time. Let us then "endeavour to keep the unity of the Spirit in the bond of peace:" and let us pray with fervour, and without ceasing, for a larger portion of divine illumination, in behalf of ourselves and of all our brethren, that we may all be united "in one mind and judgment." Let us also constantly beseech our God to bestow on us far more abundance of holy love; that we may amicably differ in opinion, where we cannot see things exactly in the same light. Thus a spirit of mutual candour, forbearance, and active self-denying kindness, among "all who love the Lord Jesus Christ in sincerity," may convince the world that we are of one heart and soul, though somewhat separated by external circumstances; and that we are all soldiers in one army, though not exactly marshalled and disciplined in the same manner; that we are indeed fighting against sin, the world, and the devil; and that we will not be seduced to turn our arms against each other, as has too often been the case, to the joy and triumph of our insulting enemies. Thus we shall best manifest the truth and excellency of our religion, and the divine authority of its great Author. Thus we shall experience more intimate union of soul, and more sweet and sanctifying communion with the God of our salvation, and with his saints. Thus we shall have a measure of the Redeemer's glory conferred on us, by being conformed to his image, united with his people, and hated by those only who "hate him and the Father that sent him." Thus at length we shall surely be with him for ever, to behold his glory, and enjoy, as one with him, that love with which the Father "loved him before the foundation of the world;" and shall possess the most complete felicity, in the full knowledge of that glorious God whom the world has not known; but in knowing whom angels and archangels find blessedness, of which in our present state we can frame no adequate conception. (*Notes*, 1 *Cor.* 2:6—9. 13:8—12. 1 *John* 3:1—3, *v.* 3.)

NOTES.—CHAP. XVIII. V. 1—3. (*Notes*, *Matt.* 26

should come upon him, went forth, and said unto them, [f]Whom seek ye?

5 They answered him, [k]Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also, which betrayed him, [l]stood with them.

6 As soon then as he had said unto them, I am *he*, [m]they went backward, and fell to the ground.

7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

8 Jesus answered, I have told you that I am *he*. If therefore ye seek me, [n]let these go their way:

9 That the saying might be fulfilled, which he spake, [o]Of them which thou gavest me have I lost none. [*Practical Observations.*]

10 Then [p]Simon Peter having a sword drew it, and smote the high-priest's servant, and cut off his right ear. The servant's name was Malchus.

11 Then said Jesus unto Peter, [q]Put up thy sword into the sheath: [r]the cup which [s]my Father hath given me, shall I not drink it?

12 Then [t]the band, and [u]the captain, and officers of the Jews, took Jesus, and [x]bound him,

13 And led him away to [y]Annas first: (for he was father-in-law to Caiaphas, which was the high-priest [z]that same year.)

14 Now [a]Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people.

15 ¶ And [b]Simon Peter followed Jesus, and *so did* another disciple. That disciple was known unto the high-priest, and went in with Jesus into the palace of the high-priest.

16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high-priest, and spake unto her that kept the door, and brought in Peter.

17 Then saith [c]the damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples? He saith, [d]I am not.

18 And the servants and officers stood there,

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f 1 Kings 18:10,14—18. Neh. 6:11. Ps. 3:6. 27:3. Prov. 28:1. 1 Pet. 4:1. k 1 Sa. 19:19. Matt. 2:23. 21:11. l Is. 3:9. Jer. 8:12. m 2 Kings 1:9—15. Ps. 27:2. 40:14. 70:2,3. 129:5. Luke 9:51—56. Acts 4:29,30. n 10:28. 13:1,36. 16:32. Matt. 25:55. Mark 14:50—52. 1 Cor. 10:13. 2 Cor. 12:9. 1 Pet. 5:7. o 17:12. p 2 Sa. 20:8—10. Matt. 26:51. Mark 14:46,47. Luke 22:34,49—51. q 36. 2 Cor. 6:7. 10:4. Eph. 6:11—17. 1 Pr. 5:8. Rev. 2:23,24. Matt. 20:22,23. 26:39,42. Mark 10:38,39. 14:35,36. Luke 22:42. Heb. 12:2. s 11:41,42. 12:27,28. 15:10. 17:24.

20:17. Luke 12:30. Rom. 8:15—18. Heb. 12:5—10. t 3. Matt. 26:57. Mark 14:53. Luke 22:54. u Acts 21:31,37. 22:24—28. 23:10,17, &c. *Gr.* x Gen. 22:9. 40:3. Judg. 15:21. 1 s. 118:27. Matt. 27:2. Mark 15:1. y Luke 3:2. Acts 4:6. z 11:51. a *And Annas sent Christ bound unto Caiaphas the high-priest.* 24. a 11:49—52. b Matt. 26:58. Mark 14:54. Luke 22:54. c 16. Matt. 26:69, 70. Mark 14:66—68. Luke 22:56,57. d 5,8. 21:15. Matt. 26:33.

30—56. *Mark* 14:26—50. *Luke* 22:39—53.)—Cedron, or Kidron, was a small brook to the east of Jerusalem, over which David (the type of Christ) passed weeping, when he fled for fear of Absalom. (*Marg. Ref.* c. *Note*, 2 *Sam.* 15:23.) It derived its name from a shady and gloomy valley through which it ran.—It is probable, that the garden to which Jesus retired, belonged to some friend, who willingly and gladly afforded him and his disciples this quiet retreat. But Judas, knowing his custom and purpose of resorting thither, had procured a cohort of Roman soldiers, as well as the officers of the Jewish rulers, in order to take him: and they came with every preparation which would have been necessary if they had attempted to apprehend some desperate criminal, attended with numerous armed followers, who would use every method to oppose or to escape them: otherwise lanterns and torches seem not to have been needful, when the moon was at the full. (*Marg. Ref.* a, b, d—g.)—The first Adam fell in a garden; the second Adam began the last scene of his atoning sufferings in a garden likewise.

The brook. (1) Τον χειμαρρον. Here only N. T.—*Lev.* 11:9,10. *Num.* 21:14,15. *Josh.* 13:9. *Sept.* Εκ χειμα *hyems*, et βοος *fluxus*, a βεω *fluo*.—*The brook Cedron.*] Almost all the manuscripts read "the brook of Cedars:" yet the variation producing this reading is so trivial, (των κεδρων for του κεδρων,) and so easily accounted for, and the internal evidence in favour of the reading adopted by our translators so conclusive, that most modern critics consider it as the true one. *A band.* (3) Την σπειρα. 12. See on *Matt.* 27:27.

V. 4—9. John is entirely silent as to our Lord's agony in the garden, which had been fully stated by the three preceding evangelists: (*Notes*, *Matt.* 26:36—46. *Mark* 14:32—42. *Luke* 22:39—46.) and he proceeds to mention circumstances respecting the apprehending of Jesus, which they had passed over. Our Lord, though fully aware of all the inexpressible sufferings which were coming upon him, and every circumstance of them, went forth to meet his rude assailants, with the most perfect serenity and fortitude! (*Marg. Ref.* h. *Notes*, 13:1—5, *vv.* 1,3. *Luke* 9:51—56, *v.* 51. *Acts* 20:22—24. 21:7—14.) It is particularly remarked, that Judas stood with the company, when Jesus declared himself to be the person whom they sought; so that he too was constrained to go "backward, and fall to the ground:" yet he was not dismayed by that further display of the power of his Lord, but dared to proceed with his horrid purpose! (*Marg. Ref.* i—m. *Note*, *Ps.* 27:1—3, *v.* 2.) No doubt Jesus could with equal ease have struck the whole company dead in a moment: and it is wonderful, that the scribes, priests, and other Jews did not recollect the companies which were destroyed by fire from heaven when they came to take Elijah; and that they should venture to renew their attempt after this unexpected repulse. (*Notes*, 11:47,48. 12:9—11. 2 *Kings* 1:9—14. *Luke* 9:51—56, *v.* 54.) But perhaps they ascribed it to the same power by which the Pharisees asserted that he wrought his miracles: and if so, they might deem their preservation a peculiar interposition of God in their favour. (*Note*, *Ec.* 9:1—3, *v.* 3.) Our Lord, however, was pleased not to proceed any further against them; but only observed, that as they sought him who was ready to yield up himself, they should let his disciples go away unmolested; and with this they were influenced to comply. This conduct of Jesus accorded to the word, which he had before spoken: (*Marg. Ref.* n, o. *Note*, 17:11,12.) for he thus not only showed the most tender concern for their *temporal* safety, as given to him to be his apostles: but he kept them, as true but weak believers, from those temptations which they were not then prepared to withstand; and this conduced also to their *spiritual* preservation. (*Notes*, *Luke* 22:31—34. 1 *Cor.* 10:13.)

—*Knowing*, &c. (4) 'Our Lord not only knew, in general, that he should suffer some great evil, and even death itself; but was acquainted also with all the particular circumstances of ignominy and horror that should attend his sufferings.... It is impossible to enter aright into the heroic behaviour of our Lord Jesus Christ, without carrying this circumstance along with us. The critics are in raptures at the gallantry of Achilles, in going to the Trojan war, when he knew, according to Homer, that he should fall there. But he must have a very low way of thinking, who does not see infinitely more fortitude in our Lord's conduct on this occasion.' *Doddridge.* —*Fell to the ground*, &c. (6) 'They might perhaps ascribe it to the special providence of God, rather than to the indulgence of Jesus, that they received no further damage. The most corrupt heart has its reasonings, to support it in its absurdest notions, and most criminal actions.' *Ibid.*—*To the ground.* (6) Χαμαι. 9:6.

V. 10—14. (*Marg. Ref.* p, q. *Notes*, *Matt.* 26:47—56. *Luke* 22:47—53.) John alone of the evangelists mentions Peter and Malchus by name; for probably Peter had suffered martyrdom before John wrote his gospel.—It must have been the effect of a secret divine interposition, that the officers and soldiers permitted the disciples to withdraw quietly, after this violent resistance.—The question proposed by our Lord, "The cup which my Father hath given me, shall I not drink it?" was peculiarly beautiful and expressive. He did not confine his thoughts to the malice and injustice of his enemies in his sufferings; but he received them as a cup put into his hand by his heavenly Father, who would not afflict him without good reason, and for the most gracious and important purposes. (*Marg. Ref.* r, s. *Notes*, *Matt.* 20:20—23. 26:36—39, *v.* 39. *Mark* 14:32—36, *v.* 36.)—Caiaphas seems to have obtained the high-priesthood by the interest of Annas, who possessed it before him. The officers of the council led Jesus first to Annas, out of deference to his character; but he sent them back to Caiaphas, to whom Jesus was evidently brought before the events which are next recorded. (*Marg. Ref.* t—a. *Notes*, 11:49—53. *Luke* 3:2,3.) 'Of his being sent to Annas, the other Evangelists say nothing; because nothing was done to Christ there; but all was performed in the palace of the high-priest.' *Whitby.*

The captain. (12) 'Ο χιλιαρχος. *Mark* 6:21. *Acts* 21:31, 32,33,37. *Rev.* 6:15. 19:18. Α χιλιας, *mille*. The captain spoken of was commander of a thousand men, though probably only a part of that number was present.—'At the time of the passover, it was customary for the Roman president to send a whole band of a thousand men, for a guard to the temple; the captain of which band is here called Χιλιαρχος.' *Whitby.*

V. 15, 16. (*Note*, *Matt.* 26:57—62.) Many expositors have supposed, that this other disciple was John the evangelist: yet, as John was a fisherman of Galilee, it is not probable that he should be acquainted with the high-priest, and have influence with his servants: and indeed it is not said that this disciple was one of the apostles. It is therefore more likely, that some person residing at Jerusalem, and of rank superior to the apostles, was intended; that he on this occasion avowed himself the disciple of Jesus; and, having entered with him into the palace of the high-priest, procured admission for Peter, who had before been excluded.—Nonnus, an ancient Greek author, renders it, 'and another new friend.' 'He seems not to have been John: for he being a Galilean, as well as Peter, they might have equally suspected him on that account.' *Whitby.*

Was known. (15) Ην γνωστος. 16. *Luke* 2:44. 23:49.—*Neh.* 5:10. *Ps.* 88:8. *Sept.*—*That kept the door.* (16) Τη θυρωρῳ. 17. See on *Mark* 13:34.

[a]who had made a fire of coals; ([b]for it was cold;) and they warmed themselves: and [c]Peter stood with them, and warmed himself.

19 ¶ The high-priest then [d]asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him, [e]I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; [f]and in secret have I said nothing.

21 Why askest thou me? [g]ask them which heard me, what I have said unto them: behold, they know what I said.

22 And when he had thus spoken, one of the officers which stood by, [h]struck Jesus with [i]the palm of his hand, saying, [k]Answerest thou the high-priest so?

23 Jesus answered him, [l]If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?

24 (Now [m]Annas had sent him [n]bound unto Caiaphas the high-priest.)

25 And Simon Peter [o]stood and warmed himself. [p]They said therefore unto him, Art not thou also *one* of his disciples? [q]he denied *it*, and said, I am not.

26 One of the servants of the high-priest, ([r]being *his* kinsman whose ear Peter cut off,) saith, [s]Did not I see thee in the garden with him?

27 Peter then denied again; [t]and immediately the cock crew.

28 ¶ Then [u]led they Jesus from Caiaphas [v]unto the [w]hall of judgment: and it was [x]early; [y]and they themselves went not into the judgment-hall, lest they should be defiled; but that they might [z]eat the passover.

29 Pilate then went out unto them, and said, [a]What accusation bring ye against this man?

30 They answered and said unto him, [b]If he were not a malefactor, we would not have [c]delivered him up unto thee.

31 Then said Pilate unto them, [d]Take ye him, and judge him according to your law. The Jews therefore said unto him, [e]It is not lawful for us to put any man to death:

32 That [f]the saying of Jesus might be fulfilled, which he spake, signifying [g]what death he should die. [*Practical Observations.*]

33 Then Pilate entered into the judgment-hall again, and called Jesus, [h]and said unto him, Art thou [i]the King of the Jews?

34 Jesus answered him, [k]Sayest thou this thing of thyself, or did others tell it thee of me?

35 Pilate answered, [l]Am I a Jew? [m]Thine own nation and the chief priests have delivered thee unto me. [n]What hast thou done?

36 Jesus answered, [o]My kingdom is not of this world. If my kingdom were of this world, [p]then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

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[a] 25. Mark 14:54. Luke 22:55,56. [b] Luke 22:44. [c] Gen. 49:6. 1 Kings 19:9. Ps. 1:1. 26:4—10. Prov. 13:20. Acts 4:23. 1 Cor. 15:33. 2 Cor. 6:15—17. Eph. 5:11,12. [d] Luke 11:53,54. 20:20. [e] 7:14,26. 8:2. 10:23—39. Ps. 22:22. 40:9,10. Matt. 4:23. 9:35. 21:23, &c. Luke 4:15,16. 19:45—47. 20:1, &c. 21:37. [f] 7:4. Is. 45:19. 48:16. Matt. 21:25. Acts 26:26. [g] Matt. 26:5,60. Mark 14:55—59. Luke 22:67,68. Acts 24:13—20. [h] Job 16:10. 30:10—12. Is. 50:5—7. Jer. 20:2. Mic. 5:1. Matt. 26:67,68. Mark 14:65. Luke 22:63,64. Acts 23:2,3. * Or, *a rod.* [i] Acts 23:4,5. [k] 2 Cor. 10:1. 1 Pet. 2:20—23. [l] 13. Matt. 26:57. [q] 15. [r] 18. Mark 14:37,38,67. Luke 22:56. [s] Matt. 26:71,72. Mark 14:68—70. Luke 22:58. [t] Gen. 18:15. Prov. 29:25. Gal. 2:11—13. [u] 10. [x] Prov. 12:19. Matt. 26:73. Mark 14:70,71. Luke 22:59,60. [y] 13:38. Matt. 26:34,74,75. Mark 14:30,68,72. Luke 22:34,60—62. [z] Matt. 27:1,2. Mark 15:1. Luke 23:1. [a] 33. 19:9. Matt. 27:27. Mark 15:16. *Gr.* † Or, *Pilate's house.* [b] Prov. 1:16. 4:16. Mic. 2:1.

Luke 22:66. [c] Ps. 35:16. Is. 1:10—15. Jer. 7:8—11. Am. 5:21—23. Mic. 3:10—12. Matt. 23:23—28. 27:6. Acts 10:28. 11:3. [d] 39. 19:14. Deut. 16:2. 2 Chr. 30:21—24. 35:8—14,17,18. *Ez.* 45:21. [e] Matt. 27:23. Acts 23:29—30. 25:16. [f] 19:12. Mark 15:3. Luke 20:19—26. 23:2—5. [g] Mark 10:33. Luke 24:7. Acts 3:13. [h] 19:6,7. Acts 25:18—20. [i] 19:15. Gen. 49:19. *Ez.* 21:26,27. Hos. 3:4,5. [k] 3:14. 10:31,33. 12:32,33. Matt. 20:19. 26:2. Luke 24:7,8. Acts 7:59. 1 Deut. 21:23. Ps. 22:16. Gal. 3:13. [m] 37. Matt. 27:11. Mark 15:2. Luke 23:3,4. 1 Tim. 6:13. [n] 1:49. 12:13,15. 19:3,19. [o] 22. Ps. 2:6—12. Is. 9:6,7. Jer. 23:5,6. Zeph. 3:15. Zech. 9:9. Luke 19:38—40. Acts 2:34—36. [p] 36. [p] Ezra 4:12. Neh. 4:2. Acts 18:14—16. 23:29. 25:19,20. Rom. 3:1,2. [q] 28. 19:11. [r] 19:6. Acts 21:38. 22:22—24. [s] 6:15. 8:15. Ps. 45:3—7. Is. 9:6,7. Dan. 2:44. 7:14. Zech. 9:9. Luke 12:14. 17:20,21. Rom. 14:17. Col. 1:12—14. [t] 11.

V. 17, 18. *Marg. Ref. Note, Matt.* 26:57—62, *v.* 58.—*A fire of coals.* (18) Ἀνθρακιαν. 21:9. Not elsewhere. Ab ανθραξ *carbo.—Cold.*] Ψυχος. *Acts* 28:2. 2 *Cor.* 11:27.—*They warmed themselves.*] Εθερμαινοντο. 25. *Mark* 14:54, 67. *Jam.* 2:16. Θερμη, *calor. Acts* 28:3.

V. 19—23. (*Notes, Matt.* 26:63—68. *Mark* 14:53—59. *Luke* 22:63—71.) It is probable, that Caiaphas questioned Jesus concerning the number and rank of his disciples; but to this he answered nothing. He also inquired of him, what doctrine he had taught the people; with reference, either to his assuming the character of the Messiah, or to the contrariety of his doctrine to the traditions of the elders. To this Jesus replied, that he had taught the people in the most frequented places, and the most open manner, and had spoken nothing in private different from his public instructions. It was not therefore proper to require his testimony in his own cause, as they were not disposed to believe it; but that regard to due order, or to law and justice, required them to seek for witnesses among those who had heard him. It is most likely that some were then present, who had frequently heard his instructions. (*Marg. Ref.* i—l.) This reply was peculiarly suitable to the situation in which Jesus was at this time placed; for he stood as a prisoner on his trial, before judges who were determined to put him to death, and only sought a pretence for their injustice and murder. An officer, however, of the court, imagining on false grounds that he answered the high-priest in a disrespectful manner, contumeliously smote him with the palm of his hand, or rather with a rod, or wand of office. (*Notes, Mic.* 5:1. *Mark* 14:60—65, *v.* 65.) But Jesus meekly replied, by observing, that if on that, or any other occasion, he had spoken any thing criminal, let him bear witness against him; but if he had answered well, and his words were not faulty, why did he smite him, when he was on his trial in a court, where justice ought to be administered to every one? It was proper, that this man should be rebuked for his ill-behaviour, and that the imputation of blame should be done away from our Lord's character; though he was ready to endure every indignity and cruelty, without resistance or menace. (*Marg. Ref.* m—o. *Notes, Acts* 16:35—40. 23:1—5.)

Struck . . . with the palm of his hand. (22) "A rod." *Marg.* Εδωκε ῥαπισμα. See on *Matt.* 5:39. 26:67.

V. 24—27. *Marg. Ref. Notes,* 10—14. *Matt.* 26:69—75. *Mark* 14:66—72. *Luke* 22:54—62.

V. 28—32. (*Notes, Matt.* 27:1,2,11—18. *Mark* 15:1—5. *Luke* 23:1—12.) "The hall of judgment," (*Marg.*) or the pretorium, was a part of the Roman governor's palace; in which causes were generally decided, and perhaps some appendages of idolatry were seen there. The Jewish rulers therefore feared, lest they should contract ritual defilement if they went into it; and thus be prevented from eating of the sacrifices offered on the first day of unleavened bread, which were supposed to be an essential part of the feast of the passover. (*Marg. Ref.* a—d. *Notes,* 13:18—30, *v.* 29. 19:13—18. 2 *Chr.* 30:21—25, 35:7—19. *Ez.* 45:18—25.) Thus they were scrupulous and zealous in externals; and were purposing to join in sacred ordinances; when they were trampling under foot every obligation of piety, justice, and mercy! (*Notes, Ps.* 35:15,16. *Is.* 1:10—15. *Matt.* 23:23,24.)—Pilate, however, condescended to humour them in their scruples; and therefore he went out to them to demand what accusation they brought against Jesus. He must have known many things respecting the character and reported miracles of Jesus; but he did not wish to interpose. The rulers, therefore, considered his question as an insinuation against their equity; and they replied with a degree of displeasure, that they would not have condemned him, and delivered him to be put to death, if he had not been a malefactor deserving of so heavy a punishment. (*Marg. Ref.* e, f.) Thus they in fact required Pilate to believe Jesus guilty, on their bare word; and without hesitation to give orders for his execution! But he, probably not approving of such a summary method of procedure, and not willing to interfere without necessity, and yet averse to giving them offence, desired them to settle the matter by their own authority, and to judge and punish Jesus by their own law. It is not agreed how far the authority of the Jewish courts at this time extended: but it seems evident, that they were not allowed, except under some restrictions, to inflict capital punishment, without sanction from the Roman governor; and no other sentence could gratify their virulent malice against Jesus. Nor did they choose to interpret Pilate's permission as a warrant to put him to death; lest he or his successors should afterwards take some advantage of it against them. Thus the words of Jesus, concerning his being lifted up from the earth, and being crucified, were fulfilled: for if the Jews had put him to death, they would have stoned him as a blasphemer. (*Marg. Ref.* i—l. *Notes,* 3:14,15. 12:27—33, *vv.* 32,33. *Matt.* 20:17—19.)

The hall of judgment. (28) Το πραιτωριον. 33. See on *Matt.* 27:27.—*Early.*] Πρωια. 21:4. *Matt.* 21:18. 27:1. Πρωι, 20:1.—*They should be defiled.*] Μιανθωσι. *Tit.* 1:15. *Heb.* 12:15. *Jude* 8.—*Lev.* 5:3. 11:24,43,44. 18:24. *Sept.*—*A malefactor.* (30) Κακοποιος. 1 *Pet.* 2:12,14. 3:16. 4:15. Not elsewhere. Κακοποιεω, *Luke* 6:9. 1 *Pet.* 3:17.

V. 33—36. After the rulers had acknowledged that they had no authority to put any man to death, Pilate returned into the judgment-hall to examine Jesus more privately: probably induced by what he had heard of his character and conduct, and what he now witnessed of his meek, calm, and firm deportment. Especially he inquired, if indeed he avowed himself "the King of the Jews;" for this would be adjudged an act of treason against the Roman emperor. And

37 Pilate therefore said unto him, Art thou a King then? Jesus answered, [u]Thou sayest that I am a King. To this end was I born, and for this cause came I into the world, [x]that I should bear witness unto the truth. [y]Every one that is of the truth, heareth my voice.

38 Pilate saith unto him, [z]What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, [a]I find in him no fault *at all*.

39 But [b]ye have a custom, that I should release unto you one at the passover: will ye therefore that [c]I release unto you the King of the Jews?

40 Then [d]cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

u Matt. 25:64. 27:11. Mark 14:62. 15:2. Luke 23:3. 1 Tim. 6:13. x 8:14. 14: 6. Is. 55:4. Rev. 1:5. 3:14. y 7:17. 8:47. 10:26,27. 1 Pet. 1:22,23. 1 John 3:14, 19. 4:6. 5:20. z Acts 17:19,20,32. 24:25,26. a 19:4,6,21,22. Matt. 27:18,19,24. Mark 15:14. Luke 23:4,14—16. 1 Pet. 1:19. 2:22,23. b Matt. 27:15—18. Mark 15:6,8—10. Luke 23:17,20. c 33. d Matt. 27:16,25. Mark 15:7,15. Luke 23:18, 19,25. Acts 3:13,14.

when Jesus asked, whether he made this inquiry from his own opinion of his conduct; or merely because others had informed him that he laid claim to this character; he replied, that he was no Jew, and knew nothing of their sentiments concerning the expected Messiah, with some disdain of the idea of being a Jew. The priests and rulers of his own nation were the persecutors of Jesus, and therefore Pilate desired to know, by what crimes he had excited their suspicion, or indignation. (*Marg. Ref.* m—x.) Jesus then intimated, that he was a King; but that his "kingdom was not of this world:" it had nothing to do with men's temporal interests or privileges; it left rulers and subjects in the same situation as it found them; and it was therefore no object of jealousy to any government. Had he claimed a kingdom of an earthly nature, he would of course have armed his followers, and they would have fought in his cause: but as his disciples had been few in number, inoffensive in their habits, and forbidden to fight for him, even when he was apprehended; it was evident that his kingdom was not of a secular nature, but related wholly to spiritual and heavenly things, and would be supported entirely by spiritual sanctions and authority. (*Marg. Ref. Notes*, 10—14.)—The multitudes, that followed Christ when he entered Jerusalem, would have readily fought for him, if he had claimed a temporal kingdom: and they seem to have been set against him because he would not. (*Notes*, 12:12—19. *Matt.* 21:1—11. 27:19—23.)

Would ... fight. (36) Ἀν ... ηγωνιζοντο.—"Would have striven," or contended. See on *Luke* 13:24.

V. 37—40. Pilate next asked, whether Jesus professed to be King in any sense. To which he answered, by assenting to Pilate's proposition, that he was a King, that is, of Israel: and he averred that he was born for that end; that he came into the world to bear witness to the truth of God, in this and every other particular; and that every one who belonged to the truth, and was disposed to comply with it, heard and obeyed his voice; though his nation in general rejected and opposed him. (*Marg. Ref.* u, x. *Note*, 1 *Tim.* 6:13—16, *v.* 13.)—This reply caused Pilate to exclaim, "What is truth?" But it is not certain whether he did it out of curiosity, or in derision, or from some impression of reverence to the character and behaviour of Jesus. As, however, he did not immediately answer; he went out, declaring to the Jews his full conviction that Jesus was entirely innocent, as to the crimes of which he had been accused. Yet, since they had delivered him up as a malefactor, he proposed by a customary act of grace at that festival, to release to them their inoffensive King; by which means the people would be satisfied; and the rulers would be exempted from censure, for the part which they had taken in his prosecution.—But they all, both priests and rulers, and the people who had assembled on this occasion, clamorously preferred the robber Barabbas to him! (*Marg. Ref.* z—d. *Notes*, *Matt.* 27:19—23,26—31, *v.* 26. *Mark* 15:6—10. *Luke* 23:13—25. *Acts* 3:12—16.)—*Came I into the world.* (37) *Notes*, 9:39—41, *v.* 39. 10:32—39, *v.* 36. 12:44—50. 16:25—30. 1 *Tim.* 1:15,16.—*Every one*, &c.] *Marg. Ref.* y. *Note*, 1 *John* 3:18—24.

Thou sayest, &c. (37) Συ λεγεις ὁτι. See on *Matt.* 26:25. —*What is truth?* (38) Τι ἐστιν αληθεια; "What thing is truth?"—Not, *What is truth?* as to different opinions, inquiring which of them is true.—*A custom.* (39) Συνηθεια. 1 *Cor* 11:16. Not elsewhere.

PRACTICAL OBSERVATIONS.

V. 1—9. Even the rancorous malice of our Lord's enemies did not render them more eager to apprehend and crucify him, than his love to perishing sinners made him ready to meet all those sufferings, which he knew were coming on him, that he might effect their salvation! All the power of earth and hell could not, for a moment, have resisted his omnipotence, if he had seen good to exert it: (*Note*, 10:14—18.) but he only alarmed, and did not injure, his assailants; for that was the day of his patience and meekness, as our Surety and Example. Yet "the day of his wrath" will come, when all who oppose, yea, all who do not obey, his gospel, shall be driven backward, and perish for ever. (*Note*, 2 *Thes.* 1:5—10.) In the mean time he spares and warns his adversaries: yet neither his terror, nor his forbearance, will deter men in general from their purpose; or from pursuing worldly things, in contempt of his salvation, and in defiance of his vengeance.—But he most tenderly regards the temporal peace and safety, as well as the eternal interests, of his faithful disciples: he proportions their trials to their strength; nor will he ever require them to bear such sufferings for him, as he bare for them, or any at all comparable to them.

V. 10—32. From the example of our Saviour we should learn to receive our lighter afflictions, as "a cup which our Father has given us to drink;" and to resist every temptation to escape suffering by sin, or to murmur and despond under it; by asking ourselves, whether we ought thus to oppose our Father's will, or to distrust his love.—Self-confident rashness is very different from the steady courage and patience of faith: and they who most readily venture into temptation, are often most easily overcome by it.—The company of profane and wicked men either corrupts or dismays those pious persons who are seduced into it; and they soon forget their purposes and resolution, and conform to the humour, or try to shun the reproach, of their companions. We should therefore watch and pray against temptation, and get as far out of the way of them as we can: but humiliating experience of our own weakness is commonly necessary to teach us caution and attention to the words of Christ. As he suffered every insult for the sake of Peter, even when Peter was basely denying him; so he foresaw all our unfaithfulness and ingratitude, at the time when he shed his blood for our sins! This consideration should not only encourage our hope in his boundless mercy, but also shame us out of our base requitals of so gracious a Benefactor.—The most perfect meekness, patience, and wisdom, of the Son of God, only served to increase the outrageous enmity of his persecutors; and their base usage reciprocally illustrated his consummate excellency. This should teach us what to expect from the wicked, and how to behave towards them. (*Note*, and *P. O.* 1 *Pet.* 2:18—25.)—So blind are men in things pertaining to the acceptable worship and service of God, that they often expect to please him by exactness in externals, while they are deliberately perpetrating the basest iniquities! Nay, they hope to atone for their murders and oppressions, by *hypocritical* forms of godliness!—Those who are most scandalously unjust, frequently expect most credit for their strict regard to justice; and are greatly affronted to be suspected of the least crime, whilst they are actually committing the greatest. (*Notes*, 2 *Sam.* 20:8—10,20—22.) But the malice even of the worst of men is so overruled as to fulfil the words of Jesus, and to accomplish the wise and holy purposes of God.

V. 33—40. We should always remember, that "the kingdom of Christ is not of this world:" it cannot then be promoted by carnal weapons or means of any kind, or by any party; nor accommodated to any temporal interests; and every attempt of this kind is inconsistent, unscriptural, and unholy. For our Saviour and King reigns in the heart and conscience of his true subjects: the princes of this world have nothing to fear from the obedience of Christians to his authority; nor does he need the countenance of their's, though he may see good sometimes to make use of it. His subjects are commanded to "render tribute to whom tribute is due, and honour to whom honour;" to "submit to the powers that be;" to "fear God and the king, and not to meddle with those who are given to change:" though, at the same time, they must "obey God rather than man," when man presumes to interfere out of his own province. It would greatly promote the credit of the gospel, if all the professed subjects of Christ, whilst they stand up for the right of liberty of conscience, would be careful to render a conscientious obedience to these plain precepts in this matter. Then they would more resemble him, "who before Pontius Pilate witnessed a good confession;" and prove themselves to be "of the truth," by hearing and obeying his voice.—But many profess to inquire after truth, who are not disposed to wait for an answer, or to welcome that which is given by those who "speak as the oracles of God." Numbers give Jesus and his people a good word, who will not join them, or venture any thing in his cause: numbers commit injustice for fear of their own dependants, and from a desire of popularity; and the majority of all ranks, even of nominal Christians, still in fact prefer Barabbas to Christ; so that it requires more constancy than unregenerate men possess, to stem the torrent of impetuous wickedness. Let us, however, look to "the Lamb of God" in whom the Roman governor could "find no fault at all:" let us endeavour in the same manner to make all our accusers ashamed: let us never indulge prejudices against persons or doctrines, because multitudes decry them: and let us beware of deliberately sparing our lusts, (those robbers of God, and murderers of the soul,) and thus "crucifying Christ afresh, and putting him to open shame."

NOTES.—CHAP. XIX. V. 1—7. (*Note*, *Matt.* 27:26—31. *Mark* 15:11—20, *v.* 20.) John seems to record our Lord's being scourged and crowned with thorns, in the exact order of time in which these events occurred. Perhaps Pilate

CHAPTER XIX.

Jesus is scourged, crowned with thorns, and mocked by the soldiers, 1—3. *Pilate declaring his innocence, the Jews charge him with calling himself the "Son of God,"* 4—7. *Pilate, after further examination, desires to release him; but, overcome with the clamours of the Jews, delivers him to be crucified.* 8—16. *He is led to Golgotha, and crucified between two robbers,* 17, 18. *The title placed over his cross, which Pilate refuses to alter,* 19—22. *The soldiers part his garments,* 23, 24. *Jesus affectionately commends his mother to the care of John,* 25—27; *and, receiving vinegar to drink, he expires,* 28—30. *The legs of the robbers are broken to hasten their death: but Jesus being previously dead, his side is pierced by a soldier, and thus the Scriptures are fulfilled,* 31—37. *Joseph of Arimathea, assisted by Nicodemus, buries him.* 38—42.

THEN [a]Pilate therefore took Jesus, and [b]scourged *him.*

2 And [c]the soldiers platted a crown of thorns, and put *it* on his head, and they put on him a purple robe,

3 And said, [d]Hail, [e]King of the Jews! and they smote him with their hands.

4 ¶ Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, [f]that ye may know that I find no fault in him.

5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And *Pilate* saith unto them, [g]Behold the man!

6 When [h]the chief priests therefore and officers saw him, they cried out, saying, Crucify *him,* crucify *him.* Pilate saith unto them, [i]Take ye him, and crucify *him:* for I find no fault in him.

7 The Jews answered him, [k]We have a law, and by our law he ought to die, [l]because he made himself the Son of God.

8 ¶ When Pilate therefore [m]heard that saying, he was the more afraid;

9 And went again into the judgment-hall, and saith unto Jesus, [n]Whence art thou? [o]But Jesus gave him no answer.

10 Then saith Pilate unto him, Speakest thou not unto me? [p]knowest thou not that I have power to crucify thee, and have power to release thee?

11 Jesus answered, [q]Thou couldest have no power *at all* against me, except it were given thee from above: therefore [r]he that delivered me unto thee hath [s]the greater sin.

12 And [t]from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, [u]thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar.

13 ¶ When Pilate therefore [x]heard that saying, he brought Jesus forth, [y]and sat down in the judgment-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha.

14 And it was [z]the preparation of the passover, and about [a]the sixth hour: and he saith unto the Jews, [b]Behold your King!

15 But they cried out, [c]Away with *him,* away

a Matt. 27:26. Mark 15:15. Luke 23:16,23. b Ps. 129:3. Is. 50:6. 53:5. Matt. 20:19. 23:34. Mark 10:33,34. Luke 18:33. Acts 16:22,23. 22:24,25. 2 Cor. 11:24, 25. Heb. 11:36. 1 Pet. 2:24. c 5. Ps. 22:6. Is. 49:7. 53:3. Matt. 27:27—31. Mark 15:17—20. Luke 23:11. d Matt. 26:49. 27:29. Luke 1:28. e 19—22. 18: 33. f 6. 18:38. Matt. 27:4,19,24,54. Luke 23:41,47. 2 Cor. 5:21. Heb. 7:26. 1 Pet. 1:19. 2:22. 3:18. 1 John 3:5. g 1:29. Is. 7:14. 40:9. 42:1. Lam. 1:12. Heb. 12:2. h 15. Matt. 27:22,23. Mark 15:12—15. Luke 23:21—23. Acts 2:23. 3:13—15. 7:52. 13:27—29. i 18:31. Matt. 27:24,25. k Lev. 24:16. Deut. 18:20. 1 5:18. 8:58,59. 10:30—33,36—38. Matt. 26:63—66. 27:42,43. Mark 14:61—64. 15:39. Rom. 1:4. m 13. Acts 14:11—19. n 8:14. 9:29,30. Judg. 13:6. o Ps. 38: 13—15. Is. 53:7. Matt. 27:12—14. Mark 15:3—5. Acts 8:32,33. p 18:39. Dan. 3:15. 5:19. q 3:27. Gen. 45:7,8. Ex. 9:14—16. 1 Chr. 29:11,12. Ps. 62:11. Jer. 27:5—8. Lam. 3:37. Dan. 4:17,25,32,35. 5:21. Matt. 6:13. Luke 22:53. Acts 2: 23. 4:28. Rom. 11:36. 13:1. Jam. 1:17. r 11:49,50. Matt. 26:65. 27:2. s 9:41 15:22—24. Luke 7:41,42. 10:11—14. 12:47,48. Jam. 4:17. t Mark 6:16—26. Acts 24:24—27. u 18:33—36. Luke 23:2—5. Acts 17:6,7. x 8. Is. 51:12,13. 57 11. Luke 12:5. y Ps. 58:1,2. 82:5—7. 94:20,21. Ec. 5:8. Am. 5:7. z 31,32,42 Matt. 27:62. Mark 15:42. Luke 23:54. a Mark 15:25,33,34. b 3,5,19—22. c 6. Luke 23:18. Acts 21:36. 22:22.

hoped, that by severely scourging Jesus, and allowing the soldiers to treat him with cruel mockery, the rulers of the Jews might be induced to consent to his release: or, that the compassion of the multitude would be excited, and so they might be influenced to prefer him to Barabbas. He therefore brought him forth arrayed in a purple robe, and crowned with thorns, and probably covered with his own blood: and, having repeated his full conviction of his entire innocence, he said to them, "Behold the man:" (*Marg. Ref.* a—g.) 'Consider whether he be not rather an object of compassion or contempt, than of jealousy, envy, and hatred.' This is not mentioned in the other gospels, in which the next circumstance to that of the soldiers scourging and mocking Jesus is, "They took the robe off from him, and put his own raiment on him, and led him away to crucify him."—But the events here recorded, occurred after the mocking of Jesus by the soldiers, and before they took off the robe.—The rulers, however, were too full of enmity and malice to be moved by the spectacle: and perhaps fearing lest it should affect the common people differently, they and their attending officers became still more clamorous in demanding his immediate crucifixion. This seems to have greatly displeased Pilate; and therefore he bade them take Jesus "and crucify him:" seeing he found no fault in his whole conduct. 'If you will have it so, do it yourselves at your peril; for I cannot condemn a man without a fault.' *Grotius.* This reply induced them to add the charge of *blasphemy* to that of *rebellion* against the Roman authority; that if Pilate would not condemn him as a traitor, he might consent to his death, as justly condemned for blasphemy by their law. (*Marg. Ref.* h—l. *Notes,* 5:15,16. 8: 54—59. 10:26—31, *vv.* 30,31. *Lev.* 24:10—16. *Matt.* 26:63—68. 27:54. *Mark* 14:60—65. *Luke* 22:63—71. *Rom.* 1:1—4.) This was indeed the supposed crime for which he suffered; though they could not but know that the Messiah was expressly predicted under the title of "the Son of God." (*Notes,* 10:32—39. *Ps.* 2:7—12, *vv.* 7,12. *Heb.* 1: 5—9.)

They smote him with the palms of their hands. (3) Εδιδουν αυτω ῥαπισματα. See on 18:22. *Mark* 14:65.—*Fault.* (4) Αιτιαν. 6. 18:38. *Matt.* 19:3. 27:37. *Acts* 13:28. 25:18,27.

V. 8—12. It would be vain, and it is not needful, particularly to inquire what thoughts were excited in Pilate's mind on this occasion. He seems, however, to have been impressed with an apprehension that Jesus might probably be some extraordinary person, very high in favour with the superior powers; and that it would be dangerous to proceed further against him: and the mild dignity and gravity of his behaviour, amidst all the insults and cruelties which he experienced, might tend to confirm this opinion. (*Note, Matt.* 27: 19—23.) He therefore said unto Jesus, "Whence art thou?" of earthly or of heavenly origin? But our Lord gave him no answer. Pilate was no competent judge in a question of this kind: and his unjust conduct, in allowing such cruelties to be exercised on a person whom he knew to be innocent, rendered him unworthy of further regard. The silence of our Lord, however, seems to have astonished and displeased Pilate; who haughtily inquired how it was that he refused to speak to him, when he knew that he had an unrestrained authority, either to order him to immediate crucifixion, or to release him. (*Note, Matt.* 27:11—18.) Jesus, therefore, showed him, that he had this power from above, even from the God of heaven, and would be called to an account for his use of it; nor indeed could he at all have employed it against him, if God had not for wise reasons seen good to permit it. (*Marg. Ref.* m—q. *Notes,* 3:27—36, *v.* 27. *Ex.* 9:13—17. *Ps.* 62:11,12. 76:10. *Matt.* 6:13.) There was a peculiar propriety in stating this general truth, when the application of it was made to the Lord of life and glory, now delivered up into the hands of an idolater, who was about to abuse his authority by condemning him to be crucified.—As our Lord suffered for the sins of both Jews and Gentiles; it was a special part of the counsel of infinite wisdom, that the Jews should first purpose his death, and that the Gentiles should carry that purpose into execution.—But, though Pilate was about to contract very great guilt by condemning him; Caiaphas, who at the head of the Jewish council had delivered up the promised Messiah into the hands of idolaters, had much deeper criminality: as his situation enabled him to know far more of the true God and his law, as well as to have more acquaintance with the doctrine and miracles of Jesus; and as the conduct of the high-priest, and all concerned with him in that prosecution, resulted from far more determinate enmity to the truth, holiness, and authority of God, than Pilate's did. This answer, however, was a solemn warning to Pilate to beware what he did in such a case: and he seems to have understood and felt it in some degree; so that he became the more desirous to release him. (*Marg. Ref.* r—t.)—But the rulers, finding that their last accusation rather obstructed than forwarded the completion of their design, endeavoured next to terrify Pilate into compliance, by declaring that he could not be sincerely attached to the interests of the Roman emperor, if he neglected to punish a man, who, by aspiring to the kingdom, must be deemed Cæsar's competitor and enemy. The jealous tyranny and cruelty of Tiberius Cæsar, who was then emperor, are well known; and Pilate, probably fearing lest some spies should carry an accusation against him to Rome, immediately yielded to their injustice. (*Marg. Ref.* u.)—'Pilate's conscience fighteth for Christ: but straightway it yielded; because it is not upholden by the singular power of God.' *Beza.* (*Notes, Prov.* 29:25,26. *Matt.* 10:27,28. 1 *John* 5:4,5.)—'This chiefly moved him, because, as Tacitus and Suetonius observe, Tiberias was apt to suspect the worst: and the least crimes with him made a man guilty of death, if they related to the government. Pilate durst not, therefore, venture that this charge should be laid against him by the Jews.' *Whitby.*

Given from above. (11) Δεδομενον ανωθεν. *Jam.* 1:17. 3:15,17. Δεδομενον εκ του ουρανου, 3:27. *Dan.* 4:17,25,32. *Sept.* —*Note, Rom.* 13:1,2, *v.* 1. *Speaketh against Cæsar.* (21) Αντιλεγει τῳ Καισαρι. He is Anti-Cæsar. (*Note,* 1 *John* 4:1—4.)

V. 13—18. (*Notes, Matt.* 27:24,25,32—35. *Luke* 23:26—31.) Pilate having ascended his tribunal, which was not in the judgment-hall, but in a more public place called "the Pavement," or "Gabbatha," proceeded to pass sentence on

with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, [d]We have no king but Cæsar.

16 Then [e]delivered he him therefore unto them to be crucified. And they took Jesus and led *him* away.

[*Practical Observations.*]

17 ¶ And he [f]bearing his cross [g]went forth into a place called *the place* of a skull, which is called in the Hebrew [h]Golgotha

18 Where [i]they crucified him, and two others with him, on either side one, and Jesus in the midst.

19 ¶ And Pilate [k]wrote a title, and put *it* on the cross. And the writing was, [l]JESUS OF NAZARETH THE KING OF THE JEWS.

20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written [m]in Hebrew, [n]*and* Greek, *and* Latin.

21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

22 Pilate answered, [o]What I have written I have written.

23 Then [p]the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also *his* coat: now the coat was without seam, [r]woven from the top throughout.

24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: [q]that the Scripture might be fulfilled, which saith, [r]They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

25 ¶ Now there stood by the cross of Jesus, [s]his mother, [t]and his mother's sister, Mary *the wife* of [t]Cleophas, [u]and Mary Magdalene.

26 When Jesus therefore saw his mother, and the disciple standing by, [x]whom he loved, he saith unto his mother, [y]Woman, behold thy son!

27 Then saith he to the disciple, [z]Behold thy mother! And from that hour that disciple [a]took her unto [b]his own *home*.

28 ¶ After this, [c]Jesus knowing that all things were now accomplished, [d]that the Scripture might be fulfilled, saith, I thirst.

29 Now [e]there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put *it* upon [f]hyssop, and put *it* to his mouth.

30 When Jesus therefore had received the vinegar, he said, [g]It is finished: [h]and he bowed his head, and gave up the ghost.

[*Practical Observations.*]

d 18:31. Gen. 49:10. Ex. 21:26,27. e Matt. 27:26—31. Mark 15:15—20. Luke 23:24,25. f Matt. 10:38. 16:24. 27:32. Mark 8:34. 10:21. 15:21. Luke 9:23. 14:27. 23:26. g Lev. 16:21,22. 24:14. Num. 15:35,36. 1 Kings 21:13. Luke 20:15. Acts 7:58. Heb. 13:11—13. h Matt. 27:33,34. Mark 15:21,22. Luke 23:33. 1 18:32. Ps. 22:16. Is. 53:12. Matt. 27:35—38,41. Mark 15:24—28. Luke 23:32—34. Gal. 3:13. Heb. 12:2. k Matt. 27:37. Mark 15:26. Luke 23:38. 1 3,12; 1:45,46,49. 18:33. Acts 3:6. 26:9. m 13. 5:2. Acts 21:40. 22:2. 26:14. Rev. 16:16. n Acts 21:37. Rev. 9:11. o 12. Ps. 65:7. 76:10. Prov. 8:29. p Matt. 27:35. Mark 15:24. Luke 23:34. r Or, *wrought*. Ex. 39:22,23. q 28:35,37. 19:35. 12:38,39. r Ps. 22:18. Is. 10:7. Acts 13:27. s Luke 2:35. t Matt. 27:55,56. Mark 15:40,41. Luke 23:49. † Or, *Clopas*. Luke 24:18. u 20:1,11—18. Mark 16:9. Luke 8:2. x 13:23. 21:7,20,24. y 2:4. z Gen. 45:8. 47:12. Matt. 12:48—50. 25:40. Mark 3:34,35. 1 Tim. 5:2—4. a 1 John 3:18,19. b 16:32. *marg.* c 30. 13:1. 18:4. 22. Luke 9:31. 12:50. 18:31. 22:37. Acts 13:29. d Ps. 22:15. 69:21. e Matt. 27:34,48. Mark 15:36. Luke 23:36. f Ex. 12:22. Num. 19:18. 1 Kings 4:33. Ps. 51:7. g 28. *Gr.* 4:34. Gen. 3:15. Ps. 22:15. Is. 53:12. Dan. 9:24,26. Zech. 13:7. Matt. 3:15. Rom. 3:25,26. 10:4. 1 Cor. 5:7,8. Col. 2:14—17. Heb. 9:11—14,22—24. 10:1—14. 12:2. h 10:11,18. Matt. 20:28. 27:50. Mark 15:37. Luke 23:46. Phil. 2:8. Heb. 2:14,15.

Jesus. The Evangelist observes, that "it was the preparation of the Passover," or the day before the solemn sabbath, which occured on the second day of unleavened bread; (*Marg. Ref.* z. *Notes*, 31—37. *Lev.* 23:5—8.) for which the people ought to have been making preparation, though many of them were far otherwise employed.—It was also "about the *sixth* hour." As there is no reason to think that St. John computed time in a different manner from the other Evangelists; as six o'clock, (according to the Roman computation,) or soon after sunrise, must have been much too early for all the events which preceded our Lord's crucifixion to have occurred that morning; as St. Mark has expressly mentioned the third hour, or nine o'clock, for the time of that event, to which the accounts of the other Evangelists accord; (*Note*, *Mark* 15:25.) and as the sixth hour, or noon, (according to the Jewish computation,) would be too late to agree with the parallel Scriptures: so it seems the most easy way of solving the difficulty, to suppose that *sixth*, instead of *third*, was inserted by some of the early transcribers of this gospel. The mistake would be very trivial, and very easily fallen into; and in a few places it is necessary to allow that something of this kind has happened. Indeed some manuscripts read "the third hour." Pilate, however, again pointed out the suffering Jesus to the implacable Jews, saying, "Behold your King!" perhaps in scorn of them; as if a King crowned with thorns, and covered with stripes, befitted such a people. When they still persisted in demanding his crucifixion; he asked them, whether he should "crucify their King:" and though on other occasions, they had many doubts and objections even concerning the lawfulness of submitting, or paying tribute, to the Roman emperor; yet to gratify their malice, they at once exclaimed, that they had "no king but Cæsar." (*Note*, *Gen.* 49:10.) Upon which Pilate, perhaps deeming this concession, from so turbulent a people, of considerable importance, got over all his scruples, and delivered up Jesus to be crucified. (*Marg. Ref.* b—i.)—'Josephus ... expressly assures us, that Pilate having slain a considerable number of seditious Samaritans, was deposed from his government by Vitellius, and sent to Tiberias at Rome, who died before he arrived there. And Eusebius tells us,... that quickly after, (having, as others say, been banished to Vienne, in Gaul,) he laid violent hands on himself, falling on his own sword. Agrippa, who was an eyewitness to many of his enormities, speaks of him in his oration to Caius Cæsar, as one who had been a man of a most infamous character.... Probably, the accusations of other Jews, following him, had before that proved his destruction.' *Doddridge.*

The pavement. (13) Λιθοστρωτον. Here only N. T.—2 *Chr.* 7:3. *Esth.* 1:6. *Cant.* 3:10. *Sept.* Εκ λιθος *lapis*, et στρωτος· στρωννυμι, *sterno*. Some think, that it was so called from a curious piece of Mosaic work which adorned it.—*Gabh tha.* A גבה, *altum esse: an elevated place.*

V. 19—22. (*Marg. Ref.* k—n. *Note*, *Matt.* 27:37,38.) The three languages, in which this inscription was written, were more generally understood than any other at that time; and most persons present would be capable of reading it in some one of them: so that this was, in fact, to publish to the nations of the earth that Jesus the Nazarene was the King of Israel, the expected Messiah. It is not therefore wonderful that it gave umbrage to the Jewish rulers, as it seemed to imply, that they had enviously and maliciously persecuted to death their promised Messiah: and probably Pilate intended it as a reflection upon them. He was, however, so put out of humour, by being compelled to condemn an innocent man contrary to his judgment and conscience, that he would not gratify them, in allowing the inscription to be altered; which was doubtless owing to a secret power of God upon his heart, in order that this attestation of our Lord's character and authority might continue.—Perhaps the open insults which the chief priests and rulers used, as Jesus hung upon the cross, might in part be intended, by ridiculing his pretensions, to counteract the effects of this inscription, on the minds of the people. (*Marg. Ref.* n, o. *Notes*, *Ps.* 22:11—15. 69:16—21. *Matt.* 27:32—44. *Mark* 15:29—32.)—*Was near the city.* (20) The place of our Lord's crucifixion and sepulture, as shown to traveller's at present, is *within* the city. If then the right place be shown, as it seems probable, the site of Jerusalem must have been considerably altered in the lapse of so many ages.

V. 23, 24. (*Marg. Ref. Notes*, *Ps.* 22:16—18. *Matt.* 27:35,36.) It is not, I believe, clearly known, in what way a garment was so formed in the loom, as to need no seam in any part of it. Very probably, this vesture was the work of some of those women who ministered to our Lord; and it seems to have been considered, as both curious and valuable.

Without seam. (23) Αραφος. Here only. Εκ *a* priv. et ῥαπτω, *suo*, *consuo*.—*Woven.*] 'Υφαντος. Here only. Ab *bφαινω*, *texo*.

V. 25—27. (*Marg.* and *Marg. Ref.* t, u.) The inward anguish, and the conflicting thoughts and affections, with which the mind of Mary must have been agitated, on this most distressing occasion, can never be described or imagined. (*Note*, *Luke* 2:33—35.) But, considering all the expectations excited by the conception, birth, and infancy of Jesus, and all the miracles, and other extraordinary circumstances of his public ministry, she could scarcely doubt, even when she saw him expire on the cross, that he was the promised "Messiah, the King of Israel." (*Notes*, *Matt.* 1:18—25. 2: *Luke* 1:26—45. 2:) After Joseph's death and our Lord's entrance on his ministry, it is probable that Mary had generally attended him: and being now present to behold his crucifixion, Jesus, amidst all his own sufferings, was tenderly mindful of her; and by turning her attention to John, the beloved disciple, as one who would be as a son to her, and whom she should love, for his sake, as her own son; and by mentioning her to him as his "*mother*," to whom he was to perform the duty of that relation for *his* sake: he effectually influenced John to take her to him, and to provide for her, and treat her with all respect and affection, as long as she lived. (*Marg. Ref.* x—z. *Notes*, 2:1—5. *Matt.* 12:46—50.) How long that was, or where John from that time resided, we are not informed in Scripture; and history gives us little information which can be depended on.

31 ¶ The Jews therefore, [h]because it was the preparation, [k]that the bodies should not remain upon the cross on the sabbath-day, (for [l]that sabbath-day was a high day,) besought Pilate that [m]their legs might be broken, and *that* they might be taken away.

32 Then came the soldiers, and brake the legs [n]of the first, and of the other which was crucified with him.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs.

34 But one of the soldiers with a spear pierced his side, and forthwith [o]came thereout blood and water.

35 And [p]he that saw *it* bare record and his record is true; and he knoweth that he saith true, [q]that ye might believe.

36 For these things were done, [r]that the scripture should be fulfilled, A bone of him shall not be broken.

37 And again another scripture saith, [s]They shall look on him whom they pierced.

38 ¶ And after this, [t]Joseph of Arimathea, (being a disciple of Jesus, [u]but secretly for fear of the Jews,) besought Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took the body of Jesus.

39 And there came also [x]Nicodemus, (which at the first came to Jesus by night,) and brought [y]a mixture of myrrh and aloes, about a hundred pound *weight*.

40 Then took they the body of Jesus, and [z]wound it in linen clothes with the spices, as the manner of the Jews is to bury.

41 Now in the place where he was crucified there was a garden; [a]and in the garden a new sepulchre, wherein was never man yet laid.

42 There [b]laid they Jesus therefore, [c]because of the Jews' preparation-*day*; for the sepulchre was nigh at hand.

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h 14,42. Matt. 27:62. Mark 15:42. k Deut. 21:22,23. l Lev. 23:7—16. m 1. Prov. 12:10. Mic. 3:3. n 18. Luke 23:39—43. o 13:8—10. Ps. 51:7. Ez. 36:25. Zech. 13:1. Acts 22:16. 1 Cor. 1:30. 6:11. Eph. 5:26,27. Tit. 2:14. 3:5—7. Heb. 9:14. 10:10—22. 1 Pet. 3:21. 1 John 1:7—9. 5:6,8. Rev. 1:5. 7:14. p 26. 21:21. Acts 10:39. Heb. 2:3,4. 1 Pet. 5:1. 1 John 1 1—3. q 11 15,42. 14:29. 17:20,21. 20:31. Rom. 15:4. 1 John 5:13. r Ex. 12:46. Num. 9:12. Ps. 22:14. 34:20.

35:10. s Ps. 22:16,17. Zech. 12:10. Rev. 1:7. t Matt. 27:57—60. Mark 15:42—46. Luke 23:50—54. u 9:22. 12:42. Prov. 29:25. Phil. 1.14. x 3:1, &c. y 50—52. Matt. 12:20. 19:30. y 12:7. 2 Chr. 16:14. Cant. 4:6,14. z 11:44. 20:5—7. Acts 5:6. a 20:15. 2 Kings 23:30. Is. 22:16. Matt. 27:60 64—66. Luke 23:53. b Ps. 22:15. Is. 53:9. Matt. 12:40. Acts 13:29. 1 Cor. 15:4. Col. 2:12. c 14,31.

Woman. (26) Γυναι. See on 2:4.—*His own* home. (27) Τα ιδια. See on 16:32.

V. 28—30. All our Lord's expiatory sufferings were now on the very point of being finished; but in order to the fulfilment of some other scriptures, he said, "I thirst:" and his exquisite torture, fatigue, and heat, doubtless caused his thirst to be very intense. (*Notes, Ps.* 22:14,15. 69:21.) Probably this was immediately after he had cried out, "Eli, Eli, &c." for this evangelist generally records other *circumstances* even of the same *events*, than the others do: and so this word, "I thirst," induced some present to offer him vinegar, while others waited to see whether Elias would come to save him. (*Marg. Ref.* c—f. *Notes, Matt.* 27:32—34,46—50. *Mark* 15:34—39. *Luke* 23:44—49.)—When Jesus, by receiving and tasting the vinegar, had accomplished these predictions also, he said, "It is finished." All that the prophets had foretold; all that the types prefigured; all that the justice of God required, as an atonement for sin, in order to the reconciliation of sinners to himself; all that the honour of his law and government demanded; and whatever was necessary for the glory of all the divine perfections, in man's salvation, was now completely finished: and so was the victory over Satan, sin, the world, and death, as far as our Lord's personal obedience and sufferings were concerned.—Probably, the inward darkness and anguish, which began to oppress our Lord's mind in the garden, at this moment were finally dispersed; and thus he expired in the clear perception and full enjoyment of the light of his Father's countenance. (*Marg. Ref.* g, h. *Note, Matt.* 26:36—39.)

Hyssop. (29) Υσσωπῳ. *Heb.* 9:19. Not elsewhere.—*It is finished.* (30) Τετελεσται. 28, rendered "were accomplished."—*Matt.* 11:1. *Luke* 12:50. 18:31. 22:37. *Acts* 13:29. 2 *Tim.* 4:7. *Rev.* 11:7. 15:1,8. 20:3.—*Gave up the ghost.*] Παρεδωκε το πνευμα. See on *Matt.* 27:50.

V. 31—37. The law of Moses required that the bodies of such malefactors as were hanged on a tree, should be taken down the same day; (*Note, Deut.* 21:22,23.) and, though the Romans frequently left the bodies of those whom they crucified upon their crosses, till they were consumed, or devoured by birds of prey; yet they seem to have generally allowed the Jews to bury such as belonged to them, when it was certain that they were dead; which sometimes was not till the next day, or even later. But the rulers (though not deterred from their most iniquitous and murderous purpose, by the sacred festival which they were celebrating,) were averse to the bodies continuing on the crosses during the next day; as this was both the first sabbath after the passover, and the second day of unleavened bread, from which the seven weeks till the pentecost were reckoned; and also the day for presenting the first-fruits of a sheaf of corn: and so it was a day of peculiar solemnity, which the people were preparing to observe with great exactness. (*Marg. Ref.* i—l. *Notes*, 13—18. *Matt.* 27:62—66. *Luke* 6:1.) They therefore besought Pilate to give orders that their legs might be broken, in order that they might be removed. This was sometimes done, from a sort of compassion, to hasten the death of those who lingered very long in their sufferings; but surely a speedier method of terminating their torture might have been devised! The soldiers, however, broke the legs of the two malefactors, who were still living: and thus they were instrumental to the fulfilment of our Lord's promise to the penitent thief, that he should "*that day* be with him in paradise." (*Note, Luke* 23:39—43.) But finding Jesus evidently dead, they broke not his legs: yet one of them, in a contemptuous and inhuman manner, thrust his spear into his side, from whence flowed a stream of blood and water, evidently distinguishable from each other. Probably, the *pericardium* was pierced; but, however the circumstance may be accounted for, it is allowed to have been a decisive evidence of his being actually dead: and thus the soldier's conduct was overruled, to take away all pretences to the contrary, by which his enemies might otherwise have attempted to invalidate the reality of his resurrection. (*Mark* 15:44.)—The evangelist himself was an eyewitness of this transaction, and he recorded it from his own knowledge as indisputable truth; that all who read his testimony may believe in the crucified Redeemer. For these circumstances were accomplishments of ancient types and prophecies concerning the Messiah. (*Marg. Ref.* r. *Notes, Ex.* 12:46. *Ps.* 34:19,20. *Zech.* 12:9—14, *v.* 10.)—It can scarcely be doubted, that the only wise God had some special design, in commanding that no bone of the paschal lamb should be broken, though all must of course be dislocated. This had such a special reference to Christ, that St. John marks it as a matter of importance. Perhaps this may intimate, that as the *natural* body of Christ, after all his tortures, was so preserved by a special providence, that no bone was broken, but the whole was found entire at his resurrection; so the members of the *mystical* body of Christ, whatever sufferings and temptations they pass through, shall be preserved by divine grace from essential detriment; none shall be wanting, but all shall be forthcoming, complete and entire, at "the resurrection of the just." (*Note*, 6:36—40.)—It is evident likewise, that the apostle considered the blood and water as emblems of the distinct parts of salvation; namely, the pardon of our sins through the atoning blood of Christ, and the cleansing of our hearts by the sanctification of the Holy Spirit, which is conferred on us through the obedience unto death of our divine Saviour; and of which, indeed, the ordinances of Baptism and the Lord's supper are signs, memorials, and pledges. (*Marg. Ref.* o—q. *Note*, 1 *John* 5:6.)

A bone, &c. (36) Not exactly from the LXX, but agrees with it in meaning.—'Εν εξ αυτων ου τριβησεται, *Ps.* 34:20. *Sept. Note, Ps.* 34:19,20.—*They shall look*, &c.] Wholly different from the LXX, but a literal translation of the Hebrew, except as *him* is substituted for *me*.—'What the Romans did at the instigation of the Jews, is fitly ascribed to the Jews themselves.' *Whitby.*—*The preparation.* (31) Παρασκευη. (Εκ παρα et σκευος, vas, *instrumentum.*) 14,42. *Matt.* 27:62. *Mark* 15:42. *Luke* 23:54. Παρασκευαζω, *Acts* 10:10.—*Might be broken.*] Κατεαγωσιν. 32,33. *Matt.* 12:20. Not elsewhere.—*A spear.* (34) Δογχη. Here only.—*Pierced.*] Ενυξε. Here only. Καταννσσω, *Acts* 2:37.—*Be broken.* (36) Συντριβησεται. *Matt.* 12:20. *Mark* 5:4. 14:3. *Luke* 4:18. 9:39. *Rom.* 16:20. *Rev.* 2:27.—*Ex.* 12:46. *Num.* 9:12. *Ps.* 34:20. *Sept.*—*They pierced.* (37) Εξεκεντησαν. *Rev.* 1:7. Not elsewhere.

V. 38—42. *Marg. Ref. Notes, Matt.* 27:57—61. *Mark* 15:42—47. *Luke* 23:50—56.—*A hundred pound.* (39) 'This was an indication, not only of the wealth, but also of the great affection of Nicodemus to the blessed Jesus. Hence also, they not only anoint him, as they commonly used to do others; but bury him with so great a mixture of spices, as was done at the funerals of great men. So Jacob was embalmed after the Egyptian manner, (*Gen.* 50:2.) and Asa with spices and sweet odours. (2 *Chr.* 16:14.)' *Whitby.* (*Notes*, 3:1,2. 7:40—53, *vv.* 50—52.)—'That his grave should be appointed with the wicked, (which was the case of those who suffered as criminals,) but that he should be "with the rich in his death," are circumstances which before they happened, were very improbable should ever concur in the same person.' *Campbell.* (*Note, Is.* 53:9,10.)

A mixture. (39) Μιγμα. Here only. Μιγνυμι, *Luke* 13:1.—*Pound.*] Λιτρας. See on 12:3.—*To bury.* (40) Ενταφιαζειν. See on *Matt.* 26:12.

PRACTICAL OBSERVATIONS.

V. 1—16. The conflict between convictions and corrupt

CHAPTER XX.

Mary Magdalene goes to the sepulchre, and, discovering that the stone was taken away, runs to tell Peter and John; who hasten thither, and find not the body, but only the grave-clothes in exact order, 1—10. *Mary as she weeps sees two angels, and afterwards Jesus, who sends her to inform the apostles,* 11—18. *Jesus meets them, as assembled in the evening, and speaks peace to them,* 19—23. *Thomas, who was absent, remains resolutely incredulous,* 24, 25. *Jesus again meets the assembled disciples, and satisfies Thomas, who confesses him, as "his Lord, and his God,"* 26—29. *"These things were written, that we might believe, and ... have life through his name,"* 30, 31.

THE [a]first *day* of the week [b]cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth [c]the stone taken away from the sepulchre.

2 Then she runneth, and cometh to Simon Peter, and [d]to the other disciple whom Jesus loved, and saith unto them, [e]They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3 Peter [f]therefore went forth, and that other disciple, and came to the sepulchre.

4 So they ran both together: and the other disciple did [g]outrun Peter, and came first to the sepulchre.

5 And he stooping down, *and looking in,* saw the linen clothes lying; yet went he not in.

6 Then [i]cometh Simon Peter following him, and went into the sepulchre, and seeth the [l]linen clothes lie;

7 And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8 Then went in also that other disciple which came first to the sepulchre, [k]and he saw, and believed.

9 For as yet [l]they knew not the Scripture, [m]that he must rise again from the dead.

10 Then the disciples [n]went away again unto their own home. [*Practical Observations.*]

11 ¶ But Mary stood without at the sepulchre

a 19,26. Acts 20:7. 1 Cor. 16:2. Rev. 1:10. b Matt. 28:1. Mark 16:1,2,9. Luke 24:1—10. c Matt. 27:60,64—66. 28:2. Mark 15:46. 16:3,4. d 13:23. 19:26. 21:7,20,24. e 9,13,15. Matt. 27:63,64. f Luke 24:12. g 2 Sam. 18:23. 1 Cor. 9:24. 2 Cor. 8.12. h 11:44. 19:40. i 6:67—69. 18:17,25—27. 21:7,15—17. Matt. 16:15,16. Luke 22:31,32. k 25,29. 1:50. l Matt. 16:21,22. Mark 8:31—33. 9:9,10,31,32. Luke 9:45. 18:33,34. 24:26,44—46. m Ps. 16:10. 22:15,22, &c. Is. 25:8. 26:19. 53:10—12. Hos. 13:14. Acts 2:25—32. 13:29—37. 1 Cor. 15:4. n 7:53. 16:32.

affections in unconverted men, is often strong: but where faith is wanting, the world will get the victory: and the dread of reproach or loss, or the hope of secular advantages, will induce them to venture the wrath of God, and all its tremendous consequences. (*P. O. Matt.* 27:19—25. *Notes, Acts* 24:24—27. 26:24—29.)—Every one is inexcusable, who commits known injustice, or deliberately acts contrary to his conscience, on whatever account: but the greater opportunities men possess of knowing the truth and will of God, the more aggravated will their guilt be found, in rebelling against the light. (*Notes, Matt.* 11:20—24. *Luke* 12:47,48.) Yet persons thus favourably distinguished, have often been most desperately engaged in opposing the power of godliness, and persecuting those whose doctrine and example tended to detect their hypocrisy and usurpations.—All those rulers of every description who have proudly sat in judgment on Christ and his servants, and condemned them, will soon stand before his tribunal; where they will "know the power of his wrath," and be constrained to confess with terror and anguish, that "Truly this was the Son of God." (*Note, Rev.* 1:7. 6:15—17.)

V. 17—30. We cannot wholly pass over this narrative of our Redeemer's crucifixion, without again reflecting, for a moment, on the complicated cruelties and indignities to which he was exposed, and not for any fault of his own, nay directly contrary to his deservings. But he was wounded and scourged, that we might be healed; he was arrayed with scorn in the purple robe, that he might procure for us sinners, "the robe of righteousness and salvation;" he was crowned with thorns, that we might be "crowned with honour and immortality;" he stood speechless, that we might have an all-prevailing plea; he endured torture, that we might have "a strong consolation;" he thirsted, that we might drink of the waters of life; he bore the wrath of the Father, that we might enjoy his favour; he "was numbered with transgressors," that we might be made "equal to angels;" he died, that we might live for ever!—Let us then often retire to survey this scene, and to admire his immeasurable love; that we may learn to mourn for sin, and hate it, and rejoice in our obligations to the Redeemer; and that we may be "constrained by love to live no longer to ourselves, but to him who died for us and rose again." (*Note*, 2 *Cor.* 5:13—15.)—As we ought to hear with thankful exultation, that the ransom and righteousness of our souls were perfected when Jesus said, "It is finished;" so we should be excited to redouble our diligence, that the work of sanctifying grace may be powerfully carried on towards perfection in our hearts. For we should look to him as our King, as well as our High-Priest.—In every way, it has been decidedly written, and the writing shall never be reversed, "that Jesus of Nazareth is the King" of the church and of the world; and all, who profess his religion, and "will not have him to reign over them," will be deemed guilty of "crucifying their King," with indignity and contempt.—We may be encouraged, by our Lord's attention to his deeply afflicted mother, when he hung upon the cross, to hope for his condescending pity in all our sorrows and distresses, now that he is exalted to the throne; but we may also learn, that the surest interest in his love will not secure our exemption from the sharpest temporal sufferings. His example likewise teaches all men to honour their parents, in every circumstance of life and death; to provide for their wants; and to promote their comfort, by every means in their power: and we ought also to show our love to Jesus, by behaving with courteous respect, affection, and liberal kindness, to the poorest and meanest of those whom he loves, and who love him. We ought indeed to act towards them as though they were our most honoured and endeared relatives; and we heard Jesus say to us, from his cross, and from his throne of glory, concerning this and the other poor and afflicted believer, "Behold my mother," "my brother," "my sister;" and, "Whatsoever ye do unto the least of these, ... ye do it unto me." (*P. O. Matt.* 12:38—50. 25:31—40. *Mark* 3:20—35.)

V. 31—42. The tender mercies of the wicked, and especially of persecutors, are cruel: but the preparation of hypocrites for religious ordinances, by the commission of the most horrible crimes, is the most detestable of abominations. Yet believers, if called to witness such scenes, should peculiarly observe how God overrules every thing to fulfil his own word. Thus, comparing the sacred oracles with the events which occur in the church and in the world, our faith will be increased even by the most discouraging transactions. May we then continually look to him, whom by our sins we also have, ignorantly and heedlessly, nay sometimes against convictions and mercies, pierced; and who shed from his wounded side both water and blood, that we "might be washed, and sanctified, and justified, in his name, and by the Spirit of our God." (*Note*, 1 *Cor.* 6:9—11.) Thus our hearts will be habitually affected with penitent sorrow and humiliation for sin, believing hope, and lively gratitude: and prepared for every service to which we are called. In this way, feeble, unestablished, and timorous believers will grow in grace, in knowledge, in stability, and boldness; and so be prepared to avow their relation to Jesus, in the time of extreme danger and difficulty: though they perhaps have formerly hesitated to confess him before men, when it might have been done with comparative safety.

NOTES.—CHAP. XX. V. 1—10. (*Marg. Ref.* a, b. *Notes, Matt.* 28:1—8. *Mark* 16:1—8. *Luke* 24:1—12.) Mary Magdalene seems to have arrived at the sepulchre before any of the other women, "when it was yet dark;" (1) and, finding the stone removed, she hastened back to inform Peter and John, that some persons had "taken away the Lord out of the sepulchre;" and, as she and her friends knew not "where they had laid him," they were deprived of the opportunity of showing their respect and affection, by embalming his body. It is very improbable that she should speak thus, if she had seen an angel informing her that Jesus was risen; (*Matt.* 28:5,6.) and therefore she doubtless was at the sepulchre apart from the other women.—Peter and John, however, hearing her report, set out together to the sepulchre, running as speedily as they could, in the eagerness of their minds, on this interesting, and to them perplexing occasion; but the latter, probably being the younger man, arrived there first, and, looking in, he saw the linen clothes lie, yet entered not in, perhaps being afraid. Soon after, Peter came up, and, according to the promptitude of his disposition, he entered into the sepulchre without hesitation; and found the grave-clothes laid in such regular order, as evinced that neither friends nor foes had taken away the body in a hasty manner, as fearing interruption or detection. Doubtless this, and several other things connected with our Lord's resurrection, were performed by the ministration of angels. (*Matt.* 4:11.) Upon this John also entered in; and, from what he saw, he was inwardly convinced that Jesus was risen; though neither he nor Peter had understood from the Scripture, or from the words of Christ, that the Messiah would rise again from the dead. (*Marg. Ref.* c—m. *Notes, Mark* 9:30—32. *Luke* 9:45. 24:25—31,44—49.) The apostles, however, having made their observations, returned to their company, to wait the event of these extraordinary occurrences; John, convinced that his beloved Lord was indeed risen, and Peter full of astonishment and uncertainty.

The Lord. (2) Τον Κυριον. 25. 21:7,12. *Matt.* 21:3. 28:6. *Mark* 11:3. *Luke* 2:11. *Acts* 10:36. 1 *Cor.* 15:47.—*Did outrun.* (4) Προεδραμε. *Luke* 19:4. Not elsewhere.—*Stooping down.* (5) Παρακυψας. 11. *Luke* 24:12. *Jam.* 1:25. 1 *Pet.* 1. 12—*Linen clothes.* (5) Οθονια. 7. 19:40. *Luke* 24:12.—*The napkin.* (7) Σουδαριον. 11:44. *Luke* 19:20. *Acts* 19:12.—*Wrapped.*] Ενετυλιγμενον. See on *Matt.* 27:59.—*Unto their own home.* (10) Προς ἑαυτους. To the other disciples, or to some lodging: for their *home* was in Galilee. Προς τους ἰδιους, *Acts* 4:23.—See on 19:27.

V. 11—18. Mary Magdalene, who had followed the apos-

weeping: and, as she wept, she stooped down, *and looked* into the sepulchre,

12 And [q]seeth two angels [r]in white, sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

13 And they say unto her, [s]Woman, [t]why weepest thou? She saith unto them, [u]Because they have taken away my Lord, and I know not where they have laid him.

14 And when she had thus said, she turned herself back, [v]and saw Jesus standing, [w]and knew not that it was Jesus.

15 Jesus saith unto her, Woman, why weepest thou? [x]whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, [y]if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, [z]Mary. [a]She turned herself, and saith unto him, [b]Rabboni; which is to say, Master.

17 Jesus saith unto her, [c]Touch me not; for I am not yet ascended to my Father: but go to [d]my brethren, and say unto them, [e]I ascend unto my Father, and [f]your Father; and *to* my God, and [g]your God.

18 Mary Magdalene [h]came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her.

19 ¶ Then [i]the same day at evening, being the first *day* of the week, [k]when the doors were shut where the disciples were assembled for fear of the Jews, [l]came Jesus, and stood in the midst, and saith unto them, [m]Peace *be* unto you.

20 And when he had so said, [n]he showed unto them *his* hands and his side. [o]Then were the disciples glad when they saw the Lord.

21 Then said Jesus to them again, Peace *be* unto you: [p]as *my* Father hath sent me, even so send I you.

22 And when he had said this, [q]he breathed on *them*, and saith unto them, [r]Receive ye the Holy Ghost:

23 Whose [s]soever sins ye remit, they are remitted unto them; *and* whose soever *sins* ye retain, they are retained. [*Practical Observations.*]

o Matt. 28:3—5. Mark 16:5,6. Luke 24:3—7,22,23. p 2 Chr. 5:12. Dan. 7:9. Matt. 17:2. Acts 1:10. Rev. 3:4, 7:14. q 2:4. 19:26. r 15. 14:27,28. 16:6,7,20—22. 1 Sam. 1:8. Ps. 42:3—5,11. Ec. 3:4. Jer. 31:16. Luke 24:17. Acts 21:13. s 2. t Cant. 3:3,4. Mark 16:9. u 8:59. 21:4. Mark 16:12. Luke 4:30. 24:16,31. x 1:38. 18:4,7. Cant. 3:2, 6:1. Matt. 28:5. Mark 16:6. Luke 24:5. 1 Sam. 1:16. Matt. 12:34. z 10:3,4. Gen. 22:1,11. Ex. 3:4. 33:17. 1 Sam. 3. 10. Is. 43:1. Luke 10:41. Acts 9:4. 10:3. a Gen. 15:12. Cant. 2:8, &c. 5:2. Matt. 14:27. b 20. 1 Sam. 3:9. 2 Ki. 6:25. 11:25. 13:13. Matt. 23:7—10. c 27. Kings 4:29. 7:9. Matt. 28:9,10. Luke 10:4. d Ps. 22:22. Matt. 12:50. 25:40. 28:10. Rom. 8:29. Heb. 2:11—13. e 13:1,3. 14:2,6,28. 16:28. 17:5,11,25. Ps. 53:18. 89:26. Luke 24:49—51. Eph. 1:17—23. 4:8—10. 1 Pet. 1:3. 1 J 12,13. Rom. 8:14—17. 2 Cor. 6:18. Gal. 3:26. 4:6,7. 1 John 3:2. Rev. 21:7. g Gen. 17:7,8. Ps. 43:4. 48:14. Is. 41:10. Jer. 31:33. 32:38. Ez. 36:28. 37:27. Zech. 13:7—9. Heb. 8:10. 11:16. h Mark 16:10—13. i Mark 16:14. Luke 24:36—49. 1 Cor. 15:5. k 26. Neh. 6:10,11. l 14:19—23. 16:22. Matt. 18:20. m 21. 14:27. 16:33. Ps. 85:8—10. Is. 57:18,19. Matt. 10:13. Luke 24:36. Rom. 15:33. Eph. 2:14. 6:23. Phil. 1:2. 2 Thes. 3:16. Heb. 7:2. Rev. 1:4. n 27. Luke 24:39, 40. 1 John 1:1. o 16:22. Is. 25:8,9. Matt. 28:8. Luke 21:41. p 13:20. 17:18,19. 21:15—17. Is. 61:1—3. Matt. 10:16,40. 28:18—20. Mark 16:15—18. Luke 24:47—49. Acts 1:8. 2 Tim. 2:2. Heb. 3:1. q Gen. 2:7. Job 33:4. Ps. 33:6. Ez. 37:9. r 14:16. 15:26. 16:7. Acts 2:4,38. 4:8. 8:15. 10:47. 19:2. Gal. 3:2. s Matt. 16:19. 18:18. Mark 2:5—10. Acts 2:38. 10:43. 13:38,39. 1 Cor. 5:4,5. 2 Cor. 2:6—10. Eph. 2:20. 1 Tim. 1:20.

tles, oppressed with the most inconsolable sorrow, at length looked into the sepulchre, and there saw to angels, probably in the form of young men, clothed in white, and they immediately accosted her, inquiring the cause of her excessive sorrow. Yet she seems not to have greatly attended to them, perhaps in her confusion supposing them to have been disciples who had come to view the sepulchre: and therefore she answered them nearly in the words which she had used to the apostles. (2)—But, as she turned from them, Jesus himself was pleased to appear to her: yet, through excessive weeping, and not at all expecting to see him, she did not know him. And, supposing that it was the person employed by Joseph to take care of the garden, it occurred to her that perhaps he had removed the body to some other place; and therefore she, in very respectful terms, desired, that if he had, he would inform her, and she would take it away, and be at the expense and trouble of the funeral. (*Marg. Ref.* p—y.)—It is observable, that, though speaking to a supposed stranger, she did not mention the name of Jesus; but merely said "him," as if every body must of course know whom she meant!—Jesus then called to her by name; and his voice and address made him known to her. Turning herself therefore with joy and amazement, she called him "Rabboni," which seems to signify "Teacher," with particular respect and application: but when she was about to spend time in further expressing her affection, (*Note, Matt.* 28:9,10.) or perhaps to satisfy herself that it was not merely an apparition, Jesus prevented her, by saying, "Touch me not, &c." Thus he intimated that she would have other opportunities of expressing her joyful and affectionate regards: for, though he had repeatedly told his disciples, that he was about to go to his Father; yet he was not yet ascended, or about to ascend immediately, but should continue with them a short time on earth, for their satisfaction and comfort. (*Marg. Ref.* z—c. *Notes*, 6:60—65, *v.* 62. 14:2,3. 16:7—11,25—30.) In the mean while she ought, without delay, to carry the joyful news of his resurrection to the disconsolate disciples, whom he acknowledged as his "brethren," notwithstanding they had so lately forsaken him: and she was directed further to inform them that he was risen, in order "to ascend to his Father and their Father, and to his God and their God:" for as he, the eternal Son of God, had become their Brother by assuming human nature; so, through the work which he had now finished, they were become the children of God by regeneration and adoption; and his God and Father, as Man and Mediator, was become their God and Father also. (*Marg. Ref.* d—g. *Note, Heb.* 2:10—15.)—Mary, as instructed, went immediately to inform the apostles: yet even her testimony did not fully satisfy them. (*Notes, Mark* 16:9—13.)—Having now considered separately the different accounts, given by the four evangelists, of our Lord's resurrection, which seem *at first sight* not easily reconcileable to each other; it may be proper to state very briefly, the most approved method of forming the whole into one consistent narration. (*Note, Matt.* 28:9,10.)—It is supposed, that several women agreed to meet at the sepulchre, in order to embalm the body of Jesus; and that Joanna and some others with her, having undertaken to prepare the spices, purposed being there about sunrising: (*Luke* 23:55,56. 24:1—10.) but Mary Magdalene, the other Mary, and Salome, came to view the sepulchre, as the day "began to dawn." (*Matt.* 28:1.) Mary Magdalene seems to have arrived some short time before her companions, (1) and observing that the stone had been removed, she left them to wait for Joanna and her company, and returned back to inform Peter and John. In the mean time the other Mary and Salome came to the sepulchre, and saw the angel, as recorded by Matthew and Mark. While these women returned to the city, Peter and John went to the sepulchre, passing them at some distance, or going another way; but the angel did not appear to them. After their return Mary Magdalene saw a vision of two angels, and then Jesus himself, as here related; (*Mark* 16:9—11.) and immediately after, Jesus appeared to the other women as they returned to the city. (*Matt.* 28:9,10.) In the mean while Joanna and her company arrived at the sepulchre, and, entering it, at first they saw nothing, and only observed that the body was not there: but while they were perplexed on that account, two angels appeared to them, and addressed them, as the one angel had done the other women. (*Luke* 24:1—10.) They therefore returned immediately to the city, and by some means found the apostles, before the other women arrived, and informed them of what they had seen; upon which Peter went a second time to the sepulchre, but saw no angels, only the linen clothes lying. (*Luke* 24:12.) About this time the two disciples set off for Emmaus, having only heard the report of these women, and neither that of Mary Magdalene, nor yet that of the other Mary and Salome. (*Luke* 24:22—24,33,34.) These at length arrived, and informed the apostles that they had seen Jesus himself, and that two of them had been permitted to touch him; and some time after, on the same day, he appeared to Peter also. There are other ways of reconciling the apparent differences between the evangelists; but this seems to answer every purpose, as will readily appear to the attentive reader. (See, *West upon the Resurrection.*)

Woman. (13) Γυναι. 15. See on 2:4.—*The gardener.* (15) Κηπουρος. Here only.—Ex. κηπος, (18:1. 19:41.) et ουρος, *custos.*—*Rabboni.* (16) [r]Ραββουνι. [r]Ραββονι, *Mark* 10:51. Not elsewhere.

V. 19—23. On the evening of the day on which our Lord arose, the apostles and other disciples met together, in some room which they had procured; probably, in order to join in prayer and supplication: though it seems, that they were sitting at meat, when Jesus came among them. (*Notes, Mark* 16:14—16. *Luke* 24:36—43.)—The evangelist especially notes, that this was "the first day of the week:" and this day is afterwards frequently mentioned by the sacred writers; for it was evidently set apart as the Christian sabbath, in commemoration of Christ's resurrection. (*Marg. Ref.* i. *Notes, Acts* 20:7—12. *Rev.* 1:9—11.)—The disciples had shut the doors, for fear of the Jews; as perhaps they were apprehensive lest they should be prosecuted by a false and absurd accusation, of stealing the body from the sepulchre. But, when they seem to have had no expectations of the kind, Jesus himself came and stood in the midst of them, having miraculously, but silently, opened the doors of the room, and entered by them.—"Though it be an ancient opinion, that Christ made his body penetrate through the doors; yet it is both groundless and absurd, and contrary to the very design of Christ in coming to them. It is *groundless;* for why might not he, by his power, secretly open the doors, his disciples not perceiving it; as the angel opened the prison doors and

24 ¶ But [t]Thomas, one of the twelve, called Didymus, [u]was not with them when Jesus came.
25 The other disciples therefore said unto him, [v]We have seen the Lord. But he said unto them, [w]Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.
26 ¶ And after [x]eight days, again his disciples were within, [a]and Thomas with them. *Then* came Jesus, the doors being shut, and stood in the midst, and said, [b]Peace *be* unto you.

27 Then saith he to Thomas, [c]Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side: [d]and be not faithless, but believing.
28 And Thomas answered and said unto him, [e]My Lord and my God.
29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: [f]blessed *are* they that have not seen, and *yet* have believed.
30 And [g]many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

t 11:16. 14:5. 21:2. Matt. 10:3. u 6:66,67. Matt. 18:20. Heb. 10:25. x 14—20. :41. 21:7. Mark 16:11. Luke 24:34—40. Acts 5:30—32. 10:40,41. 1 Cor. 15:5—8. y 20. 6:30. Job 9:16. Ps. 78:11—22. 95:8—10. 106:21—24. Matt. 16:1—4. 27:42. Luke 24:25,39—41. Heb. 3:12,18,19. 4:1,2. 10:38,39. z 19. Matt. 17:1. Luke 9:28. a 21. b 19. Is. 26:12. 27:5. 54:10. c 25. Ps. 78:38. 103:13,14. Rom. 5:20. 1 Tim. 1:14—16. 1 John 1:1,2. d Matt. 17:17. Mark 9:19. Luke 9:41. e 16,31. 9:35—38. Ps. 45:8,11. 102:24—28. 118:21—28. Is. 7:14. 9:6.25:9. 40:9—11, Jer. 23:5,6. Mal. 3:1. Matt. 14:33. Luke 24:52. Acts 7:59,60. 1 Tim. 3:16. Rev. 5:9—14. f 8. 4:48. Luke 1:45. 2 Cor. 5:7. Heb. 11:1,27,39. 1 Pet. 1:8. g 21:25. Luke 1:3,4. Rom. 15:4. 1 Cor. 10:11. 2 Tim. 3:15—17. 2 Pet. 3: 1,2. 1 John 1:3,4. 5:13.

gates to let out Peter? (*Acts* 12:10.) It is *absurd:* for since Christ rose in that natural body, which was crucified and laid in the grave; philosophy informs us, that such a body could not penetrate through another more solid body.... And... this fancy destroys not only the end of Christ's coming among them, but of all that he had said and done to convince them it was the same body that was crucified, in which he appeared to them.... It being as certain, that flesh and bones cannot penetrate through a door, as that "a spirit hath not flesh and bones."' *Whitby.*—Before his crucifixion, our Lord had promised the disciples, "his peace:" (*Note*, 14:27,28.) and he now authoritatively pronounced and conferred it upon them, as well as assured them that he was entirely reconciled to them after their late misconduct. To convince them also of the reality of his resurrection, he showed them his wounded hands and side; which satisfied their doubts, and filled them with gladness. (*Marg. Ref.* k—o.) And, having repeated to them the assurance of his peace, he also renewed and confirmed to them their apostolic commission, sending them forth to declare his truth to the world, and to be his ambassadors and vicegerents, or representatives, even "as the Father had sent him." (*Marg. Ref.* p. *Notes*, 17:17—19. 21:15—17.) And, as an earnest of the approaching descent of the Spirit upon them, as well as to show that that blessing would be communicated from his fulness, and according to his sovereign pleasure, "he breathed upon them, and said unto them, Receive ye the Holy Ghost." (*Marg. Ref.* q, r. *Note, Gen.* 2:7.) Thus he showed them, that their spiritual life, and all their ability for their work, as well as their miraculous powers, were derived from him, and absolutely depended on him. After this he authorized them to declare the only method in which sin would be forgiven, and the character and experience of those who actually were pardoned, or the contrary. So that, to the end of time, the rules and evidences of absolution or condemnation, which they laid down, and which are contained in their writings, infallibly hold good; and all decisions concerning the state of any man, or body of men, in respect of acceptance with God, whether by preaching absolution, or excommunication, or in any other way, are valid and ratified in heaven, provided they accord with the doctrine and rules of the apostles; but not otherwise. (*Marg. Ref.* s. *Notes, Matt.* 16:19. 18:18. 1 *John* 1:5—7.)—*Receive ye the Holy Ghost.* (22) It does not appear, that the apostles, on any occasion, used these words. Peter and John prayed for the disciples in Samaria, that "they might receive the Holy Ghost."..."Then laid they their hands upon them, and they received the Holy Ghost." (*Acts* 8:15,17.) The language of authority, used by our Lord on this single occasion, seems exclusively appropriate to the great Head of the church, and marks the immense disparity between him and his most eminent servants.—How far the words, 'Receive ye the Holy Ghost' in some of the forms of our church, is *scriptural* or *warrantable*, may be worthy the consideration of all persons more immediately concerned in the important transactions referred to. (See *Ordination office of priests*, and *office for consecrating bishops.*)

Side. (20) Πλευραν. 25,27. 19:34. *Acts* 12:7.—*He breathed.* (22) Ενεφυσησε. Here only N. T.—*Gen.* 2:7. 1 *Kings* 17:21. *Job* 4:21. *Ez.* 21:31. 37:9. *Sept.*—Εx εν et φυσαω, *sufflo*, ἀ φυσα, *follis*, *vesica.*

V. 24—29. (*Marg. Ref.* t. *Notes*, 11:11—16. *Matt.* 10:1—4.) It is not known on what account Thomas was absent at this critical time; perhaps he was even tempted to renounce his hope in Jesus, and to leave the company of the apostles. He, however, positively refused to credit those who had been satisfied, by the testimony of their senses, that Jesus was risen. With peculiar emphasis, in language which seems to intimate that he had witnessed, and been deeply affected by, all the circumstances of our Lord's crucifixion, yet with determined incredulity, he declared he would not believe, without the combined testimony of his eyes and hands, in different ways: a demonstration, which few of the human race could possibly receive. He might, therefore, most justly have been left in his unbelief, after the rejection of such abundant proof as had already been vouchsafed him. But his gracious Lord was pleased to "deal with him according to the multitude of his mercies." For, eight days after, or on the eighth day, (that is, "on the first day of the week," *Note*, 19—23.) the disciples were again assembled, perhaps by some intimation from Christ, Thomas being with them; and Jesus again appeared among them, in the same manner, and with the same condescending and affectionate salutation as before. He then made Thomas sensible that he knew, without information, all his unbelieving objections and demands, and at the same time offered him the fullest satisfaction which he could desire. It does not appear whether Thomas actually examined our Lord's hands and side, or not: but his knowledge of his person, the proof of his resurrection, the concurring evidence of Jesus knowing the state of his mind, as well as his tender compassion for him; joined to a recollection, under the influence of the Holy Spirit, of what Christ had said of his being "One with the Father;" had such an immediate effect upon him, that he at once not only confessed him as risen from the dead, but addressed, nay, in fact, adored him, as "his Lord and his God;" "Emmanuel," God in human nature, "God manifest in the flesh;" and as such entitled to all confidence, love, obedience, and worship. (*Notes*, 1:1—3. 5:20—23. 10:26—31, *v.* 30. *Matt.* 1:20,21. 1 *Tim.* 3:16.)—Nothing can more fully prove that this was the meaning of Thomas, than the frivolous evasion to which the Socinians are here driven, as their only refuge from conviction: they pretend that the apostle did not mean to call Jesus his Lord and his God; but that he exclaimed, "My Lord and my God!" as people sometimes do when greatly astonished. (*Note, Ex.* 20:7.) Such exclamations are doubtless a violation of the third commandment; yet this supposes that the apostles were guilty of it in the presence of Christ, and that he approved of it! Surely such a solution is the most improbable which can be imagined! But Thomas evidently addressed these words *to* Christ, which is decisive against that opinion. "He answered and said unto him, My Lord and my God:" I acknowledge thee to be my Lord and my God.—Our Lord approved of his present faith and adoration, as justly due to him; and only with gentleness reproved his former unbelief. He had indeed been convinced by the testimony of his senses, but there had been and were many, and there would be immense multitudes in future ages, who could not have such overbearing evidence; yet would they be peculiarly blessed in believing in him. It was not said, that they would be more blessed than Thomas: but it intimated, that if others should prove as incredulous as he had been, very few indeed could inherit the blessing; and it implied, that those who never saw Jesus, and yet believed in him, would be no losers by that apparent disadvantage; yea, that believing on competent evidence, without requiring such absolute demonstration, would denote a more teachable frame of mind, and be more honourable to God. (*Note*, 1 *Pet.* 1:8,9.)

The print. (25) Τον τυπον. *Acts* 7:43,44. 23:25. *Rom.* 5:14. 6:17. 1 *Cor.* 10:6,11. *Phil.* 3:17. 1 *Thes.* 1:7. *Heb.* 8:5. 1 *Pet.* 5:3.—*Am.* 5:26. *Sept.*—*Be not faithless, but believing.* (27) Μη γινου απιστος, αλλα πιστος. "Become not an unbeliever, but a believer." 'Renounce not thy former professed faith in me; but be established in faith.'—Απιστος. *Matt.* 17:17. *Mark* 9:19. 1 *Cor.* 6:6. 7:12,13,14,15, *et alibi.*—*That have not seen*, &c. (29) Μη ιδοντες, και πιστευσαντες. "Not seeing, yet believing." The indefinite tenses are used, and all, in every age, who have believed, do believe, or shall believe, in an unseen Saviour, are blessed. Our version seems to limit it to the past; "have believed."

It may here be proper to add a compendious view of the evidence, which *we*, after so many ages, possess of our Lord's resurrection: for this is the grand external demonstration of the truth of Christianity.—It must be premised, that almost all human affairs are conducted on man's testimony: even in the great concerns of life and death, the concurring evidence of two or three persons of good character, sober sense, and competent information, is deemed abundantly sufficient proof of any fact, which is in its own nature credible; especially if it be clear, that they derive no worldly advantage from the testimony which they give. The resurrection of Christ, as connected with the divine authority of Revelation, and the glory of God in the salvation of innumerable multitudes of immortal souls, was an event in itself perfectly credible; as sufficient reasons may be assigned, for the interposition of almighty power to effect it. (*Note, Acts* 26:4—8.) To prepare the way for the testimony to be given of this event, it was

31 But [k]these are written, that ye might believe that Jesus is the Christ, the Son of God; and that [l]believing ye might have life [k]through his name.

[g] 23. 1:49. 6:69,70. 9:35—38. Ps. 2:7,12. Matt. 16:16. 27:54. Acts 8:37. 9:20. Rom. 1:3,4. 1 John 4:15. 5:1,10,20. 2 John 9. Rev. 2:18. [h] 3:15,16,18,36. 5: 24,39,40. 6:40. Mark 16:16. 1 Pet. 1:9. 1 John 2:23—25. 5:10—13. [k] Luke 24: 47 Acts 3:26. 10:43. 13:38,39.

expressly foretold by the ancient prophets; (*Notes*, *Ps.* 16:8—11. 22:22—31. *Is.* 53:9—12. *Luke* 24:44—49. *Acts* 2:25—32. 13:24—27.) and even the enemies of our Lord knew that he had clearly predicted it, and the very time when it would take place. (*Note*, *Matt.* 27:62—66.) Accordingly, on the day prefixed the body was gone, after all the precautions which those who had procured his crucifixion had taken to secure it: and though their authority and reputation were in every respect at stake; though they could give no rational account what was become of it; and though they had the whole authority in their hands; they never ventured to bring, either the soldiers who guarded the sepulchre, or the apostles who were said to have stolen the body, to any trial; but chose rather to sit down under the imputation of the basest murder, prevarication, and wickedness, than excite any further inquiry into the transaction. The eleven apostles, (to whom a twelfth was shortly after added,) were a sufficient number of witnesses: they were men of plain sense and irreproachable characters; they had been constant attendants on Jesus during some years, and could not but know him, and they unanimously testified, that they repeatedly saw him, conversed, ate, and drank with him, after his resurrection; that they examined the wounds in his hands and side; and that at length they beheld him ascend towards heaven, till a cloud intercepted their view of him. In this testimony they persisted as with one voice during a series of years; and nothing induced any one of them to vary from it, in the smallest particular. It is evident that they had no previous expectation of the resurrection of their Lord; and, notwithstanding all the miracles which they had witnessed, they were remarkably incredulous about it. They were also exceedingly intimidated by his crucifixion; and they could have no possible temporal motive, to invent and propagate a report of his resurrection; for labour, poverty, reproach, imprisonment, suffering, and death alone could be expected, as their recompense, for thus embracing the cause of one who had been crucified as a deceiver. In every thing else, they appeared to be the most simple, upright, holy, and pious men in the world: yet if in this they falsified; they must have been the most *wicked* and most *artful* persons who ever existed, and that without any prospect of advantage. For they spent all the rest of their lives in propagating the religion of Jesus, as risen from the dead; renouncing every worldly interest; facing opposition and persecution; enduring all kinds of hardship; prepared at all times to seal their testimony with their blood; and most of them actually suffering martyrdom in the cause, confirming their testimony with their latest breath, and leaving it in their writings as a most valuable bequest to posterity.—Moreover, there were other competent witnesses, who saw Jesus after his resurrection, even to the number of five hundred persons: (*Note*, 1 *Cor.* 15:3—11, *v.* 6.) these also concurred in the same testimony to their latest breath; and neither terror, nor hope, nor any other motive, ever induced one of them to contradict or dissent from the testimony of the others. If we were to stop here, we could scarcely conceive of a more complete human testimony to any matter of fact. Yet perhaps some may think, that if Jesus had openly appeared after his resurrection to the Jewish nation and their rulers, it might have put the matter beyond all doubt: but it should be considered, that if this measure had been adopted, and the rulers had persisted in rejecting him, as they certainly would, if their hearts had remained unchanged; (*Note*, *Luke* 16:27—31.) the gospel would have had still greater disadvantages to encounter, both among the other Jews, and the Gentiles. On the other hand, if the whole Jewish nation and their rulers had received Jesus as the Messiah, when the gospel had been sent among the Gentiles, it would have appeared as a plan formed for aggrandizing that nation, and as such would probably have been disregarded; and after all, they who lived in after ages could have no further proof of this public appearance, than the testimony of those individuals who recorded it. In short, if our Lord was not to give ocular demonstration of this resurrection to every man, in every age; (which would have been impossible;) the number of competent witnesses was sufficient, and even preferable to a greater multitude.—But, as if all human testimony was a small matter, in such an infinitely important concern, God himself was pleased to bear witness with the apostles, in a most extraordinary manner; conferring upon them the gifts of tongues and of working miracles, by the Holy Spirit; and enabling them to impart the same to others by the laying on of their hands. (*Notes*, 15:26,27. *Acts* 8:18—24. *Heb.* 2:1—4, *v.* 4.) Thus the number of unexceptionable witnesses was increased; the testimony to our Lord's resurrection was diffused on every side; and his most inveterate enemies could not deny that most extraordinary miracles were performed by those who attested that event. (*Note*, *Acts* 4:13—22, *v.* 16.) In this manner, the number of the disciples of Jesus was speedily multiplied, by tens of thousands being converted from among those who had just before demanded his crucifixion: and Christianity got ground rapidly on every side, in opposition to all the wealth, power, learning, superstition, and philosophy of the world; and by unarmed, unlearned, poor, and despised instruments: till at length whole nations embraced the religion of the crucified Nazarene, as the prophets had expressly foretold. (*Notes*, *Jer.* 16:19—21. *Am.* 9:11,12. *Zech.* 8:20—23.) This effect, which could be ascribed to no power but that of God, and the continuance of so humbling and holy a religion in the world to this day, form a demonstration *even to us* of this important fact: nor has any past event since the beginning of the world ever been proved, with such complicated and abundant evidence.—St. Paul's conversion, and the prophecies contained in the writings of those who testified our Lord's resurrection, and which have been accomplishing for almost eighteen hundred years, may be considered as additional complete divine attestations. (*Notes*, *Acts* 9:31. 2 *Thes.* 2:3—12. 1 *Tim.* 4:1—5. *Preface to the Revelation of St. John.*)

V. 30, 31. (*Marg. Ref. Note*, 21:24,25.) "The signs" here spoken of, seems to refer to the evidences of our Lord's resurrection, of which there were far more than it was necessary to record: (*Note*, *Acts* 1:1—3.) but these were committed to writing, in order that all those who should ever read them, might believe that Jesus was indeed the promised "Messiah," the King of Israel, the Saviour of sinners, and "the Son of God;" that by this faith they might obtain eternal life, through his name, for his sake, and by his mercy, truth, and power. (*Notes*, 24—29, *latter paragraph.* 3:16—18. 5:24—27,39—44. 6:66—71. 9:35—38. 11:20—27. 1 *John* 5:9—13.)

Signs. (30) Σημεια. 4:48. *Matt.* 12:38,39. 16:1. 24:24. *Heb.* 2:4. *Rev.* 12:1.

PRACTICAL OBSERVATIONS.

V. 1—10. They who love the Lord will seek him early and diligently; and, notwithstanding all sorrows, delays, misapprehensions, and discouragements, they will assuredly find him.—External forms and empty notions will no more satisfy the earnest trembling inquirer after salvation, than the sepulchre and the grave-clothes did Mary and the apostles, who sought the Lord Jesus in faith and love.—Under a large proportion of preaching, by men called Christian ministers, we are ready to say, "They have taken away the Lord, and we know not where they have laid him;" but the broken-hearted disciple cannot be thus contented, though others be filled with admiration of the preacher's eloquence, genius, or learning.—Those who are equally in earnest do not always make equal progress: some men take things more quickly, others investigate more deeply: and they may be mutually helpful in bringing each other to understand the Scripture, and to establishment in the faith. (*Notes*, *Rom.* 12:3—8. 1 *Cor.* 12:12—26. *Eph.* 4:11—16.)

V. 11—23. Great love is manifested by proportionable sorrow, when the beloved object is removed: thus the humble believer mourns, when he seeks in vain for the comfort of the Redeemer's presence, or the opportunity of honouring him. At such times, he is apt to imagine that others, as well as himself, must be thinking of his beloved: and the same state of mind often incapacitates him from perceiving the evidences of the Lord's love to him, or the grounds of his own consolation. Thus he is led to weep, when he should rejoice: but mourners of this character shall be comforted; (*Note*, *Matt.* 5:4.) angels rejoice over them, and are ready to minister to their comfort; Jesus will "manifest himself to them, as he doth not unto the world;" and in this manner the most disconsolate penitents, and the chief of sinners, become the messengers of peace and comfort to others also.—Our gracious Redeemer, in his highest exaltation, deigns to call his disciples *brethren*, notwithstanding all their falls and ingratitude! and when we consider how low he stooped, and how much he suffered, in order to form the relation and to fulfil the part of a Brother to us sinful worms; we shall not hesitate to expect the greatest honour and felicity from him. (*P. O. Heb.* 2:5—18.) He has "ascended to his Father and our Father, to his God and our God;" and there he continually manages all our concerns, with the most perfect love and faithfulness: yet when we assemble in his name, especially on his holy day, he will meet with us and speak peace to us; (*Notes*, *Matt.* 18:19,20. 28:19,20.) he will assure us of his forgiveness; counterbalance our sorrows and alarms from persecuting foes; and communicate his sacred Spirit of life, love, holiness, and consolation; according as our services, or our difficulties, require his special assistances, supports, and influences.

V. 24—31. When disciples are needlessly absent from the assemblies of God's people, they will surely be losers; and their unbelieving fears and sorrows are often prolonged, as a chastisement for their negligence. (*Note*, *Heb.* 10:23—25.) Indeed, unbelief is the source of almost all our sins and disquietudes. We all have too much copied the example of Thomas's incredulity, by refusing to believe the word of God, and to rely on his help, even when our past experience of his care has been abundant; and we are often apt to demand such proof of his truths, and of his will respecting us, as we have no right to expect. But he does not deal with us after our iniquities, and therefore "we are not consumed." He knows all our difficulties and temptations, he rebukes and obviates the unbelief of those whose hearts are upright before him.

CHAPTER XXI.

Jesus appears to some of his disciples, at the sea of Tiberias; makes himself known by a miraculous draught of fishes; and eats with them, 1–14. *He thrice demands of Peter, whether he loves him; and thrice requires him to show his love, by feeding his lambs and sheep,* 15–17. *He foretells Peter's martyrdom, commanding him to follow him,* 18, 19; *and reproves his curiosity concerning John, who showed his readiness in the same way to follow him.* 20–23. *The truth of John's testimony affirmed; and it is stated that Jesus did many miracles besides, even too numerous to be all recorded,* 24, 25.

AFTER [a]these things [b]Jesus showed himself again to the disciples at [c]the sea of Tiberias: and on this wise showed he *himself.*

2 There were together Simon Peter, [d]and Thomas called Didymus, [e]and Nathanael [f]of Cana in Galilee, [g]and the *sons* of Zebedee, and two other of his disciples.

3 Simon Peter saith unto them, [h]I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; [i]and that night they caught nothing.

4 But when the morning was now come, Jesus stood on the shore; [k]but the disciples knew not that it was Jesus.

5 Then Jesus saith unto them, [l]Children, [m]have ye any meat? They answered him, No.

6 And he said unto them, [n]Cast the net on the right side of the ship, and ye shall find. [o]They cast therefore; and now they were not able to draw it for [p]the multitude of fishes.

7 Therefore [q]that disciple whom Jesus loved saith unto Peter, [r]It is the Lord. Now, [s]when Simon Peter heard that it was the Lord, he girt *his* fisher's coat *unto him,* (for he was naked,) and did cast himself into the sea.

8 And the other disciples came in a little ship, (for they were not far from land, but as it were two hundred [t]cubits,) dragging the net with fishes.

9 As soon then as they were come to land, [u]they saw a fire of coals there, and fish laid thereon, and bread.

10 Jesus saith unto them, Bring of the fish which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fishes, a hundred and fifty and three; [v]and for all there were so many, yet was not the net broken.

12 Jesus saith unto them, Come, *and* dine. And none of the disciples [x]durst ask him, Who art thou? knowing that it was the Lord.

13 Jesus [y]then cometh, and taketh bread, and giveth them, and fish likewise.

14 This is now [z]the third time that Jesus showed himself to his disciples after that he was risen from the dead. [*Practical Observations.*]

15 ¶ So, when they had dined, Jesus saith to Simon Peter, Simon, [a]*son* of Jonas, [b]lovest thou me [c]more than these? He saith unto him, Yea, Lord; [d]thou knowest that I love thee. He saith unto him, [e]Feed my [f]lambs.

16 He saith unto him again [g]the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my [h]sheep.

17 He saith unto him [i]the third time, Simon, *son* of Jonas, lovest thou me? Peter was [k]grieved

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a 20:19–29. b Matt. 26:32. 28:7,16. Mark 16:7. c 6:1.23. d 20:28. e 1:45—51. f 2:1,11. 4:46. Josh. 19:28. *Kanah.* g Matt. 4:21,22. h 2 Kings 6:1—7. Matt. 4:18—20. Luke 5:1—11. Acts 18:3. 20:34. 1 Thess. 2:9. 2 Thess. 3:7—9. i Luke 5:5. 1 Cor. 4:7. k 20:14. Mark 16:12. Luke 24:16,31. l 1 John 2:1. 3:7. 4:4. 5:21. m Prov. 13:18. 27:7. n Ps. 37:3. Luke 24:41—43. Phil. 4:11—13,19. Heb. 13:5. o Matt. 17:27. Luke 5:4—6. p 2:5. Ps. 78:8. Prov. 2:5—9. q Acts 2:41. 4:4. r 20:2. 13:23. 19:26. 20:2. s Matt. 14:28. Ps. 139:23. Mark 11:3. Luke 2:11. Acts 2:36. 10:36. 1 Cor. 15:47. John 4:1. t Cant. 8:7. Matt. 14:28, 29. Luke 7:47. 2 Cor. 5:14. u Deut. 3:11. v 1 Kings 1:9. Matt. 4:11. Mark 8:3. Luke 12:29—31. u Luke 5:6—8. Acts 2:41. x 4:32. 16:19. Gen. 32:29,30. Mark 9:32. Luke 9:45. y Luke 24:42,43. Acts 10:41. z 20:19,26. a 16,17. 1:42. *Jona.* Matt. 16,17. *Bar-jona.* b 8:42. 14:15—24. 16:27. Matt. 10:37. 25:34—45. 1 Cor. 16:21,22. 2 Cor. 5:14,15. Gal. 5:6. Eph. 6:24. 1 Pet. 1:8. 1 John 4:19. 5:1. c 7. Matt. 26:33. Mark 14:29. d 17. 2 Sam. 7:20. 2 Kings 20:3. Heb. 4:13. Rev. 2:23. e Ps. 78:70—72. Jer. 3:15. 23:4. Ez. 34:2—16,23. Acts 20:28. 1 Tim. 4:15,16. 1 Pet. 5:1—4. f Gen. 33:13. Is. 40:11. Matt. 18:10,11. Luke 22:32. Rom. 14:1. 15:1. 1 Cor. 3:1—3. 8:11. Eph. 4:14. Heb. 12:12,13. 1 Pet. 2:2. g 18:17,25. Matt. 26:72. h 10:11—16,26,27. Ps. 95:7. 100:3. Zech. 13:7. Matt. 25:32. Luke 15:3—7. 19:10. Acts 20:28. Heb. 13:20. 1 Pet. 2:25. i 13:38. 18:27. Matt. 26:73,74. Rev. 3:19. k 1 Kings 17:18. Lam. 3:33. Matt. 26:75. Mark 14:72. Luke 22:61,62. 2 Cor. 2:4—7. 7:8—11. Eph. 4:30. 1 Pet. 1:6.

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he will convince them who he is, and what he has done for them; that they may trust, love, and obey him as "their Lord and their God." We have not indeed that kind of ocular proof, with which Thomas was favoured, and which infidels still demand; yet we are equally within the reach of the blessing. We have abundant evidence of the Redeemer's resurrection and glory: some of us, like Thomas, have withheld our credence, till we could no longer "be faithless," but were constrained to believe: and these things were written for the benefit of every reader, "that he may believe that Jesus is the Christ, and that believing he may have life through his name."

NOTES.—CHAP. XXI. V. 1—14. This transaction seems to have occurred, after the disciples had returned into Galilee; and before Jesus had met them on the mountain, according to his appointment. (*Notes, Matt.* 28:9,10,16,17.) —Peter being unemployed, and perhaps in want, proposed to "go a fishing," and his brethren agreed to accompany him: (*Marg. Ref.* a—h.) but, though they laboured during the whole night, the most proper time for fishing, they were entirely unsuccessful. This was a trial of their faith and patience; and also an emblem of the discouragements which the most able, faithful, and laborious ministers often meet with in their work. (*P. O. Luke* 5:1—15, *vv.* 3—11.) In the morning Jesus stood by the shore, near to the vessel, but he was pleased by some means to prevent their knowing him. (*Marg. Ref.* k.) But when they drew near to land, he accosted them as a stranger, in a very friendly and familiar manner; and asked them whether they had any meat. This might be understood either with reference to their success in fishing, or as an inquiry whether they had any provisions to dispose of. When they had answered in the negative, he directed them to cast the net on the "right side of the ship," and then they would succeed better: and though he appeared as a stranger, and they, being weary with toiling all night, had probably desisted from fishing; yet they followed his directions; and at once inclosed so many fishes, that they were not able to draw the net into the vessel again. This unexpected success convinced John that it was "The Lord;" (see on 20:2.) for probably it brought a former miracle of this kind to his remembrance. (*Note, Luke* 5:1—11.) As soon as he had informed Peter of this, the latter, full of love and gratitude to Jesus, who had so graciously forgiven his late base denial of him, entirely disregarded the net and the fishes; and girding on his upper garment, (having been stripped for his work,) he leaped into the sea, and swam to shore, as they were not much above a hundred yards distant from it: but the other disciples abode in the vessel to draw the net to land. When this was done, they found that Jesus had already made preparation for their refreshment, after the labour of the night, probably by miracle: but he ordered them to bring also of the fishes which they had then taken: and in doing this they found a great number of very large fishes: yet the net was wonderfully preserved from being broken; and most likely it was borrowed. (*Note,* and *P. O.* 2 *Kings* 6:1—7.) This draught of fishes might be sold for a considerable sum of money, which the apostles would have occasion for, on their return to Jerusalem, before the day of Pentecost.—After they had secured the fishes, Jesus called them to come and partake of the repast prepared for them; and, in his usual manner, he took the provisions, and gave unto them: but they ventured not to ask him who he was, being satisfied it was the Lord, though he probably assumed for a time a different appearance than usual. (*Marg. Ref.* m—z.)—This was the third time that he showed himself after his resurrection, to several of his disciples at once; for he had twice come among them at Jerusalem, when they were met together on the evening of the first day of the week. (*Notes,* 20:19—29.)—It does not become us to inquire where or how he spent the rest of his time previously to his ascension.—*Nathanael.* (2) *Note,* 1:47—51.—It appears here, that Cana had been Nathanael's general residence.—*Dine.* (12) The ancients used to make two principal stated meals; the first of which is generally called *dinner,* and the latter *supper,* in translating the Greek and Latin writers into English; and, I believe, the same method prevails in rendering them into most other modern languages. The first meal was indeed commonly taken much earlier than the dining hours at present. Thus our forefathers used to dine at eleven and sup at five: yet that has not altered the name of the meals.

He showed. (1) Εφανερωσεν. 14. 2:11. 7:4. 2 *Cor.* 5:10.—*A fishing.* (3) Αλιευειν. Here only. Αλιευς, *Matt.* 4:18,19—*A ship.*] Το πλοιον. 6. "The ship," viz. which they had borrowed or hired for the purpose. Τῳ πλοιαριῳ. 8.—*Children.* (5) Παιδια. 'A word of one mildly, and in a friendly manner, addressing others.' *Leigh.* 1 *John* 2:13,18—*Meat.* Προσφαγιον. Here only. Εκ προς, et φαγω *edo.*—*His fisher's coat.* (7) Την επενδυτην. Here only. Εκ επι et ενδυω *induo.* An upper garment.—*Naked.*] Γυμνος. *Matt.* 25:36. *Jam.* 2:15. —1 *Sam.* 19:24. *Is.* 20:2—4. *Sept.* Stripped, as a man who casts off his garment, while at work.—*A fire of coals.* (9) Ανθρακιαν. 18:18.—*Fish.*] Οψαριον. 10,13. See on 6:9.—*Come* (12) Δευτε. See on *Matt.* 11:28.—*Dine.*] Αριστησατε. 15. *Luke* 11:37. Αριστον, *Matt.* 22:4. *Luke* 11:38.

V. 15—17. The case of Peter required a more marked notice, than that of the other apostles, in order that both he and others might derive the greater benefit from his fall and recovery. (*Notes, Matt.* 26:40,41,69—75.) Our Lord, therefore, on this occasion addressed him by his original name, *as* if he had forfeited that of Peter through his instability (*Note,*

because he said unto him the third time, Lovest thou me? And he said unto him, [l]Lord, thou knowest all things; [m]thou knowest that I love thee. Jesus saith unto him, [n]Feed my sheep.

[*Practical Observations.*]

18 Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldest: [o]but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither [p]thou wouldest not.

19 This spake he, signifying [q]by what death he should glorify God. And when he had spoken this, he saith unto him, [r]Follow me.

20 Then Peter, turning about, [s]seeth the disciple whom Jesus loved following; [t]which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21 Peter seeing him saith to Jesus, [u]Lord, and what *shall* this man *do*?

22 Jesus saith unto him, [x]If I will that he tarry till I come, what *is that* to thee? follow thou me.

23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, [y]what *is that* to thee?

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l 2:24,25. 16:30. 18:4. Jer. 17:10. Acts 1:24. 15:8. Rev. 2:23. m 15. Josh. 22:22. 1 Chr. 29:17. Job 31:4—6. Ps. 7:8,9. 17:3. 2 Cor. 1:12. n 15,16. 12:8. 14. 15. 15:10. Matt. 25:40. 2 Cor. 8:8,9. 2 Pet. 1:12—15. 3:1. 1 John 3:16—24. 3 John 7,8. o Acts 12:3,4. p 12:27,28. 2 Cor. 5:4. q Phil. 1:20. 1 Pet. 4:11—14.

r 22. 12:26. 13:36,37. Matt. 10:38. 16:24—25. Mark 8:33—38. Luke 9:22—26. s 7,24. 20:2. t 13:23—26. u Matt. 24:3,4. Luke 13:23,24. Acts 1:6,7. x Matt. 16:27,28. 24:3. 27:44. 25:31. Mark 9:1. 1 Cor. 4:5. 11:26. Rev. 2:25. 3:11. 22:7,20. y Deut. 29:29. Job 28:28. 33:13. Dan. 4:35.

1:35—42, *vv.* 41,42.) saying, "Lovest thou me more than these?" The latter clause might be interpreted of his employment and gains as a fisherman, and be considered as a demand, whether he loved Jesus above all his secular interests: (*Notes*, *Matt.* 10:37—42. *Luke* 14:25—27.) but Peter's answer determines us to another interpretation. He had, before his fall, in effect, said that he loved his Lord more than any of the other disciples did; for he had boasted, that "though all men were offended yet would not he." (*Marg. Ref.* b, c. *Note*, *Matt.* 36:30—35.) And Jesus now asked him, whether he would stand to this, and aver that he loved him more than the disciples then present did. To this he answered modestly, by saying, "Thou knowest that I love thee;" without professing to love him more than the others. Our Lord therefore renewed his appointment to the ministerial and apostolical office, at the same time commanding him "to feed his lambs," even the least of them. This intimated to him, that his late experience of his own weakness ought to render him peculiarly condescending, compassionate, tender, and attentive to the meanest and feeblest believers; and to such as were harassed with temptations, or overtaken with a fault, or who manifested many and great infirmities: as the shepherd takes the greatest care of the most weak and sickly lambs of his flock. (*Marg. Ref.* e, f. *Notes*, *Is.* 40:9—11. *Ez.* 34:2—6,11—16. *Luke* 22:31—34, *v.* 34.)—Soon after our Lord repeated his question: but as Peter had dropped the latter part of it, he urged that no further; which proves the interpretation above given to be the true one: for that is not true love of Christ which is not decidedly superior to our love of earthly things. When Peter had again appealed to him, that he knew he really did love him: Jesus ordered him to show that love, by "feeding his sheep;" or by diligently labouring to promote the edification of every description of believers, as well as to spread the knowledge of his salvation in the world. (*Marg. Ref.* g, h, n. *Notes*, 14:15—17,21—24. *Acts* 20:28. 2 *Cor.* 5:13—15.)—But, as Peter had *thrice* denied Christ; so he was pleased to repeat the same question "a third time:" this grieved Peter, as it reminded him that he had given sufficient cause for being thus repeatedly questioned concerning the sincerity of his love to his Lord. (*Marg. Ref.* i, k. *Note*, 2 *Cor.* 8:6—9.) Conscious, however, of his integrity, he more solemnly appealed to Christ, as knowing all things, even the secrets of his heart, (*Marg. Ref.* l, m. *Note*, 2:23—25.) that he knew he loved him with cordial affection, notwithstanding the grievous inconsistency of his late behaviour. Our Lord then tacitly allowed the truth of this profession, and renewed his charge to him "to feed his sheep."—Two different words (ἀγαπαω, and φιλεω,) are used in the original, for *to love*. The evangelist twice employs the former, in the question proposed by our Lord, but the latter in Peter's answer; which is also used in the third instance, both in the question and answer. Learned men vary in opinion, concerning the precise difference between these words: but the former seems to denote a more intense affection than the latter.—The arguments of the papists for the supremacy of the pope, from this passage, only prove their cause to be desperate, as to scriptural argument: such a pre-eminence, however, as is here described, would not greatly suit the inclinations of those who are most deeply interested in the controversy. To be more abundantly laborious in feeding the weakest of Christ's flock with the wholesome food of his pure doctrine, from love to him and his cause; to submit to any abasement or hardship, and to face any peril or persecution, in this work of compassion and tender care to the poor, the tempted, and afflicted;—*this* is a pre-eminence, which excites the ambition of very few, compared with the number of those who aspire after ecclesiastical authority and distinction. (*Note*, *Matt.* 18:1—4. *P. O.* 1-6. *Note*, *Mark* 9:33—37, *v.* 35.) It is indeed true that one of the words here translated *feed*, may be rendered *rule*; but then it is the *rule* of a careful shepherd over his valued flock: and very different from that of those, who, both in opposition to Peter's example and exhortation, have pretended to derive authority from him, "to Lord it over God's heritage." (*Note*, 1 *Pet.* 5:1—4.)

Lovest thou, &c. (15) Αγαπας. 16. 3:16,19,35. 11:5. 13:1. 14:15,21,23,24,28,31. 15:9,12. 17:23,24,26. *Eph.* 5:2. 6:24. *Rev.* 1:5, *et al.*—*I love*, &c. (16) Φιλω. 16,17. 5:20. 11:3,36. 12:25. 15:19. 16:27. 20:2. 1 *Cor.* 16:22. *Rev.* 3:19.—*Feed.*] Βοσκε. 17. *Matt.* 8:30,33. *Mark* 5:11,14. *Luke* 8:32,34. 15:15.—*Lambs.*] Τα αρνια. *Rev.* 5:6,8,12,13. 6:1,16, *et al.*—*Feed.* (16) Ποιμαινε. *Acts* 20:28. 1 *Cor.* 9:7. 1 *Pet.* 5:2. *Rev.* 2:27. 7:17. 12:5. 19:15. See on *Matt.* 2:6.

V. 18—23. Peter had earnestly professed his readiness to die with Christ; yet had shamefully failed, when put to the trial: (*Note*, 13:36—38.) but our Lord next assured him, that he would at length be called on, and enabled, to perform that engagement. In his youth, he had been used to gird himself, (as he had just before girded on his fisher's coat,) and to walk at liberty as he pleased: but in his old age, he would be compelled to stretch out his hands, that others might bind him, and carry him to endure those sufferings, "which he would not:" and to which nature must be reluctant. This, we are told, signified the death, by which he would "glorify God," as a martyr for his truth. (*Marg. Ref.* p, q. *Note*, 12:27—33.)—It is generally agreed that Peter was *crucified* nearly forty years after this; but the circumstances of it are variously related. (*Note*, 2 *Pet.* 1:12—15.)—Jesus next called upon him to signify his readiness to adhere to his cause even unto death, by rising up and following him; with which Peter complied without hesitation. (*Marg. Ref.* r.) But, turning about, he saw John also, (*Marg. Ref.* s, t,) without any command silently expressing by his conduct the same willingness to suffer death for the sake, and after the example, of his beloved Lord: and this led Peter to inquire, "What shall this man do?" 'Was he also to be a martyr?' To this our Lord replied, that if it were his will he should abide on earth till his coming, that was no concern of Peter's, who ought not to indulge a vain curiosity, but to follow him: as a token of his readiness to adhere to his instructions, to obey his commandments, to copy his example, and to suffer for his sake. (*Marg. Ref.* u, y. *Note*, *Deut.* 29:29.) The crucifixion of Jesus, followed by the glorious resurrection, seems to have elevated the minds of the apostles; and rendered them far more superior to the fear of men, and far more raised to the hopes and prospects of heavenly glory, even before the descent of the Holy Spirit, than they had been before.—It is most probable, that Jesus meant his coming in power to set up his kingdom, and to execute vengeance on the unbelieving Jewish nation: but the disciples had confused and defective views of this subject, and supposed he meant, that John would live till Christ came to judgment, or that he would at length be translated to heaven, as Enoch and Elijah had been: or that, being the beloved disciple, he would escape death: but the words had no such meaning.—John lived long after the destruction of Jerusalem, and after the other apostles; and, it is probable, died a natural death in extreme old age. (*Preface to this gospel.* *Note*, *Rev.* 1:9—11.)

Should not die. (23) Ουκ αποθνησκει. "Dieth not."

V. 24, 25. We are here informed that the beloved disciple John was the writer of this gospel: and some think that it was sanctioned, as of divine authority, by the elders of the churches of Asia; because it is added "We know that his testimony is true:" but perhaps it only means the consciousness and assured confidence of John, and the other sacred writers, of their own divine inspiration, and the infallible truth of their testimony.—(*Notes*, 19:31—37, *v.* 35. 1 *John* 4:4—6. 5:19—21. 3 *John* 9—12.) To this it is subjoined, that the actions of Jesus, which were worthy of observation, were exceedingly more numerous; and that but a small part had actually been committed to writing. The concluding words are generally understood to be highly *hyperbolical*: but perhaps they also intimate, that if every one of the actions and words of Jesus had been written, the books containing them would have been so voluminous, as to counteract their own intention; for men in the present state of the world, would neither be able to purchase, peruse, "remember them: and the men of the world would have even made the multiplicity of them an additional reason for not *receiving* them.—To the whole, the evangelist affixes "Amen," as a confirmation of what he had written and to express his approbation of the divine conduct in this and in every other particular.

Contain. (25) Χωρησαι. 2:6. 8:37.—See on *Matt* 19:11.

24 ¶ This is the disciple which testifieth of these things, and wrote these things; and [s]we know that his testimony is true.

25 And [a]there are also many other things which Jesus did, the which, if they should be written every one, I suppose [b]that even the world itself could not contain the books that should be written. Amen.

s 19:35. 1 John 1:1,2. 5:6. 3 John 12. a 20:30,31. Job 26:14. Ps. 40:5. 71:15. Ec. 12:12. Matt. 11:5. Acts 10:38. 20:35. Heb. 11:32. b Am. 7:10. Matt. 19:24

PRACTICAL OBSERVATIONS.

V. 1—14. Our blessed Lord is often near us, as to his providential care and his spiritual consolations, when we are ready to conclude that he is far off. He does not allow his ministers to "entangle themselves with the affairs of this life," or his people to perplex themselves with worldly cares: but he approves of honest industry, and vouchsafes his special presence and blessing to those who conscientiously attend to their present duty. While he provides for the souls of his disciples, he kindly inquires into their temporal wants, and allows them to state them to him, as children to a loving Father: and he will always be mindful to provide for them such "things as are needful."—None of our labours can prosper without his blessing, which we ought to seek in all our undertakings: (*Note*, *Prov.* 3:5,6.) but our dependence on him is peculiarly to be recognized in performing the work of the ministry: and he often permits his servants to labour for a time without visible success; to prove their faith and patience, to render them more observant of his directions, or more simply dependent on his assistance; and that their usefulness, when vouchsafed, may more evidently appear to be his work.

V. 15—17. It is a very blessed effect, when our falls and mistakes render us more humble, watchful, and zealous.—Our gracious Lord will readily pardon the sins of his believing servants: but he will rebuke them, in one way or other; that they may be more sensible how greatly he abhors their offences, notwithstanding his tender mercy to their souls. "The sincerity of our love" to him must at length be brought to the test; and it behooves us to inquire seriously, and with earnest and persevering prayer to the heart-searching God, to examine and prove us, whether we be able to stand this test: for he says to us, in his word, as certainly as he did to Peter, "Lovest thou me?" and the same will be the grand subject of inquiry at the solemn day of judgment. (*Notes*, *Matt.* 25:31—46. 1 *Cor.* 16:21—24. *Eph.* 6:21—24.) If we indeed love him; his perfections, his truths, his precepts, and his ordinances, will be cordially approved, received, and observed by us; we shall love those most, who appear most to love and resemble him; we shall render him our thankful returns for his unspeakable mercies, and endeavour to recommend him to those around us: we shall take pleasure in speaking of him or to him, in hearing him praised, and in promoting his glory; we shall be ready to labour, venture, or suffer for his sake: yet after all we shall be grieved and ashamed, that we love him no more, and serve him no better. We shall imitate his example, and be gradually conformed to his image: yet it will be humiliating and afflicting to us, that we so little resemble him. Those who thus "love the Lord Jesus in sincerity," have a consciousness of it, notwithstanding all their defects: and, as they believe and are assured that "he knoweth all things," and especially that he knows whether they love him or not; they will apply to him to determine the question for them, and to enable them to love him, (and that more and more,) when they cannot confidently aver that they do.—As obedience is the general evidence of our love to Jesus, so the love of his poor, afflicted, and despised people, for his sake, and an endeavour to be useful to the meanest of his flock, is that particular expression which he requires of every one. No man, therefore, can be qualified to "feed the lambs and sheep" of Christ, who does not love the good Shepherd more than all secular emolument and preferment: and all those professed ministers of Christ, without distinction of rank and station, who are too ambitious, haughty, slothful, delicate, studious of human learning, or occupied in worldly pursuits and pleasures, to apply themselves earnestly to feed the souls of the people, even the weakest and poorest of them, with the truth and instructions of God's word, will be left under an awful condemnation, as utterly destitute of the love of Christ.—Those who have been greatly tempted, and have had much humiliating experience of their own frailty and sinfulness, and who have had much forgiven them; generally prove the most tender, compassionate, and attentive pastors of weak, bruised, and trembling believers, and the best guides of young converts: and the Lord often leaves those whom he loves to pass through many painful conflicts with temptation and in-dwelling sin, as well as much experience of his tender compassion, in order to render them more gentle to their weak brethren, and to the lambs of his flock. Thus, when they feel their unworthiness for the least or meanest employment in his service, they become far abler ministers than they were when they had a much higher opinion of themselves, and of their qualifications for the ministry; and were disposed to look down on those whom they now "in honour prefer," and look up to.

V. 18—25. The resolutions which upright young converts rashly form and break, are sometimes at length performed, when in a course of years they have been humbled and proved. They must first learn, that "without Christ they can do nothing;" and then they will be shown, that they "can do all things through him who strengtheneth them." (*Notes*, 2 *Cor.* 2:14—17. 3:4—6. 12:7—10.) Yet sufferings, pain, and death will appear formidable to the most experienced Christian: nor would he be willing to meet them, did he not hope to glorify God by so doing; and were he not desirous of leaving a sinful world, that he may be present with his beloved Lord. (*Note*, 2 *Cor.* 5:1—8.) But with these objects presented to his faith, he becomes ready to obey the Redeemer's call, and to follow him through death to glory; and the more love he had experienced, the readier will he be to tread in his steps.—Curiosity is too apt to interrupt us in our course: a thousand questions are started and discussed, about which Jesus, as it were, says to us, "What is that to thee? Follow thou me." If we attend to this voice, even "death itself will be gain to us," and we shall be ready for his coming: (*Phil.* 1:19—26.) and while here, we must live by faith in the sure testimony of his word, which never fails those who trust in it. We ought to bless God for all that is written in the Scriptures; but we may also be thankful that they are so compendious. It would not suit our situation, our engagements in this life, or our capacities, to have a more copious revelation; and we want no uncertain traditions, or human additions, and should most decidedly protest against them. (*Note*, *Col.* 2:8—10.) We may, however, anticipate in imagination the joy which we shall receive in heaven, from a far more complete knowledge of all that Jesus did and said; as well as from the conduct of his providence and grace, in his dealings with each of us.—May this be the happiness of the writer, and of every reader! Amen, Amen.

THE ACTS OF THE APOSTLES.

LUKE, "the beloved Physician," was undoubtedly the writer of this book; and, intending it as an appendix to his gospel, he inscribes it likewise to Theophilus. (*Preface to the gospel of St. Luke.*) Indeed the whole may be considered as one publication in two parts: but the convenience of having the four gospels together, seems to have induced Christians in early times to divide it, by inserting St. John's gospel between these two parts. As the history terminates with St. Paul's imprisonment at Rome, during two years, which certainly ended before A. D. 65; it may fairly be concluded, that it was written within thirty or thirty-one years after our Lord's crucifixion: for it can hardly be supposed, that the sacred writer would have closed his narrative so abruptly, and not have carried it on something further, had he composed it at a later period. The early reception also of this book, as authentic and divine, among the primitive Christians, has been sufficiently proved by learned men from the testimony of ancient writers. But the circumstance which most of all demands our attention, and should raise our expectations respecting it, is this: it records the fulfilment of the ancient prophecies concerning the kingdom of the promised Messiah, and the manner in which it should be established in the world: and also of those predictions, or promises, which our Lord gave to his disciples, "while he was yet with them," concerning the powers with which they should be endued, the success which would attend their labours, and the persecutions which awaited them; (*Notes*, *Matt.* 10:16—23. 24:6—8 *Luke* 10:17—20, *v.* 18. 21:12—19. *John* 12:27—33, *vv.* 31,32. 14:7—14, *v.* 12,25,26. 15:17—21. 16:1—3,7—13.)—It is a fact, which cannot be doubted, that the religion of Jesus the Nazarene, who expired on a cross at Jerusalem, almost eighteen hundred years ago, was soon very extensively propagated among the nations; that it obtained a permanent establishment, which it preserves to this day; and that the prophets had foretold that this would be the case, as to the kingdom of the Messiah: but the book before us is the only history which expressly relates the manner in which this religion was at first promulgated.—Here we are informed, that eleven obscure men, whom Jesus had called to be his attendants and apostles, having continued with him till his crucifixion, saw and conversed with him after his resurrection, and afterwards beheld him ascend from them towards heaven, "till a cloud received him out of their sight." In a few days, having

appointed one in the room of the twelfth who had betrayed his Lord and destroyed himself, and being accompanied with a small number of disciples, the Holy Spirit, according to the promise of their Lord, descended upon them, in a most extraordinary manner, enabling them to speak divers languages, and work stupendous miracles; and in all respects qualifying them for their arduous undertaking.—Accordingly, without further delay, within less than two months from the time when Jesus was crucified; and at Jerusalem, under the immediate notice of his crucifiers, they began boldly to declare that he was risen from the dead, ascended into heaven, and exalted at the right hand of God; that he was the promised Messiah, "the Prince of Life," the Saviour and Judge of the world, and as such entitled to all confidence, obedience, and adoration; and openly to charge the people, the priests, and the rulers, with murdering "the Lord of glory." They were themselves unarmed, and unprotected except by a divine power: they possessed neither human learning, eloquence, nor influence: yet they had all the wisdom and the folly, the learning and the ignorance, the religion and the irreligion, with all the obstinate and varied prejudices, and corrupt passions and habits of the whole world to encounter: as well as the power of rulers and princes to oppose them: notwithstanding which, they became decidedly and permanently triumphant. They employed no weapons but simple testimony to the facts which they had witnessed, cogent arguments, affectionate persuasions, holy beneficent lives, fervent prayers, and patient sufferings even unto death.—With the Jews they reasoned from the Scriptures of the Old Testament, and showed how exactly these had been fulfilled in Jesus of Nazareth, and when they afterwards went among the Gentiles, they reasoned with them from such principles as they themselves acknowledged.—Proceeding in this manner, and every where attended by a divine power, both manifested in undeniable miracles, and by inwardly preparing men's hearts to receive the truth; they had such astonishing success, that many hundreds of thousands, if not millions, not only from among the Jews and proselytes, but also from the grossest and most licentious idolaters, became the avowed disciples of the crucified Jesus, and the devoted worshippers and servants of "the one living and true God." Thus, in 'the Acts of the Apostles,' there is given us a history of the manner in which the most extraordinary revolution that ever took place in the moral and religious state of the world was first begun; the effects of which were afterwards extended far more widely, till Christianity became the religion of powerful and numerous nations, and superseded the idolatries and superstitions in which they were before enveloped: and if this account be true, the gospel must be divine.

Now one most extraordinary circumstance attends this narrative; namely, if the truth of it be not admitted, there is no other history extant in the world which can be substituted in its place: and thus an event, productive of far more extensive and important consequences than any other which ever yet occurred on earth, took place in a manner, of which no account has been transmitted to posterity!—This book is indeed the report of friends to the cause: but there is no counter report with which we may compare it. Neither Jewish scribes and priests, nor Gentile philosophers, historians, or moralists, ever attempted, that we find, to write a history of the first introduction of Christianity, in order to confront the account given by the Christians. The things here recorded "were not done in a corner." Jerusalem, Cesarea, Antioch, and Ephesus, all great and celebrated cities, nay, Rome itself, the proud capital of the world, were among the places in which the miracles are attested to have been wrought, and the success attained, in the full view of vehement and powerful opposers, who never ventured to deny the facts, though they could not account for them, without allowing the truth of the gospel.—Indeed, the silence of the scribes and priests, who were loudly called upon to vindicate themselves from the charge of the most atrocious crimes; and even that of the heathen writers, in such a cause, is a plain confession that they had nothing to say.

Some modern skeptics, however, insinuate in a covert manner, that a very different account might be given of the triumphs of Christianity than that contained in Scripture; but all their observations are grounded in misapprehension or misrepresentation. The time for giving another history of these events is long since past, and there are no materials for composing one. And indeed, to suppose that such a religion as Christianity, which directly opposes every corrupt passion of the human heart, without making the least allowance either to persons in the highest stations, or to its most zealous friends, could have prevailed in the world as it has done, by such instruments and means, and in the face of such powerful opposition, without the power of God succeeding it; is to assume, without shadow of proof, a fact immensely more incredible, than any of the miracles recorded in Scripture, or all of them combined.

We must not, however, here expect a full and particular history of the labours and successes of the apostles and primitive evangelists: a select specimen alone is given. After the pouring out of the Holy Spirit on the day of Pentecost, and the first successes and sufferings of the apostles, little is recorded in the Scripture concerning most of them. Indeed, the names of more than half of them are never mentioned after the first chapter: yet it cannot reasonably be doubted, that they laboured, suffered, and prospered as their brethren did; though most of the ancient records and traditions concerning them are so mingled with fiction, as not to be entitled to implicit or indiscriminate credit. Some other labourers are likewise brought forward, as Stephen the first martyr, Philip the evangelist, Barnabas, Silas, and others. But the conversion of Saul the persecutor, with his subsequent labours, sufferings, and triumphs, as the apostle of the Gentiles, occupies a large proportion of the book; and the mention of the other apostles in that part of the history, is occasional and brief. Peter, indeed, the apostle of the circumcision, was chosen to instruct Cornelius and his friends, (the first-fruits from among the Gentiles,) doubtless to avoid giving needless offence to the Jews, and the martyrdom of James, the brother of John, is briefly related. Indeed, the labours of St. Paul himself are recorded in a very compendious manner. The events of several years are summed up in two or three chapters. And though, after Luke the historian joined the apostle, and became his faithful companion, (which is shown by his using the first person plural in the narrative,) he is somewhat more circumstantial: yet the epistles of St. Paul prove, that his labours, persecutions, and successes, were far greater, and the instructions which he gave his converts, far more particular, than a cursory reading of this history would lead us to suppose. At the same time, the remarkable coincidence, even in minute particulars, of the history and the epistles, is of such a nature, as could never have taken place, had not both been genuine; which will appear more fully when the epistles come under our consideration.

But the book, on which we now enter, contains also a specimen of true believers, as illustrating the nature and effects of genuine Christianity: and it should be carefully noted, that in every age, all those multitudes who are called Christians, yet bear no resemblance to this specimen, will be driven away as chaff, at the great decisive day: and that the more we are like these primitive believers, when "great grace was upon them all," the more evident it is, that we shall 'be numbered with them in glory everlasting.'—Some intimations are also given of the manner in which the primitive church was constituted and governed, its ministers were appointed, and its ordinances administered: yet it can hardly be supposed, but that the eager disputants of all those parties into which the church is at present unhappily divided, must feel considerably disappointed in this respect; and secretly regret, that more particular and explicit information has not been given on these subjects: but this the Lord for wise reasons has seen good to withhold.

CHAPTER I.

The sacred writer addresses his narrative to Theophilus, 1. *Christ, being risen, instructs his disciples; commands them to wait at Jerusalem, for the promise of the Holy Spirit; and ascends towards heaven in their sight,* 2—9. *Two angels assure them, that he would come again in like manner,* 10, 11. *The apostles and disciples at Jerusalem continue in prayer, with one accord,* 12—14. *Peter calls on them to appoint another apostle instead of Judas, in whose awful doom he Scripture had been fulfilled,* 15—22. *Matthias is chosen by lot, accompanied with prayer,* 23—26.

THE [a]former treatise have I made, [b]O Theophilus, [c]of all that Jesus began both to do and teach,

2 Until [d]the day in which he was taken up, after that he [e]through the Holy Ghost had [f]given commandments unto [g]the apostles whom he had chosen:

3 To whom also [h]he showed himself alive after his passion by many infallible proofs, being seen of them [i]forty days, [k]and speaking of the things pertaining to the kingdom of God:

4 And, [l]being assembled together with *them*, [l]commanded them that they should not depart

a Luke 1:—24: b Luke 1:3. c 2:22. Matt. 4:23,24. 11:5. Luke 7:21—23. 24:19. John 10:32—38. 14:10—21. 1 Pet. 2:21—23. d 9. Mark 16:19. Luke 9:51. 24:51. John 6:62. 13:1,3. 16:28. 17:13. 20:17. Eph. 4:8—10. 1 Tim. 3:16. Heb. 4:14. 9:24. 1 Pet. 3:22. e 10:38. Is. 11:2,3. 42:1. 48:16. 59:20,21. 61:1. Matt. 3:16. 12:28. John 1:16. 3:34. Rev. 1:1. 2:7,11,17,29. 3:6,13,22. f Matt. 28:19,20. Mark 16:15—18. Luke 24:45—49. g 13. 10:40—42. Matt. 10:1—4. Mark 3:14—19. Luke 6:13—16. John 6:70,71. 13:18. 20:20,21. Gal. 1:1. Eph. 2:20. 2 Pet. 3:2. Rev. 21:14. h 13:31. Matt. 28:9,16,17. Mark 16:10—14. Luke 24:30—40 John 20:14—16,19,20,27,28. 21:1, &c. 1 Cor. 15:5—7. 1 John 1:1,2. i Deut. 9:9, 18,25. 9:24. 1 Kings 19:8. Matt. 4:2. k 28:31. Dan. 2:44,45. Matt. 3:2. 21:43. Luke 17:20,21. 24:44—49. Rom. 14:17. Col. 1:13. 1 Thes. 2:12. l Or, *eating together* &c. 10:41. Luke 24:41—43. 1 Luke 24:49.

NOTES.—CHAP. I. V. 1—3. Luke began this history by referring his pious friend Theophilus to that gospel which formed the introduction to it. (*Note*, *Luke* 1:1—4.) He had there given a specimen of the miracles, actions, and doctrine of Christ, and the general scope of all that he did and taught, from his entrance on his public ministry at his baptism by John, till his ascension into heaven, after that he had given proper instructions and injunctions to his chosen apostles. (*Marg. Ref.* c, d. *Notes*, *Luke* 24:50—53.)—The phrase, "began both, &c." simply means, what Jesus had done and taught, from the beginning to the close of his public ministry. —The use of the word "all" in this connexion, when so many miracles and discourses of our Lord are recorded by the other evangelists, is a full demonstration, that arguments tending to establish *universal* conclusions, from this *general* term, must be precarious. (*Note*, *John* 1:6—9.)—The expression "by the Holy Ghost," may either refer to our Lord's choosing the apostles, or to his giving them commandments after his resurrection: but the latter seems to be intended; as he "breathed upon them, and bade them receive the Holy Ghost;" and as he then "opened their understandings, that they might understand the Scriptures." (*Marg.*

from Jerusalem, but wait for [m]the promise of the Father, which, *saith he*, ye have heard of me.

5 For [n]John truly baptized with water; but ye shall be baptized with the Holy Ghost [o]not many days hence.

6 When they therefore were come together, they asked of him, saying, [p]Lord, wilt thou at this time [q]restore again the kingdom to Israel?

7 And he said unto them, It is not for you to know the times, or the seasons, [s]which the Father hath put in his own power.

8 But [t]ye shall receive [*]power, after that the Holy Ghost is come upon you: [u]and ye shall be witnesses unto me both in Jerusalem, and in all Judea, [x]and in Samaria, and [y]unto the uttermost part of the earth.

9 And [z]when he had spoken these things, while they beheld, he was taken up; [a]and a cloud received him out of their sight.

10 ¶ And [b]while they looked steadfastly toward heaven as he went up, behold, [c]two men stood by them in white apparel;

11 Which also said, [d]Ye men of Galilee, [e]why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, [f]shall so come in like manner as ye have seen him go into heaven.

12 Then returned they unto Jerusalem, [g]from

m 2:33. Matt. 10:20. Luke 11:13. 12:12. John 7:39. 14:16,17,28. 15:26. 16:7—15. 20:22. n 11:15,16. 19:4—6. Matt. 3:11. Mark 1:8. Luke 3:16. John 1:31—34. 1 Cor. 12:13. Tit. 3:5,6. o 2:1—4,16—21. Joel 2:28—32. p Matt. 24:3,4. John 21:21,22. q Gen. 49:10. Is. 1:26. 9:6,7. Jer. 23:5,6. 33:15—17,26. Ez. 37:24—27. Dan. 7:27. Hos. 3:4,5. Joel 3:16—21. Am. 9:11. Ob. 17—21. Mic. 5:2. Zeph. 3:15—17. Zech. 9:9,10. Matt. 20:21. Luke 22:29. r 17:26. Deut. 29:29. Dan. 2:21. Matt. 24:36. Mark 13:32. Luke 21:24. Eph. 1:10. 1 Thes. 5:1. 1 Tim. 6:15. 2 Tim. 3:1. s Matt. 20:23. Mark 10:40. t 2:1—4. 6:8. 8:19. Mic. 3:8. Zech. 4:6. Luke 10:19. Rev. 11:5—6. * Or, *the power of the Holy Ghost coming upon you.* Luke 1:35. 24:49. Rom. 15:19. u 22. 2:32. 3:15. 4:33. 5:32. 10:39—41. 13:31. 22:15. Mark 16:15. Luke 24:46—48. John 15:27. x 8:5—25. y Ps. 22:27. 98:3. Is. 42:10. 49:6. 52:10. 66:19. Jer. 16:19. Matt. 24:14. Rom. 10:18. 15:19. z 2. Ps. 68:18. Mark 16:19. Luke 24:50,51 John 6:62. Eph. 4:8—12. a Ex. 19:9. 34:5. Is. 19:1. Dan. 7:13. Luke 21:27. Rev. 1:7. 11:12. 14:14. b 2 Kings 2:11,12. c 10:3,30. Dan. 7:9. Matt. 17:2. 28:3. Mark 16:5. Luke 24:4. John 20:12. Rev. 3:4. 7:14. d 2:7. 13:31. Mark 14:70. e 3:12. Luke 24:5. f Dan. 7:13,14 Matt. 24:30. 25:31. Mark 13:26. Luke 21:27. John 14:3. 1 Thes. 1:10. 4:16. 2 Thes. 1:7—10. Rev. 1:7. g Zech 14:4. Matt. 24:1. 24:3. 26:30. Luke 24:37. 24:52.

Ref. e—g. *Notes, Luke* 24:44—49. *John* 20:19—23, *vv.* 22,23.) All those things which Jesus did and taught, in respect of his human nature, are ascribed to the Holy Spirit; as well as the endowments which he conferred upon his disciples.—It is also stated, that Jesus "showed himself alive" to his apostles, after his death, by many signs, or evidences, which could not possibly deceive them: (*Note, John* 20:24—29.) as he was seen of them, at different times, for the space of forty days, and conversed freely with them concerning those things which related to the establishment, privileges, and laws of that "kingdom of God," which was about to be set up on earth, by the preaching of his gospel. (*Marg. Ref.* h, k. *Note, Matt.* 3:2.)—'By speaking to, by walking, and by eating with them, he gave them certain indication that he lived; that he was seen and handled by them, was a sure evidence that he had a true and natural body; that he permitted Thomas to view the scars of his hands and feet, and put his hand into his side, was a certain token that the body raised was the same which was crucified, and pierced by the soldier's lance. . . . "Concerning the kingdom of God." Namely, Of teaching the doctrine of this kingdom to all nations, and receiving them into it by baptism, who believed, and professed to own it; of the benefits which were promised to them who cordially believed their doctrine, and the condemnation which belonged to them who would not believe it; of the encouragements and assistances he would afford them in the propagation of it, by his continual presence with them, and the assistance of his Spirit; and by the miracles by which their doctrine should be confirmed.' *Whitby.* It is, however, highly probable, that a great deal more passed on these most interesting subjects, between our Lord and his apostles in the course of the forty days preceding his ascension, than is any where recorded.

Treatise. (1) Λογον, *word, account, discourse, narrative.*—*Had given commandments.* (2) Εντειλαμενος. 13:47. *Matt.* 4:6. 15:4. 19:7. 28:20. *John* 8:5. 14:31. 15:14,17. *Heb.* 9:20. 11:22.—*After his passion.* (3) Μετα το παθειν αυτον. *Luke* 24:46.—*Infallible proofs.*] Τεκμηριοις. Here only. 'Aristotle says, that τεκμηριον signifies a certain and indubitable sign: from τεκμαρ, *an end;* because it puts an end to controversy.' *Leigh.*—*Being seen.*] Οπτανομενος. Here only N. T.—1 *Kings* 8:8. *Sept.*

V. 4—8. The apostles and disciples, no doubt, returned from Galilee to Jerusalem, and assembled there by their Lord's appointment. (*Notes, Matt.* 28:18. *Luke* 24:50—53.)—He was about to be taken from them, and they might seem to be without employment in that city: yet they were charged "not to depart thence;" but to wait there for the pouring out of the Holy Spirit, which he had promised to send them from the Father. (*Marg. Ref.* l, m. *Notes, John* 14:15—17,25,26. 15:26,27. 16:7—13.) For it was proper that this extraordinary event should occur in the very place where Jesus had before been publicly crucified. This would fully answer to what John had testified concerning him; as it would be a most remarkable baptism by the Holy Spirit, both communicating to them miraculous powers, and more abundantly illuminating and sanctifying their souls. This took place on the tenth day after our Lord's ascension. (*Marg. Ref.* n, o. *Notes,* 2:1—4. *Matt.* 3:11,12.)—But, notwithstanding all which he had taught them, they still entertained some thoughts of a *temporal* kingdom: (*Marg. Ref.* p, q. *Notes, Matt.* 18:1—4. 24:3.) perhaps they supposed that the pouring out of the Holy Spirit would induce the nation, in general, to acknowledge Jesus as the Messiah; and that he would then perform, what they supposed to be the meaning of the ancient prophets in this respect. (*Note,* 3:19—21, *v.* 21.) Yet they seem to have feared, lest the base usage, which he had received from the rulers and people of Israel, should deter him from "restoring the kingdom" to the nation, as in the days of David and Solomon. Our Lord, however, knew that his ascension, and the descent of the Holy Spirit would finally terminate these expectations: he therefore checked their curiosity, by observing, that it was not proper for them to know these matters; which were entirely at the disposal of God, to be managed and effected by his sovereign power and authority, "and according to the counsel of his own will," with which no one must presume to interfere. (*Marg. Ref.* r, s. *Notes, Deut.* 29:29. *Matt.* 24:36—41, *v.* 36. *John* 21:18—23, *v.* 22. 1 *Thes.* 5:1—3.) But he assured them that they would be endued with the Holy Spirit, enabling them to perform many wonderful works; as well as emboldening and strengthening them for their work, and giving them abundant success in it. Thus they would become witnesses of his resurrection, ascension, miracles, and doctrine, in all parts of the earth. (*Marg.* and *Marg. Ref.* t—y. *Notes, Luke* 24:44—49. *John* 15:26,27.)—The apostles seem to have understood, that they were authorized to preach to the Samaritans, who were circumcised, and observed many parts of the ceremonial law, though in many respects both heretical and schismatical: but they were not aware, till long after, that uncircumcised Gentiles were to be admitted into the kingdom of their Lord, without any regard to the rites of the Mosaic law. (*Notes,* 3:19—21, *v.* 21. 8:5—8,14—17. 10:9—23,36—48. 11:1—18.) It is, however, not only *difficult,* but perhaps *impossible,* to delineate, with any tolerable precision, the state of the apostle's minds at this crisis; in which darkness and light, hopes and fears, carnal and spiritual views and expectations, were blended so intimately, that almighty power alone could separate them. And this was done *at once,* and effectually, in most things, by the descent of the Holy Spirit, though in a few particulars, they were left for some time longer, under a degree of error or prejudice.—The change wrought in the minds and hearts of the apostles, on the day of Pentecost, was as truly miraculous as the gift of tongues. They were no longer the same men; nay, in many respects, men of a widely different spirit and character, possessing an enlargement of mind, and a superiority to carnal prejudices, hopes, and fears, beyond what could have possibly been previously conceived.

Being assembled together with them. (4) "Eating together, &c." *Marg.* Συναλιζομενος. Here only. Ex συν et αλιζω, *colligo.—Commanded.*] Παηγγειλεν. 4:18. 5:28. 15:5. 16:23. *Matt.* 10:5. *Luke* 5:14. 1 *Tim.* 1:3. 4:11. 5:7. 6:13,17. *Wilt thou . . . restore again.* (6) Αποκαθιστανεις;—Αποκαθιστημι, seu αποκαθισταω, seu αποκαθιστανω, *repono, restituo, in pristinum locum . . . in quo antea fuit reduco, in pristinum restituo statum; ex* απο et καθιστημι. Schleusner. *Matt.* 12:13. 17:11 *Mark* 8:25. 9:12. *Luke* 6:10. *Heb.* 13:19.—*Hath put.* (7) Εθετο. See on *John* 15:16.—*The uttermost part of the earth.* (8) Εσχατου της γης. 13:47.—*Is.* 48:20. 49:6. 62:11. *Sept.*

V. 9—12. The instructions and promises which have been considered, seem to have been delivered, as our Lord was leading the disciples forth to that part of the mount of Olives whence he ascended: after which he was gradually raised from the earth, in their sight, till a cloud intercepted their view of him. (*Marg. Ref.* z, a. *Notes,* 2 *Kings* 2:11. *Luke* 24:50—53.) And while they looked earnestly after him, with mixed astonishment, regret, and exultation; two angels, in the form of men, accosted them, demanding why they gazed after their ascended Lord, as if they either desired his present return, or counted him lost to them. For, though he was now ascended to his glorious throne in heaven, to return no more, to reside on earth in his former condition: yet he would assuredly come at length, in a visible manner, in the clouds of heaven, to judge the world, and to gather to himself all his believing people, as he had often promised them. (*Marg. Ref.* b—f. *Notes, Matt.* 25:31—46. 26:63—68. *John* 14:1—3. 1 *Thes.* 4:13—18. 2 *Thes.* 1:5—10. 2:1,2. *Heb.* 9:24—28. *Rev.* 1:7.) Upon this they returned to Jerusalem from mount Olivet.—The place belonging to the village of Bethany, from which Jesus ascended, was about a mile distant from Jerusalem: this was called a sabbath-day's journey probably, because it might generally be necessary to go so

the mount called Olivet, which is from Jerusalem [b]a sabbath-day's journey. [*Practical Observations.*]

13 And when they were come in, they went up into [i]an upper room, where abode both [k]Peter, and James, and John, and Andrew, [l]Philip, and [m]Thomas, Bartholomew, and [n]Matthew, [o]James *the son* of [p]Alpheus, and [q]Simon Zelotes, and [r]Judas *the brother* of James.

14 These [s]all continued with one accord in prayer and supplication, [t]with the women, and [u]Mary the mother of Jesus, [x]and with his brethren.

15 ¶ And in those days [y]Peter stood up in the midst of the disciples, and said, (the number of [z]the names together were about [a]a hundred and twenty.)

16 [b]Men *and* brethren, [c]This Scripture must needs have been fulfilled, [d]which the Holy Ghost, by the mouth of David, [e]spake before concerning Judas, which was guide to them that took Jesus.

17 For [f]he was numbered with us, and had obtained part of [g]this ministry.

18 Now [h]this man purchased a field [i]with the reward of iniquity; [k]and, falling headlong, he burst asunder in the midst, and all his bowels gushed out.

19 And [l]it was known unto all the dwellers at Jerusalem; insomuch as that field is called, in their proper tongue, [m]Aceldama, that is to say The field of blood.

20 For it is written [n]in the book of Psalms [o]Let his habitation be desolate, and let no man dwell therein: and, [p]His [q]bishopric let another take.

21 Wherefore of [q]these men which have companied with us, all the time that the Lord Jesus [r]went in and out among us,

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b Luke 24:50. John 11:18. i 9:37—39. 20:8. Mark 14:15. Luke 22:12. k 2:14, 38. 3:1, &c. 4:13,19. 8:14—25. 9:32—43. 10:9, &c. 12:2,3. 15:7—11. Matt. 4:18—22. 10:2—4. Mark 3:16—18. 5:37. 9:2. 14:33. Luke 6:14—16. John 1:40—42. 13: 23—25. 18:17,25—27. 21:15—24. l John. 2 John. 3 John. Rev. 1:1,&c. 1 John 1: 1—3. 6:5—7. 12:21,22. 14:8,9. m John 11:16. 20:26—29. 21:2. n Matt. 9:9. Mark 2:14. Luke 5:27—29, *Levi.* o 12:17. 15:13. 1 Cor. 15:7. Gal. 1:19. 2:9. Jam. 1:1. p Mark,2:14. 3:18. q Matt, 10:4. Mark 3:18. *the Canaanite.* r Matt. 10:3. *Lebbeus whose surname was Thaddeus.* Mark 3:18. *Thaddeus.* Jude 1. s 2:1,42,46. 4:24—31. 6:4. Matt. 18:19,20. 21:22. Luke 11:13. 18:1. 24:53. Eph. 6:18. t Matt. 27:55,56. Mark 15:40,41. 16:1. Luke 8:2,3. 24:10. John 19:25. u John 19:25,26. x Matt. 13:55,56. Mark 3:31—35. y Ps. 32:5,6. 51:9—13.

Luke 22:32. John 21:15—17. z Rev. 3:4. 11:13. *Gr.* a 21:20. *Gr.* Matt. 13:31, 32. John 14:12. 1 Cor. 15:6. b 2:29,37. 7:2. 13:15,26,38. 15:7,13. 22:1. 23:1,6 28:17. c 2:23. 13:27—29. Matt. 26:54,56. John 10:35. 12:38—40. 19:28—30.36. 37. d 2:30,31. 4:25—28. 28:25. 2 Sam. 23:2. Mark 12:36. Heb. 3:7,8. 1 Pet. 1:11. 2 Pet. 1:21. e Ps. 41:9. 55:12—15. John 13:18. 18:2—8. f Matt. 10:4. Mark 3:19. Luke 6:16. 22:47. John 6:70,71. 17:12. g 25. 12:25. 20:24. 21:19. 2 Cor. 4:1. 5:18. Eph. 4:11,12. h Matt. 27:3—10. i Num. 22:7,17. Josh. 7:21 —26. 2 Kings 5:20—27. Job 20.12—15. Matt. 26:15. 2 Pet. 2:15,16. k Ps. 55:15, 23. Matt. 27:5. 12:22. Matt. 28:15. m 2 Sam. 2:16. *marg.* n 13:33. Luke 20:42. 24:44. o Ps. 69:25. 109:9—15. Zech. 5:3,4. p 25. Ps. 109:8. * Or, *office*, or, *charge*. q Luke 10:1,2. r Num. 27:17. Deut. 31:2. 2 Sam. 5:2. 1 Kings 3:7. John 10:1—9.

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far on that day, in order to attend the service of the synagogue.

He was taken up. (9) Επηρθη. *Luke* 11:27. *John* 17:1. 2 *Cor.* 10:5. 11:20.—*Received.*] Ὑπελαβεν. 2:15. *Luke* 7:43. 10:30.—*Gazing.* (11) Εμβλεποντες. 22:11. *Matt.* 19:26, *et al.*—*Which is taken up.*] Ὁ αναλημφθεις. 2:22. 7:43. 10:16. 20:13,14. 23:31. *Mark* 16:19. 1 *Tim.* 3:16.

V. 13, 14. Many have supposed that this "upper room" was one of the chambers belonging to the temple. But 'these chambers were all appointed for sacred things or persons: how improbable therefore is it, that poor fishermen, and Galileans, odious for their Master's sake, should be permitted to crowd, in such numbers, into one of these rooms!' *Whitby.* —The circumstance of the disciples being "continually in the temple," (*Luke* 24:53.) only shows that they resorted from their lodgings or place of assembling, to the temple at proper hours. (*Notes*, 2:44—47. 3:1—11, *v.* 1.) Others have conjectured, that the company met in the house of Mary, mother to John Mark: (12:12.) but even this, though far more probable, is altogether uncertain.—'The assemblies of the church, to hear the word, and to join in common prayers, were first instituted and celebrated by apostolical authority, in a private house.'—The brethren, or kinsmen, of our Lord, seem to have been the same who formerly did not believe in him. (*Notes*, *Mark* 3:20,21,31—35. *John* 7:3—10.)—This is the last time in which Mary the mother of Jesus is mentioned in Scripture: and it is in a very cursory manner as one of the company who joined in prayer; but without any peculiar distinction, or the least appearance of her exercising authority over the apostles, or even of giving them counsel, or at all interfering in their measures. *Peter*, &c. (13) *Marg. Ref.* k—r. *Notes*, *Matt.* 10:1—4. *Mark* 3:13—19.

An upper room. (13) Το ὑπερωον. "The upper room, &c." 9:37. 20:8. Not elsewhere.—*Where abode.*] Ὁν ησαν καταμενοντες. Here only N. T.—*Num.* 22:8. *Josh.* 2:22. *Sept.* The place in which the disciples assembled for conference and prayer must be meant; for they doubtless lodged in different places.—*Continued.* (14) Ησαν προσκαρτερουντες. 2: 42, 46. 6:4. 8:13. 10:7. *Mark* 3:9. *Rom.* 12:12. 13:6. *Col.* 4:2. —Προσκαρτερησις, *Eph.* 6:18.—'The word signifies, to go on, in performing or enduring any thing, courageously, and with a certain invincible hardiness and resolution of mind.' *Beza.* —*With one accord.*] Ὁμοθυμαδον. 2:1,46. 4:24. 5:12. 7:57. 8:6. 12:20. 15:25. 18:12. 19:29. *Rom.* 15:6. Ex ὁμος *similis*, et θυμος, *animus*.

V. 15. The whole number of disciples, collected together at this time, was about one hundred and twenty. The seventy disciples, probably, were a part of them: but most of the five hundred brethren, who saw Jesus in Galilee before his ascension, had remained there; and doubtless many others believed in him in different parts of the land. (*Marg. Ref.*)

Names.] Ονοματα. *Rev.* 3:4. 11:13.—*Note*, *Rev.* 11:13,14. —Persons, without special distinction, are evidently meant by Luke.

V. 16—18. While the disciples were continually uniting together in persevering prayer and supplication, it occurred to Peter, to propose the appointment of another apostle, in the place of the traitor Judas, that the number of twelve might be restored. Peter's guilt in denying his Lord had been so great, as at first sight to appear almost like that of Judas: it is therefore most reasonable to suppose, that he was directed by a divine admonition, to take the lead on this occasion; and the whole transaction showed how fully all concerned were satisfied, that he was sincerely and deeply penitent.—In his address he called the disciples "Men and brethren." Our Lord never thus addressed the people; and perhaps it implied an equality, not suitable to the dignity of his character: but the apostles frequently did in speaking to Jews, as well as Christians; yet never in addressing the Gentiles: and it seems to imply, that they recognized a two-fold relation to them as men of the same nature descended from Adam, and as brethren of the same favoured family as descended from Abraham. (*Marg. Ref.* b.)—Peter reminded the disciples, that the words, not of David, but of the Holy Spirit speaking by David, concerning Judas, when he prophesied of Christ, or spake as a type of him, had been exactly fulfilled. (*Marg. Ref.* c—e. *Notes*, *Ps.* 41:9. 69:22—28. 109: 6—20.) Judas had indeed been numbered with them as an apostle: yet he had deserved his doom by his treachery and base behaviour, in conducting those who came to apprehend his Lord; but all which he gained, as "the wages of his iniquity," having been restored by him to the chief priests, had merely served to purchase a field, which in some sense he might be said to have purchased, as he supplied the money which paid for it: and then in despair hanging himself, (perhaps in this very field,) by some accident he fell down, and burst asunder; so that he became a horrid spectacle to the beholders, by the righteous judgment of God upon him (*Marg. Ref.* f—k. *Notes*, *Matt.* 27:3—10.)

Numbered. (17) Κατηριθμημενος. Here only. Ex κατα et αριθμος, *numerus*.—*Had obtained.*] Ελαχε. (Λαγχανω.) *Luke* 1:9. *John.* 19:24. 2 *Pet.* 1:1. Not elsewhere N. T.—1 *Sam.* 14:47. *Sept.*—*Part.*] Κληρον. 25,26. 8:21. 26:18. *Matt.* 27:35. *Mark* 15:24. *Luke* 23:34. *John* 19:24. *Col.* 1:12. 1 *Pet.* 5:3.—*He burst asunder.*] (18) Ελακησε. Here only. 'Λακεω, . . . *distrumpor cum crepitu quodam.*' Schleusner.—*Gushed out.*] Εξεχυθη. "Were poured out." 2:17.

V. 19. This verse seems to come in as a parenthesis, and to be the words, not of the apostle, but of the historian; who informed his readers that this event became generally known to all the inhabitants of Jerusalem; and that the field, which had been bought with the price of the blood of Jesus, and which cost Judas his life also, was commonly called "the field of blood," at the time when the history was written.—It is remarkable, that he does not say, in *our*, but *their* proper tongue, and this, I think, shows that the writer was not a Hebrew, but either a Hellenist, or a Gentile. (*Preface to Luke. Note*, *Matt.* 27:6—10, *v.* 8.) Some think, that Judas also was buried in this field; if so he bought a burying-place among strangers for himself, with "the wages of his iniquity." (*Notes*, *Num.* 31:8. 2 *Pet.* 2:15,16.)

Aceldama.] Ακελδαμα. 'Vox contracta Syro-chaldaicæ linguæ; ex חקל *ager*, et דמא *sanguis*.' Schleusner.

V. 20—22. The apostle proceeded to observe, that as the Scriptures had been fulfilled in the doom of Judas, so the same Scriptures pointed out to them what their present conduct ought to be: for as it was predicted that "his habitation should be desolate;" so it was directed, that another should take his office and charge. It behooved them, therefore, to take one of their company, who had attended on Jesus with them, from the very beginning of his ministry to his ascension into heaven; that he might be solemnly set apart, to be, with them, a witness of his resurrection, as well as to perform other parts of the apostolical office.—*Let his*, &c. (20) This varies considerably from the LXX, and also from the Hebrew, especially as the plural pronoun is used in both. (*Note*, *Ps.* 69:22—28, *v.* 25.)—*His*, &c.] Verbatim from the LXX *Ps.* 109:8.—*Went in and out.* (21) *Marg. Ref.* r.

Bishopric. (20) Επισκοπην. *Luke* 19:44. 1 *Tim.* 3:1. 1 *Pet.* 2:12.—*Ps.* 109:8. *Sept.* Επισκοπος, *Acts* 20:28. *Phil.* 1:1.

V. 23—26. As the other apostles and disciples perceived the propriety of Peter's proposal, they proceeded to select two persons, according to the best of their judgment, for this important service: probably, they had both been of the num-

22 Beginning [s]from the baptism of John, [t]unto that same day that he was taken up from us, must one be ordained to be [u]a witness with us of his resurrection.

23 And they appointed two, Joseph called [x]Barsabas, who was surnamed Justus, and Matthias.

24 And [y]they prayed, and said, [z]Thou, Lord, which knowest the hearts of all *men*, show whether of these two thou hast chosen,

25 That [a]he may take part of this ministry and apostleship, [b]from which Judas [c]by transgression fell, that he might [d]go to his own place.

26 And [e]they gave forth their lots: and the lot fell upon [f]Matthias; and he was numbered with the eleven apostles.

[s] 13:24,25. Matt. 3: Mark 1:3—8. Luke 3:1—18. John 1:28—51. [t] *See on* 2,9. [u] *See on* 8. Heb. 2:3. [x] 15:22. [y] 13:2,3. Prov. 3:5,6. Luke 6:12,13. [z] 15:8. Num. 27:16. 1 Sam. 16:7. 1 Kings 8:39. 1 Chr. 28:9. 29:17. Ps. 7:9. 44:21. Prov. 15:11 Jer. 11:20. 17:10. 20:12. John 2:24,25. 21:17. Heb. 4:13. Rev. 2:23. [a] 17,20. [b] 16—21. Ps. 109:7. Matt. 27:3—5. [c] 1 Chr. 10:13,14. 2 Pet. 2:3—6.

ber of the seventy disciples, and were eminent for wisdom and integrity. But being unable to decide whether of them was the most proper for the charge, they referred the matter by prayer, and by casting lots, to the Lord's determination. As Jesus had personally appointed the other apostles, many expositors have argued, that this prayer was immediately addressed to him; and the language favours the supposition. (*Marg. Ref.* y, z.) They, however, appealed to the Searcher of all hearts, to determine whether of the two he had chosen to take part of the authority, trust, and labour of the apostleship; from which Judas had fallen by his atrocious crime, to go to that dreadful place of punishment, to which he was righteously condemned. In answer to this appeal, the Lord was pleased that the lot should fall upon Matthias; whom some suppose to have been the same as Nathanael, because both their names signify "the gift of God:" but this is very uncertain. It is remarkable, that Matthias is never mentioned in Scripture, except on this occasion, but Barsabas is. (*Notes*, 15:22—35, *vv.* 22,32.) Yet, no doubt, the Lord had wise and holy reasons for choosing Matthias, though they are wholly unknown to us. (*Marg. Ref.* a—e. *Note*, *Prov.* 16:33.)—The prayer offered on this occasion, was wholly unlike what might have been expected from deceivers. It is dictated by a deep sense of the Lord's perfect acquaintance with all hearts, the importance of the cause in which they were engaged, and their incompetency to decide in it without divine direction. The whole account when compared with the surprising blindness of the disciples, to the true meaning of the prophecies, before the resurrection of Christ, illustrates the evangelist's words, "Then opened he their understandings, to understand the Scripture:" (*Note*, *Luke* 24:44—49, *v.* 44.) for there is a constant recurrence to the sacred oracles, and a clear and sound interpretation of the passages adduced.—It is wonderful, that any persons should have referred to this narrative, in the argument concerning the choice of ministers: when the case was most evidently extraordinary, and one which could never again occur; and when the eleven apostles, with a number of the seventy disciples, probably formed the far greater part of the company present.

Which knowest the hearts. (24) Καρδιογνωστα. 15:8. Not elsewhere. Ex καρδια, *cor* et γνωστης, *qui aliquid cognitum habet*. *Notes*, *John* 2:23—25. *Heb.* 4:12,13. *Rev.* 2:20—23, *v.* 23.—*Thou hast chosen.*] Εξελεξω. 2. *Luke* 6:13. *John* 6:70. 13:18. 15:16,19.—*He was numbered with.* (26) Συγκατεψηφισθη. Here only. Ex συν, κατα et ψηφιζω, *calculis eligo*, *Luke* 14:28. Ψηφος, *Acts* 26:10.

PRACTICAL OBSERVATIONS.

V. 1—12. While we thankfully peruse the instructive narrative "of all that Jesus began both to do, and to teach;" let us remember, that all instruction should be reduced to practice; and that ministers should begin *to do*, and then *to teach*, that their example may illustrate, confirm, and adorn their doctrine. For these ends, we need a daily supply of that Spirit, by which Jesus "gave commandment to his apostles;" that we may be effectually convinced of those truths, which, though authenticated by "infallible proofs," are never cordially and practically believed, till his teaching removes the veil of pride and worldly lusts, from the understanding and the heart. (*Notes*, 2 *Cor.* 3:12—18. 4:3—6.) Then, and not before, we learn to profit by what Jesus has spoken "concerning the kingdom of God;" and are induced to seek its privileges, and to obey its commandments. We should therefore wait for this "promise of the Father," according to the directions which our Lord has given us. We do not indeed expect the miraculous powers of the Holy Spirit: but we must experience his purifying baptism, or we never can serve God, or be made meet for the inheritance of heaven. In proportion as this is deficient, (for it is communicated in different degrees,) even true believers remain under the influence of carnal prejudices, and cleave to earthly things; by which they are kept in error, or betrayed into curious questions and frivolous speculations. But it behooves us to leave "secret things to the Lord, to whom they belong;" and

CHAPTER II.

The day of Pentecost being come, the Holy Spirit is poured out on the assembled disciples, with "a sound as of a mighty wind;" while "cloven tongues as of fire" rest on each of them, 1—3. They speak divers languages, in the hearing of multitudes from many nations, who are come together on the occasion; at which most are amazed, but some deride, 4—13. Peter shows, that this is the fulfilment of a prophecy of Joel, 14—21; that Jesus, whom they had crucified, was risen from the dead, according to the prophecy of David, 22—32; and that being ascended into heaven, and exalted at the right hand of God, he had poured out the Holy Spirit, to demonstrate that he was the promised Messiah, 33—36. They are pricked to the heart, and inquire what they must do, 37. Peter exhorts and encourages them to repent, and to be baptized in the name of Jesus, 38—40. Three thousand are added to the church, 41. They continue steadfast in the faith, 42. Many miracles are wrought by the apostles, 43. The disciples have all things in common, and abound in love, joy, and praise; while numbers are daily added to them, 44—47.

AND when [a]the day of Pentecost was fully come, [b]they were all with one accord in one place.

2 And [c]suddenly there came a sound from

Jude 6,7. [d] Matt. 25:41,46. 26:24. John 6:70,71. 13:27. 17:12. [e] 13:19. Lev. 16: 8. Josh. 18:10. 1 Sam. 14:41,42. 1 Chr. 24:5. Prov. 16:33. Jon. 1:7. [f] 23. [a] 20:16. Ex. 23:16. 34:22. Lev. 23:15—21. Num. 28:26—31. Deut. 16:9—12. 1 Cor. 16:8. [b] 46. 1:13—15. 4:24,32. 5:12. 2 Chr. 5:13,14. 30:12. Ps. 133:1,2. Jer. 32:39. Zeph. 3:9. Rom. 15:6. Phil. 1:27. 2:2. [c] 16:25,26. Is. 65:24. Mal. 3:1. Luke 2:13.

to submit to his wisdom, in all the dispensations of his providence and grace. (*P. O. Job* 28:12—28. *John* 21:18—23.) It is enough, that he has engaged to give his people strength adequate to their trials and services: that, under the influence of the Holy Spirit, they may, in one way or other, be witnesses for Christ on earth; while in heaven he manages their concerns with the most perfect wisdom, truth, and love. In our affections and hopes, we ought to follow our ascended Saviour, that our conversation and our hearts may be in heaven; and that our expectation of his second coming may be steadfast and joyful, by our "giving diligence to be found of him in peace, without spot and blameless." (*Notes*, *Col.* 3:1—4. 2 *Pet.* 3:10—13.)

V. 13—26. In order to serve the cause of Christ on earth, we should study to be "of one heart" with all his true disciples; that, by mutual conference, we may encourage and animate each other, and that our united prayers may be more fervent, persevering and uninterrupted. (*Note*, 1 *Pet.* 3:7.) Thus we may have peace, in communion with God and his saints, notwithstanding the enmity and rage of an ungodly world.—As the church of Christ at first consisted of only few persons, so we ought not to "despise the day of small things." (*Note*, *Zech.* 4:8—10.) A little company, united in love, exemplary in their conduct, fervent in prayer, and prudently zealous in promoting the cause of Christ, by every means in their power, will generally increase with rapidity.—We should carefully observe the dispensations of providence, and compare them with the holy Scriptures; not only for the confirmation of our faith, but in order to learn our duty: and we ought to point out to our brethren those intimations, which are thus suggested to us; that we may unite our endeavours to do good, as circumstances may require, and occasions may offer.—The crimes and awful end of some ministers, who have been high in rank and reputation in the church, should by no means lead men to despise that sacred calling: but such instances loudly require others, "to look to themselves," to their motives and intentions, as well as to their doctrine and moral conduct. The nearer men approach to Jesus in profession and office, the more detestable is their treachery, if they secretly concur with his enemies, and betray his cause to them. The gain of hypocrites is "the reward of iniquity," and it will only purchase for them an "Aceldama, a field of blood," a more awful condemnation and more notorious infamy: for, if they die impenitent, as it is highly probable they will, in what way soever they leave the world, and whether their habitations be left desolate or flourishing, they must follow Judas to their "own place," even that prepared for "the workers of iniquity," and to each of them according to the degree of guilt contracted by him.—But when mercenary and ungodly men are removed; we should beseech the great Searcher of hearts, to fill their places in the church with such ministers as have known Christ, and are capable of being witnesses for him, and of declaring to others the efficacy of his sufferings, and "the power of his resurrection." Those who are intrusted in this matter should be careful to "lay hands suddenly on no man:" but, while they do their best, to select the most able and upright persons for this sacred service, they ought to pour out their most earnest prayers to him, "who knoweth what is in man," to direct their choice, and to determine for them, who are, and who are not, proper persons. (*Notes*, 1 *Tim.* 5:21,22, 24,25.) Where this is omitted, or when it degenerates into a form: we need not wonder to see the church crowded with drones, hirelings, blind guides, persecutors, and heretics; instead of faithful, able, disinterested, and laborious ministers of Christ. Indeed in every thing, when we have gone as far as we can, "according to the wisdom given" to us, we should, in one way or other, refer the decision to the Lord: and surely the lot, which, under both the Old and the New Testament dispensation, has been used and owned, as a solemn and religious appeal to God's providence, to decide doubtful matters for his worshippers, ought not to be used by Christians in such frivolous concerns, or in so irreverent a man-

heaven, [d]as of a rushing mighty wind, and [e]it filled all the house where they were sitting.

3 And there appeared unto them [f]cloven tongues, [g]like as of fire, and it [h]sat upon each of them.

4 And they were all [i]filled with the Holy Ghost, [k]and began to speak with other tongues, [l]as the Spirit gave them utterance.

5 And there [m]were dwelling at Jerusalem Jews, [n]devout men, out of every nation [o]under heaven.

6 Now when this [p]was noised abroad, [q]the multitude came together, and were [r]confounded, be-

d 1 Kings 19:11. Ps. 18:10. Cant. 4:16. Ez. 37:9,10. John 3:8. e 4:31. f 1:5,11. Gen. 11:7. Ps. 55:9. 1 Cor. 12:10. Rev. 14:6. g Is. 6:5—7. Jer. 23:29. Matt. 3:2. Matt. 3:11. Luke 24:32. John 3:6. Rev. 11:3—5. h 1:15. Is. 11:2,3. Matt. 3:16. Luke 4:18,21. i 1:5. 4:8,31. 6:3,5,8. 7:55. 9:17. 11:24. 13:9,52. Luke 1:15,41,67. 4:1. John 14:26. 20:22. Rom. 15:13. Eph. 3:19. 5:18. k 11. 10:46. 19:6. Is 28:11. Mark 16:17. 1 Cor. 12:10,28—30. 13:1,8. 14:5,6,18, 21—23,39. 1 Ex. 4:11,12. Num. 11:25—29. 1 Sam. 10:10. 2 Sam. 23:2. Is. 59:21. Jer. 1:7—9. 6:11. Ez. 3:11. Mic. 3:8. Matt. 10:19,20. Luke 12:12. 21:15. 1 Cor. 14:26—32. Eph. 6:18,19. 1 Pet. 1:12. 2 Pet. 1:21. m 1. 8:27. Ex. 23:16, 17. Is. 66:18,19. Zech. 8:18—21. Luke 24:18. John 12:20. n 8:2. 10:2,7. 13:50. 17:4,17. 22:12. Luke 2:25. o Deut. 2:25. Matt. 24:14. Luke 17:24. Col. 1:23. p Gr. *voice was made.* 3:11. 1 Cor. 16:9. 2 Cor. 2:12. q Or, *troubled in mind.* Matt. 2:3.

ner, as it generally is by those who "have no fear of God before their eyes." (*Notes*, *Ex.* 20:17. *Josh.* 13:6. 1 *Sam.* 14:36—44. *Prov.* 16:33.)

NOTES.—CHAP. II. V. 1. The word "Pentecost" implies, that this was the *fiftieth* day; that is, from the second day of unleavened bread, whence "the feast of the in-gathering" of the harvest was computed. The Israelites were commanded to bring a meat-offering of the first-fruits of their corn, at this festival: which was observed, as it is generally supposed, in commemoration of the giving of the law from mount Sinai, fifty days after their departure out of Egypt. (*Marg. Ref.* a. *Notes*, *Ex.* 19:1. 23:14—18. *Lev.* 23:15—21. *Deut.* 16:9.) At this solemnity, the Lord was pleased to "pour out his Spirit," and thus to consecrate the first-fruits of the Christian church. Multitudes, from all parts of the country, and from distant regions, were constantly collected at Jerusalem on this occasion: and more than usual seem to have attended this year; perhaps from the general expectation which prevailed, that the Messiah would soon appear. Thus numbers, who at the preceding passover had seen Jesus crucified with ignominy, and had carried the report of it to their several places of abode, would now see this remarkable proof of his resurrection and ascension; and this would every where be made known in like manner.—As Jesus arose on the first day of the week, so the Holy Spirit descended on the same, seven weeks, or on the fiftieth day, afterwards. This tended to honour that day, which was soon to be set apart as the Christian Sabbath. (*Notes*, 20:7—12, *v.* 7. *John* 20:19—29, *vv.* 19,26. 1 *Cor.* 16:1,2. *Rev.* 1:9—11, *v.* 10.)—The day of Pentecost, properly speaking, began the preceding evening; so that in the morning it might be said to be "fully come:" and the apostles, and their company, were then collected together in entire harmony and love; probably in the upper room, where they before assembled for prayer and religious conference. (*Marg. Ref.* b. *Note*, 1:13,14.) No objection to this can properly be made, on account of the room being too small to hold the multitudes which afterwards came together: for we must suppose, that they surrounded the house where the apostles had been, and that these went out to them: as no building, which they could procure, could possibly hold such immense numbers.—Different opinions are maintained, concerning the persons assembled on this occasion: whether the apostles *only*, or the whole company of disciples: but the language of the sacred writer obviously implies the latter; the pouring out of the Spirit on all the disciples would form a more exact fulfilment of Joel's prophecy; (18) and it is plain that others, besides the apostles, were "filled with the Holy Ghost," at a very early period. (6:3,5,8.) As afterwards, miraculous powers, and the gift of languages, were conferred on others, by the laying on of the hands of the apostles; so without this, the gift of tongues was now conferred on converts in general. (*Notes*, 8:14—17. 10:44—48.) There seems therefore no sufficient reason for supposing, that this first effusion of the Spirit was exclusively bestowed on the apostles. Indeed, either the apostles assembled together *alone*, as if for this special purpose, of which no intimation is given; or else the whole company partook of the blessing: and this certainly accords to the tradition of the church in ancient times.

Of Pentecost.] Πεντηκοστης. 20:16. 1 *Cor.* 16:8.—Πεντηκοστος, *Lev.* 25:10,11. *Sept. Quinquagesimus.*—*Was fully come.*] Συμπληρουσθαι. *Luke* 8:23. 9:51. Not elsewhere. —*With one accord.*] Ὁμοθυμαδον. See on 1:14.—*In one place.*] Επι το αυτο. 1:15. 3:1. *Matt.* 22:34. 1 *Cor.* 7:5. 11:20.—*Ps.* 19:9. 37:38. *Sept.*

V. 2, 3. While the assembled disciples were thus waiting the performance of the promise, which their Lord had given them; (1:4,8.) there came a sound from heaven, resembling that of an impetuous wind, which rushed in and filled the house, where they were sitting. This was an emblem of the invincible energy with which the Holy Spirit works upon the minds of men; bearing down all opposition before him; in a manner which cannot be explained, but which is most manifest by its effects. (*Marg. Ref.* c, d. *Notes*, *John* 3:7, 8. 1 *Thes.* 1:5—8.) At the same time there appeared the form of "tongues," divided at the tip of them, and resembling fire; one of which rested on each of the whole company. This was an emblem of the gift at this time bestowed upon them, of speaking, with fluency and propriety, divers languages which they had never learned; and the appearance "as of fire," denoted the fervent zeal with which they were enabled to speak, and the effects which their words produced upon the minds of the hearers. (*Marg. Ref.* f—h. *Notes*, *Is.* 6:6,7. *Jer.* 23:28,29. *Matt.* 3:11,12.)—The shape of the mitre, worn by bishops, is by some thought to have been derived from the supposed form of these divided tongues; but if they sat on every one present, (as the original determines,) and others besides the apostles were present, the ground of this distinction fails. Indeed it is more likely, that there appeared *several* divisions in the tongues, than merely *two*; as the former would be a more exact emblem of the gift of speaking divers languages, conferred at the same time.

A sound.] (2) Ηχος. *Luke* 4:37. *Heb.* 12:19. Not elsewhere. Ηχεω, *Luke* 21:25. 1 *Cor.* 13:1.—*Mighty.*] Βιαιας. Here only.—Βια, *violentia*, 5:26. 21:35.—*Wind.*] Πνοης, 17:25. Not elsewhere. Α πνεω, *flo.* 27:40.—*Cloven.*] (3) Διαμεριζομεναι. *Divided.* 45. *Matt.* 27:35. *Mark* 15:24. *Luke* 11:17,18. 12:52,53, *et al.*

V. 4. At the time of these extraordinary appearances, the whole company were abundantly replenished with the gifts and graces of the Holy Spirit: (*Marg. Ref.* i.) so that they "began to speak with other tongues," or in languages of which they had before been entirely ignorant: as also with more distinct views and lively affections; even as the Spirit suggested divine truths to their minds, and enabled them to discourse upon them in a suitable manner. (*Marg. Ref.* k, l.) A more stupendous miracle than this can scarcely be imagined; as every one must perceive, who carefully considers the subject; and recollects with what difficulty an adult person acquires the accurate knowledge and pronunciation even of one language, so as to speak it with propriety, and without hesitation. At the same time, it was of the utmost importance to the end designed: for, while it served to confirm the testimony of the witnesses of our Lord's resurrection, it qualified the apostles and first preachers of the gospel for their important service, to which their want of learning would have otherwise been an insurmountable hinderance.—The diversity of languages introduced by the power of God, as a judgment on the presumptuous and rebellious builders at Babel, has always been the great obstacle to the diffusion of useful knowledge and of true religion. (*Notes*, *Gen.* 11:1—9. *Is.* 25:6—8.) The persons therefore whom the Lord saw good to employ in propagating the Christian religion among the nations, and who were unacquainted with foreign languages, could have made no progress in their work, without this special gift, or something equivalent to it: for even the Jews dispersed in foreign countries generally spoke the Greek tongue. But, the deficiency being supplied in this miraculous manner, enabled them to show the credentials of their commission from God, along with their ability for the service to which they were called, in every place whither they went.—'As the confusion of tongues in Babel spread idolatry throughout the world, and made men lose the knowledge of God and true religion; so God provided, by the gift of tongues in Zion, to repair the knowledge of himself among the nations.' *Whithy.*

Gave them utterance.] Εδιδου αυτοις αποφθεγγεσθαι. 14. 26:25. Not elsewhere N. T.—1 *Chr.* 25:1. *Ez.* 13:9. *Sept.*—Hence *apophthegm.* Εκ απο et φθεγγομαι, 4:18. 2 *Pet.* 2:16, 18. 'They are properly said αποφθεγγεσθαι, who speak certain sententious and wonderful things. So that they speak not so much from themselves, as from the inspiration and impulse of the Deity.' *Beza.*

V. 5. Numbers of Jews and proselytes, at that time, were collected in Jerusalem, who had come up to celebrate the feast: (*Note*, 1.) and many took up their residence there more permanently, in order to attend on the worship at the temple, to which they had a devoted affection; and for education and religious instruction. (*Note*, 6:9—14, *v.* 9.)—The phrase, "every nation under heaven," is no doubt hyperbolical, and refers to all those nations among which the people of Israel had been scattered. (*Marg. Ref.* m, o. *Note*, *Deut.* 28:64.) It is a *general*, not a *universal* proposition: and the interpretation of it, which the subject absolutely requires, should render us cautious of deducing conclusions, and attempting to prove doctrines, from single expressions, at least not more energetic; especially when clear testimonies of Scripture must be explained, differently than their obvious meaning implies, to establish such conclusions. (*Notes*, 1:1—3. *John* 1:6—9. 1 *Tim.* 2:3,4.)

Devout.] Ευλαβεις. 8:2. See on *Luke* 2:25.—*Under heaven.*] Υπο τον ουρανον. 4:12. *Col.* 1:23.

V. 6—11. When "this voice was made," (*marg.*) or when these extraordinary events were reported abroad; the multitudes came together to the place; and after they had examined the matter, they were thrown into the utmost astonishment, by hearing the apostles and disciples, one after another, address them severally in their own languages For

cause that every man heard them speak in his own language.

7 And they were all [q]amazed, and marvelled, saying one to another, Behold, [r]are not all these which speak Galileans?

8 And how hear we every man in our own tongue, wherein we were born?

9 Parthians, and [s]Medes, and [t]Elamites, and the dwellers in [u]Mesopotamia, and in Judea, and [v]Cappadocia, in [y]Pontus, and [z]Asia,

10 [a]Phrygia, and [b]Pamphylia, in [c]Egypt, and in the parts of [d]Libya about [e]Cyrene, and [f]strangers of Rome, [g]Jews and proselytes,

11 [i]Cretes and [k]Arabians, we do hear them speak in our tongues [l]the wonderful works of God.

12 And they were all amazed, and were in doubt, saying one to another, [m]What meaneth this?

13 Others mocking, said, [n]These men are full of new wine. [*Practical Observations.*]

14 ¶ But Peter, standing up, [o]with the eleven, [p]lifted up his voice, and said unto them, [q]Ye men of Judea, and all *ye* that dwell at Jerusalem, be this known unto you, [r]and hearken to my words:

15 For [s]these are not drunken, as ye suppose, [t]seeing it is *but* the third hour of the day.

16 But this is that which was spoken by [u]the prophet Joel:

17 And it shall come to pass [x]in the last days, (saith God,) [y]I will pour out of my Spirit upon [z]all flesh: and [a]your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

18 And [b]on my servants and on my handmaidens I will pour out in those days of my Spirit, and they shall prophesy:

19 And [c]I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:

20 The [d]sun shall be turned into darkness, and the moon into blood, before that [e]great and notable day of the Lord come:

21 And it shall come to pass, *that* [f]whosoever shall call on the name of the Lord shall be saved. [*Practical Observations.*]

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q 12. 3:10. 14:11,12. Mark 1:27. 2:12. r 1:11. Matt. 4:18—22. 21:11. John 7:52. s 2 Kings 17:6. Ezra 6:2. Dan. 8:20. t Gen. 10:22. 14:1. Is. 11:11. 21:2. Dan. 8:2. u 7:2. Gen. 24:10. Deut. 23:4. Judg. 3:8. 1 Chr. 19:6. x 1 Pet. 1:1. y 15:2. 1 Pet. 1:1. z 6:9. 16:6. 19:10,27,31. 20:16,18. 2 Tim. 1:15. Rev. 1:4, 11. a 16:6. 18:23. 1 Pet. 1:1. b 1:14. 11:24. 15:38. 27:5. c Gen. 12:10. Is. 19:23—25. Jer. 9:23. Hos. 11:1. Matt. 2:15. Rev. 11:8. d Jer. 46:9. Ez. 30:5. Dan. 11:43. e 6:9. 11:20. 13:1. Mark 15:21. f 18:2. 23:11. 28:15,16. Rom. 1:7,15. 2 Tim. 1:17. g 6:5. 13:43. Esth. 8:17. Zech. 8:20—23. i 27:7,12,13. Tit. 1:5,12. k 1 Kings 10:15. 2 Chr. 17:11. 26:7. Is. 13:20. 21:13. Jer. 3:2. 25:24. Gal. 1:17. 4:25. l Ex. 15:11. Job 9:10. Ps. 26:7. 40:5. 71:17. 77:11. 78:4. 89:5. 96:3. 107: 8,15,21. 111:4. 136:4. Is. 25:1. 28:29. Dan. 4:2,3. Heb. 2:4. m 10:17. 17:20. Luke 15:26. 18:36. n 15. 1 Sam. 1:14. Job 32:19. Cant. 7:9. Is. 25:6. Zech. 9:15,17. 10:7. Eph. 5:18. o 1:26. p Is. 40:9. 52:8. 58:1. Hos. 8:1. q 22. 5: 35. 13:16. 21:28. r 7:2. Deut. 27:9. Prov. 8:32. Is. 51:1,4,7. 55:2. Jam. 2:5. s 1 Sam. 1:15. t Matt. 20:3. 1 Thes. 5:7—8. u *See on* Joel 2:28—32. x Gen. 49:1. Is. 2:2. Dan. 10:14. Hos. 3:5. Mic. 4:1. Heb. 1:2. Jam. 5:3. 2 Pet. 3:3. y 10:45. Ps. 72:6. Prov. 1:23. Is. 32:15,16. 44:3. Ez. 36:25—27. 39:29. Zech. 12:10. John 7:39. Tit. 3:4—6. z Gen. 6:12. Ps. 65:2. Is. 40:5. 49:26. 66:23. Zech. 2:13. Luke 3:6. John 17:2. a 11:28. 21:9,10. 1 Cor. 12:10,28. 14:26—31. b 1 Cor. 7:21,22. Gal. 3:28. Col. 3:11. c Joel 2:30,31. Zeph. 1:14—18. Mal. 4: 1—6. d Is. 13:9,10,15. 24:23. Jer. 4:23,24. e m. 8:9. Matt. 24:29. 27:45. Mark 13:24. Luke 21:25. Rev. 6:12. 16:8. e Is. 2:12—21. 34:8. Joel 2:1. 3:14. Zeph. 2: 2,3. Mal. 4:5. 1 Cor. 5:5. 1 Thes. 5:2. 2 Pet. 3:10. f 9:11,15. 22:16. Joel 2:32. Matt. 23:19. Rom. 10:12,13. 1 Cor. 1:2.

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they understood, either by previous information, or by some circumstances respecting them, that they were all natives of Galilee, persons of mean education and employment, who could not be expected to know any other language than the dialect of the Hebrew, or the Syriac, which was there generally used: yet they addressed themselves to every one of the company, in that language which was peculiar to his native country; the same persons also speaking to several of them in succession, in different languages, without the least hesitation or inaccuracy. (*Marg. Ref.* p—r.)—From the different regions afterwards mentioned, it is computed, that seven or eight distinct languages, and many more different dialects of the same language, must have been thus spoken, that each of this company might hear his native tongue. (*Marg. Ref.* a—k.) 'The nations here reckoned up, living some in Asia, some in Africa, and some in Europe, are said, though not without an hyperbole, to be "men of every nation under heaven." (5)' *Whitby.*—But the multitude not only remarked the languages, in which the apostles discoursed; but also, that they spake of "the wonderful works," or "the great things of God," even those great things, which related to his salvation, and his mercy and truth to his chosen people, as manifested in the events which had recently taken place. (*Marg. Ref.* l.)—"The strangers of Rome," mean native Jews, and persons proselyted to their religion, who generally resided at Rome, but then sojourned as strangers at Jerusalem.—The gospel was preached, and Christianity established, very early, in many of the countries here mentioned; and no doubt, the events of this important day had a powerful influence in facilitating its introduction and progress among them.—*In Judea, &c.* (9) *Matt.* 26:73.—The peculiar dialect of the Galileans no longer was perceived by the inhabitants of Judea.

When this was noised abroad. (6) Γενομενης της φωνης ταυτης. The "sound of the rushing mighty wind" seems intended, which being heard at a distance brought the multitude to the place whence it was heard. (*Note,* 2,3.)—*Were confounded.*] Συνεχυθη, "troubled in mind." *Marg.* 9:22. 19:32. 21:31. Not elsewhere N. T.—1 *Sam.* 7:10. *Jon.* 4:1. *Sept.*—*Language.*] Διαλεκτῳ. 8. 1:19. 21:40. 22:2. 26: 14.—*They were amazed.* (7) Εξισταντο. 12. See on *Mark* 2:12.—*Proselytes.* (10) Προσηλυται. See on *Matt.* 23:15.—'*Centies in versione Alexandrina reperitur.*' Schleusner.—*The wonderful works.* (11) Τα μεγαλεια. *Luke* 1:49. Not elsewhere N. T.—*Ps.* 71:19. *Sept.*

V. 12, 13. The strangers, who perfectly understood the words of the disciples, were fully satisfied of the reality of the miracle; though they were in doubt, and great perplexity, as to the meaning and intention of it; but others derided them as a company of drunkards, who, having drunk too freely of the "new" wine prepared for the feast, uttered unmeaning sounds in a confused and clamorous manner, as if they were speaking in other languages. (*Marg. Ref.*) It is probable, that these were the inhabitants of Judea, who understood no language except their own; and were more prejudiced against Jesus, than those who came from a distance were: yet some of these observed, that the Galileans were no longer distinguishable by their peculiar pronunciation. (9)

What meaneth this? (12) Τι αν θελοι τουτο ειναι; What does this forebode? What will be the event of it?—*Mocking.* (13) Χλευαζοντες. 17:32. Not elsewhere. *A χλευη, risus, derisio.—New wine.*] Γλευκους. Here only N. T.—*Job* 32:19. *Sept.* *A γλυκυς, dulcis.*

V. 14—21. As Peter is said to have stood up "with the eleven," we may suppose, that they also spake, to the same effect, to other companies of the assembled multitude; according to the different languages which their several hearers best understood: though the substance of *his* discourse only is recorded for our instruction. He lifted up his voice, and spake with such boldness, and in so audible a manner, that he silenced the mixed conversation, and fixed the attention of the people. He addressed himself especially to the men of Judea, and those who more statedly sojourned at Jerusalem; and no doubt he spake in the Hebrew or Syriac tongue: and he demanded their serious regard to the highly interesting subject, about which he was about to discourse. He observed, that the opinion, of the company being drunken, was totally groundless, as many present must know: and, as it was no more than "the third hour of the day," or nine o'clock in the morning according to our reckoning, it was very uncandid, to suppose that so many persons had been guilty of excess, on a solemn religious festival, when about to attend on the worship at the temple. (*Marg. Ref.* o—t.) On the contrary, the effects which they witnessed were a fulfilment of a remarkable prophecy of Joel, concerning the pouring out of the Holy Spirit in the last days of the nation, or in those of the Messiah. (*Marg. Ref.* y—b.) This prediction has already been explained. (*Notes, Joel* 2:28—32.) It may here be observed, that the descent of the Holy Spirit on the day of Pentecost was no more than the beginning of the accomplishment of this prophecy: nor could Peter himself then understand the full meaning of it: for it related to "all flesh," to men of all nations, Gentiles as well as Jews, as it was afterwards verified in the different Christian churches.—The word, "prophesy," may denote, not only the fluency of the persons in speaking of divine things, for the instruction of others, as the term is sometimes used; but also their predicting future events, especially those concerning the approaching ruin of the unbelieving Jewish nation: for "the wonders," afterwards mentioned, evidently relate to the prodigies which preceded and attended the destruction of Jerusalem, and the subsequent devastations; as these were, in some respects, typical of the terrors and solemnities connected with the end of the world and the day of judgment (*Notes, Matt.* 24:29—51.) Whether or not we here understand, by "calling on the name of the LORD," an application to the Lord Jesus Christ for salvation, as in a parallel passage; (*Marg. Ref.* f. *Note, Rom.* 10:12—17.) the apostle certainly meant to warn the Jews, that none of their prayers would be heard, for deliverance from the approaching miseries, if they continued to reject their promised Messiah, whose coming, resurrection, and exaltation were attested to them by these miraculous operations of the Holy Spirit: and the connexion of the words implies the same warning to all who read them, in respect of deliverance, "from the wrath to come."

The quotation, though in general made in the words of the Septuagint, varies from that version, and from the Hebrew text, in nearly the same particulars. Instead of "afterward," or "after these things," we here read, "in the last days;" the order of the clauses in the seventeenth verse is changed,

22 Ye [s]men of Israel, hear these words; [h]Jesus of Nazareth, [i]a man approved of God among you, by miracles, and wonders, and signs, [k]which God did by him in the midst of you, as ye yourselves also know:

23 Him, [l]being delivered by the determinate counsel and foreknowledge of God, [m]ye have taken, and by wicked hands have crucified and slain;

24 Whom [n]God hath raised up, having [o]loosed the pains of death, [p]because it was not possible that he should be holden of it.

25 For [q]David speaketh concerning him, [r]I foresaw the Lord always before my face; [s]for he is on my right hand that I should not be moved:

26 Therefore did my heart rejoice, and [u]my tongue was glad: moreover also my flesh shall rest in hope:

27 Because thou wilt not [x]leave my soul in hell, neither wilt thou suffer [y]thine Holy One [z]to see corruption.

28 Thou hast [a]made known to me the ways of life; thou shalt [b]make me full of joy with thy countenance.

29 Men *and* brethren, [c]let me [c]freely speak unto you of [d]the patriarch [e]David, that he is both dead and buried, and his sepulchre is with us unto this day.

30 Therefore, [f]being a prophet, [g]and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, [h]he would raise up Christ to sit on his throne;

31 He, seeing this before, [i]spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

32 This Jesus hath God raised up, [k]whereof we all are witnesses.

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g 3:12. 5:35. 13:16. 21:28. Is. 41:14. h 4:10. 6:14. 22:8. 26:9. Matt. 2:23. John 1:45. 18:5—7. 19:19—21. 1Cor. 15:57. i 10:37, 38. 2:36. Matt. 11:2—6. Luke 7:20—23. 24:19. Is. 19. John 3:2. 5:36. 6:14, 27. 7:31. 10:37, 38. 11:47. 12:17, 18. 15:24. Heb. 2:4. k 14:27. Matt. 9:8. 15:28. Luke 11:20. John 5:17—20. 8:28. 10:—12. 14:10, 11. 15:24. l 3:18. 4:28. 13:27. 15:18. Ps. 76:10. Is. 10:6, 7. 46:10, 11. Dan. 4:35. 9:24—27. Matt. 26:24. Luke 22:32, 37. 24:44—46. John 19:24, 31—37. Rom. 4:17. 11:33—36. 1 Pet. 1:20. 2:8. Jude 4. Rev. 13:8. m 3:13—15. 4:10, 11. 5:30. 7:52. Gen. 50:20. Matt. 27:20—25. n 32. 3:15, 26. 10:40, 41. 13:30. 17:31. Matt. 27:63. John 2:19—21. 10:18. Rom. 4:24. 6:4. 8:11, 34. 14:9. 1 Cor. 15:12—15. 2 Cor. 4:14. Gal. 1:1. Eph. 1:20. 1 Thes. 1:10. Heb. 13:20. 1 Pet. 1:21. o Ps. 116:3, 4, 16. p 1:16. Is. 25:8. 26:19. 53:10—12. Hos. 13:14. Luke 24:46. John 10:35. 12:39. Heb. 2:14. Rev. 1:18. q 29, 30. 13:32—36. r Ps. 16:8—11. s Ps. 73:23. 109:31. 110:5. Is. 41:13. 50:7—9. John 16:32. t Ps. 21:7. 30:8. 62:2, 6. u Ps. 16:9. 22:22—24. 30:11, 12. 63:5. 71:23, 24. x Ps. 49:15. *marg.* 86:13. 116:3. Luke 16:23. 1 Cor. 15:55. *marg.* Rev. 1:18. 20:13, 14. y 3:14. 4:27. Ps. 89:19. Mark 1:24. Luke 1:35. 4:34. 1 John 2:20. Rev. 3:7. z 31. 13:27—37. Joh 19:25—27. Jon. 2:6. John 11:39. 1 Cor. 15:52—54. a Ps. 16:11. 21:4. 25:4. Prov. 2:19. 8:20. John 11:25, 26. 14:6. b Ps. 4:6, 7. 17:15. 21:6. 42:5. Heb. 12:2. * Or, *I may*. c 26:26. d 7:8, 9. Heb. 7:4. e 13:36. 1 Kings 2.10. f 1:16. 2 Sam. 23:2. Matt. 27:35. Mark 12:26. Luke 24:44. Heb. 3:7. 4:7. 2 Pet. 1:21. g 2 Sam. 7:11—16. 1 Chr. 17:11—15. Ps. 89:3, 4, 19—37. 110:1—5. 132:11—18. Heb. 7:1, 2, 21. h Ps. 2:6—12. 72:1—19. Is. 7:14. 9:6, 7. Jer. 23:5, 6. 33:14, 15. Am. 9:11, 12. Mic. 5:2. Luke 1:31—33, 69, 70. 2:10, 11. John 18:36, 37. Rom. 15:12. Rev. 17:14. 19:16. i 27. 13:35. k 24. 1:8, 22. 3:15. 4:33. 5:31, 32. 10:39—41. Luke 24:46—48. John 15:27. 20:26—31.

"and they shall prophesy," at the end of the eighteenth is added; as is "above," and "beneath," in the nineteenth. The Septuagint has "notable," or *illustrious*, (επιφανη,) instead of *terrible*, (from נורא, instead of יראי,) which is here retained.—The conclusion of the prophecy is omitted.

Hearken. (14) Ενωτισασθε. Here only N. T.—*Gen.* 4:23. *Job* 33:1. *Is.* 1:2. *Hos.* 5:1. *Sept.* Αβ εν ετ ωτιον, *auris.*—*The last days.* (17) Εσχαταις ημεραις. 2 *Tim.* 3:1. *Heb.* 1:1. *Jam.* 5:3. 1 *Pet.* 1:20. 2 *Pet.* 3:3.—*Gen.* 49:1. *Is.* 2:2. *Joel* 3:1. *Sept.* (*Marg. Ref.* x.)—*Shall dream dreams.*] Ενυπνια ενυπνιασησονται. Ενυπνια, here only—Ενυπνιαζω, *Jude* 8.—*Judg.* 7:13. *Jer.* 23:25. *Joel* 2:28. *Sept.*—*Vapour.* (19) Ατμιδα. *Jam.* 4:14. Not elsewhere N. T.—*Joel* 2:30. *Sept.* (*Marg. Ref.* c, d. *Notes*, *Matt.* 24:6—8. *Luke* 21:7—11, v. 11.)—*Shall be turned.* (20) Μεταστραφησεται. *Gal.* 1:7. *Jam.* 4:9.—Not elsewhere N. T.—*Am.* 8:10. *Joel* 2:31. *Sept.*

V. 22—24. The apostle, in connexion with this prophecy of Joel, and its astonishing fulfilment before their eyes, called the attention of his audience more immediately to the grand subject of his discourse. They all had heard or known many things concerning Jesus, who had been despised as "a Nazarene:" yet it was evident, that he was a man whom God had greatly owned and approved. This appeared from the various, multiplied, and incontestable miracles, which were wrought by him among them, in the most public manner, as they well knew. (*Marg. Ref.* g—k.) Yet, instead of receiving him as the Son of God, and the Messiah, their rulers had taken him up and condemned him as a malefactor; and so had crucified him "by the hands of the wicked," that is, the hands of the idolatrous Romans: and, as the multitude of the nation had preferred Barabbas to him, and clamorously demanded his crucifixion; this most atrocious murder was become their own act and deed, as much as if they had performed it with their own hands. (*Notes*, *Matt.* 27:19—25.)—Indeed all this had been done, "according to the determinate counsel and foreknowledge of God;" who had decreed this great event for the most wise, righteous, and merciful purposes; and had also predicted it many ages before: yet that was in no degree an excuse for *their* guilt, or an extenuation of it; as they were influenced by the basest motives in what they did, and "by wicked hands had crucified and slain him." (*Marg Ref.* l, m.)—But, though they had murdered this Jesus, as if he had been "a deceiver," God had abundantly vindicated his character and claim, as the promised Messiah; having raised him up, and liberated him from "the bonds of death," or from those bonds in which the pains and agonies of his cruel execution had terminated; (*Note*, *Is.* 53:9—12.) by which indeed it was impossible that he should be long confined; whether the dignity of his Person, the nature of his undertaking, the perfection of his work, the purpose of God, or the predictions of Scripture were considered. (*Marg. Ref.* n—p. *Notes*, *John* 2:18—22. 10:14—18.)—*Delivered by*, &c. (23) 'Him, being permitted by God to fall into your hands, God having withdrawn that protection, which was necessary to have preserved him from them; (and this by his decree, that he should lay down his life for his sheep, in order to that great design of man's salvation, toward which he did by his foreknowledge discern this the fittest expedient;) ye apprehended and crucified most wickedly.' *Hammond.* 'In Scripture, that is said to be done by "the determinate counsel of God," which is done according to what he had written and declared in his word; all predictions concerning things future, being declarations and determinations that they shall come to pass. (*Matt.* 26:24. *Luke* 22:22.) ... This only doth suppose, that God can foresee and foretell, what man, not hindered by him, but left to his own inclinations, will do. And if that foresight hath any *influence on the will*, to make the action necessary, then ... all our actions must be necessary.' *Whitby.* Did this learned writer suppose, that, according to the doctrine of Calvinists, the *foresight*, or even the *decree*, of God has any *influence on the will* or free agency of man? If either he, or others, who have brought the same objections, suppose this, they are very blameably ignorant of the doctrine which they would confute.—'God foresees and foretells, what man left to his inclinations will do;' and God determines to leave him to his inclinations. The permission is enough in such a case: but to determine, by preventing grace, to make the sinner willing to submit, believe, and obey, requires a *positive interposition of a divine and new creating power*, which none deserves, or, left entirely to himself, desires, and which God bestows or withholds, "according to the counsel of his own will."—Again, such texts constrain both the above cited learned writers to allow, that the event was certainly foreseen, and could not but take place; though the persons concerned were under no coercion, and acted according to the lusts of their own hearts. But did God certainly foresee this, as his own all-wise determination and decree; or as something independent on his decree, which could neither be altered nor prevented? (*Notes*, 4:23—28, *v.* 28. *Matt.* 26:21—24. *Luke* 22:21—23.)

Approved. (22) Αποδεδειγμενον. *Acts* 25:7. 1 *Cor.* 4:9. 2 *Thes.* 2:4. Not elsewhere.—*Being delivered.* (23) Εκδοτον. Here only.—*The determinate counsel.*] Τη ωρισμενη βουλη.—Ορίζω, 10:42. See on *Luke* 22:22. Προοριζω, 4:28.—Προ, is here prefixed to the noun, προγνωσει: there to the verb.—Βουλη. 4:28. 5:38. *Eph.* 1:11. *Heb.* 6:17.—*Ye have crucified.*] Προσπηξαντες. Here only. Εκ προς, et πηγνυμι, *figo*, *affigo.*—*The pains.* (24) Τας ωδινας. *Matt.* 24:8. *Mark* 13:9. 1 *Thes.* 5:3.—*Ps.* 18:5. 116:3. *Sept.*—"The pains of death" would introduce "the pains of hell," to sinful man. But the sinless Saviour, as our Surety, endured the former, till he could say "It is finished:" and having done so, it was impossible that he should be holden under the power of the latter; or that any of his believing people should be subject to them.

V. 25—32. (*Note*, 13:24—37.) David in particular had spoken, expressly and exclusively, of the Messiah, in a passage with which the Jews were well acquainted. (*Marg. Ref.* q—b. *Note*, *Ps.* 16:8—11.) This, the apostle stated, would be rendered manifest unto them, if they would permit him to speak freely of David, who was one of the venerable patriarchs of their nation, being the progenitor of that numerous and honourable family, from whom the Messiah was to descend: for it was evident, that David "died, was buried, and saw corruption," like other men; and his sepulchre had been preserved, by frequent repairs, even to that day, in honour of his memory. It therefore followed beyond all controversy that he spake not of himself, in the passage which had been cited; but, being a prophet, and knowing that the Messiah would descend from him, in respect of his human nature, to reign upon his throne over the people of God for ever; (*Note*, *Rom.* 1:1—4. 9:4, 5.) in the prospect of these events, "he spake of the resurrection of the Messiah," who was indeed to be put to death, but whose soul would not be left in the place of separate spirits, nor would his body be suffered to lie in the grave, till it began in the least to corrupt. In accomplishment of this prophecy God had actually raised up Jesus, whom the Jews had crucified; but who was indeed the promised Messiah, of the family of David, and born at Bethlehem. This event had taken place on the third day

33 Therefore being [b]by the right hand of God exalted, [m]and having received of the Father the promise of the Holy Ghost, [n]he hath shed forth this, which ye now see and hear.

34 For David is not ascended into the heavens: but he saith himself, [o]the LORD said unto my Lord, Sit thou on my right hand,

35 Until I make [p]thy foes thy footstool.

36 Therefore let [q]all the house of Israel know assuredly, that God hath made [r]that same Jesus, whom ye have crucified, both Lord and Christ.

[*Practical Observations.*]

37 ¶ Now when they heard *this*, [s]they were pricked in their heart, and said unto Peter and to the rest of the apostles, [t]Men *and* brethren, [u]what shall we do?

38 Then Peter said unto them, [x]Repent, and [y]be baptized every one of you [z]in the name of Jesus Christ, for the remission of sins, [a]and ye shall receive the gift of the Holy Ghost.

39 For [b]the promise is unto you, and to your children, [c]and to all that are afar off, *even* [d]as many as the Lord our God shall call.

40 And [e]with many other words [f]did he testify and exhort, saying, [g]Save yourselves from this [h]untoward generation.

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1 5:31. Ps. 89:19,24. 118:16,22,23. Is. 52:13. 53:12. Matt. 28:18. Mark 16:19. John 17:5. Eph. 1:20—23. Phil. 2:9—11. Heb. 1:3—4. 1 Pet. 1:21. 3:22. m 1: 4. Luke 24:49. John 7:38,39. 14:16,26. 15:26. 16:7—15. n 17,38,39. 10:45. Rom. 5:5. Tit. 3:6. o Ps. 110:1. Matt. 22:42—45. Mark 12:36. Luke 20:42,43. 1 Cor. 15:25. Eph. 1:22. Heb. 1:13. p Ps. 8:6. Rom. 16:20. 1 Cor. 15:25. Heb. 2:8. 10:13. q Ps. 22:30. Is. 45:25. Jer. 31:34. Dan. 9:24. Rom. 11:26. r 2:22. 3:6. 4:10. 10:38. 26:9. 1 Cor. 12:3. 1—6. Matt. 24:5. Mark 13:6. Luke 21:8. 1 John 2:22. 4:2,3. 2 John 7. s 16:14. 7:54. Zech. 12:10. John 7:37. 16:8. 1 Cor. 14:24. 2 Cor. 7:10. Heb. 4:12. t *See on* 1:16. u 9:5,6. 16:29—31. 22:10. 24:25,26. x 3:19. 17:30. 20:21. 26:20. Matt. 3:2,6. 9. 4:17. 21:28—32. Luke 15:1—10. 24:47. y 8:

36—38. 16:15,31—34. 22:16. Tit. 3:5. 1 Pet. 3:21. z 8:12,16. 10:48. 19:4,5. Matt. 28:19. Rom. 6:3. 1 Cor. 1:13—17. a 16—18. 8:15—17. 10:44,45. Is. 32: 15. 44:3,4. 59:21. Ez. 36:25—27. 39:29. Joel 2:28,29. Zech. 12:10. b 3:25,26. Gen. 17:7,8. Ps. 115:14,15. Jer. 32:39,40. Ez. 37:25. Rom. 11:16,17. 1 Cor. 7: 14. c 10:45. 11:15—18. 14:27. 15:7,8,11. Is. 49:19. 1 Eph. 2:13—22. 3:6—8. d Jer. 2:32. Rom. 8:30. 9:24. 11:29. Eph. 1:18. 4:4. 2 Thes. 1:11. 2:13,14. 2 Tim. 1:9. Heb. 3:1. 9:15. 1 Pet. 5:10. 2 Pet. 1:3,10. Rev. 17:14. 19:9. e 15: 32. 20:2,9—11. 28:23. John 21:25. f 10:42. 20:21,24. Gal. 5:3. Eph. 4:17. 1 Thes. 2:11. 1 Pet. 5:12. g Num. 16:28—34. Prov. 9:6. Luke 21:36. 2 Cor. 5:20. 6:17. 1 Tim. 4:16. Heb. 3:12,13. Jam. 4:8—10. Rev. 3:17:19. 18:4,5. h Matt. 3:7—10. 12:34. 16:4. 17:17. 23:33. Mark 8:38.

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after his death, before the body had begun "to see corruption;" (*Lev.* 7:17.) of this the twelve apostles and all the company present were competent witnesses, as they had seen and conversed with him repeatedly after his resurrection. (*Marg.* and *Marg. Ref.* c—k. *Notes*, 1:4—8,20—22. *John* 15:26,27. *Heb.* 2:1—4, *v.* 4.)—*I foresaw*, &c. (25—28) From the Septuagint, which varies very little from the Hebrew.

I foresaw. (25) Προωρωμην. 21:29. Not elsewhere N. T.—*Ps.* 16:8. *Sept.* Προορωμ, '*prævideo, ... ante me video.*' Schleusner. Εκ προ, *ante*, et ὁραω, *video.*—The word seems to refer to *place*, not *time.* "I have set the LORD always before me." *Eng. Version*, *Ps.* 16:8.—*Shall rest.* (26) Κατασκηνωσει. *Matt.* 13:32. *Mark* 4:32. *Luke* 13:19.—*Ps.* 16:9. *Sept.*—*Thou wilt not leave.* (27) Ουκ εγκαταλειψεις. *Matt.* 27:46. *Mark* 15:34. *Rom.* 9:29. 1 *Cor.* 4:9. 2 *Tim.* 4:10,16. *Heb.* 10:25. 13:5.—*Ps.* 16:10. 22:1. *Sept.*—*In hell.*] Εις ᾅδου, (εις ᾅδην, *Ps.* 16:10. *Sept.*) 31. *Matt.* 11: 23. 16:18. *Luke* 10:15. 16:23. 1 *Cor.* 15:55. *Rev.* 1:18. 6:8. 20:13,14.—'*Keber*, the Hebrew word for *grave*, is never rendered ᾅδης,' (in the LXX.) '*Sheol*, on the contrary, is never rendered ταφος, or μνημα, (a tomb, or grave,) nor construed with Σαπτω, ... *to bury*, a thing almost inevitable, in words so frequently recurring, if it had ever properly signified a grave.' *Campbell.* (*Note*, *Ps.* 49:14.)—*Freely.* (29) Μετα παρρησιας. 13,31. *John* 18:20. 2 *Cor.* 3:12. *Eph.* 6: 19.—*The patriarch.*] Του πατριαρχου. 7:8,9. *Heb.* 7:4. Not elsewhere.—Της πατριας αρχων, *the head, or beginner of a family.*

V. 33—36. The resurrection of Jesus did not rest solely on the testimony of the apostles, and the other disciples. (*Note*, *John* 20:24—29.) For, having ascended into heaven, he had been exalted by the power of God, at his right hand, to the highest possible dignity and authority: and, having received, from God the Father, the Holy Spirit, according to the promises of the Scripture to the Messiah, he had poured out upon his disciples all those miraculous gifts and divine influences, the effects of which were witnessed at that time, and which could not possibly be accounted for in any other manner. (*Marg. Ref.* l—n. *Notes*, *Is.* 44:3—5. 59:20,21. 61:1—3. *Eph.* 1:15—23. 4:7—10. *Heb.* 1:3,4. 12:2,3.) For David had not arisen from the dead to ascend into heaven, according to the meaning of the Psalm before cited: but in another place, calling the promised Messiah his Lord, though he was to be his Son; he had predicted his ascension into heaven, and his exaltation to the right hand of God; there to be established in supreme authority, till he had subjected all his enemies, and rendered their opposition to him an occasion to his own glory. (*Marg. Ref.* o, p. *Notes*, *Ps.* 110:1. *Matt.* 22:41—46. 1 *Cor.* 15:20—28. *Eph.* 4:11—13.) As therefore the events which the apostles testified, and to which the Holy Spirit poured out upon them also bore witness, accorded so exactly to their ancient prophecies; the whole house of Israel might be assured, by the most complete demonstration imaginable, that God had constituted Jesus of Nazareth, whom they contemptuously crucified, the Lord and Judge of all worlds; and the anointed Prophet, Priest, and King of his chosen people. So that he was actually possessed of complete authority, both to save and bless those who trusted and obeyed him, and also to crush all who should obstinately refuse to submit to him. (*Marg. Ref.* q, r. *Notes*, 4:5—12. *Rom.* 14:7—9. 1 *Cor.* 8:4—6. *Phil.* 2:9—11.)—The scope of Peter's argument was to show that the crucified Jesus was indeed the promised Messiah, and that he was actually risen, ascended, and glorified. When the Jews were convinced of this, and were induced to believe on him in that character; they would readily learn from Scripture, and from further instructions, the spiritual nature of his kingdom and salvation, the intent of his sufferings and death, and the various doctrines of his religion.

The promise. (33) Την επαγγελιαν. 39.—*Note*, 1:4—8, *v.* 4.—*Hath shed forth.*] Εξεχεε. 17. "Hath poured out."—*The Lord said*, &c. (34,35) Exactly from the Sept. *Ps.* 110:1.—*Assuredly.* (36) Ασφαλως. 16:23. *Mark* 14:44.—*Lord.*] Κυριον. 34. 10:36. 1 *Cor.* 8:6. *Eph* 4:5.—*Christ.*] Χριστον. *Messiah.*

V. 37—40. The apostle's arguments were invincibly conclusive, and his application most highly interesting; though in other respects his discourse was peculiarly plain and simple. But if we duly consider the complicated evidence of our Lord's doctrine and miracles, and the obstinate unbelief of the Jews notwithstanding; we shall perceive, that neither Peter's words, nor yet the miracle which the people witnessed, would have produced those effects which followed, had not the Holy Spirit also been communicated, to remove the veil of pride, prejudice, and sinful affections from their minds. "The Comforter being come, he convinced them of sin, of righteousness, and of judgment." (*Note*, *John* 16:8—11.) The apostle's words, therefore, attended by the powerful convictions of the Holy Spirit, penetrated their hearts like arrows, or as a sharp sword; and, being filled with terror on account of their enormous guilt, in rejecting and "crucifying the Lord of glory, they cried out to the apostles in deep distress, as to their friends and countrymen, inquiring with great earnestness, "What must we do?" Was there any hope for them of escaping the vengeance of their exalted Messiah, whom they had so deeply injured? If there were, by what means could it be done? (*Marg. Ref.* s—u. *Notes*, 9:3—6. 16:29 —34. *Matt.* 7:24—27.) To this the apostle replied, by exhorting them to repent of that, and all their other sins; (*Note Matt.* 3:2.) and openly to avow their firm belief, that Jesus was indeed the Messiah, by being baptized in his name (*Marg. Ref.* r, x—z. *Note*, *Matt.* 28:19,20. *Mark* 16:14— 16.) In thus professing their faith in him, all who truly believed would receive a full remission of their sins for his sake as well as a participation of the sanctifying and comforting graces of the Holy Spirit, and many of them likewise of those miraculous powers, which they saw bestowed upon his disciples. (*Note*, 22:14—16.) For "the promise," both the general promise respecting the Messiah, and the blessings of his kingdom, as made to Abraham their father, (*Notes*, *Gen.* 12:1 —3. 17:7,8.) and the particular promise of the Spirit quoted from Joel; (16—21.) was made, or proposed, "to them and to their children;" and not to those present only, but to all however dispersed, whom God should call by his gospel (*Marg. Ref.* a—d.) Peter's words, as suggested by the Holy Spirit, implied the calling of the Gentiles also; yet he could not himself at this time understand them in that sense (*Notes*, 1:4—8. 3:19—21. 10:9—16.)—The promise, as made to Abraham, included also his posterity; and that of the new covenant did the same to those who should be interested in it: and the language here accords with this. (*Notes*, *Jer.* 32:39 —41. *Rom.* 11:11—21. 1 *Cor.* 7:10—14.) The male descendants of Abraham were circumcised, as included in the promise and as a part of the visible church; and this passage may intimate, that the infant-offspring of Christians, being also included in the promise, and in the covenant of their parents, and being a part of the visible church, should be admitted to baptism, which is the outward sign of the same spiritual blessings, as circumcision was. (*Note*, *Gen.* 17:9—12.)—Besides this general address, Peter bore witness to the truth, and in the name of God charged his audience with very many other words: the substance of which was, that they ought to embrace the gospel, without waiting for the concurrence of their rulers and teachers, or the rest of the people; (*Note*, *Luke* 12:54—57.) and, by thus entering into the church and kingdom of Christ, should save themselves from the destruction which impended over that perverse and rebellious generation of Israel, for obstinately rejecting the promised Messiah; as well as that they should "flee for refuge" to Jesus, "from the wrath to come." (*Marg. Ref.* e—h. *Notes*, *Heb* 6:13 —20.)

They were pricked. (37) Κατενυγησαν. Here only N. T.—*Gen.* 34:7. *Ps.* 109:16. *Sept.* Κατανυξις, *Rom.* 11:8 Εκ κατα, et νυσσω, *John* 19:34.—*The gift.* (38) Την δωρεαν

41 ¶ Then they that [f]gladly received his word [g]were baptized: and the same day there were [h]added *unto them* about three thousand souls.

42 And [m]they continued steadfastly in the apostles' doctrine and [n]fellowship, and [o]in breaking of bread, [p]and in prayers.

43 And [q]fear came upon every soul: and [r]many wonders and signs were done by the apostles.

44 And all that believed were together, [s]and [t]had all things common;

[*Practical Observations.*]

45 And [t]sold their possessions and goods, [u]and parted them to all *men*, as every man had need.

46 And they continuing [x]daily with one accord in the temple, [y]and breaking bread [z]from house to house, [z]did eat their meat with gladness and [a]singleness of heart,

47 Praising God, [b]and having favour with all the people. And [c]the Lord added to the church daily such as should be saved.

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37. 8:6—8. 13:48. 16:31—34. Matt. 13:44—46. Gal. 4:14,15. 1 Thes. 1:6. k See ver. 38. 1 47. 1:15. 4:4. Ps. 72:16,17. 110:3. Luke 5:5—7. John 14: 2. m ch 46. 11:23. 14:22. Mark 4:16,17. John 8:31,32. Gal. 1:6. Eph. 2:20. 1 Col. 1:23. 2 Thes. 3:11. Heb. 10:39. 2 Pet. 3:1,2,17,18. 1 John 2:19. n 4:23. 5:12—14. Jude 1:3,7. o 20:7,11. 1 Cor. 10:16,17,21. 11:20—26. p 1:14. 4:31. 6:4. Rom. 12:12. Eph. 6:18. Col. 4:2. Heb. 10:25. Jude 20. q 5:11,13. Esth. 8:17. Jer. 33: 9. r ch. 5:5. Luke 7:16. 8:37. s 3:6—9. 4:33. 5:12,15,16. 9:34,40. Mark 16:17. John 14:12. t 4:32. 5:4. 6:1—3. 2 Cor. 8:9,14,15. 9:6—15. 1 John 3:16—18.

t 4:34—37. 5:1,2. 11:29. Luke 12:33,34. 16:9. 18:22. 19:8. u Ps. 112:9. Prov. 11:24,25. 19:17. Ec. 11:1,2. Is. 58:7—12. 1 Tim. 6:18,19. Jam. 2:14—16. 5:1—5. x 3:1. 5:42. Luke 24:53. y 42. 20:7. * Or, *at home*. 1:13. 1 Cor. 11:20—22. z 16:34. Deut. 12:7,12. 16:11. Neh. 8:10. Ec. 9:7. Luke 11:41. 1 Cor. 10: 30,31. a Ps. 86:11. Matt. 6:22. Rom. 12:8. 2 Cor. 1:12. 1 Pe3. Eph. 6:5. Col. 3:22. b 4:21. Luke 19:48. Rom. 14:18. c 39. 5:14. 11:24. 13:48. Rom. 8:30. 9:27. 11:5—7. Tit. 3:4,5.

John 4:10. (*Note*, *John* 4:10—15.)—*Did he testify*. (40) Διεμαρτυρετο. 8:25. 10:42. 18:5. 20:21,23,24. 23:11. 28:23. *Luke* 16:28. 1 *Thes*. 4:6. 1 *Tim*. 5:21. 2 *Tim*. 2:14. 4:1. *Heb*. 2:6. —*Save yourselves*.] Σωθητε.—*Untoward*.] Σκολιας. *Luke* 3:5. *Phil*. 2:15. 1 *Pet*. 2:18.—*Deut*. 32:5. *Ps*. 78:8. *Prov*. 4:24. *Is*. 27:1. 40:4. 42:16. *Sept*.

V. 41. The apostle had exhorted "every one" of them to be baptized, and "those who gladly received the word" were baptized. As therefore it is highly improbable, that there should have been none of John's disciples in this large company; we may fairly infer, that Christ's baptism was not precisely the same institution with John's; and that from this time, at least, John's disciples were baptized when they were admitted into the Christian church, according to the form appointed by our Lord after his resurrection. (*Notes*, 19:5,6. *Matt*. 28:19,20. *John* 3:22—24.)—Peter exhorted the Jews to be baptized in the name of Jesus Christ, as professing their faith in him, the Messiah; yet there is no reason to doubt, that they were baptized, "in," or "into, the name of the Father, of the Son, and of the Holy Ghost," according to the appointed form.—As so great a number were baptized on this occasion, and as they were not by the river Jordan, "where was much water," or near to any other river; but in the midst of a populous city, crowded also with strangers, it is at least highly probable, that they were not baptized by immersion: especially seeing the baptism of the Holy Ghost, represented by it, is constantly, and in several places of the chapter, spoken of, as "*poured* out" upon them. (See on 33.)—The numerous converts made on this occasion, though at first "pricked to the heart," are said to have "*gladly* received" Peter's word. They were deeply convinced of their guilt and danger; and they rejoiced to hear of a free forgiveness, through that Saviour whom they had concurred in crucifying: so that they cheerfully ventured all the consequences of embracing the gospel, and joining themselves, by baptism, to the despised and persecuted disciples of Jesus. (*Marg*. *Ref*. i. *Notes*, 16:29—34. *John* 16:8—11,14,15. *Rom*. 10:5—11.)

Gladly.] Ασμενως. 21:17. Not elsewhere: *prompte, cum gaudio*.—*Were added*.] Προσετεθησαν. 47. 5:14. 11:24. 12:3. 13:36. *Luke* 3:20, *et al*. (*Marg*. *Ref*. l.)

V. 42, 43. The conversion of this great multitude was *sudden*; yet their profession was not transient or wavering: for they steadfastly attended on the instructions of the apostles, and adhered to their doctrine, though doubtless many efforts would be made to draw them aside, by reasoning, ridiculing, menacing, or affecting to pity them, as deluded enthusiasts. They also associated with the apostles and disciples in religious conference and worship, joining with them in "breaking of bread," as well as in prayers. (*Marg*. *Ref*. m—p.) This seems to refer to the administration of the Lord's supper, in remembrance of the atoning sufferings and death of Christ; which evidently took place very frequently in the primitive times. (*Notes*, 1 *Cor*. 10:14—17. 11:17—28.)—The impression also, which these transactions made upon the spectators and all who heard of them, was very great: for all the people were over-awed, and afraid of attempting any thing against the disciples; as they saw evident and signal miracles wrought by the apostles, in confirmation of the resurrection and power of the crucified Jesus. (*Marg*. *Ref*. q, r. *Note*, 5:12—16.)

They continued steadfastly. (42) Ησαν προσκαρτερουντες. 46. See on 1:14.—*Fellowship*.] Τη κοινωνια. *Rom*. 15:26. 1 *Cor*. 1:9. 10:16. 2 *Cor*. 6:14. 8:4. 9:13. 13:13. *Heb*. 13:16. 1 *John* 1:3,6,7, *et al*. Κοινωνος. *Matt*. 23:30. *Luke* 5:10.

V. 44—47. Many of the converts were strangers, who probably were detained at Jerusalem longer than they had intended, in order to get a further insight into the religion which they had embraced; and others were poor: the more affluent, therefore, of the company were contented to share their abundance, in common with their poorer brethren. (*Marg*. *Ref*. s—u. *Notes*, 4:32—37. *Gal*. 6:1—5.) This was a remarkable evidence of their indifference about the world; of their joy and confidence in the Lord; in his providential care, as well as in his mercy and grace; of their love and gratitude to him, and of their cordial affection to one another, though just before they had been strangers, and divided from each other. (*Notes*, 10:9—16. *Is*. 11:6—9. 65:24,25.) Perhaps the predictions which they had heard concerning the approaching desolations of Jerusalem and Judea might concur in influencing them to sell their estates and possessions, that they might impart to every one of the company as each had need. (*Note*, 14—21.) This was peculiarly suitable to the state of the church at that time, and the same *disposition* ought always to prevail: yet it is evident, that the same way of expressing it is not required, nor would it be in general expedient. (*P*. *O*. *Matt*. 26:1—13. 2 *Cor*. 8:10—15.) Indeed it was done at this time, not by *command* or *constraint*, but voluntarily. (*Note*, 5:1—11, *v*. 4.)—The minds of the new converts were occupied almost entirely with the important concerns of eternal salvation: and as numbers of them were far from home, and probably had not many secular affairs to attend on; they daily continued in the most harmonious manner, to meet together in the courts of the temple for the worship of God, and in the houses of believers, one after another, as they had opportunity; where they hospitably entertained each other, as well as joined in sacred ordinances. (*Note*, *Prov*. 8:34.) Thus their very meals were sanctified; as they used the good gifts of God with cheerful gratitude, and in a simple dependence on him, and desire to please him.—They were also greatly occupied in celebrating the praises of God, and blessing him for all his unspeakable benefits: so that even the Jews, who did not join them, held them in great estimation, and showed great favour to them. (*Note*, 4:32—35.) What a lovely exhibition of the effects of genuine Christianity, when applied and blessed by the Spirit of God! What *excellent* and what *happy* characters does it form! Thus the Lord from day to day, inclined the hearts of more and more to embrace the gospel, and join themselves to the disciples of Jesus: and they did not merely profess to be disciples, but were actually brought into a state of acceptance with God, as penitent believers in Christ. (*Marg*. *Ref*. b, c. *Note*, 9:31.)

Sold. (45) Επιπρασκον. 4:34. 5:4. *Matt*. 13:46, *et al*.—*Continuing with one accord*. (46) Προσκαρτερουντες ὁμοθυμαδον. See on 1:14.—*With gladness*.] Εν αγαλλιασει. See on *Luke* 1:41.—*Singleness*.] Αφελοτητι. Here only. '*Liberalitas erga pauperes, ex modesto hilarique animo profecta*.' Schleusner. Απλοτης, *Eph*. 6:5.—*The church*. (47) Τη εκκλησια. See on *Matt*. 16:18.—The word is here used, the first time, for the assembled disciples of Jesus.—*Such as should be saved*.] Τους σωζομενους. *Luke* 13:23. 1 *Cor*. 1:18. 2 *Cor*. 2:15. *Rev*. 21:24. *Deut*. 33:29. *Is*. 45:20. 66:19. *Jer*. 44:14. *Sept*. (*Note*, *Rom*. 11:1—6.)

PRACTICAL OBSERVATIONS.

V. 1—13. Delays as to the performance of God's promises, till the appointed time is "fully come," are peculiarly advantageous to those, who wait on him in patient faith and fervent persevering prayer. When a company of believers are "of one heart," thus to seek and hope for "the pouring out of his Holy Spirit," a revival of true religion may reasonably, nay confidently, be expected: for the promise stands sure, that "our heavenly Father will give his Holy Spirit to them that ask him." (*Notes*, *Jer*. 32:39—41. *Luke* 11:5—13, *v*. 13.)—We cannot explain the manner of his operation; but we may perceive, that with invincible power he bears down all the opposition of pride and worldly lusts and prejudices, as "with a rushing mighty wind;" and changes the heart like a vehement fire. Sound judgment, heavenly wisdom and knowledge, fervent affections, holy boldness, and a ready utterance in the things of God, are his gifts to those whom he qualifies for the sacred ministry, or to serve the church of Christ in any important public situation; for which all ought simply to depend on him, according to their need. We do not expect such miraculous powers, as were communicated to the apostles on the day of Pentecost; yet we share the benefit of them; both in the demonstrative evidence thus given to the truth of the gospel, and in the infallible declaration, which they have authenticated and transmitted to us, concerning the way in which we may be saved. The remarkable pouring out of the Spirit, even in his ordinary influences and operations, will always produce a measure of the same effects, as this extraordinary communication did. (*Note*, *Is*. 32:15.) It will soon be "noised abroad;" many will be excited to examine into it, and to make their observations; many will be astonished at the change wrought in such persons as were before known to be careless, ignorant, or illiterate, and at the things spoken by

CHAPTER III.

Peter and John, at the temple, heal one who had been lame from his birth, 1—8. The people, being astonished, throng around them, 9—11. Peter declares that this miracle had been wrought by the power, and through faith in the name of Jesus, whom they and the other Jews had delivered to be crucified, but whom God had raised from the dead, 12—16; he supposes that they did it ignorantly, and shows that God had thus fulfilled the Scriptures, 17, 18; he exhorts them to "repent and be converted, that their sins" may be pardoned, and they made partakers of the promised blessing, 19, 20; and refers them to Moses and all the prophets, whose predictions were fulfilled in Jesus the Saviour, whom God had sent to bless them, in turning them from their iniquities, 21—26.

NOW [a]Peter and John [b]went up together into the temple at [c]the hour of prayer, *being* the ninth *hour*.

2 And a certain man, [d]lame from his mother's womb, was carried, [e]whom they laid daily at the gate of the temple [f]which is called Beautiful, [g]to ask alms of them that entered into the temple;

3 Who, seeing Peter and John about to go into the temple, asked an alms.

4 And Peter, [h]fastening his eyes upon him, with John, said, [i]Look on us.

5 And he gave heed unto them, expecting to receive something of them.

6 Then Peter said, [k]Silver and gold have I

a 4:13. 8:14. Matt. 17:1. 26:37. John 13:23—25. 20:2—9. 21:7, 18—22. Gal. 2:9.
b 2:46. 5:25. Luke 24:53. c 10:3, 30. Ex. 29:39. Num. 28:4. 1 Kings 18:36. Ps. 55:17. Dan. 9:21. Luke 1:10. 23:44—46. d 4:22. 14:8. John 9:1—3. e Luke 16:20. f 10. g 10:4, 31. Luke 18:35. John 9:8. h 11:6. 14:9, 10. Luke 4:20. i 12. John 5:6. 11:40. k Matt. 10:9. 1 Cor. 4:11, 12. 2 Cor. 6:10. 8:9. Jam. 2:5.

them; and they will be led to acknowledge, that there is something real and wonderful in it: others will stand in doubt, and not know what to determine about it: nay, some, more ignorant, self-important, malignant, and daring, will, without hesitation or competent information, even pronounce the whole enthusiasm, delusion, hypocrisy, imposture, or perhaps intoxication, and so treat it with scorn and derision! "But wisdom is justified by all her children." (*P. O. Matt.* 12:22—30.)

V. 14—21. If we are indeed influenced by the Spirit of truth, holiness, and love, we shall meekly bear, or reply to, the most injurious reflections; assigning the cause of those effects, which excite many and discordant opinions. Thus, even curiosity and malicious reproaches will give the ministers of Christ an opportunity of bearing testimony to the truth, before those who have been strangers and enemies to it. On such occasions, it is peculiarly important for us to show the agreement of our sentiments, mind, heart, and conduct, with the doctrines, promises, predictions, examples, and precepts of Scripture; clearly and strongly arguing from the sacred word, as undoubted truth; and applying every subject, as cogently as possible, to the hearts and consciences of our hearers. To suppose, however, that, now Christianity is publicly professed among us, and we have no longer need of the miraculous gifts of the Holy Spirit, we therefore do not want his sanctifying operations; is as unreasonable, as it would be to argue from the present improved state of agriculture, that the influences of the sun and rain are become unnecessary: and the state of those congregations, where such notions are maintained, too plainly show the real tendency of them. If Peter and Paul should come again on earth to preach the gospel, and to confirm their doctrine with the most undeniable miracles; no saving effects would follow, except the Holy Spirit were given to render the word successful. But, in fact, the whole gospel will seldom, if ever, be faithfully preached, with earnest and faithful application to the heart and conscience; except when the minister is in some good measure enabled to speak, as "the Spirit gives him utterance." Even Peter and the other apostles were manifestly raised above themselves, when thus "filled with the Holy Ghost;" and their singular boldness and liberty, in discoursing concerning the wonderful works of God, as evidently proved that they were supernaturally aided, as the new tongues with which they spake. (*Note, Mark* 16:17, 18.) Such assistance we may expect, and shall experience from time to time, when called to bear witness to "the truth as it is in Jesus." It should also be noticed, as the evident doctrine of the sacred oracles, that when God so remarkably pours out his Spirit, in abundance of spiritual gifts and graces, on numbers of every rank and station, as to effect a great revival of true religion; it may also be expected, that he will remarkably punish those who persist in neglecting and despising his great salvation. Assuredly, at that solemn period which is so often foretold, and prefigured in Scripture; when "the sun shall" literally "be turned into darkness," and the whole visible creation be destroyed by one common conflagration, to introduce "the great and notable day" of "judgment, and perdition of ungodly men;" none will escape that dreadful condemnation, and the subsequent vengeance, except those who have previously called upon the name of the Lord, in and through his Son Jesus Christ, as the only Saviour of sinners, and the Judge of mankind. But, on the other hand, whosoever of any age, nation, rank, or character, now calls on the name of the Lord, in this appointed manner, shall then be completely saved, and made an heir of eternal life.

V. 22—36. The enmity of the human heart against God appears especially in the scornful hatred, generally manifested against those whom he has most evidently owned and approved. The doctrine, miracles, character, and crucifixion of Jesus form the chief proof of this: but instances confirming and illustrating the same conclusion have been multiplied in every age.—The "determinate counsel and foreknowledge of God" cannot be the motive of men's actions, being wholly unknown by them, or unthought of at the time; and therefore can form no excuse for their sins. In permitting ungodly men to follow their own inclinations, God brings to pass those events which he has purposed and predicted: but his decrees, and their accomplishment, are most holy, wise, righteous, and good; whereas the instruments by which he works are actuated by the basest motives, and aim at the gratification of their worst passions. (*Notes, Gen.* 50:20. *Is.* 10:5—7.) This was most evident in the crucifixion of Christ; which, "as appointed of God," was the most glorious display of all the divine perfections, and replete with the richest blessings to mankind; but, as perpetrated by the Jews, it was the grand discovery of human depravity, and in all its circumstances, the greatest single act of wickedness which ever was or can be committed. Men of this character aim to counteract the purposes of God, at the very time when they are accomplishing them: and when he has wrought by them, as long as he sees good, he turns his hand against them to their destruction. As it was "not possible," that the Redeemer should be held under the power of death, though he endured the pain of it; so it cannot be, that the Scripture should be broken, or that his believing people should come short of that blessed resurrection of which he was the glorious First-fruits. After his example, they are taught to "set God always before them," to walk as in his presence in humble obedience, and in confidence that they "shall not be moved." In proportion to the degree of their faith and hope, their hearts rejoice and dictate praises to their tongues.—They too learn to meet death with a comfortable hope, that, though "their flesh see corruption" in the grave, yet it shall not finally be left there, and that their souls shall never experience the miseries of the place of torment. Through their crucified, risen, and ascended Saviour, "the ways of life" are made known to them also; and, from present earnests, they are encouraged to expect that they shall be filled with the joy of God's presence and favour for evermore. (*P. O. Ps.* 16.) But all this springs from their assured belief, grounded on prophecies, miracles, and abundant external and internal proofs, and the effectual teaching of the Holy Spirit, by these proofs, that Jesus is indeed ascended into the heavens. Pious kings, patriarchs, and prophets of old, looked forward to these events with joyful expectation; and died assuredly believing that the Redeemer would appear to overcome death, and to open the gates of heaven to all that trusted in him. An innumerable company of witnesses testify, that the crucified Jesus was he; and that, being risen from the dead, "he is exalted by the hand of the Father," to communicate all blessings to his people, and to put all his enemies under his feet. Therefore "let all men know assuredly," that Jesus is the Lord and Judge of the whole world, and the anointed Saviour of all who obey him. (*Notes, Matt.* 13:16, 17. *Luke* 10:23, 24. *Heb.* 11:13—16. 1 *Pet.* 1:10—12.)

V. 37—41. When the solemn truths of Scripture are declared with plain and direct application to the conscience, attended by the convincing Spirit of God, the proud, stout, and hard heart begins to tremble and be disquieted: nor will the salvation and kingdom of "the Prince of peace," ever be welcome to those who never were "pricked to the heart," by humiliating convictions of sin, (generally accompanied with alarm also,) so as to be excited to earnest inquiries, "What shall we do?" (*Note, Zech.* 12:9—14, *v.* 10.) But the most desperate enemies, when thus awakened, should be exhorted to repent, and believe in Jesus, and to prove and profess their faith, in the way prescribed by his holy word. Still repentance and remission of sins are preached to "the chief of sinners," in the Redeemer's name: still the Holy Spirit seals the blessing on the believer's heart: still the encouraging "promises are to us, and to our children;" who possess manifold advantages and opportunities, through the faith and obedience of their parents: still the same blessings are sent to "all that are afar off, even as many as the Lord our God shall call." We should therefore embrace this salvation ourselves: and then, as we have opportunity, and as we are able, we should testify, warn, exhort, invite, and persuade sinners to save themselves from the perverse and crooked generation of those who reject the gospel. But if our teachers and rulers, or a large majority of our neighbours, nay, even if our nearest relatives refuse to go with us in the way to heaven, or would hinder us from going; we must stop our ears to their blandishments, persuasions, reproaches, and persecuting opposition, and escape for our lives from the ruin impending over them.—Under the teaching of the Holy Spirit convinced sinners "gladly receive the word" of salvation, and find "peace and joy in believing;" they boldly profess the truth which before they despised, renouncing worldly interests, pleasures, and companions; and, joining themselves to the Lord and his people, they delight in attending on his ordinances, and in keeping his commandments.

V. 42—47. When shall we behold the whole company of

none; [l]but such as I have give I thee: [m]In the name of [n]Jesus Christ of Nazareth, rise up and walk.

7 And [o]he [p]took him by the right hand, and [q]lifted *him* up and immediately his feet and ancledones receive [r]strength.

8 And [s]he, leaping up stood, and walked, and entered with them into the temple, walking, and [t]aping, [u]and praising God.

9 And all [v]the people saw him walking, and praising God.

10 And [w]they knew that it was he which sat for alms at the Beautiful gate of the temple: [x]and they were filled with wonder and amazement at that which had happened unto him.

11 And as the lame man which was healed [y]held Peter and John, [z]all the people ran together unto them [a]in the porch that is called Solomon's, greatly wondering. [*Practical Observations.*]

12 ¶ And when Peter saw *it*, he answered unto the people, [b]Ye men of Israel, why marvel ye at this? [c]or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

13 The [d]God of Abraham, and of Isaac, and of Jacob, the God of our fathers, [e]hath glorified his Son Jesus; [f]whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let *him* go.

14 But ye denied [g]the Holy One, and the Just, [h]and desired a murderer to be granted unto you;

15 And killed the [i]Prince of life, [k]whom God hath raised from the dead; [l]whereof we are witnesses.

16 And [m]his name, [n]through faith in his name, hath made this man strong, whom ye see and know; yea, the faith which is by him hath given him this [o]perfect soundness in the presence of you all.

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[l] Mark 14:8. 2 Cor. 8:12. 1 Pet. 4:10. [m] 16. 4:7, 9:34. 16:18. 19:13—16. Matt. 7:22. Mark 16:17. [n] 2:22,36. 4:10. 10:38. John 19:19. [o] 9:41. Mark 1:31. 5:41. 9:27. Luke 13:13. [p] 14:40. Is. 35:6. Luke 6:23. John 5:8,9,14. [q] Ps. 103:1,2. 107:20—22. Luke 17:15—18. 18:43. [r] 14:11. Mark 2:11,12. Luke 13:17. [s] 2. 4:14—16,21,22. John 9:3. 18—21. [t] 2:7,12. Luke 4:36. 9:43. John 5:20. [u] Luke 8:39. [x] 2:6. [y] 5:12. John 10:23. [z] 2:22. 13:26. Rom. 9:4. 11:1. [a] 10:25,26. 14:11—15. Gen. 40:8. 41:16. Dan. 2:28—30. John 3:27,28. 7:18. [b] 5:30. 7:32. Ex. 3:6,15. Ps. 105:6—10. Matt. 22:32. Heb. 11:9—16. [c] 2:23—36. 5:31. Ps. 2:6—12. 110:1,2. Matt. 11:27. 28:18. John 3:35,36. 5:22,23. 7:39. 12:16. 13:31,32. 16:14,15. 17:2—5. Eph. 1:20—23. Phil. 2:9—11. [d] 2:23,24. 5:30. 13:27, 28. Matt. 27:2,18—25. Mark 15:11. Luke 23:18—21. John 18:40. 19:15. [e] 2:27. 4:27. 7:52. 22:14. [f] s. 16:10. Zech. 9:9. Mark 1:24. Luke 1:35. Jam. 5:6. 1 Pet. 3:18. 1 John 2:1. Rev. 3:7. [f] Mark 15:7. Luke 23:19,25. [g] Or, *Author*. John 1:4. 4:10,14. 5:26. 10:28. 11:25,26. 14:6. 17:2. Rom. 8:1,2. 1 Cor. 15:45. Col. 2:3,4. 1 John 5:11,12,20. Rev. 21:6. 22:1,17. [g] *See on* 2:24,32. [h] 1:22. 10:40,41. 13:30—32. 16. 4:7,10,30. 16:18. [k] 14:9. 19:13—17. Matt. 17:19,20. 21:21,22. Mark 11:22,23. 16:17,18. Luke 17:5,6. John 11:12. 1 Cor. 13:2. 18. 4:14—16. Deut. 32:4. John 7:23.

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those who have been baptized in the name of the Lord Jesus, disposed to copy the example of these first-fruits of the gospel? This specimen of the genuine nature and tendency of Christianity ought carefully to be studied: for unless our views, pursuits, affections, and conduct, in good measure correspond with their's, we have great reason to question whether we be truly believers. Indeed hasty conversions, from one creed or sect to another, are seldom followed by such a steadfastness in faith and practice, "as becomes the gospel of Christ:" yet these things have been, and will again be united; and we must therefore form no general rules without allowing for exceptions. Rather let us diligently copy the pattern here exhibited, and pray without ceasing for the "pouring out of the Spirit," to produce these blessed effects in us and around us: that we too may "continue steadfastly in the apostles' doctrine," and "in fellowship" with all true believers; that our attendance on the Lord's table may be more frequent, serious, and influential, than it generally is at present; that we may abound more in social prayers and supplications for each other, and for the success of the gospel; that we may delight daily in attending to the word of God, when we have opportunity, and leisure from other duties; that we may "use hospitality without grudging," and communicate liberally to our needy brethren; and that "whether we eat, or drink, or whatever we do, we may do all to the glory of God," "in gladness and singleness of heart," at a distance from avarice, selfishness, intemperance, pride, envy, contention, or any of those manifold evils, which corrupt, disgrace, and divide the church of Christ. Thus we shall over-awe our inveterate enemies, even without the power of working miracles: thus we shall "show forth the praises of him, who hath called us out of darkness into his marvellous light;" silence the slanders, and soften the prejudices, of those who are without; and dispose them to favour us, and attend to "the doctrine of God our Saviour." And when the most unlikely persons, (such as the crucifiers of the Lord Jesus,) are transformed by the gospel into harmless, peaceful, loving, and exemplary worshippers and servants of God, it may be expected, that "the Lord will add to his church daily such as shall be saved."—Even those who, like Peter, have been overcome by temptation, to act inconsistently with their holy profession; if indeed they are deeply humbled, and made more bold and zealous for the cause of their gracious Lord: may yet hope to be employed as his instruments in forwarding so blessed a work, for his glory and the salvation of souls. May the Lord then pour out his Holy Spirit on all ministers, Christians, and congregations, for these blessed purposes, till "the earth be filled with the knowledge of his glory!" Amen! and Amen.

NOTES.—Chap. III. V. 1—11. The events, recorded in this chapter and that which follows, seem to have occurred soon after those which have been considered. (*Note*, 2:44—47.)—The apostles and primitive believers generally attended the temple-worship at the hours of prayer; of which the third and the ninth, or nine o'clock in the morning and three in the afternoon, when the morning and evening sacrifices were offered with burning of incense, were the chief. (*Marg. Ref.* a—c. 10:3—8. *Ex.* 29:38—41. 30:1—10. *Num.* 28:3—8. *Luke* 1:8—10. *Rev.* 8:1—6.) The two apostles, Peter and John, seem, however, on this occasion to have gone up to the temple apart from the others; perhaps to seek an opportunity of preaching to the people, as well as to offer their supplications before God. The lame man, healed by them, was above forty years old, and had been a cripple from his birth. (*Marg. Ref.* d—g. 4:22.)—The Beautiful gate of the temple was erected by Herod the Great: it was above fifteen yards high and about eight yards wide, being formed of Corinthian brass, with the most exquisite workmanship. It is supposed to have separated the court of the Gentiles from the inner court.—The purpose of the apostles to work a miracle in this man's behalf, seems to have arisen from an immediate divine suggestion to their mind.—The declaration of Peter, that he had no silver or gold to bestow, as made after some of the possessions had been sold, and intrusted to the disposal of the apostles, may be considered as a proof, that they were not in the least enriched by the liberality of their brethren.—But, though he could not answer the man's expectations in this way, he was willing to help him, according to the ability committed to him. The circumstances attending this miracle need no comment: we, as it were, see the man making trial of his limbs, and the strength thus unexpectedly communicated to them, in every way which he could imagine; and expressing in the most lively manner his admiring gratitude to God, and his affection for the instruments of this mercy to him. (*Marg. Ref.* h—q. *Notes*, 14:8—10. *Is.* 35:5—7. *Matt.* 11:2—6.)—Some think, that he held the apostles, as unwilling to part with them, not only from affection, but also from fear, lest when they were gone his lameness should return.—It may be doubted whether, if one, born a cripple, who had never walked, should by ordinary means be immediately restored to perfect soundness, he would be able at once to use his limbs, and to show his vigour and agility in the manner here described.—As it is probable that this man had, for a considerable time, been laid at the gate of the temple; he must often have heard concerning Jesus and his miracles, and perhaps he had seen him and heard his instructions. He had not, however, applied for healing; and it had pleased the Saviour to leave him under his malady, that the miracle performed in this extraordinary case, by the witnesses of his resurrection, might "manifest his glory" more illustriously, than if he himself had wrought it before his crucifixion. (*Note*, *Matt.* 21:14—16.)—The multitudes drawn together by the report of this miracle, were probably collected, not only from the courts of the temple, but from the adjacent parts of the city. (*Marg. Ref.* r—x.)—*Solomon's.* (11) *Note*, *John* 10:22—24.—There is not the least probability in the tradition of the Jews, that this very portico was built by Solomon, and was spared by the Chaldeans, when they burnt the rest of the temple.

Together. (1) Επι το αυτο. See on 2:1.—*Beautiful.* (2) Ωραιαν. 10. *Matt.* 23:27. *Rom.* 10:15.—*Fastening his eyes.* (4) Ατενισας. 12. 1:10. 6:15. 7:55. 10:4. 11:6. 13:9. 14:9. 23:1. *Luke* 4:20. 22:56. 2 *Cor.* 3:7,13.—*He gave heed.* (5) Επειχεν. 19:22. *Luke* 14:7. *Phil.* 2:16. 1 *Tim.* 4:16.—*Feet.* (7) Αι βασεις. Here only.—*Ankle-bones.*] Τα σφυρα. Here only. 'Α σφυρα, *malleus, ob mallei similitudinem.*' Schleusner.—*Received strength.*] Εστερεωθησαν. 16. 16:5. *A στερεος, robustus, validus.* 1 *Pet.* 5:9.—*Leaping up.* (8) Εξαλλομενος. Here only.—*Leaping.*] Αλλομενος. 14:10. *John* 4:14. Not elsewhere.—*Is.* 35:6. *Sept.*—*Amazement.* (10) Εκστασεως. See on *Mark* 5:42.—*Greatly wondering.* (11) Εκθαμβοι. Here only.—Α θαμβος. 10.—Εκθαμβεομαι. See on *Mark.* 9:15.

V. 12—16. Notwithstanding the multiplied miracles which Jesus had wrought, and the astonishing events which had lately taken place at Jerusalem; the Jews had so little applied their minds to them, that each new miracle excited amazement, as if they had not seen any before, or could not tell what to infer from it. It is indeed probable, that they did not expect to witness any thing of this kind, after Jesus had been put to death. The apostle therefore demanded of them, why they were so astonished at this miracle, when so many others, all combining to prove the same doctrine, had already been performed among them. Or why did they look to him and John, as if they had healed the man by their

17 And now, brethren, I [m]wot that [n]through ignorance ye did *it*, as *did* also your rulers.

18 But [o]those things which God before had showed by the mouth of [p]all his prophets, that Christ should suffer, he hath so fulfilled.

[*Practical Observations.*]

19 [q]Repent ye therefore, and [r]be converted, that your sins may be blotted out, [s]when the times of refreshing shall come from the presence of the Lord;

20 And [t]he shall send Jesus Christ, which before was preached unto you:

21 Whom [u]the heaven must receive until [v]the times of restitution of all things, which God hath spoken by the mouth of all his [z]holy prophets since the world began.

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m 7:40. Gen. 21:26, 39:3, 41:15. Ex. 32:1. Num. 22:6. Rom. 11:2. Phil. 1:22. n 13:27. Num. 15:24—31. Luke 23:34. John 7:26,27,52, 16:3. 1 Cor. 2:8. 2 Cor. 9:14. 1 Tim. 1:13. o 17:2,3. 26:22,23. 28:23. Luke 24:26,27,44. 1 Cor. 15:3,4. 1 Pet. 1:11. Rev. 19:10. p Gen. 3:15. Ps. 22:6?. Is. 53. Dan. 9:26. Zech. 12:10, 13:7. q *See on* 2:38. 11:18. 2 Tim. 2:25. r 11:21. 15:3. 26:18—20. 28:27. Ps. 51:13. Is. 6:10. 55:6,7. Jer. 31:18—20. Lam. 3:40. 5:21. Ezr. 18:30—32. Dan. 9:13. Hos. 14:2. Matt. 13:15. 18:3. Luke 1:16. Jam. 4:7—10. 5:19,20. 1 Pet. 2:25. *Gr.* s Deut. 4:29—31. 1 Kings 8:48—50. Ps. 32:1—5. 51:1—3,9. 103:12. Is. 1:16—18. 43:25. 44:22. Jer. 31:33,34. 50:20. Mic. 7:18,19. t 21. 1:6,7. 17:26.

Ps. 72:6—19. 98: Is. 2:1—3. 49:10—22. 51:11. 52:1—10. 54:1—14. 60:61: 9,9—11. 62:1—5. 65:17—25. 66:10—14,18—22. Jer. 31:22—26. 32:37—41. 33:15—26. Ez. 34:23—31. 37:21—28. 39:25—29. Hos. 2:19—23. Joel 3:16—21. Am. 9:13—15. Mic. 7:14,15. Zeph. 3:14—20. Zech. 8:20—23. Rom. 11:25,26. 2 Thes. 1:7,10. 2 Pet. 3:3. u 26. 17:31. Matt. 16:27,28. 24:3,30,36. Mark 13:26,30—32. Luke 19:11. 21:27,28. 2 Thes. 2:2,8. Rev. 1:7. 19:11—16. x 1:11. y *See on* 19. Is. 1:26,27. Mal. 3:3,4. 4:5,6. Matt. 17:11,12. Mark 9:11—13. z 10 43. Luke 1:70. 2 Pet. 1:21. 3:2. Rev. 18:20. 22:6.

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own power; or as if their own "holiness," or *godliness*, had given them some peculiar interest in the favour of God? (*Marg. Ref.* z, a.) For this was by no means the case: on the contrary, "the God of their fathers" had wrought this, and all the other wonders which they had witnessed, in order to honour his Son Jesus, "whom he had glorified" at his right hand in heaven. Indeed they had delivered Jesus as a condemned malefactor to Pilate, "because he called himself the Son of God;" rejecting their promised Messiah, and prevailing with Pilate by importunity to crucify him, when, convinced of his innocence, he "had determined to release him." Nay, at the same time that they thus unanimously and deliberately renounced this righteous Saviour, this "holy One of God;" they had desired the release of a murderer. (*Marg. Ref.* b—f. *Notes*, 2:33—36. *Matt.* 27:19—26. *Mark* 15:6—10. *Luke* 23:13—25.) Thus, they had wickedly preferred a wretch who destroyed men's lives, to "the Prince of life;" the Author of life and salvation, from whom alone spiritual and eternal life could be obtained; and they had murdered him by the hands of the Gentiles! But though they had thus atrociously dishonoured the Author of life: (*Note*, *John* 1:4,5. 5:24—27. 11:20—27. 14:4—6. *Col.* 3:1—4. 1 *John* 1:1,2. 5:11,12.) yet God his Father had raised him from the dead, of which they were witnesses: and the incontestable miracle, which excited their amazement, had been performed by faith in the name of Jesus, and by power derived from him, in confirmation of their testimony to his resurrection and ascension: nor had they done any thing in restoring this cripple to "perfect soundness," except as their faith had relied on the power of Jesus to perform the cure. (*Marg.* and *Marg. Ref.* g—l.)—*Holiness.* (12) 'Here is a plain evidence of the variation of the Roman doctrine, from that of the apostles, assisted by the Holy Ghost: for the apostles here plainly disclaim any excellency or piety in them, which might make them worthy to be God's instruments, above any others, in working such miracles; but the catechism of the council of Trent plainly declares that God confers on us many benefits by *the merits of the saints*; and Lorinus, on the place, declares, that innumerable histories, and the practice of the church, show that the merits of the saints are prevalent for the working of miracles.' *Whithy.*—*Through faith*, &c.] Some expositors interpret this of the faith which the lame man exercised in the name of Jesus; and the probability that he had heard and seen Christ himself, as well as the *piety* which apparently accompanied his gratitude to Peter and John for his cure, favours the opinion that he was a believer. Yet it does not appear that he previously expected a cure; and the texts referred to, will, I think, convince the attentive reader, that the faith of the apostles was intended. (*Marg. Ref.* k. *Notes*, *Matt.* 21:21,22. *Mark* 11:20—26.) They had used the name of Jesus in faith; and a divine power had, in answer to their expectations, "given perfect soundness" to one, who had been a cripple from his birth, who was forty years of age, and who was well known to the people. This was designed to show that Jesus was risen; that he was indeed the Messiah, and as such honoured by the God of Abraham; and that the apostles were his servants and witnesses.—Every reflecting person must observe the very great difference which there was in the manner of our Lord's working his miracles, and that of his apostles. His language was that of omnipotence and sovereignty, "I will, be thou clean:" "Peace, be still:" "Damsel, arise." Nor did he ever, except in the case of Lazarus, which has been considered, (*Notes*, *John* 11:41—46, *vv.* 41,42.) even appeal by prayer to his Father, or give the least intimation of any power exerted, except what was inherent in himself. He never hesitated to receive the greatest honour which was rendered on these occasions; he never cautioned any man against supposing that he wrought miracles by "his own power, and to manifest his own glory." (*Note*, *John* 2:6—11.) But the apostles wrought their miracles expressly "in his name," and by faith *in him*: they were afraid of receiving any honour to themselves, except as the undeserving instruments in the hands of Jesus: they referred all the honour to their Lord: and they never mentioned the Father; except to show, that the God of Abraham was fulfilling in "his Son Jesus," the promises made to the patriarchs, and was determined to glorify, in every way, that Person whom the Jews had treated with contempt and indignity. No satisfactory reason ever was, or ever can be, given of this manifest difference; but by allowing that Jesus knew himself to be "One with the Father" and coequal to him; and that the apostles were conscious, that they were weak and sinful men, who depended on Jesus alone for every thing.—*His name*, &c.] His power accompanying the use of "his name," with "faith in his name:" even "the faith that is by him," effected the cure. (*Notes*, 4:5—12. 19:13—20.)

Holiness. (12) Ευσεβεια. 1 *Tim.* 2:2. 3:16. 4:7,8,* *et al.* "Godliness." Ex *ευ bene*, et σεβω, *colo.*—*Hath glorified.* (13) Εδοξασε. See on *John* 7:39.—*His son.*] Τον Παιδα αυτου. 26. 4:25,27,30. *Matt.* 12:18.—*Ye denied.*] Ηρνησασθε. 14. 4:16. 7:25. *Matt.* 10:33. *Heb.* 11:24, *et al.* "Ye refused."—*When he was determined.*] Κριναντος αυτου. "When he judged." Pilate proposed it as his judgment; but he was induced by fear to act contrary to his own decision of the cause.—*The Holy One.* (14) Τον Αγιον. *Rev.* 3:7. See on *Mark* 1:24. *Marg. Ref.* e.—*The just.*] Δικαιον. 7:52. 22:14. *Matt.* 27:19,24. *Luke* 23:47. *Jam.* 5:6. 1 *Pet.* 3:18. 1 *John* 2:1.—*A murderer.*] Ανδρα φονεα. 7:52. 28:4. *Matt.* 22:7. 1 *Pet.* 4:15. *Rev.* 21:8. 22:15.—*To be granted.*] Χαρισθηναι. See on *Luke* 7:21. Χαρις, *Acts* 24:27. 25:3,9. *The Prince* (15) Τον Αρχηγον. 5:31. *Heb.* 2:10. 12:2. Not elsewhere. Ex αρχη, *principium*, et αγω, *duco.*—*Perfect soundness.* (16) Ολοκληριαν. Here only N. T.—*Is.* 1:6. *Sept.* Ab ὁλοκληρος, 1 *Thes.* 5:23. Ex ὁλος, *totus*, et κληρος, *sors.*

V. 17, 18. The apostle, having shown the Jews the atrociousness of their crime, was careful not to irritate them needlessly, nor yet to drive them to despair. He was willing candidly to suppose, that both they and their rulers had done this deed in ignorance. This ignorance indeed resulted from pride, prejudice, and many criminal sources; yet "they would not have crucified the Lord of glory, if they had known him." (*Marg. Ref.* m, n. *Notes*, *Luke* 23:32—38, *v.* 34. *John* 19:8—12. 1 *Cor.* 2:6—9. 1 *Tim.* 1:12—14. *Heb.* 6:4—6.) God had, however, in this manner fulfilled the prophecies of the Scripture, concerning the atoning sufferings of their promised Messiah: so that, though "they had thought evil against him, yet God meant it for good."—'Though the ignorance of the whole nation, and especially of the rulers in this case, was such as took away all just excuse in them, on account of their infidelity; (*John* 15:22—24.) yet, because it was occasioned by those prejudices which they had contracted, through the meanness of his character, and their imagination that Christ should not die, and that his kingdom should be temporal, Christ bears with it, till the time of the effusion of the Holy Ghost; and then calls them again by his apostles to repentance.' *Whithy.* (*Note*, *Matt.* 12:31, 32.)—*I wot*, &c. (17) *Marg. Ref.* m.

Before had showed. (18) Προκατηγγειλε. 24. 7:52. 2 *Cor.* 4:25. Not elsewhere.

V. 19—21. As the sin of the Jews was so undeniable and aggravated, and as there was yet hope for them in the mercy of God, through the Saviour whom they had crucified; the apostle exhorted them to repent, and turn from that, and all their other sins, to the acceptable worship and service of God, by faith in his Son. (*Marg. Ref.* q, r. *Notes*, 17:30, 31. 20:18—21. 26:19—23. *Ez.* 18:30—32. *Matt.* 3:2. *Luke* 13:1—5. 24:44—49.) Thus, and thus only, all their sins would be blotted out as a cancelled debt, never more to be charged to their account. (*Marg. Ref.* s. *Notes*, *Ps.* 51:1, 2,9. *Is.* 43:22—25. 44:22.)—The following words may be rendered, perhaps more clearly, "That seasons of refreshment may come from the presence of the Lord; and that he may send Jesus Christ, who hath before been preached unto you, &c."—'Divine refreshment would no doubt immediately mingle itself with the sense of pardon, and eternal happiness would at length certainly succeed. But the following clause seems to intimate that Peter apprehended that the conversion of the Jews, as a people, would be attended with some extraordinary scene of prosperity and joy, and open a speedy way to Christ's descent from heaven, in order to "the restitution of all things."—I find that the learned Vitringa agrees with me in this interpretation.' *Doddridge.* The prophets in general predicted, not only glorious times to the church under the reign of the Messiah, but to the nation of Israel when converted to him. (*Marg. Ref.* y.) That nation had long been harassed and oppressed in various ways, and was at the time when Peter spoke, under the Roman yoke, which was extremely galling: and the wickedness of the rulers and people, in crucifying the Messiah, might seem to have

22 For [a]Moses truly said unto the fathers, [b]A Prophet shall the Lord your God raise up unto you [c]of your brethren, [d]like unto me; [e]him shall ye hear in all things, whatsoever he shall say unto you.

23 And it shall come to pass, [f]*that* every soul which will not hear that Prophet, shall be destroyed from among the people.

24 Yea, [g]and all the prophets from [h]Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days.

25 Ye are [i]the children of the prophets, and of [k]the covenant which God made with our fathers, saying unto Abraham, [l]And in thy Seed shall [m]all the kindreds of the earth be blessed.

26 Unto you [n]first, God, [o]having raised up his Son Jesus, [p]sent him to bless you, [q]in turning away every one of you from his iniquities.

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a 7:37. Deut. 18:15—18. b Luke 13:33. 24:19. John 8:12. 12:46. Rev. 1:1. c Rom. 8 3. 9:5. Gal. 4:4. Heb. 2:9—17. d *See on* Deut. 18:18. e Is. 55:3,4. Matt. 17:4,5. Mark 9:4—7. Luke 9:30—35. John 1:17. 5:24,39—47. Heb. 1:1,2. 2:1. 5:9. f 13:38—41. Deut. 18:19. Mark 16:16. John 3:18—20. 8:24. 12:48. 2 Thes. 1:7—9. Heb. 2:3. 10:28—30,39. 12:25. Rev. 13.8. 20:15. g 19,21. Rom. 3:21. h 13:20. 1 Sam. 2:18. 3:1,20. Ps. 99:6. Jer. 15:1. i 2:39. 13:26. Gen. 20: 7. 27:36—40. 48:14—20. 49: Ps. 105:8—15. Matt. 3:9,10.

1 Chr. 16:17. Neh. 9:8. Luke 1:72. Rom. 9:4,5. 15:8. Gal. 3:29. 1 Gen. 12:3 18:18. 22:18. 26:4. 28:14. Rom. 4:13. Gal. 3:8,16. m Ps. 22:27. 96:7. Rev. 5:9 7:9. 14:6. n 1:8. 13:26,46,47. 18:4—6. 26:20. 28:23—26. Matt. 10:5,6. 15:24 Luke 24:47. Rom. 2:9,10. Rev. 7:4—9. o 15,22. p 20,25. Ps. 67:6,7. 72:1 Luke 2:10,11. Rom. 15:29. Gal. 3:9—14. Eph. 1:3. 1 Pet. 1:3. 3:9. q Is. 59:20, 21. Jer. 32:38—41. 33:8,9. Ez. 11:19,20. 36:25—29. Matt. 1.21. Eph. 5:26,27. Tit. 2:14. 1 John 3:5—8. Jude 24.

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filled up the measure of their national guilt, and ripened them for destruction. But as Jesus, after his resurrection, had directed his apostles to "preach repentance and remission of sins in his name to all nations, beginning at Jerusalem;" (*Note*, *Luke* 24:44—49, *v.* 47.) and as the success of their first attempt had been so signal, and they had hitherto met with no opposition; it is probable, they expected that Christ would soon "restore the kingdom to Israel," having first brought the nation in general to repent and believe in him; (*Note*, 1:4—8.) and would afterwards, by their means, bring the other nations to embrace the religion of Israel, and so, as proselytes, to seek admission into the kingdom of the Messiah. Then, perhaps, they expected that Jesus would return again from heaven, set up a triumphant kingdom on earth; and destroying all obstinate enemies, would introduce those glorious days, which all the prophets had foretold.—It is undeniable, that the apostles, for a considerable time after the day of Pentecost, did not clearly understand many things relating to the calling of the Gentiles, the rejection of the Jews, and the fulfilment of the prophecies. (*Notes*, 2:14—21. 10:9—16,44—48. 11:1—18. 15:1—21. *Matt.* 24:3.) Their minds were enlightened, and their prejudices dissipated; rapidly indeed, yet gradually, and as their present circumstances and duties required. Thus the ancient prophets were inspired to foretell as much as it was proper should at the time be known; yet they did not immediately, or certainly, know the meaning of their own predictions; (*Note*, 1 *Pet.* 1:10—12.) and the apostles and primitive Christians, after the event, understood them far more clearly, than the prophets themselves had done. In like manner, after the conversion of Cornelius, and the council at Jerusalem, Christians in general would understand St. Peter's words, concerning the "pouring out of the Spirit on all flesh," more distinctly than he did when he uttered them; and after the destruction of Jerusalem, and the abolishing of the Mosaic dispensation, the surviving Christians would more exactly perceive the meaning of the words before us, than Peter himself did at the time. Our Lord had told the apostles: "It was not for you to know the times and the seasons, which the Father had put in his own power," (1:7.) and there is ground to believe, that this, in many respects, was not clearly revealed to them, but left to be discovered by the event. (*Note*, 2:14—21.) Had the nation of Israel, as a body, embraced the gospel, "the times of refreshment would have come from the presence of the Lord:" and when the nation shall thus turn to their long-rejected Messiah, those times will come. But the prophets who foretold these events, predicted also a national rejection of the Messiah, and dreadful desolations to the people, with long-continued dispersions. It was not, however, necessary, that the Holy Spirit should on this occasion make known "the times and seasons" of these dispensations; and, without such an immediate revelation, the apostle might expect that these happy times for his nation were at hand. Even to the end of the New Testament, such an obscurity is left on these subjects, that diverse opinions still prevail, in respect of the reign of Christ during the millennium, whether it is to be *personal* or *spiritual*; (*Note*, *Rev.* 20:4—6.) and his coming to set up his kingdom all over the earth, has been very generally, even by diligent expositors and other learned writers, confounded with his coming to judge the world: and in various other particulars this obscurity and inaccuracy is found. Now, that which was to be obscurely foretold, a prophet or apostle might but obscurely foresee: and the historian merely records the apostle's discourse.

Repent. (19) Μετανοησατε 2:38. 8:22. 17:30, *et al.* See on *Matt.* 3:2. *Be converted.*] Επιστρεψατε. 9:35,40. 11:21. 14:15. 15:19. 16:18. 26:18,20. 28:27. *Luke* 22:32. 1 *Thes.* 1:9. *Jam.* 5:19,20. 1 *Pet.* 2:25.—*Blotted out.*] Εξαλειφθηναι. *Col.* 2:14. *Rev.* 3:5. 7:17. 21:4.—*Ps.* 51:1,9. *Is.* 43:25. *Sept.* Εξ et αλειφω, *ungo.*—*When.*] Οπως αν. 15:17. *Luke* 2:35. *Rom.* 3:4.—*Ps.* 9:14. 92:7. 119:101. *Sept.*—"That they may come."—*Of Refreshing.*] Αναψυξεως. Here only. Αναψυχω, 2 *Tim.* 1:16. *Recovery from fainting.* Εκ ανα et ψυχη, *anima.*—*Which was before preached.* (20) Τον προκεκηρυγμενον. 13:24. Not elsewhere. Εκ προ et κηρυσσω, *prædico.*—*Of restitution.* (21) Αποκαταστασεως. Here only. Αποκαθιστημι, *Matt.* 12:13. *Mark* 8:25. A restoration to the condition from which any one has fallen.—'The restoration of Israel. (*Notes*, *Is.* 11:11—16. *Jer.* 31:31—34. 32:37—41. *Ez.* 34:23—31. 36:20—32. 37:20—28. 39:23—29. *Hos.* 3:4,5. *Am.* 9:13—15. *Mic.* 7:11—20. *Zech.* 12:6—14. 13:1. *Rom.* 11:11—15. *Rev.* 20:4—6.)—*Since the world began.*] Απ' αιωνος. 15:18. *Eph.* 3:9.

V. 22, 23. (*Note*, 7:37—43.)—'One cannot imagine a more masterly address than this; to warn the Jews of the dreadful consequence of their infidelity, in the very words of Moses their favourite prophet; out of a pretended zeal for whom they were ready to reject Christianity, and to attempt its destruction.' *Doddridge.* (*Note*, *John* 5:45—47.) The general meaning of the passage is here compendiously given; but it is not a *quotation*, properly speaking, either from the Septuagint, or the Hebrew; between which there is no material difference.

A prophet, &c. (22) *Note*, *Deut.* 18:15—19.—*Shall be destroyed.* (23) Εξολοθρευθησεται. Here only. Ab εξ et ολοθρευω, *Heb.* 11:28. Ολοθρευτης, 1 *Cor.* 10:10.

V. 24—26. Samuel was the first prophet after Moses, who is expressly mentioned as a writer of the sacred oracles: and from him the schools of the prophets seem to have originated. (*Note*, 1 *Sam.* 10:5,6.) It is not necessary to prove that predictions concerning Christ are found in the writings of every one of the prophets, for the words imply a general not a universal, proposition: yet Jonah and Nahum alone appear to be exceptions; for Obadiah certainly is not. The book of Jonah is a history, not a prophecy; and he was a remarkable type of Christ. That of Nahum, is "the burden of Nineveh," and relates expressly as a prophecy to no other subject. (*Note*, *Nah.* 1:15.)—The persons to whom the apostle spoke, were the descendants of those to whom the prophets had been sent, and they had inherited from them the deposit of the sacred oracles, as well as the advantages of the covenant first made with their Fathers; especially that of the Messiah's arising from among them, who was the "Seed of Abraham, in whom all the nations of the earth would be blessed." (*Marg. Ref.* i—m. *Notes*, *Gen.* 12:1—3. 22:16—18. *Rom.* 3:1,2. 9:4,5.) Indeed Abraham, Isaac, and Jacob, were prophets; (*Gen.* 20:7. *Ps.* 105:15.) and the Jews were their children, and heirs of the covenant made with them; unless (like profane Esau) they should despise and refuse their birthright and blessing. (*Notes*, *Gen.* 25:30—34. *Heb.* 12:15—17.) On this account the first proposal of the gospel was ordered to be made to them. For God, having raised up his Son Jesus, to be a Prophet, Priest, and Ruler, a Mediator of a covenant, the Author of a new dispensation, as Moses had been, but in every respect unspeakably superior to Moses. Having therefore raised him from the dead, and placed him upon his glorious throne, he had sent him, by his gospel and by his Holy Spirit, to render them truly happy: not by advancing them to worldly authority and prosperity, as they had vainly expected; but by teaching, encouraging, and enabling them to turn away from all their sins, that they might walk before him, as his accepted worshippers and adopted children, in the light of his countenance, and the enjoyment of his favour. (*Marg. Ref.* n—q.)—'This chapter furnishes to us additional and very striking views of the admirable spirit which actuated and fully possessed the apostles, after the day of Pentecost. Behold their *moderation* and their *piety*, still gladly taking part in the Jewish worship; (1) their *simplicity*, perfectly willing to be and to pass for poor men; (6) their *tenderness* to the afflicted; (6,7.) their *indifference* to themselves, and *zeal* for their divine Master; (12,13, &c.) their *boldness*; (13—15.) yet, withal, their *candour*; (17) and their *affectionate compassion* for souls. (19,25,26.)—What do we want as Christians or as ministers, but to be formed to such blessed tempers as these, thus happily blended together? And by what means were the apostles formed to them, but by the influence of that same Spirit, who is so firmly promised, and even urgently offered, to "every one" that asks his presence?—This also repels the suspicion of enthusiasm. Where is the waywardness or self-sufficiency of an enthusiast? On the contrary, moderation, candour, and modesty, are united with most decided courage and most fervent zeal, in the conduct of the apostles.

Families. (25) Πατριαι. *Luke* 2:4. *Eph.* 3:15. Not elsewhere. Φυλαι, *Gen.* 12:3. *Sept.*—*To bless*, &c. (26) Ευλογουντα ὑμας, εν τω αποστρεφειν εκαστον απο, κ. τ. λ. (Αποστρεφω. *Matt.* 5:42. 26:52. 27:3. *Luke* 23:14. *Rom.* 11: 26, *et al.*) 'Æque commode reddi potest, *ut vos abstr.he a ab omni vitiositate*, ac ita, *ut averteret se quisque a pravitate.*

CHAPTER IV.

The priests and Sadducees imprison Peter and John, 1—3. The signal success of their preaching, 4. When brought before the council, Peter boldly declares, that the late cure had been wrought in the name of Jesus, the only Saviour, whom the rulers had rejected, 5—12. The council, unable to answer, dismiss them with a threatening charge to speak no more in the name of Jesus, which they avow themselves bound to disregard, 13—22. They return to their company; and all unite in prayer, for boldness in preaching, and that miracles of mercy might confirm their testimony, 23—30. The house being shaken, they are all filled with the Holy Spirit, and emboldened to speak the word of God, 31. The harmony and charity of the whole company, who had all things in common; the miraculous assistance granted to the apostles; and the pious liberality of Barnabas and others who had possessions, in selling them, to distribute to the needy, 32—37.

AND as they spake unto the people, [a]the priests, [b]and the [c]captain of the temple, [c]and the Sadducees, came upon them,

2 Being [d]grieved that they taught the people, and [e]preached through Jesus the resurrection from the dead.

3 And they [f]laid hands on them, and put *them* in hold unto the next day: for it was now even-tide.

4 Howbeit, [g]many of them which heard the word believed; [h]and the number of the men was about five thousand.

5 And it came to pass [i]on the morrow, that their [k]rulers, and elders, and scribes,

6 And [l]Annas the high-priest, and Caiaphas, and John, and Alexander, and as many as were

a 6. 6:7,12. Matt. 26:3,4. 27:1,2,20,41. John 15:20. 18:3. b 5:26. 2 Chr. 23:4—9. Luke 22:4. c Or, *ruler*. c 23:6—9. Matt. 16:12. 22:16,23,34. d 5:17. 13:45. 19:23. Neh. 2:10. John 11:47,48. e 10:40—43. 17:18,31,32. 24:14,15,21. 26:8,23. Rom. 8:11. 1 Cor. 15:12—20,23. 2 Cor. 4:13,14. 1 Thes. 4:13,14. f 5:18. 6:12. 8:3. 9:2. 2:1—3. 16:19—24. Matt. 10:16,17. Luke 22:52,54. John 18:12. g 2 Cor. 2:14—17. Phil. 1:12—18. 2 Tim. 2:9,10. h 2,41. Gen. 49:10. Is. 45:24. 53:12. John 12:24. 15:20,21. Mic. 2:1. Matt. 27:1,2. k 8. 5:34. 6:12. Is. 1:10. Mark 15:1. Luke 20:1. 22:66. 24:20. l Luke 3:2. John 11:49. 18:13,14,24.

Schleusner.—"Blessing you,' in each one turning away from his wickedness." Each, who did this at that time, or does it at any time, is blessed by Christ; but none else. This seems the purport of the words.

PRACTICAL OBSERVATIONS.

V. 1—11. The stated seasons of communion with God, and opportunities of doing good, will be welcomed with alacrity, proportioned to the degree in which we are "spiritually minded:" (*Notes*, *Ps.* 84:1,2,10. *P.O. Note*, 122:1,2.) for the carnal mind alone complains of the tediousness and too frequent returns of these sacred services; as sickly persons even loath the sight of the food, which the healthy relish and enjoy.—Piety and charity should always be connected: those who are disabled from labour ought to be supported by benevolence; but too often, the impositions of the slothful and profligate give selfishness an excuse for turning away from real and known objects of compassion. (*Note*, *Luke* 18:35—43, *v.* 35.)—Poverty and simplicity, and contempt of filthy lucre, in the ministers of Christ, are far better proofs of integrity, than affluence, splendour, and luxury; and, while the Lord employs others as his stewards, in dispensing wealth to relieve the necessities of their brethren; it should not grieve the "steward of the mysteries of God," if he be constrained to say to the expecting poor, "Silver and gold I have none, but such as I have I give unto thee." (*Notes*, *Luke* 16:1—13. 1 *Cor.* 4:1,2. 1 *Pet.* 4:9—11.) In every case, we ought to impart to others, according to the ability which is given to us; and "if there be first a willing mind, it is accepted" by God, "according to what a man hath, and not according to what he hath not;" and so it ought to be by our brethren. (*Notes*, 2 *Cor.* 8:10—15. 9:6—11.)—If we would attempt to good purpose the healing of men's souls, we must go forth in the name and power of Jesus Christ; calling on helpless sinners to arise, and walk in the way of holiness by faith in him. We should indeed show affectionate regard to those whom we address; but nothing effectual will be done, till the Lord puts forth his power; and then the most impotent will receive strength to "walk in newness of life," and show forth the praises of God, by cheerfully joining in his worship, and by cleaving to his ministers and people. Thus the attention of men is excited; facts proclaim the efficacy of the gospel; and every true convert is a monument raised to the honour of the great Redeemer's power and love. (*Note*, *Is.* 55:10—13.)

V. 12—18. Those who are honoured with usefulness should be careful to remind the people, that as the effects are not produced by their power, so they are not wrought for the sake of their holiness or piety, but for the glory of that divine Saviour, whom sinners still deny and despise: He is "the Prince of life," and "the Author of eternal salvation to all them who obey him;" (*Note*, *Heb.* 5:7—10.) yet what immense numbers prefer the company and favour of the vilest transgressors, and the indulgence of their ruinous lusts, to him and all his blessings. But whether good have been done, or whether we have been enabled to fight successfully against sin and temptation, it has been effected "by faith in his name:" and we must go forth to all our future labours and conflicts, and our efforts to promote the cause of truth and holiness, by the same faith, engaging his almighty arm to work in us, by us, and for us, that he may have all the glory.—Those who reject, refuse, or deny Christ, do it through ignorance of one kind or another: this can in no case be admitted as an excuse; but it alleviates the guilt at some times, far more than it does at others. While unbelievers should be reproved and convicted of their sins, and all the aggravations of them in the plainest and most faithful manner; yet we should admit of any extenuation, which can fairly be supposed; and we should always be careful to show them that the mercy of God in Christ Jesus gives them ground of hope, of forgiveness, and eternal salvation, notwithstanding all their crimes. (*Notes*, 1 *Sam.* 12:20. *Ps.* 130:3,4.)

V. 19—26. Blessed be God, that the sins of all, who "repent and are converted," shall assuredly be blotted out: the connexion is inseparable. (*Notes*, *Matt.* 13:14,15. 2 *Tim.* 2:23—26. *Heb.* 6:4—6.) The change is indeed wrought by the grace of God: yet the exhortation to "repent and be converted," and the assured promise of forgiveness and reconciliation to God, through Jesus Christ, in case they obey the call, should be general to all without distinction; and all alike should be warned, that except they repent and be converted, neither the mercy of God, nor the blood of Christ, will save them from perdition. When sinners are convinced of these things, they will begin to cry to the Lord, "Turn thou me, and I shall be turned;" "Create in me a clean heart, and renew a right spirit within me." (*Notes*, *Ps.* 51:10. *Jer.* 17:14. 31:18—20. *Ez.* 36:25—27,37.)—To the penitent, converted, and believing, "times of refreshment will come from the presence of the Lord:" even the seasons of his judgments on the wicked will be attended with consolation to the souls of his people; and the day of judgment, when the Lord Jesus shall be revealed to take vengeance on his enemies, will complete their salvation. (*Note*, 2 *Thes.* 1:5—10.) That solemn period, when the earth shall be burnt up, and the elements shall melt with fervent heat, will be to them "the restitution of all things," "the manifestation of their adoption, and the redemption of their bodies." (*Note*, *Rom.* 8:18—23.) but every soul who now refuses to hear, believe, and obey that "Prophet like unto Moses," whom God has raised up unto us, will then most certainly be destroyed from among the people.—Though we are not the children of the prophets, yet we are of those "kindreds of the earth," who are called on to inherit the blessings procured by the promised Seed of Abraham: to us also are "committed the oracles of God;" to us the glad tidings are preached, that God so loved us as to "send his Son Jesus to bless us, in turning every one of us from our iniquities." Let not sinners then imagine, that religion calls them to be uneasy and unhappy; but rather that it kindly offers to guide them to true felicity. (*Notes*, *Ps.* 1:1—3. 32:1,2.) Let none suppose that they can be happy, by continuing in sin; when God declares that the blessing consists in being "turned from their iniquities." Let none think that they understand and believe the gospel, who seek deliverance only from the punishment of sin, but do not expect happiness by salvation from sin itself; and let none expect to be turned effectually from their constitutional or customary iniquities, except by believing in Christ the Son of God, being "found in him," "who of God is made to" all believers, "Wisdom, and Righteousness, and Sanctification, and Redemption." (*Note*, 1 *Cor.* 1:26—31, *v.* 30.)

NOTES.—CHAP. IV. V. 1—3. 'Before our Saviour's passion, the chief agents against him were the scribes and Pharisees; but now that the apostles do not only assert the resurrection of our Lord, but "preach through Jesus the resurrection of the dead," (2) the Sadducees, who denied the resurrection of the body, become their fiercest adversaries.' *Whitby*.—The Sadducees seem to have rapidly increased, among the higher orders, at this time: and as the testimony of the apostles, to the resurrection of Jesus, was subversive of their scheme of infidelity, this was to them an additional reason for opposing their doctrine. (*Note*, 23:6—10. It could not therefore be expected, but that, on this and on other accounts, the rulers of the Jews would persecute the apostles, as they had done Jesus himself. Accordingly, under the guidance of the person who presided over the guard of Levites, which constantly attended at the temple, they apprehended Peter and John as they were preaching, and cast them into prison; being so late in the evening, that they could not then conveniently proceed against them. (*Marg. Ref.*)—'Over this guard,' (of Levites) 'one of the priests was appointed captain: and this office, according to Josephus, was next in dignity to that of high-priest.' *Campbell*. (*Notes*, 2 *Kings* 11:4—10.)

The captain. (1) "Ruler." *Marg.* Στρατηγος. 5:24,26. See on *Luke* 22:52.—*Being grieved*. (2) Διαπονουμενοι. 16:18. Not elsewhere.—Ex δια et πονεω, *laboro*. *In hold*. (3) Εις τηρησιν. 5:18. 1 *Cor.* 7:19. Not elsewhere.—A τηρεω, *custodio*.

V. 4. Some expositors think that five thousand persons were converted on this occasion; but it rather seems, that this number of believers was then completed: for it is not likely, that any one day should be honoured with greater success, than that on which the Holy Spirit first descended: nor do the words convey that idea to the mind, but rather that "the number *became* about five thousand;" yet they imply that the women and children were not included.

Men.] Ανδρων.—*Was* ' Εγενηθη—Hν, 1:15.

of the kindred of the high-priest, were gathered together at Jerusalem.

7 And [m]when they had set them in the midst, they asked, [n]By what power, or [o]by what name, have ye done this?

8 Then Peter, [p]filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

9 If we this day be examined of [q]the good deed done to the impotent man, by what means he is made whole;

10 Be it [r]known unto you all, and to all the people of Israel, [s]that by the name of Jesus Christ of Nazareth, whom ye crucified, [t]whom God raised from the dead, *even* by him doth this man stand here before you whole.

11 This is [u]the Stone which was set at nought of [x]you builders, which is become [y]the Head of the corner.

12 Neither [z]is there salvation in any other: for there is none other name [a]under heaven given among men, whereby we must be saved.

[*Practical Observations.*]

13 ¶ Now when they saw the boldness of Peter and John, and perceived that they [b]were unlearned and ignorant men, they marvelled; [c]and they took knowledge of them, that they had been with Jesus.

14 And [d]beholding the man which was healed standing with them, [e]they could say nothing against it.

15 But when they had commanded them [f]to go aside out of the council, they conferred among themselves,

16 Saying, [g]What shall we do to these men? for that indeed [h]a notable miracle hath been done by them *is* manifest to all them that dwell in Jerusalem; [i]and we cannot deny *it*.

17 But [k]that it spread no further among the people, [l]let us straitly threaten them, that they speak henceforth to no man in this name.

18 And they called them, and commanded them, [m]not to speak at all nor teach in the name of Jesus.

19 But Peter and John answered and said unto them, [n]Whether it be right in the sight of God, [o]to hearken unto you more than unto God, [p]judge ye.

20 For [q]we cannot but speak [r]the things which we have seen and heard.

21 So [s]when they had further threatened them, they let them go, finding nothing [t]how they might punish them, because of the people: [u]for all *men* glorified God for that which was done.

22 For the man was above [x]forty years old, on whom this miracle of healing was showed.

[*Practical Observations.*]

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m 5:27. 1 Kings 21:12—14. John 8:3,9. *n* Ex. 2:14. Matt. 21:23. Mark 11:28. John 2:18. *o* 10. 5:28,40. *p* 31. *See on* 2:4. Matt. 10:19,20. Luke 12:11,12. 21: 14,15. *q* 3:7. John 7:23. 10:32. 1 Pet. 3:15—17. 4:14—16. *r* 13:38. 28:28. Jer. 42:19,20. Dan. 3:18. *s* 2:22—24,36. 3:13—16. 5:29—32. *t* 2:24. 10:40—42. 13: 29—41. Matt. 27:63—66. 28:11—15. Rom. 1:4. *u* Ps. 118:22,23. Is. 28:16. Matt. 21:42—45. Mark 12:10—12. Luke 20:16—18. 1 Pet. 2:6—8. *x* 7:52. 20: 26,27. Prov. 28:1. Is. 58:1,2. Ez. 2:6,7. 3:7—11,18,19. 33:7—9. 2 Cor. 3:12. 4:1. *y* Zech. 3:9. 4:6,7. Eph. 2:20—22. *z* 10:42,43. Matt. 1:21. Mark 16:15,16. John 3:36. 14:6. 1 Cor. 3:11. 1 Tim. 2:5,6. Heb. 2:3. 12:25. 1 John 5:11,12. Rev. 7: 9,10. 20:15. *a* 2:5. Gen. 7:19. Job 41:11. Col. 1:23. *b* 2:7—12. Matt. 4:18— 22. 11:25. John 7:15,49. 1 Cor. 1:27. *c* Matt. 26:57,58,71,73. Luke 22:54—61. 26 —60. John 18:16,17. 19:26. *d* 10. 3:8—12. *e* 16,21. *f* 5:34, &c. 26:30—32. *g* John 11:47,48. 12:18,19. *h* Dan. 8:5,8. Matt. 27:16. *i* 6:10. Luke 6:10,11. 21:15. *k* 5:39. Ps. 2:1—4. Dan. 2:34,35. Rom. 10:16—18. 15:18—22. 1 Thes. 1: 8. 1 21,29,30. 5:24,28,40. 2 Chr. 25:15,16. Is. 30:8—11. Jer. 20:1—3. 29:25—32. 38:4. Am. 2:12. 7:12—17. Mic. 2:6,7. Matt. 27:64. John 11:47,48. 1 Thes. 2:15, 16. *m* 1:8. 5:20. Luke 24:46—48. *n* 2 Cor. 4:2. Eph. 6:1. 1 Tim. 2:3. *o* 5:29. Ex. 1:17. 1 Kings 12:30. 14:16. 21:11. 22:14. 2 Kings 16:15,16. 2 Chr. 26:16— 20. Dan. 3:18. 6:10,11. Hos. 5:11. Am. 7:16,17. Mic. 6:16. Matt. 22:21. Heb. 11:23. Rev. 13:3—10. 14:9—12. *p* Ps. 58:1. John 7:24. 1 Cor. 10:15. Jam. 2:4. *q* 2:4. 17:16,17. 18:5. Num. 22:38. 23:20. 2 Sam. 23:2. Job 32:18—20. Jer. 1:7, 17—19. 4:19. 6:11. 20:9. Ez. 3:11,14—21,26,27. Mic. 3:8. 1 Cor. 9:16,17. *r* 1: 8,22. 3:15. 5:32. 10:39—41. 22:15. Luke 1:2. Heb. 2:3,4. 1 John 1:1—3. *s* 17. 5:40. *t* 5:25. Matt. 21:46. 26:5. Luke 19:47,48. *u* 3:6—9. Matt. 9:33. 15:31. Luke 5:25. 13:17. John 12:18,19. *x* 3:2. 9:33. Matt. 9:20. Luke 13:11. John 5:5. 9:1.

V. 5—12. Caiaphas seems to have performed the ordinary functions of the high-priesthood, and Annas to have had the greater influence and authority in the council. (*Notes, Luke* 3:2,3. *John* 18:10—14.)—The other persons here mentioned were doubtless very considerable at that time; but there seems to be little certainty or importance in the conjectures which have been formed about them. "The kindred of the high-priest," must have been different persons from the heads of the twenty-four courses; as many of these were no more his kindred, than all the other priests were: that is, they were descended from Aaron, either by Eleazar, or Ithamar. (*Notes*, 1 *Chr.* 24:1—6.)—The examination of Peter and John would excite very great attention; as all parties seem to have considered their interest, authority, reputation, and favourite system to be in the most imminent danger. In the question which they asked, they virtually allowed that an extraordinary cure had been performed: (*Notes, Matt.* 21:23 —32.) but they inquired, whether it were the effect of a divine power, or of incantation by the use of some "name" according to the notions which then prevailed. Accordingly Peter, "being filled with the Holy Ghost," felt none of those terrors which had formerly led him to deny his Lord; but spoke before that great assembly, with the utmost courage, liberty, and propriety. (*Marg. Ref.* m—p. *Notes, Matt.* 10:16—20. *Luke* 21:12—19, *v.* 15.) He premised that the action, about which they were cited to answer as criminals, was "a good deed," an act of genuine mercy as well as of divine power: and he would have all the priests, scribes, and rulers, and all the whole nation, to understand, that it had been wrought "by the name," or power, "of Jesus the Nazarene," who was the promised Messiah. (*Marg. Ref.* q—s. *Note*, 3:12—16.) They had indeed crucified him as a deceiver, for declaring himself to be "the Son of God:" but his resurrection from the dead, by the power of God, had proved his high claim; and the man, who stood before them, miraculously cured of his hopeless lameness, was a confirmation of their concurrent testimony to that event. Indeed the crucified and risen Jesus was that illustrious person, of whom David prophesied, as of a Stone, designed to be the Cement, Support, and Ornament of the whole spiritual temple; and they were the builders, (by office and authority in the church,) who had set at nought that Stone, and thrown it aside as utterly worthless. (*Marg. Ref.* u—y. *Notes, Ps.* 118:19—24. *Matt.* 21:40—44.)—But, according to that prophecy, he was now exalted to the highest authority in heaven, as the anointed Saviour, and the only Mediator between God and Man: insomuch that there was "no salvation in any other" person, or way, either for the rulers or people; nor "any other name under heaven given among men," by which either he, or they, or any man might be saved from destruction. This plainly intimated, that no man could be saved, except in a way of God's express appointment; and that the rulers themselves must either be saved by Jesus or perish for ever (*Marg. Ref.* z, a.)—Some learned men have laboured to prove, that *healing*, or the cure of bodily disorders, is meant in the concluding verse; and not eternal salvation; because the same original word in some instances signifies *healing*. In fact, it denotes *deliverance*, whether from disease, slavery, death, or damnation; and the context must fix the meaning. But in this place, the miracle of the man who had been healed, was merely adduced as a proof that Jesus was risen from the dead, and consequently the Messiah, the Son of God, and the only Saviour for sinners. The apostles, the rulers, and audience, did not want miraculous cures of bodily diseases; but they all needed a Saviour and salvation: the name of Jesus is given to men of every age and nation, as that by which alone believers are saved from the wrath to come, and "with an everlasting salvation;" not from bodily sickness and temporal death. Indeed every reader must perceive, what energy there was in the address to the consciences of these persecutors, according to the obvious interpretation of it; and how this vain criticism enervates it, and causes all its spirit and vigour to evaporate.—It is observable, that the rulers never mentioned to the apostles, the report of their having stolen the body of Jesus, though they were so fairly called upon to do it; for they knew it to be a mere falsehood, and probably they acted against their own convictions, in professing a full persuasion that Jesus was not risen. (*Note, Matt.* 28:11—15.)—The insertion of *you*, in quoting the prophecy, (11) was very pointed. It was saying to each of them, "Thou art the man." (*Note*, 2 *Sam.* 12:7.)—*This is the Stone*, &c. (11) Nearly from the Sept. which agrees with the Hebrew. *Ps.* 118:22.

The kindred of the high-priest. (6) Γενους αρχιερατικου. Here only.—*Be examined.* (9) Ανακρινομενοι. 12:19. 17:11. 24:8. 28:8. *Luke* 23:14. 1 *Cor.* 2:14,15. 14:24.—*The good deed.*] Ευεργεσια. 1 *Tim.* 6:2. Not elsewhere. Ex *ευ bene*, et *εργον, opus.—The impotent.*] Ασθενους. 5:15,16. *Rom.* 5:6. 1 *Thes.* 5:14, *et al.—Is made whole.*] Σεσωσται. "Has been delivered."—*Salvation.* (12) Σωτηρια. 13:26,47. 16:17. 27:34. *Luke* 1:69,71,77. *John* 4:22. *Rom.* 1:16. 10:10. 11:11. 13:11. 2 *Cor.* 6:2. *Phil.* 2:12. 2 *Tim.* 2:10. 3:15. *Heb.* 1:14. 2:3,10. 5:9. 6:9. 9:18. 11:7. 1 *Pet.* 1:5,9,10. *Rev.* 7:10, *et al.*

V. 13—22. "Unlearned and ignorant men." (13) 'This, for three centuries, was the objection against the professors of Christianity: ... yet it is a great confirmation of the Christian faith; and shows, as Justin Martyr well observes, that it was not of human, but divine original; and that being with Jesus was sufficient to make the ignorant and unlearned wise.' *Whitby.* (*Note, John* 7:14—17.)—It is probable, that the council had hoped to over-awe the apostles, into silence and submission: but when they found with what constancy and courage they replied, and with what boldness they charged them with having crucified the Messiah: and when they considered that they were persons of mean education, obscure station, and strangers to the habits of public life; they were

23 ¶ And being let go, [y] they went to their own company, and reported all that the chief priests and elders had said unto them.

24 And when they heard that, [z] they lifted up their voice to God with one accord, and said, [a] Lord, thou *art* God, which hast made heaven, and earth, and the sea, and all that in them is;

25 Who [b] by the mouth of thy servant David hast said, [c] Why did the heathen rage, and the people imagine vain things?

26 [d] The kings of the earth stood up, and the rulers were gathered together, against the Lord, and [e] against his Christ.

27 For of a truth, against [f] thy holy child Jesus, [g] whom thou hast anointed, [h] both Herod [i] and Pontius Pilate, with the Gentiles, and [k] the people of Israel were gathered together,

28 For [l] to do whatsoever thy hand and [m] thy counsel determined before to be done.

29 And now, Lord, [n] behold their threatenings:

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y 1:13,14. 2:44. 12:11,12. 16:40. Ps. 16:3. 42:4. 119:63. Prov. 13:20. Mal. 3:16. 2 Cor. 6:14—17. z 16:25. Ps. 55:16—18. 62:5—8. 69:29,30. 109:29—31. Jer. 20: 13. Luke 6:11,12. 2 Cor. 1:8—11. 1 Thes. 5:16—18. 2 Tim. 4:17,18. a 2 Kings 19:15,19. Neh. 9:6. Ps. 146:5,6. Is. 51:12,13. Jer. 10:10—12. 32:17. b 1:16. 2:30. c *See on* Ps. 2:1—6. d Ps. 83:2—8. Joel 3:9—14. Rev. 17:12—14,17. 19:16—21. e Rev. 11:15. 12:10. f 30. 2:27. 3:14. Job 14:4. 15:14. 25:4. Luke 1:35. Heb. 7: 26. g 10:38. Ps. 2:2,6. *marg.* 45:7. Is. 61:1. Luke 4:18. John 10:36. h Matt. 2:13—16. Luke 13:31—33. 23:7—12. i 3:13. Matt. 27:2,11—26. Mark 15:1—28. Luke 18:31—33. 23:13—38. John 19:1—24,34. k Is. 49:7. 53:3. Zech. 11:7,8. Matt. 20:18,19. 21:38. 23:37. 26:3,4,59—68. 27:25,40—43. Mark 10:33,34. 14:1, 2,43—65. 15:1—3,31,32. Luke 9:22. 20:13—19. 22:2—6,47—32,63—71. 23:1—5. John 1:11. 18:1—14,19—24,28—40. 19:15,16. l 2:23. 3:18. 13:27—29. Gen. 50: 20. Ps. 76:10. Matt. 26:24,54. Luke 22:22. 24:44—46. 1 Pet. 2:7,8. m Job 12: 13. Is. 5:19. 28:29. 40:13,14. 46:10,11. Eph. 1:11. Heb. 6:17. n 17,18,21. Is. 37:17—20. 63:15. Lam. 3:50. 5:1. Dan. 9:18.

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greatly surprised, and recollected that they had seen them with Jesus, when they had laid wait to ensnare him as he taught in the temple, or when he was apprehended. (*Marg. Ref.* b—d.) And, as the man who had been healed was upon the spot, ready to attest the reality of the miracle; they could neither object any thing to the incontestable fact, nor deny the conclusion which was drawn from it. To conceal their perplexity, therefore, they ordered the apostles to withdraw for a while; and, having consulted together what they should do in so difficult a case, they agreed that it would be in vain to deny the miracle; as it was manifest to all men, that it had been wrought by Peter and John in the name of Jesus the Nazarene. It was, however, necessary to do something effectual to stop the progress of a doctrine which tended to bring disgrace upon them, to subvert their authority, and as they imagined, to ruin the nation. (*Notes, John* 11:47—53. 12:9—11.) They therefore determined, in defiance of conviction, to forbid the apostles, in the severest terms, on pain of their heaviest displeasure, "to preach any more at all in the name of that Jesus," whom they had just before punished as a deceiver; which sentence they resolved to justify and support, by prosecuting those who espoused the same cause. (*Marg. Ref.* f—m.) To this, Peter and John replied, with great constancy and propriety, by demanding, whether it was reasonable, or "a *righteous* thing, in the sight of God," to regard the injunctions of men, more than his commandments. They were divinely commissioned and expressly commanded to "preach in the name of Jesus:" and however they might respect the authority, or fear the indignation of the rulers; their inward conviction of the truth and importance of their doctrine, and the remembrance of those things which they had witnessed concerning their crucified, risen, and ascended Lord, and heard from him, would constrain them to declare his name and salvation to all around them. (*Marg. Ref.* n—r. *Notes, Is.* 30:8—11. *Jer.* 26:12—15. 38:1—6. *Am.* 7:10—17. *Mic.* 2:6,7. 2 *Cor.* 5:13—15.)—This bold declaration induced the rulers to add still severer threatenings; but at the same time they dismissed them: for, having no plausible reason to allege, they dared not venture the consequences of punishing them; as the people showed them great favour, and acknowledged the miraculous cure performed, to be a glorious display of divine power and mercy in the midst of them. Indeed the instantaneous recovery of one born a cripple, and now more than forty years old, was a most astonishing effect of divine power! (*Marg. Ref.* s—u.)—'Not only the energetic and conclusive *discourses* of the apostles are admirable; but "the meekness of wisdom," united with firmness, which distinguished all their replies;—replies often made to persons whose presence must have been suited to daunt men of their station and their habits. They never shrink, and they are never disrespectful. They refuse to comply with the injunctions of their hostile superiors, no further than they feel themselves compelled to it by the imperious sense of duty. Their coolness, and self-possession, in the presence of persecutors, is not that affected and ostentatious, and of course irritating coolness, which some have displayed; whose conduct has seemed to say, 'See how indifferent we are to you! how much we are your superiors! In fact, how much we despise you! This invites persecution; whereas the apostles always declined and avoided it, if they could.—This smiling self-complacent coolness may be as very a working of corrupt nature, as fleeing from the cross; and not a much more difficult working in certain circumstances. It lives upon its own admiration, and the admiration which it expects from by-standers, food which will support nothing that "belongs to the Spirit."' (*Note, Dan.* 3:16—18.)—It should be remembered, that this was the first time in which the apostles were called to encounter opponents armed with power. (*Note, Matt.* 26:69—75.)—*Took knowledge.* (13) If John was the "disciple who was known to the high-priest;" this language concerning him, as well as Peter, would scarcely have been used. (*Note, John* 18:15,16.)—*We cannot.* (20) *Notes, Mark* 1:45. *John* 5:39—44, *v.* 44.

Perceived. (13) Καταλαβομενοι. *John* 1:5. *Eph.* 3:18. *Phil.* 3:12,13. 1 *Thes.* 5:4.—*Unlearned.*] Αγραμματοι. Here only. See *John* 7:15. Gr.—*Ignorant.*] Ιδιωται. 1 *Cor.* 14: 16,23,24. 2 *Cor.* 11:6. '*Qui vitam privatam agit, nec fungitur munere publico; .. plebeius.*' Schleusner. *Say ... against.* (14) Αντειπειν. *Luke* 21:15.—*A notable.* (16) Γνωστον. "Known."—*It spread.* (17) Διανεμηθη. Here only N. T.—*Deut.* 29:26. *Sept. Divulgetur, dimanet.*—*Let us straitly threaten,* &c.] Απειλη απειλησωμεθα. "Let us threaten them with a threatening." Απειλη. 29. 9:1. *Eph.* 6:9. Not elsewhere. Απειλεω, 1 *Pet.* 2:23. Not elsewhere.—*To speak.* (18) Φθεγγεσθαι. 2 *Pet.* 2:16,18. Not elsewhere N. T. *Job* 13:7. *Ps.* 78:2. 94:4. *Sept.*—'Notare videtur *privatim docere,* quia a διδασκειν distinguitur.' *Schleusner.*—*At all.*] Καθολου. Here only. Εκ κατα, et ὁλος, *totus.*—*Right.* (19) Δικαιον. See on 3:14.—*Had further threatened.* (21) Προσαπειλησαμενοι. Here only. See on 17.—*Punish.*] Κολασωνται. 2 *Pet.* 2:9. Not elsewhere.—Κολασις, *Matt.* 25:46. 1 *John* 4:18.

V. 23—28. It is generally supposed, that the company to which the apostles returned, consisted of the hundred and twenty persons before mentioned, who probably were assembled to pray in their behalf. (*Marg. Ref.* y. *Note,* 1:15.) Under the impression of the report made to them by Peter and John, and by the influence of the same Spirit, they all united, as with one heart and soul, in prayer to the Lord, the omnipotent Creator of the world; and in doing this, they introduced with peculiar propriety a prophecy concerning the Messiah, which God had "spoken by the mouth of his servant David."—Before our Lord's crucifixion, the apostles had overlooked all the predictions of this kind; but now they remembered and clearly understood them. (*Marg. Ref.* z—e. *Note, Ps.* 2:1—3.)—The language used in applying this prophecy to Jesus, may refer to his immaculate conception by the Holy Spirit. Thus he received his human nature perfectly holy; and the unction of the same Spirit preserved that holiness, in full perfection, through all the temptations and trials of his life and death. This aggravated the guilt of those who hated and opposed the "holy Child" and righteous Servant of God. Yet both Herod the tetrarch or king of Galilee, who professed the Jewish religion, and all the rulers of God's chosen people, and Pilate who was a professed idolater, with the bulk of the Jewish nation, as well as the Gentile attendants on Pilate, had united together to treat him with the utmost cruelty and contempt. (*Marg. Ref.* f—k. *Notes, Matt.* 27:24—44. *Luke* 23:1—25.) But they in this were only led to "whatsoever his hand and counsel had determined before to be done." (*Marg. Ref. Notes,* 2:22—24. *Luke* 22:21—23.)—'The truth is clear, that God decreed that these things should be done; although he decreed not that the Jews should do them: but only permitted them to do what he foresaw they would, if they were thus permitted.' *Hammond.* It is then clear, that God, foreseeing this, *decreed to permit them.*—'As St. Peter and St. Paul, by calling the Jews to repentance for this sin, in crucifying the Lord of life, do evidence that their sin was not the less, because they did by it fulfil the counsel of God's holy will, and kind intentions to mankind; so they consequently evidence, that God's foreknowledge and determination of a thing future, does not impair the liberty of men's wills in the accomplishment of it; as all the ancient fathers have declared in this particular.' *Whitby.*—'We must not consider *their work,* who were wicked murderers, and profane enemies of the truth; but the *work of God,* which they fulfilled, without thinking of any such thing. This distinction, rightly observed, will satisfy all moderate men, that they should never separate the counsel and decree of God, from his decreeing foreknowledge; and yet that they should fix all the blame of crimes on second causes, on the devil, for instance, and man. Thus God hardened Pharoah: thus the king of Assyria was a saw, which God used: thus God gave to Absalom his father's wives: thus God called the revolt of the ten tribes his work: thus the wicked, by whom David was troubled, were the hands of God: thus Caiaphas prophesied: thus finally, "God worketh all things according to the counsel of his own will."' *Beza.* (*Notes, Gen.* 50:20. *Ex.* 2:5—9. *Ps.* 76:10. *Eph.* 1:9—12, *v.* 11.)—*Why did,* &c. (25,26.) *Verbatim* from the LXX, which exactly accord with the Hebrew. *Ps.* 2:1,2.

Their own company. (23) Τους ιδιους. 24:23. *John* 13:1. 15:19. 1 *Tim.* 5:8.—*Lord.* (24) Δεσποτα. See on *Luke* 2:29. —*Did ... rage.* (25) Εφρυαξαν. Here only N. T. -*Ps.* 2:1. *Sept.* '*Ut equi fremunt et ferociunt.*' Schleusner.—*Thy holy child.* (27) Τον ἁγιον Παιδα σου. 30. See on 3:13. *Note, Luke* 1:34—38, *v.* 35.—*Thou hast anointed.*] Εχρισας. 10:38.

and grant unto thy servants, [c]that with all boldness they may speak thy word,

30 [p]By stretching forth thine hand to heal; [q]and that signs and wonders may be done by [r]the name of thy holy child Jesus.

31 And when they had prayed, [s]the place was shaken where they were assembled together; and [t]they were all filled with the Holy Ghost, [u]and they [v]spake the word of God with boldness.

32 ¶ And [x]the multitude of them that believed, were of one heart and of one soul: neither said any *of them*, [y]that aught of the things which he possessed was his own; but they had all things common.

33 And [z]with great power gave the apostles witness of the resurrection of the Lord Jesus: [a]and great grace was upon them all.

34 Neither [b]was there any among them that lacked: [c]for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

35 And laid *them* down [d]at the apostles' feet: [e]and distribution was made unto every man according as he had need.

36 And Joses, who by the apostles was surnamed [f]Barnabas, (which is, being interpreted, [g]the son of consolation,) a Levite, *and* of the country of [h]Cyprus,

37 Having land, [i]sold *it*, and brought the money, [k]and laid *it* at the apostles' feet.

o 13,31. 9:27. 13:46. 14:3. 19:8. 20:26,27. 26:26. 28:31. Is. 58:1. Ez. 2:6. Mic. 3:8. Eph. 6:18—20. Phil. 1:14. 1 Thes. 2:2. 2 Tim. 1:7,8. 4:17. p Ex. 6:6. Deut. 4:34. Jer. 15:15. 20:11,12. Luke 9:54—56. 22:49—51. q 2:22,43. 5:12,15, 16. 6:8 9:34,35,40—42. r 10,27. 3:6,16. s 2:2. 16:25,26. t *See on* 2:4. u 29. Is. 65:24. Matt. 18:19,20. 21:22. John 14:12,13. 15:7,16. 16:23,24. Jam. 1:5. x 1:14. 2:1. 2 Chr. 30:12. Jer. 32:39. Ez. 11:19,20. John 17:11,21—23. Rom. 12:5. 15:6. 1 Cor. 1:10. 12:12—14. 2 Cor. 13:11. Eph. 4:2—6. Phil. 1:27. 2:1, 2. 1 Pet. 3:8. y 2:44—46. 1 Chr. 29:14—16. Luke 16:10—12. 1 Pet. 4:11. z 30. 1:8,22. 2:32,33. 3:15,16. 5:12—16. Mark 16:20. Rom. 15:18,19. 1 Thes. 1:5. Heb. 2:4. a 2:47. Luke 2:52. John 1:16. b Deut. 2:7. Ps. 34:9,10. Luke 22: 35 1 Thes. 4:12. c 37. 2:45. 5:1—3. Mark 10:21. Luke 12:33. 16:9. 1 Tim. 6:19. Jam. 1:27. d 3:6. 5:2. 6:1—6. 2 Cor. 8:20,21. e 2:45. 6:1. f 11:22—25. 30. 12:25. 13:1. 15:2,12,37. 1 Cor. 9:6. Gal. 2:1,9,13. g Mark 3:17. h 11:19, 20. 15:39. 21:16. i 35. Matt. 19:29. k 35.

Luke 4:18. 2 *Cor.* 1:21. *Heb.* 1:9.—*Ps.* 45:7. 89:20. *Is.* 61:1. *Sept.*—*Counsel.* (28) Βουλη. See on 2:23.—*Determined before.*] Προωρισε. "Predestined," or "predestinated." *Rom.* 8:29,30. 1 *Cor.* 2:7. *Eph.* 1:5,11. See on 2:23. (*Notes*, *Rom.* 8:28—31. *Eph.* 1:3—12.)

V. 29—31. The disciples were fully persuaded, that the rage of their persecutors would be restrained and overruled for good: and they did not pray to be protected; but to be endued with boldness, to declare their doctrine openly, and with liberty, energy, and plainness of speech, at all events; (*Marg. Ref.* n, o. *Notes*, *Eph.* 6:18—20. *Col.* 4:2—4.) and that it might be confirmed, as of divine authority, by continued miracles being wrought in the name of Jesus. Though they had been greatly injured, and severely threatened; and could not but know, that those who had crucified their Lord, sought to destroy them also; they yet prayed that God "would stretch forth his hand," not to perform miracles of vengeance, as many wrought by Moses were; nor yet to defend them; but "to heal:" for love to the bodies and souls of men had supplanted their selfish passions, and meliorated their zeal, since the time when they desired permission to call down fire from heaven on the Samaritans. (*Marg. Ref.* p, q. *Note*, *Luke* 9:51—56.)—Some expositors have thought that this prayer was immediately addressed to the Holy Spirit; by whose power the human nature of Jesus was formed in the womb, and who was the immediate Agent in the miracles performed by the apostles. But this is not evident: and indeed there are few passages of Scripture, in which the Holy Spirit is expressly prayed to, personally, separately, and distinctly: perhaps, as prayer is presented both *by* and *for* the Holy Spirit, it may be the less proper to address it *to* him, except as one with the Father and with the Son, in the unity of the Godhead.—These petitions, however, were immediately granted: the place, in which the disciples were assembled, was shaken, probably as it had been on the day of Pentecost by "the rushing mighty wind:" (*Note*, 2:2,3.) and they were all evidently filled with an abundant communication of the Holy Spirit, in all his enlivening, sanctifying, and comforting influences; as well as in respect of the extraordinary powers imparted to them: so that without delay, they proceeded to "preach the word with all boldness;" not at all dismayed by the menaces of their powerful enemies. (*Marg. Ref.* s—u. *Note*, *Phil.* 1:27—30.)

Now. (29) Τα νυν. 'As to the things now occurring.'—*Boldness.*] Παρρησιας. 31. *John* 16:25. 18:20. 2 *Cor.* 3:12.—*Was shaken.* (31) Εσαλευθη. 2:25. 16:26. 17:13. *Matt.* 11:7. 24:29. *Luke* 6:38,48. 21:26. 2 *Thes.* 2:2. *Heb.* 12:26,27.

V. 32—35. Not only the company to whom Peter and John returned, but the whole multitude of believers, were thus united in judgment and affection, as one body animated by one soul; so that hitherto no controversies, jealousies, or murmurs were known. (*Notes*, 2:44—47. 6:1. *Jer.* 32:39—41. *Ez.* 11:17—20. *John* 17:20—23. *Eph.* 4:1—6. *Phil.* 2:1—4.)—"And great grace was upon them all." Some interpret this of the great favour shown the Christians by the people in general; but the phrase is different from that before used. (2:47. *Luke* 2:40,52.) The special favour of God manifested to them: and the powerful effects of his sanctifying grace, in forming them to be such holy, lovely, and happy characters, seem to be especially intended.—The language used, concerning the liberal communication of all the property of the more affluent, with their poor brethren, who were thus exempted from all want; and of their confidence in the disinterested faithfulness of the apostles is suited, as by a specimen, to show, what Christianity would effect, in meliorating the condition of mankind, if universally and cordially embraced. (*Marg. Ref.* z—e. *Note*, *Is.* 11:6—9. *Notes*, and *P. O.* 2 *Cor.* 8:10—15. *Notes*, *Gal.* 6:1—5. *Rev.* 20:4—6.)

His own. (32) Ιδιον. *John* 10:3. *Rom.* 8:32. 1 *Cor.* 7:2,4,7. 15:38.—*Grace.* (33) Χαρις. 2:47. 11:23. *Luke* 6:32,33,34. *John* 1:14. 2 *Cor.* 8:1,6,7. 1 *Pet.* 2:20.—*Possessors.* (34) Κτητορες. Here only. Κτημα. 2:45. 5:1.

V. 36 37. Perhaps Barnabas was one of the seventy disciples; he became afterwards so eminent as to be spoken of as an apostle. (14:14.) It is probable, that his name was given him on account of his talent, in exhorting and encouraging sinners to come to Christ, and believers to cleave to him in the midst of persecution. (*Marg. Ref.* g—k. *Note*, 11:22—24.) The estate which he sold was an inheritance that he possessed; and not any land which he held as a Levite by purchase, or by inheritance. As Barnabas was born in Cyprus, perhaps the estate lay there: but that is not said. The money, which probably was a considerable sum, was "laid at the apostles' feet," who for a time took the charge of distributing it: but it was soon found expedient to employ others in that service. (*Notes*, 6:1—7.)

Barnabas. (36) Βαρναβας. Ex בר *filius*, et נבא, *vaticinari.* 1 *Cor.* 14:3.—Or בר נכא, (*Syriac*) *filius consolans.*—*Of consolation.*] Παρακλησεως. 9:31. 13:15. 15:31. *Luke* 2:25. 6:24. *Phil.* 2:1. *Heb.* 6:18, *et al.* Παρακλητος, *John* 14:16,26.

PRACTICAL OBSERVATIONS.

V. 1—12. The zeal of avowed infidels to make proselytes, and their unwillingness that others should believe a future state of retributions, seem at first sight unaccountable: for if *this* be a delusion, it can do men no harm; if *their* sentiments be true, they can do no good. But the honour of being thought wiser than others, and qualified to undeceive a deluded multitude, has abundant charms for the vainglorious mind. Moreover, infidels have their misgivings, and firmly believe their own reasonings only in proportion as others seem convinced by them: when therefore contrary doctrines are taught with confidence and success; they are secretly alarmed, lest after all they should find themselves mistaken. But, whether the motive be regard to authority, or interest, or reputation, or superstition, or inward quietness, or all combined; ungodly men will be grieved when the gospel is successfully preached, and their vices and errors exposed: and ministers may generally expect contempt and persecution from unbelievers, of discordant principles and parties, in proportion as God honours and prospers them; yet "the gates of hell can never prevail against the church" of Christ.—The harmless and useful servants of God have often been indicted as criminals, for "their work and labour of love," when profligates have escaped with impunity, and ungodly priests and elders, and their connexions, have commonly been most forward in these prosecutions. Nay, to this day, instances are not wanting, in which reading the Scriptures, social prayer, and religious conversation meet with frowns and checks; when indolent, and dissipated, profligate, heretical, if not openly infidel churchmen escaped uncensured, or are distinguished by preferments! If, however, we observe the instructions and obey the precepts of Christ, he will bear us out; and the teaching of his Spirit will render the most timid bold in his cause.—The despised Redeemer must be confessed before his most malignant enemies, by all who would be owned by him before the assembled world: (*Note*, *Matt.* 10:32,33.) and if they, who are builders by office, reject this precious Corner-stone of the living Temple; we must, when called to it, fairly show them their folly, guilt, and danger, how much soever they may resent it: for assuredly "there is no salvation in any other; nor any other name given to men," by which any one, "under the whole heaven," can be "delivered from the wrath to come," from sin and Satan, and all evil, and made partaker of eternal glory.

V. 13—22. Those who boldly declare the truths of Scripture, will commonly be considered as "unlearned and ignorant men;" while they "determine to know nothing but Christ crucified;" but if they speak and act as those who "have been with Jesus," who have imbibed his instructions and spirit, and learned to copy his example; they will, by well doing and sound argument, put gainsayers to silence. Yet this comes far short of converting them: for when avarice, ambition, or any corrupt passion rules within, men shut their eyes and close their hearts in enmity against the light; and determine to bear down, if they can, by authority and violence, what, in their consciences, they perceive to

CHAPTER V.

Ananias and Sapphira, combining to tempt the Holy Spirit by a lie in respect of land sold by them, at Peter's word fall down dead, 1—11. The apostles work many and great miracles, and have much success in their ministry, 12—16. The rulers cast them all into prison, 17, 18. An angel releases them, and directs them to preach openly in the temple, 19, 20. They are at length brought before the council; and, being examined, they boldly bear testimony to Jesus as exalted to be a Prince and Saviour, 21—33. The rulers, being "cut to the heart," purpose to slay them, but are restrained by the counsel of Gamaliel, 33—39. The apostles are beaten, and dismissed with injunctions not to speak any more in the name of Jesus, 40. They rejoice in their sufferings, and proceed diligently in preaching Jesus the Christ, 41, 42.

[a]BUT a certain man named Ananias, with Sapphira his wife, sold a possession;

2 And [b]kept back *part* of the price, [c]his wife also being privy *to it*, and brought a certain part, [d]and laid *it* at the apostles' feet.

3 But Peter said, Ananias, [e]why hath Satan filled thine heart to *lie to the Holy Ghost, and [f]to keep back *part* of the price of the land?

4 While it remained, [g]was it not thine own? and after it was sold, was it not in thine own power? [h]Why hast thou conceived this thing in thine heart? [i]thou hast not lied unto men, but unto God.

5 And Ananias, [k]hearing these words, fell down, and gave up the ghost: [l]and great fear came on all them that heard these things.

6 And the young men arose, [m]wound him up, and carried *him* out, and buried *him*.

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

9 Then Peter said unto her, [n]How is it that ye [o]have agreed together [p]to tempt the Spirit of the Lord? Behold, [q]the feet of them which have buried thy husband *are* at the door, and shall carry thee out.

10 Then [r]fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying *her* forth, buried *her* by her husband.

11 And [s]great fear came upon all the church, and upon as many as heard these things.

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a Lev. 10:1—3. Josh. 6:1. Matt. 13:47,48. John 7:70. 2 Tim. 2:20. b Josh. 7:1 11,12. 2 Kings 5:21—25. Mal. 1.14. 3:8 9. John 12:6. 1 Tim. 6:10. 2 Pe. 2:14, 15. c 9. d 4:35,37. Matt. 6:2,3. 23:5. Phil. 2:3. e Gen. 3:13—17. 1 Kings 22: 21,22. 1 Chr. 21:1—3. Matt. 4:3—11. 13:19. Luke 22:3. John 13:2 27. Eph. 6: 11—16. Jam. 4:7 1 Pet. 5:8,9. Rev. 12:9—11. * Or, *deceive*. 9. Job 22:13. Ps. 94:7—9. Is. 29:15. Jer. 23:24. Hos. 11:12. f Deut. 23:21. Prov. 20:25. Ec. 5:4. Rom. 2:21,22 g Ex. 30:21,22,29. 1 Chr. 29:3,5,9,17. 1 Cor. 8:8. 9:5—17. Philem. 14. h 8:21,22. Josh. 7:25,26. Job 15:35. Ps. 7:14. Is. 59:4. Ez. 38:10. marg. Jam. 1:15. i 3. Ex. 16:8. Num. 16:11. 1 Sam. 8:7. 2 Kings 5:25—27.

Luke 10:16. 1 Thes. 4:8. k 10,11 13:11. Num. 16:26—33. 2 Kings 1:10—14. 2:21. Jer. 5:14. 1 Cor. 4:21. 2 Cor. 10.2—6. 13:2,10. Rev. 11:5. l 11,13. 2:43. Lev 10:3. Num. 16:34 17:12,13. Deut. 13.11. 21:21. Josh. 22:20. 1 Sam. 6:19 —21. 1 Chron. 13:10. 15 13. Ps. 119:120. 2 Cor. 7:11. Rev. 11:13 m 10. Lev. 10:4—6. Deut. 21:23. 2 Sam. 18:17. John 19:40. n Gen. 3:9—13. Luke 16.2. Rom. 3:19. o 23:20—22. Deut. 13:6—8. Prov. 11:21. 16:5. Mic. 7:3. p 3,4 Ex. 17:2,7. Num. 14:22. Ps. 78:18—20,40,41,56. 95:8—11. Matt. 4:7. 1 Cor. 10. 9. q 6. 2 Kings 6: 2. Rom. 10:15. r 5. s 5. 19:17. Ps. 89:7. Jer. 32:40. 1 Cor. 10:11,12. 1 Phil. 2:12. Heb. 4:1. 11:7. 12:15,28,29. 1 Pet. 1:17. Rev. 15:4.

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bear the stamp of truth and divinity. (*Note. John* 3:19—21.) But whatever deference be due to rulers, chief priests, and councils; we must not hesitate to declare, that we will "obey God rather than man," and venture all consequences in so doing; yet this should always be done with modesty, meekness, and unaffected reluctance to disobey our superiors, in church or state. Indeed, when the heart is powerfully influenced by heavenly love and zeal, and the understanding clearly perceives the importance of the truth and the line of duty, a man "cannot but speak" what he has seen and learned: he has a moral inability to refrain; his holy principles have a commanding influence over him, superior to the tyrant's frown, or the terrors of persecution; and as far as God has work for such a man to finish, he will restrain the wrath of his most potent enemies, or turn the tide of popular favour in his behalf, as he sees good. (*Notes, Jer.* 20:7—9. 2 *Cor.* 5:13—16.)

V. 23—37. Believers may, in various ways, be confined among those who fear not God: but, "being let go, they will return to their own company."—Whatever trials we meet with, fervent prayer is our never-failing resource; and the more we unite in it, as "with one heart," the more signal answers may be expected. All things are alike easy to him, who made the heavens, and the earth; vain therefore must be the devices, which princes or people, how powerful or numerous soever they be, can imagine against the Lord, and his anointed Saviour; for when power, policy, and tumult, have done their utmost, they have but effected what "the hand and counsel of the Lord had determined before should be done:" in effect, they have only digged a pit for their own destruction; and rolled a stone, which will rebound upon them, and crush them to pieces.—He knows the power and rage of our foes; and we should not so much pray for exemption from trials, and protection from dangers, as for grace to enable us steadily to do our duty, and to glorify our God in the midst of them all. Our prayers should especially be presented in love, even for our bitterest persecutors; we should request that the Lord's "hand may be stretched out to heal" and to save, not to avenge and destroy. Thus we may expect to be effectually answered, and to be filled with inward confidence and comfort, amidst all outward tribulations.—But let us carefully consider the effects produced by the pouring out of the Holy Spirit, in those blessed days, when "great grace was upon all" the company of believers. They were "all of one heart and soul;" they had but one common interest to attend on; their love to the brethren was united with equal contempt of worldly riches and disregard to worldly interests and indulgences; so that the poorest had no want, the wealthiest no exclusive possessions. When such dispositions prevail, and are exercised according to the circumstances of the times, the testimony of ministers will have a peculiar energy upon the minds of their hearers; especially if their own conduct exhibits an example of integrity, disinterestedness, and love: and if it be evident that, like their Master, they deem it "more blessed to give than to receive." (*Note*, 20:32—35.)

NOTES.—CHAP. V. V. 1—11. The reputation acquired by those who sold their estates must have been very great: so that it is not wonderful, that the ambition of this honour, should, in some instances, overpower the fear of persecution, in the hearts of those who were not upright in the sight of God. But the increase of professed Christians of this character would have disgraced the cause, and spread an infection in the church. The Lord was therefore pleased to check this evil, at the opening of the New Testament dispensation; as he had others, at the promulgation of the law, and the first entrance of Israel into the possession of the promised land. (*Notes, Lev.* 10:1—11. *Josh.* 7:)—Ananias and Sapphira, seeing how those persons were respected who had parted with their whole substance, to supply the wants of their poor brethren, agreed together to sell the land, to secrete a part of the money, and to give the rest to the apostles as *the whole price*. In doing this, they perhaps expected to have a maintenance from the common stock, and yet to reserve a part of their substance to themselves: but the desire of reputation seems to have predominated. (*Marg. Ref.* a—d.) Peter, however, was immediately shown the deception which they were practising, and charged it upon Ananias in express terms. (*Notes, 2 Kings* 5:20—27.) His language on this occasion implied, that, whatever Satan might *suggest*, he could not have "filled the heart" of Ananias with this wickedness, had he not been consenting. (*Marg.* and *Marg. Ref.* e, f. *Notes, John* 13:1—5, *v.* 2. 18—30, *v.* 27.) The falsehood told to the apostles was a bold attempt to impose upon "the Spirit of truth" himself, who so manifestly spoke and acted by them: and this was to "lie unto God," and not unto men; which is a plain testimony to the Deity and personality of the Holy Spirit.—The estate continued Ananias's property, even after his profession of Christianity; the sale of it was not a matter of compulsion, but of voluntary choice; and even the money, after it was sold, was at his own disposal: whence it appears, that this liberality was not expressly required of the primitive Christians, but was the result of their abundant zeal and love. So that the crime of Ananias did not so much consist in retaining part of the price of the land, as in endeavouring, in so solemn a transaction, to impose upon the apostles with a deliberate pertinacious lie, the result of avarice combined with ostentation. (*Marg. Ref.* g—i.)—As his death was the immediate effect of divine power, and merely denounced by Peter, it struck terror into all who heard of it; and he was buried immediately in his own garments, without further preparation or mourning; as Sapphira was afterwards, when, persisting in the same horrid falsehood, she was struck dead by the awful judgment of God. (*Marg. Ref.* k—s. *Lev.* 10:4—6. *Notes, 2 Kings* 1:10. 2:23,24. 2 *Cor.* 13:7—10.)—This apparent severity on two detected hypocrites, was real mercy to numbers: it excited a reverential fear and a holy jealousy in the whole company; it doubtless brought them to strict self-examination, prayer, and circumspection, and a dread of hypocrisy, covetousness, or vainglory: it prevented the increase of scandals in the church, and the intrusion of hypocrites; and thus it conduced to render the gospel honourable in the eyes of the people.—We may also observe, that this event was a divine attestation to the apostles' integrity and veracity, fully intelligible by their enemies. God would never have inflicted such a judgment, at their word, upon inferior *dissemblers*, if *their* testimony to the resurrection of Jesus had been a *deception:* and it showed that they would not connive at iniquity in those of their own party, or for the sake of their private interest, or that of the society.—Many expositors suppose, that Ananias had made a vow, (either publicly or secretly,) to give his estate for the support of the Christian cause; and that *sacrilege* was the crime for which he was visited: but the history never mentions this. He had, from corrupt motives, attempted to impose upon the apostles and upon the Holy Spirit; and his

12 ¶ And [t]by the hands of the apostles were many signs and wonders wrought among the people; (and [u]they were all with one accord [x]in Solomon's porch:

13 And of the rest [y]durst no man join himself to them: [z]but the people magnified them.

14 And [a]believers were the more added to the Lord, [b]multitudes both of men and women;)

15 Insomuch that [c]they brought forth the sick [d]into the streets, and laid *them* on beds and couches, that, at the least, the shadow of Peter passing by might overshadow some of them.

16 There came also a multitude *out* of the cities [e]round about unto Jerusalem, [d]bringing sick folks, and them which were vexed with unclean spirits: and they were [e]healed every one.

[*Practical Observations.*]

17 ¶ Then [f]the high-priest rose up, and [g]all they that were with him, (which is the sect of the Sadducees,) and were filled with [h]indignation,

18 And [h]laid their hands [o]n the apostles, and put them in the common prison.

19 But [i]the angel of the Lord by night opened the prison-doors, and brought them forth, and said,

20 Go, [k]stand and speak in the temple to the people [l]all the words of this life.

21 And when they heard *that*, [m]they entered into the temple early in the morning, and taught. [n]But the high-priest came, and they that were with him, and called the council together, and all the [o]senate of the children of Israel, [p]and sent to the prison to have them brought.

22 But when the officers came, and found them not in the prison, they returned, and told,

23 Saying, [q]The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.

24 Now when the high-priest, and [r]the captain of the temple, and the chief priests heard these things, [s]they doubted of them whereunto [t]this would grow.

25 Then came one and told them, saying, [u]Behold, the men whom ye put in prison are standing in the temple, and teaching the people.

26 Then went the captain with the officers, and brought them without violence: (for [x]they feared the people, lest they should have been stoned:)

27 And when they had brought them, [y]they set *them* before the council: and the high-priest asked them,

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t 2:43. 3:6,7. 4:33. 9:33,40. 14:3,8—10. 16:18. Mark 16:17,18,20. Rom. 15:19. 2 Cor. 12:12. Heb. 2:4. u 1:14. 2:42,46. 4:32. x 3:11. John 10:23. y 5. Num. 17:12,13. 24:8—10. 1 Sam. 16:4,5. 1 Kings 17:18. Is. 33:14. Luke 12:1,9. 14:26—35. 2 Pet. 2:20—22. z 2:47. 4:21. 19:17. Luke 19:37,38,48. a 2:41,47. 4:4. 6:7. 9:31,35,42. Is. 44:3—5. 45:24. 55:11—13. b 8:3,12. 9:2. 22:4. Ex. 35:22. Deut. 29:11,12. 31:11,12. 2 Sam. 6:19. Ezra 10:1. Neh. 8:2. 1 Cor. 11:11,12. Gal. 3:28. c 19:11,12. Matt. 9:21. 14:36. John 14:12. * Or, *in every street.* d Matt. 4:24. 8:16. 15:30,31. Mark 2:3,4. 6:54—56. e 4:30. Mark 16:17,18. Luke 5:17. 9:11. 1 Cor. 12:9. Jam. 5:16. f 4:25. Ps. 2:1—3. John 11:47—49. 12:10,11,19. g 4:1,2. 23:6—8. † Or, *envy.* 7:9. 13:45. 17:5. 1 Sam. 18:12—16. Job 5:2. Prov. 14:30. 27:4. Ec. 4:4. Matt. 27:18. Gal. 5:21. Jam. 3:14—16. 4:5. 1 Pet. 2:1. h 4:3. 8:3. 16:23,24. Luke 21:12. 2 Cor. 11:23. Heb. 11:36. Rev 2:10. i 12:7—11. 16:26. Ps. 34:7. 105:17—20. 146:7. Is. 61:1. k Is. 58:1. Jer. 7:2. 19. 14,15. 20:2,3. 22:1,2. 26:2. 36:10. Matt. 21:23. John 18:20. l 11:14. John 6:63 68. 12:50. 17:3. 1 John 1:1 — 5:11,12. m 25. Luke 21:37,38. John 8:2. n 17 24. o 5:6. 22:5. 23:14. p 15:22. 28:17. John 18:35. o Ps. 105:22. p 4:7. 12:18,19 q 16. Is. 8:14. 28:16. Prov. 21:30. 1 Cor. 3:19. r 4:1. Luke 22:4,52. s 2:12. 4:16 17,21. John 11:47,48. 12:19. t Is. 8:7. 53:1,2. Dan. 2:34,35,44,45. Zech. 6:12 13. Mark 4:30—32. u 18—21. x 13. Matt. 14:5. 21:26. 26:5. Luke 20:6,19 22:2. y 4:7. 6:12. 22:30. 23:1. Luke 22:66.

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wife had joined him, in this impious and hypocritical attempt. —The Papists adduce this passage as a proof that the successors of Peter (that is, the pope and the ecclesiastics devoted to him) are invested with the *secular* as well as *spiritual* sword. Let them, therefore, use the weapons of Peter, whenever they will, but none else; and let them see whether the same effects will follow.—*Tempt*, &c. (9) 'As often as any thing is done with an evil conscience; so often men bring this sentence on themselves, and as much as lieth in them provoke God to wrath; as if they purposely aimed to make trial, whether he be just and almighty, or not.' *Beza.* (*Marg. Ref.* p. *Notes, Ex.* 17:1,2. *Matt.* 4:5—7.)—The case, however, of Ananias and Sapphira was very peculiar, and their guilt exceedingly atrocious.—This single example of severity was made, not on avowed enemies and persecutors, but on false friends. Thus Judas, not Caiaphas, was marked out by his awful end, as the first object of divine vengeance on the murderers of Christ. (*Note, Matt.* 27:3—5.)

Kept back. (2) Ενοσφισατο. 3. *Tit.* 2:10. Ananias purloined, or privately stole what he kept back.—*Josh.* 7:1. Comp. 11. *Sept.*—Εκ νοσφι, vel νοσφιν, *seorsim, separatim.*—*The land.* (3) Του χωριου. 8 1:18,19. 4:34. 28:7. *Matt.* 26:36. —*After it was sold.* (4) Πραθεν. See on 2:45.—*Gave up the ghost.* (5) Εξεψυξε. 10. 12:23. Not elsewhere N. T.—*Ex.* 21:7. *Sept.*—*The space.* (7) Διαστημα. Here only N. T.—*Gen.* 32:16. *Sept.*—*Ye have agreed together.* (9) Συνεφωνηθη υμιν. 15:15. See on *Matt.* 18:19.

V. 12—16. While just punishment was in one instance miraculously inflicted; the power of God, by the hands of the apostles, was *continually* exerted in multiplied miracles of mercy. (*Note*, 4:29—31.) The whole company of believers were as firmly attached to the apostles, and united to each other, as they had been before: and they constantly met, at stated times, "in Solomon's porch," to join in the worship of God; when, probably, the apostles preached and wrought miracles, as opportunity was given them. (*Note*, 3:1—11, v. 11.) But none of those, who were not willing to renounce all things for the sake of Christ, ventured to join them; though they were greatly honoured by the people in general, and numbers of real converts were continually added by baptism to the church, and by faith to the Lord. (*Marg. Ref.* y—b.)—*Join himself*, &c. (13) 'As if he had been a believer, and by way of putting a cheat on the apostles. Such unbelievers as were displeased with the apostles, and hated the cause, would have been glad to put any trick upon them, that they might thereby lessen their esteem among the people; yet durst not: seeing it might prove no less than fatal for any to go about to deceive them.'—Indeed the power of God so evidently attended the apostles, that the people, both in Jerusalem and from the adjacent towns, applied for miraculous cures, by laying their sick in "every street;" (*Marg.*) that the "shadow of Peter," as he passed along, might fall upon them, from which they expected the benefit: nor were any of them disappointed. (*Marg. Ref.* c—e. *Note, John* 14:7—14, v. 12.)—As Peter was the readiest speaker, and stood foremost in every transaction, and as he was one of the first who experienced persecution; it seems that he was more noticed by the people than any of the other apostles, in these miracles. (*Note*, 19:8—12, v. 12.) 'Hence it is ridiculous to argue, that one or the other (Peter or Paul) was prince of the apostles, or that the relics of holy men are to be venerated. *Whitby.*

Join himself. (13) Κολλασθαι. 8:29. 9:16. 10:28. 17:34 See on *Matt.* 19:5.—*Might overshadow.* (15) Επισκιαση *Matt.* 17:5. *Mark* 9:7. *Luke* 1:35. 9:34. Εκ επι et σκια, *umbra.*—*Round about.* (16) Περιξ. Here only. Α περι, *circum.*

V. 17—25. These transactions could not but perplex and enrage the high-priest and his party; whether their personal interests and reputation, or religious prejudices, or their political views, were considered: especially that prevailing party, which had adopted the heresy of the Sadducees, must foresee the ruin of their sect, as the consequence of the success of the gospel. (*Note*, 4:4.)—They therefore imprisoned all the apostles, as disturbers of the public peace, in the common jail designed for malefactors. (*Marg. Ref.* f—h.) But an angel, unperceived by the keepers, set them at liberty, and ordered them to go boldly into the temple, and proclaim to the people "all the words of this life;" that is, the whole gospel of him who is "the Way, and the Truth, and the Life;" by which alone sinners can obtain eternal life. (*Marg. Ref.* i—l.) This direction was intended, as an exception to the general rule before given by our Lord, that "when persecuted in one city they should flee to another;" which present circumstances required for the triumph of the gospel, the encouragement of believers, and the confusion of their enemies. (*Notes*, 8:1. *Matt.* 10:23.) Accordingly, the apostles obeyed without hesitation; and the report brought to the council evidently showed, that their deliverance had been miraculous, and that they were not at all afraid of their persecutors. (*Marg. Ref.* m—u. *Notes*, 12:18,19.) The council assembled on this occasion, (21) seems to have included many who did not generally attend, and who indeed were not stated members of the Sanhedrim. (*Note*, 4:1—3.)

The sect. (17) Αιρεσις. 15:5. 24:5,14. 26:5. 28:22. 1 *Cor.* 11:19. *Gal.* 5:20. 2 *Pet.* 2:1.—Αιρετικος, *Tit.* 3:10.—*Indignation.*] "Envy." *Marg. Ζηλου. Rom.* 10:2. 2 *Cor.* 12:20. *Gal.* 5:20. *Jam.* 3:14—16. (*Notes, Rom.* 10:1—4. *Gal.* 5:19—21. *Jam.* 3:14—16.)—*The senate.* (21) Την γερουσιαν.—Here only. Α γερων, *senex. John* 3:1.—*The prison.*] Το δεσμωτηριον. 23. 16:26. *Matt.* 11:2.—(Διαμωτης, 27:1,42.) Τηρησει δημοσια. 18.—Δημοσιος. Here only.—*They doubted ... whereunto this would grow.* (24) Διηπορουν ... τι αν γενοιτο τουτο. "They doubted what this thing would become." Διαπορεω. 2:12. 10:17. *Luke* 9:7. 24:4.

V. 26. 'Tyrants not fearing God, are constrained to fear their own subjects.' *Beza.* (*Marg. Ref.*)—Perhaps the expectation of a temporal kingdom was revived by the miracles of the apostles among the bulk of the common people: so that, while they neither understood nor embraced the gospel, they favoured the cause, and excited the fears of their persecuting rulers.

V. 27, 28. (*Note*, 4:13—22, vv. 17,18,21,22.) 'It is peculiar to tyrants to obtrude their own commands, instead of any

28 Saying, [c]Did not we straitly command you, that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, [d]and intend to bring this man's [b]blood upon us.

29 Then Peter and the *other* apostles answered, and said, [c]We ought to obey God rather than men.

30 The [d]God of our fathers [e]raised up Jesus, whom [f]ye slew and hanged on a tree:

31 Him [g]hath God exalted with his right hand *to be* [h]a Prince and [i]a Saviour, for [k]to give repentance to Israel, [l]and forgiveness of sins.

32 And [m]we are his witnesses of these things; [n]and *so is* also the Holy Ghost, [o]whom God hath given to them that obey him. [*Practical Observations.*]

33 ¶ When they heard *that*, [p]they were cut *to the heart*, [q]and took counsel to slay them.

34 Then [r]stood there up one in the council, a Pharisee, named [s]Gamaliel, [t]a doctor of the law, had in reputation among all the people, [u]and commanded to put the apostles forth a little space;

35 And said unto them, Ye men of Israel, [x]take heed to yourselves what ye intend to do as touching these men.

36 For before these days rose up Theudas, [y]boasting himself to be somebody; [z]to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as [a]obeyed him, were scattered, and brought to nought.

37 After this man rose up [a]Judas of Galilee, in the days of the taxing, and drew away much people after him: [b]he also perished; and all, *even* as many as obeyed him, were dispersed.

38 And now I say unto you, [c]Refrain from these men, and let them alone; [d]for if this counsel or this work be of men, it will come to nought:

39 But [e]if it be of God, ye cannot overthrow it; lest haply ye be found even [f]to fight against God.

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z 4:10. 4:18—21. a 2:23. 3:15. 4:10,11. 7:52. 1 Kings 18:17,18. 21:20. 22:8 Jer. 38:4. Am. 7:10. b Jer. 26:15. Matt. 21:41. 23:35,36. 27:25. 1 Thes. 2:15,16. c *See on* 4:19. Gen. 3:17. 1 Sam. 15:24. Mark 7:7—9. Rev. 14:8—12. d 3:13—15. 1 Chr. 12:17. 29:18. Ezra 7:27. Luke 1:16,72. e 3:26. 13:33. f 2:22—24,32. 4:10,11. 13:28,29. Gal. 3:13. 1 Pet. 2:24. g 2:33,36. 4:11. Ps. 89:19,24. 110:1,2. Ez. 17:24. Matt. 28:18. Eph. 1:20—23. Phil. 2:9—11. 1 Pet. 3:22. h 3:15. Ps. 2:6—12. Is. 9:6. Ez. 34:24. 37:25. Dan. 9:25. 10:21. Rev. 1:5. i 13:23. Is. 43:3,11. 45:21. 49:26. Matt. 1:21. Luke 2:11. Phil. 3:20. Tit. 1:4. 2:10,13. 3:4—6. 2 Pet. 1:1,11. 2:20. 3:18. 1 John 4:14. Jude 25. k 11:18. Jer. 31:31—33. Ez. 36:25—27,31. Zech. 12:10. Luke 24:47. Rom. 11:25,27. 2 Tim. 2:25,26. 13:19. 13:39. Mark 2:10. 4:12. John 20:21—23. 2 Cor. 2:10. Eph. 1:7. Col. 1:14. m 29. 1:8. 2:32. 10:39—41. 13:31. Luke 24:48. John 15:27. 2 Cor. 13:1. Heb. 2:3.

n John 15:26. 16:7—14. Heb. 2:4. 1 Pet. 1:12. o 2:4,38,39. 10:44. John 7:39. p 2:37. 7:54. 22:22. Luke 4:28,29. 6:11. 11:50—54. 19:45—48. 20:19. q 9:23. Gen. 4:5—8. Ps. 37:12—15,32,33. 64:2—8. Matt. 10:21,25. 23:34,35. 24:9. John 15:20. 16:2. r 23:7—9. Ps. 76:10. John 7:50—53. s 22:3. t Luke 2:46. 5:17. u 4:15. x 38. 19:36. 22:26. Jer. 26:19. Matt. 27:19. y 8:9. Matt. 24:24. 2 Thes. 2:3—7. 2 Pet. 2:18. Jude 16. Rev. 17:3,5. z 21:38. 2 Pet. 2:2. * Or, *believed*. Matt. 24:26. a Luke 2:1. 13:1. b Job 20:5—9. Ps. 7:14,15. 9:15,16. Matt. 26:52. c 35. John 11:48. d Neh. 4:15. Job 5:12—14. Ps. 33:10,11. Prov. 21:30. Is. 7:5—7. 8:9,10. 44:25. Lam. 3:37. Matt. 15:13. 1 Cor. 1:26—28. 3:19. e 6:10. Gen. 24:50. 2 Sam. 5:2. 1 Kings 12:24. Job 34:29. Is. 43:13. 46:10,11. Dan. 4:35. Matt. 16:18. Luke 21:15. 1 Cor. 1:25. Rev. 17:12—14. f 7:51. 9:5. 23:9. Ex. 10:3—7. 2 Kings 19:22. Job 15:25—27. 40:9—14. Is. 45:9. 1 Cor. 10:22.

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reason or argument.' *Beza.*—The rulers feared, lest the success of the apostles, in preaching that Jesus whom they had crucified, was the promised Messiah, should exasperate the people against them as his murderers; and they concluded that they meant to excite an insurrection, in order to deprive them of authority, or to put them to death: at least they charged the apostles with such intentions. (*Marg Ref.*)

Straitly command. (28) Παραγγελια παρηγγειλαμεν. 4:18. See on 1:4.—*Intend.*] Βουλεσθε.—Βουλομαι. '*Deliberato consilio aliquid volo, cupio, decerno.* Plus enim involvit βουλομαι, quam θελω. *Matt.* 1:19.' *Schleusner.* A βουλη, *consilium.*

V. 29—31. *Marg. Ref.* c—i. *Notes*, 2:33—36. 3:12—26. 4:5—22, *vv.* 19—21.—*Exalted*, &c. (31) Jesus is exalted to be the Ruler and Judge of all men, and the Saviour of all that believe. "Repent, and believe the gospel," is the call, exhortation, and invitation to all men; and none but the penitent do truly believe. (*Notes*, *Matt.* 3:2. 5:3.) Through this exalted Prince and Saviour, the Israelites, and even the rulers who had crucified him, were encouraged to repent, by the proposal of forgiveness; and suitable instructions, motives, and exhortations were given them. Thus he gave them "*place*," for repentance; in which sense the phrase, here employed, has it seems been once used by Josephus. Yet it is the evident doctrine of Scripture, (*Marg. Ref.* k. *Notes*, 11:18. *Jer.* 31:18—20,31—34. *Ez.* 11:17—20. *Zech.* 12:9—14. 2 *Tim.* 2:23—26.) and likewise of our liturgy, that true repentance is "the gift of God;" and to exclude this most obvious meaning of the words, as many expositors do, is, in fact, an attempt to improve the language of Scripture, and to obscure one evidence of our Saviour's Deity, and of all salvation coming wholly from his fulness of grace. 'Repentance was not indeed actually wrought in Israel, by his efficacious grace;' that is, not in all Israel; for it certainly was in great numbers: but if any who heard the apostles were convinced that they must repent or perish, yet found their hearts still hard and their wills rebellious; was it not a most important and seasonable instruction, to be assured, that Jesus was exalted "to give repentance," as well as pardon to the penitent? that, as one with tears cried to him, "Help my unbelief;" they might cry to him, "Turn thou me that I may be turned:" "Pour on me the Spirit of grace and supplications, that I may look unto thee, whom I have pierced, and mourn" with "that godly sorrow, which worketh repentance unto salvation."

To obey. (29) Πειθαρχειν. 32. 27:21. *Tit.* 3:1. Πειθομαι τω αρχοντι.—*Ye slew.* (30) Διεχειρισασθε. 26:21. Not elsewhere.—Εκ δια et χειριζω, *manu tracto*: a χειρ, *manus*.—*Hanged.*] Κρεμασαντες. 10:39. 28:4. *Matt.* 18:6. 22:40. *Luke* 23:39. *Gal.* 3:13.—*Deut.* 21:22,23. 2 *Sam.* 18:9. *Sept.*—*A Prince.* (31) Αρχηγον. See on 3:15.—*To give repentance.*] Δουναι μετανοιαν. 11:18. 2 *Tim.* 2:25.—Μετανοια. 11:18. 13:24. 19:4. 20:21. 26:20. *Matt.* 3:8,11. 9:13, *et al.* Μετανοεω. See on *Matt.* 3:2.—'Μετανοια, when it signifies the awakening and change of the mind for the better, is the gift of God, of his mere grace.' *Beza.*

V. 32. (*Marg. Ref. The Holy Ghost*, &c.] *Notes*, *John* 15:26,27. 16:12,13. *Heb.* 2:1—4, *v.* 4.—'The testimony, arising from this miraculous communication of the Spirit to Christians at that time, entirely removes the objection from Christ's not appearing in public, after his resurrection. For had there been any imposture, it had been easier of the two, to have persuaded the people at a distance, that he had so appeared to the Jewish rulers, or even to the multitude, and yet had been rejected; than that he had given his servants such extraordinary powers. Since, had this assertion been false, every one might have been a witness to the falsehood of such a pretence, without the trouble and expense of a journey to Jerusalem, or any other distant place.' *Doddridge.*

Obey.] Πειθαρχουσιν. See on 29.—'There is no true obedience without faith, or true faith without obedience.' *Beza.*

V. 33—39. (*Note*, 2:37—40.) The rulers were *cut* by the words of Peter; they were convicted, tortured, enraged, and alarmed, but not humbled or changed: 'they gnashed their teeth, as if one drew a saw;' (*Beza*;) and therefore they desperately counselled, or resolved, to put the whole company of the apostles to death. But Gamaliel (whose reputation is very high among the Jews to this day, and who seems to have been a man of great judgment and prudence in secular matters) cautioned them against so violent a measure. Probably at this time he had some conviction of the truth of the gospel: but, as he was the teacher of Saul, who was a determined persecutor, it may be questioned whether he long retained his tolerating principles. (*Marg. Ref.* r—t. *Note*, 22:1—5.) However, Gamaliel was a Pharisee, and as such, a decided opposer of the Sadducean system, and so more ready to take this view of the subject: and from some recent instances, he fully proved that the interposition of the council in so decided a manner, was neither needful nor safe. (*Marg. Ref.* u—b.)—'Here Gamaliel affirms two things. First, that before those days, in which that council was assembled, arose Theudas:... whereas the Theudas, mentioned by Josephus,... arose, and perished by the hands of Cuspius Fadus, in the fourth year of Claudius, that is, ten years after the meeting of this council. Secondly, he affirms, that Judas of Galilee, arose after him, and yet he arose "in the days of the taxing," which was under the emperor Augustus, and so thirty-four years before this council, and so this Theudas must have been at least thirty-five years before.... Origen, who had read Josephus, and declares that he examined things relating to the Scripture,... *out of a love to truth*, speaks thus: 'We say that there was one Theudas before the birth of Christ, who among the Jews declared himself to be somebody.' And again, 'that Judas Galileus, and Theudas *who was before him*, being not of God, perished.' And a third time, 'Because they gathered from the Scriptures, that the time of the Messiah was come; first Theudas, and after him Judas, tumultuated in the time of the taxing.' Hence do the fathers unanimously say, that those words of Christ, "All that came before me were thieves and robbers," relate to these two, Theudas, and Judas of Galilee; which shows their belief, that both of them were before the time of Christ's preaching. So that it is extremely evident, that the ancient fathers agreed in this, that there was a Theudas pretending to great things, even before the coming of our Lord; though Josephus has taken no notice of him.' *Whitby.*—Dr. Lightfoot supposes, that the Theudas, mentioned by Josephus, was the son of this Theudas; and that he took his name, as engaging in the same enthusiastic attempts. (*Note*, *Luke* 2:2.)—St. Luke merely records Gamaliel's speech; and it is indisputable, that he spake of facts well known to his hearers. As to Josephus, his mistakes and omissions are so *numerous* and *palpable*, that his authority ought not to be opposed to other authentic histories; or to facts which at the time were known and allowed to have occurred.—From these premises, however, Gamaliel justly inferred, that if the apostles were

40 And to him they agreed: and [g]when they had called the apostles, [h]and beaten *them*, [i]they commanded that they should not speak in the name of Jesus, and let them go.

41 ¶ And they departed from the presence of the council, [k]rejoicing that they were counted worthy to suffer [l]shame for his name.

42 And [m]daily in the temple, [n]and in every house, [o]they ceased not to teach and [p]preach Jesus Christ.

g 4:18. h Prov. 12:10. Matt. 10:17. 23:34. Mark 13:9. Luke 20:10. John 19:1—4. 2 Cor. 11:24. i 28. 4:17—21. Is. 30:10. Am. 2:12. Mic. 2:6 k 1 i:23—25. Is. 61:10. 65:14. 66:5. Matt. 5:10—12. Luke 6:22,23. Rom. 5:3. 2 Cor. 12:10. Phil. 1:29. Heb. 10:34. Jam. 1:2. 1 Pet. 4:13—16. l Heb. 12:2. m 20,21. 2:46. 3:1, 2, &c. Luke 21:37. 22:53. n 20:20. o 4:20,29. 2 Sam. 6:22. Rom. 1.15,16. Gal. 6:14. p 8:5,35. 9:20. 17:3. 1 Cor. 2:2. Eph. 4:20,21.

employed in propagating an imposture, it would at length be detected, and "come to nothing;" without the rulers incurring the hatred and resentment of the people, by contending against it. But, on the other hand, if indeed it were the cause and work of God, which they were not fully sure it was not, they could not possibly prevail against it: for if they put the apostles to death, some other persons would be raised up to carry it on: at the same time they would be "found to fight against God," and would thus bring upon themselves his omnipotent vengeance. (*Marg. Ref.* c—f. *Notes*, 9:3—6. 23:6—10.)—According to this opinion, which was the verdict of common sense, and supported by the most conclusive arguments, the continuance of Christianity to this day, a religion, neither supported by human authority, nor paying court to any man's corrupt passions; nay, opposed by all the power, wealth, philosophy, learning, superstition, idolatry, open profaneness, false religion, vices, and popular prejudices, of the whole world; and declaring exterminating war against all the corrupt propensities of the human heart, without favouring one more than another; and, also the ruin of the Jewish church and nation, and other persecuting powers, are irrefragable demonstrations, that it was "no work or counsel of men," but indeed a revelation from God; and, that those who opposed it actually fought against him, and incurred his righteous displeasure for so doing.—How different the introduction of Christianity in the world, and its preservation and continuance to this day, from those of Paganism and Mohammedism!

They were cut to the heart. (33) Διεπριοντο. 7:54. Not elsewhere.—Ex δια et πριζω, *serra seco*; *Heb.* 11:37.—A πριων, *serra.* 2 *Sam.* 12:31. 1 *Chr.* 20:3. *Is.* 10:15. *Sept.* —*Joined themselves.* (36) Προσεκολληθη. See on *Matt.* 19:5.—*The taxing.* (37) Της απογραφης. See *Luke* 2:1,2. *It will come to naught.* (38) Καταλυθησεται. 39. 6:14. *Matt.* 5:17. 24:2. 26:61. 2 *Cor.* 5:1, *et al.*—*To fight against God.* (39) Θεομαχοι. Here only. Θεομαχεω, 23:9. Ex Θεος et μαχομαι, *pugno.*

V. 40. The whole council, apparently with great reluctance, yielded to Gamaliel's advice, and did not proceed to put the apostles to death: yet their enmity and rage so far prevailed, that they ignominiously scourged them for disobedience to their former orders, and renewed their prohibition of preaching any more in the name of Jesus. (*Marg. Ref. Notes*, 4:13,22, *vv.* 18—21. *Matt.* 10:16—18. 23:34—36. *John* 19:1—7. 2 *Cor.* 11:24—27.)

They agreed. Επειθησαν. 36. "They obeyed" him, or they were persuaded by him.—*Beaten.*] Δειραντες. 16:37. 22:19. *Matt.* 21:35.

V. 41, 42. (*Marg. Ref. Notes*, *Is.* 66:5,6. *Matt.* 5:10—12. *Phil.* 1:27—30. *Jam.* 1:2—4. 1 *Pet.* 4:12—16.) The apostles went away rejoicing; 'rightly judging, that a punishment of this kind, though generally shameful, became a glory to them, when borne in so excellent a cause, and for the sake of Him, who... had submitted not only to stripes, but to death, for them.... And every day, from morning to night, they ceased not to pursue this great work; but took all opportunities to preach in the temple,... and from house to house: and on the whole... it was their constant business to teach and preach Jesus as the Messiah.' *Doddridge.* (*Notes*, *Prov.* 1:21—23. 8:34.)—"To publish glad tidings, even Jesus the Messiah." The rulers, however, had been so baffled, and were so conscious that their cause was bad; that, though they rankled with rage and vexation, they were afraid of attempting, at present, any thing further against the apostles.

Were counted worthy. (41) Κατηξιωθησαν. See on *Luke* 20:35.—*To suffer shame.*] Ατιμασθηναι. See on *Luke* 20:11.—*Daily.* (42) Πασαν ἡμεραν.—Every day, or all the day.

PRACTICAL OBSERVATIONS.

V. 1—16. No state of the church has yet occurred entirely free from hypocrites, and other evils resulting from human depravity and the subtlety of Satan: nor is there any thing so excellent, which artful men will not counterfeit, to gratify their avarice, or their love of applause and honour from men. But the conduct of numbers, even in external duties, by doing some things, and shrinking from others, proves their insincerity; and shows, that they aim to reconcile the service of God and mammon, and the reputation of piety with the interests of the world. (*Notes*, *Matt.* 6:1—4,24. *Jam.* 1:5—8.) When Satan is permitted thus "to fill the hearts" of deceivers with wicked devices; they attempt, and often successfully, to impose upon the ministers of Christ; while he, their Judge, "who hath the keys of death and hell," sees all their secret wickedness, and prepares to expose and punish it.—And does not the narrative, with which this chapter opens, most solemnly warn us, to watch against and subjugate all our passions; not only the violent and disgraceful, but the plausible likewise, the love of money and of reputation, the ambition, not only of honour from worldly men, but also of consequence in the church?—Deceit and lies are, in all things, hateful to the God of truth; but most of all, when introduced into the immediate concerns of religion. How then must he abhor those lying professions, subscriptions, and engagements, which numbers continually make at his table, or when they enter into the sacred ministry! Surely it may be said to every one who acts in this manner, "Why hath Satan filled thine heart to lie to the Holy Ghost?" "Why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God." If any of us are conscious of having committed so enormous a crime, let us be thankful, that the doom of Ananias has not been ours and let us show our deep repentance, by keeping at the utmost distance from a repetition of the atrocious provocation.—Those who combine together, and encourage one another, "to tempt the Spirit of the Lord," may expect to be joined in the same awful punishment: and when notorious criminals escape with present impunity, they are only "reserved to the day of judgment," for more tremendous vengeance. But, on special occasions, the Lord interposes in an extraordinary manner, to detect such offenders, as are about to become a snare to some, and a scandal to others. This righteous severity often proves an important benefit to multitudes; by putting them on their guard against hypocrisy, and exciting them to watchfulness and prayer.—Whatever conduces to the purity and reputation of the church, eventually promotes its enlargement. When unsound professors of the gospel are excluded or detected, the surest method is taken to bring in an increase of true believers: and, if the apparent severity of reproof or censure, which ministers must at some times necessarily exercise, be connected with manifest and enlarged benevolence; that unfavourable impression, which might otherwise be made upon the minds of men, will be prevented; and they will notwithstanding possess confidence and affection. But that power alone, which wrought such astonishing miracles by the hands of the apostles, (though exercised in a different way,) can rescue any of our apostate race from the power of sin and Satan, and add them as believers to the company of spiritual worshippers. God will, in some degree, work by all his faithful servants; and every one who applies to him, in humble faith, shall certainly be healed, as to the dire maladies of his soul.

V. 17—32. How wretched must they be, whose vexation is increased by the success of the gospel! They may grow more violent in enmity and opposition: but in vain will they attempt to confine those whom the Lord wills to be at liberty; to slay those whom he wills to live; to disgrace those whom he wills to honour; or even to distress or affright those whom he wills to be joyful and courageous. (*Notes*, 16:25—28 35—40.) His mighty angels delight to minister to his persecuted servants; and at the least intimation of his purpose, they are equally ready to destroy their persecutors. (*Notes*, 12:5—11,20—23, *v.* 23.) As long therefore as we are preserved in life, we should go on with our several duties; and those who are called to "preach the gospel," should be "instant in season and out of season," without yielding to fear, or self-indulgence, in preaching "*all* the words of this life" to mankind.—How vain, yet how obstinate, is the contest, which men maintain against their Creator! They see, at times, that the word and hand of the Lord are against them, and they tremble for the consequences; yet they will proceed! And, after all their convictions, they are more restrained by the fear of man, than by the "fear of him who is able to destroy body and soul in hell!" Men of this character have often opposed their mandates and authority to those of God, and accused the most exemplary and peaceable ministers, of sedition and rebellion; because their doctrines tended to expose the wickedness of their opposers, in its proper colours, to mankind. We must, however, adhere to our principles: "We ought to obey God rather than man;" and they who persist in opposing Christ and his cause, must bear the blame. He is a gracious Saviour to all those who submit to him as a Prince; and he will employ all his power to protect and exalt them likewise. He delights in forgiving the penitent, yea, in "giving repentance and remission of sins" to all the Israel of God; nor will he withhold these inestimable gifts from any who seek to him for them. But he will surely destroy all those "who will not have him to reign over them:" this every man will perceive, in proportion as he regards the testimony of his apostles; and of the Holy Spirit whom God has always given as the Teacher, Sanctifier, and Comforter of those who obey his beloved Son.

V. 33—42. While the convincing arguments of the persecuted, and their own reproaching consciences, increase the rage of determined enemies; the Lord still varies his methods of defeating their malignant purposes. He has all hearts in his hands: and he sometimes uses the candour and sound

CHAPTER VI.

On occasion of the murmurings of the Grecians, seven persons, chosen by the church, under the direction of the apostles, are appointed by them to superintend the daily ministration to the poor; that none might be neglected, and that the apostles might "give themselves to the word of God and to prayer," 1—6. The word of God greatly prevails, 7. Stephen, full of faith and the Holy Spirit, confutes those who disputed against him, 8—10. They suborn witnesses, who, before the council, falsely accuse him of blasphemy against the law and the temple, 11—14. His face shines like the face of an angel, 15.

AND in those days, [a]when the number of the disciples was multiplied, [b]there arose a murmuring of the [c]Grecians against the [d]Hebrews, because [e]their widows were neglected in [f]the daily ministration.

2 Then [g]the twelve called the multitude of the disciples *unto them*, and said, [h]It is not reason that [i]we should leave the word of God, and serve tables.

3 Wherefore, [k]brethren, [l]look ye out among you seven men of [m]honest report, [n]full of the Holy Ghost and wisdom, [o]whom we may appoint over this business.

4 But we will [p]give ourselves continually to [q]prayer, and to the ministry of the word.

5 ¶ And [r]the saying pleased the whole multitude: and they chose [s]Stephen, a man full of faith and of the Holy Ghost, [t]and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, [u]a proselyte of Antioch;

6 Whom they set before the apostles: [x]and when they had prayed, they laid *their* hands on them.

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a 7. 2:41,47. 4:4. 5:14,28. Ps. 72:16. 110:3. Is. 27:6. Jer. 30:19. b 1 Cor. 10:10. Heb. 13:1. Jam. 4:5. 5:9. c 9:29. 11:20. d 2 Cor. 11:22. Phil. 3:5. e 9:39,41. Deut. 24:19—21. 26:12. Job 29:13. 31:16. Is. 1:17. 10:2. 7. Mal. 3:5. Matt. 23:14. 1 Tim. 5:4,5,9. Jam. 1:27. f 2:45. 4:35. g 2:42. h 4:19. 25:27. i Ex. 18:17—23. Num. 11:11—13. Deut. 1:9—14. Neh. 6:3. 2 Tim. 2:4. k 9:30. 15:23. Matt. 23:8. 1 John 3:14—16. 1 Pet. 1:22. Num. 11:16. 1 Cor. 16:3. 2 Cor. 8:19—21. m 10:22. 16:2. 22:12. 1 Tim. 3:7. 5:10. 3 John 12. n 2:4. Gen. 41:38,39. Num.

11:17—25. 27:18,19. Job 32:7,8. Is. 11:2—5. 28:6,26. 1 Cor. 12:8. Eph. 5:18. Jam. 1:17. 3:17,18. o 6. 13:2,3. 1 Tim. 3:8—15. p 2:42. 20:19—31. Rom. 12:6—8. 1 Cor. 9:16. Col. 4:17. 1 Tim. 4:13—16. 2 Tim. 4:2. q 1:14. 13:2,3. Rom. 1:9. Eph. 1:15—17. 3:14—21. Phil. 1:4,9—11. Col. 1:9—13. 2:1. 4:12. r 15:22. Gen. 41:37. Prov. 15:1,23. 25:11,12. s 3,8,10. 7:8:1,2. Mic. 3:8. t 8:5—13,26—40. 21:8. u 13:1. x 1:24. 9:17. 13:3. 1 Tim. 4:14. 5:22. 2 Tim. 1:6.

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policy of learned and eminent men, who do not embrace the gospel, to moderate the counsels of outrageous and irrational opposers. Common sense suggests a caution to every considerate man, to take heed to himself what he does, respecting those who so much as appear to be the servants of God. Experience and observation determine, that the success or reputation of religious impostures, not supported by human authority, or by flattering men's vices and corrupt affections, will be short-lived. The abettors of all such designs have recourse to unhallowed means to gratify their ambition, or to compass their secular designs. Many have drawn the sword in this cause, and have perished by it; some have been scattered; and others have exposed their iniquity to the whole world: so that "every counsel, or work, which is of men," will in one way or other "come to naught."—But while the teachers of religion are harmless and peaceable members of the community, and appear zealous for the truths and commandments of God, according to their views of them; the caution is universally to be regarded, "Refrain from these men, and let them alone:" neither deride, revile, molest, nor injure them; from personal dislike, or from political jealousy. If they are insincere or erroneous, they will in time appear to be so; and no other means should be used, except calm discussion and kind usage: but if their cause be that "of God, it cannot be overthrown," and all who attempt it, will be "found to have fought against God."—But when the enmity of the carnal mind is restricted in its exercise, and cannot, or dare not, vent itself in bloody persecution; it seeks gratification, by dealing in reproaches, calumnies, menaces, insults, and other injuries. We should, however, "rejoice to be counted worthy" to endure shame and pain in that cause in which "Jesus endured the cross, and despised the shame," and for the sake of so gracious and glorious a Benefactor. (*Note*, *Heb.* 12:2,3.) We should daily endeavour to recommend him, and his salvation, to all around us: and, whether ministers labour in public, and preach to large congregations, or resort to the houses of their friends and brethren, Jesus, the anointed Saviour of lost sinners, should be the great subject of their instructions, the centre of all their doctrines, exhortations, and encouragements, and the favourite theme of their social conversation.

NOTES.—CHAP. VI V. 1. "The Grecians," or Hellenists, were Jews, or proselytes, who, having generally resided in other countries, spoke only the Greek language, and used the Greek version of the Scriptures in their synagogues; by which they were distinguished from those who spoke a dialect of the Hebrew.—The accession of numbers to the church, perhaps chiefly from among the poor, might render it more difficult, than at the first, to afford them all so plentiful a support, as would have been desirable: (*Marg. Ref.* a. *Notes*, 2:44—47. 4:32—35.) and, as the greatest part of the public stock must have been contributed by the Hebrews; perhaps those who acted under the apostles in this business, thought it right to show more favour to the poor widows of that description, than to the others: but we may also suppose, that the Grecians were rather too jealous, and suspected more partiality than there actually was. Murmurs, however, and discontents, having been thus excited, the most dangerous disputes and divisions might have ensued, as has frequently happened in great revivals of religion, to the immense detriment of the common cause: and even the apostles themselves might have been exposed to censure or suspicion; but they being directed by the Holy Spirit, took a most effectual method to prevent these pernicious consequences. (*Marg. Ref.* b—f.)

Was multiplied.] Πληθυνοντων. 7. 7:17. 9:31. 12:24. *Matt.* 24:12. 2 *Cor.* 9:10. *Heb.* 6:14. 1 *Pet.* 1:2. 2 *Pet.* 1:2. *Jude* 2. Α πληθος, *multitudo.*—*The Grecians.*] Των Ἑλληνιστων. 9:29. 11:20. (*Note*, 11:19—21, *v.* 20.)—*The Hebrews.*] Ἑβραιους. 2 *Cor.* 11:22. *Phil.* 3:5. (*Note*, *Phil.* 3:1—7, *v.* 5.)—*Were neglected.*] Παρεθεωρουντο. Here only. Εκ παρα, et θεωρεω, *aspicio.* "Were overlooked."—*Daily.*] Καθημερινη. Here only. Εκ κατα, et ἡμερα, *dies.*

V. 2—6. (*Notes*, *Ex.* 18:13—26. *Num.* 11:11—17. *Deut.* 1:12—18.) The apostle stated to the church, or congregation of believers, whom they called together for that purpose, that it was not reasonable for them to leave their important ministry, to superintend the distribution of their bounty, and see the tables of the poor supplied: and as these murmurs had not arisen through their fault, so they could not consistently attend to the proper means for preventing them. (*Marg. Ref.* g—r.) It would therefore be most proper, for the church to elect suitable persons, to lay out their contributions in the most satisfactory manner; both among the poor, and in other necessary expenses. They therefore counselled them to "look out seven men," (as sufficient for the present,) of known probity and integrity, and "full of the Holy Spirit;" and they would set them apart for this service, and commit the whole business to their management; that they (the apostles) might have no interruption, in giving themselves up to the preaching of the gospel, and to prayer for its success. This proposal giving them universal satisfaction, the choice was immediately made, and the apostles solemnly set apart the persons chosen for the work, by prayer and imposition of hands.—We read nothing more concerning any of them, except Stephen and Philip; (*Marg. Ref.* s—u. *Notes*, 8—15. 7: 8: 21:7—14.) unless Nicolas ("a proselyte," as distinguished from those who were of Jewish extraction) were the founder of the heretical sect, called Nicolaitans, which is not at all probable. (*Note*, *Rev.* 2:14—16.) All the names seem to be of Greek original; and perhaps they were chosen from among the Hellenists, to give the more entire satisfaction.—It is evident, that they were appointed to take care of the property of the church, and not to the *pastoral office*; and the argument hence deduced to prove that every congregation ought to choose its own spiritual pastors, or for popular elections of ministers in any way, proves nothing. Men are generally careful enough to intrust their property in the hands of suitable persons; but their souls are seldom more in danger, than when they follow "teachers after their own hearts."—Beza indeed seems to think, that if the apostles would not appoint deacons, except by the choice of the church, much less would they ordain ministers, or spiritual pastors: but this only proves, that scriptural ground for that plan, which he zealously supported, was not easily found, and that arguments were scarce.—Whatever may be said about the *expediency* or *inexpediency* of these arrangements; the *divine authority* of them should be considered as another question. It must, however, be allowed, that matters are far removed from what is reasonable, scriptural, or profitable, respecting the general management of these most important concerns, in almost every part of the visible church; and that pastors should not be *forced* on congregations, against whom they can bring just and reasonable objections, whether in respect of doctrine or character.—It has been generally taken for granted, that these seven persons were ordained, or appointed, to the office of "deacons;" yet they are not so called, either in this chapter, or elsewhere: and as the word rendered "deacon" is often translated *servant*, or *minister*, and used concerning Christ himself; (*Rom.* 15:8. *Gr.*) some have questioned whether there were such a distinct order in the church, during the times of the apostles. Nothing, however, can be more evident, than that such an order existed, and was well known, when St. Paul wrote his epistle to the Philippians, and his first epistle to Timothy. (*Notes*, *Phil.* 1:1. 1 *Tim.* 3:8—13.)—'Now if they' (the deacons,) 'were not instituted here by the apostles, I desire to know when, where, and by whom, they were instituted, and what other record we have left us of such an institution of them.' *Whitby.* I then, the office of deacons was instituted on this occasion, it seems undeniable, that they were appointed solely to take care of the temporal concerns of the church; and not, as deacons, to preach, or to administer sacred ordinances, except by assisting the elders, presbyters, or bishops, as some think they did, in distributing the bread and wine at the Lord's supper.—'This is as true of the deacons, mentioned by St. Paul; (1 *Tim.* 3:) there is not a word said of their ministering at the altar.' *Whitby.* He might have added,

7 And [y]the word of God increased; [z]and the number of the disciples multiplied in Jerusalem greatly; and a great company of [a]the priests were [b]obedient to the faith. [*Practical Observations.*]

8 ¶ And Stephen [c]full of faith and power, [d]did great wonders and miracles among the people.

9 ¶ Then [e]there arose certain of [f]the synagogue which is called *the synagogue* of the Libertines, and [g]Cyrenians, and [h]Alexandrians, and of them of [i]Cilicia and of [k]Asia, [l]disputing with Stephen.

10 And they were not [m]able to resist the wisdom and [n]the spirit, by which he spake.

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y 12:24. 19:20. Col. 1:6. 2 Tim. 2:9. z 21:20. *Gr.* a 2 Chr. 29:34. 30:24. Matt. 19:30. Luke 2:34. John 12:42. b Rom. 1:5. 16:26. 2 Thes. 1:8. Heb. 5:9. 11:8. c 3:5,10,15. 7:55. Eph. 4:11. 1 Tim. 3:13. d 2:17,18. 4:29,30. 8:6. e 13:45. 17:17,18. f 22:19. 26:11. Matt. 10:17. 23:34. Mark 13:9. Luke 21:12. g 2:10. 11:20. 13:1. Matt. 27:32. h 18:24. 27:6. i 15:23,41. 21:39. 22:3. 23:34. 27:5. Gal. 1:21. k 2:9. 16:6. 19:10,26. 21:27. l 1 Cor. 1:20. m 7:51. Ex. 4:12. Is. 54:17. Jer. 1:18,19. 15:20. Ez. 3:27. Matt. 10:19,20. Luke 12:11,12. 21:15. John 7:46. n Job 32:8,18. Mic. 3:8. Luke 1:17. 1 Cor. 2:4.

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or of their preaching.' Yet it is plain, that Stephen did preach, and that Philip both preached and baptized; and he is even called "the evangelist." (21:8.) It therefore occurs to inquire, whether they were preachers of the gospel before their appointment as deacons, or became preachers afterwards. The following remarks are of some importance in this question. 'The choice was committed to them;' (the laity;) 'yet this was done, 1st, by the particular appointment of the apostles; for "the twelve called the multitude, and said unto them, Look ye out seven men." 2dly. They specify the number, and the qualifications, of the persons to be chosen to this office. 3dly. They reserve to themselves the appointment of them to this work: saying, "Look ye out seven men, whom we may appoint over this business." And, lastly, "they only laid their hands on them." So in the case of the rulers over thousands, &c. ... Moses saith, as here, "Choose to yourselves men of wisdom and understanding, and known to your tribes; ... and I will set them to be your heads." Accordingly he both appointed them, and instructed them in the discharge of their office. (*Deut.* 1:13—17.) It seems very unlikely, that the apostles would have made this one requisite of the persons to be chosen, that they should be "full of the" extraordinary gifts of the "Holy Ghost;" ... if their office had *confined* them to the ministry of the widows at Jerusalem. ... Being "men full of the Holy Ghost;" and of that wisdom which enabled them to teach others; we cannot reasonably conceive, that they were disabled by their ordination to this office, from doing that work for which they were fitted, and as it were appointed, by these gifts of the Spirit conferred on them. In a word, it is evident from this history, that before the ordination of these deacons, the apostles themselves were engaged in this work; for the treasure of the church was "laid at the apostles' feet, and distribution was made of it to every man according as he had need." This distribution, therefore, must be made by them, who had this treasure in their hands; and therefore they appoint these seven over this business, to ease themselves of this trouble, that they might "give themselves" more entirely "to prayer and to the ministry of the word." ... Now surely that work which the apostles personally performed for a season, must be consistent with their commission to "teach and baptize all nations."' *Whitby.* This statement does not prove, what the learned author seems to have intended, that the deacons *as such*, were appointed to preach and baptize: but, to me at least, it renders it highly probable, that some of the seven were previously ministers, or evangelists; and that they spared time from the ministry of the word, for this service, as the apostles had done before the appointment of these assistants. Some of the fathers assert, that they were all of the number of the seventy disciples: but of this there is no other proof. In the abundance of spiritual and miraculous gifts, communicated at this favoured season, it is highly probable, that many were thus qualified for important services, who had not at present a call or opening to perform them. The apostles, in counselling the church, make no distinction between such as had been employed in the ministry, and others: and probably some of each were chosen. Stephen and Philip, we may suppose, were of the former; and when Stephen was martyred, and Philip fully engaged at a distance, others might be chosen as deacons. And it appears to me very likely, that, both at this and future periods, many who were appointed deacons in the first instance, afterwards became evangelists or pastors; and when they were fully employed, other deacons were appointed. (*Note*, 1 *Tim.* 3:8—13.)—Let it be especially noted, in this connexion; that those who claim to be, exclusively or particularly, the successors of the apostles, should be more excluded from temporal concerns, and all secular avocations, than even other ministers are, "that they may more entirely give themselves to prayer and the ministry of the word."—*Laid their hands*, &c. (6) 'The Christian church observed this rite, both in ordaining ministers, and in conferring the gifts of the Holy Spirit.' *Beza.* (*Marg. Ref.* x. *Notes*, 8:14—17. 1 *Tim.* 5:21,22.)

Reason. (2) Αρεστον. 12:3. *John* 8:29. 1 *John* 3:22. "Pleasing," viz. to God.—*To serve.*] Διακονειν. 19:22. *Matt.* 4:11. 20:28. *Rom.* 15:25, *et al.* Διακονος, *Matt.* 20:26. *Phil.* 1:1. 1 *Tim.* 3:8,12.—*Of honest report.* (3) Μαρτυρουμενους. 10:22 22:12. *Heb.* 11:2,4,5,39. 3 *John* 12.—*Business.*] Χρειας. 2:45. 4:35. 20:34. 28:10. *Matt.* 3:14. *Rom.* 12:13. *Eph.* 4:28. *Phil.* 4:16,19. *Usus, utilitas, commodum*, a χραομαι, *Utor aliqua re.*—*We will give ourselves up.* (4) Προσκαρτερησομεν. See on 1:14.—*The ministry.*] Τη διακονια. 1. 1:17,25. 11:29. 12:25. *Rom.* 15:31, *et al.* See on 2.

V. 7. 'A happy event of a time of trial.' *Beza.*—The triumph of divine grace in the conversion of "a great company of the priests;" considering the heavy loss which they must in consequence sustain, as excluded from the emoluments of the priesthood; and the persecution to which, in an especial manner, they must be exposed from the unbelieving priests and rulers, in addition to their peculiar prejudices against the gospel; has appeared to some expositors too extraordinary to be at all probable; and they propose, *without authority*, to alter the text, and to read, "and a great company, with some of the priests, were obedient to the faith." But that divine illumination and grace, which caused Saul the persecutor "to count all but loss for Christ;" and when "he had suffered the loss of all things, to count them but dung that he might win Christ," would be sufficient for these priests also. (*Notes*, *Matt.* 13:44—46. *Phil.* 3:8—11.) Indeed, the triumph of the gospel, without this, would in some respects have been incomplete; and it does not become us, either to alter the Scriptures, or to veil the glory and splendour of divine grace.—There were several thousands of priests in the days of Ezra: (*Ezra* 2:36—39.) and a great company might embrace the gospel, and yet a large majority might persist in unbelief.—The abundant proof, in every way given, that Jesus was the Messiah, could not fail to convince the understanding of numbers among the priests and rulers; and by the grace of God, many of these acted according to their convictions: "with the heart they believed unto righteousness, and with the mouth made confession unto salvation." (*Notes*, 26:24—29. *John* 12:42,43. *Rom.* 10:5—11.)—It seems probable, that some of these converted priests became ministers of the gospel: yet no intimation is given in the New Testament, of any priest, of the family of Aaron, being employed as a Christian minister. John the Baptist was a priest; Barnabas was a Levite: but nothing else, in this respect, is said either of priests or Levites. It may, then, be a matter of inquiry, whether this circumstance were not intentionally ordered, to mark, not a gradual transition, but an immediate and entire change, in the external administration of the church. (*Notes*, *Is.* 61:4—6. 66:19—23.)

A great company.] Πολυς οχλος. 1:15. 11:24. *Matt.* 26:47. —*Were obedient to.*] Ὑπηκουον. *Matt.* 8:27. *Mark* 1:27. 4:41. *Luke* 8:25. 17:6. *Rom.* 6:12,16. 10:16. *Eph.* 6:1, *et al* Ex ὑπο, et ακουω, *auflio.*

V. 8. 'It appears plainly from the foregoing history, that it was not as a deacon, that he' (Stephen) 'preached: but the extraordinary gifts of the Spirit he received, eminently qualified him for that work. And no doubt many Christians, not statedly devoted to the ministry, and whose furniture was far inferior to his, would be capable of declaring Christ and his gospel to strangers, in an edifying and useful manner, and would not fail accordingly to do it, as Providence gave them a call and an opportunity.'. *Doddridge.*—'He that will plead a commission from God to preach the gospel, without an ordinary mission, must show the like extraordinary gifts or miraculous assistances: God never sending any person to do his work, without some testimony from himself, or from persons commissioned by him.' *Whitby.*—It is most likely that Stephen was previously a preacher; but if he was not, it can hardly be supposed that he would undertake that important office, however qualified, at Jerusalem, and amidst the apostles, *without their sanction*; or that others, in such circumstances, would do this. At the same time, it must fairly be allowed, that extraordinary cases may arise, which would justify the dispensing with ordinary rules; and remarkable persons may be raised up, though not endued with miraculous powers, who may be fully warranted to teach the ignorant, not only privately, but in the most public manner; though not expressly appointed to the ministry. It is certain that John the Baptist wrought no miracles: yet his ministry (as entirely distinct from the priesthood) was from God, without any human appointment: and it is far from clear, that all the prophets wrought miracles; indeed it is recorded of only a few of them that they did; and they were not sanctioned, but opposed, by the stated ministers of religion: yet their calling was divine. This appeared by the agreement of their instructions with the Scripture, and by *the effects* of their labours. General rules, however, though they admit of some exceptions, form the measure of our conduct in all ordinary cases: and it is extremely *dangerous* to give a kind of unlimited sanction to all who suppose themselves, or are supposed by their favourers, to be qualified for the public ministry, to engage in it, without any appointment from the church and its ministers. (*Marg. Ref. Notes*, 8:4. 2 *Kings* 3:20. 4:23. *Mark* 9:38—40. *Luke* 9:46—50, *v.* 50.)

V. 9—14. There were a number of synagogues at Jerusalem, belonging to different descriptions of strangers residing there; several of whom were proselytes, and not of Jewish extraction. (*Marg. Ref.* e—k.)—"The libertines" seem to have been the descendants of persons who had been slaves,

11 Then [o]they suborned men, which said, We have heard him speak [p]blasphemous words [q]against Moses, and *against* God.

12 And [r]they stirred up the people, and the elders, and the scribes, and came upon *him*, [s]and caught him, and brought *him* to the council,

13 And [t]set up false witnesses, which said, this man ceaseth not to speak blasphemous words against this holy place, and the law:

14 For we have heard him say, [u]That this Jesus of Nazareth shall destroy this place, and shall [x]change the [y]customs which Moses delivered us.

15 And all that sat in the council, looking steadfastly on him, [z]saw his face as it had been the face of an angel.

o 23:12—15, 24:1—13, 25:3,7. Matt. 26:59,60. 28:12—15. John 16:3. Rom. 3:8.
p 13. 18:6. 26:11. Lev. 24:16. 1 Kings 21:10—13. John 10:33—36. 1 Tim. 1:13.
q 7:37—39. 15:21. 21:20—22,28. John 1:17. 5:45—47. 9:29. Heb. 3:2—5. r 13: 50. 14:2. 17:5. 21:27. Prov. 15:18. s 4:1—3. 6:12,7. 16:19—21. 17:5,6. 18: 12. Matt. 26:57. t 11. Ps. 27:12. 35:11. 109:2. Is. 59:4. Jer. 7:1—14. 26: 6—9,12,18. Dan. 9:26. Mic. 3:12. Zech. 11:1. 14:2. Matt. 24:1,2. Mark 14:58.

and had obtained their freedom: though some think that they were Jews, who were admitted to the privilege of Roman citizens; but the word, I believe, is never used in that sense. Each of these synagogues had an academy belonging to it, where students were instructed by some Rabbi: so that these teachers, or their more forward scholars, seem to have challenged Stephen to a disputation concerning his doctrine. But they were baffled by him in argument: for he had not only truth on his side, and eminent abilities; but the Lord had endued him by the Holy Spirit, with such wisdom, judgment, temper, and utterance, as they could not withstand. (*Marg. Ref.* m. *Notes, Matt.* 10:19,20. *Luke* 21,12—19.) Instead, however, of yielding to conviction, they bribed certain unprincipled persons to accuse him before the people and the rulers, as an enemy to the Jewish church and nation: so that he was violently apprehended, brought before the council, and charged with blasphemy; for having said that Jesus of Nazareth (whom they mentioned with the utmost contempt) had declared that he would destroy the temple, and abrogate the Mosaic law. No doubt Stephen foretold that Jesus would destroy the city and temple, in case the nation of the Jews persisted in opposition to him: but the apostles did not understand till long after, that the Mosaic law was to be abrogated; so that this was their inference from his doctrine: and as the temple and city had before been destroyed, and yet the ritual law of Moses had not been altered; this inference was precarious, and their testimony false. (*Marg. Ref.* o—v. *Notes, Is.* 64:9—12. *Jer.* 7:12—15. 26:9. *Dan.* 9:25—27. *Mic.* 3:8—12. *Zech.* 11:1—3. 14:1—3. *Matt.* 26:57—62.) There was, however, no blasphemy in the words, if he had really spoken them; for they were literally verified a few years after, according to predictions of the ancient prophets, and the types of the law itself, when rightly understood, as well as the predictions of our Lord. (*Marg. Ref.* x. *Notes, Is.* 66:3—6,19—23. *Jer.* 31:31—34. *Dan.* 9:24—27. *Hos.* 3:4,5. *Zech.* 11:1—3. 14:10,11. *Mal.* 1:9—11. *Matt.* 24: *Heb.* 8:7—13.)—*Cilicia.* (9) Probably Saul was one of these.

To resist the wisdom. (10) Ἀντιστηναι τῃ σοφιᾳ. See on *Luke* 21:15.—*They suborned.* (11) Ὑπεβαλον. Here only: ex ὑπο, et βαλλω, *jacio.*—*They stirred up.* (12) Συνεκινησαν. Here only: ex συν, et κινεω, *moveo.* "They moved at once both the people and the elders, &c." *They caught.*] Συνηρπασαν. 19:29. 27:15. *Luke* 8:29.—Both the people and the rulers concurred in apprehending Stephen: whereas on other occasions, the rulers feared the people.—*The customs.* (14) "The rites." *Marg. Τα ἐθη.* 16:21. 25:16. 26:3. *Luke* 22:39. *John* 19:40. The traditions of the elders, or what was called the *oral law*, as well as the written institutions of Moses, seem to have been meant.

V. 15. When the members of the council steadfastly looked on Stephen, to observe whether he showed any signs of guilt or terror, they saw his countenance calm and serene and irradiated, probably in a miraculous manner, as the face of Moses had been when he came down from the mount; so that he appeared more like an angel than a man, as he stood before them. But, as they disregarded all the other miracles, so they remained unmoved even by this divine attestation to his character. It is remarkable, that he who was accused of blaspheming against Moses, should, in the presence of those who "sat in Moses's seat," be thus honoured; even as that lawgiver had been, when he came down from the mount of God. (*Marg. Ref. Ex.* 34:29—35. 2 *Cor.* 3:7—18.)

PRACTICAL OBSERVATIONS.

V. 1—7. Unless partial and carnal self-love could be wholly destroyed out of every heart; envies, murmurs, jealousies, and discontents will creep in, and, in some degree, disturb every community on earth, however collected and governed. We need not then be surprised to find such things: they belong to human nature: apostolic administration could not wholly exclude them; and that, even among persons endued with great grace. It is indeed, exceedingly difficult o exclude gross evils, even where the most of those con-

CHAPTER VII.

Stephen, being required to answer before the council, shows how God called Abraham, and promised Canaan to him and his seed, 1—8; how Joseph was sold by his brethren, and Jacob with his family went down into Egypt, 9—16; that when they were oppressed by the Egyptians, Moses was born, and brought up by Pharaoh's daughter, 17—22; that, attempting to deliver Israel, he was rejected, and fled into Midian, 23—29; that at length he was sent to be their deliverer, 30—36; that he prophesied of Christ, received the law for Israel, and was grieved by their rebellion and idolatry, 37—43; that they had "the tabernacle of witness," till Solomon built the temple, 44—47; yet, according to the prophets, "the Most High dwelleth not in temples made with hands," 48—50. Heboldly accuses the council and the nation of imitating the rebellion and persecution of their ancestors, who rejected and slew the prophets; and charges them with murdering Christ, in violation of their own law, 51—53. Being "cut to the heart," they hasten to stone him; while he, favoured with a vision of Christ, and calling on him to receive his soul, and pardon his murderers, falls asleep, 54—60.

THEN said the high-priest, [a]are these things so?

2 And he said, [b]Men, brethren, and fathers, hearken; [c]the God of glory [d]appeared unto our

Luke 13:4,35. 21:6,24. John 4:21. x Is. 65.15. 66.19—21. Hos. 3.4. Gal. 3.19, 23. 4.3—5. Heb. 7:11—19. 8:6—13. 9:9—11. 10:1—18. 12 26—28. y Or, *rites.* z Ex. 34:29—35. Ez. 8:1. Matt. 18:43. 17:2. 2 Cor. 3:7,8,18. a 6 13,14. Matt. 26:61,62. Mark 14:58—60. John 18:19—21,33—35. b 22:1. 23:7. c Ps. 24:7,10. 29:3. Is. 6:3. Matt. 6:13. Luke 2:14. John 1:14. 12:41. 2 Cor. 4:4—6. Tit. 2.13. *Gr.* Heb. 1:3. Rev. 4:11. 5:12,13. d Gen. 12:1. Neh. 9:7. Is. 51:2.

cerned are earnestly desirous of doing it. And as it is not to be expected, that the administration of affairs, either in nations, or in any part of the visible church, will be conducted with apostolic disinterestedness, wisdom, and sanctity; the subject before us may serve to repress our murmurs against governors, and established authorities, though we cannot cordially approve of their measures: for unreasonable expectations always end in bitter disappointments. We should, however, repress the first risings of selfish passions in our own hearts; and endeavour to prevent them in others, or to remove all occasions of them from others as far as we can: and, if they begin to appear, such concessions and regulations should be made, without delay, as may disappoint that enemy, who thus seeks to divide the house and kingdom against itself. (*Notes, Matt.* 12:25,26. *Gal.* 5:13—15.) In general the ministers of Christ should leave to other men, as far as they can, the management of *secular* concerns, even such as belong to the church, or to charitable institutions; that they may keep clear of all suspicion of partiality or injustice, and be more at leisure, and unincumbered in attending to their proper office. But, if it be unreasonable and sinful for them to "leave the word of God," even to superintend the care of the poor, and those secular concerns which have an intimate connexion with piety and charity, how inexcusable must they be, who leave the public ministry and even the care of the poor and sick, to others, and waste their times in dissipated pleasures, luxurious indulgence, ambitious and covetous pursuits, or such studies as are foreign to the clerical profession! or who spend their time, abilities, and zeal, in political disputes!—If men are not qualified even "to serve tables," or regulate charities, except they be of "honest report," and endued with heavenly wisdom and grace: how pernicious must it be, to commit the important trust of "watching for men's souls" to such persons as are evidently destitute of these endowments! It therefore behooves those who are concerned in choosing, appointing, or ordaining men to any office in the church, to do it with good advice, serious deliberation, and fervent prayer for divine direction. (*Notes,* 1 *Tim.* 5:21,22,24,25.)—When proper methods have been taken to prevent disputes, and to preserve the peace of the church, and to secure an upright, impartial, and prudent management of all her concerns; and when pastors are left at liberty, and are zealously willing "to give themselves continually to prayer, and to the ministry of the word;" it may be expected that the cause of truth will gain ground, that the number of disciples will be multiplied, and that even the most prejudiced will be won over to embrace the gospel: and when priests, or teachers, or leading persons, who have been blind, prejudiced, or careless, "become obedient to the faith;" it may be considered as a peculiar triumph of divine grace, and a most important advantage to the church.

V. 8—15. Those who are full of faith will be full of power; not indeed for working miracles, but to resist temptations, to endure hardships, and to perform arduous services: (*Notes, Heb.* 11:) and, when the Saviour calls men forth to contend earnestly for the truth; he "will give them a mouth and wisdom, which all their enemies shall not be able to gainsay or resist." But worldly disputants, when thus disconcerted, commonly have recourse to other weapons, to defend their errors, and to gratify their deep resentment. In ordinary cases, ridicule and abuse may suffice; but when enmity to the gospel concurs with indignation at being defeated in a vainglorious contest, a more base and injurious method of revenge will frequently be devised.—How irrational a creature is man! To assert, that an intelligent being is capable of deliberately supporting a system of religion, by subornation, perjury, lying testimony, and murder, might have been deemed a libel on human nature, and on reason itself, had it not been done in numberless instances. But the blame rests not on the *understanding*, so much as on the *heart*, of a fallen creature, "which is deceitful above all things, and desperately wicked." (*Note, Jer.* 17:9,10.)—Those who prefer

father Abraham, [e]when he was in Mesopotamia, before he dwelt in [f]Charran,

3 And said unto him, [g]Get thee out of thy country, and from thy kindred, and come into [h]the land which I shall show thee.

4 Then [i]came he out of the land of the Chaldeans, and dwelt in Charran; and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.

5 And [k]he gave him none inheritance in it, no, [l]not *so much as* to set his foot on: [m]yet he promised that he would give it to him for a possession, and to his seed after him, [n]when *as yet* he had no child.

6 And God spake on this wise, [o]That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat *them* evil [p]four hundred years.

7 And [q]the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, [r]and serve me in this place.

8 And he gave [i] [m]the covenant of circumcision: And so *Abraham* begat Isaac, and circumcised him the eighth day; [n]and Isaac *begat* Jacob: [s]and Jacob *begat* the twelve [r]patriarchs

[*Practical Observations.*]

9 And the patriarchs, [t]moved with envy, [s]sold Joseph into Egypt: [u]but God was with him,

10 And [v]delivered him out of all his afflictions, [d]and gave him favour and wisdom in the sight of Pharaoh, king of Egypt; and he made him governor over Egypt and all his house.

11 Now [w]there came a dearth over all the land of Egypt and Chanaan, and great affliction: and our fathers found no sustenance.

12 But [f]when Jacob heard that there was corn in Egypt, he sent out our fathers first.

13 And at the second *time* [x]Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh.

14 Then [h]sent Joseph, and called his father Jacob to *him*, and all his kindred, [t]threescore and fifteen souls.

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e Josh. 24:2. f Gen. 11:31. 12:5. 29:4. *Haran.* g Gen. 12:1. Matt. 10:37. Luke 14:33. 2 Cor. 6:17. Heb. 11:8. h Gen. 13:14—17. 15:7. Josh. 24:3. Neh. 9:8. i Gen. 11:31,32. 12:4,5. Is. 41:2,9. k Gen. 23:4. Ps. 105:11,12. Heb. 11:9,10,13—16. l Deut. 2:5. m Gen. 12:7. 13:15. 15:18. 17:8. 26:3. 28:13. 35:12. n Ex. 6:7,8. Deut. 6:10,11. 9:5. 10:11. 11:9. 31:4. Neh. 9:8. Ps. 105:8—11. o Gen. 15:2—5. 16:2. 17:16—19. o Gen. 15:13. p Ex. 12:40. 11. Gal. 3:17. q Gen. 15:14—16. Ex. 7:4. Neh. 9:9—11. r s. 71:12—14. 78:43—51. 105:27—36. 135:8, 9. 136:10—15. Is. 51:9,10. s Ex. 3:12. s Gen. 17:9—14. John 7:22. Rom. 4:10—12. Gal. 3:16—17. t Gen. 37:12. 21:2—4. u Gen. 25:21—26. 1 Chr. 1:34.

Matt. 1:2. Rom. 9:9—13. x Gen. 29:32—35. 30:1—24. 35:16—18. 49:3—26. 1 Chr. 2:1—4. 1 Chr. 2:1,2. y 2:29. Heb. 7:4. z Gen. 37:4—11. 42:23. Matt. 27:18. a Gen. 37:18—29. 45:4,5. 50:15—20. Ps. 105:17,18. b Gen. 39:2-3,5,21—23. 40:21. 41:41. 43:2. c Gen. 48:16. Ps. 22:24. 34:17—19. 37:40. 40:1—3. 2 Tim. 4:18. Jam. 5:11. Rev. 7:14. d Gen. 41:42—46. 42:6. 41:18. 45:8,9. Ps. 105:19—22. Prov. 2:6. 3:4. 16:7. e Gen. 41:54—57. 43:1. 45:5,6,11. 47:13—18. Ps. 105:16. f Gen. 42:1,2, &c. 43:2, &c. g Gen. 45:1—18. 46:30. 50:1—10. h Gen. 45:9—11. Ps. 105:24. i Gen. 46:12,26,27. Deut. 10:22. 1 Chr. 2:3,8.

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human traditions and reasonings to divine revelation, will frequently charge those with blasphemy, who "speak according to the oracles of God;" and most injurious false testimony is often borne, through prejudiced conclusions from men's words, or wrong constructions put on them. But the servant of the Lord, possessing a clear conscience, a cheerful hope, and divine consolations, may smile in the face of danger and death; and may appear amidst his most furious persecutors, not only as "a lamb in the midst of wolves," but even as an angel surrounded with malignant demons.

NOTES.—CHAP. VII. V. 1—8. (*Marg. Ref.* a.) This speech of Stephen may be considered, either as an answer to the accusation brought against him, or as his testimony to Jesus Christ: and the same arguments would serve both purposes. As he was not permitted to conclude; so we have here rather an introduction to his main subject, than the whole of his intended discourse. (*Notes*, 51—53. 17:30,31. 24:24—27. 26:24—32.)—There was peculiar wisdom in referring to the ancient records of the nation, and in speaking honourably of those characters, for which his hearers professed so great a veneration, and so strong an attachment; though they neither understood the general plan of the Lord's dealings with their ancestors, nor entered into their views, nor copied their examples. The animation and beauty of the address must be, in a great measure, lost to us, unless we could place ourselves exactly in the situation of the Jews, and appropriate, as it were, their peculiar sentiments and feelings on these subjects. Stephen was accused of predicting the abrogation of the ceremonial law, as if the intimation of such a change was blasphemous: whereas, in fact, the best and most eminent persons among their ancestors lived before the promulgation of that law; which could not therefore be essential to the acceptable worship of God. This seems to have been covertly insinuated, in the beginning of his discourse, which Stephen opened in the language of respect, deference, and affection. He observed, that "the God of glory," who is altogether glorious, and the Fountain of glory, and who had shown his visible glory in the camp of Israel, in the tabernacle, and in the temple, *first* appeared to Abraham, not in Canaan, to which they thought his peculiar presence limited, but in Mesopotamia. (*Notes*, *Gen.* 11:26—32. 12:1—3. *Josh.* 24:2. *Heb.* 11:8—10.)—As the history has already been considered, I shall here only advert to those things which involve difficulty, or form an essential part of Stephen's argument. (*Marg. Ref.*) Both "Ur of the Chaldees," and Charran, or Haran, were, properly speaking, in Mesopotamia; though Haran was much nearer to the promised land than Ur was.—It is here peculiarly noticed, that, when the promise of Canaan to Abraham's posterity was given, he had neither any possession in the land, even so much as to be able to set his foot down, except on the land of others; nor had he any children to inherit, if he had had any possession. (5)—From the calling of Abram, to the *Exodus*, or departure out of Egypt, was four hundred and thirty years. Twenty-five elapsed before Isaac was born; and tradition reports that he was five years old when weaned, and when Ishmael, who was of Egyptian extraction by his mother, mocked him. The apostle considers this as a species of persecution, and many date these four hundred years from that event. (*Notes*, *Gen.* 15:12—16. 21:8—12. *Ex.* 12:40.)—"The covenant of circumcision," is that covenant, which was sealed by circumcision, above four hundred years before the promulgation of the Mosaic law. (*Notes*, *Gen.* 17:7—12,23—27. 21:3,4. *Ex.* 19:5. *Rom.* 4:9—17 *Gal.* 3:15—29.)

Men, brethren, and fathers. (2) *Notes*, 1:16—18, *v.* 16. 22:1—5, *v.* 1.—*Get thee out.* (3) Ἐξέλθε, κ. τ. λ. The words of the LXX, though not the whole of the verse, *Gen.* 12:1.—*He removed.* (4) Μετῳκισεν. 43. Not elsewhere N. T.—1 *Chr.* 5:26. 8:6. *Sept.* Μετοικεσια. *Matt.* 1:11,12. *Ex μετα τε οικος, domus.*—*Not so much as to set his foot on.* (5) Οὐδε βημα ποδος. *Nec pedis spatium.*—When Sarah died, Abraham had no land for a burying-place, till he bought it. *Notes*, *Gen.* 23:—*Patriarchs.* (8) Πατριαρχας. See on 2:29.

V. 9—13. Joseph was the peculiar favourite of God, and an eminent type of Jesus; yet his brethren hated and envied him: but they were not able to prevent his exaltation, which was the means of their own preservation. The argument of this passage seems to be, that, as the patriarchs must have perished, if Joseph, whom they had envied and injured, had not been advanced to authority, and thus enabled to preserve them; so must the Jews and their rulers perish, unless Jesus, whom they had despised and crucified, but whom God had highly exalted, should graciously save them. As therefore Joseph's brethren at length submitted to him, and were forgiven; so ought they to submit, and seek forgiveness from the glorified Messiah. (*Marg. Ref. Notes*, *Gen.* 37:39;—45:)—*Favour.* (10) Many understand this of the courteous and graceful deportment of Joseph, as conciliating the favour of all men, in connexion with his wisdom. (*Notes*, *Ps.* 105:17—22. *Prov.* 3:3,4. 16:7.)

Moved with envy. (9) Ζηλωσαντες. 17:5. 1 *Cor.* 12:31. 13:4. 14:1,39. 2 *Cor.* 11:2. *Gal.* 4:17. *Jam.* 4:2.—*Gen.* 37:11. *Sept.* Α ζηλος. See on 5:17.—*Favour and wisdom.* (10 Χαριν και σοφιαν.—*Gen.* 39:4. *Sept.* See on *Luke* 4:22.—*Sustenance.* (11) Χορτασματα. Here only. A χορταζω. See on *Matt.* 5:6.

V. 14. (*Marg. Ref. Notes*, *Gen.* 46:7,12,15,21,27.) Seventy persons, including Jacob and Joseph, and Joseph's two sons, are reckoned up by Moses; among whom were some grandchildren of Benjamin, who was not above twenty-five years of age, when Jacob went down into Egypt. And several grandchildren of Joseph are named in Chronicles, who are not mentioned in Genesis. (1 *Chr.* 7:16,20.) It is undeniable, that some of the grandchildren of Jacob's sons, who afterwards became heads of families in their tribes, were included in the number stated by Moses: and is it not the most obvious way of settling the difficulty, between his account, and that of Stephen from the Septuagint, to include five grandchildren of Joseph? Some learned men indeed would make up the number by the wives of the patriarchs: but it must have been very extraordinary at least that, with so many sons and grandsons, there should have been no more than five women! and, if there were many more, why should five only be here added to the number? Only two females (Dinah, and Serah, a descendant of Gad,) are mentioned in Genesis: and the Septuagint, which Stephen, (who probably was a Grecian, *Notes*, 6:2—6.) seems to have referred to, may be thus translated: "All the souls which came with Jacob into Egypt, who came out of his loins, apart from the wives of Jacob's sons, all the souls were threescore and six." But the sons of Joseph, who were born to him in the land of Egypt, were nine. "All the souls of the house of Jacob, who went down with Jacob into Egypt, were threescore and fifteen souls."—Joseph, and his two sons, and Jacob himself, complete the threescore and ten of our version: and though the Septuagint is not very accurate or perspicuous in this statement, three things are sufficiently clear: 1. That the

15 So [k]Jacob went down into Egypt, [l]and died, he, and our fathers,

16 And [m]were carried over into Sychem, and laid in [n]the sepulchre that Abraham bought for a sum of money of the sons of [o]Emmor, *the father* of Sychem.

17 ¶ But [p]when the time of the promise drew nigh, which God had sworn to Abraham, [q]the people grew and multiplied in Egypt,

18 Till [r]another king arose, which knew not Joseph:

19 The [s]same dealt subtilely with our kindred, and evil-entreated our fathers, so that they cast out their young children, to the end they might not live.

20 In which time [t]Moses was born, [u]and was [v]exceeding fair, and nourished up in his father's house three months:

21 And [x]when he was cast out, Pharaoh's daughter took him up, and nourished him [y]for her own son.

22 And Moses was [z]learned in all the wisdom of the Egyptians, [a]and was mighty in words and in deeds.

23 And [b]when he was full forty years old, [c]it came into his heart [d]to visit his brethren the children of Israel.

24 And [e]seeing one *of them* suffer wrong, he defended *him*, and avenged him that was oppressed, and smote the Egyptians:

25 For [f]he supposed his brethren would have [g]understood, how that [f]God by his hand would deliver them; [g]but they understood not.

26 And [h]the next day he showed himself unto them as they strove, and would have set them at one again, saying, Sirs, [i]ye are brethren; why do ye wrong one to another?

27 But [k]he that did his neighbour wrong thrust him away, saying, [l]Who made thee a ruler and a judge over us?

28 Wilt thou kill me, as thou didst the Egyptian yesterday?

29 Then [m]fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons. [*Practical Observations.*]

30 And [n]when forty years were expired, [o]there appeared to him in the wilderness of Mount Sina [p]an Angel of the Lord [q]in a flame of fire [r]in a bush.

31 When Moses saw *it*, he wondered at the sight: [s]and as he drew near to behold *it*, the voice of the Lord came unto him,

32 *Saying*, [t]*I am* the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. [u]Then Moses trembled, and durst not behold.

33 Then said the Lord to him, [x]Put off thy shoes from thy feet: for the place where thou standest is holy ground.

34 [y]I have seen, I have seen the affliction of my

k Gen. 46:3—7. Num. 20:15. Deut. 10:22. 26:5. Josh. 24:4. l Gen. 49:33. Ex. 1:6. Heb. 11:21,22. m Ex. 13:19. Josh. 24:32. n Gen. 23:9—20. 49:29—32. o Gen. 34:2, &c. *Hamor. Shechem.* p 6. Gen. 15:13—16. 2 Pet. 3:8,9. q 13: 17. Ex. 1:7—12,20. Ps. 105:24. r Ex. 1:8. s Ex. 1:9—22. Ps. 83:4,5. 105: 25. 129:1—3. Rev. 12:4,5. t Ex. 2:2—10. u 1 Sam. 16:12. Heb. 11:23. * Or, *fair to God.* x Ex. 2:2—10. Deut. 32:36. y Heb. 11:24. z 1 Kings 4:29,30. 2 Chr. 9:22,23. Is. 19:11,12. Dan. 1:4,17—20. a Luke 24:19. b Ex. 2:11,12. Heb. 11:24—26. c Ex. 35:21,29. 1 Chr. 29:17—19. 2 Chr. 30:12. Ezra 1:1,5. 7:27. Prov. 21:1. 2 Cor. 8:16. Phil. 2:12,13. Jam. 1:17. Rev. 17:17. d Is 36. Ex. 4:18. e 28. John 18:10,11,25—27. f 14:27. 15:4,7. 21:19. 1 Sam. 14:45. 19:5. 2 Kings 5:1. Rom. 15:18. 1 Cor. 3:9. 15:10. 2 Cor. 6:1. Col. 1:29. g Ps. 106:7. Mark 9:32. Luke 9:45. 18:34. h Ex. 2:13—15. i Gen. 13:8. 45:24. Ps. 133:1. Prov. 18:19. John 15:17,18. 1 Cor. 6:6—8. Phil. 2:1,3. 1 John 3:11—15. k 54. 5:33. Gen. 19:9. 1 Sam. 25:14,15. Prov. 9:7,8. 13:5,39. 3:13—15. 4:7,11, 19. Matt. 21:23. Luke 12:14. John 18:36,37. 19:12—15. m Ex. 2:14—22. 4:19, 20. *Midian.* 18:2—4. n 17. Ex. 7:7. o Ex. 3:1. 19:1,2. 1 Kings 19:8. Gal. 4:25. *Sinai.* p 32,35. Gen. 16,7—13. 22:15—18. 32:24—30. 48:15,16. Ex. 3: 2,6. Is. 63:9. Hos. 12:3—5. Mal. 3:1. q Deut. 4:20. Ps. 66:12. Is. 43:2. Dan. 3:27. r 35. Deut. 33:16. Mark 12:26. Luke 20:37. s Ex. 3:3,4. t 3:13. Gen 50:24. Ex. 3:6,15. 4:5. Matt. 22:32. Heb. 11:16. u 9:4—6. Gen. 28:13—17. Ex. 33:20. 1 Kings 19:13. Job 4:14. 37:1,2. 42:5,6. Ps. 89:7. Is. 6:1—5. Dan. 10:7,8. Matt. 17:6. Luke 5:8. Rev. 1:17. x Ex. 3:5. Josh. 5:15. 2 Pet. 1:18. y Ex. 2:23—25. 3:7,9. 4:31. 6:5,6. Judg. 2:18. 10:15,16. Neh. 9:9. Ps. 106:44. Is. 63:8,9.

additional five mentioned in it were not women. In fact with what propriety could the wives of Jacob's sons be said to come out of his loins? 2. That they were sons, or male descendants, of Joseph. And, 3. That the family of Jacob, containing some born in Egypt, and Joseph who was carried thither long before, as well as Jacob and those who went down with him, are included.—'Reckoning some of the children born in Egypt, together with Joseph and his sons, and his sons' sons, made up seventy-five persons.' *Hammond.*

V. 15, 16. (*Notes, Gen.* 46:—49:) It appears from this passage, and it is indeed highly probable in itself, and confirmed by ancient tradition, that the bodies of all Jacob's sons were embalmed, and carried up by their descendants, to be interred in Canaan. (*Notes, Gen.* 50:24—26.) Jacob was buried in the cave of the field of Machpelah, with his fathers, Abraham and Isaac. (*Notes, Gen.* 49:29—31. 50:1—14.) This Abraham bought of Ephron the Hittite. (*Notes, Gen.* 23:) But Joseph, and probably his brethren, were buried at Sychem, or Shechem, in the piece of ground which Jacob bought of the sons of Emmor, or Hamor, the father of Shechem; and which he left as an inheritance to the descendants of Joseph. "Jacob died, he and our fathers, and they" (our fathers) "were carried over to Sychem and buried, *he*" (that is Jacob,) "in the sepulchre which Abraham bought for a sum of money; *and* they" (the other patriarchs,) "in that of the sons of Emmor, the father of Sychem." This rendering has been proposed by several eminent men, to remove the obvious difficulty of reconciling the passage with the history in the book of Genesis. (*Gen.* 33:19. *Notes, Gen.* 48:22. *Josh.* 24:29—32, *v.* 32.) But it is rather a paraphrase, than a translation; and not a fair paraphrase of the present text.—'O, we must say, with the great Bochart, that some unskilful grammarian, thinking that a nominative case was wanting before the word ωνησατο, *was bought*, wrote in the margin the word Αβρααμ, Abraham, which others put in the text, without which the words run thus, with exact truth. "So Jacob went down into Egypt, and died" (there), "he and our father; and they" (our fathers) "were carried over into Sychem, and laid in the sepulchre, that was bought for a sum of money of the sons of Emmor, the father of Sychem."' *Whitby.*

Were carried over, ... and laid. (16) Μετετεθησαν· ... και ετεθησαν. Μετατιθημι. *Gal.* 1:6. *Heb.* 7:12. 11:5. *Jude* 4. Not elsewhere. "They were carried over;"... "they were placed."

V. 17—29. (*Marg. Ref.* p, q, s. *Notes, Gen.* 15:12—15. *Ex.* 1:1—22.) The words here rendered, "exceeding fair," are literally, "fair to God," (*Marg.*) which some have rendered, "Beloved by God;" but this is not a just translation. Neither is there any ground to conclude, either that Moses prophesied, as some have supposed, or indeed had true faith and grace, till a short time before he visited his brethren. (*Marg. Ref.* b, c. *Note, Heb.* 11:24—26.) The clause, "fair to God," seems to refer to the Lord's purposes concerning Moses, which induced him to preserve him, when other children were destroyed; and by means of his extraordinary beauty to accomplish this. (*Marg. Ref.* u. *Notes, Ex.* 2:2—10. *Heb.* 11:23.)—Moses might be "mighty in words," as capable of calm, forcible, and conclusive reasoning; and yet be slow of speech, and destitute of the graces of elocution, as he modestly pleaded concerning himself. (*Notes, Ex.* 4:10—12.)—He had received some general intimation, that he should deliver his people; (as David was assured that he should reign over Israel;) but it does not appear, that he was expressly commissioned to attempt their deliverance at this time. From some general computation, it is probable that he supposed the appointed time was at hand; but forty years more must elapse, before that event actually took place. He also concluded, that when so distinguished a person, as he had been in Pharaoh's court, renounced all his prospects, to join interests with his enslaved people, as the deliverer whom God had raised up; they too, remembering the prediction and promise to Abraham, would readily attach themselves to him: but in this he found himself mistaken. (*Marg. Ref.* x—l. *Notes, Ex.* 2:11—15. *Heb.* 11:24—27.)—'The speech of this single person is represented, (35) as expressing the sentiments of the whole body of the people: as their slowness afterwards to believe the mission of Moses, when attested by miracles, seems evidently to show that it was.' *Doddridge.* (*Note, Luke* 12:13,14.)—*Stranger.* (29) *Marg. Ref.* m. *Notes, Ex.* 2:16—21.

Dealt subtilely. (19) Κατασοφισαμενος. Here only N. T.—*Ex.* 1:10. *Sept.* Ex κατα et σοφιζω, 2 *Tim.* 3:15. 2 *Pet.* 1:16.—*So that they cast out*, &c.] Του ποιειν εκθετα. Here only. *Exposita.* Εκτεθεντα, 21.—*Live.*] Ζωογονεισθαι. *Luke* 17:33. Not elsewhere N. T.—*Ex.* 1:17,18,22. *Sept.*—*Fair.* (20) Αστειος. *Heb.* 11:23. Not elsewhere N. T.—*Ex.* 2:2. *Sept.*—*Nourished up.*] Ος ανετραφη. "Who was nourished up." 21. 22:3. Not elsewhere.—*Was learned.* (22) Επαιδευθη. "Was educated." 22:3. 2 *Tim.* 2:25. *Tit.* 2:12. *Heb.* 12:7, *et al.* A παις, *puer.*—*He defended.* (24) Ημυνατο. Here only.—*Him that was oppressed.*] Τω καταπονουμενω. 2 *Pet.* 2:7. Not elsewhere. Ex κατα et πονεω, *laboro.*—*Would deliver them.* (25) Διδωσιν αυτοις σωτηριαν.—*As they strove.* (26) Μαχομενοις. "Fighting." Διαπληκτιζομενος, *Ex.* 2:13. *Sept.*—*Sirs.*] Ανδρες, *men.*—*Who made*, &c. (27,28.) Nearly from the LXX, which rather varies from the Hebrew, especially by adding χθες *yesterday.*—*A judge.* (27) Δικαστην. 35. See on *Luke* 12:14.—*A stranger.* (29) Παροικος. 6. *Eph.* 2:19. 1 *Pet.* 2:11. Παροικια, 13:17.

V. 30—36. (*Marg. Ref.* n. *Ex.* 2:23—25.) "The Angel of the LORD appeared to Moses, and the voice of the

people which is in Egypt, and I have heard their groaning, [z]and am come down to deliver them. [a]And now come, I will send thee into Egypt.

35 This [b]Moses, whom they refused, saying, Who made thee a ruler and a judge? [c]the same did God send *to be* [d]a ruler and a deliverer, [e]by the hand of the Angel which appeared to him in the bush.

36 He brought them out, [f]after that he had showed wonders and signs in the land of Egypt, and in the Red Sea, [g]and in the wilderness forty years.

37 ¶ This is [h]that Moses, which said unto the children of Israel, [i]A Prophet shall the Lord your God raise up unto you of your brethren, [k]like unto me; [k]him shall ye hear.

38 This is he that was [l]in the church in the wilderness [m]with the angel which spake to him in the mount Sina, and *with* our fathers: [n]who received the [o]lively oracles to give unto us;

39 To [p]whom our fathers would not obey, [q]but thrust *him* from them, [r]and in their hearts turned back again into Egypt,

40 Saying [s]unto Aaron, Make us gods to go before us: for *as for* this Moses, which brought us out of the land of Egypt, we wot not what is become of him.

41 And [t]they made a calf in those days, and offered sacrifice unto the idol, and [u]rejoiced in the works of their own hands.

42 Then God turned, [x]and gave them up to worship [y]the host of heaven; as it is written in the book of the prophets, [z]O ye house of Israel, [a]have ye offered to me slain beasts and sacrifices *by the space* [b]*of* forty years in the wilderness?

43 Yea, [c]ye took up the tabernacle of Moloch, and the star of your god Remphan, [d]figures which ye made to worship them: [e]and I will carry you away beyond Babylon. [*Practical Observations.*]

44 ¶ Our fathers had [f]the tabernacle of witness in the wilderness, as he had appointed, [g]speaking unto Moses, [g]that he should make it according to the fashion that he had seen:

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z Gen. 11:5,7. 18:21. Ex. 3:8. Num. 11:17. Ps. 144:5. Is. 64:1. John 3:13. 6:38.
a Ex. 3:10,14. Ps. 105:26. Hos. 12:13. Mic. 6:4.
b 9—15,27,28,51. 1 Sam. 8:7, 8. 10:27. Luke 19:14. John 18:40. 19:15.
c Ps. 75:7. 113:7,8. 118:22,23. 1 Pet. 2:7.
d 7. 35. 3:22. 5:31. 1 Sam. 12:8. Neh. 9:10—14. 1 Is. 77:20. Is. 63:11,12. Rev. 15:3.
e See on 30. Ex. 14:19,24. 23:20—23. 32:34. 33:2,12—17. Num. 20:16. Is. 63:9. Col. 1:13. Heb. 2:2. f Ex. 7—14. Deut. 4:33—37. 6:21,22. Neh. 9:10. Ps. 78. 12,13,42—51. 105,27—36. 105:8—11. 135:8—12. 136:9—15. g Ex. 15:23—25. 16: 17: 19: 20: Num. 9:15, &c. 11: 14: 16: 17: 20: 21: Deut. 2:25—37. 8:4. Neh. 9:19—15,18—22. Ps. 78:14—33. 105:39—45. 106:17,18. 135:10—12. 136:16—21. h 38. 2 Chr. 24:22. Dan. 6:13. 13:22. Deut. 18:15—19. i Or, *as myself.* k 3: 23. Matt. 17:3—5. Mark 9:7. Luke 9:30,31,35. John 8:46,47. 18:37. 1 Ex. 19:3—17. 20:19,20. Num. 16:3, &c. 41,42. m *See on* 30,35,53. Is. 63:9. Gal. 3:19. Heb. 2:2. n Ex. 21:1, &c. Deut. 5:27—31. 6:1—3. 33:4. Neh. 9:13,14. John 1:17.
o Deut. 30:19,20. 32:46,47. Ps. 78:5—9. John 6:63. Rom. 3:2. 9:4. 10:6—10. Heb. 5:12. 1 Pet. 4:11. p 51,52. Neh. 9:16. Is. 106:16,32,33. Ez. 20:6—14. q 27. Judg. 11:2. 1 Kings 2:27. r Ex. 14:11 12. 16:3. 17:3. Num. 11:5. 14: 3,4. 21:5. Neh. 9:17. s Ex. 32:1. t Ex. 32:2—8,17—20. Deut. 9:12—18. Neh. 9:18. Ps. 106:19—21. u Is. 2:8,9. 44:9—20. Hos. 9:1,10. Hab. 2:18—20. x Ps. 81:11,12. Is. 66:4. Ez. 14:7—10. 20:25,39. Hos. 4:17. Rom. 1:24—28. 2 Thes. 2:10—12. y Deut. 4:19. 17:3. 2 Kings 17:16. 21:3. Job 31:26—28. Jer. 19:13. Ez. 8:16. z Am. 5:25,26. a Is. 43:23. b Ps. 95:10. Heb. 3:9,15—17. c Lev. 18:21. 20:2—5. 2 Kings 17:16—18. 21:6. d Ex. 20:4,5. Deut. 4:16—18. 5:8,9. e 2 Kings 17:6. 18:11. Am. 5:27. f Ex. 38:21. Num. 1:50—53. 9:15. 10:11. 17: 7,8. 18:2. Josh. 18:1. 2 Chr. 24:6. † Or, *who spake.* g Ex. 25:40. 26:30. 1 Chr. 28:11,19. Heb. 8:2.

LORD came to him, saying." (31,35. *Notes, Gen.* 48:16. *Ex.* 3:2—6.) Some make the expression, that "God sent Moses, by the hand of the angel," an objection to the conclusion that this was not a created angel, but the "Angel JEHOVAH," the Angel or Messenger of the covenant, the Word and Son of God, by whom he has always been declared unto men. (*Notes, Mal.* 3:1—4, *v.* 1. *John* 1:18.) But it only implies the distinct personality of the Father and the Son; and that the Son, having undertaken to become incarnate, always was the medium of communication between the invisible God and sinful man: and though he often appeared in human form, yet was he "the God of Abraham, and of Isaac, and of Jacob;" being One with and equal to the Father. (*Marg. Ref.* p—t. *Notes, Matt.* 22:23—33, *v.* 32. *Phil.* 2:5—11.) Moses was ordered to put off his shoes, and the priests under the law are supposed to have ministered barefoot in the sanctuary: as no shoes or sandals are mentioned, though particular orders are given about all the other garments. This was an expression of reverence, and an emblem of circumspection. (*Notes, Ex.* 3:4,5. *Josh.* 5:13—15.)—The example of the Israelites, refusing the help of Moses, was suited to show the Jews, that it was no new thing for their nation to reject those whom God had sent to rule over and deliver them: and therefore it was the less wonderful, that they had rejected and crucified their promised Messiah.—(*Marg. Ref.* y—g.) "It would be too frigid an interpretation to say that the Lord called Moses by the ministration of an angel; when, (unless I am deceived,) this also is signified, that Moses was *armed* by his hand and power, seeing that Angel, namely Christ, (as the apostle explains it, 1 *Cor.* 10:9.) was the true Deliverer and Leader, whose servant Moses was.' *Beza.*—*I have seen,* &c. (34) This varies considerably from the Septuagint, (*Ex.* 3:7.) and also from the Hebrew. But it gives the general meaning very clearly.

Trembled. (32) Ἔντρομος ... γενομενος. Εντρομος. 16:29. *Heb.* 12:21.—*Affliction.* (34) Κακωσιν. Here only. Κακοω, 6,19. 12:1. 14:2.—*Groaning.*] Στεναγμου. *Rom.* 8:26. Not elsewhere N. T.—*Ex.* 2:24. 6:5. *Sept.*—*They refused.* (35) Ηρνησαντο.—See on 3:13.—*A deliverer.*] Λυτρωτην.—Here only. *Redemptor, liberator.* A λυτροω, *redimo.*—The contrast between Δικαστην, and λυτρωτην, is worthy of notice.

V. 37—43. (*Marg.* and *Marg. Ref.* h—o. *Notes,* 3:22—26. *Deut.* 18:15—22.) Moses had predicted, that God would raise up a Prophet like to him in Israel, to whom the people were commanded to hearken, even in preference to him; and it might be expected, that this Prophet would change some at least of the externals appointed by him. (*Notes,* 6:9—14. *Matt.* 17:5—8.) The Jews whom Stephen addressed, professed a strong attachment to Moses; yet their fathers, even after he had brought them out of Egypt, and when they were daily witnessing the most stupendous miracles which God wrought by him, were by no means submissive to him. For even "this Moses," for whom they were about to reject the Messiah, when in the church, or congregation, of Israel in the wilderness, attended by the manifested presence of the great "Angel of the covenant," even JEHOVAH, who spake to him from Sinai, and from whom he received those lively oracles, or revelations of the divine will, which contained the way of salvation and eternal life, could not secure their obedience to his authority: on the contrary, they thrust him from them, desired to return to Egyptian bondage, and seduced Aaron to make the golden calf, in contempt of Moses and of the LORD. (*Marg. Ref.* p—u. *Notes, Ex.* 32:—34: *Neh.* 9:15—17, *v.* 17.) This had been an earnest and specimen of their subsequent idolatries in after ages, to which God *judicially* gave them up, till at length he sentenced the nation to captivity under the Assyrians and Chaldeans. (*Marg. Ref.* x—e. *Note, Am.* 5:25—27.)—The name *Remphan* is here substituted for *Chiun* in Amos; but little satisfactory has been advanced concerning the demon, or planet, worshipped under this name.—Some conclude from the clause, "took up the tabernacle of Moloch," that shrines of Moloch, or models of the idol-temple and image within it, were publicly carried in procession by the worshippers. (*Note,* 19:23—31.) This however Moses would not allow so long as he lived. They therefore suppose, that God, as a punishment of the idolatry of Israel, in worshipping him under the image of the golden calf, at length gave up the nation to still more open and atrocious idolatry; till they had filled up the measure of their crimes, and were sent into captivity, into Chaldea, Media, and still more distant regions. Many intimations, however, are given by the prophets, that gross idolatries were secretly practised, even in the wilderness. (*Notes, Ez.* 20:10—17.)—Stephen observed that this had been the conduct of their ancestors in all former ages, and the Jews had no cause to glory in them: God had before given up the nation to idolatry and captivity; and they had no reason to confide in present external privileges, but rather to fear the terrible judgments of God for crucifying the Messiah. And, as the prophets had formerly predicted the Assyrian and Babylonish captivity, which had come to pass accordingly; so they had no cause to condemn him for predicting the approaching ruin of their city, temple, and nation, if they persisted to oppose the religion of Jesus.—*Lively oracles.* (38) The law, as given by Moses, considered in itself, was "the ministration of death;" but as connected with the types, prophecies, and instituted ordinances, which contained the substance of the gospel, under that dispensation, the way of life eternal was pointed out, and known in a measure by all true believers: and in this sense, even the books of Moses were "living oracles," a revelation by which numbers obtained eternal life, through faith in him of whom Moses in the law, as well as all the subsequent prophets, bore witness.—*Make us gods.* (40) Exactly from the LXX, *Ex.* 32:1. (*Notes, Ex.* 32:1,7—10.)—*Ye took up,* &c. (42,43) The LXX have *Raiphan* and *Damascus,* instead of *Remphan* and *Babylon, Am.* 5:26,27. (*Note, Am.* 5:25—27.)—Some copies here read *Damascus.*

In the church. (38) Εν τη εκκλησια. See on *Matt.* 16:18. —*The lively oracles.*] Λογια ζωντα.—Λογια. *Rom.* 3:2. *Heb.* 5:12. 1 *Pet.* 4:11.—*Thrust ... from.* (39) Απωσαντο. 27. 13: 46. *Rom.* 11:1,2. 1 *Tim.* 1:19.—*To go before us.* (40) Οι προπορευσονται. *Luke* 1:76. Not elsewhere N. T.—*Ex.* 32:1. *Sept.*—*They made a calf.* (41) Εμοσχοποιησαν. Here only. Εκ μοσχος, *vitulus,* et ποιεω, *facio.*—*I will carry you away.* (43) Μετοικιω. See on 4.

V. 44—50. After the giving of the law, the Israelites had worshipped God, not in Canaan, nor at Jerusalem, but in the wilderness: and not at a stately temple, but a moveable tabernacle. This was carried into the promised land by their

45 [h]Which also our fathers [i]that came after brought in with [k]Jesus into the possession of the Gentiles, [l]whom God drave out before the face of our fathers, [m]unto the days of David;

46 Who [n]found favour before God, [o]and desired to find a tabernacle for the God of Jacob.

47 But [p]Solomon built him a house.

48 Howbeit [q]the Most High [r]dwelleth not in temples made with hands; [s]as saith the prophet,

49 Heaven *is* my throne, and earth *is* my footstool: [t]what house will ye build me? saith the Lord; or what *is* the place of my rest?

50 Hath [u]not my hand made all these things?

51 Ye [x]stiffnecked and [y]uncircumcised in heart and ears, ye do always [z]resist the Holy Ghost: [a]as your fathers *did*, so *do* ye.

52 [b]Which of the prophets have not your fathers persecuted? and they have slain them [c]which showed before of the coming of [d]the Just One; [e]of whom ye have been now the betrayers and murderers:

53 Who [f]have received the law by the disposition of angels, [g]and have not kept *it*.

54 ¶ When they heard these things [h]they were cut to the heart, and [i]they gnashed on him with *their* teeth.

55 But he, being [k]full of the Holy Ghost, [l]looked up steadfastly into heaven, [m]and saw the glory of

h Josh. 3:11—14. 18:1. Judg. 18:31. 1 Sam. 4:4. 1 Kings 8:4. 1 Chr. 16:39, 21: 29. * Or, *having received.* i Josh. 3:6,7. *Joshua.* Heb. 4:8. k 13:19. Ps. 78:55. 1 2 Sam. 6: 1 Chr. 15—17. m 13:22. 1 Sam. 15:28. 16:1,11—13. 2 Sam. 6:21. 7: 8,9,18,19. 1 Chr. 28 4,5. Ps. 78.68—72. 89:19—37. 132:11,12. n 2 Sam. 7:1—5. 1 Kings 8:18,19. 1 Chr. 17 1—1. 22:7,8. 28:2,3. 29:2,3. Ps. 132:1—5. o 2 Sam. 7:12. 1 Kings 5: 6:1,37,38. 7:13—51. 2 Chr. 2:—4: Zech. 6:12,13. p Deut. 32:8. Ps. 7:17. 45:4. 91:1,9. 92:8. Dan. 4:17,24,25,34. Hos. 7:16. q 17:24,25. 1 Kings 8:27. 2 Chr. 2:5,6. 6:18. r Is. 66:1,2. s 1 Kings 22:19. Ps. 11:4. Jer. 23:24. Matt. 5:34,35. 23:22. Rev. 4:2. t Is. 7 4—11. Mal. 1:11. Matt. 24:2. John 4:21. 1 Tim. 2:8. Heb. 10:25. u Ps. 33:6—9. 50:9—12. 104:5,6. Is. 40:26. 44:24. 45: 7,9,12. Jer. 10:11. 32:17. x Ex. 32:9. 33:3,5. 34:9. Lev. 26:41. Deut. 9:6,13. 31:27. 2 Chr. 30:8. Neh. 9:16. Ps. 75:5. 78:8. Is. 48:4. Jer. 17:23. Ez. 2:4. Zech. 7:11,12.

y Lev. 26:41. Deut. 10:16. 30:6. Jer. 4:4. 6:10. 9:25,26. Ez. 44:7,9. Rom. 2:25, 28,29. Phil. 3:3. Col. 2:11. z 6:10. Neh. 9:30. Is. 63:10. Eph. 4:30. a 9,27,35, 39. Matt. 23:31—33. b 1 Sam. 8:7,8. 1 Kings 19:10,14. 2 Chr. 24:19—22. 36:15, 16. Neh. 9:26. Jer. 2:30. 20:2. 26:15,23. Matt. 5:12. 21:35—41. 23:31—37. Luke 11:47—51. 13:33,34. 1 Thes. 2:15. c 3:18,24. 1 Pet. 1:11. Rev. 19:10. d 3:14. 22:14. Zech. 9:9. 1 John 2:1. Rev. 3:7. e 2:23. 3:15. 4:10. 5:28—30 f Ex. 19: 20: Deut. 33:2. Ps. 68:17. Gal. 3:19. Heb. 2:2. g Ex. 20:18—21 John 7:19. Rom. 2:23—25. Gal. 6:13. h 5:33. 22:22,23. i Job 16:9. Ps. 35:16. 112:10. Lam. 2:16. Matt. 8:12. 13:42,50. 22:13. 24:51. 25:30. Luke 13:28. k *See on* 2:4. 4:8. 6:3,5,8,10. 13:9,10. Mic. 3:8. 11:10,11. 2 Cor. 12:2—4. Rev. 4:1—3. m Is. 6.1—3. Ez. 1:26—28. 10:4,18. 11:23,24. John 12:41. 2 Cor. 4:6. 2 Pet. 1:17. Rev. 21:11,23.

fathers, under the leading of Jesus, or Joshua, (the type of Jesus the Messiah;) and, as it witnessed the gracious presence of God with them, and their relation to him, being typical of good things to come, which appeared by the injunction given to Moses about forming it; (*Note*, *Ex.* 25:40.) so it answered the same purposes, for several hundred years after their settlement in Canaan. (*Marg.* and *Marg. Ref.* f—l.) And though David, having been highly favoured and prospered, desired greatly to build a temple; (*Notes*, 2 *Sam.* 7:1—16. *Ps.* 132:1—6.) he was only allowed to make preparation for it; because he had been a warrior, and had shed blood: and therefore the building of the temple was reserved for Solomon, his peaceable Son, who was an eminent type of the Messiah. (*Marg. Ref.* m, n. *Notes*, 1 *Chr.* 22:1—12. 29:1—19.) Yet when Solomon had finished his magnificent edifice, he considered it merely as a symbol of the Lord's merciful presence with his true worshippers, and not as a real habitation for the Deity; as if JEHOVAH must needs continue his regard to it and the people, however they behaved: and the language of their prophets, as well as the Babylonish captivity, should have taught the Jews to expect, that the temple would be destroyed, whenever their presumption and rebellion provoked God to turn against them, and be their enemy. (*Notes*, 1 *Kings* 8:27. 9:3—9. *Is.* 66:1,2. *Jer.* 7:1—15.) The chosen race, Abraham and his seed, had served God above four hundred years, before the law of Moses was promulgated, or the tabernacle erected; and Solomon's temple was not built till four hundred and eighty years afterwards. So that nearly half the time, from the calling of Abraham till the coming of the Messiah, the true worshippers had served God, without the temple: and could those things be essential to true religion, which had not existed during so many ages? —*The tabernacle of witness.* (44) Thus the LXX translate the Hebrew words, which may signify "the tabernacle of meeting;" namely, the place where the congregation assembled, where they hoped to meet God with acceptance, and where he had appointed to meet them.—*Heaven*, &c. (49,50) The quotation is not made exactly from the LXX; (*Is.* 66: 1,2.) and it varies both from that and the Hebrew, by putting the last clause as a question: "Hath not?" 'As Stephen had been accused of blaspheming the temple; he, with great propriety, takes occasion to speak of their sacred places with due reverence, as raised by special direction from God; and yet corrects that extravagant regard to them, and confidence in them, which the Jews were ready to entertain.' *Doddridge.*

The pattern. (44) Τον τυπον. 43. 23:25. *John* 20:25. *Rom.* 5:14. 6:17. 1 *Cor.* 10:6. *Phil.* 3:17. *Heb.* 8:5, *et al.*—*Ex.* 25:40. *Sept.*—*A tabernacle.* (46) Σκηνωμα. 2 *Pet.* 1: 13,14. Not elsewhere. A σκηνη, *tabernaculum.*—*Made with hands.* (48) Χειροποιητος. 17:24. *Mark* 14:58. *Eph.* 2:11. *Heb.* 9:11,24.—*Rest.* (49) Καταπαυσεως. *Heb.* 3:11,18. 4:1, 3,5,10,11.—Not elsewhere N. T. *Ps.* 132:14. *Is.* 66:1. *Sept.*

V. 51—53. It is conjectured with great probability, that the council, perceiving the scope of Stephen's discourse, and the conclusions which he was about to draw from it in favour of the gospel, as condemning their conduct, and justifying his own doctrine, grew so tumultuous, and showed such indications of anger and impatience, that he found he should not be allowed to bring his argument to a regular conclusion. He was therefore emboldened and influenced by the Holy Spirit, to apply it in few words, but in the terms of most severe reproof, to the consciences of his furious and malignant judges. He addressed them as an obstinate untractable people, who rested in the outward sign of circumcision, while their hearts were closed by pride, enmity, and unbelief against the truth of God. (*Marg. Ref.* x, y. *Notes*, *Lev.* 26: 41,42. *Deut.* 10:16. 30:1—10, v. 6. *Jer.* 4:3,4. 9:25,26. *Rom.* 2: 25—29.) Indeed, to resist the Holy Spirit, by rejecting the testimony of inspired prophets, and fighting against them, and him that spake by them, and by sinning in defiance of convictions, had always characterized the nation. (*Marg. Ref.* z, a. *Notes*, *Is.* 63:10. *Heb.* 10:28—31.) Thus their fathers had done in every age: they had opposed and persecuted the prophets, almost without exception, from Moses to Jeremiah, who foretold the captivity; and Ezekiel, and those that arose afterwards; who all, in one way or other, foretold the coming of that righteous Saviour and King, whom they had now traitorously delivered up to Pilate, and thus most basely murdered. (*Marg. Ref.* b—e. *Notes*, *Matt.* 23:34 —39. *Luke* 11:46—54.) They had indeed received the law, as given to Moses on Mount Sinai, by JEHOVAH, amidst *ranks* of attendant and worshipping angels: and they were proud of that distinction. (*Marg. Ref.* f. g. *Notes*, *Gal.* 3:19 —22. *Heb.* 2:1—4.) But they had never applied their minds to understand, observe, or obey it, in its spiritual meaning, and with reference to "Christ, the end of the law for righteousness to every believer." (*Note*, *Rom.* 10:1—4.)—The supposition before mentioned is the more probable, as Stephen began his defence in the most calm and respectful language, and touched on such topics as were suited to conciliate and gain the attention of the audience: but nothing can well exceed the marked severity of his conclusion. Had it not been expressly stated that he was "full of the Holy Ghost," when he spake it, many would have been ready to censure him: but probably he was sensible that the council were determined on his death, out of desperate enmity to his Lord; and he was moved to bear this awful testimony against them, and thus to warn them against that destruction which they were about to bring upon themselves, without further respect to their rank, or fear of their vengeance; but not without tender compassion for their souls, as his dying prayer evinced. 'Stephen, fired with a divine zeal, at length judges those who sat in judgment on him.' *Beza.*—The crucifixion of Christ was the most flagrant violation of the sixth commandment, which ever was committed: and if David, having shed blood in war, or even having shed the blood of Uriah, must not build the temple; could it be supposed that the temple would be continued to those who had shed the blood of the prophets, and filled up the measure of their crimes by "crucifying the Lord of glory?"

Ye stiffnecked. (51) Σκληροτραχηλοι.—Here only N. T.—*Ex.* 33:3,5. 34:9. *Deut.* 9:6. *Prov.* 29:1. *Sept.* Ex σκληρος, *durus*, et τραχηλος, *cervix.* 'Metaphora desumpta a jumentis refractariis et jugi impatientibus.' *Schleusner.*—*Uncircumcised.*] Απεριτμητοι.—Here only N. T.—*Ex.* 12:48. *Jer.* 6: 10. 9:26. *Ez.* 44:7. *Sept.*—*Ex a* priv. et περιτεμνω, *circumcido.*—*Ye do ... resist.*] Αντιπιπτετε.—Here only. Ex αντι, et πιπτω, *cado.*—*Who showed before.* (52) Τους προκαταγγειλαντας. See on 3:18.—*Betrayers.*] Προδοται. *Luke* 6:16. 2 *Tim.* 3:4.—*The disposition.* (53) Εις διαταγας. *Rom.* 13:2. Not elsewhere N. T.—*Ezra* 4:11. *Sept.*—'Διαταγαι, a διατασσω *ordines, agmina disposita.* Εις διαταγας αγγελων, *præsente angelorum choro*, seu, *adstantibus angelorum agminibus.*' Schleusner.

V. 54—60. (*Note*, 5:33—39.) The conclusion of Stephen's address enraged the malignant rulers even to madness; and they seemed like beasts of prey, who were about to devour him: they not only were cut in their hearts, as with a saw, but they gnashed their teeth with fury and anguish. (*Marg. Ref.* h, i. *Note*, *Matt.* 8:10—12.) Stephen, however, was not in the least intimidated by their fury: for, looking up to heaven, as appealing to God, and being filled with the Holy Spirit, he was favoured with an extraordinary vision, as the ancient prophets had been (*Notes*, *Is.* 6:1—4. *Jer.* 31:23 —26. *Ez.* 1:1—3. 8:1—4. 11:22—25. 2 *Cor.* 12:1—6. *Rev.* 1:9—11.) In this vision he saw a display of glory, which denoted the presence of God, and Jesus as Mediator "standing at his right hand," that is, in the place of pre-eminent dignity and authority. On other occasions, Jesus is spoken of as "*sitting* on his throne:" *Notes*, *Ps.* 110:1. *Dan.* 7:13, 14. *Matt.* 22:41—46. *Rom.* 8:32—34. *Col.* 3:1—4, v. 1. *Heb.* 12:2,3. 1 *Pet.* 3:21,22.) but here he appeared *standing*, to

God, and Jesus [n]standing on the right hand of God,

56 And said, Behold, [o]I see the heavens opened, [p]and the Son of man standing on the right hand of God.

57 Then [q]they cried out with a loud voice, and [r]stopped their ears, and ran upon him with one accord,

58 And [s]cast *him* out of the city, [t]and stoned *him:* [u]and the witnesses laid down [x]their clothes at a young man's feet, whose name was Saul.

59 And they stoned Stephen, [y]calling upon *God* and saying, [z]Lord Jesus, receive my spirit.

60 And [a]he kneeled down, and cried with a loud voice, [b]Lord, lay not this sin to their charge. And when he had said this, [c]he fell asleep.

n Ps. 109:31. 110:1. John 14:3. Heb. 1:3. 8:1. o 10:11,16. Ez. 1:1. Matt. 3:16. Mark 1:10. Luke 3:21. Rev. 4:1. 11:19. 19:11. p Dan. 7:13,14. Matt. 16:27,28. 25:31. 26:64,65. John 5:30—27. q 34. 21:27—31. 23:27. r Ps. 58:4. Prov. 21:13. Zech. 7:11. s Num. 15:35,36. 1 Kings 21:13. Luke 4:29. Heb. 13:12,13.

t 6:11. Lev. 24:14—16. John 10:23—36. u Deut. 13:9,10. 17:7. x 8:1. 9:1, &c. y 2:21. 9:14,21. 22:16. Joel 2:32. Rom. 10:12—14. 1 Cor. 1:2. z Ps. 31:5. Luke 23:46. a Ezra 9:5. Dan. 6:10. Luke 22:41. b Matt. 5:44. Luke 6:28. 23:34. Rom. 12:14—21. c 13:36. 1 Cor. 11:30. 15:6,18,20,51. 1 Thes. 4:13,14. 5:10.

signify his readiness to plead the cause, and receive the soul, of his suffering disciple. Immediately Stephen proclaimed aloud before his enraged enemies, what a glorious scene was now opened to his view: but they, treating it as blasphemy, or determined to hear nothing further, stopped their ears, furiously ran upon him, hurried him out of the city, and stoned him to death. (*Marg. Ref.* k—t. *Note*, *Matt.* 26:63—68.) The witnesses, who had accused him of blasphemous words, being required to begin the execution, laid down their clothes at the feet of Saul. (*Note*, *Deut.* 17:2—7.) As he was a native of Cilicia, (6:9. 22:3.) he had probably heard, or even taken part in, the preceding disputation with Stephen; and thus, the first time we read of this most eminent apostle, we find him consenting and accessary to the death of the first martyr for the faith of Christ!—(*Marg. Ref.* u, x. *Notes*, 8:1. 22:17—21.)—At length Stephen invoked his incarnate Lord, and committed his departing soul into his hands, in nearly the same words which Jesus had used in addressing the Father, when he expired on the cross. (*Luke* 23:46. *Note*, *Ps.* 31:5.) He also calmly kneeled down; and amidst the agonies of this violent death, he copied his Lord's example when he prayed for his crucifiers; beseeching him, not to charge the guilt of this atrocious murder to those who perpetrated it; not to place it to their account; not to impute it to them, but to forgive it: (*Marg. Ref.* y—b. *Notes*, *Ps.* 32:1,2. *Rom.* 4:6—8. *Luke* 23:32—38, *v.* 34.) and having spoken these words he expired, with the composure of one who falls asleep. (*Marg. Ref.* c. *Note*, 1 *Thes.* 4:13—18.)—The early loss of so eminent a minister of Christ, in this manner, must indeed have been a heavy affliction to the church: but how animated was his end! how suited to confirm the faith of the disciples! What an example also were his boldness and his tenderness, even for his murderers! The instruction and encouragement of this single scene might produce the most beneficial effects on multitudes, and that permanently; even far greater than the long continued labours of many eminent ministers. Such in general has been the event of bloody persecution; and 'the noble army of martyrs' have done more, perhaps, towards the success of the gospel, by their sharp but transient sufferings, than the whole company of those who have professed and preached the truth, in quiet times; and without being called forth thus to show, in the fiery trial, the energy of their principles, and the power of divine grace, to the confusion of their enemies, and the encouragement of their brethren.—The prayer of Stephen was a most direct act of divine worship rendered to Jesus, appearing in human nature, as the Son of man, and attended by a vision of the glory of God. The word GOD does not occur in the original. To receive a departing soul to glory, and to pardon the guilt of most aggravated murder, are acts of divine power and authority; and it would be evidently most unreasonable, as well as unscriptural, to make such requests to any mere creature, whether present or absent. (*Note*, *Matt.* 9:2—8.) Indeed the Socinians are most grievously perplexed by this undeniable fact: after many other attempts to evade our inference from it, in which they have been evidently baffled in the argument; some very learned men have lately ventured to say, 'that the example of a man, in an ecstasy of devotion, and in the agonies of death, is not proper to be imitated by the whole church of God.' As if modern reasoners could better direct our faith and practice, than this apostolical Protomartyr, when "full of the Holy Ghost," when immediately favoured "with the visions of God," and when replete with the very light, joy, and temper of heaven itself!—And let it here be observed, that we bring a very large number of positive evidences to support the truth of this doctrine. If then objectors make very feeble efforts to invalidate the testimony of each of them, considered as detached from the rest, so that each still evinces the point in question; how very powerful must be the combined proof of the whole! For if twenty, or forty, or more, such texts were expunged out of the Bible, we should not want sufficient, yea, unanswerable evidence of the Deity of Christ.—It is here also inquired, By what authority did the Jewish council put Stephen to death? In the case of Jesus, they allowed, that they had no such authority: and it is probable that their situation was still the same. (*Note*, *John* 18:28—32.) Had they proceeded to pass a legal sentence on Stephen, they would perhaps have obtained permission from Pilate to execute it: but they stoned him in a popular fury, without any regular sentence; and the governor might choose to connive at it, as he did at some of their subsequent persecutions. (*Notes*, 8:1—4. 9:1,2.) 'The Jews were more than once ready to stone Christ, not only when by their own confession they had not power to put any one to death; but when nothing had passed which had the shadow of a legal trial. (*John* 8:59. 10:31. 18:31.)' *Doddridge*.—When the Jews would afterwards have put Paul to death, the chief captain and the governor hindered them: yet, if he had been killed, it is not unlikely that the irregularity would have been connived at, had it not been discovered that he was a Roman citizen. The sceptre, however, was gradually departing from Judah; and the Romans continually intrenched, more and more, upon the authority of the high-priest and council, till the whole was subverted; for Shiloh was come, and now the gathering of the people was to *Him*. (*Note*, *Gen.* 49:10.)—'If the spirit of a man died with his body, no reason can be given, why St. Stephen should pray to the Lord Jesus to "receive his spirit," rather than his body.' *Whitby*. (*Notes*, *John* 14:2,3. 2 *Cor.* 5:5—8. *Phil.* 1:21—26.)

They were cut to the heart. (54) Διεπριοντο ταις καρδιαις αυτων. See on 5:33.—*They gnashed.*] Εβρυχον. Here only N. T.—*Job* 16:9. *Ps.* 35:16. *Lam.* 2:16. *Sept.* Βρυγμος. See on *Matt.* 8:12.—*Calling upon*, &c. (59) Επικαλουμενον και λεγοντα, Κυριε Ιησου, κ. τ. λ. 2:21. 9:14. *Rom.* 10:12,13. 1 *Cor.* 1:2.

PRACTICAL OBSERVATIONS.

V. 1—8. We should be ready to "give a reason of the hope that is in us," to inquiries of every description: this ought indeed to be done in meekness, and with cautious fear of disgracing a cause which should be dearer to us than our lives; but we may confidently rely on the Lord to "give us in the same hour what we should speak," if called to answer for ourselves before the enemies of his truth. (*Notes*, *Matt.* 10:19,20. 1 *Pet.* 3:13—16.)—Whatever bold and faithful application we may intend or be led to make, of the doctrines which we inculcate, we should always speak with evident benevolence: and it is proper to render civil respect and honour even to those superiors, against whose usurped or abused authority we are constrained to protest.—In all addresses to those who allow the truth of the Scriptures, we should call their attention to them, lodge our appeal with them, and thence deduce our arguments.—It is very lawful and expedient to express approbation of men's opinions, as far as consistent with truth, and even to avoid the mention of their more harmless prejudices; in order that we may reason with them from their own principles, and so oppose their erroneous conclusions and evil practices.—It is also profitable to recur to the first rise of those usages or sentiments, which have been warped or perverted.—Would we know the nature and effects of justifying faith, we should study the character of "the father of the faithful." "The God of glory," to whom he had been a stranger, called him to leave his country and friends: he 'through grace obeyed the calling;' and from that time he walked with God, as his friend and worshipper. This may teach us the efficacy and freeness of divine grace, the nature of conversion, and the way to follow the Lord in faith and hope, and to wait for the fulfilment of his promises in humble patience. Here too we may see, that external forms and distinctions (though idolized by numbers) are of small value, compared with dependence, submission, obedience, separation from the world and devotedness to God.—The promised seed are sojourners in a strange land; their inheritance is in reversion, and must be waited for; they will be evil entreated in this world, and they should leave it to God to judge their oppressors. Our deliverance from the bondage of sin and Satan, is an introduction to our serving the Lord according to his word: and, though the external seals are not always posterior, in time, to the grace of the covenant, they are in all cases of immensely inferior importance, and only valuable as in one way or other subservient to it: yet exact obedience in these and all other things is our bounden duty.

V. 9—29. Those whom God most favours will often be envied and injured, even by those who are of reputation in the visible church. But though the troubles of the righteous man seem grievous and tedious, "the Lord delivereth him out of them all:" and wisdom, favour, and preferment, are given by God alone. He often renders the most despised persons the instruments of saving those who contemned them; even as the insulted and crucified Jesus was "exalted to be a Prince and Saviour, to give repentance and forgiveness to Israel."—All the promises of God will be accomplished in due season, and nothing can retard or hasten that appointed time. Every earthly friend may fail, or requite our services with black ingratitude; but the Lord will not forsake his people.—In the darkest times of persecution, when treachery and cruelty have combined to destroy the church, the most eminent instruments of its deliverance have been raised up: and

CHAPTER VIII.

Saul well approves the murder of Stephen; and the disciples, "except the apostles," are dispersed by persecution, 1. Devout men bury Stephen, and lament over him, 2. Saul makes havoc of the church, 3, 4. Philip preaches in Samaria, and has great success, 5—8. Simon, who had long bewitched the people by sorceries, believes and is baptized, 9—13. Peter and John, being sent thither, by prayer and imposition of hands confer the gift of the Holy Ghost, 14—17. Simon, offering money for the like power, is by Peter rebuked, warned, and called to repent, 18—24. The apostles, having preached in the cities of Samaria, return to Jerusalem, 25. Philip is sent by an angel into the desert of Gaza, 26; where he meets with a eunuch, treasurer of Candace queen of Ethiopia, returning in his chariot from Jerusalem, and reading the prophecy of Isaiah, 27, 28. By a divine monition he joins the chariot, and preaches Jesus to the Ethiopian, 29—35; who, professing faith in him as "the Son of God," is baptized, 36—38. The Spirit conveys away Philip, who preaches in the cities on the sea-coast, till he comes to Cesarea: and the eunuch returns home rejoicing, 39, 40.

AND [a]Saul was consenting unto his death. And at that time [b]there was a great persecution against [c]the church which was at Jerusalem: [d]and they were all scattered abroad throughout the regions of Judea and [e]Samaria, [f]except the apostles.

2 And [g]devout men carried Stephen *to his burial*, [h]and made great lamentation over him.

3 As for [i]Saul, he made havoc of the church, entering into every house, and haling men and women, committed *them* to prison.

4 Therefore [k]they that were scattered abroad went every where preaching the word.

5 ¶ Then [l]Philip went down to [m]the city of Samaria, [n]and preached Christ unto them.

a 7:58. 22:20. b 8:33,40. 7:54. Matt. 10:23—28. 22:6. 23:34. Luke 11:49,50. John 15:20. 16:2. c 9:2,17. 7:38. 11:22. 13:1. d 4. 11:19—21. Matt. 5:13. Phil. 1:12. e 14. 15:3. John 4:39—42. f 1:15—26. 9:26—29. g Ps. 112:6—9. Prov. 10:7. Neh. 6:3. Dan. 3:16—18. 6:10,23. Heb. 11:27. g 2:5. h 9:2. Luke 2:25. i Gen. 49:10,11. Num. 24:19. Deut. 33:8. 1 Sam. 28:3. 2 Sam. 3:31. 2 Chr. 32:33. 35:25. Is. 57:1,2. Jer. 22:10,18. John 11:31—35. l 7:58. 9:1—13. 22:3,4. 26:9—11. 1 Cor. 15:9. Gal. 1:13. Phil. 3:6. 1 Tim. 1:13. k 11:19. 14:2—7. Matt. 10:23. 1 Thes. 2:2. 11,14, 15,40. 6:5. 21:8. m 1:8. Matt. 10:5,6. n 35—37. 5:42. 9:20. 17:2,3. John 4:25, 26. 1 Cor. 1:23. 2:2. 3.11.

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a Acts 22:12. b Gen. 50:10. 2 Sam. 1:12. 3:31—35. Matt. 9:23. Luke 7:12. 8:52. John 11:19,31. c 1 Tim. 1:13. d 11:19. 14:2—7. Matt. 10:23. 1 Thes. 2:2. 11,14, 15,40. 6:5. 21:8. e 6:5. 21:8. f 1:8. Matt. 10:5,6. g 35—37. 5:42. 9:20. 17:2,3. John 4:25, 26. 1 Cor. 1:23. 2:2. 3.11.

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when peculiar services are to be performed, God furnishes his servants with suitable qualifications, and sometimes by means of those aliens against whom they are destined to be employed.—Very useful persons have lived for many years among the enemies of God, and have possessed authority, wealth, or reputation in the world: but when he "puts it into their hearts" to join themselves to him and his people; they readily renounce these advantages, and endure reproach, hardship, and affliction, for his sake.—Difficulties and perils await the believer, not only from open enemies, but from false or heartless brethren: and they, by whose hands the most extraordinary services have been performed, have found often, during many years, that the people did not understand the Lord's intentions respecting them.—Those who are doing wrong are generally most impatient of rebuke: and Jesus himself is rejected as a Ruler and a Judge, because his commands and decisions run counter to men's lusts and iniquities.—He who labours to persuade the professed people of God, to cease from their disgraceful and pernicious contests with each other, is generally exposed to reproach from those, who especially are most evidently criminal, as if he wanted to usurp authority not belonging to him.—But though men thus prolong their own miseries, the Lord will take care of his servants, and compass his own designs of mercy; and years of retired contemplation, devotion, and humble industry, are as useful to his servants, as those spent in a learned education, or in the active scenes of life: while a humble willingness to *labour* in obscurity, after having shone in more public stations, is a happy indication of heavenly wisdom and genuine magnanimity. (*Note*, *Ex.* 2:21. *P. O.* 11—25. *Note*, 3:11.)

V. 30—43. The best of men have cause to stand in awe, and even to tremble, in the presence of God; though in infinite condescension, he is pleased to dwell in his church, as in a burning bush; to put honour on it, notwithstanding its meanness; and to preserve it amidst its fiery trials. (*Note*, *Ex.* 3:2. *P. O.* 1—6.) He sees the affliction, and hears the groaning of his people under distresses, oppressions, and persecutions; yea, he often sends his ministers to rescue sinners, when they are disposed to reject them.—If we would have Jesus for a Deliverer, we must submit to him as a Ruler, and wait for him as a Judge; else we shall perish with the Egyptians, and not be saved with the Israelites. He is the great "Angel of the covenant," who brings his people from bondage, through the wilderness to their promised rest; and all the scenes exhibited in Egypt, at the Red Sea, at Sinai, and in Canaan, shadowed forth his excellences, and his glorious salvation. But as Israel thrust Moses from them, and purposed to return to their bondage; so men in general will not obey Jesus, because they love this present evil world: and any kind of false religion or irreligion, however absurd, by which men rejoice in their own works and imaginations, is more suitable to the carnal mind, than the spiritual truth and worship set before us in the sacred Scriptures. (*Notes*, *Ex.* 32:1—6. *P. O.* 1—14.) On this account, God is provoked to give men up to their lusts and delusions, and so they fill up their measure of sin, and perish without remedy.

V. 44—60. Every review of the history of the world, of the church, or of our own hearts and lives, tends to "exclude boasting," and to cover us with shame: and the whole Scripture proclaims man to be a proud ungrateful rebel against God. He works by various means and instruments, and men are almost universally guilty of neglecting or of idolizing them. But as heaven is his throne, and the earth his "footstool," none our services can profit him who "made all these things:" and next to the human Nature of Christ, the broken and spiritual heart is his most valued temple. (*Note*, *Is.* 57:15,16.) —The plainest arguments, and the most incontestable facts, only irritate those whose interests and passions have engaged them against the truth: and it is proper that they should be shown, in the most explicit manner, their guilt and danger, who with determined obstinacy "resist the Holy Spirit;" who are 'baptized infidels;' who tread in the steps of those that betrayed and murdered the just and gracious Saviour; and who habitually violate those very precepts which they substitute in the place of his righteousness and atonement.—The application is generally the most useful, and often the most offensive part of a discourse; without which the rest will make but a transient impression: but when sinners are convicted, and not humbled, they will be exasperated; and the greatest wisdom and grace cannot mollify them.—Though we are not favoured with prophetic visions, we may by faith steadfastly fix our thoughts and affections on heavenly things: thus we shall see the glory of God, and Jesus ever appearing in the Father's presence for us, enthroned in power pleading our cause, and prepared to help us in all our distresses, and at last to receive our departing souls. We must not then refuse to confess his name, to declare his glory, and to avow our obligations to him, even in the presence of his most furious enemies. If we be called to suffer for his sake, we should the more earnestly call on his name, to support us under our trials, and to bring us to his glory; never forgetting to beseech him to forgive and bless our enemies and persecutors. Thus may we follow those, "who through faith and patience now inherit the promises;" that while we live, we may glorify Him; and whenever we die, we may fall asleep in the arms of his power, truth, and love; to be received into "his presence, where is fulness of joy," and to share "the pleasures that are at his right hand for evermore."

NOTES.—CHAP. VIII. V. 1. The word "consenting," is much too feeble: the original implies complacency, and cordial approbation. (*Note*, 22:17—21.)—As the rulers had compassed the death of Stephen, without exciting an insurrection of the people, or the resentment of the governor, they ventured to carry on the persecution with increasing violence. —The whole subsequent history shows that a great number of believers continued at Jerusalem: though it is probable, that the most of those who commonly resided in other countries, returned home at that time: and many others doubtless fled from the storm. But the preachers of the gospel were particularly aimed at, and were especially scattered. The apostles, however, though principally obnoxious, stood their ground: they were satisfied that their presence was still necessary at Jerusalem: and their enemies were so restrained or overawed, that they did not venture to assault them—though, no doubt, they zealously and diligently laboured to promote the gospel. (*Marg. Ref.* a, f. *Notes*, *Neh.* 6:10—14. 1 *Cor.* 16:5—9, *v.* 9.)—'It is a very ancient tradition . . . that our Lord assigned twelve years after his ascension, for the conversion of the unbelieving Jews in Judea, . . . saying to his apostles, Go ye out into the world after twelve years. . . . It shows the reason, why the apostles continued at Jerusalem, while the rest of the disciples were scattered abroad.' *Whitby*. As the Scripture says nothing of this, it is far more probable, especially after the command before given, (5:20.) that the apostles, considering the importance of their station at this crisis, and the necessity of showing both friends and enemies, that they were not to be intimidated; and, depending on special protection, acted as Daniel did on a similar occasion, and left the event to God. (*Notes*, *Dan.* 6:)—As the disciples had before lived in much harmony and comfort together; they would not perhaps have thought of separating so soon, if this storm had not arisen: thus the efforts of Satan and his servants were overruled for the promulgation of the gospel; while the apostles were competent for all the work which was to be done in Jerusalem, and the persecution would not prevent, but forward their success.

Was consenting.] Ην συνευδοκων. 22:20. *Luke* 11:48. *Rom.* 1:32. Εκ συν, et ευδοκεω, *Matt.* 3:17. 17:5. Ευδοκια· See on *Matt.* 11:26.—*Death.*] Αναιρεσει. 22:20. Not elsewhere. '*Interfectio, cædes, internecio.*' Schleusner.—*Were scattered abroad.*] Διεσκορπησαν. 4. 11:19. Not elsewhere. *Dissemino, semina spargo.* Were sown like seed.

V. 2. Even in the prospect of this rising storm, some of the devoted servants of Christ ventured to give an honourable interment to the mangled body of Stephen; and to lament their own loss, and that of the church, in the premature removal of so able and faithful a minister, from whose continued labours so great things might have been expected. (*Note*, *Is.* 57:1,2.) Thus honourably and publicly to bury one stoned by the council, as a blasphemer, and as such *accursed*, was a very courageous display of faith, zeal, and confidence in God. It must also have greatly offended the persecutors, and perhaps served as a pretence for their subsequent violence (*Marg. Ref.*)

6 And the people [o]with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

7 For [p]unclean spirits, crying with loud voice, came out of many that were possessed *with them:* and many taken with [q]palsies, and that were [r]lame, were healed.

8 And [s]there was great joy in that city.

[*Practical Observations.*]

9 ¶ But there was a certain man called Simon, which beforetime in the same city [t]used sorcery, and bewitched the people of Samaria, [u]giving out that himself was some great one:

10 To whom [v]*they* all gave heed, [w]from the least to the greatest, saying, This man is [x]the great power of God.

11 And to him they had regard, because that of long time [a]he had bewitched them with sorceries.

12 But when [b]they believed Philip preaching the things [c]concerning the kingdom of God, and the name of Jesus Christ, they were baptized, [d]both men and women.

13 Then Simon himself [e]believed also: and when he was baptized, he continued with Philip, [f]and wondered, beholding the [*]miracles and signs which were done. [*Practical Observations.*]

o 13:44. 2 Chr. 30:12. Matt. 20:15,16. John 4:41,42. p 5:16. Matt. 10:1. Mark 9:26. 16:17,18. Luke 10:17. John 14:12. Heb. 2:4. q 9:33,34. Mark 2:3—11. r 3:6,7. 14:8—10. Is 35:6. Matt. 11:5 15:30,31. s 13:48,52 Ps. 96:10—12 98:2—6. Is. 35:1,2. 42:10—12 Luke 2:10,11. Rom. 15:9—12. t 13:6. 16:16—18. 19:18—20. Ex. 7:11,22. 8:18,19. 9:11. Lev. 20:6. Deut. 18:10—12. 2 Tim. 3:8,9. Rev. 13:13,14. u 5:36. John 7:18. 2 Thes. 2:4. 2 Pet. 2:18. x Eph. 4:14. 2 Pet. 2:2. Rev. 13:3. y Jer. 6:13. 8:10. 31:34. Jon. 3:5. z 1 Cor. 1:24. a Is. 8:12. 44:25. 47:9—13. Gal. 3:1. b 35—38. 2:38. 16:14,15,31—34. Matt. 28:19. Mark 16:15,16. Rom. 10:10. 1 Pet. 3:21. c 1:3. 11:20. 20:21,25. 28:31. Luke 9:2,60. d 5:14. 1 Cor. 11:11. Gal. 3:28. e 21. Ps. 78:35—37. 106:12,13. Luke 8:13. John 2:23—25. 8:30,31. Jam. 2:19—26. f 3:10. 13:44. Hab. 1:5. John 5:20. 7:21. * Gr. *signs and great miracles.* 7. Mark 16:17.

Devout.] Ευλαβεις. See on *Luke* 2:25.—*Carried ...* to his burial.] Συνεκομισαν. Here only. '*Præparo mortuum ad sepulturam.*' Schleusner. Ex συν, et κομιζω, *fero, porto.*

V. 3. Saul, having distinguished himself at Stephen's martyrdom, was judged a suitable agent in the service of the persecutors; and he furiously engaged in it, like a savage tiger or wolf, making havoc among the defenceless sheep!—The circumstance of Saul's entering every house of the disciples, and dragging away, not only men, but women also, and casting them into prison, should be carefully noted. He "was exceedingly mad against them."—Doubtless many were cut off at this time: yet Pilate seems to have connived at it. (*Marg. Ref. Notes*, 7:54—60. 9:1,2. 26:9—11.)

He made havoc.] Ελυμαινετο. Here only. 'Verbum proprium de feris, viz. leonibus, apris, lupis, &c. A λυμη, *exitium, noxa.*' Schleusner.

V. 4. *Marg. Ref.—They that were scattered,* &c.] 'Not the whole church of Jerusalem, or the body of the laity; ... for what authority had they to preach the word? but the hundred and eight that were "full of the Holy Ghost."' *Whitby.*—The whole company, after our Lord's ascension, was about one hundred and twenty, that is, one hundred and eight besides the twelve apostles: but it clearly appears from the history, that the women formed a part of this number. After so great an increase of the church as had since that time taken place, it may well be supposed, that many had been set apart for the ministry before the martyrdom of Stephen. So that, even allowing that none were scattered, except the ministers; (which is extremely improbable;) it is incongruous to limit the number in this manner.—'There is no room to inquire where these poor refugees had their *orders.* They were endued with miraculous gifts; and if they had not been so, the extraordinary call they had to spread the knowledge of Christ, wherever they came, among those who were ignorant of him, would abundantly justify them in what they did.' *Doddridge.*—Were then all the Christians endued with miraculous powers? or might none, who were not, declare what they had seen and heard?—'Some difference may perhaps be here observed between ευαγγελιζεσθαι, ... and κηρυσσειν' ... not in respect of the matter of their preaching, but of the manner of it. The latter ... doth generally signify a public solemn proclaiming of Christ, as when a ... herald or crier doth ... *by way of office* proclaim any thing: but the former imports no more than the telling it, making it known; as good news is published, without the voice of a herald or crier, by all that have heard it, to all they meet with. ... Not that ευαγγελιζεσθαι is never used of that public, authoritative proclaiming; for it is sometimes used of the apostles: and the word ... Evangelist is the name of an office in the apostles' times. ... But, I say, that sometimes, and particularly in this place, it may belong to whatsoever publishing the gospel of Christ; and by whomsoever, that is, by those who have no calling to it. For when the doctrine of Christ was first preached by the apostles, ... and a multitude of ... Jews and proselytes received the faith, and for doing so professedly, were presently persecuted and driven out of Jerusalem; it is not to be imagined, but that all, wheresoever they came, both men and women, published what they knew, both of the doctrine, and the miracles by which it was confirmed, and of their own sufferings for it. ... When of Philip, who was a deacon ... it is related, ... that "he preached Christ," it follows that he baptized also.—But of these other disciples, there is no more said, but that they passed along ... *publishing this good news,* the gospel which they had received; but no mention of gathering disciples, or baptizing. Accordingly ... when there is mention ... of these very men, that being scattered by the persecution, ... they spake the word, or published the gospel, ... the phrase used is observable: (11:19. Gr.) the word λαλειν being known to belong to any way of reporting or relating, by talk or discourse. ... And upon the success of this, through God's prospering hand, and many receiving the faith, it follows, that ... the church of Jerusalem ... sent Barnabas to visit and confirm them. ... Thus Apollos (18:25) spake and taught exactly the things concerning the Lord, knowing only the baptism of John.' *Hammond.*—It appears to me, that the remarks contained in this quotation, are suited to throw much light on a difficult and disputed subject. Whether the learned author's criticism on the original words be exact, or not; the difference between statedly and authoritatively, as a herald, and by office and authority, preaching to regularly convened congregations; and simply declaring what a man knows of Christ and salvation, among relations, juniors, ignorant neighbours, or ignorant persons of any sort, without assuming any authority, seems of great importance. No doubt, in this way a man's sphere will often gradually enlarge, till he appears something like an authoritative preacher: but would it not then be proper, that pastors and rulers should send some Barnabas, to confirm what has been done, and to confer the due authority? and would it not be right, in this case, for the person himself to seek from the pastors and teachers of the church, their regular sanction to his labours, now become more public, than he at first either expected or intended?—To authorize all who choose, without any human appointment, and in ordinary cases, to become authoritative preachers, seems a dangerous extreme: and to suppose that no man, in an ignorant family or among poor children, or illiterate neglected persons, may expound a chapter of sacred Scripture, or talk to them about their souls, except previously ordained to the ministry; appears suited to destroy all zeal in the laity for the success of the gospel, and to prevent all communication of knowledge to a deluded and perishing world; except by those, who are so fully employed in their own several charges, as to have little opportunity of attempting any thing further; and who are often restricted, by peculiar circumstances, from every exertion out of their own line and department. (*Note,* 6:8.)—*Scattered abroad.*] *Notes, Ps.* 72:16. *Hos.* 2:21—23. *Zech.* 10:5—12.

Preaching the word. Ευαγγελιζομενοι τον λογον. 12,25,35, 40. 5:42. 10:46. 14:7,15,21. 15:35. 16:10. 17:18. *Luke* 2:10. *Rom.* 10:15. 1 *Cor.* 1:17. *Eph.* 3:8. See on *Matt.* 11:5.

V. 5—8. It is evident that Philip the apostle was not here meant, for he continued at Jerusalem; and the mission of Peter and John to Samaria evinces the same: (*Note,* 14—17.) and as Philip, one of the seven, was the only person of that name, whom the historian had mentioned, he was doubtless here spoken of. (*Marg. Ref.* l. *Note,* 6:2—6, *v.* 5.)—As Jesus had stayed two days among the Samaritans, and had mentioned them among those to whom the apostles were to preach; (*Notes,* 1:4—8. *John* 4:39—42.) the apostles do not seem to have hesitated about the admission of the Samaritans into the church, notwithstanding the bigoted enmity of the Jews against them. Probably, Philip went to the same city (Sychar) where Christ had preached: and, though the impressions made by his word might, in many instances, have been effaced: yet when Philip preached Jesus to them, as the promised Messiah, and wrought many signal miracles in proof of his resurrection from the dead; they with one consent attended on his ministry, and expressed great joy throughout the city, that this blessed "gospel of salvation" had been sent to them, and that they were invited and admitted to share the blessings of the Messiah's kingdom. (*Marg. Ref.* m—s. *Notes, John* 4:5—9,16—18.)

To the city, &c. (5) Εις πολιν της Σαμαρειας. Or, "to a city of Samaria."—*Preached Christ.*] Εκηρυσσεν τον Χριστον. 9:20. *Mark* 16,15,20. 1 *Cor.* 1:23. 15:11,12.—See on *Matt.* 3:1.

V. 9—13. It is evident that Simon actually used sorcery, and produced many extraordinary effects by satanical influence, and not merely by human imposture: (*Marg. Ref.* t. *Notes, Ex.* 7:11,12,22,23. 22:18.) and, while he boasted "that he was some great one," (*Note,* 2 *Pet.* 2:18,19.) the Samaritans were so exceedingly astonished at his sorceries, that they were even fascinated into a belief, that he was a man by whom the great power of God was most signally displayed and exerted: perhaps he avowed himself, or was supposed to be the promised Messiah. (*Marg. Ref.* u—a. *Notes, Is.* 53:1. 1 *Cor.* 1:20—24. *Gal.* 3:1—5, *v.* 1.) Ecclesiastical historians have given us strange accounts of the horrid blasphemies which this man propagated; but these seem to have been subsequent to the events here recorded.—The evident and beneficent miracles of Philip, however, confirming his doctrine concerning the kingdom of God, and the salvation of

14 ¶ Now, [e]when the apostles which were at Jerusalem heard that Samaria had [h]received the word of God, they sent unto them [i]Peter and John:

15 Who, when they were come down, [k]prayed for them, that they might receive the Holy Ghost.

16 (For as yet [l]he was fallen upon none of them: [m]only they were baptized in the name of the Lord Jesus.)

17 Then [n]laid they *their* hands on them, [o]and they received the Holy Ghost.

18 ¶ And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, [p]he offered them money,

19 Saying, [q]Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

20 But Peter said unto him, [r]Thy money perish with thee, because [s]thou hast thought that [t]the gift of God may be purchased with money.

21 Thou [u]hast neither part nor lot in this matter: [x]for thy heart is not right in the sight of God.

22 [y]Repent therefore of this thy wickedness, [z]and pray God, [a]if perhaps [b]the thought of thine heart may be forgiven thee.

23 For I perceive that thou art in [c]the gall of bitterness, and *in* [d]the bond of iniquity.

24 Then answered Simon, and said, [e]Pray ye

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e 1. 11:1,19—22. 15:4. 1 Thes. 3:2. h 2:41. 17:11. Matt. 13:23. John 12:48. 1 Thes. 2:13. 2 Thes. 2:10. i 3:1—3. Gal. 2:9. k Matt. 18:19. John 14:13, 14. 16:23,24. Phil. 1:19. l 10:44—46. 11:15—17. 19:2. m 2:38. 10:47,48. Matt. 28:19. 1 Cor. 1:13—15. n 18. 6:6. 9:17. 13:3. 19:6. Num. 8:10. 27:18. 1 Tim. 4:14. 5:22. 2 Tim. 1:6. Heb. 6:2. o Rom. 1:11. Gal. 3:2—5. p 2 Kings 5:15,16. 8:9. Ez. 13:19. Mic. 3:11. 1 Tim. 6:5. q 9—11,17. Matt. 18:1—3. Luke 14:7—11. John 5:44. 1 Cor. 15:8,9. 3 John 9. r 1:18. Deut. 7:26. Josh. 7:24,25. 2 Kings 5:26,27. Dan. 5:17. Hab. 2:9,10. Zech. 5:4. Matt. 27:3—5. 1 Tim. 6:9. Jam. 5:3. 2 Pet. 2:14—17. Rev. 18:15. s 22. Deut. 15:9. Prov. 15:26. Matt. 15:19. t 2:38. 10:45. 11:17. Matt. 10:8. u Josh. 22:25. Ez. 14:3. Rev. 20:6. x 2 Chr. 25:2. Ps. 36:1. 78:37. Hab. 2:4. Matt. 6:22—24. John 21:17 Heb. 4:13. Rev. 2:23. y 2:38. 3:19. 17:30. Rom. 2:4. 2 Tim. 2:25,26. Rev. 2:21 z 8:11. Deut. 4:29,30. 1 Kings 8:47,48. 2 Chr. 33:12,13. Is. 55:6,7. Am. 5:8 Matt. 7:7,8. Luke 11:9—13. Rev. 3:17,18. a Dan. 4:27. Joel 2:13,14. Am. 5. 15. Jon. 1:6. 3:9. 2 Tim. 2:25. b 20. Heb. 4:12. c Deut. 29:18—20. 32:32,33. Job 20:14. Jer. 9:15. Lam. 3:5,19. Heb. 12:15. d Prov. 5:22. Is. 28:22. John 8: 34. Rom. 6:17—22. Tit. 3:3. 2 Pet. 2:4,19. e Gen. 20:7,17. Ex. 8:8. 10:17. 12: 32. Num. 21:7. 1 Sam. 12:19,23. 1 Kings 13:6. Ezra 6:10. 8:23. Job 42:8. Jam. 5:16.

Jesus Christ, being attended by a peculiar blessing, effectually rescued many of the people from the infatuation, and prevailed on them to profess faith in Christ, by being baptized: and, as in Christ, there is no distinction of male or female, both men and women were thus received into the church. (*Marg. Ref.* b—d. *Note*, *Gal.* 3:26—29, *v.* 28.) Perhaps Philip exposed the nature and tendency of Simon's magical arts. At length, however, that sorcerer professed himself a believer, and probably had a strong conviction in his mind and conscience of the truth of the gospel: accordingly he too was baptized, and continued to attend on Philip with great assiduity; being as much astonished by beholding Philip's miracles, as the Samaritans had been by *his* sorceries.—Perhaps Simon deemed Philip a magician of superior skill and attainments, and hoped to get acquainted with the secret of his art, by which he produced effects, far exceeding all that he himself had been able to perform. (*Marg.* and *Marg. Ref.* e, f. *Notes*, 19:13—20. *Ex.* 7:22,23. *Num.* 22:5.)—"Simon believed also," 'that this Jesus, who enabled Philip to do these things, was some power superior to any he conversed with.' *Whitby.*

Used sorcery. (9) Μαγευων. Here only. Μαγος, *Matt.* 2:2. (*Note*, *Matt.* 2:1,2.)—*Bewitched.*] Εξιστων. 11,13. See on *Mark* 3:21.—*Some great one.*] Τινα μεγαν. See 5:36. Gr.—*The great power of God.* (10) Ἡ δυναμις του Θεου ἡ μεγαλη. *Rom.* 1:16. 1 *Cor.* 1:18,24. 2 *Thes.* 2:9. 2 *Pet.* 2:11. *Rev.* 13:2.—*Sorceries.* (11) Μαγειαις. Here only.—Simon was first a magician, and then he aspired to be a prophet and an apostle. (*Note*, *Num.* 22:5.)—*He continued.* (13) Ην προσκαρτερων. See on 1:14.

V. 14—17. The apostles acted in concert, as a collective body; no one arrogating authority over the others, but every one paying a great regard to the determination of the whole company. Peter, therefore, who was in every thing the most forward to speak and to act, and John the beloved disciple, were "sent" by their brethren to confirm the converted Samaritans in the faith.—When they came to the city, and saw the effects of Philip's ministry; they, by prayer and imposition of hands, obtained for the converts the Holy Spirit; that is, his miraculous gifts and operations. For though, as believers, they partook of his regenerating, sanctifying, and comforting influences; yet they had not before been favoured with these extraordinary communications. 'Without doubt, Peter and John were sent by the other apostles, partly that they might confirm the doctrine of Philip the deacon; and partly that they might establish a church in that city by apostolical authority.' *Beza.* (*Marg. Ref.* g—m.)—Some expositors maintain, that none received the miraculous gifts of the Holy Spirit, except such as were marked out by God himself, to be pastors and teachers: and others seem to think, that the whole company of Christians partook of them. This, however, is unlikely; (1 *Cor.* 12.29,30.) yet it is plain, that others, besides the ministers, were thus favoured. It is probable, that many received the gift of the Holy Spirit, by the laying on of the apostles' hands, and that from among these persons the ministers were generally selected, by those who were intrusted with that important concern. (*Notes*, 13:1—3. 14:21—23. 19:1—7. 2 *Tim.* 2:1,2. *Tit.* 1:5—9.)—It may be supposed, that Peter and John ordained ministers in this city of the Samaritans. But it does not appear, that their laying of hands on some "that they might receive the Holy Spirit," after having prayed for the company in general that they might partake of these benefits, implied previous ordination.—The right of confirmation, as practised by many Christian churches, has often been, and still is, spoken of as a continuation of this apostolical imposition of hands, for the confirmation of new converts, by the Holy Spirit thus given to them. But it is far from evident, that this was done universally by the apostles, or by those who immediately succeeded them. As, however, *miraculous powers*, rather than *sanctifying grace*, were thus conferred; unless miraculous powers were now connected with that rite, the parallel must wholly fail. How far something of this kind, properly regulated and conducted, may be rendered subservient to the edification of young persons, descended from Christian parents, and baptized when infants, is another question: but to advance this observance into a sacrament, and even above a sacrament, (as it certainly is advanced, when the Holy Spirit is supposed to be conferred by imposition of hands, and by using words in prayer like those of Peter and John,) puts the subject in a very different light. Doubtless it was at first thus magnified, in order to exalt the episcopal order, to whom the administration of it was confined, as if they were intrusted with apostolical authority: but as miracles are out of the question; so to follow the apostles in faith, humility, diligence, in "preaching in season, out of season," in piety, and self-denial, is the only scriptural or adequate method of magnifying either the episcopal or the clerical office. Assuredly, as this matter is very often conducted, it must be allowed to be an evil; and it ought either to be attended to in another manner, or not at all.—It appears indisputable that Philip was, before these transactions, a regularly ordained minister, or evangelist. (*Note*, 6:2—6.)

V. 18—24. Many teachers, and probably private Christians, wrought miracles, and spake with tongues, "as the Spirit gave them utterance:" but the honour of communicating those gifts, by imposition of hands and prayer, was, generally at least, restricted to the apostles. When Simon, therefore, saw the effects which followed from the laying on of their hands; he concluded, that they could, if they chose, impart to him a similar power, supposing that the whole power was at their disposal. (*Note*, 2 *Cor.* 13:7—10.) This he supposed would admirably subserve his purpose of obtaining honour and wealth: for by enabling men at his own will to speak foreign languages, without the trouble of learning them; and to cure diseases by a word, he should not only carry on a most lucrative trade, but be almost adored as a deity. Judging therefore of the apostles by himself, and seeing that they were very poor men: he supposed that they would willingly confer this power on him for a sum of money, and he ventured to make this infamous proposal to them. (*Marg. Ref.* p, q.) His ambitious mind could not be satisfied with the power of working miracles himself; (though indeed this seems not to have been conferred on him;) but he aspired to the unrestricted power of communicating the Holy Spirit, for the same purposes, to whom he pleased. Instead of deeming the very lowest place, among the people of God, too great an honour for one whose sorcery, impiety, and blasphemy had been so atrocious; as he certainly would have done, if he had been truly converted: he aspired, with horrible pride and ambition, at equality with the apostles in power and authority; while he meant to prostitute the sacred operations of the Holy Spirit, to gratify his love of filthy lucre and of human applause, and attempted to seduce the apostles to concur in the detestable sacrilege!—Whatever miraculous power of discerning men's spirits Peter might possess, and on some occasions exercise, he had no need of it in this case: but, perceiving the extreme wickedness and hypocrisy of Simon, he expressed his abhorrence of his money and of his crime, in the most decided manner. Let him take his treasure with him, if he could, into that perdition, to which he was evidently hastening; for Peter would have none of it. This was not a wish that Simon might perish; but an awful warning that he was in most extreme danger of perdition, which he could not escape if he proceeded further in his present course. Peter added, that he made this proposal, because being utterly ignorant of God and spiritual things, and awfully blinded by Satan, he had blasphemously thought that the free and most precious gift of God's Spirit might be bought and sold by a mercenary traffic. (*Marg. Ref.* r—t.) He was, therefore, evidently destitute of true faith, and "had neither part or lot" in the blessings of the gospel; as "his heart was not right in the sight of God," nor was his profession of Christianity sincere. If he would then escape pe-

to the Lord for me, that none of these things which ye have spoken come upon me.

25 And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many [g]villages of the Samaritans. [*Practical Observations.*]

26 ¶ And [h]the Angel of the Lord spake unto Philip, saying, [i]Arise, and go toward the south, unto the way that goeth down from Jerusalem unto [k]Gaza, which is [l]desert.

27 And [m]he arose and went: and, behold, [n]a man of Ethiopia, an eunuch of great authority under Candace [o]queen of the Ethiopians, who had the charge of all her treasure, [p]and had come to Jerusalem for to worship,

28 Was returning, [q]and sitting in his chariot read [r]Esaias the prophet.

29 Then [s]the Spirit said unto Philip, Go near, and join thyself to this chariot.

30 And Philip [t]ran thither to *him*, and heard him read the prophet Esaias, and said, [u]Understandest thou what thou readest?

31 And he said, [x]How can I, except some man should guide me? [y]And he desired Philip that he would come up and sit with him.

32 The place of the Scripture which he read was this, [z]He was led [a]as a sheep to the slaughter; [b]and like a lamb dumb before his shearer, so [c]opened he not his mouth:

33 In [d]his humiliation his [e]judgment was taken away; [f]and who shall declare his generation? [g]for his life is taken from the earth.

34 And the eunuch answered Philip, and said, I pray thee, [h]of whom speaketh the prophet this? of himself, or of some other man?

35 Then Philip [i]opened his mouth, and [k]began at the same Scripture, and [l]preached unto him Jesus.

f 1:8. 13:5, 20:21, 26:22,23, 28:23,28,31. John 15:27. 1 Pet. 5:12. g Luke 9:52—56. h 5:19. 10:7,22. 12:8—11,23. 27:23. 2 Kings 1:3. Heb. 1:14. i 1 Chr. 22:16. Is. 60:1, &c. k Josh. 13:3. 15:47. Zech. 9:5. l Matt. 3:1—3. Luke 3:2—4. m Matt. 21:2—6. Mark 14:13—16. John 2:5—8. Heb. 11:8. n Ps. 68:31. 87:4. Is. 43:6. 45:14. 60:3—6. 66:19,20. Jer. 13:23. 38:7. 39:16. Zeph. 3:10. o 1 Kings 10:1. Matt. 12:42. p 1 Kings 8:41—43. Ps. 68:29. Is. 56:3—8. John 12:20. q 17:11,12. Deut. 6:6,7. 11:18—20. 17:18,19. Josh. 1:8. Ps. 1:2,3. 119:99,111. Prov. 2:1—6. 8:33,34. John 5:39,40. Col. 3:16. 2 Tim. 3:15—17. r 28:25. Is. 1: 1. *Isaiah*. Luke 3:4. 4:17. s 10:19. 11:12. 13:2—4. 16:6,7. 20:22,23. 1 Cor. 12:11. 1 Tim. 4:1. t 27. Ps. 119:32. Ec. 9:10. John 4:34. u Matt. 13:19,23,51.

15:10. 24:15. Mark 13:14. Luke 24:44,45. John 5:39. 1 Cor. 14:19. Rev. 13:18. x Is. 25:8,9. 73:16,17,22. Prov. 30:2,3. Is. 29:18,19. 35:8. Matt. 18:3,4. Mark 10:15. 1 Cor. 3:18. 8:2. 14:36,37. Jam. 1:10,21. 1 Pet. 2:1,2. y 2 Kings 5:9,26. 10:15,16. z Is. 53:7,8. a Is. 44:11,12. Jer. 11:19. 12:3. 51:40. Rom. 8:36. b John 1:29. 1 Pet. 1:19. 2:21—24. c Ps. 39:2,9. Matt. 26:62,63. Luke 23:34. John 18:9—11. d Phil. 2:8,9. e Job 27:2. 34:5. Is. 5:23. 10:2. Hab. 1:4. Matt. 27:12—26. John 19:12—16. f Ps. 22:30. Is. 53:8,12. g Ps. 22:15. Is. 53:10,12. Dan. 9:26. Zech. 13:7. h Matt. 2:2—4. 13:36. 15:15. i 10:34. Matt. 5:2. 2 Cor. 6:11. k 18:28. 26:22,23. 28:23. Luke 24:44—47. l 3:20. 9:20. 11:20. 17: 3,18. 19:13. 1 Cor. 1:23. 2:2. Eph. 4:21. 1 Pet. 1:11,12.

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dition, let him deeply repent of this most horrid wickedness, and pray earnestly to God, that this blasphemous thought of his depraved heart might be pardoned. For though "all manner of sin and blasphemy shall be forgiven" to the true penitent; yet Simon's crime came *at least* so near to that against the Holy Spirit, which never can be pardoned, that it was a very doubtful case, whether God would ever give him true repentance. (*Marg. Ref.* u—b. *Notes, Matt.* 12:31,32. 2 *Tim.* 2:23—26.)—Indeed he was, as it were, so plunged and drenched in impiety, as in the bitterest gall; that he must be most loathsome in the sight of God, and exposed to the most dreadful punishment; and he was, evidently, so bound in the chains of sin and Satan, that the almighty power of God alone could deliver him. (*Marg. Ref.* c, d.)—Nothing can be more evident, than that the apostle here exhorted an unconverted sinner to repentance and prayer; yea, one who he feared had committed the unpardonable sin, though he did not look upon his case as absolutely hopeless.—When Simon heard this awful warning, denunciation, and exhortation, he desired the apostles to "pray for him:" not that he might be delivered from his ambition, avarice, and impiety; but that he might be exempted from the punishments which they had mentioned. Perhaps he feared a doom similar to that of Ananias and Sapphira: or he hoped, that by inducing the apostles to conceal his crime, he might escape infamy, and have an opportunity of carrying on his delusions. For he does not seem to have professed any repentance, or to have prayed for himself. (*Note*, 1 *Sam.* 15:30,31.)—Credible historians inform us, that he retained a sort of profession of Christianity, which he distorted by the most horrible and senseless blasphemies; and thus he became the founder of a most multifarious sect of heretics, who were long the trial and the scandal of the church. (*Marg. Ref.* e.)—From his infamous attempt to bargain for the power conferring the Holy Spirit, all mercenary contracts for church-benefices, and other methods of turning the concerns of religion into a lucrative trade, are called *Simony*; of which there have been, and are, a great variety of *species;* and will be, so long as men continue covetous and ambitious, and verily suppose that "gain is godliness." It is therefore much easier to expose and declaim against such impious practices, than to find an effectual remedy for them.—Alas, Simon Magus has left far more indisputable successors than Simon Peter has done: especially in that church which grounds its claims on succeeding to St. Peter's authority: but not in that church alone.—(*Notes*, and *P. O. Is.* 56:9—12. *P. O. Rev.* 18:9—19.)—'It' (the sin of Simon) 'struck at the very foundation of the Christian faith; supposing that the apostles and other Christians did their miracles by some higher art of magic than that which he had learned; and so they, by the same art, could teach others to do the same works for any other end.' *Whitby.* (*Notes, Ex.* 7:14,22,23.)—'They who buy and sell sacred things, are the successors, not of Simon Peter, but of Simon Magus.' *Beza.*

Laying on. (18) Της επιθεσεως. 1 *Tim.* 4:14. 2 *Tim.* 1:6. *Heb.* 6:2. Not elsewhere. Επιτιθημι, 17:19. *Perish with thee.* (20) Συν σοι ειη εις απωλειαν. 25:16. *Matt.* 7:13. *John* 17:12. 2 *Phil.* 3:19. 2 *Pet.* 2:1,2,3. 3:7,16. *Rev.* 17:11. *Notes, Is.* 33:15,16. *Matt.* 26:14—16. 28:3—5. 1 *Tim.* 6:6—10, *vv.* 9,10. 2 *Pet.* 2:15,16.—*The gift of God.*] Την δωρεαν του Θεου. See on *John* 4:10. *Note, Matt.* 10:7,8.—*Right.* (21) Ευθεια. 9:11. 13:10. *Matt.* 3:3. *Luke* 3:4,5. *Note, Ps.* 125:4,5, *v.* 5.—*The gall of bitterness.* (23) Χολην της πικριας. Χολη. *Matt.* 27:34. Not elsewhere N. T.—*Deut.* 32:32. *Ps.* 69:21. *Prov.* 5:4. *Sept.*—Πικρια. *Rom.* 3:14. *Eph.* 4:31. *Heb.* 12:15.—*Ps.* 10:7. *Jer.* 2:21. *Sept.*—*The bond.*] Συνδεσμον. *Eph.* 4:3. *Col.* 2:19. 3:14.—1 *Kings* 6:10. *Is* 58:6. *Dan.* 5:6. *Sept. Note*, 2 *Pet.* 2:4—9, *v.* 4.

V. 25. The apostles having performed the service on which they had been sent; and having "testified, and preached the word of the Lord" in this city of Samaria, set out to return to Jerusalem, and in their journey they preached the gospel with success (for so the word implies) in many villages of the Samaritans. John was one of those who formerly asked leave to call for fire from heaven, to consume certain of that nation; but his Lord had now taught him better things. (*Marg. Ref. Note, Luke* 9:51—56.)

Had testified.] Διαμαρτυραμενοι. See on 2:40.—*Preached the gospel in many villages*, &c.) Πολλας τε κωμας ευηγγελισαντο. See on 4.

V. 26—31. Philip seems to have continued some time among the Samaritans, after the return of the apostles; at length an angel was sent to order him immediately to go to a part of the road, between Jerusalem and Gaza, which lay through a desert: and he obeyed without demurring; though it must have appeared strange to be sent a journey of many miles, into an uninhabited place, without being told what he was to do when he came thither. (*Marg. Ref.* h—m. *Notes, John* 2:1—11, *vv.* 5—8. *Heb.* 11:8—10. But just when he arrived at the spot, a chariot, passing on the road, began to show for what end he had been sent. In this sat an Ethiopian eunuch, or chief officer, who was the high treasurer of Candace, the queen of Ethiopia in Africa, and possessed great authority in the management of all public concerns. That country seems to have been generally governed by queens, and Candace was a name commonly given to them. (*Marg. Ref.* n—p.)—As Cornelius the centurion is supposed to have been the first Gentile convert, it must be concluded that this man was a proselyte to the whole Jewish religion; and not merely a favourer of some of its grand doctrines and precepts. He had, however, taken a very long journey, in order to worship at Jerusalem: where it cannot be supposed that he had heard any thing favourable concerning Jesus, from the priests, scribes, and rulers. Yet his heart was prepared to receive the truth: and, as he rode in his chariot, he employed his time in reading the Scriptures; and that *aloud*, as it is evident from the narrative, probably that his servants might hear. By an immediate suggestion from the Spirit of God, Philip was ordered to approach the chariot: and, conscious of a divine mission, he without hesitation inquired of the eunuch, whether he understood the things which he read: who, sensible of his disadvantages, and humbly desirous of instruction, was not offended with the question, though proposed by a stranger of inferior rank. On the contrary he allowed, that he could not discover the prophet's meaning, without an interpreter: and, concluding from Philip's address, attire, or appearance, that he could give him information on the subject, he took him up to him into the chariot. (*Marg. Ref.* q—y.)

Which is desert. (26) This may be understood either of *Gaza*, or of the *road:* but the latter is the more obvious interpretation, as more immediately connected with the context. *A man of Ethiopia.* (27) Ανηρ Αιθιοψ. Here only. Αιθιοπα uror, et ωψ facies. A negro.—*Jer.* 13:23. *Sept.*—*Of great authority.*] Δυναστης. See on *Luke* 1:52.—*Understandest*, &c. (30) Αραγε γινωσκεις. "Dost thou indeed understand, &c."—*Gen.* 26:9. *Sept.*—The passage of Scripture was a difficult prophecy; and the question seems to imply surprise that he should understand it, or select it.—*Guide*, (31) Οδηγηση. See on *Matt.* 15:14.

V. 32—35. The passage here quoted has been fully considered. (*Notes Is.* 53:7,8.)—The Greek translation of the

36 And as they went on *their* way, they came unto a certain water: and the eunuch said, [m]See, *here is* water; what doth hinder me to be baptized?

37 And Philip said, [n]If thou believest with all thine heart, thou mayest. And [o]he answered and said, [p]I believe that Jesus Christ is the Son of God.

38 And he commanded the chariot to stand still: and they went down both into water, both Philip and the eunuch; [q]and he baptized him.

39 And when they [r]were come up out of the water, [s]the Spirit of the Lord caught away Philip, that the eunuch saw him no more: [t]and he went on his way rejoicing.

40 But Philip was found [u]at Azotus: and, passing through, [x]he preached in all the cities, till he came to [y]Cæsarea.

m 10:47. Ez. 36:25. John 3:5,23. Tit. 3:5,6. 1 John 5:6. n 12,13,21. 2:38,39. Matt. 28:19. Mark 16:16. Rom. 10:10. o 1 Pet. 3:21. p 9:20. Matt. 16:16. John 6:68,69. 9:35—38. 11:27. 20:31. 1 John 4:15. 5:1,5,10—13. q John 3:22,23. 4:1. r Matt. 3:16. Mark 1:10. *Gr.* s 1 Kings 18:12. 2 Kings 2:16. Ez. 3:12—14. 8:3. 11:24. 2 Cor. 12:2—4. t 8. 13:52. 16:34. Is. 35:1,2. 55:12,13. 61:10. 66:13,14. Matt. 13:44. Rom. 5:2. 15:10—13. Phil. 3:3. 4:4. Jam. 1:9,10. 4:16 u Josh. 15:46,47. 1 Sam. 5:1. Zech 9:6. *Ashdod.* x Luke 10:1,2. Rom. 15:19. y 10:1. 21:8. 23:23,33. 25:4.

Old Testament was first begun at least in Egypt; thence it had found its way into Ethiopia. Greek was understood by superior persons there; and from this translation it is highly probable that, without any other teacher, this Ethiopian obtained the knowledge of the true God; and thus became first a proselyte to Judaism, and then a convert to Christianity: what an abundant encouragement to translating, and dispersing translations of the sacred oracles!—The chief difficulty which the eunuch found in the prophecy, related to the person of whom the sacred writer spoke. 'Was Isaiah thus inhumanly put to death by the Jews? Or did he foretell the sufferings of some future and greater person?' *Doddridge.* —This is a question which, it might be thought, would force itself on every attentive reader of this extraordinary prophecy. And it gave Philip an opportunity of instructing the Ethiopian in the grand truths of the gospel, to the greatest advantage. We may suppose, that he showed him the circumstantial and exact accomplishment of the prediction, in the Person, doctrine, conduct, sufferings, death, resurrection, and ascension of the Lord Jesus; concerning whom it is most likely that he had heard many disadvantageous reports, whilst at Jerusalem: and also the necessity and nature, the benefit and efficacy of faith in him, as the Saviour of the lost. 'It is probable, that it was in the familiar way of dialogue, ... that Philip continued to instruct this stranger in the doctrine of Christ.' *Campbell.* (*Note*, 4.) 'Who can be named either of kings or prophets, to whom these things agree? No one truly.' *Grotius de veritate.* Yet in his notes on the chapter, this learned writer endeavours to interpret the words concerning the prophet Jeremiah!—*He was led*, &c. (32,33.) From the LXX: the variations from the Hebrew do not materially alter the meaning.—Bp. Lowth translates the Hebrew of the clause here rendered "In his humiliation his judgment was taken away," "by an oppressive judgment he was taken off."—Man's oppressive judgment was, in our Lord's "humiliation," suffered to take effect, and God did not interpose to hinder it.

The place. (32) Ἡ ... περιοχη. Here only. *Sectio, portio.*— *His generation.* (33) Την γενεαν αυτου. 'Γενεαν, *genitura, proles naturales*, id. quod γενεσεις .... *tempus, seculum, ætas.*' Schleusner.—Who shall declare the age of him, "whose goings forth have been from of old, from everlasting?" *Mic.* 5:1. His race, who is the Father of the age, or world to come? *Is.* 9:6. His eternal generation?—*Preached*, &c. (35) Ευηγγελισατο ... τον Ιησουν. See on 4.

V. 36—40. The discourse of Philip, no doubt, comprising abundant instruction, with animated exhortations and persuasions; and the prophecy as shown to coincide with its accomplishment in so wonderful a manner; fully convinced the eunuch, through the concurrent teaching and illumination of the Holy Spirit, that Jesus was the promised Messiah: and he was enabled to understand the nature of his kingdom and salvation. Accordingly, he desired to be numbered among his disciples. Doubtless Philip had shown him the nature of baptism, as the initiatory ordinance of Christianity: when therefore they came to water, he desired to be baptized; of which he was not likely, for a long time, to have any other opportunity; and, steadfastly professing faith in Jesus as "the Messiah, the Son of God," he was baptized by Philip.—Men will form their conjectures concerning the mode in which Philip baptized him, according to their different sentiments on that subject. (*Marg. Ref.* m—r. *Notes*, 2:41. *Matt.* 3:5,6. 28:19,20, *v.* 19. *Mark* 1:4—11, *v.* 5. 1 *Pet.* 3:21,22, *v.* 21.) As soon as the eunuch was baptized, the Spirit of God miraculously conveyed Philip away, so that he saw him no more: (*Marg. Ref.* s. *Notes*, 1 *Kings* 18:12—16. 2 *Kings* 2:16—18. *Ez.* 3:12—15.) but this rather served to confirm the faith of the Ethiopian: and he went on his way home, "rejoicing," not in his baptism, (for in that Simon Magus might have rejoiced also,) but in Christ, and in his glorious salvation. (*Marg. Ref.* t.)—History informs us, that this eunuch became a preacher of the gospel, in Ethiopia and the adjacent regions; and there founded a flourishing church, which continued for several ages afterwards; and it is supposed, on very probable grounds, that he was endued with the miraculous power of the Holy Spirit, to qualify him for that service.—Philip being conveyed to Azotus, or Ashdod, proceeded to preach in the several cities on the sea coast, as Joppa, Lydda, and Saron, till he came to Cæsarea, where he afterwards generally resided. (*Marg. Ref.* u—y. *Notes*, 9:32—43. 10:1,2. 21:7—14. 23:23,24,34,35.)

Into the water. (38) Εις το ὑδωρ. 7:3,5,26.—*Out of the water.* (39) Εκ του ὑδατος. 7:3,4,10,37,40.

PRACTICAL OBSERVATIONS.

V. 1—8. The death of eminent ministers and Christians ought to be lamented as a public loss to survivors, though it is their own greatest gain; and we should honour their memory, however men may disgrace them, or hate us for our regard to them. But the Lord does not want the services of the most eminent men: (*Note*, *Matt.* 14:8—11.) if he permit them to be cut off, when they seem scarcely to have begun their work, or if persecution "make havoc in the church;" he can overrule these events to the glory of his name, and the more extensive promulgation of his gospel. At the same time the most furious enemies cannot touch, or even terrify, those who are most obnoxious to them, unless he permit them.—The glory of his grace often shines forth with peculiar lustre in our view, when we are informed of the manner in which his most honoured servants spent the years preceding their conversion. Who, that witnessed Saul, ready to embrue his hands in the blood of Stephen, and wasting the church like a beast of prey, could have expected that he would at length prove the most eminent of all who ever laboured to promote the Redeemer's cause?—Wherever the true believer is driven, he carries with him his knowledge of the gospel, as an inestimable treasure, not only for his own benefit, but to make others also truly rich; (*Note*, 2 *Cor.* 4:7.) and in one way or other he will make known the preciousness of Christ in every place: for when a simple desire of doing good influences the heart, it will be found impossible to exclude a man from all opportunity of usefulness.—Facts authenticate the truth of the gospel, when it is faithfully preached: and though miracles are no longer wrought, yet sinners are converted; and unclean spirits reluctantly quit possession of those over whom they have long reigned with uncontrolled sway: and the gospel brings with it substantial and permanent joy to every heart, house, village, city, or country, in which it is cordially received.

V. 9—13. When the ministers of Christ labour with success, the servants of Satan will endeavour to counteract them. The magicians of Egypt appeared to do the same things with their enchantments which Moses did with his rod; yet the men of God shall in due time obtain a decided victory. (*Notes*, *Ex.* 7:11,12,22,23. 8:7,8,18,19. 9:11. 2 *Tim.* 3:6—9.) Human artifice and satanical influence may effect strange things, to astonish and fascinate the deluded multitude. Thus wicked men may give out that they are "some great ones;" and many, "from the least to the greatest," may give heed to them, as if they "were the great power of God:" but when "the things concerning the kingdom of God, and the name of our Lord Jesus Christ," are powerfully brought home to men's hearts, the charm is dissolved, and the truth rendered triumphant. Indeed, whoever compares the juggles and ambiguous pretences to miracle, or extraordinary operation, that shrink from investigation, which every age produces and fosters, and then detects and despises; with the open, beneficent, incontestable, and disinterested miracles of Christ and his apostles, will easily discern the most manifest difference, or rather the most entire contrariety. The one can only subserve the credit or interest of designing men, and abet delusion, hypocrisy, or immorality; the other evidently tended to promote the best of all causes, even that of truth and holiness: the former have ever sunk into neglect, in proportion as they have been dispassionately examined; the other have been despised by superficial and self-conceited inquirers alone: while men of superior wisdom, piety, and diligence, searching deeply into these matters, have always decidedly borne testimony to their reality and importance. But when impostors have exhausted their ingenuity, in devising schemes for deceiving mankind, they sometimes assume a profession of true religion as their last resource. They avowedly embrace the gospel; they attend on the ordinances of God; they attach themselves to his ministers, as greatly impressed and affected by their words and works: and thus they aspire to a character for sanctity in subserviency to their selfish designs. Nor should we hastily censure those servants of God who are thus imposed upon: the Lord alone "searches the heart;" we know that his grace is sufficient for the chief of sinners; we ought to hope the best of professed believers, till any of them discover their hypocrisy; and men of this description often carry matters very plausibly, till some suitable temptation puts them off their guard, and then they are made manifest in their true character.

V. 14—25. The abundant unction of the Holy Spirit divests men of their narrow and selfish prejudices, and teaches them to own all as brethren who receive the word of God

CHAPTER IX.

Saul, having sought and obtained letters from the high-priest, sets out for Damascus, to persecute the disciples, 1, 2. Drawing near the city, he is surrounded by a light from heaven, and, falling to the earth, hears Jesus expostulating with him, 3—5. He submits, and is led blind to Damascus, where he continues three days without sight or food, 6—9. Ananias is directed in a vision to go to him; by whom he is restored to sight, and baptized, 10—18. Immediately he preaches in the synagogue, with great boldness, 19—22. The Jews seek to kill him, but he escapes from them, 23—25. He goes to Jerusalem, and is by Barnabas introduced to the apostles, 26—28. Preaching boldly in the name of Jesus, his life is in danger, and he is sent to Tarsus, 28, 30. The church has rest, and is edified and multiplied, 31. Peter heals Eneas at Lydda, 32—35; and at Joppa raises Tabitha from the dead, 36—43.

AND [a]Saul, yet [b]breathing out threatenings and slaughter against the disciples of the Lord, went unto the high-priest,

2 And [c]desired of him letters to Damascus to [d]the synagogues, that if he found any [e]of this way, whether they were men or women, he might bring them bound unto Jerusalem.

3 And [e]as he journeyed, he came near Damascus; and suddenly there shined round about him [f]a light from heaven:

4 And [g]he fell to the earth, and heard a voice saying unto him, [h]Saul, Saul, [i]why persecutest thou me?

5 And he said, [k]Who art thou, Lord? And the Lord said, [l]I am Jesus whom thy persecutest. [m]*It is* hard for thee to kick against the pricks.

6 And he, [n]trembling and astonished, said, [o]Lord, what wilt thou have me to do? And the Lord

a 11—13,19—21. 7:58. 8:3. 22:3,4. 26:9—11. 1 Cor. 15:9. Gal. 1:13. Phil. 3:6. 1 Tim. 1:13. b Ps. 27:12. c 14. 7:19. 22:5. 26:12. Esth. 3:8—13. Ps. 83:2—4. d 6:9. 13:14,15. 28:17—21. e Gr. *of the way.* 19:9,23. 22:5. 26:22. f 17. 22:6. 26:12,13. 1 Cor. 15:8. g Ps. 104:2. 1 Tim. 6:16. Rev. 21:23. 22:5. g 5:10. Num. 16:45. John 18:6. Rom. 11:22. 1 Cor. 4:7. h Gen. 3:9. 16:8. 22:11. Ex. 3:4. Luke 10:41. John 20:16. 21:15. i 22:7,8. 26:14,15. Is. 63:9. Zech. 2:8. Matt. 25:40,45. 1 Cor. 12:12. Eph. 5:30. k 1 Sam. 3:4—10. 1 Tim. 1:13. 1 26:9. m 5:39. Deut. 32:15. Job 9:4. 40.9,10. Ps. 2:12. Is. 45:9. 1 Cor. 10:22. n 16: 29. 24:25,26. 1 Sam. 28:5. Is. 66:2. Hab. 3:16. Phil. 2:12. o 2:37. 16:30. 22: 10. Luke 3:10. Rom. 7:9. 10:3. Jam. 4:6.

and to impart to them some spiritual good as they have opportunity and ability: for in these things there is no room for competition, as no man is impoverished by others being enriched. Yet the carnal mind converts even spiritual gifts into nutriment for ostentation, envy, and ambition: (*P. O.* 1 *Cor.* 14:26—40.) selfish hypocrites judge of others by themselves; and covetous men deem a large sum of money an irresistible allurement, and a *valuable consideration* for the most sacred offices and endowments. Plausible hypocrites are often detected by their desire of pre-eminence, and by devising to render religion subservient to worldly interest. (*Notes*, 2 *Pet.* 2:12—19. 3 *John* 9—12.) But if men attempt to put "filthy lucre" in competition with the truths, ordinances, precepts, gifts, and glory of God; we must abhor their favours and bribes, and warn them that they are in the way of perdition. Indeed, many high and plausible pretensions are sufficiently detected to be base impostures, by the mercenary spirit of those who boast of them; and then set the pretended gift of God to sale, and dispose of it for ready money. (*P. O. Ez.* 13:17—23.) But, though simoniacal practices are every where exclaimed against, they almost universally insinuate themselves into all things relative to religion!—Commonly those who aspire to be the chief, have "neither part nor lot in the matter;" for a proud and covetous heart cannot be "right in the sight of God." But when we most plainly perceive that men are "in the gall of bitterness and in the bond of iniquity;" and when we most solemnly warn them of their guilt and danger; we should still exhort them to repent of their wickedness, and to pray to God, if peradventure it may be forgiven.—Men often imagine that their thoughts are free, and have no sin in them; yet "the thought of the heart" may possibly be so atrocious as to exclude a man from repentance and forgiveness. Many desire others to pray for them, who do not humbly pray for themselves; and many at some times dread punishment, who yet resolutely proceed to commit the most horrible impieties. The ministers of Christ, however, must testify against such persons; and preach the gospel of Christ in cities or villages, and in every place as they have opportunity, and then leave the event with the Lord.

V. 26—40. We ought not to be discouraged when called to minister in obscure places, or to few hearers: seldom was more effectual and extensive good done in the most numerous assembly, than followed Philip's preaching to one stranger in a desert: and implicit obedience and submission become the servants of God. He "knows whom he has chosen;" and a thousand incidents, apparently casual, form a part of his great plan, for bringing them to the knowledge of his salvation. In this view nothing can be decidedly deemed little, or unimportant; as we know not what vast effects may be connected with it.—The Lord will have some of all ranks, nations, and complexions, among his redeemed people, to show the power and largeness of his grace. Where he has implanted a desire after himself, he will in due time satisfy it: though such inquirers may go to places, and among persons, where the most religion might be expected, and yet learn nothing of Jesus; and even come away more prejudiced or bewildered than before. (*P. O. Matt.* 2:1—8.) Those who seek the truth will improve their leisure time in searching the Scriptures; even when they have but small advantages for understanding it. But, alas! how few of our nobles, and ministers of state, study that sacred volume as they ride in their chariots! or willingly take long journeys to inquire after God, or worship him! Surely this Ethiopian will rise up in judgment against them, and condemn them!—Should any one, on some special occasion, be found reading the Scriptures; and should a minister of Christ, in the most grave, courteous, and modest manner, inquire of him whether he understood what he read; it is to be feared, he would resent the question as impertinence. But humility is teachable, and leads to wisdom: and when we are conscious of our ignorance, and willing to gain information even from an inferior or a stranger; we shall not be left without instruction. When God, by means of the Bible alone, excites serious inquiries after the truth; he will send an expositor to obviate difficulties and perplexities: for while many things, and those the most essential, are so plain, that any honest reader may understand them; others require the aid of teachers and interpreters. Thus, while one society disperses the sacred Scriptures, another sends missionaries, both are needful, and there should be no competition between them, but most cordial concurrence in their most excellent designs.—In reading the word of God, we should pause to inquire, of whom, and of what, the sacred writers spoke. But we should especially employ our thoughts about that meek and holy, that patient and suffering Redeemer, who was "led as a sheep to the slaughter, and was dumb as a lamb before the shearer." In his humiliation, his "judgment" and his life "were taken away:" but he is now exalted at the right hand of the Father; his generation as the Son of God is abundantly declared, the generation of the righteous own him as their spiritual Progenitor, and all judgment is vested in him.—Such prophecies are excellent texts from whence to preach Jesus to sinners; for they at the same time explain and demonstrate his doctrine: and as this is the substance of all our preaching, so we may expect that it will be crowned with peculiar success. If we "believe with all our heart, that Jesus is the Christ, the Son of God," and profess that faith by such methods as we can, we shall surely be accepted in attending divine ordinances. And when the inquirer after salvation becomes acquainted with Jesus and his precious gospel, he will "go on his way rejoicing," to fill up his station in society, from other motives, and in another manner than before: and thus the conversion of one man may prove a blessing to vast multitudes.—'The communion of saints' on earth, though pleasant, is commonly transient: their different employments and services call them into different places; but under the influence of the same Spirit, they all "serve their generation," and then they will meet before the throne, to part no more, but to join in unceasing and joyful praises to their common Lord and Saviour.

NOTES.—CHAP. IX. V. 1, 2. It is not certainly known in what year Saul was converted: perhaps it might be two or three years after our Lord's ascension. (7:58. *Philem.* 9.) He, however, persisted in persecuting the disciples for a considerable time, with increasing violence: and he menaced the whole multitude with slaughter and extirpation; as if he could not breathe without uttering threatenings against them, or would, if able, have "slain them with the breath of his lips." (*Marg. Ref.* a, b. *Notes*, 8:1—4. *Is.* 11:2—5, *v.* 4. 30:27, 28.) Probably, the diligence and success of those whom he had driven from Jerusalem in propagating the gospel, increased his rage and animosity. Being a zealous volunteer in the service, he devised plans for fully exterminating the religion of Jesus, and was ready to carry them into execution, to the utmost of his ability: and with this view he proposed to the high-priest, (probably Caiaphas,) that he should give him letters from the council and chief priests to the rulers of the synagogues in Damascus; authorizing them to apprehend those who believed in Jesus, and to send them bound to Jerusalem to be punished. (*Marg. Ref.* c, d. *Notes*, 22:1—5. 26:9—11.)—The Sanhedrim had no doubt an ecclesiastical authority over the Jewish synagogues in other countries: yet they could not exercise it in many respects without the concurrence of the synagogues themselves, and the connivance of the civil rulers. Damascus had long been the capital city of Syria: it was still very large and populous, and numbers of Jews resided there. It does not clearly appear under whose authority it was at this time; but probably the ruling powers were disposed to concur in the execution of the commission, granted by the high-priest and council of the Jews.—Perhaps some of the persons who had been converted on the day of Pentecost, or soon after, had first carried the gospel thither; and those who had been scattered by the preceding persecution, seem to have laboured successfully among the Jews of that city.

Breathing out. (1) Εμπνεων. Here only. *Of this way.* (2) "Of the way." *Marg.* 19:9,23. 22:4. 24:14.—Της ὁδου ουτας.

V. 3—6. The disciples at Damascus, when they heard of Saul's commission from the chief priests, (14) would doubtless unite in prayer for deliverance: but it may be questioned, whether one of them thought of that method of deliverance, by which the Lord intended to rescue them. (*Notes*, 10 14

said unto him, [p]Arise, and go into the city, [q]and it shall be told thee what thou must do.

7 And [r]the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

8 And Saul arose from the earth; and when his eyes were opened, [s]he saw no man: but they led him by the hand, and brought *him* into Damascus.

9 And he was [t]three days without sight, and neither did eat nor drink. [*Practical Observations.*]

10 ¶ And [u]there was a certain disciple at Damascus, named Ananias; [x]and to him said the Lord in a vision, [y]Ananias. And he said, [z]Behold, I *am here*, Lord.

11 And the Lord *said* unto him, [a]Arise, and go into the street, which is called Straight, and inquire in the house of Judas for *one* called [b]Saul of Tarsus: [c]for, behold, he prayeth,

12 And [d]hath seen in a vision a man named Ananias coming in, and putting *his* hand on him, that he might receive his sight.

13 Then Ananias answered, [e]Lord, I have heard by many of this man, [f]how much evil he hath done to thy saints at Jerusalem:

p 15. 26:16. Ez. 16:6—8. Matt. 19:30. Rom. 5:20. 9:15—24. 10:20. Gal. 1:15, 16. 1 Tim. 1:14—16. q 10:6,22,32. 11:13,14. Ps. 25.8.9,12. 94:12. Is. 57:18. r 22:9. 26:13,14. Dan. 10:7. Matt. 24:40,41. s 18. 13:11. 22:11. Gen. 19:11. Ex. 4:11. 2 Kings 6:17—20. t 11,12. 2 Chr. 33:12,13,18,19. Esth. 4:16. Jon. 3: 6—8. u 22:12. x 2:17. 10:3,17—20. Num. 12:6. Dan. 2:19. y 4. z Gen. 22: 1. 31:11. Ex. 3:4. 1 Sam. 3:4,8—10. 2 Sam. 15:26. Is. 6:8. a 8:26. 10:5,6. 11: 13. b 30. 11:25. 21:39. 22:3. c 2:21. 8:22. Deut. 4:29. 2 Chr. 33:12,13,18,19. Job 33:18—28. Ps. 32:3—6. 40:1,2. 50:15. 130:1—3. Prov. 15:8. Is. 55:6,7. Jer. 29:12,13. 31:18—20. Jon. 2:1—4. Zech. 12:10. Matt. 7:7,8. Luke 11:9,10. 18:7 —14. 23:42,43. John 4:10. d 10,17,18. e Ex. 4:13—19. 1 Sam. 16:2. 1 Kings 18:9—14. Jer. 20:9,10. Ez. 3:14. Jon. 1:2,3. Matt. 10:16. f 1. 8:3. 22:4,19,20. 26:10,11. 1 Tim. 1:13—15.

12:12—17.) For when Saul drew near to the city, and doubtless pleased himself with thinking of the consternation which he was about to excite; he was at once surrounded with a dazzling splendour, like lightning, brighter than that of the meridian sun: and, falling to the ground with terror and amazement, he heard the voice of one calling to him by name repeatedly, and saying, "Why persecutest thou me?" (*Marg. Ref.* c—i. 10. *Gen.* 22:1,11. 46:2. *Ex.* 3:4. 1 *Sam.* 3:10.) Saul had imagined that he was attempting to extirpate a company of deluded and obstinate heretics, or sectarians; and that he was doing service to God, by his zeal for the law of Moses and the traditions of the elders, against a worthless company of dangerous innovaters: but it now appeared that he was persecuting "the Lord of glory," who considered the cause of the disciples as his own. (*Notes*, 26:9—11. *Gen.* 12:1—3. *Zech.* 2:6—9. *John* 15:17—25. 16:1—3.) And why did he this? Had they done him any harm? or was there no evidence that Jesus was the Messiah, after all the miracles wrought by him and his apostles? Saul, astonished by this most alarming expostulation, inquired who that glorious Lord was, who thus appeared and spake to him: to which it was answered, that he was Jesus, the Nazarene, whom he had no doubt often derided and blasphemed under that title, and compelled others to blaspheme, and whom he now persecuted in his disciples. (*Marg. Ref.* k, l. *Notes*, 26:12—18.) But, as it would be hard, or painful, for a man "to kick against the *spikes*," by which he could only wound himself; thus Saul could only injure and ruin himself, by contending with One who possessed "all power in heaven and earth." On hearing this, Saul was exceedingly terrified and astonished; probably he dreaded the immediate vengeance of that glorious Lord whom he had so deeply offended: his guilt was undeniable, his pleas were all silenced; and the concurring influence of the Holy Spirit enlightening, convincing, and humbling his heart, he submitted without reserve, and only asked, "Lord, what wilt thou have me to do." If mercy could be extended to him, he was prepared for any submission, or self-denial, which might be required of him. Accordingly, he was directed to go into the city, and there to wait for further orders. (*Marg. Ref.* n—p.) *Kick*, &c. (5) 'This is a proverbial expression, signifying the damage and hurt they are like to receive, who resist and fight against those who are superior to them, and especially against God. 'I will rather offer sacrifice to him, than, being a mortal man, be angry with God, and kick against the goads. So *Euripides*.' Whitby. (*Marg. Ref.* m.)

Shone round about. (3) Περιηστραψεν. 22:6: Not elsewhere. Ex περι et αστραπτω, *fulguro: astrapti*, 26:13.—*It is hard.* (5) Σκληρον. 26:14. See on *Matt.* 25:24.—*To kick.*] Λακτιζειν. 26:14. Not elsewhere. Λαξ adv. *calce, calcibus.* —*The pricks.*] Κεντρα. 26:14. 1 *Cor.* 15,55,56. *Rev.* 9:10. Not elsewhere.—'*Quicquid pungit*, aut *vim pungendi habet*: a κεντεω, *pungo*.' Schleusner.—*Calcar: stimulus, quo boves concitabantur.—What will*, &c. (6) Τι θελεις με ποιησαι; "What willest thou me to do?"

V. 7. Saul's attendants, who at first fell to the ground as well as he, having recovered themselves, rose up, and stood speechless with terror and amazement. They indeed heard a voice, though they understood nothing of what was spoken; (*Note*, 22:6—13, *v.* 9. *John* 12:27—33, *v.* 29.) but they saw no man: (*Marg. Ref. Note*, *Dan.* 10:4—9.) whereas, Saul in vision saw Jesus in human form, as Stephen had done; (*Note*, 7:54—60.) and we find, from the account which he afterwards repeatedly gave of this transaction, that much more passed between the Lord and him, than is here recorded. (*Notes*, 22:14—16. 26:16—18. 1 *Cor.* 15:3 —11.)

Speechless.] Ενεοι. Here only.—*Prov.* 17:28. *Is.* 56:10. *Sept.*

V. 8, 9. Saul now arose from the earth: but, when his eyes were opened, he found that the splendour, with which he had been surrounded, had blinded him. This effect proved the whole transaction to have been a reality, and not merely an illusion of the imagination. (*Marg. Ref.* s.)—He was therefore led to Damascus; and he entered that city a harmless lamb, though he set out to journey thither with the fierceness of a tiger! We are not informed, whether his attendants were, or were not converted; but this silence seems to indicate that they were not. After his arrival in the city, terror, remorse, anxiety, self-examination, and prayer, with earnest desires of mercy, so occupied his mind, and his body also was so disordered, that he took no sustenance of any kind for three days; for it pleased the Lord to leave him so long to his reflections, before he sent him any relief, or further instruction. (*Marg. Ref.* t.)—It is impossible to describe what Saul thought, felt, and experienced, during this awful and important interval. There is, however, abundant reason to conclude, that the Holy Spirit enlightened his mind at this time, with a just view of the divine law, in its spirituality and excellency; and thus showed him the worthlessness of his pharisaical righteousness; and his exceedingly heinous guilt, not only in persecuting the Messiah in his followers, but also in his whole conduct, and the state of his heart. This seems to be intimated in some parts of his epistles; and indeed was essentially necessary to a right understanding of that gospel which he was to spend the rest of his life in preaching. (*Notes*, *Rom.* 7:9—12. *Gal.* 1:11—24. 2:17—21.)—With this narrative in view, can we wonder that one, thus "saved by grace," and made an apostle at the very moment when he might most justly have been sent down "quick into hell," should especially delight in expatiating on the divine sovereignty, and on the riches and freeness of "the grace of our God and Saviour," in saving his chosen people? The same doctrines may be distinctly traced in the other parts of Scripture, and abundantly proved from them: but this apostle, snatched as a brand from the burning, and rejoicing with most grateful exultation in his stupendous deliverance and astonishing felicity, with a noble, but highly rational enthusiasm, delights in recurring to the source of all his hopes and joys, and in calling on his brethren to ascribe unreservedly all the glory of their salvation to God alone. Were our humiliation equally deep, and our views of the way in which we have been "called out of darkness into marvellous light," as distinct as his were; few objections to these doctrines, or difficulties concerning them, would trouble our minds: and we should soon perceive the holy tendency and efficacy of them.

They led him by the hand. (8) Χειραγωγουντες. 22:11. Not elsewhere N. T. A Χειραγωγος, 13:11. Ex χειρ, *manus*, et αγω, *duco*. This seems to imply, that they were on foot, and not riding, as generally pictured.

V. 10—14. Ananias had previously been a "devout" person, according to the law of Moses: and was now become a disciple of Christ, and probably a preacher of the gospel though it is not likely that he was one of the seventy disciples. (*Notes*, 22:6—16, *vv.* 12—16.) To him the Lord Jesus appeared "in a vision," and addressing him also by name, (4) he directed him to go to Saul of Tarsus; who was employed in prayer, and was prepared, by a coincident vision, for his coming to restore his sight, of which he had lately been bereaved.—Saul had been a strict Pharisee, and doubtless had made long, formal, and constant prayers, before this: (*Notes*, *Matt.* 6:5—8. 23:14.) but he now prayed as a sinner for salvation, and doubtless to that Saviour whom he had before persecuted. (*Marg. Ref.* x, z, c.) It was indeed most wonderful, that he who before "breathed out threatenings and slaughter against the disciples of Jesus," should now pour out humble prayers to him; and it was a sufficient proof, that he had submitted, and was changed, and therefore ought to be encouraged.—Ananias, however, was astonished at hearing the name of Saul in this connexion: he considered the message on which he was sent, as replete with peril; and he spoke as if forgetful that Jesus had fully known of Saul's previous conduct, or the intent of his journey to Damascus. (*Marg. Ref.* e, f, h.)—"To call on the name of Jesus," is here used as the distinguished characteristic of a believer.—'The unbelieving Jews say of him, preaching Christ in their synagogues, "Is not this he who wasted those who called on that name in Jerusalem?" (21) Thus St. Paul writes to saints,.... under the title of "all that call upon the name of the Lord Jesus Christ in every place;" (1 *Cor.* 1:2.) and then in the very next verse, he himself prays, that "grace and peace may be derived on them from God the Father a

14 And [e]here he hath authority from the chief priests, to bind all that [b]call on thy name.

15 But the Lord said unto him, [i]Go thy way: for he is [k]a chosen vessel unto me, [l]to bear my name before the Gentiles, [m]and kings, and the children of Israel:

16 For [n]I will show him how great things he must suffer [o]for my name's sake.

17 And Ananias went his way, and entered into the house; [p]and putting his hands on him said, [q]Brother Saul, [r]the Lord, *even* Jesus that appeared unto thee in the way as thou camest, hath sent me, [s]that thou mightest receive thy sight, and be filled with the Holy Ghost.

18 And [t]immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, [x]and was baptized.

19 And [y]when he had received meat, he was strengthened. [z]Then was Saul certain days with the disciples which were at Damascus.

20 And [a]straightway he preached Christ in the synagogues, [b]that he is the Son of God.

21 But all that heard *him* were [c]amazed, and said, [d]Is not this he that [e]destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?

22 But Saul [f]increased the more in strength, [g]and confounded the Jews which dwelt at Damascus, [h]proving that this is very Christ.

[*Practical Observations.*]

23 ¶ And after that many days were fulfilled, [i]the Jews took counsel to kill him:

24 But [k]their laying wait was known of Saul: and they watched the gates day and night to kill him.

25 Then the disciples took him by night, [l]and let *him* down by the wall in a basket.

26 And [m]when Saul was come to Jerusalem, [n]he assayed to join himself to the disciples: [o]but they were all afraid of him, and believed not that he was a disciple.

27 But [p]Barnabas took him, and brought *him* to [q]the apostles, and declared unto them [r]how he

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e 2,3. h 21. 7:59. *Gr.* 22:16. Rom. 10:12—14. 1 Cor. 1:2. 2 Tim. 2:22. i Ex. 4:12—14. Jer. 1:7. Jon. 3:1,2. k 13:2. Jer. 1:5. John 15:16. Rom. 1:1. 9:21—24. Gal. 1:1,15,16. 2 Tim. 1:11. 2:4,20,21. Rev. 17:14. l 21:19. 22:21. 26:17—20. Rom. 1:13—15. 11:13. 15:15—21. 1 Cor. 15:10. Gal. 2:7,8. Eph. 3:7,8. Col. 1:25—29. 1 Tim. 2:7. m 25:22—27. 26:1. 27:24. Matt. 10:18. 2 Tim. 4:16,17. n 20. 22,23. 21:11. Is. 50:4. Matt. 10:21—25. John 15:20. 16:1—4. 1 Cor. 4:9—13. 2 Cor. 11:23—27. 2 Tim. 1:12. 2:9,10. 3:11. o 14. Matt. 5:11. 24:9. 1 Pet. 4:14. Rev. 1:9. p 6:6. 8:17. 13:3. 19:6. Matt. 19:13. Mark 6:5. 1 Tim. 4:14. 5:22. 2 Tim. 1:6. Heb. 6:2. q 13,14. 21:20. 22:13. Gen. 45:4. Luke 15:30,32. Rom. 15:7. Philem. 16. 1 Pet. 1:22,23. r 4,5,10,11,15. 10:36. 22:14. 26:15. Luke 1:16, 17,76. 2:11. 1 Cor. 15:8,47. s 8,9,12. t *See on* 2:4. 4:31. 8:17. 13:52. u 2 Cor. 3:14. 4:6. x 2:38,41. 8:12,13,37,38. 22:16. y 27:33—36. 1 Sam. 30:12. Ez. 9:7.

z 26:20. 1 Sam. 10:10—12. a 27,28. Gal. 1:23,24. b 8:37. Ps. 2:7,12. Matt. 26:63—66. 27:43,54. John 1:49. 19:7. 20:28,31. Rom. 1:4. Gal. 2:20. 1 John 4: 14,15. Rev. 2:18. c 2:6,12. 4:13. Num. 23:23. Ps. 71:7. Is. 8:18. Zech. 3:8. 2 Thes. 1:10. 1 John 3:1. d 3:10. Matt. 13:54,55. Mark 5:15—20. John 9:8,9. e 1,5,13,14. 8:3. Gal. 1:13—24. f Gen. 49:24. Job 17:9. Ps. 84:7. Is. 40:29. 2 Cor. 12:9,10. Phil. 4:13. g 6:9,10. 18:27,28. Luke 21:15. 1 Cor. 1:27. h 17:3. 18:5. 28:23. Luke 24:44,45. i 16. 13:50. 14:2,19. 22:21—23. Josh. 10:1—6. Matt. 10:16—23. 2 Cor. 11:26. 1 Thes. 2:15,16. k 29,30. 14:5,6. 17:10—15. 23: 12—21. 25:3,11. Judg. 16:2,3. 2 Cor. 11:32. l Josh. 2:15. 1 Sam. 19:11,12. 2 Cor. 11:33. m 22:17. 26:20. Gal. 1:17—19. n 19. 4:23. o Matt. 10:17—19 24:10. Gal. 2:4. p 4:36. 11:22,25. 12:25. 13:2. 15:2,25,26,35—39. 1 Cor. 9:6 Gal. 2:9,13. q Gal. 1:18,19. r 17. 1 Cor. 15:5.

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and from the Lord Jesus Christ." ... And he bids Christians "follow after peace with all those that call upon the Lord with a pure heart;" that is, with all believers; it being the same thing to believe in, and to call upon the name of the Lord Jesus. Hence St. Paul saith, "He that believeth in him shall not be ashamed, because it is written, Whosoever shall call on the name of the LORD shall be saved." (*Joel* 2:32.) And hence we learn, who that Lord is, whom Ananias bids St. Paul invoke, when he saith, "Arise and be baptized, calling upon the name of the Lord," even the Lord Jesus, who appeared to him; (22:16.) ... and what is meant by that phrase, namely, 'Profess thy faith, by being baptized in, and by calling on his name.' This was a thing so continually practised by the first Christians, that Pliny mentions it in his epistle to Trajan, telling him, that it was the custom of the Christians to sing a hymn to Christ as God. For, St. Paul, in his thirteen first epistles, prays for "grace and peace from God the Father, and from our Lord Jesus;" and St. John, in his second epistle, *ver.* 3, doth the same.' *Whitby.* Some indeed would render the clause, "are called by thy name:" but the direct meaning of the original, the repetition of the same language in different connexions, and the remarks contained in the quotation just made, are sufficient to show that this translation is absolutely inadmissible. (*Notes*, 2:14—21, *v.* 21. *Rom.* 10:12—17, *v.* 12,14.)

Straight. (11) Ευθειαν. See on 8:21.—*Thy saints.* (13) Τοις ἁγιοις σου. 32. *Rom.* 1:7.—'Ananias ... calls Christians his (the Lord's) saints.' *Whitby.*—*That call*, &c. (14) Τους επικαλουμενους. See on 7:59.

V. 15, 16. Our Lord at once silenced Ananias's objection, and commanded him to go without delay: as this violent persecutor was "a vessel of election" whom the Lord had foreknown, and meant to employ; that, being filled with the treasure of the gospel, he might convey his name and doctrine among the nations of the earth, and even to their kings, as well as to his people the "children of Israel."—It should be noted, that this precedes in the history the admission of any uncircumcised Gentiles into the church. (*Marg. Ref.* k—m. *Notes*, *Rom.* 9:22,23. 2 *Cor.* 4:7. 2 *Tim.* 2:20—22.) At the same time, he would "show him how great things he should suffer for his name's sake," according to the sufferings which he had inflicted on others. (*Marg. Ref.* n, o.)—Some think that a distinct representation was made in a vision to Saul's mind, of all the various persecutions which he afterwards underwent: at least he had such a discovery made of them, as rendered his subsequent ministry a lively copy of Christ's own example, who foresaw every thing that he was to endure from the very first. He did not, however, fully know the particulars, as many subsequent passages prove. (20:22. 27: 24. *Rom.* 15:23—28.)

A chosen vessel. (15) Σκευος εκλογης. Σκευος, *Rom.* 9:21. *Tim.* 2:20,21. Εκλογη, *Rom.* 9:11. 11:5,7,28. 1 *Thes.* 1:4. 2 *Pet.* 1:10.

V. 17—22. Ananias, thus admonished, obeyed Jesus without further hesitation. He no longer considered Saul as a persecutor, but as a disciple; and, laying his hands upon him, he called him "Brother Saul;" while he informed him that he was sent to him by the Lord, (even that Jesus whom he had seen by the way, surrounded with awful glory,) in order that he might miraculously be restored to sight, and then made partaker of the Holy Spirit. (*Marg. Ref.* p—r, t.)—'Ananias, who at most is only supposed to have been one of the seventy disciples, only laid his hands on him, "that he might receive his sight;" and ... he was replenished with the Holy Ghost by the immediate gift of Christ; he being an "apostle not of man, nor by man, but by Christ alone." *Gal.* 1:1.' *Whitby.* This appears to have been the case; especially as the conferring of the Holy Spirit, in his miraculous gifts, seems in all cases, previous to that of Cornelius and his friends, to have taken place after baptism. (*Note*, 10:44—48.)—'It is more probable, that Ananias did not lay hands on him a second time; as we do not elsewhere find that any but the apostles had the power of conferring the Holy Spirit.' *Doddridge.*—At the words of Ananias, however, "there fell from the eyes" of Saul, "as it were scales," which had occasioned his blindness. These had been an emblem of the benighted state of his soul, amidst the full light of the gospel; as the recovery of his sight, by the power and mercy of Christ, was of his spiritual illumination. (*Note*, 2 *Cor.* 4:5,6.) When this token of reconciliation had been granted him, he arose, and, by being baptized, professed himself a disciple of the Lord Jesus; and having thus obtained hope and peace, he took proper refreshment, and found his vigour and strength of body restored to him. These extraordinary events being then made known by Ananias to his brethren, Saul was received among them, and continued some time with them at Damascus: but, instead of delivering his letters to the persons to whom they were addressed, he boldly went to the synagogues, and preached Christ to the Jews there assembled; showing that Jesus was indeed the promised Messiah, and "the Son of God." As his character was well known, and the intent of his journey to Damascus: his change excited the amazement of all men, and probably, in many instances, gave energy to his testimony; though others were offended by it. (*Marg. Ref.* b—g. *Note*, 10—13.) But he grew more strong in faith, and more powerful in argument: so that the Jews could by no means answer his reasonings from "the Scripture," proving that Jesus was the promised Messiah, and that all the ancient prophecies had been fulfilled in him.—From his own account, it appears that he received his complete knowledge of the gospel, immediately by revelation from Jesus Christ. (*Note*, *Gal.* 1:11—14.)

Brother Saul. (17) *Marg. Ref.* q. *Notes*, *Gen.* 45:4,5. *Luke* 15:25—32. *Philem.* 12—16.—*That appeared.*] Ὁ ὀφθεις. "Who was seen." 1 *Cor.* 15:5—8.—*Scales.* (18) Λεπιδες. Here only N. T. *Lev.* 11:9,10. *Num.* 16:38. *Deut.* 14:9. *Sept.*—*He that destroyed.* (21) Ὁ πορθησας. *Gal.* 1:13,23. Not elsewhere.—*Increased ... in strength.* (22) Ενεδυναμουτο. *Rom.* 4:20. *Eph.* 6:10. *Phil.* 4:13. 1 *Tim.* 1:12. 2 *Tim.* 2:1. 4:17. *Heb.* 11:34.—*Confounded.*] Συνεχυνε. 2:6. 19:32. 21:31.—*Proving.*] Συμβιβαζων. 16:10. 1 *Cor.* 2:16. *Eph.* 4:16. *Col.* 2:2,19. (Ex συν, et βιβαζω, *ascendere facio.*) *Copulo, compingo:* taken from mechanics.—Proving by quotations from Scripture, skilfully arranged and compared together, and connected with each other. (*Note*, 17:1—4.)

V. 23—30. When Saul had preached a while at Damascus, he went into Arabia, and laboured there for a considerable time: and after his return to Damascus, the Jews enraged at his supposed apostacy, and his pertinacity in preaching that Jesus was the Messiah, took counsel to slay him. (*Gal.* 1:17,18.) It seems that Aretas, an Arabian king, had got possession of Damascus at this time; and that the

had seen the Lord in the way, and that he had spoken to him, [a]and how he had preached boldly at Damascus in the name of Jesus.

28 And he was with them, [b]coming in and going out at Jerusalem.

29 And [c]he spake boldly in the name of the Lord Jesus, [x]and disputed against the [y]Grecians: but they went about to slay him.

30 *Which* [z]when the brethren knew, they brought him down to [a]Cesarea, and sent him forth to [b]Tarsus.

31 Then had [c]the churches rest throughout all Judea, and Galilee, and Samaria, and [d]were edified; [e]and walking in the fear of the Lord, [f]and in the comfort of the Holy Ghost, [g]were multiplied.

[*Practical Observations.*]

32 ¶ And it came to pass, [h]as Peter passed throughout all *quarters*, he came down also to [i]the saints which dwelt at [k]Lydda.

33 And there he found a certain man named Eneas, [l]which had kept his bed eight years, [m]and was sick of the palsy.

34 And Peter said unto him, Eneas, [n]Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately.

35 And [o]all that dwelt in Lydda and Saron saw him, and [p]turned to the Lord.

36 ¶ Now there was at [q]Joppa a certain disciple named Tabitha, which, by interpretation is called [r]Dorcas: this woman was [s]full of good works and [s]alms-deeds which she did.

37 And it came to pass in those days that [t]she was sick, and died: whom when they had washed, they laid *her* [u]in an upper chamber.

38 And forasmuch as [x]Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, [y]desiring *him* that he would not [t]delay to come to them.

39 Then Peter arose, and went with them. When he was come, they brought him into the

a 20—22. 4:13,29. Eph. 6:19,20. t 1:21. Num. 27:16,17. 2 Sam. 5:2. 1 Kings 8:7. Ps. 121:8. John 10:9. u 20—22,27. x 6:9,10. 17:17. 18:19. 19:8. Jude 3,9. y 6:1. 11:20. z 24,25. 17:10,15. Matt. 10:23. a 8:40. *or*, Matt. 16:13. b 11. 11:25. c 8:1. Deut. 12:10. Josh. 21:44. Judg. 3:30. 1 Chr. 22:9,18. Prov. 16:7. Is. 11:10. Heb. 4:9. d 1 Cor. 3:9—15. 14:4,5,12,26. 2 Cor. 10:8. 12:19. 13:10. Eph. 4:12,16,29. 1 Thes. 5:11. 1 Tim. 1:4. Jude 20. e Neh. 5:9,15. Job 28:28. Ps. 111:10. Prov. 1:7. 8:13. 14:26,27. 16:6. 23:17. Is. 11:2,3. 33:6. 2 Cor. 7:1. Eph. 5:21. f John 14:16—18. Rom. 5:5. 8:15—17. 14:17. 15:13. Gal. 5:22,23. Eph. 1:13,14. 6:18,19. Phil. 2:1. 2 Thes. 2:16,17. g 6:7. 12:24. Esth. 8:16,17. Zech. 8:20—23. h 1:8. 8:14,25. Gal. 2:7—9. 13,41. 26:10. Ps. 16:3. Prov. 2:8. Matt. 27:52. Rom. 1:7. Eph. 1:1. Phil. 1:1. k 33. 13:2. 4:22. 14:8. Mark 5:25. 9:2L. Luke 13:16. John 5:5. 9:1,2L. m Mark 2:3—11. n 3:6,12,16. 4:10. 16:18. Matt. 8:3. 9:6,28—30. John 2:11. o 4:4. 5:12—14. 6:7. 19:10,20. Ps. 110:3. Is. 66:8. p 42. 11:21. 15:19 26:18—20. Deut. 4:30. Ps. 22:27. Is. 31:6. Lam. 3:40. Hos. 12:6. 14:2. Joel 2:13. Luke 1:16,17. 1 Thes. 1:9,10. q 10:5. 2 Chr. 2:16. Ezra 3:7. Jon. 1:3. * Or, *Jose*, or *Ros*. Prov. 5:19. t Gen. 2:9. 3:5. u 14. x John 15:5,8. Eph. 2:10. Phil. 1:11. Col. 1:10. 1 Thes. 4:10. 1 Tim. 2:9,10. 5:10. Tit. 2:14. 3:8. Heb. 13:21. Jam. 1:27. s 10:4,31. t John 11:3,4,36,37. u 1:13. 20:8 Mark 14:15. x 32,36. y 2 Kings 4:22—30. † Or, *be grieved*.

governor appointed by him favoured and abetted the designs against Saul. (2 *Cor.* 11:32,33.) The Jews either preferred this method of proceeding against him, to sending him bound to Jerusalem; or they had been deprived of that power by a change of the government. Saul, however, providentially discovered and eluded their malice, which was very active, vigilant, and sanguinary, as they had assassins stationed at every gate of that large city, ready to murder him, as soon as ever he approached. (*Marg. Ref.* i—l. *Notes*, 23:12—22. 25:1—5.) Having escaped that danger he went from thence to Jerusalem. This was three years after his conversion: yet when he would have joined the Christians there, they questioned his sincerity, and suspected that his enmity to them had only assumed another form; aiming to do them that mischief by subtlety, which before he had effected by violence. (*Marg. Ref.* m—o.) Damascus was not much above a hundred and fifty miles from Jerusalem; but modern conveniences for a regular correspondence between distant places were then unknown; and some wars in the neighbourhood are supposed to have greatly obstructed the communication. Saul had spent a considerable part of his time in Arabia, in an obscure situation; and the former perils, alarms, and sufferings, which the disciples had experienced from him, had rendered them unreasonably suspicious. But Barnabas, who by some means had obtained fuller information, and had contracted an acquaintance with Saul, introduced him to the apostles Peter and James; the other apostles being absent at that time, no doubt preaching the gospel in different places; and, having given them a satisfactory account of the manner and effects of his conversion, he was admitted to communion with the disciples, both public and private, and soon began to preach among them. (*Marg. Ref.* p—t. *Note*, *Gal.* 1:15—24.) He especially disputed with the Grecians or Hellenists, whom he had before joined against Stephen; (*Note*, 6:9—14.) and his unanswerable arguments so exasperated them, that they purposed to kill him likewise. He therefore retired to Tarsus, his native city, and preached there and in the adjacent places for some time, till at length Barnabas went, and brought him to Antioch. (*Note*, 11:25,26.)—It is supposed that the apostle went by land to Tarsus, and that Cæsarea Philippi is meant in the thirtieth verse. (*Gal.* 1:21. *Note*, *Matt.* 16:13—16.)

Took counsel. (23) Συνεβουλευσαντο. *Matt.* 26:4. *John* 11:53. 18:14. *Rev.* 3:18. Εκ συν, et βουλη, *consilium*.—*Laying await.* (24) Ἡ επιβουλη. 20:3,19. 23:30.—*They let him down.* (25) *Χυλασαντες.* See on *Mark* 2:4.—*In a basket.*] Εν σπυριδι. See on *Matt.* 15:37.—*He had preached boldly.* (27) Επαρρησιασατο. 29. 13:46. 14:3. 18:26. 19:8. 26:26. *Eph.* 6:20. 1 *Thes.* 2:2. A παρρησια, *libere*, *palam*, *aperte*.—*The Grecians.* (29) Τους Ἑλληνιστας. See on 6:1.

V. 31. When Saul, the grand instrument of persecution, was become a zealous preacher, and was removed out of the reach of his enemies, the persons concerned seem to have been disheartened. Other causes likewise concurring, the persecution was suspended, and the churches were left in peace. This opportunity they diligently improved to edify one another in knowledge, faith, and every good thing; and to settle all the concerns of the several churches, in order to the regular administration of divine ordinances. The disciples likewise "walked in the fear of the Lord," or habitually conducted themselves with reverential regard to the authority of God, as his upright worshippers; and enjoyed much comfort, and were animated in obedience, by the power of the Holy Spirit, in the hope and peace of the gospel: and thus many others were won over to them, and their numbers were continually increased in each church, and churches were formed in other places.—[c] Their shining piety above others and their great joy in the Holy Ghost attracting others to the faith.' *Whitby*. (*Note*, *Zech.* 8:20—23.)—[c] The edification of the church is the event of persecution, provided the Lord be patiently waited for.' *Beza*. (*Marg. Ref.*)—The conversion of Saul, from a furious and most active persecutor, to a zealous, unwearied, and self-denying preacher of the gospel, and his subsequent labours and sufferings in the cause, for a long course of years, is an undoubted fact, which ought to be accounted for by all, who have the least doubt of the divine original of Christianity. If his own narrative be admitted, Christianity is without doubt divine, and the only true religion; and those who hesitate to admit his testimony in its full latitude, are required, in support of their cause, to give some other rational and probable account of so unparalleled an event.

Were edified.] Οικοδομουμεναι. *Matt.* 7:24,26. 16:18. *Rom.* 15:20. 1 *Cor.* 8:1,10. 10:23. 14:4,17. *Gal.* 2:18. 1 *Thes.* 5:11. 1 *Pet.* 2:5,7. Ex οικος, *domus*, et inusitato δομεω, *struo*. (*Notes*, 1 *Cor.* 3:10—15. *Eph.* 2:19—22. 4:14—16. *Jude* 20,21.)

V. 32—35. Little has been thus far recorded concerning the labours of the apostles, except at Jerusalem; though doubtless they incessantly endeavoured to propagate the gospel in every way which they could. Here, however, we find that Peter made a circuit through various parts of the land of Judea, and the adjacent parts, probably to visit the places where the gospel had been planted, by those whom the persecution had scattered: and coming to "the saints," or believers, at Lydda, a town near the shore of the Mediterranean Sea, he wrought a miracle, "in the name of Jesus," and by his power, which was the means of convincing and converting to the faith of Christ, many of the inhabitants of that and the adjacent country: so that they believed him to be "the Lord," the Messiah, and became his disciples. (*Marg. Ref.*) "Eneas, Jesus the Christ, healeth thee." (34) 'It is worth our while to observe the great difference that there is between the manner in which this miracle was wrought by Peter, and that in which Christ performed his works of divine power and goodness.' *Doddridge*. (*Notes*, 3:1—11, *v.* 6. 12—16.—*Eight years*, &c. (33) 4:22. 14:8. *Mark* 5:25. *Luke* 13:16. *John* 5:5.—Saron (35) is supposed to have been a plain, or valley, extending from Cesarea to Joppa.—The success of the gospel, on this occasion, seems to have been very great; for it is supposed, that the neighbourhood was populous.—Philip preached in the cities, from Azotus (or Ashdod) to Cesarea; and Lydda and Saron doubtless were among them. (8:40.) It is highly probable, that the gospel was introduced at Lydda by his ministry: and that Eneas was made known to Peter, as an afflicted person favourable to the gospel.

Throughout all quarters. (32) Δια παντων. 'Through all the forementioned places of Judea, Samaria, and Galilee. (31)' *Whitby*.—*And turned unto the Lord.* (35) 'Οιτινες επιστρεψαν επι τον Κυριον' "Who turned unto the Lord. See on 3:19. They turned to the Lord Jesus Christ: they had previously been worshippers of God, and not idolaters. (43. 1 *Thes.* 1:9.)

V. 36—43. The words Tabitha, and Dorcas, the one Syriac, and the other Greek, signify a *hind*, or *doe*; but whether this pious woman was thus named for any particular reason, or not, is uncertain. (*Marg.* and *Ref.*)—'The reason why St. Luke gives this interpretation of her Syriac name, seems . . . to be this, that she being a graecizing Jewess, was called by the first name by the Jews, and by the second

upper chamber: [a]and all the widows stood by him weeping, [a]and showing the coats and garments which Dorcas made [b]while she was with them.

40 But Peter [c]put them all forth, [d]and kneeled down, [e]and prayed; and turning *him* to the body, said Tabitha, arise. And [f]she opened her eyes: and when she saw Peter, she sat up.

41 And [g]he gave her *his* hand, and lifted her up; and when he had called the saints and [h]widows, he presented her alive.

42 And it was known throughout all Joppa [i]and many believed in the Lord.

43 And it came to pass, that he tarried many days in Joppa with [l]one Simon a tanner.

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g 41. 8:2. 2 Sam. 1:24. Prov. 10:7. 1 Thes. 4:13. a 36. 20:35. Job 31:19,20. Prov. 31:30,31. Matt. 25:9—39. 26:11. Mark 14:8. John 12:8. 2 Cor. 8:12. Eph. 4:28. 1 Thes. 1:3. Jam. 2:15—17. 1 John 3:18. b Matt. 17:17. Luke 24:44. John 17:12. c Mark 5:40. Luke 8:54. d 7:60. 20:36. 21:5. e 1 Kings 17:19—23. 2 Kings 4:32—36. Matt. 9:25. f Mark 5:42. John 11:43,44. g 3:7. Mark 1:31. h 6:1. Job 29:13. Ps. 146:9. Luke 7:12. i 20:12. Gen. 45:26. 1 Kings 17:23. Luke 7:15. k 35. 11:21. 19:17,18. John 11:4,45. 12:44. l 10:6,32.

among the Greeks.' *Whitby.*—She was a peculiar ornament to the gospel, which she had embraced: for she so abounded in good works and almsdeeds, that her whole life was a continued succession of them; as a tree is full of fruit, when every branch is loaded with it. (*Marg. Ref.* r, s. *Notes*, *John* 15:6—8, *v.* 8. *Phil.* 1:9—11, *v.* 11.) She not only gave away her substance; but she employed her time and skill in labouring diligently and constantly, for the poor widows and other believers: so that her death was considered as a public loss. The principal persons, therefore, among the disciples, having heard of Peter's miracle at Lydda, which was but about six miles from Joppa, (*Marg. Ref.* q, x,) sent for him, in hopes that he would be enabled to restore her to life again; which evinced very strong faith, as it does not appear that any apostle had hitherto wrought a miracle of this kind. When he came, and had witnessed the deep mourning of those, who expressed at once their gratitude and their loss, by showing the garments which Dorcas had made for them, "while she was with them;" he went alone into the room where she lay, and there prevailed by prayer for her restoration to life. (*Marg. Ref.* y—b.) In performing this miracle Peter used words, in some respects like what Jesus had employed on similar occasions; but he had prefaced it with humble prayer upon his knees. (*Notes*, 1 *Kings* 17:20—24. 2 *Kings* 4:33—35. *John* 11:41—46.) He was doubtless assured, that this request was granted, before he addressed Dorcas. His words were not, "I say unto thee, Arise," in the language of authority, but simply, "Tabitha, arise," as an intimation that Jesus had restored her life: and it should also be remembered that there was no witness to the transaction. This miracle was not only a high gratification and valuable benefit to the admiring thankful company of believers; but it was the means also of converting very many to the faith. Peter therefore, finding an opening for usefulness at Joppa, continued there for some time, lodging at the house of one Simon a tanner, and not with Tabitha; perhaps, lest he should *seem* to receive a recompense for the exercise of his miraculous powers. (*Notes*, 8:18—24. *Matt.* 10:7,8.)—It is remarkable, that there is no instance in Scripture of a prophet, or eminent minister of religion, being raised from the dead; (for it does not appear, that St. Paul was entirely dead, when he had been stoned at Lystra; *Note*, 14:19,20.) and but few of their miraculous recoveries from sickness: though we should perhaps have thought, that these were the most proper cases for a divine interposition.

A disciple. (36) Μαθητρια. Here only.—*An upper chamber.* (37) Υπερωφ. 39. See on 1:13. *Would not delay.* (38) "Be grieved." *Marg.* Μη οκνησαι. Here only N. T. *Num.* 22:16. *Judg.* 18:9. *Sept.* Οκνηρος, *Matt.* 25:26. *Rom.* 12:11. ab οκνος, *pigritia.*—*A tanner.* (43) Βυρσευ. 10:6,32. Not elsewhere. A βυρσα, *corium, pellis. Job* 16:15. *Sept.*

PRACTICAL OBSERVATIONS.

V. 1—9. The power of doing evil has seldom been adequate to the inclination, even in those who have been most successful persecutors and destroyers in the church, or in the world: for could scourges of God execute their threatenings, as readily as they utter them, their very breath would be fatal to mankind, and especially to the disciples of the Lord.—The restraints providentially imposed upon us, previous to our conversion, prevent much mischief; or the deplorable history of our past lives would have been still worse.—Even when sinners are most eager to execute their rebellious purposes, the Lord sometimes discovers his designs of mercy towards them: and thus the extremity of their wickedness illustrates the infinite riches and power of his grace.—While we are praying, in imminent dangers or overwhelming troubles, we are apt to be discouraged, if we can see no way by which we may be delivered: but he, who in a moment is able to change furious persecutors into zealous preachers, can perform his promises by various methods, of which we have not the least conception.—The manifested light and glory of the divine justice, holiness, and power, would sink the stoutest rebel on earth to despair at once, if it were not accompanied with some indications of mercy and grace: but the Lord sends convictions and terrors to abase men in the dust, that their hearts may be prepared for "peace and joy in believing."—No man can have a good or even a plausible reason for rebellion against the authority of God: he has given no cause for it, nor can any good come of it, but directly the contrary: for "it is hard to kick against the pricks." Little do proud Pharisees and despisers of the gospel imagine, while indulging their contempt and hatred of those whom they deem wild enthusiasts or obstinate sectaries, that they are persecuting the Lord himself, and that he will resent it accordingly. He is One with his disciples, and they with him: he will requite every favour done to them, as if done to himself; and whoever injures them touches "the apple of his eye." But opposers of the gospel do not generally believe, that Jesus is "the Lord of glory;" and that all their hard speeches and strenuous endeavours against him, are a direct attack upon the Lord of Hosts himself. (*Note*, *Jude* 14—16.) When he shall therefore appear, in far more terrible majesty, than he did to Saul of Tarsus; they will tremble with astonishment at the awful consequences of that conduct, in which they now perhaps imagine there is much merit, or by which they seek renown.—When a sinner is brought to a proper sense of his own state, character, and conduct, he will submit without reserve; allowing that he might justly be left to perish; casting himself wholly on the mercy of the divine Saviour, and inquiring what he would have him to do. This will thenceforth be the language of his heart and prayers continually: 'What must I do to be saved? In what way must I come? What means shall I use? What method shall I take to obtain assurance of my reconciliation? What return can I make for thy mercy? How shall I recommend thy salvation to others? Shall I enter upon this or the other business, or not? How shall I behave in these circumstances, or manage this matter? These, and such like questions, the believer will have daily to propose to the Lord, in faith and prayer; desiring to be taught, inclined, and enabled to know and do his will. (*Note*, *Col.* 3:16,17. *v.* 16.) When this submission has been made, the Lord takes the humbled penitent under his direction, and teaches him what he would have him to do: yet he does not show him the whole at once, but gradually, as it becomes necessary: and he uses his servants as instruments in this work; that his appointments may be honoured, and 'the communion of the saints' may be promoted. Nor does he generally bring transgressors to "peace and joy in believing," without such previous rebukes, sorrows, and distresses of conscience, as may evince the atrociousness of their crimes, and lay a foundation for their future humility, gratitude, patience, and meekness.—Under great remorse of conscience, and when the soul is deeply engaged about eternal things, a man loses his desire after animal recreation: so that fasting in such circumstances is often a matter of course, rather than an imposed duty. But happy are they, who thus sow in tears, that they may reap in joy! (*Note*, *Ps.* 126:5,6. *P. O.* *Notes*, *Matt.* 5:4. 2 *Cor.* 7:9—11.)

V. 10—22. "Behold he," the proud Pharisee, or the prouder infidel, "prayeth;" in that manner which the Saviour notices with cordial approbation! Behold the licentious profligate, the iniquitous publican, the unmerciful oppressor, or the daring blasphemer, "prayeth!" What happy tidings are these, when well authenticated, to such as understand the nature and efficacy of prayer; of such prayer, as the humbled sinner presents before a merciful God, for the blessings of eternal salvation!—Yet, even eminent disciples are sometimes staggered at the commands of their gracious Lord, though they express their readiness to obey: and while they allow, in general, the infinite sufficiency of his mercy, they are apt to assign limits to it in particular instances, according to their several prejudices and passions! But the Lord is peculiarly glorified in far exceeding all our limitations, and scanty expectations; and in showing that *they* are "the chosen vessels of his mercy," whom we are ready to consider as the objects of his most righteous vengeance: nay, that perhaps, he intends them to do and to suffer more in his cause, and for his sake, than those who stand highest in our estimation. This was the case with him who had done so "much evil to the saints" of the Lord Jesus at Jerusalem, and was preparing to do all he could against those who called on his name at Damascus; and in more obscure instances, the same is taking place continually.—He expects implicit obedience from his servants: all their objections arise from unbelief; and when they are in a right frame of mind, they would go even into the lion's den, should their obedience require it, assured that he will be with them, to support or deliver them.—Converting grace renders believers the children of the same Father, abolishes their former distinctions, and terminates their enmities: and, when the bitterest foe, or the vilest malefactor, becomes a real disciple, we are required to own and to love him as a "brother," without any upbraidings, prejudice, or resentment; and we should rejoice to be useful to him, either in his temporal or spiritual concerns.—The efficacious teaching of the Holy Spirit causes "the scales" of ignorance, prejudice, and pride to fall from the eyes of the understanding, which before excluded the clear light of the gospel: then the sinner receives his sight, and professes the faith which once he despised: then he passes from the kingdom of Satan to that of God; (*Notes*

CHAPTER X.

Cornelius, a devout centurion in Cesarea, but a Gentile, being directed by an angel, sends for Peter to instruct him, 1—8; who in the mean time is prepared by a vision, 9—16; and, being commanded by the Spirit, he, attended by certain disciples, accompanies the messengers, 17—23. Cornelius renders undue honour to Peter, who declines it, 24—26; and shows the occasion of his sending for him, avowing the readiness of himself and his friends to receive the word of God from him, 27—33. Peter preaches to them Jesus, and salvation by faith in him, 34—43. The Holy Spirit is poured out on he company, as on the apostles on the day of Pentecost; and Peter commands them to be baptized, 44—48.

THERE was a certain man [a]in Cesarea, called Cornelius, [b]a centurion of the band called the [c]Italian *band*,

2 *A* [d]devout *man*, [e]and one that feared God [f]with all his house, [g]which gave much alms to the people, [h]and prayed to God always.

3 He [i]saw in a vision evidently [k]about the ninth hour of the day, [l]an angel of God coming in to him, and saying unto him, [m]Cornelius.

4 And when he looked on him, [n]he was afraid, and said, [o]What is it, Lord? And he said unto him, [p]Thy prayers and [q]thine alms are come up for a memorial before God.

5 And now [r]send men to Joppa, and call for *one* Simon, [s]whose surname is Peter;

6 He lodgeth with [t]one Simon a tanner, whose

a 8:40. 21.8, 23.23,33. 25.1,13. b 22:25. 27:1,31,43. Matt. 8:5, &c. 27:54. Luke 7:2. c 27:1. d 7,22. 2:5. 8:2. 13:50. 16:14. 22:12. Luke 2:25. e 35. 9:31. 13: 16,26. 1 Kings 8:43. 2 Chr. 6:33. Job 1:1. Ps. 102:15. Is. 59:19. Dan. 6:26. Rev. 15:4. f 7. 16:15. 18:8. Gen. 18:19. Josh. 24:15. Job 1:5. Ps. 101:6—8. g 4,22, 31. 9:36. Is. 58:7,8. Luke 7:4,5. Rom. 15:26,27. 2 Cor. 9:8—15. h 9:11. Ps. 55:5,8,9. 55:17. 86:3. *marg.* 88:1. Prov. 2:3—5. Dan. 6:10,16,20. Matt. 7:7,8.

Luke 18:1. Col. 4:2. 1 Thes. 5:17. Jam. 1:5. i Job 4:15,16. Dan. 9:20,21. k 30. 3:1. Matt. 27:46. Luke 23:44—46. l 5:19. 11:13. 12:7—11. 27:23. Luke 1:11, 2:10,11,13. Heb. 1:4. m 9:4. Ex. 33:17. Is. 45:4. n Dan. 10:11. Luke 1:12,29. 24: 5. o 9:5,6. 22:10. 1 Sam. 3:10. p 31. 2 Chr. 6:33. 32:24. Ps. 141:2. Is. 43:26. Mal. 3:16. Luke 1:13. Phil. 4:6. q Phil. 4:18. Heb. 6:10. 13:16. r 32. 9:38. 15: 8. 16:9. s Mark 3:16. John 1:42. t 9:43.

Eph. 1:15—23, *vv.* 15—18. *Col.* 1:9—14.) and, being a new creature, he lives in a new element, and joins himself to new companions: (*Note*, 1 *Sam.* 10:10—13.) and, as he has opportunity and ability, he endeavours to recommend Jesus, the anointed Saviour and the Son of God, to the attention of his former associates in iniquity or infidelity: and this is often done with an energy of argument and persuasion, which confounds those who are the most hardened against the truth.

V. 23—31. While many, who witness the effects of the gospel, are *amazed*, only a few in comparison are effectually convinced by them. Even Saul's conversion, though it is, at this day, a real demonstration of the truth of Christianity, a fact that can neither be doubted, nor accounted for upon any other principle; even when it first took place, and when it concurred with his convincing arguments, and most stupendous miracles, could not of itself effect the conversion of one enemy to the gospel: for nothing can produce true faith, but that power which new creates the heart. (*Notes*, and *P. O. Luke* 16:27—31.) Thus the Jews, both at Damascus and Jerusalem, rejected Saul's unexceptionable testimony, and sought to kill him; as he had sought the destruction of those who had been Christians before him!—True believers are apt to carry their suspicions too far, in respect of those against whom they have imbibed strong prejudices, and from whom they have received great injuries. Indeed the world is so full of deceit, and the visible church of hypocrisy, that it is hard for us to be sufficiently cautious, without verging to the extreme. The Lord, however, will clear up the characters of the upright; he will bring them acquainted with his people; and give them opportunities of bearing testimony to his truth, perhaps before those with whom they once concurred in enmity and opposition to it. He sees good to prove his churches by tribulations and persecutions: but by taking off their enemies, converting some and dismaying others, or finding them other employment, he gives seasons of rest and peace, in which we should diligently edify ourselves and each other, that we may be prepared for future trials, in case they should be allotted us.—When believers walk conscientiously, "in the fear of the Lord, and in the comfort of the Holy Spirit," they appear to be an excellent and happy people, and are generally multiplied: and it behooves us to watch against dejection or melancholy, as much as against known sin; for it prejudices the minds of unbelievers against the truth, and renders them afraid of it, as only productive of dejection and discomfort.

V. 32—43. The unwearied labours of the primitive preachers of the gospel should be studied and imitated, by all their successors in the ministry: and the displays of the power and grace of Christ should encourage us, in all our difficulties. He can heal our bodies or our souls of the most inveterate maladies, whenever he pleases: his long delays do not prove that he never intends to deliver us; and he can make our tedious afflictions or temptations, and our merciful deliverances, the means of saving the souls of those around us, and of greatly displaying the glory of his power, mercy, and truth.—While we live upon the fulness of Christ, for our whole salvation, we ourselves should desire to be "full of good works and alms-deeds," for the honour of his name and the benefit of his saints. Then those who go before us will be witnesses in heaven, and they who survive us will testify on earth, to the reality of our faith and love. (*Note*, *Luke* 16:9—13. *Notes*, and *P. O.* 2 *Cor.* 9:8—15.)—Many seem to think that none can glorify Christ, or help to promote his gospel, except ministers: but such persons as Tabitha are as much wanted, and are as useful in their places, even as able faithful preachers: for while the latter proclaim the truths of the gospel by their word; the other substantiate, illustrate, and demonstrate the excellency of them, in their lives. How mean then is the grovelling ambition of those numerous females, who aspire to no higher distinction than that of external personal decoration and accomplishment, and who waste their lives in trifling pursuits; when multiplied charities and labours of love, might have rendered them, at less expense of time and treasure, a blessing to multitudes, and an ornament to Christianity! When such triflers die, all dies with them, and their loss is not greatly either felt or lamented: while even such as have had little in their power, and have "laboured, working with their own hands," that they might relieve the poor and needy, will be substantially useful through life, and "sincerely lamented at death; and" their "works follow them," and will be graciously rewarded in heaven. We cannot expect, nor should we desire, the return to life of those who have thus "served their generation, and are fallen asleep:" yet the presence, conversation, and prayers of faithful ministers, may be a benefit to the survivors; and they should ever be ready to embrace opportunities of comforting the mourners, and giving a salutary turn to their sorrows. The Lord can make up every loss; he overrules every event for the good of those who trust in him, and for the glory of his own name: and unostentatious piety, disinterested diligence, and indifference about outward accommodations, should mark the whole conduct of those who preach the gospel of God our Saviour.

NOTES.—CHAP. X. V. 1, 2. Hitherto none had been admitted, by baptism, into the Christian church, but Jews, Samaritans, and proselytes; who all were circumcised persons, and observed the ceremonial law: but the time was now come, when the Gentiles were to be openly called, to share all the privileges of the people of God; without being proselyted to Judaism, either before or after their conversion to Christianity.—The character of the person whom God was pleased to select, as the first-fruits of this harvest from among the Gentiles, was suited (as much as any thing could be,) to abate the prejudice of the Jewish converts against the alteration. Cornelius was a centurion, or the commander of a hundred men, in "the Italian band," or cohort, of Roman soldiers, which attended the governor, who at this time generally resided at Cesarea. (*Marg. Ref.* a, c.) It may be supposed that Cornelius, if a native of Italy, would think it a trial, to be sent so far from his country and all his connexions: for the *Cornelii* were an illustrious family at Rome. Yet in Judea he became acquainted with the true God; and, renouncing idolatry, he worshipped him with reverence and obedient attention. He taught his family to do the same, and was a liberal friend to the poor Jews among whom he resided; he was constant in his devotions, probably with his family, as well as in secret; and he set apart seasons for fasting and prayer, as it is reasonable to conclude, to seek further directions from God respecting his truth and will. (*Marg. Ref.* d—h. *Notes*, 13:1—3. *Dan.* 9:2,3. 10:1—3. *John* 1:47—51, *v.* 48.) He was in some measure acquainted with the Scriptures, and the promises of a Messiah by means of the Greek translation, as it is most probable: though it may be questioned whether he had learned to rely on him, as a spiritual Redeemer who was to come.—Many writers are very full and exact, about two sorts of proselytes to the Jewish religion; and others argue against that distinction: but the nature of the case, and the facts recorded in Scripture, render it evident, that some of the Gentiles were circumcised, professed obedience to the whole Mosaic law, and were completely incorporated among the native Jews; and that others became worshippers of the true God, and professed obedience to the moral precepts, who were not circumcised, nor observant of the ceremonial law. Of this latter description Cornelius was; and therefore considered entirely as a Gentile, though of good report among the Jews.—'The Jews accounted them unclean as well as the other Gentiles: ... yet ... they deemed the alms they gave to the Jews clean; ... and because Cornelius was free in giving to the Jews of Cesarea, he was a man of good report among them all. (22)' *Whitby*. (*Notes*, *Matt.* 8:5—13. *Luke* 7:1—10.) The promised Saviour, however, was now come, and the way of salvation by him was openly preached: it was therefore proper, that all "who feared God" should explicitly believe in him, and profess themselves his disciples. There was evidently a preparation in the heart of Cornelius, for the reception of the gospel; he had doubtless a true faith in the word of God, as far as he understood it though he had not an explicit faith in Christ. (*Note*, 8:26—31.) This preparation and faith were the fruits of the regenerating Spirit of God, who was given to him through the mediation of Jesus, even before he knew him; and this indeed is the case with every man, when "God who is rich in mercy, for his great love wherewith he loved him, even when dead

h ase is by the sea-side: [u]he shall tell thee what thou oughtest to do.

7 And when the angel which spake unto Cornelius was departed, he called [x]two of his household servants, [y]and a devout soldier of them that waited on him continually;

8 And when he had declared all *these* things unto them, [z]he sent them to Joppa.

[*Practical Observations.*]

9 ¶ On the morrow, as they went on their journey, and drew nigh unto the city, [a]Peter went up upon the house-top to pray, about [b]the sixth hour:

10 And [c]he became very hungry, and would have eaten; but, while they made ready, [d]he fell into a trance,

11 And [e]saw heaven opened, [f]and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth;

12 Wherein [g]were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

13 And there came a voice to him, [h]Rise, Peter; kill, and eat.

14 But Peter said, [i]Not so, Lord; [k]for I have never eaten any thing that is common or unclean.

15 And the voice *spake* unto him again the second time, [l]What God hath cleansed, *that* call not thou common.

16 This was done [m]thrice: and the vessel was received up again into heaven.

u 9:6. 11:13,14. John 7:17. Rom. 10:14—17. Eph. 4:8—12. x 2. Gen. 24:1—9,52. Judg. 7:10. 1 Sam. 14:6,7. 1 Tim. 6:2. Philem. 16. y 1. Matt. 8:9,10. Luke 3:14. z 33. 26 19. Ps. 119:59,60. Ec. 9:10. Gal. 1:16. a 8. 11:5—10. 1 Sam. 9:25. Zeph. 1 5. Matt. 6:6. Mark 1:35. 6:46. 1 Tim. 2:8. b 6:4. Ps. 55: 17. Dan. 6:10. Matt. 20 5. 27 45. Eph. 6 18. c Matt. 4:2. 12.1—3. 21:18. d 22 17. Num. 24 4,16. Ez. 8 1—3. 11:24. 40:2. 2 Cor. 12:2—4. Rev. 1:10. 4:2,3. e 7:56. Ez. 1:1. Luke 3:21. John 1:51. Rev. 4:1. 11:19. 19:11. f Gen. 49:10. Is. 11:6—14. 19.23—25. 43:6. 66:8. Matt. 8:11. 13:47,48. John 11:52. 12:32. Rom. 1:16. 3:29—31. 9:4. 15:9—12. 16:25,26. Gal. 2:15. 3:28. Eph. 1:10. 3:6. Col. 3: 11. g Gen. 7:8,9. Is. 11:6—9. 65:25. John 7:37. 1 Cor. 6:9—11. h 10. Jer. 35: 2—5. John 4:31—34. i Gen. 19:18. Ex. 10:11. Matt. 16:22. 25:9. Luke 1:60. k Lev. 11:20,25. Deut. 14: Ez. 4:14. 44:31. l 28. 11:9. 15:9,20,29. Matt. 15:11. Rom. 14:14—17,20. 1 Cor. 10:25. Gal. 2:12,13. 1 Tim. 4:3—5. Tit. 1:15. Heb. 9:9,10. m Gen. 41:32. John 21:17. 2 Cor. 13:1.

in sin," at first "quickens him together with Christ." (*Note*, *Eph.* 2:1—10, *vv.* 4,5.) Had it been possible for Cornelius, in this state of mind, to have refused the salvation of Christ when proposed to him; he would not have been saved by his works: but this could not be, for God had prepared and inclined him to welcome the gospel, because he intended to call him to believe it; so that he could neither be saved without faith in Christ, nor could he perish through want of it. It is mere trifling to inquire, as many have done, what his state would have been, had he died after his prayers were heard, and before he had believed in Christ; for it goes upon the absurd supposition of the Lord's beginning a work, and not bringing it to the intended completion. It is a universal rule, that whatever is from God of a *spiritual* and *holy* nature, will for Christ's sake be accepted by him: but it may be doubted whether he ever communicates regenerating grace to an adult person, where he has not given, or does not mean to send, some measure of the light of his word: though it does not behoove us to limit his mercy; nor can we tell how small a portion of divine truth may be the seed or the food of divine life in the soul. This we may know certainly, that no regenerate man will finally reject the gospel, when proposed to him.—Many objections and reasonings, and much perplexity on this subject among persons of contrary systems, seem to arise from inattention to this truth; *that nothing spiritually good, or acceptable to God, can be produced from the heart of fallen man, except by the regenerating Spirit of Christ:* where that is communicated, all things necessary to salvation will in due time follow; yet when, or in what order, cannot be previously ascertained. (*Notes*, *John* 1:10—13, *vv.* 12,13. 3:3—8.) But many things good, in the estimation of man, and many specious appearances of evangelical religion, are as distinct from *spirituality* and *holiness*, or the choice and love of the holy excellency of God and heavenly things; as polished brass in its highest perfection, is different from pure gold. (*Note*, *Luke* 16:14,15.) Perhaps these observations may assist the reader, in understanding this interesting chapter; which cannot easily be made to accord with the exactness of systematical writers of different creeds, on these subjects.—*The Italian band.* (1) 'Many, with Grotius, have explained this, as if the meaning were, that Cornelius was a centurion of one of the cohorts belonging to the Italian legion. ... But I refer the reader to the many learned and judicious things which Mr. Biscoe has said, (*Boyle's Lectures,*) to show that the Italian legion did not exist at this time. ... I think it exceedingly probable, for the reasons which he urges, that this was a cohort different from any of the legionary ones; and consequently that Luke has here expressed himself with his usual accuracy; and that the mistake lies, as it generally does, in those who think they have learning enough to correct him. It is probable, that this was called the Italian cohort, because most of the soldiers belonging to it were Italians.' *Doddridge.* Instead of *generally, always* would have been more proper.

Band. (1) Σπειρης. See on *Matt.* 27:27.—*A devout man.* (2) Ευσεβης. 7. 22:12. 2 *Pet.* 2:9. Ευσεβεια. See on 3:12. *One that feared God.*] Φοβουμενος τον Θεον. 22:35. 13:16. 1 *Pet.* 2:17. *Rev.* 19:5.—*Gen.* 22:12. 42:18. *Ex.* 1,17. *Ps.* 112:1. 115:13. 147:11.—*With all his house.*] Συν παντι τω οικῳ αυτου. 11:14. 16:31. 18:8. 1 *Cor.* 1:16.—Not πανοικι. See on 16:34. (*Note*, *Josh.* 24:15.)—*Prayed ... always.*] Δεομενος ... διαπαντος. 4:31. *Luke* 21:36. Δεομαι, 21:39. *Matt.* 9:38. *Luke* 8:28,34. 22:32, *et al.* Διαπαντος, 2:25. 24: 16. 2 *Thes.* 3:16. *Heb.* 2:15. 9:6. 13:15.—*Ps.* 16:8. *Sept.*

V. 3—8. Cornelius, influenced by divine grace, was acting conscientiously, and waiting for clearer discoveries of the will of God: and, when he was keeping a solemn fast, and praying at the hour of the evening sacrifice, as one of the stated hours of prayer; (*Marg Ref.* i, k. 30. *Notes*, 3:1—11, *v.* 1. *Dan.* 9:21—23.) he saw, in a vision, an angel in human form and shining garments, who addressed him by name as he entered his apartment. Being greatly alarmed at the vision, (as probably his doors were fastened,) and aware that this was a heavenly visitant, he desired in the language of reverence, to know what was the meaning of his coming. The angel then assured him, that "his alms and prayers were come up before God" with acceptance; who was, as it were, reminded by them of his promises and purposes to do him good. (*Marg. Ref.* l—p. *Notes*, *Ps.* 10:17,18. *Prov.* 2:1—8. *Is.* 62:6,7. *Luke* 1:11—17. *John* 1:47—51, *v.* 48. *Rom.* 8:24—27.) He therefore was come, not to be his instructer, but to direct him to send for Peter to Joppa; who would show to him the way of truth and salvation, about which he was earnestly inquiring. (*Note*, 11:4—17, *vv.* 13,14.) Thus the angel left it to the apostle to preach the gospel to Cornelius, that the sacred ministry might be honoured, and that he might become acquainted with the disciples of Christ for his future benefit. Peter, the apostle of the circumcision, by whose preaching the foundation of the church of converted Jews was laid, on the day of Pentecost, was chosen on this occasion, rather than Paul the intended apostle of the Gentiles; probably, that the unprecedented admission of uncircumcised persons, into the church, might give as little offence to the Jewish converts as possible.—Philip, the evangelist, seems to have been at Cesarea at this time; yet it did not please God to employ him in the case of Cornelius, as he had done in that of the Ethiopian treasurer. (*Notes*, 8:26—40.) Cornelius receiving these directions, and having pious servants and soldiers, through the influence of his example and instructions, immediately sent three messengers to Joppa, to inquire for a man, of whom he had probably never heard, before the angel made him known to him, with special directions where to find him. (9:43. *Marg. Ref.* u—z.) It does not appear that Cornelius had the least acquaintance with the Christians at or near Cesarea.—His intercourse with the unbelieving Jews was suited rather to increase than remove his prejudices: and, as far as it can now be judged, the reading of the Greek translation of the Scriptures was the principal and almost sole *means* by which effects so beneficial and excellent had been produced. (*Note*, 8:32—35, *v.* 32.)

Evidently. (3) Φανερως. *Mark* 1:45. *John* 7:10.—*For a memorial.* (4) Εις μνημοσυνον. *Matt.* 26:13.—*Lodgeth.* (6) Ξενιζεται. 18,23,32. 17:20. 21:16. 28:7. *Heb.* 13:2. Ξενια, 28: 23. *Philem.* 22.—*Household servants.* (7) Οικετων. *Luke* 16:13. *Rom.* 14:4. 1 *Pet.* 2:18. Not elsewhere.—*Waited on him continually.*] Προσκαρτερουντων. See on 1:14.

V. 9—16. 'Peter, after he had received the Holy Spirit, needed to make daily proficiency in the knowledge of the benefit of Christ.' *Beza.* (*Note*, 3:19—21.) The prejudices of Peter were so strong against uncircumcised persons, that the report of Cornelius's vision would not have satisfied his mind, as to the propriety of going to him, unless the Lord had likewise by other means prepared him for the service. (*Notes*, 11:1—18.)—When the messengers drew near to Joppa, Peter had retired for prayer to some convenient solitude, which he had upon the top of the house, it being then about noon; for, like David and Daniel, he prayed at least three times a day. (*Marg. Ref.* a, b. *Notes*, *Ps.* 55:16, 17, *v.* 17. *Dan.* 6:10,11.) While he was there, he became uncommonly hungry, and would gladly have eaten; but, before his ordinary repast was ready, he fell into a trance, or *ecstasy;* in which his senses were closed to external objects, but invisible things were presented to his mind, as if he saw them with his eyes. (*Marg. Ref.* c, d. *Notes*, 7:54—60. 22: 17—21. 2 *Cor.* 12:1—6.) In this state there appeared to him a great vessel, resembling a very large sheet, or wrapper, of which the four corners were fastened together: this seemed to come down from heaven to the earth; and upon further observing it, he found that it contained all kinds of living creatures, especially, if not exclusively, all those animals, which were unclean according to the law. At the same time he heard a voice directing him to satisfy his hunger, by immediately killing and eating whatever he chose. To this

17 Now, [n]while Peter doubted in himself what this vision which he had seen should mean, behold, [o]the men which were sent from Cornelius had made inquiry for Simon's house, and stood before the gate,

18 And called, [p]and asked whether Simon, which was surnamed Peter, were lodged there.

19 ¶ While Peter thought on the vision, [q]the Spirit said unto him, Behold, three men seek thee.

20 Arise therefore, [r]and get thee down, and go with them, doubting nothing: [s]for I have sent them.

21 Then Peter went down to the men which were sent unto him from Cornelius, and said, [t]Behold, I am he whom ye seek: [u]what *is* the cause wherefore ye are come?

22 And they said, [x]Cornelius the centurion, [y]a just man, and one that feareth God, and [z]of good report among all the nation of the Jews, was warned from God by a holy angel to send for thee into his house, [a]and to hear words of thee.

23 Then called he them in, [b]and lodged *them.* And [c]on the morrow Peter went away with them, [d]and certain brethren from Joppa accompanied him. [*Practical Observations.*]

24 And [e]the morrow after, they entered into Cesarea. And Cornelius waited for them, [f]and had called together his kinsmen and near friends.

25 And as Peter was coming in, Cornelius met him, [g]and fell down at his feet and worshipped *him.*

26 But Peter took him up, saying, [h]Stand up; I myself also am a man.

27 And as he talked with him, he went in, [i]and found many that were come together.

28 And he said unto them, Ye know how [k]that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; [l]but God hath showed me, that I should not call any man common or unclean.

29 Therefore came I *unto you* without gainsaying, [m]as soon as I was sent for: [n]I ask therefore for what intent ye have sent for me?

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n 19. 2:12. 5:24. 25:20. John 13:12. 1 Pet. 1:11. o 7—16. p 5,6. 11:11. q 8: 29. 11:12. 13:2. 16:6,7. 21:4. John 16:13. 1 Cor. 12:11. 1 Tim. 4:1. r 8:26. 9: 15. 15:7. Mark 16:15. s 9:17. 13:4. Is. 48:16. Zech 2:9—11. t John 1:38,39. 18:4—8. u 29. Mark 10:51. x 1—5. y 24:15. Hos. 14:9. Hab. 2:4. Matt. 1: 19. Mark 6:20. Luke 2:25. 23:50. Rom. 1:17. Heb. 10:38. 12:23. z 6:3. 22:12. Luke 7.4,5. 1 Tim. 3:7. Heb. 11:2. 3 John 12. a 6,33. 11:14. John 5:24. 6:63, 68. 13:20. 17:8,20. Rom. 10:17,18. 2 Cor. 5:18—20. 2 Pet. 3:2. b Gen. 19:2,3. 24:31,32. Judg. 19:19—21. Heb. 13:2. 1 Pet. 4:9. c 29,33. Ec. 9:10. d 45. 9: 38,42. 11:12. 2 Cor. 8:21. e 9. f Is. 2:3. Mic. 4:2. Zech. 3:10. 8:20—23. Matt. 9:9,10. Mark 5:19,20. Luke 5:29. John 1:41—49. 4:28,29. 1 John 1:1—3. g 14: 11—13. Dan. 2:30,46,47. Matt. 8:2. 14:33. Rev. 19:10. 22:8,9. h 14:14,15. Is. 42:8. 48:13. Matt. 4:10. 2 Thes. 2:3,4. Rev. 13:8. i 24. 14:27. John 4:35,36. 1 Cor. 16:9. 2 Cor. 2:12. Col. 4:3. k 11:2:3. 22:21,22. John 4:9,27. 18:28. Gal. 2:12—14. l 15,34. 11:9. 15:8,9. Is. 65:5. Luke 18:11. Eph. 3:6,7. m 19,20. Ps. 119:60. 1 Pet. 3:15. n 21.

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he decidedly objected, though he supposed it to be the voice of the Lord; as he had always observed the ritual law, in this matter, with the most scrupulous exactness. To this objection it was replied, "What God hath cleansed," that "call not thou common," or polluted. (*Marg. Ref.* g—l.) To impress his mind more deeply, and to show the certainty of the inference to be drawn from it, the transaction was thrice repeated, and then the whole vision disappeared. (*Gen.* 41:32. *John* 21:17. 2 *Cor.* 13:1.)—The same law, which established the distinction between clean and unclean meats, had also marked the distinction between Jews and Gentiles, and restricted their intercourse with each other: but the pride and bigotry of the Jews had carried the separation further than the law required; and had even produced a contempt of the Gentiles, however friendly or conscientious. The law also concerning the distinction of meats and of animals had both been an emblem of the distinction between clean and unclean persons, and a means of preserving it. (*Notes, Gen.* 7:2,3. 8:20—22. *Lev.* 1:1,2. 11:1—8. *Rom.* 14: 13—18. 1 *Tim.* 4:1—5.)—'Being thus separated by this precept,' (concerning clean and unclean meats,) 'from all familiar converse with other nations: hence they came to look on them who did not use this abstinence, as unclean, because they did freely eat of those things which the law made unclean to them; and to say the unclean beasts did signify the people of the world!' *Whithy.—Call not thou common.* (15) ..."Do not thou pollute." *Gr.* 'It was the priests' office, in case of leprosy, and other matters of a like nature, to pronounce the thing or person under examination, clean or unclean. In the Hebrew it is thus expressed, "The priest shall cleanse,"..."The priest shall pollute him."... What God hath cleansed, that is by this vision and command declared to be clean, do not thou pollute, that is, pronounce not thou unclean.' *Whithy.* To inform a Jew, that God had cleansed those animals which before had been declared unclean, and that they were no longer to be deemed common, or rejected as such, was in fact to announce the abrogation of the Mosaic law, and the introduction of another and more enlarged dispensation; and it plainly intimated, that uncircumcised Gentiles, whom God cleansed by faith and grace, were to be received into the church, without regard to the ceremonial law, or to their uncleanness according to it. (*Notes,* 15:7—11. *Eph.* 2:14—18. *Col.* 2:13—15.)—This great vessel might therefore signify the Christian church, as living under the full revelation of the new covenant of grace, the origin of which is from heaven, though its place is on earth. Its security, by the promise, oath, and covenant of God, and the engagements of his unchangeable wisdom, power, truth, and love, may also be intimated by the vessel being knit at the four corners: The animals of various species may represent sinners of every nation, description, and previous character, as gathered into the church by the preaching of the gospel, and by faith and grace: (*Note, Is.* 11:6—9.) and the voice, repeatedly addressing Peter, evidently meant, that he should thenceforth associate with converts to Christ, from among the Gentiles, and make no distinction between them and the Jewish disciples, for God had cleansed them; and that he should preach to the Gentiles, even as to the Jews, for God intended to cleanse them also. (*Notes,* 27—33. 11:1—3. *Gal.* 2:11—16.)

As they went on their journey. (9) Ὁδοιποροῦντων ἐκείνων. Here only. Ὁδοιπορία. See on *John* 4:6.—*Very hungry.* 10) Προσπεινος. Here only.—*A trance.*] Ἔκστασις. 11:5. 22:17. See on *Mark* 5:42.—*A vessel.* (11) Σκευος τι. 16. 11:5. 27:17. *Matt.* 12:29. *Luke* 17:41. See on 9:15.—*Fourfooted.* (12) Τετραποδα. 11:6. *Rom.* 1:23.—Εκ τετρας, *quaternarius,* et πους, *pes.*—*Common.* (14) Κοινον. See on *Mark* 7:2.—*Call not . . . common.* (15) Μη κινου. See on *Matt.* 15:11.

V. 17—23. Peter did not readily understand the import of this vision; though he knew that it contained some weighty instruction, which he diligently applied his mind to discover. (*Marg. Ref.* n.) Whilst he was thus engaged in deep reflection, the messengers of Cornelius arrived and inquired for him: but to satisfy his mind more fully, in a case that implied in its consequences the abolition of the ritual law, which God himself had given to Israel, this fact was immediately revealed to him; and he was ordered to go with the messengers without scruple or hesitation.—God had directed Cornelius, by the angel, to send these messengers, yet "the Spirit said to Peter, I have sent them:" this is the language of Deity and personality. (20. *Marg. Ref.* q—s.) Accordingly Peter, having heard their report concerning Cornelius's character and vision, (*Notes,* 1,2. *Job* 1:1.) hospitably entertained them till the next day, and then went with them. But he took with him some of the believers, who dwelt at Joppa: that they might witness, and be ready to attest, the whole of what passed on this unprecedented occasion. (*Notes,* 11:1—18.)

Doubted. (17) Διηπορει. See on *Luke* 9:7.—*Thought,* &c. (19) Ενθυμουμενου. *Matt.* 1:20. 9:4. Ενθυμησις. See on *Matt.* 9:4.—*Doubting.* (20) Διακρινομενος. 11:2, 12.—See on *Matt.* 21:21.—*Of good report.* (22) Μαρτυρουμενος. See on 6:3.—*Was warned from God.*] Εχρηματισθε. *Matt.* 2:12,22. See on 11:26.

V. 24—26. Cornelius, expecting a satisfactory discovery of the divine will from Peter, had collected his relations and intimate friends, (who, though Gentiles, were previously disposed to receive instruction, even as he was,) that they might share the benefit. (*Marg. Ref.* f. 33) Peter had been made known to him in so extraordinary a manner, that Cornelius seems to have supposed he must be something more than man: perhaps he thought that he was the Messiah, of whom he had read such glorious things in the writings of the prophets. He, however, prostrated himself before the apostle, and rendered him such homage, as Peter deemed improper to be received by any one who was only a man like himself, and therefore he resolutely rejected it; yet Jesus continually accepted of the very same. (*Marg. Ref.* g, h. *Notes. Matt.* 14:33. 15:25—28. *Mark* 5:21—24.)—'If the worship, intended and given by Cornelius, was religious worship, . . . Peter declares such worship was not to be given to a mere man: if it was only civil worship; he who thought it not fit to receive that, would much less have received religious worship.' *Whithy.* 'Religious worship belongs to God alone; but civil and immoderate must not be rendered even to apostles, when present, much less when absent, and dead; and much less to their tombs. . . . If Cornelius had desired to kiss Peter's toe, would Peter have allowed him? Yet truly it is Peter's vicegerent, who requires kings to kiss his slipper!' *Beza.* (*Notes, Rev.* 19:9,10. 22:8,9.)

Waited. (24) Ην προσδοκων. 3:5. 27:33. 28:6. See on *Matt.* 11:3.—*Near friends.*] Τους αναγκαιους φιλους. 13:46. *Phil.* 1:24. 2:25. *Tit.* 3:14.—'Αναγκαιοι dicuntur, qui Latinis *necessarii,* . . . omnes qui sunt affinitatis et familiaritatis vinculis, arctissim inter se conjuncti.' *Schleusner.—Worshipped.* (25) Προσεκυνησεν. 7:43. 8:27. 24:11. See on *Matt.* 8:2.

30 And Cornelius said, [o]Four days ago [p]I was fasting until this hour; and at the ninth hour I prayed in my house, [q]and, behold, a man stood before me in bright clothing,

31 And said, Cornelius, [r]thy prayer is heard, and thine alms [s]are had in remembrance in the sight of God.

32 Send [t]therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of *one* Simon a tanner, by the seaside: who, when he cometh, shall speak unto thee.

33 Immediately therefore I sent to thee, and thou hast well done that thou art come. Now therefore [u]are we all here present before God, to hear all things that are commanded thee of God.

34 ¶ Then Peter [x]opened *his* mouth, and said, [y]Of a truth I perceive that God is no respecter of persons:

35 But [z]in every nation he that [a]feareth him, and worketh righteousness, [b]is accepted with him.

36 The [c]word which *God* sent unto the children of Israel, [d]preaching peace by Jesus Christ; (e[e]he is Lord of all;)

37 That word, *I say*, [f]ye know, [g]which was published throughout all Judea, and began from Galilee, [h]after the baptism which John preached;

38 How [i]God anointed Jesus of Nazareth with the Holy Ghost, and with power; [k]who went about doing good, [l]and healing all that were oppressed of the devil: [m]for God was with him.

39 And [n]we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem; [o]whom they slew, and hanged on a tree:

40 Him [p]God raised up the third day, and showed him openly;

41 [q]Not to all the people, but unto witnesses chosen before of God, [r]*even* to us, who did eat and drink with him after he rose from the dead.

42 And [s]he commanded us to preach unto the people, and to testify [t]that it is he which was ordained of God *to be* the Judge of quick and dead.

43 To [u]him gave all the prophets witness, that,

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o 7—9.23,24. p 3. Ezra 9:4,5. Neh. 9:1—3. Dan. 9.20,21. q 1:10. Matt. 28:3. Mark 16:5. Luke 24:4. r Is. 38:5. Dan. 9:23. 10:12. Luke 1:13. s *See on* 4. Lev. 2:2,9. 5:12. Phil. 4:18. Heb. 6:10. Rev. 5:8. 8:3,4. t 5—8. u 17:11,12. 28:28. Deut. 5:25—29. 2 Chr. 30:12. Prov. 1:5. 9:9,10. 13:15. 25:12. Matt. 13:4. 19:30. Mark 10:15. 1 Cor. 3:18. Gal. 4:14. 1 Thes. 2:13. Jam. 1:19,21. 1 Pet. 2:1,2. x 8:35. Matt. 5:2. Eph. 6:19,20. y Deut. 10:17. 16:19. 2 Chr. 19:7. Job 34:19. Ps. 82:1,2. Matt. 22:16. Luke 20:21. Rom. 2:11. Gal 2:6. Eph. 6:9. Col. 3:11,25. Jam. 2:4,9. 1 Pet. 1:17. z 15:9. Is. 56:3—8. Rom. 2:25—29. 3.22,29,30. 10:12,13. 1 Cor. 12:13. Gal. 3.28. Eph. 2:13—18. 3:6—8. Phil. 3:3. Col. 1:6,23—27. 3:11. a 2. 9:31. Job 28:28. Ps. 19:9. 85:9. 111:10. Prov. 1:7. 2:5. 3:7. 16:6. Ec. 12:13. 2 Cor. 7:1. Eph. 5:21. 1 John 2:29. b Gen. 4:5—7. Hos. 8:13. Luke 1:28, *marg.* Eph. 1:6. Heb. 11:4—6. c 2:38,39. 3:25,26. 11:19, 13:46. Matt. 10:6. Luke 24:47. d Ps. 72:1—3,7. 85:9,10. Is. 9:6. 32:15—17. 55:12. 57:19. Luke 2:10—14. 2 Cor. 5:18—21. Eph. 2:13—18. Col. 1:20. Heb. 7:2,3. 13:20. e 2:36. 5:31. Ps. 2:6—8. 45:6,11. 110:1,2. Is. 7:14. 45:21—25. Jer. 23:5,6. Dan. 7.13,14. Hos. 1:7. Mic. 5:2. Mal. 3:1. Matt. 11:27. 22:44—46. 28:18. John 3:35,36. 5:23—29. Rom. 10:11—13. 1 Cor. 15:27,47. Eph. 1:20—23. 4:5—12. Phil. 2:11. Col. 1:15—18. Heb. 1:2,6—12. 1 Pet. 3:22. Rev. 1:5,18. 17:14. 19:16. f 2:22. 26:26. 28:22. g Luke 4:14. 23:5. h 1:22. 13:24,25. Matt. 3:1—3. 4:12, *&c.* Mark 1:1—5,14,15. John 1:1—3. i 2:22. 4:27. Ps. 2:2,6. *marg.* 45:7. Is. 11:2. 42:1. 61:1—3. Matt. 12:28. Luke 3:22. 4:18. John 3:34. 6:27. 10:36—38. Heb. 1:9. k 2 Chr. 17:9. Matt. 4:23—25. 9:35. 15:21—31. Mark 1:38,39. 3:7—11. 6:6,54—56. Luke 7:10—17,21—23. 9:56. 1 Pet. 5:8. l Mark 5:13—15. 7:29,30. Luke 4:33—36. 9:42. Heb. 2:14,15. 1 John 3:8. m John 3:2. 10:32,38. 16:32. n 41. 1:8,22. 2:32. 3:15. 5:30—32. 13:31. Luke 1:2. 24:48. John 15:27. o 2:23,24. 3:14,15. 4:10. 5:30. 7:52. 13:27—29. Gal. 3:13. 1 Pet. 2:24. p 13:30,31. 17:31. Rom. 1:4. 4:24,25. 6:4—11. 8:11. 14:9. 1 Cor. 15:3,4,12—20. 2 Cor. 4:14. Heb. 13:20. 1 Pet. 1:21. q 39. 1:2,3,22. 13:31. r Luke 24:30,41—43. John 21:13. s 1:8. 4:19,20. 5:20,29—32. Matt. 28:19,20. Mark 16.15,16. Luke 24:47,48. John 21:21,22. t 17:31. Matt. 25:31—46. John 5:22—29. Rom. 14:9,10. 2 Cor. 5:10. 2 Tim. 4:1,8. 1 Pet. 4:5. Rev. 1:7. 20.11—15. 22:12. u 26:22. *See on* Luke 24:25—27,44—46. John 1:45. 5:39,40. 1 Pet. 1:11. Rev. 19:10.

V. 27—33. When Peter had entered the house, in which so many uncircumcised persons were collected; he observed to them, that they knew it to be contrary to the law of Moses, for a Jew to associate with those of another nation; but God had showed him, that this distinction was no longer to be strictly adhered to. (*Marg. Ref.* i—l.) He had therefore come to them without saying any thing to the contrary; and he now desired to be more particularly informed, on what account he had been sent for. Upon which Cornelius repeated the substance of his vision; (*Marg. Ref.* o—s. *Note*, 3—8.) expressed his satisfaction in his having come to them so readily; and assured him that he and his friends were met together, as in the immediate presence of God, and prepared to give an implicit assent and a cordial welcome to the divine message which he was about to deliver, whatever it might be. (*Marg. Ref.* u. *Notes*, 17:10—15. *Jer.* 42:1—6,20—22.) The circumstances preceding Peter's coming to Cornelius and his friends, rendered an implicit faith in his words most reasonable and proper, even previous to a comparison of them with the sacred oracles, the standard and test of truth.—*Unlawful.* (28) *Note*, 9—16.—The unlawfulness of the Jews associating with uncircumcised persons, and those who did not observe the ritual law, seems to have been generally inferred from the restriction laid on such intercourse, by the distinction of meats and other ceremonies: for it is not forbidden by any express law.

As he talked with. (27) Συνομιλων. Here only.—Ex συν et ὁμιλεω, 24:26. See on *Luke* 24:14.—*Unlawful.* (28) Ἀθεμιτον. 1 *Pet.* 4:3. Not elsewhere. Ex *a* priv. et θεμις, *jus.*—*To keep company.*] Κολλασθαι. 5:13. 8:29. 9:26. 17:34. *Luke* 10:11. 15:15.—*Of another nation.*] Αλλοφυλῳ. Here only. Ex ἀλλος, et φυλη, *tribus.*—*Without gainsaying.* (29) Αναντιρῥητως. Here only. Αναντιρῥητος, 19:36.—Ex *a* priv. αντι, *contra*, et ῥεω, *dico.*—*As soon as I was sent for.*] Μεταπεμφθεις. 5,22. 11:13. 24:24,26. 25:3.—*Num.* 23:7. *Sept.*—*That are commanded.* (33) Τα προστεταγμενα. 48. *Matt.* 1:24. 8:4. 21:6. *Mark* 1:44. *Luke* 5:14.

V. 34, 35. The circumstances of this transaction so impressed the apostle's mind, that he opened his discourse by allowing, that he had been erroneously prejudiced, in favour of the Jews, and against the Gentiles: for he was now convinced, that "God was no respecter of persons."—"To respect persons," is entirely different from *discriminating characters*, or *conferring unmerited favours on one man, and not on another.* A judge *respects persons*, if he condemns one and acquits another, or decides in favour of the injurious party, from partiality to his friend, or to one of his own nation, sect, or party: (*Marg. Ref.* y. *Notes*, *Deut.* 10:17. *Matt.* 22:15—22, *v.* 16.) yet in private life, he may send a present to what friend he pleases, or dispense his alms to what poor persons he chooses, without giving others a ground for charging him with "*respect of persons.*" (*Note*, *Matt.* 20:1—16, *v.* 15.) If God had accepted a man's worship because he was a Jew, and rejected that of another man, of exactly the same dispositions and character, because he was a Gentile; there would have been some reason to assert that he was "a respecter of persons:" but if he had favoured a proud, wicked, or hypocritical Jew, merely on account of his circumcision, or relation to Abraham; and rejected a humble, pious, believing, sincere worshipper, because of his uncircumcision, or his Gentile extraction; there would have been an evident ground for the charge. Yet the Jews in general carried their ideas of God's special favour to their nation, so far as fully to involve these consequences. It does not however follow that God will accept from any man that service, which is destitute of *spiritual* good; or that any man will do what is *spiritually* good, without 'regenerating grace;' or that God is bound in justice to give his special grace to an unconverted man, because of his external decency of character, or formal services; or that he may not confer this unmerited favour on any one, as he sees good, *without* "respecting persons;" or that the fruits of grace can claim, or meet acceptance, on any other ground, than that of the covenant of mercy, through the righteousness and atonement of our divine Surety. In short, where the essence of true religion is found, God graciously accepts it without regarding names, forms, or sects. So that, "in every nation, he that feareth God and worketh righteousness is accepted of him:" for this, when genuine, comprises the substance of true religion, and constitutes the evidence, though not the meritorious cause, of a man's acceptance; and, whatever may yet be wanting in his explicit knowledge and faith, will in due time be communicated. (*Marg. Ref.* z, a. *Notes*, *Job* 34:16—19. *Gal.* 2:6—10. 1 *Pet.* 1:17—22.)—'I think this text proves that God would sooner send an angel to direct pious and upright persons to the knowledge of the gospel, than suffer them to perish by ignorance of it. But so far from intimating that such persons may be found among those that reject Christianity, ... it determines nothing as to their existence in every nation.' *Doddridge.* (*Notes*, *Rom.* 2:7—16.) Does universal history, ancient and modern, bring to our knowledge one person who, without revelation, in some way or degree, was a humble penitent, a spiritual worshipper of God, a conscientious worker of righteousness, in his habitual conduct; in one word a Cornelius? If it do not, all advanced from this passage about virtuous heathens is wholly foreign to the purpose. Their virtue was not and is not good 'before God.'

I perceive. (34) Καταλαμβανομαι. 4:13. *John* 1:5. *Eph.* 3:18. *Phil.* 3:12,13.—*Respecter of persons.*] Προσωποληπτης. Here only.—Προσωπολημψια, *Rom.* 2:11. *Eph.* 6:9. *Col.* 3:25. *Jam.* 2:1. Ex προσωπον, *persona, facies*, et λαμβανω, *accipio.*—*Accepted.* (35) Δεκτος. *Luke* 4:19,24. 2 *Cor.* 6:2. *Phil.* 4:18.

V. 36—43. The apostle next proceeded to state the substance of the instruction which he was sent to communicate. This indeed would scarcely have been necessary, if Cornelius had been so "accepted" for his good works, as not to need the righteousness and atonement of Christ; or if, as numbers argue, every man might be saved by his own religion, if sincere in it. But his prayers for instruction, being accompanied by obedience and good fruits, according to his present light, were accepted, and in consequence, the only way of salvation was made known unto him, and his heart was prepared to welcome it. (*Notes*, 1,2. 11:4—18.)—Peter, in calling the attention of the company to his subject, observed that they had doubtless known something about the preaching of "Jesus of Nazareth," and the reports which had been cir-

[x]through his name, [y]whosoever believeth in him shall receive remission of sins. [*Practical Observations.*]

44 ¶ While Peter yet spake these words, [z]the Holy Ghost fell on all them which heard the word.

45 And [a]they of the circumcision which believed, were astonished, as many as came with Peter, because that on [b]the Gentiles also was poured out the gift of the Holy Ghost.

46 For they heard them [c]speak with tongues, and magnify God. Then answered Peter,

47 Can [d]any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

48 And [e]he commanded them to be baptized [f]in the name of the Lord. [g]Then prayed they him to tarry certain days.

x 9:16. 4:10—12. John 20:31. Rom. 5:1. 6:23. Heb. 13:20. y 13:38,39. 15:9. 26: 18. Mark 16:16. John 5:24. Rom. 8:1,34. 10:11. Gal. 3:22. Eph. 1:7. Col. 1:14. z 2:2—4. 4:31. 8:15—17. 11:15. 19:6. a 23. 11:3,15—18. Gal. 3:13,14. b Gal. 2:15. Eph. 2:11,12. 3:5—8. Col. 2:13,14. c 2:4,11. 19:6. 1 Cor. 14:20—25. d 8: 36. 11:15—17. 15:8,9. Gen. 17:24—26. Rom. 4:11,12. 10:12. e John 4:2. 1 Cor 1:13—17. Gal. 3:27. f 2:38. 8:16. g 16:15. John 4:40.

culated concerning him; though their information had been imperfect and unfavourable. Now these reports, properly understood, contained that very instruction which God had sent him to deliver; even the word, which he had some time before sent to the Jews, preaching reconciliation to himself, and peace with each other, by this Jesus, who was the promised Messiah; the anointed Saviour and King of Israel; yea, "the Lord of all" men, whether Jews or Gentiles; of all creatures whether men or angels, and of all worlds, even of all things in heaven, earth, and hell; both in respect of his divine nature, as the incarnate Son of God, and as the Mediator between God and man, the Lawgiver, Governor, and Judge of all: for so the words, "this Person is Lord of all," evidently mean. (*Marg. Ref.* e. *Notes*, *Matt.* 28:18. *Rom.* 14:7—12. 1 *Cor.* 15:45—49. *Eph.* 1:15—23. 2:14—22. *Phil.* 2:9—11. 1 *Pet.* 3:21,22.) The apostle declared, that he came to confirm that doctrine which they knew had been published throughout all Judea; though it was first more statedly preached in Galilee, after John had prepared the way for it by his ministry and baptism. This doctrine implied, that God had "anointed Jesus with the Holy Spirit," in an evident manner, at his baptism, when he had declared him to be his "beloved Son in whom he was well pleased;" (*Marg. Ref.* f—i. *Note*, *Matt.* 3:16,17.) and had endued him, as Man, with that divine power, which he exercised "in going about doing good," and performing all kinds of miraculous cures; especially delivering those who were oppressed by evil spirits, as an emblem of his rescuing sinners from the yoke and service of Satan: for God was evidently with him, as appeared by the authority and beneficence of his miracles. (*Marg. Ref.* k—m. *Notes*, *Luke* 4:16—19. *John* 3:1,2. 5:31 —38.) To this, Peter and the other apostles were appointed to bear witness; as they had been his constant attendants, and the spectators of these interesting scenes: till at length, the Jewish rulers, hating the holy doctrine, and envying the reputation of Jesus, had seized him, and condemned him to death as a deceiver; and had procured the execution of their sentence from Pilate: so that he had been most cruelly and ignominiously crucified as a malefactor. (*Marg. Ref.* n, o. *Notes*, 2:22—24. 3:12—16. 4:5—12.) But, though it had pleased God, for most wise and gracious purposes, to permit their malice to proceed thus far; he had yet raised him from the dead, and "shown him openly" after his resurrection: not indeed to all the people, whose conduct had rendered them unworthy of such a favour; neither would that method have been so convincing and satisfactory to all those, in every age and nation, who were concerned in this event; (*Note*, *John* 20:24—29, *latter part*;) but to a competent number of witnesses, whom he had before chosen for that purpose; even to the twelve apostles, and many others, who had seen, conversed, eaten, and drunk with him, after he arose from the dead. (*Marg. Ref.* p—r. *Notes*, *Luke* 24:36—43. *John* 21:1—14.) He had also commanded them to preach these things to mankind: and to assure them, that he, who was then proposed to them as a Saviour, was ordained by God, to be the Judge of those who should at the last day be found living on earth, and of the innumerable multitudes which would then be raised from the dead. (*Marg. Ref.* s, t. *Note*, 17:30,31.)—These things indeed were no other than what had been predicted in the Scriptures, with which Cornelius and his friends were become in some measure acquainted: and in due time they would see that the several particulars relating to the person, character, miracles, doctrine, life, death, resurrection, and ascension of Jesus, were an exact accomplishment of ancient prophecies; and that all the prophets, in one way or other, bore witness to him, and directed mankind to expect acceptance through his righteousness and sacrifice: so that whosoever of any nation or description believed in him, should receive a free and complete remission of all his sins. (*Marg. Ref.* u—v. *Notes*, 3:24—26. *Luke* 24:25—31,44—49. *John* 5:39—44. *Rev.* 19:9,10.) This should be considered as only an abstract of Peter's discourse; and as he was interrupted in it by the descent of the Holy Spirit, we need not wonder, that various points of Christian doctrine are not explicitly stated in it; for they were left to be communicated afterwards, and by degrees. (*Notes*, 7:1—8,51—53. *Matt.* 28:19,20, *v.* 20.)

Preaching peace. (36) Ευαγγελιζομενος ειρηνην. *Rom.* 10: 15. *Eph.* 2:17 —*Is.* 52:7. *Sept.*—*He is Lord of all.*] Ουτος εστι παντων Κυριος. *Rom.* 10:12. *Phil.* 2:11.—*Doing good.* (38) Ευεργετων. Here only. Ευεργεσια. See on 4:9. Ευεργετης. See on *Luke* 22:25.—*That were oppressed.*] Τους καταδυναστευομενους. *Jam.* 2:6. Not elsewhere N. T.—*Ex.* 1:13. *Sept.* Ex κατα et δυναστευω, *princeps sum.* Δυναστης. See on *Luke* 1:52.—*Whom they slew.* (39) Ανειλον κρεμασαντες. See on 5:30.—*Showed him openly.* (40) Εδωκεν αυτον εμφανη γενεσθαι. Εμφανης, *Rom.* 10:20. Not elsewhere.—*Chosen before.* (41) Τοις προκεχειροτονημενοις. Here only. Εκ προ et χειροτονεω, 14:23. 2 *Cor.* 8:19.—Εκ χειρ, *manus*, et τεινω, *extendo.* Our Lord "called whom he would ... and he ordained twelve." (*Mark* 3:13,14.) Thus they were "chosen of God:" for says Jesus "I and the Father are One."—*To testify.* (42) Διαμαρτυρασθαι. 8:25. 20:21,23,24. See on 2:40. *Which was ordained.*] Ο ωρισμενος. See on 2:23.

V. 44—48. (*Note*, 11:4—17.) It does not appear that the descent of the Holy Spirit, on this occasion, was accompanied by the same circumstances as on the day of Pentecost: but the effects were evident, and similar to those which were then produced. (*Notes*, 2:2—4.) The Gentile converts were immediately enabled to speak in languages which they had not previously learned; and to magnify God, and celebrate, with adoring gratitude, the glory displayed in the work of redemption. (*Marg. Ref.* z—c.) As they were thus undeniably baptized with the Holy Spirit, poured out upon them; not only by his illuminating, sanctifying, and comforting influences, but by his miraculous gifts also; Peter justly concluded, that it would be unreasonable to refuse them the baptism of water: and when none of his companions could say any thing against it, he ordered them to be baptized, by some of those who attended him. (*Marg. Ref.* d—f. *Notes*, 1:4—8. *Matt.* 3:11,12.)—*Forbid water*, &c. (47) 'These words contain a plain and convincing demonstration of the falsehood of the Quaker's doctrine, that water-baptism is unnecessary to them who have received the inward baptism of the Spirit: since the apostle here not only declares, that water-baptism ought therefore to be administered to these persons, because they had already been baptized with the Holy Ghost; but also commands them to be baptized on that account.' *Whithy*—It was not necessary for the sacred historian, on such occasions, to repeat the *appointed form* of Christian baptism; and therefore the special confession of Jesus, as the Messiah, the Son of God, is alone noticed. But there seems no ground to doubt, that the form also was adhered to. Some learned men *conjecture*, that when Jews, who had before believed in the Father and in the Holy Spirit, were baptized, it was only in the name of the Son: but that the Gentile converts were baptized "into the name of the Father, the Son, and the Holy Spirit." This, however, is merely *conjecture*, and very improbable: for not the least trace of it is found in Scripture; nor any difference marked, between the *form* of baptizing Jewish and Gentile converts. It is rather taken for granted, that the apostles and primitive teachers, adhered to the instruction of their Lord just before his ascension; and it was therefore needless to mention that circumstance in the narrative. (*Note*, *Matt.* 28:19,20, *v.* 19. —It is not said that the brethren who accompanied Peter were pastors; but it is probable, that some of them were. There had been Christians at Joppa for a considerable time: and either those who first collected a church in that city, appointed pastors; or Peter, when he went thither, "set in order this which was wanting." (*Note*, *Tit.* 1:5—9.) Now it is most natural to suppose, that on so interesting an occasion, Peter would take with him, as witnesses, some of the pastors of the church, and not exclusively private Christians. Ananias is not said to have been a minister, or pastor; yet it can scarcely be doubted that he was.—The apostle, however, seems to have devolved the service of baptizing the Gentile converts on his attendants; perhaps for the same reasons which the apostle Paul assigned, on an occasion in some respects similar. (*Notes*, *John* 4:1—4. 1 *Cor.* 1:10—19.)—*To tarry*, &c. (48) It cannot be supposed, but that Peter lived with these converted Gentiles, according to their usual habits, as to eating, and other things of that nature, after all which had preceded his going among them, without any special regard to the ceremonial law. This may be of use, if recollected, in forming our judgment on some other portions of this history. (*Notes*, 21:17—26. 1 *Cor.* 9:19—23. *Gal.* 2: 11—16. 4:12—16.)

Fell upon. (44) Επεπεσε. 10. 8:16. 11:15. *Mark* 3:10. Εκκεχυται. 45. Thus they were "baptized with the Holy Ghost." 11:16.—*Magnify.* (46) Μεγαλυνοντων. See on *Luke* 1:46.

PRACTICAL OBSERVATIONS.

V. 1—8. Pure and undefiled religion is sometimes found, where it might least have been expected: (*P. O. Matt.* 8:5 —13.) and "the vessels of mercy" are often brought acquainted with God, by means of which at the time they know not the consequence, and which perhaps thwart their inclinations, and disappoint their schemes of future life.—"The saving grace of God teaches" men to "worship him

CHAPTER XI.

Peter is blamed by those of the circumcision, for going among the Gentiles, 1—3. He satisfies them, by relating the whole transaction; and they "glorify God, who had given to the Gentiles repentance unto life," 4—18. The gospel having spread to Phœnice, Cyprus, and Antioch, 19—21; Barnabas is sent to Antioch, who rejoices over the converts, and exhorts them to persevere, 22—24. He goes to fetch Saul from Tarsus, and many are instructed at Antioch, where the disciples are first called Christians, 25, 26. Agabus foretells a famine; and the disciples at Antioch send relief to their brethren in Judea, by Barnabas and Saul, 27—30.

AND [a]the apostles and brethren that were in Judea heard that [b]the Gentiles had also received the word of God.

2 And when Peter was come up to Jerusalem, [c]they that were of the circumcision contended with him,

3 Saying, [d]Thou wentest in to men uncircumcised, and didst eat with them.

4 But Peter [e]rehearsed *the matter* from the beginning, and expounded *it* by order unto them, saying,

5 I [f]was in the city of Joppa praying: and [g]in a trance I saw a vision, A certain vessel

[a] 8:14,15. Gal. 1:17—22. [b] 10:34—38. 14:27. 15:3. Gen. 49:10. Ps. 22:27. 96:1—10. Is. 11:10. 42:15. 55:1,2. 42:1,6. 49:6. 52:10. 60:3. 62:2. Jer. 16:19. Hos. 2:23. Am. 9:11,12. Mic. 5:7. Zeph. 2:11. 3:9. Zech. 2:11. 8:20—23. Mal. 1:11. Matt. 8:11. Mark 16:5. Luke 2:32. Rom. 15:7—12. [c] 10:45. 15:1,5. 21:20—23. Gal. 2:12—14. [d] 10:23,28,48. Luke 15:2. 1 Cor. 5:11. 2 John 10. [e] 14:27. Josh. 22:21—31. Prov. 15:1. Luke 1:3. [f] *See on* 10:9—18. [g] 22:17. 2 Cor. 12:1—3.

with reverence and godly fear," to serve him conscientiously, to unite justice and charity, and to pray with constancy and perseverance. It leads men to order their households in the fear of God; and commonly they become instrumental to the good of those around them. (*P. O. Gen.* 18:16—22. *Josh.* 24:14—33.) This Roman soldier was more like "a son of Abraham," even before he became a Christian, than most of that patriarch's lineal descendants were; and doubtless he will rise up in judgment against numbers of nominal Christians, and even professors of evangelical truth. Yet all this diligence, liberality, equity, piety, and self-denial, could not have saved him, without the atonement of Christ: even *he* must be accepted, and admitted into heaven, in the same way with Saul the persecutor, with the converted jailor, and the thief upon the cross; "that no flesh should glory in the presence of God." What then will become of those who, without one tenth of the external appearance of his piety and charity, presume that they shall go to heaven on the score of their good works, and reject the way of salvation by faith in Jesus Christ? But where these things are genuine, they are always attended with a humble, teachable, and inquiring disposition: and those who practise what they know, without being proud of it, or trusting to it, and who at the same time wait upon God for further teaching, by faith and prayer, shall never perish for want of instruction. (*Note, John* 7:14—17.) Should the Lord create such a disposition in the heart of an inhabitant of China, Japan, or the unexplored parts of Africa; he would sooner send an angel from heaven, or a minister from the uttermost part of the earth, to show him the way of salvation, than leave him destitute of that knowledge, for which he longs and prays without ceasing. The alms and supplications of such persons spring from right principles and motives, and go "up as a memorial before God;" not to merit his favour, but to plead with him to fulfil his gracious promises.—The sublime subjects, which pertain to redemption through the blood of the Son of God, seem more proper for the tongues of angels to proclaim, than for us poor worms of the earth. Doubtless, in many respects, they could preach them unspeakably better: yet our humiliating and thankful experience may balance something on the other side. In that case, however, it would not be so evident, that "the excellency of the power," which makes the word successful, is wholly "of God;" nor would their presence and language be so suited to man's weakness, or so conducive to his comfort.—The Lord knows where, and about what, his servants are employed; and when he has further work for them, he will surely by one means or other show it to them.—Implicit obedience tends to increasing light and comfort: and pious servants or attendants are a great blessing, which we should seek from God, use proper means to obtain, and express a proper value for when they are granted to us.

V. 9—23. The thoughts and ways of the Lord are far above our's: the best of men are seldom entirely free from some remaining prejudices; even those, who were infallibly guided by the Holy Spirit, to declare the doctrine of Christ to mankind, were gradually let into the secret designs of God, and delivered from their mistakes and prejudices, as it became needful. How absurdly then do they act, who aim and expect to put the new convert, at once, into full possession of that whole system, which perhaps they themselves have been learning for years!—The Lord may command his servants, without assigning his reasons: but he generally satisfies them, about the propriety of those services to which he calls them; and their constancy and fervency in prayer very much conduce to it. (*Note, John* 15:12—16.)—When pious persons conscientiously deny themselves, in obedience to what they deem the command of God, without self-righteousness or spiritual pride; their conduct may evidence their sincerity, and exhibit to others a very useful example; even should it appear that they were mistaken in their scruples: and in this view, the apostle's readiness to endure hunger rather than eat forbidden food, and his scrupulous exactness in this respect, during his whole past life, convey to us important and humiliating instructions. (*Notes, Dan.* 1:8—16. *P. O.* 8—20.)—The company of those who are collected together into the church of God, and secured by the covenant of grace, are previously of very different characters and dispositions; yet all alike estranged from God and holiness. But when they are truly converted, they become all of "one mind and judgment," in the grand concerns of religion: they have the same faith, hope, and love, and the same motives and distinguishing principles; and their several natural dispositions, being corrected, regulated, and moderated by sanctifying grace, render them more qualified in different ways to serve the common cause of the gospel. (*P. O. Is.* 11:1—9.) Let us then learn "not to call those common" whom God has cleansed, or to despise those whom he has received; and not to neglect or despair of those whom he may yet call to the knowledge of himself.—If we diligently endeavour to discover the meaning of his word; the dispensations of his providence, and our own experience, will often throw light upon it; and, without any immediate revelation, we shall be directed and encouraged to proceed in the path of duty, "nothing doubting." But how strong must prejudice be, when so many divine monitions were requisite, to induce an apostle to attend on a man of fair character and good report, who by the warning of an angel had sent for him, that he might receive the instructions of life from his lips!

V. 24—43. Those who love the truth will desire to bring their friends, and especially their relations, acquainted with it, and will diligently use their influence with them for that purpose.—While numbers despise the servants of God, some will honour them in an improper manner: and it becomes them decidedly to refuse undue and excessive respect; for humility and modesty are the peculiar ornaments of piety.—Alas! how seldom are we called to speak to auditories, however small, in which it may be said, that "they are all present in the sight of God, to hear all things that are commanded us of God!"—Whatever men may assert or object, it will be found "that God is no respecter of persons:" and if any do not see the consistency of this with evangelical truth, or the sovereignty of his dispensations; let them learn to admit, that it is wholly owing to their narrow capacities, and the proud and carnal self-love of their own hearts. For God does not limit his conduct by the rules, or according to the systems of bigoted or prejudiced persons: he gives grace to whom he pleases, and as he sees best; and the fruits of that grace always meet with his acceptance, through the mercy of the covenant, and the merits of the great Mediator. When he begins, he will carry on his work: and by whatever way he leads sinners to heaven, they will be prepared to join the chorus of the redeemed, in singing "salvation to God and the Lamb." That preventing grace, which leads men to fervent prayer and conscientious obedience, is not given to supersede the gospel, but to render men willing to embrace it. The minister of Christ must therefore declare to sinners of every character, that word which God has sent to men, "preaching peace by Jesus Christ," "the Prince of peace" and "the Lord of all;" by whom alone they can be saved, and to whom they must at length submit, in one way or other. Many serious inquirers hear reports of this doctrine; but these come to them, so distorted and misrepresented, that they are for a long time set against it: and they are astonished, when, in answer to their prayers, the Lord leads them to hear and receive his truth, from the very persons against whom they have been so greatly prejudiced; and when they find their doctrine so different in its nature and tendency from what they supposed, and so exactly suited to their wants and desires.—While we consider the effects of our Redeemer's immeasurable unction by the Holy Spirit; let us endeavour to copy his example, being unwearied in doing good, and in promoting the deliverance of our fellow-sinners from the oppression of Satan, by all the means which we can devise: thus it will appear that "God is with us," whatever men may say of us or do to us.—Receiving the testimony of apostles and prophets to the efficacy of his sacrifice, and the free remission of our sins through faith in his name: let us daily prepare to meet him, as the constituted Judge of the living and of the dead; and "be diligent to be found of him in peace without spot and blameless." (*Note, 2 Pet.* 3:14—16. *P. O.* 14—18.)

V. 44—48. When we endeavour to mix faith with the word of God, and to yield obedience to it; we may expect to be more fully illuminated, sanctified, and comforted, by the gift of the Holy Spirit: that, through "the love of God" being "shed abroad in our hearts," we may use our tongues to celebrate his praises. This inward baptism of the Spirit is especially to be valued; yet outward ordinances should not be neglected: and those who conclude that they have no occasion for the external signs, because they have received the internal grace of the covenant, speak and act in a very unscriptural manner, and give reason for suspecting that they deceive themselves: yet if we have both the outward sign

descending, as it had been a great sheet, let down [g]from heaven by four corners; [h]and it came even to me:

6 Upon the which when I had [i]fastened mine eyes I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

7 And I heard a voice saying unto me, Arise, Peter; slay, and eat.

8 But I said, Not so, Lord: for nothing [k]common or [l]unclean hath at any time entered into my mouth.

9 But the voice answered me again from heaven, [m]What God hath cleansed, *that* call not thou common.

10 And this was done [n]three times: and all were drawn up again into heaven.

11 And, behold, [o]immediately there were three men already come unto the house where I was, sent from Cesarea unto me.

12 And [p]the Spirit bade me go with them, [q]nothing doubting. Moreover, [r]these six brethren accompanied me, and we entered into the man's house:

13 And [s]he showed us how he had seen an angel in his house, which stood and said unto him, Send men [t]to Joppa, and call for Simon whose surname is Peter;

14 Who shall tell thee [u]words, whereby thou and [x]all thy house shall be saved.

15 And [y]as I began to speak, [z]the Holy Ghost fell on them, [a]as on us at the beginning.

16 Then [b]remembered I the word of the Lord, [c]how that he said, John indeed baptized with water; [d]but ye shall be baptized with the Holy Ghost.

17 Forasmuch then [e]as God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ, [f]what was I, that I could withstand God?

18 When they heard these things, [g]they held their peace, [h]and glorified God, saying, Then [i]hath God also to the Gentiles [k]granted repentance unto life. [*Practical Observations.*]

19 ¶ Now [l]they which were scattered abroad upon the persecution that arose about Stephen, travelled as far as [m]Phenice, and [n]Cyprus, and [o]Antioch, preaching the word [p]to none but unto the Jews only.

20 And some of them were men of Cyprus and

h Jer. 1:11—14. Ez. 2:9. Am. 7:4—7. 8:2. i 3:4. Luke 4:20. k Mark 7:2. Rom. 14:14. *marg.* l Lev. 10:10. 11:47. Ezra 9:11,12. Hos. 9:3. Rom. 14:14. 1 Cor. 7:14. m 10:28,34,35. 15:9. 1 Tim. 4:5. Heb. 9:13,14. n Num. 24:10. John 13:38. 21:17. 2 Cor. 12:8. o 9:10—12. 10:17,18. Ex. 4:14,27. p 8:29. 10:19,20. 13:2,4. 15:7. 16:6,7. John 16:13. 2 Thes. 2:2. Rev. 22:17. q Matt. 1:20. r 10:23,45. s 10:3—6,22,30—32. 12:11. Heb. 1:14. t 9:43. u 10:6,22,32,33,43. 16:31. Mark 16:16. John 6:63,68. 12:50. 20:31. Rom. 1:16,17. 10:9,10. 1 John 5:9—13. x 2:39. 16:15,31. Gen. 17:7. 18:19. Ps. 103:17. 112:2. 115:13,14. Prov. 20:7. Is. 61:8,9. Jer. 32:39. Luke 19:10. y 10:34—44. z 10:45,46. 19:6 a 2:2—12. 4:31. b 20:35. Luke 24:8. John 14:26. 16:4. 2 Pet. 3:1 c 1:5. 19:2—4. Matt. 3:11. Mark 1:8. Luke 3:16. John 1:33. d Prov. 1:23. Is. 44:3—5. Ez. 36:25. Joel 2:28. 3:18. 1 Cor. 12:13. Tit. 3:5,6. e 15 15:8,9. Matt. 20:14,15. Rom. 9:15,16,23,24. 11:34—36. f 10:47. Job 9:12—14. 33:13. 40:2.8.9. Dan. 4:35. Rom. 9:20. g Lev. 10:19,20. Josh. 22:30. h 15:3. 21:20. Is. 60:21. 61:3. 2 Cor. 3:18. Gal. 1:24. i *See on* 1. 13:47,48. 14:27. 22:21,22. Rom. 3:29,30. 9:30. 10:12,13. 15:8—16. Gal. 3:26,27. Eph. 2:11—18. 3:5—8. k 3:19,26. 5:31. 20:21. 26:17—23. *Jer.* 31:18—20. Ez. 36:26. Zech. 12:10. 2 Cor. 7:10. 2 Tim. 2:25,26. Jam. 1:16,17. 18:1—4. n 15:3. 21:2. n 4:36. 13:4. 15:39. 21:16. o 26. 15:22,35. p 8:26. 13:46. John 7:35.

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and the inward and spiritual grace,' it is not of much importance, in what order we have received them. Those who have learned and experienced the things of God, will desire the further company of his ministers, to build them up in their most holy faith.—But surely, we sinners of the Gentiles should read this chapter with peculiar gratitude and admiring praise: thus the partition-wall was broken down, the law of ordinances that was against us was abolished, the door of mercy was opened to us; that we might become fellow-heirs with the ancient people of God, in all the blessings of his covenant and salvation. (*Notes*, and *P. O. Eph.* 2:11—22.) May the Lord speedily recall the Jews into the church, and bring in "the fulness of the Gentiles;" that "his name may be hallowed," his kingdom established, and "his will done," throughout the whole earth, as it is by all the angels and saints in heaven!

NOTES.—CHAP. XI. V. 1—3. The dissatisfaction of the believers, who "were of the circumcision," when they heard of Cornelius's conversion, and Peter's conduct respecting him, emphatically illustrates the degree in which the Jews were prejudiced against the Gentiles, even when they appeared to worship God alone, and were exemplary in their general conduct; unless they were circumcised, and became obedient to the Mosaic law. If the believers from among the Jews, were so alarmed and offended at Peter, for eating, on such an occasion, with persons of so good a report as Cornelius and his friends; what must have have been the thoughts of the Jews in general, concerning the state of the idolatrous and licentious Gentiles? (*Note*, 10:34,35.)—It is not said that "the apostles contended" with Peter on this account: yet, if the general opinion had not been unfavourable to his conduct, none would have publicly called him to an account, or have warmly contested the point with him.—This fact is likewise an unanswerable proof, that the primitive church had no idea of Peter's supremacy and infallibility: indeed, the persons concerned by no means rendered due respect to his apostolical authority.

Contended. (2) Διεκρινοντο. 12. See on 10:20—*Uncircumcised.* (3) Ακροβυστιαν εχοντας. *Rom.* 3:30. 4:9—11. 1 *Cor.* 7:18. *Gal.* 2:7. 5:6. *Col.* 3:11. Ex ακρος, *extremus*, *et* βυω, *vel* βυζω, *tego.*

V. 4—17. Peter, when thus called upon, pleaded no exemptions; but with a becoming candour and frankness, stated the whole transaction to his brethren, and thus vindicated what he had done, beyond all possibility of objection. (*Marg. Ref. Notes*, 10:9—48.)—*Not so*, &c. (8) It has been argued from this, that only unclean animals were seen in this vision: but that is not determined in the text; and the apostle's objection may have been made against the *general* proposal to him, of slaying and eating whatever animal he chose. (*Note*, 10:9—16, *v.* 14.)—*Thou*, &c. (14) This is far more full and explicit than the narrative in the preceding chapter: Cornelius must himself be saved, not by his prayers and alms, his piety and equity and charity; but by the words which Peter would speak to him, and by faith in those words; and thus also salvation would come to his family. (*Notes*, 2:37—40. 16:13—15,29—34. *Gen.* 17:7,8. *Jer.* 32:39—41. *Luke* 19:1—10. 1 *Cor.* 7:10—14.)—*Baptized*, &c. (16) *Notes*, 1:4—9. *Matt.* 3:11,12.—*Did unto us.* (17) The Spirit was poured out on Cornelius and his friends immediately, without imposition of hands, and even previously to baptism, or a direct confession of faith in Jesus; and this, following all the preceding declarations of the will and purpose of God, removed all doubt as to Peter's conduct respecting them.

Were drawn up. (10) Ανεσπασθη. *Luke* 14:5. Not elsewhere.—*All thy house.* (14) Πας ὁ οικος σου.—See on 10:12.—*The like gift.* (17) Την ισην δωρεαν—ισος, *æqualis*, *par. John* 5:18. *Phil.* 2:6. Δωρεαν. See on *John* 4:10.—*Withstand.*] Κωλυσαι. 8:36. 10:47. 16:6. 24:23. *Mark* 9:38,39.—"Forbid God"

V. 18. The clear discovery of the express purpose of God, which appeared in all the circumstances of the transaction, overpowered the prejudices of the objectors; and they could not but admire and adore his grace, which had opened a way even to the Gentiles to obtain eternal life, when they repented, and forsook idolatry and wickedness, and "turned to God" and his worship and service; and which had given to some of them "repentance unto life." (*Marg. Ref. Notes*, 10:24—26. 15:7—11.)—It may hence be inferred, that even the disciples did not before consider the professed repentance of a Gentile, however attended with "works meet for repentance," to be acceptable with God, unless it led him unreservedly to embrace the religion of the Jews. This proves, that many things, which learned men have stated concerning the proselytes of the gate, and their privileges, rather show what ought to have been the case, than what it really was.—Dr. Whitby has here a long note, to evince, that the language of this verse and of similar passages, which state, that repentance and faith are the gift of God, does not imply that they are not *conditional*, and that they give encouragement to those alone who perform the *conditions*; in which important truths are contained, but blended, as it appears to me, with much error.—That repentance and faith, and every kind of obedience, are the duties of every man; that means should be used, by such as desire to perform these duties; and that none receive the gift and grant of God, who live and die in the neglect of the appointed means of grace; are propositions not in the least to be contested. But this learned divine and many others, seem to forget, that "the heart of stone," "the uncircumcised heart," "the carnal mind which is enmity against God," effectually prevents every man from doing these duties, or properly using those means, or even heartily *desiring* spiritual blessings, till it be removed by regeneration. (*Notes*, 7:51—53. *Deut.* 30:1—10. *Jer.* 4:3,4. *Ez.* 11:19—20. 36:25—27. *Rom.* 8:5—9. *Eph.* 2:4—10. *Phil.* 2:12,13.) Hence it is "God, who worketh in us *to will*," as well as to do. 'We have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us when we have that good will.' *Art.* x.—'They blessed God, . . . that he had afforded the same mercy to the Gentiles, as to the Jews, that if they will return and amend, and receive Christ, they shall be saved; and that he had given him the grace to do so.' *Hammond.*—'He has not only made them the overtures of it; but has graciously wrought it in some of their hearts.' *Doddridge.*—The inseparable connexion of repentance and eternal life should not pass unnoticed, in this place. (*Marg. Ref. Notes*, 3:19—21. 5:29—31. 2 *Cor.* 7:9—11. 2 *Tim.* 2:23—26. *Heb.* 6:4—6.)

[q]Cyrene, which, when they were come to Antioch, spake [u] to [r]the Grecians, [s]preaching the Lord Jesus.

21 And [t]the hand of the Lord was with them: [u]and a great number believed, and [x]turned unto the Lord.

22 ¶ Then [y]tidings of these things came unto the ears of the church which was in Jerusalem; [z]and they sent forth Barnabas, that he should go as far as Antioch:

23 Who, when he came, and had [a]seen the grace of God, was glad, [b]and exhorted them all, that with [c]purpose of heart they would [d]cleave unto the Lord.

24 For [e]he was a good man, and [f]full of the Holy Ghost, and of faith: [g]and much people was added unto unto the Lord. [A. D 43.]

25 Then departed Barnabas [h]to Tarsus, for to seek Saul:

26 And when [i]he had found him, he brought him unto Antioch. And it came to pass, [j]that a whole year they assembled themselves [k]with the church, and taught much people. And the disciples [l]were called Christians first in Antioch.

27 ¶ And in these days came [l]prophets from Jerusalem unto Antioch.

28 And there stood up one of them, named [m]Agabus, and signified by the Spirit, that there

q 2:10. 6:9. 13:1. Matt. 27:32. r 6:1. 9:29. s 8:5,35. 9:20. 17:18. 1 Cor. 1:23, 24. 2:2. Eph. 3:8. t 2 Chr. 30:12. Ezra 7:9. 8:18. Neh. 2:8,18. Is. 53:1. 59:1. Luke 1:66. u 24. 2:47. 4:4. 5:14. 6:7. 1 Cor. 3:6,7. 1 Thes. 1:5. x 9:35. 26:18 —20. 1 Thes. 1:9,10. y 1. 8:14. 15:2. 1 Thes. 3:6. z 4:36,37. 9:27. 13:1—3. 15:22,35—39. a Mark 2:5. Col. 1:6. 1 Thes. 1:3,4. 2 Tim. 1:4,5. 2 Pet. 1:4—9. b 13:43. 14:22. John 8:31,32. 15:4. 1 Thes. 3:2—5. Heb. 10:19—26,32—39. 2 Pet. 3:17,18. 1 John 2:28. c Ps. 17:3. Dan. 1:8. 2 Cor. 1:17. 2 Tim. 3:10.

d Deut. 10:20. 30:20. Josh. 22:5. 23:8. Matt. 16:24. 1 Cor. 15:58. e 24:16. 2 Sam. 18:27. Ps. 37:23. 112:5. Prov. 12:2. 13:22. 14:14. Matt. 12:35. 19:17. Luke 23:50. John 7:12. Rom. 5:7. f 6:3,5,8. Rom. 15:15. g 21. 5:14. 9:31. h 9:11,30. 21:39. i 13:1,2. * Or, *in the church.* 14:23,27. 1 Cor. 4:17. 11:18. 14:23. k 26:28. Is. 65:15. 1 Cor. 12:12. Eph. 3:15. 1 Pet. 4:14. 1 John 2:27 Rev. 3:18. l 2:17. 13:1. 15:32. 21:4,9. Matt. 23:34. 1 Cor. 12:28. 14:32. Eph 4:11. m 21:10.

V. 19—21. (*Marg. Ref.* l—s.) The words here translated "preaching," do not necessarily imply a public and authoritative proclamation. (*Notes*, 8:4,32—35.) "Speaking the word to none, but unto the Jews only." "They spake unto the Grecians, declaring the glad tidings concerning the Lord Jesus." 'As in this place the Hellenists are opposed to the Jews; and as the church of Antioch was, as it were, a new Jerusalem for the Gentiles; it appears that, under this term, those were included, ... who had so far profited by their acquaintance with the dispersed Jews, that, condemning idolatry, they acknowledged God, who had spoken by Moses and the prophets, though they remained uncircumcised; of which description Cornelius was, as it is evident from the preceding history.' *Beza.*—'Instead of Ἑλληνιστας, *Hellenists*, the Alexandrian manuscript, which is favoured by the Syriac and some other ancient versions, reads Ἑλληνας, *Greeks;* which common sense would require us to adopt, even if it were not supported by the authority of any manuscript at all. For as the Hellenists were Jews, there would, on the received reading, be no opposition between the conduct of these preachers, and those mentioned in the preceding verse. Here undoubtedly we have the first account of preaching the gospel to the idolatrous Gentiles: for it is certain there is nothing in the word Ἑλληνας, to limit it to such as were worshippers of the true God. . . . As the Greeks were the most celebrated of the Gentile nations near Judea, the Jews called all the Gentiles by that general name. (*Rom.* 10:12. *Gal.* 3:28. *Col.* 3:11.)' *Doddridge.*—It would, in my mind, be far preferable to leave the point undecided, or even to adopt Beza's exposition; than to alter the text, 'without the authority of any manuscript:' for who can say, how far men may proceed in altering the Scriptures by conjectural criticisms, pleading at the same time, that 'common sense requires it?' This, however, is not here the case, for there is good ground to conclude, that *Greeks* is the genuine reading.—The distance of Antioch and Cyprus from Jerusalem renders it probable, that no worshippers of God, according to the law, except "Grecians," or Jews using the Greek and not the Hebrew or Syriac language, and reading the Greek translation of the Scriptures in their synagogues, resided in those parts: (*Note*, 6:1.) and if there were synagogues of Jews, who used the Hebrew or Syraic, no good reason can be assigned, why the word of God should be spoken to them only, and not to their brethren, who differed from them in nothing but language. It is therefore highly probable, that the persons spoken of, for a considerable time addressed none but Jews and circumcised proselytes: but that at length, the report of Cornelius's conversion having reached Antioch, which cannot be shown to have been even improbable; some of them were encouraged to preach to uncircumcised persons also: and their great success, by the immediate power of the Lord, accompanying the word, gave a divine sanction to their proceedings. Upon the whole, it is most likely, that at Antioch, and about this time, the gospel was first preached to idolatrous Gentiles.—Was not the extraordinary success of the word, and the holy effects which followed by "the hand of the Lord," as real a sanction both to the mission of the preachers and to their conduct in preaching to the Gentiles, as outward miracles would have been?—*Hand*, &c. (21) (*Marg. Ref.* t.) No miracles are mentioned, and the inward power of divine grace, teaching, inclining, and aiding the hearers to believe, seems exclusively meant.—*Believed*, &c. *Marg. Ref.* x. *Notes*, 18. 3:19—21. 14:24—28, *v.* 27. 26:16—23. 1 *Thes.* 1:9,10.

Which were scattered. (19) Οι ... διασπαρεντες. See on 8:1.—*Grecians.* (20) Ἑλληνιστας. See on 6:1.—*Turned unto the Lord.* (21) Επεστρεψεν επι τον Κυριον. See on 9:35.

V. 22. (*Marg. Ref.*) 'The apostles do not rashly condemn the extraordinary vocation, but judge of it by its effects.' *Beza.* Barnabas was sent by the apostles, as it may be supposed, to examine on the spot into the nature and effects of that success which had attended the gospel at Antioch; and to set in order such things as related to the appointment of pastors, and the administration of sacred ordinances to the new converts; perhaps to baptize them, and so "add them to the church." (24. *Note*, 8:14—17

V. 23, 24. Barnabas "saw the grace of God," in its happy effects on the conduct and spirit of these converts; and this greatly rejoiced his benevolent mind. (*Marg. Ref.* a. *Notes Mark* 2:3—12, *v.* 5. 1 *Thes.* 1:1—4, *vv.* 3,4.) But he was aware that their faith would be assaulted by manifold temptations and persecutions; and that those who had been Gentiles would be discouraged, through the prejudices of their Jewish brethren; he therefore exhorted, encouraged, and besought them, by every argument and motive which he could devise "to cleave to the Lord" Jesus, or *abide with him*, by a continued exercise of faith, a bold profession of his name, and implicit obedience to his commandments: whatever they might be called to renounce or suffer for his sake. (*Marg. Ref.* b—d. *Notes*, 14:21—23. *John* 8:30—36. 15:3—11.) For "he was a good man," a person of remarkable affection, philanthropy, and genuine candour; as well as eminent for the miraculous gifts of the Holy Spirit, and the exercise of a vigorous faith in the midst of danger and persecution. So that, through his labours and those of the other teachers, great accessions were made to the number of Christians at Antioch; and a flourishing church was planted there, from which preachers were afterwards sent forth to evangelize the nations. (*Marg. Ref.* e, f. *Notes*, 4:36,37. 13:1—3. 15:30 —41.)

With purpose. (23) Τῃ προθεσει. 27:13. *Rom.* 8:28. 9:11. *Eph.* 1:11. 3:11. 2 *Tim.* 1:9. 3:10.—*They would cleave to.*] Προσμενειν. 18:18.—*Matt.* 15:32. *Mark* 8:2. 1 *Tim.* 1:3. See on *John* 8:31.—*Were added.* (24) Προστεθη. 2:47.

V. 25, 26. As so large and encouraging a sphere of usefulness was unexpectedly open, in this great and populous city, Barnabas went from thence to Tarsus, that he might procure the assistance of Saul: (*Note*, 9:23—30.) and, having prevailed with him to accompany him, they laboured together at Antioch for a whole year, in further instructing the numerous converts, and in reducing the church to order and regularity, as well as in preaching the gospel to the unconverted inhabitants. (*Marg.* and *Marg. Ref.* i.)—Nothing is recorded of the apostle's success at Tarsus. (*Note*, *Matt.* 13: 54—58.) There were, however, churches in Cilicia. (*Note*, 15:36—41.)—*Were called Christians.* (26) "It came to pass that they" (Paul and Barnabas) "called the disciples Christians." This is indisputably the natural construction of the verse.—But the word implies that this was done by divine revelation: for it has generally this signification in the New Testament, and is rendered "warned from God" or "warned of God," even when there is no word for God in the Greek. 'The believing Jews and Gentiles, being made one church, that the name of Jew and heathen might no more continue the distance that was between them, this new name was given to them both: as some conceive according to the prophecy mentioned, *Is.* 65:15.' *Whitby.* Their enemies had hitherto called them Nazarenes, or Galileans: and if they had devised some other opprobrious name, they would, probably, have derived it from the word Jesus, rather than from Christ, or the Messiah, which they would never allow the crucified Nazarene to be. On the other hand, the disciples had called each other "brethren," "believers," and "saints," which names were not sufficiently distinguishing: but the word Christian, aptly denoted their reliance on that anointed Prince and Saviour, who was generally rejected with disdain by Jews and Gentiles: it also implied, that they were partakers of an *unction* by the Holy Spirit. Doubtless it was afterwards used as a term of reproach by their persecutors, though it was so honourable in its meaning and original. At present it is applied promiscuously to so vast and heterogeneous a multitude, that it scarcely implies either honour or reproach and those who seriously profess to believe and obey Christ are generally distinguished by other names, whether they are spoken of with respect, or in derision. (*Marg. Ref.* k. *Note*, 1 *Pet.* 4:12—16.)

It came to pass, that ... the disciples were called Christians. (26) Εγενετο αυτους ... χρηματισαι ... τους μαθητας Χριστιανους.—Χρηματισαι is infinitive active, and needs another verb to govern it, and an accusative case after it. Χρηματιζω

should be [n]a great dearth throughout all the world: which came to pass in the days of [o]Claudius Cesar.

29 Then the disciples, [p]every man according to his ability, determined [q]to send relief unto the brethren which dwelt in Judea:

30 Which also they did, and sent it [r]to the elders [s]by the hands of Barnabas and Saul.

[n] Gen. 41:30,31,38. 1 Kings 17:1—16. 2 Kings 8:1,2. [o] Luke 2:1. 3:1. [p] Exra 2 69. Neh. 5:8. 1 Cor. 16:2. 2 Cor. 8:2—4,12—14. 1 Pet. 4:9—11. [q] 2:44,45. 4.34:35. Ec. 11:1,2. Luke 12:29—33. Rom. 15:25—27. 1 Cor. 13:5. Gal. 2:10.

CHAPTER XII.

King Herod persecutes the church; kills James, the brother of John; and imprisons Peter, 1—4; who, in answer to unceasing prayer, is delivered out of prison by an angel, 5—17. Herod puts the keepers to death; and leaving Jerusalem goes to Cesarea, 18, 19. Proudly receiving the honour due to God alone, he is smitten by an angel, and dies miserably, 20—23. The word of God prospers, 24. Barnabas and Saul return to Antioch, 25.

NOW, about that time, Herod the king [t]stretched forth *his* hands [u]to vex certain of the church.

Heb. 13:5,6. [r] 14:23. 15:4,6,23. 16:4. 20:17. 1 Tim. 5:17. Tit. 1:5. Jam. 5:14. 1 Pet. 5:1. [s] 12:25. 1 Cor. 16:3,4. 2 Cor. 8:17—21. [t] Or, *began.* 4:30. 9:31. Luke 22:53. [u] Matt. 10:17,18. 24:9. John 15:20,21. 16:2.

10:22. *Matt.* 2:12,22. *Luke* 2:26. *Rom.* 7:3. *Heb.* 8:5. 11:7. 12:25. (*Notes, Is.* 62:1—5, *v.* 2. 65:13—15, *v.* 15.)—Χριστιανους. 26:28. 1 *Pet.* 4:16.

V. 27—30. These prophets were evidently endowed by the Holy Spirit with the power of foretelling future events; and were a superior order of extraordinary ministers, however the word may sometimes be used. (*Marg. Ref.* l. *Note*, 21:7—14.)—The scarcity predicted by Agabus was to extend "throughout all the world," as the Roman empire was ostentatiously called. (*Note, Luke* 2:1.) Some indeed would explain it of the land of Judea and Galilee: but the expression is incapable of that meaning: and the famine might be very general, and severely felt in the various provinces of the empire; though some places might be less straitened than others.—Eusebius saith of this famine, that it oppressed almost the whole empire; and that it was recorded by historians most averse to our religion; viz. by Suetonius, in the Life of Claudius, who saith, it happened (*ob assiduus sterilitates*) through a long barrenness. Josephus saith that it raged so much in Judea, ... that many perished for want of victuals: and Dion Cassius, that it was a very great famine.' *Whithy.* The believers at Antioch, which was a rich and trading city, were more affluent than those in Judea; who had also impoverished themselves, by selling their estates after the day of Pentecost. For these reasons, and probably because the Gentile converts wished to conciliate the affections of their Jewish brethren; they determined to make a collection, in proportion to their gain in trade, or from their estates, and to send a sum of money to relieve the poor Christians in Judea. (*Marg. Ref.* p, q. *Notes, Rom.* 15:22—29. 1 *Cor.* 16:1,2.) Barnabas and Saul were intrusted to carry these first-fruits of the faith and love of the Gentile converts to Jerusalem: and as, probably, most of the apostles were absent, preaching the gospel in other places, they delivered the money to the "elders," that they might intrust it to the deacons to be distributed. This is the first time "elders" are mentioned in the church of Christ; but we shall have more favourable opportunities of considering several questions relative to their office: (*Note*, 20:17.) without doubt they were pastors of the Christian church; and as both Peter and John call themselves *Elders*, (1 *Pet.* 5:1,2. 2 *John* 1.) it is not clear that the apostles were not included. (*Marg. Ref.* r.)

All the world. (28) Ὁλην την οικουμενην. See on *Luke* 2:1.—*According to his ability.* (29) Καθως ηυπορειτο. Here only. Ευπορια, 19:25. ex ευ, *bene*, et πορος, *lucrum.—Relief.*) Διακονιαν. 2 *Cor.* 9:12.—*The elders.* (30) Τους πρεσβυτερους. 14:23. 15:2. 20:17. *Presbyteros*, whence comes *presbyter*, and by contraction *præster:* hence the English word *priest*; which by no means signifies a *sacrificer*, (ἱερευς,) as many suppose.

PRACTICAL OBSERVATIONS.

V. 1—18. The imperfection of human nature, even in its best estate, appears, when pious persons are offended and grieved at those things which should excite in them the most lively joy and gratitude. Sometimes true believers are displeased to hear, even of the word of God being preached and received, because the peculiarities of their own church, sect, or system, have not been adhered to: and they are ready to find fault with the Lord's plan of bringing sinners to repentance, and faith in Christ, and with those who execute it; because their own plan and prejudices have been broken in upon. (*Notes, Jon.* 4:1—4. *Mark* 9:38—40. *Luke* 9:46—50, *v.* 50.) Hence it is, that the zealous servant of God may expect to be censured, on account of those very things in which his Master has peculiarly prospered him, and by those whom he most esteems and loves! We should, however, meekly bear with the infirmities of our brethren: and, instead of taking offence, or answering with warmth, we ought candidly to explain our motives, and show the nature of our proceedings, in order to satisfy and conciliate their minds.—It behooves every one to remember who and what he is: and while men are very zealous for their own regulations, they should take care, that they do not "withstand God," or prescribe other terms of admission among them, than he has appointed for admission into his church: lest they should reject and grieve those who have believed in Christ, and received the gift and the baptism of the Holy Spirit, even as they have.—Men of piety and candour, though they have been prejudiced, will be satisfied with a proper answer, and a sufficient explanation and reason: and those who love the Lord will glorify him, when they are certified that he "hath given repentance unto life," even to the most abject of their fellow-sinners. (*Notes*, and *P. O. Luke* 15:1—10,25—32.)

V. 19—30. When the Lord Jesus is preached in simplicity, and according to the Scripture; his power will attend the word to give it success: and when sinners are brought "to believe, and turn unto the Lord;" "good men," who are "full of faith and of the Holy Ghost," will discern, admire, and rejoice in the grace of God bestowed upon them; and exhort all, who profess the gospel, "to cleave to the Lord" Jesus "with purpose of heart," knowing how many efforts Satan and his servants will employ to draw them aside. Where a prospect of great usefulness appears, they will bestow pains to procure the assistance of the most able and zealous ministers, though themselves should be thus eclipsed: and while such men proceed with one heart in the work, believers will be encouraged in assembling together, in order to their edification and establishment.—We, at this day, are called by the name given to these ancient disciples: may we be anointed with the same Spirit, and walk in their steps! A Christian is a member of Christ's mystical body, a temple of the Holy Spirit, an adopted child of God, an anointed king and priest unto him, and an heir of everlasting glory. (*Note*, 1 *John* 2: 20—25.) May we be ambitious of these honours, which belong to all his saints! may we "walk worthy of this vocation, wherewith we are called!" and may 'all, who call themselves Christians, be led into the way of truth, and hold the faith, in unity of spirit, in the bond of peace, and in righteousness of life!' Such Christians will sympathize with their brethren in all their afflictions: the various dispensations of Providence will give them opportunity of showing their love, by distributing according to their ability to "the necessity of the saints:" thus God will be glorified, the harmony among believers promoted, the faith and hope of the poor encouraged, their prayers and praises excited: and fruit brought forth, which will abound to the account of those by whom it is produced. (*Note*, and *P. O.* 2 *Cor.* 9:8—15.) The wisdom of this world indeed would earnestly plead, in the prospect of a famine, the propriety of hoarding for ourselves and families against the emergency; and doubtless frugality, as distinguished from avarice, is not only prudent, but an incumbent duty: yet "the wisdom from above" will teach us, in such circumstances especially, to "lend to the LORD" by giving liberally to his needy servants, and to trust him, when the time comes, to provide for us and our's, in his own manner and measure. (*Notes*, and *P. O.* 2:41—47. *Note, Jam.* 3:17, 18.)

NOTES.—CHAP. XII. V. 1—4. This Herod, surnamed Agrippa, was grandson to Herod the Great, by Aristobulus; nephew to Herod Antipas, who slew John the Baptist; brother to Herodias his incestuous paramour; and father to king Agrippa, of whom we shall read hereafter. (*Notes*, 25:13—27. 26: *Matt.* 14:1—5.) The emperor Caligula made him tetrarch of Galilee; and Claudius afterwards made him king of Judea, because he had been serviceable to him in obtaining the empire. Judea had been before, and was again soon after, under the dominion of a Roman governor. Herod being invested with his new dignity, endeavoured by all means to ingratiate himself with the Jews: and this probably combined with his hereditary enmity to the gospel, in exciting him to persecute the church. He seems to have harassed the Christians for some time, before he attacked the apostles: but at length he seized on James, the son of Zebedee, and immediately ordered him to be beheaded. (*Marg. Ref.* a—c.) Thus was he baptized with the baptism of his Lord, as it had been predicted; (*Note, Matt.* 20:20—23, *v.* 23.) and received the crown of martyrdom before any of the other apostles. As Herod found that the Jews were much pleased with this measure, he apprehended Peter also; (*Marg. Ref.* d, e. *Notes*, 24:24—27. 25:9—11.) and probably he intended to put the other apostles to death, when he could get them into his power: but, as the passover and the feast of unleavened bread were then celebrated, he meant to defer his proceedings against Peter till these solemnities were over. (*Marg. Ref.* f—i. *Note, Matt.* 26:3—5.) He therefore committed him to sixteen soldiers, who were appointed to guard him in prison, night and day, four at a time by rotation; intending as soon as the feast was ended, to gratify the Jews by his public execution. (*Marg. Ref.* h.)—Even if Easter were observed at that time, in the Christian church, of which nothing is mentioned in the sacred records; Herod would certainly pay no regard to it: it is therefore surprising, that the venerable translators of the Bible should have used that word, instead of "the passover," in this connexion!—This Herod 'was a great zealot for the Mosaic law, dwelt much at Jerusalem, and was fond of all opportunities of obliging the Jews. ... This early execution of one of the apostles, ... would illustrate the courage of the rest in going on with their

2 And he killed [b]James, the brother of John, [c]with the sword.

3 And because [d]he saw it pleased the Jews, [e]he proceeded further to take Peter also. [f]Then were the days of unleavened bread.

4 And when he had apprehended him, [g]he put *him* in prison, [h]and delivered *him* to four quaternions of soldiers to keep him; [i]intending after Easter to bring him forth to the people.

5 Peter therefore was kept in prison; but [k]prayer was [k]made without ceasing of the church unto God for him.

6 And when Herod would have brought him forth, [l]the same night Peter was sleeping between two soldiers, [m]bound with two chains: [n]and the keepers before the door kept the prison.

7 And, behold, [o]the angel of the Lord came upon *him*, [p]and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, [q]Arise up quickly. [r]And his chains fell off from *his* hands.

8 And the angel said unto him, Gird thyself, and bind on thy sandals: and so he did. And he saith unto him, Cast thy garment about thee, and follow me.

9 And [s]he went out, and followed him; [t]and wist not that it was true which was done by the angel: but thought he saw a vision.

10 When they were past [u]the first and the second ward, they came unto the iron gate that leadeth unto the city; [x]which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the ange departed from him.

11 And when Peter [y]was come to himself, he said, Now [z]I know of a surety, [a]that the Lord hath sent his angel, [b]and hath delivered me out of the hand of Herod, and *from* [c]all the expectation of the people of the Jews.

12 And when he had considered *the thing*, [d]he came to the house of Mary the mother of [e]John, whose surname was Mark; [f]where many were gathered together praying.

13 And as Peter [g]knocked at the door of the gate, a damsel came to [h]hearken, named Rhoda.

14 And when she knew Peter's voice, [h]she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.

15 And they said unto her, [i]Thou art mad. But she constantly affirmed that it was even so. Then said they, [k]It is his angel.

16 But Peter continued knocking: and when they had opened *the door*, and saw him, they were astonished.

17 But he, [l]beckoning unto them with the hand to hold their peace, [m]declared unto them how the Lord had brought him out of the prison. And he said, Go show these things unto [n]James, and to the brethren. [o]And he departed, and went into another place. [*Practical Observations.*]

b Matt. 4:21,22. 20:23. Mark 10:35—38. c 1 Kings 19:1,10. Jer. 26:23. Heb. 11:37. d 24:27. 25:9. John 12:43. Gal. 1:10. 1 Thes. 2:4. e 2:14. 4:13. Ps. 76:10. John 19:11. f Ex. 12:15—20. 13:3—7. Lev. 23:6—14. Matt. 26:17. 1 Cor 5:7,8. g 4:3. 5:18. 8:3. Matt. 24:9. Luke 21:12. 22:33. John 13:36—38. 21:18. h 16:23,24. Matt. 27:64—66. i 4:28. Esth. 3:6,7,13. Prov. 19:21. 27:1. Lam. 3:37. Matt. 26:5. * Or, *instant and earnest prayer was made.* k 12. Is. 62:6,7. Matt. 18:19. Luke 18:1. 1 Cor. 12:26. 2 Cor. 1:11. Eph. 6:18—20. 1 Thes. 5:17. Heb. 13:3. Jam. 5:16. l Gen. 22:14. Deut. 32:36. 1 Sam. 23:26, 27. Ps. 3:5,6. 4:8. Is. 26:3,4. Phil. 4:6,7. Heb. 13:6. m 21:33. 28:20. Jer. 40:4. Eph. 6:20. *marg.* 2 Tim. 1:16. n 5:23. Matt. 28:4. o 23. 5:19. 10:30. 27:23, 24. 1 Kings 19:5,7. Ps. 34:7. Is. 37:36. Dan. 6:22. Heb. 1:14. p 9. 2 Sam. 22:29. Ez. 43:2. Mic. 7:9. Hab. 3:4,11. Rev. 18:1. q Gen. 19:15,16. Is. 60:1. Eph. 5:14. r 2:24. 16:26. Ps. 105:18—20. 107:14. 116:16. 142:6,7. 146:7. Dan.

3:24,25. s 26:19. Gen. 6:22. John 2:5. Heb. 11:8. t 10 3,17. 11:5. Gen. 45:26. l'a. 126:1. 2 Cor. 12:1—3. u 4. Gen. 40:3. 42:17. Num. 15:34. Is. 21:8. x 5: 19. 16:26. Is. 45:1,2. John 20:19,26. Rev. 3:7. y Luke 15:17. z Gen. 15:13. 18:13. 26:9. a 7. 5:19. Dan. 3:25. 6:22. b 2 Sam. 22:1. Ps. 41:2. 97:10. 107: 31. 2 Cor. 1:8—10. 2 Pet. 2:9. c 23:12—30. 24:27. 25:3—5,9. Job 31:31. d 4:23. 16:40. e 25. 13:5,13. 15:37—39. Col. 4:10. 2 Tim. 4:11. Philem. 24. f 5. Is. 65:24. Matt. 18:19,20. 1 John 5:14,15. g 16. Luke 13:25. h Or, *ask who was there.* h Matt. 28:8. Luke 21:41. i 26:24. Job 9:16. Mark 16:11,14. Luke 24: 11. k Matt. 18:10. Luke 24:37,38. l 13:16. 19:33. 21:40. Luke 1:22. John 13: 24. m Ps. 66:16. 102:20,21. 107:21,22. 116:14,15. 146:7. n 15:13. 21:18. 1 Cor. 15:7. Gal. 1:19. 2:9,12. Jam. 1:1. o 16:40. Matt. 10:23. John 7:1. 8:59. 10:40. 11:54.

ministry: as it would evidently show that all their miraculous powers did not secure them from dying by the sword of their enemies.' *Doddridge.*

To ver. (1) Κακωσαι. 7:6. 14:2. Κακωσις, 7:13.—*It pleased.* (3) Αζυμων εστι. See on 6:2.—*Of unleavened bread.*] Των αζυμων. 20:6. 1 *Cor.* 5:7,8. Ab *a*, priv. et ζυμη, *fermentum.* —*Quaternions.* (4) Τετραδιοις. Here only. A τεσσαρες, quatuor.—*Easter.*] Το πασχα. The passover, including the days of unleavened bread. *John* 18:28.

V. 5—11. The time of Peter's imprisonment gave the church an opportunity, not of concerting measures for his rescue, but of pouring out their fervent prayers for the preservation of his useful life. Probably they met together in different places for that purpose; and one company succeeding to another, there was literally no intermission of their prayers for him, day or night. Yet he was free from anxiety about the event: and the night before his intended execution, while others were earnestly praying for his life, he went to sleep with the utmost composure; though his posture must have been very uneasy, being chained with two chains, one on each hand, to the two soldiers between whom he lay. Even the strong light which attended the angel's entrance into the dungeon did not awake Peter; but when the angel, gently smiting his side, caused him to arise, he found his chains immediately loosed. (*Marg. Ref.* k—p.) Yet, neither the voice of the angel, the light in the prison, the falling of the chains, nor the preparation of Peter to depart, was noticed by the keepers, who were supernaturally thrown into a deep sleep. Nay, Peter himself supposed that he only saw a vision, as he had sometimes before done: and that it was not a reality. (*Marg. Ref.* q—t. *Note*, 10:9—16.) The wards or watches here mentioned seem to have included the stated guard of the prison, as well as the soldiers especially appointed to keep Peter: and these too were rendered insensible to the whole transaction. "The great iron gate" separated the environs of the prison from the city, and was doubtless barred in the strongest manner: yet it opened of its own accord. (*Note*, *John* 20:19—23.) When the angel had led Peter out of the reach of his keepers, and into a part of the city which he knew; he departed from him, and then he became sensible of the reality of his deliverance. (*Marg. Ref.* u, x. *Note*, 5:17—25.)—The people, as Peter well knew, eagerly longed to see him put to death, as a special gratification: notwithstanding the numerous miracles of mercy which had been performed by him! (*Marg. Ref.* z—c. *Note*, *John* 15:17—21.)

Without ceasing. (5) Εκτενης. See on *Luke* 22:44. 'The word εκτενης primarily signifies *extended*, but because the fervency of our desire is usually the cause, that we pray much or long for any thing; therefore to pray εκτενως, is also to pray fervently and importunately.' *Whitby.*—*Would have*, &c. (6) Εμελλεν. "Was about, &c." *Luke* 21:7.—*Of his own accord.* (10) Αυτοματη. See on *Mark* 4:28.—*Come to himself.* (11) Γενομενος εν αυτω.—'When, recovering from his surprise, he tranquilly exercised his understanding.' (*Note*, *Luke* 15:17—19.)—*Expectation.*] Προσδοκια. See on *Luke* 21:26.

V. 12—17. This Mary was the sister of Barnabas. (*Col.* 4:10.)—It is probable, that it had been customary for some of the believers in Jerusalem to assemble at her house for religious worship; though it can scarcely be supposed that Peter knew that they were then joining in prayer for him. He, however, judged it best to go thither. But either their hopes were sunk very low, or they expected their prayers to be answered in some other way: for they were utterly indisposed to believe the report of the damsel, who informed them that he stood at the gate: and when she insisted upon it that it was Peter, for she knew his voice; rather than suppose that he had actually obtained his liberty, they concluded, "that it was his angel." (*Marg.* and *Marg. Ref.* d—k.) They seem to have spoken according to the notion, true or false, which has generally prevailed; that when people are near death, or have actually expired, a spirit or angel, in their exact form, and speaking with their voice, sometimes appears to their friends or acquaintance; which notion perhaps first arose from the opinion, that every man has his guardian angel appointed to take care of him. For to suppose, that they only meant that it was a messenger from him, is absurd; as a messenger could not speak with his well-known voice, though he might use his name.—When, however, Peter at length obtained admission, their transport of surprise was so great, that he could hardly obtain a hearing, when he desired to inform them, how the Lord had answered their prayers in his deliverance. (*Marg. Ref.* l, m. *Notes*, *Job* 9:14—21. *Is.* 65:24,25.) The other apostles seem to have been absent from Jerusalem: but James, the son of Alpheus, who wrote the epistle, was in some place of concealment in the neighbourhood; and Peter desired especially that he should be informed of his deliverance, for his encouragement. Having thus given proper directions to the disciples, he deemed it his duty to retire to some place of greater safety. (*Marg. Ref.* n, o.)—'It is utterly incredible, that he now went to Rome, and made an abode of twenty-five years, which the popish writers pretend.' *Doddridge.* It would be easy to multiply similar instances, in which the legends of the Romish church as much contradict the sacred history, as its traditions make void both the commandments and testimonies of God. (*Notes*, *Matt.* 15:1—14.)

Were gathered together. (12) Ησαν συνηθροισμενοι. 19:25 *Luke* 24:33.—*She constantly affirmed.* (15) Διϊσχυριζετο. See on *Luke* 22:59.—*Beckoning.* (17) Κατασεισας. 13:16 19:33. 21:40. Εκ κατα, et σειω, *moveo.*

18 Now, as soon as it was day, [p]there was no small stir among the soldiers, what was become of Peter.

19 And when Herod had [q]sought for him, and found him not, [r]he examined the keepers, and [s]commanded that *they* should be put to death. And [t]he went down from Judea to Cesarea, and *there* abode.

20 ¶ And Herod [u]was highly displeased with them of [v]Tyre and Sidon: [x]but they came with one accord to him, and, having made Blastus [y]the king's chamberlain their friend, desired peace; [z]because their country was nourished by the king's *country*.

21 And upon a set day, Herod arrayed [a] royal apparel, sat upon his throne, and made an oration unto them.

22 And the people gave a shout, *saying*, [b]*It is* the voice of a god, and not of a man.

23 And immediately [c]the angel of the Lord smote him, [d]because he gave not God the glory: [e]and he was eaten of worms, and gave up the ghost.

24 ¶ But [f]the word of God grew and multiplied.

25 And [g]Barnabas and Saul returned from Jerusalem, when they had fulfilled *their* [‡]ministry, and took with them [f]John, whose surname was Mark.

p 5:22—25. 16:27. 19:23. q 1 Sam. 23:14. Ps. 37:32,33. Jer. 36:26. Matt. 2:13. r 4,6. Matt. 28:11—15. s Dan. 2:11—13. Matt. 2:16. John 12:10,11. t 21:8. 25:13. 1 Kings 20:43. Esth. 6:12. * Or, *bare an hostile mind intending war.* u Gen. 10:15,19. Josh. 19:29. Is. 23:1—4. Matt. 11:21,22. x Prov. 17:14. 20:18. 25:8. Ec. 10:4. Is. 27:4,5. Luke 14:31,32. † *Gr. that was over the king's bedchamber.* y 1 Kings 5:9—11. 2 Chr. 2:10,15. Ezra 3:7 Ez. 27:17. Hos. 2:8,9. Am. 4:6—9. Hag. 1:8—11. 2:16,17. Luke 16:8. z 14:16—13. Ps. 12:

2. Dan. 6:7. Jude 16. Rev. 13:4. a Ex. 12:12,23,29. 1 Sam. 25:38. 2 Sam. 24: 17. 1 Chr. 21:14—18. 2 Chr. 32:21. b 10:25,26. 14:14,15. Ex. 9:17,18. 10:3. Ps. 115:1. Is. 37:23. Ez. 28:2,9. Dan. 4:30—37. 5:18—24. Luke 12:47,48. 2 Thes. 2:4. c 2 Chr. 21:18,19. Job 7:5. 19:26. Is. 14:11. 51:8. 66:24. Mark 9:44—48. d 5:39. 6:7. 11:21. 19:20. Prov. 28:28. Is. 41:10—13. 54:14—17. 55:10,11. Dan. 2:24,25,44,45. Matt. 16:18. Col. 1:6. 2 Thes. 3:1. e 11:29,30. 13:1—3. ‡ Or, *charge.* f *See on* 12. 1 Pet. 5:13.

V. 18, 19. The astonishment of the soldiers, when they found Peter was gone; their endeavours to throw the blame from themselves upon each other, and their dread of Herod's vindictive rage, may easily be conceived. Indeed they had cause to tremble: for that tyrant, exasperated at his disappointment, and unwilling it should be thought that Peter had been miraculously delivered, ordered them to immediate execution; alleging, no doubt, that Peter's escape was owing to their negligence and sleeping upon guard. (*Marg. Ref.* p—s. *Note*, *Matt.* 28:11—15.) Yet, it is highly probable, he himself perceived that Peter had been rescued in a supernatural manner, as all the apostles had before been; (*Note*, 5:17—25.) and we may suppose that this intimidated him, and induced him to suspend the persecution. Perhaps the chagrin, at being thus baffled, might hasten his departure to Cesarea, and influence him to continue there: though Josephus informs us, that he went thither to celebrate certain heathenish games, in honour of the Roman emperor.

That they should be put to death. (19) Απαχθηναι. '*Ad supplicium eos rapi jussit.*' Schleusner.—24:7. *Matt.* 27:31. *Luke* 23:6.

V. 20—23. The Tyrians and Zidonians, being engaged in extensive commerce, depended almost entirely on Judea and Galilee for corn and other provisions. (*Notes*, 1 *Kings* 5:2—9. *Ez.* 27:13—25.) But Herod, having taken great offence at some part of their conduct, purposed to declare war against them; and by cutting off their supplies, he could soon have reduced them to distress. This consideration led them to pay court to the king's favourite, by whose good offices they renewed their peace with him; having made the needful concessions and submissions. (*Marg. Ref.* u—y.) This gave occasion to Herod, on an appointed day, to display his magnificence in a most ostentatious manner, of which Josephus has given a particular account: and, having from his throne delivered a speech, with much affectation of eloquence, and boastings of his equity and clemency; the people, either impressed with the splendour of the scene, and by the graces of his elocution, or courting his favour by the most abominable flattery, exclaimed that "it was the voice of a god, and not of a man!" (*Marg. Ref.* z.) Many heathen princes had received, nay, arrogated to themselves, divine honours: but it was far more horrible impiety in Herod, who was acquainted with the word and worship of the living God, to accept, and be pleased with, such idolatrous and sacrilegious adorations, without rebuking the blasphemy, and giving God the glory. Immediately, therefore, an angel smote him with an incurable disease; so that his bowels bred worms, which consumed them: and, after lying for some time, a most abject and loathsome spectacle, in excruciating pain, he died in the most degraded and wretched manner that can be conceived. (*Marg. Ref.* a—c.) Josephus ascribes his miserable end to the judgment of God on him, for the impiety here recorded, and introduces him, as owning it in very strong language: but he suppresses some circumstances, probably from regard to his family; and it was reserved for an inspired writer to inform us, that his disease arose from a stroke inflicted by an angel. (*Notes*, 2 *Sam.* 24:17. 2 *Kings* 19:35—37.)—It is, however, remarkable that the sacred historian does not represent the awful death of Herod, as a judgment on him for persecuting the church, though he had so inviting and so just an occasion of doing it; but assigns another cause of that event. This is a striking contrast to the usual practice of enthusiasts; who generally, without any adequate reason, take pleasure in representing all the calamities which befall those who even in a slight degree oppose them, as divine judgments on them for so doing. Many persecutors have ended their days by a similar disease, which has rendered them more loathsome while alive, than a putrid corpse can be: as well as filled them with the most intolerable pains. (*Notes*, *Zech.* 14:12—15. *Matt.* 2:19—23.)

Was highly displeased. (20) "Bare a hostile mind intending war." *Marg.* Ην...θυμομαχων. Here only. Ex θυμος, *mens, ira*, et μαχομαι, *pugno.—Having made Blastus their friend.*] Πεισαντες Βλαστον. "Persuading Blastus."—*The...chamberlain.*] Τον επι του κοιτωνος. Here only. Κοιτη, *bed*, *Luke* 11:7.—*On a set day.* (21) Τακτη...ἡμερᾳ. —Here only. *A τετακται*, from τασσω. See on 13:48. *Made an oration.*] Εδημηγορει. Here only. Ex δημος, *populus*, (22) et αγορεω, *concionem in foro habeo.—Eaten of worms.* (23) Σκωληκοβρωτος. Here only. Ex σκωληξ, *vermis*, et βρωσκω, *edo.—Gave up the ghost.*] Εξεψυξεν. See on 5:5.

V. 24. After the death of Herod, "the word of God" continued to grow and multiply; like seed, the produce of which is sown again the next year, and so on from year to year. (*Notes*, *Is.* 55:10,11. *Matt.* 13:18—23,36—43. *John* 15:12—16, *v.* 16.) Thus the believers, who sprang up from the first preaching of the word, still further diffused the knowledge of the gospel; and the cause of Christ got ground on every side, notwithstanding the opposition which was excited against it; and even by means of that opposition. (*Marg. Ref.* *Note*, 1—4.)

V. 25. (*Note*, 11:27—30. Probably Barnabas and Saul left Jerusalem, after a short continuance there, and perhaps before the beginning of this persecution: but the narrative, as it concerns them, is here resumed.—John Mark was nephew to Barnabas, and was taken by him and Saul, that he might be trained up for future usefulness; and, in the mean time, be serviceable to them in the multiplicity of their engagements. (*Notes*, 13:13—15. 15:36—41. *Preface to the Gospel according to Mark.*)

PRACTICAL OBSERVATIONS.

V. 1—17. The enmity of the human heart against God, and the instigations of Satan, concur in exciting opposition to the church from time to time: and when wicked rulers find that the vexation and murder of pious Christians and zealous ministers are agreeable to their subjects, they are encouraged to proceed in that diabolical work. Thus, some of the saints, having finished their testimony, are removed to their rest: their pains are transient, and mitigated by divine consolations, and their subsequent felicity is unspeakable and eternal. (*Notes*, 7:54—60. *Is.* 57:1,2. *Rev.* 11:7—12.) But amidst the "Many devices, which are in the heart of man, the counsel of the LORD shall stand." (*Notes*, *Ps.* 76:10. *Prov.* 19:21.)—When time is given for prayer, and great numbers are excited to join in it, as with one heart and soul; it may be regarded as in indication, that God intends to grant their desires. (*Note*, *Jam.* 5:16—18.) He is reluctant to refuse the petitions of his children; and therefore he sometimes suddenly executes his purposes, without giving them the opportunity of interposing their requests to the contrary. But the lives of eminent saints are more desired by their brethren, than by themselves. (*Note*, 20:22—24.) A peaceful conscience, a lively hope, and the consolations of the Holy Spirit, produce the most entire composure in the immediate prospect of death, even in those very persons who have at other times been the most distracted with terrors on that account. (*Note*, *Matt.* 26:69—75.)—When the Lord sees good to deliver, all obstructions are insignificant: his angels gladly visit the dungeons or cells where his poor and afflicted children lie: even *they* can defeat or suspend all the powers of men; and they delight to minister comfort to the heirs of salvation. (*Notes*, *Luke* 16:22,23. *Heb.* 1:13,14.)—Whether we be waiting for deliverance from the bondage of sin, or for the termination of our trials and sorrows, while the Lord affords us his light, and puts forth his power, to excite our attention and expectation; we should implicitly follow his directions, and wait his will. Thus will he lead us forth to liberty and safety, and deliver us from the power and expectation of our strongest enemies.—He sometimes answers prayer in so unexpected a manner, that his people can scarcely believe it a reality: nay, their fears and misapprehensions may for a time exclude the joy to which he calls them, and even that joy, when excited, being accompanied with other tumultuous passions, may unfit them for the employment of the present moment; but the whole will surely terminate in adoring and rejoicing praises and thanksgivings.—It is our duty to take care of our lives, so long as the Lord sees good to preserve us; to shelter ourselves from the

CHAPTER XIII.

Barnabas and Saul, by the command of the Holy Spirit, are set apart from among other teachers at Antioch, with fasting and prayer, and sent forth to preach the Gospel, 1—3. Attended by John Mark, they arrive at Cyprus, and preach at Salamis, 4, 5. At Paphos, Elymas the sorcerer, opposing them, is smitten with blindness, and the deputy, Sergius Paulus, believes, 6—12. They pass through Pamphylia (where Mark leaves them) to Antioch in Pisidia, 13, 14. Saul, now named Paul, preaches in the synagogue, showing that Jesus is the Messiah, through whom all believers are pardoned and justified; and warning his hearers not to reject him, 15—41. The Gentiles desire to hear the word again; and some Jews and proselytes join Paul and Barnabas, 42, 43. Almost the whole city throng to hear the word, 44. The envious Jews gainsay and blaspheme; and the apostles turn to the Gentiles, of whom many believe, 45—49. The Jews raise a persecution, and drive Paul and Barnabas away, who go to Iconium, 50, 51. The disciples are filled with joy and with the Holy Spirit, 52.

NOW there were [a]in the church that was at Antioch certain [b]prophets and teachers; as [c]Barnabas, and Simeon that was called Niger, and [d]Lucius of Cyrene, and Manaen, [e]which had been brought up with [e]Herod the tetrarch, [f]and Saul.

2 As [g]they ministered to the Lord, [h]and fasted, [i]the Holy Ghost said, [k]Separate me Barnabas and Saul for [l]the work whereunto I have called them.

3 And when [m]they had fasted and prayed, and laid *their* hands on them, [n]they sent *them* away.

4 ¶ So they, [o]being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to [p]Cyprus.

5 And when they were at Salamis, they preached the word of God [q]in the synagogues of the Jews: and they had also [r]John to [s]*their* minister.

6 And when they had gone through the isle unto Paphos, they found a [t]certain sorcerer, [u]a false prophet, [v]a Jew, [x]whose name *was* Bar-jesus;

7 Which was with [y]the deputy of the country, Sergius Paulus, [z]a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.

8 But Elymas the sorcerer (for so is his name by interpretation) [b]withstood them, seeking to turn away the deputy from the faith.

9 Then Saul, [c]who also *is called* Paul, [d]filled with the Holy Ghost, [e]set his eyes on him,

10 And said, [f]O full of all subtlety, and all mischief, [g]*thou* child of the devil, *thou* enemy of all righteousness, [h]wilt thou not cease to pervert [i]the right ways of the Lord?

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a 11:22—24. 14:26,27. b 11:25—27. 15:35. Rom. 12:6,7. 1 Cor. 12:28,29. 14:24,25. Eph. 4:11. 1 Thes. 5:20. c 4:36. 11:22—26,30. 12:25. 1 Cor. 9:6. Gal. 2:9,13. d 11:20. Rom. 16:21. * Or, *Herod's foster-brother.* e Matt. 14:1—10. Luke 3:1,19,20. 13:31,32. 23:7—11. Phil. 4:22. f 9. 8:1—3. 9:1, &c. g 6: 4. Deut. 10:8. 1 Sam. 2:11. 1 Chr. 16:4,37, &c. Rom. 15:16. Col. 4:17. 2 Tim. 1:11. 4:5,11. h 3. 10:30. Dan. 9:3. Matt. 6:16. 9:14,15. Luke 2:37. 1 Cor. 7:5. 2 Cor. 6:5. 11:27. i 10:19. 16:6,7. 1 Cor. 12:11. k 22:21. Num. 8:11—14. Rom. 1:1. 10:15. Gal. 1:15. 2:8,9. 2 Tim. 2:2. l 9:15. 14:26. Matt. 9:38. Luke 10:2. Eph. 3:7,8. 1 Tim. 2:7. 2 Tim. 1:11. Heb. 5:4. m 2. 6:6. n 15—17. 9:17. 14:23. Num. 27:23. 1 Tim. 4:14. 5:22. 2 Tim. 1:6. 2:2. o 14:26. 15:40. Rom. 10:15. 3 John 6—8. p 2. 20:23. q 4:36. 11:19. 27:4. g 14,46. 14:1. 17:1—3,17. 18:4. 19:8. r 12:25. 15:37. Col. 4:10. s Ex. 24:13. 1 Kings 19:3,21. 2 Kings 3:11. Matt. 20:26. 2 Tim. 4:11. t 8:9—11. 19:18,19. Ex. 22:18. Lev. 20:6. Deut. 18:10—12. 1 Chr. 10:13. Is. 8:19,20. u Deut. 13:1—3. 1 Kings 22:22. Jer. 23:14,15. Ez. 13:10—16. Zech. 13:3. Matt. 24:24. 2 Cor. 11:13. 2 Tim. 3:8. 2 Pet. 2:1—3. 1 John 4:1. Rev. 19:20. x 8. Matt. 16:17. Mark 10:46. John 21:15—17. y 12. 18:12. 19:38. z 17:11,12. Prov. 14:8,15,18. 18:15. Hos. 14:9. 1 Thes. 5:21, a 6. 9:36. John 1:41. b Ex. 7:11—13. 1 Kings 22:24. Jer. 28:1,10,11. 29:24—32. 2 Tim. 3:8. 4:14,15. c 7. d 2:4. 4:8,31. 7:55. Mic. 3:8. e Mark 3:5. Luke 20:17. f 8:20—23. Ez. 9:3. Matt. 3:7. 15:19. 23:25—33. Luke 11:39. 2 Cor. 11:3. g Gen. 3:15. Matt. 13:38. John 8:44. 1 John 3:8. h 20:30. Jer. 23:36. Matt. 23:13. Luke 11:52. Gal. 1:7. i 18:25,26. Gen. 18:19. 2 Chr. 17:6. Hos. 14:9. John 1:23.

violence of furious enemies; and likewise to give encouragement from our experience, to those who are exposed to similar dangers; as well as to excite them to praise God in our behalf.

V. 18—25. The instruments of persecution are exposed to the most imminent danger: (*Notes*, *Dan.* 3:19—23. 6:24.) the wrath of God is suspended over all who engage in this hateful work; and the tyranny of persecutors, when obstructed in its course, is apt to burst forth on every one who comes in its way, without regard to equity and mercy. But those who thus "fight against God," ripen apace for more signal vengeance; while they are buoyed up, with success and flattery, into the most extravagant pride and arrogance.—We may, however, learn wisdom from the policy of the Tyrians and Zidonians: for we have *justly* offended the almighty Lord with our sins; we entirely depend on him for "life, and breath, and all things:" it surely then behooves to humble ourselves before him, that, through the appointed Mediator, who is ever ready to befriend us, we may be reconciled to him, before "wrath come upon us to the uttermost;" as it did upon proud Herod, who, while others trembled at his impotent rage, would not fear the almighty God! But, "a haughty spirit is before a fall:" "God resisteth the proud" as his rivals and enemies; angels gladly vindicate his glory, by crushing the sacrilegious competitors; the whole creation stands ready to avenge its Creator's cause upon those who refuse to give him the glory; and the most contemptible insects or vermin are able to degrade, vilify, and torment those haughty rebels, who affect to be worshipped as deities. (*Note*, *Ex.* 8:16,17.) "The triumphing of the wicked is short:" the word of God, and the cause of the gospel, have stood their ground against many such boasting persecutors and opposers as Herod; their destruction has made way for its more abundant success; and the ruin of every one, who shall hereafter engage against the cause of Christ, will introduce its still further progress. (*Note*, *Rev.* 19:11—21.) But they who labour to promote it, shall "go from strength to strength," and proceed from one service to another, till their work is finished; and then they shall enter into those glorious mansions, from which their eyes shall behold, and only behold, the destruction of the workers of iniquity.

NOTES.—CHAP. XIII. V. 1—3. The first considerable church of converts, consisting chiefly of the Gentiles, seems to have been collected at Antioch in Syria: so that it was the principal place of residence for those teachers who went forth to preach among the Gentiles, even as Jerusalem was in respect of the Jewish converts. Several eminent persons were, at the time to which this chapter relates, resident there, (besides their stated pastors,) who were well qualified as teachers, and endowed with the gift of prophecy.—The surname of Niger, or "Black," by which Simeon was known, seems to have been given him on account of his complexion; perhaps he was a negro. Some have conjectured that this was Simon the Cyrenian, who was compelled to bear the cross after Jesus: and if so, Lucius was of the same country.—Manaen, who was educated along with Herod Antipas, the tetrarch, had probably renounced considerable prospects for the sake of the gospel. (*Marg. Ref.* a—f.)—While these persons were employed in devotional exercises, in the intervals of their sacred ministry, and were observing a day of solemn fasting and prayer, probably in order to seek a blessing on their labours, and direction concerning their future progress; they were ordered, by an immediate revelation of the Holy Spirit, to "separate Barnabas and Saul for the work unto which he had called them." (*Marg. Ref.* g—l.) This language evidently implies the personality and Deity of the Holy Spirit. (*Note*, 10:17—23. *John* 14:15—17. 16:7—13. 1 *Cor.* 12:4—11.) The work intended was the preaching of the gospel to the Gentiles at large, of which Saul had some previous information when he was converted. (*Notes*, 22:17—21. 26:16—18.)—The prophets and teachers, in laying their hands on them, with fasting and prayer, acted by immediate order from the Holy Spirit; thus giving a public testimony to their assured confidence, that they were divinely appointed to that service, and expressing fervent desires for their success in it. (*Marg. Ref.* m, n.) Accordingly, they are said to have been "sent forth by the Holy Ghost." (4)—Barnabas and Saul had, for a considerable time, been ministers of the word: so that this imposition of hands could not be for the purpose of ordaining them; nor does it appear, that any spiritual gift, or new authority was conferred by it. (*Note*, 8:14—17.)—St. Paul was "an apostle, not by man:" (*Note*, *Gal.* 1:1,2.) his apostolical office could not then be conferred at this time; but his appointment by the Lord Jesus himself, as the apostle of the Gentiles, might thus be publicly acknowledged, in the principal church of Gentile converts. Barnabas also is afterwards spoken of as an apostle. (14:14.) Perhaps he was appointed by the Holy Spirit to that office, on this occasion; with some reference to the martyrdom of James, by which the number of the apostles was diminished. (*Note*, 14:24—28.)

Teachers. (1) Διδασκαλοι. 1 *Cor.* 12:29. *Eph.* 4:11. *Jam.* 3:1. (*Notes*, 1 *Cor.* 12:27—31. *Eph.* 4:11—13. *Jam.* 3:1,2.)—*Niger.*] Νιγερ. A Latin word. Hence *Negro.*—*Which had been brought up with Herod.*] "Herod's foster-brother."—*Marg.* Συντροφος. Here only.—A συντρεφω, *simul nutrio.*—*As they ministered.* (2) Λειτουγουντων αυτων. *Rom.* 15:27. *Heb.* 10:11. Not elsewhere.—Λειτουργια. See on *Luke* 1:23.—*Separate.*] Αφορισατε. See on *Matt.* 25:32.

V. 4, 5. Seleucia was a seaport about fifteen miles from Antioch. It does not appear that Saul and Barnabas preached there: but thence they passed into the island of Cyprus, the native place of Barnabas, (4:36.) and they had an opportunity of preaching in the synagogues at Salamis, the first city to which they came.—If the sentence of excommunication, which had been published against those who confessed Jesus to be the Christ was still in force: (*John* 11:57.) it is evident, that it was little noticed at a distance from Jerusalem: for the apostles were not refused admission into the synagogues, and were constantly allowed to preach in them. (*Marg. Ref.* p, q.)—John Mark accompanied Paul and Barnabas to perform such services by their direction, as he was capable of: with a view no doubt of his being employed more and more, as a preacher of the gospel. (*Marg. Ref.* r, s. (*Notes*, 1 *Kings* 19:19—21. 2 *Kings* 3:11,12.)

Sent forth by the Holy Ghost. (4) *Note*, 20:28.—*Minister.* (5) Υπηρετην. 22,26. 26:16. *Matt.* 5:25. *Luke* 1:2. 4:20. 1 *Cor.* 4:1.

V. 6—12. The apostles went through the large and populous island of Cyprus, preaching in the cities as they had opportunity; doubtless with some success, both among the

11 And now, behold, [k]the hand of the Lord *is* upon thee, [l]and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him [m]a mist and a darkness; and he went about seeking some to lead him by the hand.

12 Then [n]the deputy, [o]when he saw what was done, believed, [p]being astonished at the doctrine of the Lord. [*Practical Observations.*]

13 Now when Paul and his company [q]loosed from Paphos, they came to [r]Perga in Pamphylia: [s]and John, departing from them returned to Jerusalem.

14 ¶ But when they departed from Perga, they came to [t]Antioch in Pisidia, and [u]went into the synagogue on the sabbath-day, and sat down.

15 And after [x]the reading of the law and the prophets, [y]the rulers of the synagogue sent unto them, saying, [z]*Ye* men *and* brethren, [a]if ye have any word of exhortation for the people, say on.

16 Then Paul stood up, and [b]beckoning with *his* hand, said, [c]Men of Israel, [d]and ye that fear God, [e]give audience.

17 The [f]God of this people of Israel chose our fathers, [g]and exalted the people when they dwelt as strangers in the land of Egypt, [h]and with a high arm brought he them out of it.

18 And [i]about the time of forty years [j]suffered he their manners in the wilderness.

19 And [k]when he had destroyed seven nations in the land of [l]Chanaan, [m]he divided their land to them by lot.

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k Ex. 9:3. 1 Sam. 5:6,9,11. Job 19:21. Ps. 32:4. 38:2. 39:10,11. Is 9:3,9,17. Gen. 19:11. 2 Kings 6:8. Is. 29:10. John 9:39. Rom. 11:7—10,25. m 2 Pet. 2: 17. n 7. 28:7. o 19:17. Matt. 27:54. Luke 7:16. p 6:10. Matt. 7:28,29. Luke 4:22. John 7:46. 2 Cor. 10:4,5. q 6. 27:13. r 2:10. 14:24,25. 27:5. s 5. 15:38. Col. 4:10. 2 Tim. 4:11. t 14:19,21—24. u 5. 16:13. 17:2. 18:4. 19:8. x 27. 15:21. Luke 4:16—18. y 18:8,17. Mark 5:22. z 1:16. 2:29,37. 7:2. 15:7. 22:1. a 2:4. 20:2. Rom. 12:8. 1 Cor. 14:3. Heb. 13:22. b 12:17. 19:33. 21:40. c 26. 2:22. 3:12. d 42,43,16. 10:2,35. 1 Kings 8:40. Ps. 67:7. 85:9. 135:20. Luke 1:50. 23:40. e 2:14. 22:1,22. Deut. 32:46,47. Ps. 49:1—3. 78:1,2. Mic. 3:8,9. Matt. 11: 15. Rev. 2:7,11,17,29. f 7:2, &c. Gen. 12:1—3. 17:7,8. Deut. 4:37 7:6—8. 9:5. 14:2. Neh. 9:7,8. Ps. 105:6—12,42,43. 135:4. Is. 41:8,9. 44:1. Jer. 33:24—26.

1 Pet. 2:9. g 7:17. Ex. 1:7—9. Deut. 10:22. Ps. 105:24. h 7:36. Ex. 6: 7:—14: 15:1—21. 18:11. Deut. 4:20,34. 7:19. 1 Sam. 4:8. Neh. 9:9—12. Ps. 77:13—20. 78:12,13,42—53. 105:26—39. 106:7—11. 114: 135:8—10. 136:10—15. Is. 63:9— 14. Jer. 32:20,21. Am. 2:10. Mic. 6:4. 7:15,16. i 7:39—43. Ex. 16:2,35. Num. 14:22,33,34. Deut. 9:7,21—24. Neh. 9:16—21. Ps 78:17—42. 95:8 -11. 106:13— 29. Ez. 20:10—17. Am. 5:25,26. 1 Cor. 10:1—10. Heb. 3:7—10,16—19. * Gr. ἐτροποφορησεν perhaps for ἐτροφοφορησεν *bore*, or *fed them as a nurse beareth*, or *feedeth her child*. Deut. 1:31, according to the Septuagint, and so Chrysostom. k 7:45. Deut. 7:1. Josh. 24:11. Neh. 9:24. Ps. 78:55. 1 Gen. 12: 5. 17:8. Ps. 135:11. *Canaan.* m Num. 26:53—56. Josh. 14:2. 18:10. 23:4.

Jews and the Gentiles; till they arrived at Paphos, on the opposite side of it. This city was celebrated for the temple there dedicated to Venus, and infamous for the licentiousness practised at it. Here they met with a noted sorcerer, or magician, named Bar-jesus, that is, "the son of Jesus." This man being a Jew, pretended to be a prophet, and confirming his pretensions by magical arts, was endeavouring to gain the attention of the proconsul of Cyprus, or the Roman governor appointed by the senate. (*Marg. Ref.* t—y.) The proconsul, however, was an intelligent and considerate person, who desired to know the truth in these highly interesting concerns; and having heard of Saul and Barnabas, he invited them to come and declare the word of God unto him. But Bar-jesus, (who was also called "Elymas," from an Arabic word signifying *a sorcerer*,) foreseeing the ruin of his own character and influence, in case the proconsul should embrace the gospel; did all that he could to oppose the apostles, and to prejudice him against their doctrine. It may be supposed, that he disputed against the truth of the facts which they testified; misrepresented the nature and tendency of their doctrine; insinuated many things in a subtle and malicious manner, against their intentions and to their disadvantage; and perhaps he performed some of his "lying miracles" to support his own pretensions against them.—(*Marg. Ref.* z—b.) But Saul, under the immediate influence of the Holy Spirit, "set his eyes upon him," as expressing his abhorrence of his crimes; declared him to be a man "full of subtlety," malignity, and mischief; "a child of the devil," who bare his image and supported his cause; and "an enemy of all righteousness," notwithstanding his plausible pretences: at the same time sharply expostulating with him, for thus pertinaciously misrepresenting and speaking evil of "the right ways of the Lord," that he might countenance his own vile impostures. He then denounced sentence upon him, as in the name of God, that he should be struck blind, so that, "for a season," he should be unable to see the light of the sun; though, in case he repented, the calamity might at length be removed, as a similar one had been in the case of Saul himself. (*Notes*, 9:8,9,17—22.) This sentence was immediately executed by the power of God: and, being enveloped in darkness, and filled with horror and confusion, he sought some person to lead him out of the place: an apt emblem of the benighted state of his soul. (*Marg. Ref.* d—m.) This decided victory of the apostles over their opponent, being connected with the other clear evidences of the truth of the gospel, and made effectual by the power of the Holy Spirit, induced the proconsul to embrace and profess Christianity: for "he was astonished," both at the energy of the doctrine upon his heart and conscience, and at the power of God by which it was confirmed. (*Marg. Ref.* o, p.)—Some think that he was the first idolatrous Gentile, who was converted to Christ: but it is not probable, that all the Gentile converts at Antioch had previously been proselyted from idolatry; or that Saul and Barnabas had made no converts from idolatry in their progress through Cyprus. The conversion, however, of so eminent a person was a very memorable event: probably he continued for some time in his high station, serving the Lord Jesus in the use of his authority, and countenancing the professors and preachers of the gospel by his influence and example.—Saul is here said to have been "also called Paul;" (9) and henceforth he bears that name. As this is the same with the proconsul's surname; some have thought that he assumed it on account of the conversion of this ruler: but it is more probable, that before this the Greeks had called him Paul, and the Hebrews Saul; and that, from this time, being generally conversant with the Gentiles, he was commonly known by the former name.—Dr. Lardner has, with great learning, vindicated the accuracy of St. Luke, in calling the governor *a proconsul*; and shown, that those who governed the provinces by the appointment of the senate, were called proconsuls, though they had never been consuls; and that Cyprus was at this time a province of that description.

A . . . sorcerer. (6) Μαγον. 8. See on 8:9. *Matt.* 2:1.—*The deputy.* (7) Τῳ ἀνθυπατῳ. 8:12. 19:38. Ἐπ *avti loco, vice,* et ὑπατος, (id. quod ὑπεροτατος) *summus consul.*' Schleusner. Ἀνθυπατευω, 18:12.—*Mischief.* (10) Ῥᾳδιουργιας. Here only. Ῥᾳδιουργημα, 18:14. *flagitium scelus.* A ῥᾳδιουργεω. quod ex ῥᾳδιος, *facilis, proclivus,* et ἐργον *opus.* Always used in a bad sense.—*To pervert the right ways.*] Διαστρεφον τας ὁδους . . . τας ευθειας. Διαστρεφω. 10. 20:30. *Matt.* 17:17. *Luke* 9:41. 23:2. *Phil.* 2:15. To make crooked what is straight.—Ευθεια. See on 8:21.—*A mist.* (11) Ἀχλυς. Here only. *Caligo aeris. Nebula.*—*Some to lead him by the hand.*] Χειραγωγους. Here only. Χειραγωγεω. See on 9:8.

V. 13—15. It does not appear, whether Paul and Barnabas had or had not any opportunity of preaching the gospel at Perga, or in Pamphylia: but John Mark by this time grew weary of the fatigue and hardship of the journey; and, foreseeing that they should meet with many perils and persecutions in their future progress, he consulted too much his own ease and inclinations; and so leaving them he returned to Jerusalem. (*Marg. Ref.* r, s. *Notes, Matt.* 8:21,22. *Luke* 9:57—62. *Phil.* 2:19—23.) This indicated an inconstancy of mind, unbecoming one who was engaged in so important a service; and the consequences resulting from this conduct are repeatedly mentioned, in the subsequent part of the sacred volume. (*Notes*, 4,5. 15:36—41. *Col.* 4:9—14, *v.* 10. 2 *Tim.* 4:9—13, *v.* 11.)—Paul and Barnabas, however, proceeded to Antioch in Pisidia, a province of Asia Minor, which was at a great distance from Antioch in Syria, whence they set out. There they went into the synagogue on the sabbath-day: and after the sections, from the law of Moses and from the writings of the prophets, had been read, the rulers of the synagogue invited them to speak to the congregation. (*Marg. Ref.* z, a. *Note*, 15:21. *Luke* 4:16—19.) Either they had previously heard of them, or from them; or something in their conduct indicated their desire to be heard. —The apostles frequented the synagogues on the sabbath-days, in order to find an opportunity to preach: but the disciples in general observed the first day of the week, for their assembling together. (*Note*, 20:7—12, *v.* 7.) Yet the Jewish converts seem also to have kept the sabbath for some time: and this change, as well as some others, appears to have been brought about gradually, to avoid giving needless offence to the Jews.—*If ye have any*, &c. (15) Literally, "If any word of exhortation be in you." 'There is some emphasis in this Hebraism: by which it is understood, that whatever there is in us of divine grace, is derived to us from God, that we may carry it about as a treasure shut up in earthen vessels.' *Beza.* (*Notes*, 2 *Cor.* 4:7. *Eph.* 3:8.)

Paul and his company. (13) Οἱ περι τον Παυλον. See on *John* 11:19.—*When* (they) *loosed.*] Ἀναχθεντες. 12:4. 16:11. 21:1. 27:12. *Matt.* 4:1. *Luke* 4:5.—*The rulers of the synagogue.* (15) Οἱ ἀρχισυναγωγοι. 18:8,17. *Mark* 5:22. *Note, Matt.* 9:18—26, *v.* 18.—*Of exhortation.*] Παρακλησεως. 9:31. 15:31. *Rom.* 12:8. 1 *Cor.* 14:3. 2 *Cor.* 7:7. 8:4,17. *Phil.* 2:1. 1 *Thes.* 2:3. 1 *Tim.* 4:13. *Heb.* 12:5. Παρακλητος. See on *John* 14:16.

V. 16—19. The apostle perhaps observed, that some present were indisposed to attend on his discourse: he therefore beckoned with his hand, to intimate his desire of a candid hearing; (12:17.) and then introduced his main subject by such a reference to the history of Israel, as was suited to conciliate their minds and to fix their attention. (*Marg. Ref.* b—d. *Note*, 7:1—8.)—Some explain the expression, "Ye that fear God," of the religious proselytes: (13) but it is plain, that there were Gentiles, as well as proselytes, in the syna-

20 And after that, [n]he gave *unto them* judges, about the space of four hundred and fifty years, [o]until Samuel the prophet.

21 And afterward [p]they desired a king: and God gave unto them [q]Saul the son of [r]Cis, a man of the tribe of Benjamin, by the space of forty years.

22 And [s]when he had removed him, [t]he raised up unto them David to be their king; [u]to whom also he gave testimony, and said, [x]I have found David the *son* of Jesse, a man after mine own heart, which shall fulfil all my will.

[*Practical Observations.*]

23 Of [y]this man's seed hath God, according to *his* promise, [z]raised unto Israel a Saviour, Jesus:

24 When [a]John had first preached before his coming the baptism of repentance to all the people of Israel.

25 And as John [b]fulfilled his course, he said, [c]Whom think ye that I am? I am not *he*. But, behold, there cometh one after me, whose shoes of *his* feet I am not worthy to loose.

26 Men *and* brethren, [d]children of the stock of Abraham, [e]and whosoever among you feareth God, [f]to you is the word of this salvation sent.

27 For they that dwell at Jerusalem, and their rulers, [g]because they knew him not, [h]nor yet the voices of the prophets [i]which are read every sabbath-day, [k]they have fulfilled *them* in condemning *him*.

28 And [l]though they found no cause of death *in him*, yet desired they Pilate that he should be slain.

29 And [m]when they had fulfilled all that was written of him, [n]they took *him* down from the tree, and laid *him* in a sepulchre.

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n Judg. 2:16. 3:10. Ruth 1:1. 1 Sam. 12:11. 2 Sam. 7:11. 2 Kings 23:22. 1 Chr. 17:6. o 1 Sam. 3:20. p 1 Sam. 8:5—22. 12:12—19. q 1 Sam. 10:1,21—26. 11: 15. 15:1. r 1 Sam. 9:1,2. 10:21. *Kish.* s 1 Sam. 12:23. 13:13,14. 15:11,23. 16: 1. 28:16,17. 31:6. 2 Sam. 7:15. 1 Chr. 10:13,14. Hos. 13:10,11. t 1 Sam. 16:1,13. 2 Sam. 2:4. 5:3—5. 7:8. 1 Chr. 28:4,5. Ps. 2:6. 78:70—72. 89:19, &c. Jer. 33:21, 26. Ezek. 34:23, 37:24,25. Hosea 3:5. u 15:8. Heb. 11:4,5. x 7:46. 1 Sam. 13:14. 1 Kings 15:3,5. y 2 Sam. 7:12,13. Ps. 89:35—37. 132:11. Is. 7:13,14. 11: 1,10. Jer. 23:5,6. Luke 1:27. Am. 9:11. Matt. 1:1. 21:9. 22:42. Luke 1:31—33, 69. John 7:42. Rom. 1:3. 2 Tim. 2:8. z 2 32—36. 5:30,31. Is. 43: 11. 45:21. Zech. 9:9. Matt. 1:21. Luke 2:10,11. John 4:42. Rom. 11:26. Tit. 1: 4. 2:10—14. 3:3—6. 2 Pet. 1:1,11. 2:20. 3:2,18. 1 John 4:14. Jude 25. a 1:22. 10:37. 19:3,4. Matt. 3:1, &c. Mark 1:2—8. Luke 1:76. 3:2, &c. John 1:6—8,15, &c. 3:25—36. 5:33—36. b 26. 20:24. Mark 6:16—28. John 4:34. 19:28—30. 2 Tim. 4:7. Rev. 11:7. c 19:4. Matt. 3:11. Mark 1:7. Luke 3:15,16. John 1:20 —23. 26,27,29,34,36. 3:27—29. 7:18. 2 Cor. 4:5. d 15,17,46. 3:26. 2 Chr. 20:7 Ps. 105:6. 147:19,20. Is. 41:8. 48:1. 51:1,2. Matt. 3:9. 10:6. Luke 24:47. e 16, 43. 10:35. f 16:17. 28:28. Is. 46:13. Luke 1:69,77. Rom. 1:16. 2 Cor. 5:19—21. Eph. 1:13. Col. 1:5. g 3:17. Luke 23:34. John 8:28. 15:21. 16:3. Rom. 11:8— 10,25. 1 Cor. 2:8. 2 Cor. 3:14. 4:4. 1 Tim. 1:13. h Matt. 22:29. Luke 24:25— 27,44,45. 1 14,15. 15:21. k 26:22,23. 28:23. Gen. 50:20. Matt. 26:54—56. Luke 24:20,44. John 19:28—30,36,37. 13:13,14. Matt. 27:19,22—25. Mark 15:13—15. Luke 23:4,5,14—16,22—25. John 18:38. 19:4,12—16. m 27. 2:23. 4:28. Luke 18:31—33. 24:44. John 19:28. n Matt. 27:57—60. Mark 15:43,46. Luke 23:53 John 19:38—42. 1 Cor. 15:4.

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gogue; (42) perhaps some place was allotted to them, in hopes that they would soon embrace the Jewish religion, as others already had done.—The apostle reminded them, that the God of Israel had of old chosen their fathers; and likewise had formerly raised their nation from a state of deep depression in Egypt, to great honour and prosperity in Canaan. He had with mighty power delivered them from bondage, graciously borne with their provocations for forty years in the wilderness, destroyed the Canaanites, and then divided the land by lot among them.—These events were both an accomplishment of the promises made to Abraham, Isaac and Jacob, in whose "Seed all the nations of the earth would be blessed," and a type of a better and more spiritual redemption. (*Marg. Ref.* e—i. *Notes, Deut.* 7:6—8. *Neh.* 9:7. *Is.* 41:8,9. 51:1—3. *Ez.* 16:6—8. 20:5,6. 1 *Pet.* 2:9,10.)

Suffered he their manners. (18) Ετροποφορησεν. Here only N. T. Ex τροπος, *mores, Heb.* 13:5, et φορεω, *fero.* See *Marg.*—The present reading contains an important meaning; and it is not desirable *needlessly* to alter the text, though but in a single letter, without clear authority of ancient manuscripts, which is not in this case adduced.—*He divided ... by lot.* (19) Κατεκληροδοτησεν. Here only N. T.—*Josh.* 19:51. *Sept. Alex. Ed.* Ex κατα et κληροδοτεω, *sorte divido:* a κληρος, *sors*, et δοτης, *ille qui dat.*

V. 20. This verse has peculiar difficulties connected with it. The time which elapsed from the departure of Israel out of Egypt to the building of Solomon's temple, was no more than four hundred and eighty years. (*Note*, 1 *Kings* 6:1.) But, on the lowest computation, fifty-seven years elapsed, from the passage of the Red Sea to the death of Joshua; and eighty-four years, during the days of Samuel, Saul, and David, and till the fourth year of Solomon: and this leaves only three hundred and thirty-nine years, from the death of Joshua to the times of Samuel. So that, without adverting to the difficulties of computing the years during the judges; (*Notes, Judg.* 3:11. 11:25,26.) it is evident that this general calculation cannot possibly allow four hundred and fifty years for that part of the history, even continuing it to twenty years after the death of Eli. Some alteration, therefore, seems unavoidably needful either in this narrative, or in the general statement in Kings. On this ground some think that three hundred and fifty years should be read, in this place, instead of four hundred and fifty: and it is evident, that the error might easily be made by a transcriber. This would bring the computation within about ten or eleven years: and as the historian says, "*about* the space, &c." it might be improper to expect greater accuracy. There is, however, no authority which warrants such a change in the text.—'Josephus saith, that Solomon began to build the temple ... five hundred and ninety-two years after the children of Israel's departure out of Egypt. Now if you make the time of the Judges four hundred and fifty years, the computation is exactly five hundred and ninety-one years. He' (Paul) 'therefore, here ... accords with the computation of his nation, at that time, that so they might not except against his words. Wilderness 40, Joshua 17, Judges 450, Samuel and Saul 40, David 40, Solomon 4—591.... St. Luke continually follows exactly the computation of the Septuagint and of the Jews, as we learn from his inserting Cainan; (Luke 3:36.) his making Saul to reign forty years; (21) and from this verse, where he accords exactly with Josephus.' *Whitby.* Perhaps this learned writer did not recollect, that this computation of Josephus alters the whole system of biblical chronology. For the chronology of the Hebrew Scripture to the Exodus, and from the building of the temple till the coming of Christ, is founded on grounds sufficiently firm: but if one hundred and twelve years, more than the general computation, passed between the Exodus and the building of the temple; then the birth of Christ took place in the year of the world 4115, instead of 4004. It is well known, or at least generally acknowledged, that the chronology, both of the Septuagint and of Josephus, is erroneous and perplexed, in no ordinary degree: but how far the apostle, and Luke in recording his discourse, took these unimportant matters as they found them, is another question: and if they did so, the circumstance of learned men in their studies having discovered that those generally admitted calculations were inaccurate, has, in my view, nothing to do with the divine inspiration, of either the preacher or the historian. For they were inspired, to deliver divine truth to mankind, unsophisticated and unmutilated: not to correct genealogies, or give chronological calculations. Even, on the supposition, that the apostle was aware of the inaccuracy; it would have obstructed his grand object, to advance any new opinion, or to go out of his way to correct the current one.—'Grotius and Usher note here, that other copies read thus; "He divided to them their land about four hundred and fifty years, and after that he gave them judges:" and they begin the time of this computation from the birth of Isaac, ... and to the end of seven years, (in Canaan,) when the land was divided to them, was about four hundred and fifty years.' *Whitby.* I agree with this writer, that this is not the natural or obvious construction of the passage: but could it stand without any alteration of the text, it might be admitted.—"And after these things *which took up* about four hundred and fifty years, he gave them judges, &c." This would require no change in the text: but I doubt whether it be not wholly inadmissible; and if so, we must recur to the solution above given.

V. 21. (*Marg.* and *Marg. Ref. Notes*, 1 *Sam.* 8:—12:) 'David was but thirty years of age, when he began to reign over Judah, which was not till after Saul was slain: (2 *Sam.* 5:4.) and Samuel did not only anoint him, (at which time we cannot suppose David to have been less than fifteen years old,) but lived a considerable time after.... The authority of Josephus is urged:... for he says,... that Saul reigned eighteen years during Samuel's life,... and twenty-two after his death:... but this is utterly incredible: for then David could not be eight years old when Samuel anointed him.' *Doddridge.*—Indeed, as many subsequent events, which must have occupied several years, took place, between the anointing of David and the death of Samuel; (*Notes*, 1 *Sam.* 16: —25:1.) it is certain, according to the scriptural history, that Saul survived Samuel but a short time: and every circumstance combines to prove, that all the years during which Samuel judged Israel, and Saul reigned, are here intended. 'I suppose, that the years of Samuel also are added to the reign of the king, by Paul:' *Sulpitius Severus:* 'as doubtless they were, they making together just forty years.' *Whithy.*

V. 22. *Marg. Ref. Notes*, 1 *Sam.* 13:13—15. 15:26— 28. 16:1—3,13. 1 *Kings* 8:15—21. 9:4—6. *Ps.* 78:70—72. 89:19 —37. *When he had removed.*] Μετασταντας. 19:26. *Luke* 16:4. 1 *Cor.* 13:2. *Col.* 1:13.—*My will.*] Τα θεληματα. "The wills." Implying the several particulars, in which David, a prophet, a king, and a type of Christ, accomplished the commands and purposes of God.

V. 23. The mention of David gave the apostle an occasion of introducing his grand subject: for the Messiah was foretold, as "the Son of David:" and Paul was prepared to prove that Jesus was the Messiah, "the Son of David." (*Marg. Ref. Notes*, 2:25—32. 2 *Sam.* 7:12—17. *Ps.* 132:17. *Is.* 7:13, 14. 9:6,7. *Jer.* 23:5,6. *Matt.* 1:20,21. 21:8—11. 22:41—46. *Luke* 1:26—33. 2:8—14.)

V. 24—37. 'He indicates that John was the herald of Christ, who did not foretell his coming as a distant event: but

30 But [o]God raised him from the dead:
31 And [p]he was seen many days of them which came up with him from Galilee to Jerusalem, [q]who are his witnesses unto the people.
32 And [r]we declare unto you glad tidings, [s]how that the promise which was made unto the fathers,
33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, [t]Thou art my Son, this day have I begotten thee.
34 And as concerning that he raised him up from the dead, [u]*now* no more to return to corruption, he said on this wise, [x]I will give you [y]the sure [z]mercies of David.
35 Wherefore he saith also [a]in another *psalm*, Thou shalt not suffer thine holy One [a]to see corruption.
36 For David, after he had [b]served his own generation by the will of God, [b]fell on sleep, [c]and was laid unto his fathers, [d]and saw corruption:
37 But [e]he, whom God raised again, saw no corruption. [*Practical Observations.*]
38 ¶ Be [f]it known unto you therefore, men *and* brethren, [g]that through this man is preached unto you the forgiveness of sins:
39 And [h]by him all that believe are justified from all things, [i]from which ye could not be justified by the law of Moses.
40 [k]Beware therefore, lest that come upon you [l]which is spoken of in the prophets;
41 Behold, [m]ye despisers, and wonder, and

o 2:24,32. 3:15,26. 4:10. 5:31. 10:40. 17:31. Matt. 28:6. John 2:19. 10:17. Heb. 13:20. p 1:3. 10:41. Matt. 28:16,17. Mark 16:12—14. Luke 24:36—42. John 20:19—29. 21:1, &c. 1 Cor. 15:5—7. q 1:8,22. 2:32. 3:15. 5:32. 10:39. Luke 24:48. John 15:27. Heb. 2:3,4. r 38. Is. 40:9. 41:27. 52:7. 61:1. Luke 1:19. 2:10. Rom. 10:15. s 2:39. Gen. 3:15. 12:3. 22:18. 26:4. 49:10. Deut. 18:15. Is. 7:14. 9:6,7. 11:1. Jer. 23:5. Ez. 34:23. Dan. 9:24—26. Mic. 5:2. Hag. 2:7. Zech. 6:12. 9:9. 13:1,7. Mal. 3:1. 4:2. Luke 1:54,55,68—73. Rom. 4:13. Gal. 3:16—18. t Ps. 2:7. Heb. 1:5,6. 5:5. u Rom. 6:9. x Is. 55:3. y 2 Sam. 7:14—16. 23:5. Is. 89.2—4,19—37. Jer. 33:15—17,26. Ez. 34:23,24. 37:24,25. Hos. 3:5. Am. 9:11. Zech. 12:8. z Gr. τα ὁσια, *holy, or, just, things*; which word the Septuagint both *Is.* 55:3. and in many other places use for that which is in the Hebrew *mercies*. a 2:27—31. Ps. 16:10. a 36,37. Ps. 49:9. 89:48. Luke 2:26. John 3:33. 8:51. Heb. 11:5. b Or, *in his own age served the will of God*. 22. 1 Chr. 11:2. 13:2—4. 15:12—16,25—29. 18:14. 22:1—29: Ps. 78: 71,72. b 7:60. 2 Sam. 7:12. 1 Kings 2:10. 1 Cor. 15:6,18. 1 Thes. 4:13. c 2:29. 1 Chr. 17:11. 2 Chr. 9:31. 12:16. 21:1. 26:23. d Gen. 3:19. Job 17:14. 19:26,27. 21:26. Ps. 49:9,14. John 11:39. 1 Cor. 15:42—44,53,54. e 30. f 2:14. 4:10. 28:22. Ex. 36:32. Dan. 3:18. g 2:38. 5:31. 10:43. Ps. 32:1,2. 130:4,7,8. Jer. 31:34. Dan. 9:24. Mic. 7:18—20. Zech. 13:1. Luke 24:47. John 1:29. 2 Cor. 5:18—21. Eph. 1:7. 4:32. Col. 1:14. Heb. 8:6,12,13. 9:9—14,22. 10:4—18. 1 John 2:1,2,12. h Is. 53:11. Luke 18:14. John 5:24. Rom. 3:24—30. 4:5—8,24,25. 5:1,2,9. 8:1, 30—34. 10:10. 1 Cor. 6:11. Gal. 2:16. 3:8—11. 1 Job 9:20. 25:4. Ps. 143:2. Jer. 31:32. Luke 10:25,28,29. John 1:17. Rom. 3:19,20. 4:15. 5:20. 7:9—11. 8:3,4. 9:31,32. 10:4,5. Gal. 2:16,19. 3:10—12,21—25. 5:3,4. Phil. 3:6—9. Heb. 7:19. 9:9,10. 10:4,11. k Mal. 3:2. 4:1. Matt. 3:9—12. Heb. 2:3. 3:12. 12:25. 1 Ps. 29:14. Hab. 1:5. m Prov. 1:24—32. 5:12. Is. 5:24. 28:14—22. Luke 16:14. 23: 35,36. Heb. 10:28—30.

pointed him out as already come.' *Beza.* (*Note*, *Matt.* 11: 13—15.) The Jews, who were present, had doubtless heard of John's ministry; and of his declaration that he was not the Messiah, but his forerunner; and probably some report had reached them of his testimony to Jesus. (*Marg. Ref.* a—c. *Notes*, *Matt.* 3:1—12. *John* 1:6—9,19—42. 3:27—36.) The apostle therefore referred them to that testimony, while he pressed them all, both the descendants of Abraham, and all others who worshipped God, to believe and embrace "the word of salvation" which had been sent to them. He then obviated the prejudice, which would arise in their minds against his doctrine, from the conduct of the rulers at Jerusalem: observing, that they indeed had not known their Messiah, when he appeared in the midst of them: (*Marg. Ref.* f—k. *Notes*, *John* 16:1—3. 1 *Cor.* 1:6—9.) nor had they understood the Scriptures, which were publicly and constantly read among them. (*Note*, 13—15.)—Thus they had ignorantly fulfilled them, by judging and condemning Jesus, and procuring his crucifixion from Pilate; though they could allege no crime against him, except that he declared himself to be "the Son of God." And when they had, without designing it, fulfilled the various predictions of the prophets, concerning his sufferings and death; they allowed him to be taken down from the cross and buried, and then guarded the sepulchre with all care to prevent any imposition. (*Marg. Ref.* l—n. *Notes*, 2:22—24. *Matt.* 27:57—66.) But "God had raised him from the dead;" which was testified by a great number of most unexceptionable witnesses. (*Marg. Ref.* o—q. *Note*, *John* 20:24—29.) Accordingly they (even Paul and Barnabas) had travelled as far as Antioch to declare to their brethren "the glad tidings," that God had fulfilled in their days the promise made to Abraham, Isaac, Jacob, and David, in raising from the dead the Lord Jesus, and thus attesting him to be his only begotten Son, according to the prophecy of the Messiah contained in the second Psalm. (*Marg. Ref.* r—t. *Note*, *Ps.* 2:7—9.) The passage here quoted shows that the Messiah was "the Son of God," in a peculiar sense; and the decree there mentioned was *confirmed*, when he was "declared to be the Son of God with power, by his resurrection from the dead." (*Note*, *Rom.* 1:1—4.)—In respect of that event, it might be inferred from the words of the Lord by his prophet, declaring that he would give to believers "the sure mercies of David." (*Marg. Ref.* u, x. *Notes*, 2 *Sam.* 23:5. *Is.* 55:1—3.) These "sure mercies" especially referred to the promised Messiah, and his kingdom and salvation: but the prophet predicted also the sufferings and death of the Messiah in the strongest terms; (*Notes*, *Ps.* 22: 69: *Is.* 53: *Dan.* 9:24—27. *Zech.* 13:7.) so that these "sure mercies" could not be conferred, but through his resurrection and exaltation. Accordingly David had prophesied in another Psalm, that "God would not suffer his holy One to see corruption." (*Notes*, 2:25—32. *Ps.* 16:8—11.) This could not be understood of David himself: for, having served the interests of Israel, during that generation in which he lived, "according to the will of God, he fell on sleep;" and, being laid to his fathers, "he saw," or turned to "corruption." But Jesus, his Descendant and Antitype, having arisen on the third day, "saw no corruption;" nor was he again to die and return to the grave, the scene of corruption; but to live for ever in heavenly glory: and it does not appear, that any other person, since the world began, actually died, and yet did not eventually see corruption. Enoch and Elijah were "translated that they should not see death." Those whom the prophets, and Jesus, and the apostles, raised, afterwards died and returned to dust; and those who rose after Christ's resurrection it is probable, had "seen corruption." Every part therefore of the doctrine accorded to the predictions of the prophets; which concurred with the testimony of the apostles to the resurrection of Jesus, and with the miracles wrought by him and them, to demonstrate that he was the promised Messiah. The several quotations are nearly in the words of the Septuagint, which accord with the Hebrew.—*The second psalm.* (33) The Psalms were arranged in the same order as they are at present.

Had first preached. (24) Προκηρυξαντος. See on 3:20.—*His course.* (25) Τον δρομον. 20:24. 2 *Tim.* 4:7. Not elsewhere. *Think ye.*] Ὑπονοειτε. 25:18. 27:27. Ex υπο, et νοεω, *cogito.*—*Of the stock.* (26) Γενους. 4:36. 7:13,19, *et al.*—*The ... mercies.* (34) Τα ὁσια. *Marg.* 35. 2:27. 1 *Tim.* 2:8. *Rev.* 15:4.—*Is.* 55:3. *Sept.*—*Having served.* (36) Ὑπηρετησας. 20:34. 24:23. Not elsewhere. Ὑπηρετης. See on 5.—*His own generation by the will of God.*] Ιδια γενεα ... τη των Θεου βουλη. As there is no preposition to either clause, the words may be rendered "Having served," or "ministered unto the will," or counsel "of God, in his own generation, he fell asleep, &c." And this seems the more exact view of the subject. "The counsel of God," to which David ministered, related to many generations: but he fulfilled his service during his life: whereas Christ fulfils a most important part of his office, subsequent to his death, as risen and ascended and glorified.

V. 38—41. The apostle here applied the doctrine, which he had stated and proved. It was of the utmost importance to the people, to be assuredly convinced, that through this person, even Jesus the incarnate Son of God, forgiveness of sins was preached to them, by his atoning sacrifice, and as the gift of his mercy; and that none could possibly obtain that benefit, save by faith in him. (*Marg. Ref.* f, g. *Notes*, 2:37—40. *Luke* 24:44—49, *vv.* 46,47.) But all that believed would be completely justified from every charge brought against them on account of their sins; and in such a manner, as could not be done according to the Mosaic law. (*Marg. Ref.* h, i.) There were several crimes, for which no sacrifices were appointed, but to which the sentence of death was annexed, by that law: (*Note*, *Ps.* 51:16.) nor could the legal sacrifices take away guilt from the conscience; except as the penitent offender, through them, had a believing dependence on the promised Redeemer and his atoning sacrifice. (*Notes*, *Heb.* 9:8—28. 10:1—18.) That whole dispensation also was now virtually abolished; having lost all its efficacy; and could not profit those who rejected the salvation of Jesus. (*Note*, *Heb.* 10:26,27.)—It therefore behooved them to beware, lest the awful denunciations of the prophets, against the despisers of the mercy and justice of God, should come upon them.—"The work" here spoken of, may be that of redemption by the blood of Christ; or rather, that of approaching vengeance on the Jews for their contempt of him, and the admission of the Gentiles to their forfeited privileges. (*Marg. Ref.* k, l. *Notes*, 2:14—21. 6:9—14.) All these were fully testified, authenticated, or predicted; but the scornful men of that age and nation would not believe them, and therefore they would be filled with astonishment, and so perish. (*Notes*, *Is.* 28:12—22. *Hab.* 1:5.)—The prophecies referred to seem primarily to have related to the Babylonish captivity; but they were still more awfully accomplished in the destruction of Jerusalem, and the rejection of the Jews, with tremendous judgments, for their opposition to the gospel. (*Marg. Ref.* m, n.)—This discourse, and the subsequent verses, are worthy of particular consideration; especially for the representation which it gives of the apostle's message; and as it enters so explicitly, in the way of the epistles, into the doctrine of justification by Christ. (*Notes*, *Rom.* 3:19—26. 4:1—8. 5:1,2.)—The gospel which the apostle brought, was the fulfilment of the great promise made to the fathers. (23,29,32.) It was the word of God. (44,46.

perish: [n]for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

42 ¶ And when the Jews were gone out of the synagogue, [o]the Gentiles besought that these words might be preached to them [p]the next sabbath.

43 Now, when the congregation was broken up, many of the Jews [q]and religious proselytes [r]followed Paul and Barnabas; who, speaking to them, [s]persuaded them to continue in [t]the grace of God.

44 ¶ And the next sabbath-day [u]came almost the whole city together to hear the word of God.

45 But when the Jews saw the multitudes, [v]they were filled with envy, and [w]spake against those things which were spoken by Paul, contradicting and blaspheming.

46 Then Paul and Barnabas [x]waxed bold, and said, [z]It was necessary that the word of God should first have been spoken to you: but [a]seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we [b]turn to the Gentiles:

47 For [c]so hath the Lord commanded us, *saying*, [d]I have set thee to be a Light of the Gentiles [e]that thou shouldest be for salvation unto the ends of the earth.

48 And when the Gentiles heard this, [f]they were glad, [g]and glorified the word of the Lord: [h]and as many as were [i]ordained to eternal life, believed.

49 And the word of the Lord [k]was published throughout all the region.

50 But [l]the Jews stirred up the [m]devout and [n]honourable women, and the chief men of the city, [o]and raised persecution against Paul and Barnabas, [p]and expelled them out of their coasts.

51 But [q]they shook off the dust of their feet against them, and came unto [r]Iconium.

52 And the disciples [s]were filled with joy, and [t]with the Holy Ghost.

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n 47. 3:23. 6:14. 22:21. Is. 65:15. Dan. 9:26,27. Matt. 8:10,11. 21:41—44. 22:7—10. 23:34—38. Luke 19:42—44. 21:20—26. Rom. 11:7—14. Eph. 3:3—6. Col. 1:26,27. 1 Thes. 2:16. 1 Pet. 4:17. o 10:33. 28:28. Ez. 3:6,7. Matt. 11:21—24. 15:24. * Gr. *in the week between*, or, *in the sabbath between*. 44. p 2 Io 6:9. q 17:34. 19:9. r 11:23. 14:22. 19:8. 28:23. John 8:31,32. 15:5—10. 2 Cor. 5:11 6:1. Gal. 5:1. Phil. 3:16. 4:1. Col. 1:23,28. 1 Thes. 3:3—5 Heb. 12:15. 2 Pet. 3:14,17,18. 1 John 2:28. 2 John 9. s 14:3. Rom. 3: 24. 5 2:21 11 6 Gal. 5:4. Eph. 2:8. Tit. 2:11. Heb. 13:9. 1 Pet. 5:12. t Gen. 49 10. Ps. 110:3. Is. 11:10. 60:8. u 5:17. *marg.* 17:5. Gen. 37:11. Num. 11: 29. Ex. 14 Is. 26:11. Matt. 27:18. Luke 15:25—30. Rom. 1:29. 1 Cor. 3:3. Gal. 5 21. Jam. 3 11—16. 4:5. x 6:9,10. 18:6. 19:9. Matt. 23:13. 1 Pet. 4:4. y 4: 13:20—31 Prov. 23:1. Rom. 10:20. Eph. 6:19,20. Phil. 1:14. Heb. 11:34. z 26. 6 26. 18:5. 26:20. Matt. 10:6. Luke 24:47. John 4:22. Rom. 1:16. 2 Pe. 1:5. a 7:51. Ex. 32:9. Deut. 32:21. Is. 49:5—8. Matt. 10:13—15. 21:43. 22:6—10. Luke 14:16—24. John 1:11. Rom. 10:19—21. 11:11—13. b 18:6. 28 28. Is. 55:5.

c 1:8. 9:15. 22:21. 26:17,18. Matt. 28:19. Mark 16:15. Luke 21:47. d 26:23. Is. 42:1,6. 49:6. 60:3. Luke 2:32. e 15:14—16. Ps. 22:27—29. 67:2—7. 72:7,8. 96: 1,2. 98:2,3. 117: Is. 2:1—3. 24:13—16. 42:9—12. 45:22. 52:10. 59:19,20. Jer. 16:19. Hos. 1:10. Am. 9:12. Mic. 4:2,3. 5:7. Zeph. 3:9,19. Zech. 2:11. 8:20—23. Mal. 1:11. f 42. 2:41. 8:8. 15:31. Luke 2:10,11. Rom. 15:9—12. g Ps. 138: 2. 2 Thes. 3:1. h 2:47. John 10:16,26,27. 11:52. Rom. 11:7. Eph. 1:19. 2:5—10. 2 Thes. 2:13,14. i 15:2. 20:13. 22:10. 28:23. Matt. 28:16. Luke 7:8. Rom. 13:1. 1 Cor. 16:15. *Greek.* k 6:7. 9:42. 12:24. 19:10,26. Phil. 1:13,14. 1:15. 6: 12. 14:2,19. 17:13. 21:27. 1 Kings 21:25. m 43. 2:5. Rom. 16:2. n 1 Cor. 1. 26—29. Jam. 2:5,6. o 8:1. Matt. 10:23. 2 Tim. 3:11. p 13:50. 14:6. 5. Am. 7:12. Mark 5:17. q 18:6. Matt. 10:14. Mark 6:11. Luke 9:5. r 14:1,19, 21. 16:2. s 2:46. 5:41. Matt. 5:12. Luke 6:22,23. John 16:22,33. Rom. 5:3. 14: 17. 15:13. 2 Cor. 8:2. 1 Thes. 1:6. Jam. 1:2. 1 Pet. 1:6—8. 4:13. t 2:4. 4:31. Gal. 5:22. Eph. 5:18—20.

It related to a Saviour and salvation, "the word of this salvation." (23,26,47.) Repentance was the great preparation; (24) the forgiveness of sins and full justification its primary blessings; (38,39) and its great scope, its ultimate blessing, "everlasting life;" (46,48) and these blessings were restricted to believers in Jesus, and extended to all of them without exception.—*Behold*, &c. (41) From the LXX, with some variation: but it varies more from the Hebrew. (*Hab.* 1:5.)

Is preached. (38) Καταγγελλεται. 4:2. 17:23. 26:23. Καταγγελευς, 17:18.—*Be justified.* (39) Δικαιωθηναι. *Matt.* 11:19. 12:37. *Luke* 10:29. *Rom.* 2:13. 3:4,20,22,24,28,30, *et al.*—*Ye despisers.* (41) Ὁι καταφρονηται. Here only N. T. *Hab.* 1:5. *Sept.* Καταφρονεω. *Matt.* 6:24. 18:10.—*Perish.*] Αφανισθητε. See on *Matt.* 6:16. Αφανισμος, *Heb.* 8:13.

V. 42—48. When the congregation were leaving the synagogue, the Jews in general did not express a desire of hearing the apostles any more; but the Gentiles entreated that these words might be spoken again to them the next sabbath-day. Some render the words, "in the intervening week;" (*Marg.*) but the concourse of people on the ensuing sabbath establishes the sense of our translation; though it is probable, that the private labours of Paul and Barnabas, during the week, concurred in bringing together so great a multitude on the next sabbath-day. Several Jews and religious proselytes, however, followed Paul and Barnabas, professing faith in Jesus; whom they exhorted and persuaded to continue in attendance on the gospel, and in dependence on the mercy and grace of God revealed in it; and not to suffer themselves to be discouraged or perverted by any of the reasonings, revilings, or persecutions, which were used to turn them aside from the truth. (*Marg. Ref.* r, s. *Notes*, 11:23,24. 14:21—23.) On the ensuing sabbath, almost all the inhabitants of the city, idolaters as well as others, were drawn together, by various motives, to hear what the apostles had to communicate. This, instead of rejoicing the Jews, filled them with envy and indignation; because the blessings of the Messiah's kingdom, and the peculiar privileges belonging to the people of God, were thus set before the Gentiles, and inquired after by them: and their prejudices against the gospel being thus increased; they set themselves to contradict the testimony and doctrine of the apostles, reviling them as impostors; and, it is probable, blaspheming the Lord Jesus, and his miracles and authority. (*Marg. Ref.* t—x.) When therefore Paul and Barnabas saw the inveteracy of their malice, they took courage to testify against them; observing, that it was indeed necessary, according to the promises of the Scripture, and the express command of Christ, that the gospel should first be proposed to them; (*Note*, *Luke* 21:44—49, *vv.* 47,48.) but since they decidedly rejected it, and were condemned out of their own mouths, as unworthy of eternal life, and improper persons to receive so infinitely valuable a gift; (*Marg. Ref.* y—a. *Notes*, *Prov.* 8:35,36. *Ez.* 18:30—32, *v.* 32.) those who were sent to preach it would unreservedly make the same proposal to the Gentiles, and associate with them. For this, they had not only the command of the Lord Jesus, but the authority of their Scriptures; which had declared that the Messiah was to be set for "the Light of the Gentiles, and for salvation to the ends of the earth." (*Marg. Ref.* b—e. *Note*, *Is.* 49:5, 6.)—This declaration rejoiced the Gentiles, who honoured and respected the word of God, while the Jews opposed and perverted it; and though it is not probable that all who were thus affected at first, did at that time "believe unto salvation;" yet many did, even "as many as were *ordained* to eternal life." (*Marg. Ref.* f—h.)—Some interpret the word here used, of the internal disposition of the heart of the hearers: those who were in earnest to obtain eternal life at all adventures, believed the gospel. This indeed does not seem the meaning of the word; yet as such a disposition is the effect of *preventing grace*, it still leads us back to that humiliating doctrine, which so much labour is employed in vain to obscure or exclude. (*Notes*, *Phil.* 2:12,13. *Jam.* 1:16—18. See Art. x. of the Church of England.) 'O God, from whom all holy desires, all good counsels, and all just works do proceed, &c.' *Col.* 'The translators of the English Testament give many words a predestinarian sense, which there is no reason for.' *Gilpin.* The justice of this remark may fairly be disputed: but it shows at least, what even an opponent allows to have been the *creed* of the translators; for men do not generally, in translating or commenting, give words a meaning contrary to their own decided opinions, without very strong reasons for so doing.—It is indeed useless, and highly improper, and quite unnecessary, to rest the argument on a word, which may perhaps admit of some other meaning: but the laboured discussions of those who are greatly afraid lest the doctrine of gratuitous personal election to eternal life should be collected from it, leave this impression on my mind, that these writers would themselves have carefully avoided a term, which needs so much guarding against misconstruction.—*I have set*, &c. (47) Nearly but not exactly from the LXX, who well translate the Hebrew. (*Is.* 49:5,6.)

When the congregation was broken up. (43) Λυθεισης της συναγωγης. Here συναγωγη is used for the *congregation*, and not for *the place of worship*; which accords to the original use of it.—Λυθεισης. 25. 2:24. *Matt.* 5:19. *John* 2:19.—*To continue.*] Επιμενειν. 10:48. 12:16. 15:34. *Col.* 1:23, *et al.*—Προσμενειν. 11:23.—*Envy.* (45) Ζηλου. See on 5:17 (*Notes*, *Rom.* 10:1—4, *v.* 2. *Jam.* 3:13—16.)—*Spake against.*] Αντελεγον· αντιλεγοντες, *contradicting*. 28:19,22. See on *Luke* 2:34.—*Ye put it from you.* (46) Απωθεισθε. See on 7:39.—*Were ordained.* (48) Ησαν τεταγμενοι. *Marg. Ref.* i. *Gr.* Where all the places in which this verb occurs, are referred to.—Τασσω. '*Statuo; . . . certo ordine colloco ac dispono:* et est vox e re militari ducta, ubi milites τεταγμενοι dicuntur qui loco et ordine ducis jussu collocati et dispositi sunt. *Schleusner. Luke* 7:8. *Rom.* 13:1.—1 *Sam.* 22:7. 2 *Sam.* 7: 11. *Sept.* 'Οσοι ησαν τεταγμενοι εις ζων αιωνιαν. Quotquot destinati erant a Deo felicitati Christianorum æternæ.' *Schleusner.*

V. 49—52. The indefatigable and successful labours of the apostles, exasperated more and more the unbelieving Jews: and they, being themselves destitute of authority, excited some women of rank, who had embraced and were peculiarly zealous for the Jewish religion; and by their means the magistrates were stirred up against the apostles: so that an edict was obtained, banishing them from the city and its adjacent territory, as disturbers of the public peace. They, therefore, having solemnly warned their persecutors, in the way which Jesus had commanded, that they were thus exposing themselves to the wrath of God, (*Marg. Ref.* m—p *Notes*, 18:1—6. *Matt.* 10:11—15.) went to Iconium, a city to the northeast of Antioch. But the new converts, whom they left behind, instead of being discouraged by this opposition,

CHAPTER XIV.

Paul and Barnabas preach with success at Iconium; and being driven thence by the Jews, they preach at Lystra, 1—7. They heal a man who had been a cripple from his birth, 8—10. The priests and people attempt to sacrifice to them as gods, and are hardly restrained by their most earnest expostulations, 11—18. Paul is stoned, at the instigation of the Jews from Antioch and Iconium, and left for dead; but reviving, he goes with Barnabas to Derbe, 19, 20. They return to Lystra, Iconium, and Antioch, confirming the churches, and ordaining elders in each of them, 21—23. Passing through Pisidia, Pamphylia, and Perga, they sail to Antioch in Syria, and rehearse to the church what things God had wrought by them, 24—28.

AND it came to pass [a]in Iconium, that they [b]went both together into the synagogue of the Jews, and so spake, [c]that a great multitude both of the Jews and also of the [d]Greeks believed.

2 But [e]the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.

3 Long time [f]therefore abode they [g]speaking boldly in the Lord, [h]which gave testimony unto [i]the word of his grace, [k]and granted signs and wonders to be done by their hands.

4 But [l]the multitude of the city was divided:

a 13:51. b 9:20. 13:46. 17:1,2,17. 18:4. 19:8. c 21. 11:21. 13:43,46. 17:4. 18:8. d 2. 16:1. 17:12. 18:4. 19:10,17. 20:21. 21:28. Mark 7:26. John 7:35. *marg.* 12:20. Rom. 1:16. 10:12. 1 Cor. 1:22—24. Gal. 2:3. 3:28. Col. 3:11. e 19. 13:45,50. 17:5,13. 18:12. 21:27—30. Mark 15:10,11. 1 Thes. 2:15,16. f 18:9—11. 19:10. 1 Cor. 16:8,9. g 13:46. Eph. 6:18—20. 1 Thes. 2:2. h 2:22, 5:32. Mark 16:20. Heb. 2:4. i 20:24,32. Rom. 1:16. k 4:29,30. 5:12—14. 19:11,12. 1 Mic. 7:6. Matt. 10:34—36. Luke 2:34. 11:21—23. 12:51—53. John 7:43.

were filled with holy joy; having been made partakers of the extraordinary gifts, as well as the graces and consolations, of the Holy Spirit. (*Marg. Ref.* r—t.) This indicates a continuance at Antioch, and success in its vicinity, much greater than is generally noticed.

Stirred up. (50) Παρωρυναν. Here only. Εκ παρα, et ορυνω, *extimulo, instigo.—Devout.*] Σεβομενας. 43. 16:14. 17:4,17. 18:7,13. 19:27. *Matt.* 15:9.—*Honourable.*] Ευσχημονας. 17:12. See on *Mark* 15:43.

PRACTICAL OBSERVATIONS.

V. 1—12. The Lord raises up instruments for his work, and brings them forth from various places and situations in life: and that zeal for his glory, with which he inspires their hearts, induces them to renounce the most pleasing connexions, and flattering prospects, that they may be employed in promoting his cause.—Whatever means are used, or rules observed, for ordaining ministers; the Holy Spirit alone can fit them for their important work, and call them forth to it: but "fasting and prayer" are highly proper attendants on their separation to that sacred service.—Those who 'are moved by the Holy Ghost to take this office upon them,' and "are sent forth by him," will find opportunities of exercising their ministry. The ignorance, carelessness, and profligacy of numbers, will indeed obstruct their usefulness: yet false teachers, and vain pretenders to religion, are the most pernicious opposers of the gospel: for they prejudice the minds of inquirers by their misconduct; or induce them, through misrepresentations and perversions, to embrace some vain delusion, instead of "the truth as it is in Jesus." "Prudent men," however, who know the value of their souls, and the importance of eternal things, will desire to hear the word of God, and to give it a fair and careful investigation, whatever be their rank in life.—It does not behoove us, who have no miraculous powers, or infallible guidance of the Holy Spirit, to use such decided language, in reproving opposers and deceivers, as Paul did to "Elymas the sorcerer:" yet we may plainly expose the hypocrisy, disingenuity, malice, and enmity, of those children and servants of "the wicked one," who show themselves to be "enemies to all righteousness," by deliberately "perverting the right ways of the Lord," and the evident truths of the gospel, to promote their own credit and interest. Assuredly "their end will be according to their works:" their *wilful* blindness will expose them to *judicial* blindness, and this will terminate "in the blackness of darkness for ever;" unless they repent during the season of the Lord's long-suffering towards them: and the truth of God will be established and made successful, by the ruin and confusion of all its opposers.

V. 13—22. Those "who put their hands to the plough, and look back, are not fit for the kingdom of God." If we are not prepared to face opposition, and to endure hardship, we are not properly qualified for the work of the ministry. Yet some, who at first disappointed the expectation of senior ministers, have afterwards been recovered and made useful. The reading of the Scriptures, in the public assemblies of God's people, is an ancient and excellent usage; and they who are called to preach the gospel, will find a peculiar advantage, in laying their credentials and instructions in this manner before the people. Yet alas! many both read and hear the word of God, who do not understand or believe it; and the Scriptures are alas, very often so read in our churches, that it might be supposed, the readers did not desire to be heard and understood by the congregation!—The gospel should be "preached to every creature:" yet with an especial address to those "who fear God," and inquire after the way in which his favour may be obtained. On some occasions, it is advisable to put the case most favourably, in respect of the dispositions and profession of our hearers; that we may thence take occasion to reason with them from their own principles, and to exhort them to behave consistently with their characters.—Every transient view of the dealings of God with his church reminds us of his mercy and long-suffering, and of man's ingratitude and perverseness: but when he grants our inordinate desires, we may expect a scourge instead of a comfort. He will however remove those who rebel against him; that he may raise up others in his church, who may act more "according to his own heart, to fulfil all his will." May this be done, both in respect of rulers and ministers of religion, all over the earth, and that speedily. Amen.

V. 23—37. The most honoured servants of God have discovered or been conscious of great imperfection; and have confessed themselves unworthy to perform the meanest service to the divine Saviour. They call men to repentance, and direct their attention to Jesus: yet they soon fulfil their course, and are gathered to their fathers; but "he ever liveth to serve to the uttermost all them, who come to God through him." (*Note, Heb.* 7:23—25.) Still this "word of salvation is sent to us;" and every one who truly fears God will accept of it. But too many fulfil the Scriptures, by opposing the truth through ignorance and unbelief; after the example of those who "crucify the Lord of glory." May we then look to him, as "declared to be the Son of God with power by his resurrection from the dead," "now no more to return to corruption," as testified to by prophets and apostles, and as the substance and repository of "the sure mercies of David;" that, by faith in him, we may walk with God, and "serve our generation according to his will;" and when death comes may fall asleep in him, with a joyful hope of a blessed resurrection.

V. 38—52. Forgiveness of sins through Jesus Christ, and him alone, should be preached to all men; for this is the most needful blessing for every sinner, and an introduction to all others; "and by him all that believe are justified from all their sins," be they ever so numerous and aggravated; a privilege which no law or institution besides could ever confer. (*Notes, Ps.* 32:1,2. *Rom.* 4:6—8. *P. O.* 1—8. *Note*, 5:1—5.) But wo to those despisers, who will not believe the testimony of God, either concerning the redemption which he has wrought, or concerning the judgment which he has appointed; but treat the declaration of them with self-righteous, worldly, or infidel contempt, or with careless indifference! With what astonishment will they at length hear the despised Jesus denounce on them the sentence of everlasting condemnation! But, while immense numbers thus "judge themselves unworthy of everlasting life;" others, and those often the most unlikely persons, desire to hear more of the glad tidings of salvation: thus the prodigal "comes to himself" returns home, and is welcomed and feasted; whilst the elder brother is filled with indignation and envy, and begins to oppose, contradict, and blaspheme. (*Notes, Matt.* 21:28—32. *Luke* 15: 20—32. *P. O.* 17—32.) We must not, however, be satisfied with hopeful appearances: but exhort such as are thus seriously impressed, to "continue in the grace of God," and instruct them in what manner to resist the temptations to which they will be exposed. (*Notes, John* 8:30—36. 15:3—11.)—As many as are "ordained to eternal life" will believe: but we know not previously who these are: we should therefore declare, that "Jesus is placed for a Light to the Gentiles, and for Salvation to the ends of the earth;" and we should publish his truth as extensively as we can; and bear our testimony against those who oppose and reject it, however honourable or devout they may appear. Thus the word of God will be glorified in the midst of persecution: and Jesus will fill his disciples with grace, peace, and "joy in the Holy Ghost," to support them under tribulations, and to render them triumphant over all the power and subtlety of the enemy of their souls.

NOTES.—CHAP. XIV. V. 1. *Marg. Ref.—Greeks.*] Ελληνων. *John* 12:20. *Greeks*, or *Gentiles.* Some of these were perhaps before favourable to the religion of the Jews, and frequented the synagogue; (*Note*, 13:16—19.) but probably others were idolaters, who on that occasion had been induced to attend.

V. 2. *Marg. Ref.—Unbelieving.*] Απειθουντες. 17:5. 19: 9. *John* 3:36. *Rom.* 2:8. 10:21. 11:30,31. 15:31. *Heb.* 3.18. 11:31. 1 *Pet.* 2:7,8. 3:1,20. 4:17. It is often rendered *disobey.* Απειθης, 26:19. Ab *a*, priv. et πειθω, *suadeo.—Stirred up.*] Επηγειραν. 13:50. Not elsewhere.—*Made . . . evil affected.*] Εκακωσαν. 7:6,19. 12:1. 18:10. 1 *Pet.* 3:13.

V. 3, 4. The apostles judged it necessary to continue at Iconium for a considerable time, notwithstanding the persecution which was gathering against them; and boldly to fulfil their ministry in dependence on the Lord; in order to encourage and establish the new converts, that opposition and danger might not subvert them: and God was pleased at this time "to give testimony to the word of his grace," to enable them to work many miracles, which perhaps they had not done at Antioch. (*Note*, 4:29—31.) Thus a considerable part of the inhabitants either embraced the gospel, or favoured the cause: and these counteracting the machinations of their opponents, the apostles were for a time protected. (*Marg Ref.*)—'Our constancy ought to equal the obstinate perverseness of the wicked. . . . We should not give place, because of

and part held with the Jews, and part with the [m]apostles.

5 And [n]when there was an assault made both of the Gentiles, and also of the Jews, with their rulers, to use *them* [o]despitefully, and to stone them,

6 They [p]were ware of *it*, [q]and fled unto [r]Lystra and Derbe, cities of [s]Lycaonia, and unto the region that lieth round about:

7 And [t]there they preached the gospel.

8 ¶ And there sat a certain man at Lystra, [u]impotent in his feet, [x]being a cripple from his mother's womb, who never had walked:

9 The same heard Paul speak; [y]who, steadfastly beholding him, and perceiving that [z]he had faith to be healed,

10 Said with a loud voice, [a]Stand upright on thy feet. And he leaped and walked.

[*Practical Observations.*]

11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, [b]The gods are come down to us in the likeness of men.

12 And they called Barnabas, [c]Jupiter; and Paul, Mercurius, because he was the chief speaker.

13 Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, [d]and would have done sacrifice with the people:

14 *Which* when [e]the apostles Barnabas and Paul heard *of*, [f]they rent their clothes, and ran in among the people, crying out,

15 And saying, [g]Sirs, [h]why do ye these things? [i]we also are men [k]of like passions with you, [l]and preach unto you, that ye should turn [m]from these vanities unto [n]the living God, [o]which made heaven, and earth, and the sea, and all things that are therein;

16 Who in times past [p]suffered all nations to walk in their own ways.

17 Nevertheless, [q]he left not himself without witness, [r]in that he did good, [s]and gave us rain from heaven, and fruitful seasons, [t]filling our hearts with food and gladness.

18 And with these sayings [u]scarce restrained

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m 14. 13:2. 1 Cor. 9:5,6. n 4:23—29. 17:5. Ps. 2:1—3. 83:5. 2 Tim. 3:11. o Matt. 5:44. Luke 6:28. p 9:24. 17:13,14. 23:12, &c. 2 Kings 6:8—12. q Matt. 10:23. r 20,21. 16:1,2. 2 Tim. 3:11. s 11. t 21. 8:4. 11:19. 17:2,3. 1 Thes. 2:2. 2 Tim. 4:2 u 4:9. John 5:3,7. x 3:2. John 5:5. 9:1,2. y 3:4. z Matt. 9:22,28,29. 13:58. 15:28. Mark 1:40,41. 2:5,11,12. 9:23,24. 10:52. a 3:6—8. 9:33,34. Is. 35:6. Luke 7:14. 13:11—13. John 5:8,9. 14:12. b 8:10. 12:22. 28:6. c 19:35. d 10:25. Dan. 2:46. e 4. 1 Cor. 9:5,6. f 2 Kings 5:7. 18:37. 19:1,2. Ezra 9:3—5. Jer. 36:24. Matt. 26:65. g 7:26. 16:30. 27:10,21,25. h 10:26. Rev. 19:10. 22:9. i 3:12,13. 12:22,23. Gen. 41:16. Dan. 2:28—30. John 7:18. k Jam. 5:17. l 17: 16—18,29,30. 26:17—20. m Deut. 32:21. 1 Sam. 12:21. 1 Kings 16:13,26. Ps. 31:6. Is. 44:9,10,19,20. 45:20. 46:7. Jer. 8:19. 10:3—5,8,14,15. 14:22. Am. 2:4. Jon. 2:8. Rom. 1:21—23. 1 Cor. 8:4. Eph. 4:17. n Deut. 5:26. Josh. 3:10 1 Sam. 17:26,36. 2 Kings 19:4,16. Jer. 10:10. 1 an. 6:26. John 5:26. 1 Thes. 1: 9. 1 Tim. 3:15. Heb. 3:12. o 4:24. 17:24—28. Gen. 1:1. Ps. 33:6. 124:8. 146:5, 6. Prov. 8:23—31. Is. 45:18. Jer. 10:11. 32:17. Zech. 12:1. Rom. 1:20. Rev. 14:7. p 17:30. Ps. 81:12. 147:20. Hos. 4:17. Rom. 1:21—25,28. Eph. 2:12. 1 Pet. 4:3. q 17:27,28. Ps. 19:1—4. Rom. 1:19,20. r Ps. 36:5—7. 52:1. 104:24 —28. 145:9,15,16. Luke 6:35. s Lev. 26:4. Deut. 11:14. 28:12. 1 Kings 18:1. Job 5:10. 37:6. 38:26—28. Ps. 65.9—13. 68:9,10. 147:7,8. Is. 5:6. Jer. 5:24. 14: 22. Matt. 5:45. Jam. 5:17,18. t Deut. 8.12—14. Neh. 9:25. Is. 22:13. 1 Tim 6:17. u Gen. 11:6. 19:9. Ex. 32:21—23. Jer. 44:16,17. John 6:15.

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threatenings, no, nor even of open violence, except there be an evident necessity; and then, not for the sake of enjoying quiet, but that the gospel may be more extensively propagated.' *Beza.* (*Note*, 8:1.)

Gave testimony, &c. (3) *Notes*, *Mark* 16:19,20. *John* 15: 26,27. *Heb.* 2:1—4, *v.* 4.—*Was divided.* (4) Εσχισθη. See on *Matt.* 27:51. Σχισμα. See on *Matt.* 9:16.

V. 5—7. The rulers of the synagogue, and the principal persons among the Jews, seem to have gained over to their party the magistrates of the city, who were Gentiles. Thus a plan was formed, and an attempt made, violently to apprehend Paul and Barnabas; and, having disgraced and insulted them, as disturbers of the city, to stone them as blasphemers. But this conspiracy was discovered by some at the very crisis of danger: and thus the apostles escaped, and went first to Lystra, and afterwards to Derbe, (20) where, not at all discouraged by perils or ill usage, they boldly "preached the gospel." (*Marg. Ref. Note*, 1 *Thes.* 2:1—8.)—The situation of these cities may be far better understood by a good map, than by any description in words.

An assault. (5) Ὁρμη. *Jam.* 3:4. Not elsewhere N. T. *Prov.* 3:25. *Jer.* 47:3. *Sept.* Ὁρμαω, 7:57. *Matt.* 8:32.—*They preached the gospel.* (7) Ησαν ευαγγελιζομενοι. "They were declaring glad tidings."

V. 8—10. The apostle perceived that the cripple "had faith to be healed," or, "faith of being healed," or, "of being saved." (*Marg. Ref.* z. *Notes*, *Matt.* 9:18—26, *v.* 22, 27—29.) It is probable that, by a divine suggestion, St. Paul knew that the man expected a cure from the power of the Lord Jesus, and that it was a proper occasion for him to perform a miracle. He therefore called to him with a loud voice, to stand upright on his feet; and he was enabled at once to use his limbs with as entire ease, agility, and vigour, as though he had never been lame. (*Marg. Ref.* a. *Note*, 3:1—11.) In some manuscripts and ancient versions it is added, after "a loud voice," and before "Stand," "I say unto thee, in the name of the Lord Jesus Christ."

Impotent. (8) Αδυνατος. *Matt.* 19:26. *Rom.* 8:3. 15:1. *Heb.* 6:4,18. 10:4. 11:6. Αδυνατεω. *Matt.* 17:20.—*Faith to be healed.* (9) Πιστιν του σωθηναι.

V. 11—18. When the idolaters saw this astonishing effect follow upon the speaking of a few words by Paul, they concluded, according to the fabulous traditions of their priests and poets, that two of their deities had become visible in human form. The age and gravity of Barnabas suggested to them the opinion, that he was Jupiter, their supreme deity: and Paul's promptitude, in speaking, joined perhaps to his personal appearance, led them to suppose that he was Mercury, the patron of eloquence, and as they imagined the interpreter of the gods. And so firmly were they persuaded of these things, that the priest of Jupiter, of whom there was a temple, or statue, near the gates of the city, was induced to bring bulls and garlands, either to decorate the sacrifices, or the intended objects of their worship; and they were about immediately to seek the favour of the apostles, by divine honours and a propitiatory offering! But Paul and Barnabas, discovering their intention, were more discomposed by it, than by all the persecution which they had experienced; and to express their detestation of their idolatry, and especially that themselves were become the objects of it, they rent their clothes and ran in among the people, expostulating with them about their conduct; protesting against the sacrilegious honours intended them; declaring that they were mere men like themselves, liable to the same infirmities, sufferings, and death; and reminding them that they came to preach to them that they should relinquish "these vanities" and delusions, and worship the great Creator of the universe. (*Marg. Ref.* f—o.) This was very bold and decided language to zealous idolaters, with their priests at the head of them, in such a critical juncture; and may be very properly contrasted with the temporizing conduct of heathen philosophers, who, being convinced of the folly and falsehood of the vulgar superstitions, not only conformed to them, but instructed their disciples to do the same, as a part of their duty to the republic. Thus they made hypocrisy and dissimulation in so important a matter, an essential part of their instructions, confirmed it by their example, and perpetrated as much as they could, the most stupid idolatry, connected with the most abominable vices, from generation to generation!—Let the intelligent reader compare this conduct and declaration of the apostles towards the worshippers of Jupiter, with some modern admired effusions of expanded candour, in which the worship of God, whether men call him JEHOVAH, Jove, Lord, or by any other name, is supposed to be equally acceptable to him. Is it then of no consequence whether JEHOVAH, or Jupiter, or Baal, be God? Surely either the prophets and apostles were bigots, or these men have renounced Christianity. (*Note*, 1 *Kings* 18:21. *P. O.* 17—29.)—Paul and Barnabas further added, that God had, in his unsearchable wisdom, justice, and long suffering, hitherto suffered all nations to walk in their own ways; and therefore idolatry had generally prevailed. (*Marg. Ref.* p. *Notes*, 17:24—31. *Rom.* 1:18—27.) Yet the idolaters were without excuse, as God had "not left himself without witness;" seeing he still had done them good in his providence; and afforded them many temporal benefits, which both satisfied their bodily necessities, and conduced to the joy and gladness of their hearts. (*Marg. Ref.* q—s. *Notes*, *Jer.* 14:19—22. *Matt.* 5:43—48.) By these discourses, they with difficulty restrained the people from proceeding with their sacrifice: yet it seems that they were by no means disposed to hear their doctrine at this time; but rather were displeased with their refusal of the honours intended them. (*Notes*, *Matt.* 21:8—11. 27:15—23.)—'As a friend, in sending us frequent presents, expresses his remembrance of us and affection to us, though he neither speaks nor writes, so all the gifts of the divine bounty, which are scattered abroad on every side, are so many witnesses sent to attest the divine care and goodness.' *Doddridge.*—'Here see,' saith Chrysostom, 'the devil's malice! He would have brought in ... divine worship of men, by those very persons who were sent to convert men from it! persuading them again to esteem men as gods, as formerly they had done! And how fully he hath done this in the Roman church, where innumerable men are worshipped with invocation, and even mental prayers, which suppose them to know the hearts of the supplicants, and so to have the property ascribed to God alone in the Scriptures, I have fully showed.' ... Cicero ... proves, the gods must be of human shape, because they never appeared in any other!' *Whitby.*—*Like passions.* (15) 'The pagans never denied that their gods were beings of like passions with themselves; but they attributed to them a total exemption from mortality and disease. ... Indeed this was not only the principal, but, I may almost say, the sole distinction they made between

they the people, that they had not done sacrifice unto them. [*Practical Observations.*]

19 ¶ And [z]there came thither *certain* Jews from Antioch and Iconium, who [y]persuaded the people, and [z]having stoned Paul, [a]drew *him* out of the city, [b]supposing he had been dead.

20 Howbeit, [c]as the disciples stood round about him, he rose up, and [d]came into the city: and the next day he departed with Barnabas to [e]Derbe.

21 And when they had preached the gospel to that city, and had [f]taught many, they returned again to [f] Lystra, and *to* Iconium, and *to* Antioch,

22 [g]Confirming the souls of the disciples, *and* [h]exhorting them to continue in the faith, and that [i]we must through much tribulation [k]enter into the kingdom of God.

23 And when [l]they had ordained them [m]elders in every church, [n]and had prayed with fasting, [o]they commended them to the Lord, on whom they believed.

24 And after they had passed throughout [p]Pisida, they came to Pamphylia.

25 And when they had preached the word in Perga, they went down into Attalia;

26 And thence sailed [q]to Antioch, from whence they had been [r]recommended to the grace of God for [s]the work which they fulfilled.

27 And when they were come, [t]and had gathered the church together, [u]they rehearsed all that God had done with them, and how he had [x]opened the door of faith unto the Gentiles.

28 And [y]there they abode long time with the disciples.

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x 13:45,50,51. 17:13. y Matt. 27:20—25. Mark 15:11—14. z 7:58. 9:16. 22:20. 2 Cor. 11:25. 2 Tim. 3:11. a Jer. 22:19. Heb. 13:12,13. b 1 Cor. 15:31. 2 Cor. 4:10—12. 11:23. c 20:9—12. 2 Cor. 1:9,10. 6:9. Rev. 11:7—12. d 12:17. 16:40. 20:1. e 6. 16:1. * Gr. *made many disciples.* Matt. 28:19. *G-.* f 1:6,8,19. 13: 14:21. 15:35. 16:2. 2 Tim. 3:11. g 15:32,41. 18:23. Is. 35:3. 1 Cor. 1:8. 1 Thes. 3:2—4,13. 1 Pet. 5:10. h 11:23. 13:43. John 8:31,32. 15:4—8,9,10. Col. 1:23 Jude 3,20,21. i Matt. 10:21,22,34. 16:24. Luke 2:35. 22:28,29. 24:26. John 12:25,26. 16:1,2,33. Rom. 8:17. 1 Thes. 3:4. 2 Tim. 1:8. 2 11:12. 3:12. 1 Pet. 4:12—16. Rev. 2:10. 7:14. k Matt. 10:21. Mark 9:47. 10:24,25. John 3:5. 2 Pet. 1:11.

l 1:22. Mark 3:14. 1 Tim. 5:22. 2 Tim. 2:2. Tit. 1:5. m 11:30. 15:4,6,23. 20:17. 1 Tim. 5:1,17—19. Jam. 5:14. 1 Pet. 5:1. 2 John 1. 3 John 1. n 13:1—3. o 26. 20:32. Luke 23:46. 1 Thes. 3:12,13. 2 Thes. 2:16,17. 2 Tim. 1:12. 1 Pet. 5:10. p 13:13,14. 15:38. q 11:19,26. 13:1. 15:22,30. Gal. 2:11. r 23. 13:1—3. 15:40. 20:32. 2 Cor. 1:12. 3 John 6—8. s Rom. 15:19. Col. 1:25,28,29. 4:17. 2 Tim. 4:2,5—8. t 15:4—6. 21:20—22. 1 Cor. 5:4. 11:18. 14:23. u 15:4,12. 21:19 Rom. 15:18. 1 Cor. 3:5—9. 15:10. x 11:18. John 10:9. 1 Cor. 16:9. 2 Cor. 2:12. Col. 4:3. Rev. 3:7,8. y 1:26. 15:35.

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gods and men. ... We are your fellow mortals, as liable as you to disease and death.' *Campbell.* This appears the direct import of the apostle's words; yet liability to other infirmities and passions of human nature, needs not to be excluded: but certainly they pervert the expression, who explain it of the *prevalence* of sinful passions. (*Note, Jam.* 5:16—18.)

In the speech of Lycaonia. (11) Λυκαονιστι.—It is not agreed whether this was a dialect of the Greek, or of the Syriac.—*Jupiter.* (12) Δια. 13. Used *accus.* as from Ζευς, Ζευπατηρ, *Jupiter, Jovis*, corrupted from *Jehovah.—Mercury.*] Ἑρμης. 'Nuntius et legatus reliquorum deorum habebatur: απο του ειρειν, *dicere, nuntiare.*' Schleusner.—*The chief speaker.*] Ὁ ἡγουμενος του λογου. He who took the lead in discourse.—*Ran in.* (14) Εισεπηδησαν. 16:29. Not elsewhere.—*Sirs.* (15) Ανδρες.—*Of like passions.*] Ομοιοπαθεις. *Jam.* 5:17. Not elsewhere. Ex ομοιος, *similis*, et παθος, *affectus.* A πασχω, *patior.—Preach unto you.*] Ευαγγελιζομενοι ὑμας.—*In times past.* (16) Εν ταις παρωχημεναις γενεαις. "In the past generations." Παροιχομαι. Here only. Ex παρα, *præter*, et οιχομαι, *eo, discedo.—All nations.*] Παντα τα εθνην. all the nations, or Gentiles, as distinguished from Israel. (*Note, Num.* 23:9.)—*Without witness.* (17) Αμαρτυρον. Here only. Ex α, priv. et μαρτυρ, *testis.—In that he did good.*] Αγαθοποιων. See on *Luke* 6:9,33.—*Restrained.* (18) Κατεπαυσαν. *Heb.* 4:4,8,10. Not elsewhere. Ex κατα, et παυω, *cessare aliquem facio.*

V. 19, 20. The apostles still continued at Lystra, in order to improve the advantage which the miracle they had wrought seemed to promise them. But when the Jews of Antioch and Iconium heard of their success and reputation, they followed them to Lystra, and by their insinuations induced the people to treat them as impostors, and disturbers of the peace. Accordingly they first assaulted Paul whose activity rendered him peculiarly obnoxious both to the Jews and the idolaters; and, stoning him till they supposed he had been dead, dragged him out of the city with the utmost indignity. Thus he who had concurred, with full approbation in stoning Stephen, was reminded of that great sin, by enduring the tortures of being stoned. But though he was bereft of sense and motion for a time, yet his life was in him: and whilst the disciples stood around him, probably intending to bury him, (*Note*, 8:2.) it pleased God to restore him miraculously to his strength, and to heal his bruises; so that he was able to travel the next day with Barnabas to Derbe. It is indeed intimated, that he was not dead: yet without a miracle, he could not, after being stoned and left for dead, have been able to travel, probably on foot, the very next day. (*Marg. Ref. Notes*, 9:36—43. 20:7—12. 2 *Cor.* 11:24—27. 2 *Tim.* 3:10—12.)

V. 21—23. After the apostles had published the glad tidings of salvation, and "made many disciples" in Derbe, they revisited the several cities, whence they had been driven by persecution; to instruct, encourage, and establish the new converts: "exhorting them to continue in the faith;" and showing them, that the kingdom of God and his heavenly felicity, must be entered through many afflictions, trials, and persecutions. (*Marg. Ref.* f—k. *Notes*, 11:23,24. 13:42—48. 1 *Thes.* 3:1—5.) They also appointed elders over them in every church. These elders were their stated pastors, who presided in the worship of God, and preached his word to them. (*Marg. Ref.* l, m.) In respect of the manner in which these elders were selected, it cannot be supposed, that the apostles, in their present circumstances, would appoint any to the sacred ministry who were not acceptable to the people, or that they would ordain any without their own full satisfaction that they were proper persons, whatever the people might be inclined to. There seems to have been the most perfect harmony in the management of this important concern: yet it can scarcely be doubted, that both the apostles, and those to whom, in some sense, they afterwards delegated this part of their authority, interfered with their judgment and influence, in the nomination of proper persons to the ministerial office; as well as set them apart by imposition of hands and prayer. In all such questions, the middle, between the extreme points contended for by the zealots of opposite parties, seems to be the nearest to the true state of the case.—As the churches increased, deacons were doubtless chosen, under the superintendence of the elders: but it does not appear that the apostles appointed any at this time.—After this was settled, the apostles, by prayer and fasting, commended the new converts to the gracious keeping of the Lord Jesus, in whom they had believed. (*Marg. Ref.* n, o.) It is probable, that the apostles, and those employed by them, selected the presbyters, or pastors, from such as were more signally made partakers of miraculous gifts by the Holy Spirit; yet, as these endowments might be possessed by those who had not true faith and grace; and, as eminent and intelligent believers do not seem always to have been endowed with them; it appears unscriptural to suppose that *all* such were appointed to the pastoral office, and *none* else.—No impartial person can (as it appears to me) read this passage, without being convinced, that stated resident pastors of each church, and not preachers of the gospel at large, are here intended: but whether these stated resident pastors were, as some argue, "bishops," according to the modern acceptation of the word is a subject which will hereafter come under our consideration. (*Notes*, 20:17. *Phil.* 1:1. 1 *Tim.* 3:1.)

Had taught. (21) "Made many disciples." *Marg.* Μαθητευσαντες. *Matt.* 28:19. See on *Matt.* 27:57.—*Confirming* (22) Επιστηριζοντες. 15:32,41. 18:23. Not elsewhere N. T. —2 *Sam.* 1:6. *Sept.* Ex επι, et στηριζω, *stabilio, Luke* 16:26. 22:32. 1 *Pet.* 5:10.—*To continue.*] Εμμενειν. *Gal.* 3:10. *Heb.* 8:9. See on 13:43.—*When they had ordained.* (23) Χειροτονησαντες. 2 *Cor.* 8:19. Not elsewhere. Ex χειρ, *manus*, et τεινω, *extendo.*—Προσχειροτονεω. See on 10:41.—"They" (Paul and Barnabas) "ordained them" (the Christians) "elders, &c."—If an election by holding up hands be intended, Paul and Barnabas were the sole electors. It may then be fairly asked, whether this is the only scriptural authority for the people choosing their own *spiritual* pastors? or whether any other can be adduced? If no other, then surely, whatever may be said on the ground of *expediency*, the *divine authority* of this method stands on a very slender foundation! —*They commended them.*] Παρεδεντο. 20:32. *Luke* 23:46. 1 *Tim.* 1:18. 1 *Pet.* 4:19.

V. 24—28. After some other labours in the regions of Asia Minor, the apostles returned to Antioch in Syria; (*Marg Ref.* p, q.) whence they had been recommended by the prayers of their brethren, "to the grace of God," for the work in which they had been so remarkably prospered. (*Marg Ref.* r, s. *Notes*, 13:1—5. 15:36—41.) To them they related their success; and showed how God had, by their ministry, "opened the door of faith," by which great numbers of the poor Gentiles had entered into the church: (*Note*, 11:18.) and, finding much work at Antioch, they continued there a long time among the disciples. (*Marg. Ref.* t—y.)—The thirteenth and fourteenth chapters contain the first history of a mission among the Gentiles. The missionaries were prepared and selected by the Holy Spirit: they were "recommended to the grace of God," and helped forward by their brethren; leaving country, friends, and comforts, to face dangers and endure hardships, from love to Christ, and to the souls of their unknown perishing fellow-sinners: they suffered much tribulation, but were supported, comforted, and preserved: and they prospered greatly in their "work and labour of love;" and returning to gladden the hearts of their brethren, and to rejoice with them, they ascribed all the glory to

CHAPTER XV.

Dissensions having been excited, in the church at Antioch, about circumcising the Gentile converts; Paul and Barnabas are sent to Jerusalem, to consult the apostles and elders on the question, 1, 2. They arrive at Jerusalem, and the apostles and elders assemble, 3—5. Peter declares his opinion, 6—11. Paul and Barnabas report what God had done by them among the Gentiles, 12. James decides against circumcising the Gentile converts, but proposes some rules for their conduct, 13—21. Letters are sent by messengers, accompanying Paul and Barnabas, to the churches, with the determination of the council, and that of the Holy Spirit also; which are received with joy, 22—31. Judas and Silas, the messengers, abide at Antioch, and labour there, 32—35. Paul and Barnabas purpose to revisit the churches which they had planted; but are separated by a sharp contention about John Mark; and set out to preach the gospel in different directions, 36—41.

AND [a]certain men which came down from Judea, taught [b]the brethren, *and said*, [c]Except ye be circumcised [d]after the manner of Moses, [e]ye cannot be saved.

2 When therefore [f]Paul and Barnabas had no small dissension and disputation with them, [g]they determined that Paul and Barnabas, and [h]certain other of them, [i]should go up to Jerusalem unto [k]the apostles and elders about this question.

3 And being [l]brought on their way by the church, they [m]passed through Phenice and Samaria, [n]declaring the conversion of the Gentiles: [o]and they caused great joy unto all the brethren.

4 And when they were come to Jerusalem, they were [p]received of the church, and *of* the apostles and elders, and they declared [q]all things that God had done with them.

5 But there rose up certain of [r]the sect of the Pharisees which believed, saying, [s]That it was needful to circumcise them, and to command *them* to keep the law of Moses.

6 ¶ And [t]the apostles and elders came together for to consider of this matter.

a 21:20. Gal. 2:4,12,13. b 23. c 5. Rom. 4:8—12. Gal. 5:1—4. Phil. 3:2,3. Col. 2:11,12. d Gen. 17:10, &c. Lev. 12:3. John 7:22. e 24. 1 Cor. 7:18,19. Gal. 2:3. 5:6. 6:13—16. f 7. Gal. 1:6—10. 2:5. Jude 3. g 25. Ex. 18:23. Gal. 2:1,2. h 22,27. 10:23. 11:12. i 4,22,23. 1 Sam. 8:7. 1 Cor. 9:19—23. Gal. 2:2. Philem. 8,9. k 6,23. 21:18. 1 Cor. 1:1. 2 Cor. 11:5. 1 21:5. 28:15.

Rom. 15:24. 1 Cor. 16:6,11. Tit. 3:13. 3 John 6—8. m 8:14. 11:19. n 12. 14:27. 21:19,20. o 11:18. 13:48,52. Is. 60:4,5. 66:12—14. Luke 15:5—10,23,24, 32. p 18:27. 21:17. Matt. 10:40. Rom. 15:7. Col. 4:10. 2 John 10. 3 John 8—10. q 3,12. Rom. 15:18. 1 Cor. 15:10. 2 Cor. 5:19. 6:1. r 21:20. 26:5,6. Phil. 3:5—8. s 1,24. Gal. 5:1—3. t 25. 6:2. 21:18. Prov. 15:22. Heb. 13:7,17.

God, who had granted the prayers offered in their behalf, and had wrought by them and with them.—*Had been recommended.* (26) Ησαν παραδεδομενοι. 15:26,40. *Rom.* 6:17. 1 *Pet.* 2:23. 2 *Pet.* 2:21.

PRACTICAL OBSERVATIONS.

V. 1—10. Perseverance in doing good, amidst dangers, hardships, ingratitude, and persecution, is a blessed evidence of grace, an expression of "the mind which was in Christ," and a distinguishing mark of his faithful ministers.—The Lord will enable his true and zealous followers "so to speak," and he will so bless their word, that some in every place, and of divers descriptions, will be brought by their labours to "the obedience of faith." But great success commonly causes vehement opposition: and envious and malicious unbelievers excite the minds of those who are more moderate, and render them "evil affected against the brethren." This, however, should not discourage those who are prospered in their ministry: on the contrary, they should labour the more boldly and diligently, depending on the Lord to promote his own cause, and leaving it to him to "bear testimony to the word of his grace," in such ways as he sees good.—In all cities, towns, and villages, where the gospel is effectually preached, a division takes place among the people: some decidedly favouring, and others earnestly opposing the persons employed: and generally some unconverted persons, for a time, take part with the preachers and professors of the truth, by means of whom the Lord restrains the fury of his enemies, till his own purposes are effected.—Wherever his servants are driven, they should seek opportunities of making known his truth, without being intimidated by former perils or sufferings.—None should be considered as having derived benefit from the power and grace of Christ, by means of his ministers and ordinances, till they have "faith working by love," and show an unreserved obedience: but "all things are possible to those that believe." When we receive this most precious gift of God, we shall be delivered from that impotency in which we were born, and from the dominion of those inveterate habits, which we have ever since been contracting; and be enabled to walk with cheerfulness and thankful constancy in the ways of the Lord.

V. 11—18. The servants of God might often obtain undue honour to themselves, if they would connive at men's errors and vices; with far greater ease than they can prevail with them to honour God, by renouncing their vanities, believing his truth, and worshipping his name. But they dread and detest all such sacrilegious homage, more than any reproaches or injuries whatever. They ought never to allow their hearers to think of them, in any other light, than "as men of like passions with themselves;" who, having been taught the knowledge of God and of his salvation, are sent to preach it to those who have hitherto been left to "walk in their own ways."—We should show the greatest affection to the persons of men, and bear with many of their mistakes and prejudices, in a candid spirit: but we must not spare decidedly to protest against their delusions and superstitions, which are as ruinous to the soul as the grossest immoralities.—The Lord saw good for a long time to "suffer all nations to walk in their own ways;" and he still is pleased to leave innumerable multitudes to follow lying vanities: this should lead us to thankfulness for our peculiar advantages, and to adore the depth of his unsearchable wisdom and justice; but it should not induce us to palliate the idolatries or impieties of our apostate race; or to neglect doing all that we can to communicate "the Light of life" unto them. God never "left himself without witness," in any place or in any age: his longsuffering, and the exuberant bounty of his providence, towards enemies and rebels, are very wonderful; and they proclaim how worthy he is of universal love and adoration, and how inexcusable man is in his forgetfulness of him, and enmity against him.—The most cogent arguments, the most earnest and affectionate address, nay, the most stupendous miracles, are scarcely sufficient to restrain men from the greatest absurdities, or the vilest abominations: much less can they, without his special grace, convert the hearts of sinners to God and holiness.

V. 19—28. They, who are not established by the grace of God in faith and holiness, are liable to be seduced by ill-designing men from one extreme to another: and to treat those as the worst of malefactors, whom just before they were ready to honour as more than men. This should warn us not to desire or value popularity, or human applause; but to "seek that honour alone, which cometh from" the unchangeable "God." Safety, life, breath, and comfort are entirely at his disposal: and if we have experienced his protection and consolation, in the midst of perils and afflictions; we shall be the better able to "confirm the souls" of weak believers, to exhort them "to continue in the faith," and to animate them to press forward in the way to heaven; though they must pass thither through much tribulation. (*Note*, *Rev.* 7: 13—17.)—When proper means have been used, and regulations made, for the edification of new converts, and infant churches; we may confidently commend them, with fasting and prayer, to that faithful, gracious, and powerful Lord, "in whom they have believed," in case we be compelled to leave them, either by removing to another situation, or by death.—If zealous ministers are made useful to souls, they think little of hardships and trials.—Those who have joined in prayer for a blessing on their labours, will be glad and thankful, to hear them rehearse all which God has done with them: and all, who love the Lord Jesus and their fellow-sinners, will rejoice to hear, that he has "opened the door of faith" to those who before were strangers to him and his salvation.—But, if this meeting of the messengers of salvation with those by whom "they had been recommended to the grace of God, for the work which they fulfilled," was a season of lively joy and gratitude; what will be that meeting, when apostles, evangelists, missionaries, and all who concurred in sending them, or helped them forward, or prayed for them, with all those who eventually derived benefit from their labours, shall assemble before the throne, with unalloyed love, gratitude, and joy, to render praises to their gracious Lord, for all that he has done by them, for them, or in answer to their prayers.

NOTES.—CHAP. XV. V. 1—6. It is probable, that the events recorded in this chapter took place about seventeen years after St. Paul's conversion; but some expositors date them three years earlier. (*Note*, *Gal.* 2:1—5.)—The persons, who taught the Gentile converts at Antioch, that they "could not be saved," unless they were circumcised and observed the whole ceremonial law, came from Judea, and professed to speak the sentiments of the apostles and church at Jerusalem: but they were "false brethren, who came in privily to spy out" and destroy Christian liberty. Their confident decision on the subject could not but prove a great discouragement and temptation to the Gentile converts, and an immense hinderance to the success of the gospel: at the same time, it tended to false sentiments concerning justification, and would eventually have been subversive of genuine Christianity. (*Marg. Ref.* a—d. *Notes*, *Gal.* 1:6—10. 3:1—5. 5:1—6.) For these and similar reasons, Paul and Barnabas vigorously opposed them, and used all their authority, and every proper argument to satisfy the minds of the people, and to silence the false teachers: yet this did not suffice. It was therefore determined, that they should go up to Jerusalem and refer the matter to the apostles and elders; that by their authority and influence, the controversy might be terminated and the peace of the church preserved. (*Marg. Ref.* f—h.) The apostle informs us, that "he went up, by revelation;" the Lord having made it known to him, or to some of the prophets residing there, that he would have him do so. (*Notes*, *Ex.* 18:17—26.) Accordingly, he and Barnabas set out on their journey, being attended part of the way by the pastors, or principal persons, of the church; who thus showed their respect to them, and the pleasure which they took in their company, and who probably bore their expenses: and as they passed through Phenicia and Samaria, they gave a particular account, to the Christians there, of the conversion of the Gentiles, both at Antioch and in the provinces of Asia, which greatly rejoiced them. (*Marg. Ref*

7 And when there had been [u]much disputing, Peter rose up, and said unto them, Men *and* brethren, [x]ye know how that a good while ago [y]God made choice among us, that the Gentiles [z]by my mouth should hear the word of the gospel, and believe.

8 And God, [a]which knoweth the hearts, [b]bare them witness, [c]giving them the Holy Ghost, even as *he did* unto us;

9 And [d]put no difference between us and them, [e]purifying their hearts by faith.

10 Now therefore [f]why tempt ye God, to [g]put a yoke upon the neck of the disciples, [h]which neither our fathers nor we were able to bear?

11 But we believe [i]that, through the grace of the Lord Jesus Christ, we shall be saved, even as they. *[Practical Observations.]*

12 ¶ Then all the multitude kept silence, and gave audience to Barnabas and Paul, [k]declaring what miracles and wonders God had wrought among the Gentiles by them.

13 ¶ And [l]after they had held their peace, [m]James answered, saying, [n]Men *and* brethren, hearken unto me:

14 [o]Simeon hath [p]declared how God at the first did visit the Gentiles, [q]to take out of them a people for his name.

15 And [r]to this agree the words of the prophets; as it is written,

16 After [s]this I will return, and will [t]build again the tabernacle of David which is fallen down; and I will build again the ruins thereof, and I will set it up;

17 That [u]the residue of men might seek after the Lord, and all [x]the Gentiles upon whom my name is called, saith the Lord, [y]who doeth all these things.

18 [z]Known unto God are all his works from the beginning of the world.

19 Wherefore my sentence is, [a]that we trouble not them which from among the Gentiles are [b]turned to God:

a 2,39. Phil. 2:14. x 10:5,6,20,32—48. 11:12—18. y 1:24. 9:15. 13:2. 1 Chr. 28: 4,5. John 3:27. 15:16. Gal. 2:7—9. z 1:16. 3:18. 4:25. Ex. 4:12. Jer. 1:9. Rom. 10:17,18 1 Sam. 16:7. 1 Kings 8:39. 1 Chr. 28:9. 29:17. Ps. 44:21. 139: 1,2. Jer. 11:20. 17:10. Jo 12. John 2:24,25. 21:17. Heb. 4:13. Rev. 2:23. b 14:3. John 5:37. Heb. 2:4. c 2:4. 4:31. 10:44,45. 11:15—17. d 14:1,27. Rom. 3:9,22, 29,30. 4:11,12. 9:24. 10:11—13. 1 Cor. 7:18. Gal. 3:28. 5:6. Eph. 2:14—22. 3:6. Col. 3:11. e 10:15,28,43,44. 1 Cor. 1:2. Heb. 9:13,14. 1 Pet. 1:22. f Ex. 17:2. Is. 7:12. Matt. 4:7. Heb. 3:9. g Matt. 11:28—30. 23:4. Gal. 5:1. h Gal. 4:1—5,9. Heb. 9:9,10. i Rom. 3:21. 5:20,21. 6:23. 1 Cor. 16:23. 2 Cor. 8,9. 13:14. Gal. 1:6. 2:16. Eph. 1:6,7. 2:7—9. Tit. 2:11. 3:5—7. Rev. 5:9. k 4. 14:27. 21: 19. l 1 Cor. 14:30—33. Jam. 1:19. m 12:17. 21:18. Mark 15:40. Gal. 1:19. 2:9,

12. Jam. 1:1. n 2:14,22,29. 7:2. 22:1. o 2 Pet. 1:1. *Gr.* p 7—9. Luke 1:68,78. q Is. 43:21. 55:11—13. Rom. 1:5. 11:26. 1 Pet. 2:9,10. r 13:47. Rom. 15:8—12. s Am. 9:11,12. t 2 Sam. 7:11—16. 1 Kings 12:16. Ps. 89:35—49. Is. 9:6,7. Jer. 33:24—26. Ez. 17:22—24. Zech. 13:8. Matt. 1:20—25. Luke 1:31—33,69,70. u Gen. 22:18. 49:10. Ps. 22:25,27. 67:1—3. 72:17—19. Is. 2:2,3. 11:10. 19:23—25. 24:15,16. 49:6,7. 66:18—21. Jer. 16:19. Hos. 2:23. Joel 2:32. Mic. 4:1,2. 5:7. Zech. 2:11. 8:20—23. Mal. 1:11. x Gen. 45:16. Num. 6:27. Is. 43:7. 65:1. y Num. 24:23. Is. 45:7,8. Dan. 4:35. z 17:28. Is. 41:22,23. 41:7. 46:9,10. Matt. 13:35. 25:34. Eph. 1:4,11. 3:9. 2 Thes. 2:13. 1 Pet. 1:20. Rev. 13:8. 17:8. a 10,24,28. Gal. 1:7—10. 2:4. 5:11,12. b 26:20. Is. 55:7. Hos. 14:2. 1 Thes. 1:9.

!—o.) In like manner when they came to Jerusalem, the church, with the apostles and elders, welcomed them; and there they declared, more fully than they had before heard, what "God had done" by their ministry. But though these glad tidings gave general satisfaction; yet some of the Pharisees, who had embraced the gospel, but who still retained an undue regard for the ceremonial law, contended that they ought to comply with its precepts. As therefore there was not an entire agreement upon the subject, it was judged expedient for the apostles, elders, and others of the church, to meet together, and to give the important subject a full discussion, in order that it might be finally determined to the satisfaction of all concerned in it. (*Marg. Ref.* p—t.)—'I know not any reason to conclude, that their inspiration' (that of the apostles) 'was always so instantaneous and express, as to supersede any deliberation in their own minds, or any consultation with each other.' *Doddridge.*—This has commonly been called "The first general council;" and it seems to have also been the last, where it could properly be said, "It seemed good to the Holy Ghost, and to us, &c." (28)

Dissension. (2) Στασεως. 19:40. 23:7,10. 24:5. See on *Mark* 15:7.—*Disputation.*] Συζητησεως. 7. 28:29. Συζητητης. 1 *Cor.* 1:20. Ex συν et ζητησις, 25:20.—*Question.*] Ζητηματος. 18:15. 23:29. 25:19. 26:3.—*Being brought on their way.* (3) Προπεμφθεντες. 20:38. 21:5. *Rom.* 15:24. 1 *Cor.* 16:6,11. 2 *Cor.* 1:16,19. *Tit.* 3:13. 3 *John* 6.—*The conversion.*] Την επιστροφην. Here only. Ab επιστρεφω, 26:18. *Jam.* 5:19.—See on 3:19.—*The sect.* (5) Της αιρεσεως.

V. 7—11. It is probable that several of the elders on both sides spoke with great earnestness on the subject, before the apostles gave their sentiments, and brought the matter to a determination. Indeed, it is not certain that any of the apostles were present, except Peter, James, and John: perhaps the rest were employed in preaching the gospel at a distance. (*Note*, *Gal.* 2:6—10, *v.* 9.) Those present, however, chose rather to hear the arguments of their brethren, and to show the ground on which their own conclusions rested, than to decide the question merely by apostolical authority. But at length Peter arose, and reminded the assembly, that some years before, God had expressly chosen him, from among the whole company, and directed him to preach the gospel to Cornelius and his company, that they might be brought to believe in Christ: and the heart-searching God had borne witness to the truth and acceptableness of their faith, by the gift of the Holy Spirit; even as he had done to the believing Jews: putting no difference between them, "having purified their hearts by faith." (*Marg. Ref.* u—d. *Notes*, 10:3—16,44—48. 11:1—18. 1 *Chr.* 28:4—6. *Matt.* 16:19.)—"The heart" may here signify the soul, with all its faculties and powers; and the expression may refer, not only to the sanctification of the soul by the Holy Spirit, but also to the purifying of the conscience through the blood of Christ from the guilt of sin. (*Marg. Ref.* e. *Note*, *Heb.* 9:11—14. 1 *Pet.* 1—22.) Having received this internal purification, through faith in Christ, they did not want the legal purifications, which were types and shadows of these substantial blessings; and as God had, in this first extraordinary case, decided the question; why should his ministers again put it to the trial, as if they would tempt him to impose so heavy a yoke on the Gentile converts? This did not relate merely to circumcision, but to the whole ceremonial law; which, though proper and useful for the time, required so many distinctions, burdensome purifications, expensive sacrifices, long journeys, and other things of a similar nature; that it was a very uneasy yoke, in every age, even to the inhabitants of the promised land, and still more to those Jews who resided in other countries: and, while it served to prevent idolatry from being universal, it also tended exceedingly to prevent the general diffusion of true religion. (*Marg. Ref.* f—h.)—'Though these words are by most interpreters applied to the numerous ritual precepts, the costly sacrifices, and the frequent tedious journeys up to Jerusalem, required by the law, which made the observance of it difficult and irksome; I would rather refer them to that defect, that the apostle hath observed in it, that it could "not purge the conscience from the guilt of sin; (*Heb.* 9:9. 10:1.) that it "could not give life," (*Gal.* 3:21.) that it was a killing letter, leaving them under condemnation; (2 *Cor.* 3:6—9.) and so making it necessary for them to believe in Christ, that they might be justified, (*Gal.* 2:16.) and redeemed from the curse of the law; (*Gal.* 3:13.) according to those words of the apostle, 13:38,39. ... For to this sense the following words incline; "we could not bear this yoke; for we believe that by the grace of our Lord Jesus Christ we shall be saved."' *Whitby.*—There was, however, no occasion to impose this yoke upon the Gentiles, as even the Jewish converts did not expect to be saved, in any degree, by observing the Mosaic law, but merely by faith in Christ, exactly in the same manner with their Gentile brethren: though they deemed it a part of their present duty to observe it. (*Marg. Ref.* i. *Note*, *Gal.* 2:11—16.) Our believing fathers in old times were saved by faith in a Messiah that was to come, of which the ceremonies were types, sacramental signs, and means of grace: but Christ being come, we shall be saved by him, without those ceremonies.

A good while ago. (7) Αφ' ημερων αρχαιων. 15:21. 21:16. 2 *Cor.* 5:17. 2 *Pet.* 2:5. *Rev.* 12:9.—*Ps.* 79:8. 89:49. *Sept.* As a short time only had passed since the conversion of Cornelius; may not this remarkable language relate rather to the antecedent purpose of God, than to the fulfilment of it by Peter. (18)—*Which knoweth the hearts.* (8) Ὁ καρδιογνωστης. See on 1:24. (*Notes*, *Jer.* 17:9,10. *Heb.* 4:12,13. *Rev.* 2:20—23, *v.* 23.)

V. 12. (4) It is expressly said, that "the apostles and elders came together for to consider of this matter;" (6) and on another occasion the apostles and elders are distinguished from the company of believers. (*Notes*, 21:17—26.) "All the multitude," must therefore here be restricted to the whole of the assembly convened for this special purpose, (perhaps including select persons who were not elders,) the determination of which assembly was afterwards made known to the church at large, who concurred in it. (*Note*, 22—29.)—The miracles, which God wrought by the apostles, when they were preaching to the Gentiles, attested his approbation of their conduct, and proved that they did right, in not requiring the converts to be circumcised. (*Marg. Ref. Notes*, 14:3,4,8—10. *Gal.* 3:1—5.)

All the multitude.] Παν το πληθος. 30. 4:32. 5:14,16. 6:2,5. 14:1,4. 19:9. 21:22.

V. 13—18. When Paul and Barnabas had concluded their narrative, the apostle James closed the conference. He first referred them to the account given by Simeon, (2 *Pet.* 1:1. Gr.) or Simon Peter, of the manner in which God first visited the Gentiles in mercy, to take from among them a people, to worship and glorify his name: and he showed them, that, though this was contrary to the prejudices of many among

20 But that we write unto them, that they abstain [c]from pollutions of idols, and *from* [d]fornication, and *from* [e]things strangled, and *from* blood.

21 For Moses of old time hath in every city them that preach him, [f]being read in the synagogues every sabbath-day.

22 ¶ Then [g]pleased it the apostles and elders, with the whole church, [h]to send chosen men of their own company to Antioch with Paul and Barnabas; *namely*, Judas surnamed [i]Barsabas, and [k]Silas, chief men among the brethren:

23 And they [l]wrote *letters* by them after this manner; [m]The apostles, and elders, and brethren, *send* [n]greeting unto [o]the brethren which are of the Gentiles in Antioch, and [p]Syria, and Cilicia:

24 Forasmuch as we have heard, [q]that certain which went out from us have troubled you with words, subverting your souls, saying, [r]*Ye must* be circumcised, and keep the law; to whom we gave no *such* commandment:

25 It [s]seemed good unto us, [t]being assembled with one accord, [u]to send chosen men unto you with [v]our beloved [x]Barnabas and Paul;

26 Men that have [y]hazarded their lives for the name of our Lord Jesus Christ.

27 We have sent therefore [z]Judas and Silas, [a]who shall also tell *you* the same things by [b]mouth.

28 For [c]it seemed good to the Holy Ghost, and to us, to lay upon you no [d]greater burden than these necessary things;

29 That [e]ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which, [f]if ye keep your selves, ye shall do well. [g]Fare ye well.

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c 29. Ex. 34:15,16. Num. 25:2. Ps. 106:37—39. Ez. 20:30,31. 1 Cor. 8:1,4—13. 10:20—22.2. Rev. 2:14,20. 9:20. d 1 Cor. 5:11. 6:9,13,18. 7:2. 2 Cor. 12:21. Gal. 5:19. Eph. 5:3. Col. 3:5. 1 Thes. 4:3. Heb. 12:16. 13:4. 1 Pet. 4:3. e 21 25. Gen. 9:4. Lev. 3.17. 7:23—27. 17:10—14. Deut. 12:16,23—25. 14:21. 15:23. 1 Sam. 14:32. Ez. 4:14. 33:25. 1 Tim. 4:4,5. f 13:15,27. Neh. 8:1, &c. Luke 4:16. g 24,25. h 1,5. 2 Sam. 3.36. 2 Chr. 30:4,12. h 27. 8:14. 11:22. i 1: 23. k 27,32 40. l v 19 25,28. 17 1 Pe 1 1 18 5 1 Thes. 1 1. 2 Thes. 2 1 1 Pet. 5:12. *Silvanus*. 14,22. m 23,26. Rom. 16:3, &c. Jam. 1:1. 2 John 13. 3 John 14. n 11:18. 14:27. 21:25. o 41. 18:18. 21:3. Gal. 1:21. p Jer. 23:16. Gal. 2:

4. 5:12. 2 Tim. 2:14. Tit. 1:10,11. 1 John 2:19. q 1,5,10. Gal. 2:3. 6:12,13 r 28. Matt. 11:26. Luke 1:3. s 6. 1:14. 2:1,46. 1 Cor. 1:10. t 22,27. u Rom 16:12. Eph. 6:21. Col. 4:7,8. Philem. 16. 2 Pet. 3:15. x 2,35. Gal. 2:9. y 13-50. 14:19. Judg. 5:18. 1 Cor. 15:30. 2 Cor. 11:23—27. Phil. 2:29,30. z 22 a 2 John 12. 3 John 13. b Gr. *word*. b John 16:13. 1 Cor. 7:25,40. 14:37. 1 Thes 4:8. 1 Pet. 1:12. c Matt. 11:30. 23:4. Rev. 2:24. d *See on* 20. 21:25. Rom. 14. 14,15,20,21. 1 Cor. 10:18—20. Rev. 2:14,20. e 2 Cor. 11:9. 1 Tim. 5.22. Jam 1:27. 1 John 5:21. Jude 21,24. f 18:21. 23:30. Luke 9:61. 2 Cor. 13:11.

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them, yet it accorded with the predictions of the prophets, as, for instance, of a remarkable prophecy by Amos. (*Marg. Ref.* l—r. *Note*, *Am.* 9:11,12.) It was therefore told, that the tabernacle of David would fall and long lie in ruins: but afterwards God promised to raise it up, and build again those ruins. Then all the enemies of the church, represented by Edom, would be subjected; and a remnant of men, even of all the nations, would seek the Lord, and "his name would be called upon them."—This the Lord had undertaken to perform: and as all his works were "known to him from the beginning of the world," he was now evidently accomplishing his plan, which he had before arranged, and of some parts of which he had given previous intimations. (*Marg. Ref.* s—z. *Notes*, 2:22—24. 4:23—28. 17:26—29.)—*After this*, &c. (16,17.) The quotation varies from the LXX, and still more from the Hebrew. The grand outline, however, of the prediction is in all the same. (See on *Note*, *Am.* 9:11,12.)

A people for his name. (14) *Notes*, *Hos.* 1:8—10. 2:21—23. *Rom.* 9:24—29. 1 *Pet.* 2:9,10.—*The ruins.* (16) Τα κατεσκαμμενα. *Rom.* 11:3. Not elsewhere N. T. 1 *Kings* 19:10. *Am.* 9:11. *Sept.* Εκ κατα et σκαπτω, *Luke* 6:48.—*I will set it up.*] Ανοῤθωσω. See on *Luke* 13:13.—*The residue.* (17) Οἱ καταλοιποι. Here only N. T.—*Am.* 9:12. *Sept.* Εκ κατα et λοιπος, *Luke* 18:11.—*Upon whom my name is called.*] Εφ' οὓς επικεκληται το ονομα μου επ' αυτους. *Jam.* 2:7.—*Is.* 43:7. *Am.* 9:12. *Sept.*—*From the beginning of the world.* (18) Απ' αιωνος. 3:21. *Luke* 1:70. *John* 9:32. *Col.* 1:26.

V. 19—21. On the ground before stated, James gave it as his decided opinion, that the Gentile converts ought not to be molested about circumcision, or the ritual law; but that it might be expedient and proper, to point out to them some particulars, which they would do well to observe. He then proposed to write to them that they should abstain from meats, which had been offered to idols, and polluted in that worship, that they might decidedly show their entire renunciation and abhorrence of idolatry; (*Marg. Ref.* a—c. *Notes*, 1 *Cor.* 8:7—13. 10:18—33.) and also to caution them against fornication. This was by no means held in such abhorrence among the Gentiles, as it ought to have been; nay, it was generally considered as a trivial matter: and as it was very closely connected with their idolatrous feasts, the new converts might be in peculiar danger of being seduced into it; to the dishonour of their profession, the injury of their own souls, and the great detriment of domestic comfort, and union in the worship of God. (*Marg. Ref.* d.) This was no doubt a moral injunction, independent of the ceremonial law. So was likewise the prohibition to eat of things sacrificed to idols as connected with its consequences; being in reality communion with idolaters in idolatry: and no doubt it is in force at this day, as a command of the moral law; and must be charged on the consciences of all such as live among idolaters.—The subsequent injunctions are of another nature, and enforced by other reasons. The law of Moses had long been published in the several cities, where the gospel was then planted, being "read in their synagogues every Sabbath;" the people therefore every where knew, that the eating of blood was prohibited very strictly. This prohibition was given from reverence to the blood of the sacrifices, which, being the life of the animal, was the essence of the atonement, as typical of that of Christ. It would then have needlessly grieved and stumbled the Jewish converts, and prevented their friendly intercourse with their brethren, and further prejudiced the unconverted Jews against the gospel; if the Gentile converts had shown so open a disregard to the solemn sacrifices, which were still offered at the temple. This seems to have been the reason of this restriction. (*Marg. Ref.* e, f.) As long as the sacrifices continued to be offered, we may suppose that it was observed: but "as every creature of God is good, and nothing to be refused;" as there is no intimation to this effect in the apostolical epistles; and as the reason of it, which is here annexed, has long since ceased; so we must conclude that we are left as free in this, as in other similar matters. (*Note*, 1 *Tim.* 4:1—5.) The permission given to the Israelites to sell the bodies of animals which died of themselves, to their heathen neighbours; shows, that the restriction of eating of blood was *ceremonial*, not *moral*. They would not have been allowed to tempt the Gentiles to immorality. (*Notes*, *Lev.* 17:10—16. *Deut.* 14:21.)—It has been observed by several persons, that if Peter, instead of James, had said, "My sentence is," it would have given a more plausible argument for Peter's supremacy, than any which the Papists can adduce.

My sentence is. (19) Εγω κρινω. "I judge," or "decide."—*We trouble not.*] Μη παρενοχλειν. Here only N. T.—*Judg.* 14:17. 1 *Sam.* 28:15. *Mic.* 6:3. *Sept.* Εκ παρα et οχλος, *turba.* Ενοχλεω, *Heb.* 12:15.—*Pollutions.* (20) Αλισγηματων. Here only. Αλισγεω, *Dan.* 1:8. *Mal.* 1:7. *Sept.*—*Fornication.*] Της πορνειας. 29. 1 *Cor.* 7:2. It seems used as a general word for all sins of that kind.—*From things strangled.*] Του πνικτου. 29. 21:25. Α πνιγω, *strangulo.*—*Of old time.* (21) Εκ γενεων αρχαιων.—See on 7.

V. 22—29. In order to authenticate their decision more fully, the apostles, and elders, and brethren, thought good to select two eminent or leading persons among them, to go with Paul and Barnabas to Antioch. By them they wrote circular letters, not only in the name of the apostles and elders, but of the whole church, to whom the decision of the assembly was made known, and in which all concurred, to the Christian at Antioch, and Syria, and Cilicia; in which they doubtless meant to include all those churches that were established in other cities. In these, they acknowledged the Gentile converts as "brethren;" and by this term saluted them; and they disowned those persons who had gone out from them, to trouble them with their doctrine, and to subvert the foundations of their faith and hope. (*Marg. Ref.* l—o. *Notes*, 1 —6. *Gal.* 1:6—10. 2:1—5. 5:1—12. 6:11—16.) They had therefore unanimously agreed, when met together, to send two other brethren, namely, Barsabas, and Silas or Silvanus, leading men in the church, (*Marg. Ref.* i, k.) along with Paul and Barnabas, (whom they greatly loved and honoured, as men who had ventured their lives for the name of Christ,) to inform them of the same things by word of mouth, and to explain them more fully if requisite. For, being warranted to declare themselves directed by the immediate influence of the Holy Spirit, they were assured, that "it seemed good to him," as well as to them, to impose on them no other burden, than the things before mentioned; which were indeed necessary, either on their own account, and in respect of present circumstances; and in attending to them they would do well, and be accepted of God. (*Marg. Ref.* p—f.)—Many suppose, that the determination of God, in the case of Cornelius, was exclusively referred to: but it can hardly be supposed, that the apostles and council were left without a satisfactory consciousness, in a matter of such peculiar importance, that they were guided in the decision by the immediate inspiration of the Holy Spirit. We may suppose from the harmonious conclusion of the business, that those who at first were of another opinion were at length convinced; and made no further opposition to the general determination of this question. (*Note*, 16:4,5.)

Chief. (22) Ηγουμενους. See on 14:12. (*Note*, *Heb.* 13:17.)—*Have troubled.* (24) Εταραξαν. 17:8. See on *Matt.* 14:26. *Subverting.*] Ανασκευαζοντες. Here only. (Αποσκευασαμενοι. 21:15.)—Rendering their souls unfit for their work and warfare; as an army would be, if deprived of its baggage.—*Gave commandment.*] Διεστειλαμεθα. *Matt.* 16:20. *Mark* 5:43. 7:36. 8:15. 9:9. *Heb.* 12:20.—*Those have hazarded.* (26) Παραδεδωκοσι.—"Who have given up," or devoted. See on 14:26. *Meats offered to idols.* (29) Ειδωλοθυτων. 21:25

30 So when they were dismissed, they came to Antioch; [g]and when they had gathered the multitude together, [h]they delivered the epistle;

31 *Which* when they had read, [i]they rejoiced for the [k]consolation. [*Practical Observations.*]

32 And Judas and Silas, [l]being prophets also themselves, [l]exhorted the brethren with many words, and [m]confirmed *them.*

33 And after they had tarried *there* a space, [n]they were let go in peace from the brethren unto the apostles.

34 Notwithstanding, [o]it pleased Silas to abide there still.

35 Paul also and Barnabas [p]continued in Antioch [q]teaching and preaching the word of the Lord, with many others also.

36 ¶ And some days after, Paul said unto Barnabas, [r]Let us go again and visit our brethren [s]in every city where we have preached the word of the Lord, [t]*and see* how they do.

37 And Barnabas determined to take with them [u]John, whose surname was Mark.

38 But Paul thought not good to take him with them, [x]who departed from them from Pamphylia, and went not with them to the work.

39 And [y]the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, [z]and sailed unto Cyprus;

40 And Paul [a]chose Silas, and departed, [b]being recommended by the brethren unto the grace of God.

41 And he went [c]through Syria and Cilicia, [d]confirming the churches.

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g 4,6. 6:2. 21:22. h 16:4. 23:33. i 1,10. 16:5. Gal. 2:4,5. 5:1. Phil. 3:3. k Or, *exhortation.* l 2:17,18. 11:23,27. 13:1. Matt. 23:34. Luke 11:49. Rom. 12:6. 1 Cor. 12:28,29. 14:3,29,32. Eph. 3:5. 4:11. 1 Thes. 5:20. 1 2:40. 11:23. 14:22. 18:23. 20:2. Rom. 12:8. 1 Thes. 2:11. 4:1. 5.14. 2 Thes. 3:12. 1 Tim. 2:1. 2 Tim. 4:2. Tit. 2:6, &c. 1 Pet. 5:1,12. m 41. Is. 35:3,4. Dan. 11:1. 1 Cor. 1:8. Eph. 4:12,13. 1 Thes. 3:2. 1 Pet. 5:10. n 16:36. Gen. 26:29. Ex. 4:18. 1 Cor. 16:11. Heb. 11:31. o 11:25,26. 18:27. 1 Cor. 16:12. p 13:1. 14:28. q 28:31. Matt. 28:19,20. Col. 1:28. 1 Tim. 2:7. 2 Tim. 4:2. r 7:23. Ex. 4:18. Jer. 23:2. Matt. 25:36,43. s 13:4,13,14,51. 14:1,6,21,24,25. t Rom. 1:11. 2 Cor. 11:28. Phil. 1:27. 1 Thes. 2:17,18. 3:6,10.11. 2 Tim. 1:4. u 12:12,25. 13:5,13. Col. 4:10. 2 Tim. 4:11. Philem. 24. x 13:13. Ps. 78:9. Prov. 25:19. Luke 9:61. 14:27—34. Jam. 1:8. y 2. 6:1. Ps. 106:33. 119:96. Ec. 7:20. Rom. 7:18—21. Jam. 3:2. z 4:36. 11:20. 13:4—12. 27:4. a 22,32. 16:1—3. b 13:3. 14:26. 20:32. 1 Cor. 15:10. 2 Cor. 13:14. 2 Tim. 4:22. Tit. 3:15. 2 John 10,11. c 23 18:18. 21:3. Gal. 1:21. d 32. 16:4,5.

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1 *Cor.* 8:1,4,7,10. 10:19,28. *Rev.* 2:14,20. Ex εἰδωλον, *idolum*, et θυω, *macto.* See on 20.—*Fare ye well.*] Ερρωσθε. 23:30. "Be ye strong," or *in health.*

V. 30—35. This epistle, when read at Antioch, settled the dispute in that city, and rejoiced the hearts of the disciples: and the ministry of Judas and Silas, who were prophets of considerable authority in the church, and of eminent gifts, and spake fully and freely on the subject, conduced greatly to establish them in the faith. (*Marg. Ref.* g—m. *Notes*, 1:23—26, *v.* 23. 11:27—30.) So that Silas, having formed an intimate friendship with Paul, and being delightfully employed, did not choose to return with Judas; having a prospect of greater usefulness at Antioch, and perhaps having an eye to that service, which he afterwards performed. (*Marg. Ref.* n, o.)—*Being prophets*, &c. (32) 'That is, saith Dr. Hammond, being two bishops of Judea: but if so, why "pleased it Silas to abide there still;" "rather than go back to his charge?" Yea, why after so long a stay at Antioch, doth he go along with Paul in his travels, through Syria and Cilicia, "confirming the churches?" (41) Why do we find him still with Paul; (16: 17: 18:) and preaching at Thessalonica, Corinth, and other places; but not at all returning to his see? *Whitby.*

The epistle. (30) Την επιστολην. 9:2. 22:5. 23:25,33, *et al.* Ab επιστελλω. 20.—*The consolation.* (31) "Exhortation." *Marg.* Τη παρακλησει. See on 13:15.—*Confirmed.* (32) Επεστηριξαν. 41. See on 14:22.—*Preaching the word.* (35) Ευαγγελιζομενοι . . . τον λογον. (*Marg. Ref.* q.)

V. 36—41. The primary view of Paul, in proposing to Barnabas another journey into those distant regions, was, to revisit the churches which they had planted, and see whether they went on prosperously, and to confirm and edify them: but doubtless he meant also to seek further opportunities of spreading the gospel. (*Marg. Ref.* r—t.)—Barnabas seems to have been too partial to his nephew; and perhaps Paul was too severe with him. (*Note*, 13:13—15.) Doubtless they were both betrayed into undue warmth and pertinacity; which shows the remains of human depravity in the hearts of the best of men: and the impartiality of the inspired historian, in recording it, is worthy of notice. (*Marg. Ref.* u—y.)—It has indeed been maintained, that, though both were angry, neither of them sinned: but if the one was angry without cause, or above cause, or expressed his anger unduly, he sinned; and if the other gave him just cause, he doubtless sinned. Certainly this never could have occurred, if both had been perfect.—Thus these two fellow-labourers parted, probably to meet no more on earth: neither of them, however, remitted any thing of his zeal and diligence, on account of this disagreement; or said any thing that we know of, to disparage the other: so that two missions were sent forth instead of one, both of which it is probable were "recommended to God," by the prayers of the brethren: yet the language here used seems more directly applicable to Paul, whose conduct on this occasion was most approved. (*Marg. Ref.* b—d.) We read nothing further in the history concerning Barnabas; who went first to Cyprus, where he and Paul first preached, when they set out from Antioch. (*Notes*, 13:4—12. 1 *Cor.* 9:6. *Gal.* 2:6—10.) Doubtless he laboured and prospered to the end of his life; but the rest of this book relates primarily to the ministry and sufferings of St. Paul and his companions.—*And Cilicia.* (41) This and the twenty-third verse contain the only intimation of any church being found in Cilicia, the native country of St. Paul. (*Note*, 11:25,26.)

Determined. (37) Εβουλευσατο.—*To take with them.*] Συμπαραλαβειν. 38. 12:25. *Gal.* 2:1.—*The contention was so sharp.* (39) Εγενετο παροξυσμος. *Heb.* 10:24. Not elsewhere N. T. —*Deut.* 29:28. *Jer.* 32:37. *Sept.* Α παροξυνω, acuo, *acutum reddo*; ab οξυς, *acutus.* Hence *Paroxysm.*

PRACTICAL OBSERVATIONS.

V. 1- 11. The great enemy of God and man is continually devising measures for obstructing the success of the gospel. For this purpose, he endeavours to make divisions among those who preach and profess it; (*Notes*, and *P. O.* 6:1—7.) and to corrupt its purity, and obscure the glory of divine grace in it, by plausibly substituting another foundation; or by introducing such alterations or appendages, as are calculated to mislead or discourage unestablished inquirers. (*Notes*, 1 *Cor.* 3:10—15. *Gal.* 1:6—10.) In these attempts he avails himself of the errors, bigotry, and prejudices of well-meaning persons, and of the ambition and selfishness of false brethren. —Wise and good men will avoid disputation as far as they can; yet they should not determine against all controversy, or condemn it indiscriminately: for when false teachers "come in unawares" to "subvert men's souls;" when the fundamental truths of the gospel are opposed or perverted, and the principles of men are poisoned by pernicious tenets; we ought to "contend earnestly" (though in meekness) "for the faith once delivered to the saints:" and to decline controversy in these circumstances, argues lukewarmness and cowardice, rather than meekness and wisdom. (*Notes*, *Jude* 3,4.)—When fair argument and scriptural evidence fail to convince gainsayers; we must be careful, that we be not seduced to use improper means of conducting the disputation: and if any method of preserving peace and truth can be suggested, we should submit to very great personal inconvenience, or apparent degradation, to accomplish so desirable an end. Sometimes the *opinion* of those "who seem to be pillars," will go further than *arguments:* and we may fairly, in such circumstances, appeal to their judgment, in order to "stop the mouths" of those who profess to speak *their* sentiments; and to satisfy such as have imbibed prejudices, which close their minds to the most conclusive reasoning. But we ought never to be so engaged about any single question, as to neglect opportunities of declaring what God has done for or by us, or of being helpers to the joy of our brethren in every place.—It may be useful for the ministers and disciples of Christ, to meet together, to consider any controverted subject, in order that they may form the more accurate and decided judgment upon it: yet great humility, prudence, temper, candour, and integrity are requisite, to prevent such conventions from degenerating into party cabals, or scenes of contention and confusion. This has brought ecclesiastical councils and synods into general disrepute: and indeed little good can be expected from them when they are very numerous; or when they are so constituted, as to give an opening for political contests, or party interests. Yet, select companies meeting in the fear of God, and in the spirit of humble prayer for divine teaching, may help each other to investigate truth, and to decide difficult and important questions. We should, however, remember that the apostles themselves assigned the reasons of their determinations; and did not require the elders and churches to submit to their authority, without knowing the grounds on which they went: and in such discussions, we shall generally, if not always, find, that by examining the source of the subject in question, it will appear to have been already decided by the Lord himself: and that it would be "tempting" him to debate the matter any further —We "sinners of the Gentiles" have great cause to bless God, that we have heard the gospel. May we have that faith which the great Searcher of hearts approves, and attests by the seal of the Holy Spirit! Then our hearts and consciences will be purified from the pollution and guilt of sin; and we shall not want any of those burdensome superstitions, which many have attempted to impose "on the necks of the disciples," instead of the abrogated ceremonial law. Those ordinances which God has appointed as means of grace to our souls, and of rendering him the worship due to his name, we shall delight in attending on; accounting his service perfect freedom, and the Redeemer's yoke easy and pleasant: and we shall adopt or reject merely circumstantial

CHAPTER XVI.

Paul and Silas come to Derbe and Lystra, and Paul, having circumcised Timothy, takes him for an assistant, 1—3. They deliver the apostolic decree to the churches, which are established, and increased in numbers, 4, 5. Having gone through Phrygia and Galatia, the Spirit forbids them to preach in Asia and Bithynia, and they come to Troas, 6—8. A vision directs them to go into Macedonia, and they arrive at Philippi, 9—12. Lydia, being converted, entertains them, 13—15. Paul casts out a spirit of divination, 16—18; and, in consequence, he and Silas are seized, scourged, imprisoned, and put in the stocks, 19—24. They pray and sing praises; and an earthquake opens the doors of the prison, and looses their bonds, 25, 26. The jailer, prevented by Paul from killing himself, is converted, with his family, 27—34. Paul and Silas, being set at liberty, refuse to leave the prison, till requested by the magistrates, 35—39. They comfort the brethren, and depart, 40.

THEN came he [a]to Derbe and Lystra: and, behold, a certain disciple was there, [b]named Timotheus, the son of a certain woman, [c]which was a Jewess, and believed; [d]but his father *was* a Greek:

2 Which [e]was well reported of by the brethren that were at Lystra and [f]Iconium.

3 Him [g]would Paul have to go forth with him; [h]and took and circumcised him, because of the Jews which were in those quarters: for they knew all that his father was a Greek.

4 And as they went through the cities, [i]they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.

5 And [k]so were the churches established in the faith, [l]and increased in number daily.

6 Now, when they had gone throughout [m]Phrygia, and [n]the region of Galatia, and were [o]forbidden of the Holy Ghost to preach the word in [p]Asia,

7 After they were come to Mysia, they assayed to go into [q]Bithynia: but the Spirit suffered them not.

8 And they, passing by Mysia, came down to [r]Troas.

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a 14:6,9,21. 2 Tim. 3:11. b 17:14. 18:5. 19:22. 20:4. Rom. 16:21. 1 Cor. 4:17. Phil. 1:1. 2:19. Col. 1:1. 1 Thes. 1:1. 3:2. 2 Thes. 1:1. 1 Tim. 1:2. 2 Tim. 1:2. Heb. 13:23. c 2 Tim. 1:5. 3:15,16. d 11:1. Ezra 9:2. 1 Cor. 7:14. e 6:3. 1 Tim. 3:7. 5:10,25. 2 Tim. 3:15. f 14:21. 2 Tim. 3:11. g 15:37,40. h 15:20,21. 1 Cor. 7:18. 9:20. Gal. 2:3. 5:2,6. i 15:6,28,29. k 15:41. 20:1n, 20:20. Is. 7:9. Rom. 16:25. 1 Cor. 15:58. Gal. 5:1. Eph. 4:14—16. Col. 2:6,7. 1 Thes. 3:2,13. 2 Thes. 2:16,17. Heb. 13:9,20,21. 1 Pet. 5:10. l 2:47. 4:4. 5:14. 6:7. 9:31. 11:21. 12:24. 13:48,49. 19:18—21. m 2:10. 18:23. n 18:23. 1 Cor. 16:1. Gal. 1:2. 3:1. 2 Tim. 4:10. 1 Pet. 1:1. o 7. 10:19. 11:12. 13:2—4. 20:28. 2 Chr. 6:7—9. Is. 30:21 1 Cor. 12:11. Heb. 11:8. p 19:10,26,27. 20:4,16. 2 Cor. 1:8. 2 Tim. 1:15. 1 Pet. 1:1. Rev. 1:4,11. q 1 Pet. 1:1. r 11. 20:5. 2 Cor. 2:12. 2 Tim. 4:13.

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regulations, as they appear to promote edification, or the contrary. We shall however place no dependence on any of these things; believing that "we shall be saved by the grace of the Lord Jesus," even as these primitive Christians were.

V. 12—31. That is undoubtedly the way of eternal life, to which God of old affixed the seal of miracles, which he confirms to us by the testimony of prophets and apostles, and which he blesses for the conversion of sinners in every age and nation. Thus he at first "visited the Gentiles, to take a people from among them" for the honour of "his name:" and thus is he building the tabernacle, and setting up the kingdom, of "the Son of David," in every part of the earth. He, "who doeth all these things," carries on his work according to "the counsel of his own will;" (*Note, Eph.* 1:9—12, *v.* 11.) for "known unto him are all his works, from the beginning of the world:" his providential dispensations illustrate and fulfil his word; and it does not behoove us to attempt to modify his operations, in conformity with our limited or prejudiced apprehensions. We should not therefore "trouble" those about forms or notions, who are evidently turned unto God; much less ought we to impose on them by authority or as necessary to salvation, such things as never, at any time, could plead a divine sanction. It may, however, be proper to warn them to keep at a distance from all *occasions*, or *appearances*, of those evils to which they were before most addicted, or to which they are now most likely to be tempted; and strenuously to caution them to use their Christian liberty, with such moderation and prudence, as the good of their brethren, their friendly intercourse with them, and the success of the gospel may render expedient. (*Notes, Rom.* 14:1—6, 3—23. 15:1—3. *Gal.* 5:13—15. 1 *Pet.* 2:13—17.)—Those who possess influence and authority should support their faithful brethren, whose usefulness may be hindered by the prejudices gone forth against them: they should embrace opportunities of decidedly speaking in commendation of upright characters; and against those, "who trouble" the church, and "subvert men's souls:" and, if other things are equal, those persons who have ventured and suffered the most for the name of the Lord Jesus, are entitled to the most respect and affection from their brethren.

V. 32—41. Unanimity among ministers and Christians gives great weight to their determinations: what they do with one accord, may often be considered as the mind and work of the Holy Spirit; especially when their counsels and measures are evidently consonant to Scripture, and conducive to the peace and purity of the church; and when the whole is managed in the spirit of unassuming love: but arbitrary injunctions, and vindictive anathemas, have long distinguished the proceedings of antichristian councils, from those of this Christian synod.—Instructions, arguments, and exhortations, are the proper means of producing conviction and obedience, and of confirming men in the faith: and Christian liberty, soberly explained and used, is conducive to consolation and gratitude.—While we approve and imitate the zeal, love, and indefatigable diligence and courage of the apostles, in proposing to revisit the churches, where they had been so persecuted; we must also note the effects of human imperfection in the best of men; that we may watch and pray against all occasions of contention, and all sharpness and pertinacity in contending with our brethren. Yet we should also admire the wisdom of God, in disappointing the devices of the enemy, and overruling even the infirmity of apostles, to promote the cause of the gospel: and we should copy their example, in not allowing any personal differences to take us off from the work, to which the Lord has severally called us; to render us negligent or unfaithful in it; or induce us to say or do any thing, to lessen the character, or obstruct the usefulness, of those faithful and zealous labourers, who, in some things, differ from us.

NOTES.—CHAP. XVI. V. 1—3. Barnabas having sailed to the island Cyprus, Paul and Silas journeyed by land, through Syria, into Asia Minor; exercising their ministry as they passed along, both in Syria and Cilicia. (*Notes*, 15:36—41.) At length they arrived at Derbe, and Lystra, where they found Timothy, who was already a disciple. He had been piously educated, and made acquainted with the Scriptures from his youth; (*Notes*, 2 *Tim.* 1:3—5. 3:14—17.) and he had been brought to believe in Christ, when Paul and Barnabas were before at Lystra. (*Marg. Ref.* a, b. *Notes*, 14:19,20. 1 *Tim.* 1:1,2.)—"Being well reported of" by his Christian brethren, and endowed with very promising abilities, Paul purposed that he should accompany him in his travels and labours: but, as his father was an uncircumcised Gentile, it was known, that he had not been circumcised in his infancy; and he therefore judged it expedient for him to receive circumcision, previous to his entrance on his public ministry. (*Marg. Ref.* d—h.) Not that this was at all needful for him as a Gentile convert; or that the apostle thought the Jewish believers were bound to observe the ceremonial law; but lest the knowledge of his Father, as a Gentile, should prejudice the Jews in the adjacent cities against Paul and his ministry; if they had supposed that he had taken an uncircumcised person, to be his intimate companion and assistant: and it would likewise exclude Timothy from preaching in the synagogues, for which he seems to have been peculiarly qualified. He therefore thus far condescended to the prejudices of the Jews: though some time before at Jerusalem, he would not agree to the circumcision of Titus, when it was considered as requisite for salvation. (*Notes*, *Gal.* 2:1—5.)—'After this, Paul laid his hands upon him, and set him apart for the ministerial office, conferring on him extraordinary gifts, (2 *Tim.* 1:6.) which were attended with prophecies of his future usefulness. (1 *Tim.* 1:18. 4:14.) ... He' (the apostle) 'always openly avowed, that the Gentiles were free from the yoke of the Mosaic ceremonies, and that the Jews were not to expect salvation by them; and he also taught that they were not in conscience bound to observe them at all, except in cases where the omission of them would give offence.' *Doddridge.*—Grotius observes, that this was probably the beginning of Luke's acquaintance with Timothy, 'though Paul knew him long before.'—The apostle's manner, in speaking of the persecutions which he endured "at Antioch, Iconium, and Lystra, &c.;" though, before he wrote it, he had gone through very many others; implies that Timothy had witnessed his sufferings in that neighbourhood, and would be peculiarly affected by recollecting them. (*Note*, 2 *Tim.* 3:10—12.)

Came he. (1) Κατηντησε. 18:19,24. 20:15. 21:7. 25:13. *Phil.* 3:11, *et al.*—Εκ κατα et ανταω, *obviam eo.*—*Was well reported of.* (2) Εμαρτυρειτο. See on 6:3.

V. 4, 5. (*Note*, 15:22—29.) 'As they passed through the several cities of those regions, that peace might be secured among the brethren, and no unnecessary burden laid upon the Gentile converts, they delivered to their custody an exact and attested copy of the decrees, which were determined as a rule for their direction by the apostles and elders that were assembled in full council at Jerusalem. The several churches therefore, where they came, being watered by such faithful labourers, and encouraged with so favourable a decision of the grand point in question, were much confirmed in their adherence to the Christian faith, and increased more and more in numbers daily.' *Doddridge* (*Marg. Ref. Notes*, 6:7. 9:31.)

The decrees. (4) Τα δογματα. 17:7. See on *Luke* 2:1.—*Were ordained.*] Κεκριμενα. See on 15:19. "The apostles and elders" alone are mentioned, as ordaining the decree *Notes*, 15:12,22—29.—*Were established.* (5) Εστερεουντο. 3:16. Στερεωμα, *Col.* 2:5.—*Increased.*] Επερισσευον. *Matt.* 5:20. 13:12. 15:37. See on *Mark* 12:44.

V. 6—12. It seems to have been at this time, that Paul preached so successfully at Galatia, as to found those flourishing churches, to which he afterwards wrote his epistle.

9 ¶ And a vision appeared to Paul in the night: There stood a man of [t]Macedonia, and prayed him, saying, [u]Come over into Macedonia, and help us.

10 And after he had seen the vision, [x]immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next *day* to Neapolis;

12 And from thence to [y]Philippi, which is [z]the chief city of that part of Macedonia, *and* [a]a colony: and we were in that city abiding certain days. [*Practical Observations.*]

13 And [a]on the [b]sabbath he went out of the city by a river-side, [c]where prayer was wont to be made; [d]and we sat down, and [d]spake unto the women which resorted *thither*.

14 ¶ And a certain woman named [e]Lydia, a seller of purple, of the city of [f]Thyatira, which [g]worshipped God, heard *us*: [h]whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

15 And [i]when she was baptized, and her household, she besought *us*, saying, [k]If ye have judged me to be faithful to the Lord, [l]come into my house, and abide *there*. [m]And she constrained us.

16 ¶ And it came to pass, [n]as we went to prayer, a certain damsel [o]possessed with a spirit of [p]divination met us, [q]which brought her masters much gain by soothsaying:

17 The same followed Paul and us, and cried, saying, [r]These men are [s]the servants of [t]the most high God, which show unto us [u]the way of salvation.

18 And this did she many days. But Paul, [v]being grieved, turned and said to the spirit, [x]I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

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a 2:17,18. 9:10—12. 10:3,10—17,30. 11:5—12. 18:9,10. 22:17—21. 27:23,24. 2 Cor. 12:1—4,7. b 18:5. 19:21. Rom. 15:26. 2 Cor. 7:5. 8:1. 9:2. 11:9. 1 Thes. 1:7,8. 4:10. c 8:26—31. 9:38. 10:32,33. 11:13,14. Rom. 10:14,15. x 10:29. 26:19. Ps. 119:60. Prov. 3:27,28. 2 Cor. 2:12,13. y 20:6. Phil. 1:1. 1 Thes. 2:2. * Or, *the first*. z 21. a 13:14,42. 17:2. 18:4. 20:7. Luke 13:10. † Gr. *sabbath-day*. b 16. 21:5. c Matt. 5:1,2. 13:2. Luke 4:20,21. John 8:2. d Mark 16:15. Gal. 3:28. Col. 1:23. e 40. 1 Kin. 1:11. 2:13—24. g 8:27. 10:2. 18:7. John 12:20. h 11:21. Ps. 110:3. Cant. 5:4. Is. 50:5. Luke 24:45. John 6:44,45. Rom. 9:16. 1 Cor. 3:6,7. 2 Cor. 3:14—16. 4:4—6. Eph. 1:17,18. Phil. 2:13. Jam. 1:16,17. Rev. 3:7,20. i 33. 8:12,38. 11:14. 18:8. 1 Cor. 1:13—16. k Eph. 1:1. Phil. 1:7. Philem. 17. l Pet. 5:12. 3 John 5. l Gen. 18:4,5. Judg. 19:19,20. Matt. 10:41. Luke 9:4,5. 10:5—7. Rom. 16:23. Gal. 6:10. Heb. 13:2. 2 John 10. 3 John 8. m Gen. 19:3. 33:11. 1 Sam. 28:23. 2 Kings 4:8. Luke 14:23. 24:29. 2 Cor. 5:14. 12:11. n 13. o 18. 8:9—11. Ex. 7:11,12. Deut. 13:1—3. 18:9—11. 1 Sam. 28:7, &c. 1 Chr. 10:13. Is. 8:19. Gal. 5:20. 2 Tim. 3:8. † Or, *Python*. p 19:24. 1 Tim. 6:10. 2 Pet. 2:3. Rev. 18:11—13 q 19:13. Matt. 8:29. Mark 1:24. Luke 4:34, 41. r Dan. 3:26,28. 6:16,20. Jon. 1:9. 1 Pet. 2:16. s Gen. 14:18—22. Ps. 57:2 78:35. Dan. 4:2. 5:18,21. Mic. 6:6. Mark 5:7. Luke 8:28. t 30,31. 18:26. Matt 7:13,14. 22:16. Mark 12:14. Luke 1:77,79. 20:21. John 14:6. Heb. 10:19—22 u 14:13—15. Mark 1:25,26,34. x 3:6. 9:34. 19:12—17. Mark 9:25,26. 16:17 Luke 9:1. 10:17—19. Col. 2:15.

(*Marg. Ref.* n. *Notes*, 18:18—23. *Preface to Galatians.*) He probably intended to go regularly from place to place in that neighbourhood, planting the gospel as he proceeded; but, by an immediate revelation, the Holy Spirit forbade him to preach in the province of Asia, or in Bithynia; these were distinct parts of Asia Minor, in which the several cities and regions, mentioned in the preceding chapters, were situated. (*Marg. Ref.* o—q. *Notes*, 19:8—12, *v.* 10. 1 *Pet.* 1:1,2.)—It was the will of God, that the apostle and his companions should proceed to a still greater distance from Judea: in the mean time the gospel would be gradually diffusing its influence in those parts, by other means; and we find that, soon after, flourishing churches were established in those very places where the apostle and his fellow-labourers were at that time forbidden to preach. They therefore went on to Troas, on the coast of the Egean Sea: and, while they were waiting at that city, to know the will of God concerning them; Paul had a vision of a Macedonian, who, as a humble supplicant, said, "Passing over into Macedonia, assist us:" from which it was assuredly concluded, that they were commanded to cross the sea into Europe, in order that they might preach the gospel to the inhabitants of Macedonia. Accordingly, they took ship, and passed by the usual course to Philippi, which was a principal city, if not the *chief* city, in that division of Macedonia; and a Roman colony, being chiefly inhabited by Roman citizens, who had various privileges, and were governed by their own laws. (*Marg.* and *Marg. Ref.* r—y.)—The historian on this occasion begins to speak in the first person plural, saying, "*We* endeavoured, &c.;" (10) hence we learn that he attended Paul in this voyage, and probably in most of his subsequent labours; though he modestly avoided mentioning any thing particular concerning himself.—*The Spirit*, &c. (7) Some manuscripts, and many ancient versions and citations read, "the Spirit of Jesus." The language used, in speaking of the Spirit, is personal and authoritative.—*A man*, &c. (9) Some think that the apostle knew the person, who appeared to him in vision, to be a Macedonian, by his dress or language; and others suppose, that he resembled some one with whom Paul was acquainted.—It does not appear from the history, that any of the Macedonians were previously inquiring after salvation, (as Cornelius had been,) or disposed to seek direction and help. But the Lord purposed to call many of them by his grace, and directed his servants, by this vision, to the proper means of accomplishing his gracious designs. (*Note*, 18:9—11.)—*Colony*. (12) 'The critics were long puzzled to find any mention of Philippi, as a Roman colony: but some coins (dug up, I think, within the last century) show, that a colony was planted there by Julius Cæsar, and afterwards much augmented by Augustus.' *Doddridge*.

Help. (9) Βοηθησον. 21:28. *Matt.* 15:25. *Mark* 9:22,24. —*Assuredly gathering.* (10) Συμβιβαζοντες. See on 9:22. —*Loosing.* (11) Αναχθεντες. See on 13:13.—*We came with a straight course.*] Ευθυδρομησαμεν. 21:1. Not elsewhere. —*A colony.* (12) Κολωνια. *Colonia.* A Latin word.

V. 13—15. This is the first account, transmitted to us, of the gospel being preached in Europe: though the church at Rome, it is probable, was planted considerably before this time. (*Preface to Romans.*)—There were Jews residing in most if not all of the cities which the apostles and evangelists visited; though they appear to have been only a few at Philippi. It seems they had not a *synagogue*, with rulers: but there was a small *oratory* without the city, by the river-side, where a few people were accustomed to assemble, for the worship of God, on the sabbath-days. (*Note*, *Luke* 6:12.) Thither the apostle and his friends went, and took the opportunity of discoursing to "the *women* who resorted thither," concerning the gospel of Christ: for, it does not appear, that there were any other *men* in the assembly. (*Marg. Ref.* a —d.)—Among the rest, there was a native of Thyatira, a city of Asia, who at this time resided at Philippi, to traffic in purple cloths, which were then in great estimation. She seems to have been of Gentile extraction, but proselyted to the Jewish religion: and the Lord was pleased to "open her heart" to attend unto the things which were spoken of Paul, and to believe his doctrine. This implies, that pride, prejudice, the love of sin, and the love of the world, close the heart against the truths of God; till his grace makes way for admission of them into the understanding and affections. (*Marg. Ref.* e—h. *Notes*, *Ps.* 119:18. *Luke* 24:44—49, *v.* 44.) Thus she was led to embrace the gospel, and was baptized, with her household; the adult part of which no doubt were instructed in Christianity, along with her. There is no proof that there were any children in her family, though it is probable there were: the Syriac version indeed renders it, "the children of her house;" but this only shows the sentiments of those who made that early translation: and the language here used seems not capable of being consistently used in the narratives of those who reject infant baptism. (*Note*, 29—34.)—After this Lydia besought the apostle and his company, if they really considered her to be a true believer, to lodge in her house; for, probably, they had before been very poorly accommodated: and by her urgent invitations she overcame their reluctance to put her to so much trouble and expense. By this it appears that she was a person rather in affluent circumstances.—Many others seem, about this time, or soon afterwards, to have been converted. (*Preface to Philippians.*)—*Opened.* (14) 'By the grace of God she received the faith.' *Hammond.*—'To open the ear, or the heart, is a phrase used to signify the rendering any person willing or inclined to do any thing. *Ps.* 40:7.' *Whitby*. (*Note*, *Phil.* 2:12,13.)

Prayer was wont to be made. (13) Ενομιζετο προσευχη ειναι. 27. 7:25. 8:20. 14:19. See on *Luke* 3:23.—*A seller of purple.* (14) Πορφυροπωλις. Here only.—*She constrained.* (15) Παρεβιασατο. See on *Luke* 24:29. *Marg. Ref.* m.

V. 16—18. As the apostle and his friends went from the house of Lydia to the oratory above mentioned; (*Note*, 13—15.) they were met by a female slave, who was instigated and enabled by an evil spirit to utter ambiguous predictions, or divinations, after the manner of the priestesses of the Pythian Apollo. Thus she had acquired great reputation, as a kind of oracle, or fortune-teller, for making wonderful discoveries; which were probably accompanied by various agitations and distortions of body, and a peculiar kind of voice and articulation: for these were common on such occasions. By this practice she brought her masters a considerable gain, and became very valuable to them. (*Marg. Ref.* n—p.) But being excited by the evil spirit, who desired to discredit, and bring into suspicion, the ministry and miracles of the apostle and his coadjutors, she cried aloud, "These are the servants of the most High God, who show to us the way of salvation." For some days Paul waited, perhaps to see in what manner the Lord would silence so disgraceful a testimony to his truth: at length, being grieved by the damsel's perseverance, he cast out the evil spirit by the power of Christ; and she returned to the full possession of her faculties, so that she could utter no more divinations: perhaps she was converted to Chris-

19 ¶ And when her masters saw that [r]the hope of their gains was gone, [s]they caught Paul and Silas, and drew *them* into the [t]market-place unto the rulers,

20 And brought them to the magistrates, saying, These men, [u]being Jews, [v]do exceedingly trouble our city,

21 And teach [w]customs, which are not lawful for us to receive, neither to observe, being Romans.

22 And [x]the multitude rose up together against them; [y]and the magistrates rent off their clothes, and commanded to beat *them*.

23 And when they had laid many stripes upon them, [z]they cast *them* into prison, charging the jailer [a]to keep them safely:

24 Who, having received such a charge, thrust them into [b]the inner prison, [c]and made their feet fast in the stocks. [*Practical Observations.*]

25 ¶ And [d]at midnight Paul and Silas [e]prayed, and [f]sang praises unto God: [g]and the prisoners heard them.

26 And [h]suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, [i]and every one's bands were loosed.

27 And [k]the keeper of the prison awaking out of his sleep, and seeing the prison-doors open, [l]he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

28 But Paul [m]cried with a loud voice, saying, [n]Do thyself no harm; for we are all here.

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r 19:25,26. 1 Tim. 6:10. s 9:16. 14:5,19. 15:26. 18:12,13. 21:30. Matt. 10:16, 17. 24:9. Mark 13:9. t Or, *court*. a 18:2. 19:31. Ezra 4:12—15. Esth. 3:8,9. b 17:6—8. 28:22. 1 Kings 18:17,18. Matt. 2:3. John 15:18—20. Rom. 12:2. Jam. 4:4. c 26:3. Jer. 10:3. d 17:5. 18:12. 19:28, &c. 21:30,31. 22:22,23. e 37. 5:40. 22:24—26. Matt. 10:17. 27:26. 2 Cor. 6:5. 11:23—25. 1 Thes. 2:2. Heb. 11:36. 1 Pet. 2:24. f 5:18. 8:3. 9:2. 12:4. Luke 21:12. Eph. 3:1. 4:1. 2 Tim. 2:9. Philem. 9. Rev. 1:9. 2:10. g 5.23. 12:18. 1 Sam. 23:22,23. Matt. 26:48. 27:63—66. h 1 Kings 22:27. Jer. 37:15,16. 38:26. Lam. 3:53—55. i 2 Chr. 16:10. *Heb.* Job 13:27. 33:11. Ps. 105:18. Jer. 20:2. 29:26. k Job 35:10. Ps. 22:2. 42: 8. 77:6. 119:55,62. Is. 30:29. l Ps. 50:15. 77:2. 91:15. Matt. 26:38,39. Luke 22: 44. Heb. 5:7. Jam. 5:13. m 5:41. Matt. 5:10,11. Luke 6:22,23. Rom. 5:3. 12: 12. 2 Cor. 4:8,9,16,17. 6:10. Phil. 2:17. 4:4—7. Col. 1:24. 3:15—17. 1 Thes. 5: 16—18. Jam. 1:2. 1 Pet. 1:6—8. 4:14. n Ezra 3:12,13. Ps. 71:7. Zech. 3:8. o 4:31. 5:19. 12:7. Matt. 28:2. Rev. 6:12. 11:13. p Ps. 79:11. 102:20. 146:7. Is. 42:7. 61:1. Zech. 9:11:12. q 23,24. r Judg. 9:54. 1 Sam. 31:4,5. 2 Sam. 17:23. 1 Kings 16:18. Matt. 27:5. s Lev. 19:18. Ps. 7:4. 35:14. Prov. 24:11,12. Matt. 5:44. Luke 6:27,28. 10:32—37. 22:51. 23:34. 1 Thes. 5:15. t Ex. 20:13. Prov. 8:36. Ec. 7:17.

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tianity. (*Marg. Ref.* q—x. *Notes*, *Mark* 1:23—28,34.)—This transaction demonstrates, beyond all controversy, that such pretensions are not always human impostures, but are sometimes real satanical operations. Had this damsel's divination been a mere juggle between her and her masters, the command of the apostle could not have detected it, or prevented them from carrying on the deception: nor could he at once, or indeed at all, have convinced the whole multitude, and the city in general, that it was a mere imposture; for men are by no means easily undeceived in matters of this nature. And if mere jugglers had been convinced, that Paul and his friends were indeed "the servants of the true God," and teachers of the way of salvation; they would never have ventured to address them in this manner.—But, as the woman was really instigated, and in a sense inspired, by an evil spirit; and as, in the paroxysms of her distraction, and amidst strange and wild actions and gestures, she actually uttered such things as were *apparent* prophecies and wonderful discoveries; such as Satan could at any time make, by his foresight, and conjectural knowledge, if God would permit him; (*Note*, *Deut.* 13:1—5.) the change was manifest, when the dispossession took place; and all concerned were fully satisfied, that she could divine no longer, and that it was in vain to apply to her for that purpose.

To prayer. (16) Εις προσευχην· not *την προσευχην*, as it would have been, had the *place*, and not the *worship* been exclusively meant. *Luke* 6:12.—*A spirit of divination.*] Πνευμα Πυθωνος. *Marg.* Here only. From *Apollo Pythius.*—*Gain.*] Εργασιαν. 19. 19:24,25. *Luke* 12:58. *Eph.* 4:19.—*By soothsaying.*] Μαντευομενη. Here only N. T.—*Deut.* 18:10. 1 *Sam.* 28:8. *Ez.* 12:24. *Sept.*—*Being grieved.* (18) Διαπονηθεις. See on 4:2.

V. 19—24. The owners of this damsel, being sensible that no further lucre could be made by her, and that her value, if offered to sale, was greatly diminished, were exceedingly exasperated by their loss: and when they had seized on Paul and Silas, and accused them before the magistrates as disturbers of the peace, and teachers of unlawful customs; the multitude also, being enraged at the loss of their prophetess, joined in the tumultuous accusation. (*Marg. Ref.* y—d.) Whereas, had the apostle satisfactorily detected an artful impostor; they who had been convinced of the cheat, would have been enraged at those who had duped them of their money, and not at him who had undeceived them.—It does not appear, that the Jews were forbidden to exercise their religion at Philippi, or in other cities of the Roman empire, at this time; so that the accusation was altogether malicious and groundless. Yet the magistrates, concurring with the popular fury, violently rent off the garments of Paul and Silas; and, having severely scourged them, without any previous trial, they cast them into prison and charged the jailer to keep them safely; as if they had been dangerous and artful criminals, who would certainly effect their escape if possible. And he, being probably a man of a severe temper, and desirous of pleasing his employers, and perhaps despising them on account of their religion, cast them into the inner prison, or the darkest and most noisome part of the dungeon; and there fastened their feet in the stocks, which must have rendered their situation very painful. (*Marg. Ref.* e—i.) Thus they were left, with their wounds undressed, in the cold and dark dungeon, without any refreshment, to wear away the night, expecting the next day to be further proceeded against. (*Note*, 1 *Thes.* 2:1—8.) But neither they, nor any of the persons concerned, thought of that most gracious design, for which the Lord had permitted these sufferings to come on them.—Timothy, and Luke, and the rest of the company, as less noticed, were exempted from this severe trial.—*Gone.* (19) The same word is used, as before, when the evil spirit went out; 'as if the hope of their gains had removed from them, along with the unclean spirit.' *Beza.*—*Being Jews.* (20) The Christians were here confounded with the unconverted Jews, as both protested against the Pagan worship. But, had the worship of JEHOVAH been contrary to any Roman law then in force, and actually carried into execution, no Jews could have remained in any of the cities where colonies were planted. It appears, that some statutes to this effect had been enacted; but doubtless it was generally found impracticable to execute them; and so they became obsolete, except when an occasion was sought of gratifying malice and cruelty by persecution.

The market-place. (19) Την αγοραν. 17:17. *Matt.* 20:3. 23:7, *et al.* *Note*, 17:16,17.—*The magistrates.* (20) Τοις στρατηγοις. 22,35,36,38. 4:1. 5:24,26. These were the chief military officers, who generally acted also as magistrates, in places subject to the Romans. Ex στρατος, *exercitus*, et ηγεομαι, *duco*, *dux sum.*—*Exceedingly trouble.*] Εκταρασσουσιν. Here only. Ex εκ et ταρασσω, *turbo.*—*Rent off.* (22) Περιρηξαντες. Here only. Ex περι, et ῥηγνυμι, vel ῥησσω, *rumpo*, *frango.*—*To beat.*] Ῥαβδιζειν. 2 *Cor.* 11:25. Not elsewhere. A ῥαβδος, *verga*, *baculus.*—*The jailer.* (23) Δεσμοφυλακι. 27,36. Here only. A δεσμον, *vinculum*, 26, et φυλαξ, *custos.*——*Made ... fast in the stocks.* (24) Ησφαλισατο εις το ξυλον. "He made safe unto the wood." It is not agreed among learned men, in what way this was done, but doubtless the posture of Paul and Silas was very painful. Ησφαλισατο. See on *Matt.* 27:65. Ασφαλως, "safely." 23.

V. 25—28. It might have been expected, by those who know not the consolations of God, that Paul and Silas would have vented their feelings in bitter lamentations, and exclamations against the cruelty and injustice of the treatment which they had received. Yet "at midnight," when their wounds and bruises would naturally become doubly painful, they first poured out their hearts in prayer; and doubtless remembered their persecutors, especially the jailer: and, being thus filled with divine consolation, they joyfully sang praises to God, so loudly that the other prisoners heard them. (*Marg. Ref.* k—n. *Note*, *Jam.* 5:13.) At this very time, the Lord was pleased to bear testimony to their innocency, by an extraordinary earthquake, which probably was felt all over the city; but which especially shook the foundations of the prison, burst open all the doors, and in a wonderful manner brake off the bonds and fetters of all the prisoners: and yet no person was hurt by it! Nor does it appear, that any of the prisoners attempted to escape! This tremendous concussion awakened the jailer, who supposing, from the doors being open, that the prisoners, especially Paul and Silas, had fled, was about to murder himself. For he expected to be called to a severe account, and to be disgraced, or put to an ignominious death, for allowing them to escape: (*Notes*, 12: 5—11,18,19.) and therefore, according to the false notions of honour which then prevailed, and in a mixture of infidelity, pride, and desperation, he was about to plunge himself into eternity, with all his unrepented sins upon his head, by another act of most daring contempt of God, and rebellion against him. But Paul discovering, either by his exclamations, or by a divine monition, what he was about to do, cried out aloud, (being in earnest to save him from destruction, even as if he had been a friend, or brother,) entreating him "to do himself no harm," for he and the other prisoners were there; not having attempted to take advantage of these awful events, nor purposing to do it.

At midnight. (25) Κατα το μεσονυκτιον. 20:7. See on *Mark* 13:35.—*Prayed and sang praises.*] Προσευχομενοι υμνουν. "Praying they sang praises."—Υμνεω. *Matt.* 26:30. *Mark* 14:26. *Heb.* 2:12. Υμνος, *Eph.* 5:19. *Col.* 3:16.—*Heard them.*] Επηκροωντο. Here only. Ex επι et ακροαομαι, *exaudio.*—*A great earthquake.* (26) Σεισμος ... μεγας. See on *Matt.* 8:24.—*Awaking out of his sleep.* (27) Εξυπνος γενομενος.—Εξυπνος. Here only. Εξυπνιζω, *John* 11:11.—*He would have killed*, &c.] Εμελλον ἑαυτον αναιρειν. "He was about to kill himself."—*Harm.* (28) Κακον, "evil, wicked."

29 Then he [a]called for a light, and sprang in, [b]and came trembling, [c]and fell down before Paul and Silas;

30 And [d]brought them out, and said, Sirs, [e]what must I do to be saved?

31 And they said, [f]Believe on the Lord Jesus Christ, and thou shalt be saved, [g]and thy house.

32 And [h]they spake unto him the word of the Lord, and to all that were in his house.

33 And he took them the same hour of the night, [i]and washed *their* stripes; [k]and was baptized, he and all his, straightway.

34 And [l]when he had brought them into his house, he set meat before them, [m]and rejoiced, believing in God with all his house.

[*Practical Observations.*]

35 And [n]when it was day, the magistrates sent the sergeants, saying, Let those men go.

36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, [o]and go in peace.

37 But Paul said unto them, [p]They have beaten us openly uncondemned, being Romans, and have cast *us* into prison; and now do they thrust us out

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a 9:5,6. 24:25. Ps. 99:1. 119:120. Is. 66:2,5. Jer. 5:22. 10:10. Dan. 6:26 *v* Is. 60:14. Rev. 3:9. *y* 24. Job 34:32. Is. 1:16,17. 58:6,9. Matt. 3:8. 5:7. John 2:13. *z See on* 14:15. *a* 17. 2:37. 9:6. 22:10. Job 25:4. John 6:27—29. *b* 2:38,39. 4:12. 8:37. 11:13,14. 13:38,39. 15:11. Is. 45:22. Mark 16:16. John 1:12 *c* 5:16, 26. 6:40,47. 7:37,38. 11:25,26. 20:31. Rom. 5:1,2. 10:9,10. Gal. 3:22,26. Eph. 2:7,8. 1 John 5:10—13. *d* 15,32. 2:39. 18:8. Gen. 17:7. 18:19. Jer. 32:39. Rom. 11:18. Gal. 3:14. *e* 10:33—43. Mark 16:15. Eph. 3:8. Col. 1:27,28. 1 Thes. 2:8.

1 Tim. 1:13—16. *g* 23. Prov. 16:7. Is. 11:6—9. Matt. 25:35—40. Luke 10:33,34. Gal. 6:6,13. *f* 15. Luke 19:9. 1 Cor. 1:16. *g* Luke 5:29. 19:6. Phil. 4:17. 1 Thes. 4:9,10. Philem. 7. Jam. 2:14—17. *i* John 3:18. *h* 27—29. 2:46. 8:39. Is. 12:1—3. 40:1,2. 57:17,18. 58:7—11. 61:10. Luke 1:23—25,32. Rom. 5:2,11. 15:13. Gal. 5:22. Phil. 4:4. 1 Pet. 1:6—8. *j* 4:21. 5:40. Ps. 76:10. Jer. 5:22. *k* 15:33. Ex. 4:14. Judg. 18:6. 1 Sam. 1:17. 20:42. 25:35. 29:7. 2 Kings 5:19. Mark 5:34. John 14:27. 20—24. 22:25—28. Ps. 58:1,2. 82:1,2. 94:20,21. Prov. 28:1.

V. 29—34. The friendly address of Paul and Silas to the jailer, connected with the extraordinary interposition of God in their favour, seems to have been made effectual by the Holy Spirit, at once to convince him, that these were indeed "the servants of the most high God;" though probably, he had before derided that pretension, and concurred with those who persecuted them on that account. (*Note*, 16—18.) Thus he was led to a conviction of his guilt, in treating them with cruelty and contempt, as well as to a sense of his former sins: and he trembled, lest he should immediately be destroyed by the righteous vengeance of God, and sink into misery in another world. Yet remembering, that they came to "show men the way of salvation," he seems to have conceived hopes of that deliverance. Calling, therefore, "for a light," in great haste and terror, he came in and fell down before Paul and Silas: and first, (as a proof that he began to relent and be sorry for his sin,) bringing them out of the stocks and the inner prison, he addressed them in the most respectful manner, saying, Sirs, what must I do to be saved?" By being saved, he doubtless meant deliverance from present death, and from future condemnation. (*Marg. Ref.* u—a. *Note*, 24:24—27.)—"He spake thus to them, as knowing, or conceiving, from the words of the Pythoness, that they were appointed to show to others the way of salvation." *Whitby.* Nor were they reluctant, on account of past injuries, immediately (though an unseasonable hour, and themselves greatly in need of ease and rest) to give instruction and encouragement to him; or led to despair of his salvation, or to prescribe harder terms to him than to others, because of his atrocious crimes: on the contrary, they exhorted him to "believe in the Lord Jesus Christ," and assured him that in doing this he would certainly be saved. (*Marg. Ref.* b.) This faith implied a belief of their testimony concerning Jesus as the promised Messiah, and concerning his person, character, sufferings, death, resurrection, and ascension; and a reliance on him for all things pertaining to salvation.—They also included his household in this assurance: not that his faith could save them: but his example might lead them to believe in Christ also; and with him they would become a part of the visible church, and have the benefit of the means of grace for their salvation. (*Marg. Ref.* c. *Notes*, 2:37—40. 11:4—17, *v.* 14. *Gen.* 17:7—8. *Jer.* 32:39—41. *Luke* 19:1—10, *v.* 9.)—They then instructed him and all his family more fully in the doctrine of the gospel: and the Lord so blessed the word, that he was immediately humbled, softened, and changed from a lion, as it were, into a lamb; so that he first compassionately washed and dressed their stripes, and then professing faith in Christ, he was baptized in his name; though he might fear the heavy displeasure of the magistrates, for thus embracing the cause which they had set themselves to oppose: and at the same time all his household was baptized likewise. (*Marg. Ref.* d—f.) Now, therefore, regarding Paul and Silas with the greatest respect and most endeared affection, he brought them into his house, and entertained them at his table. (*Marg. Ref. g. Notes, Matt.* 10:40—42. 25:34—40. *Gal.* 5:—16, *v.* 6. 1 *John* 3:13—15.) At the same time his trembling was turned into joy.—"He rejoiced with all his house," "having believed in God." (*Note*, 13—15, *v.* 15.)—When a Gentile householder was converted to the Jewish religion, all the males in his family, including infants, were circumcised with him, unless any of the adults, after instruction, refused to be so: it is therefore obvious to suppose, that the same rule was observed in the baptism of those households, of which we read in the New Testament; for it has already been shown, that the covenant sealed to Abraham, was the same as the Christian covenant; and that circumcision was the sign of the same blessings, of which baptism now is. (*Note*, *Gen.* 17:9—12.) And the language concerning the baptism of believers and their households, so much accords to that concerning the circumcision of Abraham and his household; that, in connexion with other Scriptures; with the general and early use of infant baptism in the primitive church; and with the consideration, that we do not read, in the New Testament, of one single instance in which the children of Christian parents were baptized adult; it must be allowed strongly to countenance the sentiments and practice of pedobaptists; though we suppose, that the change of the initiatory ordinance, as far as infants were concerned, was silently and gradually; like that respecting the Sabbath: the Jewish converts still circumcising their male children, to avoid giving needless offence to the unconverted Jews. (*Note*, 1—3.)—It seems also most probable, to me at least, that Paul and Silas, in their painful condition, and in the jailer's house, did not baptize him and his family by immersion.

He sprang in. (29) Εισεπεδησε. See on 14:14.—*Came trembling.*] Εντρομος γενομενος. 7:32. *Heb.* 12:21.—*Sirs.* (30) Κυριοι. This implies an acknowledged superiority. 16,19. *Eph.* 6:5,9.—*What must I do to be saved?*] Τι με δει ποιειν ινα σωθω. "What does it behoove me to do, in order that I may be saved?"—*Rejoiced, believing in God with all his house.* (34) Ηγαλλιασατο πανοικι πεπιστευκως τω Θεω. —"He rejoiced through all his house, having believed in God."—Ηγαλλιασατο. See on *Luke* 1:47.—Πανοικι. Here only N. T.—*Ex.* 1:1. *Sept.*—Εκ πας, *omnis*, et οικος, *domus*. Πεπιστευκως. *Sing.* denoting the jailer alone.

V. 35—40. Perhaps the earthquake, and the reports of what had taken place at the prison, concurred in dismaying the magistrates from proceeding further against Paul and Silas: they were, however, no doubt, conscious that they had done more than they could justify: and they therefore sent their sergeants, or beadles, to give orders to the jailer to release them; which he delivered to them with great joy and affection. (*Marg. Ref.* k.) But the apostle, though willing to suffer for the cause of Christ, and not at all disposed to avenge himself; judged it proper to remind these iniquitous magistrates, that they had acted illegally, and might be severely punished for it: because this would tend to procure more equitable treatment for the Christians, and indeed for the other citizens, in future. In the tumult of the proceedings against him and Silas, the day before, they had not thought it expedient to plead their privilege as Romans, or no notice had been taken of their plea: but Paul now charged the magistrates with scourging them publicly, and imprisoning them in a cruel and ignominious manner, though they had not been condemned of any crime, and though they could prove themselves Roman citizens. And now they meant to set them at liberty, in an underhand manner, that they might conceal their own injustice. He and Silas, however, did not choose to go away under the imputation of having deserved such punishment: if therefore the magistrates desired that they should depart, they must come themselves, acknowledge their fault, and dismiss them in a more honourable manner. (*Marg. Ref.* l, m.) This reply might well alarm them: for, as no man could claim the privilege of a citizen falsely, without exposing himself to the severest punishment; so a prosecution for such illegal treatment of Roman citizens would have subjected the magistrates to heavy penalties, and incapacitated them from ever again exercising authority; if not to capital punishment. They therefore came, and submissively entreated Paul and Silas to leave the city, lest further commotions should be excited, in which they might not be able to protect them: and, as the apostle by no means intended to require reparation for the injury, he and Silas went to the house of Lydia, and, having visited and encouraged the other new converts, they departed.—The epistle to the Philippians, shows what a flourishing church was at this time planted; and in what a happy manner these troubles terminated. (*Marg. Ref.* n—s. *Notes*, *Is.* 60:10—14. *Rev.* 3:8,9.)—*Being Romans.* (37) Having been admitted to the privileges of Roman citizens; or being the children of such as had been thus admitted.—This was the case with numbers in the colonies, who were, from other nations, thus incorporated among the Roman citizens. (*Note*, 22:22—30.)

The sergeants. (35) Ραβδουχους. 38.—Here only. Α ραβδος, *virga*, et εχω, *habeo*.—"The lictors;" the same persons who had scourged Paul and Silas.—*Uncondemned.* (37) Ακατακριτους. 22:25. Not elsewhere.

PRACTICAL OBSERVATIONS.

V. 1—12. "The wisdom that is from above" is peculiarly requisite, that we may know when, and how far, we may bear with men's prejudices, in order to their edification; and when we must resolutely protest against them. (*Note*, 1 *Cor.* 9:19—23.) But if a man have it at heart to carry his point,

privily? Nay, verily; but [m]let them come themselves and fetch us out.

38 And the sergeants told these words unto the magistrates: [n]and they feared, when they heard that they were Romans.

39 And they [o]came and besought them, [p]and brought *them* out, [q]and desired *them* to depart out of the city.

40 And they went out of the prison, [r]and entered into *the house of* Lydia: and when they had seen the brethren, [s]they comforted them, and departed.

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m Dan. 3:25,26. Matt. 10:16. n 22:29. Matt. 14:5. 21:46. o Is. 45:14. 49:23. 60:14. Mic. 7 9,10. Rev. 3:9. p Dan. 6:16,23. q Matt. 8:34. Mark 5:17,18.

r 14. 4:23. 12:12—17. s 14:22. 2 Cor. 1:3—7. 4:8—12,16—18. 1 Thes. 3:2,3

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[m] far as possible; and if he be delivered from the prevalence of pride, selfishness, obstinacy, and moroseness; he will be directed by circumstances, under the influence of the Holy Spirit, to act according to the word of God: yet his conduct will often appear incongruous and inconsistent to the superficial observer. (*Note*, 1 *Cor.* 2:14—16.)—The greatest precaution should be used, that the ministers of Christ be men of good report: lest prejudices against individuals should be added to the carnal enmity of the human heart against the gospel, to prevent their success; and that such as "are of the contrary part may have no evil thing to say of them." Scriptural regulations, therefore, in this and similar concerns, tend exceedingly to the establishment of believers in the faith, and to the increase of the church in numbers. (*Notes*, 1 *Tim.* 3:7. *Tit.* 2:7,8.)—We have no ground to expect to be directed by immediate revelation in the various actions of our lives: but, while we act according to the best of our judgment, in obedience to the word, and dependence on the Spirit of God; we shall find circumstances, apparently casual, operate as prohibitions and directions, subverting our plans, and substituting others in their stead.—"He that holds the stars in his right hand," directs his ministers to the several places where he means to employ them; and often contrary to their own plans and expectations.—When we are, by any means, satisfied of the Lord's will respecting us, we should prepare for obedience, to whatever hardship, labour, and peril it may expose us: and those who go in simplicity, faithfulness, and affection, to preach the gospel among ignorant or careless sinners, do the most for their help and benefit that man can do: though it seldom happens that persons of this character are forward to invite them. The deplorable condition, however, of our fellow-creatures, in very many parts of the world, and even their insensibility to their own danger and misery, ought to stimulate our exertions to carry or send them effectual help; and to aid, by our labours, contributions, and prayers, every Scriptural attempt for that purpose. Nor should we forget, that it was this generous and tender compassion for the inhabitants of this quarter of the globe, without any desire or request from us, or our ancestors, or even from those to whom they were sent, which induced the apostles and evangelists to "put their lives in their hands," and come over into Europe to help us. And could they now address us, it would probably be in these few but emphatical words, "Go thou and do likewise."

V. 13—24. While the servants of Christ wait upon him in his ordinances; he will find them some opening to speak in his name: nor should the most eminent minister be averse to preach to a very small number of the most obscure persons. —The Lord alone can "open the heart" for the reception and belief of his word; (*Note*, 1 *Cor.* 3:4—9.) and true faith is always attended by love shown to the servants of Christ: his genuine disciples desire to approve themselves faithful stewards, to "use hospitality without grudging," and to employ their substance in supporting and promoting the gospel; and they commonly prove a blessing to their households also.—The powers of darkness vary their methods of prejudicing the minds of men against the light of the gospel, or drawing off their attention from it.—Lying miracles, and useless divinations, are far more valued, in this evil world, than the truths and precepts of God are: men readily incur expense for the former; but refuse the latter, even when freely communicated: they are much more desirous of being told their *fortune*, than their *duty*, or even "the way of salvation!" and impostures, in endless variety, have been used to deceive mankind, and to set them against true religion.—Satan, the father of lies, can declare the most important truths, when it subserves his purpose of deception and murder: and if he were permitted, he could do more mischief, by ingeniously connecting the doctrines of the gospel with pernicious errors and immoral practices, than by any species of superstition, persecution, and infidelity. Much he actually effects in this way, by means of antinomian, enthusiastical, and scandalous preachers; who, being confounded with the real servants of Christ, bring them also into contempt and abhorrence, with thousands, nay millions of superficial observers. But we must strenuously disclaim such coalitions: and commendations, from bad and suspicious characters, should more excite our grief and indignation, than all their calumnies and reproaches. —The conversion of sinners, "from the power of Satan unto God," often deprives those connected with them, of the gains which they made by their vices: thus the gospel interferes with the worldly interests of those, who will do any base thing for money, and prefer the gain of unrighteousness to the lives or souls of those employed by them: and this concurs with other principles, in exciting their rage and persecution. (*Notes*, 19:23—31. *P. O.* 21—31. *Note*, 1 *Tim.* 6:6—10, *vv.* 9,10.) So that those who do more good than others, by drawing sinners off from the service of the devil, may expect to be reviled as men "who exceedingly trouble the city:" and while they teach men to fear God, to repent of sin, to believe in Christ, and to live sober, righteous, and godly lives; they will be accused of teaching customs which are illegal, impracticable, or ruinous to the community! Too often indeed the laws of the state interfere with those of God, and the customs of the world contradict the wisdom and holiness of his service. yet, interested opposers frequently make these things a mere pretence for persecution, while they are actuated by avarice, ambition, or revenge alone. The vilest of malefactors may, therefore, expect more favourable treatment than zealous ministers, who will not let sinners go on unmolested in the ways of destruction.—Pride, cruelty, contempt, and enmity, often concur in uniting the mob and the magistrates against them. And if we, in this happy land, escape abuse, stripes, dungeons, the stocks, and the stake; we should bless God for our mild government, and that equitable constitution by which he secures us: and show our gratitude, by praying earnestly for our rulers, and by turning away our ears from those innovators, whom nothing but licentiousness can satisfy.

V. 25—34. The consolations of God are neither few nor small to his suffering servants: he gives them, in answer to their prayers, songs in the darkest night of tribulation, and in the most painful and dreary situation.—What different persons are true Christians, from what they are supposed to be! They are happier than their most prosperous foes, who do their worst to make them miserable: they need not to be strictly guarded, when God requires them to lodge in a prison; and walls, bolts, fetters, and keepers are as nothing, when he wills them to be at liberty. In the most destitute state they have an omnipotent Friend; all nature stands ready to plead their cause; they are capable of becoming the best of benefactors, in their most abject penury; and they are ready to do good to their most cruel enemies.—How wonderful also are the varied methods of divine grace! and how unlikely the objects of it! The Lord sometimes brings sinners acquainted with himself, by occasion of their own crimes; and frequently through the sufferings of his servants. He gently, and by degrees, leads some into the knowledge and experience of his truth: others he alarms by most tremendous dispensations, and snatches them by a gracious violence from the jaws of destruction. (*P. O. Luke* 19:1—10.) Some are brought as near to hell, as can be conceived; and then are suddenly rescued, and made heirs of heaven. Under the influence of their mad passions, many have been powerfully instigated by Satan, to plunge themselves into the bottomless pit by their own hands; just at the time when God was about to lead them into the ways of peace and felicity. Thus he illustrates and demonstrates the sovereignty and efficacy of his grace; and gives occasion to praises and thanksgivings, which will be varied almost infinitely to all eternity.—Whatever men have been, or have done to us, we ought not to "render evil for evil;" but, if possible, to prevent them from doing harm to themselves; and we should be as earnest in this, on proper occasions, with respect to our greatest enemy, as if he were our brother and friend.—When sinners begin to inquire, under terror and distress of conscience, with earnestness, and a desire of immediate instruction, "what they must do to be saved;" especially when their conduct shows any disposition to relent, and "to do works meet for repentance;" they should all be answered in the same manner, whatever their previous character has been. "Believe in the Lord Jesus Christ, and thou shalt be saved." None can be saved in any other way: none are excluded from salvation who seek it in this way. Yet it is not enough merely to state this unexplained truth, we should further instruct men, in respect of the object, nature, and effects of this faith, as we have opportunity: and when sinners are converted, they will soon learn to love and honour those whom they before despised and hated; they will alleviate the sufferings, which before they derided and augmented; they will supply the wants of the indigent servants of God, and join themselves to them, by professing their faith in Christ, and venturing reproach and persecution for his sake; and they will desire, that all who belong to them, may be devoted to the Lord, and trained up in his service. When such fruits of faith begin evidently to appear, we need not be surprised, if terrors are speedily succeeded by confidence and joy in God: and thus the events which menaced the most fatal consequences, often terminate in mutual congratulations and thanksgivings; and the richest of blessings on the families to which they belong.

V. 35—40. The servants of Christ should suffer persecution peaceably, and forgive injuries readily: yet there may be cases, in which it will be proper for them to claim the protection of the laws, and to protest against the flagrant injustice of oppressive magistrates; especially when they violate the laws of their country which they are commissioned to execute in vehement zeal against the objects of their contempt and

CHAPTER XVII.

Paul preaches at Thessalonica; and some, both Jews and Greeks, believe, 1—4. *The unbelieving Jews raise disturbances, and trouble the rulers,* 5—9. *Paul and Silas are sent by night to Berea,* 10. *The Bereans ingeniously, attent to the word, and "search the Scriptures daily; therefore many believe,"* 11, 12. *The Jews of Thessalonica follow Paul and Silas to Berea to stir up persecution,* 13; *Paul is conducted to Athens,* 14, 15. *His zeal is excited by the excessive idolatry of that city; and he disputes in the synagogue, and in the forum with the philosophers,* 16—18. *He is brought before the Areopagus,* 19—21. *He preaches the living God, the Creator and Lord of all, as hitherto unknown to the Athenians,* 22—29. *He calls on them to repent; because God will judge the world by Jesus, whom he has raised from the dead,* 30, 31. *Some mock, others purpose to hear him again, and a very few believe,* 32—34.

NOW, when they had passed through Amphipolis and Apollonia, they came to [a]Thessalonica, [b]where was a synagogue of the Jews:

2 And Paul, [c]as his manner was, [d]went in unto them, and three sabbath-days [e]reasoned with them out of the Scriptures;

3 [f]Opening and alleging that [g]Christ must needs have suffered, and risen again from the dead: and that [h]this Jesus, whom [*]I preach unto you, is Christ.

4 And [i]some of them believed, and consorted with Paul and [k]Silas; and of [l]the devout Greeks a great multitude, [m]and of the chief women not a few.

5 But the Jews which believed not, [n]moved with envy, [o]took unto them certain lewd fellows of the baser sort, and gathered a company, [p]and set all the city on an uproar, and assaulted the house of [q]Jason, and sought to bring them out to the people.

6 And when they found them not, [r]they drew Jason and certain brethren unto the rulers of the city, crying, [s]These that have turned the world upside down are come hither also;

7 Whom Jason hath received: [t]and these all do contrary to the decrees of Cesar, saying, That there is another king, *one* Jesus.

8 And [u]they troubled the people, and the rulers of the city, when they heard these things.

9 And when they had taken security of Jason, and of the other, they let them go.

[*Practical Observations.*]

10 ¶ And [x]the brethren immediately sent away

a 20:4. 27:2. Phil. 4:16. 1 Thes. 1:1. 2 Thes. 1:1. Tim. 4:10. b 14:1. 15:21. 16:13. c Luke 4:16. John 18:20. d 10,17. 9:20. 13:5,14. 14:1. 18:4,19. 19:8. e 24:25. 28:23. 1 Sam. 12:7. Is. 1:18. Heb. 7:—10: f 2:16—36. 3:22—28. 13:26—39. Luke 24:26,27,32. g *See on* Luke 24:37,44,46. 1 Cor. 15:3,4. h 2:36. 9:22. 18:28. Gal. 3:1. * Or, *whom*, said he, *I preach*. i 4. 2:41,42,44. 4:4. 28. 5:12—14. 14:1,4. 28:24. Prov. 9:6. 13:20. Cant. 1:7,8. 6:1. Zech. 2:11. 8:20—23. 2 Cor. 6:17,18. k 15:22,32,40. l 17. 13:43. 16:3,4. 18:4. 19:10,17. 21:28.

m 12. 13:50. n 13. 7:9. 13:45. 14:2,19. 18:12. Prov. 14:30. Is. 26:11. Matt. 27:18. 1 Cor. 3:3. Gal. 5:21,26. Jam. 4:5. o Judg. 9:4. Job 30:1—10. Ps. 35:15. 69:12. p 19:24—34,40. q 7. Rom. 16:21. r 6:12,13. 16:19,20. 18:12,13. s 21:28—31. 22:22,23. 24:5. 28:22. 1 Kings 18:17,18. Esth. 3:8,9. Jer. 38:2—4. Am. 7:10. t 16:21. 25:8—11. Ezra 4:12—15. Dan. 3:12. 6:13. Luke 23:2. John 19:12. 1 Pet. 2:15. u Matt. 2:3. John 11:48. x 14. 9:25. 23:23,24. Josh. 2:15,16. 1 Sam. 19:12—17. 20:42.

aversion. This (which is far different from resisting the execution of the law itself, when deemed unreasonable) may conduce to public justice, the peace of the church and of the community, and the credit of their profession. (*Notes*, 23:1—5. *Rom.* 13:1—5.) But when proper concessions are made by those who have acted illegally, Christians should never express personal resentment, or insist strictly upon reparation: but manifest a disinterested public spirit in every thing. Thus their enemies will be ashamed, silenced, or conciliated; the Lord will make them "more than conquerors" in every conflict; and, instead of being cast down by their sufferings, they shall even become the comforters of their brethren, who have been exempted from so large a share of tribulation. (*Note*, 2 *Cor.* 1:1—7, *vv.* 3—6.)

NOTES.—CHAP. XVII. V. 1—4. Either no Jews resided at Amphipolis and Apollonia or the apostle had no opportunity of preaching among them: at least no mention is any where made of his labours or success in those cities. He therefore journeyed on to the west, till he arrived at Thessalonica, the city in which the Roman governor of Macedonai resided. (*Marg. Ref.* a.) And there, according to custom, he went to the synagogue, and reasoned from the Scriptures, to the Jews and the other worshippers there assembled, for three successive sabbath-days; adducing many passages from the prophets, explaining their meaning, and thence evidently showing, that according to the prophets the promised Messiah was to suffer death and to rise again; and proving, from the exact fulfilment of these predictions, that Jesus was indeed the Christ, or the Messiah. (*Marg. Ref.* d—h.) These reasonings did not convince the Jews in general, for their hearts were set upon a temporal kingdom: yet some of them believed, or *were persuaded*, and united themselves to Paul and Silas: and a great many of the worshipping Gentiles believed; and among the rest, several of the principal women in the city. (*Marg. Ref.* i—m.) From the epistles to the Thessalonians it is evident, that the apostle was remarkably successful among the idolatrous Gentiles also; and that he continued here a considerable time; but after the first three sabbaths, it is probable, he left the Jews, and preached chiefly to the Gentiles.—As the historian says *they*, not *we*; it is conjectured that Luke stayed behind at Philippi, and did not join the company till some time after.—'Upon inspecting the history, I see nothing in it which negatives the supposition, that St. Paul pursued the same plan at Thessalonica, which he adopted in other places; and that, though he resorted to the synagogue only three sabbath-days; yet he remained in the city, and in the exercise of his ministry among the Gentile citizens much longer; and until the success of his preaching had provoked the Jews to excite the tumult and insurrection, by which he was driven away.... The Alexandrian and Cambridge manuscripts read των σεβομενων και Ἑλληνων πολυ πληθος,' ("of the worshippers, and of the Greeks a great multitude.") '... If we be not allowed to change the present reading, ... may not the passage ... be considered as describing the success of St. Paul's discourses, during the three sabbath-days, in which he preached in the synagogue? and ... that his application to the Gentiles at large, and his success among them, was posterior to this?' *Paley*.—It appears from the epistles to the Thessalonians, that the church at Thessalonica was chiefly formed of converted idolaters; and that St. Paul and his companions entered very particularly into the several parts of Christian doctrine and duty, in their practical instructions of the new converts, before they left the city: and in writing to the Philippians, the apostle observes, that they had sent twice to supply his wants, when at Thessalonica. (*Notes*, *Phil.* 4:14—20. 1 *Thes.* 1:9,10. 4:1—5.) These things show that he laboured in this city much longer than the three sabbath-days here mentioned.

When they had passed through. (1) Διοδευσαντες. *Luke* 8:1.—Not elsewhere.—Ex δια, et οδευω, *iter facio*.—*As his manner was.* (2) Κατα ... το ειωθος. *Luke* 4:16. Ειωθει, *Matt.* 27:15. *Mark* 10:1.—*Reasoned.*] Διελεγετο. 17. 18:4, 19. 19:8,9. 24:12,25. *Mark* 9:34.—*Opening.* (3) Διανοιγων. 16:14. *Mark* 7:34,35. *Luke* 2:23. 24:31,32,45.—*Alleging.*] Παρατιθεμενος. 14:23. 16:34. 20:32. *Luke* 9:16. 10:8, *et al.* Ex παρα, et τιθημι, *pono*. 'Placing it before their eyes: that is, so manifestly expounding it, that we perceive the things which are proposed to be seen.' *Beza.*—*Believed.* (4) Επεισθησαν. 13:43. 14:19. 18:4. 19:8,26. 26:26,28. 28:23. *Matt.* 27:20. *Luke* 16:31.—*Consorted.*] Προσεκληρωθησαν. Here only. Ex προς, et κληροω, *Eph.* 1:11.—A κληρος, *sors*.

V. 5—9. The unbelieving Jews were enraged, and filled with envy, or fierce zeal, because the apostle preached to the Gentiles that they might be saved. (*Marg. Ref.* n. *Notes*, 13:42—48. 14:2. 1 *Thes.* 2:13—16.) They therefore raised a mob, from among the lowest and most licentious people in the city, who threw every thing into disorder; and then they violently assaulted the house where the apostle and his company generally lodged, in order to drag them before the people as public disturbers.—Jason, the owner of this house, seems to have been a relation of Paul, and a Jew. (*Rom.* 16:21.)—Paul and his friends were absent or concealed at this time: the multitude therefore dragged Jason, and some other of the new converts, before the magistrates, or rulers of the city; exclaiming, that the men, of whom they had heard many reports, as having excited great confusion in every place, and who attempted innovations, tending to "turn the world upside down," and subvert the established order in religion and civil government, were at length come thither also; and that Jason had lodged them in his house, and had embraced their doctrine, as many others had done. (*Marg. Ref.* o—s.) They had all, however, broken the edicts of the Roman emperor, and rebelled against his authority: for they avowed that there was another King, one Jesus, who had been crucified; who, they averred, was risen again, and was exalted to a dominion far superior to that of Cesar, and entirely independent on him. (*Marg. Ref.* t, u.) This accusation gave great disquietude both to the magistrates, and the assembled multitudes: as they feared the displeasure of the emperor, if they should neglect such a charge; and yet they knew not how to proceed upon it. At present, however, they only required Jason and his friends to give security for their peaceable behaviour, and to make their appearance if further called on.

Who believed not. (5) Οι απειθουντες. See on 14:2.—*Moved with envy.*] Ζηλωσαντες. See on 7:9. (*Note*, *Jam.* 3:13—16.)—*Lewd fellows.*] Ανδρας πονηρους. "Wicked men."—*Of the baser sort.*] Των αγοραιων.—Here only, in this sense. Ab αγορα, *forum*. The persons who performed the lowest offices in the markets.—Αγοραιος, differently accented, 19:38.—*And gathered a company.*] Οχλοποιησαντες. Here only. Ex οχλος, *turba*, et ποιεω, *facio*.—*Assaulted.*] Επισταντες. 4:1. 6:12. 22:13,20, *et al.*—*The rulers of the city.*] (6) Τους πολιταρχας. 8. Here only.—Ex πολις, *civitas*, et αρχων, *princeps*.—*Turned the world upside down.*] Οι την οικουμενην αναστατωσαντες.—Ἡ οικουμενη. See on *Luke* 2:1.—Αναστατοω. 21:38. *Gal.* 5:12—*The decrees.* (7) Τα δογματα. See on 16:4.—*Security.* (9) Το ικανον 'Formula forensis, το ικανον λαμβανειν ... *satis accipere*, *satis dandum* sibi curare: ... *fidejussores*.' Schleusner.

V. 10—15. The Christians at Thessalonica judged it to be no longer safe for Paul and Silas to continue among

Paul and Silas by night unto [y]Berea: who, coming *thither*, [z]went into the synagogue of the Jews.

11 These were [a]more noble than those in Thessalonica, in that [b]they received the word with all readiness of mind, [c]and searched the Scriptures daily, whether those things were so.

12 Therefore [d]many of them believed; also of [e]honourable women which were Greeks, and of men, not a few.

13 But when [f]the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also and [g]stirred up the people.

14 And [h]then immediately the brethren sent away Paul, to go [i]as it were to the sea: but Silas and Timotheus abode there still.

15 And they that conducted Paul brought him unto [l]Athens: and [m]receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed. [*Practical Observations.*]

16 ¶ Now, while Paul waited for them at Athens, [n]his spirit was stirred in him, when he saw the city [o]wholly given to idolatry.

17 Therefore [p]disputed he in the synagogue with the Jews, and with [q]the devout persons, and in the market [q]daily with them that met with him.

18 Then certain [r]philosophers of the Epicureans and of the Stoics, [s]encountered him. And some said, What will this [t]babbler say? other some, he seemeth to be a setter forth of strange gods: because he preached unto them [t]Jesus and the resurrection.

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y 13. 20:4. z 2. 24:6,7. 1 Thes. 2:2. a Prov. 1:5. 9:9. Jer. 2:21. John 1:46—49. b 2:41. 10:33. 11:1. Job 23:12. Prov. 2:1—5. 8:10. Matt. 13:23. 1 Thes. 1:6. 2:13. 2 Thes. 2:10. c Ps. 1:2,3. 119:97—100,148. Is. 8:20. Luke 16:29. John 3:21. 5:39. 2 Tim. 3:15—17. 1 Pet. 1:10—12. 2 Pet. 1:19—21. 1 John 4:5,6. d 2—4. 13:46. 14:1. Ps. 25:8,9. John 1:45—49. 7:17. Eph. 5:14. Jam. 1:21. e 13:50. 1 Cor. 1:26. Jam. 1:10. f 5. Matt. 23:13. 1 Thes. 2:14—16. g 6:12. 14:2. 21:27. 1 Kings 21:25. Prov. 15:18. 28:25. h 10. 9:36,39. Matt. 10:23. i 20:3. Josh. 2:16. k 19:22. 1 Tim. 1:3. Tit. 1:5. l 18:1. 1 Thes. 3:1. m 18:5.

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2 Tim. 4:10,11,20,21. Tit. 3:12. n Ex. 32:19,20. Num. 25:6—11. 1 Kings 19:10,14. Job 32:2,3,18—20. Ps. 69:9. 119:158. Jer. 20:9. Mic. 3:8. Mark 3:5. John 2:13—17. 2 Pet. 2:7,8. o Or, *full of idols.* 23. *marg.* o 2—4. 14:1—4. p 19:8. 13:16. q Prov. 1:20—22. 8:1—4,34. Jer. 6:11. Matt. 5:1,2. Mark 16:15. Luke 12:3. 2 Tim 3:2,5. r Rom. 1:22. 1 Cor. 1:20,21. Col. 2:8. s 6:9. Mark 9:14. Luke 11:53. † Or, *base fellow.* Prov. 23:9. 26:12. 1 Cor. 3:18,19. t 31. 26:23. Rom. 14:9,10. 1 Cor. 15:3,4.

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them; and therefore they secretly sent them to Berea, an adjacent city; and when they came thither, they, without delay, fear, or resentment, proceeded to make known the joyful tidings, concerning the Messiah, to the Jews assembled in the synagogue. (*Marg. Ref.* x—z.) These proved to be of a more ingenuous, candid, liberal, and teachable disposition than the Jews of Thessalonica; and more deserving of the honourable distinction of Abraham's seed, in which the nation in general gloried: for they applied their minds, with all readiness and seriousness, to the word which the apostle preached to them; and though they did not *implicitly* receive his doctrine, or submit to his arguments, they impartially and diligently investigated the subject. They not only heard him preach on the[t] sabbath-days, or at other times; but they "every day" employed themselves in searching the Scriptures, and comparing its predictions with the facts attested to them. (*Marg. Ref.* a—c. *Notes, Matt.* 13: 23. *Luke* 8:4—15, *v.* 15.) Thus many of them were led to a full conviction of the truth; and with these Jews several religious proselytes, and some of the most affluent and honourable women of the city, embraced Christianity. (*Marg. Ref.* d, e.) But the envious Jews of Thessalonica, hearing of this success, followed Paul and Silas to Berea, and there excited a storm of popular fury against them. And, as Paul was most obnoxious to them, it was judged necessary for him to recede from the danger: they therefore conducted him towards the sea-coast, that it might be supposed he was about to embark for Asia. But he at length changed his course, and arrived at Athens, the most renowned city of Greece; having left his fellow-labourers behind him, to regulate the affairs of the church at Berea; and, having sent word to them to come as soon as they could to him, he waited for them there. It does not appear, that Silas came to him, while at Athens: and Timothy, when he arrived, was sent from Athens back to Thessalonica, as we learn from the first epistle to the Thessalonians: and both he and Silas again joined the apostle at Corinth. (*Marg. Ref.* f—m. 18:5. *Note*, 1 *Thes.* 3:1—5.)

More noble. (11) Ευγενεστεροι. *Luke* 19:12. 1 *Cor.* 1:26. Not elsewhere. Ex ευ, *bene*, et γενος, *stirps, familia*, 13:26. 1 *Pet.* 2:9. (*Note*, 1 *Pet.* 2:9,10.)—'St. Luke shows them wherein their true nobility consisted, viz. in such a disposition of the soul, as inclined them to attend to the doctrine of the gospel.' *Whitby.* (*Notes, Jam.* 1:16—18. 3:17,18.)—*And stirred up.* (13) Σαλευοντες. 2:25. 4:31. 16:26. *Matt.* 24:29. *Luke* 21:26, *et al.*

V. 16, 17. It is probable, that the apostle did not at first intend to enter on his ministry at Athens, till Silas and Timothy joined him: perhaps, he had not determined whether he should attempt to publish the gospel there, or pass over into Asia. While, however, he continued in this renowned city, the centre of polite learning, philosophy, and the fine arts, and, as it were, the university of the Roman empire, and of the world, he took little notice of the sculpture and edifices, the fragments of which to this day are considered as the most perfect models of their kind; or of their paintings and exhibitions, and other curiosities of this sort. Paul is generally allowed to have been a man of fine taste and cultivated genius; but his thoughts were too much occupied about more sublime and interesting subjects, to make observations on these elegant or magnificent trifles: (*Note, Luke* 21:6.) for his spirit was agitated, grieved, sharpened, and filled with zeal, indignation, and astonishment, to see a city, which was thought to be so peculiarly enlightened, wholly devoted to the most stupid idolatry. (*Marg. Ref.* n.)—It has been asserted that there were more idols at Athens than in all the rest of Greece: the Athenians always imported the deities and superstitions of every nation, along with their arts and learning; so that a satirist ludicrously observed, 'It was easier to find a god, than a man, in that city.' This fact most completely demonstrates the insufficiency of science and philosophy to guide men in matters of religion. The barbarous Scythians, the wild Indians, nay, the stupid Hottentots, have never deviated further from truth, or sunk into grosser darkness, in respect of God and religion, than the ingenious and philosophical Athenians did!—The apostle, however, was thus excited to begin his labours without delay; and first in the synagogue he proposed his doctrine to the Jews and proselytes; and, reasoning with them from the Scriptures, he earnestly endeavoured to convince them that Jesus was the Messiah: (*Note*, 1—4, *v.* 2.) but he does not appear to have had great success among them. This was probably on the sabbath-day.—He also argued and reasoned every day in the market-place, or forum, with such of the philosophers, students, or others, as he could meet with: (*Marg. Ref.* o—q:) for there these men were used to converse and debate concerning their different opinions: and the forum was as much the place in which they met for this purpose, as the change is the place of meeting for the merchants in London.

Was stirred. (16) Παρωξυνετο. 1 *Cor.* 13:5. Not elsewhere, N. T. *Num.* 14:11,23. *Deut.* 9:18. 32:41. *Sept.* Παροξυσμος. See on 15:39.—*Wholly given to idolatry.*] "Full of idols." *Marg.* Κατειδωλον. Here only. Ex κατα, et ειδωλον, *idolum.*—*In the market.* (17) Εν τη αγορα. 16:19. *The forum.*—*Them that met with him.*] Τους παρατυγχανοντας. Here only. Ex παρα, et τυγχανω, *sum, existo, adipiscor.*

V. 18. In the forum, the apostle was encountered by certain philosophers of different sects. The Epicureans were gay and superficial infidels, who amused themselves and others with various curious speculations. They ascribed the original of all things to chance: they professed to allow the existence of the gods; yet they contended, that they did not interfere in the creation or government of the world, but indolently satisfied themselves with their own undisturbed felicity: they deemed the enjoyment of this present world the supreme good, and they denied a future state of rewards and punishments. The Stoics allowed the existence of the gods, but supposed them to be bound by eternal and irresistible fatality; they affected almost to extinguish their own feelings and passions; they were most extravagantly proud and obstinate; they judged a virtuous man, according to their notions of virtue, to be independent of their deities, and in some respects superior to them; and spoke as if he might defy fate itself: they maintained that virtue was its own reward, and expressed themselves very obscurely about a future state of retributions. (*Marg. Ref.* r, s.)—These two sects of philosophers being alike opposite in their tenets to the doctrines of the gospel, and being full of the pride of superior learning, encountered Paul, and thought of silencing him in the argument: and some of them despised him as a babbler, or a man who had picked up a few scraps of learning in different places, of which he wanted to make a show; and as one who was fond of hearing himself speak, even among those who had studied so much more than he had. But others concluded, that he meant to introduce some new deities to their notice: for, being accustomed to deify virtues, vices, health, diseases, &c. they supposed that he preached to them Jesus as a god, and *Anastasis* or the Resurrection, as a goddess, whom they ought to worship in preference to any of their present idols. (*Marg. Ref.*)

Encountered.] Συνεβαλλον. 4:15. 18:27. 20:14. *Luke* 14 31.—*Babbler.*] Σπερμολογος. Here only. Ex σπερμα, *semen*, et λεγω, *colligo.* Σπερμαλογος 'signifies a parasite or a beggar, who prates and carries about stories, for the sake of getting a maintenance. The deadliest term that Demosthenes there, (at Athens,) above three hundred years before, bestowed on Æschines.' *Broughton* in *Leigh.* Æschines was an orator, the most eager and decided rival and antagonist of Demosthenes.—*A setter forth.*] Καταγγελευς. Here only. Καταγγελλω, 3,13,23.—*Of strange gods.*] Ξενων δαιμονιων. Ξενος, 21. *Matt.* 25:35,38, *et al.* Δαιμονιον, 1 *Cor*

19 And they took him, and brought him, unto
[t]Areopagus, saying, [u]May we know what this
[x]new doctrine, whereof thou speakest, *is*?

20 For thou bringest certain [y]strange things to
our ears: we would know therefore [z]what these
things mean.

21 (For all the Athenians, and strangers which
were there, [a]spent their time in nothing else, but
either to tell, or to hear some new thing.)

[*Practical Observations.*]

22 ¶ Then Paul stood in the midst of [*]Mars' hill,
and said, *Ye* men of Athens, [b]I perceive that in
all things ye are too superstitious.

23 For as I passed by, and beheld your [c]devo-
tions, I found an altar with this inscription, [d]TO
THE UNKNOWN GOD. Whom therefore ye
[e]ignorantly worship, him declare I unto you.

24 God, [f]that made the world, and all things
therein, [g]seeing that he is Lord of heaven
and earth, [h]dwelleth not in temples made with
hands;

25 Neither [i]is worshipped with men's hands, as
though he needed any thing, [k]seeing he giveth to
all life, and breath, and all things;

26 And [l]hath made of one blood all nations of
men for to dwell on all the face of the earth, [m]and
hath determined the times before appointed, and
the bounds of their habitation;

27 That [n]they should seek the Lord, if haply
they might feel after him, and find him, though [o]he
be not far from every one of us:

28 For [p]in him we live, and move, and have our
being; [q]as certain also of your own poets have
said, For [r]we are also his offspring.

29 Forasmuch then as we are the offspring of
God, [s]we ought not to think that the Godhead is
like unto gold, or silver, or stone, [t]graven by art
and man's device. [*Practical Observations.*]

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[t] Or, *Mars' hill.* 22. It was the highest court in Athens. u 20:21. 24:24. 25:22. 26:1. Matt. 16:18—20. x Mark 1:27. y Hos. 8:12. Matt. 19:23—25. Mark 10: 24—26. John 6:60. [z] ...36. 1 Cor. 1:18,23. 2:14. Heb. 5:11. 1 Pet. 4:4. a 2: 12. 13:17. Mark 6:10. a Eph. 5:16. Col. 4:5. 2 Thes. 3:11,12. 1 Tim. 5:13. 2 Tim. 2:16,17. † Or, *the court of the Areopagites.* 19. b 16. 19:35. 25:19. Jer. 10:2. 50:38. c Or, *gods that ye worship.* Rom. 1:23—25. 1 Cor. 8:5. 2 Thes. 2:4. d Ps. 147:20. John 17:3,25. Rom. 1:20—22,28. 1 Cor. 1:21. 2 Cor. 4:4—6. Gal. 4:8,9. Eph. 2:12. 4 Tim. 1:17. 1 John 5:20. e 30. Ps. 50:21. Matt. 15:9. John 4:22. 5:54,55. f 24—28. 4:24. 14:15. Ps. 146:5,6. Is. 40:12,28. 45:18. Jer. 10:11,12. 32:17. Zech. 12:1. John 1:1—3. Heb. 1:2,3. 3:4. g [r]ven. 14:19,22. 2 Kings 19:15. Ps. 24:1. 115:16. 148:13. Jer. 23:24. Dan. 4:35,37. Matt. 5:34, 35. 11:25. Luke 10:21. Rev. 20:11. h 7:48. 1 Kings 8:27. 2 Chr. 2:6. 6:18. Is. 66:1. John 4:22,23. i Job 22:2. 35:6,7. Ps. 16:2. 50:8—13. Jer. 7:20—23. Am. 5:21—23. Matt. 9:13. k 28. 14:17. Gen. 2:7. Num. 16:22. 27:16. Job 12:10. 27:3. 33:4. 34:14,15. Ps. 104:27—30. Is. 42:5. 57:16. Zech. 12:1. Matt. 5:45. Rom. 11:35,36. 1 Tim. 6:17. l Gen. 3:20. 9:19. Rom. 5:12—19. 1 Cor. 15:22, 47. m 15:18. Deut. 32:7,8. Job 14:5. Is. 14:31. Dan. 11:27,35. Heb. 2:[illegible] n 15: 17. Ps. 19:1—6. Rom. 1:20. 2:4. o 1 Kings 8:27. Ps. 139:1—18. Jer. 23:23,24. p 1 Sam. 25:29. Job 12:10. Ps. 36:9. 66:9. Luke 20:38. John 5:26. 11:25. Col 1:17. Heb. 1:3. q Tit. 1:12. r Luke 3:38. Heb. 12:9. s Ps. 94:7—9. 106:20 115:4—8. Is. 40:12—18. 44:9—20. Hab. 2:19,20. Rom. 1:20—23. t Ex. 20:4 32:4. Is. 46:5,6. Jer. 10:4—10.

10:20,21. 1 *Tim.* 4:1. *Jam.* 2:19. *Rev.* 9:20. 'The Gentiles used it for the objects of their worship in a good sense, not as we Christians use it at present, invariably in a bad sense.' *Campbell.* Ought Christians to use a word in a good sense, which, in its best meaning signifies the objects of abominable idolatries? Holy angels are never called *demons* in Scripture: but either evil spirits, or the supposed invisible objects of idolatrous worship; and this, with every object of it, is especially "an abomination to the Lord." (*Note*, *Deut.* 32:17. 1 *Cor.* 10:18—22. 1 *Tim.* 4:1—5.)—*He preached.*] Ευηγγελιζετο.—*The resurrection.*] Την αναστασιν.

V. 19—21. As a multitude seems to have collected around the apostle and his opponents, the latter conducted him, not as a criminal (according to the opinion of some expositors, which is contrary to the whole narrative,) but as a philosophising speculator, to the Areopagus, or principal senate of Athens: and before that renowned body, and a number of philosophers, and other citizens and strangers, they civilly requested him to show them more accurately, what was the new doctrine which he taught; for in all their reading and and inquiries, they had never met with the sentiments which he had delivered. (*Marg. Ref.* u—z.) This inquiry was merely the result of vain curiosity: for all the Athenians, and the strangers who came thither to study, from every part of the world, occupied themselves almost entirely in devising, learning, or propagating some new sentiment or speculation, having no *leisure* for any thing else. (*Marg. Ref.* a.) The word signifies *newer:* the new imagination or system, of the preceding year, month, or week, soon became like an almanac out of date: it was the taste of the age and place to discard and antiquate every hypothesis, as soon as it became vulgar; and to substitute some *newer* scheme in its place: and lively ingenious students, especially in metaphysics, commonly run into this humour. If Paul therefore could start some *newer* speculation, than the *newest* fashion of philosophy among them, his doctrine would at least gratify and amuse them.

Areopagus. (19) "Mars' hill." *Marg.* Αρειον παγον. 22. Ab Αρης, *Mars*, et παγος, *collis.*—Αρεοπαγιτης, 34. Some learned men think, that the word *Areopagus* is not properly translated "Mars' hill," or the hill of Mars, as it does not appear that a temple was built to Mars, in the place where the Areopagus convened. They argue, that the name was derived from the trial of murderers by the court there held. (See on *Matt.* 5:44.) The nature and functions of this court, or senate, which was highly celebrated in those ages and countries, must be learned from the Greek antiquaries; being far too complicated a subject for this publication.—The contemptuous neglect, and the interruption, which the apostle's admirable address met with from it, constrains the impartial inquirer to question, how far such a court, or council, deserved the encomiums so lavishly bestowed upon it.—*Strange things.* (20) Ξενιζοντα. 1 *Pet.* 4:4,12. Α ξενος, 18,21.—*Spent their time.* (21) Ευκαιρουν. *Mark* 6:31. 1 *Cor.* 16:12. Ευκαιρος, *Mark* 6:21. *Heb.* 4:16.—*Some new thing.*] Τι καινοτερον. 19. *Matt.* 9:17.

V. 22—25. The apostle being thus called on to declare his doctrine, and placed in a convenient situation for being heard by the senators, philosophers, and people, entered on his subject with very different views from those of his curious auditors. He observed to them, that he perceived them to be in all things exceedingly addicted "to the fear of demons," or the worship of invisible beings. The word is ambiguous, and might be understood either as a commendation or a censure; and doubtless he chose it for that reason, to convey the implied censure, in the most inoffensive manner. Xenophon uses the word, when commending one as a religious man. The Athenians were indeed very religious in their way; but that was altogether superstitious and idolatrous. In surveying the city, and especially the temples, and the manner and objects of their worship, he had met with an altar inscribed "To the unknown God." (*Marg.* and *Marg. Ref.* b—d.) It is attested by many writers that there was such an altar: and some think, that, having imported the deities and worship of most other nations; they had erected this altar to the God of the Jews, who was always spoken of as invisible and incomprehensible, and whose names the Jews themselves scrupled to mention. Various other conjectures have been formed: but perhaps, after multiplying their deities to the utmost, some of them suspected, that there was one God superior to all their idols, of whom they yet had no knowledge; and therefore they prevailed to have an altar dedicated to him also. Either way it suited the apostle's purpose, to make this inscription the motto of his discourse; and he informed his learned audience, that he came to declare to them this "unknown God," of whom they confessed themselves ignorant, even while they professed to worship him. Indeed, he was the great Creator of heaven and earth, which neither existed from eternity, nor were produced by *chance* or by *necessity*, as some of their philosophers had imagined; but were formed by the One living, self-existent, eternal, almighty God: and as he was the Proprietor and Governor of heaven and earth, he could not be supposed to inhabit temples, as their idols did; nor could he be served with the workmanship or oblations of men's hands, as if he wanted something to consummate his felicity: seeing he himself was the universal Benefactor, and the Source of being, life, breath, and all things, to all creatures; and they were on that account required to worship him and acknowledge their obligations to him, their dependence on him, and their grateful devoted subjection to him. (*Marg. Ref.* e—k. *Note*, 14:11—18, *vv.* 15—17.)

Too superstitious. (22) Δεισιδαιμονεστερους. Here only. Ex δειδω, *timeo*, et δαιμων, *dæmon, numen.* Δεισιδαιμονια, 25:19.—*And beheld.* (23) Αναθεωρων. *Heb.* 13:7. Not elsewhere. 'Fixis oculis intueor et specto.' Schleusner. Ex ανα, et θεωρεω, *contemplor.*—*Devotions.*] Τα σεβασματα. 2 *Thes.* 2:4. Not elsewhere. Α σεβαζομαι, *colo, veneror. Omnia quæ venerantur.*—*An altar.*] Βωμον. Here only.—*To the unknown.*] Αγνωστῳ. Here only. Γνωστος, *Rom.* 1:19. Αγνωσια. 1 *Cor.* 15:34. 1 *Pet.* 2:15.—*Ignorantly.*] Αγνοουντες. 13:27. 1 *Tim.* 1:13.

V. 26—29. This glorious God had formed the whole race of men of one family, in that one man and woman, from whom they were all descended; that they might dwell upon the face of the earth as brethren, without injuring each other: and neither blind chance, nor invincible necessity, but God, the sovereign Lord of all, had, in his infinite wisdom and justice, appointed the different ages of the world for the accomplishment of his predetermined counsels and decrees: and had allotted to every one the period in which he should live, and "the bounds of his habitation." (*Marg. Ref.* l, m. *Note*, *Deut.* 32:9.) All this was intended to lead them to seek after him and his favour, and after the knowledge of his perfections, his works, his truth, and will, which was shown to them in the visible creation: if by any means, in their present state of error and ignorance, they might grope after him, as men in the dark, and find him; without which all other science would be of no real value. (*Marg. Ref.* n.

30 And [u]the times of this ignorance God winked at; [x]but now commandeth all men every where to repent:

31 Because [y]he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath [z]given assurance unto all *men*, [a]in that he hath raised him from the dead.

32 ¶ And when they heard of the resurrection of the dead, [b]some mocked: and others said, [c]We will hear thee again of this *matter*.

33 So Paul departed from among them.

u 14:16. Ps. 50:21. Rom. 1:28. x 3:19. 11:18. 20:21. 26:17—20. Matt. 3:2. 4:17. Mark 6:12. Luke 13:3. 15:10. 24:47. Rom. 2:4. 2 Cor. 7:10. Eph. 4:17, &c. 5:6—8. Tit. 2:11,12. 1 Pet. 1:14,15. 4:3. y 10:42. Matt. 25:31, &c. John 5:22, 23. Rom. 2:5,16. 14:9,10. 1 Cor. 4:5. 2 Cor. 5:10. 2 Tim. 4:1. 2 Pet. 3:7. Jude 14,15. * Or, *offered faith.* z 18. 2:23,24,32. 3:15,16. 4:10. 5:30—32. 10:39—41. 13:30,31. Luke 24:46—48. 1 Cor. 15:3—8. a 18. 2:[illegible] 13:41. 25:19. 26:8, 21,25. Gen. 19:14. 2 Chr. 30:9—11. 36:16. Luke 22:67. 23:11,36. 1 Cor. 1:23. 4:10. Heb. 11:36. 13:13. b 24:25. 2 Cor. 6:2. Heb. 3:7,8.

Notes, Rom. 1:18—23. *Heb.* 11:5,6.) Yet the difficulty of knowing the true God did not arise from distance, or his unconcern about human affairs, as the Epicureans vainly supposed; but from very different causes: for in fact "he was not far from every one" of them; as in him all lived, moved, and existed, and must perish without his upholding power. This even some of their own poets had allowed, being in this matter far wiser than the philosophers: for one of them (called Aratus) had said, "We are also his offspring," and others had expressed nearly the same sentiment. If then men were the offspring of God, the absurdity of representing the Deity himself, by gold, or silver, or stone, however exquisitely fashioned and carved, must be evident; as nothing of this kind could do more than form an imperfect resemblance of man's exterior form, without at all representing even the functions of animal life, or the operations of his mind. (*Marg. Ref.* o—t. *Notes, Ex.* 20:4. *Is.* 44:9—20.)

Hath determined. (26) Ὡρισας. 31. See on 2:23.—*Before appointed.*] Προτεταγμενους. Here only.—Εκ προ, *ante*, et τασσω, *constituo.* See on 13:18.—*The bounds.*] Τας οροθεσιας. Here only: Θεσις του ὁρου, *positio termini.*—*Habitation.*] Κατοικιας. Here only. Κατοικησις, *Mark* 5:3. Α κατοικεω, 24. Εκ κατα, et οικος, *domus.*—*If haply they might feel after.* (27) Ει αρα γε ψηλαφησειαν. *Luke* 24:39. *Heb.* 12:18. 1 *John* 1:1.—*Poets.* (28) Ποιητων. Here only, in this sense. —"A doer;" *Rom.* 2:13. *Jam.* 1:23,25. 4:11.—*The Godhead.* (29) Το Θειον. Here only. Θειος, *adj.* 2 *Pet.* 1:3,4. Θειοτης, *Rom.* 1:20. See on *John* 10:30.—*Graven.*] Χαραγματι. *Rev.* 13:16,17. 14:9,11. 15:2. 16:2. 19:20. 20:4. Α χαραασω, *sculpo.*

V. 30, 31. God had indeed long borne with men's apostacy, ignorance, and idolatry: he had acted, as if he would not look upon their provocation, in giving his glory to abominable idols: and, while he continued his providential kindness, he sent no prophets to the nations in general, to call them off from idolatry to the worship of his name. But "the times of this ignorance" were expiring; and by his servants he now "commanded all men every where to repent" of their idolatry and all other sins, and not to attempt any excuse or vindication of their conduct. (*Marg. Ref.* u, x.)—This was a most bold demand on the self-wise and self-admiring stoics; and as opposite to their notions of virtue and of fatality, as to the epicurean sentiments of chance and pleasure.—The apostle further added, that though they should at present escape with impunity; yet God had "appointed a day," when he would summon all the inhabitants of the earth to his tribunal, and judge them in perfect righteousness, rendering to every man according to his work. This he would do, by that extraordinary Person, "the Man Christ Jesus," who was constituted the universal Lord and Judge of the whole human race. Of this, God "had given" the fullest "assurance to all men," by raising him from the dead, which was proved by most unexceptionable testimony. (*Marg. Ref.* y, z.)—Thus far the apostle was permitted to proceed in *introducing* his subject; for much more he certainly intended to say, had not the levity and petulance of his audience constrained him to desist.—[1] Contrast this address with the speculations of the Greek philosophers; with those of the Epicureans and the Stoics in particular. In this contrast, it appears dignified, rational, sublime. It asserts the Being and Unity of God; that he created the world, and all things in it; his universal providence; the intimate relation of men, all over the world, to each other; (though his hearers, the *Greeks*, had been accustomed to call the rest of mankind *barbarians*;) the palpable folly of idolatry, and its criminality, with calls to repentance: and it sets before them a future judgment, and a life beyond the grave; all this in the compass of a few verses, in which not a word seems redundant, yet nothing is defective! Whoever reflects on the endless mazes, in which these wise philosophers of Athens, and indeed all those of the ancient world, were wandering, on all these subjects so awfully interesting; and compares the solid rationality of the sentiments, here so simply proposed, with their vain but ostentatious wisdom, must be very much struck indeed.—Then with regard to *evidence.* They had nothing to offer, but abstruse and bewildering reasonings, which were perfectly incomprehensible by the mass of mankind, and which brought home no effectual conviction to the mind of any one. All was among *them* without certainty, and without authority. But the apostle was able to confirm his doctrine, by arguments intelligible to all; the conclusiveness of which human nature *feels*, and cannot but feel. He would have appealed to miracles, (particularly the resurrection of Christ,) and to various other proofs; but his tired audience refused to hear him out.'—The manner of the apostle likewise, in addressing these idolaters and philosophers, who were strangers to the ancient Scriptures, and his reasoning with them on such principles as they allowed or could not deny, should be compared with his addresses to the Jews, who professed to believe the Scriptures, and with whom he argued on the ground of that profession. Christianity might indeed be established by proofs, wholly independent of the Old Testament: yet it called men to believe nothing, as actually accomplished, but what had been predicted, typified, or promised. Of this the inspired preachers never failed to avail themselves, in addressing the Jews; both as a most conclusive proof that their doctrine was from God, in addition to all miracles and other internal and external evidences: and also, as peculiarly interesting to those who possessed, and professed to reverence, the sacred oracles. But to have brought proofs, from Scripture, to idolatrous or philosophizing Gentiles, would have been highly irrational: and St. Paul's example especially, in this particular, cannot be too carefully studied and copied by all who are called to address infidels, or idolaters, or persons totally ignorant and careless in the concerns of religion.

Of this ignorance. (30) Της αγνοιας. 3:17. *Eph.* 4:18. 1 *Pet.* 1:14. See on 23.—*Winked at.*] Υπεριδων. Here only. Εκ ὑπερ, et ειδω, *video.*—*Every where.*] Πανταχου. 21:28. 24:3. 28:22. *Mark* 16:20. *Luke* 9:6. 1 *Cor.* 4:17.—*Given assurance.* (31) Πιστιν παρασχων.—Πιστις, *Rom.* 1:17. Here used from the *ground* and *evidence*, on which faith rests in confidence. (*Note, Rom.* 1:17.) Παρασχων, 16:16. 19:24. 22:2.—See *Marg.*

V. 32—34. It is probable, that the Epicureans led the ridicule, by deriding "the resurrection of the dead," as an impossibility or absurdity: the rest of the company, however, found the apostle's doctrine too solemn, alarming, and practical, for their vain and curious minds; and therefore they declined hearing any more on such subjects, till another time (*Marg. Ref.* a, b. *Notes*, 19—21. 24:24—27.) The apostle was indeed treated at Athens with more exterior civility, than in some other places: but none despised or neglected his doctrine with more supercilious indifference, than these speculating philosophers; and this, as it appears, proved the worst soil in which he ever attempted to sow "the good seed of the kingdom." Yet even here grace triumphed over the prejudices of one senator, and a woman of considerable note, with a few others; who believed the gospel, and further attended on the apostle for instructions: but there is no proof or intimation, that a church was founded at Athens. (*Marg. Ref.* c, d.)

Mocked. (32) Εχλευαζον. See on 2:13.

PRACTICAL OBSERVATIONS.

V. 1—9. It is most evident from this history that the zealous servants of Christ must be despised and hated, by all kinds of unconverted persons, for his sake. Nothing, however, shall in any wise hurt them; and nothing should dismay them, or deter them from publishing the glad tidings of salvation.—We ought to "reason" with our hearers, and to prove our doctrines with conclusive arguments; and not merely to address their imaginations and affections: but our reasonings should be deduced from the word of God, or grounded on it, or suited to call men's attention to it; otherwise we shall lose ourselves in empty speculations, or go beyond our depth. But when we clearly open and explain the Scriptures, and support our conclusions by testimonies of holy writ; when we thus evidently lay before men those truths which relate to the person, sufferings, resurrection, and kingdom of Jesus Christ; and then apply these subjects to their hearts and consciences, by pathetic addresses, warnings, and persuasions; we use the proper means of bringing them to "the obedience of faith," and may expect to see our labours blessed to many souls.—But how strange is it, that men should grudge and envy others those privileges, of which they will not themselves accept! and that zeal for religious creeds or systems should induce them "to take to themselves wicked men of the baser sort," to set cities in an uproar, to assault and destroy men's houses, and to lay wait for their lives! Such proceedings disgrace and betray every cause which they are brought to support: and the friends of truth and piety must mourn and lament, if any of their professed associates take weapons of this kind from the enemies of God and his people, and use them to their annoyance. Mobs are always incompetent judges of liberty and privileges: and how egregiously absurd is it for them and their leaders, to exclaim against others, as disturbers of the peace and order of the community!—Indeed the gospel is intended, in a certain sense, "to turn the world upside down:" for sin and Satan have inverted the right order of things; and when the kingdom of God is established in the hearts of men, an entire revolution takes place in their judgment, maxims, affections conduct, and conversation (*Note*, 2 *Cor.* 5:17.)

34 Howbeit [c]certain men clave unto him, and believed: among the which *was* Dionysius, [d]the Areopagite, and a woman named Damaris, and others with them.

[c] 4. 13:48. Is. 55:10,11. Matt. 20:16. Rom. 11:5,6. [d] 19. John 7:48—52. 19:38—42. Phil. 4:22.

In this respect we should all desire and endeavour "to turn the world upside down;" and should pray that ministers may be sent to every part of the earth, whom the Lord will employ in effecting this blessed revolution among men.—But the kingdom of Christ is not of this world: and his most faithful servants will be the most peaceable subjects to that authority which Providence places over them; they will be ready to obey the decrees of Cæsar, unless he command them to break the laws of their other and more exalted "King," even "Jesus" "the Prince of the kings of the earth;" and then they will meekly endure persecution for conscience' sake. In general, they will leave it to the children of this world, to contend about civil liberties and immunities; except when called on to perform a constitutional duty as members of the community, or when required to act in a public station. So that neither rulers nor people need be troubled, at the increase of real Christians: though many turbulent spirits, making religion the pretext, will ambitiously join in faction and rebellion, and thus bring a disgrace upon the gospel. Of such we should beware; from such we should withdraw; that we may give all reasonable *security* for our good behaviour in civil society, while we claim the undoubted right of worshipping God according to our consciences.

V. 10—15. True dignity and nobleness of spirit greatly consist in an enlarged and unprejudiced mind, open to conviction, willing to investigate the truth, to examine the evidence adduced in support of men's opinions, and to treat religious inquirers with candour, seriousness, and diligence. Such an ingenuous and teachable disposition comes from above: (*P. O. Jam.* 1:9—18, *vv.* 16—18. 3:13—18.) those who possess it cautiously avoid a blind credulity, an obstinate bigotry, and a heedless conceited incredulity; they receive the word of sober teachers "with all readiness of mind;" and, knowing their need of divine instruction, they "daily search the Scriptures, to see whether things be so, or not:" impartiality, humility, and industry combine in their researches, and the truth requires no more. Men of this character will gradually rectify their mistakes, obtain solutions of their difficulties, find answers to their objections, and be led into a solid understanding and firm belief of the gospel. (*Notes, Hos.* 6:1—3, *v.* 3. *John* 1:47—51. 7:14—17.) And when this "noble" disposition is found in those who are also honourable in society, it forms a distinction peculiarly valuable and useful. But nothing can be more ignoble and base, than bigotry and persecution; and many, who appear devout in their way, have in every age and place been most inveterate against the truth, and most active in stirring up others to oppose it.

V. 16—21. The spiritual mind, however ingenious or cultivated, can take little delight in contemplating the most admired productions of science and genius, while it observes, that the persons concerned are wholly enslaved to sin, or given up to impiety and infidelity.—Not only do unlettered savages "sit in darkness, and the region and shadow of death," but even those cities and persons, that are most renowned for civilization and science, are often enveloped in the deepest ignorance, in the things of God and eternity. Indeed, none are more childish in their superstitions, more impious in their speculations, or more credulous of absurd impostures, than some of the most eminent persons for genius and learning have been and are. Thus "God hath made foolish the wisdom of this world:" he has "taken the wise in their own craftiness;" and has made way for the display of his glory, in saving sinners "by the foolishness of preaching." (*Notes*, 1 *Cor.* 1:17—31.) The consideration of the state of the world, both wise and unwise, should deeply affect our hearts; while we avow our belief of the sacred Scriptures, and contend for the doctrines revealed in them. Yet, if in the "meekness of wisdom," we should venture to start such topics "as Jesus and the resurrection," either in the busy resorts of commerce, in the courts of justice, in the schools of the philosophers, or in polite company, even in this Christian land; numbers would frown, deride, or exclaim: while Epicureans, and Stoics, and speculators of jarring tenets, would unite in "encountering" us with their arguments, or showing their contempt of us, as vain babblers, or as innovaters in religion. And should any seem to pay a more respectful and civil attention to our discourse; it would probably be in order to gratify a vain curiosity, and to hear 'the new doctrine,' as they would call it. For though the truths of the gospel are, in some respects, as old as the fall of man; yet they are often "strange things" in the ears even of the learned: and they, whose lives have been almost entirely spent in studying, hearing, or telling "some new thing," are frequently totally unacquainted with "the good old way" to heaven; and talk about it in the most obscure and perplexed manner. Indeed, every thing is *new* to him, who has never heard it before; as the letters of the alphabet are to children, when first taught to read: thus men's deep *ignorance* is the real cause, why the gospel is stigmatized by them as "a new doctrine!" But modern speculaters seldom show so much respect to the preachers of the gospel, as the Athenians did to Paul; for they are aware that the doctrine of the cross will afford little gratification to curiosity and vain-glory; and that conclusions may be drawn from it, very inimical to their carnal pursuits and sinful lives

V. 22—29. In addressing mankind about their souls and eternal salvation, or its awful reverse, we should study their peculiar dispositions and opinions; and inquire what truths they admit, and what errors they maintain. Thus we may be able to combat them, from their own principles, and gradually point out the absurdity of their tenets, and the inconsistency of their conduct: and we may often graft the truth on such sentiments as they allow.—Alas! how many are there, to this day, who have their devotions and superstitions, and are exceedingly zealous for them; yet the great Object of all worship is to them "an unknown God!"—They are not acquainted with the mysterious manner of his subsistence, the glory and harmony of his perfections, or the way in which he will be approached and served. If such men allow the truth of the Scriptures, we may reason with them from those sacred oracles: otherwise, we should lead them, from self-evident principles, or such as admit of the most obvious proof, to see their need of a revelation, to attend to the evidences of its divine original, and to the beneficial tendency of the things contained in it. Thus we may declare unto them "that God whom they ignorantly worship;" and gradually lead them from the works of creation to the great Creator, and from his providential care and bounty, to their obligations to love and worship him, and their criminality in ungratefully neglecting him. From a view of his perfections and authority, as the great Proprietor and Lord of all, we may expose the vanity of superstition and idolatry, and of all mere outward forms, oblations, and services, by which men have sought to recommend themselves to God; as if they could benefit him, "who giveth to all life, and breath, and all things." We may also infer, that the end and design of God in our creation, and of all his appointments towards us, and of our special advantages is, to lead us to seek and serve him "in spirit and truth," that we may find him, and true happiness in his favour. Hence we may show how men grope in the dark, and proceed amidst bewildering doubts and uncertainties, in this most important matter, though the Lord is near unto us, and "we live, move, and exist in him;" and thus prove their need of his word and Spirit, to lead them into a spiritual acquaintance with him. From the rational nature of man, who is in this respect "the offspring," and bears the image of God, we may infer the absurdity of many established customs and sentiments, which degrade the infinite God even beneath the level of his creatures. Sometimes we may produce the testimony of poets and prophets of their own, in confirmation of our sentiments: and if a man have acquired classical learning and general knowledge, he may thus make a good use of them; yet it is scarcely advisable for those who are intended for the ministry, to spend any very great proportion of their valuable time, about those indecent fables and corrupt principles and practices, which must engross much attention, from those who aspire to proficiency in this kind of learning.

V. 30—34. Notwithstanding all the renown of Athens, and of ancient Greece, God deemed those "the times" and places "*of ignorance:*" and though he connived at the dishonour there put upon him, yet he did not excuse the impiety and iniquity of the inhabitants. He commanded them, yea, he commands us, and "all men every where to repent:" nor will any proud pretensions to virtue, or vain reasonings about necessity or contingence, or any philosophical or theological system, excuse men in neglecting this call. All men every where need repentance, and must perish without it: all who repent and believe the gospel will be saved; and this is every man's duty, though no one is disposed to perform it without the grace of God. (*Notes, Luke* 13:1—5.) But the sins, committed in the time of a man's ignorance, will be far less severely punished, than those which are perpetrated, in defiance and contempt of the light of the gospel.—In calling men to repentance, we should always direct their attention to that "appointed day, when God will judge the world in righteousness;" and to Jesus and his authority, salvation, death, and resurrection: and whatever introduction we use, all our discourses must lead to him, and centre in him.—But even the most consummate wisdom and address, united with the purest zeal and simplicity, in the teacher, will often leave the hearers under the deeper condemnation. Some reject the word with supercilious contempt and mockery; and others from indolence, levity, and procrastination. Of all subjects, that *gains* the least attention which *deserves* the most: men profess an intention some time to hear it again; but this time never arrives to numbers. It shall, however, be brought to their remembrance at the great tribunal, to seal their condemnation.—No persons are more likely to fall into these snares of Satan, than self-conceited scholars, and scoffing skeptics and infidels. But "if they scorn, they alone must bear it." The minister must be satisfied with having faithfully delivered his message; nay, even if he be interrupted by the petulance of despisers, before he can conclude his subject. The word of God, however, will never be absolutely useless: some Athenians, and some senators, as well as others, "will cleave to the Lord" and his faithful servants; and these may be useful to others in due time. So that we should go on with our

CHAPTER XVIII.

Paul goes to Corinth, meets with Aquila and Priscilla; works with them as a tent-maker; and preaches, first to the Jews, 1—5; and when they opposed and blasphemed, to the Gentiles with more success, 6—8. Encouraged by a vision, he remains there a long time, 9—11. The Jews bring him before Gallio, the proconsul, who refuses to attend to such questions, 12—17. Paul returns by Ephesus to Jerusalem, goes from thence to Antioch, and revisits the churches which he had planted, 18—23. Apollos preaches at Ephesus: and being more fully instructed by Aquila and Priscilla, he goes to Achaia, where he labours very successfully, 24—28.

AFTER these things Paul [a]departed from Athens, and came to [b]Corinth;

2 And found a certain Jew, named [c]Aquila, born in [d]Pontus, lately come from Italy, with his wife Priscilla, (because that [e]Claudius had commanded all Jews to depart from Rome,) and came unto them.

3 And because he was of the same craft, he abode with them, [f]and wrought: for by their occupation they were tent-makers.

4 And [g]he reasoned in the synagogue every [h]sabbath, and [h]persuaded the Jews and the Greeks.

5 And when [i]Silas and Timotheus were come from Macedonia, Paul [k]was pressed in the spirit, [l]and testified to the Jews *that* Jesus [m]*was* Christ.

6 And when [m]they opposed themselves, and blasphemed, [n]he shook *his* raiment, and said unto them, [o]Your blood *be* upon your own heads; I *am* clean: [p]from henceforth I will go unto the Gentiles.

7 ¶ And he departed thence, and entered into [q]a certain *man's* house, named [q]Justus, *one* that [r]worshipped God, whose house joined hard to the synagogue.

8 And [s]Crispus, [t]the chief ruler of the synagogue, [u]believed on the Lord with all his house: and many of the Corinthians [x]hearing, believed, and were baptized. [*Practical Observations.*]

9 ¶ Then [y]spake the Lord to Paul in the night by a vision, [z]Be not afraid, but speak, and hold not thy peace:

10 For [a]I am with thee, [b]and no man shall set on thee to hurt thee; [c]for I have much people in this city.

11 And [d]he [†]continued *there* a year and six months, teaching the word of God among them.

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a 17:32,33. b 19:1. 1 Cor. 1:2. 2 Cor. 1:1,23. 2 Tim. 4:20. c 26. Rom. 16:3,4. 1 Cor. 16:19. 2 Tim. 4:19. d 2:9. 1 Pet. 1:1. e 11:28. f 20:34,35. 1 Cor. 4:12. 9:6—12. 2 Cor. 11:9. 1 Thes. 2:9. 2 Thes. 3:8,9. g 13:14, &c. 14:1. 17:1—3,11, 17. 19:8. Luke 4:16. h 13. 13:43. 19:26. 26:28. 28:23. Gen. 9:27. *marg.* 2 Chr. 32:11. Luke 16.31. 2 Cor. 5:11. i 17:14,15. 1 Thes. 3:2. k 4:20. 17:16. Job 32: 18—20. Jer. 6:11. 20:9. Ez. 3:14. Mic. 3:8. Luke 12:50. 2 Cor. 5:14. Phil. 1:23. *Gr.* 1 28. 2:36. 9:22. 10:42. 17:3. 20:21. John 15:27. 1 Pet. 5:12. * Or, is *the Christ*. Dan. 9:25,26. John 1:41. 3:28. 10:24. m 13:45. 19:9. 26:11. Luke 22: 55. 1 Thes. 2:14—16. Jam. 2:6,7. 1 Pet. 4:4,14. n 13:51. Neh. 5:13. Matt. 10: 14. Luke 9:5. 10:10,11. o 20:26,27. Lev. 20:9,11,12. 2 Sam. 1:16. Ez. 3:18,19. 18:13. 33:4,8,9. 1 Tim. 5:22. p 13:46,47. 19:9,10. 28:20. 28:28. Matt. 8:11. 21: 43. 22:10. Rom. 9:29. 9:25,26,30—33. 10:12,13. 11:11—15. q Col. 4:11. r 10: 2,22. 13:42. 16:14. 17:4. s 1 Cor. 1:14. t 17. 13:15. Mark 5:35. u 10:2. 16: 14,15,34. Gen. 17:27. 18:19. Josh. 24:15. x 2:37—41. 8:12,35—38. Matt. 28:19. Mark 16:15,16. Rom. 10:14—17. 1 Cor. 1:13—17. y 16:9. 22:18. 23:11. 27:23 —25. 2 Cor. 12:1—7. z Is. 58:1. Jer. 1:17. Ez. 2:6—8. 3:9—11. Jon. 3:2. Mic. 3:8. Eph. 6:19,20. 1 Thes. 2:2. a Ex. 4:12. Josh. 1:5,9. Judg. 2:18. Is. 8:10. 41:10. 43:2. Jer. 1:18,19. Matt. 1:23. 28:20. 2 Cor. 12:9. 2 Tim. 4:17,22. b Is. 51:17. Jer. 15:20,21. Matt. 10:30. Luke 21:18. Rom. 8:31. c 15:14,18. John 10:16. 11:52. Rom. 10:20,21. 1 Cor. 6:9—11. d 14:3. 19:10. 20:31. † Gr. *sat* there.

.abours, in patience and hope, "whether men will hear, or whether they will forbear."

NOTES.—CHAP. XVIII. V. 1—6. The apostle seems to have had so little prospect of success at Athens, that he left it as soon as he well could: though it does not appear that he was in any degree persecuted. Accordingly, he went to Corinth, in Achaia, (within the peninsula called Peloponnesus,) a city remarkable for opulence, elegance, luxury, and licentiousness. Here he met with Aquila, a Jew, who was a native of Pontus in Asia, but had resided for some time at Rome, where, it is probable, that he was converted to Christianity, with his wife Priscilla. They had, however, lately been expelled from that city, as Jews, by the edict of the Roman emperor; who was induced to treat all of that nation as seditious and dangerous persons. Some think that the preaching about this time, at Rome, that Jesus was the promised Messiah, and "the King of Israel," gave occasion to this severity; but this is very uncertain. (*Marg. Ref.* a—e.) —Paul, however, being acquainted with the character of these two excellent persons, went to lodge with them; and, having in his youth learned their trade of making tents, which were much used in those warm climates, he wrought at it for his livelihood.—It was an excellent custom in those days, for such persons as received a liberal education, to be also instructed in some mechanical trade: this served them as an amusement in prosperity, and was a certain resource in case all other prospects failed.—Whatever assistance Paul received from the churches at Antioch, or Philippi, or other cities, he was often reduced to great necessity, by the expenses of his journeys: and we learn from many intimations in his writings, that he frequently wrought with his own hands for his subsistence, lest he should be chargeable to his converts. (*Marg. Ref.* f. *Notes*, 20:32—35. 1 *Cor.* 4:9—13. 1 *Thes.* 4:9—12. 2 *Thes.* 3:6—9.)—On the sabbath-days, however, as usual, "he reasoned" with the Jews at Corinth, in the synagogue, concerning the kingdom and salvation of Christ, and endeavoured to "persuade" both them, and the Gentiles who joined in their worship, to believe in Jesus as the Messiah. But when Silas (who perhaps had stayed some time at Berea) and Timothy were come to him, to confirm his testimony, and most solemnly to obtest, that Jesus was indeed the predicted Messiah; he was inwardly excited by the Holy Spirit to still greater vehemence of mind, in bearing testimony to his Lord: and when the Jews opposed his doctrine, and even blasphemed the name of Jesus, "he shook his raiment," as renouncing all fellowship with them: and, to add emphasis to his warnings, he declared, that they were likely to perish in their sins by their own default, as murderers of their own souls; but that he, having faithfully delivered his message, was pure from the guilt of their ruin; and would therefore go and preach the gospel to the Gentiles. (*Marg. Ref.* g—i. l—p. *Notes*, 13:49—52. 20:25—27. *Ez.* 3:17,18. 33:2—9. 1 *Tim.* 5:21,22.) —*Pressed in spirit.* (5) 'Either his own, or the Holy Spirit, so powerfully urged and constrained him, that he could not refrain from speaking.' *Whithy.* It is not to be supposed, that the apostle was excited, or constrained, by a vehemence of natural temper, to act improperly on this occasion: and if the ardour of his own spirit was holy, no doubt it was excited by the Holy Spirit. On the other hand, how can it be supposed, that the Holy Spirit urged and constrained him, except by exciting and invigorating holy affections in his heart? (*Marg. Ref.* k. *Notes*, *Jer.* 20:7—9. *Ez.* 3:12—15. 2 *Cor.* 5:13 —15.)—*He shook his raiment.* (6) 'The command of our Saviour was "to shake off the dust from their feet;" and so Paul and Barnabas do: (13:51.) but here Paul also shakes it off from his raiment, as a testimony unto them, that he had now renounced any further dealings with them: adding that now their blood would be upon their own heads, that is, they only would be guilty of it. (20:26. *Matt.* 27:24,25.)' *Whithy.*

Departed. (1) Χωρισθεις. 2. See on *Matt.* 19:6.—*Lately.* (2) Προσφατως. Here only. Προσφατος, *Heb.* 10:20.—*Had commanded.*] Διατεταχεναι. 7:44. 23:31. 24:23. *Matt.* 11:1. Ex δια, et τασσω. See on 13:48.—*Of the same craft.* (3) 'Ομοτεχνον. Here only. Ex ὁμος, *similis*, et τεχνη, *ars.*—*Tent-makers.*]—Σκηνοποιοι. Here only. Ex σκηνη, *tentorium*, et ποιεω, *facio.*—*He was pressed.* (5) Συνειχετο. 7:57. 28:8. See on Luke 12:50.—*Testifying.*] Διαμαρτυρομενος. See on 2:40.—*When they oppposed themselves.* (6) Αντιτασσομενων δε αυτων. *Rom.* 13:2. *Jam.* 4:6. 5:6. 1 *Pet.* 5:5. Ex αντι, *contra*, et τασσω, *dispono.*—*Prov.* 3:34. *Sept.*—*He shook.*] Εκτιναξαμενος. 13:51. *Matt.* 10:14. *Mark* 6:11. Ex εκ, et τιναασσω, *quatio.*

V. 7, 8. It is probable, that the apostle continued to lodge and work with Aquila and Priscilla: though he no more preached in the synagogue; but used the house of a Gentile, who had renounced idolatry before his conversion to Christianity, and perhaps had been circumcised. This circumstance might tend to give the Jews, who desired it, an opportunity of still attending his preaching. Indeed several of them had already embraced the gospel; especially the chief ruler of the synagogue, with all his family: and many afterwards were converted, and received into the church by baptism, both of the Jews and Gentiles. (*Marg. Ref. Note*, 1 *Cor.* 1:10—16.)

Joined hard. (7) Ην συνομορουσα. Here only. 'Ex συν et ὁμορος, *confinis*, *conterminus*: Hocque ex ὁμου, *una*, et ὁρος, *terminus.*' Schleusner.

V. 9—11. The apostle at this time seems to have been greatly discouraged in respect of his ministry, by the virulent enmity of the Jews, and the dissolute character of the Gentiles; and especially by a consciousness of his own insufficiency, and manifold infirmities. (*Notes*, 1 *Cor.* 2:3—5. 2 *Cor.* 10:7—11. 12:7—10. *Gal.* 4:12—16.) The Lord Jesus, therefore, condescended to appear to him in vision, to obviate his fears, to imbolden him in his labours, to assure him of his protecting presence, and to inform him that he had "much people in that city." (*Marg. Ref.* y—c. *Notes*, 23:11. 27:20—26.) In this he evidently spake of those who were *his* by election, the gift of the Father, and the purchase of his atonement, though at that time in an unconverted state: (*Notes*, *John* 6:36—40. 10:14—18. 11:49 —53.) and what sort of persons these at Corinth then were the apostle has in another place informed us. (1 *Cor.* 6:9—11.)—Thus encouraged, he fixed his abode at Corinth for a year and a half, during which time he planted a very numerous and flourishing church. (*Marg.* and *Marg. Ref.* d.)—*People*, &c. (10) 'So they are called, who are still heathens, not because of any absolute decree of their election to eternal life; but because Christ saw that they were *disposed* to believe, and by faith become his people; as elsewhere (*John* 10:16.) he calls those his sheep who should hereafter believe in him.' *Whithy.* Thus, in opposing the doctrine of God's decrees, and predestination, the original depravity and carnal enmity of the human heart, and the

12 ¶ And when Gallio was [o]the deputy of [p]Achaia, [q]the Jews made insurrection with one accord against Paul, and brought him to [r]the judgment-seat,

13 Saying, [s]This *fellow* persuadeth men to worship God contrary to the law.

14 And [t]when Paul was now about to open *his* mouth, Gallio said unto the Jews, [u]If it were a matter of wrong or wicked lewdness, O *ye* Jews, reason would that I should [v]bear with you:

15 But if it be [w]a question of words and names, and *of* your law, [x]look ye *to it;* [y]for I will be no [z]judge of such *matters.*

16 And [a]he drave them from the judgment-seat.

17 Then all the Greeks took [b]Sosthenes, [c]the chief ruler of the synagogue, and beat *him* before the judgment-seat: [d]and Gallio cared for none of those things.

18 ¶ And Paul *after this* tarried *there* yet a good while, and then took his leave of the brethren, and sailed thence into [e]Syria, and with him [f]Priscilla and Aquila, [g]having shorn *his* head in [h]Cenchrea: for he had a vow.

19 And he came to [i]Ephesus, and left them there: [k]but he himself entered into the synagogue, and reasoned with the Jews.

20 When they desired *him* to tarry longer time with them, [l]he consented not;

21 But [m]bade them farewell, saying, [n]I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, [o]if God will. And he sailed from Ephesus.

22 And when he had landed at [p]Cesarea, and [q]gone up, and saluted [r]the church, [s]he went down to Antioch.

23 And after he had spent some time *there*, he departed, and went over *all* [t]the country of Galatia and Phrygia, in order, [u]strengthening all the disciples. [*Practical Observations.*]

24 ¶ And a certain Jew, named [v]Apollos, born at [w]Alexandria, [x]an eloquent man, *and* [y]mighty in the Scriptures, came to Ephesus.

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[e] 13:7,12. [f] 27. Rom. 15:26. 16:5. 1 Cor. 16:15. 2 Cor. 1:1. 9:2. 11:10. 1 Thes. 1:7,8. [g] 13:50. 14:2,19. 17:5,13. 21:27, &c. h 16,17. 25:10. Matt. 27:19. John 19:13. Jam. 2:6. i 4. 6:13. 21:28. 24:5,6. 25:8. k 21:39,40. 22:1,2. 26:1,2. Luke 21:12—15. 1 Pet. 3:14,15. l 23:27—29. 25:18—20,26. m 13:18. Mark 9:19. 2 Cor. 11:1,4. Heb. 5:2. n 26:3. 1 Tim. 1:4. 6:4. 2 Tim. 2:23. Tit. 3:9. o Matt. 27:4, 24. p 24:6—8. John 18:31. q Ps. 76:10. Rom. 13:3,4. Rev. 12:16. r 1 Cor. 1:1. s 8. t 17:32. Am. 6:6. 1 Cor. 1:23. u 15:23,41. 21:3. Gal. 1:21. x 2. y 21:24. Num. 6:5—9,18. 1 Cor. 9:20. z Rom. 16:1. a 24. 19:1,17,26. 20:16. 1 Cor. 16:8. Eph. 1:1. 1 Tim. 1:3. 2 Tim. 1:18. 4:12. Rev. 1:11. 2:1. b *See on* 4. 17:2,3. c 20:16. 21:13,14. Mark 1:37,38. 1 Cor. 16:12. d 15:29. Luke 9:61. 2 Cor. 13:11. e Deut. 16:1. f 19:21. 21:14. Matt. 26:39. Rom. 1:10. 15:32. 1 Cor. 4:19. Phil. 2:19—24. Heb. 6:3. Jam. 4:15. g 8:40. 10:1,24. 11:11. 18:22. 23:23. h 25:1,9. i 21. 11:22. 15:4. 21:17—19. k 11:19—27. 13:1. 14:26. 15:23,30,35. 1 16:6. 1 Cor. 16:1. Gal. 1:2. 4:14. m 14:22. 15:32,41. 16:40. Deut. 3:28. Ezra 1:6. Is. 35:3,4. Dan. 11:1. Luke 22:32,43. 1 Thes. 3:2. 4:18. 5:14. Heb. 12:12,13. n 19:1. 1 Cor. 1:12. 3:5,6. 4:6. 16:12. Tit. 3:13. o 6:9. 27:6. p Ex. 4:10. Is. 3:3. 1 Cor. 2:1,2. 2 Cor. 10:10. q 28. 7:22. Ezra 7:6,12. Matt. 13:52. Luke 24:19. Col. 3:16.

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necessity of regeneration, are virtually denied, or at best, totally lost sight of. "Except a man be born again, he cannot see the kingdom of God."—"God who is rich in mercy for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ; by grace are ye saved." (*Notes*, 13:42—48, *v.* 48. *John* 3:3—8. *Eph.* 2:4—10. *Tit.* 3:3—7.)—Were such persons as the idolatrous licentious Corinthians *disposed* of themselves, independently of divine grace, 'preventing them,' to embrace the humbling, pure gospel of Christ; and to change their jovial and sensual rites, for the spiritual worship of the heart-searching holy God? Does this doctrine accord with the ninth and tenth articles of our church? And would it not have been called *Pelagian*, before the term *Arminian* was known?

V. 12—17. Gallio is supposed to have been the brother of Seneca, the renowned pagan moralist; and he bears a fair character in history.—As the Jews were allowed the free exercise of their religion at Corinth, they supposed that he would exert his authority against those who innovated on their ancient customs: they therefore tumultuously seized on Paul, and dragged him to the Roman tribunal; and, with much contempt, accused him of inducing men to worship God in a manner contrary to their law. But when the apostle was about to plead his own cause, and to embrace the opportunity of declaring the gospel before Gallio, that magistrate refused to take any cognizance of such matters. He declared, that if any person had been defrauded or oppressed, or if any mischievous licentiousness had been committed; it would have been reasonable for him to attend to the fact, notwithstanding the irregularity and clamour of their proceedings: but, as their dispute related only to their religious peculiarities, the names of Jesus, and the Messiah, or the obligations of the Mosaic law, on all that worshipped the God of the Jews; they should decide for themselves, for he would not trouble himself about such subjects. With this answer he dismissed them, and ordered them away from the judgment-seat, with apparent sternness. And when the Greeks violently assaulted and beat Sosthenes, even in Gallio's presence, he took no cognizance of this breach of the peace, for he "cared for none of those things."—It is not agreed who Sosthenes was: some think that he was the same person at Crispus, before mentioned; (8) others, that he succeeded him as chief ruler of the synagogue, when Crispus embraced Christianity. Some think that he was the leading person in the prosecution of Paul, and that he was contemptuously and cruelly treated by those Greeks who favoured the apostle: others conjecture that he was a Christian, and that the Jews excited the Greeks to abuse him, when they could not prevail to wreak their malice on Paul. We afterwards read of Sosthenes, among the apostle's chief friends: (1 *Cor.* 1:1.) if this was the same person, as it is probable from the manner in which Luke mentions him, the latter opinion is favoured by it: for the conversion of a leading persecutor would scarcely have been passed over in silence.—The Alexandrian manuscripts and some ancient versions read *Jews*, instead of *Greeks;* and it has been conjectured that *παντες* (*they all*) was the original reading, and that some transcribers took the liberty of inserting *Greeks*, and others *Jews*, in the copies which they wrote. This indeed would remove the difficulty, and clearly show that Sosthenes was a Christian; but the authority for the alteration, is scarcely sufficient to warrant the conclusion. See *Paley's Horæ Paulinæ*.—Gallio's conduct in this transaction has been considered in very different lights; some having severely condemned it, and others having highly approved it. Doubtless he acted properly, in refusing *as a magistrate*, to give any assistance to persecutors, or to interfere with the determination of religious controversies: but there evidently was a contemptuous disregard of all such topics, as wholly unworthy of his notice: he probably deemed both Jews and Christians to be ignorant and deluded fanatics; and concluded that it was of no consequence who was right or wrong, in disputes of this nature. A mixture of philosophical scepticism, and of political contempt of religious concerns, compared with affairs of state, seems to have influenced his conduct. (*Notes*, 23:25—30. 25:19. 26:24—32.) As he would not use his authority against Paul; so he would not protect Sosthenes, or punish the injury done to him, and the historian evidently blames him, because "he cared for none of these things."—'This profane man thought this a controversy rather of words than of things; and considered the doctrine of God as vain words.' *Beza.*

Was the deputy. (12) Ανθυπατευοντος.—Here only.—See on 13:7.—'Dr. Lardner justly observes, . . . that this is another instance of the exact propriety with which St. Luke expresses himself. For though the province of Achaia, which comprehended all the rest of Greece, had a more various fortune than that of Cyprus, and frequently changed its form of government; yet, A. D. 44, (which is generally supposed to have been about eight years before this event,) it was restored to the senate, and so became proconsular. *Doddridge.*—*Persuadeth.* (13) Αναπειθει. Here only. Ex *ava*, et πειθω, *suadeo.*—*Lewdness.* (14) 'Ραδιουργημα. Here only.—'*Admodum grave scelus.*' Schleusner. Ραδιουργια. See on 13:10.—*I should bear.*] Ηνεσχομην. See on *Matt.* 17:17.—*Gallio cared for none of those things.* (17) Ουδεν τουτων τω Γαλλιωνι εμελεν. "None of these things was any concern to Gallio." *Mark* 4:38. Gr.

V. 18—23. Notwithstanding the tumultuous enmity of the Jews, the Lord Jesus continued to protect his servant, while he abode a considerable time longer at Corinth. (*Note*, *Rom.* 16:1.2.)—At length, however, he took a pious and affectionate farewell of the new converts, and set sail for Syria; being accompanied by Aquila and Priscilla, who intended to settle for a time at Ephesus. But before he embarked, he cut off his hair at Cenchrea, the port of Corinth, on account of a vow which he had taken, respecting some of his multiplied deliverances. (*Marg. Ref.* u, y.) Probably, this was of the nature of the Nazarite's vow: but when the distance prevented a person from going to Jerusalem, at the expiration of the term; it seems, that he was customarily dispensed with, in cutting off his hair in another place, and not at the sanctuary. Perhaps some casual defilement made it necessary for the apostle to cut off his hair, and begin again the appointed term: and being at so great a distance, it might be judged allowable to do this at Cenchrea; and to offer the required sacrifices when he came to the temple. It is not indeed recorded, that he did offer them; but this by no means proves that he did not. (*Note*, *Num.* 6:)—When the apostl arrived at Ephesus, where he left his friends Aquila and Priscilla; he took the opportunity of setting before the Jews, in that city, the substance and evidences of his doctrine: yet he would not be prevailed upon to stay longer with them; as he purposed, for reasons which are not here specified, to be at Jerusalem at the ensuing passover; but he promised to return to them if the Lord would permit him. (*Marg. Ref.* a—f. *Note*, *Jam.* 4:13—17.)—The voyage and circuit here briefly stated must have taken up a long time: yet they are related

25 This man was [f]instructed in the way of the Lord; and, being [g]fervent in the spirit, he spake and taught diligently the things of the Lord, [h]knowing only the baptism of John.

26 And he began [i]to speak boldly in the synagogue: whom when [k]Aquila and Priscilla had heard, they took him unto *them*, and [l]expounded unto him the way of God more perfectly.

27 And when he was disposed to pass into Achaia, [m]the brethren wrote, [n]exhorting the disciples to receive him: who, when he was come, [o]helped them much which had [p]believed through grace:

28 For he mightily [q]convinced the Jews, *and that* publicly, showing by the Scriptures that Jesus [r]was Christ.

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a 3:10. 16:17. 19:9,23. Gen. 18:19. Judg. 2:22. 1 Sam. 12:23. Ps. 25:8,9. 119:1. e. 40:3. Jer. 6:16. Hos. 14:9. Matt. 3:3. Mark 1:3. 12:14. Luke 3:4. John 1: 23. g Rom. 12:11. 1 ch. 1:28,29. 2 Tim. 2:4. i 19:3. Matt. 3: Luke 3: John 1:19—36. k 4:3. 18:2. 1 Cor. 16:19. Aq. Rom. 16:3. 2 Tim. 4:19. l Ex. 6:19,20. x 2,3. y 8:31. 28:23. Prov. 1:5. 9:9. 22:17,18. 25:12. Matt. 13:3,4. Mark 10:15. Luke 19:26. 24:27. John 7:17. 1 Cor. 3:18. 8:2. 12:21. z 9:27. 16:m. 16 1,2. 1 Cor. 16:3. 2 Cor. 3 1,2. a Col. 4:10 3 John 8—10. b 1 Cor. 3:6,10—11. 2 Cor. 1:24. Phi. 1:2 c John 1:12,13. Rom. 1:5. 1 Cor. 15:10. Eph. 2:8—10. Phil. 1:29 Titus. 2:13 2 Thes. 2:13,14. Tit. 3:4—6. Jam. 1:18—18. 1 Pet. 1:2-5. 2 Pet. 1:3. Rev. 17:14. Luke 24: 27,44. 1 Cor. 15:3,4. Heb. 7:—10. d Or, mightily drove. Acts 9:22.

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in very few words; which shows, that the design of the narrative is not so much to gratify curiosity, as to give an instructive specimen of the manner in which Christianity was at first propagated. The travels, labours, and success of the apostle, also, were far greater than a superficial reader would suppose; for the events of years, and the conversion of thousands, are sometimes recorded in a few verses. The apostle sailed from Ephesus to Cæsarea; from thence he travelled by land to Jerusalem: (*Note*, 23:23,24.) and having shown his affection and respect to the Christians there, and finished the business which he had in view, he went down thence to Antioch in Syria. After a while, he set out a third time from that city, to preach the gospel in Asia Minor; and so he passed again through the several cities and regions, where churches had before been planted: among the rest, through the churches of Galatia, (*Note*, 16:6—12.) encouraging and animating the disciples, regulating their affairs, and doubtless making numerous converts. (*Marg. Ref.* g—l.)

Took his leave. (18) Αποταξαμενος. 21. See on *Mark* 6:46.—*Sailed.*] Εξεπλει. 15:39. 20:6. Not elsewhere.—*Having shaved.*] Κειραμενος. 8:32. 1 *Cor.* 11:6. Not elsewhere.—*He consented not.* (20) Ουκ επενευσεν. Here only. Ex επι, et νευω, *nuto*, *assentior.*—*I will return.* (21) Ανακαμψω. *Matt.* 2:12. *Luke* 10:6. *Heb.* 11:15. Ex *ava* et καμπτω, *flecto*, *Rom.* 11:4. 14:11.

V. 24—28. While Paul was making the extensive circuit above stated, Apollos, a native of Alexandria in Egypt, a person of a ready and graceful elocution, and of great acquaintance with the Scriptures of the Old Testament, arrived at Ephesus. (*Marg. Ref.* n—q. *Note*, 1 *Cor.* 16: 12.) He had acquired some knowledge of the way of salvation, by faith in the Messiah; as far as it could be learned from the ministry of John the Baptist, and his testimony to Jesus, whom he pointed out, as "the Lamb of God," "the Son of God," the "Bridegroom of the church," and the promised Messiah. (*Marg. Ref.* r—t. *Notes*, *John* 1:29—34. 3:27—36. It does not however appear, that he had ever been among the Christians; nor is it known when, and by whom, he received Christian baptism: and there is no proof, that he had at this time any miraculous powers. But, being very zealous and "fervent in spirit," for the honour of God, and the interests of true religion; he went from place to place, diligently teaching the Jews what he knew concerning the necessity of "repentance, and fruits meet for repentance," as a preparation for the blessings of the Messiah's kingdom. On these subjects he boldly preached in the synagogue at Ephesus, in the hearing of Aquila and Priscilla: and they perceiving his ability, zeal, and piety, said nothing to his disadvantage, though they found that he had very imperfect views of those subjects on which he spoke. On the contrary, they formed an acquaintance with him, and showed him more completely the doctrine of the gospel, and the things which had taken place in respect of Jesus Christ: and he, with the most amiable humility, received their instructions, and so obtained more adequate qualifications for his important work. (*Marg. Ref.* u—y.) At length, he determined to go into Achaia, and to Corinth: and, by their recommendatory letters, he was introduced to the Christians there; and proved exceedingly useful to *them*, and successful in convincing the Jews, in the most public manner, that Jesus was indeed the promised Messiah. (*Marg.* and *Marg. Ref.* z—b, d. *Note*, 1 *Cor.* 16:12.)—*Believed through grace.* (27) 'That is, through the gospel, says Dr. Hammond, or through the favour of God in vouchsafing them the knowledge of it.' *Whitby.* (*Marg. Ref.* c. *Notes*, 9—11. *John* 1:10—13. *Eph.* 2:4—10. *Tit.* 3:4—7.)—'The best comment on these words is what we are told elsewhere: "Paul planted, Apollos watered; but God gave the increase."' *Doddridge.* (*Note*, 1 *Cor.* 3:4—9.)

Eloquent. (24) Λογιος. Here only. Λογια, 7:38.—*Was instructed.* (25) Ην κατηχημενος. See on *Luke* 1:4.—*Being fervent in the spirit.*] Ζεων τω πνευματι. *Rom.* 12:11. Not elsewhere. 'Ζεω, *ferveo* de fervore ignis vi excitato.' *Schleusner.* Hence ζηλος.—*Diligently.*] Ακριβως.—*More perfectly.* (26) Ακριβεστερον. *Luke* 1:3. *Eph.* 5:15. 1 *Thes.* 5:2.—*Exhorting.* (27) Προτρεψαμενοι. Here only.—Ex προ, et τρεπω, *verto.* Προτρεπω, *propello*, *impello*, *adhortor.*—*Through grace.*] Δια της χαριτος. *Rom.* 12:3. 1 *Cor.* 15:10. *Eph.* 3:7,8.—*Mightily.* (28) Ευτονως. *Luke* 23:10. Not elsewhere.—Ex ευ, et τεινω, *tendo.*—*He ... convinced.*] Διακατηλεγχετο. Here only.—Ex δια, κατα, et ελεγχω, *John* 16:8.—*Publicly.*] Δημοσια. 16:37. 20:20. Δημοσιος, 5:18. A δημος, *populus.*—'Palam falsas eorum de Jesu opinione refutabat.' *Schleusner.*

PRACTICAL OBSERVATIONS.

V. 1—8. While the zealous ministers of Christ carefully shun whatever may entangle them in the affairs of this life; they will submit to any hardship or labour, which may be rendered subservient to their usefulness, or remove obstacles out of their way: and to work at a trade, for daily bread, in order to preach the gospel without charge, differs exceedingly from carrying on lucrative business, in order to grow rich, and live in abundance, in connexion with the office of an evangelical preacher.—The knowledge of any thing, by which an honest living can be earned, is a very valuable acquisition: it never can prove injurious to any man; it cannot be taken from him; and it may, on one occasion or other, be peculiarly useful to him.—Even among affluent persons, the ministers of Christ are more likely to do good, by showing an entire indifference to all those things which wealth can purchase; than by affecting a style of living which emulates that of the very persons, from whose liberality it requires and almost demands support.—The love of Christ is the best bond of friendship; and the communion of the saints sweetens labour, contempt, and even persecution.—Cogent arguments and affectionate persuasions should concur in our endeavours to lead sinners to faith in the Saviour; but when great neglect or contempt is manifested; we should be "pressed in spirit" to testify to the truth with greater vehemence, even though it may excite more virulent opposition: and we must warn those who "contradict and blaspheme," that they will perish, and "their blood will be upon their own head," if they reject that faithful testimony by which we keep ourselves pure from the guilt of their destruction. When some oppose the gospel, we must turn to others; (*Note*, *Heb.* 6:4—6.) and our regret that so many persist in their unbelief, should not prevent our gratitude for the conversion of some to the faith of the divine Saviour. (*Notes*, and *P. O. Luke* 15:1—10.)

V. 9—23. The most eminent, useful, and courageous ministers, experience seasons of dejection and anxiety, through consciousness of their own unworthiness and defects, the prospect of perils and difficulties in their work, and the determined enmity and opposition of many among whom they labour. But the Lord Jesus knows, and will obviate all their fears: he will encourage them "to speak, and not hold their peace;" and he will teach them to trust in his protection amidst all dangers; while he gathers in his chosen flock from those places in which they are scattered before their conversion. Even the irreligion and infidelity of rulers, though exceedingly criminal in itself, has often been overruled for the protection of the disciples of Christ. Whatever be their motives, such magistrates as take care to prevent, or impartially to punish, those crimes which are injurious to the welfare of the community; and who refuse to use their authority in persecuting one religious sect at the instance of another, or in imposing doctrines, forms, and modes of worship, on men's consciences; certainly best understand and perform the duties of their office. Yet, indifference to all religion, and to the infinitely momentous interests of eternity, is no necessary concomitant of toleration, but rather a disgrace to it; as it shows that rulers of this description are actuated merely by indolence and worldly policy, and not by a regard to the rights of conscience, or by a sense of their duty to God: and their toleration or protection of his worshippers, will often be partial and contemptuous, and attended by improper connivance at those who violate the peace of society: as well as a total and systematical neglect of the due improvement of the talents intrusted to them. We should, however, be thankful for security, thus continued to us, in Providence; and we must not forget to pray for those who seem more to regard the liberties of mankind, than the salvation of their own souls.—We ought simply to promote, in our several places, the cause of Christ; forming such plans as seem to us most proper for that end, and relying on the Lord to enable us to accomplish them, if he see good. But alas, how immensely short do we come, in active zeal, diligence, and patience, to the indefatigable "apostle of the Gentiles!" And with what earnestness and alacrity, did he proceed from city to city, and nation to nation, to strengthen the disciples, and make known the salvation of Christ to perishing sinners!

V. 24—28. When natural talents for argument and elocution unite with great diligence in studying the Scriptures; and when they are attended with fervent zeal, piety, and humility, they qualify a man for doing much good by "teaching diligently" and accurately "the things of the Lord." And even, if persons thus qualified and disposed, are at present in many things mistaken or ignorant; the Lord will provide them

CHAPTER XIX.

Paul, arriving at Ephesus, finds disciples who knew only John's baptism; and, having instructed them, and baptized them in the name of Christ, he confers on them the miraculous gifts of the Holy Spirit, 1—7. He preaches first in the synagogue; and then very successfully in a school for two years, God confirming his word by miracles, 8—12. Certain Jewish exorcists, attempting to cast out a devil, in the name of Jesus, are driven away naked and wounded, 13—17. Many, who had used magical arts, are converted, and burn their books, 18—20. Paul, purposing to go into Macedonia, and then to Jerusalem, and afterwards to Rome, sends friends before him, 21, 22. Demetrius, and the silversmiths at Ephesus, raise a mob against him, to support their gainful traffic and the worship of Diana; and this is attended with great uproar and confusion, 23—34. The town-clerk, with great difficulty and address, appeases it, 35—41.

AND it came to pass, [a]that, while Apollos was at Corinth, [b]Paul, having passed through the upper coasts, [c]came to Ephesus: and finding certain disciples,

2 He said unto them, [d]Have ye received the Holy Ghost since ye believed? And they said unto him, [e]We have not so much as heard whether there be any Holy Ghost.

3 And he said unto them, [f]Unto what then were ye baptized? And they said, [g]unto John's baptism.

4 Then said Paul, [h]John verily baptized with the baptism of repentance, saying unto the people, That they should believe on him which should come after him, that is, on Christ Jesus.

5 When they heard *this*, [i]they were baptized in the name of the Lord Jesus.

6 And when Paul had [k]laid *his* hands upon them, [l]the Holy Ghost came on them; and they spake with tongues, and prophesied.

7 And all the men were about twelve.

8 ¶ And he [m]went into the synagogue, and spake boldly for the space of three months, [n]disputing and persuading the things concerning the kingdom of God.

9 But when [o]divers were hardened, and believed not, [p]but spake evil of that way before the multitude, [q]he departed from them, and separated the disciples, disputing [r]daily in the school of one Tyrannus.

10 And [s]this continued by the space of two

a 18:24—28. 1 Cor. 1:12. 3:4—7. 16:12. b 18:23. c 19:19—21. d 6. 2:17,38,39. 8:15—17. 10:44. 11:15—17. Rom. 1:11,12. e 1 Sam. 3:7. John 7:39. 1 Cor. 6: 19. 12:1, &c. Gal. 3:5. f Matt. 28:19. 1 Cor. 12:13. g 18:25. Matt. 3:5. Luke 3: h 1:5. 11:16. 13:23—25. Matt. 3:11,12. 11:3—5. 21:25—32. Mark 1:1—12. Luke 1:76—79. 3:16—18. John 1:29—34. 3:28—36. 5:33—35. i 2:38. 8:12,16. Rom. 6: 3,4. 1 Cor. 1:13—15. 10:2. k 6:6. 8:17—19. 9:17. 1 Tim. 5:22. 2 Tim. 1:6. 1 2: 4. 10:45,46. 13:2. 1 Cor. 12:8—11,28—30. m 13:14,46. 14:1. 17:2. 18:4. n 9. 9:

20—22. 17:1—3,17. 18:4. 28:23. Jude 3. o 7:51. 13:45,46. 18:6. 2 Kings 17:14. 2 Chr. 30:8. 36:16. Neh. 9:16,17,29. Ps. 95:8. Is. 8:14. Jer. 7:26. 19:15. John 12:40. Rom. 9:18. 11:7. *marg.* Heb. 3:13. p 23. 9:2. 22:4. 24:21. 28:22. 2 Pet. 2:2,12. q 14:4. 17:4. 18:7,8. Matt. 15:14. 16:4. Luke 12:51—53. 1 Tim. 6:5. 2 Tim. 3:5. r 20:31. Prov. 8:34. Matt. 26:55. 2 Tim. 4:2. s 15:11. 20:31. Rom. 10:18.

teachers, as well as hearers, and lead them forward in the knowledge of his truth and will.—Experienced Christians, when they hear ministers, who seem earnest and pious, though not fully acquainted with the gospel, should by no means despise them, or teach others to undervalue them: they ought rather to endeavour, privately and meekly, to point out this and the other truth to their attention; and so to lead them on to a greater competency of knowledge, and exactness of judgment. And if faithful counsel and instruction are taken in good part, and duly improved; and popular young men are thus open to conviction, and willing to learn from those, who *in some respects* may be deemed their inferiors; they will make a rapid progress in knowledge, and maturity for usefulness: and they may soon be recommended as useful helpers to those "who have believed through grace;" as well as able defenders of the gospel, against those who set themselves to oppose it.

NOTES.—CHAP. XIX. V. 1—4. After Apollos was gone to Corinth, Paul, having travelled over the upper or inland parts of Asia Minor, establishing the believers, and promoting the gospel, arrived at Ephesus, a rich and famous city on the coast of the Egean sea; where he had before left Aquila and Priscilla, who had privately been making way for his preaching the gospel to the Jews residing in that city. (*Marg. Ref.* a—c. *Notes*, 18:18—28.) There he found some religious persons, who expressed a regard to Jesus, as the Messiah: and he inquired of them whether, having believed, they had received the Holy Spirit, in respect of his miraculous gifts. To this they replied, "We have not so much as heard, whether there be any Holy Ghost;" by which they must at least have meant, that they had never been led to expect his miraculous powers, or informed of any thing respecting the extraordinary communication of them to believers, at that time; or about the gospel being especially "the ministration of the Spirit." (*Marg. Ref.* d, e. *Notes*, *John* 7:37—39. 2 *Cor.* 3:7—11.) 'As Apollos had left Jerusalem, and gone to Alexandria, before the miraculous effusion of the Holy Ghost on the apostles, at the day of Pentecost: so had they also done, and had been travelling into other parts of the world, where the gospel had not yet been planted.' *Whitby.* This is not improbable: and perhaps, like Apollos, they endeavoured to communicate to the Jews in different places what they had learned from John the Baptist, concerning Jesus, the Messiah, "the Lamb of God," "the Son of God," and "the Bridegroom" of the church; and, having just before arrived at Ephesus, they had not become acquainted with Aquila and Priscilla. But hearing of Paul, it is probable they introduced themselves to him, as persons who believed in Jesus as the promised Messiah: and, perhaps being regarded as teachers of this doctrine, the apostle might suppose that they had received the Holy Spirit, at the day of Pentecost, or by the laying on of the hands of the apostles; till their answer showed that they had very imperfect views of the Christian doctrine. He therefore, further inquired, "unto what they had been baptized:" and their answer introduced his remarks, concerning the ministry and baptism of John, as the forerunner and witness to the Messiah. (*Marg. Ref.* f—h. *Notes*, *Matt.* 3:11,12. *Luke* 1:76—79. 3:15—20. *John* 1:6—9,19—42. 3:27—36.)

The upper coasts. (1) Τα ανωτερικα μερη. Here only. Ab ανωτερος, *superior.* The upper parts of Asia Minor, which were more remote from the Mediteranean sea.

V. 5, 6. Several learned critics, of different sentiments concerning baptism, have argued that these are the words of Paul, showing the disciples, that when John baptized those who heard his doctrine, he virtually baptized them in the name of Jesus; and not the words of the historian, relating the baptism of these persons, subsequent to the apostle's instruction of them. Some of those who first contended for this interpretation, did it out of zeal against such as they called *Re-baptizers*, lest they should adduce this example in support of their practice. Yet, by maintaining the baptism of John, and the baptism of Christ, to be *entirely* the same, they have furnished their opponents with a far more plausible argument, than that which they wanted to wrest from them. But, however that may be, I cannot think, that any impartial man, who never heard of these controversies, would, either from reading the original, or our version, put this construction on the words. If John could, in any sense, be said to "baptize his disciples in the name of the Lord Jesus;" Jesus himself must have been baptized virtually in his own name. (*Note*, *John* 3:22—24.) Even St. Paul's question, "Unto what then were ye baptized?" implies a distinction between different kinds of baptism; and denotes, that, while he understood they had been baptized, he also concluded that they had not received Christian baptism, having never heard of the Holy Spirit, in whose name Christians were baptized. (*Note*, *Matt.* 28:19, 20, *v.* 19.)—'This is visible, even in the words of St. Paul here: John said to those that came to his baptism, *ινα πιστευσωσιν*, (4) not that they *did*, but that "they *should*, believe in him that was coming after him;" now they were not to be baptized in the name of Jesus Christ, till they did actually believe in him, which they who had received John's baptism were so far from doing, that they were "musing whether John himself were not the Christ."' *Whitby.* After Christ's ascension no inquiry was made, that we read of, whether the converts had been baptized by John, or not: and if but one of the three thousand, who were baptized on the day of Pentecost, had been John's disciple, (and probably numbers were such,) the baptism of John, and that of Jesus, must have been distinct ordinances. (*Note*, 2:41.) The difference between that introductory institution to the Christian dispensation, and the imitatory external seal of that dispensation, has been already considered. (*Notes*, *Matt.* 3:5,6.)—Some have indeed said, that 'if John's baptism and Christ's were different, our Lord had no communion with the New Testament church in baptism, as he had with the Old Testament church in circumcision.' But "he was made under the law" to fulfil its righteousness, as our Surety; and must therefore, both on that account, and as our example, obey every command, and attend on every institution of God, then in force: whereas, there was not the same reason for his joining in the ordinances of the gospel, which he appointed merely as our Lord and King. Doubtless he ate the passover with his disciples, yet it does not appear that he partook of the eucharist: (*Notes*, *Matt.* 26:26—29. *Luke* 22:14—18.) it is not probable that he did; neither can it be supposed, that he was "baptized into the name of the Father, of the Son, and of the Holy Ghost," which is essential to Christian baptism. I apprehend therefore, that these persons, having been further instructed by Paul, were admitted into the church by baptism; previously to the communication of the Holy Spirit to them, by the imposition of the apostle's hands, in his miraculous powers and gifts. (*Notes*, 8:14—17. 10:44—48.)

V. 7. 'The opinion of Bishop Stillingfleet is very probable, that St. Paul designed these twelve men for a nursery of the churches in Asia, or persons to be sent from Ephesus to preach among them.' *Whitby.* Thus these persons continued in the church of Ephesus, waiting for opportunities of acting as evangelists; as the pastors and teachers had before done at Antioch in Syria. (*Note*, 13:1—3.)—The case of these disciples seems to have been, in all respects, the same with that of Apollos, though they were less eminent in the church. (*Note*, 18:24—28.)

years; so that all they which dwelt in [t]Asia, heard the word of the Lord Jesus, [u]both Jews and Greeks.

11 And [x]God wrought special miracles by the hands of Paul:

12 So [y]that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them. [*Practical Observations.*]

13 Then certain of the [z]vagabond Jews, [a]exorcists, [b]took upon them to call over them which had evil spirits, the name of the Lord Jesus, saying, We [c]adjure you by Jesus, whom Paul preacheth.

14 And there were seven sons of *one* Sceva a Jew, *and* chief of the priests, which did so.

15 And [d]the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?

16 And [e]the man in whom the evil spirit was, leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

17 And this was known to [f]all the Jews and Greeks also dwelling at Ephesus; [g]and fear fell on them all, [h]and the name of the Lord Jesus was magnified.

18 And many that believed came, and [i]confessed, and showed their deeds.

19 Many of them also which [k]used curious arts brought their books together, [l]and burned them before all *men:* and they counted the price of them, and found *it* fifty thousand *pieces* of silver.

20 So [m]mightily grew the word of God, and prevailed! [*Practical Observations.*]

t 16:6. 2 Tim. 1:15. 1 Pet. 1:1. Rev. 1:4,11. u 18:4. 20:20,21. Rom. 1:16. 10:12. 1 Cor. 1:22—24. Gal. 3:28. Col. 3:11. x 5:12. 14:3. 15:12. 16:18. Mark 16:17—20. John 14:12. Rom. 15:18,19. Gal. 3:5. Heb. 2:4. y 5:15. 2 Kings 4:29—31. 13:20,21. z Gen. 4:12,14. Ps. 109:10. a Matt. 12:27. Luke 11:19. b 8:18,19. Mark 9:38. Luke 9:49. c Josh. 6:26. 1 Sam. 14:24. 1 Kings 22:16. Matt. 26:63. Mark 5:7. d 16:17,18. Gen. 3:1—5. 1 Kings 22:21—23. Matt. 8:29—31. Mark 1:24,34. 5:9—13. Luke 4:33—35. 8:28—32. e Mark 5:3,4,15. Luke 8:29,35. f 10. g 5:5,11,13. 13:12. Lev. 10:3. 1 Sam. 6:20. 2 Sam. 6:9. Ps. 64:9. Luke 1:65. 7:16. h Phil. 1:20. 2:9—11. 2 Thes. 1:12. 3:1. Heb. 2:8,9 Rev. 5:12—14. i Lev. 16:21. 26:40. Job 33:27,28. Ps. 32:5. Prov. 28:13. Jer. 3 13. Ez. 16:63. 36:31. Matt. 3:6. 1 John 1:9. k 8:9—11. 13:6,8. Ex. 7:11,22. Deut. 18:10—12. 1 Sam. 28:7—9. 1 Chr. 10:13. 2 Chr. 33:6. Is. 8:19. 47:12,13. Dan. 2:2. 1 Gen. 35:4. Ex. 32:20. Deut. 7:25,26. Is. 2:20,21. 30:22. Matt. 5:29, 30. Luke 14:33. Heb. 10:34. m 6:7. 12:24. Is. 55:11. 2 Thes. 3:1.

V. 8—12. The apostle proceeded after the same method, and met with the same opposition from the Jews, at Ephesus, which he had done in other places. (*Marg. Ref.* m, n. *Note*, 18:18—23.) Many obdurately rejected the gospel, and openly reviled "the way" of seeking acceptance with God, by faith in Jesus: (*Marg. Ref.* o, p.) so that the apostle deemed it proper to separate the disciples from among them, lest they should perplex or subvert them. And, leaving the opposing Jews, he preached the gospel, and argued in behalf of his doctrine, without intermission, "daily," in a public school, before all, both Jews and Gentiles, who would attend him. It is not known whether Jewish divinity, or heathen learning and philosophy, had before been taught in this place, but it is probable, that Tyrannus was converted to Christ, and his school afforded the apostle a commodious place in which to publish his doctrine; which he did with such success for two years together, that in that time, men of all places and descriptions "in Asia had heard the word of the Lord Jesus." At the same time he was enabled to work most extraordinary miracles, in confirmation of his doctrine. (*Marg. Ref.* q—y. *Notes*, 5:12—16. *John* 14:7—14.) The handkerchiefs and aprons (probably such as both men and women, at their work, wore to save their other clothes) could not convey any virtue from the apostle, but were mere tokens of the Lord's omnipotent operation, as the waving of the rod of Moses had been. No doubt the apostle was enabled to confirm his doctrine by miracles, in other places, even though we have no information about it.—'These cures wrought upon absent persons, some of them a considerable distance from Ephesus, might conduce greatly to the success of the gospel among those whose faces Paul himself had not seen.' *Doddridge.* It may likewise be supposed, that the apostle sent forth some of his assistants, to preach the gospel in the adjacent cities, while he was labouring at Ephesus; and it is not unlikely that the twelve persons before mentioned were thus employed.—'Asia, throughout the Acts of the Apostles, and the Epistles of St. Paul, does not mean the whole of Asia Minor, or Anatolia, nor even the whole of the proconsular Asia, but a district in the anterior part of that country, called Lydian Asia, divided from the rest, much as Portugal is from Spain, and of which district Ephesus was the capital.' *Paley.*—*Two years.* (10) The apostle preached three months in the synagogue, and two years in the school of Tyrannus. But in his address to the elders of Ephesus, he mentions three years: (20:31.) and most commentators date the beginning of these three years from his first coming to Ephesus. (18:19—21.) Nine months, however, seem far too short a time for his voyage and journey to Jerusalem, and his circuit, by Antioch, and through Galatia and Phrygia, and the upper regions of Asia. The circuit itself could not be made, without travelling perhaps a thousand miles, probably on foot, besides the voyage from Ephesus to Cesarea; and the stay in each place, in order to answer the intended purposes, must have been considerable. Neither does it appear, how he could say, "Remember, that by the space of three years, I *ceased not* to warn every one of you night and day with tears;" if he had been absent from them nine months of the time. It is therefore most natural to conclude, that after he had preached two years in the school of Tyrannus, he continued at Ephesus some months longer, before he went into Macedonia.

Disputing. (8) Διαλεγομενος. 9. See on 17:2.—*Were hardened.* (9) Εσκληυυνοντο. *Rom.* 9:18. *Heb.* 3:8,13.—*Ex.* 4:21. 7:3,22. 8:19. 9:12. 10:20,27. 11:10. 14:4,8,17. *Sept.* Α σκληρος, *durus*, 9:5. *Matt.* 25:24. *John* 6:60.—*Believed not.*] Ηπειθουν. See on 17:5.—*The school.*] Σχολη. Here only. Proprie *otium.*—*Body.* (12) Χρωτος. Here only. *Lev.* 13:2—4,11,13. *Sept.* Α χροα, *colour.*—*Aprons.*] Σιμικινθια. Here only. 'Vox est origine Latina, ex *semi* ac *cingo: ... semicinctium*, hoc est *tegumentum, quo anterior pars corporis, a cingulo et lumbis usque ad pedes præcingitur, et quo opifices fere uti solent.*' Schleusner.

V. 13—20. (*Note*, *Num.* 22:5.) It was common in those days for persons to exorcise such as were possessed with evil spirits, especially among the Jews; and, whatever methods they employed, they seem to have, in one way or other, expressed a dependence on God, and at some times at least to have succeeded. (*Note*, *Matt.* 12:27,28.) The persons here mentioned made a trade of such exorcisms, and travelled from place to place to carry it on. When they were at Ephesus, the superior efficacy of the name of Jesus in the mouth of Paul, above all their adjurations, determined them to adopt his manner, in hopes of increasing their gain: as if the words had operated in some unaccountable manner, as a charm, in producing the effects to which the miracles wrought, on the application of the handkerchiefs and aprons from the body of Paul to the diseased and possessed, might give some occasion. (*Marg. Ref.* a—c. *Notes*, 8:9,24.) Thus, without regard to the authority, salvation, or honour of Jesus, they attempted to cast out evil spirits, by adjuring them in his name to depart: and seven sons of one man, a chief priest, (probably the head of one of the twenty-four orders of the priests,) combined together in such an attempt. But the evil spirit, by the mouth of the demoniac, answered, that he "knew Jesus, and understood Paul," when he charged them in the name of Jesus; but who were they? The words are ambiguous; and might imply a confederacy with Jesus and Paul, in consequence of which the evil spirit would have gone out, had Paul thus spoken to him: and Satan might intend to bring the gospel into suspicion by the insinuation. (*Marg. Ref.* d. *Notes*, *Matt.* 12:22—30.) Yet they may signify that the evil spirit knew the power and authority of Jesus, and the efficacy of the apostle's faith, to engage that power by his word: so that if Paul had commanded he must have yielded. But he knew not them, and would not obey their command. On the contrary, the possessed man, instigated by the evil spirit, assaulted the exorcists with supernatural force and fury, overcame them all, tore off their clothes, and drove them out of the house naked and wounded.—A man must himself be "possessed with a spirit" of incredulity, who can doubt of this having been a real possession, and maintain that this event was merely the effect of insanity. (*Marg. Ref.* e. *Notes*, 16:16—18. *Matt.* 8:28,29.)—This extraordinary transaction was soon known all over Ephesus, both to Jews and Gentiles, and clearly proved, that the effects in the miracles of the apostle were produced by the power of Christ, and through faith in his name; thus obviating any false conclusions which might have been drawn from the extraordinary nature of them; (*Note*, 3:12—16.) and men became afraid to revile or speak contemptuously of the name of Jesus, or to use it for selfish purposes: so that it was in consequence had in great honour. Many, therefore, who had embraced the gospel before, or who were then led to believe it, came and confessed the sins which they had committed, especially in practising magic and sorcery; and showed the arts which they had employed. Many also of those who had been more eminent for these impious and wicked arts, brought the books which treated on such subjects, and which were highly esteemed at Ephesus; and, being determined no more to use them, or to make gain of them, or to throw temptation in the way of others, but rather desirous of expressing their abhorrence of these practices, they publicly burned them. The sum at which they were valued, upon the lowest computation, amounted to about fifteen hundred pounds: some reckon it to have been almost seven thousand; the one supposing drachms to be meant, the other shekels of four times the value. (See *Tables.*) This was a mighty triumph of the gospel over men's prejudices, favourite pursuits, and love of money; when they were thus at once induced to commit to the flames books which might have been sold for so large a sum, and

21 ¶ After [n]these things were ended, Paul [o]purposed in the spirit, [p]when he had passed through Macedonia and Achaia, [q]to go to Jerusalem, saying, After I have been there, [r]I must also see Rome.

22 So he sent into [s]Macedonia two of them [t]that ministered unto him, Timotheus and [u]Erastus; *but* he himself stayed in Asia for a season.

23 And the same time [x]there arose no small stir about [y]that way.

24 For a certain *man* named Demetrius, a silversmith, which made silver shrines for [z]Diana, [a]brought no small gain unto the craftsmen;

25 Whom he called together with the workmen of like occupation, and said, Sirs, [b]ye know that by this craft we have our wealth:

26 Moreover, ye see and hear, [c]that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying, [d]That they be no gods which are [e]made with hands:

27 So [f]that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, [g]whom all Asia and the world worshippeth.

28 And when they heard *these sayings* [h]they were full of wrath, [i]and cried out, saying, Great *is* Diana of the Ephesians.

29 And [k]the whole city was filled with confusion: and, having caught [l]Gaius and [m]Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into [n]the theatre.

30 And when [o]Paul would have entered in unto the people, [p]the disciples suffered him not.

31 And certain of [q]the chief of Asia, which were his friends, sent unto him, desiring *him* that he would not adventure himself into the theatre.

[*Practical Observations.*]

32 Some therefore [r]cried one thing, and some another: for the assembly was confused; [s]and the more part knew not wherefore they were come together.

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n Rom. 15:25—23. o 16:6—10. 18:21. 20:22. Lam. 3:37. Rom. 1:13. 2 Cor. 1:15—18. p 20:1—6. q 20:16,22. 21:4,11—15,17. 24:17,18. Rom. 15:25,26. r 23:11. 25:10—12. 27:1,24. 28:16,30,31. Rom. 1:15. 15:23,29. Phil. 1:12—14. s 16:9,10. 18:5. 20:1. 2 Cor. 1:16. 2:13. 8:1. 11:9. 1 Thes. 1:8. t 13:5. 16:3. u Rom. 16:23. 2 Tim. 4:20. x 2 Cor. 1:8—10. y 9. 9:2. 18:26. 22:4. 24:14,22. z 27,28 34,35. a 16:16. Is. 55:11,12. 1 Tim. 6:9,10. b 18:15. Hos. 4:8. 12:7,8. 2 Pet. 2:3. Rev. 18:3,11—19. c 10,18—20. 1 Cor. 15:8,9. 1 Thes. 1:9. d 14:15. 17:29. Ps. 115:4—8. 135:15—18. Is. 44:10—20. 46:5—8. Jer. 10:3—5,11,14,15. Hos. 8.

6. 1 Cor. 8:4. 10:19,20. 12:2. Gal. 4:8. e 35. f 21. Zeph. 2:11. Matt. 23:14. 1 Tim. 6:5. g 1 John 5:19. Rev. 13:3,8. h 7:54. 16:19—24. 21:28—31. Ps. 2:2. Rev. 12:12. i 34,35. 1 Sam. 5:3—5. 1 Kings 18:26—29. Is. 41:5—7. Jer. 50:38. Rev. 13:4. 17:13. k 32. 17:8. 21:30,38. 1 Rom. 16:23. 1 Cor. 1:14. m 20:4. 27:2. Col. 4:10. Philem. 24. n 1 Cor. 4:9. *Gr.* o 14:14—18. 17:22—31. 21:39. p 2 Sam. 18:2,3. 21:17. q 10. 16:6. Prov. 16:7. r 29. 21:34. s 40. Matt. 11:7—9. Luke 7:24—26.

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they should do further mischief to mankind. (*Marg. Ref.* i.—l.)—I think it evident, that these books did not merely contain an account of the tricks, by which jugglers of any description imposed on men's senses: for in that case the persons concerned might have used the books to detect the artifices of such impostors. They contained the rules and forms of those abominable incantations, by which an intercourse with evil spirits has continually been attempted, or conducted. These being in reality the regulations of the worship of the devil, the devised means of worshipping him, and of seeking help and information from him, ought by all means to be destroyed, and forgotten if possible: though the attempt to revive these practices, by publishing books on such subjects, forms one of the bad effects which attend on the manifold advantages of the liberty of the press in this *Christian* age and nation. (*Notes*, *Ex.* 7:9—12. 9:11. 22:18. *Num.* 23:23. *Deut.* 13:1—5.)

Vagabond. (13) Περιερχομενων. 28:13. 1 *Tim.* 5:13. *Heb.* 11:37.—'Περιερχομαι, *circumeo*; . . . *circumforaneus sum, pervagor variasregiones.* Ex περι, et ερχομαι, *venio.*' Schleusner.—*Exorcists.*] Εξορκιστων. Here only. 'Εξορκιστης, *an exorcist*, is one who impels another, as in the name of God, to the confession of the truth, or to any action. 'Ορκιζω, *I adjure*, is used for commanding any thing, interposing the authority of God, *numinis divini*, *Mark* 5:7. 1 *Thes.* 5:27.' *Leigh.* Εξορκιζω. See on *Matt.* 26:63.—*We adjure.*] 'Ορκιζομεν. See on *Mark* 5:7.—*Jesus I know, and Paul I know.* (15) Τον Ιησουν γινωσκω, και τον Παυλον επισαμαι. Επισταμαι, 10:28. 18:25. *Mark* 14:68.—*Leaped on.* (16) Εφαλλομενους. Here only. Ex επι, et ἁλλομαι, *salio.*—*Overcame.*] Κατακυρευσας. See on *Matt.* 20:25.—*Wounded.*] Τετραυματισμενους. See on *Luke* 20:12.—*Used curious arts.* (19) Τα περιεργα πραξαντων. 'Qui magicas artes exercuerant.' *Schleusner.* 1 *Tim.* 5:13. Περιεργαζαμενους, 2 *Thes.* 3:11. Ex περι, et εργον, *opus.*—*They counted.* Συνεψηφισαν. Here only. Ex συν, et ψηφιζω, *calculis computo*, *Luke* 14:28.—*Mightily.* (20) Κατα κρατος. *Col.* 1:11. "According to power," viz. that of God.

V. 21, 22. After these long-continued labours at Ephesus, the apostle purposed to go into Macedonia; either under the immediate guidance of the Holy Spirit, or in the zeal and fervency of his own spiritual mind: but as he did not exactly accomplish his plan, according to the manner which he intended, some prefer the latter interpretation.—He, however, designed to sail westward into Macedonia; and having visited the churches there and in Achaia, to go south-east as far as Jerusalem; and afterwards to return to the north-west, further than he had ever before been, that he might preach the gospel at Rome also. (*Marg. Ref.* p—r.) Thus he had laid the plan of his voyages and journeys, backward and forward, of some thousands of miles, as if it had been no more than a progress through a single province!—One part of his design, was to collect money in the different churches which he had planted, and to carry it to Jerusalem for the relief of the poor Christians there. For this purpose he sent before him Timothy and Erastus, who had been the chamberlain of Corinth, (*Rom.* 16:23.) to prepare the minds of the Thessalonians, Philippians, Bereans, and Corinthians; but he continued some time longer at Ephesus, before he went into Macedonia. (24:17. *Notes*, *Rom.* 15:22—29. 1 *Cor.* 16:1—12. 2 *Cor.* 8:9.)

Purposed in the spirit. (21) Εθετο εν τῳ πνευματι. 20:22. It does not appear that πνευμα with the article, and without the possessive pronoun, or something to fix the application of it, is used in the New Testament, except for the Holy Spirit. (*Marg. Ref.* o. *Note*, 20:22—24.)

V. 23—31. In this interim an alarming and perilous disturbance was excited "about that way" of worshipping the God of Israel. (*Marg. Ref.* y.) Demetrius, a principal silversmith, carried on a large trade for silver models of the renowned temple of Diana at Ephesus, with a little image in each of them; which were in great request, both as curious and beautiful ornaments, and for idolatrous purposes: and in this manufacture he employed a great number of workmen, highly to their emolument, as well as his own. Having therefore convened them, and all others whose occupations were connected with the support of the popular and prevalent idolatry: he reminded them, that they got their wealth by making these silver shrines, or temples, and similar articles of commerce: and he then showed them that Paul's preaching was likely to disgrace and ruin their trade, by persuading the Ephesians and all the Asiatics, "that they were no gods, which were made with hands:" a most heretical tenet, in the judgment of those who grew rich by manufacturing deities! (*Marg. Ref.* z—d. *Notes*, *Is.* 41:5—7. 44:9—20. *Jer.* 10:3—16. *Hos.* 8:5,6.) So that, not only were they likely to be impoverished, and the workmen to be deprived of employment and means of subsistence, the business itself falling into disgrace; but their religion likewise was at stake, (about which, in subserviency to his lucre, Demetrius would be thought very zealous,) and the splendid temple and magnificent apparatus with which the great goddess Diana was worshipped, by persons from all parts of the world, were likely to sink into contempt and neglect, to the great injury of their renowned city.—This address to the interest, idolatry, pride, and resentment of the company, was calculated to inflame their passions. Accordingly, in most furious indignation against Paul and the Christians, and with immense zeal for their lucrative religion, they began to exclaim as with one voice, "Great is Diana of the Ephesians." This soon brought a mob together, and threw the whole city into an uproar: and as Paul was not met with, the ringleaders of the riot seized upon two of his companions in his travels; and rushed with them into the theatre, where the public games are supposed to have been then celebrating; probably intending to throw them to the wild beasts, with which slaves and condemned malefactors used to fight, for the cruel diversion of the spectators. (*Marg. Ref.* f—m.) When the apostle understood this, he was desirous of entering into the theatre to speak to the people; being willing to venture himself, in hopes of preserving his friends: but the disciples, knowing that the enraged mob would not scruple to tear him in pieces, interposed to hinder him. Indeed, some of the Asiarchs, or officers appointed from the different cities of Asia, to superintend the public games, being friendly to him, sent to intreat that he would not thus expose himself, as they could by no means undertake to protect him. (*Marg. Ref.* o—q.)—*No gods*, &c. (26) 'This plainly shows that the contrary opinion generally prevailed, namely, that there was a kind of divinity in the images of their supposed deities, . . . though some of them . . . learned to speak of them just as the papists now do; who indeed may seem to have borrowed some of their apologies from the heathens.' *Doddridge.*—The vulgar, both among pagans and papists, always have supposed, that there is some kind of divinity in the image: but the more learned and philosophical palliate the absurdity, by considering the image as the visible representation of the invisible deity or saint. It might also be easily shown, that the processions, and very many other observances of the papists, are copied from pagan customs; and far more clear illustrations of these pompous ceremonies may be made from Virgil, Horace, Ovid Juvenal,

33 And they drew [t]Alexander out of the multitude, the Jews putting him forward. And Alexander [u]beckoned with the hand, and would have made [x]his defence unto the people.

34 But when [y]they knew that he was a Jew, [z]all with one voice, about the space of two hours, cried out, [a]Great *is* Diana of the Ephesians.

35 And when the townclerk had appeased the people, he said, *Ye* men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is [b]a worshipper of the great goddess Diana, [b]and of the *image* which fell down from [c]Jupiter?

36 Seeing then that these things cannot be spoken against, [d]ye ought to be quiet, and to do nothing rashly.

37 For ye have brought hither these men, [e]which are neither robbers of churches, nor yet blasphemers of your goddess.

38 Wherefore if [f]Demetrius, and the craftsmen which are with him, [g]have a matter against any man, [h]the law is open, and there are deputies; let them implead one another.

39 But if ye inquire any thing concerning other matters, it shall be determined in a [i]lawful assembly.

40 For [k]we are in danger to be called in question for this day's [l]uproar there being no cause whereby we may give an account of this concourse.

41 And [k]when he had thus spoken, [l]he dismissed the assembly.

t 1 Tim. 1:20. 2 Tim. 4:14. u 12:17. 13:16. 21:40. 24:10. Luke 1:22. x 22:1. 25:1,2. l Phil. 1:7. y 26. 16:20. Rom. 2:22. z 1 Kings 18:26. Matt. 6:7. a 28. Rev. 13:4. * Gr. *the temple-keeper.* b 26. 2 Thes. 2:10,11. 1 Tim. 4:2. c 14: 12,13. d 5:35—39. Prov. 14:29. 25:8. e 25:8. 1 Cor. 10:32. 2 Cor. 6:3. f 24.

g 18:14. Deut. 17:8. 1 Cor. 6:1. † Or, *the court-days are kept.* ‡ Or, *ordinary.* h 17:5—8. i 20:1. 21:31,38. 1 Kings 1.41. Matt. 26:5. k Prov. 15:1,2. Ec. 9:17. l Ps. 65:7. 2 Cor. 1:10.

and other classical writers, than from the Holy Scriptures, or even the Apocrypha.

Stir. (23) Ταραχος. 12:18. Not elsewhere. A ταρασσω, *concutio, turbo.—That way.*] Της ὁδου. See on 9:2.—*A silversmith.* (24) Αργυροκοπος. Here only N. T.—*Jer.* 6:29. *Sept.* Ex αργυρος, *argentum,* et κοπτω, *tundo, cudo.—Shrines.*] Ναους, *templa.—Gain.*] Εργασιαν. 25. See on 16:16.—*The craftsmen.*] Τοις τεχνιταις. 38. *Heb.* 11:10. *Rev.* 18:22—*Deut.* 27:15. 1 *Chr.* 22:15. *Jer.* 10:9. 24:1. *Sept.* A τεχνη, 17:29. 18:3.—*He called together.* (25) Συναθροισας. See on 12:12.—*Workmen of like occupation.*] Περι τα τοιαυτα εργατας. "Workmen about such things." Those who wrought the work devised by "the craftsmen."—*Wealth.*] Ἡ ευπορια.] Here only. Ευπορεω, 11:29. Ex ευ, et πορος, *transitus.—Craft.* (27) Μερος. 1. 5:2. *John* 13:8. *Rev.* 20:6. 21: 8. *Portio, pars, negotium opificium.—To be set at nought.*] Εις απελεγμον ελθειν. Here only. Ab απελεγχω, *refuto.* Ex απο, et ελεγχω. See on *John* 16:8.—*Diana.*] Αρτεμιδος. 28, 34,35. Here only. Ab αρτεμης, *incolumis, integer.—Magnificence.*] Μεγαλειοτητα. See on *Luke* 9:43.—*Of confusion.* (29) Συγχυσεως. Here only. A συγχυνω, 32. 21:31.—*Companions in travel.*] Συνεκδημους. 2 *Cor.* 8:19. Not elsewhere. Ex συν, et εκδημος, *peregrinus.—The theatre.*] Το θεατρον. 31. 1 *Cor.* 4:9. Θεατριζομαι, *Heb.* 10:33. A θεαομαι, *intentis oculis aspicio, et intueor.—Of the chief of Asia.* (31) Των Ασιαρχων. Here only. Ex Ασια, et αρχος, *præfectus.* 'Fuerunt *Asiarchæ principes sacerdotum totius Asiæ.*' Schleusner.—*Adventure.*] Δουναι.

V. 32—41. As Paul did not appear among the people, and the ringleaders of the tumult could not made the multitude generally acquainted with their intentions; some cried one thing and some another: and, as it is usual on such occasions, the greater number of them knew not the cause, for which the tumult had been excited. At length, one Alexander was singled out from the multitude, who made signs with his hand, that he wanted to speak in his own behalf before them. Many think that this was Alexander the coppersmith, who afterwards became an apostate from Christianity; but this is uncertain. (*Marg. Ref.* s—u. *Note,* 2 *Tim.* 4 14,15.) It is not agreed, whether he was a convert to Christianity, or an unbelieving Jew: some think that he desired to declaim against the gospel, and thus to avert the odium from the Jews; and that the Jews put him forward for this purpose, thus joining with the idolaters, though it tended to undermine their own cause: others conclude, that, being seized on, he meant to plead for Christianity and against idolatry, and that the Jews were desirous of his being heard, from an apprehension that this tumult was excited against them, as well as against the Christians. The multitude, however, would not hear him, because they knew him to be a Jew, and an enemy to their idolatry; but, in contempt of all the worshippers of JEHOVAH, and in order to magnify their favourite idol, they with one consent most vociferously cried out, for two hours together, "Great is the Ephesian Diana." (*Marg. Ref.* y—a. *Note,* 1 *Kings* 18:26—29.) Having spent their rage, and wearied themselves in this senseless manner, they were thus kept from greater outrages: till at length the townclerk, or scribe, some magistrate of great authority, was enabled to appease the tumult; after which he spoke to the people with consummate address and ingenuity. He seemed to allow the truth and importance of their absurd traditions and idolatries; though it may be doubted, whether he really believed a word of them. He observed, that it was universally allowed, that their city thought it her chief honour to support the temple and worship of Diana, and to preserve the image of her, which immemorial tradition declared to have fallen down from Jupiter: and was not therefore "made with hands." As these things were undeniable, they ought to behave more quietly and cautiously. They had indeed apprehended two men, and were about to wreak their vengeance upon them: yet they had neither sacrilegiously robbed the temple of Diana, nor the temples of any other of their deities; nor had they uttered any blasphemies against their goddess. The apostle was not present, yet doubtless he too was meant; but, while his doctrine undermined the foundations of idolatry, we may suppose, that he never went out of his way to rail at any particular idol.—The townclerk, or scribe, proceeded to show, that if any persons were injured in their property, or business; they might bring the matter before the proconsuls in a regular course of law, and thus obtain satisfaction. But, if the complaint related to matters of religion, or other public interests; they ought to be decided in a regular meeting of the citizens, or in the accustomed manner, and not before the populace. So that, in fact, the law had been violated that day, by these riotous proceedings: and the city and magistrates were liable to be called into question by the Romans for it, as they could assign no sufficient cause for the insurrection. By this politic harangue, the multitude were prevailed with to disperse; and Paul and his friends were preserved from the most imminent danger.

The townclerk. (35) Ὁ γραμματευς, *scribe, secretary, recorder.—Had appeased.*] Καταστειλας. 36. Here only. 'In primis de *velis* usurpatur quæ contrahuntur; ex κατα, et στελλω, *contraho.*' Schleusner.—*A worshipper.*] "The temple-keeper." *Marg.* Νεωκορον. Here only. 'Ex νεως, pro ναος, *templum,* et κορεω, *purgo, verro.*' Schleusner.—*The* image *that fell down from Jupiter.*] Του διοπετους. Here only. Ex διος, *Jovis,* 14:12, et πετω, pro πιπτω, *cado.—Cannot be spoken against.* (36) Αναντιρρητων οντων. Here only. Ex *a* priv. αντι, *contra,* et ρεω, *dico.* Αναντιρρητως, 10:29.—*Rashly.*] Προπετες. 2 *Tim.* 3:4. Not elsewhere. Ex προ, et πετω, pro πιπτω, *cado.—Robbers of churches.* (37) Ἱεροσυλους. Here only. Ex ἱερον, *sacrum,* et συλαω, *spolio. Sacrilegos.—The law is open.* (38) Αγοραιοι αγονται. '*Dies forenses,* seu *judiciales habentur.*' Schleusner.—*Deputies.*] Ανθυπατοι. See on 13:7. 18:12. The office of proconsul of Asia was at this time divided between two magistrates, commonly called *procurators,* but who might properly be called *proconsuls.—Let them implead.*] Εγκαλειτωσαν. 40. 23:28,29. 26:2,7. *Rom.* 8:33. '*Causam inter se disceptent.*' Schleusner.—*In a lawful assembly.* (39) Εν τη εννομῳ εκκλησια. Εννομος, 1 *Cor.* 9:21. Εκκλησια. See on *Matt.* 16:18.—*Uproar.* (40) Στασεως. 23:7,10.—*Concourse.*] Συστροφης. 23:12. Not elsewhere. Συστρεφω, 28:3.

PRACTICAL OBSERVATIONS.

V. 1—12. We do not at present expect miraculous powers to be conferred on us by the Holy Ghost: yet all who profess themselves to be the disciples of Christ, should be called upon to examine, whether they have received the "seal of the Holy Spirit," in his sanctifying influences, to the sincerity of their faith. (*Notes, Rom.* 8:14—17. 2 *Cor.* 1:21,22. *Eph.* 1:13,14. 4:30—32.) Alas! many seem not to have "heard, that there is a Holy Ghost!" and many regard all that is spoken concerning his graces and consolations, to be enthusiasm and delusion! But it may properly be inquired of them, "Unto what then were ye baptized?" For they evidently know not the meaning of that external sign, on which they place so great dependence. Where, however, men are conscientious and teachable, they will receive increasing light: repentance and its genuine fruits prepare the heart for the comforts and blessings of faith in Christ, and for the witness and earnest of the Holy Spirit: and we should not "despise the day of small things."—When convincing arguments, and affectionate persuasions, only harden men in unbelief, and excite them to blasphemy; we must "separate ourselves," and such as we can influence, from their contagious company; and we should endeavour to find out more teachable persons, to whom we may communicate the glad tidings of salvation.—The power, which attends the word of the Lord Jesus, will eventually distinguish it from other doctrines: he uses divers instruments and means, in exerting his power; but the work of healing our souls, or pulling down the kingdom of Satan, is wholly his own.

V. 13—20. The enemy of souls does not greatly regard those who use the name of Jesus, without faith or love, for the sake of their temporal interest or reputation. He and his associates know the work of the divine Saviour, and the efficacy of his word in the mouth of his faithful servants

CHAPTER XX.

Paul an' his friends go into Macedonia and Greece, and return to Troas, 1—6; who e, as Paul preaches long, Eutychus falls from a window, and is taken up dead: but he is restored to life; and the apostles and disciples break bread, and converse till day-break, 7—12. Paul and his friends sail to Miletus, 13—16. He sends for the elders of Ephesus, 17. He gives to them his ministry, conduct, and prospects, exhorting, warning, and instructing them with great fervency, and faithful love, and "commending them to God and the word of his grace," 18—35. He prays with them; and takes a most affectionate farewell, leaving them in great sorrow, because they should see his face no more, 36—38.

AND [a]after the uproar was ceased, Paul called unto *him* the disciples, [b]and embraced *them*, and departed for [c]to go into Macedonia.

2 And when he had gone over [d]those parts, and had [e]given them much exhortation, he came into [f]Greece,

3 And *there* abode three months: and when [g]the Jews laid wait for him, as he was about to [h]sail into Syria, [i]he purposed to return through Macedonia.

4 And there accompanied him into Asia, [k]Sopater of [l]Berea; and of the Thessalonians, [m]Aristarchus and Secundus; and [n]Gaius of [o]Derbe, and [p]Timotheus; and of Asia, [q]Tychicus and [r]Trophimus.

5 These going before, tarried for us at [s]Troas.

6 And we sailed away from [t]Philippi, after [u]the days of unleavened bread, and came unto them to Troas in five days; where we abode [x]seven days.

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a 19:23—41. b 10,37. 21:5,6. Gen. 48:10. 1 Sam. 20:41,42. Rom. 16:16. 1 Cor. 16:20. 2 Cor. 13:12. 1 Thes. 5:26. c 19:21. 1 Cor. 16:5. 2 Cor. 7:5. 1 Tim. 1:3. d 6. 16:12. 17:1,10. e 7 11. 2:40. 14:22. 15:41. Col. 1:28. 1 Thes. 2:3,11. 4:1. 1 Zech. 9:3. f 19. 9:23—24. 23:12—15. 25:3. Ezr. 8:31. Prov. 1:11. Jer. 5:26. 2 Cor. 7:5. 1 Pet. 5:13. g 18. 9:23. 21:3. Gal. 1:21. i 19:21. 2 Cor. 1:15—17. k Rom. 16:21. *Sosipater.* l 17:10—12. m 19:29. 27:2. Col. 4:10. Philem. 24. n Rom. 16:23. 3 John 1. o 14:6,20. 2 Cor. 8:23,24. p 16:1. 2 Cor. 1:1,19. Phil. 2:19. 1 Tim. 1:1. 2 Tim. 1:2. q Eph. 6:21. Col. 4:7. 2 Tim. 4:12. Tit. 3:12. r 21:29. 2 Tim. 4:20. s 16 8,11. 2 Cor. 2 12. 2 Tim. 4:13. t 16:12. 1 Phil. 1:1. 1 Thes. 2:2. u 12:3. Ex. 12:14,15,18—20. 13:6,7. 34:18. 1 Cor. 5:7,8. x 21:4,8. 28:14.

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but they despise hireling preachers, and hypocritical professors of the gospel, whom they will overcome to their destruction. But all the efforts of the devil and his servants, to disgrace or oppose the cause of Christ, eventually redound to its honour, and to the credit of his faithful ministers.—The name of Jesus is magnified, when deceivers are detected and disgraced; when sinners are brought to confess and forsake their evil deeds; when they renounce their curious arts, and iniquitous or impious gains, in obedience to the gospel; and when they make expensive sacrifices to the truth, in the presence of all men.—It would by no means be proper, that all books which have no relation to matters of religion, or are not altogether favourable to it, should be destroyed: but surely such as are indecent and licentious, scornfully infidel, or heretical in essential matters, would be condemned to the flames, if "the word of God grew mightily and prevailed" among us; not indeed by the sentence of the inquisitor, but by the voluntary choice of the possessors. Men would, in that case, neither read such books themselves, nor keep them in their houses, to poison the principles and morals of their children or dependents; nor sell them to contaminate the minds and murder the souls of others. Were all such books destroyed in this kingdom, their price would be found immensely more than "fifty thousand pieces of silver!" Will not then these Ephesian converts rise up in judgment against such professors of the gospel, especially as trade in pernicious books and pamphlets; and who encourage such publications for lucre's sake, as they must know are likely to do great mischief in the world? And is it not a proof, that the word of God declines in its influence and authority, when books pretending to teach, and persons professing to exercise, forbidden and curious and magical arts, are publicly advertised among us? But let no friend of the gospel countenance any pretensions of this kind; whether they be human impositions, or diabolical delusions.

V. 21—31. The enterprising spirit and unwearied diligence of conquerors, navigators, and others, are generally admired: but the same endowments, when directed by love to Christ and to the souls of men, commonly meet with neglect, if not ridicule and contempt! Yet surely our apostle "laboured more abundantly, than all" the admired heroes of the world, or those who explore undiscovered regions; as well as more than any other preacher of the gospel: and happy and honourable are all they, who have been influenced by the same motives, to tread in some good measure in his steps. But when they are most active and successful, they may assure themselves of most opposition from the worshippers of mammon, and the bigots of idolatry and superstition. Indeed the distinct principles of avarice and superstition naturally coalesce: nor would idolatry, delusion, or vice, though congenial to the human heart, meet with so firm and general a support, did they not conduce to the temporal advantage of numbers who grow rich by them. Abuses in ecclesiastical systems, absurdities in creeds, and superstitions in religious worship, will be sure to engage many zealous supporters; while they encourage the elegant arts, with manufactures and commerce, and bring no small gain to the craftsmen and to other parties concerned. The immense encouragement which Popery has always given to painting, sculpture, music, architecture, and other ingenious arts, attaches great multitudes to its splendid forms; and greatly impedes all attempts for reformation. "Sirs, ye know, that by this craft we have our wealth," is often the private argument of men one among another: while the honour of the great Diana, or of the system, the church, or sect, is the ostensible pretence. Nay, the devotees of mammon and superstition not only impose on others, but on themselves; and imagine that they really love their religion, while they only value the affluence, and splendour, and honour derived from it! Their selfishness increases their bigotry; and their interested opposition to the gospel cloaks its malignity under zeal for some forms or observances: their indignation and resentment and envy are expressed in furious zeal for the honour of their idol: and the servants of God are hated and persecuted, because they draw men off from those sins, by which lucrative trades are supported. Such persons would "eat up the sin of the people, and set their hearts upon their iniquities;" whilst they vehemently contend "for the vain conversation delivered by tradition from their fathers." (*Notes*, 16:16—24. *Hos.* 4:7—11. 1 *Pet.* 1:17—21. *Rev.* 18:11—19. *P.O.* 9—19.) Ecclesiastical history continually furnishes the student with instances of these combinations: and we can scarcely look around us in the world, but we see the part of Demetrius and the workmen, acted over and over again, even to the filling of cities with tumult and confusion. It is as safe to contend with wild beasts, as with men who are thus enraged by bigotry and disappointed avarice; or who think that all arguments are answered, when they have shown that they grow rich by those measures which the ministers of truth, and the friends of genuine reformation oppose: and whatever side in religious controversies, or whatever name this spirit assumes; it is antichristian, and should be strenuously discountenanced by all the friends of truth and piety.—Zeal for the honour of Christ, and love to the brethren, will induce consistent believers to venture into any danger, where these are concerned: but those who value the lives of useful persons may sometimes properly interpose to moderate their zeal: and friends will often be raised up to them, from those who are strangers to vital religion, but have observed their integrity and consistent behaviour.

V. 32—41. A confused mob can never effect any thing, but mischief and madness. Like a wild beast, it sometimes turns against and destroys those who meant to govern its operations, or to derive advantage from them: and generally the greater part of riotous multitudes know not for what purposes they are come together. (*Note*, 2 *Cor.* 1:8—11.) It is well when their fury evaporates in senseless clamour; for it is commonly most cruel and destructive. Yet he, who "ruleth the waves of the sea," can also "still the madness of the people:" and in him we should trust ourselves, and all belonging to us, when perils alarm us.—Worldly policy and sagacity often abound, where piety is utterly wanting: and prudent worldly men, by cajoling the deluded multitudes in their follies and absurdities, prevail far more with them, than the most eminent servants of God possibly could by truth and argument. What senseless fables have *they* implicitly credited, who would not believe the report of the gospel! And how ridiculous have *they* often been, in their religious opinions and worship, who have discovered the most consummate good sense upon every other subject! For "the god of this world blinds the minds" of unbelievers. Let us, however, be thankful for prudent magistrates, who can by any means keep the peace, and afford us protection, while we quietly worship God according to our consciences, and endeavour to promote the knowledge of his great salvation.

NOTES.—CHAP. XX. V. 1—6. The apostle probably concluded, that it would be imprudent for him to continue at Ephesus, lest some other insurrection should be excited on his account: he therefore not long after, affectionately took leave of the disciples in that city, and set out to travel into Macedonia. He went through Troas, and had then a favourable opportunity of preaching the gospel: but not meeting Titus, whom he expected from Corinth, he was so desirous of visiting that city, that he proceeded on his journey without further delay. (*Marg. Ref.* b—d. *Note*, 2 *Cor.* 2:12,13.) The first epistle to the Corinthians seems to have been written before he left Ephesus; (*Note*, 1 *Cor.* 15:31—34.) and the second, when he was in Macedonia on his progress to Achaia, which probably took up more time than he had expected. (*Prefaces to the first and second epistles to the Corinthians.*) In the several churches of Philippi, Thessalonica, and Berea, he exhorted, instructed, and encouraged the disciples very copiously, concerning all things relating to their faith and practice, and the management of the common concerns of each church. (*Marg. Ref.* e.) He was especially employed also in making collections for the poor Jewish converts at Jerusalem. (*Note*, 19:21,22.) When he had thus passed through Macedonia, he came into Greece, where he spent three months, at Corinth and the adjacent places: and being then about to sail into Syria, he understood that some Jews had formed a conspiracy to meet him by the way, either to rob him of the money which he had

7 ¶ And upon [y]the first *day* of the week, when [z]the disciples came together [a]to break bread, Paul preached unto them, ready to depart on the morrow; [b]and continued his speech until midnight.

8 And there were many lights [c]in the upper chamber, where they were gathered together.

9 And there sat in a window a certain young man named Eutychus, [d]being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from [e]the third loft, [f]and was taken up dead.

10 And Paul went down, [g]and fell on him, and, for embracing *him*, said, [h]Trouble not yourselves; [i]his life is in him.

11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, [k]even till break of day, so he departed.

12 And [l]they brought the young man alive, and [m]were not a little comforted. [*Practical Observations.*]

13 ¶ And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, [n]minding himself to go afoot.

14 And when he met with us at Assos, we took him in, and came to Mitylene.

15 And we sailed thence, and came the next *day* over against Chios; and the next *day* we arrived at Samos, and tarried at Trogyllium; and the next *day* we came to [o]Miletus.

16 For Paul [p]had determined to sail by Ephesus, because he would not spend the time in Asia; for he hasted, if it were possible for him, to be at Jerusalem [q]the day of Pentecost.

17 ¶ And from Miletus he sent to Ephesus, and called [r]the elders of the church.

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y John 20:1,19,26. 1 Cor. 16:2. Rev. 1:10. z 1 Cor. 11:17—21,33,34. a 11. 2: 42,46. Luke 22:19. 24:35. 1 Cor. 10:16,17. 11:23, &c. b 9,11,31. 28:23. Neh. 8: 3. 9:3. 1 Cor. 15:10. 2 Tim. 4:2. c 1:13. Luke 22:12. d Jon. 1:5,6. Matt. 26: 40,41. Mark 13:36. e 1 Kings 17:19. f 14:19,20. Mark 9:26. g 1 Kings 17,21, 22. 2 Kings 4:34,35. h Matt. 9:24. Mark 5:39. Luke 7:13,14. John 11:11,40.

i 7. k 7,9. l 10. m Is. 40:1. 2 Cor. 1:4. Eph. 6:22. 1 Thes. 3:2. 4:18. 5:11, 14. 2 Thes. 2:16,17. n Mark 1:35. 6:31—33,46. o 17. 2 Tim. 4:20. *Miletum.* p 13. 18:21. 19:21. 21:12,13. 24:17. Rom. 15:24—28. q 2:1. Ex. 34:22. 1 Cor 16:8. r 28. 11:30. 14:23. 15:4,6,28. 16:4. 1 Tim. 5:17. Tit. 1:5. Jam. 5:14. 1 Pet. 5:1. 2 John 1. 3 John 1.

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collected, or to murder him: he therefore returned through Macedonia, and revisited the churches in that region.—The persons here mentioned seem to have been the messengers appointed by the several churches, to accompany him with their contributions to Jerusalem. (*Marg. Ref.* i—q. *Note*, 2 *Cor.* 8:16—24.) Timothy had gone before the apostle into Macedonia; we find him here attending on him, and he was with him when he wrote the second epistle to the Corinthians: (*Note*, 2 *Cor.* 1:1—7, *v.* 1.) yet elsewhere he says, that he desired him to tarry at Ephesus, when he went into Macedonia. (1 *Tim.* 1:3,4.) It is probable, that the first epistle, to Timothy was written when the apostle was in Macedonia, soon after he left Ephesus: so that we must conclude that Timothy returned thither before Paul came away; and that he stayed there only a short time, before he, on some account, came to Paul in Macedonia. But he might return thither, and take up his stated residence there afterwards, for some time, according to the statement of ecclesiastical writers.—The historian here again speaks in the first person plural, whence we may conclude, that he had now rejoined the company: and he continued with St. Paul, while some of the others went before to Troas, where a Christian Church had before been founded; and thither, after a short time, the apostle followed them. (*Marg. Ref.* s—x.)

The uproar. (1) Τον θορυβον. 21:34. 24:18. See on *Matt.* 26:5.—*And embraced.*] Ασπασαμενος. 18:22. 21:6,7,19. 25:13. *Matt.* 5:47. 10:12. *Rom.* 16:5, *et al.*—*Greece.* (2) Ἑλλαδα. Hence Ἑλληνες and Ἑλληνισται.—*Laid wait for him.* (3) Γενομενης αυτῳ εσπιβουλης. 19. 9:24. 23:30.—Εκ επι, et βουλη, *consilium.*—*He purposed.*] Εγενετο γνωμη. 1 *Cor.* 1:10. 7: 25,40. 2 *Cor.* 8:10. *Philem.* 14. *Rev.* 17:13,17.

V. 7—12. It is not said, that the disciples were *called together*, as on a special occasion; but that they came together, as it seems, according to their general practice. Hence it is evident, that Christians were accustomed to assemble for religious worship, "on the *first* day of the week;" but the change, from the seventh to the first, appears to have been gradually and silently introduced, by example rather than by express precept. (*Marg. Ref.* y. *Note*, *John* 20:19—23.) Their principal time of assembling appears to have been in the evening: either for fear of enemies; or because many servants in heathen families, and other poor persons, could not obtain liberty of meeting them at an earlier hour.—"Breaking of bread," or commemorating the death of Christ in the eucharist, was one chief end of their assembling. (*Marg. Ref.* z, a.) This ordinance seems to have been constantly administered every Lord's day: and probably no professed Christians absented themselves, after they had been admitted into the church; unless they lay under some censure, or had some real hinderance. It may be gathered from the narrative, that the apostle hastening to Jerusalem, spending seven days at Troas, and departing the next morning, stayed on purpose to spend one Lord's day with them: and, preaching to them on this occasion, as he had seldom spoken to them before, and being about to leave them, not knowing that he should ever see them again, his fervent affection led him to continue his discourse even till midnight. (*Marg. Ref.* b.) His audience no doubt in general attended to his exhortations with eagerness and delight; but one young man was overcome with sleep, and falling from the third story, was taken up dead. He had, probably, been previously wearied with labour; and perhaps was not duly attentive to the important topics on which the apostle was discoursing.—The enemies of the Christians accused them of holding nocturnal meetings *in the dark*; but the sacred historian informs us, that there were many lights in the room. And as it was most likely very much crowded, the windows seem to have been open to admit the air.—The fall of Eutychus interrupted the religious exercises of the company, and excited in them much sorrow and anxiety: Paul, however, went down, and embracing the body, exhorted them not to disquiet themselves, for his life was in him. It is probable that Eutychus had been dead: but the apostle was assured of his restoration to life, which perhaps took place at the moment when he spoke, and he afterwards gradually recovered health and strength. (*Marg. Ref.* c—h.) Accordingly, the company returned to their sacred services: and, after the Lord's supper had been celebrated, and the company had taken some refreshment; the apostle, instead of apologizing for the length of his discourse, resumed the subject, and continued to converse with them till the day dawned, and it was time for him and his friends to set out on their journey. At this time the young man was brought among them alive and well; so that the whole concurred in giving them no ordinary degree of encouragement and consolation. (*Marg. Ref.* i—m.)—We may easily conceive how many things would be said at Troas, about a night spent altogether in preaching, religious conversation, and devotion: and had Eutychus lost his life, it would have given the enemies of the gospel some plausible ground for exclaiming against *unseasonable hours, long sermons, and enthusiastical irregularities.*

Upon the first day of the week. (7) Εν τῃ μια των σαββατων. *Luke* 24:1. *John* 20:1,19. 1 *Cor.* 16:2.—*Preached.*] Διελεγετο. 9. See on 17:2.—*He continued.*] Παρετεινε. Here only N. T.—*Ps.* 36:10. *Sept.* Εκ παρα, et τεινω, *extendo.*—*In a window.* (9) Επι της θυριδος. 2 *Cor.* 11:33. Not elsewhere. —*Being fallen.*] Καταφερομενος. 26:10. Not elsewhere.—*The third loft.*] Του τριστεγου. Here only. Εκ τρις, *ter*, et στεγη, *tectum*; a στεγω, *tego.*—*Embracing him.* (10) Συμπεριλαβων. Here only. Εκ συν, περι, *circum*, et λαμβανω, *capio.*—*Trouble not yourselves.*] Μη θορυβειασθε. 17:5. *Matt.* 9:23. *Mark* 5:39.—*And talked.* (11) Ὁμιλησας. 24:26. See on *Luke* 24:14.—*Not a little.* (12) Ου μετριως.—Here only. A μετρον, *mensura.*

V. 13—16. Assos, Trogyllium, and Miletus, were cities of Asia, on the sea-coast: Mitylene was a city in the isle of Lesbos, which, with Chios and Samos, was situated near the coast of Asia, in what is now called the Archipelago. Paul chose "to go *afoot*" from Troas to Assos; probably for the sake of retirement and private devotion, as his public work left him little time to be alone. But he might also intend to call on some friends, or transact some business, unknown to us. When he had joined his company, he determined not to stop at Ephesus, as he knew that he should not easily get away from his beloved people there; and therefore they sailed past Ephesus to Miletus, a city about thirty miles further to the south.—The apostle seems to have had the direction of the vessel, which he could not have had, if merely a passenger: it is therefore probable that it belonged to some of his friends.—His purpose was, to make what haste he could to Jerusalem, that he might spend the feast of Pentecost there: (*Marg. Ref.* o—q.) perhaps hoping for some opportunity of usefulness among the Jews and proselytes who came to the feast, or of softening their prejudices against him: especially he might deem this the best time for dispensing the contributions which he carried, in such a manner as to promote the friendly communion between the Jewish and Gentile converts.—The historian continues to speak in language which shows that he was one of the company.

Had he appointed. (13) Ην διατεταγμενος. 7:44. 18:2. 23: 31. 24:23, *et al.* Εκ δια, et τασσω, *ordino.* See on 13:48.—*Minding . . . . to go afoot.*] Μελλων πεζευειν. Here only. Πεζη, *Matt.* 14:13. *Mark* 6:33. *To sail past.* (16) Παραπλευσαι. Here only. Εκ παρα, et πλεω, *navigo.* Αποπλευσαντες, 15. —*Spend the time.*] Χρονοτριβησαι. Here only. Εκ χρονος, *tempus*, et τριβω, *tero.*

V. 17. The apostle could not, with propriety, visit Ephesus: but he desired to give some further instructions and admonitions to "the elders of the church," which he had there planted; and accordingly he sent for them to come to him at Miletus.—The same persons are in this chapter called "elders" or *presbyters*, and "overseers" or *bishops*; (28. Gr. it must therefore be allowed, that these were not distinct

18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons,

19 Serving the Lord with all humility of mind, and with many tears and temptations which befell me by the lying in wait of the Jews;

20 And how I kept back nothing that was profitable *unto you*, but have showed you, and have taught you publicly, and from house to house,

21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

[*Practical Observations.*]

22 And now, behold, I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there:

23 Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.

24 But none of these things move me, neither count I my life dear unto myself, so that I might

18:19. 19:1,10. t 2 Cor. 1:12. 6:3—11. 1 Thes. 1:5,6. 2:1—10. 2 Thes. 3:7—9. 2 Tim. 3:10. u 27:23. John 12:26. Rom. 1:1,9. 12:11. Gal. 1:10. Eph. 6:7. Col. 3:24. 1 Thes. 1:9. 2 Pet. 1:1. Rev. 7:15. x 1 Cor. 15:9,10. 2 Cor. 3:5. 7:5. 12:7—10. Gal. 4:13,14. y 31. Ps. 119:136. Jer. 9:1. 13:17. Luke 19:41. 2 Cor. 2:4. Phil 3:18. 2 Tim. 1:4. z 1 Cor. 4:9—13. 2 Cor. 4:7—11. 11:23—30. Jam. 1:2. 1 Pet. 1:6. a 3. 9:23—25. 13:50,51. 14:5,6,19,20. 17:5,13. 2 Cor. 11:26. b 27, 31. 5:2. Deut. 4:5. Ps. 40:9,10. Ez. 33:7—9. 1 Cor. 15:3. Col. 1:28. c 1 Cor. 12:7. 14:6. Phil. 3:1. 2 Tim. 3:16,17. d 31. 2:46. 5:42. Mark 4:34. e 24. 2:40. 8:25. 18:5. 28:23. 1 John 5:11—13. f 18:4. 19:17. Rom. 1:14. 1 Cor. 1:22. g 2:38. 3:19. 11:18. 17:30. 26:20. Ez. 18:30—32. Matt. 3:2. 4:17. 21:31,32. Mark 1:15. 6:12. Luke 13:3,5. 15:7,10. 24:47. Rom. 2:4. 2 Cor. 7:10. 2 Tim. 2:25, 26. h 10:43. 13:38,39. 16:31. John 3:15—18,36. 20:31. Rom. 1:16. 3:22—26. 4:24. 5:1. 10:9. Gal. 2:16,20. 3:22. 1 John 5:1,5,11,13. i 19:21. 21:11—14. Luke 9:51. 12:50. 2 Cor. 5:14. k Luke 18:31—33. John 13:1. 18:4. 2 Pet. 1:14. l 9: 16. 14:22. 20:4,11. John 16:33. 2 Tim. 3:12. * Or, *wait for me*. m 21:13. Rom. 8:35—39. 1 Cor. 15:58. 2 Cor. 4:1,8,9,16—18. 6:4—10. 7:4. 12:10. Eph. 3:13. 1 Thes. 2:2. 3:3. 2 Tim. 1:12. 3:11. 4:17. Heb. 10:34. 12:1—3. n 2 Cor. 5:8. Phil. 1:20—23. 2:17. Col. 1:24. 1 John 3:16. Rev. 12:11. o John 17:4. 1 Cor 9:24—27. Phil. 3:13—15. 2 Tim. 4:6—8.

orders of ministers in the church at that time. Probably, when the apostles founded a church they appointed pastors over it; according to the numbers to be superintended, or the field of usefulness which was opened in the neighbourhood; these were at first called either "elders," or "overseers," that is, *presbyters*, or *bishops*, indifferently, and no one had any direct authority over the rest. By degrees the number of converts would increase, other churches would be planted in the neighbourhood, and more pastors chosen. In the mean time the senior ministers, and such as were most eminent for wisdom, ability, piety or usefulness, would acquire a measure of influence and authority: and their juniors, both in their own church, and in others which had been planted from it, would naturally look up to them. Thus they would be expected to take the lead in every business: especially in the ordination of ministers, in directing their labours, and in animadverting on such as turned aside to heretical doctrines, or immoral practices. Hence the name of "Bishop," or *Overseer* or *Inspector*, seems gradually to have been appropriated to one principal minister, to whom a measure of authority and distinction was insensibly annexed; and the title and rank of "Presbyters" were continued to the rest. (*Note*, 11:27—30.) It is evident that episcopacy prevailed, generally and early, in the primitive church; and it seems to have been gradually introduced. There were many elders in the church at Ephesus at this time; yet Christ afterwards addressed his epistle "to the *angel* of the church of Ephesus;" which seems to mean the superintending pastor, who was an inspector over the elders. (*Note*, *Rev.* 2:1.) It appears, to me at least, that neither episcopacy, nor any other species of church-government, can be proved from *Scripture*, to be *exclusively* of divine authority. But a moderate episcopacy has many and great advantages to recommend it: and the high claims and excessive authority, which soon began to be advanced and exercised by bishops and lordly prelates, of different titles; and all the abuses of antichristian tyranny, supply the best arguments to those who would entirely exclude that order from the church. In this, however, as well as in other things, very much remains to be remedied and rectified, among every description of Christians, before matters can be reduced to the scriptural standard.—Every impartial man must allow, that if Timothy had been at this time bishop of Ephesus, in that sense for which some contend; the apostle would have given these elders some exhortation, to pay a proper deference to his episcopal authority.—To assert, as some have done, (Dr. Hammond especially,) that these elders of Ephesus were indeed the diocesan bishops of all the Asiatic churches, only exposes the cause which it is meant to support: for, besides the inexcusable liberty taken with the words of Scripture; how could these bishops have been got together, at so short a notice? Unless it be supposed, that they all resided at Ephesus, and left the charge of their dioceses to others, according to the too common custom of later times! The statement would also show, that there were no presbyters; and consequently *a parity of ministers, in the primitive church*, directly contrary to the sentiments of those who make it. (*Marg. Ref. Notes*, *Phil.* 1:1. 1 *Tim.* 3:1. 5:19,20.)

V. 18—21. 'Paul, a diligent imitator of Christ, hastening to bonds by a continued course, first as it were makes his will; in which he gives some account of his manner of life, defends the doctrine which he had taught, and exhorts the pastors of the church to perseverance.' *Beza.*—The apostle first called the attention of these elders to the methods which he had pursued, and the conduct which he had manifested, among them, since his first coming into Asia; that is, the district so called, of which Ephesus was the capital. (*Note*, 19:8—12.) He had at all seasons, however circumstanced, devoted himself to the service and worship of the Lord, in a humble, gentle, unassuming, and self-abasing manner: without aspiring at the honour which came from man, or being ambitious of distinction or authority. (*Marg. Ref.* t—x. *Notes*, *Matt.* 18:1—4. 20:24—28. 1 *Thes.* 2:1—8. 1 *Pet.* 5:1—4.) His services had been attended with many tears of fervent affection, and with great sorrow of heart; on account of the obstinate unbelief of the Jews, the blind idolatry of the Gentiles, the afflictions, temptations, and misconduct of the Christians, and his own manifold infirmities. He had also encountered many hardships, and been exposed to many perils, from the insidious malice of the Jews and the conspiracies which they laid against him: these were a great trial to him, and might have tempted him to decline the service, or to be unfaithful in his ministry. Yet the elders knew that he had not "shunned," from any motive, to give them, not only instructions, true as far as they went, but all such counsels, warnings, and encouragements, as could conduce to their spiritual advantage; this he had simply consulted without greatly regarding, whether they or others were pleased or displeased with him. What he had taught publicly, he had also discoursed of privately: going "from house to house," among the converts and such as were willing to receive him, to admonish, counsel, and instruct, every one in particular as his case required. (*Marg. Ref.* y—e.) He had, especially, with the utmost earnestness, insisted upon the absolute necessity of repentance towards God, the great Creator and Governor of the world, whose holy laws all had broken, and whose righteous displeasure they had incurred: before whom they ought therefore to humble themselves with godly sorrow, confessing their sins, and showing their sincerity by works meet for repentance. With this he had connected his unwavering testimony to the necessity of "faith toward our Lord Jesus Christ;" or a belief of those divine testimonies, which relate to his Person, righteousness, atonement, and mediation; and a reliance on him, as the divine Surety and Saviour of sinners, for all the blessings of salvation.—This repentance and faith, when considered in connexion with man's need of them, the source from which they spring, and the invariable effects of them on the heart and life of him, who continually exercises them; may be considered as the substance of Christianity, the religion of a sinner under a dispensation of mercy and grace. (*Marg. Ref.* f—h. *Notes*, 26:19—23. *Matt.* 3:2. *Luke* 15:8—10,17—21. *P. O.* 17—24. *Note*, 24:44—49.)

I came. (18) Επεβην. 21:2,6. 25:1. 27:2. *Matt.* 21:5.—*Serving.* (19) Δουλευων. 8:7. *Matt.* 6:24. *John* 8:33. *Rom.* 6:6. *Gal.* 5:13, *et al.* Δουλος, *servus.*—*Humility of mind.*] Ταπεινοφροσυνης. *Eph.* 4:2. *Phil.* 2:3. *Col.* 2:18,23. 3:12. 1 *Pet.* 5:5.—Εκ ταπεινος, *humilis*, et φρην, *mens.*—*The lying in wait.*]—Ταις επιβουλαις. See on 13.—*I kept back.* (20) Υπεστειλαμην. 27. *Gal.* 2:12. *Heb.* 10:38. Not elsewhere, N. T.—*Ex.* 23:21. *Deut.* 1:17. *Sept.* Εκ υπο, et στελλω, *mitto.* See on 27.—*Testifying.* (21) Διαμαρτυρομενος. 23,24. 18:5. See on 2:40. The word signifies, to give a most solemn and urgent charge, as in the sight of God.

V. 22—24. The apostle next informed the elders, that, under the impulse of the Holy Spirit, which constrained him to proceed by the *bonds* of zeal and love, he was going up to Jerusalem, not knowing what persecutions or trials he might meet with there: save that the Holy Spirit testified in every city, where the gospel was planted by the mouth of some of the prophets there raised up; "that bonds and afflictions awaited him." (*Marg.* and *Marg. Ref.* i—l.) This, however, did not in the least deter him from the service which he had undertaken, or so discompose his mind, as to unfit him for his important duties: because "he made no account of these things;" indeed he did not value life, for his own sake; having no desire to live, except the glory of God and the benefit of the church required it. (*Notes*, *Phil.* 1:19—26.) For his grand object was, to finish his Christian race, with joyful assurance of meeting the approbation of his Lord, and of receiving "the prize of his high calling;" and, in order to this, to execute faithfully, till death, the important ministry which the Lord Jesus had committed to him; and to testify to sinners of every nation, the glad tidings of the abundant mercy and grace of God, for the complete salvation of their souls. (*Marg. Ref.* m—r. *Notes*, *Luke* 9:51—56. *John* 4:31—34. 17:4,5. 1 *Cor.* 9:24—27. 2 *Tim.* 4:6—8. *Heb.* 12:2,3.)

Bound in the Spirit. (22) Perhaps the bonds and imprisonment, which the Holy Spirit, by the prophets, constantly predicted, as awaiting the apostle, were intended by this expression. (23. *Note*, 19:21,22.) Δεδεμενος πνευματι

finish my course with joy, [p]and the ministry which I have received of the Lord Jesus, [q]to testify [r]the gospel of the grace of God.

25 And now, behold, [s]I know that ye all, among whom I have gone [t]preaching the kingdom of God, shall [u]see my face no more.

26 Wherefore [x]I take you to record this day, [r]that I *am* pure from the blood of all *men*.

27 For [z]I have not shunned to declare unto you [a]all the counsel of God.

28 ¶ [b]Take heed therefore unto yourselves, and to [c]all the flock [d]over the which the Holy Ghost hath made you [e]overseers, [f] to feed [g]the church of God, [h]which he hath purchased with his own blood.

29 For I know this, that after my departing shall grievous [i]wolves enter in among you, not sparing the flock.

30 Also [k]of your own selves shall men arise, [l]speaking perverse things, [m]to draw away disciples after them.

31 Therefore [n]watch, and remember, that, [o]by the space of three years I ceased not to [p]warn every one [q]night and day [r]with tears.

[*Practical Observations.*]

32 And now, brethren, [s]I commend you to God, [t]and to the word of his grace, which is able [u]to build you up, [x]and to give you an inheritance among all them [y]which are sanctified.

33 I have [z]coveted no man's silver, or gold, or apparel.

34 Yea, ye yourselves know, [a]that these hands have ministered unto my necessities, and to them that were with me.

35 I have [b]showed you all things, [c]how that so

p 1:17. 9:15. 22:21. 26:17,18. 1 Cor. 9:17,18. 2 Cor. 4:1. Gal. 1:1. Tit. 1:3. q 1. John 15:27. Heb. 2:3,4. r 14:3. Luke 2:10,11. Rom. 3:24—26. 4:4. 5:20. Gal. 1:6. Eph. 1:6. 2:4—10. Tit. 2:11. 3:4—7. 1 Pet. 5:12. s 38. t 8:12. 28:31. Matt. 4:17,23. 10:7. 13:19,52. Luke 9:60. 16:16. u Gal. 1:22. Col. 2:1. x Job 16:19. John 12:17. 19:35. Rom. 10:2. 2 Cor. 1:23. 8:3. 1 Thes. 2:10—12. y Is. 6. 2 Sam. 3:28. Ez. 3:18—21. 33:2—9. 1 Tim. 5:22. z 20:35. 26:22,23. 2 Cor. 4:2. Gal. 1:7—16. 4:16. 1 Thes. 2:4. a 2:23. Ps. 32:11. Is. 46:10,11. Jer. 23. 22. Matt. 28:20. Luke 7:30. John 15:15. 1 Cor. 11:23. Eph. 1:11. b 2 Chr. 19:6,7. Mark 13:9. Luke 21:34. 1 Cor. 9:26,27. Col. 4:17. 1 Tim. 4:16. Heb. 12: 15. c 29. Cant. 1:7,8. Is. 40:11. 63:11. Jer. 13:17,20. 31:10. Ez. 34:31. Mic. 7:14. Luke 12:32. 1 Pet. 5:2,3. d 13:2. 14:23. 1 Cor. 12:8—11,28—31. 1 Tim. 4:14. e Phil. 1:1. 1 Tim. 3:2. 5:17. Tit. 1:7. 1 Pet. 2:25. *Greek.* f Ps. 78:70 —72. Is. 40:11. Jer. 3:15. Ez. 34:3. Mic. 5:4. 7:14. Zech. 11:4. Matt. 2:6. *Gr.* John 21:15—17. 1 Pet. 5:2. g 1 Cor. 1:2. 10:32. 11:22. 15:9. Gal. 1:13.

1 Tim. 3:5,15,16. h Ps. 74:2. Is. 53:10—12. Eph. 1:7,14. Col. 1:14. Heb. 9:12 —14. 1 Pet. 1:19. 2:9. Rev. 5:9. i Zeph. 3:3. Matt. 7:15. 10:16. Luke 10:3. John 10:12. k Matt. 26:21—25. 1 Tim. 1:19,20. 2 Tim. 2:17,18. 4:3,4. 2 Pet. 2:1—3. 1 John 2:19. 2 John 7. Rev. 2:6. l Prov. 19:1. 23:33. Is. 59:3. 1 Tim. 5:13. 6:5. 2 Pet. 2:18. Jude 15,16. m 5:36,37. 21:38. Matt. 23:15. 1 Cor. 1:12 —15. Gal. 6:12,13. n Matt. 13:25. Mark 13:34—37. Luke 21:36. 2 Tim. 4:5. Heb. 13:17. Rev. 16:15. o 19:8,10. p Ez. 3:17—20. Matt. 3:7. 1 Cor. 4:14. Col. 1:28. 1 Thes. 5:14. q 7,11. 1 Thes. 2:9,10. 2 Thes. 3:8. r 19. s 14:23,26. 15: 40. Gen. 50:24. Jer. 49:11. Jude 24,25. t 24. Heb. 13:9. u 9:31. John 15:3. 17:17. 1 Cor. 3:9,10. Eph. 2:20—22. 4:12,16. Col. 2:7. Jude 20. x 26:18. Jer. 3:19. Eph. 1:18. Col. 1:12. 3:24. Heb. 9:15. 1 Pet. 1:4,5. y 1 Cor. 1:2. 6:11. Heb. 2:11. 10: 14. Jude 1. z Num. 16:15. 1 Sam. 12:3—5. 1 Cor. 9:12,15,18. 2 Cor. 7:2. 11:9. 12: 14,17. 1 Pet. 5:2. a 18:3. 1 Cor. 4:12. 1 Thes. 2:9. 2 Thes. 3:8,9. b 20:27. c Is. 35: 3. Rom. 15:1. 2 Cor. 9:12. Eph. 4:28. 1 Thes. 4:11. 5:14. Heb. 12:12,13. 13:3.

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[e]This resembles *συνειχετο τῳ πνευματι*, 18:5. In both places I understand *το πνευμα* not of the Holy Spirit, but of the spirit and mind of Paul.' *Bp. Middleton.*—See on 18:5. (*Notes*, 18:1—6, *v.* 5. *John* 3:6.)—*None of these things move me.* (24) Ουδενος λογον ποιουμαι. "I make account of nothing." (*Note*, *Rom.* 8:18—23, *v.* 18.)—*So that I might finish my course.*] 'Ως τελειωσαι τον δρομον μου. 2 *Tim.* 4:7. Τελειοω. See on *John* 4:34. Δρομος. See on 13:25.

V. 25—27. An immediate revelation seems to have been, about this time, made to the apostle, that he should no more revisit Ephesus, or see any of these elders, or those in that neighbourhood to whom he had preached, any more on earth. This made him the more earnest in his exhortations and admonitions; and he therefore testified to them, and called on them to bear witness for him, that he was guiltless of the blood (that is, of the eternal ruin) of those, who might perish among them or their flocks: as he had not declined, either from fear, or desire of their applause, or friendship, to "declare unto them the whole counsel of God," respecting the way of salvation by Christ for all true believers, and the certain destruction of all who neglect so great salvation; and respecting all things pertaining to the doctrine, practice, and discipline of the church. (*Marg. Ref. Notes*, 18—21. 18:1 —6. *Ez.* 3:17—19. 33:2—9.) As he had been wholly preserved from ignorance or mistake, about the truth and will of God, in these things; so he had been kept from all unfaithfulness in respect of them.—'Hence we learn, that it is necessary for a pastor to declare to his people, all that is necessary for them to believe and do, in order to salvation, in order that the guilt of their ruin may not lie upon him.' *Whitby.* It is probable, that the apostle went, after this, into the neighbourhood of Ephesus: (*Note*, 2 *Tim.* 4:9—13, *v.* 12. *Philem.* 22—25.) and, on this ground, some learned men think, that in saying, "I know that ye all ... shall see my face no more;" he only meant to draw this conclusion from the predictions which were given of the sufferings that awaited him. The elders, however, understood him, as speaking with certainty of what he knew by revelation: nor did he attempt to undeceive them, though he saw them overwhelmed with grief. (*Note*, 36—38. *Preface to* 1 *Timothy.*)

I have not shunned. (27) Ουκ υπεστειλαμην. See on 20. 'A military word from soldiers who recoil, and leave their standing.' *Leigh.*—'The proper import of the word υποστελλω, in such a connexion,' (as used by Demosthenes and Lucian,) 'is, to *disguise* any important truth, and at least to *decline* the open publication of it, for fear of displeasing those to whom it ought to be declared.' *Doddridge.*—*The counsel.*] Την βουλην. *Eph.* 1:11. *Heb.* 6:17. See on 2:23.

V. 28. In imitation of the example which he had set them, and in expectation of that great and awful account which they must give of their ministry, the apostle next warned the elders "to take heed to themselves," to their state, spirit, conduct, and doctrine; and to all the flock, over which the "Holy Ghost had made them overseers." (*Note*, 1 *Tim.* 4:11 —16.) Their qualifications for the ministry had been derived from the Divine Spirit; he had disposed them to undertake that service; he had directed those who selected and ordained them; and he had confirmed that appointment by his gifts and endowments. (*Marg. Ref.* b—d. *Note*, 1 *Cor.* 12:4—11, *v.* 11.)—Some think, that the twelve men before spoken of were especially intended, and that the gift of the Holy Spirit, by the laying on of the hands of Paul, was referred to. (*Note*, 19:7.)—The great end of the pastoral office to which they were appointed, was, that they might "feed the church of God, which he had purchased with his own blood;" that they might continually dispense those pure and wholesome truths, which are the proper nutriment of the soul; and which, when regenerated, it desires, relishes, feeds on, and grows by, in knowledge, faith, hope, and holiness. The conversion of sinners, as part of this chosen flock, is implied in this commission. (*Marg. Ref.* e—h. *Notes*, *John* 21:15 —17. *Eph.* 4:11—13. 1 *Pet.* 2:1—3. 5:1—4.)—The most able critics have shown, that the present is the genuine reading of the verse; though a few copies have "the church of the Lord," a phrase not used in the New Testament. The passage is a most decisive testimony to the deity of Christ. The atonement and ransom of our souls is the blood of Jesus, who is as truly God, as man: and thus in his mysterious Person, as God and man, he "purchased the church with his own blood." This gave the infinite value to his sacrifice; and it suggests to his ministers the most powerful motives to faithfulness, diligence, patience, and fortitude in their work. —The personality and deity, and sovereignty likewise, of the Holy Spirit, are clearly shown, in the words, "Over which the Holy Ghost hath made you overseers."

Take heed ... unto yourselves.] Προσεχετε εαυτοις. *Luke* 12:1. 17:3. 21:34. See on 16:14.—*The flock.*] Τῳ ποιμνιῳ 29. *Luke* 12:32. 1 *Pet.* 5:2,3.—*Hath made.*] Εθετο, *ordained, constituted. John* 15:16.—*Overseers.*] Επισκοπους. *Phil.* 1:1. 1 *Tim.* 3:2. *Tit.* 1:7. 1 *Pet.* 2:25. Επισκοπη' See on 1:20. Ab επισκοπεω, *Heb.* 12:15.—*Hath purchased.*] Περιεποιησατο. 1 *Tim.* 3:13. Not elsewhere N. T.—*Gen.* 31:18. 36:6. *Sept.* Περιποιησις, *Eph.* 1:14. 1 *Thes.* 5:9. 1 *Pet* 2:9. Ex περι, et ποιεω, *facio.*

V. 29—31. To enforce these things still more, the apostle assured his brethren, the pastors of the flock, that he certainly knew, by the Spirit of prophecy, that after he was gone from them, grievous, strong, and cruel wolves would break into the fold, and devour the sheep: these may either mean seducing teachers from other countries, intruding among them and usurping authority, so as to fleece, scatter, or oppress the flock, for the gratification of their own avarice or ambition: or cruel persecutors, by whom many believers were put to death, and many professed Christians were tempted to apostatize. (*Marg. Ref.* i. *Notes*, *Ez* 34:2—6. *Matt.* 7:15—20.) Besides these, others would spring up from "among themselves," devising and propagating heretical doctrines; corrupting the purity of the faith; disturbing the harmony of the church; drawing off the people from their faithful pastors on various pretences; attaching many to themselves as their disciples; and thus forming scandalous sects and schisms. (*Marg. Ref.* k—m. *Notes*, 1 *Tim.* 1:18—20. 2 *Tim.* 1:15. 2:14—18. 2 *Pet.* 2:1—3. *Rev.* 2:6,7.) As "the enemy sows these tares in the field," while men sleep; (*Notes*, *Is.* 56:9—12. *Matt.* 13:24—30,36—43.) Paul exhorted the elders on this account to watch, and be vigilant to observe and check the first appearance of all these evils: remembering that for three years together he had constantly warned them, one by one, by night as well as by day; bereaving himself of rest and refreshment, that he might seize on every opportunity for these admonitions; and that his earnest affection for their souls, joined with his foresight of these perversions, had caused him to mingle his warnings with many tears. (*Marg. Ref.* n—x. *Notes*, 19—21. 19:8—12, *v.* 10.)

Departure. (29) Την αφιξιν. Here only. Ab αφικνεομαι, *Rom.* 16:19.—*Perverse things.* (30) Διεστραμμενα. "Perverted things." 13:8,10. *Matt.* 17:7. *Phil.* 2:15.—*By the space of three years.* (31) Τριετιαν. Here only.—*To warn.*] Νουθετων. *Rom.* 15:14. *Col.* 1:28. 1 *Thes.* 5:12,14. 2 *Thes.* 3:15. Ex νους, *mens*, et τιθημι, *pono. To place before the mind.*

V. 32—35. Having endeavoured to impress these pastors

labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, [d]It is more blessed to give than to receive.

36 ¶ And when he had thus spoken, [e]he kneeled down, and prayed with them all.

37 And they all [f]wept sore, and fell on Paul's neck, [g]and kissed him;

38 Sorrowing most of all for the words which he spake, [h]that they should see his face no more. [i]And they accompanied him unto the ship.

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d Ps. 41:1—3. 112:5—9. Prov. 19:17. Is. 32:8. 58:7—12. Matt. 10:8. 25:34—40. Luke 14:13,14. 2 Cor. 8:9. 9:6—12. Phil. 4:17—20. Heb. 13:16. e Ezra 9:5. 2 Chr. 6:13. Dan. 6:10. Luke 22:41. Eph. 3:14. Phil. 4:6. f 1 Sam. 20:41

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2 Sam. 15:30. 2 Kings 20:3. Ezra 10:1. Job 2:12. Ps. 126:5. 2 Tim. 1:4. Rev. 7:17. 21:4. g Rom. 16:16. 1 Cor. 16:20. 2 Cor. 13:12. 1 Thes. 5:26. h 25. i 15:3. 21:5,15. 1 Cor. 16:11.

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with a deep sense of the arduousness and importance of their work, the apostle concluded by "commending them to God;" earnestly calling on them to rely wholly on his guidance, assistance, protection, and blessing; and calling on God to take their souls, and those of the flock, into his almighty and gracious keeping. He also commended them to the "word of his grace," as the ground of their hope, rule of their conduct, and the source of their consolation; seeing that the Lord was able, according to his word, to build them up in faith and holiness, amidst all the temptations, trials, and delusions, to which they might be exposed; and at length to "give them an inheritance" in heaven, among all those whom he had set apart for himself, and made meet by his sanctifying spirit for that holy felicity. (*Marg. Ref.* s—y. *Note*, 26:16—18.) There he expected again to meet them, as "kept by the power of God, through faith unto salvation." (*Notes*, 1 *Pet.* 1:3—5. *Jude* 22—25.)—He could appeal to them, that he had acted disinterestedly among them: though many of the Ephesians were rich, yet "he had not coveted," or in any way sought for any man's wealth, or secular advantages: nay, he had not accepted of that maintenance, to which he was fairly entitled; but had laboured at a manual employment to maintain himself and his fellow-labourers. (*Notes*, 1 *Cor.* 9:4—12.) Thus he had showed them, by his example, the tendency of his doctrine; that from him they (even the "presbyters," or "bishops,") might learn, that it was their duty to *labour*, after the same manner, in order to maintain themselves, and to contribute to the support of their poor brethren, when weak and sick, or otherwise unable to maintain themselves. (*Marg. Ref.* z—c. *Notes*, 1 *Thes.* 5:12—15. 2 *Thes.* 3:6—9.) They ought also to remember the words which the Lord Jesus had commonly used, as an important aphorism, "It is more blessed to give than to receive." It is more nappy to be able to give, than to be obliged to receive; and therefore better to labour and be frugal, than to indulge sloth and expense: there is more comfort and pleasure in giving than in receiving; there is more of grace, of love, of heaven, and of the divine image, in giving than in receiving. This traditional speech, so suited to the character of him "who, being rich, for our sakes became poor, that we through his poverty might be rich," would not have been preserved for our use, if it had not thus been committed to writing. (*Marg. Ref.* d. *Notes*, 2 *Cor.* 8:6—9.)—With this example, instruction, and admonition to labour, disinterestedness, and liberality, the apostle closed his address to these elders; and his words could not but make a deep and durable impression on their pious minds.

I commend. (32) Παρατιθεμαι. See on 14:23.—*To build up.*] Εποικοδομησαι. 1 *Cor.* 3:10,12,14. *Eph.* 2:20. *Col.* 2:7. *Jude* 20. Εν επι, et οικοδομεω. *Matt.* 16:18. *John* 2:20. See on 9:31.—*Which are sanctified.*] Τοις ἡγιασμενοις. 26:18. 1 *Cor.* 6:11. *Jude* 1.—*I have coveted.* (33) Επεθυμησα. *Rom.* 7:7. See on *Matt.* 5:28.—*To support the weak.* (35) Αντιλαμβανεσθαι των ασθενουντων. Αντιλαμβανω. See on *Luke* 1:54. Ασθενεω, 9:37. 19:12. *Matt.* 10:8. 25:36. *John* 5:3,7. 11:1,2,3,6, *et al.* Ex *a* priv. et σθενος, *robur.*

V. 36—38. (*Note*, 21:1—6.) The solemn and affectionate address, which has been considered, was concluded with humble and fervent prayer; and the whole company were so affected with the mingled passions of love and sorrow, that they wept much: especially they were exceedingly grieved to hear, that they were no more to behold the face of so faithful and affectionate a friend and instructer. 'This, which is St. Luke's own explication, leaves no room for ambiguity, which might be imagined in the expression used before. (25)' *Doddridge.* (*Marg. Ref.*)—It does not appear that there was a church at Miletus; for none are spoken of, but the elders of Ephesus and St. Paul's companions. It is probable, that Timothy went to Ephesus with these elders, and resided there for some time; as we do not find that he accompanied the apostle to Jerusalem, or was with him before he arrived at Rome. (*Preface* 1 *Tim.*)

He kneeled down. (36) Θεις τα γονατα αυτου. 7:60. 9:40. 21:5. *Luke* 22:41.—*Sorrowing.* (38) Οδυνωμενοι. *Luke* 2:48. 16:24,25. Ab οδυνη, *Rom.* 9:2. 1 *Tim.* 6:10.—*They accompanied.*] Προεπεμπον. See on 15:3.

PRACTICAL OBSERVATIONS.

V. 1—12. Tumults and opposition may constrain a Christian or minister to remove from his station, or to alter his purpose: but his employment and pleasure will be the same wherever he goes.—Even believers need "much exhortation," to render them habitually steadfast, zealous, prudent, and persevering in every good work, and to animate faith and prayer to be enabled to do this.—Christians should always delight in commemorating their Lord's death at his table, and his resurrection, by observing his holy day: but the general contempt and profanation of the Christian sabbath by the professed disciples of Jesus, and the withdrawing of so great a majority of the congregation, even where the gospel is preached, when the Lord's supper is about to be administered, evince the low state of vital religion among us, and tend to reduce it still lower.—It shows a carnal state of mind, when people are soon wearied in the worship of God, and are in haste to close it, for the sake of animal recreation, or vain conversation. Doubtless it is inexpedient, on ordinary occasions, to lengthen out religious ordinances much beyond the usual time: yet surely Paul would be displeased, surprised, or grieved, to hear the professors of his doctrine complain of an instructive sermon, because it was *an hour long*; or of the length of the service, when it scarcely exceeded *two hours!*—If we cannot wholly excuse Eutychus, for yielding to sleep at midnight, during the apostle's copious exhortations; how inexcusable are they who, in the middle of the day, and during a service of a moderate length, make a practice of sleeping, as if best pleased when most composed to rest! Infirmity or weariness, indeed, requires tenderness: but such an indulged habit of contempt should be treated with decided severity. They who thus offend have cause to tremble, lest some sudden judgment should cut them off in their sin, and leave them to perish without remedy: and such as desire to get the better of this temptation, should join earnest prayers, with all other methods of keeping themselves awake; for when this is neglected, they need not wonder that they are unsuccessful. Should a company of believers among us, on some remarkable occasion, spend a whole night in the exercises of religion, what exclamations, revilings, and derision would it excite! Yet little is said, when the devotees of festive indulgence, fashionable dissipation, or more vulgar revels, employ their nights in the most irregular manner: as if time spent in devotion broke in upon the order of families, or the peace of society, far more than when dedicated to vain amusement, or bacchanalian riot! Or as if more earnestness were allowable in any thing else, than in the service of God!—Nay, many of us, who now count religion our chief joy, can remember a time, when we intrenched upon the hours of rest, for our frolics and pleasures, with far less reluctance than we now should for the purpose of secret or social worship. So hard is it for spirituality to flourish in the heart of a fallen creature, under any culture! and so naturally and spontaneously do carnal affections grow and thrive there!—The Lord, however, will take care of the concerns, and pardon the infirmities, of his people: and he will comfort them under all their tribulations, even when called to separate from those whom they have most loved.

V. 13—21. No Christian can be comfortable or prosperous, without retirement. Popular ministers may preach, converse, or pray in company, to the edifying of others: and yet decline in their own souls, for want of self-examination, humiliation, and secret prayer, suited immediately *to their own case:* nay, the most able preachers will generally cease to be very useful, if their personal religion is neglected, or hurried over in a formal manner. This the fervent Christian knows; he will therefore redeem time for retirement, at the expense of many inconveniences: and the friends of popular ministers should consider this, and not too much intrude upon the regular and needful hours for retirement of those persons in whose company they most delight.—In prosecuting the work of God, our own inclinations and those of our beloved friends must often be thwarted: we must not "spend our time" with them; when duty calls us another way, or when a prospect is before us of doing more essential good.—As the office of ministers is of the highest importance and difficulty; to instruct, encourage, animate, or admonish those, who now are or hereafter may be employed in it, is a service of very great moment. To do real good to a pastor of the flock, is eventually to profit numbers: and those who have a talent for this service, and a proper call to it, should deem themselves highly honoured, and be satisfied sometimes to omit more public services, for the sake of it. But they who are thus employed, in instructing such as are to instruct others, should themselves be most unexceptionable characters, and be able to appeal to them respecting their own conduct at all seasons.—All those who are employed in the sacred pastoral service, whether favoured with living monitors, in some degree resembling St. Paul, or not, should consider this charge of the apostle as addressed to them, even as really as to the Ephesian elders; and as thus setting before them the proper conduct, spirit, and principles of a true minister of Christ. A proud, ambitious, selfish, and unfeeling heart, is peculiarly opposite to the service of God, in the pastoral office, or to the proper filling up of eminent stations in the church. Unless a man be "clothed with humility" and softened into love and compassion; his very abilities, zeal, and diligence, will be disgusting and odious. Except we are ourselves deeply affected with the subjects on which we treat, how can we expect to affect others? and how can we

CHAPTER XXI.

Paul and his friends leave Miletus, and arrive at Tyre; where, finding disciples, they stay seven days, and part from them with prayer, kneeling down on the sea-shore, 1—6. They proceed to Cesarea, to the house of Philip the evangelist, whose four daughters prophesy, 7—9. Agabus foretells that Paul will be bound at Jerusalem: he is not however dissuaded from going thither, 10—16. Arriving at Jerusalem, he reports to James and the elders, the success of his labours among the Gentiles, 17—19. He is persuaded to purify himself at the temple, with four men who had a vow, 20—26; where he is set upon by some Jews from Asia, and in danger of being slain in a tumult, but is rescued by the chief captain; who binds him with chains, and leads him to the castle, 27—36. He requests, and is permitted, to speak to the people, 37—4.

AND it came to pass, that, after [a]we were gotten from them, [b]and had launched, we came with a straight course unto Coos, and the *day* following unto Rhodes, and from thence unto Patara;

2 And [c]finding a ship sailing over unto [d]Phenicia, we went aboard, and set forth.

3 Now when we had discovered [e]Cyprus, we left it on the left hand, and sailed into [f]Syria, and landed at [g]Tyre: for there the ship was to unlade her burden.

4 And [h]finding disciples, [i]we tarried there seven days; who [k]said to Paul through the Spirit, that he should not go up to Jerusalem.

5 And when we had accomplished those days, we departed, and went our way; [l]and they all brought us on our way, [m]with wives and children, till *we were* out of the city: and [n]we kneeled down on the shore, and prayed.

6 And when we had [o]taken our leave one of another, we took ship; [p]and they returned home again.

a 20:37,38. 1 Sam. 20:41,42. 1 Thes. 2:17. b 27:2,4. Luke 5:4. 8:22. c 27:6. Jon. 1:3. d 15:3. e 16. 4:36. 11:19,20. 13:4. 15:39. 27:4. f 15:23,41. 18:18. Judg. 10:6. 2 Sam. 8:6. Is. 7:2. Matt. 4:24. Luke 2:2. g 12:20. i a. 45:12. 87: 4. Is. 23:17,18. Matt. 11:21. Luke 10:13. h 19:1. Matt. 10:11. 2 Tim. 1:17.

i 20:6,7. 28:14. Rev. 1:10. k 10—12. 20:22,23. l 15:3. 17:10. 20:38. m Deut. 29:11,12. Josh. 24:15. 2 Chr. 20:13. Neh. 12:43. Matt. 14:21. n 9:40. 20:36. 1 Kings 8:54. Ps. 95:6. Mark 1:40. o 2 Cor. 2:13. p John 1:11. *Gr.* 7:53. 16: 32. 19:27.

convince them, that we indeed mean any thing by our exhortations, unless we persevere in our labours amidst temptations and opposition? We must not be "men-pleasers;" nor may we "keep back any thing that is profitable," whatever offence may be taken, or however well some persons would reward us, for conniving at their errors and conformity to the world. (*Notes*, *Gal.* 1:6—10. 1 *Thes.* 2:1—8.)—Indeed the omission of "what is profitable," because not *pleasing*, is the grand *temptation*, and *sin*, of many who teach no false doctrine, but "shun to declare the whole counsel of God;" and omissions in this respect, though less *disgraceful*, are often equally *criminal* and *pernicious* with false doctrine. —What we preach publicly we should also be ready to inculcate privately from house to house, as far as we have access to our hearers, or any prospect of doing them good: and ordinary visits should be thus improved, as well as opportunities of this kind purposely sought for. Thus we shall get acquainted with the state of our people's souls: a private address to an individual will often set a man right, extricate him from some perplexity, remove some difficulty, or stir him up to some duty, about which he had long hesitated: and we also shall thus learn to exercise our public ministry to better effect.—Every part of divine truth ought, at one time or other, to be set before our congregations; and every duty inculcated: but the great essentials, without which there can be no salvation, should be testified most earnestly and frequently: nor can we have a better summary of them, than this of the apostle, even "repentance towards God, and faith towards our Lord Jesus Christ," with their genuine fruits and effects: without these no sinner can escape destruction, and with these none will come short of eternal life. (*Note*, *Heb.* 6:9,10.)

V. 22—31. The powerful influences of the Holy Spirit bind the zealous Christian or minister to his duty, in a manner perfectly consistent with the greatest conceivable liberty: even when he expects persecution and affliction, "the love of Christ constraineth him" to proceed. (*Note*, 2 *Cor.* 5:13—15.) When he is satisfied respecting his state and duty, he is not moved with the prospect of difficulties or sufferings; he values his life chiefly that he may glorify the Lord with it; nor is it dear to him, for the sake of any of those things which carnal men pursue. His great desire is "to finish his course with joy," and to be welcomed by his Lord with "Well done, good and faithful servant;" and if he has received from the Lord Jesus the office of the ministry, to testify to sinners the glad tidings of the grace of God; he will desire to live no longer than he can execute it honourably and usefully: that when the time shall come, when all "those, among whom he hath gone preaching the kingdom of God, shall see his face no more;" he may be able to "take them to record, that he is pure from the blood of all men, having never shunned to declare to them all the counsel of God;" according to the measure in which he was enabled, by diligently searching the Scriptures, and prayer for divine teaching, to become acquainted with it.—Our Lord Jesus knew perfectly what should befall him at Jerusalem; which exceeded all that any other can possibly suffer or imagine: yet he "steadfastly set his face to go thither." (*Note*, *Luke* 9:51—56.) The apostle did not "know what should befall him;" nor do we: but let us be "followers of him as he was of Christ."—Behold in St. Paul the Christian hero! No man was ever celebrated as a *hero*, who had any reserves in the pursuit of his main object; who could say, I will venture and labour so much, and no more, to attain it. None, who could not say, "Neither count I my life dear to myself," in this grand concern. But only few can say with the apostle, My salvation is sure; this pursuit leads to heaven: "To me to live is Christ, and to die is gain."—When affectionate and faithful pastors are called away from those to whom they have been useful; they will be doubly earnest, that they may be succeeded by those who will "take heed to themselves, and to all their flock;" such as have indeed been made "Overseers by the Holy Ghost," and who will feed them with the wholesome doctrine of divine truth. And what ought we to shrink from, when the benefit of that beloved company, "the church of God, which he hath purchased with his own blood," requires it at our hands?—It cannot but lie heavy upon the mind of the faithful minister, when about to be removed from his beloved charge, to reflect upon the various perils, to which they will be exposed, from the subtlety and malice of Satan; from cruel persecutors, and crafty seducers; and from such as cause divisions, and "speak perverse things to draw away disciples after them." However, he can only warn them and their teachers, to watch: for if the enemy and his servants are so vigilant and indefatigable, we ought by no means to be heedless and indolent: and if a minister, in this case, can take the people to witness, that he has been "instant in season, out of season," by day and by night, warning and exhorting them with all earnestness and affection; it will give emphasis to his parting admonitions, and confidence to his own heart when he is constrained to leave them.

V. 32—38. When we part from our friends and brethren, we should "commend each other to God, and the word of his grace, as able to build us up," and put us in possession of our holy inheritance: and ministers and their people ought to commend themselves and each other, to God and his word, in the same manner; that they may be kept by his power, according to his promise, and in obedience to his precept, "through faith unto" eternal "salvation." But none obtain that inheritance, except those whom the Lord has sanctified. —It is peculiarly incumbent on all who teach others to aspire after a heavenly treasure, to be themselves indifferent about earthly things, and free from all suspicion of "coveting any man's gold, or silver, or apparel." But alas! few who claim the honour of being 'the successors of the apostles,' in office and authority, are disposed to affect an equality with them in self-denial, and a willingness to labour night and day without emolument, and in circumstances of comparative poverty! It is indeed probable, that their authority, as successors to the apostles, would be far less questioned, if this were their conduct and spirit. The zealous and prudent minister of Christ, however, who is "wise to win souls," will not tenaciously demand even his *due maintenance*, when it would interfere with his usefulness; but will "suffer all things rather than hinder the gospel of Christ." Should peculiar circumstances require or admit of it; his own hands would minister to his necessities, and those of his family or friends: that he might show the people all his principles reduced to practice; and teach even the poor of the flock thus to labour, that they might be able to assist in supporting the weak; and that every one might learn to inquire, not what gain he shall make, but what good he can do; according to the words of our gracious Lord, who has taught us, that "it is more blessed to give than to receive:" a sentence, that should be written on every heart, especially on that of every minister of the gospel. "This mind was in Christ Jesus;" may it be in us also!—Those who thus exhort and pray for one another, may have many weeping seasons, and painful separations; (*Note*, 2 *Tim.* 1:3—5.) but "their sorrow shall be turned into joy," and they will soon meet before the throne to part no more. May the Lord supply his whole church with bishops, presbyters, and pastors of every description, who drink deep into this spirit, and who closely follow the steps of this blessed apostle, and these Ephesian "overseers of that flock which he purchased with his own blood!" Amen, and Amen.

NOTES.—CHAP. XXI. V. 1—6. "And it came to pass, that embarking, having been torn from them, &c." So the first clause may be literally rendered: and the language was evidently intended to convey the idea of that powerful reciprocal affection, which cemented together the hearts of these Christian friends, and rendered their final separation at the call of duty exceedingly painful, and the effect of a very violent effort. (*Marg. Ref.* a, b. *Note*, 20:36—38.)—Coos and Rhodes were well-known islands in the Egean sea. Patara was a city of Lycia, upon the continent of Asia. Perhaps the ship, in which Paul and his friends had sailed thus far, was bound to this port. They however met with another, which was about to sail directly into Phenicia, in which they embarked; and, leaving the island of Cyprus on their left hand, they sailed directly to Tyre, where the ship

7 And when we had finished *our* course from Tyre, we came to Ptolemais, [q]and saluted the brethren, and [r]abode with them one day.

8 And the next *day;* [s]we that were of Paul's company departed, and came unto [t]Cesarea; and we entered into the house of [u]Philip [x]the evangelist, which was *one* of the seven, and abode with him.

9 And the same man had four daughters, [y]virgins, [z]which did prophesy.

10 And [a]as we tarried *there* many days, there came down from Judea a certain prophet, named [b]Agabus.

11 And when he was come unto us, [c]he took Paul's girdle, and bound his own hands and feet, and said, [d]Thus saith the Holy Ghost, [e]So shall the Jews at Jerusalem bind the man that owneth this girdle, [f]and shall deliver *him* into the hands of the Gentiles.

12 And when we heard these things, both we, and they of that place, [g]besought him not to go up to Jerusalem.

13 Then Paul answered, [h]What mean ye [i]to weep, and to break mine heart? [k]for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

14 And when he would not be persuaded, we ceased, saying, [l]The will of the Lord be done.

15 And after those days we took up our carriages, [m]and went up to Jerusalem.

16 [n]There went with us also *certain* [o]of the disciples of Cesarea, and brought with them one Mnason of [p]Cyprus, [q]an old disciple, with whom we should lodge. [*Practical Observations.*]

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q 19. 18:22. 25:13. 1 Sam. 10:4. 13:10. Matt. 5:47. Heb. 13:24. r 10. 28:12. s 16:10,13,16,17. 20:6,13. 27:1,2. 28:11,16. t 8:40. 9:30. 10:1. 18:22. 23:23. u 6:5. 8:5—13,26—40. x Eph. 4:11. 2 Tim. 4:5. y 1 Cor. 7:25—34,38. z 2:17. Ex. 15:20. Judg. 4:4. 2 Kings 22:14. Neh. 6:14. Joel 2:28. 1 Cor. 11:4,5 Rev. 2:20. a 4,7. 20:16. b 11:28. c 1 Sam. 15:27,28. 1 Kings 11:29—31. 2 Kings 13: 15—19. Jer. 13:1—11. 19:10,11. Ez. 24:19—25. Hos. 12:10. d 13:2. 16:6. 20:23. 28:25. Heb. 3:7. 1 Pet. 1:12. e 33. 22:25. 24:27. 26:29. 28:20. Eph. 3:1. 4:1. 6:

20. 2 Tim. 2:9. Heb. 10:34. f 28:17. Matt. 20:18,19. 27:1,2. g 4. 20:22. Matt 16: 21—23. h 1 Sam 15:14. Is. 3:15. Ez. 18:2. Jon. 1:6. i 20:37. 1 Sam. 1:8. Phil. 2: 26. 2 Tim. 1:4. k 20:24. Rom. 8:35—37. 1 Cor. 15:31. 2 Cor. 4:10—17. 11:23— 27. Phil. 1:20,21. 2:17. Col. 1:24. 2 Tim. 2:4—6. 2 Pet. 1:14. Rev. 3:10. 12:1. l Gen. 43:14. 1 Sam. 3:18. 2 Sam. 15:25,26. 2 Kings 20:19. Matt. 6:10. 26:39,42. Luke 11:2. 22:42. m 18:22. 25:1,6,9. n 8. 10:24,48. o 8. 11:19. 15:39. p Ps. 71:17,18. 92:14. Prov. 16:31. Rom. 16:7. Philem. 9. 1 John 2:13,14.

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was to unlade her freight. (*Marg. Ref.* e—g. *Note*, 27:4,5.) Here they sought out the disciples of their Lord: and, as the most dangerous part of their voyage was past, and time enough remained for their journey to Jerusalem before the Pentecost, they continued a week at Tyre; in order, probably, to spend one Lord's day with their brethren, as well as to confer together on the interesting subject of their common faith. Some disciples here also cautioned Paul not to go up to Jerusalem: they were shown by the Spirit of prophecy, that he would meet with great sufferings and trials, if he went thither; and they supposed that he might lawfully decline the journey and avoid the danger: but he judged otherwise. 'Does the Spirit of God then oppose himself? By no means. ... But they, understanding, by the revelation of the Spirit, what danger awaited Paul, out of love, and not by any special command of the Spirit, entreated him not to go up to Jerusalem; being ignorant of what the same Spirit had commanded Paul.' *Beza.* (*Marg. Ref.* h—k. *Notes*, 7—14. 20:22—24.) When they therefore departed, the whole company of the disciples, with their families, attended them to the seashore, with the greatest expressions of respect and affection; and there they all kneeled down in the most solemn and humble manner, and united in fervent prayer for each other's protection and felicity. (*Marg. Ref.* l—p.)—Should a company of believers, in this Christian country, and in the environs of one of our great commercial cities, imitate this example; they would doubtless be derided as a *fanatical* or *hypocritical* set of people.—It is most evident, from this circumstance, that *kneeling* was the general posture for public and social prayer, in the primitive church; otherwise this company would scarcely have used it in so inconvenient a situation.

Were gotten from them. (1) Αποσπασθεντας. 'Avulsos ab iis.' Schleusner. 20:30. *Matt.* 26:51. *Luke* 22:41. Ex απο, et σπαω, *traho.—Had launched.*] Αναχθηναι. 2. See on 13:13.—*We came with a straight course.*] Ευθυδρομησαντες. See on 16:11.—*When we had discovered.* (3) Αναφανεντες. *Luke* 19: 11. Not elsewhere. Ex ανα, et φαινομαι, *appareo.—Landed.*] Κατηχθημεν. 22:30. 28:12. *Luke* 5:11.—*To unlade.*] Αποφορτιζομενον. Here only. Ex απο, et φορτος, *onus.—Her burden.*] Τον γομον. *Rev.* 18:11,12. Not elsewhere N. T. A γεμω, *onustus sum.—Accomplished.* (5) Εξαρτισαι. 2 *Tim.* 3:17. Not elsewhere. Ab εξ, et αρτιος, *integer.—Home again.* (6) Εις τα ιδια. *John* 16:32. 19:27.

V. 7—14. The apostle and his friends finished their voyage when they had sailed from Tyre to Ptolemais, a city on the seacoast of Galilee, so called, because rebuilt by Ptolemy, king of Egypt; having before been called Accho. (*Judg.* 1:31.) Here too they met with disciples, with whom they spent only one day; and on the next they journeyed by land to Cesarea. (*Marg. Ref.* q, s, t.)—Philip, one of the seven first deacons, whose usefulness as an evangelist is before recorded, now resided in this city; and probably he had laboured there, and in the adjacent parts, during the intervening years. (*Notes*, 6:2—6. 8:5—13,26—40.) He had the peculiar honour of having four daughters, all endued with the gift of prophecy: (*Marg. Ref.* y, z. *Notes*, 2:14—21. *Judg.* 4:4—9. 2 *Kings* 22:14. 1 *Cor.* 11:2—16.) and perhaps they gave intimations to Paul of his approaching trials. As, however, he and his friends stayed at Cesarea several days, Agabus, of whom we read before, (*Note*, 11:27—30.) came from Judea, properly so called; (for Cesarea lay in that part of the land which belonged to the kings of Israel, not in that belonging to the kings of Judah;) and, with a significant emblem, he certified Paul, by the Holy Spirit, that at Jerusalem he would be seized as a malefactor by the Jews, who would cause him to be bound, hand and foot, and delivered to the Gentiles, as the Lord Jesus had been. (*Marg. Ref.* c—f.) This prediction induced both the apostle's companions, and the Christians of Cesarea, earnestly to dissuade him from his intended journey out of love to him, and the value which they set on his useful life and labours (*Marg. Ref.* g.) But he considered himself bound in duty to accomplish the service with which he had been intrusted, of conveying the oblations of the Gentile converts to the church at Jerusalem; and, on this and other accounts, he was steadfastly purposed to proceed, whatever persecutions might await him. The prospect indeed of bonds and imprisonment could not move him; yet the affectionate entreaties of his friends exceedingly distressed his feeling mind: and he earnestly expostulated with them, for thus weeping, and "breaking his heart" with their ill-timed sorrows; which unfitted him for his duty, when they ought to have encouraged him in it: (*Marg. Ref.* h—k. *Notes*, 1—6. 20:22—24. *Matt.* 16:21—23.) for, by the grace of God, he was ready to be bound, or even put to death as a martyr, for the honour of his beloved Saviour, either now at Jerusalem, or whenever he should be called to do it. When therefore they saw him fixed in his purpose, they no more attempted to dissuade him from it; but acquiesced in the will of God as to the event, being satisfied that he could and would overrule it for good. (*Marg. Ref.* l.)—It was not long after, that the apostle was conveyed back to Cesarea, a prisoner; and, as he had liberty to see his friends, they would again have the opportunity of conversing with him. (*Notes*, 23:31—35. 24:22, 23.)—*Evangelist.* (8) 'Evangelist is the name of an office in the apostles' times.' *Hammond.* 'This word occurs only thrice in the New Testament: *Acts* 21:8. Secondly, in the epistle to the Ephesians, where evangelists are mentioned after apostles and prophets, as one of the offices which our Lord, after his ascension, had appointed for the conversion of infidels, and the establishment of order in his church; *Eph.* 4:11. and lastly, 2 *Tim.* 4:5.... This word has also obtained another signification, which, though not scriptural, is very ancient.' *Campbell.* (*Notes*, *Eph.* 4:11—13. 2 *Tim.* 4:1—5.) —*So shall*, &c. (11) 'Not so as to the girdle; for he was only bound with chains: nor so as to the binding of his feet; for Paul seems only to have had the chains fastened to his hands: but so as to be as truly and as much bound as Agabus was; not personally by the Jews, but by the Romans at their instigation, and on their account.' *Whitby.*

When we had finished our *course.* (7) Τον πλουν διανυσαντες.—Πλουν. 27:9,10. Not elsewhere. A πλεω, *navigo.* Διανυω. Here only. 'Id. quod τελεω.' *Schleusner.—We came.*] Κατηντησαμεν. See on 16:1. "Finishing our voyage, we arrived at Ptolemais."—*The evangelist.* (8) Ευαγγελιστου. *Eph.* 4:11. 2 *Tim.* 4:5. (*Notes*, *Eph.* 4:11—13, *v.* 11. 2 *Tim.* 4:1—5, *v.* 5.)—*They of that place.* (12) Οι εντοπιοι. Here only. Ex εν, et τοπος, *locus.—What mean ye?* (13) Τι ποιειτε; "What are ye doing?"—*To break.*] Συνθρυπτοντες. Here only. Ex συν, et θρυπτω, *frango.*

V. 15, 16. When the time allotted for the stay of the apostle and his companions at Cesarea was expired, "they collected and prepared for carriage those things which were to be taken with them," and went up to Jerusalem. It is probable they travelled on foot: and some think that they carried their luggage themselves; others that they laded beasts of burden with it. (*Note*, 1 *Sam.* 17:22.) Perhaps it had been conveyed by sea from Ptolemais to Cesarea, though they journeyed by land: but as they were now travelling into the interior part of the country, it became necessary to make some other preparation for the conveyance of it. For they carried with them a considerable sum of money from the Gentile converts, to the poor brethren at Jerusalem. (24:17.) —In this journey, they were attended by some of the disciples of Cesarea, who "brought them to one Mnason," a native of Cyprus, who then lived at Jerusalem, at whose house the apostle and his company might be conveniently lodged, during the feast. He was "an old disciple:" perhaps he had been a disciple of Jesus, during his abode on earth or he had joined the church, soon after the day of Pentecost and had all along maintained (as it must be supposed) a consistent character, and was now matured in wisdom and grace. (*Marg. Ref.* p.)

17 And when we were come to Jerusalem, the brethren received us gladly.

18 And the *day* following Paul went in with us [r]unto James; [s]and all the elders were present.

19 And when he had saluted them, [t]he declared particularly what things God had wrought among the Gentiles by his ministry.

20 And when they heard *it*, [u]they glorified the Lord, and said unto him, Thou seest, brother, [x]how many [y]thousands of Jews there are which believe; [z]and they are all zealous of the law:

21 And they are informed of thee, [a]that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying, That they ought not to circumcise *their* children, neither to walk after the customs.

22 What is it, therefore? [b]the multitude must needs come together: for they will hear that thou art come.

23 Do therefore this that we say to thee: [c]We have four men which have a vow on them.

24 Them take, [d]and purify thyself with them, and be at charges with them, [e]that they may shave *their* heads: and all may know that those things, whereof they were informed concerning thee, are nothing; [f]but *that* thou thyself also walkest orderly, and keepest the law.

25 As touching the Gentiles which believe, [g]we have written *and* concluded, that they observe no such thing, save only that they keep themselves from *things* offered to idols, and from blood, and from strangled, and from fornication.

26 Then Paul took the men, and the next day purifying himself with them, [h]entered into the tem-

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o 15:4. Rom. 15:7. Heb. 13:1,2. 3 John 7,8. r 15:13. Matt. 10:2. Gal. 1:19. 2:9. Jam. 1:1. s 15:2,6,23. 20:17. t 11:4, &c. 14:27. 15:4,12. Rom. 15:18,19. 1 Cor. 3:5—9. 15:10. 2 Cor. 6:1. Col. 1:29. u 4:21. 11:18. Ps. 22:23,27. 72:17—19. 98:1—3. Is. 55:10—13. 66:9—14. Luke 15:3—10,32. Rom. 15:6,7,9—13. Gal. 1:24. 2 Thes. 1:10. Rev. 19:6,7. x 2:41. 4:4. 6:7. Matt. 13:31—33. John 12:24. y Luke 12:1. *Gr.* z 15:1,5,24. 22:3. Rom. 10:2. Gal. 1:14. a 6:13,14. 16:3. 28:17. Rom. 14:1—6. 1 Cor. 9:19—21. Gal. 5:1—6. 6:12—15. b 15:12,22. c 18:18. Num. 6:2—7. d 26. 24:18. Ex. 19:10,14. Num. 19:17—22. 2 Chr. 30:18,19. Job 1:5. 41:25. John 3:25. Heb. 9:10—14. e 18:18. Num. 6:5,9,18. Judg. 13:5. 16:17—19. f 1 Cor. 9:20,21. Gal. 2:12,13. g *See on* 15:20,29. h 24:18.

We took up our carriages. (15) Αποσκευασαμενοι. Here only. '*Colligere vasa et sarcinas, sibi sumere res ad itur faciendum necessarias.*' Schleusner. Εκ απο, et σκευος, *vas, instrumentum.—Brought with them one Mnason . . . . with whom we should lodge.* (16) Αγοντες παρ' ω ξενισθωμεν, Μνασωνι. "Conducting us to one Mnason, . . . with whom we might lodge."—*An old disciple.*] Αρχαιῳ μαθητῃ. See on 15:7.

V. 17—21. The Christians at Jerusalem gladly welcomed the apostle; rejoicing in the success of his ministry, and in the fruits of the faith and love produced by the Gentile converts. The next day he introduced "the messengers of the churches," to the apostle James; who seems to have been the only one of the twelve then residing at Jerusalem, and who peculiarly superintended the concerns of the church in that city: but all the elders were convened on the occasion. After affectionate salutations, Paul proceeded to relate to them particularly, what God had done by his ministry since he last saw them: (*Notes*, 15:1—6. 16:—20:) at which they rejoiced and glorified God. (*Marg. Ref.* q—u.) They however entreated him to recollect how many "tens of thousands" of Jewish converts to Christ were now assembled at Jerusalem, who were all zealous for the Mosaic ceremonies, and greatly prejudiced against him for his supposed opposition to them. For they had been informed and had generally imbibed the opinion, that he every where instructed the Jews to *apostatize* from Moses; inculcating it as a matter of bounden duty, that they should not circumcise their children, or observe any of the customs of the ritual law. (*Marg. Ref.* x—a.) In this they had been misinformed: for, though the apostle had shown that none were bound to observe the ceremonial law, and that they must by no means place any dependence on such obedience for justification; he had never forbidden the Jewish converts to observe it, as a matter of expediency, when their communion with their Gentile brethren would admit of it. (*Note*, 16:1—3.)—*Elders.* (18) 'All the bishops of Judea, saith Dr. Hammond, without one word to prove it.' *Whitby.* That learned writer's zeal for episcopacy leads him frequently to express himself in a manner, which seems to imply that there were no presbyters in the primitive church; perhaps he was not aware, that this supposition would reduce all ministers, above deacons, to an entire parity of order, as effectually as either the presbyterian or the independent plan could do.—*How many thousands.* (20) Or, "How many tens of thousands." *Gr.* This can hardly mean less than forty or fifty thousand: and, though a considerable part of this large number might come from other places to keep the feast; yet it can scarcely be doubted, but that there were so many Christians, statedly residing at Jerusalem, as to form several distinct congregations; yet the whole is spoken of as one church.

Gladly. (17) Ασμενως. See on 2:41.—*How many thousands.* (20) Ποσαι μυριαδες. 19:19. *Luke* 12:1. *Heb.* 12:22. *Jude* 14. *Rev.* 5:11. 9:16.—*Zealous.*] Ζηλωται. 1:13. 22:3. *Luke* 6:15. 1 *Cor.* 14:12. *Gal.* 1:14. *Tit.* 2:14.—A ξηλος. (*Note*, *Jam.* 3:13—16.)—*They are informed.* (21) Κατηχηθησαν. 24. See on *Luke* 1:4.—*To forsake.*]—Αποστασιαν. 2 *Thes.* 2:3. Here only. Εκ απο, et ιστημι, *sto.*

V. 22—26. Disadvantageous reports had been circulated concerning Paul. His coming would soon be known; the multitude would certainly come together, to inquire into the reasons and motives of his conduct: and much disturbance might arise from their prejudices, if nothing were done to satisfy them. James, therefore, and the elders, inquired what was proper to be done, to counteract their prejudices. And as they had among them four persons, who were under a Nazarite's vow, the term of which was nearly expiring: they proposed to Paul to join with them as one of the company; that he might purify himself, and bear a part in the expenses of the customary sacrifices, when the time came for them to shave their heads upon the completion of their vow. (*Notes*, *Num.* 6:1—21.) As this would be a public transaction, his concurrence in it would soon be known: and thus the whole multitude would at once be convinced, that they had been misinformed; and that the apostle himself "walked orderly," according to the prescriptions of the law. (*Marg. Ref.* c—f.)—This conclusion seems to have been rather stronger than the real case would admit of. The apostle had before performed a vow of a similar nature; (*Note*, 18:18—23.) and he doubtless paid some regard to the Mosaic law, as a matter of expediency: but he does not appear to have habitually observed it, as it may be inferred from his own words. (*Notes*, 1 *Cor.* 9:19—23. *Gal.* 2:11—16. 4:12—16.) They probably meant, that he attended to the legal ceremonies, as far as his intimate communion with uncircumcised persons would permit him: but it may be questioned whether this, if it had been fully explained, would have satisfied the persons concerned. James and the elders at the same time avowed, that they intended nothing contrary to their former determination, concerning the Gentile converts: (*Note*, 15:22—29.) and the apostle, complying with their counsel, took the necessary steps for joining with the Nazarites in their purifications and oblations. (*Marg. Ref.* g—i.)—It has been questioned whether on this occasion he and his advisers acted in strict consistency with Christian simplicity: and it should be remembered, that, though the apostles were infallibly preserved from mistaking, corrupting, or mutilating the doctrine which they were intrusted to communicate to the church; yet they were not rendered infallible in their personal conduct: in many things, they acknowledged, and it is evident, they all offended, and were to be blamed. (*Note*, *Gal.* 2:6—10.) Perhaps it would be found very difficult wholly to defend the apostle from the charge of temporizing, accommodating, or refining too much in this matter. His deference to the judgment of his brethren, his desire of "becoming all things to all men," and his willingness to conciliate the Jewish believers, seem to have carried him rather too far: and he was led to hold out a greater degree of regard to the Mosaic law, than he showed in his general conduct. The concession, however, by no means answered the intended purpose; on the contrary, it was the immediate occasion of his predicted sufferings.—"To be at charges" 'with Nazarites was both a common and a very popular thing among the Jews. . . . Maimonides . . . asserts, that a person who was not himself a Nazarite, might bind himself by a vow to take part with one in his sacrifice. *Doddridge.*—This, however, not being mentioned in the law, was rather complying with custom and tradition, than showing a regard for the ceremonies of Moses.—'James and the brethren thought it was most regular and convenient, that the Jewish ritual should still be observed by those of the circumcision who believed in Christ. And, considering what tribulation the church at Jerusalem must otherwise have been exposed to by the sanhedrim, who no doubt would have prosecuted them to the utmost as apostates: and also how soon Providence intended to render the practice of it impossible; . . . it was certainly the most orderly and prudent conduct to conform to it; though it were looked upon by those, that understood the matter fully, (which it was not necessary that all should,) as antiquated and ready to vanish away.' *Ibid.*—The Jewish Christians at Jerusalem and in Judea might comply with the law far more easily and exactly than their brethren could in other countries, who were joined in the same churches with the Gentile converts.—Does not the epistle to the Hebrews, probably written by the apostle when a prisoner at Rome, show, that he thought it of great importance, even to the Christians in Judea, to understand that the Mosaic law had no longer any validity; and that he considered their attachment to it, as exceedingly unfavourable to their proficiency in true religion? (*Preface to Hebrews.*)

The multitude. (22) Πληθος. 6:2. 15:12. The multitude of Christians are here distinguished from James and the elders, who concert measures to obviate the effect of their prejudices. "The multitude must needs come together"

ple, [i]to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them. [*Practical Observations.*]

27 ¶ And when the seven days were almost ended, [k]the Jews which were of Asia, when they saw him in the temple, [l]stirred up all the people, [m]and laid hands on him,

28 Crying out, [n]Men of Israel, help: [o]this is the man that teacheth all *men* every where against the people, and the law, and this place: and further, [p]brought Greeks also into the temple, and hath polluted this holy place.

29 (For they had seen before with him in the city, [q]Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)

30 And [r]all the city was moved, and the people ran together; [s]and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

31 And [t]as they went about to kill him, tidings came unto the [u]chief captain of the band, [x]that all Jerusalem was in an uproar:

32 Who immediately [y]took soldiers and centurions, [z]and ran down unto them. And when they saw the chief captain and the soldiers, they left [a]beating of Paul.

33 Then the chief captain came near, and took him, and commanded *him* to [b]be bound with two chains; [c]and demanded who he was, and what he had done.

34 And [d]some cried one thing, some another, among the multitude: and when he could not [e]know the certainty for the tumult, he commanded him to be carried [f]into the castle.

35 And when he came upon the stairs, so it was, that he was borne of the soldiers [g]for the violence of the people.

36 For the multitude of the people followed after, crying, [h]Away with him.

37 ¶ And as Paul was to be led into the castle, he said unto the chief captain, [i]May I speak unto thee? Who said, Canst thou speak Greek?

38 Art not thou that Egyptian, [k]which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

39 But Paul said, [l]I am a man *which am* a Jew of Tarsus, *a city* in [m]Cilicia, [n]a citizen of no mean city: and, I beseech thee, [o]suffer me to speak unto the people.

40 And when he had given him license, Paul stood [p]on the stairs, [q]and beckoned with the hand unto the people. And when there was made [r]a great silence, he spake unto *them* in the [s]Hebrew tongue, saying,

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i Num. 6:13—20. k 24:18. l 6:12, 13:50. 14:2,5,19. 17:5,6,13. 18:12. 1 Kings 21:25. m 4:3. 5:18. 26:21. Luke 21:12. n 19:26—28. 24:5,6. o 21. 6:13,14. 24:5,6,18. 26:20,21. p Jer. 7:4, &c. Lam. 1:10. q 20:4. 2 Tim. 4:20. r 16: 20—22. 19:29. 26:21. Matt. 2:3. 21:10. s 7:57,58. 16:19. Luke 4:29. 2 Cor. 11:26. t 22:22. 26:9,10. John 16:2. u 23:17. 24:7,22. 25:23. John 18:12. x 38. 17:5. 19:10. 1 Kings 1:41. Matt. 26:5. Mark 14:2. y 23:23,24. z 23:27. 24:7. a 5:40. 18:17. 22:19. Is. 3:15. b 11. 12:6. 20:23. 22:25,29. 28:20. Judg. 15:13. 16:8,12,21. c 22:24. 25:16. John 18:29,30. d 19:32. e 22:30. 25:26. f 37. 22:24. 23:10,16. g Gen. 6:11,12. Ps. 55:9. 58:2. Jer. 23:10. Hab. 1:2,3 h 7:54. 22:22. Luke 23:18. John 19:15. i 19. 19:30. Matt. 10:18—20. Luke 21: 15. k 5:36,37. Matt. 5:11. l Cor. 4:13. l 9:11,30. 22:3. 23:34. m 6:9. 15: 23,41. n 16:37. 22:25—29. 23:27. o 37. 1 Pet. 3:15. 4:15,16. p 35. 2 Kings 9:13. q 12:17. 13:16. 19:33. r 22:2. s 6:1. 26:14. Luke 23:38. John 5:2. 19: 13,17,20. Rev. 9:11. 16:16.

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not as regularly convened to join and vote in the consultation, or as by *right*; but as drawn together by the reports concerning Paul. (*Notes*, 15:1—6, *vv.* 4—6. 12.)—*Purify thyself.* (24) Ἁγνισθητι, 26. 24:18.—*Be at charges.*] Δαπανησον. *Mark* 5:26. *Luke* 15:14. 2 *Cor.* 12:15. *Jam.* 4:3. Δαπανη, *Luke* 14:28.—*They may shave.*] Ξυρησωνται. 1 *Cor.* 11:5,6. Not elsewhere.—*Thou walkest orderly.*] Στοιχεις. *Rom.* 4: 12. 6:16. *Gal.* 5:25. *Phil.* 3:16. Α στοιχος, *ordo militum in acie.*—*Things offered to idols*, &c. (25) Ει δωλοθυτων. See on 15:29.—*Of purification.*] Του ἁγνισμου. Here only N. T. —*Num.* 6:5. 31:23. *Sept.*

V. 27—30. As the apostle could not enter on his purification till the third day after his arrival at Jerusalem: (17, 18,26.) and as he made his defence before Felix, (which seems to have been seven or eight days after he was apprehended in the temple,) only twelve days after he came to Jerusalem; (*Note*, 24:10—21.) the first clause should certainly be rendered, "when the seven days were about to be accomplished:" that is, the seven days which had been fixed on, and mentioned to the priests as the term at the end of which the sacrifices would be offered, and the vow performed. (*Note*, 22—26.)—At this time some Jews from Asia, (*Note*, 19:8—12.) who had known Paul when he preached there, saw him in the inner court of the temple, whither he went to the priests, about the sacrifices to be offered: and, being actuated by a furious and bigoted zeal, they excited a tumult, and seized upon him, as a profaner of that sacred place; calling earnestly on all true Israelites to assist them in a cause in which their religion and national honour were at stake. For this was the very man, who had every where taught men to disregard their title to be the peculiar people of God; to violate the law of Moses, as abrogated; and to despise the temple, as about to be destroyed: (*Marg. Ref.* m—o. *Note*, 6:9—14.) and to show his contempt and enmity the more, they averred, that he had brought uncircumcised Gentiles into the holy place to profane it. In this they were mistaken: for, having seen Paul walking in the city with Trophimus, a Gentile convert, they took it for granted, that he had also brought him into the temple. (*Notes*, 19:23 —31,32—41, *vv.* 32—34.) This outcry, however, soon brought the multitudes from every part of the city; and Paul was dragged as a criminal to be put to death without the sanctuary, lest it should be defiled with his blood: at the same time the doors were shut, that he might not escape to the horns of the altar for refuge, and that no other Gentiles might enter. (*Marg. Ref.* q—s.)—There was a court appropriated to the Gentiles, in which Trophimus might legally have worshipped: but the insurgents supposed that Paul had taken him into the courts, which none but Jews and circumcised proselytes might enter.

When the seven days were almost ended. (27) Ὡς εμελλον δε ἑπτα ἡμεραι συντελεισθαι.—"As the seven days were about to be ended."—Συντελεω, *Matt.* 7:28. *Mark* 13:4. *Rom.* 9:28. *Heb.* 8:8.—*Stirred up.*] Συνεχεον. Here only N. T.—*Gen.* 11:7,9. Ex συν et χεω, *fundo.* Idem ac συγχυνω, 31. See on 19:32.—*They had seen before.* (29) Ησαν προεωρακοτες. See on 2:25.—*The people ran together.* (30) Εγενετο συνδρομη του λαου. Here only. Ex συν, et δεδρομα, præt. pass. verbi συντρεχω.

V. 31—36. It has been asserted, that the Jews claimed the liberty of putting to death, without any legal process, such uncircumcised persons as entered the inner courts of the temple: yet even this could not be applicable to Paul. In the fury of their zeal, however, they were about to kill him: but Lysias, the commanding officer of the Roman forces at Jerusalem, being also the tribune, or captain over a thousand men, hearing of the riot, immediately took the centurions and soldiers under his command, or part of them, and hastened to quell it. His presence induced those who were beating Paul, (intending to put him to death by blows with stones or staves,) to suspend their violence: and Lysias, from their rage, concluding that he must be some desperate malefactor, ordered him to be "bound with two chains;" and asked who he was, and of what crime he had been guilty. But, not being able to learn any thing, from the incoherent clamours of the mob, he ordered him to be conveyed to the castle; which stood on an eminence near the temple, being the station of the Roman soldiers who kept guard there. When the soldiers had brought Paul to the stairs, which led to the entrance of the castle, they were obliged to carry him to prevent the people from violently rushing upon him, and killing him: for they all furiously followed after, exclaiming, "Away with him," or "Kill him;" for certainly this was their meaning. (*Marg. Ref. Notes*, 7:54—60. 22:22—30.)

Tidings. (31) Φασις. Here only.—Ab inusitato *φαω, dico, aio.*—*The chief captain.*] Τῳ χιλιαρχῳ. 33:37. *John* 18:12. See on *Mark* 6:21.—*Was in an uproar.*] Συγκεχυται. See on 27.—*Cried.* (34) Εβοων. 8:7. 17:6. *Matt.* 3:3. *Mark* 15:34.—*The castle.*] Την παρεμβολην. 37. 23:10,16,32. *Heb.* 11:34. 13:11,13. *Rev.* 20:9.—Α παρεμβαλλω, *immitto interjicio.* Ex παρα, εν, et βαλλω, *jacio.*—*The stairs.* (35) Τους αναβαθμους. 40. Here only N. T.—2 *Kings* 9:13. 20:11. Αναβαθμιαν, *Ex.* 20:26. *Sept.* Ab αναβαινω, *ascendo.*—*Away with him.* (36) Αιρε αυτον. See on *Luke* 23:18.

V. 37—40. When the apostle had been conveyed into the environs of the castle, out of the reach of the multitude, he desired permission from the chief captain to speak to him: who was surprised to hear his prisoner so readily use the Greek language. He indeed supposed him to have been an Egyptian, who, some time before, had made an insurrection in the city, and leading forth a numerous banditti, had done extensive mischief. For, as that insurgent had escaped, when his followers were destroyed or dispersed, it was natural for Lysias to suppose Paul to be the same person, attempting to excite new disturbances. The apostle however assured him, that he was "a Jew," and a native of Tarsus, and a citizen of no inconsiderable city: he therefore begged of him, that he might be permitted to address the multitude, in order to silence their clamours, and rectify their misapprehensions, by which Lysias also would learn who he was, and what he had done. Accordingly, having obtained permission, he placed himself on the top of the stairs, and made a signal with his hand to the multitude, that he desired to speak to them: and, curiosity concurring with other motives, they observed a profound silence, whilst he addressed them in the Hebrew tongue, at least in that dialect of it which was generally used. —*Four thousand*, &c. (38) Josephus mentions thirty thousand men, whom this Egyptian (whose name is not known)

CHAPTER XXII.

The apostle asciares, before the people, the place of his birth, his education, his zeal against the gospel; his conversion, and his commission from Jesus to preach to the Gentiles, 1—21. At the mention of the Gentiles, the people furiously exclaim against him, and the chief captain orders his soldiers to examine him by scourging, 22—24: which he avoids, by pleading the privilege of a Roman citizen, 25—29. He is brought before the council, 30.

[a]MEN, brethren, and fathers, hear ye [b]my defence *which I make* now unto you.

2 (And when they heard that he spake [c]in the Hebrew tongue to them, they kept the more silence: and he saith,)

3 I am verily a man *which am* [d]a Jew, [e]born in Tarsus, [f]*a city* in Cilicia, yet brought up in this city [g]at the feet of [h]Gamaliel, [i]*and* taught according to the perfect manner of the law of the fathers, [k]and was zealous toward God, as ye all are this day.

4 And [l]I persecuted [m]this way unto the death, binding and delivering into prisons both men and women.

5 As [n]also the high-priest doth bear me witness, [o]and all the estate of the elders: from whom also I received letters unto [p]the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.

[*Practical Observations.*]

a 7:2. 13:26. 23:1,6. 28:17. b *Greek all.* 19:33. 21:10. 25:8,16. 26:1,2,24. Luke 12:11. 21:14. Rom. 2:15. 1 Cor. 9:3. 2 Cor. 7:11. 12:19. Phil. 1:7,17. 2 Tim. 4:16. 1 Pet. 3:15. c *See on* 21:40. d 21:39. Rom. 11:1. 2 Cor. 11:22. Phil. 3:5. e 9:11,30. 11:25. f 6:9. 15:23,41. 23:34. Gal. 1:21. g Deut. 33:3. Luke 2:46. h 5:34. i 23:6. 26:5. Gal. 1:14. Phil 3:5. k 21:20. 2 Sam. 21:2 Rom. 10:2,3. Gal. 4:17,18. Phil. 3:6. l 19:20. 7:58. 8:1—4. 9:1,2,13,14,21. 26:9—11. 1 Cor. 15:9. 1 Tim. 1:13—15. m 16:17. 18:26. 19:9,23. 24:14. n 9:1,2. 14. 26:12. o 5:21. Luke 22:66 p 1 Rom. 9:3,4.

had collected together: but it is probable that he "led forth" only four thousand, and that the rest came to him in the wilderness; or only four thousand of the company were *murderers.* (*Marg. Ref.*)

Canst thou speak Greek? (37) Ἑλληνιστι γινωσκεις; *John* 19.20.—Greek was spoken by numbers in Egypt, especially where Greek colonies had been planted. The Jews also in Egypt spake Greek, and used the Greek translation of the Scriptures. But the native Egyptians spoke another language.—*Madest an uproar.* (38) Αναστατωσας. See on 17:6. —*Murderers.*] Των σικαριων. Here only.—'Vox origine Latina, orta a *sica* h. e. *gladiolo.*' Schleusner.—A short sword, which they concealed under their garments, till an occasion was afforded them, of assassinating the objects of their vindictive cruelty.—*Of no mean city.* (39) Ουκ ασημου πολεως. Here only. Εκ *a* priv. et σημα, *signum.*—*In the Hebrew tongue.* (40) Τη Εβραιδι διαλεκτῳ. 22:2. See on 2:6.—It is decidedly agreed among the learned, that the Syriac or Chaldee dialect is meant. No doubt many Chaldee words and phrases came into use among the Jews, who returned from the Babylonish captivity. Yet those parts of the Old Testament, which were written after that event, are in Hebrew, except a few passages in Ezra, which are Chaldee, for special reasons. This creates a difficulty, as to the current opinion taken in its full extent. Nor does the language of the New Testament favour it: and several of the arguments used in support of it, are inconclusive. (*Notes, Ezra* 4:7—9. 7:11,12. *Neh.* 8:8. *Jer.* 10:11. *Dan.* 2:4.)

PRACTICAL OBSERVATIONS.

V. 1—16. Wherever zealous Christians travel, they will inquire after their brethren in the Lord, and get acquainted with them; because they delight in their company, and desire to do them good, and to derive benefit from them. (*Note, Ps.* 119:57—63, *v.* 63.) But, even this sweet and endeared 'communion of the saints' must not induce them to prolong their continuance together, beyond what other duties admit of.—Fervent social prayer abates the poignancy of our sorrow, when constrained to separate from those whom we love: and this is peculiarly seasonable, when sharp afflictions or important services lie before us. Our children, too, should be admitted to such scenes of affection and devotion; that their tender minds may be early impressed with a sense of the excellency and importance of religion: (*Note, Gen.* 48:1. *P. O.* 1—8.) Thus we may hope, that when they grow up, they will be evidently partakers of the blessing, and endued with spiritual gifts, for the edification of others also; which should be considered as the greatest favour God can bestow on us, with respect to our offspring.—The path of duty will eventually be that of safety: yet it often leads into many apparent, or temporary dangers and difficulties; the prospect of which may induce those who value the useful lives of eminent persons, to dissuade them from the services allotted to them: but if they are satisfied of their call in Providence; they should not turn aside, out of concern or affection for their friends, any more than from fear of their enemies. It is, however, an extraordinary attainment, for the same man to be so firm and inflexible, in following the dictates of his own conscience, as to be habitually ready to endure bonds, or face death for the Lord's sake; and yet so full of tenderness and sympathy, as to be more affected by the sorrows of his friends, than by the prospect of his own perils and sufferings. (*Note, Phil.* 2:24—30.)—When we have given the best counsel we can to those who conscientiously desire to know the will of God; and yet find that they are not convinced, or persuaded, by what we have urged; we should desist, and acquiesce in the will of the Lord, who can educe good from those measures and events, which seem to us undesirable or inexpedient.—In our endeavours to do good to our brethren, we should introduce them to the acquaintance of those who have been a comfort or benefit to us: and "old disciples" should be *accessible;* as well as careful to set their younger brethren an example of humility, spirituality, steadfastness, zeal, prudence, candour, and enlarged love; which may evince, that their dependence on the Lord, and devotedness to him, have increased, according to the years during which they have known him. (*Notes, Heb.* 5:11—14. *Rev.* 2:2—5. *P. O.* 3—7.)

V. 17—26. What a striking proof is it of the weakness and depravity of human nature, that so large a proportion of the disciples of Christ, even in the days of the apostles, were exceedingly disaffected to the most eminent minister, probably, who ever lived! Neither his extraordinary conversion, his blameless and holy character, his peculiar endowments, his extensive labours and usefulness, or his patient sufferings in the cause of Christ; nor yet the oblations which he bestowed so much pains to collect, and bring from the Gentile converts to their Jewish brethren, could conciliate their esteem and affection: because he would not render that respect to the antiquated Mosaic ceremonial, with which they had been used to regard it! Nor could even the authority of James and the pious elders pacify their minds, or prevent their tumultuously assembling together; when they heard that he was come to Jerusalem! How watchful then should we be against prejudices of every kind; and against those misrepresentations of men's principles and conduct, from which prejudices commonly originate! And how patient should we be, if called to have fellowship with the great apostle of us Gentiles in this affliction; and to endure the suspicions and coldness of those whom we most esteem and love! We ought indeed to use all proper methods of rectifying the judgments and conciliating the affections of our brethren, as far as their misapprehension can interfere with our usefulness: yet we should watch against the temptation of conniving at those errors or evils which are the general source of prejudices, and which cannot consistently be countenanced. When accommodation is allowed to infringe upon our "simplicity and godly sincerity," it will seldom produce any good effect. Our brethren will not be satisfied, unless we go to the full length of their sentiments: others will begin to suspect our integrity, and to hesitate concerning us; and it is in vain to attempt conciliating the favour of graceless bigots, and furious zealots of any party, from whom we shall commonly do well to keep at a distance. But much wisdom, integrity, and humility, are requisite to guide us in the middle way, between an uncomplying inflexibility in things of small consequence, and a temporizing spirit in respect of important truth. (*P. O.* 1 *Cor.* 9:19—27.) Yet, the Lord will preserve his upright servants from fatal mistakes; though he may see good to leave them to err, in matters of less importance, and in some particular instances.

V. 27—40. Those who idolize notions, or "the form of godliness," while they hate the power of it, will misrepresent or condemn that conduct which God most approves and blesses: thus, if part of the truth be misrepresented, be not rendered sufficiently odious, to exasperate a sect, or a mob, against the objects of their detestation; some false accusation will be devised more fully to effect the purpose: and, as the cause of God is supposed to be at stake, all means are sanctified, by which the help and concurrence of multitudes can be ensured. On these occasions, the professed worshippers of God too often copy the example of the most infuriated idolaters: (*P. O.* 19:21—31.) and innocency or excellency is no security to any man's life: for, in popular tumults, all discrimination of character, and distinction between truth and error, are confounded. Professed attachments to this or the other party or church among Christians, will readily give energy to the clamour. "Men of Israel, help, &c." The church is in danger! Our religious liberties are in danger! And the groundless outcry may affect the lives or characters, even of the most prudent, benevolent, and pious servants of our God! He, however, is at all times a Refuge for his people: and he sometimes overrules the fury of their enemies to raise them up friends among such as are strangers to him, who become favourable to them, because they find that they are not those vile characters which they have been represented, or suspected to be. And, if he gives us an opportunity of pleading our own cause before those who are prejudiced against us: we should always prepare to speak decidedly and boldly in behalf of the truth, and earnestly to recommend the gospel of Christ to their most serious attention.

NOTES.—CHAP. XXII. V. 1—5. The apostle addressed the enraged multitude, in the customary style of respect and good-will, as "men and brethren;" and, seeing many principal persons present, he also added "fathers," to denote, that he was ready to render them all due honour and obedience, consistent with the will of God, notwithstanding their indignation against him. (*Marg. Ref.* a. 7:2. *Note.*

6 And it came to pass, [s]that, as I made my journey, and was come nigh unto [r]Damascus, [t]about noon, suddenly there shone from heaven a great light round about me.

7 And I fell unto the ground, and heard a voice saying unto me, [t]Saul, Saul, [u]why persecutest thou me?

8 And I answered, Who art thou, Lord? And he said unto me, [x]I am Jesus of Nazareth, [y]whom thou persecutest.

9 And they that were with me [z]saw indeed the light, and were afraid; [a]but they heard not the voice of him that spake to me.

10 And I said, [b]What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; [c]and there it shall be told thee of all things which are appointed for thee to do.

11 And [d]when I could not see for the glory of that light, [e]being led by the hand of them that were with me, I came into Damascus.

12 And [f]one Ananias, [g]a devout man according to the law, [h]having a good report of all the Jews which dwelt *there*,

13 Came unto me, and stood, and said unto me, [i]Brother Saul, receive thy sight. And the same hour I looked up upon him.

14 And he said, [k]The God of our fathers [l]hath chosen thee, that thou shouldest know his will, [m]and see [n]that Just One, and shouldest [o]hear the voice of his mouth.

15 For [p]thou shalt be his witness unto all men [q]of what thou hast seen and heard.

16 And now, [r]why tarriest thou? [s]arise, and be baptized, and wash away thy sins, [t]calling on the name of the Lord.

17 And it came to pass, that [u]when I was come again to Jerusalem, even [x]while I prayed in the temple, I was in a trance;

18 And [y]saw him saying unto me, [r]Make haste, and get thee quickly out of Jerusalem: [a]for they will not receive thy testimony concerning me.

19 And I said, Lord, [b]they know that I imprisoned, and beat in every synagogue, them that believed on thee:

20 And when the blood of thy [c]martyr [d]Stephen was shed, I also was standing by, [e]and consenting unto his death, and kept the raiment of them that slew him.

21 And he said unto me, [f]Depart: [g]for I will send thee far hence unto the Gentiles.

[*Practical Observations.*]

22 ¶ And they gave him audience unto this

c *See on* 9:3—5. 26:12. r Gen. 14:15. 15:2. 2 Sam. 8:6. s 26:13. Is. 24:23. Matt. 17:2. Rev. 1:16. t Gen. 3:9. 16:8. 22:1,11. Ex. 3:4. 1 Sam. 3:10. u Is. 1:18. 43:22—26. Jer. 2:5,9. Matt. 25:43. 1 Thess. 4:15. x 3:6. 4:10. 6:14. Matt. 2:23. y 2:4 11. Ex. 16:7,8. 1 Sam. 8:7. Zech. 2:8. Matt. 10:40—42. 25:40, 45. 1 Cor. 12:12,26,27. z 9:7. Dan. 10:7. a John 12:29,30. b 2:37. 9:6. 16:30. Ps. 25:8,9. 143:8—10. c 22—16. 26:16—18. d 9:8,9. e 13:11 Is. 42:16. f *See on* 9:10—18. g 8:2. 17:4. Luke 2:25. h 6:3. 10:22. 2 Cor. 6:8. 1 Tim. 3:7. 3 John 12. i 9:17,18. Philem. 16. k 3:13. 5:30. 13:17. 24:14. Ex. 3:13—16. 15:2. 2 Kings 21:22. 1 Chr. 12:17. 29:18. 2 Chr. 28:25. 30:19. Ezra 7:27. Dan. 2:23. l 9:15. Jer. 1:5. John 15:16. Rom. 1:1. Gal. 1:15. 2 Tim. 1:1.

Tit. 1:1. m 9:17. 26:16. 1 Cor. 9:1. 15:8. n 3:14. 7:52. 2 Cor. 5:21. 1 Pet. 2:22. 1 John 2:1. o 1 Cor. 11:23. 15:3. Gal. 1:12. p 1:8,22. 10:39—41. 23:11. 27:24. Luke 24:47,48. John 15:27. q 4:20. 26:20. r Ps. 119:60. Jer. 8:14. s 2:38. Rom. 6:3,4. 1 Cor. 6:11. 12:13. Gal. 3:27. Tit. 3:5. Heb. 10:22. 1 Pet. 3:21. t 2:21. 9:14. Rom. 10:12—14. u 9:26—28. Gal. 1:18. x 10:9,10. 2 Cor. 12:1—4. Rev. 1:10. y 14. z Matt. 10:14,23. Luke 21:21. a Ex. 3:19. Ex. 3:6, 7. b 4. 8:3. 9:1. 26:9—12. c Rev. 2:13. 17:6. d 7:58. 8:1. e Luke 11:48. Rom. 1:32. f 9:15. g 9:15. 13:2,46,47. 18:6. 26:17,18. Rom. 1:5. 11:13. 15:16. 16:26. Gal. 1:15,16. 2:7,8. Eph. 3:6—8. 1 Tim. 2:7. 2 Tim. 1:11.

1:16—18.) When, therefore, they found that he spoke so composedly to them, in the Hebrew dialect, they observed a strict silence; and he proceeded to show, that he was a Jew, and not a Gentile or a proselyte; and though born at Tarsus, that he had been educated in Jerusalem by Gamaliel, the most eminent of their Rabbies. (*Note*, 5:33—39.) At his feet he had been used to sit: according to the custom of those times, when the scholars sat on the ground, or on low seats near the teacher, who was raised above them on a sort of throne. (*Notes*, *Deut.* 33:3. *Mark* 5:14—20. *Luke* 10:38—42.) Paul had therefore been instructed after the most accurate manner, in the law of Moses, and in the traditions of the elders; and was a zealot for their manner of worshipping God; as he knew them to be zealots at that time. Of this he had given abundant proof, by persecuting those who sought the favour of God, in the "way" of the gospel; doing all in his power to get them put to death, or cast into prison, without distinction, whether men or women. (*Marg. Ref.* d—m. *Notes*, 8:3. 9:1,2. 26:9—11. *Gal.* 1:11—14. *Phil.* 3:1—7. 1 *Tim.* 1:12—16.) To this the high-priest, who was then in authority, could bear witness, as well as the other members of the Sanhedrim; for he had received letters from them to the brethren, or the Jews, at Damascus, against the Christians in that city. But he would now relate to them the manner in which he had since that time been induced to embrace and preach that doctrine which he then so furiously persecuted.

Defence. (1) Or, *Apology*. The sacred writers never use this word, or the correspondent verb, except when the person spoken of defended himself from some charge brought against him. They never in one instance call the authoritative preaching of the gospel *an apology*. (*Marg. Ref.* b.) And, whatever may be urged in favour of the word, in this age of *apologies*, it indisputably conveys the idea of a cautious defensive war against impiety and infidelity, rather than of that boldness and decision with which the cause of God and truth ought to be supported.—Απολογιας. 25:16. 1 *Cor.* 9:3. 2 *Cor.* 7:11. *Phil.* 1:7,17. 2 *Tim.* 4:16. 1 *Pet.* 3:15. Απολογεομαι. See on *Luke* 12:11. It does not appear, that the Greek Classics use the term in any other sense. *Plato* in *Phædo*, 7 Sect. thus employs it.—*Brought up.* (3) Ανατεθραμμενος. See on 7:20.—*Taught.*] Πεπαιδευμενος. See on 7:22.—*The perfect manner.*] Ακριβειαν. Here only. Ακριβης, 26:5. Ακριβως. See on 18:25.—*The law of our fathers.*] Του πατρωου νομου. 24:14. 28:17. Πατρικος. *Gal.* 1:14.—*Zealous.*] Ζηλωτης. See on 21:20.—*The estate of the elders.* (5) Το πρεσβυτεριον. *Luke* 22:66. 1 *Tim.* 4:14.—*For to be punished.*] Ἱνα τιμωρηθωσιν. 26:11. Not elsewhere. Τιμωρια, *Heb.* 10:29.

V. 6—13. (*Marg. Ref.* 26:12—15. *Notes*, 9:3—22.) It is evident, that the apostle considered his extraordinary conversion as a most complete demonstration of the truth of Christianity: and when all the particulars of his education, his previous religious principles, his zeal, enmity against Christians, and prospects of secular honours and preferments, by persecuting them, are compared with the subsequent part of his life, and the sudden transition from a furious persecutor to a zealous preacher of the gospel, in which he laboured and suffered to the end of his life, and for which he died a martyr; it must convince every candid and impartial person, that no rational account can be given of this change, except that which he himself assigns: and if that be true, Christianity is divine. (*Note*, 9:31.)—*Heard not the voice*, &c. (9) The persons attending the apostle heard a sound, but did not distinguish that articulate voice, in which the Lord Jesus addressed Saul by name. (*Note*, 9:7.)

The ground. (7) Το εδαφος. Here only N. T.—*Num.* 5:17. 1 *Kings* 6:15. *Sept.* Εδαφιζω, *Luke* 19:44.—*Appointed.* (10) Τετακται. See on 13:48.—*Devout.* (12) Ευσεβης. See on 10:2.—*Having a good report.*] Μαρτυρουμενος. See on 6:3.

V. 14—16. The God of Abraham had chosen Saul the persecutor, as the object of his special love: in consequence of this, he had also purposed that he should know his will; and "see that Just One," who came to save sinners; and also hear, believe, and obey his voice, as speaking immediately to him. (*Marg. Ref.* k—o.) This purpose he had begun to effect, as Saul journeyed to Damascus: and he would have further visions of him, and revelations of his will; that he might be fully qualified to be his apostle, a witness of his resurrection, to men of all nations, and likewise of all that he himself had seen and heard. As he had therefore such full proof of the Lord's abundant and gratuitous love to him, notwithstanding his most aggravated crimes, and of his purpose to employ him as his minister; why should he doubt any longer, or hesitate to profess his faith by being baptized, as an outward sign of the washing away of his sins, and the seal, to him and to all true believers, of that blessing, and of "the righteousness of faith," as circumcision had been to Abraham? (*Marg. Ref.* p—t. *Note*, 2:37—40. *Rom.* 4:9—12.) In doing this, he must "call on the name of the Lord," even the Lord Jesus, as the expression generally means: for this invocation of him, as the Son of God, seems to have been one principal part of the required profession of faith in his name. (*Notes*, 2:14—21. *Joel* 2:28—32. 1 *Cor.* 1:1,2.)—'The inference of Chrysostom from this place is this, that by these words he shows that Christ was God; because it is not lawful to invoke any but God.' *Whithy.* The invocation of saints and angels had not, it seems, at that time, (near the end of the fourth century,) received the sanction of the most eminent Christian ministers.

Hath chosen thee. (14) Προεχειρισατο. 26:16. Not elsewhere N. T.—*Josh.* 3:12. *Sept.* Εκ προ, et χειρ, *manus*.—*That Just One.*] Του δικαιον. See on 3:14.—*Why tarriest thou?* (16) Τι μελλεις: *Quid moraris aut cunctaris?* Here only in that sense.—*Calling on.*] Επικαλεσαμενος. "Having called, &c." "Washing away thy sins," is rather connected with "having called on the name, &c." than with "be baptized." (*Note*, *Rom.* 10:12—17, *vv.* 12—14. See on 9:14.)

V. 17—21. The apostle, having shown his hearers in what manner he was induced to become a Christian, and how he was appointed a preacher of the gospel, proceeded to declare the way in which he had been led to exercise his ministry chiefly among the Gentiles; as this was the principal cause of their peculiar rage against him. A considerable time after his conversion, he came up to Jerusalem; and, while worship-

word, and *then* lifted up their voices, and said, [h]Away with such *a fellow* from the earth; for it is not fit that he should live.

23 And as they cried out, [i]and cast off *their* clothes, and threw dust into the air,

24 The [k]chief captain commanded him to be brought into the castle, and bade [l]that he should be examined by scourging; that he might know wherefore they cried so against him.

25 And as they bound him with thongs, Paul said unto [m]the centurion that stood by, [n]Is it lawful for you to scourge a man that is a Roman, and uncondemned?

26 When the centurion heard *that*, he went and told the chief captain, saying, [o]Take heed what thou doest: for this man is a Roman.

27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was *free* born.

29 Then straightway they departed from him which should have [p]examined him: [q]and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

30 On the morrow, [q]because he would have known the certainty wherefore he was accused of the Jews, he loosed him from *his* bands, [r]and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

h 7:54—57. 21:36. 25:24. Luke 23:18. John 19:15. i 7:53. 26:11. Ec. 10:3. k 21:31,32. 23:10,27. l 25—29. 16:22,23,37. John 19:1. Heb. 11:35. m 10:1. 23:17. 27:1,3,43. Matt. 8:8. 27:54. n 27,28. 16:37. 25:16. o 29. 23:27. • Or, *tortured him*. 24. Heb. 11:35. p 25,26. 16:38,39. q 21:11,33. 26:29. Matt. 27: 2. r 5. 5:21. 23:15. Matt. 10:17.

ping in the court of the temple, he was thrown into a trance, or ecstasy, in which *he*, even the Lord Jesus, appeared to him in vision, and commanded him speedily to leave that city, for the Jews would not receive his testimony concerning him. (*Marg. Ref.* a—d. *Note*, 9:23—30.) To this he ventured to object, that as they were in general acquainted with the severities which he had exercised against the Christians, and especially his concurrence in the martyrdom of Stephen; he had a confidence, that they would regard his testimony as to the manner of his conversion, and attend to the gospel as preached by him. But the Lord silenced this plea, and directed him to depart without delay, as he had purposed to employ him at a great distance among the Gentiles. (*Marg. Ref.* g. *Note*, 26:16—18.)—Doubtless many who heard the apostle, on this occasion, could well remember the facts to which he referred, and attest them to others. He therefore hoped to convince the multitude, that his labours among the Gentiles were not the result of his own choice, as he earnestly desired to have been useful to his countrymen: but at the same time this mission intimated the approaching rejection of the Jewish nation, as well as the calling of the Gentiles into the church.

A trance. (17) Εκστασει. 10:10. 11: See on *Mark* 5:42. *Note*, 10:9—16.—*I imprisoned.* (19) Εγω ημην φυλακιζων. Here only. A φυλακη, *custodia, carcer. Note*, 8:3.—*Martyr.* (20) Του μαρτυρος. 26:16. *Heb.* 12:1. *Rev.* 17:6. Μαρτυς, *Rev.* 2:13.—*Consenting.*] Συνευδοκων, "Concurring with hearty good will." See on 8:1.—*Death.*] Αναιρεσει. See on 8:1. "Murder." 'Rightly; for Stephen was slain, without any precedent sentence of law, by manifest violence, as by robbers; when it was not allowed to the Jews capitally to condemn any one, even according to the laws.' *Beza. Note*, 7:54—60.—*Those that slew.*] Των αναιρουντων. 2:23.

V. 22—30. The Jews patiently attended to the apostle's account of his own conversion: but when he declared that he was sent by Jesus himself to preach to the Gentiles; this was so contrary to their bigoted self-preference, their contempt of other nations, and all their religious prejudices, that they would endure no more; so that, in the most furious rage, they cried out, that such a fellow ought to be dragged away to immediate death, for it was "not fit for him to live" on the earth: seeing he thus openly preferred uncircumcised idolaters to the covenanted people of God. (*Marg. Ref.* h. *Note*, 1 *Thes.* 2:13—16.) Amidst these exclamations they cast off their clothes, either as preparing to stone him to death if they could get hold of him, or to express their abhorrence of his supposed blasphemy: and they threw dust into the air, as frantic with rage; or that it might fall and cover them, to denote the greatness of their horror at what had been said. (*Marg. Ref.* i.) This conduct might well astonish the tribune, who could not possibly understand what had wrought them up to such an excess of fury: he indeed concluded, that Paul had certainly committed some peculiarly atrocious crime with which he was not acquainted. He would not however give him up to their resentment: but, according to the barbarous and irrational practice, in use even among the Romans, (as it is in many nations to this day,) he ordered him to be examined by severe scourging; till the anguish of the stripes inflicted on him, should extort from him a confession of his guilt. When the soldiers were binding him with thongs to a pillar, or block, for that purpose, he demanded of the centurion, whom the tribune had charged with this service, whether it were lawful for them thus to scourge a Roman citizen, who had not been condemned for any crime. (*Marg. Ref.* m, n. *Note*, 16:35—40.) A Roman might not be punished before he was legally condemned, nor scourged *in this manner* at all: which was far more severe, than the scourging with rods: and, as it was even unlawful to bind him with thongs, in order to examination by torture, though not to put fetters upon him in order to confine him; the centurion was led by this question, to caution the tribune to take care what he did; who came to the apostle to inquire whether he really were a Roman. He had himself purchased this valuable privilege for a great sum of money: and as Paul was a Jew apparently in very low circumstances, he questioned him how he had acquired it: but the apostle informed him, that he was free born. He had before mentioned his being a citizen of Tarsus, yet the tribune had not thence inferred, that he was entitled to the privilege of a Roman citizen: so that it is probable, all the citizens of the Roman colonies had not this privilege; or that Tarsus was not a colony. Paul, however, satisfied the tribune that he was a Roman; and so the design of torturing him by scourging, to make him confess some crime which could not be proved, was given up; and the tribune feared lest he should be called to account for having bound him, Instead therefore, of using this method to discover his guilt, he, on the morrow, summoned the council, and brought Paul, freed from his fetters, before them to be examined. Hence we may infer, that a great number of the principal persons in the nation had joined with the multitude in their vehement and outrageous zeal against the apostle.

Fit. (22) Καθηκον. *Rom.* 1:28. Not elsewhere.—*They cried out.* (23) Κραυγαζοντων αυτων. *Matt.* 12:19, 15:22. *John* 11:43. 18:40. 19:6,15. Κραυγη, 23:9.—*Cast off.*] Ριπτουντων. *Matt.* 9:36. 15:30. 27:5.—*Examined.* (24) Ανεταζεσθαι. 29 Here only. Εξ ανα et εταζω, *exploro.*—*By scourging.*] Μαστιξιν. *Mark* 3:10. 5:29,34. *Heb.* 11:36. Μαστιζειν, 25.—*They bound.* (25) Προετειναν. Here only. "He," or, "one extended."—*With thongs,*] Τοις ἱμασιν. *Mark* 1:7. *Luke* 3:16. *John* 1:27.—*Uncondemned.*] Ακατακριτον. See on 16: 37.—*A sum.* (28) Κεφαλαιου. *Heb.* 8:1. Not elsewhere. 'Subaudiendum est χρημα. . . . *Capitulum*; a κεφαλη, *caput.* Schleusner.—*Freedom.*] Πολιτειαν. *Eph.* 2:12. Not elsewhere. Πολιτευμα, *Phil.* 3:20. Α πολις, *civitas.*

PRACTICAL OBSERVATIONS.

V. 1—5. The honour of the gospel requires its advocates to speak with temper, benevolence, and respect to their superiors; as well as with boldness and constancy, in the midst of all the ill usage to which they may be exposed.—A simple narration of the Lord's dealings with us, in bringing us from opposing, to profess and promote his gospel, when it is delivered with modesty and caution, will generally make more impression on the minds of men, than laboured arguments or rhetorical declamations. Indeed, the conversion and experience of some individuals have been so remarkable, that the recital of them has great force of argument in it: though it seldom, if ever, amounts to that complete demonstration of the truth which arose from the change wrought in the character and conduct of the apostle.—Natural abilities, the advantages of education, proficiency in learning, exactness in a system, and a fervent religious zeal according to that system, may be either valuable or mischievous: as they are directed, under the influence of divine grace, in support of the truth, or as employed by men's selfish passions in defence of error. Zeal, especially, is an ambiguous attainment: it may be a violent, cruel, and dreadful flame, kindled from beneath, and destroying all around it with fatal vehemence; or it may be a gentle, active, kind, and heavenly principle, powerfully influencing the possessor to every thing excellent and beneficial, in the persevering use of the most unexceptionable means of obtaining the most important ends. (*Note*, *Jam.* 3:13—16.)

V. 6—21. Many, who for a time have devoted their talents to the service of delusion and error, have afterwards been induced to consecrate them to the cause of Christ. The Lord having chosen the sinner, "that he should know his will;" he is awakened, humbled, illuminated, and brought acquainted with Jesus and his blessed gospel. Being acknowledged as a "brother," by those who were disciples before him, he makes profession of his faith, calls on the Redeemer's name, receives the comfort of being "washed from his sins," and testifies to others what he has heard and learned of the Saviour's glory and grace. Thus he passes from Satan's kingdom to that of Christ, and begins to seek its peace and prosperity; while his former associates are surprised, offended or enraged, at the revolution which has taken place. When a man is thus admitted among the servants of Christ, he is often employed in such services as disconcert all his own plans and purposes. Not being wholly weaned from [t] lean-

CHAPTER XXIII.

Paul, pleading his conscientiousness before God, is smitten at the command of the high-priest, whom he reproves for his injustice, 1—3. Being censured for it, he excuses the sharpness of his language, 4, 5. Declaring himself a Pharisee, in respect of the resurrection, a division in the council is excited, 6—9. The chief captain, fearing lest he should be torn in pieces, conveys him back to the castle, 10. The Lord favours him, by a most encouraging vision, 11. Forty Jews conspire to murder him; binding themselves by oath, not to eat or drink till they have done it, 12, 13. They avow their purpose to the chief priests, and secure their concurrence, 14, 15. The conspiracy is discovered to Paul, and from him to the chief captain, 16—22; who sends Paul, under a strong guard, and with a letter, to Felix the governor at Cesarea, 23—35.

AND Paul, [a]earnestly beholding the council, said, [b]Men *and* brethren, [c]I have lived in all good conscience before God until this day.

2 And the high-priest [d]Ananias commanded them that stood by him [e]to smite him on the mouth.

3 Then said Paul unto him, God shall smite thee, [f]*thou* whited wall: [g]for, sittest thou to judge me after the law, and commandest me to be [h]smitten contrary to the law?

4 And they that stood by said, Revilest thou God's high-priest?

5 Then said Paul, [i]I wist not, brethren, that he was the high-priest: for it is written, [k]Thou shalt not speak evil of the ruler of thy people.

[*Practical Observations.*]

6 But when [l]Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men *and* brethren, [m]I am a Pharisee, the son of a Pharisee: [n]of the hope and resurrection of the dead I am called in question.

7 And when he had so said, [o]there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

8 For the [p]Sadducees say that there is no resurrection, neither angel, nor spirit; but the Pharisees confess both.

9 And there arose a great cry: and the scribes *that were* of the Pharisees' part arose, and strove,

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a 6. 6:15. 22:3. Prov. 28:1. b 22:1. c 24:16. 1 Cor. 4:4. 2 Cor. 1:12. 4:2. 2 Tim. 1:3. Heb. 13:18. 1 Pet. 3:16. d 24:1. e 1 Kings 22:24. *Jer.* 20:2. Mic. 5:1. Matt. 26:67. John 18:22. f Matt. 23:27,28. g Lev. 19:35. Ps. 58:1,2. 82:1,2. 94:20. h Amos 5:7. Mic. 3:3—11. i Deut. 25:1,2. John 7:51. 18:24.

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ing to his own understanding," he is sometimes reluctant to renounce his favourite plan, even after he has been praying for direction respecting the will of God! A person in these circumstances often imagines that his former friends, having known his contempt and enmity against the truth, will pay the more attention to his testimony on that account; and that his former zeal for some form or party, and against those tenets which he deemed enthusiastical and erroneous, will induce them to inquire into the grounds of the change which has taken place. Perhaps he thinks that their opposition arises mainly from misinformation; and that if the truth were fairly set before them, they could not resist the evidence of it. Thus he may practically forget, that nothing can reconcile the heart of fallen man to the gospel, except the special grace of God; that "a prophet is not without honour save in his own country;" and that a servant of Christ may expect a more favourable hearing from entire strangers than from prejudiced neighbours, relatives, and acquaintance; who commonly treat his attempts to convince them, as a usurpation of authority to which he is not entitled. (*Note*, *Matt.* 13:54—58. *P. O.* 51—58.)

V. 22—30. When the servants of Christ, in obedience to his express command, turn from those who reject their testimony, and seek for more favourable hearers; those whom they leave will sometimes be highly displeased.—Bigotry and spiritual pride are commonly connected with furious wrath and intolerant malice: and it is well for mankind that the power of persecutors is often inadequate to their rage; otherwise they would drive all the servants of Christ out of the earth, as unfit to live upon it. (*Note*, *Heb.* 11:35—38.) But the Lord mercifully restrains their madness, by subjecting them to more moderate men. For, though many iniquities have been practised by magistrates, not professing any great regard to religion, even in civilized nations; yet their severity is commonly *tender mercy*, compared with the cruelty of enraged bigots, when advanced to authority: and their haste in punishing is deliberation and caution, compared with the fury of a licentious mob, when excited by frantic persecutors.—But how great a privilege is it to be governed according to a *written* law! that if a magistrate is about to act unjustly, it may be demanded of him, whether this be lawful, and suggested to him, to take heed what he does, lest he should expose himself to a judicial rebuke. Christians are allowed to avail themselves of these privileges: our birthright as Britons (who are far more favoured in Providence, than even the Roman citizens were) is not forfeited by our becoming the subjects of Christ; though we should insist upon our privileges with great modesty, prudence, and quietness.—We should, however, most of all value that freedom to which all the children of God are born; and which the largest sums of money cannot, in any measure, purchase for such as remain unregenerate. (*Note*, and *P. O. Gal.* 4:21—31.)

NOTES.—CHAP. XXIII. V. 1—5. When the apostle was placed before the Sanhedrim, he steadfastly viewed it, to observe of what persons it now consisted; and as confidently looking at those who formerly employed him in persecuting the Christians: and he then solemnly protested, that he had "to that day lived," or acted as a member of the community, "in all good conscience towards God." The rulers, priests, and people were ready to condemn him as a most atrocious criminal for embracing the gospel, and preaching it to the Gentiles: but he declared that in these things he had not acted from sinister motives, but out of a conscientious regard to his duty, in the sight of God, in which he had persevered amidst many trials to that very time.—He had indeed acted according to his conscience when he persecuted the Christians: but this was the result of pride, ignorance, inattention, and obstinate self-will; and it can hardly be supposed that he would call this "a good conscience before God." The council, however, would have given him credit for that part of his life: his object therefore evidently was, to show that he had

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i 24:17. k Ex. 22:28. Ec. 10:20. 2 Pet. 2:10,11. Jude 8,9. l Matt. 10:16. m 26:5. Phil. 3:5. n 24:15,21. 26:6—8. 28:20. o 14:4. Ps. 55:9. Matt. 10:34. John 7:40—43. p 4:1. Matt. 22:23,24. Mark 12:18. Luke 20:27.

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acted conscientiously and on good grounds, in those things which they deemed deserving of death; and he doubtless meant more fully to have explained his reasons and motives, if the council would have heard them. (*Marg. Ref.* a, c.) But the high-priest being a leading person in this prosecution, and aware that Paul's protestation of innocence implied a charge of malice and injustice against his virulent enemies, ordered him to be "smitten on the mouth," for pleading 'not guilty,' when they were determined to condemn him! This was oppressive, iniquitous, and illegal in the extreme: and the apostle immediately denounced the judgment of God upon him for it, and for his other crimes; and declared him to be "a whited wall," or a hypocrite, who might be compared to a wall formed of the meanest materials, but whited over and made to have a fair outside. (*Notes*, *Matt.* 23:25—28.) This appeared, in that he, when sitting in the council to judge him according to the law of God, instead of inquiring into the merits of his cause, had ordered him, by a direct violation of that law, to be smitten, before he was proved guilty of any fault, or even impropriety in his behaviour. (*Marg. Ref.* g, h. *Notes*, 1 *Kings* 22:24,25. *Jer.* 20:1—6. *John* 18:19—23.)—'Ananias carried it very plausibly towards the citizens, and stood high in their favour: yet he impiously and cruelly defrauded the inferior priests of their legal subsistence, so that some of them even perished for want. And God did remarkably smite him: for after his own house had been reduced to ashes, in a tumult begun by his own son, he was besieged and taken in the royal palace; where, having in vain attempted to hide himself in an old aqueduct, he was dragged out and slain. *Doddridge.*—But though the answer of Paul contained a just rebuke, and an evident prediction; yet he seems to have been too much carried away by indignation at the base usage which he had experienced: being therefore censured for "reviling God's high-priest;" he pleaded that he was not aware that Ananias was the high-priest. It seems unreasonable to suppose, that the apostle would, in such circumstances, question his title to his office, though the Scripture referred to rather points out Ananias's office as supreme magistrate, than his sacred function. (*Note*, *Ex.* 22:28.) It is, however probable, that the apostle meant to allow, that, in the warmth of his spirit, he had not adverted to the person who had given the orders, or was not aware that he was the high-priest. Perhaps the high-priest in the Sanhedrim was not always to be known by his seat, or his garments; and Ananias did not fill that office, when Paul had been more intimately conversant with that assembly. But it is not very clear whether the apostle intended by this concession to wave the question concerning his speaking by "the Spirit of prophecy," as not choosing to insist on it; or whether he allowed that he had spoken too sharply, and could not justify the whole of his answer, or propose it to the imitation of others. (*Marg. Ref.* k.)

I have lived. (1) Πεπολιτευμαι. *Phil.* 1:27. Not elsewhere. "I have performed the duty of a citizen." Πολιτεια. See on 22:28.—*Good conscience.*] Συνειδησει αγαθη. 1 *Tim.* 1:5. 1 *Pet.* 3:16,21. Συνειδησις, 24:16. *John* 8:9. *Rom.* 2:15. 9:1. 1 *Cor.* 10:27,29. 2 *Cor.* 1:12. 1 *Tim.* 4:2. *Tit.* 1:15. *Heb.* 9:9,14. 10:2,22. 13:18. 1 *Pet.* 2:19. Α συνειδεω, *Conscius sum*, 5:2. 1 *Cor.* 4:4.—*Shall smite.* (3) Μελλει τυπτειν. "Is about to smite thee:" evidently the language of *prediction*, not of *imprecation.*—*Thou whited wall.*] Τοιχε κεκονιαμενε. See on *Matt.* 23:27.—*Contrary to the law.*] Παρανομων. Here only. Παρανομια, 2 *Pet.* 2:16. Εκ παρα, *contra*, et νομος, *lex.*—*Revilest thou*, &c. (4) Λοιδορεις. *John* 9:28. 1 *Cor.* 4:12. 1 *Pet.* 2:23. Λοιδορια. 1 *Tim.* 5:14. 1 *Pet.* 3:9.—*I wist not.* (5) Ουκ ηδειν. "I knew not."—*Speak evil.* Ερεις κακως. This shows what is meant by λοιδορεις. See *John* 18:23.—*Ex.* 22:28. *Lev.* 19:14. 20:9. *Sept.*

V. 6—10. The apostle personally knew many members of the Sanhedrim; and he was aware that there were two parties among them of opposite principles, and very vehement

saying, [q]We find no evil in this man: but [r]if a spirit or an angel hath spoken to him, [s]let us not fight against God.

10 And when there arose a great dissension, the chief captain, [t]fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, [u]and to take him by force from among them, and to bring *him* into the castle.

11 And the night following [x]the Lord stood by him, and said, [y]Be of good cheer, Paul; [z]for as thou hast testified of me in Jerusalem, so [a]must thou bear witness also at Rome. [*Practical Observations.*]

12 And when it was day, [b]certain of the Jews banded together, [c]and bound themselves [d]under a curse, saying [d]That they would neither eat nor drink till they had killed Paul.

13 And they were more than forty [e]which had made this conspiracy.

14 And [f]they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.

15 Now therefore ye with the council signify to the chief captain, [g]that he bring him down unto you to-morrow, as though ye would inquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.

16 And [h]when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.

17 Then Paul called [i]one of the centurions unto *him*, and said, Bring this young man unto the chief captain; for he hath a certain thing to tell him.

18 So he took him, and brought *him* to the chief captain, and said, [k]Paul the prisoner called me unto *him*, and prayed me to bring this young man unto thee, who hath [l]something to say unto thee.

19 Then the chief captain [m]took him by the hand, and went *with him* aside privately, and asked *him*, [n]What is that thou hast to tell me?

20 And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to-morrow into the council, [o]as though they would inquire somewhat of him more perfectly.

21 But do not thou yield unto them; [p]for there lie in wait for him of them more than forty men, which have bound themselves with [q]an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.

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q 25:25. 26:31. 1 Sam. 24:17. Prov. 16:7. Luke 23:4,14,15,22. r 8. 9:4. 22:7,17, 18. 23:14—19. 27:23. John 12:29. s 5:39. 11:17. 1 Cor. 10:22. t 27. 19:28—31. 21:30—35. Ps. 7:2. 59:22. Mic. 3:3. Jam. 1:19,20. 3:14—18. 4:1,2. u 22:24. x 9:25. 18:9. 27:23,24. Ps. 46:1,2. 109:31. Is 41:10,14. 43:2. Jer. 15:19—21. Matt. 28:20. John 14:18. 2 Cor. 1:8—10. y 27:22,25. Matt. 9:2. 14:27. John 16: 33. z 19:21. 20:22. 22:18. 28:23—28. Rom. 1:15,16. Phil. 1:13. 2 Tim. 4:17. a Is. 46:10. John 11:8—10. b 21,30. Ps. 2:1—3. 64:2—6. Is. 8:9,10. Jer. 11:19. Matt. 26:4. c 1 Kings 19:2. 2 Kings 6:31. Matt. 27:25. Mark 6:23—26. * Or, *with an oath of execration.* Lev. 27:29. Josh. 6:26. 7:1,15. Neh. 10:29. Matt. 26:74. *Gr* 1 Cor. 16:22. Gal. 3:13. d 1 Sam. 14:24,27,28,40—44. e 2 Sam. 15:12,31. John 16:2. f Ps. 52:1,2. Is. 3:9. Jer. 6:15. 8:12. Hos. 4:9. Mic. 7:3. g 25:3. Ps. 37: 32,33. Prov. 1:11,12,16. 4:16. Is. 59:7. Rom. 3:14—16. h Job 5:13. Prov. 21: 30. Lam. 3:37. 1 Cor. 3:19. i 23. 24:26. Matt. 8:8,9. k 16:25. 27:1. 28:17. Gen. 19:14,17. Ephes. 5:1. 1 Peter 3:6. 1 John 2:6. Luke 7:40. m Jer. 31:32. Mark 9:27. n Neh. 2:4. Esth. 5:3. 7:2. 9:12. Mark 10:51. o 15. Ps. 12:2. Dan. 6:5—12. p 12—14. 9:23,24. 14:5,6. 20:19. 25:3. 2 Cor. 11:26,32,33. q 14. Rom. 9:3.

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in their contests with each other; though they were now agreed in persecuting him. (*Notes*, *Matt.* 22:15—22. *Luke* 23:6—12.) Seeing, therefore, they would pay no impartial attention to reason, or facts however authenticated; he attempted to divert their violence from himself upon each other. Accordingly, he cried aloud, "I am a Pharisee, and the son of a Pharisee;" he had been educated in the opinions of that sect, and still maintained the principal doctrines which were controverted between them and the Sadducees: (*Marg. Ref.* m, n. *Notes*, 26:4—8. *Phil.* 3:1—7, *v.* 5.) nay, indeed, he was called in question at that time for professing the hope, and bearing testimony to the reality, of the resurrection of the dead. The principal fact which he attested as the apostle of Christ, was his resurrection from the dead to be the first-fruits of his people; and all the doctrines of the gospel were intimately connected with that fundamental principle. The first persecution of the church was excited by the testimony of the apostles to the resurrection of their crucified Lord; and the Sadducees took the lead in it, because "they preached through Jesus the resurrection of the dead." (*Note*, 4:1—3.) The enmity also of many in the council against Paul at this time, was increased by their consciousness that his doctrine was wholly subversive of their favourite sentiment: so that in every way he was called to account for preaching Jesus as risen, and the hope and doctrine of a future resurrection. This was therefore an evident truth: he was not obliged to bring forward all the doctrines which he professed, when not interrogated about them: and it seems to have been entirely justifiable in him, by this seasonable profession of his faith on this controverted point, to draw off the Pharisees from the side of his persecutors; and to induce them to afford him some protection amidst all this illegal violence. At the same time he showed a most consummate sagacity, and a deep acquaintance with the human heart, and of that universal disposition which continually manifests itself, of favouring those who take our part in any contested point, 'Grant me discernment, I allow it you.' *Cowper*. Accordingly, this declaration was so pleasing to the Pharisees, that their rage was for the time disarmed: and the Sadducees being proportionably exasperated, the two parties began eagerly to dispute about "the resurrection of the dead," and the existence of angels, and of separate spirits; the one contending for these doctrines, and the other arguing against them, with the greatest violence. (*Marg. Ref.* o, p. *Notes*, *Matt.* 3:7—10. 22:23—33.) At length those scribes who espoused the party of the Pharisees, (being sharpened against their antagonists, and perceiving that the apostle's doctrine and narrative tended to establish their tenets, and to subvert those of the Sadducees,) declared that they could not find him guilty of any crime: and, though they did not believe what he said concerning Jesus of Nazareth; yet if an angel, or the spirit of some deceased person, had spoken to him; (as doubtless this had often been done, for thus they assumed the point in contest;) it did not become them "to fight against God," by punishing him. (*Marg. Ref.* q—s.)—There is a great similarity between this speech and the counsel which Gamaliel had formerly given; and perhaps there was a reference to it, though it is probable that he died before this time. (*Note*, 5: 33—39.)—The contest, however, at length became so fierce between the parties, that Lysias, who seems to have been present, began to apprehend they would tear Paul in pieces in their fury; and therefore he ordered him to be taken from them by force, and conveyed into the castle. (*Marg. Ref.* t, u.)—What must this heathen have thought of the worshippers of JEHOVAH, when he saw this assembly of chief priests, learned scribes, and rulers of Israel, forgetful of what became their rank, profession, and sacred character; and carried away by an unbridled rage, in their religious contests, to those excesses which the Roman senators and magistrates or principal persons, would have been ashamed of, even in their eager competition for pre-eminence and dominion?

I am called in question. (6) Κρινομαι. "I am judged," as an accused person on his trial.—*A dissension.* (7) Στασις. 10.—*Was divided.*] Εσχισθη. See on 14:4.—*Strove.* (9) Διεμαχοντο. Here only. Εκ δια, et μαχομαι, *pugno.*—*Let us not fight against God.*] Μη θεομαχωμεν. Here only. Θεομαχοι. See on 5:39.—*Fearing.* (10) Ευλαβηθεις. *Heb.* 11:7. Not elsewhere. Ευλαβεια, *Heb.* 5:7. 12:28. Ευλαβης, 8:2.—*Should have been pulled in pieces.*] Μη διασπασθη. See on *Mark* 5:4.—*The soldiers.*] Το στρατευμα. *Matt.* 22:7. *Luke* 23:11. *Rev.* 9:16. 19:14,19. *Exercitum.*

V. 11. (*Notes*, 18:9—11. 27:20—26.) The apostle had been repeatedly delivered from the most imminent danger: but he was still confined in prison; and knew that the desperate malice of his numerous enemies would leave nothing unattempted, in order to take away his life. He might, therefore, perhaps, be under some discouragement in respect of his situation: but his gracious Lord was pleased to appear before him, assuring him that he accepted of his testimony concerning him in Jerusalem; and that his desire of attesting his truth at Rome also, would certainly be granted. (*Note*, 19: 21,22.) This ensured his protection against all his enemies who might "fight with him, but could not prevail against him." (*Marg. Ref.* *Note*, *Jer.* 1:17—19.)—'Here is an instance of a divine appointment, without any necessity laid on the will of Paul.' *Whithy.* This erroneously supposes, that they, with whom this learned writer meant to contend, held that the divine decrees laid a necessity on the human will! (*Notes*, 2:22—24, *v.* 23. 4:23—28, *v.* 28.) In fact the instance proves, beyond all controversy, that an event may be certainly determined by almighty God, and infallibly come to pass; though all parties concerned exercise the utmost freeagency, of which the rational nature is capable. Some argue from this vision, that the Lord approved of the apostle's conduct: but, though this is undoubtedly true as to the grand outline, yet the vision no more proves that the conduct of the apostle was free from all mixture of infirmity than the vision with which Jacob was favoured at Bethel, proves that he had not sinned in fraudulently obtaining the blessing. (*Notes*, *Gen.* 27:6—14. 28:16,17.) The actions of men must be judged of by the law of God; and not by the event, or by any special instances of the Lord's unmerited kindness to them.

V. 12—22. The Jews perceiving that Lysias was resolved to protect Paul, unless legally convicted of some crime, began to fear that their malice would be disappointed. Therefore forty of the most zealous of them, (probably not members of the council, nor yet persons of a low rank,) supposing that they should do God service by murdering his minister, (*Notes*,

22 So the chief captain *then* let the young man depart, and charged *him*, [r]*See thou* tell no man that thou hast showed these things to me.

23 And he called unto *him* [s]two centurions, saying, Make ready two hundred soldiers to go to Cesarea, and horsemen threescore and ten, and spearmen two hundred, [t]at the third hour of the night;

24 And provide *them* [u]beasts, that they may set Paul on, and bring *him* safe unto [x]Felix [y]the governor.

25 And he wrote a letter after this manner:

26 Claudius Lysias unto [z]the most excellent governor Felix *sendeth*, [a]greeting.

27 This man [b]was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, [c]having understood that he was a Roman.

28 [d]And when I would have known the cause wherefore they accused him, I brought him forth into their council;

29 Whom I perceived to be accused of [e]questions of their law, [f]but to have nothing laid to his charge worthy of death or of bonds.

30 And when [g]it was told me how that the Jews laid wait for the man, I sent straightway to thee, [h]and gave commandment to his accusers also, to say before thee what *they had* against him. [i]Farewell.

31 Then the soldiers, [k]as it was commanded them, took Paul, and brought *him* by night to Antipatris.

32 On the morrow they left the horsemen to go with him, and returned to the castle;

33 Who, when they came to Cesarea, and [l]delivered the epistle to the governor, [m]presented Paul also before him.

34 And when the governor had read *the letter*, [n]he asked of what province he was. And when he understood that *he was* of [o]Cilicia;

35 I will hear thee, said he, [p]when thine accusers are also come. And he commanded him to be kept [q]in Herod's [r]judgment-hall.

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r Josh. 2:14. Mark 1:44. s 17. t Matt. 14:25. Luke 12:38. u Neh. 2:12. Esth. 8:10. Luke 10:34. x 26,33—35. 24:3,10,22—27. 25:14. y Matt. 27:2. Luke 3:1. z 24:3. 26:25. *Gr.* Luke 1:3. a 15:23. Jam. 1:1. 3 John 14. b 10. 21:31—33. 24:7. c 22:25—29. d 22:30. e 6—9. 18.15. 24:5,6,10—21. 25:19,20. f 25:7,8, 11,25. 26:31. g 16—24. h 24:7,8. 25:5,6. i 15:29. 2 Cor. 13:11. k 23,24. Luke 7:8. 2 Tim. 2:3,4. l 25—30. m 28:16. n 25:1. Esth. 1:1. 8:9. Dan. 2:49. 6:1. Luke 23:6,7. o 15:41. 21:39. p 30. 24:1,10,22,24—27. 25:16. q Matt. 2:1, 3,16. r Matt. 27:27. John 18:28.

26:9—11. *John* 16:1—3.) conspired together, engaging by a solemn oath, and an anathema, or imprecation of divine vengeance on themselves, if they tasted either meat or drink till they had slain Paul. So far indeed from being ashamed of this most atrocious intended assassination, they gloried in it as highly meritorious! and, knowing that many of the priests and the elders of the council would favour the design; (for the Sadducees seem to have been the more numerous in that assembly;) they informed them of their whole plan, and assigned them the part which they should perform in order to accomplish it; while the guilt or odium of the measure, if there were any, would rest wholly on the conspirators. (*Marg. Ref.* b—g. *Note*, 25:1—5.) It is not known by what means Paul's nephew discovered this conspiracy: but as so many persons were privy to it, and as the conspirators aimed to conceal it from Lysias and his friends alone, till it was executed; they might not all be very cautious in speaking of it. Providence, however, took this method of detecting and disappointing it. Paul, though assured of protection, deemed it his duty to use every proper means for his own safety: (*Notes*, 11. 27:28—32.) and the conduct of Lysias towards the young man showed much affability, good sense, generosity, and regard to truth and equity; which in a heathen, formed a striking contrast to the insidious, violent, cruel, and iniquitous conduct of the Jewish priests and rulers, who were evidently ripe for vengeance. (*Marg. Ref.* h—r.)—'Such execrable vows as these were not unusual among the Jews, who challenged to themselves a right of punishing those, without any legal process, whom they considered as transgressors of the law; and in some cases thought that they were justified in killing them. . . . It is no wonder, therefore, that these Jews should make no scruple of acquainting the chief priests and elders with their conspiracy against the life of Paul; who were so far from blaming them for it, that not long after they renewed the same design themselves. (25:2,3.) . . . Dr. Lightfoot has shown from the Talmud, that if they were prevented from accomplishing such vows as these, it was an easy matter to obtain an absolution from their Rabbies.' *Doddridge.* —The Rabbies, however, could not deliver them from the curse of God, which they had imprecated on themselves; though they gave them leave to eat and drink, notwithstanding their vow.

Banded together. (12) Ποιησαντες . . . συστροφην. See on 19:40—*Bound themselves under a curse.*] "With an oath of execration." (*Marg.* and *Ref.*) Ανεθεματισαν ἑαυτους. *Mark* 14:71. Καθαναθεματιζω. See on *Matt.* 26:74.—*Conspiracy.* (13) Συνωμοσιαν. Here only. Ex συν, et ομνυμι, vel ομνυω, *juro.*—*Under a great curse.* (14) Αναθεματι. *Rom.* 9:3. 1 *Cor.* 12:3. 16:22. *Gal.* 1:8,9.—*Deut.* 7:26. *Josh.* 6:17, 18. 7:1,12,13. *Sept.* See on 12.—*Signify.* (15) Εμφανισατε. 22. See on *Matt.* 27:53.—*Lying in wait.* (16) Ενεδρον. Not elsewhere. Ενεδρευω, 21. See on *Luke* 11:54.

V. 23, 24. The desperate measures of the Jews, no doubt confirmed Lysias in his determination to protect his prisoner; but, by keeping him at Jerusalem, insurrections might have been excited, and some opportunity might have been afforded to his vigilant enemies, of murdering him. He therefore resolved to send him to Felix, the Roman governor, who resided at Cesarea, which is computed to have been about seventy miles from Jerusalem. The body of Roman soldiers, appointed to escort him, consisting of two hundred legionary soldiers, two hundred light-armed foot soldiers, and seventy horsemen, would have sufficed to repel any tumultuary assault of the Jews: but to prevent bloodshed, they were ordered to set off about three hours after sunset, that they might be out of the reach of the zealots before morning. This prudent precaution was accompanied by one equally humane: Paul was not required to walk with the soldiers, who had been accustomed to long and speedy marches; but they were ordered to provide beasts, mules, or horses, changing them when necessary; that he might be conducted safely and conveniently to Cesarea. (*Marg. Ref.*)

Spearmen. (23) Δεξιολαβους. Here only. Ex δεξιος, *dexter*, et λαμβανω, *capio.* Learned men are far from agreed as to the precise meaning of the word.—*Beasts.* (24) Κτηνη. *Luke* 10:34. 1 *Cor.* 15:39. *Rev.* 18:13.—*Bring him safe.*] Διασωσωσι. 27:43,44. 28:1,4. *Matt.* 14:36. *Luke* 7:3. 1 *Pet.* 3:20. Ex δια, et σωζω, *salvum præsto, servo.*

V. 25—30. This epistle, which is a good specimen of the Roman method of writing letters, may be considered as a model of brevity, simplicity, and perspicuity. The customary title of respect to a superior, and expression of good-will, are *once only* made use of: and in this it differs exceedingly from modern epistles, to persons of high rank and authority; which are generally incumbered with multiplied compliments, and ascriptions of honour.—Lysias, however, was careful not to intimate to Felix, that he had bound Paul, in order to scourge him; and, as we suppose this to have been an exact copy of the letter, it appears he was willing Felix should conclude, that his interposition in Paul's favour arose from a *previous* knowledge that he was a Roman citizen; though it is evident this was not the case. (*Notes*, 21:31—40. 22:22—30.) In other respects the account was fair and candid; and we cannot wonder that a heathen should state his conduct in that light, which was most favourable to his own reputation and advancement, and not likely to injure any man. (*Marg. Ref.* a, b, e, f, h.)

After this manner. (25) Περιεχουσαντον τυπον τουτον. Περιεχω, *Luke* 5:9. 1 *Pet.* 2:6. Περιοχη. See on 8:32. Τυπος, 7:43,44. See on *John* 20:25.—*The most excellent.* (26) Τω κρατιστῳ. See on *Luke* 1:3.—*Greeting.*] Χαιρειν. See on *Matt.* 28:9.—*Laid to his charge.* (29) Εγκλημα. 25:16. Not elsewhere. Εγκαλεω, 28,29. See on 19:38.—*Laid wait* (30) Επιβουλης μελλειν εσεσθαι. 9:24. 20:3,19.—*Accusers.*] Κατηγοροις. 35.—*Farewell.*] Ερρωσο. See on 15:29.

V. 31, 32. Antipatris is supposed to have been about half way between Jerusalem and Cesarea: and as it was not probable, that the Jews would follow Paul to so great a distance, in any formidable body; the seventy horsemen were thought a sufficient guard, and the foot soldiers were sent back.

As it was commanded. (31) Κατα το διατεταγμενον. See on 18:2.

V. 33—35. *Marg. Ref.*—*Herod's*, &c. (35) This was not the common jail; but part of a palace built by Herod the Great; who had rebuilt Cesarea, which was before called Straton's tower: and had given it a new name, in honour of the Roman emperor, by whose favour he obtained the kingdom. Paul was lodged in this place, as more favoured than prisoners in general were.

Province. (34) Επαρχιας. 25:1. Not elsewhere. Ex επι et αρχω, *impero.*—*Judgment-hall.* (35) Πραιτωριῳ. See on *John* 18:28.

PRACTICAL OBSERVATIONS.

V. 1—5. To rejoice in the testimony of a good conscience before God, amidst calumnies and persecutions, is an invaluable blessing: but this cannot be habitually possessed, except by the constant exercise of faith in Christ, and an upright obedience to his commandments. (*Note*, 2 *Cor.* 1: 12—14.)—No rank, learning, authority, religious profession, or sacred function, can change the pride and selfishness of the human heart: but iniquity and oppression are most hateful, when committed in courts of justice, and masked with pretensions to piety. (*Notes*, *Ps.* 94:20,21. *Is.* 10:1—4.) The actors, in such atrocious hypocrisy, are "whited walls" and "painted sepulchres," whom God will smite with distinguished vengeance.—The best of men are liable, when

CHAPTER XXIV.

The high-priest and elders go to Cesarea; and, by Tertullus, accuse Paul before Felix, 1—9. Paul makes his defence, refutes the charges brought against him, and gives an account of his own conduct, 10—21. Felix defers the matter, and shows favour to Paul, 22, 23. Paul reasons before Felix, and Drusilla, his wife, concerning "righteousness, temperance, and judgment to come;" till "Felix trembles," and postpones the subject to a convenient opportunity, 24, 25. He hopes in vain for a bribe to release Paul; and at length, being superseded in his government, he leaves him in prison, to please the Jews, 26, 27.

AND after [s]five days [b]Ananias the high-priest descended with the elders, and *with* a certain [c]orator *named* Tertullus, who [d]informed the governor against Paul.

2 And when he was called forth, Tertullus began to accuse *him*, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence,

3 We accept *it* always, and in all places, [f]most noble Felix, with all thankfulness.

4 Notwithstanding, [g]that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.

5 For [h]we have found this man *a* pestilent *fellow*, [i]and a mover of sedition among all the Jews throughout the world, and a ringleader of [k]the sect of the [l]Nazarenes:

6 Who also hath [m]gone about to profane the temple; [n]whom we took, [o]and would have judged according to our law:

7 But [p]the chief captain Lysias came *upon us*, and with [q]great violence took *him* away out of our hands,

8 [r]Commanding his accusers to come unto thee: [s]by examining of whom, thyself mayest take knowledge of all these things whereof we accuse him.

9 And [t]the Jews also assented, saying, That these things were so.

a 11. 21:27. b 23:2,30,35. 25:2. c 12-21. Is. 3:3. 1 Cor. 2:1,4. d 25:2,15. e 26,27. Ps. 10:3. 12:2,3. Prov. 26:28. 29:5. Jude 16. f 23:26. *Gr.* 26:25. Luke 1:3. *Gr.* g Heb. 11:32. h 6:13. 16:20,21. 17:6,7. 21:28. 22:22. 23:22. 1 Kings 18:17,18. Jer. 38:4. Am. 7:10. Matt. 5:11,12. 10:25. 1 Cor. 4:13. i 1 Sam. 22:7—9. Ezra 4:12—19. Neh. 6:5—8. Esth. 3:8. Luke 23:2,5,19,25. 1 Pet. 2:12—15. k 14. *Gr.* l 7. 15. 5. 26:5. 28:22. 1 Cor. 11:19. *Gr.* m Matt. 2:23. n 12. 21:27—29. o 21:30—32. 22:23. 23:10—15. o John 18:31. 19:7,8. p 21:31—33. 23:23—32. Prov. 1:10. q 21:33. 25:10. r 23:30,35. 25:5,15,16. s 19—21. t 6:11—13. Ps. 4:2. 62:3,4. 64:2—8. Is. 59:4—7. Jer. 9:3—6. Ez. 22:27—29. Mic. 6:12,13. 7:2,3. Matt. 26:59,60. John 8:44.

greatly injured and insulted, to be put off their guard: and even that zeal and faithfulness, which the Holy Spirit dictates, in warning sinners of approaching ruin, will sometimes be mingled with the remains of our sinful passions, and prompt us to "speak unadvisedly with our lips." But, whether in reality, or only in appearance, we speak or act inconsistently with the divine precepts; it is in general advisable to decline a strenuous justification of ourselves, and to admit that our conduct was in some respects unfit for imitation: and in no ordinary circumstances should we by any means "speak evil" of our rulers; whatever their characters may be, or however they may have injured us; for the Christian's maxims are, to honour those in authority, and "to overcome evil with good." (*Notes, Rom.* 13:1—5. *Tit.* 3: 1,2. 1 *Pet.* 2:13—17. 2 *Pet.* 2:10,11. *Jude* 9,10.)

V. 6—11. "The wisdom of the serpent," as well as "the harmlessness of the dove," is necessary for us, amidst "unreasonable and wicked men." It is useless to urge the most conclusive arguments, when we know that our cause is already prejudged: and it is lawful, on some occasions, to seek the protection of one party against the violence of another, by declaring that we agree with them in many important doctrines; provided this can be said consistently with exact truth. Thus we may sometimes divert the storm which we could not repress, and divide the counsels of the enemies of the gospel.—Among those who oppose spiritual religion, some come nearer to the truth than others: and though self-righteous Pharisees are to be warned and shunned, yet Sadducees and infidels, who deny all the doctrines of revealed religion, should be still more strenuously opposed.—In every controversy, especially relating to religion, an appeal to men's passions and prejudices, and an avowed preference of their tenets to those of their opponents, will generally go further, than either sound arguments, or exemplary conduct, in softening their resentment and securing their esteem. Allow them to have truth on their side, and they will be disposed in some measure to grant you the same: for man is a vain glorious creature, who courts flattery, and would have his own opinion considered as the standard of truth! A practical uniform attention to this characteristic of our fallen nature seems the grand device for managing mankind; whether among the giddy multitude, or in the great councils of nations, or in ecclesiastical conventions. But it is a delicate operation, which requires great skill and caution; and there is imminent danger of deviating from strict "simplicity and godly sincerity," into carnal policy, whenever we have recourse to it: though we may avail ourselves of it on some great emergency; and when it may evidently be done, without at all receding from our principles, and to the advantage of the truth. But what a scandal is it, when the professors and ministers of true religion are so furious in their contests, that idolatrous and ungodly men cry shame of their violence, and are constrained to interpose authority, or military force, to quell the riot, and prevent more fatal consequences! or when national and ecclesiastical assemblies more resemble a meeting of furious assassins, than a convention of legislators, or the servants of God! Yet this has often been the case, and the fury of controversy is not yet extinct.—But the Lord Jesus will be the comfort and refuge of his faithful servants, amidst all dangers and troubles, till their testimony and work be finished: and did their enemies know how sweet their secret consolations are, they would be far less surprised at their fortitude and patience in public.

V. 12—35. The corruption of the best things becomes the worst: erroneous religious principles, zealously espoused by carnal men, dictate such enormities, as others seem scarcely capable of; and thus the most horrid villanies have been perpetrated, not only without remorse, but with exultation.—How careful should we be not to vow and to bind ourselves to what is criminal, or may be impracticable; and not to trifle with oaths and imprecations! For, through neglect of such precautions, men are drawn into wickedness, and expose themselves to vengeance, which way soever they turn themselves: nor will evasions or dispensations, from whatever quarter, extricate them from the snare. All that in this case can be done, is to repent and seek forgiveness of so great a wickedness.—The Lord with perfect ease disappoints the best concerted schemes of iniquity, and detects the most secret devices of his enemies. He has instruments for every work: the natural abilities, or cultivated minds, and moral virtues of heathens, have often been employed, in the protection of his persecuted servants: for they can discern between the unaffected conscientiousness of upright believers, and the zeal of false professors; though they disregard or do not understand their doctrinal principles.—Nothing *spiritually* good can indeed be found in our fallen nature, except as the fruit of renewing grace: yet a regard to truth, equity, and humanity in social life, is often met with in those who know not God; and indeed is seldom totally overcome, except by false principles, or long habits of vice. This greatly conduces to keep the world in order, and by means of it the Lord fulfils his word to his persecuted people: for all hearts are in his hand, and they are indeed blessed who put their trust in him. (*Note, Ps.* 84:11,12. *P. O.*)

NOTES.—CHAP. XXIV. V. 1—9. The high-priest, and elders, considered the prosecution of Paul as so important a national concern, or rather they were so indignant against him and Lysias, that they lost no time in going to Cesarea: so that they arrived there five days after Paul left Jerusalem. —Some think that this was only five days from the time of his being apprehended; and consequently they suppose that more days were spent in his purification: but this is not likely. (*Note*, 21:27—30.)—In order to render their cause more specious before the governor, they retained a noted orator as their counsel: but disingenuity and falsehood are far more prominent in his speech, than oratorical abilities. He, however, well understood the art of flattery; and lavished high encomiums on Felix, who bore a very bad character. (*Note*, 24—27.) He panegyrized him, as the author of peace and prosperity to the nation; and as if the Jews had been deeply indebted to his wise foresight, beneficent plans, and prudent administration: and this in language, which at least implied such a profane disregard to divine Providence, as was not customary in the public discourses of the most eminent persons among idolaters. (*Marg. Ref.* c, e, f.) Yet we read of no benefit whatever, resulting from Felix's oppressive government, except that he freed the country from some daring gangs of robbers.—'All historians agree, that he was a man of so bad a character, that his government was a plague to all the provinces over which he presided. And as for Judea, its state under Felix was so far from being what Tertullus here represents, that Josephus (besides what he says of the barbarous and cowardly assassination of Jonathan the high-priest, by his means) declares that the Jews accused him before Nero of insufferable oppressions; and had certainly ruined him, if his brother Pallas had not interposed in his favour.' *Doddridge.*—Tertullus however intimated, that he would have enlarged still more in encomiums on Felix, had he not feared being tedious to him; and therefore he entreated him, according to his known clemency, to hear him speak a few words concerning the prisoner. For they had found him to be "a pestilence," a man who infected every one with his pernicious principles, and so became a public nuisance. He had excited the Jews to sedition all over the world; being a ringleader of a most dangerous sect, who professed allegiance to Jesus the Nazarene, and who could not therefore be supposed loyal subjects to the Roman emperor. (*Marg. Ref.* h—k.) But, waving other particulars, he had just before ventured to profane the temple, by bringing Gentiles into it: and when according to the allowance of the Roman authority, they had apprehended him, and were about to proceed against him, *in a legal manner*; Lysias had inter-

10 ¶ Then Paul, after that the governor [u]had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years [x]a judge unto this nation, I do the more cheerfully answer for myself:

11 Because that thou mayest understand, that there are yet [y]but twelve days since I went up to Jerusalem for [z]to worship.

12 And they [a]neither found me in the temple, disputing with any man, neither raising up the people, neither in the synagogue, nor in the city:

13 Neither [b]can they prove the things whereof they now accuse me.

14 But this [c]I confess unto thee, that [d]after the way which they call [e]heresy, so worship I [f]the God of my fathers, [g]believing all things which are written [h]in the law and in the prophets:

15 And [i]have hope toward God, which they themselves also allow, [k]that there shall be a resurrection of the dead, both of the just and unjust.

16 And [l]herein do I exercise myself, to have always a conscience void of offence toward God, and *toward* men.

17 Now, after many years, I came [m]to bring alms to my nation, [n]and offerings.

18 Whereupon [o]certain Jews from Asia, found me purified in the temple, neither with multitude nor with tumult:

19 Who [p]ought to have been here before thee and object, if they had ought against me:

20 Or else let these same *here* say, if they have found any evil doing in me, while I stood before the council,

21 Except it be for this one voice, that I cried, standing among them, [q]Touching the resurrection of the dead I am called in question by you this day. [*Practical Observations.*]

22 ¶ And when Felix heard these things, [r]having more perfect knowledge of *that* way, he deferred them, and said, [s]When Lysias the chief captain shall come down, I will know the uttermost of your matter.

23 And he commanded a centurion to keep Paul, [t]and to let *him* have liberty, and that he should forbid none of [u]his acquaintance to minister or come unto him.

24 And after certain days, when Felix came

u 12:17. 13:16, 19:33, 21:40. 26:1. x 1 Sam. 2:25. Luke 12:14. 18:2. y 1. 24:11,18,27. 28:30. 23:11,23,32,33. z 17. 21:26. a 5. 25:8. 28:17. b 2 7. c Ps. 119:46. Matt. 10:32. d 9:2. 19:9,23. Am. 8:14. 2 Pet. 2 2. e *See on sect.* 5. 1 Cor. 11 19. Gal. 5:20. Tit. 3:10. 2 Pet. 2:1. f 3:13. 5:30. 7:32. 22:14. Ex. 3:15. 1 Chr. 29:18. 2 Tim. 1 3. g 3:22—24. 10:43. 26:22,27. 28 23. Luke 1.70. *See on* Luke 24:27,44. John 5 39—47. 1 Pet. 1:11. Rev. 19:10. h 13:15. Matt. 7:12. 22:40. Luke 16:16,29. John 1:45. Rom. 3:21. i 21. 26:7. 28:20. k 23:6—8. Job 19:25,26. Dan. 12:2. Matt. 22:31,32. John 5:28,29. 1 Cor. 15:12—23 Phil 3:21. 1 Thes. 1 14—16. Rev. 20 12,13. 1 23:1. Rom. 2:15. 9:1. 1 Cor. 4: 4. 2 Cor. 1 12. 4:2. 1 Tim. 2 10. 1 Tim. 1:5,19. 3:9. 2 Tim. 1:3. Tit. 1 15. 2: 11—13. Heb. 9 14. 10 22. 13:18. 1 Pet. 2:19. 3:16,21. m 11:29,30. 20:16. Rom. 15:25,26. 1 Cor. 16:1,2. 2 Cor. 8:9. Gal. 2:10. n 21:26. o 21:26—30. 26:21. p 23 30. 25 16 q 4:2. 23:6. 26:6—8. r 10,24. 26:3. s 7. 18:20. 25:26. Deut. 19 18. t 28. 27:3. 28:16,31. Prov. 16:7. u 21:8—14.

posed with a military force, taken the matter out of their hands, and required his accusers to come thither; by whose testimony Felix might be certified of the truth of all these allegations. (*Marg. Ref.* m—q.)—Almost every clause in this speech contained a palpable falsehood, as every one who compares it with the narrative must perceive: yet the abandoned high-priest and elders, did not hesitate to attest the truth of it! (*Marg. Ref.* t.)—The high-priest, the chief magistrate of the Jews, was known to be one of Paul's accusers: yet the tribune, a subordinate officer under the Roman governor, *commanded* these accusers to go to Cesarea. This shows to what entire subjection the Jews were at this time reduced. And was not then "the sceptre departed from Judah" because Shiloh was come? (*Note, Gen.* 49:10.) —The disciples long before had been named Christians: yet Tertullus still calls them Nazarenes; which shows that the disciples were not first called Christians by their enemies. (*Note*, 11:25,26, *v.* 26.)

A certain orator. (1) Ῥητορος τινος. Here only. A ῥεω, *dico.—Informed.*] Ενεφανισαν. See on 23:15.—*Very worthy deeds.* (2) Κατορθωματων. Here only. 'A κατορθοω, quod Græcis est, *res bene et præclare gerere, felici successu uti*, maxime *in bello*.' Schleusner. Ex κατα, et ορθος, *rectus.—Providence.*] Προνοιας. *Rom.* 13:14. Not elsewhere. A προνοεω, *Rom.* 12:17. 2 *Cor.* 8:21. 1 *Tim.* 5:8.—*Thankfulness.* (3) Ευχαριστιας. 2 *Cor.* 9:12. *Eph.* 5:4. 1 Tim. 4:3,4. *Rev.* 7:12. Ex ευ, *bene*, et χαρις, *gratia.—I be not ... tedious.* (4) Μη ... εγκοπτω. *Rom.* 15:22. *Gal.* 5:7. 1 *Thes.* 2:18. 1 *Pet.* 3:7. *Clemency.*] Επιεικεια. 2 *Cor.* 10:1. Not elsewhere. Επιεικης, *Phil.* 4:5. *Tit.* 3:2.—*A few words.*] Συντομως. Here only. A συντεμνω, *concido;* quod ex συν, et τεμνω, *seco.—A pestilent fellow.* (5) Λοιμον. *Matt.* 24:7. *Luke* 21,11. Not elsewhere N. T.—1 *Sam.* 2:12. *Ps.* 1:1. *Prov.* 21:24, 22:10. *Sept.—A ring leader.*] Πρωτοστατην. Here only. Ex πρωτος, *primus*, et ἱστημι, *sto.—The sect.*] Αἱρεσεως. 14. See on 5:17.—*Hath gone about to profane.*] (6) Επειρασε βεβηλωσαι. "Hath attempted to profane." Βεβηλοω. See on *Matt.* 12:5.—*Assented.* (9) Συνεθεντο. See on *John* 9:22.

V. 10—21. 'Tertullus, by a diabolical rhetoric, begins with flatteries and ends with lies: but Paul, relying on a divine eloquence, having made a simple introduction, repels from him, by a true denial, the crime of sedition which had been brought against him.' *Beza.*—Felix fully knew the disposition and character of these accusers; and, though lavishly flattered, he seems to have paid little regard to their representations. He therefore gave Paul leave to speak in his own defence; who, without seeking to conciliate favour by any compliment, began with observing, that he spake the more cheerfully before Felix, as he had been for some years a judge of that nation; (about seven years, and longer than several of his predecessors:) and so was more competent to understand questions of this nature than a stranger would have been. The apostle then observed, that only twelve days before he had come up to Jerusalem to keep the feast of Pentecost, and to worship according to the law: that he had neither entered into any disputation in the temple, nor excited any insurrection in the synagogues or the city; nor could the least evidence be adduced in proof of the allegations of his accusers, respecting the profanation of the sanctuary. (*Marg. Ref.* u—b.) Indeed he was free to confess that he worshipped the God of his fathers, in a way which they branded as a heresy or *sect;* (5) as if it were grounded on pernicious principles, or implied an unlawful separation: but, in fact, he believed the doctrines and promises, both of the law and the prophets, concerning the Messiah; and thus he hoped for the acceptance of God, and expected a future "resurrection both of the just and the unjust," as the Jews in general allowed: for the Sadducees, though high in rank and power, bore but a small proportion in numbers to the rest of the nation. (*Marg.* and *Marg. Ref.* c—k.) In this faith and hope, the apostle daily exercised himself after the most careful and diligent manner, to keep his conscience free from all offence, in his whole conduct towards God and man; even as a painter touches and retouches his piece continually, in order to bring it to a more exact resemblance to the objects delineated.—Accordingly after many years absence, he had come to Jerusalem, not as an enemy to his nation, but in a most friendly manner, bringing a sum of money, which he had collected among the Gentiles, to relieve the necessities of his poor brethren; as well as oblations to offer at the temple: and some Jews from Asia had found him in the temple, "purified" according to the law, and neither attended by a multitude, nor making a tumult. These persons ought to have been produced against him, if his prosecutors meant to prove, that he had profaned the sanctuary: but, as they had not thought proper to bring them, knowing that they could testify nothing against him in this respect; let the high-priest and elders declare, whether any crime had been alleged against him, when he stood before the council; except it were criminal to profess his belief of the resurrection, and to assert that he was prosecuted on that account. (*Marg. Ref.* l, n—q.)—*Mayest understand.* (11) As knowing that the feast of Pentecost was observed at that time.—*God of my fathers.* (14) Had Paul worshipped some other god, than the God of Israel, he would not have been entitled to protection by the Roman laws, made in favour of the Jews.—*Just and unjust.* (15) 'The doctrine of the Pharisees, according to Josephus, restrained the resurrection to the just, condemning the unjust to perpetual torments without any resurrection.' *Whitby.* (*Note, Matt.* 22: 23—33.)—*Alms,* &c. (17) This purpose of St. Paul's journey to Rome, is not before mentioned in the history; but it appears evidently in his epistles: and this shows how little the historian aimed to enhance the credit of his principal character. (*Marg. Ref.* m. *Note, Rom.* 15:22—29.)—The apostle's answer refers distinctly to the three charges brought against him, namely, *sedition, heresy,* and *profanation of the temple.*

The more cheerfully. (10) Ευθυμοτερον. 27:36. Not elsewhere. Ευθυμεω, 27:22,25. *Jam.* 5:13. Ex ευ, *bene*, et θυμος, *animus.—Answer.*] Απολογουμαι. See on *Luke* 12:11. Απολογια. See on 22:1.—*Raising up,* &c. (12) Επισυστασιν ποιουντα. 2 *Cor.* 11:28. Not elsewhere. Ex επι, et συν, et στασις, *sedition,* 5.—*Prove.* (13) Παραστησαι 23:24. 27:24. 2 *Tim* 2:15.—'Παραστησαι est idem quod αποδειξαι, 25:7.' *Schleusner.—Heresy.* (14) Αιρεσιν. See on 5.—*Of my fathers.*] Πατρωῳ. See on 22:3.—*I exercise myself.* (16) Αυτος ασκω. Here only.—'In eo equidem omnibus viribus meis elaboro. *Schleusner.—A conscience.*] Συνειδησιν. See on 23:1.—*Void of offence.*] Απροσκοπον. 1 *Cor.* 10:32. *Phil.* 1:10. Not elsewhere. Ex α priv. et προσκοπτω, *impingo, Matt.* 4:6.—*Purified.* (18) Ἡγνισμενον. See on 21:24.

V. 22,23. The defence of Paul was simple and convincing

with his wife Drusilla, which was a Jewess, [z]he sent for Paul, and heard him concerning [y]the faith in Christ.

25 And as [z]he reasoned of [a]righteousness, [b]temperance, [c]and judgment to come, [d]Felix trembled, and answered, [e]Go thy way for this time; [f]when I have a convenient season I will call for thee.

26 He [g]hoped also that money should have been given him of Paul, that he might loose him: [h]wherefore he sent for him the oftener, and communed with him.

27 But after [i]two years, [k]Porcius Festus came into Felix' room: and Felix [l]willing to show the Jews a pleasure, left Paul bound.

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x 25:22. Mark 6:20. Luke 19:3. 23:8. y 16:31. 20:21. Gal. 2:16,20. 3:2. 1 John 5:1. Jude 3. Rev. 14:12. z 17:2. 1 Sam. 12:7. Is. 1:18. 41:21. Rom. 12:1. 1 Pet. 2:15. a 15:26. 2 Sam. 23:3. Job 29:14. Ps. 11:7. 45:7. 58:1,2. 72:2. 82:1—4. Prov. 16:12. Ec. 3:16. Is. 1:21. 16:5. 61:8. Jer. 22:3,15—17. Ez. 45:9. Dan. 4:27. Hos. 10:4,12. Am. 5:24. 6:12. 1 John 3:7,10. d Prov. 31:3—5. Ec. 10:16,17. Is. 28:6,7. Dan. 5:1—4,30. Hos. 7:5. Mark 6:18—24. Gal. 5:23. Tit. 2:11,12. 2 Pet. 1:6. e 10:42. 17:31. Ec. 3:17. 5:8. 11:9. 12:14. Matt. 25:31—46. Rom. 2:16. 14:12. 1 Cor. 4:5. 2 Cor. 5:10. 2 Thes. 1:7—10. 2 Tim. 4:1. Heb. 6:2. 9:27. 1 Pet. 4:5. Rev. 20:11—15. f 2:37. 9:6. 16:29. 1 Kings 21:27. 2 Kings 22:19. Ezra 10:3,9. Ps. 119:120. Is. 66:2. Jer. 23:29. Rom. 3:19,20. 1 Cor. 14:24,25. Gal. 3:22. Heb. 4:12. 12:21. Jam. 2:19. e 16:30—34. 2[illegible]. 1 Kings 22:25,27. Jer. 37:17—21. 38:14—28. Matt. 14:5—10. f 17:32. Prov. 5:4,5. Is. 55:6. Hag. 1:2. Luke 13:24,25. 17:26—29. 2 Cor. 6:2. Heb. 3:7,8,13. 4:11. Jam. 4:13,14. g 2,3. Ex. 23:8. Deut. 16:19. 1 Sam. 8:3. 12:3. 2 Chr. 19:7. Job 15:34. Ps. 26:9,10. Prov. 17:8,23. 19:6. 29:4. Is. 1:23. 33:15. 56:11. Ez. 22:27. 33:31. Hos. 4:18. 12:7,8. Am. 2:6,7. Mic. 3:11. 7:3. 1 Cor. 6:9. Eph. 5:5,6. 1 Tim. 6:9,10. 2 Pet. 2:3,14,15. h 24. 1[illegible]28.30. k 25:1. 26:24,25,32. l 12:3. 25:9,14. Ex. 23:2. Prov. 29:25. Mark 15:15. Luke 23:24,25. Gal. 1:10.

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the charges brought against him by Tertullus were clearly refuted; and, probably, Felix concluded that the prosecution was merely a party matter. Having also more acquaintance with the reports, which had been dispersed, concerning Jesus and his doctrine, than Lysias had, he was more aware of the motives and intentions of the Jews: he therefore deferred the further hearing of the cause, till Lysias came down. He would not gratify the Jewish rulers by condemning a Roman citizen, or delivering him up to their malice; neither would he affront them by releasing him. He, however, allowed him more liberty than he had before; and by his permission the Christians of Cesarea and others might have access to him, which would be comfortable to him and profitable to them. (*Marg. Ref.* t. *Notes*, 21:7—14.)—'It seems to me evident, that these words,' (22) 'cannot admit the explication of Grotius and others, that Felix deferred them, *that he might have a more exact knowledge of Christianity*; but, that having his residence at Cesarea, where Cornelius the centurion and his friends were converted, where Philip the evangelist dwelt, and where there were many disciples; (21:8,16.) he became thus acquainted with the way of Christianity.' *Whitby.*

Having more perfect knowledge. (22) Ακριβεστερον ειδως. 18:26. 23:15,20. 26:5.—*Of that way.*] Της ὁδου. See on 9:2.—*I will know the uttermost.*] Διαγνωσομαι. See on 23:15.—*Liberty.* (23) Ανεσιν. 2 *Cor.* 2:13. 7:5. 8:13. 2 *Thes.* 1:7.

V. 24—27. Felix seems to have been absent from Cesarea for a time; and on his return he brought Drusilla with him. She was daughter to that Herod who beheaded James the brother of John; (12:1,2.) and sister to king Agrippa, who is afterwards mentioned. (25:13—27.) She was married to Azizus, king of the Emesenes, who had been circumcised in order to obtain her: but she had left her husband to cohabit with Felix, being a very profligate woman.—Felix had heard many things concerning Jesus and Christianity; (*Note*, 22,23.) but he was curious to learn a more authentic and complete account of these matters from Paul; as Drusilla also seems to have been. The apostle was therefore sent for, that he might speak before the governor, concerning the "faith in Christ."—What he said concerning the Person, miracles, life, death, resurrection, salvation, and kingdom of Jesus, we know not: but, in order to show his noble auditors the tendency of the gospel, and its importance *to them*, as well as to others; he reasoned about the nature and obligations of justice, equity, sobriety, temperance, and a proper government of the appetites and passions: and concerning a future judgment assuredly about to take place, when every man, without distinction, must "give an account of himself to God;" and, if found guilty, be punished for his crimes in a most tremendous manner. (*Marg. Ref.* x—c.)—This was a most suitable, bold, and faithful address of the prisoner, to this powerful, oppressive, iniquitous, and adulterous judge, and his licentious paramour; and a proper method of showing them their need of the repentance, forgiveness, and grace of the gospel. While the licentious Jewess seems to have remained wholly obdurate; Felix was so convicted in his own conscience, that he trembled before his prisoner, from dread of the wrath to come; but, instead of inquiring, "What must I do to be saved?" he abruptly ended the conference, intimating that he was too much engaged at that time to consider the subject any further; but that when he had leisure, he would again send for Paul, and hear his doctrine. (*Marg. Ref.* d—f.) Thus his terrors and convictions soon subsided; his avarice, and other corrupt passions, retained their full dominion: and, knowing that the Christians were eminently liberal, by general report, as well as by what he had heard of the alms and oblations sent by the apostle to Jerusalem; he hoped that they would buy his liberty with a considerable sum of money. (*Marg. Ref.* g.) He therefore kept Paul in prison, and frequently sent for him, and talked with him, but not concerning the faith of Christ: and at length, when succeded by another governor; he left the apostle bound, in order to please the Jews by this act of injustice, and so prevent them from accusing him before the emperor. (*Marg. Ref.* k, l. *Note* and *P. O. Mark.* 6:14—29.) But in this he was disappointed; for they accused him of extortion and oppression, and he narrowly escaped punishment on that account. Neither the apostle, nor his friends, would purchase his liberty, by becoming accessary to the bribery and extortion of Felix: they would not "do evil, that good might come."—'It was during the two years of Paul's imprisonment here that those contentions arose between the Jews and Gentiles, as to their respective rights in Cesarea, which, after many tumults and slaughters of the Jews, were inflamed, rather than appeased, by the hearing at Rome, and did a great deal towards exasperating the Jewish nation to that war which ended in its utter ruin.... She (Drusilla) was afterwards... consumed, with the son she had by Felix, in a terrible eruption of mount Vesuvius.' *Doddridge.*—'It is no wonder that Felix trembled; and that Drusilla did not so also, was an argument of her Jewish confidence, that she might *then*,' (in the day of judgment,) 'escape by being a daughter of Abraham.' *Whitby.*—The conduct of the trembling jailer at Philippi and that of Felix, should be carefully and minutely compared; for the contrast is in every particular striking and instructive. (*Note*, 16:19—34.)—*Go thy way.* (25) That is, 'Go back to prison.' (*Note*, 1 *Kings* 22:26,27.)

Concerning the faith in Christ. (24) Περι της εις Χριστον πιστεως. 20:21.—*As he reasoned.* (25) Διαλεγομενου αυτου. 12. See on 18:4.—*Temperance.*] Εγκρατειας. *Gal.* 5:23. 2 *Pet.* 1:6. Εγκρατης, *Tit.* 1:8. Εγκρατευομαι, 1 *Cor.* 7:9.—'Imprimis, *moderationem*, *quæ circa venerem versatur*, seu *castitatem* significat.... Huic virtuti opponitur ακρασια.' *Schleusner.* 1 *Cor.* 7:5.—*Trembled.*] Εμφοβος γενομενος. 10:4. 22:9. *Luke* 24:5.—*For this time.*] Το νυν εχον' subaudi πραγμα. 4:29. *Matt.* 24:21. *Luke* 1:48. *Rom.* 3:26.—*Communed.* (26) Ὡμιλει. 20:11. See on *Luke* 24:14.—*Came into Felix' room.* (27) Ελαβε διαδοχον ὁ Φηλιξ. "Felix received a successor." Here only. Α διαδεχομαι, *succedo.*—*To show ... a pleasure.*] Χαριτας καταθεσθαι. 25:3,9.—"To lay up favours," or "obligations to gratitude."

PRACTICAL OBSERVATIONS.

V. 1—21. The selfish and malignant passions of mankind are too commonly the spring of that prompt and persevering activity which generally prevails: and the graces of language and elocution have very commonly been tarnished by falsehood and flattery; and employed rather to mislead men, and prejudice them against the truth, than to influence them to favour and embrace it.—The persecutors of the Lord's people have commonly been the panegyrists of his open enemies: and deviations from truth, by compliments, inure the mind to dissimulation: and thus prepare the way for the most direct slander and false testimony.—In how different a light will the characters of Paul and Felix appear, at the day of judgment, than they do in Tertullus's harangue! Let us not then value the applause, or be troubled at the revilings of ungodly men: as the basest and most criminal of the human race have been almost deified by encomiums, and the excellent of the earth have been treated as "pestilences," as "movers of sedition," and deserving of universal execration; and this by professors of the true religion! by priests, elders, and persons of chief authority in the visible church!—But the servants of God must not attempt, by flattery, to conciliate the favour of those who seem to have the most absolute power over them: nor should they retort on their accusers, further than is necessary for the refutation of their slanders. They should also be ready to confess their faith when called upon, and the foundation of their hope, though they be deemed heretical and sectarian by their enemies; and take occasion to show the agreement of their principles with the word of God, and with the doctrines professed in his church; especially to call men's reflection to the resurrection of the dead, and the future season of righteous retribution. But they have never rightly understood the doctrines of St. Paul, and are not proper persons to plead for them, who do not "exercise themselves to have a conscience void of offence towards God and man." (*Note*, 1 *Pet.* 3:13—16.) In a continual application of the blood of Jesus, and an habitual dependence on his grace, we should daily seek to have our conduct and temper more and more conformed to his holy precepts, as the rule of our duty. Thus our actions will recommend our principles; our kindness even to those who injure us will expose the malignity of our accusers; and a sober, righteous, and godly life, will prove the most effectual refutation of all their calumnies.

V. 22—27. Those who are openly irreligious, and even immoral, often show more favour to zealous believers, than hypocritical bigots do: yet their selfish designs commonly prevent them from doing impartial justice.—Many curiously inquire after the faith in Christ, who are utterly averse to its holy tendency. We should not therefore amuse inquirers of this description with speculation, or even bare unapplied scriptural truths; but we ought to "reason with them con-

CHAPTER XXV.

The Jews accuse Paul to Festus, first at Jerusalem, and then at Cesarea, 1—7. He answers for himself, and appeals to Cesar, 8—11. His appeal is admitted, 12. Festus being visited by king Agrippa, opens the matter to him, who desires to hear Paul, 13—22. Paul is brought forth before a most splendid assembly; and Festus states his case to them, 23—27.

NOW when Festus was [a]into the province, after three days [b]he ascended from Cesarea to Jerusalem.

2 Then [c]the high-priest, and the chief of the Jews, informed him against Paul, and besought him,

3 And [d]desired favour against him, that he would send for him to Jerusalem, [e]laying wait in the way to kill him.

4 But Festus answered, that Paul should be kept at Cesarea, and that he himself would depart shortly *thither*.

5 Let [f]them therefore, said he, which among you are able, go down with *me*, and accuse this man, [g]if there be any wickedness in him.

6 And when he had tarried among them [h]more than ten days, he went down unto Cesarea; and the next day, [h]sitting in the judgment-seat, commanded Paul to be brought.

7 And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove:

8 While he answered for himself, [k]Neither against the law of the Jews, neither against the temple, nor yet against Cesar, have I offended any thing at all.

9 But Festus, [l]willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

10 Then said Paul, [m]I stand at Cesar's judgment-seat, where I ought to be judged; to the Jews have I done no wrong, [n]as thou very well knowest.

11 For [o]if I be an offender, or have committed any thing worthy of death, I refuse not to die: but, if there be none of these things whereof these accuse me, [p]no man may deliver me unto them. [q]I appeal unto Cesar.

12 ¶ Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cesar? [r]unto Cesar shalt thou go.

[*Practical Observations.*]

13 And after certain days [s]king Agrippa and Bernice came unto Cesarea, [t]to salute Festus.

14 And when they had been there many days

a 23:34. b 5. 18:22. 21:15. c 15. 24:1. Joh 31:31. Prov. 4:16. Rom. 3:12—19. d 9:2. 1 Sam. 23:19—21. Jer. 38:4. Mark 6:23—25. Luke 23:8—24. e 23:12—15. 26:9—11. Ps. 37:32,33. 64:2—6. 140:1—5. Jer. 18:18. John 16:3. Rom. 3:8. f 16. 23:30. 24:8. g 18,19,25. 18:14. 1 Sam. 24:11,12. Ps. 7:3—5. John 18:29, 30. h Or, as some copies read, *no more than eight or ten days*. h 10,17. 18:12—17. Matt. 27:19. John 19:13. 2 Cor. 5:10. Jam. 2:6. i 24. 21:28. 24:5,6,13. Ezra 4:15. Esth. 3:8. Ps. 27:12. 35:11. Matt. 5:11,12. 26:59—62. Mark 15 3,4. Luke 23:2,10. 1 Pet. 4:14—16. k 10. 6:13,14. 23:1. 24:6,12,17—21. 25:21. Gen. 40:15. Jer. 37:18. Dan. 6:22. 2 Cor. 1:12. l 3,20. 12:3. 24:27. Mark 15:15 m 16:37,38. 22:25—28. n 25. 23:29. 26:31. 28:18. Matt. 27:18,23,24. 2 Cor. 4: 2. o Josh. 22:22. 1 Sam. 12:3—5. Job 31:21,22,38—40. Ps. 7:3—5. p 16:37. 22: 25. 1 Thes. 2:15. q 10,25. 26:32. 28:19. 1 Sam. 27:1. r 21. 19:21. 23:11. 26: 32. 27:1. 28:16. Ps. 76:10. Is. 46:10,11. Lam. 3:37. Dan. 4:35. Rom. 15:28,29. Phil. 1:12—14,20. s 22,23. 26:1,27,28. t 1 Sam. 13:10. 25:14. 2 Sam. 8:10. 2 Kings 10:13. Mark 15:18.

cerning righteousness, temperance, and judgment to come;" and to level the word of God against the peculiar vices of their conduct, without fear of their displeasure, how powerful soever they may be. This alone can make them sensible of their need of "faith in Christ," and prepare them to understand the doctrine of the gospel; and such opportunities ought not to be lost.—So great is the power of divine truth, that it can over-awe the consciences of the most potent and profligate, and can make a prince tremble before his prisoner. How then will the wicked be able to stand before the judgment-seat of God?—But many, when thus affected, will hear no more: they will in effect say to the minister or the book that alarms them, nay, to their own consciences, "Go thy way at this time:" they will pretend business, engagements, and impediments, at present; and they hope to be hereafter more favourably circumstanced, or better disposed; and then they will attend to the concerns of their souls. Thus, through procrastination, the hopeful impression wears off: iniquity retains its dominion in their hearts; and the evident love of worldly gain, or some other corrupt indulged propensity, clearly explains the reason of their rejection of the divine message. (*Note*, *John* 3:19—21.)—Thus "the convenient time" never arrives; they continue to sin on to the end of life against their better knowledge; and the faithfulness of their reprovers serves only to aggravate their future condemnation. Hence also it is that wicked professors of religion are the most hardened of all sinners; because they have so often and so resolutely done this violence to their own consciences, that they at length become totally callous. (*Note*, 1 *Tim.* 4:1—5.) "To-day," therefore, let all that would be saved, attend to the voice of God; "lest he swear in his wrath, that they shall never enter into his rest." (*Notes*, *Luke* 13:22—30, *vv.* 25—28. *Heb.* 3:7—13. *P. O.* 7—19.)

NOTES.—CHAP. XXV. V. 1—5. The implacable malice of the high-priest and the rulers against Paul, whose long imprisonment could not soften them; and their dark design of assassinating him, mark the horrible wickedness of the Jews, a short time before their final ruin, of which Josephus gives a most awful account.—It was very wonderful that Festus should refuse to gratify the great men of the nation, which he was appointed to govern, by sending for Paul to Jerusalem; as he stayed in that city long enough to have heard his cause there. But God was pleased thus to influence his mind, in order to Paul's preservation. (*Marg. Ref.* c—e.)—"When we consider, how much edification to the churches depended on Paul's life, and how evidently, under God, his life depended on this resolution of Festus; it must surely lead us to reflect, by what invisible springs the blessed God governs the world; with what silence, and yet at the same time with what wisdom and energy!" *Doddridge.*—*Able.* (5) That is, *able* to substantiate an accusation; or, *able*, without material detriment, to take the journey to Cesarea, for this purpose. (*Marg. Ref.* f, g.)

The province. (1) Τῇ ἐπαρχίᾳ. See on 23:34.—*Informed.* (2) Ἐνεφάνισαν. See on 23:15.—*Laying wait.* (3) Ἐνέδραν ποιοῦντες. See on 23:16.—*Accuse.* (5) Κατηγορειτωσαν. *Acts* 24:1,16. 22:30, *et al.* Κατηγορια, *Luke* 6:7. *John* 18:29. *Tit.* 1:6.—*Wickedness.*] Ατοπον. (Wanting in many MSS. &c.) 28:6. See on *Luke* 23:41.

V 6—8. *Marg. Ref.* h—k. *Notes*, 24:1—21.—*Against Cesar.* (8) The epistle to the Romans, in which submission to the existing powers, without excepting the most faulty characters, is decidedly enforced, was written before this time. (*Notes*, *Rom.* 13:1—5.)

More than ten days. (6) *Marg.*—*Grievous.* (7) Βαρεα. 20:29. *Matt.* 23:4,23. 2 *Cor.* 10:10. 1 *John* 5:3.—*Complaints.*] Αιτιαματα. Here only. Ab αιτιαομαι, *accuso.*—*Prove.*] Αποδειξαι. 2:22. 1 *Cor.* 4:9. 2 *Thes.* 2:4. See on παραστησαι, 24:13.—*While he answered for himself.* (8) Απολογουμενου αυτου. See on 24:10.

V. 9—11. Festus, though doubtless more and more convinced of Paul's innocence, being very desirous of acquiring favour with the principal persons among the Jews, proposed to Paul, that he should "go up to Jerusalem," and be judged there before him, in the presence of the council. This proposal renders it the more wonderful, that he did not before send for him to Jerusalem, at the request of the same persons. (*Marg. Ref.* l. *Note*, 1—5, *vv.* 4,5.)—It may be supposed that Festus was not aware of a conspiracy formed against his life: but probably the apostle was fully informed of it; or at least was assured, that no kind or degree of violence or deceit would be wanting to murder him. And, though assured by the Lord himself, that he should "bear testimony to him at Rome," he used all proper means for his own preservation: so far was he from thinking that the divine decrees and man's free agency were incompatible; or that the purposes of God, *even when known*, render the use of means needless or useless. (*Notes*, 2:22—24. 4:23—28. 23:11. 27:29—32.)—The Roman governors were the emperor's representatives: the apostle, therefore, as a Roman citizen, when standing at the tribunal of Festus, was in the place where "he ought to be judged;" but should he be sent to Jerusalem to be tried under the influence of the Jewish rulers, he would, independently of plots and conspiracies, be deprived of his privilege. Had any crime been charged upon him, which deserved death, he might have waved this privilege; but as Festus well knew that this was not the case, yet was ready to give him into the hands of his enemies, as a special favour by which he hoped to conciliate them, which no man had a right to do the apostle felt himself authorized, and thought that Festus must see that he did right, in "appealing to Cesar," and demanding that the emperor himself should decide his cause. (*Marg. Ref.* m—q. *Notes*, 16:35—40. 22:22—30.)—Nero, who is still infamous for his excessive cruelty, was at that time the Roman emperor.

To do . . . a pleasure. (9) Χαριν καταθεσθαι. 3. See on 24:27.—*Thou very well knowest.* (10) Συ καλλιον επιγινωσκεις. The comparative for the superlative.—*I refuse not*, &c. (11) Ου παραιτουμαι. 'I do not request to be excused.' Παραιτουμαι See on *Luke* 14:18.—*May deliver.*] Δυναται . . . χαισασθαι Δυναται, *can. Note*, *Mark* 1:45. Χαριζομαι, 16. *Luke* 7:21. Χαρις, 3,9.—*I appeal.*] Επικαλουμαι. 12,21,25. 26:32. 28:19 See on 7:59.

V. 12. *Marg. Ref.* r.—*Council.*] Not of the Jews; but of the principal persons who attended the courts of the Roman governors.

V. 13. Agrippa was son to that Herod who beheaded James and imprisoned Peter. (*Note*, 12:1—4.) He had received the title of king from the Roman emperors, and dominion over several districts, without the boundaries of the

Festus declared Paul's cause unto the king, saying, [u]There is a certain man left in bonds by Felix;

15 About whom, [x]when I was at Jerusalem, the chief priests and the elders of the Jews informed *me*, desiring *to have* judgment against him.

16 To whom I answered, [y]It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, [z]and have license to answer for himself, concerning the crime laid against him.

17 Therefore, when they were come hither, [a]without any delay on the morrow I sat on the judgment-seat, and commanded the man to be brought forth;

18 Against whom, when the accusers stood up, they brought none accusation of such things as I supposed:

19 But had [b]certain questions against him of their own [c]superstition, and of one Jesus, [d]which was dead, whom Paul affirmed to be alive.

20 And because I [e]doubted of such manner of questions, [f]I asked *him* whether he would go to Jerusalem, and there be judged of these matters.

21 But when Paul [f]had appealed to be reserved unto the [†]hearing of [g]Augustus, [h]I commanded him to be kept till I might send him to Cesar.

22 Then [i]Agrippa said unto Festus, I would also hear the man myself. To-morrow, said he, thou shalt hear him.

23 And on the morrow, when Agrippa was come, and Bernice, [k]with great pomp, and was entered into the place of hearing, with the chief captains and principal men of the city, at Festus's commandment Paul was brought forth.

24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man, [l]about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and *also* here, crying [m]that he ought not to live any longer.

25 But when I found that he had [n]committed nothing worthy of death, [o]and that he himself hath appealed to Augustus, I have determined to send him.

26 Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and [p]specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write.

27 For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes *laid* against him.

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u 24:27. x 1—3. Esth. 3:9. Luke 18:3—5. 23:23. y 4,5. z 26:1. Deut. 17:4. 19:17,18. Prov. 18:13,17. John 7:51. a 6. b 7. 18:19. 23:29. c 17 22,23. d 1 22. 2:32. 17:31. 26:22,23. 1 Cor. 15:3,4,14—20. Rev. 1:18. e Or, *was doubtful how to inquire hereof, &c.* f See *on* 9. † 10. 26:32. 2 Tim. 4:16. † Or, *judgment.* g 27:1. Luke 2:1. h 12. i 9:15. Is. 52:15. Matt. 10:18. Luke 21:12.

k 12:21. Esth. 1:4. Ec. 1:2. Is. 5:14. 14:11. Ez. 7:24. 30:18. 32:12. 33:28. Dan. 4:30. 1 Cor. 7:31. Jam. 1:11. 1 Pet. 1:24. 1 John 2:16,17. l 2,3,7. m 22:22. Luke 23:21—23. n 23:9,29. 26:31. Luke 23:4,14,15. John 18:38. o 11,12. p 26:2,3.

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promised land; and also over a part of Galilee. He had also considerable authority at Jerusalem, over the concerns of the temple; yet in subordination to the Roman governors. Bernice was his sister, a woman of a licentious character, who was suspected of living in incest with him. In other respects Agrippa bore a good character; being equitable in his administration, of a generous disposition, and paying a strict attention to the externals of religion. (*Marg. Ref.*)

V. 14, 15. (*Marg. Ref.*) 'The judgment, which they demanded against Paul, was not a *trial*, but a *sentence upon a previous conviction*, which they falsely and wickedly pretended: and, probably, it was the knowledge that Festus had of Paul's being a Roman citizen, that engaged him to determine to try the cause himself.' *Doddridge.* (*Note*, 1—5.)

Left. (14) Καταλελειμμενος. 18:19. 21:3. 24:27.—*Judgment.* (15) Δικην. 28:4. 2 *Thes.* 1:9. *Jude* 7. *Supplicium, ultionem.*

V. 16. *To deliver any man to die.*] Or, 'to give up any man to destruction, by way of gratifying or obliging others.' —*License to*, &c.) Or, "Place for an apology," or of pleading his own cause. (*Marg. Ref.*)

To deliver . . . to die.] Χαριζεσθαι εις απωλειαν. Χαριζεσθαι. See on 11. Απωλειαν, 8:20. *Matt.* 26:8. *John* 17:12.—*Accusers.*] Κατηγορους. 18. 23:30,35. 24:8. *John* 8:10. *Rev.*12:10. Κατηγορεω. See on 5.—*License to answer.*] Τοπον απολογιας. 'Opportunitatem seu concessionem se defendendi.' Schleusner. See on 22:1.—*The crime laid against him.*] Του εγκληματος. See 23:29.

V. 17—19. *Superstition.* (19) As Festus entertained Agrippa with great respect; so it cannot be supposed, that he would have used the word, here translated *superstition*, if it had implied any harsh censure of his religion: we must, therefore, conclude that it was of a doubtful signification; to be understood in a good or evil sense, according to its application. (*Note*, 17:22—25.)—Festus seems to have regarded Paul as a credulous visionary, in affirming that Jesus was alive: but he thought his opponents far more criminal, in persecuting him so virulently on that account; for the matter in contest was in his judgment of no importance!

Delay. (17) Αναβολην. Here only. 'Ab *αναβαλλομαι, differo*: in perfecto, *αναβεβολα*.' *Schleusner.*—*Superstition.* (19) Δεισιδαιμονιας. Here only. Δεισιδαιμων. See on 17:22.

V. 20. (*Marg. Ref.*) It is evident that Festus gave a very partial account of his own conduct; for, being convinced of Paul's innocence, and of the malice of his enemies, he was yet desirous of gratifying the Jews, by giving them every advantage against the object of their vengeance; nor is it probable, that the apostle would have appealed to Cesar, had he not perceived this to be the drift of the proposal, which Festus made to him.

I doubted. Απορουμενος. *John* 13:22. 2 *Cor.* 4:8. *Gal.* 4:20. Απορια. See on *Luke* 21:25. "I hesitated," as needing advice or direction.—*Of such manner of questions.*] Εις την περι τουτου ζητησιν. "As to the question about this," thing or person.

V. 21. *Marg. Ref.*—*Augustus . . . Cesar.*] These were different *titles* of the Roman emperor; Nero was his name.

Augustus.] Του Σεβαστου. 25. 27:1. Σεβαζομαι, *Rom.* 1:25.

V. 22. 'No doubt, but Agrippa had learnt from his father, . . . and from many others, something of the nature and pretensions of Christianity: so that he would naturally have a curiosity to see, and discourse with, so eminent a Christian teacher as Paul was; who, on account of what he had been in his unconverted state, was, to be sure, more regarded, and talked of among the Jews, than any other of the apostles. *Doddridge.* (*Note*, 13.)—'Festus, thinking of no such thing, exposes the wickedness of the Jews, and shows the innocence of Paul, even in the presence of kings; and thus marvellously assists the church of God.' *Beza.* (*Marg. Ref.*)

V. 23. Perhaps this was as magnificent an assembly as ever was brought together to hear the truths of the gospel: though none present meant any thing more, than to gratify their curiosity by attending to the defence of Paul the prisoner.

With great pomp.] Μετα πολλης φαντασιας. Here only. Α φανταζω, (*Heb.* 12:21.) 'Apparere facio; . . . phantasiæ, seu *vi imaginativæ aliquid propono*.' Schleusner. Ostentation, affectation of magnificence.—*The place of hearing.*] Το ακροατηριον. Here only. Ακροατης, *Rom.* 2:13.

V. 24—27. (*Marg. Ref.* m, n. *Note*, 22:22—30.) The motive of Festus, in bringing Paul before this splendid company, evidently was, that he might collect something from Agrippa and those present, which would enable him to write to the emperor in a manner more creditable to himself, and less unreasonable or absurd, than it seemed to him in present circumstances practicable for him. But God had far other and higher reasons for influencing his mind to a measure, in various respects, leading to most important consequences. (*Note*, *Phil.* 1:12—14.)—*My lord.*] Or, The lord and ruler of the vast Roman empire; a pompous title, then generally given to the emperors.

I have no certain thing. (26) Ασφαλες τι ουκ εχω. 21:34. 22:30. *Phil.* 3:1. *Heb.* 6:19. Ασφαλιζομαι. See on *Matt.* 27:65.—*Unreasonable.* (27) Αλογον. 2 *Pet.* 2:12.—*Ex.* 6:12. *Sept.* Ab *a*, priv, et λογος, *sermo, ratio.*

PRACTICAL OBSERVATIONS.

V. 1—12. The malignant enmity of hardened persecutors cannot be worn out by length of time, or satisfied with any sufferings of those against whom they are enraged, unless terminating in their violent death. They deem it a *peculiar favour*, when rulers will gratify their malice; and they have no scruples about conspiracies, assassinations, or massacres, when legal forms fail of effecting their purposes. We cannot therefore too much watch against the feeblest risings of that principle which may be matured into such dire excesses.—But God limits the rage of the most unprincipled men, by the intervention of others, not at all more conscientious, in many things, than themselves: (*Note*, *Ps.* 76:10.) and sometimes he influences them *unaccountably* to act contrary to their own general purposes, in such particulars as form a part of his plan.—Happy will it be for us, when "many and grievous complaints are brought against us," if our accusers can prove none of them; and if we can show, that we have conscientiously obeyed the civil magistrate, behaved peaceably in the community, and attended to the ordinances and worship of God. (*Note*, 1 *Pet.* 4:12—16.) When these things are evident, a man may have great boldness before his judges, in appealing to their consciences with respect to his

CHAPTER XXVI.

Paul, before Agrippa, Festus, and their attendants, declares his manner of life and his hope as a Pharisee, 1—8; his zeal in persecuting the church, 9—11; his wonderful conversion, and call to the apostleship, 12—18; and his subsequent preaching and testimony to Christ, according to the Scriptures, 19—23. Festus exclaims that he is mad, but he mildly denies the charge, 24, 25; and addresses Agrippa, who owns himself "almost persuaded to be a Christian," 26—28. Paul expresses his earnest desire, that every one present were altogether Christians. 29. Agrippa and the company agree with Festus, that Paul is innocent, 30—32.

THEN Agrippa said unto Paul, [a]Thou art permitted to speak for thyself. Then Paul [b]stretched forth the hand, and [c]answered for himself:

2 I think myself happy, king Agrippa, because I shall answer for myself this day before thee, touching all the things whereof I am accused of the Jews;

3 Especially, [d]*because I know* thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee [e]to hear me patiently.

4 My [f]manner of life from my youth, [g]which was at the first among mine own nation at Jerusalem, know all the Jews;

5 Which knew me from the beginning, ([h]if they would testify,) [i]that after the most straitest [k]sect of our religion, I lived a Pharisee.

6 And now I stand and [l]am judged for the hope of [m]the promise made of God unto our fathers:

7 Unto which *promise* [n]our twelve tribes, [o]instantly serving *God* [p]day and night, [q]hope to come: [r]for which hope's sake, king Agrippa, I am accused of the Jews.

8 Why [s]should it be thought a thing incredible with you, that God should raise the dead?

9 I verily thought with myself, [t]that I ought to do many things contrary to [u]the name of Jesus of Nazareth.

10 Which thing [v]I also did in Jerusalem: and

a 25:16. Prov. 18:13,17. John 7:51. b Prov. 1:24. Ez. 16:27. Rom. 10:21. c 2. *See on* 22:1. d 26. 6:14. 21:21. 24:10. 25:19,20,26. 28:17. Deut. 17:18. 1 Cor. 13:2. e 24:4. f 2 Tim. 3:10. g 22:3. h 22:5. i 23:6. Phil. 3:3,6. k *See on* 24:5,14. l 8. 23:6. 24:15,21. 28:20. m 3:24. 13:32,33. Gen. 3:15. 12:3. 22:18. 26:4. 49:10. Deut. 18:15. 2 Sam. 7:13. Job 19:25—27. Ps. 2:6—12. 40:6—8. 89: 2,3. 110:1—4. 132:11,17. Is. 4:2. 7:14. 9:6,7. 11:1—5. 40:9—11. 42:1—4. 53,10 —12. 61:1—3. Jer. 23:5,6. 33:15—17. Ez. 17:22—24. 21:27. 34:23—25. 37:24. Dan. 2:34,35,44,45. 7:13,14. 9:24—26. Hos. 3:5. Joel 2:32. Am. 9:11,12. Ob. 21. Mic. 5:2. 7:20. Zeph. 3:14—17. Zech. 2:10,11. 6:12. 9:9. Mal 3:1. 4:2. Luke 1:69,70. Rom. 15:8. Gal. 3:17,18. Tit. 2:13. 1 Pet. 1:11,12. n Ezra 6:17. 8:35. Matt. 19:28. Luke 22:30. Jam. 1:1. Rev. 7:4—8. o 20:31. Ps. 134:1,2. 135:2. Luke 2:36,37. 1 Thes. 3:10. 1 Tim. 5:5. p Gr. *night and day*. q Luke 2:25,38. 7:19,20. q 6. r 4:2. 10:40—42. 13:30,31. 17:31,32. 25:19. Gen. 18:14. Matt. 22:29—32. Luke 1:37. 18:27. John 5:28,29. 1 Cor. 15:12—20. Phil. 3:21. s John 1:2,3. Rom. 10:2. Gal. 1:13,14. Phil. 3:6. 1 Tim. 1:13. t 3:6. 9:16. 21:13. 22: 8. 24:5. u 7:58. 8:1. 9:13,26. 22:4,19,20. 1 Cor. 15:9.

innocence; or in claiming the protection of the law, against the iniquity of those who long to be gratified by his punishment. But how scandalous is it to the professors and ministers of religion; when the true, exemplary, and zealous servants of God are compelled to appeal from their bigoted malice, to the decision of idolaters, and even to that of the most cruel tyrants, as more likely to do them justice than they are!

V. 13—27. The most important questions, which relate to the worship of God, the way of eternal salvation, and the grand truths of the gospel, appear dubious and uninteresting to the politicians and wise men of the world. They can see, however, and condemn the mismanagement into which men are betrayed by an indiscreet or furious zeal; and this confirms them in their skeptical disregard of religion in general. Yet the day is at hand when Festus and the whole world will know, that all the temporal concerns of the immense Roman empire were frivolous, as the toys and sports of children, compared with the single question, whether Jesus the crucified was risen from the dead, according to the doctrine of the apostle, or was not risen. Then those who have had the means of instruction, and have despised them, will be most awfully convinced of their sin and folly. But alas! many, who seem to desire information on such questions, only want to gratify a vain curiosity, and not to learn the way to heaven: "and the great pomp," with which some of the rich and honourable of this world, attend at "the places of hearing the word of God," nay, at the Lord's table, show, that they are actuated by the same motives as Paul's splendid auditory was, though in a far more aggravated manner.—Ministers indeed do not commonly now stand in fetters, as prisoners, to make their defence before their hearers; yet numbers affect rather to sit in judgment on them, as "offenders for a word," than to learn from them the truth and will of God, for the salvation of their own souls: and alas, too many preachers seem far more anxious to collect together and to please their *genteel* and *splendid* congregations; than to "declare the whole counsel of God," and to "keep themselves pure from the blood of all men." (*Notes*, 20:18—21,25—27. *P. O.* 13—31.)

NOTES.—CHAP. XXVI. V. 1—3. Agrippa having signified to Paul that he was allowed to plead his own cause, in order that a more authentic account of his case might be sent to the emperor; he stretched out his hand, with a decent action, to give emphasis to his words, according to the manner of the most celebrated ancient orators; and proceeded to state his subject in that manner which was most suited to impress the audience with a conviction of its truth and importance. (*Marg. Ref.* a, b.)—The subsequent speech has generally been allowed to be peculiarly pertinent, convincing, and suited to the circumstances in which, and the splendid company before whom, it was delivered. He addressed himself immediately to Agrippa, declaring that he deemed it a happy incident, that he was permitted to defend himself from the accusations of the Jews, before one, whose education, and subsequent inquiries and studies, had rendered him so accurately acquainted with all the customs and rites of the Jewish religion, and all the questions controverted among the different sects among the Jews; as he would be far more competent to form a judgment of his cause, than any stranger could be. He therefore besought the favour of a candid and patient hearing, whilst he went through the several particulars which he had to state on the subject. (*Marg. Ref.* d. *Note*, 24:10—21, *vv.* 10,11.)

Answer. (2) Απολογεισθαι. 1. See on *Luke* 12:11.—*I am accused.*] Εγκαλουμαι. 7. See on 19:38.—*To be expert.* (3) Γνωστην οντα. Here only. Γνωστος, 19:17.—*Patiently.*] Μακροθυμως. Here only. Μακροθυμεω. See on *Matt.* 18:26. Εκ μακρος, *longus*, et θυμος, *animus*.

V. 4—8. 'Paul, dividing the narrative of his life into two parts, cites his adversaries themselves as witnesses of the former part, and the fathers and prophets to attest the latter part.' *Beza.*—After a brief account of his religion, as a Pharisee, which was the strictest and most exact sect of the nation; and an appeal to the Jews themselves, that he had acted in consistency with that profession from his youth to the time when he became a Christian; the apostle declared that he stood as a criminal to be judged, on account of his professed hope in the promise made by God to their ancestors. Some commentators suppose the apostle to mean, almost exclusively, that the resurrection to eternal life, was "the promise made unto the fathers:" but it is manifest, beyond all doubt, that the promise of a Saviour was the most prominent part of the revelation made to Abraham, Isaac, and Jacob, and the grand subject of prophecy; (*Marg. Ref.* m. *Notes*, *Luke* 24:44—49. *John* 5:39—44. *Heb.* 11:39,40. 1 *Pet.* 1:10—12. *Rev.* 19:9,10.) while the doctrine of the resurrection was not so fully and plainly revealed in the Old Testament, as it is in the New. (*Note*, 2 *Tim.* 1:10.) St. Paul says, elsewhere, "We declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children; in that he hath raised up Jesus again." (*Notes*, 13:24—37. *Rom.* 1:1—4, *v.* 4.) Thus the resurrection of Jesus demonstrated that he was the promised Messiah, against all the unbelieving Jews; and the doctrine of the resurrection, against the Sadducees. The latter were instigated to persecute the apostles, for "preaching through Jesus the resurrection of the dead;" (*Notes*, 4:1—3. 23:6—10.) the former, for preaching the very person whom they had crucified, as the Messiah, and as risen and "exalted to be a Prince and Saviour." Yet the whole nation expected a Messiah; and all, except the Sadducees, professed to believe the doctrine of the resurrection. In general, all that remained of the twelve tribes, wherever dispersed, hoped for the accomplishment of the promise concerning the Messiah, and a resurrection to eternal life through him: and their constant worship at the temple, morning and evening, as well as their other frequent and incessant religious observances, implied the same hope. (*Marg. Ref.* o—q.) And as the resurrection of Jesus was proved, by most unexceptionable and abundant testimony, and might be shown to be the fulfilment of ancient prophesies; what reason could be given, why it should not be credited?—"Why should it be thought a thing incredible with you, that God should raise the dead?" Is not the great Creator able to restore the dead to life again? And cannot sufficient reasons be assigned for his omnipotent interposition, that his truth may be attested, his worshippers encouraged, and his name glorified? (*Marg. Ref.* r. *Note*, *John* 20:24—29.) Thus the apostle makes a natural and easy transition, from the hope of their fathers, and the doctrine of the resurrection, to that which was his principal subject; namely, the proof which he intended to adduce, that Jesus was indeed risen, and was the promised Messiah.—Some render the eighth verse thus, "What! is it a thing incredible with you, if God raises the dead?" and this indeed gives a peculiar animation to the question. (*Notes*, 1 *Kings* 17:21,22. 2 *Kings* 4:33—35. 13:20,21. *John* 11:41—48. 1 *Cor.* 15:12—19.)

My manner of life. (4) Την βιωσιν μου. Here only. Α βιος, *vita.*—*Who knew me from the beginning.* (5) Προγινωσκοντες με ανωθεν.—Προγινωσκω, *Rom.* 8:29. 11:2. 1 *Pet.* 1:20. 2 *Pet.* 3:17. Ανωθεν. See on *Luke* 1:3. *John* 3:3.—*The most straitest.*] Ακριβεστατην. See on 24:22.—*Sect.*] Αιρεσιν. 24:5,14. See on 5:17.—*Religion.*] Θρησκειας. *Col.* 2:18. *Jam.* 1:26,27. Θρησκος, *Jam.* 1:26. Not elsewhere.—*Twelve tribes.* (7) Δωδεκαφυλον. Here only. Εκ δωδεκα, *duodecim*, et φυλη, *tribus.*—*Instantly serving* God.] Εν εκτενειᾳ λατρευον.

many of [x]the saints did I shut up in prison, [y]having received authority from the chief priests; and when they were put to death, I gave my voice against *them*.

11 And I punished them oft [z]in every synagogue, [a]and compelled *them* to blaspheme: and, being exceedingly [b]mad against them, I persecuted *them* even unto strange cities. [*Practical Observations.*]

12 Whereupon, [c]as I went to Damascus, [d]with authority and commission from the chief priests,

13 At [e]mid-day, O king, I saw in the way a light from heaven, [f]above the brightness of the sun, shining round about me, and them which journeyed with me.

14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying, [g]in the Hebrew tongue, [h]Saul, Saul, why persecutest thou me? *It is* [i]hard for thee to kick against the pricks.

15 And I said, Who art thou, Lord? And [k]he said, [l]I am Jesus, whom thou persecutest.

16 But [l]rise, and stand upon thy feet; for I have appeared unto thee for this purpose, [m]to make thee [n]a minister and a witness, both of these things which thou hast seen, and of those things [o]in the which I will appear unto thee;

17 [p]Delivering thee from the people, and *from* [q]the Gentiles, unto whom now I send thee,

18 To [r]open their eyes, *and* to turn *them* from darkness to light, [s]and *from* the power of Satan unto God, [t]that they may receive forgiveness of sins, [x]and inheritance among them which are [y]sanctified by [z]faith that is in me.

19 Whereupon, [a]O king Agrippa, [b]I was not disobedient unto the heavenly vision:

20 But showed [c]first unto them of Damascus, [d]and at Jerusalem, and throughout all the coasts of Judea, [e]and *then* to the Gentiles, that they

x 9:32,41. Ps. 16:3. Rom. 15:25,26. Eph. 1:1. Rev. 17:6. y 9:14,21. 22:5. z Matt. 10:17. Mark 13:9. Luke 21:12. a 13:45. 18:6. Mark 3:28. Heb. 10:29, 29. Jam. 2:7. b 24,25. *Ec.* 9:3. Luke 6:11. 15:17. 2 Pet. 2:16. c 9:1,2. 22:5. d 10. 1 Kings 21:8—10. Ps. 94:20,21. Is. 10:1. Jer. 26:8. 26:20,27. John 7:45—48. 11:57. e 9:3. 22:6. f Is. 24:23. 30:26. Matt. 17:2. Rev. 1:16. 21:23. g 21: 40. 22:2. h 9:4,5. 22:7—9. i Prov. 13:15. Zech. 2:8. 12:2. 1 Cor. 10:22. k Ex. 16:8. Matt. 25:40,45. John 15:20,21. l 9:6—9. 22:10. m 9:15,16. 13:1—4. 22:14,15. n 1:1? 25. 6:4. 20:24. 21:19. Rom. 1:5. 15:16. 2 Cor. 4:1. 5:18. Eph. 3:7,8. Col. 1:7,23,25. 1 Thes. 3:2. 1 Tim. 1:12. 4:6. 2 Tim. 4:5. o 18:9, 10. 22:17—21. 23:11. 27:23,24. 2 Cor. 12:1—7. Gal. 1:12. 2:2. p 9:23—25,29, 30. 13:50. 14:5,6,19,20. 16:39. 17:10,14. 18:10,12—16. 19:9*b*, &c. 21:28—36. 22: 21,22. 23:10—24. 25:3,9—11. 27:42—44. Ps. 34:19. 37:32,33. 2 Cor. 1:8—10. 4:8—10. 11:23—25. 2 Tim. 3:11. 4:16,17. q 9:15. 22:21. 28:28. Rom. 11:13, 15: 16. Gal. 2:9. Eph. 3:7,8. 1 Tim. 2:7. 2 Tim. 1:11. 4:17. r 9:17,18. Ps. 119:13. 146:8. Is. 29:18. 32:3. 35:5. 42:7. 43:8. Luke 4:18. 24:45. John 9:39. 2 Cor. 4:4, 6. Eph. 1:18. s 23. 1. 47. Is. 9:2. 49:6. 60:1—3. Mal. 4:2. Matt. 4:16. 6:22,23. Luke 1:79. 2:32. John 1:4—9. 3:19. 8:12. 9:5. 12:35,36. 2 Cor. 6:14. Eph. 5:8,14 1 Thes. 5:4—8. 1 Pet. 2:9. 1 John 2:8,9. t Is. 49:24,25. 53:8—12. Luke 11:21 22. Col. 1:13. 2 Tim. 2:25. Heb. 2:14,15. 1 John 3:8. 5:19. Rev. 20:2,3. u 2: 38. 3:19. 5:31. 10:43. 13:38,39. Ps. 32:1,2. Luke 24:47. Rom. 4:6—9. 1 Cor. 6: 9,11. Eph. 1:7. Col. 1:14. 1 John 1:9. 2:12. x 20:32. Rom. 8:17. Eph. 1:11 14. Col. 1:12. Heb. 9:15. Jam. 2:5. 1 Pet. 1:4. y John 17:17. 1 Cor. 1:2,30. 6:11 Tit. 3:5,6. Heb. 10:10,14. Jude 1. z 15:9. John 4:10,14. 7:38,39. Rom. 5:1,2 Gal. 2:20 3:2,14. a 2,26,27. b Ex. 4:13,14. Is. 50:5. Jer. 20:9. Ez. 2:7,8. 3. 14. Jon. 1:3. Gal. 1:16. c 9:19—22. d 9:28,29. 22:17,18. e 17. 13:46—48. 18: 6. 22:21,22. Rom. 11:13—20.

Here only. Εκτενης. See on 12:5. *Luke* 22:44. Αατρευω, 24:14. See on *Luke* 2:37.—*A thing incredible.* (8) Απιστον. *Matt.* 17:17. *John* 20:27. 1 *Tim.* 5:8, *et al.* Ex α priv. et πιστις, *fides.* 'Quod omnem fidem superat.' Schleusner.

V. 9—11. The apostle acknowledged that he himself had formerly been extremely prejudiced against the gospel, and had thought it his duty to do many things "contrary to the name of Jesus," who was usually in contempt called "the Nazarene." (*Marg. Ref.* s, t.) Accordingly he had, at Jerusalem, by the authority of the chief priests, imprisoned many of those excellent persons whom he now knew to be "the saints" and holy servants of God: and when any of them were condemned to death by the council, he had approved and applauded the sentence, and promoted its execution. He had also by means of scourging and other severities, in all the synagogues, and by threatening death, compelled many professors and favourers of Christianity, to deny and revile the Saviour as a deceiver, in language which he now thus publicly declared to be blasphemy; and in every respect he was enraged against them to a degree, which might justly be regarded as the excess of madness and insanity. (*Marg. Ref.* u—a. *Notes*, 24—29. 7:54—60, *v.* 58. 8:3. 22:1—5. *John* 16:1—3. 1 *Tim.* 1:12—14.)

Did I shut up. (10) Κατεκλεισα. *Luke* 3:20. Not elsewhere N. T.—*Jer.* 32:3. *Sept.* Α κατα, et κλειω, *claudo.*—*I gave my voice.*] Κατηνεγκα ψηφον. *Rev.* 2:17. Not elsewhere. Ψηφιζω. See on *Luke* 14:28.—*I punished.* (11) Τιμωρων. See on 22:5.—*Being exceedingly mad.*] Εμμαινομενος. Here only. Εκ εν, et μαινομαι, 24,25. 12:15.

V. 12—15. *Marg. Ref. Notes*, 9:1—22. 22:6—16.—*Commission.* (12) Επιτροπης. Here only. Επιτροπος. *Matt.* 20:8. *Luke* 8:3. *Gal.* 4:2. Ab επιτρεπω, 21:39,40.—*From heaven.* (13) Ουρανοθεν. 14:17.—*Above the brightness of the sun.*] Υπερ την λαμπροτητα του ἡλιου. This is not mentioned elsewhere. Λαμπροτης. Here only. Α λαμπρος, *splendidus*, 10:30. *Rev.* 22:16.

V. 16—18. It is evident that this commission was given to Paul by our Lord, at the time of his conversion; though not mentioned in the compendious narrative of that event. (*Note*, 9:15,16.)—'The words make a part of the sentence, in which Christ bids him rise from his astonishment, into which his appearance to him, in the way to Damascus, had thrown him.' *Doddridge.*—Jesus called on him to arise from the earth, as prepared to receive and execute his mandates. He had appeared to him, not to destroy him, but to appoint him a minister of his gospel, and a witness to all men; not only of this vision, but of many other things which he would afterwards reveal to him from time to time. (*Marg. Ref.* n—o.) For executing this ministry, the Jews would indeed seek to kill him; but Jesus promised to deliver him from them, and from the Gentiles, to whom he now gave him a commission to preach his salvation. (*Marg. Ref.* p, q.) The end and effect of his ministry among them, through the power of the Holy Spirit accompanying his word, would be "to open their eyes:" for, though their bodily eyes were open, and their intellectual powers, in secular matters, might be very penetrating; they had notwithstanding been hitherto spiritually blind, through the influence of the devil, and the depravity of their carnal minds; so that they could see nothing of the glory of God, of his truth and will, or of the way of acceptance and holiness. But, by the change to be wrought in their minds by divine grace, and the instructions of his word, they would be turned from the darkness of ignorance, error, and wickedness, to the light of divine knowledge, truth, and holiness; and from those idolatries and vices, by which they worshipped and served Satan, as his bond-slaves, to the holy worship and service of the living God; that, through the gospel they might receive a full pardon of all their sins, and be made heirs of that heavenly inheritance, to which all those who are renewed to holiness will be admitted, by faith in him as the Saviour of lost mankind. (*Marg. Ref.* r—z. *Notes Is.* 42:5—7,13—17. 49:5—13. *Matt.* 4:12—17. *Luke* 1:76—79. 4:16—19. *Eph.* 5:8—14. *Col.* 1:9—14. 1 *Pet.* 2:9,10.) —The distinction between "opening their eyes, and turning them from darkness to light," should be particularly noticed Had the eyes of the ignorant Gentiles been opened by divine grace, and no light of scriptural instruction given them; they must still have groped in the dark, as a seeing man does in a dark room: had the light of truth been sent, but the illumination of the Holy Spirit withheld; their condition would have resembled that of blind men in the full light of day. But adequate instruction was given them by the gospel, and their minds and hearts were prepared to receive it by regeneration. Paul received this commission to the Gentiles, at the time when he was converted; yet he did not preach to any but Jews and proselytes, till after Cornelius had been converted by the ministry of Peter: for he waited for farther intimations of the Lord's will, as to the time and manner in which he was to set about that important service; and perhaps he did not fully understand, at first, the import and extent of his charge.—To interpret the language of this passage, as if it were exclusively applicable to idolaters, implies an opinion that nominal Christians are of a better nature than other men; or that pride, covetousness, and all the other vices by which men are enslaved to Satan, are not so heinous in professed Christians, as they are in heathens! Gross idolatry indeed has been, in this part of the world, exchanged for irreligion, infidelity, superstition, formality, and hypocrisy, among *nominal* Christians: but the hearts and minds of the unregenerate and unconverted are as much blinded by aversion to spiritual religion, and by the love of the world and of sin, as those of the ancient Gentiles were. 'Those who call themselves Christians, because they happen to be born in a Christian country; but attend neither to the doctrines, nor the duties of the gospel, seem to differ but little, with respect to the point under consideration, from those to whom the gospel was first preached: the process in both must be nearly the same.' *Bp. Tomline's Refutation of Calvinism.*—May it not be added, 'Because they have been baptized with water?'—*By faith*, &c. (18) 'This may be referred to *sanctified*; .. but the sentence is much fuller, if we join it with the word *receive*.' *Beza.* No doubt we are "sanctified," as well as "justified," by faith in Christ; but the words under consideration seem to show, that all the blessings mentioned are received by faith in Christ, and not one of them only.

To make thee. (16) Προχειρισασθαι σε. 22:14. Not elsewhere.—*Delivering.* (17) Εξαιρουμενος. 7:10,34. 12:11. 23: 27. *Matt.* 5:29. 18:9. *Gal.* 1:4.—*The power of Satan.* (18) Της εξουσιας του Σατανα. Εξουσια, *Luke* 22:53. *Col.* 1:13. *Note*, *Matt.* 28:18. Σατανας, 5:3. *Matt.* 4:10. 12:26. 16:23. *Rev.* 12:9, *et al.* Α שׂטן, *Odi, odio habere.*—*Inheritance.*] Κληρον. See on 1:17.—*Which are sanctified.*] Τοις ἡγιασμενοις. See on 20:32.

V. 19—23. The apostle next intimated to king Agrippa, that it could not be supposed he would refuse obedience to a vision, which was so evidently from heaven. Accordingly, he began to preach first to the Jews at Damascus, whither he went to persecute the Christians, and then in other places,

should [f]repent and [g]turn to God, [h]and do works meet for repentance.

21 For these causes [i]the Jews caught me in the temple, and went about to kill *me*.

22 Having therefore [k]obtained help of God, I continue unto this day, [l]witnessing both to small and great, saying [m]none other things than those which [n]the prophets and Moses did say should come;

23 That [o]Christ should suffer, *and* that he should be [p]the first that should rise from the dead, [q]and should show light unto the people, and to the Gentiles. [*Practical Observations.*]

24 ¶ And as he thus [r]spake for himself, [s]Festus said with a loud voice, [t]Paul, thou art beside thyself; much learning doth make thee mad.

25 But he said, [u]I am not mad, [x]most noble Festus; but speak forth [y]the words of truth and soberness.

26 For [z]the king knoweth of these things, before w[a]om also I speak freely: for I am persuaded that none of these things are hidden from him; for [b]this thing was not done in a corner.

27 King Agrippa, [c]believest thou the prophets? I know that thou believest.

28 Then Agrippa said unto Paul, [d]Almost thou persuadest me to be a Christian.

29 And Paul said, [e]I would to God, [f]that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, [g]except these bonds.

30 ¶ And when he had thus spoken, [h]the king rose up, and the governor, and Bernice, and they that sat with them.

31 ¶ And when they were gone aside, they talked between themselves, saying, [i]This man doeth nothing worthy of death, or of bonds.

32 Then said Agrippa unto Festus, This man might have been set at liberty, if he had not [k]appealed unto Cesar.

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f 2:38. 3:19. 11:18. 17:30. 20:21. Jer. 31:19,20. Ez. 18:30—32. Matt. 3:2. 4:17. 9:13. 21:30—32. Mark 6:12. Luke 13:3,5. 15:7,10. 24:46,47. Rom. 2:4. 2 Cor. 7:10. 2 Tim. 2:25,26. Rev. 2:5,21. 3:3. 16:11. g 9:35. 11:15. 15:19. Ps. 22:27. Lam. 3:40. Hos. 12:6. 14:2. Luke 1:16. 22:32. 1 Thess. 1:9. h Is. 55:7. Matt. 3:8. Luke 3:8—14. 19:8,9. Eph. 4:17—32. 5:1—25,6:1—9. Tit. 2:2—13. 1 Pet. 1:14—16. 2:1—12. 4:2—5. 2 Pet. 1:5—8. i 21:27,31. 22:22. 23:12—15. 24:3. k 17:14. 19:20. 26:22,23. l Is. 9:10. 21:31—33. 23:10,11,16, &c. Lesson, 7:12. Ezra 8:31. Ps. 15:4,5. 66:12. 118:10—13. 124:1—3,8. 2 Cor. 1:8—10. 2 Tim. 3:11,14. 4:17,18. 1 Jo. 2:1—27. Rev. 11:18. 20:12. m *See* on 6. 3:21—24. Luke 24:27,44. n 24:14. 28:23. Matt. 17:1,5. Luke 16:29—31. John 1:17,45. 3:14,15. 5:39,46. Rom. 3:21. Rev. 5:3. o Gen. 3:15. Ps. 22:69. Is. 53: Dan. 9:24—26. Zech. 12:10. 13:7. Luke 18:31—33. 24:26. 1 Cor. 15:3,4. p 8. 2:23—32. 13:34. Ps. 16:8—11. Is. 53:10—12.

Matt. 27:53. John 10:18. 11:25,26. 1 Cor. 15:20—23. Col. 1:18. Rev. 1:5. q *See* on 18. r *See* on 22:1. s 17:32. 24:25. 25:19,20. t 11. 2 Kings 9:11. Jer. 29:26. Hos. 9:7. Mark 3:21. John 8:48,52. 10:20,21. 1 Cor. 1:23. 2:14. 4:10. 2 Cor. 5:13. u John 8:49. 1 Pet. 2:21—23. 3:9,15. x 23:26. *Gr.* 24:3. Luke 1:3 *Gr.* y Tit. 1:9. 2:7,8. z 2,3. 25:22. a 2:1—12. 4:16—21. 5:18—42. Is. 30:20. Matt. 26:5. 27:29—54. b 22,23. c 29. 24:25. Ez. 33:31. Matt. 10:18. Mark 6:20. 10:17—22. 2 Cor. 4:2. Jam. 1:23,24. d Ex. 16:3. Num. 11:20. 2 Sam. 18:33 2 Kings 5:3. 1 Cor. 4:8. 7:7. 2 Cor. 11:1. e Jer. 13:17. Luke 19:41,42. John 5:34. Rom. 9:1—3. 10:1. Col. 1:28. f 12:6. 25:14. Eph. 6:20. g 13:15. 25:22. h 23:9,29. 25:25. 28:18. 2 Sam. 24:17. Luke 23:4,14,15. 1 Pet. 3:16. 4:14—16. i 25:11,12,25. 28:18,19.

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and at length to the Gentiles; calling on them to repent of all their sins, to turn to the worship and service of God, and to live holy lives, as became true penitents; and thus to expect the mercy and favour of God through Jesus Christ. (*Marg. Ref.* b—h. *Notes*, 20:18—21. *Matt.* 3:7—10. *Luke* 3:7—14.) "For these causes the Jews," being exasperated with him, for declaring that Jesus whom they had crucified was the Messiah, and for preaching to the Gentiles, seized on him in the temple, and would have murdered him, if they had not been prevented; but, having obtained help from God, by means of Lysias, Felix, Festus, and others, his life had hitherto been preserved; and he had employed it in testifying to the poorest of mankind, as well as to the rich and honourable, with equal plainness and faithfulness, the grace of the gospel. In doing this he had said nothing but what entirely accorded to the types and predictions of the law, as well as to the express and repeated language of the prophets, and even of Moses their great lawgiver. As these foretold that the promised Messiah would suffer and die, and yet that he would reign in a most glorious manner: and consequently that he should rise from the dead, as the first-fruits of the resurrection; and that he was to show the light of salvation, not only to the people of Israel, but to the Gentiles also. (*Marg. Ref.* i—q. *Notes*, 13:42—48. *Luke* 24:25—31,44—49, *vv.* 44—46. *John* 5:45—47.)

Disobedient. (19) Απειθης. *Luke* 1:17. *Rom.* 1:30. 2 *Tim.* 3:2. *Tit.* 1:16. 3:3. Απειθεω. See on *John* 3:36.—*Vision.*] Οπτασια. *Luke* 1:22. 24:23. 2 *Cor.* 12:1. Ab οπτομαι, *video.*—*Turn.* (20) Επιστρεφειν. 18. See on 3:19.—*Went about to kill me.* (21) Επειρωντο διαχειρισασθαι. "Attempted to murder me with their own hands." See on 5:30. (*Notes*, 21:27—36.) Ex δια, et χειριζω. A χειρ, *manus.*—*Help.* (22) Επικουριας. Here only.—*That Christ should suffer.* (23) Ει παθητος ὁ Χριστος. Here only. A πασχω, *patior.*—"Ει being put for ὁτι, *that*, saith *Oecumenius*. . . 1 *Tim.* 5:10. *Heb.* 3:11." *Whitby.*

V. 24—29. While Paul was confirming his testimony to the resurrection and glory of Jesus, by the predictions of Scripture; and probably was preparing to adduce more particular proof, from the prophets, to each part of his doctrine; he was suddenly interrupted by Festus. He had never heard any thing before on these subjects; the resurrection of Jesus, and the vision of Paul, appeared to him incredible, or visionary in the highest degree. Probably he was astonished to hear him speak of his doctrine as of universal concernment; and aver that one, who arose among the despised Jews, was appointed to be "the Light of the Gentiles," even of the philosophical Greeks and Romans. He therefore said in a loud voice, audible by the whole assembly, "Paul, thou art beside thyself, &c." He perhaps had observed, that the apostle spent much time in retirement, study, and reading; and he supposed that, having studied very closely about certain abstract and visionary matters, his over-attention had deranged his intellects: so that he could not deem him fit either to be blamed or credited; but to be an object of mere compassion. (*Marg. Ref.* s, t. *Notes*, 9—11. 2 *Kings* 9:11. *Jer.* 29:24—32. *Mark* 3:20,21. 2 *Cor.* 5:13—15.) To this rude interruption before so large and splendid an audience, the apostle calmly and gravely replied, addressing the governor by the customary title of "most noble," or "most excellent;" assuring him, that he "was not mad;" and that he declared nothing but what was altogether true, of the highest importance, and able to stand the test of the most deliberate investigation. Indeed "king Agrippa" was acquainted with these subjects: the events respecting the miracles, doctrine, death, and reported resurrection of Jesus, and the subsequent promulgation of Christianity, could not have been hid from one who was so well informed in all the affairs of the Jews; for these things had not been transacted in an obscure "corner but in the most public manner imaginable. (*Marg. Ref.* u, x, a.) He would therefore inquire of Agrippa, whether he did indeed believe, that the old prophets spake by divine inspiration, and that their predictions would be certainly fulfilled. He however knew that he would answer in the affirmative, for he doubted not but he did in this respect believe them: and he only desired Agrippa to examine, whether they had not exactly been fulfilled in Jesus of Nazareth.—This appeal to the Scriptures, joined to the apostle's other arguments, had so great an effect upon Agrippa's mind, that he could not conceal his convictions; but openly declared, that Paul had "almost persuaded him to be a Christian." His understanding and judgment were for the time convinced, but his heart was not changed: (*Note*, 2 *Cor.* 4:1,2.) and he must have been aware, that the sacrifices to be made, and the cross to be sustained, would in his case be very great. So that while he was more candid, and just in his government than others of his family; his conduct and temper were widely distant from the spirituality and humility of the gospel. The apostle, however, desirous to fix the impression upon his mind, replied, in the genuine spirit of Christian love, that he earnestly wished and prayed that not only he, but every one in that large and splendid assembly, might not only "almost," but "altogether," embrace and be established in the faith of the gospel, and partakers of all its substantial blessings and consolations; and in short, entirely like himself in every thing, except in his bonds and imprisonment, which he would wish to bear alone. This most benevolent wish implied his full conviction of the truth of the gospel; the absolute necessity of faith in Christ in order to salvation; his own happiness as a Christian, even in his bonds; his opinion that Agrippa, Festus, and others present, did not then believe; and his fear that they would reject the gospel to their final condemnation.

Thou art beside thyself. (24) Μαινη. 25. 12:15. *John* 10:20. 1 *Cor.* 14:23. See on 11.—*Doth make thee mad.*] Εις μανιαν περιτρεπει. Περιτρεπω. Here only. Ex περι, et τρεπω, *verto.* Μανια. Here only. Hence μαινομαι.—*Speak forth.* (25) Αποφθεγγομαι. See on 2:4.—*Soberness.*] Σωφροσυνης. 1 *Tim.* 2:9,15. Not elsewhere. Σωφρων, 1 *Tim.* 3:2. *Tit.* 1:8. 2:2,5. A σως, *sanus*, et φρην, *mens.*—*Freely.* (26) Παρρησιαζομενος. 9:27,29. 13:46. 14:3. 18:26. 19:8.—*A corner.*] Γωνια. 4:11. *Matt.* 6:5, *et al.*—*Almost.* (28) Εν ολιγῳ. (Και εν ολιγῳ και εν πολλῳ, 29.) *Within a little.*—*To be a Christian.*] Χριστιανον γινεσθαι. "To become a Christian." See on 11:26.—*I would to God.* (29) Ευξαιμην αν. 27:29. *Rom.* 9:3. 2 *Cor.* 13:7. 3 *John* 2. See on *Rom.* 9:3.—*Except.*] Παρεκτος. *Matt.* 5:22. 2 *Cor.* 11:28.

V. 30—32. Agrippa, like Felix, seems to have been made very uneasy, and even alarmed, by St. Paul's convincing and impressive address: he was therefore the first to dismiss the subject, and to retire from the place of hearing. (*Note*, 24:24—27.) His opinion, that Paul was innocent, and might have been liberated, had "he not appealed unto Cesar," would give Festus a more favourable opinion of him: but it does not appear, that either of them, or any of those present, inquired further after Christ and his salvation: and this m st

CHAPTER XXVII.

Paul, attended by some friends, sails as a prisoner towards Rome, and is kindly used by the centurion sent with him and other prisoners, 1–3. He foretells the danger of the voyage, but is not credited, 9–11. Sailing against his advice, the company are exposed to a most violent and long-continued tempest, and are in extreme danger, 10–20. Paul, encouraged by an angel, assures them that all their lives shall be preserved, but that the ship shall be wrecked, 21–26; the whole of which exactly comes to pass, 27–44.

AND [a]when it was determined that we should sail into [b]Italy, they delivered Paul, and certain other prisoners, unto *one* named Julius, [c]a centurion of [d]Augustus' band.

2 And, entering into a ship of Adramyttium [e]we launched, meaning [f]to sail by the coasts of Asia; *one* [g]Aristarchus, a Macedonian of Thessalonica, being [h]with us.

3 And the next *day* we touched at [i]Sidon. And [k]Julius courteously entreated Paul, and gave *him* liberty to go unto his friends to refresh himself.

4 And when we had launched from thence, we sailed under [l]Cyprus, because [m]the winds were contrary.

a 19:21. 23:11. 25:12,25. Gen. 50:20. Ps. 33:11. 76:10. Prov. 19:21. Lam. 3:37. Dan. 4:35. Rom. 15:22—29. b 10:1. 18:2. Heb. 13:24. c 11,43. 10:22. 21:32. 22:26. 23:17. 24:23. 28:16. Matt. 8:5—10. 27:54. Luke 7:2. 23:47. d 25:25. e 21:1. Luke 9:22. f 20:15,16. 21:1—3. g 19:29. 20:4. Col. 4:10. Philem. 24.

h 16:10—13,17. 20:5,6. 21:5. 28:2,10,12,16. 1 12:20. Gen. 10:15. 49:13. Is. 23 2—4,12. Zech. 9:2. k 1,43. 24:23. 28:16. 1 4:36. 11:19,20. 13:4. 15:39. 21:3 16. m Matt. 14:24. Mark 6:48.

admirable speech of the apostle seems to have been peculiarly unsuccessful, as to the event of it at that time. (*Note*, 17:32—34.)—Learned men have shown, that no laws against the Christians had at this time been enacted by the Roman legislature.

PRACTICAL OBSERVATIONS.

V. 1—11. The Lord will never fail to give those, who for his cause are called to appear before kings, and rulers, and councils, "a mouth and wisdom, which none of their adversaries shall be able to gainsay or resist." (*Notes*, 6:9—14, *v.* 10. *Matt.* 10:19,20. *Luke* 21:12—19, *v.* 15.)—When Christian love abounds in the heart, it dictates a *sincere* language, far surpassing all compliment and worldly politeness; and teaches us to "render honour to whom honour is due," without flattery or fear of man.—That religious knowledge which unconverted men acquire, and their "expertness" about customs and questions in divinity, in general lie dormant, as mere learned lumber, in the understanding: yet, when attended with a measure of candour, they are thus rendered more accessible to truth, and more competent to judge of the evidence adduced in support of it. Nor is it any flattery to give such men the credit of their attainments; or improper to entreat a "patient" hearing, when the subject might demand the most reverent attention. (*Note*, *Philem.* 8—11.)—A moral conduct, and a form of godliness, are often connected with a bigoted aversion to the gospel; and this leads to many other heinous crimes: yet it is a mercy to be preserved, during our unconverted years from, those vices which might afterwards disgrace our characters among worldly people, and so prevent the influence of our testimony: and this is greatly corroborated, when they, who "knew our manner of life from our youth," could testify that we then acted consistently with our principles, and according to what we thought right; for they may thence infer, that our change of sentiment and conduct also originated from a regard to duty.—Men are often censured and persecuted for professing their hope in the express promises of God, and for a consequent expectation of the resurrection, and future state of righteous retributions: and numbers repeat creeds, subscribe doctrines, and join in forms of worship, habitually, and with apparent earnestness; and yet condemn others for explicitly professing the truths contained in them! Many things are "thought incredible," because the infinite nature and perfection of that God who has revealed, performed, or promised them, are overlooked; and because men will not see how his power and glory are concerned in them. (*Note*, *Matt.* 22:23—33, *v.* 29.)—Those who have been most strict in their conduct, previous to conversion, will afterwards see abundant cause for deep humiliation, even on account of things, which at the time they "verily thought they ought to do:" their contemptuous or injurious treatment of the saints, their opposition to the gospel, and endeavours to seduce, reason, or terrify others into a neglect of it, will often sit very heavily on their minds; and they will condemn those words as impious and blasphemous, which they once uttered, or excited others to utter, without remorse; and allow that conduct to be *madness*, in which they once gloried.

V. 12—23. The true convert can give "a reason of his hope;" and a good account of the change which has taken place in him, even when there is nothing extraordinary in his experience. (*Note*, 1 *Pet.* 3:13—16.) Having been convinced of his guilt and danger, as a transgressor of God's law, and a stranger to his grace, or a despiser of it; he was led to seek for mercy, and to believe in the Lord Jesus; and, being encouraged with the hope of acceptance, of increasing light, and of continued protection, he began to employ himself in his service. Thus the Lord reconciles sinners to himself, and sometimes "commits to them the word of reconciliation:" he sends them to their fellow-sinners, to "beseech them in his stead to be reconciled to him;" (*Notes*, 2 *Cor.* 5:18—21. 6:1,2.) and, by his power attending their word, he "opens their eyes, turns them from darkness to light, delivers them from the kingdom and power of Satan," forms them spiritual worshippers of God, forgives their sins, adopts them into his family, sanctifies them by his grace, and brings them to his heavenly inheritance, by faith in his name. (*Note*, 1 *Thes.* 1:9,10.)—Those who are thus enlightened and favoured will not be "disobedient" to the commands of the Redeemer: and all who understand and preach the gospel will perceive, that it contains directions, motives, and encouragements, to "repent, and turn to God, and to do works meet for repentance," addressed to men, as sinners, without discrimination; and, that it has no saving efficacy on the heart, where these fruits do not clearly appear in the life. (*Notes*, *Tit.* 2:11—14. 3:4—8.) Yet, for calling on men thus to "repent and be converted;" and for "witnessing none other things," than what are evidently contained in the Holy Scriptures; what numbers have been execrated, persecuted, and slain, even by the professed worshippers of God! So that it is owing to the peculiar help and protection of God, when zealous and laborious preachers of the gospel are preserved from the violence of the wicked, and have their lives, and opportunities to bear their faithful testimony, continued to them: but let who may be the instruments, they should give the whole glory, both of their protection, and of their persevering faithfulness and diligence to God alone.

V. 24—32. The persons whom God employs to protect his servants, often despise them as visionaries or madmen, for being so zealous about invisible objects, for believing subjects so mysterious, crediting facts of so extraordinary a nature; and relating their experience of the way in which the Lord brought them to trust in his grace, and embrace his gospel; and for attesting that the same faith and diligence, and an experience in many respects similar, are indispensably necessary to all men, both small and great, in order to their salvation. Indeed few ascribe the madness of modern teachers to deep study, or much learning: but they rather impute it to weakness of intellect, or contemptible ignorance; whatever evidences they give of good sense, enlarged minds, and extensive knowledge in other subjects. But as apostles and prophets, nay, the Son of God himself, were exposed to this obloquy; let us not be moved, if those who deemed us sober and intelligent, when we were "exceedingly mad," should set us down for *insane*, when divine grace has brought us to ourselves, and made us wise unto salvation. (*Note*, *Luke* 15:17—19.) Yet let us be careful, in these circumstances, to speak with temper; that we may disprove the charge by a dispassionate conduct, as well as by "the words of truth and soberness." We should likewise cautiously avoid all real enthusiasm, and whatever is ambiguous or incapable of being supported by appropriate evidence: whilst we deny, and attempt to refute the charge of being visionaries and fanatics.—It is highly important for us to lead men's attention by clear instructions, conclusive arguments, and well authenticated facts, to the sacred oracles, as the standard of truth; and, while we inquire whether our hearers do indeed believe the Scriptures, we should, as much as may be, take it for granted that they do: for many assent to the truth of the Bible, and pay a respect to testimonies from it, who have not yet understood or received the doctrines or salvation there revealed. Arguments and testimonies of this kind "almost persuade" numbers to be Christians, who yet are never *wholly* induced to leave all for Christ. When this is the case, they often grow weary of hearing the truth, and sin away conviction: and their own confessions eventually increase their condemnation: for rejecting the gospel, out of love to the world, and sinful pleasures. While we beware of this fatal hesitation and irresolution in our own conduct: and recollect how far being "almost persuaded to be a Christian" is from being altogether such a one as Paul was, or even as every true believer is; we should endeavour to impress still more deeply the minds of those who are under serious convictions of the truth. In doing this, the language of fervent, disinterested affection, is peculiarly becoming: and we should sincerely desire and pray, that others may participate all our hopes and comforts, and be exempted from our crosses and trials. Yet even this beautiful philanthropy, when expressed in the most graceful and conciliatory language, will fail to recommend the holy gospel to the carnal hearts of worldly men. They will grow weary of subjects and reflection so humiliating and solemn; and even, when they deem the preacher a man of integrity, and cannot but think he has truth on his side, they will not allow his "saving to be worthy of *all* acceptation;" or faith in Christ, producing prompt obedience to his precepts, to be *absolutely necessary to their salvation*. Alas! how many such persons have been "almost persuaded to be Christians," who, nevertheless, at last perished in their sins! God grant that none who read these observations may be found in that unhappy number!

NOTES.—CHAP. XXVII. V. 1, 2. 'Paul, among prisoners indeed, and through various forms of death, yet distinguished by many splendid testimonies, is led to Rome, as by the hand of God himself.' *Beza.*—It was determined, by Festus and his council, to send Paul, with some other prisoners,

5 And when we had sailed over the sea of [n]Cilicia and [o]Pamphylia, we came to Myra, *a city* of Lycia.

6 And there [p]the centurion found a ship of [q]Alexandria sailing into Italy; and he put us therein.

7 And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, [r]we sailed [s]under [*]Crete, over against Salmone;

8 And, hardly passing it, came unto a place which is called, the Fair Havens; nigh whereunto was the city *of* Lasea.

9 ¶ Now when much time was spent, and when sailing was now dangerous, because [t]the fast was now already past, Paul admonished *them*,

10 And said unto them, Sirs, [u]I perceive that this voyage will be with hurt and much [†]damage, not only of the lading and ship, but also of our lives.

11 Nevertheless the centurion [x]believed the master and the owner of the ship, more than those things which were spoken by Paul.

12 And because [y]the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, *and there* to winter; *which is* a haven of [z]Crete, and lieth toward the southwest and northwest.

13 And when [a]the south wind blew softly, supposing that they had obtained *their* purpose, loosing *thence* they sailed close by Crete.

14 But [b]not long after there [‡]arose against it [c]a tempestuous wind, called Euroclydon.

15 And when the ship was caught, and could not bear up into the wind, [d]we let *her* drive.

16 And running under a certain island, which is called Clauda, we had much work to come by the boat:

n 6:9. 15:23,41. 21:39. 22:3. Gal. 1:21. o 2:10. 13:13. 15:38. p 1. q 6:9. 18:24. 28:11. r 12,13,21. 2:11. Tit. 1:5,12. s 4. * Or, *Candy.* t Lev. 16:29. 23:27—29. Num. 29:7. u 21—26,31,34. Gen. 41:16—25,38,39. Ps. 25:14. Dan. 2:30. Am. 3:7. † Or, *injury.* 20,41—44. 1 Pet. 4:18. x 21. Ex. 9:20,21. 2 Kings 6:

10. Prov. 27:12. Ez. 3:17,18. 33:4. Heb. 11:7. y 8. Ps. 107:30. z 7. a Job 37 17. Ps. 78:26. Cant. 4:16. Luke 12:55. b Ex. 14:21—27. Jon. 1:3—5. ‡ Or *beat.* c Ps. 107:25—27. Ez. 27:26. Matt. 8:24. Mark 4:37. d 27. Jam. 3:4

to Italy; that at Rome he might be judged by the emperor, to whom he had appealed: and he was, according to the general custom, committed to the care of a centurion with soldiers under him. As this centurion belonged to the emperor's own cohort, or regiment, it is probable that he was going to Rome on other business. (*Marg. Ref.* a—d.)—Adramyttium was a city of Mysia, on the coast of Asia; this ship, therefore, if only returning thither, could convey the company but a small part of their long voyage.—Aristarchus, of whom mention has repeatedly been made, is called by the apostle, his "fellow prisoner;" yet it is likely, that this was rather by choice than compulsion. (*Marg. Ref.* g, h. *Note*, *Col.* 4:9—14, *v.* 10.)—The historian himself likewise attended the apostle, and so speaks in the first person plural, in many parts of the narrative. This was a singular instance of the great affection of Luke and Aristarchus for the apostle, and a great solace to him under all his trials: and they would be m many ways assis'ant to him, in all his plans for usefulness, both during the voyage and after he arrived at Rome.

Should sail. (1) Του αποπλειν. 13:4. 14:26. 20:15. Ex απο, et πλεω, 2.—*Prisoners.*] Δεσμωτας. 42. Not elsewhere. Δεσμιος, 25:14,27.—*Augustus'.*] Σεβαστης. See on 25:21.

V. 3. It may be supposed, that the opinion of Festus, and the concessions made by king Agrippa, had induced this centurion to treat Paul with attention and kindness; regarding him perhaps as an injured man, and bearing some degree of respect for his integrity and talents.—It is probable, that there were Christians at Sidon at this time, though nothing further is recorded concerning them. (*Marg. Ref.*)

Courteously entreated.] Φιλανθρωπως χρησαμενος. Here only. Φιλανθρωπια, *Tit.* 3:4. Ex φιλος, *amicus*, et ανθρωπος, *homo.*—Χραομαι, 17. 1 *Cor.* 7:21. 9:12. 2 *Cor.* 3:12.—*To refresh himself.*] Επιμελειας τυχειν. Here only. Επιμελομαι, *Luke* 10:34,35.

V. 4, 5. The wind being contrary, the mariners found it necessary to sail between Cyprus and the continent of Asia; and then, turning to the west, to pursue their voyage near the southern shore of Asia Minor, till they came to Myra. But, had the wind been favourable, they would have sailed to the west of Cyprus, by a direct course to the same place. (*Marg. Ref.*)

We sailed under. (4) Υπεπλευσαμεν. 7. Here only Ex υπο, et πλεω, *navigo.*—*Had sailed over.* (5) Διαπλευσαντες. Here only.—*The sea.*] Το πελαγος. See on *Matt.* 18:6.

V. 6. Very large quantities of corn were sent to Rome from Alexandria in Egypt, and it is probable this ship was employed in that trade. (*Note*, 33—38.)

V. 7. *Crete.*] (*Marg. Ref.*) A large island in the Mediterranean, now called Candia. (*Note*; *Tit.* 1:5—9.)—*Under*, &c.] Between the island and the continent of Asia. (*Note*, 4,5.)

Sailed slowly.] Βραδυπλοουντες. Here only. Ex βραδυς, *tardus*, et πλους, *navigatio.*

V. 8. *Hardly passing it.*] Μολις παραλεγομενοι. Μολις, 7,16. 14:18. *Rom.* 5:7. 1 *Pet.* 4:18. Παραλεγομαι, 13. *Prope littus navigo.* "Scarcely coasting it;" that is, with danger, as well as difficulty. (*Note*, 1 *Pet.* 4:17—19, *v.* 18.)

V. 9. (*Marg. Ref. Notes*, *Lev.* 16:29—31. *Jer.* 36:6,7.) The fast, or great day of atonement, was in the seventh month, or the latter end of September, when sailing was thought dangerous: for, in that imperfect state of navigation, the mariners commonly kept within a moderate distance from the shore, and seldom put to sea during the winter season.—Some commentators suppose, that the Michaelmas-flows, which are peculiar to the Mediterranean sea, are referred to: but, I apprehend, that at present the Mediterranean is navigated at Michaelmas, and in winter, as well as other seas.

Dangerous.] Επισφαλους. Here only. Ex επι et σφαλλω, *everto*, *labefacto.* Opponitur τω ασφαλης, 25:26.—*Admonished.*] Παρηνει. 22. Here only. Ex παρα, et αινεω, *laudo.*

V. 10. The apostle doubtless had an intimation from God of the approaching storm: and foresaw that much damage would be sustained by it, and their lives exposed to great danger; though the particular event of it was not as yet made known to him. (*Marg. Ref.* u. *Note*, 20—26.) The centurion, and all on board the ship, must have had some genera. knowledge of Paul's character and principles; and the religious converse and worship of him and his friends, as well as their whole behaviour, must have excited attention: yet they probably regarded them as deluded men; entitled indeed to civil usage, being very inoffensive and well meaning, yet not worthy of notice as to their religious opinions. But it was the Lord's purpose to exhibit Paul among them, as a most extraordinary person; that they might learn to inquire after his principles, and receive his instructions.

Sirs.] Ανδρες. 21.—*Hurt.*] Υβρεως. 21. 2 *Cor.* 12:10. Υβριζω, 14:5.—*Damage.*] "Injury." *Marg.* and *Ref.* Ζημιας. 21. *Phil.* 3:7,8. Ζημιοω. See on *Matt.* 16:26.—*The lading.*] Φορτου, or φορτιου, *Matt.* 11:30. 23:4.

V. 11. 'Men, by following their own prudence, rather than the word of God by the mouth of his servants, of their own will, run themselves and one another into infinite dangers.' *Beza.*—The centurion judged that he who navigated the vessel, and the owner of it, understood such matters far better than the prisoner, Paul. (*Marg. Ref.*)

Believed.] Επειθετο. 17:4. 18:4. *Luke* 16:31.—*The master and owner of the ship.*] Τω κυβερνητη και τω ναυκληρω. Κυβερνητης, *Rev.* 18:17. '*Gubernator navis, qui ad clavum sedet, et navis cursum dirigit:* a κυβερναω ... *rego navem.* Schleusner. *The helmsman*, or *pilot.*—Ναυκληρος. Here only. Ex ναυς, *navis*, et κληρος, *sors.*—*The owner*, or *supercargo.*

V. 12. *Phenice.*] This harbour seems to have been situated on the west side of Crete; and to have been defended from the fury of the winds, by a high and winding shore, forming a kind of semicircle, and perhaps by some small island in front, leaving two openings, one towards the southwest, and the other towards the northwest. Some think that it was sheltered from the winds, which blew from those quarters.

The haven.] Λιμενος. Here only N. T.—*Ps.* 107:30. *Sept.*—*Not commodious.*] Ανευθετου. Here only. Ex α priv. et ευθετος, *appositus.*—*Luke* 9:62. 14:35. *Heb.* 6:7. Ex ευ, *bene*, et θετος, *positus.*—*To winter in.*] Προς παραχειμασιαν. Here only. Παραχειμαζω, 28:11. 1 *Cor.* 16:6. *Tit.* 3:12. Α χειμα, seu χειμων, *hiems.*—*The southwest.*] Λιβα. Here only N. T.—*Ps.* 78:26. *Sept.*—*Northwest.*] Χωρον. Here only. 'Nomen venti inter occidentem et septentrionem spirantis.' *Schleusner.*

V. 13. (*Marg. Ref.*) *Sailed close*, &c.] The mariners kept as near within shore, as they safely could, that they might not be driven out to sea. (*Note*, 8.)

The south wind.] Νοτου. 28:13. *Matt.* 12:42. *Luke* 12:55.—*Blew softly.*] Υποπνευσαντος. Here only. Ex υπο, et πνεω, *spiro*, *flo.*—*Their purpose.*] Προθεσιν. See on 11:23.—*Sailed.*] Παρελεγοντο. See on 8.—*Close.*] Ασσον, *proprius*, *juxta.* Here only.

V. 14, 15. This tempest came from the east as its name imports: yet it violently and frequently shifted its direction, and thus excited so tremendous an agitation of the waves, that the ship could not in any way be managed, during the storm. The mariners were therefore constrained to let her drive before it, (finding all efforts to the contrary entirely useless,) though at the hazard of being dashed upon the rocks, or otherwise wrecked. (*Marg. Ref. Note*, *Ps.* 107:23—30.)

Tempestuous. (14) Τυφωνικος. Here only. Α τυφων, *ventus procellosus.*—*Euroclydon.*] Ευροκλυδων. Here only. Ex ευρος, *eurus*, et κλυδων, *fluctus.*—*Was caught.* (15) Συναρπασθεντος. 6:12. 19:29. *Luke* 8:29.—*Bear up.*] Αντοφθαλμειν. Here only. Ex αντι, et οφθαλμος, *oculus.* "Could not face the wind."

V. 16. *Boat*, &c.] The seamen laboured to secure the boat, (and with great difficulty succeeded,) as a resource in case the ship should be wrecked: but it pleased God not to make any use of the boat in their deliverance. (32)

17 Which when they had taken up, they used helps, undergirding the ship; and, [e]fearing lest they should fall into the quicksands, strake sail, and so were driven.

18 And we being exceedingly tossed with a tempest, [f]the next *day* they lightened the ship;

19 And the third *day* [g]we cast out with our own hands the tackling of the ship.

20 And when [h]neither sun nor stars in many days appeared, [i]and no small tempest lay on *us*, [k]all hope that we should be saved was then taken away.

[*Practical Observations.*]

21 ¶ But, [l]after long abstinence, Paul stood forth in the midst of them, and said, Sirs, [m]ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss.

22 And now [n]I exhort you to be of good cheer: [o]for there shall be no loss of *any man's* life among you, but of the ship.

23 For [p]there stood by me this night the angel of God, [q]whose I am, [r]and whom I serve,

24 Saying, [s]Fear not, Paul; [t]thou must be brought before Cesar: and, [u]lo, God hath given thee all them that sail with thee.

25 Wherefore, sirs, be of good cheer: for [v]I believe God, that it shall be even as it was told me.

26 Howbeit we must be cast upon [w]a certain island.

27 But when [x]the fourteenth night was come, as we were driven up and down in Adria, about midnight [y]the shipmen deemed that they drew near to some country;

28 And sounded, and found *it* twenty fathoms: when they had gone a little further, they sounded again, and found *it* fifteen fathoms.

29 Then fearing lest they should have [b]fallen upon rocks, they cast four [c]anchors out of the stern, [d]and wished for the day.

30 And as the shipmen were about to flee out of the ship, when they had let down [e]the boat into the sea, under colour as though they would have cast anchors out of the [f]foreship,

31 Paul [g]said to the centurion and to the soldiers, [h]Except these abide in the ship, ye cannot be saved.

32 Then [i]the soldiers cut off the ropes of the boat, and let her fall off.

e 29,41. f 19,18. Jon. 1:5. Matt. 16:26. Luke 16:8. Phil. 3:7,8. Heb. 12:1. g Job 2:4. Mark 9:35—37. Luke 9:24,25. h Ex. 10:21—23. Ps. 105:28. Matt. 24:29. i Ps. 107:25—27. Jon. 1:4,11—14. Matt. 8:24,25. 2 Cor. 11:25. k Is. 57:10. Jer. 2:25. Ez. 37:11. Eph. 2:12. 1 Thes. 1:13. 4:13. Ps. 107:5,6. m 9,10. Gen. 42:22. n 25,36. 23:11. 1 Sam. 30:6. Ezra 10:2. Job 22:29,30. Ps. 112:7. Is. 43:1,2. 2 Cor. 1:4—6. o 31,34,44. Job 2:4. p 5:19. 12:8—11,23. 23:11. Dan. 6:22. Heb. 1:14. Rev. 22:16. q Ex. 19:5. Deut. 32:9. Ps. 135:4. Cant. 2:16. 6:3. Is. 44:5. Jer. 31:33. 32:38. Ez. 36:28. Zech. 13:9. Mal. 3:17. John 17:9,10. 1 Cor. 6:20. Tit. 2:14. 1 Pet. 2:9,10. r 16:17. Ps. 143:12. Dan. 3:26,28. 6:16,20. John 12:26. Rom. 1:1,9. 6:22. 2 Tim. 1:3. 2:24. Tit. 1:1. s 18:9,10. Gen. 15:1. 46:3. 1 Kings 17:13. 2 Kings 6:16. Is. 41:10—14. 43:1—5. Matt. 10:28. Rev. 1:17. t 9:15. 19:21. 23:11. 25:11. Matt. 10:18. John 11:9. 2 Tim. 4:16,17. Rev. 11:5—7. u 37. Gen. 12:2. 18:23—32. 19:29. 30:27. 39:5,23. Is. 55:11,12. Mic. 5:7. Jam. 5:16. x 11,21. Num. 23:19. 2 Chr. 20:20. Luke 1:45. 2 Tim. 1:12. y 38: 1. z 18—20. a 30. 1 Kings 9:27. Jon. 1:5. Rev. 18:17. b 17,41. c 30,40. 1 Pet. 6:19. d Deut. 28:67. Ps. 130:6. e 16,32. f 41. g 11,21,42,43. h 22—24. Ps. 91:11,12. Jer. 29:11—13. Ez. 36:36,37. Luke 1:34,35. 4:9—12. John 6:37. 2 Thes. 2:13,14. i Luke 16:3. Phil. 3:7—9.

Running under.] Ὑποδραμοντες. Here only. Ex ὑπο, et δραμον, a τρεχω, *curro.—We had much work to come by.*] Μολις ισχυσαμεν περικρατεις γενεσθαι. Μολις. See on 8. Περικρατεις. Here only. Ex περι, et κρατεω, *teneo.—The boat.*] Της σκαφης. 30,32. Here only. Ἁ σκαπτω, *fodio, excavo*, quia cavatur ex una arbore, seu trabe.' *Schleusner.—Boats* in general seem originally to have been *canoes*; which retained the name, when formed in another manner.

V. 17. *Quicksands.*] These are supposed to have been the greater and lesser Syrtes, towards the coast of Africa, which were extremely formidable to ancient navigators.

Helps. (17) Βοηθειαις. *Heb.* 4:16. Not elsewhere. Ἁ βοηθεω, 21:28.—*Undergirding.*] Ὑποζωννυντες. Here only. Ex ὑπο et ζωννυω, vel ζωννυμι, *cingo.—Quicksands.*] Συρτιν. Here only. Ἁ συρω, *traho, attraho.—Strake sail.*] Χαλασαντες το σκευος. Χαλαζω, 9:25. See on *Mark* 2:4. Σκευος, 'Vela navis, *cum rudentibus et antennis.*' Schleusner.

V. 18, 19. *Note, Jon.* 1:4—6.—*Tackling.*] Those things needful for navigating the ship, which were carried for future use, in case they should be wanted. In this perilous emergency, the mariners cast every thing overboard which could possibly be spared, as the only method by which they could hope to keep the ship from sinking. (*Marg. Ref. Notes, Phil.* 3:1—11, *vv.* 7,8.)

Being exceedingly tossed with a tempest. (18) Σφοδρως χειμαζομενων ἡμων. Σφοδρως. Here only. Χειμαζω. Here only. Ἁ χειμα, *hyems.* See on 12.—*They lightened the ship.*] Εκβολην εποιουντο. Here only. Ab εκβαλλω, *ejicio.* They cast out the lading of the ship.—*With our own hands.* (19) Αυτοχειρες. Here only. Ex αυτος, et χειρ, *manus.—The tackling.*] Την σκευην. Here only N. T.—*Jon.* 1:5. *Sept.* 'Omne id, *quo navis instrui, armari, ac onerari solet.*' Schleusner.

V. 20—26. The mariners could not make any usual observations, because the sun and stars were totally hidden by clouds; they were not able, therefore, to discover to what part of the sea they had been driven: and, as the tempest still lay hard upon them, and allowed them no respite to repair their shattered vessel, they gave up all for lost; and expected every moment to go to the bottom, or to be dashed upon the rocks. (*Marg. Ref.* h—k.) This prepared them to regard the words of Paul, which in other circumstances they probably would have contemptuously neglected. As he had before been assured of bearing testimony to Jesus at Rome, he was probably composed during the whole tempest; but the Lord was pleased to send him further assurances, respecting his own preservation, and that of all the company. (*Note*, 23:11.) After they had all neglected, for some time, to take proper sustenance, through the terror of immediate death; and after Paul and his friends had, perhaps, spent some time in prayer; he stood forth before the mariners, and reminded them of the divine admonition he had before given them, which they ought to have unreservedly obeyed: (*Marg. Ref.* l, m. *Note*, 10.) and by neglecting of which they had "gained" nothing of what they had expected, but only exposed themselves to great injury and disgrace. He, however, exhorted them to be of good courage, for he was authorized to assure them of the preservation of all their lives. For that God, whose he was in an especial manner, whom he worshipped continually, and whom he served with all his powers and capacities, by preaching the gospel of his Son, (*Marg. Ref.* n—r. *Notes, Dan.* 6:10—23. *Rom* 1:9—12.) had sent his angel, (who knew where to find him, though they knew not where they were,) and by him God had assured him of being preserved to stand before the Roman emperor: and also had informed him, that he had granted his prayers and fervent desires, and for his sake, and as a special favour to him, would save the lives of all those who sailed with him. He, therefore, exhorted them to be cheerful, and hope amidst their perils; for he believed assuredly that God would fulfil his word, as he knew him to be always faithful to his promises. (*Marg. Ref.* s, t.) The ship, however, would certainly be wrecked, and they would be cast "upon an island," and not on any part of the continent, either of Europe, Asia, or Africa: by which circumstance it would be manifested that he spake by revelation from God. (*Notes*, 28:1,2. *Gen.* 18: 23—33. 19:27—29.)

Tempest. (20) Χειμωνος. See on *Matt.* 16:3.—*Was taken away.*] Περιῃρειτο. 40. 2 *Cor.* 3:16. *Heb.* 10:11. *Undiquaque aufero.* Ex περι et αἱρεω, *capio.—Abstinence.* (21) Ασιτιας. Here only. Ex *a* priv. et σιτος, *cibus.* Ασιτος, 33.—*Ye should have hearkened.*] Εδει ... πειθαρχησαντες.—See on 5:29.—*Loss.* (22) Αποβολη. *Rom.* 11:15. Not elsewhere. Ab αποβαλλω, *abjicio, Mark* 10:50.—*Hath given.* (24) Κεχαρισται. See on 25:11. *Luke* 7:21.—*Be cast.* (26) Εκπεσειν. 17,29,32. *Gal.* 5:4. 2 *Pet.* 3:17. *Rev.* 2:5.

V. 27. *Marg. Ref.*—*Adria.*] This name was not then confined to what is now called the Adriatic sea, but was extended to a much larger part of Mediterranean.

Adria.] Ἀδρια. Here only. 'Ab Adria, urbe ... Italiæ nobili, in agro Picenorum.' *Schleusner.*

V. 28—32. The mariners, finding by the line, that the depth of the water decreased on every sounding, were afraid of being driven, in the dark, on the rocks or sands, which are found near the shore, and therefore used their utmost endeavours to bring the ship to anchor: waiting with earnest longings for daylight, that they might discover where they were, and what methods could be used for their preservation. (*Marg. Ref.* c, d. *Note, Ps.* 130:5,6.) They were fully sensible of the extreme danger to which the ship was exposed; but they hoped to save themselves in the boat, thus leaving the passengers to perish. This selfish purpose, however, they endeavoured to conceal: but the apostle, perceiving what they were about to do, assured the centurion and the soldiers, that they could not be preserved, unless the mariners remained with them; and they paid so much regard to his judgment, as immediately to cut the ropes, by which the boat was fastened, and to give her up to the sea. (*Note*, 16.) It was the purpose of God to save the lives of the company by means of the mariners, and they must not tempt him, by neglecting the proper method of self-preservation. (*Marg. Ref.* h, i. *Note, Matt.* 4:5—7.) Nothing could be more absolute than the promise above given: (24) yet neither the centurion nor the soldiers charged Paul with inconsistency, in what he now said to them. If the end was absolutely decreed, the means of attaining it were so likewise; and the case is the same, in concerns of still higher importance.—'God hath indeed assured me, that none of all our lives shall miscarry in this danger; but that God, who hath ordained our preservation, hath also ordained the means thereof, and therefore hath appointed, that these mariners shall continue in the ship, if we will hope for safety.' *Bp. Hall.* (*Notes*, 23:12—22, *vv.* 16—18. 25:9—11.)

33 And [k]and while the day was coming on, Paul besought *them* all to take meat, saying, [l]This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing.

34 Wherefore I pray you to take *some* meat; [m]for this is for your health: [n]for there shall not a hair fall from the head of any of you.

35 And when he had thus spoken, he took bread, [o]and gave thanks to God [p]in presence of them all: and when he had broken *it*, he began to eat.

36 Then were [q]they all of good cheer, and they also took *some* meat.

37 And we were in all in the ship [r]two hundred threescore and sixteen [s]souls.

38 And when they had eaten enough, [t]they lightened the ship, and cast out the wheat into the sea.

39 And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

40 And when they had [*]taken up the anchors, they committed *themselves* unto the sea, and loosed the rudder-bands, [u]and hoisted up the mainsail to the wind, and made towards shore.

41 And falling into a place where two seas met, [x]they ran the ship aground: and the forepart stuck fast, and remained unmoveable, but the hinder part was [y]broken with the violence of the waves.

42 And [z]the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.

43 But the centurion, [a]willing to save Paul, kept them from *their* purpose, and commanded that they which could swim, should cast *themselves* first *into the sea*, and get to land:

44 And the rest, some on boards, and some on *broken pieces* of the ship. And so it came to pass, [b]that they escaped all safe to land.

k 29. 127. m Mark 8:2,3. Phil. 2:5. l 1 Tim. 5:23. n 1 Kings 1:52. Matt. 10:30. Luke 12:7. 21:18. o 2:46,47. 1 Sam. 9:13. Matt. 15:36. Mark 8:6. Luke 24:30. John 6:11,23. Rom. 14:6. 1 Cor. 10:30,31. 1 Tim. 4:3,4. p Ps. 119:46. Rom. 1:16. 2 Tim. 1:8,12. 1 Pet. 4:16. q Prov. 27:17. 2 Cor. 1:4—6. r 24. s 2:41. 7:14. Rom. 13:1. 1 Pet. 3:20. t 18,19. Job 2:4. Jon. 1:5. Matt. 6:25.

16:26. Heb. 12:1. * Or, *cut the anchors, they left them in the sea*, &c. 29,30. u Is. 33:23. x 17:26—29. y 1 Kings 22:48. 2 Chr. 20:37. Ez. 27:26,34. 2 Cor. 11:25,26. z Ps. 74:20. Prov. 12:10. Ec. 9:3. Mark 15:15—20. Luke 23:40,41. a 3,11,31. 23:10,24. Prov. 16:7. b 22,24. Ps. 107:30. Am. 9:9. John 6:39,40 2 Cor. 1:8—10. 1 Pet. 4:18.

Sounded. (28) Βολισαντες. Here only. A βολις. [1]. *Jaculum. Heb.* 12:20.—2. *Perpendiculum nauticum, seu funis cui plumbum est alligatum.*' Schleusner.—*Fathoms.*] Οργυιας. Here only. *Mensura sex pedum.—Rocks.* (29) Τραχεις τοπους. See on *Luke* 3:5. *Loca saxosa.—Anchors.*] Αγκυρας. 30. *Heb.* 6:19. Not elsewhere.—*The stern.*] Πρυμνης. 41. *Mark* 4:38. Not elsewhere.—*Wished.*] Ηυχοντο. See on 26:29.—*The shipmen.* (30) Των ναυτων. 27. *Rev.* 18:17. Not elsewhere. A ναυς, *navis.*—The *sailors*, as distinguished from the *passengers.—The foreship.*] Πρωρας. 41. Here only. Ex προ et ὁραω, *video.*

V. 33—38. Till daylight should make way for using proper means of preservation, the apostle showed the whole company, that they might make a most important use of the time, by taking seasonable food. During a fortnight the tremendous violence of the tempest had kept them from making any regular meal, or taken even needful sustenance: so that they were greatly weakened, not only by fatigue and terror, but also by abstinence. This seems the most natural and obvious meaning of the language here used, which was no doubt in some degree hyperbolical: but some think that they were put on short allowance, as the voyage was likely to be much longer than had been expected. St. Paul therefore, whose influence no doubt continually and rapidly increased, urged them to take adequate refreshment: that they might be strengthened for the arduous struggle, which would be necessary, in order to their deliverance from such perilous circumstances; and that their health might not be impaired, seeing that God would certainly preserve their lives. (*Marg. Ref.* m.) Having, therefore, with all the boldness and confidence arising from a clear conscience and a well-grounded hope in God, "given thanks" to him, in the most public manner, for the food afforded them, and the promise vouchsafed them; he, by his own example, led them to take a regular and cheerful meal: and being fully satisfied with food, and knowing that a few hours must terminate their perils, they cast the remainder of their provisions, as well as of the lading, (for probably the ship was freighted with wheat,) into the sea, as a measure conducive to their preservation. (*Marg. Ref.* o—t.)—*A hair*, &c. (34) *Marg. Ref.* n.—The number stated to have been aboard this *merchant-ship*, is very large; and, I believe, not generally equalled in vessels of that description, even at present, except employed as transports, in the freight of convicts, or in the slave trade.

Fasting. (33) Ασιτοι. See on 21.—*Health.* (34) Σωτηριας. See on 4:12.—*He gave thanks.* (35) Ευχαριστησε. 28:15. *Matt.* 15:36. 26:27. *John* 6:11,23, *et al.*—*Of good cheer.* (36) Ευθυμοι. See on 24:10. Ab ευθυμεω, 22,25.—*When they had eaten enough.* (37) Κορεσθεντες τροφης. 1 *Cor.* 4:8. Not elsewhere.—*They lightened.*] Εκουφιζον. Here only. A κουφος, *levis.*

V. 39. The island, Malta, on which the ship was wrecked, is known to be almost surrounded with rocks. But the mariners discovered a bay of the sea, running up a little way within land, where was a *beach*, or convenient landing-place; and thither they endeavoured to steer the vessel. Had these things been left to men, unskilled in navigation, the ship must in all probability have been dashed to pieces on the rocks; and the lives of the passengers could not have been preserved without the most extraordinary miraculous interposition.

A ... creek.] Κολπον. *Luke* 6:38. 16:22,23. *John* 1:18.—*Metaph. sinus maris.* A bay of the sea.—*With a shore.*] Εχοντα αιγιαλον, 40. 21:5. *Matt.* 13:2.—'Interdum, *littus opportunum appellandæ navi.*' Schleusner.—*To thrust in.*] Εξωσαι. 7:45.

V. 40. *Taken up*, &c.] Or, as some think, having cut the cables, and left the anchors. (*Marg.*)—*Rudder-bands.*] It is probable, that the rudders were made fast during the tempest, to prevent injury to those on board, by their useless and vehement motion: but at this crisis they were loosened, as it was hoped some use might be made of them in steering the ship. Learned men have shown, that it was not uncommon among the ancients to have two rudders, one on each side of the ship.

They committed, &c.] Ειων. 5:38. 14:16. *Matt.* 24:43. *Luke* 4:41. 1 *Cor.* 10:13.—*The rudder-bands.*] Ζευκτηριας των πεδαλιων, Ζευκτηρια. Here only. A ζευγνυμι, *conjungo.* Πεδαλιον, *Jam.* 3:4. Not elsewhere.—*The mainsail.*] Αρτεμονα. Here only.—*They made toward shore.*] "They used their utmost efforts to reach the shore." Κατειχον εις τον αιγιαλον. See on 39.—Κατεχω, *Luke* 4:42. The multitude used their utmost efforts to keep Jesus among them. (*Philem.* 13.)

V. 41. *Where two*, &c.] A portion of land, on a sandbank from the shore, ending in a point, (called by sailors, *a spit* from its sharp ending,) divided the channel in the midst, on each side of which was deep water. On this point, which had not been perceived, the ship was forcibly driven, and fixed: the head or foreship being immoveable, and the stern at liberty: and thus it was soon dashed to pieces by the fury of the waves. (*Marg. Ref.*)

A place where two seas met.] Τοπον διθαλασσον. Here only. Ex δις et θαλασσα, *mare.—They ran ... aground.*] Επωκειλαν. Here only. Ab επι et οκειλω, *appello.—Stuck fast.*] Ερεισασα. Here only.—*Unmoveable.*] Ασαλευτος. *Heb.* 12:28. Not elsewhere. Ab α priv. et σαλευω, *agito.*

V. 42—44. The soldiers, perceiving that all must shift for themselves; and supposing, that if any of the prisoners should escape, the survivors of their guards would be called to account for it, advised the immediate execution of the whole company, though yet uncondemned. This could not have been thought of, had not the Roman laws allowed it, or had it not been sometimes done. So that this cruel and unfeeling policy disgraced the jurisprudence of the renowned Romans! Indeed the centurion himself seems not to have been at all shocked by the proposal: and he was induced rather by a personal regard to Paul, than by general principles, either of humanity or justice, to negative the counsel; and this at a time too, when his own life and that of the soldiers were in as much peril as the lives of the prisoners! (*Marg. Ref.* z, a.)—Thus the apostle, in this respect also, proved a blessing to his companions in suffering: (*Note, Gen.* 12:1—3, *v.* 3.) and by the special interposition of Providence, every one of the numerous company got safe to shore.—It is highly reasonable to suppose, that these extraordinary incidents were overruled to the conversion and salvation of many of their souls. (*Marg. Ref.* b.)

Should swim out. (42) Εκκολυμβησας. Here only. Ex εκ et κολυμβαω, 43. Here only.—*Boards.* (44) Σανισιν. Here only.—*On* broken pieces *of the ship.*] Επι τινων των απο του πλοιου. "Some of the things belonging to the ship," whether as parts of it, or on board of it. *They ... escaped safe.*] Διασωθηναι. 43. 23:24. 28:1,4. 1 *Pet.* 3:20.

PRACTICAL OBSERVATIONS.

V. 1—20. The Lord provides kind friends, and adequate consolations, for his faithful servants, in all their multiplied and varied trials: and even such persons as might previously have been expected to be inimical to them, are sometimes induced to entreat them courteously, and to minister to their refreshment; nor shall these fail of receiving a suitable reward.—Zealous and able ministers cannot, in any situation, be wholly excluded from usefulness: and their gracious God often causes them to pass through troubles, to manifest the power of his consolations in supporting them, and the excellency of their principles and character: in order to excite the attention of the careless, the ignorant, and the prejudiced, to their example and instructions. Their admonitions, however, will generally be at first slighted, even by those worldly

CHAPTER XXVIII.

The whole company, having escaped to the island Melita, are humanely entertained by the inhabitants, 1, 2. A viper fastens on Paul's hand, which he shakes off into the fire, without harm; and the people, who at first supposed he was a murderer, believe that he is a god, 3—6. Publius, the chief man of the island, entertains them all three days, 7. Paul heals the father of Publius, and many other sick persons; and they meet with much respect and kindness, 8—10. Paul and his company depart; and having arrived within some miles of Rome, they are met by brethren from that city, 11—15. Paul is intrusted to a soldier, and dwells in his own lodging, 16. He sends for the chief of the Jews, and shows them the occasion of his coming, 17—22. He proves to a large company, from the Scriptures, that Jesus is the Christ, 23. Some believe, and others do not, 24. He solemnly warns the unbelievers, and shows that the Gentiles would receive his word, 25—29. He continues during two years, to preach the gospel in his own hired house, without interruption, 30, 31.

AND when they were escaped, then they knew that [a]the island was called Melita.

2 And the [b]barbarous people [c]showed us no little kindness: for they kindled a fire, and received us every one, [d]because of the present rain, and because of the cold.

3 And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there [e]came a viper out of the heat, [f]and fastened on his hand.

4 And when [g]the barbarians saw the *venomous* [h]beast hang on his hand, they said among themselves, [i]No doubt this man is [k]a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.

5 And he shook off the beast into the fire, and [l]felt no harm.

6 Howbeit, they looked when he should have swollen, or fallen down dead suddenly: but, after they had looked a great while, and saw no harm come to him, they changed their minds, and [m]said that he was a god.

7 ¶ In the same quarters were possessions of [n]the chief man of the island, whose name was

a 27:26,44. b 4. Rom. 1:14. 1 Cor. 14:11. Col. 3:11. c 27:3. Lev. 19:18,34. Prov. 24:11,12. Luke 10:30—37. Rom. 2:14,15,27. Heb. 13:2. d Ezra 10:9. John 18: 18. 2 Cor. 11:27. e Job 20:16. Is. 30:6. 41,24. *marg.* 59:5. Matt. 3:7. 12:34. 23:33. f 4. Am. 5:19. 2 Cor. 6:9. 11:23. g 2. h 5. Gen. 3:1. Is. 13:21,22. 43:

20. Zeph. 2:15. i Luke 13:2,4. John 9:1,2. k Gen. 4:8—11. 9:5,6. 42:21,22. Num. 35:31—34. Prov. 28:17. Is. 26:21. Matt. 23:35. 27:25. Rev. 21:8. l Num. 21:6—9. Ps. 91:13. Mark 16:18. Luke 10:19. John 3.14,15. Rom. 16:20. Rev. 9: 3,4. m 12:22. 14:11—13. Matt. 21:9. 27:22. n 13:7. 18:12. 23:24.

men, who behave in a friendly manner: for while persons of this description give them credit for *good meaning*, they generally have a very mean opinion of their sagacity. Thus, in hopes of avoiding difficulties, or obtaining conveniences and advantages, the counsels of heavenly wisdom are slighted: and when Providence seems to favour men's carnal projects, they are sanguine in concluding that they have gained their purpose. But disobedience to the counsel and command of God, however made known, will surely lead men into troubles and dangers; and the event will convince them, that their hopes were vain, and their conduct foolish.—What labour do almost all men employ, and what sacrifices do they readily make, in order to preserve their lives, when in imminent danger! Yet how few are willing to labour, or to renounce temporal interest or pleasure, to escape impending and eternal destruction! (*P. O. Is.* 2:10—22. *Notes, Matt.* 10:27,28. 16:24—28. *P. O.* 21—28.)—Groundless hopes are often succeeded by desponding fears; but when sinners renounce all hope of saving themselves, they are prepared to understand the word of God, and to trust in his free mercy through Jesus Christ.

V. 21—44. It is an unspeakable advantage, when the distressed, and those who draw near to death, have some persons at hand, to direct them to the true Foundation of hope, and Source of consolation: and opportunities of this kind should be diligently improved. (*Notes, Job* 33:19—30. *P. O.* 14—33.)—It may be proper to remind the afflicted, that they have brought their troubles on themselves, by neglecting good counsel, and by disobeying the commandments of God: but we must also encourage them to hope in his mercy, and in his gracious promises.—"The Lord knoweth them that are his;" and holy angels are ready to minister to them, wherever they go. If we can truly say, "His I am, and him I serve," the whole Scripture says to us, "Fear not;" and he frequently spares the lives, and in numerous instances even saves the souls, of others, for the sake, and in answer to the prayers, of his redeemed and devoted servants. So that they are "a blessing," to every family and neighbourhood in which they reside, and in all places to which they travel.—The comfort of God's precious promises cannot be enjoyed, without a believing dependence on them; and the fulfilment of them must be waited for, in a diligent attendance on the appointed means of grace.—If he have "chosen us in Christ" to eternal salvation; he has also determined, that we shall obtain it in the way of repentance, faith, prayer, watchfulness, and diligent persevering obedience: and it is the most fatal presumption to expect it in any other way. (*Notes*, and *P. O.* 2 *Thes.* 2:13—17.)—Men in general are so selfish, that they are ready to provide for their own preservation, even by such measures as directly conduce to the destruction of those with whom they are most intimately connected! No peril or sufferings can subdue human depravity: so that soldiers and sailors, who experience more hardships, dangers and evident deliverances than other men; and who, it might be thought, would be more careful than others to be always prepared for death and judgment; are too commonly peculiarly regardless of religion and morality!—We must, however, endeavour to accommodate ourselves, as far as we conscientiously can, to those among whom we are placed; and to excite, encourage, and instruct them, by our example and conversation, to trust in the Lord, to thank him for all their comforts, to obey his commands, and to use the proper means of securing their own interest and happiness.—The promises of God cannot be frustrated by the most formidable dangers, nor can his purposes be defeated by any endeavours of his creatures: it is therefore our part to attend on our present duty, and to leave events with him.—All true believers will certainly obtain eternal life and happiness, even as all this company obtained temporal deliverance. Their difficulties, perils, alarms, temptations, and distresses, may be many, and of various kinds. They will sometimes have such hairbreadth escapes, as to remind them of the apostle's words, "the righteous scarcely are saved;" and their preservation and victories will be effected in different ways, beside and beyond their expectation. (*Notes, Rom.* 8:28—39. 1 *Pet.* 4:17—19.) They will often, under dark and gloomy dispensations, be required to wait for some token of the Lord's favour, (when they have no light or comfort day after day,) with more earnestness than these mariners wished for the dawn. It will, however, at length, so come to pass, that by one means or another, they will all escape safe to heaven, where mutual congratulations and admiring praises and thanksgivings, will succeed their present trials and distresses, and will not be terminated or interrupted to all eternity.

NOTES.—CHAP. XXVIII. V. 1, 2. The small island of Melita, lies to the south of Sicily. It is now called Malta: for many ages it belonged to the knights of Malta, and recent events have made its name familiar to most readers. Probably, it was peopled by a colony of Phenicians: and the inhabitants were called "barbarians" by the Greeks and Romans, who gave this name to all the rest of the world. The islanders however, were noted for their humanity and kindness to strangers; and their conduct to the shipwrecked company, in their urgent distress, corresponded with that character. As they were all wet, cold, destitute, and almost ready to perish; they kindled a large fire in some place sheltered from the weather, which was cold and rainy, and there entertained and refreshed them, in the best way they could. (*Marg. Ref.* c, d.)

Melita. (1) Μελιτη· a *μελι, mel apum, Matt.* 3:4.—The island abounded with honey.—*The barbarous people.* (2) Οι βαρβαροι. 4. *Rom.* 1:14. 1 *Cor.* 14:11. *Col.* 3:11.—*Ps.* 114:1. *Sept.*—*Kindness.*] Φιλανθρωπιαν. *Tit.* 3:4. See on 27:3.—*Cold.*] Ψυχος. *John* 18:18. 2 *Cor.* 11:27. Ψυχομαι, *Matt.* 24:12.

V. 3—6. The apostle knew how to accommodate himself to any circumstances: and, as the situation of the company required it, he readily assisted in making the fire. But in doing this, he was exposed to a more imminent danger, even than that which he had just escaped. The bite of a viper was supposed to be fatal: and as this viper was irritated by the heat, it might be expected that it would immediately bite him. When therefore the islanders, who had some general notions of a superior power engaged to punish atrocious criminals, saw this fierce and destructive animal fasten on his hand, they looked on him as a dead man: and, perceiving that he was a prisoner, they concluded that he had committed murder, and so had exposed himself to divine vengeance; and that he had escaped from the sea, only that he might be punished in a more exemplary manner. (*Marg. Ref.* f, h—k. *Notes, Luke* 13:1—5.) But when, after a considerable time, they saw that no harm followed, they went into the opposite extreme, and concluded that he was one of their deities, thus become visible among them. (*Marg. Ref.* l, m. *Notes*, 14: 11—20. *Mark* 16:17,18. *Luke* 10:17—20. *Rom.* 16:17—20, *v.* 20.) They did not indeed, at this time, know any thing of the true God whose invisible power had thus preserved the life of his servant; but the impression, which these events made on their minds, would conduce to render them afterwards more observant of the apostle's conversation and behaviour.

Had gathered. (3) Συναρεψαντος. Here only. Ex συν et στρεφω, *verto.*—*A bundle of sticks.*] Φρυγανων πληθος. Here only. Α φρυγω, vel φρυσσω, *torreo, torrefacio.*—*A viper.*] Εχιδνα. *Matt.* 3:7. 12:34. 23:33. *Luke* 3:7.—*The venomous beast.* (4) Το θηριον. 5. 10:12. 11:6. *Mark.* 1:13. *Tit.* 1:12. *Jam.* 3:7. *Rev.* 6:8. 11:7, *et al.* Α θηρ, *fera.*—*Vengeance.*] Η δικη. See on 25:15.—*Should have swollen.* (6) Μελλειν πιμπρασθαι. Here only.—*No harm.*] Μηδεν ατοπον. See on *Luke* 23:41.

V. 7—10. It had been providentially ordered, that the ship should be wrecked, near the house and estate of the governor of the island, who courteously and hospitably entertained the whole company three days, till they could be conveniently accommodated elsewhere. Thus Paul became

Publius; [o]who received us, and lodged us three days courteously.

8 And it came to pass, that [p]the father of Publius lay sick of a fever, and of a bloody flux: to whom Paul entered in, and [q]prayed, and [r]laid his hands on him [s]and healed him.

9 So when this was done, [t]others also, which had diseases in the island, came, and were healed:

10 Who also [u]honoured us with many honours; and when we departed, they [x]laded *us* with such things as were necessary. [*Practical Observations.*]

11 And after three months we departed in [y]a ship of Alexandria, which had wintered in the [z]sle, [a]whose sign was Castor and Pollux.

12 And landing at Syracuse, we tarried *there* three days.

13 And from thence we fetched a compass, and came to Rhegium: and after one day [b]the south wind blew, and we came the next day to Puteoli:

14 Where [c]we found brethren, [d]and were desired to tarry with them seven days: and so we went toward Rome.

15 And from thence, [e]when the brethren heard of us, they came to meet us as far as Appii forum and The three taverns; whom when Paul saw [f]he thanked God, and took courage.

16 And when we came to [g]Rome, [h]the centurion delivered the prisoners to the [i]captain of the guard: [k]but Paul was suffered to dwell by himself with a soldier that kept him.

17 And it came to pass, that after three days, Paul called the chief of the Jews together: and when they were come together, he said unto them, Men *and* brethren, [l]though I have committed nothing against the people or customs of our fathers, yet [m]was I delivered prisoner from Jerusalem into the hands of the Romans:

18 Who, [n]when they had examined me, would have let *me* go, because there was no cause of death in me.

19 But when the Jews spake against *it*, [o]I was constrained to appeal unto Cesar; [p]not that I had ought to accuse my nation of.

20 For [q]this cause therefore have I called for you, to see *you*, and to speak with *you:* because that [r]for the hope of Israel I am bound with [s]this chain.

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o 2. Matt. 10:40,41. Luke 19:6—9. p Mark 1:30,31. q 9:40. 1 Kings 17:20—22. Jam. 5:14—16. r 9:17,18. Matt. 9:18. Mark 5. 16:18. Luke 4:40. 13:13. s Matt. 10:1,8. Luke 9:1—3. 10:8,9. 1 Cor. 12:9,28. t 5:12,15. Matt. 4:24. Mark 6:54—56. u Matt. 15:5,6. 1 Tim. 5:3. 1 Pet. 2:17. x 15:3. y 27:6. 28:11. z Josephus's Ant. 7:27. Matt. 10:8—10. 2 Cor. 8:2—6. 9:5—11. Phil. 4:11,12,19. a ch. 27:6. b Or, the south wind blowing a little. 1 Sa. 5,15. 1 Cor. 9:4. a 27:13. b 9:12,14. 19:1. 21:1,7,8. Ps. 119:63. Matt. 10:11. c 20:6. Gen. 7:4. 8:10—12. d 10:25. 21:5. Ex. 4:14. John 12:13. Rom. 15:24.

Gal. 4:14. Heb. 13:3. 3 John 6—8. e 1 Cor. 12:21,22. 2 Cor. 2:14. 7:5—7. 1 Thes. 3:7. f 2:10. 18:2. 19:21. 23:11. Rom. 1:7—15. 15:22—29. Rev. 17:9,18. g 27:3,31,43. h Gen. 37:36. 2 Kings 25:8. Jer. 40:2. i 30,31. 24:23. 27:3. Gen. 39:21—23. k 23:1, &c. 24:10—16. 25:8,10. Gen. 40:15. 42:33. 43:33. m 22:24, 25. n 24:1, &c. 25:7. 26:31. n 25:10—12,21,25. 26:32. o Rom. 12:19—21. 1 Pet. 2:22,23. p 17. 10:29,33. q 23:6. 24:15. *See on* 26:6,7. r 26:29. Eph. 3:1. 4:1. 6:20. Phil. 1:13. Col. 4:18. 2 Tim. 1:16. 2:9. Philem. 10,13.

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acquainted with the sickness of the governor's father, who was confined by a most painful and dangerous disease; and when he had (doubtless by his own proposal) prayed for him, and laid his hands on him, he was immediately healed. This must have been a very acceptable return to Publius for his liberal courtesy; and would also excite general attention towards the apostle and his instructions. Accordingly, sick persons from every part of the island were brought to him, and were healed. (*Marg. Ref.* p—t.) No doubt Paul and his companions zealously improved these opportunities of preaching the gospel; and probably they had considerable success during the three months of their continuance in the island. (11) So that at length they were greatly honoured, as highly favoured by the Lord, and as having abundantly requited the kindness shown them. The whole company were treated with respect, chiefly on the apostle's account; and all their wants were liberally supplied when they departed. (*Marg. Ref.* u, x.) It is, however, reasonable to conclude from this compendious narrative, that the conduct and discourses of St. Paul and his friends, and all the events of the shipwreck and deliverance, had made a deep impression on the minds of the soldiers, sailors, and passengers; and that they too had behaved so well at Melita, as to conciliate the esteem and favour of the inhabitants.—'No one will ever repent of having entertained a servant of God, however wretched and indigent.' *Beza.*

The chief man. (7) Τῳ πρωτῳ. 'Grotius has produced an ancient inscription, by which it appears, that the title of πρωτος, or chief, was given to the governor of this island; and so it is used here by St. Luke, with his usual propriety of expression.' *Doddridge.—Lodged.*] Ξενισεν. 10:6,18. 17:20. 21:16. *Heb.* 13:2.—*Courteously.*] Φιλοφρονως. Here only. Φιλοφρων, 1 *Pet.* 3:8. Ex *philos, amicus*, et *φρην, mens.—A bloody flux.* (8) Δυσεντερια. Here only.—Ex δυς, et εντερον, *intestinum.* Dysentery.—*Such things as were necessary.* (10) Τα προς την χρειαν. 2:45. 4:35. 6:3. 20:34. *Rom.* 12:13, *et al.*

V. 11—14. When the winter was over, the centurion and his soldiers, with the prisoners, and their companions, embarked as passengers on board an Alexandrian vessel. Castor and Pollux according to the heathen fables, were twin sons of Jupiter by Leda; and, as a subordinate kind of deities, were supposed to be concerned in the protection of mariners. The images, therefore, of these brothers were placed at the head or the stern of the ship; or, as some think, on both. The apostle had no option, whether he would sail in a ship thus stamped by idolatry: but it is probable, that most ships were, in one way or other, distinguished by some things connected with the prevalent idolatrous sentiments and observances: and as merely a passenger, he would not have regarded it, had he been at liberty.—Syracuse was the capital city of Sicily. Rhegium was a town on the southern extremity of Italy, and Puteoli a sea-port on the south-west side of it. At Puteoli the company landed; and, finding some Christians, the apostle and his friends were desired by them, and allowed by the centurion, to spend a week with them. The centurion's regard to Paul evidently increased during the whole voyage; but it is not said, whether he at length became a Christian, or not. (*Marg. Ref.*)

Which had wintered. (11) Παρακεχειμακοτι. See on 27:12. —*Whose sign.*] Παρασημῳ. Here only. Ex παρα et σημα, *signum.—Castor and Pollux.*] Διοσκουροις.—Here only. Ex Διος, et κουρος, pro κορος, *puer.* (See on 14:12.)—*The next day.* (13) Δευτεραιοι.* Here only. Pro τῃ δευτερᾳ, ἡμερᾳ, *secundo die.*

V. 15. The apostle's approach towards Rome having been known, some of the Christians, who resided in that city, came to meet and welcome him though in bonds. They knew him especially as 'the apostle of the Gentiles;' and the epistle, which he had some time before written to them, had no doubt impressed them with the highest veneration for his character. (*Marg. Ref.* d. *Preface to Romans. Notes, Rom.* 1:8—12. 15:22—29.)—Appii forum is computed to have been fifty-one miles from Rome, and The three taverns, thirty-three.—This testimony of respect appears to have been very seasonable: for the circumstances in which the apostle was about to make his first visit to this renowned city, compared with the expectations which he had before expressed, concerning visiting the church there, were suited to damp his hopes of being countenanced, or made useful; but God was pleased to use this promising appearance to inspire him with gratitude and confidence. (*Marg. Ref.* f.)

Courage.] Θαρσος. Here only: Ἐθαρσεω, 23:11. *Matt.* 9:2,22.

V. 16. When the company arrived at Rome the other prisoners were committed to the custody of the captain of the imperial guards, to be lodged in prison: but, through the account sent by Festus, and the report of Julius, Paul was exempted from this hardship, and was allowed to dwell in a lodging apart from other prisoners; and only guarded by a soldier, to whom it is supposed that he was chained. (*Marg. Ref. Note*, 30,31.)

The captain of the guard.] Στραατοπεδαρχη. Here only. Ex στρατοπεδον, *exercitus*, et αρχω, *impero.*

V. 17—20. 'Paul every where remembers that he is an apostle.' *Beza.*—When the apostle and his friends had arranged their private concerns, and settled themselves in some lodging, as well as they could; he lost no time in sending for the principal persons of his nation to come to him, as he could not go to them. When they were come, he stated to them, that though he had not injured any of his people, or committed any offence against their laws and customs; yet he had been apprehended at Jerusalem, and delivered as a criminal into the hands of the Romans; and at length had been constrained in his own defence to appeal to the emperor. In this statement he carefully avoided all mention of the violent attempt which had been made on his life, and the subsequent plots which had been formed to assassinate him. (*Notes*, 25:1—12.) He desired to satisfy his countrymen, that he had no ill will to his nation, or resentments against individuals, or intention of accusing them before the Romans. (*Marg. Ref.* k—o.) It was, however, a fact, that he had not committed any crime, for which he ought to be thus prosecuted; but that he was a prisoner, entirely on account of professing that hope in the Messiah, which was common to the nation; only that he held it with respect to Jesus, who had been crucified and was risen from the dead. (*Note*, 26:4—8.) His address was the language of candour, caution, and benevolence; and he spake of his chain with great indifference, being willing to wear it for Christ's sake. (*Marg. Ref.* p—r. *Notes, Gen.* 40:14,15. 2 *Tim.* 1:6—13.)

Spake against it. (19) Αντιλεγοντων. 22. See on *Luke* 2:34.—*I am bound.* (20) Περικειμαι, *circumdatus sum. Mark* 9:42. *Luke* 17:2 *Heb.* 5:2. 12:1.—*With this chain.*] Την ἁλυσιν ταυτην. 21:33. *Eph.* 6:20. 2 *Tim* 1:16. See on *Mark* 5:3

21 And they said unto him, [o]We neither received letters out of Judea concerning thee, neither any of the brethren that came showed or spake any harm of thee.

22 But we desire to hear of thee what thou thinkest: [p]for, as concerning this [q]sect, we know that every where it is spoken against.

23 ¶ And when they had appointed him a day, there came many to him into *his* lodging; to whom [r]he expounded and testified the kingdom of God, persuading them concerning Jesus, [s]both out of the law of Moses, and *out of* the prophets, [t]from morning till evening.

24 And [u]some believed the things which were spoken, and some believed not.

25 And when they [v]agreed not among themselves, they departed, after that Paul had spoken one word: [w]Well spake the Holy Ghost by Esaias the prophet unto our fathers,

26 Saying, [x]Go unto this people, and say, [y]Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them.

28 Be [z]it known therefore unto you, that [a]the salvation of God is [b]sent unto the Gentiles, and *that* they will hear it.

29 And when he had said these words, the Jews departed, and had [c]great reasoning among themselves.

30 And Paul [d]dwelt two whole years [A. D. 65.] in his own hired house, and received all that came in unto him,

31 [e]Preaching the kingdom of God, [f]and teaching those things which concern the Lord Jesus Christ [g]with all confidence, no man forbidding him.

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[o] Ex.11:7. Is. 41:11. 50:8. 54:17. [p] 16:20,21. 17:6,7. 24:5,6,14. Luke 2:34. 1 Pet. 2:12. 3:16. 4:14—16. [q] 5:17. 15:5. 26:5. 1 Cor. 11:19. *marg.* [r] 17: 2,3. 18:4,28. 19:8. 26:22,23. [s] *See on* 26:6,22. Luke 24:26,27,44. [t] 20:9—11. John 4:34. [u] 13:48—50. 14:4. 17:4,5. 18:6—8. 19:8,9. Rom 3:3. 11:4—6. [v] 29. [w] Matt. 15:7. Mark 7:6. 2 Pet. 1:21. [x] Is. 6:9,10. Matt. 13:14,15. Mark 4:12. Luke 8:10. John 12:38—40. Rom. 11:8—10. [y] Deut. 29:4. Ps. 81: 13. Is. 29:10,14. 42:19,20. 66:4. Jer. 5:21. Mark 8:17,18. Luke 24:25,45. 2 Cor. 4:4—6. [z] 2:14. 4:10. 13:38. Ez. 36:32. [a] Ps. 98:2,3. Is. 49:6. 52:10. Lam. 3: 26. Luke 2:30—32. 3:6. [b] 11:18. 13:46,47. 14:27. 15:14,17. 18:6. 22:21. 26:17 18. Matt. 21:41—43. Rom. 3:29,30. 4:11. 11:11. 15:8—16. [c] 25. Matt. 10:34—36. Luke 12:51—53. John 7:40—53. [d] 16. 23. 8:12. 20:25. Matt. 4:23 Mark 1:14. Luke 8:1. [e] 5:42. 23:11. [f] 4:29,31. Eph. 6:19,20. Phil. 1:13. Col. 4:3,4. 2 Tim. 4:17.

V. 21, 22. The leading persons of the Jews replied to the apostle, that they had received no account by letters, public or private, concerning him from Judea; nor had they heard any of those who came to Rome, accuse him of any crime: but they desired to hear his sentiments concerning Jesus, seeing "this sect," or *heresy*, of the Nazarenes, or Christians, was every where spoken against, as destructive of the religion of their ancestors, the source of many disorders, and injurious to mankind. (*Marg. Ref.* t, u. *Notes*, 24:1—21. 26:4—8.) This answer shows, that the Jews in Judea despaired of success in following up their accusations at Rome; and that immense pains had been taken to misrepresent the Christians in every part of the world.

We desire. (22) Αξιουμεν. 15:38. Αξιοω. 1. *Dignum habeo. Luke* 7:7. 2. *Dignum reddo.* 2 *Thes.* 1:11. 3 *Cupio, volo opto.* Schleusner *Sect.*] Αιρεσεως. 24:5. See on 5:17.

V. 23—29. The apostle proceeded in the same manner with the Jews in his lodgings, as he had before been used to take in their synagogues; explaining the nature and privileges of the Redeemer's kingdom and salvation; "testifying" to the facts by which it was introduced; proving from the Scriptures of the prophets, that Jesus was the promised Messiah, and persuading them to believe in him. (*Marg. Ref.* x, y.) Thus, in the earnestness of his zealous and benevolent soul, he spent the whole day: and though some were won over to the faith, yet it appears that most present rejected his testimony, and even disputed against such as believed. Therefore the apostle parted from them, by observing, that the Holy Spirit had well described their disposition, and awfully denounced their doom by the prophet Isaiah. The passage has already been considered. (*Marg. Ref.* c—e. *Notes*, *Is.* 6:9,10. *John* 12:37—41.) 'As for the quotation from Isaiah, which he applies to them, I would observe, that it is quoted oftener than any other text from the Old Testament, (that is, six times,) in the New: (here, and *Matt.* 13:14,15. *Mark* 4:12. *Luke* 8:10. *John* 12:40. *Rom.* 11:8.) yet in such a variety of expression as plainly proves the apostles did not confine themselves exactly either to the words of the original, or of the Greek version.' *Doddridge.* St. Paul had observed, during the whole of his ministry, that the nation in general thus closed their eyes and ears to the truth; and he foresaw with great concern, that God was about to give them up to *judicial* blindness and obduracy for their sins. He would, however, assure them, that the Gentiles, to whom the salvation of God was sent by his ministry, would hear and obey his word. The Jews being thus warned, had, when departing, much reasoning and disputation among themselves in consequence of what they had heard; and probably afterwards some of them embraced the gospel. (*Marg. Ref.* f—i.)—*Go unto*, &c. (27,28.) See *Note*, *Matt.* 13:13—15. The rendering here is exactly the same.

When they had appointed. (23) Ταξαμενοι. See on 13: 48.—*Believed.* (24) Επειθοντο. 23. 17:4. 18:4. 19:8.—*Believed not.*] Ηπιστουν. *Mark* 16:11,16. *Luke* 24:11,41.—*When they agreed not.* (25) Ασυμφωνοι οντες. Here only. Ex *a* priv. et *συμφωνος*, *consonus.* See on *Matt.* 18:19.

V. 30, 31. The rulers of the Jews did not follow up their prosecution of Paul, on his appeal to the emperor, who at the present took no notice of the matter: thus the apostle remained two years longer a prisoner at Rome. He was, however, allowed to hire a house, and there openly to exercise his ministry, proclaiming "the kingdom of God," the reign of the Messiah; (*Note*, *Matt.* 3:2.) and teaching all things 'that related to the Lord Jesus, showing that he was indeed the Messiah. This he did without meeting with the least interruption, which shows that Nero's persecution was not begun at this time. (*Marg. Ref.* m, n.) With this remark Luke closed his history: probably the apostle was soon after set at liberty; though it is generally agreed that he afterwards suffered martyrdom at Rome. (*Preface to the second Epistle to Timothy.*)—Doubtless Luke, Aristarchus, and others who attended on the apostle, or came to him, being themselves at liberty, laboured diligently to make the gospel known in the city and its vicinity, during all the time of the apostle's imprisonment; though the historian, by a modesty almost unprecedented, is wholly silent concerning his own labours and sufferings.—Several of St. Paul's epistles were written during this imprisonment. (*Prefaces to the Ephesians*, *Philippians*, *Colossians*, *Philemon*, *Hebrews.*)

No man forbidding him. (31) Ακωλυτως. Here only. Ex *a* priv. et *κωλυω*, *prohibeo.*

PRACTICAL OBSERVATIONS.

V. 1—10. Those who are despised for their rude and uncultivated manners, are often more hospitable, and show more genuine philanthropy, than their more polished neighbours: and *heathens*, or reputed *barbarians*, will rise up in judgment against many persons, in this *civilized* Christian nation, who do not scruple to embezzle the property, or injure the persons of such as are cast upon our shores.—True dignity has no need of affected stateliness; and pride or sloth alone deems that beneath any man, which the present exigency requires for personal or social advantage.—We are always in danger in ourselves, and always safe when under God's protection: and he leads his servants through perils to illustrate their characters, or to show his power in their deliverance.—Even uninformed and barbarous people have a horror of "murder," and an apprehension of divine vengeance on those who commit it: but this may give rise to erroneous judgments; as it is not so generally considered, that the wicked are often reserved for future and more terrible punishment. (*Note*, 2 *Pet.* 2:4—9.)—They, whose minds are destitute of due information, are peculiarly apt to pass from one extreme to the other; and to decide on men's characters rather by their success than by their actions.—The Lord raises up friends to his people in every place whither he leads them; he rewards, or enables *them* to requite their benefactors in a suitable manner; and he renders them a blessing to all who who are connected with them.—The cure of diseases, though valuable, is far more so when united with the means of grace and salvation; and the friends who are raised up to a pious man by his good behaviour and usefulness, will be above all others affectionate and liberal; as far as this is needful and consistent.

V. 11—31. The ordinary transactions of travelling are seldom worth a recital: but the comfort of 'communion with the saints,' and the kindness shown us by our friends, are deserving of a more particular mention.—The respect and love which lively Christians bear to faithful ministers, even though they have never seen them, will induce them sometimes to go far to converse with them: nor should they esteem them the less, on account of their sufferings for the gospel. This conduct is the more incumbent upon them; as the most eminent servants of God are liable to discouragements, and need somewhat to refresh their hopes under long continued trials and temptations.—The Lord moderates the afflictions of his people, as it is best for them; and he can render them easy under their remaining troubles. They should, therefore, be prompt to every service in their power: they also ought to obviate prejudices which hinder their usefulness, as far as they can; and in refuting the charges brought against them, they should be candid, and express good-will towards their enemies.—Should we be called to wear a chain for Christ's sake, we ought not to be ashamed of it, but to glory in it: and though real Christians are every where, and at all

times, in this deluded ungodly world, "spoken against" as a precise, troublesome, or fanatical sect; yet we may so behave, that none can speak any *personal* harm of us.—We should ever be ready to declare our sentiments of Christ and the gospel, to those who desire to hear them: and if the audience did not grow weary, there are times when a zealous minister could expound, and "testify the kingdom of God," and "persuade men concerning Jesus, from morning till evening." Yet at last we must be thankful, if some believe, though far more reject our testimony with pertinacious contempt. But we must show those who disbelieve, what the Holy Spirit has spoken concerning them, and how the Scriptures are fulfilled in them: and warn them not to close their hearts in obstinate unbelief, lest God should *judicially* leave them to be blinded and hardened to their destruction.—While we mourn on account of despisers, we should rejoice that "the salvation of God is sent" to others, who will receive it; and, if we ourselves be of this number, how thankful should we be to him who has made us to differ!—If under reproach and persecution, the true minister can obtain leave and liberty to preach the gospel, and is favoured with success, he will think his sufferings amply compensated; and be reconciled to his own want of liberty, if he finds that "the word of God hath free course, and is glorified." (*Note*, 2 *Tim.* 2:8—13.)

PREFACE TO THE EPISTLES IN GENERAL.

TO ST. PAUL'S EPISTLES,

AND TO THE EPISTLE TO THE ROMANS.

THE EPISTLE OF PAUL THE APOSTLE TO THE ROMANS.

We now enter upon the epistolary part of the New Testament, concerning which it may be profitable to make some previous remarks.—The epistles are letters, written either to individuals, to particular churches, or to several churches; or they are catholic epistles, that is, circular letters to the churches in general. It is supposed that they were all written by one or other of the apostles; and, excepting the epistle to the Hebrews, and the epistles ascribed to John, each has the name of an apostle prefixed to it. The apostle Paul's name is affixed to thirteen epistles, and the epistle to the Hebrews has generally been ascribed to him: that of Peter, to two; those of James and Jude, to one each. Now, if they were actually written by the apostles, what shadow of reason can there be in the opinion, which numbers maintain, that they are not to be considered as of equal authority with the gospels? The gospels indeed record the words and actions of Christ; but the human testimony, by which these words and actions were recorded, might even be thought inferior to that of the epistles; for neither Mark nor Luke were apostles: and we have as full proof that the epistles were divinely inspired, as that the gospels were. Various reasons may be assigned, why many truths should be more obscurely delivered, during our Lord's ministry than afterwards, of which he gave several intimations: (*Notes*, *Matt.* 10:27,28, *v.* 27 *Luke* 12:49—53. *John* 16:12,13.) and where are we to look for the full and explicit declarations of "the whole counsel of God," but in the writings of those whom the Lord Jesus selected as the depositaries of his truths; to whom he gave "the keys of the kingdom of heaven;" to whom he promised to give the Holy Spirit, "to teach them all things, and lead them into all truth;" and whom "he sent" to make known his gospel, even "as the Father had sent him?" (*Notes*, *Matt.* 16:19. *John* 14:25,26. 20:19—23, *vv.* 21—23.) If the doctrine of the apostles was the unadulterated and entire truth of God, and altogether of divine authority, as they *preached* it; why should it not be so when they *committed it to writing?* and if it was not the unadulterated entire truth, but either redundant or defective; then Christianity was corrupted or mutilated, even from the first. It must also be observed, that it is impossible, that we can know what the apostles preached, except from what they themselves wrote, or what others wrote concerning them: and can we suppose that their own writings are of less authority, than the writings of others on the same subject? If there be any ground for making this distinction between the gospels and the apostolical writings, how is the church "built on the foundation of apostles and prophets?" (*Notes*, *Eph.* 2:19—22. *Rev.* 21:9—21, *v.* 14.) 'Hence then it follows, that what the apostles have delivered in these epistles, as necessary to be believed or done by Christians, must be as necessary to be believed and practised in order to salvation, as what was personally taught by Christ himself, and is contained in the gospels.' *Whitby*

Most of the epistles, especially those of St. Paul, were written to those churches, the planting of which is recorded in the Acts of the Apostles: and the history so entirely coincides with them, even in the most minute particulars, and evidently without the least design or aim at coincidence; that the more carefully they are examined, and compared with the history, the more evident will it appear, that both are indisputably genuine. This has been clearly shown by the learned Dr. Paley in his *Horæ Paulinæ:* and I am decidedly of opinion, that all the genius, sagacity, and care of any number of the most able men who ever lived, would be absolutely insufficient to forge a history, and a number of epistles, so manifestly frank, artless, and often immethodical; and yet to make the one so completely to confirm the other. If ever books had such *internal* evidence of being genuine, that no reasonable man after a diligent examination of them, could doubt of it, these are the books. But if the epistles be genuine, they must be inspired, and also prove the divine original of Christianity.—Our Lord not only foretold his own death and resurrection, and that before the destruction of Jerusalem, and in that generation, the gospel should be very extensively preached; but he promised to invest his apostles and disciples with miraculous powers, and especially with the gift of tongues, in order to accomplish this object.—'Now I desire to know, whether any thing of this nature was ever undertaken, or laid as the foundation of their credit, by any other authors of any doctrine, religion, sect, or heresy? Whether they ever made their own violent death, and resurrection, the foundation of their veracity? Or promised the like powers and assistances when they were risen, to those who should promote, or should embrace their doctrine? Or whether that, which no man else durst undertake, was not performed by the holy Jesus so effectually, as that his doctrine presently prevailed, and was received throughout the world, in spite of all the opposition of men and devils made against it; and wrought in Christians such a lasting faith, as time, and vice, though most concerned to do it, was never able to deface?' *Whitby.*—To the fulfilment of these promises, the apostles (especially St. Paul) in these epistles continually refer, as to facts most certainly known by those to whom they wrote; and which none could deny or question. They appeal to the churches, whether they themselves had not exercised these miraculous gifts among them, nay, conferred them on others: they argue with them, from these gifts, as to the truth of their doctrine, when heretics perverted it; they appeal to these gifts, as deciding between them and their opposers; they lay down rules for the behaviour of the churches in respect of them; and they sharply reprove several instances of misconduct in this particular. Can it then be doubted, that supposing the epistles genuine, these miraculous gifts were publicly exercised and conferred, and that all knew them to be so? And if this were the fact, was not the promise of Christ fulfilled? Is not Christianity from God? And can it be supposed that the writers, who exercised and conferred these powers, in so conspicuous a manner, were left to themselves, without the inspiration of the Holy Spirit, in addressing the churches on the most important subjects, and transmitting their doctrine to posterity?

The epistles in general are written in language which shows, that if genuine, they must have been known by the churches to which they were addressed, during the life of the writers: but can it be supposed, that such facts were spoken of as undeniable, during the lives of the writers; and yet, that no one of their opposers, either heretics or persecutors, (not to say their friends,) knowing that no such facts had taken place, should stand forth publicly to deny or confute them?—It is also undeniable, that most of the epistles were known at a very early period, to other churches, as the writings of the apostles whose names they bear. In a short time translations were made of them into other languages, copious quotations were taken from them, and homilies, or expositions, were made on them. The churches, with one consent, acknowledged them as the word of God; and neither heretics, schismatics, nor opposers of the gospel, denied that they were the genuine writings of the apostles, and the standard records of Christianity. But had these epistles, bearing the name of this or the other apostle, been brought forward after their death, when no one, either in the church specially addressed, or in other churches, had ever before heard of them; can it be conceived, but that they would have been rejected as spurious? It is evident the claim would have been absurd, and the imposture manifest. Had they not been known during the life of the writers; at what time, or in what manner, could it have been possible to palm them on the church, and obtain them the credit of apostolical writings?

The epistle to the Hebrews, not bearing the name of St. Paul; that of James, which it seems at that time, as well in latter ages, was supposed irreconcilable with the doctrine of St. Paul; the second epistle of Peter, which probably was written just before his martyrdom, and was not generally known till after his death; and the second and third epistles of John, in which he only styles himself "the elder," were not for some time received by the churches as genuine; but this shows the scrupulous caution of the primitive Christians in this respect; and further inquiry, together with internal evidence, at length obtained the admission of them into the sacred canon. (Prefaces to the epistles to the Hebrews, James, the second of Peter, and the three epistles of John.) Yet very many writings, which, in some places, and for a time, were admitted as apostolical and divine, were afterwards, on fuller investigation, rejected, and most of them have sunk into oblivion.

The epistolary part of the New Testament, while it more fully shows the accomplishment of the ancient prophecies, concerning the establishment of the Messiah's kingdom, than even the historical part has done: contains also many remarkable prophecies, several of which have already received as remarkable an accomplishment; but some still remain to be fulfilled. (*Notes, Rom.* 11: 2 *Thes.* 2:1—12. 1 *Tim.* 4:1—5. 2 *Tim.* 3:1—5. 2 *Pet.* 2: 3:) This also constitutes an irrefragable proof, that they were written by inspiration of that God, who sees the end from the beginning.

Finally, it will appear as we proceed, that the writers of these epistles speak of themselves, and of each other, as authoritatively delivering the truth and will of God to mankind. Even the exceptions, (as they are supposed to be,) in a few instances, more undeniably established the general rule: for why should an apostle intimate, that he only gave his own opinion, and not a divine and authoritative injunction, *in a particular case*; unless conscious, and unless demanding his readers to allow, that *in all other cases*, he "spake as moved by the Holy Ghost?" But if they advanced these claims, what alternative is there, between admitting them to the full extent, or decidedly rejecting them? That is, What alternative is there, between receiving the apostolical epistles as the infallible word of God, and the standard of truth and duty; and wholly rejecting them as bold impostures? Had no such claims been advanced; it might have been allowed, that they were good men, right upon the whole, yet erroneous in some things: yet on this supposition where shall we find a divine standard of Christianity? But as the case is, either they are infallibly right, their doctrine divine, their writings the standard by which all other doctrines must be tried; or they claim for themselves and each other, what they had no right to claim. I would be very cautious, in venturing on this ground; but I am fully persuaded, and often feel most deeply grieved by the assurance, that far more injury is done to the cause of truth, by a half-hearted allowance, that the epistles (or other parts of Scripture) are genuine, authentic, and instructive, but possibly in some things erroneous; than by all the open attacks of infidels. For these plausible statements leave us no standard of truth and duty; no way of discriminating between true doctrine and heresy; no divinely appointed exhibition of the Christian religion, with which all other exhibitions must be compared, and admitted or rejected as they agree or do not agree with it.

In the Acts of the Apostles, a history, or specimen, is given of the manner in which the apostles and their fellow labourers fulfilled the former part of their risen Lord's commission given to them just before his ascension, "Go ye therefore and teach" (or make disciples of) "all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." In the epistles is more fully shown the particulars, and the way in which they executed the latter part of it; "Teaching them to observe all things whatsoever I have commanded you." (*Notes, Matt.* 28:19,20. *Mark* 16:14—16.) The former therefore is more exactly suited to the case of missionaries, and persons in similar circumstances: the latter to stationary pastors and their flocks, as far as they are true believers. Both, however, are essentially requisite to an accurate and comprehensive view of Christianity, and of the office and duties of its ministers.

The peculiar doctrines of the gospel are here more explicitly stated and explained, and their practical tendency more *argumentatively* shown, than in the historical books. The distinguishing truths here laid down, have been kept in view through the whole of the preceding exposition: and it will therefore be unnecessary formally to answer those who have endeavoured to reconcile this part of the Scripture with systems of a contrary nature and tendency. It may, however, be proper to say, that the author has considered with much attention both Dr. Taylor's key to the epistle to the Romans, and the eminent Mr. Locke's comment on several of the epistles: but, deeply convinced that both of these publications "darken counsel by words without knowledge;" he can only on some incidental matters deduce instruction from them. In general, if the various terms used in Scripture concerning Israel as a nation, be in the same, or nearly the same sense to be applied to Christians under the New Testament, where is the type and the antitype? Where is "the true Israel," as distinguished from "Israel after the flesh?" And where are we to learn either the character, privileges, or duties of true believers?

Several of the epistles were written on special occasions, but others were not. These special occasions, however, were of such a nature, as gave the most favourable opportunity for explaining doctrines, enforcing precepts, and giving admonitions and counsels of the greatest importance to the church of Christ in every age. Nor has any thing ever yet been devised, more suited to render "the word of God of no effect," than the notion, that we have little or nothing to do with this and the other part of Scripture, and can conclude nothing general from it, because it was "written on a particular occasion."

We begin with the epistles of the apostle Paul, who wrote as well as laboured, more abundantly than all his brethren. Fourteen of his epistles are reserved for our instruction. In all his writings, we perceive evident proofs of a sound judgment, a talent for close reasoning, a lively imagination, and fervent affections: sometimes, yet not so often by far as many have supposed, he induces a measure of obscurity by long parentheses. All his abilities and endowments, however, were directed and superintended by the Spirit of inspiration.

The epistle to the Romans is placed first, though some others were written before it: but it was addressed to the Christians, who resided in the capital city of that great empire, which then lorded it over the whole known world; and the epistle itself is one of the longest, and most comprehensive, of all that were written by the apostle. It is not known when, or by whom, the gospel was first preached at Rome; but it is conjectured, that it was carried thither by some of those Jews who were converted at the day of Pentecost. (*Acts* 2:10.) Paul, however, had not yet visited that city; but, as 'the apostle of the Gentiles,' he deemed it proper to use this method of establishing the believers in the faith; and of giving them such a comprehensive view of the Christian religion as might put them upon their guard against false teachers of various descriptions.—This epistle is the only part of the Scripture in which divine truth is delivered in a systematical method: and it is a proper model for any one, who intends to compile a body of divinity. After the introduction, the apostle opens his subject, (as it is reasonable to begin systematical treatises,) by showing man's relations and obligations to God his Creator, and his apostacy from his worship and service: he proceeds to prove the universal sinfulness of both Gentiles and Jews, and the impossibility of any man's justifying himself before God, by his own obedience. Having brought the whole world in guilty, deserving of wrath, and shut up under sin and condemnation; he proceeds to state the method of salvation by the mercy of God, through the redemption of his Son, and the way of justification by faith in his blood, and the imputation of his righteousness, as "the righteousness of God, which is unto and upon all that believe." This he proves, illustrates, and exemplifies very fully: he next proceeds to show that this way of justification is closely connected with sanctification, and evangelical obedience: he then states the believer's experience and conflicts; and displays his character, hopes, and privileges: and at length he leads our reflections back to the source of these blessings, in the eternal election, and sovereign love and mercy of God. Having thus stated and proved doctrines, and answered objections to them, and discussed several questions respecting the calling of the Gentiles and the rejection of the Jews, he applies the whole discourse by a variety of practical exhortations, precepts, and instructions, enforced by evangelical motives. And, having touched upon some particulars, suited to the circumstances of those times, he concludes with affectionate salutations, cautions, and prayers; and with ascribing glory to God our Saviour.

CHAPTER I.

The apostle shows his apostolical authority, and the great subject of his ministry, 1—5. He salutes the Christians at Rome, 6, 7; thanking God on their account, and praying for them; especially that he might come and preach among them, 8—15. The gospel is the power of God to salvation, and shows the only way of justification, 16, 17. All men of every nation are exposed to the wrath of God, for acting in opposition to the light afforded them, 18—23. A just but unwilling description of the Gentile world, as given up, by the just displeasure of God, to the grossest idolatries, the most degrading licentiousness, and the most atrocious iniquities, 24—32.

1 [a]PAUL, [b]a servant of Jesus Christ, [c]called *to be* an apostle, [d]separated unto [e]the gospel of God,

2 (Which [f]he had promised afore by his prophets in [g]the holy Scriptures,)

3 Concerning [h]his Son Jesus Christ our Lord, [i]which was made of the seed of David [k]according to the flesh;

4 And [l]declared *to be* [i]the Son of God with power, [m]according to the Spirit of holiness, by the resurrection from the dead:

5 By whom [n]we have received grace and

a Acts 13:9. 21:40. 22:7,13. 26:1,14. b 9. 15:16. 16:18. John 12:26. 13:14—16. 15:15,20. Acts 27:23. 2 Cor. 4:5. Gal. 1:10. Phil. 1:1. 2:11. 3:6,7. Tit. 1:1. Jam. 1:1. 2 Pet. 1:1. Jude 1. Rev. 1:1. 22:6,9. c 5. 11:13. Acts 9:15. 22:14,15,21. 26:16—18. 1 Cor. 1:1. 9:1,16—18. 15:8—10. 2 Cor. 1:1. 11:5. 12:11. Gal. 1:1,11—17. Eph. 1:1. 3:5—7. 4:11. Col. 1:1,25. 1 Tim. 1:1,12. 2:7. 2 Tim. 1:11. Tit. 1:1. Heb. 5:4. d Lev. 20:24—26. Num. 16:9,10. Deut. 10:8. 1 Chr. 23:13. Is. 49:1. Jer. 1:5. Acts 13:2—4. 1 Tim. 1:15 16. Heb. 7:26. e 9:16. 15:16, 29. 16:25. Mark 16:15,16. Luke 2:10,11. Acts 20:24. Eph. 1:13. 1 Thes. 2:2. 2 Thes. 2:13,14. 1 Tim. 1:11. f *See on* Luke 24:26,27. Acts 10:43. 26:6. g 3:2. Is. 119:140. Dan. 10:21. 2 Tim. 3:15,16. 2 Pet. 1:20,21. Rev. 22:6. h 9. 8:2,3, 29—32. Ps. 2:7. Matt. 3:17. 26:63. 27:43. Luke 1:35. John 1:34,49. 3:16—18, 35,36. 5:25. 10:30,36. 20:28,31. Acts 3:13. 8:37. 9:20. 1 Cor. 1:9. Gal. 1:1. Col. 1:13—15. 1 Thes. 1:10. 1 John 1:3. 3:8,23. 4:9,10,15. 5:1,5,10—13,20. Rev. 2:18. i 2 Sam. 7:12—16. Is. 89:36,37. Is. 9:6,7. Jer. 23:5,6. 33:15—17,26. Am. 9:11. Matt. 1:1,20—23. 9:27. 12:23. 15:22. 22:42—45. Luke 1:31—33,69. 2:4—6. John 7:42. Acts 2:30. 13:22,23. 2 Tim 2:8. k 8:3. 9:5. Gen. 3:15. John 1:14. Gal. 4:4. 1 Tim. 3:16. 1 John 4:2,3. 2 John 7. l Gr. *determined*. 13. John 2:18—21. Acts 2:24,32. 3:15. 4:10—12. 5:30—32. 13:33—35. 17. 31. 2 Cor. 13:4. Eph. 1:19—23. Heb. 5:5,6. m Luke 18:31—33. 24:26,27. Heb. 9:14. 1 Pet. 1:11. 2 Pet. 1:21. Rev. 19:10. n 12:3. 15:15,16. John 1:16. 1 Cor. 15:10. 2 Cor. 3:5,6. Gal. 1:15,16. Eph. 3:2—9. 1 Tim. 1:11,12.

NOTES.—CHAP. I. V. 1—4. According to the custom of those times, the apostle began this epistle, by prefixing his name and distinguishing title. (*Notes, Acts* 15:22—29, *v.* 23. 23:25—30, *v.* 26.) The Christians at Rome would receive this letter from Paul, who was also called Saul, and had been a persecutor of the church; but who now regarded it as his honour and happiness, to be "the servant of Jesus Christ, and his called apostle;" having been "separated," and appointed, by the choice and effectual calling of God, to preach his gospel to the world, and to spend his subsequent life in promoting it. (*Marg. Ref.* a—e. *Notes, Gal.* 1:15—24.) This doctrine was no new discovery or invention, but the fulfilment of the promises made in the sacred Scriptures by the prophets; and it respected the Son of God, even Jesus the Saviour, the promised Messiah, the Prophet, Priest, and King of the church, whom all believers acknowledged and

[o]apostleship, [p]for obedience to the faith [q]among all nations, [r]for his name:

6 Among whom [s]are ye also [t]the called of Jesus Christ:

7 To [u]all that be in Rome, [x]beloved of God, [y]called *to be* saints: [z]Grace to you, and [a]peace, from [b]God our Father, [c]and the Lord Jesus Christ.

[*Practical Observations.*]

8 First, [d]I thank my God [e]through Jesus Christ for you all, [f]that your faith is spoken of throughout [g]the whole world.

9 For [h]God is my witness, [i]whom I serve [k]with my spirit in [l]the gospel of his Son, [m]that without ceasing I make mention of you always in my prayers.

10 Making [n]request (if by any means now at length I might have [o]a prosperous journey [p]by the will of God) to come unto you.

11 For [q]I long to see you, [r]that I may impart unto you some spiritual gift, [s]to the end ye may be established;

12 That is, [t]that I may be comforted together [u]with you, [v]by the mutual faith both of you and me.

o Acts 1:25. 1 Cor. 9:2. Gal. 2:8,9. * Or, *to the obedience of faith.* p 15:18,19. 16:26. Acts 6:7. 2 Cor. 10:4—6. Heb. 5:9. q 3:29,30. 11:12,13. 15:9—13,16. Gen. 17:18. Ps. 22:27, 67:2. 72:17. Matt. 28:19. Mark 16:15,16. Luke 24:46,47. Acts 9: 15. 22:21. 26:17,18. r Mal. 1:11,14. Acts 15:14. Eph. 1:6,12. 1 Pet. 2:9,10. s Eph. 1:11. Col. 1:6,21. t 8:28—30. 9:24. 1 Cor. 1:9. Gal. 1:6. 1 Thes. 2:12. 2 Thes. 2:14. 2 Tim. 1:9. Heb. 3:1. 1 Pet. 2:9,21. 5:10. 2 Pet. 1:10. Rev. 17:14. u Acts 15:23. 1 Cor. 1:2. 2 Cor. 1:1. Phil. 1:1. Col. 1:2. Jam. 1:1. 1 Pet. 1:1,2. Jude 1. Rev. 2:1,8,12,18,29. 3:1,7,14,22. x 9:25. Deut. 33:12. Ps. 60:5. Cant. 5:1. Col. 3:12. 1 Tim. 6:2. y 6. Col. 3:15. 1 Thes. 4:7. 1 Pet. 1:15. 2 Pet. 1:3. z 1 Cor. 1:3. 2 Cor. 1:2. Gal. 1:3. Eph. 1:2. Phil. 1:2. Col. 1:2. 1 Thes. 1:1. 2 Thes. 1: 2. 1 Tim. 1:2. 2 Tim. 1:2. Tit. 1:4. Philem. 3. 1 Pet. 1:2. 2 Pet. 1:2. 2 John 3. Jude 2. Rev. 1:4,5. a 5:1. 14:17. 15:13,33. Ps. 122:6. Is. 55:12. 57:19,21. Zech. 6:13. Luke 2:14. 10:5,6. 19:38,42. John 14:27. 16:33. Acts 10:36. Eph. 2.14. 1 Thes. 5:23. 2 Thes. 3:16. Heb. 13:20. b Matt. 5:16. 6:8,9. John 20:17. Gal. 1:4. Phil. 4:20. 1 Thes. 1:3. 2 Thes. 1:1. 1 John 3:1. c Acts 7:59,60. 1 Cor. 16: 23. 2 Cor. 12:8—10. 13:14. Gal. 6:18. Eph. 6:23,24. Phil. 4:13,23. 1 Thes. 3:11 —13. 5:28. 2 Thes. 2.16,17. 3:16,18. 2 Tim. 4:22. Philem. 25. Rev. 22:21. d 6: 17. 1 Cor. 1:4. Eph. 1:16. Phil. 1:3—5. Col. 1:3,4. 1 Thes. 1:2,3. 3:9. 2 Thes. 1:3. 2 Tim. 1:3—5. Philem. 4:5. 2 John 4. 3 John 3,4. e Eph. 3:21. 5:20. Phil 1:11. Heb. 13:15. 1 Pet. 2:5. 4:11. f 16:19. 1 Thes. 1:8,9. g Matt. 24:14. Luke 2:1. Acts 11:28. h 9:1. Job 16:19. 2 Cor. 1:23. 11:10,11,31. Gal. 1:20. Phil. 1: 8. 1 Thes. 2:5—10. 1 Tim. 2:7. i Acts 27:23. Phil. 2:22. Col. 1:28,29. 2 Tim. 1: 3. † Or, *in my spirit.* John 4:23,24. Acts 19:21. 1 Cor. 14:14,15. Phil. 3:3. k Mark 1:1. Acts 3:26. 1 John 5:9—12. l 1 Sam. 12:23. Luke 18:1. Acts 12:5. Eph. 6:18. 1 Thes. 5:17. 2 Tim. 1:3. m Eph. 1:16—19. 3:14, &c. Phil. 1:4,9— 11. Col. 1:9—13. 1 Thes. 1:2. Philem. 4. n 15:22—24,30—32. 1 Phil. 4:6. 1 Thes. 2:18. 3:10,11. Philem. 22. Heb. 13:19. o Acts 19:21. 27:28. p Acts 18:21. 21: 14. 1 Cor. 4:19. Jam. 4:15. q Gen. 31:30. 2 Sam. 13:39. 23:15. 2 Cor. 9:14. Phil. 1:8. 2:26. 4:1. r 15:29. Acts 8:15—19. 19:6. 1 Cor. 12:1—11. 2 Cor. 11:4. Gal. 3:2—5. Eph. 4:8—12. s 16:25. 2 Chr. 20:20. Acts 16:5. 2 Cor. 1:21. 1 Thes 3:2,13. 2 Thes. 2:17. 3:3. Heb. 13:9. 1 Pet. 5:10,12. 2 Pet. 1:12. 3:17,18. t 15 24,32. Acts 11:23. 2 Cor. 2:1—3. 7:4—7,13. 1 Thes. 2:17—20. 3:7—10. 2 Tim 1:4. 2 John 4. 3 John 3:4. ‡ Or, *in you.* u Eph. 4:5. Tit. 1:4. 2 Pet. 1:1. Jude 3

obeyed as their Lord. He was descended from David, according to the flesh, or in his human nature: but he had also been declared, or *determined*, to be the Son of God by that divine power, which raised him from the dead. (*Marg. Ref.* d—k.)—The expression, "according to the Spirit of holiness," has been generally interpreted to signify, "according to his divine nature;" but it is not used in that sense in any other place, nor does it obviously convey that idea. Others therefore explain it of the conception of Jesus by the Holy Spirit, on which account he was called "the Son of God:" but this does nothing more than state, what he was "according to the flesh," or in his human nature; whereas the apostle clearly intended to show his divine nature, as the "only begotten Son of the Father;" and the *antithesis* as well as the *context*, evidently requires this. Our Lord indeed wrought all his miracles by the Spirit of God, which was "given to him without measure:" but the apostle plainly speaks of "the Spirit of holiness," in immediate connexion with the demonstration, that Jesus was the Son of God, which arose from his resurrection from the dead. Now, the pouring out of the Holy Spirit on the witnesses of his resurrection, and all the stupendous effects which followed, both in respect of them, and of those on whom they laid their hand, were a divine attestation to their testimony: and thus Jesus, who was crucified for affirming that he was "the Son of God," was "declared," or "determined to be the Son of God, with power by his resurrection," according to the demonstration of that event, arising from the divers powers, signs, and miracles, which the Spirit of God enabled the apostles and primitive Christians to perform. (*Marg. Ref.* l, m. *Note, Heb.* 2:1—4, *v.* 4.) It may also be observed, that the Holy Spirit had foretold, by the prophets, that the Messiah would be the Son of God, as well as the Son of David; and also that he would be put to death, and rise again, and enter into his glory. When, therefore, the Lord Jesus, having been put to death as a deceiver and blasphemer, arose from the dead, "ascended on high, ... and gave gifts to men;" especially by pouring out the Holy Spirit on his apostles and disciples, according to the predictions of holy men from the beginning, "who spake as they were moved by the Holy Ghost;" he, in both respects, was "declared to be the Son of God with power, by his resurrection from the dead, according to the Spirit of holiness." (*Notes, Acts* 2:22—36. *Eph.* 4:7—13.)

Called to be *an apostle.* (1) Κλητος αποστολος. 6,7. 8:28. See on *Matt.* 20:16.—*Separated.*] Αφωρισμενος. *Gal.* 1:15. See on *Matt.* 25:32. Ex *a* priv. et ὁριζω, 4.—*He had promised afore.* (2) Προεπηγγειλατο. Here only. Ex προ et επαγγελλομαι, *promitto:* quod ex επι, et αγγελλομαι, *nuntio.*—*Declared.* (4) "Determined." *Marg.* Ὁρισθεντος. *Luke* 22: 22. See on *Acts* 2:23.—*Of holiness.*] Ἁγιωσυνης, 2 *Cor.* 7:1. 1 *Thes.* 3:13. Not elsewhere N. T.—*Ps.* 97:12. 145:5. *Sept.* Αυ ἁγιος, *sanctus,* 7.

V. 5—7. From this glorious Saviour, Paul declared that he had received mercy and grace, as well as an appointment to the apostolical office; that he might be employed as his minister in bringing sinners of all nations to "the obedience of faith," by accepting of the Redeemer's mercy, and becoming the willing and devoted subjects of his kingdom, for the honour of his name in their salvation, worship, and service. (*Marg. Ref.* n—r. *Notes,* 12:3—5. 15:14—21. 1 *Cor.* 15:3 —11, *vv.* 8—10. 1 *Tim.* 1:12—14. 2 *Tim.* 1:11,12.) Among this happy and favoured company were the persons to whom he sent this epistle; for they too had been "called" by the gospel, to become disciples of Jesus, to bear his name, and to trust and serve him. As Paul was 'the apostle of the Gentiles,' he considered himself peculiarly interested in their welfare, though they had not been converted by his ministry; he had therefore written this epistle to them: and he addressed it, not to the citizens of Rome in general, nor to the church of Rome, or at Rome, but to all those who had been "called to be saints," or holy, separate, and sanctified persons, partakers of divine grace, and devoted to the service of God; and who were thus evidenced to be beloved by him, partakers of his mercy and plenteous redemption, renewed in a measure to his holy image in which he delights, and constituted heirs of his everlasting kingdom. (*Marg. Ref.* s—y.) These the apostle saluted by wishing them "grace and peace:" grace to pardon and justify them, and to sanctify their souls, and peace to comfort their hearts and consciences. Of these blessings, the sum of all happiness, he ardently desired that every professed Christian at Rome might participate: and that they all might continually have an accession made to that measure, which they had already obtained; as springing from the free mercy of God, the reconciled Father of all believers, and coming to them, through the Person, merits, and mediation of the Lord Jesus Christ.

This is the customary apostolical salutation; and it is most undeniably a prayer, or act of worship, in which Christ is addressed in union with God the Father. (*Marg. Ref.* z—c. *Notes,* 14:13—18, *v.* 17. *John* 14:27,28. 1 *Cor.* 1:3. *Eph.* 1: 1,2. *Phil.* 2:5—8.)

Grace and apostleship. (5) Χαριν και αποστολην. 12:3. 15: 15. 1 *Cor.* 15:10. *Gal.* 1:15. *Eph.* 3:8. 1 *Tim.* 1:14. Αποστολη, *Acts* 1:25.—*The obedience to the faith.*] Ὑπακοην πιστεως. 16:26. *Notes,* 2 *Cor.* 10:1—6, *vv.* 5,6. *Heb.* 11:8—10, *v.* 8. Ὑπακοη, 5:19. 15:18. 16:19. 2 *Cor.* 7:15. 10:5,6. *Philem.* 21. *Heb.* 5:8. 1 *Pet.* 1:2.—*Called* to be *saints.* (7) Κλητοις ἁγιοις. 1 *Cor.* 1:1,2. *Eph.* 1:1,4. See on 1.

V. 8—12. The apostle next assured "the saints at Rome," that, though personally a stranger to them, he heartily "thanked his God, through Jesus Christ," for the mercy which he had shown to them all; as their faith in Christ, and its happy effect upon their conduct, were spoken of in every part of the world. (*Marg. Ref.* d—g. *Notes, Phil.* 1:3—6. 1 *Thes.* 1:1—8.) Wherever he went, he heard the commendation of the believers at Rome; and their good conduct was the more noticed by reason of the renown of that city, and the temptations with which they were surrounded. He could therefore confirm what he was about to say, by solemnly calling to witness that God, whom he worshipped and served; not only with constant and persevering diligence, but with inward fervency, zeal, and devotion; according to the display of his glory made in the gospel, and by promoting that doctrine which respects his Son, as the great Author and Subject of it. This glorious God was witness, that he prayed for them all, on every occasion, without intermission, or neglect; and he especially besought the Lord, that he would enable him to go among them, if after so long a time, and so many disappointments, he might at length be favoured with a prosperous journey to come unto them, by the will and appointment of God. (*Marg. Ref.* i—m. *Notes* and *P. O. Jam.* 4:13—17.)—The apostle's language is, for substance, a most solemn oath or appeal to the heart-searching God for the truth of what he said. (*Marg. Ref.* h. *Note, Matt.* 5:33—37.) For he ardently desired to see and converse with them, that he might impart to them some of those spiritual gifts, which were generally conferred by imposition of the apostles' hands, in order to their establishment in the faith. (*Note, Acts* 8:14—17.) And this he desired, in order that he might share the comfort bestowed on them, and rejoice in ministering to their joy; as well as in conferring with them, concerning the nature, object, and effects of that faith, which was held both by them and him. (*Marg. Ref.* q—u.)—St. Paul doubtless meant to remind the Romans of his apostolical character and authority, as sanctioning his doctrine, by which he intended to guard them especially against the Judaizing teachers: yet he aimed to do this, in the most unassuming and affectionate manner possible; that he might give no disgust to any person, or furnish false teachers with any handle against him.—Som

13 Now [x]I would not have you ignorant, brethren, [y]that oftentimes I purposed to come unto you ([z]but was let hitherto) [a]that I might have some fruit [b]among you also, [b]even as among other Gentiles.

14 I am [c]debtor both to the [d]Greeks, and to the Barbarians; [e]both to the wise, and [f]to the unwise.

15 So, [g]as much as in me is, [h]I am ready to preach the gospel to you that are at Rome also.

[*Practical Observations.*]

16 For [i]I am not ashamed of [k]the gospel of Christ: [l]for it is the power of God unto salvation [m]to every one that believeth; [n]to the Jew first, and also to the Greek.

17 For therein is [o]the righteousness of God revealed [p]from faith to faith: as it is written, [q]The just shall live by faith.

18 For [r]the wrath of God is revealed from heaven against all [s]ungodliness, and [t]unrighteousness of men, [u]who hold the truth in unrighteousness.

19 Because [x]that which may be known of God, is manifest [i]in them; for God hath showed *it* unto them.

20 For [y]the invisible things of him [z]from the creation of the world are clearly seen, being understood by the things that are made, [a]*even* his eternal power and [b]Godhead; [c]so that [c]they are [d]without excuse:

x 11:25. 1 Cor. 10:1. 12:1. 2 Cor. 1:8. 1 Thes. 4:13. y 15:23—28. Acts 19:21. 2 Cor. 1:15,16. z 15:22. Acts 16:6,7. 1 Thes. 2:18. 2 Thes. 2:7. a Is. 27:6. John 4:35. 12:24. 15:16. Col. 1:6. * Or, *in you.* b 15:18—20. Acts 14:27. 15:12. 21:19. 1 Cor. 9:2. 2 Cor. 2:14. 10:13—16. 1 Thes. 1:9,10. 2:13,14. 2 Tim. 4:17. c 8:12. 13:8. *Gr.* Acts 9:15. 13:2—4. 22:21. 26:17,18. 1 Cor. 9:16—23. 2 Tim. 2:10. d Acts 28:4. 1 Cor. 14:11. Col. 3:11. e 22. 11:25. 12: 1o. 1o:19. Matt. 11:25. Luke 10:21. 1 Cor. 1:19—22. 2:13. 3:18,19. 2 Cor. 10: 12. 11:19. Eph. 5:15—17. Jam. 3:17,18. f Prov. 1:22. 8:5. Is. 35:8. 1 Cor. 14: 19. 2 Pet. 3:3. g 12 Is. 1 Kings 8.18. Neh. 13:8. 2 Cor. 8:12. h Is. 6:8. Matt. 9:38. John 4:34. Acts 21:13. 1 Cor. 9:17. 2 Cor. 10:15,16. i Ps. 40:9,10. 71:15,16. 119:46. Mark 8:38. Luke 9:26. 1 Cor. 2:2. 2 Tim. 1:8,12,16. 1 Pet. 4: 16. k 15:19,29. Luke 2:10,11. 1 Cor. 9:12,18. 2 Cor. 2:12. 4:4. *Gr.* 9:13. Gal. 1:7. 1 Tim. 1:11. 1 10:17. Ps. 110:2. Is. 53:1. 1 Cor. 1:18—24. 2:4. 14:24,25. 2 Cor. 2:14—16. 10:4,5. Col. 1:5,6. 1 Thes. 1:5,6. 2:13. Heb. 4:12. m 3:22,26. 9.33. 10:4,11. Mark 16:16. John 3:15,16,36. 6:35,40,47. 7:38,39. 11:25,26. Gal. 3:22. 1 Pet. 2:6. 1 John 5:10—13. n 2:9,10. 3:29,30. 4:9—12. 9:24. 10:12. 15: 8,9. Luke 2:30—32. 24.47. Acts 11:18. 13:46,47. 18:5,6 20:21 26:20. 28:17—28.

Gal. 2:15,16. 3:28. Eph. 2:11—17. Col. 3:11. o 3:21. 10:3,4. Is. 45:24,25. 46:13. 51:8. 54:17. 61:10. Jer. 23:6. Dan. 9.24. 1 Cor. 1:30. 2 Cor. 5:21. Gal. 5:5. Phil. 3:8,9. 2 Pet. 1:1. p 3:3. 1 Is. 84:7. John 1:16. 2 Cor. 3:18. 2 Thes. 1:3. Tit. 1: 1,2. q Hab. 2:4. Gal. 3:11. Heb. 10:38. 11:6,7. r 17. 2:5,6. 4:15. Num. 32:14. Deut. 29:20—28. 2 Kings 22:13. Jer. 4:8. Lam. 2:22. Ez. 7:19. Zeph. 1: 18. John 3:36. Acts 17:30,31. Gal. 3:10. Eph. 5:6. Col. 3:6. Rev. 6:16,17. 19:15. s 5:6. 1 Tim. 1:9. Tit. 2:12. 2 Pet. 2:5,6. 3:7. Jude 4,15,18. t 29. 2:8,9. 6:13. Deut. 25:16. Is. 3:10,11. 55:7. Ez. 18:4. 1 Cor. 6:9. 2 Thes. 2:12. 2 Pet. 2:13— 15. 1 John 1:9. u 19,28,32. 2:3,15—23. Luke 12:46,47. John 3:19—21. Acts 24:24,25. 2 Thes. 2:10. 1 Tim. 4:1,2. x 20. Ps. 19:1—6. Is. 40:26. Jer. 10:10— 13. Acts 14:16,17. 17:23—30. † Or, *to them.* y John 1:18. Col. 1:15,16. 1 Tim. 1:17. 6:16. Heb. 11:27. z 19. Deut. 4:19. Job 31:26—28. Ps. 8:3,4. 33:6—9, 104:5—31. 119:90,91. 139:13—16. 148:3—12. Matt. 5:45. a 16:26. Gen. 21:33. Deut. 33:27. Ps. 90:2. Is. 9.6. 26:4. 40:26. 1 Tim. 1:17. Heb. 9:14. b Acts 17: 29. Col. 2:9. ‡ Or, *that they may be, &c.* c 2:1,15. John 15:22, *marg.* d *See on* Acts 22:1. *Gr.*

think that the Christians at Rome had received supernatural gifts. (12:6.) Yet it does not appear that any apostle had been there: Paul, however, expected that these gifts would be more abundantly imparted, when he should go among them; and that they would be thus fortified against such as attempted to pervert them, as well as against the fear of persecution.—It has been seen how his prayers for "a prosperous journey" to Rome were answered by his being sent thither as a prisoner! (*Notes*, 15:22—33. *Acts* 18:18—23. 25:—28:)

I serve. (9) Λατρευω. *Matt.* 4:10. *Acts* 24:14. See on *Luke* 2:37.—*Without ceasing.*] Αδιαλειπτως. 1 *Thes.* 1:3. 2:13. 5:17. Αδιαλειπτος, 9:2. Εκ α priv. δια, et λειπω, *linquo.*—*Mention.*] Μνειαν. *Eph.* 1:16. *Phil.* 1:3. 1 *Thes.* 1:2 3:6. 2 *Tim.* 1:3. *Philem.* 4. Α μναομαι, *memoro.*—*I might have a prosperous journey.* (10) Ευοδωθησομαι. 1 *Cor.* 16:2. 3 *John* 2. Εκ ευ *bene*, et οδος, *iter.*—*Gen.* 24:12,48. *Sept.*—*I long.* (11) Επιποθω. 2 *Cor.* 5:2. 9:14. *Phil.* 1:8. 2:26. 1 *Thes.* 3:6. 2 *Tim.* 1:4. 1 *Pet.* 2:2. Επιποθητος, *Phil.* 4:1. Εκ επι, et ποθεω, *cupio.*—*Gift.*] Χαρισμα. 5:15,16. 6:23. 11: 29. 12:6. 1 *Cor.* 1:7. 7:7. 12:4. 2 *Cor.* 1:11. 1 *Tim.* 4:14. 2 *Tim.* 1:6. 1 *Pet.* 4:10. Α χαρις, *gratia.*—*May be comforted together.* (12) Συμπαρακληθηναι. Here only. Εκ συν, παρα, et καλεω, *voco.*

V. 13—15. The apostle next showed, that he had repeatedly purposed to come to Rome; but that he had been hindered hitherto, by his multiplied engagements, and by the opposition made to his ministry: because he was exceedingly desirous to have some fruit among the Romans, as well as among the other Gentiles: for, as he had been converted in a most extraordinary manner, and intrusted with a dispensation of the gospel; he thought himself bound to do every thing which he possibly could, to promote the salvation of men in general, especially among the Gentiles. (*Marg. Ref.* x—b.) This was a debt, which he owed both to the civilized Greeks or Romans, and to the rude barbarians; and indeed to the learned and unlearned of every nation, from the wise philosopher to the untutored labourer. (*Marg. Ref.* c—f.) With this view of his obligation, he was ready, according to his ability and opportunity, to preach the gospel at Rome also: though in that haughty and magnificent capital, he might encounter more contempt and opposition, than in other places; and though his address might be less suitable to the fastidious taste of its refined inhabitants. (*Marg. Ref.* g, h.)

I purposed. (13) Προεθεμην. 3:25. *Eph.* 1:9. Προθεσις, 6:28. *Acts* 11:23. Εκ προ, et τιθημι, *pono.*—*Was let.*] Εκωλυθην. *Matt.* 19:14. *Acts* 11:17. 16:6. 27:43. See on *Acts* 28:31.—*A debtor.* (14) Οφειλετης. 8:12. 15:27. *Matt.* 6:12. *Luke* 13:4. *Gal.* 5:3. Απ οφειλω, *debeo.*—*To the barbarians.*] Βαρβαροις. See on *Acts* 28:2.—*Unwise.*] Ανοητοις. See on *Luke* 24:25.—*As much as in me is.* (15) Το κατ' εμε. 12:18.—*I am ready.*] Προθυμον. See on *Matt.* 26:41.

V. 16. However the noble, the learned, or the proud, might despise the doctrines of the gospel; and especially that of salvation by faith in the righteousness, atonement and intercession of a Jew, who had been crucified as a deceiver by his own countrymen; the apostle was in no wise "ashamed of" it, but was ready to glory in his belief of it before all men: he knew indeed, that the power of God attended, and was displayed by that doctrine, for the salvation of every believer, not only from merited condemnation, but also from the power of his corrupt passions and habits, from the bondage of Satan, from the love of the world and the fear of men, and from all sin and misery: so that, while Jewish rabbies, and Pagan philosophers, had tried in vain to reform men's lives; the despised gospel of Christ, wherever it had been preached, had been rendered extensively successful for that purpose.

(*Marg. Ref.* i—l.) This had first been evidenced among the Jews, in the conversion and holy lives of multitudes, who had before borne very bad characters: and afterwards it had produced similar effects among the Gentiles, vast numbers of whom had been turned from their immoralities and idolatries, to the holy worship and service of the true God. (*Marg. Ref.* n. *Notes*, *John* 12:27—33, *v.* 32. 1 *Cor.* 1:20—24. 2 *Cor.* 4:7. 10:1—6, *vv.* 4,5.)—"It is the power of God unto salvation." 'To whom? To all that believe. Now it is plain, that it is not merely the power of God manifested in outward miracles, that is there spoken of; for miracles were wrought upon and in the presence both of them that believed not, and them that did believe. The power of God, there spoken of, is a power felt only by them that believe: so that whatever the enemies of the free grace of God may... suggest; it cannot be meant of those extraordinary manifestations of power in healing men's bodies, &c. but of that inward teaching and drawing of the Father, of which the prophets foretold, that it would be bestowed in a large manner in gospel times.' *Dr. Maclaurin.* (*Notes*, *John* 6:41—46, *vv.* 44,45,60—65, *v.* 65.)

I am not ashamed.] Ουκ επαισχυνομαι. 6:21. 2 *Tim.* 1:8, 12,16. See on *Mark* 8:38.

V. 17. In the gospel, God had revealed, not only the righteousness of his perfect character and government, and the righteousness required by his holy law, but *that* also which he had appointed, provided, and introduced, for the justification of sinners before him. This might be called "the righteousness of God," for other reasons; but especially, because it consisted of the perfect obedience unto death of that glorious person, who is "God manifested in the flesh." 'This phrase, in St. Paul's style, doth always signify the righteousness of faith in Christ Jesus dying, or shedding his blood for us....This righteousness consists not in our sanctification, but in our justification, or absolution from our sins past, through faith in the blood of Christ, shed for the remission of sins.' *Whitby.*—'Therein is the righteousness, which is of the free grace of God, through Jesus Christ, revealed to be wholly of faith.' *Locke.* (*Marg. Ref.* o.)—The texts referred to, if duly considered, will prepare the reader to expect something still more *appropriate*, in this most remarkable expression; and a far higher privilege to believers, than these concessions, which are of no small importance, point out to us. (*Notes*, 3:21—26. 2 *Cor.* 5:18—21, *v.* 21. *Phil.* 3. 8—11, *v.* 9. 2 *Pet.* 1:1,2.) This "righteousness of God is revealed from faith to faith;" it is altogether of faith, from first to last, and without any respect to other distinctions, and the faith which receives it, is capable of continual augmentation or rather it is revealed from the *faithfulness* of God in his word, to the *faith* of the believer: as by faith alone is the sure testimony and faithful promise of God received and appropriated: according to the doctrine of the prophet, that the truly just or righteous man "shall live," or be accepted and saved, "by faith," and not by works: or "the just by faith shall live:" no other justice, or righteousness, except that by faith, can bring the possessor to eternal life. (*Marg Ref.* p, q. *Notes*, *Hab.* 2:4. *Gal.* 3:10—14, *v.* 11. *Heb.* 10:35—39.)

From faith to faith.] Εκ πιστεως εις πιστιν.—Πιστις, *fidelitas*; 3:3. *Matt.* 23:23. *Acts* 17:31. *Gal.* 5:22. 1 *Tim.* 5:12. *Tit.* 2:10.

V. 18—20. 'In vain does the evangelical doctrine exhort men to seek righteousness and salvation in Christ alone, apprehended by faith; unless all men be previously convicted as guilty of unrighteousness; which the apostle now begins to prove, concluding at the twentieth verse of the third chapter.' *Beza.*—The apostle here opens his main subject; and begins to show, that all men deeply need the salvation of

21 Because that [e]when they knew God, [f]they glorified *him* not as God, neither were thankful, [g]but became vain in their imaginations, and [h]their foolish heart was darkened. [*Practical Observations.*]

e 19,28. John 3:19. f 15:9. Ps. 50:23. 86:9. Hos. 2:8. Hab. 1:15,16. Luke 17:15—18. 2 Tim. 3:2. Rev. 14:7. 15:4. g Gen. 6:5. 8:21. 2 Kings 17:15. Ps. 81:12. Ec. 7:29. Is. 44:9—20. Jer. 2:5. 10:3—8,14,15. 16:19. Eph. 4:17,18. 1 Pet. 1:18. h 11:10. Deut. 29:29. Is. 60:2. Acts 26:18. 1 Pet. 2:9. 1 Jn. 2:25.

22 [i]Professing themselves to be wise, they became fools;

23 And [k]changed the glory of the incorruptible God into [l]an image made like to corruptible man

Prov. 25:14. 26:12. Is. 47:10. Jer. 8:8,9. 10:14. Matt. 6:23. 1 Cor. 1:19—21 3:18,19. k 25. Ps. 106:20. Jer. 2:11. 1 Deut. 4:15—18. 5:8. Ps. 115:5—8. 135: 15—18. Is. 40:18. 44:13. Ez. 8:10. Acts 17:29. 1 Cor. 12:2. 1 Pet. 4:3. Rev. 9:20

the gospel, because none can obtain the favour of God, or escape his wrath, by their own works. The ignorant and deluded indeed might imagine that their supposed virtues would atone for their vices; but in fact "the wrath of God has been revealed from heaven," against every kind and degree of "ungodliness and unrighteousness of men:" not only against vice and immorality, in the conduct of men towards each other; but every failure of that reverence, love, gratitude, and honour, which are due unto God: even of "all those who hold the truth in unrighteousness." This revelation had been especially made by the holy law of God, and the Old Testament dispensation; and had now been more generally published and fully explained by the gospel. (*Marg. Ref.* r—t.) And though some extenuation might be admitted, in respect of those who had not been favoured with "the oracles of God;" yet all men were found guilty, and exposed to this "revealed wrath," for "holding the truth in unrighteousness," or acting in opposition to their knowledge, and the conviction of their own consciences. All were acquainted with many leading truths, concerning moral duties; but their depravity *imprisoned* those truths, and so restrained them from duly influencing their conduct. All might have known far more than they did, had they not hated the light through love of sin. Indeed to this day, no man of any sect or nation perfectly lives up to his own principles: all, at some times and in some things, do what they know to be wrong, and omit what they know to be their duty. So that the plea of ignorance cannot be admitted, *in its full latitude*, in favour of any but idiots; for all rebel against that light, not only which they might have obtained, but which they actually possess. (*Marg. Ref.* u.)—This general principle the apostle proceeded to illustrate, by the state of the Gentile world. The Pagans had not the light of revelation: but the works of creation preached to them; (*Marg. Ref.* x, y. *Notes, Ps.* 19:1—6.) and that "which might be known of God," was made manifest even among them; for God had showed it to them from age to age, ever since the world was created. The wonderful formation of their own bodies and souls, as well as the various objects all around them, proclaimed these truths: so that, being endued with rational powers, they could not have failed of knowing the true God, as their Creator, Benefactor, and Governor, and in respect of many of his attributes, had it not been for the apostacy and carnal enmity of their hearts. Indeed God himself "dwelleth in light inaccessible," and his essential glory must be invisible to mortal eye: yet "his invisible power and Godhead" are so clearly reflected from the works which he has made, and visible in them, that his eternal and underived existence, his omnipotence, and other perfections, must be known from the beauty, excellency, variety, and immensity of his creatures, by all intelligent beings; except as their minds are debased and alienated from him by sin. (*Marg. Ref.* z—b.) Thus, even idolaters and Gentiles are left without excuse; and their ungodliness and unrighteousness are proved to be the effect of their depraved dispositions, rather than of their want of information, or the means of obtaining it. They all might have known more of God than they did, had they been properly disposed: and many of those who had discovered the vanity of the popular idolatries, and acquired some just notions of God and his worship, continued to act in opposition to their knowledge, from worldly motives. Thus "they imprisoned the truth in unrighteousness:" it is in vain to attempt an excuse for them; and the divine verdict, brought in against *them*, accords with the plainest dictates of justice and equity. —*Revealed.* (18) 'The words of St. Paul to the Athenians give light to these here to the Romans. *Acts* 17:22—31.' *Locke.*—*Ungodliness* denotes the idolatry, irreligion, profaneness, and ingratitude to God, of mankind in general; and *unrighteousness*, their injustice, oppression, cruelty, and base conduct towards each other: the former may refer to the first table of the law; the latter to the second: yet, by both they rebelled against God and deserved his wrath.—*Being understood*, &c. (20) 'Or, "If they be minded they are seen." The invisible things of God lie within the reach and discovery of man's reason and understandings; but yet they must exercise their faculties and employ their minds about them.' *Locke.* (*Notes*, 28—32. *Prov.* 17:16.)

The wrath of God. (18) Οργη Θεου. *John* 3:36. *Eph.* 5:6. *Col.* 3:6. *Rev.* 6:17. 16:19. (*Note, Ps.* 90:11.)—*Who hold.*] Κατεχοντων. 7:6. *Luke* 4:42. 8:15. *John* 5:4. 1 *Cor.* 11:2. 15:2. 2 *Thes.* 2:6. *Heb.* 10:23.—*That which may be known of God.* (19) Το γνωστον του Θεου *John* 18:15,16. *Acts* 1:19,15,18.—*The invisible things.* (20) Τα αορατα. *Col.* 1:15,16. 1 *Tim.* 1:17. *Heb.* 11:27. Ab *a*, priv. et ὁραω, *cerno.* —*From the creation of the world.*] Απο κτισεως κοσμου. *Mark* 10:6. 13:19. 2 *Pet.* 3:4.—A κτιζω, *creo.*—*Are clearly seen.*] Καθοραται. Here only N. T.—*Num.* 14:2. *Job* 10:4. *Sept.* Ex κατα, et ὁραω, *cerno.*—*Being understood.*] Νοουμενα. *Matt.* 24:15. *Mark* 7:18. *John* 12:40. *Eph.* 3:4,20. 1 *Tim* 1:7. *Heb.* 11:3. A νοος, *mens.*—*By the things that are made.*] Τοις ποιημασι. *Eph.* 2:10. Not elsewhere N. T. *Ezra* 9:13. *Neh.* 6:14.—*Ps.* 92:4. *Sept.* A ποιεω, *facio.*—*Eternal.*] Αϊδιος. *Jude* 6. Not elsewhere. Ab αει, *semper.*—*Godhead.*] Θειοτης. Here only.—Θεοτης, *Col.* 2:9.—*Without excuse.*]—Αναπολογητους. 2:1. Not elsewhere. Ex *a*, priv. et απολογεομαι, *Luke* 12:11. *Acts* 19:33. .

V. 21—23. 'Men of their own accord rushed into idolatry, to understand and condemn which they might have had light enough within, if they had not voluntarily extinguished it; partly by negligence, and partly by wickedness; on which account the apostle says, that "they detained the truth in unrighteousness."' *Beza.* Idolatry was first introduced, and became general and perpetual in the world, through man's depraved aversion to the holy character, worship, and service of the true God. The posterity of Noah had some knowledge of JEHOVAH; but they revolted from his service, and refused "to glorify him as God," by their adoration, love and obedience: neither were they thankful for the bounties of Providence, but abused them by intemperance, and forgot the Giver. (*Marg. Ref.* e, f.) Thus impiety and iniquity made way for idolatry, which was become almost universal when God called Abraham. From that time, the same causes produced the same effects, in every part of the world. Indeed, some of the philosophers, of Greece and Rome, had acquired some indistinct knowledge of the Being and perfections of the One supreme God; and they speculated on subjects of this kind with a measure of acuteness and plausibility: yet they "glorified him not as God," either by their avowed adoration, or in the conduct of their lives; nor were they thankful for his goodness to them. On the contrary, they sanctioned, by a hypocritical conformity, the stupid idolatries of their countrymen: and, proud of their superior discernment, they amused themselves with vain fancies, and *reasonings*, concerning matters too high and abstruse for them. Thus they were bewildered in inextricable mazes, and most of them took refuge in skepticism or atheism, in some of its varied forms. Their minds, being destitute of *practical* wisdom and understanding, became more and more darkened with error and delusion: and, while they professed themselves to be sages, wise men, and philosophers, they were *infatuated*, or turned into mere fools, or idiots, in the great concerns of God and religion. (*Marg. Ref.* g—i. *Notes, Gen.* 6:5. 8: 20—22, *v.* 21.) So that most of them relapsed into gross idolatry; and men in general concurred in exchanging the glorious Object of all worship for inanimate idols. They at first commonly "changed the glory of the incorruptible God into the image" of a mortal man, which they foolishly supposed to be a proper resemblance of him: at length they made images of their deities, like birds, beasts, fishes, serpents, and insects; and thus actually fell down to worship the meanest and most noxious of the creatures. It is well known that many of the ancients, especially the *learned* Egyptians, worshipped dogs, snakes, reptiles, nay, even vegetables! Thus mankind, having retained from original tradition, or having acquired by the exercise of reason, some general notions of a Deity; invented numerous species of idolatry, and universally forsook the worship of the true God, in all places where revelation was not actually vouchsafed.—Indeed the fact is undeniably the same even to this day; and if any nations seem to be sunk into so entire a stupidity, as to have no notions of a God remaining among them, this still more clearly proves, not man's want of rational powers, but his carnal enmity to God and religion, through which he becomes more and more the besotted and blinded slave of Satan. (*Marg. Ref.* k, l. *Notes, Ex.* 20:3. 32:1—6. *Ps.* 106:19—23. *Is.* 44: 9—20. *Jer.* 10:1—15. *Acts* 17:22—31.) Cicero's books, 'On the nature of the gods,' contain many very striking illustrations of the apostle's meaning.

Were thankful. (21) Ευχαριστησαν. 8. 7:25. 14:6. 16:4 *Luke* 17:16. *John* 6:11,23. *Acts* 27:35. 1 *Cor.* 11:24.—*Became vain.*] Εματαιωθησαν. Here only N. T. 1 *Sam.* 13: 13. 26:21. *Jer.* 51:17. *Sept.* A ματαιος, *vanus*, 1 *Cor.* 3:20. *Jam.* 1:26.—*Imaginations.*] Τοις διαλογισμοις. 14:1. See on *Mark* 7:21.—*Foolish.*] Ασυνετος. 31. 10:19. *Matt.* 15:16. *Mark* 7:18.—Ex *a*, priv. et συνιημι, *intelligo.*—*Was darkened.*] Εσκοτισθη. 11:10. *Eph.* 4:18. See on *Matt.* 24:29.—*Professing.* (22) Φασκοντες. *Acts* 24:9. 25:19. Not elsewhere.—*They became fools.*] Εμωρανθησαν. 1 *Cor.* 1:20. See on *Matt.* 5:13. A μωρος, *fatuus*, *Matt.* 5:22.—*Uncorruptible.* (23) Αφθαρτον. 1 *Cor.* 9:25. 15:52. 1 *Tim.* 1:17. 1 *Pet.* 1:4,23. 3:4. Ex *a*, priv. et φθαρτος, *corruptus*, 1 *Cor.* 15: 53,54. 1 *Pet.* 1:18. A φθειρω, *corrumpo.*—*Into an image made like.*] Εν ὁμοιωματι εικονος.—Εικων, 8:29. *Matt.* 22:20. 1 *Cor.* 11:7. 15:49. 2 *Cor.* 3:18. 4:4. *Col.* 1:15. 3:10. *Heb.* 10: 1. *Rev.* 13:14,15. 14:9,11.

V. 24—27. The fallen race of men, having thus disho-

and to birds, and four-footed beasts, and creeping things.

24 Wherefore [m]God also gave them up to uncleanness, [n]through the lusts of their own hearts, [o]to dishonour their own bodies [p]between themselves:

25 Who [q]changed [r]the truth of God [s]into a lie, and worshipped and served [t]the creature [u]more than the Creator, [u]who is blessed for ever. Amen.

26 For this cause God [x]gave them up unto [y]vile affections. For even their women did change the natural use into that which is against nature:

27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves [z]that recompense of their error which was meet.

28 And even [a]as they did not like to [†]retain God in *their* knowledge, God gave them over [b]to a reprobate mind, to do those things which are [c]not convenient:

29 Being [d]filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; [e]whisperers,

30 [f]Backbiters, [g]haters of God, despiteful, proud, [h]boasters, [i]inventors of evil things, [k]disobedient to parents,

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m Ps. 81:11,12. Hos. 4:17,18. Matt. 15.14. Acts 7:42. 14:16. 17:29,30. Eph. 4:18,19. 2 Thes. 2:10,11. n 6:12. Eph. 2:3. 1 Thes. 4:5. Jam. 1:14,15. 4:1—4. 1 Pet. 1 14. 2:11. 4:2,3. 2 Pet. 2:18. 1 John 2:15,16. Jude 18. o 1 Cor. 6:13,15. 1 Thes. 4:4. 2 Tim. 2:20—22. p 27. Lev. 18:22. q 23. r 18. 1 Thes. 1:9. John 5:30. s Is. 44:20. Jer. 10.14,15. 13:25. 16:19. Am. 2:4. Jon. 2:8. Hab. 2:18. t 23. Matt. 6.24. 10:37. 2 Tim. 3:4. 1 John 2:15,16. * Or, *rather*. u 9:5. Ps. 72:19. 145:1,2. 2 Cor. 11:31. Eph. 3:21. 1 Tim. 1:11,17. x *See on* 24. y Gen. 19:5. Lev 18:22—28. Deut. 23:17,18. Judg. 19:22. 1 Cor. 6:9. Eph. 4:19. 5:12. 1 Tim. 1:10. Jude 7. z 23,24. a 18,21. Job 21:14,15. Prov. 1:7,22,29. 5:12,13. 17:16. Jer. 4:22. 9:6. Hos. 4:6. Acts 17:23,32. Rom. 8:7,8. 1 Cor. 15:34. 2 Cor. 4:4—6. 10:5. 2 Thes. 1:8. 2:10—12. 2 Pet. 3:5. † Or, *acknowledge*. b Jer. 6:30. 2 Cor. 13:5—7. 2 Tim. 3:8. Tit. 1:16. ‡ Or, *a mind void of judgment*. c Eph. 5:4. Philem. 8. d 3:10—19. Job 15:16. Jer. 17:9. Matt. 15:19. Mark 7: 21,22. 1 Cor. 6:9,10. Gal. 5:19—21. Eph. 5:3—6. Col. 3:5—9. 1 Tim. 1:9,10. 2 Tim. 3:2—5. Tit. 3:3. Rev. 21:8. 22:15. e Ps. 41:7. Prov. 16:28 26:20. 2 Cor. 12:20. f Prov. 25:23. g 8:7,8. Num. 10:35. Deut. 7:10. 2 Chr. 19:2. Ps. 81:15. Prov. 8:36. John 7:7. 15:23,24. Tit. 3:3. h 2:17,23. 3:27. 1 Kings 20:11. 2 Chr. 25:19. Ps. 10:3. 49:6. 52:1. 94:4. 97:7. Acts 5:36. 2 Cor. 10:15. 2 Thes. 2:4. Jam. 3:5, 4:16. 2 Pet. 2:18. Jude 16. i Ps. 99:8. 106:39. Ec. 7:29. k Deut. 21: 18—21. 27:16. Prov. 30:17. Ez. 22:7. Matt. 10.21. 15:4. Luke 21:16. 2 Tim. 3:2.

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noured God by wilful apostacy and idolatry; he left them, under the influence of Satan, to debase themselves by the most unnatural and abominable lewdness. This did not so much result from the prevalence of animal inclinations, (for the very brutes are kept from excessive and unnatural practices,) as from "the lusts of their own hearts," which madly sought satisfaction in sensuality, when they had lost the favour of God and happiness in him. Thus they disgraced their bodies, by using them to perpetrate with each other the most detestable pollutions: even those bodies, which the Creator had formed with most exquisite contrivance and good-will; as might best render them accommodated to the purposes of their own comfort and usefulness to one another, and to be the instruments of the soul in his worship and service. (*Marg. Ref.* m—p.) This was permitted *judicially*; because they had exchanged "the truth of God," which had been made known to them, respecting his nature, perfections, and worship, for the basest falsehoods and delusions of the devil, and the sophistical conclusions of their own vain reasonings: and, in consequence, they had rendered divine honour to creatures, in preference to the infinite Creator, who is in himself "most blessed for evermore;" whom all rational creatures ought to adore and bless; and whose praises are celebrated by all the inhabitants of heaven; while saints on earth repeat a cordial Amen to them. (*Marg.* and *Marg. Ref.* q—u.)—The idolaters first joined creatures with God in their worship, or adored them as mediators; then they used images to represent the invisible Object of their adoration; and at length the meanest of the creatures engrossed the whole of it. The Lord, therefore, being provoked to jealousy by this base apostacy and ingratitude, gave them up to the vilest passions and inclinations; so that they were left to practise such unnatural lusts as are not fit to be mentioned, except as a stigma on human nature, and to enhance the grace of our redemption. And this was a judgment "meet" for such a crime: as they had so dishonoured God, through their pride and carnal enmity, it was proper for them to be left to dishonour themselves, and to expose their own shame; that the consequences of their apostacy, and the blindness of their boasted reason, as well as the filthiness of their hearts, might be known to the whole intelligent creation. (*Marg. Ref.* x—z.)—Those unnatural crimes and vile affections, which are most scandalous at present, and carefully concealed, or most severely punished, were openly avowed among the Greeks and Romans, even in their politest ages; and their most elegant and celebrated poets have defiled their compositions by the mention of such detestable amours, without any expressions of abhorrence, or even of disapprobation; nay, often in a way, which sanctions them, and almost wins the unwary reader to palliate, or even approve them!

Uncleanness. (24) Ακαθαρσιαν. 6:19. *Matt.* 23:27. 2 *Cor.* 12:21. *Gal.* 5:19. *Eph.* 4:19. 5:3. *Col.* 3:5. 1 *Thes.* 2:3. 4:7.—Ex α, priv. et καθαιρω, *purgo*.—*To dishonour.*] Του ατιμαζεσθαι. 2:23. *Acts* 5:41. See on *Luke* 20:11.—*Changed.* '25) Μετηλλαξαν. 26. Here only. Ex μετα, et αλασσω, 23.—*Worshipped.*] Εσεβασθησαν. Here only.—Σεβασμα. See on *Acts* 17:23.—*More than.*] "Rather than." *Marg.* Παρα. *Præterito Creatore.* 'Thus Hilary renders the clause with purity and elegance.' *Beza.*—*Blessed for evermore.*] Ευλογητος εις τους αιωνας. 9:5. (*Marg. Ref.* u.)—*Vile affections.* (26) Παθη ατιμιας.—Παθος, *Col.* 3:5. 1 *Thes.* 4:5. Not elsewhere. Ατιμια, 9:21. 1 *Cor.* 11:14. 15:43. 2 *Cor.* 11:21. 2 *Tim.* 2:20.—*The natural use.*] Την φυσικην χρησιν, 27.—Φυσικος, 27. 2 *Pet.* 2:12. Not elsewhere. Φυσικως, *Jude* 10.—Α φυσις, 2:14,27. 11:21,24. *Eph.* 2:3, *et al.*—Χρωμαι. Here only. Α χραομαι, *utor*.—*Burned.* (27) Εξεκαυθησαν. Here only.—*Lust.*] Τη ορεξει. Here only. Αθοεγω, 1 *Tim.* 3:1. 6:10.—*That which is unseemly.*] Την ασχημοσυνην. *Rev.* 16:15.—Ασχημων, 1 *Cor.* 12:23. Ex α, priv. et σχημα, *species*, 1 *Cor.* 7:31.—*Recompense.*] Αντιμισθιαν. 2 *Cor.* 6:13. Ex αντι, *pro*, et μισθος, *merces*.—*Error.*] Πλανης. See on *Matt.* 27:64.

V. 28—32. Men, in all ages and nations, had shown a disposition and decided purpose to discard from their minds the knowledge of the true God. Having no delight in him, they did not endeavour "to retain him in their knowledge."—Not *approving* the knowledge of JEHOVAH, men in every age and nation had been and were prompt to run into idolatry. This was an evident fact all over the Gentile world.—The glorious perfections, spiritual worship, and holy service of God, by no means suited the proud, sensual, carnal heart of fallen men: so that, as with one consent, they preferred the basest idols to him, because more congenial to their dispositions, and consistent with their favourite pursuits. (*Marg. Ref.* a.) In righteous judgment God gave them up to "a reprobate mind," (rejecting God, and rejected by him,) that they should foolishly and perversely prefer the most shameful and pernicious practices, to those which are decent, honourable, and becoming rational creatures. Thus they were left to commit those crimes, which were utterly inconsistent with reason, nature, and their own and each other's welfare. (*Marg. Ref.* b, c.) Nay, they proceeded to such lengths in wickedness, that their whole hearts and lives were filled with every kind of fraud, oppression, extortion, and iniquity: they practised all fornication, incest, and adultery without remorse: they delighted in mischief for its own sake: they rapaciously amassed wealth by every means in their power, however mean, iniquitous, and oppressive: they revenged every injury with desperate, implacable, and pertinacious malice: they envied all, who were more honoured or prospered than themselves: they were prompt to commit murder, or engage in any kind of bitter contests, and to every species of deceit and malignity, or *habitual mischievousness*, as delighting in the misery of others. Secret calumnies and slanders were employed to ruin the characters of their neighbours or rivals: they were "haters of God," and of his authority, law justice, service, and providence, and despiteful to his worshippers, and to each other. They were proud of their genius, sagacity, learning, possessions, and exploits; they idolized themselves, in boasting of their virtues or performances, and in wholly seeking their own glory in the most ostentatious manner. They invented new species of cruelty, treachery, luxury, impiety, idolatry, sensual gratification, and magnificence. They cast off all regard to parental authority, and despised, injured, or even murdered their aged parents, as the emperor Nero did his mother Agrippina. They acted in many things, as if they had been destitute of common sense, by the indulgence of their headstrong passions: they violated without scruple the most solemn treaties, covenants, and oaths: they sinned away natural affection, and even exposed their new-born infants, leaving them to perish without remorse or censure, that they might not have the trouble or expense of bringing them up; and in many places they put to death their parents, when they became helpless and burdensome. They were implacable in their resentments, and unmerciful in their dispositions: so that, besides the cruel carnage of their ambitious wars, the indiscriminate slaughter which often attended the taking of cities, and the frequent murder of their vanquished enemies; their public diversions consisted in beholding gladiators fighting together, till hundreds were sometimes massacred before their eyes; or in seeing slaves and criminals fighting with wild beasts, and often devoured by them. Nor did the principal persons, whether men, or women, of the highest rank, and most cultivated manners in other respects, absent themselves from these horrid spectacles! (*Marg. Ref.* d—m.) Nay, even those among them, who were most fully convinced that these things were criminal, and deserving of condemnation and death according to "the judgment of God," not only continued to practise them, but also delighted in, honoured, caressed, flattered, preferred, or even deified, such persons, as were most notoriously addicted to them. (*Marg. Ref.* n, o. *Note*, 2 *Tim.* 3:1—5.)—The history of the Greeks and Romans, especially of the latter, about the time when the apostle

31 [l]Without understanding, [m]covenant-breakers, [k]without natural affection, implacable, unmerciful:
32 Who, [n]knowing the judgment of God, that they which commit such things are [o]worthy of death; not only do the same, but [p]have pleasure in them that do them.

[l] 20,21. 3:11. Prov. 18:2. Is. 27:11. Jer. 4:22. Matt. 15:16. [m] 2 Kings 18:14, &c. Is. 33:8. 2 Tim. 3:3. [k] Or, *unsociable.* [n] 18,21. 2:1—5,21—23. [o] 6:21. Deut. 17:6. 21:22. 2 Sam. 12:5—7. 1 Kings 2:26. Heb. 10:29. Rev. 16:6. [p] Or, *consent with them.* Ps. 50:18. Hos. 7:3. Mark 14:10,11.

wrote, abundantly illustrates this horrid description of their general character, from which even their philosophers and moralists were by no means excepted. And not only their *indignant*, but their *easy good tempered* satirists, and their other poets and orators, drew such pictures of the public morals, as abundantly show that the apostle has not used any hyperbole, in this animated and awful description.—It might easily be shown, that the morals of idolatrous nations, if judged according to the immutable standard of the divine law, are at this day not at all better than the description here given of the Gentile world.—*Have pleasure*, &c. (32) 'This, say the Greek commentators, is much worse than the bare doing of them: for a man may do them by the power of temptation; and by consideration become sensible of his folly, and repent of it: but when he is arrived at that height of wickedness, that he not only approves, but *delights* in seeing the like things done by others, he demonstrates such a strong affection to them as is incurable.' *Whitby.*—The apostle, however, is showing what need the Gentiles, and all men, had of the grace of the gospel; and not that they were *incurable* by it: and in fact multitudes who once had answered this description, afterwards embraced Christianity, and became "a peculiar people zealous of good works."

They did not like. (28) Ουκ εδοκιμασαν. 2:18. 12:2. 14:22. See on *Luke* 12:56.—*Reprobate.*] Αδοκιμον. 1 *Cor.* 9:27. 2 *Cor.* 13:5—7. 2 *Tim.* 3:8. *Tit.* 1:16.—*Prov.* 25:4. *Is.* 1:22. *Sept.*—Ex α, priv. et δοκιμος, *probatus*, 16:10.—*Convenient.*] Καθηκοντα. *Acts* 22:22.—*Wickedness.* (29) Πονηρια. See on *Mark* 7:22.—*Covetousness.*] Πλεονεξια. See on *Mark* 7:22.—*Maliciousness.*] Κακια, *Acts* 8:22. 1 *Cor.* 5:8. *Eph.* 4:31. *Col.* 3:8. *Tit.* 3:3. *Jam.* 1:21. 1 *Pet.* 2:1,16.—*Envy.*] Φονου. *Matt.* 27:18. *Gal.* 5:21. *Phil.* 1:15. 1 *Tim.* 6:4. *Tit.* 3:3. *Jam.* 4:5. 1 *Pet.* 2:1.—*Murder.*] Φονου. *Matt.* 15:19. *Acts* 9:1. *Gal.* 5:21. *Heb.* 11:37.—*Debate.*] Εριδος. 13:13. 1 *Cor.* 1:11. 3:3, *et al.*—*Malignity.*] Κακοηθειας. Here only. Ex κακος, *malus*, et ηθος, *mos.* Wicked habit.—*Whisperers.*] Ψιθυριστας. Here only. Ψιθυρισμος, 2 *Cor.* 12:20.—*Backbiters.* (30) Καταλαλους. Here only. Καταλαλια, 2 *Cor.* 12:20. Ex κατα, et λαλεω, *loquor.*—*Haters of God.*] Θεοστυγεις. Here only. Ex Θεος, et στυγεω, *odio prosequor.*—*Despiteful.*] Υβριστας. 1 *Tim.* 1:13. Ab ὑβρις. See on *Acts* 27:10.—*Proud.*] Υπερηφανους. See on *Mark* 7:22. *Luke* 1:51.—*Boasters.*] Αλαζονας. 2 *Tim.* 3:2. Not elsewhere. Αλαζονεια, *Jam.* 4:16.—*Inventors of evil things.*] Εφευρετας κακων. Here only. Ex επι et ευρισκω, *invenio.*—*Without understanding.* (31) Ασυνετους. See on 21.—*Covenant-breakers.*] Ασυνθετους. Here only. Ex α, priv. et συντιθημι, *paciscor.*—*Without natural affection.*] Αστοργους. 2 *Tim.* 3:3. Not elsewhere. Ex α, priv. et στοργη, 'quod de insito a natura mutuo impensissimi amoris affectu usurpatur, quo parentes sobolem amplecti et fovere solent, et liberi vicissim parentes prosequuntur.' *Schleusner.*—*Unmerciful.*] Ανελεημονας. Here only N. T. *Prov.* 5:9. 11:17. 17:11. *Sept.*—*The judgment.* (32) Το δικαιωμα. 2:26. 5:16, 18. 8:4. *Luke* 1:6. *Heb.* 9:1,10.—*Gen.* 26:5. *Ex.* 15:25,26. *Deut.* 30:16. *Sept.* Α δικαιοω, *justum declaro aliquem.*—*Have pleasure.*] Συνευδοκουσι. See on *Acts* 8:1.

PRACTICAL OBSERVATIONS.

V. 1—7. "A servant of Jesus Christ" is the highest style of man: and that of a minister or an apostle, only specifies the particular service in which he is employed; but the Christian slave is "a servant of Christ," as truly as the apostle.—All those who are thus distinguished have been "called" out of a state of darkness and alienation from God, and "separated" from their sinful connexions, by divine grace; and thus taught to believe, love, adorn, and promote the gospel of God. This gospel, though often treated as a new doctrine, and is new to those who have never before heard or read it, has comprised the whole hope of sinful man from the fall of Adam; and was promised by the prophets many ages before it was published by the apostles of Jesus Christ. He is the great Subject of the gospel, being "the Son of David," and "the Son of God," according to the testimony of the Spirit of holiness by the prophets, and the demonstration of his resurrection from the dead by the power of God, attested by the same Spirit. "From his fulness have all" his servants "received," he gives grace to the sinner, and qualifies the believer, or the minister, for the work allotted to him: but in vain do any claim authority in the church, as successors to the apostles, when their lives evince that they have not received regenerating grace; and when instead of bringing others to "the obedience of faith," they themselves are evidently disobedient and unbelieving.—The end of the gospel ministry is to bring sinners, of all nations, to obey the commands of God, by believing in his Son, and submitting to his authority; that his name may be glorified in their salvation, and that they may become a peculiar people to show forth his praises. Happy they, who are thus "the called of Jesus Christ to be his saints," beloved of God and devoted to him! They should often recollect their character and privileges, that they may be excited to act consistently; and they should cordially desire and pray for an increase of "grace and peace" to all their brethren in every place. Without grace there can be no substantial peace. in proportion as grace is communicated, peace may be expected; and when grace shall ripen into perfect holiness, peace will become complete fruition. These then are the great blessings, which we should seek for ourselves, our children, our friends, and all around us, in preference to all earthly possessions or prosperity: and they must be sought from the mercy of God our Father, by faith in the Lord Jesus Christ, and by reliance on his merits and mediation.

V. 8—15. Zealous Christians are always ready to thank God, in behalf of all others who partake of the same invaluable blessings, in which they themselves rejoice: and we should cultivate this pious and benevolent disposition, that we may present our grateful tribute to the Lord, not only for our friends, or such as have been converted by our means; but for strangers also, and for all concerning whom we hear a good report. Indeed if we "serve God with our spirit in the gospel of his Son," we shall be sure to approve our hearts before him, as deeply concerned for the peace and prosperity of his church: and we should also without ceasing, in our daily prayers, make mention of our fellow-Christians, and the success of the gospel all over the world. Yet alas! most of us must own with shame, that we are not so earnest or particular in this respect, even in our narrow circles, as Paul was, in respect of his most extensive connexions, and with all his urgent and multiplied engagements. But we should endeavour to imitate him, even as he imitated Christ: and we ought to long for opportunities of usefulness, as worldly men do for a prosperous trade, or occasions of distinguishing themselves and acquiring celebrity: and count *that* the most successful journey or undertaking, in which most good has been done or attempted; though it have exposed us to hardship, loss, or peril. We should earnestly request the Lord, that by his will such opportunities may frequently return; though we know not in what manner our prayers may be answered: we should readily impart to others, what God has intrusted to us; whether to supply their temporal wants, or to promote their spiritual comfort and establishment: we ought to *rejoice* in making others *joyful;* and should peculiarly take pleasure in communing with those, who believe, hope for, and experience the same things as we do. But purposes, resulting even from this happy and excellent state of mind, may often be retarded and disappointed: nor ought we to be discouraged or desist on this account. We should still desire and expect the opportunity of "bringing forth fruit," though we have been "hindered hitherto:" and, while we ought to be thankful for the least usefulness, we should not say of any measure, Let this suffice us, as long as we have health and strength for labour, and so much yet remains to be done, before "all nations" are brought "to the obedience of faith." Being redeemed by the blood, and converted by the grace, of the Lord Jesus, we are altogether his: and for his sake, we are debtors to all men, to do them all the good we can; to whatever nation they belong, or of whatever complexion, rank, capacity, or education they are. Nor ought we to deem such services any great thing; but merely our bounden duty, our debt of devoted obedience to God, of gratitude to Christ, and of love to our neighbours and our brethren.

V. 16—21. We ought not for a moment to allow of that absurd and hateful shame, which the enmity and contempt of the wicked against the gospel often excite in our minds. On the contrary, we should glory in the doctrine of the cross; and be ready to profess or preach it, in any place, or before any description of men, according to our ability and our call in Providence; as knowing, that it is "the power of God unto salvation to every one that believeth," and that no sinner can be saved in any other way. It is indeed evident to this day, that learned speculations, and supposed rational schemes, or the elegances of admired orators, are not attended in general with that power, which converts sinners from impiety and immorality to the love and service of God: but this effect is produced in some good measure, wherever the despised gospel is preached, even though it be in a homely manner, and by persons of inferior abilities, erudition, and elocution. For by the gospel is "the righteousness of God revealed;" his way of justification and sanctification is opened; and sinners are taught to trust in him, and to come before him, by faith in his mercy, through the righteousness, atonement, and intercession of his beloved Son. He will therefore honour this doctrine, because it honours his perfections, law, and government, and because it is his own appointment: and they who devise other schemes may put forth *their own power* to make them successful, if they can; but God will not own or countenance them.—The gospel is "worthy of universal acceptation;" "for the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men:" and all have been in some degree at least, ungodly and unrighteous. No man can plead that he has fulfilled all his obligations to God and

CHAPTER II.

Those who judge others, and yet transgress themselves, are inexcusable, and cannot escape the judgment of God, 1—6. The measure of his dealings with Jews and Gentiles as it will appear at the day of judgment, 7—16. The apostle solemnly expostulates with the Jews, who trusted in the law, and yet broke it; and shows that external forms will not profit, without a renewed heart and internal piety, which God would accept even in the uncircumcised, 17—29.

THEREFORE [a]thou art inexcusable, [b]O man, [c]whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; [d]for thou that judgest doest the same things.

2 But we are sure that [e]the judgment of God is according to truth, against them which commit such things.

3 And [f]thinkest thou this, [g]O man, that judgest them which do such things, and doest the same, [h]that thou shalt escape the judgment of God?

4 Or [i]despisest thou [k]the riches of his goodness, [l]and forbearance, and long-suffering; not knowing that [m]the goodness of God leadeth thee to repentance?

a 1:18—20. b 3. 9:20. 1 Cor. 7:16. Jam. 2:20. c 26,27. 2 Sam. 12:5—7. Ps. 50: 16—20. Matt. 7:1—5. 23:29—31. Luke 6:37. 19:22. John 8:7—9. Jam. 4:11. d 3:21—23. e 5. 3:4,5. 9:14. Gen. 18:25. Job 34:17—19,23. Ps. 9:4,7,8. 11:5—7. 36:5,6. 96:13. 98:9. 145:17. Is. 45:19,21. Jer. 12:1. Ez. 18:25,29. Dan. 4:37. Zeph. 3:5. Acts 17:31. 2 Thes. 1:5—10. Rev. 15:3,4. 16:5. 19:2. f 2 Sam. 10: 3. Job 35:2. Ps. 50:21. Matt. 26:53. g 1. Dan. 10:19. Luke 12:14. 22:58,60. h 1:32. Ps. 56:7. Prov. 11:21. 16:5. Ez. 17:15,18. Matt. 23:33. 1 Thes. 5:3. Heb. 2:3. 12:25. i 6:1,15. Ps. 10:11. Ec. 8:11. Jer. 7:10. Ez. 12.22,23. Matt. 24:48 49. 2 Pet. 3:3. k 9:23. 10:12. 11:33. Ps. 86:5. 104:24. Eph. 1:7,18. 2:4,7. 3:8 16. Phil. 4:19. Col. 1:27. 2:2. 1 Tim. 6:17. Tit. 3:4—6. l 3:25. 9:22. Ex. 34:6 Num. 14:18. Ps. 78:38. 86:15. Is. 63:7—10. 1 Tim. 1:16. 1 Pet. 3:20. m Job 33: 27—30. Ps. 130:3,4. Is. 30:18. Jer. 3:12,13,22,23. Ez. 16:63. Hos. 3:5. Luke 15: 17—19. 19:5—8. 2 Pet. 3:9,15. Rev. 3:20.

to his neighbour; nor can any one truly say, that he has not "held the truth in unrighteousness," or that he has acted up completely to the light afforded him.—Whatever may be pleaded to the contrary, it is a certain fact, that atheism, infidelity, impiety, and idolatry spring from human depravity, not from unavoidable ignorance or mistake. The heathen nations might have known enough of God from his works, and the benefits conferred on them, to have excited their admiring love and gratitude, and to have influenced them to adore and obey their Creator and Benefactor; had they not shut out the light, or sinned in opposition to it: so that even they "were without excuse" in their apostacy and idolatry, however succeeding rebels against God may have vindicated and justified them. But, instead of glorifying him in humble gratitude, according to their measure of information, their pride and enmity induced them to indulge vain conjectures and reasonings; till their professed and boasted wisdom led them into the most palpable and degrading folly and stupidity. Thus idolatry, the stigma of man's understanding, was introduced and propagated, through the wickedness of his heart; and rational creatures exchanged the worship of the glorious Creator for that of brutes, reptiles, or inanimate images: and they continued to wander from God, till all traces of true religion must have been wholly lost, had not divine revelation, and especially that of the gospel, prevented it.

V. 22—32. Whatever speculators may assume, of the sufficiency of man's reason to discover divine truth and moral obligation, or to regulate men's practice; stubborn facts confute the flattering hypothesis: and as far as God has *in awful displeasure* left men to themselves, they have dishonoured him by the most absurd idolatries and superstitions, and degraded themselves by "vile affections," and abominable lusts: nor is it generally expedient to mention the enormities, to which *they*, who, "liking not to retain God in their knowledge," preferred their own inventions to his holy worship, have been given up; when, being left to "a reprobate mind," their deluded judgments, their perverse wills, and their depraved passions, have reciprocally helped to corrupt, and have been corrupted by, each other. A most horrid view of the moral character of the Greeks and Romans, even amidst all their prosperity, politeness, and erudition, is here set before us by the apostle: and the student, *who judges of characters and actions by the law of God*, will perceive, that our own historians, orators, and poets, amidst all their flattery and false colouring, adduce such facts, and make such representations, as fully prove the apostle's picture to be a real and striking likeness, and no caricature. Nay, the most illustrious and celebrated persons among them may be produced, as most exactly answering to this horrid description!—it must indeed be thankfully acknowledged, that Christianity has had considerable effect on mankind in general, in giving them more just notions of excellence, and in humanizing their manners, especially in respect of war: so that battles sometimes in later ages are scarcely more fierce and bloody, than the diversions of the savage Romans were. Our laws and customs also restrain, and drive into dark recesses, those abominations, which stalked abroad with horrid effrontery among the Pagans. There are also great numbers of real Christians among us. Yet, after all, what multitudes, even in this land, seem to be the original of the picture before us! They are full of all unrighteousness, and commit all uncleanness with greediness; or they gratify their enormous avarice by frauds, oppressions, extortion, and cruelty; or they are full of envy, deceit, contention, ambition, ostentation, malice, or malignity. Some rush upon murder from a diabolical pride and revenge, which they call *honour*; others vent their malice by whispering calumnies and slanders, to ruin their neighbour's reputation. Multitudes are so ingenious in contriving new species of fraud, perjury, impiety, or dishonesty; that legislators cannot keep pace with them, in devising new statutes to counteract their villany. While disobedience to parents is, alas! shamefully common; children are often as shamefully turned over to hirelings, and neglected by their parents, as if they were "without natural affection:" and it is too obvious, that numbers are implacable and unmerciful to those whom they can exult over or oppress with impunity. Thus men show themselves to be "haters of God," and his holy service: not only by doing such things as he has forbidden, and adjudged deserving of his wrath, but by applauding, and taking pleasure in the company of those, who blaspheme his name and trample on his authority, as though they were the most worthy, generous, and excellent of the human race: while the pious servants of God are proportionably despised and shunned. These are they, who would discard revelation, and who count "the preaching of the cross foolishness." But their conduct demonstrates their need of it, and that it is a remedy which they must avail themselves of, or perish.—Finally, we may here observe, that religion moderates and regulates natural affections, but excess of depravity extinguishes them: that it is a proof of more determined impiety, for men to take pleasure in the company of the enemies of God, than to commit many crimes, whilst the heart and conscience protest against them: and that it is a peculiar cause for gratitude, if we have been restrained from these enormities, to which by nature we are as propense as any others of our apostate race.

NOTES.—CHAP. II. V. 1—3. The apostle is commonly supposed to have here passed from the state of the Gentiles, to animadvert on that of the Jews: though some think that the heathen philosophers and moralists were also included. He, however, seems to have expressed himself in a general manner, that he might include all those, of every nation, sentiment, or description, "who hold the truth in unrighteousness," or object to "the righteousness of God by faith," (*Notes*, 1:17—20.) and who are ready to judge and condemn others, though guilty themselves. Of these, the Jews were the most notorious: for they disdained and abhorred the Gentiles as profane, abominable, and utterly excluded from the favour of God; and they thought themselves a holy people, entitled to all their privileges by an unalienable right. Yet, while they would join with the apostle in showing the inexcusable wickedness of the Gentiles, they were equally or more "inexcusable:" for they proudly arrogated, and severely exercised the office of a judge, though the sentence, which they denounced on others, actually condemned themselves; as they might be proved guilty of the very same crimes, or such as were of similar malignity. (*Marg. Ref.* a—d.) They copied the vices of the very heathen, whom they condemned: like them they acted in opposition to the light afforded them; and they were unthankful, rebellious, and unrighteous, even as the Gentiles were. But they, and all other persons in the world, whosoever they were that acted in this manner, must be reminded that assuredly, "the judgment of God," according to the truth of his word, and the real character and conduct of men, would be executed on them: and instead of meeting with favour on account of their external advantages, or their condemnation of sin in others, their punishment would be enhanced by these very circumstances. For could any man suppose, that when he had committed the same crimes, which he judged deserving of punishment in others, he should himself escape the judgment of God? This intimated to the unbelieving Jews, that personal and national judgments awaited them, unless they fled for refuge to the grace of the gospel. (*Marg. Ref.* e—h. *Notes*, *Matt.* 3:7—10. *Luke* 12:47,48. *Heb.* 2:1—4. 12:22—25.)—'These Gentiles were by the Jews reputed as unclean, great sinners, and so incapable of salvation.... To these Jews, the apostle in this chapter directs his discourse, proving here, that they who lived under the law wanted this justification as much as others, being also great sinners; and in the following chapters, that neither they nor the Gentiles could obtain this justification by the law.' *Whithy*.—The outward wickedness of the Jews was enormous at this time, as Josephus has shown: in this sense they copied the worst crimes (gross idolatry excepted) of the despised Gentiles; and their superior advantages rendered their conduct still more atrocious. (*Notes*, *Matt.* 7:1—5. *Jam.* 4:11,12.)

Inexcusable. (1) Αναπολογητος. See on 1:20.—*We are sure.* (2) Οιδαμεν. "We know."—*Judgment.*] Κριμα. 3. 3:8. 5:16. 13:2. 1 *Cor.* 11:29,34. See on *Matt.* 23:14.—*Thinkest thou?* (3) Λογιζη; 26 8:18. 1 *Cor.* 4:1.—"Dost thou calculate?"

V. 4—6. The Gentiles were without excuse, because they were unthankful to their Creator and Benefactor. (*Note*, 1 21—23. Did the Israelites then despise the exuberant riches of his kindness to them, whom he had so peculiarly favoured? He had distinguished them, both by temporal and spiritual benefits, in every age: though they had always proved rebel

5 But [a]after [b]thy hardness and impenitent heart, [c]treasurest up unto thyself wrath against [d]the day of wrath, and [e]revelation of the righteous judgment of God;

6 Who [f]will render to every man according to his deeds: [*Practical Observations.*]

7 To them who [g]by patient continuance in well doing, seek for [h]glory, and honour, [i]and immortality; [k]eternal life:

8 But unto them that are [l]contentious, [m]and do not obey the truth, but [n]obey unrighteousness; [o]indignation and wrath,

9 [p]Tribulation and anguish, upon every [q]soul of man that doeth evil; [r]of the Jew first, and also of the [s]Gentile;

10 But [t]glory, honour, [u]and peace, [v]to every man that [w]worketh good; to the Jew first, and also to the [x]Gentile;

11 For [y]there is no respect of persons with God.

12 For as many [z]as have sinned without law, shall also perish without law: and as many [a]as have sinned in the law, [b]shall be judged by the law,

13 (For [c]not the hearers of the law *are* just before God, [d]but the doers of the law shall be [e]justified.

14 For when the Gentiles, [f]which have not the law, [g]do by nature the things contained in the law, these having not the law, [h]are a law unto themselves.

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a 11:25. *marg.* Ex. 8:15, 14:17. Deut. 2:30. Josh. 11:20. 1 Sam. 6:6. 2 Chr. 30:8. 36:13. Ps. 95:8. Prov. 29:1. Is. 48:4. Ez. 3:7. Dan. 5:20. Zech. 7:11,12. Heb. 3:13,15. 4:7. o 9:22. Deut. 32:34,35. Am. 3:10. Jam. 5:3. p Job 21:30. Prov. 11:4. 2 Pet. 2:9. 3:7. Rev. 6:17. q 2,3. 1:18. r 14:12. Job 34:11. Is. 62: 12. Prov. 24:12. Is. 3:10,11. Jer. 17:10. 32:19. Ez. 18:30. Matt. 16:27. 25:34, &c. 1 Cor. 4 5. 2 Cor. 5:10. Gal. 6:7,8. Rev. 2.23. 20:12. 22:12. s 8:24,25. Job 17.9. Ps. 27 14. 37.3,34. Lam. 3:25,26. Matt. 24:12,13. Luke 8:15. John 6:66—69. 1 Cor. 15:58. Gal. 6:9. 2 Tim. 4:7,8. Heb. 6:12,15. 10:35,36. Jam. 5:7,8. Rev. 2:10,11. t 8:18. 9:23. John 5:44. 2 Cor. 4:16—18. Col 1:27. 1 Pet. 1:7,8. 4:13,14. u 1 Cor. 15:53,54. 2 Tim. 1:10. x 6:23. 1 John 2:25. y Prov. 18 10. 1 Cor. 11:16. Tit. 3:9 z 1 Is. 6.17 10:16. 15:1s. Job 24 14. Is. 5: 10. 2 Thes. 1:8. Heb. 5:9. 11:7 a 1 Pet. 3:1. 4:17. b John 5 18—21. 2 Thes. 2.10—12. Heb. 9:12,13. b 9:6. Ps. 99:11. Nah. 1.6. Heb. 10:27. Rev. 14 10. 16 19. c Prov. 1:27,28. 2 Thes 1 6. d Ez. 18:4. Matt. 16:26. e 10. 1:16. Am. 3:2. Matt. 11: 20 -24. Luke 12:47,48. 1 Pet. 4:17. * Gr. *Greek.* f 7:9:21,23. 1 Sam. 2:30. Ps.

112:6—9. Prov. 3:16,17. 4:7—9. 8:18. Luke 9:48. 12:37. John 12:26. 1 Pet. 1:7, 5:4. g 5:1. 8:6. 14:17. 15:13. Num. 6:26. Job 22:21. Ps. 29:11. 37:37. Is. 26:12. 32: 17. 48:18,22. 55:12. 57:19. Jer. 33:6. Matt. 10:13. Luke 1:79. 2:14. 19:42. John 14: 27. 16:33. Gal. 5:22. Phil. 4:7. h Ps. 15:2. Prov. 11:18. Is. 32:17. Acts 10:35. Gal. 5:6. Jam. 2:22. 3:13. † Gr. *Greek.* i Deut. 10:17. 16:19. 2 Chr. 19:7. Job 34:19. Prov. 24:23,24. Matt. 22:16. Luke 20:21. Acts 10:34. Gal. 2:6. Eph. 6:9. Col. 3:25. 1 Pet. 1:17. k 14,15. 1:18—21,32. Ez. 16:49,50. Matt. 11:22,24. Luke 10:12— 15. 12:47,48. John 19:11. Acts 17:30,31. l 16. 3:19,20. 4:15. 7.7—11. 8:3. Deut. 27:26. 2 Cor. 3:7—9. Gal. 2:16—19. 3:10,22. Jam. 2:10,11. Rev. 20:12 —15. m 25. Deut. 4:1. 5:1. 6:3. 30:12—14. Ez. 20:11. 33:30—33. Matt. 7:21 —27. Luke 8:21. Jam. 1:22—25. 1 John 2:29. 3:7. n 3:20,23. 10:5. Luke 10: 25—29. Gal. 3:11,12. o 3:30. 4:2—5. Ps. 143:2. Luke 18:14. Acts 13:39. Gal. 2:16. 5:4. Jam. 2:21—25. p 12. 3:1,2. Deut. 4:7. Ps. 147:19,20. Acts 14:16. 17:30. Eph. 2:12. q 27. 1:19,20. 1 Cor. 11:14. Phil. 4:8. r 12. 1:32.

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lious, he had still exercised immense goodness, forbearance, and long-suffering towards them; and he had at length sent his Son among them. Even after they had crucified him, he had in infinite mercy ordered the first proposals of his gospel to be made to them; and he still besought them, by his apostles and ministers, to accept of this salvation! And did they despise all this, as a small favour? Did it embolden them to continue in sin? Or did the Lord's abundant mercy and patience towards them lead them to conclude, that he would always favour them, however ungratefully they rebelled against him? (*Marg. Ref.* i—l. *Note, Luke* 24:44—49, *v.* 47.) If they thus despised his rich goodness, they strangely mistook its design and tendency; as it ought to lead and induce them to repentance.—The more kindness God exercises, the greater aggravation is there in the sinner's disobedience, and the more deeply should he be humbled for his base ingratitude. The patience of God gives the sinner time and opportunity for repentance, and the discoveries of his mercy furnish him with motives and encouragements; and were it not for man's total depravity, the proposals of the gospel must prevail with every one to repent of his departure from God, and to return to his worship and service. (*Marg. Ref.* m. *Notes* and *P. O. Luke* 15:1—24. 2 *Pet.* 3:9,14—16.)—If the Jews presumed upon the special kindness of God to them; and continued to reject the gospel, and to disobey his commandments, according to the "hardness of their impenitent hearts," their condemnation would be proportionably severe; and the longer God had patience with them, the heavier vengeance would be executed on them. All others indeed, who thus employed the day of mercy in committing sin, and hardening their hearts in impenitence, because of the goodness of God, would find that they had accumulated wrath as a treasure "for themselves," which would be secured for them, till the day of wrath and final recompense. (*Marg. Ref.* n—p.) Then the Lord will manifest the perfect justice of his decisions before the whole world, to the full satisfaction of all his friends, and the confusion of all his enemies: seeing he will then render to every individual "according to his works;" whether he was an obstinate unbeliever, or a humble penitent believer in the divine Redeemer. (*Marg. Ref.* q, r. *Notes, Matt.* 16:24—28. 25: 31—46. 2 *Cor.* 5:9—12, *v.* 10.)

Goodness. (4) Χρηστοτητος. 3:12. 11:22. 2 *Cor.* 6:6. *Gal.* 5: 22. *Eph.* 2:7. *Col.* 3:12. Το χρηστον, *Luke* 6:35. *Eph.* 4:32. 1 *Pet.* 2:3.—*Ps.* 34:8. *Sept.*—*Forbearance.*] Ανοχης. 3:26. Not elsewhere. Ab ανεχω, *sustineo.*—*Long-suffering.*] Μακροθυμιας. 9:22. 2 *Cor.* 6:6. *Gal.* 5:22. *Eph.* 4:2. *Col.* 3:12, *et al.* Μακροθυμεω. See on *Matt.* 18:26.—*Hardness.* (5) Σκληροτητα. Here only N. T.—*Deut.* 9:27. *Sept.* Α σκληρος, *durus.*—*Impenitent.*] Αμετανοητον. Here only. Ex *α*, priv. et μετανοεω. See on *Matt.* 3:2.—*The righteous judgment.*] Δικαιοκρισιας. Here only.

V. 7—11. The apostle here gradually proceeds to a more explicit mention of the Jews, whom he especially intended to "conclude under sin." (*Gal.* 3:22.) According to the whole tenor of Scripture, as well as the dictates of common sense, no *sinner* can *do well*, till he repents, submits to God, and seeks mercy from him. The Jew who did this, must have respect to the types and promises of a Saviour, with which the law of Moses was replete, as well as to the preceptive part of it; and he alone, who did this, would perform any *spiritual* obedience. (*Note, Ex.* 19:5.) If then there was a man, any where, who embraced by faith the revelation of "glory, honour, and immortality," through the promised Messiah, made in the word of God, and was earnestly desirous of obtaining this blessing; if he sought the inheritance, by repenting, "ceasing to do evil, learning to do well," attending on the ordinances of God, obeying his commandments, and thus waiting patiently for the completion of his promises; and if he proved his sincerity, by patience under trials, and perseverance in well doing, amidst temptations and difficulties;—this man would surely be made partaker of eternal life, according to the constitution of the most gracious covenant of God in Jesus Christ; whatever measure of explicit knowledge he might be favoured with, or under whatever dispensation he might live. (*Marg. Ref.* s—x.) But, as all transgressors of the law are under condemnation; so those Jews, or others, who disputed against the Lord's method of saving sinners, and his sovereignty in dispensing unmerited favours; whose "eye was evil, because the Lord was good;" who were angry at the kindness shown to returning prodigals; (*Note, Luke* 15:25—32, *v.* 32.) and who refused to obey the truth, by embracing the gospel and submitting to the promised Saviour; choosing rather to "obey unrighteousness," and continue the slaves of sin and Satan; all these persons would surely sink under the indignation and wrath of their offended Judge. For "tribulation and anguish" of spirit must be the inevitable portion of "every soul of man, who worketh evil;" and the Jew will have the first and most severe lot in this condemnation: though the unbelieving and disobedient Gentile will not be exempted. (*Marg. Ref.* y—e.) On the other hand, that "glory, honour, and peace," which God confers on the objects of his peculiar love, will certainly be given to "every man that worketh good," as one who "obeyeth the truth." (8) The Jew indeed had the first proposal of this mercy; but no Gentile was excluded from the full participation of it, "For God is no respecter of persons." (*Marg. Ref.* f—i. *Notes, Acts* 10:1—8,34,35.)—It is evident that the apostle did not mean, that either Jew or Gentile could be saved by his own works, without faith in Christ; but that, "by obeying the truth," and by that "patient continuance in well doing" which springs from faith, the Gentile would obtain eternal life: and without this, the Jew must fall under wrath and condemnation. To suppose he meant, that any man, who heard the gospel without believing it; or who had any part of revelation sent to him, yet rejected it, could be saved; would absurdly make the apostle advance principles subversive of his own grand argument throughout the whole epistle, and of his doctrine in all his epistles. He had many reasons, for first proposing his doctrine in this covert and practical manner. He thus avoided giving immediate disgust to the Jewish reader, previous to the more explicit declaration of the gospel, for which he was here only making way: he intimated, that those, who really best understood and obeyed the law, would most readily embrace the gospel; and that the Jews did not refuse to "obey the truth" from love to the holiness of the law, but from "obedience to unrighteousness."

Patient continuance in well doing. (7) Υπομονην εργου αγαθου. "The perseverance of a good work." Υπομονη, 5:3,4. 8:25. 15:4,5. See on *Luke* 8:15. Απ υπομενω, *maneo, sustineo.*—*Immortality.*] Αφθαρσιαν. 1 *Cor.* 15:42,50,53,54. *Eph.* 6:24. 2 *Tim.* 1:10. *Tit.* 2:7. Αφθαρτος. See on 1: 23.—*Unto them who are contentious.* (8) Τοις εξ εριθειας. 2 *Cor.* 12:20. *Gal.* 5:20. *Phil.* 1:16. 2:3. *Jam.* 3:14,16. Ερις, 13:13.—*Tribulation.* (9) Θλιψις. 5:3. 8:35. 12:12. *Matt.* 13:21. 24:9. *John* 16:21,33. *Rev.* 7:14, *et al.* Α θλιβω, *premo.*—*Anguish.*] Στενοχωρια. *Rom.* 8:35. 2 *Cor.* 6:4. 12:10.—*Deut.* 28:53,55,57. *Sept.* Εν στενος, *angustus*, et χωρα, *regio.* A strait place, and painful confinement without relief; as in a dungeon, or the stocks.—*That doeth.*] Του κατεργαζομενου. 1:27. 4:15. 5:3. 7:8,13,15,17,18,20. 15:18. *Phil.* 2:12, *et al.* Εκ κατα et εργαζομαι, 10. See on *John* 6:27 —*Respect of persons.* (11) Προσωπολημψια. See on *Acts* 10:34.

15 Which show the work of the law [s]written in their hearts, [t]their [u]conscience also bearing witness, and *their* thoughts [v]the mean while [w]accusing, or else excusing one another;)

16 In the day when [x]God shall judge the secrets of men [y]by Jesus Christ, [z]according to my gospel.

[*Practical Observations.*]

17 ¶ Behold, [a]thou art called a Jew, and [b]restest in the law, and [c]makest thy boast of God,

18 And [d]knowest *his* will, and [e]approvest the [f]things that are more excellent, [g]being instructed out of the law,

19 And [h]art confident that thou thyself art a guide of the blind, [i]a light of them which are in darkness,

20 An instructor of the foolish, [k]a teacher of babes, which hast [l]the form of knowledge, and of the truth in the law:

21 Thou [m]therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, [n]dost thou steal?

22 Thou that sayest a man should not commit adultery, [o]dost thou commit adultery? thou that abhorrest idols, [p]dost thou commit sacrilege?

23 Thou [q]that makest thy boast of the law, through breaking the law dishonourest thou God?

24 For [r]the name of God is blasphemed among the Gentiles, through you, [s]as it is written.

25 For [t]circumcision verily profiteth, if thou keep the law; [u]but if thou be a breaker of the law, thy circumcision is made uncircumcision.

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s 1:18,19. * Or, *the conscience witnessing with them.* t 9:1. John 8:9. Acts 23:1. 24:16, 2 Cor. 1:12. 5:11. 1 Tim. 4:2. Tit. 1:15. † Or, *between themselves.* u Gen. 3:8—11. 20:5. 42:21,22. 1 Kings 2:44. Job 27:6. Ec. 7:22. 1 John 3:19—21. x 5. 3:6. 14:10—12. Gen. 18:25. Ps. 9:7,8. 50:6. 96:13. 98:9. Ec. 3:17. 11:9. 12:14. Matt. 16:27. 25:31, &c. 1 Cor. 4:5. 2 Cor. 5:10. Heb. 9:27. 1 Pet. 4:5. 2 Pet. 2:9. Rev. 20:11—15. y John 5:22—29. Acts 10:42. 17:31. 2 Tim. 4:1,8. z 16:25. 1 Tim. 1:11. 2 Tim. 2:8. a 28,29. 9:4—7. Ps. 135:4. Is. 48:1,2. Matt. 3:9. 8:11,12. John 8:33. 2 Cor. 11:22. Gal. 3:15. Eph. 2:11. Phil. 3:3—7. Rev. 2:9. 3:1,9. b 23. 9:4,32. Jer. 7:4—10. Zeph 3:11. Luke 10:28. John 5:45. 7:19. 9:28,29. c Is. 45:25. 48:2. Mic. 3:11. John 8:41. d Deut. 4:8. Neh. 9:13,14. Ps. 147:19,20. Luke 12:47. John 13:17. 1 Cor. 8:1,2. Jam. 4:17. ‡ Or, *triest the things that differ.* Phil. 1:10. *marg.* 1 Thes. 5:21. Heb. 5:14. e 15:4. Ps. 19:8. 119:98—100,104,105,130. Prov. 6:23. 2 Tim. 3:15—17. f Prov. 26:12. Is. 5:21. 56:10. Matt. 6:23. 15:14. 23:16—26. Mark 10:15. John 7:46—49. 9:34,40,41. 1 Cor. 3:18. 4:10. 8:1,2. Rev. 3:17,18. g Is. 49:6,9,10. Matt. 4:16. 5:14. Luke 1:79. Acts 26:18. Phil. 2:15. h Matt. 11:25. 1 Cor. 3:1. Heb. 5:13. 1 Pet. 2:2. i 6 17. 2 Tim. 1:13. 3:5. Tit. 1:16. k Ps. 50:16—21. Matt. 23:3, &c. Luke 4:23. 11:46. 12:47. 19:22. 1 Cor. 9:27. Gal. 6:13. Tit. 2:1—7. 1 Is. 56:11. Ez. 22:12,13,27. Am. 8:4—6. Mic. 3:11. Matt. 21:13. 23:14. m Jer. 5:7. 7:9,10. 9:2. Ez. 22:11. Matt. 12:39. 16:4. Jam. 4:4. n Mal. 1:14. 3:8. Mark 11:17. 6 17. 3:2. 9:4. Jer. 8:8,9. Matt. 19:17—20. Luke 10:25—29. 18:11. John 5:45. 9:28,29. Jam. 1:22. 4:11. 1 Jn. 2:4. 3:7. p Is. 52:5. Lam. 2:15,16. Ez. 36:20—23. Matt. 18:7. 1 Tim. 6:1. Tit. 2:5. q 2 Sam. 12:14. r 24,29. 3:4,5. 4:12. 4:11. 12. Deut. 30:6. Jer. 4:4. Gal. 5:3—6. 6:15. Eph. 2:11,12. s 23. Jer. 9:25,26. Acts 7:51.

V. 12—16. No Gentiles could be found who had perfectly acted according to the light of their own dispensation; so that none of those could be justified by their own obedience: yet, as they had "sinned without law," or without the advantages of a written authenticated rule for their conduct; they would "perish without law;" and be consigned to a milder punishment than the wicked Jews would be; who having sinned "in," or *under*, "the law," would be judged by the law, and fall under the awful curses denounced in it against the disobedient. (See on *Note*, 4—6.) The Jews indeed were apt to imagine, that the reading and hearing of the law, together with some attention to the legal ceremonies, would justify them before God, and atone for all their violations of the moral precepts: just as many professed Christians expect to be justified by some general attendance on outward ordinances, and a decency of moral conduct, though they are habitually guilty of many known sins, and omit many evident duties. But the apostle declared, that the "hearers of the law could not be justified" by it: if they would seek acceptance in this way, they must be "doers" of the law: and if any thus *perfectly* performed its righteous demands, he might then indeed claim the reward of righteousness, but not otherwise. (*Marg. Ref.* k—o. *Note, Luke* 10:25—29.) For even the Gentiles, who had not the written law, when from natural principles they performed any of those duties which the law required, were, in this respect, "a law unto themselves:" and by obeying thus far *their own rule*, came nearer to righteousness, than the Jews who broke *their rule*. The fragments of that law, which had originally been written in the heart, exerting their influence by a natural sense of right and wrong, appeared in their works. Their consciences also testify to the propriety of this part of their conduct, and produced an inward satisfaction: while, at the same time, their secret thoughts, or their reasonings one with another, served to accuse, or excuse themselves, or each other, according to the conformity of their conduct to their own sentiments of right and wrong, or the contrary. If then the very Gentiles could not but condemn themselves, when they acted against their own consciences; how absurd and presumptuous must it be for a Jew, to expect justification before God, by a law which he was continually transgressing! (*Marg. Ref.* p—u.)—A man accused of a murder which he did not commit, finds his conscience acquit him in that respect; though it may accuse and condemn him of robbery: and his not being guilty of the murder is no reason why he should be justified, as to the robbery: Reuben's conscience excused him, as to the cruelty exercised towards Joseph; but it accused and condemned him for incest. (*Notes, Gen.* 35:22. 42:21,22. 49:3,4.) To "perish without law" is widely different from "justification unto life;" of which the apostle gives not so much as any intimation. (*Note, Matt.* 11:20—24.) The apostle's argument by no means implied, that the Gentiles performed any *spiritual* obedience; or that any of them could be justified, on account of their partial and scanty compliance with the dictates of their own natural, and in very many things erroneous conscience. As rational creatures, in a fallen state, yet not desperate, they sometimes acted more morally than at other times: and accordingly their consciences approved or disapproved of their conduct: and the same is the case, at this day, with infidels, and mere nominal Christians. This is an earnest and evidence of a future judgment, when God will judge the secret actions, thoughts, motives and affections of all men, by his Son Jesus Christ; which was one principal doctrine of the gospel, that Paul preached both to Jews and Gentiles. (*Marg. Ref.* x—z. *Notes, Ec.* 12:11—14. 1 *Cor.* 4:3—5. 2 *Cor.* 5:9—12, v. 10.)—As the apostle plainly says, that "as many as have sinned without law, shall perish without law;" it is surprising, that any expositors should have thought the case of Job and his friends, and Cornelius, to be referred to. Probably Job lived and died before the law; and he had traditional revelation, as the patriarchs had: and Cornelius, though not observant of the ceremonial law, had the Scriptures of the Old Testament, and by the grace of God had studied them to good purpose. (*Notes, Acts* 10:1—8.)—It was indisputably the apostle's object, to convince his readers, that neither revelation, nor the light of reason and conscience, could save those who failed of obeying them; that all had in many things failed, however, in particular instances, some had been obedient; and that all must perish, though with different degrees of aggravation, unless saved by the gospel.—'Hell hath no power over sinners of Israel, because Abraham and Isaac descend thither to fetch them thence.... No circumcised person goes to hell: God having promised to deliver them from it, for the merit of circumcision.... All Israelites have their portion in the world to come; and that notwithstanding their sins; yea, though they were condemned here for their wickedness.' *Extracts from Jewish writers in Whithy.*—It would not be easy to produce any passage from modern writers, in which proud self-righteousness and rank antinomianism are so completely combined: but a considerable portion of the same leaven, may often be discerned both among papists and protestants.

Without law. (12) Ανομως. Here only. Ανομος, *Luke* 22:37. 1 *Cor.* 9:21. 1 *Tim.* 1:9. Ex *a*, priv. et νομος, *lex.*—*The hearers.* (13) Οι ακροαται. *Jam.* 1:22,23,25. Not elsewhere. See on *Acts* 25:23.—*The doers.*] Οι ποιηται. *Jam.* 1:22,23,25. 4:11. In another sense see on *Acts* 17:28. The coincidence in the use of these two emphatical words, between Paul and James, is worthy of peculiar notice.—*By nature.* (14) Φυσει. 1:26. 11:21,24. 1 *Cor.* 11:14. *Gal.* 2:15. 4:8. *Eph.* 2:3. *Jam.* 3:7. 2 *Pet.* 1:4. A Φυω, *nascor.*—*The work of the law written*, &c. (15) Το εργον του νομου γραπτον.—Γραπτον. Here only: it does not agree with νομον, but εργον: not the law, but the work required by the law, was, in some things, written in their hearts.—*Their conscience.*] Αυτων της συνειδησεως. See on *Acts* 23:1.—*Bearing witness.*] "Their conscience witnessing with them." *Marg.* Συμμαρτυρουσης. 8:16. 9:1. *Rev.* 22:18.—*The mean while.*] "Between themselves." *Marg.* Μεταξυ.—*Thoughts.*] Λογισμων. 2 *Cor.* 10:5. Not elsewhere. A λογιζομαι, *computo, ratiocinor*, 3,26.—*Excusing.*] Απολογουμενων. See on *Acts* 22:1.

V. 17—24. In order to understand this chapter, it should constantly be kept in mind, that the apostle is combating the prejudices and presumption of the Jews, to whom he expected the epistle would be shown, and whose influence he knew would be employed, to unsettle the minds of the believers at Rome. The Gentiles are therefore introduced, by way of illustrating the argument, and not in order to show in what way they may be justified. (*Note*, 12—16.)—The apostle here immediately addressed himself to any Jew, who was willing to take up the argument. He supposed him to rest his hope of acceptance on the law, and this with great quietness and satisfaction; and to "boast of God," as standing in a covenant-relation to him. He thought himself well acquainted with the will of God; and, as an expert casuist, he could "distinguish things which differed," and give the preference to such as were more excellent, having from his youth been instructed out of the law. (*Marg. Ref.* a—e.) In this confidence he thought himself qualified to guide and enlighten the blind and benighted pagans; and to instruct such as became proselytes, whom he deemed foolish, and mere babes, compared with himself: as he had got a complete knowledge of the whole law, having the form of it in his memory and mind. This, however, was a mere *semblance*, and *outside appearance* of the spiritual knowledge, and true meaning of the law, which, rightly understood, would lead him to trust in

26 Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

27 And shall not uncircumcision which is by nature, [v]if it fulfil the law, [z]judge thee, who [y]by the letter and circumcision dost transgress the law?

28 For [a]he is not a Jew which is one outwardly; [b]neither *is that* circumcision, which is outward in the flesh:

29 But he *is* a Jew [c]which is one inwardly; [d]and circumcision *is that* of the heart, [e]in the Spirit, *and* not in the letter; [f]whose praise *is* not of men, but of God.

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t Is. 58:6,7. Matt. 8:11,12. 15:28. Acts 10:2—4,34. 11:3, &c. 1 Cor. 7:18,19. Phil. 3:3. Col. 2:11. u Ps. 4. 13:10. Matt. 3:15. 5:17—20. Acts 13:22. Gal. 5:14. x Ez. 16:2—52. Matt. 12:41,42. Heb. 11:7. y 2 Ps. 19:20. 7:6—8. 2 Cor. 3:6. z Ps. 7:7—9. Is. 1:9—15 & 3:13—15. Hos. 1:6—9. Matt. 3:9. John 1:47. 8:37—39. Gal. 5:15. Rev. 2:9. a Jer. 9:25. Rom. 4:10—12. 1 Pet. 3:21. b Deut. 10:16. 30:6. Jer. 4:4. Col. 2:11,12. d 27. 7: 6. 14:17. John 3:5—8. Phil. 3:3. e John 5:44. 12:43. 1 Cor. 4:5. 2 Cor. 10:18 1 Thes. 2:4. 1 Pet. 3:4.

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the promised and typified Redeemer, and not in the law itself. In this *form* he rested, without even attempting to obey all the precepts of the law, according to his own exposition; as if his work had been to instruct others, and not himself! or as if he meant to insult the great Lawgiver, by studying his commandments in order to break them! (*Marg. Ref.* f—i. *Notes*, 3:19,20. 7:7—12. *Gal.* 2:17—21.) Did such a man explain and enforce the law against theft, and then practise dishonesty? Did he commit adultery, after quoting and explaining the seventh commandment? Did he sacrilegiously embezzle the sacred treasures, or defraud the Lord of his dues, through an idolatrous love of money, after having expressed his abhorrence of idolatry? (*Marg. Ref.* k—o.) It was notorious, that many of the chief priests, scribes, and elders, who appeared most zealous for the law, were guilty of these and similar crimes: and the rest, who rejected the gospel, and "made their boast in the law," would be found to dishonour God, by evidently breaking it. For, in fact, the name of God was blasphemed among the Gentiles, and they were set against true religion, by the wickedness of the Jews; as it had been written in their Scriptures, and indeed had been a charge brought frequently by the prophets against their fathers. (*Marg. Ref.* p, q.) The terms here used concerning the Gentiles, aptly expose the arrogant self-wisdom of the Jews.—'This passage may be illustrated from the Jewish writings: for they say, that he who teacheth others, what he doeth not himself, is like a blind man who hath a candle in his hand to give light to others, whilst he himself doth walk in darkness.' *Jewish writings* quoted by *Whitby.—Blasphemed*, &c. (24) Of this, Josephus doth frequently accuse them, saying, "What wickedness do you conceal or hide, which is not known to your enemies? You triumph in your wickedness, strive daily who shall be most vile, making a show of your wickedness, as if it were virtue.' And thinkest thou this, O man, that thou shalt escape the judgment of God, who punisheth the Gentiles, when thou art as guilty as they of acting against thy conscience, and doing that for which thy own mouth condemns thee; ... and which doth also cause them to "blaspheme that holy name by which thou art called?" *Whitby.* (*Note*, 1—3.)

Thou art called. (17) Επονομαζη. Here only.—*Restest.*] Επαναπαυη. *Luke* 10:6. Not elsewhere N. T.—2 *Kings* 2:15. 7:2,17. *Mic.* 3:11. *Sept.* Εκ επι et αναπαυω. See on *Matt.* 11:28,29.—*Makest thy boast.*] Καυχασαι. 23. 5:2,11. 1 *Cor.* 1:29,31. 4:7. *Gal.* 6:14. *Phil.* 3:3, *et al.* Ab αυχεω, *glorior.—Approvest the things that are more excellent.* (18) Δοκιμαζεις τα διαφεροντα. *Phil.* 1:10.—Δοκιμαζω, 1:28. 12:2. 14:22. See on *Luke* 12:56. Διαφεροντα, *Matt.* 6:26. 10:31. 12:12. 1 *Cor.* 15:41.—'Ut ... dijudicare possitis, quæ sint probanda, et conveniant religioni Christianæ, necne.' *Schleusner*, on *Phil.* 1:10.—*Being instructed.*] Κατηχουμενος. See on *Luke* 1:4.—*A guide.* (19) Ὁδηγον. See on *Matt.* 15:14. —*An instructer.* (20) Παιδευτην. *Heb.* 12:9. Not elsewhere N. T.—*Hos.* 5:2. *Sept.* Α παις, *puer.—The form.*] Την μορφωσιν. 2 *Tim.* 3:5. Not elsewhere. Α μορφη, *forma*, *Phil.* 2:6,7.—*Thou that abhorrest.* (22) Ὁ βδελυσσομενος. *Rev.* 21:8. Not elsewhere. Βδελυγμα, *Matt.* 24:15. *Luke* 16:15.—*Dost thou commit sacrilege?*] Ἱεροσυλεις. Here only. Ἱεροσυλος. See on *Acts* 19:37.—*Breaking.* (23) Παραβασεως. 4:15. 5:14. *Gal.* 3:19. 1 *Tim.* 2:14. *Heb.* 2:2. Παραβατης, 25,27. *Jam.* 2:9,11. Εκ παρα, et βαινω, *gradior.* —*Dishonourest thou?*] Ατιμαζεις. See on 1:24.

V. 25—29. The Jews, though chargeable with the grossest violations of the moral law, confided in circumcision, as if it had secured their covenant-relation to God. But the apostle showed them, that while circumcision, and the means of grace connected with it, would be very advantageous to the conscientious Jew, who copied the example of Abraham (*Note*, 3:1,2.) especially in bringing him acquainted with the oracles of God, and preparing him to receive the gospel; it could not profit the presumptuous transgressor, who rested in it, and neglected that "righteousness by faith" of which it was the seal. (*Note*, 4:9—12.) If a man cleaved to the law, he must perfectly obey it, in order to justification; circumcision made "him a debtor to fulfil the whole law:" and his transgressions cast him out of the covenant of God, as if he had never been circumcised. (*Marg. Ref.* r, s. *Note*, *Gal.* 5:1 —6.) On the other hand, if an uncircumcised Gentile should regulate his conduct according to the righteousness prescribed by the law; ought he not to be deemed a true worshipper of God, notwithstanding his uncircumcision? Such Gentiles, as were taught by divine grace thus to love and serve God, would, like Cornelius, embrace the gospel when proposed to them: and thus in uncircumcision, the *external* natural state of man, they, being made partakers of an *inward* spiritual change, would judge and condemn the Jew, who, having the letter of the law and the outward circumcision, had no inward disposition to obedience. (*Marg. Ref.* t—x. *Notes*, *Acts* 10:1—8. *Gal.* 6:11—16. *Phil.* 3:1—7, *v.* 3.) For, in fact, that man was not to be counted a Jew, or one of the chosen people of God, who was only so in his outward profession or descent; nor was that the true circumcision, the valid seal of the covenant, "which was outward in the flesh." But he was the real Jew, or child of Abraham, who had the inward disposition of his believing and obedient progenitor; and that was "the true circumcision," which was wrought in the heart by regeneration, according to the spiritual meaning, and not the mere letter, of the law: producing an inward conformity of the judgment and affections to its holy precepts. (*Marg. Ref.* z—d. *Notes*, *Gen.* 17:9—12. *Lev.* 26:41,42. *Deut.* 30:1—10, *v.* 10. *Jer.* 9:25,26.) This indeed men could not see, or would not approve and commend, but rather despise and hate; but God would approve, commend, and value it. So that, though the outward seal had been for the time necessary; yet the inward grace, or the thing signified, was always far more excellent: and the former was now superseded by the Christian dispensation, and could be of no use to those who tenaciously adhered to it. (*Marg. Ref.* e. *Notes*, *Acts* 7: 51—53. *Gal.* 4:8—11,21—31. *Heb.* 10:26,27. 1 *Pet.* 3:1—4, *v.* 4.)

Uncircumcision. (25) Ακροβυστια. 26,27. 3:30. See on *Acts* 11:3.—*The righteousness.* (26) Τα δικαιωματα. See on 1:32. *Luke* 1:6.—*Be counted.*] Λογισθησεται. 3. 3:28. See on 4:3.—*Outwardly.* (28) Εν τω φανερω. *Matt.* 6:4,6,18.— *Inwardly.* (29) Εν τω κρυπτω. 16. *Matt.* 6:4,6,18. 1 *Cor.* 4:5. 1 *Pet.* 3:4.—*In the spirit*, and *not in the letter.*] Εν πνευματι, ου γραμματι. 27. 7:6. *John* 3:6. 2 *Cor.* 3:6.—*Praise.*] Επαινος. 13:3. 1 *Cor.* 4:5. 2 *Cor.* 8:18. *Phil.* 4:8. 1 *Pet.* 1:7, 2:14, *et al.* Επαινεω, *Luke* 16:8.

PRACTICAL OBSERVATIONS.

V. 1—6. The censures which men pass on their neighbours, who perhaps justly deserve them, may render themselves more inexcusable, while "they do the same things, and yet trust in themselves that they are righteous, and despise others."—The branches of man's disobedience are numerous, yet they all spring from the same root: nor can any one judge another to be deserving of divine wrath, without at the same time condemning himself: for, though he may not have committed exactly the same crimes; yet he has been guilty of the same apostacy from God, and rebellion against him; and is equally chargeable with sinning against his better judgment in various ways. Frequently, superior advantages render a man's apparently lighter offences more aggravated, in the sight of God, than the more scandalous sins of his worse educated neighbour, against which he vehemently declaims. We are indeed very incompetent judges of the comparative heinousness of men's conduct: but it is certain that "the judgment of God is" and will be "according to truth," against all who break his law, and reject his grace. To him we ought to leave others, and to be chiefly concerned to judge ourselves, and to seek mercy according to his blessed gospel, that his truth in fulfilling his promises may secure our salvation.—If our fellow-sinners cannot stand before us in judgment; how shall we, who are guilty of the same things, escape the righteous condemnation of a heart-searching God? In deciding against them we pass sentence on ourselves; and "if our heart condemn us, God is greater than our heart and knoweth all things." (*Notes*, *Jam.* 2:8—13. 1 *John* 3:18—24, *vv.* 18—20.)—The excuses, which numbers make for their misconduct, may very commonly be turned against them: nor would men in general be so daringly wicked, were it not for their experience of the Lord's forbearance, and their general notions of his mercy! (*Note*, *Ec.* 8:11—13.) But those who thus "despise the riches of his goodness and forbearance," and grow more bold in rebellion by that kindness, which should "lead them to repentance," will find at last that they have been "sinning against their own souls;" and that their "hard and impenitent hearts" have led them "to treasure up wrath against the day of wrath and revelation of the righteous judgment of God."—Indeed this is the daily employment of every unbeliever; and he adds to his store, with a rapidity of increase, proportioned to his crimes and abused advantages! He himself will certainly reap the harvest which he now sows, and the longer he is spared in the long-suffering of God, the more terrible will be the day of righteous retribution, if he continue to the end in this destructive course. (*Notes*, *Luke* 7:40—43. *Gal.* 6:6—10, *vv.* 7,8. 2 *Pet.* 2:4—9.)

V. 7—16. The questions concerning justification, personal

CHAPTER III.

The advantages which the Jews possessed, 1, 2. The unbelief of some does not render the faith of God of no effect, 3, 4; who is just in punishing sin, though he takes occasion from it to display his own glory, 5—8. Passages from the Old Testament adduced to prove that the Jews, as well as others, are "all under sin," 9—19; so that no flesh is justified by the deeds of the law, 20. The "righteousness of God without the law," is "unto all and upon all that believe," without any difference, 21, 22. As all have sinned, whether Jews or Gentiles; all must be justified by the free grace of God, through faith in Christ, and the redemption of his blood, that God may be glorified, and boasting excluded, 23—30. This establishes the law, 31.

WHAT [a]advantage then hath the Jew? or what profit *is there* of circumcision?

2 [b]Much every way: chiefly, [c]because that unto them were [d]committed [e]the oracles of God.

3 For what [f]if some did not believe? [g]shall their unbelief make the faith of God without effect?

4 [h]God forbid: yea, [i]let God be true, [k]but every man a liar; as it is written, [l]That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

5 But [m]if our unrighteousness commend the

a 2:25—29. Gen. 25:32. Ec. 6:8,11. Is. 1:11—15. Mal. 3:14. 1 Cor. 15:32. Heb. 13:9. b 9:4. 11:1,2,15—23,25,28. c 2:18. 9:4. Deut. 4:7,8. Neh. 9:13,14. Ps. 78:4—7. 147:19,20. Is. 8:20. Ez. 20:11,12. Luke 16:29—31. John 5:39. 2 Tim. 3:15—17. 2 Pet. 1:19—21. Rev. 19:10. d 1 Cor. 9:17. 2 Cor. 5:19. Gal. 2:7. 1 Tim. 6:20. e Acts 7:38. Heb. 5:12. 1 Pet. 4:11. f 9:6. 10:16. 11:1—7. Heb. 4:2. g 11:29. Num. 23:19. 1 Sam. 15:29. Is. 54:9,10. 55:11. 65:15,16. Jer. 33:24—26.

election, and efficacious grace, should be kept distinct from those which relate to the character and conduct of the righteous and the wicked. If a man cannot be satisfied with an earthly portion, but aspires after "glory, honour, and immortality;" and if he seeks this inheritance, by faith in the promises of God, and "patient continuance in well-doing," he doubtless is in the way to eternal life. But if men contend against the precepts and sanction of God's holy law, and his decrees and dispensations, his truths and ordinances, or blame any thing rather than their own sins; if they "do not obey the truth, but obey unrighteousness," and live in allowed violations of the divine law; no doubt they are in the broad road to destruction; and, proceeding in that path, "indignation and wrath" will overtake them, to whatever church or sect they may belong, or whatever creed they may subscribe. Indeed, "tribulation and anguish" must come upon all impenitent evil-doers: but "glory, honour, and peace" will be awarded to all, "who are taught by the grace of God, to live soberly and righteously, and godly in this present world;" "for there is no respect of persons with God." (*Notes*, *Tit.* 2:11—14.) Whatever may now be objected to this, from some doctrines ill understood, or from appearances in providence which are misinterpreted; it will be made manifest to all the world, in the day when "God shall judge the secrets of men by Jesus Christ;" as he has assured us he will, in his holy gospel. Then those who, not having the written word, have sinned against the dictates of their own consciences, will be proved guilty, and condemned by that rule: those who have sinned against the law of God, which was made known to them, will be judged and punished according to that law; and the professors of the gospel will be shown to have been either true believers or hypocrites, according to the effects produced by the truth on their minds, and hearts, and conduct. (*Notes*, and *P. O. Matt.* 25:31—46.) For if the very Gentiles were "a law unto themselves" and each other, when they acted contrary to "the work of the law written in their hearts;" how absurd must it be for any man to expect acceptance with God by a written law, which he hears and disobeys; or by the gospel, when he does not *practically* believe it! No man can indeed be justified by his own obedience, because all men deviate from their rule: yet the nearer they act in conformity to their principles and convictions, the lighter will be their condemnation; and the greater the distance there is between their *known rule* and their *allowed practice*, the more aggravated must be their guilt; when the secrets of men shall be brought to light, and all these infinitely important concerns shall be determined by the omniscient, most righteous, and yet most merciful Judge.

V. 17—29. The Jew, who "rested in the law, and made his boast of God," and was proud of his superior knowledge and attainments, will at the last day be more deeply condemned than the blind Gentile whom he so greatly disdained: and numbers, 'who call themselves Christians,' and have learned many right notions of the gospel as a system, and so deem themselves the children of God, though they "obey not the truth," will perish more dreadfully than their more ignorant neighbours, who have sinned against less light and inferior advantages. Indeed the sermons which many preach, and the books which they publish, will testify against them; and it behooves ministers especially, to be most awfully jealous over themselves in this respect: for it is far more congenial to the self-flattery of our hearts and our worldly lusts to instruct others, than to bear the yoke ourselves. Many teach their hearers the truth and will of God, who never teach themselves; they lay down good rules but never practise them: and the discoveries of the great day will show, that some, who appeared to be "the guides of the blind, and the light of such as sat in darkness," were indeed dishonest men, adulterers, or sacrilegious mercenaries. Numbers despise their ignorant neighbours for resting in a dead "form of godliness," and yet they themselves trust in "a form of knowledge," which is equally lifeless and inefficacious: and many glory in the gospel, whose unholy lives dishonour God and cause his name and truth to be blasphemed among his enemies. In short, no forms, ordinances, or notions can profit us, without *regeneration by the Holy Spirit:* which will always eventually lead us to seek an interest in "the righteousness of God by faith." The distinction between truth and error, and between divine institutions and human

Matt. 24:35. 2 Tim. 2:13. Heb. 6:13—18. h 6,31. 6:2,15. 7:7,13. 9:14. 11:1,11. Luke 20:16. 1 Cor. 6:15. Gal. 2:17. 3:21. 6:14. i Deut. 32:4. Job 40:8. Ps. 100:5. 119:160. 138:2. Mic. 7:20. John 3:33. 2 Cor. 1:18. Tit. 1:2. Heb. 6:18. 1 John 5:10,20. Rev. 3:7. k Ps. 62:9. 116:11. l Job 36:3. Ps. 51:4. Matt. 11:19. m 7, 25,26. 5:8,20,21.

inventions, is indeed immutable and most important: yet a man may be alive to God, who maintains some errors, cleaves to some superstitions, and forms improper conclusions in respect of some divine appointments: while another, who is very clear in his notions, and exact in externals, may be "dead in sin," "uncircumcised in heart;" and, through the letter and the outward form, he may deceive himself, and be a scandal to the gospel. For he is no more a Christian now, than he was a Jew of old, who is one outwardly; "neither is that baptism, which is outward in the flesh:" but he is the real Christian who is inwardly a true believer, with an obedient faith; and the true baptism is that of the heart, by "the washing of regeneration and the renewal of the Holy Ghost," producing a spiritual mind, and a cordial subjection to the truth, in its holy import and tendency. A Christian of this character will seldom be much approved by zealots of any party, any more than by the world at large: but he will be accepted of God, and at length welcomed with the praise of God, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

NOTES.—CHAP. III. V. 1, 2. If disobedient Jews could not be accepted, and if obedient Gentiles might be saved; it would be asked, "What advantage has the Jew" above the Gentile? or in what respect does circumcision profit him? (*Marg. Ref.* a. *Note*, 2:25—29.) The whole Old Testament implied, that God had peculiarly favoured the posterity of Abraham; and the law, together with the "seal of circumcision," had been supposed to convey some special privileges: and did the apostle mean to level all these distinctions, and to prove that the Jews had no advantage from their relation to Abraham, and their national covenant? To this he replied, that they, as a collective body, had doubtless much benefit from them in every way. (*Note*, 9:4,5.) The law and circumcision could not indeed save them in their sins, or by their own efficacy; yet they gave them most important advantages for obtaining salvation. The stated ministry of the priests, the occasional messages of the prophets, the ordinances of the temple, the worship at the synagogues, their education in an acquaintance with the true God, and at a distance from gross idolatry, the many good examples which were set before them, and the dispensations of Providence respecting them, were *means of grace*, which probably were made effectual to the conversion and salvation of more persons in that one nation, from age to age, than were converted in all the rest of the world. But especially "the oracles of God," the sacred writings of Moses and the prophets, were "committed to them;" and the written word of God had been continued among them through their several generations, to direct them how to seek acceptance with God, and to walk before him. In them the Messiah was promised, and the various particulars of his character, miracles, redemption, and kingdom, were typified and predicted; among the Jews he made his appearance in the appointed time; in him the Scriptures were fulfilled before their eyes, and numbers of them had believed in him, and found salvation by him. (*Marg. Ref.* b—e.)—*Oracles*, &c. (2) Some think the Scriptures are thus called, with reference to the oracular answers, which the high-priest delivered, when he consulted the Lord by the breastplate of judgment: (*Note*, *Ex.* 28:30.) implying that they were as immediately and entirely the word of God, as the oracles thus delivered had been.—'This is so remarkable and important a testimony to the divine inspiration of the Old Testament in general, that it can leave no doubt concerning the full persuasion of St. Paul on this head.' *Doddridge.*—*Committed*, &c.] Or, "they were intrusted with the oracles of God."—'The oracles of God were deposited with the Jews, not to keep to themselves, but to publish them to all the world besides; but because they did not this work sufficiently, it is Christ's appointment to the apostles, that they should disperse themselves unto all nations, and so bring them to the knowledge of his will.' *Hammond.*—It behooves Christians in every age to remember, that the Scriptures are thus committed or intrusted to them also, in order that they may communicate the blessing to all around them, and to all who shall come after them, and to all men, throughout the earth, by every proper means, to the utmost of their ability and to preserve them uncorrupted and entire, for this purpose. In this latter respect, the Jews have fulfilled their trust, to a degree of exactness, which could never have been previously expected: (*Note*, *Prov.* 22:12.) and, while their

righteousness of God, [n]what shall we say? [o]*Is* God unrighteous who taketh vengeance? ([p]I speak as a man,)

6 [q]God forbid: [r]for then how shall God judge the world?

7 For [s]if the truth of God hath more abounded through my lie unto his glory; [t]why yet am I also judged as a sinner?

8 And not *rather*, (as [u]we be slanderously reported, and as some affirm that we say,) [x]Let us do evil, that good may come? whose damnation is just. *[Practical Observations.]*

9 ¶ [y]What then? [z]are we better *than they*? No, in no wise: for we have before [a]proved both Jews and Gentiles, [b]that they are all under sin;

10 [c]As it is written, [d]There is [e]none righteous, no, not one:

11 There is [e]none that understandeth, [f]there is none that seeketh after God.

12 They [g]are all gone out of the way, they are together [h]become unprofitable: [i]there is none that doeth good, no, not one.

13 Their [k]throat *is* an open sepulchre; [l]with

n 4:1. 6:1. 7:7. 9:13,14. o 2:3. 3:19. 9:18–20. 11:19. Deut. 32:39–43. Ps. 58:10,11. 94:1,2. Nah. 1:2,6–8. 2 Thes. 1:6–9. Rev. 16:5–7. 18:20. p 6:19. 1 Cor. 9:8. Gal. 3:15. q *See on* 4. r Gen. 18:25. Job 8:3. 34:17–19. Ps. 9:8. 11:5–7. 50:6. 96:13. 98:9. Acts 17:31. s Gr. *the truth of God*. 11:11. t Or, *I*. Ps. 51:4. u 3:19. 14:5,30. 1 Kings 13:17,18,22. 2 Kings 5:16. Matt. 27:39,63. —75. x 6:1. 7:7. Luke 1:74. y 6:1. 11:7. 1 Cor. 10:19. 14:15. Phil. 1:18. z 2:2,28. Is. 65:5. Luke 7:39. 18:9—14. 1 Cor. 4:7. a Gr. *charged*. 1:28, &c. 2:1, &c. a Gal. 3. 10,22. b 4. 11:8. 15:3,4. Is. 9:20. 1 Pet. 1:16. c Ps. 14:1—3. 53:1—3. d 23. Joo 14:

frivolous and minute exactness, in many things, is apt to excite contempt; their *fairness*, in preserving the sacred text from intentional alteration, is evident in almost all passages, even where their own rejection of the Messiah appears most criminal. It is the present plan of their Rabbins, to fright the people from reading such portions of the Scripture.

What advantage . . . hath the Jew? (1) Τι *το περισσον του Ιουδαιου*. *Matt.* 5:47. *John* 10:10.—'Quæ igitur est præstantia Judæi?' *Schleusner.—Profit.*] Ωφελεια. *Jude* 16. Not elsewhere. Ωφελεω, 2:25.—*Were committed.* (2) Επιστευθησαν. *Luke* 16:11. *John* 2:24. 1 *Cor.* 9:17. *Gal.* 2:7. 1 *Thes.* 2:4. 2 *Thes.* 1:10. 1 *Tim.* 1:11. *Tit.* 1:3.—*The oracles of God.*] Τα λογια του Θεου. See on *Acts* 7:38.

V. 3, 4. What if some, if even the greater part of the nation of Israel, from worldly and ambitious motives, had obstinately and wickedly rejected this divine Saviour? Did their unbelief render the *faithfulness* of God ineffectual? He had fulfilled his promises to their fathers; and if they would not receive and submit to the "Seed of Abraham," and the Son of David, could they plead that God had failed of his word, because he would not continue his special favour to them, notwithstanding their disobedience and atrocious wickedness? (*Notes*, 15:8—13. *Luke* 1:46—55,67—75.) "God forbid," that such a thought should be allowed in any one's mind! Let the thought be abhorred; let every man rather humbly acknowledge the veracity and faithfulness of God; though it should require him to suppose that all men were liars, hypocrites, or deceivers, as every one in some degree must be allowed to be. (*Marg. Ref.* f—k. *Note*, *Ps.* 62:8—10.) Let the blame of the rejection of the Messiah rest on *them*, and *their* hypocrisy, and not be supposed to reflect upon the faithfulness of God: even as David, when he had committed grievous offences, acknowledged that God was, by *his* crimes, "justified" in his declarations concerning the desperate wickedness of the human heart; and that the humiliating event was permitted, to display more clearly the truth, justice, and mercy of God; and that he might be fully vindicated from all those presumptuous charges, by which men venture to arraign the testimonies of his word, the threatenings of his law, or the dispensations of his providence. (*Marg. Ref.* l. *Note*, *Ps.* 51:4.) The quotation is exactly from the LXX.

The faith of God. (3) Την πιστιν του Θεου. See on 1:17. 2 *Tim.* 2:13 —*Make . . . of none effect.*] Καταργησει, 31. 4:14. 6:5. 7:2,6. *Luke* 13:7. 1 *Cor.* 1:28. 2:6. 6:13. 13:8,10,11. *Heb.* 2:14, *et al.*—*God forbid.*] Μη γενοιτο. 6. 6:2. See on *Luke* 20:16.

V. 5—8. To the foregoing conclusion of the apostle, the Jews or other cavillers might reply, that if "their unrighteousness" gave occasion to the more illustrious manifestation of the divine *justice*, or rather to the showing more evidently the necessity and excellency of "the righteousness of God" for man's justification; would he not be unrighteous, if he took vengeance on them, for those actions which eventually occasioned the more conspicuous display of his glory? (*Marg. Ref.* m—o. *Note*, 5:20,21.) This objection the apostle adduced "as a man," an unbeliever, who purposed to justify himself, and find fault with the sentence of God against him. (*Marg. Ref.* p. *Note*, 9:19—21.)—In fact, the wickedness and obstinate unbelief of the Jews fully proved the need, which all men have of "the righteousness of God by faith;" and also his justice, in punishing them for their sins, and in the sentence of the law against all transgressors: and thus in every sense it "commended his righteousness." Yet the thought, that it would be unjust in him to take vengeance on them, ought to be rejected with abhorrence: for, if he could not *justly* punish those crimes which made way for the display of his glory, how could he judge the world? (*Marg. Ref.* r. *Note*, *Gen.* 18:23—26.) In that case he never could inflict vengeance on any criminal: for he will take occasion, from the rebellion of all fallen creatures, however distinguished, to display his own glorious perfections to the greater advantage; though the intention of transgressors, and the natural tendency of their conduct, are diametrically contrary to both. So that this proves still more fully the malignity of sin, as committed against a Being of such infinite wisdom, power and perfection, that he effects good to his creation,

4. 15:14. 25:4. Mark 10:18. Eph. 2:1—3. 1 John 1:8—10. e 1:22,28. Ps. 14:2—4. 53:2,4. 94:8. Prov. 1:7,22,29,30. Is. 27:11. Jer. 4:22. Hos. 4:6. Matt. 13:13,14,19. Tit. 3:3. 1 John 5:20. f 8:7. Job 21:15,16. Is. 9:13. 31:1. 55:6. 65:1. Hos. 7:10. g Ex. 32:8. Ps. 14:3. Ec. 7:29. Is. 53:6. 59:8. Jer. 2:13. Eph. 2:3. 1 Pet. 2:25. Deom. 1 51. 6:6,7. Matt. 25:30. Philem. 11. i Ps. 53:1. Ec. 7:20. Is. 64:6. Eph. 2:8—10. Phil. 2:12,13. Tit. 2:13,14. Jam. 1:18,17. k Ps. 5:9. Jer. 5:16 Matt. 23:27,29. l 4. Ps. 5:9. 12:3,4. 36:3. 52:2. 57:4. Is. 59:3. Jer. 9:3—5. Ez 13:7. Matt. 12:34,35. Jam. 3:5—8.

and glory to himself, by occasion of those very actions, which naturally tend to the destruction of his creatures, and the dishonour of his name. (*Notes*, *Gen.* 50:20. *Is.* 10:5—14. 55:8,9. *Eph.* 3:9—12.)—This objection might for substance be stated in another way: 'Suppose the truth of God, in his predictions, promises, or denunciations, should be more abundantly manifested to his glory, by any man's telling a wilful lie: why should the liar be punished for giving occasion to the display of God's glory?' Yet every one must see, that the lie thus told was directly *contrary* to the truth of God, and merely the *occasion* of displaying it: and the event could not deduct from the malignity of the lie. (*Marg. Ref.* s, t. *Notes*, *Gen.* 12. 11—16. 27:6—29.) If it were in any case admitted, that a violation of the law of God ceased to be criminal, because his glory was eventually promoted by it; then the slanderous report, circulated concerning the Christians by those who, misunderstanding the doctrine of salvation by grace, affirmed that they said, "Let us do evil, that good may come," would indeed be established as a general principle; and as the rule of man's conduct, instead of the holy and perfect law of God. But, in fact, the condemnation of those who thus perverted the gospel, or who committed sin that good might come from it, was most righteous. The blame of their sins belonged only to themselves; the honour of the good done by occasion of them, to God alone. (*Marg. Ref.* u, x.)—Different opinions indeed are advanced concerning the persons, of whom the apostle said, "whose damnation is just." Some interpret it of the Jews and others who reject the gospel: but this proposition, though true, seems not to rise out of the context, or belong to the argument. Others apply the awful sentence to the calumniators, who charged the Christians with saying, "Let us do evil that good may come:" but the clause, "as we be slanderously reported, &c." is, I think properly, included in a parenthesis, that it may not interrupt the main subject. The apostle evidently intended to show that God may justly, and will certainly punish those sins, which yet eventually prove the occasion of more conspicuously manifesting his glory. Now, if this were not the case, it might be said, "Let us do evil that good may come:" but on the contrary, whatever blasphemers may assert, this proposition is so contrary to the real nature and genius of the gospel, that every intelligent minister or Christian will be forward to allow the condemnation of those, who thus encourage themselves in sin, under a vain imagination that good will follow to be undeniably righteous. (*Note*, 6:1,2.) The floodgates of licentiousness are opened by such a view of the gospel.—Yet even apparently religious persons often tolerate, nay zealously promote, practices which cannot be denied to be deviations from truth and integrity, and vindicate them, because good is thus done. In this way, however, the standard of *integrity* is (dreadful to say!) fixed lower, in some particulars, among numbers who are zealous for the gospel, than among respectable worldly people; who are, by noticing these things, exceedingly prejudiced against evangelical truth.—Nay, the same false principle is brought forward, in another and more fashionable form, when *utility*, and not "the law of God" is made the standard of morality, and a main principle of reasonings on moral obligation. It is, on these accounts, most obvious to suppose, that the apostle meant, though in a cursory manner, to bear a most decisive testimony against a maxim, which, carried to its consequences, is destructive of all practical religion; and against those who, professing Christianity, countenanced and acted according to it.

Commend. (5) Συνιστησι. 5:8. 16:1. 2 *Cor.* 4:2. 6:4. 7:11. (*Note*, 5:7—10, *v.* 8.)—*The righteousness of God.*] Θεου δικαιοσυνην. See on 1:17.—*Who taketh vengeance.*] Επιφερων την οργην. "Bringeth the wrath." 2:5. See on 1:18.—*Lie.* (7) Ψευσματι. Here only.—Ψευστης, 4. *John* 8:44,55. 1 *Tim.* 1:10. *Tit.* 1:12.—*We be slanderously reported.* (8) Βλασφημουμεθα. 2:24. 14:16. See on *Matt.* 27:39.—*Is just.*] Ενδικον εστι. *Heb.* 2:2. Not elsewhere. Εκ εν, et δικη. See on *Acts* 25:15.

V. 9—18. The apostle here resumes his subject from the second verse. The advantages of the Jews were many (*Note*, 1,2.) but were they "better than the Gentiles or

their tongues they have used deceit; [m]the poison of asps *is* under their lips:

14 Whose [n]mouth is full of cursing and bitterness.

15 Their [o]feet *are* swift to shed blood.

16 Destruction and misery *are* in their ways:

17 And [p]the way of peace have they not known.

18 There is [q]no fear of God before their eyes.

19 Now we know that [r]what things soever the law saith, it saith to them who are under the law: [s]that every mouth may be stopped, [t]and all the world may become [u]guilty before God.

20 Therefore [v]by the deeds of the law, there shall [x]no flesh be justified [y]in his sight: [z]for by the law *is* the knowledge of sin.

[*Practical Observations.*]

m Deut. 32.33 Job 20:14—16. Ps. 140:3. n Ps. 10:7. 59:12. 109:17,18. Jam. 3:10. o Prov. 1:16. 6:18. Is. 59.7,8. p 5:1. Is. 57.21. 59:8. Matt. 7:14. Luke 1:79. q Gen. 20:11. Ps. 36:1. Prov. 8:13. 16:6. 23:17. Luke 23:40. Rev. 19:5. r 2. 2:12—18. John 10:35. 15:25. 1 Cor. 9:20,21. Gal. 3:23. 4:5,21. 5:18. s 4. 1:20. 2:1. 1 Sam. 2:9. Job 5:16. 9:2,3. Ps. 107:42. Ez. 16:63. Matt. 22.12,13. t 9,23. 2:1. Gal. 3:10,22. u Or, *subject to the judgment of God.* 2:8. 2:13. 4:13. 9:32. Acts 13:39. Gal. 2:16,19. 3:10—13. 5:4. Tit. 3:5—7. Jam. 2:9,10. x Job 25:4. Ps. 130:3. 143:2. Jam. 2:20—26. y Job 15:15. 25:5. z 7:7—9. Gal. 2:19.

more able to justify themselves before God by their own works, or without "the righteousness of faith?" No, in "no wise:" for "we have before lodged the indictment against both Jews and Gentiles, that they are all under sin." (*Marg.* and *Marg. Ref.* y—a. *Notes*, 1:18—32. 2:) They had all, in manifold instances, violated the known rule of their conduct, and were under condemnation as transgressors, unless delivered by the mercy and grace of God according to the gospel. To this indictment, on which the Gentiles had been convicted, the Jews pleaded, "Not guilty:" and therefore, besides the evidence already brought against them from notorious facts, and the nature of the case, the apostle produced several passages of the Scriptures against them. In these, it was not intimated that circumcision, the written law, the ceremonial observances, or the national covenant, would excuse their crimes, or entitle them to the favour of God; as the unbelieving Jews vainly imagined. And if these charges were true of the greater part of the nation in former times; could it be supposed, that the Jews, when the apostle wrote, were better *by nature*, or merely *as circumcised*, or as *having the law*, than their forefathers had been? It was expressly written of them, that in themselves, and by their works, there was not one of them righteous: that there were none of them, who understood the character, truth, and will of God, or their own interest and duty; or who earnestly sought to know him, and find happiness in his favour: they had all forsaken the way of holy obedience, they were all become unprofitable, in respect of the great end of their creation, and their peculiar advantages; so that none of them employed themselves in glorifying God, and doing good to man. (*Marg. Ref.* b—i. *Notes*, *Ps.* 14:1—3.) Their throats, by their insatiable luxury, or rather by their filthy communications, resembled the sepulchre when opened to receive the dead, or when emitting its nauseous and infectious vapors. (*Marg. Ref.* k. *Note*, *Ps.* 5:9.) Deceit and dissimulation seemed the chief use of their tongues; their slanders, seductions, and flatteries were under their lips, as the fatal "poison of asps:" instead of pious and kind words, their mouths were filled with imprecations, perjuries, and bitter revilings. (*Marg. Ref.* l—n. *Notes*, *Ps.* 10:2—11. 140:3.) They were eager to shed blood, in revenge, ambition, or avarice: (*Notes*, *Prov.* 1:10—14. *Is.* 59:3—8.) they knew not the ways, in which godly men walk at peace with God and their neighbours; and therefore they went on in those paths, which lead to misery and ruin, both to themselves and each other. (*Marg. Ref.* p.) In short they had cast the fear of God behind their backs, and habitually disregarded his authority, threatenings, precepts, and judgments. (*Marg. Ref.* q. *Note*, *Ps.* 36:1.) —A few exceptions, by *the mercy and grace of God*, there doubtless were to these general rules; and the apostle intended very soon to show how these persons were made to differ: but these quotations were full to the point, to show the Jews, that they were as unable to justify themselves before God as the Gentiles were.—For if, in the days of David and Isaiah, this had been the general character of the people; the acceptance, and holiness, of any among them, must arise from some other cause, than their national covenant and external privileges.—Most of these texts are quoted nearly from the Septuagint, without material alteration. They are indeed all, except the first clause, found together in many editions of the Septuagint in the fourteenth Psalm, and exactly as quoted by the apostle. (*Note*, *Ps.* 14:2,3.) But it is more likely, that some transcriber inserted the passage from this epistle, than that the arrangement was made by the Greek translators themselves.

Are we better than they? (9) Προεχομεθα. Here only. '*Num vere præstamus gentilibus? Nullo modo.*' Schleusner. See on 1.—*We have before proved.*] Προητιασαμεθα. Here only. Εκ προ, et αιτιαομαι, *accuso*. '*Ante pronuntiavimus de Judeis et gentibus, quod sub peccato sint omnes.*' Syriac, in *Schleusner.*—Αιτιαμα, *Acts* 25:7.—*That seeketh after.* (11) Ὁ εκζητων. *Heb.* 11:6. 12:17. 1 *Pet.* 1:10.—*Ps.* 14:2. *Sept.* See on *Acts* 15:17.—*They are become unprofitable.* (12) Ηχρειωθησαν. Here only N. T.—*Ps.* 14:3. *Sept.* Αχρειος, *Matt.* 25:30. *Luke* 17:10.—*That doeth good.*] Ποιων χρηστοτητα. *Ps.* 14:3. *Sept.*—See on 2:4.—*Throat*, (13) Ὁ λαρυγξ. Here only N. T.—*Ps.* 5:9. *Sept.*—*They have used deceit.*] Εδολιουσαν. Here only N.T. *Ps.* 5:10. 105:25. *Sept.* Α δολος, *fraus*, 1:29.—*The poison of asps.*] Ιος ασπιδων. Ιος, *Jam.* 3:8. Ασπις. Here only.—*Ps.* 140:3. *Sept.*—*Bitterness.* (14) Πικριας. See on *Acts* 8:23.—*Ps.* 10:7. *Sept.*—*Destruction.* (16) Συντριμμα. Here only N. T.—*Ps.* 14:3. *Is.* 59:7. *Sept.* Εκ συν, et τριβω, *tero* -*Misery.*] Ταλαιπωρια. *Jam.* 5:1. Not elsewhere N. T. *Is.* 59:7. 60:18. *Sept.*—Ταλαιπωρος, 7:24. *Rev.* 3:17.

V. 19, 20. It was well known, that the things which were written in the law (or in the Old Testament,) were immediately addressed to those "who were under the law," and had the benefit of divine revelation; or to the nation of Israel, and not to the Gentiles. (*Marg. Ref.* r. *Note*, 2:12—16.) This was intended to silence the objections of the Jews, who broke the law in which they rested; and indeed in this manner "every mouth must be stopped," and "all the world must become," or *be proved*, "guilty before God:" as it was not supposed that the Gentiles were more free from guilt, than his peculiar people Israel. So that, in fact, every sinner's plea must be silenced; either in this life as a humble penitent before God's mercy-seat, or as a condemned criminal before his judgment-seat. (*Marg. Ref.* s, t.) From these premises it evidently followed, that no one of the whole fallen race could be justified before God, by his own obedience to the law: for by the law sin is discovered, exposed, and condemned. The *straightness* of that perfect rule detects and makes known the *crookedness* of men's dispositions and actions; and it must therefore convict the transgressor as guilty, instead of pronouncing him not guilty, or a righteous person. (*Marg. Ref.* u—z.)—Every attentive reader must observe, that the apostle uses the word "law" in various meanings; which is rather to be considered as the defect of human language, than the result of ambiguity in his style. But the context generally shows how the word is to be understood: and common sense, united with a teachable spirit, will usually determine this far better than critical learning; which is too often employed to perplex what is plain, rather than to clear up what is obscure. The nature of the argument requires us to suppose, that the apostle means the sacred Scriptures in general, when he says, "Whatsoever the law saith:" for the quotations are not from the law of Moses, and it is evident the whole Old Testament was thus spoken of. (*Note*, *John* 10:32—39, *v* 34.) When he spoke of the Jews, as "under the law," he evidently meant the whole legal dispensation, by which they were distinguished from the Gentiles. But when he says, "by the law is the knowledge of sin," he must be understood of the *moral* law especially, the extent, spirituality, and excellency of which shows what things are sinful, and how evil sin is: whereas the ceremonial law rather gave the knowledge of salvation, by prefiguring the shedding of that atoning blood, and the communication of that sanctifying grace, by which sin is taken away. (*Notes*, 7:7—12. *John* 1:17. 2 *Cor.* 3:7—11. *Gal.* 2:17—21, *v.* 19.)—Indeed this subject seems capable of an easy solution. If there be any law, which a man has perfectly kept, he may doubtless be justified by it; and surely no man can be justified by a law, which condemns him for breaking it! But, there is no law of God, which any man has kept: therefore no law by the deeds of which a man can be justified. The Gentile broke the law of his reason and conscience; the Jew broke the moral law; and even the attempt to justify himself by observing the ceremonial law, contradicted the very nature and intent of it. And as to that 'new law,' which requires sincere obedience as the condition of justification; those who dream of it should show us when it was promulgated, where it may be found, what it requires, whom it can condemn, or whom it can justify. When this is done, it may be worth while to prove, that it "makes void" both the law and the gospel: that it introduces a new, vague, and unintelligible rule of duty, which every man may interpret according to his own inclinations; that it introduces boasting, and unites together pharisaical pride and antinomian licentiousness. (*Note*, 29—31.) Yet this vague unscriptural notion, which is replete with such complicated absurdities, so well suits men's natural indolence of thought, in matters of religion; serves so conveniently to reconcile a quiet conscience with a worldly life; and so coincides with their enmity against both the holiness of the law, and the humiliating doctrines of the gospel; that perhaps it deceives more souls, than all other false systems of religion put together, in this superficial dissipated age.—'By law, which is the publishing of the rule with a penalty, we are not delivered from the power of sin, nor can it help men to righteousness: but by law we come experimentally to know sin, in the power and force of it, since we find it prevail upon us, notwithstanding the punishment of death is annexed to it.' *Locke.*—'The knowledge of sin, being chiefly by the moral law, (7:7.) shows, that the apostle excludes that, as well as the ceremonial law, from justification: and evident it is, that the *antithesis* runs all along not

21 ¶ But now [a]the righteousness of God without the law is manifested, [b]being witnessed by the law [c]and the prophets;

22 Even the righteousness of God, [d]*which is* by faith of Jesus Christ [e]unto all [f]and upon all them that believe; [g]for there is no difference:

23 For [h]all have sinned, and [i]come short [k]of the glory of God;

24 Being [l]justified freely by his grace, [m]through the redemption that is in Christ Jesus:

25 Whom God hath [n]set forth [o]*to be* a propitiation [p]through faith in his blood, [q]to declare his righteousness for [r]the remission of sins that are past, through the forbearance of God;

26 To declare, *I say*, at this time his righteousness: [s]that he might be just, [t]and the Justifier of him which believeth in Jesus.

27 [u]Where *is* boasting then? It is excluded. By what law? [v]of works? Nay; [w]but by the law of faith.

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a 1:17. 5:19,21. 10:3,4. Gen. 15:6. Is. 45:24. Jer. 23:5,6. 33:16. Dan. 9:24. 1 Cor. 1:30. 2 Cor. 5:21. 2 Pet. 1:1. b Deut. 18:15—19. Luke 24:44. John 1:45. 3:14,15. 5:46,47. Acts 26:22. Heb. 10:1—14. c 1:2. Acts 3:21—25. 10:43. 28:23. 1 Pet. 1:10,11. d 4:3—13,20—22. 5:1. 8:1. Phil. 3:9. e 1:6,11:32 Gal. 2:16. 3:6. Jam. 2:23. f Is. 61:10. Matt. 22:11,12. Luke 15:22. Gal. 3:7—9. g 2:1. 10:12. Acts 15:9. 1 Cor. 4:7. Gal. 3:28. Col. 3:11. h 9—19. 1:28—32. 2:1, &c. Gal. 3:22. 1 John 1:8—10. i Heb. 4:1. k 5:2. 1 Thes. 2:12. 2 Thes. 2:14. 1 Pet. 4:13. 5:1,10. l 5:16—19. 1 Cor. 6:11. Eph. 2:7—10. Tit. 3:5—7. m 5:9. Is. 53:11. Matt. 20:28. Eph. 1:6,7. Col. 1:14. 1 Tim. 2:6. Tit. 2:14. Heb. 9:12—14. 1 Pet. 1:18,19. Rev. 5:9. 7:14. n or, *foreordained*. Acts 2.

23. 3:18. 4:28. 15:18. 1 Pet. 1:18—20. Rev. 13:8. n Ex. 25:17—22. Lev. 16:15. Heb. 9:5. *Gr.* 1 John 2:2. 4:10. o 5:1,9,11. Is. 53:11. John 6:47,53—58. Col. 1:20—23. Heb. 10:19,20. p 26. Ps. 22:31. 40:10. 50:6. 97:6. 119:142. 1 John 1:10. † Or, *passing over*. 23,24. 4:1—8. Heb. 9:15—22,25,26. 10:4. 11:13,17, 39,40. Rev. 5:9. 13:8. 20:15. q Deut. 32:4. Ps. 85:10,11. Is. 42:21. 45:21. Zeph. 3:5,15. Zech. 9:9. Rev. 15:3. r 30. 4:5. 8:33. Gal. 3:8—14. s 19. 2:17,23. 4: 2. Ez. 16:62,63. 36:31,32. Zeph. 3:11. Luke 18:9—14. 1 Cor. 1:29—31. 4:7. Eph. 2:8—10. t 9:11,32. 10:5. 11:6. Gal. 2:16. u 7:21,23,25. 8:2. Mark 16: 16. John 3:36. Gal. 3:22. 1 John 5:11,12.

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between *moral* and *ceremonial* works; but between *works in general, and faith.* (20,22,27. 4:2,6. 9:32. 10:5,6.)' *Whitby.*—"*No flesh*," means none born of fallen Adam's race. (1—4,9. *John* 3:6. *Notes*, 21—26. *Ps* 143:2.)

May be stopped. (19) Φραγῇ. 2 *Cor.* 11:10. *Heb.* 11:33.—(*Notes*, *Ez.* 16:60—63, *v.* 63. 36:31. *Zech.* 12:9—14.)—*May become guilty before God.*] "Become subject to the judgment of God." *Marg.* Γένηται ὑπόδικος, κ. τ. λ. Here only. See on ενδικος, 8.—*Be justified.* (20) Δικαιωθήσεται. 4. 2:13. 4:2. 5:1. 8:30,33. *Luke* 7:29,35. 10:29, *et al.*—*Ps.* 143:2. *Sept.*

V. 21—26. The apostle, having "shut up all men under sin," (*Note*, *Gal.* 3:19—22, *v.* 22.) proceeds more explicitly to exhibit "the righteousness of God by faith," (*Note*, 1:17.) which had been manifestly declared by the preaching of the gospel. This is the righteousness, which God had *appointed*, *provided*, and *introduced*, in the Person of his Son. It was "without the law:" having no dependence on any man's personal obedience to the law, being entirely a distinct thing: no past obedience being in the least taken notice of as having any influence in the sinner's justification; and his subsequent obedience being intended for other purposes. It had nothing to do with the ceremonial law, except as it was the substance of some of its shadows: for the Jew, who accepted of this righteousness, would place no dependence on these externals: and the Gentile convert was not required to be circumcised, or to keep that law. Yet it had been "witnessed by the law and the prophets:" the ceremonies typified it; the very strictness of the moral law and its awful curses, being compared with the promises of mercy to sinners, implied it; the promises and predictions of the Messiah bore witness to it; the faith and hope of ancient believers recognized it: and the whole Old Testament, rightly understood, taught men to expect and depend on it. (*Marg. Ref.* a—c.) This "righteousness of God by faith in Jesus" is accounted, or imputed, to all believers without exception: yea, it is "put on them" as a robe: for the words "unto all and upon all," seem incapable of any other consistent construction. (*Marg. Ref.* d—f. *Notes*, 4:4—8. *Is.* 45:23—25. *Jer.* 23:5,6. *Dan.* 9: 24. 1 *Cor.* 1:26—31. 2 *Cor.* 5:18—21, *v.* 21. *Gal.* 3:26—29. *Phil.* 3:8—11, *vv.* 8,9. 2 *Pet.* 1:1,2.) Nor is there, in this respect, any difference between one man and another, however otherwise distinguished; as "all have sinned, and come short" of rendering to God the glory due unto him, all have lost his glorious image, and all have forfeited that glorious felicity, which was annexed to perfect obedience as its reward. (*Marg. Ref.* g—k. *Notes*, 5:1,2. *Ps.* 73:23—28, *v.* 24. 1 *Pet.* 5:10,11.) Therefore, whatever the nature or degree of men's crimes may have been, or whatever their nation, rank, or capacities, "there is no difference," as to the way in which they must be justified before God. Every believer is not only pardoned, but honourably acquitted, as one against whom no charge can be supported; and "accounted righteous," or entitled to the reward of righteousness. (*Notes*, 4:6—8. 8:32—34.) This is by the free gift of God, which he bestows on the believer, wholly from his own infinite grace and mercy; not only without his deserving it, but directly contrary to his deserts, which the apparent tautology, "freely, by his grace," seems to denote. This grace is honourably exercised, "through the redemption that is in Jesus Christ," or through the ransom and meritorious obedience unto death, of the incarnate son of God, as our Surety: for God the Father had before set him forth to be a propitiatory sacrifice; he had appointed him to be Mediator, as "God manifested in the flesh," for that purpose; he had openly "laid on him the iniquities of us all," and exacted the punishment from him; and he had exhibited this transaction to the world by the gospel, that through him sinners of every nation might approach God, "as a propitiatory, or mercy-seat, and find acceptance by faith in the Saviour's atoning blood. (*Marg. Ref.* l—o.) This method was taken, in order "to declare" and manifest the perfect righteousness of God; even in the very act of pardoning the innumerable sins of believers, remitting the punishment due to them, and accounting those righteous who in themselves were not so. Indeed, whatever the Jews might suppose, this was as necessary in respect of their believing progenitors, as any other sinners. For, in *remitting* the punishment, justly merited by the sins committed in times past "through his forbearance," God was not propitiated in any degree by the repentance or subsequent good works of his servants, which could not satisfy his justice; nor did he ultimately regard the legal sacrifices, which "could not take away sin:" but he had dealt with them as looking forward to the engagements of the divine Surety of the new covenant, and the atonement which he was at length to make. In the fulness of time, therefore, this sacrifice was offered, this righteousness introduced, and this method of justification published to mankind: that God might be clearly known to be a just and righteous Governor, and yet "the Justifier" of every one "who believed in Jesus;" which he could not otherwise have been. (*Marg. Ref.* p—r. *Notes*, *Prov.* 17:15. 24:24,25.) For justice in a governor requires, that every man be dealt with according to his real character and actions; except some expedient can be adopted for maintaining the authority of the law, and the credit of the administration: and to indemnify individuals, while mercy is exercised to those who deserve punishment. So that ancient believers had been admitted to the reward of righteousness, as well as exempted from the punishment deserved by their sins, for the sake of that promised Redeemer, who had engaged to pay their ransom, and bring in an infinitely valuable and everlasting righteousness for their justification: nor would it otherwise have consisted with the infinite justice of God to have dealt with them in a manner, so very different from their real deservings, nay, contrary to them. (*Notes*, *Heb.* 11:1—16,39,40.) This is evidently the apostle's argument; and the concluding verses might be thus translated: "Whom God hath before appointed to be a propitiation, through faith in his blood, for a demonstration of his justice, on account of the passing by of sins that had been committed in former times, through the forbearance of God: *I say*, for a demonstration of his justice, in this present time, in order that he might be just, and the Justifier of him that believeth in Jesus."—'Dr. Hammond saith the word δικαιος is here to be rendered *clement* and *merciful*, and that it is commonly taken in that notion, and seldom in that of *vindictive justice*; but in opposition to this I assert, that the word δικαιος is used about eighty times in the New Testament, and not once in that sense of clemency and mercy.... He himself produces but one place. (*Matt.* 1:19.) where, says Dr. Lightfoot, men torment the word δικαιος to make it signify clement and merciful, when it bears clearly the ordinary sense. Joseph being a just man, would not cohabit with an adulteress: and yet not being willing to make her a public example, and no necessity ... lying upon him so to do, he was minded to put her away privily.... That he might appear to be just, in requiring this satisfaction for our sins.' *Whitby.*—Too strong a protest cannot be entered, against this practice of giving a new meaning to words, in Scripture, in order to get rid of a conclusion, against which the writer happens to be prejudiced: it is absolutely adding to, or taking from, or changing the word of God; (*Note*, *Rev.* 22:18—21.) and it perplexes the minds of ordinary readers to such a degree, that the plainest passages seem to them obscure, and of doubtful meaning.

The righteousness of God. (21) Δικαιοσυνη Θεου. 22. See on 1:17.—*Without.*] Χωρις. See on *John* 15:5.—*Difference.* (22) Διαστολη. 10:12. 1 *Cor.* 14:7. Not elsewhere.—*Come short.* (23) Ὑστερουνται. *Matt.* 19:20. 1 *Cor.* 1:7. 8:8. 12:24. 2 *Cor.* 11:5,8. *Phil.* 4:12. *Heb.* 4:1.—*The redemption.* (24) Της απολυτρωσεως. 8:23. *Eph.* 1:7,14. 4:30. *Col.* 1:14. *Heb.* 9: 15, *et al.*—*Hath set forth.* (25) "Foreordained." *Marg.* Προεθετο. See on 1:13.—*A propitiation.*] Ἱλαστηριον. *Heb.* 9:5. Not elsewhere N. T. *Ex.* 25:17. *Lev.* 16:13—15. *Sept.* Ἱλασμος. 1 *John* 2:2. 4:10. (*Notes*, *Ex.* 25:10—21. 1 *John* 2: 1,2. 4:9—12.)—*To declare.*] Εις ενδειξιν. 26. 2 *Cor.* 8:24. *Phil.* 1:28. Ab ενδεικνυμι, 2:15. 9:17.—*The remission.*] Την παρεσιν. Here only. A παριημι, *prætermitto, remitto.* "Passing over." *Marg.*—*That are past.*] Των προγεγονοτων. Here only.—*The forbearance.*] Την ανοχη. See on 2:4.—*Believeth in Jesus.* (26) Εκ της πιστεως Ιησου. "Who is of the faith of Jesus.' *Mark* 11:22.

V. 27, 28. The Jews were disposed to boast, as if they had been superior, in nature and excellency, to the Gentiles; instead of considering themselves more highly and undeservedly favoured by God. (*Note*, 2:17—24.) But what reason had

28 Therefore [x]we conclude, that a man is justified by faith without the deeds of the law.

29 *Is he* [y]the God of the Jews only? *Is he* not also of the Gentiles? Yes of the Gentiles also:

30 Seeing *it is* [z]one God which shall justify the circumcision by faith, and uncircumcision through faith.

31 Do [a]we then make void the law through faith? [b]God forbid: yea, [c]we establish the law.

x 20—22,26. 4:5. 5:1. John 3:14—18. 5:24. 6:40. Acts 13:38,39. 1 Cor. 6:11. Gal. 2:16. 3:8,11—14,24. Phil. 3:9. Tit. 3:7. y 1:16. 9:24—26. Gen. 17:7,8. Is. 19: 23—25. 54:5. Jer. 16:19. 31:33. Hos. 1:10. Zech. 2:11. 8:20—23. Mal. 1:11. Matt. 22:32. Gal. 3:14,23—29. Eph. 3:6. Col. 3:11. z 28. 4:11,12. 10:12,13.

Gal. 2:14—16. 5:6. 6:15. Phil. 3:3. Col. 2:10,11. a 4:14. Ps. 119:126. Jer. 8:8, 9. Matt. 5:17. 15:6. Gal. 2:21. 3:17—19. b *See on* 4. c 7:7—14,22,25. 8:4. 10: 4. 13:8—10. Ps. 40:8. Is. 42:21. Jer. 31:33,34. Matt. 3:15. 5:20. 1 Cor. 9:21. Gal. 2:19. 5:18—23. Heb. 10:16. Jam. 2:8—12.

they for glorying, seeing even their pious ancestors had been justified by grace, through faith, for the sake of the promised Redeemer and his propitiation? And the apostle decides, that all boasting by any of the human race is excluded, and can have no admission, in consistency with truth and justice. It was indeed the avowed purpose of God, that boasting should be shut out, as the rival of his glory: but "by what law," or rule of judgment, could this be effected? Was it to be done by "the law of works," or the method of justifying men on the condition of their own obedience? This could never answer the end, if it were practicable for any to be thus justified; nay, this would introduce and sanction the boasting of one over another, in the things of God. Boasting must therefore be excluded, "by the law of faith:" not by a *remedial law*, as some call it, (which in fact is "a law of works," and introduces boasting:) but by justifying believers entirely by the grace of God through the righteousness and redemption of Christ, without any respect to their works, by faith alone of his own gift and operation; (*Marg. Ref.* s—u. *Notes*, 1 *Cor.* 1:26—31. *Eph.* 2:4—10.) not considered, *in this matter*, as an act of obedience, or a good work, or as the principle of subsequent obedience; (*Notes*, *Gal.* 5:1—6.) but as forming the relation between Christ and the sinner; which renders it proper that the believer should be pardoned and justified for the sake of the Saviour; and that the unbeliever, who is not thus united or related to him, should remain under condemnation. This is "the law of faith," or the rule of the divine conduct towards believers and unbelievers; and as God has determined, that "no flesh shall glory in his presence;" so on this ground also, the apostle concluded, that "a man is justified by faith, and not by the deeds of the law." (*Marg. Ref.* u, x. *Notes*, *Mark* 16:14—16. *John* 1:10—13. 3: 27—36, *vv.* 35,36. 1 *John* 5:11,12.)—*By what law?* (27) 'Or, "by what doctrine:" as the Hebrew word *Torah* is sometimes used for the doctrine which any one prescribes.' *Beza*. *Torah* is indeed used with great latitude; even much greater than the word νομος, *law*, is in the New Testament. (*Notes*, 19, 20. *Ps.* 19:7—11. 119:1.)

Boasting. (27) 'Η καυχησις.—'Id. quod Τι προεχομεθα. (9)' *Schleusner*. 15:17. 1 *Cor.* 15:31. 2 *Cor.* 1:12. 7:4,14. 8:24. 9:4. 11:10,17. 1 *Thes.* 2:19. *Jam.* 4:16. See on 2:17.—*It is excluded.*] Εξεκλεισθη. *Gal.* 4:17. Not elsewhere.—*Law.*] Νομου. 7:23,25. 8:2.—*We conclude.* (28) Λογιζομεθα. 6:11. 8:18. *Heb.* 11:19. See on 2:3.

V. 29—31. Could any man suppose that the great Creator of all was the God of the Jews only? Was he not also the God of the Gentiles? Being the Proprietor, Governor, and Benefactor of the whole earth; when all men had alike apostatized from him, it was meet, that in revealing a way for their recovery and reconciliation, he should suit it to the general case of all the nations; though special reasons might require a temporary restriction of it: for his object would be to receive worship from his creatures, in different parts of the world, and to become their Father and Portion. (*Marg. Ref.* y.) In fact, he was "the God of the Gentiles," as well as of the Jews; nor were even external privileges to be restricted to the Jews any longer: seeing the same One, living, and true God, who had formerly justified, and did at that time justify those of the circumcision who believed, by faith, and not by their legal services, and left unbelievers under condemnation; was ready with equal regard, to justify uncircumcised Gentiles, through faith in Christ, when they were brought thus to receive him. (*Marg. Ref.* z. *Note*, *Gal.* 2:11—16.) And if any should object, that this doctrine of "faith made void the law," as if it had been given in vain; the apostle absolutely denied the charge, and would by no means have a thought of this kind to be allowed of. On the contrary, he strongly maintains, that this fully "establishes the law" in all its honour and authority; neither abrogating it, nor disgracing it, nor altering it to a nearer level with man's present state and abilities. (*Note*, *Ps.* 119:126.)—The doctrine of faith indeed honours and fulfils the ceremonial law; and showed the proper intent of it, and of the legal dispensation: but then, this was only in order to the final abrogation of them. But the moral law was fully established in honour and authority, both in respect of its precepts and sanction by the perfect obedience and propitiatory sufferings of the incarnate Son of God: so that its immutable obligation, excellency, and equity, could not have been so fully shown, either by the perfect obedience of the whole human species, or by the destruction of every transgressor. Nor is any man justified by faith in Christ, who does not condemn himself, as *justly deserving* the wrath of God, for breaking his holy law. Moreover, it is given into the hands of every believer, as his rule of grateful obedience, by which he is to regulate his temper and conduct, and examine all his actions; that in every thing, in which he deviates from this perfect standard, he may repent, and seek forgiveness through the blood of Christ. Yea, it is written in his heart, by the regeneration of the Holy Spirit; (*Notes*, *Jer.* 31:31—34. *Heb.* 8:7—13.) and the believer's love to it, and delight in obeying it, are the evidences of his justification. (*Notes*, *Jam.* 2:14—26.) So that the doctrine of faith in every way magnifies and establishes the just, holy, good, and spiritual law of God, in all its honour and authority; while all other schemes of justification disgrace it, or weaken its authority and obligation, as if its precepts were unreasonably strict, and its penalty unrighteously severe; so that God would not be just, if he dealt with men according to it. We therefore *know* what the apostle's doctrine was: because we *know* what doctrine is objected to, as "making void the law;" what doctrine is perverted by hypocrites and antinomians, as loosening man's obligation to holy practice; and what doctrine, when duly understood and truly believed, "establishes the law" in the completest manner, and gives the most efficacious motives to all holy obedience.

Do we make void. (31) Καταργουμεν. See on 3.—*We establish.*] 'Ιστωμεν. 10:3. 11:20. 14:4. 2 *Cor.* 13:1. *Jude* 24.

PRACTICAL OBSERVATIONS.

V. 1—8. We ought always to distinguish between our *advantages*, and our *deservings*, and between *the means* of becoming accepted and holy, and *that grace* which teaches to profit by those means.—It is a favour of inestimable value to have "the oracles of God" transmitted to us: yet numbers who are thus distinguished, continue in unbelief to their deeper condemnation. (*Notes*, *Luke* 12:47,48. *John* 3:19—21.)—As the promises of God are made to believers alone, the unbelief of some or many professed Christians cannot make "the faithfulness of God of none effect:" for he will fulfil his promises to his people, and execute his threatened vengeance on hypocrites and apostates. But, while pride and enmity "charge God foolishly," humble faith says, "God forbid! let God be true and every man a liar:" and the believer will give him credit for his truth and justice, even where his dispensations are enveloped in clouds and darkness. Indeed, the humble Christian readily decides against every man's pretensions or opinions, when they reflect on the veracity, or militate against the word, of God: knowing that every man is fallible, deceitful, and unholy; but that the Lord can neither mistake, nor deceive, nor be deceived; and that he will be justified from every charge, and will overcome in every contest, or controversy, which his rebellious creatures may presume to enter into with him.—The nature and desert of sin, and the motives and purposes of the sinner, remain precisely the same; when the only wise God has taken occasion from them to manifest more conspicuously his own glory: and his justice also will be glorified in punishing the transgressors.—It has often been "slanderously reported" of Christians, that they say, "Let us do evil, that good may come," and "Let us sin on, that grace may be glorified:" but, if we be true believers, we know that duty belongs to us, and events to God: and that we must not commit any sin, or speak one falsehood, on the hope, or even the assurance, that God would glorify himself by means of it. But, if any habitually speak and act in another manner, without all doubt "their damnation will be just;" and those who love the truth of the gospel, should be extremely careful to avoid all appearances, which may give plausibility to such disgraceful slanders against our holy religion.

V. 9—20. Let us remember, that many and great as our advantages are, we are no *better* in the sight of God than benighted heathens, if not worse; except grace have made us to differ; and then to grace the whole praise is due: for it is proved, beyond contradiction, that we are all, in ourselves, "under sin." (*Notes*, *Eph.* 2:1,2. *Tit.* 3:4—7.)—The Scriptures adduced in these verses, too exactly describe the bulk of nominal Christians: their want of conformity to the law of God, and of understanding in the great concerns of religion, and their indisposition to seek with earnestness and decision after his favour and image: their unprofitableness, and working of mischief, instead of doing good: their filthy, profane, dissembling, slanderous, boasting, and flattering words; their oaths, perjuries, curses, and bitter revilings; their revenge, murders, duels, fightings, and delight in war: their mischievous and destructive courses, and their ignorance of the way of peace and holiness, too evidently prove, that "there is no fear of God before their eyes." So that he, who examines the state of society, even in this *Christian* country; nay, he who inquires seriously into the disposition of his own heart, and the tenor of his past and present life, comparing them with the holy law of God; will easily perceive, that "all mouth, and "every mouth must be stopped, and all the world must be brought in guilty before God." How plain then is it

CHAPTER IV.

Justification by faith proved, from the example of Abraham; and the words of David, 1—8. Abraham was justified before circumcision, (which was "the seal of the righteousness of faith,") that he might be the father of all believers, whether circumcised or not, 9—12. The promise was not given to him through the law, else it had been void; but, being "of faith by grace," it is sure to all his spiritual seed, in every age and nation, 13—17. The nature and strength of that faith, by which he was justified, 18—22. This was recorded, not for his sake only, but to show that all who believe in Christ, as crucified and risen, are justified in like manner, 23—25.

WHAT [a]shall we then say that [b]Abraham, our father [c]as pertaining to the flesh, hath found?

2 For if Abraham [d]were justified by works, [e]he hath *whereof* to glory, [f]but not before God.

3 For [g]what saith the Scripture? [h]Abraham believed God, and it was [i]counted unto him for righteousness.

4 Now [k]to him that worketh, is the reward not reckoned of grace, but of debt.

5 But [l]to him that worketh not, but [m]believeth on him that justifieth [n]the ungodly, [o]his faith is counted for righteousness.

a 6:1. 7:7. 8:31. b Is. 51:2. Matt. 3:9. Luke 3:8. 16:24,25,29—31. John 8:33, 37—41,53,56. Acts 13:26. 2 Cor. 11:22. c 16. Heb. 12:9. d *See on* 3:20—28. Phil. 3:9. e 3:27. 15:17. Ex. 8:9. Jer. 9:23,24. 1 Cor. 9:16. 2 Cor. 5:12. 11:12, 30. 12:1—9. Gal. 6:13,14. Eph. 2:9. f Gen. 12:12,13,18,20. 20:9—13. Josh. 24:2. 1 Cor. 1:29. 4:7. Gal. 3:22. g 9:17. 10:11. 11:2. Is. 8:20. Mark 12:10. Jam. 4:5. h Gen. 15:6. Gal. 3:6—8. Jam. 2:23. i 5:9,11,22—25. Ps. 106:31. k 9:32. 11:6,35. Matt. 20:1—16. l 24,25. 3:22. 5:1,2. 10:3,9,10. Acts 13:38,39. Gal. 2:16,17. 3:9—14. Phil 3:9. m 24. 3:26—30. 8:30—34. John 5:24. Gal. 3:8. n 1:17,18. 5:6—8. Josh. 24:2. Zech. 3:3,4. 1 Cor. 6:9—11. 1 Tim. 1:13—15. Tit. 3:3—7. o *See on* 3.

to common sense, that "by the works of the law shall no flesh be justified before God!"

V. 21—31. Blessed be the Lord, that he has not left our fallen race "shut up under sin," without hope or help. For "now the righteousness of God without the law is manifested;" and those alone are truly wise, who plead guilty at his mercy-seat; and seek "that righteousness of God by faith in Jesus Christ, which is unto all and upon all that believe," without any difference. Proud men will be offended at this, and strive to establish some distinction between themselves and more *scandalous* or *vulgar* sinners: but they labour in vain; for "all have sinned and come short of the glory of God;" and the meanest and most guilty of the human species, who comes in God's appointed and manifested way, shall be "justified freely by his grace through the redemption" of his Son: while all, who persist in the attempt of justifying themselves, will assuredly perish under the wrath of God. (*Note*, 10:1—4.) This is a plan equally suited to glorify the justice, holiness, and mercy of our God; and to give encouragement to the broken-hearted self-condemned criminal. Thus all they, who of old "obtained a good report," found righteousness and salvation: thus the believer's felicity is secured, "boasting is excluded," despair obviated, and the Lord shown to be the God of all nations, with equal regard; making no other distinction in his final decision, than that which subsists between believers and unbelievers. And, whatever Pharisees, Sadducees, or infidels may object; whatever Antinomians, or Enthusiasts may plead, or profess; the doctrine of faith establishes the law in its real honour, and lays the true foundation for all holy obedience; and this doctrine *alone*, "establishes the law."

NOTES.—CHAP. IV. V. 1—3. The apostle had generally stated, that the mercy shown to believers of old was vouchsafed with reference to the righteousness and redemption of Christ; (*Note*, 3:21—26, *vv.* 25,26.) but he here proceeds to show this more especially, in respect of Abraham, the most renowned progenitor of Israel.—'From this single example of Abraham, as deservedly selected from among all the fathers, the apostle intended to draw a conclusion, which would necessarily take in all believers. And that he might do this fairly, he intimates, at the very entrance of the question, that he did not propose Abraham merely as one of the number of believers, but as the father of the church; that he might properly reason from the father to his children, the foundation of which he lays in the thirteenth verse.... In whatever way Abraham, the father of believers was justified, in the same must all his children (that is, all believers) be justified: but Abraham was not justified, and made the father of the faithful, by any of his own works, either preceding or following his faith in Christ, as promised to him; but merely by faith in Christ, or the merit of Christ by faith imputed to him for righteousness. Therefore all his children become his children, and are justified, not by their works, either preceding or following their faith; but by faith alone in the same Christ, who was at length to come;... and thus they are at present justified, and shall be to the end of the world.' *Beza.*—The original seems to connect the words, "according to the flesh," with the verb "found." "What shall we say, that Abraham, our father, hath found according to the flesh?" and some would explain it exclusively of his circumcision. 'By virtue of his obedience to God's command, in circumcising his foreskin. (1 *Cor.* 10:18.... 2 *Cor.* 5:16.... 11:18.... *Phil.* 3:3,4.)—In this the Jews had the greatest confidence of being acceptable to God,... declaring that no circumcised Jews go to hell.' *Whitby.*—The apostle had doubtless respect to these arrogant prejudices of his countrymen, in this argument: but if circumcision exclusively had been intended; he would scarcely have allowed, that Abraham might have had whereof to glory, if he had been justified by his obedience in that single instance, and not by his faith. It may therefore be concluded, that all those formal and proud works, however distinguished, by which men "born of the flesh," but not "of the Spirit," in every age, seek justification before God, were intended by the words "according to the flesh." (*Marg. Ref.* a—f. *Notes*, *John* 3:6. 2 *Cor.* 11:16—23. *Phil.* 3:1—7. 1 *Pet.* 2:23—25.) Did Abraham find righteousness, or justification, in this way? Surely not: why then should any man, who allows this, seek to be justified by such works?—As all really good works are "the fruits of the Spirit," and none else are called "good works" in Scripture, at least in the New Testament: and as it is especially the office of the Holy Spirit to convince men of sin, and to glorify Christ: it may be indisputably inferred, that "the fruits of the Spirit" are never expressly and allowedly depended on for justification. (*Notes*, *John* 16:8—11. *Gal.* 5:1—6,22—26. *Eph.* 2:4—10.)—Yet even the proposition, 'Good works are the fruits of faith, and follow after faith,' in Christ; though a general truth, may admit of some exception, in such cases as that of Cornelius. (*Notes*, *Acts* 10:1,2)—'This interrogation, being not formally answered, must be taken as an answer to itself: "What do we say? that Abraham found according to the flesh?" No, certainly he did not.' *Hammond.*—No Jew would deny, that Abraham was at least one of the most eminent servants of God, mentioned in Scripture: if therefore any of them had been justified by works, it might be supposed that *he* belonged to that company. And if this had indeed been the case, he would have had some ground of glorying above others, which was contrary to the doctrine before taught: (*Note*, 3:27,28.) but, in fact, however distinguished he had been in various respects, he had really nothing to boast of in the presence of God, being a sinner saved by grace, through faith, even as other men. For, not to argue from the years which had preceded his calling, the original source of his being made to differ from his former neighbours, or the failures in his subsequent obedience, and even in his faith; (*Notes*, *Gen.* 12:11—16. 20:1—6,9—13. *Josh.* 24:2.) it was evident from express Scripture, that "he believed God, and it was counted to him for righteousness." (*Marg. Ref.* g—i. *Note*, *Gen.* 15:5,6.) The promise of God, his perfections as engaged to perform it, and the promised Seed through whom the blessings were bestowed, were the objects of his faith: this formed his relation to the Messiah, and interested him in the righteousness which the Messiah had engaged to perform; and therefore his faith was imputed to him for righteousness, as he thus received, and was made partaker of that "righteousness of God, which is, by faith of Jesus Christ, unto all and upon all that believe:" (*Note*, 3:21—26, *v.* 22.) so that he was accepted, and dealt with, as if he had personally satisfied divine justice, and perfectly answered all the demand's of God's holy law. But, if Abraham, though highly distinguished among men, had no ground of glorying before God; much less had his posterity any ground of glorying in him as their father, while they refused to walk in his steps.—Thus the apostle, by this single example, struck at the very root of their national vain confidence, in Abraham as their father, in circumcision, and in the law of Moses. (*Notes*, *Gal.* 3:6—14. *Heb.* 11:11—19. *Jam.* 2:21—24.)—*Abraham believed*, &c. (3) The quotation is from the LXX, *Gen.* 15:6.

As pertaining to the flesh. (1) Κατα σαρκα. 1:3. 8:1,4,5, 13. 9:3. *Acts* 2:30. 1 *Cor.* 10:18. 2 *Cor.* 5:16. 10:2. 11: 18. *Gal.* 4:23,29. *Phil.* 3:3.—*Hath found.*] Ἐυρηκεναι. 10:20. *Matt.* 7:7,8. *John* 1:46.—Whereof *to glory.* (2) Καυχημα. 1 *Cor.* 5:6. 9:15,16. 2 *Cor.* 1:14. 5:12. 9:3. *Gal.* 6:4. *Phil.* 1:26. 2:16. *Heb.* 3:6. Καυχησις. See on 3:27.—*It was counted.* (3) Ελογισθη. 4—6,8—11,22—24. 2:26. 3:28. 6:11. 8:18,36. *Gal.* 3:5. 2 *Tim.* 4:16. *Heb.* 11:19. *Jam.* 2:23.—*Gen.* 15:6. Sept.

V. 4, 5. From the example of Abraham, the apostle observed, that "to him" (if there were any such among men) who "worked" the full measure required by the law, the reward must be adjudged, as a debt due to him by the terms of that covenant: (*Marg. Ref.* k. *Note*, *Luke* 10:25—29.) whereas it was obvious, that it was adjudged to Abraham of grace, as unmerited, seeing "his faith was imputed to him for righteousness:" and this was the universal case of believers. For "to him who worketh not, but," conscious that he can advance no claim of this kind to the desired reward, comes as a sinner, and "believeth on him who justifieth the ungodly, his faith is counted for righteousness." (*Marg. Ref.* l—n.) This imputation of faith is not because of its own excellency, or worthiness as a good work; but as it refers the Sovereign Judge for payment to the accepted righteousness and atonement of his Son: even as the receipt of a scrap of paper, intrinsically not worth a farthing, in the form of a draft upon a creditable banker, is entered in the merchant's book, for a considerable sum of money, as if it had been paid in cash. The man, "who worketh not," will indeed diligently use appointed means of grace, earnestly and perseveringly repent, forsake sin with decision, and conscientiously perform his

6 Even as David also describeth [p]the blessedness of the man unto whom [q]God imputeth righteousness [r]without works,

7 *Saying*, [s]Blessed *are* they whose iniquities are forgiven, and whose sins are covered.

8 Blessed *is* the man [t]to whom the Lord will not impute sin. [*Practical Observations.*]

9 *Cometh* [u]this blessedness then upon the circumcision *only*, or upon the uncircumcision also? [x]for we say that faith was reckoned to Abraham for righteousness.

10 How was it then reckoned? when he was in circumcision, or in uncircumcision? [y]Not in circumcision, but in uncircumcision.

11 And he received [z]the sign of circumcision, [a]a seal of the [b]righteousness of the faith which *he had yet* being uncircumcised: that he might be [c]the father of all them that believe, though they be not circumcised, [d]that righteousness might be imputed unto them also;

12 And the father of circumcision [e]to them who are not of the circumcision only, but who also walk [f]in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised.

13 For [g]the promise that he should be the heir of the world *was* not to Abraham, or to his seed, [h]through the law, [i]but through the righteousness of faith.

p 9. Deut. 33:29. Ps. 1:1—3. 112:1. 146:5,6. Matt. 5:3—12. Gal. 3:8,9,14. 4:15. Eph. 1:3. q 14,24. 1:17. 3:22. 5:18,19. Is. 45:24,25. 54:17. Jer. 23:6. 33:16. Dan. 9:24. 1 Cor. 1:30. 2 Cor. 5:21. Phil. 3:9. 2 Pet. 1:1. r 3:20,21,27. Eph. 2:8—10. 2 Tim. 1:9. s Ps. 32:1,2. 51:8,9. 85:2. 130:3,4. Is. 40:1,2. Jer. 33:8,9. Mic. 7:18—20. Matt. 9:2. Luke 7:47—50. t Is. 53:10—12. 2 Cor. 5:19—21. Philem. 18,19. 1 Pet. 2:24. 3:18. u 3:29,30. 9:23,24. 10:12,13. 15:8—19. Is. 49:6. Luke 2:32. Gal. 3:14,26—28. Eph. 2:11—13. 3:8. Col. 3:11. x *See on* 3. y Gen. 15:

6. 17:10. 1 Cor. 7:18,19. Gal. 5:6. 6:15. z Gen. 17:11. Ex. 12:13. 31:13,17. Ez. 20:12,20. a 2:28,29. Deut. 30:6. 2 Cor. 1:22. Eph. 1:13. 4:30. Rev. 9:4. b 13. 3:22. 9:30. 10:6. Gal. 5:5. Phil. 3:9. Heb. 11:7. 2 Pet. 1:1. c 12,16—18. 9:6. Matt. 8:11. Luke 19:9. Gal. 3:7,29. 6:16. d *See on* 6. e 9:6,7. Matt. 3:9. Luke 16:23—31. John 8:39,40. Gal. 4:22—31. f Job 33:11. Prov. 2:20. Cant. 1:8. 2 Cor. 12:18. 1 Pet. 2:21. g Gen. 12:3. 17:4,5,16. 22:17,18. 28:14. 49:10. Ps. 2:8. 72:11. h Gal. 3:16—18,29. i *See on* 11.

several duties, and even become "zealous of good works:" yet he "worketh not" at all, with an aim or expectation of obtaining righteousness in this way, which he knows to be absolutely impossible. He comes to God, as "the Justifier of the ungodly," that he may obtain "the gift of righteousness by faith" of free grace, through the merits of the divine Surety. He is not indeed absolutely "ungodly" at the time of his justification; for his humiliation, submission, and faith, are effects of regeneration; which is the source of all "godliness" in a fallen creature. Yet he is justified, as "ungodly" in himself, in strict justice, and according to the law: he comes for the blessing as "ungodly:" God makes no account of any thing in justifying him, except his faith as forming his relation to Christ; and the man has no respect to any thing else himself, in expecting that blessing. Nay, the justified believer, whatever his holiness or diligence may be, never works *for this purpose;* and he still comes before God as "ungodly," *in this respect*, still depending on "the righteousness of God by faith in Christ," as his only hope; though his good works are evidences of the sincerity of his faith. (*Note*, *Phil.* 3:8—11.)—Abraham several years before, "by faith, obeyed" the call and command of God; and therefore could not be, strictly speaking, altogether "ungodly," when it was said, "He believed God, and it was counted to him for righteousness:" so that the example of Abraham is a full and clear refutation of the construction, which some put on this text, that men are, altogether and in every sense, ungodly and unregenerate, at the time when God justifies them; a most obnoxious sentiment and of most dangerous tendency. (*Note*, *Heb.* 11:8—10.)—'"He that worketh," that is, who hath deserved any thing by his work, to whom is opposed "he that worketh not;" that is, who brings no work, for which he claims a reward; but depends on the gratuitous promise of God. But this indeed is spoken, by concession, in a similitude taken from the commerce and contracts of men: for otherwise, "who hath first given? and it shall be rendered to him again."' *Beza.* (*Notes*, 11:1—6, *vv.* 5,6,33—36.)

The reward. (4) Ὁ μισθος. *Matt.* 5:12,46. 6:1,2,5,16. 10:41,42. 20:8. *Luke* 10:7. *John* 4:36, *et al.*—*Of grace.*] Κατα χαριν. 16. "According to grace."—*Of debt.*] Κατα το οφειλημα. *Matt.* 6:12. Not elsewhere. Οφειλετης. See on 1:14.—*The ungodly.* (5) Τον ασεβη. 5:6. 1 *Tim.* 1:9. 1 *Pet.* 4:18. 2 *Pet.* 2:5. 3:7. *Jude* 4,15. Ασεβια. See on 1:18.

V. 6—8. In like manner, David, speaking of those among men who were peculiarly happy, did not mention or intimate any thing concerning those who had never sinned, or such as had done works to cover their sins and to justify themselves: but he "described the blessedness of the man to whom God imputeth righteousness without works," when he said, "Blessed are they whose iniquities are forgiven," and "whose sins are covered." (*Marg. Ref.* p—s. *Note*, *Ps.* 32:1,2.) Not that forgiveness of sins is equivalent to justification: for this implies also treating a man as righteous, and entitled to the reward of eternal life: as it is evident, in all human transactions, that the pardon of a criminal is very distinct from giving him the title to an estate. But God always imputes righteousness, where he does not impute sin: for none are pardoned, except in virtue of their relation to Christ by faith; and if his atoning blood cover their sins, his righteousness also justifies their persons. (*Note*, 2 *Cor.* 5:18—21, *v.* 21.) As their Surety, he suffered for their sins, which were imputed to him; and they are rewarded and made heirs of eternal life, because his righteousness is imputed to them. 'From hence the expression of blotting out iniquity, so frequently used in Scripture, may be understood; that is, the striking it out of the account.' *Locke.*—It should be remembered, that the inspired apostle, under a clearer dispensation, expounds the words of the prophet; not the prophet the words of the apostle. We must therefore understand David, according to St. Paul's interpretation; and not the reverse. If St. Paul meant forgiveness exclusively; why should he add the clause, imputeth righteousness without works?" (*Note*, 9—12.)—*Blessed*, &c. (7,8) Exactly from the LXX, *Ps.* 32:1,2.

The blessedness. (6) Τον μακαρισμον. 9. *Gal.* 4:15. Not elsewhere. Μακαριος, 7,8. 14:22. *Matt.* 5:3—11. *Acts* 20:35.—*Are covered.* (7) Επεκαλυφθησαν. Here only N. T.

V. 9—12. The Jews not only supposed that righteousness was by works, but that the privileges of God's people were inseparably connected with circumcision: the apostle therefore next inquired, whether "the blessedness," of which he was speaking, was vouchsafed to circumcised persons exclusively, or to the uncircumcised also? This might be readily decided by the case of Abraham. At what time "was faith imputed to him for righteousness?" The answer was undeniable; for it appeared, from the Scripture before cited, that he was justified at least fourteen years before he was circumcised; the former having been some time before Ishmael's birth, the other when Ishmael was thirteen years of age. (*Notes*, *Gen.* 15:5,6. 16:1—3. 17:23—27.) It was therefore manifest, that circumcision was not necessary in order to justification: and indeed Abraham received from God circumcision, to be an outward sign of the grace given him, and "a seal of the righteousness of faith" imputed to him, when he was in uncircumcision. (*Marg. Ref.* y—b. *Notes*, *Gen.* 17:9—13.) This language fully proves that circumcision *sealed spiritual blessings to Abraham personally*, as the outward seal of the covenant of grace, and the emblem of sanctification, however it might otherwise be applied or misunderstood. 'This seems an incontestable proof, that circumcision was the seal of *the covenant of grace*, and not merely of temporal promises; and consequently obviates the most considerable objection, that hath ever been urged against infant baptism.' *Doddridge.* (*Notes*, *Heb.* 6:13—20.) This seal was also a pledge to Abraham, of the performance of the promise respecting his seed, especially his spiritual seed or true believers. (*Note*, 1—3.) It is manifest, that he was justified before he was circumcised: and this was expressly ordered, for this end, "that he might be the father of all" those believers, who should have the circumcision of the heart, but not the circumcision of the flesh, that they might inherit all his blessings; especially "that righteousness should be imputed to them" also: (*Notes*, *Gal.* 3:6—14,26—29.) and he was afterwards circumcised, "that he might be the father of the circumcision also;" not merely the natural progenitor of the nation of Israel, but the spiritual father of all believers among them, who walked after the example of his obedient faith, which he had before circumcision, but most of them subsequent to it; that it might be to *them* "the seal of the righteousness of faith;" though not to *those*, who had only the outward sign, without the inward grace signified by it. (*Marg. Ref.* c—f. *Note*, 2:25—29.)

A seal. (11) Σφραγιδα. 1 *Cor.* 9:2. 2 *Tim.* 2:19. *Rev.* 5:1,2,5,9. 6:1, *et al.* Σφραγιζω, 15:28. *Matt.* 27:66. *John* 3:33. 6:27. *Rev.* 10:4. 20:3. 22:10.—*Walk.* (12) Στοιχουσι. See on *Acts* 21:24.—*The steps.*] Τοις ιχνεσι. 2 *Cor.* 12:18. 1 *Pet.* 2:21. Not elsewhere N. T. *Deut.* 11:24. *Ps.* 18:36. *Sept.*

V. 13. "The world" cannot here mean the land of Canaan, which is never so called: but "in Abraham and his Seed all the nations of the earth are blessed." (*Notes*, *Gen.* 12:1—3 *v.* 3. *Gal.* 3:15—18.) Abraham was the root and specimen of all that multitude all over the earth, on whom the most valuable blessings would be conferred, and who may be said to be "heirs of the world." He was, as it were, the repository, in whom all these blessings were first laid up for their advantage; and also the progenitor of Christ, "the King of kings and Lord of lords," and "Heir of all things." (*Marg. Ref. Notes*, 1 *Cor.* 3:18—23. *Heb.* 1:5—7. *Rev.* 5:8—10 11:15—18. 19:11—16.) This distinction was not given to Abraham through the law, for that was not promulgated till long after; nor to his posterity as under the law, for multitudes of them would be excluded for their sins, especially for unbelief: but it was given to him, through "the righteousness of faith," and they were the true seed, who partook of that same distinction.

The righteousness of faith.] Δικαιοσυνης πιστεως. 9:30. 10:6. *Gal.* 5:5. *Phil.* 3:9. *Heb.* 11:7. *Notes* 9:30—32. 10:5—11. *Gal.* 5:1—6. *Heb.* 11:7.

14 For [b]if they which are of the law *be* heirs, faith [c]is [d]made void, and the promise made of none effect:

15 Because [m]the law worketh wrath: for [n]where no law is, *there is* no transgression.

16 Therefore *it is* [o]of faith, that *it might be* by grace; to the end [p]the promise might be sure to all the seed: not to that only which is of the law, [q]but to that also which of the faith of Abraham, who is [r]the father of us all,

17 (As it is written, [s]I have made thee a father of many nations,) [t]before him whom he believed, *even* God, [u]who quickeneth the dead, [v]and calleth those things which be not as though they were:

18 Who [x]against hope believed in hope, that he might become the father of many nations, according to that which was spoken, [y]So shall thy seed be.

19 And, [z]being not weak in faith, [a]he considered not his own body now dead, when he was about a hundred years old, neither yet the deadness of Sarah's womb:

20 He [b]staggered not at the promise of God through unbelief; [c]but was strong in faith, giving glory to God;

21 And being [d]fully persuaded, that what he had promised [e]he was able also to perform.

22 And therefore [f]it was imputed to him for righteousness.

23 Now [g]it was not written for his sake alone, that it was imputed to him;

24 But for us also, to whom it shall be imputed, [h]if we believe on him that raised up Jesus our Lord from the dead;

25 Who [i]was delivered for our offences, [k]and was raised again for our justification.

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k 16. Gal. 2:21. 3:18—24. 5:4. Phil. 3:9. Heb. 7:19,28. l 3:31. Num. 30: 12 15. Ps. 119:126. Is. 55:11. Jer. 19:7. m 3:19,20. 5:20,21. 7:7—11. John 15: 22. 1 Cor. 15:56. 2 Cor. 3:7—9. Gal. 3:10,19. 1 John 3:4. n 2:12,13. 5:13. o 3: 24—26. 5:1. Gal. 3:7—14,22. Eph. 2:5,8. Tit. 3:7. p Heb. 6:13—19. 2 Pet. 1:10. q *See on* 11. r 9:8. Is. 51:2. s Gen. 17:5,16,20. 25: 28:3. Heb. 11:12. * Or, *like unto him.* 3:28. t 2. 8:11. Matt. 3:9. John 5:21,25. 6:63. 1 Chr. 15:45. Eph. 2:1—5. 1 Tim. 6:13. u 8:29,30. Is. 43:6. 44:7. 49:12. 55:12. Acts 15:18. 1 Cor. 1:26. Heb. 11:7. 1 Pet. 2:10. 2 Pet. 3:8. x 19. 5:5. 8:24. Ruth 1:11—13. Prov. 13:12. Ez. 37:11. Mark 5:35,36. Luke 1:18. Acts 27:20,25. y Gen. 15:5, 6. z 20:21. 14:21. Matt. 6:30. 8:26. 14:31. Mark 9:23,24. John 20:27,28. a Gen 17:17. 18:11—14. Heb. 11:11—19. b Num. 11:13—23. 2 Kings 7:2,19. 2 Chr. 20:15—20. Is. 7:9. Jer. 32:16—27. Luke 1:18,45. c Is. 35:4. Dan. 10:19. 11:32. Hag. 2:4. Zech 8:9,13. 1 Cor. 16:13. 2 Cor. 12:10. Eph. 6:10. 2 Tim. 2:1. d 8: 38. 2 Tim. 1:12. Heb. 11:13. e 14:4. Gen. 18:14. Ps. 115:3. Jer. 32:17,27. Matt. 19:26. Luke 1:37. 2 Cor. 9:8. f *See on* 3,6. g 15:4. 1 Cor. 9:10. 10:6,11. 2 Tim. 3:16,17. h 10:9,10. Eph. 1:18—20. Heb. 13:20,21. 1 Pet. 1:21. i 3:25. 5:6—8. 8:3,32. Is. 53:5,6,10—12. Dan. 9:24,26. Zech. 13:7. Matt. 20:28. 1 Cor. 15:3,4. 2 Cor. 5:21. Gal. 1:4. 3:13. Eph. 5:2. Tit. 2:14. Heb. 9:28. 1 Pet. 1:18,19. 2 24. 3:18. 1 John 2:2. 4:9,10. Rev. 1:5. 5:9. 7:14. k 8:33,34. 1 Cor. 15:17. Heb. 4:14—16. 10:12—14. 1 Pet. 1:21.

V. 14—17. The apostle further argued, that if all they, and they only, who were under the law, were heirs: "faith," which the Scripture assigned as the immediate cause of Abraham's justification, would be made ineffectual. 'It is made void to them, who are not of the law, because then they cannot hy it be made heirs: and it is also made void to them that are of the law, because they were heirs before, and may still be so without it. (15)' *Whitby.* Indeed, whether the law of reason, or tradition, (under which Abraham was,) or the law of Moses, be considered; instead of giving any man an interest in the promises of God, it must necessarily expose him to condemnation. For the "law worketh wrath," by showing that every transgressor is exposed to the righteous indignation of God, and the clearer, the more copious, and the more express the law is, the more numerous, evident, and aggravated must his transgressions appear. If a man could possibly be without any law, he would not be arraigned and condemned as a criminal: for, as "sin is the transgression of law," no transgression could in that case be charged upon him, who is under no law. (*Marg. Ref.* k—n. *Notes*, 3:19,20. 5:20,21, *v.* 20.) But, as this cannot be the case of any, all men are liable to condemnation; (*Note*, 5:12—14.) for every man's rule "worketh wrath" against him for acting contrary to it; till he flees for refuge to Christ, who saves all believers from the condemnation of the law, though not from their obligation to obey it. (*Notes*, 3:9—26. *Gal.* 3:10—14,19—22.) As therefore God intended to give multitudes of transgressors a title to the promised blessings; so he appointed it to be "by faith, that it might be of grace" in order to ensure it to all the seed of Abraham, even to all who should ever be made partakers of "like precious faith with" him; not only to those who lived under the law of Moses, but to all others throughout the earth, and in every age of the world. This accorded to the promise, that "God had made Abraham the father of many nations." Several nations indeed naturally descended from him: (*Note*, *Gen.* 12:1—3.) yet this promise had a far nobler and more sublime accomplishment, in the immense multitudes from all nations, who have been, are, and hereafter shall be, made partakers in the blessings first conferred on him, in behalf of himself, and of all that should be accounted his children by a living faith. (*Marg. Ref.* o—r.) This was the case, before that God in whom Abraham believed as to the relation of the whole church to him: for God not only quickens the dead in sin, and so raises up children to Abraham from the nations which were dead in their idolatry and iniquity; but "he calleth those things which be not, as though they were;" and so had all the unnumbered millions of future believers, as it were, present before him, in respect of his foreknowledge and predetermination, when he made the promise to Abraham; and considered him as the father, and them as the family, to whom the inheritance of the blessings was ensured through faith. (*Marg. Ref.* s—u. *Notes*, 8:28—31. *Matt.* 3:7—10. *Acts* 15:13—18, *v.* 18. *Gal.* 3:26—29. *Heb.* 6:13—20.)—*I have made*, &c. (17) Exactly from the LXX, *Gen.* 17:5.

Is made void. (14) Κεκενωται. 1 *Cor.* 1:17. 9:15. 2 *Cor.* 9:3. *Phil.* 2:7. Α κενος, vacuus, 1 *Cor.* 15:10.—*Made of none effect.*] Καταργηται. See on 3:3.—*Worketh.* (15) Κατεργαζεται. See on 2:9.—*No law is.*] Ουκ εστι νομος. 13. 2:12. Νομος is used by St. Paul of every rule of life, of every revelation, especially of the Mosaic law. The various senses then, of this word, are calculated to produce perplexity. . . Our English version, by having almost constantly said "the law," whatever be the meaning of νομος in the original, has made this most difficult epistle still more obsure." *Bp. Middleton.*—When without the article, it is commonly used for *law* in general, or rule of conduct whatever it be: when with the article, of the Mosaic law. Yet this rule has several exceptions, which the context alone can fully decide.—*Transgression.*] Παραβασις. See on 2:23.—*Who quickeneth.* (17) Του ζωοποιουντος. 8:11. 1 *Cor.* 15:45. See on *John* 5:21.

V. 18—22. The nature and energy of Abraham's faith are next stated. He believed the testimony of God, and expected the performance of his promise, when the case seemed *hopeless*, or "beyond hope;" and when there was nothing to oppose to the most formidable objections, and apparent impossibilities, but the sure testimony and faithful promise of God. He confidently hoped to become the father of many nations, naturally in his posterity, and spiritually through Christ, who was to descend from him; because God had said, that his seed should be innumerable as the stars of heaven. (*Marg. Ref.* x, y. *Note*, *Gen.* 15:5,6.) Yet many years had elapsed, since the same promise, for substance, was given; and he still continued without any child by Sarah, to whose offspring the promise was restricted. (*Note*, *Gen.* 15: 2,3.) She had been barren all her younger years, and was then become incapable of bearing children, according to the common course of nature; and Abraham was now grown old and unlikely to have any. (*Notes*, *Gen.* 17:5—8,17. 18: 9—12.) But though tried by such long delays, and discouraged by such immense difficulties, he did not weakly "stagger at the promise through unbelief;" he did not hesitate most confidently to expect, that God would be as good as his word: and being marvellously strengthened in faith, he gave glory to God, and honoured all his perfections, by a full assurance that he was able to perform what he had promised: and therefore "his faith was imputed to him for righteousness." That is, his faith was thus approved to be genuine, meet to form the relation between him and the predicted Redeemer and thus it marked him out as a proper person to be justified by the everlasting righteousness which the Messiah would introduce. (*Marg. Ref.* z—f. *Notes*, *Gen.* 17:17. *Heb.* 11:11,12.)—It is evident from the whole context, that Abraham's faith did not justify him, by its own merit or value, but as interesting him in Christ: for, though the sincerity of his faith was manifested on this occasion, he had actually been justified long before: and his example would not in any way aptly illustrate the Christian's justification by the righteousness of Christ, and not by that of his own faith, if we do not thus understand it.—A very common perversion of this passage must not pass unnoticed. Many speak of "hoping against hope;" not that God will fulfil his promises to *believers*, notwithstanding all difficulties and improbabilities; but that themselves are believers and shall be saved, contrary to the evidence of their tempers and lives: and this is often the grossest presumption and fanaticism imaginable, though sometimes in a measure countenanced by those who are not aware of its tendency.—*So shall*, &c. (18) From the LXX but it accords to the Hebrew. (*Gen.* 15:5.)

Against hope. (18) Παρ' ελπιδα. "Beyond hope." 14:5. *Luke* 3:13. 13:2,4. 1 *Cor.* 3:11. *Gal.* 1:8. *Heb.* 11:11.—*Dead.* (19) Νενεκρωμενον. *Col.* 3:5. *Heb.* 11:12.—*The deadness.*] Την νεκρωσιν. 2 *Cor.* 4:10. Not elsewhere.—*He staggered not.* (20) Ου διεκριθη. 14:23. See on *Matt.* 21:21.—*Was strong.*] Ενεδυναμωθη. *Acts* 9:22. *Eph.* 6:10. *Phil.* 4:13. 1 *Tim.* 1:12. 2 *Tim.* 4:17. *Heb.* 11:34.—*Being fully persuaded.* (21) Πληροφορηθεις. 14:5. See on *Luke* 1:1. *Notes*, 1 *Thes.* 1:5—8. *Heb.* 6:11,12.

V. 23—25. The history of Abraham, and of his justification, "was not written for his sake alone," or merely to honour his memory: as he had been dead long before Moses recorded it: but it was intended for the instruction of mankind in all future generations; and of those especially to whom the gospel should be preached. If indeed they believed in that God, who had raised Jesus from the dead, and who was able to fulfil his largest promises, their faith would be "imputed

CHAPTER V.

They who are justified by faith, have peace with God, rejoice in hope, and rejoice and glory in tribulations, 1—5. *The abundant love of God to them when sinners and enemies, in "reconciling them to himself by the death of his Son," assures them of final salvation, and excites them to rejoice and glory in him,* 6—11. *As sin and death come upon all men by Adam; so the grace of God, which justifieth unto life, with all concurrent blessings, comes more abundantly on all believers by Jesus Christ,* 12—19. *The law proved an occasion to the abounding of sin unto death; but this made way for the still greater abounding of grace, as "reigning through righteousness unto eternal life by Jesus Christ,"* 20, 21.

THEREFORE [a]being justified by faith [b]we have peace with God, [c]through our Lord Jesus Christ:

2 By [d]whom also we have access by faith into this grace [e]wherein we stand, [f]and rejoice in hope of [g]the glory of God.

3 And not only *so*, [h]but we glory in tribulations also: [i]knowing that tribulation worketh patience;

4 And [k]patience, experience; [l]and experience, hope:

5 And [m]hope maketh not ashamed; [n]because the love of God is [o]shed abroad in our hearts by the Holy Ghost which is given unto us.

a 9,18. 1:17. 3:22,26—28,30. 4:5,24,25. 9:30. 10:10. Hab. 2:4. John 3:16—18. 5:24. Acts 13:38,39. Gal. 2:16. 3:11—14,25. 5:4—6. Phil. 3:9. Jam. 2:23—26. b 10. 10:15. Job 22:21. Ps. 85:8—10. Is. 27:5. 32:17. 54:13. 55:12. 57:19—21. Luke 2:14. John 14:27. 16:33. Acts 10:36. 2 Cor. 5:18—20. Eph. 2:14—17. Col. 1:20,21. 3:15. Heb. 13:20. Jam. 2:23. c 6:23. John 20:31. Eph. 2:7. d John 10:7,9. 14:6. Acts 11:27. Eph. 2:18. 3:12. Heb. 10:19,20. 1 Pet. 3:18. e 9,10. 8:1,30—39. 14:4. John 5:24. 1 Cor. 15:1,2. Eph. 6:13. 1 Pet. 1:4,5. f 5. 8:24,25. 12:12. 15:13. Job 19:25—27. Ps. 16:9—11. 17:15. Prov. 14:32. 2 Thes. 2:16,17. Heb. 3:6. 6:18,19. 1 Pet. 1:3—9. 1 John 3:1—3. g 2:7. 3:23. 8:17,18. Ex. 33:18—20. Ps. 73:24. Matt. 25:21. John 5:24. 2 Cor. 3:18. 4:17. Rev. 3:21. 21:3,11,23. 22:4,5. h 8:

33—37. Matt. 5:10—12. Luke 6:22,23. Acts 5:41. 2 Cor. 11:23—30. 12:9,10. Eph. 3:13. Phil. 1:29. 2:17,18. Jam. 1:2,12. 1 Pet. 3:14. 4:16,17. i 2 Cor. 4:17. Heb. 12:10,11. Jam. 1:3. k 15:4. 2 Cor. 1:4—6. 4:8—12. 6:9,10. Jam. 1:12. 1 Pet. 1:6,7. 5:10. l Josh. 10:24,25. 1 Sam. 17:34—37. Ps. 27:2,3. 42:4 5. 71:14, 18—24. 2 Cor. 4:8—10. 2 Tim. 4:16—18. m Job 27:8. Ps. 22:4,5. Is. 25:15—18 45:16,17. 49:23. Jer. 17:5—8. Phil. 1:20. 2 Thes. 2:16. 2 Tim. 1:12. Heb. 6:18, 19. n 8:14—17,28. Mat. 22:36,37. 1 Cor. 8:3. Heb. 8:10—12. 1 John 4:19 o Is. 44:3—5. Ez. 36:25—27. 2 Cor. 1:22. 3:18. 4:6. Gal. 4:6. 5:22. Eph. 1:13, 14. 3:16—19. 4:30. Tit. 3:5,6.

to them for righteousness," even as that of Abraham had been: for this faith, if genuine, would form a relation between them and the Lord Jesus, and give them an interest in his righteousness, atonement, and intercession. For, as Jesus had been delivered up to death, by man as a criminal, but by the Father as a sacrifice for the offences of his people: so "he had been raised again for their justification." (*Marg. Ref. Notes*, 8:32—34. 1 *Cor.* 15:12—19. *Heb.* 13:20,21.) He was thus perfectly justified from the charges brought against him, and the acceptance of his righteousness and redemption was demonstrated: and in this all his people were interested; this justification of the Surety was eventually effectual for the justification of all those who were represented by him, to which privilege every one is actually admitted when he truly believes the testimony, and embraces and relies on the promises of God, according to the gospel. (*Notes*, *John* 5:24—27, *v.* 27. 1 *Pet.* 1:17—21. 1 *John* 5:9—12.)

If we believe. (24) Τοις πιστευουσιν. "Who do believe."—*Delivered.* (25) Παρεδοθη. 8:32. *Acts* 3:13. *Eph.* 5:25. 1 *Pet.* 1:23.—*For our justification.*] Δια την δικαιωσιν. "In order to our justification." 5:18. Not elsewhere.

PRACTICAL OBSERVATIONS.

V. 1—8. No mere man, since the fall of Adam, could ever "find" any thing but death by his own works; and the history contained in the Scriptures, with the confessions of the best of men, proves that all who have been saved, escaped condemnation and obtained heaven by "faith being imputed to them for righteousness."—In all controversies we should inquire, "What say the oracles of God?" These uniformly teach, that the reward is not assigned to a man for working, as a "debt;" but through believing, as "of grace." None can sincerely pray for this blessing, till he cease from working in order to justify himself: and indeed no man performs good works from pure principles, till he learns to believe "in him who justifieth the ungodly." Yet at the same time no true believer will neglect "working," in order to glorify God, to do good to men, and to make his own calling and election sure; because he delights in the commandments of God, and "hungers and thirsts after righteousness."—Man's felicity consists in the favour of God, which can belong to none of our fallen race, except the pardoned sinner: and the forgiveness of sin, and the imputation of "righteousness without works," are vouchsafed entirely through the obedience unto death of our gracious Redeemer. Those who obtain this "blessedness" are most happy, though poor, despised, and afflicted: all who come short of it are most miserable, however wealthy, honoured, and prospered. This distinction extends to all nations, sects, or forms of worship; some are justified, and some are not, in all countries where the great truths of the gospel are known: and this method of "justifying the ungodly" is equally suited to preclude the most eminent saints from *glorying*, and the most atrocious sinners from *despairing*.

V. 9—25. The seal of the Holy Spirit, in sanctification, is the inward evidence "of the righteousness of faith:" when the old nature is crucified, and the heart is circumcised to love God, it is evident that we are "the children of Abraham." and walk in his steps: and sacraments will in this case be really seals and pledges of the same blessing.—Blessed be God, that we are not left under the covenant of works. For the more holy and perfect the law, the greater wrath would in that case come upon us: but, as all is "of grace," it is "through faith;" and the promised blessing is insured to all the chosen seed, wherever dispersed, or however distinguished. May we then copy the example of Abraham; and, in the midst of perils and difficulties, "in hope believe beyond hope;" assured that God is both able and willing to perform his promises to all who trust in him; and waiting the accomplishment of them in patient obedience. Thus our faith will be "imputed to us for righteousness," through him "who died for our offences, and rose again for our justification:" and "because he lives, we shall live also, and live for ever." (*Notes*, 5:7—10. 8:32—39. *John* 14:18—20. *Col.* 3:1—4.)

NOTES.—CHAP. V. V. 1, 2. The apostle, having stated and confirmed his doctrine, concerning justification, here proceeds more fully to show "the blessedness" of those who are justified. (*Note*, 4:6—8.) When the sinner believes in Jesus, his "faith is imputed to him for righteousness:" thus he is justified before God, accounted a righteous person, and entitled to the reward of righteousness. (*Marg. Ref.* a. *Note*, 4: 23—25.) In consequence of this, "he has peace with God;" the controversy, or hostility, which sin had excited, is terminated by a blessed pacification, through the great Mediator; and a covenant of amity is ratified between that Holy God who had so just cause to treat his rebellious creature as an enemy, and that rebel who before was so unreasonably alienated from his beneficent Creator. (*Marg. Ref.* b, c. *Notes*, 7—10. 2 *Cor.* 5:18—21. *Col.* 1:18—23.) The sinner submits, pleads guilty, seeks mercy, and learns to love and serve God: and his offended Sovereign receives him to full favour, and thenceforth behaves to him as his Friend and Father. The believer, being thus reconciled, considers the cause and people of God as his own, and separates from his enemies, that he may be united to his friends: he makes the glory of his God the ultimate end of his habitual conduct: and God protects, countenances, provides for, and communes with him, as his friend: and requites the injuries or favours done to him, as if done to himself. (*Notes*, *Gen.* 12:1—3. *Is.* 41:8,9. *John* 15:12—16. *Jam.* 2:21—24.) All this centres in the Person, mediation, and grace, of our Lord Jesus Christ, who has made and preserves this blessed peace. Thus every true believer has actually found admission into a state of full favour with God, even as if he had never sinned: in this he "stands" accepted before God, and is secured by his promise and grace from being cast down from it: and he learns to rejoice and glory, in the prevailing, abiding, and realizing hope, of being glorified with God, and glorifying him; of completely bearing his glorious image, and of enjoying his unspeakable love to all eternity. (*Marg. Ref.* d—g. 3:23. *Notes*, 2:7—11. 8:14—17,28—31. *Ps.* 73:23—28. 2 *Cor.* 3:17, 18. 4:13—18. *Rev.* 21:22—27.) The expressions here used may also allude to the free access of sinners from different nations, into the full enjoyment of the privileges of God's people, without any respect to the legal ceremonies and restrictions, in approaching his mercy-seat.

Being justified. (1) Δικαιωθεντες. "Having been justified." 9. 2:13. 3:4,20,24,26,28,30. 4:2:5. 6:7. 8:30,33. *Matt.* 11: 19. 12:27. 1 *Cor.* 4:4. *Gal.* 2:16,17. 3:8,11,14. 5:4. *Tit.* 3:7. *Jam.* 2:21,24,25.—*By faith.*] Εκ πιστεως. 1:17. 3:30. 9:30. 10:6. *Gal.* 2:16. 3:8,11. *Jam.* 2:24.—*Access.* (2) Την προσαγωγην. *Eph.* 2:18. 3:12. Not elsewhere. Α προσαγω, *adduco. Introduction*, as any one is introduced into the presence of a prince, by some person of superior distinction, or one appointed for that purpose. (*Eph.* 2:18. 1 *Pet.* 3:18. Gr.)—*We stand.*] Εστηκαμεν. See on 3:31.—*Rejoice.*] Καυχωμεθα. 3,11. See on 2:17. (*Notes*, *Ps.* 44:8. *Is.* 45:23—25. *Jer.* 9:23, 24. 1 *Cor.* 1:26—31. *Gal.* 6:11—14.) "Boasting," or *glorying*, in ourselves is excluded: that, by the free grace of God, we may glory and exult in the hope of heavenly felicity, even during our heaviest trials and in Christ Jesus, and in God as our God and Portion.

V. 3—5. The primitive Christians rejoiced, or exulted, "in hope of the glory of God," not only *notwithstanding* present afflictions, but they even "gloried" in the tribulations themselves, as the sure pledges of the divine favour, and as means of spiritual improvement. (*Marg. Ref.* b. *Notes*, 2 *Cor.* 4:13—18. 12:7—10.) For they were assured, from the word of God and from the evidence of facts, that their trials and persecutions produced submission to the divine will, and acquiescence in it, meekness amidst injuries and provocations, "patient continuance in well-doing," and quietly waiting for the Lord in all difficulties, perils, and sufferings. (*Marg. Ref.* i—l. *Notes*, *Jam.* 1:2—4. 1 *Pet.* 4:12—16.) Their trials indeed might at first excite impatience; but by watching and praying, they would overcome it: and thus they were wrought into a patience of spirit through trials: as the rough block is wrought into a beautiful statue, by the chisel and labour of the statuary. At the same time this patience produced an enlarged experience; an experimental acquaintance with their own weakness and sinfulness, in order to their humiliation; of the reality and power of grace in their hearts, after repeated trials in the furnace; (*Note*, 1 *Pet.* 1:6,7.) of the faithfulness of God to his promises; and o his readiness to answer their prayers. So that these painfu

6 For [p]when we were yet [q]without strength, [r]in due time [s]Christ died for the [t]ungodly.

7 For [u]scarcely for a righteous man will one die; yet peradventure for [u]a good man [x]some would even dare to die.

8 But God [y]commendeth his love toward us, [z]in that, while we were yet sinners, Christ died for us.

9 Much more then, [a]being now justified by his blood, [b]we shall be saved from wrath through him.

10 For if, [c]when we were enemies, we were [d]reconciled to God by the death of his Son; much

[p] Ez. 16.4—8. Eph. 2.1—5. Col. 2.13. Tit. 3.3—5. [q] Lam. 1.6. Dan. 11.15. [r] Or, *according to the time.* Gal. 4.4. Heb. 5.26. 1 Pet. 1.20. [s] *See on* 4.25. 1 Thes. 5.9 10. [t] *See on* 4.5. 11.25. Ps. 1.1. Tit. 2.12. [u] John 15.13. 1 John 3.16. [u] 2 Sam. 18.21. Ps. 112.5. Acts 11.24. [x] 16.4. 2 Sam. 18.3. 23.14—17. [y] 20,21. 3.5. Eph. 1.6—8. 2.7. 1 Tim. 1.16. [z] Is. 53.6. 1 Pet. 3.18. 1 John 4.9,10. [a] *See on* 1. 3.24—26. 1 John 1.7. [b] 10. 1.18. 3.1,30. John 5.24. 1 Thes. 1.10. c 8.7. 2 Cor. 5.18,21. Col. 1.20,21. [d] 11. *marg.* 8.32. Lev. 6.30. 2 Chr. 29.24. Ez. 45.20. Dan. 9.24. Eph. 2.16. Heb. 2.17.

dispensations conduced still further to establish "the hope of glory;" and to assure them, that this hope would never make them ashamed, by vanishing in disappointment; like the baseless confidence of a worldly man, of a Pharisee, an unbelieving Jew, an enthusiast, an antinomian, or a hypocrite. For the hope of the tried and experienced believer is not only warranted by the word of God, but "sealed" upon his heart by the gift of the Holy Spirit; through whose sacred influences the excellency and loving-kindness of God, especially in the work of redemption, are so discovered to him, and poured out through all the faculties of his soul, as to produce a similarity of disposition, a reciprocal love of the divine perfections, a longing desire of the favour of God, a delight in communing with him and serving him, a lively gratitude for his benefits, and zeal for his glory: these being both full proofs of regeneration, the inward "seal of the righteousness of faith;" and earnests of heavenly felicity, ensure the Christian's hope from the shame of disappointment. (*Marg. Ref.* m, n. *Notes, Is.* 45:15—17. 1 *Pet.* 4:12—16.) Many, both writers and preachers, interpret this clause ("the love of God is shed abroad in our hearts,") almost exclusively of the perception and sense of the love of God to us, which is vouchsafed by the Holy Spirit. Yet our love to God as "the fruit of the Spirit," writing his law in our hearts, is in fact, the only indisputable proof that our hope will never make us ashamed. The seal and consolations of the Spirit are distinguished from all enthusiastical delusions and false affections, by their permanently sanctifying effects: (*Notes*, 2 *Cor.* 1:21,22. *Eph.* 1:13,14. 4:30—32.) no *supposed* sense of God's love to us, except as attended with the consciousness of loving him, can warrant a scriptural assurance; and the Spirit of adoption is doubtless a Spirit of love to God, as well as confidence in him. (*Notes*, 8:14—17,28—31. 1 *John* 4:19.) It must therefore be evident, that the work of the Holy Spirit, in changing our natural enmity against God into supreme love of him, must be intended, either as the primary meaning of the clause, or as the inseparable effect of a genuine sense and perception of the love of God to us.—It cannot be supposed, that the apostle mentioned this triumphant confidence as the habitual attainment of all justified persons, but rather as an invaluable privilege, consequent on justification; which must be sought with diligence and earnestness, and actually enjoyed nearly in proportion as it is thus sought.—The sufferings of believers, especially from persecution, form a grand objection, to what is spoken in Scripture concerning their happiness, in the opinion of men in general. To select, therefore, these very trials, as a special ground of the Christian's glorying and rejoicing, was peculiarly suited to meet that objection and to produce a great effect on the reader's mind and heart. (*Notes*, *Matt.* 5:10—12. *Luke* 6:21—23. *Acts* 5: 41,42. 2 *Cor.* 4:13—18. 12:7—10. *Phil.* 1:27—30.)

Worketh. (3) Κατεργαζεται. See on 2:9. 4:15.—*Patience.*] Ὑπομονην. See on 2:7.—*Experience.* (4) Δοκιμην. 2 *Cor.* 2:9. 8:2. 9:13. 13:3. *Phil.* 2:22. '*Examen, an aliquid vere ita sit, ut esse debet.*' Schleusner. The proof of any thing, or person, by *experiment.* Δοκιμιον, *Jam.* 1:3. 1 *Pet.* 1:7. Δοκιμαζω, *probo, Luke* 14:19. *Phil.* 1:10. 1 *Pet.* 1:7.—*Is shed abroad.* (5) Εκκεχυται. *Acts* 1:18. 10:45.

V. 6. It might perhaps be objected to the words "hope maketh not ashamed," that after all, it was not impossible, nor even highly improbable, the believer's hope should terminate in disappointment and shame, through the prevalence of sinful propensities, and the power of temptation; and that Satan might, at length, induce him to apostatize. Some constitutional or habitual iniquity, which in more favourable circumstances had been kept under with great difficulty, might at length obtain the ascendency through unwatchfulness, and so destroy him; or he might fall away, in the hour of death, or at some other critical season. The apostle therefore digresses in order to obviate this objection: and at the same time shows what abundant reason believers have to love their God and Saviour; and to adore with admiring complacency the glory of his grace. When they, who are now "at peace with God," lay in the ruins of the fall, under deserved wrath, and the power of sin and Satan, "without strength" to resist their offended Sovereign, or to deliver themselves; when they had neither natural power for so arduous a work if they had been inclined to it; nor moral ability or inclination to attempt it: when thus impotent, and helpless, and dead in sin, they could have no refuge but in the mere compassion of God. They were also "ungodly," and without any proper disposition of heart towards him, nay, every way contrary to his nature, will, and worship; they were too proud even to ask for mercy or to allow their need of it, and too averse to true religion to be at all willing to become spiritual worshippers; yet even then "Christ died for them," in their stead, a sacrifice for their sins, and to make way for their salvation! Some of those indeed, for whom Christ died, had previously gone to heaven; others were godly persons then living on earth; and others had not come into existence: yet they were all considered as "without strength," and as "ungodly," in respect of Christ's dying for them. They all stood, as it were present before God, according to his omniscience, foreknowledge, and predetermination, in their natural state of impenitent ungodliness; as Adam, after his transgression: (*Notes*, *Gen.* 3:10—13.) and Christ, as their divine and righteous Surety, took their sins upon himself, and engaged to atone for them, before they knew their own lost condition, and without any solicitation from them. In this sense, he is "the Lamb slain from the foundation of the world." (*Marg. Ref. Notes*, 1 *Pet.* 1:17—21. *Rev.* 13:8—10.) The believers who lived before his coming, were not only pardoned and saved, through his engagement in their behalf; but their repentance, faith, and grace, as the effects of regeneration, sprang from the same source. (*Note*, 3:21—26.) At length, "in due time," the season appointed by the only wise God, above four thousand years subsequent to the fall of Adam, he appeared on earth, and "died for the ungodly;" and by his Spirit sinners were, and are, quickened from the death of sin, and so brought to repent, believe, love, and obey: but all blessings come to them, through his atonement and intercession. (*Notes*, *Eph.* 2:4—10. *Tit.* 3:4—7.)

Without strength.] Ασθενων. *Mark* 14:38. *Acts* 4:9. 5:15, 16. 1 *Thes.* 5:14, *et al.*—*In due time.*] Κατα καιρον. 'Tempore, a Deo definito, mortuus est.' *Schleusner.*—*The ungodly.*] Ασεβων. See on 4:5.

V. 7—10. To illustrate the immensity of this love of God, the apostle shows, that if "a righteous man," one of strict integrity, who had committed no crime against the welfare of the community, were about to be put to death through the iniquity and oppression of unjust judges, or in any other way were in danger of losing his life; there would scarcely be found a person, who would consent to die in his stead: though perhaps for "a good man," one of extensive philanthropy, whose life had been and was likely to be a public blessing, some one might even venture to lay down his life. This has in a few cases been done on the field of battle; and perhaps it might be possible to find a man, who would, in such a cause, suffer for his friend, or benefactor, even upon a scaffold. Yet this most rare instance, the very summit of human affection, falls immensely beneath the love of God to us. (*Marg. Ref.* t—x.) He, who should give up his life in these circumstances, would do it for a person of superior excellency, or one who had greatly befriended him; and his death would ensure honour and applause to his memory. But the infinitely glorious God had "commended," or set off to the utmost advantage, "his love to us," in that his incarnate and coequal Son gave himself to endure the most agonizing and ignominious death, for those who were infinitely beneath him; for his creatures who had rebelled against him, and persisted in that ungrateful rebellion; yea, for impenitent sinners, many of whom had perpetrated the most atrocious and multiplied crimes to provoke his vengeance, and all of them rebels and ungrateful, whose state of heart rendered them the meet objects of his abhorrence! Yet, he had freely loved them, and purposed their salvation; and when his justice and holiness, and the honour of his law, obstructed that gracious design, he so loved them, that he gave his own Son to die a sacrifice for their sins! (*Marg. Ref.* y, z. *P. O. Gen.* 22:13—24. *Notes*, *John* 3:16. 15:12—16. 1 *John* 4:9—12.) Now if this were so, and they, by divine grace, had been brought to repent, and to believe in Christ; and had thus been justified through the shedding of his blood, by faith in that great atonement: "much more" would they be kept from falling again under the wrath of God and perishing in sin, through him who died for them and rose again. For could it be imagined that he, who so loved them, when enemies, as to die for them, would not save and uphold them by his almighty power, now they were made friends? If, when they were not only destitute of godliness, and impenitent transgressors; but enemies to the holy character, law, sovereignty, grace, providence, and cause of God, they had been brought into a state of reconciliation, and cordial peace with Him, by the death of his Son upon the cross; (*Note*, 1,2.) "much more" would they, being thus reconciled, be preserved from falling under the power of sin and Satan, or finally apostatizing, "by his life," his intercession, authority and omnipotent grace. (*Marg. Ref.* a—e. *Notes*, 8:32—39. *John* 10:26—31. 14:18—20. *Col.* 3:1—4.) He, who had done the greater work for them when enemies, would surely do that which was immensely less difficult for them as his

more, being reconciled, [e]we we shall be saved by his life.

11 And not only *so*, [f]but we also joy in God through our Lord Jesus Christ, [g]by whom we have now received the [h]atonement.

[*Practical Observations.*]

12 Wherefore, [i]as by one man sin entered into the world, [k]and death by sin; and so death passed upon all men, [l]for that [k]all have sinned:

13 (For [l]until the law sin was in the world: [m]but sin is not imputed when there is no law.

14 Nevertheless [n]death reigned from Adam to Moses, [o]even over them that had not sinned after the similitude of Adam's transgression, [p]who is the figure of him that was to come.

15 But [q]not as the offence, so also *is* the free gift. For if through the offence of one [r]many be dead: much more the grace of God, [s]and the gift by

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e John 6:40,57. 10:28,29. 11:25,26. 14:19. 2 Cor. 4:10,11. Col. 3:3,4. Heb. 7:25. Rev. 1:18. f 2:17. 1 Sam. 2:1. Ps 32.11. 33:1. 43:4. 104:34. 149:2. Is. 61.10. Hab. 3:17,18. Luke 1:46,47. Gal. 5:22. Phil. 3:1,3 4:4. 1 Pet. 1:8, g John 1:12. 6:50—55. 1 Cor. 10:16. Col. 2:6. * Or, *reconciliation*. 10. h 19. Gen. 3:6. i 6:23. Gen. 2.17. 3:19,22—24. Ex. 18:4. 1 Cor. 15:21. Jam. 1:15. Rev. 20:11,15. † Or, *in whom*. k 3:23. Jam. 3:2. 1 John 1:8—10. l Gen. 4:7—11. 6:5,

6,11,12. 8:21. 13:13. 18:20,21. 19:4, &c. 39,36. 38:7,10. m 4:15. 1 Cor. 15:56. 1 John 3:14. n 17,21. Gen. 4:8 5:5—31. 7:22. 19:25. Ex. 1:6. o 8:20,22. Ex. 1:22. 12:29,30. Jon. 4:11. p 1 Cor. 15:21,22,45. q 16,17,20. Is. 55:8,9. Jonah 3. 16. 4:10. r 12,18. Dan. 12:2. Matt. 20:28. 26:28. s 6:23. 2 Cor. 9:15. Heb. 2:9. 1 John 4:9,10. 5:11,12.

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friends and children; and the *living* Lord would complete the purpose of his *dying* love, by saving all believers to the uttermost till his finished ransom on the cross should terminate in their finished salvation, as "presented faultless before the presence of his glory with exceeding joy."—There could be no danger of a reconciled believer falling under the wrath of God, except on the supposition of his committing sin, and dying without repentance; but had Christ suffered, and humbled himself even to death upon the cross, that he might bring him into this state of reconciliation? and would he, after all, so leave him to himself, and in the hands of the wicked one, as thus finally to perish, when his living power could prevent it, without any suffering or self-denial whatever?—Some expositors insert, 'If we be not wanting to ourselves.' But first, Is not this undeniably adding to the Scripture? (*Note*, *Rev.* 22:18—21, *vv.* 18,19.) And, secondly, Does not this inevitably lead us to trust in our own hearts, instead of trusting in God, to "hold us up that we may be safe?" (*Notes*, *Prov.* 28:26. *Jer.* 17:9,10. 2 *Cor.* 7:1. *Phil.* 2:12,13. 2 *Pet.* 1:5—10.)

Commendeth. (8) Συνιστησι. See on 3:5.—*From wrath.* (9) Απο της οργης. "From the wrath." 1:18. 2:5. 3:5. 4:15. 9:22. *John* 3:36. 1 *Thes.* 1:10.—*We were reconciled.* (10) Κατηλλαγημεν.—*Being reconciled.*] Καταλλαγεντες. 1 *Cor.* 7:11. 2 *Cor.* 5:18—20. Not elsewhere. Αποκαταλλασσω, *Col.* 1:20,21.

V. 11. Having such a pledge of future and complete salvation, in the love of God through Christ, and in past mercies experienced; the apostle declared that he, and other established believers, not only rejoiced and exulted in the hope of heaven, and in their tribulations for Christ's sake: but they "glorified in God also," as their unchangeable Friend and all-sufficient Portion: but this was not by the works of the law, as the Jew made his boast in God; but "through our Lord Jesus Christ." For according to the law, they were all sinners and enemies, but by Christ they had now "received reconciliation." (*Marg.* and *Marg. Ref.* f, g.) This is the proper translation of the sentence, which refers to the whole of the pacification, between God and the believing sinner through the mediation of Christ: and not merely to the *atonement*, which is the ground of it.—In exactness of language, God receives *the atonement*; and believers, in consequence, "receive *the reconciliation*." As the apostle and his brethren were confident that the great Peacemaker, who had effected this reconciliation, "by the blood of his cross," and the power of his grace, would certainly preserve it; they gloried in God through him, as their God, and everlasting Portion.—To explain all this of the Gentiles exclusively, as some do, as if the Jews did not want a reconciliation, makes the apostle speak of himself as a Gentile; and indeed it is so unscriptural and so irrational; that one cannot but be astonished to find men of great learning and talents contend for it.

We ... joy.] Καυχωμενοι. See on 2.—*The atonement.*] Την καταλλαγην. 2 *Cor.* 5:19. Not elsewhere. Α καταλλασσω, 10.

V. 12—14. In order more fully to illustrate the important subject, the apostle calls the reader's attention to the state of the whole human race, from the fall of Adam. He was the federal head, surety, and representative of all his posterity; nor did sin enter, save to the personal condemnation of Eve, till he also ate the forbidden fruit. (*Note*, *Gen.* 3:6.) By that "one man sin entered into the world," to pollute and ruin the whole human species; and so "death," spiritual and temporal, followed, and "passed upon all men, for that" (or, "in whom") "all had sinned." In Adam, as being in his loins when he thus apostatized, we all sinned and fell under condemnation; his blood was attainted for rebellion; and thence that evil nature originated, from which all our personal transgressions proceed. (*Marg. Ref.* h—k. *Notes*, *Gen.* 2:16,17. 3:17—19.) In proof of this our union with Adam, and our concern in his first transgression, which the proud heart of man is prone to deny, or object to, even with blasphemous enmity, it should be observed, that for two thousand five hundred years before the giving of the law, sin prevailed in the world, and was punished with death: but sin cannot be imputed, where no law is, of which it is a transgression. (*Marg. Ref.* l, m. *Note*, 4:14—17.) None of the immense multitudes, who died between the fall of Adam and the promulgation of the law, could personally violate the prohibition, to which the penalty of death had been originally annexed; yet they were included in the sentence denounced against Adam, and, after much toil and suffering, "returned to the dust whence they were taken." And, though adults might be thought to die for their personal violation of the law of tradition, or of their own reason and conscience; yet, during this long interval, an innumerable multitude had been subjected to death, who had never broken any law, "after the similitude of Adam's transgression;" that is, wilfully and deliberately. For the number of infants who had been cut off, with great pain and agony, previously to their commission of actual sin, had been immensely great. They were involved in the destruction of the whole world by the deluge, and in that of Sodom and Gomorrah; and according to the ordinary course of things, "death reigned over them," before they were capable of actual and wilful transgression. Nor could this fact be accounted for, consistently with the divine perfections; otherwise than by allowing that they, as one with Adam, had fallen in him under condemnation, through his violation of that covenant, in which he acted as surety for all his offspring. (*Marg. Ref.* n—p.) There may indeed be a comfortable hope, that as infants die in Adam, without their own personal transgressions, so they will be saved in Christ, without their own personal faith in him, as never living to be capable of it: yet that change must be wrought in them by the regenerating Spirit, which would have produced faith, had they lived longer. Indeed the sufferings and death of infants, in every age, forms an irrefragable proof of 'original sin:' but it was more peculiarly so from Adam to Moses; as that law was not then in being, which in some instances, entailed the guilt of the parents on their children, to the third and fourth generation. (*Note*, *Ex.* 20:5.) Yet these laws were deduced from the same principle of the *oneness* between the root and the branches; though only applied in some special cases, while that of Adam reached in general to all his posterity. For he was "a figure," or type, "of him who was to come," as the Surety of a new covenant, in behalf of all related to him. (*Note*, 1 *Cor.* 15:45—49.) In many respects Adam might be considered as the contrast of Christ; but he resembled him, and was his type, in the divine prescience, by acting as the surety of all related and united to him: for thus Christ acted as the Surety of all his people, who are one with him, and deemed his spiritual progeny: (*Notes*, *Ps.* 22:30,31. *Is.* 53:11,12.) and they are interested in his obedience, sufferings, victories, and exaltation.—'Adam is compared with Christ, both in what is similar, and what is contrary. They are alike in this; that each of them shares what he has with *his:* they are clearly unlike in this, that Adam by nature communicates sin unto death to his posterity; but Christ by grace communicates his righteousness to his people unto life.'—*Beza.* Many learned men explain what is said of "death," as meaning only *mortality:* but, do we not all derive a *depraved*, as well as a *mortal*, nature from Adam? And does not Christ save his people from guilt and depravity and eternal punishment, and not from mortality? And would immortality, without justification and sanctification, be a blessing? (*Notes*, *John* 5:28,29. 2 *Tim.* 1:10.) If we are depraved, or "dead in sin," and mortal as Adam's descendants; we must not only die, but be miserable and unholy for ever, without the salvation of Christ. (*Notes*, 6:21—23. *Gen.* 2:16,17.)—*Death reigned.* (14) "Sin reigned unto death." (*Note*, 20,21, *v.* 21.) What a grand, sublime, tremendous idea! Sin and death personified, as two united conquerors and tyrants reigning over all mankind; and, without mercy, consigning, by various tortures, their bodies to the grave, and their souls to hell!

Sin ... death. (12) Η αμαρτια ... της αμαρτιας ... ὁ θανατος. The article seems definitely to point out "the sin," and "the death," which by Adam's transgression entered into the world.—*For that.*] Εφ' ᾧ "In whom." *Marg.*—As of those, who die during infancy, it cannot be said, They "have sinned," the margin seems to give the true meaning; in Adam, as one with him, "all sinned." *When there is no law.* (13) Μη οντος νομου. See on 4:15.—*Reigned.* (14) Εβασιλευσεν. 17, 21. 6:12. *Luke* 1:33. 19:14,27. 1 *Cor.* 4:8. *Rev.* 5:10. 20:4,6, *et al.*—*The figure.*] Τυπος. 6:17. See on *John* 20:25. Αντιτυπος, *Heb.* 9:24. 1 *Pet.* 3:21.

V. 15—19. The principal thing which renders the expositions, generally given of these verses, perplexed and unsatisfactory, arises from an evident misconception of the apostle's reasoning, in supposing that Adam and Christ represented *exactly the same company:* whereas Adam was

grace, *which is* by one man, Jesus Christ, [t]hath abounded unto many.

16 And not as *it was* by one that sinned, *so is* the gift: [u]for the judgment *was* by one to condemnation, [x]but the free gift *is* of many offences unto justification.

17 For if [y]by [z]one man's offence death reigned by one; much more they which receive [a]abundance of grace, and of the [b]gift of righteousness, [b]shall reign in life by one, Jesus Christ:

18 Therefore, as, by [1]the offence of one *judgment came* [c]upon all men to condemnation; even

t 20. Is. 53:11. 55:7. Rev. 7:9,10,14—17. u Gen. 3:6—19. Gal. 3:10. Jam. 2:10. x Is. 1:18. 43:25. 44:22. Luke 7:47—50. Acts 13:38,39. 1 Cor. 6:9—11. 1 Tim. 1:13—16. y 12. Gen. 3:6,19. 1 Cor. 15:21,22,49. * Or, *by one offence.*

z 20 John 10:10. 1 Tim. 1:14. a Is. 61:10. Phil. 3:9. b 8:39 Matt. 25:34. 1 Cor. 4:8. 2 Tim. 2:12. Jam. 2:5. 1 Pet. 2:9. Rev. 1:6. 3:21. 5:9,10. 20:4,6. 22:5. † Or, *one offence.* c 12.15,19. 3:19,20.

the surety of the whole human species as his posterity; Christ only of that chosen remnant, which has been, or shall be, one with him by faith, who alone "are counted to him for a generation." (*Note*, *Ps.* 22:30,31.) Indeed all men, in consequence of the undertaking of Christ, are under a dispensation of mercy, and are "endured with much long-suffering;" they are not left desperate, they have many temporal mercies, and they shall all arise to judgment. There is likewise such an infinite sufficiency in the atonement of Christ, and it is proposed to sinners in so general a manner, as a common salvation for all who will accept of it, that a foundation is laid for the most unreserved invitations, exhortations, and expostulations; and no one will be rejected, who sincerely seeks this salvation. Yet these important truths perfectly harmonize with the foreknowledge and predetermined purpose of God, in respect of the persons who actually will embrace and obtain the proffered blessings. If we omit the consideration of the *number* who perish in "the first Adam," or are saved in "the second Adam;" if we wholly leave this to the wise, righteous, and merciful Creator and Judge of all men, as one of those "secret things which belong to him," and not to us; and if we exclusively consider the benefits which *believers* derive from Christ, as compared with the loss sustained in Adam, by *the human race;* we shall then see the passage open, most perspicuously and gloriously, to our view. For the thoughts of the *supposed* immense majority of those, who shall eventually perish, is apt to incumber the mind in these contemplations: I say, *supposed;* for possibly we shall find our conjectures erroneous, when the doom of men, through all ages and nations, shall be finally determined. Let us then advert to the apostle's words.—"The offence" of Adam, and its consequences, do not in all things coincide with the "free gift," or the grace, of redemption. Through that one man's single offence, "the many," or the multitude, of mankind are *dead;* under condemnation, dead in sin, and exposed to death, temporal and eternal. But the infinite grace and mercy of God, and the free gift of righteousness and salvation, through that "one man Jesus Christ," "the second Adam," who is also "the Lord from heaven," much more abound to "the many," even to all the multitude of believers; by bringing them into a far safer, happier, and more exalted state, than that from which they fell in Adam. (*Marg. Ref.* q—t.) For this gift not merely answers to the loss sustained by Adam's sin, but far exceeds it in this respect: "the judgment of God" came through Adam's *single* offence, "upon all men to condemnation: but the free gift not only delivers believers from that "condemnation," but from the punishment due to their own numerous, or rather innumerable transgressions: nor does it place them anew in a state of probation, at all resembling that of Adam before he sinned; but it fixes them in a state of justification, even as Adam would have been, if he had stood his time of trial. For if, by "one offence of one man," death acquired a complete dominion over the whole human race, without a personal trial, *in that respect*, whether they would be obedient or not; much more will they, who by faith "receive the abundance of grace," and of the gift of "righteousness," be assuredly preserved in that state of acceptance, and so "reign in life" by the perfect obedience of their one Surety Jesus Christ; without the infinite peril, or inevitably fatal consequences, of being put upon *a personal* trial of their perfect obedience, like that in which Adam had failed, and in which Christ had persevered. (*Marg. Ref.* u—x.) Man is indeed, in some respects, in a probationary state on earth: but no man is put upon the trial, whether he can obtain exemption from the general condemnation of Adam and his seed, by his own personal obedience. A trial is made of him, tending to discover the wickedness of his heart by manifold experiments; the trial is made by the gospel, whether the sinner will repent and believe; professed Christians are tried, whether they are sincere or not; and believers are proved in respect of the strength of their faith and grace: yet they are not put upon any probation, with reference to their justification and eternal life; but "are accounted righteous," and appointed heirs by faith alone, through the righteousness of their One divine Surety; which consisted not, like Adam's offence, in one action, but in a continued and perfect conformity to the whole divine law, through life, and unto his death upon the cross.—Yet, notwithstanding these differences, the similarity is striking and instructive: for, "as by the one offence of one man, sin entered," and prevailed to the condemnation of all men; so, by "the righteousness of One," even Christ, grace entered and prevailed to the complete justification of all men, throughout the earth, and during all ages, who are related to Christ by grace and faith, or by regeneration, and partaking of the life-giving Spirit of Christ; as all men were related to Adam by natural generation. For, as "by the disobedience" of one single person, being a public character, or representative of his posterity, "many were made" or constituted "sinners," and dealt with accordingly, previously to the consideration of their personal transgressions: so, "by the obedience of One," who also was a public character, and the representative of his people, "many," even the whole multitude of believers, "are constituted righteous" before God, and dealt with as such; even previously to the consideration of their personal holiness and obedience; which spring from their spiritual union with Christ, as depravity does from man's natural union with Adam. (*Marg. Ref.* y—f.) Thus, in many things, the type and the Antitype coincide; though disobedience and condemnation are opposite to obedience and justification. But the believer, being justified by faith, has his title to life in Christ, who preserves it for him: so that he is not left to peradventures, or to the hazards arising from the mutability of creatures, as Adam was: but he is safe by his union with him, who is "God manifest in the flesh;" and his future felicity will be proportionably more exalted, in consequence of his endeared relation to the Godhead, in Christ his Brother and Friend. *Much more*, &c. (17) Can any thing be "much more" certain, than that all men as one with Adam die? Yes, it is much more certain that all who by faith "receive the abundance of grace and the gift of righteousness, shall reign in life with Christ." Enoch and Elijah did not die, but were translated; and multitudes innumerable shall be living when Christ shall come: (*Note*, 1 *Cor.* 15:50—54.) but not one true believer shall come short of "reigning in life with him!"—As it is evident, that *all men*, in the strict sense of the word, do not "receive abundance of grace and of the gift of righteousness," or obtain "justification of life;" and that "all men," in this universal sense, shall not "reign in life," for some shall "go away into everlasting punishment:" so the term must be explained, in the first clause, of *all men in Adam*, and in the second of *all men in Christ*, if any consistent meaning is to be affixed to the words: (18) except universal "salvation with eternal glory," be contended for; as "justification unto life," and "reigning with Christ in life" are predicated emphatically of the whole company here described. It may, indeed, be admitted, that the "free gift" is *sufficient* for "all men," and ought to be proposed to "all men;" and if "all men" (18) be thus understood, as some think it may be, it differs from the "many" in some of the other verses: yet the apostle's argument seems, through the whole, to be concerning the same companies, those in Adam and those in Christ.

The offence. (15) Το παραπτωμα. 16,17,18,20. See on 4:25.—*The free gift.*] Το χαρισμα. 16. 6:23. See on 1:11.—*Of one.*] Του ενος. 17,19. "The one offence of the one man."—*Many.*] Οι πολλοι . . . τους πολλους. 19.—"The many" in Adam; "the many" in Christ. (*Note*, *Dan.* 12:2, 3.—*The gift.* (16) Το δωρημα. *Jam.* 1:17. Not elsewhere. Δωρεα, 15,17. See on *John* 4:10.—*Condemnation.*] Κατακριμα. 18. 8:1. Not elsewhere.—*Justification.*] Δικαιωμα. 18. See on 1:32.—*Justification of life.* (18) Δικαιωσιν ζωης See on 4:25.—*Disobedience.* (19) Της παρακοης. 2 *Cor.* 10:6. *Heb.* 2:2. Παρακουω, *Matt.* 18:17. *Were made.*] Κατεσταθησαν.—*Shall . . . be made.*] Καταστησονται, *Matt.* 24:45,47. 25:21,23. *Acts* 17:15. *Tit.* 1:5. *Heb.* 2:7. 5:1. 7:28. 8:3. *Jam.* 3:6. 4:4. 2 *Pet.* 1:8. Εκ κατα, et ιστημι, *statuo, constituo.*—*The obedience.*] Της υπακοης. 1:5. 6:16. 15:18. 16:19,26. 2 *Cor.* 7:15. 10:5. *Philem.* 21. *Heb.* 5:8. *Pet.* k 2,14. Υπακουω, 6:12.

V. 20, 21. The whole plan, respecting justification, was fixed and carried into effect, long before the law was given by Moses. (*Notes*, 4: *Heb.* 11:1—19.)—This law, including the whole Mosaic dispensation, "entered" in accession to the preceding revelations among a few persons, compared with the whole posterity of Adam; and for a short time, compared with the duration of the world: *i. e.* among the sons of Jacob alone; and above two thousand five hundred years after the creation of the world. But, so far from being intended for the justification of those who received it, "it entered that the offence might abound." The moral law, by its perfection, showed that very many thoughts, affections, tempers, words, and actions were sinful, which otherwise would not have been known to be so. (*Note*, 3:19,20.) It evinced the malignity and desert of every sin; and it irritated man's natural corruption, both to hanker after forbidden objects, and to rise in opposition and enmity against its spiritual precepts, and its righteous sanction. (*Note*, 7:7—14.) Thus it occasioned transgressions to be multiplied, for it had no efficacy to cure human depravity: (*Note*, 8:3,4.) and at the same time it aggravated the enormity of sin, seeing it was committed

so by [c]the righteousness of one, *the free gift came* upon [d]all men unto justification of life.

19 For [e]as by one man's disobedience many were made sinners; [f]so by the obedience of one shall many be made righteous.

20 Moreover, [g]the law entered, that the offence might abound: [h]but where sin abounded, grace did much more abound;

21 That [i]as sin hath reigned unto death, even so might [k]grace reign [l]through righteousness [m]unto eternal life, by Jesus Christ our Lord.

[c] Or, *one righteousness*. 3:21,22. 2 Pet. 1:1. [d] John 1:7. 3:26. 12:32. Acts 13:39. 1 Cor. 15:22. 1 Tim. 2:4—6. 1 John 2:20. [e] 12—14. 1 Sa. 26:19—12 Jam. 3:2. 2 Cor. 5:21. Eph. 1:6. Rev. 7:9—17. [g] 3:19,20. 4:15. 6:14. 7:13—8. John 1:17. 2 Cor. 3:7—9. Gal. 3:19—25. [h] 6:1. 2 Chr. 33:9—1 [illegible] 25:11. Is 1 Tim. 4:2 24:25. [illegible] 8—14. Isa. 16:52,60—63. 36:25—32. Mic. 7:18,19. Matt.

against so express a declaration of the divine will. Even the ceremonial law, as considered apart from Christ, multiplied *duties*, and consequently *transgressions*; as none perfectly kept it, and numbers constantly violated it. (*Marg. Ref.* g.) So that the law in every sense "entered," in order to show and condemn man's abounding wickedness, as an experiment tried with a part of the human race; that the free grace of redemption might be more gloriously displayed, by its superabounding, where sin had most abounded; and (like the waters of the deluge) flowing far above the summits of the highest mountains of man's guilt and depravity. (*Marg. Ref.* h. *Notes, Gal.* 2:17—21. 3:19—22.)—Therefore as "sin," like some terrific victor and tyrant, had "reigned" with uncontrolled sway, unto the death and ruin of all men, under Adam's covenant: (*Note*, 12—14.) even so "grace," or the infinitely free and rich mercy of God, might ascend a more exalted throne, and there reign with benign authority, through the righteousness of the Surety of the new covenant, unto the eternal life of all who believed; in virtue of the power and grace of the Lord Jesus Christ. (*Marg. Ref.* i—m.)—Grace reigns also in the believer's heart: but this is more explicitly treated on in the ensuing chapter; and grace as reigning upon the throne of God, to justify every believing sinner, however his past transgressions have been multiplied and aggravated, and to complete the salvation of every justified believer, is here specially intended. As "grace reigns unto eternal life" to those alone who are in Christ by faith; so these exclusively must be intended, in the whole contrast between the first and the second Adam.

Entered. (20) Παρεισηλθεν. *Gal.* 2:4. '*Irrepo, . . . insuper introeo.*' Schleusner. Not elsewhere. Ex παρα, εις, et ερχομαι.—*Much more abound.*] Υπεπερισσευσεν. 2 *Cor.* 7:4. Not elsewhere. Υπερπερισσως, *Mark* 7:37. Ex υπερ et περισσως, *abundanter*.—*Hath reigned.* (21) Εβασιλευσεν. See on 14.

PRACTICAL OBSERVATIONS.

V. 1—11. A most blessed change takes place in the sinner's state, however guilty and depraved he has been, when he becomes a true believer: "being justified by faith he hath peace with God," through "our Lord Jesus Christ;" and this will in due time be communicated to his conscience, and dwell in his heart: he has free access to the mercy-seat; he is established in the grace and favour of God; and he may now rejoice and triumphantly exult in the hope of everlasting glory; though he perhaps just before trembled, from well-grounded apprehensions of deserved vengeance. How immense then are our obligations to him, who has made "all things ready" by his agonizing death on the cross; and has made our hearts willing by his regenerating grace! May we act as the covenanted friends of our reconciled God; may we "adorn the doctrine of God our Saviour in all things;" may we study to recommend it to our fellow-sinners, and to make grateful returns for his love, by our kindness to our poor fellow-Christians, who are the brethren and receivers of this our rich and bountiful Benefactor! (*Notes, Matt.* 12:46—50. 25:34—40.) Then we need not be dismayed by temptations and afflictions, or despond and murmur under them; nay, we may "glory" and rejoice in them: for, though nature feels that "tribulation worketh" impatience, yet grace finds that at length it produces "patience, experience," and hope, even "hope which maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost." This seal of God cannot be broken, and Satan evidently and peculiarly fails in his attempts to counterfeit it: for all false affections, and enthusiastic confidences, are liable to be consumed in the furnace of long-continued afflictions; and they never can communicate that reciprocal, steady, pre-eminent, and abiding love of God in Christ, which no fire can burn, no waters can quench, and which in ten thousands of instances has proved stronger than the fear of death in its most tremendous forms: and has enabled a feeble believer to disregard the cruelty of a savage executioner, in comparison of the anguish of wilfully denying or disobeying his beloved Lord. Surely he is worthy of all this devotedness from every one of us! If we consider how "*helpless*, and ungodly," rebellious, and full of enmity against God, we were, when his compassionate eye was first fixed upon us; if we reflect on the salvation purposed for us, the price paid for it, the dignity of our Redeemer, the change wrought in us, before we were willing cordially to accept of

CHAPTER VI.

Believers cannot "sin on that grace may abound," as some would object; being "dead to sin," according to the meaning of baptism, which represents their conformity to Christ in his death, burial, resurrection, and living unto God, 1—10. They should reckon themselves to be "dead to sin and alive to God," 11; and, as not being "under the law, but under grace," they must not suffer "sin to reign in their bodies," but yield them to God, as instruments of righteousness," 12—15. Being "made free from sin, and become servants to righteousness," they should serve righteousness wholly, 16—20. The service of sin is unfruitful, shameful, and destructive; but the servants of God have their "fruit unto holiness, and the end eternal life," 21, 22. This is the free gift of God in Christ; but death is the wages of sin, 23.

[a] WHAT shall we say then? [b]shall we continue in sin, that grace may abound?

9:13. Luke 7:47. 23:39—43. 1 Cor. 6:9—11. Eph. 1:6—8. 2:1—5. 1 Tim. 1:13—16. Tit. 3:3—7. [i] 14. 6:12,14,16. [k] John 1:16,17. Tit. 2:11. Heb. 4:16. 1 Pet. 5:10. [l] 17. 4:13. 8:10. 2 Pet. 1:1. [m] 6:23. John 10:28. 1 John 2:25. 5:11—13.

[a] *See on* 3:5. [b] 15. 2:4,5. 3:5—8,31. 5:20,21. Gal. 5:13. 1 Pet. 2:16. 2 Pet. 2:18,19. Jude 4.

the free gift, and the privileges most graciously bestowed upon us; we cannot but allow, that the love of God our Saviour "passeth knowledge," and is infinitely beyond example or illustration. (*Notes, Eph.* 3:14—19. 1 *John* 3:1—3.) It is inconceivable, that even God himself could more have "commended his love to us," or have given us more powerful motives and encouragements to humble submission and grateful obedience. In proportion as we feel the force of these motives, we may be assured that we are "justified by the blood of Jesus," and "reconciled to God by his death:" and that we shall be saved from wrath by him, "who was dead, and is alive for evermore, and hath the keys of death and hell." (*Notes, John* 11:20—27. *Rev.* 1:12—20.) Though conscious of our own sinfulness, we may thus "glory in God through Jesus Christ," as our almighty, unchangeable, and everlasting Father, Friend, and Portion; and as having "received the reconciliation." (*Notes, Ps.* 48:14. *Heb.* 11:13—16.) At the same time we shall learn not to disdain or despair of any other sinners: for we shall be conscious, that they are not worse in themselves, or further from God, than we once were; and that they are equally capable of being reconciled in the same way, whatever their character and crimes may heretofore have been.

V. 12—21. Let us from this portion of the sacred Scriptures learn habitually to look upon ourselves, and the whole human race, as lying in the ruins of the fall; sinners by nature and practice, exposed to condemnation, and no more able to save our own souls from hell, than to rescue our bodies from the grave. Instead of perplexing ourselves about the awfully deep and incomprehensible, but most righteous dispensation of God, in permitting the entrance of sin and death; let us learn to adore his grace for providing so adequate a remedy for that awful catastrophe, which we are sure was consistent with all his glorious perfections. (*Note, Gen.* 2:16,17.)—As our children have evidently, through us, received a sinful, suffering, and dying nature from the first Adam; we should be stirred up, even by their pains and sorrows in helpless infancy, to seek for them the blessings of the second Adam's righteousness and salvation. (*Note*, 1 *Cor.* 15:45—49.) Though "the grace of God," and the gift by grace, have "much more abounded" to the many "through Christ," than justice and wrath did through Adam: yet multitudes choose to remain under the horrid dominion of sin and death, rather than seek the blessings of "the reign of grace!" But there is the fullest encouragement to every sinner who comes to Christ for his free and holy salvation: and he "will in no wise cast out" one humble supplicant. Let all then flee, without delay, to "this righteousness, by faith in Christ," whilst grace fills the throne of God, and before the Judge ascends his dread tribunal: let the entrance of the law into the conscience, that sin may be known to abound, impel the sinner to the greater diligence in applying for salvation: let none be discouraged by the view of their enormous crimes, seeing there is in Christ "much more abounding grace:" let the unestablished inquirer give diligence to make sure his interest in the Redeemer; and let the thankful and confirmed believer frequently meditate on his obligations, privileges, securities, and prospects. Let him contrast his state in Adam, with his felicity in Christ: that while he gives all the glory to divine grace, through the "obedience by which he is made righteous:" he may look at all enemies and remaining obstacles, and at "the king of terrors," with a victorious hope; assured that "grace shall still reign through righteousness, unto eternal life, by Jesus Christ our Lord."

NOTES.—Chap. VI. V. 1, 2. (*Note*, 5:20,21.) The apostle was aware that his doctrine might seem open to the objection, which is now continually made to that of "salvation by grace." (*Note*, 3:29—31.) It might be said, that we be *justified* of entire mercy, by the imputation of Christ's righteousness, and the efficacy of his sacrifice, through faith alone, without works of any kind, or in any degree, either before or after believing; are not men set free from all moral obligation, and the floodgates of licentiousness thrown open? And, if God take occasion from man's excess in wickedness, the more conspicuously to display his abounding grace: may we not safely, and even on principle, commit more and greater enormities, and continue to work iniquity, without remorse or amendment, on purpose that the riches of divine grace may be the more glorified in our salvation? This is specious: and

2 [c]God forbid: [d]How shall we that are [e]dead to sin [f]live any longer therein?

3 [g]Know ye not, that so many of us, [h]as [i]were baptized into Jesus Christ, [i]were baptized into his death?

4 Therefore [k]we are buried with him by baptism into death; [l]that like as Christ was raised up from the dead [m]by the glory of the Father, [n]even so we also should walk in newness of life.

[*Practical Observations.*]

5 For [o]if we have been [p]planted together in the likeness of his death, we shall be also *in the likeness* of *his* resurrection:

6 Knowing this, [q]that our old man is crucified

c See on 3:4. d Gen. 39:9. Ps. 119:104. 1 John 3:9. e 5—11. 7:4. Gal. 2:19. 6: 14. Col. 3:3. 1 Pet. 2:24. f 2 Cor. 5:14—17. 1 Pet. 1:14. 4:1—3. g 16. 7:1. 1 Cor. 3:16. 5:6. 6:2,3,9,15,16,19. 9:13,24. 2 Cor. 13:5. Jam. 4:4. h Matt. 28:19. 1 Cor. 12:13. Gal. 3:27. 1 Pet. 3:21. i Or, *are*. 1 4,5,8. 1 Cor. 15:29. Gal. 2:20,21. k 3. Col. 2:12,13. 3:1—3. l 9. 8:11. 1 Cor. 6:14. 2 Cor. 13:4. Eph 1:19,20. 2:5,6. m John 2:11,19,20. 11:40. Col. 1:11. n 10. 7:6. 12:1,2. 13: 13,14. 2 Cor. 5:17. Gal. 6:15,16. Eph. 4:17,22—24. 5:8. Phil. 3:17,18. Col. 1: 9—12. 2:11,12. 4:1. 1 Pet. 4:1,2. 2 Pet. 1:4—9. o 8—12. Eph. 2:5,6. Phil. 3:10, 11. p Ps. 92:13. Is. 5:2. Jer. 2:21. Matt. 15:13. John 12:24. 15:1—8. q Gal. 2: 20. 5:24. Eph. 4:22. Col. 3:9,10.

self-deceived hypocrites, through Satan's suggestions, comment in this manner on the gospel: and so give some colour to the cavils of avowed opposers. But the apostle has taught us how to answer all objections, and guard against abuses on this ground. He does not set us an example of keeping out of sight, explaining away, or *cautiously* proposing the free grace of the gospel: but, while he states his doctrine in the most explicit and decisive language imaginable, he shows also the inseparable connexion between justification and sanctification. Let "the thought be abhorred," says he, "of continuing in sin that grace may abound." The *unbeliever* has no part in that grace: and, as the *believer* is "dead to sin, how shall he live any longer" in the practice of it? That view of the glory of God, of the holiness and excellency of the law, and of his own guilt and danger, which, as the effect of regeneration, convinced him that he needed the salvation of Christ, and made it precious to his heart, led him also to repent, and to abhor all sin. This change, begun in convictions, always humbling and often alarming, was more completely effected by further discoveries of the mercy, and experience of the comforts, of redemption: so that love and gratitude to the divine Saviour, and other evangelical principles, concur with hatred of sin, to mortify his affections to its pleasures and interests, and to cause him to separate from iniquity, as a dead man ceases from the actions of life. (*Marg. Ref.* c—f. *Notes*, *John* 16:8—11,14,15. 2 *Cor.* 5:13—15. *Gal.* 2:17—21. 5:13—26. *Jam.* 2:8—26.) Not only *ought* this to be the believer's character, but in a measure it actually is so: and thus it forms the proper evidence, being the inseparable concomitant, of his justification. This effectually secures him from abusing the doctrines of grace: he may be seduced into sin, but he "cannot live any longer" in the habitual practice of known transgression: (*Note*, 1 *John* 3:4—10.) he cannot take occasion from grace as superabounding, to continue in sin that it may still more abound; but, on the contrary, in proportion to his admiring views of the riches of divine mercy in his salvation, he will be "steadfast, unmoveable, and always abounding in the work of the Lord;" and he will be remiss in duty at those times alone when such hopes and affections grow languid and low.—'The benefits of justification and sanctification are connected by a perpetual bond; each of them flows from Christ, by the grace of God. Sanctification is the destruction of sin, that is, of our original depravity; in the place of which the purity of a renewed nature succeeds. This is the quality, which the Spirit creates in the members of Christ our Head.—"Dying unto sin," and "living unto God," or Christ, or righteousness, answer to each other.' *Beza.*—It is surprising, that many learned expositors should, without hesitation or proof, interpret the phrase, as if it only meant the *outward profession* made in baptism: and, as if all baptized persons were indeed "dead unto sin." 'Note here, that if the faith, to which St. Paul in this epistle doth ascribe justification, did not only oblige to, but even comprehend evangelical and constant obedience, there could be no colour for this objection: that therefore must be a mistake.' *Whitby.*

Shall we continue (1) Επιμενουμεν. 11:22. See on *Acts* 13: 43—*Are dead to sin.* (2) Απεθανομεν τη αμαρτια. 10. *Gal.* 2:19. *Col.* 2:20. 3:3. *Notes*, *Gal.* 6:11—14. 1 *Pet.* 2:18—25, *v.* 24.

V. 3, 4. The apostle, by his introductory question, most emphatically shows, that all who had been baptised into the name and religion of Jesus, had received the sign and made the profession, of communion with him, and conformity to him in his death, that, in virtue of his dying for their sins, they should die to all sin, and have done with their former unholy indulgences, pursuits, habits, and connexions. (*Marg.* and *Marg. Ref.* g, h. *Notes*, 2:25—29. 1 *Cor.* 12:12—14. *Gal.* 3:26—29. *Col.* 2:11,12. 1 *Pet.* 3:21,22. 2 *Pet.* 1:8, 9.) This profession was equivalent to "being buried with Christ," as dead with him. For, as his burial was a manifestation that he was really dead, and an introduction to his immediate resurrection, by the glorious power of the Father, and for the display of his glory: so the baptism of a converted Jew, or Gentile, was a professed manifestation of his death to sin, and to all his carnal expectations, affections, and pursuits, from which he meant to be entirely secluded, as one buried is from the affairs of life; and it was a professed introduction to his walking "in newness of life," not only as to his outward actions, but with respect to his inward principles. (*Marg. Ref.* k—n. *Note*, 7:5,6.) The spiritual meaning of the external sign is the same, when baptism is administered to the infant offspring of believers: even as the meaning of circumcision was the same, when it was performed on Abraham the aged believer, on Ishmael who perhaps never believed, and on Isaac an infant of eight days old, long before he believed. (*Notes*, 4:9—12. *Gen.* 17:7—12. *Matt.* 28:19,20.) It was the outward sign of regeneration, or 'a death unto sin, and a new birth unto righteousness;' and it sealed justification by faith to all those who ever possessed the thing signified, but to none else. Thus Simon Magus, though baptized adult, derived no more benefit from the outward sign, than those multitudes do, who, having been baptized in infancy, when grown up despise the inward and spiritual grace of it. (*Notes*, *Acts* 8:9—13,36—40.) Great stress has been laid upon the expression, "buried with him by baptism into death," as proving that baptism ought to be performed by *immersion*, to which the apostle is supposed to allude. (*Note*, *Col.* 2:11,12.) But we are said also to be "crucified with Christ," and *circumcised* with him, without any allusion to the outward manner in which crucifixion and circumcision were performed: and, as baptism is far more frequently mentioned, with reference to the "*pouring out*" of the Holy Ghost; (*Notes*, *Acts* 1:4—8. 2:14—21. *Tit.* 3:4—7.) and as the apostle is evidently treating on the inward meaning, not the outward form of that ordinance; no conclusive argument is deducible from the expression, showing that immersion is *necessary* to baptism; or even, apart from other proof, that baptism was generally thus administered.

We are buried. (4) Συνεταφημεν. *Col.* 2:12. Not elsewhere. Ex συν et θαπτω, *sepelio.*—*Newness.*] Καινοτητι. 7:6. Not elsewhere. Καινος, *novus.*

V. 5—7. 'By an elegant metaphor, the apostle compares Christ who died and was buried, and rose again from the dead, to a plant, which being covered in the earth, germinates in due time. And then, because he had said, that we are "dead to sin, and buried with Christ," that we might rise again unto righteousness; in order to intimate that all these things take place by the grace which we derive from Christ, he says that we have grown together with him into one plant; as those things which are "planted together" with a tree, grow together, and live by one common sap.' *Beza.* 'We grow together with Christ, as moss, ivy, misseltoe, or such like, grew up by a tree, and are nourished by the juice thereof.' *Leigh.* Sinful men then become "one with Christ," by partaking of the Holy Spirit, which animates his whole mystical body, as the soul does our natural bodies; and by the teaching and influence of the Holy Spirit, they believe unto justification; and then faith renders them in that way "one with Christ;" but the same Spirit also inclines and enables them to mortify all their sinful passions, and thus renews their souls unto holiness. If then, a man be "planted together" with Christ "in the likeness of his death," he most certainly will be conformed to him "in the likeness of his resurrection;" and, by motives and grace derived from him, habitually live a holy life, according to a new rule, and for new ends and purposes. (*Marg. Ref.* o, p. *Note*, 7:5,6.) For he will know, that Christ was crucified to atone for sin, in order that he might mortify and destroy it. So that the corrupt nature, the "old man," is, in all true believers, crucified with Christ, by the grace derived from his cross. It is deprived of dominion, and proscribed as an enemy and condemned criminal: its destruction is absolutely determined: it is weakened, confined, and in a disgraced, suffering, and dying state; though it yet lives and struggles for life, and even for liberty and victory. Nor is there any intention, either in the believer or his gracious Lord, to release the crucified rebel: die he must, though in a lingering manner; the whole body of sin, every kind and degree of nonconformity to the holy law of God, must be "abolished" and destroyed: that the believer may no more be the slave of sin, and that at length he may be finally delivered from its harassing emotions. (*Marg. Ref.* q—s.) For he that is dead to the love and practice of sin is freed for ever from its yoke: he has passed into the service of another master; sin has no further claim upon him, and shall never recover its lost authority. (*Marg. Ref.* t. *Notes*, 8:3,4,12,13. *Gal.* 5:22—26. *Col.* 2:11,12.) Thus the seventh verse is commonly explained; but it is most exactly translated: "He that is dead, has been justified from sin;" (*Marg. Note*, 8:1,2.) and the literal meaning seems still more aptly to coincide with the apostle's argument: he and he only, who "is dead to sin," has been justified from the guilt of it, "having received the free gift unto justification of life." (*Note*, 5:15—19, *v.* 18.) His death to sin is the requisite attestation of his being accounted righteous; so that the doctrine properly understood, is incapable of that perversion which is generally objected to

with *him*, [r]that the body of sin might be destroyed, [s]that henceforth we should not serve sin.

7 For [t]he that is dead is [u]freed from sin.

8 Now, [v]if we be dead with Christ, [x]we believe that we shall also live with him:

9 Knowing that [y]Christ, being raised from the dead, dieth no more; [z]death hath no more dominion over him.

10 For in that he died, [a]he died unto sin once: but in that he liveth, [b]he liveth unto God.

11 Likewise [c]reckon ye also yourselves to [d]be dead indeed unto sin, [e]but alive unto God [f]through Jesus Christ our Lord.

12 Let [g]not sin therefore reign in your [h]mortal body, that ye should obey it [i]in the lusts thereof.

13 Neither [k]yield ye your members *as* [l]instruments of unrighteousness unto sin: but [l]yield yourselves unto God, as those that are [m]alive from the dead, and [n]your members *as* instruments of righteousness unto God:

14 For [o]sin shall not have dominion over you: [p]for ye are not under the law, but [q]under grace.

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r 7:24. 8:3,13. Col. 2:11,12. s 12:22. 7:5, ver. 2 Kings 17. Is. 26:13. Jeremiah 31—35. t 2:8. 7:2,4. Col. 3:1—3. 1 Pet. 4:1. u Or, *acquitted*. v 1 Cor. 15:3—5. 2 Tim. 2:11,12. x John 14:19. 2 Cor. 4:10—14. 13:4. Col. 2:12,13. 1 Thes. 4:14—17. y Ps. 16:9—11. Acts 2:24—28. Heb. 7:16,25. 10:12,13. Rev. 1:18. z 14. 5:14. Heb. 2:14,15. a 8:3. 2 Cor. 5:21. Heb. 9:26—28. 1 Pet. 3:18. b 11. 14: 7—9. Luke 20:38. 2 Cor. 5:15. 1 Pet. 4:6. c 8:18. d *See on* 2. e 13. 1 Cor. 6:20. Gal. 2:19,20. Col. 3:3—5. f 23. 5:1. 16:27. John 20:31. Eph. 2:7. Phil. 1:11. 4:7. Col. 3:17. 1 Pet. 2:5. 4:11. g 16. 5:21. 7:23,24. Num. 33:55. Deut. 7:2. Josh. 23:12,13. Judg. 2:3. Ps. 19:13. 119:133. h 8:11. 1 Cor. 15:53,54. 2 Cor. 4:11. 5:4. i 16. 2:8. 8:13. 13:14. Gal. 5:16,24. Eph. 2:3. 4:22. 2 Tim. 2:22. Tit. 2:12. 3:3. Jam. 1:14,15. 4:1—3. 1 Pet. 1:14. 2:11. 4:2,3. 1 John 2: 15—17. Jude 16. k 16,19. 7:5,23. 1 Cor. 6:15. Col. 3:5. Jam. 3:5,6. 4:1. † Or, *arms*, or *weapons*. 2 Cor. 10:4. l 12:1. 2 Chr. 30:8. Dan. 3:28. 1 Cor. 6:20. 2 Cor. 8:5 Phil. 1:20. m 11. Luke 15:24,32. John 5:24. 2 Cor. 5:15. Eph. 2:5. 5:14. Col. 2:13. 1 Pet. 2:24. n Ps. 37:30. Prov. 12:18. Jam. 3:5,6. o 12. 5:20,21. Ps. 130:7,8. Mic. 7:19. Matt. 1:21. John 8:36. Tit. 2:14. Heb. 8:10. p 3:19,20. 7:4—11. Gal. 3:23. 4:4,5,21. 5:18. q 15. 4:16. 5:21. 11:6. John 1:17. 2 Cor. 3:6—9.

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it.—Indeed, Christ when "he died unto sin once," (10) was justified as our Surety and exemplar, in consequence of his death: so that the believer's conformity to his Lord, of which the apostle discourses, is illustrated by the literal translation.—*Our old man.* (6) Our depraved nature is called "a man;" because it comprises a complete system of unholy dispositions and affections, and imparts its baleful influence to the whole soul and body: and the "old man;" because derived from the first Adam, and so in every one prior to grace, or the image of the second Adam. (*Notes*, 1 *Cor.* 15:45—49. *Eph.* 4:20—24. *Col.* 3:7—11.)

Planted together. (5) Συμφυτοι. Here only N. T.—*Zech.* 11:2. *Sept.*—Α συμφυω, *Luke* 8:7.—*Our old man.* (6) Ὁ παλαιος ἡμων ανθρωπος. *Eph.* 4:22. *Col.* 3:9.—Παλαιος, *Luke* 5:36,37,39. 1 *Cor.* 5:7. 2 *Cor.* 3:14. 1 *John* 2:7.—*Is crucified with* him.] Συνεσταυρωθη. *Matt.* 27:44. *Mark* 15: 32. *John* 19:32. *Gal.* 2:20.—*The body of sin.*] Το σωμα της ἁμαρτιας. *Col.* 2:11. *Notes*, 7:22—25. *Col.* 2:11,12.—*Destroyed.*] Καταργηθη. 4:14. 7:2,6. See on 3:3,31.—*Is freed from sin.* (7) Δεδικαωται απο της ἁμαρτιας. *Acts* 13:39.

V. 8—10. The promise of God to give life, even eternal life, to all who believe, is the sole ground of our hope of obtaining the inestimable blessing: but as all who hear the gospel do not obtain it, nor all who profess and seem to believe it; how, shall we know that we, rather than our fellow-sinners, are partakers of the promise, except by being conscious of having experienced a 'death unto sin, and a new birth unto righteousness?' If a professed Christian is a stranger to this change, his confidence of "reigning with Christ in glory" is presumptuous. But when a man becomes dead to his once most beloved sinful pleasures and pursuits; his prospect is clear, and his interest in the righteousness of the Surety is demonstrated. (*Marg. Ref.* u, x. *Notes*, 5:6—10. *John* 14:18—20. *Gal.* 2:17—21.) "Christ rose from the dead, no more" to be subjected to death; seeing the end for which he died was fully answered. He could never have been liable to death, had it not been on account of our sins, imputed to him as our Surety, to expiate which "he died unto sin once:" (*Note*, *Heb.* 9:24—26.) but, having accomplished that grand and gracious design, he rose again, and now in our nature, as one with the Father, he lives a heavenly life, in unspeakable exaltation and felicity, to the glory of the divine perfections and government, by carrying on and perfecting his mediatorial work, "as Head over all things to his church." (*Marg. Ref.* y—b.) In like manner, therefore, in conformity to his death and resurrection "we die unto sin," are delivered from its dominion, and rise to a new life, to fall no more under that bondage; but henceforth for ever to live unto God, and to find happiness in his holy service, and in glorifying his name.—As the blessed Jesus was in himself wholly free from sin; it seems impossible to find any satisfactory meaning in the words, "He died unto sin once;" unless we allow, that he died as an atoning sacrifice for the sins of men which were imputed to him, and that he "bare them in his own body on the tree." (*Notes*, *Col.* 2:20—23. 3:1—4. *Heb.* 9:27,28. 1 *Pet.* 2:18—25, v. 24. 4:1,2.)

We shall live with him. (8) Συζησομεν. 2 *Cor.* 7:3. Not elsewhere. Εκ συν, et ζαω, *vivo.*—*Hath no more dominion.* (9) Ουκ ετι κυριευει. 14. 7:1. 14:9. See on *Luke* 22:25.—*Once.* (10) Εφαπαξ. 1 *Cor.* 15:6. *Heb.* 7:27. 9:12. 10:10.

V. 11. The preceding verses declare the character and experience of *real* Christians, according to their measure of grace: but the apostle here proceeds to exhort *professed* Christians to evince their sincerity by a suitable conduct; and believers to live up to their privileges, and in consistency with their profession. For this end, let them "account themselves to be dead indeed unto sin," and be influenced by this to a resolute rejection of all its allurements and temptations: and let them consider themselves, as "alive unto God" through the redemption of his Son; that they may experience more powerfully the motives of the gospel, to devote all their lives, talents, and capacities to his service, and to seek all their happiness in glorifying him. (*Marg. Ref.*)

Reckon.] Λ λογιζεσθε. See on 3:28.—*Dead unto sin.*] Νεκρους τη ἁμαρτια. *Eph.* 2:1,5. *Col.* 2:13. The context clearly shows, that being "dead to sin," or "*from sin*," is meant: and not "dead in sins:" and sanctification by union with Christ, not pardon through his atonement, is the benefit insisted on. This appears by the clause "Our old man is crucified with him:" (6) that is, not our persons, but our depraved nature and propensities.—(*Note*, 1,2.)

V. 12, 13. 'The vicious affections, like noxious weeds, sprout up and increase of themselves but too naturally; while the graces of the Christian temper, exotics in the soil of the human heart, like the more tender productions of the vegetable world, (though the breath of heaven must quicken them,) require on our part also, in order to their being preserved in health and vigour, constant superintendence and assiduous care.' *Wilberforce's View of Practical Christianity.*—Let none therefore suffer sin to reign in their bodies, (which are indeed become mortal, and which no attention or care or gratification can preserve from the grave,) that they should obey and comply with its corrupt lustings, to the injury of their immortal souls. If a *professed* Christian does this habitually, he can have no evidence of his conversion: as provision is made in the gospel for deliverance from the dominion of sin, as well as from condemnation: and if a real Christian does this in any particular instances, it must weaken his evidence and confidence; and it is the effect of partial unbelief, unwatchfulness, and forgetfulness of his obligations and privileges. (*Marg. Ref. g—i. Notes*, 8:12,13. 1 *Cor.* 9:24—27.) Let then none yield, or consign over, the members, senses, or organs of their bodies, to be employed as the instruments, or weapons, of the carnal propensities of the soul, in doing the work or carrying on the warfare of unrighteousness, by the commission of sin; by being inlets to sinful thoughts or affections into the heart; by communicating the inward evil to pollute others with corrupt words; (*Note*, *Jam.* 3:3—12.) or by gratifying any sensual, malevolent, covetous, or ambitious inclination. But rather let them "yield" and give up themselves wholly unto God, as alive from the condemnation and death of sin, by his abundant grace; that all their powers of body and soul may be consecrated to his service, as instruments of his work, in all righteousness, to his glory; or as weapons with which to fight his battles, against sin, the world, and Satan. (*Marg. Ref.* k—n. *Notes*, 2 *Cor.* 5:13—15. 2 *Cor.* 10:1—6.) Thus our eyes should be employed in contemplating the works, and reading the word, of God; our ears, in hearing his voice, and in attending to the cries of the distressed; our tongues in speaking the praises of God, instructing the ignorant, preaching his word, and in profitable conversation: and even our natural inclinations, should be so regulated by his law, and subordinated to superior considerations, that "whether we eat, or drink, or whatever we do, we may do it to the glory of God." (*Notes*, 16—19. 12:1. 1 *Cor.* 6:18—20. 10:29—33. *Phil.* 1:19,20. *Col.* 3:16,17. 1 *Pet.* 2:11.)—Is it not most evident, that sin is here represented as having its seat in the soul, which employs the members of the body, as instruments of accomplishing its evil purposes? And if so, what becomes of that system of interpretation, which supposes animal nature to be the *flesh*, and the rational soul the *spirit?* (*Notes*, 7:15—25. 8:1—13. *Gal.* 5:16—26.)

Reign. (12) Βασιλευετω. See on 5:14.—*Mortal.*] Θνητω. 8:11. 1 *Cor.* 15:53. 2 *Cor.* 4:11. 5:4.—*Job* 30:23. *Is.* 51:12. *Sept.* Α θνησκω, *morior.*—*Yield ye.* (13) Παριστανετε. 16. Παριστημι, 19. 12:1. 14:10. 16:2. *Matt.* 26:53. *Eph.* 5:27. *Col.* 1:22,28. 2 *Tim.* 2:15. 4:17, *et al.*—*Members.*] Μελη. 19. 7:5, 23. 12:4,5 *Matt.* 5:29,30. 1 *Cor.* 6:15. 12:12,14. *Eph.* 4:25. 5: 30. *Col.* 3:5. *Jam.* 3:5,6. 4:1.—*Instruments.*] "Arms, or weapons." *Marg.* Ὁπλα. 13:12. *John* 18:3. 2 *Cor.* 6:7. 10:4. Ὁπλιζομαι, 1 *Pet.* 4:1. Πανοπλια, *Eph.* 6:13.

V. 14, 15. *Hope* of victory gives fresh ardour to the courageous: *assurance* of it would make a coward valiant. The slave emancipated from his yoke, or the captive escaped from his dungeon, will resist all attempts to reduce him to his former abject state, with a vigour proportioned to the prospect of preserving his beloved liberty. Thus the apostle assures believers, that sin shall not resume its hated dominion over them, in order to animate their opposition to its

15 [a]What then? [b]shall we sin, because we are not under the law, but under grace? God forbid.

[*Practical Observations.*]

16 [c]Know ye not, that [d]to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; [e]whether of sin unto death, or of obedience unto righteousness?

17 But [f]God be thanked, [g]that ye were the servants of sin; [h]but ye have obeyed from the heart [i]that form of doctrine [k]which was delivered you.

18 Being then [l]made free from sin, ye became the [m]servants of righteousness.

19 I [n]speak after the manner of men, [o]because of the infirmity of your flesh: for [p]as ye have yielded your members servants to uncleanness and to iniquity [q]unto iniquity; even [r]so now yield your members servants to righteousness, [s]unto holiness.

20 For when ye were [t]the servants of sin, ye were free [u]from righteousness.

21 [v]What fruit had ye then in those things [w]whereof ye are now ashamed? [x]for the end of those things *is* death.

22 But [y]now being made free from sin, and [z]become servants to God, [a]ye have your fruit unto holiness, [b]and the end everlasting life.

23 For [c]the wages of sin *is* death: [d]but the gift of God *is* eternal life, through Jesus Christ our Lord.

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r *See on* 3:9. s 1,2. 1 Cor. 9:20,21. 2 Cor. 7:1. Gal. 2:17,18. Eph. 2:8—10. Tit. 2:11—14. Jude 4. t *See on* 3. u 13. Josh. 24:15. Matt. 6:24. John 8:34. 2 Pet. 2:19. x 12,17,19—23. y *See on* 1:8. 1 Chr. 29:12—16. Ezra 7:27. Matt. 1:25,26. Acts 11:18. 28:15. z 1 Cor. 6:9—11. Eph. 2:5—10. 1 Tim. 1:13—16. Tit. 3:3—7. 1 Pet. 2:9,10. 4:2—5. a 1:5. 2:8. 15:18. 16:26. Ps. 18:44. *marg.* 2 Cor. 10:5,6. Heb. 5:9. 11:8. 1 Pet. 1:22. 3:1. 4:17. b 2 Tim. 1:13. c Gr. *whereto ye were delivered.* d. e 14. Ps. 116:16. 119:32,45. Luke 1:74,75. John 8:32,36. 1 Cor. 7:21,22 *marg.* 5:1. 1 Pet. 2:16. d 19,20,22. Is. 26:13. 54:17. e 3:5. 1 Cor. 9:5. 15:32. *marg.* f 15. f 8:26. 15:1. Heb. 4:15. g 13,17. 1 Cor. 6:11. Eph. 2:2,3. Col. 3 *marg.* 7. 1 Pet. 4:2—4. h 16. 1 Cor. 5:6. 15:33. 2 Tim. 2:16,17. Heb. 12:15. i 14. k 22. l *See on* 17. † Gr. *to righteousness.* m 7:5. Prov. 1:31. 5:10—13. 9 17,18. Is. 3:10. Jer. 17:10. 44:20—24. Gal 6:7,8. n Ezra 9:6. Job 40:4. 42:6. Jer. 3:3. 8:12. 31:19. Ez. 16:61—63. 36:31,32. 43:11. Dan. 9:7,8. 12:2. Luke 15:17—21. 2 Cor. 7:11. 1 John 2:28. o 23. 1:32. Ps. 73:17. Prov. 14:12. 16:25. Phil. 3:19. Heb. 6:8. Jam. 5:20. 1 Pet. 4:17. Rev. 20:14. p *See on* 14,18. 8:2. 2 Cor. 3:17. Gal. 5:13. q 7:23. Gen. 50:17. Job 1:8. Ps. 86:2. 143: 12. Is. 54:17. Dan. 3:26. 6:20. Gal. 1:10. Col. 4:12. Tit. 1:1. Jam. 1:1. 1 Pet. 2:16. Rev. 7:3. r Ps. 92:14. John 15:2,16. Gal. 5:22. Eph. 5:9. Phil. 1:11. 4: 17. Col. 1:10. s 24. Num. 23:10. Ps 37:37,38. Matt. 13:40,43. 19:29. 25:46. John 4:36. t 5:12. Gen. 3:19. Is. 3.11. Ez. 18.4,20. 1 Cor. 6:9,10. Gal. 3:10. 6 7,8. Jam. 1:15. Rev. 21:8. u 2:7. 5:17,21. John 3:14—17,36. 4:14. 5:24,39, 40. 6:27,32,33,40,50—58,68. 10:28. 17:2. Tit. 1:2. 1 Pet. 1:3,4. 1 John 2:25. 5:11,12.

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influence, in every instance. He shows, that the ground, for this assurance of final liberty and victory, lies in the nature and securities of the new covenant. (*Marg. Ref.* o—q. *Notes*, 2 *Sam.* 23:5. *Is.* 55:1—3. *Jer.* 31:31—34. 32:39—41. *Heb.* 8:7—13.) He could not intend, merely to distinguish between the Mosaic dispensation and that of the gospel: for all were not slaves to sin who were under the former, nor are all free from sin who live under the latter. But the moral law, as the foundation of the covenant of works, in whatever way or degree it is known, is evidently opposed to the covenant of grace. All who remain under the covenant of works, must be held under "the dominion of sin," and their efforts to emancipate themselves be unsuccessful; because no grace is by it promised or communicated to a sinner. (*Note*, *Ex.* 19:5.) But the believer passes from under this covenant, to be under that of mercy and grace; and as motives and encouragements are by it supplied, so effectual help is ensured to him, to preserve him from ever again becoming the willing slave of any sin; though he may be grievously harassed, baffled, or even polluted, by those temptations and corruptions to which he once was wholly subjected. (*Notes*, 7:15—25.) As an objection to this, it is here inquired by some supposed opponent, May Christians then safely commit sin, because "they are not under the law but under grace?" To this the apostle answers with his usual energetic expression of abhorrence. A carnal man, taking it for granted that he is not "under the law, but under grace;" because of some change of notions or flow of affections, may thus pervert the doctrine of perseverance, as well as that of justification: but the true believer cannot; his heart rises against the hated suggestion, and he must reject it with decided detestation: or if betrayed to yield to it in any instance; he must abhor himself, and deeply repent of such horrid ingratitude and perverseness. (*Notes*, 1,2. *Gal.* 5:16—18. 1 *John* 3:4—10.)

Under the law. (14) Ὑπο νομον. 15. See on 4:15.

V. 16—19. It could not but be known, and acknowledged, that all Christians were "the servants of God." (*Notes*, *Is.* 54:15—17. *John* 12:23—26.) The apostle therefore demanded whether it might not be proved, what master any man served, by observing the constant tenor of his conduct. A person may do an occasional service for one, to whom he is not servant: but no doubt he is the servant of that man, to whom he habitually yields and addicts himself; and in whose work he spends his time and strength, and skill, and abilities, day after day, and year after year. The case is the same in spiritual matters; a man may profess Christianity, and in some things appear to serve God; and yet habitually addict himself to sinful pursuits and pleasures. (*Marg. Ref.* u. *Note*, *Matt.* 6:24.) But every one must be adjudged to be the servant of that master, to execute whose commands he willingly "yields himself;" (*Note*, 2 *Chr.* 30:12.) whether it be the sinful propensities of his own heart, in such actions as lead to death: or the new and spiritual obedience implanted by regeneration, in habitually performing the righteousness required in the law, and daily seeking, and striving, and praying, to be more and more exactly conformed to it. (*Marg. Ref.* x.) The apostle, however, not only congratulated the Romans, but likewise thanked God, on account of the change which had taken place in them. They had been the willing devoted slaves of sin, which they uniformly obeyed, by gratifying their various worldly and sensual inclinations, without regard to the authority or glory of God. But they had now cordially obeyed the call of the gospel: they had "been delivered," or "cast into the very fashion of it;" as melted metal receives and retains the exact impression of the mould into which it is poured. Being thus renewed into the nature of the humble, holy, and loving gospel of Christ; they were set at liberty from the slavery of sin, and "became the servants of righteousness," obeying the dictates of that new nature, which is, as it were, God's representative in the heart, even as sin is that of Satan. These things the apostle stated to the Christians at Rome, by similitudes taken from the affairs of men, "because of the infirmity of their flesh:" which rendered them less capable of understanding abstract reasonings on subjects of this kind; and that he might guard them against these delusions, to which their weakness and remaining sinfulness would otherwise expose them. As therefore, before their conversion, they had "yielded their bodies," as the instruments of their souls, to be "the slaves" of uncleanness and injustice; thus continually accumulating guilt, adding strength to evil propensities, and furthering the cause of wickedness and ungodliness in the world: even so ought they now to devote themselves wholly to be "the servants of righteousness," or to execute constantly the commands of God, the dictates of his Spirit, and the motions of the new nature: that, by progressive sanctification, they might press forward to perfect holiness; and do what they could to render others also holy and happy. (*Marg. Ref.* z—i. *Notes*, *Tit.* 3:4—7. 1 *Pet.* 2:13—17.)

Ye were the servants, &c. (17) Ητε δουλοι της ἁμαρτιας.—That is, "Though ye were the servants of sin." 16,20. *John* 8:34,35.—*That form of doctrine.*] Τυπον διδαχης.—Τυπος. See on 5:14. Διδαχη, 16:17. *Matt.* 16:12. *Acts* 2:42. *Tit.* 1:9, *et al.*—*Which was delivered you.*] "Whereto ye were delivered." *Marg.* Εις ὁν παρεδοθητε. 4:25.—*Being ... made free.* (18) Ελευθερωθεντες. 22. 8:2,21. *John* 8:32,36. Ελευθερια, *libertas*, 8:21.—*Ye became the servants.*] Εδουλωθητε. 22. 1 *Cor.* 7:15. 9:19. *Gal.* 4:3. *Tit.* 2:3. Δουλος, 17,20.—*After the manner of men.* (19) Ανθρωπινον. 1 *Cor.* 2:4,13. 4:3. 10:13. *Jam.* 3:7. 1 *Pet.* 2:13.—Κατ' ανθρωπον *Gal.* 3:15.—*Holiness.*] Ἁγιασμον. 22. 1 *Cor.* 1:30. 1 *Thes* 4:3,4,7. 2 *Thes.* 2:13. 1 *Pet.* 1:2.—*Ez.* 45:4. *Am.* 2:11. *Sept.*

V. 20. The willing slaves of sin, though by no means free from obligations to be righteous, are yet unrestrained by these obligations in following their own carnal inclinations. They perform no service to righteousness; they are not influenced by a single regard to the glory or authority of God, in any of their actions; but they uniformly gratify some of their own unholy passions, and seek happiness in so doing; or in one way or other, are actuated by selfish motives: so that nothing which they do is "good before God."

Free from righteousness.] "To righteousness." *Marg.* Ελευθεροι τῃ δικαιοσυνῃ.—Ελευθερος, 7:3. *John* 8:33,36. *Gal.* 3:28. 1 *Pet.* 2:16.—'*Liber, non servus. . . . a servitute immunis.*' Schleusner. "The dominion of sin" consists in willingly being slaves to it; not in being harassed by its hated power, and occasional prevalence; as an expelled usurper struggling to resume his throne: and being "made free from sin," means deliverance from the "dominion of sin;" not an exemption from its distressing and hated strugglings for victory and dominion; as many erroneously suppose, to their deep disconsolation. (*Note*, *Luke* 11:14—26, *vv.* 21,22.)

V. 21—23. The apostle here calls on the Christians at Rome, and on his readers, to declare, what advantages they had acquired in the service of sin. What was the "fruit" produced by those evil actions, of which, as penitents, they were at length ashamed? (*Marg. Ref.* m, n. *Notes*, *Jer.* 31:18—20. *Ez.* 16:60—63. 36:31,32.) They could not but know, that vanity, vexation, disappointment, disgrace, disease, remorse, fear, and sorrow, always attended or followed sinful indulgences; besides the fatal effects caused by them to others: and therefore, if this life alone were considered, they could have rational inducement to return to them. But, besides all present bad consequences, "the end of these things is death;" and it would be a mere delusion to suppose that any creed or profession could preserve the habitual transgressor from this condemnation. (*Marg. Ref.* o. *Notes*, 5:12—21.) As "death" is here opposed to "everlasting life;" and as temporal death is the end of the most godly life, as well as the most ungodly; it is clearly absurd to restrict his meaning to the death of the body: doubtless

CHAPTER VII.

The believer's state, as "dead to the law," and united to Christ, that he may serve God "in newness of Spirit," is illustrated by the law concerning marriage, 1—6. Through the depravity of human nature, the moral law, though "spiritual, holy, just, and good," can only occasion sin and death, 7—13. The painful conflict of those, who "delight in the law of God," but are not able to keep it, 14—24; and their prospect of deliverance by Christ, 25.

[a]KNOW ye not, [b]brethren, (for I speak to [c]them that know the law) how that [d]the law hath dominion over a man as long as he liveth?

2 For [c]the woman which hath a husband, is bound by the law to *her* husband so long as he liveth; but if the husband be dead, she is loosed from the law of *her* husband.

3 So then [f]if while *her* husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law; so that she is no adulteress, [g]though she be married to another man.

4 Wherefore my brethren, [h]ye also are become dead to the law by [i]the body of Christ; [k]that ye

a *See on* 6:3. b 9:3. 10:1. c 2:17,18. Ezra 7:25. Prov. 6:23. 1 Cor. 9:8,9. Gal. 4:21. d 6. 6:14. e Gen. 2:23,24. Num. 30:7,8. 1 Cor. 7:4,39. f Ex. 20:14. Lev. 20:10. Num. 5:13, &c. Deut. 22:22—24. Matt. 5:32. Mark 10:6—12. John 8:3—5. g Ruth 1:13. 1 Sam. 25:39—42. 1 Tim. 5:11—14. h 6. 6:14. Gal. 2:19,20. 3:13. 5:18. Col. 2:14,20. i Matt. 26:26. John 6:51. 1 Cor. 10:16. Heb. 10:10. 1 Pet. 2:24. k Ps. 45:10—15. Is. 54:5. 62:5. Hos. 2.19,20. John 3:29. 2 Cor. 11: 2. Eph. 5:25—27. Rev. 19:7,8. 21:9,10.

the apostle meant the future state of final misery, in a total separation from the presence and favour of God, and under his awful wrath and vengeance. (8:13. *Notes, Gen.* 2:16, 17. *Rev.* 20:11—15.) From this condemnation the believer is set at liberty, when "made free from sin;" as the removal of the malefactor's fetters, and the opening of his dungeon, are evidences that his offences are pardoned, and the consequence of his reconciliation. Then, he "becomes a servant of God:" thenceforth he has "his fruit unto holiness;" *i. e.* the nature and effects of his conduct are holy: this tends to the increasing "sanctification" of his own, and also to promote the general cause of truth and holiness, against that of delusion, sin, and misery; and it terminates in perfect holiness. So that, instead of death, at the end of his course, he is put in possession of everlasting life; of which he had many foretastes, in holy consolations, when serving God in newness of life. (*Marg. Ref.* p—s. *Note, John* 4:10—15.) But, this happy event of his conduct, is not to be considered as a *merited* reward. Indeed death, temporal, spiritual, and eternal is the stipend, or stipulated and deserved "wages of sin," even of every violation of God's law: this every man has earned, or deserved, and every unbeliever will receive. But "eternal life is the gift of God" to those who condemn themselves, and renounce all dependence on their defective and defiled services, to rely entirely on divine grace, through the righteousness and atonement of Jesus Christ: and that holiness, which is the meetness for heavenly happiness, is as much "the gift of God through Christ," as that imputed righteousness which is the believer's title to it. (*Marg. Ref.* t, u. *Notes*, 5:20,21. 1 *John* 5:11,12.)—Thus the apostle closes his argument concerning justification, and sanctification, as the seal and evidence of it.

The end. (21) Το τελος. 22. 10:4. 1 *Pet.* 1:9. 3:8. 4:7,17. See on *Matt.* 24:6.—*The wages.* (23) Τα οψωνια. See on *Luke* 3:14.—*The gift.*] Το ... χαρισμα. 5:15,16. See on 1:11. '*Donum ex gratia concessum: ... omne, quod quis sine ullo merito suo, sola alterius gratia, accipit.*' Schleusner.

PRACTICAL OBSERVATIONS.

V. 1—4. Self-righteous pride, and antinomian licentiousness, are two fatal rocks, on which immense multitudes are continually wrecked, and between which none but the Holy Spirit can pilot us: and the objections of open enemies to the doctrines of grace, derive their greatest plausibility from the unholy lives of many professed friends. The mercy of God is indeed glorified in proportion to the abounding of sin, which is freely pardoned to the penitent; but his justice will be glorified in the deepest condemnation of those, who "continue in sin, that grace may abound." Every true believer abhors the thought of thus perverting the gospel, and despising the riches of divine grace; (*Note*, 2:4—6.) and could he even be deluded into an opinion, that he might go on in sin with impunity, he would be kept back by a strong aversion from it: for how can he, in whose heart those principles are mortified, which gave rise to his former sinful courses, continue in those practices, in which he now has no pleasure, but which he loathes and dreads? Indeed our baptism may instruct us in the necessity of thus dying to sin, and being "buried," as it were, from all ungodly and unholy pursuits, and of rising to "walk with God in newness of life:" and unholy professors of Christianity (alas, how numerous are they!) belie and virtually renounce their baptism. They have had the outward sign alone of 'death unto sin, and a new birth unto righteousness;' they have never passed from the family of Satan into that of God; nor have they ever renounced the world, the flesh, and the devil, to believe in Christ, and keep his commandments.

V. 5—15. If indeed we have been so made "one with Christ," as to stand accepted in his righteousness; we shall certainly have conformity to him in his death and resurrection: and his grace will enable us to "crucify the old man, with his affections and lusts," and excite us to determine on the destruction of "the whole body of sin;" that we may no more serve that hated enemy which crucified our beloved Lord; nor ever rest satisfied, till it has no place in our souls. Thus, by looking to our crucified, risen, and glorified Redeemer, and believing that we shall live together with him; we should be animated to "reckon ourselves dead indeed unto sin, but alive unto God through him."—As our "mortal bodies" will at last be raised immortal and incorruptible, by the almighty power of the Saviour; (*Notes*, 1 *Cor.* 15:50—58 *Phil.* 3:20,21.) so we should never allow "sin to reign" in them, or obey it in the lusts thereof; but, praying earnestly for help from above, we should refuse to yield any of our senses, or members, to be the instruments of unrighteousness; and seek to have them all devoted to God, and employed in his service; as those who have already entered on that divine and happy life, which we hope to lead to all eternity.—To this we may be encouraged, by the nature of the new covenant. If we be indeed Christians, we are "not under the law," which gives no power, and proposes no mercy; but "under" the "grace" of the gospel: and this ensures to the regenerate and believing the preservation and perfection of that "liberty, with which Christ hath made him free." (*Notes*, *Gal.* 5:1—6,13—15.)

V. 16—23. The real Christian finds, by experience, that his heart, as well as his state, is made new: he has most cordially changed his master and his work: he remembers that once he was the wretched slave of sin; but he thanks God, that he has both heard, understood, believed, and obeyed the gospel. Thus he found his mind cast into the form of it: and as the *same* metal becomes a *new* vessel, when melted and cast into the mould; so he became "a new creature," when being thus "made free from sin he became the servant of righteousness." Notwithstanding, therefore, "the infirmities of his flesh," he aims, and prays to be enabled, to spend all his powers and capacities of body and soul in the service of righteousness, unto increasing holiness; even as he once yielded them to serve his sinful passions, unto abounding iniquity.—Those who now are the servants of God, once were the slaves of sin, and in like manner they who now are the slaves of sin, may become "the servants of God," through the gospel. We ought therefore diligently to use every means with those who are yet unchanged, in dependence on the divine blessing to render them effectual: and when the change takes place, we should heartily thank God for it.—We may boldly inquire of sinners, What fruit they gather from their vices? What real good they ever derived from ungodliness and iniquity! We may show them that all men must be ashamed of these things; either in deep repentance here, or in everlasting contempt and misery hereafter: (*Note*, *Dan.* 12:2,3.) for "the end of them is death;" and every wise man will consider in what future consequences his present conduct is likely to terminate. Happy then is he, and he alone, who is covered with shame for his past offences, who is set at liberty from sin, and thus hates and dreads it, and who "has his fruit unto holiness and the end everlasting life."—It is of the Lord's mercy that we have not all received, as well as deserved, "the wages of sin:" but "thanks be to God" for the inestimable gift of his own Son, to be our Salvation, and of eternal life through him. May we all forego our boasts and renounce our vainconfidences; may we come as condemned criminals, not to buy merit, or earn the favour of God, "which is life eternal;" but to supplicate him, for Christ's sake, to bestow it on us as a free gift; that he may have all the glory, both now and for evermore!

NOTES.—CHAP. VII. V. 1—4. The apostle had before said, "Sin shall not have dominion over you; for ye are not under the law, but under grace:" (*Note*, 6:14,15.) and he here proceeds to confirm and illustrate that proposition. In interpreting these verses, the meaning of the word "law" must be first carefully settled. It must be shown, whether the ceremonial law in particular, or the Mosaic dispensation in general; or the moral law, as requiring perfect obedience in order to "justification of life," be intended. (*Note*, 3:19,20.) Most expositors explain it either of the ceremonial law, or the Mosaic dispensation; but they do not assign any satisfactory reason, why sin must have dominion over a man, as long as he continued under the ceremonial law, or the Mosaic dispensation; or why deliverance from the law, in this sense, by professing the gospel, should ensure his liberty from that slavery; indeed no such reason can be assigned. No doubt, great numbers, under the Mosaic dispensation, were both justified and sanctified, by the mercy and grace of the new covenant; and their relation to the law did not prevent them from being made "free from sin." (*Note*, *Ex.* 19:5.) On the other hand, immense numbers remain slaves to sin under the Christian dispensation; and their external privileges and profession do not deliver them. (*Notes*, 2 *Cor.* 3:7—11. *Gal* 4:21—31.) But so long as a man continues "under the law, *as a covenant*, and seeks justification by his own obedience he inevitably continues the slave of sin, in one form or othe-

should be married to another, *even* to him who is raised from the dead, [l]that we should bring forth fruit unto God.

5 For when we were [m]in the flesh, the [n]motions of sins, [o]which were by the law, [p]did work in our [p]members to [q]bring forth fruit unto death:

6 But [r]now we are delivered from the law, [t]that being dead wherein we were held; [u]that we should [v]serve in newness of spirit, and not *in* the oldness of the letter. [*Practical Observations.*]

7 [w]What shall we say then? [x]*Is* the law sin? God forbid. Nay, [y]I had not known sin, but by the law: for I had not known [z]lust, except the law had said, [a]Thou shalt not covet.

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l 6:22. Ps. 45:16. John 15:8. Gal. 5:22,23. Phil. 1:11. 4:17. Col. 1:6,10. m 8:8, 9. John 3:6. Gal. 5:16,17,24. Eph. 2:3,11. Tit. 3:3. n Gr. *passions.* 1:26. *Gr.* o 3:20. 4:15. 5:20. 1 Cor. 15:56. 2 Cor. 3:6—9. Gal. 3:10. Jam. 2:9,10. 1 John 3:4. o 8—13. Matt. 15:19. Gal. 5:19—21. Jam. 1:15. p 23. 6:13,19. Col. 3:5. Jam. 4:1. q 6:21. r 4. 6:14,15. Gal. 3:13,23—25. 4:4,5. † Or, *being dead to that.* 1,4. s 1:9. 2:27—29. 6:4,11,19,22. 12:2. Ex. 11:19. 36:26. 2 Cor. 3:6. 5: 17. Gal. 2:19;20. 6:15. Phil. 3:3. Col. 3:10. t 3:5. 4:1. 6:15. u 8,11,13. 1 Cor. 15:56. x 5. 3:20. Ps. 19:7—12. 119:96. ‡ Or, *concupiscence.* 8. 1 Thes. 4:5. y 13:9. Gen. 3:6. Ex. 20:17. Deut. 5:21. Josh. 7:21. 2 Sam. 11:2. 1 Kings 21: 1—4. Mic. 2:2. Matt. 5:28. Luke 12:15. Eph. 5:3. Col. 3:5. 1 John 2:15,16.

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because nothing but "the Spirit of life in Christ Jesus" can make any sinner "free from the law of sin and death;" (*Note*, 8:3,4.) and, on the other hand, every one who is delivered from the law, as a covenant, by living faith in Christ, is, by the "Spirit of life" given to him, delivered from the bondage of sin, which shall never more have dominion over him.—The apostle's argument, through all the subsequent parts of this chapter, relates exclusively to the *moral* law, and refers especially to the tenth commandment; as those who explain these verses of the ceremonial law, or the Mosaic dispensation, are constrained to admit: (*Notes*, 7—12.) and though he speaks in the first three verses of the law, in a more general sense; it should be noticed, that he is only illustrating his main subject by an apt similitude.—'When the apostle particularly meant the *ceremonial*, in distinction from the *moral* law, he frequently spoke of it in diminutive terms. (*Eph.* 2:15. *Col.* 2:20. *Heb.* 8:13. 9:10.) ... But none of these lessening or distinctive characters of the law are found in this epistle, ... to restrain it to the ceremonial law, in what is said about justification by its works.' *Guise.*—These remarks may prepare the way for that interpretation of this passage, and of the chapter, which, after mature deliberation, I have given.—Many Jewish converts to Christianity resided at Rome, and the apostle, it is probable, more immediately intended these, when he said, "I speak to them that know the law." But several of the Gentile converts had doubtless got acquainted with the books of Moses. (*Marg. Ref.* c.) Now, it was well known by them, that the law retained its authority over a man, to enforce obedience, or inflict punishment, "as long as he lived." In ordinary cases, death alone dissolved the relation between the Jew and the law: yet, in particular instances, the law became dead, and lost its authority to command or condemn a man, through his change of circumstances: and when the Jew became a Christian, and understood his Christian liberty, his relation to the Mosaic dispensation was finally terminated. From this case of a Jew, in respect of the law of Moses, as the condition of the national covenant, (*Notes*, *Ex.* 19:5. 24:3,4. *Gal.* 3:15—18. *Heb.* 8:7—13. 9:18—23.) they might learn how the matter stood in respect of the *moral* law, as the condition of the covenant of works. The law respecting marriage in particular would aptly illustrate the subject. The married woman was bound to her husband in the strictest bonds; and, while the moral law forbad adultery, the judicial law condemned the adulteress to death: but this law became dead to her, and she to it by the death of her husband. If before this, she had been married to another man, the law would have condemned her to an ignominious capital punishment; but after her husband's death, she incurred no penalty by marrying another man. (*Marg. Ref.* e—g.)—The apostle does not, in this place, state the precepts concerning marriage, under the Christian dispensation; he merely shows, in one particular, how the case stood under the law: he says nothing concerning divorces or polygamy; neither does he intimate, that the man would be an adulterer, who took another wife while his former was living, and not *legally* divorced: yet our Lord has taught this. (*Notes*, *Matt.* 19:3—9.) It would therefore be foreign to the apostle's design to interpret his words, as meaning that a woman, who had been equitably divorced for consanguinity, which rendered her former marriage a nullity, or for any other cause, would be guilty of adultery, if she married again during her former husband's life: for neither the law of Moses, nor the precepts of Christ, inculcate any such thing.—Now the case of the believer, in respect of the subject under consideration, bore some analogy to that which had been stated. Not only were the Jewish converts "dead to" the Mosaic law, by its virtual abrogation: but all true Christians were become dead to the moral law, as a covenant of works, "by the body of Christ," by his incarnation, obedience, and sacrifice on the cross for their transgressions. (*Marg. Ref.* h, i. *Note*, *Eph.* 2:14—18.) He having thus answered its demands as their Surety, it had no further power to condemn; but believers were looked upon as if they had fully endured its sentence, and fulfilled its righteousness, by their Surety and Representative. Thus the relation between them and the law, as *the condition of a covenant*, between God and them, was dissolved, even as marriage is dissolved by the natural or legal death of either party; and this was in order to their being "married to Christ as risen from the dead," that, being united to him, according to the covenant of grace, and made partakers of all his "unsearchable riches," they might, by "the supply of his Spirit," bring forth such fruit in their lives, as bore the holy stamp of God upon it, was meet for his gracious acceptance, and honourable to his name.—It should be remembered, that many (probably most) of the Christians at Rome had been Gentiles, who never were under the Mosaic law; and even the Jewish converts were not, as yet, required to renounce it. This consideration fully proves that no *mere* change of *external state* is exclusively meant, as many learned commentators have supposed. (*Note*, *Gal.* 2:17—21.)

Hath dominion. (1) Κυριευει. See on 6:9.—*As long as he liveth.*] Εφ' ὁσον χρονον ζῃ. Either ανθρωπου, or νομος, may be the antecedent to the relative here understood. The former is the more obvious construction; but the latter derives support from the context. (6)—*Which hath an husband.* (2) Ὑπανδρος. Here only N. T.—*Num.* 5:20,29. *Prov.* 6:24. *Sept.* Ὑπο τον ανδρα ουσα.—*She is loosed.*] Κατηργηται. 6. See on 3:3.—*She shall be called.*] (3) Χρηματισει. See on *Acts* 11:26.—*Ye are become dead.* (4) Εθανατωθητε. 8:13. *Matt.* 10:21. 26:59. 27:1. 2 *Cor.* 6:9, *et al.*—*Should bring forth fruit.*] Καρποφορησωμεν. 5. *Matt.* 13:23. *Mark* 4:20,28. *Luke* 8:15. *Col.* 1:6,10. Καρποφορος, *Acts* 14:17. Ex καρπος, 6:21,22, et φερω, *fero.*

V. 5, 6. "In the flesh," evidently means an unregenerate state; (*Marg. Ref.* m. *Notes*, 18—21. 8:5—9. *John* 3:6) which is the necessary consequence of being under the covenant of works, and destitute of the grace of the gospel. While, therefore, both Jews and Gentiles were in this state "the motions of sins," or those desires and affections which the law forbad, powerfully exerted themselves, and wrought by the members of the body, or in all the constituent parts of the old man, to produce such thoughts, desires, words, and works, as subjected them to "death" by the sentence of the law; instead of entitling them to "life" as having fulfilled its righteousness. (*Marg. Ref.* n—q.) But when, by faith in Christ, any of them were delivered from that covenant, and their former relation to the law was dissolved; becoming "dead to it," or it becoming "dead to them," as the wife by the death of her husband, they were brought into a new relation to Christ, and God dealt with them by another covenant. Being therefore now regenerate, and having sure promises of sanctifying grace as well as of pardoning mercy, they were encouraged and enabled to worship and obey God "in newness of spirit," from ingenuous principles according to the spiritual meaning of the precept, in cordial love and gratitude, under the influence of the Holy Spirit; and not merely with external observances, moral or ceremonial, according to the letter of the precept, and the corrupt glosses of the scribes and elders upon it, of which service alone the old nature is capable. (*Marg.* and *Marg. Ref.* r, s. *Notes*, *Matt.* 5:20—48. 2 *Cor.* 3:4—6.)—'Some of "the works of the flesh do not require the members of our body," ... but only the faculties of our minds, for their performance. *Locke.* (*Note*, *Gal.* 5:19—21.)

In the flesh. (5) Εν τη σαρκι. 8:3,8,9. 2 *Cor.* 10:3. *Gal.* 5: 14. 6:12. *Eph.* 2:11. *Phil.* 3:3,4.—*The motions.*] "The passions." *Marg.* Τα παθηματα. 8:18. 2 *Cor.* 1:5. *Gal.* 5:24, *et al.* Α πασχω, *patior.*—*In our members.*] Εν τοις μελεσιν. Or "by our members." See on 6:13.—*Jam.* 4:1.—*We were held.* (6) Κατειχομεθα. See on 1:18.—*In newness of spirit.*] Εν καινοτητι πνευματος. See on 6:4.—*The oldness of the letter.*] Παλαιοτητι γραμματος. 2 *Cor.* 3:6. See on 2:27. Παλαιοτης. Here only. Παλαιος. See on 6:6.

V. 7, 8. It might be objected to the above statement, that if those who were "under the law" inevitably remained the slaves of sin, and if none could serve God "in newness of spirit," till they were "dead to the law," and it to them; surely "the law" and "sin" were in reality the same: and would not this cast a vile aspersion on the holy law of God? (*Notes*, 1—4. 5:20,21.) To this objection, the apostle answered, with abhorrence of so blasphemous a thought, by observing, that the law and sin were diametrically opposite to each other; and that the former was suited to discover and detect the latter: (*Marg. Ref.* x. *Note*, 3:19,20.) so that, in his own case, he himself should not have known the sinfulness of his thoughts, motives, inclinations, and actions, but by the law. That exact balance detected the deficiency of his obedience, and that perfect standard showed the obliquity of his heart and life; (*Note*, *Dan.* 5:25—28.) as well as proved his sins to be more aggravated and numerous, than he had ever before imagined: yet, at the same time, it contained no provision of mercy or grace for his relief. Thus the most salutary laws of the community shut up the criminal in a dungeon, load him with fetters, and condemn him to death for the contrariety of his conduct to them; but the clemency of the prince alone can give him a pardon and release.—In particular, the apostle observes that, by his natural conscience

8 But [a]sin, taking occasion by the commandment, [b]wrought in me all manner of concupiscence. [c]For without the law sin *was* dead.

9 For [d]I was alive [e]without the law once: [f]but when the commandment came, [g]sin revived, [h]and I died.

10 And [i]the commandment, which *was ordained* to life, I found *to be* unto death.

11 For [k]sin, taking occasion by the commandment, [l]deceived me, and by it slew *me*.

12 Wherefore [m]the law *is* holy, and the commandment holy, and just, and good.

[a] 11,13,17. 4:15. 5:20. [b] Jam. 1:14,15. [b] 4:15. John 15:22,24. 1 Cor. 15:56. [c] Matt. 19:20. Luke 10:25—29. 15:29. 18:9—12,21. Phil. 3:5,6. [d] Matt. 5:21, &c. 15:4—6. Mark 7:8—13. [e] 3:19,20. 10:5. Ps. 40:12. Gal. 3:10. Jam. 2:10, 11. [f] 21—23. 8:7. [g] 4,6. *marg.* 11. 3:20. Gal. 2:19. [h] 10:5. Lev. 18:5. Ez. 20:11. Luke 10:27—29. 2 Cor. 3:7. [i] 8,13. [k] Is. 44:20. Jer. 17:9. 49:16. Ob. 3. Eph. 4:22. Heb. 3:13. Jam. 1:22,26. [l] 14. 3:31. 12:2. Deut. 4:8. 10:12,13. Neh. 9:13. Ps. 19:7—12. 119:39,86,127,128,137,140,172. 1 Tim. 1:8. [m] 7.

without the law, he should not have known that "lust," or *coveting*, was sinful: he should not have supposed, that, while free from adultery, theft, or murder, the desire of a forbidden indulgence, or an object withheld by Providence, was criminal, even so criminal as to expose him to the curse of the law. (*Marg. Ref.* y. *Notes*, *Ex.* 20:17. *Matt.* 5:27, 28.) Nay, he should not have felt so many *lustings*, or *covetings*, if the very strictness of the commandment "Thou shalt not covet," had not given *occasion* to them. So that "sin," (his depraved nature spoken of as an agent,) traitorously watching the opportunity of destroying him, "took occasion by the commandment" to excite in his heart "all manner of concupiscence." The imagination began to rove, and the heart to hanker after forbidden objects: and so he was led to conceive of some greater satisfaction in them, than in those which were not forbidden. (*Marg. Ref.* z, a.)—That man has no deep knowledge of human nature, or the perverse wickedness of his own heart, who does not observe, or is not conscious, of this irrational propensity, to fancy that there is something exquisitely pleasurable, in what is out of our reach, or prohibited.—Indeed it seems natural to expect, that it would be so with the posterity of those, who could be satisfied with no fruit in the garden of God, except that which he had forbidden: amidst the profusion of Eden perhaps that tree had been disregarded, if it had not been prohibited. (*Notes*, and *P. O. Gen.* 3:1—6.) We readily observe this propensity in others, especially in our children; though perhaps self-love may make us blind to it in ourselves.—"For without the law sin was dead:" not only the same affections and actions could not have hurt us, if the law had not given sin its condemning power; but the sinful principle lay comparatively in a dead or dormant state; as a frozen serpent is inactive and innoxious, till the warmth enlivens it and it recovers vigour; and then, if provoked, its nature becomes apparent. 'Marg. *Ref.* b. *Note*, 8:5—9.) Thus the spiritual precepts and awful sanctions of the law, excite the depravity of the heart by their contrariety to it; as the alkali produces an effervescence by its contrariety to the acid; and so the heart rises in blasphemous enmity to the law, and rushes more impetuously into transgression.—In what sense can this be applied to the *ceremonial* law, the ordinances of which a carnal mind might readily comply with, provided their relation to the gospel were not perceived? Does the tenth commandment belong to the *ceremonial* law? Where is the marked transition, from the *ceremonial* to the *moral* law, to be found in this discussion? Is not the apostle evidently throughout illustrating one proposition: namely, that 'those who are under the law are slaves to sin?' The inconsistency of expositors, who set out with confining the meaning to the ceremonial law, or the Mosaic dispensation; and then glide, either imperceptibly to themselves, or at least without hinting it to their readers, to the most spiritual precept of the moral law, must be obvious to every attentive student: and the perplexity which arises from this source is inexpressible.—'It is surprising to me, that the learned Mr. Locke, and some others after him, should make the sense of the passage to be, "without the law,"' (meaning the law given by Moses,) '"sin is dead," not able to hurt me; or, without the law of Moses, which annexes death to transgression, sin is as good as dead, is not able to have its will against me, and bring death upon me. For this is contrary to the apostle's peremptory assertions, that "by one man sin entered into the world, and death by sin:" "that sin was in the world until," or all along before, "the law:" and that "death reigned from Adam to Moses." (5:12—14.) How then could it be said, that sin was not able to hurt the apostle, or to bring death on him, or upon any other Jew, without the law of Moses: since "it had reigned unto death" so many hundred years before that law was given; and we are told, that the very heathens, who had only the law of nature, knew the judgment of God, that the transgressions of that law were worthy of death? (*Rom.* 1:32.)' *Guise.* (*Notes*, 2:12—16. 5:12—14.)

Lust. (7) "Concupiscence." *Marg.* Την επιθυμιαν. 8. 1:24. 6:12. 13:14. The change of the words in the translation, where the same word is used in the original, often perplexes the reader. Επιθυμια, so far from meaning exclusively "lust," in the common acceptation of that term, signifies a *strong desire* of any kind; and is used in a good sense; (See on *Luke* 22:15.) or in a general but evil sense. (*Gal.* 5:16. *Eph.* 2:3. 1 *Pet.* 4:2,3.)—*Thou shalt not covet.*] Ουκ επιθυμησεις. 13:9. *Matt.* 5:28. *Luke* 22:15. *Acts* 20:33. *Gal.* 5:17. *Jam.* 4:2.—*Ex.* 20:17. *Sept.*—*Occasion.* (8) Αφορμην. 11. 2 *Cor.* 5:12 11:12. *Gal.* 5:13. 1 *Tim.* 5:14. Εκ απο, et δρμη. See on *Acts* 14:5.—*Wrought.*] Κατειργασατο. 13,15,17,18,20. See on 2:9. (*Note*, *Jam.* 1:13—15.)

V. 9—12. It seems evident, that the apostle in these verses, and in the subsequent part of the chapter, spoke literally of himself, and his own experience. If he personated another man, why did he not give some intimation of his design? In another place he fairly brought forward the Jew; (*Note*, 2:17—29.) and ambiguity is no characteristic of his writings. Indeed, I apprehend, that the more humble and spiritual any Christian is, the more clearly will he perceive, that the apostle describes the experience of the true believer, from his first convictions, to his greatest progress in grace during this present imperfect state. His avowed object is to show that the law can do nothing for a sinner, either to justify or sanctify him; and that the believer feels this daily, as long as he lives. "I was," says he, "alive without the law once:" he was once a Pharisee, ignorant of the spirituality of the law, and only attentive to the outward letter; to the corrupt glosses of the scribes, which were suited to limit and explain away even the literal sense of the command; (*Notes*, *Matt.* 5:19—22,33—37,43—48. 15:1—14.) and to ceremonies and traditions: and, having some general decency of character, without any acquaintance with his inward depravity, he concluded that his heart and life were good, and that he was in a state of acceptance with God. (*Marg. Ref.* c, d.) But when "the commandment came" to his conscience, by the convictions of the Holy Spirit, and he perceived its righteous and extensive requirements, and its severe denunciations: he found the sinful propensities of his heart, which before seemed dormant, rise against it; and every endeavour, to fulfil its precepts, showed him more plainly his inability to do it. 'The prohibition of what we desire makes us think the enjoyment of it more sweet and valuable: or at least provokes "the carnal mind, which is not subject to the law of God," to a more fervent lusting after it.... Sin is in Scripture represented as an enemy that seeks our ruin and destruction, and takes all occasions to effect it. 23.... 1 *Pet.* 2:11.' *Whitby.* (*Notes*, 7,8. 5:20,21.) Thus his former hopes died away; he found himself a helpless sinner under merited condemnation, and became as a dead man, except as the gospel revived him from despondency. (*Note*, 2 *Cor.* 5:13—15.) Thus the law, of which the promise was, "The man that doeth these things, shall live in them," which was originally ordained to life for holy creatures, and from which he, though a sinner, had expected heaven, was "found to be unto death:" even as the law of any country, which secures the lives of honest men, is "found to be unto death" by the murderer or robber. (*Marg. Ref.* f—h.)—The ceremonial law was not "ordained unto life," except as it pointed out Christ, the Substance of its shadows; and it was found unto death by none, but those who made it an appendix to the covenant of works, and rejected Christ for the sake of it: and this perfectly coincides with the interpretation above given.—Sin, the corruption of fallen nature, being averse to the holy strictness of the moral law, by its extreme deceitfulness, seduced Paul into various transgressions, and thus slew all his self-righteous hopes, and actually brought him under deeper condemnation. Not that the law *caused* this, or even *gave* any just occasion for it: but "sin *took* occasion" from it; as a wicked man takes occasion from a pious discourse, or a friendly admonition, to scoff, blaspheme, or rage the more. (*Marg. Ref.* k. *Notes*, *Prov.* 9:7—9. 23:9. *Matt* 7:6. *Acts* 18:1—6.) The whole law must therefore be allowed to be perfectly holy, the transcript of the divine character; and each commandment, (especially that which prohibits "coveting,") most "holy," and at the utmost distance from moral evil; most "just," as requiring nothing more than what is righteously due to God and our neighbours; and most "good," as tending to the true welfare of ourselves, our families, the community, and all mankind: so that the universal observance of it would almost annihilate the evils of the world, and convert earth into heaven. (*Marg. Ref.* l, m *Notes*, *Ex.* 20:1,17. *Ps.* 19:7—11. *Gal.* 3:19—22. 1 *Tim.* 1:8—11.)—The apostle never passes such eulogiums on the ceremonial law, or the Mosaic dispensation; they had a temporary fitness and goodness; but "they made nothing perfect," and consisted of "carnal ordinances," which continued in force "till the time of reformation" and no longer. (*Notes*, *Heb.* 9:8—10.)

I was alive. (9) Εζων. 1 *Thes.* 3:8.—*Without the law.*] Χωρις νομου. See on 3:21.—*The commandment.*] Της εντολης. 8—13. *Matt.* 5:19. 15:3,6. *Luke* 15:29. The tenth commandment seems to be especially intended.—*Revived.*] Ανεζησεν. 14:9. *Luke* 15:24,32. *Rev.* 20:5.—*Occasion.* (11) Αφορμην. See on 8. 'Sin took occasion by the law; for both the pravity of our nature was more inflamed by the prohibition; and we wished it removed as a rub, or a block, out of the way.' *Leigh.* (*Note*, 8:5—9.)

V. 13. The question here recurred. Was a "good" law

13 Was [p]then that which is good made death unto me? God forbid. But [o]sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. [*Practical Observations.*]

14 For we know that [p]the law is spiritual: [q]but I am [r]carnal, [s]sold under sin.

15 For [t]that which I do, I [u]allow not: for [v]what I would, that do I not; but [x]what I hate, that do I.

16 If then I do that which I would not, [y]I consent unto the law that *it is* good.

17 Now then [z]it is no more I that do it, but [a]sin that dwelleth in me.

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a 8:3. Gal. 3:21. o 8—11. 5:20. Jam. 1:13—15. p Lev. 19:18. Deut. 6:5. Ps. 51:6. Matt. 5:22,28. 22:37—40. Heb. 4:12. q 18,22,23. Job 42:6. Ps. 119:25. Prov. 20:2,5. Is. 6:5. 64:5,6. Luke 5:8. 7:6,7. 18:11—14. Eph. 3:8. r Matt. 16:23. 1 Cor. 3:1—3. s 24. Gen. 37:27,36. 40:15. Ex. 21:2—6. 22:3. 1 Kings 21:20. 2 Kings 17:17. Is. 50:1. 52:3. Am. 2:6. Matt. 18:25. t 14:22. Luke 11:48. u Or. *know.* Ps. 1:6. Nah. 1:7. 2 Tim. 2:19. v 16,19,20. 1 Kings 8:46. Ps. 19:12. 65:3. 119:1—6,32,40. Ec. 7:20. Gal. 5:17. Phil. 3:12—14. Jam. 3:2. 1 John 1:7,8. x 12:9. Ps. 36:4. 97:10. 101:3. 119:104,113,128,163. Prov. 8:13. 13:5. Am. 5:15. Heb. 1:9. Jude 23. y 12,14,22. Ps. 119:127,128. z 20. 4:7,8. 2 Cor. 8:12. Phil. 3:8,9. a 18,20,23. Jam. 4:5,6.

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made death to those who were under it? Was this its natural tendency and efficacy? (*Notes*, 5—8.) This conclusion the apostle rejects with detestation. Wholesome food, or a valuable medicine, through a diseased state of the body, or when taken improperly, may "occasion" death, contrary to its general and proper tendency; but poison kills, as a *cause*, by its native efficacy. The law may *occasion* death through man's depravity; but sin is the poison that *causes* death. It was not therefore the law, "but sin," which was made death to the apostle. "Sin took occasion," from the goodness of the law, to manifest its own deformity, odiousness, and dire malignity, by "working death in him, by that which was good," as an intemperate man murders himself, not by a sword or by poison, but by the wholesome gifts of a bountiful Providence. Thus, through the commandment "sin became exceeding sinful;" that is, the odious and ruinous nature of sin, as well as the sinfulness of the human heart, were most clearly shown; in order that the abounding grace of God might appear the more glorious. (*Marg. Ref. Note*, 5:20,21.)

Exceeding sinful.] Καθ' ὑπερβολην ἁμαρτωλος. Ὑπερβολη, 1 *Cor.* 12:31. 2 *Cor.* 1:8. 4:17. 12:7. *Gal.* 1:13. Ab ὑπερβαλλω, *Eph.* 1:19. 2:7. 3:19. 'Καθ' ὑπερβολην, pro ὑπερβαλοντως, *valde, maxime.*' Schleusner.—Ἁμαρτωλος. 3:7. 5:8,19. See on *Luke* 15:1. 'Ut appareret, peccatum esse maxime detestabile, et pœna dignum.' *Schleusner.*

V. 14. The apostle here proceeds to confirm his position.—"We know," says he, and allow, "that the law is spiritual." It is not like human laws, which reach only to the outward actions, and take no cognizance of the motives, affections, and thoughts; for God chiefly respects these: (*Marg. Ref.* p. *Notes*, *Ex.* 20:1. *Deut.* 6:5. *Ps.* 51:5,6.) the law requires an entire conformity to the spiritual excellency of the divine perfections, and such a state of the heart, as approves itself to him, who "is a Spirit:" and it allows of nothing but what is done from the most pure and sublime motives, and in perfect love, zeal, gratitude, and delight. Compared with this most holy rule of conduct, the apostle found that he was "carnal, sold under sin:" his nature was perfectly opposite to this spiritual law: and even, after all his attainments in grace, he found himself so very far short of this perfection, and in every respect so unable to attain to it, though he ardently aspired after it; that he seemed comparatively to be "carnal," and like a man who is sold against his will to a hated master, from whom he can by no means set himself at liberty. (*Marg. Ref.* q—s.)—Numbers cannot conceive, that St. Paul could mean this of himself as a confirmed believer; and, finding it to be inseparably connected with what follows, they would explain the whole of an awakened Jew, or some other convinced sinner, who is seeking justification by the "works of the law;" or at most of an unconfirmed believer. But such things are spoken, as are true of none but real Christians; and the whole is actually verified in their experience. A believer cannot willingly sell himself to work wickedness, as Ahab did; (*Note*, 1 *Kings* 21:25,26.) nor will he imitate those slaves, who love their master and his service, and refuse liberty when offered to them: (*Note*, *Ex.* 21:3,6.) yet, when he compares his actual attainments with the spirituality of the law, and with his own desire and aim to obey it; he sees that he is yet to a great degree "carnal" in the state of his mind, and under the power of evil propensities, from which (like a man sold for a slave) he cannot emancipate himself. He is "carnal" in exact proportion to the degree in which he falls short of *perfect* conformity to the law of God: and he indignantly and reluctantly thus far serves an abhorred master; yet cannot shake off the galling chain, till his powerful and gracious Friend comes to rescue him from it. It is true, this inability lies in the remaining evil of his heart alone: yet it is a real, but most humiliating hinderance to his serving God, as angels and the spirits of just men made perfect do: or as the Saviour did, who could say, "The prince of this world cometh, and hath nothing in me." (*Notes*, *John* 8:27—29. 14:29—31, *v.* 31.) To this perfect holiness the zealous believer cannot but aspire; nothing short of it will ever satisfy his "hungering and thirsting after righteousness;" and this proves that in another sense he is "made free from sin," that is, set at liberty from its hated dominion, and become the "servant of righteousness." (*Note*, 6:16—19.)—As the apostle was far more enlightened and humble than Christians in general are, doubtless this clog was more uneasy to him, than it is to them; though most of us find our lives at times greatly imbittered by it. So that this energetic language, which many imagine to describe an unestablished believer's experience, or even that of an unconverted person, seems to have resulted from the extraordinary degree of St. Paul's sanctification, and the depth of his self-abasement and hatred of sin: and the reason of our not readily understanding him seems to be, because we are so far beneath him in holiness, humility, acquaintance with the spirituality of God's law, and the evil of our own hearts, and in our degree of abhorrence of moral evil. (*P. O. Matt.* 8:5—13. *Note*, *Eph.* 3:8.) In the former part of the chapter, the apostle had spoken in the past tense, "I was alive, &c." (9) but here he uses the present, to which he uniformly adheres in what follows. He had described his state, as a blind proud Pharisee; and the manner in which he became "dead to the law," as to dependence on it for justification. (*Note*, *Gal.* 2:17—21.) and here he shows, that even, as a confirmed Christian, all his hope and all his holiness must come from Christ, according to the new covenant. Thus in another place he says, "What things were gain to me, these I *counted* loss for Christ; yea, doubtless, and I *count* all things but loss, for the excellency of the knowledge of Christ Jesus, &c." (*Notes*, *Phil.* 3:1—11, *vv.* 7—9.)—Some indeed suppose the transition from the experience of the apostle, under his first convictions, to his subsequent conflict with in dwelling sin, to be made at the next verse: but the change of tense in this place does not admit of that construction.—In the very same chapter, in which our Lord pronounces Peter "blessed," as a believer, he says, "Thou savourest not the things that be of God, but those that be of men:" (*Notes*, *Matt.* 16:17—23.) that is, thou art "*carnal*," not totally, but in a considerable degree. Thus likewise the apostle addresses the Christians at Corinth as carnal, even when he speaks to them, "as babes in Christ." (*Note*, 1 *Cor.* 3:1—3.) Humbly to confess, and deeply to lament, that we are thus "carnal and sold under sin," is very far indeed from the disposition and conduct of a willing slave to his lusts: and the readiness, with which numbers of the most eminent believers adopt the apostle's language, shows that it is very suitable to their strong feelings of abhorrence of sin, and of self-abasement. "I abhor myself, and repent in dust and ashes." (*Notes*, *Job* 1:1. 42:1—9. *P. O.* 1—6.) "Wo is me! for I am undone: for I am a man of unclean lips." (*Note*, *Is.* 6:5. *P. O.* 1—8.) "My soul cleaveth unto the dust." (*Note*, *Ps.* 119:25.) "Surely I am more brutish than any man!" (*Note*, *Prov.* 30:2,3.)—Indeed all the complaints of the prevalence of sin, and all the longings and pantings after holiness, and all the earnest cries for pardon, teaching, quickening grace, which pervade the book of Psalms, especially the hundred and nineteenth Psalm, are entirely coincident with this complaint of the apostle, and arise precisely from the same source; a "delight in the law of God;" and a painful consciousness of great remaining want of conformity to it. (*Notes*, *Ps.* 119:5. *Matt.* 5:6.)

Spiritual. (14) Πνευματικος. 1:11. 15:27. 1 *Cor.* 2:13,15. 3:1. 9:11. 10:3,4. 12:1. 14:1,37. 15:44,46. *Gal.* 6:1. *Eph.* 1:3. 5:19. 6:12. *Col.* 1:9. 3:16. 1 *Pet.* 2:5.—*Carnal.*] Σαρκικος. 15:27. 1 *Cor.* 3:1,3,4. 9:11. 2 *Cor.* 1:12. 10:4. *Heb.* 7:16. 1 *Pet.* 2:11.—*Sold under sin.*] Πεπραμενος ὑπο την ἁμαρτιαν. *Matt.* 18:25, *et al.*—1 *Sam.* 23:7. 1 *Kings* 21:25. *Is.* 50:1. 52:3. *Sept.* Την ἁμαρτιαν, 7,8,9,11,13,17,20,23.—In all these texts, with the article, "the sin, which dwelleth in us," and which the apostle speaks of as a person, or agent, is evidently intended.

V. 15—17. The apostle here begins more particularly to enlarge on the conflict, which he daily maintained with the remainder of his original depravity. He was frequently tempted by "the sin that dwelt in him" into such tempers, words, or actions, as he did not approve or allow, in his renewed judgment and affections. He earnestly desired, and fully determined, if possible, to perform a perfect obedience to the law of God; but he continually fell short of this: and, while he "hated" and abhorred every kind and degree of sin, he found it impracticable wholly to avoid committing it in work, or word, or thought. In thus doing what he "hated," and desired above all things to shun, he "consented to the law, that it was good;" and as the prevailing bias of his soul was to holiness, he was evidenced by it to be a regenerate man, under the covenant of grace: so that it would not be laid to his charge, in the day of judgment, that *he* did the evil which he hated, but it would be placed to the account of "the sin, which dwelt in him" as a detested inmate, and which he was not able to expel, though not willing to obey it. (*Marg. Ref. Notes*, *Ps.* 66:18,19. 119:113. *Phil.* 3:12—14.) The apostle certainly did not mean to excuse his sinfulness, as if he might not *justly* have been condemned for it: but to show that "righteousness could" in no case "be by the law;" and that, by the grace of the

18 For I know [b]that in me (that is, [c]in my flesh,) dwelleth no good thing: [d]for to will is present with me; but *how* to perform that which is good, I find not.

19 For the good that I would, I do not; but the evil which I would not, that I do.

20 Now if I do that I would not, [e]it is no more I that do it, but sin that dwelleth in me.

21 I find then [f]a law, that when I would do good, [g]evil is present with me.

22 For [h]I delight in the law of God, after [i]the inward man:

23 But I see [k]another law in my members warring against the law of my mind, [l]and bringing me into captivity to the law of sin which is in my members.

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b Gen. 6:5. 8:21. Job 14:4. 15:14—16. 25:4. Ps. 51:5. Is. 64:6. Matt. 15.19. Mark 7:21—23. Luke 11:13. Eph. 2:1—3. Tit. 3:3. 1 Pet. 4:2. c 5,25. 8:3—13. 13.14. John 3:6. Gal. 5:19—21,24. d 15,19,25. Ps. 119:5,32,40,115—117,173,176. Gal. 5:17. Phil. 2:13. 3:12. e 17. f 23. 6:12,14. 8:2. Ps. 19:13. 119:133. John 8:34. Eph. 6.11—13. 2 Pet. 2:19. g 2 Chr. 30:18,19. Ps. 19:12. 40:12. 119:37. Is. 6:5—7. Zech. 3:1—4. Luke 4:1,2. Heb. 2:17,18. 4:15. h 8:7. Job 23:12. Ps. 1:2. 19:8—10. 40:8. 119:16,24,35,47,48,72,92,97—104,111,113,127,167,174. Is. 51:7. Jer. 15:16. Ezek. 3:10. 2 Cor. 4:16. Eph. 3:16. Col. 3:10. 1 Pet. 3:4. k 5,21,25. 8:2. Ec. 7:20. Gal. 5:17. 1 Tim. 6:11,12. Heb. 12:4. Jam. 3:2. 4:1. 1 Pet. 2:11. 4:2. 2 Tim. 2:25,26.

gospel, a man's state and character are determined, according to what *habitually* prevails in his heart and life; notwithstanding impediments and restraints. A wicked man feels some inward opposition to his crimes, from conscience, fear, or shame; and he meets with various obstacles to the gratification of his desires: yet all this is accounted for nothing, while sin habitually prevails in his heart and conduct, and he does not hate it. (*Note*, *Ps.* 36:3,4.) A godly man has great hinderances in his holy progress, from in-dwelling sin and outward temptation: yet this is not imputed to him for *condemnation*, seeing the prevailing state of his heart and tenor of his conduct are holy. Thus Judas, in betraying Christ, acted in character, according to the habitual, though concealed, state of his heart: it was "Judas that did it:" but Peter, through sudden temptation, acted out of character, and contrary to the habitual state of his heart, in denying Christ: it was "not he, but the sin that dwelt in him;" that is, according to the gracious tenor of the new covenant.

Allow not. (15) "I know not." *Marg.* Ου γινωσκω. *Matt.* 7:23. *John* 8:55. 14:14,15,27. 1 *Cor.* 8:3. 2 *Tim.* 2:19. —*Ps.* 1:6. *Sept. Notes*, *Ps.* 1:4—6. *Matt.* 7:21—23. 2 *Tim.* 2:19.—*I consent.* (16) Συμφημι. Here only.—*Dwelleth.* (17) Οικουσα. 18,20. 8:9,11. 1 *Cor.* 3:16. 1 *Tim.* 6:16. Κατοικεω, *Eph.* 3:17. *Col.* 1:19. 2:9. Ενοικεω, 8:11.

V. 18—21. The apostle "knew, that in him," as a fallen creature, apart from regenerating grace, "no good thing," but sin and only sin was found; though its actings were more specious at one time than another. (*Notes*, *Gen.* 6:5. *Jer.* 17:9,10. *Matt.* 15:15—20.) It is evident from the limitation, "that is, in my flesh," that he spoke as a believer, who had grace, as well as "sin, dwelling in him:" for by "flesh," in this connexion, he does not mean the body as distinct from the soul, but "the old man," or unregenerate human nature, as the subsequent parts of the argument fully prove: and this nature, derived from fallen Adam, never concurs with the Holy Spirit in regeneration, or with the new man afterwards, but always strives against both. (*Marg. Ref.* b, c. *Notes*, 5,6. 8:1—13. *John* 3:6. *Gal.* 5:6—18.) The apostle became more deeply acquainted with this humiliating truth by his experience subsequent to conversion, than he had been before. Formerly he perhaps supposed, that a little good disposition, or moral ability to holiness, was in man; but this was now experimentally disproved. As regenerate, he had indeed an habitual willingness to obey the law of God, and to accomplish the good required by it; but his corrupt nature, though dethroned and crucified, made such constant opposition to this, that he could by no means perform what he aimed at. (*Marg. Ref.* d. *Note*, *Phil.* 2:12,13.) So that, in fact, he did not fulfil that measure of good, which he was habitually desirous of doing, but in every thing fell short of his aim: and he was also frequently doing the evil, in some measure or respect, which he was habitually most bent upon avoiding. Now, as he was thus constantly baffled and obstructed, in his earnest persevering desires and endeavours to obey the law; it was evident that it was not properly he, as a believer, who did this; but the traitor and enemy that lodged within his heart. (*Note*, 15—17.) He was obliged, contrary to his habitually prevalent inclinations, to live under a sort of necessity of being sinful; and he could only persist in maintaining the conflict with his inward enemies, without being able entirely to extirpate them. (*Note*, *Ps.* 119:5. 2 *Cor.* 7:1.) For indeed, he found, by painful experience, that there was "a law" imposed upon him, in his present state of warfare, that, when he was most desirous of "doing good, evil was present with him," to interrupt, intrude, baffle, discourage, and defile him. (*Marg. Ref.* f, g.)—Let any man who knows his own heart, and the *spirituality* of the law of God, compare his actual conduct, comprising his thoughts, motives, affections, words, and works, during any given time, with his purposes, prevailing desires, and earnest persevering prayers: let him take that one duty, which he especially aims to perform most perfectly, or that wrong temper, or evil propensity, which he most longs to rectify or extinguish: let him examine himself very exactly in these respects every night; and he will surely find, that he cannot but be a sinner still, and subjected to "a law, that when he would do good, evil is present with him." God has wise reasons for permitting this to be so, especially to give us a deeper sense of the malignity of sin, and our own deep depravity, in order to commend the grace of the gospel: but those who are most acquainted with the excellency of the law, and most diligently aim in every thing to obey it, will be most deeply conscious that the case is actually thus with *them*, whatever their opinion may be of those whom they suppose to be more eminent Christians. This opposition to sin, however, though in a measure unsuccessful; and this humiliating and distressing disappointment, respecting the object of their most ardent desires; must not be confounded with the willing slavery of sin, and the convenient *excuse* of in-dwelling depravity. The apostle "daily exercised himself to have a conscience void of offence towards God and man:" and could call others to witness, "how holily, and justly, and unblamably, he had behaved among them." Yet this was not inconsistent with his being deeply humbled in the sight of God, by the consciousness of wandering thoughts in prayer, want of fervour, of love and gratitude to God, of zeal for his glory, and of enlarged good-will to men; the rising of evil tempers, the intrusion of vain imaginations, and the intermixture of selfish motives. (*Notes*, *Acts* 24:10—21 *v.* 16. 1 *Thes.* 2:9—12.) All these are "sin," and as such hated and abhorred, in proportion to the degree of a man's sanctification: (*Note*, *Ps.* 119:113.) yet no mere man on earth, after all possible diligence, watchfulness, fasting, and prayer, could truly say, that, in these respects, he was perfectly free from sin, in his worship and obedience. So that, even the person who is not conscious of at any time neglecting one duty, or committing one actual transgression, in word or deed, (which is *at least* a most uncommon case,) yet aspiring to be holy as an angel, or as Jesus Christ was, will very painfully feel, that "he doeth not the things that he would;" and will "find a law, that when he would do good, evil is present with him:" and the more spiritual the services are in which he engages, the greater clog and hinderance will it be to him. Had the apostle intended to describe the case of any of those, however distinguished, who habitually live in sin, against the conviction of their own judgment and conscience; it cannot be conceived, that he would not, with his usual concise energy, have reprobated their conduct, as far more aggravated, than that of ignorant and thoughtless transgressors: but nothing of this kind appears; on the contrary, he leads on the character, which he is describing, to exultation and joy in believing. (*Notes*, 22—25. 8:1,2.)

To will. (18) Το θελειν. 19,21. *Phil.* 2:13.—*Is present.* Παρακειται. 21. Here only. Προκειται, 2 *Cor.* 8:12.—*A law.* (21) Τον νομον. 23,25. 8:2.—Men, in various respects, do those things *voluntarily*; which yet they are very reluctant to do, and perhaps previously had resolved not to do. 'Και γαρ εγω σοι δωκα εκων, ακοντι δε θυμῳ.' Homer. '*I indeed willingly gave unto thee, but with an unwilling mind.*' This unwilling willingness pervades a great proportion of human actions. 'I really could not refuse him.'—'I could not, as I was circumstanced, do otherwise.' So that free-agency and responsibility still remain the same notwithstanding this "*law*, that when we would do good, evil is present with us."

V. 22—25. By "the inward man," the apostle must mean the soul as renewed by divine grace. He alone uses the term, and he uses it concerning believers only. (*Notes*, 2:25—29. 2 *Cor.* 4:13—18, *v.* 16. *Eph.* 3:14—19, *v.* 16.) The affections and faculties of the soul in fallen man, are more opposite to the law of God, than the bodily appetites; nay, the latter are not sinful, except as improperly gratified through the lusts of the heart. (*Notes*, 6:12,13,16—19. *Gal.* 5:16—21. *Jam.* 1:13—15.) But to approve, and even "delight in, the law of God," according to the habitual judgment and affections of the soul, through a kind of spiritual sympathy, or congeniality of heart with its most strict and holy requirements, must be peculiar to the regenerate; nay, it must imply a high degree of sanctification. This the apostle had attained to: yet he "found another law in his members," the constituent parts of the old man, (*Notes*, 6:5—7.) which continually enjoined a conduct, or suggested inclinations, contrary to "the law of his mind;" and this tended to "bring him into captivity to the law of sin," and in some cases for a time it produced that effect. This painful conflict was more grievous to him, than all his other trials: so that he was led to bemoan himself as "a wretched man," who was constrained, by a kind of necessity which he found it impossible to escape from, to be and to do what he most abhorred. This extorted a bitter complaint, which neither bonds, no, stripes, nor tortures, could have done; and, with a sort of holy impatience and eagerness, he exclaimed, "O wretched man that I am! who shall deliver me from the body of this death?' (*Notes*, 8:18—23. 2 *Cor.* 12:7—10.) For the sin "which dwelt in him," clogged his motions, offended his senses, and was a nuisance to him as a spiritual man: even

24 O [n]wretched man that I am! [n]who shall deliver me from [o]the body of this death?
25 I [o]thank God, through Jesus Christ our Lord. [p]So then, with the mind I myself serve the law of God; but with the flesh the law of sin.

[n] 8.23. 1 Kings 8:38. Ps. 6:6 32:3,4. 38:8—10. 119:20,81—83,131,143,176. 130: 1—3. Ez. 9:4. Matt. 5:4,6. 2 Cor. 12:7—9. Rev. 21:4. n Deut. 22:26,27. Ps. 71: 11. 72:12. 91.14,15. 102:20. Mic. 7:19. Zech. 9:11,12. Luke 4:18. 2 Cor. 1:8—10. 2 Tim. 4:18. Tit. 2:14. Heb. 2:15. [o] Or, *this body of death.* 5.6. 8:13. Col. 2:11. [o] 6:14,17. Ps. 107:15,16. 116:16,17. Is. 12:1. 49:9,13. Matt. 1:21. 1 Cor. 15:57. 2 Cor. 9:15. 12:9,10. Eph. 5:20. Phil. 3:3. 4:6. Col. 3:17. 1 Pet. 2:5,9. [p] 15—24. Gal. 5:17—24.

as if any one should be forced to drag about with him a putrifying corpse, as, by a refinement of cruelty, some have been sentenced to do. He found by experience that he could not deliver himself; and the law, instead of delivering him, *seemed* to make the case still worse: (*Notes*, 9—12. 8: 3,4.) but this made him the more fervently to thank God, for the method of salvation revealed through Jesus Christ; which gave him earnests and sure hopes of final and complete deliverance from this enemy, and a triumphant victory in this spiritual warfare.—"So then," says he, "I myself with my mind," (my prevailing judgment, affections, and purposes, as a regenerate man,) "serve and obey the law of God:" but with the flesh, the carnal nature, the remains of depravity, "I serve the law of sin," or that "law which wars against the law of my mind." Before conversion the whole man serves this law, with a very feeble opposition rom conscience, fear, and shame: but at length, the usurper is dethroned, and grace reigns in the heart. Yet still the usurper lurks in the kingdom, reigns over his own party, makes war, creates immense disturbance, and gains temporary advantages: but he is hated, opposed, proscribed, and shall die. (*Note*, *Gal.* 5:22—26.)—*Delight in the law of God.* (22) 'This is so sure a trace of real piety, and is represented in Scripture as in this view so decisive; that if it be susposed a true representation of a character, we must surely allow it to have been that of a truly good man.' *Doddridge.* It is especially spoken of Christ; and of the man after God's own heart as the type of him. (*Notes*, *Ps.* 40:6—8. 112:1. 119:47,48,92,97—100,111.) It is the effect of "the law being written in the heart;" and it is the direct opposite of "the carnal mind which is enmity against God; for that is not subject to the law of God, nor indeed can be." (*Notes*, 8:5—9. *Jer.* 31:31—34. *Heb.* 8:7—13. 10:5—18.) "Consenting to the law that it is good;" "delighting in" the holy, just, good, and spiritual law of God; hating all evil; loving all good; and being deeply distressed at not being able to do the good which is loved, are all exclusively peculiar to the regenerate, and widely different from a heathen's saying in one particular: 'I see and approve the better but follow the worse;' which in fact any man might say. 'Araspas' (in Xenophon) 'complains of two souls contending within him, which contains an agreeable illustration of this paragraph.' *Doddridge.* But in the case of Araspas, the conflict was between *ambition* and *sensual indulgence*, equally corrupt principles; not between "delight in the holy law of God," and the opposition of remaining depravity to earnest endeavours after perfect conformity to it. Indeed such a conflict as is here described, must exist where sin is hated, and "the law of God delighted in," till holiness is perfected. "Abhorrence of evil" must increase in proportion to the love of God and holiness; so that the least degree of evil rising in the heart, and escaping from the lips, in some passionate or vain word, will necessarily more grieve and burden an eminent saint, than perhaps the grossest crimes did before his conversion: even as a speck of dirt gives more uneasiness to a very cleanly person, than the most squalid filthiness does to those who are used to live in it as their element. (*Note*, *Ez.* 11:17—20.)—There is, therefore, no need to have recourse to such unnatural expedients in expounding this chapter, as to imagine, that when the apostle said, "I myself," he meant some other person of a widely different character; or the whole family of Abraham, before and under the law. However these theories have been sanctioned by eminent names, they go upon suppositions, for which the Scripture gives not the least ground: and which are wholly unprecedented and unparralleled, in the writings of any good author, sacred or profane. No doubt, numbers have perverted the words of the apostle: and it is fairly allowed, that no man who is not himself engaged in this conflict, can clearly understand his meaning, or fully enter into those feelings which dictated his energetic language. But, as to the former case, those who want an excuse for sin, "*wrest* the other Scriptures also to their own destruction:" (*Note*, 2 *Pet.* 3:14—16.) and as to the latter, "the secret of the LORD is with them that fear him;" and "the heart knoweth his own bitterness, and a stranger doth not intermeddle with his joy." (*Notes*, *Ps.* 25:14. *Prov.* 14:10.) It cannot be expected, that a man who never saw war, could enter into the feelings, and fully understand the ardent language, of an experienced soldier, when he related all his conflicts, dangers, hardships, terrors, narrow escapes, victories, and triumphs. But I apprehend, that many pious persons exclude themselves from the rich source of instruction and consolation, in their warfare provided for them in this chapter, either from fear lest others should pervert it to bad purposes; or because men of great name have affected to reprobate the evidently obvious interpretation, and have tried to force some other meaning upon the words, of which it is impossible they can admit. (*Notes*, *Ps.* 119:81—83,97—100,131,173—176.)

I delight. (22) Συνηδομαι. Here only. Ex συν, et ἡδομαι, *delector.* Ἡδυς, *dulcis.* Ἡδιστα, 2 *Cor.* 12:9.—*The inner man.*] Τον εσω ἀνθρωπον. 2 *Cor.* 4:16. *Eph.* 3:16. Ὁ κρυπτος της καρδιας ανθρωπος, 1 *Pet.* 3:4.—*Warring against.* (23) Αντιστρατευομενον. Here only. Ex αντι, et στρατευω, 1 *Cor.* 9:7. 2 *Cor.* 10:3. *Jam.* 4:1.—*Bringing into captivity.*] Αιχμαλωτιζοντα. *Luke* 21:24. 2 *Cor.* 10:5. Αιχμαλωτος, *Luke* 4:18.—*To the law of sin.*] Τῳ νομῳ της ἁμαρτιας. 25. 8:2. See on 14, and 21.—*O wretched man that I am.* (24) Ταλαιπωρος εγω ανθρωπος. *Rev.* 3:17. Not elsewhere. Ταλαιπωρια. See on 3:16.—*Shall deliver.*] Ῥυσεται. 11:26. 15:31. *Matt.* 6:13. 27:43. *Luke* 1:74. 11:4. 1 *Thes.* 1:10. 2 *Tim.* 4:17,18. 2 *Pet.* 2:7,9.—*The body of this death.*] Του σωματος του θανατου τουτου. 6:6. 8:6,13. *Col.* 2:11.—*With my mind.* (25) Τῳ νοι. Τῳ νομῳ του νοος μου, 23.—Δουλευω νουν. See on 1:28.—Του νοος της σαρκος, *Col.* 2:18.—Μεμιανται αυτων και ὁ νους και ἡ συνειδησις, *Tit.* 1:15. The mind to serve God must be a direct contrast to all these.

PRACTICAL OBSERVATIONS.

V. 1—6. We stand in such a relation to the holy law of God, as the rule of our present conduct and future judgment, that none but he who formed the union can dissolve it: and, unless "we become dead to the law by the body of Christ," renouncing all expectations from it, that we may be united to Him, who "died for our sins and rose again for our justification," we must inevitably abide under the dominion of sin and the curse of the law for ever.—If, however, we are thus delivered, it is not in order to our being "lawless;" (*Note*, 1 *Cor.* 9:19—23, *v.* 21.) but that the Spirit of Christ dwelling in us may write the law in our hearts, and enable us to bring forth the fruits of holy obedience, to the glory of God. Indeed this is absolutely necessary, in order to our serving God with that "newness of spirit," which the law itself demands; by enjoining "the love of God with the whole heart," and the "love of our neighbour as ourselves;" for sanctifying grace comes only by the new covenant, without which we fallen creatures must continue "in the flesh;" and our natural "concupiscence" will work against the law "to bring forth fruit unto death:" so that nothing more than a formal obedience to the outward letter of any precept, can be performed by us, without the renovating, new creating grace of the new covenant. (*Notes*, 2 *Cor.* 5:17. *Eph.* 2:4—10, *v.* 10.)

V. 7—13. It is not the fault of the holy law of God, that it cannot justify or sanctify a sinner: nay, it is the necessary effect of its perfection, by which it detects and condemns the least degree of evil, and leaves the transgressor to *merited* ruin without help or remedy: and the better the law is, the more righteous is the doom of those who break it. We should therefore be very careful while showing the impossibility of salvation by the law, to avoid all expressions which so much as *seem* derogatory to it. On the contrary, we ought to bear decided testimony to its equity, spirituality, and excellency; and show that it is, on that very account, suited to convince the sinner of the danger of his case, and even to render it still worse, so long as he foolishly cleaves to the law, and depends on it. For no man could expect to be either justified or sanctified by a broken law, or according to a forfeited covenant, were he not ignorant of the law, and of himself as compared with it; so that the proudest Pharisee on earth would from his towering height of vainconfidence, sink into despair; if the commandments of God were once discovered to his soul, in all their spirituality and excellency, without a correspondent view of the salvation of Christ. Ten thousand unobserved transgressions would stand in dread array against him; his former foibles and infirmities, as he thought them, would appear desperate rebellion, ingratitude, and enmity; his admired duties would appear loathsome, through pride, selfishness, and hypocrisy; and the dormant lusts of his heart, which secular motives or carnal hopes had restrained, would burst forth into enmity against God, disdain subjection to his law, "work in him all manner of concupiscence," and concur in slaying his hope and his soul. (*Note*, *John* 16:8—11.) Thus the law, which was "ordained unto life, would be found to be unto death:" through the deceitfulness of sin, and the unsuspected and desperate wickedness of his heart; "working death in him by that which was good," and making manifest its own "exceeding sinfulness." Thus a proper knowledge of the holy law of God is the twoedged sword, which gives the deathwound both to self-righteousness, and to antinomianism: for it is perfectly fit to be the rule of our duty, to be written in our hearts, and obeyed in our lives, for the very same reasons on account of which it cannot justify or save us.

V. 14—25. Every believer knows a little of the things spoken of by the apostle in these verses, when he first flees for refuge to the hope of the gospel: but his subsequent experience gives him still further insight into them. He is now in a measure "spiritual;" yet, in comparison with the spiritual requirements of the law, and the best desires of his heart, he must confess that he "is carnal and so'd under sin:" and he

CHAPTER VIII.

Those who are in Christ, and walk after the Spirit, are free from condemnation, 1—4. The carnal mind, and the spiritual mind distinguished, so that they only are the children of God, who have the Spirit of Christ, are "led by the Spirit," and mortify the flesh, 5—14. "The Spirit of adoption" testifies with their spirit, and marks them as children and heirs of God; though now exposed to suffering, 15—18. The creation through man's sin, is subject to vanity, and waits for deliverance at "the manifestation of the children of God," 19—22; who "groan being burdened," and are saved in hope, and patiently expect deliverance, 23—25; the Holy Spirit aiding their prayers, and thus rendering them acceptable, 26, 27. All things work together for the good of those who love God, as "called according to his purpose," which springs from their predestination to life, 28—31; and is secured by the death, resurrection, and intercession of Christ, 32—34. Nothing shall separate them from the love of God through Christ, 35—39.

THERE is therefore now [a]no condemnation to them which are [b]in Christ Jesus, [c]who walk not after the flesh, but after the spirit.

2 For [d]the law of [e]the Spirit of life in Christ Jesus, [f]hath made me free from [g]the law of sin and death.

3 For [h]what the law could not do, in that it was weak through the flesh, [i]God sending his own Son [k]in the likeness of sinful flesh, and [l]for sin, [l]condemned sin in the flesh:

4 That [m]the righteousness of the law might be fulfilled in us, [n]who walk not after the flesh, but after the Spirit.

5 For they [o]that are after the flesh do [p]mind the things of the flesh: but they that are after the Spirit, [q]the things of the Spirit.

a 3:31. 4 7,8. 5:1. 7:17,20. Is. 54.17. John 3:18,19. 5:24. Gal. 3:13. b 16:7. John 14:20. 15:4. 16:33. 17:21. 1 Cor. 1:30. 15:22. 2 Cor. 5:17. 12:2. Gal. 3:28. Phil. 3:9. c 4, 14. Gal. 5:16,25. Tit. 2:11—14. d 3:27. e 10,11. John 4:10,14. 6:63. 7:38,39. 1 Cor. 15:45. 2 Cor. 3:6. Rev. 11:11. 22:1. f 6:18,22. Ps. 51:12. John 8:32. 2 Cor. 3:17. Gal. 5:1. g 5:21. 7:21,25. h 3:20. 7:5—11. Gal. 3:21. Heb. 7:18,19. 10:1—10,14. i 32. John 3:14—17. Gal. 4:4,5. 1 John 4:10—14. k 9:3. Mark 15:27,28. John 9:24. * Or, *by a sacrifice for sin.* 2 Cor. 5:21. Gal. 3:13. 1 6:6. 1 Pet. 2:24. 4:1,2. m Gal. 5:22—24. Eph. 5:26,27. Col. 1:22. Heb. 12:23. 1 John 3:2. Jude 24. Rev. 14:5. n 1. o 12,13. John 3:6. 2 Cor. 10:3. 2 Pet. 2:10. p 6,7. Mark 8:33. 1 Cor. 2:14. Phil. 3:18,19. q 9,14. 1 Cor. 2:15. Gal. 5:22—25. Eph. 5:9. Col. 3:1—3.

groans under that clog and those fetters, which, as it were, chain him to the earth, and prevent him from mounting heavenward as he longs to do. "He consents to the law that it is good," yea, "he delights in it after the inward man:" he would do the good it requires; he allows of no violation of it; he wants no change in it, but longs to have his heart brought into a perfect conformity to it; he abhors all sin, and would serve God as angels do; he watches, prays, strives, and uses every means for this purpose: yet, after persevering in this course, perhaps during a long course of years, he finds that he cannot attain to perfection. (*Note, Phil.* 3:12—14.) Still he sins against his own allowance: he does what he hates, and longs to be preserved from: his will often changes, like the weathercock with the wind: that which on his knees he most ardently prayed against, and dreaded more than pain or death, in the hour of temptation he is betrayed into; his resolutions melt like the firm ice before the noonday sun, and he is counteracted in obeying the dictates of "the law of his mind," by "the law of sin," pervading both body and soul; so that he cannot perform that which he is most earnestly willing to do. (*Notes, Matt.* 26:30—35,40,41,69—75.) His views of the beauty of holiness and the excellency of the law, and of his own obligations to obedience, and his pantings after perfect purity, increase as "he grows in grace:" so that he seems further from the mark than ever, when at the height of his attainments in this present world. He is more deeply convinced as he proceeds, that "in him," as a fallen sinner, "dwelleth no good thing;" that, from depraved nature, evil alone can proceed; that the law can only condemn him; and that 'none but Jesus can do helpless sinners good.' This conflict sometimes renders him weary of life, and even impatient of living: he could be content to suffer, but he can scarcely bear the thought of continuing a self-abhorred sinner: he groans out frequently, "O wretched man, that I am!" while he drags about with him the detested "body of sin and death," from which he can obtain no deliverance: and did he not firmly trust in the mercy and grace of God through Jesus Christ, his case would be most deplorable. But, with this hope, prospect, and support, he manfully sustains the conflict; he rejoices amidst his humiliations; his groans and tears are mingled with hallelujahs, and his conscious guilt and depravity render the Redeemer's love, and complete salvation, doubly precious to his soul. His very anguish from such a source is the pledge of his felicity; having wrestled and prevailed for the blessing, and seen the face of Emmanuel in peace, he goes on his way *halting.* (*P. O. Gen.* 32: 13—32.) His complaints, yea, his unhallowed and deeply repented sins, are preparing him for singing more loudly and sweetly, "Worthy is the Lamb that was slain:" and, like the dissonance attending on the tuning of a musical instrument, make way for more delightful melody: when patience shall have had its perfect work, and he shall have "overcome by the blood of the Lamb, and by the word of his testimony." (*Notes,* 8:32—39. *Rev.* 7:13—17.) In the mean time, it shall be graciously pleaded in his behalf, that "it was not *he,* but sin that dwelt in him."—But, if a man speak on this subject with indifference or with satisfaction; if "sin dwelling in him" be the excuse for crimes committed, without remorse or godly sorrow; if he "allow the evil, and desire not the good," presuming that he has all things in Christ; if, instead of consenting to the goodness of the law, condemning himself, and loathing his sins, he depreciates the law and extenuates his own guilt; if his utmost willingness be to escape hell at any rate, without longing to be holy according to the spiritual and good law of God; if he do not "delight in it after the inward man," nor serve it with the prevailing desire of his mind, but willingly "serve the law of sin:" then doubtless he is "without Christ," whose name he profanes; he is under the law which he hates; and his presumptuous confidence and quietness only prove, that he is given over to "a strong delusion to believe a lie." Nor does this much-disputed and abused chapter more evidently condemn the hope of the proudest Pharisee on earth, than it does that of such a professor of evangelical truth.

NOTES.—CHAP. VIII. V. 1, 2. The apostle had shown that the believer, being earnestly desirous of obeying the holy law of God, was graciously accepted in Christ; and his failures were ascribed to "sin dwelling in him," against his habitual and prevalent inclination, and so not imputed to him; and he here proceeds more fully to state this privilege. (*Notes,* 7:15—25.) While men continue "under the law," as a covenant, every failure is imputed to them for condemnation: but when they "become dead to the law," and one with Christ, they are "in him" by faith, as their Refuge from day to day: and there is no condemnation for them. All their past sins are blotted out; they are fully justified; and, continually exercising repentance, and faith in his blood and righteousness, their lamented transgressions and deficiencies are pardoned. Thus they are preserved from condemnation, and shall be to the end and for ever. (*Marg. Ref.* a, b. *Notes,* 32—39. 4:6—8. *Is.* 54:15—17. *John* 5:24—27. 10:26—31.) Their character and conduct likewise distinguish them: for, notwithstanding their painful conflict with in-dwelling sin, they do "not walk" after the dictates of corrupt nature, but are habitually influenced by the new principle, communicated in regeneration: for "that which is born of the Spirit, is spirit." (*Marg. Ref.* c.) Corrupt nature, "the sin which dwelleth in them," as "the law of sin and death," (*Note,* 7: 22—25.) once commanded their willing service; but regenerating grace, by "the Spirit of life in Christ Jesus," and by means of the gospel, has dethroned the usurper sin, and made them free from his law, by efficaciously inducing a contrary conduct. (*Marg. Ref.* e—g. *Notes,* 6:16—23. *John* 8:30—36. 2 *Cor.* 3:17,18.) So that, though the remaining power of sin greatly harasses them, and in some instances prevails; yet, on the whole, they are enabled successfully to resist its authority, and to "walk at liberty" in obedience to God's commandments.—Some explain "the law of the Spirit of life," of the doctrine of the gospel, through which the Spirit is communicated, rather than of his commanding influence in the believer's soul: but the latter is the more exact contrast to the "law of sin and death," from which he is by divine grace effectually set at liberty.—'To be in Christ,' says M. Le Clerc, 'is often used by St. Paul, for being a Christian: ... but if he means only Christians by profession, or by only being members of the Christian Church; this will by no means agree with this place, or any other of like nature: since freedom from condemnation and other benefits conferred on us by Jesus Christ, will not follow our being Christians in this sense; but upon a lively faith in Christ, our union to him by the Spirit, and our being so in him as to become new creatures. (9. 2 *Cor.* 5:17. *Gal.* 5:6.) ... The Spirit of Christ giving me a new life, is now another law, or rule of my actions, freeing me from the motions and power of sin, to which I was subject whilst under the law; and from the death to which that subjected me.' *Whitby.*—They who "are in Christ," are true Christians; "they walk not after the flesh, but after the Spirit;" this describes their character: and it is their grand privilege, that "there is no condemnation for them." (*Notes, John* 14:18—20. 15:2—8. 1 *Cor.* 1:26—31. 2 *Cor.* 5:17. *Gal.* 3:26—29. *Phil.* 3:8—11.)

Therefore. (1) Αρα. "Truly, verily."—*In Christ Jesus.*] Εν Χριστω Ιησου. 16:7. 1 *Cor.* 1:30. 2 *Cor.* 5:17. 12:2. *Gal.* 3:28.—*After the flesh.*] Κατα σαρκα.—*After the spirit.*] Κατα πνευμα. 4:5,13. See on 1:3,4.—*The law of the Spirit of life.* (2) Ο νομος του Πνευματος της ζωης.—See on 7:23.—Πνευμα της ζωης, 10,11. 1 *Cor.* 15:45. 1 *Pet.* 3:18. "The Spirit of the life, which is in Christ Jesus." (*Notes,* 10,11. *John* 4:10—15 *v.* 15. *Rev.* 22:1.)—*Hath made me free.*] Ηλευθερωσε με. See on 6:18.—*The law of sin and death.*] Του νομου της αμαρτιας και του θανατου. See 7:23.

V. 3, 4. The good and perfect law of God was "weak through the flesh," or by means of man's depravity; so that it was "impossible" for it to bring man to holiness or liberty, any more than to justify him: even as the most salutary laws of the land cannot make men honest. They can only declare how they ought to act, and denounce penalties against transgressors: but they cannot change the heart; and therefore men's impetuous passions break through the feeble restraint, without regard to consequences, as the vehement torrent of a swollen river breaks through or overflows the mound which was placed to impede its course. (*Marg. Ref.* h.) As

6 [r]For [s]to be carnally minded [t]*is* death; but [t]to be spiritually minded *is* [u]life and peace:

7 Because [v]the carnal mind *is* enmity against God: [w]for it is not subject to the law of God, [x]neither indeed can be.

8 So then [y]they that are in the flesh cannot [z]please God.

9 But [a]ye are not in the flesh, but in the Spirit, [b]if so be that the Spirit of God dwell in you. Now, if any man have not [c]the Spirit of Christ, [d]he is none of his.

[*Practical Observations.*]

10 And [e]if Christ *be* in you, [f]the body *is* dead because of sin; [g]but the Spirit *is* life [h]because of righteousness.

11 But if the [i]Spirit of [k]him that raised up Jesus from the dead dwell in you, [k]he that raised up Christ from the dead shall also quicken your [l]mortal bodies [i]by his Spirit that [m]dwelleth in you.

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r 13. 6.21,23. 7:5,11. Gal. 6:8. Jam. 1:14,15. s Gr. *the minding of the flesh.* 13:14. t Gr. *the minding of the Spirit.* u 5:1,10. 14:17. John 14:6,27. 17:3. Gal. 5:22. v 1:28,30. 5:10. Ex. 20:5. 2 Chr. 19:2. Ps. 53:1. John 7:7. 15:23,24. Eph. 4:18,19. Col. 1:21. 2 Tim. 3:4. Jam. 4:4. 1 John 2:15,16. w 4:3,31. 7:7—14,22. Matt. 5:19. 1 Cor. 9:21. Gal. 5:22,23. Heb. 8:10. x Jer. 13:23. Matt. 12:34. 1 Cor. 2:14. 2 Pet. 2:14. y 9. 7:5. John 3:3,5,6. z Matt. 3:17. John 8:29. 1 Cor. 7:32. Phil. 4:18. Col. 1:10. 3:20. 1 Thes. 4:1. Heb. 11:5,6. 13:16,21. 1 John 3:22. a 2. Ez. 11:19. 36:25,27. John 3:6. b 11. Luke 11:13. 1 Cor. 3:16. 6:19. 2 Cor. 6:16. Eph. 1:13,17,18. 2:22. 2 Tim. 1:14. 1 John 3:24. 4:13. Jude 19—21. c John 3:34. Gal. 4:6. Phil. 1:19. 1 Pet. 1:11. d John 17:9,10.

1 Cor. 3:21—23. 15:23. 2 Cor. 10:7. Gal. 5:24. Rev. 13:8. 20:15. e John 6:56. 14:20,23. 15:5. 17:23. 2 Cor. 13:5. Eph. 3:17. Col. 1:27. f 11. 5:12. 2 Cor. 4:11. 5:1—4. 1 Thes. 4:16. Heb. 9:27. 2 Pet. 1:13,14. Rev. 14:13. g John 4:14. 6:54. 11:25,26. 14:19. 1 Cor. 15:45. 2 Cor. 5:6—8. Phil. 1:23. Col. 3:3,4. Heb. 12:23. Rev. 7:14—17. h 5:21. 2 Cor. 5:21. Phil. 3:9. i 9. 4:24,25. Acts 2:24,32,33. Eph. 1:19,20. Heb. 13:20. 1 Pet. 1:21. k 2. Is. 26:19. Ez. 37:14. John 5:28,29. 1 Cor. 6:14. 15:16,20—22,51—57. 2 Cor. 4:14. Phil. 3:21. 1 Thes. 4:14—17. 1 Pet. 3:18. Rev. 1:18. 11:11. 20:11—13. 16:12. 1 Cor. 15:53. 2 Cor. 4:11. 5:4 ‡ Or, *because of.* m 9. John 7:38,39. 14:17.

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therefore, the law was wholly inadequate to man's necessity; God was pleased, in infinite mercy, to send his own Son, to assume our nature, and appear "in the likeness of sinful flesh." Though free from sin, he became subject to those infirmities, to which through sin we are exposed; he was accused of many crimes, and "numbered with transgressors:" and he was punished by the Father, as our Surety, as if he had been the greatest of sinners. Thus he was appointed "for sin," or "for a sin-offering;" that God, having "condemned sin in the flesh," and shown his abhorrence of it, by the sufferings of his Son in our flesh, might pardon and justify the believer's person, and execute the sentence of condemnation on his corrupt nature, by its crucifixion and destruction: (*Marg. Ref.* i—l.) that, as the consequence of this, through his mercy and grace, even the very "righteousness" required by "the law," might be fully written in our hearts, and habitually, in all its parts, performed in our lives, though too imperfectly to justify us; and that, hereafter we might be perfectly conformed to the holy law, in its substantial requirement of perfect love to God and his creatures, and obey it fully for evermore. (*Marg. Ref.* n, o.)—Many expositors explain this of Christ, as One with his people, having fulfilled the righteousness of the law in their stead; and of its imputation to those, who walk after the Spirit. But the former sense seems more obvious, and best to answer the apostle's design; who was proving, that deliverance from the law as a covenant was necessary, in order to our obeying the law as a rule. (*Notes*, 7:5,6. *Gal.* 2:17—21.) 'Sanctification begun in us, is the sure evidence of our union with Christ; which is the richest fruit of a holy life.' *Beza.*—The completion, however, of sanctification seems especially intended. (*Notes*, *Eph.* 5:22—27. *Col.* 1:21—23. *Jude* 22—25.)

What the law could not do. (3) Το αδυνατον του νομου. *Matt.* 19:26. *Heb.* 6:4,18. 10:4. 11:6. Αδυνατεω. See on *Luke* 1:37.—*In the likeness of sinful flesh.*] Εν ὁμοιωματι σαρκος αμαρτιας. "In the likeness of flesh of sin." 1:23. 6:5. *Phil.* 2:7.—*For sin.*] "By a sacrifice for sin." *Marg.* Περι αμαρτιας. *Heb.* 10:6,18.—*Lev.* 5:11,13. 6:25. *Num.* 8:8. *Ps.* 40:6. *Sept.* חטאת.—*Condemned sin.*] Κατεκρινε την αμαρτιαν. See on 7:13.—*The righteousness*, &c. (4) Το δικαιωμα. 2:26. 5:16,18. See on 1:32.

V. 5—9. The discrimination of character, before referred to, is here more fully stated. "The flesh," in this connexion, cannot mean the body, as opposed to the soul: for "out of man's *heart* proceed adulteries, fornications, and drunkenness;" and, on the other hand, "pride, envy, hatred, are works of the flesh." (*Marg. Ref.* o. *Notes*, *Matt.* 15:15—20. *Gal.* 5:19—21.) That wickedness, the seat of which is immediately in the soul, is more contrary to the image and glory of God, than that in which the body seems more concerned: but indeed the body is no more than the instrument, and the soul is the agent, in every sin. (*Note*, 6:12,13.) The soul of an ungodly man is not "spiritual" but *carnal*; "that which is born of the flesh is flesh." (*Note*, *John* 3:6.) By "the flesh" we must, therefore, understand corrupt nature, as derived from Adam to all his posterity: and perhaps this term is used, because the soul is become the caterer to man's animal appetites, as well as depraved in all other respects; so that the whole man is, as it were, immersed and sunk in the flesh. They therefore, who are "born after the flesh," but not "after the Spirit," and who go after the leadings of the flesh, "*mind* the things of the flesh:" they are sagacious about them; they choose, desire, pursue, savour, and delight in them: they seek their happiness in the riches, pleasures, honours, and perishing vanities of the world; or in things of an unholy nature, or in things which must be left at death, and which bear no relation to heavenly felicity. About these, their abilities, imaginations, contrivance, and time are employed; and they give them a decided preference to "spiritual things," in their habitual judgment and conduct. But those who are "born of the Spirit," and walk after the leadings of the new and spiritual nature, understand, choose, pursue, relish, and supremely value such things as pertain to the spiritual and divine life, and such as will endure for ever. The favour of God, communion with him, renewal to his image, and a life spent to his glory, chiefly occupy their imaginations, desires, plans, and pursuits; and have the pre-eminent place in their choice and conduct, notwithstanding all the opposition from in-dwelling sin. (*Marg. Ref.* p, q. *Notes*, 1,2. 2 *Cor.* 4:13—18. *Col.* 3:1—4.) This habitual prevalence stamps the character, as *carnal* or *spiritual*; so that, if a man be "carnal," in the prevailing judgment, temper, and affections of his mind, he is under condemnation, dead in sin, and meet for destruction: but if he be "spiritual," in the habitual, prevailing temper of his soul, he is evidently alive to God, and at peace with him; and the spiritual mind is, in proportion as it prevails, the very essence of life and peace. (*Marg. Ref.* r. *Note*, 7:13,14.) The importance of this distinction is manifest, "because the carnal mind is enmity against God:" man's apostacy originated in his preferring the satisfaction to be found in the creatures through disobedience, to the felicity to be enjoyed in God by obedience. This is in fact the *universal idolatry:* and men thus preferring self-satisfaction, and created good, to the favour and service of God, not only rebel against him, but become enemies to him, and "haters" of him. For his holy law demanding their whole heart, and forbidding their favourite pursuits; and all his perfections being engaged to execute vengeance on transgressors; "the carnal mind," disdaining control, being wholly averse from the service of God, and bent on sinful indulgence, rises in enmity against his authority, precepts, threatenings, power, and perfections. Therefore, "the carnal mind is not subject to the divine law, and indeed cannot be;" it is *morally* unable to do any thing but revolt against it, and refuse obedience to it. (*Marg. Ref.* t—x. *Notes*, 7:7—12.) An enemy may be reconciled, a carnal man may become spiritual; but "enmity" in the abstract cannot be reconciled, and therefore the carnal mind must be crucified and destroyed: (*Notes*, 6:5—7. *Gal.* 5:22—26.) and, as no rational creature of God can please him, who refuses subjection to the holy law; it is evident, that unregenerate men "cannot please God," in any of their services, by whatever name they are called. Thus evangelical religion is equally remote from self-righteousness, which cleaves to the law as *a covenant:* and to antinomianism, which rejects it as *a rule:* for, not being subject to the law, men "cannot please God." (*Marg. Ref.* y, z.)—"But," says the apostle, "Ye are not in the flesh, but in the spirit," regenerate and spiritual, and therefore willingly, though not perfectly, subject to the law, "if so be, the Spirit of God dwell in you:" but if any man, Jew, Gentile, or nominal Christian, remain destitute of the sanctifying Spirit of Christ, he certainly does not belong to him, as one of his accepted disciples, and, dying in that state, he must perish as an enemy of God. (*Marg. Ref.* c, d.)—If "the flesh" be explained of the *body*, as distinguished from the *soul*, or spirit; it follows, beyond all doubt or evasion, that no man can "please God," while he lives in this world; and also that the Romans were disembodied spirits, which is palpably absurd; yet the interpretation of other Scriptures, concerning the flesh and spirit, by many learned men, unavoidably leads to this absurdity. Nor is it less unreasonable and unscriptural to aver, that living under the Mosaic dispensation was "being in the flesh;" and professing the gospel, especially if miraculous powers were vouchsafed, was being in the spirit. (*Notes*, *Matt.* 7:21—23. 1 *Cor.* 13:1—3.) Yet these seem the only ways by which the above plain and natural interpretation can possibly be evaded. (*Notes*, *John* 6:52—58. 14:15—17,21—24. 17:20—23. 2 *Cor.* 13:5,6.)

Do mind. (5) Φρονουσιν. 12:3,16. 14:6. 15:5. *Matt.* 16:23. *Mark* 8:33. *Acts* 28:22. 1 *Cor.* 4:6. 13:11. 2 *Cor.* 13:11. *Gal.* 5:10. *Phil.* 1:7. 2:2,5. 3:15,16,19. 4:2,10. *Col.* 3:2. Α φρην, *mens.*—*To be carnally minded.* (6) Το φρονημα της σαρκος. 7.—*To be spiritually minded.*] "The minding of the flesh:" "the minding of the spirit." *Marg.* Το φρονημα του πνευματος, 27. Not elsewhere.—*Enmity against God.* (7) Εχθρα εις Θεον. *Luke* 23:12. *Gal.* 5:20. *Eph.* 2:15,16 *Jam.* 4:4.—*Is not subject.*] Ουχ ὑποτασσεται. 20. 10:3. 13:1,5 *Jam.* 4:7. 1 *Pet.* 5:5, *et al.*—*They that are in the flesh.* (8) Οι εν σαρκι οντες. 3. 7:5. *Eph.* 2:11.—*Cannot please God.*] Θεῳ αρεσαι ου δυνανται. 3,7. 15:3.—*Dwell in you.* (9) Οικει εν ὑμιν. 11. 1 *Cor.* 3:16. See on 7:17. Ενοικεω, 11. 2 *Cor* 6:16.

V. 10, 11. (*Note*, 5—9.) If the "Spirit of Christ dwell" in a man, "Christ" himself is "in him," by his power and influence, and by his image renewed in him. In this case

12 Therefore, brethren, [n]we are debtors not to the flesh, to live after the flesh.

13 For if [o]ye live after the flesh, ye shall die: [p]but if ye [q]through the Spirit do mortify the deeds of the body, ye shall live.

14 For as many as are [r]led by the Spirit of God, [s]they are the sons of God.

15 For ye have not received [t]the Spirit of bondage again to fear; but ye have received [u]the Spirit of adoption, whereby we cry, [x]Abba, Father.

16 The [y]Spirit itself beareth witness [z]with our spirit, that we are the children of God:

17 And [a]if children, then heirs: [b]heirs of God, and joint heirs with Christ; [c]if so be that we suffer with *him*, that we may be also glorified together. [*Practical Observations.*]

n 6,2—15. 1 Cor. 6:19,20. 1 Pet. 4:2,3. o 1,4—6. 6:21,23. 7:5. Gal. 5:19—21. Eph. 5:3—5. Col. 3:5,6. Jam. 1:14,15. p 2. 1 Cor. 9:27. Gal. 5:24. Eph. 4:22. Col. 3:5—8. Tit. 2:12. 1 Pet. 2:11. q 1. Eph. 4:30. 5:18. 1 Pet. 1:22. r 5, 9. Ps. 143:10. Prov. 8:20. Is. 48:16,17. Gal. 4:6. 5:16,18,22—25. Eph. 5:9. s 17. 2 Cor. 6:18. Gal. 3:26. Eph. 1:5. 1 John 3:1,2. Rev. 21:7. t Ex. 20:19. Num. 17:12,13. Luke 8:28,37. John 16:8. Acts 2:37. 16:29. 2 Tim. 1:7. Heb. 2:15. 12: 18—24. Jam. 2:19. 1 John 4:18. u 16. Gal. 4:5—7. Eph. 1:5,11—14. x Mark 14:36. Luke 11:2. 22:42. John 20:17. y 23,26,27. 2 Cor. 1:22. 5:5. Eph. 1:13,14. 4:30. z 2 Cor. 1:12. 1 John 3:19—22. 5:10. a 3,29,30. 5:8,9,10,17. Luke 12:32. Acts 26:18. Gal. 3:29. 4:7. Eph. 3:6. Tit. 3:7. Heb. 1:14. 6:17. Jam. 2:5. b Matt. 25:21. Luke 22:29,30. John 17:24. 1 Cor. 2:9. 3:22,23. Rev. 3:21. 21:7. c Matt. 16:24. Luke 24:26. John 12:25,26. Acts 14:22. 2 Cor. 4:8—12. Phil. 1: 29. 2 Tim. 2:10—14.

though the body is mortal, and must soon die, because of the disobedience of Adam, and the man's personal transgressions: yet "the spirit is life," has life abiding in it, the soul is alive to God; and has begun its holy felicity, which shall endure for ever, through "the righteousness" of the second Adam in whom it is interested. So that when the body drops into the dust, the soul, being perfectly delivered from sin, will enter heaven: and the almighty God, who raised Jesus from the dead, will raise the mortal body also, incorruptible and glorious, by the omnipotence of his in-dwelling Spirit, who will not finally leave his temple mouldering in the dust. (*Marg. Ref. Notes*, 3,4. *John* 4:10—15, *v.* 14. 11:20—27, *vv.* 26,27. 2 *Cor.* 4:13—18. 5:5—8. *Phil.* 1:21—26. 3:20, 21. 1 *Thes.* 4:13—18. 1 *Pet.* 3:17,18.) Then sin and all its effects will be for ever done with. (*Note*, 1 *Cor.* 15:50 —54.) Several readers may be aware, that another interpretation has been given of these verses, especially by the celebrated Mr Locke, who explains quickening the mortal body, by sanctifying the immortal soul! But the various, and often absurd and unnatural interpretations, given to several passages in these chapters by some eminently learned men, would require far more time and room particularly to notice them, and make remarks on them, than the nature of this publication can admit of. In general, when the interpretation is plausible, and supported by probable reasons, the author thinks it incumbent on him to notice it, in one way or other: but when, on careful investigation, it appears to him, that this is not the case: he is contented to pass it over in silence. He believes, that few, who have impartially considered the subject, will refuse to join him in the following verdict, concerning Mr. Locke's interpretation: 'He hath said nothing of weight against this sense.' *Whithy.* That is, against the sense above given of the passage.—In no book, which the author has read, does the pride of human reason opposing the express testimonies of God, and striving to wrest them from their obvious meaning, appear so prominent, as in most parts of the great Mr. Locke's exposition of St. Paul's epistles.

Dead because of sin: ... life because of righteousness. (10) Νεκρον δι αμαρτιαν. ... ζωη δια δικαιοσυνην. *Notes*, 5:15— 21.—*Shall ... quicken.* (11) Ζωοποιησει. 1 *Cor.* 15:45. See on *John* 5:21.—*Mortal.*] Θνητα. See on 6:12.

V. 12, 13. As death and all misery originated from man's preferring his own inclinations to the will of God; and as all felicity is communicated by the renewal of the soul to holiness; so Christians should not consider themselves to be "debtors to the flesh," though it still lives and works in them. They have already ruined themselves by complying with its suggestions; and they can owe it nothing now that Christ has rescued them from merited destruction. (*Marg. Ref.* n.) But we thus become debtors to an immense amount unto him and his grace. Our debt of sin as paid, by the death of Christ on the cross for us, and so freely pardoned to us, becomes a debt of grateful love: and our past neglect and sin render us the more indispensably bound to do what we possibly can for his glory, the good of our brethren, and of our own souls also. For indeed, if any habitually live according to its corrupt lustings, they will certainly perish in their sins, notwithstanding their profession of the gospel; but, on the other hand, if, through the influences of "the Holy Spirit," and according to the tendency of the new nature, they deny, subdue, and proceed to extirpate their sinful lusts; and so to mortify those inclinations and affections which thence arise, they prove themselves "alive to God through Christ," and their spiritual life will abound till perfected in eternal happiness. (*Marg. Ref.* o, p. *Note*, 6:21—23.)—The natural appetites of the body need only to be moderated, regulated, and subordinated; but the carnal desires "of the body of sin and death," the "old Adam," "the flesh with its affections and lusts," must be extirpated, and all its actings terminated. (*Notes*, 6:5—7. 7:22—25. 1 *Cor.* 9:24—27. *Col.* 2:11,12. *Pet.* 2:11.) This must be done by the Holy Spirit working in us both "to will" and "to do," what God commands; (*Note*, *Phil.* 2:12,13.) yet we are to do it through him, and by dependence on him, which is energetically enforced by the words: "If ye, through the Spirit, &c." (*Notes*, *Eph.* 4:30—32. 5:15—20. 1 *Thes.* 5:16—22. 1 *Pet.* 1:22. *Jude* 20,21.)

Debtors. (12) Οφειλεται. See on 1:14.—*To live after the flesh.*] Του κατα σαρκα ζην. 1,5,13. (*Notes*, 1—9.)—*Do mortify.* (13) Θανατουτε. 36. See on 7:4.—*The deeds of the body.*] Τας πραξεις του σωματος. 6:6. 7:24. *Col.* 2:11. Πραξις, 12:4. *Matt.* 16:27. *Luke* 23:51. *Acts* 19:18. *Col.* 3:9.—Some copies read πραξεις της σαρκος.

V. 14—17. Regeneration by the Holy Spirit prepares the heart for receiving Christ by living faith; and communicates a new and divine life to the soul, though in a feeble state, as that of "a new-born babe:" (*Note*, 1 *Pet.* 2:1—3, *v.* 2.) Believing in Christ, we become "the children of God" by adoption also. (*Notes*, *John* 1:10—13. *Gal.* 3:26—29.) Therefore all they, and they only, who are led by the Spirit, are "the children of God." (*Marg. Ref.* r, s. *Note*, *Gal.* 5:16—18.) The Holy Spirit leads a man into the knowledge of God in Christ Jesus, and of his own heart; into humble repentance, faith in Christ, holy love, communion with God, and delight in his worship and commandments: on the other hand, he leads him away from vanity and iniquity, from vice and ungodliness, from pride and discord: (*Note*, *Ps.* 143:8—10.) and in proportion as we willingly give up ourselves to be led in the paths of truth and holiness, we may know our adoption.—The apostle further observed, that he and his brethren at Rome had not received again "the spirit of bondage," to serve God from slavish fear; for this all must do, who continue under the law as a covenant if they attempt to serve him at all. The Mosaic dispensation had a greater tendency to foster this temper, than the Christian religion has: and the Jews, too generally, considering the whole as a covenant of works, worship God in this slavish manner. But the greater number of the Roman converts had never been under the Mosaic law; yet they are spoken of indiscriminately, as having been formerly influenced by "the spirit of bondage:" we may therefore suppose, that those convictions were also intended, under which awakened sinners, even if in consequence converted, act more from fear and selfish principles, than established believers do; abstaining from many sins through dread of consequences, without decidedly hating them; and practising duties without loving them. These convictions indeed proceed from the moving of the Spirit of God upon their minds, and prepare them for receiving Christ by faith: but they are very different from the disposition, and state of mind and heart, of those who are brought into the full light and liberty of the gospel, and have received "the Spirit of adoption." (*Marg. Ref.* t, u. *Notes*, *Num.* 17:12,13. *Matt.* 25:24—30. *John* 16:8—11,14,15. *Gal.* 4:4—7,21—31. *Eph.* 1:13,14. 2 *Tim.* 1:6—8. 1 *John* 4:18.) Then they are taught and animated to "serve God" with filial reverence, confidence, love, gratitude, submission, zeal, and admiring, adoring complacency; and are especially encouraged and emboldened to call upon him as "a Father," for all things which they want, and for support and deliverance under all their trials, notwithstanding their conscious unworthiness. The word "Abba," is Syriac for "Father:" and the use of different languages, in this connexion, sweetly indicates the harmony of Jews and Gentiles, and of different nations, in this filial worship of God according to the gospel. (*Marg. Ref.* x. *Notes*, *Matt.* 6:6,9. *Mark* 14:36. *Gal.* 4—7.) Thus the Holy Spirit, by producing in believers the affections which dutiful children bear to a wise and good father, in their habitual state of heart toward God, most manifestly attests their adoption into his family. This is not done by a voice, or immediate revelation, or impulse, or merely by a text brought to the mind; (for all these things are equivocal and delusory;) but by "bearing witness with their spirits," or coinciding with the testimony of their own enlightened minds and consciences, as to their uprightness in embracing the gospel, and giving themselves up to the service of God. (*Note*, 2 *Cor.* 1:12—14, *v.* 12.) So that, while they are examining themselves concerning the reality of their conversion, and find scriptural evidence of it: the Holy Spirit, from time to time, shines on his own work, excites their holy affections into lively exercise, renders them very efficacious upon their conduct, and thus puts the matter beyond doubt: for while they feel the spirit of dutiful children towards God, as described in his holy word, they become satisfied concerning his paternal love to them. *Note*, 9:1—3.) So that, this "witness of the Spirit" is borne along with that of our own consciences, not without it, nor against it: and it coincides with the testimony of the Holy Spirit, in the Scripture, and must be proved and assayed by it. (*Marg. Ref.* y, z.) But this being clearly ascertained, we may confidently regard ourselves as the heirs of the heavenly inheritance, (for "if children, then heirs") and of God himself as our Portion; even "joint heirs with Christ," the beloved Son of the Father, being accepted in him, and appointed with him to share the glorious inheritance: (*Note*•

18 For [d] I reckon, that the sufferings of this present time *are* not worthy *to be compared* with [e] the glory which shall be revealed in us.

19 For [f] the earnest [g] expectation of the creature waiteth for [h] the manifestation of the sons of God.

20 For [i] the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope;

21 Because the creature itself also shall be delivered from the bondage of corruption, [k] into the glorious liberty of the children of God.

22 For we know that [l] the whole creation groaneth and [l] travaileth in pain together until now:

23 And not only *they*, but ourselves also, [m] which have the first-fruits of the Spirit, [n] even we ourselves groan within ourselves, [o] waiting for the adoption, *to wit*, [p] the redemption of our body.

24 For we are [q] saved by hope. [r] But hope tha is seen is not hope: for what a man seeth, wh doth he yet hope for?

25 But if we hope for that we see not, *then* do we [s] with patience wait for *it*.

26 Likewise the Spirit also helpeth our [t] in firmities: [u] for we know not what we should pray for as we ought: [x] but the Spirit itself maketh intercession for us, [y] with groanings which cannot be uttered.

27 And [z] he that searcheth the hearts [a] knoweth what *is* the mind of the Spirit, [b] because he maketh intercession for the saints [c] according to *the will of* God. [*Practical Observations.*]

d Matt. 5:11,12. Acts 20:24. 2 Cor. 4:17,18. Heb. 11:25,26,35. 1 Pet. 1:6,7. e Col. 3:4. 2 Thes. 1:7—12. 2:14. 1 Pet. 1:13. 4:13. 5:1. 1 John 3:2. f 23. Phil. 1:20. g Is. 65:17. Acts 3:21. 2 Pet. 3:11—13. Rev. 21:1—5. h Mal. 3:17,18. Matt. 25:31—46. 1 John 3:2. i 22. Gen. 3:17—19. 5:29. 6:13. Job 12:6—10. Is. 24:5,6. Jer. 12:4,11. 14:5,6. Hos. 4:3. Joel 1:18. k 19. Rev. 22:3—5. * Or, *every creature*. 20. Mark 16:15. l Ps. 48:6. John 16:21. Rev. 12:2. m *See on* 15,16. 5:5. Gal. 5:22,23. Eph. 5:9. n 26. 7:24. 2 Cor. 5:2—4. 7:5. Phil. 1:21—23. 1 Pet. 1:7. o 19,25. Luke 20:36. Phil. 3:20,21. 2 Tim. 4:8. Tit. 2:13. Heb. 9:28. 1 John 3:2. p Luke 21:28. Eph. 1:14. 4:30. q 5:2. 12:12. 15:4,13. Ps. 33:18,22. 146:5. Prov. 14:32. Jer. 17:7. Zech. 9:12. 1 Cor. 13:13. Gal. 5:5. Col. 1:5,23,27. 1 Thes. 5:8. 2 Thes. 2:16. Tit. 2:11—13. Heb. 6:18,19. 1 Pet. 1:3,21. 1 John 3:3. r 2 Cor. 4:18. 5:7. Heb. 11:1. 1 Pet. 1:10,11. s 23. 2:7. 12:12. Gen. 49:18. Ps. 27:14. 37:7—9. 62:1,5,6. 130:5—7. Is. 25:9. 26:8. Lam. 3:25,26. Luke 8:15. 21:19. Col. 1:11. 1 Thes. 1:3. 2 Thes. 3:5. Heb. 6:12,15. 10:36. 12:1—3. Jam. 1:3,4. 5:7—11. Rev. 1:9. 13:10. 14:12. t 15:1. 2 Cor. 12:5—10. Heb. 4:15. 5:2. u Matt. 20:22. Luke 11:1, &c. Jam. 4:3. x 15. Ps. 10:17. Zech. 12:10. Matt. 10:20 Gal. 4:6. Eph. 2:18. 6:18. Jude 20,21. y 7:24. Ps. 6:1—9. 42:1—5. 55:1,2. 69: 3. 77:1—3. 88:1—3. 102:5,20. 119:81,82. 143:4—7. Luke 22:44. 2 Cor. 5:2,4. 12: 8. z 1 Chr. 28:9. 29:17. Ps. 7:9. 44:21. Prov. 17:3. Jer. 11:20. 17:10. 20:12. Matt. 6:8. John 21:17. Acts 1:24. 15:8. 1 Thes. 2:4. Heb. 4:13. Rev. 2:23. a Ps. 38:9. 66:18,19. Jam. 5:16. *Gr.* † Or, *that*. b 34. Eph. 2:18. c Jer. 29:12,13. John 14:13. Jam. 1:5,6. 1 John 3:21,22. 5:14,15.

John 14:15—17. 2 *Cor.* 1:21,22. *Eph.* 1:3—8,13,14. 1 *Pet.* 1:3—5.) and of this we may be still more fully assured, if we patiently endure sufferings after his example, and for his sake, and the hope of being also "glorified with him." (*Notes*, *Luke* 22:28—30. 2 *Tim.* 2:8—13. 1 *Pet.* 4:12—16. 5:1—4. *Rev.* 1:9—11. 3:20—22.)

As many as are led by the Spirit of God. (14) Ὅσοι Πνεύματι Θεου αγονται. *Luke* 4:1. 1 *Cor.* 12:2. *Gal.* 5:18. 2 *Tim.* 3:6.—*The Spirit of bondage.* (15) Πνευμα δουλειας. Δουλεια, 21. *Gal.* 4:24. 5:1. *Heb.* 2:15.—*The Spirit of adoption.*] Πνευμα υἱοθεσιας. Υἱοθεσια, 23. 9:4. *Gal.* 4:5. *Eph.* 1:5.—*Beareth witness with.* (16) Συμμαρτυρει. 9:1. See on 2:15.—*Joint heirs.* (17) Συγκληρονομοι. *Eph.* 3:6. *Heb.* 11:9. 1 *Pet.* 3:7.—*We suffer with him.*] Συμπασχομεν. 1 *Cor.* 12:26. Not elsewhere.—*We may be ... glorified together.*] Συνδοξασθωμεν. Here only.

V. 18—23. The apostle experienced an abundant measure of the sufferings of Christ: (*Notes*, *Col.* 1:24. 2 *Tim.* 2:8—13.) but, upon the most exact and deliberate computation of them, he found them "not worthy to be compared" with that glorious recompense, which will be bestowed on Christians, or "that glory which will be revealed" to them, and accomplished in them. So that it would be the greatest folly imaginable for him to shrink from the pursuit of this promised felicity, through the dread of the most terrible of these transient sufferings. (*Marg. Ref.* d, e. *Notes*, 5:3—5. 2 *Cor.* 4:8—18. 6:3—10.)—Indeed the whole visible creation seems to "wait," with earnest expectation, for that important period, when the "children of God shall be manifested," in the glory which is prepared for them: and in this, it resembles a man, who, with outstretched neck, looks, and waits with impatient longing, for the arrival of some beloved and expected friend. (*Marg. Ref.* f—h.) For "the creation itself was made subject to vanity" and disorder through man's apostacy: "not willingly," but by a kind of constraint, through the guilt and righteous condemnation of Adam and his posterity. By this awful dispensation, the Lord subjected the creatures of this lower world, and even the visible creation, to vanity. Every thing seems perverted from its intended use: the inanimate creatures are pressed into the service of man's rebellion; the luminaries of heaven give him light, by which to work wickedness: the fruits of the earth are sacrificed to his luxury, intemperance, and ostentation; its bowels are ransacked for metals, from which arms are forged for public and private murder and revenge; or to gratify man's avarice, and excite him to fraud, oppression, and war. The animal tribes are subject to pain and death through man's sin: and their sufferings are exceedingly increased by his cruelty, who, instead of a kind master, is become their inhuman butcher and tyrant. Above all, nearly every part of the creation has been and is perverted, in one way or other, to idolatry, which is especially "vanity." (*Note*, 1:21—23.) The heavenly luminaries, the earth, rivers, woods, and mountains, as well as animals, have been adored as gods; while metals, stone, and wood, have been fashioned into idols, and decorations of idols; and all the prime of the productions of the earth have been offered in sacrifice unto them. So that, every thing is in an unnatural state: the *good* creatures of God *appear evil*, through man's abuse of them; and even the enjoyment originally to be found in them, is turned into vexation, bitterness, and disappointment, by man's idolatrous love of them and expectation from them. Yet this otherwise most deplorable state of the creation is "in hope:" God intends to rescue it from this confused state, and to deliver it from being thus "held in bondage" to man's depravity; that it may partake of "the glorious liberty of his children," and minister to it. Thus we are assured, that "the whole creation groans" in every part, as with one sympathizing expression of anguish, (like a woman in the pains of travail, not as one in the agonies of death,) expecting and impatiently longing for a glorious event of all these distractions. This it has done ever since the fall, and will do, in a measure, till the end of the world. The miseries also of the human species, through their own and each other's wickedness, as well as the state of the inferior creatures, declare the world to be in such a situation, as is not intended always to continue. (*Marg. Ref.* i—l.) Nay, not only do all creatures, and all other men here below, as it were, groan under the burdens imposed on them through sin: but even "the children of God," who have "the Spirit of adoption," and his holy consolations, as the first-fruits and pledge of their everlasting felicity, (*Note*, 14—17.) yet groan within themselves, through manifold pains, conflicts, temptations, and difficulties: and especially through the disquietude of in-dwelling sin; (*Notes*, 7:22—25. 2 *Cor.* 5:1—8.) and in "waiting for the adoption," their public admission into the family of God, and to the enjoyment of their inheritance: at that season, when their bodies also shall be redeemed from the grave, incorruptible, immortal, and glorious. (*Marg. Ref.* m—p. *Note*, 1 *Cor.* 15:50—54.) Then Satan, sin, death, misery, and all wicked creatures, will be confined to hell; and the rest of God's creation will appear glorious, pure, beautiful, orderly, and happy; in every respect answering the end for which it was formed, and in nothing abused to contrary purposes. (*Notes*, *Rev.* 20:11—15. 21:1—4.)—The sufferings of animals, though very many and grievous, yet being *unfeared* and *transient*, are doubtless overbalanced by their enjoyments, and to infer an *individual* resurrection of all or any of them, from this passage, is surely one of the wildest reveries, which ever entered into the mind of a thinking man.—The happy effects produced by the gospel, when extensively successful even in this present world, may be considered as earnests of the glorious scene, of which the apostle speaks; (*Note*, *Rev.* 20:4—6.) but "the manifestation of the sons of God," (19) and "the adoption, *to wit*, the redemption of the body," (23) clearly show that the general resurrection, and the state which follows, were especially, and indeed exclusively meant; for then only will "the children of God be manifested" as such, and be separated from all others. (*Note*, 1 *John* 3:1—3, *v.* 2.)

I reckon. (18) Λογιζομαι. See on 2:3. 3:28.—*In us.*] Εις ἡμας. "Unto us." (*Notes*, 2 *Thes.* 1:5—10, *vv.* 7,10. 1 *Pet.* 4:12—16, *v.* 13.)—*The earnest expectation.* (19) Αποκαραδοκια. *Phil.* 1:20.—*Of the creature.*] Της κτισεως. 20—22,39. 1. 20,25. *Mark* 10:6. 16:15.—*Waiteth.*] Απεκδεχεται. 23,25. 1 *Cor.* 1:7. *Gal.* 5:5. *Phil.* 3:20. *Heb.* 9:28.—*The manifestation.*] Την αποκαλυψιν. 16:25. 1 *Cor.* 1:7. 14:26. *Gal.* 1:12. 2:2. *Rev.* 1:1, *et al.* Αποκαλυπτω, 18. See on *Matt.* 16:17.—*Was made subject.* (20) Ὑπεταγη.—*Who hath subjected.*] Τον ὑποταξαντα. 7. 10:3. 13:1,5, *et al.* Τασσω, *ordino.* See on *Acts* 13:48.—*To vanity.*] Τῃ ματαιοτητι. *Eph.* 4:17. 2 *Pet.* 2:18. Not elsewhere N. T.—*Ps.* 4:2. *Ec.* 1:2.14. 2:1,11,15. *et al. Sept.* Ματαιος, 1 *Cor* 3:20.—*Shall be delivered.*] (21) Ελευθερωθησεται. See on 6:18.—*The bondage of corruption.*] Της δουλειας της φθορας. See on 15. Φθορα, 1 *Cor.* 15:42,50. *Gal.* 6:8. *Col.* 2:22. 2 *Pet.* 1:4. 2:12,19.—*The glorious liberty.*] Την ελευθεριαν της δοξης. "The liberty of the glory." 18.—1 *Cor.* 10:29. 2 *Cor.* 3:17. *Gal.* 2:4. 5:1,13. *Jam.* 1:25. 2:12. 1 *Pet.* 2:16. 2 *Pet.* 2:19.—*Groaneth.* (22) Συστεναζει. Here only. Εκ συν, et στεναζω 23. *Mark* 7:34. 2 *Cor.* 5:2. *Heb.* 13:17. *Jam.* 5:9.—*Travaileth in pain together.*] Συνωδινει. Here only. Εκ συν, et ὠδινω, *parturio.* Ab ὠδιν, *dolor partus.*—*The first-fruits.* (23) Την απαρχην. 11:16. 16:5. 1 *Cor.* 15:20. 16:15. *Jam.* 1:18. *Rev.* 14:4. *Lev.* 23:10. *Deut.* 26:2. *Sept.*—*The adoption.*] Υἱοθεσιαν. See on 15.—*The redemption.*] Την απολυτρωσιν. *Eph.* 1:14. 4:30. *Luke* 21:28. See on 3:24.

V. 24—27. True believers are saved "by," or in, "hope:" they have been actually brought into a state of safety; but

28 And [d]we know that all things work together for good, to [e]them that love God, to them who are [f]the called according to *his* purpose.

29 For [g]whom he did foreknow, [h]he also did predestinate [i]*to be* conformed to the image of his Son, [k]that he might be the first-born among many brethren.

30 Moreover, [l]whom he did predestinate, them he also called: [m]and whom he called, them he also justified: [n]and whom he justified, them he also glorified.

31 What [o]shall we then say to these things? [p]If God *be* for us, who *can be* against us?

32 He [q]that spared not his own Son, but

d 35—39. 5:3,4. Gen. 50:20. Deut. 8:2,3,16. Jer. 24:5—7. Zech. 13:9. 2 Cor. 4:15—17. 5:1. Phil. 1:19—23. 2 Thes. 1:5—7. Heb. 12:6—12. Jam. 1:3,4. 1 Pet. 1:7,8. Rev. 2:10. e 5:5. Ex. 20:6. Deut. 6:5. Neh. 1:5. Ps. 69:36. Mark 12:30. 1 Cor. 2:9. Jam. 1:12. 2:5. 1 John 4:10,19. 5:2,3. f 30. 1:6,7. 9:11. 23,24. Jer. 51:29. Acts 13:48. Gal. 1:15. Eph. 1:9,10. 3:11. 1 Thes. 5:9. 2 Thes. 2:13,14. 2 Tim. 2:10. 1 Pet. 5:10. g 11:2. Ex. 33:12. Jer. 1:5. 2 Tim. 2:19. 1 Pet. 1:2. Rev. 13:8. h Eph. 1:5,11. 1 Pet. 1:20. 1 Jn 14. John 17:16,19,22,23,26. 1 Cor. 15:49. 2 Cor. 3:18. Eph. 1:4. 4:24. Phil. 3:21. 1 John 3:2. k Ps. 89:27. Matt. 12:50. 25:40. John 20:17. Col. 1:15—18. Heb. 1:5,6. 2:11—15. Rev. 1:5,6.

28. 1:6. 9:23,24. Is. 41:9. 1 Cor. 1:2,9. 1 Pet. 2:9. 2 Pet. 1:10. Rev. 17:14. 19:9. m 3:22—26. Tit. 3:4—7. n 1,17,18,33—35. 5:8—10. John 5:24. 6:39,40. 17:24. 2 Cor. 4:17. Eph. 2:6. Col. 3:4. 1 Thes. 2:12. 2 Thes. 1:10—12. 2:13,14. 2 Tim. 2:11. Heb. 9:15. 1 Pet. 3:9. 4:13,14. 5:10. o *See on* 4:1. p Gen. 15:1. Num. 14:9. Deut. 33:29. Josh. 10:42. 1 Sam. 14:6. 17:45—47. Ps. 27:1—3. 46:1—3,7,11. 56:4,11. 84:11,12. 118:6. Is. 50:7—9. 54:17. Jer. 1:19. 20:11. John 10:28—30. 1 John 4:4. q 5:6—10. 11:21. Gen. 22:12. Is. 53:10. Matt. 3:17. John 3:16. 2 Cor. 5:21. 2 Pet. 2:4,5. 1 John 4:10.

their comfort consists "in hope," rather than fruition. Now that which is the object of sight, sense, or enjoyment, cannot properly be called "hope:" for how can a man be said to hope for the vision or fruition of that which he at present beholds and enjoys? The future felicity of the saints will chiefly consist in beholding the manifested glory of God; some glimpses by faith they here "see as in a glass darkly;" for the full vision and fruition of his glory they hope, and wait, in reliance on his promise, and "by patient continuance in well-doing," amidst manifold trials and temptations: and from this hope they cannot be diverted, by the vain expectation of finding satisfaction in the things of time and sense. (*Marg. Ref.* q—s. *Notes*, 5:3—5. 1 *Pet.* 1:3—5.) For, though their infirmities are many and great, and they would soon be overpowered if left to themselves; yet the Spirit of God so helps them, and supports them, and so powerfully aids their exertions feeble and infirm in themselves, that they are not entirely overcome. Indeed, as their strength and comfort, amid conflicts, must be obtained by prayer, and as they are so ignorant, forgetful, or unbelieving, that they know not what to ask for, or how to ask for any thing in a proper manner, and with proper affections; the same Spirit compassionately assists their memories, excites their desires and hopes, and increases their faith. Thus he becomes an inward "Intercessor," by teaching them to offer such prayers, as are pleasing to God, and meet to be accepted through their heavenly Advocate. (*Marg. Ref.* t, u. *Notes*, *Ps.* 37:4. *Jam.* 5:16—18. 1 *John* 5:14,15. *Jude* 20,21.) These prayers do not so much consist in copious and fluent expressions, which are often destitute of suitable affections; but in deep acquaintance with their own wants and miseries, earnest longings after spiritual blessings, and believing expectations of them, which are sometimes productive rather "of groans" than of words: or they are uttered in broken sentences and detached and earnest ejaculations, rather than a continued prayer; or they are larger than any words, however suitable, can express; as implying more than a man can find words to utter.—Perhaps the humble, broken-hearted supplicant, when thus groaning out his desires after pardon and deliverance from sin, is ashamed to offer such incoherent requests: but the heart-searching God well understands and approves this energetic language; which expresses "the mind of the Spirit," when making intercession for the saints, in whom he dwells; according to the will of God, both in his promise, commandment, and providence; and such prayers will surely be answered, when the well-worded addresses of formalists will be rejected. (*Marg. Ref.* x, y.)—*Mind of*, &c.] 'The phrase is here ... the very same that was used in the sixth verse; and expresses, not merely the meaning, but the temper and disposition, of the mind, as under the influences of the divine Spirit, pursuing and breathing after such blessings, as suit its rational and immortal nature.' *Doddridge.* (*Notes*, 5—9. *Eph.* 6:18—20, *v.* 18.)—The clause in one of the collects of our liturgy, seems well to express this: 'That they may love the thing which thou commandest, and desire that which thou dost promise.' When the Holy Spirit produces this state of the judgment and affections; the prayers which spring from it, will be graciously accepted through our heavenly Advocate by the holy heart-searching God. (*Marg. Ref.* z—c.)

By hope. (24) Τῃ ελπιδι. 20. 4:18. 5:2,4,5. 12:12. 15:4,13. *Gal.* 5:5, *et al.* "In the hope." (*Notes*, 5:3—5. 2 *Cor.* 4:13—18, *vv.* 17,18.)—*If we hope.* (25) Ει ελπιζομεν. 24. 15:12,24. *Matt.* 12:21. 1 *Cor.* 13:7. 2 *Cor.* 5:11. *Heb.* 11:1. 1 *Pet.* 3:5, *et al.*—*Patience.*] Ὑπομονης. See on 2:7.—*Helpeth.* (26) Συναντιλαμβανεται. See on *Luke* 10:40.—*Ex.* 18:22. *Ps.* 89:21. *Sept.* "*Lays hold together with* our infirmities;" as one helps another to take up and carry a burden, which he is too weak to carry alone.—*Maketh intercession.*] Ὑπερεντυγχανει. Here only. Εντυγχανω, 27,34. 11:2. *Acts* 25:24. *Heb.* 7:25. Τυγχανω, *Acts* 24:3.—*Groanings.*] Στεναγμοις. *Acts* 7:34. Not elsewhere N. T.—*Ex.* 2:24. 6:5. *Sept.* Στεναζω, 23.—*Which cannot be uttered.*] Αλαλητοις. Here only.—*He that searcheth the hearts.* (27) Ὁ ερευνων τας καρδιας. 1 *Cor.* 2:10. *Rev.* 2:23.—See on *John* 5:39.—*The mind of the Spirit.*] Το φρονημα του Πνευματος. See on 6.

V. 28—31. From the preceding considerations, the apostle assuredly concluded, that all events, in life or death, concurred in promoting the eternal good of every true believer, however bitter and painful they might at present be: for nothing could ever defeat the grea end proposed in all the dispensations of God respecting them, even their everlasting salvation.—Providential appointments are doubtless primarily intended: but as these often lead men into temptation, and so prove *occasions* of sin, we could have no assurance that they would "all work together for good," if we were absolutely to except the effects of our own sin and folly. (*Note*, *Gen.* 22:1.) The sins, indeed, even of true believers, are not always overruled for their increase of present grace, or of future glory; in this respect they "suffer loss, and are saved as by fire:" (*Note*, 1 *Cor.* 3:10—15.) yet the whole concurs, as one complex plan, to prepare them for the inheritance intended for them; and many of their own mistakes and miscarriages, being *deeply repented of*, work together eminently for their humiliation, and the increase of their grateful love. (*Marg. Ref.* d, e. *Notes*, 2 *Chr.* 32:24—33. *Matt.* 26:69—75. 2 *Cor.* 12:7—10. *P. O.* 1—10.) As far as they act *in character*, and live in the habitual exercise of "love to God," all things concur in augmenting their final recompense. When they act *out of character*, corrections, and perhaps terrors, will be employed to bring them back again: and if a man allow himself in sin, expecting to derive good from it, he "does evil that good may come," he "sins on that grace may abound," he bears the broad mark of a hypocrite, and "his damnation will be just." So that we need not invalidate this animating assurance, to guard it from the perversion of wicked men, as some have done, to the great discouragement of humble Christians; who fear nothing so much by far, even in their sharpest afflictions, as their own lamented propensity to sin. (*Note*, *John* 10:26—31.)—The persons intended once did not "love God;" (*Notes*, 5—9. 5:7—10.) but they had been "called" into a state of reconciliation and love to him, "according to his purpose" and choice of them, which he will never suffer to be frustrated. Having in his infinite, but incomprehensible wisdom and righteousness, permitted the fall and apostacy of man; he looked upon the *whole human species as deserving of destruction*, and meet for it: yet, purposing to provide and reveal a gracious salvation to them, for the glory of his name, he knew that they would as certainly reject this salvation, as they would break his holy law. For reasons therefore not revealed to us, he determined to leave some *deservedly* to perish in obstinate enmity; and *graciously* to recover others by regeneration and efficacious grace. These "he foreknew," not merely in respect of external privileges, or as a part of favoured nations, but as individually chosen to eternal life: for in consequence of this foreknowledge, "he predestinated," or *before decreed*, them "to be conformed to the image of his son." (*Marg. Ref.* f—h. *Note*, *Acts* 2:22—24.) In this life they are in part renewed to his holy image, and walk in his steps; and, having passed, like Jesus, through many sufferings, they will hereafter be completely conformed to his holy human nature, both in body and soul: that so he may appear among them as "the first begotten," and Head "of the many brethren," which shall constitute the family of God; that, being admitted through him to be children and heirs, they may thus be made meet with him to enjoy their inheritance. (*Note*, 15—17.) As this was the "determined purpose and foreknowledge of God" respecting them; so all the intermediate steps were equally predetermined. Thus the Lord "calls" to repentance, faith in Christ, and newness of life, every one whom he has "predestinated;" he "justifies," through the righteousness of Christ, every one whom he "calls;" and he will finally "glorify" every one whom he "justifies." (*Marg. Ref.* g—n.)—Sanctification is not expressly mentioned in this golden chain: but "predestination to be conformed to the image" of Christ, effectual calling, and final glory, so describe the beginning, the progress, and the consummation of sanctification, that no omission can in this respect be imputed to the apostle. In the language of faith and hope, he speaks of the whole work as already done, because ensured by the purposes and promises of God; and he demands what can be said unto, or against, such things. For if God be thus "for us," freely and absolutely, our unchangeable Friend, and thus determined to bless us with everlasting felicity; who or what can be so against us, as to defeat his gracious purpose? Or what need have we to fear the rage and power of all creatures, if they should combine against us? (*Marg. Ref.* o, p.)—From this and similar passages, some persons have absurdly spoken of our having been *justified from eternity*, &c. but the *fixed intention* of doing any thing, is perfectly distinct from the *actual performance of it*. God as absolutely determined the final glorification

delivered him up for us all, [a]how shall he not with him also freely give us all things?

33 Who [t]shall lay any thing to the charge [u]of God's elect? [x]*It is* God that justifieth:

34 Who [y]*is* he that condemneth? [z]*It is* Christ that died, yea rather, that is risen again, [a]who is even at the right hand of God, [b]who also maketh intercession for us.

35 Who [c]shall separate us from the love of Christ? [d]*shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36 As it is written, [e]For thy sake we are killed

r 4:25. s 28. 6:23. Ps. 84:11. 1 Cor. 2:12. 3:21—23. 2 Cor. 4:15. Rev. 21:7.
t Job 1:9—11. 2:4—6. 22:6, &c. 34:8,9. 42:7—9. Ps. 35.11. Is. 54:17. Zech. 3:1—5. Rev. 12:10,11. u Is. 42:1. Matt. 24:24. Luke 18:7. 1 Thes. 1:4. 2 Tim. 2:19. 1 Pet. 1:2. x 3:26. Is. 50:8,9. Gal. 3:8. y 1. 14:3. Job 34:29. Ps. 37:33. Isa. 50:9. Lam. 3:22. 1 Jn. 2:1. z 4:25. 5:6—10. 14:9. Job 33:24. Matt. 20:28. John 14:19. Gal. 2:20. 1 Thes. 5:10. a Heb. 1:3. 9:10—14. 10:10—14,19—22. 12:2. 1 Pet. 3:18. Rev. 1:18. a Mark 16:19. Acts 7:56—60. Col. 3:1. Heb. 8:1,2, 1 Pet. 3:22. b 27. Is. 53:12. John 16:23,26,27. 17:20—24. Heb. 4:14,15. 7:25. 9:24. 1 John 2:1,2. c 39. Ps. 105:17. Jer. 31:3. John 10:28. 13:1. 2 Thes. 2:13,14,16. Rev. 1:5,6. d 17. 5:3—5. Matt. 5:10—12. 10:28. Luke 12:4—12. John 16:33. 2 Cor. 4:8—11. 6:4—10. 11:23—28. 12:10. 2 Tim. 3:12. Heb. 10:32—34. 11:36—38. 12:4. Rev. 2:10. 7:14. e Ps. 44:22. Matt. 10:22. 24:9. Luke 21:16,17. John 15:21. 16:2. 1 Cor. 4:9—13. 15:30,31. 2 Cor. 4:11. 6:4—10.

of every believer, as he did the justification of every elect person: we might then as well say, they have been glorified in body and soul from all eternity: this could not be more absurd or unscriptural, than the notion of being justified from eternity; and probably it would be less capable of perversion. Dr. Whitby says, that all the fathers, before Augustine, understood this passage 'of those, whom God foresaw would love him.' But does God foresee that any of our race, while unregenerate, will love him? (*Note*, *Eph.* 1:3—8.) And is not the clause, "called according to his purpose," of the same import as regenerated? And can this choice of some, rather than others, of our fallen race, because of something spiritually good in them, as the ground of it, in order to their being thus "called," possibly consist with the doctrines of original sin, or the total depravity of human nature, and of a regeneration from the death of sin to the life of righteousness? Does it not border on Pelagianism? This, however, gives up the notion of a national election being intended. Indeed, if all the Gentiles, or all the inhabitants of any one nation, whom God foreknew, and determined to call into his church, be actually "conformed to the image of Christ," and "justified," and shall, without exception, partake of eternal glory; the interpretation of the passage, as referring to the election of collective bodies, may stand; but otherwise it cannot. So that, if this were the only passage, in which the humiliating subject was expressly mentioned; we might confidently maintain, that the doctrine of individual predestination to eternal life, and the authority of the apostle as an inspired writer, must stand or fall together. Nothing more fully shows this, than the difficulties to which its very learned and sagacious opposers are reduced; and the different and discordant grounds on which they rest their cause: for they scarcely agree in any thing, but in determining to oppose the most natural and obvious meaning of the words. Perhaps the apostle's doctrine was never more justly expressed by any uninspired writer, than in the former part of the seventeenth article of our church. 'Predestination unto life, is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel, secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind; and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore they which he endued with so excellent a benefit of God, be called according to God's purpose, by his Spirit working in due season; they through grace obey the calling; they be justified freely; they be made the sons of God by adoption; they be made like the image of his only begotten Son Jesus Christ; they walk religiously in good works, and at length by God's mercy, they attain to everlasting felicity.'—*Love God*, &c. (28) *Notes*, *Jam.* 1:12. 2:5—7. 1 *John* 4:9—12,19.

Work together. (28) Συνεργει. 'Omnia in utilitatem verorum Dei cultorum cedere.' *Schleusner.* See on *Mark* 16:20. —*The called.*] Τοις κλητοις. See on 1:1,6.—*According to his purpose.*] Κατα προθεσιν. 9:11. *Eph.* 1:11. 3:11. 2 *Tim.* 1:9. See on *Acts* 11:23.—*He did foreknow.* (29) Προεγνω. 11:2. *Acts* 26:5. 1 *Pet.* 1:20. 2 *Pet.* 3:17. Προγνωσις. See on *Acts* 2:23.—*He did predestinate.*] Προωρισε. 30. See on *Acts* 4:28.—To be *conformed.*] Συμμορφους. *Phil.* 3:21. Not elsewhere. Συμμορφουμενος, *Phil.* 3:10.—*The image.*] Της εικονος. 1 *Cor.* 11:7. 15:49. 2 *Cor.* 3:18. 4:4. *Col.* 1:15. 3:10. *Heb.* 10:1. See on 1:23.—*The first-born.*] Πρωτοτοκον. *Matt.* 1:25. *Col.* 1:15. *Heb.* 1:6. 11:28. 12:23. *Rev.* 1:5.

V. 32—34. The omnipotence and omniscience of God had been, in the preceding verse, opposed to the puny efforts of every enemy: here, his former benefits are shown to be assured pledges of final felicity, to all real Christians. The holiness of God and man's sinfulness seemed to bar the way to man's happiness; but the free love of God to them, when rebels and enemies, induced him to "give his own Son" to be their Surety and Sacrifice, who willingly assumed their nature, in order to bear their sins: and in this, the Father "spared him not, but delivered him up" to agony, ignominy, and death, notwithstanding his personal dignity and excellency, the perfection of his obedience, and his own inconceivable love of him. (*Marg. Ref.* q, r. *Notes*, 5:6—10. *Is.* 53:7—10. 2 *Pet.* 2:4—9.) Thus he bore the curse in the stead of all his people, and so expiated their guilt, even when they were enemies: and having, in virtue of that atonement, and his own eternal choice, called them into a state of peace with him, and taught them to love and obey him; how can it be supposed, that he will now withhold any thing from them? (*Marg. Ref.* s. *Notes*, *Ps.* 84:11,12. 1 *Cor.* 3:18—23. *Eph.* 3:20,21.) All things in heaven and earth, the universal creation, yea, the everlasting enjoyment of the Creator himself as their Portion, are not so great a display of his free love to them, as the gift of his coequal Son to be the atonement on the cross for their sins; and all the rest necessarily follows upon their union with him, and interest in him. (*Note*, *John* 3:16.) The emphasis is evidently here laid, not on Christ *as incarnate*, being given up to death for us; but in God's giving his *own* Son to become incarnate for such a purpose. (*Note*, *John* 5:17,18.)—Who then "can lay any thing to the charge of God's elect;" to the charge of those whose election is manifested, by their being called to the fellowship of Christ? when it is God, against whom they have sinned, who has at such a price completely justified them? (*Marg. Ref.* t—x. *Note*, 1, 2. *Is.* 50:7—9. 54:15—17.) Satan may accuse them, the world may revile them, their brethren may suspect and censure them, their own consciences may reproach them with many sins; the law may convict and condemn them for many former and later transgressions: but God himself pleads their cause; he pronounces them righteous, silences their accusers, pacifies their consciences, clears their characters, and shows the law magnified, and justice satisfied, in the obedience and sufferings of their Surety: and who then can make good any charge against them? (*Note*, *Zech.* 3:1—4.) If they look forward to the day of judgment; who shall then condemn them? The Judge himself will be the same Person who loved them, died for their sins, and rose again for their justification: (*Note*, 4:23—25.) and who now at the right hand of the Father ever liveth to plead in their behalf, and to exert his almighty power for their benefit! Even now, he presents their services for acceptance before his Father's throne; he quashes all accusations brought against them, he defeats the machinations of their enemies; he manages all things for their good, and is perfecting his work in them: and will he then forsake the work of his own hands, and at last condemn them to hell? It is impossible! (*Marg. Ref.* y—b. *Notes*, *Is.* 54:6—10,15—17. *Luke* 22:31—34, *v.* 32. *John* 17:1—3. 2 *Thes.* 2:13,14. *Heb.* 7:23—25.)

Spared not. (32) Ουκ εφεισατο. 11:21. 2 *Pet.* 2:4,5. See on *Acts* 20:29.—*His own Son.*] Του ιδιου υιου. See on 1 *Cor.* 7:2.—*Freely give.*] Χαρισεται. 1 *Cor.* 2:12. See on *Luke* 7:21,42.—*Shall lay any thing to the charge.* (33) Εγκαλεσει. See on *Acts* 23:29.

V. 35—39. As infinite and unchangeable power and love are engaged in behalf of all believers, and the mercy already shown them is greater than all that which is further needful; they may even triumph on the field of battle, and exult amidst their conflicts and groans: for "who shall separate them from the love of Christ," who has chosen, redeemed, called, and justified them? Shall trials, persecutions, or calamities of any kind, degree, or continuance? Shall the sword of war, or that of the executioner? Indeed it had been written of old, that the harmless people of God were, and would be, butchered like sheep. (*Marg. Ref.* c—f. *Notes*, 5:6—10. *Ps.* 44:17—22. *John* 16:1—3. *Eph.* 3:14—19, *vv.* 18,19.) But, instead of being separated from his love by these events, they would be brought to the more complete enjoyment of it: and so not only escape unhurt, or barely come off victorious; but they would also be made "more than conquerors," even immense gainers, by their sufferings, through the supporting grace of their loving Saviour. (*Marg. Ref.* g, h. *Notes*, 2 *Chr.* 20:22—25. 32:27—29.) Indeed, the apostle was fully "persuaded," or assured, that neither the love of life, nor its snares and trials, nor the fear, agony, or separating stroke of death in any form, nor the machinations of evil angels, or of all the principalities and powers of darkness, or the ungodly persecuting princes of this world; nor any present calamities, or future unknown changes or undiscovered scenes; neither the height of prosperity, nor the depth of adversity; neither the highest created power, nor the deepest plots of subtle enemies; nor any creature, nor all creatures, shall ever prevail to separate true believers "from the love of God in Christ Jesus" towards them: as his purposes are unchangeable, his engagements irrevocable, and his power invincible. (*Marg. Ref.* i—q. *Note*, 1 *Cor.* 3:18—23.)—It is frivolous to say, that sin, being no creature of God, may separate the believer from his love, notwithstanding all this: for such a restriction wholly invalidates the passage. Tribulation, persecution, the terror of death, the frowns or smiles of the world, and the machinations of evil spirits, have not the smallest tendency to "separate us from the love of God," except as they prove occasions of sin. *Professed* believers in such circumstances often forsake God and perish; but "all his *saints* are in his hand," and "are kept by his power through faith unto salvation:" so that they either [illegible]sist and overcome

all the day long; we are accounted as [f]sheep for the slaughter.

37 Nay, [g]in all these things we are more than conquerors, through [h]him that loved us.

38 For [i]I am persuaded, [k]that neither death, nor life, nor angels, [l]nor principalities, nor powers, nor things present, nor things to come,

39 [m]Nor [n]height, nor [o]depth, nor any other creature, [p]shall be able to separate us from [q]the love of God which is in Christ Jesus our Lord.

f Is. 53:7. Jer. 11:19. 12:3. 51:40. *Acts* 8:32. g 2 Chr. 24:25—27. Is. 25:8. 1 Cor. 15:54,57. 2 Cor. 2:14. 12:9,10. 1 John 4:4. 5:4,5. Rev. 7:9,10. 11:7—12. 12:11. 17:14. 21:7. h Gal. 2:20. Eph. 5:2,25—27. 2 Thes. 2:16. 1 John 4:10, 19. Rev. 1:5. i 2 Tim. 1:12. Heb. 11:13. k 14:8. 1 Cor. 3: 22,23 15:51—58. 2 Cor. 5:4—8. Phil. 1:20—23. l 2 Cor. 11:14. Eph. 6:11,12. Col. 1:16. 2:15. 1 Pet. 3:8—10. m Eph. 3:18,19. n Ex. 9:16,17. Ps. 93:3,4. Is.

every temptation; or if baffled and foiled, they are brought back by convictions and corrections, with penitent tears and fervent supplications; and they dread suffering, chiefly because they fear lest it should prove the occasion of in-dwelling sin gaining some victory over them. (*Notes, Luke* 22:31—34. *John* 10:26—31. 1 *Pet.* 1:3—5.)—If a man take encouragement to sin from such assurances, he renders it extremely probable that he has no interest in them: no one can triumph on this ground, who has not scriptural evidence of his conversion and his love to God; (*Note*, 28—31.) or take the warrantable comfort of them, except he is, at present, striving against sin, and harassed by fears lest some future event should give that detested and dreaded foe, a fatal advantage over him. We must not therefore take the cordials from the weary and almost fainting combatants; because others unwarrantably seize upon them, and fatally intoxicate themselves with them.

Shall separate. (35) Χωρισει. 39. See on *Matt.* 19:6.—*Distress.*] Στενοχωρια. See on 2:9.—*Nakedness.*] Γυμνοτης. 2 *Cor.* 11:27. *Rev.* 3:18. Γυμνος, *Matt.* 25:36,38.—*For thy sake*, &c. (36) Exactly from Sept. *Ps.* 44:22.—*We are killed.*] Θανατουμεθα. 13. 7:4 —*Slaughter.*] Σφαγης. *Acts* 8:32. *Jam.* 5:5.—*We are more than conquerors.* (37) Ὑπερνικωμεν. Here only.—*I am persuaded.* (38) Πεπεισμαι. 'Certus sum.' Schleusner. 14:14. 15:14. *Luke* 20:6. 2 *Tim.* 1:5, 12.—*Height.* (39) Ὑψωμα. 2 *Cor.* 10:5. Not elsewhere. Ὑψος, *Eph.* 3:18.

PRACTICAL OBSERVATIONS.

V. 1—9. The terrors of the law, and our own consciousness of guilt and in-dwelling sin, should endear to us the free salvation of the gospel; and urge us to flee for refuge to Christ, that we may be safe in him, as Noah was in the ark, when threatened destruction shall overwhelm all ungodly men.—While we earnestly desire to be delivered from condemnation, let us seek for grace to enable us "to walk not after the flesh, but after the Spirit:" thus it will be evident, that "the law of the Spirit of life in Christ Jesus, hath made us free from the law of sin and death," and that the grace of the gospel has already done far more towards our sanctification, than the law could possibly ever do for those, who desired to be under it. For if we truly rely on the sacrifice of the Son of God, "in the likeness of sinful flesh," for our sins; we shall find that our old nature is condemned and must be crucified; we shall heartily concur in putting this sentence in execution; and long for "the righteousness of the law to be fulfilled in us," even as it was by our Surety. Of this, our present habitual "walk after the Spirit" is an earnest and sure pledge. But "the carnal mind" and conversation are evidences, that a man "is dead in sin" and under the curse of the law, however he may speak about the grace of the gospel: for those who are "alive to God," and "at peace with him," are spiritual in their judgment, affections, and habitual walk, though they grieve that they are not more so. But "the carnal mind is enmity against God," no unregenerate man can delight in his holy law, or be subject to it; and how can it be expected that God should be pleased with the formal services of enemies and rebels? We should, therefore, especially examine ourselves, whether "the Spirit of Christ dwell in us;" for if this be not our case, we do not belong to him, are not in his kingdom, and shall not have our portion with him; but with the wicked, "in the everlasting fire prepared for the devil and his angels," unless this entire change be wrought in our hearts, and lives, during our continuance in this world.

V. 10—17. If "the Spirit of Christ" have taken possession of our hearts, and renewed his holy image there; the death of our "mortal bodies" will make way for perfecting the life of our immortal souls, in which eternal life now abides; and, through the Redeemer's righteousness, our bodies too shall be raised again to share that glorious felicity. What then can a worldly life present to our view, worthy for a moment to be put in competition with this noble "prize of our high calling?" All that we owe to the flesh, is a holy revenge for the injuries already done, and the hinderances continually given us: and instead of rendering our state doubtful, by living after it in any degree; we should, by the Spirit, continually endeavour, more and more entirely, to mortify it, and repress all its actings. (*Note, Gal.* 5:16—18, 22—26.) Thus, giving up ourselves to be "led by the Spirit," our adoption will be manifest, we shall gradually be

CHAPTER IX.

The apostle deeply laments the unbelief of his countrymen, and declares his willingness to endure any thing for their salvation, 1—3. He shows the privileges of Israel as a nation, 4, 5; and the difference between Israelites according to the flesh, and the true Israel, 6—8. He illustrates his subject, by the examples of Isaac, of Jacob and Esau, and of Pharaoh; and thus shows the freeness of the mercy of God, and his holy but absolute sovereignty in all his dispensations, 9—18. He answers objections to his doctrine, 19—23; proves it from the prophets, 24—29; and reasons, that the Jews come short of the blessing, (which the Gentiles obtained by faith,) because "they sought it by the works of the law," and rejected Christ, 30—33.

I [a]SAY the truth in Christ, I lie not, [b]my conscience also bearing me witness in the Holy Ghost,

a Is. 45:23. Jer. 4:2. 12:16. 23:5,6. Zech. 14:9. John 13:19. 14:6. Rom. 10:6. Phil. 2:10,11. b 2 Cor. 1:12. 4:2. 5:11. 1 Tim. 1:5. 3:9. 2 Tim. 1:3.

emancipated from servile motives and fears, and shall trust and obey God, and walk with him as our reconciled Father; the Holy Spirit will witness with our consciences, that we have the temper of loving, obedient children towards him; and thus support us in all trials and circumstances with the joyful prospect and most blessed anticipations of our incorruptible inheritance.

V. 18—27. It is the will of our heavenly Father, that "in the world we should have tribulations," and have fellowship with Christ in his sufferings, before we "be glorified together" with him. But on the most rational principles, and most exact computation, we shall find, "that the sufferings of this present time, are not worthy to be compared with the glory which shall be revealed in us:" even if, instead of our light trials, we were called to bear as heavy and durable a cross as that of the apostle.—Indeed, sin has filled the world with suffering, yea, with unspeakable disorder and misery: all creatures seem to proclaim man's fatal apostacy, and to recommend the inestimably precious salvation of Christ.—Men every where are most evidently at war with their Maker and with each other: so that the earth is become a great slaughterhouse and burying-ground, to its inhabitants; and the animals are forced into the service of men's lusts, by a most abominable perversion: and the creatures of God are made his *rivals*, in that men generally, every where and through every age, "have worshipped the creature more than the Creator, who is blessed for evermore." Thus the "creation groans under bondage" to human depravity; every part of it seems to abet man's rebellion, or to be an instrument of his crimes; and the more reflecting even of the heathen could see the strange state of the world, though they saw neither the cause nor the cure of it. But the gospel opens a brighter prospect; a glorious crisis approaches, of which all things seem in anxious expectation. When "the children of God shall be manifested," and separated from his implacable foes, a complete deliverance from this bondage will be given to all, except Satan and his obstinate adherents; and sin, deformity, vanity, and misery, shall be seen no where, but in the bottomless pit. May we then give diligence to insure our interest in this redemption, and to possess "the first fruits of the Spirit, the earnest and pledge" of our inheritance. Then our groans under our share of this universal ruin, while we wait for our final adoption, will be "in hope:" we shall learn to disregard the perishing things which are seen, and patiently to expect and wait for the good things which are unseen and eternal. The Spirit of God will help us under our infirmities to support our trials: and, notwithstanding our own insufficiency, we shall, by his effectual teaching and aid, pray to our heavenly Father, with such large and spiritual desires, and such unutterable pantings after his salvation, as shall ensure a gracious answer, and abundant supplies of every needful blessing.

V. 28—39. If assured, that we really "love God," and that we habitually endeavour to keep his commandments; we may rest satisfied, that all things shall finally terminate to our greatest advantage. For the love of God, ruling in the hearts of those who were once enmity to him, proves that they have been "called according to his purpose," in order to be "conformed to the image of his Son," and made meet as his brethren to be "joint heirs with him." But none can have any ground to think themselves predestinated, called, or justified, or to expect to be glorified; except they love God, bear the image of Christ, walk in his steps, and aim to obey and honour him: and, whatever men may object against these things, they who are thus chosen, called, and justified, shall without doubt be eternally glorified; nor will a single exception be found to this rule, though many will at length appear to have deceived themselves and others. If God has determined to save us, who can destroy us? If "he spared not his own Son, but delivered him" to death for us; how should he refuse any thing to us? If this was not too large a gift for his enemies, what can he withhold from his friends and children? If he justifies us, who can condemn us? If our crucified and risen Jesus pleads and fights for us, who can plead or fight against us, with any possibility of prevailing? If the Judge himself is our Friend, who can pronounce a sentence against us? Or "what can separate us from the love of him" who bled on the cross for us, when we were so guilty and depraved, that hell was our desert, and the doom for which we were meet? While therefore we rejoice in

2 That [c]I have great heaviness and continual [d]sorrow in my heart.

3 For [e]I could wish that myself [f]were [g]accursed from Christ, for [f] my brethren, my kinsmen according to the flesh:

4 Who are [h]Israelites; to whom *pertaineth* [i]the adoption, [k]and the glory, [k]and the [l]covenants, and [l]the giving of the law, [m]and the service *of God*, [n]and the promises;

5 Whose [o]*are* the fathers, [p]and of whom, as concerning the flesh, Christ *came*, [q]who is over all, God [r]blessed for ever. [s]Amen. [*Practical Observations.*]

6 Not [t]as though the word of God hath taken none effect. For [u]they *are* not all Israel, which are of Israel:

7 Neither, [x]because they are the seed of Abraham, *are they* all children: but, [y]In Isaac shall thy seed be called.

8 That is, [z]they which are the children of the flesh, these *are* not the children of God; but the children of the promise [a]are counted for the seed.

9 For this *is* the word of promise, [b]At this time will I come, and Sara shall have a son.

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c 10:1. 1 Sam. 15:35. Ps. 119:136. Is. 66:10. Jer. 9:1, 13:17. Lam. 1:12, 3:48, 49, 51. Ez. 9:4. Luke 19:41—44. Phil. 3:18. Rev. 11:3. d Ex. 32:32. e Deut. 21:23. Josh. 6:17, 18. 1 Sam. 14:24, 44. 1 al. 1:8, 3:10, 13. f Or, *separated*. f 11:1. Gen. 29:14. Esth. 2:8. Acts 7:23—26. 13:26. g 6. Gen. 32:28. Ex. 19:3—6. Deut. 7:6. Ps. 73:1. Is. 41:8, 46:3. John 1:47. h Ex. 4:22. Deut. 14:1. Jer. 31:9, 20. Hos. 11:1. i Num. 7:89. 1 Sam. 4:21, 22. 1 Kings 8:11. Ps. 78:61. k Gen. 17:1—8, 17:2, 7, 10. Ex. 24:7, 8. 34:27. Deut. 29:1. 31:16. Neh. 13:29. Ps. 89:3, 34. Jer. 33:20—25. Acts 3:25. Heb. 8:6—10. † Or, *testaments*. l 3:2. Neh. 9:13, 14. Ps. 147:19. Ez. 20:11, 12. John 1:17. m Is. 5:2. Matt. 21:33. Heb. 9:10. n Luke 1:54, 55, 69—75. Acts 2:39. 3:25, 26. 13:32, 33. Eph. 2:12. Heb. 6:13—17. o 11:28. Deut. 10:15. p 1:3. Gen. 12:3. 49:10. Is. 7:14. 11:1.

Matt. 1:1, &c. Luke 3:23, &c. 2 Tim. 2:8. Rev. 22:16. q 10:12. Ps. 45:6, 103—19. Is. 9:6, 7. Jer. 23:5, 6. Mic. 5:2. John 1:1—3. 10:30. Acts 20:28. Phil. 2:6—11. Col. 1:16. 1 Tim. 3:16. Heb. 1:8—13. 1 John 5:20. r 1:25. Ps. 72:19. 2 Cor. 11:31. 1 Tim. 6:16. s Deut. 27:15, &c. 1 Kings 1:36. 1 Chr. 16:36. Ps. 41:13, 89:52 106:48. Jer. 28:6. Matt. 6:13. 28:20. 1 Cor. 14:16. Rev. 1:18. 5:14. 22:20. t 3:3, 11:1, 12. Num. 23:19. Is. 55:11. Matt. 24:35. John 10:35. 2 Tim. 2:13. Heb. 6:17, 18. u 2:28, 29. 4:12—16. John 1:47. Gal. 6:16. x Luke 3:8. 16:24, 25, 30. John 8:37—39. Phil. 3:3. y Gen. 21:12. Heb. 11:18. z 4:11—16. Gal. 4:22—31. a Gen. 21:12. Ps. 22:30. 87:6. John 1:13. Gal. 3:26—29. 1 John 3:1, 2. b Gen. 17:21. 18:10, 14. 21:2. *Sarah*. Heb. 11:11, 12, 17.

these privileges and this security, and cheerfully expect to be "more than conquerors" in every conflict, and immense gainers by every loss and tribulation, till "death be swallowed up in victory;" let us show the holiness of the doctrine by sparing none of our lusts, shrinking from no hardship or expense, in the cause of Christ, willingly enduring our cross, obeying his commandments, and being "steadfast, unmoveable, and always abounding in his work, as knowing that our labour is not in vain in the Lord." (*Note*, 1 *Cor.* 15:55—58.)

NOTES.—CHAP. IX. V. 1—3. From the apostle's arguing so strenuously for "salvation by grace," "through faith" alone, without any respect to the Mosaic law, or the peculiar privileges of the Jews; it might perhaps be inferred, that he had no great attachment to his countrymen; nay that the persecutions, which he had endured from them, had alienated him from them. Being, therefore, about still more fully to discuss the subject of the rejection of the Jews and the calling of the Gentiles, and to resolve the whole into the sovereign electing love of God; he introduced these topics, by expressing, in the most energetic language, his cordial affection for his people. He spoke the truth, as in the presence of Christ his Judge, and with a solemn appeal to him, that he did in no degree deviate from it: his conscience also, being enlightened and directed by "the Holy Spirit, bare witness" to his sincerity, in what he was about to say. (*Marg. Ref.* a, b.) The appeal is evidently equivalent to a solemn oath. Now, an oath being an act of religious worship; the apostle by thus solemnly appealing to Jesus Christ, and to the Holy Spirit, fully shows, that he considered them as entitled to religious worship, as one with the Father. (*Note*, *Matt.* 28:19, 20.) Having made this solemn protestation, he declared that the unbelief and rejection of the Jews excited exceedingly great disquietude, and depression, and constant grief, in his heart, (*Note*, 8:14—17.) Insomuch, that he would even willingly submit to be treated as an Anathema, or "accursed," *after the manner* of Christ; to be excommunicated from his visible church, loaded with infamy, crucified, or in any way put to the utmost pain and disgrace; or even for a time to be excluded from all the comfort of communion with Christ, and shut up under the deepest horror and distress of mind which could be endured without sin; if, by any personal sufferings of his own, that could consist with his final salvation, he might rescue his beloved brethren and kinsmen, from that national and personal destruction, which he saw was about to come upon them for their obstinate unbelief. (*Marg.* and *Marg. Ref.* c—f. *Note*, *Ex.* 32:30—33.)—This seems to be the utmost that the apostle could mean: as it would be utterly unlawful, on any consideration whatever, to wish to be eternally miserable, and *an implacable enemy of God*, as all who perish will be. (*Note*, 1 *John* 3:16, 17.)—"I could even wish," ('if it were proper to make such a wish, if it would avail to make so great a multitude happy,) "I could even wish" so great a blessing to my brethren, though with the loss of my own happiness.' *Whithy*.

Bearing me witness. (1) Συμμαρτυρουσης. 8:16. See on 2:15.—*Continual.* (2) Αδιαλειπτος. 2 *Tim.* 1:3. Not elsewhere. Αδυαλειπτως· See on 1:9.—*Sorrow.*] Οδυνη. 1 *Tim.* 6:10. Not elsewhere. Οδυναω, *Luke* 2:48. 16:24, 25.—*I could wish.* (3) Ηυχομην εγω. *Acts* 26:29. 27:29. 2 *Cor.* 13:7, 9. *Jam.* 5:16. 3 *John* 2.—"I have wished, &c." (or *prayed*,) ηυχομην· not ηυχομην αν. This particle *av*, which often gives the indicative a subjunctive meaning, is not here inserted; and it may be rendered, "I have wished, &c." On some occasion, perhaps the apostle had passionately wished, or prayed, to this effect. This appears to me the most literal and natural construction of the clause; but, as I can bring no support to the interpretation, from more competent critics, I propose it with great hesitation.—Ευχομαι is not used in any other sense in the New Testament; though it is in the Greek writers.—*Accursed.*] Αναθεμα. See on *Acts* 23:14.—*From Christ.*] Απο Χριστου. The preposition *απο*, here translated *from* Christ, may be rendered *after the example* of Christ.—"Whom I serve from my forefathers;" that is "after the example" of my forefathers. (*Note*, 2 *Tim.* 1:3—5.)

V. 4, 5. The apostle was peculiarly grieved, by reflecting, that all the distinguished favours shown to his people, should terminate in the rejection of them for opposing Christ. They were the descendants of Israel, "who wrestled with God and prevailed:" they had long been the professed worshippers of JEHOVAH, to whom the *typical* adoption pertained. The covenants made with Abraham, Isaac, Jacob, Aaron, and David; the law given at mount Sinai; and the national covenant grounded on it, belonged to them, and were so many peculiar honours and advantages, towards their becoming the spiritual people of God. (*Marg. Ref.* g, h. *Note*, 3:1, 2.) The worship at the temple, which was both typical of salvation by the Messiah, and the means of grace and communion with God; and the ark of the covenant, the symbol and pledge of the Lord's gracious presence with them, had for ages been their glory. All the promises, concerning Christ and his salvation, were immediately given and preserved to them: they were honourable, by their descent from the ancient patriarchs, who walked with God and were accepted by him; and finally, the Messiah had in the time predicted been born among them, one of their nation "as concerning the flesh;" even He, who is also "God over all" creatures, blessed and praised throughout all worlds, and to all eternity: to this the apostle fixed his cordial Amen. (*Marg.* and *Marg. Ref.* i—s.)—The expression "concerning the flesh," implies that Christ had a far higher and nobler nature: even as when Paul used it concerning the Jews his brethren, he intimated his sorrow that they were not his brethren, as the children of God, born of the Spirit, and believers in Christ. This, with various other considerations, undeniably proves, that the apostle here meant, in the most decided manner, to attest the Deity of Christ, as one with the Father, and equally the Object of universal and everlasting adoration. (*Note*, 1 *John* 4:1—3.)—There is no example, either in the New Testament or in the Greek translation of the Old Testament, in which the doxology, "Blessed be God," is expressed in the same words, and arranged in the same manner, as in this place. So that the only way, in which the Socinians and Arians have attempted to evade the conclusion, unavoidably deducible from this text, namely, by rendering the clause, "Who is over all; God be blessed for evermore;" rests on a most harsh, unnatural, and unclassical construction, of which no example can be adduced: at the same time that it destroys the antithesis, without which the verse would be wholly destitute of propriety and animation.

The giving of the law. (4) Η νομοθεσια. Here only. Νομοθετης, *Jam.* 4:12.—*The service* of God.] Η λατρεια. 12:1. *John* 16:2. *Heb.* 9:1.—*As concerning the flesh.* (5) Το κατα σαρκα. 3. See on 1:3. 8:1.—*God blessed for ever. Amen.*] Θεος ευλογητος εις τους αιωνας. Αμην. 1:25. 2 *Cor.* 11:31.

V. 6—9. Though the Jews had generally rejected the gospel, and were as a nation excluded from the kingdom of the Messiah; it must not be supposed that his word had failed of accomplishment. (*Marg. Ref.* t. *Notes*, 3:3, 4. 11:1—6.) Their national covenant had been fulfilled to them, till it was finally forfeited; the promises respecting the Messiah had been performed; and the spiritual covenant and promises did not belong to them, as a nation, but only to such of them as believed, in common with other believers: (*Notes*, 15:8—13.) for all were not the true Israel of God, who were naturally descended from Jacob. (*Marg. Ref.* u. *Notes*, 2:27—29. 4:9—12. *Ps.* 73:1. *John* 1:47—51.) Indeed this had been intimated in the case of Abraham and his seed; for the covenant made with him, in favour of his children, did not include all his posterity; but it was limited to the line of Isaac, when the Lord said to him, "In Isaac shall thy seed be called." (*Marg. Ref.* x, y. *Notes*, *Gen.* 17:17—21. 21:8—12.) So that all his children, in the ordinary course of things, were not adopted, as the children of God, even *in a typical sense:* but those only, who sprang from him according to the promise, and by the extraordinary power of God performing it, when Sarah was naturally past child-bearing. (*Marg. Ref.* z—b. *Notes*, *Gen.* 17:5, 6, 19—21. 18:9—15. 21:1—7.)—The apostle evidently speaks of a true Israel, among

10 And [c]not only *this;* [d]but when Rebecca also had conceived by one, *even* by our father Isaac,

11 (For [e]*the children* being not yet born, neither having done any good or evil, [f]that the purpose of God, [g]according to election might stand, [h]not of works, [i]but of him that calleth;)

12 It was said unto her, [k]The [*]elder shall serve the [†]younger.

13 As it is written, [l]Jacob have I loved, but Esau have I [m]hated.

14 What [n]shall we say then? [o]*Is there* un righteousness with God? God forbid.

c 3:22. 4:11. Luke 16:26. d Gen. 25:21. *Rebekah* e 4:17. Ps. 51:5. Eph. 2:3. f 8:28. g 11:5. 2 Tim. 1:9. h 11:6. Eph. 2:9. Tit. 3:5. i 8:28. 1 Thes. 2:12. 2 Thes. 2:13,14. 1 Pet. 5:10. Rev. 17:14. k Gen. 25:22.

23. 2 Sam. 8:14. 1 Kings 22:47. * Or, *greater.* † Or, *lesser.* l Mal. 1:2,3 m Gen. 29:31,33. Deut. 21:15. Prov. 13:24. Matt. 10:37. Luke 14:26. John 12:25. n *See on* 3:1,5. o 2:5. 3:5,6. Gen. 18:25. Deut. 32:4. 2 Chr. 19:7. Job 8:3. 34:10—12,18,19. 35:2. Ps. 92:15. 145:17. Jer. 12:1. Rev. 15:3,4. 16:7.

the descendants of Israel; a remnant, as distinguished from the nation at large: and he introduces the case of Abraham and his two sons, and afterwards that of Esau and Jacob, not as *examples*, but as *illustrations*, of his main subject. (*Notes*, *Gal.* 4:21—31. 6:15,16.) If this were carefully noted, the perplexity which involves the reasonings of many learned men on this passage, would in a great measure vanish. "The children of the promise," are those 'whom God gives to Abraham, by a spiritual generation, whether alone, as in the case of us Gentiles; or added to the carnal generation, as in the case of Isaac, and of all believing Jews. ... They who interpret "the children of promise," to mean those who by faith embrace the promise; say indeed what is fact, but do not speak with suitable precision: for the apostle does not in this place distinguish the children of Abraham from others, by their faith as known; but he discourses concerning the primary cause, that is, the fountain of their faith itself, namely the eternal purpose of gratuitous election.' *Beza.*—Isaac was promised some time before his birth: and the faithfulness and power of God having fulfilled that promise, he was "the child of promise," in whom Abraham's "seed should be called," and in whose "Seed the nation should be blessed:" but Ishmael was not thus previously promised; and it was foretold that the chosen nation, which was to inherit Canaan, and from whom the Messiah was appointed to spring, would not descend from him, but from Isaac. In like manner, all the descendants of Israel were not entitled to the spiritual blessings of the covenant; but only "the remnant according to the election of grace," which was found among them: and these, being regenerated and having believed in Christ, were brought into the family of believing Abraham, as the children of promise, in whom the promises to him, concerning his numerous posterity and their extraordinary privileges, should be especially fulfilled. (*Notes*, 4:9—17. 11:1—6. *Matt.* 3:7—10. *Gal.* 3:26—29. *Heb.* 6:13—15.)—In thus adducing the case of Isaac and Ishmael, the apostle certainly did not decide on the eternal state of either of these individuals: yet the subject which he thus illustrated, namely, a remnant of believers among an unbelieving nation, must refer, not to outward advantages and disadvantages, but to eternal salvation or damnation: for "he that believeth and is baptized shall be saved, and he that believeth not shall be damned." And this is equally clear, whether it be held, that this remnant believed, in consequence of their being elected; or that they were chosen, in consequence of their faith, either as foreseen, or as actually exercised.—*In Isaac*, &c. (7) From the LXX, who accord with the Hebrew. (*Gen.* 21:12.)—*At this time*, &c. (9) Not exactly according to the LXX, or the Hebrew; though it agrees more nearly with the latter. The clause, rendered in Genesis, "according to the time of life," is changed by the apostle, from the Septuagint, for "according to this time." (*Gen.* 18:10.)

Not as though. (6) Ουχ οιον δε οτι. 'Οτον, omisso εστι, sumitur protentialiter pro *δυνατον εστι, fieri potest.*' Schleusner.—*Hath taken none effect.*] Εκπεπτωκεν. *Mark* 13:25. *Acts* 12:7. 27:17,26,29,32. 1 *Cor.* 13:8. *Gal.* 5:4. *Jam.* 1:11. 1 *Pet.* 1:24. 2 *Pet.* 3:17. *Rev.* 2:5.

V. 10—14. As Isaac was Abraham's only son, by Sarah his wife; it might have been supposed, that the covenanted blessings were limited to him on that account. Yet not only Ishmael, Abraham's son by Hagar, the bondwoman, and his children by Keturah, were excluded; but even Esau and his posterity, though the elder son of Isaac and Rebekah and twin-brother to Jacob, was set aside; and this not subsequent to any crime by which he forfeited the birthright, but previously. For even before the children were born, and consequently "before they had done any good or evil," it was said to Rebekah that "the elder should serve the younger;" (*Note*, *Gen.* 25:22,23.) which certainly implied the special favour of God to Jacob above Esau, and that the covenanted blessings respecting Canaan, the oracles and ordinances of God, and the promised Messiah, would be restricted to him and his descendants. This clearly indicated, that "the purpose of God," in respect of "the heirs of promise," would be established according to his sovereign election, who calls men to partake of the blessing as he pleases; and not in the foresight of any works which they would perform. Doubtless, God foresaw that Esau's works would be profane and evil; (*Notes*, *Gen.* 25:31—34. 27:41,42. *Heb.* 12:15—17.) and Jacob's in a measure pious and holy: but the good works of Jacob could only be foreseen, *as the effect* of his election and consequent regeneration: and thus foreseen as the *effect*, they could not be the *cause* of these blessings. (*Marg.* and *Marg. Ref.* c—k. *Note*, *Eph.* 1:3—8.) God foresaw both Esau and Jacob as "born in sin, and by nature the children of wrath, even as others;" (*Note*, *Eph.* 2:3.) and he knew that, if left to themselves, they would continue in sin through life: but (for wise and holy reasons known to himself but not revealed to us) he purposed to change Jacob's heart, and to leave Esau to his native perverseness: because he freely loved Jacob, but did not in the same manner love Esau. Wickedness foreseen is doubtless the cause of the Lord's purpose to condemn; because it is of a man's self by nature, and God condemns none, who do not justly deserve it: but holiness foreseen in a *fallen* creature, cannot be the cause of his election; because it is the effect of new creating grace, and never comes from any other source. Thus *preterition*, or non-election, of a fallen creature, is not *gratuitous*, but merited: *election*, shown in *regeneration*, is *gratuitous*. This instance of Esau and Jacob was intended as an *illustration* of the divine conduct towards the fallen race of man.—It has often been urged, that Jacob and Esau were not so much personally intended, as their posterity; and that temporal, and not eternal, things are spoken of: and this is certainly true. Jacob never had dominion over Esau personally, but his posterity ruled over Esau's. (*Notes*, *Gen.* 25:22,23. 27:27—29,39,40. *Mal.* 1:2—5.)—The election, the prediction, the birthright, and the blessing, secured to Jacob and his seed the same religious advantages, which the promise of God secured to Isaac and his seed: and excluded Esau, as well as Ishmael, from them: and this, without determining any thing of Esau's eternal state; though his character, and the epithet *profane* annexed to his name by the apostle, seem to indicate, that he was not a believer. It is however evident, that the subject illustrated related to individuals and to their eternal state, whether as believers or unbelievers. As Esau, that "the purpose of God according to election might stand," had no inheritance in Canaan, and was not the progenitor of Christ; so those Israelites, who did not belong to "the election of grace," were excluded from the true church, had no part in Christ, and no inheritance in heaven. But the reverse was true of "the election of grace:" those who belonged to this election were "called," and in consequence believed; they were "justified" in Christ and "glorified:" (*Note*, 8:28—31.) and the same is the case in respect of men, in all other ages and nations. If indeed, there were any of our race, not fallen like other men, or not "by nature dead in sin, and children of wrath, even as others;" if there were any *inclined, without preventing grace*, to repent, and to believe the humbling, holy gospel of Christ, to love God and obey his will; then indeed the election might be made, with respect to their foreseen faith and obedience. But on this supposition, what ground would there be for the objections, which the apostle evidently supposes would be made to his doctrine? or what reason to silence them, in the manner he afterwards does; when he might easily, and consistently with truth, have given an answer far more satisfactory to the objectors by clearly explaining his meaning? It is then inquired, First, Are all men, as born of Adam, equally depraved? and secondly, Is man willing of himself to do what is spiritually good; or does the grace of God make him willing? When these questions are answered, according to the Scriptures, and the articles and liturgy of our church, it will readily be perceived, that no good, foreseen, either in the hearts or lives of sinners, could be the cause of their election to eternal life.—If then God loved Jacob, and hated Esau, (or showed him less favour than Jacob,) without any reference to their works, as comparatively good or bad, then the grand principle is established, that God does show more favour to one man than to another, independently of their righteousness or unrighteousness. And, "is there unrighteousness with God?" could any injustice be objected to him? By no means: he did Esau no wrong in leaving him to his own choice; and he, and his posterity, received more favours than they deserved: nor did the unmerited love of God, to Jacob and his posterity, in any measure injure Esau.—Even in respect of holy creatures, we must either allow, that God may *justly* permit them to sin, and punish them for it, and so at least foreknow, both the permission and the punishment; or else we must deny that he can act as a moral Governor of the universe. For, if this were not just, God would be bound to prevent all his creatures from sinning: and if any were left to sin, He only would be the cause of it. Indeed, men are not aware what blasphemy is involved, in their bold objections on this subject.—Much more then may God righteously leave fallen creatures to themselves, to proceed in rebellion, and sink into destruction. He might justly have thus left all: it is of infinite mercy that any are saved; their salvation can be no injury to those, who are punished only according to the desert of their own sins: and it is evident, that most of the objections, brought against these doctrines, originate from the want of a deep conviction, that God would have been just, had he

15 For he saith to Moses, [p]I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

16 So then [q]*it is* not of him that willeth, nor of him that runneth, but of God that showeth mercy.

17 For [r]the Scripture saith unto Pharaoh, [s]Even for this same purpose have [t]I raised thee up, [u]that I might show my power in thee, and that [x]my name might be declared throughout all the earth.

18 Therefore [y]hath he mercy on whom he will, *have mercy*, and whom he will [z]he hardeneth.

19 Thou [a]wilt say then unto me, [b]Why doth he yet find fault? for who hath resisted his will?

20 Nay but, [c]O man, [d]who art thou that [e]repliest against God? [f]Shall the thing formed say to him that formed *it*, Why hast thou made me thus?

21 Hath not [t]the potter power over the clay, of the same lump to make [g]one vessel unto honour, and another unto dishonour? [*Practical Observations.*]

p 15,18,19. Ex. 33:19. 34:6,7. Is. 27:11. Mic. 7:18. q 11. Gen. 27:1—4,9—14. Ps. 110:3. Is. 65:1. Matt. 11:25,26. Luke 10:21. John 1:12,13. 3:3. 1 Cor. 1:26—31. Eph. 2:4,5. Phil. 2:13. 2 Thes. 2:13,14. Tit. 3:3—5. Jam. 1:18. 1 Pet. 2: 9,10. r 11:4. Gal. 3:8,22. 4:30. s *See on* Ex. 9:16. t 1 Sam. 2:7,8. Esth. 4:14. Is. 10:5,6. 45:1—3. Jer. 27:6,7. Dan. 4:22. 5:18—21. u Ex. 10:1,2. 14: 17,18. 15:14,15. 18:10,11. Josh. 2:9,10. 9:9. 1 Sam. 4:8. Ps. 83:17,18. Prov. 16: 4. Is. 37:20. x John 17:26. y 15,16. 5:20,21. Eph. 1:6. z 1:24—28. 11:7,8. *See on* Ex. 4:21. 7:13. Deut. 2:30. Josh. 11:20. Is. 63:17. Matt. 13:14,15. Acts 28:26—28. 2 Thes. 2:10—12. a 3:8. 1 Cor. 15:12. 35. Jam. 1:13. b 3:5—7 Gen. 50:20. Job 9:12—15,19. 23:13,14. Ps. 76:10. Is. 10:6,7. 46:10,11. Dan. 4: 35. Mark 14:21. Acts 2:23. 4:27,28. c 2:1. Mic. 6:8. 1 Cor. 7:16. Jam. 2:20 d Job 34:13. 36:23. 38:2,3. 40:2,5,8. 42:2—6. Matt. 20:15. e Or, *answerest again*. Job 16:3. Tit. 2:9. or, *disputest with God*. 1 Cor. 1:20. 1 Tim. 6:5. f Is. 29:16. 45:9—11. f 11,18. Is. 64:8. Jer. 18:3—6. g 22,23. Jer. 22:28. Hos. 8:8. Acts 9:15. 2 Tim. 2:20,21.

left our whole fallen race under final condemnation; as the supposition that he leaves a large proportion of them thus to perish, excites in numbers the same opposition, and leads them to the same exclamations and objections, as the doctrine of personal election. Indeed, the sentence to be denounced at the last day, on the unnumbered millions of the wicked, is as dreadful, as any thing in this doctrine can be. (*Notes*, 3:5—8. *Matt.* 25:41—46.)—The election of nations, to special privileges and religious advantages, not vouchsafed to other nations, which some expositors suppose to be here meant, (contrary to the whole tenor of the context,) is liable to *all the same objections*, as personal election; and can only be vindicated in the same way. All nations might *justly* be left without them: and when some are *mercifully* favoured with them, "that the purpose of God according to election might stand, not of works but of him that calleth;" no wrong is done to the others. *The elder*, &c. (12) From the LXX, which accord with the Hebrew. (*Gen.* 25:23.)—*Jacob*, &c. (13) From the LXX, which accord with the Hebrew. (*Mal.* 1:2.)

Had conceived. (10) Κοιτην εχουσα. 13:13. *Luke* 11:7. *Heb.* 13:4.—*The purpose.* (11) Ἡ προθεσις. 8:28. *Eph.* 1:11. 3:11. (*Notes*, *Eph.* 1:9—12. 3:9—12.)—*According to election.*] Κατ' εκλογην. 11:5,7,28. See on *Acts* 9:15.

V. 15—18. 'Mercy presupposes misery and sin, or the voluntary corruption of the human race: and this corruption presupposes a creation in purity and uprightness.' *Beza.*—Moses himself had written as strong language concerning the sovereignty of God in showing mercy, as the apostle used, when JEHOVAH declared, "I will have mercy on whom *I have* mercy; and I will have compassion on whom I *have* compassion;" for the latter clause is in the present tense; which implies, that he would by no influence be induced to alter his fixed purpose of showing mercy, or executing vengeance. (*Marg. Ref.* p. *Note*, *Ex.* 33:18,19.) In the case of Jacob, it indeed appeared, that he was *willing* to obtain the blessing, and he ran at his mother's word: thus he prevented Esau; and Isaac, contrary to his purpose, blessed him: but the whole transaction was disgraceful, and merited the indignation rather than the favour of God. (*Marg. Ref.* q. *Notes*, *Gen.* 27:1—29.) The establishment, however, of the covenant with Jacob, and his posterity, did not originate from this "willing or running," but from the electing love of God; whose purpose respecting him had been made known many years before.—Thus believers greatly desire the salvation of Christ, and labour to secure it: yet these desires are streams from the fountain of electing love. They "were by nature children of wrath, even as others: but God, who is rich in mercy, for his great love wherewith he loved them, even when they were dead in sins, hath quickened them together with Christ." (*Notes*, *John* 15:12—16. *Eph.* 2:3—10. *Tit.* 3:4—7.) Thus he makes them willing by regeneration; and they are inclined and excited to the diligent use of means, and through these they are made partakers of salvation; the sinfulness attending their very diligence, being graciously forgiven. (*Note*, *Phil.* 2:12,13.) Whereas they, who are not thus willing and diligent, are not *made unwilling* by any positive act of God; but their unwillingness is the consequence of their own pride, self-will, love of sin, and aversion to God and holiness. It springs from innate depravity, and is increased and strengthened by habits of disobedience; and can never be removed, except by an act of almighty power, which God cannot be bound *in justice* to perform for any of his rebellious creatures. Men are 'indeed *naturally willing* to be saved from misery, and made happy; and are often very diligent in proud and unbelieving endeavours to obtain their object: (*Note*, 10:1—4.) but this is widely different from a cordial willingness, to be saved from sin as well as misery, and made holy and happy, in the humbling method of the gospel: diligently to use all the means, freely to submit to all the privations, and patiently to endure all the self-denial, requisite in order to obtain it.—This subject might be further illustrated by the case of Pharaoh. God, the Creator, advanced him in his providence to great authority and prosperity, and spared his life through the several plagues of Egypt: but, at the same time, he left him to harden his self in enmity and rebellion. Now God had declared, that he intended this on purpose that in his destruction he might make known his own power and glory throughout the earth. (*Marg. Ref.* s—x. *Notes*, *Ex.* 4:21. 7:13. 8:15. 9:13—16.) So that it must be allowed, that God has mercy on such of our apostate race, as he sees good; and that "he hardeneth whom he will," by leaving them to themselves, and under the power of Satan; by ordering his dispensations respecting them in such a manner, as he knows will exasperate their enmity and embolden their presumption and by *judicially* sentencing them to final obduracy, that his justice in their punishment may become the more conspicuous. (*Note*, 2 *Thes.* 2:8—12.)—As Pharaoh perished in desperate rebellion against God, who can deny, that his ruin was *eternal*, as well as *temporal; personal*, not *national*?—'This hardening also is voluntary, because the Lord, offended by their depravity, makes use of their own will, in executing this judgment on those whom he hardens. Then follow the fruits of this hardening, namely unbelief and sins, which are the real causes of the condemnation of the reprobate.'—*Beza. I will have mercy*, &c. (15) From the Sept. (*Ex.* 33:19.) —*Even for this same*, &c. (17) This varies considerably from the Sept. and gives a far more energetic translation of the Hebrew. (*Ex.* 9:16.)

I will have compassion. (15) Οικτειρησω. Here only N. T.—*Ex.* 33:19. *Is.* 27:11. *Sept.* Οικτιρμων. See on *Luke* 6:36.—*I raised thee up.* (17) Εξηγειρα σε. 1 *Cor.* 6:14. Not elsewhere.—*I might show.*] Ενδειξωμαι. 2:15. 2 *Cor.* 8:24. *Eph.* 2:7. 1 *Tim.* 1:16. *Tit.* 2:10. 3:2. *Heb.* 6:10.—*Ex.* 9: 16. *Sept.*—*Might be declared.*] Διαγγελη. *Acts* 21:26.—*Ex.* 9:16. *Lev.* 25:9. *Sept.*—*He hardeneth.* (18) Σκληρυνει. *Heb.* 3:8,13. See on *Acts* 19:9. *Ex.* 4:21. 7:3. 9:12. 10:27. 11:10. 14:8,17. *Sept.*

V. 19—21. The unhumbled opposer would be sure here to object and cavil, and to inquire 'why the Lord blamed or punished Pharaoh, or indeed any man, for his sins. Who had resisted his sovereign will and appointment? Even they, who most rebel against his precepts, fulfil his decrees: his will is therefore universally done, and no creature makes any opposition to it!'—As if the secret purpose of God were or possibly could be, a *rule of duty* to his creatures! Or as if a man could intend to do the will of God, by breaking his express commandments, out of enmity to him, and to gratify his own lusts! (*Marg. Ref.* a, b.) To this presumptuous objector (and such objectors are very numerous, when both the avowed enemies, and the false friends, of these doctrines are included,) the apostle answered, by demanding of him, (a man, a *sinner*,) "who he was," that he should count himself authorized to "reply against God," and to charge him with injustice, or want of wisdom, for those things which he had expressly spoken and done. (*Notes*, *Job* 33:12,13. 34:10 —30. 42:1—6.) Was it proper for the creature to call his Creator to an account, for having formed him as he saw good? Would not men allow the infinite God the same sovereign right to manage the affairs of the creation, as the potter exercises in disposing of his clay, when of the same lump he makes one vessel to a more honourable, and another to a meaner use? (*Marg.* and *Marg. Ref.* d—g. *Notes*, 22,23. *Is.* 45:9,10. 64:6—8. *Jer.* 18:1—10. 2 *Tim.* 2:20—22.) Would they give the "only wise God" no credit for his justice, wisdom, truth, and goodness, when they could not fully comprehend them? Would they not infer, from his infinite perfection, that he could not do wrong, however, it might appear to them? And could there be any danger from the exercise of absolute sovereignty by infinite wisdom and excellency? would they dare to dictate to the Lord, to determine what he ought to do, or to call him to an account for what he had done? (*Note*, 11:33—36.)—The apostle could not mean, as it is plain from the whole context, that God might justly make innocent creatures miserable by prerogative, which some seem at least to suppose; for he goes upon the supposition, that the sovereignty of God is that of infinite wisdom, justice, truth, and goodness: and that he always decrees to do, what is the most proper to be done. The words, "I will have mercy, on whom I will have mercy," imply that all deserved wrath; so that "the lump of clay, in the hands of the potter," must refer to men already existing in God's foreknowledge as fallen creatures. But the apostle intended to repress the arrogance of ignorant presumptuous worms, who venture to speak about iniquitous cruelty and

22 *What* [f] God, [h]willing to show *his* wrath, and to make [i] his power known, [j]endured with much [k]long suffering [k]the vessels of wrath [l]fitted to destruction:

23 And that he [l]might make known the riches of his glory on the vessels of mercy, which [m]he had afore prepared unto glory,

24 Even us, [n]whom he hath called, [o]not of the Jews only, but also of the Gentiles?

25 As he saith also [p]in Osee, [q]I will call them my people, which were not my people; and her [r]beloved, which was not beloved.

26 And [s]it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people; [t]there shall they be called, the children of the living God.

27 [u]Esaias also crieth concerning Israel, [x]Though the number of the children of Israel be as the sand of the sea, [y]a remnant shall be saved:

28 For he will finish the [z]work, [z]and cut *it* short [a]in righteousness: because a short work will the Lord make upon the earth.

29 And as Esaias said before, [b]Except the Lord of [c]Sabaoth had left us a seed, [d]we had been as Sodoma, and been made like unto Gomorrah.

30 What [e]shall we say then? That [f]the Gentiles

f. 1:7. 1:18. 2.4.5. Ex. 9:16. Ps. 50:11. Prov. 16:4. Rev. 6:16,17. g Num. 14:11,18. Ps. 50:21,22. Ec. 8.11,12. Lam. 3:22. 1 Pet. 3:20. 2 Pet. 2:3,9. 3.8,9,15. Jude 4. Rev. 6.9—11. k 21. 1 Thes. 5:9. * Or, *made up*. Gen. 15:16. Matt. 23:31—33. l Thes. 2:16. l 2:4. 5:20,21. Eph. 1:6—8. 2:4,7,10. 3:8,16. Col. 1:27. 2 Thes. 1:10—12. m 1 Chr. 29:18. Luke 1:17. Eph. 2.3—5. Col. 1:12. 2 Thes. 2.13,14. 2 Tim. 2:21. Tit. 3:3—7. 1 Pet. 1:2—5. n 8:29—30. l or. 1:9. Heb. 3:1. 1 Pet. 5:10. Rev. 19:9. o 3:29,30. 4:11,12. 10:12. 11:11—13. 15:3—16. Gen. 49:10. Ps. 22:27. Acts 13:47,48. 15:14. 21:17—20. Gal. 3:28. Eph. 2:11—13. 3:6—8. Col. 3.11. p Hos. 1:1,2. *Hosea*. q Hos. 2:23. 1 Pet. 2:10. r 1:7. Ez.

16:8. John 16:27. s Hos. 1:9,10. t 8:16. Is. 43:6. John 11:52. 2 Cor. 6:18. Gal. 3:26. 1 John 3:1—3. u Is. 1:1. *Isaiah*. x *See on* Is. 10:20—23. y 11:4—6. Ezra 9:8,14. Is. 1:9. 10:20,21. 11:11. 24:13. Jer. 5:10. Ez. 6:8. Mic. 5.3—8. † Or, *account*. z Is. 28:22. 30:12—14. Dan. 9:26,27. Matt. 24:21,22. a Ps. 9:8. 65:5. Is. 5:16. Acts 17:31. Rev. 19.11. b Is. 1:9. 6.13. Lam. 3:22. c Jam. 5:4. d Gen. 19:24. Is. 13:19. Jer. 49:18. 50:40. Lam. 4:6. Am. 4:11. Zeph. 2:6. *Sodom, Gomorrah*. 2 Pet. 2:6. Jude 7. e *See on* 14. 3:5. f 1:18—32. 10:20. Is. 65:1,2. 1 Cor. 6:9—11. Eph. 2:12. 4:17—19. 1 Pet. 4.3.

tyranny, in discoursing of their offended Creator and Judge; who decide, by vain reasoning in their own minds, how the infinite God ought to act; and then forgetting who He is, and who they are, charge him foolishly, and say, that if such and such doctrines be indeed true, then God is—But their words ought not to be repeated. This very common practice is such a compound of arrogance, irreverence, and folly, that it seems the most glaring proof of human depravity, which even this wicked world exhibits; especially when it is added, that pious men sometimes appear, in the violence of controversy, to be betrayed into it.—It is wonderful that the great Mr. Locke should confidently assert, that the apostle here speaks of men *nationally*, and not *personally*, in reference to their eternal state; when the rejection of the Jewish nation, with the reservation only of "a remnant according to the election of grace," was the apostle's main subject, to illustrate which all the other examples are introduced. This remnant consisted of a small number of *individuals*, not of *a nation*; and the Gentile converts were individuals out of their several nations, forming, with the Jewish converts, the Christian church; and not whole nations, or one whole nation, chosen as a collective body, to succeed to the external advantages, which the nation of Israel had forfeited; and surely "the vessels of mercy prepared unto glory," which the apostle next mentions, must have been chosen, not to external advantages, but to eternal life! (*Notes*, 8:28—31. 2 *Thes.* 2:13,14. 1 *Pet.* 1:1—5.)

Why doth he . . . find fault? (19) Τι μεμφεται; *Mark* 7: 2. *Heb.* 8:8.—*Hath resisted.*] Ανθεστηκε. 13:2. See on *Luke* 21:15.—*His will.*] Τῳ βουληματι αυτου. *Acts* 27: 43.—A βουλη, *consilium*. *Acts* 2:23. *Eph.* 1:11.—*Nay but.* (20) Μενουν γε. *Luke* 11:28. *Phil.* 3:8.—*Repliest.*] Ὁ ανταποκρινομενος. See on *Luke* 14:6.—*The thing formed.*] Το πλασμα. Here only N. T.—*To him that formed.*] Τῳ πλασαντι. Here only N. T. *Is.* 29:16. 45:9. *Sept.*—*The potter.* (21) Ὁ κεραμευς. *Matt.* 27:7,10.—*Is.* 29:16. 41:25. *Sept.*—*Lump.*] Του φυραματος. 11:16. 1 *Cor.* 5:6,7. *Gal.* 5:9.

V. 22, 23. Suppose that God was pleased, (as in the instance of Pharaoh,) in order more conspicuously to display his powerful wrath against his enemies, to endure their provocations with patience and forbearance for a long time, till they had acted out the desperate wickedness of their hearts, and filled up the measure of their sins, and so become ripe for signal vengeance; what injustice could there be in this? In allusion to the potter's vessels, they were in themselves "vessels of wrath;" and their wicked dispositions and actions, rendered them "fitted for destruction." Nor could they have been preserved from destruction, but by an act of omnipotent power; as well as by the exercise of unmerited mercy: this, God was not bound, and did not see good to bestow; and indeed they were too proud and wicked to ask or desire it, or even to accept it, or own their need of it. They "despised the riches of that long-suffering" which spared them: they "treasured up wrath" in the impenitence of their hearts; and at length they received their due recompense. (*Marg. Ref.* h, i. *Note*, 2:4—6.) On the other hand, should the Lord choose to display the abundance of his glorious power, truth, and love, in his dealings with some of the same lump, whom he had selected to be "vessels of mercy;" what was this to others? These were not in themselves more meet for holy felicity than the former; but he was pleased to prepare them before for it, by his regenerating and sanctifying grace; as well as to make them capable of actively glorifying him here on earth. But did his free love to *them* imply injustice to *others?* Their cause for gratitude was immense: but had those, who suffer no more than they deserve, any ground for complaint? while he withholds from none their due, he has surely a right "to do what he will with his own." (*Marg. Ref.* l, m. *Note* and *P. O. Matt.* 20:1—16, *vv.* 10—16.)—The different language used concerning "the vessels of wrath," and "the vessels of mercy," is of the greatest importance in stating this doctrine solidly and scripturally: the former are "fitted for destruction:" it is not said, that God had fitted them. For he saw them, in themselves, both deserving wrath and fit for the place of torment, and the society of fallen angels: but God himself "had afore prepared the vessels of mercy," for that glory to which he intended to advance them. The term "vessels of *mercy*," implies, that they too had deserved wrath; and the "preparation for glory," shows that in themselves they had been unprepared. (*Notes*, *Eph.* 2:1—10. *Tit.* 3:3—7.

His power. (22) Το δυνατον αυτου. '*Omnipotentiam ejus.*' Schleusner.—*The vessels of wrath.*] Σκευη οργης. 21,23. 2 *Tim.* 2:20,21. Οργης. See on 1:18.—*Fitted.*] "Made up." *Marg.* Κατηρτισμενα. See on *Matt.* 21:16.—*Destruction.*] Απωλειαν. *John* 17:12. *Acts* 8:20. 2 *Thes.* 2:3. 2 *Pet.* 2:1, 3. 3:7.—*The vessels of mercy.* (23) Σκευη ελεους. See on *Acts* 9:15.—*Which he had afore prepared.*] Ἁ προητοιμασεν. *Eph.* 2:10. Not elsewhere N. T.—*Is.* 28:24. *Sept.* 'Ut declararet immensam suam benignitatem, erga homines sibi caros, quibus destinata est felicitas futura in regno Messiæ.' *Schleusner.*—*Glory.*] Δοξαν. 2 *Cor.* 4:17. 2 *Tim.* 2:10. 1 *Pet.* 5:4,10. The words used in these verses uniformly relate to eternal perdition or felicity.

V. 24—29. (*Note*, 22,23.) "The vessels of mercy," or converts to Christianity, had been called from among the Gentiles as well as the Jews. (*Marg. Ref.* n, o. *Note*, 8: 28—31.) This gave great offence to the unbelieving Jews; yet their own prophets had expressly foretold it. Hosea had predicted, that *they* would "be beloved" of God as his people, who "had not been beloved;" (*Notes*, *Hos.* 1:8—10. 2:21—23.) and Isaiah had shown, that only a remnant would be saved from the innumerable multitudes of Israel; and that God would finish his work with that nation, in a righteous, but compendious manner; or by taking a short account of the chosen people among them, and consigning the rest to just destruction throughout the whole *land:* (*Notes*, *Is.* 10:21—23.) and that except a *seed*, or "a very small remnant," had been left, the nation would have been destroyed like Sodom and Gomorrah. (*Marg. Ref.* p—d. *Note*, *Is.* 1:7—9.)—A remnant of Israel, reserved by God for himself, while the rest were given up to just punishment, demonstrates, that the election, however understood, was *personal*, not *national*.—*I will call*, &c. (25,26) *Hos.* 1:9. 2:23.—Not exactly, either from the LXX, or from the Hebrew: but the variations are immaterial as to the general meaning; yet, on the whole, more nearly according to the Hebrew.—*Though the number*, &c. (27—29) The case is the same in these quotations. (*Is.* 1:9. 10:21—23.) Nothing can be more clear, than that the inspired writer intended to give the general sense of the Scriptures, in such a translation into the Greek, as was proper: yet, as the Romans were chiefly conversant in the Septuagint, he used the words of that version, except when there was a good reason for varying from them.—'From comparing the original with the Septuagint, no one can deny, that the Greek interpreters have in fact rendered the passage very negligently, as far as words are concerned. Should any one ask why the apostle nevertheless used that translation; I answer, that he did this very properly, because those to whom he wrote had been used to that translation: and that, as far as the sentiment is concerned, in support of which Paul adduced this testimony, the Greek interpreters had preserved it sufficiently faithful. Nor does it signify any other, either in the Hebrew or the Greek, than that God had determined to render the number of an ungrateful people extremely small.' *Beza.*

A remnant. (27) Το καταλειμμα. Here only N. T.—*Is.* 10:22. 14:22. 37:30. *Sept.* Α καταλειπω, *Is.* 37:31,32. *Sept.*—*The work.* (28)—"The account." *Marg.* Λογον. *Matt.* 18:23. *Heb.* 4:13.—*Cut it short.*] Συντετμημενον.—*A short.*] Συντετμημενον. Here only N. T.—*Is.* 10:23. *Sept.*

V. 30—33. The apostle having shown, that both the purposes and predictions of God were fulfilled, in the rejection of the unbelieving Jews, and the calling of the Gentiles, here proceeds to show by what means the things had been effected; for this also illustrated the argument, that the

which [g]followed not after righteousness, have attained to righteousness, [h]even the righteousness which is of faith.

31 But Israel, which [i]followed after the law of righteousness, [k]hath not attained to the law of righteousness.

32 Wherefore? [l]Because *they sought it* not by faith, but as it were by the works of the law; for [m]they stumbled at that stumblingstone;

33 As it is written, [n]Behold, I lay in Sion a Stumblingstone, and Rock of offence: [o]and whosoever believeth on him shall not be [*]ashamed.

g 31. Prov. 15:9. 21:21. Is. 51:1. 1 Tim. 6:11. h 1:17. 3:22. 4:9,11,13,22. 5:1. 10:10. Gal. 3:8. 5:5. Phil. 3:9. Heb. 11:7. i 30,32. 10:2—4. Gal. 3:21. Phil. 3:6. k 3:20. 4:14,15. 11:7. Gal. 3:10,11. 5:3,4. Jam. 2:10,11. 1 4:16. 10:3. Matt. 19:16—20. John 6:27—29. Acts 16:30—34. 1 John 5:9—12. m 11:11. Matt. 13:

57. Luke 2:34. 7.23. 1 Cor. 1:23. n Ps. 118:22. Is. 8:14,15. 28:16. Matt. 21:42 44. 1 Pet. 2:7,8. o 5:5. 10:11. Ps. 25:2,3,20. Is. 45:17,26. 54:4. Joel 2:26,27 Phil. 1:20. 2 Tim. 1:12. 1 John 2:28. * Gr. *confounded.* 1 Pet. 2:6.

Lord had acted righteously, and the Jews wickedly, in the whole concern. The Gentiles, who before lived in the grossest religious ignorance, idolatry, and vice, without at all "following after righteousness," had suddenly, through the surprising grace of God, been brought into a state of acceptance with Him, being called to partake of "the righteousness of God by faith." (*Marg. Ref.* e—h. *Notes*, 1:17. 3:21—26. 4:9—12. *Gal.* 3:26—29. *Phil.* 3:8—11. *Heb.* 11:7. 2 *Pet.* 1:1,2.)—But Israel who had the law, both that which contained the rule of righteousness, and that which shadowed forth the way of justification: and who had sedulously paid regard to it as "the law of righteousness," "had not attained to the law of righteousness." Not living up to their law, they were not justified, but condemned by it; yet, cleaving to it, they rejected Christ and his salvation. (*Marg. Ref.* i—l. *Note*, 10:1—4.) Wherefore then had they failed of acceptance? Was it merely through God's decree? Or did he refuse to receive them, in the same way as the Gentiles were justified? That was by no means the case: but they refused to seek the blessing "by faith," as an *unmerited favour*; and presisted in claiming it "by the law," as *a matter of right*. This they did, "as it were, by the works of the law:" they did not think that they perfectly kept the law, but they expected to make up their deficiencies in one respect, by abounding in others; or by repentance, and amendment, and the legal sacrifices; or by superstitious additions, and observing the traditions of men. Thus they sought the blessing from that law, which denounced a curse upon them; and refused to trust in him who was raised up to bless them. At this stumblingstone they fell, as it had been predicted that they would. Their obstinate pride and unbelief were the immediate cause of their ruin; and God had decreed, in righteousness, nothing more than to give them up to the lusts of their own hearts. (*Marg. Ref.* m—o. *Notes*, *Is.* 8:11—15. 28:16. 1 *Pet.* 2:7, 8.)—Some expositors think, that the apostle had reference to a *race*, in which the Jews, with all their advantages, were so far from coming in before the Gentiles, that they were left at a great distance behind: "for the last shall be first, and the first last." (*Note*, *Matt.* 19:29,30.)—Mr. Locke and many others argue, that the apostle only meant, that the Gentiles here spoken of, as those whom God had called, (24) had embraced the true religion; not that they were actually and individually brought into a state of salvation: but surely, if they "attained to righteousness, even the righteousness which is of faith," they were justified persons, "children of Abraham," children of God, and heirs of heaven; and they had before been spoken of "as vessels of mercy, prepared before unto glory." Though all who *professed* the gospel were not of this character, yet none else were partakers of "the righteousness which is of faith."—It it also granted, as these learned expositors maintain, that the dealings of God with the Jews, and not his general conduct towards mankind at large, as to their eternal concerns, is the *primary* subject of the chapter: but the dispensations of God with Israel are explained, illustrated, and justified, on such principles, as establish in the clearest manner, the method of his dealings with mankind at large. And if we are not allowed to infer general conclusions, from the commands, testimonies, promises, and dispensations of God to Israel, in respect of individuals; it does not appear, how we can use the Scriptures, or a great proportion of them at least, either for doctrinal or practical purposes; either for encouragement, warning, or "instruction in righteousness."—"Whatsoever things were written aforetime were written for our learning."—"All these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come. Therefore let him that thinketh he standeth, take heed lest he fall." (*Notes*, 15:4—7. 1 *Cor.* 10:1—12.)—The Jews, as a nation, had outward privileges; and so have Christians, as a collective body. Most of them trusted in these outward privileges, and rejected the salvation of Christ; and so do the bulk of professed Christians. A remnant, however, believed and were saved, while the rest were hardened and rejected: the case is the same with professed Christians. This remnant was "the election of grace;" and so is the remnant of true Christians. (*Notes*, 24—29. 11:1—6. *Matt.* 11:25,26. *John* 5:36—40.)—*Behold I lay*, &c. (33) Nearer to the Hebrew than to the LXX. (*Is.* 8:14. 28:16.)

Have attained. (30) Κατελαβε. *John* 12:35. *Phil.* 3:12,13. 1 *Thes.* 5:4. *Apprehend, overtake, lay hold of.*—*The righteousness which is of faith.*] Δικαιοσυνην την εκ πιστεως. 32. 10: 6. See on 3:30.—*The law of righteousness.* (31) Νομον δικαιοσυνης. See on 3:27. (*Note*, 3:27,28.)—*They stumbled.* (32) Προσεκοψαν. 14:21. *Luke* 4:1. *John* 11:9,10. 1 *Pet.* 2:8.—*Stumblingstone.*] Λιθον προσκομματος. 33. 14:13,20 1 *Cor.* 8:9. 1 *Pet.* 2:8.—*Of offence.* (33) Σκανδαλου. See on *Matt.* 16:23. *Shall not be ashamed.*] Ου καταισχυνθησεται. 5:5. 10:11.—Καταισχυνθη, *Is.* 28:16. *Sept.* (*Note*, *Is.* 28:16.)

PRACTICAL OBSERVATIONS.

V. 1—5. The command of "loving our neighbour as ourselves," and the example of Christ, require us to mourn over obstinate transgressors, especially when near to us "according to the flesh;" at the same time, that we vindicate the justice of God in his dealings with them. (*Note*, *Luke* 19:41—44. *P. O.* 28—48.) This sorrow and anguish of heart, springing from natural affection, will indeed alloy our present consolations: but they are active principles, exciting us to use proper means for the conversion of those around us, and to submit to hardship, reproach, loss, or suffering, in our compassionate endeavours for their good: and the more they rule in our hearts, and influence our conduct, the more we resemble him, who "was made a curse for us, to redeem us from the curse of the law."—We cannot at present know the purposes of God respecting others: it will be soon enough for us to be "without natural affection," when perfected in holiness; and to rejoice in the destruction of the enemies of God *individually*, when the event makes them known to us. In the mean time, insensibility to the eternal condition of our fellow-creatures is contrary both to the love required by the law, and the mercy of the gospel: and the more we can appeal to our heart-searching Judge, through the testimony of his Spirit in our consciences, that we sincerely pity, pray for, and would suffer any thing to save, our most virulent despisers and persecutors: the greater confidence we may use, in affectionately warning them of their danger, and of the delusions into which they are fallen. For no external forms, notions, means, promises, or intercourse with eminent saints, can profit such as have not themselves "the power of godliness." Nay, if we stood related to Christ himself, "according to the flesh," we should be in no degree profited by it; unless we submitted to him, and trusted, worshipped, and obeyed him, as "God over all, blessed for ever." (*Notes*, *Matt.* 12:46—50. *Luke* 11:27,28. 2 *Cor.* 5:16.)

V. 6—21. The whole Scripture shows the difference between the professed Christian, and the real believer. Outward privileges are bestowed on many, who are not "the children of God." These are "born of the Spirit," according to the promise and "purpose of him," who "worketh all things after the counsel of his own will," and not because they were better, by nature, or of themselves, than others. For "the Lord hath mercy on whom he will have mercy," and "it is not of him that willeth, or of him that runneth, but of God that showeth mercy." (*Notes*, *John* 1:10—13. 3:7,8.) There is, however, abundant encouragement to the diligent use of the means of grace, which God has appointed. The promises, invitations, and exhortations of Scripture, are perfectly consistent with the secret purposes of God. Where there is a willing mind, and humble diligence in seeking him, the blessing will certainly be given: and the happy believer will in due time, ascribe even this *willingness* to electing love. But if men wilfully harden themselves in disobedience and impenitence; God will show his power and vengeance in their destruction, and cause all their abused prosperity to increase their condemnation, and his own glory in it. Who could have previously thought, that any of our race would have presumed to say, that "there is unrighteousness with God!" to quarre with his judgments, and plead that "none hath resisted his will" or counsel! Shall criminals cite their offended Sovereign to their blasphemous tribunal? If they do, let them see to it, for "evil is before them." "He that sitteth in heaven will deride" their folly, and "vex them in his hot displeasure." He will proceed with his own plan, exercising his holy sovereignty as he sees good; and distinguishing between those who adore, and those who blaspheme, the depths which they cannot fathom: and he will number with the latter, all those who profess to believe the doctrines in question, and then take occasion from them to sin with greater presumption. But surely, all who love and fear God, however such truths may dazzle and dismay them, should reverently keep silence before him. And even if they hear them stated unscripturally or licentiously; they should take care what words they use in disputing against those who pervert the truth; that they may not appear to countenance the impieties of infidels and ungodly men. In short, modesty, caution, humility, and profound awe of the holy Majesty of God, should restrain and guide the tongues and pens of all, who speak or write on these subjects; however satisfied they may be with their own views of them: and every sentence which is written or spoken, in a manner, which on any supposition, imputes injustice to God, is a proof of the pride and irreverence of the writer or speaker.

CHAPTER X.

The apostle again shows his earnest desire of Israel's salvation; testifying that they had zeal, stating wherein it was erroneous, and distinguishing between the righteousness of the law, and that of faith, 1—11. He maintains that Jews and Gentiles are, in this respect, on equal terms, 12, 13; that the gospel must be preached to the Gentiles in order to their believing in Christ, 14—18; and that the prophets had foretold the rejection of the Jews, and the calling of the Gentiles, 19—21.

BRETHREN, [a]my heart's desire and prayer to God for Israel is, that they might be saved.

2 For [b]I bear them record [c]that they have a zeal of God, [d]but not according to knowledge.

3 For they being ignorant of [e]God's righteousness, and going about [f]to establish their own righteousness, have not [g]submitted themselves unto the righteousness of God.

4 For [h]Christ *is* the end of the law for righteousness to every one that believeth.

5 For Moses describeth the righteousness which is of the law, [i]That the man which doeth those things shall live by them.

6 But [k]the righteousness which is of faith speaketh on this wise, [l]Say not in thy heart, Who shall ascend into heaven? (that is, [m]to bring Christ down *from above*;)

7 Or, Who shall descend into the deep? (that is, [n]to bring up Christ again from the dead.)

8 But what saith it? [o]The word is nigh thee, *even* in thy mouth, and in thy heart: that is, [p]the word of faith, which we preach:

9 That [q]if thou shalt confess with thy mouth the Lord Jesus, [r]and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved.

10 For [s]with the heart, man believeth [t]unto righteousness; [u]and with the mouth, confession is made unto salvation.

11 For the Scripture saith, [x]Whosoever believeth on him shall not be ashamed.

[*Practical Observations.*]

V. 22—33. The descendants of fallen Adam are in themselves "vessels of wrath," and God's long-suffering towards them is very wonderful: yet the practice and habits of disobedience renders them still more and more "fitted for destruction." But "the vessels of mercy" were originally of the same lump; and that new creation, by which they are "afore prepared unto glory," is as great a display of the riches of God's grace and mercy, as the inheritance which he freely bestows upon them. If we have experienced something of this change; surely, in our own case, we must allow that the Lord alone has made us to differ: (*Notes*, 1 *Cor.* 4:6,7. 15:3—11.) and, instead of disputing against that free electing love, whence all our happiness flows, we should be employed in adoring his pardoning mercy and new creating grace, or in "giving diligence to make our calling and election sure;" while those who know nothing of this change ought to be far otherwise employed, than in disputing either for or against this doctrine. Let them "strive to enter in at the strait gate," before the door be for ever shut; and leave the discussion of these abstruse questions to those, who are walking with God in the way to heaven.—As many of us have now obtained mercy, and are the people and children of the living God, who once were far off from him; so we may pray, and hope, and take encouragement to use diligently all proper means, that this may be the case with others throughout the earth. For alas! even among the vast number of professing Christians, it is to be feared that only "a remnant will be saved;" and the Lord will be righteous in the destruction of an immense majority. Blessed be his name, that he has left us also a seed of true believers, to preserve our land from being as Sodom and Gomorrah; yet this will not prevent very many individuals from perishing with still deeper destruction. While numbers "care for none of these things," and perish through open impiety: and while some are snatched from among them, by an unexpected conversion, and "pass from death to life," through the righteousness of faith and the grace of the gospel; others, who seem intent on "following after the law of righteousness" attain not to it, "because they seek it not by faith, but as it were by the works of the law;" by an indistinct observance of an imaginary rule, and expecting to atone for sin by forms, sacraments, alms, and superstitions, and by some general notion of Christ's making up the rest. On "this stumblingstone" how many fall, and lose the race! Being offended at the humbling, levelling doctrines of free grace, they even make the precious Foundation for our hope, which God himself has laid, and on which "whoever trusts shall never be ashamed," (*Note*, 1 *Cor.* 3:10—15.) "a Stone of stumbling, and a Rock of offence;" and so perish with an aggravated destruction.—From such a downfal, good Lord, deliver us! Amen.

NOTES.—CHAP. X. V. 1—4. Aware of the offence which his doctrine would give the Jews, and even many of the Jewish Christians; the apostle repeated his protestation, of his earnest desires, and fervent prayers, for the salvation of his people; notwithstanding their prejudices against him, and the persecutions which he had endured from them. (*Note*, 9:1—3.)—He was also ready to bear testimony in behalf of the Jews, that they had "a zeal of God;" or a very great zeal, in things relating to God and religion. They were very zealous for the worship of God, according to the law of Moses, as they understood it; but this zeal was misguided and ignorant, founded on a misconstruction of the law itself, and of the national covenant; and so leading them fatally to oppose the kingdom and salvation of the promised Messiah. (*Marg. Ref.* a—d. *Notes*, *Acts* 22:1—5. 26:9—11. *Gal.* 1:11—14. *Phil.* 3:1—7.) For they, not knowing the perfect justice of the divine character, law, and government, and the nature of that righteousness, which God had provided for the justification of sinners consistently with his own glory, had sought by various devices to "establish their own righteousness," as the meritorious ground of their justification; in doing which, they had refused to submit to the justice of God in their condemnation, and to seek righteousness as his free gift by faith alone. (*Marg. Ref.* e—g. *Notes*, 1:17. 3:21—26. 9:30—33.)—The expression "establish their own righteousness," seems to be taken from a person, who allows that his house is out of repair, and in some danger of falling; but will not be convinced that the foundation is destroyed, and that it must come down, and be entirely rebuilt on a new foundation. He therefore endeavours, by props and buttresses, and various repairs, to make the house stand: but all his expense and labour are thrown away; and, if he persist in his vain endeavour, it will be likely to fall down, and bury him in its ruins. (*Note*, *Matt.* 7:24—27.) Thus the Jews, (and immense numbers in every age do the same for substance though in varied forms,) when convinced of defects in their moral righteousness, endeavoured to repair them, by ceremonial or superstitious observances: nor would they be convinced, that they were building on a false foundation; that they must totally give over these vain and perilous endeavours; and come for a gratuitous salvation to Christ by faith, even as the poor Gentiles did. To this they would not *submit;* because they did not know, that Christ was "the end" and scope of the law, for the justification of all believers. The strictness and sanction of the moral law showed men their need of salvation by grace, through faith; and the ceremonies shadowed forth Christ and his work, as fulfilling the righteousness, and bearing the curse of the law: so that, even under the law, all who were justified before God obtained that blessing by faith, which interested them in the perfect righteousness of the promised and divine Redeemer. (*Marg. Ref.* h. *Notes*, *Is.* 45:20—25. 51:4—6. 54:15—17. *Jer.* 23:5,6.)—Some argue, that if the apostle had in the preceding chapter meant, that the rejection of the Jewish nation was absolutely decreed, he would not have prayed for them; but it may be answered, that he knew a remnant was excepted: he did not know to what number this remnant might extend, and his "good-will," or benevolence, towards them was so strong, that he prayed for the conversion of Israelites, in a way which implied a longing desire that they all might be saved. Had it depended on him, this would have been the case: he prayed according to the knowledge which he had, and left secret things to God; adoring his wisdom and justice, even in those events which were contrary to the feelings and desires of his heart.—The author of these notes can answer for one, that his firm belief of personal election and the divine decrees, does not in the least interfere with his joining heartily in that prayer of our excellent liturgy, 'That it may please God to have mercy upon all men.' (*Notes*, *Jer.* 14: 0—12. 15:1.)

My heart's desire. (1) Ἡ εὐδοκια της εμης καρδιας. See on *Matt.* 11:26.—*That they might be saved.*] Εις σωτηριαν, "The good-will of my heart, and prayer to God for Israel, is unto salvation."—*A zeal of God.* (2) Ζηλον Θεου. *Phil.* 3:6. *Col.* 4:13. See on *Jam.* 3:16.—*Being ignorant.* (3) Αγνοουντες. See on *Acts* 17:23.—*Going about.*] Ζητουντες. "Seeking."—*To establish.*] Ζητησαι. 3:31. 14:4. "Make to stand."—*To the righteousness of God.*] Τη δικαιοσυνη του Θεου. See on 1:17.—*The end.* (4) Τελος. *Phil.* 3:19. 1 *Tim.* 1:5. The final cause: the end proposed and intended.

V. 5—11. Moses had repeatedly shown the righteousness which the law demanded of a man, in order to his justification: and his statement proved, that without a sinless obedience to every precept, no man could be accepted accord-

a 9:1—3. Ex. 32.10—13. 1 Sam. 12:23. 15:11,35. 16:1. Jer. 17:16. 18:20. Luke 13:34. John 5:34. 1 Cor. 9:20—22. b 2 Cor. 8:3. Gal. 4:15. Col. 4:13. c 2 Kings 10:16. John 16:2. Acts 21:20,28. 22:3,22. 26:9,10. Gal. 1:14. 4:17,18. Phil. 3:6. d 3. 9:32. Ps. 14:4. Prov. 19:2. Is. 27:11. 2 Cor. 4:4,6. Phil. 1:9. e 1:17. 3:22, 26. 5:19. 9:30. Ps. 71:15,16,19. Is. 51:6,8. 56:1. Jer. 23:5,6. Dan. 9:24. John 16:9,10. 2 Cor. 5:21. 2 Pet. 1:1. f 9:31,32. Is. 57:12. 64:6. Luke 10:29. 16:15. 18:9—12. Gal. 5:3,4. Rev. 3:17,18. g Lev. 26:41. Neh. 9:33. Job 33:27. Lam. 3:22. Dan. 9:6—9. Luke 15:17—21. h 3:25—31. 8:3,4. Is. 53:11. Matt. 3:15. 5:17,18. John 1:17. Acts 13:38,39. 1 Cor. 1:30. Gal. 3:24. Col. 2:10,17. Heb. 9:7—14. 10:8—12. i Lev. 18:5. Neh. 9:29. Ez. 20:11,13,21. Luke 10:27,28. Gal. 3:12. k 3:22,25. 4:13. 9:31,32. Phil. 3:9. Heb. 11:7. l Deut. 30:11—13. Prov. 30:4. m Comp. 2 Ki. 6:33,38,50,51,58. Eph. 4:8—10. Heb. 1:3. n 4:25. Heb. 13:20. 1 Pet. 3:18,22. Rev. 1:18. o Deut. 30:14. p 17. 1:16,17. Is. 57:19. Mark 16:15,16. Acts 10:43. 13:38,39. 16:31. Gal. 3:2,5. 1 Tim. 4:6. 1 Pet. 1:23,25. q 14:11. Matt. 10:32,33. Luke 12:8. John 9:22. 12:42,43. Phil. 2:11. 1 John 4:2, 3. 2 John 7. r 8:34. John 6:69—71. 20:26—29. Acts 8:37. 1 Cor. 15:14—18. 1 Pet. 1:21. s Luke 8:15. John 1:12,13. 3:19—21. Heb. 3:12. 10:22. t Gal. 2: 16. Phil. 3:9. u 9. 1 John 4:15. Rev. 2:13. x 9:33. Is. 28:16. 49:23. 1 Pet. 2:6.

12 For [v]there is no difference between the Jew and the Greek: for the same [z] Lord over all, is [a]rich unto all that [b]call upon him.

13 For [c]whosoever shall call upon the name of the Lord shall be saved.

14 How then [d]shall they call on him in whom they have not believed? [e]and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

15 And [f]how shall they preach, except they be sent? as it is written, [g]How beautiful are the feet of them that preach [h]the gospel of peace, [i]and bring glad tidings of good things!

16 But [k]they have not all [l]obeyed the gospel. For Esaias saith, [m]Lord, who hath believed [*]our report?

17 So then, [n]faith *cometh* by hearing, [o]and hearing by the word of God.

18 But I say, [p]Have they not heard? Yes verily, [q]their sound went into all the earth, and their words [r]unto the ends of the world.

19 But [s]I say, Did not Israel know? [t]First Moses saith, I will provoke you to jealousy by *them that are* no people, *and* by a [u]foolish nation I will anger you.

20 But Esaias is [x]very bold, and saith, [y]I was found of them that sought me not; [z]I was made manifest unto them that asked not after me.

21 But to Israel he saith, [a]All day long I have stretched forth my hands unto [b]a disobedient and gainsaying people.

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y 3:22,29,30. 4:11,12. 9:24. Acts 10:34,35. 15:8,9. Gal. 3:28. Eph. 2:18—22. 3:6. Col. 3:11. z 14:9. 15:12. Acts 10:36. 1 Cor. 15:47. Phil. 2:11. Rev. 17:14. 19:16. a 2:4. 9:23. 2 Cor. 8:9. Eph. 1:7. 2:4,7. 3:8,16. Phil. 4:19. Col. 1:27. 2:2,3. b Ps. 86:5. 145:18. Is. 55:6. Acts 9:14. 1 Cor. 1:2. c Joel 2:32. Acts 2:21. d 1 Kings 8:41—43. Jon. 1:5,9—14,16. 3:5—9. Heb. 11:6. Jam. 5:15. e 1:5. 16:25,26. Mark 16:15,16. Luke 24:46,47. John 20:31. Acts 19:2. 26:17,18. 2 Tim. 4:17. Tit. 1:3. f Jer. 23:32. Matt. 9:38. 10:1—6. 28:18—20. Luke 10:1. John 2:22. Acts 9:15. 13:2—4. 22:21. 1 Cor. 12:28,29. 2 Cor. 5:18—20. Eph. 3:8. 4:11,12. 1 Pet. 1:12. g *See on* Is. 52:7. Nah. 1:15. h Is. 57:19. Luke 2:14. Acts 10:36. Eph. 2:17. 6:15. i Is. 40:9. 61:1. Luke 2:10. 8:1. Acts 13:26. k 3:3. 11:17. John 10:25. Acts 28:24. Heb. 4:2. 1 Pet. 2:8. 11:5. 2:8. 6:17. 16: 26. Is. 50:10. Gal. 3:1. 5:7. 2 Thes. 1:8. Heb. 5:9. 11:8. 1 Pet. 1:22. 3:1. m Is. 53:1. John 12:38—40. * Gr. *the hearing of us*; or, *our preaching*. n 14. 1:16.

Luke 16:29—31. 1 Cor. 1:18—24. Col. 1:4—6. 1 Thes. 2:13. 2 Thes. 2:13,14. Jam. 1:18—21. 1 Pet. 1:23—25. 2:1,2. o Jer. 23:28,29. Matt. 4:4. Luke 8:11, 21. 11:28. 24:27. 2 Cor. 2:17. Heb. 4:12,13. Rev. 1:2. p Acts 2:5—11. 26:26. 28:23. q 1 S. 15:19. Ps. 19:4. Matt. 24:14. 28:19. Mark 16:20. Col. 1:6,23. r Ps. 22:27. 98:3. Is. 21:16. 49:6. 52:10. Je. 16:19. s 1 S. 2:26. 1 Cor. 1:12. 7: 25. 10:19. 11:22. 15:50. t 11:11. *See on* Deut. 32:21. Heb. 2:22. 1 Pet. 2:10. u 1:21,22. Ps. 115:5—8. Is. 44:18—20. Jer. 10:8,14. 1 Cor. 12:2. Tit. 3:3. x Prov. 28:1. Is. 58:1. Eph. 6:19,20. y 9:30. Is. 65:1. z Is. 49:6. 52:15. 55:4,5. Matt. 20:16. 22:9,10. Luke 14:23. 1 John 4:19. a Prov. 1:24. Is. 65:2—5. Jer. 25:4. 35:15. Matt. 20:1—15. 21:33—43. 22:3—7. 23:34—37. Luke 24:47. Acts 13:46,47. b Deut. 9:13. 31:27. 1 Sam. 8:7,8. Neh. 9:26. Jer. 44:4—6. Acts 7: 51,52. 1 Thes. 2:16. 1 Pet. 2:8.

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ing to the law; and thus it effectually cut off all transgressors from every hope, in this way. (*Marg. Ref.* i. *Notes*, *Lev.* 18:5. *Deut.* 27:26. *Ez.* 20:11. *Luke* 10:25—29. *Gal.* 3:10—14.) But "the righteousness of faith" might be introduced, as using the words of Moses, on an especial occasion. (*Note*, *Deut.* 30:11—14.)—The self-condemned sinner is not called on to perplex himself with inquiries, how this righteousness may be found: or to "say in his heart, Who shall ascend into heaven," to fetch down one who may introduce such a righteousness? For Christ has already come down and finished that work. Nor is he put upon inquiring, Who shall descend into the grave, or the place of departed spirits, to bring back the crucified Saviour from the dead? for that also was already done, and he was exalted at the right hand of the Father, to confer the blessing on all who in true faith applied to him for it. Nor was the information, respecting the means of obtaining it, at a distance, that men should travel into far countries to inquire after it, as philosophers often did, or as the queen of Sheba. (*Note*, 1 *Kings* 10:1,2.) On the contrary, it "was nigh to them," in "the word of faith," which the ministers of Christ were sent to preach; it was in the mouth of all who professed the gospel, and in the hearts of all who believed it. (*Marg. Ref.* k—p.) In short, if a man confessed faith in Jesus, as the Lord and Saviour of lost sinners, and really "believed in his heart, that God had raised him from the dead," in attestation of having accepted his atonement, he should certainly be saved, by the righteousness of Christ imputed to him through faith. (*Marg. Ref.* q, r. *Note*, 4:23—25.) That faith, by which a sinner is made "the righteousness of God in Christ," has its seat in "the heart" of a humble penitent, and produces cordial desires after him and love to him: and the bold confession of his name and truth, among enemies, and in the face of danger, evidences a man's faith to be genuine, and gives a sure hope of complete salvation, according to the prophecy before referred to. (*Marg. Ref.* s—x. *Notes*, 9:30—33. *Is.* 28:16.)—The distinction between "confessing with the mouth," and "believing in the heart," shows that the apostle was discoursing, not of a mere profession of Christianity, but of the genuine sincerity of him who made that profession. (*Notes*, *Mark* 16:14—16. 1 *Pet.* 3:21,22.) On the other hand, those who refused to make this open profession, in times of persecution, had no reason to conclude, that in their hearts they truly believed in Christ, for righteousness and salvation. 'Justification is here expressly ascribed to faith, not as including works, but only as being that principle, which, when it is cordial and sincere, will certainly produce them.' *Whithy.* (*Note*, *Matt.* 10:32,33.)—*The man which doeth*, &c. (5) Nearly from the LXX, which accord to the Hebrew. (*Lev.* 18:5.)—*Say not*, &c. (6—8.) The apostle here takes the general sentiment, and expresses it in his own language; which is not exactly according either to the LXX or the Hebrew. (*Deut.* 30:12—14.)

The righteousness which is of faith. (6) Ἡ ἐκ πίστεως δικαιοσύνη. See on 9:30. (*Notes*, *Phil.* 3:8—11. *Heb.* 11:7.)—*The deep.* (7) Την ἀβυσσον. See on *Luke* 8:31.

V. 12—17. In respect of the subject of which the apostle was discoursing, there was "no difference" between Jews and Gentiles: for as none of them could be justified by their works, or saved in unbelief; so the infinite Creator and Governor of the world, being rich and plenteous in mercy towards all who humbly call on him for salvation, would never exclude from justification any who believed in his Son. (*Marg. Ref.* y—a. *Notes*, 3:27—31.) Thus the prophet had foretold, concerning the times of the Messiah, that "whosoever should call on the name of the LORD would be saved." (*Notes*, *Joel* 2:28—32. *Acts* 2:14—21. 9:10—14.17—22.) The Jews in general called upon JEHOVAH for temporal deliverance and eternal salvation, even while they rejected Christ; but they called in vain: this therefore could not be the intent of the prophecy. By "calling on the name of the Lord," we must understand, either invoking the Lord Jesus personally, as the incarnate Word, the coequal Son of God, "God manifest in the flesh;" or calling upon the Father, by faith in the Son, and through his intercession: but the former sense best accords to the apostle's argument, and is by far the most obvious construction of the words. All believers thus "called on the name of the Lord Jesus;" (*Marg. Ref.* c. *Notes*, 1 *Cor.* 1:1,2.) and none else would, that is, humbly and sincerely: therefore all, whether Jews or Gentiles, who thus sought help from him, would be saved. But how should any call on the Lord Jesus, the divine Saviour, who had not believed in him? Or how could any believe in him, who had never heard of him or his salvation? Or how could the Gentiles hear the things pertaining to Christ, if none of the Jews, to whom they were immediately revealed, were sent by God, and by his church, to preach to them? Why then should the Jews blame the apostle and others, for engaging in this needful and benevolent work, to which God called them? (*Marg. Ref.* d—f. *Note*, 1 *Thes.* 2:13—16.)—The necessity and importance of preaching the gospel had been stated in strong terms by the prophet. (*Marg. Ref.* g—i. *Notes*, *Is.* 52:7,8. *John* 12:37—41.)—He had poetically described even the feet of those who proclaimed the gospel of peace, to be beautiful: and though the Gentiles had not generally welcomed the salvation of Christ, any more than the Jews, so as to receive it with an obedient faith: yet that too had been intimated by the same prophet, when he expressed his grief and surprise at men's general inattention to the glad tidings of salvation by a suffering Messiah. (*Marg. Ref.* k—n. *Note*, *Is.* 53:1.) Even the phrase which he used, when he called the gospel "our report," confirmed the foregoing argument, that faith generally came, by men's hearing *a report* of Christ, brought to them by the faithful preaching of the word of God. This is the means which God has appointed, and chiefly blessed for this purpose, and it is therefore man's duty to use it in expectation of his blessing.—The Christian church seems, during many ages, to have forgotten her obligation to send the gospel to the nations; but it has in our days been brought to remembrance. May it be acted on more and more!—The manner, in which the apostle applies the words to Christ, which Isaiah spoke of JEHOVAH, forms a strong proof of our Lord's Deity.—*Feet*, &c. (15) 'The feet of those who have travelled far, in a hot country, through rough and dusty roads, present a spectacle naturally offensive:... nevertheless, the consideration, that the persons themselves are, to us, the messengers of peace and felicity, would make us behold with delight this indication of their embassy. *Haud indecoro pulvere sordidos.* Horace.' *Campbell.*—The whole passage most clearly shows, that without calling on Christ none can be saved, that without faith none can call on him; and without the preaching, or publication in some way of the gospel, none can believe in him.—The awful state of the heathen nations, and our imperious duty towards them, can hardly be more strongly stated, nor the opinion of those who argue that multitudes will be saved by Jesus, who never heard of his name, more energetically reprobated.—*How beautiful*, &c. (15) From the Hebrew, omitting, "upon the mountains." 'The Sept. seems much corrupted here.' *Randolph.* (*Is.* 52:7.)—*Lord*, *who*, &c. (16) Verbatim from the LXX, which add, "Lord," not found in the Hebrew. (*Is.* 53:1.)

Difference. (12) Διαστολη. See on 3:22.—*Beautiful.* (15) Ὡραιοι. *Matt.* 23:27. *Acts* 3:2 —*Is.* 63:1. *Sept.*—*That preach the gospel of peace.*] Των ευαγγελιζομενων ειρηνην. *Acts* 10:36. *Eph.* 2:17.—*Is.* 52:7. *Sept.*—*Our report.* (16) "The

CHAPTER XI.

The apostle shows, that God had not so cast off Israel, but that a remnant would be saved "according to the election of grace," by grace, not by works, 1—6; while the rest would be blinded, as foretold by the prophets, 7—10. He predicts that this exclusion would not be final; and states the consequences to the Gentiles, both of the fall of the Jews, and of their recovery, 11—15. He cautions the Gentile converts not to boast against the Jews, but humbly to profit by this example of God's severity and goodness; and foretells glorious times, which would at length arrive, 16—32. He adores the depths of God's wisdom, and the glory of his unsearchable judgments, his undesired all-sufficiency, and his universal and absolute sovereignty, 33—36.

I SAY then, [a]Hath God cast away his people? [b]God forbid. [c]For I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin.

2 God hath not cast away his people [d]which he foreknew. [e]Wot ye not what the Scripture saith 'of Elias? how he [f]maketh intercession to God against Israel, saying,

3 Lord, [g]they have killed thy prophets, and [h]digged down thine altars; and I am left alone, and they seek my life.

4 But what saith the answer of God unto him? [i]I have reserved to myself seven thousand men, who have not bowed the knee to *the image of* [k]Baal.

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a 1 Sam. 12:22. 2 Kings 23:27. Ps. 77:7. 94:14. Jer. 31:36,37. 33:24—26. Hos. 9:17. Am. 9:8,9. b *See on* 3:4. c 9:3. Acts 22:3. 26:4. 2 Cor. 11:22. Phil. 3:5. d 8:29,30. 9:6,23. Acts 13:48. 15:18. 1 Pet. 1:2. e Gen. 44:15. Ex. 32:1. Acts 3:17. 7:40. Phil. 1:22. * Gr. *in Elias.* Neh. 9:30. f Num. 16:15. Jer. 18:19—23. Jon. 4:1—3,11. g 1 Kings 18:4,13. 19:10,14. Neh. 9:26. Jer. 2:30. h 1 Kings 18:30,31. i *See on* 1 Kings 19:18. k Num. 25:3. Deut. 4:3. Judg. 2:13. 1 Kings 16:31. 2 Kings 10:19,20. Jer. 19:5. Hos. 2:8. 13:1. Zeph. 1:4.

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hearing of us," or "our preaching." *Marg.* Τη ακοη ἡμων. 17. *Luke* 7:1. *John* 12:38. *Acts* 17:20. *Gal.* 3:2. *Heb.* 5:11.—*Is.* 52:7. 53:1. *Sept.*

V. 18—21. As then, the "hearing of the report" concerning Christ was absolutely necessary to faith in him, and salvation by him; could it be said that the Jews had not had an opportunity of hearing it? Indeed the gospel had been so generally and extensively diffused, that the words of David, respecting the instructions conveyed to all nations, by the luminaries of heaven, (as typical of "the Sun of righteousness,") might be well applied to what had already taken place. (*Marg. Ref.* p—r. *Note, Ps.* 19:3—6.)—The Jews especially had almost universally heard the gospel. The apostles, the seventy disciples, and others, by the express command of the Lord, preached in the cities and villages of Judea and Galilee, for a long time, before they went to the Gentiles; and even Paul, the apostle of the Gentiles, constantly first preached to the Jews, in every city whither he went. Very few of that nation therefore could plead, that they had had no opportunity of hearing this report: and their unbelief was the effect, not of ignorance or want of instruction, but of obstinate enmity against the truth. Again, could Israelites plead, that no intimations had previously been given, that God intended to cast them off for their unbelief and disobedience, and to take others in their stead? Even Moses, in that prophetical song which all the people were commanded to learn throughout their generations, had represented JEHOVAH declaring, that he would excite them to jealousy by those who had been no people to him, and raise their indignation by his favours shown to a nation, which had been despised as foolish, because idolatrous. (*Marg. Ref.* s—u. *Notes, Deut.* 31:19. 32:21.) This had been most remarkably accomplished, in the virulent opposition to the gospel, which the calling of the Gentiles had excited in the Jews; when it should have stirred them up to a pious emulation, not to be surpassed in faith and holiness by those who had before been so ignorant and far from God.—Isaiah also, in very bold language, which must have given very great offence to his contemporaries, had introduced JEHOVAH declaring that he was found as a Saviour, and acceptably worshipped, by those who just before had not so much as sought for him; and that he had freely bestowed his favour and conferred his special grace on those, who had not previously made any inquiries after him: but in respect of Israel, he declared that "he had stretched out his hands" full of blessings, and with most earnest and affectionate invitations, to a "disobedient and preverse people." (*Marg. Ref.* x—b. *Note, Is.* 65:1,2.)—*Their sound*, &c. (18) From the LXX, which vary from the Hebrew, having *sound* instead of *line*. (*Ps.* 19:4.)—*I will provoke*, &c. (19) From the Sept. (*Deut.* 32:21.)—*I was found*, &c. (20,21.) This agrees with the LXX, only transposing the words.—It varies little from the Hebrew. (*Is.* 65:1,2.)

Their sound. (18) Ο φθογγος αυτων. 1 *Cor.* 14:7. Not elsewhere N. T.—*Ps.* 19:4. *Sept.* Φθεγγομαι. See *Acts* 2:4.—*The ends.*] Τα περατα. *Matt.* 12:42. *Luke* 11:31.—*Ps.* 19:4. 46:9. *Sept.*—*I will provoke to jealousy.* (19) Παραζηλωσω. 11:11. 1 *Cor.* 10:22.—*Deut.* 32:21. *Sept.*—Εκ παρα, et ζηλοω, quod a ζηλος, *fervor, emulatio*, &c.—*I will anger.*] Παροργω. *Eph.* 6:4.—*Deut.* 32:21. *Sept.* Παροργισμος, *Eph.* 4:26.—*Is very bold.* (20) Αποτολμα. Here only.—*Manifest.*] Εμφανης. See on *Acts* 10:40.—*I have stretched forth.* (21) Εξεπετασα. Here only N. T.—*Is.* 65:2. *Sept.*

PRACTICAL OBSERVATIONS.

V. 1—11. Faithful ministers bear most affectionate goodwill to those from whom they receive the greatest injuries; and offer their fervent and persevering prayers for the salvation of the very persons, against whom they denounce the wrath of God, if they persist in unbelief.—Careless and shameless profligates, infidels, and blasphemers are not the only persons who throng the broad road to destruction, but many also who have "a zeal for God" and religion. (*Note, Matt.* 7:13,14.) While therefore we should inculcate earnestness in that most important concern; we must also insist upon the absolute necessity of its being regulated by the word of God; without which even the most self-denying earnestness can do no more, than speciously deceive and ruin the souls of men.—Sinners could never persist in their vain endeavours to repair the baseless edifice of "their own righteousness;" if they knew either the justice of God as a Governor, or his righteousness as a Saviour. (*Notes*, 1:17—20. *John* 16:8—11.) But being, through heedlessness, pride, prejudice, and carnal enmity, ignorant both of the law and the gospel, they stand out against partial convictions; they do not allow the justice of the sentence denounced against them, as sinners deserving "the wrath of God;" and they will not submit to be saved by "the righteousness of faith," in the same way with the meanest and most criminal of the species. Manifold are their devices and endeavours to "establish their own righteousness;" but all their labour is lost, and their souls continue in the most imminent danger: for in opposition to all other methods of obtaining the divine favour, whether devised by ignorance, superstition, philosophy, enthusiasm, or grave morality, we must still insist upon it, that "Christ is the end of the law for righteousness to every one that believeth;" and that every unbeliever remains under "the curse of the law," and "the wrath of God." If a man object to this, and adduce the difference between moral and ceremonial obedience, and argue that the former may help to justify a man though the latter cannot: let him hear "Moses describe the righteousness of the law," and then let him inquire whether he can claim eternal life according to it. Let him take the moral "law of God," (for rules which men prescribe, to themselves and to each other, are out of the question:) and having produced a sinless obedience to it, through the whole of his continuance here, in thought, word, and deed, let him then demand the reward as a debt. But if this be a desperate attempt; let him submit to the degradation of a criminal, and apply for pardon to the clemency of his offended Lord, and for eternal life as his free "gift through Jesus Christ," and by faith in him. (*Note*, 6:21—23. *P. O.* 16—23.)—The humble trembling sinner has, however, no cause for discouragement. "The righteousness of faith," as it were, invites him to accept of it; the Surety has finished his obedience and atonement, and is risen and exalted to be our all-prevailing Advocate. (*Notes*, 8:32—39. *Heb.* 7:23—28. 9:24—26. 1 *John* 2:1,2.) Nor need we cross the seas, or explore far distant climes, in quest of divine knowledge: this is brought nigh to us in the gospel; and if we receive it by living faith in our hearts, and confess that faith with our mouths in this evil world, without doubt the blessing is ours. But we should not trust in a faith, of which we are afraid or ashamed to make an open confession: much less ought we to depend on any mere confession of faith, or assent to divine truths, which we do not "believe in our hearts." For no faith is justifying, which is not efficacious in sanctifying the heart, and regulating all its affections in subserviency to the love of Christ. (*Notes, Jam.* 2:14—26.) Of such a faith no sinner shall be ashamed before God: and he ought therefore to glory in it before man. (*Note*, 5:3—5. *Is.* 45:15—17,23—25. *Joel* 2:26,27. 1 *John* 2:26—29.)

V. 12—21. In the great concerns of eternal salvation there is now "no difference" between one nation and another: for our rich and gracious Lord most willingly regards the desires of all "who call upon him;" and none receive the less, because of the numbers who share the blessings with them. As therefore faith (whence all true prayer proceeds) comes "by hearing the word of God;" we should take care to be found among those, who hear, believe, and obey the gospel; and we should zealously and diligently endeavour to communicate the same blessing to others, even to "the ends of the earth," with all the influence and talent which we possess; and with every self-denying exertion of which we are capable: that the "Sun of righteousness" may diffuse his healing beams, wherever the sun in the firmament gives light to mankind.—When we hear of the success of the gospel among the ignorant, the barbarous, or the profligate; instead of being displeased, as Pharisees are, we should cordially adore the riches and power of the grace of God, in its being thus "found of them who sought him not:" and we should excite ourselves and each other to a holy jealousy and increasing diligence; lest we should be left behind by those, who once were so far below us in spiritual advantages. Thus we shall obtain the assurance, that we are not of that immense number, to whom the Lord still says, "All day long have I stretched out my hands to a disobedient and gainsaying people," a people both unbelieving and disobedient. (*Notes, Heb.* 3:14—19. 1 *Pet.* 2:7,8.)

NOTES.—CHAP. XI. V. 1—6. The apostle here supposes, that in consequence of what he had stated (*Note*, 10:

5 Even so then [l]at this present time also there is a remnant according to the [m]election of grace.

6 And [n]if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work.

7 [o]What then? [p]Israel hath not obtained that which he seeketh for; [q]but the election hath obtained it, [r]and the rest were [s]blinded,

8 (According as it is written, [t]God hath given them the spirit of [t]slumber, [u]eyes that they should not see, and ears that they should not hear;) [u]unto this day.

9 And [x]David saith, Let [y]their table be made a snare, and a trap, and a [z]stumblingblock, and [a]a recompense unto them:

10 Let [a]their eyes be darkened, that they may not see, [b]and bow down their back always.

[*Practical Observations.*]

11 I say then, [c]Have they stumbled that they should fall? God forbid: [d]but *rather* through their fall salvation *is come* unto the Gentiles, [e]for to provoke them to jealousy.

12 Now, if the fall of them *be* [f]the riches of the world, and the [f]diminishing of them the riches of the Gentiles; how much more [g]their fulness?

16,7. *See on* 9:27. m 28. 9:11. Eph. 1:5,6. n 3:27,28. 4:4,5. 5:20,21. Deut. 9:4—6. 1 Cor. 15:10. Gal. 2:21. 5:4. Eph. 2:4—9. 2 Tim. 1:9. Tit. 3:5. o 3: 9. 6:15. 1 Cor. 10:19. Phil. 1:18. p 9:31,32. 10:3. Prov. 1:28. Luke 13:24. Heb. 12:17. q 5. 8:28—30. 9:23. Eph. 1:4. 2 Thes. 2:13,14. 1 Pet. 1:2. r Is. 6 10. 44:18. Matt. 13:14,15. John 12:40. 2 Cor. 3:14. 4:4. 2 Thes. 2:10—12. • Or, *hardened*. *See on* 9:18. s Is. 29:10. † Or, *remorse*. t Deut. 29.4. Is. 6:9. Jer. 5:21. Ez. 12:2. Mark 4:11,12. Luke 8:10. Acts 28:26,27. u 2 Kings 17:34,41. 2 Cor. 3:14,15. x Ps. 69:22. y Deut. 6:10—12. 32:13—15. 1 Sam. 25:36—38. Job 20:20—23. Prov. 1:32. Is. 8:13,14. Luke 12:20. 16:19—25. 1 Tim. 6:17—19. z Deut. 32:35. Ps. 28:4. Is. 59:18. 66:6. Heb. 2:2. a 8. 1:21. Ps. 69: 23. Zech. 11:17. Eph. 4:18. 2 Pet. 2:4,17. Jude 6,13. b Deut. 28:64—68. Is. 51: 23. 65:12. c Ez. 18:23,32. 33:11. d 12,31. Acts 13:42,46—48. 18:6. 22:18—21. 28: 24—28. e 14. 10:19. f 15,33. 9:23. Eph. 3:8. Col. 1:27. ‡ Or, *decay*, or, *loss*. g 25. Is. 11:11—16. 12: 60: 66:8—20. Mic. 4:1,2. 5:7. Zech. 2:11. 8:20—23. Rev. 11:15—19.

18—21.) it would be inquired, whether God had utterly "cast away" his chosen people, Israel; and so failed of performing his promises to their fathers. This consequence, as deduced from his doctrine, he decidedly disavowed. Indeed the Lord could not so properly be said to have "cast them away," as they to have "cast him off," through their determined opposition to the kingdom and salvation of the promised Messiah, by which they forfeited their privileges. This appeared from the ready reception given to all those Jews, who were willing to become the disciples of Christ: of this, the apostle himself was a most remarkable instance; for, being a descendant of Abraham, and once a furious persecutor of the church, he was now become the apostle of Christ to the Gentiles. (*Marg. Ref.* a—c. *Notes, Phil.* 3:1—7. 1 *Tim.* 1:12—14.) God had not therefore "cast away his people, whom he had foreknown," as in due time to be called and justified, to whom especially his promises had respect; though he had left the rest to fall by their unbelief. (*Marg. Ref.* d. *Note*, 8:28—31.) But, as JEHOVAH had "reserved to himself" (by his special influence and agency) a considerable remnant in the days of Elijah, when the prophet was ready to conclude that "he alone was left" to serve him, and used such words in prayer, as might be considered as "interceding against Israel;" (*Marg.* and *Marg. Ref.* e—k. *Notes*, 1 *Kings* 19:10—14, 18.) so there was a remnant reserved of many ten thousand Jews, yea, a far greater proportion than was generally supposed, at that very period, when the nation was cast off from being the people of God. This remnant was reserved according to "the election of grace:" not because they were less undeserving of such favour than others: but because God was pleased to have mercy on them, for reasons which he had not seen good to reveal: otherwise they too would have perished in unbelief. (*Note*, 9:15—23.) If then this election was "of grace," it could not be "of works," either performed or foreseen; as this would imply that something *naturally* in the objects chosen determined the Lord's preference, and that it did not originate from his grace or unmerited mercy. For if, in any sense or degree, "it were of works," it would in part at least be of debt, and not of entire free favour; otherwise "work," as it stands related to election and justification, would lose its very nature. For an entire free favour must be absolutely distinct from a reward, conferred in consequence of some work performed: as the price of one farthing, paid for what is worth a thousand pounds, must in exact propriety of speech, essentially distinguish it from an entirely free gift. (*Marg. Ref.* l—n. *Note*, 4:4,5.)—This text is so decisive on the subject, that great pains have been taken to explain it away: but really the arguments of the most able and learned man, on the other side, prove nothing so much as the weakness of their cause. I shall therefore only observe in general; that *in fact* those are not *always* or even *generally* called, who, to our apprehension, are best disposed to perform good works, but the contrary, as the examples recorded in Scripture alone undeniably demonstrate; (*Notes, Matt.* 19:29,30. 21:28—32. *Luke* 13:22—30.) that every truly good disposition, in a fallen creature, must be the *effect*, and cannot therefore be the *cause*, of the grace of God bestowed on him; that God did not act without reason in choosing one rather than another, though we are not made acquainted with his reasons; and that the display of the infinite riches of his mercy, the omnipotence of his grace, and the glory of his own sovereignty, in converting the most unlikely persons in the world, are far more probable reasons of his choice, than any foreseen comparative goodness of natural disposition in those who are saved, above those that perish.—*The election of grace.* (5) 'Not those who chose grace, but those whom grace chose; that is, those whom God freely chose. Neither would "grace be grace," if we were in the smallest degree chosen for our foreseen good works; nor would "work be work," if in any measure it needed the help of grace.' *Beza.*—*They have killed*, &c. (3,4.) The first part comes nearer to the Hebrew, than to the LXX: the second, 'is plainly another translation, and seems to be a better one, of the Hebrew.' *Randolph.* (1 *Kings* 19:10,18.)

Hath God cast away, (1) Μη απωσατο ὁ Θεος; 2. 1 *Tim.* 1:19. See on *Acts* 7:39.—*Foreknew.* (2) Προεγνω. See on 8:29. —*Maketh intercession.*] Εντυγχανει. See on 8:26,27.—*Have digged down.* (3) Κατεσκαψαν. See on *Acts* 15:16.—1 *Kings* 19:10. *Sept.*—*The answer of God.* (4) Ὁ χρηματισμος. Here only. *Χρηματιζω.* See on *Acts* 11:26.—*I have reserved.*] Κατελιπον. *Luke* 10:40. *Heb.* 4:1. 2 *Pet.* 2:15, *et al.*—1 *Kings* 19:18. *Sept.*—*To* the image of *Baal.*] Τῃ Βααλ. Subaudi εικονι.—*A remnant.* (5) Λειμμα. Here only N. T.—2 *Kings* 19:4. *Sept.*—Καταλειμμα. See on 9:27.

V. 7—10. What then was the precise state of the Jewish nation? In general they had not obtained that "justification unto life," which they sought for; because they clave to their own devices, and rejected the gospel of God: (*Notes*, 9:30—33. 10:1—4.) but "the election" or the chosen remnant among them, had obtained it, while "the rest were blinded:" so that the rejection of the latter was the punishment of their sins; but the calling of the former was neither the consequence, nor the reward, of their own works. "The election," here mentioned, as distinct from Israel, God's chosen people, (that is, an election within an election,) clearly marks the difference between an *election of a people to special external privileges*, and *a personal choice of individuals to eternal life:* and it refutes unanswerably the reasonings of those, who would confine all these Scriptures to the former kind of election, and exclude the latter. (*Marg. Ref.* o—q.)—This judicial blindness of the enemies of Christ, had been clearly foretold; and might have been previously expected. (*Notes, Deut.* 29:4. *Ps.* 69:22—28. *Is.* 6:9,10. 29:9—12. *Acts* 1:20—22.) These Scriptures have already been explained in this sense: but we may add, upon the version here given of David's words, that the provision made for the souls of the Jews, (as well as their temporal plenty,) was in righteous judgment, made the occasion of their being more deeply ensnared in guilt, and sinking under more dreadful condemnation, as the recompense of their unbelief; till at length they were totally blinded, and given up as slaves to the oppression of their enemies, to be bowed down continually with the heavy burdens laid upon them: an emblem of their base and ruinous bondage to sin and Satan. (*Marg. Ref.* r—b. *Notes, Lev.* 26:31—45. *Deut.* 28:15—68. *Dan.* 9:25—27. *Matt.* 21:40—44. 23:29—36. 27:24, 25. *Acts* 3:22,23. 7:51—53. 1 *Thes.* 2:13—16.)—*God hath given*, &c. (8) 'This by no means implies, that God infuses any new viciousness; but that he, as a just Judge, delivers up those, who are destitute of his grace, unto Satan and to their own lusts, to be more and more blinded.' *Beza.* This venerable reformer certainly adopts, what is generally called the supralapsarian doctrine; and ventures on expressions, which few modern Calvinists (as they are called) would subscribe: yet he by no means admits those consequences, which numbers, who "speak evil of what they understand not," indiscriminately charge on all, who hold the doctrine of personal election to eternal life. (*Notes, Ex.* 4:21. 2 *Thes.* 2: 8—12.) The apostle seems to have given the sense of the several prophecies to this effect referred to, rather than the exact words from the Septuagint, or a literal translation from the Hebrew. 'The Septuagint, after the usual way of this translation, puts the optative,' (or rather, the imperative,) 'for what is, in the Hebrew, the future.' *Randolph.* This is, I apprehend, often done very improperly; but here the context requires it: as several verbs, in the same passage, are imperative. (*Ps.* 69:22—28.)

The election. (7) Ἡ ἐκλογη. 5. See on 9:15.—*Hath obtained.*] Επετυχεν. *Heb.* 6:15. 11:33. *Jam.* 4:2.—*Were blinded.*] "Hardened." *Marg.* Επωρωθησαν. See on *Mark* 6:52.—*Slumber.* (8) "Remorse." *Marg.* Κατανυξεως. Here only N. T.—*Is.* 29:10. *Sept.*—Κατανυσσω. See on *Acts* 2:37 —*A recompense.*] Ανταποδομα. See on *Luke* 14:12.—*Be darkened.* (10) Σκοτισθητωσαν. 1:21. See on *Matt.* 24:29.— *Bow down.*] Συγκαμψον. Here only N. T. *Ps.* 69:23. *Sept.* Ex συν, et καμπτω, *flecto.*

V. 11—15. The apostle had shown that Israel was not *totally* "cast off;" (*Note*, 1—6.) and he next inquired, whether the nation in general had so stumbled, as *finally* to be excluded from all further share in the blessings covenanted

13 For I speak to you Gentiles, inasmuch as I am [b]the apostle of the Gentiles, I magnify mine office:

14 If [i]by any means I may [k]provoke to emulation *them which are* [l]my flesh, and [m]might save some of them.

15 For if [n]the casting away of them *be* [o]the reconciling of the world, what *shall* the receiving *of them be*, [p]but life from the dead?

[*Practical Observations.*]

16 For [q]if the first-fruit *be* holy, the lump *is* also *holy:* and if the root *be* holy, so *are* the branches.

17 And if [s]some of the branches be broken off, and thou, [t]being a wild olive-tree, wert graffed in [u]among them, [u]and with them partakest of the root and fatness of the olive-tree;

18 [x]Boast not against the branches. But if thou boast, [y]thou bearest not the root, but the root thee.

19 Thou wilt say then, The branches were broken off, [z]that I might be graffed in.

20 [a]Well; [b]because of unbelief they were broken off, [c]and thou standest by faith. [d]Be not high-minded, [e]but fear:

21 For [f]if God spared not the natural branches, *take heed* lest he also spare not thee.

h 15:16—19. Acts 9:15. 22:21. 26:17,18. Gal. 1:16. 2:2,7—9. Eph. 3:8. 1 Tim. 2:7. 2 Tim. 1:12. i 1 Cor. 9:20—22. 2 Tim. 2:10. k 11. 14:3. Philemon 12. m 1 Cor. 7:16. 1 Tim. 4:16. Jam. 5:20. n 1:2,11,12. o 5:10. Dan. 9:24. 2 Cor. 5:18—20. Eph. 1:10. Col. 1:20,21. p Ez. 37:1—14. Rev. 11:11. 20:4—6. q Ex. 22:29. 23:16,19. Lev. 23:10. Num. 15:17—21. Deut. 18:4. 26:10. Neh. 10:35—37. Prov. 3:9,10. Ez. 44:30. Jam. 1:18. Rev. 14:4. r 17. Gen. 17:7. Jer. 2:21. 1 Cor. 7:14. s Ps. 80:11—16. Is. 6:13. 27:11. Ez. 15:6—8. Matt. 8:11,12. 21:43. John 15:6. t Acts 2:39. Gal. 2:15. Eph. 2:11—13. 3:6. Col. 2:13. * Or, *for them.* u Deut. 8:8. Judg. 9:8,9. 1 Ki. 5:2,8. Zech. 4:3. John 1:16. Rev. 11:4. x 20. 3:27. 1 Kings 20:11. Prov. 16:18. Matt. 26:33. Luke 18:9—11. 1 Cor. 10:12. y 4:16. Zech. 8:20—23. John 10:16. Gal. 5:29. Eph. 2:19,20. z 11,12, 17,23,24. a John 4:17,18. Jam. 2:19. b 3:3. Acts 13:46,47. 18:6. Heb. 3:12, 19. 4:6,11. c 5:1,2. 2 Chr. 20:20. Is. 7:9. 1 Cor. 16:13. 2 Cor. 1:24. Col. 2:7. 1 Pet. 5:9,12. d 18. 12:16. Ps. 138:6. Prov. 28:26. Is. 2:11,17. Hab. 2:4. Zeph. 3:11. Luke 18:14. 2 Cor. 10:5. 2 Thes. 2:4. 2 Tim. 3:3—5. Jam. 4:6. 1 Pet. 5:5,6. Rev. 3:17, 18:7. e Prov. 28:14. Is. 66:2. 1 Cor. 10:12. Phil. 2:12. Heb. 4:1. 1 Pet. 1:17. f 17,19. 8:32. Jer. 25:29. 49:12. 1 Cor. 10:1—12. 2 Pet. 2:4—9 Jude 5.

to their fathers: or whether God had no further end in that mysterious dispensation, than merely their fall and ruin. He would by no means admit either of these suppositions: for it actually appeared, that the Lord intended, "through the unbelief" of the Jews, to communicate his salvation to the Gentiles. The persecution of the Christians in Judea drove them into other regions: and the Jews, in every place rejecting the gospel, excited the preachers more speedily and openly to address the Gentiles; by which means, very large multitudes had been "turned from idols to serve the living God." (*Notes, Acts* 8:1,4. 11:19—21. 13:42—48. 1 *Thes.* 1:9, 10.) Yet even this was suited to excite the Jews to a holy jealousy, and an emulation with the Gentile worshippers, in zeal for the service of JEHOVAH, and earnestness in seeking the blessings of the Messiah's kingdom; though it too generally had the contrary effect, through their pride and prejudices. (*Marg. Ref.* c—e. *Note*, 10:18—21.) If then "their fall" had been overruled for "the enriching of the world" in general with the blessings of the gospel; if the diminution of the numbers of that long-favoured people, by the exclusion of so large a part of them from the visible church, and the subsequent judgments inflicted on them, was the occasion of communicating such rich blessings, to immense numbers of the benighted Gentiles; how much more would their conversion, when the whole nation should, in one full body, acknowledge their long-despised Messiah! For this, they have ever since been preserved a distinct people, almost by a continued miracle: (*Notes, Num.* 23:9. *Jer.* 30:10,11.) and as their conversion will fulfil so very many ancient prophecies concerning their restoration, and will probably be effected by the fulfilment of many other prophecies; so it will doubtless exceedingly conduce to the conversion of the remaining heathen nations. (*Marg. Ref.* f, g. *Notes, Lev.* 26:40—42. *Deut.* 4:29—31. 30:1—10. *Is.* 11:11—16. 63:15—19. 64: *Jer.* 32:39—41. *Ez.* 34:23—31. 36:25—27,31. 37:25—28. 39:23—29. *Hos.* 3:4, 5. *Joel* 3:9—21. *Am.* 9:13—15. *Mic.* 5:7—9. 7:18—20. *Zeph.* 3:14—17. *Zech.* 8:20—23 10:5—12. 12:6—14.) Paul, addressing himself to the Gentile converts, (though he was aware that many both of the Jewish Christians and the unconverted Jews would read his arguments,) spoke in the character of "the apostle of the Gentiles," by the special designation of Christ; and aimed to commend and magnify that office, as honourable to himself, and most important for the good of mankind. At the same time, by a most judicious and delicate turn, he represented his zeal for the conversion of the Gentiles, as animated by the desire of stirring up his brethren the Jews, whom he regarded as "his own flesh," to emulate their faith and aspire to their privileges; that thus he might be instrumental in saving some of them also, though he knew that the sentence denounced upon the nation was irreversible. (*Marg. Ref.* h—m.)—The English word "provoke," being now fixed in common use to the idea of exciting indignation, is very apt to perplex the reader's mind, and to prevent his clearly seeing, that the apostle spoke of exciting them to holy and not to unholy passions; the latter indeed was generally the event of his conduct, but contrary to his intentions. (*Note, Heb.* 10:23—25.)—As, therefore, the righteous rejection of the unbelieving Jews had proved the occasion of so large a multitude of the Gentiles, throughout the world, being reconciled to God and walking at peace with him; what would their future reception into the church introduce, but such a change as would resemble a general resurrection of the 'dead in sin to a life of righteousness,' in every part of the world; and a proportionable increase of spiritual life to all who before had believed? This event will accomplish so many prophecies, in so open and signal a manner, that infidelity in every form must be finally confuted and silenced: and the attention of the most heedless must be excited to the astonishing display of the power of God, in performing his word: and, as "he delighteth in mercy," he will effectually concur with these impressions, by pouring out his Holy Spirit to convert the nations, and to render genuine Christianity universally triumphant; probably to a very great degree by ministers and missionaries of converted Israel. (*Marg. Ref.* n—p. *Notes, Rev.* 19:11—21. 20:1—6.)

Stumbled. (11) Επταισαν. *Jam.* 2:10. 3:2. 2 *Pet.* 1:10.—*Their fall.*] Τω αυτων παραπτωματι. 12. See on 5:16.—*To provoke.*] Εις το παραζηλωσαι. 14. See on 10:19.—*The diminishing.* (12) Το ηττημα. 1 *Cor.* 6:7. Ἡττωμαι, 2 *Cor.* 12:13.—*Fulness.*] Το πληρωμα. 25. 13:10. 15:29. *Eph.* 1:23.—*The casting away.* (15) Ἡ αποβολη. See on *Acts* 27:22.—*The receiving of them.*] Ἡ προσληψις. Here only.

V. 16—21. The apostle here speaks of Israel, as the visible church of God, the repository of his oracles and ordinances; the vineyard which he had inclosed and planted, but which he was now about to leave desolate. (*Notes, Is.* 5:1—7.) The attentive reader will readily perceive, that *relative* holiness, or consecration to God, is here exclusively meant. "The first-fruits" of the dough, being presented to God, sanctified, as it were, the whole lump to the use of his people: (*Marg. Ref.* q. *Note, Lev.* 23:10—14.) thus the patriarchs, "the first-fruits" of Israel, being chosen and set apart with their seed after them, as "a holy people to the LORD," through all their generations; a measure of this relative sanctity attached to their posterity, notwithstanding their rebellions and visitations; in consequence of which, all their males were circumcised on the eighth day, as the professed people and worshippers of JEHOVAH. (*Notes,* 1 *Cor.* 7:10—14.) But another similitude more aptly illustrated this subject: "if the root" of the tree were "holy," the branches must be supposed to be the same. Now Abraham was, as it were, the root of the visible church in all subsequent ages. After Ishmael and the sons of Keturah had been broken off, the tree grew up in Isaac: then Esau being broken off, it shot forth abundance of branches, in Jacob and his twelve sons. When any Gentiles were converted, or proselyted, they were "grafted into this tree" by circumcision, as long as the legal dispensation lasted: (but by baptism after the Christian dispensation entered;) and they, with their posterity, were from that time considered as branches of the tree, a part of the visible church as springing from Abraham. (*Marg. Ref.* r—u.) Notwithstanding all former rebellions, the Jews were the branches of this tree, till as a nation they rejected the Messiah; (though the most of the ten tribes had long before been broken off;) but after that, their relation to Abraham and to God, was, as it were, suspended. They were broken off from the olive-tree in immense multitudes: they were cast out of the church, as the children of the bondwoman, or as profane Esau: (*Notes, Gal.* 4:21—31. *Heb.* 12:15—17.) neither they, nor their posterity any longer retained even the outward seal of the covenant; for circumcision lost its validity, and baptism became the sign of regeneration, and "the seal of the righteousness of faith:" and they were thenceforth deprived of the ordinances of God. (*Notes,* 4:9—12. *John* 15:1—5.) At the same time, the Gentiles "were grafted" into this tree, in their room: by professing faith in Christ, and being baptized into his name, they were admitted into the visible church of God, and attained a *relative* holiness; they were favoured with the means of grace, and the ordinances of God, "for their good, and that of their children after them," as the Jews formerly had been; and multitudes, who had been the branches of the wild unfruitful olive-tree, were thus made heirs of Abraham's faith, holiness, and blessedness. (*Notes, Gal.* 3:26—29. *Heb.* 6:16—20.) Yet the Gentile Christians ought by no means to copy the Jews by becoming proud of this distinction: or boasting over those who had been broken off to make room for them. But if any of them were disposed to do this, they should recollect that they were not the root of this well-cultured, fruitful tree; nor had they naturally sprung from it, but of free grace had been grafted in to share its advantages. Abraham's race had derived no spiritual good from them; but they derived all from Abraham's race: and indeed all the knowledge of the true God and of true religion in the world to this day is derived from them.—The Gentile converts might indeed say, that "the natural branches had been broken off" to make way for them, and it was true that God had thus preferred them; yet it was not on account of their works, but of entirely free grace. "Through unbelief," the effect of pride, "the Jews had been broken off," and "through faith" the Gentiles had been grafted in: they ought

22 Behold [s]therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, [h]if thou continue in *his* goodness: [i]otherwise thou also shalt be cut off.

23 And they also, [k]if they abide not still in unbelief, shall be graffed in: for God is able to graff them in again.

24 For [l]if thou wert cut out of the olive-tree which is wild by nature, and were graffed contrary to nature into a good olive-tree; how much more shall these, which be the natural *branches*, be graffed into their own olive-tree?

[*Practical Observations.*]

25 For [m]I would not, brethren, that ye should be ignorant of [n]this mystery, (lest ye should be wise in your own conceits) [o]that [*]blindness in part is happened to Israel, [q]until the fulness of the Gentiles be come in.

26 And so [r]all Israel shall be saved: as it is written, [s]There shall come out of Sion the Deliverer, [t]and shall turn away ungodliness from Jacob:

27 For [u]this *is* my covenant unto them, [x]when I shall take away their sins.

28 As concerning the gospel, [y]*they are* enemies for your sakes: [z]but as touching the election, [a]*they are* beloved for the fathers' sake.

29 For [b]the gifts and calling of God *are* without repentance.

30 For [c]as ye in times past have not believed God, yet have now [d]obtained mercy [e]through their unbelief;

31 Even so have these also now not [f]believed, [f]that through your mercy they also may obtain mercy.

32 For [g]God hath [‡]concluded them all in unbelief, [h]that he might have mercy upon all.

33 O [i]the depth of the [k]riches both of the wis-

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g 2:4,5. 9:22,23. Num. 14:18—22. Deut. 32:39—43. Josh. 23:15,16. Ps. 58: 10,11. 78:49—52. 136:15—22. Is. 66:14. h 2:7. Luke 8:15. John 8:31. 15:4 —10. Acts 11:23. 14:22. 1 Cor. 15:2. Gal. 6:9. 1 Thes. 3:5,8. Heb. 3:6,14. 10:35—39. 1 John 2:19. Jude 20,21. i Ex. 3:20. 18:24. 33:17—19. Matt. 3:9,10. John 15:2. Rev. 2:5. k Zech. 12:10. Matt. 23:39. 2 Cor. 3:16. l 17,18,30. m Ps. 107:43. Hos. 14:9. 1 Cor. 10:1. 12:1. 2 Pet. 3:8. n 16:25. Eph. 3:3,4,9. Rev. 10:7. o 12:16. Prov. 3:5—7. 26:12,16. Is. 5:21. p *See on* 7:8. 2 Cor. 3: 14—16 * Or, *hardness*. q Ps. 22:27. 72:8—14,17. 117. Is. 2:1—8. 60. 66:18—23. Mic. 4:1,2. Zech. 8:20—23. 14:9—21. Luke 21:24. Rev. 11:15. 20:2—4. r Is. 11:11—16. 45:17. 54:6—10. Jer. 3:17—23. 30:17—22. 31:31—37. 32:37—41. 33:24—26. Ez. 34:22—31. 37:21—28. 39:25—29. 40:—48: Hos. 3:5. Joel 3:16—21 Am. 9:14,15. Mic. 7:15—20. Zeph. 3:12—20. Zech. 10:6—12. s Ps. 14:7. 106:47. Is. 59:20. t Matt. 1:21. Acts 3:26. Tit. 2:14. u Is. 55:3. 59:21. Jer. 31:31—34 32:38—40. Heb. 8:8—12. 10:16. x Is. 27:9. 43:25. Jer. 50:20. Ez. 36:25—29. Hos. 14:2. John 1:29. y 11,30. Matt. 21:43. Acts 13:45,46. 14:2. 18: 6. 1 Thes. 2:15,16. z 7. Is. 41:8,9. a Gen. 26:4. 28:14. Lev. 26:40—42. Deut. 4:31. 7:7,8. 8:18. 9:5. 10:15. Ps. 105:8—11. Jer. 31:3. Mic. 7:20. Luke 1:54,55, 68—75. b Num. 23:19. Hos. 13:14. Mal. 3:6. c 1 Cor. 6:9—11. Eph. 2:1,2, 12,13 19—21. Col. 3:7. Tit. 3:3—7. d 31. 1 Cor. 7:25. 2 Cor. 4:1. 1 Tim. 1:13. 1 Pet. 2 10. e 11—19. † Or, *grieved*. *See on* 10:16. f 15:25. g 3:9. Gal. 3: 22. ‡ Or, *shut them all up together*. h John 1:7. 12:32. 1 Tim. 2:4—6. i Prov. 25:3. Eph. 3:18. k 2:4. 9:23. Eph. 1:7. 2:7. 3:8,10,16. Col. 1:27. 2:2,3.

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therefore to beware of self-confidence, self-preference, and every kind of pride or ambition; lest, having only a dead faith, and an empty profession, they should apostatize from God and forfeit their privileges. For if he had not spared the natural branches; they ought surely to fear lest they too should be broken off. (*Marg. Ref.* x—f.)—This doubtless refers to the collective body of professing Christians, and not to individual believers: though the latter are preserved, through humility and holy fear. It has also a peculiar *prophetic* energy, when we consider it as addressed to the Roman church, which so soon after, attempting to domineer over other churches, to be the metropolis of the Christian world, and at length to be infallible, fell through pride and presumption; till it became "the mother of harlots, and of abominations of the earth." (*Notes, Rev.* 17:1—6.)—It is obvious to observe, that, though the illustration of grafting excellently suited the apostle's purpose, yet the effect, in the case before us, is the reverse of that in natural grafting: for there the good cion communicates its changing efficacy to the wild stock; here, the stock imparts its efficacy to the corrupt oranches, which by divine power are grafted into it.—The apostle's reasoning, in this place, strongly evinces the *oneness* of the visible church under every dispensation; and the change of the initiatory ordinance since the coming of Christ is manifest: his statement therefore implies more substantial arguments in favour of infant-baptism, than has generally been supposed.—'We ought indeed to glory in God; ... but not so as to despise the Jews, whom it becomes us rather to excite to a holy emulation. ... And they doubtless do suffer, and will suffer, the punishment of this neglected duty who at this day call themselves Christians, and yet, impelled only by their own wickedness and perverseness of mind, by all means vex that *holy* people, (as it respects their fathers;) and also harden them more and more, by setting before them the examples of the basest and most insane attachment to idols. But indeed, I would daily and most willingly thus pray for the Jews: O Lord Jesus, thou indeed justly avengest the contempt of thyself, and that ungrateful people is worthy of thy severest judgments; but, O Lord, remember thy covenant, and pity them for thy name's sake. ... And grant unto us, the most unworthy of all men, whom nevertheless thou hast distinguished by thy mercy, that, making proficiency in thy grace, we may not be the instruments of thine anger against them; but that rather, both by the knowledge of thy word, and by the example of a holy life, we may through the power of thy Spirit, recall them into the right way: that thou mayest be glorified for ever by all nations and people. Amen.' *Beza.*

The first-fruit. (16) Ἡ ἀπαρχη. See on 8:23.—*The lump.*] Το φυραμα. See on 9:21.—*Be broken off.* (17) Ἐξεκλασθησαν. 19,20. Here only.—*A wild olive-tree.*] Αγριελαιος. 24. Here only.—*Wert graffed in.*] Ἐνεκεντρισθης. 19,23,24. Here only. Ex εν, et κεντρον, *quicquid pungit*.—*With them partakest.*] Συγκοινωνος εγενου. 1 *Cor.* 9:23. *Phil.* 1:7. *Rev.* 1:9.—*The fatness.*] Της πιοτητος. Here only N. T.—*Judg.* 9:9. *Sept.*—*Boast not against.* (18) Μη κατακαυχω. *Jam.* 2:13. 3:14.—*Zech.* 10:12. *Sept.* Ex κατα, et καυχαομαι, *glorior*. See on 2:17.—*Well.* (20) Καλως. *Mark* 7:9.—*Be not high-minded.*] Μη ὑψηλοφρονει. 1 *Tim.* 6:17. Not elsewhere. Ex ὑψηλος, *altus*, (12:16. See on *Luke* 16:15.) et φρονεω, 8:5. 12:3. See on *Matt.* 16:23.—*Spared not.* (21) Ουκ εφεισατο. See on 8:32.

V. 22—24. Instead of glorying over the rejected Jews, or glorying in themselves, the Gentile converts ought to contemplate, with admiration, awe, and gratitude, the unmerited "goodness," and the righteous "severity" of God: on the fallen Jews, "severity," but to themselves, most astonishing "goodness." Yet it was proper to add, "if they continued in that goodness," that is, if in humble faith they received, and lived in persevering dependence on the grace displayed in the gospel. (*Marg. Ref.* g—i. *Notes, John* 8:30—36. 15:3—11. *Acts* 11:23,24. 14:21—23. *Col.* 1:21—23. 1 *John* 2:26—29. *Jude* 20,21.) But if any of them, either personally or collectively, were unbelieving and presumptuous, and renounced the truth, they too would be "cut off." Whereas if the Jews were not obstinate in their unbelief, they would be "grafted in again:" which might be easily accomplished by the divine power. For if God had taken the Gentiles, as "branches of the wild olive-tree," the descendants of those, who for so many ages had been ignorant and licentious idolaters; and had, by his word and Spirit, "grafted them in" among his own people and worshippers; doubtless he would much more in due time graft the Jews, the natural branches, into their own Olive-Tree.—This was spoken prophetically, both respecting the apostacy of the Roman church, and the future conversion of the Jews. (*Marg. Ref.* k, l. *Note*, 2 *Thes.* 2:3,4.)—'This "grafting in again," seems to import, that the Jews shall be a flourishing nation again, professing Christianity in the land of promise; for that is to be reinstated again in the promise made to Abraham, Isaac, and Jacob. This, St. Paul might, for good reasons, be withheld from speaking out here: but in the prophets there are very plain intimations of it.' *Locke.*

The goodness. (22) Χρηστοτητα. See on 2:4.—*Shall be cut off.*] Εκκοπησῃ. 24. *Matt.* 3:10. 5:30. 7:19. 18:8, *et al.*—*Severity.*] Αποτομιαν. Here only. Ex απο, et τεμνω, *seco*. Αποτομως, 2 *Cor.* 13:16. *Tit.* 1:13. 'Ad verbum, *resectio, a cutting off*, as the gardener cuts off, with a pruning knife, dead boughs, or luxuriant stems.' *Leigh.* The apostle evidently refers to the preceding breaking or cutting off of the unbelieving Jews.—*By nature.* (24.) Κατα φυσιν. 21.—*Contrary to nature.*] Παρα φυσιν. See on 1:26.—*A good olive-tree.*] Καλλιελαιον. Here only.

V. 25—32. Perhaps the apostle was aware, that "the mystery of iniquity already wrought," in the church at Rome; and therefore laboured the more to check its fatal progress. (*Note*, 2 *Thes.* 2:5—7.) He would not have them remain "ignorant" of the mysterious purposes of God, respecting his ancient people, lest their present advantageous distinction should render them proud of their own wisdom. (*Notes*, 12: 14—16. *Prov.* 3:5—8. 26:12,16. *Is.* 5:21.) The Lord, in righteous sovereignty, had permitted "blindness in part" to happen even to Israel: not a *partial* but a *total* blindness in spiritual things; but it extended only to *a part* of the nation, for "the election" was preserved from it. (*Note*, 7—10.) This would continue to be the case, till the happy period arrived, for the conversion of the fulness of the Gentiles. (*Note, Luke* 21:20—24.) In the intermediate ages, immense numbers would be gathered into the church; but, about the time of the last great harvest of the nations, "the blindness" will be removed from Israel, and the nation saved from its rejected and dispersed state, and be brought in a body to embrace the gospel: probably it will be restored to the holy land, and most of the Jews at least will become true believers. (*Marg. Ref.* m—r. *Note*, 11—15.) This accords to a prophecy, which predicts the spiritual coming of Christ, to "turn away from" the nation of "Israel ungodliness," impenitence, unbelief, and enmity to his kingdom and salvation; that, by thus removing the guilt and power of their sins, his covenant may again be ratified with them. (*Marg. Ref.* s—u. *Note, Is.* 59:20,21.) The Jews indeed by their rejection of the gospel, and their indignation at its being preached to the Gentiles, were considered as "enemies" to God; which

dom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out!

34 For [m]who hath known the mind of the LORD? or who hath been his counsellor?

35 Or [n]who hath first given to him, and it shall be recompensed unto him again?

36 For [o]of him, and through him, and to him *are* all things: [p]to whom *be* glory for ever. Amen

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l Job 5:9. 9:10. 11:7—9. 26:14. 33:13. 37:19,23. Ps. 35:6. 40:5. 77:19. 92:5. 97:2. Ec. 3:11. Dan. 4:35. m Isa. 40:13. Jer. 23:18. 1 Cor. 2:16. n Job 35:7. 41:11. Matt. 20:15. 1 Cor. 4:7. o 1 Chr. 29:11,12. Ps. 33:6. Prov. 16:4. Dan. 2:20—23, 4:3,34. Matt. 6:13. Acts 17:25,28. 1 Cor. 8:6. Eph. 4:6—10. Col. 1:15—17. Rev. 21:6. p Ps. 29:1,2. 96:7,8. 115:1. Isa. 42:12. Luke 2:14. 19:38. Gal. 1:5. Eph. 3:21. Phil. 4:20. 1 Tim. 1:17. 6:16. 2 Tim. 4:18. Heb. 13:21. 1 Pet. 5:11. 2 Pet. 3:18. Jude 25. Rev. 1:5,6. 4:10,11. 5:12—14. 7:10—12. 19:1,6,7.

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was overruled for the calling of the Gentiles through special love to them: yet, in regard to the original election of that people in Abraham, and the immense number of elect persons, who are yet to spring from them, they are still to be favoured, for the sake of their pious fathers. (*Notes*, *Is.* 6:13. 65:8—10. *Matt.* 24:21,22.) For God will, in his persevering love and kindness to that race through all ages, show that, however he is said to repent of his threatenings and judgments, and is thus better than his word; yet he never repents, or is said to repent, of his special gifts, or distinguished favours, promised to fallen man, or conferred on him. So that, as the Gentiles, who had once no knowledge of God, had at length "obtained mercy, through the unbelief" of the Jews, and by means of preachers of that nation; even so the unbelieving Jews might at length "obtain mercy, through the mercy" shown to the Gentiles, and at length receive the gospel from them, and from preachers raised up among them. For God had alternately left both of them in unbelief, shut up as in a prison, for the appointed time; in order, that at length he might have mercy on them all, by bringing both Jews and Gentiles, even all nations, to the knowledge of his salvation by faith in Jesus Christ. (*Marg. Ref.* y—h.)—The principal conversion of Jews, in the times of the apostles, had taken place before this epistle was written; and it is evident that the conversion predicted is yet future.—*There shall come*, &c. (26,27.) Not exactly either from the Sept. or the Hebrew; yet the general meaning is the same, and the variation does not at all affect the argument. It is, however, most evident, that the apostle, even when writing to the Gentiles, who in general had no copy of the Scriptures but the Septuagint, did not uniformly quote from it. (*Is.* 59:20,21.)

Wise in your own conceits. (25) Παρ' ἑαυτοις φρονιμοι. 12:16. 1 *Cor.* 4:10.—*Prov.* 3:7. *Sept.*—*Blindness.*] Πωρωσις. See on *Mark* 3:5.—*The fulness*, &c.] Το πληρωμα. See on 12. *Note*, 11—15.—*The Deliverer.* (26) Ὁ ῥυομενος. 7:24. 15:31.—*Is.* 59:20. *Sept.*—*Without repentance.* (29) Αμεταμελητα. 2 *Cor.* 7:10. Not elsewhere. Ex *a* priv. et μεταμελομαι, *me pœnitet.*—*Have not believed.* (30,31.) "Not obeyed." *Marg.* Ηπειθησατε. See on *John* 3:36.—*Unbelief.*] Απειθεια. 32. *Eph.* 2:2. 5:6. *Col.* 3:6. *Heb.* 4:6.—*Hath concluded.* (32) "Shut them all up together." *Marg.* Συνεκλεισε. See on *Gal.* 3:22.

V. 33—36. 'The apostle breaks forth in this exclamation, as filled with astonishment, at the exceedingly admirable wisdom of God; which, he also thus teaches, should be piously and reverently adored, and not profanely and curiously searched into, beyond the boundaries of revelation.' *Beza.*—St. Paul had gone as far, in unravelling, illustrating, and vindicating, the mysterious purposes and decrees of God, as was suitable or profitable: yet he well knew, that much darkness and difficulty must still rest on them; and that presumption, pride, and unbelief would still multiply inquiries, and objections. (*Notes*, 2 *Pet.* 3:14—16.) Thus he gave no countenance, either to those who, with absurd arrogance, attempt to reduce all possible existence, truth, and knowledge, to the measure of their own intellect, and to believe no more than they can comprehend; or to those, who know no end of speculating, and of arguing from revealed truths to unrevealed causes and consequences, as they suppose them to be. Instead of this, he closed the subject, by breaking forth into admiration and adoration of the unfathomable depth, and infinite treasures, of the wisdom and knowledge of God. His views are immense and eternal; and his reasons, for every part of his vast designs, are taken from himself, and his purpose of glorifying his own perfections: (*Marg. Ref.* k. *Notes*, *Prov.* 16:4. *Eph.* 1:3—8,13,14. 2:4—10. 3:9—12.) to us, therefore, they must be impenetrable and inexplicable, but they are all consistent with the riches, or infinite abundance, of his justice, truth, love, and mercy. His judgments and decrees, and his wisdom in them, cannot be fully investigated, or comprehended, by any created being; much less by us fallen creatures. His dealings with his creatures cannot be "traced out;" for they are an immense deep, where his footsteps cannot be known or traced. We should then be satisfied to understand, and receive by faith, the information which he graciously reveals: and to believe, that he acts with perfect wisdom, justice, truth, and goodness, when we cannot comprehend what he is doing; or when his dispensations *seem to us* not reconcileable to these his essential perfections. This must be the duty of created intelligences; for what being has an intuitive acquaintance with the mind of the great Creator, that he should be able to discover his unrevealed designs? Or, who can say, that he has counselled the most High, and therefore understands his intentions, and can unravel his decrees? Or who has *first* given any thing to the Lord? or rendered him any service, previous to his having received so much from him, as to be bound by the strongest obligations to devote his all to him? If any can prove, that the Lord is thus indebted to him, he shall certainly be recompensed: but all such claims, and all men's disputations against his decrees, dispensations, truths, and precepts, involve in them the most irrational arrogance, nay, the most horrible blasphemy. (*Marg. Ref.* m, n. *Notes*, *Job* 41:1—11, *v.* 11. *Is.* 40:12—17. *Jer.* 23:18. *Dan.* 4:34—37. 1 *Cor.* 2:14—16.) For *of* Him, as the self-existent, all-sufficient, and eternal Fountain of being and perfection, all creatures were originally derived: *by* and *through* Him they all subsist, are provided for, and disposed of: and *to* Him they all are, or ought to be, wholly devoted; and in one way or other, they all shall proclaim, or display, the glory of his perfections, and the honour of his great name. (*Marg. Ref.* o, p. *Notes*, *Col.* 1:15—17. *Heb.* 1:3,4.) Instead therefore of murmuring and objecting, all men should, and all believers will, most cordially say, "To Him be glory for ever. Amen."

O the depth. (33) Ω βαθος. 8:39. 1 *Cor.* 2:10. *Eph.* 3:18. *Rev.* 2:24.—*Unsearchable.*] Ανεξερευνητα. Here only. Ex *a* priv. et εξερευναω, *scrutor omni studio*, 1 *Pet.* 1:10.—*Past finding out.*] Ανεξιχνιαστοι. *Eph.* 3:8. Not elsewhere. Ex *a* priv. et εξιχνιαζω, *investigo*, quod est ab ιχνος, *vestigium.*—*Counsellor.* (34) Συμβουλος. Here only N. T.—*Is.* 40:13. *Sept.*—*Hath first given.* (35) Προεδωκεν. Here only.—*It shall be recompensed ... again.*] Ανταποδοθησεται. See on *Luke* 14:14.

PRACTICAL OBSERVATIONS.

V. 1—10. God never "casts away those, whom he hath foreknown," and "predestinated to be conformed to the image of his Son;" and if this seal of conformity to Christ be affixed to our souls, we may be assured of his everlasting favour, and all the felicity which springs from it. (*Notes*, 2 *Cor.* 1:21,22. *Eph.* 1:13,14.) We may also cheerfully hope, that he "has reserved for himself" a far larger proportion of believers in the worst of times, than fall under our cognizance, or comport with any of our computations: and, instead of "making intercession against" the multitudes of worthless professors of Christianity, with whom we are on all sides surrounded; we should still hope and pray, that "a remnant according to the election of grace," may yet be gathered even from among them. For, as our salvation originated wholly from the grace of God, so we may expect to see that grace abound in the conversion of the chief of sinners, of every description. But while the whole glory of salvation must be given to the grace of God, sinners perish for their own wickedness: (*Notes*, *Jam.* 1:13—18.) and those who seek his favour in unauthorised ways, will never obtain it. Numbers are thus left to be "blinded," and given up to "the spirit of slumber," and to presumptuous confidence; till all their advantages are so misused, that they help to ensnare and harden them, and bind them fast in the bondage of Satan: and it is only by the mercy of God, that any of us are preserved from these various strong delusions, which might justly have been awarded us, as the recompense of our pride and ungodliness.

V. 11—15. The Lord overrules the fall and ruin of some, to the salvation of others. His awful judgments, on daring transgressors, frequently warn their companions or neighbours to "flee from the wrath to come:" and on the other hand, the conversion of notorious sinners sometimes excites others to inquire after Christ and salvation. But what extensive, permanent, and most glorious effects may be produced, in the whole creation of God, through eternal ages, by the fall of angels and men, by redemption in Christ, and by the dispensations of God towards his church and the world, who can tell? However, a hint of this, a glimpse as it were of the invisible world, should remind us, that the Lord may have ten thousand wise and gracious reasons, for his most severe and terrible judgments, of which we can form no conception. Thus the fall of the Jews was the occasion of the Gentiles being enriched with the unsearchable treasures of Christ; and his justice, truth, and wisdom were glorified in that awful dispensation: yet their eyes were so blinded, that they could see no glory in it.—We, the ministers of the gospel, however mean and unworthy in ourselves, should "magnify our office," as conducing unspeakably more to enrich and bless mankind, (provided it be faithfully executed,) than all arts, sciences, commerce, or improvements whatever, unitedly ever have done, or can do. While we labour for the conversion of those, among whom we are called to minister, we should have respect also to others, and even to those who are most prejudiced against us; i by any means we can "excite them to emulation," or do any thing "to save some of them;" for they too are "our own flesh." The Lord overrules his works of judgment, to the reconciling of sinners to himself, for he "delighteth in mercy:" and he will ere long display his glorious power, by making the salvation of one people the introduction to that of others, especially in the restoration of Israel; till "life from the dead" shall be communicated to all the nations of the earth.

CHAPTER XII.

The apostle exhorts Christians, "by the mercies of God," to devote themselves to him; and avoiding conformity to the world, to be conformed to his holy will, 1, 2; to think humbly and soberly of themselves, as members of one body in Christ, 3—5; to exercise faithfully their different gifts, and perform the duties of their several stations, for the common benefit, 6—8; to mutual love, diligence, patience, hope, prayer, hospitality, compassion, and condescension, 9—16; to a peaceable, forgiving, and becoming conduct towards all men; and to a persevering kindness to enemies; as vengeance belongeth unto God, 17—21.

I [a]BESEECH you therefore, brethren, [b]by the mercies of God, [c]that ye present your bodies [d]a living sacrifice, holy, [e]acceptable unto God, *which is* your reasonable service.

2 And [f]be not conformed to this world: but [g]be ye transformed by the renewing of your mind that ye may [h]prove what *is* that [i]good, and acceptable, and perfect will of God.

3 For [k]I say, through the grace given unto me, to every man that is among you, [l]not to think *of himself* more highly than he ought to think; but

a 15:30. 1 Cor. 1:10. 2 Cor. 5:20. 6:1. 10:1. Eph. 4:1. 1 Thes. 4:1,10. 5: 12. Heb. 13:22. b 2:4. 9:23. 11:30,31. Ps. 116:12. Luke 7:47. 2 Cor. 4:1. 5:14, 15. Eph. 2:4—10. Phil. 2:1—5. Tit. 3:4—8. 1 Pet. 2:10—12. c 6:13,16,19. 1 Cor. 6:13,15,19,20. Phil. 1:20. Heb. 10:22. d Ps. 69:30,31. Hos. 14:2. 1 Cor. 5:7,8. 2 Cor. 4:16. Phil. 2:17. Heb. 10:20—22. 13:15,16. 1 Pet. 2:5. e 2. 15:16. Ps. 19:14. Is. 56:7. Jer. 6:20. Eph. 5:10. Phil. 4:18. 1 Tim. 2:3. 5:4. 1 Pet. 2: 5,20. f Ex. 23:2. Lev. 18:29,30. Deut. 18:9—14. John 7:7. 14:30. 15:19. 17:14. 1 Cor. 3:19. 2 Cor. 4:4. 6:14—17. Gal. 1:4. Eph. 2:2. 4:17—20. Jam. 1:27. 4:4. 1 Pet. 1:18. 4:2. 2 Pet. 1:4. 2:20. 1 John 2:15—17. 3:13. 4:4,5. 5:19. Rev. 12:9.

13:8. g 13:14. Ps. 51:10. Ez. 18:31. 36:26. 2 Cor. 5:17. Eph. 4:22—24. Col. 3: 10. Tit. 3:5. h 1. Ps. 24:8. Eph. 5:10,17. 1 Pet. 2:3. i 1. 7:12,14,22. Ps. 19: 7—11. 119:47,48,72,97,103,128,174. Prov. 3:1—4,13—18. Gal. 5:22,23. Eph. 5:9. Col. 4:12. 1 Thes. 4:3. 2 Tim. 3:16,17. k 6—8. 1:5. 15:15,16. 1 Cor. 3:10. 15: 10. Gal. 2:8,9. Eph. 3:2,4,7,8. 4:7—12. Col. 1:29. 1 Tim. 1:14. 1 Pet. 4:11. l 11:20,25. Prov. 16:18,19. 25:27. 26:12. Mic. 6:8. Matt. 18:1—4. Luke 18:11. 1 Cor. 4:7,8. 2 Cor. 12:7. Gal. 6:3. Phil. 2:3—8. Col. 2:13. Jam. 4:6. 1 Pet. 5: 5. 3 John 9.

V. 16—24. While we wait and pray for the approaching happy times to the church; let us be thankful for our engrafting, as "branches of the wild olive-tree," into the holy tree "the church of the living God," to "partake of the root and fatness of it;" that "the blessing of Abraham might come on us Gentiles, by faith." (*Notes, Gal.* 3:10—14. *Heb.* 12:22—25.) But let the state of those, who were "the natural branches" of this tree, warn us not to rest in external profession or external advantages: and not to boast and glory against others, or to prefer ourselves, or indulge carnal security. (*Notes,* 1 *Cor.* 10: 1—12. *Jude* 5—8.) If we stand at all, it is "by faith:" this implies that we are guilty, polluted, and helpless in ourselves; and warns us to be humble, watchful, and afraid of self-deception, or of being overcome by temptation. Let us also observe, that we are not only at first "justified by faith:" (*Note,* 5:1,2.) but preserved to the end in that justified state by faith only; yet, by a faith which is not alone, but which is attended by humble repentance, and "worketh by love" of God and man.—Alas! how has the once flourishing church of Rome fallen, by neglecting the apostle's caution! And now many other churches, and what an immense number of individuals, have in a measure, trodden the same path! But blessed are those "who fear always," and "walk humbly with God;" who contemplate, with holy awe and fervent gratitude, "the severity and the goodness" of the Lord, as revealed in his word, and displayed in his providence; who are thus led to be "sober, and to watch unto prayer;" who by living faith "continue in his goodness," and wait for its complete effect in their eternal salvation. But if any presume that they are "the peculiar people of God," and despise others, they will at length be cut off, and cast as unfruitful branches into the fire; while such as have been most estranged from the truth, will find admission to all the privileges of the gospel, if they abide not in unbelief.

V. 25—36. As pride is the genuine offspring of ignorance, so an enlarged spiritual knowledge of the mysterious truths and dispensations of God, tends to prevent our being "wise in our own conceits." His dealings with his creatures appear very different, when viewed in detached parts, from what they will do, when seen as constituting a most glorious whole.—Zion's great Deliverer saves none from wrath, but those who are separated "from ungodliness;" for his covenant with his people ensures their sanctification, as well as their justification. His "gifts and calling are without repentance," in respect of his true church: this he has shadowed forth in his dealings with Israel as a nation. Their captivities, dispersions, and exclusion from the church, are emblems of the believer's corrections and rebukes for his transgressions: and the continued favour of the Lord towards that people, and the final mercy, and most blessed restoration, shortly intended for them, denote the persevering patience and victorious love of God, to those whom he has "chosen in Christ before the foundation of the world," and will finally save for his sake. As we therefore have obtained mercy, through the unbelief of the Jews; let us pray, and use all proper means as we can, that through our mercy they may speedily obtain mercy. Instead of perplexing our minds about secret things, let us walk in the light which the Lord has graciously afforded us: and, conscious of our inability to comprehend his deep designs, let us adore the depth of the riches of his wisdom and knowledge, whose judgments are not to be investigated, nor his ways traced out; whose mind none can penetrate or comprehend; who needs and regards no counsellor; who first gives life and breath and all things to every one; and to whom none can render any thing, which he has not first received from him. "For of him, and through him, and to him are all things, to whom be glory for ever. Amen." (*Notes,* 1 *Chr.* 29:1—19. *Dan.* 4:28—37. 5:18—24.)

NOTES.—CHAP. XII. V. 1. The apostle, having closed the doctrinal and argumentative part of his epistle, (which is throughout so carefully guarded, as to be of a very practical tendency,) proceeds here to enforce more particularly a variety of important duties from evangelical principles. He entreated, or exhorted, the Romans, as his brethren in Christ, most earnestly and affectionately, "by the mercies of God" shown to them, in their election, redemption, conversion, and their most abundant privileges; that they would evidence "the sincerity of their love," and honour the gospel, by "presenting their bodies as a living sacrifice unto" him. The allusion seems to be made to the living animals, which were "presented" as sacrifices before the altar, that they might be slain, and thus offered to God upon it. Thus Christians should "present their bodies" before God, to be employed in his service, and to be spent and worn out by hardships or labours for him; that so they might be wholly devoted to his glory. The body with its members, senses, and organs, is the instrument of the carnal mind, in executing its purposes, and gratifying its evil inclinations: when therefore the mind is made spiritual, the body should, in like manner, execute its holy purposes and express its spiritual affections. (*Marg. Ref.* a—c. *Notes,* 6:12—19.) Thus the soul becomes the consecrated priest and the body "the living sacrifice unto God through Jesus Christ." (*Marg Ref.* d. *Notes, Phil.* 4:14—20. *Heb.* 13:15,16. 1 *Pet.* 2:4—6. *Rev.* 1:4—6.) In general, this sacrifice must be presented alive, to be employed in the worship and work of God; though sometimes at length the body must also be offered up to death by martyrdom. (*Notes,* 14:7—9. *Phil.* 1:19,20.) As the legal sacrifices (which that of Christ has now superseded) were required to be "without spot or blemish;" so the bodies of believers must be separated from the practice of all iniquity, or they cannot be meet to be "living sacrifices to God;" but, being sanctified by the Holy Spirit, the worship and obedience performed by them, as the instruments of the renewed soul, are far more pleasing and honourable to God, than legal sacrifices in themselves could be. This is "a reasonable service" and worship, suited to rational creatures, and to their relations and obligations to God, as redeemed sinners: whereas the oblation of bulls and goats, though appointed by the Lord, when separated from its typical meaning, was not, in itself, "a reasonable service:" how much less, then, can human inventions, and the observance of human traditions, be "a reasonable service!" (*Marg. Ref.* e.)

The mercies.] Των οικτιρμων. 2 *Cor.* 1:3. *Phil.* 2:1. *Col.* 3:12. *Heb.* 10:28. Οικτειρεω. See on 9:15.—*That ye present.*] Παραστησαι. See on 6:13.—*Acceptable.*] Ευαρεστον. 2. 14:18. 2 *Cor.* 5:9. *Eph.* 5:10. *Col.* 3:20. *Heb.* 13:21. Λατρευωμεν ευαρεστως, *Heb.* 12:28. Ευαρεστεω. See on *Heb.* 11:5. Ex *ευ bene,* et *αρεσκω, placeo.*—*Reasonable.*] Λογικην. 1 *Pet.* 2:2. Not elsewhere. A *λογος, ratio, sermo: κατα λογον, according to the word,* or *reason.*—*Service.*] Λατρειαν. See on 9:4. *John* 16:2.

V. 2. In thus wholly dedicating themselves to the service of God, Christians must go entirely against "the course of this world;" and incur the censure, ridicule, or enmity of ungodly men, which will often greatly interfere with their worldly interests. (*Note, Eph.* 2:1,2.) They ought not therefore to seek happiness from the world; or conform to the maxims, customs, and fashions of mankind in general. They must not comply with common usages, as to their pursuits or employments, in any respect; where such usages are contrary to the holy commands of God, the spirit of the gospel, the interests of piety, the prosperity of their own souls, and the improvement of their talents. In all these things the reproach of *singularity* is honourable, the want of it suspicious; and to be *fashionable* is to be *unchristian.*—A serious regard to this, and a few other maxims of a similar nature, would soon show men, in what things they must "not be conformed to this world:" and would convince them that, on the one hand affected singularity, in things minute or indifferent, comes far short of the spirituality of the exhortation; and on the other hand, that they excuse their vain amusements, splendid decorations, expensive feastings, eager pursuits of wealth, power, or distinction, waste of time, and other parts of their conduct; because they love the friendship of the world, "savour earthly things," and cannot endure self-denial, or the cross; not because they can fairly prove that the maxims and customs of the world, in these respects, are so agreeable to the spirit of the gospel, that they may safely conform to them. (*Marg. Ref.* f. *Notes,* 8:5—9. *Ps.* 1:1—3. *Prov.* 9:1—6. *Matt.* 16:24—28. 1 *Cor.* 10:29—33. 2 *Cor.* 6:14—18. *Eph.* 5:8—20. *Phil.* 3:17—19. *Col.* 3:16, 17. *Jam.* 4:4—6. 1 *John* 2:15—17.)—In order to escape these and other snares, the apostle called on the Christians at Rome, "to be transformed by the renewing of their mind." (*Marg. Ref.* g. *Notes, Eph.* 4:24—24. *Col.* 3:7—11.) This "transformation" of the soul into the holy image of Christ; this daily renovation of the understanding, judgment,

to think 'soberly, [m]according as God hath dealt to every man the measure of faith.

4 For [n]as we have many members in one body, and all members have not the same office:

5 So [o]we, *being* many, are one body in Christ, and every one members one of another.

6 Having [p]then gifts, differing according to the grace that is given to us, [q]whether prophecy, *let us prophesy* [r]according to the proportion of faith;

7 Or [s]ministry, *let us wait* on *our* ministering, [t]or he that teacheth, on teaching:

8 Or [u]he that exhorteth, on exhortation: [x]he that [y]giveth, *let him do it* [z]with simplicity; [a]he that ruleth, [b]with diligence; [c]he that showeth mercy, with cheerfulness. [*Practical Observations.*]

[m] Gr. *to soberiety.* 1 Tim. 2:9,15. Tit. 2:2,4,6,12. 1 Pet. 1:13. 4:7. 5:8. [n] 6. John 3:34. 1 Cor. 7:7. 12:7—11. 2 Cor. 12:18. [o] 4:7,16. [p] 6. 12:27. Eph. 4:16. [q] 6. 1 Cor. 13:2. 14:1. [r] 17. 12:12—14. 2 Cor. 8:13. [s] 1 Sam. 2:35. 3:20. 2 Chr. 29:11. Neh. 12:30. Col. 1:24. 2:19. [t] 11. 1 Cor. 1:5—7. 4:6,7. 12:4—11,28—31. 13:2. 14:1 et. 4,10,11. [q] Matt. 24:34. Luke 11:49. Acts 2:17. 11:27,28. 13:1. 15:32. 21:9. 1 Cor. 12:28. 14:1. 3—5,24,29,32. Eph. 3:5. 4:11. 1 Thes. 5:20. [x] 3. Acts 15:24—28. 2 Cor. 8:12. Phil. 3:15. [y] 8. 21:8. Ez. 3:17—21. 33:7—9. Matt. 24:45—47. Luke 12:42—44. Acts 20:20,28. Col. 4:17. 1 Tim. 4:16. 2 Tim. 4:2. 1 Pet. 5:1—4. [z] Deut. 33:10. 1 Sam. 12:23. Ps. 34:11. 51:13. Ec. 12:9. Matt. 28:19. John 3:2. Gal. 6:6. Eph. 4:11. Col. 1:28. 3:16. 1 Tim. 2:7. 3:2. 5:17. 2 Tim. 2:2,24. [a] Acts 15:15. 15:32. 20:2. 1 Cor. 14:3. 1 Thes. 2:3. 1 Tim. 4:13. Heb. 13:22. [x] 13. Deut. 15:8—11,14. Job 31:16—20. Ps. 112:9. Prov. 22:9. Ec. 11:1. Is. 32:8. 58:7—11. Matt. 6:2—4. 25:40. Luke 21:1—4. Acts 2:44—46. 4:34—37. 11:28—30. 2 Cor. 8:1—9,12. 1 Pet. 4:9—11. [y] Or, *imparteth.* 1 Thes. 2:8. 2 Cor. 11:7. 1 Tim. 6:18. Heb. 13:16. 1 Jn. 3:17. [z] Or, *liberally.* 13:6. Gen. 18:19. Acts 13:12. 20:28. 1 Cor. 12:28. 1 Thes. 5:12—14. 1 Tim. 3:4,5. 5:17. Heb. 13:7,17,24. 1 Pet. 5:2,3. [a] Ec. 9:10. [b] Deut. 16:11,14,15. Ps. 37,21. Is. 64:5. 2 Cor. 9:7.

and affections by the power of the Holy Spirit, is the only effectual cure of "conformity to this world;" because it produces conformity to "the spirits of just men made perfect;" and a capacity for delighting in such society and employments, as most resemble the inhabitants, worship, and joys of heaven. Animated, urgent, and affectionate exhortations to seek this inward transformation, as essential to duty and happiness, are the appointed and proper means of leading Christians to plead the promises, and attend on the ordinances, of God, in order to attain unto it more and more. Thus they "prove," or make trial of and experience, the happiness to be found in obeying the salutary, excellent, and holy "will of God," made known in his spiritual law, and now enforced by the blessed gospel: they manifest their cordial approbation of it, and show to others its excellency and beneficial tendency. (*Notes*, 7:9—14.) This alone can be "an acceptable service" to God, being perfect in its own nature, and suited to the perfecting of the soul in holiness; and then the body will indeed be "presented as a living sacrifice unto him." (*Marg. Ref.* h, i. *Note*, 1.)—There does not appear in these verses any distinction intended between the Jewish and Gentile converts; or any reason to conclude, as some have done, that the Gentiles were especially addressed. The customs and practices of the unbelieving Jews were as little to be conformed to by Christians, as those of the heathen were; and the case is exactly the same in respect of a vast majority, in countries called Christian.—The Jews were no longer required to offer the legal sacrifices, the Gentiles must renounce their idolatrous sacrifices; and were not required to keep the ritual law; but both were bound to devote themselves to God in holy obedience.

Conformed.] Συσχηματιζεσθε. 1 *Pet.* 1:14. Not elsewhere. Ex συν, et σχημα, *figura*, 1 *Cor.* 7:31. *Phil.* 2:8.—*To this world.*] Τω αιωνι τουτω. *Matt.* 13:22. *Mark* 4:19. *Luke* 16:8. 1 *Cor.* 1:20. 2:6. 2 *Cor.* 4:4. *Gal.* 1:4. *Eph.* 2:2. 6:12. 1 *Tim.* 6:17. 2 *Tim.* 4:10. (*Note*, *Gal.* 1:3—5.) 'Thus he calls the state of unregenerate men, without any exception.' *Beza.*—*Be ye transformed.*] Μεταμορφουσθε. *Matt.* 17:2. 2 *Cor.* 3:18. Ex μετα, et μορφουμαι, *Gal.* 4:19. *a* μορφη. *Mark* 16:12. *Phil.* 2:6,7.—*The renewing.*] Τη ανακαινωσει. *Tit.* 3:5. Ανακαινουμενος, *Col.* 3:10. 'To make a thing new again, to restore a thing, antiquated and deformed, to its ancient form and beauty.' *Leigh.*—*Prove.*] Δοκιμαζειν. See on 1:28.

V. 3—5. The preceding general exhortation was in the affectionate style of brotherly love, but this is in that of apostolical authority. According to the distinguishing favour shown to him, in his call to be "the apostle of the Gentiles," St. Paul charged the Romans to beware of spiritual pride, to which their distinguished situation might peculiarly expose them. (11:20,25.) Let no one of them, however eminent for rank, abilities, learning, or endowments of any kind, "think more highly of himself," than consisted with the truth of his case and character, as a sinner saved by grace alone. Let none forget the Giver of his peculiar distinctions, the end for which they were bestowed, and the improvement required of them. (*Note*, 1 *Cor.* 4:6,7.) Let none overrate his own talents, as if they entitled him to superiority over others, or authorized his emulation and ambition. But let every one soberly and prudently estimate his own gifts and attainments, according as the Lord had dispensed to every man his "proportion of faith," and the benefits connected with it: that he might neither bury his talent in the earth, as undervaluing it; nor yet grow proud of it, or above the duties of his proper station in the church: or aspire after those places for which he was not qualified; or envy and oppose such as filled them. (*Marg. Ref.* k—m. *Notes*, 9—13, *v.* 10. *Eph.* 4:1—6. *Phil.* 2:1—8.) In short, every one of them ought to be in the church, as the members are in the human body: where each is fitted for its place, and, as it were, contented in it, and there quietly performs its proper function for the good of the whole. Thus united to Christ the Head, animated by one Spirit, and endued with different gifts, Christians are the members of one mystical body, and should seek the welfare of the whole body, in humble diligence, disinterested love, and unambitious quietness. (*Marg. Ref.* n, o. *Notes*, 1 *Cor.* 12:12—31.)—*Think more highly*, &c. (3) 'That he be not immoderately pleased with himself, as proud and ambitious persons are, who seem to themselves more wise than they really are.... It behooves every one,... to be conscious of those gifts, which he has received of the Lord, that he may perform his duty with a good conscience. But there are two boundaries, within which the sobriety and moderation, required by the apostle, are included. The one, that we arrogate nothing to ourselves, which we do not possess: the other, that we do not glory in what we have received, but use them, as gifts conferred on us, with trembling, to the glory of God.' *Beza.* (*Notes*, *Matt.* 25:14—30. *Luke* 19:11—27.)—*The measure of faith.*] It is commonly said, that *faith* is here put for those spiritual gifts, which were conferred on believers, and exercised in proportion to the measure of their faith. Yet it is evident, that in some instances even miraculous powers were possessed by those, who had not saving faith. (*Notes*, *Matt.* 7:21—23. 17:19—21. 21:21,22. 1 *Cor.* 13. 1—3.)—'For πιστεως, (*faith*,) in one manuscript we find χαριτος,' *grace.* Beza.

To think more highly. (3) Υπερφρονειν. Here only. Ex υπερ, et φρονεω, 16. 8:5, 14:6. See on *Matt.* 16:23.—*Think soberly.*] Φρονειν εις το σωφρονειν. See on *Mark* 5:15.—'So to judge, or think of yourselves, as to act with modesty, and discretion, like persons who are sober, and in their right mind.'—*Mark* 5:15. 2 *Cor.* 5:13. *Tit.* 2:6. 1 *Pet.* 4:7—*Office.* (4) Προξιν. See on 8:13.

V. 6—8. As God, the Giver of "every good and perfect gift," had imparted to each Christian abilities, providential advantages, spiritual gifts, miraculous powers, or qualifications for that office in the church to which he had been called; and as none had any claim upon God for the least of these benefits, which he had an undoubted right to bestow, in that measure and proportion which he saw good, as an act of entire grace and favour; so every one ought to be satisfied in his place, and with his work, and ability to perform it. (*Marg. Ref.* p. *Note*, 1 *Pet.* 4:9—11.) If any one, therefore, were endued with the gift of prophecy, and was enabled to foretell future events, to deliver any message from God, or to explain his word for the edification of the church; (*Notes*, 1 *Cor.* 12:1—11. 14:1—5,20—25.) let him exercise this gift according to his ability, which would be in proportion to the degree of faith, by which he depended on the teaching of the Holy Spirit: or, (as some explain it,) let him show himself to be truly inspired, by speaking in entire consistency with "the analogy of faith," or that system of divine truth, which God had made known to his church by his prophets and apostles. 'Let no one rashly pour out what has not been revealed.' *Camero*, in *Leigh.*—If a man were called to the office of a deacon, in receiving and dispensing the alms and oblations of believers, among the poor, the sick, the prisoners, or others; or in any other way to minister to the common benefit, by managing the concerns of the church; (*Note*, *Acts* 6:2—6.) let him faithfully, diligently, and steadfastly attend to that good work, and serve Christ and his brethren in it. If another were called to teach young persons, or new converts, the first principles of Christianity, or to instruct them in the truth and will of God; let him give himself up to the duties of that station, well satisfied with his work: and let him neither envy his superiors, nor despise those beneath him. If another were called to the higher functions of the pastoral office, by authoritatively counselling, encouraging, exhorting, admonishing, instructing, or reproving his fellow-Christians; let him be chiefly concerned to fulfil his ministry in a proper manner, and to "give himself wholly to it," as the great business and pleasure of his life. (*P. O. Acts* 6:1—7. *Note*, 1 *Tim.* 4:11—16.) He who, having this world's goods, was enabled to serve the common cause, and to provide for his needy brethren; let him do it "liberally" without covetousness, and "in simplicity," without ostentation, or assuming authority on that account: but with a single design of glorifying God by doing good to men. He also, who was called to exercise authority, either in the church over any description of its ministers, or in any magistracy or presidency in the community; let him deem himself advanced, not for his own honour, but for the good of others; and let him accordingly employ himself diligently in the performance of his proper duty. And finally, in whatever way any one might be called to exercise compassion, or to alleviate misery; let him do it with cheerfulness, notwithstanding the expense, hardship, danger, or disgusting circumstances, to which it might expose him; counting it his happiness by any means to be useful. (*Marg. Ref.* q—b.)—I am aware, that these verses are explained by many exclusively of the different orders of church-officers and rulers; and so every man en-

9 *Let* [c]love *be* without dissimulation. [d]Abhor that which is evil; [e]cleave to that which is good.

10 *Be* [f]kindly affectioned one to another [g]with [z]brotherly love; [h]in honour preferring one another;

11 Not [i]slothful in business; [k]fervent in spirit; serving the Lord;

12 [m]Rejoicing in hope; [n]patient in tribulation; [o]continuing instant in prayer;

13 [p]Distributing to the necessity of saints; [q]given to hospitality.

14 [r]Bless them which persecute you; bless, and curse not.

15 [s]Rejoice with them that do rejoice, [t]and weep with them that weep.

16 *Be* [u]of the same mind one toward another. [x]Mind not high things, [y]but [z]condescend to men of low estate. [z]Be not wise in your own conceits.

[*Practical Observations.*]

17 [a]Recompense to no man evil for evil. [b]Provide things honest in the sight of all men.

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c 2 Sam. 20:9,10. Ps. 55:21. Prov. 26:25. Ez. 33:31. Matt. 26:49. John 12:6. 2 Cor. 6:6, 8:8. 1 Thes. 2:3. Jam. 2:15,16. 1 Pet. 1:22. 4:8. 1 John 3:18—20. d Ps. 34:14. 36:4. 45:7. 97:10. 101:3. 119:104,163. Prov. 8:13. Am. 5:15. Heb. 1:9. e Acts 11:23. 1 Thes. 5:15. Heb. 12:14. 1 Pet. 3:10,11. f John 13:34,35. 15:17. 17:21. Acts 4:32. Gal. 5:6,13,22. Eph. 4:1—3. Col. 1:4. 1 Thes. 4:9. 2 Thes. 1:3. Heb. 13:1. 1 Pet. 1:22. 3:8,9. 2 Pet. 1:7. 1 John 2:9—11. 3:10—18,23. 4 11:20,21. 5 1,2. g Or, *in the love of the brethren*. h Joel 1. Ps. 133:1. h Gen. 13:9. Matt. 20:26. Luke 14:10. Phil. 2:3. 1 Pet. 5:5. i Ex. 5:17. Prov. 6:6—9. 10:26. 13:4. 18:9. 22:29. 24:30—34. 26:13—16. Ec. 9:10. Is. 56:10. Matt. 25:26. Eph. 4:28. 1 Thes. 4:11,12. 2 Thes. 3:6—12. 1 Tim. 5:13. Heb. 6:10,11. k Matt. 24:12. Acts 18:25. Col. 4:12,13. Jam. 5:16. 1 Pet. 1:22. 4:8. Rev. 2:4. 3:15,16. l Cor. 7:22. Eph. 6:6—8. Col. 3:22—24. 4:1. Tit. 2:9,10. m 5:2. 15:13. Ps. 16:9—11. 71:20—23. 73:24—26. Prov. 10:28. 14:32. Lam. 3:24—26. Hab. 3:17, 18. Matt. 5:12. Luke 10:20. 1 Cor. 13:13. Phil. 3:1. 4:4. Col. 1:27. 1 Thes. 5:8, 16. 2 Thes. 2:16,17. Tit. 2:13. 3:7. Heb. 6:17—19. 1 Pet. 1:3—8. 1 John 3:1—3. n 2:7. 5:3,4. 8:25. 15:4. Ps. 37:7. 40:1. Luke 8:15. 21:19. Col. 1:11. 1 Thes. 1:3. 2 Thes. 1:4. 3:5. 2 Tim. 3:10. Heb. 6:12,15. 10:36. 12:1. Jam. 1:3,4. 5:7, 10,11. 1 Pet. 2:19,20. 2 Pet. 1:6. Rev. 13:10. o Gen. 32:24—26. Job 27:8—10. Ps. 55:16,17. 62:8. 109:4. Jer. 29:12,13. Dan. 9:18,19. Luke 11:5—13. 18:1, &c.

Acts 1:14. 2:42. 6:4. 12:5. 2 Cor. 12:8. Eph. 6:18,19. Phil. 4:6,7. Col. 4:2,12. 1 Thes. 5:17. Heb. 5:7. Jam. 5:15,16. 1 Pet. 4:7. 1 John 5:14,15. p *See on* 8. 15:25—28. Acts 4:35. 9:36—41. 10:4. 20:34,35. 1 Cor. 16:1,2. 2 Cor. 8:1—4. 9:1, 12. Gal. 6:10. Philem. 7. Heb. 6:10. 13:16. 1 John 3:17. q Gen. 18:2—8. 19:1—3. 1 Tim. 3:2. 5:10. Tit. 1:8. Heb. 13:2. 1 Pet. 4:9. r 21. Job 31:29,30. Matt. 5:44. Luke 6:28. 23:34. Acts 7:60. 1 Cor. 4:12,13. 1 Thes. 5:15. Jam. 3:10. 1 Pet. 2:21—23. 3:9. s Is. 66:10—14. Luke 1:58. 15:5—10. Acts 11:23. 1 Cor. 12:26. 2 Cor. 2:3. Phil. 2:17,18,28. t Neh. 1:4. Job 2:11. Ps. 35:13,14. Jer. 9:1. John 11:19,33—36. 2 Cor. 11:29. Phil. 2:26. Heb. 13:3. u 15:5,6. 2 Chr. 30:12. Jer. 32:39. Acts 4:32. 1 Cor. 1:10. Phil. 1:27. 2:2,3. 4:2. 1 Pet. 3:8. x Ps. 131: 1,2. Jer. 45:5. Matt. 18:1—4. 20:21—28. Luke 4:6—11. 22:24—27. 1 Pet. 5:5 3 John 9. Rev. 13:7,8. y Job 31:13—16. 36:5. Prov. 17:5. 19:7, 17,22. Matt. 11:5. 25:11. Luke 6:20. 14:13. Jam. 2:5,6. z Or, *be contented with mean things*. Matt. 8:25,26. Phil. 4:11—13. 1 Tim. 6:6—9. Heb. 13:5. z 11:25. Prov. 3:7 26:12. Is. 5:21. 1 Cor. 3:18. 4 10. 6:5. 8:2. Jam. 3:13—17. a 19. Prov. 20:22 Matt. 5:39. 1 Thes. 5:15. 1 Pet. 3:9. b 14:16. 1 Cor. 6:6,7. 13 4:5. 2 Cor. 8:20, 21. Phil. 4:8,9. Col. 4:5. 1 Thes. 4:12. 5:22. 1 Tim. 5:14. Tit. 2:4,5. 1 Pet. 2:12. 3:16.

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deavours to find his own system of ecclesiastical polity in them: but, though the various duties of the ministry in all its parts, are principally intended, there is no proof that the apostle meant them exclusively. He seems rather to have inculcated a general improvement of every man's talents, for the common benefit of the church, whatever his gifts and place were. And as there were "saints in Cesar's household" soon after, it is not improbable that Christians might be called to the lower functions of the magistracy. (*Notes*, 16:21—23. *Acts* 13:6—12. *Phil.* 4:21,22.) The epistle, however, was intended, by the Holy Spirit, for the edification of the church in all ages; and it may be supposed, that the duties of Christian magistrates, as well as those of churchrulers, are hinted at in the general language used by the apostle.—Some consider the word, rendered "ministry," (7) to be a general term for the different orders of ministers in the church, which are afterwards enumerated: but the disjunctive particle *or*, seems unfavourable to that interpretation. The original word may point out the office of the primitive deacons; but the exhortation to "give with simplicity," or *liberality*, appears more properly addressed to those who distributed their own property, than to the deacons who were intrusted with the treasures of the church; and to whom, faithfulness, prudence, and impartiality, were especially necessary.—*Gifts.* (6) Many seem to think that spiritual, or miraculous, gifts are exclusively intended by this word: but this is evidently different from the general use of the word; and the office of a minister, of whatever order, is itself a distinct thing from a man's qualifications for it. Other endowments were even at that time necessary to the due performance of the ministerial duties, even more so, than supernatural gifts; and the money, which some distributed, whether their own or the church's, was a talent of entirely another nature: yet all were the free *gifts* of God, and as such to be received and improved.

Gifts. (6) *Χαρισματα.* 11:29. See on 1:11. 5:15.—*The proportion.*] *Την αναλογιαν.* Here only.—*Simplicity.* (8) *Απλοτητι.* 2 *Cor.* 1:12. 8:2. 9:11,13. 11:3. *Eph.* 6:5. *Col.* 3:22.—'*Απλους.* See on *Matt.* 6:22.—*He that ruleth.*] *Ὁ προισταμενος.* 1 *Thes.* 5:12. 1 *Tim.* 3:4,5,12. 5:17. *Tit.* 3: 14.—*Cheerfulness.*] *Ἱλαροτητι.* Here only. *Ἱλαρος*, 2 *Cor.* 9:7.

V. 9—13. The apostle next exhorted the Christians at Rome, to see to it, that their professed love of each other was sincere, and free from dissimulation and from that unmeaning and deceitful compliment, with which the world abounded, notwithstanding its selfishness.—This hollow show of affection, the counterfeit of genuine love, they ought by all means to avoid: and to be cordial, faithful, liberal, compassionate, forgiving, and kind in their whole temper and conduct. (*Marg. Ref.* c. *Notes*, *Jam.* 2:14—18. 1 *Pet.* 1:22. 3:8—12. 1 *John* 3:18—24.) Depending on divine grace, they must also learn habitually to *detest* and *dread* all kinds of evil; and to love and delight in every thing good, kind, excellent, or useful; and to cleave constantly to it, whatever opposition or temptation they met with. By a holy kind of *natural affection* for their brethren in Christ, the effect of regeneration and progressive sanctification, they should delight in every exercise of mutual love. In deep humility, and a disposition to animadvert on their own faults, and to notice the gifts and graces of others, they ought to prefer and honour one another; yield that respect and precedency to others which ambitious men claim to themselves; and readily honour, and induce others to honour, the estimable conduct of their brethren, who, on one account or another, were disregarded or discouraged. (*Marg. Ref.* d —h. *Notes*, 3—5. 1 *Cor.* 12:15—26. *Phil.* 2:1—4.) Whatever business any of them were called to, they ought to avoid slothfulness, and to do it in a skilful, diligent, and assiduous manner, from love to Christ, and zeal for the honour of the gospel, with "fervency of spirit, as serving the Lord" in their most ordinary employments. (*Marg. Ref.* i—l. *Notes*, *Eph.* 6:5—9. *Col.* 3:22—25.) This would ennoble every business, and render it acceptable to God: and it would redound to the credit of the gospel, if every Christian acquitted himself better in the business which he undertook, than other men did.—They were also called on "to rejoice in hope" of that glorious inheritance, which the promise of God ensured to them: and thus to bear up under their various trials, with submission, constancy, cheerfulness, and meekness. And as they could do none of these things of themselves; they ought to persist in constant earnest prayers, notwithstanding all the discouragements which they would feel, and the temptations with which they would meet, to render them slack in that duty. (*Marg. Ref.* m—o. *Notes*, *Eph.* 6:18—20. *Phil.* 4:5—7. 1 *Thes.* 5:16—22.) Not only the wealthy, but all of them according to their ability, ought to distribute to the necessity of their poorer brethren; and hospitably to entertain in their houses such as were driven out by persecution, or came as strangers from other cities, or were in any way destitute; trusting in God to provide for the expense thus incured.—*Given to*, &c. (13) '*Stay* not till occasions of this kind force themselves upon you; and much less till importunity extort the favour, as it were, against your will; but, like Abraham, look out for proper objects of such a bounty, and follow after them to bring them back to your houses.' *Doddridge.* (*Marg. Ref.* p, q. *Notes*, *Gen.* 18:1,2. 19:1. 1 *Tim.* 3:2. *Heb.* 13:1—3. 1 *Pet.* 4:9—11. 3 *John* 5—8.)

Without dissimulation. (9) *Ανυποκριτος.* 2 *Cor.* 6:6. 1 *Tim.* 1:5. 2 *Tim.* 1:5. *Jam.* 3:17. 1 *Pet.* 1:22. Ex *α* priv. et *ὑποκρισις*, *Luke*, 12:1.—*Abhor.*] *Αποστυγουντες.* Here only. *Στυγητος.* See on *Tit.* 3:3. "To detest with dread and horror."—*Cleave to.*] *Κολλωμενοι.* See on *Matt.* 19:5.—*Be kindly affectioned.* (10) *Φιλοστοργοι.* Here only. Ex *φιλος*, *amicus*, et *στοργη.*—*Αστοργος.* See on 1:31.—'Non tantum amorem, sed etiam ipsam ad amandum propensionem declarat.' *Beza.*—*With brotherly love.*] "In the love of the brethren." *Marg.* Εν *φιλαδελφια.* 1 *Thes.* 4:9. *Heb.* 13:1. 1 *Pet.* 1:22. 2 *Pet.* 1:7.—*Preferring.*] *Προηγουμενοι.* Here only. Ex *προ* et *ἡγεομαι*, *Acts* 15:22.—*Slothful.* (11) *Οκνηροι.* See on *Matt.* 25:26.—*In business.*] Εν *σπουδη.* 8. *Mark* 6:25. *Luke* 1:39. 2 *Cor.* 7:11,12. 8:7,8,16. *Heb.* 6:11. 2 *Pet.* 1:5.—*Fervent in spirit.*] *Τῳ πνευματι ζεοντες.* See on *Acts* 18:25.—*Serving the Lord.*] *Τῳ Κυριῳ δουλευοντες.* *Eph.* 6:7. *Col.* 3:24.—*Patient.* (12) '*Υπομενοντες.* See on *Matt.* 10:22. '*Υπομονη.* See on 2:7.—*Continuing instant.*] *Προσκαρτερουντες.* See on *Acts* 1:14.—*Given to.* (13) *Διωκοντες.* 14. *Acts* 9:4,5. 1 *Cor.* 14:1. *Phil.* 3:12. 1 *Thes.* 5:15. 1 *Tim.* 6:11. *Heb.* 12:14.—*Hospitality.*] *Την φιλοξενιαν.* *Heb.* 13:2.—*Φιλοξενος*, 1 *Tim.* 3:2. *Tit.* 1:8. 1 *Pet.* 4:9.—Ex *φιλος*, *amicus*, et *ξενια*, *hospitalitas.*

V. 14—16. With the kindness to friends and brethren above inculcated, Christians must harbour no resentment against their enemies; but pray for their persecutors and all men, in genuine good-will, and never utter bad wishes or imprecations against any one. (*Marg. Ref.* r. *Notes*, *Matt.* 5:43—48. *Luke* 6:27—36. 1 *Thes.* 5:12—15. 1 *Pet.* 3:8—12.) Instead of grudging or envying the prosperity of their brethren or neighbours, they ought benevolently and unfeignedly to rejoice with them in it; as well as to sympathize with those who mourned, and endeavour to relieve and comfort them. (*Marg. Ref.* s, t. *Note*, 1 *Cor.* 13:4—7.) Thus they all ought to be united in one mind and affection, and to judge themselves interested in the welfare of every individual of the body, to which they were joined. (*Notes*, 3—5. 1 *Cor.* 12: 15—26.) Nor ought they to covet, value, or aspire to high things, such as wealth, honourable connexions, preferments, reputation; but be satisfied to associate with men of low estate, or to stoop to mean and low accommodations; being contentedly poor, or condescendingly and benevolently rich.

18 If [c]it be possible, as much as lieth in you, live peaceably with all men.

19 Dearly beloved, [d]avenge not yourselves, but *rather* [e]give place unto wrath: for it is written, [f]Vengeance *is* mine; I will repay, saith the Lord.

20 Therefore, [g]if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap [h]coals of fire on his head.

21 Be [i]not overcome of evil, but overcome evil with good.

[c] 14:17,19. 2 Sam. 20:19. Ps. 34:14. 120:5—7. Prov. 12:20. Matt. 5:5,9. Mark 9:50. 1 Cor. 7:15. 2 Cor. 13:11. Gal. 5:22. Eph. 4:3. Col. 3:14,15. 1 Thes. 5:13. 2 Tim. 2:22. Heb. 12:14. Jam. 3:16—18. 1 Pet. 3:11. [d] 14,17. Lev. 19:18. 1 Sam. 25:26,33. Prov. 24:17—19,29. Ez. 25:12. [e] Matt. 5:39. Luke 6:27—29. [f] 9:55,56. [g] 13:4. Deut. 32:35,43. Ps. 94:1—3. Nah. 1:2,3. Heb. 10:30. [h] Ex 23:4,5. 1 Sam. 24:16—19. 26:21. Prov. 25:21,22. Matt. 5:44. [i] Ps. 120:4. 140:10. Cant. 8:6,7.

(*Marg. Ref.* u—y.) Especially, they should avoid all conceit of their own wisdom, as if they were above ordinary rules, had no occasion to ask wisdom of God, or to regard the counsel of their brethren; or as if they ought to be at the head of every business; and nothing could be well done if they were not consulted or employed about it. (*Marg. Ref.* z.)—*Condescend*, &c. (16) Conversing affably, and readily associating with poor Christians; those especially, who are lowly in mind as well as circumstances.

Be of the same mind. (16) Το αυτο ... φρονουντες. 15:5. *Phil.* 2:2. 3:16. 4:2.—*Mind not high things.*] Μη τα ὑψηλα φρονουντες—Ὑψηλοφρονεω. See on 11:20.—*Condescend.*] "Be contented with mean things." *Marg.* Συναπαγομενοι.—*Gal.* 2:13. 2 *Pet.* 3:17. Εx συν, απο et αγω.—To be carried or led along with others.—*To men of low estate.*] Τοις ταπεινοις. *Matt.* 11:29. *Luke* 1:52. *Jam.* 1:9. 4:6.—*Be not wise in your own conceits.*] Μη γινεσθε φρονιμοι παρ' ἑαυτοις. See on 11:25.

V. 17—21. The preceding exhortations had principally respected the behaviour of Christians one toward another: but these relate to their conduct among their unconverted neighbours. No provocation ought ever to induce any of them to "render evil for evil to any man," however base his character were; whether he were a Jew, Gentile, Greek, barbarian, heretic, or schismatic. In every part of their conduct, and in all their dealings, they ought to devise and endeavour, that uprightness, punctuality, sincerity, and fidelity, might evidently appear in them, in the sight of their most severe judges. (*Marg. Ref.* a, b. *Notes*, 2 *Cor.* 8:16—24. 1 *Thes.* 5:12—22.) By the most harmless and forbearing conduct, and by every sacrifice and concession, they ought, "if possible," to avoid all quarrels and litigations, and to live at peace among their most unreasonable and injurious neighbours: avoiding all contention, as the greatest evil to their own souls, and to the cause of true religion; except it were a *meek*, but steadfast, contention for the truth. (*Marg. Ref.* c. *Notes*, *Eph.* 4:1—6. *Col.* 3:12—15. *Heb.* 12:14. *Jam.* 3:17,18. *Jude* 3,4.) When they were insulted, defrauded, or assaulted, even if no redress could be obtained from the magistrate, they must not on any account presume to avenge themselves; but rather give way to the wrath of their enemies, and without opposition endure the effects of it: or, as some interpret it, they should "give place," and leave it to God, whose wrath they had incurred, to punish them, if he saw good; as private persons must "give place," and leave the punishment of those who had robbed or assaulted them, to the magistrate. (*Marg. Ref.* d, e. *Notes*, *Matt.* 5:38—42. *Luke* 6:27—36. 9:51—56. 22:47—53. 1 *Pet.* 2:18—25.) For God had declared that "vengeance belonged to him:" when therefore an unauthorized person presumed to avenge himself, he invaded God's prerogative, and, as it were, attempted to wrest his sword of justice out of his hand. (*Marg. Ref.* f. *Notes*, 13:3—5. *Num.* 31:2. *Deut.* 32:34,35. *Ps.* 94:1—7. *Prov.* 24:17,18,29. *Nah.* 1:2—6. *Luke* 18:1—8. 2 *Thes.* 1:5—10. *Heb.* 10:28—31. *Rev.* 6:9—11. 16:3—7. 18:20.)—On the contrary, they ought to wait for the opportunity of their enemy being in distress, in order kindly to supply his wants, and alleviate his sufferings; as a man would feed and give drink to a weary, wounded, fainting traveller. In doing this, they would use the proper method for melting down his obdurate heart into reciprocal affection; like the founder, who not only puts fire under the hard piece of metal, but heaps fire over it also, that by fire on every side it may at length be melted. (*Marg. Ref.* g, h. *Note*, *Prov.* 25:21,22.) In this contest of love against hatred, they should persevere with a fixed determination not to yield, or to be overcome by any degree or number of injuries, or by any ingratitude or ill usage; so as to give way to resentment, or to cease from embracing the opportunity of returning kindness: but with a holy pertinacity to persist in the purpose of "overcoming evil with good," after the example of the Lord towards them. 'He is overcome of evil, who sins in his conduct to another, because the other sinned in his conduct towards him.'—*Heap coals*, &c. (20) 'I believe the sense is rather this, that if he persevere in his enmity, ... after these kind offices, thou by thy patience shalt engage the wrath of God to fall upon him, and to maintain thy cause against him. ..So *Prov.* 20:22. "Say not thou, I will recompense evil; but wait on the LORD, and he shall save thee."—This is the import of the phrase in the Old Testament, where only it occurs. (*Ps.* 140:9,10. ... *Is.* 47:14. ... *Ez.* 10:2. 2 *Esdras* 16:52.)' *Whitby.*—Those commentators, who argue that this cannot be the meaning, for that would be 'applying to revenge, and building upon it,' while it is expressly forbidden; seem not to have duly adverted to some other parts even of the New Testament. (*Luke* 18:7,8. 2 *Thes.* 1:5—9. *Rev.* 9,10. 16:5—7. 18:20.) To *expect* that God will avenge himself on those who injure us out of hatred to him, and are not won over by any kindness shown to them, is very different from "avenging ourselves:" and it is evident, from the texts referred to, that in some cases to *desire*, that God would deliver his servants, by taking vengeance on their persecutors, or to rejoice when this is done, is not an unholy passion. At the same time it is asserting *far too much* to say, that in all cases, (or in any case, without the special grace of God,) our kindness will melt down our obdurate enemies. On the other hand, Dr. Whitby too readily takes it for granted, that in the passage in Proverbs, which the apostle quotes, "coals of fire" mean the vengeance of God; and one text at least he has overlooked, in which that expression is used of the intense fervour and great strength of *love*, (*Note*, *Cant.* 8:6,7.) while he appears to have misunderstood another. (*Note*, *Prov.* 20:22.)—Upon the whole, it appears to me, that both interpretations may stand. The line of our duty is clearly marked out; and if our enemies are not melted down by persevering kindness, they will be consumed by the fiery wrath of "that God to whom vengeance belongeth." This does not, however, at all deduct from the loving and spiritual import of the exhortation: which being found in the Old Testament, and not exceeded even in the New, is a full refutation of the opinion held by very many, that a more spiritual rule of duty is established under the gospel, than had before existed. (*Notes*, 1 *Sam.* 24:8—15. 25:39—42. 26:8—12.)

Recompense. (17) Αποδιδοντες. 2:6. 13:7. *Matt.* 6:4,6,18. 20:8, *et al.*—*Provide.*] Προνοουμενοι. 2 *Cor.* 8:21. 1 *Tim.* 5:8. *Considering before hand.*—Προνοιαν, 13:14. Εx προ, *ante*, et νοεω, *cogito.*—*Honest.*] Καλα. *Matt.* 7:17. 26:10. *Luke* 8:15.—*As much as lieth in you.* (18) Το εξ ὑμων.—*Live peaceably.*] Ειρηνευοντες. *Mark* 9:50. 2 *Cor.* 13:11. 1 *Thes.* 5:13.—*Avenge.* (19) Εκδικουντες. See on *Luke* 18:3.—*Vengeance.*] Εκδικησις. See on *Luke* 18:7.—Exactly rendered from the Hebrew. Εν ἡμερα εκδικησεως ανταποδωσω. "In the day of vengeance I will recompense." *Sept. Deut.* 32:35.—*If thine*, &c. (20) Exactly from the Sept. *Prov.* 25:21,22.—*Feed.* Ψωμιζε. 1 *Cor.* 13:3. Ψωμιον, *John* 13:26,27,30.—*Give him drink.*] Ποτιζε αυτον. *Matt.* 25:42.—*Prov.* 25:21. *Sept.*—*Thou shalt heap.*] Σωρευσεις. 2 *Tim.* 3:6.—*Prov.* 25:22. *Sept.*—*Evil: ... good.* (21) Του κακου' ... τῳ αγαθῳ. "The evil," "the good."

PRACTICAL OBSERVATIONS.

V. 1—8. Surely they strangely misunderstand the doctrines which the apostle teaches, who suppose them inconsistent with exhortations, and instruction in all the several duties of Christianity; or as inimical to the practice of them! The same inspired writer who most fully establishes, and most earnestly argues for, the doctrines of grace, is also most exact and particular in exhorting Christians to their various duties. Those who seem afraid that his doctrine may tend to licentiousness, will be equally averse to the *impracticable* strictness of his precepts: and many who profess to be zealous friends to the former, are apt to find fault with the latter as *legal*, when echoed by the faithful preachers of the gospel. But the mercies of God, apprehended by faith, and experienced in the heart, and exciting by divine grace reciprocal love and gratitude, form the grand motive to all willing obedience. (*Notes*, *Luke* 7:40—50. 2 *Cor.* 5:13—15. 1 *John* 4:19.) The love of Christ, abounding in our souls, will cause us earnestly to desire, that our bodies also (the work of his creating power, and the purchase of his redeeming blood,) should be "presented to him as a living sacrifice:" that he may be magnified in and by them, whether by the actions and sufferings of a devoted holy life, or by "laying down our lives for his sake;" which is in every respect our "reasonable service." (*Notes*, *Phil.* 1:19—26.) May we then, with a willing mind, bring our bodies to be washed and consecrated to the Lord, as instruments of righteousness unto him!—The transformation of the soul by "the renewing of the Holy Ghost," produces so holy a judgment and taste, and such heavenly affections, that it will readily show us in what respects we must avoid conformity to the world: and it will lead us to an equal distance from useless singularities, and from timid, carnal, and dishonourable compliances. But, if the world possess a large share in the heart, some excuse will be invented for indulging the favourite inclination.—Experience will convince us, and this alone can do it effectually, how good and pleasant "the acceptable and perfect will of the Lord is:" so that the more we refuse conformity to a vain and wicked world, that we may walk with God in his holy ways; the more indifferent we shall grow to the former, and the greater delight we shall take in the latter.—Every avenue of the soul should be guarded against pride: and repeated warnings on this subject are needful to all men, especially to those who are in any respect conspicuous. (*Notes*, 2 *Cor*

CHAPTER XIII.

The apostle strongly inculcates subjection to rulers, the payment of tribute, and rendering to all their dues, 1—7. He exhorts to love of each other, as the fulfilment of the second table of the law, 8—10; and in the near prospect of complete salvation, to put away all the works of darkness, and seek in all things to be conformed to the Lord Jesus, 11—14.

LET [a]every soul be subject unto the higher powers. For [b]there is no power but of God: the powers that be, are [c]ordained of God.

2 Whosoever therefore [c]resisteth the power, [d]resisteth the ordinance of God: and they that resist, shall [e]receive to themselves damnation.

3 For [f]rulers are not a terror to good works, but to the evil. [g]Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

a Deut. 17:12. Eph. 5:21. Tit. 3:1. 1 Pet. 2:13—17. 2 Pet. 2:10,11. Jude 8.
b 1 Sam. 2:25. 1 Chr. 29:12. Ps. 62:11. Prov. 8:15,16. Jer. 27:5—8. Dan. 2:21, 4:32. 5:18. Matt. 6:13. John 19:11. Rev. 1:5. 17:14. 19:16. c Or, *ordered*.
c Gen. 24:8—17. 28:14—17. Tit. 3:1. d Is. 58:2. 1 Pet. 2:13. e 5. Matt. 23:14. Mark 12:40. Luke 20:47. Jam. 3:1. f 4. 1 Cor. 25:1. Prov. 14:35. 20:2. Ec. 10:4—8. Jer. 22:15—18. g 1 Pet. 2:13. 3:13,14.

.2:7—10. *P. O.* 1—10.) If indeed we soberly estimated our endowments and compared them with our deserts; if we duly considered from whom, and for what, we have received them, and how far we have come short of a proper improvement of them; they would all conduce to our humiliation, as well as the increase of our gratitude; and thus we might know and improve our talents, and yet be covered with shame for not having better improved them. But we are apt to shine in our own eyes, and "to think of ourselves more highly than we ought to think:" and this leads us to neglect the glory of God, and our duty as "members of the Body of Christ;" and to indulge emulation, ambition, contests for precedency, contempt of others, and discontent with our own proper place and service. Let us then watch and pray against these pernicious evils; and, whatever our gifts or situation may be, let us endeavour to occupy with our talent, humbly, diligently, cheerfully, and in simplicity; not seeking our own credit or profit, but the good of many, both temporal and eternal.

V. 9—16. It is our duty, and should be our constant endeavour, from "undissembled love," to exceed in *evident* benevolence, kindness, and courteousness, all those appearances, which polite selfishness assumes; and to be *really* as ready to oblige and be serviceable, as polite wordly people *profess to be*. Thus "abhorring all evil," "cleaving to all good," and delighting in every exercise of brotherly love; being in our element, when contributing to the comfort of others; and habitually ready "in honour to prefer others to ourselves;" we shall "adorn the doctrine of God our Saviour," and it will appear amiable in the eyes of those with whom we live.—While religion cuts the sinews of that selfish activity, which keeps the world in motion, it supplies its place by still more efficacious principles. (*Note*, *Gal.* 2:17—21.) Love to God and man, with zeal for the honour of the gospel, will influence the intelligent Christian to be diligent in his worldly business, and in acquiring superior skill, that in it he may "serve the Lord" with "fervency of spirit." The joyful hope, also, of heavenly felicity will better support him, in his labours and trials, and endue his soul with more patient constancy, than the expectation of worldly riches or distinctions can do their deluded votaries: while, by "instant continuance in prayer," he will find his hope confirmed, and his alacrity in duty revived from time to time. Thus cheerfully dispensing of his gains or earnings, to the necessities of his brethern; "using hospitality without grudging;" blessing and wishing well even to his most injurious and malicious enemies; and feeling no ill-will against any man, but good-will to all; sharing the joy of the prosperous, and sympathizing with the sorrowful; being of one mind and heart with all the children of his heavenly Father; not aspiring to high things in this world, but condescending (if sinful worms can be said to condescend) "to men of low estate," and not thinking any honest employment beneath him, or any provision too mean for him; he may pass safely, comfortably, and usefully through life, and be habitually prepared for a better world.

V. 17—21. Regard to the honour of the gospel, and love to mankind, will dispose the zealous Christian, as far as he can, to "provide things honest," becoming, and creditable in the sight of others; to "live peaceably if possible with all men;" to bear injuries without retaliation or eager resistance, committing his cause to "God to whom vengeance belongeth;" to pity and relieve the miseries of his persecutors or enemies, and to endeavour, by persevering kindness, to convert them into friends: as the love of Christ and his own experience cannot fail to supply motives for persisting in this *only* contest, and render him ambitious of the most honourable of all victories, even that of "overcoming evil with good."—And what now is this, but a few particulars of the holy law of love, expounded and enforced by evangelical principles? Yet, if our eternal state were to be determined, even as to the most conscientious part of our lives, according to the obedience which we have paid to them, or our failure in them; even Sinai's fire and thunder would not be so tremendous as such a judgment. But if, as redeemed sinners, justified in Christ Jesus, we are called to obey these beautiful precepts by his grace and for the honour of his name, while his blood still cleanses away our daily stains; we then see them to be kind monitors, to show us in what manner we may "prove the sincerity of our love," enjoy the foretastes of heaven, be blessings to all around us, and grow meet for the employment and felicity of angels. And if all, who contend for the doctrines of grace, were thus "a peculiar people zealous of good works," the gospel would appear in its genuine simple beauty, and all would be put to shame who falsely accused our good conversation in Christ.

NOTES.—CHAP. XIII. V. 1, 2. Proceeding more earnestly and affectionately to exhort the Christians at Rome, "by the mercies of God;" (*Note*, 12:1.) the apostle next called on them "to be subject to the higher powers." The Jews entertained various scruples, on the lawfulness of obeying heathen magistrates; (*Note*, *Matt.* 22:15—22.) and this gave occasion to turbulent spirits to excite scandalous and ruinous insurrections: and the same spirit might creep in among Christians, to the great disgrace of the gospel; as in later times, ecclesiastics, especially in the church of Rome, have claimed the most exorbitant exemptions in this particular. The apostle therefore used the most decisive language on this subject: "every soul," or person, whether a Jewish or a Gentile convert, a private Christian or a minister, or however distinguished by miraculous gifts, or by his station in the church, or in any other way, was absolutely required to be subject to the laws and edicts of those who held authority in the state; that is, in all things lawful. (*Marg. Ref.* a.) The "higher powers" at Rome were not only heathen, but usurping, oppressive, and even persecuting governors; and Nero, who was then emperor, was a monster of cruelty, caprice, and wickedness, almost unparalleled in the annals of mankind: yet no exception was made on that account. Christians were required to look above such concerns; and to consider God as the Source of all authority and civil government as his appointment for the benefit of mankind: the several forms of government, prevailing in different places, were to be regarded as the effect of his superintending providence; and the persons raised to authority as his deputies. (*Marg. Ref.* b. *Notes*, *Tit.* 3:1,2. 1 *Pet.* 2:13—17.) It was, therefore, incumbent on all Christians to render a prompt and quiet obedience to those governors under whom their lot was cast; patiently submitting to the hardships, and thankfully receiving the benefits thence resulting; without objecting to the vices of the constitution, the administration, or the rulers, as an excuse for refusing subjection.—It is evident that the apostle did not mean to determine the divine right of *absolute monarchy*, or exclusively of any form of government; but to inculcate subjection to the ruling powers of every place and time, in which believers lived.—The benefits of civil government are very many and great; and it is the appointment of God for maintaining order among the apostate and selfish race of men: so that any man, who should set himself to oppose the established government of that nation in which he lived, would be considered as resisting the providence and rebelling against the authority of God, who gave the rulers their authority, and will himself call them to account for the use which they make of it. (*Marg. Ref.* c—e.)—'All other governments derived their power from God, as well as that of the Jews; though they had not the whole frame of their government immediately from him, as the Jews had. . . . Whether we take *powers* here, in the abstract, for political authority, or in the concrete, for the persons actually exercising political power and jurisdiction, the sense will be the same. . . . How men come by rightful title to this power, or who has this title, the apostle is wholly silent, and says nothing of it. To have meddled with that, would have been to decide of civil rights, contrary to the design and business of the gospel, and the example of our Saviour, who refused meddling in such cases, with this decisive question, "Who made me a judge or a divider over you?"' *Locke*.—The words, rendered "the powers that be," or "the existing authorities," seem expressly intended to exclude all such inquiries. Whatever be the form of the existing government, or the way by which it was established: while it continues to exist, it must be regarded and submitted to, as the appointment of Providence. Perhaps nothing involves greater difficulties, in very many instances, than to ascertain, to whom, either individually, or collectively, the authority *justly* belongs; or, in fact what constitutes a lawful title to authority. If then the most learned and intelligent men find insuperable difficulties, and differ widely in their opinions respecting this subject; how shall the bulk of the people be able to decide it? And if Christians are first to determine concerning the *right*, by which their rulers possess and exercise authority, before they think themselves bound to obedience: they must very commonly indeed be engaged in opposition to "the existing authorities." But the apostle's design was to mark out the plain path of duty to Christians, however circumstanced.—'The resistance, which consists in non-subjection, or a refusal to yield actual obedience to the law of the superior, can only be allowed when the matter of the law is sinful, and so forbidden by the higher Power; not when it is judged inexpedient or unprofitable only: for of this, subjects are not to judge,

4 For [b]he is the minister of God to thee for good. But if thou do that which is evil, [c]be afraid; for he beareth not the sword in vain; for he is the minister of God, [d]a revenger to *execute* wrath upon him that doeth evil.

5 Wherefore [e]*ye* must needs be subject, not only for wrath, but also for [m]conscience' sake.

6 For, for this cause [n]pay ye tribute also: for they are God's minister's, [o]attending continually upon this very thing.

7 Render [p]therefore to all their dues: tribute to whom tribute *is due;* custom to whom custom; [q]fear to whom fear; [r]honour to whom honour.

[*Practical Observations.*]

b 6. Law. [illegible] Ps. 82:2–4. Prov. 24:23–25. 31:3–5. Is. 32–5. [illegible] Mat. 5:45. Luke 6:35. Acts 14:17. 17:26. Rom. 4:17. 1 Tim. 6:13. 1 Pet. 2:13. 19. Num. [illegible] Deut. 25:1–3. Prov. 20:26. Is. 28:27. 41:15. Nah. 1:6. Mal. 4:1. 1 Cor. 5:5. 1 Tim. 1:20. 1 Pet. 2:14. 2 Pet. 2:9. Rev. 2:22. 6:8. Neh. 5:4. Matt. 17:24–27. 22:17–21. Mark 12:14–17. Luke 20:21–26. 23:2. o 12:8. Ex. 18:13–27. Deut. 1:9–17. 1 Sam. 7:16,17. 2 Sam. 8:15. 1 Chr. 18:14. Job 29:7–17. p Luke 20:25. q Lev. 19:3. 1 Sam. 12:18. Prov. 24:21. Eph. 5:33. 6:5. 1 Pet. 2:18. r Ex. 20:12. Lev. 19:32. Eph. 6:2,3. 1 Tim. 5:3,17. 6:1. 1 Pet. 2:17. 3:7.

but the lawgiver only; in that they lawfully may, and therefore to avoid scandal and punishment, and from respect to him who is God's vicegerent, ought to obey; even as servants ought to obey their froward masters, and children their parents, in all lawful things, (*Col.* 3:20. 1 *Pet.* 2:18.) ... and this from conscience towards God. ... No resistance of the higher powers by force, can be allowed to any who have not the power of the sword. ... For he that thus uses it, takes the sword without authority, from him "to whom belongeth vengeance;" ... and so without authority from Him to whom this power of the sword originally belongs. ... Where a people hath conferred not an absolute power, but a government according to the law, they must be supposed to have reserved to themselves a power necessary to preserve their laws.' *Whitby.*—Thus in mixed governments, there are *legal* and *constitutional* methods, by which the encroachments of one part of the government upon the rights of the others, may be resisted. But Christians, in private stations, have not much concern in this: and complicated cases may possibly arise, in which no previous rules or counsels can give adequate direction. Submission in all things lawful to the "existing authorities," is our duty at all times and in all cases; though in civil convulsions, and amid great revolutions, and sudden changes in governments; there may frequently, for a season, be a difficulty in determining which are to be considered as the "existing authorities."—To claim the protection of *the law*, against the *illegal* violence even of magistrates, is not "resisting the powers that be." (*Notes*, *Acts* 16:35—40. 22:22—30. 25:9—11.)—The word rendered *damnation*, properly signifies *judgment:* and is by many expositors explained exclusively of the punishment inflicted by the magistrate: but the apostle is speaking of our duty to God, in obeying magistrates; which if we neglect, he will call us to account for it, and finally condemn us, except we repent.—Some have urged, against the interpretation here given, that if this be indeed the rule of our religion, it lies open to the charge of abetting tyranny, and being inimical to civil liberty. But I apprehend, that this is not the case: for all the crimes committed by usurpers, tyrants, and oppressors, are at least as severely condemned in Scripture, as those committed by rebels and traitors. Now a religion cannot justly be regarded as abetting tyranny, or as inimical to civil liberty, which denounces the severest vengeance of God on those who act tyrannically, and unjustly deprive men of liberty. The apostle was not writing *a treatise on politics;* but teaching a company of private Christians their duty. Had he been called on by Nero, or any other oppressive ruler, as he was by Felix, he would doubtless have "reasoned with him on righteousness, temperance, and a judgment to come:" (*Note*, *Acts* 24:24—27.) and had he been sent immediately by God to rulers, as the ancient prophets were; he would doubtless have plainly told them their duty, and protested against particular instances of their tyranny and oppression, in the "spirit and power of Elijah," and of John the Baptist, when he said to Herod concerning Herodias, "It is not lawful for thee to have her." (*Notes*, 1 *Kings* 21:17—25. *Matt.* 14:3—5.) But it should be very seriously considered, on the other hand, whether the charge of being seditious, and "hurtful to kings and provinces," has not in every age been brought against the zealous worshippers of God? (*Notes*, *Ezra* 4:12—24. *Luke* 23:1—5. *Acts* 16:19—24. 17:5—9.) whether this has not been, and is not at this day, the main pretext of persecutors; and of those who would exclude the preachers of the gospel out of their several districts? and whether the necessity, which is laid on Christians "to obey God rather than man," is not in many cases likely enough to exasperate the spirit of haughty princes, without openly avowing that there are other cases in which we are not bound to obey them?—cases, which in fact call their right to authority in question, and directly impeach their wisdom and justice. Surely this is suited to increase that jealousy against the ministers, missionaries, and professors of the gospel, in the minds of rulers, in all parts of the world, which to this day forms one grand barrier to the propagation of Christianity; a barrier, insurmountable except by the power of God. Had the primitive Christians explained the apostle's doctrine, with so many *exceptions*, and *limitations*, and *cautions*, as numbers do at present, and acted accordingly; and had Christianity assumed that political aspect, which it has generally borne in latter ages, (arising from the circumstances of the times;) nothing but a constant succession of miracles could have prevented its extirpation, by the rage of its numerous persecutors. But, in this respect, the apostles, and primitive ministers and Christians, and their successors for some ages, when situated "as lambs amidst wolves," were indeed "wise as serpents and harmless as doves." Yet they did not escape the charge of being seditious: but where do we read of an accusation brought against them as abettors of tyranny and enemies of liberty?

Be subject. (1) Ὑποτασσεσθω. 5. *Luke* 2:51. 1 *Cor.* 15:28. *Eph.* 5:21,22,24. *Col.* 3:18. *Tit.* 2:9. 3:1. *Jam.* 4:7. 1 *Pet.* 2:13,18. 5:5.—*Higher.*] Ὑπερεχουσαις. *Phil.* 2:3. 3:8. 4:7.—Ὑπεροχη, 1 *Cor.* 2:1. *Tim.* 2:2.—*Powers.* (1) Εξουσιαις. 2,3. *Matt.* 28:18. *John* 1:12. The word signifies *authority*, political authority rather than *power:* but they who argue that it means *lawful* authority, seem to forget that it is used for the dominion of the devil. *Acts* 26:18. *Eph.* 2:2. *Col.* 1:13. —*Are ordained.*] "Ordered." *Marg.*—Τεταγμεναι εισι. See on *Acts* 13:48.—*Whosoever resisteth.* (2) Ὁ αντιτασσομενος. Εκ αντι, et τασσω. See on *Acts* 18:6.—*Resisteth.*] Ανθεστηκε. 9:19. See on *Luke* 21:15.—*The ordinance.*] Τη διαταγη. See on *Acts* 7:53.—*Damnation.*] Κριμα. 2:2. 3:8. 5:16. *Matt.* 23:14. *Luke* 23:40. *John* 9:39. 1 *Cor.* 11:34. *Jam.* 3:1.

V. 3—5. 'In this way God preserves the good, and restrains the bad: by this sentence, the magistrates themselves are admonished of their duties to their subjects.' *Beza.*—In the general course of human affairs, rulers are not a terror to honest, quiet, and good subjects, but to depredators and malefactors: and, on the whole, the benefits of government, even when in many instances it is oppressive, far more than counterbalance its evils, and the worst regular government existing on earth is immensely preferable to anarchy. Those, therefore, who would be free from terror in this respect, should lead honest and inoffensive lives; and then they will in ordinary cases be countenanced, protected, and even commended, by their rulers; and may look on them as the ministers of Providence for their good, in defending their persons, property, and habitations, from the violence of wicked men. On the other hand, the evil-doer ought to be afraid: for the magistrate does not "bear the sword" of justice "in vain;" but as the minister of God's providential government of the world, as "a revenger" by his authority to punish those who violate the peace of the community: (*Note*, 12:17—21.) so that it is absolutely necessary for men to submit to the authority of the magistrate; not only from fear of his wrath, but also "from conscience' sake" towards God. (*Marg. Ref.*) If the ruler abuse his authority, God will call him to an account for it; there are in many countries legal and constitutional checks upon those who attempt to introduce tyranny: and on great occasions, the people will sometimes, with one consent, arise against a cruel oppressor, and subvert his government; as the Romans did against Nero, who was condemned by the senate to die, as an enemy to mankind, with the approbation of the whole world. But Christians are seldom called on to take any active or leading part in such transactions. If laws be unreasonably formed, or iniquitously executed; this should be endured as a cross laid on them, till they, who are legally authorized, apply a remedy to the evil; or nothing more be attempted than by peacable and respectful petitions. And if we be required by human authority to sin against God, we must steadfastly refuse obedience, and cheerfully and meekly endure the consequence, well satisfied with the blessings ensured by the promise of God, to those "who suffer for righteousness' sake." (*Notes*, *Matt.* 5:10—12. *Acts* 4:13—22. 5:29—31. 1 *Pet.* 3:13—16. 4:12—16.)

In vain. (4) Εικη. *Matt.* 5:22. 1 *Cor.* 15:2. *Gal.* 3:4. 4: 11. *Col.* 2:18.—*A revenger.*] Εκδικος. 1 *Thes.* 4:6. Εκδικησεις. See on 12:19.—*For wrath.* (5) Δια την οργην. The wrath before mentioned. 4.—*For conscience' sake.*] Δια την συνειδησιν. 1 *Pet.* 2:19. See on *Acts* 23:1.

V. 6, 7. For similar reasons it is the duty of Christians to pay taxes also: because as the advantages of government are great, so must its expenses be very large. Rulers are "the ministers of God," in providence, who are called "to attend constantly to this very thing." It is proper, and for the good of the people, that they, their families, and attendants, should appear in dignity and splendour: they are, and ought to be, taken from the highest ranks in the community: as the temptations of such exalted stations must in general be irresistibly strong, to those who have been educated in comparative indigence. (*Notes*, *Prov.* 28:3. 30:21—23. *Ec.* 10:5—7,16—19.)—Both governors and governed are fallen creatures; and therefore selfishness can by no method whatever be excluded. Some excess of expenditure, some improper accumulation of treasure, some waste of it, in providing for relatives and dependents, may be *expected*, though not us-

8 [w]Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

9 For this, [x]Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, [y]Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, [z]Thou shalt love thy neighbour as thyself.

10 Love [a]worketh no ill to his neighbour: therefore [b]love *is* the fulfilling of the law.

11 And that, [c]knowing the time, that now [d]*it is* high time to awake out of sleep: [e]for now *is* our salvation nearer than when we believed.

12 The [f]night is far spent, the day is at hand: let us therefore [g]cast off the [h]works of darkness, and let us [i]put on the armour of light.

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w 7. 1 cor. 21:14,15. 1 Prov. 3:27,28. Matt. 7:12. 22:39,40. t Ex. 20:12—17. 1 cor. 5:16—21. Mr. 6. 19:18,19. Mark 10.19. Luke 18 20. u 7:7,8. x Lev. 19:18,31 Matt. 22:39. Luke 10:27. 1 cor. 5:13,14. Jam. 2:8—10. y 1 Cor. 13:4—7. z 8. Matt. 22:10. a Is. 21:11,12. Matt. 16:3. 24 42—44. 1 Thes. 5.1—3. b Jon. 1.6. Matt. 25: 5—7. 26:40,41. Mark 13 35—37. 1 Cor. 15:34. Eph. 5:14. 1 Thes. 5:5,6. c Ec. 9:10. Luke 21.28. 1 Cor. 7:29—31. 1 Pet. 4:7. 2 Pet. 3:13—15. Rev. 22:12,20, d Cant. 2:17. 1 John 2:8. e Is. 2:20. 30:22. Ex. 18:31,32. Eph. 4:22. Col. 3:8, 9. Jam. 1:21. 1 Pet. 2:1. f Job 24:14—17. John 3:19—21. Eph. 5:11. 1 Thes. 5: 5—7. 1 John 1:5—7. 2:8,9. g 14. 2 Cor. 6:7. Eph. 6:11—18. Col. 3:10—17 1 Thes. 5.8.

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tified.—Taxes must therefore be imposed, and ought to be scrupulously paid. (*Marg. Ref.* n.) Sometimes they will be oppressive, or very heavy; but this grievance should be patiently endured, till it be constitutionally redressed. So that it is the will of God, that his worshippers and servants render to rulers the tribute, custom, excise, or impost, demanded legally from him, with as much exactness, as they would pay any other debt. (*Note, Matt.* 22:15—22.) They must use no collusion or fraud; they should not hesitate or murmur: and all smuggling, or dealing in contraband goods; all withholding or evading duties imposed on any commodity; and every species of this kind of imposition, is a direct rebellion against the providence and most express commandment of God. And, however it may be palliated or varnished over; it is not merely a defalcation of the revenue, but likewise a robbery of all who pay taxes. For such collusions will not prevent the sum required from being raised upon the public: so that, when one tax falls short another is imposed; and when he, who should pay five pounds, pays but three, his more conscientious neighbour must pay seven instead of five, and is therefore directly robbed of forty shillings. At the same time, all the atrocious crimes of the whole body of smugglers, and others who combine to defraud the revenue in a great variety of ways, are abetted by every one, who puts his hand to such a dishonest business. (*Note, Ex.* 20:15.) In this case, to declaim about the vices and extravagances of rulers, is to add one sin to another; (*Notes,* 2 *Pet.* 2:10,11. *Jude* 5—10.) these things never were worse than in the days of Nero; they are inseparable from human nature: the great Lawgiver was aware of them, when he gave the commandment; and if no man paid a tax, till the character and administration of all concerned in managing public business, and the disposal of the public money, and the tax itself, met his full approbation; none would ever be paid by the selfish and unreasonable part of the community, and the public exigences could never be answered. This subject is the more enlarged on, because the arguments and examples, of some avaricious professors of the gospel, draw in well-meaning people to wound their consciences and disgrace the cause of religion, by evading or refusing taxes, in a disingenuous and fraudulent manner; which is as contrary to simple truth, as to common honesty.—Moreover, the apostle enjoins on Christians, to render "fear," or reverence and "honour," to those to whom they are due, on account of their authority, rank, or any other civil distinction; neither supposing, that religion requires a stiff and rude singularity, in refusing customary titles or expressions of honour and respect to superiors; (*Note, Luke* 1:1—4.) nor that it allows that petulance and scurrility, with which many delight to vilify the characters and conduct of their rulers, and those in high stations. Their faults should in general be regarded with candour and silence; (for their situation is conspicuous, and their temptations very great;) and, though the honour due to their rank and authority may consist with disapprobation of their conduct; yet not with reviling and defamation of them. The same authority which commands children to *honour* their parents, commands subjects to *honour* their rulers; and they should honour them in the same manner. (*Marg. Ref.* p—r. *Notes, Gen.* 9:20—23. *Ex.* 20:12. *Luke* 20:19—26. 1 *Pet.* 2:13—17.)

Tribute (6) Φορους. 7. *Luke* 20:22. 23:2. A φερω, *fero.*—*Ministers.*] Λειτουργοι. 15:16. See on *Luke* 1:23. A more honourable title than διακονος. 4.—*Attending continually.*] Προσκαρτερουντες. 12:12. See on *Acts* 1:14.—The magistrate's duty is here again plainly shown.—*Their dues.* (7) Τας οφειλας. *Matt.* 18:32. Οφειλω, 8.—*Custom.*] Το τελος. *Matt.* 17:25. Τελωνιον. See on *Matt.* 9:9.

V. 8—10. It cannot be supposed that the apostle meant to prohibit the contracting of debts, *on any account*, which is next to impossible to the greatest part of mankind. Christians are indeed under the highest obligations to pay all legal demands, without reluctance or needless delay, and with great punctuality: and they should avoid all superfluous expense, and carefully guard against contracting any debts, which they have not a reasonable prospect of discharging. They ought also to stand aloof from all adventurous speculations, or rash engagements as sureties for others, beyond their circumstances; and whatever may needlessly involve them in debts, and expose them to the danger and discredit of not "rendering to all their dues." (*Marg. Ref.* s. *Notes, Ex.* 20:15 *Prov.* 6:1—5.) Yet, when all such demands are answered, and all these rules observed; they still "owe love" to all men, with the various duties which result from its enlarged exercise.—The learned Erasmus long since remarked, that the first clause might as properly and literally be rendered, "Ye do owe no man any thing, but to love one another:" and though subsequent commentators, almost without exception, take the words *imperatively*; yet it may be worthy of consideration, whether the *indicative* construction do not, far more simply and evidently, accord to the context. The apostle was exhorting Christians to render to all their *dues*; (7) and having branched out the general precept into a few particulars; he closes by adding, "Ye owe no man any thing," &c. as if he had said, 'All that I would inculcate is reducible to this; Obey the law of love to others, in all its branches, and then you will render to all their dues.' (*Notes, Ex.* 20:12—17.) The sense in this construction is obvious and important: but the ordinary interpretation, seeming at least to forbid Christians to contract any debts; and to condemn such as cannot at present discharge those already contracted, may embarrass the minds of the most upright; it requires considerable management in expounding it, so as to prevent this embarrassment: and after all, in the literal import, scarcely any so much as attempt to obey it; indeed to numbers it is, strictly speaking, impracticable. The usual exposition of the next clause, "but to love one another;" 'Be not a debtor to any man of aught but love and affection, which ye ought so to pay, as that ye should have more to pay;' *Bp. Hall;* is not, to me at least, satisfactory: for why should we be *allowed* so to come short, in rendering "love to whom love is due;" as to be always *there* in arrears, and there *only?* If we daily rendered all that love to our neighbour, which is due to him, we should not remain in his debt. The next day would indeed require a fresh payment, but there would be no arrears due. Upon the whole, therefore, I cannot but decidedly prefer the *indicative* construction; "Ye do owe," &c. In short, the whole of what the apostle would inculcate was "love" in its various exercises and effects: so that he who loved another, "actually fulfilled the law," in respect of its requirements towards his neighbour; and this "love of our neighbour as ourselves," in obedience to the command of God, would also be the best evidence of our loving him with all our hearts, according to the first and great commandment of the law. (*Marg. Ref.* u, x. *Notes, Ex.* 20:1—11. *Lev.* 19:18. *Deut.* 6:5. *Matt.* 19:16—22. *Mark* 12:28—34. *Luke* 10:25—37.)—The apostle, by thus appealing to the moral law as the standard of duty, after having so fully shown that no man can be justified by it, completely establishes the distinction between the law *as a covenant*, and the law *as a rule;* and proves that our deliverance from it in the former sense, is in order that we might obey it in the latter.—'Not that the law is exactly fulfilled by doing no evil to our neighbour: but, because, in Christ's interpretation, the neglect of doing any good we are able, and have opportunity to do for him, is doing evil. (*Mark* 3:4.) ... For "charity is also kind," (1 *Cor.* 13:4.) and engageth us "by love to serve one another." (*Gal.* 5:13—15.)' *Whitby.* (*Notes,* 1:13—16. 1 *Cor.* 13:4—7. *Gal.* 6:1—5. 1 *John* 3:16,17.) *Perfect* love, with all its effects, fulfils the command of "loving our neighbour as ourselves:" but *imperfect* love, for a part of our lives, falls very short of this.

Owe. (8) Οφειλετε. *Matt.* 18:28. *Luke* 7:41. 16:5,7. *Philem.* 18.—Οφειλετης, 1:14. 8:12.—*Is briefly comprehended.* (9) Ανακεφαλαιουται. *Eph.* 1:10. Not elsewhere. Ex ανα, et κεφαλη, *caput.*—*The fulfilling.* (10) Πληρωμα. *Plenitudo: fulness.*

V. 11—14. Some think that the apostle here refers to the approaching destruction of Jerusalem, and the more complete establishment of Christianity which followed; but the ruin of the Jewish nation could not much affect the Christians at Rome: and the situation of believers in this life, as expecting complete and eternal salvation, is evidently intended. It behooved them to consider how long they had heard and professed the gospel; and the shortness of the time, that might yet remain to them, in which to glorify God among men. (*Marg. Ref.* a—c. *Notes, Ec.* 9:10. *Eph.* 5:15—20. *P. O. John* 9:1—12.) Thus they would perceive, that it was full time for them to shake off all remaining sloth and supineness, and to attend to every duty with increasing zeal and vigour; as the day of final salvation approached continually, and was then actually much nearer than when they had first believed in Christ; and consequently their term of remaining usefulness on earth was proportionably abridged.—The redemption by which salvation comes to sinners, was finished with the humiliation of the Saviour, and when he expired on the cross. (*Note, John* 19:28—30.) Salvation becomes ours, and is

13 Let [h]us walk [*]honestly, [i]as in the day: [k]not in rioting and drunkenness, [l]not in chambering and wantonness, [m]not in strife and envying.

14 But [n]put ye on the Lord Jesus Christ, [o]and make not provision for the flesh, to *fulfil* the lusts *thereof*.

h Luke 1:6 Gal. 5:16,25. Eph. 4:1,17. 5:2,8,15. Phil. 1:27. 3:16—20. 4:8,9. Col. 1:10. 1 Thes. 2:12. 4:12. 1 Pet. 2:12. 1 John 2:6. 2 John 4. * Or, *decently*. i Acts 2:15. 1 Thes. 5:7. 2 Pet. 2:13. k Prov. 2:20. Is. 22:12,13. 28:7,8. Am. 6:4—6. Matt. 24:48—51. Luke 16:19. 17:27,28. 21:34. 1 Cor. 6:10. Gal. 5:21. Eph. 5:18. 1 Pet. 2:11. 4:3—5 [illegible] —5. Col. 3:5. 1 Thes. 4:3—5. 2 Pet. 2:14,18 [illegible] Phil. 2:3. Jam. 3:14—16. 4:5. 1 Pet. 2:1,2. n Gal. [illegible] Eph. 4:24. Col. 3:10—12. o 8:12,13. Gal. 5:16,17,24. Col. 3:5—8. 1 Pet. 2:11. 1 John 2:15—17.

begun, when we come to him by faith: it will be finished as to the soul at the hour of death, and as to the body at the day of judgment; when sin and all its consequences will finally be abolished; and "death be swallowed up in victory." (*Notes*, 1 *Cor.* 15:50—58.) The life of faith might be called "day," in comparison of the darkness of the idolatrous and unconverted state: yet it was but "night," or twilight, in comparison of the light of heaven. (*Notes*, 1 *Cor.* 13:8—12. *Eph.* 5:8—14. *Col.* 1:9—14, *v.* 12.) But this "night was far spent," that "day was at hand:" it was therefore incumbent on them to prepare for it, and anticipate it, by casting off their former sins, in which they had lived during their heathen darkness: as a man would cast off filthy and ragged garments; or as he would put off his night-clothes, before he went out of his chamber. (*Notes*, *Eph.* 4:20—24. *Col.* 3:7—11. *Jam.* 1:19—21. 1 *Pet.* 2:1—3.) And they ought to put on not only the garments worn in the day, but their "armour" also; by cultivating and praying for all those holy dispositions which arm the soul to repel temptation, and are at the same time its ornament and beautiful attire: even as the burnished armour is deemed the conqueror's most honourable decoration. (*Marg. Ref.* d—g. *Notes*, *Is.* 59:16—19. 2 *Cor.* 10:1—6. *Eph.* 6:14—20. 1 *Thes.* 5:4—11.) The apostle, therefore, exhorted the Romans, to join with him in walking after a becoming and consistent manner, as those who enjoyed the light of the word of God, and the hope of heaven; keeping at a distance from all excess or intemperance, and sensual or jovial festivity; from all sloth; from every approach to unchastity, and every wanton look, word, or action; and from all contention, fierce zeal, envy, and malevolence. (*Marg. Ref.* h—m.)—And then, instead of multiplying exhortations, he called upon them "to put on the Lord Jesus," and thus do the whole at once. Let the mind and example of Christ be reflected in all their tempers and conduct; that all, who saw their piety, purity, zeal, benevolence, and self-denial, might recognize the image and character of Christ in them. That, as they stood justified before God in the robe of his righteousness imputed to them; so they might appear before men adorned with his image for sanctification. (*Notes*, *Gal.* 3:26—29.) Then they would not contrive means, or seek for opportunities, of gratifying any of their carnal inclinations, nor would they be anxious to provide for the indulgence of their appetites; but they would seek and find satisfaction in such things, as pertained to the life of their souls. (*Marg. Ref.* n, o.)

The time. (11) Τον καιρον. *Mark* 11:13. *Gal.* 6:10. *Eph.* 5:16. *Col.* 4:5.—*It is high time.*] Ὡρα. *John* 2:4. 13:1. 17:1. 1 *John* 2:18.—*Is far spent.* (12) Προεκοψεν. *Luke* 2:52. *Gal.* 1:14. 2 *Tim.* 2:16. 3:9,13.—*Let us cast away.*] Αποθωμεθα. *Acts* 7:58. *Eph.* 4:22,25. *Col.* 3:8. *Jam.* 1:21. 1 *Pet.* 2:1—*Let us put on.*] Ενδυσωμεθα. 14. *Gal.* 3:27. *Eph.* 4:24. *Col.* 3:12.—*Honestly.* (13) Ευσχημονως. 1 *Cor.* 14:40. 1 *Thes.* 4:12. Ενσχημων. *Mark* 15:43. *Acts* 13:50. 17:12. 1 *Cor.* 12:24. Ex *εν*, *bene*, et *σχημα*, *form*. (*Note*, 12:2.) Ασχημων. 1 *Cor.* 12:23. 13:5.—*Chambering.*] Κοιτη. 9:10. *Luke* 11:7. *Heb.* 12:4.—*Wantonness.*] See on *Mark* 7:22.—*Provision.* (14) Προνοια. See on *Acts* 24:3. Προνοεω. See on 12:17.—*To* fulfil *the lusts* thereof.] Εις επιθυμιας. "Unto the lusts;" for any degree of indulgence to them.

PRACTICAL OBSERVATIONS.

V. 1—7. The grace of the gospel directs our thoughts to the providence of God, as well as to his promises and commandments: and thus it induces submission and cheerful composure; where pride and the carnal mind see nothing but cause for murmurs and disquietude.—Christians should always remember, that there is "no power, but what is" derived from God; "that the powers that be, are ordained of God," though perhaps not according to what *we might think* the most eligible plan: indeed he often scourges guilty nations by delivering them into the hands of oppressive rulers. "Every soul" however is bound to "be subject to the higher powers:" that while so many, disdaining every yoke, "are not afraid to speak evil of dignities," and want to level all other distinctions, in order that themselves may rise to distinction, by "resisting the power and despising the ordinance of God;" there may be also a protest in the land, against turbulent innovators, entered into by a great multitude, "who fear God, honour the king, and meddle not with those that are given to change." (*Note*, *Prov.* 24:21,22.)—Indeed it is far more agreeable to the pride of man, to rise to reputation, by declaiming against kings and princes; than to be employed in humbling ourselves before God for his own sins, and in diligently mortifying our own corrupt inclinations. But surely, there can be no sufficient reason, why ministers of the gospel, and private Christians, should leave their peaceful duties, and bring the truth into disgrace, by becoming volunteers in such services, as apostles, evangelists, and martyrs, never intermeddled with! In our happy land, however, the advantages derived from civil government are immense; our grievances comparatively minute, and often imaginary; and rather the fault of human nature, than of our constitution, or public administration. For speculators on this subject, (even such as profess to believe the doctrine of man's entire depravity,) almost universally blame this or the other form of government, for those evils which in fact are inseparable from fallen nature; and they expect that benefit from the change of forms or persons, which can only be produced by the renovation of men's hearts to the holy image of God; and the mortification of that inordinate self-love, and idolatrous love of the world, which are universal to mankind. (*Note*, *Is.* 32:15. *P. O.* 9—20.) Let then Christians recollect, that "the world lieth in wickedness," and that they are "strangers and pilgrims" in it; that their time here is short; that it is their wisdom and duty to make the best of things as they find them; that submission to the providence and command of God requires their peaceable subjection to governors; and that in refusing this subjection, they rebel against God, and must give an account to him of it. In general our rulers are, what all rulers ought to be, "a terror to evil-doers, and not to those who do well;" as the honest and conscientious have nothing to fear from them, but enjoy great security and religious toleration, in what manner soever they choose to worship God; and as, with few, if any exceptions, none are made afraid, but those who ought to fear; even they whom the magistrate, as "the minister of God, a revenger to execute wrath upon evil-doers," must punish, unless he would "bear the sword in vain." So that in every way it is incumbent on us "to be subject, not only for wrath, but also for conscience' sake."—At the same time magistrates may hence learn, from whom, and for what, they have their power, and what account they must render of it; that they too may attend to their duty in the fear of God, with "whom there is no respect of persons:" remembering the solemn and strict account which they must render to God, of their important talents, when it shall be said unto them, "Give an account of thy stewardship, for thou mayest no longer be steward."—It is also incumbent upon Christians to be exact and exemplary in paying tribute and custom; considering their rulers as "the ministers of God for their good," and receding from their personal interests for the public advantage. They should therefore avoid all appearance of those covetous and fraudulent practices, by which so many plunder their fellow-citizens, in withholding their share of the public revenue. And they ought also to refrain from contumelious and disrespectful language, concerning their governors, and set an example of "rendering fear to whom fear, and honour to whom honour is due." Let then those, who eagerly declaim concerning liberty, without distinguishing it from licentiousness, seriously ask themselves, whether their reasoning can be made consistent with such Scriptures as these? Whether Christ, his apostles, or his primitive disciples, ever spent their zeal about such topics? And whether such declamations and frequent invectives against those, whom the Scripture commands us to honour and obey, can be for the credit of the gospel, and the benefit of true religion?—As to the efforts, which are any where made by those, on whom such trusts constitutionally devolve, to preserve, increase, or assist, the *real* liberty of mankind, personal, civil, or religious; or to check the career of despotism or oppression, over men of any climate, complexion, or religion; let us zealously forward them with our prayers, and by every means consistent with the peace and good order of the community: and if we would enjoy the blessing of good government, we should pray earnestly and constantly for our rulers, and all in authority; else we have no just cause to complain of any real or supposed grievances, to which we may be subjected by them. (*Notes*, 1 *Tim.* 2:1,2.)

V. 8—14. While we rejoice at deliverance from the condemnation of the holy law of God, may its precepts be written in our hearts, and transcribed into our lives, that prudence, honesty, and punctuality may mark all our transactions, and regulate all our expenses, and the payment of our debts, and make way for liberal kindness to the poor. May we learn to "love all men as ourselves;" and then we shall not only avoid gross injuries to their persons, connexions, property, or characters; but we shall do no kind or degree of "evil to any man," but shall study to be useful and beneficial in every relation and station of life.—The longer we have heard and professed the gospel, the more should we deem ourselves bound to shake of all sloth: and the nearer our salvation approaches, the more diligent should we be to finish the work of life, and to go forth to meet our Lord: exulting in the prospect of having speedily done with sin and conflict; and being admitted into the presence of God our Saviour, "where is fulness of joy, and pleasures at his right hand for evermore:" saying with dying Jacob, "I have waited for thy salvation, O Lord."—Emerging from the night of unconversion, and the twilight of our first glimmering views of heavenly things, and looking forward to the day of perfect knowledge and purity; (*Notes*, *Prov.* 4:18,19. *Hos.* 7:1—9

CHAPTER XIV.

Christians should receive candidly "the weak in faith," and not despise or judge one another, in respect of things doubtful or indifferent, 1—6; but consider their relation and accountableness to Christ, 7—12. Exhortations to caution, charity, humility, and self-denial, in using their Christian liberty, 13—23.

HIM that is [a]weak in the faith [b]receive ye, [c]*but* *not to doubtful disputations.

2 For one believeth [d]that he may eat all things; [e]another, who is weak, [f]eateth herbs.

3 Let not him that eateth, [g]despise him that eateth not; and let not him which eateth not, [h]judge him that eateth: [i]for God hath received him.

4 [k]Who art thou that judgest another man's servant? to his own master he standeth or falleth: yea, [l]he shall be holden up: for God is able to make him stand. [*Practical Observations.*]

a 21. 4:19. 15:1. Job 4:3. Is. 35:3,4. 40:11. 42:3. Ez. 34:4,16. Zech. 11:16. Matt. 12:20. 14:31. 18:6,10. Luke 17:2. 1 Cor. 3:1,2. 8:7—13. 9:22. b 15:7. Matt. 10:40—42. 18:5. John 13:20. Phil. 2:29. 2 John 10. 3 John 8—10. c 2—5. * Or, *not to judge his doubtful thoughts.* d 14. 1 Cor. 10:25. Gal. 2:12. 1 Tim. 4:4. Tit. 1:15. Heb. 9:10. 13:9. e 22,23. f Gen. 1:29. 9:3. Prov. 15:17. Dan.

1:12,16. g 10,15,21. Zech. 4:10. Matt. 18:10. Luke 18:9. 1 Cor. 8:11—13. h 13. Matt. 7:1,2. 9:14. 11:18,19. 1 Cor. 10:29,30. Col. 2:16,17. 1 Acts 10:34, 44. 15:8,9. k 20. Acts 11:17. 1 Cor. 4:4,5. Jam. 4:11,12. 13. 11:23. 16:25. Deut. 33:27—29. Ps. 17:5. 37:17,24,28. 119:116,117. John 10:28—30. Rom. 8:31—39. Heb. 7:25. 1 Pet. 1:5. Jude 24.

John 8:12. *Rev.* 21:22—27. *P. O. Is.* 42:13—25.) let us reject and flee from the works of darkness, and "put on the whole armour of light:" let us study to walk in a manner consistent with our profession, and honourable to it; to avoid every kind of excess, and inexpedient indulgence, and all spiritual as well as carnal wickedness: and, instead of "making provision for the flesh to indulge its lusts;" let us study to "put on the Lord Jesus Christ," to imbibe his spirit, to copy his conduct, to walk in every respect even as he walked.

NOTES.—CHAP. XIV. V. 1. Notwithstanding the authority vested by Christ in his apostles, and their infallibility in delivering his doctrine to mankind: differences of opinion prevailed even among real Christians: nor did St. Paul, by an express decision and command, attempt to put a final termination to them. (*Notes*, 2—6,14—18.) A proposition indeed may be certain and important truth; yet a man cannot profitably receive it without due preparation of mind and heart. Indeed he must himself perceive the nature, evidence, and excellency of the doctrine, and the grounds on which it rests, before he can make any good use of it: so that a compelled assent to any doctrine, or conformity to any outward observances, without conviction, would in general be hypocrisy, and entirely unavailing. So essential are the rights and existence of private judgment, in all possible cases, to the exercise of *true* religion! and so useless an incumbrance would an infallible judge be, for deciding controversies, and producing unanimity among Christians! (*Note*, 2 *Pet.* 1:20,21.)—The apostle had sufficiently declared his mind respecting the ritual law of Moses: and where attention to it was like'y to interfere with the simplicity of men's dependence on Christ, he zealously contended against it. (*Notes*, 4: 9:30—33. 10:1—4. *Gal.* 5:1—6.) If the method of subsequent ages had been then in use, the persons here spoken of would have been excluded from the church, and anathematized as obstinate heretics; or driven for relief to their consciences, to separate from those who imposed on them what they counted sinful: and afterwards they would have been shunned and stigmatized as schismatics. But St. Paul, in all the plenitude of his apostolical authority, could endure his fellow-Christians to differ from him in opinion, as to matters of inferior consequence: and, instead of peremptory injunctions, he gave a general rule of the greatest importance, for our conduct in all similar cases. He exhorted the pastors and members of the church at Rome, to receive among them, as a brother, the weak believer; and not to perplex him with disputations about such things, as might appear doubtful to conscientious persons; but to leave him, under the general use of means, and loving instructions, to grow stronger in faith and riper in judgment, by the inward teaching of the Holy Spirit. This general rule applies to many particulars, both respecting doctrine, worship and practice. If a man do not profess repentance, and a believing dependence, as a justly condemned sinner, on the righteousness and atonement of Christ, "Emmanuel," "God manifest in the flesh," and a reliance on the Holy Spirit for teaching and sanctification; it does not appear, that he can properly be regarded as a believer, or admitted into the communion of the saints. (*Note*, 2 *John* 7—11.) But when these things are professed in words, and not denied in works, a man ought *at least* to be received as one, who is "weak in the faith;" and more established believers should meekly help him forward, though he may yet be under the power of many prejudices and mistakes. (*Note*, 15:1—3.)—'The force of the apostle's admirable reasoning in favour of candour and mutual condescension, cannot be enervated by saying, as some have unhappily done, ... that there was no separation between Jewish and Gentile Christians.—Had the things judged indifferent by the latter, and apprehended sinful by the former, been *imposed*; a separation of communion would have ensued, and the schism, on the apostle's principles, would have been chargeable on the *imposers*. When it shall please God to awaken in the governors of established protestant churches such a spirit of moderation and goodness, joined with a true zeal for religion; as to leave such things in that natural state of indifference, in which almost all sensible men confess it best they should be left, many separations will cease of course.' *Doddridge*.—Thus the guilt of *schism* is reciprocally charged, by all parties, on their opponents; and indeed *truly*, when it is not done *exclusively*; or so as to suppose that all the fault lies on one side. For the same state of mind and heart generally prevails, in those who impose unscriptural terms of communion: and in those who separate themselves from their brethren, without sufficient reason; and then endeavour to make the cause of their separation appear as cogent as they can, in order to justify themselves. So that, not only the 'governors of protestant established churches,' but the leading men among dissenters, and seceders also, need to be brought, by the illumination and grace of the Holy Spirit, to a fuller knowledge of the Scriptures, and more entire conformity to the temper there inculcated. In proportion as men approach nearer and nearer, in judgment and disposition, to the word of God, they will be brought nearer to each other; as the lines, from the circumference of a circle, approximate to each other, and to the centre, proportionably. Then each person concerned, (instead of decidedly justifying every particular among those with whom he is connected, and disputing against every thing in use, among such as he differs from,) will seriously compare all particulars, on every side, with the sacred oracles; and in consequence will discover, that neither party is *entirely right*, and neither *entirely wrong*. And this conviction, avowed and reduced to practice by the leading men, would gradually be communicated to the rest of the body: and would make way for such amendments, retrenchments, and concessions, on all sides, and such fairness, gentleness, and candour, in debating on the controverted subjects, as would in process of time effectually terminate our unhappy divisions. But "until the Spirit be poured upon us from on high," it cannot be expected that these events will generally take place. It is, however, highly important, that individuals should well consider, from what source contentions in the church, as well as "wars and fightings in the world," actually arise: and what is indispensably necessary, in order to terminate them. (*Marg. Ref. Notes*, *Eph.* 4:1—6. *Phil.* 1:27—30. 2:1—4. *Jam.* 1:19—21. 3:13—18. 4:1—3. *P. O.* 1—6.)—*Weak in faith.*] 'That is, in the knowledge of the benefit of Christ; or the benefit to be derived from him.'—*Doubtful disputations.*] 'The altercations of disputations, or the ambiguities of disputations; that is, lest he should depart more uncertain than he came, through various and perplexing controversies, or turn aside with a disturbed conscience. Erasmus renders it, "not to the determinations of disputes." ... Yet indeed the weak should be received, in order to the determination of disputes; that is, that at length, by knowing the truth, he may become stronger: but the apostle orders this to be done, very gradually, that there may be no contention, or vain and unseasonable disputation. ... He teaches, that they should be instructed with mildness and lenity; and so, that in those things,' (of which he is speaking,) 'we ought to accommodate ourselves to their ignorance, from regard to the law of charity.' *Beza*.

Him that is weak.] Τον ασθενουντα. 2. 4:19. 8:3. 1 *Cor.* 8:9.—*Receive ye.*] Προσλαμβανεσθε. 3. 15:7. *Matt.* 16:22. *Acts* 17:5. 18:26. 28:2. *Philem.* 12. Εκ προς, et λαμβανω, *recipio*. (*Note*, *Acts* 18:24—28.)—*Doubtful disputations.*] Διακρισεις διαλογισμων. *Jam.* 2:4. Διακρισεις, 1 *Cor.* 12:10. *Heb.* 5:14. 'Διακρισις εστι επιστημη διακριτικη. *Phavorinus*,' in *Schleusner*. A διακρινω, *Acts* 10:20. Διαλογισμων, 1:21. See on *Mark* 7:21.

V. 2—4. The apostle next proceeded to exemplify his general rule, by a particular instance. One Christian, either a Gentile convert, or a Jew who had been set free from the prejudices of his nation, believed it lawful to eat any kind of meat, without regarding the distinctions of the law in that respect: another, either a Jewish convert, or one who had imbibed Jewish prejudices, would eat only vegetables, (especially when in company with Gentile converts,) lest he should unawares eat some unclean thing. This indeed showed, that he was weak and unestablished in the faith and in religious knowledge; yet it evinced him to be conscientious. (*Marg. Ref.* d—f. *Notes*, *Dan.* 1:8—16. *Acts* 10:9—16. 1 *Cor.* 10:23—28.) Here then mutual candour ought to be exercised: the Christian, who knew and used his liberty, must not despise his weak brother, as ignorant or superstitious; and so disdain to associate with him, or use contemptuous language respecting him. On the other hand, the scrupulous believer must by no means condemn his brother, as self-indulgent or lax in his conduct; or shun him, and speak censoriously of him on that account. For God had accepted him, and taken him into his family, without regarding these distinctions; and it did not behoove any one to "judge" and condemn "another man's servant," for those things against which his own master did not object. The professed Christian was only accountable to his own Lord, who would justify or condemn him, uphold him or leave him to fall, as he saw his real character to be: and, if indeed he was a believer, the

5 One man [m]esteemeth one day above another: another esteemeth every day *alike*. [n]Let every man be fully [o]persuaded in his own mind.

6 He that [p]regardeth the day, [q]regardeth *it* unto the Lord: and he that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord, [r]for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

7 For [s]none of us liveth to himself, and no man dieth to himself.

8 For whether we live, we live unto the Lord; and whether we die, [t]we die unto the Lord: [u]whether we live therefore, or die, we are the Lord's.

9 For to this end [v]Christ both died, and rose, and revived, that he might be [w]Lord both of the dead and living.

10 But why dost thou judge thy brother? or why dost thou [x]set at naught thy brother? [y]for we shall all stand before the judgment-seat of Christ.

11 For it is written, [z]*As* I live, saith the Lord, [a]every knee shall bow to me, and every tongue shall [b]confess to God.

12 So then [c]every one of us shall give account of himself to God. [*Practical Observations.*]

13 Let us not therefore [d]judge one another any more: [e]but judge this rather, that no man [f]put a stumblingblock, [g]or an occasion to fall in *his* brother's way.

14 I know, [h]and am persuaded by the Lord Jesus, [i]that *there is* nothing [j]unclean of itself: but to him that esteemeth any thing to be unclean [k]to him *it is* unclean.

15 But if [l]thy brother be grieved with *thy*

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m Gal. 4:9,10. Col. 2:16,17. n 14:23. 1 Cor. 8:7,11. * Or, *assured*. 1 John 3:19—21. † Or, *observeth*. o Ex. 12:11,42. 16:25. Is. 58:5. Zech. 7:5,6. p Matt. 11:19. 15:36. John 6:28. 1 Cor. 10:30,31. 1 Tim. 4:3—5. q 9. 1 Cor. 6:19,20. 2 Cor. 5:15. Gal. 2:19,20. Phil. 1:20—21. Tit. 2:14. 1 Pet. 4:2. r 1 Tim. 2:1. 1 Acts 13:48. 20:24. 21:13. Phil. 2:17,30. 1 Thes. 5:10. s 1 Cor. 3:22,23. 15:23. 1 Tim. 4:14. 1s. Rev. 14:13. t Is. 53:10—12. Luke 24:26. 2 Cor. 5:14. Heb. 12:2. 1 Pet. 1:21. Rev. 1:18. u Matt. 28:18. John 5:22,23,27—29. Acts 10:36, 42. Eph. 1:20—23. Phil. 2:10,11. 2 Tim. 4:1. 1 Pet. 4:5. x 3,4. Luke 23:11. Acts 4:11. y 2:16. Ec. 12:14. Matt. 25:31,32. John 5:22. Acts 10:42. 17:31.

1 Cor. 4:5. 2 Cor. 5:10. Jude 14,15. Rev. 20:11—15. z Num. 14:21,28. Is. 49. 18. Jer. 22:24. Ez. 5:11. Zeph. 2:9. a Ps. 72:11. Is. 45:22—25. Phil. 2:10. Rev. 5:14. b 15:9. 1 Kin. 8:33. Matt. 10:32. 1 John 4:15. 2 John 7. c Ec. 11:9. Matt. 12:36. 18:23. &c. Luke 16:2. Gal. 6:5. 1 Pet. 4:5. d 4,10. Jam. 2:4. 4:11. e Luke 12:57. 1 Cor. 11:13. 2 Cor. 5:11. f 9:32,33. 11:9. 16:17. Lev. 19:14. Is. 57:14. Ez. 3:18. Matt. 16:23. Mark 14:27. Luke 17:2. 1 Cor. 8:9—13. 2 Cor. 6:3. Phil. 1:10. Rev. 2:14. g 2 Sam. 12:14. 1 Tim. 5:14. 1 John 2:10. h Acts 10:28. i *See on* 4. j Gr. *common*. Acts 10:14,15. 11:8,9. k 23. 1 Cor. 8:7. l Ex. 13:22. 1 Cor. 8:12.

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power and promise of God were engaged to uphold him, and were abundantly sufficient for that purpose. (*Marg. Ref.* g—l. *Notes* and *P. O.* 8:28—39.)

Herbs. (2) Λαχανα. *Matt.* 13:32. *Mark* 4:32. *Luke* 11:42. Not elsewhere N. T.—*Gen.* 9:3. 1 *Kings* 21:2. *Ps.* 37:2. *Prov.* 15:17. *Sept.—Despise.* (3) Εξουθενειτω. 10. *Acts* 4:11, *et al.* Εξ εξ, et *ουθεις, i. e. ουδεις, nemo.* See on *Luke* 18:9—*Servant.* (4) Οικετην. *Luke* 16:13. *Acts* 10:7.—*Make him to stand.*] Στησαι. See on 10:3.

V. 5, 6. The case was similar as to the observance of days. Some Christians considered the Jewish sabbaths, new moons, and other solemnities to be still in force, and so required by the law of God, and accordingly they regarded them in a religious manner: others were satisfied, that the ritual law was abrogated, and that these appointments were no longer obligatory, so that *in this respect* they regarded every day alike: for we cannot suppose that they did not observe the Lord's day, or any days of fasting and prayer, or thanksgiving. (*Notes, Gal.* 4:8—11. *Col.* 2:16,17.) In such matters, it was chiefly necessary that every man should be fully satisfied in his own mind, as to his duty, and that he acted from proper motives in it. If then a Christian "regarded a day" according to the law of Moses, or conscientiously set it apart for devotion; he might be supposed to do it from reverence to the authority of God. And if another Christian, deeming these distinctions to be superseded, omitted all regard to those days, which the other accounted holy; it should be supposed, that he did it with a view to the honour of Christ, of his legislative authority, and his fulfilment of all the ancient typical observances. In like manner, the believer, who ate any kind of food, should be considered as regarding the will and glory of the Lord in it; while he returned thanks both for his food, and for his Christian liberty: on the other hand, he that refrained from this or the other meat, being contented with what he did eat, and thankful for it, should be considered as doing it from a self-denying and conscientious regard to the will of the Lord, even though his scruples were judged to be groundless. (*Notes,* 1 *Cor.* 10:23—33.)—*Fully persuaded in his own mind.* (5) "'Let every man freely enjoy his own sentiment;" and go on in his own way without impediment or censure.' *Doddridge.* This interpretation is very ancient; but it does not seem to be the most natural construction of the clause.—'Let a man have that persuasion of the lawfulness of what he doeth, or abstains from, as will preserve him from sinning against conscience in it. . . . Let him not search into the judgments and actions of other men, about these matters, to condemn them for them.' *Whitby.*—'I do not agree with those, who think that the apostle meant nothing more, than that each person should be careful not to do any thing with a doubting or hesitating conscience. For it is not enough, that our conscience consents to what we do; but it is necessary, in the first place, that our conscience be certified from the word of God.' *Beza.* (*Marg. Ref.* n—p. *Note,* 19—23.)

One day above another. (5) Ἡμεραν παρ' ἡμεραν "day above day."—*Be fully persuaded.*] Πληροφορισθω. 4:21. See on *Luke* 1:1. Πληροφορια, *Col.* 2:2. 1 *Thes.* 1:5. *Heb.* 6:11. 10:22. —*He that regardeth.* (6) Ὁ φρονων. 8:5. 12:3,16. See on *Matt.* 16:23.

V. 7—9. It ought to be established as an acknowledged principle, that no real Christian allows his own humour, indulgence, interest, credit, or ease, to be the end for which he lives or acts, as to the general tenor of his conduct; nor does he even avoid, desire, or meet death from selfish motives: but whether his life be prolonged, he aims to spend it to the glory of Christ; or whether death be expected, he refers it to him, to be ordered in all respects for the glory of his own name. So that whether the Christian lives or dies, he belongs to the Lord, to be disposed of as he pleases; and as the object of his love, to be taken care of by him in all possible events. (*Marg. Ref.* q—s.) For to this very end, Christ both died on the cross, and rose again, and liveth in heaven to die no more; that in human nature he might be the sovereign Lord of all his people, both during their lives and after their death, as they willingly devote themselves to him, and are prompt to labour, suffer, or die for his sake; as he orders all things respecting the time and circumstances of their death, for his own glory and their good; and as, when they die, they are taken to be with him for ever, and he will raise their bodies to share the same felicity. (*Notes,* 1 *Cor.* 6:18—20. *Phil.* 1:19—26.) —Christ is also the Lord of all the dead, and of the living who do not believe in him: he spares their lives, or cuts them off by death, and executes vengeance upon them as he sees good; yet the former sense seems to have been principally intended. (*Marg. Ref.* t, u. *Notes, Matt.* 28:18. *Acts* 10:36—43. *Eph.* 1:15—23. *Rev.* 1:12—20.) It is worthy of observation, that the apostle most cogently showed professed Christians, what they ought to be and do, by stating the character and aims of true believers, and by teaching them what charity would suppose, concerning their brethren who differed from them, if their conduct were in other respects consistent with their profession.—"The Lord," evidently means Jesus Christ in these verses; which contain a very conclusive argument in proof of his Deity, and the next verses undeniably confirm it: for to what mere creature can we be thus entirely devoted, without manifest idolatry, and evidently giving to another that supreme affection, which God himself demands? (*Notes,* 2 *Cor.* 5:13—15. *Tit.* 2:14.)

Liveth to himself. (7) Ἑαυτῳ ζη. 2 *Cor.* 5:15.—*Revived.* (9) Ανεζησεν. 7:9. *Luke* 15:24,32. *Rev.* 20:5.—*Might be the Lord.*] Κυριευση. 6:9,14. 7:1. See on *Luke* 22:25.

V. 10—12. This suggested another reason why Christians should not "judge" or "despise" one another: as they must all stand in judgment before Christ, when it would be fully made known from what motives every man had acted. (*Marg. Ref.* y. *Notes,* 1 *Cor.* 4:3—5. 2 *Cor.* 5:9—12. *Rev.* 20:11—15.)—The prophecy referred to has been before explained of Christ, as "JEHOVAH, our Righteousness." (*Marg. Ref.* z—c. *Notes, Is.* 45:23—25. *Phil.* 2:9—11.)—The apostle's transition from "the judgment-seat of Christ," to "giving an account of ourselves to God," shows how familiar it was to him, to understand the predictions uttered by JEHOVAH, as the words of his divine Lord and Saviour.—*Shall confess to God.* (11) 'That is, shall adore and acknowledge me as God.' *Beza.* (*Note,* 10:5—11.)—'If these words, which the prophet certainly spake of JEHOVAH, . . . be well applied by the apostle to Christ; Christ must also be the Person intended by them: for how could the apostle prove, that "every knee must bow" to Christ from the words of God, "to me every knee shall bow;" if Christ were, in his whole nature and essence, as different from that God who spake those words of himself, as is a creature from his great Creator?' *Whitby.—As I live,* &c. (11) Neither exactly from the Sept. nor from the Hebrew: but giving the precise meaning of each. (*Is.* 45:23.)

We shall . . . stand. (10) Παραστησομεθα. 12:1. See on 6: 13.—*Judgment-seat.*] Τω βηματι. *John* 19:13. 2 *Cor.* 5:10.—*Shall bow.* (11) Καμψει. *Phil.* 2:10. See 11:4.—*Shall confess.*] Εξομολογησεται. See on *Matt.* 11:25.—Ομειται, *Is.* 45: 23. *Sept.*

V. 13—18. (*Notes,* 2:1—3. *Matt.* 7:1—5. *Jam.* 4:11,12.) The apostle concludes this part of his subject, by exhorting Christians not to judge, censure, or condemn one another, any more; especially the Jewish converts should not judge their Gentile brethren: and he then enters on another exhortation in which the Gentile converts were principally concerned. This he introduces by using the same word, in somewhat a

meat, [m]now walkest thou not [n]charitably. [o]Destroy not him with thy meat, for whom Christ died.

16 Let not then [p]your good be evil spoken of:

17 For [q]the kingdom of God [r]is not meat and drink; [s]but righteousness, [t]and peace, and joy in the Holy Ghost.

18 For he that [u]in these things serveth Christ, [v]*is* acceptable to God, [x]and approved of men.

19 Let us therefore [y]follow after the things which make for peace, [z]and things wherewith one may edify another.

20 [a]For meat destroy not [b]the work of God. [c]All things indeed *are* pure; [d]but *it is* evil for that man who eateth with offence.

21 *It is* [e]good neither to eat flesh, nor to drink wine, nor *any thing* [f]whereby thy brother stumbleth, or is offended, or is made weak.

22 Hast [g]thou faith? have *it* to thyself before God. [h]Happy *is* he that condemneth not himself in that thing which he alloweth.

23 And [i]he that [j]doubteth is [k]damned if he eat, because *he eateth* not of faith: [l]for whatsoever *is* not of faith is sin.

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m 13:10. 15:2. 1 Cor. 8:1. 13:1,4,5. Gal. 5:13. Phil. 2:2—4. * Gr. *according to charity.* n 1 Cor. 8:11. 2 Pet. 2:1. 1 John 2:2. o 12:17. 1 Cor. 10:29, 30. 2 Cor. 8:20,21. 1 Thes. 5:22. p Dan. 2:44. Matt. 3:2. 6:33. Luke 14:15. 17:20,21. John 3:3,5. 1 Cor. 4:20. 6:9. 1 Thes. 2:12. q 1 Cor. 8:8. Col. 2:16,17. Heb. 13:9. r Is. 45:24. Jer. 23:5,6. Dan. 9:24. Matt. 6:33. 1 Cor. 1:30. 2 Cor. 5:21. Phil. 3:9. 2 Pet. 1:1. s 5:1—5. 8:6,15,16. 15:13. Is. 55:12. 61:3. Acts 9:31. 13:52. Gal. 5:22. Phil. 2:1. 3:3. 4:4,7. Col. 1:11. 1 Thes. 1:6. 1 Pet. 1:8. t 4. 6:22. 12:11. 16:18. Mark 13:34. John 12:26. 1 Cor. 7:22. Gal. 6:15,16. Col. 3:24. Tit. 2:11—14. u 12:1,2. Gen. 4:7. Ec. 9:7. Acts 10:35. Phil. 4:18. 1 Tim. 2:3. 5:4. 1 Pet. 2:5,20. x 2 Cor. 4:2. 5:11. 6:4. 8:21. 1 Thes. 1:3,4.

Jam. 2:18—26. 1 Pet. 3:16. y 12:18. Ps. 34:14. 133:1. Matt. 5:9. Mark 9:50. 2 Cor. 13:11. Eph. 4:3—7. Phil. 2:1—4. Col. 3:12—15. Heb. 12:14. Jam. 3:13—18. 1 Pet. 3:11. z 15:2. 1 Cor. 10:33. 14:12—17,26. Eph. 4:29. 1 Thes. 5:11,12. 1 Tim. 1:4. a *See on* 15. Matt. 18:6. 1 Cor. 6:12,13. 8:8,13. 10:31. b Eph. 2:10. Phil. 1:6. c 14. Matt. 15:11. Acts 10:15. 1 Tim. 4:3—5. Tit. 1:15. d 15, 21. 1 Cor. 8:9—12. 10:32,33. e 17. 15:1,2. 1 Cor. 8:13. f 13. Mal. 2:8. Matt. 16:23. 18:7—10. Luke 17:1,2. Phil. 1:10. Heb. 12:13. Rev. 2:14. g 2,5,14,23. Gal. 6:1. Jam. 3:13. h 7:15,24. Acts 24:16. 2 Cor. 1:12. 1 John 3:21. i 1 Cor 8:7. † Or, *discerneth and putteth a difference between meats.* k 13:2 1 Cor. 11:29—31. *Gr.* l Tit. 1:15. Heb. 11:6.

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different sense. Instead of *exercising their judgment* about others, let them learn to *act judiciously* in their own conduct, that they might not ensnare their brethren, or occasion them to sin: as if a man should heedlessly lay a stone, or a trap, in another's way, which might occasion his falling, or being hurt. This they would be apt to do, by an inexpedient use of lawful things. The apostle assuredly knew, by the revelation of Christ, that no kind of food was any longer polluted in itself: yet if a man supposed the ceremonial distinctions to be still in force, the meat which he ate, contrary to his judgment and conscience, would be unclean to him; and he therefore ought to abstain, till more fully satisfied. (*Marg. Ref.* h—k. *Notes, Acts* 10:9—16. 1 *Cor.* 8:7—13. 1 *Tim.* 4:1—5.) Now, if a stronger and better informed believer induced his weaker brother by his example and influence to eat such things as his conscience protested against, and so to bring guilt and distress upon himself; it was obvious that he did not "walk charitably," loving his brother as himself. For his conduct directly tended to the ruin of one, for whom Christ died; seeing it tempted him to sin, which naturally leads to condemnation. (*Marg. Ref.* l—n. *Note, Jam.* 1:13—15.) This does not imply that the weak brother would actually perish: but the contrast is made between *the love* of Christ to the weak believer who shed his blood to save him; and *the want of love* in his stronger brother, who would not abridge himself of his indulgent meal, from regard to his welfare; but would rather prove an occasion of sin to him, and so hazard the loss of his soul, than restrain himself in the exercise of his Christian liberty!—Yet, had the apostles written in that exact systematical style, which some affect and require; they would scrupulously have avoided such language. (*Note,* 2 *Pet.* 2:1—3.) Christians ought then to be very careful not to use their liberty, which was good and valuable in itself, in so unguarded a manner, or with such bad effects, as might give occasion to its "being evil spoken of:" for the *privileges* of the kingdom of God, no more consisted in meats and drinks, than its *requirements* did: so that a believer, who would use his liberty, at any rate and at all events, laid as undue a stress on the indulgence of the new dispensation, as a Jewish convert did on the ceremonial distinctions of the old one. To stand justified before God, to be at peace with him, to possess peace in the heart and conscience, and to experience that pure joy which the Holy Spirit communicates, are the great *privileges* of the kingdom of God: (*Notes, Matt.* 3:2. 6:33,34.) and to walk by faith before him as a reconciled Father, in righteousness, and in cheerful holy obedience, according to the grand requirements of the moral law, by "the sanctification of the Spirit," is the substance of the *duties* of the kingdom: and he, who in such things serves and obeys Christ, is "acceptable to God," and is approved before men to be a true believer; and should therefore be received as such by his brethren, without respect to difference of opinion or practice in more doubtful matters. (*Marg. Ref.* p, q. *Note,* 1.)—To infer from hence, as some have incautiously done, that a peaceable exemplary Christian, who is not too rigid in his sentiments, or tinctured with bigotry, will generally be esteemed and loved by mankind; would imply a censure on Paul, on the other apostles, on the prophets, on the most eminent believers in every age, nay, on Christ himself, as if *they* had not been so candid and liberal as *we* ought to be: for we know what favour the world showed them. But in fact the men of the church, and not those of the world, are exclusively meant.—'It evidences a cruel mind, to make greater account of food than of a brother's salvation; which they do, who can endure to eat, when it causes a brother to offend, and so gives him occasion of turning aside from the gospel. ... We ought to copy the example of Christ, who, so far from destroying the weak for food, poured out his life for them.' *Beza.* (*Notes, Eph.* 5:1,2. *Phil.* 2:5—8. 1 *John* 3:16,17.)—*Grieved.* (15) 'The grief is that which arises from the consciousness of having acted amiss in conformity to the example of a superior.' *Doddridge.*

A stumblingblock. (13) Προσκομμα. 20. See on 9:32.—*An occasion to fall.*] Σκανδαλον. See on 9:33. *Matt.* 5:29.—*I ... am persuaded.* (14) Πεπεισμαι. 15:14. See on 8:38.—*Unclean.*] "Common." *Marg.* Κοινον. See on *Mark* 7:2.—*Charitably.* (15) Κατα αγαπην. "According to love."—*Acceptable.* (18) Ευαρεστος. See on 12:1.—*Approved.*] Δοκιμος. 16:10. 1 *Cor.* 11:19. 2 *Cor.* 10:18. 13:7. 2 *Tim.* 2:15. Δοκιμη, 5:4. Αδοκιμος, 1:28. 1 *Cor.* 9:27. 2 *Cor.* 13:6.

V. 19—23. The apostle proceeded to inculcate an assiduous and persevering attention to the interests of peace among Christians; and to all those things by which mutual edification might be promoted. (*Notes, Heb.* 12:14. *Jam.* 3:13—18.) Let then none of those, who understood their Christian liberty, allow their own indulgence in food to counteract "the work of God," in the conversion of the Jews, the success of the gospel, or the sanctification of believers; or to *destroy* any of his rational creatures. Indeed the apostle would have it known, as his decided judgment, (though he had been educated a Pharisee,) that all kinds of meats were alike pure in themselves: yet it would be evil for a man to eat them, when it had a direct tendency to seduce a weak brother into sin. (*Marg. Ref.* y—d. *Notes,* 13—18. 1 *Tim.* 4:1—5.) Nay, so much ought love to preponderate over all considerations of this kind, that it would be "good" and right, for a man to abstain wholly from flesh and wine, and every other indulgence, by which his brother might be tempted to sin, disquieted in his conscience, or weakened in his hope and the vigour of his obedience. (*Marg. Ref.* e—g. *Notes,* 1 *Cor.* 8:7—13. 9:13—23. 10:23—31.) So that those who had stronger faith, and assuredly believed they might lawfully eat any kind of food, should not make ostentation of it, or improperly seize on every occasion of acting according to it: but rather possess it as in the sight of God, who would know their uprightness, when others judged them on that account. Thus they ought to use their liberty with humility, caution, prudence, and self-denial: and without seeming to prefer themselves, or to despise their weaker brethren: and he would be a happy man, who was free from all doubt or self-condemnation, in those things which he allowed himself to do. But if any one *doubted* whether this or the other indulgence were lawful or not; and yet example, persuasion, or inclination prevailed with him to venture upon it; he would certainly commit a sin, for which his conscience would condemn him, and for which God would condemn him, if he did not repent of it. For, as he did it not "of faith," as he was not fully persuaded in his own mind, that he was allowed by the Scripture to do it; he would be guilty of preferring his own inclination to the dictates of his conscience and the will of God, as he at the time supposed it to be.—In general, every action must be sinful, which is not done "of faith," as satisfied by our views of the word of truth, that we are acting according to the command or by the allowance of God, and may therefore consider ourselves to be in the way of his promised blessing. (*Marg. Ref.* g—i. *Note, Col.* 3:16,17.)—It is obvious how groundless the scruples of some serious persons from this text, concerning the Lord's supper, must be: for the apostle's argument is about a subject entirely of another nature.

Let us follow. (19) Διωκωμεν. See on 12:13.—*Things whereby one may edify another.*] Τα της οικοδομης της εις αλληλους. "Things of edification," &c. 15:2. 1 *Cor.* 14:3,5, 12,26. 2 *Cor.* 10:8. 12:19. 13:10. *Eph.* 4:12,29.—Οικοδομεω, 15:20. Ab οικος, *domus.*—*Destroy.* (20) Καταλυε. *Matt.* 5:17. 24:2. 26:61. 27:40, *et al.* Ex κατα, et λυω, *solvo, John* 2:19. —*Offence.*] Προσκομματος. See on 13.—*It is good.* (21) Καλον. See on 12:17.—*Stumbleth.*] Προσκοπτει. *Matt.* 4:6. *John* 11:9. See on 9:32.—*Is offended.*] Σκανδαλιζεται. See on *Matt.* 5:29. Σκανδαλον, 13.—*Is made weak.*] Ασθενει. See on 1.—*Alloweth.* (22) Δοκιμαζει. 1 *Cor.* 16:3. *Gal.* 6:4. *Phil.* 1:10. 1 *Thes.* 2:4. See on 1:28.—*He that doubteth.* (23) "Discerneth," or "putteth a difference." *Marg.* Ὁ διακρινομενος. 4:20. *Acts* 10:20. 11:12. 1 *Cor.* 11:29,31. *Jam.* 1:6, *et al.*—*Is damned.*] Κατακεκριται. *Mark* 16:16. 1 *Cor.* 11:32. *Jam.* 5:9. His conduct, in that particular, has already been condemned by his own conscience. *Tit.* 3:11.

PRACTICAL OBSERVATIONS.

V. 1—4. It is of great importance for us to distinguish

CHAPTER XV.

In condescension to the weak, the strong ought to give up their own inclination, for the good of others, after the example of Christ, 1—3. All Scriptures were written for our instruction, 4. The apostle prays for love and harmony among believers, in the worship of God, 5—7; shows that the Scriptures foretell the union of Jews and Gentiles in the service of God; and subjoins a fervent prayer, 8—13. He exhorts the Christians at Rome, as the apostle of the Gentiles, 14—16; and states his extensive labours and usefulness, 17—21. He avows his purpose of visiting Rome, in his way to Spain; desires their prayers in respect to his previous journey to Jerusalem, with the contributions of the Gentile converts, 22—32; and again prays for them, 33.

WE then that are [a]strong [b]ought to bear the infirmities of the weak, and not to [c]please ourselves.

2 Let every one of us [d]please *his* neighbour for *his* good to edification.

3 For even [e]Christ pleased not himself: but, as it is written, [f]The reproaches of them that reproached thee fell on me.

4 For [g]whatsoever things were written aforetime were written for our learning; [h]that we through patience and comfort of the Scriptures might have hope.

5 Now [i]the God of patience [k]and consolation [l]grant you to be like-minded one toward another [m]according to Christ Jesus:

a 4:20. 1 Cor. 4:10. 2 Cor. 12:10. Eph. 6:10. 2 Tim. 2:1. 1 John 2:14. b 14.1. 1 Cor. 9:22. 12:22—24. Gal. 6:1,2. 1 Thes. 5:14. c *See on* 3. d 14:19. 1 Cor. 9:19—22. 10:24,33. 11:1. 13:5. Phil. 2:4,5. Tit. 2:9,10. e Ps. 40:6—8. Matt. 26:39,42. John 4:34. 5:30. 6:38. 8:29. 12:27,28. 14:30,31. 15:10. Phil. 2:8. f Ps. 69:9,20. 89:50,51. Matt. 10:25. John 15:24. g 4:23,24. 1 Cor. 9:9,10. 10:11.

2 Tim. 3:16,17. 2 Pet. 1:20,21. h 5:3—5. 8:24,25. 12:12. Ps. 119:81—83. Heb. 6:10—19. 10:35,36. Jam. 5:7—11. 1 Pet. 1:13. i 13. Ex. 34:6. Ps. 86:15. 1 Pet. 3:20. 2 Pet. 3:9,15. k 2 Cor. 1:3,4. 7:6. l 12:16. 2 Chr. 30:12. Jer. 32:39. Ez. 11:19. Acts 4:32. 1 Cor. 1:10. 2 Cor. 13:11. Phil. 1:27. 2:2. 4:2. 1 Pet. 3:8 m *Or, after the example of.* 3. Eph. 5:2. Phil. 2:4,5.

between those who are "weak in faith," and such as are strangers or enemies to the faith: for we ought to receive and affectionately to cherish the former, but to beware of the latter and withdraw from them. It is, however, very difficult for us to bear properly with the mistakes, infirmities, and prejudices of our brethren; or to make due allowances for the weakness of natural capacity, the bias of bad education, or the effects of a partial and erroneous instruction, under their first religious impressions. We are all prone to make our own views the standard of truth, to deem things *certain*, which to others appear *doubtful*; to expect, by eager disputation, to bring men to see with our eyes: to perplex new converts with topics which they cannot as yet understand; and to expect them at once to acquiesce in all those truths, which we have been learning for years. (*Notes*, *Mark* 4:33,34. *John* 16:12,13. 1 *Cor.* 3:1—3. *Heb.* 5:11—14.) So that, it is almost impracticable to prevail with those, to *receive* and hold communion with each other, who have been *received* by the Lord and enjoy communion with him! Thus some have been expelled by their brethren, or have separated from them: and contests or schisms have disgraced the church, grieved her best friends, and rejoiced her enemies: thus Christians have despised or condemned each other, about doubtful or unimportant matters, as if the very essence of faith and piety had been concerned! The distinctions between meats and days were at least as important as many things which are now controverted among us; and it was far more certain on which side the truth was found. Yet men might be real Christians, who could not receive even the apostle's determination on the controversy. Surely then we should enlarge our candour, beyond those narrow limits which many would assign to it. And if we could demonstrate every tittle of our doctrine, and every part of our worship, to be scriptural; yet we ought not to despise or condemn a man, because he is not able to see the conclusiveness of our arguments: and if we must assume it as undeniable, that he is just as far mistaken as he differs from us; we should at least treat him with that tenderness, which we show to one who wants an eye, a leg, or an arm. All who love the gospel ought to shun such persons as excite divisions among those, who appear to love Christ and hate sin: and such shibboleths, as tend to multiply, to perpetuate, or to exasperate them. (*Note*, *Judg.* 12:1—7. *P. O.*) Let us then cease to despise or judge one another, especially about things which are not essential to salvation; let us beware, that we do not attempt to reject, or to cast down, those whom God has received and will uphold; or to judge and condemn his conscientious servants.

V. 5—12. It behooves us, to remember our own unworthiness and proneness to err, and liability to be deceived through inattention, ignorance, prejudices, and corrupt passions, and the numerous instances, in which we have been entirely mistaken, when confident that we were in the right: and, endeavouring to be "fully persuaded" in our own minds about our conduct, as regulated according to the holy Scriptures; let us leave others to the judgment of God. Thus, if some deem it expedient to observe a day, in commemoration of any of those great events which relate to our salvation, let them spend it in a holy manner to the glory of God: and if others judge it best not to observe such days, let them act with humble simplicity, in dissenting from the opinion and practice of their brethren. Then all may be done in a quiet, peaceable, thankful, and Christian manner; as it becomes those who profess neither to "to live nor to die to themselves, but to him who died for them and rose again;" and "ever liveth to be the Lord both of the dead and of the living." Instead of censuring, reviling, deriding, or despising one another; let us all daily and diligently prepare to appear before the judgment-seat of Christ; as he has sworn, that "every knee shall bow and every tongue shall confess to him." (*Notes*, *Matt.* 24:45—51. *Luke* 12:35—46. *Jam.* 5:9—11. 2 *Pet.* 3:10—16.) We should therefore carefully judge ourselves, both as to our state and conduct; that our confession of Christ may at that solemn and important season be proved genuine, by the fruits of our grateful love, and devoted obedience to him.

V. 13—23. While we shun superstitious scruples, and assert our Christian liberty, let us beware of spiritual pride and self-preference: and while we *pity* such as are yet harassed with groundless scruples, and held in bondage to uncommanded observances, let us be careful not to abuse our liberty, by an inexpedient use of things lawful, or by venturing upon such as are doubtful. Let us in all things consider what effects our conduct and example may have on others: and, though it may not be proper in every case to humour the scrupulosity of some persons; yet, when there is a probability of grieving, offending, or turning aside a weak believer, or of stumbling a hopeful inquirer; we should wave our liberty, if nothing of far more importance than our own indulgence, call for the exercise of it. For surely, it cannot be an imitation of the love of Christ, who died for the weak as well as the strong, if we put any personal satisfaction, in competition with the spiritual good of our brethren. Verily it must be confessed that we are often very criminal in such matters; and thus our "good comes to be evil spoken of," because we use lawful things in an uncharitable and selfish manner. But let us remember that both the comforts and the obedience of the gospel are alike superior to meats and drinks; and that both unite in "righteousness, peace, and joy in the Holy Ghost;" and that, when we most highly value these spiritual privileges, and abound in these spiritual duties, we enjoy the greatest assurance that we are accepted by God, and best approve ourselves before men to be real believers. Let us then follow after all those things, which tend to peace and mutual edification; let us study a holy indifference about the most lawful earthly enjoyments; and learn to renounce whatever comes in competition with the welfare of our brethren, the peace of the church, and the glory of God. Let us pray for deeper humility, and increasing promptitude in self-denial, that we may more regard our acceptance with God, and less desire the applause of men.—In every doubtful or indifferent matter, "happy is he, who condemneth not himself in the thing which he alloweth." Numbers venture into places, and upon actions, against which their own consciences revolt: because they are induced by inclination; or emboldened by the example of those, who on some account have obtained the reputation of pious men. But whether the things themselves be lawful or not; as they cannot "do them in faith," as they hesitate concerning the lawfulness of them, and as they cannot heartily pray for the presence and blessing of God in them; they are condemned for indulging themselves in a doubtful case. But few are so happy, as to be quite free from self-condemnation in every thing which they allow; a sound judgment, a simple heart, a tender conscience, and habitual self-denial, are necessary for the enjoyment of this comfort: and most of us see frequent cause to condemn ourselves in this respect, and, by daily repentance, faith, and prayer, to deprecate the merited condemnation of our God. (*Notes*, 1 *Cor.* 6:12—17. 8:7—13. 10:23—28. 1 *John* 3:18—24.)

NOTES.—Chap. XV. V. 1—3. The apostle here proceeds with the argument of the preceding chapter. He admits that those who knew their liberty, in respect of the distinctions of meats and days, were generally "strong" in faith, as well as sound in judgment, compared with their more scrupulous brethren. But, for that reason, those "who were strong," ought not only to "bear with the infirmities of the weak," who were not able to rise superior to them; and not to despise them: but even to *bear* their infirmities, by patiently submitting to self-denial on their account, and meekly enduring their uncharitable censures; while they persevered in endeavours to promote their welfare, and to maintain a peaceful communion with them. They should act as those who travel in a company; when those, who are strong and healthy, pay peculiar attention to the sick and feeble, carrying their burdens, waiting for them, and inviting them to lean upon their arms. So that, instead of pleasing and gratifying themselves, in the indulgent use of their liberty, or giving way to pride, self-will, or resentment; they ought readily to recede from their own inclinations, in order to "please their neighbour," as far as could conduce to his good, or to mutual edification, by obviating his prejudices and gaining upon his affections. (*Marg. Ref.* a—d. *Note*, *Gal.* 6:1—5.) Thus Christ, from love to sinners, renounced his own ease, comfort, and reputation: (*Marg. Ref.* e. *Notes*, *Matt.* 20:24—28. *John* 13:12—17. *Phil.* 2:5—8.) exposed himself to the reproach and revilings of the enemies of God; and lived, in this polluted miserable world, exposed to contempt, calumnies, and persecutions, till he finished his sufferings by

6 That ye may [m]with one mind *and* one mouth glorify God, even [n]the Father of our Lord Jesus Christ.

7 Wherefore [o]receive ye one another, [p]as Christ also received us, [q]to the glory of God.

[*Practical Observations.*]

8 Now [r]I say that [s]Jesus Christ was a minister of the circumcision [t]for the truth of God, to confirm the promises *made* unto the fathers:

9 And [u]that the Gentiles might glorify God for *his* mercy; as it is written, [x]For this cause I will confess to thee among the Gentiles, and sing unto thy name.

10 And again he saith, [y]Rejoice, ye Gentiles, with his people.

11 And again, [z]Praise the Lord, all ye Gentiles; and laud him, all ye people.

12 And again Esaias saith, [a]There shall be a root of Jesse, [b]and he that shall rise to reign over the Gentiles; [c]in him shall the Gentiles trust.

13 Now [d]the God of hope [e]fill you with all joy and peace in believing, that ye may [f]abound in hope, through the power of the Holy Ghost.

14 [g]And [g]I myself also am persuaded of you, my brethren, that ye also are [h]full of goodness, filled with all knowledge, [i]able also to admonish one another.

15 Nevertheless, brethren, [k]I have written the more boldly unto you in some sort, [l]as putting you in mind, [m]because of the grace that is given to me of God,

16 That [n]I should be the minister of Jesus Christ to the Gentiles, [o]ministering the gospel of God, that [p]the [q]offering up of the Gentiles might be acceptable, [q]being sanctified by the Holy Ghost.

17 I have therefore [r]whereof I may glory

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m ch. 9—14. Zeph. 3:9. Zech. 13:9. Acts 4:24. n John 10:29,30. 20:17. 2 Cor. 1:3. 11:31. Eph. 1:3. 1 Pet. 1:3. o ch. 14:1—3. Matt. 10:40. Mark 9:37. Luke 9:48. p Matt. 11:28—30. Luke 15:2. John 6:37. 13:34. q 9. Eph. 1:6—8,12,18. 2 Thes. 1:10—12. r 3:26. 1 Cor. 1:12. 10:19,29. 15:50. s 9:4,5. Matt. 15:24. 20:28. John 4:11. Acts 3:25,26. 13:46. Gal. 4:4,5. t 3:3. Ps. 98:2,3. Mic. 7:20. Luke 1:54—56,70—73. 2 Cor. 1:20. u 16. 9:23,24. 11:22,30. Is. 24:15,16. John 10:16. Eph. 2:12—22. 3:1—8. 1 Pet. 2:9,10. x 2 Sam. 22:50. Ps. 18:49. y Deut. 32:43. Ps. 66:1—4. 67:3,4. 68:32. 97:1. 98:3,4. 138:4,5. Is. 24:14—16. 42:10—12. z Ps. 117:1. a Is. 11:1,10. Rev. 5:5. 22:16. b Gen. 49:10. Ps. 2:4—12. 22:27, 28. 72:8—10,17. Is. 42:1—4. 49:6. Dan. 2:44. 7:14. Mic. 4:1—3. 5:4. c Jer. 16:19. 17:5—7. Matt. 12:21. 1 Cor. 15:19. Eph. 1:12,13. 2 Tim. 1:12. *marg.* 1 Pet. 1:21. d 5. Jer. 14:8. Joel 3:16. 1 Tim. 1:1. e 14:17. Is. 55:12. John 14:

1,27. Gal. 5:22. Eph. 1:2. 5:18,19. 2 Thes. 2:16,17. 1 Pet. 1:8. f 5:4,5. 12:12 2 Cor. 9:8. Heb. 6:11. g Phil. 1:7. 2 Tim. 1:5. Philem. 21. Heb. 6:9. 2 Pet. 1 12. 1 John 2:21. h Phil. 1:11. Col. 1:8—10. 2 Pet. 1:5—8. i Col. 3:16. 1 Thes 5:11,14. Tit. 2:3,4. Heb. 5:12. 10:24,25. Jude 20—23. k Heb. 13:22. 1 Pet. 5: 12. 1 John 2:12—14. 5:13. Jude 3—5. l 1 Tim. 4:6. 2 Tim. 1 6. 2:14. Tit. 3:1. 2 Pet. 1:12—15. 3:1,2. m 1:5. 12:3,6. 1 Cor. 3:10. 15:10. Gal. 1:15,16. 2:9. Eph. 3 7,8. 1 Tim. 1 11—14. 1 Pet. 4:10,11. 2 Pet. 3:15. n 18. 11:13. Acts 9 15. 13: 2. 22:21. 26:17,18. 1 Cor. 3:5. 4:1. 2 Cor. 5:20. 11:23. Gal. 2:7,8. Eph. 3:1. 1 Tim. 2:7. 2 Tim. 1:11. o 29. 1:1. Acts 20:24. Gal. 3:5. 1 Thes. 2:2,9. 1 Tim. 1:11 1 Pet. 1:12. p 12:1,2. Is. 66:19,20. 2 Cor. 6:5. Phil. 2:17. 4:18. Heb. 13: 16. 1 Pet. 2:5. q Or, *sacrificing*. q 5:5. 8:26,27. 1 Cor. 6:19. Eph. 2:18,22. 1 Thes. 5 23. r 4:2. 2 Cor. 2.14—16. 3:4—6. 7:4. 11:16—30. 12:11.

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the ignominious death of the cross, amidst the insults of his imbittered murderers: according as it had been predicted of him by David. (*Notes, Ps.* 69:8,9,16—21.)—*The reproaches*, &c. (3) 'How inexpressible a grief and burden the sight of so much wickedness must have been to so pure and holy a mind, as that of our Lord, it is impossible for us fully to conceive: but were we more like him, we might, and we certainly should, enter more into it, than we generally do.' *Doddridge.* (*Note, Heb.* 2:16—18.)—The quotation is from the LXX, which exactly translates the Hebrew. (*Ps.* 69:9.)

That are strong. (1) Οἱ δυνατοι. *Acts* 18:24.—*To bear.*] Βασταζειν. *Matt.* 20:12. *Gal.* 5:10. 6:2,5, *et al.*—*The infirmities.*] Τα ασθενηματα. Here only: ασθενεω. See on 14:1. —*Of the weak.*] Των αδυνατων. *Acts* 14:16. See on 8:4. Ex *a* priv. et δυνατος.—*For edification.* (2) Προς οικοδομην. See on 14:19.

V. 4—7. The apostle took occasion from the preceding quotation, to remind the Christians at Rome, that the whole of the ancient Scriptures had been written for "*their* instruction," as much as for that of those to whom they were first delivered: whether they contained types and predictions of Christ, or gracious promises, precepts, admonitions, or examples: in order that, by patiently cleaving to the Lord in faith and holy obedience, amidst all their trials and temptations; and by taking comfort from the daily perusal of the Scriptures; they might possess a joyful hope of heaven, notwithstanding past sins and present manifold defects, as well as many and grievous trials. (*Marg. Ref.* g, h. *Notes*, 1 *Cor.* 10:11,12. 2 *Tim.* 3:14—17. *Heb.* 6:16—20. 13:5,6. 2 *Pet.* 1:19—21.) He therefore prayed for them, to the "God of patience and consolation," who is infinitely patient and long-suffering towards men, who commands them in like manner to bear with one another, and who is the Author and Giver of patience and persevering constancy in well-doing to his people, and the Source of all their consolations, that he would render his exhortations effectual; and grant them to be of one judgment and one heart, disposed to entire harmony and affection, and full of disinterested love and compassion for each other, after the example of Christ, and according to his commands. That so nothing might hinder them from joining, as "with one mind and one mouth," in the worship of God, in glorifying him for his mercies, and adoring his perfections, as "the Father of our Lord Jesus Christ;" who is approached by sinners, through his beloved Son, and is become their reconciled Father in him. (*Marg. Ref.* i—n. *Notes*, 12:14—16, *v.* 16. *Jer.* 32:39—41. *Zeph.* 3:9,10. *Acts* 4:32—35, *v.* 32.) And he again exhorted them to lay aside prejudices and disputes, and to receive one another as brethren, without regarding the distinctions of Jew and Gentile, or differences of opinion on subordinate matters: even as Christ had received them, without making exceptions to any of them; that God might be glorified in their salvation, as he would also be in their mutual love and harmony. (*Marg. Ref.* o—q. *Notes*, 14:1. 1 *Cor.* 1:10—16. *Eph.* 4:1—6. *Phil.* 1:27—30. 2:1—4.

Were written aforetime. (4) Προεγραφη. *Gal.* 3:1. *Eph.* 3: 4. *Jude* 4.—*Learning.*] Διδασκαλιαν. *Matt.* 15:9. *Eph.* 4:14. *Col.* 2:22. 1 *Tim.* 1:10. 4:1,6,10. 6:1,3. 2 *Tim.* 3:10,16. 4:3. *Tit.* 1:9. 2:1,7,10. Διδασκω, *doceo.*—*Through patience and comfort: . . . hope.*] Δια της υπομονης και της παρακλησεως . . . την ελπιδα.—"The patience and the consolation of the Scriptures, might have the hope." (5) Υπομονη. See on 2:4. Παρακλησις, 12:8. *Acts* 13:15. 1 *Cor.* 14:3. 1 *Tim.* 4:13, *et al.* Ελπις, 5:5. 1 *John* 3:3.—*God, even the Father,* (6) Τον Θεον και Πατερα. "The God and Father, &c." 2 *Cor.* 1:3.—*Receive*, &c. (7) Προσλαμβανεσθε. See on 14:1.

"As Christ also received us."—"God hath received him." 14:3.

V. 8—13. In order to unite Jews and Gentiles in one church, and conciliate them to each other, Jesus Christ assumed his human nature among the Jews; he was "made under the law," and was circumcised: and he exercised his personal ministry with unwearied labour and self-denial among circumcised persons; and he commanded his apostles to preach the gospel to the Jews, in the first place. Thus he fulfilled the predictions and promises, delivered to the fathers of that nation: the Gentile converts could therefore have no plausible excuse for despising them. (*Marg. Ref.* r—t. *Notes*, 9:4,5. *Matt.* 15:25—28. *Luke* 1:46—55,67—79. 24: 44—49. *Acts* 3:24—26. *Eph.* 2:14—18.)—On the other hand, after the ascension of Christ, the gospel had, by his command, been extensively preached among the Gentiles, and with very great success; that they also might "glorify God for his mercy," as it had been expressly predicted by several of the ancient prophets. (*Marg. Ref.* u—c. *Notes*, *Deut.* 32:43. *Ps.* 18:49. 117. *Is.* 11:10.) So that the Jewish converts could have no reason to exclude or shun the Gentiles, whether they regarded the will of their ascended Lord, or the prophecies of the Scripture. Indeed Isaiah had expressly stated, that the Gentiles would trust, or *hope*, in that Messiah, who should arise to reign over them: (*Notes*, *Eph.* 1:9 —14. 1 *Pet.* 1:17—21.) and hence the apostle took occasion to pray, that God, the Author and Object of hope, would fill them with abundance of all spiritual joy and peace, by enabling them simply to believe in him, as revealed in his beloved Son, and relying on his gracious promises; that so they might attain to an assured, abiding, realizing, and anticipating hope of eternal life, through the sanctifying and comforting energy of the Holy Spirit. (*Marg. Ref.* d—f. *Notes*, 5:1— 5. *Gal.* 5:22—26. 2 *Thes.* 2:16,17.)—*Rejoice*, &c. (10) 'The Hebrew interpreters render the original, (*Deut.* 32:43.) "Celebrate, O ye nations, his people." . . . Certainly the nations could not cordially extol the people as happy and blessed; unless, affected with their felicity, they acknowledged and worshipped the same God. . . . The apostle, as it were, seals all his preceding exhortations with prayers; that the Lord would bestow on them the things which he commanded.' *Beza.*—*For this cause*, &c. (9) From the LXX, and accord to the Hebrew. (2 *Sam.* 22:50. *Ps.* 18:49.—*Rejoice*, &c. (10) From the Hebrew: the Sept. has, 'Rejoice, ye heavens with him.' (*Deut.* 32:43.)—*Praise the Lord*, &c. (11) Nearly from the Sept. which accords to the Hebrew. (*Ps.* 117:1.)—*There will be*, &c. (12) Nearer to the Sept. than the Hebrew. (*Is.* 11:10.) 'That which is out of the Hebrew rightly rendered, "for an ensign," is by the Greek translators rendered, . . . "to bear rule:" because it is the office of the king to defend, and by arms to protect, his people.' *Hammond.*

A minister. (8) Διακονον. 13:4. *Note, Matt.* 20:24—28.—*To confirm.*] Εις το βεβαιωσαι. See on *Mark* 16:20.—*I will confess.* (9) Εξομολογησομαι. 14:11. See on *Matt.* 11:25.—*Sing.*] Ψαλω. 1 *Cor.* 14:15. *Eph.* 5:19. *Jam.* 5:13.—2 *Sam.* 22:50, *et al. Sept.* Hence Ψαλμος, a *psalm.*—*Rejoice.* (10) Ευφρανθητε. See on *Luke* 12:19.—*Trust.* (12) Ελπιουσιν. 24. *Matt.* 12:21. *John* 5:45.—*Is.* 11:10. *Sept.*—*The God of hope.* (13.) Ο Θεος της ελπιδος. 12. So, Ο Θεος της υπομονης και της παρακλησεως, 7.

V. 14—17. The apostle, being about to conclude his epistle, shows the Romans on what grounds he, who had never seen them, had been induced to address them in so earnest and copious a manner. This did not arise from any doubt that he entertained concerning them: for he was persuaded that they were so replete with the "goodness," tha

through Jesus Christ, [s]it those things which pertain to God.

18 For [t]I will not dare to speak of any of those things [u]which Christ hath not wrought by me, [x]to make the Gentiles obedient, [y]by word and deed,

19 Through [z]mighty signs and wonders, [a]by the power of the Spirit of God; [b]so that from Jerusalem, and round about unto Illyricum, I have [c]fully preached the gospel of Christ.

20 Yea, [d]so have I strived to preach the gospel, not where Christ was named, lest I should [e]build upon another man's foundation:

21 But as it is written, [f]To whom he was not spoken of, they shall see: and they that have not heard shall understand. [*Practical Observations.*]

22 For which cause also [g]I have been [*]much hindered from coming to you.

23 But now having no more place in these parts, [h]and having a great desire these many years to come unto you;

24 Whensoever [i]I take my journey into Spain, I will come to you: for I trust to see you in my journey, [k]and to be brought on my way thitherward by you, [l]if first I be somewhat filled [†]with your *company*.

25 But now [m]I go unto Jerusalem to minister unto the saints.

26 For [n]it hath pleased them of Macedonia and Achaia to make a certain contribution for [o]the poor saints which are at Jerusalem.

27 It hath pleased them verily; [p]and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

28 When therefore I have performed this, [q]and have sealed to them this fruit, [r]I will come by you [‡]into Spain.

29 And I am sure that when I come unto you, I shall come [s]in the fulness of the blessing of the gospel of Christ.

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s Heb. 5:1. t Prov. 25:14. 2 Cor. 10:13—18. 11:31. 12:6. Jude 9. u Mark 16: 20. Acts 14:27. 15:4,12. 21:19. 1 Cor. 3:6—9. 2 Cor. 3:1—3. 6:1. x 1:5. 6:17. 16:25. Matt. 28:18—20. Acts 26:20. 2 Cor. 10:4,5. Heb. 5:9. 11:8. y Col. 3:17. 2 Thes. 2:17. Jam. 1:22. 1 John 3:18. z Acts 14:10. 15:12. 16:18. 19:11,12. 2 Cor. 12:12. Gal. 3:5. Heb. 2:4. a Matt. 12:28. Acts 1:8. 1 Cor. 12:4—11. 1 Pet. 1:12. b 24. Acts 9:28,29. 13:4,5,14,51. 14:6,20,21,25. 16:6—12. 17:10,15. 18:1,19. 19:1. 20:2,3,6. c Acts 20:20. Col. 1:25. 2 Tim. 4:17. d 2 Cor. 10:14—16. e 1 Cor. 3:9—15. Eph. 2:20—22. f Is. 52:15. 65:1. g 1:13. 1 Thes. 2:18.

* Or, *many ways*, or, *oftentimes*. h 32. 1:10—12. 1 Thes. 3:10. 2 Tim. 1:4 i 28. Acts 19:21. k Acts 15:3. 21:5. 2 Cor. 1:16. l 1:12. 1 Cor. 16:5—7. † Gr. *with you*. 32. m 26—31. Acts 18:21. 19:21. 20:16,22. 24:17. 1 Cor. 16:1—3. Gal. 2:10. n Acts 11:27—30. 2 Cor. 8:9. Gal. 6:6—10. o Prov. 14:21,31. 17:5. Zech. 11:7,11. Matt. 25:40. 26:11. Luke 6:20. 14:13. 1 Cor. 16:15. 2 Cor. 9: 12. Philem. 5. Jam. 2:5,6. p 11:17. 1 Cor. 9:11. Gal. 6:6. Philem. 19. q Phil. 4:17. Col. 1:6. r 24. Prov. 19:21. Lam. 3:37. Jam. 4:13—15. s 1:11. Ps. 16: 11. Ez. 34:26. Eph. 1:3. 3:8,19. 4:13.

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kind and affectionate spirit, which he had inculcated, as well as with knowledge in every part of the gospel, as to be able to "admonish one another," without other assistance. Nevertheless he had written with the more confidence to them, on several most important subjects, to put them in remembrance of their duties and their dangers; (*Note*, 2 *Pet.* 1:12—15.) because God had peculiarly favoured him, in appointing him to be the apostle and the minister of Christ to the Gentiles. (*Marg. Ref.* g—l. *Notes*, 1:5—7. 11:11—15. *Acts* 9:15,16. *Gal.* 2:6—10. *Eph.* 3:8.) His special ministry required him to preach the gospel among the Gentiles in general, and to superintend their affairs, (as the priest among the Jews used to do the sacrifice, or the burning of incense,) in order that their persons and services might be presented to God in an acceptable manner, by the hands of the great High-Priest within the veil, being sanctified by the gifts and graces of the Holy Spirit; and he therefore thought himself called on to attempt this service towards them also. (*Marg. Ref.* m—q. *Notes*, 12:1. *Is.* 66:19—23. *Phil.* 2:14—18.) For in this important trust he had some ground of glorying; not in himself, but in the unmerited and rich favour of Jesus Christ towards him; not in carnal things, but in those which pertained to God and his worship. (*Marg. Ref.* r.)

Goodness. (14) Αγαθωσυνης. *Gal.* 5:22.—*Ephesians* 5:9. 2 *Thes.* 1:11.—*To admonish.*] Νουθετειν. *Acts* 20:31. 1 *Cor.* 4:14. *Col.* 1:28. 3:16. 1 *Thes.* 5:12,14. 2 *Thes.* 3:15. Ex νους, *mens*, et τιθημι, *pono*.—*The more boldly.* (15) Τολμηροτερον. Here only. Τολμαω, 18.—*In some sort.*] Απο μερους. 24. 11:25.—*Putting you in mind.*] Επαναμιμνησκων. Here only: ex επι, et αναμιμνησκω, 1 *Cor.* 4:17.—*The minister.* (16) Λειτουργον. See on 13:6.—*Ministering.*] Ιερουργουντα. Here only. Ex ἱερευς, *sacerdos*, et εργον, *opus*.—*The offering up.*] "The sacrificing." *Marg.* Η προσφορα. *Acts* 21:26. 24:17. *Eph.* 5:2. *Heb.* 10:5,8,10,14,18.—*Ps.* 40:6. *Sept.*—*Acceptable.*] Ευπροσδεκτος. 31. 2 *Cor.* 6:2. 8:12. 1 *Pet.* 2:5. Ex ευ, *bene*, et προσδεχομαι, *Luke* 15:2.

V. 18—21. The apostle's success had corresponded to the importance of the trust delegated to him. He would not dare to speak of what "Christ had not wrought by him," in bringing the heathen nations to obey the truth, "by word and deed." It seems that some teachers were forward to do this: but he would not venture to do himself, what he condemned as folly and sin in other men. (*Marg. Ref.* t—x. *Notes*, 2 *Cor.* 10:12—16.) What had been done was entirely the work of Christ; but he had chosen to make use of him as his instrument. "Christ hath wrought by me." (*Notes*, *Mark* 6:19,20. *Acts* 15:12. 1 *Cor.* 3:4—9.) In other places it is said, "God wrought by him:" here "Christ wrought by him." His preaching had been attended with extraordinary miracles, wrought "by the power of the Holy Spirit," whose divine agency had also disposed the hearts of the hearers to embrace the gospel. So that from Jerusalem, in a very extensive circle of several thousands of miles, even to Illyricum on the borders of Italy, he "had fully preached the gospel of Christ," and instructed large multitudes, with great accuracy in that holy doctrine. (*Marg. Ref.* z—c.) Indeed it had been his *ambition* to carry the glad tidings of salvation to those, who had not before heard of Christ; and thus to face the dangers and hardships of making the first assault on the kingdom of Satan, in every place. Nor was he disposed, in general, to "build on the foundation" laid by other ministers, who were competent to carry on the work which they had happily begun; but rather to fulfil the Scripture, which foretold, that many nations and rulers would see and understand those things, which they had before been strangers to. (*Notes*, *Is.* 52:13—15. 1 *Cor.* 3:10—15.)—'Probably, in mentioning this, he may glance on those false apostles, who crept into churches which he had planted, and endeavoured to establish their own reputation and influence there, by alienating the hearts of his own converts from him, their spiritual father: while, like some in our own days, ... they built on his grand and noble foundation, an edifice of wood, and hay, and stubble. 1 *Cor.* 3:12.' *Doddridge.*—*By word and deed.* (18) 'By the manner in which he hath enabled me to speak, and the things which he hath strengthened me to perform.' *Ibid.* As there is no preposition in the Greek, the clause may be rendered, "In word and deed," and applied, as above, to the obedience of the Gentiles: and this seems better to accord with the general language of Scripture. (*Marg. Ref.* y.)—*Unto Illyricum.* (19) 'I do not think, that these words necessarily import, that St. Paul had penetrated into Illyricum; ... but rather that he had come to the confines of Illyricum; and that these confines were the external boundary of his travels. ... Illyricum adjoins unto Macedonia; measuring from Jerusalem towards Rome, it lies close behind it. If therefore St. Paul traversed the whole country of Macedonia, the route would necessarily bring him to the confines of Illyricum. Now the account of St. Paul's second visit to the peninsula of Greece is contained in these words. "He departed for to go into Macedonia, and *when he had gone over those parts*, and had given them much exhortation, he came into Greece." This account allows, or rather leads us to suppose, that St. Paul, in going over Macedonia, ... had passed so far to the west, as to come into those parts of the country, which were contiguous to Illyricum, if he did not enter into Illyricum itself. The history and the epistle therefore so far agree; and the agreement is much strengthened by a coincidence of *time*. At the time when this epistle was written, St. Paul might say, in conformity to the history, that he had come unto Illyricum: much before this time he could not have said so; for upon his former journey into Macedonia, his route is laid down, from the time of his landing at Philippi, to his sailing from Corinth; ... which confines him to the eastern side of the peninsula, and therefore keeps him all the while at a considerable distance from Illyricum.' *Paley.*—*To whom he*, &c. (21) From the Sept. which accords to the Hebrew. *Is.* 52:15.

I will not dare. (18) Ου τολμησω. *Matt.* 22:46. *Mark* 15: 43. *Acts* 5:13. *Phil.* 1:14. *Jude* 9.—*To make ... obedient.*] Εις υπακοην. 16:26. See on 1:5.—*Round about.* (19) Κυκλω. *Mark* 3:34. 6:6. *Luke* 9:12. *Rev.* 4:6. 7:11.—*I have fully preached.*] Με πεπληρωκεναι. 8:3. "Have fulfilled, &c." viz. the great object of my apostolical office.—*Strived.* (20) Φιλοτιμουμενον. 2 *Cor.* 5:9. 1 *Thes.* 4:11. A φιλοτιμος, *honoris cupidus*; quod ex φιλεω, *amo*, et τιμη, *honour*. 'It signifieth a high ambition to preach the gospel.' *Leigh.* The apostle's was indeed a noble ambition.—*Was named.*] Ωνομασθη. *Acts* 19:13. 1 *Cor.* 5:1,11. *Eph.* 1:21. 3:15. 5:3. 2 *Tim.* 2:19.

V. 22—29. As the Romans were already favoured with the gospel, it did not accord with the apostle's plan to leave his more urgent employment to go among them: and this, with other reasons, had long "hindered" him from visiting them. But, as he had now brought the churches which he had planted, to establishment in the faith; and as he had no immediate call to any new scene of action, in the parts where he had before laboured; so he purposed to gratify the strong desire, which he had for many years experienced, of going to Rome. (*Marg. Ref.* g, h. *Note*, 1:8—15.) But he also purposed a journey into Spain, a large country still much further to the west, where probably the gospel had not at that time been preached. In his way he designed to stay for a time at Rome: and when he had in part satisfied his

30 Now I beseech you, brethren, [t]for the Lord Jesus Christ's sake, [u]and for the love of the Spirit, [x]that ye strive together with me in *your* prayers to God for me;

31 That [y]I may be delivered from them that [z]do not believe in Judea; [a]and that my service which *I have* for Jerusalem, may be [b]accepted of the saints;

32 That [c]I may come unto you with joy [d]by the will of God, [e]and may with you be refreshed.

33 Now [f]the God of peace [g]*be* with you all. Amen.

2 Cor. 4:5,11. 12:10. 1 Tim. 6:13,14. 2 Tim. 4:1.
u Ps. 143:10. Phil. 2:1. Gen. 32:24—29. 2 Cor. 1:11. Eph. 6:19,20. Col. 2:1,2. 4:12,13. 1 Thes. 5:25. Thes. 3:1.
y Acts 21:27—31. 22:24. 23:12—24. 24:1—9. 25:2,3,24. 1 Thes. 2:16.
* Or, *are disobedient*.
z 25,26. 2 Cor. 8:4. 9:1.
a Acts 21:17—26. 23,24. 1:10—13. Acts 27:1,41—43. 28:15,16,30,31. Phil. 1:12—14.
c Acts 18:21. 1 Cor. 4:19. Jam. 4:15.
d Prov. 25:13. 1 Cor. 16:18. 2 Cor. 7:13. 1 Thes. 3:6—10. 2 Tim. 1:16. Philem. 7,20.
e 16:20. 1 Cor. 14:33. 2 Cor. 5:19,20. 13:11. Phil. 4:9. 1 Thes. 5:23. 2 Thes. 3:16. Heb. 13:20.
f 16:24. Ruth 2:4. Matt. 1:23. 28:20. 2 Cor. 13:14. 2 Tim. 4:22.

affectionate desire of communing with the believers there, he expected they would help him forward toward Spain.—' "In some degree:" for I know, that if I were to indulge my own affection for you, my visit would be much longer than the views of duty elsewhere will permit.' *Doddridge.* (*Marg.* and *Marg. Ref.* i—i.) But, in the mean time, he must take a long journey in the opposite direction, in order to perform an important service to the poor Christians at Jerusalem, for whom the Gentile converts had raised a liberal contribution. (*Marg. Ref.* m—o. *Notes, Acts* 24:10—21. 1 *Cor.* 16:1,2. 2 *Cor.* 8:9.) This they had done willingly: but indeed they were "debtors to them" to a very great amount. For the Jewish preachers had first carried the gospel among them; and the primitive believers at Jersusalem had impoverished themselves in promoting that doctrine, the blessing of which they now shared with the Gentiles. (*Notes, Acts* 2:44—47. 4:32—37. 11:27—30.) It was, therefore, the bounden duty of the Gentile converts to communicate to the Jewish Christians of their temporal abundance. (*Note,* 2 *Cor.* 9:6—12.) When therefore he had performed this service, and had affixed his seal, as it were, to this good fruit produced by the Gentiles, in order to conciliate the minds of their Jewish brethren; he intended to pass by Rome to Spain. (*Marg. Ref.* s.) And whenever he should be permitted to come to them, he knew, and was confident, that he should be employed to communicate to them an abundant supply of those spiritual gifts, consolations, and blessings, which are conveyed to sinners by "the gospel of Christ:" so that they would certainly be edified, established, comforted, and increased in numbers, by his coming, his preaching, and the miraculous powers which he should be employed to impart to them. (*Marg. Ref.* s.)—Thus the apostle never lost sight of his object, or let slip any opportunity of inculcating mutual love between the Jewish and Gentile converts.—It is not known, whether the apostle ever accomplished his intended journey into Spain. But as Clement, writing from Rome, in the first century, said that he preached ... 'to the utmost bounds of the west;' it is most probable that he did. He, however, went to Rome in a far different manner than he had proposed. (*Notes, Acts* 21:28:)—*I go unto Jerusalem.* (25.) 'Here at length ... but fetched from three different writings, we have obtained the several circumstances, ... which the epistle to the Romans brings together; viz. a contribution in Achaia for the Christians at Jerusalem; a contribution in Macedonia for the same purpose; and an approaching journey of St. Paul to Jerusalem. We have these circumstances, each by some hint in the passage in which it is mentioned, or by the date of the writing in which the passage occurs, fixed to a particular time; and we have that time, turning out, upon examination, to be in all *the same;* namely, towards the close of St. Paul's second visit to the peninsula of Greece.' *Paley.*—This fixes the writing of this epistle to a particular part of the narrative of the apostle's labours: but there is some difficulty, in determining in what year those events took place. Some date them A. D. 58, others A. D. 60, or 61.

I have been ... hindered. (22) Ενεκοπτομην. *Acts* 24:4. *Gal.* 5:7. 1 *Thes.* 2:18. 1 *Pet.* 3:7. Εκ εν, et κοπτω, *Matt.* 21:8.—*Much.*] "Many ways," or "often times." *Marg.* Τα πολλα.—*In these parts.* (23) Εν τοις κλιμασι τουτοις. 2 *Cor.* 11:10. *Gal.* 1:21. *Clima.* A κλινω, *inclino.*—*A great desire.*] Επιποθιαν. Here only. Επιποθησεις, 2 *Cor.* 7:7. Επιποθητος, *Phil.* 4:1. Επιποθεω. See on 1:11.—*To be brought on my way.* (24) Προπεμφθηναι. See on *Acts* 15:3.—*A ... contribution.* (26) Κοινωνιαν. 1 *Cor.* 1:9. 10:16. 2 *Cor.* 13:13. *Gal.* 2:9. *Heb.* 13:16. 1 *John* 1:3,6,7. Α κοινωνεω, 27. 12:13.—*It hath pleased them.* (27) Ευδοκησαν, 26. See on *Matt.* 11:26. *Acts* 8:1.—*Debtors.*] Οφειλεται. See on 1:14.—*Spiritual things.*] Τοις πνευματικοις. 1:11. See on 7:14.—*Their duty is.*] Οφειλουσι. "They ought." 1. See on 13:8.—*To minister.*] Λειτουργησαι. See on *Acts* 13:2. Λειτουργος, 16.—*In carnal things.*] Εν σαρκικοις. See on 7:4.—*Have sealed.* (28) Σφραγισαμενος. *Matt.* 27:66. *John* 3:33. 6:27. 2 *Cor.* 1:22, *et al.*

V. 30—33. The apostle regarded his journey to Jerusalem as of so much importance, that he ought not to decline it: yet he was fully aware, that it would be attended with great danger and difficulty, through the enmity of the Jews, and the strong prejudices even of the Christians in Judea against him; which neither his zeal in their behalf, nor the liberality of the Gentile converts could counterbalance. (*Notes, Acts* 19:21,22. 20:1—6,22—24. 21:7—26.) He therefore besought the Romans, "for the sake of Christ" their common Lord, and for that love's sake which the Spirit of Christ had wrought in their hearts to each other, (according to his own most loving manner and conduct towards them,) earnestly to unite in prayers for him, that he might be protected from the malice of the unbelieving or disobedient Jews, who would otherwise disappoint all the plans which he had formed; and that the prejudices of the Jewish believers might be so removed, that they might accept and take in good part the service which he went to perform. (*Marg. Ref.* t—a.) That so, if the Lord pleased, he might come to them, not grieved and disappointed, but "with joy" and comfort: and also that his spirit might be refreshed and enlivened by joining with them in thanksgivings to God, and by what he witnessed of the grace bestowed upon them. In the mean time he prayed, that "the God of peace" as reconciled to believers in Christ, and as disposing them to live together in peace and harmony, might be with them all, for their comfort, and to prevent all disputes and divisions among themselves. (*Marg. Ref.* b—d. *Notes,* 16:17—20. 2 *Tim.* 4:22. *Heb.* 13:20,21.) 'If Paul, saith Esthius, might desire the prayers of the Romans, why might not the Romans desire the prayers of Paul? I answer they might desire his prayers, as he did theirs, by a letter directed to him to pray for them. He adds, If they might desire his prayers for them when living, why not when dead, and reigning with Christ? I answer, Because they could direct no epistle to him, or in any other way acquaint him with their mind.' *Whitby.*—*Love of the Spirit.* (30) This may denote the love of the Holy Spirit shown to us, in quickening, sanctifying, and comforting us. (*Notes, Ps.* 143:10. *Col.* 1:3—8.)

Strive together. (30) Συναγωνισασθαι. Here only. 'To wrestle together with.' Εκ συν, et αγωνιζομαι. See on *Luke* 13:24. Αγωνια, *Luke* 22:44. Αγων, *Phil.* 1:30. *Col.* 2:1. *Note, Gen.* 32:24.—*May be delivered.* (31) 'Ρυσθω. See on 11:26.—*That do not believe.*] "Are disobedient." *Marg.* Των απειθουντων. 10:21. See on *John* 3:36.—*May with you be refreshed.* (32) Συναναπαυσωμαι ὑμιν. Here only. Εκ συν, et αναπαυομαι. See on *Matt.* 11:28,29.—*The God of peace,* &c. (33) *Marg. Ref.* e, f. *Note, Heb.* 13:20,21.

PRACTICAL OBSERVATIONS.

V. 1—7. The powerful of this world often domineer over the weak, but it ought not to be so in the church of Christ: (*Notes, Matt.* 20:24—28. *Luke* 22:24—27.) on the contrary, every one, in proportion as he is strong in faith and grace, should be tender, patient, and compassionate to the feeble-minded, to those "who are compassed with infirmities;" perplexed in their views; harassed with scruples, doubts, and temptations; and unable to enjoy the peace and comfort of the gospel, while they appear to walk in the obedience of it. Even if their infirmities be attended with a degree of bigotry, censoriousness, or peevishness; we ought still to bear with them and pity them, and submit to self-denial for their good: and, instead of "pleasing ourselves," whatever may become of them, we ought to give up our own humour and inclination, as far as we can "please them for their good unto edification;" though we must not be men-pleasers, or help to deceive them by our flatteries and compliances.—If any man deem himself "strong," and he be at the same time disposed to revile, despise, condemn, and reject the weak and scrupulous, because they cannot accede to his whole system: it is evident that pride and selfishness are stronger in his heart, than faith and grace; and that he has more of "the knowledge that puffeth up," than of the "love that edifieth;" or, of "the wisdom which is from above." (*Notes,* 1 *Cor.* 8:1—3. 13:4—7. *Jam.* 3:13—18.) He is the most advanced Christian, who is most conformed to Christ, and most willing to renounce his own ease or indulgence, and to endure reproach and suffering, after his example, and in prosecution of that great design for which he shed his blood: and if, in doing this, he be reviled by zealots and uncharitable bigots, he may with humble accommodation use the Redeemer's words: "the reproaches of them that reproached thee, are fallen upon me." For whatever is written, either in the Old or the New Testament, is intended for our instruction, and may be applied to our case, for direction and encouragement; that, by patient faith, persevering obedience, and comfort derived from the word of God, 'we may embrace, and ever hold fast, the blessed hope of everlasting life, as given to us in Jesus Christ.' Thus relying on the mercy and truth of "the God of all patience and consolation;" we should pray continually, that we, and our brethren in Christ, may be "like minded towards one another" after his example; that the divisions of the church being healed, all who are called by his name "may glorify the God and Father of our Lord Jesus, with one mind and with one mouth." And till this perfect union shall be effected, we should learn to agree, notwithstanding our differences about non-essentials; and to receive one another as brethren, while we hold the great doctrines of

CHAPTER XVI.

The apostle commends Phebe to the Christians at Rome; and sends salutations to many by name, 1—16. *He warns them against those, who caused divisions and offences,* 17—20. *He names several brethren, who joined in their salutations of them,* 21—23. *He concludes with prayers for them, and ascriptions of glory to God,* 24—27.

I [a]COMMEND unto you Phebe [b]our sister, which is [c]a servant of the church which is at [d]Cenchrea:

2 That [e]ye receive her in the Lord, [f]as be-

a 2 Cor. 3:1. b Matt. 12:50. Mark 10:30. 1 Tim. 5:2. Jam. 2:15. 1 Pet. 1:22, 23. c Luke 8:3. 1 Tim. 5:9,10. d Acts 18:18. e 15:7. Matt. 10:40—42. 25:40. Phil. 2:29. Col. 4:10. Philem. 12,17. 2 John 10. 3 John 5—10. f Eph. 5:3. Phil. 1:27. 1 Tim. 2:10. Tit. 2:3. g 3,4,6,9,23. Acts 9:36,39,41. Phil. 4:14—19.

cometh saints, and that ye assist her in whatsoever business she hath need of you: [g]for she hath been a succourer of many, and of myself also.

3 Greet [h]Priscilla and Aquila [i]my helpers in Christ Jesus:

4 Who [k]have for my life [l]laid down their own necks: unto whom not only I give thanks, but [m]also all the churches of the Gentiles.

2 Tim. 1:18. h Acts 18:2,18,26. 1 Cor. 16:19. 2 Tim. 4:19. i 9. 1 Cor. 16:16. k 5.7. John 15:13. Phil. 2:30. 1 John 3:16. l Josh. 10:24. 2 Sam. 22:41. Mic. 2 3. m Acts 15:41. 16:5. 1 Cor. 7:17. 16:1. 1 Thes. 2:14. Rev. 1:4.

salvation for sinners, by the blood and Spirit of Christ; for this will tend greatly to the credit of the gospel, and the glory of God.

V. 8—21. The whole plan of redemption is so formed, that it is suited to reconcile us to one another, as well as to our gracious God, and we may say of every contention among Christians, "An enemy hath done this."—The fulfilment of ancient promises and prophecies, in the coming of Christ among the Jews, and in the great success of the gospel among the Gentiles, and through distant nations and languages, that they might "glorify God for his mercy," and hope in that "Branch from the Root of Jesse," who was raised up to reign over them; should teach us "sinners of the Gentiles" especially to cease from our murmurings and disputings, and to join in grateful praises and thanksgivings to him, who glories in his merciful victories among the heathen, and has called them "to rejoice with his people, Israel." If we would have "the God of hope to fill our hearts with all peace and joy in believing;" (and we can have no abiding holy joy and peace in any other way;) if we would "abound in hope by the power of the Holy Ghost;" we must rely on and pray for the teaching and influences of that divine Agent; and we must be careful neither to grieve him by our evil tempers or sinful passions; nor to quench his sacred fire, by negligence or procrastination: for thus we often bring darkness and disconsolation upon ourselves. (*Notes, Eph.* 4:30—32. 1 *Thes.* 5:16—22, *v.* 19.)—We should also hope the best of others, and commend what is good in their conduct: but those who are really most "full of goodness and knowledge, and able to admonish one another," will be most thankful to be reminded of their duty, and cautioned against danger, by those who are authorised to watch over them; who have "obtained grace to be faithful" in their ministry; and who evidently desire, that the persons and services of their brethren may be "acceptable to God through Jesus Christ, being sanctified by the Holy Spirit."—It is indeed an honour to be employed by the Lord Jesus, and for him to "work by us in those things which pertain to God," and in rendering sinners "obedient in word and deed." But the whole glory must ultimately be referred to him: ostentation should carefully be avoided in speaking on such subjects; and it is seldom expedient to mention ourselves, except as we want to obviate men's prejudices against our ministry, when they impede our usefulness.—But indeed, how trivial are the labours, and how limited is the usefulness, of most of us, when compared with those of the apostle, whose ministry was attended "with the power of the Holy Ghost" in so remarkable a degree, and whose unwearied labours would admit of no bounds but those of the human species, or of his own life!—It is honourable, when ministers, who have the opportunity, boldly face opposition and hardship in carrying the gospel to those places, where "Christ hath not yet been named;" and when they would rather make irruptions into the uninvaded provinces of Satan's dark domain, than more securely garrison such as have already been torn from him. This is a noble ambition: and in this the genuine missionary far more resembles the apostle, than any stated pastor or ruler of the church can do. He is the hero, the most honourable warrior under the banner of Christ, and should be assisted and honoured accordingly. But as most of us must, in some measure, "build upon the foundation" that others have laid before us: we should at least "take heed how we build thereon," that our superstructure may not disgrace or expose the good foundation, as too often is the case.

V. 22—33. Our best desires may meet with many hinderances; our well concerted plans may be disappointed; our very prayers may seem to remain unanswered; but, proceeding in the path of duty with self-denying zeal and love, endeavouring to conciliate the minds of Christians to one another, and to excite them to emulation in good works; and seeking our comfort in communion with God and his saints; all will surely terminate to our advantage: and even the services which we would have performed and could not, shall be graciously accepted and rewarded. (*Note,* 1 *Kings* 8:15—21.) The rich believer should deem himself a *debtor* to the poor; and they who have been made partakers of spiritual blessings, should count it "their duty" to minister in carnal things to those, through whom they were brought to the knowledge of salvation. (*Notes,* 1 *Cor.* 9:7—12. *Gal.* 6:6—10.)—There is a blessing, "a fulness of blessing, in the gospel of Christ," which we should expect to know and to communicate, but with which numbers are totally unacquainted, and which most of us experience in a degree far beneath what the primitive believers did: especially the degree in which the preaching and labours of ministers at present are blessed to the conversion of sinners, and the edifying and rejoicing and fruitfulness of believers, compared with that of former times, is lamentably small. We should therefore "strive," nay wrestle, "together in our prayers" for each other, that for "Christ's sake," and by "the love of the Spirit," a very great blessing may come upon the souls of Christians, and the labours of ministers that envy, prejudice, and a party-spirit may not prevent the faithful zealous servants of Christ, from being "accepted by the saints," in their disinterested endeavours to do them good, as alas! is frequently the case, but that they may meet the people, wherever they go, with joy, and may by them be refreshed; and that the God of peace may be the ever-present Comforter of all, who "love the Lord Jesus Christ in sincerity." Amen.

NOTES.—CHAP. XVI. V. 1, 2. It is probable, that this epistle was sent by Phebe, according to what is generally added at the end of it, in our Bibles; but as these additions are of no authority, and sometimes palpably erroneous, they are not here inserted.—Cenchrea was the sea port of Corinth, where a separate church was founded, which shows that the apostle wrote from Corinth. (*Acts* 18:18.)—Phebe acted as a servant, or a deaconess, to the church at Cenchrea, and was probably employed in relieving the needy, and visiting the sick women among them. This she must have undertaken freely, out of love to the work alone, as she appears to have been a person in good circumstances. (*Marg. Ref.* b, c. *Notes,* 1 *Tim.* 5:9—16.) The Christians at Rome were exhorted to receive her to their fellowship, in a manner consistent with their profession of being the "saints" or holy servants and worshippers of the true God, in Christ Jesus: (*Marg. Ref.* e, f.) and also to assist and support her in the business, which had brought her thither: as she had been helpful to many Christians, and to Paul himself, who was not backward to acknowledge his obligation to her.

I commend (1) Συνιστημι. See on 3:5.—*A servant.*]—Διακονον. 13:4. 15:8. *Matt.* 20:26. 23:11. (*Note, Acts* 6:2—6.)—*As becometh saints.* (2) Αξιως των ἁγιων. *Eph.* 4:1. *Phil.* 1:27. *Col.* 1:10. 1 *Thes.* 2:12. 3 *John* 6.—*Assist.*] Παραστητε. 2 *Tim.* 4:17.—*Jer.* 15:11. *Sept.* See on 6:13.—*A succourer.*] Προστατις. Here only. A προιστημι, 12:8.

V. 3, 4. Aquila and Priscilla had now returned to Rome: though but a short time before they had been at Ephesus. (*Marg. Ref.* h, i. *Notes, Acts* 18:1—6,24—28. 1 *Cor.* 16: 19,20.) They had ventured their lives in protecting the apostle either at Corinth, or at Ephesus; as if they had been willing to lay down their own necks, and to be beheaded in his stead: and as his life was so useful to all the churches of the Gentiles, they as well as he, were under the greatest obligations to these pious persons. (*Marg. Ref.* k—m.) He therefore sent his affectionate salutations and good wishes to them, and to the church in their house; or to the several Christians, of whom their family was composed, and who met continually together to worship God.—Priscilla and Aquila had originally been inhabitants of Rome. (*Acts* 18:2.)... They were connected therefore with the place to which the salutations were sent.... St. Paul became acquainted with them at Corinth, during his first visit into Greece. They accompanied him upon his return into Asia; were settled for some time at Ephesus; (*Acts* 18:18—26.) and appear to have been with St. Paul when he wrote from that place his first epistle to the Corinthians. (1 *Cor.* 16:19.) Not long after, ... he went from Ephesus into Macedonia, and after "he had gone over those parts," proceeded from thence on his second visit into Greece; during which visit, or rather at the conclusion of it, this epistle was written.... We have, therefore, the time of St. Paul's residence at Ephesus, after he had written to the Corinthians; the time taken up by his progress through Macedonia; and his three months' abode in Greece: we have the sum of these three periods allowed for Aquila and Priscilla going back to Rome, so as to be there when the epistle was written. Now what this leads us to observe, is the danger of scattering names and circumstances in writings like the present; how implicated they often are with dates and places, and that nothing but truth can preserve consistency. Had the notes of time in this epistle fixed the writing of it to any date, prior to St. Paul's first residence at Corinth, the salutation of Aquila and Priscilla would have contradicted the history; because it would have been prior to his acquaintance with these persons. If the notes of time had fixed it during *that* residence at Corinth; during his journey to Jerusalem when he first returned out of Greece: or during his progress through the Lesser Asia, upon which he proceeded to Antioch; an equal contradiction would have been incurred: be-

5 Likewise greet [n]the church that is in their house. Salute [o]my well-beloved Epenetus, [p]who is the first-fruits of [q]Achia unto Christ.

6 Greet Mary, [r]who bestowed much labour on us.

7 Salute Andronicus and Junia, [s]my kinsmen and [t]my fellow-prisoners, [u]who are of note among the apostles, who also [x]were in Christ before me.

8 Greet Amplias [y]my beloved in the Lord.

9 Salute Urbane, [z]our helper in Christ, and Stachys my beloved.

10 Salute Apelles [a]approved in Christ. Salute them which are [b]of Aristobulus' [*]*household*.

11 Salute Herodion my kinsman. Greet them that be of the [*]*household* of Narcissus, which are in the Lord.

12 Salute Tryphena and Tryphosa, who [c]labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

13 Salute [d]Rufus [e]chosen in the Lord, and [f]his mother and mine.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, [g]and the brethren which are with them.

15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, [h]and all the saints which are with them.

16 Salute one another [i]with a holy kiss. [k]The churches of Christ salute you.

[*Practical Observations.*]

17 ¶ Now I beseech you, brethren, [l]mark them which [m]cause divisions and [n]offences, contrary to the doctrine which ye have learned; [o]and avoid them.

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n Matt. 18:20. 1 Cor. 16:19. Col. 4:15. Philem. 2. o 8,12. 3 John 1. p 11:16. 1 Cor. 16:15. Jam. 1:18. Rev. 14:4. q 15:26. Acts 18:12,27. 2 Cor. 1:1. 9:2. r 12. Matt. 27:55. 1 Tim. 5:10. s 11,21. t 2 Cor. 11:23. Col. 4:10. Philem. 23. Rev. 1:9. u Gal. 2:2,6. x 8:1. Is. 45:17,25. John 6:56. 14:20. 15:2. 1 Cor. 1:30. 2 Cor. 5:17,21. Gal. 1:22. 5:6. 6:15. Eph. 2:10. 1 John 4:13. 5:20. y 5. Phil. 4:1. 1 John 3:14. z 2,3,21. a 14:18. 1 Deut. 8:2. 1 Cor. 11:19. 2 Cor. 2:9. 8:22. Phil. 2:22. 1 Tim. 3:10. 1 Pet. 1:7. b 2 Tim. 4:19. * Or, friends. c Matt. 9:38. 1 Cor. 15:10,58. 16:16. Col. 1:29. 4:12. 1 Thes. 1:3. 5:12,13. 1 Tim. 4:10. 5:17,

18. Heb. 6:10,11. d Mark 15:21. e Matt. 20:16. John 15:16. Eph. 1:4. 2 Thes. 2:13. 2 John 1. f Matt. 12:49,50. Mark 3:35. John 19:27. 1 Tim. 5:2. g 8:29. Col. 1:2. Heb. 3:1. 1 Pet. 1:22,23. h 2. 1:7. Is. 60:21. Eph. 1:1. 1 Pet. 1:2. i Acts 20:37. 1 Cor. 16:20. 2 Cor. 13:12. 1 Thes. 5:26. 1 Pet. 5:14. k 4. 1 Phil. 3:17. 2 Thes. 3:14,15. m Acts 15:1—5,24. 1 Cor. 1:10—13. 3:3. 11:18. Gal. 1:7—9. 2:4. Phil. 3:2,3. Col. 2:8. 2 Pet. 2:1,2. 1 John 2:19. 2 John 7—10. Jude 19. n Matt. 18:7. Luke 17:1. o Matt. 18:17. 1 Cor. 5:9—11. 2 Thes. 3:6,14. 1 Tim. 6:3—5. Tit. 3:10. 2 John 10,11.

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cause it appears, (*Acts* 18:2—26.) that during all this time, they were either with St. Paul, or abiding at Ephesus. Lastly, had the notes of time in this epistle, which we have seen to be perfectly incidental, compared with the notes of time in the first epistle to the Corinthians, fixed this epistle to be either contemporary with that, or prior to it, a similar contradiction would have ensued; first, because, when the epistle to the Corinthians was written, Aquila and Priscilla were along with St. Paul: (1 *Cor.* 16:19.) and because, secondly, the history does not allow us to suppose, that between the time of their becoming acquainted with him, and the writing of that epistle, ... they could have gone back to Rome, so as to have been saluted in an epistle to that city; and then have come to St. Paul at Ephesus, so as to be joined with him, in saluting the church at Corinth. As it is, all things are consistent.' *Paley.*—The author has transcribed this passage, chiefly to give the less learned reader an idea and a specimen of the manner, in which able critics can, almost in all cases, detect literary forgeries, and establish the authenticity of ancient writing. This is peculiarly needful, in an age of bold infidelity; in which the most confident assertions are made, and suppositions advanced, without the shadow of proof; as if a literary forgery were attended with little difficulty, or danger of detection; when in fact it is nearly the most difficult thing, which can possibly be attempted, and scarcely ever escapes detection.—'St. Paul's contention at Corinth was with unbelieving Jews, who at first, "opposed and blasphemed," and afterwards "with one accord raised an insurrection against him." Aquila and Priscilla adhered, we may conclude, to St. Paul, throughout this whole contest. (*Acts* 18:) ... It is highly probable, they should be involved in the dangers and persecutions, which St. Paul underwent from the Jews;" ... as they, though Jews, were assisting to him, in preaching to the Gentiles at Corinth. They had taken a decided part, in the great controversy of that day, the admission of the Gentiles to a parity of religious situation with the Jews. For this conduct alone, ... they may seem to have been entitled to thanks, from the churches of the Gentiles.' *Paley.*

My helpers. (3) Τους συνεργους μου. 9,21. 1 *Cor.* 3:9. 2 *Cor.* 1:24. 8:23. *Phil.* 2:25. 4:3. *Col.* 4,11. 1 *Thes.* 3:2 *Philem.* 1,24. 3 *John* 8.—Συνεργεω. 8:28. See on *Mark* 16:20.—*Laid down* (4) Υπεθηκαν. 2 *Tim.* 4:6. Not elsewhere N. T.—*Gen.* 49:15. 2 *Chr.* 9:18. *Sept.*—*Neck.*] Τραχηλον. See on *Luke* 15:22.

V. 5. The apostle also desired to be remembered with the same expressions of affection to Epenetus: for the words rendered "greet" and "salute," are the same in the original. (3) He was peculiarly beloved by the apostle, having been his first convert in Achaia, and the earnest of his subsequent usefulness. Perhaps he was the first of the household of Stephanus, who embraced the gospel. (1 *Cor.* 16:15.)

First-fruits.] Απαρχη. 1 *Cor.* 16:15. *Jam.* 1:18. *Rev.* 16:4. See on 11:16.

V. 6—15. It is not known what Mary this was; (6) or in what respect she had "bestowed much labour" on the apostle and his friends; but she had, in some proper manner, been very active in providing for their support and comfort. Andronicus and Junia, being Jews, and of the same tribe and family with St. Paul, had on some occasion been imprisoned with him for the sake of the gospel. They had, probably, been converted on the day of Pentecost, or soon after, and were well known and esteemed by the other apostles, even while Paul had been a persecutor: as they "were in Christ," that is, believers before the apostle was; (*Marg. Ref.* t, x.) and consequently had then been the objects of his scorn and enmity. (*Note*, 1 *John* 3:13—15.) Of the persons who are next mentioned, nothing certain is known. Apelles had approved himself to be a true believer, by his exemplary, zealous conduct. Probably, Aristobulus was not a Christian; but he had several in his household, of whom the apostle had some knowledge. Narcissus is supposed to have been a very powerful and wicked man, of whom many things are recorded in the Roman histories: yet he too had believers in his family, probably among his numerous slaves! Rufus seems to have been the son of Simon the Cyrenian; and his mother had showed such attention to Paul, that he deemed her deserving from him of the honour and respect due to a parent. (*Marg. Ref.* d—f. *Mark* 15:21. *Note*, *John* 19:25—27.)—It is remarkable, that the apostle, amidst all his engagements, should be so well acquainted with the names and characters of many Christians, residing in a city which he had never visited. Most of them, indeed, were such as he had previously been acquainted with; and they formed but a small part of the believers at Rome. Yet this shows his indefatigable diligence, and his attention to every thing relative to the churches of the Gentiles. Xenophon states it as peculiarly admirable in Cyrus, that he so knew all the officers of his numerous army, that, in giving his orders, he addressed each of them by name; and that he made it his study, to be able to do this.—It may also be observed, that the apostle never mentioned the name of Peter, which he doubtless would have done, had Peter then resided at Rome: this powerfully militates against all the traditions of antiquity respecting Peter, on which so enormous a fabric of usurpation and superstition has been erected.—*In Christ.* (7) *Notes*, 8:1,2. *Is.* 45:15—17,23—25. *John* 6:52—58. 15:2—5. 17:20—23. 1 *Cor.* 1:26—31. 2 *Cor.* 5:17. 12:1—6. 1 *John* 5:20,21.

Bestowed much labour. (6) Πολλα εκοπιασεν. 12. *Matt.* 11. 28. *John* 4:6,38. *Acts* 20:35. 1 *Cor.* 15:10, *et al.*—*My fellow prisoners.* (7) Συναιχμαλωτους μου. *Col.* 4:10. *Philem.* 23. Not elsewhere. Εκ συν, et αιχμαλωτος, *Luke* 4:19.—*Of note.*] Επισημοι. *Matt.* 27:16. Εκ επι, et σημα, *signum.*—*Approved.* (10) Τον δοκιμον. See on 14:18.—*Which are in the Lord.* (11) Τους οντας εν Κυριῳ. 7.

V. 16. *A holy kiss.*] *Marg. Ref.* i.—This expression of spiritual affection, to which the apostle exhorted them, in order to show that his epistle had produced its intended effect in promoting mutual love among them, has been supposed to have been used by men and women separately: yet, as it seems afterwards to have been laid aside, because of abuse or slander, that opinion perhaps is groundless, and rather the effect of modern ideas of propriety, resulting from licentious refinement, than suited to the pure simplicity of those primitive times.—The apostle further informed them, that the several churches of Christ, which he had visited, desired to express their affectionate regard to them.

A holy kiss.] Φιληματι αγιῳ. 1 *Cor.* 16:20. 2 *Cor.* 13:12. 1 *Thes.* 5:26. 1 *Pet.* 5:14. See on *Luke* 7:45.—*Salute.*] Ασπαζονται. 3,5—15,21—23. *Matt.* 10:12. *Luke* 10:4. *Acts* 20:1, *et al.*

V. 17—20. The apostle wrote from the fulness of his heart: and therefore, when he seemed to be concluding, his overflowing love induced him to begin again: as a further topic occurred to his mind. Thus he here interrupted his subject, that he might warn the Christians at Rome, to "note" and carefully guard against the persons, whose conduct, doctrine, or insinuations tended to make divisions in the church, or to stumble or mislead inquirers: and to avoid them, as they would persons who were infected with some contagious disease. (*Marg. Ref.* l—o.) For, whatever they professed, they "did not serve Christ" or seek his glory in what they did: but they rather sought the indulgence of their appetites; and advanced, or zealously contended for, their peculiar opinions, in order to support themselves, and live in plenty, without labour. (*Marg. Ref.* p, q. *Notes*, *Phil.* 3: 17—19. 2 *Pet.* 2:10—19.) Thus, by their benevolent and flattering language, and plausible harangues, they imposed upon the judgment, and insinuated themselves into the

18 For they that are such [p]serve not our Lord Jesus Christ, [q]but their own belly; and [r]by good words and fair speeches deceive the hearts of [s]the simple.

19 For [t]your obedience is come abroad unto all *men*. [u]I am glad therefore on your behalf: but [x]yet I would have you wise unto that which is good, and [y]simple concerning evil.

20 And [z]the God of peace [a]shall [b]bruise Satan under your feet shortly. [c]The grace of our Lord Jesus Christ *be* with you. Amen.

21 [d]Timotheus my workfellow, and [e]Lucius, and [f]Jason, and [g]Sosipater, [h]my kinsmen, salute you.

22 I Tertius, [i]who wrote *this* epistle, [k]salute you in the Lord.

23 [l]Gaius mine host, and of the whole church saluteth you. [m]Erastus the chamberlain of the city saluteth you, and Quartus a brother.

24 [n]The grace of our Lord Jesus Christ *be* with you all. Amen.

25 Now [o]to him that is of power to establish [p]according to my gospel, [q]and the preaching of Jesus Christ, [r]according to the revelation of the mystery, [s]which was kept secret since the world began,

26 But [t]now is made manifest, [u]and by th Scriptures of the prophets, [v]according to the com. mandment of [w]the everlasting God, made known to all nations [x]for the obedience of faith:

27 To [y]God [z]only wise, *be* glory through Jesus Christ for ever. Amen.

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p Matt. 6:24. John 12:26. Gal. 1:10. Phil. 2:21. Col. 3:24. Jam. 1:1. Jude 1. Rev. 1:1. q 1 Sam. 2:12—17,29. Is. 56:10—12. Ez. 13:19. Hos. 4:8—11. Mic. 3:5. Mal. 1:10. Matt. 24:48—51. Phil. 3:19. 1 Tim. 6:5. 2 Pet. 2:10—15. Jude 12. r 2 Chr. 18:5,12—27. Is. 30:10,11. Jer. 8:10,11. 23:17. 28:1—9,15—17. Ez. 13:16. Mic. 3:5. Matt. 7:15. 24:11,24. 2 Cor. 2:17. 4:2. 11:13—15. Col. 2:4. 2 Thes. 2:10. 1 Tim. 6:5. 2 Tim. 2:16—18. 3:2—6. Tit. 1:10—12. 2 Pet. 2:18—20. 1 John 4:1—3. Jude 16. s 19. Ps 19:7. 119:130. Prov. 8:5. 14:15. 22:3. 27:12. 2 Cor. 11:3. t 1:8. 1 Thes. 1:8,9. u Eph. 1:15—17. Col. 1:3—9. 1 Thes. 1:2,3. 3:6—10. x 1 Kings 3:9—12. Ps. 101:2. Is. 11:2,3. Matt. 10:16. 1 Cor. 14:20. Eph. 1:17,18. 5:17. Phil. 1:9. Col. 1:9. 3:16. 2 Tim. 3:15—17. Jam. 3:13—18. y Or, *harmless*. Luke 10:3. Phil. 2:15. y *See on* 15:33. z Gen. 3:15. Is. 25:8—12. Rom. 8:37. Heb. 2:14,15. 1 John 3:8. Rev. 20:1—3. a Or, *tread*. Job 40:12. Is. 63:3. Zech. 10:5. Mal. 4:3. Luke 10:19. a 24. 1 Cor. 16:23. 2 Cor. 13:14. Gal. 6:18. Phil. 4:23. 1 Thes. 5:28. 2 Thes. 3:18. 2 Tim. 4:22. Philem. 25. Rev. 22:21. b Acts 16:1—3. 17:14. 18:5. 19:22. 20:4. 2 Cor. 1:1,19. Phil. 1:1. 2:19

—23. 1 Thes. 1:1. 3:2,6. 2 Thes. 1:1. 1 Tim. 1:2. 6:11,20. 2 Tim. 1:2. Heb. 13:23. c Acts 13:1. d Acts 17:5. e Acts 20:4. *Sosater*. f 7,11. g Gal. 6:11. h 8. Col. 3:17. i 1 Cor. 1:14. 3 John 1—6. k Acts 19:22. 2 Tim. 4:20. l *See on* 20. m 14:4. Acts 20:32. Eph. 3:20,21. l Thes. 3:13. 2 Thes. 2:16,17. 3:3. Heb. 7:25. 1 Pet. 5:10. Jude 24,25. n 2:16. 2 Cor. 4:3. Gal. 2:2. 2 Thes. 2:14. 2 Tim. 2:8. o Acts 9:20. 1 Cor. 1:23. 2:2. 2 Cor. 4:5. p 1 Cor. 2:7. Col. 1:26. q Ps. 78:2. Dan. 2:22. Am. 3:7. Matt. 13:17,35. Luke 10:23,24. Eph. 3:3,5,9,11. 1 Pet. 1:10—12. r Eph. 1:9. Col. 1:26. 2 Tim. 1:10. Tit. 1:2,3. s 1:2. 3:21. 15:4. Acts 3:20—35. 10:43. 26:22,23. Gal. 3:8. Eph. 2:20. Rev. 19:10. t Matt. 28:19,20. Mark 16:15. Luke 24:44—47. Acts 13:46,47. 26:17,18. u 1:20. Gen. 21:33. Deut. 33:27. Is. 9:6. 40:28. Mic. 5:2. 1 Tim. 1:17. Heb. 9:14. 13:8. 1 John 5:20. Rev. 1:8—11,17. x *See on* 1:5; 15:18. Acts 6:7. y 11:36. Gal. 1:4,5. Eph. 3:20,21. Phil. 4:20. 1 Tim. 1:17. 6:16. 2 Tim. 4:18. Heb. 13:15,21. 1 Pet. 2:5. 5:10,11. 2 Pet. 3:18. Rev. 1:5,6. 4:9—11. 5:9—14. 7:10—12. 19:1—6. z 11:33,34. Ps. 147:5. Eph. 1:7,8. 3:10. Col. 2:2,3. Jude 25.

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affections, of those persons, who were favourably disposed to hear the gospel, but were unsuspecting and undiscerning. (*Marg. Ref.* r.) Men of this character had done great mischief at Corinth, whence this epistle is supposed to have been written: (*Notes*, 2 *Cor.* 11:1—6,13—15.) and he feared lest they should do the same at Rome. The apostle was the more earnest, to caution the Romans against such artful deceivers: because their unreserved "obedience" to the will of Christ was every where spoken of, with great approbation. He was therefore much rejoiced at this good report of them, and desired that it might prevail still more: yet he would have them to be obedient from an established judgment, as well as from a proper disposition of heart: he greatly desired that they might "be wise" and prudent in every good work; and simple and inexperienced only concerning evil, and unacquainted with its painful effects; and thus be harmless and inoffensive. (*Marg. Ref.* r—x. *Notes*, *Matt.* 10:16—18. 1 *Cor.* 14:20—25.) He knew that Satan, who was permitted to bruise the heel of the Seed of the woman, would annoy them to the uttermost: but their reconciled God, the Author of inward and outward peace, would "shortly bruise" that enemy, and all his agents, "under their feet," and give every believer an entire and final victory over him. (*Marg. Ref.* y, z. *Notes*, *Gen.* 3:14,15. *Luke* 10:17—20.) He therefore prayed that the pardoning mercy and sanctifying grace of Christ might always be with them. (*Marg. Ref.* a.)

Mark. (17) Σκοπειν. *Luke* 11:35. 2 *Cor.* 4:18. *Gal.* 6:1. Σκοπος, *Phil.* 3:14.—*Divisions.*] Διχοστασιας. 1 *Cor.* 3:3. *Gal.* 5:20. Ex διχα, *separatim*, et στασις, *statio.*—*Avoid.*] Εκκλινατε. 3:12. *Mal.* 2:8. *Sept.*—*Good words.* (18) Χρηστολογιας. Here only. Ex χρηστος, *aptus, benignus*, et λογος, *sermo.*—*Fair speeches.*] Ευλογιας. 1 *Cor.* 10:16. 2 *Cor.* 9:5. *Eph.* 1:3. *Jam.* 3:10.—*The simple.*] Των ακακων. *Heb.* 7:26. —*Job* 2:3. *Prov.* 1:4,22. 8:5. 14:15. *Sept.* Ab *a*, priv. et κακος, *malus*. 'Such as are without fraud and suspicion, who having a desire to do well, yet want wisdom to discern the subtleties and ends of those who make divisions in the church.' *Leigh.*—*Simple.* (19) "Harmless." *Marg.* Ακεραιους. *Phil.* 2:15. See on *Matt.* 10:16.—*The God of peace.* (20) Ὁ Θεος της ειρηνης. 15:33. *Heb.* 13:20.—*Shall bruise.*] "Tread." *Marg.* Συντριψει. See on *Mark* 5:4.—*Shortly.*] Εν ταχει. *Luke* 18:8. *Acts* 12:7. 22:18. 25:4. *Rev.* 1:1. 22:6.

V. 21—23. (*Marg. Ref. Notes*, *Acts* 13:1—3. 16:1—3. 17:5—9. 20:4.)—The apostle, not being an expert *writer* in the Greek language, generally employed an amanuensis. Tertius, who wrote this epistle has been supposed to be the same person as Silas, or Silvanus; because *Silas* in Hebrew signifies *the Third*, as *Tertius* does in Latin: but this is uncertain, and not very probable. Gaius perhaps was the same person, to whom John addressed his third epistle. (*Preface*, 3 *John.*) Being a man of affluence, he hospitably entertained Paul and his company; and he was so liberal in services of this kind, that he might be called "the host of the whole church." Erastus, as the steward, or treasurer, of Corinth, must have been a person of considerable rank, who had embraced the gospel.

Mine host. (23) Ὁ ξενος μου. *Matt.* 25:35. 27:7, *et al.*—In hoc loco pro ξενοδοχος, ξενοδοχεω, 1 *Tim.* 5:10. ut *hospes* pro *peregrino*, et *qui peregrinos in hospitio recipit.*—*The chamberlain.*] Ὁ οικονομος. 1 *Cor.* 4:1,2. 1 *Pet.* 4:10. See on *Luke* 12:42.

V. 24. (20. *Notes*, 2 *Cor.* 13:11—14, *v.* 14. *Gal.* 6:17,18. *Eph.* 6:21—24. 2 *Tim.* 4:19—22, *v.* 22.) Nothing like this language is used in the name of any prophet or apostle in the whole Scripture. (*Notes*, *Num.* 6:24—27. *Deut.* 10:8,9.)

V. 25—27. The apostle at length concluded the epistle, with ascribing glory to God in such a manner as to direct the faith and dependence of those whom he addressed, to be placed entirely on him. He was aware that nothing, but the almighty power of God, could preserve them from the fatal assaults of their subtle and potent enemies. But God was able to establish them in the faith, hope, and obedience of the gospel, which had been preached to them; for this accorded to the doctrine of Christ, respecting the salvation of sinners, and the calling of the Gentiles, preached by him in other churches. (*Marg. Ref.* n, o.) This great mystery had been concealed from mankind in general, since the beginning, and had only been in part revealed to the Jews: but at length it had been openly manifested, according to the writings of the ancient prophets, and by the accomplishment of them; and by the preaching of the gospel, according to the commandment of the eternal God, to his apostles and evangelists: that it might be made known to the nations, in order to deliver them from their idolatries and iniquities, and lead them to "the obedience of faith." (*Marg. Ref.* p—x. *Notes*, 1:1—4. *Matt.* 13:16,17,34,35. 1 *Cor.* 2:6—13. *Eph.* 1:9—12. 3:1—12. *Tit.* 1:1—4.) To this God of infinite wisdom and knowledge, from whom all wisdom originates, all glory and worship ought to be rendered for ever, through his Son Jesus Christ.—By "the only wise God" we must understand the Deity, without respect to the distinction of Persons; or the Father, without excluding the Son or the Holy Spirit; who in many Scriptures are shown to be coequal with the Father, in all divine perfections. But as the Godhead is revealed to us, in and by the incarnate Word, our divine Mediator; so we must in him see the glory of God, and our adoration and worship must in the same way be presented. (*Marg. Ref.* y. *Notes*, 1 *Tim.* 1:17. *Jude* 22—25, *v.* 25.)

To him that is of power. (25) Τῳ δυναμενῳ. *Eph.* 3:20. *Heb.* 5:2. *Jude* 24.—*To establish.*] Στηριξαι. 1:11. See on *Luke* 9:51.—*The preaching.*] Το κηρυγμα. *Matt.* 12:41. *Luke* 11:32. 1 *Cor.* 1:21. 15:14. 2 *Tim.* 4:17. *Tit.* 1:3.—*Which was kept secret.*] Σεσιγημενου. *Luke* 9:36. 20:26. *Acts* 12:17. 15:12,13. 1 *Cor.* 14:34.—*Since the world began.*] Χρονοις αιωνιοις. 2 *Tim.* 1:9. *Tit.* 1:2.—*The commandment.* (26) Επιταγην. 1 *Cor.* 7:6,25. 2 *Cor.* 8:8. 1 *Tim.* 1:1. *Tit.* 1:3 2:15. Ab επιτασσω, *dispono*, *Luke* 4:36.

PRACTICAL OBSERVATIONS.

V. 1—16. True religion teaches men humbly and frankly to acknowledge their obligations, even to those who in many respects are their inferiors; and "it becometh saints," to receive and be helpful to each other for the Lord's sake, as they have opportunity, and to requite the kindness which has been shown to any of their brethren. Indeed the whole church is under obligations to those, who venture their lives, or lay themselves out, to preserve or asssist the useful servants of Christ. If an apostle so kindly remembered each of those, who had "bestowed labour upon him;" much more will the Lord remember all the services, which have been performed from love to him and the gospel. (*Notes*, *Matt.* 10:40—42. 25:34—40. *Heb.* 6:9,10.)—Seniority in faith gives a real precedency; and the bonds of grace are nearer than those of nature.—Christ is as much present in the family worship of those, who meet in his name, as in the more public assemblies of his saints. Believers are often found in those families, of which the principals are unconverted: and they should perform their several relative duties, with cheerfulness and a deference to their superiors, though strangers to the grace of God; (*Notes*, 1 *Tim.* 6:1—5. 1 *Pet.* 2:18—25. nor are they on account of their low condition less regarded of beloved by the Lord, or by his faithful and zealous ministers.

V. 17—27. In order to maintain our communion with the Lord and with his saints uninterrupted; those persons must be marked with decided disapprobation, and avoided, who aim to prejudice believers against each other, to draw them off from faithful pastors, or to seduce them into strange doctrines, contrary to the simple truths of God's word. For, notwithstanding their zeal and confidence, as if they alone were the servants of Christ, they evidently do not belong to our "Prince of peace;" but are the slaves of their selfish interests, sensual appetites, or ambition. By their apparent affection and compassion, and by their well-worded declamations, they deceive many hopeful injudicious persons; and few are absolutely secured from their plausible delusions. While, therefore, we give Christians merited commendation for their obedience hitherto; we should use every proper means to render them "wise to that which is good," and to keep them inexperienced "in that which is evil:" as well as to encourage them and ourselves with the assurance, that "the God of peace will bruise Satan under our feet shortly." Every expression of the most endeared affection should be used among believers, but in the most pure and holy manner. —Those who honour Christ by showing kindness to his people, will be honoured by him, having their names written in the book of life.—True religion does not require men to quit public stations; when they can fill them to the glory of God, and the benefit of his church.—Trusting in the power of God, to establish us in the faith and hope of the gospel, thankfully receiving the revelation of the mystery, which was so long kept secret from mankind; endeavouring to make known the gospel "according to the Scriptures of the prophets, and the commandment of the everlasting God," in all parts of the world; and to help all who by scriptural means attempt this, to the utmost of our ability, and with our unceasing prayers: remembering that we are called to the "obedience of faith," and that every degree of true wisdom is from the "only wise God;" we should endeavour, by word and deed, to render glory to him through Jesus Christ; that so "the grace of our Lord Jesus Christ may be with us for ever. Amen"

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS.

THE narrative of the apostle's successful preaching at Corinth, has been considered. (*Notes*, *Acts* 18:1—17.) But very soon after he left the church which he founded there, other teachers came thither, who made great pretensions to eloquence, wisdom, and knowledge of Christian liberty; and thus undermined his influence, and the credit of his ministry. By these means, the Corinthians were divided into parties, engaged in eager disputes, and seduced into various irregularities in practice, and errors in doctrine.—'It appears, that this letter to the Corinthians was written by St. Paul, in answer to one which he had received from them, (7:1.) and that the seventh, and some of the following chapters, are taken up in resolving certain doubts, and regulating certain points of order, concerning which the Corinthians had ... consulted him. ... Though ... they had written to St. Paul, requesting his answer and directions, in these points; they had not said one syllable about the enormities and disorders which had crept in among them, and in the blame of which they all shared; but his information concerning these irregularities had come round to him from other quarters, ... by more private intelligence.' *Paley*. The epistle was therefore written, not only as an answer to the inquiries of the Corinthians by letter; but in order to oppose, and if it could be terminate, the various corruptions, in doctrine and practice, which prevailed, to subvert the influence of the false teachers, and to re-establish the apostle's own authority in that church. By general truths, he, with great address and prudence, made way for a more direct and particular opposition to the several gross irregularities and dangerous mistakes, into which they had been seduced. He stated the truth and will of God in various particulars, with great energy of argument and animation of style: he satisfactorily resolved the several questions which had been proposed to him; he, with great tenderness and wisdom, intermixed exhortations and directions with his other subjects; and he concluded with affectionate and pathetic prayers for them.—Though this epistle is not so systematic as that to the Romans, it is replete with important instruction, and contains the fullest and most interesting declaration and demonstration of the resurrection of believers, in consequence of the resurrection of their Lord, which is any where to be found. (*Notes*, 15:)—It is most evident, that the epistle was written by the apostle, when residing at or near Ephesus, and some time before he left that city. (*Note*, 16:5—9.)—Learned men generally calculate, that it was written about A. D. 55, 56, or 57.—'In the ninth year of Claudius, saith Orosius, in the tenth say others, in the twelfth says Dr. Pearson, the Jews were banished from Rome: and St. Paul coming to Corinth, finds Aquila and Priscilla newly come from thence to Corinth on that occasion. (*Acts* 18:2.) He stays there a year and a half; (11) ... at Ephesus three years, (*Acts* 20:31.) and at the close of these three years, he writes this epistle. ... If with Dr. Pearson, you begin them only at the twefth of Claudius, they will end in the third of Nero, A. D. 57.' *Whitby*. But this learned writer has allowed no time for the apostle's voyage, and journey to Jerusalem, and his progress through the churches of Syria, Galatia, and other parts of Asia Minor; and the same oversight has been fallen into by most of those, whom the author has had the opportunity of consulting, who date the epistle so early.—'A. D. 54. Paul at Corinth meets with Aquila and Priscilla. ... A. D. 56. Paul departs from Corinth, and passeth to Ephesus; thence he sets out towards Jerusalem, ... he lands at Cesarea, goes down to Antioch, and comes into the regions of Galatia and Phrygia, confirming the disciples in all these places.—A. D. 57. Paul returns to Ephesus. ... A. D. 60. About this time a schism ariseth in the church at Corinth, which causeth Paul, (now in or about Ephesus,) to write his First Epistle to the Corinthians.' *Index to the Quarto Oxford Bible*, 1794. The person who compiled this index, seems to place the writing of the epistle subsequent to the tumult at Ephesus, which it certainly was not. (*Notes*, 16:5—9. 2 *Cor.* 1:8—11.) It could not, however, be written long before the apostle left Ephesus; and probably the index above quoted does not allow too much time, for the apostle's progress from Jerusalem to Ephesus. (*Notes*, *Acts* 18:19—23. 19:8—12.) This computation, therefore, the author has fixed on, as more satisfactory than any other which he has seen.—The epistle contains no express prophecies; but nothing can exceed the decided claim to divine inspiration, which the writer advances. (*Notes*, 2:6—13.) He either therefore claimed what he was not entiled to; or his epistles are not only genuine and authentic, but divinely inspired. (*Preface to the Epistles.*)

CHAPTER I.

The apostle salutes the church at Corinth, 1—3; thanks God for the grace and gifts conferred on the Christians residing there, 4—7; and expresses his confidence respecting their salvation, 8, 9. He exhorts them to unity, and reproves their dissensions, 10—16. "The preaching of the cross is foolishness to them that perish, but the power and wisdom of God," to the salvation of believers, 17—25. To exclude boasting, God has not called the wise, the mighty, or the noble; but the foolish, the weak, and those whom man despises, 26—29. Christ is "made of God," to those who are in him. "Wisdom, and Righteousness, and Sanctification, and Redemption," that we may glory in the Lord alone, 30, 31.

PAUL, [a]called *to be* [b]an apostle of Jesus Christ [c]through the will of God, and [d]Sosthenes *our* brother,

2 Unto [e]the church of God which is at Corinth, [f]to them that are [g]sanctified in Christ Jesus, [h]called *to be* saints, [i]with all that in every place call upon the name of Jesus Christ [k]our Lord, both theirs and ours:

3 [l]Grace *be* unto you, and peace from God our Father, and *from* the Lord Jesus Christ.

4 I [m]thank my God always on your behalf, for [n]the grace of God which is given you by Jesus Christ;

a Rom. 1:1. Gal. 2:7,8. b 3:9. 9:1,2. 15:9. Luke 6:13. John 20:21. Acts 1:2, 25,26. 22:21. Rom. 1:5. 2 Cor. 11:5. 12:12. Gal. 1:1. Eph. 4:11. 1 Tim. 1:1. 2: 7. c 9:16,17. 1John 15:16. 2 Cor. 1:1. Gal. 1:15,16. Eph. 1:1. Col. 1:1. d Acts 18:17. e Acts 18:8—11. 2 Cor. 1:1. Gal. 1:2. 1 Thes. 1:1. 2 Thes. 1:1. 1 Tim. 3:15. f Jude 1. g 30. 6:9—11. John 17:17—19. Acts 15:9. 26:18. Eph. 5:26. Heb. 2:11. 10:10. 13:12. h Rom. 1:7. 1 Thes. 4:7. 2 Tim. 1:9. 1 Pet. 1:15 16. i Acts 7:59,60. 9:14. 22:16. 2 Thes. 2:16,17. 2 Tim. 2:22. k 8:6. Ps. 45:11. Acts 10:36. Rom. 10:12. 14:8,9. 2 Cor. 4:5. Phil. 2:9—11. Rev. 19:16. l *See on* Rom. 1:7. 1 Pet. 1:2. m *See on* Rom. 1:8. 6:17. Acts 11:23. 21:20. n 3. John 10:30. 14:14,16,17,26. 15:26. 1 Tim. 1:14.

NOTES.—CHAP. I. V. 1, 2. (*Notes*, *Rom.* 1:1—4. *Gal.* 1:1,2.) There was a party at Corinth, who depreciated St. Paul's ministry, and questioned his apostolical authority: it was therefore proper for him to begin his epistle with an express declaration, that he was called, "through the will of God" to that high office in the church: and it was conciliatory and condescending, to join Sosthenes with him, in this salutation and address; as he meant to reprove many evils, which had crept in among the Corinthians. (*Marg. Ref.* b—d.) It is probable that Sosthenes was one of those, who having been appointed to the ministry, accompanied Paul in his travels. (*Note*, *Acts* 18:12—17.) The apostle addresses "the church of God," or the collective body of Christians, at Corinth, as "sanctified in Christ," which some explain of their having been separated, or set apart for God in his eternal purpose, as "chosen in Christ to be saints" or holy

5 That °in every thing ye are enriched by him, ᵖin all utterance, ᑫand *in* all knowledge;

6 Even as ʳthe testimony of Christ ˢwas confirmed in you:

7 So that ᵗye come behind in no gift; ᵘwaiting for the ᵛcoming of our Lord Jesus Christ:

8 Who shall also ˣconfirm you unto the end, *that ye may be* ʸblameless ᶻin ᵃthe day of our Lord Jesus Christ.

9 ᵇGod *is* faithful, ᶜby whom ye were called unto ᵈthe fellowship of his Son Jesus Christ our Lord. *[Practical Observations.]*

10 ¶ Now ᵉI beseech you, brethren, ᶠby the name of our Lord Jesus Christ, ᵍthat ye all speak

o 4:7—10. Rom. 11:12. 2 Cor. 9:11. Eph. 2:7. 3:8. p 12:10. 14:5,6,26. Acts 2:4. 2 Cor. 8:7. 11:6. 1 Thes. 1:5. q 8:11. 13:2,8. Rom. 15:14. 2 Cor. 6:6. Eph. 1:17. Phil. 1:9. Col. 1:9,10. 2:3. 3:10. Jam. 3:13. 2 Pet. 3:18. r 2:1,2. Acts 18:5. 2 Tim. 1:8. s 2:6. 2 Tim. 1:8. 1 John 5:11—13. Rev. 1:2. 19:10. 22:16,17,20. t Rom. 12:6. 2 Cor. 8:11. 1 Thes. 3:10. 1 Pet. 4:10. u 4:5. Gen. 49:18. Matt. 24:42. Luke 12:36. Rom. 8:19. Phil. 3:20. 1 Thes. 1:10. 2 Tim. 4:8. Tit. 2:13. Heb. 9:28. 10:36,37. Jam. 5:7,8. 2 Pet. 3:12. Jude 21. v Gr. *revelation*. Luke 17:30. Col. 3:4. 2 Thes. 1:7. 1 Tim. 6:14,15. 1 Pet. 1:13. 4:13. 5:4. 1 John 3:2. x Ps. 37:17,28. Rom. 14:4. 16:25. 2 Cor. 1:21. 1 Thes. 3:13. 2 Thes. 3:3. 1 Pet. 5:10. y Eph. 5:27. Phil. 2:15. Col. 1:22. 1 Thes. 3:13. 5:23. 2 Pet. 3:14. Jude 24:25. z Phil. 1:6,10. 2:16. 2 Pet. 3:10. a 10:13. Num. 23:19. Deut. 7:9. 32:4. Ps. 89:33—35. 100:5. Is. 11:5. 25:1. 49:7. Lam. 3:22,23. Matt. 24:35. 1 Thes. 5:23,24. 2 Thes. 3:3. Tit. 1:2. Heb. 2:17. 6:18. 10:23. 11:11. Rev. 19:11. b 24. Rom. 8:28,30. 9:24. Gal. 1:15. 1 Thes. 2:12. 2 Thes. 2:14. 2 Tim. 1:9. Heb. 3:1. 1 Pet. 5:10. c 30. 10:16. John 15:4,5. 17:21. Rom. 11:17. Gal. 2:20. Eph. 2:20—22. 3:6. Heb. 3:14. 1 John 1:3,7. 4:13. d 4:16. Rom. 12:1. 2 Cor. 5:20. 6:1. 10:1. Gal. 4:12. Eph. 4:1. Philem. 9,10. 1 Pet. 2:11. e Rom. 15:30. 1 Thes. 4:1,2. 2 Thes. 2:1. 1 Tim. 5:21. 2 Tim. 4:1. f Ps. 132:1. Jer. 32:39. John 13:34,35. 17:23. Acts 4:32. Rom. 12:10. 15:5,6. 16:17. 2 Cor. 13:11. Eph. 4:1—7,31,32. Phil. 1:27. 2:1—4. 1 Thes. 5:13. Jam. 3:13—18. 1 Pet. 2:8,9.

persons; others, of their being actually sanctified by the communication of his Spirit. (*Marg. Ref.* e—h.)—With them he also joined "all that in every place called upon the name of the Lord Jesus;" who was equally the Lord of the apostle, of Sosthenes, and of every believer. It is probable that the apostle immediately referred to the other churches in Achaia. The passage, however, shows how inseparable the invocation of Christ was from the profession of Christianity in those days. (*Marg. Ref.* i, k. *Notes*, *Acts* 2:14—21. 9:10—14. *Rom.* 10:5—11.) Some would indeed render it "those, who are called by the name of the Lord Jesus:" but it is evidently inconsistent with the proper construction of the Greek language, thus to render it: and this interpretation, we may confidently assert, would never have been adopted, if the previous opposition of men's minds to the divine adoration of Christ had not induced them to have recourse to it: though it must be allowed that some have favoured it, who by no means denied the Deity of Christ.—*To them that are sanctified*, &c. (2) To explain the terms "sanctified" and "saints," as implying no more than the profession of Christianity, and including all *nominal Christians*, as many learned men do, would enervate the language of the apostle, and confound the distinction between the *form* and the *power* of godliness, which it is his grand object to maintain. No doubt there were unconverted persons, in the several churches, even in those days: but the apostles addressed their epistles to the collective body, according to their profession; thus teaching them what that profession implied: but if they were not truly saints, they were no more intended, than if they had not been called Christians. The arguments by which these learned writers support their opinion, would equally prove, that the worst persons in the church at Corinth, were indeed "the temple of the Holy Spirit," the "temple of the living God," and entitled to all spiritual and eternal blessings, equally with true believers. (3:16. 6:11,19. 2 *Cor.* 6:16.)—'Even here from the beginning he lays the foundation of his future reasoning: for if the Corinthians, and all other believers, were called by one God, and sanctified in one Christ; if they all had, and owned, the same Lord; whence did the dissensions arise and get strength among them, as if Christ was divided?' *Beza.*

Called. (1) Κλητος. 2. See on *Rom.* 1:1.—*Through the will of God.*] Δια θεληματος Θεου. 2 *Cor.* 1:1. *Eph.* 1:1,11. *Col.* 1:1. 2 *Tim.* 1:1.—*To them that are sanctified.* (2) Ἡγιασμενοις. 6:11. *Heb.* 2:11. 10:10,14,29. *Jude* 1. See on *John* 10:26. (*Note*, *Jude* 1,2.)—*That call on the name.*] Τοις επικαλουμενοις το ονομα. *Acts* 2:21. 7:59. 9:14. 22:16. *Rom.* 10:12—14. 2 *Tim.* 2:22.—'This in the New Testament is the character of a Christian; he is one that calleth on this name. ... That these words ought not to be rendered passively, ... is evident from the Septuagint, who still translate the phrase יקרא בשם ("he shall call on the name," which is active, by επικαλησεται εν ονοματι Θεου, or εν ονοματι Κυριου. (*Gen.* 4:26. 12:8. 13:4. ... *Ps.* 79:6. 99:6. 116:4. *Is.* 65:1. *Lam.* 3:55. *Zech.* 13:9.) But when the phrase runs thus, שמך נקרא, that is, "thy name is called on us," or, "we are called by thy name," it is rendered thus, το ονομα σου επικεκληται. ... (*Deut.* 28:10. 1 *Kings* 8:43. 2 *Chr.* 7:14. *Is.* 4:1. 63:19. *Jer.* 14:9. 15:16. *Dan.* 9:18,19. *Am.* 9:12.) ... The disciples were first called Christians at Antioch. Now before this time, we find not only Stephen calling on this name and saying, "Lord Jesus, receive my spirit;" and St. Paul bid "to wash away his sins, calling on the name of the Lord;" ... but Ananias speaks to the Lord Jesus of St. Paul, "He hath authority from the high-priest, to bind all that call on thy name:" and of him it is said, "He destroyed them that called on this name in Jerusalem."—Dr. Hammond, who here translates this phrase passively, doth elsewhere translate it actively, the context forcing him so, to do. So *Rom.* 10:13. "Whosoever shall call on the name of the Lord:" that is, pray, and adhere to Christ. ... And *Acts* 9:14. "He hath authority to bind all that call upon thy name:" that is, saith he, that publicly own the worship of Christ.' *Whitby.*

V. 3. (*Marg. Ref. Notes*, *Rom.* 1:5—7. *Eph.* 1:1,2. 1 *Tim.* 1:1,2. 2 *Pet.* 1:1,2. *Rev.* 1:4—6.) 'Is not this to desire for them grace and peace from God the Father, and consequently to pray for it? Why therefore is it not also to desire the same blessings from God the Son? *Whitby*; and consequently to pray for them.

V. 4—9. (*Notes*, *Phil.* 1:3—8.) Before the apostle entered on the immediate subject of his epistle, he endeavoured to conciliate the affections of the Corinthians, by calling to their recollection the benefits which they had derived from his ministry. He continually thanked God on their account, for having bestowed his grace upon them, "through Jesus Christ;" by which they had been turned from idolatry, to the faith of the gospel and the worship of God. (*Marg. Ref.* m, n. *Note*, *Rom.* 1:8—12.)—They had also been "enriched by him" with all spiritual gifts, and miraculously enabled to speak in divers languages, and filled with abundant knowledge of divine things, and a ready elocution in speaking of them. As the testimony of Christ had been confirmed among them, by the miracles of the apostle; they too had been enabled to work miracles after they had embraced it: so that they had come behind no other church in any spiritual gift, before the new teachers were known among them. (*Marg. Ref.* o—t. *Note*, *Gal.* 3:1—5.) Thus, they were preparing themselves and each other, as those who waited for the coming of Christ their Lord and Judge; (*Marg. Ref.* u. *Notes*, *Matt.* 25:14—30. *Luke* 19:11—27. 1 *Thes.* 1:9,10. *Heb.* 9:27,28.) By the continued supplies of his grace he would "confirm them to the end" of their course, in the faith and hope of the gospel: that they might be preserved blameless, in their conduct through life; and stand completely justified and sanctified in the day of judgment. (*Notes*, *Phil.* 1:9—11. 1 *Thes.* 5:23—28. *Jude* 22—25.) This would certainly be the case, if they were what they professed and appeared to be: seeing "God is faithful" to his promises and covenant, which he ratified with them personally, when he effectually called them to be partakers of Christ and all his blessings, and to a life of communion with him. The apostle indeed afterwards intimated his doubts of some of the Corinthians; yet he here addressed them, as being, in the judgment of charity, what they professed to be.—Out of the abundance of his heart he repeats the words, "Our Lord Jesus Christ," so often, that there is a danger of those readers, whose hearts are strangers to the holy affection which occupied that of the apostle, being disgusted with the repetition.—*Blameless*, &c. (8) 'He calls them blameless, not whom none had ever blamed; but those whom none could justly blame; that is, those who are in Christ Jesus. (*Rom.* 8:1,33.)' *Beza.* Certainly neither spotless innocence, nor sinless perfection, nor such a tenor of conduct from their first profession of Christianity, as was wholly *unblamable*, could be meant: for the apostle blames many things afterwards, which were very general among them; yet their renewal to holiness seems intended, and their conduct as harmless and blameless, at least equally with their justification. (*Marg. Ref.* x, y. *Notes*, *Eph.* 5:22—27. *Col.* 1:21—23.) 'God will make good his promise, ... if you do not fail yourselves.' *Hammond.* It seems, that the system, which this learned writer adopts, cannot be maintained, without "adding to the word" of God; for he and his coadjutors frequently insert a clause of this kind, as if the inspired writers had forgotten it, and had expressed themselves incautiously! In fact, it is an interpolation, and as such must be rejected. All *professed* Christians indeed, at Corinth, would not be "kept by the power of God, through faith, unto salvation;" for some were not true believers; yet all those whom the apostle especially addressed, would thus persevere; namely, "the saints," even those whom God had "called to the fellowship of his Son Jesus Christ." (*Notes*, *Rom.* 8:28—39.)

Ye are enriched. (5) Επλουτισθητε. 2 *Cor.* 6:10. 9:11. Not elsewhere N. T. *Gen.* 14:23. 1 *Sam.* 2:7. *Prov.* 10:4,22. *Sept.*—Πλουτεω, *Luke* 1:35. 12:21.—*Was confirmed.* (6) Εβεβαιωθη. 8. See on *Mark* 16:20.—*Ye come behind.* (7, Ὑστερεισθαι. 8:8. 12:24. 2 *Cor.* 11:5. 12:11. See on *Rom.* 3:21.—*Gift.*] Χαρισματι. See on *Rom.* 1:11. 5:15.—*Waiting for.*] Απεκδεχομενους. See on *Rom.* 8:19.—*The coming.*] "Revelation." *Marg.* Την αποκαλυψιν. *Rom.* 8:19. 2 *Thes.* 1:7. 1 *Pet.* 1:7.—*Unto the end.* (8) Εως τελους. 2 *Cor.* 1:13. *Heb.* 3:6,14. 6:11. *Rev.* 2:26.—*Blameless.*] Ανεγκλητους. *Col.* 1:22. 1 *Tim.* 3:10. *Tit.* 1:6,7. Ab α priv. et εγκαλεω, *Rom.* 8:33.—*The fellowship.* (9) Κοινωνιαν. 10:16 See on *Rom.* 15:26.

V. 10—16. After this conciliatory introduction, the apostle proceeded to the subject, on which he particularly wrote to the Corinthians; and to point out that leading evil which

the same thing, and *that* there be no [a]divisions among you; but *that* ye be perfectly joined together [b]in the same mind, and in the same judgment.

11 For [c]it hath been declared unto me of you, my brethren, by them *which are of the house* of Chloe, [d]that there are contentions among you.

12 Now [e]this I say, that every one of you saith, [f]I am of Paul; and I of [g]Apollos; and I of [h]Cephas; and I of Christ.

13 Is [i]Christ divided? [k]was Paul crucified for you? [l]or were ye baptized in the name of Paul?

14 I [m]thank God that I baptized none of you, but [n]Crispus and [o]Gaius;

15 Lest any should say that [p]I had baptized in mine own name.

16 And I baptized also the [q]household of Stephanas; besides, I know not whether I baptized any other. [*Practical Observations.*]

17 For Christ sent me [r]not to baptize, but to preach the gospel: [s]not with wisdom of [t]words, [u]lest the cross of Christ should be made of none effect.

18 For [v]the preaching of the cross is [w]to them that perish [x]foolishness; but [y]unto us which are saved it is the power of God.

19 For it is written, [z]I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

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[a] Gr. *schisms.* 11:18. 12:25. Matt. 9:16. Mark 2:21. John 7:43. 9.16. 10:19. *Gr.* [g] 11:18. Gen. 27:42. 37:2. 1 Sam. 25:14—17. [h] 3:3. 6:1—7. Prov. 13:10. 18:6. 2 Cor. 12:20. Gal. 5:15,20,26. [i] hil. 2:14. 1 Tim. 6:4. 2 Tim. 2:23—25. Jam. 4:1,2. [k] 7:29. 15:50. 2 Cor. 9:6. Gal. 3:17. [l] 3:4—6,21—23. 4:6. [m] 16:12. Acts 18:24—28. 19:1. [n] 9:5. 15:5. John 1:42. Gal. 2:9. [o] 2 Cor. 11:4. Gal. 1:7. Eph. 4:5. [p] 6:19,20. Rom. 14:9. 2 Cor. 5:14,15. Tit. 2:14. [q] 15. 10:2. Matt. 28:19. Acts 2:38. 10:48. 19:5. [r] 4. 14:18. 2 Cor. 2:14. Eph. 5:20. Col. 3:15,17.

[s] 1 Thes. 5:18. 1 Tim. 1:12. Philem. 4. [t] Acts 18:8. [u] Rom. 16:23. [v] John 3:28, 29. 7:18. 2 Cor. 11:2. [w] 16:15,17. Acts 16:15,33. [x] John 4:2. Acts 10:48. 26:17, 18. [y] 2:1,4,13. 2 Cor. 4:2. 10:3,4,10. 2 Pet. 1:16. [z] Or, *speech.* 2:5. [a] 23, 24. 2:2. Gal. 6:12—14. [b] Acts 13:41. 2 Cor. 2:15,16. 4:3. 2 Thes. 2:10. [c] 21, 23,25. 2:14. 3:19. Acts 17:18,32. [d] 24. Fs. 110:2,3. Rom. 1:16. 2 Cor. 10:4,5. 1 Thes. 1:5. Heb. 4:12. [e] 3:19. Job 5:12,13. Is. 19:3,11. 29:14. Jer. 8:9.

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gave rise to the other evils that he meant to reprove. He besought and exhorted them, by the name, the honour, and the authority of Christ, to cease from "murmurings and disputings;" that they might all join in the same language of faith; avoid all schisms, contentions, or disunion of heart; and be "perfectly joined together in the same mind and in the same judgment," as the different members are compacted into one body.—Considering the different capacities, educations, habits, and prejudices of mankind, it seems impossible to avoid all difference of opinion; but it is equally true that fallen men will never on earth "love God with all their heart," and "their neighbours as themselves;" yet the rule and exhortation must not be changed on that account. As we have one *rule*, and one *standard* of truth, and one Spirit to be our Teacher; so, in proportion to our humility, simplicity, and diligence, we come to be of "one mind and judgment," in the great concerns of religion: and were we perfect in these things, we should also be perfectly united in sentiment and affection. (*Note*, *Jer.* 32:39—41.) This will be the case in heaven; and it will at length be so in a great degree on earth. The nearer we come to it, the more we approximate to perfection: all our divisions arise from a sinful cause, which must not be excused; but while this cause subsists, we should endeavour to bear with each other in respect of it, and so to "keep the unity of the Spirit in the bond of peace." (*Marg. Ref.* d—f. *Notes*, *Eph.* 4:1—6. *Phil.* 1:27—30. 2:1—4.) Yet we ought continually to pray for the more abundant pouring out of the Spirit of truth and love, on ourselves and all our fellow-Christians, that we may be "perfectly joined together in the same mind and in the same judgment."—The apostle gave the Christians at Corinth this seasonable admonition; because he had been informed by those, on whom he could depend, and whom he did not hesitate to mention, that the church in that city was troubled with contentions. They were in a divided state; and he might say, that every one of them was attached to some particular teacher, in opposition to all others. As if one should profess himself to belong to Paul's company; another, to that of the eloquent Apollos; another to Peter, the great Apostle of the circumcision: and as if others professed themselves the disciples of Christ alone, to excuse their disregard for all his ministers! (*Marg. Ref.* g—m.)—It has been thought, with probability, that the apostle does not mention these names, as really the heads of the parties into which the Corinthians had divided: but in order more emphatically to mark the evil of the thing itself, and the absurdity of dividing the church, out of a disposition inordinately to honour some particular teacher; or to despise faithful ministers, under pretence of honouring Christ. However respectable the names might be, which were thus used, the thing was indefensible; but it would give less umbrage for him to mention himself, Apollos, and Cephas, than expressly to name the false teachers who were the authors of the discord. (*Note*, 2 *Cor.* 11:13—15.) He therefore demanded of the Corinthians, whether Christ and his salvation, or his mystical body, could be thus divided, and one part set in opposition to another? Had Paul, or had any of their other teachers, acquired a right to them, by *atoning* for their sins on the cross? Or had any of them been baptized in the name of Paul, as his disciples, who were engaged in all things, without reserve, to be devoted to him and honour him? (*Marg. Ref.* n—p. *Notes*, *Matt.* 28:19,20. 2 *Cor.* 5:13—16.) As things had turned out, he was thankful, that he had baptized so few of them; lest his opponents should have averred that he "baptized them in his own name." He could recollect but a few, whom he had baptized; nor was it necessary that he should be immediately inspired with the remembrance of so immaterial a fact: the rest had been baptized by others, according to the appointment of Christ, without any mention of the apostle's name in it, as they very well knew. (*Marg. Ref.* q—u.)

Divisions. (10) "Schisms." *Marg.* Σχισματα. 11:18. 12:25. See on *Matt.* 9:16. The word here evidently signifies 'divisions," among persons who held the same grand doctrines, and met together for worship in the same ordinances. Thus "schisms," as the word is here used, differed from heresies, which related also to *doctrines*. *Note*, *Acts* 28:21,22. —*Perfectly joined together.*] Κατηρτισμενοι. *Rom.* 9:22. See on *Matt.* 21:16. Καταρτιας, 2 *Cor* 13:9. Καταρτισμος, *Eph.* 4: 12.—*Judgment.*] Γνωμη. 7:40. *Acts* 20:3. 2 *Cor.* 8:10. *Philem.* 14.—*In the name.* (13) Εις το ονομα. *Matt.* 28:19.

V. 17—19. Many, supposing the administration of sacraments to be the most honourable part of the ministerial work, have conjectured reasons why St. Paul did not himself baptize the Corinthian converts: but the reason which he assigns entirely subverts their imaginations. Christ did not send his apostle to baptize men in his name: (which outward form might be administered, with equal validity, by those of inferior station and endowments;) but to preach the gospel, which was a far more important and difficult service: so that he left others to baptize those who embraced the truth. (*Notes*, *John* 4:1—4, *v.* 2. *Acts* 10:44—48, *v.* 48.) Some indeed of the Corinthians might think, that he was not so competent to preach the gospel, as this declaration seemed to imply: and he readily allowed, that he had not used the "wisdom of words," or those plausible reasonings, rhetorical flourishes, and arts of oratory, which they admired, and by which some teachers fascinated them. For "Christ sent him" to deliver an important message, in plain language: and he was aware that these decorations, instead of giving efficacy to his doctrine, would degrade it, and even "render the cross of Christ of none effect." These studied arts of pleasing would have enervated the solemn, affecting subject, and obscured its glory. If indeed the preacher did not seek his own honour, in the display of these endowments; he would at least excite men's attention to him, and admiration of him, rather than of his message or his Lord; and the Holy Spirit would not accompany the word by his new creating power, when the credit would be given to the instrument, rather than to the Agent. (*Marg. Ref.* x—z. *Notes*, 2:3—5. *Ex.* 4:10—12. 2 *Cor.* 4:7. 10:7—11.)—In fact, the preaching of salvation for lost sinners, by the ignominous and agonizing crucifixion of the incarnate Son of God, was "foolishness" to all those who continued in the way to destruction. The sensual, the covetous, and the ambitious perceived, that it was incompatible with their favourite pursuits; the Pharisee and the moralist exclaimed against it, as needless, and tending to licentiousness. The scribe, the Sadducee, and the heathen philosopher, each had his reasons for deriding and reviling it; and the antinomian would foolishly suppose that Christ was crucified, to procure for him the license of gratifying his evil propensities. But those who were the saved, by true faith, knew this despised doctrine to be the constituted and most suitable means, by which the power of God effectually wrought, in pulling down the kingdom of Satan, and converting sinners to himself. (*Marg. Ref.* a—d. *Notes*, 20—24. *Rom.* 1:13—16. 2 *Cor.* 10:1—6.) And, as to the opinion of the wise men of the world, God had declared that he would destroy their wisdom, and bring it to nothing. (*Marg. Ref.* e. *Notes*, 3:18—23. *Job* 5:12—16. *Is.* 29:13—16. 44:25—28.)—'Why did the Holy Spirit choose to deliver such important truths, in the barbarous idiom of a few obscure Galileans?' *Campbell.* The apostle Paul was not one of these 'obscure Galileans:' but is not this highly improper language, concerning inspired writers, who received the gift of tongues immediately from the Holy Spirit? They did not learn *barbarous* Greek, as Galilean fishermen. They made no claim to elegance; but certainly precision, and perspicuity, and simplicity, are found in their writings in no common degree.—*To baptize.* (17) Whence did the almost universally prevailing opinion originate, that the administration of sacraments is the peculiar and highest office of the Christian ministry, above even that of preaching the gospel? Perhaps the reader has never thought of asking this question. I have, however, no hesitation in answering, From popery, in its incipient or more matured state: to change by the *opus operatum*, which the priest alone can perform aright, 'a child of the devil,' into 'a child of God,' which must be the case if baptism be regeneration, or inseparable from it; and to change, in the same

20 Where [f]*is* the wise? where *is* the scribe? where *is* the disputer of this world? [g]hath not God made foolish the wisdom of this world?

21 For after that [h]in the wisdom of God [i]the world by wisdom knew not God, it pleased God by [k]the foolishness of preaching to save them that believe.

22 For [l]the Jews require a sign, and [m]the Greeks [n]seek after wisdom:

23 But [o]we preach Christ crucified, [p]unto the Jews a stumblingblock, and unto the Greeks [q]foolishness;

24 But unto them which are [r]called, both Jews and Greeks, Christ [s]the power of God, and [t]the wisdom of God.

25 Because [u]the foolishness of God is wiser than men; and the weakness of God is stronger than men. [*Practical Observations.*]

26 For ye see your calling, brethren, how [v]that not many wise men after the flesh, [x]not many mighty, not many noble *are called:*

27 But God [y]hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

28 And base things of the world, and things

f Is. 33:18. 44:25. Jer. 8:8, 9. 49:7. g 19. 2 Sam. 15:31. 16:23. 17:14,23. Job 12:17,20,24. Is. 44:25. 47:10. Jer. 8:9. h 24. Dan. 2:20. Rom. 11:33. Eph. 3:10. 1 Matt. 11:25. Luke 10:21. i 21. ii 1:20—22,28. k *See on* 18. l Matt. 12:38,39. 16:1—4. Mark 8:11. 15:31. Luke 11:16,29. John 2:18. 4:48. m Acts 17:18—21. n 18. 2:2. Luke 24:46,47. Acts 2:37—33. 10:39—43. 2 Cor. 4:5. Gal. 3:1. 6:14. Eph. 3:8. o Is. 8:14,15. Matt. 11:6. Luke 2:34. John 6:53—61. Rom. 9:32,33. Gal. 5:11. 1 Pet. 2:8. p 18. 2:14. q 2,9. Luke 7:35. Rom. 8:28—30. 9:24. r 18. Rom. 1:4,16. s 30. Prov. 8:1,22—30. Col. 2:3. t 18:27—29. Ex. 13:17. 14:2—4. Josh. 6:2—5. Judg. 7:2—8. 15:15,16. 1 Sam. 17:40—51. 1 Kings 20:14, &c. Zech. 4:6,7. 12:7,8. Rom. 11:33—36. u 20. 2:3—6,13. 3:18—20. Matt. 11:25,26. Luke 10:21. John 7:47—49. Jam. 3:13—17. x Luke 1:3. *Gr.* 18:24,25. John 4:46—53. 19:38,39. Acts 13:7,12. 17:34. Phil. 4:22. Jam. 1:9—11. 2:5. 2 John 1. y Ps. 8:2. Is. 29:5,6. 29:14,19. Zeph. 3:12. Matt. 4:18—22. 9:9. 21:16. Luke 19:39,40. 21:15. Acts 4:11—21. 6:9,10. 7:35,54. 17:18. 24:24,25. 2 Cor. 4:7. 10:4,5,10.

way, a piece of bread, into the body, soul, and divine nature of Christ, and render it an object of adoration, derives a far higher dignity to the priesthood, than even apostolical preaching can do. *I will destroy.* (19) From the LXX, only changing κρυψω, for αθετησω. (*Is.* 29:14.)

Of words. (17) "Of speech." *Marg.* Λογου. 18. 2:4.—*The preaching of the cross.* (18) Ὁ λογος ὁ του σταυρου, 17.—*To them that perish.*] Τοις απολλυμενοις. 2 *Cor.* 2:15. 4:3. 2 *Thes.* 2:10. (*Note,* 2 *Cor.* 2:14—17.)—*Foolishness.*] Μωρια. 21,23. 2:14. 3:19. Α μωρος. See on *Matt.* 5:22.—*Which are saved.*] Τοις σωζομενοις. See on *Acts* 2:47.—*The power of God.*] Δυναμις Θεου. 24. *Rom.* 1:16.—*I will bring to nothing.*] (19) Αθετησω. See on *Luke* 10:16. Αθετησις, *Heb.* 7:18.

V. 20—24. (*Note, Is.* 33:17—19.) The philosophers, scribes, and disputers of the world, were in general employed in confuting each other's systems; they scarcely agreed in any thing, except in rejecting and despising the gospel: and it was evident that their wisdom and learning had been of little use to mankind. What indeed had they achieved? What traces of their success, in meliorating the state of the world, could be discovered? Could it be denied, that God had exposed the folly of this kind of wisdom, in the most conspicuous manner? In his infinite wisdom, he had left a great part of the world to follow the dictates of their own boasted reason: and the event had demonstrated, that the wisdom of fallen man was incompetent to find out or retain the knowledge of God his Creator: so that idolatry, atheism, or skepticism, connected with the most extreme wickedness, was the universal effect. (*Marg. Ref.* f—i. *Notes, Matt.* 11:25,26. *Rom.* 1:21—32.) When this experiment had been sufficiently tried; "it pleased God" to send forth his apostles and evangelists, to preach that doctrine, which was derided as "foolishness;" and they delivered their message in the most artless and unadorned manner: yet, behold, most wonderful effects followed! Immense multitudes believed the report, were saved from idolatry and iniquities, and became the worshippers and servants of the living God! (*Notes,* 1 *Thes.* 1:5—10.) The Jewish scribes indeed, not satisfied with all the demonstrations, from miracles and prophecies, that Jesus was the Messiah, as not savouring his spiritual salvation, demanded "a sign from heaven," and waited for a Messiah, who should "come with outward observation:" (*Marg. Ref.* l. *Notes, Matt.* 16:1—4. *Luke* 17:20—23.) and the Greeks required a doctrine adapted to their philosophy, and supported by reasonings and speculations like that of their noted leaders. But the servants of God "preached Christ crucified:" this was the grand peculiarity of their doctrine, the centre of their instructions, and the topic on which they delighted to expatiate, and by motives deduced from it, they enforced all their exhortations. This doctrine of a crucified Messiah; this testimony, that he, who had been put to death by the rulers of the Jews, as "a deceiver," was their long-expected Deliverer and King, to whom all subjection was due, and from whom all blessings were to be expected, was "a stumbling stone to the Jews," who took offence at it, and persisted in unbelief: while the philosophizing Greeks derided, as the excess of folly, the idea that *a Jew,* and one whom that despised nation had crucified with ignominy, should be honoured as the Governor and Judge of all mankind, trusted as the only Saviour from everlasting misery, and even adored as the infinite and almighty God. (*Marg. Ref.* m—p.) But all those, whether Jews or Gentiles, who were "called according to his purpose," (*Notes, Rom.* 8:28—31. 9:24—29.) not only saw the *power* of God, in the miracles by which the gospel was confirmed in the resurrection of Christ, and in the accomplishment of ancient prophecies; and his *wisdom* in the glorious plan of redemption, as harmoniously honouring all the divine perfections and magnifying the divine law: but they experienced Christ to be "the Power of God and the Wisdom of God," to deliver them from the bondage of sin, and to make them "wise unto salvation;" and they clearly discerned that he and his gospel were the grand medium by which the power and wisdom of God were displayed; in the subversion of Satan's kingdom of idolatry and sin, and in confounding all the subtle devices of him and his servants. (*Marg. Ref.* q—s. *Notes, Eph.* 3:9—12. 1 *John* 5:9,10,19—21.)

The disputer. (20) Συζητητης. Here only. Συζητησις, *Acts* 15:2.—*Of this world.*] Του αιωνος τουτου. 2:6,8. *Matt.* 13:22. *Mark.* 4:19. *Luke* 16:8. *Rom.* 12:2. 2 *Cor.* 4:4. *Gal.* 1:4. *Eph.* 2:2. 6:12. 2 *Tim.* 4:10.—*Made foolish.*] Εμωρανεν. —Α μωρια, 18. See on *Matt.* 5:13.—*It pleased.* (21) Ευδοκησεν. *Matt.* 3:17. *Luke* 12:32. *Rom.* 15:26,27.—*Of preaching.*] Της κηρυγματος. "Of the preaching."—See on *Rom.* 16:25.—*Unto them which are called.* (24) Τοις κλητοις. 2. See on *Rom.* 1:1.)

V. 25. Those doctrines and dispensations of God, which proud and presumptuous men decry as foolish and weak, are immensely superior in wisdom, and more efficacious than all which man ever could devise or attempt for the same or similar purposes. Thus the doctrine of salvation by faith in a crucified Jew, which appeared to the carnal mind a foolish device; and the preaching of it, by unlearned and obscure persons, which appeared a weak expedient; had, by the power of God accompanying it, done more in a few years, towards making men wise and holy, than all the learning and sagacity of Jewish scribes and Pagan philosophers, or the power of armed legislators, had ever been able to effect, or ever would have effected to the end of time. (*Marg. Ref. P. O. Josh.* 6:1—14. *Judg.* 7:16—25.)

The foolishness.] Το μωρον. 27. Μωρια. See on 18.—*The weakness.*] Το ασθενες. 28. "That which is foolish:" "that which is weak."

V. 26—31. The persons, who had been converted to Christianity, and then sent forth to preach the gospel, were a living demonstration of what the apostle inculcated. This the Corinthians might see for themselves: for as the gospel had not been preached to them "with wisdom of words," or with a display of learning and philosophy, but very few of the sages, politicians, mighty princes, or warriors, or of the noble and honourable of the earth, had embraced it. They had perhaps heard a few instances of this kind, in which the omnipotence of divine grace had been displayed. (*Notes, Matt.* 19:23—26. *Jam.* 2:5—7.) The persons, however, whom God had employed in preaching the gospel, seem especially intended; and the words, "*are called,*" which seem to favour the other interpretation, are not in the original. (*Marg Ref.* u, x. *Notes, Ps.* 8:2. *Matt.* 11:25,26. 21:14—16. 2 *Cor.* 4:7. *P. O.* 7—12.) The apostles, and evangelists, and other ministers, whom God had chosen to publish his salvation to mankind, were not in general called to that service from the schools of the learned, from the courts of princes, or from noble families and eminent stations. On the contrary, they were men whom the world counted "foolish," because not remarkable for eminent talents, and because destitute of human learning: and indeed, such persons were selected for this purpose, that by them God might confound the proud reasonings and scornful objections of heathen philosophers and Jewish Rabbies. (*Marg. Ref.* y. *Notes, Matt.* 4:18—22. *P. O.* 12—25. *Note, Acts* 4:13—22.) He had chosen "the weak things of the world," namely, men of low birth and mean circumstances, unarmed, unlettered fishermen, tentmakers, and others destitute of authority, power, and influence, not previously renowned for courage and vigour of mind; but gentle and mild in their deportment; that having endued them with heavenly wisdom and strength, and enabled them to confirm their testimony by stupendous miracles; he might, by their holy lives and heroic constancy, their patient sufferings and successful labours, put to shame and confound the mighty of the earth. God had even chosen "the base things of the world," even some, who had previously been of immoral characters, and disreputable professions; that being made wise, holy, and useful in the ministry, by his grace and blessing, they might confound and astonish those, who formerly counted them even beneath contempt. (*Notes, Matt.* 9:9—13.) Nay, he had raised up eminent ministers from among the Gentiles, who, in the proud language and sentiments of the Jews, were considered as scarcely existing, in respect of God and religion; that he might by them confound and bring

which are despised, hath God chosen, *yea*, and [f]things which are not, [g]to bring to naught things that are:

29 That [h]no flesh should glory in his presence.

30 But of him are ye [i]in in Christ Jesus, who [j]of God is made unto us [k]Wisdom, and [l]Righteousness, and [m]Sanctification, and [n]Redemption:

31 That, according as it is written, [o]He that glorieth, let him glory in the Lord.

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z Rom. 4:17. 2 Cor. 12:11. a 2:6. Deut. 28:63. Job 34:19,20,24. Ps. 92:10. 37:35,36. Is. 2:11,17. 17:13,14. 37:36. 41:12. Dan. 2:34,35,44,45. Rev. 18:17. b 31. 4:7. 5:6. Ps. 49:6. Is. 10:15. Jer. 9:23. Rom. 3:19,27. 4:2. 15:17. Eph. 2:9. c 12:3. 15:47. John 15:1—6. 17:21—23. Rom. 8:1. 12:5. 16:7,11. 2 Cor. 5:17. 12:2. Eph. 1:3,4. 2:10. d Rom. 11:36. 2 Cor. 5:18—21. e 24. 12:8. Prov. 1:20. 8:1. Dan. 2:20. Luke 21:15. John 1:18. 8:12. 14:6. 17:3,26. 2 Cor. 1:6. 4:6. 11:13,14. Col. 2:2,3. 3:16. 2 Tim. 3:15—17. Jam. 1:5.

f Ps. 71:15,16. Is. 45:24,25. 54:17. Jer. 23:6. 33:16. Dan. 9:24. Rom. 1:17. 3:21—24. 4:6. 5:19,21. 2 Cor. 5:21. Phil. 3:9. 2 Pet. 1:1. g 2. 6:11. Matt. 1:21. John 17:17—19. Acts 26:18. Rom. 8:9. Gal. 5:22—24. Eph. 2:10. 5:26. 1 Pet. 1:2. 1 John 5:6. h 15:54—57. Hos. 13:14. Rom. 3:24. 8:23. Gal. 1:4. 3:13. Eph. 1:7. 4:30. Col. 1:14. Tit. 2:14. Heb. 9:12. 1 Pet. 1:18,19. Rev. 5:9. 14:4. i 1 Chr. 16:10,35. Ps. 105:3. Is. 41:16. 45:25. Jer. 4:2. 9:24. 2 Cor. 10:17. Gal. 6:13,14. Phil. 3:3. *Gr.*

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the scribes, Pharisees, and unbelieving Jews. (*Marg. Ref.* z, a.) In short the Lord had ordered every thing, respecting the conversion of sinners, the preachers of the gospel, the plan of redemption, and the way of acceptance, in such a manner, as to give no one of the human species any ground of boasting or "glorying in his presence;" either in respect of abilities, learning, noble birth, privileges, achievements, moral character, or natural good dispositions; or any other distinction, either before or after conversion. (*Marg. Ref.* b. *Notes*, 4:6,7. *Rom.* 3:27,28. 2 *Cor.* 10:17,18.) Why then should the Corinthians so value these endowments in their teachers, when God had evidently poured contempt on them?—Even that distinction, in which alone they might glory, was not in any respect of themselves. By the gratuitous choice and regenerating grace of God, through faith they, sinners of the Gentiles, were "in Christ Jesus," who, by his appointment and free mercy was "made," or *become*, to all believers the whole of salvation. For they being in themselves ignorant, foolish, guilty, polluted, enslaved, and condemned; Christ was constituted to each of them. "Wisdom;" that, by his word and Spirit, and from his fulness, and "treasures of wisdom and knowledge," they might receive that instruction and counsel, which would render them "wise unto salvation," and fit for every service to which they were called: (*Notes*, *Col.* 2:1—4,8—10.) "and Righteousness," that being justified by his obedience unto death imputed to them, and "made the righteousness of God in him," they might possess a title to eternal life: (*Notes*, *Rom.* 3:21—26, *v.* 22. 2 *Cor.* 5:18—21, *v.* 21.) "and Sanctification," that, by the power of the Spirit of Christ, they might be at length renewed to his image, and made perfect in holiness, and meetness for their heavenly inheritance: "and Redemption," that, by his power and grace, being delivered from the bondage of sin and Satan, they might at length be completely rescued from all remains and traces of this hateful slavery, and be saved from the condemnation and all the consequences of sin; till, by the redemption of the body from the grave, "death itself should be swallowed up in everlasting victory." (*Marg. Ref.* e—h.) Thus, they who "gloried, might glory in the LORD," (*Jer.* 9:23,24.) in his special favour, all-sufficient grace, and inestimable salvation; though in themselves they had nothing to glory in, but every thing to be ashamed of.—Here again the apostle refers to Jesus, "the LORD our Righteousness and Strength," what the prophet had spoken of JEHOVAH. (*Notes*, *Is.* 45:23—25. *Jer.* 9:23,24. 23:5,6. *Rom.* 14:10—12. *Gal.* 6:11—14, *v.* 14.)—'They who say, that Christ is made our Righteousness by his righteousness imputed to us, have the same reason to say also, that he is made our Wisdom, by his wisdom imputed to us, &c.' *Whitby*. There might be some weight in this objection, if this were the only passage of Scripture, by which those who hold "imputed righteousness" prove their doctrine; if there were any other passages in the sacred oracles, which even seem to countenance the notion of imputed wisdom, or sanctification, or redemption; and if the nature of the case were not essentially different. Another may pay my debt, and allow me to receive the wages which he has earned, or the reward to which his services entitle him: thus his payment and his labour may be set down to my account, or imputed to me for my adequate advantage: but who can have wisdom, health, or liberty, by imputation? (*Notes*, *Rom.* 3:4.)

He that glorieth, &c. (31) This does not seem to be a direct quotation; but the general meaning of the passage referred to. *Jer.* 9:24.—*Your calling*. (26) Την κλησιν ὑμων. 7:20. *Rom.* 11:29. *Eph.* 1:18. 4:1,4. *Phil.* 3:14. 2 *Thes.* 1:11. 2 *Tim.* 1:9. *Heb.* 3:1. 2 *Pet.* 1:10.—*Noble*.] Ευγενεις. See on *Acts* 17:11.—*The base things*. (28) Τα αγενη. Here only. 'Αγενης dicitur, *cujus genus est obscurum, seu ignoratur, 'gnobilis, humili et obscuro loco natus.*' Schleusner. Ex *a* priv. et γενος, *generatio*: opponitur τῳ ευγενης.—*Things that are despised*.] Τα ἐξουθενημενα. 6:4. 16:11. See on *Luke* 18:9.—*To bring to naught*.] Ἱνα ... καταργηῃ. See on *Rom.* 3:3,31.—*Should glory*. (29) Καυχησηται. 31. 3:21. See on *Rom.* 2:17. 5:2.—*Was made*. (30) Εγενηθη. *John* 1:14.—*Of God*.] Απο Θεου. "From God."—*Sanctification*.] Ἁγιασμος. See on *Rom.* 6:19.—*Redemption*.] Απολυτρωσις. *Luke* 21:28. *Rom.* 3:24. See on *Rom.* 8:23.

PRACTICAL OBSERVATIONS.

V. 1—9. The true "church of God" comprises all those, in every place, who are "sanctified in Christ Jesus, and called to be saints;" who call on him as "God manifest in the flesh," for all the blessings of salvation; and who acknowledge and obey him as their Lord, and the Lord of all saints, of all men, and of all creatures: and it includes no other persons. In behalf of all such, we should pray continually for an increase of "grace and peace from God our Father, and from the Lord Jesus Christ;" we should "thank God, for the grace bestowed on them by Jesus Christ;" with an especial remembrance to those, with whom we are more immediately connected; and we should rejoice in those gifts and that knowledge, by which "the testimony of Christ is confirmed among them." But ministers, with a mixture of authority and affection, should remind their flocks, that an account must be given of all their advantages at the coming of Christ, and call on them daily to wait and prepare for that event. He will "confirm" his true disciples "unto the end," and they may confidently trust in him to "preserve them blameless to that day," and to "present them faultless, before the presence of his glory, with exceeding joy." But many appear to be Christians, and are endued with useful gifts, who have not been "called to the fellowship of Christ;" it is therefore highly proper to exhort all who profess the gospel, to prove the reality of their faith, and the "sincerity of their love;" and to "wait for the coming of their Lord," by watchfulness, diligence, and a careful improvement of their talents.—How striking is the contrast between the language of the apostle in these verses, and that of many modern divines! The name of the Lord Jesus Christ was to *him* the sweetest melody, or "as ointment poured forth:" (*Note*, *Cant.* 1:3.) *they* seem to fear nothing so much as a too frequent, or too honourable mention of him! and, whatever repetitions they may fall into, they will be sure to offend no man, by too often enlarging upon his dignity and condescension, his love and atoning sufferings, his character and offices, his righteousness and salvation. (*Note*, 2:1,2.)

V. 10—16. Satan has always endeavoured to stir up strife among Christians, as one of his grand devices against the gospel: we should therefore use all our influence to prevail with our brethren by the name, and for the honour of our common Lord, to avoid contests of every kind, and as much as possible to "speak the same thing, and to be perfectly joined together in the same mind and judgment;" and we should persevere in praying for this most desirable harmony, and endeavour to promote it. For it must greatly pain every serious and judicious believer, to see or hear of the divisions which take place, through the spiritual pride, ambition, selfishness and malignant passions, of turbulent and designing men; and through the prejudices, instability, want of judgment, love of novelty, and eager spirit of some real believers. Thus the church is divided into parties; congregations are distracted by intestine contentions; and men are drawn away from their faithful pastors, to rank themselves under the banners of some confident deceiver, who "privily brings in damnable heresies;" couched in plausible language, propagated under specious pretences, and varnished over by an ingenuity, which might have been far better employed. Thus, professed Christians become 'the disciples of men:' and, regardless of the apostle's expostulations, they still glory in ranking themselves among the followers of this or the other preacher: as if "Christ were divided!" or as if that teacher, whom they extol, while they despise others, had been "crucified for them," or "they had been baptized into his name," and vowed to be 'his faithful soldiers unto their lives' end!' We should be very thankful, if we have been preserved from giving sanction or occasion to such disgraceful contests; we should carefully avoid all appearance of seeking our own credit, instead of the glory of Christ; (*Note*, 2 *Cor.* 4:5,6.) and pray continually for "the meekness of wisdom," that we may know how to counteract the pestilent endeavours of the firebrands of the church, without giving them any handle or plausible pretence against us.

V. 17—25. Those whom Christ sends to "preach his gospel" are often incapable, and should never be studious, of "that wisdom of words," which men of education and ingenuity, but of a worldly spirit, admire; nor should the hearers of the gospel look for such worthless decorations of that divine doctrine, which is most beautiful in its native simplicity. Too often "the cross of Christ is rendered of none effect," through the vain affectation of the preachers, to recommend it by the studied graces of elocution, or the ostentatious parade of learning and philosophy. Thus its edge is blunted, its convincing plainness is obscured, its genuine beauty and glory are tarnished; the preacher has his worthless reward, in human applause or useless popularity. (*Note*, *Matt.* 6:1—4.) But the Spirit of God disdains to set his seal to the word thus preached; it proves the mere shadow of a feast, at which the guests are starved; and an amusing display of ingenuity, instead of an assault on "the strong holds" of Satan by the power of divine truth. Indeed, all attempts, to make the real gospel palatable to worldly men, must

CHAPTER II.

The apostle declares, that he had not come among the Corinthians "with excellency of speech and wisdom," but had preached Christ crucified, with plainness and humble diffidence; that their "faith might stand in the power of God" alone, 1—5. The gospel contains the hidden "wisdom of God" in bringing men to glory, which could not be discovered by any human sagacity, 6—9; but God by his Spirit had revealed it, 10—13. "The natural man" cannot receive it, because it is spiritually discerned: but "he that is spiritual" judgeth all things, "and is judged of no man," 14—16.

AND I, brethren, [a]when I came to you, came not [b]with excellency of speech, or of wisdom, declaring unto you [c]the testimony of God:

2 For I determined [d]not to know any thing among you, save Jesus Christ, and him crucified.

3 And I was with you [e]in weakness, and in fear, and in much trembling.

4 And [f]my speech and my preaching *was* [g]not with [*]enticing words of man's wisdom, [h]but in demonstration of the Spirit and of power;

5 That your faith should not [i]stand in the wisdom of men, [i]but in the power of God.

a Acts 18:1—4. b 4,13. 1:17. Ex. 4:10. Jer. 1:6,7. Rom. 16:18. 2 Cor. 10:10. 11:6. c 1:6. 1s. 8:20. Acts 20:21. 22:18. 2 Thes. 1:10. 1 Tim. 1:11. 2 Tim. 1:8. 1 John 4:14. 5:11—13. Rev. 1:2,9. 19:10. d 1:22—25. John 17:3. Gal. 3:1. 6:14. Phil. 3:8—10. e 4:10—13. Acts 18:6—11. 20:18,19. 2 Cor. 4:1,7—12,16. 6:4. 7: 5. 10:1,10. 11:29,30. 12:5—10. 13:4. Gal. 4:13,14. f Acts 20:27. g 1,13. 1:17.

Judg. 14:15. 16:5. 2 Sam. 14:17—20. 15:2—6. 1 Kings 22:13,14. 2 Chr. 18:19—21. Prov. 7:21. 20:19. Jer. 20:10. Ez. 13:6,10,11. Rom. 16:18. Col. 2:4. 2 Pet. 1:16. 2:18. * Or, *persuasible*. Acts 26:28. Gal. 1:10. h 4:20. John 16:8—15. Rom. 15:19. 1 Thes. 1:5. 1 Pet. 1:12. † Gr. *be*. i 1:17. 3:6. Acts 16:14. 2 Cor. 4:7. 6:7.

unsuccessful: it always was, and always will be, "foolishness" to such as are in the road to destruction: and the only way to render it *inoffensive*, is to leave out, or but slightly touch on, the *offensive* parts of it: and this is too commonly done, when preachers study to embellish their doctrine and recommend themselves, by "the wisdom of words, or the excellency of speech." But the true minister of Christ is no "man-pleaser:" he will with "great plainness of speech" deliver his whole message, however it may be derided or reviled; that by it, as a sure touchstone, men may learn their real state and character. Thus, while to numbers it appears foolish, to "those who are saved" it proves "the power of God." It is his determination to "destroy the wisdom of the wise, and to bring to nothing the understanding of the prudent;" he will not honour carnal weapons, or self-sufficient teachers; he will pour contempt on carnal wisdom; and will abase, either in deep humiliation, or final destruction, all the learned scribes, the wise philosophers, and the eager "disputers of this world." Such persons are indeed commonly found among the despisers or opposers of the doctrine of Christ crucified; but what have they ever done towards rendering the world wise and holy? Or what have they to propose so excellent, as to merit a preference to that gospel which they reject, or even to bear a comparison with it? Undeniable facts evince the folly of this wisdom; and show that, amidst all the displays of the "eternal power and Godhead," with which we are surrounded, human reason, sagacity, and learning know him not, but uniformly lead men to idolatry, impiety, or infidelity: and on the other hand "it hath pleased God," from age to age by "the foolishness of preaching," (the despised doctrine of salvation by faith in a crucified Saviour, God in human nature, "purchasing the church with his own blood," delivered with unadorned simplicity,) to save multitudes, even all that believe, from ignorance, delusion and vice; and to make them meet for his heavenly kingdom. For the true minister of God insists especially upon this great doctrine, which is no less a stumblingblock to some, and foolishness to others at present, than it was in the apostle's days: but which is known and experienced to "be the wisdom and power of God" to all, who partake of the high and gracious calling of God in Christ Jesus.

V. 26—31. There is scarcely a stronger demonstration of man's depravity, blindness, and folly, than this circumstance; that neither facts nor arguments can repress his arrogance in treating the wisdom of God manifested in the gospel as "foolishness," the power of God as "weakness;" though no human devices or efforts have ever produced effects in the least comparable to those, which have been and are even now wrought by it. Let them then call it folly, enthusiasm, weakness, madness, or what they please: may we show in our lives, that it is a wise, holy, and blessed doctrine; and we shall feel in our hearts that it gives "a peace of God, which passeth all understanding." And though we see, as those before us did, that but "few of the wise, the mighty, the noble of this world" are called to the knowledge of the truth, or employed to promote the cause of righteousness; yet we may perceive also, that God employs the foolish, weak, despised, and ignoble of this world, to confound the devices, and expose the folly of the wise, to disappoint the designs of the mighty, and to disgrace and bring into contempt "the honourable of the earth:" so that in every thing he takes care, that no flesh should glory in his presence.—But let us not fear, knowing how foolish, guilty, polluted, and enslaved we are in ourselves; for by deep convictions of this kind the Holy Spirit leads poor sinners to believe in Christ, who "of God" and by his special grace "is made to them Wisdom, and Righteousness, and Sanctification, and Redemption:" so that having all in him, they may be satisfied to have nothing as of themselves; and when most covered with shame, and filled with deep remorse and self-abhorrence, they may yet "glory in the Lord and his salvation;" and hope to glorify him on earth, and to be preserved as monuments of his love, to praise and glorify him for ever in his heavenly felicity.

NOTES.—CHAP. II. V. 1, 2. When the apostle came, as a Jewish stranger, among the polite, speculating, and licentious Corinthians; he did not attempt to catch their attention by affected elegance or sublimity of language, by the trappings of human oratory, or by the plausible reasonings of philosophy. (*Marg. Ref.* a, b.) For it was his sole object to declare "the testimony of God," concerning the only way of salvation from eternal misery, and of obtaining eternal life; and a message of such immense importance would not admit of these worthless embellishments. (*Marg. Ref.* c. *Notes*, *Ps.* 19:7—11. 119:2,3. *Is.* 8:20. *John* 3:27—36. 1 *John* 5:9—12.) Whatever knowledge he therefore possessed, either of Rabbinical or Grecian learning, he "determined" to keep it out of sight; and to preach, as if he had known no other subject than that of Jesus the Messiah, even him who was crucified, and who was generally despised and execrated; and those things which related to redemption for sinners through his blood. This was the *centre* and *substance* of his preaching: but it is evident, that he did not confine himself wholly to this one topic, so as to exclude other parts of the revealed truth and will of God. For we are sure, from his own writings, that he preached man's relation to God, as his Creator, Benefactor, and Governor; the glorious perfections and the holy law of God; the future judgment and eternal state of righteous retributions; the lost estate of man, regeneration, repentance, conversion, the necessity of personal holiness, attention to relative duties; and in short "the whole counsel of God," as the great circumference to that circle, of which "Christ crucified" is the centre, in which all the lines meet. (*Marg. Ref.* d. *Notes*, 1:20—24. *Acts* 20:18—21,25—27.) But, upon the most mature deliberation, he had "determined to know nothing," even among the refined and philosophical Corinthians, which did not elucidate, recommend, evince, or adorn, this great doctrine of salvation by the cross of Christ.—*Declaring.* (1) The apostle came as a *messenger* simply to deliver a message, even "the sure testimony of God," without alteration, omission, decoration, or addition; the whole of what he was sent to deliver, nothing more, and in all simplicity.—'What extraordinary claims are advanced,—what pretensions made in this chapter!—How pointed is it upon the subject of inspiration! If the sacred writers were in any degree *true* men, they were then fully *inspired* in all which they taught concerning religion. The miracles which they wrought prove them *true* men, whatever their pretensions might be, and their own words show what these pretensions were.'

With excellency of speech. (1) Καθ' ὑπεροχην λογου. 4. 1:17,18. ὑπεροχη, 1 *Tim.* 2:2. Not elsewhere. Ab ὑπερεχω, *emineo.—Declaring.*] Καταγγελλων. 9:14. 11:26. *Acts* 4:2. 13:5. *Rom.* 1:8, *et al.* Καταγγελευς. *Acts* 17:18.—*I determined.* (2) Εκρινα. *Acts* 15:19.

V. 3—5. In adhering to his determination, the apostle had been deeply sensible of his own weakness and insufficiency, and aware of the prejudices and opposition which he had to encounter: and he was even oppressed with much "fear and trembling," lest his infirmity should prevent his success, or disgrace his glorious doctrine. (*Marg. Ref.* e. *Notes*, *Acts* 18:1—17. 2 *Cor.* 10:7—11. 12:7—10. *Gal.* 4:12—16.) He had therefore acted among the Corinthians with much diffidence, modesty, and meekness; and without any thought of making himself the head of a party, as some of their present teachers did. His address and style of preaching had been entirely devoid of "the persuasive words of man's wisdom," which often seduces men into error, and entices them into the views of designing orators, by moving the passions, impressing the imagination, and imposing on the judgment. On the contrary, he left the success of it to be produced entirely "by the demonstration of the Spirit," and the exertion of his divine power. Many expositors understand this *exclusively* of the miracles, by which the Holy Spirit powerfully demonstrated the truth of the gospel, or the prophecies which were fulfilled in those things, which the apostles preached concerning Jesus and his salvation: but these proofs, however conclusive, without the internal operation of the Holy Spirit, as the author of divine life in regeneration, would not have produced true faith; and it is unreasonable to confine the language to those operations, which were peculiar to one age, and to exclude such as are alike necessary, and alike to be depended on, in every age. (*Marg. Ref.* f—h. *Notes*, 1 *Thes.* 1:5—8. 2:13—16.) The annexed reason, however, puts it beyond all reasonable doubt, that the latter were principally intended: for the apostle would use no other arts of persuasion, than that plain and faithful address to the hearts and consciences of men which the Spirit of God always makes use of in convincing them of sin, and in powerfully demonstrating the truth and preciousness of the gospel to their souls: because he would not have their "faith to stand on the wisdom of men, but on the power of God." (*Marg. Ref.* i. *Notes*, 1:17—19. 2 *Cor.* 4:7.) Now that faith, which is produced by outward miracles, and wholly rests on them, is no more

6 Howbeit we speak wisdom among [k]them that are perfect; yet [l]not the wisdom of this world, nor [m]of the princes of this world, that [n]come to naught:

7 But we speak the wisdom of God in a mystery, [o]*even* the hidden *wisdom*, which God ordained before the world [p]unto our glory;

8 Which [q]none of the princes of this world knew: [r]for had they known *it*, they would not have crucified [s]the Lord of glory.

9 But, as it is written, [t]Eye hath not seen, nor ear heard, neither have entered into the heart of man, [u]the things which God hath prepared for [x]them that love him. [*Practical Observations.*]

10 But [y]God hath revealed *them* unto us [z]by his Spirit: for [a]the Spirit searcheth all things, yea, [b]the deep things of God.

11 For [c]what man knoweth the things of a man, save the spirit of man which is in him? [d]even so the things of God knoweth no man, but the Spirit of God.

12 Now we have received, not [e]the Spirit of the

k 14:20. *Gr.* Joh 1:1. Ps. 37:37. Matt. 5:48. 19:21. 2 Cor. 13:11. Eph. 4:11—13. Phil. 3:12—15. Col. 4:12. Heb. 5:14. Jam. 3:2. 1 Pet. 5:10. 1 Jn. 1:8. 1:18, 19. Luke 16:8. 2 Cor. 1:12. 4:4. Eph. 2:2. Jam. 3:15. m 8. Job 12:19,21. Ps. 2:1—6. Is. 19:11—13. 40:23. Acts 4:25—28. n *See on* 1:28. o Ps. 78:2. Is. 48:6,7. Matt. 11:25. 13:35. Rom. 16:25,26. Eph. 1:4. 3:4—9. Col. 1:26,27. 2 Tim. 1:9. 1 Pet. 1:11,12. Rev. 13:8. p 1 Pet. 5:1,10. 2 Pet. 1:3. q 6. 1:26—28. Matt. 11:25. John 7:48. r Luke 23:34. John 3:19—21. 8:19. 9:39—41. 12:40—43. 15:22—25. 16:3. Acts 3:17. 13:27. 26 or. 3:14. 1 Tim. 1:13. s Ps. 24:7—10. Jam. 2:1. t Is. 64:4. John 3:16. 1 Pet. 1:12. u Ps. 31:19. Matt. 20:23. 25:34. Heb. 11:16. x Rom. 8:28. Jam. 1:12. 2:5. 1 John 4:19 y 14:30. Am. 3:7. Matt. 11:25—27. 13:11. 16:17. Luke 2:26. 10:21. Eph. 3:3,5 1 Pet. 1:12. Rev. 1:1. z Is. 48:16. 59:21. John 14:26. 16:13. 1 John 2:20,27. a 11, 12:8—11. Rom. 8:26,27. b Job 12:22. Ps. 92:5,6. Dan. 2:22. Rom. 11:33—36. c Prov. 14:10. 20:5,27. Jer. 17:9. d 10. Rom. 11:33. e 6. Rom. 8:5,6. 2 Cor. 4:4. Eph. 2:2. Jam. 4:5. 1 John 4:4,5. 5:19. Rev. 12:9.

saving, or to be depended on than that, which is the effect of logical reasonings or eloquent persuasions: (*Notes*, *Acts* 8:9—24.) but the faith which is the effect of the inward and powerful teaching and "demonstration of the Spirit," rests on the power of God, and is supported by it; and will endure through all trials even to the end.

Trembling. (3) Τρομω. *Mark* 16:8. 2 *Cor.* 7:15. *Eph.* 6:5. *Phil.* 2:12.—*Enticing.* (4) "Persuasible." *Marg.* Πειθοις. Here only. Α πειθω, *suadeo.*—*Of man's wisdom.*] Ανθρωπινης σοφιας. 13. 4:3. 10:13. *Jam.* 3:7. 1 *Pet.* 2:13.—*Demonstration.*] Αποδειξει. Here only. Ab αποδεικνυμι, 4:9. See on *Acts* 2:22.—*Stand.* (5) "Be." *Marg.* H. "Might not be" dependent on.

V. 6—9. The apostle disclaimed all pretensions to human wisdom, or learning; yet he would not allow his preaching to be *really* "foolishness." (*Notes*, 1:20—25.) Indeed, he, and other faithful ministers, "spake wisdom among those who were perfect;" that is, who were so matured in judgment, experience, and spirituality, as to be able to receive it. (*Marg. Ref.* k. *Notes*, *Phil.* 3:12—16. *Heb.* 5:11—14.) To persons of this description they laid open the rich treasures of the wisdom of God, in his method of saving sinners, and in the dispensations of providence: and thus they excited their admiring adoration: and rendered them wise and intelligent in divine things, and, in respect of their true interest and whole duty, far beyond all other persons in the world. If, therefore, the Corinthians had not been initiated into the depths of this divine wisdom, it was because they were not proper recipients of them. (*Note*, 3:1—3.) But this wisdom was totally *distinct* from "the wisdom of this world," and even in many things *contrary* to it, and to that of its princes and rulers; whose sagacity and policy could not prevent the speedy termination of all their grandeur, and their everlasting ruin, or that of their subjects and flatterers. (*Marg. Ref.* l—n.) For it was "the wisdom of God in a mystery," even in the mysterious design of glorifying his holy name and all his perfections, in the redemption of sinners, by the incarnation, righteousness, atoning sacrifice, and mediation of his coequal Son. (*Marg. Ref.* o, p. *Notes*, *Rom.* 16:25—27. *Eph.* 3:1—12. 1 *Tim.* 3:16.) This was ordained and intended by him, "before the world began," in order to bring his chosen people to everlasting glory: but it had been entirely hidden from men, except as made known by revelation, and as faith simply received that information. So that the Gentiles with all their philosophical speculations, knew nothing of this wisdom; the unbelieving Jews, and their most learned scribes were wholly unacquainted with it: the Mosaic dispensation had only conveyed some general intimations of it: but the gospel had now discovered it more fully to all who were brought to embrace it. (*Note*, 2 *Tim.* 1:10.) Yet "none of the princes," or great men in the world's estimation had known any thing of it: nay, their policy was diametrically opposite to it. For had Pilate, Herod, Caiaphas, or the Jewish rulers, understood this divine mystery; they would, at least by fear, have been restrained from crucifying "the Lord of glory," that divine Person, who, even when he hung upon the cross, was the Lord and "King of glory," God in human nature, the Governor and Judge of all the world. (*Marg. Ref.* q—s. *Notes*, *Ps.* 24:7—10. *Jam.* 2:1—4, *v.* 1.) Thus the prophecies had been accomplished; and what had of old been written by Isaiah might be applied to the glorious redemption now proclaimed to mankind, and to the blessings conferred on those, and prepared for those, who were taught by the grace of the gospel to love and obey God; and which far exceeded all that had been seen, heard, or thought of by men. (*Marg. Ref.* t—x. *Notes*, 13:8—12, *v.* 12. *Ps.* 31:19,20. *Is.* 64:4.)

Ordained. (7) Προωρισεν. *Predestinated.*—*Note*, *Rom.* 8:28—31. See on *Acts* 4:28. 'It signifies little to bring such expressions down to any period of time. If it be granted that they intend any thing, previous to the existence of those to whom they refer, the same difficulties will still lie in the way; nor is it possible to avoid them.' *Doddridge.*

Eye hath not seen. (9) Not from the LXX, nor an exact translation from the Hebrew; but it gives the general sense of the verse. (*Is.* 64:4.)

Them that are perfect. (6) Τοις τελειοις. 14:20. *Matt.* 5:48. *Phil.* 3:15. See on *Heb.* 5:14.—*Of this world.*] Του αιωνος τουτου. See on 1:20.—*That come to naught.*] Των καταργουμενων. See on *Rom.* 3:3.—*The hidden.* (7) Την αποκεκρυμμενην. *Matt.* 11:25. *Luke* 10:21. *Eph.* 3:9. *Col.* 1:26. *Before the world.*] Προ των αιωνος. 2 *Tim.* 1:9. *Tit.* 1:2. Απ' αιωνος, *Acts* 15:18.—*The Lord of glory.* (8) Του Κυριου της δοξης. "Of the glory," viz. that mentioned in the preceding verse. *Jam.* 2:1. *Ps.* 24:7—10. *Sept.*

V. 10—13. The apostles in general, and Paul in particular, had not discovered the mystery of divine wisdom, by their own superior sagacity: but "God had revealed it to them by his Spirit;" who not only searched all hearts, but was intimately acquainted with "the deep things of God," and all the inmost counsels of his infinite mind. For as no man can penetrate the recesses of another's understanding and heart, and know the whole of his thoughts and intentions in the same way, that his own soul is conscious of them; so none can know, discover or comprehend the things of God, but his own infinite spirit; who is One with the Father and the Son, in the unity of the Godhead, and whose office it is to reveal divine mysteries to his church. (*Marg. Ref.* y—d. *Note*, *Matt.* 11:27.)—This should be specially noted as a most decisive testimony both to the Deity and personality of the Holy Spirit. (*Notes*, 12:4—11. *John* 14:15—17,25,26. 15:26,27. 16:8—11. *Acts* 5:1—11, *vv.* 3,4,9. 13:1—5, *vv.* 2,4.) —Now the apostles had not "received the spirit of the world;" they were not actuated by those wordly principles, nor guided by that carnal prudence, of which Satan, "the spirit that worketh in the children of disobedience," is in one way or other the concealed author: but they were inspired and actuated by "the Sprit of God," that they might know, and communicate to the church the things which God most freely bestows on all believers. These they declared, not in such words as man's wisdom would have employed, but in simple plain language, dictated by the Holy Spirit: (*Note*, 3—5.) which sacred style was formed by comparing one part of divine revelation with another; the spiritual nature of redemption with the holiness of the divine character and law; the former discoveries of the truth and will of God, with these later revelations; the types and prophecies, with their accomplishment; and the remedy proposed, with the state of mankind, and their need of it. (*Marg. Ref.* e—k.) Thus their spiritual meditations, discoveries, and affections, under the teaching of the Holy Spirit, led them to use a solemn, energetic, and faithful method of speaking, which accorded to the majesty and importance of their subject, and the style of the sacred oracles; but totally differed from the affected oratory and enticing words of man's wisdom.—The apostle here undoubtedly speaks of himself as divinely inspired, both in what he preached, and in what he wrote. (*Note*, 1 *Pet.* 1:10—12, *v.* 12.)—'From this and the preceding verses, as also from the following, it is exceeding evident, that the apostles spake and wrote by inspiration of the Holy Ghost, as did the prophets of old time, and delivered only such things as from God, which God revealed to them by the Holy Spirit, according to those words of St. Peter: "We preach the Gospel to you, with the Holy Ghost sent down from heaven."' *Whitby.*—Probably Silvanus and Timothy also had *immediate* revelations from God. Others, who preach the same grand truths, have them only by *mediate* revelation; and the doctrine of all uninspired preache s must be assayed by that of the apostles. (*Note*, *Matt.* 16:19.)

Searcheth. (10) Ερευνα. *Rom.* 8:27. *Rev.* 2:23. See on *John* 5:39.—*The deep things.*] Τα βαθη. *Eph.* 3:18. See on *Rom.* 11:33.—*The things that are freely given.* (12) Τα χαρισθεντα. *Gal.* 3:18. See on *Luke* 7:21.—*Which man's wisdom teacheth.* (13) Διδακτοις ανθρωπινης σοφιας See on 4. Διδακτος, *John* 6:45.—*Is.* 54:13. *Sept.*—*Comparing.*] Συγκρινοντες. 2 *Cor.* 10:12. Not elsewhere N T.—*Dan.* 5:12,16. *Sept.* Εκ συν, et κρινω, *judico.*

V. 14—16. It was not to be expected that the faithful and solemn preaching of the gospel would please mankind in general; as "the *natural* man receiveth not the things of the Spirit of God, for they are foolishness unto him." (*Marg Ref.* m—o.) The term here used has occasioned much disputation: but, as it is derived from a word which sometimes at least signifies the rational soul; it may be supposed to

world. but the Spirit which is of God; [f]that we might know the things that are freely given to us of God.

13 Which things also we speak, [h]not in the words which man's wisdom teacheth, [i]but which the Holy Ghost teacheth; comparing [k]spiritual things with spiritual.

14 But [l]the natural man [m]receiveth not [n]the things of the Spirit of God: for [o]they are foolish ness unto him: [p]neither can he know *them*, be cause they are spiritually discerned.

15 But [q]he that is spiritual [r]judgeth all things, [r]yet he himself is [t]judged of no man.

16 For [s]who hath known the mind of the Lord, that he [u]may instruct him? [v]but we have the mind of Christ.

f Rom. 8:15,16. g 3:22. John 16:14,15. Rom. 8:32. 1 John 2:20,27. Rev. 2:6. h 4. 1:17. 2 Pet. 1:16. i 12:1—3. 14:2. Luke 12:12. Acts 2:4. 1 Pet. 1:12. k 14. 9:11. 10:3—5. Eph. 5:19. Col. 3:16. l 15:44,46. Jam. 3:15. Jude 19. *Gr.* m Matt. 16:23. John 3:3—6. 8:43. 10:26,27. 12:37,38. Rom. 8:5—8. n 12. John 14:26. 15:26. 16:8—15. o 1:18,23. John 8:51,52. 10:20. Acts 17:18,32. 18:15. 25:19. 26:24,25. p Prov. 14:6. John 5:44. 6:44,45.

Acts 16:14. 2 Cor. 4:4—6. 1 John 2:20,27. 5:20. Jude 19. q 3:1. 14:37. Gal. 6:1. Col. 1:9. * Or, *discerneth*. 2 Sam. 14:17. 1 Kings 3:9—11. Ps. 25:14. Prov. 28:5. Ec. 8:5. John 7:17. Eph. 4:13,14. Phil. 1:10. *Gr.* † Thes. 5:21. Heb. 5:14. 1 John 4:1. r 4:5. 2 Sam. 12:16—23. Acts 15:1—5. 16:3. Gal. 2:3—5. † Or, *discerned*. s Job 15:8. 22:2. 40:2. Is. 40:13,14. Jer. 23:18. Rom. 11:34. ‡ Gr. *shall*. t John 15:15. 16:13—16. 17:6—8. Gal. 1:12. Eph. 3.3,4.

have reference to the powers of his mind, as well as to his inferior inclinations.— "is opposed to the *regenerate* man, and to the *glorified*, that is, the perfectly regenerated, man. A man that hath only natural abilities and perfections.' *Leigh.* One that has not the Spirit of God.—The apostle's argument absolutely requires, that by "the natural man" we understand the unregenerate man, however sagacious, learned, or abstracted from sensual indulgences: for he opposes him to the *spiritual* man; and the pride of carnal reasoning is at least as opposite to spirituality, as the most grovelling sensuality can be. (*Notes, Gal.* 5:19—26.) No man, as naturally born into the world, and not supernaturally born again of the Spirit, "can see the kingdom of God," or receive, in faith and love, the spiritual mysteries of redemption by the cross of Christ. (*Notes, John* 3:3—8. 14:15—17.) To all unregenerate men, these things will, in one way or other, appear "*foolishness*," uninteresting, unnecessary, inconsistent, or absurd: and doubtless proud reasoners have scoffed at them, more than ever mere sensualists did. (*Notes*, 1:20—25.) No ingenuity, address, or reasoning of the preacher can prevent this effect; no application of the man's own mind, except in humble dependence on the teaching of the Holy Spirit, can enable him to perceive the real nature and glory of them. "For they are spiritually discerned," that is, by the illuminating and sanctifying work of the Spirit of God upon the mind; by which a spiritual capacity is produced, which discerns, admires, loves, and delights in the divine excellency of heavenly things. When this change has taken place, and a man's spiritual senses have been matured by growth and exercise, he may be called "a spiritual man;" and he perceives the spiritual glory and excellency of every truth and precept in the word of God; he distinguishes one object from another by a spiritual taste, or a kind of extemporaneous judgment, and so he becomes a competent judge in these matters. Yet his views, principles, and motives do not fall under the judgment of any other men: none are competent to decide on the propriety of his conduct, as they are strangers to those views and discoveries, which direct his determinations. (*Marg. Ref.* p—r. *Note, Acts* 16:1—3. *P. O.* 1—12.) For "who hath known the mind of the Lord," or can be capable of "instructing *him*" who is inspired by the Holy Spirit? As therefore the apostle, and other inspired persons, were made acquainted with "the mind of Christ," by whom the Father reveals himself to men: none of those who presumed to judge them could be competent to decide, either upon their doctrine, or their manner of communicating it. They were, in the very order of things, above such instructers or censurers, who could not possibly understand the principles on which they acted. (*Marg.* and *Marg. Ref.* s, t.) In a measure, all "spiritual" men "have the mind of Christ," and unregenerate men are incompetent judges of their conduct: yet this is in every thing to be tried by the word of God; and nothing must be justified or excused, which does not accord with that rule, when properly explained. But the inspired apostles were employed to state that "mind of Christ," by which men's principles and actions must be judged, both at present, and at the day of judgment; and, in this respect they could not be liable to be judged by any man.—Some indeed explain the last verse, as an inquiry whether any man had so known the mind of the Lord, as to be competent to give him any counsel or instruction. (*Notes, Rom.* 11:33—36.) But the context rather fixes the meaning to the preceding interpretation; and the apostle intended to expose the absurdity of a "natural" man presuming to instruct "a spiritual man," in respect of "spiritual things!" or of an ordinary Christian or teacher presuming to censure or dictate to an inspired apostle, as he thus declared himself to be! It is probable that he had in mind the words of the prophet Isaiah; but he does not expressly quote them. (*Note, Is.* 40:12—17.) "The mind of Christ," is "the mind of the Lord."

The natural man. (14) Ψυχικος ανθρωπος. 15:44,46. *Jam.* 3:15. *Jude* 19. Α ψυχη, *anima.* See on *Matt.* 16:25. (*Notes, Mark* 8:32—37, *v.* 35. *Jam.* 3:13—16, *v.* 15.)—*Receiveth not.*] Ου δεχεται. *Luke* 8:13. 1 *Thes.* 1:6. 2:13. 2 *Thes.* 2:10.—*Spiritually.*] Πνευματικως. *Rev.* 11:8. Α πνευματικος.—*Discerned.*] Ανακρινεται. 15. 4:3,4. 9:3. 10: 25,27. 14:24. *Acts* 17:11.—*He that is spiritual.* (15) Ὁ πνευματικος. 13. 3:1. *Gal.* 6:1. *Col.* 1:9. 3:16. See on *Rom.* 7:14.—*Judgeth, ... judged.*] "Discerneth," "discerned." *Marg.* Ανακρινει. See on 14.—*May instruct him.* (16) Συμβιβασει. See on *Acts* 9:22.—*Is.* 40:14. *Sept.*

PRACTICAL OBSERVATIONS.

V. 1—9. How surprising is it, that this most honoured servant of Christ should be constrained to justify his divinely excellent and useful preaching, even to the very persons who had been converted by it! But this surprise should be connected with a pleasing and grateful admiration of the divine wisdom, in taking occasion from that circumstance to give the church most valuable instructions, concerning the best method of "declaring the testimony of God" to sinners. This requires no "excellency of speech" or of wisdom to enforce it; but appears most venerable, when the witness for God is regardless of human applause or censure; when his whole soul is occupied, by zeal for the honour of his Lord, and compassion for perishing sinners: when he is willing even among the learned and polite, to be counted ignorant in other respects; when "he determines to know nothing but Christ crucified," and the gracious message which he is sent to deliver in his name.—But if this arduous service made even this great apostle to fear and tremble, through conscious weakness; what reason have *we* to be humble and diffident, when called to declare the same testimony to mankind! (*Note*, 2 *Cor.* 2:14—17.) How should we fear disgracing this honourable ministry, by our own folly or sin! At what a distance should we keep from all ambition and self-confidence! How carefully should we remember that all "our sufficiency is of God" alone! Such humility and meekness adorn, and give dignity to, that holy constancy and boldness, with which we ought to plead the cause of God: and a realizing sense of eternal things, of the worth of souls, the awful danger of ungodly men, the preciousness of Christ, and the importance of our message, will counteract our natural propensity to shrink from "declaring the whole counsel of God," to trifle, or to affect "the enticing words of man's wisdom." The more deeply we are convinced, that no arguments or eloquence of man can by their own efficacy produce saving faith; the greater care we shall take to speak in a plain, serious, and scriptural manner; and in imitation of those preachers of old, whose word was attended with "demonstration of the Spirit and of power;" depending singly on his effectual operation to bring our hearers to believe to the salvation of their souls. The maxims of "human wisdom," whether philosophical or political, will soon "come to naught," and sink into contempt. But experienced believers are made acquainted with such glorious displays of wisdom, as eclipse all that they before admired; even as the rising sun obscures the glimmering lamp. The things which "God ordained before the world," in order to bring his chosen people to glory, are such as "angels desire to look into:" they give the humbled and enlightened mind those views of God, and his perfections, works and ways, which fix it in astonishment, excite it to adoration, inspire it with love and gratitude, raise it above this earthly clod, and all its puny concerns; and enlarge it into the most holy, exalted, yet humble ambition after true honour and greatness. But this wisdom must still be "hidden" from the proud, the carnal, and the unbelieving, notwithstanding the fulness and clearness with which it is revealed in the gospel.—The same principles, which influenced "the princes of the world" to "crucify the Lord of glory," still possess the minds of men in general: and avarice, sensuality, or pride and ambition of worldly honour and distinction, still lead men to despise those good things which "God hath prepared for them that love him," though "they pass man's understanding,' and infinitely excel in glory and value whatever he has seen or heard, or can possibly imagine. They "are prepared for those who love God:" (*Notes, Rom.* 8:28—31, *v.* 28. 1 *John* 4:19.) nor can we know ourselves to be of this number, except as we are conscious that we do "love God," and desire and endeavour constantly to keep his commandments.

V. 10—16. No man truly understands or properly values divine revelation, except that divine Spirit, "who searcheth all things, even the deep things of God," and who revealed them to the apostles, removes the veil from his heart, and enables him to perceive their real excellency. (*Notes*, and *P. O.* 2 *Cor.* 3:7—18.) On this great Teacher we must simply depend, while we seek to know "the things that are freely given by God" to his people, and to obtain the assurance that we belong to that favoured company. If indeed we are delivered from "the spirit of the world," and are taken under the guidance of "the Spirit of God;" we shall more and more regard the words of the sacred Scripture; and, "comparing spiritual things with spiritual," our holy discernment will increase, and we shall acquire a faculty in speaking on religious subjects in language in some degree suited to their divine nature and infinite importance. But whoever teaches, or what language soever is employed; "the natural man" will

CHAPTER III.

The apostle shows, that he could not impart to the Corinthians the deeper mysteries of the gospel, because they were carnal, 1–3; *as it appeared from their dissensions,* 4. *All true ministers are servants to one Lord,* 5; *who employs them in cultivating his field, and in building his temple, and who alone renders their labours successful,* 6–9. *The apostle had laid the only true Foundation, and others should take care what they build on it: for their work would be tried as by fire,* 10–15. *Christians are the temple of God, and it would be extremely perilous to defile that temple,* 16, 17. *Worldly wisdom is foolishness with God: and none ought to glory in men; for all things belong to those who are Christ's,* 18–23.

AND I, brethren, could not speak unto you [a]as unto spiritual, but [b]as unto carnal, *even* as unto [c]babes in Christ.

2 I have [d]fed you with milk, and not with meat: [e]for hitherto ye were not able *to bear it,* neither yet now are ye able.

3 For ye are yet carnal: [f]for whereas *there is* among you envying, and strife, and [g]divisions, are ye not carnal, [h]and walk [i]as men?

4 For while one saith, [k]I am of Paul; and another, I *am* of Apollos; are ye not carnal?

5 Who then is Paul, and who *is* Apollos, [l]but ministers by whom ye believed, [m]even as the Lord gave to every man?

6 [l]I have planted, [m]Apollos watered; but [n]God gave the increase.

7 So then, [o]neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

8 Now [p]he that planteth and he that watereth are one: [q]and every man shall receive his own reward, according to his own labour.

9 For [r]we are labourers together with God: [s]ye are God's [t]husbandry, [u]*ye are* God's building.

[*Practical Observations.*]

a 2:6,15. Gal. 6:1. b 3,4. 2:14. Matt. 16:23. Rom. 7:14. c 14:20. 1 Cor. 2:6. Heb. 5:12–14. 1 Pet. 2:2. d Heb. 5:12–14. 1 Pet. 2:2. e John 16:12. Heb. 5:11,12. f 1:11. 6:1–8. 11:18. 2 Cor. 12:20. Gal. 5:15,19–21. Jam. 3:16. 4:1,2. * Or, *factious.* g Hos. 6:7. Mark 7:21,22. Eph. 2:2,3. 4:22–24. Tit. 3:3. 1 Pet. 4:2. † Gr. *according to man.* h 1:12. 4:6. i 7. 4:1,2. Luke 1:2. Rom. 10:14, 15. 2 Cor. 3:6. 4:5,7. 6:1,4. 11:23. k 10. 9:17. 12:4—11,28. Matt. 23:15. John 3:27. Rom. 12:3–6. 1 Pet. 4:10,11. l 9,10. 4:14,15. 9:1,2—11. 15:1—11. Acts 18:4—11. 2 Cor. 10:14,15. m Prov. 11:25. Acts 18:26,27. 15:1. n 1 Sam. 15:1. Ps. 62:9,11. 92:13—15. 127:1. Is. 55:10,11. 61:11. Acts 11:18. 14:27. 15:14. 21:19. Rom. 15:18. 2 Cor. 3:2–5. 1 Thes. 1:5. o 13:2. Ps. 115:1. Is. 40:17. 41:29. Dan. 4:35. 2 Cor. 12:11. Gal. 6:3. p 8. 4:6. John 4:36—38. q 4:5. 9:17,18. 15:58. Ps. 62:12. Pro. 12:3. Matt. 5:11,12. 10:41,42. 16:27. Rom. 2:6. Gal. 6:7,8. Heb. 6:10. 1 Pet. 5:4. 2 John 8. Rev. 2:23. 22:12. r *See* 6. Matt. 9:37,38. Mark 16:20. 2 Cor. 6:1. 3 John 8. s Ps. 65:9—13. 72:16. 80:8—11. Is. 5:1—7. 27:2,3. 28:24—29. 32:20. 61:3,5,11. Jer. 2:21. Matt. 13:3—9,18—30,36—42. 20:1—14. 21:33—44. Mark 4:26—29. John 4:35—38. 15:1—8. t Or, *tillage.* u 16. 6:19. Ps. 118:22. Am. 9:11,12. Zech. 6:12,13. Matt. 16:18. Acts 4:11. 2 Cor. 6:16. Eph. 2:10,20—22. Col. 2:7. 1 Tim. 3:15. Heb. 3:3,4. 1 Pet. 2:5.

either oppose, despise, or pervert "the things of the Spirit of God;" he cannot cordially receive or rightly understand them: they will remain foolishness to him, because he is destitute of spiritual discernment. On the other hand, he who is "born of God," however destitute of genius and learning, will become *spiritual* and capable of discerning the harmony and glory of divine truth: he will experience its sanctifying effects in his heart, and produce correspondent fruits in his life. His judgment and conduct will be formed upon the word of God; and those who presume to judge, condemn, or deride him, for violating the maxims of worldly wisdom, will only show their own ignorance and arrogance. They cannot instruct him "in spiritual things," by carnal reasonings: they have "known the mind of the Lord" Jesus, or they would not condemn him for acting according to it: and they can no more argue him out of his principles, experience, hope or duty, than a man with good eyes could be convinced that there is no light from the sun, or that light is neither pleasant or profitable, by the ingenious sophisms of a man who has been blind from his birth. (*Notes, Ps.* 25:14. *P. O. John* 9:24—41. *Notes, 2 Pet.* 1:19. *1 John* 5:9,10. *Rev.* 2:17.)

NOTES.—CHAP. III. V. 1—3. Many of the Corinthians had been seduced into a mean opinion of the apostle's ministry, because he had not fully instructed them in those abstruse subjects, on which some of their teachers had particularly insisted, and about which they plausibly speculated: he therefore here assigns the reason of his conduct in this respect. Though they had been plenteously endued with supernatural gifts and knowledge: (*Note,* 1:4—9.) yet he had observed those things in their disposition and conduct, which rendered it improper for him to speak to them as to "spiritual" men, who were competent to receive the deeper discoveries of divine wisdom: and thus he was constrained to address them "as carnal, even as babes in Christ." (*Marg. Ref.* a—c. *Notes,* 2:14—16. *Matt.* 16:21—23, *v.* 23. *Rom.* 7: 13,14.) For though he looked on them in general as sincere converts, and thus in a measure "spiritual," yet, even till he left them, they were so far from maturity of judgment and experience, and so prone to carnal passions, that he deemed it incumbent on him "to feed them with milk," as the nurse does the infant, "and not with strong meat," which they could not digest. (*Notes, Heb.* 5:11—14. *1 Pet.* 2:1—3.) The simplest truths of the gospel, respecting the sinfulness of man, and the rich mercy of God as shown in redemption by the blood of Emmanuel; with regeneration, "repentance, and works meet for repentance," faith in our Lord Jesus Christ, the necessity and nature of holiness; the influences and fruits of the Spirit; the day of judgment, and eternal happiness and misery; delivered in the simplest, plainest language, suited them far better, than those deeper mysteries, which led to more speculation, and which afforded the teacher a fairer opportunity of showing his knowledge, ingenuity and capacity. On these the apostle did not much insist; because he knew the Corinthians could not bear them; (*Marg. Ref.* d, e. *Notes, Mark* 4:33,34. *John* 16:12,13.) and likewise that such instructions would feed carnal passions, instead of faith and love. Indeed, though a considerable time had since elapsed, they were not yet able to receive and make a good use of these sublimer truths, because they were still under the influence of worldly principles. This needed no other proof than their well-known conduct: for while they envied one another the gifts which God had bestowed on them, and with emulation sought their own credit in the exercise of them; (*Notes,* 14.) while there subsisted eager contentions and lamentable divisions among them; could they deny that they were "carnal," and acted more like men of the world, in their competitions and contests for honours and distinctions, or for the interest of a party, or the credit of a favourite orator or philosopher, than like "spiritual" men? The principles and affections of "the natural man" were more prominent in their conduct, than the humble, meek, loving, and peaceable dispositions, which spring from regeneration.—It is evident that by *carnal,* and *as men,* the apostle does not here intend the prevalence of sensual appetites, but that of malignant passions: not the propensities of the *animal,* but those of the *fallen spirit:* and this may confirm the interpretation given of this, and similar words, in other places. (*Notes, Rom.* 8:1—13. *Gal.* 5:19—26.)—As "spiritual" is opposed to "carnal," it must relate exclusively to the sanctifying grace of the Holy Spirit: and not at all to miraculous endowments. The Corinthians were enriched with the latter; but some of them seemed altogether destitute of the former, and the generality of them were but "babes in Christ."

Carnal. (1) Σαρκικοις. 3,4. *2 Cor.* 1:12. See on *Rom.* 7: 14. The apostle considered the Romans capable of receiving the simpler parts of "the things of the Spirit of God:" which "the natural man cannot receive." (2:14.) "Carnal," in this place cannot mean more than "natural:" and a man may be "carnal" in some respects, and yet not altogether destitute of what is "spiritual."—*Babes.*] Νηπιοις. 13:11. *Matt.* 11:25. 21:16. *Rom.* 2:20. *Gal.* 4:1,3. *Eph.* 4:14. *Heb.* 5:13. *I have fed.* (2) Επωτισα. 6—8. See on *Rom.* 12:20.—*Envying.* (3) Ζηλος. *Acts* 13:45. *Rom.* 10:2. 13:13. *2 Cor.* 12:20. *Gal.* 5:20. (*Note, Jam.* 3:13—16.)—*Divisions.*] "Factions." *Marg.* Διχοστασιαι. See on *Rom.* 16:17.—*As men.*] "According to man." *Marg.* Κατα ανθρωπον. (*Notes, Hos.* 6:7. *1 Pet.* 4:1,2.)

V. 4—9. The apostle cautiously forbore for the present to mention the false teachers at Corinth, who had done the mischief. Even if Paul, and his beloved brother Apollos, had been set up for the heads of the contending parties, the contests of the Corinthians would have proved them to be *carnal.* (*Notes,* 1:10—16. 4:6,7.) For who were Paul and Apollos? Not "lords over God's heritage," but ministering servants to them for Christ's sake; by whose labours they had been brought to believe the gospel, according to the gift of God, both to the ministers, and to those converted by them. (*Marg. Ref.* i—l. *Notes, Matt.* 20:24—28. *2 Cor.* 1:23,24. *1 Pet.* 5:1—4.)—'For what reason do you regard either the one or the other? Is it on no consideration but that of talents, which they have in common with many who are strangers to the gospel? Or ought it not to be in a different view, even because they are the ministers of Christ?' *Doddridge.*—Indeed Paul had been sent to inclose and plant the Lord's vineyard at Corinth; and when he had done this, Apollos had followed him to water it; but God alone had given the increase, and made the plants to grow and become fruitful. (*Marg. Ref.* m, n. *Notes, Acts* 18:1—11,24—28.) 'The *power of growing,* in this sacred agriculture, is neither by nature in the plants themselves, nor inserted by the diligence of the cultivator: but it springs entirely from the grace and efficacy of the Holy Spirit. ... Not that their labour is vain; ... for "faith comes by hearing:" but first, God does not use their ministry, because he needs either it or them, or is unable to do without them: again, they could not perform what they do, unless God of his mere mercy had constituted them his labourers. But especially, because all their work is *external,* God alone claiming to himself exclusively all that is *inwardly* done in man's salvation: that his Restorer unto life eternal may be one and the same, who was his Creator to this present life.' *Beza.* Thus neither of the instruments were any thing compared with the great Agent. (*P. O. John* 11:28—40.) Yet both ministers were as *one;* both acted as servants in the same work, and with the same intention of glorifying God by seeking the salvation of souls: and they would each receive a gracious reward from their common Master, who was the only competent Judge of their faithfulness and diligence. For they were "fellow-labourers of God:" while the church at Corinth was his husbandry, in which he employed and wrought by them; it

10 According [u]to the grace of God which is given unto me, [x]as a wise master-builder, [y]I have laid the Foundation, [z]and another buildeth thereon. [a]But let every man take heed how he buildeth thereupon.

11 For [b]other foundation can no man lay than that is laid, which is Jesus Christ.

12 Now if any man build upon this Foundation, [c]gold, silver, [d]precious stones, [e]wood, hay, stubble;

13 Every [f]man's work shall be made manifest: for [g]the day shall declare it, because it [h]shall be revealed by fire; [i]and the fire shall try every man's work, of what sort it is.

14 If [j]any man's work abide which he hath built thereupon, he shall receive a reward.

15 If any man's [k]work shall be burned, [l]he shall suffer loss: but he himself shall be saved [m]yet so as by fire. [*Practical Observations.*]

16 ¶ [n]Know ye not that [o]ye are the temple of God, and *that* [p]the Spirit of God dwelleth in you

17 If [q]any man [r]defile the temple of God, him shall God destroy: [r]for the temple of God is holy which *temple* ye are.

18 Let no man [s]deceive himself. [t]If any man among you seemeth to be wise in this world, [u]let him become a fool, that he may be wise.

19 For [x]the wisdom of this world is foolishness with God: [y]for it is written, [z]He taketh the wise in their own craftiness.

20 And again, [a]The Lord knoweth the thoughts of the wise, [b]that they are vain.

u 5. 15:10. Rom. 1:5. 12:3. 15:15. Eph. 3:2—8. Col. 1:29. 1 Tim. 1:11—14. 1 Pet. 4:11. x 1 Kings 3:9—11. 2 Chr. 2:12. Dan. 12:3. Matt. 7:24. 24:45. 2 Tim. 2:15. y *See on* 6:11. 9:2. Zech. 4:9. Rom. 15:20. Eph. 2:20. Rev. 21:14, 19. z 15:11,12. Acts 13:27,22. 2 Cor. 10:15. 11:13—15. a Ec. 12:9. Luke 11:35. 21:8. Col. 4:17. 1 Tim. 4:16. Jam. 3:1. *Gr.* 1 Pet. 4:11. 2 Pet. 2:1—3. b Is. 28, 16. Matt. 16:18. Acts 4:11,12. 2 Cor. 11:2—4. Gal. 1:7—9. 1 Pet. 2:6—8. c Ps. 19:10. 119:72. Prov. 8:10. 16:16. Is. 60:17. 1 Tim. 4:6. 2 Tim. 2:20. 1 Pet. 1:7. Rev. 3:18. d Is. 54:11—13. Rev. 21:18—21. e Prov. 30:6. Jer. 23:28. Matt. 15: 6—9. Acts 20:30. Rom. 16:17. 2 Cor. 2:17. 4:2. Col. 2:8,18—23. 1 Tim. 4:1—3,7. 6:3. 2 Tim. 2:16—18. 3:7,8,13. 4:3,4. Tit. 1:9—11. 3:9—11. Heb. 13:9. Rev. 2: 14,15. f 14,15. 4:5. 2 Tim. 3:9. g 1:8. Mal. 3:17,18. Rom. 2:5,6,16. 2 Thes. 1:7—10. 2 Tim. 1:18. 2 Pet. 3:10—13. Rev. 20:12. * Gr. *is revealed.* h Is. 8: 20. 28 17. Jer. 23:29. Ez. 13:10—16. i 8. 4:5. Dan. 12:3. Matt. 24:45—47. 25:

21—23. 1 Thes. 2:19. 2 Tim. 4:7,8. 1 Pet. 5:1,4. Rev. 2:8—11. k 12,13. Rev. 22: 18. l Acts 27.21,22,44. 2 John 8. m Am. 4:11. Zech. 3:2. 1 Pet. 4:18. Jude 23 n 5:6. 6:2,3,9,16. 9:13,24. Rom. 6:3. Jam. 4:4. o 2 Cor. 6:16,17. Eph. 2:21,1 Heb. 3:6. 1 Pet. 2:5. p Ez. 36:27. John 14:17. Rom. 8:11. 2 Tim. 1:14. 1 Joh 4:12,15,16. q 6:18—20. Lev. 15:31. 20:3. Num. 19:20. Ps. 74:3. 79:1. Ez. 5:11, 7:22. 23:38,39. Zeph. 3:4. † Or, *destroy.* r Gen. 28:17. Ex. 3:5. 1 Chr. 29:3. Ps. 93:5. 99:9. Is. 64:11. Ez. 43:12. s 6:9. 15:33. Is. 44:20. Jer. 37:9. Luke 21: 8. Gal. 6:3,7. Eph. 5:6. 2 Tim. 3:13. Tit. 3:3. Jam. 1:22,26. 1 John 1:8. t 1:18 —21. 4:10. 8:1,2. Prov. 3:5,7. 26:12. Is. 5:21. Jer. 8:8. Rom. 11:25. 12:16. u Matt. 18:4. Mark 10:15. Luke 18.17. x 1:19,20. 2:6. Is. 19:11—14. 29:14— 16. 44:25. Rom. 1:21,22. y Job 5:13. z Ex. 1:10. 18:11. 2 Sam. 15:31. 16:23. 17:14,23. Esth. 7:10. Ps. 7:14,15. 60:15,16. 141:10. a Ps. 94:11. b Job 11:11, 12. Ps. 2:1. Rom. 1:21. Col. 2:8.

was "God's building," which he was erecting by their means, according to his own plan, for his own glory, and to be his holy temple: and they did the work which he set them to do, and no more. (*Marg. Ref.* o—t.)

Gave the increase. (6) Ηυξανεν. 7. *Matt.* 6:28. *Mark* 4:8. *Luke* 12:27. 13:19. *John* 3:30. *Acts* 6:7. 12:24. 19:20. 2 *Cor.* 10:15. *Eph.* 4:15. *Col.* 1:10, *et al.*—*Are one.* (8) Ἐν εἰσι. Neuter. "One thing." *John* 10:30.—*Labourers together with God.* (9) Συνεργοι του Θεου. "Fellow-labourers of God." See on *Rom.* 16:3. Συνεργουντες, 2 *Cor.* 6:1.—*Husbandry.*] "Tillage." *Marg.* Γεωργιον. Here only. Γεωργος, *John* 15:1. Εκ γη, *terra*, et εργον, *opus.*—*Building.*] Οικοδομη. *Mark* 13:1,2. 2 *Cor.* 5:1. *Eph.* 2:21. See on *Rom.* 14:19.

V. 10—15. Thus far the apostle proceeded on the supposition that the labourers were skilful and faithful; but he meant to lead the attention of the Corinthians to some who were not so. He therefore declared, that, "according to the grace bestowed on him," (*Notes*, 15:3—11, *vv.* 10,11. *Rom.* 12:3—5. *Eph.* 4:7—10.) he had laid the Foundation of "God's building" among them like a wise architect; and he knew that it was capable of supporting the whole weight of the intended superstructure. But since he left Corinth, "another had builded on" his Foundation; nay several had been employed in that work: but "let every one take heed" with what materials, and in what manner he carried on the building. (*Marg. Ref.* z, a.) The apostle knew that no man could lay any other foundation of a spiritual temple, for the glory of God, or for the sinner's hope of salvation, than what he had laid in his preaching, and which God had laid in his purpose, and by the gospel; namely, the Person, mediatorial office, righteousness, atonement, intercession, and grace of the Lord Jesus Christ. (*Marg. Ref.* b. *Notes*, *Is.* 28:16. *Matt.* 16: 18. *Rom.* 10:1—4. *Eph.* 2:19—22. 1 *Pet.* 2:4—6.) If a man laid any other foundation than this, he could not be considered as one of "the fellow-labourers of God." (9) The apostle did not here put the supposition, that this was the case with any of their teachers. Yet, even on this Foundation, very different materials might be builded: some might carry on the work with "gold, silver, and valuable stones;" others with "wood, hay, or stubble." (*Marg. Ref.* c—e.) Some, who preached the doctrine of salvation by faith in Christ, would instruct believers from the word of God, in all the great and holy truths of the gospel in due connexion, proportion, and symmetry; show them their obligations and duties; and teach them to evidence their faith, by spiritual worship and devoted holy obedience. Others might substitute false doctrines, human inventions, abrogated ceremonies, and philosophical speculations; or deduce licentious inferences from the doctrines of grace. (*Notes*, 5:1—5. *Gal.* 4:8 —11. *Col.* 2:8,9.) Thus the building might be deformed and weakened, by such additions and base materials, as would never stand the trial which God had appointed.—For the time was coming, when the nature and value of "every man's work" would be made manifest: the day of judgment would openly declare it. The materials of this spiritual building, and every man's work in it, must be "tried as by fire," during the discoveries of that solemn season. This will prove them "of what sort they are:" the "gold, silver, and precious stones" will stand the fire, and even be purified by it; and he who has built with these approved materials will receive an abundant reward: but "the wood, hay, and stubble" will be burned; and he, who has spent his time and labour in building with such worthless materials, will suffer great loss, even in respect of the degree of his future glory; yet, provided he is indeed fixed on the good Foundation, he shall finally be saved. (*Marg. Ref.* f—i.) He will however be as a man is preserved from the flames of his house, when he escapes naked through them, and thus narrowly saves his life with the loss of all his property. So extremely dangerous is it to teach false doctrines, even in connexion with fundamental truths! (*Marg. Ref.* k—m.) The extreme absurdity of the papists, in producing this passage, in support of their doctrine of purgatory, is very obvious but it is to be feared, that the zealous abettors of that doctrine, and many others of a similar nature, will be found to build wholly without a foundation. (*Note*, *Matt.* 7:24—27.) —*The day*, &c. (13) *Marg. Ref.*

Master-builder. (10) Αρχιτεκτων. Here only N. T.—*Is.* 3:2. Εκ αρχος, *princeps*, et τεκτων, *faber.*—*Buildeth thereupon.*] Επoικοδομει. 12,14. *Acts* 20:32. *Eph.* 2:20.—*Num.* 32:38. *Sept.*—Εκ επι et οικοδομεω, *edifico.*—*It shall be revealed*, &c. (13) "It is revealed." *Marg.* Αποκαλυπτεται. (*Notes*, 2 *Thes.* 1:5—10, *v.* 7. 2 *Pet.* 3:10—13.)—*Shall suffer loss* (15) Ζημιωθησεται. See on *Matt.* 16:26.

V. 16, 17. The metaphor of a building led the apostle to inquire, whether the Christians at Corinth did not know, that they were "the temple of God," and that the Holy Spirit dwelt in them. (*Marg. Ref.* o, p. *Notes*, 6:18—20. *Is.* 57· 15,16. *John* 14:21—24. *Rom.* 8:10,11. 2 *Cor.* 6:14—18. *Eph.* 2:19—22. 1 *Pet.* 2:4—6.)—The in-dwelling of the Holy Spirit constitutes "the temple of God;" this is express testimony to his Deity. Now, if any man defiled or profaned the temple of God, he would be exposed to his indignation, and might expect the most terrible destruction; because of the holiness of the temple, as consecrated to God. (*Marg. Ref.* q, r.) It would therefore be extremely dangerous for any one, by false doctrines or a licentious example, to defile the church, or any of its members: and if the teachers were chargeable with a crime of so aggravated a nature, they would have reason to fear the severest judgments of God; and would be presumptuous in expecting to be "saved even as by fire." (*Note*, 10—15, *v.* 15.)—'They are said by the apostle to defile the temple of God, who corrupted the purity of the gospel by carnal eloquence; and who rent the church by factions.' *Beza.*—'The like words used, (6:16—19.) by way of dehortation from fornication, and (2 *Cor.* 6:16.) from communion with heathen, in their idolatrous rites and heathen practices; and by way of inducement to "cleanse ourselves from all filthiness of flesh and spirit;" (2 *Cor.* 7:1.) more naturally incline us to refer these verses to the corrupting of the temple of God, by uncleanness and fornication, or by idolatrous practices; both which the Corinthians did.' *Whitby.* It does not, however, appear, that there is any necessity of confining the interpretation to this or the other kind of defilement: and in proportion as the declaration is made *general*, it becomes more and more *important.* The verb, rendered "destroy," is the same with that before translated "defile." The Jews polluted the temple of God by their crimes, and were given up into the hands of their enemies as polluted, to be destroyed by them: the temple was given up to be profaned and destroyed for their crimes, and part of the awful doom of the wicked is thus expressed, "He that is filthy, let him be filthy still." (*Notes*, 2 *Tim.* 2:19. 3: 13. *Rev.* 11:1,2. 22:10—12.)

Defile:... destroy. (17) Φθειρει. 15:33. 2 *Cor.* 7:2. 11:3 *Eph.* 4:22. *Jude* 10. *Rev.* 19:2.—*The temple.*] Ὁ ναος. 16 6:19. See on *John* 2:19.

V. 18—23. 'The Corinthians were induced to eat things offered to idols, in the idol-temples, by men pretending to great knowledge.... (8:1,2.) They also introduced among them the doctrine of the lawfulness of fornication. (5:1.)... These teachers seem to have been the Nicolaitans, who received their doctrine from the philosophers.' *Whitby.* (*Note*, *Rev.* 2:14—16.)—However this may be, the persons more

21 Therefore let no man [e]glory in men: [d]for all things are yours;
22 Whether [e]Paul, or Apollos, or Cephas, [f]or the world, or life, or death, or things present, or things to come; all are yours;
23 And [g]ye are Christ's; [h]and Christ *is* God's.

[e] 4—7. 1:12, &c. 4:6. [d] Rom. 4:13. 8:28,32. 2 Cor. 4:15. Rev. 21:7. [e] 5—8. 9:19—22. 2 Cor. 4:5. Eph. 4:11,12. [f] Rom. 8:37—39. Phil. 1:21. [g] 6:19,20. 7:22. 15:23. John 17:9,10. Rom. 14:8. 2 Cor. 10:7. Gal. 3:29. 5:24. [h] 8:6. 11:3. Matt. 17:5. John 17:18,21. Eph. 1:10. Phil. 2:8—11.

immediately concerned in the preceding warning, were in danger of despising it, especially coming from one whom they disregarded, as far beneath them in knowledge and wisdom: but let them not "deceive themselves" in this matter. (*Marg. Ref.* s.) If any one of them appeared "to be wise in this world;" instead of trusting to such a distinction, "let him become a fool," in his own opinion, and in that of worldly men; and indeed this would be absolutely necessary, in order to his being made wise unto everlasting life. (*Marg. Ref.* t, u. *Note*, *Matt.* 18:1—4.) For God accounted "the wisdom of this world" to be folly: he ensnared the worldly-wise in their own politics and devices, and he knew their reasonings and imaginations to be vain and worthless. (*Marg. Ref.* x—b. *Notes*, 1:17—25. *Job* 5:12—16. *Ps.* 94:10,11.)—Let therefore none "glory in men;" as if some eloquent, learned, or sagacious leader were a great honour to them, and they might value themselves on their relation to him. (*Notes*, 2 *Cor.* 10:7—18. *Gal.* 4:17—20. 6:11—14.) Whereas on the contrary "all things were theirs," if indeed they were believers. The abilities, gifts, and services of apostles and ministers, were intended for their benefit; the world, and every thing in it, belonged to them, as far as it could do them good; its possessions would be given them, if really profitable; its enmity would discipline them for heaven; and all providential appointments would promote their sanctification. "Life" would be ensured to them, till their work was done, and they were ripe for their reward; "death," at the appointed hour, would come, as their friend, to deliver them from sin and sorrow, and convey them to their Father's mansions; present comforts and trials would concur in promoting their advantage; and the "future" judgment and its eternal consequences, would be altogether in their favour. Thus "all things were theirs," even as much as if the whole property of the creation had been vested in them. (*Marg. Ref.* d—f. *Notes*, *Rom.* 4:13. 8:28—39. 2 *Cor.* 4:5,6,13—18. 6:3—10. *Phil.* 1:21—26.) This was and would certainly be the case, if indeed they belonged to Christ, "the Heir of all things;" and were one with him, his chosen and redeemed people, the members of his body, his beloved, the trophies of his victories, and the jewels of his crown; and as "Christ is God's," his beloved Son, is appointed Surety, "the Brightness of his glory," and the grand Medium of displaying all his perfections, in the sight of all worlds, and to all eternity. (*Marg. Ref.* g, h.) These were truly honourable distinctions: and they ought to recollect, that by "glorying in men," they acted inconsistently with their relation and obligations to Christ, to whom alone they ought unreservedly to devote themselves.—*He taketh*, &c. (19) Not from the LXX, but the Hebrew. (*Job* 5:13.)—*The Lord knoweth*, &c. (20) It is here read "wise men:" both the Hebrew and the LXX have only men. (*Ps.* 94:11.)

Wise. (18) Σοφος. 10,19,20. 1:19,20,25,26. *Matt.* 11:25. 23:34. *Rom.* 1:14,22. 16:19,27. 1 *Tim.* 1:17. *Jude* 25.—*Job* 5:13. *Sept.*—*In this world.*] Εν τω αιωνι τουτω. See on 1:20.—*A fool.*] Μωρος. 1:25. See *Matt.* 5:21.—*Of this world.* (19) Του κοσμου τουτου. 2:12.—*He taketh.* Ὁ δρασσομενος. Here only N. T. *Lev.* 2:2. 5:12. *Num.* 5:26. *Sept.* Α δραξ, *pugnus.*—*Craftiness.*] Πανουργια. 2 *Cor.* 4:2. 11:3. See on *Luke* 20:23.—*Thoughts.* (20) Διαλογισμους. *Rom.* 1:21. 14:1. See on *Mark* 7:21. (*Note*, *Rom.* 1:21—23.)

PRACTICAL OBSERVATIONS.

V. 1—9. Ministers should suit their instruction to the state and wants of their hearers, and teach them such things, as more immediately tend to their edification; rather than insist continually on those subjects, which are agreeable to their own inclinations, or those of any party.—"Babes" in Christ must be "fed with milk, and not with strong meat:" many doctrines, which they may hereafter feed upon and digest into strengthening nutriment, would at present be useless, or pernicious; because they are not able to perceive the tendency of them, or their harmony with other truths.—Men may have much doctrinal knowledge, and yet be mere novices in the life of faith and experience: nay, their promptitude to speculations, and their acuteness in them, may prove them to be in a great degree "carnal," and very imperfectly grounded even in the first principles of experimental and practical religion. Thus many professed Christians, yea preachers, show themselves to be "yet carnal," by their vainglorious emulations, their eagerness for controversy, their selfish fiery zeal, their disposition to prefer and exalt themselves, and to despise and revile others; and their apparent delight in disturbing the peace of the church. This is the tendency of sin, not of grace; the temper of the "carnal," the "*natural* man," and not of the "*spiritual*:" and we want a large measure of that "love which hopeth all things" to suppose, that wranglers of this kind have any spirituality, or are even "babes in Christ." It is, however, an universal rule, that these evils proportionably prove, that the carnal mind is prominent and prevalent: and while so many are saying, "I am of Paul, and I of Apollos;" we may fairly demand of them, whether they be not altogether carnal. For, what are the most able ministers, but servants of Christ and of his people? They do not come in their own name, or about their own business; they do not seek their own glory, or interest, or ease, or indulgence: sin and folly are all that they have of their own, and their wisdom and grace are wholly from the Lord. (*Note*, *John* 1:16.) By his help, they may "plant and water;" but he alone can "give the increase:" so that they are "nothing," and he alone must be considered as the Object of confidence and attachment, as well as of our adoring love and gratitude.—Faithful ministers indeed are afraid of receiving undue honour. Though their rank and abilities may differ, they are all "one;" they are engaged in the same work, and aim at the same object: they are "fellow-labourers of God," in his spiritual husbandry and building; and he will *graciously* reward the services, which, *by his grace*, they have performed. Indeed, all those, who, in their several places, labour by scriptural means to promote the cause of true religion, are "workers together with God:" (*Notes*, 1 *Sam.* 14:45,46. *Acts* 14:24—28. *Rom.* 15:18—21.) but all ungodly men, especially persecutors, false teachers seducers, tempters, and such as employ their ingenuity in disseminating infidelity, impiety, and licentiousness, are "fellow-workers" with the devil, in rendering others wicked and miserable; and their recompense will be proportioned to their zeal, diligence, and success.

V. 10—15. It is a great comfort to the minister of Christ, when, on reflection, he is humbly conscious of having, like "a wise architect," laid a right Foundation: but every man should also take heed what "he buildeth upon it." For, while many attempt in vain to substitute some other foundation, in the stead of Christ, and so perish with their deluded followers; there are likewise numbers, who lay the right Foundation, and yet build worthless materials upon it, to their own great loss and danger, and to the great peril and detriment of their hearers. In expectation therefore of that solemn day, when "every man's work shall be manifested," and "tried as by fire," we should now be careful to build with approved and precious materials: we should most carefully reject all superstitious inventions, unscriptural doctrines, enthusiastical delusions, and philosophical speculations; nay indeed a variety of trifling inquiries and disputations, about which many, who seem to lay the right Foundation, waste their time, and lose their labour, while they injure the building and endanger their own souls. We should bestow pains to procure gold, silver, and precious stones for this work from the inexhaustible stores of the sacred oracles; that, with sound doctrine, and scriptural instructions, we may build up the souls of believers in knowledge, hope, love, and obedience; that, by our labours, example, and prayers, they may grow up a "holy temple to the Lord." Thus our work will abide the fiery trial, and we shall receive "a full reward," and have "an abundant entrance ministered unto us into the everlasting kingdom of Christ."—It is peculiarly incumbent upon ministers, in all their studies, pursuits, sermons, publications, and conversation, to recollect that their "work must be tried by fire;" to anticipate the sentiments, which the day of judgment will inevitably obtrude upon them, concerning their present occupations; and to reflect on the irreparable loss of spending their time of service to no purpose or perniciously; to consider the tendency of their undertakings; to compare them with the word of God; and to "judge themselves that they may not be judged of the Lord." For if shame and sorrow could enter heaven; surely the minister, whose work shall be burned, yet "he himself saved as through fire," would be overwhelmed with these distressing feelings.

V. 16—23. When faithful admonitions have no effect on the minds of men, their state is very awful. It is proper, however, to warn them, with all solemnity, concerning the guilt and danger of "defiling the temple of God," by their false doctrines and bad examples. Many of them will indeed despise the warning, and "deceive themselves." (*Note*, 6:9—11. *Gal.* 6:6—10. *Eph.* 5:5—7.)—The reputation of being "wise in this world," is no favourable evidence of a man's character; as "the wisdom of this world is foolishness with God," who "takes the wise in their own craftiness," and exposes the vanity of their counsels and speculations. It cannot therefore be too earnestly inculcated on all, to "cease from their own wisdom," and to be willing to think themselves "fools," and to be thought so by others; that they may become wise by the teaching of the word and Spirit of God. (*Note*, 4:9—13.)—But we all should remember, that true Christians are "the temple of God," who dwelleth in them by his sanctifying Spirit: and those who know not this can hardly be thought even "babes in Christ." If we are conscious of this spiritual consecration to God, to be his living temples; let us be careful to have our sacred character adorned by a holy conversation, and to avoid whatever may defile either ourselves or our fellow-Christians. And surely he is deceived, who deems himself the temple of the Holy Spirit; and yet is unconcerned, or but little concerned, about personal holiness, or about the purity and peace of th

CHAPTER IV.

The apostles, and preachers of the gospel, should be accounted of, as ministering servants to Christ, and "stewards of the mysteries of God;" and they are required as such to be faithful, 1, 2. *They must be left to the judgment of the Lord at his coming,* 3—5. *The apostle exhorts the Corinthians, not to be puffed up for one against the other: as all have their different endowments from God,* 6, 7. *He contrasts their vainglory and supposed proficiency; with his own despised and afflicted state, and lowly conduct,* 8—13. *He warns them, as their only "father in Christ," and exhorts them to imitate him,* 14—16. *For this purpose he had sent Timothy unto them,* 17; *and intended to come himself: and to make trial of the power of those who oppose him,* 18—21.

LET a man so [a]account of us, as of [b]the ministers of Christ, [c]and stewards of the [d]mysteries of God.

2 Moreover, it is required in stewards, [e]that a man be found faithful.

3 But with me it is a very small thing that I should be judged of you, or of man's [f]judgment; yea, I judge not mine own self.

4 For [g]I know nothing by myself; [h]yet am I not hereby justified: [i]but he that judgeth me is the Lord.

5 Therefore [k]judge nothing before the time, [l]until the Lord come, [m]who both will bring to light the hidden things of darkness, and will make

a 13. 2 Cor. 12:6. b 3:5. 9:16—18. Matt. 24:45. 2 Cor. 4:5. 6:4. 11:23. Col. 1:25. 1 Tim. 3:6. c Luke 12:42. 16:1—3. Tit. 1:7. 1 Pet. 4:10. d 2:7. Matt. 13:11. Mark 4:11. Luke 8:10. Rom. 16:25. Eph. 1:9. 3:3—9. 6:19. Col. 1:26,27. 2:2. 4:3. 1 Tim. 3:9,16. e 17. 7:25. Num. 12:7. Prov. 13:17. Matt. 25:21,23. Luke 12:42. 16:10—12. 2 Cor. 2:17. 4:2. Col. 1:7. 4:7,17. f 2:15. 1 Sam. 16:7. John 7:24. * Gr. *day.* 3:13. g Job 27:6. Ps. 7:3—5. John 21:17. 2 Cor. 1:12.

1 John 3:20,21. h Job 9:2,20. 15:14. 25:4. 40:4. Ps. 19:12. 130:3. 143:2. Prov 21:2. Rom. 3:19,20. 4:2. i 5. Ps. 26:12. 50:6. 2 Cor. 5:10. k Matt. 7:1,2. Luke 6:37. Rom. 2:1,16. 14:4,10—13. Jam. 4:11. 1 Ti. 11:26. 15:23. Matt. 24:30,46. 1 Thes. 5:2. Jam. 5:7. 2 Pet. 3:4,12. Jude 14. Rev. 1:7. m 3:13. Ec. 11:9. 12:14. Mal. 3:13. Luke 12:1—3. Rom. 2:16. 2 Cor. 4:2. Heb. 4:13. Rev. 20:12.

church!—If indeed we are the children of God, we have something nobler to glory in, than in men, and our relation and attachment to them; for "all things are ours:" apostles, prophets, ministers, ordinances, providential dispensations, earth, heaven, life, death, things temporal, and things eternal are ours; and shall be ours for ever, notwithstanding all our most powerful enemies, sharp conflicts, and our lamented weakness and sin that still dwelleth in us: for indeed we are one with Christ, and his purchased and redeemed people; and he is One with the Father. (*Note*, *Col.* 3:1—4, *vv.* 3,4.) As the glory of God is displayed in Christ his Son, our salvation is secured in Christ our Head, who will cause us to sit down as conquerors, through him "upon his throne, even as he hath overcome, and hath sat down with his Father upon his throne." (*Note*, *Rev.* 3:20—22.)

NOTES.—CHAP. IV. V. 1, 2. Lest the Corinthians should conclude, from what the apostle had said, that little respect or affection was due to ministers; he here showed them in what estimation they ought to hold them, and by what measure they ought to regulate their regard to them. Whether they were apostles, evangelists, or ordinary pastors and teachers, they ought to consider them, not indeed as lords, but as the "ministering servants of Christ" for their benefit, in the highest and most important office: even as the "stewards of the mysteries of God;" as his immediate representatives, appointed by his authority, they should preside in his family, take care of his interest and honour, instruct and direct the services of their brethren, and give every one his portion in due season. (*Marg. Ref.* b, c. *Notes*, *Matt.* 24:45—51. 25:14—30. *Luke* 16:1—8. 1 *Pet.* 4:9—11.) Thus they were intrusted with the mysterious and sublime truths of the gospel, that they might preach them to the people; and apply them with suitable admonitions, exhortations, encouragements and warnings, according to what every one's case required, in order to the conversion of sinners, and the establishment and edification of believers. (*Marg. Ref.* d. *Notes*, *Matt.* 13:10,11. *Rom.* 16:25—27. *Eph.* 3:1—7. *Col.* 2:1—4. 1 *Tim.* 3:16.)—Some, by "the mysteries of God," understand also the administration of the sacraments, which were commonly called "mysteries" by the ancient fathers: but though this is a part of the minister's work; yet the external ordinances are not called "mysteries" in Scripture; and this name, afterwards given them, helped to lead men to form a wrong judgment concerning them, which has in every age produced, and still does produce most mischievous effects; by leading men to confound the sign of godliness with the thing signified, and with the power of godliness. 'That which this day is generally called a *sacrifice*, is the sign of the true Sacrifice. If the sacraments had not a certain similitude of those things of which they are sacraments, they would be no sacraments at all: now it is for the similitude or resemblance, that they often bear the name of the things themselves.' *Augustine.* Thus *baptism* was called *regeneration*, and the *Lord's supper*, *a sacrifice:* till the things signified were lost sight of, and the sign alone regarded and idolized. And alas! it is so still, not only among Papists, but to a very great degree, in the Protestant, Lutheran, and reformed churches, with their rulers and teachers.—Now, it was well known, that exact fidelity was the most essential qualification required "in a steward." A man of strict probity, attached to his master's interest, and impartial in his conduct towards his fellow-servants, might be a valuable steward, though his accomplishments were but moderate and his address uncourtly; but nothing could compensate for the want of "faithfulness." Thus a minister who, uprightly and simply, sought the glory of God and the good of souls; and who impartially dispensed the truths of God, without respect of persons, or regard to his own interest, honour, ease, or indulgence, would be accepted by the Lord, and ought to be valued by believers; though not so eminent in natural endowments, eloquence, learning, or polite accomplishments; or even in spiritual gifts and attainments, as others were, who *sought themselves* in their admired ministrations.

Account. (1) Λογιζεσθω. See on *Rom.* 4:3.—*The ministers.*] Ὑπηρετας. *Matt.* 5:25. *Luke* 1:2. 4:20. *Acts* 5:22. 13:5. 6:16. Ὑπηρετεω, *Acts* 13:36. 20:34.—*Stewards.*] Οικονομους. See on *Luke* 12:42.—*The mysteries.*] Μυστηριων. 2:7. 13:2. 4:2. 15:51. *Eph.* 1:9. 3:3,4,9. 6:19. *Col.* 1:26,27. 2:2. 4:3. *Tim.* 3:9,16. *Rev.* 10:7. 17:7. See on *Matt.* 13:11.

V. 3—5. The apostle counted it a "very small matter," compared with the acceptance of his gracious Lord, what judgment the Corinthians, or any man, formed of him; whether they supposed him to be faithful or not; or whether they were offended with him for his faithfulness, and despised him because he had not "come with excellency of speech or of wisdom." Indeed he did not rely on his own judgment concerning himself, because he was aware of the deceitfulness of the human heart: for though he was not indeed conscious of any unfaithfulness or self-seeking in his ministry; yet this was not sufficient to justify him before God, who often saw that evil in the heart, which pride and self-flattery hid from the man himself. He therefore sought to the Lord to judge him, and so waited for that day when he must appear before his tribunal. (*Marg. Ref.* f—i. *Notes*, 3:10—15. 2 *Cor.* 5:9—12.) Knowing, however, that many were disposed to think unfavourably of him, through the artifices of their seducers; he exhorted them not to judge matters of this importance before the time: but to leave them till the Lord should come to judgment, when characters and actions would appear in another light than they did at present. (*Note*, *Rom.* 14:10—12.) For the Judge will then both discover the secret sins of men's lives, which they had veiled in darkness from the view of their neighbours; and disclose the motives and intentions, which lay concealed in the impenetrable recesses of the heart; and which would, in numberless instances, appear to be designing, ambitious, and selfish, when the man's words and works were most specious and plausible. (*Marg. Ref.* k—m. *Notes*, *Ec.* 12:11—14, *v.* 14. *Rom.* 2:12—16. *Heb.* 4:12, 13. *Rev.* 20:11—15.) On the other hand, those holy desires, and pure motives, and secret acts of piety and charity, which men overlooked or slandered, will be shown in the full light of day. (*Notes*, *Ps.* 37:5—8. *Matt.* 6:1—4.) Then the faithful steward will be proportionably honoured with the commendation of God himself, which would abundantly counterbalance the contempt and reproach of men: (*Marg. Ref.* n. *Notes*, *Matt.* 25:19—23. 1 *Pet.* 1:6,7.) but it will be a day of detection and confusion to all hypocritical, ambitious, and self-seeking teachers, however admired and extolled.—'Hence note, that Jesus Christ must have the knowledge of the secrets of the hearts of all men, subject to his judgment: and so must be that God, who alone knows the hearts of all men. ... 1 *Kings* 8:39. 1 *Chr.* 28:9. *Jer.* 17:10.' *Whitby.* (*Note*, *Rev.* 2:20—23.) 'This saying of Paul,' ("Judge nothing before the time,") 'must be restrained to a certain hypothesis: for both the spirits are to be tried, and we ought to "judge ourselves whether we be in the faith." The apostle does not even condemn the private judgments of charity; and much less either civil or ecclesiastical polity. For he is not, properly, discoursing about the examination of men's doctrine or manners; but rather concerning the estimate that is to be made of each person by men, which, says he, the Lord will at last judge. Finally, when he says, that he "knew nothing by himself;" it must be referred to the subject of which he was treating, namely, the ministerial office; which, he testifies, he had fulfilled among the Corinthians, with so good a conscience, that he could not charge himself with any fraud or negligence. ... This wonderfully suited both those teachers, who seemed to themselves so excellent in comparison of Paul; and those hearers, who (like the persons who sat in the theatre, in order to confer the crown on the best performer,) so boldly extolled or depressed whom they would. But indeed, says Paul, I cannot pronounce concerning myself, in that manner which ye do, concerning me and others.' *Beza.* (*Note*, 2. *Cor.* 1:12—14.) 'This only forbids our censures of things uncertain, of which no righteous judgment can be passed, because we cannot be certain concerning the truth of that judgment; and of things which it belongs not to us to judge of. This appears both from the words and the occasion of them. From the words; for they respect "the hidden things of darkness," and "the counsels of the heart." ... From the occasion of them; they passing their censures on St. Paul, and questioning his fidelity in his office, of whom they had no authority so to judge, nor any occasion so to judge.' *Whitby.*

Should be judged. (3) Ανακριθω. See on 2:15.—*Man's judgment.*] "Man's day." *Marg.* Ανθρωπινης ἡμερας. See on 2:4. Ἡμερα, 3:13. 2 *Pet.* 3:10,12.—*I know nothing*, &c. (4) Ουδεν εμαυτῳ συνοιδα. "I am conscious to myself of

manifest the counsels of the hearts; and then shall every man have [n]praise of God.

6 And [o]these things, brethren, I have in a figure transferred to myself and *to* Apollos [p]for your sakes; [q]that ye might learn in us not to think *of men* above that which is written, that no one of you [r]be puffed up for one against another.

7 For [s]who [t]maketh thee to differ *from another?* [t]and what hast thou that thou didst not receive? now, if thou didst receive *it*, [u]why dost thou glory, as if thou hadst not received *it?*

[*Practical Observations.*]

8 Now [x]ye are full, now ye are rich, ye have reigned as kings [y]without us; [z]and I would to God [a]ye did reign, that we also might reign with you.

9 For [b]I think that God hath set forth us the apostles last, [c]as it were appointed to death: for [d]we are made a [e]spectacle unto the world, and [e]to angels, and to men.

10 We [f]*are* fools [g]for Christ's sake, but ye [h]*are* wise in Christ: [i]we *are* weak, [k]but ye *are* strong: ye *are* honourable, [l]but we *are* despised.

11 Even [m]unto this present hour we both hunger, and thirst, [n]and are naked, [o]and are buffeted, [p]and have no certain dwelling-place;

12 And [q]labour, working with our own hands. [r]Being reviled, we bless; [s]being persecuted, we suffer it;

13 Being defamed, we entreat: [t]we are made as the filth of the world, *and are* the offscouring of all things unto this day. [*Practical Observations.*]

n Matt. 25:21,23. John 5:44. Rom. 2:7,29. 2 Cor. 10:18. 1 Pet. 1:7. 5:4.
o 1:12. 3:4—7. 2 Cor. 10:7,12,15. 11:4,12—15. p 9:23. 2 Cor. 4:15. 12:19. 1 Thes. 1:5. 2 Tim. 2:10. q Job 11:11,12. Ps. 8:4. 146:3. Is. 2:22. Jer. 17:5,6. Matt. 23:8—10. Rom. 12:3. 2 Cor. 12:6. r 18,19. 3:21. 4:6. 5:2. 8:1. 13:4. Num. 11:28,29. John 3:26. Col. 2:18. s 12:4,11. 15:10. Rom. 9:16—18. Eph. 2:3—5. 2 Thes. 2:12—14. 1 Tim. 1:12—15. Tit. 3:3—7. * Gr. *distinguisheth thee.* t 3: 5. 7:7. 1 Chr. 29:11—16. 2 Chr. 1:7—12. Prov. 2:6. Matt. 25:14,15. Luke 19: 13. John 1:16. 3:27. Rom. 1:5. 12:6. Jam. 1:17. 1 Pet. 4:10. u 5:6. 2 Chr. 32: 23—29. Ez. 28:2—5. 29:3. Dan. 4:30—32. 5:18—23. Acts 12:22,23. x 1:5. 3:1, 2. 5:6. Prov. 13:7. 25:14. Is. 5:21. Luke 1:51—53. 6:25. Rom. 12:3,16. Gal. 6: 3. Rev. 3:17. y 18. Acts 20:29,30. Phil. 1:27. 2:12. z Num. 11:29. Acts 26:29. 2 Cor. 11:1. a Ps. 122:5—9. Jer. 28:6. Rom. 12:15. 2 Cor. 13:9. 1 Thes. 2:19, 20. 3:6—9. 2 Tim. 2:11,12. Rev. 5:10. b 15:30—32. 2 Cor. 1:8—10 4:8—12. Phil. 1:29,30. 1 Thes. 3:3. c Ps. 44:22. Rom. 8:36. 1 Thes. 5:9,10. Rev. 6:9— 11. d Heb. 10:33. 11:36. † Gr. *theatre.* Acts 19:29,31. e Heb. 1:14. Rev. 7: 11—14. 17:6,7. f 1:18—20,26—28. 2:14. 3:18. 2 Kings 9:11. Hos. 9:7. Acts 17: 18,32. 26:24. g Matt. 5:11. 10:22—25. 24:9. Luke 6:22. Acts 9:16. 1 Pet. 4:14. h 8. 10:14,15. Jer. 8:8,9. i 2:3. 2 Cor. 10:10. 11:29. 12:9,10. 13:3,4,9. k 3:2. 10:12. l Prov. 11:12. Is. 53:3. Luke 10:16. 18:9. 1 Thes. 4:8. m 9:4. 2 Cor. 6: 4,5. 11:27. Phil. 4:12. n Rom. 8:35. o Acts 14:19. 16:23. 23:2. 2 Cor. 11:23— 25. 2 Tim. 3:11. p Matt. 8:20. q 9:6. Acts 18:3. 20:34. 1 Thes. 2:9. 2 Thes. 3:8. 1 Tim. 4:10. r Matt. 5:44. Luke 6:28. 23:34. Acts 7:60. Rom. 12 14,20. 1 Pet. 2:23. 3:9. Jude 9. s Matt. 5:11. 1 Pet. 3:14. 4:12—14,19. t Lam. 3:45. Acts 22:22.

nothing." *Acts* 5:2.—Συνειδησις. See on *Acts* 23:1.—*Shall bring to light.* (5) Φωτισει. See on *Luke* 11:36.

V. 6, 7. In speaking of those, who had been considered as heads of different parties at Corinth, the apostle had chiefly mentioned himself and Apollos; and thus to avoid giving offence, he had, as by a figure, transferred the case from the persons principally concerned, to those whom he could not be thought disposed to undervalue; that in them, the teachers might learn not to be "wise in their own conceits;" and the people not to think too highly of men, calling them masters, or glorying in being their disciples; and thus esteeming them as something more than servants or stewards, or above what he had written according to the word of God, and on other accounts than because of their faithfulness. (*Marg. Ref.* n —q. *Notes*, *Matt.* 23:8—12. *Rom.* 12:3—8.) Indeed, both they and the teachers, (whom they placed in competition with each other, and about whom they were puffed up,) ought to inquire "who had made them to differ," from their idolatrous neighbours, or their fellow-Christians. Was this difference the effect of their superior merit, docility, or goodness? "What had they, which they had not received" as free-gifts, or as talents committed to their stewardship? Why then did they "glory" and boast: as if they had been the independent authors of those endowments, by which they were distinguished from others; and as if they were authorized to employ them to their own glory or advantage, without being accountable to God for them? Surely, such self-exaltation must be most absurd, abominable, and sacrilegious. (*Marg. Ref.* r—u.)— It is evident, that the apostle is here more immediately speaking of natural abilities and spiritual gifts; and not of regenerating and efficacious grace. Yet if we all are, by nature, entirely depraved; if we must be born again, and new created; if it "is God that worketh in us to will and to do of his good pleasure," and if "by grace we are saved through faith, and that not of ourselves, it is the gift of God;" the apostle's reasoning is at least as conclusive, against all kinds and degrees of self-preference on account of our religious attainments, and all glorying in ourselves and other men, as against that which he was directly opposing. (*Notes*, 7:25—28. 15:3—11.)

I have in a figure transferred. (6) Μετεσχηματισα. 2 *Cor.* 11:13,14. *Phil.* 3:21. Ex μετα, et σχηματιζω, *sumo formam*; a σχημα, 7:31. *Phil.* 2:8.—*Be puffed up.*] Φυσιουσθε. 18,19. 5: 2. 8:1. 13:4. *Col.* 2:18. 'Proprie, *rem aere vel vento inflo*; i.e. vesicam, follem, &c.... Metaphorice, *sum animo elato*, &c.' Schleusner.—*Maketh thee to differ.* (7) "Distinguisheth thee." *Marg.* Διακρινει. 11:29,31. 14:29. *Acts* 15:9. *Rom.* 14: 23. *Jude* 22.

V. 8. After the apostle had left Corinth, and the church had found more eloquent or flattering teachers, they were satisfied and pleased: they thought themselves rich and happy, and seemed to "reign as kings" without him and his fellow-labourers; who had treated them as children, and kept them under far more than was agreeable to them. (*Marg. Ref.* x, y. *Note*, 3:1—3.) Many of them, it is probable, were in prosperous circumstances, and exempted from persecution; they had abundance of spiritual gifts; they grew vain of their distinctions; and they deemed themselves pre-eminent above other churches: and thus they were led to use this improper language one among another; but the apostle intimated that they were under a lamentable delusion (*Note*, *Rev.* 3:17.) He indeed most cordially desired, that they should be as happy, prosperous, honourable, and eminent, as they thought themselves: for then he knew that he should have comfort in them, and credit among them. If they had really "reigned as kings," he should have "reigned with them;" instead of being despised by them, in addition to all his other trials and persecutions. (*Marg. Ref.* z, a. *Notes*, *Rev.* 1:4—6. 5:8—10.)

Ye are full.] Κεκορεσμενοι εστε. *Acts* 27:38. Not elsewhere. "Ye have been satisfied."—*Ye are rich.*] Επλουτησατε. See on *Luke* 12:21.—*Ye have reigned as kings.*] Εβασιλευσατε. 15. 25. *Luke* 1:33. 19:14. *Rom.* 5:14, *et al.*—*I would to God.*] Οφελον. 2 *Cor.* 11:1. *Gal.* 5:12. *Rev.* 3:15. Adverbium optandi.—*We might . . . reign with you.*] Συμβασιλευσωμεν. 2 *Tim.* 2:12. Ex συν, et βασιλευω.

V. 9—13. It appeared to St. Paul, that God had chosen him and the other apostles, to be set apart, like those condemned persons in the gladiatorial shows, who were brought forth *last* without any defensive armour, to fight with each other, or to be exposed to wild beasts, till they were slain in the sight of the spectators; and who, if they escaped at one time, were only reserved to another day of slaughter: being "appointed unto death," and having no hope of more than a short respite. Thus, the apostles were distinguished by a larger share of contempt, hardship, and suffering, than any of their brethren; and were appointed to martyrdom at the end of their course, and as the only termination of their trials that, conflicting with exceedingly urgent difficulties and distresses, in patient faith and persevering hope, and supported by omnipotent grace, they might be "a spectacle" to the whole intelligent creation, both men and angels; while all holy beings beheld them with solicitous affection and astonishment; and unholy beings with malice, rage, and disappointment. (*Marg. Ref.* b—e.) In this conflict Paul and his brethren were counted "fools for Christ's sake;" (*Notes*, *Acts* 17:18. 26:24—29.) not only by unconverted Jews and Gentiles, but by the Christians at Corinth also; who accounted themselves to be "wise in Christ," through the admired instructions of their speculating teachers, the liberty to which they supposed themselves entitled, and the politic methods which they used for escaping contempt and persecution. They thought the apostle, and such as he, weak, timid, and scrupulous Christians, men of feeble minds, narrow capacities, and inferior attainments: but they supposed themselves "strong" in faith, of great discernment, and superior to those fears and disquietudes, which troubled others. Nay, it is probable that they deemed themselves honourable, on account of their affluence, knowledge, and wisdom; and despised the apostle and his friends, as mean and obscure persons. (*Marg. Ref.* f—l. *Notes*, 2 *Cor.* 10:7 —11. 11:1—6,16—20.) Thus, while they lived in plenty, he and his companions in travel, and the other apostles in great measure, continued even "to that day," exposed to hunger and thirst: they often wanted even suitable raiment to appear in before their auditories: they were buffeted with contempt and cruelty; they wandered about without any settled habitation; and they earned their mean and scanty subsistence by the labour of their own hands. (*Marg. Ref.* m—p. *Notes*, 9:6. *Acts* 20:32—35. 2 *Cor.* 11:21—27. 12:7—15. *Phil.* 4:10— 13. 1 *Thes.* 3:6—10. 2 *Tim.* 4:9—13.) Yet, when they were reviled, they blessed and prayed for those who reproached them: they endured persecution patiently; they returned humble entreaties for slander and defamation. (*Marg. Ref.* q—s.) But, while thus rendering good for evil, they were treated as the "filth of the world," and the refuse and scum of the earth, even to that very time: they were considered as below contempt, or as worthy of execration, as pestilences and nuisances, who ought to be extirpated and purged out of society; as the common sewer carries away the filth and offscouring of the city, to prevent infection and disease. (*Notes*, *Lam.* 3:45. *Acts* 22:22—30. 24:1—9.) Some understand the words of certain human victims, peculiarly mean and vile, whom the idolaters used to offer to the infernal gods, with vehement expressions of abhorrence and execration.

Appointed unto death. (9) Επιθανατιους. Here only. Ex επι, et θανατος, *mors.*—*A spectacle.*] Θεατρον. See on *Acts*

14 [a]write not these things to shame you, but, as [x]my beloved sons, [y]I warn *you*.

15 For though [z]ye have ten thousand instructers in Christ, yet *have ye* not many fathers; [a]for in Christ Jesus I have begotten you through the gospel.

16 Wherefore, I beseech you, [b]be ye followers of me.

17 For this cause have [c]I sent unto you Timotheus, [d]who is my beloved son, and [e]faithful in the Lord, who shall bring you into remembrance of [f]my ways which be in Christ, as I teach every where in every church.

18 Now some [g]are puffed up, as though I would not come to you.

19 But [h]I will come to you shortly, [i]if the Lord will, and will know, [k]not the speech of them which are puffed up, but the power.

20 For [l]the kingdom of God *is* not in word, but in power.

21 What will ye? [m]shall I come unto you with a rod, or in love, [n]and *in* the spirit of meekness?

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a 9:15. 2 Cor. 7:3. 12:19. x 15. 2 Cor. 6:11—13. 11:11. 12:14,15. 1 Thes. 2:11. y Ex. 3:21. Acts 20:31. Col. 1:28. 1 Thes. 5:14. z 2 Tim. 4:3. a 3:6,10. 9: 1,2. Acts 18:4—11. Rom. 15:20. 2 Cor. 3:1—3. Gal. 4:19. Tit. 1:4. Philem. 10 —12,19. Jam. 1:18. 1 Pet. 1:23. b 11:1. John 10:4,5. Phil. 3:17. 1 Thes. 1:6. 2 Thes. 3:9. Heb. 13:7. 1 Pet. 5:3. c 16:10. Acts 19:21,22. Phil. 2:19. 1 Thes. 3:2,3. d 15. 1 Tim. 1:2. 2 Tim. 1:2. e 2. 7:25. Num. 12:7. Prov. 13:17. Matt. 24:45. 25:21,23. Eph. 6:21. Col. 1:7. 4:9. 2 Tim. 2:2. Rev. 2:10,13. f 7:17. 11:2,16. 16:1. 2 Tim. 3:10. g 6—8. 5:2. h 14:5. Acts 19:21. 2 Cor. 1:15—17, 23. 2:1,2. i Acts 18:21. Rom. 15:32. Heb. 6:3. Jam. 4:15. k 18. 2 Cor 13:1—4. 1 1:24. 2:4. Rom. 1:16. 14:17. 15:19. 2 Co r. 10:4,5. 1 Thes. 1:5. m 5:5. 2 Cor. 10:2,6,8. 12:20,21. 13:2,3,10. n 2 Cor. 10:1. 1 Thes. 2:7. Jam. 3:17.

19:29.—*Honourable.* (10) Ενδοξοι. See on *Luke* 13:17.—*Despised.*] Ατιμοι. 12:23. *Matt.* 13:57. *Mark* 6:4. Ex *a* priv. et τιμη, *honour.*—*Are naked.* (11) Γυμνητευομεν. Here only. A γυμνος, *nudus.*—*Are buffeted.*] Κολαφιζομεθα. 2 *Cor.* 12:7. See on *Matt.* 26:67.—*Have no certain dwelling place.*] Αστατουμεν. Here only. Ex *a* priv. et στασις, *statio*; ab ιστημι, *sto, sisto.*—*Being defamed.* (13) Βλασφημουμενοι. 10:30. See on *Matt* 27:39.—*The filth.*] Περικαθαρματα. Here only N. T.—*Prov.* 21:18. *Sept.* Εκ περι, et καθαιρω, *purgo.*—*The offscouring.*] Περιψημα. Here only. Ex περι, et ψαω, *tergo.* Περικαθαρμα signifies the cart, into which the filth of the sweepings of the streets and markets is thrown; and vile contemptible persons are called so figuratively. Demosthenes calls Eschines Καθαρμα.—Περιψημα is well rendered "offscouring," *rejectamenta, detersiones.*' *Leigh.*

V. 14—17. The apostle assured the Corinthians, that he did not thus state his distresses as contrasted with their prosperity and fulness, in order to put them to shame for neglecting him, and adding to his troubles: but he affectionately warned them, as his beloved children, that their ambition, carnal security, attachment to false teachers, and lamentable divisions, would expose them to great dangers and evils. For, "though they should have ten thousand instructers" to teach them religion, as schoolmasters are hired to educate other men's children; yet they would not find them endued with the disinterested, faithful, and prudent affection of a father; or entitled to the authority and honour due to a parent. This he regarded as his own character, spirit, and claim: for he had been the instrument of Christ Jesus, in their conversion to the faith, by successfully preaching the gospel to them. As therefore they were his children, he was tenderly solicitous for their welfare: and he must speak with authority as a parent, and had a right to their respectful obedience. (*Marg. Ref.* u—a. *Notes*, 2 *Cor.* 12:14,15. 1 *Thes.* 2:1—12.) He, however, would rather beseech them in love, to be "followers of him," in preference to their new teachers; to adhere to the doctrines, regard the admonitions, obey the commands, and imitate the example, which he had given them. (*Marg. Ref.* b. *Note*, 2 *Cor.* 6:11 —13.)—For this purpose, not being at that time able to come himself, he had sent Timothy to them, who was his beloved son, converted by his ministry, resembling him in spirit and conduct, and faithful in the Lord, as "a steward of his mysteries." And Timothy, when he came, would recall to their remembrance the apostle's doctrines, and the regulations that he made in every church which he planted; that whatever had been put into disorder since he left Corinth, might be rectified before he came again. (*Marg. Ref.* c—f. *Notes*, 16:10,11. *Phil.* 2:19—23. 1 *Tim.* 1:1,2.)

To shame. (14) Εντρεπων. See on *Matt.* 21:37.—*I warn.*] Νουθετω. See on *Acts* 20:31.—*Instructers.* (15) Παιδαγωγους. *Gal.* 3:24,25. Ex παις, *puer*, et αγω, *duco.* —*Be ye followers.* (16) Μιμηται γινεσθε. "Become ye imitators." 11:1. *Eph.* 5:1. 1 *Thes.* 1:6. 2:14. *Heb.* 6:12. Μιμεομαι, 2 *Thes.* 3:7,9. *Heb.* 13:7. 3 *John* 11.

V. 18—21. Some of the teachers and their adherents, at Corinth, were so puffed up with their imaginary importance and superiority, that they were confident the apostle would not venture to come among them, or attempt to intermeddle in their affairs. (*Notes*, 5:1—5. 16:5—9. 2 *Cor.* 1:15—24.) But he assured them that he fully intended to come, if the Lord would enable him: and then he would make trial, not of their oratory and admired eloquence, or "wisdom of words;" but of their power to support themselves, in opposition to his apostolical authority, and the miracles which he should perform in confirmation of it. For "the kingdom of God," was not set up in the world, or in men's hearts, by well chosen words or eloquent harangues; but by "the power of God," exerted in working miracles to prove the divine original of the gospel, and especially in the efficacious operation of the Holy Spirit to convert the souls of men. (*Marg. Ref.* h—l. *Notes*, 2 *Cor.* 10:1—11,17,18. 12:14,15. 13:1—10.) The Corinthians could not but know, that the apostle's testimony had been confirmed among them by miracles. Would they then choose that he should come to them, with the rod of correction, denouncing spiritual censures, and inflicting miraculous judgments on the refractory, as he had done on Elymas; and as Peter had done on Ananias and Sapphira? (*Notes*, 5:1—5. *Acts* 5:1—11. 13:6—12. 2 *Cor.* 13:1—4.) Or would they, that he should come to them in the spirit of tender love and meekness, to encourage, commend, and comfort them? This would depend on their conduct, in respect of those evils which he was about to specify; for if they were not remedied, he should be compelled to exercise a salutary severity on the offenders. (*Marg. Ref.* m, n.)—*If the Lord will.* (19) *Note*, *Jam.* 4:13—17.

Puffed up. (18) Εφυσιωθησαν. See on 6.—*With a rod.* (21) Εν ραβδω.—*Mark* 6:8. *Heb.* 1:8. 9:4. 11:21. *Rev.* 2: 27.—*Prov.* 10:13. 22:15. 23:13,14. *Sept.*—*Of meekness.*] Πραοτητος. 2 *Cor.* 10:1. *Gal.* 5:23. *Eph.* 4:2. 1 *Tim.* 6: 11. 2 *Tim.* 2:25. *Tit.* 3:2. A πραος, *Matt.* 11:29.

PRACTICAL OBSERVATIONS.

V. 1—7. The ministers of Christ ought by all means to be as deeply sensible of the importance of their trust, as of the dignity of their office; that, as active and self-denying labourers, as well as "stewards of the mysteries of God," they may be "faithful" to him and to his church; that they may disregard their own interest, indulgence, and reputation; and willingly endure reproach and suffering, for the honour of their Lord and the salvation of souls. Thus they should apply themselves with diligence, impartiality, boldness, and simplicity, to dispense "the mysteries of God," and "rightly to divide the word of truth" among the people, according to their characers and conduct; (*Note*, 2 *Tim.* 2:14—18.) remembering, that faithfulness is indispensably requisite in a steward; and that every other qualification must be contemptible, in the eye of all competent judges, if this be wanting.—Christians also should learn to value ministers, not so much in proportion to the brilliancy of their gifts, or their rank and station in the church, as their integrity and disinterested faithfulness: and those persons certainly offend the Lord, who slight such as are true to their trust; as they also do, who tempt them to be unfaithful, by flatteries, bribes, frowns, censures, or contempt. Indeed, it ought to be "the smallest matter" with us, to be judged of men, or blamed for that which God approves, even by those whom we most love: yet it requires a superior strength of faith and grace to be so totally indifferent to the opinion of others, as not to be influenced by it: and many are thus tempted to waver, or warp from the constancy of their testimony. (*Notes*, *Acts* 20:18 —28. *P. O.* 13—31.) But men must be incompetent judges: nay though we know more of ourselves, than any others can do of us, yet our own judgment is not to be depended on in respect of our faithfulness, any more than our own works in respect of our justification. We should therefore rely in this, as in all other things, on the Lord: beseeching him to preserve us from deceiving ourselves, and to plead our cause against unjust censures and suspicions: and, in respect of others, we should, in all doubtful matters, especially in respect of *motives*, refrain from passing judgment; waiting "till the Lord come." (*Note*, *Matt.* 7:1—5.) Then every secret will be disclosed, every heart will be laid open, and all counsels manifested: every hypocrite will be unmasked, every slandered believer justified, and every faithful servant and steward applauded and rewarded. Waiting for that solemn season, and preparing to render our account; we should beware of thinking of ourselves or of others, "above what is written" in the word of God, and of being "puffed up for one against another:" lest we should despise those whom God will then honour, applaud those whose "hidden things of darkness" he will then disclose, or trust and glory in man instead of the Lord himself.—If we duly consider, what we are by nature and practice, who has made us in every respect to differ from others; and from whom we have received all our talents: we shall see no ground of "glorying in ourselves" on any account, but rather of much shame and humiliation before God; even if, in some respects, we are distinguished from our brethren, and if we do not overrate our endowments, which we very generally do. For our responsibility increases with our talents; and it is seldom, that our faithfulness and diligence increase proportionably.

V. 8—13. Fallen man is most apt to count himself full, rich and honourable, when he is most blind, poor and naked; and many professors of the gospel, like glow-worms, in the dark shine most, as to their own opinion of themselves, when their real character is most obscure and doubtful. The absence of faithful ministers concurs with the smooth and enticing words of false teachers, to buoy them up in vain

CHAPTER V.

The apostle sharply reproves a scandalous incest, protected from censure, in the church at Corinth, 1, 2. By the authority of Christ he orders the excommunication of the incestuous person, 3—5. He shows that the leaven of sin must be purged out, in order to keep the true "passover," by faith in Christ, 6—8. Scandalous professors of Christianity must be shunned, more decidedly than those without, 9—13.

IT is [a]reported commonly *that there is* [b]fornication among you, [c]and such fornication as is not so much as named among the Gentiles, [d]that one should have his father's wife.

2 And [e]ye are puffed up, and have not rather [f]mourned, that he that hath done this deed [g]might be taken away from among you.

3 For I [h]verily, [h]as absent in body, but present in spirit, have [i]judged already, as though I were present, *concerning* him that hath so done this deed;

4 In [j]the name of our Lord Jesus Christ, [k]when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,

5 To [l]deliver such an one unto Satan for the

a 1 Ti. Gen. 37 2. 1 Sam. 2 22. b 11. Gen. 9:9,13,18. Acts 15:20,29. 2 Cor. 12:21. Ga. 5 19. Eph. 5 3. Co. 3 5. 1 Thes. 4:7. Rev. 2:21. 21:8. c Jer. 2:33. Ez. 16:47,51,52. d Gen. 35 22. 49 4. Lev. 18:8. 20:11. Deut. 22:30. 27:20. 2 Sam. 16:22. 20:3. 1 Co. 5 1. Ez. 22:10. Am. 2:7. 2 Cor. 7:12. e 6. 4:6—8,18. f Num. 2 6. 2 Kings 22:19. Ezra 9 3—6. Jo. 1—6. Ps. 119.136. Jer. 13:17. Ez. 9:4,6. 2 Cor. 7:9—11. 12:21. g 5,7,13. Rev. 2:20—22. h 2 Cor. 10:1,11. 13:2. Col. 2:5. 1 Thes. 2:17. * Or, *determined*. i Acts 3:6. 4:7—12.30. 16:18. Eph. 5:20. Col. 3:17. k Matt. 16:19. 18:16—18,20. 28.18,20. John 20:23. 2 Cor. 2:10 13:3,10. l 13. 2 Cor. 2:6. 10:6. 13:10. Acts 26:18. 1 Tim. 1:20.

confidence, and to lead them to admire the wisdom of avoiding the cross, of attempting to "serve God and mammon," and of counting self-indulgence the summit of evangelical liberty. But such ministers, as most desire, and would most rejoice, in their real prosperity, will be the last to congratulate them on their admission into this 'fool's paradise:' and they may know, to what a precarious and carnal kingdom they are advanced, by their shyness towards those pastors who "will also reign with them," if ever they are admitted into the kingdom of heaven.—They, whom God has most honoured, have always been proportionably despised, hated, and abused by men; and their sufferings, even unto death have made them an interesting spectacle to all the intelligent creation.—The consideration that so many eyes are upon us, when struggling with difficulties, or conflicting with temptation, should animate us to unconquerable constancy and patience; that holy angels and saints may rejoice, and that evil spirits and wicked men may be disappointed and confounded.—The wisest of men, the strongest believers, and the most honoured of God's ambassadors, have been thought "fools for Christ's sake;" and treated as weak and contemptible, through bodily infirmities, poverty, and the mean appearance and accommodation connected with it, from want of worldly accomplishments, and because of an unpliant faithfulness to the souls of men. Yea, this has been the estimate made of them among Christians, and even their own converts, who have counted themselves "wise in Christ, strong, and honourable," in exact proportion as they were inferior to those, whom they thus undervalued!—It is very instructive to reflect on the apostles, as invested with the highest rank and authority in the church, endued with miraculous powers, and conferring them on others evidently and extensively, and most eminent in holiness and usefulness: yet even to the end of their lives so entirely poor and destitute, as often to want the very necessaries of life; earning their bread by manual labour, and treated every where as mean, obscure, or execrable criminals, "the filth of the world, and the offscouring of all things!" It would be useful to those, who imagine, that the credit of the ministry depends, in a great measure, on their making a creditable, or even a *genteel*, appearance, and who emulate the affluent in the expenses of their families, to meditate carefully on the subject before us; that they might be led to discern "a more excellent way" of maintaining the dignity of character, becoming the ministers of Him "who had not where to lay his head." If indeed superior rank in the church were now attended with *apostolical* distinctions alone, it would not so eagerly be pursued.—We ought not, however, to be cast down, if, in some *small degree*, we are conformed to the apostles, as to these things; and if we too should be counted "fools for Christ's sake," weak and despicable, even by professors of the gospel. Though unable to live and appear like our wealthy hearers, (and surely we should not desire to do it,) we do not generally want wholesome food, decent raiment, or comfortable habitations: and, if in some very rare instances, a faithful minister be so entirely destitute, it is commonly the reproach of the people, rather than any disparagement to him.—We should however persist in blessing, entreating, and being kind to our calumniators and persecutors: and if we should be unable "to overcome evil with good," but still be treated with contempt and abhorrence, we may recollect that far better men than we are have been thus vilified.

V. 14—21. It is peculiarly distressing, when a faithful minister sees his spiritual children turn away from him, with disdain and aversion: but, let such as experience this heavy yet common affliction, remember that St. Paul continually experienced the same: let him not then be bowed down with discouragement.—No man indeed should be followed further than he "follows Christ:" yet believers should remember that a peculiar regard is due to those, whom God hath honoured as the instruments of their regeneration; that it is very criminal to despise or grieve those hearty friends, who feel a real parental affection for them; and that those instructers are commonly influenced by selfish or party motives, who want to draw them off, on frivolous pretences, from the affectionate care and faithful ministry, of "their fathers in Christ, who have begotten them by the gospel." We ought, however, to persevere in attempting to do good to those, who are thus turned from us, or against us: and it may be useful to put them in remembrance of those things, which they have formerly learned, but seem to have forgotten. We should imitate the tenderness of wise and good parents, who are not easily induced to forego all care, even of their disobedient children; but who know how to employ rebukes and corrections, as well as the language of "love and the spirit of meekness."—The kingdom of God is not set up, or supported, by florid metaphors or well-turned periods, but by a divine power; and they are the most eminent ministers, not who speak most gracefully, but by whom God works most powerfully.—Spiritual censures, and scriptural warnings, are greatly to be feared, though not followed at present by sensible temporal judgments: and they who are so self-confident as to despise them, are most likely to experience their dreadful effects.

NOTES.—CHAP. V. V. 1—5. After the preceding introductory statements and intimations, the apostle next proceeded to animadvert directly on the most flagrant abuse which was connived at by the Corinthians. Incest with near relations was a crime, which the lawgivers, moralists, and even poets in general, among the Gentiles, never named without the most indignant detestation: yet it was well known and "commonly reported," that a member of the church at Corinth, lived with his mother-in-law as his wife, probably while his father was still living! (*Marg. Ref.* a—d. *Note*, 2 *Cor.* 7:12.) But though so scandalous a wickedness had been committed, and escaped censure among them; they were "puffed up" with a vain conceit of gifts and superior attainments, and were not ashamed of it, or concerned about it. Probably, the guilty person was of considerable rank among them, and a zealous adherent of the popular teachers: so that a party-spirit, and a most erroneous notion of Christian liberty, secured him from the censure of the church. But if the Corinthians in general had been in a truly Christian frame of mind, they would have "mourned over" such an enormity; and humbled themselves before God, with earnest prayers, entreating him to remove all obstacles, that he who had done this nefarious deed might be separated from their company. (*Marg. Ref.* e—g.) For, though the apostle was absent, and could not therefore exert himself as he would otherwise have done; and though he was aware that his peremptory interference would give great offence to many yet, "being present in spirit," having the whole affair clearly before his mind, (perhaps by a supernatural revelation by the Holy Spirit,) and being full of zeal for the honour of Christ and the welfare of the church: he had already determined in the case, and had passed sentence on the criminal as if upon the spot. He therefore charged them in the name, by the authority, and for the honour of Christ, that, when they met together as a church, they would consider the apostle as present in spirit among them, to ratify their sentence with his delegated authority, and to enforce it by the power of Christ; and thus to expel the incestuous person from their communion: that he might no longer be considered as a Christian, but as a heathen, a subject of Satan's kingdom. (*Marg. Ref.* h—l. *Note*, *Matt.* 18:15—18.) Yet this was not to be done in *hatred*, or for his ruin; but in hopes that it would be the means of bringing him to repentance, and the mortification of his fleshly lusts, that so, "his soul might be saved in the day of Christ," and with fervent prayers, that this might prove the happy event. (*Marg. Ref.* m, n. *Note*, 2 *Thes.* 3:14,15.) Probably, the apostle expected, that this solemn sentence of excommunication would be attended by some miraculous infliction of pain and disease, to the wasting, or even the death of his body: (*Notes*, 11:29—34. 2 *Cor.* 2:5—11. 1 *Tim.* 1:18—20.) yet by "delivering him over to Satan," he seems to intend his expulsion from the visible kingdom of Christ into that of the devil; and not that Satan would inflict the correction which might follow. No doubt, evil spirits are able and willing to disorder the body, or distract the mind, or destroy life, if God permit: yet it is far more reasonable to think, that God by miracle directly inflicted the disease, than that he merely permitted Satan to do it. It should however be noted, that when supernatural visitations do not accompany ecclesiastical censures; no temporal pains and penalties, of whatever sort, ought to be annexed to them. Unwarranted severities in this respect have made way for the disuse, or relaxation, of salutary discipline, throughout a great part of the Christian church; the extensively injurious effects of which can never be enough lamented, or indeed fully conceived by those who have not deeply considered the subject.—'A mother-in-law marries her son-in-law, with no favourable auspices, by no authority'

destruction of the flesh, [m]that the spirit may be saved in [n]the day of the Lord Jesus.

6 Your [o]glorying *is* not good. Know ye not that [p]a little leaven leaveneth the whole lump?

7 [q]Purge out therefore the old leaven, that [r]ye may be a new lump, as ye are unleavened. For even [s]Christ our Passover is [t]sacrificed for us:

8 Therefore [u]let us keep the [v]feast, [w]not with old leaven, [x]neither with the leaven of malice and wickedness; [y]but with the unleavened *bread* of sincerity and truth. [*Practical Observations.*]

9 I wrote unto you in an epistle [z]not to company with fornicators:

10 Yet [a]not altogether with the fornicators [b]of this world, or with the covetous, or extortioners, or with idolaters; [c]for then must ye needs go out of the world.

11 But now I have written unto you, not to keep company, if any man that is [d]called a brother be [e]a fornicator, [f]or covetous, [g]or an idolater, [h]or a railer, [i]or a drunkard, [k]or an extortioner; [l]with such a one no not to eat.

12 For [m]what have I to do to judge [n]them also that are without? [o]do not ye judge them that are within?

13 But them that are without [p]God judgeth. [q]Therefore put away from among yourselves that wicked person.

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m 11:32. 2 Cor. 2:7. Gal. 6:1,2. 2 Thes. 3:14,15. Jam. 5:19,20. 1 John 5:16. Jude 22,23. n 1:8. Phil. 1:6. 2 Tim. 1:18. 2 Pet. 3:12. o 2. 3:21. 4:18,19. Jam. 4:16. p 15:33. Matt. 13:33. 16:6—12. Gal. 5:9. 2 Tim. 2:17. q 13. Ex. 12:15. 13:6,7. Eph. 4:22. Col. 3:5—9. r 10:17. s 15:3,4. Ex. 12:5,6. Is. 53:7—10. John 1:29,36. Acts 8:32—35. 1 Pet. 1:19,20. Rev. 5:6—9. * Or, *slain*. t Lev. 23:6. Num. 28:16, 17. Deut. 16:16. Is. 25:6. † Or, *holy day*. Ps. 42:4. Is. 30:29. u 1,6. 6:9—11. 2 Cor. 12:21. Eph. 4:17—22. 1 Pet. 4:2,3. x 3:3. Matt. 16:6,12. 26:4,5. Luke 12:1. John 18:28—30. 2 Cor. 12:20. 1 Pet. 2:1,2. y Josh. 24:14. Ps. 32:2. John 1:47. 2 Cor. 1:12. 8:8. Eph. 6:24. 1 John 3:18—21. z Ps. 1:1,2. Prov. 9:6. 2 Cor. 6:17. Eph. 5:11. a 10:27. b 1:20. John 8:23. 15:19. 17:6,9,15,16. 2 Cor. 4:4. Eph. 2:2. 1 John 4:5,7. c Matt. 5:14—16. John 17:15. Phil. 2:15. 1 John 5:19. Rev. 12:9 d 6:6. 7:12,15. 8:11. Acts 9:17. e *See on* 1. 9,10. Ps. 50:16—21. 2 Cor. 12:20, 21. Gal. 5:19—21. 1 Thes. 4:3—8. Rev. 2:14,20. 21:8. 22:15. f Ps. 10:3. Mark 7:21—23. Luke 12:15, &c. Eph. 5:5. Col. 3:5. 1 Tim. 3:3. 6:9,10. 2 Pet. 2:14,15. g 10:7,8,14,18—22. h 6:10. Ps. 101:5. i 11:21. Matt. 24:49—51. Luke 12:45,46. 21:34. Rom. 13:13. Eph. 5:18. 1 Thes. 5:7,8. k Ex. 22:12. Matt. 23:25. Luke 18:11. l 13. Matt. 18:17. Rom. 16:17. 2 Thes. 3:6,14,15. 1 Tim. 6:5. 2 John 10,11. m Luke 12:14. John 18:36. n Mark 4:11. Col. 4:5. 1 Thes. 4:12. 1 Tim. 3:7. o 6:1—5. p Ps. 50:6. Acts 17:31. Rom. 2:16. Heb. 13:4. 2 Pet. 2:9. q 1, 5,7. Deut. 13:5. 17:7. 21:21. 22:21,24. Ec. 9:18.

Oh, incredible wickedness! and unheard of through life, except in this one instance.' *Cicero.* (*Notes, Lev.* 18:6—17. 20:10—19, *v.* 11. *Am.* 2:6—8.)—*Have not ... mourned.* (2) It was the custom, both of the Jews and Christians, when any one was to be cut off from the church, as a dead member, to do it with fasting and humiliation, to show their sympathy with him, and to demonstrate their sorrow for the scandal brought upon the society.' *Whitby.*

Commonly. (1) Ὅλως. 6:7. 15:29. *Matt.* 5:34. Ab ὅλος, *totus.*—*Fornication.*] Πορνεια. 18. 7:2. See on *Matt.* 19:9. —*Named.*] Ονομαζεται. 11. *Eph.* 5:3, *et al.*—*Have judged.* (3) "Determined." *Marg.* Κεκρικα. See on *Acts* 15:19.—*Destruction.* (5) Ολεθρον. 1 *Thes.* 5:3. 2 *Thes.* 1:9. 1 *Tim.* 6:9.—*Prov.* 21:7. *Jer.* 48:3. *Sept.*

V. 6—8. It was evident, that the Corinthians had no reason to glory in their eminence and prosperity; for their connivance at the gross wickedness before mentioned was alone sufficient to prove, that pure religion had greatly declined among them. (*Notes,* 1—5. 4:6—8.) What! did they not know, that "a little leaven" would soon ferment "the whole lump" of dough? And that corrupt principles and examples, if conived at, would diffuse their baleful efficacy through the whole church? (*Note, Matt.* 13:33.) The judgment and principles of men would thus be corrupted, their conduct would grow more and more relaxed and even licentious, and they would altogether become a scandalous community. (*Marg. Ref.* o, p. *Notes,* 15:31—34. *Heb.* 12:15—17.) As the Jews therefore used to search with candles in every corner of their houses, that they might cast out all the leaven, before they made the unleavened bread for the passover; so ought they to purge out such crimes and offenders. (*Note, Ex.* 13:3—7.) Evils of the kind referred to, though in some respects *congenial* with their old state of idolatry, were utterly inconsistent with the purity of a Christian church; which should be "a new lump;" the members of which should resemble the unleavened bread used at the passover. (*Marg. Ref.* q, r. *Notes, Eph.* 4:17—19. 5:8—14. 1 *Thes.* 5:4—11. 1 *Pet.* 4:3—5.) The Jews, indeed, had only the type and shadow of good things to come, in their appointed feast: but Christ himself, the true "Passover, had been sacrificed" for his people, to atone for their sins, and to be the spiritual sustenance of their souls. It behooved them therefore to "keep the feast, not with the old leaven" of heathen licentiousness, nor yet with "the leaven of malice," ambition, and contention; but with that simplicity and sincerity of repentance and holy obedience, which were the truth and substance shadowed forth by the unleavened bread. (*Marg. Ref.* s—y. *Notes, Ex.* 12:3—10. *Matt.* 16:5—12.) This might either be applied to the habitual feast of communion with God, by faith in Christ, or to their commemorating his death in the Lord's supper; and it included both personal purity, and the purity of the religious society.—Some expositors confidently maintain, that the incestuous person was one of the teachers who opposed the apostle; or *the opposing teacher,* supposing, that the apostle had a single false teacher in his mind. But in the second epistle, where he directs the Corinthians to comfort the incestuous person, as brought to deep repentance, and as in danger of being "swallowed up of over much sorrow;" he speaks of "false apostles, ministers of Satan, transformed into the ministers of righteousness," in a manner which wholly subverts this supposition. (*Notes,* 2 *Cor.* 2:5—11. 7:12. 11:13—15.)—'Lewdness is the old leaven to be purged out; because the Corinthians were infamous for it to a proverb.' *Whitby.*

Glorying. (6) Καυχημα. 9:15. See on *Rom.* 4:2.—*Lump.*] Φυραμα. 7. See on *Rom.* 9:21.—*Unleavened.* (7) Αζυμοι. 8. *Matt.* 26:17. *Mark* 14:1,12. *Acts* 12:3. Ex α priv. et ζυμη. 8.—*Sacrificed.*] "Slain." *Marg.* Εσφαγη. 10:20. *Matt.* 22: 4. *Mark* 14:12. *Acts* 14:13,18. Θυσια, 10:18.—*Of sincerity.* (8) Ειλικρινειας. 2 *Cor.* 1:12. 2:17. Ειλικρινης. *Phil.* 1:10. Ab ειλη, *subs splendor,* et κρινω, *judico.*

V. 9—13. Probably the apostle had in some previous epistle, which has not been preserved, warned the Corinthians not to associate with fornicators, or persons who were known to live in any kind of lewdness. (*Marg. Ref.* z.) Some expositors indeed are of opinion, that the apostle did not refer to any epistle, which he had before written; but to what he had enforced in the preceding verses of this chapter. But this certainly is not the most obvious meaning of the passage. And why should we suppose, that all his *letters,* any more than all his *sermons,* must be preserved as a part of the sacred volume? (*Notes, John* 21:24,25. *Col.* 4:15,16.) Can it be thought probable, on reflection, that this zealous apostle, so admirably qualified to give epistolary instruction, who lay so long in prison, and was, in various ways, so much kept at a distance from his friends and children, should in the course of his whole ministry, write no more letters than are now extant?—However this may be, he did not mean to prohibit all intercourse with fornicators, or with covetous men, or with such as oppressed the poor by iniquitous exactions, or even with idolaters, provided they were not professed Christians: for so extremely general were these crimes, that such a prohibition would be equivalent to a command, to leave their families and occupations, and to become hermits and recluses; which would by no means be for their good, or for the honour of God. (*Marg. Ref.* a—c. *Notes* and *P. O. Matt.* 5:13—16.) He would therefore now more explicitly say, that if one, "called a brother," a member of the Christian church, was guilty of fornication, or similar crimes, or of reviling, or intemperance: he ought not only to be excommunicated, but his society should be shunned as infectious by every believer: and they all ought to refuse even "to eat with him," till he had given evidence of his sincere repentance. Thus the infection might be stopped, and the scandal prevented; and the most effectual method would be taken to convince offenders of their guilt and danger. (*Marg. Ref.* d—l. *Notes, Rom.* 16:17—20. 2 *Thes.* 3:6—9,14,15. 3 *John* 9—12.)—The apostle did not think himself required, or authorised, to determine any thing concerning those, who were not professed Christians; but did it not belong to them, to exercise a judicial authority over the members of their own church, and to censure the scandalous? (*Note,* 6:1—6.) As for those "without," they must be left to the judgment of God, who would not permit them to escape unpunished. Therefore, let the Corinthians proceed to do their duty, by "putting away from among them" this notorious offender, without regarding the displeasure which might be excited by it: otherwise the apostle would be compelled to "come unto them with a rod," and to exert his miraculous powers in inflicting punishments on them. (*Note,* 4:18—21, *v.* 21.)—As no mention is made of excommunicating the incestuous woman; it may be concluded, that she was not a professed Christian, but a heathen, one of those "without," and perhaps specially meant. (*Marg. Ref.* m—q.)—Dr. Hammond, and some others, by learned criticisms, interpret almost all the words here used, of some kind or degree of lewdness. Thus "the covetous, the extortioners," and even "the railers," are supposed to mean debauched or licentious characters: as if "covetousness, extortion, and reviling" were not totally inconsistent with Christianity; (*Note,* 6:9—11.) or as if such a writer as St. Paul, would have needlessly accumulated words, in speaking of one species of wickedness; and not have dropped a single hint concerning other kinds of wickedness, which are equally abominable in the sight of God. (*Notes, Eph.* 5:3,4. *Col.* 3:5,6.)—*To company.* (9) 1 Christians were not allowed to keep up such a degree of intimacy with scandalous professors of the gospel, as to "eat with them;" much less ought they to intermarry with them (*Notes,* 7:39,40. 2 *Cor.* 6:14—18)—*Without.* (12) *Notes Col.* 4:5,6. 1 *Thes.* 4:9—12. 1 *Tim.* 3:7.

To company. (9) Συναναμιγνυσθαι. 11. 2 *Thes.* 3:14. Not elsewhere N. T.—Ex συν, ανα, et μιγνυμι, *misceo.*—*The covetous.* (10) Τοις πλεονεκταις. 11. 6:10. *Eph.* 5:5. Πλεονεκτεω, 2 *Co* 2:10. 7:2. 1 *Thes.* 4:6. Α πλεονεξια. See on

CHAPTER VI.

The Corinthians are reproved for going to law before heathen magistrates, instead of settling their differences among themselves, 1—6, and for selfishness and dishonesty, 7, 8. Neither fornicators, nor idolaters, nor adulterers, nor thieves, nor covetous persons, nor drunkards, nor revilers, nor extortioners, shall "inherit the kingdom of God," 9, 10. Some of the Corinthians had been such, but they were "washed, and sanctified, and justified," 11. All lawful things are not expedient, 12. Christians, whose bodies are the members of Christ, and the temple of the Holy Spirit, must flee fornication, as a sin against their own bodies, 13—19; that, as bought with a price, they may glorify God in body and soul, 20.

DARE any of you, having [a] a matter against another, [b] go to law before the unjust, and not before [c] the saints?

2 Do ye not know that [d] the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge [e] the smallest matters?

3 Know ye not that we shall [f] judge angels how much more, things that [g] pertain to this life?

4 If then [h] ye have judgments of things pertaining to this life, set them to judge [i] who are least esteemed in the church.

5 I speak [k] to your shame. [l] Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?

6 But [m] brother goeth to law with brother, and that before the unbelievers.

a Matt. 18:15—17. Acts 18:14, 15. 1 Cor. 6:7. b 6:7. c 1:2 14:33. 16:1,15. d Ps. 49:14 149:5—9. Dan. 7:18. Zech. 14:5. Matt. 19:28. Luke 22:30. 1 Thes. 3:13. Rev. 2:26,27. 3:21. 20:4. e 4. 2 Cor. 4:18. 1 John 2:16,17. f Matt. 25:41. 2 Pet. 2:4. Jude 6. g 4. Ps. 17:14. Luke 8:14. 21:34. 2 Tim. 2:4. 4:10. h 5:12.

i Acts 6:2—4. k 4:14. 11:14. 15:34. 13:18. 4:10. Prov. 14:8. Jer. 1:5. 3:13—18. m 1,7. Gen. 13:7—9. 45:24. Neh. 5:8,9. Ps. 133. Acts 7:26. Phil. 2:14 15. 1 John 2:9—11. 3:11—15.

Mark 7:22—*Extortioners.*] Ἁρπαξιν, 11:6:10. *Matt.* 7:15. *Luke* 18:11. Ἁρπαζω. *Matt*, 13:19.—*A railer.* (11) Λοιδορος. 6:10. Not elsewhere N. T. *Prov.* 25:24. 26:21. 27:15. *Sept.* Λοιδορεω. See on *Acts* 23:4.—*A drunkard.*] Μεθυσος. 6:10. Not elsewhere N. T.—*Prov.* 23:21. 26:9. *Sept.* Μεθυω, *Matt.* 24:49. Μεθη, *Gal.* 5:21.—*To eat.*] Συνεσθιειν. *Luke* 15:2. *Gal.* 2:12.—*Gen.* 43:32. *Sept.*—*Put away.* (13) Εξαρειτε. 2. Here only. Ex ἐξ, et αἱρω, *tollo.*

PRACTICAL OBSERVATIONS.

V. 1—8. How grievous is it, that those crimes should sometimes be notoriously committed by professors of the gospel, which heathens would be ashamed of! "Wo be to the world because of offences!" And "wo be to them by whom the offences come!" yea, to those also by whom they are connived at! (*Note*, *Matt.* 18:7—9.)—Spiritual pride, ambition, and false doctrines and teachers, directly tend to introduce and perpetuate these scandals: for men's gifts, influence, notions, and connexions are, in such circumstances, more regarded than their conduct. So that, religious societies, as well as individuals, are generally most "puffed up," when they have most need to be ashamed and to mourn. (*Notes*, *Rev.* 3:14—17. *P. O.* 14—22.) and sometimes those men are gloried in, especially when eminent in gifts and influence, who must be taken away, as mortified limbs, before the church can prosper in vital godliness. When a man has wisdom, zeal, and love, he can have but one *judgment* in cases of this kind: and if he possess authority or influence, he will use it, whether present or absent, in exciting those who are more immediately concerned, to prefer the honour of the gospel to every personal or party interest; to venture all consequences in bearing testimony against scandalous crimes; and to separate from among them those who have done such deeds.—It is indeed highly desirable, that all the ministers and churches of Christ were enabled to exercise this salutary discipline, in the name and by the authority of their Lord; and to deliver over into the visible kingdom of Satan, all who evidently disgrace their profession: and that those, who have such discipline among them, should uniformly exercise it with exact impartiality, not respecting persons, and with due solemnity and tender compassion to the souls of offenders. But alas! it hath been so generally perverted by men's carnal passions, or rendered inefficient by family connexions, secular motives, and party influence, and an undue regard to the rich above the poor, that a more complete revival of pure and spiritual religion seems necessary, before it can produce its full effect. Far more, however, might be done in most places than now is; if fear of man, respect of persons, and carnal policy, did not deter those concerned, from decidedly acting according to their judgment. But alas! many even glory in their prosperous state, when evils greatly prevail, which fully authorize us to say, "Your glorying is not good." Few seem sufficiently aware, that "a little leaven leaveneth the whole lump;" and that the honour and success of the gospel, and the flourishing of the church, requires that "the old leaven" be diligently sought out and purged away; though the numbers and wealth of the society should be greatly diminished by it: and that no one should be considered as a part of the true church, who does not appear to have renounced and mortified his old sins; that thus the whole company may be a new and unleavened mass. (*Notes*, *Luke* 14:25—27. *John* 15:2. 2 *Tim.* 2:14—19. 2 *Pet.* 2:1—3.) So far is the sacrifice of "Christ our Passover," from rendering this personal and public sanctification unnecessary; that it furnishes the most cogent reasons and effectual motives and assistances for it; else we can neither live by faith in him, nor join in his ordinances with comfort and profit. This feast cannot be solemnized, these provisions cannot be relished, along with "the old leaven" of sensual indulgence, or that "of malice and wickedness;" but must be attended with "the unleavened bread of sincerity and truth." Yet, alas! festivals observed in commemoration of the great events, on which all our hopes depend, are very generally celebrated with "the old leaven," and the leaven of wickedness in varied forms.

V. 9—13. When individuals, who "mourn over" those who have done evil, cannot prevail to have them put away from among them; they should refuse to associate with them, and protest against their scandals by withdrawing from them; and, though we ought not to be severe on the infirmities, or even the occasional falls, of such as are humbled for them; yet when any one, who professes the gospel, is "a fornicator, or covetous, or a railer, or a drunkard, or an extortioner," charity itself, the love of men, and the best, the eternal interests even of the offender himself, require of us to avoid all fellowship with him, even more than we do with persons guilty of similar crimes, who make no profession of religion; lest we should appear to allow of his sins, because he is of our party and sentiments. But how grievous is it, that we "must needs" still "go out of the world," (though called Christian,) if we should resolutely refuse all intercourse with such characters as are here described! So prevalent is vice on every side. We must, however, leave "those that are without," and who are strangers or enemies to the doctrines of grace, to the judgment of God. We should first judge ourselves, and take heed to give no offence to others; then we should shun such professors of the gospel as would be an offence to us, and a reproach to the cause: and thus attending to our own duty in this respect, we should wait and pray for times of greater purity in the church of God.

NOTES.—CHAP. VI. V. 1—6. The apostle here keenly reproved another lamentable evil in the Corinthian church. He abruptly inquired, as a man in astonishment, whether any of them could venture to go to law with their brethren, before the heathen magistrates, who were unrighteous before God, and might be expected to be unjust judges in such matters. Surely, they ought to have decided all their differences, (if such indeed arose,) by the arbitration of "the saints," the holy disciples of Christ. (*Marg. Ref.* a—c *Note*, *Matt.* 18:15—17. *P. O.* 15—22.) What! with all their superior knowledge, did they not know that believers, being first declared righteous and heirs of God, at the day of judgment will be assessors with Christ in judging the world, and will concur in the sentence denounced by him against the wicked? (*Notes*, *Matt.* 19:27,28. *Luke* 22:28—30. *Rev.* 2:24—28. 3:20—22.) And if this honour was intended them, were they not worthy to be intrusted with the decision of such causes, as related only to the comparatively trifling concerns of this life? Indeed, even fallen angels, whose slaves they once were, and by whom they were long harassed, will be judged by them: and the punishment of those proud and malignant spirits will be imbittered by this mortifying circumstance. (*Marg. Ref.* d—g.) If, then, the Corinthians had causes relative to secular matters, to be "judged" or decided on; they need not either take off the ministers of the gospel from their sacred employment, or select such as were qualified for other more arduous and important services: even brethren of inferior abilities and estimation in the church were competent for this office. At present, they acted in a manner very disgraceful to themselves: for, after having greatly gloried in their wisdom and gifts, there seemed to be "not so much as one wise man among them," not one who could be trusted as an arbitrator between his brethren! So that disputes between Christians were carried before the unbelieving magistrates, who would thence naturally conclude them to be a selfish and litigious set of men. (*Marg. Ref.* k—m.) Doubtless, therefore, there was a great fault among them, which could not be palliated: their contests proved them carnal and selfish: this effect of them was exceedingly dishonourable to the gospel; and their connivance at these scandals proved, that the church was far from being in a flourishing state.—The Jews were allowed to settle matters of property among themselves, according to their own law; and Christians would perhaps have been permitted to exercise the same kind of authority over their own company: yet voluntary reference to arbitration seems rather to be intended.—"The apostle is not treating concerning the causes to be judged, between believers and unbelievers, nor of the public administration of justice, but of those differences which nothing hindered from being settled by private arbitration.... If the Corinthians had been such as they ought to have been; this question would have been superfluous: for no one would have given his brother any occasion for litigation.... To decide such matters as these, they ought by no means to employ the pastors, or teachers or other rulers, of the church, or the deacons; who were fully occupied in their sacred functions: but rather they should choose some of those

7 Now therefore [n]there is utterly a fault among you, because ye go to law one with another: [o]why do ye not rather take wrong? why do ye not rather *suffer yourselves* to be defrauded.

8 Nay, [p]ye do wrong, and defraud, and that *your* brethren.

9 [q]Know ye not that the [r]unrighteous shall not [s]inherit the kingdom of God? be not deceived: neither [t]fornicators, nor idolaters, nor adulterers, nor effeminate, nor [u]abusers of themselves with mankind,

10 Nor [x]thieves, nor [y]covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

11 And [z]such were some of you: [a]but ye are washed, [b]but ye are sanctified, [c]but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. [*Practical Observations.*]

12 ¶ All [d]things are lawful unto me, but all things [e]are not [f]expedient: all things are lawful for me, [f]but I will not be brought under the power of any.

13 [g]Meats for the belly, and the belly for meats: [h]but God shall destroy both it and them. Now the body *is* not for fornication, [i]but for the Lord; and the Lord for the body.

14 And [k]God hath both raised up the Lord, and will also raise up us [l]by his own power.

15 Know ye not that [m]your bodies are the members of Christ? shall I then take the members

n Prov. 25:8—10. Hos. 10:2. Jam. 4:1—3. o Prov. 20:22. Matt. 5:39—41. Luke 6:29. Rom. 12:17,18. 1 Thes. 5:15. 1 Pet. 2:19—23. 3:9. p Lev. 19:13. Mic. 2:2. Mal. 3:5. *marg.* Mark 10:19. Col. 3:25. 1 Thes. 4:6. Jam. 5:4. q 2,3,15,16,19. 3:16. 9:24. r Ex. 23:1. Lev. 19:15,35,36. Deut. 25,13—16. Prov. 11:1. 22:8. Is. 10:1,2. 55:7. Zech. 5:3. Acts 24:25. Rom. 1:18. 1 Tim. 1:9. s 10. 15:50. Matt. 19:29. 25:34. Gal. 5:21. t 5:1,10. Gal. 5:19—21. Eph. 5:5. Heb. 12:16. 13:4. Rev. 21:8. 22:15. u Gen. 19:5. Lev. 18:22. 20:13. Deut. 22:5. 23:17. Judg. 19:22. Rom. 1:26,27. 1 Tim. 1:10. x Ps. 50:17,18. Is. 1:23. Jer. 7:11. Ez. 22:13,27,29. Matt. 21:19. 23:14,33. John 12:6. Eph. 4:28. 1 Thes. 4:6. 1 Pet. 4:15. y *See on* 5:11. z 12:2. Rom. 6:17—19. Eph. 2:1—3. 4:17—22. 5:8. Col. 3:5—7. Tit. 3:3. 1 Pet. 4:2,3. a Ps. 51:2,7. Prov. 30:12. Is. 1:16. Jer. 4:14. Ez. 36:25. John 13:10. Acts 22:16. Eph. 5:26. Tit. 3:5. Heb. 10:22. 1 Pet. 3:21. Rev. 1:5. 7:14. b 1:2,30. Acts 20:32. Gal. 5:22,23. 2 Thes. 2:13. 1 Pet. 1:2,22. c Is. 45:25. 53:11. Luke 18:14. Acts 13:39. Rom. 3:24,26—30. 4:5. 5:1,9. 8:30,33. Gal. 2:16. 3:5,11,21. Tit. 3:7. Jam. 2:21—25. d 10:23. Rom. 14:14. e 8:4,7—13. 9:12. 10:24—33. Rom. 14:15—23. 2 Thes. 3:9. f Or, *profitable.* f 9:27. Rom. 7:14. Heb. 12:15,16. Jude 12. g Matt. 15:17. Mark 7:19. Rom. 14:17. h Is 3—5. John 6:27,49. Luke 12:20. i 15,19,20. 3:16,17. Rom. 6:12,13. 7:4. 12:1. 14:7—9. 2 Cor. 5:15. 11:2. Eph. 5:23. 1 Thes. 4:3—7. k 15:15—20. Acts 2:24. 17:31. Rom. 6:4—8. 8:11. 2 Cor. 4:14. Phil. 3:10,11. 1 Thes. 4:14. 1 John 5:28,29. 6:39,40. 11:25,26. Eph. 1:19,20. Phil. 3:21. m 19. 11:3. 12:27. Rom. 12:5. Eph. 1:22,23. 4:12,15,16. 5:23,30. Col. 2:19.

(afterwards called the laity,) who being less taken up in sacred services, might be more at leisure to attend to these secular concerns.' *Beza.* (*Note*, *Acts* 6:2—6.)—'If you still retain your secular judicatures, you set them to be judges over you, who are despised in the church.' *Whitby.* This learned writer reads the clause interrogatively: "Do ye set them to judge, who are *despised* in the church?" That is, the heathen magistrates. But did the church avowedly *despise* those very magistrates, whom the apostles commanded them to honour and obey? Mr. Locke understands it of private persons not appointed to the magistracy: but it does not appear, that the original word was ever used in that sense. In fact, none of the interpretations above given considered as detached from local circumstances, are fully satisfactory: for the meanest Christian could not be despised, and set at naught, in the church; except as that church was corrupted. But may not the apostle refer to the vainglory and self-wisdom of the leading persons at Corinth; who would, by necessary consequence, despise such as were inferior to themselves in knowledge, utterance, and spiritual gifts, in proportion as they exalted themselves? Yet the meanest real and experienced Christians whom they proudly "set at naught," were competent to decide such causes, as they brought before the heathen magistrates; nay, far more competent than their despisers.

Dare. (1) Τολμα. *Matt.* 22:46. *Mark* 15:43. *Acts* 5:13. *Rom.* 15:18, *et al.*—*A matter.*] Πραγμα. *Matt.* 18:29. *Luke* 1:1. *Acts* 5:4. 1 *Thes.* 4:6, *et al.*—*To go to law.*] Κρινεσθαι. 2,3,6. "To be judged."—*Unworthy.* (2) Αναξιοι. Here only. Αναξιως, 11:27,29.—Ex α priv. et αξιος, *dignus.*—*The smallest matters.*] Κριτηριων ελαχιστων. Κριτηρια. 4. *Jam.* 2:6. Α κρινω, *judico.* Ελαχιστος, 4:3.—*Things that pertain unto this life.* (3) Βιωτικα. 4. *Luke* 21:34. Α βιος; *Luke* 8:14.—*Who are least esteemed.* (4) Εξουθενημενους. 1:28. 16:11. See on *Luke* 18:9. 'It is full of sense, signifying to esteem a man to have no worth in him, to disdain, vilify, and nullify a man, to set at naught, and basely to esteem of a thing.' *Leigh.*—*Your shame.* (5) Εντροπην ὑμιν. 15:34. Εντρεπω. See on *Matt.* 21:37.—*To judge.*] Διακρινατ. 4:7. 11:29,31. 14:29. *Matt.* 16:3, *et al.*

V. 7, 8. 'There is a fault among you, that you go to law at all; it being either on the one side want of patience and Christian contentment, that you do not rather bear some injuries, than thus seek to redress them; or on the other, covetousness and injustice, which move you to do wrong to and defraud your brethren.' *Whitby.* (*Marg. Ref. Notes*, *Matt.* 5:38—42. *P. O.* 33—42. *Note*, and *P. O. Luke* 6:27—36.) No doubt there were faults on both sides, though the dishonest party was most criminal.—*Fault.* (7) 'That is, a want of fortitude of mind, which causes you to be "overcome with evil:" ... whence disputes and litigations arise.' *Beza.* (*Notes*, *Rom.* 12:17—21. *Eph.* 4:28. 1 *Thes.* 4:6—8. 5:12—15. *Heb.* 12:14.)

Utterly. (7) Ὁλως. See on 5:1.—*A fault.*] Ἡττημα. See on *Rom.* 11:12.—*Suffer yourselves to be defrauded.*] Αποστερεισθε. 8. 7:5. See on *Mark* 10:19.

V. 9-11. (*Note*, 5:9—13.) The apostle here plainly declares his doubts concerning the real conversion of some professed Christians at Corinth, seeing their conduct was so contrary to the precepts of God's word. What! did they not know that the unjust or dishonest should "not inherit the kingdom of God?" There is very great energy in these inquiries, when we consider that they were addressed to a people, who were puffed up with an imagination of their superiority to others in wisdom and knowledge. (*Marg. Ref.* q, r. *Notes*, 1—6,12—17. 4:8—13.)—If, however, they did not pay a proper regard to so plain and evident a truth, he must warn them not to "be deceived;" not to deceive themselves, or each other; and to take heed that Satan did not deceive them: for they would certainly find, that persons who lived in the practice of any of the vices and iniquities which he proceeded to enumerate, would be excluded from heaven at last, whatever their profession, gifts, or creed had been. (*Marg. Ref.* t—x. *Notes*, *Gal.* 5:19—21. *Eph.* 5:5—7. *Rev.* 21:5—8. 22:14,15.)—The apostle did not, however, mean, that those who had been guilty of these or similar abominations were excluded from salvation; for even some of the true Christians at Corinth had been habitually criminal in many of these respects; and probably most of them in one or other of them. But then they had been washed, not only by the water of baptism, but in "the Fountain opened for sin and uncleanness;" (*Note*, *Zech.* 13:1.) so that they were "sanctified" from the love and practice of sin, and to the love and service of God, by the operation of the Holy Spirit, as well as pardoned and justified by faith "in the name of the Lord Jesus." (*Marg. Ref.* z—c. *Notes*, *Ps.* 51:1,2,7. *Is.* 1:16—20. *Ez.* 36:25—27. *John* 13:6—11. *Eph.* 5:22—27. *Tit.* 3:4—7. *Rev.* 1:4—6. 7:13—17.) Thus their character and conduct were changed, as well as their state: but if any one of them still practised these vices, he deceived himself, if he supposed himself to be an accepted believer. The arrangement of the expressions in the 11th verse shows, that no argument can be drawn *merely from that circumstance*, in respect of controverted points of doctrine. 'Here is the figure called *Hyperbaton:* for we "are justified in the name of the Lord Jesus," and "sanctified by the Spirit of our God." (So *Philem.* 5.)... To be justified still signifies (in all Paul's epistles) to be absolved from the guilt of sin, and approved as righteous, either at present, or before God's tribunal. And so, "the name of Christ," when we are said to be justified by it, must signify, not the profession of Christianity, but faith in Christ dying for us; and be the same as... "in him shall all that believe be justified."' *Whitby.*—'The apostle begins with those vices with which a rich and luxurious city abounded, seriously warning them, that repentance and forgiveness, justification and sanctification, are joined by an indissoluble bond.' *Beza.*—*Inherit*, &c. (9,11.)—"The kingdom of God," or "of heaven," is "entered into," when we truly believe: (*Notes*, *Matt.* 3:2. *John* 3:3—5.) that is, the kingdom of grace in this life; and all the true subjects of this kingdom, will *inherit* 'the kingdom of glory' in another world, and they alone. (15:50. *Gal.* 5:21. *Notes*, *Matt.* 25:34—40. *Eph.* 5:5—7. *Jam.* 2:5—7.)

Shall not inherit. (9) Ου κληρονομησουσι. 10. 15:50. *Matt.* 5:5. 19:29. 25:34. *Mark* 10:17. *Luke* 18:18. *Gal.* 5:21. *Heb.* 6:12. 12:17. *Rev.* 21:7, *et al.*—*Effeminate.*] Μαλακοι. *Matt.* 11. 8. '*Pathicus ... muliebria pati assuetus.*' Schleusner.—*Abusers of themselves with mankind.*] Αρσενοκοιται. 1 *Tim.* 1:10. Εκ αρσεν, *masculus*, et κοιτη, *concubitus.*—*Covetous*, &c.] See on 5:10,11.—*Washed.* (11) Απελουσασθε. *Acts* 22:16. Εκ απο, et λουω, *lavo*, *Rev.* 1:5.

V. 12—17. It is surprising that expositors should so generally speak of *Judaizing* teachers, as the authors of the divisions at Corinth: when their *philosophizing* disposition, and their erroneous notions of Christian liberty, plainly show them to have been speculating Gentile converts, who ran into the opposite extreme, and introduced a specious system of antinomianism. As all meats might lawfully be eaten, the ceremonial law being no longer in force: (*Notes*, 8:7—13. 10:23—33. *Rom.* 14:2—4.) they were disposed to extend the same principle even to *fornication*, as if that too were only prohibited by the ceremonial law, or as if the moral law also had lost its force! (*Note*, *Acts* 15:19—21.)—This false principle, added to their heathen maxims and habits, seems to have made way for their connivance at the conduct of the incestuous person. (*Note*, 5:1—5.) Now, says the apostle, admitting the truth of this position, that "all things are lawful" to a Christian, which might be granted in respect of meats; yet "all things are not expedient" to him; that is, consistent with his real benefit, and that of his brethren or neighbours: so that even this liberty must be used under cer

of Christ, and make *them* the members of a harlot? [v]God forbid.

16 What! know ye not that he which is joined to [w]a harlot is one body? [x]for two, saith he, shall be one flesh.

17 But [y]he that is joined unto the Lord is one spirit.

18 [z]Flee fornication. Every sin that a man doeth is without the body: but he that committeth fornication [a]sinneth against his own body.

19 [b]What! know ye not that [c]your body is the temple of the Holy Ghost, *which is* in you, which ye have of God, [d]and ye are not your own?

20 For [e]ye are bought with a price: therefore [f]glorify God in your body, and in your spirit, which are God's.

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n Gen. 44:17. Luke 20:16. Rom. 3:3,4,6,31. 6:2,15. 7:7,13. Gal. 2:17. 3:21. 6:14. o Gen. 34:31. 38:15,24. Judg. 16:1. Matt. 21:31,32. Heb. 11:31. p Gen. 2:24. Matt. 19:5,6. Mark 10:8. Eph. 5:31. q 12:13. John 3:6. 17:21—23. Eph. 4:3,4. 5:30. Phil. 2:5. r Gen. 39:12—18. Prov. 2:16—19. 5:3—15. 6:24—29. 7:6, &c. 9:16—18. 2 Tim. 2:22. 1 Pet. 2:11. s Rom. 1:24. 1 Thes. 4:5. t 15,16.

u 3:16. 2 Cor. 6:16. Eph. 2:21,22. 1 Pet. 2:5. x 1 Kings 20:4. 1 Chr. 29:14. Ps. 12:4. 100:3. Rom. 14:7—9. 2 Cor. 5:15. Tit. 2:14. y 7:23. Acts 20:28. Gal. 3:13. Heb. 9:12. 1 Pet. 1:18,19. 2 Pet. 2:1. Rev. 5:9. z 10:31. Matt. 5:16. Rom. 6:19. 12:1. Phil. 1:20.

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tain limitations. (*Marg. Ref.* d—f. *Notes*, *Rom.* 14:13—23.) Moreover, a Christian should habituate all his natural inclinations to subjection; and not allow them, by unrestricted indulgence, even in lawful things, to obtain such a power over him, that he cannot refrain when it is requisite that he should. (*Note*, 9:24—27.) Indeed, all kinds of food were created for the support of the body, and for no other purpose; and the stomach and bowels were formed to receive, digest and convert them into nourishment: yet both the meat and the body, in respect of its present subsistence, will soon be destroyed, according to the appointment of God. (*Marg. Ref.* g, h. *Note*, *Matt.* 15:15—20.) But he did not form the body, to be employed in fornication, and the promiscuous intercourse of the sexes; which counteract, and, if universal, would entirely defeat the design of the Creator, in making them male and female; namely, the increase of the human species, the proper training up of children, and all the comforts and advantages of relative and domestic life, as springing from honourable marriage. (*Note*, *Gen.* 2:24. *P. O. Prov.* 5:15—23.) But even this was a very subordinate end for which their bodies were created: as they were "for the Lord," to be employed in his service; especially the bodies of believers were "for the Lord Jesus," to be "presented as living sacrifices" to him, and employed as instruments of righteousness to his glory: (*Marg. Ref.* i, k. *Notes*, *Rom.* 6:12—19. 12:1.) and the Lord Jesus was appointed to be the Saviour, Proprietor, and happiness of the body as well as of the soul: for God had raised him up from the grave, as the earnest of the resurrection of all his people by his power, to glory and immortality. (*Notes*, *Rom.* 8:10,11. 14:7—9. *Phil.* 3:20,21.) And did they not know, that their bodies were thus members of Christ's mystical body, the Church? (*Notes*, 12:12—26.) Was it then meet that the body of a believer, which stood in so high and honourable a relation to the Lord of glory; the incarnate Son of God, should be disgraced and abused by a base intercourse with a harlot? They ought to know, that this was to become one body, or flesh with a licentious woman, by a most degrading and pernicious deviation from the original institution of marriage. Whereas, he that was united to the Lord was "one spirit" with him; this union was formed by the communication of the Holy Spirit, and was of a spiritual and sacred nature, comprising a conformity of judgment and disposition, and a sympathy of soul: and could a Christian think of being "one spirit" with Christ, and one flesh with a harlot? (*Marg. Ref.* m—q. *Note*, *Matt.* 19:3—6.)

Not expedient. (12) "Not profitable.." *Marg.* Συμφερει. 7:35. 10:23. 12:7. *Matt.* 5:29,30. 18:6. *John* 16:7. 2 *Cor.* 8:10. 12:1, *et al.* 'The word importeth such a kind of profit as redoundeth to community: ... as when a great many bring every one his stock, and lay them together, and make a common bank for them all. *Collatitium.*' Leigh.—*Brought under the power.*] Εξουσιασθησομαι 7:4. See on *Luke* 22:25.—*Shall destroy.* (13) Καταργησει. 13:8,10. See on *Rom.* 3:3.—*Which is joined.* (16) Ὁ κολλωμενος. 17. See on *Matt.* 19:5.

V. 18—20. As fornication was so inconsistent with Christian holiness; and as the temptation of the Corinthians to it, from former bad habits, the example of their neighbours, and abundant opportunities, would be very many; they ought to "flee from it," as from an enemy whom they dared not to face; they should shun all incentives to it, and reject every thought of it, or solicitation to it, at once, and with prompt decision. (*Marg. Ref.* r. *Notes*, 1 *Tim.* 6:11,12. 2 *Tim.* 2:20—22.)—For it might further be observed, that other sins in general have their chief effect upon the mind, rather than on the body, and commonly injure others more *immediately* than the man himself: but lewd persons not only sin against God, their neighbours, and their own souls, but against their own bodies also; dishonouring and abusing them to the basest purposes, and bringing upon them the most painful, loathsome, and destructive diseases. Thus they, as it were, take their bodies, and, by an act of cruelty to themselves, and gradual suicide, present them for sacrifices to the filthiest demons. The case is the same, in some degree, in other kinds of sensual excess; but far more in respect of this vice than any other: as every one must know, who is acquainted with the horrible effects of lewdness in populous cities; and with the very great multitudes who are annually cut off, in early life, and in the most deplorable manner imaginable by the various diseases, with which it has pleased God to show his abhorrence of it. (*P. O. Prov.* 2:10—22. 5:1—14. 6: 6—35.)—Moreover, Christians ought to know, that their bodies were consecrated to be "the temples of the Holy Spirit who dwelt in them," as the gift of the Father through the Son, to consecrate them to God, and prepare them for his glory; so that in this respect too they were no longer "their own," but the property of God the Spirit, who had taken possession of them as his holy habitation. (*Marg. Ref.* u, x. *Notes*, 3:16,17. *John* 14:15—17. *Rom.* 8:10,11. 2 *Cor.* 6:14—18. *Eph.* 2:19—22.) For they had been redeemed from merited condemnation and hopeless slavery, by the atoning sacrifice of Christ; who, having thus "bought them with a price," had acquired for himself, and for the Father and the Spirit as One with him, a new and endearing right to them and their services, in addition to that which he had as their Creator. (*Marg. Ref.* y, z. 7:22,23. (*Notes*, *Acts* 20:28. 2 *Cor.* 5:13—15. *Tit.* 2:14. 1 *Pet.* 1:17—21. 2:9, 10.) So that, being wholly and on every account the Lord's, they were bound to devote both body and soul to his glory, in every service to which he called them, and to make no other use of either body or soul, than was consistent with that holy and entire devotedness to God.—The language of this chapter is remarkable: "God," the Father, will "raise the bodies of believers by *his own power.*" (14. *Notes*, *John* 5:24—29. *Phil.* 3:20,21.) Their bodies are members of Christ, and for him, as he for them; his *property*, to be devoted to him, having been "bought with the price" of his blood. And they are also "the *temples* of the Holy Ghost," and thus his property, so that they are not their own, but God's, to glorify him. Does not all this demonstrate, that St. Paul considered the God, to whom Christians especially belonged, as subsisting in three divine persons, the Father, the Son, and the Holy Ghost, to each of whom he shows their peculiar relation? This accords with the form of baptism and benediction. (*Notes*, *Matt.* 28:19,20. 2 *Cor.* 13: 14.)—'The question, "Know ye not this?" is repeated six times in this one chapter; which may seem to carry with it a just reproach to the Corinthians, who had got a new and better instructer than himself, in whom they so much gloried.' *Locke.*

He that committeth fornication. (18) Ὁ πορνευων. 10:8. *Rev.* 2:14. 17:2. 18:3,9.—Πορνεια, 13. 7:2. See on *Matt.* 19:9. Πορνη, 15,16. See on *Luke* 15:30.—*Ye are bought.* (20) Ηγορασθητε. 7:23. 2 *Pet.* 2:1. *Rev.* 5:9. 14:3,4.—*A price.*] Τιμης. 7:23. *Matt.* 27:6,9. *Acts* 4:34. 5:2. 19:19.

PRACTICAL OBSERVATIONS.

V. 1—11. The high privileges and glorious prospects of believers should suggest arguments to them against sin, and for the practice of every duty: that so, a just sense of the dignity gratuitously bestowed on them, so mean and worthless in themselves, may render them superior to the debasing allurements of vice, and the love of worldly vanities. Surely, "the saints" of God, and the assessors of Christ in judgment on men and angels, should not so eagerly contend with each other about secular interests, as to make their appeal to those who are strangers to true religion! Surely, they are competent to decide such comparatively insignificant causes among themselves! If there were not "utterly a fault among them," disputes of this kind would rarely occur: and if at any time they became unavoidable; it would be easy to decide them by arbitration, were not professors of the gospel often too tenacious of their supposed right, in secular matters, and partial in their own cause: for *real* Christians, even of moderate abilities, might generally determine these matters with sufficient equity, if they were impartially set before them, and unreservedly left to their decision. It must, however, be a shame to any religious company, if there is no man among them so wise and faithful, that his brethren dare trust him to determine their secular differences. Indeed, lawsuits with "those that are without" need seldom be had recourse to, if Christians were disinterested, and forbearing in due measure; and if they would, in all tolerable matters, suffer themselves to be defrauded and injured, for the sake of peace, and the credit of the gospel. (*Note*, *Phil.* 4:5—7.) But "brother" would never "go to law with brother before" human tribunals, if there were not a very great fault on one side, or on both: and much deliberation, counsel, prayer, and endeavour for accommodation should precede, before a man "dare" to enter upon so perilous and disgraceful a business. But alas! many, who are zealous for evangelical doctrines, not only refuse to bear and forgive injuries, but they "do wrong and defraud, and that their brethren!" Whether such men act in direct opposition to their consciences, or are misled by false principles; they should be reminded, that "the unrighteous shall not inherit the kingdom of God;" fo-

CHAPTER VII.

Directions concerning marriage, as a remedy against fornication; and concerning the conduct of husbands and wives to each other, 1—5. The single state has advantages to those who are capable of it, 6—9. Instructions how to act, when one of the married persons is an unbeliever, 10—16. Every one should abide with God, in the state in which he was called, 17—24. Further intimations of the advantages of a single life, in that troubled state of the church; and a memento concerning the shortness and uncertainty of earthly things, 25—35. Directions concerning the marriage of virgins and widows, 36—40.

NOW, concerning the things whereof ye wrote unto me: *It is* [a]good for a man not to [b]touch a woman.

2 Nevertheless, [c]*to avoid* fornication, [d]let every man have his own wife, and let every woman have her own husband.

3 Let the husband [e]render unto the wife due benevolence: and likewise also the wife unto the husband.

4 The [f]wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

5 Defraud ye not one the other, [g]except *it be* with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, [h]that Satan tempt you not for your incontinency.

6 But I speak this [i]by permission, *and* not of commandment.

7 For [k]I would that all men were even as I myself: [l]but every man hath his proper gift of God, one after this manner, and another after that.

8 I say therefore [m]to the unmarried and widows, it is good for them if they abide even as I.

9 But if they cannot contain, [n]let them marry: for it is better to marry than to burn.

[*Practical Observations.*]

a 8,26,27,37,38. Matt. 19:10,11. b Gen. 20:6. Ruth 2:9. Prov. 6:29. c 9. 6:18. Prov. 5:18,19. 1 Tim. 4:3. d Prov. 18:22. 19:14. Mal. 2:14,15. Eph. 5:28,33. e Ex. 21:10. 1 Pet. 3:7. f Hos. 3:3. Matt. 19:9. Mark 10:11,12. g Ex. 19:15. 1 Sam. 21:4,5. Joel 2:16. Zech. 7:3. 12:12—14. h Matt. 19:11. 1 Thes. 3:5. i 12,25. 2 Cor. 8:8. 11:17. k 9:5,15. Acts 26:29. l 12:11. Matt. 19:12. m 1:26, 27,32,34,35. n 2,28,36,39. 1 Tim. 5:11,14.

no one, continuing an adulterer, a fornicator or licentious, a dishonest, covetous, fraudulent, drunken, or malicious man, can have either title to the holy habitation of God and his saints, or meetness for it. Numbers deceive themselves and others in these matters; but the thing is impracticable; and the hope of it, the grossest and most fatal presumption. As many, however, who are now true Christians were once enslaved to these crimes; so they, who are now the most abandoned, may become Christians: but then they must be "washed and sanctified, and justified, in the name of the Lord Jesus, and by the Spirit of our God." (*Note*, *Tit.* 3:3—7. *P. O.* 1—8.)

V. 12—20. Satan takes advantage of men's ignorance, pride, and lusts, to drive them from one extreme to another. Thus, when they are led to renounce superstitious scruples, they run into inexpedient or even unlawful indulgences. But "the wisdom from above" teaches a man to guard against mistakes on each side; to abstain from "lawful" things when "inexpedient," when unprofitable or injurious to himself or others; and to exert an authority over his own inclinations, that he may not be "brought under the power of any" of them. This is a difficult lesson, but of the highest importance: and if we consider, how soon all animal pleasures, and our present life, will terminate; the reflection may teach us moderation in the most innocent gratifications, and arm us against temptations to such as are unlawful, or unseasonable, or immoderate. Our bodies should be considered, as "for the Lord," and be devoted to his service, that they may at length share his resurrection, and be made like to his glorious body. (*Notes*, *Phil.* 3:20,21.) How degrading then, how base, how ungrateful, how sacrilegious, to make "the members of Christ the members of a harlot!" Or to defile the temple of the Holy Spirit, and to alienate the Lord's peculiar property, to the vile purposes of fornication! It is, however, needful to fortify our minds on every side, against these dangerous temptations, by which so many eminent men have been cast down, and shamefully overcome: (*Notes*, *Judg.* 16: 2 *Sam.* 11: 1 *Kings* 11:1—8. *Neh.* 13:23—30.) and in this view, even the horrid diseases incident to those, who thus "sin against their own bodies," may be profitably reflected upon, especially by the young and inexperienced; in order to caution them to flee from so destructive a vice, and to keep at the utmost distance from all its fascinating allurements. But nobler motives should animate the believer's soul: being united to Christ, "as one spirit," and bought with a price of inestimable value; he should consider himself as wholly the Lord's, by the most endearing and indissoluble ties; that, seeking all happiness in his favour, and liberty in his service, he may live wholly devoted to him, and may, "glorify him in body and spirit, which are his."

NOTES.—CHAP. VII. V. 1—5. It is evident that those who retained their regard to the apostle's authority at Corinth, had written to him desiring his decision of several questions, which had been started among them; and he here proceeded to answer their inquiries, especially respecting marriage. While some of them pleaded for the lawfulness of fornication, others seem to have imbibed the sentiments of the Pythagoreans, or other philosophers; and to have deemed marriage itself inconsistent with Christian purity, or at least unfavourable to intellectual improvement. On the other hand, the Pharisees generally taught, that it was sinful for a man to live unmarried beyond his twentieth year; but at the same time, they laid down many frivolous and superstitious rules, concerning the conduct of married persons. In determining, therefore, this matter, the apostle first allowed, that, in many cases and circumstances, it might be profitable, or becoming, for a man to live unmarried, and might render him more useful to others; provided he were able and willing to live with that entire chastity which the single life required. Nevertheless, "because of fornications," on account of those propensities which God originally, for wise reasons, implanted in human nature, and which man's sinfulness has rendered generally too predominant to be kept in absolute subjection; in order to prevent fornication, and every kind of lewdness, and to remove the temptation; "let every man have his own wife, and every woman her own husband." In all cases this was allowable; in very many it was far best that it should be so. (*Marg. Ref.* a—d.) Nor ought they to imagine it a virtue in them to live apart; or that it was even allowable for one of them to withdraw without the consent, or contrary to the inclinations, of the other: but in every respect, they should consider mutual compliance and affection an incumbent duty; and the proper means of living in harmony and purity, and at a distance from temptation; remembering that they had an unalienable property in each other's person, in respect of all the purposes for which marriage was appointed. (*Note*, *Ex.* 21:7—11.) This places the husband and the wife entirely on the same ground; and as much forbids him to take another woman, as it does her to cohabit with another man: so that it is absolutely decisive against polygamy. (*Notes*, *Matt.* 19:7—9. *Mark* 10:2—12.)—Neither ought married persons to deprive each other of the appointed preservative against temptation: so that they ought not to separate, but "by consent," and that they might be at leisure for the spiritual exercises of fasting and prayer on special occasions (*Marg. Ref.* g. *Notes*, *Ex.* 19:10—15, *v.* 15. 1 *Sam.* 21:3—6.) and even this should not generally be for any long time; lest Satan should take advantage of their weakness, to harass and defile their minds by improper thoughts, or even to tempt them to unlawful actions.

To touch. (1) Ἅπτεσθαι. 2 *Cor.* 6:17. *Col.* 2:21.—*Gen.* 20:6. *Sept.*—To avoid *fornication.* (2) Δια τας πορνειας. "On account of the fornications." See on *Matt.* 19:9.—*Her own.*] Τον ἰδιον. 4,7. *John* 1:42. 5:18.—"In strictness, I have no right to call that ἰδιον, which I enjoy in common with others. (*Acts* 4:32. Gr.) ... No woman can call any man ἰδιος ανηρ, ("her own husband,") ... whom she has in common with other women. ... In the New Testament we have always ἰδιος ανηρ, never ἰδια γυνη, (his own wife,) ... which is the more remarkable, as no such expression occurs in the Septuagint. ... For during that dispensation, ... things were on a different footing.' *Campbell.*—The words, rendered "his own wife," are την ἑαυτου γυναικα. There was not the same reason for the explicit strong restriction, on that side, which is contained in the word ἰδιος. (*Note*, *John* 5:17,18.)—*Due benevolence.* (3) Οφειλομενην ευνοιαν. *Eph.* 6:7. Ευνοεω, *Matt.* 5:25. Ex εν *bene*, et νους, *mens.*—*Hath not power.* (4) Ουκ εξουσιαζει. See on 6:12.—*Defraud.* (5) Αποστερειτε. See on 6:7.—*With consent.*] Εκ συμφωνου. Here only. Συμφωνησις, 2 *Cor.* 6:15. Συμφωνια. See on *Luke* 15:25.—*May give yourselves.*] Σχολαζητε. *Matt.* 12: 44.—A σχολη, *otium.* See on *Acts* 19:9.—*Incontinence.*] Ακρασιαν. *Matt.* 23:25. Ακρατης, 2 *Tim.* 3:3. Κρατος ουκ εχων.

V. 6—9. The apostle stated the things, which have been considered, as what were *allowable;* but not as giving an absolute commandment. Men might use their own discretion about marrying; and married persons concerning their conduct in that state: provided they did not needlessly thwart each other's inclinations, do injustice to one another, or throw any temptation in their own or each other's way. For he could have desired that all his Christian brethren had been as free from disquietude in that respect, as he himself was; that, if the glory of God and the circumstances in which they were placed required it, they might live unmarried with as much content as he did. Some think that he was a widower, but this is uncertain. We cannot suppose, that he wished marriage to cease among Christians; but only that every one might be enabled calmly to use his prudence in that respect, without being necessitated to marry, when otherwise it would not have been adviseable. But the apostle knew, that his experience, in this matter, was not a rule for other men: as this superiority to the animal inclinations was a special gift of God, which he gave to one and not to another, as he saw good; and that in different proportions. (*Notes*, 4:6,7. *Matt.* 19:10—12, *v.* 12) He would therefore remind unmarried persons, and such as had been left in widowhood, that their condition had many advantages, which

10 And unto the married I command, °*yet* not I, but the Lord; ᵖLet not the wife depart from *her* husband:

11 But and if she depart, let her remain unmarried, ᵍor be reconciled to *her* husband: ʳand let not the husband put away *his* wife.

12 But to the rest ˢspeak I, not the Lord; ᵗIf any brother hath a wife that believeth not, and if she be pleased to dwell with him, let him not put her away.

13 And the woman which hath a husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

14 For ᵘthe unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: ˣelse were your children unclean; but now are they holy.

15 But if the unbelieving depart, let him depart. ʸA brother or a sister is not under bondage in such *cases:* ᶻbut God hath called us ᵃto peace.

16 For what knowest thou, ᵇO wife, whether thou shalt save *thy* husband? or ᶜhow knowest thou, O man, whether thou shalt save *thy* wife?

[*Practical Observations.*]

17 But ᵈas God hath distributed to every man,

o 12,25,40. p 15. Jer. 3:20. Mal. 2:14—16. Matt. 5:32. 19:6—9. Mark 10:11, 12. Luke 16:18. q Judg. 19:2,3. Jer. 3:1. r Deut. 22:19. Is. 50:1. Mark 10.2. s 6,25. 2 Cor. 11:17. t Ezra 10:2,3,11—19. u 6:15—17. Ezra 9:1,2. 1 Tim. 4: 5. Tit. 1:15. x Ezra 9:2. Is. 52:1. Mal. 2:15. Acts 10:23. Rom. 11:16. y Matt. 12:50. Jam. 2:15. z 14:33. Rom. 12:18. 14:19. 2 Cor. 13.11. Gal. 5:22. Heb. 12:14. Jam. 3:17,18. ° Gr. *in peace.* a 9:22. Prov. 11:30. Luke 15.10. 1 Tim. 4:16. Jam. 5:19,20. 1 Pet. 3:1. † Gr. *what.* b 7. Matt. 19:12. Rom. 12:3—8. 1 Pet. 4:10,11.

rendered it *good* for them to abide in it: but, if any of them found that they could not obtain the gift of entire continence, it was allowable, and even incumbent on them to marry; as it would be far better for them, more holy in itself, and more becoming their Christian profession, to marry than to be harassed with polluting temptations, and continually in danger of being drawn into forbidden gratifications.—'This whole passage is framed against those, who condemn second marriages, when the first has been dissolved by death.' *Beza.* (*Marg. Ref. Notes,* 1 *Tim.* 3:2. 5:9—15.)

By permission. (6) Κατα συγγνωμην. Here only. A συγγινωσκω, *ignosco, indulgeo, consentio.—I would.* (7) Θελω. "I am willing," or desirous.—*His proper gift.*] Ιδιον χαρισμα. See on 2, and *Rom.* 1:11.—*The unmarried.* (8) Αγαμοις. 11,32,34. Here only. Ex *a* priv. et γαμος, *nuptiæ.* Unmarried men, whether they had never been married, or were left widowers, are meant.—*Widows.*] Ταις χηραις. *Luke* 2:37. 4:25,26. 7:12. 21:2,3. 1 *Tim.* 5:3—5,9,11,16, *et al.* —*They cannot contain.* (9) Ουκ εγκρατευονται. 9:25. Not elsewhere.—See on 5. Εγκρατεια. See on *Acts* 24:25.—*To burn.*] Πυρουσθαι. 2 *Cor.* 11:29. *Eph.* 6:16. 2 *Pet.* 3:12, *et al.*

V. 10—14. As to married persons, the apostle did not *counsel,* but "command" them; and not by his own authority, but by that of Christ, that they should not separate from each other; which was common among the Gentiles, as well as the Jews, and that on very frivolous pretences. The wife must not leave her husband: or, if she had previously been separated from him, she must not marry again; rather, she ought to make every advance and concession, to bring about a reconciliation with him: and the same rules were to be observed by the husband. Doubtless, the exception is implied, which our Lord made, in the directions given by him in this particular. (*Note, Matt.* 5:31,32.)—Though he had not given express rules in the following cases; yet the apostle considered himself fully authorized to enjoin, that the Christian, who was married to an unbeliever, whether a heathen or a Jew, that chose to live with him notwithstanding this difference of religion, should not put her away; as the Jews, for reasons peculiar to their situation, were required to put away their heathen wives. (*Marg. Ref.* o, p. *Notes, Ezra* 10:) Christians, indeed, ought not to marry unbelievers: yet if that relation had been entered into, either before conversion, or through inattention to the rule, or by mistake; it would cause great confusion and scandal to dissolve it on that account. The same held good in respect of a Christian woman, who had an unbelieving husband, that chose to live with her.—Nor ought any person to suppose, that this union, as "one flesh" with unbelievers or idolaters in lawful marriage, was inconsistent with being "one spirit with the Lord," as fornication had been declared to be: (*Note,* 6:12—17.) for the unbelieving husband or wife was "sanctified" to the believer, by the appointment and command of God; so that their marriage was holy and honourable. If this had not been so appointed, and if Christians had been commanded to put away their unbelieving partners, as the Jews did their idolatrous wives; the children of such marriages would have been accounted relatively "unclean," and so excluded from baptism, even as those of the Jews in the above-mentioned case were from circumcision: but on the contrary, they were accounted holy in the Christian churches, and thus admitted among them, as a part of the visible kingdom of God. (*Marg. Ref.* u, x.)—This exposition of the Scripture before us has indeed been much controverted; and some have explained "holy," or "unclean," to mean *legitimate,* or *illegitimate:* but in all the places, where these words are found in Scripture, there is not one which will admit of this sense. No doubt, the children of the heathen, who were lawfully married, were as *legitimate* as those of Christians; yet they were never said to be "holy." Something more must be meant, by the believer "sanctifying" the unbelieving party, than merely legalizing their marriage; for that would have been valid and lawful, if both had been unbelievers: and the children would not *really* be more "holy," in respect of their nature, if one parent was a believer, than if both were unbelievers. But as the word "unclean" is frequently used in a relative sense, denoting *unfit to be admitted to God's ordinances,* and "holy" the contrary; as in this sense the male children of the Jews were "holy," and so partakers of circumcision; while those of the Gentiles, and even such as had one idolatrous parent, were "*unclean,*" and excluded from circumcision: I cannot but conclude, after long attention to the subject, that the baptism of the infant-offspring of Christians is here evidently referred to, as at that time customary in the churches; and that the Corinthians knew, that this was not objected to, when only one parent was a Christian.—'Hence then the argument for infant-baptism runs thus: If the holy seed among the Jews was therefore to be circumcised; and to be made *federally* holy by receiving the sign of the covenant, and being admitted into the number of God's holy people; because they were born in sanctity, or were *seminally* holy; for "the root being holy, so are the branches also:" then, by like reason, the holy seed of Christians ought to be admitted to baptism, and receive the sign of the Christian covenant, "the laver of regeneration;" and so be entered into the society of the Christian church.' *Whitby.* (*Notes, Ex.* 19:6. *Deut.* 7:6—8. *Ezra* 9:1,2. *Mal.* 2:10—16. *Rom.* 11:16—21.)—'It would be proving a thing by itself, . . . to argue, that the converse of the parents was lawful, because the children were not bastards; whereas all, who thought the converse of the parents *unlawful,* must of course think that the children were *illegitimate.*' *Doddridge.*

The married. (10) Γεγαμηκοσι. 9,28,33,36,39. *Matt.* 5: 32. 19:9,10. *Luke* 20:34,35. 1 *Tim.* 5:11,14, *et al.*—*Depart.* (11) Χωρισθη. 15. See on *Matt.* 19:6.—*Be reconciled.*] Καταλλαγητω. See on *Rom.* 5:10.—*She be pleased.* (12) Συνευδοκει. 13. See on *Acts* 8:1.—*Is sanctified.* (14) Ηγιασται. 1:2. 6:11. *Matt.* 23:17,19. See on *John* 10:36.—*Unclean.*] Ακαθαρτα. *Acts* 10:14.—*Holy.*] Αγια. *Luke* 2:23. *Rom.* 11:16.

V. 15, 16. The apostle further observed, that if the unbelieving wife, or husband, chose to depart, and to disannul the marriage according to the laws of the community; the believer was not required to act in opposition to it, or to be embarrassed, as if reduced to bondage by the preceding contract. Yet separations ought to be avoided, if this could be done: for God had called them to live "in peace" with all men, as far as possible; and therefore they ought so to act, that if a separation took place, no part of the blame should attach to the Christian. (*Marg. Ref.* y, z.) An union with an unbeliever indeed would occasion grief and trouble; yet that ought patiently to be endured: for how did the believing wife know, but that God would make use of her as an instrument in the conversion and salvation of her unbelieving husband? or, how did the husband know, but he might thus become a blessing to his unbelieving wife; by his pious, affectionate and exemplary behaviour, edifying converse, and fervent prayers? (*Marg. Ref.* a. *Notes, Gen.* 12:1—3. *Jam.* 5: 19,20. 1 *Pet.* 3:1—4.) On the other hand, there was no positive assurance that this would be the case; and therefore no special reason for opposing the dissolution of the marriage. —The fathers in general interpret this, as allowing the deserted person to marry again.—'Such a total and perpetual desertion must, (on this interpretation,) dissolve the matrimony, and render the deserting person as dead to the other. . . . A brother or a sister is not enslaved, after all means of peace and reconciliation have been in vain attempted, and the unbeliever hath entered into another marriage, or rather hath dissolved the former by adultery, as may well be supposed of those heathens, who thus separated from their Christian mates. And this interpretation seems to be confirmed, from the former words, relating to the case of the believing wives and husbands; "if they depart, let them remain unmarried;" it being not to be supposed, that believers would dissolve the bond of matrimony by adultery. Therefore the apostle seems to grant this in the case of unbelievers, departing from Christians on the account of their faith.' *Whitby.*—Total and perpetual desertion, when accompanied by evident *adultery* in the deserting party, undoubtedly sets the other party at full liberty, according to the *scriptural* rule; for deserting a husband or wife to live with another man or woman, or in any way *evidently* adulterous, must as much dissolve the marriage, as a divorce explicitly given on account of adultery: and there is no restriction, in any part of the holy Scriptures, laid on

as the Lord hath [c]called every one, so let him walk: and [d]so ordain I in all churches.

18 Is any man called [e]being circumcised? let him not become uncircumcised: is any called in uncircumcision? let him not be circumcised.

19 [f]Circumcision is nothing, and uncircumcision is nothing, [g]but the keeping of the commandments of God.

20 Let every man [h]abide in the same calling wherein he was called.

21 Art thou called [i]*being* a servant? [k]care not for it; but if thou mayest be made free, use *it* rather.

22 For he that is called in the Lord, *being* a servant, [l]is the Lord's [m]freeman: likewise also he that is called, *being* free, [m]is Christ's servant.

23 Ye [n]are bought with a price; [o]be not ye the servants of men.

24 Brethren, let every man, wherein he is called, therein [p]abide with God. [*Practical Observations.*]

25 ¶ Now [q]concerning virgins, I have no commandment of the Lord: yet I give my judgment, as one that hath [r]obtained mercy of the Lord to be faithful.

26 I suppose therefore [t]that this is good for the present [t]distress; *I say*, that *it is* good for a man so to be.

27 Art [u]thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

28 But and if thou marry, [x]thou hast not sinned and if a virgin marry, she hath not sinned: [y]ne

c 18,21. d 4:17. 16:1. 2 Cor. 11:28. e Acts 15:1,5,19,24,28. Gal. 5:1—3. Col. 3:11. f 8:8. Rom. 2:25—29. 3:30. Gal. 5:6. 6:15. g 1 Sam. 15:22. Jer. 7:22,23. Matt. 5:19. John 15:14. 1 John 2:3,4. 3:22—24. 5:2,3. Rev. 22:14. h 17,21—23. Luke 3:10—14. 1 Thes. 4:11. 2 Thes. 3:12. i 12,13. Gal. 3:28. Col. 3:11. 1 Tim. 6:1—3. 1 Pet. 2:18—24. k Luke 10:40,41. 12:29. *marg.* 21:34. Phil. 4:6,11. 1 Pet. 5:7. l Luke 1:71,75. John 8:32—36. Rom. 6:18—22. Gal. 5:1,13. Eph. 6:5,6. Col. 3:22—24. Philem. 16. 1 Pet. 2:16. * Gr. *made free.* m 9:19. Rom. 1:1. Gal. 1:10. Col. 4:12. 2 Pet. 1:1. Jude 1. n 6:20. Lev. 25:42. Acts 20:28. Tit. 2:14. 1 Pet. 1:18,19. 3:18. Rev. 5:9. o Matt. 23:8—11. Gal. 2:4. p 10:31. Gen 5:22—24. 17:1. 1 Sam. 14:45. Col. 3:23,24. q 28,34,36—38. Ps. 78:63. r 6,10, 12,40. 2 Cor. 8:8—10. 11:17. s 4:2. 15:10. 2 Cor. 2:17. 4:1,2. 1 Tim. 1:12. t 1,8, 28,35—38. Jer. 16:2—4. Matt. 24:19. Luke 21:23. 23:28,29. 1 Pet. 4:17. † Or *necessity.* u 12—14,20. x 36. Heb. 13:4. y 26,32—34.

divorced persons, to inhibit them from marrying, though very many, imposed by human laws, are often spoken of as if scriptural injunctions. (*Notes*, *Matt.* 19:1—9.)

V. 17—24. The preceding subject led the apostle to digress to a more general topic. In ordinary cases, and without some good reason to the contrary, it was proper that every man should continue to serve God, by the improvement of those gifts which he had distributed to him, and in that situation in which he had called him. This was the general rule, which the apostle enjoined in all the churches. Thus, if a Jew or circumcised proselyte had been converted, let him not deny his circumcision; or refuse that regard to the ceremonial law, which might tend to conciliate his unbelieving brethren: but let not the uncircumcised convert submit to that abrogated ordinance, or at all take that yoke upon him. For, in fact, the difference was in itself immaterial, unless men placed dependence on these things; but obedience to the commandments of God was the great concern. While the Mosaic dispensation continued in force, it was proper that its requirements should be complied with: and it might be still expedient for the Jewish converts to pay some regard to them: but the Gentiles had nothing to do with them, and ought exclusively to regard the precepts of the moral law, and the institutions of Christ, from a principle of faith in him, and love to him. (*Marg. Ref.* b—e.)—It is obvious, that the apostle is not here speaking of the way of justification, but of the conduct of justified believers. (*Marg. Ref.* f, g. *Notes*, *Gal.* 5:1—6. 6:15,16.) The three particulars, which here, and in the texts referred to, the apostle selects, in this connexion, should not be considered as existing separately. For he who is "a new creature" possesses "faith which worketh by love," and this love constrains him to "keep the commandments of God." (*Notes*, *John* 14:15—24. 2 *Cor.* 5:13—17.)—It was also adviseable in general for every one to abide in that profession, trade, or station, in which the grace of God had called him to the knowledge of Christ; provided it were an honest employment. For the gospel would teach a man how to behave in any condition, and patiently to bear its inconveniences. If then any one had been converted in a state of slavery, (which was the common case of the servants in those days, that is, of a very large majority, in many cities and countries,) and he was the property of a heathen master; let him be less solicitous about his liberty, than about glorifying God in that trying situation. But, as it would frequently deprive him of religious advantages, especially that of meeting with his brethren on the Lord's day, or at other times: and as it would expose him to many temptations; if he was able, or had a fair opportunity of obtaining his freedom, he would do well to embrace it. The converted slave, however, was called to the noblest liberty, as a freedman of Christ, and emancipated from Satan's yoke: and the Christian, who enjoyed his outward liberty, should consider himself as "the servant of Christ," his property, and bound to devote himself to him, and obey his will. (*Notes*, 6:18—20. *John* 8:30—36. 2 *Cor.* 5:13—15.) But as all Christians had been bought with an invaluable price, to be the Lord's servants; they ought not, by choice, or from secular motives, to "become" the servants of men; because that would interfere with their devoted obedience to their common Lord. Every man therefore ought contentedly to "abide with God," by constantly performing the duties of that situation, in which he was converted to the faith of Christ.—Ministers were, at that time, entirely taken from among the converts to Christ in every church, most of whom had doubtless been previously employed in other occupations; and seminaries for educating men for this service were not then known: it is therefore evident that the apostle did not mean to forbid that change of employment; when it could be made advisedly, and on good grounds, as well as from proper motives: and in other respects his general rule might admit of some exceptions.—They should not change, upon a presumption, that Christianity gave them a new and peculiar liberty so to do. *Locke.*—The context favours the supposition, that those changes which some might be induced to make, from an erroneous judgment, in respect of their liberty or duty as Christians, was the primary object which the apostle had in view: yet his *general* language seems to imply, that he meant to extend the rule to various other cases.—Dr. Whitby and some others explain the words, "Ye are bought with a price," of those slaves, who had been charitably ransomed at the expense of their fellow-Christians. But their fellow-Christians obtained no property in them by thus ransoming them, as Christ does by ransoming us; the advice is general, and not limited to these persons; and it is far more obvious to suppose that the apostle used this expression in the same sense in which he had before employed it. (*Marg. Ref.* h—o. *Note*, 6:18—20.)—*Abide with God*, &c. (24) 'Neither deserting his master upon pretence of being God's servant, nor doing any thing against the laws of God, in obedience to his master.' *Whitby.* It may be added; 'But serving God by faithfully, diligently, and meekly serving his master in all things lawful.' (*Marg. Ref.* p. *Notes*, *Eph.* 6:5—9. *Col.* 3 22—25. 1 *Tim.* 6:1—5. *Tit.* 2:9,10. 1 *Pet.* 2:18—25.)

But as. (17) Ει μη.—Some think, that ει μη belongs to the close of the former verse; and that this should begin with *εκαστῳ.—High distributed.*] Εμερισεν. 34. 1:13. *Rom.* 12 3. 2 *Cor.* 10:13, *et al.—Become uncircumcised.* (18) Επισπαω-σθω. Here only. Εκ επι, et σπαω, *traho.—The keeping.* (19) Τηρησις. Here only in this sense. Τηρησις, *carcer. Acts* 5:18, *et al.* Α τηρεω, *servo.—Free man.* (22) "Made free." *Marg* Απελευθερος. Here only.—*Libertus, libertate donatus, manumissus.* Εκ απο et ελευθερος, *liber.—Be not.* (23) Μη γινεσθε. "Become not."

V. 25—28. The apostle here resumes his former subject, with especial reference to those who had never been married: for he seems to use the word, rendered "virgins," in this latitude, including both unmarried men and women. Christ had given no commandment in this matter, but had left them free to marry, or not, as they saw good; and the apostle had received no special revelation about it. He did not therefore speak *authoritatively*; but he gave them counsel, according to the spiritual judgment which he possessed, as one "who had obtained mercy to be faithful," in his stewardship of the divine mysteries; for he ascribed his faithfulness to the compassion and mercy of God, by a very remarkable expression, "pitied of the Lord to be faithful." (*Marg. Ref.* r, s. *Note*, 4:1,2.)—Considering the unsettled state of the church, and the persecutions to which it was or might be exposed, he considered it becoming and advantageous for them to live unmarried; that they might be less incumbered in removing from city to city, and have fewer temptations to shrink from banishment, imprisonment, and death; and that they might be more disengaged, and ready for any service, which should be proposed to them, for "the furtherance of the gospel;" as their anxieties, occupations, attachments, and impediments would be fewer, in the single than in the married state. But if a man were either married, or contracted to a woman under promise of marriage, he ought by no means to attempt the violation of his engagements, in order to possess more liberty for the service of God: though the unmarried might be counselled to avail themselves of their advantages, and not to involve themselves in additional difficulties, during those distressing times. Yet if either man or woman should deem it best, all things considered, to marry; they would break no law of God, and ought not to be blamed for so doing. Indeed, they would probably have additional outward trouble and suffering: but the apostle would not insist on this, or censure their conduct as imprudent; lest he should deter some from marrying whose duty it was to marry, or lest he should give occasion to any of representing that state as unholy. (*Marg. Ref.* t. *Notes*, 6—9. *Jer.* 16:2—4. *Matt.* 24:19,20. *Luke* 23:26—31.) 'Here Esthius takes care to add, that the apostle must be under

vertheless, such shall have trouble in the flesh; [z]but I spare you. [*Practical Observations.*]

29 But this I say, brethren, [a]the time *is* short: it remaineth, [b]that both they that have wives be as though they had none;

30 And they [c]that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

31 And they that [d]use this world, as not abusing *it*: [e]for the fashion of this world passeth away. [*Practical Observations.*]

32 But [f]I would have you without carefulness. [g]He that is unmarried careth for the things that belong to the Lord, how he may please the Lord:

33 But he that is married, [h]careth for the things that are of the world, [i]how he may please *his* wife.

34 There is difference *also* between a wife and a virgin. The unmarried woman [k]careth for the things of the Lord, that she may be holy [l]both in body and in spirit: but she that is married careth for the things of the world, how she may please *her* husband.

35 And this I speak for your own profit; [m]not that I may cast a snare upon you, but for that which is [n]comely, [o]and that ye may attend upon the Lord without distraction.

36 But if any man think that he behaveth himself uncomely toward his virgin, if she pass [p]the flower of *her* age, [q]and need so require, let him do what he will, [r]he sinneth not; let them marry.

37 Nevertheless, he that standeth steadfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.

38 So then, he that giveth *her* in marriage [s]doeth well; but he that giveth *her* not in marriage [t]doeth better.

39 The [u]wife is bound by the law as long as

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z 35. 2 Cor. 1:23. a Job 14:1,2. Ps. 39:4—7. 90:5—10. 103:15,16. Ec. 6:12. 9:10. Rom. 13:11,12. Heb. 13:13,14. 1 Pet. 4:7. 2 Pet. 3:8,9. 1 John 2:17. b Ec. 12:7,8,13,14. Is. 24:1,2. 40:6—8. Jam. 4:13—16. 1 Pet. 1:24. c Ps. 30:5. 126:5,6. Ec. 3:4. Is. 22:4. 30:19. Luke 6:21,25. 16:25. John 16:22. Rev. 7:17. 18:7—19. 18. Ec. 2:24,25. 3:12,13. 5:18—20. 9:7—10. 11:2,9,10. Matt. 24:48—50. 25:14—29. Luke 12:15—21. 16:1,2. 19:17—26. 21:34. 1 Tim. 6:17,18. Jam. 5:1—5. e Ps. 73:20. Ec. 1:4. Jam. 1:10,11. 1 Pet. 1:24. 1 John 2:17. f Ps. 55:22. Matt. 6:25—34. 13:22. Phil. 4:6. g 1 Tim. 5:5. h Neh. 5:1—5. Luke 12:22. 1 Thes. 4:11,12. 1 Tim. 5:8. i 3. 1 Sam. 1:4—8. Eph. 5:25—33. Col. 3:19. 1 Pet. 3:7. k Luke 2:36,37. 2 Cor. 7:11,12. 8:16. 11:28. 1 Tim. 3:5. Tit. 3:8. l 6:20. Rom. 6:13. 12:1,2. Phil. 1:20. 1 Thes. 5:23. m 2,5—9,28,36. Matt. 19:12. n 36. Eph. 5:3. Phil. 4:8 9. o 1 Tim. 1:10. Tit. 2:3. o 33,34. Luke 8:14. 10:40—42. 21:34. p 1 Sam. 2:33. q 9,37. r 28. s 2. Heb. 13:4. t 1:8,26,32—34,37. u 10,15 Rom. 7:2,3.

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stood only . . . of virgins, who were not under a vow of continence: . . . and on 28. . . . Both which exceptions, seeing St. Paul, assisted by the Holy Spirit, thought not fit to add, we may presume that he knew nothing of that matter.'—*Whitby.*

Virgins. (25) Των παρθενων. 28:34,36,37. *Matt.* 1:23. 25:1. *Acts* 21:9.—*Judgment.*] Γνωμην. 40. 1:10. *Acts* 20:3. *Philem.* 14, *et al.* Συγγνωμη. See on 6.—*One that hath obtained mercy of the Lord to be faithful.*] Ηλεημενος υπο Κυριου πιστος ειναι. Compare 1 *Tim.* 1:12. Ηλεημενος, *Rom.* 9:15,16,18. 11:30—32. 12:8. 2 *Cor.* 4:1. 1 *Tim.* 1:13,16, *et al.*—*The present distress.* (26) "Necessity." *Marg.* Την ενεστωσαν αναγκην. 37. Ενιστημι, 3:22. *Rom.* 8:38. *Gal.* 1:4. 2 *Tim.* 3:1. *Heb.* 9:9. Αναγκη, 9:16. 2 *Cor.* 6:4. 12:10, *et al.*

V. 29—31. In speaking on this subject, it was proper that Christians should be reminded of the shortness of life, and the transitory nature of earthly things, at all times. "The time is contracted as to the remainder:" thus some render the words. Only a small remnant of life remains.—Or, "it remained" to be observed, that married persons should reflect how speedily their union must be dissolved, that they might sit loose to the satisfactions of that endeared relation, and be habitually prepared for a separation: that those who mourned any temporal loss, should moderate their grief; (*Note*, 1 *Thes.* 4:13—18.) that the prosperous and joyful also should repress and temper their rejoicing by more serious recollections; that those who were purchasing houses or lands should consider the uncertainty of their tenure, and not deem themselves owners of such fleeting possessions; and that those who were laying out worldly riches, or in any way using the gifts of Providence, should be careful not to abuse them, or to expect happiness from their pleasures and enjoyments: seeing "the fashion," the whole scheme, form, and show, of this world, "was passing away," as a pageant, or procession through the street, and would soon vanish as a phantom. (*Marg. Ref. Notes*, 1 *Pet.* 4:7. 1 *John* 2:15—17.) So that the spirit of a pilgrim and traveller ought in all cases to be maintained.

Is short. (29) Συνεσταλμενος εστι. Here only. Εκ συν, et στελλω, *mitto.*—*As though they possessed not.* (30) Ως μη κατεχοντες. 11:2. 15:2. *Rom.* 7:6. 2 *Cor.* 6:10. 1 *Thes.* 5:21, *et al.*—*Abusing.* (31) Καταχρωμενοι. 9:18. Not elsewhere. To pervert and destroy in using. Εκ κατα, et χραομαι, 21. 9:12,15. 2 *Cor.* 1:17. 3:12, *et al.*—*Fashion.*] Σχημα. *Phil.* 2:8. See on *Rom.* 12:2.—'To have and use these things, as though we had them not, or did not use them, is to be moderate in the enjoyment of them; not to be much affected with them when we have, or much afflicted when we want or lose them.' *Whitby.*—*Passeth away.*] Παραγει. *Matt.* 20:30. *John* 8:59. 9:1. 1 *John* 2:8,17.

V. 32—35. By the preceding counsel, the apostle intended to preserve believers from perplexing cares and anxieties, especially in that unsettled state of the church. For he was sensible, that an unmarried man, having grace proportioned to his state, and being enabled to live superior to its temptations, might wholly employ himself in contriving the best methods of serving and pleasing the Lord: and not having the charge and expense of a family, he might employ his time, talents, and substance more entirely in promoting the glory of God, and the good of mankind; and be ready to travel to any part of the world for this purpose, if an opportunity presented itself. But the believer who was married, must needs employ more of his thoughts and time about secular concerns; that he might provide for his family, attend to its concerns, and render things agreeable and comfortable to his wife, whom he was commanded to love and cherish as his own flesh: (*Note*, *Eph.* 5:22—27.) and this would sometimes exclude him from several active services, to which he might otherwise have been competent.—The difference between a virgin and a married woman was of a similar nature: the former might wholly dedicate her time and thoughts, her body and soul, to the service of God, in following after holiness and in doing good: but the latter must be engaged in the business of the family, and in other duties of her station, according to the will of her husband, whom God had commanded her to obey.—(*Note*, 1 *Pet.* 3:1—7.) So that, though marriage was most suited to men and women in general; yet individuals, who desired peculiar advantages for progress in personal religion, and for doing good, might possess them in an unmarried life; and to *such* it might be good not to marry, even if the times had been more favourable. (*Marg. Ref.* f—l.) This counsel of the apostle was far from warranting or persuading them to shut themselves up in convents, and thus to put the lighted candle under a bushel: on the contrary, it instructed them to "let their light shine before men," by an uninterrupted series of active services, for the glory of God and the benefit of the world. (*Note*, *Matt.* 5:14—16.) Yet he only gave them this *counsel* for their profit; and would not by any means "cast a snare on them," by persuading those to a single life, who had not a sufficient command over their own passions. He did not mean that this was required of them; but that in some cases it would be comely, and enable them to wait upon God in his ordinances and commandments, without having their thoughts or affections divided and distracted by other cares or attachments. (*Marg. Ref.* m—o.)

Without carefulness. (32) Αμεριμνους. See on *Matt.* 28:14.—*Careth for.*] Μεριμνα. 33,34. See on *Matt.* 6:25.—*There is a difference.* (34) Μεμερισται. See on 17.—*Profit.* (35) Συμφερον. 12:7. See on 6:12.—*A snare.*] Βροχον.—*That which is comely.*] Το ευσχημον. 12:24. See on *Mark* 15:43.—*That ye may attend.*] Ευπροσεδρον. Here only. Εκ ευ, *bene*, προς, et εδρα, *sedes.*—*Without distraction.*] Απερισπαστως. Here only. Εκ α, priv. περι, et σπαω, *traho.*—See on *Luke* 10:40.

V. 36—38. Hitherto the apostle's meaning has been evident; but these verses are not without difficulty. Some explain them of a man's resolutely continuing in a single state; supposing the "necessity" mentioned, to be matter of personal consciousness, and not any thing arising from the conduct of another; but such a construction of the original is, by their own allowance, without example. Others would refer them to the case of a man, who had betrothed a virgin, and was in doubt whether he should complete the marriage. but "to marry" is not the same as "to give in marriage." It seems therefore most obvious to explain the passage of a parent, or guardian, who had the charge of a virgin. If one thus circumstanced thought that he acted unsuitably, in letting the virgin live single, till she had passed the prime of her life; and if any attachment, or other circumstance, rendered it needful; let him determine as he saw good; or, as it may be rendered, "as she willeth," without supposing it sinful to allow her to marry. But on the other hand, if a man was established in his judgment, that it was best for his daughter or ward to remain unmarried in those evil times; and if he saw "no necessity," from any thing in her behaviour, disposition, or attachments, to deviate from his own inclinations respecting her, and he so "determined in his mind" to keep her unmarried, he "did well." So that the parent or guardian, who gave a virgin in marriage to a proper person, "did well," and was by no means to be blamed, though she might, in consequence be exposed to additional difficulties, especially in those unsettled times; on which account, he who did not give his daughter or ward in marriage, did "better;" that is, he acted more for her real advantage, provided she were satisfied in the single state.

He behaveth himself uncomely. (36) Ασχημονειν. 7:36. Not elsewhere. Ασχημων, 12:23.—Opposed to ευσχημω . See

her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; [x]only in the Lord.

40 But [y]she is happier if she so abide, after my judgment: [z]and I think also that I have the Spirit of God.

x Gen. 6:2. Deut. 7:3,4. Mal. 2:11. 2 Cor. 6:14—16. y 1,8,26,35. z 25. 9:1—3. 14:36,37. 2 Cor. 10:8—10. 12:11. 1 Thes. 4:8.

on 35.—*She pass the flower of her age.*] Η ὑπερακμος. Here only. Εκ ὑπερ, et ακμη, *vigor ætatis.*—*Steadfast.* (37) Εδραιος. 15:58. Εδραιωμα, 1 *Tim.* 3:15. Ab ἑδρα. See on 35.—*Giveth her in marriage.* (38) Εκγαμιζων. *Matt.* 22:30. 24: 38. *Luke* 17:27.

V. 39, 40. The law was still in force, which bound the wife to her husband as long as he lived; (*Note, Rom.* 7:1—4.) that is, except when legally divorced for a sufficient reason: but afterwards she might, without sin, marry any other man, provided he were a Christian, and, in the judgment of charity, a true believer. (*Marg. Ref.* u, x. *Notes*, 5:9—13. 2 *Cor.* 6:14—18.) The apostle, however, judged that widows would be happier, if they continued unmarried in the present state of the church: and, whatever some of the Corinthians might suppose, he considered himself as one guided by the Holy Spirit, in giving these counsels and instructions.—The language employed in several places of this chapter has led most expositors to conclude, that the apostle did not write by inspiration, in the particulars referred to: and doubtless these intimations, thus understood, would rather prove, than invalidate, his immediate inspiration in other parts of his writings. (*Notes*, 2 *Sam.* 7:1—4.) Yet there seems no sufficient ground for the distinction: sometimes he spoke by way of "permission," concerning what was *allowable;* sometimes by way of "counsel," concerning what was *adviseable;* and at other times "by commandment," concerning what was absolutely *binding on their consciences.* But in all this, he might be, and doubtless was, guided by the Spirit of inspiration: some things being expressly forbidden; others as expressly commanded; others allowed, as far as expedient or beneficial.

Be dead. (39) Κοιμηθῃ. 1 *Thes.* 4:13,14. See on *John* 11:11.—*I think.* (40) Δοκω. 3:18. 4:9. 8:2. 10:12. 11:16. 14:37. *Acts* 15:22,25,28,34.

PRACTICAL OBSERVATIONS.

V. 1—9. That which is good in itself, may not always be best for a man, when every circumstance is weighed; and when all the variety of inward evils and outward temptations, connected with it, are duly considered: so that those things, which are good for one, must not so much as be recommended to another; because he is incapable of overcoming the difficulties and temptations to which they expose him. None indeed may be dispensed with in breaking the divine law: even this perfect rule leaves men at liberty to serve God in that way which is most suited to their capacity and various circumstances; of which others are commonly incompetent judges. Thus, if they, who find advantages for serving God in the single state, imagine that all others might do the same; they show themselves to be ignorant of the situation of fallen man in this ensnaring world: for there is no doubt, but many, who from *various* motives live unmarried, know that doing this proves a great hinderance to them in respect of their souls; and are unable, or unwilling, to persevere in that kind of celibacy, which the apostle describes as "good." To prevent therefore the fatal effects of unchastity, and of the strong propensity of most men to it, it is generally "expedient," and always allowable, that "every man should have his own wife, and every woman her own husband." All restrictions of this allowance uniformly tend to licentiousness; and no tongue can express the mischiefs, which arise from covetous, licentious, and constrained celibacy.—Every part of the conduct of married persons also ought to be so regulated, as to render them agreeable to each other, and satisfied in the relation. (*Notes*, 1 *Pet.* 3:1—7.) Whatever therefore, on either side, tends to give Satan an opportunity of tempting the other party, to any of those evils, which marriage was instituted to prevent, or to render it ineffectual for any of those ends for which the Creator appointed it; must be highly criminal, under whatever specious pretence it may be done: and the offending party is answerable to God, for the consequences of the deviation from his commandments. For, not only adultery and polygamy are inconsistent with the duties of this relation, and with the mutual property of married persons in each other; but also, whatever is disobliging and tends to weaken the attachment, and to open the way, for either of them to look with greater satisfaction on another object.—Every thing in the Christian's conduct should be regulated, in subserviency to his communion with God. Abstinence, and abstraction from lawful indulgences, may for a time be greatly subservient to that end: yet, when carried beyond proper bounds, they often produce contrary effects, and give Satan peculiar advantages against us.—Those who, like the apostle, are enabled to live with *purity* and *contentment* in an unmarried state, should copy his example, by laying themselves out with double diligence to glorify God, and to be useful to mankind: they should also imitate his prudence and candour, in not prescribing his own conduct to others, as obligatory on them in this respect; or despising those who are not endued with the same gift; remembering that in this also God has "made them to differ." In counselling our brethren also we should use caution; lest by exciting a man to grasp at advantages, which are out of his reach, we should cast him into circumstances of insuperable temptation; urge him to that which is contrary to his duty; and dissuade him from what is best for him, and indeed incumbent on him: for, in such matters, no man is competent to judge for another, but every one must determine for himself; or rather, he should seek counsel from God how he ought to act.

V. 10—16. It is the express commandment of God, that married persons should not separate from each other, if it can possibly be avoided; and that such as have separated, should endeavour to be reconciled, or else live single. It is also his will, that husbands and wives should be careful to please each other in lawful things, though it leave them less time for religious exercises, than they enjoyed in a single state.—Even if a believer has been married to an unbeliever, either before conversion, or by inattention to the rule of the sacred word; the cross of that incongruous union must be patiently endured, and the duties of the relation cheerfully performed; that by kindness, by a good example, and by fervent prayers, the unbelieving party may be won over, and the immortal soul saved. Nor need any doubt, but that, even in this case, the marriage state is sanctified to them; and they may still hope that their children will be made partakers of the spiritual grace, as well as the outward sign of baptism, by means of their redoubled diligence to "bring them up in the nurture and admonition of the Lord."—In every state and relation, we should remember that God has "called us to peace;" and that every thing should be done to promote domestic and social harmony, as far as truth and holiness will permit.

V. 17—24, 29—31. It is proper that every man should walk with God, according to the gift distributed to him, and the duties of his station in the community. Believers ought not by any means to manifest an inconstant and unsettled temper. Even a disposition to change from one sect to another, on frivolous pretences, is frequently injurious and dishonourable; for these changes generally are as nothing, compared with that cheerful obedience to God's commandments, which both evidences our faith in Christ, and recommends his gospel to others.—So superior are a believer's privileges to all temporal things; that even the want of *personal liberty*, the most valuable of earthly blessings, should not much disquiet him: nor ought he to be careful about it, though called to serve God in a state of slavery. If "the Son of God has made him free" from sin and Satan, he has a far nobler liberty, even in bondage, than his unconverted master ever formed an idea of. The lowest condition of those, whom Christ has made free, is honourable: and, being "bought with a price," we are all his servants, and should abide with God in our proper place and work; well satisfied with his appointment, and not desirous of a change, unless a substantial reason can be given for it: nor ought a believer so to attach himself to any man, from secular motives, as to restrict himself as to his liberty in the service of God.—But, whatever our state or service may be, we should remember that "the time is short:" our temporal comforts and trials will soon be terminated; our season of preparation, or of usefulness, will speedily expire. (*P. O.* 1 *Pet.* 4:7—11.) Let us then study to sit loose to earthly satisfactions; to bear up under temporal sorrows; to be sober and considerate in prosperity, and cheerful in adversity; to deem heaven our sole inheritance; and "to use the things of the world as not abusing them, seeing the fashion" of this vain world is passing away like a shadow. Thus we may be helped forward by them in our pilgrimage; kept out of the way of temptation; and enabled to serve God and our generation to better advantage, as we pass through the world to heaven.

V. 25—28, 32—40. Those who have obtained mercy of the Lord to be faithful, and who have most studied the word of God and human nature, will be the most candid and cautious in giving their judgment, or passing their censures: for whatever may be good in respect of present difficulties or peculiar circumstances; they know that marriage is honourable, and fornication is abominable, in all persons and circumstances. They will therefore be careful not to speak, as if marriage were sinful in any; and they will be peculiarly cautious not to throw a snare upon those that pay deference to their judgment. And though they foresee that others "will have trouble in the flesh," by marrying in certain circumstances, and might in some respects be happier in a single state: yet they will "spare" them, without attempting to restrict the liberty which God hath allowed, or condemning them for what they do conscientiously. They will only counsel them for their profit, and to what is comely, and that they may "serve God without distraction."—Great discretion is also needful for parents and guardians, in their conduct respecting young persons; that they do not, by laying down rules and making determinations, according to *their own views* of what is most for their interest, lead them into dangerous temptations: for it may be "doing well" to permit young persons to marry, if their attachments or inclinations lead that way; when otherwise it would be "doing better" to prevent them: as even apparent imprudence, and its troubles, are better than sin and its deplorable consequences. How

CHAPTER VIII.

In respect of things offered to idols; humble "love" is preferable to that "knowledge which puffeth up," 1—3. We know that idols are nothing; for we worship only one God, through one Lord and Mediator, 4—6: yet this knowledge, an[1] the liberty connected with it, may be so used as to enfeeble or stumble weak believers, 7—11. In this case we sin against Christ, 12. The apostle would rather for ever abstain from meat, than stumble a weak brother, 13.

NOW, as [a]touching things offered unto idols, we know that [b]we all have knowledge. [c]Knowledge puffeth up, [d]but charity edifieth.

2 And [e]if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man [f]love God, the same [g]is known of him.

4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, [h]we know that an idol *is* nothing in the world, and that [i]*there is* none other God but one.

5 For though there be [k]that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)

6 But to us *there is but* [l]one God, the Father, [m]of whom *are* all things, [n]and we [o]in him; [o]and one Lord Jesus Christ, by whom *are* all things, [p]and we by him. [*Practical Observations.*]

7 Howbeit [q]*there is* not in every man that knowledge: for some, [r]with conscience of the idol unto this hour, eat *it* as a thing offered unto an idol; and their conscience being weak is defiled.

8 But [s]meat commendeth us not to God: for neither, if we eat, [t]are we the better; neither, if we eat not, [t]are we the worse.

9 But [t]take heed, lest by any means this [u]liberty of yours become [v]a stumblingblock to them that are [x]weak.

10 For if any man see thee [y]which hast knowledge [z]sit at meat in the idol's temple, [a]shall not the conscience of him which is weak be [‖]emboldened to eat those things which are offered to idols;

11 And through thy knowledge [b]shall the weak brother perish, for whom Christ died?

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a 10. 10:19—22,28. Num. 25.2. Acts 15:20,29. 21:25. Rev. 2:14,20. b 2,4,7,11. 1:5. 4:10. 13:2. 14:20. 15:34. Rom. 14:14,22. Col. 2:18. c 4:18. 5:2,6. 13:4. Is. 5:21. Rom. 11:25. 12:16. d 13:8—13. Eph. 4:16. e Prov. 25:12. 30:2—4. Gal. 6:3. 1 Tim. 1:5—7. 6:4. f 2:9. Rom. 8:28. Jam. 1:12. 2:5. 1 Pet. 1:8. 1 John 4:19. 5:2,3. g Ex. 33:12,17. Ps. 1:6. 17:3. 139:1,2. Nah. 1:7. Matt. 7:23. John 10:14. 21:17. Rom. 8:29. 11:2. Gal. 4:9. 2 Tim. 2:19. Rev. 2:9,13,19. 3:8,9,15,16. h 10:19,20. Ps. 115:4—8. Is. 41:24. 44:8,9. Jer. 10:14. 51:17,18. Hab. 2:19,20. Acts 19:26. i 6. Deut. 3:24. 4:39. 6:4. 32:39. Is. 37:16,20. 44:6,8. 45:5,14. Jer. 10:10. Mark 12:29. Eph. 4:6. 1 Tim. 1:17. 2:5. Jude 25. k Deut. 10:17. Jer. 2,11,23. 14:13. Dan. 5:4. John 10:34. Gal. 4:8. 2 Thes. 2:4. 1 *See on* 4. Jon. 1:9. Mal. 2:10. John 10:30. 14:9,10. 17:3. 20:17. Eph. 1:3. 3:14. 4:6. 1 Pet. 1:2,3.

m Acts 17:28. Rom. 11:36. Eph. 4:6. n John 14:20. 17:21—23. * Or, *for him*. 6:13. o 12.3. Matt. 11:27. 28:18. John 5:20—29. 13:13. 17:23. Acts 2:36. 5:31. Eph. 1:20—23. Phil. 2:9—11. Col. 1:16,17. 1 Tim. 2:5,6. 1 Pet. 1:21. Rev. 1:18. p John 1:3. Heb. 1:2,3. q 1,10,11. r 9,10. 10:28,29. Rom. 14:14,23. s 6:13. Rom. 14:17. Col. 2:20—23. Heb. 13:9. † Or, *have we the more*. ‡ Or, *have we the less*. t 10. 10:24,29. Matt. 18:6,7,10. Luke 17:1,2. Rom. 14:20,21. Gal. 5:13. 1 Pet. 2:16. 2 Pet. 2:19. § Or, *power*. u 10:32. Lev. 19:14. Is. 57:14. Ex. 14:3. 44:12. Rom. 14:13—15. Rev. 2:14. x 12. 9:22. Is. 35:3. Rom. 14:1,2. 15:1. 2 Cor. 11:21. y 1,2. z 10:20,21. Num. 25:2. Judg. 9:27. Am. 2:8. a 10:28,29,32. Rom. 14:14,23. ‖ Gr. *edified*. b 13. 10:33. 11:1. Rom. 14:15,20,21. 15:1—3.

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absurd then must vows of celibacy and perpetual virginity be! especially in young persons, who are as yet incapable of forming a judgment for future years: and are probably induced to do it, by the plans of others concerning them, and those plans often formed from secular motives, and what is thought the most desirable way of settling the different branches of the family: The general consequence of them will be, either the violation of their vows; or a life spent amidst temptation and mental defilement; or still worse. This was man's policy. How different from the wisdom of God, even in this chapter: which contains in it more in favour of a single life, than all the rest of the Scripture taken together does!—Believers, when under no other restriction, should be sure, in contracting marriage, to remember the limitation made by the apostle, "only in the Lord." What miseries have many endured through the remnant of their lives; and what bad consequences have they entailed upon their families, by transgressing it on one vain pretence or other! Let every one then beware in time, that they may not rashly take a step, which they may have cause deeply to bewail to the end of life.

NOTES.—CHAP. VIII. V. 1—3. It is probable, that some of the Corinthians had proposed this question to the apostle; 'Is it lawful for Christians to eat the flesh of those animals, which had been sacrificed to idols?'—It was customary with the idolaters to feast on these oblations, both in the temples and in their own houses; and many of them were publicly sold in the markets. (*Marg. Ref.* a, b. *Note*, 10:23—28.) On this flesh several of the Christians at Corinth feasted without scruple: declaring that they knew the idol to be a mere senseless log; and the supposed deity represented by it, a mere nonentity. This was, in some respects, taken from a misunderstanding of those Scriptures, which speak of idols as *vanity*. (*Notes*, 10:18—22. *Is.* 44:9—11. *Jer.* 10:6—15.) They therefore imagined that it was an evidence of superior knowledge, to eat of such sacrifices, even in the very temples of the idols! Now, says the apostle, we know that all of us, who are acquainted with the gospel, have this kind and measure of knowledge: but we are also aware, that such speculations "puff up" those who indulge in them with a vain conceit of their superior abilities and attainments, and foster a haughty, self-sufficient, unteachable temper; which is diametrically opposite to genuine Christianity, and prevents a man from making any progress in spiritual and experimental knowledge and wisdom: whereas, holy affections, and love to God, to heavenly things, and to the brethren, prepare men for receiving further instruction, and tend to their edification; and to qualify them to edify others also. (*Marg. Ref.* c, d. *Notes*, 13:4—7. *Eph.* 4:11—13. *Jam.* 3:13—18.) If any one therefore presumed, that he knew any thing pre-eminently, and so despised warnings and instructions; he certainly knew nothing, in that holy, humble, and sanctifying manner, in which he ought to know God, and his truth and will. (*Marg. Ref.* e. *Notes*, 3:18—23. 4:8. *Matt.* 18:1—4.) On the other hand, if any man really loved God, valued his favour, and sought his glory; he was thus evidenced to be "known" and approved of God. (*Marg. Ref.* f, g. *Notes*, *Ps.* 1:4—6. *Nah.* 1:7,8. *Matt.* 7:21—23. *John* 10:14—18,26—31. *Rom.* 8:28—31. 11:1—6. *Gal.* 4:8—11. 2 *Tim.* 2:19.)

As touching things offered unto idols. (1) Περιτων ειδωλοθυτων. 4. 10:19,28. See on *Acts* 15:29.—*Knowledge.*] Ἡ γνωσις. 7,10,11. 1:5. 12:8. 13:2,8. 14:6. *Rom.* 15:14. 2 *Cor.* 4:6. 6:6. 8:7 *Phil.* 3:8. *Col.* 2:3. 1 *Tim.* 6:20.—*Puffeth up.*] Φυσιοι. See on 4:6.—*The same is known.* (3) Ουτος εγνωσται "This person hath been known." *Gal.* 4:9. See on *Rom.* 8:29.

V. 4—6. In respect of the question proposed, it might be allowed, as well known among Christians, that an idol had no real existence, further than the senseless image, which *specifically* represented "nothing in the world." No such deities existed as those to whom the temples were consecrated; for indeed, there was "one true and living God, and no other than he." (*Marg. Ref.* i. *Mark* 12:32.)—The Gentiles indeed had many gods, celestial, terrestrial, and infernal; superior and inferior; who were adored, either as independent gods, or as intermediate beings, appointed to authority, in distinct departments, by their supreme deity; and mediators, in some sense between him and mankind. (*Marg. Ref.* h, k.)—But Christians knew, that there was but "one God, the Father; of whom," as the self-existent Author of all things, every creature proceeded, in whom all Christians had their spiritual life and happiness, and unto whom they were devoted: and "one Lord Jesus Christ," the appointed "Mediator between God and man," the Lord of his redeemed people, and of all things for their benefit; by whom all things at first were created, and by whom believers were redeemed and reconciled to God. (*Marg. Ref.* l—p. *Note*, 1 *Tim.* 2:5—7.) The Lord Jesus cannot here be spoken of, in respect of his original nature, as if inferior to the Father; any more than in those texts, which more directly speak of his mediatorial Person, character, office, and authority. (*Note*, *John* 14:27, 28.) The One God, even the Father, signifies the Godhead, as the sole object of all religious worship: and the Lord Jesus Christ denotes the Person of Emmanuel, "God manifest in the flesh," One with the Father and one with us, the appointed Mediator and Lord of all; through whom we come to the Father, and through whom the Father communicates all blessings to us, by the operations of the Holy Spirit. So that this passage proves, that Christ the Mediator is the Object of our worship, as One with the Father and the Spirit, in the unity of the Godhead; and as opposed to all others to whom divine adoration was rendered, or by whom it was claimed: or to whom it has since been abundantly and idolatrously rendered by professed Christians. (*Note*, *Col.* 2:18—20.)—'For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father.' *Communion Service.* None essentially holy, no creature the object of worship, as Mediator, none else exalted, with the Holy Ghost, in the glory of "God the Father," except Jesus Christ. (*Notes*, *John* 5:24—29. *Phil.* 2:9—11.) This, at the reformation, was a noble protest against the worship of saints and angels as mediators, by the Papists. The Gentiles generally acknowledged one supreme deity, but they surrounded him with such a group of inferior gods and demons, that he seemed lost, or neglected in the crowd. Thus it has been in the corrupted Christian church, in respect of "the One living and true God," and the "One Mediator between God and man, the Man Christ Jesus." Though acknowledged in words, they have been and are so surrounded by angels and saints, as mediators and objects of religious worship; that the peculiar honour both of the Father, and of Christ "the Head," has been and still is given almost entirely to creatures.

Lords. (5) Κυριοι.—*One Lord.* (6) Εις Κυριος. *Luke* 2:11. *Acts* 10:36. *Eph.* 4:5.

V. 7—13. Christians, who were matured in knowledge and

12 But [c]when ye sin so against the brethren, and wound their weak conscience, [d]ye sin against Christ.

13 Wherefore, [e]if meat make my brother to offend, I will eat no flesh while the world standeth lest I make my brother to offend.

c Gen. 20:9. 42:22. Ex. 32:21. 1 Sam. 2:25. 19:4,5. 24:11. Matt. 18:21. d 12: 12. Ex. 16:8. Matt. 12:99,50. 18:10.11. 25:40,45. Acts 9:4,5. e 6:12. 9:12.14

—23 10:33. 11:1. 13:5. Rom. 14:21. 2 Cor. 11:29. 2 Thes. 3:8,9.

judgment, knew indeed that an idol was the senseless representative of a nominal deity, which had no existence: and many of the Corinthians being "puffed up," with the groundless conceit of their own superior attainments, boasted of their own knowledge in this respect, and assigned it as the reason of their conduct, in partaking of the sacrifices, even in the temples of the idols. But, had there been no other reasons why they should refrain from doing this, (*Note*, 10: 18—22.) regard to their weaker brethren should have sufficed. For, not every professed Christian, no, nor every true believer had "that knowledge;" so that some of them, even to that time, ventured to eat of the idol sacrifices, who retained a superstitious regard to the supposed invisible object of worship. They had an impression upon their minds, through an association of ideas not easily dissolved, that they were joining in idolatrous sacrifice; and thus "their consciences being weak were defiled." (*Marg. Ref.* r.) Now, for what object, in any measure adequate, did the Corinthians thus lead their brethren into temptation and sin? "Meat," of whatever kind, "did not recommend them to God;" or give them any religious advantages above those who abstained from it, whether out of scruples of conscience, or regard to their brethren. They ought therefore to be far more cautious and circumspect, in using what they considered as their liberty and privilege; and not to act in such a self-confident and imprudent manner as tended to seduce those into sin, who were weak and unconfirmed in the faith. For if a person of this description saw a Christian who had the reputation of superior knowledge, "sit at meat in the idol's temple," he would be led to follow his example; and induced to do that, which either brought on him the guilt of acting against the dictates of his own conscience, by eating while he doubted the lawfulness of so doing; or to commit real idolatry, through an erroneous conscience, thus emboldened to think, that it was not inconsistent with Christianity, to pay some degree of regard to those idols, which they had been used to worship. (*Marg. Ref.* s.)—The word, translated "emboldened," is literally "edified:" (*Marg.*) and thus the apostle intimated, that, instead of edifying their weaker brethren, "in their most holy faith," by their example and endeavours: they were confirming them in the superstitious regard, which in some degree they still retained for idols: and even inducing them to join in those idolatrous rites, by which the worshippers had "fellowship with devils." (*Marg. Ref.* t.) Thus their knowledge, of which they made so ostentatious a display, directly tended to the ruin of "those for whom Christ died:" and, whatever might be the event, through the special grace of God preventing the fatal consequence, yet, by thus giving a wound, mortal in its nature, to a member of Christ's mystical body, they committed a very heinous sin against the Saviour himself; which would not pass without severe rebukes. (*Marg. Ref.* b, d. *Notes*, *Ps.* 51:4. *Acts* 9:3—6.) On this account, the apostle declared, that rather than thus "cause his weak brother to offend," or thus displease his gracious Lord, he would to the end of his life eat vegetables alone, and "taste flesh no more for ever." (*Marg. Ref.* e.)—The word rendered "weak" often means *sick*, or *diseased:* and some learned men explain these verses, not of a *doubting* conscience, but of an *erroneous* conscience; that is, not of one who ate, though he *doubted* the lawfulness of so doing; but of one who *erroneously* thought he might lawfully partake of the sacrifices, with some degree of regard to the idol, and in expectation of some advantage to himself or family. (*Note*, *Rom.* 14:19—23.) And indeed, considering the inveterate habits of such as had been brought up, and perhaps grown old in idolatry, and likewise the corrupt state of the Corinthian church; it is not unlikely, that some professed Christians retained a hankering after their former usages; especially, as feasting with their neighbours and relations, on these occasions, would in part exempt them from reproach and persecution. The apostle, however, by "a weak brother," seems particularly to mean the man with a doubting conscience; not him with the erroneous one, at least, not exclusively.—*The better.* (8) Dr. Whitby, after endeavouring to refute the argument, which some drew from these verses, against conformity to the ceremonies of the church of England, because they doubted the lawfulness of so doing, makes the following important remark: 'Nevertheless, this seemeth to press hard on them, who believe that the schism of such weak persons, will finally tend to their ruin, and render them exiles from the flock of Christ: and yet for things indifferent, will, in this dreadful sense, cause their weak brother to offend: ... since this they do, for that "which commends them not to God," which doing they "are not the better, or omitting they are not the worse." (8) For if schism and idolatry be equally damning sins, and equally "cause my brother to offend," and him to perish for whom "Christ died;" we are equally to take heed in both cases, lest our power to do the thing indifferent, become "a stumblingblock to the weak," or the erroneous in their judgment of these things. For let men imagine what other difference they please in the case, while the sad issue or event is in general the same, to wit, the perishing of my brother; and my power to have abstained from that, which through his erroneous conscience gave occasion to it, is the same, I fear the guilt will be the same.' This cannot easily be answered by those who think nonconformity a fatal schism, and yet require things allowedly indifferent as terms of conformity. (*Note*, *Rom.* 14:13—18, *v.* 14.)

With conscience. (7) Τῃ συνειδησει. 12. 10:25,28,29. See on *Acts* 23:1.—*Is defiled.*] Μολυνεται. *Rev.* 3:4. 14:4. Μολυσμος, 2 *Cor.* 7:1.—*Commendeth.* (8) Παριστησι. See on *Rom.* 3:5.—*Are we the better.*] "Have we the more." *Marg.* Περισσευομεν. See on *Mark* 12:44.—*Are we the worse.*] "Have we the less." *Marg.* Ὑστερουμεθα. 12: 24. See on *Luke* 15:14. *Rom.* 3:23.—*Liberty.* (9) "Power." *Marg.* Εξουσια. 9:4—6,12,18. *John* 1:12.—*The idol's temple.* (10) Ειδωλειω. Here only. Ab ειδωλον. 4,7. 10: 19. 12:2. See on *Acts* 15:29.—*Be emboldened.*] "Be edified." *Marg.* Οικοδομηθησεται. 1. 10:23. 14:4,17. *Acts* 9:31. 1 *Thes.* 5:11. See on 3:10. *Wound.* (12) Τυπτοντες. *Matt.* 24:49. 27:30. *Acts* 18:17. 21:32, *et al.*—*Ye sin against Christ.*] Εις Χριστον ἁμαρτανετε.—Comp. *Ps.* 51:4. *Sept.*—*Make ... to offend.* (13) Σκανδαλιζει. *Matt.* 11:6. 13:57. 17:27. *Rom.* 14:21. See on *Matt.* 5:29.—*While the world standeth.*] Εις τον νναιωνα. *Matt.* 21:19. and *Acts* 9:4. *John* 8:35. 14:16.

PRACTICAL OBSERVATIONS.

V. 1—6. Satan as effectually injures some men's souls, by tempting them to be proud of their intellectual powers, as he does those of others, by alluring them to the grossest sensualities. That knowledge, therefore, which puffeth up the possessor, and renders him self-confident, dogmatical and unteachable, is as dangerous at least as self-righteous pride; even though an exactly evangelical creed be the object of it; and they, who are elated, because they thus know much about the truth, "know nothing yet as they ought to know;" and need to be sent to school to learn the *first* rudiments of heavenly wisdom. (*Notes*, 1 *Chr.* 28:9. *John* 17:1—3. 2 *Cor.* 3: 27,18. 4:5,6. 1 *John* 2:3—6. 5:20,21.) For without holy affections and divine love, all human knowledge is worthless, and far beneath the attainments of apostate angels: but sanctifying affections, and humble grateful love, are not only evidences of the Lord's merciful acceptance, but are important steps to a 'good understanding in the way of godliness.' The proud speculator is probably at the top of his attainments; but the loving disciple, though comparatively ignorant, shall daily be edified and make progress in heavenly wisdom; so that he shall be abundantly enriched from the fulness of Christ.—While we steadily refuse all kinds and degrees of worship to the many, "who are called gods and lords," and to those saints and angels which antichristianity hath devised for mediators; remembering, that "to us there is one God, even the Father, of whom are all things, and one Lord Jesus Christ, by whom are all things;" let us diligently examine whether we really come to God, by faith in the divine Saviour; and whether we be indeed spiritual worshippers of the living and true God, according to his holy word. (*Notes*, *John* 4:21—24. *Eph.* 2:14—18. *Heb.* 7:23—25. 10:19—22.)

V. 7—13. If our evidence of conversion is clear and decisive, and our views distinct and satisfactory, let us bless God for the consolation: but let us not suppose that this measure of knowledge and assurance is vouchsafed to all believers; or that we are "better" in ourselves, or more beloved of God, than our weaker brethren, the younger children of the same family. Let us beware of self-preference on any pretence, and vainglory and self-indulgence, and of despising those who are disquieted by needless scruples; who, though less comfortable, may perhaps serve God more conscientiously and humbly than we do. (*Notes*, *Rom.* 14:2—12.)—Such Christians, as "have knowledge," should also beware of abusing their liberty, and of approaching to the verge, or "appearance of evil;" lest by any means "this liberty of theirs" should prove "an occasion of stumbling others," and so of guilt to themselves. For, should a weak believer see one, who is reputed to have knowledge, sitting at some of those *feasts*, or in some of those places of public concourse, for which many plead; (about as plausibly as the Corinthians did in behalf of eating in the idol's temple;) might he not be tempted to do the same, though contrary to the convictions of his own conscience? And thus through this man's proud knowledge, and carnal self-indulgence, would the soul of a weak believer "for whom Christ died," be endangered, and his conscience wounded: nay, many who were hopefully inquiring after salvation, may be and doubtless are turned aside and utterly perish. How can men thus "sin against their brethren," and violate the law of love, without deeply offending Christ and endangering their own souls also? What evidence can they have of being true Christians, seeing they act in a manner which is directly contrary to the spirit of the apostle, who would "have eaten no flesh to the end of life, rather than cause his weak brother to offend;" and to the mind of him, who shed his precious blood, and poured out his dying prayers, for his misguided murderers? (*P. O. Rom.* 14:13—23.)

NOTES.—Chap. IX. V. 1—3. Some expositors think

CHAPTER IX.

St. Paul asserts and proves his apostolical authority, 1—3: and shows that the ministers of the gospel have a right to marry; and, with their families, to be supported by the people, 4—14: yet, he had not availed himself of this right; and had in many things waved the exercise of his liberty, in order to promote the salvation of souls, 15—23. Alluding to the conduct of the contenders in the public games, he proposes to them the example of his own exceeding earnestness in securing the incorruptible crown, 24—27.

AM [a]I not an apostle? [b]am I not free? [c]have I not seen Jesus Christ our Lord? [d]are not ye my work in the Lord?

2 If I be not an apostle unto others, yet doubtless I am to you: [e]for the seal of mine apostleship are ye in the Lord.

3 Mine [f]answer to [g]them that do examine me is this.

4 Have [h]we not power to eat and to drink?

5 Have we not power [i]to lead about [k]a sister, a [*]wife, as well as other apostles, and *as* [l]the brethren of the Lord, [m]and Cephas?

6 Or I only and [n]Barnabas, [o]have not we power to forbear working?

7 Who [p]goeth a warfare at any time at his own charges? who [q]planteth a vineyard, and eateth not of the fruit thereof? [r]or who feedeth a flock, and [s]eateth not of the milk of the flock?

8 Say I these things [t]as a man? [u]or saith not the law the same also?

9 For it is written in the law of Moses, [x]Thou shalt not muzzle the mouth of the ox that treadeth out the corn. [y]Doth God take care for oxen?

10 Or saith he *it* altogether for our sakes? [z]For our sakes, no doubt, *this* is written: [a]that he that plougheth should plough in hope, and that he that thrasheth in hope should be partaker of his hope.

11 If we have [b]sown unto you spiritual things, *is it* [c]a great thing if we shall reap your carnal things?

12 If [d]others be partakers of *this* power over you, [e]*are* not we rather? [f]nevertheless we have not used this power; [g]but suffer all things, lest we should [h]hinder the gospel of Christ.

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a 2,3. 1:1. 15:8,9. Acts 9:15. 13:2. 14:4. 22:14,15. 26:17,18. Rom. 1:1,5. 11:13. 2 Cor. 11:5. 12:11,12. Gal. 1:1,15—17. 2:7,8. 1 Tim. 2:7. 2 Tim. 1:11. Tit. 1:1—3. b 19. Gal. 5:1. c 15:8. Acts 9:3,5,17. 18:9. 22:6—8,14—21. 23:11. 26:16—18. d 3:6. 4:14,15. Acts 18:8—11. 2 Cor. 6:1. e John 6:27. 2 Cor. 3:1—3. 12:12. f Acts 22:1. 25:16. Phil. 1:7,17. 2 Tim. 4:16. *Gr.* g 14:37. 2 Cor. 10:7,8. 12:16—19. 13:3,5,10. h 7—14. Matt. 10:10. Luke 10:7. Gal. 6:6. 1 Thes. 2:6. 2 Thes. 3:8,9. 1 Tim. 5:17,18. i 1 Tim. 3:2. 4:3. Tit. 1:6. Heb. 13:4. k 7:15, 39. Cant. 4:9,10,12. 5:1,2. Rom. 16:1. 1 Tim. 5:2. * Or, *woman*. l Matt. 12:46—50. 13:55. Mark 6:3. John 2:12. Acts 1:14. Gal. 1:19. m 1:12. Matt. 8:14. Mark 1:30. John 1:42. n Acts 4:36. 11:22. 13:1,2,50. 14:12. 5:36,37.

o 4:11,12. Acts 18:3. 20:34,35. 1 Thes. 2:9. 2 Thes. 3:7,8. p 2 Cor. 10:4,5. 1 Tim. 1:18. 6:12. 2 Tim. 2:3,4. 4:7. q 3:6—8. Deut. 20:6. Prov. 27:18. Cant. 8:12. r Jer. 23:2,3. John 21:15—17. Acts 20:28. 1 Pet. 5:2. s Prov. 27:27. Is. 7:22. t 7:40. Rom. 6:19. 1 Thes. 2:13. 4:8. u 14:34. Is. 8:20. Rom. 3:31. x Deut. 25:4. 1 Tim. 5:18. y Num. 22:28—35. Deut. 5:14. Ps. 104:27. 145:15,16. 147:8,9. Jon. 4:11. Matt. 6:26—30. Luke 12:24—28. z Matt. 24:22. Rom. 15:4. 2 Cor. 4:15. a 3:9. Luke 17:7,8. John 4:35—38. 2 Tim. 2:6. b Mal. 3:8,9. Matt. 10:10. Rom. 15:27. Gal. 6:6. c 2 Kings 5:13. 2 Cor. 11:15. d 2 Cor. 11:20. e 2. 4:14,15. f 15,18. Acts 20:31—34. 2 Cor. 11:7—10. 12:13,14. 1 Thes. 2:6—9. 2 Thes. 3:8,9. g 4:11,12. 6:7. h Gen. 24:56. Neh. 4:8. Luke 11:52. Rom. 15:22.

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that the apostle here began a new subject; and entered upon a formal vindication of his conduct among the Corinthians: but he appears rather to have digressed a little from his main subject, in order to illustrate it by his own example, and in different ways; and accordingly he resumed and concluded it in the next chapter. (*Notes*, 8:7—13. 10:15—33.)—He had before declared his readiness to deny himself "the eating of flesh for ever," rather than "stumble his weak brother;" and he here proceeded to show what he had *actually done* in this respect, to promote the gospel. But in order to state this clearly, it was necessary to prove his apostolical office, and that he had a right to a maintenance and other privileges in that character. He therefore inquired, "Am I not an Apostle? Am I not free?" i. e. as well as the Corinthians, if he chose to exercise his liberty. Indeed he was aware, that some of them would question his apostleship: but could they deny, that he had seen the Lord Jesus, who repeatedly appeared to him, that he might be an unexceptionable witness of his resurrection and glory? (*Marg. Ref.* a—c. *Notes*, 15:3—11. *Acts* 9:3—7,17—22. 22:14—21.) And were not the Christians at Corinth "his work in the Lord;" who, by employing his ministry for their conversion, had affixed his own seal to Paul's apostolical commission? For he certainly would not thus have attested a direct imposture. So that they were the last persons who ought to have made a doubt of this; being themselves the seal and demonstration of it. (*Marg. Ref.* d, e. *Notes*, *John* 6:22—27. 2 *Cor.* 3:1—3.) This therefore might serve as a brief but sufficient answer to those, who examined him concerning the credentials of his commission.—*Mine answer*, &c. (3) 'Namely, what is said in the preceding verse: therefore this is improperly by some joined to the next verse.... He adds this by the way, as if he had said, So far should you be from doubting of my apostleship; that I am used to answer those, who call that in question, by declaring what the Lord hath by me done among you.' *Beza.*

The seal. (2) Ἡ σφραγὶς. 2 *Tim.* 2:19. See on *Rom.* 4:11.—*Apostleship.*] Της αποστολης. *Acts* 1:25. *Rom.* 1:5. *Gal.* 2:8.—*My answer.* (3) Ἡ ἐμη απολογια. See on *Acts* 22:1.—*That do examine me.*] Τοις εμε ανακρινουσιν. See on 2:15.

V. 4, 5. It being determined, that Paul was the apostle of Christ; (*Note*, 2 *Cor.* 11:1—6.) he next inquired, whether he had not an indisputable right to eat and drink at their expense; and whether he had not the liberty of marrying a believing woman, and of taking her along with him in his travels; receiving from the churches a maintenance for her and his family also. This several of the apostles did; especially Peter, 'the apostle of the circumcision,' who was attended by his wife, when he went to different places to preach the gospel.—The words "a sister, a wife," are so determinate, that they leave no doubt that several of the apostles were married, and took their wives with them to those places, where they more statedly resided. To render them "a sister, a woman," as some do, would form an unmeaning tautology, or rather one calculated to mislead the reader: for, "a sister" must be *a woman:* and the latter word would be wholly redundant, if it were not intended to show in what relation she was supposed to stand; namely, that of "a wife," according to the general acceptation of the word.—(*Marg.* and *Marg. Ref.*) 'This declares in effect, that St. Peter continued to live with his wife after he became an apostle; and also that St. Peter had no rights as an apostle, which were not common to St. Paul. A remark utterly subversive of popery, if traced to its obvious consequences.' *Doddridge.*—Clemens of Alexandria not only saith, that he that marrieth hath the apostles as examples, and that St. Peter carried his wife with him till his martyrdom: but confutes the enemies of matrimony from these words.... Adding that they carried about their wives, not as wives, but as sisters, to minister to those who were mistresses of families, that so the doctrine of the Lord might, without any apprehension, or evil suspicions, enter into the apartments of the women.' *Whitby.* The former part of this quotation shows what the records or traditions of the church in the second century were; the latter is a proof how soon antichristian notions about marriage began to prevail.

Power.] Εξουσια. 5,6,12,18. See on 8:9.

V. 6. The apostle further inquired, whether he "and Barnabas" alone were excluded from the right of being supported without earning their bread by labour. These two eminently useful servants of Christ were called to the apostolical office, after the ascension of Christ; and went forth together "to preach among the Gentiles." (*Marg. Ref.* n. *Notes*, *Acts* 13: 14:) The circumstances in which they found themselves, probably, led them to adopt the method of subsisting by their own manual labour, in order to promote the gospel; and they both persevered in it after they separated. (*Note*, *Acts* 15:36—41.) But the other apostles, beginning their ministry among the Jews, who had been used to support their teachers, were generally maintained by them without working; and were supplied when they journeyed to other places, where churches had not been planted. Thus Paul and Barnabas, by not *requiring* a support, seemed to have lost their *right* to one: and were generally left to labour, and struggle with difficulties and necessities, for want of adequate assistance.—This view of these verses renders their connexion with the foregoing chapter very clear. The apostle was preparing to show the Corinthians, how he waved the exercise of his liberty, in order to do good; that they might see, as in a glass, the impropriety of their selfish exercise of their liberty, "in eating the things offered unto idols." (*Marg. Ref.* o. *Notes*, 13 18. 8: 7—13. *Acts* 18:1—6. 20:32—35. 2 *Cor.* 11:1—6. 12:11 -15.)

V. 7—12. Had the Corinthians objected, as some suppose, that St. Paul, by not receiving a maintenance, seemed to allow that he was not an apostle; it would have been needless for him formally to *prove* himself entitled to it: but this was absolutely necessary, if he meant tacitly to instruct them by his example, to give up the self-indulgent exercise of their Christian liberty, or privilege, from love to their brethren. (*Notes*, 1—3. 8:7—13.) He first shows, that he, as well as other ministers of the gospel, had an equitable claim to a maintenance on the principles of natural justice: for who expected others to employ their time, strength, and skill in their service, without affording them a support? The soldier, when fighting for his country, being thus prevented from attending to his private concerns, had his charges borne by the state. The person, employed in planting a vineyard, was allowed a maintenance from its produce: and he who tended a flock used to eat the milk of the flock. (*Marg. Ref* p—r.) Who then could think it equitable, to refuse the ministers of religion, while "fighting the good fight of faith," labouring in the Lord's vineyard and husbandry, and feeding his purchased flock, this recompense for their labour? (*Notes*, 3:4—9. *Matt.* 9:36—38. *John* 4:35—38. 21:15—17. *Acts* 2:28. 2 *Cor.* 10:1—6. 2 *Tim.* 2:3—7. 4:6—8. 1 *Pet.* 5: 1—4.) Ought not those who gave up other prospects of supporting themselves and their families, that they might, with great peril and hardship, promote the spiritual good of others, to be maintained in a decent and comfortable manner by them?—'Chrysostom and Theophylact observe, that he saith not, Who goeth to warfare, and is not rich? Who

13 Do ye not know, that [l]they which minister about holy things live *of the things* of the temple? and they which wait at the altar are partakers with the altar?

14 Even so hath the Lord [k]ordained, that they which preach the gospel should live of the gospel.

15 But [l]I have used none of these things: [m]neither have I written these things, that it should be so done unto me: [n]for *it were* better for me to die, than that any man should make my glorying void.

16 For though I preach the gospel, [o]I have nothing to glory of: [p]for necessity is laid upon me; yea, [q]wo is unto me, if I preach not the gospel!

17 For [r]if I do this thing willingly, I [s]have a reward: but if [t]against my will, [u]a dispensation *of the gospel* is committed unto me.

18 What is my reward then? *Verily*, that, [x]when I preach the gospel, I may make the gospel of Christ without charge, [y]that I abuse not my power in the gospel. [*Practical Observations.*]

19 For though [z]I be free from all *men*, yet

10:18. Lev. 6:16—18. 7:6—8. Num. 18:8—20. Deut. 10:9. 18:1—5. 1 Sam. 2:24. [l] Or, *feed*. [k] *See on* 4. [l] *See on* 12. [m] 2 Cor. 11:9—12. 12:13—18. [n] Matt. 18:6. Acts 20:24. Phil. 1:20—23. [o] Rom. 4:2. 15:17. [p] Jer. 20:7. Am. 3:8. 7:15. Acts 4:20. 9:6,15. 26:16—20. [q] Is. 6:5. Luke 9:52. Col. 4:17. [r] 1 Chr. 28:9. 29:5,9,14. Neh. 11:2. Is. 6:8. 2 Cor. 8:12.

Philem. 14. 1 Pet. 5:2—4. [s] 3:8,14. Matt. 10:41. [t] Ex. 4:13,14. Jer. 20:9. Ez. 3:14. Jon. 1:3. 4:1—3. Mal. 1:10. [u] *See on* 16. 4:1. Matt. 24:45. Luke 12:42. Gal. 2:7. Eph. 3:2—8. Col. 1:25. 1 Thes. 2:4. 1 Tim. 1:11—13. [x] *See on* 6:7. 2 Cor. 11:7—9. 12:13—18. 1 Thes. 2:6. 2 Thes. 3:8,9. [y] 7:31. 8:9. Rom. 14:15. [z] 1. Gal. 5:1.

plants a vineyard, and heaps not up gold of the fruits of it? Who feeds a flock, and makes not a merchandise of the sheep? Teaching us, that the spiritual pastor should be content with little, and seek only what is necessary, not what is superfluous.' *Whithy.*—But was this merely the dictate of human reason? Verily the law gave an emblematical intimation of it, when it forbad the Israelites to muzzle the ox, which was employed in treading out the grain. (*Deut.* 25:4.)—If the ox must not be refused a share of that abundance, which men enjoyed through its labour; surely the laborious and patient minister should be supported by those, who received far richer blessings by his diligent and self-denying services. (*Marg. Ref.* s—x. *Notes*, *Hos.* 10:9—11. 1 *Tim.* 5:17,18.) For could it be supposed, that God made such particular laws from a regard to oxen? He indeed required men to be merciful to the beasts, and his providential care and bounty extended to all creatures: yet doubtless this prohibition was entirely given for the sake of the human species; that none should receive his neighbour's service without wages: and especially for the sake of ministers, that they should be supported in a suitable manner, as a recompense for their useful and affectionate labours. Thus, when endeavouring to propagate the gospel among the Gentiles, or when labouring, amidst great hardship and necessities, among unconverted persons, where no support could be expected, any more than the oxen had when ploughing the ground; they might be encouraged, by the hope of future maintenance, to persevere in the work: and, when employed in furthering the joy and growth of believers, they might be partakers of the expected recompense, and have some refreshment and relief after their hardships, by a comfortable maintenance; as the oxen eat of the corn, when treading it out for the benefit of others. (*Marg. Ref.* z, a.) And indeed, if the ministers of Christ had sown the "spiritual" seed of the word of God, which was about to produce, for the benefit of the people, the excellent and permanent fruits of salvation; ought they to deem it great matter, a large expense to themselves, or a great favour to their ministers, if they allowed them to reap a portion of "their carnal things;" which were of an earthly nature, and could not long be preserved, and which would prove them also "carnal," if they either tenaciously hoarded them, or luxuriously spent them on themselves? (*Marg. Ref.* b, c. *Notes*, *Mal.* 3:7—12. *Rom.* 15:22—29. *Gal.* 6:6—10.) If then other pastors, and even the false teachers at Corinth, had been allowed to partake of this privilege, or authority over them, much more was this due to the apostle and his helpers, who first preached the gospel among them. Nevertheless, they had not availed themselves of this undoubted *right*; but had chosen to endure unceasing labour, pinching want, and every extremity, "lest they should give any hinderance to the gospel of Christ," and prevent its success. Yet after all, the Corinthians would not abridge themselves of the indulgence of a luxurious meal, out of love to their weaker brethren! This is evidently the contrast intended; and a most striking contrast it was. (*Marg. Ref.* d—h. *Notes*, 2 *Kings* 5:15,16,20—25.)—*Thou shalt not muzzle*, &c. (9) Exactly from LXX.

Goeth a warfare. (7) Στρατευεται.—See on *Luke* 3:14.—*Charges.*] Οψωνιοις, See on *Luke* 31:4.—*As a man.* (8) Κατα ανθρωπον. See on 3:3.—'This phrase in the New Testament doth always signify to speak, and act, and live after the manner of a mere natural man, not acting by the guidance of divine wisdom, or not assisted by the Holy Spirit.' *Whithy.*—*Altogether.* (10) Παντως. 22. 16:12. *Luke* 4:23. *Acts* 18:21. 28:4.—*Spiritual things, . . . carnal things.* (11) Τα πνευματικα, . . . τα σαρκικα. See on *Rom.* 15:27.—*Suffer.* (12) Στεγομεν. 13:7. 1 *Thes.* 3:1.—*Lest we should hinder.*] Ἱνα μη εγκοπην τινα δωμεν.—"Lest we should give any hinderance to." Εγκοπη. Here only. Εγκοπτω, *Rom.* 15:22. *Gal.* 5:7.

V. 13—18. The apostle here adduced another proof of his right to a maintenance. The Christians at Corinth could not but know, that the priests and Levites, who attended on the worship of the temple, (and so spent their time in that service as to be excluded from the inheritances and the employments with which the other Israelites supported themselves and their families,) were maintained from the tithes, first-fruits, oblations, and sacrifices there presented: (*Marg. Ref.* i. *Notes*, *Num.* 18:20:21. 35:2—8.) in like manner, the Lord Jesus had appointed, that the ministers of his gospel should be supported by the people, for their services in this sacred function, and not be obliged to engage in any other. (*Note*, *Matt.* 10:9,10.) Some expositors argue, from the apostle's frequent reference to the law, that the judaizing teachers were his chief opponents at Corinth. Yet the contrary is evident; and doubtless all professed Christians would soon become acquainted with the holy Scriptures, and might properly be referred to them. Indeed the Old Testament is replete in every part with instructions to us at this day, though no one thinks of obeying the ceremonial law.—The Corinthians, however, well knew, that the apostle had not insisted on his right, in any of these things; nor did he thus write to them, in order to induce them to raise him an income: on the contrary, he deemed himself to have such a ground of glorying, (though not before God, yet before them,) in this self-denying, disinterested conduct, that he should account it more desirable to die even by want, or in any way, than by receiving support from them, to "render it void." Probably, he had witnessed some things in the disposition of the Corinthian Christians, which first induced him to decline receiving any support from them. What had passed since he left them still more confirmed him in his purpose: he thought himself unkindly used by them, and in this way only would he show them his sense of their misconduct. (*Notes*, 2 *Cor.* 11:7—12. 12:11—21.) He knew that the false teachers wanted an occasion against him; but this disinterestedness gave him an advantage over them: and it was very important that his example should be contrasted with their conduct, which could not otherwise so properly have been done. Indeed, he had "nothing to glory in," (though he had faithfully preached the gospel,) as peculiarly expressive of his zeal and love, and which he might oppose to the vainglorious boasts of false teachers. For he had been called to this ministry in so singular a manner, that "a necessity was laid upon him," and he could not decline the service, or execute it unfaithfully, without incurring the heaviest condemnation. If indeed he had, without an express command, (having previously embraced the gospel,) deliberately and willingly engaged in the work of the ministry, from love to Christ and to the souls of sinners, and zeal for the glory of God; he might have been assured of a gracious and abundant recompense. But, as he was so wonderfully arrested, when violently persecuting the church, and intrusted with a dispensation, or *stewardship*, without any *previous* choice or willingness; a line of conduct of a peculiar nature was requisite for *him*, in order to show that he was not actuated by slavish fear, or mercenary principles. (*Notes*, *Acts* 9:1—22.) For, if this had been the case, where would have been his reward? (*Marg. Ref.* o—x. *Notes*, *Matt.* 6:1—5,16—18.) Or how could he, in his peculiar circumstances, distinguish himself from mercenary teachers, and thus have ground of glorying, through the grace of God, in this distinction? Or how might he possess the assurance of a gracious reward? Truly, by preaching the gospel freely, without putting his hearers to any expense: and by enduring poverty, hunger, and labour, rather than make an inexpedient and improper use of his liberty and privilege, as an apostle of Christ. Thus he evidenced that he acted from the genuine principles of zeal and love, and so enjoyed much comfort and assurance of hope in his own soul.—Let it here be carefully noted, that for ministers of religion to insist on their due, and use their liberty, when this hinders their usefulness, is to "abuse their power in the gospel." (*Note*, 7:29—31.)

Which wait at. (13) Οι προσεδρευοντες. Here only. See on 7:35.—*Are partakers with.*] Συμμεριζονται. Here only. Εκ συν et μεριζω. See on 7:17.—*Should make . . . void.* (15) Κενωση. 1:17. See on *Rom.* 4:14.—*Is laid upon.* (16) Επικειται. *Luke* 5:1. 23:23. *John* 11:38. 21:9. *Acts* 27:20. *Heb.* 9:10.—*Willingly.*. (17) Εκων. *Rom.* 8:20. Not elsewhere.—*Against my will.*] Ακων. Here only.—*A dispensation of the gospel is committed unto me.*] Οικονομιαν πεπιστευμαι—Οικονομια. See on *Luke* 16:2. Οικονομος. See on 4:1. Πεπιστευμαι. See on *Rom.* 3:2.—*Without charge.* (18) Αδαπανον. Here only.—*That I abuse not.*] Εις το μη καταχρησασθαι.—See on 7:31. From χραομαι, 12:15.

V. 19—23. The preceding instance was not the only one, in which the apostle thus denied himself. Though he "was

have [a]I made myself servant unto all, [b]that I might gain the more.

20 And [c]unto the Jews I became as a Jew, that I might gain the Jews; to them that are [d]under the law, as under the law, that I might gain them that are under the law;

21 To [e]them that are without law, as without law, (being [f]not without law to God, but under the law to Christ,) that I might gain them that are without law.

22 To [g]the weak became I as weak, that I might gain the weak: [h]I am made all things to all *men*, that I might by all means [i]save some.

23 And this I do [k]for the gospel's sake, [l]that I might be partaker thereof with *you*.

24 Know ye not that [m]they which [n]run in a race, run all, but one receiveth the prize? [o]So run, that ye may obtain.

25 And every man that [p]striveth for the mastery is [q]temperate in all things. Now they *do it* to obtain a corruptible crown; [r]but we an incorruptible.

26 I therefore so run, [s]not as uncertainly; [t]so fight I, not as one that beateth the air:

27 But [u]I keep under my body, and bring *it* into subjection; [x]lest that by any means, when I have preached to others, I myself should be [y]a castaway.

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a 10:33. Matt. 20:26—28. John 13:14,15. Rom. 15:2,3. 2 Cor. 4:5. Gal. 5:13. b 20—22. 7:16. Prov. 11:30. Matt. 18:15. Rom. 11:14. 1 Tim. 4:16. 2 Tim. 2:10. Jam. 5:19,20. 1 Pet. 3:1. c Acts 16:3. 17:2,3. 18:18. 21:20—26. d Rom. 3:19. 6:14,15. Gal. 4:5,21. 5:18. e Acts 15:28. 16:4. 21:25. Rom. 2:12,14. Gal. 2:3,4,12—14. f 7:19,22. Ps. 119:32. Matt. 5:17—20. Rom. 7:22,25. 8:4. 13:8—10. Gal. 5:13,14,22,23. Eph. 6:1—3. 1 Thes. 4:1,2. Tit. 2:2—12. Heb. 8:10. g 8:13. Rom. 15:1. 2 Cor. 11:29. Gal. 6:1. h 10:33. i *See on* 19. k 12. Mark 8:35. 2 Cor. 2:4. Gal. 2:5. 2 Tim. 2:10. l 25—27. 2 Tim. 2:6. Heb. 3:1, 14. 1 Pet. 5:1. 1 John 1:3. m Hos. 12:10. n Ps. 19:5. Ec. 9:11. Jer. 12:5. o 25.

Gal. 2:2. 5:7. Phil. 2:16. 3:14. 2 Tim. 4:7,8. Heb. 12:1. Jam. 1:12. Rev. 3:11 p Eph. 6:12—18. 1 Tim. 6:12. 2 Tim. 2:5. 4:7. Heb. 12:4. q Gal. 5:23. Tit. h 8. 2:2. 2 Pet. 1:6. r 15:54. 2 Tim. 4:8. Heb. 12:28. Jam. 1:12. 1 Pet. 1:4. 5:4 Rev. 2:10. 3:11. 4:4,10. s 2 Cor. 5:1,8. Phil. 1:21. 2 Tim. 1:12. 2:5. Heb. 4:1. 1 Pet. 5:1. 2 Pet. 1:10,11. t Matt. 11:12. Luke 13:24. Eph. 6:12. Col. 1:29 u 25. 4:11,12. 6:12,13. 8:13. Rom. 8:13. 2 Cor. 6:4,5. 11:27. Col. 3:5. 2 Tim. 2: 22. 1 Pet. 2:11. x 13:1—3. Ps. 50:16. Matt. 7:21—23. Luke 12:45—47. 13:26, 27. 2 Pet. 2:15. y Jer. 6:30. Luke 9:25. Acts 1:25. 2 Cor. 13:5,6.

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free" from every obligation to comply with other men's inclinations, or to conform to their customs; yet he had voluntarily become as "a slave to all men," or to men of every nation, rank, or religious opinion: by renouncing all personal considerations, and bearing with their prejudices, mistakes, and infirmities, as far as he could consistently with his duty; in order that he might win over the more to the faith of Christ. (*Marg. Ref.* z—b. *Note*, *Prov.* 11:30.) So that he conversed among the unconverted Jews, as though he had considered the Mosaic law to be still in force: thus he circumcised Timothy, that he might give them no offence; (*Note*, *Acts* 16:1—3.) and he paid that regard to their rules, which consisted with his duty as the apostle of the Gentiles, without regarding the trouble and self-denial of so doing. By this conduct he endeavoured to win upon them, to attend to his doctrine for their good. Even to the Jewish converts, who still deemed themselves under the authority of the ritual law, he became as one of them; and joined with them in their worship and purifications, as far as he could without misleading them; in order that he might soften their prejudices and be made useful to them. He likewise conversed as freely among the Gentiles, as if he had been unacquainted with the law of Moses, in order that he might win them over to embrace the gospel. (*Marg. Ref.* c—e. *Notes*, *Acts* 21:22—26. *Gal.* 2:11—16. 4:12—16.) He did not however disregard the authority and commands of God, but considered himself to be "under the law to Christ," bound to receive the moral law from his hand as a rule of duty; taught by his grace to love it and delight in it; and, as delivered from its curse, engaged by additional motives to yield a prompt obedience to it. (*Marg. Ref.* f.)—In like manner, he condescended to the infirmities and scruples of "the weak" in faith, as if he too had been weak; abridging himself of his liberty, lest he should grieve or ensnare them; without making any ostentation of stronger faith or greater knowledge, or showing any neglect or contempt of them. (*Notes*, 8:7—13. 10:29—33. *Rom.* 15:1—3.) Thus, in every respect, in which he could do it with a good conscience, "he became all things to all men," by an habitual, cheerful, patient endurance of their infirmities, and toleration of their prejudices and mistakes in things unessential; that, by every means which he could devise, "he might save some," from each of the several descriptions of men among whom he laboured. (*Marg. Ref.* g—i. *Note*, 2 *Tim.* 2:8—13.) This he did from love to the gospel, and a valuation of its blessings; that he might be a partaker of them himself, and might also share them with numerous converts, and especially with the Corinthians; not being satisfied, as it were, to be saved himself, without he could prevail for the salvation of others also. (*Marg. Ref.* k, l. *Note*, *John* 12:23—26.)—Nothing could be more suited to shame those whom he addressed out of a selfish use of their liberty, than this statement of his own principles and conduct; or more strongly mark the surprising change which had taken place in him, since the time, when, by cruel persecution, he aimed to make all the Christians every where conform to his own sentiments and practice, in the great concerns of religion.

I made myself servant. (19) Εμαυτον εδουλωσα. 7:15. See on *Rom.* 6:18.—*Under the law.* (20) Ὑπο νομον. *Rom.* 6:14, 15.—*Without law.* (21) Ανομος. *Mark* 15:28. *Luke* 22:37. *Acts* 2:23. 2 *Thes.* 2:8. 1 *Tim.* 1:9. 2 *Pet.* 2:8. Ανομια. 1 *John* 3:4. Ανομος however here signifies, one who is not under the law of Moses: as ανομως, *Rom.* 2:12. This rendered the explanation given peculiarly needful and important. —*Under the law.*] Εννομος. *Acts* 19:39. Εννομως, *Prov.* 31:24. *Sept.*—*A partaker thereof with* you. (23) Συγκοινωνος αυτου. See on *Rom.* 11:17.

V. 24—27. To illustrate his subject, the apostle called the attention of the people to the Isthmian games, which were celebrated near Corinth. Did they not well know, that though several racers set out to run for the prize, yet it was awarded to the victorious person alone, and the rest were disappointed, and in a measure disgraced? This induced each of them to exert himself to the utmost, in order to be successful. Let then the Corinthians do the same in their Christian course let them run with earnestness, self-denial, and patience, without shrinking from hardships or perils, and without loitering from attention to worldly allurements; that they might obtain the prize, which self-indulgent professors of Christianity would come short of. (*Marg. Ref.* n, o. *Notes*, *Phil.* 3:12—14. *Heb.* 12:1.) They well knew, that every man, who contended in those athletic exercises, must prepare himself for them by rule, in respect of his diet, and all other things. This would, in many cases, require peculiar temperance, self-government, and self-denial, without which no one could expect to succeed. Now, they submitted to this for a garland of herbs, or evergreens, which would soon wither and decay, even as the honour annexed to them must be very transient: but Christians contended with the enemies of their salvation, in hopes of obtaining an "incorruptible crown of glory and felicity;" and surely they ought not to shrink from any self-denial or suffering, (*Marg. Ref.* p—r. *Note*, 1 *Pet.* 1:3—5.) The apostle, as to himself, could truly say, that he did not so run in this race as to leave the event of it "uncertain," or as willing to be left among the undistinguished multitude of losers. Nor did he fight, as the pugilists used to exercise themselves, when their blows only beat the air, having no opponent to contend with; but as they did when actually engaged in the combat. Thus he got the better of his animal inclinations; as they used to subdue their antagonists, when by violent blows they beat them down to the ground, and kept them under till they yielded the victory. For he not only refused his appetites unlawful or inexpedient indulgences; but he habituated them to brook denial in every thing, when there was a call to it: and he inured his body to hard labour and patient sufferings; and thus wore it out, of which the marks and scars might be visible to every one. In this way he sought and possessed the assurance, that he should not, after having preached to others, (like the heralds who called the combatants to the conflict,) be himself rejected, as having no title to the incorruptible crown. (*Marg. Ref.* s—y. *Notes*, *Acts* 20:22—24. 2 *Tim.* 4:6—8.)—This did not imply that the apostle doubted of his acceptance, or perseverance: but it showed the Corinthians the nature of his assurance, and forcibly cautioned them not to rest in such hopes, as were consistent with indiscriminate self-indulgence, even in things lawful. He had abundant occasions and methods of thus "keeping under his body, and bringing it into subjection," without using the tortures, austerities, and flagellations of the papists: while he willingly endured hunger, thirst, fatigue, and imprisonment, in preaching the gospel; and was frequently "in watchings, fastings," and prayers, as well as habitually temperate in all things. (*Notes*, 2 *Cor.* 6:3—10 11:21—27.)—The apostle seems designedly to contrast the continence and temperance of the heathen combatants, for a fading crown, with the luxurious self-indulgence of the Corinthian Christians, whom no motives, either taken from the good of their brethren, their own spiritual advantage, or the honour of the gospel, could induce to deny themselves the gratification of a sensual feast.—"The body" seems here to be meant literally.—The *depraved nature*, "the body of sin and death," must be crucified as a malefactor: (*Notes*, *Rom.* 6:5—7. 7:22—25. 8:12,13. *Gal.* 5:22—26.) but "the body" or animal frame, the exquisite workmanship of the great Creator needs only by wholesome and sometimes sharp discipline to be brought under, and kept under, as a well-educated child. The unsuccessful racers or pugilists in the public games at most were only exposed to some transient disgrace, while their other comforts remained to them: but in the Christian conflict, there is no alternative between the incorruptible crown, and everlasting shame and misery.

In a race. (24) Εν σταδιῳ Here only in this sense.—In another sense, *Luke* 24:13. *John* 6:19.—*The prize.*] **To** βραβειον. *Phil.* 3:14. Βραβευω, *Col.* 3:15.—*Ye may obtain.*] Καταλαβητε. *Phil.* 3:12,13. See on *John* 8:3. *Rom.* 9:30.—*That striveth for the mastery* (25) Ὁ αγωνιζομενος.—See

CHAPTER X.

When Israel came out of Egypt, they all shared in those things, which were sacramental signs of spiritual blessings; yet most of them died in the wilderness, 1—5. Their example is recorded as a warning to professed Christians, not to imitate their crimes, 6—12. God will not suffer his servants to be tempted, so as to have no way of escape, 13. They must flee from idolatry, 14. They cannot have fellowship with Christ and believers, in the Lord's supper; and with idolaters, in those sacrifices which are offered to devils, 15—22. In the use of things lawful, the good of others should be consulted, 23—30; that all may be done to the glory of God, and without giving any occasion of falling to men, 31—33.

MOREOVER, brethren, [a]I would not that ye should be ignorant, how that all [b]our fathers [c]were under the cloud, [d]and all passed through the sea;

2 And were all [e]baptized unto Moses in the cloud and in the sea;

3 And [f]did all eat the same spiritual meat;

4 And [g]did all drink the same spiritual drink: (for they drank of that spiritual Rock that [h]followed them; and [h]that Rock was Christ.)

5 But [i]with many of them God was not well pleased; for they were overthrown in the wilderness.

[*Practical Observations.*]

a 12:1. 14:38. Rom. 11:25. b John 4:20. Rom. 4:11. Gal. 3:29. c Ex. 13:21,22. 14:19,20. Num. 9:15—22. 14:14. Deut. 1:33. Neh. 9:12,19. Ps. 78:14. 105:39. d Ex. 14:22,29. Num. 33:8. Josh. 4:23. Neh. 9:11. Ps. 66:6. 77:16—20. 78:13. 53. 106:7—11. 114:3—5. 136:13—15. Is. 63:11—13. Heb. 11:29. Rev. 15:2,3. e 1:13—16. Ex. 14:31. John 9:28,29. Heb. 3:2,3. f Ex. 16:4,15,35. Deut. 8:3. Neh. 9:15,20. Ps. 78:23—25. 105:40. John 6:22—58. g Ex. 17:6. Num. 20:11. Ps. 78:15,20. 105:41. Is. 43:20. 48:21. John 4:10,14. 7:37. Rev. 22:17. h Or, *went with them.* Deut. 9:21. i 1 Ki. 24,25. Gen. 40:12. 41:26. Ez. 5:4,5. Dan. 2:38. 7:17. Matt. 13:38,39. 26:26—28. Gal. 4:25. Col. 2:17. Heb. 10:1. i Num. 14:11,12,28—33. 26:64,65. Deut. 1:34,35. 2:15,16. Ps. 78:32—34. 90: *title.* 7,8. 95:11. 106:26. Heb. 3:17. Jude 5.

on *Luke* 13:24.—*Is temperate.*] Εγκρατευεται. See on 7:9.—*Uncertainly.* (26) Αδηλως. Here only. Αδηλος, 14:8. *Luke* 11:44.—*Fight.*] Πυκτευω. Here only. A πυκτης, *pugil.*—*I keep under.* (27) Υπωπιαζω. See on *Luke* 18:5.—*Bring it into subjection.*] Δουλαγωγω. Here only.—*A castaway.*] Αδοκιμος, 2 *Cor.* 13:5—7. See on *Rom.* 1:28.

PRACTICAL OBSERVATIONS.

V. 1—18. When the Lord hears the prayers of his ministers, and blesses their labours in the conversion of sinners, he *sets his seal* to their commission. This should satisfy conscientious ministers in respect of their own call to the work, and be deemed a sufficient proof to others, especially to those converted by them: though no occasional usefulness will prove an unholy man to be a real Christian, or a self-confident boaster to be a "faithful steward of the mysteries of God."—However expedient the single life may be in some cases; yet marriage not only consists with the office of a stated pastor, but with that of a missionary, or an evangelist, as it did with that of the holy apostles, and is often highly expedient for them: and though ministers may see good in some circumstances, to labour for their bread, they have an undoubted right to a decent maintenance for themselves and families; whether natural equity, or the word of God, be appealed to. They who judge it best "not to use this power," are the most proper persons to enforce the equity of it: as they may do it with less suspicion of wrong motives; and, as otherwise their conduct might be misconstrued to the disadvantage of their brethren. Nor ought they, who reap the spiritual benefit of the minister's labours, to yield a proportion of their temporal goods, as if it were *an alms*, or a great favour conferred on him; for it is at least as much his due, as the soldier's or the labourer's wages. How should it be expected that men will give up the prospect of lucrative employments, and creditable professions, to engage in this warfare, to "labour in the Lord's husbandry," or "to feed his flock;" if they cannot do it in hope of living by their profession? How can they face the dangers and endure the hardships of ploughing up the fallow ground, by preaching to the ignorant, careless, and profligate; if pinching want be their only prospect, however diligent and successful they may be? Or how can they minister to the comfort and edification of believers; when they are burdened with debts, destitute of necessaries, surrounded by indigent families, compelled to place their children in unsuitable situations, or driven themselves into other employments for bread? How can they but suspect that their hearers are deceiving themselves, in professing to love Christ and the gospel; while they enjoy plenty, and lay up for their children, yet leave their pastors to wear out their lives in distressing poverty?—Ministers have passions and feelings like other men; they find as much inward and outward opposition, to the exercise of faith, and hope, and patience, as their brethren, and commonly more: so that their spirits are often depressed, and their hands weakened on these accounts; when a regard to the real dignity of their office forbids them to complain, and induces them to suffer in silence and submission.—On the other hand, it behooves ministers to be as disinterested as possible: they had better "suffer all things," and even lose their lives, than give reason to suspect that they act from love to "filthy lucre;" or that any should make "their glorying void," when they avow that the love of Christ, and of souls, dictates their affectionate persuasions and solemn warnings. But if they, to whom "a dispensation is given to preach the gospel," and who act according to it, have no ground of glorying; because "necessity is laid upon them, and wo is to them if they do not:" what will be the case of those, who *willingly assume this office, and seek a designation to it;* and then bestow no pains to preach the gospel, or to preach at all; but only aim to appropriate to themselves, and to secure to their children, relatives, or dependents, as much as possible of those funds, which were established for the maintenance of such as "labour in the word and doctrine?" Wo! wo! to such "idol-shepherds," to such hireling priests; yea, to all who encourage and reward their unfaithfulness! (*Notes, Is.* 56:9—12. *Zech.* 11:15—17. *Mal.* 1:9—11.)—But in proportion as we honestly lay ourselves out in this good work, and willingly embrace opportunities of "preaching the gospel without charge," whenever they offer themselves; and give up our right lest we "should abuse our power in the gospel;" we may be assured, that we act upon genuine principles, and shall have a gracious reward: for "when the chief Shepherd shall appear, we shall receive a crown of glory that fadeth not away." (*Note,* 1 *Pet.* 5:1—4. *P. O.* 1—7.)

V. 19—27. While we refuse to flatter the person or palliate the vices of any man, or to deviate from truth and duty, to gain favour or applause: we should be ready to give up our own interest, humour, credit, or inclinations, and to be "servants to all men," that "we may gain the more." (*P. O. Rom.* 15:1—7.) A mind freed from narrow bigotry, enlarged by comprehensive views of the grand object of the gospel, and taught to keep the great end of doing good continually in view, will know when to wave minute discussions, to connive at less dangerous prejudices; and to venture down towards the ground of other men, in order to argue with them upon their own principles, and to bring them to saving views of the gospel. But while a man postpones, or subordinates, every other thing to this grand object, as far as consists with important truth and duty: while he "becomes all things to all men, that he may gain the more," to share with him in the great blessings of salvation, and to be useful to persons of different sentiments and descriptions; and while, on the other hand, he will not give place for a moment, where essential truth or the salvation of souls are at stake; he must expect to be deemed a timeserver by bigots; inconsistent by the ignorant; a bigot by the unprincipled; and unsound, weak, or unfaithful by the self-conceited. (*Note,* 2:14—16.) Indeed, we should always watch against extremes. If we have to do with those who are superstitious, or self-righteous; while we insist on the necessity of good works, and connive at their mere external forms; we must be very careful to warn them against relying on their own performances, and decided in leading them to trust in Christ alone. If we have to do with those, who seem to be "without law," and would endeavour to show them, that true religion requires of us no injurious or useless observances; we must still remember, that we are "not without law to God, but under the law to Christ;" and we must not countenance or connive at their loose principles or practices: and, in condescending to the weak and injudicious, we must not tolerate those errors or faults, which may either injure them, or disgrace the gospel. But a simple heart, a single eye, and an habitual reliance on God for heavenly wisdom, will carry a man through such services and past such dangers, as cannot be directed or guarded against by any rules.—If, however, we would be regarded as men earnestly and zealously seeking the salvation of others, we must not be remiss in securing our own. *We* must run the race vigorously, if we would have *them* so to "run that they may obtain." We must endeavour to practise our own exhortations: in "striving for the mastery, we must be temperate in all things;" and "in fighting the good fight" we must contend, as those who know they are opposed by real and formidable enemies. Thus subduing our sinful passions, habituating every inclination to submit, "keeping our bodies under, and bringing them into subjection," we shall best enjoy the assurance, that when we have "preached to others we shall not ourselves be castaways;" for this, though tremendous in the extreme, it is to be feared, is not at all uncommon. And when we consider what labour, self-denial, self-abasement, and perseverance, men submit to, for the fading honours and distinctions and corruptible interests of this world, o which contested elections in this land give us a striking illustration; it should make us ashamed of shrinking from any hardship, abstinence, self-abasement, or suffering, which may be needful, in securing "the incorruptible crown" and most blessed inheritances for which we are called to contend. Finally, in those ancient contests, and in those of our own days above alluded to, men may without danger or mischief decline the contest: but that "good fight of faith" to which we are called, cannot be declined without incurring the dire penalty of everlasting destruction. We must engage, and we must conquer, or perish among the enemies of God.

NOTES.—CHAP. X. V. 1—5. (*Notes,* 8: 12:1—3.) In prosecuting his subject concerning "things offered to idols," the apostle next referred to the case of Israel, and the judgments of God, which came upon them for their lustings, murmurings, and self-indulgence. He would not have the Christians at Corinth ignorant, how that all the fathers of the nation of Israel came out of Egypt under the guidance

6 Now [k]these things were our [*]examples, to the intent we should not [l]lust after evil things, as they also lusted.

7 Neither [m]be ye idolaters, as *were* some of them; as it is written, [n]The people sat down to eat and drink, and rose up to play.

8 Neither [o]let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

9 Neither let us [p]tempt Christ, as some of them also tempted, [q]and were destroyed of serpents.

10 Neither [r]murmur ye, as some of them also murmured, and [s]were destroyed of the [t]destroyer.

11 Now all these things happened unto them for [t]ensamples: [x]and they are written for our admonition, [y]upon whom the ends of the world are come.

12 Wherefore, [z]let him that thinketh he standeth take heed lest he fall.

13 There [a]hath no temptation taken you but such as is [‡]common to man: [b]but God *is* faithful, [c]who will not suffer you to be tempted above that

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k 11. Zeph. 3:6,7. Heb. 4:11. 2 Pet. 2:6. Jude 7. * Gr. *figures*. Rom. 5:14. Heb. 9:24. 1 Pet. 3:21. l Num. 11:4,31—34. Ps. 78:27—31. 106:14,15. m 14,20—22. 5 11. 6:9. n 7. Deut. 9:12,16—21. Ps. 106:19,20. 1 John 5:21. n Ex. 32:6—8,17—19. o 6:9,18. Num. 25:1—9. Ps. 106:29. Rev. 2:14. p Ex. 17:2,7. 23:20,21. Num. 21:5. Deut. 6:16. Ps. 78:18,56. 95:9. 106:14. Heb. 3:8—11. 10:28:30. q Num. 21:6. r Ex. 15:24. 16:2—9. 17:3. Num. 14:2,27—30. 16:41. Ps. 106:25. Phil. 2:14. Jude 16. s Num. 14:37. 16:46—49. t Ex. 12:23. 2 Sam. 24:16. ‡ Chr. 21:15. 2 Chr. 32:21. Matt. 13:39—42. Acts 12:23. 2 Thes. 1:7,8. Heb. 11:28. Rev. 16:1. † Or, *types*. x 9:10. Rom. 15:4. y Phil. 4:5. Heb. 10:25,

37. 1 John 2:18. z 4:6—8. 8:2. Prov. 16:18. Matt. 26:33,34,40,41. Rom. 11:20. Rev. 3:17,18. a Jer. 12:5. Matt. 24:21—24. Luke 11:4. 22:31,46. 2 Cor. 11:23—28. Eph. 6:12,13. Heb. 11:35—38. 12:4. Jam. 5:10,11. 1 Pet. 1:6,7. 5:8,9. Rev. 2:10. 3:10. ‡ Or, *moderate*. b 1:9. Deut. 7:9. Ps. 36:5. 89:33. Is. 11:5. 25:1. 49:7. Lam. 3:23. Hos. 2:20. 1 Thes. 5:24. 2 Thes. 3:3. 2 Tim. 2:11—13. Heb 6:18. 10:23. 11:11. 1 Pet. 4:19. 1 John 1:9. Rev. 19:11. c Ex. 3:17. Ps. 125:3. Luke 22:32. John 10:28—30. Rom. 8:28—38. 2 Cor. 1:10. 12:8—10. 2 Tim. 4:18. 1 Pet. 1:5. 2 Pet. 2:9.

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and protection of "the cloud," which gave them light by night and was an overshadowing canopy to them by day; being an emblem of the Lord's providential care and gracious guidance of his people; (*Marg. Ref.* b, c. *Notes, Ex.* 13: 21,22. 14:19,20,24,25. 40:36—38.) and that the whole company was safely conducted through the Red Sea, in which the Egyptians were drowned. Thus they were initiated, as by baptism, into the true religion, under the instruction of Moses, the type of Christ; by the overshadowing cloud, and by the waters of the sea: and the whole nation, men, women, and children, were acknowledged as the visible church of God; in a manner which resembled that by which all professed Christians were admitted into the church by baptism. (*Marg. Ref.* d, e. *Notes, Ex.* 14:15. *Matt.* 28:19,20.) They all, likewise, without exception, were sustained by the manna: and this miraculous provision might be called "spiritual meat;" as it typified Christ, "the Bread of life" to the souls of the true Israel. (*Marg. Ref.* f. *Notes, Ex.* 16:4,5,31—36. *Ps.* 78:17—31. *John* 6:30—35,41—58.) And they all drank of those waters, which flowed from the rock and followed them as a river, through most of their wanderings in the wilderness. This too might be called "spiritual drink," for it typified the sacred influences of the Holy Spirit, as given to believers through Jesus Christ: and the rock itself might be called "spiritual;" for "that Rock was Christ," a type of him, who was wounded and smitten for our sins, that salvation might be communicated to our perishing souls. (*Marg. Ref.* g, h. *Notes, Ex.* 17:5,6, *P. O.* 1—7. *Num.* 20:2—5,10—13. *Ps.* 78:13—16.)—Nothing can more clearly show the absurdity of forcing figurative language into a literal meaning, and so grounding doctrines upon it, as the Papists have done in the monstrous notion of transubstantiation, than this text does. By such a mode of construction we might prove that the rock was *literally* the person of Christ; and that "the rock" followed the Israelites in the wilderness! (*Notes, Matt.* 26:26—28. *Luke* 22:19,20.) The Israelites, in respect of these things, seemed all alike the people of God, and dear to him: yet was he "not well pleased with the most of them;" (*Note, Num.* 16:1—4.) so that they were destroyed in the wilderness in such multitudes, that their dead bodies lay in heaps upon the ground, as after the carnage of some terrible battle. (*Marg. Ref.* i.)—*Our fathers.* (1) The ancestors of the Jewish nation.—*Baptized.* (2) Certainly not by immersion. (*Note, Matt.* 20:20—23. *Mark* 7:3,4. *Luke* 11:37—40. *Acts* 2:41. *Heb.* 9:8—10.)—*The same*, &c. (4) 'In fact, the sacraments of the ancients were the same as ours, as they had respect to Christ alone.' *Beza.* Some make their sacraments types of our sacraments, that is, *shadows of shadows:* but a sacrament is well defined by our church, to be 'an outward and visible sign of an inward and spiritual grace.'—The apostle evidently intended to warn the Corinthians, not to presume on baptism, or attendance on the Lord's supper, or any external forms, professions, or privileges, as securing to them the favour of God, notwithstanding their sins: and nothing could be better suited to his purpose, than the example of Israel. (*Note, Jude* 5—8.)

Unto Moses. (2) Εις τον Μωσην. 1:13,15. *Matt.* 28:19.—*The same spiritual drink.* (4) Το αυτο πομα πνευματικον. . . Πομα, *Heb.* 9:10. Not elsewhere. Ποσις, *John* 6:55. Πνευματικον, 3. See on *Rom.* 7:14.—*With many of them God was not well pleased.* (5) Ουκ εν τοις πλειοσιν αυτων ευδοκησεν ὁ Θεος.—"With the most of them God was not well pleased." Ευδοκησεν. *Matt.* 3:17. 17:5. *Luke* 12:32. 2 *Cor.* 5:8. 12:10. See on *Rom.* 15:27.—*They were overthrown.*] Κατεστρωθησαν. Here only N. T.—*Num.* 14:16. *Sept.* Εκ κατα, et στρωννυμι, *sterno*, *Matt.* 21:8. *Acts* 9:34.

V. 6—10. The apostle, in applying his subject, next observed, that these events were intended to be instructive examples to the Christian church, or figurative representations of God's dealings with his professed worshippers, in all ages: that by the fatal consequences of Israel's disobedience and rebellion, others might be deterred from allowing an evil concupiscence after sinful or inexpedient indulgences. (*Marg. Ref.* k, l. *Notes*, 9:24—27. *Num.* 11:4—9,31—34. *Ps.* 78:17—31. 106:15.) The apostle, therefore, warned the Corinthians to "flee from idolatry," of which they were in great danger; because they loved the luxurious gratification of their appetites, and the pleasures of a feast, whatever other reasons they assigned for their conduct. (*Marg. Ref.* m, n. *Notes, Ex.* 32:1—6. *Ps.* 106:19—23.) Some expositors suppose that the word, rendered "to play," signifies *to commit fornication:* but the Israelites are not, on that occasion, charged with this crime, or any other of the same nature: and a jovial festive religion, without gross and scandalous immorality, is peculiarly congenial to human nature, as circumstanced in this world. (*P. O. Ex.* 32:1—14.) For regard to character and worldly interest, and some remaining feeling in the conscience, restrain very large numbers of unconverted persons from direct licentiousness; especially where the word of God is so far known, as to render those crimes shameful, and uneasy to the conscience, which the Gentiles practised without shame or remorse.—In the next verse the apostle directly warns the Corinthians against fornication: to which the inhabitants of Corinth were so addicted, that one Greek word, signifying 'to commit fornication,' is taken from the name of that city; (*Χορινθιαζειν, to follow the custom of Corinth;*) and he adduces the example of Israel, when, by the counsel of Balaam, the daughters of Moab were their tempters, and their fornication was connected with the worship of Baal-peor.—Twenty-three thousand died of the plague, besides one thousand slain by the sword at the command of Moses. (*Marg. Ref.* o. *Notes, Num.* 25:)—He then cautions them against "tempting Christ," by provoking him to jealousy, wearing out his patience, and putting his love and power to the proof, as the Israelites had done in the wilderness, when he was with them as JEHOVAH of Hosts, their Redeemer: (*Marg. Ref.* p, q. *Notes, Num.* 21:4—9.) and from murmuring ungratefully at the Lord's dispensations towards them, the restrictions laid on them, or the spiritual authority exercised over them, as the Israelites had done; and for which they had been cut off by desolating judgments, and the destroying angel, whom the Lord employed against them. (*Marg. Ref.* r—t. *Notes, Num.* 13: 14: 16: 17: 20:) These transactions have before been fully considered; and the application of them to the conduct of the Corinthians must be obvious to every attentive reader.—*The people sat down*, &c. (7) From the LXX, which accord to the Hebrew. (*Ex.* 32:6.)—*Tempt Christ*, &c. (9) This language of the apostle fully confirms the point, that all the appearances recorded in the Old Testament, were made by "the only begotten Son in the form of God," and adored as "JEHOVAH, the God of Israel." (*Notes, Gen.* 48:15,16. *Ex.* 3:2,4. 23:20—23. *Is.* 63:9. *Acts* 7:37—43. *Heb.* 11:24—26.)—*The destroyer.*] Many writers suppose that an evil angel is meant by "the desroyer:" but this is not probable; for holy angels are continually represented as employed by the Lord, in executing vengeance on his enemies.

Ensamples. (6) "Types." *Marg.* Τυποι. 11. See on *John* 20:25. *Rom.* 5:14.—*To the intent we should not lust after.*] Εις το μη ειναι ἡμας επιθυμητας. Here only N. T.—*Num.* 11:34. *Sept.* Επιθυμεω, *Matt.* 5:28. *Luke* 22:15.—*To play.* (7) Παιζειν. Here only N. T.—*Ex.* 32:6. *Sept.*—*Commit fornication.* (8) Πορνευωμεν. See on 6:18.—*Of the destroyer.* (10) Υπο του ολοθρευτου. Here only. Ολοθρευω, *Heb.* 11:28.

V. 11, 12. The apostle further observed, that those things, which seemed so severe in respect of Israel, were merciful in the object; being intended as "examples" to others, warning them to restrain their appetites and passions, and to exercise holy caution and humble fear. (*Note*, 6—10.) Especially they "were written for the admonition" of Christians, "on whom the completion of the ages was come:" who had the substance of the ancient shadows, and the accomplishment of all the prophecies; who enjoyed those advantages, which were the end and perfection of the old dispensation; and who lived under the light of the last and most complete revelation, which was to be vouchsafed to the world. (*Marg. Ref.* x, y. *Notes, Rom.* 10:1—4. 15:4—7. *Heb.* 11:39,40. 1 *John* 2:18,19.) For, in proportion to their knowledge, privileges, and encouragements, so ought their holy obedience to be: their guilt would otherwise be more aggravated than

ye are able; but will with the temptation also [d]make a way to escape, that ye may be able to bear *it*. [*Practical Observations.*]

14 Wherefore, [e]my dearly beloved, [f]flee from idolatry.

15 I speak [g]as to wise men; judge ye what I say.

16 The [h]cup of blessing which we bless, is it not [i]the communion of the blood of Christ? [k]The bread which we break, is it not the communion of the body of Christ?

17 For [l]we, *being* many, are one bread, *and* one body: for we are all partakers of [m]that one bread.

18 Behold [n]Israel after the flesh. [o]Are not they which eat of the sacrifices partakers of the altar

19 What say I then? [p]that the idol is any thing or that which is offered in sacrifice to idols is any thing?

20 But *I say*, that the things which the Gentiles [q]sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.

21 Ye [r]cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

22 Do [s]we provoke the Lord to jealousy? [t]are we stronger than he? [*Practical Observations.*]

d Gen. 19:20,21. Ps. 124:7. Luke 16:26. Acts 27:44. e Rom. 12:19. 2 Cor. 7:1. 11:11. 12:15,19. Phil. 4:1. Philem. 1. 1 Pet. 2:11. f 7,20,21. 2 Cor. 6:17. 1 John 5:21. Rev. 2:14. 13:8. 21:8. 22:15. g 4:10. 6:5. 8:1. 11:13. 14:20. Job 34:2 3. 1 Thes. 5:21. h 21. 11:23—29. Matt. 26:26—28. Mark 14:22—25. Luke 22:19, 20. i 20. 1:9. 12:13. John 6:53—58. Heb. 3:14. 1 John 1:3,7. k Acts 2:42,46. 20:7,11. l 12:12,27. Rom. 12:5. Gal. 3:26—28. Eph. 1:22,23. 2:15,16. 3:6. 4:12,13,25. Col. 2:19. 3:11,15. m 3,4,21. 11:26—28. n Rom. 4:1,12. 9:3—8. 2 Cor. 11:18,22.

Eph. 2:11,12. Phil. 3:3—5. o 9:13. Lev. 3:3—5,11. 7:11—17. 1 Sam. 2:13—16. 9:12,13. p 1:28. 3:7. 8:4. 13:2. Deut. 32:21. Is. 40:17. 41:29. 2 Cor. 12:11. q Lev. 17:7. Deut. 32:16,17. 2 Chr. 11:15. Ps. 106:36,39. 2 Cor. 4:4. Rev. 9: 20. r 16. 8:10. Deut. 32:37,38. 1 Kings 18:21. Matt. 6:24. 2 Cor. 6:16,17. s Ex. 20:5. 34:14. Deut. 4:24. 6:15. 32:16,21. Josh. 24:19. Ps. 78:58. Zeph. 1: 18. t Job 9:4. 40:9—14. Ez. 22:14. Heb. 10:31.

under the darker dispensation of the law, and would be punished with more terrible judgments. It therefore was proper, that every man, who supposed himself to stand secure in the favour of God, and strong in the faith of the gospel, without being troubled by weak and superstitious scruples, should "take heed that he did not fall" away from his self-confident profession, and at last lie under the righteous condemnation of God, having only "the form of godliness:" or lest he should (like Peter, when through self-confidence he neglected to watch and pray,) fall into grevious sin, and thus wound his conscience, expose himself to severe rebukes, disgrace his profession, and injure or ruin the souls of others. (*Marg. Ref.* z. *Notes*, 8:1—3. *Prov.* 11:2. *Matt.* 26:30—35,69—75. *Rom.* 11:16—21.)

Admonition. (11) Νουθεσιαν. *Eph.* 6:4. *Tit.* 3:10. Νουθετεω, 4:14. *Acts* 20:31. *Rom.* 15:14.—*The ends of the world.*] Τα τελη των αιωνων. *Heb.* 9:26.—*That thinketh.* (12) Ὁ δοκων. See on 7:40.

V. 13. The Corinthians would be the more inexcusable, should they, through self-confidence and unwatchfulness, fall into sin: because "no temptation had befallen them," but such as men in general must meet with, from their own hearts, the suggestions of Satan, and the allurements of the world. (*Marg. Ref.* a. *Note*, *Jam.* 1:13—15.)—For they had not been tempted, by severe persecutions, to deny Christ, or conform to the established idolatry, as many had been and would be. The apostle, however, did not mean to discourage the humble and fearful, by thus mentioning far sharper trials than those which they had met with: for, if indeed they truly believed, the faithfulness of God to his promise and covenant would secure them from being finally overcome by any temptation. (*Marg. Ref.* b, c. *Notes*, 1:4—9. 1 *Thes.* 5:23—28. 2 *Tim.* 2:8—13.) He would so direct and overrule every event, and so restrain the malice of tempters and persecutors, as well as communicate strength proportioned to their trials; that they should never be "tempted above what they were able:" but in one way or other, he would in his providence or by his grace, make a way for them to escape, that they should be enabled to bear the trial, and come forth out of it unhurt, however sharp or durable it might be. This cannot mean, that all believers should be rendered victorious over every particular temptation: because in that case they must all be kept from actual sin, which is contrary to fact and Scripture: yet it must imply, that no concurrence of circumstances should ever cast them into such temptation, as would render the commission of sin absolutely unavoidable; and that nothing should ever occasion their final apostacy and condemnation. (*Notes*, *John* 10:26—31. *Rom.* 8:32—39.)—The word rendered, "a way to escape," is suited to lead the reader's thoughts to the case of a poor shipwrecked mariner, who has indeed escaped to dry land; but the winds roar, the billows rage, the tide flows, the cliffs overhang; and death, inevitable death, seems still to pursue him:—when at length he discovers an opening, or gate, such as are common in some places, where the cliff is high and steep; and thus a most welcome outlet, or "way of escape," is unexpectedly afforded him. The experience of Christians, who have been peculiarly tried and tempted, till ready to give up hope: and yet have at length been rescued, and filled with admiring gratitude, will show the peculiar propriety of the illustration.

Common to man.] "Moderate." *Marg.* Ανθρωπινος. 2:4, 13. 4:3. See on *Rom.* 6:19.—*A way to escape.*] Την εκβασιν. *Heb.* 13:7. Not elsewhere. Ab εκβαινω, *exeo*, *evado*. 'A metaphor, taken from them, who, being surrounded by thieves, are in danger on every side.' *Pareus in Leigh.*—*To bear it.*] Ὑπενεγκειν. 2 *Tim.* 3:11. 1 *Pet.* 2:19. Not elsewhere N. T.—*Ps.* 55:12. *Sept.*

V. 14—17. The examples and warnings which had been given sufficiently proved, that Christians ought to flee to the greatest distance from all approaches to idolatry, and occasions of it: for if so small a temptation as a feast was more than they could resist; how could they hope to withstand in the evil day of fiery persecution? (*Marg. Ref.* e, f. *Notes*, 8:7—13. *Jer.* 12:5,6.) The Christians at Corinth valued themselves on their superior knowledge and wisdom; and the apostle would speak to them "as to wise men," and call on them, impartially and discreetly, to judge of what he had further to say, against their feasting in the idol-temples. (*Marg. Ref.* g. *Note*, 4:8.) Would they not allow, that the cup of wine, which was used in the Lord's supper, to represent spiritual blessings, and as an act of praise and thanksgiving to God, after it had been blessed, and set apart by prayer for that purpose, was a token and pledge of their "communion of the blood of Christ," as the atonement for sin, and of their being made joint partakers of it? And was not the bread which they broke, a token of their participating of his body? Did not a man's joining in that sacred institution, imply a profession of faith in Christ crucified, and of adoring gratitude to him for this salvation? Certainly every one would put this construction on it: and if a man really intended in his heart, what he thus professed, he would actually be partaker of the Saviour's blood shed, and body broken, for the sins of the world. (*Marg. Ref.* h—k. *Notes*, 11:23—28. *Matt.* 26:26—28.) For all Christians, by this sacrament, and the faith sincerely professed in it, and the grace implied, were united, as the grains of wheat in one loaf of bread, or as the members in the human body; seeing they were all one with Christ, and had fellowship with him, and with one another, by partaking of the same bread, as a token of their feeding by faith on the same spiritual nourishment for their souls. (*Marg. Ref.* l, m.)—In like manner, to join with idolaters, in their feasts at the temples of their idols, must be understood as a professed act of communion and participation with the idol and its worshippers: and if this were not intended, it was a sort of hypocritical profession.—'The apostle calls it "the cup of blessing," because when we have it in our hand, we praise and bless, with admiration of his ineffable gift, him who shed his blood for us; and not only shed his blood, but has made us all partakers of it.' *Ambrose.*—'These words, "the bread which we break," the "*loaf*, or *bread*, is one," and we all partake of one loaf, and therefore are one body, show how grossly the church of Rome has varied from Christ's institution, in distributing to the communicants, severally, an unbroken wafer; so that they are neither partakers of *one loaf*, or bread, or of "bread broken."' *Whitby.* (*Note.* 12:12—14.)

To wise men. (15) Φρονιμοις. 4:10. See on *Matt.* 25:2.—*The communion.* (16) Κοινωνια. See on *Rom.* 15:26.—*Are partakers.* (17) Μετεχομεν 21,30. 9:10,12. *Heb.* 2:14. 5:13. 7:13. Μετοχος, *Luke* 5:7.

V. 18—22. The subject might be illustrated by the case of "Israel after the flesh," the whole nation, and not merely the company of true believers in Israel. (*Note*, *Gal.* 6:15,16.) Those who feasted in the courts of the temple, upon the flesh of the sacrifices and peace-offerings, of which part had been burned upon the altar, were understood to have fellowship with JEHOVAH and his worshippers, and expected to partake of the benefits arising from such sacrifices: and was not the meaning similar, when any one feasted with idolaters in the idol-temples, upon the sacrifices? had not he also communion with the idol and its votaries? (*Marg. Ref.* n, o.) Would any persons then suppose the apostle to mean, that an idol was a real being to whom worship was rendered? or that these sacrifices differed *materially* from other food? (*Marg. Ref.* p. *Note*, 8:4—6.) Thus he knew that some would speculate to excuse their self-indulgence. But, though the deities, to which they sacrificed, were nonentities, and all the account of their origin and exploits were mere fables, or in a great degree fabulous, being distorted histories of deceased eminent men; yet he must inform them, that their sacrifices were actually presented to devils, fallen angels, malignant demons; and that these ambitious rivals of God were gratified by them, in proportion as God was dishonoured and provoked. Perhaps some might suppose, that the *name* was not essential, and that God was worshipped in these rites, though under another title; (as modern speculators have asserted, that JEHOVAH, or Jupiter, are virtually the

23 All [u]things are lawful for me, but all things are not expedient: all things are lawful for me, but all things [x]edify not.

24 Let no man [y]seek his own, but every man another's *wealth*.

25 Whatsoever is [z]sold in the shambles, *that* but, asking no question [a]for conscience' sake:

26 For [b]the earth *is* the Lord's, and the fulness thereof.

27 If any of them that believe not [c]bid you *to a feast*, and ye be disposed to go, [d]whatsoever is set before you eat, asking no question [e]for conscience' sake.

28 But if any man say unto you, This is offered in sacrifice unto idols, [f]eat not for his sake that showed it, and for conscience' sake: [g]for the earth *is* the Lord's, and the fulness thereof.

29 Conscience, I say, [h]not thine own, but of the other: for [i]why is my liberty judged of another *man's* conscience?

30 For if I by [k]grace be a partaker, why am I evil spoken of for that [k]for which I give thanks?

31 Whether therefore [l]ye eat, or drink, or whatsoever ye do, do all to the glory of God.

32 Give [m]none offence, neither to the Jews, nor to the [†]Gentiles, nor to [n]the church of God:

33 Even [o]as I please all *men* in all *things*, not seeking mine own profit, but the *profit* of many, that they may be saved.

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u *See on* 6:12. 8.9. Rom. 14:15,20. x 8:1. 14:3—5,12,17,26. Rom. 14:19. 15: 2. 2 Cor. 12:19. Eph. 4:29. 1 Thes. 5:11. 1 Tim. 1:4. y 33. 9:19—23. 13:5. Phil. 2:4,5. z Rom. 14:14. 1 Tim. 4:4. Tit. 1:15. a 27—29. 8:7. Rom. 13:5. b 28. Ex. 19:5. Deut. 10:14. Job 41:11. Ps. 24:1. 50:12. 1 Tim. 6:17. c 5:9—11. Luke 5:29,30. 15:23. 19:7. d Luke 10:7. e 25. 2 Cor. 1:12. 4:2. 5:11. f *See on* 8:10—13. Rom. 14:15. g *See on* 26. Ex. 9:29. Ps. 115:16. Jer. 27:5,6. Matt. 6:31,32. h 32. 8:9—13. Rom. 14:15—21. i Rom. 14:16. 2 Cor. 8:21. 1 Thes. 5:22. k Or, *thanksgiving*. k Rom. 14:6. 1 Tim. 4:3,4. l 7:34. Deut. 12:7,12, 18. Neh. 8:16—18. Zech. 7:5,6. Luke 11:41. Col. 3:17,23. 1 Pet. 4:11. m 32. 8:13. Rom. 14:13. 2 Cor. 6:3. Phil. 1:10. † Gr. *Greeks*. n 11:22. Acts 20:28. 1 Tim. 3:5,15. o 24. *See on* 9:19—23. Rom. 15:2,3. 2 Cor. 11:28,29. 12:19.

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same; and that the Supreme Being is worshipped with equal acceptance, 'in every age and every clime;') but the apostle assured them, that these sacrifices were not presented to God, but to the determined enemies of God and man: and he would, on no account, have his beloved fellow-Christians join themselves with demons and their worshippers. (*Marg. Ref.* q, r.) Indeed, they could not render the ordinances of Christ consistent with these abominable rites: and if they attempted it, they would provoke the Lord to jealousy, by this familiarity with his detested rivals; as if they were "stronger than he," and could defend themselves against his judgments: even as a woman, though not guilty of gross adultery, must excite the suspicion and indignation of her husband, if she associated familiarly with the man of whom he entertained a peculiar jealousy. (*Marg. Ref.* s, t. *Note*, *Ex.* 20:5.)—The apostle joined himself in these inquiries, to show how greatly he abhorred such a conduct, and how he should dread the consequences of being seduced into it. 'Dare you then, being espoused to Christ, provoke the Lord to jealousy by idolatry, which is spiritual whoredom? "Are you stronger than he," and able to resist him, when he shall let loose his fury against you? *Locke.—Devils.* (20,21) *Notes*, *Lev.* 17:1—7, *v.* 7. *Deut.* 32:17. 1 *Tim.* 4:1—5.—Some writers contend, that this simply means intermediate beings, superior to man, but inferior to God. But are holy angels here included? Certainly not. Then fallen angels, or wicked spirits, must exclusively be intended: and the worship of the idolaters, though not rendered to "the devil," in the exact scriptural meaning of the word, which distinguishes between "the devil, and his angels," (*Matt.* 25:41.) was rendered to evil spirits, not perhaps by express intention, (though the character and conduct ascribed to the objects of the pagan worship, renders even this doubtful,) yet eventually: evil spirits were substituted in the place of God, and received the glory due to him.—The Scripture knows nothing of *demons*, in a good sense, whatever heathen writers did, or learned modern divines now do. (*Notes*, *Acts* 17:18—25.)

Partakers. (18) Κοινωνοι. 20. See on *Luke* 5:10.—*Sacrifice.* (20) Θυει. See on 5:7.—*To devils.*] Δαιμονιοις. 21. *John* 7:20. 10:21. *Acts* 17:18. 1 *Tim.* 4:1. *Jam.* 2:19. *Rev.* 9:20.—*Deut.* 32:17. *Ps.* 96:5. *Sept.—Do we provoke ... to jealousy.* (22) Παραζηλουμεν. See on *Rom.* 10:19.

V. 23—28. (*Notes*, 6:12—17. 8:7—13.) Feasting in the idol-temples having been proved to be direct idolatry; the apostle next proceeded to show, that some limitations must be assigned to their liberty, and expediency and mutual edification consulted, in the use even of lawful things. He exhorted his brethren at Corinth therefore not to seek their own indulgence or satisfaction, exclusively or principally; but to study the spiritual welfare and advantage of their brethren and neighbours, whom they ought "to love as themselves;" and for whose greater good they ought to give up every inferior interest or gratification. (*Marg. Ref.* x, y.) They might, however, be allowed to eat without scruple what they bought in the public market; without asking any questions, whether it had been offered to an idol or not: lest they should receive an answer, which might perplex or wound the consciences of their brethren, if their own were out of danger: for, as "the earth and its fulness" belonged to the Lord, they might partake of his bounty without hesitation, provided they knew no reason to the contrary. (*Marg. Ref.* z—b, g. *Note*, *Ps.* 24:1,2.) In like manner, if an unbelieving friend or relation invited any of them to his house, and they were disposed to go; (which in many cases would be "lawful," and in some even "expedient;") let them eat of the provisions set before them without asking any questions. But if one informed them, that this or the other dish was part of an idol-sacrifice, let them refrain from eating of it: because it would be proper thus to protest against idolatry, and to show their judgment of it, for the benefit especially of him who told them, whether he were a Christian or an unbeliever; and that they might not wound the conscience of any man. And, as "the earth and its fulness were the Lord's;" they could not need such defiled food, but might be supplied with other meat, though they abstained from this. (*Marg. Ref.* c—f.)—Some versions and manuscripts omit the concluding clause: but there appears to me a peculiar beauty in the repetition, and it is entirely in the apostle's manner.—*All things are lawful*, &c. (23) 'Tertullian, speaking of women's apparel, says, 'How much more easily will she fear things unlawful, who is cautious and scrupulous in things lawful!" Thus Clement also, 'They who do whatever is lawful, will soon glide into that which is unlawful.'' *Beza.—Bid you*, &c. (27) The words "to a feast," are here needlessly and improperly added. The invitation of a relation or friend, who had not embraced the gospel, does not imply the idea of "*a feast*," but merely a social meeting and meal.—*The earth*, &c. (26,28.) From the LXX, who well translate the Hebrew. (*Ps.* 24:1.)

In the shambles. (25) Εν μακελλῳ. Here only. Latin. A *mactando.—Asking no question.* (27.) Μηδεν ανακρινοντες. See on 2:14.—*For conscience' sake.*] Δια την συνειδησιν. 28, 29. See on *Rom.* 13:5.—*For his sake that showed it.* (28) Δι' εκεινον τον μηνυσαντα. *Luke* 20:37. *John* 11:57. *Acts* 23:30. Not elsewhere.

V. 29—33. The apostle observed, perhaps with reference to the self-confidence of some at Corinth, that he did not so much mean that they ought to abstain for the sake of their own consciences, for he supposed them able to discard all scruples of this kind; but for the sake of other men's consciences, especially those of their weaker brethren. (*Note*, 8:7—13.) Yet they would inquire, why their liberty was to be thus judged and restrained, out of regard to other men's consciences; or why they were to be blamed and slandered, in eating those things, for which they gave thanks, and which they received in a thankful and believing frame of mind. (*Marg. Ref.* h—k. *Notes*, *Rom.* 14:2—6. 1 *Tim.* 4:1—5.) Thus we may explain the passage, as the objection of the Corinthians to the apostle's directions: but it may be understood as his inquiry: Why should they so incautiously use their liberty, as to give cruse for its being condemned, in the consciences of other men? Or why should they so use those good gifts of God, which they received with thanksgiving, as to give cause for slander or offence? (*Note*, *Rom.* 14:13—18.) He therefore concluded this subject, by admonishing them, "whether they ate or drank," in any place or company, or "whatever they did," to do it all with an habitual aim at the glory of God; by considering his precepts, and the propriety, expediency, appearance, and tendency, of their actions, and the construction which others would put upon them; and by acting with prudence, temperance, thankfulness, consistency, and charity in every thing. (*Marg Ref.* l. *Notes*, *Luke* 11: 41. *Col.* 3:16,17,22—25.) Thus the whole tenor of their conduct would show the excellency of the gospel, and conduce to win over others to it; by which the name and perfections of God would be the more extensively known, adored, and glorified. This great end they ought habitually to have in view; whatever interfered with it ought to be avoided; and every interest, pursuit, and indulgence, should be rendered subordinate, or even, if possible, subservient to it. They would then be careful not to give needless offence to any man; to throw no stumblingblock in the way, either of Jews or Gentiles; and not to give occasion of sin to the church, or any believer; but to imitate the apostle as he imitated Christ, (*Note*, 11:1.) and according to what he had shown them of his principles and conduct. (*Notes*, 9:19—27.) For he had endeavoured to please men of all descriptions, and in all things, as far as consisted with faithfulness; in nothing consulting his own emolument or satisfaction, but "the good of many, in order to their salvation." (*Marg.* and *Marg. Ref.* m—o. *Note*, *Rom.* 15:1—3.)—*Neither to the Jews.* (32) 'The Jew will be apt hence to conclude, that Christianity renders you enemies to the law and the prophets; the Gentiles, that your professed abhorrence of idols is not real, and that the practice in which you comply with them is not sinful: and the weak Christian will be tempted by your example, to eat these things "with conscience of the idol," (8:7.) or to fly off from the Christian faith.' *Whitby.*

CHAPTER XI.

The apostle exhorts the Corinthians to imitate him, as he imitated Christ, 1. He praises them for observing his injunctions, 2. He gives directions concerning men and women prophesying, 3—16. He blames them for abuses in their religious assemblies; especially for their divisions, 17—19; and their profanation of the Lord's supper, 2 —22; reminding them of the first institution of it; and showing the danger, and the painful effects, arising from the partaking of it unworthily, 23—34.

BE [a]ye followers of me, [b]even as I also *am* of Christ.

2 Now [c]I praise you, brethren, [d]that ye remember me in all things, [e]and keep the [f]ordinances, as I delivered *them* to you.

3 But I would have you know, that [g]the Head of every man is Christ; [h]and the head of the woman *is* the man; [i]and the Head of Christ *is* God.

4 Every man praying [j]or prophesying, [k]having *his* head covered, dishonoureth his Head.

5 But every woman that prayeth [l]or prophesieth with *her* head uncovered, dishonoureth her head: for that is even all one as if she were [m]shaven.

6 For if the woman be not covered, let her also be shorn: [n]but if it be a shame for a woman to be shorn or shaven, let her be covered.

7 For a man indeed ought not to cover *his* head, forasmuch as [o]he is the image and glory of God: [p]but the woman is the glory of the man.

8 For [q]the man is not of the woman; but the woman of the man.

9 Neither was [r]the man created for the woman; but the woman for the man.

10 For this cause ought the woman to have [t]power on *her* head, [s]because of the angels.

11 Nevertheless, [u]neither is the man without the woman, neither the woman without the man, in the Lord.

12 For as the woman *is* of the man, even so *is* the man also by the woman; [v]but all things of God.

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a 4:16. 10:33. Phil. 3:17. 1 Thes. 1:6. 2 Thes. 3:9. Heb. 6:12. b Rom. 15:2,3. Eph. 5:1,2. Phil. 2:4,5. c 17,22. Prov. 31:28—31. d 4:17. 15:2. e 7:17. 1 Thes. 4:1,2. 2 Thes. 2:15. f Or, *traditions*. g Eph. 1:22,23. 4:15. 5:23. Phil. 2:10,11. Col. 1:18. 2:10,19. g Gen. 3:16. Eph. 5:22,24. Col. 3:18. 1 Tim. 2:11,12. 1 Pet. 3:1,5,6. h 3:23. 15:27,28. Is. 49:3—6. 52:13. 55:4. 61:1—4. Matt. 28:18. John 3:34—36. 5:20—30. 14:28. 17:2—5. Eph. 1:20—22. Phil. 2:7—11. i 12:10,28. 14:1, &c.

k 11. 2 Sam. 15:30. 19:4. l Luke 2:36. Acts 2:17. 21:9. m Deut. 21:12. n Num. 5:18. Ezek. 44:20. o 1 Sam. 1:28. Ps. 8:5. John 3:9. p 3. Gen. 3:16. q Gen. 2:21, 22. 1 Tim. 2:13. r Gen. 2:18,20,24. s That is, *as a sign that she is under the power of her husband*. Gen. 20:16. 24:65. t Or, Matt. 18:10. Heb. 1:14. u 7:10—14. 12:12—22. Gal. 3:28. v 8:6. Prov. 16:4. Rom. 11:36. Heb. 1:2,3.

By grace. (30) "By thanksgiving." *Marg.* Χαριτι.—*Giving none offence.* (32) Απροσκοποι γινεσθε. *Phil.* 1:10. *Gr.* See on *Acts* 24:16.

PRACTICAL OBSERVATIONS.

V. 1—5. The mistakes and sins of professed Christians, commonly originate from ignorance of the Scriptures, or from a partial attention to them. If this ignorance, either total or partial, were not common, men could not suppose, that forms, ordinances, or assent to doctrines, would procure them a licence to indulge evil passions, or impunity in the allowed practice of sin.—Men may seem to be converted; they may give a specious account of convictions, terrors, and comforts in regular succession, and make a credible profession of faith; they may be admitted members of the visible church, where the strictest discipline is exercised, and statedly hear the most faithful instruction; they may be greatly distinguished by external privileges and gifts; they may be baptized *in any form*, and receive the "spiritual meat" and "drink" of the Lord's supper, in the purest societies: and yet, not 'feeding on Christ himself in their hearts by faith, with thanksgiving,' God will not be well pleased with them, but they will die short of Canaan, and perish with the multitude of the ungodly. (*Notes*, *Heb.* 3:14—19. 4:1,2.)—So vain are all, even the most scriptural outward signs, or sacramental pledges of salvation, without that "inward and spiritual grace," which is signified by them!

V. 6—13. The examples, recorded in the word of God "for *our* admonition," who in these latter ages of the world enjoy the full benefit of all preceding revelations, should warn us to repress every evil lusting: to avoid a festive, sensual religion, which gratifies the eye, the ear, the taste; and which connects with "sitting down to eat and drink, and rising up to play;" to keep at a distance from every forbidden indulgence: not to "tempt Christ" by running ourselves into those dangers in which many have perished; and to avoid all "murmurings and disputings," by which the enemy of souls has made immense havoc in the church. Above all, we should beware of "a haughty spirit, which goes before a fall;" and "while we think we stand," we should trust in God to preserve us from deceiving ourselves, and from falling by temptation; using every means of security against evils so fatal and lamentable. In these quiet times, we have "no temptation" to resist, "but such as is common to man:" and if we cannot now stand our ground against the world, the flesh, and the devil, what should we do in the fiery trial of persecution? If not prepared to give up a trifling interest, or worthless indulgence, for Christ's sake; how should we yield our bodies to the flames in his cause?—Whether the world smiles or frowns, it is a dangerous enemy: but if we are believers, we shall be enabled to overcome it, with all its terrors and fascinations: (*Notes*, *John* 16:3!—33. 1 *John* 2: 15—17. 5:4,5.) nor will our faithful God, who "keepeth his covenant and mercy to them that fear him, suffer us to be tempted above what we are able." We may often be alarmed, harassed, baffled, and even cast down; but we shall rise again superior to our foes: for "with every temptation he will make a way for us to escape, that we may be able to bear it." Yet "his fear put into our hearts" will be one great means of our safety: and the greater our humble jealousy is concerning ourselves, the more we shall escape such falls, as, when not fatal, are productive of most painful and mischievous consequences to ourselves and others.

V. 14—22. In all cases, we should "flee from temptation," and every occasion of sin; and not foolishly or ostentatiously parley with it.—If we would be deemed wise and prudent, let us show our wisdom by a circumspect conduct, and not by curious speculations.—Our union and communion with Christ and his people, by partaking of his ordinances, should engage us to avoid all "fellowship with the unfruitful works of darkness," and all conformity to the vanities of the world. When we receive the outward signs of the body and blood of Christ; we should seriously inquire into the *sincerity* of this profession of faith in him and his atonement; and of our desire to live devoted to his service, and united to his people, as "one bread, and one body," with him and them. For "the world lieth in the wicked one:" ungodly men are the servants of the devil, and false religion is his worship, however ingeniously numbers may varnish over or deny this awful truth: we cannot unite the service of God with that of devils; or have "fellowship with Christ," and with those enemies, whose "works he was manifested to destroy:" (*Notes*, 2 *Cor.* 6:14 —18. 1 *John* 3:7—10, *v.* 8.) and they, who aim at such a coalition, are commonly hypocrites in their religion, and only sincere in their idolatrous worship of mammon. If Christians will venture into those places, and join in those sacrifices, to "the lust of the flesh, the lust of the eye, and the pride of life;" (*Note*, 1 *John* 2:15—17.) which are of no ill repute even in this favoured land, they will certainly "provoke the Lord to jealousy:" and seeing they cannot endure his omnipotent indignation, why should they foolishly act as if they were "stronger than he?" and what must eventually be the consequence? (*Note*, *Job* 40:9—14.)

V. 23—33. Let us not be amused and imposed on with "vain words," about the innocence of this or the other worldly pleasure: these apologies are seldom grounded in truth: but if they were, Are such indulgences "expedient?" Do they tend to edification? Do they consist with charity? Might not the time and money be better employed? Does not the example grieve or mislead others? Let us not then be so selfish, as to seek our own needless indulgence, in preference to the important good of our neighbours.—While we trust in the Lord for our temporal provision, and thankfully receive it as his gift: let us be careful to use our liberty, or plenty, in such a manner, that we may "avoid the appearance of evil," of excess or selfishness, and of whatever may occasion censure or suspicion; and that piety, charity, temperance, and prudence, may so regulate even our feasts and meals, and every part of our conduct, that "whether we eat or drink, or whatever we do, we may do all to the glory of God." Connected with this great end, we should be careful to give no needless "offence," or occasion any prejudice, in the minds of unbelievers of any description; and not to cause any discord in the church, or disquietude to the consciences even of weak believers: but we should endeavour in all things "to please others" rather than ourselves, as far as it consists with our duty, or can conduce to their profit and salvation; (*Note*, 2 *Cor.* 6:3—10. *P. O.* 1—10.) and yet to displease any man, or body of men, when the will and glory of God are evidently concerned. And let us remember, that he, who gives us these admonitions, and calls us to follow him, as he followed Christ, was the writer of those Scriptures, which most fully declare the doctrines of free grace, and of God's eternal purposes of special love to his chosen people; which therefore must consist with these practical instructions, though many are unable to perceive that consistency.

NOTES.—CHAP. XI. V. 1. This verse is most evidently connected with the conclusion of the preceding chapter: it referred to what the apostle had written concerning his own conduct, in the ninth chapter, and it concludes the subject which began in the eighth. (*Notes*, 8:7—13. 9:13—27 10:29—33.)—He called on the Corinthians to become "imitators of him, even as he imitated Christ," especially in the charitable and cautious use of their Christian liberty: (*Note*, *Rom.* 15:1—3.) and he thus hinted, that they had in this respect followed others, who had acted contrary to the will and the example of Christ. (*Marg. Ref. Notes*, 4:14—17. *Phil.* 2:1 —8. 3:17—19. 4:8,9. 1 *Thes.* 1:6—8.)—*Followers.*] Μιμηται. See on 4:16.

V. 2—16. The apostle here entered on another subject and began to discuss several particulars respecting the

13 [z]Judge in yourselves: is it comely that a woman pray unto God uncovered?

14 Doth not even nature itself teach you, that, [y]if a man have long hair, [z]it is a shame unto him?

15 But if a woman have long hair, it is a glory to her: for *her* hair is given her for a [a]covering.

16 But if any man [a]seem to be contentious, we have no [b]such custom, neither [c]the churches of God.

17 ¶ Now in this that I declare *unto you*, [d]I praise *you* not, [e]that ye come together not for the better, but for the worse.

18 For first of all, when ye come together in the church, [f]I hear that there be [†]divisions among you; and I partly believe it.

19 For [g]there must be also [‡]heresies among you, that they [h]which are approved may be made manifest among you.

20 When ye come together therefore into one place, [§]*this* is not to eat the Lord's supper.

21 For [i]in eating, every one taketh before *other* his own supper: [k]and one is hungry, and another is drunken.

22 What! [l]have ye not houses to eat and to

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z 10:15. Luke 12:57. John 7:24. y 2 Sam. 14:26. z 14:35. a Or, *veil*. a 1 Tim. 6:3. b Acts 21:21,24. c 7:17. 14:33,34. 16:1. 1 Thes. 2:14. d 2,22. Lev. 19:17. Prov. 27:5. Rom. 13:3. 1 Pet. 2:14. e 20,34. 14:23,26. Is. 1:13,14. 58: 1—4. Jer. 7:9,10. Heb. 10:25. f 1:10—12. 5:1. 6:1. † Or, *schisms*. *See on* 1: 10. 3:3. g Matt. 18:7. Luke 17:1. Acts 20:30. 1 Tim. 4:1,2. 2 Pet. 2:1,2. ‡ Or, *sects*. Acts 5:17. 15:5. 24 5,14. 26:5. 28:22. Gal. 5:20. Tit. 3:10. *Gr.* h Deut. 13:3. Luke 2:35. 2 Cor. 13:5—7. *Gr.* 1 John 2:19. § Or, *ye cannot eat*. i 23 —25. 10:16—18. k 2 Pet. 2:13. Jude 12. l 34.

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public assemblies of the Christians at Corinth; which, with some digressions, he continued to the end of the fourteenth chapter. As he was about to reprove various instances, in which they had been greatly reprehensible; he thought it adviseable to begin by a general commendation of their conduct, in remembering him and observing his injunctions; though this admitted of some exceptions, or some misconstructions had taken place. (*Marg. Ref.* c—e.) In the abundance of spiritual gifts bestowed on them, several women had been endued with the Spirit of prophecy, which enabled them, by immediate inspiration, to offer prayers for the congregation, or to give instructions, or even to predict future events: for it is not at all reasonable to suppose, that a woman could be said to "prophesy," merely by being present when another prophesied. (*Notes, Ex.* 15:20,21. *Judg.* 4:4. 5:1. 1 *Sam.* 2:1—10. 2 *Kings* 22:14. *Luke* 2:36—38. *Acts* 2:14—21. 21:7—14, *vv.* 8,9.) This seems to have been the only case in which women were allowed to speak in public, and in this respect some abuses had crept in. (*Note*, 14:34, 35. 1 *Tim.* 2:11—14.)—In order to understand what was becoming in this exempt case: the apostle would have them to understand, that Christ was the immediate "Head," or Ruler of every man, whose honour was concerned in his conduct: and that the man was the immediate "head" and ruler of the woman, to whose authority God had subjected her, and who would therefore be disgraced by any impropriety in her behaviour: and that Christ, as Mediator, was subject to God, as his Head and Principal: to whose glory the whole of his administration, in his mediatorial government, was referred. (*Marg. Ref.* f—h. *Note, Phil.* 2:9—11.) As therefore Christ did the will and sought the honour of God; so the Christian should avow his subjection to Christ, doing his will and seeking his glory: and the woman should acknowledge her subjection to the man, and, in all things lawful, do what was pleasing and honourable to him. According to the custom of those days, "a veil" on the head was the token of subjection, and respect to superiors: if a man therefore should pray or prophesy with such a covering, he would dishonour "Christ his Head;" by acting out of character, and appearing as if he was placed in subjection to the woman, instead of in authority over her. On the other hand, it would be inconsistent with modesty, and her state of subjection, for a woman to lay aside her veil on such occasions: for thus she would seem to forget her place, and to affect authority; which would dishonour the man, whom God had appointed to be as "a head" over her. Nay, this would be so great an impropriety, that it would be of a similar meaning with the "shaving" of her head: which was a disgraceful punishment, that was sometimes inflicted on women of bad character.—If then the women persisted in exercising their gifts "uncovered, let them be shorn or shaven:" but if they counted this shameful, let them wear their veils.—Some think that these prophetesses had their hair dishevelled, after the manner of the Pythian priestesses of Apollo; and if this was so, it would be an additional reason for the apostle thus strenuously to oppose them.—The man indeed, being "the image and glory of God," and appointed as his representative in ruling over this lower world, ought not to be veiled on these occasions. (*Marg. Ref.* o. *Note, Gen.* 1:26,27.) But the woman, reflecting as it were, the glory of the man, being formed his counterpart, and the most honourable subject of his delegated authority, ought to avow her willing subjection by wearing the veil. For the woman was not originally created separately, but taken out of the man; as a part of him, yet inferior to him: neither was the man created for the woman's advantage, but the woman for that of the man. (*Notes, Gen.* 2:18—25.) On this account therefore, the woman ought to be covered with her veil, even when praying or prophesying, as an emblem of her being under the authority of the man.—Many conjectures have been formed concerning the meaning of the following expression, "because of the angels:" but, probably, the apostle referred to the presence of holy angels, who had witnessed the creation of man as spectators, or were even in some respects joint worshippers with believers, in their public assemblies; which, therefore, ought to be regulated with the most exact propriety, that these heavenly worshippers might not witness any thing unbecoming so holy an occasion. (*Marg. Ref.* s. *Note, Job* 38:4—7.)—But though the woman had been created for the man, and subjected to him; yet no difference was made between them in respect of acceptance in Christ, as they were called together to have fellowship with him. Nor ought the authority of the man to be exercised harshly, but in tenderness and love; seeing that, as the woman was originally "from the man," so the man hath ever since been "by the woman;" born of her, and tended on in infancy by her tender care: that, as both were reciprocally means of comfort and benefit to each other, so, they should live together in harmony and affection. But all things were to be considered as derived from God; and regulated by him, whose wise appointments ought to be submitted to. (*Marg. Ref.* t.) The Corinthians therefore might "judge for themselves," whether according to the constitution of the Creator, it would be comely for a woman to appear uncovered in the act of worshipping him. Even "nature would teach them," that if a man wore his hair long, and tired in the manner which custom had appropriated to women; it would be a disgrace to him, and be considered as a proof of *effeminacy* and folly. (*Note*, 2 *Sam.* 14:25—27.) On the other hand, long hair, when decently tired according to the custom of the times, would be an honour to a woman, being given to her as a natural veil; and to wear her hair short, as men used to do, would appear *masculine* and disgraceful: and, for the same reason, she ought to wear her veil on her head when praying, that she might keep her proper place and appear in character. These things the apostle stated as decent and proper: but if any of the Corinthian teachers appeared inclinable to excite a contention about them; he would only add, that he and his brethren knew of no such custom as prevailed among them nor was there any such in the churches of God which had been planted by the other apostles. (*Marg. Ref.* c. *Note*, 14:36—40.)

Keep. (2) Κατεχετε. 7:30. 15:2. See on *Rom.* 1:18.—*The ordinances.*] "The traditions." *Marg.* Τας παραδοσεις. *Col.* 2:8. 2 *Thes.* 2:15. 3:6. See on *Matt.* 15:2. (*Note*, 2 *Thes.* 2:15.)—*The head.* (3) Ἡ κεφαλη. 4,5. *Eph.* 1:22. 4 15. 5:23. *Col.* 1:18. 2:10,19.—*Having his head covered.* (4) Κατα κεφαλης εχων. 5,7,10.—*Uncovered.* (5) Ακατακαλυπτῳ 13. Here only. Ex *a* priv. et κατακαλυπτω, 6,7. Here only N. T.—*Gen.* 38:15. *Sept.* Ex κατα, et καλυπτω, *velo.*—*As if she were shaven.*] Τῃ εξυρημενῃ. 6. See on *Acts* 21:24. —*Let her be shorn.* (6) Κειρασθω. *Acts* 8:32. 18:18.—*Power.* (10) "That is, a covering in sign that she is under the power of her husband." *Marg.* Εξουσιαν.—*Have long hair.* (14) Κομᾳ. 15. Here only. Ακομη, 15.—*A covering.* (15) "A veil." *Marg.* Περιβολαιου, *Heb.* 1:12. Not elsewhere N. T.—*Job* 26:6. *Ps.* 104:6. *Sept.* Α περιβαλλω, *circumdo*, *Luke* 19:43. *Rev.* 10:1. 12:1.—*Contentious.* (16) Φιλονεικος. Here only. Φιλονεικια. See on *Luke* 22:24.—*Custom.*] Συνηθειαν. See on *John* 18:39.

V. 17—22. Another exception the apostle must adduce, to the general commendation, which he had bestowed upon the Corinthians: (2) for when they came together, they behaved so disorderly that it conduced to their detriment, rather than to their edification; and thus they lost more in one way, than they gained in others, in respect of religious improvement For, in the first place, when they assembled, as a society met together for the worship of God, in which they ought to have been of one heart and mind; there were divisions, or *schisms*, among them. Though they met in one place as one congregation: yet they were divided into parties, and were actuated by carnal competition and mutual animosity. This disgraceful report he had heard; and he believed it in part, or concerning a part of them; for he was so acquainted with human nature, and with the temper of the Corinthians, that he was aware these *schisms* would be followed by *heresies* also; or by a more entire separation of some of them from the rest, out of zeal for the pernicious doctrines which they had espoused. (*Marg. Ref.* d—g. *Notes*, 1:10—16. *Rom.* 11:25 —32. 2 *Pet.* 2:1—3.)—'It seems evident from hence, that *heresy* is something worse than the *schism* above-mentioned.' *Doddridge.*—This, Satan was attempting: and God would permit it to take place, in order to distinguish his "approved" servants, by their steadfast adherence to the truth, from the unsound characters who had crept in among them. (*Note*, 1 *John* 2:18,19.)—Their assembling together in one place, with divided hearts, was very evil; and their subsequent conduct was so selfish and sensual, that though they professed to celebrate the Lord's supper, they could not be said to do this, but rather

drink n? mor despise ye the church of God, and shame them 'that have not? What shall I say to you? shall I praise you in this? I praise *you* not.

23 For °I have received of the Lord that which also I delivered unto you, That the Lord Jesus, °the *same* night in which he was betrayed, ᵖtook bread:

24 And, when he had given thanks, he brake *it*, and said, Take, ᵠeat, ʳthis is my body, which is broken for you: this do ˢin remembrance of me.

25 After the same manner also *he took* the cup, when he had supped, saying, ᵗThis cup is ᵘthe new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, ʸye do show the Lord's death ᶻtill h come.

27 Wherefore, ᵃwhosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, ᵇshall be guilty of the body and blood of the Lord.

28 But ᶜlet a man examine himself, ᵈand so let him eat of *that* bread, and drink of *that* cup.

m 10 32. 15 9. Acts 20:28 1 Tim. 3:5,15. * Or, *that are poor.* Prov. 17:5. Jam. 2 5,6. n 15,3. Deut. 4:5. Matt. 28:20. Gal. 1:1,11,12. 1 Thes. 4:2. o Matt. 26:2,17,34. p Matt. 26:26—28. Mark 14:22—24. Luke 22:19,20. Acts 20:7. q 5:7,8. Ps. 22:26,29. Prov. 9:5. Cant. 5:1. Is. 25:6. 55:1—3. John 6:53—58. r 27,28. 10:3,4,16,17. † Or, *for a remembrance.* Ex. 12:14. Josh. 4:7. Ps. 111:4. Cant. 1:4. Is. 26:8. Matt. 26:13. s 27,28. t Luke 22:20. 2 Cor. 3:6,14.

Heb. 9:15—20. 13:20. ‡ Or, *show ye.* u 4:5. 15:23. John 21:22. Acts 1:11. 1 Thes. 4:16. 2 Thes. 2:2,3. Heb. 9:28. 2 Pet. 3:10. 1 John 2:28. Rev. 1:7. 20: 11,12. 22:20. x 10:21. Lev. 10:1—3. 2 Chr. 30:18—20. Matt. 22:11. John 13: 18—27. y 29. z 31. Ps. 26:2—7. Lam. 3:40. Hag. 1:5,7. Zech. 7:5—7. 2 Cor. 13:5. Gal. 6:4. a Num. 9:10—13. Matt. 5:23,24.

to substitute a carnal feast in the stead of it. For they brought their own provisions with them, and ate separately; not waiting for each other, or communicating with each other! So that a self-indulgent or intemperate meal had succeeded to that holy feast of faith and love; and, while the poor went away hungry, for want of proper provision, the rich ate and drank plentifully, if not to excess! (*Notes*, *Gen.* 43:34. *John* 2:6—11.) What could be said to such a scandalous profanation? "Had they not houses" to feast in on their abundance, and to which they might invite their friends? Did they despise the assembled church of God, as if it had been a company of intemperate revellers? Or did the rich purpose to shame their poor brethren, because they had not suitable provisions? Would they have the apostle of Christ applaud such profane, uncharitable, and sensual practices? This he would not do, though glad to praise them when he could. Such a refusal of commendation as this was, implied the severest rebuke. (*Marg. Ref. Notes*, 2 *Pet.* 2:12—14. *Jude* 11—13.) It is almost unaccountable that a Christian church, in a short time after this eminent apostle had left them, should run into so abominable a profanation of this sacred institution. But the public feasts of the Greeks were frequently conducted in this manner, which appears to us as inconsistent with civility as with piety. The self-conceited Corinthian teachers carried their notion of Christian liberty, to an excess almost inconceivable at present: they not only joined in the idolatrous feasts of their neighbours, but they introduced the customs of them into the church, and so perverted this sacred feast: and, to show the folly of man's wisdom, they were left thus to disgrace themselves more than any other church, because they thought themselves wiser than others. (*Note*, 4:9—13.)—It is also wonderful that the apostle should express so favourable an opinion of the professed Christians at Corinth in general, notwithstanding these gross abuses: and we should thence learn caution in condemning whole religious societies, because of those evils, which perhaps but few fully approve, though numbers are seduced to connive at them.—'The Judaizing converts thought themselves obliged to drink plentifully at their festivals; four large cups of wine, saith Dr. Lightfoot, at the paschal supper: and to be quite drunk, saith Buxtorf, at the feast of Purim.' *Whithy.* (*Note*, *Esth.* 9:21—32. *P. O.* 17—32.) If such sentiments were publicly avowed at the time when the apostle wrote, our *astonishment* at the facts advanced may be abated; but our *abhorrence* should be proportionably increased.—'Though the Corinthians had written to St. Paul, requesting his . . . directions in several points; . . . yet they had not said one syllable about the enormities which had crept in amongst them, and in the blame of which they all shared: . . . his information concerning these irregularities, had come to him from other quarters. (1: 11,12. 5:1,2.') *Paley.*

Ye come together. (17) Συνερχεσθε. 18,20,34. 14:23,26. *Acts* 10:27. 19:32. 21:22, *et al.*—*Divisions.* (18) Or "schisms." *Marg.* Σχισματα. 12:25. See on 1:10. *Matt.* 9:16.—*I partly believe.*] Μερος τι πιστευω. "I believe a certain part."—*Heresies.* (19) "Sects." *Marg.* Αιρεσεις. *Gal.* 5:20. 2 *Pet.* 2:1. See on *Acts* 5:17.—*Which are approved.*] Οι δοκιμοι. See on *Rom.* 14:18.—*The Lord's supper.* (20) Κυριακον δειπνον. *Rev.* 1:10. (*Note*, *Rev.* 1:9—11, *v.* 10.)—*Taketh before other.* (21) Προλαμβανει. See on *Mark* 14:8.—*Is drunken.*] Μεθυει. *Matt.* 24:49. *Acts* 2:15. 1 *Thes.* 5:7.—*Gen.* 43:34. *Sept.*—Μεθυειν . . . is by the grammarians thought to have its original from μετα του ὑδειν, because of the free drinking which they indulged in after their sacrifices.' *Whithy.*—*Despise ye.* (22) Καταφρονειτε. *Matt.* 6:24. 18:10. *Luke* 16:13. *Rom.* 2:4. 1 *Tim.* 4:12. 6:2. *Heb.* 12:2.

V. 23—28. To remedy the disorders which prevailed in the Corinthian church, the apostle referred them to the original appointment of the Lord's supper; with which he had been made acquainted by immediate revelation from Christ, and which he had faithfully delivered to them when he was at Corinth. This account of the institution of the Lord's supper entirely coincides with that which has been considered, and fully confirms the interpretation given of it. It was of great importance, that it should be here repeated and enforced, that the obligation of the institution to the end of the world might be fully ascertained. The words "which is broken for you," are here added, to those recorded by Matthew and Mark; and substituted for "which is given for you," in Luke's gospel. (*Marg. Ref.* n—t. *Mark* 14:22—25. *Luke* 22:19,20. *Notes*, *Matt.* 26:26—29.) The body of Christ, as "broken," in his sufferings and death, is represented by the bread broken; but an *unbroken* wafer does not represent this most material circumstance.—It is also here added, that as "oft as they drank of the cup," they ought to do it "in remembrance of" Christ; in order that the frequent recollection of his love, his sufferings, and their obligations to him, might have a proper effect upon their hearts and lives. Whenever they attended on this sacred service, they would "show the Lord's death;" that is, profess their faith in it, and declare the end and efficacy of it, till he should come to judgment. (*Marg. Ref.* u.) The manner in which the quakers evade this decisive declaration, by saying, till the time when Christ should come, by his spiritual illumination on their minds, to take them off from carnal ordinances, is a striking instance of perverse ingenuity, used in defence of rooted prejudices.—The apostle here repeatedly speaks of "the bread," after its consecration, or appropriation to that particular use; which is decisive against those absurd and monstrous interpretations which have been put upon our Lord's words.—He further declared, that whosoever should partake of this ordinance "unworthily:" that is, in a profane, carnal, or irreverent manner, as an ordinary meal, or a sensual feast, or for secular purposes, would "be guilty of the body and blood of the Lord:" would be chargeable with treating them contemptuously: and, in a measure, with a share of the guilt contracted by those, who wounded his sacred body, and shed his precious blood, upon the cross. (*Marg. Ref.* x.) It was therefore proper for every man, however approved by his pastors and brethren, "to examine *himself*," concerning the reality of his faith and repentance, the sincerity of his profession, his intentions in communicating, the state of his heart, and the tenor of his conduct: not in order to find some reason for absenting himself; but that, after such self-examination and serious preparation of heart, he might commemorate the Lord's death in a proper manner, and according to his appointment.—(*Marg. Ref.* z, a. *Note*, *Matt.* 5:23,24.) This expressly shows it to be every Christian's duty, to attend on this sacrament; and that both the bread and the wine should be administered to all without exception. Indeed, in one place, it is in the original, "shall eat this bread, *or* drink this cup, &c." (27) and the needless variation in our version has caused some cavils of the papists: yet the verse would as readily prove, that the wine alone, as that the bread alone, should be received: but, in fact, it only shows that both bread and wine should be received, in a serious, believing, and reverential manner.—'The true form of celebrating the Lord's supper must be sought from its first institution, of which these were the parts. The pastors must declare the death of the Lord by preaching his word; bless the bread and wine, having called on the name of God, and explained the institution along with their prayers; and finally, deliver the broken bread to be eaten, and the cup to be taken and drunk, with thanksgivings. The flock must prove themselves, that is, carefully examine their knowledge, faith, and repentance; they must "show forth the death of Christ," that is, by true faith consent to his word and appointment; and finally receive the bread from the hand of the minister, and eat it, and drink the wine, and give thanks to the Lord. This was the liturgy of Paul and the apostles. . . . *Show.* (26) That is, publicly profess that you believe, and embrace it with thanksgiving.' *Beza.*—From one loaf, our Lord, having broken, gave a portion to each person present, and they all drank from the same cup, as a token that all believers alike partake of the blessings signified in that sacred ordinance, and have communion with one another, as one in Christ. (*Note*, 10:14—17.) How different this, from a number of people meeting together, to make a meal each separately from the provisions which they had brought with them!—Much has been written, by some expositors, concerning the love-feasts, which are supposed to have accompanied the administration of the Lord's supper in the primitive times, as having given occasion to the disorders which the apostle here reproves: but it is not certain, that he at all refers to them; and indeed it is not certain, or very probable, that they were at this time in use. (*Notes*, 2 *Pet* 2 12—14. *Jude* 11—13.)

29 For he that eateth and drinketh unworthily, eateth and drinketh [a] damnation to himself, [b] not discerning the Lord's body.

30 For this cause [c] many *are* weak and sickly among you, and many [d] sleep.

31 For [e] if we would judge ourselves, we should not be judged.

32 But when we are judged, [f] we are chastened of the Lord, that we should not be [g] condemned with the world.

33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

34 And [h] if any man hunger, let him eat at home; that ye come not together unto [i] condemnation. And the rest [i] will I set in order [k] when I come.

[a] Or, *judgment*. 30.32—34. Rom. 13:2. *Gr.* Jam. 3:1. 5:12. *marg.* b 24.27. Ec. 8:5. Heb. 5:14. c 32. Ex. 15:26. Num. 20:12,24. 21:6—9. 2 Sam. 12:14—18. 1 Kings 13:21—24. Ps. 38:1—8. 78:30,31. 89:31—34. Am. 3:2. Heb. 12:5—11. Rev. 3:19. d 15:51. Acts 13:36. 1 Thes. 4:14. e 28. Is. 32:3—5. Jer. 31:18—20. Luke 15:18—20. [f] John 1:9. Rev. 2:5. 3:2,3. *f See on* 30. Deut. 8:5. Job 5:17,18. 33:18—30. 34:31,32. Ps. 94:12,13. 118:18. Prov. 3:11,12. Is. 1:5. Jer. 2:30. Zeph. 3:2. g Rom. 3:19. 1 John 5:19. *h See on* 21:22. [†] Or, *judgment*. i 7:17. Tit. 1:5. k 4:19. 16:2,5.

I received. (23) Παρελαβον. 15:3. *Gal.* 1:9,12. *Phil.* 4:9. 1 *Thes.* 2:13. 4:1, *et al.*—*I delivered.*] Παρεδωκα. 2. 15:3. *Mark* 7:13. 2 *Pet.* 2:21, *et al.*—*In remembrance of me.* (24) "For a remembrance." *Marg.* Εις την εμην αναμνησιν. 25. *Heb.* 10:3. See on *Luke* 22:19.—*P. O. Ex.* 12:43—51. *Josh.* 4:—*Testament.* (25) Διαθηκη. *Matt.* 26:28. *Mark* 14:24. *Luke* 22:20. 2 *Cor.* 3:6. *Heb.* 7:22. 9:15. 10:29. 13:20, *et al.*—*Ye do show.* (26) Or, "Show ye." *Marg.* Καταγγελλετε. 2:1. 9:14. —*Unworthily.* (27) Αναξιως. 29. Here only. Αναξιος, 6:2.—*Guilty.*] Ενοχος. See on *Matt.* 5:21.—*Examine.* (28) Δοκιμαζετω. 3:13. 16:3. See on *Luke* 12:56.

V. 29—34. To show still further the necessity of self-examination, the apostle declared that every one, who unworthily partook of this sacred feast, would "eat and drink [a] *judgment* to himself." (*Marg.*) His very attendance on this religious service would offend God, and expose him to his righteous judgment; because he made no proper discrimination between the bread and wine, which represented the Lord's body as offered on the cross a sacrifice for our sins, to be received by faith, and an ordinary meal. This irreverence, being a heinous crime, would doubtless subject a man to final condemnation, if he did not repent: but certainly the apostle did not mean, that it was in its own nature unpardonable; or that it sealed a man's damnation, as very many have supposed: for he was addressing Christians, and warning them to beware of incurring those *temporal* judgments with which God chastised his offending servants.—The scruples and consequent neglect of numbers, who seem in other things to obey Christ, have no ground in this passage, except in the apparent harshness of our translation, in which the word that signifies "judgment," is rendered *damnation*; and this commonly means eternal punishment. Indeed, the conscious unworthiness, and lamented infirmities of those, who desire to express their gratitude for redeeming love, are widely different from the profanations of these Corinthians, who yet were not at all supposed to have sinned beyond the hope of pardon: and generally they, who deem themselves most *unworthy*, are least likely to receive "unworthily;" which is commonly the sin of the careless, or proud, and self-sufficient.—But the apostle more fully explained his meaning in what follows: for he observed, that, on account of these profanations, many of them were visited with enfeebling and wasting sickness; and several had even been cut off by death: which, being called "sleep," was charitably supposed to be that of believers. (*Marg. Ref.* c, d. *Note*, 5:1—5. 1 *Kings* 13:20—32. *P. O.* 20—34. *Notes*, 2 *Kings* 22:15—20. 2 *Chr.* 35:20—24.) For, if men would call themselves to an account for their conduct, and humble themselves before God in deep repentance; they would escape many temporal calamities, as well as final condemnation: but when Christians were thus judged, and visited [b] with divers diseases and sundry kinds of death, [c] "they were chastened of the Lord, that," being led to repentance, "they might not be condemned with the world." (*Marg. Ref.* e—g.) As this was the case, the apostle exhorted them to "tarry" for each other, and to commemorate the death of their most gracious Lord, in charity and peace, as well as in faith and piety: and let them satisfy their hunger at home, and not think of making a full meal, or a sensual feast, of the Lord's supper; by which they exposed themselves to condemnation and very painful visitations, even when meeting together in the Saviour's name. As to the rest, he purposed to come shortly, and then he would regulate matters by his apostolical authority.—It is manifest, that the *custom*, which some scrupulously adhere to, as a matter of conscience, often to the injury of their health, of receiving the Lord's supper *fasting*, has not the smallest ground in Scripture, and is in fact a mere superstition: as is the still much more common *notion*, that irreverence, or even involuntary defects and mistakes, in this sacrament, are far more heinous and perilous, than in other acts of worship; or even in administering or receiving baptism. —It should also be observed, that the apostle does not speak of *worthy* or *unworthy* participants; but of eating and drinking *unworthily*. Not the character of the person, but the manner of receiving the Lord's supper, forms his direct subject.—[d] 'We do not presume to come to this thy table, trusting in our own righteousness; but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table.' *Communion Service.* The self-righteous must then receive most *unworthily*, because he proudly thinks himself *worthy:* and that man comes in the most *worthy* manner, who approaches in deep humility, profound reverence, simple dependence on the mercy of God, through the atoning blood of Christ, and lively gratitude for favours so entirely undeserved. [e] 'So is the danger great, if we receive the same *unworthily:* for then we are guilty of the body and blood of Christ our Saviour: we eat and drink our own *damnation*, not considering the Lord's body: we kindle God's wrath against us: we provoke him to plague us with divers diseases, and sundry kinds of death.' *Exhortation. Communion Service.* The concluding words explain what precedes, but by no means so clearly, as the apostle explains what he intended by "eating and drinking *judgment* to himself," and the former part is often misunderstood, and excites many needless fears and scruples in the minds of humble and conscientious believers.

Damnation. (29) "Judgment." *Marg.* Κριμα. 34. *Matt.* 23:14. *Luke* 23:10. *Rom.* 5:16. 1 *Tim.* 3:6. 5:12. *Heb.* 6:2. *Jam.* 3:1. 2 *Pet.* 2:3, *et al.*—*Discerning.*] Διακρινων. 31. 6:5. 14:29. *Matt.* 16:3. *Acts* 15:9. *Jam.* 2:4, *et al.*—*Sickly.* (30) Αρρωστοι. See on *Matt.* 14:14.—*We are chastened.* (32) Παιδευομεθα. *Acts* 7:22. 22:3. 2 *Cor.* 6:9. *Heb.* 12:6,7,10. *Rev.* 3:19, *et al.* A παις, *puer.*—*Should not be condemned.*] Ινα μη κατακριθωμεν. See on *Mark* 16:16.

PRACTICAL OBSERVATIONS.

V. 1—16. We ought to imitate no man, any further than he imitates Christ, whose example alone is absolutely perfect: nor should we desire that others should follow us, except as we are enabled to follow our Lord and Master.—When we must blame in some things; we should show a disposition to be pleased, by commending and excusing whatever will admit of it.—In order to know our duty in various particulars, we should accurately study our relations to God, and to each other in society and in the church. His plan of government includes a regular subordination. The immediate government of mankind, especially of Christians, is vested in One who bears our nature, and who, as Mediator, acknowledges "the Father as his Head:" under this mediatorial authority, he has appointed man to be the head of the woman, who immediately rules over her; that, "as the image and glory of God," he may in this, and other instances of relative authority, shadow forth the glory and obligations of the divine government. But the Lord has so arranged matters, both in the kingdom of providence, and in that of grace; that the authority of the superior, and the subjection of the inferior, relations, should conduce to the mutual help and benefit of all concerned. (*Notes*, *Eph.* 5:22—33. 1 *Pet.* 3:1—7.) Even nature and the common sense of mankind, require that men and women should preserve a due distinction in their apparel, behaviour, and appearance; and the contrary to this is contemptible and odious. The particulars, by which this distinction shall be expressed, are greatly determined by custom; but, however fashions may vary, an *effeminate* man, and a *masculine* woman, will always be disgusting and disgraceful. —The believer's conduct should be so regulated, that it may "honour Christ his Head;" for even his indiscretions, and improprieties, will in a measure dishonour his profession: in like manner, the conduct of women will either do credit to their husbands and those who stand nearly related to them, or it will disgrace them. (*Note*, 1 *Tim.* 3:4,5. *P. O.* 8—16.) Much attention therefore to decorum is necessary: but especially, in every thing relating to the worship of God, where nothing unseemly, or improper for any one's state, rank, or character, ought to be tolerated. And not only should our sense of the Lord's special presence influence our conduct in this manner; but even that of the holy angels, who, in our assemblies, must witness many things unworthy of the sacred service, and which ought carefully to be avoided.

V. 17—22. Alas! how often do even the professors of the gospel "meet together for the worse instead of the better!" Especially, how frequently do animosities and personal or party contentions divide religious societies, and corrupt the *apparently* united worship! Indeed, in the present state of human nature, such "schisms" and "heresies" cannot altogether be avoided: but, while we adore the wisdom of God, in overruling these evils for the manifestation of those who are *approved* by him; we must by no means palliate the guilt of such persons, who thus divide and distract the church. The Lord, indeed, can take occasion from the most aggravated profanations, to establish the most beneficial regulations, of which this chapter gives us a striking specimen; but that display of his wisdom and goodness is far from excusing the criminals, or exempting them from punishment. (*Note*, *Rom.* 3:5—8.) We should rejoice, that we are under no temptation to pervert the Lord's supper to an intemperate revel; but we may seriously inquire, whether profanations, equally flagrant and expressive of contempt, are not common among us. How often do avarice, ambition, and extrava-

CHAPTER XII.

The apostle instructs the Corinthians in the origin, nature, variety, and use of "spiritual gifts," 1—11. He illustrates the subject, by showing how the members in the human body perform their several functions for the benefit of the whole, 12—26: and applies this to the church, and its different orders of ministers, and members, 27—30. He concludes with exhortation, 31.

NOW, concerning [a]spiritual *gifts*, brethren, [b]I would not have you ignorant.

2 Ye know [c]that ye were Gentiles, carried away unto these [d]dumb idols, [e]even as ye were led.

3 Wherefore I give you to understand, that [f]no man speaking by the Spirit of God calleth Jesus [g]accursed; and *that* [g]no man can say that Jesus is the Lord, but by the Holy Ghost.

4 Now [h]there are diversities of gifts, but the same Spirit.

5 And there are differences of [i]administrations, [i]but the same Lord.

6 And there are diversities of operations, but it is the same God which [k]worketh [l]all in all.

7 But [m]the manifestation of the Spirit is given to every man to profit withal.

8 For to one [n]is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

9 To another [o]faith by the same Spirit; to another [p]the gifts of healing by the same Spirit;

10 To another [q]the working of miracles; to another [r]prophecy; to another [s]discerning of spirits; to another [t]*divers* kinds of tongues; [u]to another the interpretation of tongues:

11 But [x]all these worketh that one and the self-

a 4—11. 14:1—18. Eph. 4:11. b 10:1. 2 Cor. 1:8. 1 Thes. 4:13. 2 Pet. 3:8. c 6: 11. Gal. 4:8. Eph. 2:11,12. 4:17,18. Tit. 3:3. 1 Pet. 4:3. d Ps. 115:5,7. 135.16. Hab. 2:18,19. e Matt. 15:14. 1 Pet. 1:18. f Mark 9:39. John 16:14,15. 1 John 4:2,3. g Or, *anathema*. 16:22. Deut. 21:23. Gal. 3:13. g 8:6. Matt. 16:16,17. John 13:13. 15:26. 2 Cor. 11:4. h 8—11,28. Rom. 12:4—6. Eph. 4:4. Heb. 2:4. 1 Pet. 4:10. i Or, *ministeries*. 28,29. Rom. 12:6—8. Eph. 4:11,12. i 8:6. Matt. 23:10. Acts 10:36. Rom. 14:8,9. Phil. 2:11. k 11. 3:7. Job 33:29. John 5:17. Eph. 1:19—22. Col. 1:29. Phil. 2:13. Heb. 13:21. l 15:28. Eph. 1:23. Col. 3:11. m 14. 5:12,17 19,22—26. Matt. 25:14, &c. Eph. 4:7—12. 1 Pet. 4:11. n 1 5:30. 2:6—10. 15 2 s. Gen. 41:38,39. Ex. 31:3. 1 Kings 3:5—12. Neh. 9:20. Job 32:8. Ps. 143:10. Prov. 2:6. Is. 11:2. 50:4. 59:21. Dan. 2:21. *Matt.* 13:11. Acts 6:3. Eph. 1:17,18. o 13:2. Matt. 17:19,20. 21:21. Mark 11:22,23. Luke 17:5,6. 2 Cor. 4:13. Heb. 11:33. p Matt. 10:8. Mark 6:13. 16:18. Luke 9:2. 10:9. Acts 3:6—8. 4:29—31. 5:15. 10:38. 19:11,12. Jam. 5:14,15. q 28,29. Mark 16:17,20. Luke 24:49. John 14:12. Acts 1:8. Rom. 15:19. Gal. 3:5. Heb. 2:4. r 13:2. 14:1,3,5, 24,31,32,39. Num. 11:25—29. 1 Sam. 10:10—13. 19:20—24. 2 Sam. 23:1,2. Joel 2:28. John 16:13. Acts 2:17,18,29,30. 11:28. 21:9,10. Rom. 12:6. 1 Thes. 5:20. 2 Pet. 1:20,21. s 14:29. Acts 5:3. 1 John 4:1. Rev. 2:2. t 28—30. 13:1. 14:2—4,23,27,39. Mark 16:17. Acts 2:4—12. 10:46,47. 19:6. u 30. 14:26—28. x 4. 7: 7,17. John 3:27. Rom. 12:6. 2 Cor. 10:13. Eph. 4:7.

gance send their infidel, impious, or profligate votaries, to qualify for preferment by this sacred institution! How often do custom and ostentation lead sinners of superior rank to exhibit their petty distinctions, even in attending on this sacrament, which especially requires our most humble gratitude! How often is it made the support of Pharisaical pride, or the cloak with which hypocrites cover dishonesty, or secret licentiousness! Shall we praise men for such things? Surely not! nay, we must most strenuously and decidedly protest against them: and pray earnestly and constantly to God, to incline the hearts of those who have authority in the church, to use proper and effectual methods, with impartial decision, of terminating such scandalous practices; doing all we can in the mean time, in our several places, to counteract and prevent them; without fearing reproach or persecution, in whatever form it may come upon us.

V. 23—34. Those who understand what the apostles "received" from Christ, and "delivered to" the church, respecting the interesting season when the Lord's supper was appointed, even that very night, in which the Saviour was betrayed: and concerning the meaning, use, and benefit of it, will be fully convinced, that a penitent heart, a simple reliance on God's free mercy by faith in Christ, according to "the new covenant in his blood;" a thankful recollection of his sufferings and of his love; a desire "to show his death," to profess our obligations to him, and to give up ourselves to his service, in doing good to his people, and to all men for his sake, constitute the proper preparation for acceptably communicating. All, who aim and pray to be enabled to come in this frame of heart and mind, are bound in gratitude, and by their professed subjection to Christ, to "show the Lord's death till he come." Such persons are not likely "to eat and drink unworthily," or to be "guilty of the body and blood of Christ;" and their fears and scruples are in general the effect of mistake: for every one is fit to come to this sacred service, who can pray for spiritual blessings in the name of Christ, without hypocrisy, and in an acceptable manner. There should, however, be an habitual self-examination; and a more particular one, at those times, when we have opportunity: this will more and more convince the humble believer of the difference between his case, and that of profane, proud, and carnal communicants. The same method will prevent other evils and mistakes, which might bring chastisements upon us. But the end of self-examination should be renewed repentance, acceptance of Christ, and prayer for grace to enable us to "discern the Lord's body," and to attend on this sacred feast in a humble, spiritual, and grateful manner; and not to find excuses for neglecting 'this our bounden duty and service.'—In every respect we act most wisely for our present comfort, as well as for our future good, when we "judge ourselves, that we may not be judged of the Lord." Our personal and family trials should remind us, that he has a controversy with us: but, as we are apt to be partial, or dilatory, in "judging ourselves," we should count it a mercy to be "chastened of the Lord, that we may not be condemned with the world;" and to suffer any thing, even unto death, by which we may escape the eternal damnation of the wicked. (*Note*, 5:1—5.) Yet it is prudent for us to act with such caution, piety, charity, seriousness, and temperance; that we may, as much as we can, avoid chastenings, which "for the present seem not joyous, but grievous," though they afterwards bring forth the peaceable fruits of righteousness to them who are exercised thereby."

NOTES.—CHAP. XII. V. 1—3. The Corinthians were favoured with a rich abundance of miraculous gifts by the power of the Holy Spirit, which they exercised principally in their public assemblies: and, as they were divided into parties, it seems that they vied with each other, in the display of these endowments. (*Notes*, 14:) This gave rise to vainglory, envy, corrupt emulation and repinings, which were equally opposite to piety and charity. To remedy these grievous evils, the apostle began his observations on the subject, by reminding them of what they had been a short time before. (*Notes*, *Gal.* 4:8—11. *Eph.* 2:11—13.) He would not have them ignorant of the origin and proper use of spiritual gifts; (*Note*, 1:4—9.) for, though they prided themselves on their knowledge, they were in great danger of remaining entirely without instruction, in many practical matters of prime importance. (*Marg. Ref.* a, b.) They could not, however, but know, that they had in general been Gentiles, who were carried away by a blind attachment to their idols; even as they were led captive by their lusts, by their priests, and by Satan. These were *dumb* idols, notwithstanding all that was boasted concerning their oracles; and therefore they could not confer on their deluded votaries those gifts of tongues, and that utterance, which the converts to Christianity had now received, and which must be ascribed exclusively to the sovereign grace and power of God. It was, therefore, proper for them to understand, that all such gifts were confined within the limits of the Christian church: so that no man, whether Jew or Gentile, who blasphamed the name of Jesus, or treated him as a deceiver that deserved the death of the cross, "spake by the Holy Spirit;" but his pretended or apparent inspiration must be ascribed, either to human imposture, or to diabolical agency. (*Notes*, *John* 16: 14,15. 1 *John* 4:1—3.) On the other hand, no man could sincerely confess "Jesus to be the Lord," the promised Messiah, the Son of God, according to his own declarations concerning himself; except he spake under the influence of the Holy Spirit. The knowledge and belief of this truth, and the boldness to profess it, must come from that blessed Agent. In this important sense, all true Christians had "spiritual gifts;" and none ought either to despise another, or to think himself overlooked, if he were not favoured with such as were more coveted, but less valuable.—The context, however, leads us to suppose the apostle meant, that this confession, from the mouth even of a nominal Christian, being made under the impulse of the Holy Spirit, (as wicked Balaam prophesied,) was "a spiritual gift," which might benefit other, though it should prove of no use to the possessor.—'Nor can they, who confirm the doctrine of Christ by miracles, be acted on by any other but the Holy Ghost: for no evil spirit would assist them to confirm a doctrine so opposite to, and destructive of, their kingdom and designs.' *Whitby*. (*Notes*, *Matt.* 12:25—28. *Mark* 9:38—40. *Luke* 9:46—50.) The expression, "say, that Jesus is the Lord," more obviously signifies, the profession of the true doctrine concerning Christ, than the exercise of saving faith in him, especially in a discourse concerning "spiritual gifts;" or, as some would render it, "spiritual men," or men possessing spiritual gifts, such as are afterwards enumerated, (8—10.) to qualify them for public stations in the church. (28) Many have "prophesied in the name of Christ," as well as preached and defended his truth, who were "workers of iniquity;" yet, as far as they avowed "that Jesus was the Lord," they spake by the Holy Spirit. (*Notes*, 13:1—3. *Matt.* 7:21—23. 1 *John* 4:1—3.)—The contrast between saying "Jesus is an accursed thing," and "Jesus is the Lord," is very emphatical.

Spiritual gifts. (1) Των πνευματικων. See on *Rom.* 7:14. —*Dumb.* (2) Αφωνα. 14:10. *Acts* 8:32. 2 *Pet.* 2:16.—*Is.* 53:7. *Sept.* *Note*, *Ps.* 115:3—7.—*Ye were carried away.*] Απαγομενοι. *Matt.* 27:2,31. *Luke* 23:26. *Acts* 12:19. 23:17. Εκ απο, et αγω, *duco*, *Luke* 4:1. *Rom.* 8:14. *Gal.* 5:18.—*Accursed.* (3) "Anathema." *Marg.* Αναθεμα. 16:22. See on *Acts* 23:14. *Notes*, 16:21—24. *Rom* 9:1—3.

V. 4—11. There was a great diversity in the spiritual gifts conferred on the Christians at Corinth and elsewhere and some of them were valued far more than others: yet these were all from "the same Spirit," of whose operations the possessors were but instruments and vehicles. There

same Spirit, dividing to every man severally ᵛas he will. [*Practical Observations.*]

12 For ᵛas the body is one, and hath many members, and all the members of that one body, being many, are one body; ʷso also *is* Christ.

13 For ˣby one Spirit are we all baptized into one body, ʸwhether *we be* Jews or ᶻGentiles, whether *we be* ᵃbond or free; and have been all made ᵇto drink into one Spirit.

14 For ᶜthe body is not one member, but many.

15 If ᵈthe foot shall say, Because I am not the hand, I am not of the body; ᵉis it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

17 If ᶠthe whole body *were* an eye, where *were* the hearing? If *the* whole *were* hearing, where *were* the smelling

18 But now ᵍhath God set the members, every one of them in the body ʰas it hath pleased him.

19 And ⁱif they were all one member, where *were* the body?

20 But now *are they* many members, yet but one body.

21 And ᵏthe eye cannot say unto ᵐthe hand, I have no need of thee; nor again, the ⁿhead to the feet, I have no need of you.

22 Nay, ᵒmuch more those members of the body, which seem to be more feeble, are necessary:

23 And those *members* of the body, which we think to be less honourable, upon these we ᵖbestow more abundant honour; and our uncomely *parts* have more abundant comeliness.

24 For ᵖour comely *parts* have no need; but God hath tempered the body together, having given more abundant honour to that *part* which lacked:

25 That ᵍthere should be no ‡schism in the body; but *that* the members should have ʳthe same care one for another.

26 And ˢwhether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

[*Practical Observations.*]

ᵛ Dan. 4:35. Matt. 11:26. 20:15. John 3:8. 5:21. Rom. 9:18. Eph. 1:11. Heb. 2:4. Jam. 1:18. ʷ 10:17. Rom. 12:4,5. Eph. 1:23. 4:4,12,15,16. 5:23,30. Col. 1:18,24. 2:19. 3:15. ˣ 27. Gal. 3:16. ʸ 10:2. Is. 44:3—5. Ez. 36:25—27. Matt. 3:11. Luke 3:16. John 1:33. 3:5. Acts 1:5. Rom. 6:3—6. 8:9—11. Eph. 5:26. Col. 2:11,12. Tit. 3:4—6. 1 Pet. 3:21. ᶻ Rom. 3:29. 4:11. Gal. 3:28. Eph. 2:11—16,19—22. 3:6. Col. 1:27. 3:11. ᵃ Gr. *Greeks.* ᵇ 7:21,22. Eph. 6:8. ᶜ Cant. 5:1. Is. 41:17,18. 55:1. Zech. 9:15—17. John 4:10,14. 6:63. 7:37—39. ᵈ 12,19, 20.27,28. Eph. 4:25. ᵉ Judg. 9:8—15. 2 Kings 14:9. ᶠ 16,22. Rom. 12:3,10.

Phil. 2:3. ᵍ 21,29. 1 Sam. 9:9. Ps. 94:9. 139:13—16. Prov. 20:12. ʰ 24,28. ‡ *See on* 11. 3:5. 15:38. Ps. 110:3. 135:6. Is. 46:10. Jon. 1:14. Luke 10:21. 12: 32. Rom. 12:3. Eph. 1:5,9. Rev. 4:11. ⁱ 14. ᵏ Num. 10:31,32. 1 Sam. 25: 32. Ezra 10:1—5. Neh. 4:16—21. Job 29:11. ˡ Prov. 14:28. Ec. 5:9. 2 Cor. 1: 11. Tit. 2:9,10. † Or, *put on.* Gen. 3:7,21. ᵐ Gen. 2:25. 3:11. ⁿ 1:10—12. 3: 3. John 17:21—26. 2 Cor. 13:11. ‡ Or, *division.* ᵒ 2 Cor 7:12. 8:16. ᵖ Rom. 12:15. 2 Cor. 11:28,29. Gal. 6:2. Heb. 13:3. 1 Pet. 3:8. *Gr.*

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were also different "administrations" or offices, in which men ministered to the benefit of the church, according to the work assigned, and the talents intrusted to them: but they were all the servants of Christ; and were dependent on the same Lord, and accountable to him. (*Notes, Rom.* 12:3—5. *Eph.* 4:7—16.) In the effects which followed the exercise of their gifts, whether in miraculous cures, or in the conversion of sinners; the whole was produced by the power "of the same God," who wrought all these changes on the bodies and souls of men, through his Son, and by his Spirit, for the glory of his own great name. (*Marg. Ref.* h—k.) But "the manifestation of the Spirit," in these extraordinary operations, was not made for the credit of the man by whom he wrought, but for the advantage of the church, and even of those without; that the person, who possessed these gifts, or filled up any office in the church, might profit others: for such gifts were entirely distinct from that gracious state of the heart, which disposes a man to improve his talents of every kind. (*Marg. Ref.* m. *Notes, Matt.* 25:14—30.) For the purpose of thus profiting others, the Holy Spirit conferred on one "the word of wisdom," by which may be intended such immediate discoveries of the grand scheme of salvation, attended with such powers of discoursing about it, as were suited to render other men "wise unto salvation." (*Note, Eph.* 3:9—12.) To another, the same Spirit gave "the word of knowledge," by which an exact and extraordinary understanding of the Old Testament types and prophecies, and a capacity of explaining difficult subjects, of answering objections, of determining cases of conscience, or of speaking suitable words to different descriptions of persons, seems to be meant. (*Marg. Ref.* n.) Another was endued with a remarkable degree of faith; which rendered him capable of engaging in very perilous services, for which persons of more exact knowledge might be less competent. This kind and degree of faith was distinct from that faith which justifies; and so might be considered as "a spiritual gift," bestowed on certain persons to enable them to profit others. (*Marg. Ref.* o. *Note,* 13:1—3.) Some were endued with the gift of performing miraculous cures: others were enabled to work miracles of divers kinds. Some predicted future events; others had a supernatural talent of discerning spirits, of perceiving by what principles men were actuated, and of what services they were capable. Some could speak in various languages, which they had not learned; and others could miraculously interpret their words to the hearers, who understood them not. (*Marg. Ref.* p—u. *Note,* 14:26—33.) All these endowments the Holy Spirit freely bestowed, in that measure and diversity which he saw good, and to be conducive to the common advantage of the church: so that no one had any ground of glorying over others, or of repining as if he were forgotten in this distribution.—There is indeed much difficulty, at present, in determining precisely what the apostle meant by each of the terms here used, which doubtless were readily understood at the time when the gifts spoken of were exercised: but the sense which appeared most probable has been chosen; and great exactness on such a subject is not at all necessary.—"All these *worketh* that one and the self-same Spirit; dividing to every one severally as he will;" (11) compared with, "It is the same God, which worketh all in all;" suggests a conclusive proof of the Personality, Sovereignty, and Deity of the Holy Spirit. (*Marg. Ref.* x, y. *Note, Eph.* 1:9—12, *vv.* 9,11.)

Diversities. (4) Διαιρεσεις. 5,6. Here only. A διαιρεω,

11.—*Of administrations.* (5) "Of ministries." *Marg.* Διακονιων. 16:15. *Luke* 10:40. *Acts* 6:4. 12:25. *Rom.* 11:13. 12:7. 15:31. 2 *Cor.* 4:1. 5:18. 6:3. 8:4. 9:1. *Eph.* 4:12. 2 *Tim.* 4:11, *et al.*—*Of operations.* (6) Ενεργηματων. 10. Here only. Ενεργεω, 11. *Phil.* 2:13. See on *Matt.* 14:2.—*The manifestation.* (7) Ἡ φανερωσις. 2 *Cor.* 4:2. Not elsewhere. A φανερωω, *manifesto.*—*To profit withal.*] Προς το συμφερον. 6:12. 10:23.—*Of healing.* (9) Ιαματων. 28,30. Here only. Ιασις, *Luke* 13:32.—*Discerning.* (10) Διακρισεις. *Heb.* 5:14. See on *Rom.* 14:1.—*Interpretation.*] Ἑρμηνεια. 14:26. Not elsewhere. Ἑρμενευω. See on *John* 1:38.—*As he will.* (11) Καθως βουλεται. See on *Matt.* 11:27. A βουλη, *Acts* 2:23. 4:28. *Eph.* 1:11. *Heb.* 6:17.

V. 12—14. The apostle next illustrated the wisdom and goodness of the Holy Spirit, in his distribution of these gifts, by the similitude of the human body. This, though formed of many members, constituted one harmonious whole: while every member had its proper use and capacity, for the common benefit. Thus Christ mystical, or his church as united to him its glorious Head, was one great whole, consisting of many parts. (15—26. *Marg. Ref.* z. *Notes, Rom.* 12:3——5. *Gal.* 3:15—18.) For all true Christians had been baptized into Christ's mystical body, by the communication of his life-giving Spirit, whether they were before Jews or Gentiles, slaves or freemen, and by deriving continual supplies of that same Spirit, in answer to their earnest desires and believing prayers, they were made "to drink into one Spirit," and became more and more of "that mind which was in Christ." (*Marg. Ref.* b, c. *Notes,* 10:1—5. *Ex.* 17:5,6. *Cant.* 5:1. *Is.* 44:3—5. 55:1—3. *Zech.* 9:13—16, *v.* 15. *John* 4:10—15. 7:37—39. *Eph.* 4:1—6. 5:15—20, *v.* 18.) Here the apostle doubtless alluded to the wine used in the Lord's supper; as before to baptism. (*Notes,* 10:14—22.)—Therefore as the body is one, and has one common interest, though it consists of many members; so Christians should be considered, as incorporated by faith in Christ, and "the supply of his Spirit." Whereas if they had all possessed the same gifts, they would have resembled a detached member, or several of the same kind, rather than a regularly organized body.

V. 15—26. From the preceding illustration, the Corinthians might see the folly and perniciousness of their emulations, covetings, and murmurs. For, supposing there could be a distinct consciousness in each of the members of the human body; and should "the foot," dissatisfied with its lowly laborious, and useful station, covet the function and the powers of the hand: and complain that, as this was not granted, it could not be accounted a part of the body or at all regarded in it, must not every one see that this would be false and frivolous? The same would be the case, if the ear should repine, because not placed in the office, and possessed of the powers, of the eye. For if every part of the body were formed into an eye, where would be the important sense of hearing? Instead of such monstrous productions, God has, wisely and kindly, placed the members, senses, and organs, in the human body, "as it pleased him;" and unspeakably better than any self-wise counsellor could have directed. The very idea of every member coveting to be the most honoured part, is associated with that of the destruction of the body; which necessarily consists of many different members, so formed and placed as to become one regular whole. (*Marg. Ref.* f—m.) Thus, the eye could say, that it did not want the assistance of the hand; for without the power of exa-

27 Now ᵗye are the body of Christ and members in particular.

28 And ᵘGod hath set some in the church; first, ᵛapostles; secondarily, prophets; thirdly, teachers; after that miracles; then gifts of healings, helps, governments, ʷdiversities of tongues.

29 *Are* ˣall apostles? *are* all prophets? *are* all teachers? *are* all ʸworkers of miracles?

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

31 But ᶻcovet earnestly the best gifts: and yet ᵃshow I unto you a more excellent way.

t *See on* 12,14—20. Eph. 5:30. u 7—11. Acts 13:1—3. 20:28. Rom. 12:6—8. Eph. 2:20. 4:11—13. Heb. 13:17,24. 1 Pet. 5:1—4. v Or, *kinds*. 10. x 4—11,14—20. † Or, *powers*. y 8:1. 14:1,39. z 13:1, &c. Phil. 3:8. Heb. 11:4.

cuting, of which the hand is the instrument, even sight would be of small value. Nay, the head itself, the seat or source of sensation and reflection, wants the help of the feet, to convey it about from place to place. This appears still more clearly, in respect of those parts which seem "feeble," and yet are absolutely necessary to life, or to the well-being of the whole; such as the various vessels, by which digestion, nutrition, and circulation are carried on; and by which, whatever is redundant or detrimental, is thrown off by natural and regular process. So far, in fact, are the more honourable parts of the body from appropriating the whole of a man's regard, that the contrary often takes place: and those parts, which we are accustomed to conceal as "less honourable," are covered and decorated with the greatest care and expense. For those which are deemed most "honourable," do not want such decoration, being comely in themselves. (*Marg. Ref.* n—p.) And if any part of the body is wounded, diseased, or pained, all other parts sympathize with it, and share the suffering, and are ready to ease or relieve it: and, on the other hand, they all seem to rejoice, and share the pleasure of that member, which is in health and at ease; or which is employed in any honourable or beneficial service. (*Marg. Ref.* q—s. *Note*, *Rom.* 12:14—16.)

The smelling. (17) Ἡ ὀσφρησις. Here only. Ab ὀσφραινομαι, *olfacio*, *Judg.* 16:9. 1 *Sam.* 26:19. *Sept.*—ᵗ*We bestow.* (23) "We put on." *Marg.* Περιτιθεμεν. *Matt.* 21:33. 27:28, 48. *Mark* 12:1. 15:17,36. *John* 19:29.—*Uncomely parts.*] Τα ασχημονα. Here only. Ασχημονεω, 13:5.—Ευσχημοσυνην, 23. Here only. Ευσχημων, 24. See on *Mark* 15:43.—*Hath tempered.* (24) Συνεκερασε. *Heb.* 4:2. Not elsewhere. Εκ συν, et κεραννυμι, *misceo*.—*Suffer with it.* (26) Συμπασχει. See on *Rom.* 8:17.—*Rejoice with it.*] Συγχαιρει, 13:6. *Phil.* 2: 17,18. See on *Luke* 15:6.

V. 27—31. The apostle here applies this most appropriate similitude to the case which he intended to illustrate. The church was the mystical body of Christ, and believers "were, in particular, members" of that body. In placing these members, God, in his sovereign and unerring wisdom, had appointed some to the first and most honourable office of apostles; to whom especially he had "given the word of wisdom," for the instruction of mankind. Next to them, he had placed others as prophets, who gave particular instructions, by immediate inspiration, as by "the word of knowledge:" and after them he had stationed pastors and teachers, to superintend and instruct particular congregations, or to preach occasionally in other places. Besides the gifts and authority conferred on these persons; many Christians were endued with the power of working miracles, and of healing the sick: others were qualified to attend, and be assistant to, the apostles in their labours, as evangelists: or, as some explain it, to help the pastors in the office of deacons, and in various other services. Some were qualified to preside over the secular affairs of the church, as governors: or they were suitable persons to be left in authority by the apostles, when they were forced away from newly planted churches: "that they might set in order such things as were wanting:" while others were best qualified, by speaking a variety of tongues, to attempt the conversion of those who had not yet heard the gospel. (*Marg. Ref.* t, u.) But, would it be proper that all Christians should be apostles, prophets, teachers, or evangelists? This evidently was not the case: and if it could be thus ordered; the church would be like a body, which was all eye, all hand, or all tongue; like an army, constituted wholly of general officers; or like a kingdom in which all were rulers: (*Notes*, 4—11. *Deut.* 32:4. *Rom.* 12:6—8. *Eph.* 4:1—6,11—16. *Col.* 3:12—15.)—The Christians at Corinth, indeed, "coveted earnestly," or were emulous of the best gifts, or such as were deemed most splendid and honourable: but the apostle was about to show them a more excellent way, even that of *love*; (*Marg. Ref.* q, x. *Notes*, 13:) which would influence them to be content with the gifts already conferred, and to be principally zealous in making an useful improvement of them. (*Notes*, 14:)—Our translation, indeed, renders the clause as an exhortation, but it may with equal exactness be translated, "Ye do covet earnestly," &c. and so imply a reprehension of the corrupt emulation of the Corinthians: and this certainly coincides far better with the argument of the apostle. For *exhorting* them to "covet the best gifts;" or those that were most valued, which the Holy Spirit distributed as he saw good: would have sanctioned that ambitious temper, which he evidently aimed to repress.

Helps. (28) Αντιληψεις. Here only N. T.—*Ps.* 22:19. 83: 8. 108:8. *Sept.* Ab αντιλαμβανω, *Acts* 20:35.—*Governments.*] Κυβερνησεις. Here only N. T.—*Prov.* 1:5. 11:14. Κυβερνητης. See on *Acts* 27:11.—*Interpret.* (30) Διερμηνευσει. 14:5,13,27. *Luke* 24:27. *Acts* 9:36. See on 10.—*Covet earnestly.* (31) Ζηλουτε. 13:4. 14:39. *Acts* 7:9. 17:5. 2 *Cor.* 11:2. *Gal.* 4:17,18. *Jam.* 4:2. *Rev.* 3:19. (*Note*, *Jam.* 3:13—16.)—*A more excellent way.*] Καθ' υπερβολην οδον. "A way by far most excellent." See on *Rom.* 7:13.

PRACTICAL OBSERVATIONS.

V. 1—11. Acute speculators are often most ignorant o practical subjects: those who are most elated with the gift bestowed on them, are commonly most forgetful of the Giver and the proper use of them; and "spiritual gifts" have frequently been the support of spiritual pride. (*Note*, 27—31.) —In order to prevent these evils, we should often recollect what we were by nature and practice. We have not indeed been "carried after dumb idols:" yet "we were by nature children of wrath, even as others;" we have idolized worldly objects; and most of us have been the "enemies of God by wicked works," after which we were carried away from the truth and will of God, even as Satan, the world, and the flesh led us. If then we have any knowledge of the truth, or any ability to communicate that knowledge to others; let us give the whole glory to God.—There have been many who advanced a claim to inspiration, or extraordinary illumination of one kind or other; and there still are those who advance such claims: but appearances of this kind must be counterfeit in all, who refuse the Lord Jesus those honours, which he demanded to himself. For, what do such men, but "call Jesus accursed?" They may speak of him as a good Man, or an able Teacher: but, while they reject his priesthood, and deny his Deity as One with the Father: what do they less than charge him with blasphemy and imposture, in evidently claiming this equality; and with abetting idolatry, in teaching "all men to honour the Son, even as they honour the Father?" (*Notes*, *John* 5:19—23. 10:26—31, v. 30.) And do they not, in effect, justify the Jewish rulers in putting him to death as "an Anathema," for saying, "I am the Son of God?" Can such men speak by the Holy Spirit, or according to the language of inspiration? But if indeed we can from our hearts say that "Jesus is the Lord;" if we adore him with Thomas, saying, "My Lord, and my God!" and if we as sinners, trust and obey him, as our divine Saviour, Teacher, and King; we may be sure that we profess his faith "by the Holy Spirit;" though we cannot explain the manner, in which he has wrought this conviction, and though we be destitute of all other spiritual gifts. Indeed, we do not now expect miraculous gifts: yet "the word of wisdom and of knowledge," and divers special endowments by "the same Spirit," according to our different services to "the same Lord," and that we may be the instruments in those "operations of the same God, who worketh all in all," may yet be depended on by us. Whatever station, therefore, be allotted us, and, whatever abilities we possess for the duties of that station; we should remember, "that they were given us to profit withal." Even a capacity of speaking in a proper and scriptural manner, on any topic of religion, will not profit a man; except he have grace, humbly and simply to improve his talent, for the edification of others, without seeking his own glory or emolument. Such endowments will indeed infallibly expose the possessor to many additional temptations: and, as he will need a larger measure of grace than his more obscure brethren do, to keep him humble and spiritual; so he will probably meet with a more abundant share of painful experiences, and humiliating dispensations. We have therefore little cause to envy those, who are eminent in abilities and popularity, to covet these dangerous distinctions, to glory in any measure of them bestowed on us, or to despise such as are destitute of them. Numbers have thus been ruined: being lifted up in pride, they have come short of that salvation which they preached to others; or they have been betrayed into such evils, as have caused them to terminate their days in disgrace and distress. And the few, who have not been apparently injured, by eminency in gifts and popularity, have generally had more to relate concerning "thorns in the flesh, and messengers of Satan to buffet them," than their less gifted and admired brethren had any conception of. (*Notes*, and *P. O.* 2 *Cor.* 12:1—10.)

V. 12—26. We ought most earnestly to inquire, as our grand concern, whether we have been "baptized into the body of Christ," by his regenerating grace: and whether we are "drinking into his Spirit," by receiving daily from his fulness. If this be our privilege, we should be abundantly thankful for so valuable a distinction, and contentedly occupy the place, which it hath pleased God to assign us in his church: we should attentively consider the relation, in which we stand to the Head, and to every member of this mystical body; seek to have our hearts filled with love to the whole, and to every part of the Church of Christ, estimate soberly the functions of our station, and pray in faith and hope for wisdom and grace, that we may be enabled to perform them. We should also watch against pride, ambition, envy, discontent, selfishness, contempt of others; and thus seek the good of the church, of those in

CHAPTER XIII.

Gifts and miraculous powers, without love, are of no worth, or efficacy, 1–3. *The excellent properties of love,* 4–7. *Love will abide, when prophecies and tongues shall cease, and knowledge shall be perfected,* 8–12. *It is greater than faith and hope.* 13.

THOUGH [a]I speak with the tongues of men and of angels, [b]and have not charity, I am become [c]*as* sounding brass, or a tinkling cymbal.

2 And though [d]I have *the gift of* prophecy, and [e]understand all mysteries, and all knowledge; [f]and though I have all faith, so that I could remove mountains, [g]and have not charity, [h]I am nothing.

3 And [i]though I bestow all my goods to feed *the poor,* [k]and though I give my body to be burned, and have not charity, it [l]profiteth me nothing.

4 Charity [m]suffereth long, *and* [n]is kind; charity [o]envieth not; charity [p]vaunteth not itself, [q]is not puffed up,

5 Doth not [r]behave itself unseemly, [s]seeketh not her own, [t]is not easily provoked, [u]thinketh no evil;

6 [v]Rejoiceth not in iniquity, but [x]rejoiceth [y]in the truth;

7 [y]Beareth all things, believeth all things, [z]hopeth all things, [a]endureth all things.

[*Practical Observations.*]

a 2,3. 12:8,16,29,30. 14:6. 2 Cor. 12:4. 2 Pet. 2:18. b 8:1. Matt. 25:45. Rom. 14:15. Gal. 5:6,22. 1 Tim. 1:5. c 14:7,8. d 12:8—10,28. 14:1,6—9. Num. 24:15—24. Matt. 7:22,23. e 4:1. Matt. 13:11. Rom. 11:25. 16:25. Eph. 3:4. 6:19. Col. 1: 26. 1 Tim. 3:16. f 12:9. Matt. 17:20. 21:21. Mark 11:22,23. Luke 17:5,6. g 1,3. 16:22. Gal. 5:6,22. 1 John 4:8,20,21. h 3. 7:19. 8:4. 2 Cor. 12:11. Gal. 6:3. i Matt. 6:1—4. 23:5. Luke 18:22,28. 19:8. 21:3,4. John 12:43. Gal. 5:26. Phil 1 15—18. k Dan. 3 :6—28. John 13 37. 15:13. Acts 21 13. Phil. 1:20,21. 2:3. . 1s. 57.12 Jer. 7 8. John 6 53. 1 Tim. 4 8. Heb. 13 9. Jam. 2:14—17. m Prov. 10:12. 2 Cor. 6:6. Gal. 5:22. Eph 4 2. Col. 1 11. 3 12. 2 Tim. 2:25. 3:10. 4:2. Jam. 3:17. 1 Pet. 4:8. n Neh 9 17. Prov. 19 22 31:20,26. Luke 6.35,36. Eph. 4:32. Col. 3 12,13. 1 Pet. 3:8. 2 Pet. 1:7. 1 John 3 16—18. 4:11. o 3:3. Gen. 30:1. 37: 11. Matt 27.18. Rom. 1:29. 13:13. 2 Cor. 12:20. Gal. 5:21,26. Phil. 1:15. 1 Tim. 6 4. Tit. 3.3 Jam. 3:14—16. 4:5. 1 Pet. 2:1. * Or, *is not rash.* 1 Sam. 25:21, 22 33,34. 1 Kings 20:10,11. † s. 10:5. Prov. 13:10. 17:14. 25:8—10. Ec. 7:8,9. 10:

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our own sphere of action, and of every individual, by properly improving our talents, and performing the duty of our station. If situated in the lowest place, we should not disdain its services as beneath us: if advanced to a higher station, we should not imagine, that we do not stand in need of the prayers and help of our feeblest and most obscure brethren; for these are essential to the perfection of the whole. Nay, we should guard and take care of the weak and feeble believer; even as the God of nature has, with exquisite skill and kindness, defended those parts of the body, which, though essential to life and health, might otherwise easily be wounded and destroyed; and cover with affectionate attention the infirmities and uncomeliness of those, whom we have reason to regard as real believers, and who are exposed to disgrace and contempt: that so "the more abundant honour may be given to that part which lacked;" seeing the more honourable of our brethren have no need of such particular assistance and support from us. Our kind Creator hath effectually provided, that there should be "no schism in" our natural body: ut he has for wise reasons seen good to make trial of the members of the mystical body of Christ, in this respect; and through the remainder of error and sin in real Christians, through the intrusion of hypocrites, and the artifices of the enemy, many disgraceful and lamentable divisions still prevail; which we should pray against, and endeavour to heal to the utmost of our power, and with persevering earnestness. (*Note*, and *P. O. Eph.* 4:1—6.)

V. 27—31. In proportion as the members of Christ have not the same care of others as of themselves, very injurious consequences will manifestly ensue. If all filled up their several places in entire and equal love; there could be no envyings, jealousies, murmurs, vainglory, self-seeking, or disregard of others, any more than there is in heaven. (*Note*, *Matt.* 6:10.) We should, in that case, every one reciprocally care for all the rest; we should sympathize with the afflicted, tempted, distressed, or fallen believer, and help him as we could; we should feel ourselves sharers in the disgrace and reproach of the poor and needy; deem ourselves honoured and prospered, in the reputation, success, and usefulness of our more distinguished brethren; and rejoice in the consolation of such as were glad in the Lord. The meanest Christian would not then repine or envy the most exalted; but rejoice and bless God on his account: the most eminent would not disregard the meanest; but would peculiarly endeavour to encourage and help him. Thus the good of the whole, and of every part, would be the uniform object of all, in every station, without any exception; and with the subordination of all personal interests and satisfactions to this superior end. Instead of "coveting earnestly" the highest stations, or the most conspicuous gifts; instead of acting, as if all were to be apostles, prophets, teachers, and rulers; we should then unreservedly leave the appointment of his servants to God, and those whom he employs in his providence: and we should choose "the most excellent" way of love; endeavouring to occupy with our measure of ability and influence, for the good of our brethren, till our Lord come: remembering, that they will not be most approved and commended at that time, who affected or occupied the chief places; but those who have been most faithful to the trust reposed in them, and most diligent in their Master's work. (*Note*, *Matt.* 20:24—28)

NOTES.—Chap. XIII. V. 1—3. The more effectually to expose the radical error of the Corinthians, in overvaluing spiritual gifts, and seeking their own credit in the use of them, without due regard to the benefit of their brethren; the apostle in this chapter declares the most eminent of these gifts to be comparatively nothing, and "*love*" to be every thing. (*Notes*, 2:3—5. 12:27—31. 14:1—5. 2 *Cor.* 10:7—11.) He had told them, that he would "show them a more excellent way;" and he here averred, (as concerning himself, to give the less offence,) that if he could speak all the variety

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4. Dan. 3.19—22. p 4:6,18,19. 5:2. 8:1. Phil. 2:1—5. q 7:36. *Gr.* 11:13—16, 18.21,22. 14:33—40. Is. 3:5. Phil. 4:8 2 Thes. 3:7. r 10:24,33. 12:25. Rom. 14: 12—15. 15:2. Gal. 5:13. 6.1,2. Phil. 2:3—5,21. 2 Tim. 2:10. 1 John 3:16,17. s Num. 12:3. 16:15. 20:10—12. Ps. 106:32,33. Matt. 5:22. Mark 3:5. Jam. 1:19 20. t 2 Sam. 10:3. Job 21:27. Jer. 11:19. 18:18—20. 40:13—16. Matt. 9:4. Luke 7:39. u 1 Sam. 23:19—21. 2 Sam. 4:10—12. Ps. 10:3. 119:136. Prov. 14:9. Jer. 9:1. 13:17. 20:10. Hos. 4:8. 7:3. Mic. 7:8. Luke 19:41,42. 22:5. Rom. 1:32. Phil. 3:18. x Ex. 18:9. Josh. 22:22—33. Rom. 12:9. 2 Cor. 7:9—16. Phil. 1:4, 18. 2:17,18. 1 Thes. 3:6—10. 2 John 4. 3 John 3. † Or, *with.* y *See on* 4. Num. 11:12—14. Deut. 1:9. Prov. 10:12. Cant. 8:6,7. Rom. 15:1. Gal. 6:2. Heb. 13: 13. 1 Pet. 2:24. 4:8. z Luke 7:37—39,44—46. 19:4—10. a 9:18—22. Gen. 29: 20. Matt. 10:22. 2 Cor. 11:8—12. 2 Thes. 1:4. 2 Tim. 2:3—10,24. 3:11. 4:5. Jam. 1:12.

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of human languages most perfectly; and if he could discourse in them with the eloquence of angels, or even use their heavenly language, yet; without love, he should merely resemble the unmeaning sound of the most common and less harmonious musical instruments. (*Notes*, 14:6—12. *Acts* 2:4—11.) Nay, could he also deliver prophecies, which should be verified by the most signal accomplishment; if he could understand, and even comprehend, all divine mysteries; if he were possessed of all the natural and religious knowledge imaginable; and if he could exercise that special faith on the power of Christ, by which miracles were wrought, to such a degree, that even mountains should literally be removed at his word, to the universal astonishment of mankind; yet without "love" he should be nothing, not a Christian at all, and so far beneath the meanest believer upon earth. (*Marg Ref.* a—n. *Notes*, 8:1—3. 12:4—11. *Matt.* 7:21—23. 21:21,22. *Mark* 11:20—26. *Luke* 17:5,6. *Eph.* 3:1—7.)—Nay, if from pride, ostentation, or similar motives, he should "give all his goods to feed the poor," even to the starving of himself, from selfish motives; or if, from party zeal and obstinate attachment to a system, he should "give his body to be burned" as a martyr; yet, without "love," he could be nothing better than a deluded enthusiast, or ambitious hypocrite, and should derive no benefit from it. The apostle meant to show, in the strongest instances imaginable, that nothing could prove a man a true believer, who had not love. Some of the cases which he states cannot be supposed to have ever existed: yet it seems evident from Scripture, that a man might have the largest degree of that faith, by which miracles were performed, without any of the "faith which worketh by love;" and that it is possible for a person to expend all his wealth in alms, and die a martyr not only for error and superstition, but even for the truth, without saving grace!—The word "charity" has been of late so appropriated to one external expression of love, which yet may be produced from other principles; that it is desirable for the word "love" to be here substituted, according to the exact meaning of the original, in order to render the passage more intelligible to common readers.—'It must here be taken in the noblest sense, for such a love to the whole church, and the whole world, as arises from principles of true piety, and ultimately centres in God.' *Doddridge.*

Charity. (1) Αγαπην. 2,3,4,8,13. 8:1. 14:1. *Gal.* 5:6, 13,22. *Phil.* 2:1. 1 *Thes.* 1:3, *et al.*—*Sounding.*] Ηχων. *Luke* 21:25. Ηχος, *Acts* 2:2.—*Tinkling.*] Αλαλαζον.—See on *Mark* 5:38.—*Cymbal.*] Κυμβαλον. Here only.—*So that I could remove.* (2) Ὡστε μεθιστανειν. *Luke* 16:4. *Acts* 13:22. 19:26. Ex μετα, et ἱστημι, *sto, sisto.*—*I am nothing.*] Ουδεν ειμι. *John* 8:54. 2 *Cor.* 12:11. Comp. 3.—*I bestow . . . to feed* the poor. (3) Ψωμιζω. *Rom.* 12:20. A ψωμιον, *John* 13:26,27. To feed any one with bread broken into pieces, liberally and attentively; as nurses feed children, or birds their young.—*To be burned.*] Ἱνα . . . καυθησωμαι. Here only.—Καυσις, *Heb.* 6:8.—Many copies read καυχησωμαι, "that I might glory."—*It profiteth me.*] Ωφελουμαι. 14:6. *Matt.* 15:5. 16:26. *Luke* 9:25. *John* 6:63. 12:19. *Gal.* 5:2. *Heb.* 4:2. 13:9.

V. 4—7. The effects of "love," here enumerated, show that the apostle *primarily* intended those exercises of that holy affection, which respect mankind. Yet it is equally evident, that no natural benevolence, which subsists in an unbeliever's heart, can at all answer to the description which he has given. Indeed he evidently meant that love, which is "the fruit of the Spirit" in the believer's heart, and by which especially "faith worketh." (*Notes*, *Gal.* 5:1—6, *v.* 6. 22—26, *v.* 22. 1 *Pet.* 1:22. 1 *John* 3:13—15. 4:7,8.) The humble penitent, obtaining pardon and peace by faith in Christ, finds his self-confidence and his attachment to the world deprived of dominion and greatly weakened: he is also taught to love the perfections, the holiness, and the cause of God; the person, truth, and precepts of Christ, and his image in his people; to

8 Charity [c]never faileth: but whether *there be* [d]prophecies, they shall fail; whether *there be* [d]tongues, they shall cease; whether *there be* knowledge, it shall [d]vanish away.

9 For [e]we know in part, and we prophesy in part.

10 But [f]when that which is perfect is come then that which is in part shall be done away.

11 When I was a child, [g]I spake as a child, understood as a child, I [*]thought as a child: but when I became a man, I put away childish things.

12 For now [h]we see through a glass, [†]darkly;

[c] 10,13. Luke 22:32. Gal. 5:6. [d] 1. 12:10,28—30. 14:39. Acts 2:4,11. 19:6. [d] Jer. 49:7. Heb. 8:13. [e] 12. 2:9. 8.2. Job 11:7,8. 26:14. Ps. 40 5. 139:6. Prov. 30:4. Matt. 11:27. Rom. 11:34. Eph. 3:8,18,19. Col. 2:2,3. 1 Pet. 1:10—12.

[f] 1 John 3:2. [f] 12. Is. 24:23. 60:19,20. 2 Cor. 5:7,8. Rev. 21:22,23. 22:4,5. [g] 3· 1,2. 14:20. Ec. 11:10. Gal. 4:1. [*] Or, *reasoned*. [h] 2 Cor. 3:18. 5:7. Jam. 1: 23. [†] Gr. *in a riddle*. Judg. 14:12—19. Ez. 17:2.

love his neighbours, and even his enemies, after the example of Christ and in obedience to his commands; and he now desires, that they should all be happy, and that God should be glorified in their salvation. This love therefore includes all parties, nations, and characters, in its expansive exercise; though still capable of more particular attachments. It regards both the temporal and eternal interests of mankind; and the external comfort, as well as spiritual advantage, of believers; and, in subordination to the love of God, it seeks to promote the benefit of mankind, and the peace and prosperity of the church, as its grand objects. This love is the unequivocal evidence of regeneration; and it is a better touchstone of men's professed faith in Christ, than even the love of God; because its effects may more easily be examined and ascertained, and there is less danger of false affections in it. (*Notes*, 1 *John* 3:16,17. 4:20,21.) It was also that part of the Christian temper, in which the Corinthians were peculiarly defective: the apostle therefore selected this subject, to show them, how low an estimate ought to be made of their religion, and so to abate their high opinion of themselves. We must further observe that he described "love," as a man would *gold*, by enumerating its properties in the abstract. Wherever it subsisted, it had those properties, whether its quantity were small or great: and by this a man might estimate his own attainments in real religion. Some love might exist, where great remains of selfish passions obstructed its exercise; as a little gold may be mixed with a large alloy of base metal: but it would then become less conspicuous, and the man's state more doubtful.—"Love suffereth long;" it influences us, as far as it prevails, to endure the most grievous injuries and provoking affronts for a long time together, without resentment or retaliation. (*Marg. Ref.* m. *Notes*, *Ex.* 34:5—7. *Ps.* 86:14,15. *Rom.* 2:4—6. *Col.* 3:12—15.) Love "is kind," even to the most injurious; persevering in endeavours "to overcome evil with good;" and delighting in showing kindness to all sorts of persons, by word and deed. (*Marg. Ref.* n. *Notes*, *Rom.* 12: 9—21. *Eph.* 4:30—32. 5:1,2.) "Love envieth not;" or, is not emulous and ambitious: as far as it rules in the heart, it represses pride and selfishness; and causes men to rejoice in the comfort, advantage, and honour even of those, whom nature would regard as enemies or rivals. "Love vaunteth not itself;" it is a humble, unostentatious principle; it never prompts a man to boast, to push himself into notice, to prefer himself to others, to act with rashness or insolence, or in an overbearing dogmatical spirit. "It is not puffed up:" it never leads a person to be elated by endowments, offices, applause, or popularity: for where love prevails, these are only regarded and valued as means of good to others, communicated from God, to whom all the honour of them belongs. (*Notes*, 4:6—8,18—21. 5:1—5. 8:1—3. 2 *Cor.* 12:17—21.) "Love doth not behave itself unseemly:" it guides a man to a gentle, beneficent, courteous, compassionate, respectful conduct, suited to his employment, relative duties, age, and station: and thus it preserves him from rashness, and those improprieties into which pride and selfishness betray others. (*Marg. Ref.* o, p.) For he, who is influenced by love, will keep the good of mankind continually before him as his object: and this will restrain him from those evil tempers and unbecoming actions, which would counteract his grand design. Love "seeketh not its own:" it never prompts men to seek their own ease, interest, credit, or indulgence, except in subordination to the welfare of others and the glory of God: and it does not allow them to seek any selfish end, in the use of their gifts and talents, which are conferred on them to profit others with. (*Marg. Ref.* r. *Notes*, 10:23—28. *Phil.* 2:1—4.) Love "is not easily provoked:" it is not passionate and furious, any more than revengeful; it does not readily take offence even at many or great affronts, which pride and self-love would deem intolerable. Love "thinketh no evil:" it is unsuspecting, and not apt to impute men's conduct to bad motives, without evident proof; it can therefore never prompt any one to invent or circulate slanders, to believe malicious reports, or even needlessly to expose the faults of others; but it will rather influence him to extenuate or conceal them, when this can be done consistently with other duties. (*Note*, *Matt.* 7:1,2.) For love "rejoiceth not in iniquity:" it is not gratified, (as pride and malevolence are,) with the report of the vices and follies of others, though belonging to another party, or regarded as opposers; it rather influences a man to weep over it, and to desire that it should be found erroneous. "But love rejoiceth in the truth;" it excites joy in the heart, when the triumphs of the truth, and the holy lives of such as profess it, are mentioned, or when aspersed characters are vindicated by the truth being made known; or when Christians, however distinguished, act with truth, sincerity, integrity, professing and adorning the truth of the gospel. (*Marg. Ref.* s—x.) "Love beareth all things:" it *covers* all faults, as far as it can properly be done: it bears with the infirmities and mistakes of others, with candour and kindness; and it submits to any inconvenience cheerfully, which this forbearance imposes. (*Notes*, *Prov.* 10:12. *Rom.* 15:1—3. *Gal.* 6:1—5. 1 *Pet.* 4:8.) Love "believeth all things:" it disposes a person to believe the most favourably of all others, till the contrary be proved; to act as counsel for the accused; and even to credit a man's apologies for his faults, his professions of repentance, and his purposes of amendment. (*Note*, *Luke* 17:3,4.) "Love hopeth all things:" it prompts a man to hope the best of another's character and intentions, which the case will fairly allow him; to hope for the conversion of the sinner, or the recovery of the backslider; to proceed with hope, in his attempts to do good to the most profligate, obstinate, and ungrateful: and it allows no one to despair of others, to be wearied out by their perverseness, or to give up all endeavours for their good: and so consign sinners of any description, as hopeless, to inevitable and eternal destruction. (*Note*, *Luke* 15:25—32.) In this desire and hope of finally succeeding, at least in some instances, "love endureth all things:" it influences a man to bear any poverty, reproach, persecution, hardship, suffering, or even death, in seeking to do good to the bodies and souls of men, after the example of Christ, and in obedience to his commandments. (*Marg. Ref.* y—a.) It is obvious to every attentive reader, that, in this beautiful description of the properties and effects of love, the apostle meant to show the Corinthians, that their conduct had, in most particulars, been an entire contrast to it. (*Notes*, *Gal.* 5:13—18. *Jam.* 3:13—18.)—He seems also, without intending it, to have delineated his own character, as a successful imitator of the Lord Jesus, the perfect pattern of this holy love. (*Note*, 11:1.) Love, as exercised by Christians, not the love of God to man, must be meant, and the admired accommodation of it to the latter by some eloquent writers, leads the reader away from the intended instruction of the passage, however excellent in other respects.

Suffereth long. (4) Μακροθυμει. See on *Matt.* 18:26. *Is kind.*] Χρηστευεται. Here only. A χρηστος, *Matt.* 11:30. *Eph.* 4:32.—*Envieth.*] Ζηλοι. See on 12:31.—*Vaunteth not itself.*] "Is not rash." *Marg.* and *Ref.* Ου περπερευεται.—Here only.—'Verbum Latinum a *perperam*.' Schleusner.—*Is not puffed up.*] Ου φυσιουται. 5:2.—*Behave itself unseemly.* (5) Ασχημονει. See on 7:36. 12:23.—*Is not easily provoked.*] Ου παροξυνεται. See on *Acts* 17:16. Παροξυσμος. See *Acts* 15:39.—*Thinketh.*] Λογιζεται. 11. 4:1. 2 *Cor.* 10:2. 11:5. See on *Rom.* 2:3.—*Rejoiceth in.* (6) Συγχαιρει. See on 12:26.—*Beareth.* (7) Στεγει. See on 9:12.

V. 8—12. The "love," which the apostle so warmly recommended, "never faileth:" it never loses its value or excellency; it will never be changed for any other thing; nor will it ever fail out of that heart, in which it has taken root: (*Note*, *Eph.* 3:14—19.) and especially it will endure for ever in heaven. But even "prophecy" would fail: the Spirit of prophecy would soon be withdrawn from the church; the instructions, given by the prophets from immediate revelation, would soon be superseded by more ordinary methods; and even the prophecies of the Scripture would all at length be accomplished, and, having answered their end, be of no further use. The gift of "tongues" was of no long continuance in the church; and in heaven no acquaintance with human languages will be of any value. That philosophical "knowledge," on which the Corinthians prided themselves, soon vanished as a dream: and even that kind and degree of religious knowledge, which is acquired on earth, will be eclipsed by the perfect knowledge of heaven, as the light of the stars by the blaze of noon; or the knowledge, by which some were qualified to teach others the truth and will of God, will at length be of no further use. Here indeed the servants of God "knew in part, and so prophesied in part:" they had a small portion of his ways, works, and counsels made known to them: but when the perfect discoveries of another world are made, all this is done away, as the useless taper in the daytime. (*Marg. Ref.* b—f.) This might be illustrated by the difference between the apprehensions of a child, and those of a man. The apostle himself could recollect, that when he was a child, he had talked in a childish and unsuitable manner about the affairs of men; and he had conceived of them, been affected by them, and *reasoned* about them, with much ignorance and misapprehension: but when he became a man, he not only put away his toys and childish pursuits, but his childish manner of speaking, thinking, and judging; as one ashamed of the impertinence and folly which had mixed with even the little knowledge that he had acquired. Thus on earth, he could conceive and speak only "as a child," about divine things, when his present knowledge was compared with

but then [i]face to face: [k]now I know in part; but then shall I know even as also I am known.

13 And now [l]abideth [m]faith, [n]hope, [o]charity, these three; but [p]the greatest of these *is* charity.

i Ex. 33:11. Num. 12:8. Matt. 5:8. 18:10. Rom. 8:18. 1 John 3:2. Rev. 22:4.
k 9,10. John 10:15. 13:14. 1 Pet. 1:28. 1 John 2:14,24—27. 3:9.
m Luke 8:13—15. 22:32. Gal. 5:6. Heb. 10:39. 11:1—7. 1 John 5:1—5,9—13.
n Ps. 42:11. 43:5. 146:5. Lam. 3:21—26. Rom. 5:4,5. 8:24,25. 15:13. Col. 1:5,27. 1 Thes. 5:8.

Heb. 6:11,19. 1 Pet. 1:21. 1 John 3:3.
o 1—8. 8:1,3. 2 Cor. 5:14,15. Gal. 5:6. 1 John 2:10. 4:7—18.
p 8. 14:1. 16:14. Mark 12:29—31. Luke 10:27. Gal. 5:13—22. Phil. 1:9. Col. 3:14. 1 Tim. 1:5. 2 Tim. 1:7. 1 John 4:7—9. 2 John 4—6.

that of heaven. (*Marg. Ref.* g.) Though preserved from all error in delivering the doctrine to mankind, by preaching or writing: he was aware, that he should find his views of them inadequate, unsuitable, and widely different from the real nature and glory of those sublime objects of contemplation. For he could here only see them "through a glass darkly;" as by the imperfect reflection of a mirror, or in the obscure description of a riddle. (*Notes, Judg.* 14:10—14. *Ps.* 49:1—4. *Matt.* 13:34,35.)—This view of them by faith, through revelation and by divine teaching is sufficient for the present state; but it is inadequate and obscure, compared with that view of them, which is obtained by those, who "see face to face;" and who have an immediate, intuitive, and complete perception of God, of Christ, and of heavenly things. (*Marg. Ref.* h—k.) So that even the apostle's "knowledge in part," of the truths and purposes of God, would be as nothing, when he came "to know, as he was known;" and to perceive those objects, with that clearness, fulness, and adequate conception of them, which corresponds to the perfect knowledge of God himself, as far as a finite mind can comprehend infinity. (*Note*, 1 *John* 3:1—3.)

Faileth. (8) Εκπιπτει. See on *Rom.* 9:6.—*Shall fail.*] Καταργηθησονται. 10,11. See on *Rom.* 3:3. 6:6. *Gal.* 5:4. 2 *Tim.* 1:10.—*In part.* (9) Εκ μερους. 10,12. 12:27. Απο μερους, *Rom.* 11:25.—*A child.* (11) Νηπιος. 3:1. *Matt.* 11:25. 21:16. *Rom.* 2:20.—*I thought.*] "I reasoned." *Marg.* Ελογιζομην. See on 5.—*Through a glass.* (12) Δι' εσοπτρου. *Jam.* 1:23. Not elsewhere. Κατοπτριζομενοι, 2 *Cor.* 3:18.—*Darkly.*] Or "in a riddle." *Marg.* Εν αινιγματι. Here only N. T.—*Num.* 12:8. 2 *Chr.* 9:1. *Prov.* 1:6. *Sept.*

V. 13. Not only is "love" more excellent and more enduring, than all spiritual gifts, miraculous powers, and prophetical discoveries; but it even far exceeds in value all other Christian graces. After the ceasing of supernatural gifts in the church, "faith, hope, and love would abide," to the end of the world, as the three principal graces which distinguish Christians from all other men, and, in fact, as including all the others.—Faith cordially and practically receives the "sure testimony of God" concerning invisible things, appropriates his instruction, and thus welcomes his salvation, by looking to the divine Redeemer, and relying on him and the promises of God in him. (*Marg. Ref.* l, m. *Notes, John* 3:27—36, *vv.* 35,36. *Heb.* 11:1,2. 1 *John* 5:9—12.) Hope, with longing and patient waiting, expects the promised blessings, as to be perfected in eternal life; and thus it is the "anchor of the soul," keeping it steadfast in obedience and patient waiting, amidst every kind of opposition and discouragement. (*Marg. Ref.* n. *Notes, Heb.* 6:16—20. 1 *John* 3:1—3.) And love to God, and to mankind for his sake, as before described, is the active principle of all those willing services, in which the Christian does good to others, according to the will of God. "These three abide," and must abide, as essential to godliness, under every dispensation, and in every age; whatever other changes take place: but "the greatest of these is love." (*Marg. Ref.* o, p.) Not that love can do the office of faith, in justifying the sinner, or do any thing towards it; any more than the eye can perform the function of the ear: nor can this "love" be found in any man, who is not partaker of faith and hope. But faith and hope are the means, or the intermediate acts of the mind, by which a proud, selfish, carnal, condemned criminal, is brought to love a reconciled God, and to love men in general, and Christians in particular, for his sake. They are as the scaffolding, without which the building cannot be erected: yet the building is more valuable than the scaffolding, and when that is completed, the other will be taken down as of no further use. For love is the very nature and image of God, "the bond of perfection," the essence of holiness, "the fulfilling of the law." Faith and hope are only requisite for us, as sinners, in this imperfect state: faith will therefore soon be lost in vision, and hope swallowed up in fruition; but perfect love will flourish for ever, the business, element, joy, and glory of heaven itself; uniting God and all holy creatures in the most perfect harmony and felicity, without the least alloy of any contrary principle, through all the ages of eternity. (*Notes, Mark* 12:28—34. *Rom.* 13:8—10. *Gal.* 5:1—6, 22—26. 1 *John* 4:7—12.)

Charity.] Ἡ αγαπη. "The love" above described. 4,8.

PRACTICAL OBSERVATIONS.

V. 1—7. Splendid abilities, extensive learning, admired eloquence, and even exact "knowledge in the mysteries of God," may be possessed by a proud and selfish man; who is as "sounding brass, or a tinkling cymbal," in the most admired displays of his conspicuous endowments. Indeed, the powers or eloquence of angels, and all imaginable gifts of miracles or prophecy, cannot demonstrate a man to be at all better than Balaam or Judas: and even the most astonishing liberality or patient fortitude, under self-invented or imposed austerities, nay, persecution even to tortures and death, may spring from other motives and principles than holy love, and in that case will avail nothing before our heart-searching Judge. How then are they deluded, who expect acceptance and reward, for those good works, which are as scanty in their degree, as they are corrupt and selfish in their principle! And how are even true Christians often fascinated, to overrate ostentatious eloquence, gifts, and abilities, and to undervalue honest, simple, and unadorned love which seeks only to do them good! But where does this heavenly love reside, which the apostle so warmly panegyrizes? Is she returned to heaven, being wearied out with our contentions and selfishness on earth? Or does she dwell in some obscure retreat, at a distance from the disputes of the world, and of the church? Certainly she is but seldom seen among us; she has but few votaries and little influence; and is treated with strange neglect almost every where. Alas! numbers, who might be supposed "to be somewhat," if we only looked at their talents, knowledge, and zeal; appear to be "nothing," or very little, if "love" be the touchstone of their characters.—Indeed, this chapter may be considered as an answer to all the *wrangling* pamphlets of angry disputers about religious truth, of different names and sentiments. Many of these seem incapable of long-suffering or kindness to any but their own party: so that envy, boasting, railing, ridicule, slander, and acrimony, are the prominent features of the portrait, which they exhibit to the view of the public! In the most unseemly manner, they sound their own praises; vent their own resentments; expose and triumph over their opponents; forget all decent regard to superiors; and turn religious investigation into a vainglorious, selfish, if not scurrilous, contest for victory! It is evident, that many of this character are "easily provoked," and hardly pacified that they think evil of others, and rejoice in detecting the faults and follies of those who differ from them. In short, the attentive observer will perceive that every part of the apostle's definition of love forms a complete contrast to the conduct of great numbers, who, in different ages, have had numerous admirers, for their zeal and ability, in contending for the sentiments or forms of their own sect or party.—But alas! we need far more "love" than is generally possessed, to animadvert on such abuses, without being betrayed into a measure of imitation. Let us then rather inquire, whether this divine love inhabit and influence our hearts? Have we learned to suffer long and to be kind? Are we taught to repress envy and unholy emulation, and to rejoice in the superior reputation and success of our brethren? Has love instructed us "in honour to esteem others better than ourselves," and brought under all insolence, rashness, and ostentation? Has this divine principle guided us into a becoming behaviour to our superiors, equals, inferiors, opponents, competitors, friends, relatives, and all orders of men in the church or the community? Have we attained the habit of giving up our own interest or inclination, whenever the good of others requires it? Can we bear affronts, without being "easily provoked?" Are we disposed to be unsuspecting; to mourn over the sins of others; to bear with their infirmities, dulness, and perverseness: to "believe, hope, and endure all things" for their sakes? If some sparks of this heavenly flame have been kindled in our hearts; we know that there is much of a contrary nature, to counteract its efficacy. Here then is a call for watchfulness, diligence, and prayer; that our "love may abound yet more and more, in knowledge, and in all judgment;" and that our selfish nature may be more entirely subdued and mortified. (*Notes, Phil.* 1:9—11, *v.* 9. 1 *Thes.* 4:9—11. 2 *Thes.* 1:3,4. 1 *Pet.* 1:22,23.) Hence we shal also see still more our need of the cleansing blood of Christ, and shall learn to walk humbly before God, and to bear with others; as conscious that we need the patient forbearance both of the Lord, and of our brethren.

V. 8—13. If love, as before described, is planted in our hearts, though as an exotic in an unfriendly soil and climate; it will "never fail," but certainly grow up to maturity: and it will flourish abundantly, when prophecies shall cease, when human science and eloquence shall vanish away; and when even our highest attainments in divine knowledge in this present world, (which are indeed very small compared with those of the apostle,) will appear like the lispings, the imaginations, and the reasonings of a little child.—But, if that feeble indistinct view which we obtain by faith, when looking in the mirror of the sacred word, be so delightful as we have sometimes found it; with what raptures shall we "see face to face," and "know even as we are known!" Let us then "put away the childish things," which amused us in an unconverted state; for so we now clearly see them to have been: let us learn to value things according to their intrinsic worth; and not, as children, admire all that glitters, whether it be gold or tinsel: let us cease from our childish pursuits about externals and non-essentials; that we may value and seek an increase of faith, hope, and love from the Giver of all good gifts: and while we contend, that "faith alone justifies" the sinner, by forming his relation to the Saviour; and that hope only can support the soul, amidst all the trials of life and death; let us remember, that love is still greater than these most needful graces, being the evidence of our title to eternal

CHAPTER XIV.

The apostle exhorts the Corinthians to follow after love; and shows that prophecy, as most conducive to edification, is to be preferred to "speaking with tongues," 1—5. Speaking in a language, which the hearers do not understand, resembles indistinct musical sounds, and is of no use to the hearers, 6—11. All gifts should be used in the most edifying manner, 12—21. Tongues are intended to convince unbelievers; but prophesying is more useful in the public assembly, and to strangers who resort thither, 21—25. Rules for the orderly exercise of spiritual gifts in the church, 26—33. Women are so bidden to speak in public, 34, 35. A reproof of the self-sufficiency of some teachers at Corinth, 36—38. Gifts must be exercised, and all things done "decently and in order," 39, 40.

FOLLOW after [b]charity, [c]and desire spiritual *gifts;* but rather that ye may [d]prophesy.

2 For [e]he that speaketh in an *unknown* tongue, speaketh not unto men, but unto God: for no man [f]understandeth *him;* [f]howbeit in the spirit he speaketh mysteries.

3 But he that prophesieth speaking unto men, *to* [g]edification, and [h]exhortation, and [i]comfort.

4 He that speaketh in an *unknown* tongue [k]edifieth himself; but he that prophesieth [k]edifieth the church.

5 I [m]would that ye all spake with tongues, but rather that ye prophesied: [n]for greater *is* he that prophesieth than he that speaketh with tongues, [o]except he interpret, that the church may receive edifying.

6 Now, brethren, if I come unto you speaking with tongues, [p]what shall I profit you, except I shall speak to you either by [q]revelation, or by [r]knowledge, or by [s]prophesying, or by [t]doctrine?

7 And even [u]things without life giving sound, whether pipe or harp, [x]except they give a distinction in the [y]sounds, how shall it be known what is piped or harped?

8 For [z]if the trumpet give an uncertain sound, who shall prepare himself to the battle?

9 So likewise ye, except ye utter by the tongue words [i]easy to be understood, how shall it be known what is spoken? [a]for ye shall speak into the air.

10 There are, it may be, so many kinds of voices in the world, and none of them *is* without signification.

11 Therefore if I know not the meaning of the voice, [a]I shall be unto him that speaketh a barbarian, and he that speaketh *shall be* a barbarian unto me.

12 Even so ye, [b]forasmach as ye are zealous of [§]spiritual *gifts*, [c]seek that ye may excel to the edifying of the church. [*Practical Observations.*]

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a Prov. 15:9. 21:21. Is. 51:1. Rom. 9:30. 14:19. 1 Tim. 5:10. 6:11. Heb. 12:14. 1 Pet. 3:11—13. 3 John 11. b *See on* 13:1—8,13. 2 Tim. 2:22 2 Pet. 1:7. c 12:1,31. d 3—5,24,25,37,39. 13:2,9. Num. 11:25—29. Rom. 12:6. 1 Thes. 5:20. 1 Tim. 4:14. e 9—11,16,21,22. Gen. 11:7. 42:23. Deut. 28:49. 2 Kings 18:26. Acts 2:4—11. Jo 4:. 1:16. * *Gr. heareth.* Acts 22:9. f 2:7,10. 13:2. 15:51. Ps. 49:3,4. 78:2 Matt. 13:11. Mark 4:11. Rom. 16:25. Eph. 3:3—9. 6:19. Col. 1: 26,27 2:2 1 Tim. 3 9,16 Rev 10 7. g 14,12,26. 8:1. 10:23. Acts 9:31. Rom. 14: 19. 15 2. Eph. 4 12—16,29. 1 Thes. 5:11. 1 Tim. 1:4. Jude 20. h Luke 3:18. Acts 13 15. 14:22 15 32 Rom 12 8. 1 Thes. 2:3. 4:1. 5:11,14. 2 Thes. 3:12. 1 Tim. 4:13. 6:2. 2 Tim. 4:2. Tit. 1:9. 2:6,9,15. Heb. 3:13. 10:25. 13:22. 1 Pet. 5:12. i 31. 2 Cor. 1:4. 2:7. Eph. 6:22. Col. 4:8. 1 Thes. 2:11. 3:2. 4:18. 5:11—14. k 14. l 3,18,19. m 12:28—30. 13:4. Num. 11:28,29. n 1:3. o 12,13,26 —28. 12:10,30. p 10:33. 12:7. 13:3. 1 Sam. 12:21. Jer. 16:19. 23:32. Matt. 16 26. 2 Tim 2:14. Tit. 3:8. Heb. 13:9. q 26—30. Matt. 11:25. 16:17. 2 Cor. 12: 1,7. Eph. 1:17. Phil. 3:15. r 12:8. 13:2,8,9. Rom. 15:14. 2 Col. 11 6. Eph 3:4. 2 Pet. 1:5. 3:18. s *See on* 1. 13:2. t 26. Rom. 16:17. 2 Tim. 3:10,16. 4:2. 2 John 9. u 13:1. x 8. Num. 10:2—10. Matt. 11:17. Luke 7:32. † Or, *tunes.* y Num. 10:9. Josh. 6:4—20. Judg. 7:16—18. Neh. 4:18—21. Job 39:24,25. Is. 27:13. Am. 3:6. Eph. 6:11—18. ‡ *Gr. significant.* 19. z 9:26. a 21. Acts 28:2,4. Rom. 1: 14. Col. 3:11. b 1. 12:7,31. Tit. 2:14. § *Gr. spirits. See on* 32. c 3,4,26.

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life, the meetness for that holy and unspeakable felicity, and the blessed earnest and beginning of it.

NOTES.—CHAP. XIV. V. 1—5. Having shown the pre-eminent excellency of "love," the apostle exhorted the Corinthians "to follow after" it, as the great object of their unremitting pursuit, in preference to all other things: and then they would do well, in "earnestly desiring spiritual gifts," that they might be useful to their brethren; for under the influence of "love," they would certainly thus use them. (*Marg. Ref.* a—c.) But especially they should value "the gift of prophesying." By this the apostle seems to have intended an immediate communication from the Spirit of God, concerning the meaning of the holy Scriptures, or some point of doctrine or practice, in which the church or individuals wanted instruction at the time. This was a gift bestowed on several, by which they became occasional or extraordinary teachers in the church: and it appears to have been generally accompanied by the power of predicting future events, when circumstances required it. (*Marg. Ref.* d. *Note*, 1 *Thes.* 5:16—22, *v.* 20.) The Corinthians, however, did not value it so much as "the gift of tongues," or of miracles; because it was less suited to excite admiration: but the apostle instructed them, that it was greatly to be preferred by them, because more useful in their situation. For he who spake in a language, which the hearers could not understand, "did not speak to men, but unto God" only: nor would others receive any benefit, even if indeed, under the impulse of the Holy Spirit, he spake the most sublime mysteries of the gospel, in the most suitable words. (*Marg. Ref.* e, f. *Note*, *Acts* 2:6—11.) Whereas "he that prophesied" spake to men, to edify them in divine truth, to exhort them to holy practice, or to animate and comfort them under their trials and conflicts. (*Marg. Ref.* g—i.) Indeed, he who spake in an unknown tongue, might derive instruction and benefit from his own words, and his faith might be established by the exercise of this miraculous gift; in case he was not elated with pride, and influenced by ostentation. But he who prophesied would edify many, which was far more desirable. As the apostle rejoiced in every thing conducive to their prosperity, he desired that they might all be endued with the gift of tongues: but still more, that they might all be capable of instructing others, by the gift of prophesying. (*Note*, 12:4—11.) For the prophet was certainly a more honourable and useful person, than he who spake with tongues; except the latter were also endued with the gift of interpreting his discourse, into the language understood by his hearers: that so the church might be edified by what he spake. (*Marg. Ref.* m, o.) It seems that this was not generally the case: indeed a man might be miraculously enabled to speak in one, two, or more languages, which he had never learned: and yet, being left ignorant of other languages, he might be unable to explain his meaning to those, who neither understood the language in which he spake, nor that which was his native tongue. Or perhaps, to counterpoise a gift, which was so much calculated to elate the possessors, they might be left incapable of giving utterance, with propriety, perspicuity, or promptitude, suited to a public assembly, even in their native tongue, to those divine truths which they spake fluently in another language, under the influence of the Holy Spirit: and another man might be miraculously enabled to understand, and interpret into the language of the audience, what was thus spoken, who yet himself might be unable to speak fluently in the language which he interpreted. Even in ordinary cases, *clearly understanding* a language, and being able to *speak fluently* in it, are very distinct attainments.—'Why was the gift of tongues conferred? That the mysteries of God might be openly made known to more people and nations. Then surely, prophecy, to which the gift of tongues was intended to be subservient, must be of superior excellency.' *Beza.* 'This therefore was a great abuse of this gift, that when they had a mystery revealed to them, they did not utter it in a language understood by the assembly, but only by themselves: and so they did not edify the church by it, though it was given, as all the other gifts were, for edification. (12:7.) *Whitby.—Follow after.* (1) *Pursue love.* (*Note*, *Heb.* 12:14.) 'The word διωκετε properly signifies, to pursue with an eagerness, like that with which hunters follow their game. And it may be intended to intimate how *hard* it is to obtain, and preserve a truly benevolent spirit in the main series of life: considering on the one hand the many provocations we are like to meet with; and on the other, the force of self-love, which will, in so many instances, be ready to break in upon it.' *Doddridge.*

Follow after. (1) Διωκετε. See on *Rom.* 12:13.—*Desire.*] Ζηλουτε. See on 12:31.—*Spiritual gifts.*] Τα πνευματικα. See on 12:1.—*An* unknown *tongue.* (2) Γλωσσῃ. 4—6,13, 18,19,22,23,27,39. *Acts* 2:4 10:46.—*Understandeth.*] "Heareth." *Marg.* Ακουει.—*In the spirit.*] Πνευματι. 15,32.—*To edification.* (3) Οικοδομην. 5,12,26. 3:9. See on *Rom.* 14:19.—*Exhortation.*] Παρακλησιν. *Luke* 2:25. 6:24. See on *Acts* 4:36. Παρακλητος. See on *John* 14:16.—*Comfort.*] Παραμυθιαν. Here only. Παραμυθιον, *Phil.* 2:1. Παραμυθεομαι, *John* 11:19,31. 1 *Thes.* 2:11. 5:14.

V. 6—12. To convince the Christians at Corinth, without giving them needless offence, of what he had advanced, the apostle put the case, that if, when he should come to see them, he should merely display his gift of speaking in a variety of languages; of what use would his visit be to them? Surely of none; except he spake intelligibly, either by immediate "revelation" from God, or from his superior "knowledge" in the mysteries of God; (*Notes*, *Eph.* 3:1—7.) or by some prophetical message suited to their case; or concerning some "doctrine" in which they wavered, or were mistaken. Unless in some of these ways, (which indeed it is difficult to distinguish with exactness,) he gave them clear instructions; all that he could say would be an unmeaning noise, even if the languages in which he spake were understood; much more if they did not understand them. (*Marg. Ref.* p—t.) For even "lifeless things," which are made use of to give sound, as, for instance, musical instruments, can give no direction to those who are to sing or dance to them, unless a proper distinction be observed in the sounds. And if the trumpet should be blown at random, without any distinction between that sound which calls the combatants to the field, and that which sounds a retreat, and other sounds of different meaning; what soldier could understand when to "prepare himself for the battle?" If then an intelligible distinction of sounds was necessary in the ordinary concerns of life, much more must they be so in those of religion. For unless the speakers uttered significant and intelligible words, how

13 Wherefore let him that speaketh in an *unknown* tongue, [d]pray that he may interpret.

14 For if I pray in an *unknown* tongue, [e]my spirit prayeth, but my understanding is unfruitful.

15 [f]What is it then? [g]I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, [h]and I will sing with the understanding also.

16 Else when thou shalt [i]bless with the spirit, how shall he that occupieth the room of the [k]unlearned say [l]Amen, at thy giving of thanks, seeing he understandeth not what thou sayest?

17 For thou verily givest thanks well, [m]but the other is not edified.

18 I [n]thank my God, I speak with tongues more than you all:

19 Yet [o]in the church I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue.

20 Brethren, [p]be not children in understanding: howbeit [q]in malice be ye children, but in understanding be [r]men.

21 In [s]the law it is written, [t]With *men of* othe. tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

22 Wherefore tongues are [u]for a sign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, [v]but for them which believe.

23 If therefore [x]the whole church be come together into one place, and all speak with tongues, and there come in *those that are* unlearned or unbelievers, [y]will they not say that ye are mad?

24 But if all prophesy, and there come in one that believeth not, or *one* unlearned, [z]he is convinced of all, he is judged of all:

25 And thus are the secrets of his heart made manifest; and so, [a]falling down on *his* face, he will worship God, and report that [b]God is in you of a truth. [*Practical Observations.*]

d 27,28. 12:10,30. Mark 11:24. John 14:13,14. Acts 1:14. 4:29—31. 8:15. e 2. 15,16,19. f 10-19. Rom. 3:5. 8:31. Phil. 1:18. g 19. John 4:23,24. Rom. 1:9. Eph. 5:17—20. 6:18. Col. 3:16. Jude 20. h Ps. 47:7. Rom. 12:1,2. i 2,14. k 23:24. Is. 29:11,12. John 7:15. Acts 4:13. l 16:24. Num. 5:22. Deut. 27:15, &c. 1 Kings 1:36. 1 Chr. 16:36. Ps. 41:13. 72:19. 89:52. 106:48. Jer. 28:6. Matt. 6:13. 28:20. Mark 16:20. John 21:25. Rev. 5:14. 22:20. m 4,26. n 1:4—6. 4:7. o 1 21,32. p 3:1,2. 13:11. Ps. 119:99. Is. 11:3. Rom. 16:19. Eph. 4:14. Phil. 1:9. q Ps. 131:1,2. Matt. 11:25. 18:3. 19:14. Mark 10:15. 1 Pet. 2:2. r Gr. *perfect*, or, *of a ripe age*. 2:6. Phil. 3:15. s John 10:34. Rom. 3:19. t Deut. 28:49. Is. 28:11. Jer. 5:15. u Mark 16:17. Acts 2:6—12,32—36. v 3. x 11:18. y Hos. 9:7 John 10:20. Acts 2:13. 26:24. z 2:15. John 1:47—49. 4:29. Acts 2:37. Heb. 4:12,13. a Gen. 44:14. Deut. 9:18. Ps. 72:11. Is. 60:14. Luke 5:8. 8:28. Rev. 5:8. 19:4. b Is. 45:14. Zech. 8:23.

could the hearers understand what was spoken? They might as well speak in an empty room, or an unfrequented desert; where their words would be lost in the air, and never reach any human ear. (*Marg. Ref.* u—z.) There were indeed many languages, or dialects, according to the different regions of the earth: and each of these was significant to the persons accustomed to it. That circumstance therefore ought to be considered: otherwise, even in ordinary conversation, the speaker and hearer, who did not understand each other, would appear reciprocally barbarians to each other; however expressive, polite, and copious, the languages were in which they spake, and they would be more likely to despise one another, than to profit by the interview, or be satisfied with it. (*Marg. Ref.* a. *Note, Acts* 28:1,2.) In the common concerns of life, it was thus absolutely requisite for men to understand each other; and surely the Corinthians, amidst their zeal, and emulous desire of spiritual gifts, ought to act consistently with the common sense of mankind, and desire to excel in those things, by which they might edify the church; and not in such as could only procure to themselves irrational admiration!—'At this day, among the papists, they are used, *in their sermons*, always to quote the sacred Scriptures in Latin without adding a translation in the vulgar tongue; nor do they use any other method, in the singing and prayers.' *Beza.*—'If you, that have the gift of strange languages, do not speak . . . that which the auditors may understand: for to that end sure were those languages given, that you might speak to every one in his own language; (*Acts* 2:6.) how shall any one be better for your language?' *Hammond.*—It should be carefully noted, how decidedly the apostle prefers those gifts, and that exercise of gifts, which were suited to instruct and edify others; to those, which were more admired, but less suited to do substantial good.

By revelation. (6) Εν αποκαλυψει. 26. 1:7. See on *Luke* 2:32.—*By prophesying.*] Εν προφητειᾳ. 22. 12:10. 13:2,8. *Rom.* 12:6. 1 *Thes.* 5:20. 1 *Tim.* 1:18. 4:14, *et al.*—*Things without life.* (7) Τα αψυχα. Here only. Εκ a priv. et ψυχη, *anima.*—*Pipe.*] Αὐλος. Here only.—*Piped.*] Αυλουμενον. *Matt.* 11:17.—*Harp.*] Κιθαρα. *Rev.* 5:8. 14:2. 15:2.—*Harped.*] Κιθαριζομενον. *Rev.* 14:2.—*A distinction.*] Διαστολην. See on *Rom.* 3:22.—*The sounds.*] "The tunes." *Marg.* Φθογγοις. See on *Rom.* 10:18.—*Uncertain.* (8) Αδηλον. *Luke* 11:44. Αδηλως, 9:26.—*Easy to be understood.* (9) "Significant." *Marg.* Ευσημο. Here only. Εκ ευ, *bene*, et σημα, *signum.*—*Without signification.* (10) Αφωνον. See on 12:2.—*Ye are zealous of spiritual* gifts. (12) Ζηλωται εστε πνευματων. See on 12:31. Ζηλωτης, *Luke* 6:15. See on *Acts* 21:20.

V. 13—19. If any of the Corinthians would speak in an unknown tongue among their brethren, let them pray to be endued also with the gift of interpreting what was spoken, or what others delivered in a foreign language; that their religious exercises might not be a mere display of gifts without meaning or use. Supposing the apostle should come among them, and pray with the congregation in an unknown tongue; his *spirit*, or heart, might indeed be very devoutly engaged in the worship of God, while exercising this gift of the Holy Spirit: but, as others could not understand him, so, his own *understanding* would be unfruitful, having no just and proper exercise, and producing no benefit to his fellow-worshippers. What would then be the proper inference from this observation? Truly, he would pray from the fulness of spiritual affections; and in the sober exercise of his understanding also, by using such words as might edify others, and enable them to join with him. In like manner, when he sang the praises of God, he would endeavour to have his spiritual affections engaged as much as possible; yet he would also consider, as *a rational man;* what language would be best understood by the congregation. (*Marg. Ref.* d—h.) Now if any, neglecting this obvious dictate of discretion, should celebrate the praises of God, and return thanks for his mercies, in the most spiritual and fervent manner, but in an "unknown tongue;" how could he who occupied the place of a private believer, who had neither learning nor the gift of tongues, give his assent to the thanksgiving, by saying, *Amen*, as it was customary among them; (*Marg. Ref.* h—l.) seeing he had not understood any thing which was spoken? The one might give thanks in a very proper manner, but the other could derive no benefit from it.—Many indeed of the Corinthians supposed themselves to excel in this particular gift, and were pleased to make a show of it: but the apostle thanked God, that, as commissioned to preach to the Gentiles, of whatever nation, he "spake with tongues more than they all," and war enabled to preach in more languages; the whole praise of which he gave to the Lord. Yet he had rather "speak five words," or the shortest instructive sentence, among believers, in the public assembly, in a rational manner, so that others might understand him and be edified by what he said; than irrationally to speak ten thousand words, or the most copious discourse, "in an unknown tongue," which could be of no use to them.—Had the apostle lived about the era of the reformation, and written expressly against the church of Rome; he could not more emphatically have exposed the absurdity and wickedness of worshipping God, and performing all public services in Latin; of which the common people understand not one word. No wonder the rulers of that church lock up the Scriptures also in an *unknown tongue*, seeing they must otherwise bear too evident a testimony against them.—*With the understanding.* (15) That is, say most commentators, so as to be understood. This indeed is implied, and principally intended: yet an example of such an use of the words, cannot easily be adduced. But might not the apostle mean, that they, who spoke publicly in a language not understood by the auditors, however fervent their affections, or excellent their gifts might be, seemed to act like men without understanding, or who made no use of their understanding; seeing no man, however irrational and enthusiastical, could act more evidently against the plain dictates of sober reason and sound judgment?—Does not the apostle's argument, about prayer without any preconceived form, fully show, that if any one prayed or gave thanks, in a language understood by the congregation, the people might, if nothing else prevented, cordially say Amen to his words? And does not this remark sufficiently answer *many common objections* and arguments against prayer of this kind? It, however, by no means decides, whether that, or a liturgy, as to public worship, is most conducive to general edification, in the present state of the church.

My spirit. (14) Το πνευμα μου. 15,32. 2:11. 5:4. *Rom.* 1:9 1 *Thes.* 5:23.—*My understanding.*] Ὁ νους μου. 15:19. 1:10. 2:16. *Luke* 24:45. *Rom* 1:28. 7:23,25. 11:34. *Eph.* 4:17,23 *Phil.* 4:7, *et al.*—*Unfruitful.*] Ακαρπος. *Matt.* 13:22. *Eph* 5:11. *Tit.* 3:14. 2 *Pet.* 1:8. *Jude* 12.—*Of the unlearned.* (16) Του ιδιωτου. 23,24. See on *Acts* 4:13.—The word in Greek writers, in Demosthenes especially, signifies *vulgus plebs*, the *common people*, as distinguished from learned men, magistrates, nobles, and public characters. *Note, Acts* 4:13—22.—*That . . . I might teach.* (19) Ἱνα κατηχησω. See on *Luke* 1:4.

V. 20—25. These repeated intimations of the ignorance

26 How is it then, brethren? when ye come together, [c]every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. [d]Let all things be done unto edifying.

27 If any man speak in an *unknown* tongue, *let it be* by two, or at the most *by* three, and *that* by course; and let one interpret.

28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

29 Let the prophets speak two or three, and [e]let the other judge.

30 If *any thing* be [f]revealed to another that sitteth by, [g]let the first hold his peace.

31 For ye may all prophesy one by one, that [h]all may learn, and [i]all may be comforted.

32 And [k]the spirits of the prophets are subject to the prophets.

33 For God is not *the Author* of [l]confusion, but of peace, as [m]in all churches of the saints.

34 Let your [n]women keep silence in the

c See on 6. 12:8—10. d 4,5,12. Rom. 14:19. 2 Cor. 12:19. 13:10. Eph. 4:12,16, 29. 1 Thes. 5:11. e 12:10. 1 Thes. 5:20,21. 1 John 4:1—3. f 6:26. g Job 32:15—20. 33:31—33. 1 Thes. 5:19,20. h 3,19,35. Prov. 1:5. 9:9. Eph. 4:11,12. i Rom. 1:12. 2 Cor. 1:4. 7:6,7. Eph. 6:22. 1 Thes. 4:18. 5:11,14. k 29,30.

1 Sam. 10:10—13. 19:19—24. 2 Kings 2:3,5. Job 32:8—11. Jer. 20:9. Acts 4:19, 20. l Gr. *tumult*, or, *unquietness*. 7:15. Luke 2:14. Rom. 15:33. Gal. 5:22. 2 Thes. 3:16. Heb. 13:20. Jam. 3:17,18. m 4:17. 7:17. 11:16. n 11:5. 1 Tim. 2:11,12.

and childish conduct of the Corinthians, who were evidently in no small degree disposed to self-wisdom, are well worthy of notice. (*Note*, 4:8.)—As they presumed, that they had superior knowledge, let them not be "children in understanding;" for it was as trifling and vain, to make a show of the gift of tongues, merely to astonish those who could not understand them; as any of the competitions and amusements of children could be. Let them indeed be as infants in respect of malice, and every evil disposition; being of a gentle forgiving disposition, without resentment or rancour: but let them be "men in understanding;" as matured in judgment and experience, and capable of acting with propriety and wisdom in all things. (*Marg. Ref.* p, q. *Notes*, 13:8—12. *Rom.* 16:17—20.) In the law, or in the Old Testament, God had foretold, that he would speak to Israel "by men of other lips, and yet even then they would not hear him." This seems primarily to have related to the languages of those foreign nations, by whom God intended to execute vengeance on Israel: but it might also denote, that he would instruct them by persons endued with the gift of tongues, to convince them that the persons thus endued, taught the true religion, and were the servants of "the One living and true God." So that this gift, when exercised among such as did not understand what was spoken, was to be considered rather as a rebuke than as a favour: but in its proper use, it was intended for a sign to unbelievers, in order to their conversion; whereas, prophesying was more immediately intended for the edification of believers. (*Marg. Ref.* s, t.)—Yet the gift of tongues might be so perverted, as even to prove exceedingly injurious to unbelievers. If, for instance, the church at Corinth should be assembled in one place; and all who were able, should speak with tongues, several at once, and others in succession, while the rest did not understand what was spoken: and of any person, uninstructed in Christianity, or disposed to reject it, should come in to make observations; would not such irrational and confused proceedings confirm his prejudices, and cause him to conclude, that they were a company of madmen, or frantic enthusiasts? (*Marg. Ref.* y. *Note*, *Acts* 2:12,13.) But if they all prophesied, and one teacher after another, spake by the Spirit of God in a pertinent, instructive, and convincing manner, on some point of doctrine or practice; the stranger who occasionally came among them, would hear from every one, that which was suited to convince his understanding, to awaken his conscience, and to move his affections: he would find his secret objections answered, his secret thoughts divulged, his secret sins reproved, and the real state of his heart and soul made known to him, though before they had been unperceived. And this might be expected, by the divine blessing, to produce a full persuasion of the truth and excellency of the gospel: so that, it would often happen, that the curious or ignorant despiser would be suddenly changed into a humble worshipper; and that under his deep conviction, he would even prostrate himself in adoration of the living God: acknowledging that the glorious Lord was evidently present, in the midst of the assembled Christians; and evidently spake by them for the instruction of the hearers. (*Marg. Ref.* z—b. *Notes*, *John* 1:47—51. 4:16—18,28—30.)—*With men*, &c. (21) Not taken from the Sept. from which it varies as much as any words can differ from others, where the general meaning is similar. It far more accords to the Hebrew; and may be considered as taken from it: 'only what is said of God, in the third person, in the Hebrew, is here expressed in the first person, with the addition of λεγει Κυριος,' (saith the LORD.) *Randolph.* (*Is.* 28:11. *Notes*, *Deut.* 28:49—57, *v.* 49. *Is.* 28:9—11. *Jer.* 5:15—18.)

In understanding. (20) Ταις φρεσι. Here only, N. T.—*Prov.* 7:7. 9:4. 11:12.—*Be children.*] Νηπιαζετε. Here only. Νηπιος· See on 13:11. *Note*, *Matt.* 18:1—4.—*Bemen.*] "Be perfect, or of a ripe age." *Marg.* Τελειοι γινεσθε. *Phil.* 3:15. *Heb.* 5:14. See on 2:6.—*With men of other tongues.* (21) Εν ἑτεροογλωσσοις. Here only. Εκ ἑτερος, *alius*, et γλωσσα, *lingua.*—*He is convinced.* (24) Ελεγχεται. See on *Matt.* 18:15.—*He is judged.*] Ανακρινεται. See on 2:14.—*Report.* (25) Απαγγελλων. *Matt.* 2:8. 11:4.

V. 26—33. How then ought the public assemblies of Christians to be ordered and conducted? When they "came together," all who were endued with gifts eagerly seized the opportunity of exercising them: so that one would begin to sing a psalm or spiritual song; another to discourse on some doctrine; another to speak in an unknown tongue; another to declare some special revelation which had been made to him; and another to interpret what had been spoken. Thus several would speak at the same time, in different parts of the assembly: and while every one was more desirous to be heard and admired, than to hear and be edified, the whole scene became confused; and the great end of their coming together was overlooked. (*Note*, *Jam.* 1:19—21.)—As a general rule by which such abuses might be remedied, they ought always to take care, "that all things were done" with a view to the edification of those who were present. (*Marg. Ref.* d.) If then, any of them chose to "speak in an unknown tongue;" let no more than two, or at most three, one after another, exercise this gift at one time of assembling; and let some one interpret. But if none present were enabled to do this, let him, who was about "to speak in an unknown tongue," be silent: and be content to speak to himself and to God in meditation and prayer; without obtruding his unintelligible words upon the congregation, who might be more profitably employed. Let the prophets also speak by two or three at the same time of meeting, in due order; and let those prophets especially, who were silent, exercise their judgment upon what was spoken, to determine whether it accorded with the Scripture: as false prophets might creep in among them. (*Marg Ref.* e—g.) In case any thing should be immediately "revealed to" one who sat by, which required present attention: let the first, on a proper intimation given, "keep silence," till that had been considered: or, as some render it, let the other wait till the first had done speaking. For there was no reason, why any one should be eager to speak first; seeing by properly waiting, all who possessed that gift might prophesy, and all be edified. Nor could it be urged, that the divine impulse upon their minds constrained them to speak immediately, as the frantic heathen priests and priestesses did: for "the spirits of the prophets," (their minds when most powerfully influenced by the Holy Spirit,) were subject to government, and might be restrained, directed, and regulated, by reason and judgment, as at other times. That gracious God, whose Spirit spake by them, was by no means "the Author of confusion" and disorder, such as must ensue from the vehement utterance of many speakers at once, emulously seeking to attract most attention: but of peace harmony, mutual love, and good order; as it was evident in the conduct of "all the churches of the saints," in this and other particulars. (*Marg. Ref.* h—k.)—*If there*, &c. (28) It might happen that some person should speak in a tongue, not understood by the assembly; and, though able to interpret it into his own native tongue; neither he nor any present, could render what he had spoken into the language of the auditory; as distinct from both the language in which he spake, and from his native language.

That by course. (27) Ανα μερος. '*Vicissim: . . . aiter post alterum, divisis temporum spatiis.*' Schleusner.—*Interpreter* (28) Διερμηνευτης. Here only. Α διερμηνευω, 5,13,27. 12:30.—*Let the other judge.* (29) Οι αλλοι διακρινετωσαν. 4:7. 6:5. 11:29,31. *Matt.* 16:3.—The author *of confusion.* (33) Ακαταστασιας. 2 *Cor.* 6:5. 12:20. See on *Luke* 21:9.

V. 34, 35. (*Note*, 11:2—16.) To reconcile these verses with the scripture referred to, it seems most natural to suppose, that some of the Corinthian women were used to speak publicly, when not under any immediate or extraordinary impulse of the Holy Spirit; and perhaps they interrupted the other speakers, by inquiries or objections, according to the disputatious spirit which prevailed. The apostle, therefore, laid it down as a general rule, (to which the foregoing case was the only exception,) that women must not be allowed to speak in the public congregation, or to assume the office of teachers, or disputants; for this by no means consisted with that subjection to their husbands, which the law of God inculcated. But if they met with any thing in the public instructions, which they could not understand or assent to: let them wait till they went home, and then ask their husbands about it; who were supposed able and willing to inform them, and who were the most proper persons for them to confer with. (*Notes*, *Gen.* 3:16. 1 *Tim.* 2:11—14.) For it was inconsistent with modesty and propriety, and would be scandalous among their neighbours, for women to make a practice of discoursing in the public assemblies: which was contrary to the uniform custom, in the cities of Greece, and in other places. (*Marg. Ref.*)

To be under obedience. (34) Ὑποτασσεσθαι. 32. 15:27,28

churches: for it is not permitted unto them to speak; but [o]*they are commanded* to be under obedience, [p]as also saith the law.

35 And if they will learn any thing, [q]let them ask their husbands at home; for it is [r]a shame for women to speak in the church.

36 What! [s]came the word of God out from you? or came it unto you only?

37 If [t]any man think himself to be a prophet, or spiritual, [u]let him acknowledge that the things that I write unto you are the commandments of the Lord.

38 But [x]if any man be ignorant, let him be ignorant.

39 Wherefore, brethren, [y]covet to prophesy, and forbid not to speak with tongues.

40 Let [z]all things be done decently and in order.

o 35. 11:3,7—10. Eph. 5:22—24,33. Col. 3:18. Tit. 2:5. 1 Pet. 3:1,6. p 21. Gen. 3:16. Num. 30:3—8,11—13. Esth. 1:17—20. q Eph. 5:25—27. 1 Pet. 3:7. r 34. 11:6,14. Eph. 5:12. s Is. 2:3. Mic. 4:1,2. Zech. 14:8. Acts 13:1—3. 15:35, 36. 16:9,10. 17:1,10,11,15. 18:1, &c. 2 Cor. 10:13—16. 1 Thes. 1:8. t 8:2. 13:1—3. Num. 24:3,4,16. Rom. 12:3. 2 Cor. 10:7,12. 11:4,12—15. Gal. 6:3. u 7:25,40. Luke 10:16. 1 Thes. 4:1—8. 2 Pet. 3:2. 1 John 4:6. Jude 17. x Hos. 4:17. Matt. 7:6. 15:14. 1 Tim. 6:3—5. 2 Tim. 4:3,4. Rev. 22:11,12. y 1,3,5,24,25. 12:31. 1 Thes. 5:20. z 26—33. 11,34. Rom. 13:13. *marg.* Col. 2:5. Tit. 1:5.

16:16. *Eph.* 5:21,22,24. 1 *Pet.* 2:13,18. 3:1,5. See on *Rom.* 13:1. *Their husbands at home.* (35) Εν οικῳ τους ιδιους ανδρας. See on 7:2. The expression εν οικῳ, may take in the case of unmarried women also, who would have some "men" (ανδρας) in the family of whom they might inquire.—*A shame.*] Αισχρον. 11:6. *Eph.* 5:12. *Tit.* 1:11.

V. 36—40. The abuses, here reproved, were peculiar to the church of Corinth; yet they counted themselves a model for other churches to imitate. Was then their's the mother church, from whom the preachers of the gospel had first come forth? or had the word of God reached them alone? (*Marg. Ref.* s. *Notes, Is.* 2:2—5. *Rom.* 15:18—21. 1 *Thes.* 1:5—8.) As it was evident, that neither of these was the case; and as many churches had been planted before the church at Corinth; why did they presume to set themselves up above, or against, the wholesome regulations observed elsewhere? Indeed, some one at least of their ambitious teachers might be strenuous in supporting the innovations, which had been introduced; professing that he was "a prophet, or a spiritual man," 'that is, one well qualified, by religious instruction, to understand and judge about spiritual things; as opposed to "the carnal man," and "the babe in Christ." ' *Beza.* If he really were so, let him show it, by acknowledging the things, thus communicated, to be the commandments of Christ by his apostle. But if any man was, or professed to be, ignorant of his apostolical authority, and of the obligation of these instructions; let him continue ignorant, for it would answer no purpose to enter into any further debate with him. (*Marg. Ref.* t—x. *Notes, Matt.* 7:6. 15:12—14. 2 *Thes.* 3:14,15. 1 *Tim.* 6:1—5.)—Upon the whole, therefore, the apostle exhorted them to "covet to prophecy," in preference to all other spiritual gifts, yet not to forbid speaking with tongues: but let all things relative to their public assemblies, be regulated with a strict regard to decorum, propriety, and regularity: as this must tend very much to their own edification, and the credit of the gospel among unbelievers; as well as be most honourable and acceptable to God. (*Marg. Ref.* y, z.)—To adduce this text, as a direct argument about any particular external ceremonies, used in divine worship, (which always appear decent and orderly to those who invent, impose, or are attached to them, and the contrary to those who dissent from them,) is doubtless wresting it from its proper meaning.—(*Note, Col.* 2:5—7.)

Came it unto. (36) Κατηντησεν. 10:11. See on *Acts* 16:1.—*Or spiritual.* (37) Η πνευματικος. See on 2:15.—*Covet.* (39) Ζηλουτε. 1. See on 12:31.—*Decently.* (40) Ευσχημονως. See on 12:23.—*In order.*] Κατα ταξιν. *Col.* 2:5. Α ταασω, *Acts* 13:48.

PRACTICAL OBSERVATIONS.

V. 1—12. All our pursuits should spring from "love," as the grand motive; and this we ought to follow after, without wearying, though it seem continually to flee from us.—Every endowment or possession is valuable in proportion as it is useful; and all public ordinances should be conducted in that manner, which most conduces to the edification, exhortation, animation to duty, and consolation under afflictions, of believers: and to the conversion of sinners. Even fervent spiritual affections must be governed by the sober exercise of the understanding: or else, with the best intentions, men will run into great extravagances, and disgrace the truth which they mean to promote.—What shall I profit others? or, in what respect shall I be profited? are proper inquiries, when we are considering, in what manner to conduct our assembling together for religious duties, and even our social meetings. Ministers, especially, should not only study to exercise their gifts, with *acceptance* and *reputation*; but inquire in the first place, what peculiar advantage their hearers may derive from the subjects which they select, and their manner of explaining and enforcing them. Alas! for want of this, many a good speaker in delivering an eloquent and admired discourse, is even more unmeaning than "things without life giving sound;" and if they, who play on musical instruments, made no more exact distinction in their sounds, than many preachers do in their doctrine and exhortation; and in suiting their subjects, and their addresses to the cases and characters of their hearers: they would be unfit even to direct the motions of dancers much more to call the soldier to arm for the battle.

V. 13—25. While we most reasonably exclaim against prayers and worship, in an unknown tongue; and thank God for emancipating us from so absurd an imposition: we should inquire, whether some, who speak in the language of their native country, do not so affect elegant phrases, sonorous words, or words adopted from other languages, and learned discussions; as to render themselves unintelligible to the common people; and whether this be not quite as irrational, as preaching to Britons in Greek or Latin would be. This alas! is sometimes, in a measure, the case with preachers, whose doctrine is worthy of attention; for *obscurity* is the best qualification of many public teachers! If we use language in any respect above the capacities of our most illiterate and weakest hearers, to please a few who are more learned and polite; how shall they, who most need instruction, know what is spoken? Indeed, it might as well be spoken to the air. But if we speak in plain, simple, and perspicuous language, which even children may understand, (and this does not imply *coarseness* and *vulgarity*,) we may be sure, that the more intelligent part of our audience will be edified, if disposed to receive instruction. And surely, a minister of Christ should more desire to "excel, for the edifying of the church;" than in order to obtain the character of a polite, correct, eloquent, or learned speaker! Whatever judgment others may form; all who are actuated by the love and zeal of the apostle, will choose to speak "five words so as to be understood, rather than ten thousand words in an unknown tongue:" and will wave the display of the natural or acquired abilities, when possessed from the same motive as the apostle did his gift of divers tongues. (*Notes*, 2:1—5.)—Whether we pour out our prayers, sing the praises of God, or thank him for his mercies; we should be careful to unite spiritual affections with sober judgment: and they, who lead in social worship, should use such language as may affect and instruct the meanest fellow-worshipper, and enable him to add his cordial "Amen" to what is spoken.—We should indeed be as children in respect of malice and revenge; and a child-like docility, simplicity, dependence, and submission greatly become us: but *childish* deviations from the dictates of good sense and sober reason, are unbecoming the disciples of Christ; who should endeavour to attain a ripeness in wisdom and understanding, and to "walk wisely towards them that are without." (*Notes, Matt.* 10:16—18, *v.* 16. *Eph.* 5:15—20. *Col.* 4:5,6.) Though the conducting of public worship ought to be peculiarly directed to the edification of believers, and of the congregation: yet provision should also be made for those unbelievers, or curious strangers, who may come among us even as spies to make remarks; nor should any thing be admitted which may *reasonably* excite their disgust, or *needlessly* confirm their prejudices. They are ready enough to conclude, that we are enthusiastic, or "mad," without our giving them any ground for the charge: and the more willing we are to bear contempt and reproach, when unmerited, the more careful should we be not to deserve them. This has not been in any measure sufficiently attended to; and many things have been said and done, without warrant from Scripture, nay, contrary to its plain import, and the *gravity* and discretion which it inculcates: and this even by good men, who have sent away occasional hearers riveted in their prejudices against the truth, and disposed to ridicule it in every company; so that the mischief thus done, is incalculable. But when the word of God is soberly spoken, with an address both to the understanding and the affections, and with an authoritative application to the conscience, occasional hearers are often unexpectedly impressed; being judged, convinced, and arraigned by what they hear. The very "secrets of their hearts" seem to be disclosed by the experimental address of the preacher; and they are induced to join in that worship, which they before despised; and to confess that "God is of a truth among" those persons, whom perhaps they came prepared to deride. (*Note, Tit.* 2:7,8.)

V. 26—40. In all things edification should be aimed at: ambition, emulation, and self-preference should be steadily repressed: men should be "swift to hear and slow to speak;" more ready to receive than *forward* to give instruction; and willing, (unless the case require the contrary,) to "speak to themselves and to God," leaving others to edify the congregation to better advantage. When professors of evangelical doctrine, who imagine themselves qualified and called to be teachers, are so full of their subject, that they cannot refrain from speaking, however unadvised or irregular their conduct may be; it is evident that they are more influenced by self-sufficiency and ambition, or by enthusiastic impressions, than by humble zeal and love. For the Spirit of God moves the will and affections, in a manner consistent with the exercise of sober reason and discretion. "Even the spirits of the prophets were subject to the prophets;" and doubtless this must be, at least equally the case with inferior teachers. For "God is the author of peace and good order, not of confu-

CHAPTER XV.

The apostle states that gospel, which he had preached at Corinth, and shows how fully the resurrection of Christ had been demonstrated, 1—11. *He proves, that the resurrection of the dead is inseparable from that of Christ; and that the denial of it is subversive of Christianity, and of all the hopes of Christians,* 12—19: *but "Christ, the First-fruits," being risen, all others shall arise in due order; till death, the last enemy being subdued, the kingdom shall be delivered up to the Father,* 20—28: *otherwise it would be in vain for any to risk their lives, as the apostle did,* 29—32. *He warns and reproves the Corinthians, refutes objections, and illustrates his doctrine.* 33—41; *shows some things relating to the general resurrection; contrasts the first and the second Adam, and shows the change which will be wrought both in the dead, and those who shall at that time be found living,* 42—53. *As death will at length be thus swallowed up in victory; he triumphs in hope over death and the grave, through Christ,* 54—57; *and concludes with an animated exhortation, to steady and persevering diligence, in the work of the Lord,* 58.

MOREOVER, brethren, [a]I declare unto you the gospel which I preached unto you, [b]which also ye have received, and wherein [c]ye stand;

2 By which also [d]ye are saved, if ye [e]keep in memory [f]what I preached unto you, [g]unless ye have believed in vain:

3 For [f]I delivered unto you first of all that which I also received, how that [g]Christ died for our sins [h]according to the Scriptures;

4 And [i]that he was [j]buried, and that [k]he rose again the third day [l]according to the Scriptures;

5 And [m]that he was seen of [n]Cephas, [o]then of the twelve;

6 After that, [p]he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some [q]are fallen asleep.

7 After that, he [r]was seen of James, [s]then of all the apostles.

8 And last of all [t]he was seen of me also, as of [u]one born out of due time.

9 For I am [v]the least of the apostles, that am not meet to be called an apostle, [w]because I persecuted the church of God.

10 But [x]by the grace of God I am what I am; [y]and his grace which *was bestowed* upon me, was not in vain; [z]but I laboured more abundantly than they all: [a]yet not I, but the grace of God which was with me.

11 Therefore, [b]whether *it were* I or they, so we preach, and so ye believed. [*Practical Observations*]

a 3—11. 1:23,24. 2:2—7. Acts 18:4,5. Gal. 1:6—12. b Mark 4:16—20. John 12:48. Acts 2:41. 11:1. 1 Thes. 1:6. 2:13. 4:1. 2 Thes. 3:6. c Rom. 5:2. 2 Cor. 1:24. 1 Pet. 5:12. d 1:18,21. Acts 2:47. *Gr.* Rom. 1:16. 2 Cor. 2:15. Eph. 2:8. 2 Tim. 1:9. e Or, *hold fast.* 11,12. Prov. 3:1. 4:13. 6:20—23. 23:23. Col. 1:23. 2 Thes. 2:15. Heb. 2:1. 3:14. 4:14. 10:23. f Gr, *by what speech I preached.* g 14. Ps. 106:12,13. Luke 8:13. John 8:31,32. Acts 8:13. 2 Cor. 6:1. Gal. 3:4. Jam. 2:14,17,26. f 4:1,2. 11:2,23. Ez. 3:17. Matt. 20:18,19. Mark 16:15,16. Luke 24:46,47. Gal. 1:12. g Matt. 26:28. Rom. 3:25. 4:25. 2 Cor. 5:21. Gal. 1. 4. 3:13. Eph. 1:7. 5:2. Heb. 10:11,12. 1 Pet. 2:24. 3:18. 1 John 2:2. Rev. 1:5. h Gen. 3:15. Ps. 22: 69: Is. 53. Dan. 9:24—26. Zech. 13:7. *See on* Luke 24:26, 27,46. Acts 3:18. 26:22,23. 1 Pet. 1:11. i Is. 53:9 Matt. 27:57—60. Mark 15. 43—46. Luke 23:50—53. John 19:38—42. Acts 13:29. Rom. 6:4. Col. 2:12. k 16—21. Matt. 20:19. 27:63,64. 28:1—6. Mark 9:31. 10:33,34. 16:2—7. Luke 9:22. 18:32,33. 24:5—7. John 2:19—21. 20:1—9. Acts 1:3. 2:23,24,32. 13:30. 17:31. Heb. 13:20. l Ps. 16:10,11. Is. 53:10—12. Hos. 6:2. Jon. 1:17. Matt. 12:40. Acts 2:25—33. 13:34—37. 26:22,23. m Luke 24:34. n 1:12. 3:22. 9:5. John 1:42. o Mark 16:14. Luke 24:36, &c. John 20:19—26. Acts 1:2—14. 10:41. p Matt. 28:10,16,17. Mark 16:7. q Id. Acts 7:60. 13:36. 1 Thes. 4:13,15. 2 Pet. 3:4. r Luke 24:50. Acts 1:2—12. s 9:1. Acts 9:3—5. 18:9. 22:14,18. 26:16. 2 Cor. 12:1—6. † Or, *an abortive.* t 2 Cor. 11:5. 12:13. Eph. 3:8. u Acts 8:3. 9:1, &c. 22:4,5. 26:9—11. Gal. 1:13,23. 1 Tim. 1:13,14. x 4:7. Rom. 11:4,5,6. Eph. 2:7,8. 3:7,8. 1 Tim. 1:15,16. y 2. 2 Cor. 6:1. z Rom. 15:17—20. 2 Cor. 10:12—16. 11:23—30. 12:11. a Matt. 10:20. 2 Cor. 3:5. Gal. 2:8. Phil. 2:13. 4:13. Col. 1:28,29. b 3,4. 2:2.

sion:" and he never teaches men to neglect their relative duties, to act in a manner, which is unbecoming their age and station, or inconsistent with decency and propriety. Indeed, restrictions of this kind are not regarded by many, who think themselves immediately influenced by the Spirit of God, and more spiritual and zealous than their brethren: yet it behooves them to show, that they are so, by acknowledging these regulations of the apostle to be the commandments of Christ, and excellently suited to render the worship and conduct of his people respectable before men, and honourable to him. Whereas, deviations from them often lead to those things which are indeed shameful; and suited to prejudice men's minds against the gospel: as if it dissolved relative obligations, put an end to all regular subordination; and taught even women to act inconsistently with that modesty, which is their peculiar ornament and honour. But if men will remain ignorant of such things, after proper instruction and warning, it is not advisible to be always debating with them: we must leave them, "take heed to ourselves," and seek other opportunities of usefulness.—However valuable miraculous gifts were in the primitive church; we cannot well read this epistle without cheerfully acquiescing in the will of God, as to his withholding them from us. Man's heart is so prone to pride, ostentation, and folly; that even endowments, of this kind, were made occasions of grievous sins and offences! Our vain glory is sufficiently excited by inferior and ordinary gifts or abilities; and this often militates greatly against our usefulness and peace; and requires many painful and distressing remedies, to prevent its more fatal effects. (*Notes* and *P. O. 2 Cor.* 12:1—10.) Let us then be contented with our present means and methods of instruction; let us endeavour to "do all things decorously and in order;" and above all desire that grace which sanctifies and humbles the soul, and so prepares it for heavenly felicity.

NOTES.—CHAP. XV. V. 1, 2. The apostle here entered on another subject. The Corinthians were tinctured with the Sadducean spirit of Jewish skeptics; or rather with the philosophizing temper of the Grecians, who derided the doctrine, and denied the possibility, of a resurrection: some of them also maintaining that virtue was its own reward, and that the expectation of a future recompense was a mean unworthy motive. So that, certain persons at Corinth began to teach, that there would be no resurrection; allegorizing, or explaining away, what had been revealed, or declared, to them on that subject. (*Note*, 2 *Tim.* 2:14—18.) It does not however appear that they denied the immortality of the soul. —In order to stop the progress of so pernicious an error, the apostle began, by stating the substance of the doctrine which he had taught them; which they had received by faith, as a divine testimony, in which he supposed them still to be steadfast; and by which they "were saved," and would certainly be finally saved, in case they remembered and cleaved to what he had delivered to them: this they would do, unless they had believed, with a vain, empty, and inefficient faith, in which case they might be left to embrace tenets subversive of the whole doctrine of Christ. (*Marg. Ref. Notes*, 12—18. 11:17—22. *Matt.* 13:20,21. *Jam.* 2:19,20.)

Ye keep in memory. (2) Κατεχετε. See on *Rom.* 1:18.—*[What I preached unto you.]* Τινι λογῳ ευηγγελισαμην ὑμιν. "If ye hold fast the word with which I preached the gospel unto you."—*In vain.*] Εικη. *Matt.* 5:22. *Rom.* 13:4. *Gal.* 3:4. 4:11. *Col.* 2:18.

V. 3—11. In the first place, and as a matter of the greatest importance, the apostle had delivered to the Christians at Corinth, as also to other churches, even as he had received it of the Lord Jesus: (*Notes*, 11:23—28. *Is.* 21:10. *Acts* 20:18—27.) that he, the Messiah, the Son of God, had died, a spotless sacrifice of infinite value, for the sins of mankind, as "the Lamb of God that taketh away the sins of the world," in order, "that all who believe in him should not perish, but have everlasting life;" and this agreed with the types, prophecies, and promises of the Scriptures: (*Marg. Ref.* g, h.) That, being really dead, Pilate had delivered his body to Joseph of Arimathea, to be buried; and that on the third day he arose again, as it had been foretold. (*Marg. Ref.* i—l. *Notes*, *Matt.* 12:38—40. *Acts* 2:25—32.) To demonstrate his resurrection, on which the whole of Christianity rested, he first appeared to Peter; (*Note*, *Luke* 24:32—35.) then in the evening of that day, to those of the twelve apostles who were assembled; and on the evening of the succeeding first day of the week, when Thomas was present and confessed him, as "his Lord and God:" (*Notes*, *John* 20:19—29.) that afterwards he appeared to above five hundred disciples at once doubtless in Galilee, where he was most known, where many of his disciples lived, and where he had appointed to meet the apostles. (*Marg. Ref.* p. *Note*, *Matt.* 28:16,17.) Much the greatest part of these had been still preserved, to be living witnesses of that great event; though "some had fallen asleep," having died in faith and hope, and so departed to be present with their Lord. (*Marg. Ref.* q.) Afterwards James was favoured with a visit from his risen Saviour. Probably this was James the son of Alpheus who wrote the epistle; but we have no other account of this appearance of Christ. Then he was seen of all the apostles, before and at his ascension: (*Notes*, *Matt.* 28:16—20. *Mark* 16:14—20. *Luke* 24:36—53. *Acts* 1:1—8. 10:36—43.) and last of all he had graciously manifested himself to Paul also, in such a manner, that he could not but assuredly know him to be Jesus, who had been crucified. (*Notes*, *Acts* 9:1—30.) In this, the Lord had acted with peculiar condescension and mercy; because he, Paul, was so base and worthless, that he was more properly to be deemed "an untimely birth," or *an abortion*, than in any way entitled to such distinguished favour. (*Marg. Ref.* s—u.)—'Suetonius says, that there were, in the time of Augustus, an enormous number of senators, . . . and most of them most unworthy of that dignity, having, after the death of Cesar, by favour and bribery gotten to be elected. These the multitude proverbially styled *abortives*. St. Paul, like them, was none of the regular number of the twelve, first taken in, in Christ's lifetime, . . . no way worthy to be an apostle; . . . and yet, by Christ's grace and special favour, called and admitted to this dignity.' *Hammond.* In this respect he considered himself, as "the least of the apostles," and unworthy to be numbered among them, (though in endowments and authority he was "not a whit behind the chiefest of them,") (*Note*, 2 *Cor.* 11:1—6.) because he had, so wickedly and cruelly, persecuted the church of God. (*Notes*, 1 *Tim.* 1:12—16.) By the rich mercy and powerful grace of God he was, however, at length brought to be a Christian and an apostle, and to be employed in many, and those most important services. Nor was this distinguishing favour shown him in vain; seeing he had been constrained by the love of Christ and of souls to labour "more abundantly," than any even of the other apostles. Yet this was

12 ¶ Now [c]if Christ be preached that he rose from the dead, [d]how say some among you that there is no resurrection of the dead?

13 But [e]if there be no resurrection of the dead, then is Christ not risen.

14 And if Christ be not risen, [f]then *is* our preaching vain, and your faith *is* also vain.

15 Yea, and we are found [g]false witnesses of God; because [h]we have testified of God that he raised up Christ: [i]whom he raised not up, if so be that the dead rise not.

16 For if the dead rise not, then is not Christ raised;

17 And if Christ be not raised, [k]your faith *is* vain; [l]ye are yet in your sins.

18 Then they also which are [m]fallen asleep in Christ are perished.

19 If in [n]this life only we have [o]hope in Christ, we are [p]of all men most miserable.

[*Practical Observations.*]

20 ¶ But [q]now is Christ risen from the dead, *and* become [r]the First-fruits of them that slept.

21 For since [s]by man *came* death, [t]by man *came* also the resurrection of the dead.

22 For as [u]in Adam all die, even so in Christ shall all be made alive.

23 But [x]every man in his own order: Christ the First-fruits; afterward [y]they that are Christ's at his coming.

24 Then [z]*cometh* the end, when he shall have delivered up [a]the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power.

25 For [b]he must reign, till he hath put all enemies under his feet.

26 The [c]last enemy *that* shall be destroyed *is* death.

27 For [d]he hath put all things under his feet. But when he saith, All things are put under *him*,

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c *See on* 4. d 13—19. 2 Tim. 2:17. e 20. John 11:25,26. Acts 23:8. Rom. 4:24,25. 8:11,34. 2 Cor. 4:10—14. Col. 3:1—4. 1 Thes. 4:14. 2 Tim. 4:8. Heb. 2:14. 13:20. 1 Pet. 1:3. Rev. 1:18. f 2,17. Ps. 73:13. Is. 49:4. Jer. 8:8. Matt. 15:9. Gal. 2:2. Jam. 1:26. 2:20. g Ex. 23:3. Job 13:7—10. Rom. 3:7,8. h Acts 2:24,32. 4:10,33. 10:39—42. 13:30—33. 2:21. i 13:20. k 14. 1 Ez. 33:10. John 8:21—24. Acts 5:31. 13:38,39. Rom. 5:10. 8:33,34. Heb. 7:23—28. 9: 22—28. 10:4—12. 1 Pet. 1:3,21. m 6. 1 Thes. 4:13,14. Rev. 14:13. n Ps. 17: 14. Ec. 6:11. 9:9. Luke 8:14. 21:34. 1 Cor. 6:3,4. 2 Tim. 2:4. o Eph. 1:12, 18. 1 Thes. 1:3. 2 Tim. 1:12. 1 Pet. 1:21. p 4:9—13. Matt. 10:21—25. 24:9. John 16:2,33. Acts 14:22. 2 Tim. 3:12. Rev. 14:13. q *See on* 4—8. r 23.

Acts 26:23. Rom. 8:11. Col. 1:18. 1 Pet. 1:3. Rev. 1:5. s 22. Rom. 5:12 —17. t John 11:25,26. Rom. 6:23. u 45—49. Gen. 2:17. 3:6,19. John 5:21—29. Rom. 5:12—21. x 20. Is. 26:19. 1 Thes. 4:15—17. y 3:23. 2 Cor. 10:7. Gal. 3: 29. 5:24. z Dan. 12:4,9,13. Matt. 10:22. 13:39,40. 24:13. 1 Pet. 4:7. a Is. 9: 7. Dan. 7:14,27. Matt. 11:27. 28:18. Luke 10:22. John 3:35. 13:3. 1 Tim. 6:15. b 1 s. 110:1. Matt. 22:44. Mark 12:36. Luke 20:42,43. Acts 2:34,35. Eph. 1:22. Heb. 1:13. 10:12,13. c 55. Is. 25:8. Hos. 13:14. Luke 20:36. 2 Tim. 1:10. Heb. 2:14. Rev. 20:14. 21:4. d Ps. 8:6,7. Matt. 11:27. 28:18. John 3:35. 13:3. Eph. 1:20,21. Phil. 2:9—11. Heb. 1:13. 2:8,9. 10:12,13. 1 Pet. 3:22. Rev. 1:18.

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not to be ascribed to him, or to any thing in his natural disposition more towardly than others; but wholly to "the grace of God that was with him," which both wrought the willing mind, and gave him the ability thus to "abound in the work of the Lord." (*Marg. Ref.* x—a. *Notes*, 2 *Cor.* 1:12—14, *v.* 12. *Phil.* 2:12,13. *Col.* 1:28,29.) As therefore all the apostles had been witnesses of Christ's resurrection, so both they and he had every where preached the same doctrines. These were then to be considered as the grand peculiarities of Christianity, which could not be denied without virtually attempting to subvert the whole system.—Several other appearances of Christ after his resurrection have been considered as recorded by the evangelists; but this account mentions circumstances not before stated, and illustrates that important subject.

I delivered. (3) Παρεδωκα.—*first of all.*] Εν πρωτοις. 'Among the first things"—*I received.*] Παρελαβον. See on 11:23.—*As.* (8) 'Ωσπερει. Here only. 'Ωσπερ, *Matt.* 6:2.—*One born out of due time.*] "An abortive." *Marg.* Τῳ εκτρωματι. Here only N. T.—*Num.* 12:12. *Job* 3:16. *Ec.* 6:3. *Sept.*—*In vain.* (10) Κενη. 14,58. 2 *Cor.* 6:1. *Gal.* 2:2, *et al.*

V. 12—18. All the apostles preached the resurrection of Christ, as an undoubted fact, a fundamental doctrine, and the great demonstration of the truth of the gospel. How then was it, that some Corinthians ventured to declare, that "no resurrection of the dead" was to be expected? Probably they argued against the possibility or credibility of such an event; and then endeavoured to put a figurative construction on the testimony of apostles or prophets concerning it. This however, amounted to a denial of Christ's resurrection: for that authenticated fact demonstrated the possibility of the dead being raised; it confirmed all that he had taught about that doctrine; and it was an earnest of the resurrection of all believers: so that, to invalidate the resurrection of Jesus, would subvert Christianity itself. (*Marg. Ref.* c—f. *Notes*, 20—28. *John* 5:28,29. 11:20—27.) For this was the grand proof that he was the Messiah: it attested the acceptance of his atonement; and it made way for his ascension, intercession, and mediatorial kingdom. (*Notes*, *Rom.* 4:23—25. 8:32—34.) The whole therefore of the doctrine, taught by the apostles, was so inseparably connected with "the resurrection of Christ;" that if this could be disproved, their preaching would be evinced to be useless and delusory, and the faith of their hearers groundless and unprofitable. Yea, they would be convicted of bearing false witness in this sacred cause, as if God had needed such base frauds to support religion in the world! which in some respects was "bearing false witness *against* him." (*Marg. Ref.* g—h. *Note*, *Job* 13:7—12.) And, notwithstanding all the miracles wrought by them, with their self-denying labours, holy lives, and patient sufferings unto death, it would be proved, that they had combined together to deceive mankind with a most egregious falsehood! (*Note*, 2 *Pet.* 1: 16—18.) For the *general* proposition, "that there is no resurrection," included in it that *particular* one, "Christ is not risen:" as the resurrection of others could only need a continuation of that same omnipotent exertion, which raised him from the grave. But if Christ were not risen, "their faith was vain," and "they were yet in their sins:" for no repentance or reformation could possibly take away their guilt; and nothing could prove that Christ's atonement had been accepted, except his resurrection from the dead. Nay, further, they who had died in the faith, and fallen asleep in Jesus, whether by a natural death, or as martyrs, had certainly perished in their sins, if Christ was not risen: for, whatever might be urged on other grounds, for the immortality of the soul, there could be no other way of forgiveness, acceptance, and eternal life, than through the efficacy of his atoning sacrifice, the belief of which could not consist with the denial of his resurrection. (*Marg. Ref.* k—m.)—As the persons spoken of had actually repented, renounced sin, and "walked in newness of life;" they could not "perish in their sins," except through the want of a sacrifice sufficient to expiate their guilt: and thus the apostle's argument, concerning our Lord's resurrection, demonstrates that he, and the primitive church, universally regarded the doctrine of the real Atonement of Christ's death, as essential to Christianity.—'*If* Christ be not risen for our justification, we are yet under the guilt of sin: and if so, both body and soul must perish after death; and then the hope of Christians must terminate with this life.' *Whitby.*

False witnesses of God. (15) Ψευδομαρτυρες του Θεου. *Matt.* 26:60.—Ψευδομαρτυρεω, *Matt.* 19:18. *Rom.* 13:9.—*Of God.*] Κατα του Θεου.—*Vain.* (17) Ματαια. 3:20. *Acts* 14:15. *Tit.* 3:9. *Jam.* 1:26. 1 *Pet.* 1:18.—*In your sins.*] Εν ταις ἁμαρτιαις ὑμων. *John* 8:21,24.—*Perished.* (18) Απωλοντο. 1:18. *Matt.* 10:28. *John.* 3:15,16. 17:12. 2 *Cor.* 4:3.

V. 19. If the consolations, derived from the hope and earnests of another life, were to be thus torn from Christians, and they had no other benefit from Christ than what related to this present life, they would be "of all men most miserable." Some explain this wholly of the apostles, as exposed to peculiar hardships and sufferings; and as peculiarly guilty in propagating an imposture, if indeed Christ was not risen: but there seems no proof that this restriction was intended. It does not follow, that Christians would in fact be more unhappy than other men, if there should in the event, be no future reward; for even then, their hopes of heaven, and that consolation which is thence derived, would far more than counterbalance their peculiar trials, self-denials, and hardships: but if this hope and consolation were taken from them; they would indeed be more miserable than other men: having lost their relish for those vain pleasures, which alone could be hoped for, and in which other men with a measure of success, strive to forget their misery; experiencing earnest desires, which must certainly be disappointed; and enduring many peculiar evils, without any peculiar support and consolation.—The fact however is, that Christians have not only the hope of a future felicity, but also the earnests, the beginnings, and first-fruits of it, in those holy affections towards God, and that "joy" in him "which a stranger intermeddleth not with;" and therefore they are so far from being "of all men most miserable;" that they of all men enjoy the most solid comfort, amidst their difficulties and trials, and even in the seasons of the sharpest persecutions. (*Marg. Ref. Notes*, *Rom.* 5:3—5. 2 *Cor.* 1:1—7, *vv.* 3—6. 6:3—10.)—Many of the Corinthians were not aware, what dangerous inferences were fairly deducible from the tenets, to which they had listened; and their false teachers would doubtless disavow them: yet it was proper thus to expose them; that they might be put upon their guard, and not patronize opinions pregnant with such mischief to the souls of men, and so destructive of the animating hopes and comforts of all believers.

Most miserable.] Ελεεινοτεροι. *Rev.* 3:17. "Most pitiable." Not elsewhere.—Ελεος, *Matt.* 9:13. 23:23.

V. 20—28. The apostle, having established the *fact* of Christ's resurrection; from that fact shows the certainty of our resurrection; and then, from the important questions in the thirty-fifth verse, he takes occasion to enlarge on the

it is manifest that he is excepted, which did put all things under him.

28 And when [e]all things shall be subdued unto him, [f]then shall the Son also himself be subject unto him that put all things under him, that God may be [g]all in all. [*Practical Observations.*]

29 Else [h]what shall they do which are bap-

[e] Ps. 2:8,9. 18:39,47. 21:5,9. Dan. 2:34,35,40—45. Matt. 13:41—43. Phil. 3:21. Rev. 19:11—21. 20:2—4,10—15. [f] 3:23. 11:3. John 14:28. [g] 12:6. Eph. 1:23. Col. 3:11. [h] 16,32. Matt. 20:22. [i] 31. Rom 8:36—39. 2 Cor. 4:7—12. 6: 9. 11:23—27. Gal. 5:1. [k] Gen. 43:3. 1 Sam. 8:9. Jer. 11:7. Zech. 3:6. * Some read, *our.* 2 Cor. 1:12. 2:14. 1 Thes. 2:19. 3:9. 14:8—13. Acts 20:22. Rom. 8:36. 2 Cor. 4:10,11. 11:23. † Or, to speak *after the*, &c. Rom. 6:19. Gal. 3:15.

tized for the dead, if the dead rise not at all? why are they then baptized for the dead?

30 And [i]why stand we in jeopardy every hour?

31 I [k]protest by *your* rejoicing which I have in Christ Jesus our Lord, [l]I die daily.

32 If [l]after the manner of men I have fought

glorious change which shall take place in the bodies of the saints; and finally he triumphs over death by the consideration of a resurrection and a glorious immortality. This is the plan, or method, and the coherence of the parts, in this noble chapter.—In opposition to the errors above noticed, the apostle "testified," with authority, as fully instructed by immediate revelation, that "Christ is risen from the dead, and become the First-fruits of those who slept" in death; even of all believers who had died from the beginning, and of all who should die to the end of the world. (*Marg. Ref.* r. *Notes*, 3—11,50—54. *Dan.* 12:2,3. *Matt.* 27:51—53. 1 *Thes.* 4:13—18.) He was the first who arose to die no more; and the most illustrious of all, who ever shall die and arise. He arose as a public Person, as the Surety, the Representative, and the Forerunner, of his saints: his resurrection was a pledge and assurance of theirs; and as "the first-fruits," presented to God, to sanctify and secure his blessing upon the whole harvest. (*Notes, Lev.* 23:10—14. *Col.* 1:18—20. *Jam.* 1:16—18.) "For since by man" sin and death entered into the world; so, "by Man," by One in human nature, "came the resurrection of the dead:" and, as in consequence of their relation to Adam, all men are born mortal, and at length die; even so, in and by Christ, shall all be made alive. (*Notes, John* 11:20—27, *vv.* 26,27. *Rom.* 5:12—19.) All men, without exception, through his undertaking being placed under a dispensation of mercy, shall be raised from the dead, that their future state may be accordingly determined: yet none will be finally benefited, except those, who are one with him by faith, and the participation of his life-giving Spirit; and of these the apostle particularly, and almost exclusively, treats in this chapter. (*Note, John* 5:28,29.)—This resurrection was appointed to take place in due order: Christ himself "the First-fruits:" hereafter, at his coming, his redeemed people will be raised before others; and at last the wicked will arise also. Then "the end" of this present state of things will arrive: and, the solemnities of the final judgment being concluded, Christ will deliver up the mediatorial "kingdom to God, even to the Father" from whom he received it; having previously "put down all rule, and all authority, and power," which have been placed in opposition to his cause and kingdom. (*Marg. Ref.* x—a.) For "he must reign, till all enemies" be subjected to him; as it had been predicted concerning him, and the Scripture cannot "be broken." (*Marg. Ref.* b. *Note, Ps.* 110:1.) Of these enemies, "death" will be the last which will be put under the Redeemer's feet; when he has finally delivered all his people from this universal conqueror, and entirely abolished him. (*Marg. Ref.* c. *Notes*, 2 *Tim.* 1:10. *Heb.* 2:14,15.) For when it is said, that JEHOVAH has put all things under the feet of Christ; it is evidently meant of *all creatures*, and with an exception of the great Creator, "who put all things under him." Thus, "when all things shall be subdued" to the incarnate Son, and when the end of his mediatorial authority shall be thus completely answered; "then shall the Son himself," as Man and Mediator, be "subject unto Him, who hath put all things under him:" all the power and authority will be acknowledged to have been of God, and all the honour will be referred to him; his absolute kingdom shall then supercede the Mediatorial kingdom of Christ; that God may be acknowledged and glorified, as "all in all;" the first great Cause, and the last End, in every thing, and the Object of universal adoration and obedience. (*Marg. Ref.* d—g. *Note, Phil.* 2:9—11.)—The distinction between the *absolute*, universal, and everlasting kingdom of God, the Governor of all, and the *mediatorial* kingdom of Christ, as instituted for the benefit of fallen man, is every where implied in Scripture. The Father, as the Head of the absolute kingdom, ceased not to reign, when the Son was advanced to the mediatorial throne: as that authority was intended to endure only for a season, in order to accomplish certain important ends, to the glory of God in man's salvation. (*Notes, Matt.* 28:19. *John* 5:20—30.) After the day of judgment, this kingdom will be terminated: Christ, having executed his commission, will cease to reign "over all worlds," as Mediator, having publicly "delivered up the kingdom to God" in the person of "the Father:" yet he will in human nature retain a peculiar authority over his redeemed people; and, as One with the Father, he will, with him and the Holy Spirit, reign One "God over all, blessed for evermore:" nor will he any more cease to reign *in this sense*, when he has given up the mediatorial kingdom, than the Father ceased to reign, when he appointed the Son to that kingdom. For in this passage, as in some others, the Person of the Father is mentioned, as filling the throne and appointing the Mediator; in order to distinguish the absolute authority of God, from the delegated authority of the Son in human nature.—'He saith not that "the Father," mentioned in the twenty-fourth verse, but that "God may be all in all:" and so he seems to lead us to that interpretation of the Godhead, which comprehends Father, Son, and Holy Ghost: That the Godhead may govern all things immediately by himself, without the intervention of a Mediator between him and us, to exact our obedience in his name, and to convey to us his favours and rewards. ... So that as now Christ, *Theanthropos*, God-man, is "all in all;" (*Col.* 3:11.) because the Father hath put all things into his hands, does all things, and governs all things, by him; when this economy ceases, the Godhead will be "all in all," as governing and influencing all things by himself immediately. "That God may be all in all,"... by a full communication of himself to, and an intimate union with, all his saints. ... Though it' (the kingdom of Christ,) 'shall have no such end as the preceding monarchies had (*Luke* 1:32,33.) by giving place to a succeeding kingdom; (*Dan.* 7:14.) but shall be an eternal kingdom in the same sense, in which he is a Priest for ever:" ... (*Heb.* 7:17,24,25.) yet as that priesthood must needs cease, when the subject of it ceaseth, and he hath none to intercede for: so must his kingly office cease, when all his friends have that eternal life conferred upon them, for which this power was committed to him, and all his "enemies are become his footstool." ... Though the Godhead could alone enable him to execute his kingly office; yet was he thus exalted, this power and judgment were conferred on him, "because he was the Son of man." (*John* 5:27.) He interceded still in heaven, by virtue of his blood; all favours are granted to the church through him, and God will judge the world "by the man Christ Jesus." ... While he continued on earth, and acted only as a Prophet sent from God; he always owned that he could "do nothing of himself, but as the Father gave him commandment, so he did, and so he spake." (*John* 5:30. 8:38. 12:49.)—But being exalted to be Lord of all things, he acted as Lord in all things, which relate to his kingly office over his church. ... The exercise of this authority he shall then lay down, when "all things are subdued to him;" no other kingdom or dominion being to be exercised in the celestial state, but what is essential to the whole Godhead. And though he shall ever so far reign, as to be still at the right hand of God, in honour, dignity, and beatitude; ... and though the effects of his kingly power shall continue for ever, His enemies being destroyed, and his saints reigning in bliss for ever; yet the exercise of that kingly power shall then cease, and he, as Man, shall be subject to the Father .... As Christ before was "all in all," in reference to his church, and "from his fulness they did all receive;" so now the Godhead may be all in all, and fill all things immediately by himself.' *Whithy.*—No doubt, Christ, as Man, and in his mediatorial kingdom, always was most perfectly subject to the Godhead, referring all to his honour, and exercising all his authority, "to the glory of God the Father:" but when the grand designs of that kingdom shall be illustriously completed, in the view of all holy creatures in the universe, and the kingdom delivered up; this shall appear in the most conspicuous manner, and so as far to exceed all our conceptions: and the glory of the Godhead, Father, Son, and Holy Spirit, will be displayed and adored, in the highest possible degree. 'The resurrection of all that "are Christ's," is to be at this very advent: but how can he "deliver up his kingdom" and yet reign on earth a thousand years? In a word, if all that are his must be raised at his coming to the final judgment, then none before that coming; and then they must be all raised together, not some a thousand years before the rest" *Whithy.* (*Note, Rev.* 20:4—6.)—*He hath put*, &c. (27) Both in the LXX. and the Hebrew the verb is in the second person, "Thou hast put, &c." (*Ps.* 8:6. *Notes, Ps.* 8:4—9. *Heb.* 2:5—13.)

By man, &c. (21) Δι' ανθρωπου. *Rom.* 5:12,18,19.—*Be made alive.* (22) Ζωοποιηθησονται 36,45. See on *John* 5:21—*Order.* (23) Τῳ ταγματι. Here only. A τασσω, *ordino, constituo.*—*The end.* (24) Το τελος. 1:8. *Rom.* 6:21. 1 *Pet.* 4:7.—*Shall have put down.*] Καταργηση. 26. See on *Rom.* 3: 3.—*He hath put under.* (27) Ὑπεταξεν. 28. See on 14:34.—*All in all.*] Τα παντα εν πασιν. 12:6. *Eph.* 1:23. *Col.* 3:11.

V. 29, 30. The apostle having shown the order and event of the general resurrection, proceeds to evince still further the importance of a firm belief respecting it.—The expression "baptized for the dead," has given occasion to a variety of ingenious conjectures and learned discussions. Some argue that is only means, 'baptized in the name of one who certainly died,' and who, "if the dead rise not," 'still remains among the dead.' But the word rendered "dead" is *plural*, and all the labour bestowed to remove that difficulty is to no purpose. Others suppose, that the apostle refers to a prac-

with [m]beasts at [n]Ephesus, [o]what advantageth it me, if the dead rise not? [p]let us eat and drink, for to-morrow we die.

33 [q]Be not deceived; [r]evil communications corrupt good manners.

34 [s]Awake to righteousness, and [t]sin not; for [u]some have not the knowledge of God: [x]I speak *this* to your shame. [*Practical Observations.*]

35 But some *man* will say, [y]How are the dead raised up? and [z]with what body do they come?

36 *Thou* [a]fool, [b]that which thou sowest is not quickened, except it die:

37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain:*

38 But [c]God giveth it a body as it hath pleased him, and to every seed his own body.

m 2 Pet. 2:12. Jude 10. n Acts 19:1,23, &c. 2 Cor. 1:8—10. o Job 35:3. Ps. 73: 13—15. Mal. 3:14,15. Luke 9:25. p Ec. 2:24. 11:9. Is. 22:13. 56:12. Luke 12: 19,20. q 6:9. Matt. 24:4,11,24. Gal. 6:7. Eph. 5:6. 2 Thes. 2:10. Rev. 12:9. 13: 8—14. r 5:6. Prov. 9:6. 13:20. 2 Tim. 2:16—18. Heb. 12:15. 2 Pet. 2:2,18—20. s Joel 1:5. Jon. 1:6. Rom. 13:11. Eph. 5:14. t Ps. 4:4. 119:11. John 5:14. 8:11.

u 8:7. *See on* Rom. 1:28. 1 Thes. 4:5. x 6:5. Heb. 5:11,12. y Job 14:12. 22: 13. Ps. 73:11. Ec. 11:5. Ez. 37:3,11. John 3:4,9. 9:10. z 38—53. Matt. 22:28, 30. Phil. 3:21. a Luke 12:20. 24:25. Rom. 1:22. Eph. 5:15. b John 12:24. c 3:7. Ps. 104:14. Is. 61:11. Mark 4:26—29.

tice, which, it seems, at one time prevailed in the church, of baptizing a living person in the stead, and for the supposed benefit, of one who had died unbaptized. But who can imagine, that so absurd and gross a superstition was customary, when the apostle wrote? Or that, if it were, he should sanction it?—Beza, rather triumphantly, concludes that he has discovered and fixed the true interpretation; and that the apostle meant the *washing* of the dead bodies, among the Jews and Christians, before burial; (*Acts* 9:37.) which he thinks was a profession that they expected a resurrection. But the use of the word *baptize*, in such a connexion, could hardly be expected; and the words will not bear that sense, by any fair interpretation.—Hammond contends, that it means the profession of faith, concerning the resurrection of the dead, which was required of persons at their baptism, which represented, as he thinks, the burial and resurrection of Christ. 'Why did they profess this, if they did not believe it?' But this is far from satisfactory: for the *peculiar* circumstances of *some* persons, when they were baptized, seem evidently intended.—'What this baptizing for the dead was, I confess I know not; but it seems by the following verses, to be something, wherein they exposed themselves to the danger of death.' *Locke.*—The following interpretation, however, suggested by Dr. Doddridge, who received it from Sir Richard Ellis, appears the true one. The apostle refers to the case of those, who presented themselves for baptism, immediately after the martyrdom of their brethren, or at their funerals; as if fresh soldiers should enlist and press forward to the assault, to supply the places of those who had fallen in battle. Thus they professed their faith in Christ, and ventured the rage of their enemies, at the very time when others had been put to death for the gospel. But what advantage could they propose to themselves from such a conduct, if there were no resurrection? Or what wisdom could there be in so doing? For in this case, Christianity itself would lose the great evidence of its truth; even the immortality of the soul might be called in question; believers were yet "in their sins;" and they who died as martyrs had lost their souls, as well as their lives. This might show the Corinthian speculators how greatly their notions tended to discourage men from professing the gospel in times of persecution, and to make them afraid and ashamed to own the cause of Christ. If this were the case, why did Christians in general, or the apostles and evangelists in particular, live in continual and imminent danger of suffering and death, by their open profession of the gospel, and their zeal in promoting it? They could have no sufficient encouragement for so doing, if the dead should never arise. (*Marg. Ref.* i.)

For the dead (29) Ὑπερ των νεκρων, *super mortuos.—Stand we in jeopardy.* (30) Κινδυνευομεν. *Luke* 8:23. *Acts* 19:27,40.

V. 31—34. The apostle protested, in the most solemn manner, "by *their* rejoicing," or his rejoicing with them, and on their account, as converted by his ministry, (several copies read it "*our* rejoicing,") that he "died daily:" he was every day exposed to the peril of martyrdom; he expected that violent death continually; and his manifold hardships and sufferings rendered his life a kind of lingering execution. (*Marg.* and *Marg. Ref.* k, l.) To all this he had nothing to oppose, except the joyful hope and blessed earnests of future felicity through his crucified and risen Lord, and the pleasure of bringing others to share the same "salvation with eternal glory:" yet this, *upon the principles* which he was confuting, must prove a mere delusion. What profit then could he derive from his late perils at Ephesus, "if the dead should not arise?" he had there, "after the manner of men, fought with wild beasts." It is not in the least probable, that the apostle literally fought with wild beasts in the public shows; such an event could scarcely have been passed over unnoticed by Luke, in "the Acts of the Apostles;" being a Roman citizen, it cannot be supposed, that he would be exposed to such an indignity; and the expression "after the manner of men," establishes the figurative interpretation. Indeed the irrational fury of his enraged enemies, with the extreme danger to which he had been exposed, might very properly be represented as a contest with savage beasts of prey.—Many expositors have supposed, that the apostle referred to the tumult at Ephesus, excited by Demetrius and his workmen; (*Notes, Acts* 19:23—41.) but he afterwards in this epistle, expresses his purpose of continuing at Ephesus till Pentecost; (16:8.) whereas in the history it is said, that "after the uproar ceased, he ..., departed to go into Macedonia." (*Acts* 20:1.) Indeed, his whole plan seems to have been deranged in good measure by that tumult. (*Notes*, 16:5—9. 2 *Cor.* 1: 15—20.) Had he, in this short and figurative expression, alluded to that event, in writing to the Corinthians; it must have been as supposing them previously acquainted with it. It is evident, that he wrote from Ephesus, and that he intended to remain there for some time longer. The epistle must therefore have been written *before* that tumult; and some other of his many hardships at Ephesus must be meant. He had great success and many adversaries in that city: and it is plain, that only a small part of his sufferings have been particularly recorded. (*Notes*, 2 *Cor.* 11:21—31.)—'If this sense' (the literal interpretation,) 'be not liked, you may interpret "after the manner of men," *according to the intention of men*, it being the intention of the men of Asia to deal so with him. Note also, that cruel and bloody-minded men are often represented under this metaphor of beasts. So Ignatius, when he was carried from Syria to Rome, under a band of soldiers, who, saith he, are the worse for the kindness I show them, 'From Syria to Rome I fight with beasts. And Heraclitus ... says, 'The Ephesians were turned into beasts, because they slew one another.'' *Whitby.*—The apostle's conduct however, in steadfastly persevering to profess and preach the gospel, abundantly demonstrated that he most firmly believed a future resurrection, with which all his hopes and comforts were inseparably connected. Whereas, the epicurean maxim, "Let us eat and drink, for to-morrow we die;" let us indulge every sense and appetite, without restraint, and shrink from all hardship as much as possible, for death will soon terminate our pleasures, and nothing further is to be expected; this would be the natural inference from a denial of that doctrine, when carried to its unavoidable consequences. (*Marg. Ref.* m—p.)—Let none then be deceived, by the specious reasonings and pretenses of their false teachers: for even a heathen poet (*Menander,*) could teach them, that "evil communications," or the familiar converse of those who inculcated false and pernicious principles, would "corrupt good manners;" and tend to self-indulgence, an undue regard to present ease, interest, or reputation; and a disposition to neglect their duty, conceal their sentiments, and avoid suffering for Christ's sake. Indeed, these principles had already produced these effects in many instances, and were diffusing their baleful influence. The apostle must therefore call upon the Christians at Corinth, to "awake righteously" (in a righteous manner, and as became righteous persons,) from the lethargy into which these delusions had thrown them: (*Notes, Rom.* 13:11—14. *Eph.* 5:8—14.) for while they were elated with an opinion of their superior knowledge, it was evident that some among them had not the humbling, sanctifying, and saving knowledge of God; and the communications of these persons "corrupted the good manners" of the rest. This must be spoken "to their shame," and it behooved them to be humbled for it, and ashamed of it: as far better things might have been expected from them, considering the opportunities which they had enjoyed, and the profession which they had made. (*Marg. Ref.* r—x.)—It is evident, that the apostle constantly aimed to bring the Corinthians to a more humble opinion of themselves, and gradually to draw them off from their false teachers.—*Let us eat*, &c. (32) From the Sept. which well expresses the Hebrew. (*Is.* 22:13. *Note, Is* 22:8—14.)

I protest by your rejoicing. (31) Νη την ὑμετεραν καυχησιν. Νη· Here only N. T.—*Gen.* 42:15,16. *Sept.* 'Adverbium, quod vim affirmandi habet, et in juramentis fere adhibetur.' *Schleusner.*—Καυχησις· See on *Rom.* 3:27.—*After the manner of men.* (32) "To speak after the manner of men." *Marg.* Κατα ανθρωπον. *Rom.* 3:5.—*I have fought with beasts.*] Ἐθηριομαχησα. Here only. Ἀ θηριον, *Acts* 28:4,5. *Rev.* 13:1 —*What advantageth it me.*] Τι μοι το ὀφελος, *Jam.* 2:14,16. —*Communications.* (33) Ὁμιλιαι. See on *Luke* 24:14.—*Corrupt.*] Φθειρουσιν. See on 3:17.—*Manners.*] Ηθη. Here only —*Awake to righteousness.* (34) Εκνηψατε δικαιως. Εκνηφω. Here only N. T.—*Gen.* 9:24. 1 *Sam.* 25:37. *Joel* 1:5. *Sept.* —Δικαιως, *Luke* 23:41. 1 *Thes.* 2:10. *Tit.* 2:12. 1 *Pet.* 2:23.—*Have not the knowledge.*] Αγνωσιαν εχουσι. 1 *Pet.* 2:15.—*To your shame.*] Προς ἐντροπην ὑμιν. See on 6:5.

V. 35—38. The skeptics, who speculated concerning the resurrection, were ready, as the apostle well knew, to inquire, 'In what manner could the dead be raised, after their bodies had been turned to dust, mixed with other substances, and even become a part of other bodies?' And, if this were possible, 'With what bodies, or what sort of bodies, would they come forth from the graves? With such as they had on earth?'

39 [d]All flesh *is* not the same flesh: but *there is* one *kind of* flesh of men, another flesh of beasts, another of fishes, *and* another of birds.

40 *There are* also celestial bodies, and bodies terrestrial: but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another.

41 *There is* [e]one glory of the sun, and another glory of the moon, and another glory of the stars; for *one* star differeth from *another* star in glory.

42 So also [f]is the resurrection of the dead: it is sown [g]in corruption; [h]it is raised in incorruption:

43 It is sown [i]in dishonour, it is raised in glory: it is sown [k]in weakness, it is raised [l]in power:

44 It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. [*Practical Observations.*]

45 And so it is written, [m]The first man, Adam, was made a living soul, the last Adam *was made* [n]a quickening Spirit.

46 Howbeit that *was* not first which is spiritual, but [o]that which is natural; and afterward that which is spiritual.

47 The [p]first man *is* of the earth, earthy; the second Man *is* [q]the Lord from heaven.

48 As *is* the earthy, [r]such *are* they also that are earthy; [s]and as *is* the heavenly, such *are* they also that are heavenly.

49 And as we have borne the image of the earthy, [t]we shall also bear the image of the heavenly.

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d Gen. 1:20—26. e Gen. 1:14—16. Deut. 4:19. Job 31:26,27. Ps. 8:3. 19:4—6. 148:3—5. Is. 24:23. f 50—54. Dan. 12:3. Matt. 13:43. Phil. 3:20,21. g Gen. 3:19. Job 17:14. Ps. 16:10. 49:9,14. Is. 38:17. Acts. 2:27,31. 13:34—37. Rom. 1:23. 8:21. h 52—54. Luke 20:35,36. 1 Pet. 1:4. i Phil. 3:20,21. k Job 14:10. *marg.* Ps. 102:23. 2 Cor. 13:4. 16:14. Matt. 22:29,30. Mark 12:24,25. 2 Cor. 13:4. Phil. 3:10. m 47—49. Gen. 2:7. Rom. 5:12—14. Rev. 16:3. n John. 1:4. 4:10,14. 5:21,25—29. 6:33,39,40,57,63,68. 10:10,28. 11:25,26. 14:6,19. 17:2,3.

Acts 3:15. Rom. 5:17,21. 8:2,10,11. Phil. 3:21. Col. 3:4. 1 John 1:1—3. 5:11:12. Rev. 21:6. 22:1,17. o Rom. 6:6. Eph. 4:22—24. Col. 3:9,10. p 45. Gen. 2:7. 3:19. John 3:31. 2 Cor. 5:1. q Is. 9:6. Jer. 23:6. Matt. 1:23. Luke 1:16,17. 2:11. John 3:12,13,31. 6:33. Acts 10:36. Eph. 4:9—11. 1 Tim. 3:16. r 21,22. Gen. 5:3. Job 14:4. John 3:6. Rom. 5:12—21. s Phil. 3:20,21. t Matt. 13:43. Rom. 8:29. 2 Cor. 3:18. 4:10,11. 1 John 3:2.

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or with others of a different form and constitution?' (*Marg. Ref.* y, z.) Such an inquirer the apostle addressed, as a foolish and ignorant man; who presumed to limit omnipotence, and to deny the possibility of an event, because he could not solve all difficulties about it, and comprehend in what manner it could take place. Whereas, even the ordinary productions of the earth exhibited a process, which might *illustrate* the subject: for the seed sown in the ground does not vegetate, except it corrupt and die. Some modern infidels have maintained, against the apostle, that the seed does not *die* in vegetation; because the *germen* lives, and expands itself, and only the extraneous matter corrupts. But, in fact, the seed, as such, does die: it ceases to be a grain of corn; though a part of it springs, as it were, into new life, by a process which we can no more fully comprehend, than we can the manner of the resurrection. Even "a prophet of their own," Lucretius the Epicurean atheist, says;—'Whatever change transfers a body into a new class of beings, may be justly called the death of the original substance. ... For what is changed from what it was, ... *that* dies.' *Creech.* The body sown is not the same which will exist, when it has sprung up and produced the full corn in the ear, but a "bare grain of wheat," barley, or other corn. This, after corrupting in the earth, by the wonderful power of God springs up and produces an increase; and he gives that increase "a body, as it pleaseth him." Yet, whatever else is changed, he always gives "to every seed its own body:" and so preserves a complete distinction between the different kinds of vegetable productions. (*Marg. Ref.* a. c. *Note, John* 12:23—26.) Thus the bodies of believers, after corrupting and turning to dust, will be raised in a new and more glorious form, not in every respect the same as they were, but far superior and more excellent. This will be done in the infinite wisdom, according to the sovereign will, and by the almighty power of God; but after a manner inexplicable to us.—The identity of the particles of matter, as necessary to the resurrection of the same body, is no where mentioned in Scripture: and this chapter strongly militates against that opinion. God has many other ways of preserving *personal identity*. Exactly the same particles do not constitute our bodies, for two hours together, in any part of our lives: yet we are the same persons, both in body and soul, from childhood to old age. There is then no necessity to clog the doctrine with this difficulty, which furnishes infidels with their most specious objections against it.—Many of the philosophers, and afterwards of the heretics, considered the body as the prison and sepulchre of the soul, from which it would at death be delivered. Such men, indeed, could not but dislike the doctrine of the resurrection, and be disposed to argue against it: yet the passage does not refer to objectors of this kind; at least, there is no proof that it does.

With what body, &c. (35) Ποιῳ σωματι—' *Quali corpore?*' Schleusner. *John* 12:33—Thou *fool.* (36) Αφρον. 2 *Cor.* 11:16,19. 12:6,11. See on *Luke* 12:20.—*It may chance.* (37) Ει τυχοι. 14:10. Τυχον, 16:6.

V. 39—44. We are here called to reflect on the variety, as well as the wonderful nature, of the works of God, in order to exalt our thoughts concerning his infinite power and wisdom; and thus to silence all objections arising from the difficulties which seem to stand in the way. "The flesh" of different animals (as well as the form of vegetables,) is differently constituted, produced, and supported: yet we cannot comprehend the manner, in which the Creator has made and preserves this difference; though it is evidently intended to fit them for their several kinds of life, their diverse elements, nutriment, and uses. Cannot he then raise our bodies, suited to the state intended for them, consistently with our personal identity, and in a manner inexplicable to us? The same varied wisdom and power of God has formed "celestial," as well as "terrestrial bodies;" but the celestial appear far more splendid than the terrestrial: yet, even among the former, there are different degrees of glory; as they are in themselves, or as they appear to us. The sun is far more glorious than the moon; yet the reflected light of the moon far exceeds that of the remote stars; and some of them shine more brightly than others. (*Marg. Ref.* e. *Note, Gen.* 1:14—19.) Thus also will it be in "the resurrection of the dead;" the bodies of the righteous will appear as much more glorious than they now do, as the heavenly luminaries excel a clod of the earth; yet will they shine with different degrees of splendour, like the sun, moon, and stars. (*Marg. Ref.* f.)—The body, as born of dying Adam's race, and during its mortal state, and especially as dying, "is sown in corruption;" it tends to corruption, and after death it is speedily wasted and decayed: but at the resurrection it will be "raised in incorruption," without any seeds of mortality, disease, or decay in its constitution; fitted for a state of perfect health, vigour, and activity, to all eternity. (*Marg. Ref.* g, h. *Note,* 1 *Pet.* 1:3—5.) Here, during life, at death, and in the grave, the body "is sown in dishonour;" it lives as a condemned criminal; various sufferings and diseases are the forerunners of that execution of a criminal, which takes place at death with much ignominy and disgrace; and the wasting state of a dead corpse is very dishonourable in itself: though the death and burial of Christ have sanctified the grave to all believers, and his resurrection has assured us that the body shall be "raised in glory." But the triumph over death and the grave will be honourable; the body will be rendered most beautiful and glorious; it will be made fit for that heavenly felicity, and those employments in which angels are associated; and it will resemble the glorified body of the Lord Jesus himself, the "First-born from the dead." (*Notes,* 55—58. *Luke* 20:27—38, *vv.* 35,36. *Phil.* 3:20,21.) "It is" also "sown in weakness:" our manifold diseases, and death in which they terminate, are peculiar evidences of human imbecility, and the state of the body in the ground, devoured by worms, and turning to the dust, shows most affectingly how little all men's power and abilities can do for them. (*Notes, Ps.* 49:6—15.) But the body of a believer will not only be raised by almighty power; it will also be endued with "power," vigour and activity, of which we have no conception; and be rendered capable of such motions, and of producing such effects, as utterly surpass whatever we have heard, seen, or imagined. (*Marg. Ref.* k, l.) In short, the body is here sown a "natural," or an *animal* body: it resembles the bodies of animals, in its wants, appetites, pains, and diseases; and after death it returns to dust as they do: but hereafter it will be raised a "spiritual body," capable of the spiritual employment, worship, and happiness of heaven; entirely refined from all sensual dross and low desires; needing no more food, rest, sleep, or recreation; no longer capable of desiring or relishing animal pleasures; and no more a clog to the soul, but a helper to it in all holy exercises. (*Notes, Matt.* 17:1,2. *P. O.* 1—13. 1 *Thes.* 4:13—18.) For there is "a natural body" suited to our state on earth, and a "spiritual body" suited to the heavenly state; nor can these be in every respect the same. 'In this state, we are forced to serve our bodies, and to attend their leisure, and mightily depend upon them in the operations of the mind: in the other, our bodies shall wholly serve our spirits, and minister unto them, and depend on them, and therefore may be styled "spiritual." *Whitby.*

Celestial. (40) Επουρανια. 48,49. See on *John* 3:12.—*Terrestrial.*] Επιγεια. 2 *Cor.* 5:1. *Phil.* 3:19. *Jam.* 3:15. See on *John* 3:12.—*Corruption.* (42) Φθορα. 50. *Rom.* 8:21. *Gal* 6:8. *Col.* 2:22. 2 *Pet.* 1:4. Α Φθειρω, 33.—*Incorruption.*] Αφθαρσια. 50,53,54. See on *Rom.* 2:7.—*A natural body.* (44 Σωμα ψυχικον. 46. See on 2:14. *Notes,* 2:14—16. *Jam.* 3 13—16.—*A spiritual body.*] Σωμα πνευματικον. 46. 'Ψυχικος opponitur *glorificato.*' Leigh. Ψυχη' ... πνευμα. 45.

V. 45—49. In the history of the creation it was written, that "the first man, Adam, was made a living soul:" and his "natural" or *animal* life had been communicated to all his posterity, but without the spiritual life originally connected

50 Now [u]this I say, brethren, [x]that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

51 Behold, [y]I show you a mystery; [z]We shall not all sleep, but we shall all be [a]changed,

52 In [b]a moment, in the twinkling of an eye, at the [c]last trump; [d]for the trumpet shall sound, [e]and the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must [f]put on incorruption, and this mortal *must* put on immortality.

54 So when this corruptible shall have put on incorruption, and [g]this mortal shall have put on immortality, then shall be brought to pass the saying that is written, [h]Death is swallowed up in victory.

55 [i]O death, where *is* thy [k]sting? O [l]grave, where [l]*is* thy victory?

u 1:12. 7:29. 2 Cor. 9:6. Gal. 3:17. 5:16. Eph. 4:17. Col. 2:4. x 6:13. Matt. 16:17. John 3:3—6. 2 Cor. 5:1. y 2:7. 4:1. 13:2. Eph. 1:9. 3:3, 5, 32. z 6. 15,20. 1 Thes. 4:14—17. a Phil. 3:21. b Ex. 33:5. Num. 16:21,45. Ps. 73. 19. c Ex. 19:16. 20:18. Num. 10:4. Is. 18:3. 27:13. Ez. 33:3, 6. Zech. 9:14. Rev. 8:2,13. 9:13,14. d Matt. 24:31. John 5:25. 1 Thes. 4:16. e *See on* 42:50.

f Rom. 13:12—14. 2 Cor. 5:2—4. Gal. 3:27. Eph. 4:24. g Rom. 2:7. 6:12, 8. 11. 2 Cor. 4:11. 2 Tim. 1—10. h Is. 25:8. Luke 20:36. Heb. 2:14,15. Rev. 20:14. 21:4. i Hos. 13:14. k Acts 9:5. Rev. 9:10. *Gr.* ᵗ Or, *hell*, Luke 16:23. Acts 2:27. Rev. 20:13,14. *Gr.* l Job 18:13,14. Ps. 49:8—15. 89:48. Ec. 2:15,16 3:19. 8:8. 9:5,6. Rom. 5:14.

with it; so that, ever since the fall of Adam, all his descendants, by natural generation, are "dead in sin;" and the very mind of man had been carnal, as well as his body mortal. But "the last Adam," the last Surety, or Covenant-head, of any of the human race, "was a quickening Spirit:" the Author and Source of spiritual and eternal life to all his people, by the supply of his Holy Spirit. (*Marg. Ref.* m, n. *Notes, Gen.* 2: 7,16,17. 3:6. *John* 1:4,5. 5:20—27. 11:20—27. *Rom.* 5:12—19. 8:1,2.) Nor does this life-giving energy relate only to their souls; for he will also "quicken," or make alive, "their mortal bodies by his Spirit that dwelleth in them;" and this is here principally intended. (*Note, Rom.* 8:10,11.) But the "natural" and carnal state, *in both cases*, precedes the "spiritual:" all are born in sin, bearing the image of "the first Adam:" some are afterwards "born again," to bear the image of "the second Adam;" the soul continuing *numerically* and *identically* the same, though newly created. (*Notes, John* 3:3—8.) In like manner, all men first have a natural and mortal body like that of Adam, and at length believers shall have an incorruptible and spiritual body, like that of Christ; yet it will be in one sense "the same body," equally theirs, though in another sense it will be changed. "The first man" was formed of the dust "of the earth," and was 'earthy" in his nature and original; (*Marg. Ref.* p. *Notes, Gen.* 3:17—19.) but "the second Man," to whom all believers are united and conformed, "is the Lord from heaven," "The Lord of glory," JEHOVAH, God in human nature. (*Marg. Ref.* q.) As long as we are conformed to "the earthy" Adam, which, in respect of our bodies, will be till the resurrection, we "are earthy:" our bodies, during life, are gross, animal, and diseased; and after death, they turn to the dust whence they were taken. But when we shall be conformed "to the heavenly" Adam; our bodies will become heavenly, and suited to that spiritual and immortal felicity, to which we shall be admitted. Even the apostle, and all Christians, had borne the image of the earthy Adam; but they were assured by the promise of God, that they should at length "bear the image of the heavenly Adam;" not only in their souls, but in their bodies also, which will be raised very different, in their appearance and capacities, from what they were when on earth. (*Marg. Ref.* r—t.) Thus all philosophical objections were shown to have their foundation in ignorance of the "Scriptures, and of the power of God." (*Note, Matt.* 22:23—33.)—*The last Adam.* (45) "The second Man," 47.—As if none of the human race had existed, except Adam and Christ. For all men will at length be considered either as in Adam or in Christ: unbelievers as one with fallen Adam, and in him; all believers as in Christ, and one with him. (*Note, Rom.* 5:12—21.)—*Was made*, &c. (45) From the Sept. which accords to the Hebrew: but the "first man, Adam," is added by way of explanation. (*Gen.* 2:7.)

A quickening Spirit. (45) Εις πνευμα ζωοποιουν. 2 *Cor.* 3:6. 1 *Pet.* 3:18. (*Note, Rom.* 8:10,11.)—*Earthy.* (47) Χοϊκος. 48,49. Here only. A χοος, *pulvis, Mark* 6:11.—*We have borne.* (49) Εφορεσαμεν. *Matt.* 11:8. *John* 19:5. *Rom.* 13:4. *Jam.* 2:3.

V. 50—54. A similar change to that which will take place at the resurrection of the just, must also be made in the bodies of those who shall be found alive at the day of judgment: for "flesh and blood," the human body in its present form and gross manner of subsistence, and with its present animal wants, propensities, and infirmities, "cannot inherit the kingdom of God," or partake of its pure and refined pleasures: nor can "corruption," or the body as mortal and corruptible, "inherit incorruption," or the holy incorruptible, and unchangeable felicity of heaven. (*Marg. Ref.* u, x.) The apostle therefore "showed a mystery,' which could not be known except by immediate revelation, or understood except by faith receiving that revelation. (*Marg. Ref.* y.) Speaking of the whole multitude of believers, to the end of time as constituting one family to which he and the Corinthian Christians belonged, he might say, "*We* shall not all sleep," or die, "but we shall all be changed." Yet he elsewhere speaks of himself, as one of those who should be "*raised up* by Jesus." (2 *Cor.* 4:14.) So that there can be no ground for the supposition, which many have formed from his language, that he expected to live till the coming of Christ, which he judged to be very near. The notion also of others, that he alluded to the *first* resurrection, previous to the millennium, is inconsistent with the language of the passage: for those who have died, or shall die before the millennium, as truly "sleep in Jesus," though they should arise immediately; as they do, who shall remain in the state of the dead till the general resurrection. (*Note, Rev.* 20:4—6.) The apostle therefore only meant to speak of himself as belonging to that one family, of whom the far greater part would die and be raised again, and all the rest must "be changed." This change will be effected "in a moment," instantaneously, as the eye twinkles, by the almighty power of Christ, when the last trumpet shall sound, as the summons to all men to meet their Judge. (*Notes, Matt.* 24:29—31. 1 *Thes.* 4:13—18.) Then the voice of Christ will be heard by all the dead, and they will be raised again to life in their own order; and then the bodies of living believers will be changed from "natural" to "spiritual," from "corruptible to incorruptible," from "mortal to immortal:" even as a man's form is changed by putting on new raiment. (*Marg. Ref.* z—f. *Notes, John* 5:28,29. *Rev.* 20:11—15.) 'The body, which but a moment before appeared just as ours now do, shall, quick as thought, be changed into the image of that worn by our triumphant Lord: and fitted for all the active services, and the purest sensations and delights of the celestial state.' *Doddridge.* (*Note, Phil.* 3:20,21.) When this change has taken place in respect of all believers, then the saying of the prophet will finally be accomplished. (*Marg. Ref.* h. *Notes, Is.* 25:6—8.) Death and all his power shall be annihilated, and "swallowed up" for ever, in the complete victory obtained over him by Christ and his people; and sin, with all its consequences, shall ever after be wholly confined to the place "prepared for the devil and his angels."—The apostle showed the Corinthians a mystery, by informing them of the event that would take place; yet, in respect to the *manner* in which it would be effected, it still remained mysterious and incomprehensible. Thus the mysteries of the Trinity, and of the incarnation of "the Lord from heaven," are revealed to us as certainly true; but the *manner* of them still remains inexplicable. (*Notes, Matt.* 13:10,11. 1 *Tim.* 3:16.)—*Death*, &c. (54) Much nearer to the Hebrew, than to the LXX. (*Is.* 25:8.)

Flesh and blood. (50) Σαρξ και αιμα. See on *Matt.* 16. 17.—*We shall not all sleep.* (51) Παντες ου κοιμηθησομεθα. 6,18,20. 7:39. 11:30. 1 *Thes.* 4:13—15. 2 *Pet.* 3:4. See on *John* 11:11.—*We shall . . . be changed.*] Αλλαγησομεθα. 52. *Acts* 6:14. *Rom.* 1:23. *Heb.* 1:12.—*Ps.* 102:26. *Sept.*—*In a moment.* (52) Εν ατομῳ. Here only. 'Qui dividi et dissecari non potest. Ex α priv. et 'τεμνω, perf. med. verbi τεμνω, seco.' Schleusner.—*The twinkling.*] Ῥιπη. Here only. A ῥιπτω, *jacio, projicio.*—*This corruptible.* (53) Το φθαρτον τουτο. 54. 9:25. *Rom.* 1:23. 1 *Pet.* 1:18,23.—*Put on.*] Ενδυσασθαι. 54. See on *Rom.* 13:12.—*Immortality.*] Αθανασιαν. 54. 1 *Tim.* 6:16. Ex α priv. et θανατος, *mors:* opposed to το θνητον, 54. *Rom.* 6:12.—*Is swallowed up.* (54) Κατεποθη. *Matt.* 23:24. 2 *Cor.* 2:7. 5:4. *Heb.* 11:29. 1 *Pet.* 5:8. *Rev.* 12:16.—*In victory.*] Εις νικος. 55,57. *Matt.* 12:20.

V. 55—58. With the glorious prospect, before the eyes of his faith and hope, the apostle in the most beautiful and animated apostrophe, addressed "death and the grave," or *the unseen state*, as real persons, the universal and most terrible conquerors and oppressors of the human race. He demanded of death, "Where is thy sting?" or destructive dart, or spear, with which he had caused such anguish and terror, and wrought such wide-spread desolations. And of "the grave," what was now become of his victory, by which he seemed to have shut up in his dark dungeon as vanquished foes, all the generations of men that had lived on earth. (*Marg. Ref.* i—l.) Indeed, the sin of man was "the sting" and destructive weapon of death, which both enabled him to kill the body, and had made that fatal stroke most tremendous: and the holy "law," pronouncing the sentence of condemnation against every transgressor, gave "sin power" to bring death upon mankind, and to embitter its agonies with the dread of future punishment. This was the natural and universal state of man; and all must have thus lived, died, and perished miserably, had not God provided deliverance. (*Notes, Rom.* 5:12—14,20,21. 7:7—14,22—25.) But Christians might now unite in returning thanks to God with joyful hearts, for having "given them the victory" over these dreadful foes, "by Jesus Christ" through his atoning sufferings and glorious resurrection; and for bringing them by his grace, to faith and hope in him. They might therefore, at present, triumph over the fear of death, in confidence of a glorious resurrection for their bodies, as well as of immediate and eternal happiness for their souls: and they would al

56 The [m]sting of death *is* sin; and [n]the strength of sin *is* the law.

57 But [o]thanks *be* to God, which [p]giveth us the victory through our Lord Jesus Christ.

58 [q]Therefore, my beloved brethren, [r]be ye steadfast, unmoveable, always [s]abounding in [t]the work of the Lord, forasmuch as [u]ye know that your labour [x]is not in vain [y]in the Lord.

m Gen. 3:17—19. Ps. 90:3—11. Prov. 14:32. John 8:21,24. Rom. 5:15,17. 6:23. Heb. 9:27. n Rom. 3:19,20. 4:15. 5:13,20. 7:5—13. Gal. 3:10—13. o Acts 27:35. Rom. 7:25. 2 Cor. 1:11. 2:14. 9:15. Eph. 5:20. p 1 Kings 5:1. *marg.* 1 Chr. 22:11. Ps. 98:1. Prov. 21:31. *marg.* John 16:33. Rom. 8:37. 1 John 5:4, 5. Rev. 12:11. 15:2,3. q 2 Cor. 7:1. 2 Pet. 1:4—9. r Ruth 1:18. Ps. 55:22.

78:8,37. 112:6. Col. 1:23. 2:5. 1 Thes. 3:3. Heb. 3:14. 2 Pet. 3:17,18. s Phil. 1:9 1 Cor. 7:2. 1 Thes. 3:12 4:1. 2 Thes. 1:3. t 16:10. John 6:28,29. Phil. 2:30. 1 Thes. 1:3. Tit. 2:14. Heb. 13:21. u 3:8. 2 Chr. 15:7. Ps. 19:11. Gal. 6:9. Heb. 6:10. x Ps. 73:13. Gal. 4:11. Phil. 2:16. 1 Thes. 3:5. y Matt. 10:40—42. 25:31—40. Phil. 1:11. Heb. 13:15,16.

length, most certainly triumph in the full possession of those blessings, and in a complete victory over these enemies. (*Marg. Ref.* m—p. *Note, Hos.* 13:14.) He therefore exhorted his "beloved brethren," to continue [r]"steadfast" in the profession and faith of the gospel, and in their adherence to the truth and will of God amidst all dangers and temptations: and especially to continue "unmoveable" in the belief of the resurrection, notwithstanding the artifices and plausible reasonings of false teachers. At the same time, let them [s]"always" abound in all those good works, which the commandment and honour of their Lord required, they had the fullest assurances, that their "labour in the Lord," arising from such motives as his gospel suggested, and especially from love to the Lord Jesus, and zeal for his honour, would by no means be "in vain," either unrewarded or unsuccessful; but that the whole of it would terminate in his glory, the good of mankind, and their own everlasting advantage. (*Note*, 12—18.)—Every part of this animated discourse shows, that the resurrection of *true believers* is exclusively intended: for the things spoken will not be fulfilled, either in respect of the dead, or of those who will be found alive, when Christ shall come to judgment, as to any others but true believers, by whatever name, form, or creed, they are distinguished. (*Notes, Matt.* 25:41—46. *John* 5:28,29. 2 *Thes.* 1:5—10. *Rev.* 20:11—15.)

Sting. (55) Κεντρον. 56. See on *Acts* 9:5—*O grave.* Or "hell." *Marg.* [t]Ἁδη. See on *Luke* 16:23. *Note, Ps.* 16:8—11, *v.* 10.)—*Be ye steadfast.* (58) [r]Ἑδραιοι γινεσθε. See on 7:37.—*Unmoveable.*] Αμετακινητοι. Here only. Ex *a* priv. et μετακινεω, *Col.* 1:23.—*The work of the Lord.*] Τῳ εργῳ του Κυριου. ([t]'Ον Κυριος αγαπα και απαιτει παρ ἡμων.' *Whitby.*)—16:10. *Phil.* 2:30.—*Labour.*] Κοπος. 3:8. 2 *Cor.* 6:5. 10:15. 11:23,27. 1 *Thes.* 1:3. 2:9. 2 *Thes.* 3:8. *Rev.* 2:2, *et al.*—*In vain.*] Κενος. See on 10.

PRACTICAL OBSERVATIONS.

V. 1—11. When the faithful minister sees his beloved people drawn aside to embrace dangerous errors; his chief comfort, under the trial, must arise from being able to appeal to them, that the doctrine which he preached was scriptural; and from a full satisfaction, that they who received it, and stand fast in it, will be certainly saved: and that none of them can perish, if they keep in remembrance the instructions which he gave them; unless they deceived themselves with a vain, a dead, and inefficient faith. In order that we may possess this comfort, we must be careful to deliver the truths of revelation pure, as we have received them: and in that order, proportion, and connexion in which they stand in the Scriptures: and he who duly attends to these sacred oracles will know assuredly, that the "death of Christ for our sins," and his "resurrection for our justification," are essential and fundamental doctrines, which must, in all places, and on all occasions, be explicitly and strenuously insisted on. Apostles and prophets concur in bearing testimony to them, even more than to many other important truths: and blessed be God, the demonstration of our LORD's resurrection is equal to the weight, which is to be supported by that important fact. (*Note*, 1 *Pet.* 1:10—12.)—The most eminent Christians are always the most humble: they continually reflect on the aggravated sins of their unconverted state: especially if they were long or greatly set in opposition to the gospel. The more evident it is, that God has pardoned them, the less disposed will they be to excuse themselves. They feel their unworthiness of the distinctions conferred on them; they are disposed "in honour to prefer others to themselves:" and, though they cannot but be conscious of what the Lord has done for and by them: yet, taking their whole conduct and obligations together, they readily conclude, that none surely are so unfruitful and unprofitable as they. In reality, it is a great thing for a man with propriety, humility and truth, to say, "By the grace of God, I am what I am:" the declaration becomes those alone, who are walking under the influence of holy principles, and live a holy life: and is utterly unsuitable to the character of the negligent or formal professor of evangelical truth. But if we really fear and love the Lord, and walk in his ways, we shall ascribe all the glory to his grace and mercy: if "much have been forgiven" us, we should pray to be enabled to love much: (*Note, Luke* 7:44—50.) if our conversion have been remarkable, we should earnestly desire, that "the grace bestowed on us may not be in vain:" if we have set out late in life to serve the Lord; we should aim to "redeem the time" which has been lost, by labouring more abundantly" than our brethren: and, while we charge all our sins and follies upon ourselves, we must remember to ascribe all the good which we do, to "the grace of God that is with us." (*Note*, 1 *Chr* 29:10—19.)

V. 12—19. With what varied subtle devices doth Satan bring in false doctrines, by men of abilities, learning, or eloquence; in a covert and plausible manner, that the simple may suspect no danger! Heretical teachers often with apparent modesty question whether we have rightly understood the sacred writers, and whether the doctrine which they oppose be contained in them. They inquire, whether a more rational interpretation may not be given to this and the other text; whether the more obvious meaning do not involve absurdity, or even impossibility; whether any but the weak and illiterate can credit such mysteries or absurdities; and whether we had not better adopt a figurative sense, or admit some other reading, or even suppose the sacred writer to be mistaken; than assent to so *incomprehensible*, and therefore *irrational*, a doctrine. If indeed they could prove the mysteries which they oppose, to be *contrary to fact, to intuition, or to demonstration*, their principles might be admitted: but when they apply them to doctrines, which are merely *above* reason, and contrary to their *supposed probabilities*, and *vain reasonings;* they are perfectly inadmissible and irrational: unless man be wiser than his Maker. The dupes, however, of such specious pretences are seldom aware, whither these *rational* improvements of the creed and of the Scriptures tend: they do not perceive, that, according to them, man's presumptuous reason sits in judgment on the infinite wisdom of God; man's weakness is made the standard of omnipotence; and man's conjecture, the measure of divine revelation. Indeed, this is perfectly consistent with those economical and political sentiments, contended for by some of these oracles of an enlightened age; by which children are set to judge, whether their parents are fit to be honoured and obeyed, or not; servants are called on to determine the same concerning their masters, and subjects concerning their rulers; and, in short, not only is all subordination virtually destroyed, but, in every relation, the inferior is constituted the judge of his superior, without any appeal from his arrogant tribunal.—In like manner, the principles before cited, when fairly examined, are found to involve consequences, subversive of those truths, which are professedly venerated; to invalidate the testimony of Scripture, and tend to universal skepticism: they prove, (if they prove any thing,) that the preaching of the apostles, and the faith of primitive believers, "were vain;" and that the martyrs for the gospel were "false witnesses against God," by testifying truths and facts, which *remote posterity* has found out to be false, or needless. This is especially the case, in respect of those doctrines which relate to the Person, undertaking, and atonement of Christ; and the way of acceptance by faith in him. I. "Christ had not risen," his sacrifice could not have been depended on, because there could be no proof that it was accepted; and consequently even true believers must still be "in their sins:" those who "died in this faith must have perished;" the preachers of the gospel must either have been deceivers or deceived; and the disciples, having only "hope in Christ," as to this present world, must have been "of all men most miserable." To what then must the tenets of those lead, who indeed profess to believe that Christ is risen; yet deny, explain away, or overlook those great doctrines, which he especially rose again to establish and demonstrate?

V. 20—28. Blessed be God, we have the most complete and satisfactory proof, that Christ both "died for our sins," "and rose again for our justification," and as "the Firstfruits" of our resurrection; that, as death entered by man, so might life eternal be introduced by One in our nature. We certainly know, that "in Adam all die;" and we are expressly informed by "the sure testimony of God," that as in Christ all the human race shall arise, so all who are in him shall arise to immortal glory. Undoubtedly, the suffering, dying, risen, and ascended Saviour will soon appear, to raise the dead and judge the world: may we be then found among "those, that are Christ's at his coming!" It should be with us a matter of serious inquiry, whether we are his true disciples or not: for soon "the end will come;" the mediatorial "kingdom will be delivered up to God, even the Father;" and all who shall then be found enemies, will be put under the feet of Christ, and be punished with everlasting destruction. Would we then triumph in that most solemn and infinitely important crisis, we must now submit to his rule, accept of his salvation, and live to the glory of God through him. Then shall we at length rejoice in all his victories: and participate his glories: we shall exult with immense satisfaction, in the blessed accomplishment of the Redeemer's undertaking: and, as being with him, our Head in human nature; put under the absolute dominion of our reconciled Father, "that God may be all in all;" that he may receive the whole glory of our salvation; and that we may for ever serve him, and enjoy his favour, without sin or death; and without needing repentance, forgiveness, a sacrifice, or a Mediator, any more to all eternity.

V. 29—34. Should we lose sight of the animating prospect

CHAPTER XVI.

The apostle directs the Corinthians, in what way to make collections for the Christians at Jerusalem, 1—4; states his intentions about visiting them, 5—9; commends Timothy, who was coming to them, 10, 11; shows that Apollos declines visiting them at present, 12; exhorts them to vigilance, steadfastness, and love, 13, 14; recommends the household of Stephanas to their especial regard, 15, 16; expresses his satisfaction at the coming of certain persons from Corinth, 17, 18; and, after salutations from the churches, concludes in the most awful, yet affectionate manner, 19—24.

NOW [a]concerning the collection for [b]the saints, as I have given order to [c]the churches of Galatia, even so do ye.

a Acts 11:28—30. 24:17. Rom. 15:25,26. 2 Cor. 8:9. Gal. 2:10. b Acts 9:41. Rom. 12:13. 2 Cor. 9:12—15. Philem. 5—7. Heb. 6:10. 1 John 3:17. c Acts 16:6. 18:23. Gal. 1:2. d Luke 24:1. John 20:19,26. Acts 20:7. Rev. 1:10. e Gen. 25:12. 30:27,30. 32:10. 33:11. Deut. 8:18. 15:11—14. 2 Chr. 31:10. Hag. 2:16—19.

in the preceding verses set before us; should any one prevail in attempting to argue us out of these our expectations; how must our zeal, diligence, and boldness be enervated, and our rejoicing damped! Who then would step forward to succeed those illustrious soldiers of Christ, that have nobly bled in the cause of truth? Who would confess him in this evil world? Why should we stand amidst dangers and alarms continually? Why should we venture the rage of men, more venomous than serpents, and more subtle than foxes, and more savage than tigers or lions? Such principles would soon induce us to depart from our constancy, and make us exclaim, "What advantageth it us, if the dead rise not?" or even tempt us to say, "Let us eat and drink, for to-morrow we die." Let us not then suffer ourselves to be deceived by corrupt seasoners; but let us separate from them, and venture our all for eternity, on the single testimony of "God, who cannot lie." Let us fear associating with skeptical, profligate, or ungodly men; for "evil communications corrupt good manners:" let us warn our children, our juniors, our hearers, to shun them as a pestilence: let us "awake to righteousness, and sin not;" let us not hearken to those, who know not God, in whatever science else they may excel; being assured that this *ignorance* will be found shameful, in proportion to the abilities, opportunities, confidence, or profession, of those in whom it is found.

V. 35—44. If any are still disposed to start objections, or make presumptuous inquiries, when truths are scripturally proposed; let them remember the appellation, which the apostle, or rather the Holy Spirit, gives to such "wise men of this world:" For they may thence learn, that man's wisdom consists in becoming "a little child," and simply believing his Maker. The works of creation and providence read us daily lectures of humility; as well as teach us to admire the variety of the great Creator's wisdom and goodness. Till we can fully comprehend the whole process, by which a bare grain, corrupting in the earth, produces many ears of corn at the harvest; and till we can satisfactorily answer all questions, and solve all difficulties about it; let us learn to be the *pupils*, and not assume to be the *counsellors* of the most High: and let us hold fast the sure hope of a glorious resurrection, without perplexing ourselves about the manner, in which infinite wisdom and almighty power can effect it.

V. 45—58. They, who "shall be accounted worthy" to obtain felicity in the heavenly state, will excel in glory all present splendours, far more than the celestial bodies transcend the terrestrial: and yet they shall exceed one another in glory, as "one star differeth from another;" while Christ, "the Sun of Righteousness," shall infinitely outshine them all. This degraded, corruptible, sinful, and dying body, shall be raised "incorruptible, immortal, and glorious:" it shall become vigorous, active, and beautiful, beyond conception: this *animal* body shall be raised *spiritual*. Here our very souls are *carnal*: there our very bodies will be *spiritual*. And our "second Adam, the Lord from Heaven," will give new and immortal life, as "a quickening Spirit," both to our souls and bodies; that in both, according to our measure, we may bear his image and glorify his name.—As "flesh and blood cannot inherit the kingdom of God;" let us not "sow to the flesh, of which we can only reap corruption:" (*Note*, *Gal.* 6:6—10.) and, as those who shall be exempted from death, must be changed, let this reconcile our minds to that change, which death will begin and the resurrection complete in our bodies, when "death shall be swallowed up in victory." Let us seek the full assurance of faith and hope, that in the midst of pain, and in the prospect of dissolution, we may triumphantly exclaim, "O death, where is thy sting? O grave, where is thy victory?" that we may hail the sharpest pangs of dying; and think without emotion on the darkness, the corruption, and the imaginary horrors of the tomb: assured that there our bodies will sleep at ease; that in the mean time our souls will be present with our beloved Redeemer; and that our bodies will shortly arise, to share that unspeakable felicity.—But "sin is the sting of death," and who can disarm that "king of terrors?" For "the law is the strength of sin;" and who can answer its demands, endure its curse, or expiate his own transgressions? Hence the terror and the anguish: hence the wretched cleave to life, save when infidelity, despair, and rebellion induce madness and suicide. Hence, death is justly terrible to the unbelieving and impenitent: hence, the needless alarms of the weak and trembling believer. "Thanks be to God," that there is deliverance, and victory for us in Christ Jesus! (*Note*, *Rom.* 7:22—25.)

2 Upon [d]the first *day* of the week let every one of you lay by him in store, [e]as *God* hath prospered him, [f]that there be no gatherings when I come.

3 And [g]when I come, [h]whomsoever ye shall approve by *your* letters, them will I send to bring your [i]liberality unto Jerusalem.

4 And [j]if it be meet that I go also, they shall go with me.

5 Now I will come unto you, [k]when I shall pass

Mal. 3:9,10. Mark 12:41—44. 14:8. Luke 16:10. 2 Cor. 8:1—3,12—15. f 2 Cor. 8:11. 9:3—5. g 4:19—21 11:34. h Acts 6:4—6. 2 Cor. 8:19—24. i Gr. *gifts*. j Rom. 15:25. 2 Cor. 2:4,19. k Acts 19:21. 20:1—3. 2 Cor. 1:15—17.

May he give us faith and hope, and increase our faith and hope; that we may not only be safe, but joyful and triumphant! And, having these assurances, let "us be steadfast, unmoveable, always abounding in the work of the Lord: as knowing that our labour is not in vain in the Lord." (*Note*, 1 *John* 3:1—3.)

NOTES.—CHAP. XVI. V. 1, 2. It is evident, that the Corinthians had been previously made acquainted with the apostle's intention, of raising a contribution from the Gentile churches, for the poor Christians in Judea: and, as they were more wealthy than most of their brethren, he did not intimate even a doubt of their liberality in that good work. But he judged it proper, to point out to them the method, about which he had given orders in the churches of Galatia, whence he had lately come. (*Marg. Ref.* a—c. *Notes*, *Acts* 18:18—23. 24:10—21. *Rom.* 15:22—29. 2 *Cor.* 8:9.) "On the first day of the week," let every man treasure up a proportion of his gains, according as God had prospered him during the preceding week: for thus a larger sum would gradually be provided, than could at once have been collected. (*Marg. Ref.* d—f.)—Some are of opinion, that the sums, thus set apart, were brought to the treasury of the church at the time: but the words do not seem to admit of that interpretation; and if each separately laid by the sum which he purposed to give, the whole would be brought together at once, when necessary, without any trouble in soliciting contributions.—"Laying it up as a treasure:" For these are the true riches, laid up in heaven, entrusted to God, to be compensated with the amplest interest, both in this world and the next; though not of their own value, but of his mere liberality. *Beza.*—Worldly men, at certain times, augment the treasure which they have before laid up, by adding their clear gains to it; let Christians then imitate them, by laying up on the Lord's day, for their poor and distressed brethren, according "as God had prospered them;" and let them count this *their* treasure. If this was kept apart by each person, till wanted, so that none knew what others gave; ostentation and corrupt emulation would be far more effectually excluded: than if each brought his contribution to the common stock every week, and so a public account was taken of it. It was especially needful, that this precaution should be taken at Corinth, where ostentation and emulation greatly prevailed; and it is evident, that the apostle intended, as much as possible, to leave every one, in this respect, to determine for himself before God, what he ought to do; that none might give more than he could properly spare, or than he was from proper motives inclined to, either to aquire applause, or to escape censure and contempt.—The argument from this passage for the observance of the first day of the week, as "the Lord's day," the Christian sabbath, is very conclusive: for, unless that were the custom in apostolical churches, why should "the first day of the week" be mentioned in this connexion? 'On Sunday, says Justin Martyr, all Christians, in the city or country, meet together, because that is the day, of our Lord's resurrection: and then we read the writings of the prophets and apostles. This being done, the president makes an oration to the assembly, exhorting them to imitate and do the things which they have heard; then we all join in prayer, and after that we celebrate the sacrament. *Whitby.* (*Notes*, *John* 20:19—23. *Acts* 20:7—12, *v.* 7. *Rev.* 1:9—11, *v.* 10.)

The collection. (1) Της λογιας. 2. Here only.—*Upon the first* day *of the week.* (2) Κατα μιαν σαββατων. *Luke* 24:1. *John* 20:1,19. *Acts* 20:7.—*Lay by him in store.*] Παρ ἑαυτω τιθετω θησαυριζων. *Matt.* 6:19,20. *Luke* 12:21. *Rom.* 2:5. 2 *Cor.* 12:14. *Jam.* 5:3.—*Hath prospered.*] Ευοδωται. See on *Rom.* 1:10.

V. 3, 4. Every thing having been previously arranged, the apostle, when he arrived at Corinth, would send with the bounty of the Corinthians such persons as they approved and would recommend by their letters. Or joining the words, "by letters," with the latter clause, whomsoever they approved, the apostle would send, with letters from himself to the apostles and elders at Jerusalem: but if it was thought more satisfactory to all concerned, he himself would accompany the messengers. (*Marg. Ref. Note*, 2 *Cor.* 8:16—24.)

Your liberality. (3) "Your gift." *Marg.* Την χαριν ὑμων 15:10. 2 *Cor.* 8:1,6,7,19. 9:8,14,15.

V. 5—9. The apostle was meditating to made a progress through Macedonia, when he wrote this epistle: and he seems to have given some intimations, that he would go to Corinth in his way to Macedonia, as well as on his return

through Macedonia; for I do pass through Macedonia:

6 And it may be that I will abide, yea, [l]and winter with you, [m]that ye may bring me on my journey whithersoever I go.

7 For I will not see you now by the way; but I trust to tarry a while with you, [n]if the Lord permit.

8 But I will tarry [o]at Ephesus until [p]Pentecost.

9 For [q]a great [r]door and effectual is opened unto me, [s]and *there are* many adversaries.

10 Now, [t]if Timotheus come, see that he may be with you [u]without fear: [x]for he worketh the work of the Lord, as I also *do*.

11 Let [y]no man therefore despise him; [z]but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

[*Practical Observations.*]

12 As touching [a]*our* brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come [b]when he shall have convenient time.

13 [c]Watch ye, [d]stand fast in the faith, [e]quit you like men, [f]be strong.

14 Let [g]all your things be done with charity.

15 I beseech you, brethren, (ye know [h]the house of Stephanas, that it is [i]the first fruits of Achaia, and *that* they have addicted themselves [k]to the ministry of the saints.)

16 That [l]ye submit yourselves unto such, and to every one that [m]helpeth with *us*, and [n]laboureth.

17 I am glad of the coming of [o]Stephanas, and Fortunatus, and Achaicus: [p]for that which was lacking on your part they have supplied.

18 For [q]they have refreshed my spirit and yours: [r]therefore acknowledge ye them that are such.

19 The [s]churches of Asia salute you. [t]Aquila

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l Acts 27:12. 28:11. Tit. 3:12. m Acts 15:3. 17:15. 20:38. 21:5. Rom. 15:24. 3 John 6,7. n 4:19. Prov. 19:21. Jer. 10:23. Acts 18:21. Rom. 1:10. Jam. 4:15. o 15:32. p Ex. 23:16. Lev. 23:15—21. Acts 2:1. q Acts 15:8, &c. r Acts 14:27. 2 Cor. 2:12. Col. 4:3. Rev. 3:7,8. s 15:32. Acts 19:9,10. 2 Cor. 1:8—10. t 4:17. Acts 19:22. u 11. 1 Tim. 4:12. x 15:58. Rom. 16:21. 2 Cor. 6:1. Phil. 2:19—22. 1 Thes. 3:2. y 10. Luke 10:16. 1 Thes. 4:8. 1 Tim. 4:12. Tit. 2:15. z 6. Acts 15:33. a 1:12. 3:5,22. Acts 18:24—28. 19:1. Tit. 3:13. b Ec. 3:1. Mark 6:21. Acts 24:25. c Matt. 24:42—44. 25:13. 26:41. Mark 13:33—37. 14:37,38. Luke 12:35—40. 21:36. Eph. 6:18. Col. 4:2. 1 Thes. 5:6. 2 Tim. 4:5. 1 Pet. 4:7. 5:8. Rev. 3:2,3. 16:15. d 15:1,2,58. 2 Cor. 1:24. Gal. 5:1. Phil. 1:27. 4:1. Col. 1:23. 4:12. 1 Thes. 3:8. 2 Thes. 2:15. e 9:25—27. 1 Sam. 4:9. 2 Sam. 10:12. 1 Chr. 19:13. Eph. 6:13—17. 1 Tim. 6:12. 2 Tim. 2:3—5. 4:7. Heb. 11:32—34. f Josh. 1:6,7,9,18. 1 Kings 2:2. 1 Chr. 28:10. Ps. 27:14. Is. 35:4. i an. 10:19. 11:32. Hag. 2:4. Zech. 8:9,13. 2 Cor. 12:9,10. Eph. 6:10. Phil. 4:13. Col. 1:11, 12. 2 Tim. 2:1. g 8:1. 12:31. 13: 14: 1 John 13:34,35. 15:17. Rom. 13:8—10. 14:15. Gal. 5:13,14,22. Eph. 4:1—3. Phil. 2:1—3. 1 Thes. 3:6,12. 4:9,10. 2 Thes. 1:3. 1 Tim. 1:5. Heb. 13:1. 1 Pet. 4:8. 2 Pet. 1:7. 1 John 4:7,8. h 17. 1:16. i Rom. 16:5. Rev. 14:4. k Acts 9:36—41. Rom. 12:13. 15:25, 16:2. 2 Cor. 8:4, 9:1,12—15. 1 Tim. 5:10. Philem. 7. Heb. 6:10. 1 Pet. 4:10. l Eph. 5:21. Heb. 13: 17. 1 Pet. 5:5. m 12:28. 1 Chr. 12:18. Rom. 16:3,9. Phil. 4:3. 3 John 8. n 3:9. Rom. 16:6,12. 1 Thes. 1:3. 2:9. 5:12. 1 Tim. 5:17. Heb. 6:10. Rev. 2:3. o 15. p Phil. 2:30. Philem. 13. q Prov. 25:13,25. Rom. 15:32. 2 Cor. 7:6,7,13. Phil. 2:28. Col. 4:8. 1 Thes. 3:6,7. 3 John 4. r 1 Thes. 5:12. Heb. 13:7. 3 John 11,12. s Acts 19:10. 1 Pet. 1:1. Rev. 1:11. t Acts 18:2,18,26. Rom. 16:3,4. 2 Tim. 4:19. *Prisca.*

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though it is not here mentioned. (*Note*, 2 *Cor.* 1:15,16.) He had, however, formed his determination of coming; and he assured his brethren at Corinth, that he would make some stay among them, "if the Lord would give him leave:" for he did not think it sufficient, merely to call on them, as a traveller in his journey, when so many things and of so great importance required his presence among them. (*Marg. Ref.* k—n.) It was, therefore, his design to continue at Ephesus till the feast of Pentecost; the rest of the summer he meant to employ in his progress through Macedonia; and then perhaps to spend the winter at Corinth; expecting that the Corinthians would afterwards help him forward in his journey, "whithersoever he should go." Perhaps he intended to sail from Ephesus to Corinth first; then after a short stay to go into Macedonia, and afterwards return to winter there. But he thought it incumbent on him to stay some time longer at Ephesus; as great opportunities of service were afforded him; great success attended his labours; and "many adversaries" were excited to oppose him, to terrify or dissuade men from embracing the gospel, or to discourage and mislead the new converts. His presence therefore was peculiarly necessary; though his dangers and hardships were proportionably increased. (*Marg. Ref.* o—s. *Note*, 15:31—34.)—It is evident, from the concluding salutation, that the apostle wrote this epistle from Ephesus, though the spurious addition at the close dates it from Philippi. It is probable, that the tumult made at Ephesus by Demetrius, hastened the apostle's departure; (*Notes*, *Acts* 19:21—41.) and his plan seems in other respects to have been circumstantially deranged. (*Notes*, 2 *Cor.* 1:17—20,23,24.)—*If the Lord permit.* (7) *Notes*, 4:18—21. *Rom.* 1:8—12. *Jam.* 4:13—17.—*Pentecost.* (8) 'It therefore was the following Pentecost that he hastened to be at Jerusalem. *Acts* 20:16.' *Whitby.*—*Door.* (9) *Note*, 2 *Cor.* 2:12,13. *Col.* 4:2—4. *Rev.* 3:7—9.

Winter with you. (6) Παραχειμασω. See on *Acts* 27:12.—*By the way.* (7) Εν παροδῳ. Here only. Εκ παρα, et ὁδος, *iter.*—*Pentecost.* (8) Της πεντηκοστης. See on *Acts* 2:1.—*Effectual.* (9) Ενεργης. *Philem.* 6. *Heb.* 4:12. Ενεργεω, 12:6,11.—*Adversaries.*] Αντικειμενοι. See on *Luke* 21:15.

V. 10, 11. Timothy had been sent before the apostle into Madedonia, with directions to visit Corinth: (*Notes*, 4:14—17. *Acts* 19:21,22.) but such was the disposition of many in that city, that it was necessary to charge them not to behave improperly to him when he came. For the apostle was apprehensive, that their party-quarrels, and opposition to his authority, would induce them to show so marked a dislike to Timothy, and even contempt of him, as to make him afraid of executing his commission among them. The apostle therefore assured the Christians at Corinth, that Timothy was faithful and skilful, in "the work of the Lord," even as he was: let none of them therefore despise him because of his youth, or his supposed deficiency in "the wisdom of words and excellency of speech:" let them encourage and countenance him, in bearing testimony against the evils which had taken place among them: let them not take offence at his faithfulness, or permit him to go away, as one who had incurred their displeasure: but let them conduct him forth, in peace and love, on his journey towards Ephesus, where the apostle expected him with the brethren who accompanied him; or both he and the brethren at Ephesus expected him, as one whom they greatly loved. (*Marg. Ref.* x—z. *Notes*, *Luke* 10:16. *Phil.* 2:19—23. 1 *Thes.* 4:6—8. 1 *Tim.* 4:11—16. *Tit.* 2:15.)—Probably Timothy returned to Ephesus, before Paul was driven thence.—'We infer that Timothy was not sent with the epistle: for had he been the bearer of the letter, would St. Paul in that letter have said, "If Timothy come?" ... If he was with the apostle, when he wrote the letter, could he say, ... "I look for him with the brethren?" ... Timothy was sent forth upon his journey before the letter was written; but he might not reach Corinth, till after the letter arrived there. *Acts* 19:21.' *Paley.*—*With the brethren.* (11) Either those who had accompanied Timothy into Macedonia, or some whom the apostle expected from Corinth.

Without fear. (10) Αφοβως. See on *Luke* 1:74.—*Despise.* (11) Εξουδενηση. See on 1:28.—*I look for.*] Εκδεχομαι. 11:33. *John* 5:3. *Acts* 17:16. *Heb.* 10:13. 11:10. *Jam.* 5:7. 1 *Pet.* 3:20.

V. 12. It seems, that a party at Corinth professed themselves attached to Apollos, in order to cover their opposition to the apostle: (*Notes*, 1:10—16. *Acts* 18:24—28.) yet St. Paul greatly desired and exhorted that eminent minister to go among them, with Timothy and Erastus, or with Stephanas and his friends, when they returned to Corinth; (*Notes*, 15—18. *Acts* 19:21,22.) being of opinion that his presence would help to allay their disputes, having the most entire confidence in his wisdom and humility. But perhaps Apollos feared lest his presence should have a contrary effect; or he might be fully employed in another place; or perhaps he thought it right to express his decided disapprobation of the conduct of the Corinthians, by absenting himself till they came to a better temper. However, he was not at all willing to go to Corinth at that time; though he intended to visit them when he could with more convenience and propriety. (*Marg. Ref.*)

When he shall have convenient time.] Ὁταν ευκαιρησῃ. See on *Mark* 6:31.

V. 13, 14. The apostle, about to conclude his epistle, called on his brethren and beloved children at Corinth, instead of presuming on their gifts and privileges, to stand upon their guard against temptations, and be vigilant in avoiding the snares of the great deceiver and his servants. He exhorted them to "stand fast in the faith," as they were in great danger, and already began to waver: he reminded them to be valiant and prudent, as it became men, in their conflict with their common enemies; and not to behave like children in disputing with one another, and "envying one another:" he directed them to be "strong in the grace of Christ" for their work and warfare, instead of amusing themselves with curious speculations: (*Marg. Ref.* c—f:) and, above all, he warned them to manage all their concerns according to the dictates of that *love*, which he had so fully explained, and so pathetically recommended to them. (*Marg. Ref.* g. *Notes*, 13.)—*Quit you like men.* (13) *Marg. Ref.* e. *Notes*, 9:24—27. *Eph.* 6:10—20. 1 *Tim.* 6:11,12. 2 *Tim.* 2:3—7. 4:6—8. 1 *Pet.* 5:8—11.

Quit you like men. (13) Ανδριζεσθε. Here only N. T. *Deut.* 31:6,7,23. *Josh.* 10:25. 2 *Chr.* 32:7. *Ps.* 27:14. *Nah.* 2:1. *Sept.*—Γινεσθε εις ανδρας, 1 *Sam.* 4:9. *Sept.*—*Be strong.*] Κραταιουσθε. See on *Luke* 1:80.

V. 15—18. (*Note*, 1:10—16.) Stephanas seems to have been with the apostle at Ephesus, when he wrote this; but his household or family remained at Corinth. The seven persons belonging to his family were qualified for usefulness, and ought to have possessed great influence in that church: as they were the oldest converts to Christianity in all Achaia; (*Note*, *Rom.* 16:5.) and as they had habitually devoted themselves to every service, by which they could minister to the good of their brethren. (*Marg. Ref.* i, k.) The apostle therefore besought the Christians at Corinth, to "submit themselves" to the counsel, influence, or ministry of this family and of others, who concurred with him and them, in endeavours

and Priscilla salute you much in the Lord, with [a]the church that is in their house.

20 All [x]the brethren greet you. [y]Greet ye one another with a holy kiss.

21 The [z]salutation of *me* Paul with mine own hand.

22 If any man [a]love not the Lord Jesus Christ, let him be [b]Anathema, Maran-atha.

23 The [c]grace of our Lord Jesus Christ *be* with you.

24 My [d]love *be* with you all in Christ Jesus. [e]Amen.

a Rom. 16:5. Col. 4:15. Philem. 2. x Rom. 16:16,21,23. 2 Cor. 13:13. Phil. 4:22. Philemon 23,24. Heb. 13:24. y 2 Cor. 13:12. 1 Thes. 5:26. 1 Pet. 5:14. z Gal. 6:11. Col. 4:18. 2 Thes. 3:17. a Cant. 1:3,4,7. 3:1—3. 5:16. Is. 5:1. Matt. 10:37. 25:40,45. John 8:42. 14:15,21,23. 15:24. 16:14. 21:15—17. 2 Cor. 5:14,15. 8:8,9. Gal. 5:6. Eph. 6:24. Heb. 6:10. 1 Pet. 1:8. 2:7. 1 John 4:19. 5:1. b Matt. 25:41,46. 2 Thes. 1:8,9. Jude 14,15. 12:3. Acts 23.14. Rom. 9:3. Gal. 1:8,9. *Gr.* c *See on* Rom. 16:20,24. d 14. 4:14,15. 2 Cor. 11:11. 12:15. Phil. 1:8. Rev. 3:19. e *See on* 14:16. Matt. 6:13. 28:20.

to promote the peace and purity of the church, or laboured diligently in that good cause. (*Marg. Ref.* l—n.)—The coming of Stephanas and his companions (who had probably brought an epistle to him from some of the church at Corinth,) had given him pleasure, because they had further explained all things, concerning the state of the church: and their representation of the proper disposition of many of them, together with their pious conversation, had "refreshed his spirit," as their company doubtless had frequently refreshed their brethren at Corinth: he therefore admonished them to acknowledge such persons as those, for the servants of Christ, and examples for them to follow, in preference to those teachers, who undermined or opposed his apostolical authority. (*Marg. Ref.* q, r. *Note*, 3 *John* 9—12.)—Fortunatus is mentioned by Clemens Romanus long after, as the bearer of his epistle from Rome to the church at Corinth: but it is not certain or even probable that the same person was intended.

Addicted themselves. (15) Εταξαν εαυτους. See on *Acts* 13:48.—*That helpeth with us.* (16) Τῳ συνεργουντι. See on *Mark* 16:20. *Rom.* 8:28.—*Laboureth.*] Κοπιωντι. 4:12. 15:10. *Matt.* 11:28. See on *Acts* 20:35. Κοπος. See on 15:58.—*That which was lacking on your part.* (17) Το ὑμων ὑστερημα. *Luke* 21:4.—*They have refreshed.* (18) Ανεπαυσαν. *Philem.* 7,20. See on *Matt.* 11:28.

V. 19, 20. (*Marg. Ref. Notes, Rom.* 16:5—16,21—23.)—Aquila and Priscilla were at Ephesus, when this epistle was written; but they had returned to Rome before the apostle wrote to the Christians in that city. (*Note, Rom.* 16:3,4.)

V. 21—24. An amanuensis had written the rest of the epistle: but the apostle thought proper to add what follows with his own hand; and to unite a most solemn and awful warning with his affectionate salutations, that it might make the deeper impression. Whatever gifts, knowledge, eloquence, or eminence any man possessed; or in whatever imaginable way he might be distinguished; yet if "he did not love the Lord Jesus Christ, let him be Anathema Maranatha." If he had not a cordial love to the person, salvation, precepts, cause, glory, and people of Christ, he was and would be "accursed," until and when the Lord should come; though he did not appear as an open enemy to him and his cause. If his conduct prove that he did not love the Lord Jesus, let him be separated from the church, as "an accursed thing" devoted to destruction: and in case he did not afterwards repent, and believe with that "faith which worketh by love;" Christ himself would execute this awful sentence, when he came to judge the world. But if it could not be proved, or was not at all suspected by men, yet it was known to the Lord; and he who had not genuine love to the Saviour, certainly abode under the wrath of God, and would at last sink into utter destruction, as a sacrifice to his justice. For he who does not love the divine Redeemer, must be an enemy to the holy perfections and righteous government of God, an unhumbled impenitent sinner, and an unbeliever, under the covenant of works and the curse of the law: he must be destitute of all true holiness, incapable of spiritually performing any good work, and unfit for the employment and pleasures of heaven: whoever does not "love the Lord Jesus," whether an open unbeliever, or a professed Christian, or an apostate, must certainly be numbered at the day of judgment, among the enemies of God, and have his portion with them. (*Marg. Ref.* x—b. *Notes, Matt.* 10:37—39. 25:34—46. *P. O.* 31—46. *John* 8:41—47. 21:15—17. 2 *Cor.* 5:13—15. *Eph.* 6:21—24. 1 *Pet.* 1:8,9. 1 *John* 4:19.)—"Maran-atha" is Syriac, and signifies, *The Lord cometh.* Some Jewish usages are supposed to be referred to; but the above is the undoubted meaning of the passage. 'When the Jews lost the power of life and death; they used nevertheless to pronounce an *anathema* on persons, who according to the Mosaic law, should have been executed: and such a person became an *anathema*; ... and to express their faith, that God would, in one way or other interpose to add that efficacy to his own sentence, which they could not give it, it is very probable that they might use the word *Maran-atha*, that is, in Syriac, 'The Lord cometh;' and he will put the sentence in execution.' *Doddridge.*—The apostle, however, did not write this awful warning (for which he saw too much occasion in the conduct of the Corinthian teachers,) from resentment or harshness of spirit; he therefore expressed his earnest desire that the grace and favour of the Lord Jesus might be with them, and rest on them: and he concluded by such an assurance of his cordial love to them all, in Christ and for his sake, as is not found in any other epistle. To this he annexed his Amen, as assuring them of his sincerity in it; notwithstanding the rebukes which he had given them, and the improper treatment which he had received from them. (*Marg. Ref.* c, d.)

Anathema. (22) Αναθεμα. 12:3. See on *Rom.* 9:3.—*Maran-atha.*] Μαρανἀθα. Here only.—'*Maran-atha*, quæ latine sonet, *Dominus noster venit*, seu *veniet*.' Schleusner.

PRACTICAL OBSERVATIONS.

V. 1—11. It is incumbent on ministers to exhort their people to liberal charity, especially towards their brethren in Christ; and to direct them in the best way of collecting and applying their contributions: and all Christians ought to be "ready for every good work," in proportion "as the Lord prospers" them in their secular concerns. When a little is weekly appropriated to such purposes, it is parted with more conveniently and less reluctantly, than when greater sums are required at once. For it is considered as a part of the weekly expense, and so spared in other things: but without some arrangement of this kind, the fund which should have been reserved for charitable uses is often previously spent on superfluities, and the sum required cannot well be afforded. Those weekly collections, therefore, which are made by several excellent societies, and, blessed be God, are becoming more and more general; in which even poor mechanics and labourers, nay children, by the constant payment of trivial contributions, raise annually large sums for the relief of the sick and destitute, and for aiding the distribution of the Scriptures, and the cause of missions into all regions; cannot be too warmly recommended. Much real good is done by them: the gospel is adorned and recommended; and the young and the poor are taught to retrench needless expenses, and to *save* that they may be able to *give*. Thus habits of the best and most useful kind are formed, which conduce eventually likewise to their own temporal comfort and benefit; while an excellent example is exhibited, and the rich are excited to a proportionable liberality. May such societies be established in all the churches of Christ! These charitable works well consist with the design of the Christian sabbath.—But when the funds are raised, prudent, pious, disinterested, and humane persons should be chosen to apply them: nor ought any man to count such a service foreign to his place, except he be necessarily engaged in still more important services. (*Note, Acts* 6:2—6.) All our purposes should be formed in submission to the will of God: and our conduct should be regulated by the dispensations of his providence, in connexion with the precepts of his word.—Ministers ought not readily to leave those places, in which "great and effectual doors are opened to them," even though there be many adversaries: nay, this circumstance may often render it more incumbent on them to continue in their post, though dangerous and difficult; that they may establish and encourage the weak or wavering. (*Notes, Neh* 6:10—14. *Acts* 6:1—6.)—It is wonderful that those who attend on the work of the Lord, in the most faithful manner, should have cause for fear, even among professors of the gospel; or be in danger of being despised and disquieted by them. Yet the prevalence of party, the influence of corrupt teachers, or the infection of antinomian principles, frequently produce this effect; especially when those who are required to "reprove, rebuke, and exhort with all authority," are young, diffident, or deficient in external accomplishments. But senior ministers should use their influence to repress this spirit; that their faithful young brethren may be secured from contempt, enabled to do their work in peace, and receive due kindness from those among whom they labour.

V. 12—24. The zealous servants of Christ are commonly harmonious among themselves, even when their injudicious hearers place them in competition with each other. They concur in opposing every error and evil, though they may have different opinions, about the best method of remedying them; and therefore they will leave others to follow their own judgment, even when different from their own.—Exhortations to vigilance, constancy in duty, steadfastness in the faith, and mutual love, can never be unseasonable. Those who have "addicted themselves to the labour" of love, in ministering to the saints, are most worthy of respect and imitation; and not they who are most fluent in speech, and forward to assume the lead in public concerns. We should also willingly submit to those, who are experienced and mature in the faith of Christ; or who labour to promote that cause, for which the apostles spent and laid down their lives.—Faithful and pious persons may supply what is lacking in each other; and their conversation will refresh the spirits of such as are like-minded. Christians, though divided by seas and mountains, and though they disapprove of some things in each other's creed or practice, will yet cordially love and pray for one another. But they, who "love not the Lord Jesus Christ," can be Christians only in name; and they must certainly abide under an awful curse, which the Lord when he cometh will execute. (*P. O. Matt.* 25:41—46.) Our obligations to the divine Saviour, and our reasons for loving him, are infinite: yet many who are called by his name, who profess his truth, nay, who

preach his gospel, are strangers to this holy love, and only seek their own advantage, credit, ease, or pleasure, in their religious performances. They may conceal this fatal defect from the most discerning of their fellow-servants; but "the Lord when he cometh" will surely detect it. Let us then call ourselves to account in this matter, and not be satisfied with any religion, which does not include and express the supreme love of Christ, earnest desires of his salvation, gratitude for his mercies, zeal for his glory, and obedience to his commandments. Let us inquire, whether we do indeed "count all things" worthless, compared with Christ and his righteousness; whether we be willing to give up worldly objects when they come in competition with him; whether we love his image in his people; and be willing to deny ourselves, that we may communicate to their wants; whether we love his ordinances as means of communion with him; whether we rejoice to hear him glorified, and grieve to see him dishonoured; whether we allow ourselves in any known sin, or the neglect of any known duty; whether we keep his commandments unreservedly and habitually; yet grieve that we keep them not more perfectly: (*Notes*, *John* 14:15—24. 15:12—16. 21:15—17. and whether we copy his example and long to be conformed to him, being greatly humbled by the consciousness of imitating him in so defective a measure, and of being so little transformed into his holy image. By these inquiries, impartially answered, we may form a good judgment of the state of our souls.—But, while we warn those around us not to deceive themselves, we should beware of the appearance of anger and resentment. We should affectionately and zealously long that the grace of Christ may be with those, whom we thus caution; and we ought to assure those of our cordial love in Christ, whom we reprove and warn in the most plain and solemn manner, and who have acted the most improperly towards us.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS.

THIS epistle seems to have been written about a year after the foregoing, while the apostle was on his progress through Macedonia. Having heard by Titus, that his first epistle had produced very good effects on many of the Corinthians; he wrote this also, in order to prepare the way more completely for his visit to them: and it is probable, that he sent it immediately by Titus and some others who accompanied him. (*Notes*, 2:12,13. 7:5—7.) In it he justified himself from the charge of levity, or wordly policy, in delaying his journey to Corinth; and assigned those reasons for this part of his conduct, which could not have been disclosed with propriety, till the effect of his former epistle had appeared. (*Note*, 1:15—24.) He also gave directions respecting the restoration of the incestuous person, who had been excommunicated. (2.) He then expatiated on his own conduct in the Christian ministry; intermixing many exhortations with the avowal of his motives and fervent affections in his sacred work. (3:—7:) With great address and earnestness he recommended to them the collections for the poor Christians at Jerusalem, and showed the manifold advantages of such services. (8: 9:) At length, he more directly, yet evidently with great reluctance, contrasted his own gifts, labours, sufferings, and conduct, with the pretences of their false teachers; and showed himself "not a whit" inferior to any of the apostles. He then concluded with various admonitions and affectionate good wishes or prayers. (10:—13:)—These epistles may appear, to some readers, less interesting than several others; because they mainly refer to the peculiar circumstances of the Corinthian church; but in fact they are the more instructive on that very account: as directions and admonitions, suited to many of the more ordinary incidents of life, are communicated by them; which could not have been so advantageously adduced, in a more general discourse on the great doctrines and duties of Christianity.

The most remarkable circumstance in this epistle, is the confidence of the apostle in the goodness of his cause, and in the power of God to bear him out in it. Opposed, as he then was, by a powerful and sagacious party, whose authority, reputation, and interest were deeply concerned, and who were ready to seize on every thing, which could discredit him; it is wonderful to hear him, so firmly insist on his apostolical authority; and so unreservedly appeal to the miraculous powers, which he had exercised and conferred at Corinth. So far from shrinking from the contest, as afraid of some discovery being made, unfavourable to himself, or to the common cause; he, with great modesty and meekness indeed, but with equal boldness and decision, expressly declares that his opposers and despisers were "the ministers of Satan;" and menaces to inflict on them miraculous judgments, when as many of their deluded hearers had been brought to repentance, and re-established in the faith, as should in a reasonable time be influenced by the use of proper means. It is inconceivable, that a stronger internal testimony, not only of integrity, but of divine inspiration, can exist. Had there been any thing of imposture among the Christians, it was next to impossible, but such a conduct must have occasioned the disclosure of it.

CHAPTER I.

The apostle salutes the Corinthians, 1, 2; and blesses God for consolations proportioned to his tribulations, and deliverance in extreme danger, lately vouchsafed to him; being intended for the benefit and comfort of others also, as well as an earnest to him of future deliverances, 3—11. He rejoices in the testimony of his conscience; and expresses his confidence of their attachment to him, which had induced him to purpose a journey to Corinth, 12—16. His delay of this journey did not arise from fickleness, 17, 18. He states the stability of the promises of God through Christ, and the security of believers, 19—22; and declares, that he had postponed his visit from lenity towards the Christians at Corinth, 23, 24.

[a]PAUL, an apostle of Jesus Christ by the will of God, and [b]Timothy *our* brother, unto [c]the church of God which is at Corinth, with [d]all the saints which are in all [e]Achaia:

2 [f]Grace *be* to you, and peace, from God our Father, and *from* the Lord Jesus Christ.

3 [g]Blessed *be* God, even [h]the Father of our Lord Jesus Christ, [i]the Father of mercies, and [k]the God of all comfort;

4 Who [l]comforteth us in all our tribulation, [m]that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

5 For [n]as the sufferings of Christ abound in us, [o]so our consolation also aboundeth by Christ.

6 And [p]whether, be we afflicted, *it is* for you consolation and salvation which is [r]effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, *it is* for your consolation and salvation.

7 And [q]our hope of you *is* steadfast, knowing

a *See on* Rom. 1:1—5. 1 Cor. 1:1. b Acts 16:1. Rom. 16:21. 1 Cor. 16:10. Phil. 1:1. 2:19—22. Col. 1:1. 1 Thes. 1:1. 2 Thes. 1:1. Heb. 13:23. c Acts 18:1—11. 1 Cor. 1:2. d 1 Cor. 6:11. Eph. 1:1. e 9:2. 11:10. Acts 18:12 Rom. 15:26. 16: 5. 1 Cor. 16:15. 1 Thes. 1:7,8. f *See on* Rom. 1:7. 2 Sam. 15:20. 1 Chr. 12:18 Dan. 4:1. Gal. 6:16. Eph. 6:23. g Gen. 14:20. 1 Chr. 29:10. Neh. 9:5. h ch. 1: 21. Ps. 18:46. 72:19. Dan. 4:34. Eph. 1:3. i Pet. 1:3. h 11:31. John 5:22,23. 10:30. 20:17. Rom. 15:6. Eph. 1:3,17. Phil. 2:11. 2 John 4,9. k Rom. 15:5. 17:6,7. Ps. 86:17. Is. 12:1. 49:10. 51:3,12. 52:9. 66:12,13. John 14:16,18,26. 2 Thes. 2:16,17. m 5,6. Ps. 32:5,6. 34:2—6. 66:16. Is. 40:1. 66:14. Phil. 1:14. 1 Thes. 4:18. 5:11. Heb. 12:12. n 4.10,11. 11:23—30. 1 Cor. 4:10—13. Phil. 1:20. 3:10. Col. 1:24. o Luke 2:25. Phil. 2:1. 2 Thes. 2:16,17. p 4. 4:15—18. 1 Cor. 3:21—23. 2 Tim. 2:10. * Or, *wrought*. 4:17. 5:5. Rom. 5:3—5. 8:28. Phil. 1:19. Heb. 12:10,11. q 14. 7:3. 12:20,21. Phil. 1:6,7. 1 Thes. 1:3,4.

NOTES.—CHAP. I. V. 1—7. The apostle joined his beloved Timothy with himself, in this 'Second Epistle to the Corinthians;' that he might establish his reputation and influence among them. Hence we learn that Timothy was come to him, from Ephesus, before he wrote it. (*Note*, 1 *Cor.* 16:10,11.) 'He calls Timothy his *brother*, probably, that he might not be despised for his youth.' *Whitby*. He addressed the epistle, not only to the church of God at Corinth, but also to "all the saints which are in all Achaia;" all professed Christians, who were to be considered as saints in the judgment of charity: yet *formalists and hypocrites* could not be included, or conjoined in those descriptions of character, and appropriation of privileges and promises, which cannot possibly belong to any except true Christians. (*Marg. Ref.* a—f. *Note*, *Rom.* 1:1—7. 1 *Cor.* 1:1—3.)—After the usual salutation, he abruptly broke forth in thanks and praises to God, "the Father of our Lord Jesus Christ," and of all believers in him as "the Father of mercies" the Source and Author of every kind of mercy, to sinful men, abounding in mercy, and delighting in mercy: and as "the God of all comfort," the inexhaustible and everlasting Spring of peace, joy, and consolation to all who trusted in him.—'It is observable, that eleven of St. Pauls epistles begin with exclamations of joy, praise and thanksgiving. As soon as he thought of a Christian church, planted in one place or another; there seems to have been a flow of most lively affection accompanying the idea, in which all sensibility of his temporal afflictions, or theirs, were swallowed up; and the fullness of his heart must vent itself in such cheerful, exalted, and devout language.' *Doddridge*. (*Marg. Ref.* g—k. *Notes*, *Eph.* 1:3—

that [r]as ye are partakers of the sufferings, so *shall ye be* also of the consolation.

8 For we would not, brethren, have you ignorant [s]of our trouble which came to us in Asia, that we were pressed out of measure, above strength, [t]insomuch that we despaired even of life:

9 But we had the [u]sentence of death in ourselves, [v]that we should not trust in ourselves, but [x]in God which raiseth the dead;

10 Who [y]delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver *us:*

11 Ye also [z]helping together by prayer for us, [a]that, for the gift *bestowed* upon us by the means of many persons, thanks may be given by many on our behalf. [*Practical Observations.*]

12 For [b]our rejoicing is this, the testimony of our conscience, that in [c]simplicity and [d]godly sincerity, [e]not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.

13 For we write none other things unto you [f]than what ye read or acknowledge, and I trust ye shall acknowledge even to the end;

14 As also ye have acknowledged us [g]in part, [h]that we are your rejoicing, [i]even as ye also *are* ours [k]in the day of the Lord Jesus.

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r Matt. 5:11,12. Luke 22:28—30. Rom. 8:17,18. 1 Cor. 10:13. 2 Thes. 1:4—7. 2 Tim. 2:12. Jam. 1:2—4,12. s 4:7—12. Acts 19:23—35. 1 Cor. 15:32. 16:9. t 4:8. 1 Sam. 20:3. 27:1. * Or, *answer*. u 3:5. 4:7. 12:7—10. Job 40:14. Ps. 22:29. 44:5—7. Prov. 28:26. Jer. 9:23,24. 17:5—7. Ez. 33:13. Luke 18:9. x 4:13,14. Ez. 37:1—14. Rom. 4:17—25. Heb. 11:19. y 1 Sam. 7:12. 17:37. Job 5:17—22. Ps. 34:19,20. Is. 46:3,4. Acts 26:21,22. 2 Tim. 4:17. 2 Pet. 2:9. z 9:14. Is. 37:4. 62:6,7. Acts 12:5. Rom. 15:30—32. Eph. 6:18,19 Phil. 1:19. Col. 4:3. 1 Thes. 5:25. 2 Thes. 3:1. Philem. 22. Heb. 13:18. Jam. 5:16. a 4:15. 9:11,12. b Job 13:15. 23:10—12. 27:5,6. 31:1—40. Ps. 7:3—5. 44:17—21. Is. 38:3. Acts 24:16. Rom. 9:1. 1 Cor. 4:4. Gal. 6:4. 1 Tim. 1:5,19,20. Heb. 13:18. 1 Pet. 3:16,21. 1 John 3:19—22. c 11:3. Rom. 16:18,19. d 2:17. 8:8. Josh. 24:14. 1 Cor. 5:8. Eph. 6:14. Phil. 1:10,16. Tit. 2:7. e 17. 4:2. 10:2—4. 12:15—19. 1 Cor. 2:4, 5,13. 15:10. Jam. 3:13—18. 4:6. f 4:2. 5:11. 13:6. Philem. 6. g 2:5. Rom. 11:25. 1 Cor. 11:18. h 5:12. 1 Cor. 3:21—23. Phil. 1:26. *Gr.* i 9:2. 1 Cor. 15:31. Phil. 2:16. *Gr.* 4:1. 1 Thes 2:19,20. k 1 Cor. 1:8. Phil. 1:6,10. 1 Thes. 3:13. 5:23.

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8. *Phil.* 1:3—6. *Col.* 1:3—8. 1 *Thes.* 1:1—4. 2 *Thes.* 1:3,4. 1 *Pet.* 1:3—5.)—Good tidings from the churches, which had been planted by him, always animated the apostle; and his heart was now full of satisfaction at what he had lately heard from Corinth by Titus. (*Note*, 7:5—7.) He therefore blessed God for animating and comforting him and his companions in labour, amidst all their troubles and persecutions; that they might be able to encourage others who were in trouble, by suggesting the same topics which God had made use of for their comfort. They could also assure their brethren of the sufficiency of divine consolations: seeing, in their own case they had experienced, that, as "the sufferings of Christ," or, sufferings for Christ's sake, and such as he endured, "abounded" in them; so their "consolations also abounded" in proportion, by the grace of Christ, and the joy of his salvation. (*Marg. Ref.* h—o.) When therefore they were afflicted; they considered their painful trials, as allotted them, in order to qualify them for their work, in promoting the consolation and salvation of their hearers. These blessings were efficaciously communicated to the souls of believers, by means of sufferings similar to those of the apostle: (*Notes*, 4:13—18. *Rom.* 5:3—5.) and the example of constancy, patience, and fortitude, which he and his brethren exhibited, helped to embolden their brethren for sufferings, and to animate them in persevering under them; (*Note*, *Phil.* 1:12—14.) and their experimental and sympathizing exhortations and instructions led them to behave properly under their trials, and to derive benefit from them. On the other hand, when the apostle and his helpers were comforted, their consolations were intended for the encouragement of the people also; as tending to illustrate the faithfulness of God to his promises, and his gracious readiness to support those who suffered for his sake; and by showing them how comfort might be found. These considerations both reconciled zealous Christians to sufferings, and rendered consolations doubly welcome. (*Marg. Ref.* p.) The apostle's hope, concerning the church at Corinth, in general, was rendered steadfast, by what he had heard, notwithstanding all that had been reprehensible: as it was evident, that with only few exceptions, they shared in his sorrows and uneasiness, and were willing to partake of "his sufferings for Christ's sake;" and therefore he was assured, that they would partake also of "his consolation in Christ."—*Even the Father of our Lord Jesus Christ*, &c. (3) This style seems to be adopted under the New Testament, to distinguish "the one living and true God," from all other objects of worship, without excepting the Supreme Being of Deists and infidels: as that of "the God of Abraham, Isaac, and Jacob," had been under the Old Testament, to distinguish JEHOVAH, from Baal, or Jupiter, or other imagined deities. (*Notes*, 1 *Kings* 18:1—21,36—39. 22:6.) None was the true God, under the Old Testament, but "the God of Abraham, &c." none under the New is the true God, but "the Father of our Lord Jesus Christ." (*Marg. Ref.* h.)

The Father of mercies. (3) Ὁ Πατηρ των οικτιρμων. See on *Rom.* 12:1. Οικτιρμων. See on *Luke* 6:36.—*The God of all comfort.*] Θεος πασης παρακλησεως. *Rom.* 15:5. Παρακλησις. 4,5—7. 7:4,7,13. 8:4,17. See on *Acts* 4:36.—*Who comforteth.* (4) Ὁ παρακαλων. 6. 2:7,8. 5:20. 6:1. 7,6,7,13, *et al.*—*The sufferings.* (5) Τα παθηματα. 6,7. *Rom.* 8:18. *Phil.* 3:10. *Col.* 1:24. 2 *Tim.* 3:11. See on *Rom.* 7,5.—*Which is effectual.* (6) "Is wrought." *Marg.* and *Ref.* Της ενεργουμενης. *Jam.* 5:16. See on 1 *Cor.* 12:6. Ενεργης, γενηται, *Philem.* 6.—*Partakers.* (7) Κοινωνοι. 8:23.—See on *Luke* 5:10.

V. 8—11. Some think that the apostle here referred to his sufferings at Lystra in Asia Minor; (*Note*, *Acts* 14:8—12.) but these occurred so many years before, that he would scarcely have thus mentioned them on this occasion. He seems to have written this Epistle from Phillippi, or at least when he was in Macedonia: Ephesus was the chief city of Asia, according to the sense in which the apostle *always* uses that word; (*Note*, *Acts* 19:8—12.) and, as he had just before been driven away from Ephesus, by Demetrius and the tumult excited by him, it is most probable, that he referred to the furious persecutions during that scene of riot and outrage. (*Note*, *Acts* 19:23—41.)—"It may be said, perhaps, that it does not appear from the history, that any danger threatened St. Paul's life, in the uproar at Ephesus, so imminent as that, from which in the epistle he represents himself to have been delivered. This matter, it is true, is not stated by the historian in form; but the personal danger of the apostle, we cannot doubt, must have been extreme, when the whole city was filled with confusion; when the populace had seized his companions; when, in the distraction of his mind, he insisted on coming forth amongst them; when the Christians who were about him would not suffer him; when his friends, certain of the chief of Asia, sent to him, desiring that he would not adventure himself into the tumult; when lastly he was obliged to quit, immediately, the place and the country; and "when the tumult was ceased, to depart into Macedonia." . . . Nothing could be more expressive of the circumstances, in which the history describes him to have been, at the time when the epistle purports to have been written, (than the verses under consideration.) . . It is the calm recollection of a mind, emerged from the confusion of instant danger. It is that devotion and solemnity of thought, which follows a recent deliverance. There is just enough of particularity, in the passage, to show that it is to be referred to the tumult at Ephesus.' *Paley*.—The apostle, however, had been weighed down with distress, which was "out of measure" grievous, from the concurrence of outward dangers and hardships, with inward disquietude, about the state of the churches: so that his burden was insupportable by any strength which he had previously possessed and he was by them led to despair, of being any longer preserved in life, to execute his plans of future usefulness. (*Marg. Ref.* s, t.) He even considered himself as a condemned person, "having the sentence of death" in himself, in that he judged his doom inevitable. Nor indeed had he any method of escape, by his own contrivance or efforts, or any confidence in himself: but he was brought to trust in God alone, who by his almighty power "raiseth the dead," and was therefore able to rescue him. Accordingly, God had delivered him from so imminent a peril of death, when it seemed even to have taken hold of him; and he still continued to deliver him from the rage of his enemies: he therefore was encouraged to trust, that he would yet deliver him, and preserve his life for future usefulness. (*Marg. Ref.* u—y. *Notes*, 1 *Sam.* 7:12. *Acts* 20:19—23. 2 *Tim.* 4:16—18.) This he expected in answer especially to the prayers of the Corinthians; who, he doubted not, had thus assisted him, and would continue to do so: that his life and term of usefulness being preserved, by the prayers of many persons, numbers might also unite in blessing God on his account, and for the benefit derived through his ministry. (*Marg. Ref.* z, a. *Notes*, *Phil.* 1:19,20.)—In all this he spoke in the plural number, as joining his fellow-labourers with him; but he doubtless meant it with special reference to his own case.

We were pressed. (8) Εβαρηθημεν. 5:4. See on *Matt.* 26:43.—*Out of measure.*] Κατ' υπερβολην. 4:7,17. 12:7. See on *Rom.* 7:13—*Insomuch that we despaired.*] Ὡστε εξαπορηθηναι. 4:8. Εξ εξ, et απορεω. *John* 13:22.—*The sentence.* (9) "The answer." *Marg.* Αποκριμα. Here only.—*So great.* (10) Τηλικουτου. *Heb.* 2:3. *Jam.* 3:4. *Rev.* 16:18. Ab ἡλικος, *quantus*, et *δυτος*, *hic ille.*—*Helping together.* (11) Συνυπουργουντων. Here only. Ex συν, ὑπο, et εργεω, *laboro.* "Labouring earnestly with us."—*The gift.*] Το χαισμα. 1 *Cor.* 7:7. 1 *Pet.* 4:10. See on *Rom.* 1:11. 5:15.—*Persons.*] Προσωπων. 2:10. 3,7,13,18. 4:6. 5:12. 8:24. 10:1,7. 11:20, *et al.*

V. 12—14. Many of the Corinthians had been prejudiced against the apostle; and several of them still insinuated things to his disadvantage: but amidst this discouragement, and all his other trials, he possessed a constant source of joy and exultation, "in the testimony of his conscience." For though as a sinner he could only "rejoice and *glory* in Christ Jesus;" (*Note*, 1 *Cor.* 1:26—31.) yet as a believer he might rejoice and "glory" in his inward consciousness of being

15 And in this confidence I was minded to come unto you before, [m]that ye might have a second [n]benefit;

16 And to pass by you into Macedonia, [o]and to come again out of Macedonia unto you, and of you to be brought on my way toward Judea.

[*Practical Observations.*]

17 When I therefore was thus minded, did I use [p]lightness? or the things that I purpose, do I purpose [q]according to the flesh, that with me there should be [q]yea, yea, and nay, nay?

18 But [r]as God *is* true, our [t]word toward you was not yea and nay.

19 For [s]the Son of God, Jesus Christ, who was preached among you by us, [t]*even* by me, and Silvanus and Timotheus, [u]was not yea and nay, but in him was yea.

20 For [x]all the promises of God in him *are* yea, and in him [y]Amen, [z]unto the glory of God by us.

21 Now he which [a]establisheth us with you in Christ, and hath [b]anointed us, *is* God;

22 Who hath also [c]sealed us, and given the [d]earnest of the Spirit in our hearts.

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k 1 Cor. 4:19; 11:34. m Rom. 1:11. 15:29. Phil. 1:25,26. * Or, *grace.* 6:1. n Acts 19:21,22. 1 Cor. 16:5—7. o Judg. 9:4. Jer. 23:32. Zeph. 3:4. p 12. 10:2,3. John 8:15. Gal. 1:15. 2:2. 1 Thes. 2:18. q 18—20. Matt. 5:37. Jam. 5:12. r 23. 11:31. John 7:28. 8:26. 1 John 5:20. Rev. 3:7,14. † Or, *preaching.* s 1's. 2:7. Matt. 3:17. 16:16,17. 17:5. 26:63,64. 27:40,54. Mark 1:1. Luke 1:35. John 1:34,49. 3:16,35,36. 6:69. 19:7. 20:28,31. Acts 8:37. 9:20. Rom. 1:3,4. 2 Pet. 1:17. 1 John 1:3. 5:9—13,20. 2 John 9. Rev. 2:18. t Acts 18:5. *Silas.* u Ex. 3:14. Matt. 24:35. John 8:58. Heb. 1:11,12. 13:8. Rev. 1:8,11,17. x Gen. 3:15. 22:18. 49:10. Ps. 72:17. Is. 7:14. 9:6,7. Luke 1:68—74. John 1:17. 14:6. Acts 3:25,26. 13:32—39. Rom. 6:23. 15:8,9. Gal. 3:16—18,22. Heb. 6:12—19. 7:6. 9:10—15. 11:13,39,40. 1 John 2:24,25. 5:11,12. y Is. 65:16. *Heb.* John 3:5. *Gr.* Rev. 3:14. z 4:6,15. Ps. 102:16. Matt. 6:13. Luke 2:14. Rom. 11:36. 15:7. Eph. 1:6,12—14. 2:7. 3:8—10. Col. 1:27. 2 Thes. 1:10. 1 Pet. 1:12. Rev. 7:12. a 5:5. Ps. 37:23,24. 87:5. 89:4. Is. 9:7. 49:8. 62:7. Rom. 16:25. Col. 2:7. 1 Thes. 3:13. 2 Thes. 2:17. 3:3. 1 Pet. 5:10. b Ps. 45:7. Is. 59:21. 61:1. John 3:34. Acts 10:38. Rom. 8:9. 1 John 2:20,27. Rev. 1:6. c John 6:27. Rom. 4:11. Eph. 1:13. 4:30. 2 Tim. 2:19. Rev. 2:17. 7:3. 9:4. d 5:5. Rom. 8:23. Eph. 1:14.

truly what he professed and appeared to be; and especially in that he had been enabled to exercise his sacred ministry, with "simplicity" and singleness of heart aiming at nothing but to glorify God by doing good to men; and in that "godly sincerity," that unadulterated integrity, which sprang from the fear and love of God, and approved itself to him. For he had not been warped by "fleshly wisdom," out of any concealed aim at his own interest reputation or authority, to use duplicity or dissimulation; but "by the grace of God" he had proceeded in forming and executing designs, planned and suited to promote the conversion of sinners, and the prosperity of the church; without regarding the reproaches and sufferings, to which he was constantly exposed on that account. (*Marg. Ref.* b—e.) This had been his habitual conduct, in every part of the world, ever since he had been called to profess and preach the gospel: but he had more abundantly manifested a disinterested, self-denying spirit, with "simplicity and godly sincerity," in his whole behaviour towards the church at Corinth; though they had been the first to suspect him, and accuse him of the contrary. (*Note,* 12:11—21.) He, however, now wrote no other things, than what they had read in the former Epistle, or than appeared to be the obvious meaning of his words: that is, he wrote to them in candour and artless simplicity, not covering his designs by specious and ambiguous language: nay, he wrote nothing but what most of them knew and acknowledged to be true, and he trusted would acknowledge to the end. (*Marg. Ref.* f. *Note,* 5:9—12.) They had indeed acknowledged him "in part," or "part of them," to have been the instrument of their conversion; and avowed that they rejoiced and gloried in their relation to him, and in his attention to them: and this was no more than corresponded to his rejoicing or glorying, in them, and on their account; which he trusted would be continued even unto "the day of the Lord Jesus," who should come to judge the world. (*Marg. Ref.* g—k. *Note,* 1 *Cor.* 15:31—34.)

Rejoicing. (12) Ἡ καυχησις. 7:4,14. 9:4. 1 *Cor.* 15:31. See on *Rom.* 3:27.—*The testimony of our conscience.*] Το μαρτυριον της συνειδησεως ἡμων. *Rom.* 2:15. 9:1. Μαρτυριον, *Matt.* 8:4. 2 *Tim.* 1:8, *et al.*—Συνειδησις. See on *Acts* 23:1.—*Simplicity.*] Ἁπλοτητι. 8:2. 11:3. See on *Rom.* 12:8.—*Godly sincerity.*] Ειλικρινεια, Θεου. 2:17. See on 1 *Cor.* 5:8. (*Note, Phil.* 1:9—11.)—*Fleshly.*] Σαρκικη. 10:4. See on *Rom.* 7:14.—*Had our conversation.*] Ανεστραφημεν. *Matt.* 17:22. *Eph.* 2:3. 1 *Tim.* 3:15. *Heb.* 10:33. 13:18. 1 *Pet.* 1:17. 2 *Pet.* 2:18.—*Acknowledge.* (13) Επιγινωσκετε. 14. 6:9. 13:5. *Matt.* 7:16,20. 1 *Cor.* 14:37. 16:18, *et al.*—*To the end.*] Ἑως τελους. See on 1 *Cor.* 1:8.—*In part.* (14) Απο μερους. 2:5. *Rom.* 11:25. 15:24.—*Rejoicing.*] Καυχημα. 5:12. 9:3. See on *Rom.* 4:2.

V. 15, 16. Confiding in "the testimony of his conscience," and in the attachment of his brethren at Corinth, the apostle had purposed to visit them before that time; in the firm persuasion, that according to his earnest desires, they would derive "a second benefit" from him, for their establishment and consolation by grace. (*Notes, Rom.* 1:8—12. 15:22—29.) This shows, he had been only once at Corinth, at this time. (*Note,* 12:14,15.) He had intended to pass by Corinth in his way to Macedonia, and to call as he went, and then afterwards to return, and make a longer abode with them. This must have been his plan, for Corinth was out of his way into Macedonia: nor could it be supposed that he would come near that city, except in order to visit the Christians there. (*Note,* 1 *Cor.* 16:5—9.) Probably, he had given some other intimation of his purpose to the Corinthians, than that which is contained in the former epistle. He, however, saw reason to alter his plan, and to go into Macedonia by Troas. (*Notes, Acts* 20:1—6.)

Confidence. (15) Τῃ πεποιθησει. 3:4. 8:22. 10:2. *Eph.* 3:12. *Phil.* 3:4. Α πεποιθα, perf. mid. verbi πειθω, *confido, persuadeo.*—*I was minded.*] Εβουλομην. *Matt* 11:27. *Jam.* 1:8.—Βουλευομαι, 17. Βουλη, *Luke* 7:30.—*Benefit.*] "Grace." *Marg.* Χαριτ. See on 1 *Cor.* 16:3.—*To be brought on my way.*] Προπεμφθηναι. 1 *Cor.* 16:6,11. See on *Acts* 15:3.

V. 17—20. The apostle's opponents, at Corinth, seem to have urged his deviation from his first purpose, though made on the wisest considerations, and for the most benevolent purposes, as a proof that he was an inconstant and unstable man; who altered his conduct and doctrine, as circumstances required, and as suited his present conveniency. But would they believe such accusations against him? Would the Christians in that city ascribe his conduct to levity? Or would they conclude, that his purposes were formed, and changed, from worldly policy; so that he affirmed or denied, taught or retracted, as it best suited his quiet, safety, interest, or ambition? Some of them might indeed suspect him of this, and make it an argument against his doctrine; but, "as God," to whom he made his appeal, was "true," and faithful, so his word, or preaching to them, was not proposed in this fickle and wavering manner: he had never contradicted what he had once taught them, nor said "nay" in any point, after he had once said "yea" respecting it; but he had steadily persisted in one uniform testimony. So that the doctrine, preached by him, Silas, and Timothy, had been like its great Author, "the Son of God, Jesus the Messiah," who is "the same yesterday, to-day, and for ever." (*Marg. Ref.* o—u. *Note, Heb.* 13:7,8.) Thus he and his fellow-labourers had proposed the salvation of Christ to the Corinthians, with the most entire consistency and unwavering steadfastness. They had not said first "yea," and then "nay," in these grand concerns; but had constantly declared, that all salvation was to be found *in him* alone; and that the covenant of grace, and all its engagements, were fully confirmed *in him*, to all who are found one with him by faith, and the participation of his life-giving Spirit. (*Marg. Ref.* x, y.) In these doctrines, they had been most explicit and decided: though in various matters of less importance, they had used a prudent self-denying accommodation; and had been careful not to instruct the people in the deeper mysteries of Christianity, before they were able to bear them. (*Note,* 1 *Cor.* 3:1—9.) In this uniform and constant testimony the apostle persisted; because he knew, that "all the promises" of God to his people, throughout the Scripture, were made in and by Jesus Christ, and that all centred in him, the great Surety of the new covenant, according to which they are made to men; and that, by giving his Son to be the Saviour of sinners, God had verified his ancient predictions, demonstrated the divine original of the Scriptures, and given an assurance of fulfilling his largest promises to all believers. Thus he had, as it were, set his irrevocable Amen to the promises, which he had before given; he had confirmed them by the surest evidence which could be imagined; he had, indeed, pledged his own glory for the performance of them; his truth and perfections would be dishonoured, if they should fail of accomplishment: while the performance of them would every way redound to the glory of God, in the salvation of all believers, by means of the preaching of the apostles and other ministers.—'There is a yea, which is as a nay, and a nay, which is as yea: viz. when a man asserts, or denies a thing ironically: but the just man's yea is yea, and his nay is nay. When a man gives a bill of divorce to his wife, we try him ... three times, whether his nay be nay, and his yea yea.' *Jewish writers in Whitby.* (*Notes, Matt.* 5:33—37. *Jam.* 5:12. *Rev.* 3:14—16.)

When I ... was thus minded. (17) Τουτο βουλευομενος. *Luke* 14:31. *John* 12:10. *Acts* 5:33. 15:37. 27:39. *Lightness.*] Ελαφρια. Here only. Ελαφος, 4:17. *Matt.* 11:30.—*According to the flesh.*] Κατα σαρκα. 10:2,3. See on *Rom.* 8:1.—*That ... there should be yea yea, and nay nay.*] Ἱνα η το ναι ναι, και το ου ου. 18—20. *Matt.* 5:37. *Jam.* 5:12.—*In him Amen.* (20) Εν αυτω το Αμην. *John* 3:3,5. *Rev.* 1:18. 3:14.

V. 21, 22. The apostle's "established" belief of these truths, his reliance on these promises, and constancy in his ministry, were not the result of human wisdom, or outward teaching, or natural firmness and fortitude; but were effected by the power of God, who had brought the Corinthians also to a steadfast faith in Christ, and to fellowship with him. God had "anointed them," by his teaching and sanctifying grace; and so removed their natural blindness and prejudice against the truth. (*Marg. Ref.* a, b. *Notes,* 1 *John* 2:20—29. *Rev.* 1:4—6.) He had also "sealed them," both to mark them for his own, and to secure them to himself, by enstamping the divine image upon their souls, through the new-creatin

23 Moreover, [e]I call God for a record upon my soul, [f]that to spare you I came not as yet unto Corinth.

24 Not for [g]that we have dominion over your faith, but [h]are helpers of your joy: [i]for by faith ye stand.

e 18. 11:11,31 Rom. 1:9. 9:1. Gal 1:20. Phil. 1:8. 1 Thes. 2:5,10. f 2:3. 10: 2,8—11. 12:20. 13:2,10. 1 Cor. 4:21. 5:5. 1 Tim. 1:20. g Matt. 23:8—10. 24:49.

1 Cor. 3:5. 2 Tim. 2:24—26. 1 Pet. 5:3. h 2:1—3. Rom. 1:12. Phil. 1:25,26. i 5:7. Rom. 5:2. 11:20. 1 Cor. 15:1. Eph. 6:14—16. 1 Pet. 5:8,9.

power of his Spirit; whose graces and holy consolations were the "earnest," pledge, and foretaste in their hearts, of the heavenly inheritance, to which they were called. (*Marg. Ref.* c, d. *Notes*, 5:5—8. *Rom.* 8:14—17,18—23.) From these causes the apostle derived his constancy and confidence in preaching the Gospel; and believers were influenced by them to hold fast their faith without wavering.—Some indeed interpret "the anointing," of miraculous powers, and "the seal," of the sacraments; but without any satisfactory proof: but it is far more consistent with the tenor of Scripture, to explain "the anointing" of such divine communications as belong to Christians in general, and of which none else partake.—Sacraments are but outward seals of the covenant, and neither distinguish believers from others, nor secure salvation to all who partake of them; (*Note*, *Rom.* 4:9—12.) and miraculous powers have been exercised by very wicked men, and have long since ceased in the church: but the renewal of the divine image on the soul, in sanctification, and "the love of God shed abroad in the heart by the Holy Spirit," form through every age a seal and earnest, of a far more distinguishing and permanent nature. (*Notes*, *Rom.* 5:3—5. *Eph.* 1:13,14. 4:30—32, *v.* 30. 2 *Tim.* 2:19.)

Which establisheth. (21) Ὁ βεβαιων. 1 *Cor.* 1:6,8. See on *Mark* 16:20.—*Hath anointed.*] Ὁ χρισας. *Luke* 4:18. *Acts* 4:27. 10:38. *Heb.* 1:9. χρισμα, 1 *John* 2:20,27.—*Who hath sealed.* (22) Ὁ σφραγισαμενος. *Matt.* 27:66.—See on *Rom.* 15:28.—*The earnest.*] Ἀρραβων. 5:5. *Eph.* 1:14.—*Gen.* 38:17. *Sept.* (*Note*, *Gen.* 38:17.)

V. 23, 24. Having thus vindicated his conduct and doctrine from the charge of inconsistency; the apostle, in the most solemn manner, called God to witness the truth of what he was about to assert: he desired that he would testify for him, or against him, as he saw the case to be; and he could expect nothing but awful judgments "on his soul," if he spake falsely after such an appeal. (*Marg. Ref.* e. *Notes*, 11:7—12,28—31. *Rom.* 9:1—3. *Phil.* 1:7,8.) With this most awful introduction, which is a peculiarly solemn oath, on a highly important occasion, (*Note*, *Ex.* 20:7.) he declared, that he had postponed his visit to Corinth, in order to spare them those censures and miraculous judgments, which he feared would have been unavoidable, if he had gone thither immediately on leaving Ephesus. He had not then received any information what effect his former epistle had produced: he was aware, that time would be required to bring their affairs into a better state; and he thought it more advisable to wait a little longer, that he might at length come, not "with a rod, but in love and in the spirit of meekness." (*Marg. Ref.* *Notes*, 2:1—4. 10:7—11. 12:17—21. 13:1—4. 1 *Cor.* 4:18—21, *v.* 21.) He did not mean by this to claim any despotic authority in dictating to them, as of himself, what they should believe: or even to insist, in a dogmatical manner, on their receiving every particular which he taught them by the command of Christ. He had not thus usurped dominion, or "lorded it over them, in respect of the faith," as the clause may be rendered; but had acted hitherto, and was still disposed to act, with gentleness, and forbearance, as a "helper of their joy" and consolation in Christ, by his instructions, admonitions, and counsels. (*Marg. Ref.* g, h. *Notes*, *Matt.* 20:24—28. *Luke* 22:24—27. *Phil.* 1:21—26. 1 *Pet.* 5:1—4.) Yet he deemed it necessary, as the servant and representative of Christ, to act with authoritative decision, and even sharpness, against such as perverted the gospel and corrupted its doctrines; for "by faith" believers stood accepted with God, and were enabled to stand steadfast amidst trials and temptations. (*Marg. Ref.* t. *Notes*, 5:5—8. *Rom.* 5:1,2. 1 *Cor.* 15:1,2. *Eph.* 6:14—17. 1 *Pet.* 5:8,9.) Those persons, therefore, who perverted the *faith*, by false doctrines, and corrupt practices, were about to take from true Christians that support, by which they stood; to cause them to fall into various evils; to mar their joy; and to do them immense mischief, if not opposed. As "helpers of their joy," therefore, the apostle and his friends must take a decided part against these enemies to their holiness and comfort.—The tenet, that we are at first indeed justified by faith, but are preserved in a justified state by works, is diametrically opposite to this apostolical decision.

For a record. (23) Μαρτυρα. "A witness."—*Have dominion.* (24) Κυριευομεν. See on *Luke* 22:25.—*Helpers.*] Συνεργοι. 8:23. 1 *Cor.* 3:9. See on *Rom.* 16:3.

PRACTICAL OBSERVATIONS.

V. 1—11. The church of God is his peculiar residence, in which he displays his glory and communicates his grace: all therefore who belong to it are "saints;" devoted and conformed unto him; and should act, as it "becometh saints." Many persons, however, of a different character intrude among them; but "grace and peace from God our Father, and our Lord Jesus Christ," belong to the saints alone.—Those who through grace have believed in Christ should ever be ready to bless and praise our God, even amidst sharp sufferings. He is "the Father of mercies and the God of all comfort;" nor can we expect too much from his infinite compassion and love; or too highly celebrate the praises of what he has already done for us.—We must indeed expect tribulations: they are needful, profitable, and unavoidable; and they, who have been most honoured by the Lord Jesus, have also been most conformed to him in sufferings: but he proportions his consolations to the troubles of those who simply trust and serve him; and he thus renders them capable of "comforting others, by the comfort with which they are comforted of God." The afflictions and consolations of ministers, especially, are often intended for the sake of the people, as well as themselves; that, by their own example, experience, counsels, and exhortations, they may promote "the consolation and salvation of others also." For these blessings are commonly brought home to the hearts of men, and the word of God is rendered "effectual" for every saving purpose, by means of trials and afflictions: and the minister, who is a stranger to sufferings and divine consolations, can seldom duly sympathize with the mourners, counsel the tempted, encourage the dejected, or even "bear with the infirmities of the weak." This should reconcile us to our sorrows and trials, and teach us to seek benefit from them: and it should animate us to more earnest prayer, for proportionable grace and consolation, that we may exhibit an edifying example under afflictions: for assuredly we shall rejoice in heaven on account of the sharpest sufferings, which have been rendered subservient to our salvation, and that of any of those, whom our gracious Lord owns as his friends, brethren, and near relations. (*Notes*, *Matt.* 12:46—50. 25:34—40. *John* 15:12—16. *Heb.* 2:10—13.) We may form "a steadfast hope" of those professed Christians, who sympathize with the afflicted servants of Christ, and are willing to suffer for his sake; being confident that, as they "partake of the sufferings, they shall also share the consolations" of his gospel.—The Lord, sometimes, permits his children to be pressed "out of measure, even above strength," and to be driven almost to despair of deliverance; that, having "the sentence of death in themselves," they may learn, more simply, to trust in his almighty power, and all-sufficient grace. This often occurs in the concerns of their own souls: inward temptations and conflicts, connected with outward difficulties, fill them with desponding fears and anxieties; they are made to feel that infinite mercy and omnipotent grace alone can preserve them from the most terrible downfalls, nay, even from final ruin. Thus they are driven from self-confidence, and learn to cast themselves wholly on God: and when he hath repeatedly "rescued them from so great a death," they admire his truth, power, and love; and are encouraged to hope, that he will yet deliver them, and make them victorious over all their enemies. (*Notes*, 12:7—10. *P. O. Job* 9.) In such scenes of conflict and terror, especially, we feel that we need the prayers of our brethren: and we ought thence to learn to pray for all who are tried and tempted, as well as to unite in thanksgivings with such as have received gracious deliverances. Thus all our trials and mercies, being mixed with prayers and praises, will terminate in the glory of God, and in our own and each other's spiritual advantage. And even the most afflicted Christian, who is fully assured of eternal felicity, ought to desire and value life; as long as God is pleased to make him useful to the souls of men, and an instrument, either by active service or patient suffering, of promoting his glory.

V. 12—16. If we would have comfort amidst troubles, reproaches, suspicions, and slanders, we must seek for "the rejoicing in the testimony of our conscience." Indeed, provided we are upright in our professed repentance, and faith in Christ and his atoning blood; and careful to serve the Lord "in simplicity and godly sincerity," according to our places in his church and in the community; and "if we have our conversation in the world, not by fleshly wisdom, but by the grace of God;" we may greatly exult in these evidences of our acceptance in Christ, and our adoption into the family of God; and may take this comfort, as an abundant counterpoise to every calumny, and even as a sure anticipation of the favourable sentence of our Judge, in the great day of account. (*Notes*, *Acts* 23:1—5. 24:10—21. *Rom.* 8:14—17.) Yet we should not wonder, if we are suspected by those persons to whom, and for those actions in which, we have behaved most conscientiously. Sometimes "simplicity and godly sincerity" may require that line of conduct, which, to superficial or prejudiced observers, will have a contrary appearance: and, on many occasions, a man may be deemed inconstant, because he will not go the whole length of *a party*, and coincide with them in their follies, mistakes, and sins. (*Note*, 1 *Cor.* 2:14—16.) We should, however, leave our characters in the hands of God; only using proper means to clear them, when the credit of the gospel, or our usefulness, calls for it.—Ministers, and the people who have profited by their labours, ought now to rejoice in each other, as they may expect to do at the last day. Whatever interferes with this reciprocal joy and affection, should be guarded against: and believers should be very careful, not to grieve, by neglect and unkindness

CHAPTER II.

The apostle shows his purpose, of not coming to Corinth in heaviness; and states the grief with which he had written his former epistle, 1—4. He directs the Corinthians to forgive and restore the incestuous person; as he had forgiven him in Christ's name, 5—11. His uneasiness, at not finding Titus at Troas, had induced him to go directly into Macedonia, 12, 13. He blesses God for the joy and triumph, which had attended his faithful preaching of the gospel in every place, which he distinguishes from that of "many who corrupt the word of God," 14—17.

BUT [a]I determined this with myself, [b]that I would not come again to you in heaviness.

2 For [c]if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me?

3 And [d]I wrote this same unto you, [e]lest, when I came, I should have sorrow from them of whom [f]I ought to rejoice; [g]having confidence in you all, that my joy is *the joy* of you all.

4 For [h]out of much affliction and anguish of heart I wrote unto you with many tears; [i]not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

5 But if [k]any have caused grief, he hath not [l]grieved me, but in part; that I may not over charge you all.

6 Sufficient to such a man *is* this [m]punishment, [n]which *was inflicted* of many.

7 So that contrariwise, [o]ye *ought* rather to forgive *him*, and comfort *him*, lest perhaps such a one should be [p]swallowed up with [q]overmuch sorrow.

8 Wherefore I beseech you, [r]that ye would confirm *your* love toward him.

9 For to this end also did I write, [s]that I might know the proof of you, [t]whether ye be obedient in all things.

10 To [u]whom ye forgive any thing, I *forgive* also: for if I forgave any thing, to whom I forgave *it*, for your sakes *forgave I it* in the [v]person of Christ;

11 Lest [w]Satan should get an advantage of us: for we are not ignorant of his devices.

[*Practical Observations.*]

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a 1:15—17. Acts 11:29. 15:2,37. 1 Cor. 2:2. 5:3. Tit. 3:12. b 4. 1:23. 7:5—8. 12:20,21. 13:10. 1 Cor. 4:21. c 1:14. 11:29. Rom. 12:15. 1 Cor. 12:26. d 1 Cor. 4:21. 5:1, &c. e 12:21. 13:1,2. f 12:11. g 1:15. 7: 16. 8:22. Gal. 5:10. Philem. 21. h Lev. 19:17,18. Ps. 119:136. Prov. 27:5,6. Jer. 13:15—17. Luke 19:41—44. Rom. 9:2,3. Phil. 3:18,19. i 7:8,9,12. 12:13. k Prov. 17:25. 1 Cor. 5:1—5,12,13. 1 Gal. 4:12. * Or, *censure*. m 13: 10. 1 Cor. 5:4,5. 1 Tim. 5:20. n Gal. 6:1,2. Eph. 4:32. Col. 3:13. 2 Thes. 3:6, 14,15. Heb. 12:12—15. o 5:4. 2 Sam. 20:19,20. Ps. 21:9. 56:1,2. 57:3. 124 3. Prov. 1:12. Is. 28:7. 1 Cor. 15:54. p 7:10. Prov. 17:22. Phil. 2:27. 1 Thes. 4:13. q Gal. 5:13. 6:1,2,10. Jude 22:23. r 7:12—15. 8:24. Ex. 16:4. Deut. 8:2,16. 13. 3. Phil. 2:22. s 7:15. 10:6. Phil. 2:12. 2 Thes. 3:14. Philem. 21. t 5:20. Matt 18 18 John 20 23, 1 Cor. 5:4. † Or, *sight*. u 11:3,14. 1 Chr. 21:1,2. Job 1:11 12 2 3,5, &c. Zech. 3:1—4. Luke 22:31. John 13:2,27. Acts 1:25. 1 Cor. 7:5. Eph 6 11,12. 2 Thes. 2:25,26. 1 Pet. 5:8. Rev. 2 24. 12 9—11. 13 8.

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those faithful friends, to whom, under God, they owe their eternal salvation; and who are concerned for their best welfare, with all the tenderness of affectionate parents. And ministers should desire to visit their beloved people from whom they have been separated, not only for the comfort of their company, but especially that the people may have still further benefit from them.

V. 17—24. It is very unjust and uncandid, to ascribe every alteration, in a man's purpose or conduct, to lightness, instability, duplicity, or carnal policy; especially when his general character bears another stamp, and when there may be good reasons for the change which has taken place. If we are thus unjustly censured or suspected, we must make our appeal to God: yet it behooves us to be steady and constant in our conduct and profession, as far as we can, that we may avoid "the appearance of evil." This is peculiarly incumbent on the preachers of "the Son of God, Jesus Christ," "the AMEN, the true and faithful Witness;" "in whom all the promises of God" are given and confirmed, in the most steadfast and unchangeable manner, "to the glory of God by us." What he has already done leaves no room for us to doubt the exact performance of every promise to all believers. His word, covenant, and dispensations are so ordered, as to give encouragement to the weakest faith. We may not only say, "Hath he spoken, and will he not do it?" Has he interposed with an oath, and will he now fail those, who "flee for refuge to lay hold on this hope set before them?" But "he that spared not his own Son, but delivered him up for us all; how shall he not with him freely give us all things?" Yet unbelief excludes men from the blessing; and many believers come short of comfort, because they are distrustful, and "of little faith." If then, we have been "established in Christ" with these ancient believers, it is God that has done this great thing for us. The sacred unction of his grace, the seal and earnest of his Spirit, and those holy tempers and gracious fruits, which attend our confidence and consolations, secure us from delusion in so important a matter, and distinguish genuine holy experience from all the joys of hypocrites, enthusiasts, and apostates.—We should never "call God to witness," except on important occasions, and in the most solemn manner; when other ways of ascertaining the truth, and avouching our integrity, are insufficient, and momentous concerns are at stake: yet the example of the apostle, under the immediate inspiration of the Holy Spirit, fully proves that solemn oaths, in some cases, are both lawful and expedient. "The record of God" will be on our souls, either to justify or condemn us: he "will not hold those guiltless, who take his name in vain;" and we ought so to act, that, in all ordinary cases, "our yea, yea, nay, nay," may be sufficient to ensure credit to our testimony. (*Notes*, *Matt.* 5:33—37. *Jam.* 5:12.)—If the apostle did not exercise "dominion over the faith" of Christians, we should by no means "call men master," or "father," or implicitly submit to their decisions and assertions; nor should we ever attempt "to lord it," in this manner, "over" any part of "God's heritage." We ought to remember, that ministers are the "helpers of the joy" of believers; and we should seek the increasing comfort of our brethren, with prudent and persevering tenderness and affection. Yet as Christians "stand by faith" only, and all their joys must flow from the vigorous, uninterrupted, and authorized exercise of that leading principle; so every thing that tends to weaken, mislead, and subvert the faith of professed Christians, must be watched against and opposed. Sometimes therefore genuine love, and a wise desire of helping the joy of believers, will dictate sharp rebukes and decided censures of those, who would deceive and corrupt them. It is, however, best to use more lenient measures, as far as there is a prospect of success; and to avoid even the appearance of severity, if it can be done consistently with prudence and faithfulness.

NOTES.—CHAP. II. V. 1—4. The apostle had determined in himself, that he would not, if it could be avoided, make his intended visit to Corinth till he could go with comfort to himself and his brethren in that city. He expected that he should prevail with them by his epistles, to exclude such as remained refractory, and also recover many who had been drawn aside: and then he would be able to go among them, without that "heaviness" and distress of mind, which he must have felt, if constrained to re-establish his authority by censures and punishments. When he had before visited Corinth, he had received and communicated joy; and he was not willing to come the second time in a sorrowful manner. Even his steady friends must have shared the sorrow, if he had been forced to exercise severity; and so his journey must have been distressing to them and to him. (*Marg. Ref.* a—c. *Note*, 1:23,24.) He had therefore written before, and he now wrote again, in order that the prevailing abuses might be redressed; lest he should receive sorrow from the very persons, in whose holy and comfortable walking he ought to have rejoicing: and he was confident that they would approve of this plan; as he would not allow himself to doubt, but that "his joy was the joy of them all." The apostle certainly knew that this admitted of exceptions: but it was kind and prudent in him, to express his favourable opinion of the church in general; and to represent the disaffected party to be so small, as not to bear any proportion to his friends and adherents. He had indeed written the former epistle, especially those parts of it which contained rebukes, in great affliction, and constrained by "the anguish of his heart," at hearing many distressing reports concerning them; and he had wept abundantly at the painful necessity imposed on him: yet, he had not intended by it to cause them needless grief: but rather to convince them of his "more abundant love" to them, by performing this most self-denying and distressing act of Christian friendship; even contrary to their inclinations, and at the hazard of incurring their displeasure. (*Notes*, *Lev.* 19:17. *Prov.* 9:7—9.)

I determined. (1) Εκρινα, 1 *Cor.* 5:3. See on *Acts* 15:19. —*In heaviness.*] Εν λυπῃ. 3,7. 7:10. 9. 7. *Luke* 22:25, *et al.* —*Make sorry.* (2) Λυπω. 4,5. 6:10. 7:8,9,11. *John* 16:20. 21:17, *et al.*—*That maketh me glad.*] Ὁ ευφραινων. See on *Luke* 15:23.—*Anguish.* (4) Συνοχη. See on *Luke* 21:25. Συνεχω, *Luke* 12:50. 22:63. *Acts* 18:5. *Phil.* 1:23. *Note*, *Jer.* 20:7—9.

V. 5—11. (*Notes*, 1 *Cor.* 5.) The crime of the incestuous Corinthian, and the connivance at it by the church, had peculiarly troubled the apostle: but he had borne only a part of this grief, as many had shared it with him. This he mentioned, that he might not charge too much criminality on them, or be supposed to intimate that the Christians at Corinth had all alike been culpable in that matter. As to the offender himself, let the rebuke and excommunication which had been inflicted on him by "the many," (or by the church and its ministers, acting according to the sentence and command of the apostle,) suffice for his punishment. It appeared to have had a salutary effect: and therefore, instead of further severity, they ought "to forgive and encourage him;" lest overmuch sorrow should unfit him for his duty, or give Satan an opportunity of tempting him to hard thoughts of God and religion, to apostacy, or even to despair, which might swallow him up and occasion his ruin. (*Marg. Ref.* k—p.) The apostle would therefore now *intreat* for the offender, as he before *protested* against him: and he besought them to confirm their love to him, by restoring him to communion with

12 Furthermore, [x]when I came to Troas to *preach* Christ's gospel, [y]and a door was opened unto me of the Lord,

13 I had [z]no rest in my spirit, because I found not [a]Titus my brother: but, taking my leave of them, [b]I went from thence into Macedonia.

14 Now [c]thanks *be* unto God, [d]which always causeth us to triumph in Christ, and maketh manifest [e]the savour of his knowledge by us in every place.

15 For we are unto God [f]a sweet savour of Christ, [g]in them that are saved, and in them that perish.

16 To the one *we are* [h]the savour of death unto death; and to the other the savour of life unto life: and [i]who *is* sufficient for these things?

17 For we are not as many, [k]which [*]corrupt the word of God: [l]but as of sincerity, but as of God, in the sight of God speak we in Christ.

x Acts 20:1—6. y Acts 14:27. 1 Cor. 16:9. Col. 4:3. Rev. 3:7,8. z 7 5:6. a 8:6,16,23. 12:18. Gal. 2:1,3. 2 Tim. 4:10. Tit. 1:4. b Acts 20:1,2. c 1:11. 8:16. 9:15. Eph. 5:20. 1 Thes. 3:9. Rev. 7:12. d Ps. 106:47. 148:14. Rom. 8:37. 1 Cor. 15:57. e 15,16. Cant. 1:3. Rom. 15:19. Col. 1:6,29. f Gen. 8:21. Ex. 29:18,25. Ez. 20:41. Eph. 5:2. Phil. 4:18. g 4:3,4. Is. 49:5,6. 1 Cor. 1:18. 2 Thes. 2:10. h Luke 2:34. John 9:39. Acts 13:45—47. 20:26,27. 1 Pet. 2:7,8. i 3:5,6. 12:11. 1 Cor. 15:10. k 4:2. 11:13—15. Jer. 5:31. 23:27—32. Matt. 24: 24. 1 Tim. 1:19,20. 4:1—3. 2 Tim. 2:16—18. 4:3,4. Tit. 1:11. 2 Pet. 2:1—3. 1 John 4:1. 2 John 7—11. Jude 4. Rev. 2:14,15,20. 12:9. 19:20. * Or, *deal deceitfully with*. l 1:12. 4:2. Acts 20:20,27.

them, and by sympathizing in his sorrow; that he might be assured their censures, though apparently severe, had proceeded from the same friendly and loving disposition.—Indeed he had written so decidedly on this subject to make trial of their prompt obedience to his apostolical authority; and their conduct had satisfied him that they were disposed to regard it in all things. He was therefore confident of their discretion; and ready, not only in this, but in similar instances, to concur with them in receiving again into their communion, as penitent and pardoned, those who had been laid under the censures of the church: this he would do for their benefit, in the presence of Christ, as representing his "person," and as acting by his authority. (*Marg. Ref.* q—t. *Notes*, *Matt.* 16:19. *John* 20:19—23.) He was also the more desirous of thus concurring in the reconciliation of the offender, lest Satan, their subtle adversary, should obtain some advantage by their delay: either by tempting the offender to despondency; by bringing an evil report on Christians as rigorous and unforgiving; or by discouraging other offenders, deterring men from embracing the gospel, exciting further divisions in the church, or otherwise preventing the success of the gospel. For he was not ignorant of the manifold "devices" of that enemy; and by what varied machinations he endeavoured to deceive and prejudice men's minds, and to disturb the peace of the church. (*Marg. Ref.* u.)—It is observable, that the apostle carefully avoided mentioning the *name* of this scandalous offender.

Overcharge. (5) Επιβαρω. 1 *Thes.* 2:9. 2 *Thes.* 3:8. Ex ετι, et βαρεω. 1:8.—*Punishment.* (6) "Censure." *Marg.* Επιτιμια. Here only. Επιτιμαω, *Matt.* 8:26. 2 *Tim.* 4:4.—*Which* was inflicted *of many.*] Ἡ ὑπο των πλειονων. "By the most," or "the majority."—*Be swallowed up.* (7) Καταποθῃ. 5:4. See on 1 *Cor.* 15:54.—*That ye would confirm.* (8) Κυρωσαι. *Gal.* 3:15. 'To ratify by public authority.' *Leigh*, —*The proof.* (9) Την δοκιμην. 8:2. 9:13. 13:3. See on *Rom.* 5:4. *Note*, *Rom.* 5:3—5.—*Person.* (10) Προσωπ. 4:6. See on 1:11.—*Lest Satan should get an advantage of us.* (11) Ἱνα μη πλεονεκτηθωμεν ὑπο του Σατανα. 7:2. 12:17,18. 1 *Thes.* 4:2. Πλεονεκτης. See on 1 *Cor.* 5:10.—*Devices.*] Τα νοηματα. 3:14. 4:4. 10:5. 11:3. *Phil.* 4:7. Α νους, *mens.*

V. 12, 13. After Paul had been driven from Ephesus, he went to Troas, in his way to Macedonia; intending to remain for a short time in that city, to preach the gospel, of which a very favourable opportunity presented itself. (*Marg. Ref.* x, y. *Notes*, *Acts* 20:1—6.) But, not meeting Titus there, according to his expectation, and having received no tidings from Corinth, that he could not comfortably continue at Troas. He therefore hastened into Macedonia to meet Titus, which he accordingly did; and his report had determined him to write this second epistle, and then to proceed leisurely, through the churches of Macedonia, before he visited Corinth. (*Marg. Ref.* z—b. *Note*, 7:5—7.)

Rest. (13) Ανεσιν. 7:5. 8:13. *Acts* 24:23. 2 *Thes.* 1:7.—*Taking my leave.*] Αποταξαμενος. See on *Luke* 9:61.

V. 14—17. The happy turn given to the affairs of the Corinthians; the confidence which the apostle entertained of success as to that perplexing business, in which he had been engaged respecting them; and his usefulness in other places, caused him to break forth in "thanks to God," amidst all his difficulties and distresses. He had indeed sharp conflicts to sustain, but the Lord gave him such multiplied victories, that he went from city to city as a *triumphant* conqueror, in the cause of Christ. And as in triumphs abundance of odours were used; so the name and salvation of Jesus, ("as ointment poured forth," *Note*, *Cant.* 1:3.) was a "sweet odour" diffused by him in every place: so that he, and his fellow-labourers, were pleasing and acceptable to God, by their testimony to Christ, and through his merits, as a sweet-smelling savour; (*Marg. Ref.* c—f. *Notes*, *Gen.* 8:20—22, *v.* 21. *Eph.* 5:1,2. *Phil.* 4:14—20, *v.* 18.) nor was this the case only in respect of those who were saved by their means, but also in those who perished through unbelief: for in both respects God was glorified by their preaching. To the one, indeed, their doctrine was an *occasion* of aggravated condemnation, through the depraved state of their hearts, and their enmity to it or perversion of it; even as costly odours are sometimes pernicious, nay fatal, to diseased persons. But to the other, their doctrine was as a delightful odour, which exhilarates the spirits, renews health, and prolongs life: for, loving and embracing the salutary message, they found it to be unto life and salvation. (*Marg. Ref.* g, h. *Notes*, *Luke* 2: 33—35. *John* 3:19—21. *Rom.* 9:30—33. 1 *Pet.* 2:7,8.) As, however, such infinitely important consequences were connected with the sacred ministry; and as faithfulness alone could render it acceptable and honourable to God, or profitable to men; who, of the human race, could of himself be "sufficient" for such a service? Or who would dare to engage in it without trembling? (*Note*, 3:4—6.)—This obliquely hinted at the self-sufficiency of the Corinthian teachers: but they were more immediately intended, when he spake of "many" who sophisticated the word of God, as dishonest vintners do their wine; when they preserve something of the colour and taste, but dilute it, or mix it up with other liquids which weaken it, prevent its efficacy, or even render it poisonous, in order to enhance their profits. Thus, these teachers preserved some important truths in their preaching, to render it more specious: but they corrupted it by human inventions, philosophical conjectures, or antinomian opinions: till it became inefficacious, and even pernicious, to the souls of men. (*Marg. Ref.* i—l. *Note*, 11:13—15. *Col.* 2:8,9.) This they did, to pay court to the prejudices and inclinations of their followers; that they might establish their own influence, and gratify their avarice and ambition. (*Note*, 2 *Pet.* 2:1—3.)—Learned men have differed greatly in opinion, about these corrupters of the gospel; whether they were Judaizing Christians, or Gentile converts, or heretics as the Gnostics in particular were: but, beyond all doubt, there were corrupters of the gospel at that time, of different descriptions, who perverted it in various ways. The apostle, however, was conscious that he was not actuated by any carnal or selfish motives, nor left to adopt and propagate delusions: on the contrary, in the most entire "sincerity and simplicity," as sent by God and serving him; as influenced by his grace, and as acting in his sight; he spake of Christ and his salvation, in every place: without at all consulting his own interest, or the inclination of his hearers, except in order to their profit. (*Notes*, 1:12—14. 4:1,2.)

Causeth us to triumph. (14) Τῳ θριαμβευοντι ἡμας. *Col.* 2: 15. Α θριαμβος, *triumphus.*—*The savour.*] Την οσμην. *John* 12:3. *Eph.* 5:2. *Phil.* 4:16. *Heb.* 13:16.—*Gen.* 8:21. 27:27. *Cant* 1:3,11. 2:13. 4:10. *Sept.*—*A sweet savour.* (15) Ευωδια. *Eph.* 5:2. *Phil.* 4:18. Ab ευωδης, *bene olens.*—*In them that are saved, and in them that perish.*] Εν τοις σωζομενοις, και εν τοις απολλυμενοις. See on 1 *Cor.* 1:18.—*Who corrupt.* (17) "Deal deceitfully with." *Marg.* Καπηλευοντες. Here only. Καπηλοι, *Is.* 1:22. *Sept.*—Δολουντες, 4:2.—*Sincerity.*] Ειλικρινειας. See on 1:12.—*In the sight of God.*] Κατενωπιον του Θεου. 12:19. *Eph.* 1:4. *Col.* 1:22. *Jude* 24.

PRACTICAL OBSERVATIONS.

V. 1—11. We should always give pain reluctantly, even when it must be done: for, if we are of a truly Christian spirit, we shall share the grief which we occasion.—It is a common case for faithful ministers, to "have sorrow from those, of whom they ought to rejoice;" and to be deprived of comfort even from the seals of their ministry, through the necessity to which they are reduced of making them sorrowful: whereas "their joy ought to be the joy of all" the people. That part of an affectionate minister's work, which gives most offence, is often performed by him with "great affliction and anguish of heart, and with many tears," and by a kind of painful constraint. So far is he from intending to grieve his beloved people, that he does violence to his own feelings, and ventures their displeasure, from "his abundant affection to them:" and that he may, even against their will, preserve them, if possible, from the dangers, to which the artifices of deceivers, and their own inexperience, expose them. Ministers of this spirit and character will be careful "not to overcharge their brethren," and not to condemn them harshly or indiscriminately. They do not desire to magnify their own trials, or to multiply their complaints: they would have no censure employed, or continued in force, without evident necessity; they are ready to show kindness, and speak comfort to the penitent; and take pleasure in restoring the most grievous offenders "in the spirit of meekness," when it can be done consistently with the honour of the gospel, and the purity of the church; (*Notes*, *Gal.* 6:1—5 *Jude* 22—25.) and they will exhort others to assure the offenders of their love, when salutary rebukes or discipline have had their proper effect.—No man indeed has a right to exercise dominion over the faith of his brethren: but, as far as ministers act according to the commandments of Christ,

CHAPTER III.

To obviate the charge of self-commendation; the apostle shows that the conversion of the Corinthians was a sufficient attestation of Christ given to his ministry, 1—3. He ascribes all his sufficiency and success to God, 4, 5; and shows the glory of the gospel to be superior to that of the law, 6—11: declaring that his plain speaking accorded to the nature of his ministry, which was less obscure than that of Moses, 12—14; stating the blindness of the Jews, which would be removed when they turned to the Lord, 15, 16; and describing the liberty and progressive holiness, which arose from faith in Christ, and the illumination of the Holy Spirit, 17, 18.

DO we [a]begin again to commend ourselves? or need we, as some *others*, [b]epistles of commendation to you, or *letters* of commendation from you?

2 Ye [c]are our epistle written [d]in our hearts, [e]known and read of all men:

3 *Forasmuch as ye are* manifestly declared to be [f]the epistle of Christ, [g]ministered by us, written not with ink, but with the Spirit of [h]the living God; [i]not in tables of stone, [k]but in fleshly tables of the heart.

4 And [l]such trust have we through Christ to [m]God-ward:

5 Not [n]that we are sufficient of ourselves to think any thing as of ourselves; [o]but our sufficiency *is* of God;

6 Who also [p]hath made us able ministers of [q]the New Testament; [r]not of the letter, but of spirit: [s]for the letter killeth, [t]but the spirit [u]giveth life.

[*Practical Observations.*]

a 2:17 5:12. 10:8,12. 12:11,19. 1 Cor. 3:10. 4:15. 10:33. b Acts 18:27. 1 Cor. 16:3. c 1 Cor. 3:10. 9:1,2. d 7:3. 11:11. 12:15. Phil. 1:7. e Rom. 1:8. 1 Thes. 1:8. f Ex. 31:18. Rev. 2:1,8,12,18. 3:1,7,14,22. g 1 Cor. 3:5—10. h 6:16. Josh. 3:10. 1 Sam. 17:26. Ps. 42:2. 84:2. Jer. 10:10. Dan. 6:26. Matt. 16:16. 1 Thes. 1:9. Heb. 9:14. i Ex. 24:12. 34 1. k Ps. 40:8. Jer. 31:33. Ez. 11:19. 36:25—27. Heb. 8:10. 10:16. l 2:14. Phil. 1:6. m Ex. 18:19. 1 Thes. 1:8. n 2:16. 4:7. Ex. 4:10. John 15:5. o 12:9. Ex. 4:11—16. Jer. 1:6—10. Matt. 10:19, 20. Luke 21:15. 24:49. 1 Cor. 3:6,10. 15:10. Phil. 2:13. 4:13. Jam. 1:17. p 5:18—20. Matt. 13:52. Rom. 1:5. 1 Cor. 3:5,10. 12:28. Eph. 3:7. 4:11,12. Col. 1:25—29. 1 Tim. 1:11,12. 4:6. 2 Tim. 1:11. q 14. Jer. 31:31. Matt. 26:28. Mark 14:24. Luke 22:20. 1 Cor. 11:25. Heb. 7:22. 9:15—20. 12:24. 13:20, *marg.* r Rom. 2:27—29. 7:6. s 7,9. Deut. 27:26. Rom. 3:20. 4:15. 7:9—11. Gal. 3:10—12,21, 22. t John 6:63. Rom. 8:2. 1 John 1:1. u Or, *quickeneth*. John 5:21. Rom. 4:17. 1 Cor. 15:45. Eph. 2:1,5. 1 Pet. 3:18.

they are authorized to expect obedience from the people: and they may sometimes properly make trial of it; yet they should always be ready to express a forgiving disposition. When church censures, ministerial rebukes, or the reconciliation of offenders, are regulated according to the word of Christ, and as in his presence; they are valid, even as if he were present in person to ratify them.—We should always be upon our guard, "lest Satan get an advantage against us:" that subtle enemy knows how to avail himself of our mistakes, whether of ill-timed lenity, or needless severity; he buoys up men with presumption, or urges them to despair; he represents the ministers and professors of the gospel, as licentious, or as over strict, just as appearances vary; he raises contradictory slanders, to prejudice men against the truth, or to destroy the peace of the church. We should therefore study, by attention to the Scriptures, by careful observation, by watching our own experiences, by conferring with our brethren, and above all by fervent prayer, to get acquainted with "his devices," that we may be competent to counteract them.

V. 12—17. It is perhaps impossible in this present state, to separate fervent active zeal from an over-anxious solicitude! and though we should not yield to any thing, which takes us off from our present services; yet it may sometimes be profitable for us to recollect, that even St. Paul could have "no rest in his spirit" in preaching at Troas, through his earnest desire to learn the state of the Corinthian church.—If, however, our hearts be right with God, our disquietudes will terminate in thanksgivings, our conflicts in victories and triumphs; and the labours of the faithful minister will be accepted and graciously rewarded by our God, whether his hearers be saved, or perish. But how dreadful is the case of numbers, to whom the blessed gospel itself becomes "the savour of death unto death;" and the faithful and affectionate endeavours of ministers, for their salvation, serve only to seal and aggravate their condemnation! (*Notes, Is.* 6:9,10. 2 *Pet.* 3:14—16.) This is a painful thought to the servants of Christ: as they would gladly be "the savour of life unto life" to all, who come within the sound of their voice, or who by any means can be made acquainted with their doctrine.—But how should the consideration of the consequences, which must follow on our preaching, to ourselves and our hearers, make us shrink back, as it were, under the consciousness of unworthiness and insufficiency! especially as so many still adulterate and "corrupt the word of God," to their own ruin, and that of their deluded followers. If this was the case even while the apostles were living, how is it at present? and what would holy Paul's verdict be in this day, concerning an immense proportion of professed teachers and rulers in the Christian church? May we then inquire how the case is with each of us; may we carefully watch ourselves in this matter; and seek the testimony of our consciences, under the teaching of the Holy Spirit, that "as of sincerity, as of God, in the sight of God, so we may speak in Christ!" May the Lord also send forth very many faithful and able ministers into his church, and stop the mouths of all false teachers: and may every Christian learn to distinguish between genuine shepherds, and all kinds of wolves and foxes in sheep's clothing! (*Notes, Is.* 56:9—12. *Matt.* 7:13—20.)

NOTES.—CHAP. III. V. 1—3. (*Note*, 2:14—17.) The apostle's opponents would be ready to censure the foregoing declaration, as another instance of his "commending himself;" for it is probable, they alleged that his former epistle contained some examples of this kind: but could the Christians at Corinth in general suspect him of being actuated by so mean and selfish a motive? Did he or his friends need any human testimony to their character? Was there any occasion for other churches to give them recommendatory letters to the Corinthian church? Or that the Corinthians should thus testify to their character, for the satisfaction of other churches? This indeed was the case of some, who had come in among them with an ambiguous character and mission, and who wanted and received such recommendations; but the apostle had no need of them. For the Corinthians themselves were his "epistle of commendation;" it was "written in *their* hearts," (as some read it, perhaps without sufficient authority from manuscripts or copies,) and legible in their lives; so that men of every nation and language might read and understand the import of it. Or, he so valued this testimonial, and so loved them as the seals of his ministry, that he had this epistle, as it were, engraven in *his* heart. For they were "manifestly declared to all men, to be Christ's epistle," recommending his apostle's ministry, which he had employed him in framing. This was not written with ink, on paper, but by the Spirit of the living God; nor engraven, as the law of the ten commandments was, by the finger of God on tables of stones, but "on fleshly tables of the heart;" their hearts having been softened, humbled and prepared to receive this divine impression, by the new-creating power of the Holy Spirit. (*Marg. Ref.* a—k. *Notes, Ex.* 24:12—14. 31:18. 32:15—19. 34:1—4,27. *Deut.* 4:13. 10:1—5. *Ez.* 11:17—20.)—"In your hearts, made soft and pliable, and ready to obey the word, by the operation of the Holy Spirit, according to the promise. *Ez.* 11:19. 36:26.' *Whitby*. (*Note, Jer.* 31:31—34. *Heb.* 8:7—13.)—As the apostle therefore firmly believed them to be true Christians; surely, they could not doubt that he was the apostle of Christ: their conversion sufficiently recommended him and his doctrine, and he needed no other testimonial. The language here used is remarkable. "The epistle of Christ, ministered by us." Christ wrote it, by the apostle, as his amanuensis:—"written ... with the Spirit of the living God." What the Spirit does, is done by Christ. (*Note, Rev.* 2:6,7, *v.* 7.)

Of commendation. (1) Συστατικων. Here only. A συνιστημι. See on *Rom.* 3:5.—*Written.* (2) Εγγεγραμμενη. 3. Here only. Ex. εν, et γραφω, *scribo.*—*With ink.* (3) Μελανι 2 *John* 12. 3 *John* 13. Α μελας, *niger, Matt.* 5:36.—*In tables.*] Εν πλαξι. *Heb.* 9:4.—*Of stone.*] Λιθιναις. *John* 2:6. *Rev.* 9:20.—*Fleshly.*] Σαρκιναις. Here only N. T. *Ez.* 11:14. 36:26. *Sept.*

V. 4—6. The preceding considerations gave the apostle "such confidence, through Christ," in his cause and in those things which pertained to God, that he spake to the Christians at Corinth concerning himself and his ministry, in that bold manner which they censured. Not that he or his associates professed any sufficiency for so important a trust and work, as "of themselves," or by any natural wisdom, ability or good disposition, above other men: on the contrary, they were conscious, that they could not in any respect execute their ministry, faithfully or successfully, if left to themselves that they could not 'think a good thought' without divine grace: they therefore made no estimation of themselves in this great concern; but allowed and were deeply sensible that all their sufficiency was of God. (*Marg. Ref.* l—o *Note, John* 1:16.) He indeed had made them "able, faithful,' and successful ministers of the New Testament, or covenant, which was ratified with believers through the blood of Christ, and ensured to them all spiritual and eternal blessings: and, while they gave him all the glory, they could not but know what he had done for them and by them; and they must not shun to speak with authority and decision in this cause. Nor had they been the ministers only of a mere letter, but of a doctrine, which was accompanied by the operation of the Holy Spirit to render it efficacious: for the mere letter would have proved an occasion of condemnation and death to the hearers; but the Spirit gave life and salvation to them through the gospel. (*Marg. Ref.* p—t. *Notes, Rom.* 1:13—16. 7:5,6. 10:12—17. 1 *Cor.* 1:20—25. 2:3—5. 3:4—9.)—This is commonly understood restrictively, of the legal and evangelical dispensations contrasted with each other, and the context seems to favour this interpretation: yet it is not satisfactory, as proposed *in a general manner*; for the Mosaic dispensation was not a killing letter to all who were under it; nor is the gospel, in all cases, attended by the life-giving Spirit. But the Mosaic dispensation derived all its saving efficacy from the gospel, to which it referred; and, after the publication of Christianity, it became altogether "a killing letter" to those who cleaved to it. (*Notes, Ga.* 4:21—31. 5.

7 But if [u]the ministration of death, [x]written *and* engraven in stones, [y]was glorious, so [z]that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance, [a]which *glory* was to be done away;

8 How shall not [b]the ministration of the Spirit be rather glorious?

9 For if [c]the ministration of condemnation *be* glory, much more doth [d]the ministration of righteousness [e]exceed in glory.

10 For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.

11 For [f]if that which is done away *was* glorious, [h]much more that which remaineth *is* glorious.

12 Seeing then that we have such hope, [i]we use great [j]plainness of speech;

13 And not as Moses, [k]*which* put a veil over his face, that the children of Israel [l]could not steadfastly look [m]to the end of that which is abolished:

14 But [n]their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the Old Testament; [o]which *veil* is done away in Christ.

15 But even unto this day, when Moses is read, [p]the veil is upon their heart.

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u 9. *See on* s 6. x 3. Ex. 24:12. 31:18. 32:15,16,19. 34:1. Deut. 4:13. 5:22. 9:9—11,15. 10:1—4. Heb. 9:4. y Deut. 4:8. Neh. 9:13. Ps. 19:7,8. 119:97,127, 128,140. Rom. 7:12—14,22. Gal. 3:21. z Ex. 34:29—35. Luke 9:29—31. Acts 6:15. a 10,11 14. Rom. 10:4. 1 Cor. 13:10. b 6,17. 11:4. Is. 11:2. 44:3. 59:21. Joel 2:28,29. John 1:17. 7:39. Acts 2:17,18,32 33. Rom. 8:9—16. 1 Cor. 3:16. 12:4—11. Gal. 3:2—5,14. 5:5,22,23. Eph. 2:18. 2 Thes. 2:13. 1 Pet. 1:2. Jude 19,20. c *See on* 6,7. Ex. 19:12—19. 20:18,19. Rom. 1:18. 8:3,4. Gal. 3:10. Heb. 12:18—21. d 5:21. Is. 46:13. Jer. 23:6. Rom. 1:17. 3:21,22. 4 11. 5 15—21. 10:3—10. 1 Cor. 1:30. Gal. 5:4,5. Phil 3:9. 2 Pet. 1:1. e 10,11. 1 Cor. 15:41. Heb. 3:5,6. f Job 25:5. Is. 24:23. Hag. 2:3,7—9. Acts 26:13. Phil. 3:7,8. 2 Pet. 1 17. Rev. 2:23,24. 22:5. g *See on* a 7. Heb. 7:21—25. 8:13. 12:25—29. h 6, 4 1. 14:2,3,13. John 10:24. 16:25,29. 1 Cor. 14:19. Col. 4:4. i Or, *boldness*. 7 4. 1 Tim. Acts 4 13,29—31. 9:27,29. 13:3. 14:3. 18:26. 19:8. 1 Thes. 2:2. k Tim. 3 13. k Ex. 34 33—35. l Is. m Rom. 10:4. n 3:3,4. Ps. 69:23. Is. 6 10. 29:10—12. 42:18—20. 44:18. 56:10. 59:10. Jer. 5:21. Ez. 12:2. Matt. 6:23. 13:13—15. John 9:39—41. 12:40. Acts 28:26 27. Rom. 11:8—10,25. o 4:6. Is. 25:7. Matt. 16:17. Luke 18:31—34. 24:25—27,44—46. John 8:12. 12:46. Acts 16:14. 26:18. Eph. 1:17—20. p Acts 13:27—29.

1—6.) For the gospel was "the ministration of the Spirit," and the only doctrine through which life and salvation were communicated to sinners; as the apostle shows more fully in the next verses. The moral law indeed is universally "found unto death," to all who remain under it; but the ceremonies and types, together with the prophecies, gave ancient believers a general or indistinct discovery of mercy and grace, through the promised Saviour: yet these institutions, to unbelievers, were a mere lifeless form, which left them under the condemnation of the moral law, and even added to it. (*Notes, Rom.* 5:20,21. 7:1—12.) But then it was to be remembered, that the gospel itself, and its ministers, are "a savour of death unto death" to unbelievers; who often make the same formal use of some evangelical truths, and an attendance on Christian ordinances, which the Jews did of the Mosaic ceremonies, and the traditions of the elders: and in this way and in many others, "the letter," even of the New Testament, "kills;" and it only gives life, when accompanied "by the Spirit of life in Christ Jesus." (*Notes*, 2:14—17. *Rom.* 8:1—4.)—To understand "the letter and the spirit," of a *literal* and an *allegorical* interpretation of Scripture, is both foreign to the apostle's argument, and also palbably absurd and extremely dangerous. Some parts of Scripture are allegorical, and must be so interpreted: but surely *laws, doctrines, promises, exhortations*, and *historical facts*, must be literally understood by all who do not purposely seek to misunderstand them!

Such trust. (4) Πεποιθησιν τοιαυτην. See on 1:15.—*Sufficiency.* (5) Ἡ ἱκανοτης. Here only. From ἱκανος, 2:16. 1 *Cor.* 15:9. 2 *Tim.* 2:2, *et al.*—*Hath made us able ministers.* (6) Ἱκανωσεν ἡμας διακονους. *Col.* 1:12. Διακονος, 6:4. 11:15, 23. *Matt.* 20:26. *John* 12:26. *Rom.* 15:8. 16:1, *et al.*—Διακονια, 7.

V. 7—11. The Corinthians undervalued the authority of the apostle, as "the minister of Christ;" but he here showed them, how far the ministry of the New Testament excelled that of the Old. The *moral* law alone "was written and engraven in stones;" and it was properly the "ministration of death and condemnation," by leaving every transgressor under the curse denounced by it: (*Note, Gal.* 3:6—14.) but the unbelieving Jews turned the whole Mosaic dispensation into a mere covenant of works, to their own condemnation. Both "the holy, just, and good law," and the ritual institution as connected with it and introductory to the gospel, "were glorious:" the whole had the stamp of divinity upon it; and was expressive of the justice, holiness, and truth of God. (*Marg. Ref.* x, y. c. g. *Note, Deut.* 32:4.) As an emblem of this, "the face of Moses," when he came down from the mount, with the tables of the law, and the ratification of the Sinai covenant, shone in such a manner, that the Israelites could not steadfastly look at it: which caused him to wear a veil in their presence. (*Marg. Ref.* z. *Notes, Ex.* 34:27—35.) This represented the glory of that dispensation, which was to be abolished by the introduction of the new covenant in Christ. (*Note, Heb.* 8:7—13.) If then, the ministry of that dispensation, which, considered apart from the gospel, could only leave men under the sentence of death, spiritual, temporal, and eternal, was so glorious, and imparted such honour to Moses: how could it be supposed, that the ministry of the New Covenant, through which especially the life-giving sanctifying Spirit is given to sinners, as the seal and earnest of eternal life, should not be glorious, and honourable to those entrusted with it? (*Marg. Ref.* b. *Notes, John* 4:10—15. 7:37—39.) If that ministry, which in itself tended only to condemnation, contained such a display of the divine glory, as rendered the exercise of it honourable; how should not that ministry, by which condemned sinners are taught the way of righteousness, through faith in Christ, and which contains so full and complete a discovery of the glory and harmony of God's perfections, confer far greater honour on the apostles, who were employed to preach it to the world? (*Marg. Ref.* d—f.) Indeed, the glory of the law, and of the legal dispensation, was so eclipsed by the glory of the gospel which immensely excelled it, as, *in this respect*, to be comparatively nothing: and after the publication of Christianity, the Mosaic dispensation lost all its *reflected* glory and divine authority, and became a lifeless letter and form, to those who rejected Christ. (*Note, Gal.* 4:8—11.) If then, that which was intended to be temporary, and at length to be abolished, had been glorious when Moses promulgated it; much more must the gospel, which was intended to continue till the end of the world, as the last and most complete discovery of the divine truth and will, be glorious in itself, and honourable to those who were entrusted to reveal it to mankind. (*Marg. Ref.* g, h.)—'It should be understood, that the law,' (of ten commandments,) 'is not considered simply, but as connected with the ministry of Moses, ... and as apart and distinct from the gospel; in which respect, it may be said to have been abolished, when the ministration of Moses was abolished. But thou wilt say, is the ministration of Moses abolished in this respect? By no means: for men must always be prepared for the gospel, by the preaching of the law. But this I say, that the ministration of Moses is in all cases abolished, when the manifest grace of the gospel succeeds to the figurative preaching of the law.' *Beza.* (*Note, John* 1:17.)—From this argument of the apostle, it is generally concluded, that the false teachers at Corinth *judaized:* but it has before appeared, that their leading errors were of a different nature; though some might be prone to run into that extreme. The apostle, however, seems to have principally intended "to magnify his office;" and to show from the example of Moses, that the ministry of the New Testament was honourable, in proportion to the superior glory of that dispensation: and that he, as immediately entrusted with the important stewardship of the divine mysteries, as an inspired apostle, and as faithful in this service, had a right to demand respect and deference to his authority; which his opponents, whoever they were, refused him, and instructed their followers to refuse him.

The ministration of death, written. (7) Ἡ διακονια του θανατου, εν γραμμασιν. "The ministration of the death, in letters." Διακονια, 8,9. 4:1. 5:18. 6:3. 8:4. 9:12. 11:8. *Acts* 6:1,4. *Rom.* 11:13. 12:7, *et al.*—Γραμμα, *Rom.* 7:6. See on *Rom.* 2:29.—*Engraven.*] Εντετυπωμενη. Here only. Comp. of εν, and τυπος, *a figure, a type.*—*Was glorious.*] Εγενηθη εν δοξη. 8:11.—*Steadfastly behold.*] Ατενισαι. 13. See on *Luke* 4:20.—*To be done away.*] Την καταργουμενην. 11:13, 14. See on *Rom.* 3:3.—*Of condemnation.* (9) Της κατακρισεως 7:3. Κατακριμα. See on *Rom.* 8:1.—*That excelleth.* (10) Της ὑπερβαλλουσης. 9:14. *Eph.* 1:19. 2:7. 3:19.

V. 12—16. Having this hope and confidence, that he was made of God "an able minister" of that glorious dispensation by which "the gift of righteousness," and the "life-giving Spirit" were conferred on men: the apostle used great plainness, liberty, and boldness of speech: declaring without reserve "the whole counsel of God," and faithfully reproving what was false and sinful, as one who had authority and sufficiency from God. His doctrine was not hid in obscurity, or ambiguity, or under types and shadows, as the legal dispensation had been; of which the veil on the face of Moses was a figure or emblem. (*Marg. Ref.* i, k. *Note, Ex.* 35:29—35.) As this covering concealed the lustre of his countenance, so the obscurity of that dispensation concealed its real glory; and the Israelites were unable to look steadfastly to Christ, the great End, Scope, and Substance, of those ceremonies which were shortly to be abolished. (*Marg. Ref.* l, m. *Notes, Rom* 10:1—4. *Col.* 2:16,17. *Heb.* 9:1—14.) Even believers had only indistinct and transient glimpses of that glorious Object (*Note, 1 Pet.* 1:10—12.) and unbelievers looked no further than the outward institution, except as they expected a temporal deliverer and King. Thus the minds of the Jews were generally blinded by pride, prejudice, and carnal lusts; which formed a veil over their hearts, in addition to that which was thrown over the Mosaic law; and this veil remained to close

16 Nevertheless, [q]when it shall turn to the Lord, [r]the veil shall be taken away.

17 Now [s]the Lord is that Spirit: and [t]where the Spirit of the Lord *is*, there *is* liberty.

18 But we all, [u]with open face beholding [x]as in a glass [y]the glory of the Lord, [z]are changed into the same image from glory to glory, *even* as [*]by the Spirit of the Lord.

q Ex. 34:34. Deut. 4:30. 30:10. Lam. 3:40. Hos. 3:4,5. Rom. 11:25—27. r Is. 25:7. 29:18. 54:13. Jer. 31:34. John 6:45,46. s 6. John 6:63. 1 Cor. 15:45. t Ps. 51:12. Is. 61:1. Rom. 8:2,15,16. Gal. 4.6. 2 Tim. 1:7. u 13. x 1 Cor. 13:12.

Jam. 1:23. y 4.4,6. John 1:14. 12:41. 1 Tim. 1:11. *Gr.* z 5:17. Rom. 8:29. Ph. 2. 13:14. 1 Cor. 15:49. Gal. 6:15. Eph. 4:22—24. Col. 3.10. Tit. 3:5. 2 Pet. 1. 5—9. * Or, *of the Lord the Spirit*. 17.

their minds, against the truth, even after the light of the gospel had shown the real import of the legal ceremonies: so that, when the Jews read the Old Testament, the veil upon their hearts prevented them from understanding its true meaning, or deriving any spiritual benefit from it. For "the veil is done away only in Christ;" his doctrine removes it from the written word: but faith in him, and the teaching or illumination of the Spirit, must remove it from the mind and heart, and enable the believer to perceive the spiritual meaning of the types, prophecies, and promises of the whole Scripture. For want of this, the Jews at that time, (and their awful case is the same to this day,) had "a veil on their hearts," when the law of Moses was read among them; nor could all their diligence, attention, or attachment to the law, enable them to understand it in a saving manner. But when any individuals among them were converted to the Lord Jesus, this veil was removed from their minds: and this will be the case respecting the nation in general, when they shall, according as it is predicted by all the prophets, believe in their long rejected Messiah. (*Notes, Deut.* 30:1—10. *Jer.* 31:31—34. *Ez.* 34: 23—31. *Hos.* 3:4,5. *Zech.* 12:9—14. *Rom,* 11:11—32.—*Abolished.* (13) 'Such an oblique manner of speaking on this subject makes the argument peculiarly striking. It is taken for granted, as a thing certainly known, and quite indisputable, that the Mosaic dispensation was to be abolished.' *Doddridge.*—'We, the ministers of the gospel, speak plainly and openly, and put no veil upon ourselves, as Moses did, whereby to hinder the Jews from seeing Christ in the law: but that which hinders them is a blindness on their minds, which . . . remains to this day. . . . Their unbelief comes not from any obscurity in our preaching; but from a blindness which rests upon their minds. . . . But when their heart . . . shall turn to the Lord, . . . the veil shall be taken away.' *Locke.* (*Note,* 4:1—4.)

Plainness. (12) "Boldness." (*Marg.* Παρρησια. 7:4. See on *John* 7:4.—*A veil.* (13) Καλυμμα. 14—16. Here only N. T.—*Ex.* 34:33—35. *Sept.* From *καλυπτω, to cover.*—*Minds.* (14) Τα *νοηματα.* See on 2:11.—*Were blinded.*] Επωρωθη. See on *Mark* 6:52.—*Untaken away.*] Μη *ανακαλυπτομενον.* 18. Here only. Comp. of *ανα* and *καλυπτω,* 13—*Shall be taken away.* (16) Περιαιρειται. *Acts* 27:20,40. *Heb.* 10:11.

V. 17, 18. The preceding argument shows, that the Lord Jesus "is that Spirit," or animating soul, which gives life to the letter of the Scriptures, and to belivers. (6) Without him, doctrines, promises, ordinances, and commandments, are a mere lifeless body of religion; the power and life of all and of every part must wholly be derived from their relation to his person, mediation, and grace: and, without faith in him and grace from him, all knowledge, ordinances, or external obedience, constitute only a "form of godliness." In both respects he is, as it were, the soul which animates the body, and gives activity, energy, and value to every part of it. This union with Christ is effected by the indwelling of his "Holy Spirit:" and where this divine Agent, 'proceeding from the Father and the Son,' and One with the Father and the Son, inhabits the heart, "there is liberty." He gives freedom from sin and Satan, from condemnation and slavish principles, from the love of the world and the fear of men: he renders the will free from the bondage of corrupt passions; he enables the believer to find liberty in willing obedience, and in spiritually worshipping God. (*Marg. Ref.* s, t. *Notes, Ps.* 51: 12,13. *Rom.* 8:1,2,14—17. 2 *Tim.* 1:6—8.) And he gives him confidence and boldness in his conduct among men, without regarding their censures and frowns, or courting their friendship or applause; from conscious integrity and satisfaction of the Lord's acceptance. (*Note,* 1 *John* 5:4,5.) Thus all Christians, in proportion to their degree of faith and grace, being made alive to God, free from the slavery of sin, and enlightened by the Spirit of the Lord, "behold with open face, as in a mirror," by faith exercised on divine revelation, "the glory of God" in the Person and work of his Son. And this "glory" beaming upon their souls with transforming efficacy; (as opaque objects reflect the rays of the son, and so become in a measure luminous;) they are gradually changed into his image of righteousness, purity, truth, and love: growing more and more like their beloved Saviour, in judgment, disposition, affections, and conduct, from one degree of this glorious holiness to another; even as by the work "of the Spirit of the Lord;" or "the Lord the Spirit," by which he new-creates the soul; and according to the measure in which he discovers the glory of God in Christ, and enables a man to behold it with open face and fixed admiration: till at length the work will be perfected, when the view of faith, as in a mirror, shall be changed for immediate and perfect vision. (*Marg. Ref.* u—z. *Notes,* 4:5,6. 1 *John* 3:1—3.) Some expositors explain the "open," or *unveiled* "face," to mean the face of Christ; rendering the words, "We all, in an unveiled face, beholding as in a glass the glory of the Lord, &c." The glory of God in the face of Christ is certainly the object contemplated. The veil on the face of Moses implied, that this glory was but obscurely shown by his ministration: but the veil, by the "ministration of righteousness and of the Spirit," is removed; so that the glory of God in the face of Christ is unveiled; and all they, from whose hearts the veil of prejudice, pride, unbelief, and worldly lusts, is taken away, see it clearly and distinctly. If the "unveiled face" be understood of the beholders, this latter "veil" is meant; and the contrast is between them and the unbelieving Jews: but if it be understood of Christ, then the contrast is between the obscure ministration of Moses, and the clear and full ministration of the apostles. As believers they beheld this glory: and through their doctrine, by the teaching of the Holy Spirit, all Christians did and still do behold it.—The holiness of God, as comprising all his moral perfections, is his "glory," and the renewal of our souls, from those sinful propensities which are our *shame,* to increasing degrees of conformity to the divine holiness is transformation "from glory to glory," till perfected in heaven.

Beholding as in a glass. (18) Κατοπτριζομενοι. Here only. From *κατοπτρον, a mirror.* Εσοπτρον. See on 1 *Cor.* 13:12.—*Are changed.*] Μεταμορφουμεθα. See on *Matt.* 17:2.—*Into the same image.*] Την *αυτην εικονα.* 4:4. *Rom.* 8:29. 1 *Cor.* 11:7. 15:49. *Col.* 1:15. 3:10, *et al.*—*From glory to glory.*] Απο δοξης εις δοξαν. 7—11. 4:6,15,17. 6:8, *et al.*—*As by the Spirit of the Lord.*] "As of the Lord the Spirit." *Marg.* Καθαπερ απο Κυριου πνευματος. 6,8,17.

PRACTICAL OBSERVATIONS.

V. 1—6. Even the appearance of self-condemnation is painful to the humble and spiritual Christian: whereas the proud and selfish court applause, and are highly gratified with it.—The conversion of sinners, and their subsequent holy lives, are the minister's best "letter of recommendation;" and if these effects be evident and abundant, he will generally want no other testimonial among real Christians. For his usefulness is manifestly declared, and fully understood, to be the attestation of Christ himself to his ministry; which attestation is written, by the Spirit of the living God, upon the hearts of his people, and made legible in their lives and actions.—They who profess and are zealous for the holy truths of the gospel should remember, that their tempers and conduct are supposed to exhibit the tendency and effect of that doctrine and ministry, which they approve and attend upon. Yet, alas! the prominent appearance of much religious profession is self-confidence, boasting, loquacity, censoriousness, a disputatious temper, bitterness, and clamour; with little strictness in the general conduct! "The epistle," thus exhibited to be "read and known of all men," often shows under what sort of a ministry it was formed; though it leaves the reader in great doubt, whether Christ had any part in it, or whether an enemy alone was concerned. (*Notes, Matt,* 13:24—30,36—43.) But many, who attend on the most faithful and practical preachers, exhibit such an epistle (so to speak,) to the perusal of the church and of the world, as has evident marks of spuriousness: while numbers charge all the blame on the doctrine and ministry, which are thus disgraced. But when professed Christians act consistently, obeying the commands and copying the example of their Lord, they honour and recommend the gospel and the preachers of it; and are instrumental in bringing others also to attend on the truth without prejudice. (*Notes, Matt.* 5:13—16. *Phil.* 2:14—18. 1 *Pet.* 2:12. 3:1—4,13—16.)—Success in this blessed work should inspire our minds with confidence in God: yet we ought always humbly to recollect and acknowledge, that "we are not sufficient of ourselves to think any thing as of ourselves;" that our whole dependence must be on the Lord, both for endowments and success; and that the whole glory belongs to him alone.—It is a very great honour to be made "able ministers of the New Testament." We should not indeed suppose ourselves to be such, in that pre-eminent sense which the apostle meant: yet, by imbibing his principles, copying his example, and adhering to his doctrine, we may hope that the Lord will, in an inferior degree, qualify us for the same honourable service.—Even the New Testament will be "a killing letter," if exhibited as a mere system and form, without a dependence on the Spirit of God, to give it a quickening energy: yet it is by the blessed doctrine of God our Saviour alone, that the Spirit is given to sinful man: so that where this "light of life," does not shine, men remain dead in sin, and destitute of all that is 'good before God.'

V. 7—18. The holy law of God, though excellent and glorious in itself, can only be "the ministration of death" and "condemnation" to fallen man: but justifying righteousness and sanctifying grace come from Jesus Christ alone, and by the ministry of the gospel. This gracious revelation so far "exceeds in glory" the holy law itself; that it even seems to eclipse it, as the noon-day sun does the glimmering stars: so far do the clear light and glory of the gospel exceed those of all preceding dispensations. May Christians then learn to

CHAPTER IV.

The apostle declares his unwearied zeal and conscious integrity, in preaching the gospel, 1, 2. "The god of this world blinds the minds" of unbelievers, against the light of the divine glory of Christ; which God imparts by shining into the hearts of his people, 3—6. The weakness and sufferings of the apostle redound to the praise of the power of God, 7—12. He states the supports, motives, and prospects of glory, by which he and his helpers were induced to persevere without fainting, 13—18.

THEREFORE, [a]seeing we have this ministry, [b]as we have received mercy, [c]we faint not;

2 But have [d]renounced the hidden things of [e]dishonesty, [e]not walking in craftiness, nor handling the word of God deceitfully; but [f]by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

3 But if [g]our gospel be hid, [h]it is hid to them that are lost:

4 In whom [i]the god of this world hath [k]blinded the minds of them which believe not, [l]lest the light of the glorious gospel of Christ, who is [m]the Image of God, should [n]shine unto them.

5 For [o]we preach not ourselves, but [p]Christ

a 3:6,12. 5:18. Eph. 3:7,8. b 1 Cor. 7:25. 1 Tim. 1:13. 1 Pet. 2:10. c 16:1—Is. 40:30. Gal. 6:9. Heb. 12:3. Rev. 2:3. *marg.* Heb. 12:3. Rev. 2:3. d 1 Cor. 4:5. e Or, *shame.* Rom. 6:21. Eph. 5:12. e 1:12. 2:17. 11:3,6,13—15. Eph. 4:14. 1 Thes. 2:3—5. f 5:11. 6:4—7. g Rom. 2:16. 1 Thes. 1:5. 1 Tim. 1:11. h 4. 2:15,16. 3:14. Matt. 11:25. 1 Cor. 1:18. 2 Thes. 2:9—11. i Matt. 4:8,9. John 12:31. 14:30. 16:11. 1 Cor. 10:20. Eph. 2:2. 6:12. 1 John 5:19. *Or.* Rev. 20:2,3. k 3:14. 1 Kings 22:22. Is. 6:10. John 12:40. l 3:8,11,13.

John 8:12. 12:35. Acts 26:18. Col. 1:27. 1 Tim. 1:11. Tit. 2:13. m John 1:18. 12:45. 14:9,10. 15:24. Phil. 2:6. Col. 1:15. Heb. 1:3. n 6. Ps. 50:2. Is. 60:1,2. 2 Pet. 1:19. 1 John 2:8. o Matt. 3:11. John 1:21—23. 3:27—31. 7:18. Acts 3:12, 13. 8:9,10. 10:25,26. 14:11—15. Rom. 15:17,18. 1 Cor. 1:14,15. 3:5,6. 10:33. Phil. 1:15. 1 Thes. 2:5,6. Tit. 1:11. 1 Pet. 5:2—5. 2 Pet. 2:3. p 1:19. Matt. 23:8. Acts 2:36. 5:31. 10:36. Rom. 14:8,9. 1 Cor. 1:23. 2:2. 8:6. 12:3. 15:47. Phil. 2:11.

value the faithful ministry of the gospel, and encourage their preachers "to use great plainness of speech," suited to the doctrine with which they are entrusted! and may all preachers study and endeavour after this great plainness and boldness of speech, in all their ministrations; before the rich and powerful, as well as among their poorer brethren! May we read the Scriptures with continual prayer, to have the "veil removed from our hearts," that we may discover and "steadfastly behold" the Lord Jesus, as "the End of the law for righteousness to every believer;" that so we may profit even by those things which are now "abolished!" May we pray also in behalf of them, whose minds are still blinded by pride prejudice, and unbelief; especially for the poor Jews, who are preserved a living demonstration of the truth of the Scriptures, though themselves utterly unacquainted with their spiritual import! May they speedily be turned to the Lord, and "the veil be taken from their hearts!" and while we pray for a blessing on the designs lately formed for attempting their conversion, let us also aid them in every way, to the utmost of our power.—May we always remember, that the Lord Jesus is the Life and Soul, as it were, of the Scriptures and of all true religion: that, being One with him, by faith and his in-dwelling Spirit, we enjoy true liberty in the service of God; and that "beholding with open face, as in a glass, the glory of the Lord, we are changed into his image, from glory to glory, as by the Lord the Spirit!" This transformation of the soul, into conformity to Christ, is the proper evidence and test of spiritual illumination; and without a measure of it, all supposed discoveries and revelations are mere delusion and enthusiasm. May then all, who are called ministers, have the eyes of their understanding enlightened, to behold in this manner the glorious Object of our faith, hope, love, and imitation; and point him out to others, with the same efficacy on their souls also: that so the triune JEHOVAH, Father, Son, and Spirit, may be glorified in all and by all, now and for evermore!

NOTES.—CHAP. IV. V. 1, 2. The apostle, having had such a glorious and excellent ministry entrusted to him, as had been described; and being sensible of the abundant mercy which had been shown to him, in his extraordinary conversion and reconciliation unto God, and his call to the apostleship; did not faint, because of the dangers, difficulties, and sufferings, which he had to encounter: he neither disgracefully declined the service to which he was called; nor fainting sunk under it. (*Marg. Ref.* a—c. *Notes*, 2:14—17. 3:12—16. 1 *Tim.* 1:12—16.) But he and his fellow-labourers renounced with abhorrence all those artful contrivances, by which the priests of the idolaters, or the scribes and priests of the Jews, or corrupt teachers of Christianity, imposed on their followers; served their own dishonourable and dishonest purposes, or concealed their secret crimes. The true servants of Christ did not thus exercise their ministry; with "craftiness" or duplicity, professing one thing and aiming at another; and covering avarice and ambition, or sensual indulgence, under high pretensions to zeal and sanctity. Nor did they deceitfully model their doctrine, to suit the prejudices and inclinations of men, for their own selfish ends; by keeping back profitable truths, or making such additions and alterations, as might render their preaching less offensive; or by using ambiguous and obscure language, that their meaning might not be clearly apprehended. (*Notes*, *Acts* 20:18—27.) On the contrary, they endeavoured to set "the truth," as "the counsel of God," before their hearers, in the most manifest, convincing, and affecting light; that so, their doctrine, ministry, and conduct might be "commended to every man's *conscience*," even if his heart rose up against it: that every one might perceive the truth and importance of their message; and be sensible that both his interest and duty required him to attend to it: and this they did, as "in the sight of God," the ever present Witness and Judge of the "thoughts and intents of their hearts." (*Marg. Ref.* d—f.)—'What reason can be assigned why they, who ... preached the gospel plainly, should write the same things to the same persons obscurely? .. (*Eph.* 3:4. *Phil.* 3:1. 1 *Pet.* 1:13,14. 3:1,2.)—"Whatsoever things were written of old time, were written for our learning:" (*Rom.* 15:4.) and surely they who wrote afterwards by the same Spirit, wrote for the same end, that they to whom they wrote might "be wise to that which is good." (*Rom.* 16:19.)—And if they wrote for our learning and instruction, to be sure they wrote plainly and clearly as to them; since otherwise they wrote not so, as to instruct and teach, but rather to confound the reader. Seeing therefore the great end of writing the Scripture was to instruct the world, in the will and mind of God, and the great things of the Christian faith;—their writings are an effectual means to obtain it; which yet they cannot be, unless they are plain and clear, as to the great things of religion.' *Whithy.* This was written against the papists, who discourage the reading of the Scriptures, because they are obscure, lest the common people should learn heresy from them; and on the same ground they rest the claims of the church to infallibility, and the authority of their traditions. But the reasoning is equally conclusive against all those nominal protestants, who suppose that great learning and skill are needful to understand the Scriptures, especially the apostolical epistles; otherwise conclusions may be drawn from them, which they think heretical; and this is a consideration which is become of very great importance, in the strange and anti-christian controversy of late excited even among protestant ministers and rulers of the church, about the propriety of circulating the Holy Scriptures alone among mankind in general!

As we have received mercy. (1) Καθως ηλεηθημεν. *Rom.* 11:30. 1 *Cor.* 7:25. 1 *Tim.* 1:13,16. 1 *Pet.* 2:10.—*Faint.*] Εκκακουμεν. 16. See on *Luke* 18:1. 'It signifieth to shrink back, as cowards in war.' *Leigh.*—*Have renounced.* (2) Απειπαμεθα. Here only N. T.—*Job.* 6:14. 10:3. *Zech.* 11:12. *Sept.*—*Of dishonesty.*] "Of shame." *Marg.* Αισχυνης. *Luke* 14:9. *Phil.* 3:19. *Heb.* 12:2. *Jude* 13. *Rev.* 3:18.—*Craftiness.*] Πανουργια. 11:3. See on *Luke* 20:23.—*Handling ... deceitfully.*] Δολουντες. Here only. From δολος, *fraud.* Καπηλευοντες, 2:17.—*By manifestation.*] Εν φανερωσει. See on 1 *Cor.* 12:7.

V. 3, 4. If then after all, the gospel, which the apostle preached so plainly, were "hidden," or "covered with a veil," as the Mosaic law had been; if its truth, nature, and glory were concealed from any who heard it; those persons were evidently as yet in a lost estate, and in the most imminent danger of final perdition; and the veil must be upon their hearts, through the prevalence of pride, prejudice, and ungodly lusts. (*Marg. Ref.* g, h. *Note*, 3:12—16.) For Satan, "the god of this world," whom all unconverted men worship and serve in one way or other, prevailed to blind the understandings of numbers who heard the gospel, and disbelieved it through love of sin and pride of heart: that so the "illumination of the gospel of the glory of Christ," (*Marg. Ref.* k, l.) even the light which exhibits so clearly the glory of Christ, as "the Image of God," representing and displaying all divine perfections harmoniously exercised in the person, character, and salvation of Emmanuel, "might not shine unto them," or within them. (*Note*, *Ps.* 119:130.)—Immense multitudes of Satan's subjects are kept from hearing the gospel: others hear, and for a time are blinded by the temper to oppose or reject it: (*Note*, *Matt.* 13:19.) and his grand design is, at any rate, or by any means, to keep out this transforming light: yet many, who for a season were blinded, have been at length converted. But among the number of unbelievers the enemy is permitted, in awful judgment, to blind many to their perdition: and this was peculiarly to be expected by those, who closed their eyes to this light, when apostles were the preachers, and their doctrine was confirmed by evident and multiplied miracles. (*Marg. Ref.* l—n.)—'The fault is not in us, or in the obscurity of the gospel, but in their own blindness; for we hide nothing from them. *Whithy.*—It is astonishing that many of the ancient Christian writers understood the true God to be meant, by "the God of this world. (*Marg. Ref. Notes*, *Matt.* 4:8—11. *John* 12:27—33. 14:29—31. 16:8—11. *Acts* 26:16—18. *Eph.* 6:10—13. *Col.* 1:9—14. 1 *John* 5:19.) But it is not said on what account this singular title, "the God of this world," was given him. Is he not the God of all worlds, of all ages, of all dispensations? And is he not in a more special sense, the God of those who are "delivered from this present evil world?" (*Gal.* 1:4. *Notes*, *John* 15:17—21. 17:13—16.)—This shows also that the authority of the fathers, as expositors of Scripture, is not implicitly to be depended on: and that the concessions of the first reformers in this respect greatly embarrassed their cause, in arguing against the papists.—*Blinded.* (4) *Notes*, *Ex.* 4:21. 1 *Kings* 22:19—23. *Is.* 6:9,

Jesus the Lord; [q]and ourselves your servants for Jesus' sake.

6 For God, [r]who commanded the light to shine out of darkness, [s]hath [t]shined in our hearts, to *give* [u]the light of the knowledge of the glory of God [v]in the face of Jesus Christ.

[*Practical Observations.*]

7 But we have [x]this treasure [y]in earthen vessels, [z]that the excellency of the power may be of God, and not of us.

8 *We are* [a]troubled on every side, [b]yet not distressed; *we are* perplexed, but [c]not in [c]despair;

9 Persecuted, [d]but not forsaken; [e]cast down, but not destroyed;

10 Always [f]bearing about in the body the dying of the Lord Jesus, [g]that the life also of Jesus might be made manifest in our body.

11 For we which live [h]are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in [i]our mortal flesh.

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q 1:24. 5:14,15. Matt. 20:25—27. Luke 22:25,26. John 13:14,15. Rom. 15:1, 2. 1 Cor. 9:19—23. Gal. 5:13. 2 Tim. 2:10. r Gen. 1:3,14,15. Ps. 74:16. 136:7 —9. Is. 45:7. * Gr. *is he who hath.* s Eph. 1:17,18. 5:8. 2 Pet. 1:19. t 4. 3:18. Ex. 33:18—23. 34:5—7. Ps. 63:2. 90:16. Is. 6:1—3. 35:2. 40:5. 60:2. John 11: 40. Acts 7:55,56. u Luke 2:14. John 1:14. 12:41. 14:9,10. Phil. 2:6. *Col.* 1:15. Heb. 1:3. 1 Pet. 1:12. v 1. 6:10. Matt. 13:44,52. Eph. 3:8. Col. 1:27. 3. x 5:1. 10:10. Judg. 7:13,14,16—20. Lam. 4:2. 1 Cor. 1:28. 4:9—13. Gal. 4:13,14. 2 Tim. 2:20. z 3:5,6. 12:7—9. 13:4. 1 Cor. 2:3—5. Eph. 1:19,20.

2:5,8,9. Col. 2:12. 1 Thes. 1:5. a 1:8—10. 6:4. 7:5. 11:23—30. b 16,17. 12:10. 1 Sam. 28:15. 30:6. Ps. 56:2,3. Prov. 14:26. 18:10. Rom. 5:3—5. 8:35—37. Jam. 1:2—4. 1 Pet. 1:6,7. 4:12—14. † Or, *not altogether without help*, or *means*. Ps. 37:33. John 14:18. 1 Cor. 10:13. c 1 Sam. 31:4. Job 2:9,10. d Ps. 9:10. 22: 1. 37:25,28. Is. 62:4. Heb. 13:5,6. e 7:6. Job 5:17—19. 22:29. Ps. 37:24. 42:5, 11. Is. 43:2. f 1:5,9. Rom. 8:17,18. Gal. 6:17. Phil. 3:10,11. Col. 1:24. g 13: 4. John 14:19. Acts 18:9,10. Rom. 8:17. 2 Tim. 2:11,12. Rev. 1:17,18. h Ps. 44:22. 141:7. Rom. 8:36. 1 Cor 15:31. 15:4. Rom 8:11. 1 Cor. 15:53,54.

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10. *Matt.* 13:14—19. *Rom.* 11:7—10. 2 *Thes.* 2:8—12. *Rev.* 12:7—12. 20:1—3.—*Image*, &c.] *Notes*, *John* 1:18. 14:7—14. *Col.* 1:15—17. *Heb.* 1:3,4.

Be hid. (3) Εστι κεκαλυμμενον. *Matt.* 10:26. *Luke* 23:30. *Jam.* 5:20. 1 *Pet.* 4:8. Καλυμμα· See on 3:13.—*To them that are lost.*] Τοις απολλυμενοις. 2:15. See on 1 *Cor.* 1:18.—*The god of this world.* (4) Ὁ θεος του αιωνος τουτου. *Matt.* 13:22. *Luke* 16:8. *Rom.* 12:2. 1 *Cor.* 1:20. 2:6. *Eph.* 2:2. 6:12. 2 *Tim.* 4:10.—*The minds.*] Τα νοηματα. See on 2:11.—*The light of the glorious gospel of Christ.*] Τον φωτισμον του ευαγγελιου της δοξης του Χριστου. 6 *Tit.* 2: 13.—*Should shine.*] Αυγασαι. Here only. From αυγη, *splendour*, *Acts* 20:11.

V. 5, 6. The peculiarity of the apostle's ministry, and that of his faithful associates, was this: they "preached not themselves," they did not seek to exalt or enrich themselves; they did not aspire after authority, reputation, or any secular pre-eminence: and they preached "Christ Jesus" as their great Subject, in respect of his Person and salvation; and the great object of their preaching was to exalt and glorify him; they declared him to be "the Lord," the Lord of the church, and "the Lord of all;" and they called on men to accept of his salvation, submit to his authority, and become his obedient servants. (*Marg. Ref.* o, p. *Note*, *Luke* 2:8—14, *v.* 11.) But, as to "themselves," they were not only fellow-subjects of all Christians to their common Lord, but they were the willing servants of the church for Christ's sake: they judged themselves to be bound by the strongest obligations, readily to labour, venture, suffer, and submit to the deepest debasement, in doing good to men; as far as the glory of Christ could be advanced by it, or his command required it. (*Marg. Ref.* q. *Notes*, *Matt.* 20:24—28. 1 *Cor.* 9:19—23.) This zeal to glorify their beloved Lord made them earnest to be understood in their preaching; which ought to have recommended them to all Christians, in proportion as it excited the enmity and opposition of Satan and his servants. They were induced and enabled to act in this manner, by what they had themselves experienced; for they too might have been given up to be "blinded by the god of this world," and Paul especially was for a time in an awful state of opposition to the light of the glorious gospel: but at length, "that GOD who," in the creation of the world, "commanded light to shine out of darkness," (*Note*, *Gen.* 1:3—5.) had of his sovereign mercy effected a similar change in their souls, where ignorance, error, sin, and misery had before prevailed. By his new-creating Spirit he had removed all obstacles, and caused the light of divine truth to "shine into their hearts;" having prepared the understanding to admit, and the heart to love, the doctrine of the gospel. Thus had he given them "the illumination of the knowledge of the glory of God," by faith receiving "the sure testimony of God," under the teaching of the Holy Spirit: they beheld his glory "in the face of Jesus Christ," in his person, miracles, character, righteousness, atonement, and mediation; which, being thus steadfastly beheld with open face, as in a mirror, transformed the soul into the glorious image of God exhibited in it. (*Marg. Ref.* r—u. *Note*, 3:17,18.)—The apostle seems especially to have adverted to his own extraordinary conversion: yet he evidently meant to include the change wrought in the minds and hearts of all other faithful ministers and true believers; which is similar in its nature and effects, and effected by the same divine power, though not attended by the same miraculous circumstances.—"The god of this world" blinds men's minds, lest the light of the gospel should make known to them "the glory of Christ;" but God enlightens the minds of his chosen people, that they may "behold that glory;" so that this seems the grand distinction between those whom Satan blinds, and those whom God the Spirit illuminates.—*Face.* (6) 'The apostle continually alludes to the face of Moses, which was not uncovered, (that the image of God might be clear,) but covered.' *Beza.* The face of Moses gave a feeble and transient reflection of the glory of God, which was covered with a veil: but the face of Christ the Image of God, displays it fully and permanently to those who are divinely illuminated. (*Notes*, 3:7—16.)—"The light of the gospel of the glory of Christ," (4) and "the light of the knowledge of the glory of God," (6) are spoken of as the same; for "Christ and the Father are One."

For Jesus' sake. (5) Δια Ιησουν. 11. "On account of Jesus."—*Who commanded.* (6) Ὁ ειπων. *Matt* 4:3.—*Gen.* 1:3,14. *Sept.*—*Hath shined.*] Ελαμψεν. *Matt.* 5:15, 16. 17:2. *Luke* 17:24. *Acts* 12:7.—*To give the light.*] Προς φωτισμον. 4. Here only. From φωτιζω, *Luke* 11:36. 1 *Cor.* 4:5.—*In the face.*] Εν προσωπῳ. 3:7,13,18. See on 2:10.

V. 7. (*Notes*, *Eph.* 3:8. *Col.* 2:1—4.) This treasure (even "the light of the knowledge of the glory of God, in the face of Christ," and that important ministry which related to it,) was, as it were deposited in "earthen vessels." (*Marg Ref.* g. *Notes*, *Judg.* 7:4—8,16—22.) Even the apostles and most eminent evangelists were sinners, by nature and practice; their bodies were frail and mortal, as those of other men; liable to the same infirmities, susceptible of pain and suffering, and easily worn down by fatigue and hardship, or pinched with hunger and cold; nor were their minds less susceptible of fear, sorrow, anxiety, and disquietude, than those of their brethren and neighbours. (*Notes*, *Acts* 14:1 —18, *v.* 15. *Jam.* 5:16—18.) They were also conscious of many defects and impediments; and destitute of those accomplishments which the world generally admires: they had no wealth or authority; they made no show of superior genius, learning, or eloquence; nor were they delivered from the effects of in-dwelling sin. So far, therefore, from being such illustrious persons as to attract general admiration, they were treated as "the filth of the world:" (*Notes*, 8—12. 1 *Cor.* 4:9—13.) and, while their infirmities often rendered them less acceptable even to the churches; their stripes and imprisonments increased the contempt with which the proud and self-wise beheld them. This was appointed by God for most important purposes. He could have commissioned angels to proclaim the glorious doctrine of the gospel: or he could have put "this treasure" into more splendid "vessels," by sending the most eminent and admired of the sons of men to instruct the nations: but it was his plan to make it undeniably manifest, that the superior energy of the gospel, and the wonderful effects produced by it, were wholly owing to the "excellency of his power," as working by that doctrine; and not at all to be ascribed to the superior endowments of the persons whom he employed. (*Marg. Ref.* z. *Note*, 1 *Cor.* 2:3—5.) For this end he chose mean brittle vessels, by which to convey this treasure to mankind; that his power might be glorified in their preservation, and in the blessed change wrought in multitudes of the human race by their ministry.

In earthen vessels.] Εν οστρακινοις σκευεσιν. 2 *Tim.* 2:20. —*Lev.* 6:28. 11:33. *Num.* 5:17. *Is.* 30:14. *Jer.* 19:11. *Sept.*—Σκευος. See on *Acts* 9:15. (*Notes*, *Rom.* 9:19—23. 2 *Tim.* 2:20—22.)—*The excellency.*] Ἡ ὑπερβολη. 17. See on *Rom.* 7:13.

V. 8—12. It was very suitable to the apostle's design, of re-establishing himself in the affections of his brethren at Corinth, to remind them of his sufferings and his support in that ministry, from which they had received such unspeakable advantage. (*Notes*, 1:1—7. 6:3—10. 11:24—31. 1 *Cor.* 4:9—13.) He and other faithful ministers were "troubled on every side," in every place, from persons of every description, and with all kinds of afflictions: yet were they "not distressed," or straitened, as men who had no way of escape or relief. They were "perplexed" with difficulties, and doubted, as men without any counsellors, what course they should take, and how they should endure amidst such multiplied trials: yet they were not left to "despair" of help and comfort. They were "persecuted," wherever they went yet the Lord did not forsake them, or permit their enemies to prevail against them. They were even "cast down," in the conflict with temptation and persecution: yet they "were not destroyed;" but were enabled to rise up again and to renew the fight, without any material damage to themselves or the cause. (*Marg. Ref.* a—e. *Note*, *Ps.* 37:23,24.) Thus "they carried about with them" in their bodies "the dying of the Lord Jesus;" in those bruises, wounds, and stripes, which they received for his sake, and from such men as had crucified him: that so "the life of Jesus," as risen and glorified, might be evidently proved by the protection, deliverances, supports, and consolations afforded to them which enabled them to proceed with constancy and fortitude

12 So then [k]death worketh in us, but life in you.
[*Practical Observations.*]
13 We having [l]the same spirit or faith, accord-

[k] 12:15. 13:9. Acts 20:24. 1 Cor. 4:10. Phil. 2:17,30. 1 John 3:16. 1 Acts 15:11. 1 Cor. 12:9. Heb. 11:1, &c. 2 Pet. 1:1. [m] Ps. 116:10. [n] 3:12. Prov. 21:28.

:n their ministry, amidst complicated dangers and sufferings. (*Marg. Ref.* f. g. *Note*, 13:1—4.) For while some of their brethren had sealed their testimony with their blood, those "who lived" were continually "delivered unto death," in the persecutions which every where awaited them: that so the power of their ever-living Saviour might be manifested in still preserving their mortal flesh in life and fitness for service. (*Marg. Ref.* h, i. *Note*, 1 *Cor.* 15:31—34.) Indeed death was, as it were continually at work on the apostle and his helpers, by the hardships which they endured in conformity to the death of Christ: but life had been wrought in the souls of the Corinthians by means of their sufferings; as they were not only exempted from persecutions, but were made partakers of spiritual and eternal life by their ministry. And did it then become them, to augment the trials of their faithful pastors by neglect and disaffection?—'While you are called to live for his honour, we may be said to serve our Redeemer, by bearing for his sake repeated deaths.' *Doddridge.*

Not distressed. (8) Ου στενοχωρουμενοι. 6:12. Στενοχωρια, 6:4. 12:10. See on *Rom.* 2:9.—*We are perplexed.*] Απορουμενοι. *John* 13:22.—*Not in despair.*] "Not altogether without help," or "means." *Marg.* Μη εξαπορουμενοι. See on 1:8.—*Not forsaken.* (9) Ουκ εγκαταλειπομενοι. *Matt.* 27:46. *Mark* 15:34. *Acts* 2:27. 2 *Tim.* 4:10,16. *Heb.* 13:5—*Bearing about.* (10) Περιφεροντες. *Mark* 6:55. *Eph.* 4:34. *Heb.* 13:9. *Jude* 12.—*The dying.*] Την νεκρωσιν. *Rom.* 4:19. Not elsewhere.—*Worketh.* (12) Ενεργειται. 1:6. *Matt.* 14:2. *Rom.* 7:5. 1 *Cor.* 12:6,11. *Phil.* 2:13.

V. 13—18. The apostle and his fellow sufferers persevered in their ministry; because they were actuated by "the same spirit of faith," which the Psalmist had expressed; when, amidst imminent dangers and distressing difficulties, he had declared his confidence, that God, according to his promise, would deliver him out of them all. (*Marg. Ref.* l—n. *Note*, *Ps.* 116:10,11.) They believed most firmly the doctrines which they preached; and therefore nothing could induce them to conceal, retract, or corrupt them. In the daily expectation and anticipation of martyrdom, they were fully assured, that God would raise their mangled bodies from the grave, by the power of Jesus, even as he had raised him from the dead: (*Note*, 5:1—4.) and that he would thus "present them," with all those to whom their labours had been blessed, before his glorious throne, as the objects of his love, whom he at length had made perfect in glory and felicity. (*Marg. Ref.* o, p. *Notes*, 11:1—6. *Eph.* 5:22—27. *Jude* 22—25.) They also fully understood, that all their sufferings, as well as their ministerial endowments, were intended to subserve the Lord's purposes of love to their brethren; in order that the abundant mercy and grace vouchsafed to them might excite very large numbers to thank God for the benefit received by their means; and thus conduce also to the display of his glory. (*Marg. Ref.* q, r. *Note*, 1:8—11.) With these prospects and hopes they were preserved from "fainting," or declining the dangers and difficulties attending on their ministry. (*Note*, 1,2.) For, "though their outward man perished," their bodies were worn out by fatigue and sufferings, and their lives destroyed by repeated violences; yet their "inward man," or their souls as born of God, daily became stronger in faith, hope, love, and patience; and were renewed more and more into the holy image of God. (*Marg. Ref.* s—x. *Note*, *Ps.* 73:23—28.) They therefore considered their various trials to be "light affliction," which ought scarcely to be mentioned, being as nothing, when compared with the end they had in view: and the continuance of their sufferings, though for many years, was but for a moment when contrasted with eternity. (*Note*, *Rom.* 8:18—23.) Moreover they knew, by faith and experience, that these afflictions were working out for them an increase of future and eternal felicity: both as means, by which God made them "partakers of his holiness," and rendered them more capable of spiritual enjoyment; and as he would graciously and abundantly recompense those sufferings which they endured for his sake. (*Marg. Ref.* z—b. *Notes*, *Rom.* 5:3—5. *Heb.* 12:9—11. *Jam.* 1:2—4. 1 *Pet.* 4:12—16.) The words here used are far more emphatical, than any translation of them can well be made. There is a repetition of the word *hyperbole*; by which is generally meant a person's exceeding the limits of exact truth, in any animated description or narration: but in the subject on which the apostle spoke, the boldest figures of speech must come short of the mark. If a man proceeded from one apparent *hyperbole* to another, and accumulated the most energetic terms as much as possible, he could not fully express the superlative excellency of that glory, honour, and immortality, in which the believer's sufferings would assuredly terminate. Compared with it, all temporal afflictions were levity itself, "a momentary lightness of affliction;" and earthly prosperity mere vanity and emptiness. This glory was substantial, weighty, durable, exceeding description and imagination; and human language must labour in vain to convey any suitable ideas of it. It would even have been an insupportable

ing as it is written, [m]I believed, and therefore have I spoken; [n]we also believe, and therefore speak;
14 Knowing [o]that he which raised up the Lord

[o] Is. 26:19. John 11:25,26. Rom. 8:11. 1 Cor. 6:14. 15:20—22. 1 Thes. 4:14.

"weight" to them, until their bodies and souls were prepared by Omnipotence to sustain it. It was "a weight of glory," a fulness of God; a measure of knowledge, holiness, dignity, and felicity, in his favour, and presence, and according to his glorious excellency and beauty; adequate to whatever they should be made capable of possessing and enjoying: and all this would be unchangeable and eternal.—In this prospect the apostle and his brethren disregarded visible and sensible objects; they did not aim at worldly honours and advantages; they looked not at them with estimation or desire, as the objects which they aimed to appropriate; but by faith they beheld, and in hope they sought, invisible glories as their great object: being assured, that all visible and sensible things, whether pleasant or painful, the good or the evil things of the world, were temporal, or *temporary*, and would speedily be terminated; whereas the unseen objects which faith realized, were eternal; whether the final happiness of believers, or the final misery of the wicked were considered; and this gave such an incomparable importance in their judgment to unseen things, that nothing else seemed worthy of their desires, or of their fears. (*Marg. Ref.* c, d.)—'What an influence St. Paul's Hebrew had upon his Greek is every where visible. *Cabad* in Hebrew signifies *to be heavy*, and *to be glorious*. ... St. Paul in the Greek joins them, and says, "weight of glory."' *Locke.*—That the writers of the New Testament frequently *hebraize*, so to speak, is manifest: but whether this might not in some cases be intentional, may be questioned. Even the copious Greek, as found in the most admired pagan writers, could not have expressed, in full energy, many of the apostle's exalted conceptions; without some of those sublime allusions and metaphors, which are found only in the Hebrew Scriptures, or in the New Testament exclusively.

I believed, &c. (13) From the Sept. which accords with the Hebrew.—*The abundant grace.* (15) Η χαρις πλεονησασα. 8:15. *Rom.* 5:20. 6:1.—*Outward man.* (16) Ο εξω ανθρωπος.—*The inward* man.] Εσωθεν. 7:5. *Luke* 11:39.—Εσω, *Rom.* 7:22. *Eph.* 3:16.—*Is renewed.*] Ανακαινουται. *Col.* 3:10. Ανακαινωσις. See on *Rom.* 12:2.—*Light affliction, ... but for a moment.* (17) Το παραυτικα ελαφρον της θλιψεως.—Παραυτικα. Here only. Ελαφρον, *Matt.* 11:30.—*A far more exceeding.*] Καθ' υπερβολην εις υπερβολην. 7. See on *Rom.* 7:13.—*Weight.*] Βαρος. *Matt.* 20:12. *Acts* 15:28. *Gal.* 6:2. 1 *Thes.* 2:6. *Rev.* 2:24.—*We look.* (18) Σκοπουντων. *Luke* 11:35. *Rom.* 16:17. *Gal.* 6:1. *Phil.* 2:4. 3:17.—From σκοπος, *Phil.* 3:14.—*Temporal.*] Προσκαιρα. *Matt.* 13:21. *Mark* 4:17. *Heb.* 11:25.

PRACTICAL OBSERVATIONS.

V. 1—6. They are not proper persons for the sacred ministry of "the New Testament," who do not expect the salvation of their own souls from the free mercy of God through Jesus Christ. If we have thus "received mercy," or have a prevailing hope of it; we should not "faint" under any tribulations, while employed to recommend it to our fellow-sinners. Indeed divine grace will teach faithful ministers, "to renounce the hidden things of dishonesty, and shame;" they will not "walk in craftiness, nor handle the word of God deceitfully:" and if any, who are artfully imposing on men for their own credit or profit, suppose themselves partakers of the saving mercy of Christ, they are as much deceived by Satan, as others can be by them. For the consistent minister of the gospel avoids all duplicity, and all appearances of it; he neither pays court to any man's passions, nor connives at his vices: but endeavours in the most perspicuous and intelligible manner, to declare, and with convincing energy apply the truth, and thus "to commend himself to every man's conscience in the sight of God;" that even, if his heart fight against the truth, his conscience may take the part of the preacher against himself.—If the gospel, when thus preached, "be hidden" from the hearers; it is evident, that they are still in the way of destruction: and they have reason to dread the consequences of their obstinate unbelief; as it is among persons of this description especially, that Satan, the usurping "god of this world," is permitted to blind and harden numbers to their everlasting ruin. It is his great object to retain men in the dark; particularly to keep out of their minds, "the light of the gospel and the glory of Christ:" he therefore spares no pains to drive them to a distance from faithful preaching, or by various prejudices to set them against it; or by manifold corruptions to substitute an inefficacious or pernicious doctrine in the place of it. His grand opposition is always made to the personal and mediatorial glory of Christ: for he knows, that no other knowledge, or religious observances, will sanctify, or save those, on whom this divine "light doth not shine;" and that none can perish who are illuminated by it.—But, though many "are blinded," the minister must go on with his work: he must not preach himself, either as the *subject* or the *object* of his instructions; but he must "preach Christ Jesus the Lord;" dwelling on his love and salvation as his favourite theme, and seeking his glory as the great end of his labours and, instead of aspiring to pre-eminence and authority he

Jesus, shall raise up us also by Jesus, and [p]shall present *us* with you.

15 For [q]all things *are* for your sakes, that [r]the abundant grace might, through the thanksgiving of many, redound to the glory of God.

16 For which cause [s]we faint not; but [t]though our outward man perish, yet [u]the inward *man* [x]is renewed [y]day by day.

17 F[z]or [z]our light affliction, which is but for a momen[z], [a]worketh for us a [b]far more exceeding *and* eternal weight of glory;

18 While [c]we look not at the things which are seen, but at the things which are not seen: [d]for the things which are seen *are* temporal; but the things which are not seen *are* eternal.

p 11:2. Eph. 5:27. Col. 1:22,28. Jude 24. q 1:4—6. Rom. 8:28. 1 Cor. 3:21—23. Col. 1:24. 2 Tim. 2.10. r 1:11. 8:19. 9:11,12. Ps. 50:14,23. Gal. 1:24. Eph. 3:20,21. Col. 3:16,17. Heb. 13:15,16. 1 Pet. 2:9. 4:11. Rev. 4:8—11. 5:8—14. 19:4—6. s *See on* 1. Ps. 27:13. 119:81. Is. 40:29. t 12:15. Job 19:26,27. Ps. 73:26. Is. 57:1,2. Matt. 5:29,30. u Rom. 7:22. Eph. 3:16. 1 Pet. 3:4. x Ps. 51:10. Is. 40:31. Rom. 12:2. Eph. 4:23. Col. 3:10. Tit. 3:5. y Luke 11:3. z 11:23—28. Ps. 30:5. Is. 54:8. Acts 20:23,24. Rom. 8:18,37. 1 Pet. 1:6. 4:7. 5:10. a Ps. 119:67,71. Matt. 5:12. Rom. 5:3—5. Phil. 1:19. 2 Thes. 1:4—6. Heb. 12:

CHAPTER V.

The apostle declares, that the assured hope and earnest desire of being present with the Lord, when absent from the body, rendered him indifferent as to this life, 1—8: *that he laboured to approve himself to Christ, in the prospect of a future judgment,* 9, 10: "*knowing the terror of the Lord,*" *he conscientiously persuaded men,* 11: *that he said this, not as boasting, but to furnish the Corinthians with an answer to false pretenders,* 12: *that the love of Christ constrained him to live no longer to himself, but to Christ; and made him dead to all other regards,* 13—15: *that all who are in Christ are new creatures,* 17: *that God, in Christ, reconciling the world unto himself, and reconciled him and other faithful preachers, and had committed to them the ministry of reconciliation,*" 18, 19: *and that as ambassadors, they, in the stead of Christ, besought men to be reconciled to God, through his righteousness and atonement,* 20, 21.

FOR [a]we know, that, if [b]our earthly house of *this* tabernacle were [c]dissolved, we have [d]a building of God, [e]a house not made with hands, eternal in the heavens.

2 For in this [f]we groan, [g]earnestly desiring to

10,11. Jam. 1:3,4,12. b 3:18. Gen. 15:1. Ps. 31:19. 73:24. Is. 64:4. Luke 6:23 Rom. 2:7. 1 Cor. 2:9. 1 Pet. 1:7,8. 5:10. 1 John 3:2. Jude 24. c 5:7. Rom. 8: 24,25. Heb. 11:1,25—27. 12:2,3. d Matt. 25:46. Luke 16:25,26. 2 Thes. 2:16. 1 John 2:16,17,25. a Job 19:25,26. Ps. 56:9. 2 Tim. 1:12. 1 John 3:2,14,19. 5:19, 20. b 4. 4:7. Gen. 3:19. Job 4:19. 1 Cor. 15:46—48. 2 Pet. 1:13,14. c Job 30:22. 2 Pet. 3:11. d John 14:2,3. 1 Cor. 3:9. Heb. 11:10. e Col. 2:11. Heb. 9:11,24. f 4. Rom. 7:24. 8:23. 1 Pet. 1:6,7. g Phil. 1:23.

should willingly be "the servant" of the disciples of Christ, nay, of all men, for his sake, and stoop to any thing which may promote their good. (*Note*, *Gal.* 5:13—15.) Indeed, this will be the disposition of all those, into whose hearts "God hath shined" by his new-creating Spirit, to "give them the light of his glory, in the face of Jesus Christ." In proportion to the degree of our spiritual illumination, we shall reflect the image of Christ, even as he is to us "the image of the invisible God;" and we shall learn lowliness, self-denial, and love from that admired pattern. But without this illumination, the soul remains a dark, confused, and deformed chaos, when genius and science have done their utmost: nor can that knowledge of God and of Christ, "which is eternal life," be obtained in any other way. (*Notes*, *Matt.* 11:27. *John* 17:1—3. 1 *John* 2:3—6. 2 *John* 7—11.)

V. 7—12. The Lord puts the treasure of heavenly truth into mean earthen vessels. He often employs persons of infirm bodies, moderate abilities, or low rank in society, even such as worldly policy would reject and despise: for, whatever instrument be selected, he will make it appear, that the "excellency of the power," by which the gospel is made successful, is of "God, and not of men." (*P. O.* 1 *Cor.* 2:1—9.) He therefore uses various methods to convince his most useful servants of their own weakness and insufficiency; and sometimes he makes their infirmities visible to others, that they may not give them undue honour and respect. (*Note*, 12:7—10. *P. O.* 1—10.) These earthen pitchers are very brittle: but the rich treasure, which they contain, is often made peculiarly manifest when they are most exposed; and when they are broken to pieces, it is sometimes more abundantly communicated, than it was before. (*P. O. Judg.* 7:16—25.)—In one way or other, both Christians and ministers must be troubled; and sometimes it will be "on every side." Yet faith and grace will preserve them from deep distress. They may be "perplexed" by various difficulties and complicated discouragements: yet they will be preserved from utter "despair;" the Lord will not forsake them in their persecutions and temptations. Even when cast down by their enemies, they shall not be destroyed; for he will lift them up again, and enable them to renew the combat. But the troubles and sins of ungodly men, as well as their temporal prosperity, will terminate in everlasting darkness and despair. It is indeed a great honour, though painful to nature, "always to bear about with us the dying of the Lord Jesus," by suffering for his sake, and after his example, from the contempt and enmity of this evil world: and he will show his life and power, by supporting and comforting those who are thus tried and exposed in his cause. (*Note*, *Matt.* 5:10—12.) Indeed, if we by faith are interested in our dying Redeemer, and conformed to him in outward troubles, and the crucifixion of the flesh; we shall, in hope, comfort, holiness of life, and constancy in his service, abundantly manifest his power and truth, as risen and glorified: and, as far as we resemble him, we shall be willing and thankful for "death to work in us," that life may be given to others by our means; and that many may be induced to live to the glory of God, when our course is terminated, and our warfare accomplished.

V. 13—18. Nothing can be done in the spiritual warfare in which we are engaged, without the "same spirit of faith," which animated the ancient prophets, apostles, and martyrs of Jesus: we shall be timid, hesitating, and wavering in our testimony, unless we can firmly say, "I believed, and therefore have I spoken." But when we are fully assured of the truth, importance, and excellency of the gospel; nothing can durably prevail with us to retract, alter, or conceal the great doctrines, which we are called to preach or profess. Yet true religion does not require us to neglect our real interest. It assures us, that "he who raised up the Lord Jesus will also raise up" all his faithful followers, and present them before the assembled world, as those who have honoured him, and whom he will honour. Knowing, therefore, "that all things work together for good to those who love God;" giving diligence to obtain the assurance that we are of this number; and being animated by the hope, that our labours and trials will conduce to the benefit of our brethren, and to the glory of the Lord; we shall not faint in our work and warfare. Even when our bodies waste away by disease, wear out by labour, grow feeble through old age, or are about to perish by persecution and death; the soul may be renewed and grow more vigorous and holy "day by day," and more ripe for the enjoyment of heavenly felicity.—But if the apostle could call his *heavy* and *long-continued* trials, "light affliction, and but for a moment;" what must our trifling difficulties appear in the estimate of faith and grace? How shameful then is it, that we should complain or despond under them! What powerful supports and consolations must there be in the hope and earnest of heaven, beyond what we have hitherto experienced! May we then seek to have all our "light and momentary afflictions" sanctified to us, that, by promoting our humility, spirituality, and admiring love of God our Saviour, they may "work for us a far more exceeding and eternal weight of glory!" We know not indeed what we shall be; but the unutterable nature of the felicity, which we are encouraged to expect, should enhance our value for it. That must be little, which human language can express, or human imagination conceive; but the joys of heaven will be immense and everlasting. (*Note*, 1 *John* 3:1—3.) On the other hand, what must be the weight of that misery reserved for the wicked, concerning which the Scriptures use the most energetic language; when all the sufferings, which a man is here exposed to, are light and momentary, according to the judgment of the inspired writers! Let us then "look off from the things which are seen;" let us cease to seek for worldly advantages, or to fear present distresses; let us take warning "to flee from the wrath to come," and give diligence to ensure future felicity; for "the things which are seen are temporal, but the things which are not seen are eternal."

NOTES.—CHAP. V. V. 1—4. The apostle, continuing the argument of the preceding chapter, stated that he, and other faithful ministers, steadfastly endured persecution, in the assurance of a far happier state, whenever they should be cut off by death. (*Note*, 4:13—18.) The body might be regarded as "an earthly house," in which the soul dwelt on earth, and which must soon "return to the dust whence it was taken:" yet it was "a tabernacle," the unsettled and precarious abode of a few days, rather than a *stated residence*. (*Marg. Ref.* a, b. *Notes*, 4:7. *Gen.* 2:7. 3:17—19. *Job* 4:17—19. 10:8—13. 2 *Pet.* 1:12—15.) This "house" or "tabernacle," was about to be taken down, and the materials of it to be "dissolved:" but when that change should take place, the soul being removed from a mean mouldering tenement, which continually needed repairs, and was a constant source of trouble, sorrow, temptation, and sin; would immediately have "a building of God," a habitation far superior to all which ever were made with hands, a blessed mansion in the heavens, where God displays his glorious presence, and where light, purity, and felicity are found in full perfection: and this mansion would continue to all eternity. (*Marg. Ref.* c—e. *Notes*, *John* 14:2,3. *Heb.* 11:8—10,13—16.)—As the apostle spoke of what was to follow immediately upon the dissolution of the body by death, he must be supposed to mean the state of the immortal soul, before as well as after the resurrection; for the language is figurative, and must not be confined by too literal an interpretation.—In this prospect, he and his brethren "groaned, earnestly desiring" to be delivered from their present troubles, and to be clothed with that glory, felicity, and immortality, which might be considered as the *garment*, as well as the *mansion*, of the blessed inhabitants of heaven. (*Marg. Ref.* f, g. *Notes*, *Phil.* 1:21—26.) This he seems to have longed for, and desired to possess, without passing through death, if it might have been so. He, however, knew that as they should be at length thus arrayed, they would not be "found naked" or destitute, when they left this world, and all its possessions and accommodations; nor would they experience trouble, want, shame, or

be [h]clothed upon with our house which is from heaven:

3 If so be that [i]being clothed, we shall not be found naked.

4 For [k]we that are in *this* tabernacle [l]do groan, being burdened: not for that we would be unclothed, [m]but clothed upon, [n]that mortality might be swallowed up of life.

5 Now he that hath [o]wrought us for the self-same thing *is* God, who also hath given unto us [p]the earnest of the Spirit.

6 Therefore [q]*we are* always confident, knowing that, [r]whilst we are at home in the body, we are absent from the Lord:

7 (For [s]we walk by faith, not by sight:)

8 We are confident, *I say*, [t]and willing rather to be absent from the body, and to be [u]present with the Lord. [*Practical Observations.*]

9 Wherefore [x]we [y]labour, that [z]whether present or absent, we may be [a]accepted of him.

10 For [b]we must all appear before the judgment-seat of Christ; that every one may [c]receive the things *done* [d]in *his* body, according to that he hath done, whether *it be* good or bad.

11 Knowing therefore [e]the terror of the Lord, [f]we persuade men: [g]but we are made manifest unto God; and I trust also are made manifest in your consciences.

12 For [h]we commend not ourselves again unto you, but [i]give you occasion to glory on our be-

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h 3,4. 1 Cor. 15:53,54. i Gen. 3:7—11. Ex. 32:25. Rev. 3:18. 16:15. k 2 Pet. 1:13. l *See on* 2. m 3. n Is. 25:8. 1 Cor. 15:53,54. o 4:17. Is. 29:23. 60:21. 61:3. Eph. 2:10. p 1:22. Num. 13:23—27. Rom. 8:23. Eph. 1:13,14. 4:30. 1 John 3:24. q ch. 5:6,7,8. Prov. 11:26. Is. 30:15. 36:4. Heb. 10:35. 1 Pet. 5:1. Rev. 1:9. r *See on* 1. 1 Cor. 13:12. Ps. 39:12. 119:19. Phil. 3:20,21. Heb. 11:13. 13:14. s 1:24. 4:18. Deut. 12:9. Rom. 8:24,25. 1 Cor. 13:12. Gal. 2:20. Heb. 10:38. 11:1, &c. 27. 1 Pet. 1:8. 5:9. t 6. 12:2,3. Luke 2:29. Acts 21:13. Phil. 1:20—24. 2 Tim. 4:7,8. 2 Pet. 1:14,15. 3:11,12. u 9. Ps. 16:11. 17:15. 73:23—26. Matt. 25:21,23. John 14:3. 17:24. 1 Thes. 4:17,18. 1 John 3:2. Rev. 7:14—17. 22:3. x John 6:27. 1 Cor. 9:26,27. 15:58. Col. 1:29. 1 Tim. 4:10. Heb. 4:11. 2 Pet. 1:10,11. 3:14. * Or, *endeavour*. Rom. 15:20. 1 Thes. 4:11. Gr. y *See on* 6,8. Rom. 14:8. z Gen. 4:7. Is. 56:7. Acts 10:35. Eph. 1:6. Heb.

12:28. a Gen. 18:25. 1 Sam. 2:3,10. Ps. 7:6—8. 9:7,8. 50:3—6. 96:10—13. 98: 9. Ec. 11:9. 12:14. Ez. 18:30. Matt. 25:31—46. Acts 10:42. 17:31. Rom. 14:10— 12. 1 Pet. 4:5. Jude 14,15. Rev. 20:11—15. b 1 Kings 8:32,39. Job 34:11. Ps. 62: 12. Is. 3:10,11. Matt. 16:27. Rom. 2:5—10. 1 Cor. 4:5. Gal. 6:7,8. Eph. 6:8. Col. 3:24,25. Rev. 2:23. 20:12,13. 22:12. c Rom. 6:12,13,19. 12:1,2. 1 Cor. 6: 13—20. d Gen. 35:5. Job 6:4. 18:11. 31:23. Is. 73:19. 76:7. 88:15,16. 90:11. Is. 3:11. Nah. 1:6. Matt. 16:26. 25:46. Mark 8:35—38. 9:43—50. Luke 12:5. Heb. 10:31. Rev. 20:15. e 20. 6:1. Luke 16:31. Acts 13:15. 18:4,13. 19:26. 20: 18—27. 26:26. 28:23 (call). 1 Jo. Col. 1:28,29. 2 Tim. 2:24—26. Tit. 3:2. 11. 2: 17. 4:1,2. 1 Cor. 4:4,5. 1 Thes. 2:3—12. f 3:1. 6:4. 10:8,12,18. 12:11. Prov. 27:2. h 1:14. 11:12—16. 12:1—9.

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any inconvenience for evermore. (*Marg. Ref.* h, i.) This then must be a most desirable change: for while they were in the frail tabernacle of the body, they "groaned, being burdened" with manifold trials, temptations, and difficulties, from which they longed to be released. (*Notes, Rom.* 7:22—25. 8:18—23.) Not that they desired to be "unclothed," by putting off the body at death, merely in order to be rid of its incumbrance. The prospect of that dissolution was not in itself pleasing to them; but they would rather be "clothed upon," by being taken immediately to heaven, as Enoch and Elijah had been, "that mortality might" at once "be swallowed up," and lost in life and immortality: yet the prospect of the consequences of death, and the hope of a future resurrection, reconciled them even to the pangs of the separating stroke. (*Marg. Ref.* m, n. *Notes, Gen.* 5:21—24. *P. O.* 21—32. 2 *Kings* 2: 11,13. *Is.* 25:6—8. 1 *Cor.* 15:50—54.)—The passage, being expressed in metaphors unusually bold, is indeed rather difficult; yet the above seems the evident meaning of it. Nor does it appear, that the apostle intended to express any expectation that the day of judgment and the general resurrection were at hand: or to determine any thing concerning the manner, as to external circumstances, in which the soul subsists, either before or after that solemn season.—The word "naked," may allude to Adam and Eve, after they had eaten the forbidden fruit, and lost the robe of innocence: whereas believers, being "made the righteousness of God in Christ," will not be thus "found naked," in whatever manner they leave this world. (*Notes, Gen.* 3:7. *Is.* 61:10,11. *Gal.* 3:26—29. *Phil.* 3:8—11.)

Earthly. (1) Επιγειος. 1 *Cor.* 15:40. See on *John* 3:12.—*Dissolved.*] Καταλυθη. *Matt.* 24:2. 26:61. 27:40. *Acts* 6:14. *Rom.* 14:20. *Gal.* 2:18, *et al.*—*Not made with hands.*] Αχειροποιητον. *Mark* 14:58. *Col.* 2:11.—*We groan.* (2) Στεναζομεν. 4. *Mark* 7:34. *Rom.* 8:23. *Heb.* 13:17. *Jam.* 5:9. Συστεναζω. See on *Rom.* 8:22.—*Earnestly desiring.*] Επιποθουντες. 9:14. See on *Rom.* 1:11.—*To be clothed upon.*] Επενδυσασθαι. 4. Here only. Ενδυω, 3.—*House.*] Οικητηριον. *Jude* 6. Not elsewhere.—*Being burdened.* (4) Βαρουμενοι. See on 1:8.—*Be unclothed.*] Εκδυσασθαι. *Matt.* 27:28,31. *Mark* 15:20. *Luke* 10:30.—*Mortality.*] Το θνητον. 4:11. *Rom.* 6:12. 8:11. 1 *Cor.* 15:53.—*Might be swallowed up.*] Καταποθη. 2:7. See on 1 *Cor.* 15:54.

V. 5—8. That change of judgment and affections, by which the apostle and his brethren had been "wrought," or fashioned, into a fitness for their perilous and suffering employments, and to a willingness to die for Christ's sake, in the assurance of going to enjoy felicity in his favour, was the work of God himself, and could have been effected by no other agent. (*Marg. Ref.* o, *Notes, Rom.* 9:22,23. *Col.* 1:9—14.)—This is an express testimony to the Deity of the Holy Spirit, by whom we are sanctified.—They had also received "the earnest of the Spirit," in his sacred joys and consolations; so that they could not possibly be deceived in this respect. (*Marg. Ref.* p. *Note*, 1:21,22.) They were therefore "always confident" of the divine favour, and courageous in their labours and efforts, though exposed to the daily peril of a violent death: as they well knew that, while they "sojourned" in the body, they must be excluded from the immediate presence of the Lord Jesus, as pilgrims in a distant land. For they then lived and laboured by *faith* in him, as invisibly present with them, and taking care of them; which afforded them support and encouragement suited to the present state: yet it differed very much indeed from that intuitive vision of his glory and felicity, in his immediate presence, which was the object of their hopes and desires. (*Marg. Ref.* q—s. *Notes*, 1:23,24. 4:13—18. *Rom.* 8:24—27. *Heb.* 11:1,2,27. 12:2,3.) This "faith," however, inspired them with confidence and courage; as they were fully assured that, whenever their bodies should be worn out by labours, or endure martyrdom, their souls, being dislodged from that tenement, would immediately be admitted into the presence of their beloved Lord.—This is absolutely decisive, concerning the felicity to be enjoyed by the souls of believers when "absent from the body:" and it also shows that they will possess their happiness in the very place, where Jesus displays his glorious presence.—The words "at home" (6) seems not well chosen. This world is not the believer's *home*, but the place of sojourning and pilgrimage; and his body is the tabernacle in which he sojourns. 'Those that dwell in the body are at a distance from the Lord; and those who have travelled out of the body,... reside, or are present, with the Lord.' *Campbell.*

Hath wrought us. (5) Ὁ κατεργασαμενος. 4:17. 7:10,11. 9. 11. 12:12. See on *Rom.* 2:9.—*The earnest.*] Τον αρραβωνα. See on 1:22.—*At home.* (6) Ενδημουντες.—*Absent.*] Εκδημουντες. 8,9. *Advena sum*, I am a sojourner.—'*Peregrè absum.*' (I am absent at a distance.') *Leigh.* Here only.—*We are confident.* (8) Θαρρουμεν. 6. 7:16. 10:1,2. *Heb.* 13:6.—*Willing.*] Ευδοκουμεν. 12:10. *Matt.* 3:17. 17:5. *Rom.* 15:26,27.

V. 9—12. In this hope, the apostle and his fellow-labourers were "ambitious." 'It is flat to translate it, "We labour."' *Doddridge.*—They were ambitious, not of the honours and applause of the world, but of acceptance with the Lord, in respect of their persons, ministerial labours, and general conduct; though they should be unacceptable to mankind, or even to their brethren: that so, they might be supported, by the comforts and consciousness of his approbation, during their sojourning in the body, while "absent from him;" and that, when they should quit the body, they might be welcomed by him as good and faithful servants, and be admitted to "the joy of their Lord." (*Marg. Ref.* x—z. *Notes, Matt.* 25: 19—23. *Acts* 20:22,24.) For they were assured, that both they and their hearers, and every man without exception, of every age, and of all nations, "must" necessarily, whether they would or not, "appear," or be "made manifest," in the whole of their true characters, with all the secrets of their hearts and lives, before the solemn and decisive "tribunal" of Christ, the righteous, impartial, holy, heart-searching, omnipotent *Judge*; who now called on them to trust in him and obey him as a divine *Saviour*, but who would surely take vengeance on all, who rejected or abused his salvation. (*Marg. Ref.* a—c. *Notes, Matt.* 25:31—46. *John* 5:20—23, 28,29. *Acts* 17:30,31. *Rom.* 2:12—16. 14:10—12. 1 *Cor.* 4:3—5. 2 *Thes.* 1:5—10. *Rev.* 20:11—15.) At this solemn period, every individual will "receive" the appointed recompense of his deeds, according to the things done while he sojourned in the body, or done *by* the body, "whether they were good or evil;" without any respect of persons, or regard to profession, or other distinctions. So that the justified believer, who from love to Christ has done good, uprightly and faithfully, will receive an abundant and gracious recompense of his believing though imperfect services: all his sins, and the defects and defilements of his services, being washed away by the blood of Christ. But the profligate, the infidel, the Pharisee, the hypocrite, the apostate, with all kinds of impenitent transgressors, will be punished according to the number and aggravation of their crimes, as evil only, in the sight of God, had been done by them. "Knowing" therefore "the terror of the Lord," what terrible vengeance the Lord would then execute on the workers of iniquity, the apostle and his brethren used every kind of argument and persuasion, to induce men, of all nations and descriptions, to believe in the Lord Jesus, and to act consistently with the character of his disciples. In this their earnest endeavour, the motives and intentions of their hearts had already been manifested to God, and judged by him; and they were confident of his gracious approbation: and, whatever the prejudices and passions of some at Corinth might suggest, the apostle was confident, that in general they were convinced in their consciences, that he and his helpers acted with integrity, zeal, and faithful a

half, that ye may have somewhat to *answer* them which glory in appearance, and not in heart.

[*Practical Observations.*]

13 For whether we be beside ourselves, *it is* to God; or whether we be sober, *it is* for your cause.

14 For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:

15 And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

16 Wherefore, henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more.

17 Therefore, if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new.

[*Practical Observations.*]

18 And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

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* Gr. *the face.* Gal. 6:12—14. i 11:1,16,17. 12:6,11. *See on* Acts 26:24,25. l Cor. 4:10—13. l Thes. 2:3—11. k 2 Sam. 6:21,22. l Acts 26:25. Rom. 12:3. m 7:12. Col. 1:24. l Thes. 1:5. 2 Tim. 2:10. n 8:8,9. Cant. 1:4. 8:6,7. Matt. 10:37,38. Luke 7:42—47. John 14:21—23. 21:15—17. l Cor. 16:22. Eph. 3:18, 19. 6:24. Heb. 6:10. l Pet. 1:8. o Job 32:18. Luke 24:29. Acts 4:19,20. p Rom. 2:2. l Cor. 2:14. q Is. 53:6. Matt. 20:28. John 1:29. 11:50—52. 1 Tim. 2:6. Heb. 2:9. 1 John 2:1,2. r 3:7,9. Luke 15:24,32. John 5:25. 11:25. Rom. 5:15. Eph. 2:1—3. Col. 2:13. 1 Tim. 5:6. Tit. 3:3. 1 John 5:19. s 3:6. Ez. 16:6, 37: 9,14. Hab. 2:4. Zech. 10:9. John 3:15,16. 5:24. 6:57. Rom. 6:2,11,12. 8:2,6,10. Gal. 2:20. 5:25. Eph. 5:14. Col. 2:12. 3:1. 1 Pet. 4:6. 1 John 4:9. t 16. 2 Kings 5:17. Rom. 6:6. Eph. 4:17. 1 Pet. 1:14,15. 4:2—4. u Luke 1:74. Rom. 6:13. 12:1. 14:7—9. 1 Cor. 6:20. 10:33. Gal. 2:19. Phil. 1:20,21. Col. 3:17,23. 1 Thes. 5:10. Tit. 2:14. Heb. 13:20,21. Rev. 1:18. x Deut. 33:9. 1 Sam. 2:29. Matt 10:37. 12:48—50. Mark 3:31—35. John 2:4. Gal. 2 5,6. 1 Tim. 5:21,22. Jude. 2:1—4. 3:17. y John 6:63. z 19,21. 12:2. Is. 45:17,24,25 John 14:20. 15:2,5. 17:23. Rom. 8:1. 16:7 11. 1 Cor. 1:30. Gal. 3:28. 5:6. Eph. 1:3,4. Phil. 4:21. † Or, let him be. a Ps. 51:10. Ez. 11:19. 18:31. 36:26. Matt. 12:33. John 3:3, 5. Gal. 6:15. Eph. 2:10. b 16. Is. 43:18,19. 65:17,18. Matt. 9:16,17. 24:35. Rom. 6:4—6. 7:6. 8:9,10. 1 Cor. 13:11. Eph. 4:22—24. Phil. 3:7—9. Col. 3:1—10. Heb. 8:9—13. 2 Pet. 3:10—13. Rev. 21:1—5. c John 3:16,27. Rom. 11:36. 1 Cor. 1:30. 8:6. 12:6. Col. 1:16,17. Jam. 1:17. d Lev. 6:3. Ez. 45. 15. Dan. 9:24. Rom. 5:1,10,11. *Gr.* Eph. 2:16. Col. 1:21. Heb. 2:17.

fection to their souls. Not that they needed or intended again "to commend themselves" to favour, as if this appeal to God and their consciences, as well as some previous protestations, arose from selfish or vain glorious motives. (*Note*, 3:1—3.) But they thus suggested such things, as were proper to be opposed to the censures and suspicions of false teachers; and gave the people occasion to glory in the disinterested labours and patient sufferings of their faithful ministers. Thus they might answer the boastings of those ambitious men, who gloried in appearance, as if very zealous in the cause of Christ, and greatly attached to his disciples at Corinth; but who were not really what they professed to be, and whose hearts entirely dissented from the language of their mouths.

We labour. (9) "We endeavour." *Marg.* Φιλοτιμουμεθα. l *Thes.* 4:11. See on *Rom.* 15:20.—*Be accepted.*] Ευαρεστοι ειναι. See on *Rom.* 12:1.—*Appear.* (10) Φανερωθηναι. 11. 2:14. 3:3. 7:12. 11:6. *John* 2:11. 1 *Cor.* 4:5. 1 *Tim.* 3:16, *et al.*—*May receive.*] Κομισηται. *Matt.* 25:27. *Eph.* 6:8. *Col.* 3:25. *Heb.* 10:36. 11:19,39. 1 *Pet.* 1:9. 5:4. 2 *Pet.* 2:13.—*Occasion.* (12) Αφορμην. 11:12. See on *Rom.* 7:8.—*In appearance.*] Εν προσωπω. 1:11. 2:10. 3:7,13,18. 4:6. 8:24. 10: 1,7. 11:20. 1 *Cor.* 13:12. *Gal.* 1:22.

V. 13—15. The great earnestness of the apostle to rectify the disorders at Corinth, and to re-establish his authority among them; his lively affections, and his excessive unrecompensed labours amidst sufferings and dangers, gave his adversaries occasion to represent him as "beside himself," and transported by a vehement zeal beyond all the dictates of reason and sobriety. (*Marg. Ref.* i. *Notes*, 11:1—6,16—20. 2 *Kings* 9:11. *Jer.* 29:24—32. *Hos.* 9:7,8. *Mark* 3:20, 21. *John* 10:19—21. *Acts* 26:24—29.) But, whatever in his conduct had given them this opinion of him, it was wholly owing to his zeal for the honour of God and the gospel, and to his earnest desire to approve himself faithful. (*Note*, 2 *Sam.* 6:21—23.) And when at other times he seemed to act with great moderation and candour, and to debate matters with much coolness and sobriety; it was wholly from a regard to their welfare, and a desire to recover them from dangerous errors, in order to which he employed every method which he could devise, without regarding their censures, or any personal consequences. (*Marg. Ref.* l, m.) For in this, as well as in other things, "the love of Christ constrained him" and other faithful ministers and real Christians. The love which Jesus had manifested towards sinners in the great work of redemption, and to believers in calling them to partake of this inestimable blessing, had excited in their hearts such reciprocal admiring love and adoring gratitude to him, as "constrained them" and carried them on with invincible energy in every service, by which they could glorify his name or promote his cause: nor could any fears, hopes, affections, or interests stop their progress, when actuated by this most powerful principle. (*Marg. Ref.* n—q.) This, however, was no irrational or enthusiastical impulse, but the result of sober deliberate judgment. (*Note, Phil.* 1:9—11, *v.* 9.) For in this matter, they judged decidedly, in their most cool and reflecting moments, that if Jesus died as an atoning Sacrifice for all, "then were all dead," as under condemnation, enslaved to sin, and utterly destitute of power to deliver themselves: otherwise he needed not to die for them, or in their stead. "And that he died" as a common sacrifice for the sins of all men, or men of every nation and description; that when, through the preaching of his gospel to sinners, any were quickened and pardoned, and so "passed from death to life," they should, from that memorable period, no longer live according to their own inclinations, or seek their own interest, reputation, indulgence, or advancement, as they had formerly done; but should devote themselves, their bodies and souls, with all their possessions and talents of every kind, to do the will of the Redeemer, to promote his glory, and to recommend his gospel; seeing he had died for them and risen again, that he might be their Lord and King. (*Marg. Ref.* s—u. *Notes, Rom.* 14:7—9. 1 *Cor.* 6:18—20. *Tit.* 2:14.)—*Constraineth.* (14) 'It possesses us entirely and as seized on by its influence, (*afflatu*) we do all things.' *Beza.* (*Notes, Jer.* 20:7—9. *Mic.* 3:8—12. *Acts* 4:13—22.)

We be beside ourselves. (13) Εξεστημεν. See on *Mark* 2: 12. 3:21.—*We be sober.*] Σωφρονουμεν. See on *Rom.* 12:3.—*Constraineth.* (14) Συνεχει. *Phil.* 1:23. See on *Luke* 12:50.

V. 16. The apostle and his fellow-labourers, therefore, being under such immense obligations, influenced by such strong motives, and encouraged by such animating hopes, and assurances of assistance, as had been stated; were powerfully impelled to disregard all contrary and interfering objects, that they might show their love to their most gracious Lord and Saviour. So that, these principles having been matured in them, they "knew no man after the flesh:" they had no respect to men's persons, because of nation, sect, rank, or personal attachment, when their obedience to Christ was concerned: they could not accommodate their doctrine or conduct to the humours of men, from any worldly principles, or because of outward connexions with them, or obligations to them. Nay, they did not now regard their external relation to Christ himself, as being of the same nation with him, or otherwise acquainted with him. Even such of the apostles and evangelists, as had personally known him, or been nearly related to him, did in this respect disregard that external tie; when it came in competition with their union with him as believers, and their obedience to him as his servants and ministers. They could not warp their doctrine, or deviate from their instructions, to please the Jews, or the nearest relatives of Christ; any more, than out of respect to their own friends, or to the philosophers, or the princes of the Gentiles. (*Marg. Ref.* x, y. *Notes, Deut.* 33:9. *Matt* 12:46—50. *Mark* 3:31—35. *Luke* 11:27,28. 1 *Tim.* 5:21,22.)—Many suppose that the apostle here referred to the Jewish converts, who were displeased with him for admitting the Gentiles into the church, and being earnest for their conversion, which they deemed a kind of madness (13:) but the Christians at Corinth were chiefly Gentile converts, and they do not seem to have been generally disposed to judaize.

After the flesh.] Κατα σαρκα. 1:17. *Rom.* 1:3. 8:1,5. 9:5.

V. 17. The judgment, experience, and principles, which the apostle had stated, should not be regarded as peculiar to him or his friends, but as the standard of genuine Christianity: therefore, "if any man," whether Jew or Gentile, was "in Christ," as a justified believer, he was also "a new creature," or a new creation of God. (*Marg. Ref.* z. *Notes, Rom.* 8:1,2. 1 *Cor.* 1:26—31. *Ps.* 51:10. *Gal.* 6:15,16. *Eph.* 2:4—10.) By spiritual illumination, and its invariable effects, a new judgment had been produced, with new inclinations, new affections, and purposes; from which new words and actions must proceed. Thus, old desires, intentions, expectations, connexions, and satisfactions "passed away," and were superseded: for, "behold," by the marvellous operation of divine grace, "all things were become new!" (*Notes, Rev.* 21:1—8.) So that the Christian experienced new hopes and fears, joys and sorrows, desires and aversions; he learned to speak a new language, to choose new companions, to act from new motives, to aim at new objects, and to attend to new employments. Every thing was now cast into a new mould, received a new impression, and took a new direction, from the knowledge of God, from faith in Christ and love to him; from humiliation for sin, and hatred of it; and from the desire of holiness, and the hope of eternal life. (*Marg. Ref* a, b. *Note, Ez.* 11:17—20. 18:30—32. 36:25—27. *John* 3:3—8. *Rom.* 6:3,4.)—The marginal reading, "*Let him be* a new creature," can in no way be made to accord with what follows, "Old things are passed away; behold all things are become new," &c.

A new creature.] Καινη κτισις. *Gal.* 6:15. Κτισις. See on *Rom.* 8:19. Καινος, 3:6. *Eph.* 4:24. 2 *Pet* 3:13, *et al.*—*Old things.*] Τα αρχαια. *Matt.* 5:21,27,33. *Luke* 9:8,19. *Acts* 15:7,21. 2 *Pet.* 2:5. *Rev.* 12:9.—*Ps.* 79:8. *Sept.*

V. 18—21. As the change above described had been wrought by the power and according to the purpose of God so it bore on it the stamp of his holy image, and led to a proper state of mind, heart, and conduct towards him. Thus

conciled us to himself by Jesus Christ, and [e]hath given to us the ministry of reconciliation;

19 To wit, that [f] God was in Christ, [g]reconciling the world unto himself, [h]not imputing their trespasses unto them; and hath [*]committed unto us [i]the word of reconciliation.

20 Now then we are [k]ambassadors for Christ, [l]as though God did beseech *you* by us: we pray *you* [m]in Christ's stead, be ye reconciled to God.

21 For [o]he hath made him *to be* sin for us, [p]who knew no sin; that [q]we might be made the righteousness of God in him.

e 19,20. Is. 52:7. 57:19. Mark 16:15,16. Luke 10:5. 24:47. Acts 10:36. 13:38, 39. Eph. 2:17. Col. 1:20. f Matt. 1:23. John 14:10,11,20. 17:23. 1 Tim. 3:16. g Rom. 3:24—26. 11:15. 1 John 2:1,2. 4:10. h Ps. 32:1,2. Is. 43:25. 44:22. Rom. 4:6—8. * Gr. *put in us.* 4:7. i 18. k 3:6. Job 33:23. Prov. 13:17. Mal. 2:7. John 20:21. Acts 26:17,18. Eph. 6:20. 1 Tl. 6:20. 1 Tit. 6:1. 2 Kings 17:13. 2 Chr. 36:15. Neh. 9:29. Is. 55:6,7. Jer. 44:4. Ez. 18:31,32. m Job 33:6. Luke 10:16. 1 Cor. 5:4,5. 1 Thes. 4:8. n Job 22:21. Prov. 1:22, &c. Is. 27:5. Jer. 13:16,17. 38:20. Luke 14:23. o Is. 53:4—6,10—12. Dan. 9:26. Zech. 13:7. Rom. 8:3. Gal. 3:13. Eph. 5:2. 1 Pet. 3:18. 1 John 2:1,2. p Is. 53:9. Luke 1:35. Heb. 7:26. 1 Pet. 2: 22—24. 1 John 3:5. q 17. Is. 45:24,25. 53:11. Jer. 23:6. 33:16. Dan. 9:24. Rom. 1:17. 3:21—26. 8:1—4. 10:4. 1 Cor. 1:30. Phil. 3:9.

"he had reconciled" the apostle and his brethren "to himself by Jesus Christ," the great Mediator. (*Marg. Ref.* c, d. *Notes, Rom.* 5:1,2,7—11. *Eph.* 2:11—18. *Col.* 1:18—23.) And, having pardoned their rebellions, subdued their enmity, and "shed abroad his love in their hearts," he had entrusted to them "the ministry of reconciliation;" that, from adoring love and gratitude to him, zeal for his glory, and benevolence to their fellow-sinners, they might spend their future lives in earnest and unwearied endeavours to bring their fellow-sinners, "the enemies of God," to partake of the same mercy, and to devote themselves in love to the service of their reconciled God. This ministry implied that "God was in Christ," "manifested in the flesh." (*Marg. Ref.* e, f.)—The fulness of the Deity dwelt in and was displayed by the human nature, through the incarnation of the eternal Word and Son of God, as One with the Father: that so, being one with man in human nature, he might "reconcile the world unto himself," by his atonement, mediation, and grace; and that sinners throughout the earth, of every nation and description, might thus be encouraged to hope in his mercy, and taught by his grace to love his holy perfections, law, worship, and service, to which their carnal minds had before been enmity. (*Marg. Ref.* h. *Notes, Rom.* 5:6—10. 8:5—9.) When therefore sinners were brought to God, as "in Christ reconciling the world to himself," in humble faith; he no more "imputed their trespasses unto them," but blotted them out by a free forgiveness. (*Marg. Ref.* h. *Notes, Ps.* 32:1,2. *Rom.* 4:6—8.) This "word of reconciliation" he had committed to those, who once were enemies, but who had been reconciled. So that they were now commissioned, as "ambassadors for Christ," to go in his name, and by his authority, and declare these encouraging truths to sinners in every part of the world. And they were instructed, not only to command them to repent and believe the gospel, and to exhort, persuade, and encourage them to hope in the rich mercy of God through Jesus Christ; but also to declare, that "God did beseech men by them," as the ambassadors of Christ: and they, "in Christ's stead," most earnestly entreated men, not to reject such astonishing love; but to repent submit to God, accept his salvation, and be reconciled to him, as his worshippers, friends, and children. (*Marg. Ref.* i—n.) For it must be certain, that he was entirely willing to be thus reconciled to all, who accepted this invitation: seeing that "He," even God the Father, "had made Him," his incarnate Son, "who knew no sin," but was most perfectly holy and righteous, "to be Sin," or a Sin-offering, "for us," who deserved the utmost severity of his vengeance. So that this holy and divine Saviour, being perfectly willing to suffer as a sacrifice, was dealt with as if he had been altogether a sinner: that thus God's abhorrence of sin, and his determination to punish it being so wonderfully displayed, he might honourably pardon and justify every believer, as "become the righteousness of God in Christ:" dealing with him as if he had been perfectly righteous, or "righteousness" itself; yea, "the righteousness of God in Christ:" for a far nobler, and more excellent righteousness was thus made his, by the gift of God, for justification, than any mere creature could ever have performed. (*Marg. Ref.* o—q. *Notes, Is.* 45:20—25. 53:4—12. *Jer.* 23:5,6. *Dan.* 9:24. *Rom.* 1:17. 3:21—26. 1 *Cor.* 1:26—31, *v.* 30. *Gal.* 3:6—14. *Phil.* 3:8—11.) This verse contains most conclusive arguments, in proof of the vicarious sufferings of Christ, as a satisfactory atonement to divine justice for our sins; of the imputation of his perfect righteousness to believers, as their title to eternal life; and of his real Deity, whose righteousness becomes theirs for justification by virtue of their union with him. Perhaps stronger language cannot be used, in declaring these doctrines, by those who most zealously contend for them.—The preposition here used, is translated "instead," in the preceding verse: "in Christ's stead," or instead of Christ. Thus he suffered instead of us. (1 *Pet.* 3:18. *Gr.*)—The apostle doubtless spoke primarily of himself, and his fellow-labourers, as "the ambassadors of Christ;" yet, as all faithful ministers are entrusted with the same message, by the same authority, so they too are ambassadors, or envoys and messengers for Christ, though to a smaller number of their fellow-sinners.—Some of the professed Christians at Corinth were supposed by Paul to be unconverted, and unreconciled to God; and he might have them in view, when he spake of God's beseeching sinners by his ministers. But he was evidently giving an account of his commission and general ministry, through the nations of the earth: wherever he came, he addressed sinners in this pathetic and earnest manner; and while "he prayed them in Christ's stead to be reconciled to God," it was as if God himself had besought them to lay aside their enmity, and accept of his mercy.—The change of the language, "ambassadors for CHRIST," "GOD beseeches you; we pray you in CHRIST's stead, &c." shows how familiar it was to the apostle to consider his divine Lord and Master, as One with the Father, in Deity and authority.

Who hath reconciled. (18) Του καταλλαξαντος. 19,20. *Rom.* 5:10. 1 *Cor.* 7:11.—*The ministry of reconciliation.*] Την διακονιαν της καταλλαγης.—Τον λογον της καταλλαγης, 19. See on *Rom.* 5:10.—*In Christ.* (19) Εν Χριστω. *Rom.* 6:23. 8:1. (*Note, John* 17:22,23.)—*We are ambassadors for Christ.* (20) Υπερ Χριστου πρεσβευομεν. *Eph.* 6:20. Not elsewhere.—Πρεσβεια. *Luke* 14:32. 19:14.—*In Christ's stead.*] Υπερ Χριστου. 21. *Rom.* 5:8. 8:26. 1 *Pet.* 3:18.—*He hath made him* to be *sin.*] Αμαρτιαν εποιησεν.—*Rom.* 8:3. *Heb.* 10:6,8. Αμαρτια is often used in the LXX. for "a sin offering;" which circumstance is a strong corroboration of the doctrine of reciprocal *imputation,* as most emphatically stated in this verse; our sins imputed to the divine Saviour, and his righteousness *imputed* to all true believers.—*Be made.*] Γινωμεθα. "Become." *John* 1:14.

PRACTICAL OBSERVATIONS.

V. 1—8. It is most animating for us to "know," amidst our sufferings, temptations, conflicts, and perils of death, that whenever we die we shall enter into the heavens, and be admitted to an unspeakable felicity: and this evidently may be known with such certainty, as to produce habitual courage and confidence, even in the greatest dangers and most evident approaches of death, in its most formidable appearances: but our assurance or prevailing hope of this, must be proportioned to the evidence of our conversion.—It is not worth while to be solicitous about this clay-cottage, or tent, in which the soul is now incommodiously lodged, or rather imprisoned because of transgression. We should not then be troubled to feel it, as it were, shake, or to perceive the tokens of its approaching dissolution, We must not expect ease or satisfaction, in "this earthly house of our tabernacle;" but we should look forward in hopes of "a building of God, a house not made with hands, eternal in the heavens." While "we groan," earnestly desiring admission into this blessed mansion; let us seek to be more and more "clothed upon" with the robes of righteousness and salvation: thus we may be sure, that we shall not "be found naked," when dislodged from the body. If in the mean time we "groan, being burdened" with manifold tribulations and temptations; or if we feel a reluctance to be stripped by the cold rude hand of death, and would rather choose to pass to heaven some other way, "that mortality might be swallowed up of life;" it may encourage us to recollect that even apostles experienced the same troubles and conflicts, and knew something of the same reluctance. But if the desire of having done with sin and sorrow, and especially of beholding face to face our beloved Redeemer, has given us, in a measure a victory over our fears, and made us willing, even "to be absent from the body that we may be present with the Lord;" we should remember that it is God himself, who hath wrought our hearts into this spiritual and holy disposition; and that these desires and affections are indeed "the earnest of the Spirit," and first-fruits of our eternal happiness. This should excite us to an unremitted courage and confidence in our duty, whatever dangers may obstruct our course. While "absent from the Lord," we may by faith walk with him, and derive support and consolation from him; for thus we may "see him who is invisible," and realize those objects which are unseen: and whatever hastens our departure from the body, shortens also our passage to the presence of our Lord, where is fulness of joy for evermore.

V. 9—12. While others labour for worldly riches, or are *ambitious* of "the honour that cometh from man," let us aspire after the glory of being accepted by Christ, in all our services during life, and of being received into his joy when we leave the world. As "we must all appear" without disguise before his judgment-seat, let us beware of hypocrisy, and be impartial in judging ouselves: and especially let us carefully acquaint ourselves with him as our Saviour, who will shortly be manifested as our Judge; that by his grace we may henceforth do those good things, which he will recompense, as the fruits and evidences of faith and love, in that decisive day. At present we *may* "choose whom we will serve," and what we will do: but, as we *must* die, so we *must* stand in judgment; and no more choice will be left us than is left to the criminal, whether he will or will not be tried, condemned, or punished for his crimes. The expectation of this solemn time of righteous retribution should render all men earnest and diligent, in "working out their own salvation with fear and trembling;" lest any "should seem to come short of it:"

CHAPTER VI.

The apostle earnestly exhorts the Corinthians, not to receive the grace of God in vain, but to seek salvation without delay, 1, 2. He most pathetically shows, by what labours, sufferings and patient endurance he, and his brethren, sought to render their ministry approved, 3—10. He assures them, that he spake of this the more freely, out of the great love, which he bare to them, 11, 12; requiring the like affect on from them, 13. He warns them against intimate connexion with unbelievers, seeing Christians are the temples of the living God, 14—16; and encourages them, by the promises of being received as the children of God, to separate from sinners and from sin, 17, 18.

WE then *as* [a]workers together *with him*, [b]beseech *you* also that [c]ye receive not [d]the grace of God in vain.

2 (For he saith, I have heard thee in [e]a time accepted, and in the day of salvation have I succoured thee: behold, now *is* the accepted time, behold, now *is* the day of salvation.)

3 Giving [f]no offence in any thing, that the ministry be not blamed:

4 But [g]in all *things* [h]approving ourselves [h]as the ministers of God, [i]in much patience, in [k]afflictions, in [l]necessities, in [m]distresses,

5 In [n]stripes, in [o]imprisonments, [p]in [q]tumults, in [q]labours, in [r]watchings, in [s]fastings;

a 5:18—20. 1 Cor. 3:9. *b See on* 5:20—10:1. Matt. 23:37. Rom. 12:1. Gal. 4: 11,12. c Jer. 8:8. Gal. 3:4. Heb. 12:13,25. d 8:1,2. Acts 14:3. Gal. 2:21. Tit. 2:11. 1 Pet. 4:10,11. e Is. 49:8. 61:2. Ez. 16:8. Luke 4:19. 19:42—44. Heb. 3:7,13. 4:7. f 1:12. 8:20. Matt. 17:27. 18:6. Rom. 14:13. 1 Cor. 8:9—13. 9:12, 22. 10:3,24,32,33. g 2:17. 7:11. Acts 2:22. Rom. 14:18. 16:10. 1 Cor. 11:19. 1 Thes. 2:3—11. 2 Tim. 2:15. * Gr. *commending*. 4:2. Rom. 5:8. h 3:6. 11: 23. Is. 61:6. Joel 1:9. 2:17. 1 Cor. 3:5. 4:1. 1 Thes. 3:2. 1 Tim. 4:6. i 12:12. Luke 21:19. Rom. 5:3,4. Col. 1:11. 1 Thes. 5:14. 1 Tim. 6:11. 2 Tim. 3:10. Heb. 12:1. Jam. 5:7—10. Rev. 1:9. 3:10. k 4:17. Acts 20:23,24. Col. 1:24.

l Thes. 3:3. 2 Tim. 1:8. 3 11,12. 4:5. l 11 9:27. 12:10. Acts 20:34. 1 Cor. 4 11, 12. Phil. 4:11 12. m 4:8. Rom. 8:35,36. 1 Thes. 3:7. n 11:24,25. Deut. 25:3. Is. 53:5. Acts 16:23. o 1 Kings 22:27. 2 Chr. 16:10. Jer. 33:1. 37:15,16. 38:6. Matt. 14:3,10. Acts 5:18. 12:4,5. 16:24. 22:24. 23:35. 24:27. 26:10,29. 28:16,17, 30. Eph. 3:1. Phil. 1:13. 2 Tim. 1:8. 2:9. Heb. 11:36. 13:23. Rev 2:10. p 12:8 —10. Acts 14:19. 17:5. 18:12—17. 19:23—34. 21:27—35. 22:23. 23:10. † Or, *tossings to and fro*. q 11:23. 1 Cor. 15:10. 1 Thes. 2:9. 1 Tim. 4:10. r 11:27. Ez. 3:17. Mark 13:34—37. Acts 20:31. 2 Tim. 4:5. Heb. 13:17. s Matt. 9:15. Acts 13:3. 14:23. 1 Cor. 7:5.

but especially it should excite ministers to be unwearied and faithful in their work: and, knowing what a tremendous day it will be to all the workers of iniquity, they should be the more earnest and affectionate, in their persuasions and warnings to sinners, to seek salvation before it be too late. Happy are they who are warranted to appeal to God, in respect of their faithfulness and zeal in this good work; and even to the consciences of those who are offended with their plain-dealing. This may sometimes be necessary, though men may censure it as "self-commendation:" and it is often useful to suggest to the people such things, as are proper to be spoken, in defence of the truth and in behalf of faithful preachers; that they may know how to answer the cavils and boastings of "such, as glory in appearance," but are not hearty in the cause of God.

V. 13—17. If earnestness to prevent the delusion and destruction of our fellow-sinners, and in the great concerns of the eternal world, bring upon us the charge of being "beside ourselves;" we need only inquire, whether our conduct be warranted by the word of God, and spring from a regard to his authority and glory; and whether our most vehement affections and addresses, as well as our more cool and temperate reasonings, are really intended to promote the salvation of souls. If this be the case, we may venture to disregard the contumely: and we should pray for our revilers, that they may indeed "come to themselves," and be delivered from that insanity, under which all unbelievers are held.—If our "judgment" concerning our entirely lost estate as sinners and the love of Christ as dying for our salvation, coincides with that of the apostles; we shall feel, in proportion to our faith and hope, the "constraining" influence of his love, powerfully exciting us "to live to him, who died for us and rose again." But many show the worthlessness of their professed faith and love, by "living to themselves" and to the world: and, alas! the views of most of us are so obscure, our judgments so unconfirmed, and our love so feeble, that comparatively, we live but little to the glory of our gracious Lord. On this account we need to be deeply humbled; and to "pray without ceasing," that we may be enabled to live more zealously and diligently devoted to him.—All partialities, from external relations or connexions, patronage or obligations, hopes or fears, which tempt the minister to waver in his testimony, or the Christian in his obedience, are inconsistent with a proper regard to the Lord Jesus: and in this sense we should "henceforth know no man after the flesh," whatever claim he may seem to have to our special regard. (*Notes*, *Matt.* 10:37—39. *Luke* 14:25—27.) The justified believer is "a new creature" in a new world: his new relation to Christ, to the church, and to heavenly things; together with his new obligations, interests, pursuits, principles, and satisfactions, have superseded those, which formerly prevailed: yea, "old things have passed away; behold all things are become new." Even the same actions are now performed from new motives and in a new manner, from what they before were; his attention to relative and social duties, and his diligence in worldly business, spring from new purposes, and receive a new direction. Nay, when baffled by temptation, he falls into sin: his grief, his shame, his distress, and remorse, are altogether *new*, and such as before he never had experienced. His heart was then *stone*, now *living flesh*; and sensibilities wholly new arise from this important change. Those who know nothing of this new creation, and so cannot understand these things, are not in Christ whatever they may presume: and the more evidently it has been and is experienced, the more clearly is a man's justification proved.

V. 18—21. Every good gift comes from God, and to him the whole glory belongs. Even they who are "new creatures," yea the apostles and martyrs, and all who are at present perfect spirits before the throne, were once "enemies to God by wicked works." This enmity to God began wholly on man's part; but the reconciliation was entirely devised, revealed, and effected by his offended Sovereign. In the person of Emmanuel, in his mediation and atonement, who "was made sin for us though he knew no sin, that we might be made the righteousness of God in him," the foundation of this blessed reconciliation was laid; for "God was in Christ, reconciling the world unto himself." (*Note*, *John* 15:12—16.)—When the kings of the earth appoint ambassadors, they generally send them to those, who are of their own rank in society; nor would they deign to send a solemn embassy to their own rebellious subjects, when vanquished, disarmed, and condemned. But "the King of kings and Lord of lords," appoints ambassadors from himself to us poor apostate worms, and helpless perishing sinners!—Earthly princes select persons of dignity and eminence, to represent their persons and act by their authority, on these important occasions; but the Lord of glory deputes pardoned rebels, and reconciled enemies, to go to their former associates in rebellion, on this embassy of peace! (*Note*, *Is.* 55:8,9.) The gracious proposals which they are instructed to make, and the encouraging terms which they are commanded to use, are equally expressive of condescension, compassion, and good will to men: for the Lord himself, who might justly, and could easily, destroy them for ever, is pleased to "beseech them to be reconciled to him!" This language of our God and Saviour, by his ministers, to his feeble but haughty enemies, must appear wonderful beyond conception to the holy inhabitants of heaven: yet the reception with which it often meets, and the contempt and disdain which it excites, must exceedingly increase their astonishment; and it will assuredly satisfy them, concerning the propriety and equity of punishing the irreconcilable haters of God, "with everlasting destruction from his presence." The "ambassadors for Christ," however, must adhere to their instructions, with whatever reception they may meet. They should "magnify their office," and endeavour to represent their Lord, by exhibiting his image in their own example, as well as "declaring his whole counsel." They must conform to the laws and customs of his kingdom, and not to those of this evil world; neither fearing the contempt or rage of men, while "in Christ's stead they pray them to be reconciled to God:" nor yet seeking to please men, or expecting any recompense, save from their gracious Lord. On the other hand, let all who hear the gospel remember that the faithful minister is the ambassador of Christ to them; sent to treat with them concerning "reconciliation to God:" and that his Lord will surely punish every insult and injury offered to him, as if done to himself in Person. The refusal of this proffered peace will leave men "the enemies of God" for ever; the removal of faithful ministers, from such as have slighted their message, is the recall of an ambassador of peace, and the forerunner of a declaration of war. Let sinners then hear the voice of God, "beseeching them to be reconciled to him:" let the trembling penitent rejoice in the assurance, that his application for "peace with God will not be rejected." Let professed Christians examine their supposed interest in Christ, the great Reconciler, by inquiring whether they are become the friends of God, his cause, and his people; let ministers not only "warn men by the terror of the Lord," but beseech them by his abundant mercies, to repent and turn unto him: and let believers consider, whether God can now withhold any good thing from them; or whether they can venture, lose, labour, or suffer too much for him who gave his beloved Son to be the Sacrifice for their sins, that they might be "made the righteousness of God in him." (*Notes*, 13—15. *Rom.* 5:7—10. 8:28—31.)

NOTES.—CHAP. VI. V. 1, 2. The apostle and other faithful ministers, as "fellow-labourers of God," (*Note*, 1 *Cor.* 3:4—9.) employed by him in reconciling the world unto himself, joined their earnest entreaties to the Corinthians also, as they had to others, that they would not "receive the grace of God in vain." The word rendered "grace," signifies any peculiar undeserved favour; and when it is used for the regenerating and sanctifying work of the Holy Spirit, it implies that this is a special undeserved favour. The unspeakable love of God to sinners, in the redemption by his Son and in the appointment of "the ministry of reconciliation;" and the mercy shown to those whom he thus "besought to be reconciled to him;" would be altogether in vain, to all those who "neglected so great salvation." (*Marg. Ref.* a—d. *Note*, *Heb.* 2:1—4. *v.* 3.) The apostle feared, that this had hitherto been the case of some professed Christians at Corinth: and doubtless many such would at length read or hear his epistle whom therefore he most earnestly exhorted and entreated, not to render all the advantages set before them ineffectual to

6 By [t]pureness, by [u]knowledge, by [x]long-suffering, by kindness, [y]by the Holy Ghost, by [z]love unfeigned,

7 By [a]the word of truth, by [b]the power of God, by [c]the armour of righteousness [d]on the right hand and on the left.

8 By [e]honour and dishonour, by [f]evil report and [g]good report: [g]as deceivers, and *yet* [h]true;

9 As [i]unknown, and *yet* [k]well known; [l]as dying and behold, we live; [m]as chastened and not killed;

10 As [n]sorrowful, yet always rejoicing; as [o]poor, yet [p]making many rich; as having nothing, [q]and *yet* possessing all things. [*Practical Observations.*]

11 O [r]*ye* Corinthians, [s]our mouth is open unto you, [t]our heart is enlarged.

12 Ye [u]are not straitened in us but ye are straitened [x]in your own bowels.

t 7:2. 1 Thes. 2:10. 1 Tim. 4:12. 5:2. Tit. 2:7. u 4:6. 11:6. 1 Cor. 2:1,2,16 Eph. 3:4. Col. 1:9,10,27 2:3. x 1 Cor. 13:4 Gal. 5:22 Eph. 4:2,32 Col. 3:12. 2 Tim. 3:10. 4:2. y 3:3. 11:4. Rom. 15:19. 1 Cor. 2:4 Gal. 3:2,5. 1 Thes. 1:5,6. 1 Pet. 1:12. z 2:4. 11:11. 12:15. Judg. 16:15. Ez. 33:31. Rom. 12:9. 1 Pet. 1:22. 1 John 3:18. a 1:18—20. 4:2. Ps 119:43. Eph. 1:13. 4:21. Col. 1:5. 2 Tim. 2:15. Jam. 1:18. b 10:4,5. 13:4. Mark 16:20. Acts 11:21. 1 Cor. 1:24. 2:4,5. Eph. 1:19,20. 3:20. Heb. 2:4. c Is. 11:5. 59:17. Rom. 13:12,13. Eph. 6:14. 1 Thes. 5:8. 2 Tim. 4:7. d Ex. 14:22. Prov. 3:16. e Acts 4:21. 5:13,40. 11. 14:11—20. 16:20—22,39. 28:4—10. 1 Cor. 4:10—13. f Matt. 5:11,12. 10:25 Acts 6:3. 10:22. 22:12. 24:5. 28:22. Rom. 3:8. 1 Tim. 3:7. 4:10. Heb. 13:13. 1 Pet. 4:14. 3 John 12. Rev. 3:9. g Matt. 27:63. John 7:12. h Matt. 22:16. Mark 12:14. John 7:18. i Acts 17:18, 21:37,38. 25:14,15,19,26. k 4:2. 5:11. 11: 6. Acts 19:26. Rom. 15:19. Gal. 1:22—24. l 1:8—10. 4:10,11. Rom. 8:36. 1 Cor. 4:9. 15:31. m Ps. 118:17,18. 1 Cor. 11:32. n 2:4. 7:4—10. Matt. 5:4,12. Luke 6:21. John 16:22. Acts 5:41. 16:25. Rom. 5:2,3. 9:2. 12:15. 15:13. Phil. 4:4. 1 Thes. 3:7—10. 5:16. Heb. 10:34. Jam. 1:2—4. 1 Pet. 1:6—8. 4:13. o *See on* 4. p 4:7. 8:9. Rom. 11:12. Eph. 3:8,16. Col. 3:16. 1 Tim. 6:18. Jam. 2:5. Rev. 2:9. q 4:15. Prov. 16:16. Matt. 6:19,20. Luke 16:11,12. 1 Cor. 3:21—23. 1 Tim. 4:8. Rev. 21:7. r Gal. 3:1. Phil. 4:15. s 7:3,4. 1 Sam. 2:1. Job 32:20. 33:2,3. Ps. 51:15. t 2:4. 12:15. Ps. 119:32. Hab. 2:5. Phil. 1:8. u Ex. 6:9. *marg.* Job 36:16. Prov. 4:12. Mic. 2:7. x Phil. 1:8. 1 John 3:17.

themselves, by persisting in unbelief; but that they would, without delay, while the word of God was faithfully preached to them, embrace the proposals of mercy and grace set before them. For as JEHOVAH had assured the Messiah, according to the revelation made by the prophet, that he had "heard him in an acceptable time, and succoured him in a day of salvation," with a special reference to his intercession for the Gentiles, after his exaltation to the mediatorial throne; (*Note, Is.* 49:7,8.) so the present season of abundant spiritual advantages might be considered by the Corinthians, as "an accepted time and a day of salvation" to all, who sought an interest in the blessings of the Redeemer's kingdom. But those who refused the embassy of peace or were satisfied with a formal assent, a dead and unholy faith, might expect to be speedily punished as the enemies of Christ. (*Marg. Ref.* e. *Notes, Prov.* 1:20,33. *Is.* 55:6,7. *Luke* 13:22,30. 19:11,44. *John* 12:34,36. *Heb.* 3:7,13.)—*I have heard*, &c. (2) From the Sept. which accords to the Hebrew. (*Is.* 49:8.)

Workers together with him. (1) Συνεργουντες. 1 *Cor.* 16: 16. *Jam.* 2:22. See on *Mark* 16:20. Συνεργοι, 1:24. 8:23. 1 *Cor.* 3:9.—The context sanctions our version.—*Beseech.*] Παρακαλουμεν. 1:4. 2:7,8. 5:20. 8:6.—Δεομεθα, 5:20. fixes the meaning to "beseech," rather than "exhort."—*In vain.*] Εις κενον. See on 1 *Cor.* 15:10.—*The accepted.* (2) Ευπροσδεκτος. 8:12. See on *Rom.* 15:16. Δεκτος, *Luke* 4:19,24. *Phil.* 4: 18.

V. 3—10. The apostle and his fellow-labourers, while they thus zealously fulfilled their embassy of peace, behaved with the utmost circumspection, that they might "give no offence," or cause of stumbling, in any thing; lest their imprudence or misconduct should expose their ministry to censure or contempt, and thus render it ineffectual. They therefore studied and were enabled, in all things "to approve themselves" such persons, as the ministers of a holy God, in so gracious and sacred a service, ought to be. This they did, "by much patience," resignation, constancy, and persevering assiduity, notwithstanding their multiplied and heavy afflictions. They were not discouraged, or induced to repine or despond, by urgent necessities and perplexing difficulties, even without obtaining a subsistence: or by repeated scourgings and imprisonments, from both Jewish and heathen magistrates; or by the tumultuous and overwhelming assaults of enraged mobs. But they patiently continued their labours, often spending the night, as well as the day, in unremitted toil; and adding religious fastings to those which absolute want imposed on them. (*Marg. Ref.* f—s. *Note*, 11:24,27.) To this "patience" they were encouraged by the "pureness" of their motive; and they "approved themselves as the ministers of God," by the holiness, temperance, and purity of their whole conduct. (*Notes, Phil.* 4:8,9. 1 *Thes.* 2:9—12. *Jam.* 3:17, 18.) They also showed themselves competent to impart all kind of divine knowledge and instruction to the world: (*Notes, Eph.* 3:1—7.) they meekly endured all injuries and insults; not only without seeking revenge, but without remitting their endeavours of doing good to their enemies, and of showing kindness to all men. They abounded in the fruits of the Holy Spirit, and confirmed their doctrine by his miraculous powers; and they exercised those gifts, disinterestedly and without ostentation, from "unfeigned love" to Christ, and the souls of men. (*Marg. Ref.* t—z.) They were "approved as the ministers of God," by "the word of truth," which they every where preached without adulteration; and by that "power of God" which rendered it effectual to the conversion of sinners, as well as by the miracles which they wrought. (*Note*, 1 *Thes.* 1:5—8.) They were also defended on ever side by the compact armour of strict integrity, and a universal regard to the righteous commandments of God, from the purest evangelical principles. This fortified them against the assaults of carnal hope and fear, against the frowns and smiles of the world, and against every assault of the tempter. (*Marg. Ref.* a—d. *Notes, Rom.* 13:11—14. *Eph.* 6:14—17. 1 *Thes.* 5:4—11.) Thus they passed "*through* honour and dishonour, through evil report and good report," without being elated by the distinctions conferred on them, or depressed by the ignominy to which they were exposed. The calumnies raised concerning them, and the commendations which they received, were alike incapable of drawing them aside from their steady course. The world indeed treated them "as deceivers," who imposed cunningly devised fictions on the credulous: yet they were conscious of acting in all things as true and faithful men, and showed to mankind the true way of salvation. The noble and haughty of the world, either knew them not, or despised them as obscure persons unworthy of notice; but they were "well known" to multitudes, as the instruments of good to their souls. They seemed continually exposed to death, or even enduring its stroke; yet behold they still lived by the marvellous power of God. (*Marg. Ref.* e—l. *Notes*, 4:8—12. 1 *Cor.* 4:9—13.) They were chastened by him, as in a state of tuition, and he used the malice of their enemies as the rod of his salutary discipline: but they were "not killed." They had constant reasons to be "sorrowful," both on account of sins and sufferings, and of what they witnessed in the world and among their brethren; and were looked upon as most unhappy men; yet divine consolations rendered them habitually cheerful, and joyful in the Lord. Though poor and needy in this world, they were employed by God in "making many rich" unto eternal life; and while they had no estates or property on earth, they possessed all things, by their relation to Christ and their interest in the promises: so that the whole universe, if they had been the proprietors of it, could have afforded them nothing more, as conducive to their real good, than what they actually enjoyed or expected. (*Marg. Ref.* m—q. *Note*, 1 *Cor.* 3:18 —23.) Thus the whole of their temper and conduct, in the varied circumstances through which they passed, combined to show, that their doctrine had a blessed effect upon their own souls; and rendered them holy, beneficent, useful and happy men. The animation, sublimity, pathos, and energy of expression, in this beautiful passage, have been generally and justly admired; and it shows how full the apostle's heart was of holy affections; and how open and communicative in speaking on these interesting topics. 'This is certainly one of the sublimest passages that ever was written.' *Doddridge.*—*Making many*, &c. (10) 'We are continually enriching many with treasures, which they would not part with for all the revenues of kings and princes.' *Doddridge.*

Offence. (3) Προσκοπην. Here only. Προσκομμα, *Rom.* 9:32,33. Προσκοπτω, *Matt.* 4:6. *John* 11:9,10.—*Be blamed.*] Μωμηθη. 8:20. Not elsewhere. Μωμος, 2 *Pet.* 2:13.—*Approving.* (4) "Commending." *Marg.* Συνιστωντες.—*Distresses.*] Στενοχωριαις. 12:10. See on *Rom.* 2:9.—*Imprisonments.* (5) Φυλακαις. 11:23. *Luke* 3:20. *Acts.* 8:3. 16: 24, *et al.*—*Tumults.*] "Tossings to and fro." *Marg.* Ακαταστασιαις. 12:20. See on *Luke* 21:9.—*Watchings.*] Αγρυπνιαις. 11:27. Αγρυπνεω, *Luke* 21:36. *Eph.* 6:18.—*Fastings.*] Νηστειαις. 11:27. *Matt.* 17:21, *et al.*—*By pureness.* (6) Εν αγνοτητι. Here only. Αγνος, 11:2. *Phil.* 4:8.—*Unfeigned.*] Ανυποκριτῳ. See on *Rom.* 12:9.—*By evil report.* (8) Δια δυσφημιας. Here only. It is opposed to ευφημια. Here only. Ευφημος, *Phil.* 4:8.—*Deceivers.*] Πλανοι. See on *Matt.* 27: 63.—*Making rich.* (10) Πλουτιζοντες. 9:11. 1 *Cor.* 1:5.—*Possessing.*] Κατεχοντες. *Matt.* 21:38. See on *Luke* 4:42.

V. 11—13. The apostle, being conscious of integrity and fervent affection to the Corinthians, opened his mouth, in this unreserved and energetic declaration of his principles, feelings, and conduct; so that he was not careful about the construction, which some might put upon his words: for his "heart was enlarged" with an earnest desire of communicating good to them. If therefore they derived no further advantage from his ministry, it would be wholly owing to themselves. They were not "straitened in him;" for Christ had made him both able and willing to be useful to them: but they were "straitened in their own bowels" or hearts, through unkind suspicions, groundless prejudices, and disaffection. Now the whole which he desired, as "the recompense" of all his love to them, and his labours and sufferings for their good, (for he considered and spake to them as his beloved children,) was, that they would "be enlarged" after his example; and open their hearts in love, to receive the salutary counsels, cautions, and exhortations, which he gave them in the character of a tender and prudent father. (*Marg. Ref. Notes*, 12: 4,15 1 *Cor.* 4:14—17. *Gal.* 4:17—20. 1 *Thes.* 2:9—12.)

Is enlarged. (11) Πεπλατυνται. 13 *Matt.* 23:5. Not else

13 Now for a recompense in the same (ʸI speak as unto *my* children,) ᶻbe ye also enlarged.

14 Be ye not ᵃunequally yoked together with unbelievers: ᵇfor what fellowship hath righteousness with unrighteousness? ᶜand what communion hath light with darkness?

15 And ᵈwhat concord hath Christ with Belial? ᵉor what part hath he that believeth with ᶠan infidel?

16 And ᵍwhat agreement hath the temple of God with idols? for ʰye are the temple of the living God; as God hath said, ⁱI will dwell in them, and walk in *them*; and ᵏI will be their God, and they shall be my people.

17 Wherefore ˡcome out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; ᵐand I will receive you;

18 And will be ⁿa Father unto you, and ye shall be my sons and daughters, saith ᵒthe Lord Almighty.

ʸ 1 Cor. 4:14,15. Gal. 4:19. 1 Thes. 2:11. Heb. 12:5,6. 1 John 2:1,12—14. 3:7, 18. 3 John 4. ᶻ 2 Kings 13:14—19. Ps. 81:10. Matt. 9:28,29. 17:19—21. Mark 5:4—6. 11:24. Jam. 1:6,7. 1 John 5:14,15. ᵃ Ex. 34:16. Lev. 19:19. Deut. 7:2,3. 22:9—11. Ezra 9:1,2,11,12. 10:19. Neh. 13:1—3,23—26. Ps. 106:35. Prov. 22:24. Mal. 2:11,15. 1 Cor. 7:39. 15:33. Jam. 4:4. ᵇ 2 Chr. 19:2. Ps. 15:3. 26:4,5,9,10. 44:20,21. 101:3—5. 119:63. 139:21,22. Prov. 29:27. John 7:7. 15:18,19. Acts 4:23. Eph. 5:6—11. 1 John 3:12—14. ᶜ Prov. 4:18,19. Rom. 13:12—14. Eph. 4:17—20. 5:8—14. Phil. 2:15. 1 Thes. 5:4—8. 1 Pet. 2:9,10. 4:2—4. 1 John 1:5—7. ᵈ 1 Sam. 5:2—4. 1 Kings 18:21. 1 Cor. 10:20,21. ᵉ Ezra 4:3. Mark 16:16. Acts 8:20,21. 1 John 5:11—13. ᶠ 1 Tim. 5:8. ᵍ Ex. 20:3, 23: 13. 34:14. Deut. 4:23,24. 5:7. 6:14,15. Josh. 24:14—24. 1 Sam. 7:3,4. 1 Kings 18:21. 2 Kings 17:33,34. 21:4,5. 23:5—7. 2 Chr. 33:4,5. Ez. 36:25. Hos. 14:8. Zeph. 1:5. Matt. 6:24. 1 John 5:20,21. ʰ 1 Cor. 3:16,17. 6:19. 1 Pet. 2:20—22. Heb. 3:6. 1 Pet. 2:5. ⁱ Ex. 29:45. Lev. 26:12. Ps. 90:1. Ez. 43:7,9. Zech. 2:10, 11. 1 John 4:16. Rom. 8:9,11. Eph. 3:17. 2 Tim. 1:14. ᵏ John 4:12,15. Rev. 21:3 with 7:8. ˡ Is. 48:20. 52:11. Jer. 50:8. 51:6,45. Ez. 11:20. 20:34. 32:38. Ez. 11:20. 20:34. 37:26,27. Hos. 2:23. Zech. 8:8. 13:9. Rom. 9:26. Heb. 8:10. Rev. 21:7. ᵐ 1 K. Num. 16:21,26,45. Ezra 6:21. 10:11. ⁿ 2 Sa. 1:1—3. Prov. 9:6. Is. 52:11. Jer. 51:6. Acts 2:40. Rev. 18:4. ᵐ John 6:37,38. Rom. 15:7. ᵒ Ps. 22:30. Jer. 3:19. 31:1,9. Hos. 1:9,10. John 1:12. Rom. 8:14—17,29. Gal. 3:26. 4:5—7. Eph. 1:5. 1 John 3:1,2. Rev. 21:7. ᵒ Gen. 17:1. 48:3. Rev. 1:8. 21:22.

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where N. T. 1 *Sam.* 2:1. *Ps.* 119:32. *Is.* 54:2. *Sept.*—*Ye are not straitened.* (12) Ου στενοχωεισθε. See on 4:8.—*A recompense.* (13) Αντιμισθιαν. See on *Rom.* 1:27.

V. 14—18. The apostle especially entreated his beloved children, not to contract marriages, or form any intimate connexions, with unbelievers, to which carnal motives might induce them. (*Marg. Ref.* a.) For this would resemble that unequal yoking of different animals, which the law of Moses forbad; (*Note, Lev.* 19:19.) and would tend to make them uneasy to each other; and indeed produce many very bad effects. For, if believers connected themselves with unbelievers, their views, principles, pursuits, and satisfactions must be discordant. The believer would be retarded and interrupted in his religious exercises, or his various duties in the family, in the church, and to mankind, or drawn aside from them. And what cordial and comfortable intercourse could be maintained between the "righteousness" of the one, and the "unrighteousness" of the other party? What "fellowship" could there be, in the most important matters, between the children of the light and those of darkness? What agreement could be expected between the servant of Christ and one in whom Belial, or Satan, who had cast off the yoke of obedience to God, abode and wrought? And what part or share could a believer take in the unhallowed pursuits and pleasures of an unbeliever, who despised the blessed gospel of Christ? For "righteousness and unrighteousness," "light and darkness," "Christ and Belial" might as easily associate in cordiality, as the believer and the unbeliever: all intercourse between them must be attended with restraint, disguise, or ᵗjarring sentiments and discord. Persons so discordant from each other would live in different elements; they would draw different ways, and counteract each other's purposes: so that the unbeliever must be a trial, a snare, a clog, and a hinderance to the believer. (*Marg. Ref.* b—e.) In particular, what agreement could subsist between "the temple of God and idols?" Would Jehovah endure to have these hated rivals placed even in his own temple? Now Christians were "the temple of God," his special residence, consecrated by the Holy Spirit. (*Marg. Ref.* g—k. *Notes*, 1 *Cor.* 3:16,17. 6:12—17. *Eph.* 2:19—22.) For thus he had promised of old to believing Israelites, and with a view to the days of Christ; that "he would dwell in them," or "take up his in-dwelling in them," "and walk in them," as a man in his habitation, and so "be their God." (*Notes, Lev.* 26:11,12. *Jer.* 32:39—41.)—Let the Corinthians, therefore, value this special relation to God; and, as far as their relative and social duties would permit, let them separate from their heathen neighbours, and be careful to touch no unclean thing, or ought that pertained to idolatry or iniquity. (*Marg. Ref.* l. *Notes, Ps.* 1:1—3. 141:3,4. *Prov.* 9:1—6. 18:1,2. *Is.* 52:11,12.) Eating things offered to idols, or with idolaters in their festivals, seems to be specially intended. (*Notes*, 1 *Cor.* 8: 10:18—33.) In this case they might be assured, that the Lord would graciously accept of them, and "receive them" into his special favour: yea, that he would be in every respect "a Father to them;" and provide for them, and protect, comfort, enrich, and bless them, as "his sons and daughters," by regeneration and adoption. This "the Lord Almighty," the omnipotent Ruler of the universe, had repeatedly intimated by the ancient prophets; and he now declared it more explicitly by his apostles, even in respect of the Gentiles. And what could they desire more, to compensate for all losses, self-denial, privations, or sufferings, than this most intimate relation and union with the almighty God? (*Marg. Ref.* m—o.)—*I will dwell*, &c. (16) With some variation from the LXX, and also from the Hebrew; but it gives the general meaning. (*Lev.* 26:11 12.)—*Come out*, &c. (17) The general sense of the passage, but not exactly either from the Hebrew, or the LXX. (*Is.* 52:11.)

Be ye not unequally yoked. (14) Μη γινεσθε ετεροζυγουντες. Here only Ετεροζυγος, *Lev.* 19:19. *Sept.* Ζυγος, *Matt.* 11: 29,30. "Become not unequally yoked." Form no new heathen alliances or connexions.—*Fellowship.*] Μετοχη. Here only. Μετοχος, *Luke* 5:7. *Heb.* 1:9.—*Communion.*] Κοινωνια. 6:4 13:13. See on *Rom.* 15:26.—*Concord.* (15) Συμφωνησις. Here only. Συμφωνεω. See on *Matt.* 18:19.—*Part.*] Μερις. *Luke* 10:42. *Acts* 8:21. *Col.* 1:12.—1 *Kings.* 12:16. *Sept.*—*Agreement* (16) Συγκαταθεσις. Here only. Συγκατατιθημι. See on *Luke* 23:51. (*Note Ex.* 43:7—9.)—*I will dwell in.*] Ενοικησω, *Rom.* 8:11. *Col.* 3:16.—*Walk in* them.] Εμπεριπατησω. Here only N. T.—*Lev.* 26:12. *Deut.* 23:14. 2 *Sam.* 7:6. *Sept.*—*Be ye separate.* (17) Αφορισθητε. See on *Matt.* 25:32.—*Is.* 52:11. *Sept.*—*The unclean thing.*] Ακαθαρτον. "An unclean thing," any unclean thing.—*Almighty.* (18) Παντοκρατωρ. *Rev.* 1:8. 4:8. 11:17. 15:3. 17:7,14. 19:6,15. 21:22. (*Note, Gen.* 17:1—3, *v.* 1.)

PRACTICAL OBSERVATIONS.

V. 1—10. It is the peculiar honour of faithful ministers and zealous Christians, in their several ways, to concur most willingly in the great designs of their Lord; to labour in concert with him, and with each other; and to join their sincere entreaties with his condescending invitations, in beseeching sinners "not to receive the grace of God in vain:" but tempters, seducers, false teachers, persecutors, scoffers, and all who oppose or disgrace the cause of God, are fellow-workers of the devil. The gracious declaration of the gospel, and all the abundant provision, which is made in Christ Jesus for the salvation of sinners; the labours of the most affectionate pastors, yea, the invitations of God himself by them, are often rendered *ineffectual* to those who hear them, through negligence, contempt, enmity, pride, and love of sin; save as they occasion their deeper condemnation. (*Notes, Luke* 2:14—17. *John* 3:19—21.) To prevent this fatal consequence as far as we are able, we should warn, expostulate, persuade, entreat, and exhort men, by every means which we can devise, to attend to "this one thing needful." We should show them, that "*now* is the accepted time, and the day of salvation;" that the *present* day alone is theirs; the past is irrevocable: the future may find them in eternity; their reason may fail them, the gospel may be withdrawn, or God may determine to leave them to final obduracy. (*Notes, Luke* 13:22—30. 19:41—44. *John* 12:34—41. *Heb.* 3:7—13.)—Through the intercession of the divine Saviour, whom the Father hath "heard in the accepted time, and succoured in the day of salvation" by carrying him through his sufferings, and exalting him to his heavenly glory, we now enjoy a day of grace: let then all be careful to avail themselves of it, while the gospel is sounding in their ears, and perhaps the convincing Spirit is striving with their consciences.—It is peculiarly incumbent on all who preach this great salvation, to "give no offence in any thing," except by their faithfulness, "that the ministry be not blamed;" and "in all things to approve themselves, as the ministers of God," who are sent to show the descendants of fallen Adam, the way of eternal life. (*Note*, 1 *Cor.* 10:29—33.) Patience under afflictions; constancy in necessities and distresses; perseverance under persecutions; assiduity in labours, watchings and fastings; purity, knowledge, meekness, kindness, a spiritual mind, "unfeigned love;" sound doctrine, producing an evident change by the power of God, in men's characters; disinterested steady integrity, as "an armour of righteousness on the right hand and on the left;" are proper attestations of "the ministers of God." Thus supported, they may pass "through honour and dishonour;" they may go on unmoved, amidst "evil report and good report:" conscious of truth and sincerity, they may disregard the accusation of being "deceivers;" known and approved by God and his people, they may be reconciled to obscurity or contempt in the world. Their dangers and deliverances, their chastenings and consolations, their outward sorrow and inward rejoicing, their poverty and usefulness in enriching others, their contentment with, yea sometimes almost without, food and raiment, and their participation of "the unsearchable riches of Christ," may be contrasted with each other; and the whole of their conduct, circumstances, and labours, will concur to recommend their doctrine to mankind. But alas! how very few of those, who wear the garb or bear the office of ministers, answer this description! How very many are the exact reverse of it! How often do even the preachers of the gospel give such offence, and cause such scandals, by their evident, allowed, and habitual misconduct: that "the ministry is blamed," and men are fatally prejudiced against the truth! And how common is it for us to be drawn into

CHAPTER VII.

The apostle exhorts the Corinthians to follow after holiness, encouraged by the preceding promises, 1; *and to receive him, who had done nothing to forfeit their esteem, but had great love for them and confidence in them,* 2—4. *He shows what comfort, under his troubles, Titus's good account of them gave him,* 5—7; *so that he does not repent of having grieved them by his former Epistle, considering the happy effects of their godly sorrow,* 8—11. *He wrote to approve his care of them as in the sight of God,* 12; *and he rejoices, especially, in the joy of Titus, and in his affection for them, as excited by their good conduct, which was answerable to the apostle's former boasting concerning them,* 13—16.

HAVING [a]therefore these promises, dearly beloved, [b]let us cleanse ourselves from all [c]filthiness of the flesh and spirit, [d]perfecting holiness [e]in the fear of God.

2 [f]Receive us; [g]we have wronged no man, we have corrupted no man, we have defrauded no man.

3 I speak not *this* [h]to condemn *you:* [i]for I have said before, that [k]ye are in our hearts [l]to die and live with *you.*

4 Great *is* [m]my boldness of speech toward you, [n]great *is* my glorying of you: [o]I am filled with comfort, I am [s]exceeding joyful in all our tribulation.

5 For, [p]when we were come into Macedonia, [q]our flesh had no rest, but we were [r]troubled on every side; [s]without *were* fightings, within *were* [t]fears.

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a 1:20. 6:17,18. Rom. 5:20,21. 6:1, &c. Heb. 4:1. 2 Pet. 1:4—8. b Ps. 119:9. Prov. 20:9. 30:12. Is. 1:16. Jer. 13:27. Ez. 18:30—32. 36:25. Matt. 5:8. 12:33. 23:25,26. Luke 11:39,40. Tit. 2:11—14. Jam. 4:8. 1 Pet. 1:22. 2:11. 1 John 3:3. c Is. 55:7. Jer. 4:14. 1 Cor. 6:20. Eph. 2:3. 1 Thes. 5:23. d Matt. 5:48. Eph. 4:12,13. Phil. 3:12—15. 1 Thes. 3:13. 4:7. Heb. 12:23. 1 Pet. 5:10. e 2 Chr. 19:9. Ps. 19:9. Prov. 8:13. 16:6. Acts 9:31. Heb. 12:28. f 11:16. Matt. 10:14,40. 11. Luke 10:8. Phil. 2:29. Col. 4:10. Philem. 12,17. 2 John 10. 3 John 8—10. g 1:12. 4:2. 6:3—7. 11:9. 12:14—18. Num. 16:15. 1 Sam. 12:3,4. Acts 20:33.

Rom. 16:18. 1 Thes. 2:3—6,10. 2 Thes. 3:7—9. h 12. 2:4,5. 13:10. 1 Cor. 4:14, 15. i 6:11,12. k 3:2. 11:11. 12:15. Phil. 1:8,9. 1 Ruth 1:16,17. 1 Thes. 2:8. m 3:12. *marg.* 6:11. 10:1,2. 11:21. Eph. 6:19,20. Phil. 1:20. 1 Thes. 2:2. n 1: 14. 5:2—4. 1 Cor. 1:4. 1 Thes. 2:19. o 6:7. 2:14. 6:10. Acts 5:41. Rom. 5:3. Phil. 2:17. Col. 1:24. 1 Thes. 3:7—9. Jam. 1:2. p 1:16,17. 2:13. Acts 20:1. 1 Cor. 16:5. q 1 Sa. 12. 11:23—30. Rom. 8:9. Is. 23:12. Jer. 8:18. 45:3. Matt. 11:24—30. r 4:8. Job 18:11. Jer. 6:25. 20:10. s Deut. 32:25. 1 Cor. 15:31,32. t 2 3:9. 11:28. 12:20,21. Gal. 1:11,19,20. 1 Thes. 3:5.

those *improprieties* of conduct, which prevent the usefulness of our most earnest exhortations! We should therefore continually beseech the Lord, to erase every unfavourable impression, which any past misconduct may have made on men's minds; and to prepare us for serving him more unexceptionably for the future: that we may give up every worldly interest and indulgence, and be willing to labour and suffer in the cause of Christ. We should seek to be made "fruitful in good works:" to be endued with "pureness and knowledge;" to be strenghtened in the exercise of long-suffering and kindness; to be "armed with the whole armour of God;" to rejoice in the midst of tribulation; to be far more desirous of making others rich, than of avoiding poverty in our own circumstances; to leave our character and concerns in the Lord's hands; and to count ourselves "to possess all things," in his all-sufficient favour, and exceedingly great and precious promises. (*Notes, Phil.* 4:10—20. *Heb.* 13:5,6.)

V. 11—18. Evident uprightness and enlarged love give confidence, in addressing even those who have imbibed prejudices: "our mouths will be opened" in the cause of Christ, by the consciousness, that we seek the good of the people alone, and not our own emolument or reputation. We shall be far more grieved when they close their minds against our instructions, than when they refuse to communicate to our necessities: and the most desired "recompense," of "our labour of love," will be their readiness to receive the truth from our lips.—It will especially be near the heart of such pastors, to caution their "beloved children" in the gospel, not to be "unequally yoked with unbelievers." The fatal effects of neglecting the scriptural precept in this matter are most evident. They whose trial it is to be thus connected, without their wilful fault, may expect peculiar consolations under it: but when believers will thrust themselves into these disadvantageous circumstances, contrary to the express warnings of God's word, they may expect to feel great and often very durable additional distress. Indeed, all intimate connections with unbelievers should be avoided. There can be no profitable "communion" between contrary characters: the attempt of making a coalition between Christ and Belial is unnatural and abominable; the kingdoms of righteousness and unrighteousness, of light and darkness, must wage perpetual war with each other; (*Note, Gen.* 3:14,15.) and we are most likely to do good to unbelievers, when we stand aloof from all other intercourse with them, besides that of duty and compassion. If we be Christians indeed, we are "the temples of the living God:" and "what have we then to do any more with idols?" Let us value our relation to him, and not profane it: let us admire his condescending promises, of "dwelling and walking in us" poor sinners, whom he hath reconciled to himself by Jesus Christ. Let us earnestly desire to have his temple made and kept pure, that we may have the comfort of his manifested presence. Let us beseech him to be our God and Portion, and to number us with his chosen people. "Let us come out from among" the workers of iniquity; and separate from all their vain and sinful pleasures and pursuits, and from all conformity to the corrupt customs and fashions of this evil world. (*Notes, Rom.* 12:1, 2.) Let us not touch any gain or indulgence that is spotted with sin. Let us remember that the world, though called Christian, still "lieth in wickedness," and is full of unclean things which we must abhor. Let us assure ourselves that the Lord will receive all those, who come in his appointed way, and at his call; and that he "will be a Father unto them," and take them for his children: and if it be so envied a privilege, to be the son or daughter of some earthly potentate; who can express the dignity and felicity of being "the sons and daughters of the Lord Almighty!" (*Note,* 1 *John* 3:1—3.)

NOTES.—CHAP. VII. V. 1. This verse is evidently connected with the subject of the former chapter. (*Note,* 6:14—18.) The promises, which God has given in the gospel, should excite all those who hear them to aspire after holiness, and animate them in following after it. (*Marg. Ref.* a, b. *Notes, Ez.* 36:25—27. 2 *Pet.* 1:3,4.) All sin is "filthiness" in the judgment of God, because contrary to his holy nature and law. Sensual lusts may be called "filthiness of the flesh;" while pride, envy, revenge, avarice, idolatry, and all ungodliness may be intended by the "filthiness of the spirit;" or the former may signify the outward expression of sin by the body in word or deed; the latter, its inward workings in the imagination and affections. It should, however, be noted, that the apostle speaks of "filthiness of the spirit;" whereas modern theologians often speak as if the *body* alone were the seat of pollution. (*Marg. Ref.* c. *Notes, Rom.* 8:5—9. *Gal.* 5:16—21.)—Aspiring after acceptance, adoption, and communion with God, and depending on his promises, Christians ought to cleanse themselves from all pollution: constantly watching against all evil thoughts, desires, words, and works; mortifying every corrupt propensity; renouncing every sinful interest or pleasure; seeking for an increase of spirituality in judgment and heart, and abounding in every good word and action. In this manner they ought to proceed in "perfecting holiness," and in seeking entire conformity to the holy image and law of God, from reverence to his authority, fear of his displeasure, and an habitual sense of his holy heart-searching presence. Thus they should persevere, in unremitted endeavours after perfect holiness, as long as they live; because their highest attainments leave them far short of sinless perfection. (*Marg. Ref.* d. *Notes, Phil.* 3:12—16.) In this the apostle joined himself: thus intimating, that he too needed more perfect cleansing from the filthiness of sin; and that he called on others to do nothing, but the same which he himself was continually endeavouring to accomplish.—*Perfecting,* &c.] 'Still making progress in holiness.' *Whithy.* If any were perfect, in the strict sense of the word, the exhortation would not suit them. It would not be properly addressed to a holy angel, or to "the spirits of just men made perfect."

Filthiness.] Μολυσμου. Here only N. T.—*Jer.* 23:15. *Sept,* Μολυνω· See on 1 *Cor.* 8:7.—*Perfecting.*] Επιτελουντες. 8:6,11. See on *Luke* 13:32.—*Holiness.*] Αγιωσυνην. See on *Rom.* 1:4.

V. 2—4. The apostle here returned to his more immediate purpose of re-establishing his authority among the Corinthians. (*Note,* 6:11—13.) He called on them, to "receive" him and his brethren as the ambassadors of Christ. There could be no reason for a contrary conduct: as they had "injured no man," in his person or connexions; "corrupted no man," in his principles or morals; and "defrauded no man" in regard to his property, or in any respect *coveted* ought belonging to them. (*Marg. Ref.* f, g.)—He did not speak thus, as disposed to condemn them for bringing such charges against him; for he had so favourable an opinion of them in general, that they were most dear to his heart, as he had before intimated: (3:2.) and if other engagements would have permitted, he would willingly have spent and ended the remnant of his days among them. (*Marg. Ref.* h—l) Indeed he was so confident that they would submit to his apostolical authority, that he addressed them with great freedom and boldness, not fearing but they would take it in good part; and he even gloried among his friends concerning their conduct in the late transactions, yea, he was filled with such comfort on that account, as abundantly counterbalanced all his trials. (*Marg. Ref.* m—o.)—*In our hearts.* (3) *Note, Phil.* 1:7,8.

Receive. (2) Χωρησατε. See on *Matt.* 19:11.—*We have corrupted.*] Εφθειραμεν. See on 1 *Cor.* 3:17.—*We have defrauded.*] Επλεονεκτησαμεν. See on 2:10. 'The word . . . signifies to indulge a covetous temper, and make a prey of others by it; and perhaps intimates that the false teachers, of whom he had so much reason to complain, had done it.' *Doddridge.*—*To die . . . with* you. (3) Συναποθανειν. *Mark* 14:31. 2 *Tim.* 2:11.—*Live with* you.] Συζην. *Rom.* 6:8. 2 *Tim.* 2:11.—*I am exceeding joyful.* (4) Υπερπερισσευομαι τη χαρα. See on *Rom.* 5:20.—'It has an inexpressible energy; and is, if I mistake not, a word of the apostle's own making.' *Doddridge.*

V. 5—7. After the apostle had passed from Troas into Macedonia, (*Note,* 2:12,13.) he was so harrassed with persecution, that he "had no rest in his flesh," or in respect of his outward circumstances: and he was "troubled on every

6 Nevertheless God, [u]that comforteth those that are cast down, [x]comforted us by the coming of Titus;

7 And not by his coming only, [y]but by the consolation wherewith he was comforted in you, [z]when he told us your [a]earnest desire, your [b]mourning, your [c]fervent mind toward me; so that I rejoiced the more. [*Practical Observations.*]

8 For [d]though I made you sorry with a letter, I do not repent, [e]though I did repent: for I perceive that the same epistle made you sorry, though *it were* but for a season.

9 Now [f]I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry [g]after a godly manner, [g]that ye might receive damage by us in nothing.

10 For godly sorrow worketh [h]repentance to salvation not to be repented of: but [i]the sorrow of the world worketh death.

11 For behold, this self-same thing, [k]that ye sorrowed after a godly sort, what [l]carefulness it wrought in you, yea, *what* [m]clearing of yourselves, yea, *what* [n]indignation, yea, *what* [o]fear, yea, *what* [p]vehement desire, yea, *what* [q]zeal, yea, *what* [r]revenge! In all *things* ye have [s]approved yourselves to be clear in this matter.

12 Wherefore, though I wrote unto you, [t]*I did it* not for his cause that had done the wrong, nor for his cause that suffered wrong, but [u]that our care for you in the sight of God might appear unto you.

13 Therefore [x]we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, [y]because his spirit was refreshed by you all.

14 For [z]if I have boasted any thing to him of you, I am not ashamed; but as [a]we spake all things to you in truth, even so our boasting, which *I made* before Titus, is found a truth:

15 And his [b]inward affection is more abundant toward you, whilst he remembereth [b]the obedience of you all, how [c]with fear and trembling ye received him.

16 I rejoice therefore [d]that I have confidence in you in all *things*.

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c 1:3,4. 2:14. Is. 12:1. 51:12, 57:15,18, 61:1,2. Jer. 31:13. Matt. 5:4. John 14: 16. Rom. 15:5. Phil. 2:1. 2 Thes. 2:16,17. x 2:13. 1 Cor. 16:17,18. 1 Thes. 3:2,6,7. 3 John 2—4. y Acts 11:23. Rom. 1:12. Col. 2:5. 1 Thes. 3:3. 2 John 4. z 11. 2:9. Ps. 141:5. Prov. 9:8,9. a 3:2. b 16. Luke 22:44. c Ezek. 1 20. Heb. 2 1. Jam. 5 17. Jude 2. d 10. Judg. 2 4,5. Ps. 6 1—6. 30:5. 31:9—11. 38:18. 51:1. 123:3,6. Jer. 31:18—20. Matt. 5:4. 26:75. Jam. 4:9,10. e 1:14. 2:3. 1 Thes. 3:6. d 6,11. 2:2—11. Lam. 3:32. Matt. 26:21,22. Luke 22:61,62. John 16:6. 21:17. Heb. 12:9—11. Rev. 3:19. e Ex. 5:22,23. Jer. 20:7—9. f *See on* 6,7. *and on* h. 10. Ec. 7:3. Jer. 31:18—20. Zech. 12:10. Luke 15:7,10,17—24, 32. Acts 20:21. g Or, *according to God*. 10:11. 1:12. *Gr.* 2:16. 10:8—10. 13:8—10. Is. 6:9—11. h 12:21. 2 Sam. 12:13. 1 Kings 8:47—50. Job 33:27,28. Ez. 18:27—30. Jon. 3:8,10. Matt. 21:28—32. 26:75. Luke 15:10. 18:13. Acts 5:19. 11:18. 2 Tim. 2:25,26. i Gen. 4:13—15. 30:1. 1 Sam. 30:6. 2 Sam. 13:4. 17:23. 1 Kings 21:4. Prov. 15:13,15. 18:14. Jon. 4:9. Matt. 27:4,5. Heb. 12:17. k 9. Is. 66:2. Zech. 12:10—14. 1 Cor. 5:2. l *See on* 7. 1 Cor. 12:25. Tit. 3:8. m Gen. 44:6,7. 1 Cor. 5:13. Eph. 5:11. 1 Tim. 5:21,22. n 2 Sam. 12:5—7. Neh. 5:6 &c. 13:25. Job 42:6. Jer. 31:18—20. Dan. 6:14. Mark 3:5. o 1. Ps. 2 11. Prov. 14 16. 28:14. Rom. 11:20. Phil. 2:12. Heb. 4:1. 12:15,16. 1 Pet. 1:17. Jude 23. p Ps. 38:9. 145:19. Cant. 8:6. Is. 26:8. 1 Pet. 2:2. q 9: 2. Ps. 69:9. 119:139. John 2:17. Acts 17:16. r Ps. 35:13. Matt. 5:29. Mark 9: 43—48. s 6:4. 13:7. Rom. 14:18. 2 Tim. 2:15. t 2:9. 1 Cor. 5:1. u 2:4,17. 11: 11,28. 1 Tim. 3:5. x 2:3. Rom. 12:5. 1 Cor. 12:26. 13:5—7. Phil. 2:28. 1 Pet. 3:8. y 15. Rom. 15:32. 1 Cor. 16:18. 2 Tim. 1:16. Philem. 20. z 4. 8:24. 9:2 —4. a 1:18—20. † Gr. *bowels are*. 6:12. Gen. 43:30. 1 Kings 3:26. Cant. 5:4. Phil. 1:8. Col. 3:12. 1 John 3:17. b 2:9. 10:5,6. Phil. 2:12. 2 Thes. 3:14. c *See on* 10,11. Ezra 9:4. 10:9. Job 21:6. Ps. 2:11. 119:120. Is. 66:2. Hos. 13:1. Acts 16:29 Eph. 6:5. Phil. 2:12. d 2 Thes. 3:4. Philem. 8:21.

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side;" because the outward conflicts which he sustained with his enemies, concurred with much inward anxiety about the church at Corinth. (*Marg. Ref.* p—t. *Notes*, 4:8—12. 6:3—10. 11:28—31.) But that God, whose peculiar character, prerogative, and delight it is, "to comfort" such of his servants as are dejected and discouraged, and indeed all those who are *humble* and lowly in heart, was pleased "to comfort him" by the arrival of Titus from Corinth. His safety and company were sources of satisfaction to the apostle: but he was still more rejoiced at the comfort which he had received from the behaviour of the Corinthians, and while Titus described their earnest desire to remedy all the evils, which had gained admission among them; at their poignant sorrow for having dishonoured the gospel, and their fervent affection towards the apostle, and *zeal* for him. So that his present joy was rendered the more abundant, even by means of the sorrow which had preceded it. (*Marg. Ref.* u—b. *Note*, 9—11.)

That comforteth. (6) Ὁ παρακαλων. 7. 1:4,6. 5:20. 6:1. Παρακλητος· See on *John* 14:16.—*Those that are cast down.*] Τους ταπεινους. 10:1. *Matt.* 11:29. *Luke* 1:52. *Rom.* 12: 16. *Jam.* 1:9. 4:6. 1 *Pet.* 5:5. (*Notes*, 1:1—11. *Is.* 57:15, 16. 66:1,2. *Matt.* 5:4.)—*Earnest desire.* (7) Επιποθησαν. 11. Here only. Επιποθια, *Rom.* 15:23. Επιποθεω· See on 5:2. *Mourning.*] Οδυρμον. *Matt.* 2:18. Not elsewhere N. T. —*Jer.* 31:15. *Sept.*—*Fervent mind.*] Ζηλον. 11. *Note*, *Jam.* 3:13—16.

V. 8. The inspiration of the Holy Spirit did not supersede the exercise of the understanding and faculties, in the sacred writers: and the apostle's excess of concern, about the consequences of his former epistle, seems to have rendered his mind greatly disquieted, as to some expressions in it, lest they should counteract his grand design. If indeed he actually "repented" of having written so sharply, as well as had felt an *after carefulness* about it, as the word implies; this must not be ascribed to the things written, as if they had not been divinely inspired; but to infirmity, as not being fully sanctified, or freed from a propensity to excess of anxiety and solicitude. A physician, in full confidence that the case requires it, may give a powerful remedy to a sick friend; and yet his anxiety, about the event, arising from concurring circumstances, may induce him sometimes to wish he had not given it. (*Marg. Ref.*)—Some however render the passage, perhaps more accurately. "Even if I had repented, I should not now repent." (*Note*, *Rom.* 9:1—3.)

I made . . . sorry.] Ελυπησα. 9,11. 2:4,5. 6:10. *Matt.* 26:37.—*I do not repent.*] Ου μεταμελομαι. See on *Matt.* 21:29.

V. 9—11. The apostle understood, that his epistle had made the Corinthians sorry, as he expected it would; but this lasted only for a short space: he therefore "rejoiced," not in their sorrow which he shared; but in their repentance which had been effected by it. For they had "been sorrowful according to God;" under the influence of his grace, with reference to his will and glory, and in dependence on his mercy: and this had been so ordered, that they might receive damage, from the apostle, in no respect, not even as the innocent occasion of it. (*Marg. Ref.* f, g.) For that "sorrow," which was the effect of divine grace, and the fear of God, was suited directly to work repentance in the heart, and to render it humble, contrite, submissive, afraid of punishment, dependent on mercy, disposed to renounce and mortify every sin, and to walk in newness of life. So that this was "repentance unto salvation:" as always connected with faith in Christ and an interest in his atonement; and no man would ever repent of thus sorrowing and repenting.—Some are of opinion that the word, rendered "not to be repented of," should be referred to "salvation," rather than to "repentance;" in the same sense as it is applied to "the gifts and calling of God," in the only place, where the same word occurs in the New Testament, signifying its *unchangeableness*; or denoting a salvation which will infinitely more than compensate all that may be endured in attaining it; and the construction, in the original, seems to favour this opinion. (*Marg. Ref.* h.)—This godly sorrow, however, was totally distinct from the sorrow of carnal men about worldly objects; which, being separated from the fear and love of God, and faith in his mercy, often drank up their spirits, broke their proud rebellious hearts, drove them to suicide, or prompted them to the most desperate wickedness; and so "worked death" temporal and eternal. "The sorrow of the world," is the certain way to desperation, unless 'God prevent it; as it appears from the horrid examples of Cain, Saul, Ahithophel, and Judas: but the written tears of David give the clearest example of the other kind of sorrow.' *Beza.*—(*Marg. Ref.* i. *Notes*, *Gen.* 4:13—15. 1 *Sam.* 28:20—25. 31:3—6. 2 *Sam.* 17:23. *Ps.* 32: 51: 126:5,6. *Matt.* 5:4. 27:3—5.)—It was evident that the sorrow of the Corinthians had been "after a godly sort," from their "carefulness" to rectify and amend what had been amiss and their ready obedience in censuring the criminal: from their "desire" to show that their connivance at the evils, which had taken place, was not the effect of corrupt principles, but of inattention; that by thus "clearing themselves," they might preserve the credit of the gospel; from their "indignation" at themselves, for having thus disgraced their profession; from their "fear" lest such evils should again occur; from their most "earnest desire" of further degrees of purity; from their "zeal" for the glory of God, and from their desire as it were, to revenge his cause on themselves, by submitting to any humiliations or corrections, which were requisite for the honour of the gospel: (*Marg. Ref.* k—q.) so that in every thing, they were now freed from further imputation in this transaction. Numbers of them thus showed that they had not been directly guilty, though they had inadvertently connived at the offenders; and of this connivance they had repented, and sought forgiveness. Others who had been more directly criminal, had likewise repented, and concurred in such measures, as implied a decided protest against the sins which had disgraced the cause of Christ, and those teachers who allowed of them; and thus the church, as a society, was cleared from the guilt and infamy, under which it lay; and the whole blame now rested with the individuals, who still persisted in impenitence. (*Marg. Ref.* l.)—As this verse relates to the conduct of a Christian society in particular circumstances, and probably some of the clauses to one part and some to another of this society; so the several particulars adduced can be applied, only by accommodation, to the repentance of an individual.

After a godly manner. (9) "According to God." *Marg.* Κατα Θεον. 10,11.—*Repentance.* (10) Μετανοιαν. *Matt.* 3:8, 11. 9:13. *Luke* 15:7. *Acts* 20:21. 26:20. *Rom.* 2:4, *et al.*

CHAPTER VIII.

The apostle sets before the church at Corinth the liberality of the poor Christians in Macedonia, 1—5; and excites them to imitate this liberality, toward the poor saints in Judea; that they might abound as much "in this grace," as in other things; and show the sincerity of their love, as animated by the self-abasing and self-denying love of Christ to them, 6—9. They had before shown a readiness to this contribution, which would be graciously accepted by the Lord, 10—15. He commends to them Titus, and two other brethren, whom he had engaged in this service; and who were on many accounts worthy of their peculiar regard, 16—24.

MOREOVER, brethren, [a]we do you to wit of [b]the grace of God bestowed on [c]the churches of Macedonia;

2 How that [d]in a great trial of affliction, [e]the abundance of their joy, and [f]their deep poverty abounded unto [g]the riches of their [h]liberality.

3 For [b]to *their* power, [i]I bear record, yea, and [k]beyond *their* power, *they were* willing of themselves;

4 Praying us with much entreaty, [l]that we would receive the gift, and *take upon us* the fellowship of the [m]ministering to the saints.

5 And *this they did*, not as we hoped, but [n]first

a 5:19. b 2—7. 9:12. Acts 11:23. 1 Cor. 15:10. Eph. 3:8. Col. 1:29. c 9:2,4. 11:9. Acts 16:9. Rom. 15:25. 1 Thes. 1:7,8. 4:10. d 1 Thes. 1:6. 2:14. 3:3,4. e Neh. 8:10—12. Acts 2:45,46. f Mark 12:42—44. Luke 21:1—4. Jam. 2:5. Rev. 2:9. g 6:10. 9:11,13. Deut. 15:4. Prov. 11:25. Is. 32:5—8. h Gr. *simplicity*. 1:12. Rom. 12:8. i 9:6,7. Mark 14:8. Acts 11:29. 1 Cor. 16:3. 1 Pet. 4:11. k Rom. 10:2. Gal. 4:15. Col. 4:13. l 12,16,17. Ex. 35:5,21,22,29. 1 Chr. 29:5,6,9,13—17. Ps. 110:3. 1 Cor. 9:17. Phil. 2:13. 1 Thes. 2:8. Philem. 14. 1 Pet. 5:2. m 18,19. Gen. 33:10,11. 2 Kings 5:15,16. Acts 16:15. 1 Cor. 16:3,4. n 9:1,12—14. Matt. 10:42. 12:50. 25:40,44,45. Mark 14:7. John 19:26,27. Acts 6:1, &c. 9:39—41. 24:17. Rom. 15:25,26. 1 Cor. 16:1,15. Gal. 2:10. 6:10. 1 Tim. 5:10. Philem. 5,6. Heb. 6:10. 1 John 3:16—18. o 5:14,15 1 Sam. 1:28. 2 Chr. 30: 8. Is. 44:3—5. Jer. 31:33. Zech. 13:9. Rom. 6:13. 12:1. 14:7—9. 1 Cor. 6:19,20.

Μετανοεω. See *Matt.* 3:2.—*Not to be repented of.*] Αμεταμελητον. See on *Rom.* 11:29.—*Clearing of yourselves.* (11) Απολογιαν. See on *Acts* 22:1.—*Indignation.*] Αγανακτησιν. Here only. Αγανακτεω, *Matt.* 20:24. 21:15.—*Clear.*] Αγνους. 11:2. *Phil.* 4:8. 1 *Tim.* 5:22. *Tit.* 2:5. *Jam.* 3:17. 1 *Pet.* 3:2. 1 *John* 3:3.

V. 12. The apostle further assured the Corinthians that he had not written, concerning the incestuous person, from a personal dislike to him, or *merely* on his account in any respect; nor from regard to his father, who had been so grossly wronged in this matter; (*Note*, 1 *Cor.* 5:1—5.) but in order to show to them, as in the sight of God, his diligent and vigilant attention to their spiritual interests.—The other offenders at Corinth might also be alluded to: but it is evident, that the principal criminal was more directly intended. (*Marg. Ref. Notes*, 1 *Cor.* 6:1—8.)

V. 13—16. The apostle's endeavours had been made very successful, and had eventually terminated in the comfort of the Christians at Corinth: and he now shared their consolations, as he had before sympathized in their sorrows. It also increased his joy, to see how joyful their conduct had rendered the pious heart of his beloved Titus. If then he had before spoken so confidently of them, that it seemed to be "boasting," he was not ashamed of it: for as his doctrine, and his professed affection for them, had been approved to be faithful and "true;" so this his boasting of them to Titus had proved true also. (*Marg. Ref.* x—a. *Note*, 9:1—5.) The love of Titus also towards them was greatly increased, while he remembered the obedience, which in general all had shown to the authority of the apostle signified by him: and how they received him even with a trembling fear, lest they should grieve him, or impress his mind unfavourably towards them. So that the apostle could now rejoice in the "confidence, which he had in them in all things." (*Marg. Ref.* b—d.) There was great address in this part of the epistle; and his kind acceptance of what had been done, and the confidence which he expressed in the church, were in general well suited to excite them to a more entire reformation; to withstand the party formed against him; to deliver them from the fascinations of the false teachers; to re-establish the apostle's authority; and to prepare the way for his subsequent exhortations, warnings, expostulations, and direct accusations and denunciations of the principal offenders, and of all who continued impenitent. For they implied, that not the church as a society but merely a few corrupt intruders were the subjects of these severe addresses.

Was refreshed. (13) Αναπεπαυται. See on *Matt.* 11:28.—*Inward affection.* (15) Τα σπλαγχνα. 6:12. See on *Luke* 1:78.—*With fear and trembling.* (15) Μετα φοβου και τρομου. See on 1 *Cor.* 2:3.

PRACTICAL OBSERVATIONS.

V. 1—7. The promises of God should excite and direct us in "following after holiness." His grace alone can efficaciously "purify" us: but it is our duty earnestly to use the means which he has appointed: and, depending on that grace, to search out and cleanse away all "filthiness of the flesh and spirit," as abhorred by God and all his people. Perfect holiness should be the object of our unremitting prayers and endeavours: we ought to follow after it, as in the presence of God, and influenced by the fear of him, when no eye but his can possibly witness our conduct; and our lamented imperfections should excite us the more diligently to "go on unto perfection."—If the ambassadors or messengers of Christ would be received in that character; they must be careful "to wrong no man, to corrupt no man, to defraud no man;" or in any way to manifest a propensity to covetousness: (*Notes*, *Is.* 56:9—12. *Jer.* 6:13—15. 1 *Tim.* 3:3. 1 *Pet.* 5:1—4.) and they who reject those ministers of Christ, whose conduct and doctrine are thus uncorrupt, will greatly offend him that sent them. Yet we should avoid all rigorous censures, and show cordial love to the people notwithstanding their faults: we should express as much confidence in them, and speak as favourably of them, as the case will admit: and when they show a readiness to amend what hath grieved us; we should deem this a comfort, sufficient to render us "exceedingly joyful in all our tribulation." But we ought not to expect much "rest to our flesh" in this evil world: and if inward "fears" concur with outward opposition, to distress us; we only taste that cup, of which far wiser and better men have drunk more abundantly.—We cannot sufficiently admire the compassion and condescension of our God, in revealing himself as "the Comforter of those that are cast down." In all our dejections and perplexities therefore let us rely on him, as our all-sufficient Helper. And seeing the time of our extreme distress is commonly that of his merciful and effectual interposition, we should endeavour to make it that of our most enlarged expectations. He, however, generally works by second causes and instruments: the converse of some pious friend, or a good account of those about whom we are anxious, or the affection of such as we feared were alienated, are often sources of relief and consolation, in which the kindness of the Lord should be acknowledged with much thankfulness.

V. 8—16. Through anxiety about the event of his labours, even the faithful minister may be tempted to repent of his best intended and most scriptural endeavours to do good. He may fear that he spake too decidedly, or sharply; and so gave needless offence, or excited undue sorrow: when he only performed the office of an affectionate reprover, under the influence of the Spirit of truth and love. Thus a man may be much disquieted for having done his duty, and afraid of doing it on another occasion: and this should be carefully watched against with humble persevering prayer. Indeed, we should be reluctant to cause sorrow; even as the skilful and tender surgeon is averse to give pain, though he finds it often necessary: but we should rejoice in bringing men to that "godly sorrow, which worketh repentance;" as their grief will be transient, and the benefit eternal.—The loss of an earthly friend, the displeasure of a powerful superior, or other secular misfortunes, excite men's sorrow, and they think they have cause to mourn: how then should they be grieved for having offended their Creator, dishonoured his name, incurred his frown, and deserved eternal misery! The objects of worldly sorrow are trivial; its exercise is commonly unavailing; and it tends to death in diverse and most awful ways: we should therefore be peculiarly careful not to indulge it. Unless sin be mourned over, as the cause of men's sufferings, and God be regarded, as the righteous and merciful Author of them; their sorrow under afflictions and calamities leads to increasing enmity, to distraction, despair, and blasphemy. (*Notes*, *Rev.* 16:8—11.) We should therefore endeavour to turn all our mourning into a religious channel, that we may "sorrow after a godly sort." But even sorrow about sin and our eternal concerns will be of no use to us, unless it "worketh repentance;" and even repentance itself may be counterfeited or spurious, and so not be "unto salvation." Of all deceptions this is most to be feared; as immense multitudes are quieted without true repentance, by a groundless notion that they have repented, or do repent. A partial and superficial repentance; an unbelieving and despairing repentance, like that of Judas; a pharisaical repentance, which is presented as an atonement for sin, and the rival of Christ's expiation; outward penances, mortifications, and observances, with an unhumbled and unrenewed heart; apparent contrition, without renouncing the favourite iniquity, or throwing back "the wages of unrighteousness:" these, and other kinds of repentance, are not "unto salvation," but must be repented of, either in this world or for ever in hell. But deep humiliation before God, hatred and dread of all sin, attended by faith in the righteousness, atonement, and intercession of Christ, a new heart and a new life, constitute "repentance unto salvation never to be repented of." May the Lord bestow it on every one of us!—"Sorrowing after this godly manner" will work great carefulness and watchfulness in us, to amend our lives and subdue every iniquity: we shall thus be led to earnest and persevering endeavours to clear up the reality of our repentance to our own consciences, and to all men; we shall feel "an indignation" at ourselves for past transgressions; a fear of relapsing into sin; a vehement desire of forgiveness and sanctifying grace; a zeal for the honour of God; and a revenge, as it were, against those lusts which have excited us to offend him. When the faithful minister of Christ, who has warned sinners of their guilt and danger, and reproved inconsistent professors of the gospel, ("that his care of them in the sight of God" might be evidenced,) witnesses such "fruits meet for repentance," he will be comforted, in helping the comfort of the mourning penitents; he will rejoice in the joy of other believers on their account; he will exult in realizing the favourable hopes which he had before entertained: he will encourage the abundant affection of others towards them, he will commend their prompt and circumspect obedience, and "rejoice to have confidence in them in all things."

gave their own selves to the Lord, and [o]unto us by the will of God:

6 Insomuch that [p]we desired Titus, that as he had begun, so he would also finish in you the same [q]grace also.

7 Therefore, [q]as ye abound in every *thing*, *in* [r]faith, and utterance, and [s]knowledge, and *in* all diligence, and *in* your love to us, [t]*see* that ye abound in [x]this grace also.

8 I [y]speak not by commandment, but [z]by occasion of the forwardness of others, and [a]to prove the sincerity of your love.

9 For ye know [b]the grace of our Lord Jesus Christ, that [c]though he was rich, yet [d]for your sakes [e]he became poor, [f]that ye through his poverty might be rich. [*Practical Observations.*]

10 And herein [g]I give *my* advice: for this is [h]expedient for you, who have begun before, not only to do, but also [i]to be [j]forward a year ago.

11 Now therefore perform the doing *of it;* that as *there was* a readiness to will, so *there may be* performance also out of that which ye have.

12 For [k]if there be first a willing mind, *it is* accepted according to that a man hath, *and* not according to that he hath not.

13 For *I mean* [l]not that other men be eased, and you burdened:

14 But by an equality, *that* now at this time your abundance *may be a supply* for their want, that their abundance also may be *a supply* for your want: that there may be equality:

15 As it is written, [m]He that *had gathered* much had nothing over; and he that *had gathered* little had no lack. [*Practical Observations.*]

o 4:5. 1 Chr. 12:18. 2 Chr. 30:12. p 16,17. 12:18. * Or, *gift.* 4:19. *marg.* 9:5. Phil. 4:18. 1 Pet. 4:10. q Rom. 15:14. 1 Cor. 1:5. 4:7. 14:12. Rev. 3:17. r 1 Cor. 13:2. s 1 Cor. 7:12. 13:2. t 7:7. u Phil. 1:9,11. 1 Thes. 1:9,10. 2 Thes. 1:3. 1 Pet. 1:22. 2 Pet. 1:5—8. x 6. 9:14. Eph. 4:29. 2 Tim. 2:1. Heb. 12:28. 2 Pet. 3:18. y 10. 9:7. 1 Cor. 7:6,12,25. z 1—3. 9:2. Rom. 11:12—14 Heb. 10:24. a 24. 6:6. Josh. 24:14. Ez. 33:31. Rom. 12:9. Eph. 1:15. *marg.* 6. 24. Jam. 2:14—16. 1 Pet. 1:22. 1 John 3:17—19. b 13:14. John 1:14,17. Rom. 5:8,20,21. 1 Cor. 1:4. Eph. 1:6—8. 2:7. 3:8,19. c Ps. 102:25—27. John 1:1—4. 10. 16:15. 1 Cor. 15:47. Phil. 2:6. Col. 1:16,17. Heb. 1:2,6—14. d Is. 62:1. 65:

8. John 12:30. 17:19. Col. 1:24. e Is. 53:2. Matt. 8:20. 17:27. 20:28. Mark 6:3. Luke 2:7. 8:3. 9:58. Phil. 2:7,8. f 6:10. Luke 16:11. Rom. 8:32. 11:12. 1 Cor. 3:21,22. Eph. 3:8. 1 Tim. 6:18. Jam. 2:5. Rev. 21:7. g 1 Cor. 7:25,40. h 12:1. Prov. 19:17. John 11:50. 16:7. 18:14. 1 Cor. 6:12. 10:23. Phil. 4:17. 1 Tim. 6:18,19. Heb. 13:16. i 8. 9:2. † Gr. *willing. See on* 3. k 9:7. Ex. 25:2. 35:5,21,22,29. 1 Chr. 29:3—18. 2 Chr. 6:8. Prov. 19:22. Mark 12:42—44. 14:7,8. Luke 7:44—46. 12:47,48. 16:10. 21:1—4. 1 Pet. 4:10. l Acts 4:34. Rom. 15:26,27. m Ex. 16:18. Luke 22:35.

NOTES.—CHAP. VIII. V. 1—5. The mention which the apostle had made of his confidence in the Corinthians gave him an occasion of again introducing the subject of the collection, that he was making for the Christians in Judea, which takes up this and the following chapter. (*Notes*, *Rom.* 15:22—29. 1 *Cor.* 16:1,2.) With great delicacy and propriety, he brought this forward by "informing" them, as an article of interesting intelligence, concerning the admirable conduct of the churches at Philippi, Thessalonica, and Berea, in Macedonia. In extolling the generosity of the Christians in these cities, he calls it "the grace of God bestowed upon" men; the cause being thus manifested by the effect. Though the Christians in these cities had been tried with grievous afflictions and persecutions, by which they had been greatly impoverished: yet "the abundance of their joy," in the Lord and his salvation, had so enlarged their hearts to love him, and his poor disciples whom they had not seen; that a large collection had been made among them, and "their deep poverty abounded to the riches of their liberality," and thus illustrated it. So that the apostle testified in their behalf, that they were willing of themselves, not only to do as much as was in their power, even more than could have been expected from them; but that their inclinations were larger than their ability, and they would gladly have done more if they had been able. 'I have performed all, even with an industry beyond my power.' *Demosthenes.* (*Marg. Ref.* c—k.) Nay, instead of needing to be solicited, they had entreated him to accept of their contributions, and to take a part in the charge of conveying them to Jerusalem, and applying them to the intended purposes. In all this, they had exceeded his most sanguine hopes concerning them: for they first devoted themselves to the Lord Jesus, as his redeemed and "peculiar people, zealous of good works;" and then "they gave their own selves to the" apostle, and his fellow-labourers, to be directed by them in doing the will of God, according to his appointment, and in improving their talents to his glory. (*Marg. Ref.* l—o.)—The word rendered *grace*, is no doubt sometimes translated *gift*; but to interpret "the grace of God towards the churches, &c." to signify the large subscription for the poor Christians in Judea, as some learned men do, is wholly unprecedented: and the obvious meaning, viz. that their bounty to their poor brethren, was the effect of the abundant grace of God conferred on them, agrees far better with the simple and reasonable language of Scripture on these subjects. (*Marg. Ref.* b. *Notes*, 16—24. 1 *Chr.* 29:10—19. 1 *Cor.* 15:3—11, *v.* 10.)

We do you to wit. (1) Γνωριζομεν. *Luke* 2:15. *John* 15:15. 17:26. 1 *Cor.* 15:1, *et al.*—*The grace . . . bestowed on.*] Την χαριν . . . την δεδομενην εν. 4,6,7,9,16,19. 1:12,15. 9:8,14,15. 1 *Cor.* 15:10.—*Trial.* (2) Δοκιμη. 2:9. 9:13. See on *Rom.* 5:4.—*Deep poverty.*] Ἡ κατα βαθους πτωχεια.—Βαθος, *Rom.* 11:33. 1 *Cor.* 2:10. *Eph.* 3:18.—*Liberality.*] "Simplicity." *Marg.* Ἁπλοτητος. 1:12. 9:11,13. 11:3. See on *Rom.* 12:8.—*They were willing of themselves.* (3) Αυθαιρετοι. 17. Here only.

V. 6—9. If the poor and persecuted Macedonians had exceeded expectation "in the riches of their liberality," the prosperous and affluent Christians at Corinth would doubtless fully answer the apostle's hopes of them. When Titus had before been there, he had begun this good work among them; and Paul had therefore desired him to go again and complete it.—By "the same grace also" most expositors understand the benefaction itself, and indeed the word may signify the *free gift* of man, as well as that of God: yet it seems more consonant to the apostle's language, to explain it of the gracious influence of the Holy Spirit on their hearts, than of the gift itself, or *their act of grace* towards their brethren. (*Marg.* and *Marg. Ref.* p. x. *Notes*, 1—5. 1 *Cor.* 15:3—11. *Eph.* 3:8.) As, however, the Corinthians abounded in all spiritual gifts, and in various Christian graces, they would doubtless "abound in this grace also;" and exceed other churches as much, in the largeness of their contributions, as they did in affluence, or in faith, knowledge, utterance, and spiritual gifts. (*Marg. Ref.* q—u. *Notes*, 1 *Cor.* 1:4—9. 4:8 12:4—11.) He did not speak this, as a "commandment" how much each person, or the whole company ought to give: but, from the forwardness of their poorer brethren, he took occasion to make trial of their sincerity, in the love which they professed to Christ and his people, and which would he trusted be satisfactorily demonstrated. (*Marg. Ref.* y—a. *Notes*, *Rom.* 12:9—13. *Jam.* 2:14—18. 1 *John* 3:18—24.) For they knew and believed, and, as he was persuaded, were experimentally acquainted with "the grace" and most free and unmerited love of Christ to sinners, "that, though he was rich" in all the glory, authority, sufficiency, and felicity of the Godhead; yet "for their sakes," who were in themselves poor, guilty, polluted, and perishing sinners, "he had become poor," by assuming human nature, being born of a poor virgin in a stable; living in poverty and affliction for many years on earth; and at length entirely impoverishing himself, as it were, to pay their debt, and ransom their souls by his sacrifice on the cross. All this he submitted to most freely, in unspeakable compassion and condescension, that "they by his poverty might be made rich," with all the blessings of salvation; the mighty debt of sin having been thus discharged, and the forfeited inheritance of eternal life redeemed, with all things pertaining to their everlasting glory and felicity: and surely they could want no other argument to prevail with them to part, largely and freely, with their temporal riches, for the relief and support of his poor brethren! (*Marg. Ref.* b—f. *Notes*, *Matt.* 12:46—50. 25:34—40. *Eph.* 3:8,14—19.) In the judgment of the apostle, *Jesus was rich before he was poor;* and it was voluntarily and graciously that he became poor for our sakes, &c. But indeed as Man he was born and educated in poverty; he was poor all his life, and "had not where to lay his head," and only became rich after his death and resurrection; and therefore if he was no more than man, he certainly was poor before he was rich, not rich before he was poor.

He had begun. (6) Προενηρξατο. 10. Here only.—*Would finish.*] Επιτελεση. 11. See on 7:1.—*By commandment.* (8) Κατ' επιταγην. *Rom.* 16:26. 1 *Cor.* 7:6,25. 1 *Tim.* 1:1. *Tit.* 1:3. 2:15.—*To prove.*] Δοκιμαζων. 22. 13:5. See on *Luke* 12:56.—*The sincerity.*] Το γνησιον. *Phil.* 4:3. 1 *Tim.* 1:2. *Tit.* 1:4. "Genuineness." Some copies read "our love:" but it was the genuineness of the love professed by the Corinthians, which was made trial of. *Note*, 1 *Pet.* 1:6,7.—*He became poor.* (9) Επτωχευσε. Here only N. T.—*Ps.* 34:10. 79:8. *Prov.* 23:21. *Sept.*—Πτωχεια, 2.—Jesus was poor, as man, from his birth to his death: but in becoming man he emptied himself (εκενωσε εαυτον;) and thus when rich became poor for our sakes.—*Might be rich.*] Πλουτησητε. *Luke* 1:53. 12:21. *Rom.* 10:12. 1 *Cor.* 4:8. 1 *Tim.* 6:18. *Rev.* 3:17,18.

V. 10—15. In respect of this service, to which the Corinthians would, as it was supposed, feel themselves "constrained by the love of Christ," the apostle only offered his advice: (*Note*, 5:13—15.) for it would be expedient for them or profitable to them, and consistent with their profession and character, evidently to copy that love by which they were saved: especially as they had begun a year before, not only to deposit money for this use; but to enter upon the service, with a willing, earnest, and fervent mind. It behooved them therefore to make no hesitation about performing it; that their actions might coincide with the promptitude of their former determinations. In doing this, let every one of them proportion his contribution to his circumstances, for a small sum would be equally acceptable from a poorer person, as a larger from his more wealthy brother. (*Marg. Ref.* h—k. *Note*, *Mark* 12:41—44. *P. O.* 35—44. *Notes*, *Acts* 11:27—30. 1 *Cor.* 16:1—4.) Indeed, in every case, where "a

16 But [n]thanks *be* to God, which put the same [o]earnest care into the heart of Titus for you.

17 For indeed he [p]accepted the exhortation; [q]but being more forward, of his own accord he went unto you.

18 And we have sent with him [r]the brother, whose praise *is* in the gospel [s]throughout all the churches;

19 And not *that* only, [t]but who was also chosen of the churches to travel with us with this [u]grace, which is administered by us [v]to the glory of the same Lord, and *declaration of* your ready mind:

20 Avoiding this, [x]that no man should blame us in this abundance which is administered by us:

21 Providing [y]for honest things, [z]not only in the sight of the Lord, but also in the sight of men.

22 And we have sent with them our brother, [a]whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which †*I have* in you.

23 Whether *any do inquire* of [b]Titus, *he* [c]*is* my partner [d]and fellow-helper concerning you: or our brethren *be inquired of, they are* [e]the messengers of the churches, *and* the glory of Christ.

24 Wherefore [f]show ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

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n Ezra 7:27. Neh. 2:12. Jer. 31:31. 32:40. Col. 3:17. Rev. 17:17. o 7:7,12. Phil. 2:20. p 6. Heb. 13:22. q *See on* 8,10. r 19,22,23. 12:18. s Rom. 16:4. t 1—4. Acts 6 3—6. 15:22,25. 1 Cor. 16 3 4. u Or, *gift. See on* 6. 9:8. v 1,2. 4:15. 9 12—14. Phil. 4 18,19. 1 Pet. 4 10,11. x 11 12. Matt. 10 16. Rom. 14 16. 1 Cor 16 3. Eph. 5.15. 1 Thes. 5 22. y Rom 12 17. Phil. 4 8. 1 Tim 5.14.

Tit. 2:5,8. 1 Pet. 2:12. z 2:17. 5:9—11. Matt. 5:16. 6:1,4. 23:5. 1 Thes. 5:22. a Phil. 2:20—22 † Or, he hath. b 6,16. 7:6. 12:18. c Luke 5:7,10. Philem. 17. d Phil. 2:25. 4:3. Col. 1:7. 1 Thes. 3:2. Philem. 1:24. 3 John 8. e 19. Phil. 2:25. *Gr.* f 8. 7:14. 9:2—4.

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willing mind" to honour and obey Christ, from humble love to him, was the principle of a man's actions; his services would meet with a gracious acceptance: nor would more be expected from him than he was enabled to do. To express and evidence this ready mind, the proportion, before recommended, would be necessary: yet it would not be proper to urge any man to exceed what he was thus disposed to give; lest, by competition with his brethren, he should entrench upon other duties. Nor did the apostle mean to relieve the poor Christians in Judea, by burdening those at Corinth; or even to exact from them, and exempt other churches, so as to give *rest* to the one and *affliction* to the other. He only desired that some measure of "equality" might be preserved among brethren in Christ: and that, in order to this, the Corinthians should, on the present occasion communicate from their abundance, to relieve the necessities of their poor brethren in Judea: and then, if a reverse in circumstances should take place, through persecutions or calamities, either to individuals or the collective body; the abundance of the Jewish converts, or of other churches, might be a fund for the supply of their necessities. Thus one might help another after an equal manner; according as it was written concerning the Israelites, respecting the manna; which though collected in different quantities, being thus properly dispensed was all used without the redundance being wasted, or any of the congregation left destitute of a sufficient supply (*Note, Ex.* 16:16—20.)—'So far Christianity seems to require this equality, as that we should not suffer others to lack the necessaries of this present life, while we abound in them.' *Whitby.*—The Christians at Corinth had also been made partakers of the inestimable spiritual blessings of their Jewish brethren, and at their expense; and it was *equal* or equitable, that they should impart to them, in return of their carnal things. (*Notes, Rom.* 15:22—29. *Gal.* 6:6—10.) How urgently the apostle pleads in behalf of his poor brethren while he would receive nothing for himself! (*Notes,* 11:7—12. 12:11—15.) *He that had gathered much,* &c. (15) A translation of the Hebrew, not exactly the same as the Sept. (*Ex.* 16:18.)

Advice. (10) Γνωμην. *Acts* 20:3. 1 *Cor.* 1:10. 7:25,40. *Philem.* 14. *Rev.* 17:13,17.—*To be forward.*] "Willing." *Marg.* Το θελειν. 11. *Rom.* 7:18. *Phil.* 2:13.—*A year ago.*] Απο περυσι. 9:2.—'Α περαω *transeo,* quia annus superior transit.' *Schleusner.—A readiness to will.* (11) Ἡ προθυμια του θελειν. 12,19. 9:2. *Acts* 17:11. Προθυμος. See on *Matt.* 26:41.—*Other men be eased, and ye burdened.* (13) Αλλοις ανεσις, ὑμιν δε θλιψις. Ανεσις, 2:13. 7:5. 2 *Thes.* 1:7.—*By an equality.* (14) Εξ ισοτητος. *Col.* 4:1. Ισος, *John* 5:18.—*Abundance.*] Περισσευμα. *Matt.* 12:34. *Mark* 8:8.—*Want.*] Ὑστερημα. 9:12. 11:9. *Luke* 21:4. 1 *Cor.* 16:17. *Phil.* 2:30. *Col.* 1:24. 1 *Thes.* 3:10.—*Had no lack.* (15) Ουκ ηλαττονησε. Here only N. T.—*Ex.* 16:18. *Sept.* Ἐλαττοω, *John* 3:30.

V. 16—24. The cordiality and diligence of Titus in his attention to the Corinthians, as well as his zeal for the good work in hand, were "put," or given "into his heart" by the Lord; whom the apostle heartily thanked for this interposition in his favour. (*Marg. Ref.* n, o. *Note, Ezra* 7:27, 28.) Indeed Titus not only complied with his exhortation to return to Corinth, from regard to his authority; but he was so prompt and willing for that service, as not to need solicitation.—The brother who was sent with him is generally supposed to have been Luke, "whose praise was in all the churches," on account of the gospel which he had written, and for many zealous services in the cause: yet whether this was intended by St. Paul, who would be clearly understood by the Corinthians, is on many accounts uncertain. The brother, however, had been chosen by the churches of Macedonia to travel with the apostle, as their messenger to Jerusalem, with the contributions raised by them; which they were to dispose of, (as the deacons did of the donations of their several churches,) "to the glory of Christ," the one Lord both of the Jewish and Gentile converts; as the honourable evidence of their ready mind to such good works; and so as to cultivate love with their Jewish brethren by reciprocal kindnesses. (*Marg.* and *Marg. Ref.* r—v.) This, the apostle had proposed and accomplished, that he might avoid all censure, and suspicion of injustice or partiality, in the disposal of those large sums of money, which had been raised: and that he might, by a prudent foresight, take care that his whole conduct should appear honourable, consistent, and unexceptionable in the sight of men, as well as that it should really be so in the sight of God. (*Marg. Ref.* x—z. *Note, Rom.* 12:17—21, *v.* 17.)—With Titus and the brother before-mentioned, he had also sent another of his brethren whom he had frequently found diligent in other services; but he expected extraordinary diligence from him on this occasion, as he was animated by the confidence in them, which the apostle had expressed. Some think that Apollos is meant; but this is not probable, for he wanted no recommendations to the Christians at Corinth: indeed curiosity rather than edification, is concerned in determining these questions.—If, however, any of them inquired who Titus was, that he should take the lead in this business; as the apostle's adversaries would be likely to do; (*Note,* 12:16—21.) let them be answered, that he was "the partner" of the apostle, in the sacred ministry, who cordially united with him in all his designs, and who was particularly helpful to him in the affairs of Corinth. If the other brethren were inquired of; let it be said, that they were the chosen messengers of the Macedonian churches, whose characters, zeal, and conduct in that important service, made them an honour to the gospel, and greatly instrumental in manifesting the glory of Christ. (*Marg. Ref.* b—e.) It therefore was proper that the Corinthians should show, in their liberality on the present occasion, before these excellent persons, and the churches whom they represented, "the proof of their love" to Christ; and that they deserved those warm commendations, which the apostle had bestowed on them. (*Note,* 9:1—5.)—It may here again be observed, that there is not the least reason to doubt, but that the messengers, entrusted with the contributions of the Christians for their Jewish brethren, were *chosen by the suffrage of the churches:* how then is it, that so little satisfactory scriptural proof can be adduced, that the spiritual pastors were elected in the same manner? (*Notes, Acts* 6:2—6. 14:21—23. 1 *Cor.* 16:3,4.)—'It would have been a most ready calumny against Paul, to have said, that he greatly desired the care of these contributions, that he might sacrilegiously convert the consecrated money to his own use; had he not by every means guarded against it. But who, during these thousand years, and more, has followed this truly apostolical example?' *Beza.—Of his own accord.* (17) 'Here we see the sweet harmony there is betwixt the grace of God, and our persuasion and free will.—Titus was moved to this work, by St. Paul's exhortation, and was also "willing of his own accord," and yet "God," saith the apostle, "put this earnest care into his heart."' *Whitby.*—"It is God who worketh in us both to will and to do." Concerning free will *in this sense,* we have no controversy.—All men, however their wills are enslaved by their lusts, have free agency.

More forward. (17) Σπουδαιοτερος. 22. 2 *Tim.* 1:17. Σπουδη, 8,16. 7:11,12. *Rom.* 12:8.—*Of his own accord.*] Αυθαιρετος. See on 3.—*Chosen.* (19) Χειροτονηθεις. *Acts* 14:23.—*To travel with us.*] Συνεκδημος ἡμων. *Acts* 19:29. Not elsewhere.—*Avoiding.* (20) Στελλομενοι. 2 *Thes.* 3:6. Not elsewhere. 'Maxime caventes.' *Schleusner.—Abundance.*] Ἁδροτητι. Here only.—*Providing.* (21) Προνοουμενοι. See on *Rom.* 12:17.—*Messengers.* (23) Αποστολους. Christ was the apostle of the Father, (*Heb.* 3:1.) the twelve were, his apostles; these were "the apostles of the churches."—*Show ye.* (24) Ενδειξασθε. See on *Rom.* 9:17.—*The proof.*] Ενδειξιν. See on *Rom.* 3:25.

PRACTICAL OBSERVATIONS.

V. 1—9. By ascribing all "good works" to "the grace of God," we not only give the glory to him whose due it is; but we also show men where their strength lies, and enable humble believers to read the Lord's special love to them, in the fruits of their love to him and to his people. (*Notes, Luke* 7:44—50. 1 *John* 4:19.)—Abundant spiritual joy not only supports the soul under great trials of afflictions, but it enlarges the heart in "the work and labour of love:" so that "the depth of poverty" in joyful Christians renders more

CHAPTER IX.

The apostle assigns his reasons for sending the brethren beforehand, to make up the collections of the Corinthians, notwithstanding his confidence in them, 1—5. He encourages their cheerful liberality; under the figure of sowing seed, from which they might expect: from God a large increase, to enable them to sow still more abundantly to his glory, 6—11; for such services, not only supply the wants of the saints, but excite them to abundant thanksgivings to God, and fervent love to their benefactors, and prayers for them, 12—14. He concludes the subject by "thanking God for his unspeakable gift," 15.

FOR as [a]touching [b]the ministering to the saints, [c]it is superfluous for me to write to you:

2 For I know [d]the forwardness of your mind, for which [e]I boast of you to them of Macedonia, [f]that Achaia was ready a year ago; and your zeal hath [g]provoked very many.

3 Yet [h]have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, [i]ye may be ready:

4 Lest haply, if [k]they of Macedonia come with me, and find you unprepared, we (that we say not ye,) should [l]be ashamed in this same confident boasting.

5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, [m]and make up beforehand your [n]bounty, [o]whereof ye had notice before, that the same might be ready, as *a matter of* bounty, and not as *of* covetousness.

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a Gen. 27:42. 1 Sam. 20:23. 2 Kings 22:18. Job 37:23. Ps. 45:1. Matt. 22:31. Rom. 11:28. Phil. 3:5,6. b 12—14. *See on* 8:4. Gal. 6:10. c 1 Thes. 4:9,10. 5:1. 1 John 2:27. d 8:8,10,19. 1 Thes. 1:7,8. e 8:24. f 1:1. 8:10. 1 Cor. 16:15.

g 8:8. Heb. 10:24. h 4. 7:14. 8:17—24. i 5. 1 Cor. 16:1, &c. Tit. 3:1. k 2. 8: 1—5. l 11:17. m 8:6. 1 Cor. 16:2 n Gr. *blessing.* Gen 33:11. 1 Sam. 25:27. o 9:5. *marg.* 2 Kings 5:15. † Or, *which hath been so much spoken of before.*

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admirable "the riches of their liberality:" for they do more than could have been conceived in their power, and manifest a still more enlarged good will. How different is this from the conduct of those, who will not concur in any expensive good work, except their reluctance be overcome by an importunity, as uneasy to themselves as to those who solicit them! The happy frame of mind, before described, must spring from an unreserved surrender of ourselves to the Lord, that we may henceforth live to his glory, as well as partake of his salvation; and then, giving up ourselves to the counsels of his faithful ministers, as far as we are satisfied that they instruct us "by the will of God."—Remarkable examples of piety and charity, should be brought forward, in order to excite others to a holy emulation: especially when the inferiority in outward things, of those who exhibit them, renders it less likely that they should be noticed: and such instances will commonly be found very efficacious to this end, among those who are partakers of divine grace.—Those whom God has employed to begin, will commonly best carry on and finish his work of grace in his people.—Such persons as "abound in faith, knowledge, utterance, fervent affections," and attachment to pious ministers, should be exhorted to abound proportionably in liberality to their poor brethren: and occasion should be taken, from "the forwardness" of some, to excite others to show their love to be genuine; for nothing can evince this, except the fruits of love, in good works to Christians for the Lord's sake. (*P. O. Matt.* 25:31—40.) "The grace of our Lord Jesus Christ" was not declared in kind words only; but "though he was rich, yet for our sakes he became poor; that we through his poverty might be rich:" and they, who truly know and experience the happy effects of his grace, will show their love to him and his people, by good works, and not merely by a cheap profession. But alas! we may easily estimate the small degree, in which most of us "know the grace of Christ;" by considering how small a porportion of our superfluities we retrench, and how little we deny ourselves, submit willingly to privations, forego the prospect of wealth, endure inconveniences, and stoop to men of low estate, from love to his name. Doubtless, this is the proper standard of our spiritual knowledge of Christ. In proportion to our views of his glory, we shall bear his image: and if this change were more fully effected, we should embrace poverty, endure hardship, and even "lay down our lives" for the good of his people, when properly called to it; and at last, we should deem all this as nothing, when compared with our obligations to his infinite love.

V. 10—15. We may not positively enjoin the proportion, in which Christians should communicate to the relief of the necessitous: yet we may advise them concerning what is becoming, and consistent with their ability, profession, and hopeful beginnings; that their "readiness to *will*" may be manifested by the performance of it. But, while the wealthy must be charged "to be ready to communicate," (*Note*, 1 *Tim.* 6:17—19. *P. O.* 13—21.) the poorer should be encouraged to contribute their help also; yet without being urged to what may distress them: for "if there be first a willing mind, it is accepted." This is indeed an universal rule: the sinner's "ready mind," to repent, to believe in Christ, to love and obey him, and to do good to others for his sake, springs from divine grace: without this, all external services must be ostentatious and hypocritical: but where this is *first* produced, the *defective* attempts of the believer to glorify God will be accepted and graciously rewarded; though in strict justice, according to the perfect and holy law, they merit condemnation.—We should be careful to act *impartially* in promoting works of charity: one should not be burdened to ease another, but "equality" and reciprocal help should be aimed at. Even among the poor people, in any parish or congregation, the most distressed may be relieved by such as are less straitened, with what they can at present spare; and when they in their turn come to be straitened, their brethren may concur to help them. Thus mutual love will be cemented, and prayers and thanksgivings for each other will be multiplied: and though none will thus have any thing superfluous, yet absolute want may commonly be excluded. But upon a larger scale, and where more wealthy persons are concerned, greater effects may be produced; and the most prosperous may be exhorted to liberality, from the consideration of the vicissitude and uncertainty prevalent in human affairs: nor can riches be secured so effectually, for the benefit of the possessor or his family, as by thus "lending them to the Lord." (*Notes*, 9:6—11. *Prov.* 11:24,25. 19: 17.)

V. 16—24. We ought fervently to love those, who have an earnest care for the welfare of the church, and to be thankful to our benefactors: but the Lord who "put it into their hearts" should be first acknowledged and adored. It is becoming to show a readiness for difficult and laborious services, and even to render exhortations superfluous, by "a willing mind:" and it is proper to commend what is good in the most candid manner; for this is often the best method of exciting men to redoubled diligence. All our good works should be referred to the glory of the Lord, and be considered, as the evidences of our ready mind to his service.—Whatever disputes may have arisen about the appointment of rulers and officers in the church; it seems indisputable, that men should choose the persons, who are to manage their charitable contributions; though they may be *counselled* to select those, "whose praise is in all the churches."—When ministers are in any way entrusted with large sums of money; they should be peculiarly careful to avoid all occasion of suspicion, or "appearance of evil." (*Note*, and *P. O. John* 12:1—8.) It is indeed in the first place necessary to act uprightly in the sight of God; but "things honest in the sight of men" ought also to be circumspectly "provided for." The world is full of selfishness and enmity to true religion; and suspicions and slanders will be unavoidable, without great prudence as well as exact conscientiousness: whereas a clear character, as well as a pure conscience, is requisite to enlarged usefulness When approved, diligent, and faithful men are employed in services evidently conducive to the benefit of mankind, and the glory of God; they are not only honoured by their brethren, but their character, conduct, and usefulness is "the glory of Christ," and his gospel is recommended by them. It therefore behooves Christians among whom they labour to respect them, and "to show, before them and the churches" of Christ, "the proof of their love," and of the expectations which have been raised concerning them.

NOTES.—CHAP. IX. V. 1—5. Beza explains the "ministering to the saints," not of the money contributed, but of the office and duty of those persons, who were chosen to take charge of it, and the care of the church at Corinth in selecting them: the context however does not seem to favour this interpretation, at least as *exclusive*.—The whole transaction, from the first thought and proposal of thus relieving the poor Christians in Judea, to the completion of the design, in the distribution of the money among them, by the apostles and elders at Jerusalem, may be included in this general term. (*Notes*, 12—15. 8:1—5.) The apostle, however, deemed it "superfluous," for him to write particularly, on the duty and benefits of ministering to the necessities of the saints: as he took it for granted, that the Corinthians were well instructed in this respect, and even "taught by God" himself thus to show love to their brethren. (*Notes*, 1 *Thes.* 4:9—12. 1 *Pet.* 1:22.) He also knew that they were "forward" to concur in the present good work: and accordingly he had spoken of them, with confidence, to the Macedonians; declaring that the Christians in Achaia, (of which Corinth was the capital city,) had been ready with their contributions a year before, and their zeal, in so good a cause, had quickened and excited many, who were before remiss. (*Note*, 8:10—15.) Yet he had sent Titus and the other brethren to complete the design, lest his boasting of their readiness should be "in vain in that behalf:" for though he did not doubt but they would contribute, yet he feared lest they should not have all things in readiness when he came. And in that case the Macedonians, who accompanied him, would witness this circumstance; which would put him to shame, for having boasted so confidently of them: not to say, that it would tend to their disgrace, for having disappointed the expectations, which had been formed respecting them. (*Note*, 7:13—16.) He had therefore judged it needful to desire the brethren to go before him to make up their contributions, *of which mention had been made before*, both to them and the Macedonians: that it might evidently appear to be "bounty," or benefactions willingly bestowed, and not money extorted from them by importunity.

6 But [a]this *I say*, [b]he which soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully.

7 Every man according as he purposeth in his heart, *so let him give;* [p]not grudgingly, or of necessity: for [q]God loveth a cheerful giver.

[*Practical Observations.*]

8 And [r]God *is* able to make [s]all grace abound toward you; that, ye, [t]always having all sufficiency in all *things*, [u]may abound to every good work:

9 (As it is written, [x]He hath dispersed abroad; he hath given to the poor: [y]his righteousness remaineth for ever.

10 Now [z]he that ministereth seed to the sower, both minister bread for *your* food, and [a]multiply your seed sown, [b]and increase the fruits of your righteousness;)

11 Being [c]enriched in every thing to all [d]bountifulness, [e]which causeth through us thanksgiving to God.

12 For [f]the administration of this service not [f]only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

13 While by the experiment of this ministration [g]they glorify God for your [h]professed subjection unto the gospel of Christ, [i]and for *your* liberal distribution unto them, and unto all *men;*

14 And [k]by their prayer for you, which [l]long after you, for [m]the exceeding grace of God in you.

15 [n]Thanks *be* unto God for [o]his unspeakable gift.

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a 1 Cor. 1:12. 7:29, 15:50. Gal. 3:17. 5:16. Eph. 4:17. Col. 2:4. o 10. Prov. 11:18,24,25. 19:17. 22:9. Ec. 11:1,6. Luke 6:38. 19:16—26. Gal. 6:7—9. Heb. 6:10. p Deut. 15:7—11,14. Prov. 23:6—8. Is. 32:5-8. Jam. 5:9. 1 Pet. 4:9. q 8:12. Ex. 25:2. 35:5. 1 Chr. 29:17. Prov. 22:9. Acts 20:35. Rom. 12:8. r 2 Chr. 25:9. Ps. 84:11. Prov. 3:9,10. 10:22. 28:27. Hag. 2:8. Mal. 3:10. Phil. 4:18,19. s 8:19. 1 Pet. 4:10. t 11. 1 Cor. 1:5. 29:12—14. u 8:2,7. Acts 9:36. 1 Cor. 15:58 Eph. 2:10. Col. 1:10. 2 Thes. 2:17. 2 Tim. 3:17. Tit. 2:14. 3:8,14. x *See on* Ps. 112: 9. y Ps. 112:3. Prov. 3:9. Is. 21:21. Is. 51:8. 1 Cor. 13:13. Gal. 5:5,6. z Gen. 1: 11,12. 47:19,23,24. Is. 55:10. a 6. Prov. 11:18. Ec. 11:6. Phil. 4:17. b Hos. 10: 12. Eph. 5:9. Prov. 1:11. 1 Thes. 3:12. 4:10. c 8:2,3. 1 Chr. 29:12—14. 2 Chr. 31:10. Prov. 3:9,10. Mal. 3:10,11. 1 Tim. 6:17,18. d Or, *liberality.* Gr. *simplicity.* 8:2. *Gr.* Rom. 12:8. d 12. 1:11. 4:15. 8:16,19. e *See on* 1. 8:4. f 8: 14,15. Phil. 2:25. 4:18,19. Philem. 4—7. Jam. 2:14—16. 1 John 3:17,18. g Ps. 50:23. Matt. 5:16. John 15:8. Acts 4:21. 11:18. 21:19,20. Gal. 1:24. 1 Pet. 2:9. 4:11. h 10:5. Luke 6:46. Rom. 10:16. 16:26. Heb. 5:9. i Heb. 13:16. k 1:11. Ezra 6:8—10. Ps. 41:1,2. Prov. 11:26. Luke 16:9. Phil. 4:18,19. 2 Tim. 1:16—18. l 2 Sam. 13:39. Rom. 1:11. Phil. 1:8. 2:26. 4:1. m 8:1,6,7. 1 Cor. 1:4,5. 1 Tim. 1:14. n 11. 2:14. 1 Chr. 16:8,35. Ps. 30:4,12. 92:1. Luke 2:14,38. 1 Cor. 15:57. Eph. 5:20. Rev. 4:9. o Is. 9:6. 49:6. John 1:16. 3:16. Rom. 6:23. 8:32. 1 John 4:9,10. 5:11,12.

(*Note*, 1 *Cor.* 16:1,2.)—'The apostle calls that "covetousness," which is done sordidly, and as extorted from a covetous person.' *Beza.*—'To give alms out of shame, or to satisfy the importunity of others rather than out of love and goodwill, is a symptom of a covetous temper.' *Whiby.* The word, rendered "bounty," signifies *a blessing:* which may either intimate that it should be given as an expression of gratitude to God, and as an act of praise and thanksgiving to him; or that it should spring from love, and a disposition to bless and do good to their brethren.

Superfluous. (1) Περισσον. 10:8. *Matt.* 5:37,47. *John* 10: 10.—*Hath provoked.* (2) Ηρεθισε. *Col.* 3:21. Not elsewhere. 'Proprie; *flabello ignem, accendo, . . .* metaphorice, *. . . provoco, excito,* et quidem in utramque partem.' *Schleusner.*—*Unprepared.* (4) Απαρασκευαστους. Here only. Παρασκευαζω, 2,3. *Acts* 10:10. 1 *Cor.* 14:8.—*This same confident boasting.*] Τη υποστασει ταυτη της καυχησεως. Υποστασις, 11:17. *Heb.* 1:3. 3:14. 11:1.—*Ps.* 39:7. 69:2. *Ez.* 43:11. *Sept.*—*Make up beforehand.* (5) Προκαταρτισωσι. Here only. Καταρτιζω· See on *Matt.* 21:16.—*Whereof ye had notice before.*] "Which hath been so much spoken of before." *Marg.* Την προκατηγγελμενην. *Acts* 3:18,24. 7:52.—*Bounty.*] "Blessings." *Marg.* and *Ref.* Ευλογιαν. 1 *Cor.* 10:16. *Eph.* 1:3. *Heb.* 6:7. *Jam.* 3:10.—*Gen.* 33:11. 2 *Kings* 5:15. *Sept.*

V. 6, 7. The apostle would not prescribe the proportion, which every one ought to give; nor would he write, as one who aimed to extort money from them: but "this he said," that God would measure to them, according to the measure which they should use towards their poor brethren. (*Note, Luke* 6:37,38.) The seed-corn may to an ignorant person seem to be thrown away; yet this alone yields an increase: the prudent husbandman will not therefore "sow sparingly," for he knows that, in that case, he must expect to "reap sparingly:" but, when the ground is well prepared, it may be expected, that if he "sow liberally" he will receive a proportionable increase. (*Marg. Ref.* n, o. *Note, Gal.* 6:6—10.) Thus, money spent in acts of piety and charity seems, to unbelief and selfishness, finally thrown away: but in fact, when given from proper principles, it is "seed sown," and the only part of a man's substance from which a valuable increase can be expected. God in his providence often frowns upon the undertakings of him who gives sparingly, and by concurring causes keeps him poor, the evidence of his conversion must thus be rendered proportionably dubious: if he be a real Christian, his consolations will be scanty, according to his penurious conduct towards his brethren; and his final recompense will be proportioned to the small measure of his present fruitfulness. But he who "sows bountifully," from gratitude to God and love to man, will in every sense reap a plentiful and bountiful increase. (*Notes*, 1—5,8—11. *Prov.* 11:18,24,25. *Is.* 58:5—12.)—Let then every one determine for himself, how much he would spare from other expenses, or deduct from his accumulating treasure, to sow in this fertile field, from which the word of God insured so large an increase: and let no man do it "grudgingly, or of necessity," merely to keep up his character, or through the importunity of ministers, or Christian brethren: for "God loveth the cheerful giver," and no other; as this is the effect and evidence of his grace, and therefore "well pleasing to him through Jesus Christ."—'Two things are excluded by the apostle, namely, *grief* and *necessity*,' (*Gr.*) 'when, for instance, any person gives indeed, but with a grudging and illiberal mind, or even unwillingly, because he would not be evil spoken of among others; else he would not give at all.' *Beza.*

Sparingly. (6) Φειδομενως. Here only.—Φειδομαι, *Acts* 20:29. *Rom.* 8:32. 11:21.—*Bountifully.*] Επ' ευλογιαις. See on 5.—*He purposeth.* (7) Προαιρειται. Here only N. T.—*Deut.* 7:6,7. 10:15. *Prov.* 1:29. 21:25. *Sept.* Αυθαιρετοι· See on 8:3.—*A cheerful giver.*] Ιλαρον δοτην.—'Ιλαρος. Here only N. T.—*Job* 33:26. *Prov.* 22:8. *Sept.* Δοτης. Here only N. T.—*Prov.* 22:8. *Sept.*

V. 8—11. The Lord would without fail, in one way or other, make up to the givers what they cheerfully expended in the good work, of which the apostle was speaking: for he was "able to make all grace" or gift of unmerited favour "to abound to them;" that so, "having a sufficiency of all things' desirable for themselves and families, and being enlarged in faith and love, they might have both a willing mind and ability for every good work. (*Marg. Ref.* r—u. *Note*, 1 *Pet.* 4:9—11.) Thus the character and blessedness, mentioned by the Psalmist, would be verified in them: (*Notes, Ps.* 112:5—10.) and their acts of kindness to the poor, from love to Christ, would be accepted works of righteousness, of which the benefit would remain with them for ever.—The apostle therefore besought God, who, in his providence, both supplied the husbandman with seed, and mankind in general with food, from the increase of the field; (*Note, Is.* 55:10,11.) that he would provide for their wants, in proportion to their seed sown in acts of liberal love; "multiply" to them the ability of sowing more in the same manner; accompany it with a larger blessing to others; cause them to abound more and more in "the fruits of righteousness:" and give them an increase of comfort in their own souls. (*Note, Phil.* 4:14—20.) That so, "being enriched in every thing," they might be enabled "to all bountifulness," which would occasion numbers to thank God on their behalf; and the apostle would then rejoice [o]to be the instrument of such an honourable and beneficial work. (*Marg Ref.* z—d. *Notes, Phil.* 1:9—11. *Heb.* 13:15,16. 1 *Pet* 4:8—11.)—The tenth verse may be thus literally translated. "May he who supplieth seed to the sower, and bread for food, supply and multiply your seed, and increase the productions of your righteousness." The sense is thus rendered more obvious, but it is not materially altered.—The word rendered "seed sown," more properly signifies "seed for sowing," that is, enabling those spoken of to sow plentifully for a future harvest, from the increase of that which they had sown before.—*He hath dispersed*, &c. (9) From the LXX, which accord to the Hebrew. (*Ps.* 112:9.)—*Ministereth*, &c. (10) From the LXX. (*Is.* 55:10.)

Sufficiency. (8) Αυταρκειαν. 1 *Tim.* 6:6. Αυταρκης, *Phil.* 4:11.—*He that ministereth.* (10) Ο επιχορηγων. *Gal.* 3:5. *Col.* 2:19. 2 *Pet.* 1:5,11.—*Seed sown.*] Τον σπορον. *Mark* 4:26. *Luke* 8:5.—*Lev.* 26:5. *Sept.*—*The fruits.*] Γενηματα. *Matt.* 26:29. *Luke* 22:18.—*Being enriched.* (11) Πλουτιζομενοι. 6:10. 1 *Cor.* 1:5.

V. 12—15. The proper administration of the service which was spoken of, by the liberal contribution of believers towards it, and the faithful and prudent application of the sums thus raised, would not only relieve the necessities of the poor saints in Judea, to whose comfort they ought gladly to communicate; but it would also abound "in many thanksgivings to God," both for the seasonable supply given them, and for his grace bestowed on the Gentile converts. Thus experiencing the comfort of their brotherly love, they would praise and glorify God for bringing them to act so consistently with their "professed subjection unto the gospel of Christ;" and for exciting them to so "liberal a distribution" to their brethren, there and elsewhere. (*Marg. Ref.* e—i.) At the same time, their brethren, thus seasonably relieved, would glorify God by their fervent prayers in their behalf: and they would very much long to be acquainted with them; because of their admiration of the "exceeding grace of God," by which so happy a change had been effected in their character and conduct. This last consideration caused the apostle to break out in thanks to God, for the unspeakable grace of the gospel, and the gift of his Son to be the Saviour of sinners; by whom idolatrous Gentiles had been thus brought to glorify him; a foundation had been laid for the

CHAPTER X.

The apostle entreats the Corinthians not to leave him any cause to exert his spiritual power, "and the weapons of his warfare," "which were mighty through God" for men's salvation, in rebuking those who despised his person and ministry, 1—6; assuring them, that when he came, he should be found as powerful in deeds, as he was in writing when absent, 7—11: and contrasting his own conduct, with the ostentatious boastings and ambitious intrusions of the false teachers, 12—18.

NOW [a]I Paul myself [b]beseech you, [c]by the meekness and gentleness of Christ, who in [†]presence *am* [d]base among you, but being absent [e]am bold toward you:

2 But I beseech *you*, [f]that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which [†]think of us as if [g]we walked according to the flesh.

3 For though [h]we walk in the flesh, [†]we do not war after the flesh:

4 (For [k]the weapons of our warfare *are* not carnal, but [l]mighty [‡]through God [m]to the pulling down of strong holds;)

5 Casting [n]down [§]imaginations, [o]and every high thing that exalteth itself against the knowledge of God, and [p]bringing into captivity [q]every thought to [r]the obedience of Christ;

6 And having [s]in a readiness to revenge all disobedience, [t]when your obedience is fulfilled.

[*Practical Observations.*]

7 Do [u]ye look on things after the outward

a 1 Cor. 16:21,22. Gal. 5:2. 2 Thes. 3:17. Philem. 9. Rev. 1:9. b 2. 5:20. 6:1. Rom. 12:1. Eph. 4:1. 1 Pet. 2:11. c Ps. 45:4. Is. 42:3,4. Zech. 9:9. Matt. 11:29. 12:19,20. 21:5. Acts 8:32. 1 Pet. 2:22,23. † Or, *outward appearance.* 7,10. d 11:30. 12:7—9. 13:4. 1 Cor. 2:3. 4:10. Gal. 4:13. e 3:12. *marg.* 7:4. 11:21. 13:2,3. Rom. 10:20. 15:15. f 12:20. 13:2,10. 1 Cor. 4:19—21. † Or, *reckon.* g 11:9—13. 12:13—19. Rom. 8:1,5. Gal. 5:16—25. Eph. 2:2,3. h Gal. 2:20. 1 Pet. 4:1,2. i 4. 1 Tim. 1:18. 2 Tim. 2:3,4. 4:7. Heb. 12:1. k 6:7. Rom. 6:13. *marg.* l 12. Eph 6:13—18. 1 Thes. 5:8. 1 3:5. 4:7. 13:3,4. Jude 7,13—23. 15:14—16. 1 Sam. 17:45—50. Ps. 110:2. Is. 41:14—16. Zech. 4:6,7. 1 Cor. 1:18—24. 2:5. Heb. 11:32,33. ‡ Or, *to God.* m Josh. 6:20. Is. 30:25. Jer. 1:10. Heb. 11:30. n Luke 1:51. Acts 4:25,26. Rom. 1:21. 1 Cor. 1:19,27—29. 3:18. § Or, *reasonings.* o Ex. 5:2. 9:16,17. 2 Kings 19:22:28. Job 40:11,12. 42:6. Ps. 10:4. Is. 2:11,12,17. 60:14. Dan. 4:37. 5:23—30. Acts 9:4—6. Phil. 3:4—9. 2 Thes. 2:4. p Rom. 7:23. q Deut. 15:9. Ps. 139:2. Prov. 15:26. 24:9. Is. 55:7. Jer. 4:14. Matt. 15:19. Heb. 4:12. r Ps. 18:44. 110:2. Rom. 1:5. 16:26. Heb. 5:9. 1 Pet. 1:2,14,15,22. s 13:2,10. Num. 16:26—30. Acts 5:3—11. 13:10,11. 1 Cor. 4:21. 5:3—5. 1 Tim. 1:20. 3 John 10. t 2:9. 7:15. u 1. *marg.* 5:12. 1 Sam. 16:7. Matt. 23:5. Luke 16:15. John 7:24. Rom 2:23,29.

mutual love of Jews and Gentiles, as members of one church and children of one family; and the most effectual motives, encouragements, and example, had been afforded, to excite men to "love and good works." (*Marg. Ref.* k—n.)—'The admirable charity, by which God is so much glorified, the gospel receives such credit, others are so much benefited, and you will be so plentifully by God rewarded.' *Whithy.* 'If we understand this with Dr. Whitby . . . it will be as remarkable a text as most in the Bible, to show that *every* good affection, in the human heart, is to be ascribed to a divine influence. . . . But I am ready to think, the apostle's mind, to which the idea of the invaluable gift of Christ was so familiar, rather, by a strong and natural transition, glanced on that.' *Doddridge.*

The administration of this service. (12) Ἡ διακονια της λειτουργιας ταυτης. *Διακονια*, 13. 3:7—9. 1 *Cor.* 12:5.—*Service.*] *Λειτουργιας.* See on *Rom.* 13:6. 15:27.—*Supplieth.*] *Εστι ποσαναπληρουσα.* 11:9. Not elsewhere. Εκ *προς, ανα, et πληροω, impleo.—The experiment.* (13) Της δοκιμης. 8:2. See on *Rom.* 5:4.—*Professed subjection.*] Τη υποταγη της ὁμολογιας. "The subjection of the profession, &c." Ὑποταγη, *Gal.* 2:5. 1 *Tim.* 2:11. 3:4. Ὁμολογια, 1 *Tim.* 6:12,13. *Heb.* 3:1. 4:14. 10:23.—*Your liberal distribution.*] Ἁπλοτητι της κοινωνιας. "Liberality of contribution." Ἁπλοτης, 11. 1:12. 8:2. See on *Rom.* 12:8.—Κοινωνια, 6:14. 8:4. 13:13. See on *Acts* 2:42.—*The exceeding.* (14) Την ὑπερβαλλουσαν. See on 3:10.—*His unspeakable.* (15) Τη ανεκδιηγητῳ αυτου. Here only. Εκδιηγεομαι, *Acts* 13:41.

PRACTICAL OBSERVATIONS.

V. 1—7. The duty of "ministering to the saints" is so obvious, that it might be deemed superfluous to exhort Christians to it: yet they are so apt to forget their principles and obligations; and the remains of unbelief and carnal self-love war so powerfully against the "constraining love of Christ" in their hearts; that it is in general necessary "to stir up their minds by way of remembrance." This is often done most effectually, by expressing a favourable opinion of them, and high expectations from them; by commending the forwardness which they have shown on former occasions, and the happy effects of their zeal on the conduct of others: and when we have a prevailing confidence, that the persons addressed are real believers, this will consist with "godly sincerity," and may be considered as true wisdom. (*Note, Heb.* 6:9—12.)—It is very painful for ministers to be compelled to retract, or excuse, the commendations which their fervent love had bestowed on their people; and when other Christians witness in them a conduct inconsistent with such "confident boastings." Men should be very careful not to shame, or grieve in this manner their faithful pastors; for that will eventually tend to their own deeper disgrace.—Many an intended good work has been neglected, or rendered useless, by delay: it is therefore proper to exhort men to be prompt in doing what they have shown a willingness to engage in. (*Notes, Prov.* 3:27,28. *Ec.* 9:10.) Works of piety and charity should flow, spontaneously, as water out of a fountain, from the gratitude and benevolence of a believing heart; and not require extorting by importunity. This savours of "coveteousness;" and it even puts those who labour in useful designs, to the painful necessity of endeavouring to draw money from such as ought to give, but are reluctant to part with it. Yet the main benefit of every act of charity, for the Lord's sake, will redound to the giver. (*Note, Phil.* 4:14—20.) He sows this good seed in a fruitful soil; and his "bountifulness" to man will assure him of the Lord's bountifulness to him. Whatever expenses therefore are retrenched, or from whatever fund it is deducted, we should not grudge or be grieved or sparing, in sowing this seed. It is spiritual policy for us to spend less on every kind of indulgence, and to lay by less for our families, that we may give more to the needy for Christ's sake: for this will be far the best secured and most productive. Even persons in moderate circumstances may sow much of this seed; if by various little savings and self-denials, they will but study to spare something to relieve their distressed brethren; and this they will do, if "faith and love abound in their hearts." With these truths before our eyes, men must be left to "do as they have purposed in their hearts:" for they who give in a reluctant, sorrowful, or grudging manner, and "of necessity," have little reason to expect the acceptance of God, "who loveth a cheerful giver." (*Notes, Ec.* 11:1—6.)

V. 8—15. There are a few Christians still to be found "who scatter, and yet increase;" but there are far more, even among those who are zealous for evangelical doctrines, "who withhold more than is meet, and it tendeth to poverty:" for "God is able to make all grace to abound" to those, whose hearts are enlarged with kindness to their brethren; and it should be remembered, that he gives us every thing far more "freely," than we can give alms to the meanest beggar. If he sees it good for us, he can so prosper us, that, "having all-sufficiency in all things, we may abound unto every good work:" and they, who from love to him, "scatter abroad and give to the poor," have "a righteousness that endureth for ever." He can easily give us enough to use, and enough to disperse: that we may have more, sow more, and reap more; and so, "increase the fruits of our righteousness:" that, being "enriched in every thing unto all bountifulness," we may be happy in ourselves, blessings to others, and instruments of promoting his glory. But alas! the faithfulness of our God, in this respect, is little known, even among professed Christians, because so few fairly venture to make the experiment.—The Lord is pleased to try and purify many of his saints by poverty; and he proves others by employing them as his almoners. Their faithfulness and liberality, in this service, "not only supply the wants of the saints; but abound" in a large revenue of praise and thanksgiving to God. Their conduct in this respect evinces the sincerity of their own professed subjection to the gospel; and it stirs up many to pray for them, to long after them, and to admire and glorify God for his exceeding grace in them. Thus they adorn the gospel, animate the worship of believers, cement mutual love, and derive abundant blessings unto their own souls. While therefore we thank the Lord for "the unspeakable gift of his Son," to be our gracious Redeemer; through whom we poor sinners may perform such honourable and useful services, with assurance of acceptance and abundant recompense; let us endeavour to copy the example of Christ, by being unwearied in doing good, and by counting it "more blessed to give than to receive." (*Notes, Acts* 20:32—35. 1 *Tim.* 6:17—19.)

NOTES.—Chap. X. V. 1—6. Having concluded other subjects, the apostle here begins to speak more directly against the false teachers, who opposed him at Corinth. (*Note*, 11: 13—15.) Even he Paul, whom they reviled and despised, as not daring to assert his authority among them, (*Notes*, 1:15—20. 1 *Cor.* 4:18—21.) "besought them, by the meekness and gentleness," which Christ, though possessed of "all power in heaven and earth," had exercised towards his enemies, and which he required of his people; not to compel him to adopt measures apparently of a contrary nature. (*Marg. Ref.* a, b.) Some indeed represented him as mean-spirited and abject, when present among them, for they disdained his lowly appearance and humble unassuming deportment: yet being absent he was bold towards them, and wrote as one who had resolved to vindicate and exert his apostolical authority. But before matters came to this extremity, he besought them, with all meekness and gentleness, not to constrain him to it; that he might not be "bold among them," with that kind of confidence, with which he was determined to proceed against certain persons who suspected and accused him, of conducting himself with carnal policy, and aiming at secular advantages and distinctions, in the execution of his sacred ministry. In this charge they included his fellow-labourers also; and, by such misrepresentations, they seduced the Christians at Corinth from their attachment to him and them. (*Marg. Ref.* c—g. *Notes*, 12:16—21.) But though he and his co-adjutors were liable to the manifold infirmities incident to the present mortal life, and were not exempt from imperfections, as "walking in the flesh," living in the body, and not being yet perfected in holiness: "they did not war" against sin and Satan, or

appearance? [x]If any man trust to himself that he is Christ's, let him of himself think this again, that, as he *is* Christ's, [y]even so *are* we Christ's.

8 For [z]though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, [a]I should not be ashamed:

9 That I may not seem as if I would [b]terrify you by letters.

10 For *his* letters (*say they*) *are* weighty and powerful; [c]but *his* bodily presence *is* weak, [d]and *his* speech contemptible.

11 Let such a one think this, that such as we are in word by letters when we are absent, [e]such *will we be* also in deed when we are present.

12 For [f]we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they, measuring themselves by themselves, and comparing themselves among themselves, [f]are not wise.

13 But [g]we will not boast of things without *our* measure, but [h]according to the measure of the [i]rule which God hath distributed to us, a measure to reach even unto you.

14 For [j]we stretch not ourselves beyond *our measure*, as though we reached not unto you; for we are come as far as to you also in *preaching* [k]the gospel of Christ:

15 Not [l]boasting of things without *our* measure, *that is*, of other men's labours; but having hope, when your faith is increased, that we shall be [§]enlarged by you, according to our rule abundantly,

16 To [m]preach the gospel in the *regions* beyond you, *and* not to boast in another man's [‖]line of things made ready to our hand.

x 1 Cor. 3:23. 14:37. 15:23. Gal. 3:29. y 5:12. 11:4,23. 12:11. 13:3. Gal. 1:11—13. 2:5—9. 1 John 4:6. z 1:24. 13:8,10. Gal. 1:1. a 7:14. 12:6. 2 Tim. 1:12. b 10. 1 Cor. 4:14—21. c Or, *with her*, or, *with you*. 11. d 1. 12:5—9. 1 Cor. 2:3,4. Gal. 4:13,14. 1 Th. 2:6. e Ex. 4:10. Jer. 1:6. 1 Cor. 1:17,21. 2:1—4. e 12: 20. 13:2,3,10. 1 Cor. 4:19,21. f 3:1. 5:12. Job 12:2. Prov. 26:27. 27:2. Luke 18: 11. Rom. 15:18. † Or, *understand it not*. g 15. Prov. 25:14. h 14. Matt. 25:

15. Rom. 12:6. 15:20. 1 Cor. 12:11. Eph. 4:7. 1 Pet. 4:10,11. ‡ Or, *line*. Ps. 19:4. Is. 28:17. Rom. 10:18. i 3:1—3. Rom. 15:18,19. 1 Cor. 2:10. 4:15. 9:1,2. k 4:4. Mark 1:1. Acts 20:24. Rom. 1:16. 2:16. 16:25. Gal. 1:6—8. Col. 1:5. 1 Tim. 1:11. l *See on* 13. Rom. 15:20. § Or, *magnified in you*. m Rom. 15: 24—28. ‖ Or, *rule*. 13.

conflict with their numerous opposers, according to the maxims of carnal policy, with craft and dissimulation, in dependence on their own wisdom and strength, or with an aim at their own interest or honour. (*Notes*, 1:12—14.) For "the weapons," which they employed in this spiritual "warfare were not carnal;" nor did they produce the effect by their own natural energy: but they were "mighty through God," whose power wrought by them, to demolish the "strong holds" of Satan, by which he had maintained his empire of darkness, idolatry, and wickedness in the world. For the preaching of the gospel, confirmed by miracles, and accompanied by the power of the Holy Spirit, pulled down these strong holds, dispersed Satan's garrisons, delivered his captives, and subverted his authority; by diffusing the knowledge of God and his commandments and salvation among men. (*Marg. Ref.* k—m. *Notes*, 4:7. *Josh.* 6:3—7. *P. O.* 1—14. *Is.* 30:23—25. *Jer.* 1:9,10. *Matt.* 12:29,30. *Luke* 11:21,22. *Rom.* 1:13—16. 15: 18—21. 1 *Cor.* 1:20—25. 1 *Thes.* 1:5—8.) Thus the ministers of Christ went on, casting down men's vain imaginations, presumptuous speculations, and carnal reasonings: exposing the falsehood and folly of that proud philosophy which led to skepticism and atheism, as well as of those fables which supported the stupid idolatry of the populace: and showing also the worthlessness of pharisaical forms and duties, and of every scheme of religion, which flattered men into a good opinion of themselves. So that their doctrine was rendered effectual to "cast down every high thing," every self-confident notion, every proud objection or ambitious purpose; and all that self-sufficiency, impenitence, obstinacy in rebellion, unbelief, and independence of spirit, which "exalted themselves" in men's hearts against the humbling holy knowledge, worship, and service of God: and enslaved men to idolatry, impiety, infidelity, and vice. When these were cast down, and a man was brought to "the light of the knowledge of the glory of God in the face of Jesus Christ," (*Note*, 4:3—6.) and to genuine repentance and faith; he found every imagination, reasoning, affection, and purpose of his heart, captivated by love to his divine Saviour: and, being thus conquered by grace and held captive by love, he became, by a sweet constraint, obedient to his teaching and command; and from his inmost soul, he was thenceforth the willing subject of Christ, in all his ordinances and commandments. (*Marg. Ref.* n—q.)—'The soul, seeing its fortifications demolished, submits to the Conqueror; and every thought, every reasoning, takes law from him.—Christ is acknowledged as absolute Master.—The former clause shows, how ready men are to fortify themselves against it; and to raise, as it were, one barrier behind another, to obstruct his entrance into the soul.' *Doddridge.*—As no outward miracle could effect this change, without new-creating grace; so we may be sure, that the power of God, in regenerating and renewing the heart, was principally, though not exclusively, intended by the apostle: yet many expositors almost wholly confine it to the miracles wrought by him.—Thus the apostle and his fellow-soldiers waged war against their opposers. By faithful preaching, disinterested labours, patient sufferings, holy lives, and fervent prayers, they sought to change their enemies into friends to them and their divine Master: and thus they prevailed against Satan, to the subversion of his strong holds and the revolt of his subjects.—Yet the apostle had another weapon, to use on some occasions; and this also was "mighty through God," to avenge his despised authority on his obstinate opposers. For he purposed, and was in readiness, by miraculous judgments, to avenge the cause of Christ on those disguised enemies, who persisted in their disobedience; as he had on Elymas and others: (*Note*, *Acts* 13:6—12.) but he waited to bring back such as had been deluded by them to their former obedience, and to complete that work of love, before he proceeded to use severer methods. (*Marg. Ref.* s, t.)—Many expositors seem to confine the interpretation of these verses almost entirely to the

divine power, by which the apostles were enabled to confound all open opposers, as well as to inflict judgments on those professed Christians, who by their persevering misconduct exposed themselves to the censures of the church. But it appears evident, that "the gospel, as the power of God unto salvation," is primarily intended; and that the conversion of opponents, and the restoring of lapsed Christians to obedience, were the first objects aimed at. But when all proper means had failed in respect of the latter, then not so much the censures of the church, as miraculous punishments denounced by apostolical authority, and made effectual by the power of God, were the weapons to which they had recourse. (*Notes*, 13:1—4,7—10. *P. O.* 7—14.)

The meekness. (1) Της πραοτητος. See on 1 *Cor.* 4:21.—*Gentleness.*] Επιεικειας. See on *Acts* 24:4.—*Base.*] Ταπεινος. See on 7:6.—*Am bold.*] Θαρρω. 2. 5:6,8. 7:16. *Heb.* 13:6.—*To be bold.* (2) Τολμησαι. 12. 11:21. See on 1 *Cor.* 6:1.—*As if we walked according to the flesh.*] Ως κατα σαρκα περιπατουντας. See on *Rom.* 8:1.—*We do not war.* (3) Ου στρατευομεθα. See on *Luke* 3:14.—*Warfare.* (4) Στρατειας. 1 *Tim.* 1:18. —*To the pulling down.*] Προς καθαιρεσιν. 8. 13:10.—Καθαιρεω, 5.—*Of strong holds.*] Οχυρωματων. Here only N. T.—2 *Kings* 8:12. *Lam.* 2:2,5. *Sept.*—*High thing.* (5) Υψωμα. See on *Rom.* 8:39.—*That exalteth itself.*] Επαιρομενον. 11:20. *Luke* 6:20. 11:27. 1 *Tim.* 2:8, *et al.*—*Bringing into captivity.*] Αιχμαλωτιζοντες. *Luke* 21:24. *Rom.* 7:23.—*Thought.*] Νοημα. See on 2:11.—*Disobedience.* (6) Παρακοην. See on *Rom.* 5:19.

V. 7—11. Some of the Corinthians had been seduced into an ill opinion of Paul, on account of his mean appearance, indigent circumstances, and exterior disadvantages: but would they continue to regard outward appearances, which had no connexion with real excellency? Or would they value men on account of external accomplishments, plausibility, and self-confidence? If any man, among those who opposed him, was confident, that he was a disciple and minister of Christ: let him consider that Paul and his brethren were so likewise: and then he would perceive, that he had no ground of self-preference. (*Marg. Ref.* u—y.) Indeed Paul might have boasted something further of his apostolical authority which the Lord in his special favour, had given him for "the edification" of the church, and the salvation of souls, and "not for their destruction:" though no doubt, this might be occasioned by it in some instances; but the effect would be contrary to its genuine tendency, and the use which he had made of it. (*Note*, 2:14—17.) Nor could this claim of pre-eminence, if he had more decidedly advanced it, have made him ashamed: as it was sufficiently authenticated by his miracles, conduct and success in his ministry; and the effects of it would soon be felt by the refractory party at Corinth. Yet he had rather waive this topic, than enlarge on his power to punish opposers that he might not appear disposed to terrify them by his epistles. For some ventured to say, that his epistles were written with much apparent weight of argument, and power of conviction, and contained the language of authority and firmness but that "his bodily presence was weak" and feeble, and his elocution "contemptible." (*Marg. Ref.* c—d.) It is recorded, (I determine not how truly,) that the apostle was of low stature, crooked, and bald: some add that he had an impediment in his speech, that his voice was shrill and unpleasant, and his delivery ungraceful. (*Notes*, 12:7—10. 1 *Cor.* 2:3—5. *Gal.* 4:12—16.) However this might be, for probably it is not quite correct, his scrupulous rejection of the studied ornaments of the Grecian eloquence, and his plain, modest, and unaffected address, would render "his speech contemptible with many persons at Corinth" where these decorations were highly valued: though his subjects were ever so judiciously discussed, and his delivery every way suitable to the occasion. Indeed, the very meanness of his appare would render his appearance despised by numbers. But as he warned such as

17 But [n]he that glorieth, let him glory in the Lord.

18 For [o]not he that commendeth himself is [p]approved, [q]but whom the Lord commendeth.

[n] Ps. 105:3. 106:5. Is. 41:16. 45:25. 65:16. Jer. 4:2. 9:23,24. Rom. 5:11. *Gr.* 1 Cor. 1:29,31. Gal. 6:13,14. Phil. 3:3. *Gr.* Jam. 1:9,10. *Gr.* o 12. 3:1. 5:12. Prov. 21:2. Luke 16:15. 18:10—14. p 6:4. 13:7. Acts 2:22. Rom. 14:18. 16:10.

1 Cor. 11:19. 2 Tim. 2:15. q Matt. 25:20—23. John 5:42—44. 12:43. Rom. 2:29 1 Cor. 4:5. 1 Pet. 1:7.

ventured to speak thus of him, to expect that he would act as decidedly when he arrived at Corinth, as he now wrote: and would show them, that he was able to assume a firmer tone, and act with more authority, and even severity, when he saw occasion; though he preferred "beseeching them in the meekness and gentleness of Christ." (*Note, Philem.* 8—11.)

Terrify. (9) Εκφοβειν. Here only N. T.—*Deut.* 28:26. *Nah.* 2:11. *Zeph.* 3:13. *Sept.*—Εκφοβος, *Mark* 9:6. *Heb.* 12:21.—*Contemptible.* (10) Εξουθενημενος. 1 *Cor.* 1:28. See on *Luke* 18:9.

V. 12—16. The favourers of the false teachers, at Corinth, might think it presumption in Paul to rank himself with such wise, eminent, and eloquent men as they were: and he seems in an ironical manner, to refer to this opinion. But he assured them that he could not conscientiously copy their example of ostentatious boastings and self-commendation: for they, by "measuring themselves," and their endowments and performances with their own erroneous judgment of excellency, and with those of each other, and thus "comparing themselves with themselves," without bringing their characters, gifts, and ministry, to the proper standard, plainly proved that they were defective in wisdom and knowledge, and far from the way of attaining them. (*Marg. Ref.* f. *Notes, Prov.* 26:12. *Is.* 5:21. *Luke* 18:9—14. *Rom.* 12:3—5. *Phil.* 2:1—4.) But the apostle and his friends would not boast of their qualifications or services, in this vague and immeasurable manner; but would speak of them, with reference to the true standard, even that "rule" or line, which marked out the services to which the providence and commandment of the Lord had called them. This "measure," as it respected Paul, "the apostle of the Gentiles," had reached even as far as Corinth. For he had not stretched himself beyond his commission, or left his work in other places from haste to come to them, though not within the line of duty, as the false teachers had done; but, proceeding regularly in his work of preaching the gospel to the Gentiles, he had at length come as far as to them; and had been the first who taught them the way of salvation. (*Marg. Ref.* g—k.)—It appears from the history, that to this time Achaia had been the boundary of the apostle's labours in Europe.—He did not therefore boast of interfering with services, which lay beyond the line of his present duty, or seek the credit of "other men's labours;" as their false teachers had done, by intruding among them and perverting them. (*Notes, Matt.* 13:24—30,36—43. 1 *Cor.* 3:10—15. *Gal.* 6:11—14.) On the contrary he hoped, when their faith should be increased even by means of these events, and he could safely leave them to their ordinary teachers, that he should be so "magnified" and helped forward by them, as to proceed with abundant success, to preach the gospel in other parts of the Peloponnesus, or even in the more remote regions of Italy and Spain: according to his rule of labouring for the conversion of the Gentiles, without interfering with the duty marked out to other men or "boasting of things made ready to his hand," as if he had actually performed them. (*Note, Rom.* 15:18—21.)—'To the apostles God allotted the charge of converting the world; and endued them with gifts suited to the greatness of the work. To them therefore it belonged to form their converts into churches, and to appoint rules for their government. ... The province assigned to the evangelists, and other inferior ministers, was to assist the apostles; to build upon the foundation laid by them; to labour in the gospel under their direction; and in all things to consider themselves as subordinate to the apostles. According to this view of the matter, the false teacher at Corinth, who was but at best an inferior minister of the gospel, had in many things acted out of the bounds in which he ought to have laboured.' *Macknight.* Κανων is the instrument by which builders try their work, whether exactly straight or not. The Scripture is the *canon*, by which all instruction must be tried.

Make ourselves of the number. (12) Εγκρινai. Here only. 'Opponitur τῳ εκκρινειν τινα, hoc est, *excludere aliquem.*' Schleusner.—The word is used by Demosthenes concerning persons chosen to be a certain number, as a committee, &c.—*Are not wise.*] Ου συνιουσιν. "Do not understand."—*Without our measure.* (13) Τα αμετρα. 15. Here only.—Α μετρον, *Matt.* 7:2. *John* 3:34. *Rom.* 12:3. *Eph.* 4:7,13,16. Μετρεω, 12. *Luke* 6:38.—*Of the rule.*] "Line." *Marg.* Του κανονος, 15,16. *Gal.* 6:16. Not elsewhere.—*We stretch ... ourselves beyond* our measure. (14) Υπερεκτεινομεν ἑαυτους. Here only. Ex ὑπερ, et εκτεινω, *extendo.*—*We are come.*] Εφθασαμεν. *Matt.* 12:28. *Luke* 11:20. *Rom.* 9:31.—*We shall be enlarged.* (15) "Magnified." *Marg.* Μεγαλυνθηναι. See on *Luke* 1:46.—*In the regions beyond.* (16) Εις τα ὑπερεκεινα. Here only.

V. 17, 18. 'If any teacher boast, let him boast of having performed his duty, in the manner the Lord hath appointed.' *Macknight.* Surely this is widely different from "glorying in the Lord!" (*Marg. Ref.* n. *Notes, Jer.* 9:23,24. 1 *Cor.* 1:26—31, *vv.* 30,31.)—The apostle was constrained to speak of his own labours and success: but he must remind the Corinthians, that every man who "gloried," ought "to glory in God," as his Portion: and in the Lord Jesus as his whole Salvation, and the giver of all his hopes, grace, endowments, and usefulness; to whom all the honour of them was due. If a man could not thus "glory in the Lord," all other glorying must be vain-glory, and end in shame and misery. For that man was not to be considered as "approved," in respect of his Christian profession or ministry, who could speak eloquently and plausibly in his own commendation: but he, to whose faithfulness the Lord himself bare testimony, and whose services he commended, by employing him as his instrument for good to many souls, and by giving him the gracious earnests of final acceptance and commendation. (*Marg. Ref.* o—q.)—Many expositors suppose, that the *commendation* here mentioned was given when God enabled a man to work miracles, or exercise spiritual gifts. But many wrought miracles and prophesied, who were "workers of iniquity;" (*Notes, Matt.* 7:21—23. 1 *Cor.* 13:1—3.) and it could not be properly said, that "the Lord commended" them. The evident usefulness of a minister's labours, is a less equivocal testimony; yet the final account, the "Well done, good and faithful servant," and "the rejoicing in the testimony of conscience" in the mean while, seem especially intended. (*Notes.* 1:12—14. 5:9—12. *Matt.* 25:19—23. 1 *Cor.* 3:10—15. 4:3—5.)

Commendeth. (18) Συνιστων. 12. See on *Rom.* 3:5.—*Approved.*] Δοκιμος. 13:7. See on *Rom.* 14:18. Αδοκιμος, 13:5. 1 *Cor.* 9:27.

PRACTICAL OBSERVATIONS.

V. 1—6. They who meet with unjust and ungrateful usage from those, to whom they are labouring to do good, should frequently and intensely meditate on "the meekness and gentleness of Christ." As he was reviled and despised by those whom he came to save; and among whom he wrought his miracles of love and mercy, "going about doing good;" none need wonder, or be discouraged, at meeting with a similar "contradiction of sinners," in their work and labour of "love." (*Note, Heb.* 12:2,3.) They should then endeavour to go on patiently and quietly, after his example, and to "overcome evil with good:" and, even when constrained by duty to reprove and correct, or to exercise authority with firmness and decision, they should do it with reluctance, show a desire to avoid the painful necessity, and manifest a loving and forgiving spirit, that all may see how dear "the meekness and gentleness of Christ" are to them.—Ministers should be careful to avoid all appearance and to obviate all suspicion, of "walking according to the flesh:" and those who *falsely* accuse them of so doing will expose themselves to the displeasure of God. Though encompassed with infirmities and temptations, and subject to manifold imperfections, the servants of Christ are engaged in a warfare which cannot be waged "after the flesh." Worldly wisdom, affected eloquence, dissimulation, compulsion, angry disputation, slanders, revilings, and ridicule, are *carnal* weapons: and, however powerful they may seem to numbers, they will be found useless as straw and stubble in this war; and rather fortify and garrison Satan's strong-holds, than pull them down. For success against the kingdom of darkness must be expected, "not from might, or power, but from the Spirit of God." The appointed means, however feeble they appear to unbelief, will be "mighty through God." His power accompanying the blowing of trumpets at his command, cast down the walls of Jericho far more speedily and entirely than any engines of war could have demolished them. And "the preaching of the cross," by men of faith and prayer, has always been most fatal to the strong-holds of idolatry, infidelity, impiety, and wickedness. Men may, if they be able, give energy to means of their own inventing; while Satan derides their puny efforts, and "takes them captive at his will." But God works by his own appointments: by his power the enemy is driven from his fortifications, men's "imaginations" are cast down, their "reasonings" and objections silenced, their pride abased, their illusions dissipated; the knowledge of God finds admission into the mind; reverential fear, repentance, humility, faith, love, and gratitude follow; and the whole soul, with all its faculties and operations, is at length "captivated to the obedience of Christ." Thus he makes "his people willing in the day of his power," and gradually perfects them in obedience and in the beauties of holiness. Yet while the gracious Saviour is ever ready to forgive, and delights in mercy; he is "in readiness to avenge the disobedience" of the impenitent and unbelieving, especially that of hypocrites and false teachers, who corrupt the church and dishonour his name; and he will at length "make them as a fiery oven in the day of his wrath."

V. 7—18. It is peculiarly unsuitable to the character of Christians, though lamentably common, to judge of men, or look upon things, after "the outward appearance:" as if learning, eloquence, affluence, a graceful person and address, or elegant attire, were evidences of a man's holiness and heavenly wisdom, or the seal of Christ to his ministerial character! Or as if the want of such embellishments proved a man not to be an eminent Christian or an able faithful minister

CHAPTER XI.

The apostle excuses his self-commendation; because he used it out of "godly jealousy" over those at Corinth, whom he had espoused to Christ; lest false teachers should pervert them, as Satan did Eve, 1—3. Their new teachers had not preached another Saviour, or another Spirit, or another gospel, than he had done, 4. He was not at all inferior to the "chiefest apostles," for though "rude in speech," he was not so "in knowledge," 5, 6. He declined being chargeable to the Corinthians, not from want of love, but to counteract his opposers, 7—12; who were "false apostles, ministers of Satan," though apparently "ministers of righteousness;" even as "Satan transforms himself into an angel of light," 13—15. As many gloried, and were borne with, even while over-bearing and rapacious; he would, though reluctantly, "glory also," 16—20. A most extraordinary account of his abundant labours, dangers, sufferings, and deliverances, 21—33.

[a]WOULD to God ye could [b]bear with me a little [c]in *my* folly: and indeed [d]bear with me.

2 For I am [d]jealous over you with godly jealousy; for [e]I have espoused you to one Husband, that [f]I may present *you as* [g]a chaste virgin to Christ.

3 But [h]I fear, lest by any means, [i]as the serpent beguiled Eve through his subtlety, [k]so your minds should be corrupted from [l]the simplicity that is in Christ.

4 For if he that cometh [m]preacheth another Jesus, whom we have not preached, or *if* ye [n]receive another Spirit, which ye have not received, or [o]another gospel, which ye have not accepted, ye might well bear [l]with *him*.

5 For I suppose [p]I was not a whit behind the very chiefest apostles.

6 But though *I be* [q]rude in speech, yet [r]not in

a Num. 11:29. Josh. 7:7. 2 Kings 5:3. Acts 26:29. 1 Cor. 4:8. b 4. Acts 18:14. Heb. 5:2. c 16,17,19,21. 5:13. 12:11. 1 Cor. 1:21. 3:18. 4:10. * Or, *ye do bear with me.* d Gal. 4:11,17—19. Phil. 1:8. 1 Thes. 2:11. e Gen. 24:2—5,58—67. Ps. 45:10,11. Is. 54:5. 62:4,5. Hos. 2:19,20. John 3:29. Rom. 7:4. 1 Cor. 4:15. f Eph. 5:27. Col. 1:28. g Lev. 21:13—15. Ez. 44:22. h 29. 12:20,21. Ps. 119: 53. Gal. 1:6. 3:1. 4:11. Phil. 3:18,19. i Gen. 3:4,13. John 8:44. 1 Tim. 2:14.

Rev. 12:9. 20:2. k 13—15. 2:17. 4:2. Matt. 24:24. Acts 20:30,31. Gal. 1:6. 2:4. 3:1. Eph. 4:14. Col. 2:4,8,18. 2 Thes. 2:3—11. 1 Tim. 4:1—4. 2 Tim. 3:1—9,13. 4:3,4. Tit. 1:10. 2 Pet. 2:1—14. 3:3,17. 1 John 2:18. 4:1. Jude 4. Rev. 12:9. 11:12. Rom. 12:8. 16:18,19. m Acts 4:12. 1 Tim. 2:5. n 1 Cor. 12:4—11. Gal. 3:2. Eph. 4:4,5. o Gal. 1:7,8. † Or, *with* me. p 12:11,12. 1 Cor. 15:10. Gal. 2:6—9. q 10:10. 1 Cor. 1:17,21. 2:1—3. r Eph. 3:4. 2 Pet. 3:15,16.

of the lowly Saviour! Even Paul was "base," in the judgment of the self-sufficient and accomplished Corinthians: and though "his letters were weighty and powerful, yet his bodily presence was weak, and his speech contemptible;" so that Satan's emissaries far excelled him in exterior recommendations. This should teach us not to judge of gold merely by its glitter, in which tinsel often exceeds it; but to bring it to the balance and weigh it.—When professors or preachers of the gospel are so confident that they belong to Christ, that they can hardly allow those who do not coincide in their views, or sanction their conduct, to be Christians; and when they treat the most approved characters with supercilious contempt and revilings: their very confidence should excite our suspicions: for it far more accords to that of "the deceitful workers" at Corinth, than to that of St. Paul and his fellow-labourers, which was modest, humble, and candid. The great apostle of the Gentiles, when constrained to mention "the authority, which the Lord had given him, for edification and not for destruction," and which he used in the most wise and excellent manner, and with the most blessed success; spake of it with reserve, lest he should seem to boast, or to threaten. Whereas some men appear to be entirely out of their element, when they are not boasting of themselves, and menacing divine judgments on all who oppose them; as if they would terrify every one into silence and submission. Let us not "dare to make ourselves of that number," or "to compare ourselves with those who thus commend themselves:" let us leave them to expose their own want of wisdom, humility, and charity, by "measuring themselves by themselves," and all other men by their own standard; "boasting of themselves, without measure" or decency; "intruding into other men's labours," "glorying in things made ready to their hands," and neglecting their own work, that they may spoil that of other men. But we should humbly "compare ourselves" with the word of God, and the example of prophets and apostles; and "measure ourselves by the rule" of our duty, the obligations conferred upon us, and the work assigned us: we should be diligent, and "study, yea, be ambitious, to be quiet and mind our own business," though in an obscure situation; and thankful for success, according to the measure and rule which God has distributed to us; whether called to preach the gospel, or to serve Christ in any other way; without intermeddling with other men's labours, or boasting in services performed by them. We ought likewise to hope for the increase of the faith and grace, even of those who have most failed in their duty to us; to be zealous and bold, in a humble, patient, prudent, loving and self-denying manner, and rather to be desirous of doing abundant good, than of acquiring great reputation. Finally, let us remember to glory in the Lord our Salvation, and in all other things, only as evidences of his love, or as means of promoting his glory: and, instead of commending ourselves, or seeking the praise of men; let us desire and aspire after "that honour, which cometh from God only."

NOTES.—CHAP. XI. V. 1—6. The apostle admitted, that in general self-commendation implied folly: yet the case required it of him at that time; and his zeal for the honour of Christ, as well as his love to souls, rendered him an exception to ordinary rules. He therefore desired and prayed, that the Christians at Corinth might show a disposition "to bear with him a little," in what they deemed "his folly;" he must, however, venture all consequences; and they must bear with him, whetner they approved or disapproved of it. (*Marg. Ref.* a—c.) For he was "jealous over them, with" that fervent love and anxious solicitude for their welfare, which sprang from zeal for the glory of God and regard to his authority. He had solicited and obtained their consent, to that sacred and blessed union with Christ, which might be called their espousals to the One "Bridegroom" and Husband of the church; to whom alone their devoted, faithful, and obedient affection belonged, and from whom all their felicity should be expected. He therefore feared every thing, which tended to alienate, weaken, and divide their attachment to him; or pollute them, either in body or mind: for his ambition was to present them to Christ at last, "holy, unblameable, and unreproveable in his sight;" as "a chaste virgin" is presented to her intended husband, when the marriage is completed. (*Marg. Ref.* d—g. *Note, Eph.* 5:22—27.) But he feared lest, by any means, the false teachers should draw them aside from simple dependence on Christ and obedient love to him, into a false confidence, carnal affections, or disobedience. Lest they should be deluded from that purity of doctrine, that spiritual frame of mind, and that honourable conduct, which became this high relation: even "as Eve" in Eden was beguiled by Satan, in the form of a serpent, to seek happiness in departing from God, and disobeying him; being deceived by specious and subtle pretences and insinuations. (*Marg. Ref.* h—l. *Notes, Gen.* 3:1—6. *Rev.* 12:7—12, *v.* 9.) The Corinthians were peculiarly exposed to this danger, from those who puffed them up with an idea of their extraordinary knowledge; and seduced them, by artful reasonings, to seek liberty and pleasure in other things, besides obeying God, and walking with him. Indeed, if any man could possibly have preached "another Jesus," a more gracious and precious Saviour than Paul had declared to them; or could have conferred on them "another Spirit," whose gifts and influences were more excellent than those, which the Holy Spirit, through Paul's ministry, had bestowed on them; or if "another" and more suitable "gospel had been preached, than that which they had embraced;" there might have been some reason for their bearing with the new teachers, or even preferring them. Yet, even in that case, it would have become them, to have borne with the infirmities of their first instructer in Christianity. But the contrary was manifest: for, whatever they might think, he was conscious that he was in no respect inferior to any of the apostles, without excepting Peter, James, or John who seemed to be the chief of them all: (*Marg. Ref.* m—p. *Note, Gal.* 2:6—10.) he might, therefore, well be confident, that their new teachers could add nothing valuable to the instructions which he had given. He had indeed appeared among them "rude in speech," and as a person of ordinary education, ignorant of the rules of eloquence, and careless respecting them: (this might be the case, though his discourses were replete with natural pathos, and sound argument:) yet he had shown himself competent in knowledge, to instruct his hearers in every part of Christianity.—St. Paul's declaration, that he "was not a whit behind the very chiefest apostles," when carried to its consequences, is totally subversive of the enormous baseless fabric of popery; which rests entirely (as distinguished from the rest of the professed Christian church,) on the vain imagination, that Peter was supreme over all the apostles; and that the pope, or the Roman church, or both, inherit in some unaccountable manner, and by some unknown title, that supremacy.—Many expositors suppose, that the expressions, used by the apostle in respect of his espousing the believers at Corinth to Christ, are taken from Grecian customs: but the language of the Old Testament seems referred to. (*Notes, Ps.* 45:9—17. *Cant.* 1:2. *Is.* 54:5—10. 62:1—5. *Ez.* 16:9—14. *Hos.* 2:18—20. *John* 3:27—36, *v.* 29.) Others conclude, that one false teacher, and he a Jew, was the author of the disturbances at Corinth. But the false teachers (*Note*, 13—15.) seem to have corrupted the gospel rather with *heathenism*, than *Judaism*. (*Notes*, 1 *Cor.* 5: 6: 8: 10:18—31. 11:17—34.)

Would bear.] (1) Ὀφελον. See on 1 *Cor.* 4:8.—*Ye could bear.*] Ηνειχεσθε. 4:19,20. See on *Matt.* 17:17.—*In my folly.*] Της αφροσυνης. 17,21. See on *Mark* 7:22.—*With godly jealousy.* (2) Ζηλῳ Θεου. See on *Rom.* 10:2.—Comp. 1:12. 7:10.—*I have espoused.*] Ἡρμοσαμην. Here only N. T. *Prov.* 8:30. 17:7. 19:14. *Sept.* Ἀρτο, *arcte jungo.* Schleusner.—*Subtlety.* (3) Πανουργια. 4:2. See on *Luke* 20:23.—*Should be corrupted.*] Φθαρῃ. See on 1 *Cor.* 3:17.—*Simplicity.*] Ἁπλοτητος. See on 1:12.—*I was not a whit behind.* (5) Μηδεν ὑστερηκεναι. 8. 12:11. See on *Rom.* 3:23.—*The very chiefest apostles.*] Των ὑπερ λιαν αποστολων. 12:11. *Matt.* 2:16. 8:28. 2 *Tim.* 4:15, *et al.*—*Rude.* (6) Ἰδιωτης. See on *Acts* 4:13.

V. 7—12. The new teachers at Corinth were distinguished from the apostle, by what they *received* as well as what they *imparted*. But would the church be offended with him,

knowledge; [s]but we have been thoroughly made manifest among you in all things.

7 Have I committed an offence [t]in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely?

8 I [u]robbed other churches, taking wages *of them*, to do you service.

9 And when I was present with you, [x]and [y]wanted, [y]I was chargeable to no man: for that which was lacking to me [z]the brethren which came from Macedonia supplied: and in all *things* I have kept myself from being [a]burdensome unto you, and *so* will I keep *myself*.

10 As [b]the truth of Christ is in me, [c]no man shall stop me of this [c]boasting in [d]the regions of Achaia.

11 Wherefore? [e]because I love you not? [f]God knoweth.

12 But [g]what I do, that I will do, [h]that I may cut off occasion from them which desire occasion; that wherein [i]they glory, they may be found even as we. *[Practical Observations.]*

13 For such *are* [k]false apostles, [l]deceitful workers, transforming themselves into the apostles of Christ.

14 And no marvel: [m]for Satan himself is transformed into an angel of light.

15 Therefore *it is* [n]no great thing if [o]his ministers also be transformed as [p]the ministers of righteousness; [q]whose end shall be according to their works.

16 I [r]say again, [s]Let no man think me a fool;

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s 4:2. 5:11. 7:2. 12:12. t 10:1. 12:13. Acts 18:1—3. 20:34. 1 Cor. 4:10—12. 9:6,11—18. 1 Thes. 2:9. 2 Thes. 3:8. u 9. Phil. 4:14—16. x 6:4. 9:12. Phil. 2:25. 4:11—14. Heb. 11:37. y 12:13. Neh. 5:15. Acts 20:33. 1 Thes. 2:9. 2 Thes. 3:8. z 8:1,2. *See on* 8. a 12:13—16. 1 Thes. 2:6. b 31. 1:23. 12:19. Rom. 1:9. 9:1. Gal. 1:20. 1 Tim. 2:7. 2 Tim. 1:5. c 1 Tim. 2:7. *Or, this boasting shall not be stopped in me.* d 12:16,17. Jer. 1:5. 1 Cor. 9:15—18. d 1:1. 9:2. Acts 18:12,27. Rom. 15:5. 1 Cor. 16:15. 1 Thes. 1:7,8. e 6:11,12. 7:3. 12:15. 1 *See on* ch. 10. 12:2,3. Josh. 22:22. Ps. 44:21. Jer. 23:24,25. 24:7. Acts 15:8. Heb. 4:13. Rev. 2:23. g 9. 1:17. Job 23:13. h 1 Cor. 9:12. 1 Tim. 5:14. i 18. 5:12. 10:17. 1 Cor. 5:6. Gal. 6:13,14.

k 15. 2:17. 4:2. Matt. 24:24. Acts 15:1,24. 20:30. Rom. 16:18. Gal. 1:7. 2:4. 4:17. 6:12. Eph. 4:14. Phil. 1:16. Col. 2:4,8. 1 Tim. 1:4—7. 4:1—3. 6:3—5. 2 Tim. 2:17—19. 3:5—9. 4:3,4. 2 Pet. 2:1—3. 1 John 2:18. 4:1. 2 John 7—11. Jude 4. Rev. 2:2,9,20. 19:20. l Phil. 3:2. Tit. 1:10,11. m 3. 2:11. Gen. 3:1—5. Matt. 4:1—10. Gal. 1:8. Rev. 12:9. n 2 Kings 5:13. 1 Cor. 9:11. o 13. Acts 13:10. Eph. 6:12. Rev. 9:11. 13:2,14. 19:19—21. 20:2,3,7—10. p 23. 3:9. q Is. 9:14, 15. Jer. 5:31. 23:14,15. 28:15—17. 29:32. Ez. 13:10—15,22. Matt. 7:15,16. Gal. 1:8,9. Hab. 3:19. 2 Thes. 2:8—12. 2 Pet. 2:3,13—22. Jude 4:10—13. r 1. s 21—23. 12:6,11.

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because he had "abased himself," in working as a tent-maker for his maintenance, and submitting to many privations and self-denials, that they might "be exalted" to the privileges of God's people, by his preaching the gospel to them, without putting them to any expense? (*Marg. Ref.* t.) Indeed he had done this, lest he should prejudice their minds; and he might, in some sense, be said even to have "robbed other churches," by receiving money of them for his subsistence, while he was labouring for the benefit of the Corinthians. And when he had really been in want among them, he neither ceased from his ministry through discouragement, nor yet put them to any charge: but the Christians from Macedonia, especially from Philippi, supplied him with what was absolutely necessary. (*Marg. Ref.* x—z. *Note*, *Phil.* 4:10—20.) Thus "in all things he had kept himself from being burdensome to them;" nay, he saw cause to determine that he would continue to do so: and as surely as "the truth of Christ was in him," and he faithfully preached it; (*Note*, 1: 23,24.) he was resolved, that no man, by entreaties, arguments, or reproaches, should ever take from him this ground of glorying; and that he would receive nothing towards his maintenance, from any one through all the regions of Achaia. If the reason of this fixed purpose were demanded, or if any should impute it to his want of love: he would appeal to God, who well knew his tender affection for them. (*Marg. Ref.* a—c. *Notes*, 12:11—15.) But, indeed, he was resolved to proceed in his present conduct, that he might deprive those of the "occasion" of slandering him, who were ready to seize on every handle against him; (*Note*, 5:9—12.) and to set them a good example, that, in respect of zeal for the honour of Christ and love of the church, in which they gloried, they might be shown in what manner to make good their pretensions; and learn that the self-denial and disinterestedness of the apostle constituted a far more unequivocal evidence of zeal and affection, than their plausible harangues, joined with a selfish and domineering conduct. (*Marg. Ref.* d—f. *Note*, *Acts* 20:32—35.) It is generally supposed, that the false teachers affected the praise of preaching the gospel *freely:* but the language, which the apostle afterwards uses, clearly proves that this was not the case. (20) They seem rather to have despised Paul, as degrading himself, and as acting inconsistently with the dignity of an apostle, in labouring, and enduring poverty instead of demanding a maintenance.—As Corinth was a rich city, his long continuance there might have been ascribed to mercenary motives, had he not adopted this plan: (*Notes*, 1 *Cor.* 9:1—23.) and as the Christians in Macedonia, though far poorer than the Corinthians, yet in part maintained the apostle when labouring at Corinth; it might in some sense be said, that they were robbed to exalt their more prosperous brethren.

Have I committed an offence. (7) Η ἁμαρτιαν εποιησα. See *Matt.* 18:15. 1 *Cor.* 8:12.—*In abasing myself.*] Εμαυτον ταπεινων. 12:21. *Matt.* 18:4. *Luke* 14:11. 18:14. *Phil.* 2:8. *Jam.* 4:10. 1 *Pet.* 5:6, *et al.*—*I robbed.* (8) Εσυλησα. Here only. From συλη, *spoil*, *spolium.*—*Wages.*] Οψωνιον. See on *Luke* 3:14.—*I was chargeable.* (9) Κατεναρκησα. 12:13,14. Ex κατα, et ναρκαω, *torpore afficio.* '*Obtorpui cum alicujus incommodo.*' *Beza.*—'"I stunned none of them with my complaints," I importuned none of them to supply my wants.' *Whitby.*—'He was none of those idle drones, who, by their laziness, do even chill, and benumb, and deaden the charity of well-disposed persons.' *Leigh.* (*Notes*, 1 *Thes.* 2:1—8. 2 *Thes.* 3:6—9.)—*Supplied.*] Προσανεπληρωσαν. See on 9:12.—*From being burdensome.*] Αβαρη. Here only.—*No man shall stop me of this boasting.* (10) "This boasting shall not be stopped in me." *Marg.* Η καυχησις αυτη ου φραγησεται εις εμε.—Φρασσω. See on *Rom.* 3:19.—*That I may cut off.* (12) Ἱνα εκκοψω. *Matt.* 5:30. *Rom.* 11:22,24, *et al.*—*Occasion.*] Την αφορμην. 5:12. See on *Rom.* 7:8.

V. 13—15. It was not to be expected that the persons, to whom St. Paul referred, would in this respect be found like him; as they were indeed "false apostles," who in a lying manner pretended to be sent by Christ; in this and other things "working deceitfully," acting with duplicity, and varnishing over their hypocrisy and selfish intentions, by specious professions: so that their style, manner, and conduct were an affected imitation of those of the apostles; but their ministry tended to dishonour God, and to deceive souls. (*Marg. Ref.* k. *Notes*, 2:14—17. 4:1,2. *Jer.* 23:13—27. *Ez.* 13:1—16. 2 *Pet.* 2:1—3.) Nor need it excite wonder, that such wicked men should be so specious in their appearance and pretensions; for even Satan, their master, could disguise himself, and tempt men in the form of a holy angel, a messenger from the world of light, instead of appearing as the prince of darkness. (*Marg. Ref.* m, n. *Notes*, *Matt.* 4:3,4 16:21—23. *Gal.* 1:6—10.) He can delude men with professions of extraordinary illumination, high affections, evangelical truth, revelations, singular sanctity, deadness to the world, austerity, or sublimity of devotion, and in various other ways: that so he might undermine or disgrace the whole religion of Christ; hurry men into absurdities and extravagances; lead them to neglect the plain rule of the written word; and change them into enthusiasts, antinomians, or superstitious formalists. It was not therefore "any thing great," or difficult, or "marvellous," that "his ministers should be transformed," and assume the appearance of "the ministers of righteousness;" that by them this chief deceiver might impose on men to their destruction: or if they appeared openly, as opposers of the gospel and patrons of vice and impiety, they could not do near so much mischief: even as depredators succeed best, when disguised like honest men, and reputed to be such. But, whatever their professions might be, and however they might be admired and applauded; yet their end would accord not to their popularity, confidence, eloquence, or sentiments; but to their works, their conduct in the sight of God, and the effect of their principles among men. (*Note*, *Matt.* 7:15—20.) The *plural* number used in these verses, in which the apostle directly speaks out on a subject to which he had all along covertly referred, does by no means favour the opinion, that one false teacher was *exclusively* meant: though one might possess greater influence than the others.

False apostles. (13) Ψευδαποστολοι. Here only.—*Deceitful workers.*] Εργαται δολιοι. Δολιος. Here only.—*Transforming themselves.*] Μετασχηματιζομενοι. 14,15. See on *Rom.* 12:2.

V. 16—20. Having thus openly decided against those who persisted in opposing his authority at Corinth, the apostle returned to his subject. He desired that no one would "think him a fool," or a vainglorious man, on account of what he had said in his own behalf, when the importance of the occasion peremptorily demanded it of him: yet, if they would form so unfavourable a conclusion, let them at least receive him in that character, while "he boasted himself a little," for a short time, and as to a few things in which he was really distinguished: for he sought their good and not his own credit, in what he said. He did not indeed speak on this occasion, according to the general precepts or example of the Lord, or what was proper to be imitated in ordinary cases; nor was it an immediate revelation which he was about to declare: but he followed that "same confidence of boasting," which their conduct had imposed upon him, and which the example of some among them seemed to authorize; though they would perhaps deem it foolish in him to do it. As, however, many of them, both the deceivers and the deceived, were in this habit of "glorying after the flesh," "he would glory also;" but on other grounds and in another manner, in order to counteract the pernicious tendency of their vain confidence. (*Marg. Ref.* x.) Well satisfied with

if otherwise, yet as a fool ᵛreceive me, that I may boast myself a little.

17 That which I speak, ᵂI speak *it* not after the Lord, but as it were ˣfoolishly, in this confidence of boasting.

18 Seeing that ʸmany glory after the flesh, ᶻI will glory also.

19 For ye suffer fools gladly, ᵃseeing ye *yourselves* are wise.

20 For ye suffer, ᵇif a man bring you into bondage, if a man devour *you*, if a man ᶜtake *of you*, if a man exalt himself, if ᵈa man smite you on the face. [*Practical Observations.*]

21 I speak as concerning reproach, ᵉas though we had been weak. Howbeit, ᶠwhereinsoever any is bold, (ᵍI speak foolishly,) I am bold also.

22 Are they ʰHebrews? so *am* I. Are they Israelites? so *am* I. Are they ⁱthe seed of Abraham? so *am* I.

23 Are they ᵏministers of Christ? (I speak as a fool,) ˡI *am* more; ᵐin labours more abundant, ⁿin stripes above measure, ᵒin prisons more frequent, ᵖin deaths oft.

24 Of the Jews five times received I ᵠforty *stripes* save one.

25 Thrice was ʳI beaten with rods, ˢonce was I stoned, ᵗthrice I suffered shipwreck, a night and a day I have been in the deep;

26 *In* ᵘjourneyings often, *in* perils of waters, *in* perils of robbers, ᵛ*in* perils by *mine own* countrymen, ʷ*in* perils by the heathen, ˣ*in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren;

27 In ʸweariness and painfulness, in watchings

ᵛ Or, *suffer me.* 1.19. ᵂ 1 Cor. 7:6,12. ˣ 18—27. 9:4. Phil. 3:4—6. ʸ 12:21—23. Jo 12—18. ᶻ Jer. 9:23,24. 1 Pet. 1:24. ᵃ 12:5,6,9,11. ᵇ 1 Cor. 4:10. 8:1. 10:15. Rev. 3:17. ᶜ 1 Ki. 9:9. 2 Ki. 14:9,9:25. 5:1,10. 6:12. ᵈ Rom. 16:17,18. Phil. 3:19. 1 Tim. 6:5. ᵉ 13. 10:6. Lam. 3:30. Luke 6:29. ᶠ 10:1,2,10. 13:10. ᵍ 22—27. Phil. 3:3—6. ʰ 11:23. ⁱ Ex. 3:15. 5:3. 7:16. 9:1,13. 10:3. Acts 22:3. Rom. 11:1. Phil. 3:5. ᵏ Gen. 17:8,9. 2 Chr. 2:6. 7. Matt. 3:9. John 8:33—39. Rom. 4:13—18. ˡ 3:6. 6:4. 1 Cor. 3:5. 4:1. 1 Thes. 3:2. 1 Tim. 4:6. ᵐ 5. 12:11,12. ⁿ 1 Cor. 15:10. Col. 1:29. ᵒ 24:25. 6:4,5. Acts 9:16. ᵖ Acts 16:24. 21:23. 21:11. 24:26,27. 25:14. 27:1. 28:16,30. Eph. 3:1. 4:1. 6:20. Phil. 1:13. 2 Tim. 1:8—16. 2:9. Philem. 9. Heb. 10:34. ᵠ 1:9,10. 4:11. 6:9. Acts 14:19. 1 Cor. 15:30)—32. Phil. 2:17. Col. 1:24. ʳ Deut. 25:2,3. Matt. 10:17. Mark 13:9. ˢ Acts 16.22,23,33,37. 22:24. ᵗ Matt. 21:35. Acts 7:58,59. 14:5,19. Heb. 11:37. ᵘ Acts 27:41. ᵛ Acts 9:26—30. 11:25,26. 13:14; 15:2—4,40,41. 16:17:18:1,18,23. 19:1. 20:1, &c. Rom. 15:19,24—28. Gal. 1:17—21. ʷ Acts 9:23—25,29. 13:50. 20:3,19. 21:28—31. 23:12, &c. 25:3. 1 Thes. 2:15,16. ˣ 1:8—10. Acts 14:5,19. 16:19—24. 19:23—41. 1 Cor. 15:32. ʸ 32. Acts 9:24. 17.5. ᶻ 23. 6:5. Acts 20:5—11,34,35. 1 Thes. 2:9. 2 Thes. 3:8.

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their own wisdom, they were accustomed to bear, with a self-complacent joy, the conduct of those who acted foolishly; and had, no doubt, often looked down on him with this mixture of pity and contempt. (*Note*, 1 *Cor.* 4:6—13.) Yet they had not greatly shown their wisdom, in bearing with the false teachers: for they endured it without complaint, at least without being undeceived, if any one brought them into an abject dependence on him, and enslaved their consciences to his unwarranted impositions: if he devoured their substance, (as the Pharisees did the widows' houses,) by exorbitant demands under covert specious pretexts; if he took money from them by way of presents; if he exalted himself as some absolute ruler over them, and behaved in the most insolent manner; nay, if he even smote them on the face, as treating them with contempt and disdain, in his ungoverned passions. Doubtless, this refers to facts known to the apostle, in which the violent, litigious, ambitious, selfish, temper of the "false apostles," had been evident to all men: yet they were still allowed to retain their influence, through the fascination of their eloquence, and confidence, and the crafty management of their deluded admirers! (*Marg. Ref.* z—c. *Note*, *Matt.* 5:38—42.) *Glory after the flesh.*] This is by most expositors, without any proof, explained of the false teachers glorying in their Jewish extraction, and in circumcision. But the expression, "after the flesh," according to the apostle's language, implies every thing which an unregenerate man can possess; so that learning, eloquence, and various other distinctions may be meant; whether Jewish extraction and circumcision be included or not. (*Notes*, 10:1—6,17,18. *Is.* 40:6—8. 1 *Cor.* 1:26—31. 3:18—22. *Phil.* 3:1—7. 1 *Pet.* 1:23—25.)—ʷ If subjection to the Jewish rites had been that which the apostle was so zealous against; he would have spoken more plainly and warmly as we see in the epistle to the Galatians; and not have touched it only by the bye slightly, in a doubtful expression. Besides, it is plain, that no such thing was yet attempted openly: only St. Paul was afraid of it.' *Locke.*

A fool. (16) Ἄφρονα. 19. 12:6,11. See on *Luke* 11:40. Ἀφρόσυνη. See on 17.—*After the Lord.* (17) Κατα Κυριον. 18. 1 *Cor.* 7:6,10.—*Confidence of boasting.*] Τῃ ὑποστασει . . . αυχησεως. See on 9:4.—*Gladly.* (19) Ἡδεως. 12:9, 15. *Mark* 6:20. 12:37.—*Bring you into bondage.* (20) Καταδουλοι. *Gal.* 2:4. Not elsewhere.—*Devour you.*] Κατεσθιει. See on *Matt.* 23:14.—*Take* of you.] Λαμβανει. 12:16.—*Exalt himself.*] Επαιρεται. See on 10:5.

V. 21—23. The apostle referred, in what he had said, to the reproach which these deceivers had cast on him and his friends; as if he had been weak and timid in his conduct at Corinth. They ascribed his modesty, meekness, and self-abasement to a want of courage, or to a consciousness that he had no apostolical authority, and no power to enforce his decisions. Yet in whatever particular any man was bold, as a Christian, a minister, or an apostle, "he was bold also." This he must maintain, though he thus did what on other occasions would be foolish. Commentators generally suppose that in what follows, he meant to compare himself with the false teacher, or teachers, at Corinth; and infer, that these were Hebrews, and wanted to impose the law on the Gentile converts; of which no trace is found in either epistle. (*Note*, 12:17—21.) But I apprehend that the whole passage will appear far more natural and animated, if we understand it with reference to "the very chiefest of the" true "apostles;" and the words, "whereinsoever *any* is bold," obviously lead to this interpretation. (*Note*, 1—6.) It would have been a very small matter for him to show, that he was superior to the "ministers of Satan," whom he had just condemned. But in order to re-establish completely his *apostolical* authority, he must prove, that he was not "a whit behind the chiefest apostles" and in fact he here shows, that he laboured and suffered more abundantly than they all, or than any of them did. (*Note*, 1 *Cor.* 15:3—11, *vv.* 10,11.) All the apostles were descended from Abraham, Isaac, and Jacob. They were neither Hellenists nor proselytes; and Paul was not inferior to them in this respect; though his birth at Tarsus might give some persons occasion to conclude that he was. (*Marg. Ref.* g, h. *Note*, *Phil.* 3:1—7.) He had declared that his opposers at Corinth were not "ministers of Christ," but of Satan; (*Note*, 13—15.) and he could scarcely seem to speak "foolishly," in magnifying his office, and declaring that he was more than they: but it had indeed this appearance, when he proceeded to show, that in some respects he was more distinguished, as the minister of Christ, than any other person, even among the apostles themselves: not by superior authority, abilities, miraculous powers, zeal, or holiness; but by his more abundant labours and sufferings, in which he evidently far exceeded all other "ministers of Christ" on earth. The false apostles had laboured comparatively very little; and, instead of suffering for the gospel, it is very probable that they had risen to eminence, affluence, and authority, by means of it: but by thus showing himself, *in these things*, to be distinguished above all the other apostles, he tacitly pointed out to the false teachers and their followers, in what true pre-eminence consisted; and by the contrast made it appear, that those things in which they gloried, were indeed their shame. (*Marg. Ref.* i—m. *Note*, *Matt.* 20:24—28.)—*I speak as a fool.* (23) "I speak as one exceeding in folly." This confirms the above interpretation.—*In prisons*, &c.] (*Marg. Ref.* n. *Note*, 1 *Cor.* 15:31—34.) This occurred before Paul's imprisonment at Jerusalem, Cæsarea, and Rome. (*Acts* 22:—28:)

Reproach. (21) Ατιμιαν. 6:8. See on *Rom.* 1:26.—*I speak as a fool.* (23) Παραφρονων λεγω. Here only. Παραφρονια 2 *Pet.* 2:16.—*More abundant; . . . more frequent.*] Περισσοτερως. 1:12. 2:4. 7:13,15. 12:15. *Mark* 15:14, *et al.*—*Above measure.*] Ὑπερβαλλοντως. Here only. Ὑπερβαλλω, 3:10. 9:14.—*Oft.*] Πολλακις. 26,27. 8:22.

V. 24—27. The other apostles had indeed been scourged and imprisoned for Christ's sake: (*Notes*, *Acts* 4:1—3. 5:17—25,40.) yet Paul had endured this pain and disgrace "more frequently" than they, and had been in danger of death on far more occasions. The Jews had scourged him five times, with the utmost severity of which their law and custom allowed; for they were forbidden to exceed forty stripes, and for fear of a mistake, they always confined themselves to thirty-nine. (*Note*, *Deut.* 25:2,3.) He had also been thrice scourged by the command of the Roman magistrates, though contrary to their law. (*Notes*, *Acts* 16:19—40.) He had once been stoned, and left for dead; but had been miraculously restored to life. (*Notes*, *Acts* 14:19,20. 2 *Tim.* 3:10—12.) He had thrice been shipwrecked in his different voyages; and at one time he continued a night and a day in the sea, probably on a part of the wreck, in much suffering and peril. This was previous to his voyage to Rome, when he was again shipwrecked. (*Notes*, *Acts* 27:) Indeed, his other sufferings, recorded in the Acts of the Apostles, from the nineteenth chapter to the end, were subsequent to the writing of this epistle: and hence we may perceive, how very many of his trials and sufferings, as well as of his labours, with the success of them, are no where recorded, save in the book of God's remembrance.—He often journeyed from one region to another amidst hardships and perils: sometimes his life had been endangered in passing rapid *rivers*, or deep waters, which lay in his way; sometimes by robbers, who attempted to plunder and murder him. (*Marg. Ref.* t. *Notes*, *Acts* 20:1—6.) Frequently the Jews assaulted him, being enraged by his preaching to the Gentiles; then the Gentiles attempted to slay him, because his doctrine undermined their idolatry. (*Marg. Ref* u, x. *Notes*, *Acts* 13:49—52. 14:5—7,19—23. 16:19—24

often, [a]in hunger and thirst, in [b]fastings often, in cold and [c]nakedness.

28 Beside [d]those things that are without, that which cometh upon me daily, [e]the care of all the churches.

29 Who [f]is weak, and I am not weak? who is offended, [g]and I burn not?

30 If I [h]must needs glory, [i]I will glory of the things which concern mine infirmities.

31 The [k]God and Father of our Lord Jesus Christ, [l]which is blessed for evermore, [m]knoweth that I lie not.

32 In [n]Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me:

33 And through a window in a basket was [o]I let down by the wall, and escaped his hands.

a Jer. 38:9. 1 Cor. 4:11,12. Phil. 4:12. b 6:5. Acts 13:2,3. 14:23. 1 Cor. 7:5. c Rom. 8:35,36. Heb. 11:37. Jam. 2:15,16. d 23–27. e Acts 15:36,41. 18:23. 20:1,18–35. Rom. 1:14. 11:13. 15:16. 16:4. Col. 2:1. f 2:4,5. 7:5,6. 13:9. Ezra 9:4–3. Rom. 12:15. 15:1. 1 Cor. 8:13. 9:22. 12:26. Gal. 6:2. 1 Thes. 3:5—8. g 13—15. Num. 25:11. Neh. 5:6—13. 13:15—20,23—25. John 2:17. 1 Cor. 5:1—5. 6:5—7,15—18. 11:22. 15:12, &c. 36. Gal. 1:7—10. 2:4—6,14. 3:1—3. 4. 8—20. 5:2—4. 2 John 10,11. Jude 3,4. Rev. 2:2,20. 3.15—18. h 16—18. 12:1, 11. Prov. 25:27. 27:2. Jer. 9:23,24. i 12:5—10. Col. 1:24. k 1:3. John 10:30. 20:17. Eph. 1:3. 3:14. Col. 1:3. 1 Pet. 1:3. l Neh. 9:5. Isa. 41:13. Rom. 1:25. 9:5. 1 Tim. 1:11,17. 6:16. m *See on* b. 10. n 26. Acts 9:24,25. o Josh. 2:18. 1 Sam. 19:12.

17:5—15. 18:12—17. 19:23—41.) When he was in any city, his life was in danger from the violence of the multitude, or the iniquity of the rulers; when in journeying he passed deserts, the wild beasts, or wicked men, that infested them, exposed him to equal peril; when crossing the sea he was in danger of pirates and tempests; and even when among professed Christians, he was "in peril from false brethren." Thus his life was spent in weariness, pain, and suffering; his incessant labour in preaching the gospel, conversing with the people from house to house, writing his epistles, earning his bread, and attending to his devotions, frequently forced him to pass whole nights without rest. Often he was exposed to hunger and thirst through extreme indigence; and when he had food, his labours and religious duties led him to abstain from it. He was sometimes exposed to cold, from the inclemency of the weather, and want of proper accommodations; and often had not suitable and decent raiment to cover him, when he was called to appear in public. Yet he still persevered, without fainting, in his "work of faith and labour of love." (*Marg. Ref.* z—b. *Notes*, 6:3—10. 1 *Cor.* 4:9—13.)

I was beaten with rods. (25) Ερραβδισθην. See on *Acts* 16:22.—*I suffered shipwreck.*] Εναυαγησα. 1 *Tim.* 1:19. Comp. of ναυς, and αγνυμι, *to break.*—*A night and a day.*] Νυχθημερον. Here only.—*In the deep.*] Εν τω βυθω. Here only.—*In journeyings.* (26) Ὁδοιπορίαις. See on *John* 4:6. *False brethren.*] Ψευδαδελφοις. *Gal.* 2:4.—*In weariness and painfulness.* (27) Εν κοπω και μοχθω. 1 *Thes.* 2:9. 2 *Thes.* 3:8.—*Watchings.*] Αγρυπνιαις. See on 6:5.

V. 28—31. Beside the things above mentioned, which "were *without*," and mainly related to the apostle's bodily sufferings; his mind was worn down by a multiplicity of affairs, which came upon him daily, with the force of a multitude; by the care of all the churches of the Gentiles planted by him and others. This lay upon him, filled him with constant solicitude, and employed him perpetually, in forming and executing plans to promote their peace and prosperity, to counteract the designs of false teachers, and to order all their concerns for the best. (*Marg. Ref.* d, e.) And in this he so cordially engaged, that he was attentive to the case even of individuals: so that he might ask, What single Christian in all the churches was reported to him, as weak in the faith, and liable to be discouraged, with whom he did not sympathize as "weak also?" or who was stumbled and turned aside; and he was not fired with zeal to recover him, and with a holy indignation against those who occasioned the evil? (*Marg. Ref.* f, g.) As it was become necessary for him "to glory;" so he had taken care, in glorying, not to expatiate on his gifts, or the honours which he had received; but on those things which showed his exposed, despised, and suffering condition; the infirmities of his body and mind; his continual need of divine support; his persecutions, reproaches, and deliverances, and such things as implied his weakness, and "the power of Christ which rested on him." Nor did he in this at all exceed strict truth, as those who gloried were apt to do: for "the God and Father of our Lord Jesus Christ," to whom the glory and praise belonged of all that was done by him and for him, was witness that he did not lie in any particular, or in any measure. (*Marg. Ref.* h—l. *Notes*, 7—13. 1:23,24.)

Those things that are without. (28) Των παρεκτος. *Matt.* 5:32. *Acts* 26:29.—*Which cometh upon me.*] Ἡ επισυστασις. See on *Acts* 24:12.—*Care.*] Μεριμνα. *Matt.* 13:22. *Luke* 21:34. 1 *Pet.* 5:7. See on *Matt.* 6:25. The *anxiety* "concerned his infirmities."—*Is offended.* (29) Σκανδαλιζεται. See on *Matt* 5:29.—*I burn not.*] Ουκ εγω πυρουμαι. See on 1 *Cor.* 7:9.

V. 32, 33. The event here mentioned took place soon after the apostle entered upon his ministry; and was a specimen of what he had ever since been exposed to. We know nothing more of it, than what is here recorded; and in a passage which has been already considered. (*Marg. Ref. Note*, *Acts* 9:23—30.)

The governor. (32) Ὁ εθναρχης. Here only.—*Kept . . . with a garrison.*] Εφρουρει. *Gal.* 3:23. *Phil.* 4:7. 1 *Pet.* 1:5.—*In a basket.* (33) Εν σαργανη. Here only. Σπυριδι. *Acts* 9:25.—*I was let down.*] Εχαλασθην. *Josh.* 2:15. *Sept.* See on *Mark* 2:4.

PRACTICAL OBSERVATIONS.

V. 1—12.—The ministers of the gospel must on some occasions submit to the imputations of "folly," rather than omit any thing which is requisite for the good of souls: and when their hearers think their conduct in particular cases indiscreet, they should bear with them; especially if it evidently spring from an excess of zeal and love. They may be "jealous over" the people, with such an affectionate earnestness, as carries them beyond ordinary rules or personal considerations; while they apprehend that their beloved children are in danger of being, by any means, "corrupted from the simplicity of Christ:" and that conduct, which many censure, may be the effect of pure and holy affections superior to those of other men. It is their grand employment and object, to promote the espousals of souls to Christ; and to preserve those who appear to be thus espoused, from corruption in their principles, spirit, or conduct; that they may "present them as a chaste virgin unto Christ." This will excite in them a jealous fear, lest Satan, who in "the serpent by his subtlety beguiled Eve" in paradise, should deceive them also. For he has agents of all descriptions, who are continually and artfully imposing upon the unstable and unwary. If then the faithful minister seem over suspicious, and become troublesome by his watchfulness and warnings; his people ought notwithstanding to bear with him.—When any are about voluntarily to leave those pastors, by whom they seem to have been espoused to Christ; they ought to inquire, Whether their new favourites can preach another Jesus, another Sanctifier, or another gospel, than those which they have already received. And they should not endure those who, *without sufficient cause*, would alienate them from the instruments of God in their conversion.—Christians need not wonder, if confident persons represent their faithful pastors as inferior preachers, who are destitute of erudition, eloquence, and power; or in some respects exceptionable or erroneous: as there were not wanting "deceivers," who confidently said the same things of blessed Paul himself. But it is far better to be "rude in speech, yet not in" spiritual and experimental "knowledge;" and to be manifested thoroughly in all things, as walking consistently with the gospel, than to be admired by thousands for "excellency of speech;" and to be lifted up in pride, to corrupt the church with heresies, to distract it by furious contentions, and disgrace the gospel, by fierce or malignant tempers and an unholy life. So exceedingly injudicious are many professed Christians, that high confidence, and the language of importance and authority, often go further than the most humble, meek, unassuming, and disinterested deportment! The minister, who is content to be poor, to fare hardly, to "be abased," or to earn his bread, that he "may exalt others" by freely preaching the gospel to them; is often consigned to neglect as if guilty of some great offence! While others who assume a *magisterial* tone, and exalt themselves, are admitted to that consequence which they assume; provided they have popular abilities, whatever their character in other respects may be. Yet it is in reality an honour to endure want; without ceasing to labour, or desiring to "become chargeable," where it might prejudice men against the gospel. On some occasions, a man should determine not to be deprived of "this glorying;" especially if he at any time judge himself required to mention it. Thus the "appearance of evil" may be avoided, the mouths of gainsayers may be stopped, an edifying example may be exhibited, and a contrast made to the conduct of mercenary deceivers. This, however, must be done in love and humility, and as in the presence of God: and it may sometimes be proper to show, that it does not result from pride, by receiving the kindness of others with grateful acknowledgments, where the same reasons do not operate. (*Notes*, 2 *Kings* 5:15,16,20—25. 8:9.) It often happens in this way, that ministers "receive wages," as it were, from one set of people, to do service for another; and sometimes the poorer are at the expense of maintaining those who preach to the rich. But the minister needs not scruple this, as if "he robbed other churches;" it reflects no dishonour on him, provided he only receive a decent subsistence; and it will redound to the credit and profit of those who thus supply him: yet when rich professors of the gospel know this to be the case, they are not even *just* if they do not bear the burden themselves; nor *generous* if they do not copy so noble an example.

V. 13—20. Whatever fair show deceivers may make, they will seldom even appear like faithful ministers, in labouring without any hope of worldly advantage or honour, from pure love to Christ and the souls of men. This is a part of the apostolical character and office, which by no means accords to the designs of "false apostles and deceitful workers."

CHAPTER XII.

The apostle relates extraordinary revelations made to him; which had rendered such humiliating and distressing experiences necessary, as constrained him to glory, only in his own infirmities and trials, and in the all-sufficient power and grace of Christ, 1—10. As his apostleship had been fully proved, the Corinthians ought to have commended him, and not to have compelled him to self-commendation, 11—13. He was about to visit them again; but was determined to adhere to his disinterested conduct; and to spend himself in fervent love to them, though they should on that very account love him the less, 14, 15. He shows that those, whom he had sent to them, had acted in the same disinterested manner, 16—19; and expresses his fears, that he should be humbled, as well as compelled to use severity; by finding many who had grossly offended, and had not repented, 20, 21.

IT is not [a]expedient for me doubtless [b]to glory. I will come to [c]visions and revelations of the Lord.

2 I [d]knew a man [e]in Christ about fourteen years ago, (whether [f]in the body, I cannot tell; or whether out of the body, I cannot tell: [g]God knoweth;) such a one [h]caught up to the [i]third heaven.

3 And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)

4 How that he was caught up into [k]paradise, and heard unspeakable words, which it is not [l]lawful for a man to utter.

5 Of [i]such a one will I glory: [m]yet of myself I will not glory, but in mine infirmities.

6 For though [n]I would desire to glory, I shall not be a fool: for [o]I will say the truth: but *now* I forbear, lest any man should think of me [p]above that which he seeth me *to be*, or *that* he heareth of me.

7 And [q]lest I should be exalted above measure

a 8:10. John 16:7. 18:14. 1 Cor. 6:12. 10:23. b 11. 11:16—30. * Gr. *For I will*, &c. c 7. Num. 12:6. Ez. 1:1, &c. 11:24. Dan. 10:5—10. Joel 2:28,29. Acts 9:10—17. 18:9. 22:17—21. 23:11. 26:13—19. Gal. 1:12. 2:2. 1 John 5:20. d 3,5. e 5:17,21. 13:5. Is. 45:24,25. John 6:56. 15:4—6. 17:21—23. Rom. 8:1. 16:7. 1 Cor. 1:30. Gal. 1:22. 5:6. f 5:6—8. 1 Kings 18:12. 2 Kings 2:16. Ez. 8:1—3. 11:24. Acts 8:39,40. 22:17. Phil. 1:22,23. Rev. 1:10. 4:2. g 3. *See on* 11:11.

h 4. Luke 24:51. 1 Thes. 4:17. Heb. 9:24. Rev. 12:5. i Gen. 6:14—20. 1 Kings 8:27. Is. 57:15. k Ez. 31:9. Luke 23:43. Rev. 2:7. † Or, *possible*. l 2—4. m 9,10. 11:30. n 10:8. 11:16. 1 Cor. 3:5,9,10. o 1:18. 11:31. Job 24:25. Rom. 9:1. p 7. 10:9,10. q 10:5. 11:20. Deut. 8:14. 17:20. 2 Chr. 26:16. 32:25,26,31. Dan. 5:20. 1 Tim. 3:6.

[a]The plausibility of deceivers, and the attractive form which they assume, to seduce men "from the simplicity of Christ," should not excite our wonder; for Satan is continually "transformed into an angel of light," that, under the most specious pretences, he may fill the earth with infidelity, heresy, and ungodliness: and, under the mask of philosophy, morality, or extraordinary austerity, superstition, enthusiasm, or new revelations, he does far more extensive and permanent mischief, than merely by tempting men to gross enormities. It might therefore have been previously supposed, that some of "his ministers transformed into ministers of righteousness," would be inspired to copy his example; but if "their end" were to be according to their abilities, confidence, or notions, they would have a far better prospect before them, than they now can have, when it must be "according to their works." If then any of them could indeed vacate the law of God, the rule of duty, and the standard of sin and holiness, they would secure an important point; but they will find it in full force at the day of judgment: the believer's works, as evidential of his faith and love, will be tried and approved by it; and they, who have habitually done evil under the profession of the gospel, will be condemned as hypocrites. But there is an equal danger on the other side, and it serves Satan's purposes *nearly* as well, to set up good works against the righteousness and atonement of Christ, and against salvation by faith and grace. In short, the ministers of Satan will be permitted to preach any doctrine, except the holy law of God, as established by faith in Christ, by regeneration and sanctification of the Holy Spirit: but this is the bane of every false system, and, when clearly exhibited, detects Satan, however "transformed into an angel of light."—We have great reason for thankfulness, that the apostle was constrained, though with many retractations, to "boast himself a little:" for, whatever he might fear, or his enemies might say, his "confidence in boasting" has thrown such light on his ministry, character, and history, as will be instructive to the church to the end of the world. Doubtless the Holy Spirit guided his pen, though he seemed not to "speak after the Lord;" for he did not glory in a carnal, a proud, or a false manner, as many do. Had the Corinthians been as wise as they thought themselves, he would have had no occasion to apologize to them for his conduct; for he did not require those indulgences, which they granted to their false teachers.—Indeed, if faithful ministers, who flatter no man, and pay no court to any man's passions, should attempt to treat their people, as some do, who for their own ends are in other things more complaisant, it would never be endured. It is astonishing, to see how some men bring their followers into bondage; how "they devour and take of them;" how they insult and reproach *them*, as well as others; and yet how all this is borne with, excused, or palliated. For indeed their doctrine suits the lives and consciences of their hearers, and their example encourages them to similar conduct towards others. Sometimes it may be necessary to take notice of the reproaches of such men, but we must never imitate their spirit or conduct.

V. 21—33. What mere man ever united such and so many grounds "of glorying," as this apostle did? How does it fill our minds with astonishment, to meditate on this brief enumeration of his labours, hardships, perils, and sufferings, during a long course of years; of his patience, perseverance, diligence, cheerfulness, and usefulness, in the midst of them: and of his attentive and fervent affection towards all the churches, and every individual believer! Next to the history of Christ himself; the dangers, persecutions, cruelty, and treachery, which this most excellent and most useful servant of God, every where, and from all sorts of persons, met with; and the unkindness even of his own converts, form the severest stricture on the folly and wickedness of mankind, that ever was published.—We may here see what are the chief preferments in the *true* church of Christ: and we may ask ourselves, Whether *on such terms* we should be willing to be "not a whit behind the very chiefest apostles." In this glass our utmost diligence and services appear too minute to be noticed, and our difficulties and trials can scarcely be perceived: the prospect may well shame us out of all our boastings and complaints; and lead us to inquire, whether we be really engaged in the spiritual warfare, or are only *called* the soldiers of Christ. Here we may study patience, fortitude, meekness, and perseverance in well-doing; and confidence in God to protect, deliver, and comfort us, in every possible suffering or danger. Here we may learn to think less of our own ease, interest, indulgence, or reputation; and more of the great concerns of godliness; and to sympathize with the lighter sorrows of our brethren, even when more heavily afflicted ourselves. Here we may look, till poverty, reproach, hunger, thirst, watchings, fastings, cold, nakedness, stripes, and imprisonment, appear honourable; and even special *privileges*, when sustained in a good cause, and with a constant mind. Here we may learn to be content with food and raiment, thankful for mean and scanty provisions, indifferent about all worldly things, ardently desirous of doing good to others, and animated with the hope of success in this work, notwithstanding our manifold infirmities. These we should especially look at, if we are ever constrained to glory: we should ever keep in view our obligations to the Lord, from whom all our distinctions are received; we should strictly adhere to truth, as in his presence; and we should refer all to his glory, as "the God and Father of our Lord Jesus Christ, who is blessed for evermore."

NOTES.—CHAP. XII. V. 1—6. The peculiarity of the apostle's circumstances rendered that conduct necessary, which otherwise would not have been "expedient," or conducive to general profit; and which it is probable, his opposers would censure, or even deride. (*Marg. Ref.* a, b.) He would, nevertheless, proceed to speak concerning "visions" of the divine glory, and "revelations" of heavenly things.—It may be supposed, that the false teachers at Corinth made high pretensions in these matters: and insinuated that Paul was not distinguished by them as the other apostles were.—In mentioning the extraordinary vision or revelation, here recorded, he modestly spoke in the third person; but there can be no doubt that he meant himself. He "knew a man in Christ," (*Marg. Ref.* e.) who fourteen years before had most extraordinary visions. Whether he was "in the body, or out of the body," at the time, God alone knew: but his outward senses were entirely closed, and his whole perception was immediately by the powers of his mind: but whether heavenly things were brought down to him, so to speak, as his body lay entranced; (as the case often seems to have been with the ancient prophets;) or whether his soul was dislodged from the body, for the time, and actually taken up into heaven; or whether he was taken up in body and soul together, he knew not. (*Marg. Ref.* f. *Notes*, *Ez.* 8:2—4. 11:22—25. *Acts* 8:36—40. *Rev.* 4:1—3.)—This language evidently proves, that the apostle most firmly believed the soul to be distinct from the body, and capable of perception, activity, and enjoyment, in a state of separation. (*Notes*, 1 *Thes.* 5:23—28, *v.* 23.)—However these things might be, this man was suddenly "caught up into the third," or the highest "heaven;" above the lower region of the air, and the starry heavens, to the place where the Lord immediately reveals his presence and glory, and receives the adoration of his heavenly hosts. Yea, this man, with whom he was so intimately acquainted, was "taken up into Paradise," the place of felicity, of which Eden was the type; and there heard such words as man could not speak if he might, and as it would be unlawful to speak if he could; it being the purpose of God, that the discoveries made of himself, in that glorious world, should not be more fully declared on earth than they had been.—Many approved commentators suppose these to have been two distinct visions; that Paradise is a different place from "the third heaven;" that in the latter, he saw Jesus at the right hand of the Father; and in the former he conversed with departed saints. But, as the happiness of the "spirits of just men made perfect," consists in being "present with the Lord," there seems to be no scriptural ground for this distinction. (*Marg. Ref. Notes*, 5:5—8. *Luke* 23: 39—43. *Phil.* 1:21—26.) The language is indeed varied, yet only one vision appears to be intended; but in that one

through [r]the abundance of the revelations, there was given to me [s]a thorn in the flesh, [t]the messenger of Satan [u]to buffet me, lest I should be exalted above measure.

8 For this thing [x]I besought the Lord thrice, that it might depart from me.

9 And he said unto me, [y]My grace is sufficient for thee: [z]for my strength is made perfect in weakness. [a]Most gladly therefore will I rather [b]glory in my infirmities, that [c]the power of Christ may rest upon me.

10 Therefore [d] I take pleasure [e]in infirmities, in reproaches, in necessities, in persecutions, in distresses [f]for Christ's sake: [g]for when I am weak, then am I strong. [*Practical Observations.*]

11 I am [h]become a fool in glorying; ye have compelled me: for I ought to have been commended of you: [i]for in nothing am I behind the very chiefest apostles, [k]though I be nothing.

12 Truly [l]the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

13 For what is it wherein ye were inferior to other churches, except *it be* that [m]I myself was not burdensome to you? [n]forgive me this wrong.

r 1—4. s Gen. 32:25,31. Judg. 2:3. Ez. 28:24. Gal. 4:13,14. t Job 2:7. Luke 13:16. 1 Cor. 5:5. u Matt. 26:67. 1 Cor. 4:11. x Deut. 3:23—26. 1 Sam. 15:11. 2 Sam. 12:16—18. Matt. 20:21,22. 26:39—44. Heb. 5:7. y 10. 3:5,6. Ex. 3:11, 12. 4:10—15. Deut. 33:25—27. Josh. 1:9. Is. 43:2. Jer. 1:6—9. Matt. 10:19,20. Luke 21:15. 1 Cor. 10:13. 15:10. Col. 1:28,29. 1 Tim. 1:14. Heb. 4:16. z Ps. 8:2. Is. 35:3,4. 40:29—31. 41:13—16. Dan. 10:16—19. Eph. 3:16. Phil. 4:13. Col. 1:11. Heb. 11:34. a 10,15. Matt. 5:11,12. b 5. 11:30. c 2 Kings 2:15. ls. 4:5,6. 11:2. Zeph. 3:17. Matt. 28:18,20. 1 Pet. 4:13,14. d 1.4. 4:8—10,17. 7:4. Acts 5:41. Rom. 5:3. 8:35—39. Phil. 1:29. 2:17,18. Col. 1:24. Jam. 1:2. 1 Pet. 1:6,7. 4:13,14. e *See on* 11:23—30. f 4:5,11. Matt. 5:11. 10:18. Luke 6:22. John 15:21. 1 Cor. 4:10. Rev. 2:3. g *See on* 9. 13:4,9. Eph. 6:10. h 1: 6. 11:1,16,17. i 12. 11:5. 1 Cor. 3:4—7,22. Gal. 2:6—14. k 1 Cor. 15:9,10. Eph. 3:8. 1 6:4—10. 11:4. Rom. 15:18,19. 1 Cor. 1:5—7. 9:2. 14:18. m 14. 11:8,9. 1 Cor. 9:6,15—18. n 11:7.

vision he doubtless had "abundance of revelations."—"Of this man," who was so highly favoured, at least equally with any of the ancient prophets, "he would glory;" though in himself, as to any thing which was properly his own, "he would not glory, except in his infirmities." In his present circumstances, indeed, he was excited to glory in these things, and to mention other visions, which had been made to him: yet he should not "act foolishly," as he could do it with perfect truth; which probably was not the case with the false teachers. He would, however, forbear speaking further on that subject, lest some of his friends should think more highly of him, than his manifest conduct and ministry authorized; and should thus be tempted to honour him too much, and perhaps to undervalue other faithful ministers in the comparison. (*Marg. Ref.* n—p.) Fourteen years had passed since the apostle had this most extraordinary vision; and he had not, as it appears, before mentioned it: he must therefore be allowed to have been exceedingly reluctant to glory in the honour conferred on him. The vision seems to have been vouchsafed to him, especially for his own support and encouragement amidst his various labours and sufferings: and, as no revelation of divine truth, needful to be known and believed by Christians, or ministers, was made to him; it was not only *impossible*, but even *unlawful*, if it could have been done, to relate what he had heard and seen.—As two distinct words are used, it is most natural to suppose, that they were intended to convey two distinct ideas.

It is not expedient. (1) Ου συμφερει. See 1 *Cor.* 3:12.—*Visions.*] Οπτασιας. See on *Luke* 1:22.—*Caught up.* (2) Αρπαγεντα. 4. 1 *Thes.* 4:17. *Rev.* 12:5. See on *Matt.* 11:12.—*Paradise.* (4) Παραδεισον. See on *Luke* 23:43. [*Notes, Gen.* 2:8,9. 3:22—24.) "The tree of life, which is in the midst of Paradise," is represented as being in the same place with "the throne of God and of the Lamb." (*Notes, Rev.* 2:6,7. 22:1—5.)—*Unspeakable.*] Αρρητα Here only. 'Quæ ita explicanda esse arbitror, et mente percepi inaudita et ineffabilia.' *Schleusner.*

V. 7—10. The apostle was not left to forget, that he was a feeble, sinful man, wholly dependent on mercy and grace, amidst all his honourable distinctions: his extraordinary and multiplied revelations were therefore soon followed by trials of a peculiarly distressing nature, lest they should prove an incentive to spiritual pride. What he saw in the third heavens must have been, in its own nature, of a humbling tendency: (*Notes, Job* 42:1—6. *Is.* 6:1—5.) yet when he came among his brethren, he would be apt to think, however otherwise abased, that none of them had seen or heard what he had seen and heard; or been favoured with such visions of God, as this in the third heaven. Thus the vision might have proved an occasion of self-preference, which would have induced a long train of evil consequences. But his gracious Lord, perceiving the danger, counteracted these effects, by "giving him a thorn in the flesh, &c." (*Marg. Ref.* q—s.) The expressions here employed, have occasioned commentators almost as much perplexity as the trial itself gave the apostle: but had it seemed good to the Holy Spirit, that our curiosity should be fully gratified in this respect, he would have led the writer to be more explicit; and the general statement is more suited for edification, than if the particular trial had been specified. (*Notes, Gen.* 32:25—31. *P. O.* 13—32.)—"A thorn," fixed and rankling in the flesh, would give great and constant pain; and some particular trials of the apostle, which began, or were augmented, after this remarkable vision, caused a continual uneasiness to his mind of a similar nature. Probably, these arose from the personal defects, of which he was conscious, which gave his enemies, especially the false apostles, a colour for reviling and deriding him. (*Note,* 11:13—15.) These things seemed to him likely to obstruct his usefulness, and they continually reminded him of his weakness and inability to do "any thing as of himself." Thus they were exceedingly uneasy and mortifying to him; and doubtless they afforded Satan "and his angels" an opportunity of tempting him to impatience, and discouraging him in his labours; as well as of exciting carnal men to insult and injure him.—Being thus constantly harassed and "buffeted," he thrice besought the Lord Jesus, that this "thorn in the flesh" might be removed from him; (as Jesus had thrice besought his Father, that "the cup might pass from him," *Notes, Matt.* 26:36—46.) and that "the messenger of Satan" might be compelled to depart: probably supposing, that otherwise he should not be able to proceed in his ministry with any encouraging prospect of success. This seems to prove, that he did not mean his persecutions, but those infirmities which emboldened his enemies and the false teachers. (*Marg. Ref.* x. *Notes,* 10:7—11. *Gal.* 4:12—16.) The Lord, however, did not see good to grant his request: as he knew that this sharp trial was needful to keep him humble, and even to illustrate the power of his own grace. He was therefore pleased to continue his servant under it: but at the same time, he assured him, by immediate revelation, that his grace should certainly be communicated to him, in that measure which would be sufficient to support and comfort him under the affliction, and to enable him to fulfil his ministry notwithstanding: because his divine power had its most perfect work, and appeared most illustrious, by means of "the weakness" of those who were thus enabled to bear and perform such things, as in themselves they were, consciously and evidently, unfit for. (*Marg. Ref.* y, z. *Notes,* 4:7. 1 *Cor.* 1:20—25. 2:1—5.) Thus the apostle's mind had been composed: nay, with heart-felt joy he "gloried in his infirmities;" in order that it might the more undeniably appear, that "the power of Christ" overshadowed, surrounded, and "rested upon him;" seeing he was evidently made very successful, in his extensive and important work; though he seemed to be disqualified for it, and also placed in such circumstances as to render it impossible he should proceed. Christ's omnipotence was glorified through Paul's weakness; and this made him "well pleased" with his infirmities, the reproaches, necessities, persecutions, and distresses, to which he was exposed for his sake. He even counted them sources of pleasure and enjoyment; (*Note, Rom.* 5:3—5.) especially as he found that, in proportion as he was weak, in his own estimation, and that of other men; he was led more entirely to depend on Christ for strength, and so was actually made strong to bear all the sufferings, to resist all the temptations, and to perform all the services to which he was called.—This passage contains a most express example of prayer to Christ, and of confiding and glorying in him, as the Source of grace and power. (*Marg. Ref.* a—g. *Notes, Ps.* 146:3. *Jer.* 17:5—8.)—Had "the thorn in the flesh," consisted of disorders brought on the apostle, by the effect of the visions on his animal frame, he must have "known that he was in the *body*." (*Note,* 1—6.)—He could hardly have rejoiced in the continuance of those gross temptations, of which many of the fathers groundlessly suppose him to speak. (*Note,* 1 *Cor.* 7:6—9, *v.* 7.)—The "messenger also of Satan," is so involved with "the thorn in the flesh," in the narration, in the prayer, and in our Lord's answer; that it must mean, either the source whence his infirmities arose, (*Note, Job* 2:6—8.) or the inward temptations which accompanied them.

Lest I should be exalted above measure. (7) Ινα μη υπεραιρωμαι. 2 *Thes.* 2:4. Not elsewhere N. T. Ex υπερ et αιρω, *tollo.—The abundance.*] Τη υπερβολη. See on *Rom.* 7:13.—*A thorn.*] Σκολοψ. Here only N. T.—*Num.* 35:55. *Ez* 28:24. *Sept.—A messenger of Satan.*] Αγγελος Σαταν. *Matt* 25:41. *Rev.* 12:7.—Some think, that the reproaches and insults of the principal false apostle were exclusively intended (*Note,* 11:13—15.) but as in the case of Job, so in that of the apostle, the *inward* assault of evil spirits, combined with the outward trials, to harass and distress him.—*Buffet.*] Κολαφιζη. See on *Matt.* 26:67.—*Most gladly.* (9) Ηδιστα. 15 See on 11:19.—*May rest.*] Επισκηνωση. Here only. Ex επι et σκηνοω, *habito.* See on *John* 1:14.—*I take pleasure.* (10) Ευδοκω. See on 5:8.

V. 11—13. Every topic unavoidably led the apostle to speak of the Lord's special favour towards him, even in his most humiliating trials. But if the Corinthians thought that he was "become a fool in glorying," it followed, that they "had compelled him:" for they ought strenuously to have stood up in defence of his character and ministry, when attacked by false teachers, as he was in no respect inferior to the greatest apostles; (11:5.) though he was "nothing" in

14 Behold, [o]the third time I am ready to come to you; and I will not be burdensome to you: [p]for I seek not yours, but you. [q]For the children ought not to lay up for the parents, but the parents for the children.

15 And I [r]will very gladly spend and be spent for [s]you; [t]though the more abundantly I love you, the less I be loved.

16 But be it so, [u]I did not burden you: nevertheless, [v]being crafty, I caught you with guile.

17 Did [x]I make a gain of you by any of them whom I sent unto you?

18 I desired [y]Titus, and with *him* I sent a brother. Did Titus make a gain of you? [z]walked we not in the same spirit? *walked we* not [a]in the same steps?

19 Again, [b]think ye that we excuse ourselves unto you? [c]we speak before God in Christ: [d]but *we do* all things, [e]dearly beloved, for your edifying.

20 For I fear, lest when I come, [f]I shall not find you such as I would, [g]and *that* I shall be found unto you such as ye would not: lest *there be* [h]debates, envyings, wraths, strifes, backbitings, [i]whisperings, [k]swellings, tumults:

21 *And* lest, when I come again, [l]my God will humble me among you, and [m]*that* I shall bewail many which have [n]sinned already, [o]and have not repented of the [p]uncleanness, and fornication, and [q]lasciviousness which they have committed.

o 1:15. 13:1. 1 Cor. 4:19. 11:34. 16:5. p Prov. 11:30. Acts 20:33. Phil. 4:1,17. 1 Thes. 2:5,6,19,20. 1 Pet. 5:2—4. q Gen. 24:35,36. 31:14,15. Prov. 13:22. 19:14. 1 Cor. 4:14,15. 1 Thes. 2:11. r 9. 1:6,14. 2:3. 7:3. John 10:10,11. Gal. 4:10. Phil. 2:17. Col. 1:24. 1 Thes. 2:8. 2 Tim. 2:10. s *Gr. your souls.* 14. Heb. 13:17. s 6:12,13. 2 Sam. 13:39. 17:1—4. 18:33. 1 Cor. 4:8—18. t 13. 11:9,10. u 11:2. 4:2. 7:2. 10:2,3. 1 Thes. 2:3,5. 2 Pet. 2:3. x 18. 2 Kings 5:16,20—27. 1 Cor. 9:17. 16:10. y 2:12,13. 7:6. z 8:6,16—23. Phil. 2:19—22. a Num. 16:15. 1 Sam. 12:3,4. Neh. 5:14. Acts 20:33—35. Rom. 4:12. 1 Pet. 2:21. b 3. 1. 5:12. c *See on* 11:10,31. d 5:13. 10:8. 13:10. 1 Cor. 9:12—23. 10:33. 14;

himself, or compared with his Lord: his credit was of no consequence, apart from the glory of Christ; he was greatly disesteemed; and he was willing to be still more abased, that Christ might be the more glorified. Yet, in fact, all the signs and miracles, which distinguished the other apostles, had been wrought among the Corinthians, connected with great patience and perseverance, amidst difficulties and persecutions; especially in conferring on them also miraculous powers: nor was there any thing, in which they were less favoured than other churches; except that he had never burdened them by requiring a maintenance. If any of them would censure him, and complain of this, as "a wrong" done them; he must crave forgiveness of this his single offence, though he had fallen into it from a regard to their good.

Ye were inferior. (13) Ἥττηθητε. 2 *Pet.* 2:19,20. Ἧττον. 15. 1 *Cor.* 11:17.—*I . . . was not burdensome.*] Οὐ κατενάρκησα. 14. See on 11:8.—*Wrong.*] Ἀδικιαν, *injustice.*

V. 14, 15. The apostle had once been at Corinth; and he had repeatedly purposed to come again, and declared that purpose, but he had been disappointed. (*Marg. Ref.* o. *Notes*, 1:15,16. 13:1—4. 1 *Cor.* 16:5—9.) However, the third time he fully expected that he should visit them: and he had resolved to put them to no expense on his account when he came; as he sought not to share their property, but to win and save their souls. For children were not expected to lay up money, as a future supply for their parents, but the parents for their children: and thus he had determined to do whatever he could to enrich the Corinthians with spiritual blessings, as their father in Christ, without accepting of any other return than their grateful affection. (*Marg. Ref.* p, q. *Note*, 1 *Cor.* 4:14—17.) Nay, he was even willing "to spend" his time, talents, health, and strength, among them: yea, "to be spent," and worn out, in his labours for the good of their souls; (*Notes*, 1 *Thes.* 2:9—12. 2 *Tim.* 2:8—13.) even though the more abundantly and fervently he loved them, the less they loved him, and the more neglect and contempt they expressed towards him. (*Marg. Ref.* r, s.)—A more excellent frame of mind can scarcely be conceived, than that which is described in these emphatical words. (*Note*, *Rom.* 12:17—21.)

Be spent. (15) Ἐκδαπανηθησομαι. Here only. Comp. of ἐκ and δαπαναω, *Mark* 5:26. *Luke* 15:14. *Acts* 25:24.—*For you.*] "For your souls." *Marg.* Ὑπερ των ψυχων ὑμων. See on *Matt.* 16:25.

V. 16. Many preachers and writers without hesitation quote this verse, as the words of the apostle, giving an account of his own management: and it is to be feared, that it is often used to excuse or commend duplicity, in a variety of ways, by which men allow themselves to impose on others by false *appearances and pretexts*; in order to promote what they think the cause of truth and of God. (*Note*, *Rom.* 3:5—8.) But nothing can be more foreign to the true meaning of the passage, as it stands in the context: for it is undeniably the objection which the apostle supposed his opposers at Corinth would make to the account which he had given of his own disinterested conduct. In this indeed commentators of every kind are almost unanimous.—The false teachers would be ready to answer, that, though the apostle did not openly "burden" the people; yet, being an artful man, he craftily drew them in, by various pretences; and so obtained larger sums of them in an under hand manner, than would have sufficed for his maintenance. (*Marg. Ref. Note*, 2 *Kings* 5:20—25.)

I did not burden.] Εγω ου κατεβαρησα. Here only. Ex κατα, et βαρεω, *gravo.*—*Crafty.*] Πανουργος. Here only. Πανουργια, 4:2. 11:3. See on *Luke* 20:23.

V. 17—21. To this objection the apostle replied, by inquiring, whether they could mention any man whom he had sent among them, by whom he had made a gain of them? (*Note*, 8:16—24.) Had not Titus, and others, acted in the same disinterested manner that he had done? And would some still pretend, that they only "made an apology" for

26. e 15. 7:1. Rom. 12:19. 1 Cor. 10:14. Phil. 4:1. f 21. 13:9. g 1:23,24. 2:1—3. 10:2,6,8,9. 13:2,10. 1 Cor. 4:18—21. 5:3—5. h 1 Cor. 1:11. 3:3,4. 4:6—8,18. 6:7,8. 11:16—19. 14:36,37. Gal. 5:15,19—21,26. Eph. 4:31,32. Jam. 3:14—16. 4:1—5. 1 Pet. 2:1. i Ps. 41:7. Prov. 16:28. Rom. 1:29. k 2 Pet. 2:18. Jude 16, 17, 8:24. 9:3,4. m 2:1—4. Ex. 32:31. Deut. 9:15,25. 1 Sam. 15:35. Ezra 9:3. 10:1. Ps. 119:136. Jer. 9:1. 13:17. Luke 19:41,42. Rom. 9:2. Phil. 3:18,19. n 13:2. o 2:5—11. 7:9—11. 10:6. 1 Cor. 6:9—11. Rev. 2:20—22. p Rom. 13:13. 1 Cor. 5:1,9—11. 6:15—18. Gal. 5:19. Eph. 5:5,6. Col. 3:5. 1 Thes. 4:3—7. Heb. 13:4. 1 Pet. 4:2,3. 2 Pet. 2:10—14,18. Jude 7,23. Rev. 21:8. 22:15.

themselves from sinister views? To this he would answer that he spake before God, as revealing himself in Christ; (*Note*, 1:23,24.) and that he did all things in subserviency to their edification, who were dearly beloved by him, notwithstanding all their unkindness. (*Marg. Ref.* x—a.) For he greatly feared, lest when he visited them, after the delays which he had purposely made, he should still find the church far from that pure state which he desired; and that they would not find him so gentle among them, as they would have him to be: (*Note*, 13:1—4.) but that he should meet with violent contentions, bitter envyings, mutual wrath and strife, and reciprocal slanders, suspicions, and surmises; while some would swell with pride, ambition, and disdain, or attempt to excite tumults against him, or those in the church who were not of their party. (*Marg. Ref.* b—k. *Notes*, *Rom.* 1:28—32. *Gal.* 5:19—21. 2 *Tim.* 3:1—5.) So that he feared lest his visit to Corinth, like "the thorn in his flesh," would be a trial to him, and a cause of humiliation and dejection, rather than of comfort: and that he should be constrained to bewail the case of many, who had grievously sinned, and had not repented of their enormities. These last verses show, to what dreadful excesses the self-sufficient teachers had drawn aside their deluded followers: and that the incestuous person, who had been brought to repentance, was only one of a considerable number, who had committed crimes of a similar nature; and who persisted so obstinately in them, that there was a danger lest they should unite against the apostle's authority; and so constrain him to use great severity. (*Marg. Ref.* l—p.) This surely gives us the idea of Gentiles, who professed Christianity, and corrupted it with heathen speculations and licentiousness, rather than of those who attempted to impose the law of Moses on the Gentile converts.

Make a gain. (17) Επλεονεκτησα. 18. See on 2:11.—*Steps.* (18) Ιχνεσι. See on *Rom.* 4:12.—*We excuse ourselves.* (19) Απολογουμεθα. See on *Luke* 12:11.—*Debates.* (20) Ἐριες. See on *Rom.* 1:29.—*Envyings.*] Ζηλοι. 11:2.—*Strifes.*] Ἐριθειαι. *Gal.* 5:20. See on *Rom.* 2:8.—*Backbitings.*] Καταλαλιαι. 1 *Pet.* 2:1. Καταλαλος. See on *Rom*, 1:30.—*Whisperings.*] Ψιθυρισμοι. Here only. Ψιθυριστης. See on *Rom.* 1:30 *Swellings.*] Φυσιωσεις. Here only. Φυσιοω. See on 1 *Cor* 4:6.—*Tumults.*] Ακαταστασιαι. 6:5. See on *Luke* 21:9.—*Who have sinned already.* (21) Προημαρτηκοτων. 13:2.—*Uncleanness.*] Ακαθαρσια. See on *Rom*, 1:24.—*Lasciviousness.*] Ασελγειᾳ. *Gal.* 5:19. See on *Mark* 7:22.

PRACTICAL OBSERVATIONS.

V. 1—10. When we cannot avoid speaking such things concerning ourselves, as seem to imply boasting; we should use every method of rendering our conduct in so doing consistent with modesty and humility.—Those things which are seen and heard, "in the heaven of heavens," are so far above our present conceptions, that the most eminent believers could not sustain the view of them: except they were cast into such an ecstasy, as not to know whether they were "in the body or out of the body:" nor can human language make the result of such visions intelligible to mortal ears. While this should teach us to enlarge our expectations of the "glory that shall be revealed;" it should also render us contented with our more ordinary method of learning the truth and will of God.—For the heart, even of the best of men, has in it the remains of pride; and even "visions and revelations of the Lord" might occasion self-exaltation. (*Notes* and *P. O.* 2 *Chr.* 32:24—33.) When any thing of this kind takes place in those whom he loves, some "thorn in the flesh" will be surely "given them," and a "messenger of Satan" let loose to "buffet them:" on the contrary, the delusions of enthusiasts tend only to pride, without any counterpoise. It is however very surprising, that the relics of corrupt *nature* should as it were learn pride in heaven, and that *grace* should be taught humility, even by Satan and his messengers.—However painful the process may be, the wise Christian will be thankful to be kept from being "exalted above measure:" and e will be more ready

CHAPTER XIII.

The apostle declares his expectation and purpose of inflicting miraculous punishments on those who persisted in opposing his authority, 1—4. He exhorts the people to self-examination, 5; and to disarm him of his power to use sharpness, by their previous repentance, 6—10. He concludes with exhortations, salutations, and benedictions, 11—14.

THIS *is* [a]the third *time* I am coming to you! [b]In the mouth of two or three witnesses shall every word be established.

2 I [c]told you before, and foretell you, as if I were present, the second time; and [d]being absent now I write to them which [e]heretofore have sinned and to all other, that, if I come again, I will not spare:

3 Since [f]ye seek a proof of [g]Christ speaking in me, [h]which to you-ward is not weak, but is mighty in you.

4 For though [i]he was crucified through weakness, [k]yet he liveth by the power of God. For [l]we also are weak [m]in him, [m]but we shall live with him by the power of God toward you.

a *See on* 12:14. b Num. 35:30. Deut. 17:6. 19:15. 1 Kings 21:10,13. Matt. 18:16. 26:60,61. John 8:17,18. Heb. 10:28. c 1:23. 10:1,2,8—11. 12:20. 1 Cor. 4:19—21. 5:5. d 10. e 12:21. f 10:8—10. g 2:10. Matt. 10:20. 18:18—20. Luke 21:15. 1 Cor. 5:4,5. h 2:6. 3:1—3. 12:12. 1 Cor. 9:1—3. 1 Luke 22:43,44. John 10:18. 1 Cor. 15:43. Phil. 2:7,8. Heb. 5:7. 1 Pet. 3:18. k Acts 2:36. 4:10—12. Rom. 6:4,9,10. 14:9. Eph. 1:19—23. Phil. 2:9—11. 1 Pet. 3:18,22. Rev. 1:17,18. 14:7—12. 10:3,4,10. 1 Cor. 2:3. l Or, *with him.* Phil. 3:10. 2 Tim. 2:11,12. m Acts 3:16. Rom. 6:8—11.

to speak of his sins and foibles, than of his extraordinary discoveries and consolations; for he will not desire, that "any one should think of him above what he seeth him to be."—Whatever there is in any man's experience, whether of outward trials, or of inward conflicts and temptations, which serves to counterbalance more encouraging circumstances and events, and mortify pride: he may very properly consider it as a "thorn in the flesh," given to him to prevent far worse consequences. And it is especially matter of gratitude, when this prevention is effected; without his being left to commit actual sin, or to dishonour the gospel.—Whenwe are "buffeted" by Satan or his agents, we should apply without delay, and with all earnestness, to our "merciful and faithful High-Priest;" who "suffered being tempted, that he might be able to succour those that are tempted:" (*Notes, Heb.* 2:16—18. 4:14—16.) and we should be *frequent*, as well as instant, in beseeching him, that those temptations and trials may depart, which appear to impede our usefulness, or to endanger the credit of our profession. Yet we must not conclude that our prayers are rejected, when the desired deliverance is delayed; as he may see those conflicts salutary, which we deem ruinous. His wisdom must be trusted, as well as his truth and love: and when we strive against sin, bear up under discouragements, and attend to our duty, in dependence on him; we may rest satisfied "that his grace will be sufficient for us, and that his strength will be made perfect in our weakness." (*Notes, Ps.* 138:3. *Is.* 40:27—31. *Eph.* 3:14—19. *Phil.* 4:10—13, *v.* 13. *Col.* 1:9—14, *vv.* 11,12.) He frequently answers prayer by reconciling our minds to humiliating trials, and by increasing our strength for that conflict which we were desirous of declining: and sometimes Christians have such views of his glory, and such confidence in his grace, that they can "most gladly glory in their infirmities," assured that "his power will rest upon them," and be honoured in and by them. Thus a man may even "take pleasure in infirmities, in reproaches, necessities, persecutions, and distresses, for Christ's sake:" and though we have not by far arrived at this vigour of faith and love; yet if we are indeed believers, we have also found, that when we most felt our own weakness, we were peculiarly "strong in the Lord:" and when we began to think ourselves strong, we have been left to discover, and perhaps to expose, our own weakness. Nor let it be forgotten, that whatever religious instruction or principle leads men to think that they have any *strength* in themselves, proportionably renders them *weak*, in the hour of temptation: while the humbling consciousness, that there is no health, or help, or strength in us, as connected with a constant reliance on the all-sufficient grace of Christ, and fervent prayer for his effectual assistance, conduces proportionably to make us "strong in the grace of our Lord," for service, suffering, conflict, and triumphant victory.

V. 11—21. They, who do not give proper commendation to such as have faithfully laboured for their good, but prefer every new voice to that of their own pastors, often compel them to glory, and then perhaps censure them for it. But, whatever the Lord may give us, or do by us, "we are nothing" in ourselves, but sin and folly: so that the deepest self-abasement and self-renunciation, not only consist with the consciousness of the Lord's special goodness towards us, but are intimately connected with it.—It is a great thing for ministers to be warranted in saying before God and to the people, "we seek not *yours* but *you*;" not your property, but your souls. Alas! in what numerous or rather numberless instances must the words be transposed, in order to be true; as the preachers seek one, the property, and not the salvation, of their hearers! But the more *disinterested* our labours are, the more *apostolical* they must be allowed to be: and it is generally desirable to avoid being burdensome to our congregations; for far more will "forgive us this wrong," than the very appearance of being mercenary. Indeed we should, as far as we can, imitate the conduct of affectionate parents, who seek to enrich their children, and not to be enriched by them.—But how very difficult is it, "most gladly to spend and be spent" for those, who make unkind returns; and who seem to love those least who most love them! We are, alas, soon vanquished in contests of this kind; and may hence infer how far short we are of the apostle's measure of grace, who yet long after this confessed that "he had not already attained;" (*Note, Phil.* 3:12—14.) and thus we may be excited to pray for an increase of faith, love, and patience.—No excellency of spirit or conduct can silence calumny: and if we were even as holy as Paul, some would revile us as "crafty men, who took others by guile." It is well when we can disprove such slanders, and when fellow-labourers "walk in the same spirit and steps." We should not, however, be too anxious to defend ourselves, and plead our own cause, being satisfied with a clear conscience towards God: yet we ought to "do all things for the edification" of our brethren, and the recovery of such as have been drawn aside.—But how can faithful ministers be expected to prove such as their people desire: when they witness among them those contentions, envies, slanders, whisperings, boastings, and tumults, which not only grieve and humble them, but also disgrace the gospel? (*Note*, 1 *Kings* 22:8. *P. O.* 1—9.) Alas! they are often cast down, and sent to "bewail" the crimes of those whom they fondly hoped would be a comfort to them; and they are frequently distressed on account of their own mistakes or infirmities, which they fear have tended to prevent their usefulness. But how grievous is it, that such evils should prevail among the professors of the gospel; and that we should still have to lament over many who have grievously "sinned, and have not repented of the uncleanness, and fornication, and lasciviousness, which they have committed!" Yet we need not despond on this account; for it was so even in the apostle's days. But while we observe that "the enemy hath done this:" we should not forget to add, that it was by means of *antinomian* and self-conceited teachers; and perhaps through our own unwatchfulness, or carnal and undecided conduct.

NOTES.—CHAP. XIII. V. 1—4. (*Note*, 12:14,15.) As the law of God by Moses had prescribed, that no accused person should be condemned, unless two or three witnesses testified against him: so the repeated warnings given by the apostle, of his purpose to come and inflict punishment on the impenitent offenders at Corinth, would, as it were, testify against them, and make way for those judgments. (*Marg. Ref.* b, c. *Notes, Num.* 35:24—30. *Deut.* 17:2—7. 19:15—21.) Or rather, when at length he should come, he would proceed against them according to that law, or to the rule laid down by Christ for his disciples. (*Notes, Matt.* 18:15—18.)—In the former epistle he had before told them of his purpose: in the preceding part of this epistle he had again warned them as if present with them: and here again, at the conclusion, being yet "absent," and giving them a little longer space to repent, he now wrote, to assure those who had before sinned and continued untractable, and all others who might countenance them, that "when he came again, he would not spare" the offenders, nor appear so timid and weak as they before had concluded him to be: (*Notes*, 10,1—11. 12:17—21. 1 *Cor.* 4:18—21. 5:1—5.) especially as some of them boldly demanded "proof" of Christ's speaking "in him" as his apostle; though this had already been confirmed by no feeble evidence, but by his mighty power working in and among them, in various ways. 'Christ showed his power among them, by enabling St. Paul to preach the gospel to them, "in demonstration of the Spirit and of power," so efficaciously, as to convert them to the faith; (1 *Cor.* 2:4.) in that variety of gifts conferred on them, together with the gospel, by which "the testimony of Christ was confirmed:" (1 *Cor.* 1:6.) by his power, conspicuous in seconding St. Paul's delivery of the incestuous Corinthian up to Satan: (1 *Cor.* 5:4,5.) . . . and by the chastisements they suffered for communicating in the Lord's supper unworthily.' *Whithy.* (*Notes*, 2:5—11. 1 *Cor.* 11:29—34)—For though Jesus was crucified, as if he had been only a weak, helpless man; and was despised as unable "to save himself;" yet he was raised from the dead, and lived in glory, "by the power of God," to "put all enemies under his feet." In like manner, the apostle and his brethren appeared weak and despicable, as being made like the Saviour; and the *power*, which they spake of, seemed to be *dead*, because they did not exercise it: yet they were assured that it would revive, and that they should be evidently quickened, and endued with the power of God, exerted in their behalf towards the disobedient Corinthians, by inflicting miraculous judgments upon them. (*Note*, 4:8—12.)—The language here used to the refractory Corinthians contains the strongest proof imaginable, that the apostle was conscious that he spake and acted by a divine authority; and that he feared no detection, and was certain that his Lord would put all his opposers to confusion.—*In the mouth*, &c. (1) 'This is taken from the Alexandrian copy of the LXX, only a little abridged, which is an exact translation of the Hebrew.' *Randolph.* (*Deut.* 19:15.)

I told you before. (2) Προειρηκα. 7:3. *Matt.* 24:25. *Rom.* 9:29 *et al.*—*Foretell.*] Προλεγω. *Gal.* 5:21. 1 *Thes.* 3:4.—*A*

5 [n]Examine you selves, whether ye be [o]in the faith; prove your ownselves. [p]Know ye not your own selves, how that [q]Jesus Christ is in you, except ye be [r]reprobates?

6 But [s]I trust that ye shall know that we are not reprobates.

[*Practical Observations.*]

7 Now [t]I pray to God that ye do no evil; not that we should appear [u]approved, but that ye should do that which is [x]honest, though we be [y]as reprobates.

8 For [z]we can do nothing against the truth, but for the truth.

9 For we are glad, [a]when we are weak, and ye are strong: and this also we wish, [b]*even* your perfection.

10 Therefore [c]I write these things, being absent, [d]lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

11 Finally, brethren, [e]farewell. [f]Be perfect, [g]be of good comfort, [h]be of one mind, [i]live in peace; and [k]the God of love and peace shall be [l]with you.

12 Greet [m]one another with a holy kiss.

13 [n]All the saints salute you.

14 [o]The [p]grace of the Lord Jesus Christ, [q]and the love of God, [r]and the communion of the Holy Ghost, *be* with you all. [s]Amen.

n Ps. 17:3. 26:2. 119:59. 139:23,24. Lam. 3:40. Ez. 18:28. Hag. 1:5,7. 1 Cor. 11:28,31. Gal. 6:4. Heb. 4:1. 12:15. Rev. 2:5. 3:2,3. o Col. 1:23. 2:7. 1 Tim. 2:15. Tit. 1:13. 2:2. 1 Pet. 5:9. p 1 Cor. 3:16. 6:2,15,19. 9:24. Jam. 4:4. q 6: 16. John 6:56. 14:23. 15:5. 17:23,26. Gal. 2:20. 4:19. Eph. 2:20—22. 3:17. Col. 1:27. 2:19. 1 Pet. 2:4,5. r 6,7. Jer. 6:30. Rom. 1:28. 2 Tim. 3:8. Tit. 1:16. 1 Cor. 9:27. Heb. 6:8. *Gr.* s 3,4,10. 12:20. t 9. 1 Chr. 4:10. Matt. 6:13. John 17:15. Phil. 1:9—11. 1 Thes. 5:23. 2 Tim. 4:18. u 6:4. 10:18. Rom. 16:10. 1 Cor. 11:19. 2 Tim. 2:15. Jam. 1:12. *Gr.* x 8:21. Rom. 12:17. 13:13. Phil. 4:8. 1 Tim. 2:2. 1 Pet. 2:12. y 6:8,9. 10:10. 1 Cor. 4:9—13. z 10. 10:8. Num. 16:28—35. 1 Kings 22:28. 2 Kings 1:9—13. 2:23—25. Prov. 26:2. Mark 9:39. 16:17—19. Luke 9:49—56. Acts 4:28—30. 5:1—11. 13:8—12. 19:11—17. 1 Cor. 5:4,5. 1 Tim. 1:20. Heb. 2:3,4. a 8. 11:30. 12:5—10. 1 Cor. 4:10. b 7,11. 7: 1. Eph. 4:13. Phil. 3:12—15. Col. 1:28. 4:12. 1 Thes. 3:10. 2 Tim. 3:17. Heb. 12:23. 13:21. 1 Pet. 5:10. c 2:3. 10:2. 12:20,21. 1 Cor. 4:21. d *See on* 2,8.

c Luke 9:61. Acts 15:29. 18:21. 23:30. Phil. 4:4. 1 Thes. 5:16. *Gr.* f 9. Matt. 5:48. John 17:23. Jam. 1:4. 1 Pet. 5:10. g 1:4. Mark 10:49. Rom. 15:13. 1 Thes. 4:18. 2 Thes. 2:16,17. h Rom. 12:16. 15:5,6. 1 Cor. 1:10. Phil. 1: 27. 2:1—3. 3:16. 4:2. 1 Pet. 3:8. i Gen. 37:4. 45:24. Mark 9:50. Rom. 12:18. 14:19. 1 Thes. 5:13. 2 Tim. 2:22. Heb. 12:14. Jam. 3:17,18. 1 Pet. 3:11. k Rom. 15:33. 16:20. Phil. 4:9. 1 Thes. 5:23. Heb. 13:20. 1 John 4:8—16. 1 14 Matt. 1:23. 2 Thes. 3:16. Rev. 22:21. m Rom. 16:16. 1 Cor. 16:20. 1 Thes. 5:26. 1 Pet. 5:14. n Rom. 16:16,21—23. Phil. 4:21,22. Philem. 23,24. Heb. 13: 24. 1 Pet. 5:13. 2 John 13. 3 John 14. o Num. 6:23—27. Matt. 28:19. Rev. 1: 4,5. p John 1:16,17. *See on* Rom. 1:7. 16:20. 1 Cor. 16:23. q Rom. 5:5. 8:39. Eph. 6:23. 1 John 3:16. Jude 21. r John 4:10,14. 7:38,39. 14:15—17. Rom. 8: 9,14—17. 1 Cor. 3:16. 6:19. 12:13. Gal. 5:22,23. Eph. 2:18,22. 5:9. Phil. 2:1. 1 John 1:3. 3:24. s *See on* Matt. 6:13. 28:20. Rom. 16:20,27. 1 Cor. 14:16.

proof. (3) Δοκιμην. 2:9. 8:2. 9:13. See on *Rom.* 5:4.—*Is mighty.*] Δυναται.—Here only. Δυνατος, 9. 9:8. 10:4. 12: 10.

V. 5, 6. Instead of presumptuously judging the apostle, and demanding his credentials; it behooved the persons concerned, and indeed all the Christians at Corinth, to "examine themselves, whether they" really "were in the faith;" and whether they had any thing more than a formal profession and a dead faith. Let them then prove their tempers, conduct, and experience, by the standard of God's word, as gold is assayed or tried by the touchstone; for he feared that many of them were self-deceived in this important concern. After all their boasting of knowledge, would they continue ignorant of themselves, of their own state, character, and hearts? or that "Jesus Christ was in them," by the in-dwelling of his Spirit, by his image renewed on their souls, by his kingdom set up in their hearts, and by possessing their supreme love and affection; unless they were to that day merely nominal Christians, who would at last be disapproved and rejected, as the dross is by the refiner? (*Marg. Ref.* n—r.)—Some expositors render the clause, "Christ is *among* you, except, &c." but this conveys no definite idea. The apostle could not mean to intimate, that Christ was not at all present in the church at Corinth; for this would have contradicted all the declarations which he made concerning them: and the presence of Christ, *among* them, could not prove that those individuals whom he warned were true believers, and approved by God: yet this was the precise point which he exhorted them *personally* to examine.—In determining this question, they would also decide another, as far as they were individually concerned: seeing that those, who could clearly ascertain, that "Christ dwelt in their hearts by faith," must consider themselves as living demonstrations that Paul was a true apostle; for "the seal of his apostleship were they in the Lord:" (*Notes*, 3:1—3. 1 *Cor.* 9:1—3.) and they could not disprove his claim, without acknowledging themselves to be without proof of their own conversion. He trusted, therefore, that in this way many knew that Christ had approved and owned his ministry: and all the rest would soon know it in another manner.—*Reprobates.* (6) 'Thus the apostle calls in this place, not those who are not divinely elected to eternal life; (for they who still continue in their sins, not being yet effectually called, are not directly to be considered as "vessels of wrath;" nor those who, after their calling, fall into grievous sins;) but such as are not at present *approved.*' *Beza.*—It does not appear that either the original word, or our English word "reprobates," is ever in Scripture used as the opposite to "elect," or indeed with direct reference to election; and as to *reprobation*, it is, I apprehend, a scriptural idea, (for those who are not "chosen," must be rejected, or passed by,) but not a scriptural word in any sense. (*Notes*, 10:17,18. *Jer.* 6:27—30. 1 *Cor.* 9:24—27.)

Examine. (5) Πειραζετε. *Matt.* 4:1,3. 16:1. 19:3. 22:18, *et al.* From πειρα, *Heb.* 11:29,36.—*Prove.*] Δοκιμαζετε. 8:8,22. See on *Luke* 12:56.—*Reprobates.*] Αδοκιμοι. 6,7. See on *Rom.* 1:28.

V. 7—10. The apostle prayed for his brethren at Corinth, that they might "do no evil," but repent of what they had done: not that he and his friends should appear "approved," by the submission of all parties to his authority; but that they might do what was right and becoming them, though it should occasion him to be disapproved and censured; or even thought destitute of apostolical authority, because he had no occasion given him of exercising it by inflicting judgments. (*Marg. Ref.* t—x.) For indeed he and his brethren "could do nothing" in this way "against the truth" of the gospel being vested with miraculous powers, only that they might defend the truth: and should they attempt to work a miracle, *in their own spirit*, to advance their own credit, or to punish their opponents, contrary to the will of God, and the interests of true religion; God would not exert his power to sanction their wrong spirit and conduct; and so their attempt would be in vain. (*Marg. Ref.* y, z. *Notes*, 1 *Kings* 17:1. 2 *Kings* 1:10. 2:23,24. *Prov.* 26:2. *Luke* 9:51—56.) But indeed the apostle loved their souls far more than his own reputation: and therefore he should be "glad to be weak," *in this respect*, by their strength of faith and grace removing all occasion of displaying his power: and indeed the great desire of his heart was their perfect re-establishment in the faith and holiness of the gospel; as a man is perfectly recovered from a dangerous malady, or from the breaking or dislocation of his bones. (*Marg. Ref.* a, b.) Therefore he wrote these things before he came to Corinth, that they might have time for this complete recovery: lest, contrary to his inclination, he should be compelled to use severity, according to his apostolical power which the Lord had intrusted to him; that, in the use of it he might promote the edification of believers, and bring sinners to repentance, and so prevent their final destruction. (*Marg. Ref.* c, d. *Note*, 10:7—11.)

I pray. (7) Ευχομαι. 9. See on *Rom.* 9:3.—*Approved.*] Δοκιμοι. 10:18. See on *Rom.* 14:18.—*That which is honest.*] Το καλον. 8:21. *Rom.* 7:16,18,21. 12:17, *et al.*—*Perfection.* (9) Καταρτισιν. Here only.—Καταρτιζω. 11.—*Lest ... I should use sharpness.* (10) Ἱνα μη αποτομως χρησωμαι. *Tit.* 1:13. Not elsewhere. Αποτομια. See on *Rom.* 11:22.—*Destruction.*] Καθαιρεσιν. 10:4,8.

V. 11—14. The apostle at length closed this most instructive epistle, with his friendly salutations, and affectionate desires and prayers for the present and future welfare of the Christians at Corinth: exhorting them to be sincere, entire, established in the faith, and unreservedly the disciples of Christ; exciting them to be "joyful in the Lord," and "of good comfort" amidst all temptations; and also to exhort and animate one another; calling on them to lay aside contentions, that they might all be of "one heart and judgment;" delighting in and attending to the same things, and "living in peace:" (*Marg. Ref.* e—i. *Notes*, *Rom.* 12:14—16. 1 *Cor.* 1:10—16. *Eph.* 4:1—6. *Phil.* 1:27—30. 2:1—4.) and assuring them that in this way, "the God of love and peace," the Source and Pattern of love and peace, would manifest his presence among them and bless them. (*Marg. Ref.* k, l. *Note*, *Phil.* 4:8,9.) As a token of their mutual forgiveness and love, let them salute each other with a holy kiss. (*Marg. Ref.* m.) He assured them, that "all the saints," residing where he then was, desired affectionately to salute them. And finally he prayed that the free favour, mercy, and salvation of the Lord Jesus Christ; all which comes to believers, through his mediation, his righteousness, atonement, and intercession; with the love of God the Father to them, as the objects of his choice, and his adopted children, and as rendering them joyful in loving God with all their heart; and the participation of all the gifts, graces, and consolations of the Holy Ghost, might be with them all. That so, all blessings from the Father, and the Son, and the Holy Ghost, in whose One name they had been baptized, might be conferred on all of them, and constantly enjoyed by all of them, without exception; to the glory of the three Persons in the sacred Trinity, according to the parts and offices which they sustain, in the great work of man's redemption. (*Notes*, *Num.* 6:24—27. *Matt.* 28:19,20.) This most comprehensive benediction has generally been adopted in the worship of Christians, when about to separate; but alas, it is too evident, that most in our congregations, not to say of the officiating ministers, regard it as a mere form.

Finally. (11) Λοιπον. *Matt.* 26:45. *Acts* 27:20. 1 *Cor.* 1:16. 4:2. 7:29. *Eph.* 6:10, *et al.*—*Farewell.*] Χαιρετε. 'Gaudete, salvete, valete.' Erasmus.—*Be perfect.*] Καταρτιζεσθε *Gal.* 6:1. See on *Matt.* 21:16.—*Mind the same*

thing.] *To αυτο φρονειτε.* See on *Rom.* 12:16.—*Live in peace.*] Ειρηνευετε. *Mark* 9:50. See on *Rom.* 12:18.

PRACTICAL OBSERVATIONS.

V. 1—6. All rigorous measures should be preceded by long patience and many warnings, when the case will admit of them; and with caution and deliberation, upon sure grounds, and with firmness of mind.—Those who will not be convinced by the abundant evidences already afforded, that Christ speaks by his faithful ministers, will at length experience a very awful demonstration of it. These cannot appear more weak and despicable in the eyes of carnal men, than Jesus did to the chief priests, rulers, and people when he hung upon the cross: (*Note*, *Matt.* 27:39—44.) yet he now lives, and has "all power in heaven and earth:" and when he shall come to judgment, every denunciation of vengeance uttered by his servants, according to his word, will be found to be "living" and powerful for the condemnation of despisers. We should therefore, diligently and impartially, "examine ourselves whether we are in the faith;" (*Note*, 1 *Cor.* 11:23—28.) and, instead of imagining, that it is always *unbelief to doubt of our acceptance;* we should daily bring the whole of our faith, experience, motives, comforts, affections, words, and works, to be assayed by the touchstone of the Scriptures; that we may get well acquainted with ourselves; obtain an assurance that will not shrink from investigation; and possess that "hope, which maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost." (*Note*, *Rom.* 5:3—5.) For except "Jesus Christ be in us," by his Spirit, his image, and the governing power of his love, our faith is dead, and we are as yet disapproved by our Judge. While ministers give these warnings, they should also look well to themselves. For nothing can be imagined equally dreadful with the case of those who have instructed, warned, reproved, and expostulated with others on these infinitely important subjects; and have been eventually successful in their endeavours: if they themselves should be found reprobates, and be finally rejected as hypocrites. Then all their own public instructions and private exhortations addressed to others, and their social prayers, nay the letters and books which they have written, shall rise up in judgment against themselves; and it shall be said to them, "Out of thy own mouth will I judge thee, thou wicked servant." May God preserve all of us from this awful doom!—In general, however, those who are most presumptuous in judging others, have most reason to look diligently, and even with suspicion, to themselves.

V. 7—14. We should earnestly pray to God in behalf of those whom we caution or reprove, that they may "cease to do evil, and learn to do well;" though their good conduct, "as it becometh the gospel of Christ," should expose us to censure for our doubts concerning them. For it is our duty to rejoice, when others are "strong in the grace of Christ," though that should be the means of exposing our own weakness; and to long for the perfection of knowledge, holiness, and comfort, in behalf of those who have imbibed a strong dislike to us; even if this should proportionally confirm and increase men's prejudices against ourselves. In short, all our interests and feelings, except our present holiness, and our future felicity, should be considered as comparatively a small matter, when they come in competition with the honour of Christ, and the prosperity of his church.—The miraculous powers of the apostles could not be used "against the truth," but only in its defence: yet abilities, gifts, authority, and influence, as well as the censures and excommunications of the church, with every power to persecute those branded as heretics, may be employed *against* the cause of Christ, and the edification of his people; yea, to the destruction of the possessors, and of numbers along with them: we should then pray for grace to preserve us from doing mischief, and to enable us and all concerned, to make a proper improvement of our several talents.—If we would have "the God of love and peace to be with us," for our spiritual advantage and consolation; we should use diligently every means of becoming "steadfast in the faith of Christ," and endeavour to act consistently with it; to be united in heart and soul with all our brethren, and to follow peace with all men. Then we may hope that "the grace of our Lord Jesus Christ, the love of God the Father, and the communion of the Holy Spirit, will be with us all:" that, through us, glory may be 'to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end, Amen.' And what more can we desire for ourselves, or our brethren, than this frequently repeated apostolical benediction implies? May we then, at all times, when these words are on our lips, or spoken in our hearing, so enter into the meaning of them, with fervent affections, and enlarged desires and expectations: that the blessings prayed for by them may be upon us and all our fellow-worshippers, now and for evermore! Amen

THE EPISTLE OF PAUL THE APOSTLE TO THE GALATIANS.

The Galatians, or Gallogrecians, were the descendants of Gauls, who migrated from their own country, to seek for new settlements; and who, after a variety of disasters, got possession of a considerable district in Asia Minor, near to Lycaonia, Lystra, and Iconium. (*Notes*, *Acts* 16:6—12. 18:18—23.) It is supposed, that they retained their native language and customs, at the time when the gospel was first preached among them. Learned men have shown it to be *probable*, that this was during the first progress of Paul and Barnabas through those regions: (*Acts* 14:) for though Galatia is not mentioned, yet "the regions round about Lycaonia," may be supposed to include Galatia. But some attempts to fix the date of their conversion to an earlier period, are wholly destitute of scriptural proof, and unsupported by any solid argument.—It is plain, that the Galatians were generally idolatrous Gentiles, before their conversion. The apostle was not able to spend much time among them, because of his multiplied engagements: yet he asserts, in a way which challenges refutation, that he conferred miraculous gifts on them. (*Note*, 3:1—5.) But soon after he left them, some professed converts to Christianity, who were zealous for the Mosaic law, intruded among them; drawing them off from the true gospel, to depend on ceremonial observances, and to the vain endeavour of "establishing their own righteousness." The way in which the apostle, with the greatest decision, and apparent severity, opposes this false gospel, will appear as we proceed: but certainly it shows that he considered the very life and soul of Christianity to be at a stake. Yet his opposition to this self righteous perversion of Christianity does not, in the smallest degree, lead him to overlook its holy and practical tendency: and, in this respect, the epistle before us forms a striking contrast to the over-zealous and vehement earnestness of numbers, for a part of Christianity; while another part of equal importance is overlooked, if not disparaged.—Learned men maintain different opinions, as to the time when this epistle was written. Most, however, agree, that the apocryphal postscript, which dates it from Rome, contains a direct untruth. It is probable, that it was written during the apostle's residence at Corinth: though some fix the date of it to the time during which the apostle abode at Antioch, after his first progress through Asia Minor with Barnabas, and after the council at Jerusalem: but before he set off the second time, with Silas and Timothy, when the decrees were delivered to the churches. (*Notes*, *Acts* 15:30—41. 16:1—5.) The former opinion is, however, more generally maintained: indeed, it is not *certain* that the apostle had been in Galatia, before his second progress through Asia Minor: (*Note*, *Acts* 16:6—12.) and the objection to the epistle's being written at a later period, arising from the decrees which had been sent by the apostles to the churches, which might, it is thought, have superseded the necessity of it, seems of little weight. The apostles had indeed decided against the ceremonial law being imposed on the Gentile converts, but they had not shown that the Gentiles, by voluntarily submitting to it, went about to "establish their own righteousness," and virtually renounced the gospel.—Ancyra, Pessinus, Tavium, and Germa, are mentioned by geographers, as cities of Galatia; nay, Iconium is by some numbered among them: and St. Paul is supposed to have founded churches in these and other cities in that district

CHAPTER I.

Paul asserts his divine appointment to the apostolical office, 1. *He salutes the churches of Galatia, and praises God,* 2—5. *He sharply reproves the Galatians for so soon turning aside to a false gospel; and denounces an awful curse on all who preached any other doctrine, than that which they had received from him,* 6—10. *He declares that he had his authority and instructions from Christ; and shows what his conduct had been before his conversion, and what it was afterwards,* 11—24.

PAUL, [a]an apostle, ([b]not of men, [c]neither by man, [d]but by Jesus Christ, [e]and God the Father, who [f]raised him from the dead;)

2 And [g]all the brethren which are with me, unto the churches of Galatia:

3 [i]Grace *be* to you, and peace from God the Father, and *from* our Lord Jesus Christ,

4 Who [k]gave himself for our sins, that he might deliver us [l]from this present evil world, [m]according to the will of God and [n]our Father:

5 To [o]whom *be* glory for ever and ever. [p]Amen. *[Practical Observations.]*

6 I [q]marvel that ye are [r]so soon removed from him [s]that called you into [t]the grace of Christ, [u]unto another gospel:

7 Which is not another; [x]but there be some that trouble you, and would [y]pervert the gospel of Christ.

8 But [z]though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, [a]let him be [b]accursed.

9 As we said before, [c]so say I now again, If any *man* preach any other gospel unto you [d]than that ye have received, let him be accursed.

10 For [e]do I now [f]persuade men, or God? or do I seek to please men? [g]for if I yet pleased men, I should not be [h]the servant of Christ. *[Practical Observations.]*

11 But I certify you, brethren, [i]that the gospel which was preached of me is not after man:

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a *See on* Rom. 1:1. 1 Cor. 1:1. b 11,12,17. c Acts 1:16—26. 13:2—4. d Acts 9:15,16. 22:10,14—21. 26:16—18. Rom. 1:4,5. 2 Cor. 3:1—3. Eph. 3:8. 1 Tim. 1:11—14. 2 Tim. 1:1. Tit. 1:3. e Matt. 28:18—20. John 5:19. 10:30. 20:21. f Acts 2:24—32. 3:15. Rom. 4:24,25. 10:9. 14:9. Eph. 1:19,20. Heb. 13:20. 1 Pet. 1:21. Rev. 1:5,18. 2:8. g Phil. 4:21. h Acts 9:31. 15:41. 16:5,6. 18:23. 1 Cor. 16:1. i *See on* Rom. 1:7. 2 Cor. 13:14. k 2:20. Matt. 20:28. 26:28. Mark 10: 45. Luke 22:19. John 10:11. Rom. 4:25. Eph. 5:2. 1 Tim. 2:6. Tit. 2:14. Heb. 9:14. 10:9,10. 1 Pet. 2:24. 3:18. 1 John 2:2. 3:16. Rev. 1:5. 16:14. John 12:31. 14:30. 15:18,19. 17:14,15. Rom. 12:2. 2 Cor. 4:4. Eph. 2:2. 6:12. Heb. 6:5. Jam. 4:4. 1 John 2:15—17. 5:4,5,19,20. Rev. 5:9. 7:9. m Ps. 40:8. Matt. 26:42. Luke 22:42. John 5:30. 6:38. 14:30,31. Rom. 8:3,32. Eph. 1:3,11. Heb. 10:4—10. n Matt. 6:9. Rom. 1:7. Eph. 1:2. Phil. 4:20. 1 Thes. 3:11,13. 2 Thes. 2: 16. o 1 Chr. 29:13. Ps. 41:13. 72:19. Is. 24:15. 42:12. Matt. 6:13. Luke 2:14. Rom. 11:36. 16:27. Eph. 1:12. Phil. 4:20. 1 Tim. 1:17. 2 Tim. 4:18. Heb. 13:21. 1 Pet. 5:11. 2 Pet. 3:18. Jude 25. Rev. 4:9—11. 5:12. 7:12. 14:7. p *See on* Matt. 28:20. q Mark 6:6. John 9:30. r 3:1—5. 4:9—15. 5:7. Ps. 106:13. Is. 29:13. Jer. 2:12,13. s 5:8. 1 Cor. 4:15. 2 Thes. 2:14. 2 Tim. 1:9. 1 Pet. 1:15. 2 Pet. 1:3. t Acts 15:11. Rom. 5:2. 1 Tim. 1:14. 2 Tim. 2:1. Rev. 22:21. u Rom. 10:3. 2 Cor. 11:4. x 2:4. 4:17. 5:10,12. 6:12,13,17. Acts 15:1—5,24. 20:30. Rom. 16:17,18. y Jer. 23:26. Matt. 24:24. Acts 13:10. 2 Cor. 2:17. 4:2. 1 Tim. 4:1—3. 2 Tim. 2:18. 3:8,9. 4:3,4. Tit. 1:10,11. 2 Pet. 2:1—3. 1 John 2:18,19,26. 4:1. 2 John 7,10. Jude 4. Rev. 2:2,6,14,15,20. 12:9. 13:14. 19:20. 20:3. z 9. 2 Cor. 11:13,14. 1 Tim. 1:19,20. Tit. 3:10. Rev. 22:18,19. a 3:10,13. Gen. 9: 25. Deut. 27:15—26. Josh. 9:23. 1 Sam. 26:19. Neh. 13:25. Matt. 25:41. 2 Pet. 2:14. b Mark 14:71. Acts 23:14. Rom. 9:3. 1 Cor. 12:3. 16:22. *Gr.* c 2 Cor. 1:17. 13:1,2. Phil. 3:1. 4:4. d Deut. 4:2. 12:32. 13:1—11. Prov. 30:6. Rev. 22: 18,19. e Acts 4:19,20. 5:29. 2 Cor. 5:9—11. 1 Thes. 2:4. f Matt. 28:14. Acts 12:20. Rom. 2:8. *Gr.* g Matt. 22:16. Rom. 15:1,2. 1 Cor. 10:33. Eph. 6:6. Col. 3:22. Jam. 4:4. h *See on* Rom. 1:1. i *See on* 1. 1 Cor. 2:9,10. 11:23. 15:1—3. Eph. 3:3—8.

NOTES.—CHAP. I. V. 1, 2. (*Note*, *Acts* 13:1—3.) It is highly probable, that the Judaizing teachers in Galatia expressly denied Paul to be an apostle; or at least maintained that he was not equal to Peter and the other apostles. (*Notes*, 2:1—16.) He therefore began his epistle by calling himself an apostle, and declaring that he was not sent forth by human authority, nor yet by the intervention of any man, as even Matthias had been; (*Note*, *Acts* 1:15—26.) "but by Jesus Christ, and by God the Father who raised him from the dead." As Christ received his mediatorial kingdom from the Father: so Paul received his apostleship from Christ, and from "God the Father" by him: and, though he was not appointed to that office before the death of Jesus, as most of the other apostles were; yet his authority was equally valid, being personally conferred on him by his "risen" Lord and Saviour. (*Marg. Ref.* d—f. *Notes*, *Acts* 9:15,16. 22:14—21. 26:16—18.) Ananias baptized Paul: but he neither appointed him to the apostleship, nor instructed him for it.—With him, all the brethren (probably the ministers were intended) who were then with the apostle, joined in this epistle; as testifying the facts, and concurring in the doctrines, contained in it.—'Perhaps the apostle meant to distinguish himself from those who were constituted by the apostles ... and sent by them to different places; being peculiarly named *evangelists*. Of this kind were Timothy, Titus, Luke, and other companions of Paul, who were celebrated in his epistles, and the Acts of the Apostles.' *Beza.*—The epistle was addressed to "the churches of Galatia," or the several congregations of professed Christians, which had been collected in that province: but he did not call them "saints;" perhaps because, as they had departed from the faith in the fundamental article of justification, "he stood in doubt of them." (*Marg. Ref.* h. *Note*, 4:17—20.)

V. 3—5. (*Notes*, *Rom.* 1:5—7. 1 *Cor.* 1:3.) After the usual salutation, the apostle added, that Jesus "gave himself" a willing and sufficient sacrifice for the sins of men, "that he might deliver" all who believed in him, from the condemnation, pollution, maxims, fashions, and conduct of "this present evil world," according "to the will" and appointment "of God our Father;" to whom the whole glory ought to be, and would be, referred for ever, and to whom he thus ascribed it. (*Marg. Ref.* i—p.) This deliverance could not be effected, consistently with the glory of God; except by the redemption of Christ, and the acceptance, reconciliation, and grace, which are through him: if then the Galatians renounced their dependence on Christ, they must continue enslaved to "this present evil world," and be condemned with it: for no outward forms, or observances, could deliver them from it, or give them the victory over it. (*Notes*, 1 *John* 5:4,5,19—21.)—Some indeed interpret the words, which we render "this present evil world," of the Mosaic dispensation; which was then become a mere carnal system, connected with the love and spirit of the world, the fear of men, bondage to sin, and exposedness to condemnation. (*Note*, 4:21—31.) But the preceding explanation is far more extensive and natural: most of the Galatians were Gentiles before their conversion; and even the ritual law of Moses is never called "*evil*" in Scripture, much less the whole Mosaic dispensation: so that the interpretation is wholly inadmissible.

From this present evil world. (4) Εκ του ενεστωτος αιωνος πονηρου. Ενεστως, *Rom.* 8:38.—Αιων, 4:4. *Matt.* 13:22. *Luke* 16:8 *Rom.* 12:2. 1 *Cor.* 2:6. *Eph.* 2:2. 6:12. 2 *Tim.* 4:10. *Tit.* 2:12. Πονηρος, *Matt.* 6:13. 13:19,38,49. 1 *John* 5:18,19.

V. 6—10. It is remarkable, in how different a manner the apostle addressed the Galatians, than he did the Corinthians. It has been shown, that he used the utmost caution, and the most delicate and consummate management, in undermining the influence, and counteracting the delusions, of the false teachers at Corinth: (*Preface*, 1 *Cor.*) but he at once and abruptly attacked the error of the Galatians, in a direct and open manner, without any circumlocution. The Corinthians had indeed "built wood, hay, stubble" upon "the good Foundation;" but the Galatians were attempting to lay a wrong foundation. The former "might be saved as by fire," notwithstanding errors and abuses; but the latter must perish, unless recovered from their infatuation. (*Note*, 1 *Cor.* 3:10—15.) In the former case, the errors had been introduced more plausibly, and had diffused their baleful influence more gradually: the tares were so mingled with the wheat, that they could not be plucked up by a rough hand, without the greatest danger; and much caution was requisite, lest Satan should get still further advantages. (*Notes*, *Matt.* 13:36—43. 2 *Cor.* 2:5—11.) But in Galatia, the error was simple and fundamental; it was a virtual renunciation of the gospel, and destructive in its very nature. The persons who propagated "another gospel" in Galatia, were as determined enemies to true Christianity, as "the false apostles" at Corinth, and more evidently so; but they were not equal to them in ingenuity. (*Note*, 2 *Cor.* 11:13—15.) The detection of their error also, lay within a small compass, their example was of a most dangerous tendency, their progress was likely to be very rapid unless effectually checked; and therefore the apostle opened his subject, in the language of astonishment at the conduct of the Galatians. He had been employed to "call them," by his ministry "into the grace of Christ:" or a professed dependence for acceptance on the free mercy of God, through the righteousness and atoning sacrifice of Christ, and by faith in him. He had fully instructed them in these important subjects, and confirmed his instructions by miracles, and the gifts of the Spirit conferred on them: and they had appeared cordially to embrace this salvation: he could not therefore but be exceedingly surprised, as well as grieved, that they should so soon be induced to disclaim his ministry, and renounce his doctrine, by turning to "another gospel." (*Marg. Ref.* r—u.) It was more evident at first sight, that the Galatians had been removed from the ministry and doctrine of Paul, than it was that they had renounced Christianity: and he stood in doubt whether they had been really "called into the grace of Christ:" it is therefore more obvious to understand him, as speaking of the *instrument* of their outward calling, than of the Agent in effectual vocation.—Indeed the new doctrine, introduced in Galatia, was not "another gospel," nor any gospel at all; but a most fatal delusion, shutting up under condemnation all those who adhered to it. (*Note*, 5:1—6.) This the apostle hoped would not be their case; as the immediate blame was to be cast on certain persons, whose aim was to trouble, perplex, and mislead the minds of the Gentile converts; and to "pervert the gospel of Christ," out of a blind, bigoted, and proud zeal for the Mosaic dispensation. (*Marg. Ref.* x—z.) They, no doubt, appeared to the unstable and unwary Galatians to speak very plausibly, concerning obedience to the law as joined with faith in Christ, in order to justification: but he must in the strongest and plainest terms declare, that whoever preached them any gospel contrary to that which he had preached to them and they had received, or even added any thing to it on the grand question of justification, would be, and ought to be, "accursed;" as one that remained under the curse of the law, and kept others under it; and as acting in direct opposition to Christ, and the glory of God in his salva-

12 For I neither received it of man, neither was
I taught *it*, but by the revelation of Jesus Christ.
13 For [k]ye have heard of my conversation in
time past in the Jews' religion, [l]how that beyond
measure I persecuted the church of God, and
wasted it:
14 And [m]profited in the Jews' religion above
many my [n]equals in mine own nation, [o]being more
exceedingly zealous of the [o]traditions of my
fathers.
15 But when [p]it pleased God, [q]who separated
me from my mother's womb, [r]and called *me* by his
grace,
16 To [s]reveal his Son in me, [t]that I might
preach him among the heathen; [u]immediately I
conferred not with [x]flesh and blood.
17 Neither [y]went I up to Jerusalem, to them which
were apostles before me: but I went into [z]A. D. 38.
Arabia, and [z]returned again unto Damascus.
18 Then after three years [a]I [†]went up to Jeru
salem to see Peter, and abode with him fifteen
days.
19 But other of the apostles saw I none, save
[b]James [c]the Lord's brother.
20 Now the things which I write unto you,
[d]behold, before God, I lie not.
21 Afterwards [e]I came into the regions of Syria
and [f]Cilicia;
22 And was unknown by face unto [g]the
churches of Judea, which were [h]in Christ:
23 But they had heard only, That [h]he which
persecuted us in times past, now preacheth the
faith which once he destroyed.
24 And [k]they glorified God in me.

k Acts 22:3—5. 26:4,5. l Acts 8:3. 9:1,2,13,14,21,26. 22:4,5. 26:9—11. 1 Cor. 15:9. Phil. 3:6. 1 Tim. 1:13. m Is. 29:13. 57:12. * Gr. *equals in years.* n Acts 22:3. 26:5. Phil. 3:4—6. o Matt. 15:2,3,6. Mark 7:3—13. Col. 2:8. 1 Pet. 1:18. p Deut. 2:7,8. 1 Sam. 12:22. 1 Chr. 28:4,5. Matt. 11:26. Luke 10:21. 1 Cor. 1:1. Eph. 1:5,9. 3:11. q Is. 49:1,5. Jer. 1:5. Luke 1:15,16. Acts 9:15. 22:11,15. Rom. 1:1. r Rom. 1:5. 8:30. 9:24. 1 Cor. 1:9,24. 15:10. 2 Thes. 2:13,14. 1 Tim. 1:12—14. 2 Tim. 1:9. 1 Pet. 5:10. s Matt. 16:17. 1 Cor. 2:9—13. 2 Cor. 4:6. Eph. 1:17,18. 3:5—10. t 2:7—9. Acts 22:21. 26:17,18. Rom. 1:13,14. 11:13. 15:16—19. Eph. 3:1,8. Col. 1:25—27. 1 Thes. 2:16. 1 Tim. 2:7. 2 Tim. 1:11. u 11,12. 2:1,6. Deut. 33:9. Luke 9:23—25,59—62. Acts 26:19,20.

2 Cor. 5:16. x Matt. 16:17. 26:41. 1 Cor. 15:50. Eph. 6:12. Heb. 2:14. y 18. Acts 9:20—25. z 2 Cor. 11:32,33. a Acts 9:26—29. 22:17,18. † Or, *returned.* b Matt. 10:3. Mark 3:18. Luke 6:15. Acts 1:13. *James the son of Alpheus.* Jam. 1:1. Jude 1. c Matt. 13:55. Mark 6:3. 1 Cor. 9:5. d *See on* 2 Cor. 11:10,11, 31. e Acts 9:30. 11:25,26. 13:1. 15:23,41. 18:18. 21:3. f Acts 6:9. 21:39. 22:3. 23:34. g Acts 9:31. 1 Thes. 2:14. h *See on* 1 Cor. 1:30. Phil. 1:1. 1 Thes. 1:1. 2 Thes. 1:1. i Acts 9:13,14,20,21,27. 1 Cor. 15:8—10. 1 Tim. 1:13—16. k Num. 23:23. Luke 2:14. 7:16. 15:10,32. Acts 11:18. 21:20. 2 Cor. 9:13. Col. 1:3,4. 2 Thes. 1:10,12.

tion. (*Note*, 3:10—14.) This would be, yea, "let it be," the case, even if Paul himself, or one of his apostles, should depart from their former doctrine, and endeavour to establish any other foundation for a sinner's hope, than that which they had laid. Indeed, were it possible for an angel to come from heaven, and to preach a doctrine contrary to the gratuitous justification of a sinner, by faith in the righteousness of Christ alone; he must at that moment become an apostate spirit, a rebel against God, an enemy to Christ, and "accursed" in himself. So that, abilities, morality, plausibility, or even miracles, were not to be regarded in this case. Nor let this be considered as the language of intemperate zeal: for he would repeat it with the greatest solemnity, and again denounce "accursed," by his apostolical authority, every one who thus attempted to lay any false foundation; that they might learn to dread and abhor those delusions which they had unwarily encouraged. (*Marg. Ref.* a—d.) For could they suppose, that after so many years of labour and suffering in the cause of Christ, he only meant to persuade men to adopt his own private sentiments, that he might ingratiate himself with them; instead of pleading the cause of God, and approving himself to him? Indeed, if this had been his object, he should never have entered on the service of Christ, or so long continued in it: and if, in so fundamental a doctrine, he accommodated his discourse to the pride and prejudices of men's hearts; he could not act as "the servant of Christ," who cannot be pleased with those things, which suit the carnal minds and worldly wisdom of men.—The apostle "became all things to all men," that he might "please them for their edification;" and he even tolerated difference of sentiment and conduct, in various instances, respecting the Mosaic law: (*Note*, 1 *Cor.* 9:19—23.) we must therefore conclude, that this decisive language related only to that fundamental doctrine, of which he was about to treat; or to other doctrines of similar clearness and importance. It does not behoove us to use the same authoritative language, or to denounce anathemas on those who differ from us: yet we may properly show men, how evidently the apostle's words conclude those under the curse, who teach sinners to rely for justification, in the least measure or degree, on any thing except the free grace of God, through the righteousness and atonement of Christ. (*Marg. Ref.* e—h.)—*Should not be*, &c. 'This is a cutting reproof to all those ministers, who either alter or conceal the doctrines of the gospel, for fear of displeasing their hearers, or to gain popularity.' *Macknight.* (*Note*, 1 *Thes.* 2:1—8.)

Ye are removed. (6) Μετατιθεσθε. *Acts* 7:16. *Heb.* 7:12. 11:5. *Jude* 4.—*Into the grace*, &c.] Εν χαριτι. "By the grace, &c."—*That trouble.* (7) Οι ταρασσοντες. 5:10. See on *Matt.* 14:26.—*Would pervert.*] Θελοντες μεταστρεψαι. "Are willing to pervert." *Acts* 2:20. *Jam.* 4:9.—Not elsewhere.—*Than that.* (8) Παρ' ὁ. 9. *Luke* 3:13. 13:2,4. *Rom.* 14:5. *Heb.* 1:4,9.—*Let him be accursed.*] Αναθεμα εστω. 9. See on *Rom.* 9:3.—*Do I... persuade.* (10) Πειθω. *Matt.* 28:14. *Acts* 12:20. 14:19.—1 *Sam.* 24:7. *Sept.*—*To please.*] Αρεσκειν. *Rom.* 15:1.

V. 11—14. The reason of the awful denunciation, which the apostle had just made, was contained in the assurance which he possessed, that "his gospel was not after man;" neither of human invention, nor suited to the dispositions and opinions of mankind. For he "had not received it" from any human teaching, but it was immediately revealed to him by Jesus Christ. (*Marg. Ref.* i. *Note*, 1,2.) This might be illustrated by facts: for they had often heard of his character and conduct, in former years, when he professed the religion of the Jews; and how his extraordinary zeal had induced him to exceed the measure of all other opposers, in furiously persecuting the church; which "he wasted," as a wolf does the sheep; or as a victorious army plunders and destroys the city which it has taken. (*Marg. Ref.* k, l.

Notes, *Acts* 8:1,3. 9:1,2. 22:1—5. 26:9—11. 1 *Tim.* 1:12—14.) He had also been well instructed in the religion of the Jews, and had made greater proficiency in his studies, than most of those who were his equals in age, rank, and education; as well as far exceeded them in zeal for the traditions of the elders, along with the law of Moses. (*Marg. Ref.* m—o. *Notes*, *Matt.* 15:1—20.) It could not therefore be supposed, that he should at once, and contrary to all his interests and opening prospects of advancement, both embrace Christianity and preach it first to his countrymen, and soon after to the Gentiles, without regarding his former tenets and zealous attachments; unless some adequate cause had intervened to produce the extraordinary change.—'For, says he, it is well known in what school I was educated from my youth; namely, among the principal enemies of the gospel.... And also, that I even excelled in the religion of a Pharisee: and thus from being a Pharisee, I suddenly became the apostle of the Gentiles: so that no time intervened, in which I could be taught by man.' *Beza.*—'A revelation of the facts and doctrines of Christianity immediately from Christ himself, without the assistance of any human teacher, so wonderfully agreeing in all its branches with that which Christ had taught on earth, both before and after his resurrection, was so extraordinary an event, and of so great importance to those whom St. Paul visited, and to whom he wrote, that one cannot wonder he should think proper to assert it in so solemn a manner.' *Doddridge.*—The marked distinction between being "taught by man," and "by the revelation of Jesus Christ," is a clear proof of our Lord's Deity.—'In this respect, Paul seems to have been, in a measure, superior to the other apostles, whom Christ instructed on earth after the manner of men.' *Beza.*

The gospel which was preached. (11) Το ευαγγελιον το ευαγγελισθεν. 8. This emphatical language cannot well be translated literally; but it shows how much the idea of "glad tidings" possessed the writer's mind and heart.—*After man.*] Κατα ανθρωπον. 3:15. See on 1 *Cor.* 9:8.—*Conversation.* (13) Αναστροφην. *Eph.* 4:22. 1 *Tim.* 4:12. *Heb.* 13:7. *Jam.* 3:13. 1 *Pet.* 1:15,18. 2:12. 3:1,2,16. 2 *Pet.* 2:7. 3:11. Αναστρεφω, 2 *Cor.* 1:12. *Eph.* 2:3.—*The Jews' religion.*] Ιουδαϊσμῳ. 14. Ιουδαϊκως· Ιουδαϊζειν, 2:14. 'This does not signify the religion taught by Moses; but that which was practised among the Jews at this time, and much of it built on the traditions of the elders.' *Doddridge.*—*Beyond measure.*] Καθ' υπερβολην. See on *Rom.* 7:13.—*Wasted.*] Επορθουν. 23. See on *Acts* 9:21.—*Profited.* (14) Προεκοπτον. See on *Luke* 2:52.—*My equals.*] "Equals in years." *Marg.* Συνηλικιωτας. Here only. Ηλικια, *Matt.* 6:27. *Luke* 2:52.—*Heb.* 11:11.—*Zealous.*] Ζηλωτης. See on *Acts* 21:20.—*Of the traditions of my fathers.*] Των πατρικων μου παραδοσεων. Πατρικων. Here only. Πατρια, *Luke* 2:4. Παραδοσις. See on *Matt.* 15:2.

V. 15—24. God had chosen Paul, even "from his mother's womb," to be an apostle, and had in his purpose "set him apart" for that service; and, according to this purpose and choice, he was pleased in due time, to call him by his grace unto the knowledge and faith of the gospel, and thus of his abundant mercy to "reconcile him unto himself by Jesus Christ." Thus, along with the outward extraordinary circumstances of his conversion, it had also pleased God to "reveal his Son," in the glory of his Person and salvation, to his mind and heart, and to display his power, love, and grace, in the conversion of this prejudiced and violent enemy, that he might make his name more widely known on earth, by sending him as an apostle to preach Christ to the Gentiles: (*Marg. Ref.* p—s. *Notes*, *Acts* 26:16—18. 2 *Cor.* 4:7.) when this gracious change had taken place, he immediately prepared for obedience, without consulting with men of any description; or conferring with the dictates o.

CHAPTER II.

The apostle shows for what purpose he, after many years, again went up to Jerusalem, 1, 2; *and that Titus, who attended him, was not circumcised; lest the freedom of the Gentile converts from the law should be doubted,* 3—5. *No additional knowledge or authority was communicated to him by the other apostles; but they acknowledged his divine mission to the Gentiles,* 6—10. *At Antioch, he openly withstood Peter; who dissembled, as to communion with the Gentile converts, for fear of some from among the Jews, and induced others to dissemble,* 11—13; *expostulating with him, because he, who himself sought justification by "faith in Christ," led others to seek it by the works of the law,* 14—16. *The apostle, by the law was "become dead to the law, that he might live to God;" being "crucified with Christ, yet living, Christ living in him; and he living by faith in Christ, and not frustrating the grace of God,"* 17—21.

A. D. 52. THEN [a]fourteen years after, [b]I went up again to Jerusalem with [c]Barnabas, and took [d]Titus with *me* also.

2 And I went up [e]by revelation, [f]and communicated unto them that gospel which I preach among the Gentiles, but [f]privately to them [g]which were of reputation, lest by any means [h]I should run, or had run, in vain.

3 But [i]neither Titus, who was with me, being a Greek, was compelled to be circumcised:

4 And that [k]because of false brethren [l]unawares brought in, who came in privily to spy out our [m]liberty which we have in Christ Jesus, that they might [n]bring us into bondage:

5 To whom [o]we gave place by subjection, no,

a 1:18. b Acts 15:2—4. c 13. Acts 4:36,37. 11:25,30. 12:25. 13:2,50. 14:12. 15: 25,36—39. 1 Cor. 9:6. Col. 4:10. d 3. 2 Cor. 8:16,23. Tit. 1:4. e Acts 16:9,10. 18:9. 23:11. f 9. *See on* 1:16. Acts 15:4,12. 1 Cor. 1:23. 2:2. * Or, *severally.* g 6,9. Ec. 10:1. Acts 5:34. Phil. 2:29. h Matt. 10:16. 1 Cor. 9:26. Phil. 2:16.

1 Thes. 3:5. i 5:2—6. Acts 15:24. 16:3. 1 Cor. 9:20,21. k Acts 15:1,24. 20:30. 2 Cor. 11:13,26. 1 John 4:1. l 2 Tim. 3:6. 2 Pet. 2:1,2. Jude 4. m 3:23—26. 5:1,13. Ps. 51:12. 119:45. John 8:31—36. 2 Cor. 3:17. 1 Pet. 2:16. 2 Pet. 2:19 n 4:3,9,10,25. Is. 51:23. 2 Cor. 11:20. o 3:1,2. Acts 15:2. Col. 2:4—8. Jude 3.

his own carnal mind or worldly wisdom, about the consequences of his conduct to his interest, credit, ease, or life itself. (*Marg. Ref.* s—x.) When he entered on this great work, he did not go up to Jerusalem to receive instructions, or to obtain a commission from those who had been apostles, before his extraordinary conversion and appointment to that service: but he proceeded to exercise his ministry without delay, and very soon went into Arabia, for that purpose. Afterwards he preached at Damascus, till he was driven thence by persecution. At length, "after three years," he went to Jerusalem to visit Peter, as a brother in Christ; to confer with him, and to relate the gracious dealings of God, and what he had wrought by him; but neither he nor James attempted to add any thing to the instructions or authority which he had received from the Lord: and for the entire truth of all that he had stated, he solemnly appealed to God. (*Marg. Ref.* y—b. *Note*, 2 *Cor.* 1:23,24.) After a short time he left Jerusalem: and the other churches in Judea did not so much as know him personally: but the account of this wonderful conversion excited them to adore the power and grace of God toward so terrible a persecutor; and to bless his name for so great a deliverance vouchsafed to his afflicted church, and for raising up so useful a minister of his gospel. (*Marg. Ref.* c—k. *Notes*, *Acts* 9:17—31.)—*Separated*, &c. (15) *Marg. Ref.* q. *Notes*, *Jer.* 1:5. *Luke* 1:11—17.—'This further includes a purpose from God to call him from heaven, in the midst of his madness against Christians; ... and his foresight that he would immediately convert at his call; which two being first supposed, (in God's eternal purpose,) it must needs follow to be an act of his unmerited free-choice from all eternity. ... But this was a designation only to the apostolical office.' *Hammond.* This however shows, that God's eternal purpose and his prescience do not interfere with man's free agency and responsibility. St. Paul would not have ascribed his conversion in any degree to himself, but altogether to the grace of God; and so would the compilers of our articles: 'they being called according to God's purpose, by his spirit working in them in due season; they through grace obey the calling.'—*In me.* (16) This may be rendered, "To me." The same preposition is used just after, and translated "among," it might be, "*to* the heathen." The apostle, however, speaks of immediate prophetical revelation, and not of ordinary divine teaching.—'Since we are told, (*Acts* 9:19.) that after Saul recovered his sight and strength, he was certain days with the disciples at Damascus, during which he preached Christ in the synagogues: ... we must admit, that ... he spent a few days in preaching at Damascus, and then retired into Arabia, ... to receive further revelations.' *Macknight.*—*James the brother*, &c. (19) Probably, James was the son of Cleopas, or Alpheus, and Mary the sister of our Lord's mother. (*Matt.* 13:55. *Mark* 6:3.)

I conferred not. (16) Ου προσανεθεμην. 2:6. Not elsewhere.—*With flesh and blood.*] Σαρκι και αιματι. See on *Matt.* 16:17.—*To see.* (18) Ἱστορησαι. Here only.—'*Proprie, iter suscipio visendi et inspiciendi causa, obeo urbes nobiles et loca celeberrima, ut res visu dignas et maxime memorabiles inspiciam, et rerum utilium cognitionem et notiones mihi comparem* .... Ab ἱστωρ, *sciens*, quod θεσ ab ισημι, *scio*.' Schleusner. Hence *history*.

PRACTICAL OBSERVATIONS.

V. 1—5. All authority and ability to preach the gospel must come "from Jesus Christ, and from God the Father who hath raised him from the dead." In all ordinary circumstances, indeed, men are employed as instruments, in qualifying and ordaining ministers; but, without "the grace," teaching, and unction of the Spirit of Christ, which should be sought by constant, fervent prayer, all that man can do, however scriptural, must prove ineffectual.—We ought also to pray for "grace and peace from God the Father and our Lord Jesus Christ," in behalf of those of whom we doubt whether they be true saints.—The love of Christ in "giving himself for our sins," and the hopes and motives which his redemption inspires, are effectual "to deliver" the true believer "from this present world," as well as "from the wrath to come." This was intended by the divine Redeemer; it accords to the will of God, and is requisite for the display of his glory: and the consciousness of being rescued and separated from those who were our companions in sin; made victorious over the fear of men, and the love of the world; enabled to refuse conformity to it, and to live a spiritual and heavenly life on earth, forms the proper evidence of justification in the righteousness of Christ, and through faith in him: yet numbers, who profess evangelical doctrines, seem to have no inclination to this part of God's salvation. But, as they are not "delivered from this present evil world" by the sanctification of the Spirit; it is presumptuous in them to expect exemption from its condemnation by the blood of Jesus.

V. 6—10. It is truly astonishing how soon and how frequently hopeful converts are removed from the ministry of those by whom they were "first called to the grace of Christ;" and how easily they are induced to embrace "other *gospels*," either more flattering to self-righteous pride, or more favourable to self-indulgence. These modifications of divine truth indeed are not "the gospel;" but the devices of Satan, to deceive the unstable, to trouble the injudicious, and to pervert Christianity. While we strenuously maintain, that every kind and degree of Antinomianism eventually and powerfully tends to dishonour Christ, and destroy true religion; we must also declare in the most decided manner, that all dependence on good works, real or supposed, for justification, is still more fatal to the individuals who persist in it, at least after the truth has been fully and repeatedly set before them. No wonder that the preachers of morality and good works, as the foundation for the sinner's hope of acceptance, or in any degree conducive to his justification, are so evidently unsuccessful in their attempts to make men virtuous: for, if they had apostolical endowments, yea, angelic capacities, eloquence, and purity; they, their whole system, and all who cleave to it, lie under the awful and explicit curse of God: and this must blight all their labours, and finally ruin their souls, unless they are previously convinced of their fatal mistake.—While we zealously preach and diligently practise "good works," *for evangelical purposes;* let us be even still more careful, if possible, not to put any thing which we do in the place of "that righteousness of God which is unto and upon all that believe;" and not to advance any thing, which may betray others into so fatal a delusion. (*Notes*, *Rom.* 3:21—26. *Phil.* 3:8—11.)—Instead of presumptuously applying the apostle's authoritative and most awful words to those who differ from us, or in any other way than by a general declaration of the truth; let us for ourselves keep at the utmost distance from the terrible *anathema*, and caution all men against those who thus "pervert the gospel of Christ." In so important a cause, we must not regard the friendship, or fear the frowns of men; nor seek their favour, by the persuasive words of human wisdom: but be satisfied with desiring and hoping for the acceptance and blessing of God, in our endeavours to vindicate his truth. (*Note*, 2 *Cor.* 5:16.) Indeed, none are "the servants of Christ," who seek "to please men" as their object; and few, who actually "please men" in general, give sufficient evidence that they honestly and faithfully serve Christ: for how can he be pleased with that testimony and conduct, which is acceptable to carnal men, in whom "the god of this world" dwells and works? Ministers therefore should be careful not to receive or preach a carnalized gospel; and not to rest in human teaching, but to study the written revelation of Jesus Christ, and to pray continually for "the Spirit of wisdom and revelation" in the knowledge of him; that they may "please men" only for their good, and to their edification, and not desire to please them any further. (*Note*, *Rom.* 15:1—3.)

V. 11—24. The "conversation" and habitual conduct of many who are now eminent Christians and ministers, was once most contrary to the truth and grace of the gospel. Zealous Pharisees and furious persecutors have been made monuments of the Redeemer's power and love: and though their apparent profiting in some unscriptural or anti-scriptural system of theology, and in the general knowledge connected with such studies, before their conversion, tended only to their own greater condemnation, and to render them more dangerous and zealous opponents of the truth: yet it has afterwards been over ruled for the glory of God and their more abundant usefulness.—The Lord suffers many whom he has chosen for his work, to proceed in opposition to him for a course of years: but when "he calls them by his grace," and reveals the glory and preciousness of Christ to their souls

not for an hour; [r]that the truth of the gospel might continue with you.

6 But of those [q]who seemed to be somewhat, [s]whatsoever they were, [r]it maketh no matter to me: [t]God accepteth no man's person: for they who seemed *to be somewhat*, [u]in conference added nothing to me:

7 But contrariwise, [v]when they saw that [x]the gospel of the uncircumcision was committed unto me, as *the gospel* of the circumcision *was* unto Peter;

8 (For [y]he that wrought effectually in Peter to

the apostleship of the circumcision, the same [z]was mighty in me toward the Gentiles:)

9 And when [a]James, Cephas, and John, who seemed to be [b]pillars, perceived [c]the grace that was given unto me, they gave to me and Barnabas the right hands of [d]fellowship; that [e]we *should go* unto the heathen, and they unto the circumcision.

10 Only *they would* [f]that we should remember the poor; the same which I also was forward to do. [*Practical Observations.*]

11 But when Peter was come [g]to Antioch, [h]I

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p 14, 4 16. Eph. 1:13. Col. 1:5. 1 Thes. 2:13. q 2,9. 6:3. 2 Cor. 11:5,21—23. 12:11. Heb. 13:7,17. r 11—14. Job 32:6,7,17—22. Matt. 22:16. Mark 6 17—20. 12:14. Luke 20:21. 2 Cor. 5.16. s *See on* Joh 34:19. Acts 10:34. 1 Pet. 1:17. t 10. Acts 15:6—29. u 9. Acts 15:12,25 26. 2 Pet. 3:15. x *See on* 1:16. Acts 13: 46—48. 18:6. 28 28. 1 Thes. 2:4. y Acts 1:3. 2:14—41. 3:12—26. 4:4. 5:12—16. 6:17. z *See* Acts 13:2—11. 14:3—11. 15:12. 19:11,12,26. 21:19. 1 Cor. 1:5—7.

9:2. 2 Cor. 11:4,5. a Acts 15:7,13,22—29. b 2,6,12—14. Matt. 16:18. Rev. 3: 12. 21:14—20. c from. 1:5. 12:5,6. 15:15. 1 Cor. 15:10. Eph. 3:8. 1 Cor. 1:29. 1 Pet. 4:10,11. d 2 Cor. 8:4. 1 John 1:3. e Acts 13:23—30. f Acts 11:29,30. 21:17. Rom. 15:25—27. 1 Cor. 16:1,2. 2 Cor. 8:9. Ps. 14:6. Jam. 2 1—16. 1 John 3:17. g Acts 15:30—35. h 5. 2 Cor. 5:16. 11:5,21—23. 12:11. 1 Tim. 5: 20. Jude 3.

their enmity is subdued, their lusts dethroned, their hearts changed, and they willingly devote themselves to his service. When his command is concerned, they do not "confer with flesh and blood," but renounce all worldly prospects, and venture all consequences for his sake. And though, in ordinary cases, it would be presumptuous for new converts, or young ministers, to disregard the counsels of such as have before been employed in the work of Christ; yet that love to Christ and the souls of men, which renders them superior to lucrative considerations, and ready to endure hardships in order to spread the gospel; is a good evidence that the Lord is preparing them for future usefulness.—In speaking of the Lord's dealings with us, and the services for which he has enabled us; we should scrupulously adhere to the truth, as in the sight of God: and when they, who opposed and would have destroyed the faith, are brought to embrace and preach it; we are called upon to "glorify God on their behalf," though they be unknown by face to us.

NOTES.—Chap. II. V. 1—5. It appears from the history, that Paul and Barnabas went up from Antioch to carry the alms of the Christians in that city to the elders at Jerusalem. But they had at that time no special business with the apostles, and it is not certain that they saw any of them. (*Note*, *Acts* 11:27—30.) The journey however here mentioned, most evidently is that recorded by the historian, when they went up on purpose about the very question, which St. Paul was here debating with the Galatians. (*Marg. Ref.* c. *Notes*, *Acts* 15:1—11.)—Most expositors date this journey fourteen years after the apostle's conversion, which scarcely allows sufficient time for all the intervening transactions; and it seems more obvious to compute the years from the first journey before mentioned. (*Note*, 1:15—24.) There is, however, but little certainty in the computation of times, even by the most learned chronologers, as to the date of the apostle's conversion, subsequent history, and the writing of his epistles; and exactness in this respect is comparatively of little importance.—By the direction of God, who immediately revealed himself to the apostle, or some other prophet, on this occasion, he and Barnabas went to Jerusalem about the question of the Gentile converts being required to obey the ritual law of Moses: and this was the only instance in which there had been the least *appearance* of inferiority in him to the other apostles. At that time, he fully declared the whole of "that gospel, which he preached among the Gentiles," to them, and to other eminent persons at Jerusalem: but he did this "privately;" lest, if he had openly avowed it to the whole church, especially respecting the virtual abrogation of the ceremonial law; the strong prejudices of the multitude against him and the Gentiles, and for the Mosaic law, should have excited commotions, and led to such measures, as might have prevented his future usefulness, and even to subvert the churches which he had already planted. It would at length be fully known, both that he admitted the Gentiles into the church without circumcision, and that he did not consider the Mosaic law as binding on the conscience even of the Jewish converts. But, as his object was to obtain the sanction of the church at Jerusalem to his doctrine, in order to silence the Judaizing teachers, it was very prudent to open the business privately to the apostles; that, being proposed and supported by them, it might come before the other elders with more weight than Paul himself could give it in so prejudiced an audience. Yet, while he used this precaution, he would not consent that Titus should be circumcised, contrary to his judgment and inclination: and probably he took that excellent Gentile convert with him on purpose, that in the case of one on whom he could depend, he might show his steadfastness to his principles, on so critical an occasion. (*Marg. Ref.* c—i. *Notes*, *Acts* 16:1—3. 2 *Cor.* 2:12,13. 7:13—16. 8:16—24. 12:17—21. *Tit. Preface. Note*, 1:1—4.) For both his journey to Jerusalem, and his conduct there, especially in respect of Titus, were intended to counteract the designs of "false brethren," professed Christians and teachers, who had, in an unsuspected manner, got admission into the church at Antioch: and who came as spies to observe the liberty which the Gentile converts, and even those of the Jews, used in respect of the law, according to the truth and will of Christ; in order that they might bring the Gentiles into bondage to the legal ceremonies, as well as oblige the apostle and his coadjutors, to be more observant of them. (*Marg. Ref.* k—n.) He was indeed always disposed to make allowance for men's prejudices, and to deal gently with weak consciences, in order to promote the gospel: (*Notes*, 1 *Cor.* 9:19—23.) but he would not give place at all, "by way of subjection" to the law, or to those who imposed it on men's consciences, and represented it as necessary to salvation. Nay, he strenuously resisted all such attempts; in order that "the truth of the gospel," which these Jewish teachers were labouring to pervert and corrupt, might remain in the Gentile churches. (*Marg. Ref.* o, p.)

Take along with me. (1) Συμπαραλαβων. *Acts* 12:25. 15:37,38.—*Communicated.* (2) Ανεθεμην. *Acts* 25:14. Not elsewhere.—*Privately.*] "Severally." *Marg.* Κατ' ιδιαν. *Matt.* 14:13,23. 17:1,19. 20:17. 24:3, *et al.*—*Which were of reputation.*] Τοις δοκουσι. 6,9.—*False brethren.* (4) Τους ψευδαδελφους. See on 2 *Cor.* 11:26.—*Unawares brought in.*] Παρεισακτους, *subintroductos. Here only.* Παρεισαγω, 2 *Pet.* 2:1. Εx παρα, εις, et αγω, *duco.* (*Notes*, 2 *Tim.* 3:6—9. 2 *Pet.* 2:1—3.)—*Came in privily.*] Παρεισηλθον. See on *Rom.* 5:20.—*To spy out.*] Κατασκοπησαι. Here only N. T. —*Josh.* 2:2,3. 2 *Sam.* 10:3. *Sept.* Κατασκοπος, *Heb.* 11:31.—*Might bring us into bondage.*] Καταδουλωσωνται. See on 2 *Cor.* 11:20.—*We gave place by subjection.* (5) Ειξαμεν τη υποταγη.—Εικω. Here only. Υποταγη. See on 2 *Cor.* 9:13.

V. 6—10. The false brethren disparaged Paul, as if little account was to be made of him; but Peter, James, and John, "seemed to be somewhat" in their estimation. This marked distinction was made, in order that by using the names of these apostles, they might the more successfully oppose the truth: for the opinion of others concerning them, not their own estimate of themselves, is exclusively meant. (*Marg. Ref.* q, r.) But St. Paul declared, that it was "no matter to him," what they or others were, as to their endowments, authority, or reputation: for God did not thus partially accept of men's persons; or determine right and wrong, truth and falsehood, by the repute in which they who taught them were held. (*Marg. Ref.* s.) However highly therefore he loved and honoured Peter, James, and John, as brethren and faithful eminent servants of their common Lord, he would not put them in Christ's stead, or acknowledge that they had any authority over him: (*Note*, 2 *Cor.* 5:16.) nor indeed, when he conferred with them, had they added, or attempted to add, any thing to his knowledge of the gospel, or authority to preach it, or even to his spiritual gifts and miraculous powers. (*Notes*, *Acts* 15:12—29.) On the contrary, they were convinced that Christ had immediately appointed him to be his apostle, and principal minister in preaching the gospel among the Gentiles; even as Peter was the leading person in the work carrying on among the Jews; and had qualified him as fully, and wrought by him as mightily, in the one case, as he had Peter in the other. (*Marg. Ref.* x—z.) So that these three apostles, "who seemed" to many persons "to be pillars," on whom every thing depended, saw and acknowledged the grace of God bestowed on Paul; and allowed of him and Barnabas, as fellow-labourers, of equal authority and ability with themselves; being satisfied that they should labour principally among the Gentiles, while themselves would at present continue among the Jews. Only, considering the low condition of the Jewish converts, and the expenses which they had incurred soon after the day of Pentecost; they desired them to remember and raise some contributions for *their* poor, among the Gentile converts; which Paul was very ready to do, and accordingly did without delay, and with great earnestness, notwithstanding their prejudices against him.—The event of this conference in other respects was well known. (*Marg Ref.* z—f. *Notes*, 2 *Cor.* 11:1—6,21—23 12:11—13.)

It maketh no matter. (6) Ουδεν διαφερει. 4:1. 1 *Cor.* 15:41.—*Accepteth no man's person.*] Προσωπον ανθρωπου ου λαμβανει. *Luke* 20:21.—*In conference added nothing.*] Ουδεν προσανεθεντο. See on 1:16.—*Was committed unto me.* (7) Πεπιστευμαι. See on *Rom.* 3:2.—*That wrought effectually.* (8) Ο ενεργησας. *Phil.* 2:13. See on 1 *Cor.* 12:11.—*I was forward.* (10) Εσπουδασα. *Eph.* 4:3. 1 *Thes.* 2:17. 2 *Tim.* 2:15. 4:9. *Heb.* 4:11. 2 *Pet.* 1:10,15. 3:14. Σπουδη, *Rom.* 12:8.

V. 11—16. The wisdom of God, in permitting the transaction here recorded, is very conspicuous: for it demon-

withstood him to the face, [t]because he was to be blamed.

12 For, before that [u]certain came from James, [v]he did eat with the Gentiles: but when they were come, [w]he withdrew, and separated himself, [x]fearing them which were of the circumcision.

13 And [y]the other Jews dissembled likewise with him; insomuch that Barnabas also was [z]carried away with their dissimulation.

14 But when I saw that they [a]walked not uprightly, according to [b]the truth of the gospel, [c]I said unto Peter before *them* all, [d]If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, [e]why compellest thou the Gentiles to live as do the Jews?

15 We *who are* [f]Jews by nature, and not [g]sinners of the Gentiles,

16 Knowing [h]that a man is not justified by the works of the law, [i]but by the faith of Jesus Christ, even [k]we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: [l]for by the works of the law shall no flesh be justified. [*Practical Observations.*]

17 But if, [m]while we seek to be justified by Christ, we ourselves also [n]are found sinners, [o]*is* therefore Christ the minister of sin? [p]God forbid.

Ex. 32:21,22. Num. 20:12. Jer. 1:17. Jon. 1:3. 4:3,4,9. Matt. 16:17,18,23. Acts 15:37—39. 23:1—5. Jam. 3:2. 1 John 1:8—10. k 9. Acts 21:18—25. l Acts 10:28. 11:3. Eph. 2:15,19—22. 3:6. m Is. 65:5. Luke 15:2. 1 Thes. 5:22. n Prov. 29:25. Is. 57:11. Matt. 26:69—75. o Gen. 12:11—13. 26:6,7. 27: 24. Ex. 2:20. Jud. 1. (Cross) 6. 8:9—11. 15:33. p Job 15:12. 1 Cor. 12:2. Eph. 4:14. Heb. 13:9. q Ps. 1:2. 58:1. 84:11. Prov. 2:7. 10:9. r *See on* 5. Rom. 14:14. 1 Tim. 4:3—5. Heb. 9:10. s *See on* h. 11. Lev. 19:17. Ps. 141:5. Prov. 27:5,6. t 12,13. Acts 10:28. 11:3—18. u 3. 6:12. Acts 15:10,19—21,24,28,29. x Matt. 3:7—9. John 8:39—41. Rom. 4:16. Eph. 2:3. y Mark 7:26—28. Acts 22:21,22. Rom. 3:9. Eph. 2:11,12. Tit. 3:3. z 19. 3:10—12. 5:4. Job 9:2,3 20. 25:4. Ps. 130:3,4. Luke 10:25—29. Acts 13:38,39. Rom. 3:19,20,27,28. 4:2,13—15. Phil. 3:9. a 3:13,14,22—24. 4:5. Rom. 1:17. 3:21—26,30. 4:5,6,24,25. 5:1, 2,8,9. 8:1—3,30—34. 1 Cor. 6:11. 2 Cor. 5:19—21. Phil. 3:9. Heb. 7:18,19. b 20. John 6:68,69. 20:31. Acts 4:12. 1 Pet. 1:2,8,9,18—21. 2:24. 3:18. 2 Pet. 1:1. 1 John 1:7. 2:1,2. Rev. 7:9,14. c *See on* z. Ps. 143:2. d Rom. 9:30—33. 11:7. e 11. Rom. 6:1,2. 1 John 3:8,9. [Matt. 1:21. Rom. 15:8. 2 Cor. 3:7—9. Heb. 7:24—28. 8:2. 1 John 3:5. g *See on* Rom. 3:4,6.

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strably proves the pope's pretended infallibility and supremacy, as derived from Peter, (no one can tell in what manner,) to be the most groundless fiction imaginable; and it tends exceedingly to establish the doctrine of justification by faith alone.—After the decree of the council at Jerusalem, Peter on some account went down to Antioch; and, knowing that the Mosaic law was no longer obligatory on the conscience, he did not scruple to eat and converse freely with the Gentiles. (*Notes*, *Acts* 10:9—23. 11:1—17. 15:1—29.) Yet, when certain Jewish converts came from James to him, he "separated" from the Gentiles, lest he should incur the censure of the Jews. Thus he showed more fear of man than regard to the truth of the gospel; (*Notes*, *Prov.* 24:24,25. *Is.* 57:11,12. *Matt.* 26:69—75.) he confirmed the prejudices of the Jewish converts, and strengthened the hands of the Judaizing teachers; he weakened the influence of St. Paul and other ministers; he set an example of dissimulation, which was followed by the other Jews; and which even seduced Barnabas himself, who had been St. Paul's coadjutor among the Gentiles; and he threw additional hinderances in the way of their conversion. This sufficiently proved him to be both *fallible* and *sinful* in himself; though he was guided by the Spirit of God to deliver the gospel to mankind, free from error or corrupt mixture. (*Notes*, *Matt.* 16:18,19.) As, however, he was so evidently blameable, Paul, though probably a much younger man, and called to the apostleship long after Peter, deemed himself bound openly to withstand him. (*Marg. Ref.* h, i.) A private remonstrance would not suffice, on so public and important an occasion; and he would not speak against him behind his back. (*Notes*, *Matt.* 18:15—17.) But he took an opportunity, in the presence of the whole church, to expostulate with him concerning his disingenuous conduct; demanding of him, how it was that he, being a Jew, should in many respects and on many occasions live like the Gentiles, without observing the Mosaic law; and yet should inconsistently employ the influence of his example and authority, to induce, and even to "compel," the Gentile converts to submit to circumcision, and obey that law. (*Marg. Ref.* l—u.) For they, who were *naturally* of the stock of Israel, and thus had been born and educated Jews; and who had formerly been strictly observant of the Mosaic law, and not idolatrous sinners like the Gentiles; being at length fully convinced that a man could not be justified before God by his own obedience, in any sense; (*Notes*, *Rom.* 3:19—31.) but that this blessing must be obtained by the faith of Jesus Christ; even they had renounced all dependence on the law, and fled to Christ by faith, that they might be justified in him alone, without the works of the law. Why then should Peter, and other Jewish converts, draw the attention of the Gentiles to the legal ceremonies; and intimate to them, that they were not fully brought into the church of Christ, because they did not submit to them? Did not this sanction those teachers who instructed them to depend on them, in part, at least, for justification? Whereas they well knew, that "by the works of the law no flesh could be justified before God." (*Marg. Ref.* x—e.)—The *occasion* of this declaration was doubtless taken from the ceremonial law: but the argument, as it respects justification, is equally conclusive against all dependence on the works of the *moral* law, as absolutely inconsistent with the method of justification according to the gospel.—This certainly took place some years before the apostle's last journey to Jerusalem, as recorded by St. Luke; and it is an additional argument, in support of the view before given of St. Paul's conduct at that juncture. (*Notes*, *Acts* 21:17—26.)—The conduct of Peter, on this trying occasion, seems to have been peculiarly excellent.—*Sinners of the Gentiles.* (15) As distinguished from "sinners," who were not "Gentiles." (*Notes*, *Luke* 15:1,2.) 'The word in the Scripture phrase signifies a great and habitual sinner: and because the Gentiles were by the Jewish nation still esteemed such, and generally were so; therefore the word is used for the Gentiles who knew not God.' *Whitby.*

I withstood. (11) Αντεστην. See on *Luke* 21:15.—*To be blamed.*] Κατεγνωσμενος. 1 *John* 3:20,21. Εκ κατα, et γινωσκω, *cognosco.*—*He withdrew.* (12) Υπεστελλε. See on *Acts* 20:20.—*Separated.*] Αφωριζεν. 1:15. See on *Matt.* 25:32.—*Dissembled . . . with him.* (13) Συνυπεκριθησαν. Here only. Εκ συν et υποκρινομαι. See on *Luke* 20:20.—*Was carried away.*] Συναπηχθη. 2 *Pet.* 3:17. See on *Rom.* 12: 16.—*Dissimulation.*] Υποκρισει, *hypocrisy.* *Matt.* 23:28. *Mark* 12:15. *Luke* 12:1. 1 *Tim.* 4:2. 1 *Pet.* 2:1.—*They walked not uprightly.* (14) Ουκ ορθοποδουσι. Here only.—*After the manner of the Gentiles.*] Εθνικως. Here only. *Gentiliter:* without any regard to the Mosaic ceremonies.—*As do the Jews.*] Ιουδαικως . . . Ιουδαιζειν. See on 1:13.—*By nature.* (15) Φυσει. *Eph.* 2:3. See on *Rom.* 1:26.—*Is justified.* (16) Δικαιουται. 17. 3:8,11,24. 5:4.—See on *Rom.* 3:20.

V. 17—21. It is not agreed among expositors, whether the apostle's address to Peter continues to the end of the chapter, or where it terminates if it does not: but the doctrine is the same, however this may be decided.—If then, while the apostles and their converts from among the Jews renounced their legal confidence, and sought to be justified by Christ; it should at length be found, that they were yet sinners, unpardoned, unjustified, through the insufficiency of his righteousness and atonement to justify them, or of faith to give them an interest in it; except they returned back to the law, and taught the Gentile converts to Judaize: it would follow, that Christ was "the minister of sin," and the gospel "the ministration of condemnation," instead of "the ministration of the Spirit," and "of righteousness." (*Marg. Ref.* d—f. *Notes*, 1 *Cor.* 15:12—18. 2 *Cor.* 3:7—11.)—But "God forbid" that such things should be spoken of Christ and his gospel! This appears to be the meaning of the verse, as it stands connected in the apostle's argument. At first sight indeed it may seem rather to relate to the sins, which are found in those who profess to be justified by Christ. These should not be charged on the doctrine, or on the insufficiency of his grace to sanctify them: as if he were "the minister of sin," and allowed men to continue in it; or as if there was any need to go back to the law on that account. The former interpretation, however, is most approved, and indeed justly 'Christ is then "the Minister of sin," and not of justification.'—'Must it not follow that he is so if he hath introduced an imperfect dispensation, which will not sufficiently ensure the happiness of those that follow it. Yea, doth he not indeed teach sin, if justification indeed cannot be obtained without the law, in teaching men to renounce all dependence on it, as it is certain by his gospel he doth?' *Doddridge.*—If then Paul, or the other apostles, should, either by doctrine or example, countenance the opinion, that the law must be obeyed, *in order to justification;* thus "building again what they had destroyed," they would become transgressors, and liable to condemnation. And if Christians from among the Jews should return back to a dependence on the law; they would vainly attempt to erect again that old building which they had destroyed, in order to make Christ their Foundation, (*Marg. Ref.* h. *Notes*, *Rom.* 10:1—4.) which would again bring them under condemnation, and leave their sins both unpardoned and unsubdued. (*Note*, 5:1—6.)—This was indeed very different from the apostle's own experience in this matter: for, through his knowledge of the strictness, extent, spirituality, excellency, and sanction of the *moral* law, as well as of the typical import of the *ceremonies*, he was become "dead to the law;" he expected no help from it in the matter of justification; and he was divorced from it as a legal covenant, that he might welcome Christ and his salvation. The union between him and the law, in *this sense*, was finally dissolved, as the marriage-relation is by death. (*Notes*, *Rom.* 3:19,20. 7:1—4.) He hoped and feared nothing from it; any more than a dead man did from his friends or his enemies (*Note*, *Rom.* 6:1—4.) But the effect of this was not a careless, lawless life: on the contrary, this "dying to the law" was necessary, in order "that he might live to God," and be devoted to him, through the motives, encouragements, and grace of the gospel. (*Marg. Ref.* i—l.) Indeed, he was even "crucified with Christ:" the demands of the law on him [illegible]

18 For [o]if build again the things which I destroyed, I make myself a transgressor.

19 For I [p]through the law am [q]dead to the law, that I might live unto God.

20 I am [r]crucified with Christ: [s]nevertheless, I live; yet not I, [t]but Christ liveth in me: and [u]the life which I now live in the flesh, [v]I live by the faith of [w]the Son of God, [x]who loved me, and gave himself for me.

21 I [y]do not frustrate the grace of God: for if [z]righteousness *come* by the law, then [a]Christ dead in vain.

[h] 4,5,12—16,21. 4:9—12. 5:11. Rom. 14:15. 1 Cor. 8:11,12. i 3:10,24. Rom. 3:19, 20. 4:15. 5:20. 7:7—11,14,22,23. 10:4,5. k Rom. 6:2,11. 7:4,6,9. Col. 2:20. 3:3. 1 Pet. 2:24. l 20. Rom. 14:7,8. 1 Cor. 10:31. 2 Cor. 5:15. 1 Thes. 5:10. Tit. 2:14. Heb. 9:14. 1 Pet. 4:1,2,6. m 5:24. 6:14. Rom. 6:4—6. 8:3,4. Col. 2:11—14. n Rom. 6:3,13. 8:2. Eph. 2:4,5. Col. 2:13. 3:3,4. o John 14:19,20. 17:21. 2 Cor. 4:10,11. 13:3,5. Eph. 3:17. Col. 1:27. Rev. 3:20. p 2 Cor. 4:11. 10:3.

[q] 16. 3:11. John 6:57. Rom. 1:17. 5:2. 2 Cor. 1:24. 5:7,15. Phil 4:13. 1 Pet. 1:8. r John 1:49. 3:16,35. 6:69. 9:35—38. Acts 8:37. 9:20. 1 Thes. 1:10. 1 John 1:7. 4:9,10,14. 5:10—13,20. s 1:4. Matt. 20:28. John 15:13. Rom. 8:37. Eph. 5:2,25. Tit. 2:14. Rev. 1:5. t 18. Ps. 33:10. Mark 7:9. *marg.* Rom. 8:31. u *See on* 16. 3:21. 5:2—4. Rom. 10:3. 11:6. x Is. 49:4. Jer. 8:8. 1 Cor. 15:2,14,17.

been answered by his Surety, in his obedience unto the death upon the cross; and his union with Christ had made him die to all legal dependences, as well as to the love and friendship of the world, the delights and interest of sin, and all those carnal principles from which his former activity arose. (*Marg. Ref.* m, n. *Notes*, 5:22—26. 6:11—14. *Rom.* 6:5—7,8—11. *Col.* 2:20—23.) "Nevertheless he lived," in a new and evangelical hope, by the communication of a divine life to his soul, by new capacities of enjoyment, and new motives and principles, and, as it were, main springs of activity. Yet, it was not so much he that lived, as "Christ who lived in him," by his Spirit, and his power and grace, regulating his judgment and affections, transforming him into his own image, and employing him as the instrument of his glory. (*Marg. Ref.* o. *Notes*, *John* 6:52—58, *v.* 56. 14:21—24, *v.* 23. 17:22,23. 2 *Cor.* 13:5,6. *Eph.* 2:19—22. 3:14—19, *v.* 17. *Col.* 1:25—27, *v.* 27. 1 *John* 4:9—17, *vv.* 12—16. *Rev.* 3:20—22, *v.* 20.) So that the life, which he then "lived in the flesh," surrounded with worldly objects and temptations, was not conducted upon carnal principles, or by a regard to external things, but "by the faith of the Son of God;" as he depended on him for all things, and aimed to do all according to his will, and in subserviency to his glory. (*Marg. Ref.* p—s. *Notes*, 2 *Cor.* 5:13—15. 10:1—6. *Col.* 3:16,17.) And to this he was influenced by the consideration, that this glorious Saviour had loved him, when a bitter persecutor, and had given himself to the death upon the cross, as a sacrifice for his sins. So that while he neglected no acceptable obedience, and declined no self-denying service, yet he attended to all his duties, from such principles and for such purposes, that "he did not frustrate" or set aside "the grace of God," by attempting in any measure to justify himself by his works: being fully assured, that if righteousness could have been obtained by any obedience of man "to law" of whatever kind, consistently with the glory of God, then Christ had died without any necessity, and to no purpose. (*Marg. Ref.* t—x.) As therefore no Christian could suppose, that so stupendous a plan as that of redemption was formed and executed, without any occasion: it must also be concluded, that righteousness could in no degree be obtained by a sinner, on account of his obedience to any law. This holds equally true of the moral, as of the ceremonial law, and indeed of every rule which can be prescribed for the conduct of men in any age or nation. It was of small moment whether men observed the ritual law or not, except as they depended on it: and the concluding part of the apostle's argument related to the moral law, at least equally with the ceremonial.—"I through the law have died by law; so that I must live by God." (19)—'We all, through breaking law, have died by the curse of law; so that, if we live, we must live by the free-gift of God, and not by law.' *Macknight.* If this learned and laborious writer had made it intelligible what he meant by '*have died* by the curse of the law,' his novel interpretation would have required further notice. But the author owns himself unable to affix any precise meaning to the words used, in this and several places of his translation and paraphrase. "I have died to the law" is explained by "I have been crucified with Christ."

The minister. (17) Διακονος. *Matt.* 20:26. *Rom.* 15:8. —*I destroyed.* (18) Κατελυσα. *Matt.* 5:17. 24:2. 26:61. *Rom.* 14:20. 2 *Cor.* 5:1, *et al.*—*I through the law am dead to the law.* (19) Εγω δια νομου νομῳ απεθανον. "I by law have died to law." See on *Rom.* 4:15. 6:2.—*I am crucified with.* (20) Συνεσταυρωμαι.—See on *Rom.* 6:6. *I do not frustrate.* (21) Ουκ αθετω. 3:15. See on *Luke* 10:16.—*In vain.*] Δωρεαν, *immerito, sine causa, gratis.* See on *Matt.* 10:8.

PRACTICAL OBSERVATIONS.

V. 1—10. Whilst we simply depend on God to prosper our labours, we should use every prudent method of obviating misapprehensions, and counteracting the designs of opposers, "lest by any means we should run in vain:" and this may commonly be connected with decided firmness in important cases.—False brethren and teachers are generally "brought in *unawares*." We must expect spies in our congregations, who come on purpose to find something to cavil at, or object to; in order to deprive us of our Christian liberty, by bringing us into bondage to human impositions, or groundless fears; or through extravagant notions of liberty, to keep men in slavery to sin and Satan. We must not "give place," in such matters, "by way of subjection," in any measure; lest "the truth of the gospel" should be obscured or disgraced.—"False brethren" often profess an undue regard to ministers of established reputation; in order to disparage others perhaps of equal ability and faithfulness, whose line of duty requires them to proceed in a somewhat different manner. But they should be shown, "that God accepteth no man's person:" and that all the servants are as nothing, in comparison of their common Lord; who will never approve of those who "call man master upon earth," that they may more effectually counteract the zealous endeavours of others who are "fellow-labourers of God." (*Note*, 1 *Cor.* 3:4—9.) The question is not, Who said, or who did, such and such things? but merely, What was said and done? and, did it accord to the word of God, or not? Frequently those ministers, whom captious or injudicious persons magnify against others, "in conference add nothing to them:" nor indeed do they materially differ from them; except as the different descriptions of men, among whom they labour, induce them to conduct their work with some circumstantial variations. And they generally see that God hath called them to their different spheres of usefulness, and become mutually desirous, by love and good offices, to strengthen each other's hands: while many ignorantly suppose, or maliciously declare, that they are opposing one another. But, whether our differences of sentiment be real or imaginary; we should all be "forward to remember the poor," especially such as have impoverished themselves for the sake of the gospel; even should they have imbibed strong prejudices against us and "our work and labour of love."

V. 11—16. "The fear of man bringeth a snare," to an extent of which few are fully aware: and we need not wonder to see pious persons ashamed, or afraid, openly to countenance those whom they inwardly favour; or boldly to avow themselves on controverted points, when their opinions are unpopular: for Peter himself, even at an advanced period of his most zealous, bold, and useful ministry, was induced thus to prevaricate! But even a man equal to an apostle, or "the chiefest of the apostles," who "walks not uprightly according to the gospel," is to be blamed and condemned, in this respect, and "withstood to his face," when the matter is evident and important: for the more eminent he is, the greater mischief will follow from the example; so that other distinguished persons also will "be carried away" with such a sanctioned "dissimulation."—Public offences must be publicly reproved, that the evil may be effectually counteracted (*Note*, 1 *Tim.* 5:19,20.)—We must "cease from man," and "know no one after the flesh," if we would follow the Lord fully; for "verily every man in his best estate is altogether vanity." Christ is the only infallible Head of his church: all pretenders to this title on earth are antichrists; and they who cannot endure to be blamed, or to acknowledge themselves mistaken, are of a very unchristian temper.—Men are seldom aware of the magnitude or fatal consequences of their errors or carnal compliances: yet they should be fairly pointed out to them, that they may be put upon their guard. Whatever be our nation, religious profession, education, or outward character; if real and established Christians, we know that "by the works of the law shall no flesh be justified." This conviction has led us to believe in Christ, and rely on him, that we "might be justified by faith" in him: and, while we adhere to this principle, all our most spiritual worship and devoted zealous obedience will be entirely disregarded by us in the grand concern of *justification*, and be wholly performed from other motives and to other purposes; namely, to show the sincerity of our grateful adoring love, to "adorn the gospel of God our Saviour," to glorify God, and to do what good we can to our brethren, and to all men.

V. 17—21. We make "Christ the Minister of sin," if we suppose that his righteousness and atonement are insufficient to justify the believer: even as others make him the "Minister of sin," by allowing themselves in disobedience, from a presumptuous confidence of being justified by his righteousness, and saved without being sanctified.—The believer, "through the law, is become dead to the law," not that he may continue in sin, but that "he may live unto God:" and the more simply he relies on Christ for every thing, the more devotedly does he walk before him, in all his ordinances and commandments. He is "crucified with Christ," to the world and sin, as well as to all legal dependences and proud confidence. His ambition, avarice, and desire of sensual or dissipated pleasure, and of pomp or power, with every angry or malignant passion, the great and efficacious springs of human activity, are mortified, and as it were broken and deprived of energy: so that, if other principles equally operative were not implanted, he would be almost without stimulus to any kind or degree of activity. But he is united with Christ and conformed to him; he, as it were, rises, lives, and ascends with Christ: yea, Christ lives and reigns in him, and speaks and acts by him: and, as far as he is brought under this sacred influence, his words and works resemble those of his Lord, and all his powers are employed in his

CHAPTER III.

The apostle sharply reproves the Galatians, for departing from that gospel which had been fully preached to them, and confirmed by the gift of the Holy Spirit, 1–5. He proves the doctrine of justification by faith alone from the example of Abraham, and the testimony of Scripture, 6–9; from the curse of the law, and the redemption of Christ, 10–14; and from the Abrahamic covenant, which the law could not disannul, 15–18. He states the use of the law, in connexion with the covenant of grace; shows that all men are by the law shut up under sin, till Christ releases them; and describes the law as a schoolmaster to bring men to him, that they may be justified by faith, 19–24; and that all believers are delivered from the law, and made the spiritual seed of Abraham by faith in Christ, 25–29.

O [a]FOOLISH Galatians, [b]who hath bewitched you, that [c]ye should not obey the truth, before whose eyes [d]Jesus Christ hath been evidently set forth, crucified among you?

2 This only would I learn of you, [e]Received ye the Spirit by the works of the law, or [f]by the hearing of faith?

3 Are ye so foolish? [g]having begun in the Spirit, are ye now made perfect by the flesh?

4 Have [h]ye suffered [i]so many things in vain? if *it be* yet in vain.

5 He therefore [i]that ministereth to you the Spirit, and [k]worketh miracles among you, *doeth he it* [l]by the works of the law, or by the hearing of faith?

[*Practical Observations.*]

6 Even [m]as Abraham believed God, and it was [t]accounted to him for righteousness.

7 [n]Know ye therefore, that [o]they which are of faith, the same are the children of Abraham.

8 And [p]the Scripture, [q]foreseeing that [r]God would justify the heathen through faith, [s]preached before the gospel unto Abraham, *saying*, [t]In thee shall all nations be blessed.

9 So then [u]they which be of faith are blessed with faithful Abraham.

10 For [x]as many as are of the works of the law are [y]under the curse: for it is written, [r]Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.

11 But [a]that no man is justified by the law in the sight of God, *it is* evident: for, [b]The just shall live by faith.

12 And [c]the law is not of faith: but, [d]the man that doeth them shall live in them.

a 3. Deut. 32:6. 1 Sam. 13:13. Luke 24:25. Eph. 5:15. 1 Tim 6:4. *marg.* b 1: 6. 4:9. 5:7,8. Matt. 24:24. Acts 8:9—11. 2 Cor. 11:3,13—15. Eph. 4:14. 2 Thes. 2:9—12. 2 Pet. 2:18. Rev. 2:20. 13:13,14. 18:3. c Acts 6:7. Rom. 2:8. 6:17. 10: 16. 2 Cor. 10:5. 2 Thes. 1:8. Heb. 5:9. 11:8. 1 Pet. 1:22. 4:17. d 1 Cor. 1:23, 24. 2:2. 11:26. Eph. 3:8. e 5:14. Acts 2:38. 8:15. 10:44—47. 11:15—18. 15:8. 19:2—6. 1 Cor. 12:7—13. 2 Cor. 11:4. Eph. 1:13,14. Heb. 2:4. 1 Pet. 1:12. f Rom. 1:17. 10:16,17. g 4:7—10. 5:4—8. 6:12—14. Heb. 7:16—19. 9:2,9,10. h Ez. 18: 24. Heb. 6:4—6. 10:32—39. 2 Pet. 2:20—22. 2 John 8. * Or, *so great.* i *See on* 2. 2 Cor. 3:8. k Acts 14:3,9,10. 19:11,12. Rom. 15:19. 1 Cor. 1:4,5. 2 Cor. 10: 4. 12:12. 13:3. 12. m 9. Gen. 15:6. Rom. 4:3—6,9,10. 9:32,33. Jam. 2:23. † Or, *imputed.* Rom. 4:6,11,22,24. 2 Cor. 5:19—21. n Ps. 100:3. Luke 21:31.

Heb. 13:23. o 26—29. John 8:39. Rom. 4:11—16,24. 9:7,8. p 22. 4:30. John 7: 38,42. 19:37. Rom. 9:17. 2 Tim. 3:15—17. q Acts 15:15—18. r Rom. 3:28—30. 9:30. s Heb. 4:2. t 16. Gen. 12:3. 18:18. 22:18. 26:4. 28:14. 49:10. Ps. 72:7. Is. 6:13. 65:9. Acts 3:25,26. Rev. 11:15. u 7,8,14,29. Rom. 4:11,16,24. x 11. *See on* 2:16. Luke 18:9—13. Rom. 4:15. 7:9—13. 8:7. y Deut. 11:26—28. 29: 20. Is. 43:28. Matt. 25:41. z Deut. 27:26. Jer. 11:3. Ez. 18:4. Rom. 3:19,20. 6: 23. Jam. 2:9—11. a 1 Kings 8:46. Job 9:3. 40:4. 42:6. Ps. 19:12. 130:3,4. 143: 2. Ec. 7:20. Is. 6:5. 53:6. 64:6. Jam. 3:2. 1 John 1:8—10. Rev. 5:9. 7:14,15. b Hab. 2:4. Rom. 1:17. Heb. 10:38. c Rom. 4:4,5,14,16. 9:30—32. 11:6. d Lev. 18:5. Neh. 9:29. Ez. 20:11,13. Matt. 19:17. Luke 10:25—28. Rom. 10:5,6.

service. He lives here on earth, "by faith in the Son of God," which "worketh by love," love of God and of man; this induces zealous active obedience, and effects a progressive transformation into his holy image: and this proportionably enables him to use the language of full assurance, and to say, "He loved me and gave himself for me." Thus he neither perverts nor "frustrates the grace of God:" for this proposition, "that if righteousness come by the law, then Christ is dead in vain," is the bane of all self-justifying schemes, however refined or ingenious they be: and all who cleave to them would certainly have deemed this language to be enthusiasm, if the apostle had not used it concerning his own experience; and if it had first been spoken by some zealous modern defender of the doctrine of grace against the objections of Pharisees, and the perversions of Antinomians.

NOTES.—CHAP. III. V. 1—5. Having authenticated his ministry and doctrine, by a statement of facts, the apostle proceeded more directly to argue the point with the Galatians; whom he sharply reproved, as destitute of wisdom and understanding, in thus unaccountably turning away from the truth of Christ. He demanded, therefore, "who had bewitched them," by the sorcery of their insidious insinuations, "that they should not obey the truth," which required them to seek justification by faith in Christ alone. For it certainly could be owing to nothing less than *fascination*, for *them* to seek it "by the works of the law:" seeing the gospel had been so fully explained, and earnestly enforced upon them; and all things relating to the sufferings of Christ, and the need, motive, intenseness, and benefit of them, had been set before them, in so distinct, pathetic, affecting, and lively a manner, by the preaching of the gospel, and the administration of the Lord's supper; that "Jesus Christ had," as it were, been "evidently set forth, as crucified before their eyes," and in the midst of them. And could it have been previously imagined, that the impressions which seemed to be thus made upon their minds, would so soon be erased? (*Marg. Ref.* a—d.)—The argument, however, might be reduced to a very compendious decision: the apostle only desired to know from them, whether they had received the miraculous gifts of the Holy Spirit, by the laying on of the hands of those preachers, who proselyted them to the Jewish law; or from him who brought them the joyful report of free salvation by faith in Christ? (*Marg. Ref.* e, f. *Notes, Rom.* 10:5—17.) As they must know, that they received these gifts by him, and not by their legal teachers; could they be so absurd as to suppose that they had indeed begun to worship and serve God, in a spiritual and acceptable manner, by the preaching of a doctrine warranted and evidently attested by the Holy Spirit; but that the work had been left imperfect, and was now to be completed by teachers who possessed no miraculous powers, at least could impart none to others; and who only instructed them in external ordinances, a bodily exercise, of which carnal men were as capable as the most spiritual man on earth! (*Marg. Ref.* g. *Note, Phil.* 3:1—7, *v.* 3.) They had, indeed, endured many persecutions, especially from the Jews: and would they at length prove their profession of Christianity to be "vain," and lose all the benefit of their sufferings, by renouncing the grace of the gospel, to rely, in part at least, on legal observances? The apostle hoped that it would not yet be thus "in vain:" but it certainly must be so, unless they could be recovered from the fatal mistake. (*Marg. Ref.* h. *Note*, 5:1—6.) He must therefore again demand of them, whether the supply of the Spirit, and miraculous powers had been given them from the Lord, by means of the preachers of legal observances, or by the ministers of the gospel.—This open appeal to the Galatians, who were under the influence of those who opposed the apostle's authority, is a full demonstration, that these gifts were actually communicated to them by his ministry. The abruptness and repetitions of his questions also prove, that his mind was greatly agitated by their misconduct, and show how important he deemed their mistake; and we cannot doubt that he regarded all their profession, and sufferings in consequence of it, to be altogether in vain, in case they persisted in it.—This is of the greatest importance in the argument: for submission to the ceremonial law, though burdensome, would not have been a renunciation of the gospel, if it had not implied a dependence on their own works, instead of the righteousness and propitiatory sacrifice of Christ; and this dependence must be equally incompatible with the grace of the gospel, even when the obedience itself is necessary from other motives, and for other purposes.—*Obey the truth.* (1) The truth is obeyed when its directions are observed; but disobeyed when these are neglected, in order to render obedience to other directors or injunctions. (*Notes, Matt.* 7:24—27. 18:5—9. *Heb.* 5:7—10, *v.* 10.)

Foolish. (1) Ανοητοι. 3. See on *Luke* 24:25.—*Bewitched.*] Εβασκανε. Here only.—*Obey.*] Πειθεσθαι. 1:10. *Acts* 5:36. —*Hath been evidently set forth.*] Προεγραφη. *Rom.* 15:4. *Eph.* 3:3. *Jude* 4.—'Quibus Jesum Christum vestrum causa cruci affixus; tanquam in tabula quadam propositus est. . . . Quibus Jesus Christus crucifixus a me vivis coloribus ob oculos fuit depictus.' *Schleusner.*—*The hearing of faith.* (2) Εξ ακοης πιστεως. 5. *Rom.* 10:17.—*Having begun.* (3) Εναρξαμενοι. *Phil.* 1:6. Not elsewhere. Εκ εν et αοχομαι, *incipio.*—*In vain.* (4) Εικη. See on 1 *Cor.* 15:2.—*Ministereth.* (5) Επιχορηγων. See on 2 *Cor.* 9:10.

V. 6—9. "Abraham believed God," &c. (*Notes, Gen.* 15:5,6. *Rom.* 4:1—5.) The example of Abraham was sufficient to determine, that those who sought justification by faith only were his children, and interested in the blessings promised to him: and the Holy Spirit, who inspired the writers of the Scriptures, foreseeing the calling of the Gentiles, and their "justification by faith in Christ," preached "before the gospel unto Abraham" in few words, when God said, "In thee shall all nations be blessed:" that is, 'By virtue of their relation to the promised Seed, which shall descend from thee, sinners of all nations shall, through faith, be made completely happy in the favour of God, and the enjoyment of everlasting life.' (*Marg. Ref.* p—t. *Notes, Gen.* 12:1—3. 18:18,19. 22:16—18.) So then they, who sought acceptance in this way of simply believing, were blessed after the example of "*believing* Abraham." (*Notes*, 26—29. *Rom.* 4:14—17.)—*The Scripture foreseeing*, &c. (8) What can this mean, unless "the Scripture" is considered as "the Word of God," who foresaw, and thus revealed his determinate purpose and foreknowledge in this particular? (*Notes, Acts* 2:22—35.)—*In thee*, &c.] Not exactly from either the LXX, or the Hebrew. (*Gen.* 12:3.)

It was accounted. (6) "It was imputed." *Marg.* Ελογισθη. See on *Rom.* 4:3.—*They which are of faith.* (7) Οι εκ πιστεως. 8,9,12. *Rom.* 3:30. 4:16.—*Foreseeing.* (8) Προιδουσα. *Acts* 2:31.—Not elsewhere N. T. *Gen.* 37:18. *Ps.* 139:3. *Sept.*—*Preached before the gospel.*] Προευηγγελισατο. Here only. *Faithful.* (9) Πιστῳ. See on *John* 20:27.

V. 10—14. Instead of the blessedness of Abraham, all the-

13 Christ hath [e]redeemed us from the curse of the law, [f]being made a curse for us: [g]for it is written, [h]Cursed *is* every one that hangeth on a tree:

14 That [i]the blessing of Abraham might come on the Gentiles [k]through Jesus Christ; that we [l]might receive the promise of the Spirit through faith. [*Practical Observations.*]

15 Brethren, [m]I speak after the manner of men: Though [n]*it be* but a man's [o]covenant, yet *if it be* confirmed, no man disannulleth, or addeth thereto.

16 Now [o]to Abraham and his seed, were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy Seed, [q]which is Christ.

17 And [q]this I say, *That* [r]the covenant that was confirmed before of God in Christ, the law, [s]which was four hundred and thirty years after, [t]cannot disannul, [u]that it should make the promise of [x]none effect.

18 For [y]if the inheritance *be* of the law, *it is* no more of promise: [z]but God gave *it* to Abraham by promise.

e *See on* 10. 4:5. Is. 53:5—7,10—12. Dan. 9:24,26. Zech. 13:7. Matt. 26:28. Rom. 3:24—26. 4:25. 8:3,4. 2 Cor. 5:21. Eph. 5:2. Tit. 2:14. Heb. 7:26,27. 9: 12,15,26,28. 1 Jo. 4:10. 1 Pet. 1:18—21. 2:24. 3:18. 1 John 2:1,2. 4:10. Rev. 1:5. 5:9. 13:8. f 2 Kings 22:19. Jer. 44:22. 49:13. Rom. 9:3. g Deut. 21:23. 2 Sam. 17:23. 18:10,14,15. 21:3,9. Esth. 7:10. 9:14. Matt. 27:5. 1 Pet. 2:24. h Josh. 10:26,27. i *See on* 6—9,28. Gen. 12:2,3. Is. 41:8. 51,2,3. Rom. 4:3—17. k 16. Gen. 22:18. Is. 49:6. 52:10. Luke 2:10,11. Acts 2:39. 3:25,26. 4:12. Rom. 10:9—15. 1 Tim. 2:5—6. 12,5. 4:6. Is. 32:15. 44:3,4. 59:19—21. Jer. 31:33. 32:40. Ez. 11:19. 36:26,27. 39:29. Joel 2:28,29. Zech. 12:10. Luke 11:13. 24:49. John 7:39. Acts 1:4,5. 2:33,38. 5:32. 10:45—47. 11:15,16. Rom. 8:9—16,26,27. 1 Cor. 12:13.

2 Cor. 1:22. Eph. 1:13,14. 2:18,22. 3:16. 4:30. 1 Pet. 1:22. Jude 19,20. m Rom. 6:19. 1 Cor. 15:32. n Heb. 9:17. * Or, *testament*. o 8. Gen. 12:7. 13:15,16. 15:5. 17:7,8. 21:12. 22:17,18. 26:3,4. 28:13,14. 49:10. p 27—29. Rom. 12:5. 1 Cor. 12:12,27. Eph. 4:15,16. 5:29,30,32. Col. 2:19. 3:11. q 5:16. 1 Cor. 1:12. 7:29, 10:19. 2 Cor. 9:6. Eph. 4:17. Col. 2:4. r Gen. 15:18. 17:7,8,19. Luke 1:68—79. John 1:17. 8:56—58. Rom. 3:25. 2 Cor. 1:20. Heb. 11:13,17—19,39,40. 1 Pet. 1: 11,12,20. s Gen. 15:13. Ex. 12:40,41. Acts 7 6. t 15. Job 40:8. Is. 14:27. 28:18. Heb. 7:18. u 21. Num. 23:19. Heb. 6:13—18. x 5:4. Num. 30:8. Ps. 33:10. Rom. 3:3. 1 Cor. 1:17. y 10,12,26,29. 2:21. Rom. 4:13—16. 8:17. z *See on* 16. Ps. 105:6—12,42. Mic. 7:18—20. Luke 1:54,55 72,73. Heb. 6:12—15.

even of his posterity, who sought to be justified by their own obedience "to the works of the law," with all those who in any way remained under the covenant of works, abode under the curse, according to the testimony of the law itself. (*Marg. Ref.* x—z. *Note*, *Deut.* 27:26.) The passage here quoted follows a variety of curses denounced against transgressors of the *moral* law; which shows that this was principally referred to. Indeed, the legal dispensation, considered as a covenant of works, was intended: believers were always under the covenant of grace, by faith in the Saviour as promised from the beginning, and prefigured especially by the sacrificing of innocent animals: unbelievers always made the whole law a complex covenant of works; and the nation of Israel was under the Sinai-covenant, in respect of the land of Canaan, and their peculiar privileges. (*Notes*, *Ex.* 19:5. 20:1.) But after the promulgation of the gospel, the whole became entirely a covenant of works, even as much as that of Adam. (*Note*, 4: 21—31.) Under a covenant of this kind, in one form or other, all men continue, as the rational and accountable creatures of God; and, being transgressors of his law, even according to their own obscure notions of it, they are exposed to the curse and wrath of God, and remain under it, unless they believe in Christ. (*Note*, *Rom.* 2:12—16.) But as the apostle was arguing with *Judaizers*, he led their attention to the written law itself; which could not confer the blessing, but must denounce the curse upon them: for they had not "confirmed it," or "continued" from the beginning of their lives to that day; and would not to the end of life continue "in all things written in the law," so as to perform a perfect obedience to them.—It was therefore evident at the first glance, that no man could be justified by a law which peremptorily demanded an obedience so absolute and perfect, as no mere man ever yet rendered to it. But it was further evident, as God had declared another way of justification and eternal life. (*Marg. Ref.* x—z. *Notes*, *Hab.* 2:4. *Rom.* 1:17. *Heb.* 10:35—39.) Now "the way of faith," by which alone the most righteous of our fallen race can live before God, is perfectly distinct from, yea opposite to that of the law, which never proposes life, but upon the terms of perfect obedience. (*Marg. Ref.* a —d. *Notes*, *Lev.* 18:5. *Matt.* 19:16—22. *Mark* 12:28—34. *Luke* 10:25—29. *Rom.* 10:5—11.) Every one, therefore, who has not performed this condition, is "under the curse;" but "Christ hath redeemed us from the curse of the law," or bought us off by a price paid, having been willingly "made a curse" in our stead. For, as it was the purpose of God thus to deliver men from wrath, by the ignominious and agonizing sufferings of his beloved Son upon the cross, and all the punishment which he then endured: so he declared that kind of punishment to be "accursed," and an emblem of his most dreadful vengeance, when it was written, "Cursed is every one that hangeth on a tree." (*Marg. Ref.* e—h. *Note*, *Deut.* 21:22,23.) Thus, when the holy and divine Saviour was suspended on the cross, it appeared that he endured "the curse of the law" in our stead. In this most wonderful and gracious manner the way was opened for "the blessing of Abraham," even the "righteousness of faith," and friendship with God, to be conferred, not only on the Jews, but on the Gentiles also, through Christ and "by faith in him;" and that they too might receive the promised gifts of the Spirit, by faith, to seal to them the truth of the gospel; and his sanctifying grace, to seal to them their own free justification. (*Marg. Ref.* i—l. *Notes*, 1—5. *Acts* 2:14—21. 2 *Cor.* 1:23,24. *Jam.* 2:21—24.)—It is evident, that the apostle supposed the Gentiles to be "under the curse of the law," as well as the Jews, but in another form; else they would not have needed this redemption and justification. —*The just*, &c. (11) Or, "the just by faith shall live." This is the more exact translation: and as "the righteousness of faith" does not secure men from temporal death, in any form, or at any time; so deliverance from eternal condemnation, and to eternal life in heaven, must be intended.—*Curse of*, &c. (13) As Christ died, not to deliver us from temporal death, but from "the wrath to come;" it is manifest, that "the curse of the law," whether the law of Moses, or any law under which men are supposed to be, is *eternal damnation*, and not temporal or temporary punishment. Christ indeed did not suffer eternal damnation; for, being God as well as man, his *temporary* sufferings constituted an infinite satisfaction to divine justice, and the fullest display of the evil of sin, and the honour of the divine law, which can be conceived. —Many expositors, who contend against the imputation of Christ's righteousness to believers, in disputing against Socinians, argue for the *vicarious* sufferings of Christ in our stead. Now what is this but *imputation?* He, though perfectly holy, paid the debt which we sinners had contracted. "It was exacted, and he became answerable." We sinners, on believing, are "made the righteousness of God in him," and receive the inheritance which he merited. Thus there is a reciprocal imputation. (*Notes*, *Is.* 53:4—12. 2 *Cor.* 5:18—21, *v.* 21. 1 *Pet.* 2:18—25, *v.* 24. 3:17,18.) Yet, as the imputation of sin did not render the Saviour either criminal or polluted, but had its effect merely in his receiving the punishment which we deserved, so the imputation of his righteousness does not render us free either from criminality or pollution; but merely entitles us to the reward of his righteousness. We have still the same need of humiliation and repentance, of sanctification, and personal obedience and holiness, without which we have no evidence that we are made the righteousness of God in him.—'I wonder that Jerome and Erasmus should labour, and seek for, I know not what figure of speech, to show that Christ was not called "accursed." Truly in this is placed all our hope: in this the infinite love of God is manifested; in this is placed our salvation, that our God, properly and without any figure, poured out all his wrath on his own Son; ... caused him ... to be accursed, that he might receive us into favour. Finally, without any figure, "Christ was made a curse for us," in such a manner, that unless he had been truly God, he must have remained under the curse for ever, from which for our sakes he emerged. For indeed, if the obedience of the Son of God be figurative and imaginary, so must our hope of glory be. *Beza.*—*The Spirit.* (14) The departure of the Spirit of life and holiness, when Adam sinned, left him spiritually dead, and proved him a condemned criminal; the gift of the Spirit of life and holiness, in Christ Jesus, is the source of spiritual life, and the seal of his justification.—The miraculous or extraordinary gifts of the Spirit cannot, therefore, be *exclusively* meant; yet they are specially referred to. (*Note*, 1—5.)—*Cursed is every one*, &c. (10) Nearly from the LXX, which adds πασι to what is found in the Hebrew, which does not at all alter the meaning. (*Note*, *Deut.* 26:26.)—*The just*, &c. (11) Nearly from the LXX. (*Hab.* 2:4.)—*Cursed is every one*, &c. (13) This varies considerably from the LXX, but it conveys the exact meaning of the passage. (*Deut.* 21:23.)

Under the curse. (10) Υπο καταραν. 13. *Heb.* 6:8. *Jam.* 3:10. 2 *Pet.* 2:14.—*Cursed.*] Επικαταρατος. 13. See on *John* 7:49.—*Gen.* 3:14,17. *Deut.* 27:15—26, each verse, *Sept.*—*Hath redeemed.* (13) Εξηγορασεν. 4:5. *Eph.* 5:16. *Col.* 4:5.—*Dan.* 2:8. *Sept.* See on 1 *Cor.* 6:20.—*That hangeth on a tree.*] Ὁ κρεμαμενος επι ξυλου. *Acts* 5:30. 13: 29.—*Gen.* 40:19,22. 41:13. *Deut.* 21:23. *Josh.* 8:29. Κοτμαω, *Matt.* 18:6. 22:40. *Luke* 23:39. *Acts* 28:4.

V. 15—18. The apostle proceeded to ground another argument upon the case of Abraham. Speaking of the high concerns of God's dealings with his creatures, after "the manner of men" when dealing with each other; he reminded the Galatians, that even a covenant between men, when fully ratified, could not be "disannulled," or have any new conditions added to it, without the explicit consent of all parties. Now the formal ratification of the covenant with Abraham, and its express promises to him and his Seed, took place *long before* the Mosaic law; and could not therefore be altered or disannulled by it. Neither did the Lord include all the descendants of Abraham in these promises, as so many distinct kinds of seed: but they were limited to him, and "his Seed," in the singular number, which implied that Christ was principally meant, and others only as related to him, and regarded as one with him. (*Marg. Ref.* o, p. *Notes*, *Gen.* 17:4—8. *Rom.* 9:6—14. 1 *Cor.* 12:12—26.) The unbelieving descendants of Jacob were no more interested in the most

19 Wherefore [a]then *serveth* the law? [b]It was added because of transgressions, [c]till the Seed should come to whom the promise was made; *and it was* ordained [d]by angels [e]in the hand of a mediator.

20 Now [f]a mediator is not *a mediator* of one; [g]but God is one.

21 *Is* [h]the law then against the promises of God? [i]God forbid: [k]for if there had been a law given which could have given life, verily [l]righteousness should have been by the law.

22 But the Scripture hath [m]concluded all under sin, [n]that the promise by faith of Jesus Christ might be given [o]to them that believe.

[*Practical Observations.*]

23 But before [p]faith came, we were kept [q]under the law, shut up unto [r]the faith which should afterwards be revealed.

a Rom. 3:1,2. 7:7—13. b 21—24. Deut. 4:8,9. Ps. 147:19,20. Luke 16:31. John 5:45—47. 15:22. Rom. 2:13. 3:19,20. 4:15. 5:20,21. 7:7—13. 1 Tim. 1:8,9. c 16, 25. 4:1—4. d Deut. 33:2. Acts 7:53. Heb. 2:2,5. e Ex. 20:19—21. 24:1—12. 34: 27—35. Lev. 1:1. Deut. 5:23—31. 9:13—20,25—29. 18:15—19. Ps. 106:23. John 1:17. Acts 7:38. f Job 9:33. Acts 12:20. 1 Tim. 2:5. g 17. Gen. 15:18. 17:1,2. Rom. 3:29,30. h Matt. 5:17—20. Rom. 3:31. 7:7—13. i 2:17. *See on* Rom. 3: 4,6. k 2:19,21. *See on* Rom. 3:20. l Rom. 3:21,22. 9:31. 10:3—6. Phil. 3:6—9.

Heb. 11:7. m 8—10,23. Ps. 143:2. Rom. 3:9—20,23. 5:12,20. 11:32. n 14—17 29. Rom. 4:11—16. 5:20,21. 2 Tim. 1:1. Heb. 6:13—17. 9:15. 2 Pet. 1:4. 3:13 1 John 2:25. 5:11—13. o Mark 16:16. John 3:15—18,36. 5:24. 6:40. 11:25,26 12:46. 20:31. Acts 16:31. Rom. 10:9. 1 John 3:23,24. 5:13. p 19,24,25. 4:1—4 Heb. 12:2. q 4:4,5,21. 5:18. Rom. 3:19. 6:14,15. 1 Cor. 9:20,21. r Luke 10:23, 24. Heb. 11:13,39,40. 1 Pet. 1:11,12.

valuable promises, than the posterity of Ishmael and Esau were: while all believers, though of Gentile extraction, being one with Christ, were included in the Abrahamic covenant, without any concern in the Mosaic law, or the Sinai-covenant. (*Notes*, 26—29. *Rom.* 4:9—17. *Heb.* 6:12—20.) Now this covenant confirmed with Abraham, in respect of Christ and his salvation; the law, which was not given till four hundred and thirty years after the calling of Abraham, could not disannul, that the promise should be rendered of none effect. (*Marg. Ref.* q—x. *Notes*, *Gen.* 15:11—16. *Ex.* 12:40.) For if the inheritance of heaven, (which was typified by that of Canaan,) had depended on the law, and men's personal obedience to it: it could not have been secured to believers by the promise given to Abraham; and the new conditions, added to his covenant, would virtually have disannulled it.

After the manner of men. (15) Κατα ανθρωπον. See on 1 *Cor.* 15:32.—*Confirmed.*] Κεκυρωμενον. See on 2 *Cor.* 2:8.—*Disannulleth.*] Αθετει. See on 2:21.—*Addeth thereto.*] Επιδιαταττεται. Here only. Διατασσω, 19. *Luke* 3:13.—*That was confirmed before.* (17) Προκεκυρωμενην. Here only.—*Disannul.*] Ακυροι. See on *Matt.* 15:6.—*Make . . . of none effect.*] Καταργησαι. 5:4. See on *Rom.* 3:3.—*Gave it.* (18) Κεχαρισται. See on *Luke* 7:21. This word always implies a free gift.

V. 19—22. If then the promises were "spoken to Abraham and his Seed," and to all believers in him without any dependence on the law; what purpose did the law answer? and why was it promulgated? To this inquiry the apostle answered, that "it was added" to the covenant with Abraham, and rendered subservient to the accomplishment of it, in various particulars previously to the coming of Christ, though it made no alteration as to the manner of a sinner's acceptance. The whole system served, "because of transgressions," to restrain the nation of Israel from universal idolatry and wickedness, and to preserve the worship of God among them, till the coming of Christ: the moral law was useful to convince men of sin, to show them their need of repentance, of mercy, and of a Saviour; the ceremonial law shadowed forth the way of acceptance and holiness; and believers were, in the worship thus instituted, enabled to maintain communion with God, by faith in the promised Messiah. (*Marg. Ref.* a, b. *Note*, *Rom.* 5:20,21.) Thus it pleased God, that things should remain, till the coming of that "Seed of Abraham," to whom especially the promises had respect: and the law was promulgated, and formed into a national covenant, at mount Sinai, by the ministration of angels, and by the intervention of Moses as a typical Mediator. (*Marg. Ref.* c—e. *Notes*, *Ex.* 19: 20:18—20. 24: *Deut.* 5:22—29. *Acts* 7:34—36. *Heb.* 2:1—4.) It was, however, well known, that "a Mediator" was not appointed to act merely in behalf of one party in any covenant, but of two at least: yet only one party in the Abrahamic covenant, was present when the law was given; even God himself. For the nation of Israel was not the other contracting party in that covenant; unbelievers among them had no share in the principal blessings of it; and all believers in every age and nation were concerned in it, by virtue of their union with "the Seed," to whom the promise was made. (*Marg. Ref.* f, g. *Note*, 26—29.) Moses might indeed mediate a covenant between God and Israel: but he was not authorized to alter or disannul the Abrahamic covenant, which therefore continued in force with all believers, after the giving of the law, exactly as before. (*Notes*, *Ex.* 19:3. 20:1.)—This does not imply, that Christ was not present, as JEHOVAH, and the great Agent in the giving of the law: but only that he acted in his *mediatorial* character, and not in his *mediatorial* character, or as representing the whole body of believers.—If this then were the case, it might further be inquired, whether "the law was contrary to the promises of God," and the accomplishment of them, to those who lived under that dispensation. To this the apostle answered, "God forbid!" 'Let that thought be rejected with abhorrence.' The Sinai-covenant was *distinct* from the Abrahamic: the moral law, as the standard of duty, was distinct from the gospel, the foundation of a sinner's hope; and the shadows of the ceremonies, from Christ the Substance: but they were not *contrary* to each other. Nay, the law in every sense was subservient to the promises, and the performance of them to believers: it was good in itself and for the ends purposed by it; but it was never intended to "give life" to men; because all have broken it, and are prone to break it. For "if such a law had been given, as could have given life, verily righteousness," or justification unto life, "would have been by the law;" and the whole plan of redemption by Christ would have been superfluous. But whether the Mosaic dispensation, as unconnected with the gospel; or the moral precepts and sanctions; or any other part of the Old Testament, was duly attended to; its uniform tenor "concluded," or *shut up*, all men, of every nation or character, "under sin;" under the guilt of their actual transgressions, and the power of their evil propensities as in a strong prison, from which no law could give them deliverance. Yet even this was intended to recommend the gospel, that the promise of pardon, righteousness, liberty, grace, and eternal life, by faith in the promised Saviour, being proposed to men, when "shut up," as condemned criminals in prison, without hope or possibility of escape, might be freely performed to all who by faith acceded to the proposal; while all others must be left under the condemnation and the power of sin, without remedy. (*Marg. Ref.* b—o. *Notes*, *Rom.* 3:)

To whom the promise was made. (19) Ὡ επηγγελται. *Acts* 7:5. *Rom.* 4:21, *et al.*—*It was ordained.*] Διαταγεις. See on *Luke* 3:13.—Διαταγη. See on *Acts* 7:53.—*Of a mediator.*] Μεσιτου. 1 *Tim.* 2:5. *Heb.* 8:6. 9:15.—*Job* 9:33. *Sept.*—*Given life.* (21) Ζωοποιησαι. See on *John* 5:21.—'There is no place in the New Testament, in which it doth not signify, *Vitam accipere quam quis non habebat.*' (*To receive life which any one had not.*) *Leigh.* Μεσιτευω, *Heb.* 6:17. a μεσος, *medius*, et ειμι, *eo*. The use of this word in this connexion implies, that no law can either rescue the condemned criminal from that death to which he is doomed, or raise "the dead in sin" to "newness of life."—*Concluded.* (22) Συνεκλεισε. 23. *Rom.* 11:32. See on *Luke* 5:6.—'Shut up as close prisoners, locked up in a dungeon.' *Leigh.*—*Josh.* 6:1. *Sept.* Εκ συν et κλειω, *claudo*; quod a κλεις, *clavis*. (*Note*, *Matt.* 16:19.)—*All under sin.*] Τα παντα υπο αμαρτιαν. 'All men, and whatever can proceed from man, so that it is more emphatical than if it had been masculine.' *Beza.*

V. 23—25. Before the great Object and Author of "faith" was come, and the doctrine of "faith" fully declared, the nation of Israel, the visible church, was kept under the legal dispensation: and, not only were unbelievers shut up under the curse of the law, as at other times; but even believers were held in a state of comparative darkness and discipline. Through the promises and ceremonies, they received a measure of light and encouragement: and thus they looked forward to that brighter day which was predicted: while the nation at large was "shut up," by the institutions and sanctions of the law, and so restrained from total apostacy, till the coming of Christ and the full revelation of the doctrine of faith. (*Marg. Ref.* p—r. *Notes*, *Heb.* 11:39,40. 1 *John* 2:7—11.) So that the church, considered as a complex body, was in a state of pupilage and minority under the old dispensation; and the law served as a "schoolmaster," or tutor, to instruct it in the introductory lessons of religious knowledge, by many hard tasks and burdensome restraints, imposed with much salutary severity. This was so ordered, that Christ and his salvation might be the more welcome; and that the very yoke of the law might bring men to him, "that they might be justified by faith." But when the great Object and doctrine of faith were publicly introduced, the church was no longer to continue under a schoolmaster; but was to be admitted to a nobler liberty, and instructed in a more open and enlarged manner. (*Marg. Ref.* s—u. *Notes*, 4:1—7. *Matt.* 11:28—30. *Acts* 15:7—11, *v.* 10.) As therefore, children are glad to be released from the confinement and discipline of a school; so believers should welcome the liberty and privileges of the gospel: and it was peculiarly absurd for Christians to be attached to the state of confinement, under which the ancient church had been held; and under the yoke of the legal dispensation.—This admits of an obvious accommodation to the believer's experience, and the first use of the moral law in bringing men to Christ: but the above is the evident scope of the apostle's argument.—'God also fully pardoned the sins of the upright Jews, and freed them from the punishments of the other life; but not by virtue of the blood of bulls and goats, . . . but by virtue of their faith in the Messiah, owned by them to be the Messiah their Righteousness.' *Whitby.*

Kept under the law. (23) Υπο νομον εφρουρουμεθα. See on

24 Wherefore [a]the law was our schoolmaster *to bring us* unto Christ, that we might be [b]justified by faith.

25 But after that [c]faith is come, [x]we are no longer under a schoolmaster.

26 For [y]ye are all the children of God by faith in Christ Jesus.

27 For [z]as many of you as have been baptized into Christ have [a]put on Christ.

28 There is [b]neither Jew nor Greek, there is neither bond nor free, there is neither [c]male nor female: [d]for ye are all one in Christ Jesus.

29 And if ye *be* [e]Christ's, then are ye [f]Abraham's seed, [g]and heirs according to the promise.

25. 2:19. 4:2,3. Matt. 5:17,18. Acts 13:38,39. Rom. 3:20—22. 7:7—9,24,25. 10: 4. Col. 2.17. Heb. 7:18,19. 9:8—16. 10:1—14. t *See on* 2:16. u 23. x 4:1—6. Rom. 6:14. 7:4. Heb. 7:11—19. 8:3—13. 10:15—18. y 4:5,6. John 1:12,13. 20: 17. Rom. 8:14—17. 2 Cor. 6:18. Eph. 1:5. 5:1. Phil. 2:15. Heb. 2:10—15. 1 John 3:1,2. Rev. 21:7. z Matt. 28:19,20. Mark 16:15,16. Acts 2.38. 8:36—38. 9:18. 16:15,31—33. Rom. 6:3,4. 1 Cor. 12:13. Col. 2.10—12. 1 Pet. 3:21. a Job 29: 14. Is. 61:10. Luke 15:22. Rom. 3:22. 13:14. Eph. 4:24. Col. 3:10. b Rom. 1 16. 2 ,10. 3:29,30. 4:11,12. 9:24. 10:12—15. 1 Cor. 7:19. Eph. 3:5—10. Col. 3 11. c 1 Cor. 7:14. d John 10:16. 11:52. 17:20,21. 1 Cor. 12:12. Eph. 2:13—22. e 4,15,16. e 5:24. 1 Cor. 3:23. 15:23. 2 Cor. 10:7. f 16,28. 4:22—31. Gen 21:10—12. Rom. 4:12,16—21. 9:7,8. Heb. 11:18. g 4:7,28. Rom. 4:13,14. 8:17 1 Cor. 3:22. Eph. 3:6. Tit. 3:7. Heb. 1:14. 6:17. 11.7. Jam. 2:5. Rev. 21:7.

2 *Cor.* 11:32.—*Shut up.*] Συγκεκλεισμενοι. See on 22.—*Our schoolmaster.* (24) Παιδαγωγος ἡμων. 25. See on 1 *Cor.* 4:15.

V. 26—29. Even the Gentile converts were made at once "the children of God, by faith in Jesus Christ," and admitted to the full privilege of that high relation, by union with him, and an interest in his atonement and righteousness. For "as many of them as had been baptized" according to Christ's appointment, and thus admitted into his church, if indeed they were what that profession implied, had "put on Christ," as their robe of righteousness. (*Marg. Ref.* y—a.) It is generally supposed, that the apostle alludes to the custom of baptized persons putting off their old garments; and putting on new, clean, or white raiment, after they had been baptized: but it is by no means certain that this custom prevailed at so early a period; at least the sacred writers do not mention it. Indeed, the connexion of the twenty-seventh verse, with that which precedes, shows, that "the faith in Christ," which was publicly professed in baptism, and not the mere outward administration, (whether the baptized person had faith or not,) was especially intended.—'God now looking on them, there appears nothing but Christ; they are, as it were, covered all over with him, as a man is with the clothes that he hath put on; and hence in the next verse it is said, they are all one in Christ Jesus, as if there were but that one person.' *Locke.* The learned writer indeed connects this high privilege with the *profession* of the gospel; but certainly it cannot belong to a hypocritical profession.—'The false apostles might urge, that circumcision was used even from Abraham: but the apostle answers, that baptism has succeeded to circumcision.' *Beza.*—'Baptism under the gospel, as the rite of initiation, is as effectual for making us the sons of God, as circumcision was under the law.' *Macknight.* We may also add, 'And no more effectual.' (*Notes, Rom.* 2:25—29. 6:3,4. 1 *Cor.* 12:12—14. *Col.* 2:11,12. *Tit.* 3:4—7. 1 *Pet.* 3:21,22.) From the time when any persons "believe in their hearts unto righteousness, and with their mouths make confession to salvation," all other distinctions vanish: they are all members of the mystical body of Christ, and entitled to all its blessings, without any need of the Mosaic law. If then the Galatians did indeed belong to Christ, by faith, and the participation of his Spirit; they were become the spiritual seed of Abraham, and heirs of all the blessings covenanted to him; and had therefore no need of being proselyted to the Jewish law, or concerned in the abrogated Sinai-covenant.—The question, concerning the baptism of infants, is not at all affected by the apostle's language in this passage: for the same way of arguing, by which some have attempted to prove that they ought not to be baptized, because incapable of believing, would also prove them incapable of salvation; (*Note, Mark* 16:14—16.) and also prove, that the male infants of Israel ought not to have been circumcised.—The mention of "male and female," in this connexion, and here alone, evidently refers to the difference between *circumcision*, as restricted to the males, and *baptism* which is administered to females also. (*Marg. Ref.* b—g. *Notes*, 1 *Cor.* 7:10—14. *Col.* 3:7—11.)—'Slaves are now the Lord's freemen, and freemen the Lord's servants: and this consideration makes the free humble, and the slave cheerful.' *Doddridge.* (*Note*, 1 *Cor.* 7:17—24.)

Into Christ. (27) Εις Χριστον. *Matt.* 28:19. *Acts* 19:3—5. *Rom.* 6:3. 1 *Cor.* 1:13,15. 10:2. 12:13.—*Have put on.* Ενεδυσασθε. See on *Rom.* 13:14.—*There is neither.*] (28) Ουκ ενι. *Col.* 3:11. *Jam.* 1:17.— Pro ενεστι, ab ενειμι, *insum.*' Schleusner.—*All one.*] Παντες εἱς, *masc.* "one man." Comp. *John* 10:30. 17:21. (*Notes, Eph.* 2:14—18. 4:14—16.)

PRACTICAL OBSERVATIONS.

V. 1—5. The faithful preaching of the gospel so exhibits "Christ crucified," as the great Object of the Christian's faith, hope, and admiring love and gratitude; and so shows the nature, glory, and efficacy of his sufferings, from love to our souls; that he is, as it were, "evidently set forth before men's eyes," as dying upon the cross for their sins. But how very small a portion of the preaching in Christendom answers this description; or tends thus to excite men's affections towards the gracious Redeemer, needs not be told. Alas! who has infatuated and bewitched men's minds, that they should so generally turn away from this fundamental doctrine, to listen to metaphysical subtleties, fabulous and absurd legends, moral harangues, superstitious observances and forms, or enthusiastical reveries? It is plain, that "the god of this world," by various instruments, who reciprocally despise each other, has "blinded men's eyes, lest the gospel of the glory of Christ should shine into them," and lest they should learn to trust in a crucified Saviour, "God manifested in the flesh." (*Notes*, 2 *Cor.* 4:3—6. 1 *Tim.* 3:16.) But we must observe, with great equal and astonishment, the folly of numbers, who have often heard the gospel most faithfully and pathetically preached; and yet have at length been fascinated by plausible deceivers, to refuse obedience to the truth. We cannot indeed appeal to miracles, and extraordinary gifts of the Holy Spirit: but we may boldly demand, Where are "the fruits of the Spirit" most evidently brought forth? among those who preach justification by the works of the law, or those who preach the doctrine of faith in a crucified Saviour?—They who have begun to fear God, to seek mercy, to pray, and to renounce sin, under the preaching of the gospel; must be foolish indeed, if they think to make further proficiency by returning to legal dependences, or resting on external observances. It is most grievous to see those who have gone through sharp convictions, and even endured persecutions, for attending on the gospel, afterwards turning aside, and giving cause to fear that they have "suffered so many things in vain." Indeed any affliction endured, without profit derived from it, should be considered as a cause for sorrow and humiliation; and if the Lord loveth us, we may be assured, that further and sharper chastisements will follow.

V. 6—14. We should aim in every good thing to be "followers of those, who through faith and patience inherit the promises," and have "obtained a good report:" and for this end, we ought to study the Object, nature, and effects, of Abraham's faith. (*Notes, Gen.* 22:1—10. *P. O.* 1—12. *Notes, Rom.* 4: *Heb.* 6:13—15. 11:8—19. *Jam.* 2:21—24.) Those who partake of his faith shall surely inherit his blessing; and if we can ascertain that is our case, we may be sure of sharing all its privileges. But who can, in any other way, escape the curse of the holy law? Who has "continued in all things written in the book of the law to do them?" Who will venture to demand life on this ground? Let us learn to distinguish accurately in this matter. "The law is not of faith:" every law of God, and every legal covenant, must be perfectly distinct from "the covenant of promise," through faith in Jesus Christ: and if we confound these things, we shall find a curse instead of a blessing. The redemption of all, who ever were or shall be saved, was paid by the great Surety of the new covenant, when he was "made a curse for us," and "bare our sins in his own body on the tree:" but the sufferings of this "holy One of God" more loudly warn sinners to "flee from the wrath to come," than all the terrors of Sinai, or the curses of the law itself: for how can it be expected, that "God will spare" any man to whom sin is imputed, seeing "he spared not his own Son," when our sins were imputed to him? (*Notes, Ps.* 32:1,2. *Rom.* 4:6—8. 8:32—34, *v.* 32. 2 *Cor.* 5: 18—21.) Yet at the same time Christ, as from the cross, and from the throne of glory, most graciously beseeches sinners to take refuge in him; and with accents of the tenderest love invites even the Gentiles, to accept of the blessing of Abraham, and to seek for the promise of the sanctifying and comforting Spirit, the earnest of our inheritance, by faith in him.

V. 15—22. No subsequent transactions, or external alterations, can "disannual or add to that covenant," which engages eternal life to every believer: that "promise cannot be made of none effect." Yet let us not think that the law was given in vain. The Sinai-covenant and the ceremonies of the law have answered their end, and, being fulfilled in Christ, are no more in force: yet are they still replete with instruction to believers; though a better covenant is made with them through that great Mediator, whom "all the angels of God worship." But, as the law of Moses was never contrary to the promises of God, to Abraham and his Seed; but served as a "a schoolmaster," to bring the church to Christ for justification by faith: so it would be most absurd to suppose, that the holy, just, and good law of God, the universal standard of duty, is contrary to the gospel of Christ; as it is in every way subservient to it, when properly understood and used. If a law was ever given to fallen man which could give eternal life, this must be it; and "then righteousness is by the law, and Christ died in vain:" but instead of this, the law brings in the whole world "guilty before God," and shuts up every man under sin, without hope or remedy from any other quarter than the gospel; while the excellency of its precepts demonstrates the justice of the sinner's condemnation. In this wretched condition Christ finds us all as transgressors, and the promise of eternal life is freely given by him to all that believe, but to them exclusively. (*Notes, Rom.* 3:19—26.)

V. 23—29. Men in general, even under the gospel, continue shut up as in a dungeon, as loving their chains; being blinded, intoxicated, and lulled asleep by Satan, through worldly pleasures, interests, and pursuits. But the awakened sinner discovers his dreadful condition. The more he exa-

CHAPTER IV.

The ancient church had been under the law, as a young heir under a guardian, 1—3. Christ came to "redeem those that were under the law," and to give believers, both Jews and Gentiles, "the adoption of sons," 4—7. The apostle shows how absurd the conduct of the Galatians was; in that, after having been delivered from idolatry by the gospel, they willingly subjected themselves to the bondage of the law: and he expresses his double concern concerning them, 8—11. He tenderly expostulates with them, for becoming alienated from him, to whom they had expressed the most fervent love; ascribes this to the influence of false teachers; and shows the ardour of his soul in longing for their salvation, 12—20. He illustrates the subject of the two covenants, by showing, that the history of Sarah and Isaac with Hagar and Ishmael was an allegorical representation of them, 21—31.

NOW I say, *That* [a]the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

2 But is under tutors and governors until the time appointed of the father.

3 Even so we, [b]when we were children, were [c]in bondage under the [d]elements of the world:

4 But when [e]the fulness of the time was come, [f]God sent forth his Son, [g]made [h]of a woman, [h]made under the law,

5 To [i]redeem them that were under the law, [k]that we might receive the adoption of sons.

6 And because ye are sons, [l]God hath sent forth [m]the Spirit of his Son into your hearts, [n]crying, Abba, Father.

7 Wherefore [o]thou art no more a servant, [p]but a son; and [q]if a son, then an [r]heir of God through Christ.

8 Howbeit, then [s]when ye knew not God, [t]ye did service unto them which by nature are no gods.

9 But now, after that [u]ye have known God, or rather [x]are known of God, [y]how turn ye [t]again to the weak and beggarly [t]elements, whereunto ye desire again to be in bondage?

10 Ye [z]observe days, and months, and times, and years.

11 I [a]am afraid of you, [b]lest I have bestowed upon you labour in vain. *[Practical Observations.]*

a 3:23,29. Gen. 24:2,3. 2 Kings 10:1,2. 11:12. 12:2. b 3:19,24,25. c 25,31. 2:4. 5:1. Matt. 11:28. John 8:31—36. Acts 15:10. Rom. 8:15. * Or, *rudiments*. 9. *marg.* Col. 2:8,20. Heb. 7:16. d Gen. 49:10. Dan. 9:24—26. Mal. 3:1. Mark 1:15. Acts 1:7. Eph. 1:10. Heb. 9:10. e Is. 48:16,17. Zech. 2:8—11. John 3:16, 17. 6:38,39. 8:42. 10:36. f John 4:9,10,14. g Is. 9:6,7. Mic. 5:2. Zech. 6:12. Luke 2:10,11. John 1:14. Rom. 1:3. 9:5. Phil. 2:6—8. 1 Tim. 3:16. Heb. 2:14. 10:5—7. 1 John 4:2. h Matt. 3:15. 5:17. Luke 2:21—27. Rom. 15:8. Col. 2:14. i 21. 3:13. Matt. 20:28. Acts 20:28. Eph. 1:7. 5:2. Col. 1:13—20. Tit. 2:14. Heb. 1:3. 9:12,15. 1 Pet. 1:18—20. 3:18. Rev. 5:9. 14:3. k 7. 3:26. John 1:12. Rom. 8:15,23. 9:4,5. Eph. 1:5. l Luke 11:13. John 7:39. 14:16—18. Rom. 5:5. 8:15,16. 2 Cor. 1:22. Eph. 1:13. 4:30. m John 3:34. 15:26. 16:7. Rom. 8:9. 1 Cor. 15:45. Phil. 1:19. 1 Pet. 1:11. Rev. 19:10. n Is. 44:3—5. Jer. 3:4,19. Matt. 6:6—9. Luke 11:2. Rom. 8:26,27. Eph. 2:18. 6:18. Heb. 4:14—16. Jude 20. o 1,2,5,6,31. 5:1. p *See on* 3:26. q *See on* 3:29. r Gen. 15:1. 17:7,8. Ps. 16:5. 73:26. Jer. 10:16. 31:33. 32:38—41. Lam. 3:24. 1 Cor. 3:21—23. 2 Cor. 6: 16—18. Rev. 21:7. s Ex. 5:2. Jer. 10:25. John 1:10. Acts 17:23,30. Rom. 1:28. 1 Cor. 1 21. Eph. 2:11,12. 4:18. 1 Thes. 4:5. 2 Thes. 1:8. 1 John 3:1. t Josh. 24 2,15. Ps. 115:4—8. 135:15—18. Is. 44:9—20. Jer. 10:3—16. Acts 14:12—15. 17:29. Rom. 1:23,25. 1 Cor. 8:4. 10:19,20. 12:2. 1 Thes. 1:9. 1 Pet. 4 3. u 1 Kings 8:43. 1 Chr. 28:9. Ps. 9:10. Prov. 2:5. Jer. 31:34. Hab. 2:14. Matt. 11:27. John 17:3. 1 Cor. 15:34. 2 Cor. 4:6. Eph. 1:17. 2 Pet. 2:20. 1 John 2:3,4. 5:20. x Ex. 33:17. Ps. 1:6. John 10:14,27. Rom. 8:29. 1 Cor. 8:3. 13:12. 2 Tim. 2:19. y Col. 2:20—23. Heb. 7:18. † Or, *back*. Heb. 10:38,39. † Or, *rudiments*. 3. *marg.* z Lev. 23: 25:1—13. Num. 28: 29: Rom. 14:5. Col. 2:16, 17. a 20. 2 Cor. 11:2,3. 12:20,21. b 2:2. 5:2—4. Is. 49:4. Acts 16:6. 1 Cor. 15: 58. Phil. 2:16. 1 Thes. 3:5. 2 John 8.

mines, or labours to escape, the fuller conviction he receives that he cannot effect his own deliverance: then he learns, that the mercy and grace of God form his only hope; and, though his doctrinal knowledge may be scanty, he is "shut up to the faith, that will shortly be revealed" to him. (*Note*, *Eph.* 5:8—14, *v.* 14.) The precepts and sanction of the law urge him on to duty, and restrain him from sin; even while they discourage him and fill him with terrors: and thus, by a kind and beneficial severity, the law is made use of by the convincing Spirit, to show him his need of Christ, and to bring him to rely on his righteousness, propitiation, and mediation, "that he may be justified by faith." Then he ceases to be under the tuition of the law, as "a schoolmaster," and to be alarmed by its terrors, except as he lives beneath his privileges: yet the precept becomes, by the teaching of the Spirit of Christ, his guide in the delightful path of evangelical obedience, his beloved rule of duty, and his standard of daily self-examination. In this use of it he learns continually to depend more simply on the Saviour; and it puts energy into his prayers, and endears the promises to his soul. Thus sinners "become the children of God by faith in Christ," and, being "baptized into him," by the converting grace of the Holy Spirit, they put on Christ and stand accepted in him; and all, who thus belong to him, and are one with him, are "the children of Abraham, and heirs according to the promise." (*Notes*, *Rom.* 4:9—17. 11:16—21.) But no outward forms or profession can ensure these blessings; for "if any man have not the Spirit of Christ, he is none of his." (*Note*, *Rom.* 8:5—9.)

NOTES.—CHAP. IV. V. 1—3. The argument and illustration of the preceding chapter are here continued. (*Note*, 3:26—29.) The heir of an estate, during his minority, is excluded from the possession of it; and even kept in subjection to guardians and tutors, who lay restraints upon him as if he was a servant; though in fact he is the proprietor of the whole inheritance. And this continues till the time "appointed by his father," in his will or otherwise, for his coming of age, and being put in possession of the estate. (*Marg. Ref.* a.) Thus the church was held in a degree of bondage under the Mosaic law, till the coming of Christ; as being in its childhood, and under tuition. These observances are called "the elements of this world." They taught the simplest rudiments of religious knowledge, as the alphabet contains the first principles of science; (*Notes*, *Heb.* 5:11—14. 6:1—3.) and the external ceremonies of that dispensation were suited to the ideas of worldly men, and in many things similar to the rites of other nations; rather than the most suitable means of spiritual worship, or adapted to those who were matured in spiritual judgment and affections. The splendid temple, the priests in their sacred vestments, the multiplied sacrifices and religious festivals, and other things of the same kind: when their typical meaning and use were undiscerned or neglected, were coincident with the gross apprehensions of carnal men concerning God and his worship. (*Marg.* and *Marg. Ref.* c. *Notes*, 8—11. *John* 4:21—24. *Col.* 2:8,9,16—23. *Heb.* 7:11—17.) Unbelievers had always thus perverted them; and even believers were held in comparative darkness and bondage, by so many external observances.

A child. (1) Νηπιος. *Matt.* 11:25. 21:16. *Rom.* 2:20. *Cor.* 3:1. 13:11. *Eph.* 4:14. *Heb.* 5:13.—*Tutors.* (2) Επιτροπους. See on *Matt.* 20:8.—*Governors.*] Οικονομους. See on *Luke* 12:42.—*The time appointed.*] Της προθεσμιας. Here only.—*Tempus præfinitum ac constitutum, vel a legibus, vel propria auctoritate.*' Schleusner. *The elements.* (3) "Rudiments." *Marg.* Τα στοιχεια. *Col.* 2:8,20. *Heb.* 5:12. 2 *Pet.* 3:10.

V. 4—7. "When the fulness of the time" was arrived for the coming of the Messiah, which God had purposed in himself, and made known by prophecy; and which the state of the Jewish nation, and of mankind in general, showed to be peculiarly suitable for the introduction of a new and more enlarged dispensation: then God "sent forth his own Son," One with him in the divine nature, to become "manifest in the flesh;" assuming human nature into personal unity with the Deity, by his miraculous conception in the womb of the virgin, that he might be made, or born, (as some copies read it,) of a woman, and be emphatically *her* seed, by receiving his human flesh of her substance. (*Marg. Ref.* d—g. *Notes*, *Gen.* 3:14,15. *Is.* 7:14. *Jer.* 31:21,22. *John* 1:18. 3:16.) 'He was therefore the Son of God, *even*, yea, *properly*, in respect of his Deity.' *Beza.* Thus he was also "made under the law," being born of a Jewess, and the reputed Son of a Jew, and circumcised: that so, being "under the law," as a covenant of works, he might, as the Surety of the church, in every way answer its full demand. (*Marg. Ref.* y.) This was done voluntarily, without any previous obligation. As "the Son of God," he was not subject to any law; as a perfectly holy man, he was not bound to submit to the ceremonial law, which in every thing implied man's sinfulness. But he was pleased, for between thirty and forty years, to tabernacle here on earth, in perfect obedience to the whole law: and at length to give himself, a spotless sacrifice of infinite value, "to redeem those who were under the law," and its righteous curse or condemnation, from that awful curse; (*Note*, 3:10—14.) and likewise to redeem the church from the ceremonial law; which was a kind of bond given for future payment by the Surety, of the debt due to divine justice for the sins of those who had obtained forgiveness by faith in the promised Saviour. (*Marg. Ref.* i. *Notes*, *Rom.* 3:21—26. *Eph.* 2:14—18. *Col.* 2:13—15.) Thus instead of the yoke of ceremonial obedience, and that slavish spirit which in many cases it inspired; believers received and possessed "the adoption of children;" and had the liberty and privileges of adults, instead of the restraints and rigorous subjection of minors. And, because this was the state of the Gentile as well as the Jewish converts, "God had sent forth" the Holy Spirit, given through his Son, to quicken, seal, and comfort them, as his beloved children; enabling and encouraging them, with filial love and confidence, to call upon him as their Father, to whatever nation they belonged. Seeing therefore the apostle hoped that this was the case of the Galatians in general, though there might be exceptions, (for he addressed them individually,) every person of this character, of whatever country or language, was no longer "a servant," to worship and obey God from slavish fear or mercenary hope; "but a son," and an heir of heaven through Christ, to walk with him in love, filial reverence, and confidence. (*Notes*, *Rom.* 8:14—17.)

The fulness of the time. (4) Το πληρωμα του χρονου. *Rom.* 11:25. *Eph.* 1:10.—'*Elapsum tempus aliquod certum et destinatum.*' Schleusner. *Sent forth.*] Εξαπεστειλεν. 6. *Luke* 1:53, *Acts* 7:12. 11:22, *et al.*—*Made.*] Γενομενον. *John* 1:14.—*To redeem.* (5) Ινα εξαγορασῃ. See on 3:13.—*The adoption of sons.*] Την υιοθεσιαν. See on *Rom.* 8:15.—*Abba, Father.* (6) Αββα, ὁ Πατηρ. See on *Mark* 14:36. *Notes*, *Gen.* 49:10. *Dan.* 9:24—27. *Hag.* 2:6—9.

V. 8—11. The preceding argument fully proved that

12 Brethren, I beseech you, [c]be as I *am;* for I *am* as ye *are:* [d]ye have not injured me at all.

13 Ye know how [e]through infirmity of the flesh I preached the gospel unto you [f]at the first.

14 And my temptation which was in my flesh [g]ye despised not, nor rejected; but received me as [h]an angel of God, *even* [i]as Christ Jesus.

15 [k]Where is then [l]the blessedness ye spake of? [l]for I bear you record that [m]if *it had been* possible, ye would have plucked out your own eyes, and have given them to me.

16 Am I therefore [n]become your enemy [o]because I tell you the truth?

17 They [p]zealously affect you, *but* not well; yea, they would exclude [r]you, that ye might affect them.

18 But [q]*it is* good to be zealously affected always in *a* good *thing*, and not only [r]when I am present with you.

19 My [s]little children, [t]of whom I travail in birth again, until [u]Christ be formed in you,

20 I desire [x]to be present with you now, and to change my voice; for I [‡]stand in doubt of you.

[*Practical Observations.*]

c 2:14. 6:14. Gen. 34:15. 1 Kings 22:4. Acts 21:21. 1 Cor. 9:20—23. Phil. 3:7,8.
d 2 Cor. 2:5. e 1 Cor. 2:3. 2 Cor. 10:10. 11:6,30. 12:7—10. 13:4. f 1:6. Acts 16:6. *g See on* 13. Job 12:5. Ps. 119:141. Ec. 9:16. Is. 53:2,3. 1 Cor. 1:28. 4:10. 1 Thes. 4:8. h 2 Sam. 14:17. 19:27. Zech. 12:8. Mal. 2:7. *Heb.* Heb. 13:2. i Matt. 10:40. 18:5. 25:40. Luke 10:16. John 13:20. 2 Cor. 5:20. 1 Thes. 2:13. k Or, *What was then,* &c. k 3:14. 5:22. 6:4. Luke 8:13. Rom. 4:6—9. 5:2. 15: 13. l Rom. 10:2. 2 Cor. 8:3. Col. 4:13. m 19. Rom. 9:3. 1 Thes 2:8. 5:13. 1 John 3:16—18. n 3:1—4. 1 Kings 18:17,18. 21:20. 22:8,27. 2 Chr. 24:20—22.

25:16. Ps. 141:5. Prov. 9:8. John 7:7. 8:45. o 2:5,14. 5:7. p 6:12,13. Matt. 23: 15. Rom. 10:2. 16:18. 2 Cor. 11:3,13—15. Phil. 2:21. 2 Pet. 2:3,18. † Or, *us.* 1 Cor. 4:8,18. q Num. 25:11—13. Ps. 69:9. 119:139. Is. 59:17. John 2:17. Tit. 2:14. Rev. 3:19. r 20. Phil. 1:27. 2:12. s 1 Cor. 4:14,15. 1 Tim. 1:2. Tit. 1:4. Philem. 10,19. Jam. 1:18. 1 John 2:1,12,13. 5:21. t Num. 11:11,12. Is. 53:11. Luke 22:44. Phil. 1:8. 2:17. Col. 2:1. 4:12. Heb. 5:7. Rev. 12:1,2. u Rom. 8:29. 13:14. Eph. 4:24. Phil. 2:5. Col. 1:27. 3:10. x 1 Cor. 4:19—21. 1 Thes. 2:17,18. 3:9. ‡ Or, *am perplexed for you.* 11.

even Jewish converts were redeemed from the yoke of the ceremonial law, as well as from the curse of the covenant of works. How absurd then would it be, for Gentiles to adopt that abrogated system! The Galatians had formerly been ignorant of "the one living and true God," and had then performed religious service to mere creatures, or imaginary beings, "which by *nature* are not gods;" and mere external observances might well accord to such objects of worship. But, having at length been brought to the knowledge of God, by their conversion to Christianity; or rather having been thus "known" and owned by him, by their admission into the Christian church, and the spiritual gifts bestowed on them; could they think of turning again to carnal services, similar to those which they had forsaken, as if desirous of being in bondage to them? (*Marg. Ref.* s—z. *Notes*, 1 *Cor.* 8:4—6. 12:1—3.) The ceremonies of the Mosaic law were mere "rudiments" of religious knowledge, suited to the childhood of the church: they were, in themselves, weak and inefficacious, low and "poor;" and thus incapable of communicating spiritual riches to mankind: and after the coming of the Messiah, having lost all their use and obligation, they became as worthless even as the superstitions of Paganism; so that when put in the place of Christ, they were equally inconsistent with true religion. (*Note*, 1—3.) In this sense alone could the Galatians be said "to turn again to the weak and beggarly elements;" for they had not before been under the ceremonial law: but, when delivered from idolatry, they were about to substitute the abrograted ceremonial law in the place of the heathen superstitions; and to bring themselves into bondage to Judaizing teachers and pharisaical traditions, after having been emancipated from the Pagan priests. Their observation of the sabbaths, new moons, festivals, and sabbatical years, as prescribed in the law, had the appearance of apostacy to Judaism; so that the apostle was afraid that they would totally depart from the faith, and that his labours for their eternal salvation would be in vain.—*Ye knew not God.* (8) *Notes*, 1 *Chr.* 22:6—10, *v.* 9. *John* 8:54—59. 17:1—3. *Acts* 17:22—25. *Rom.* 1:18—32. 1 *Cor.* 1:20—24. *Eph.* 2:11—13. *Beggarly*, &c. (9) 'Thus he calls these rites in themselves, and considered apart from Christ.' *Beza.* 'St. Paul calls them "weak and beggarly elements," whereby it should seem they were empty of all spiritual meaning. I answer, such they were become indeed, when Christ was once come; ... when the grace signified in them was brought out into the light, when the inwrapped promises were unfolded and revealed; they were then as empty shells, and like carcasses whose soul was gone. So long as a shell contains a kernel unseen, so long it is full; when it comes forth to outward view, then the shell is empty. Even so it is with the elements of the law.' *Mede.*—The best illustration of the absurd conduct, which the apostle ascribes to the Galatians, may be found in the church of Rome, in which the worship of saints and angels succeeded to that of the inferior deities; the superstitious and often licentious festivals multiplied among them, to those which had been used in Pagan Rome. In short, almost every part of the idolatrous worship of Pagan Rome has its counterpart in that of Antichristian Rome: this may be clearly perceived by any man, who will take the pains to compare many passages in Virgil, and other Latin and Greek poets, with the rituals of the church of Rome.

Ye did service. (8) Εδουλευσατε. 3,25.—"Ye were enslaved."—*By nature.*] Φυσει. 2:15. See on *Rom.* 1:26.—*Turn ye again.* (9) "Turn ye back." *Marg.* Επιστρεφετε. *Luke* 22:32. *Acts* 3:19. 26:18. 1 *Pet.* 2:25, *et al.*—*Beggarly elements.*] Πτωχα στοιχεια.—Πτωχος, *Matt.* 19:21. 26:9,11. 2 *Cor.* 6:10. *Jam.* 2:2. Στοιχεια. See on 3.—*Again to be in bondage.*] Ανωθεν, δουλευειν.—Ανωθεν. See on *John* 3:3.—*Ye observe.* (10) Παρατηρεισθε. *Luke* 6:7. 14:1. 20:20.—Παρατηρησις. *Luke* 17:20.—*In vain.* (11) Εικη, 3:4. See on 1 *Cor.* 15:2.

V. 12—16. 'The apostle tempers whatever he might seem to have said more sharply than usual, by an admirable, and therefore no doubt a divine management: so declaring his good will to the Galatians; that when they read it, unless they were wholly desperate, they could not but acknowledge his lenity with tears.' *Beza.*—Being desirous of considering the Galatians as his brethren in Christ, he affectionately entreated them to "be as he was;" as cordial in their love to him, as he was in his love to them; or rather, of one mind with him, respecting justification and the Mosaic law: for "he was as they were;" though he had been "zealous for the law;" (as they were now become!) yet he now trusted only in Christ; and put no more confidence in the law, than if he had been a Gentile: and he entreated them in this to imitate him. (*Marg. Ref.* c. *Notes*, 2:11—16. 1 *Cor.* 9:19—23.) He did not charge them with having at all "injured him," or speak any thing out of resentment; though they had wronged themselves in departing from his doctrine. They remembered his first coming among them; when his bodily infirmities seemed to unfit him for preaching the gospel, or likely to render his ministry unacceptable; yet he was enabled to proceed, though greatly tried and tempted and discouraged. (*Marg. Ref.* vl—f. *Note*, 1 *Cor.* 2:3—5.) They had not, however, despised him on that account, or rejected his testimony: but, seeing that his doctrine was confirmed by undeniable proofs, and feeling its energy on their hearts and consciences, they received him, though thus infirm and tempted, even as if he had been an angel sent from God, or as if Christ himself had come in person to preach to them. Doubtless the apostle here spake of "his thorn in the flesh;" which must therefore have been some perceivable infirmity, that exposed him to inward temptations, and to the contempt of his enemies: and indeed it is absurd to explain this of his persecutions, which were no plausible reason why he should be despised, but the contrary. (*Marg. Ref.* g—i. *Note*, 2 *Cor.* 12:7—10.)—"Where was then the felicity" of which they spake, as communicated by the hope and comforts of the gospel? What was the nature of it? What must now have become of that "blessedness," that they should after all have recourse to the legal covenant, which could only enslave and condemn them? Their inward satisfaction and consolation in Christ had formerly so inspired them with love to his minister, that the apostle bare them testimony, that they were "willing even to pluck out their eyes, and to give them to him;" if this could possibly have removed his infirmities, or conduced to his benefit. (*Marg. Ref.* l—m.) And was he so soon become their enemy? the object of their aversion and resentment? If so, it must be because he had persisted in telling them the truth, both in respect to the way of salvation, and of their perilous deviation from it.

My temptation which was in my flesh. (14) Τον πειρασμον μου τον εν τη σαρκι μου. Comp. 2 *Cor.* 12:7. Πειρασμος. See on *Matt.* 6:13.—*Rejected.*] Εξεπτυσατε. Here only. *Exspuo, rexpuo, contumeliose rejicio.* Εκ εκ et πτυω πτυω.—*Where is then the blessedness?* (15) "What was then the blessedness ye spake of?" *Marg.* Τις ουν ην ὁ μακαρισμος ὑμων. See on *Rom.* 4:6.—*Ye would have plucked out.*] Εξορυξαντες. See on *Mark* 2:4.—*Because I tell you the truth.* (16) Αληθευων ὑμιν. *Eph.* 4:15.—*Gen.* 42:16. *Sept.*

V. 17—20. The Judaizing teachers paid very great attention to the Galatians, and professed the most zealous affection for them: but this did not arise from proper principles, nor was it expressed in a proper manner. (*Notes*, 5:19—21. *Rom.* 10:1—4. *Jam.* 3:13—16.) Yea, they would even "exclude *them*," from the liberty and salvation of Christ, in order to confirm them in a blind attachment to their own doctrine and party. Some *copies* read, "they would exclude us:" they wanted to alienate the Christians in Galatia from the apostle, that they might possess an undivided authority over them from carnal motives. But instead of showing so zealous an attachment to these deceivers, who had supplanted the apostle in their affections; it would be good for the Galatians to be *constantly* "zealous in a good thing," even for the truth and cause of pure Christianity; and not only while he continued among them, as had been the case with many of them. (*Marg. Ref.* p—r. *Note*, *Phil.* 2:12,13.)—He must, however, consider them as "his dear children," though in a state of infantine weakness: (*Note*, 1 *Cor.* 4:14—17.) and as he had laboured and suffered greatly in earnestly seeking their conversion from idolatry; so he might be

21 Tell me, ye that desire to be under the law, do ye not hear the law?

22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.

23 But he *who was* of the bondwoman was, born after the flesh; but he of the freewoman *was* by promise.

24 Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.

25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

26 But Jerusalem which is above is free, which is the mother of us all.

27 For it is written, Rejoice, *thou* barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath a husband.

28 Now we, brethren, as Isaac was, are the children of promise.

29 But as then he that was born after the flesh persecuted him *that was born* after the Spirit, even so *it is* now.

30 Nevertheless, what saith the Scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.

31 So then, brethren, we are not children of the bondwoman, but of the free.

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y 9. 3.10.23,24. Rom. 6.14. 7:5,6. 9:30—32. 10:3—10. z Matt. 21:42—44. 22: 29—32. John 5:46,47. a John 10:34. 12:34. 15:25. Rom. 3:19. b Gen. 16:2—4, 15. 21:1,2,10. c Rom. 9:7,8. d Gen. 17:15—19. 18:10—14. 21:2. Rom. 4:18—21. 10:8,9. Heb. 11:11,12. e Ez. 20:49. Hos. 11:10. Matt. 13:35. 1 Cor. 10:11. *Gr.* Heb. 11:19. f 25. Luke 22:19,20. 1 Cor. 10:4. g 3:15—21. Heb. 7:22. 8: 6—13. 9:15—24. 10:15—18. 12:24. 13:20. * Or, *testaments*. † Gr. *Sina*. h 5: 1. Rom. 8:15. i Gen. 16.3,4,8,15,16. 21:9—13. 25:12. *Hagar*. k 24. 1 Deut. 33:2. Judg. 5:5. Ps. 68:8,17. Heb. 12:18. m 1:17. Acts 1:11. ‡ Or, *is in the same rank with*. Rom. 11:7—11. Rev. 11:8. n Matt. 23:37. Luke 13:34. 19:

44. o Ps. 87:3—6. Is. 2:2,3. 52:9. 62:1,2. 65:18. 66:10. Joel 3:17. Mic. 4:1,2. Phil. 3:20. Heb. 12:22. Rev. 3:12. 21:2,10—27. p 22. 5:1. John 8:36. Rom. 6: 14,18. 1 Pet. 2:16. q Cant. 8:1,2. Is. 50:1. Hos. 2:2,5. 4:5. Rev. 17:5. r Is. 54:1 —5. s 1 Sam. 2:5. Ps. 113:9. t Ruth 1:11—13. 4:14—16. 2 Sam. 13:20. Is. 49.21. 1 Tim. 5:5. u 23. 3:29. Acts 3:25. Rom. 4:13—18. 9:8,9. x Gen. 21:9. y John 3:5. Rom. 8:1,5,13. z 5:11. 6:12—14. Matt. 23:34—37. 1 Thes. 2:14,15. Heb. 10:33,34. a 3:8,22. Rom. 4:3. 11.2 Jam. 4:5. b Gen. 21:10—12. Rom. 11:7—11. c John 8:35. Rom. 8:15—17. d 5:1,13. John 1:12,13. 8:36. Heb. 2: 14,15. 1 John 3:1,2.

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said "a second time to travail in birth" for them. (*Note*, *Is.* 53:11,12.) He was as earnest for their recovery from their present delusion, as he had been for their conversion from idolatry. His heart was even filled with anguish from his anxiety about them; and he suffered pangs, like those of a travailing woman, which seemed as if they must continue, till "Christ was formed in them," in proof that they had "put on Christ" as their robe of righteousness: for their legal observances were no more like the genuine holiness and obedience of true believers, than their legal dependence resembled "the faith of God's elect." (*Marg. Ref.* s—u.) He therefore longed to be with them, that he might witness this happy change; and that he might alter his words of reproof, for those of encouragement and commendation; or change his voice, as different circumstances and characters should require, which could not so well be done in an epistle. For he stood in "doubt of them," or *hesitated*, as to what he ought to think of them, whether they had been truly converted, or not; and he was anxious to know what the event of their present delusions would be. (*Marg. Ref.* x.)

They zealously affect. (17) Ζηλουσιν. 18. See on 1 *Cor.* 12:31.—*They would exclude.*] Εκκλεισαι ἡμας ϑελουσιν. 21,22. Εκκλειω. See on *Rom.* 3:27.—*My little children.* (19) Τεκνια μου. See on *John* 13:33.—*I travail in birth.*] Ὠδινω. 27. *Rev.* 12:2.—*Cant.* 8:5. *Is.* 26:7. 45:10. 54:1. *Sept.* Ὠδιν' *Matt.* 24:8. 1 *Thes.* 5:3.—*Be formed.*] Μορφωϑῃ. Here only N. T. Μορφη, *Phil.* 2:6,7. Μεταμορφοω. See on *Matt.* 17:2. *Rom.* 12:2.—*I stand in doubt of you.* (20) 'I am perplexed for you.' *Marg.* Απορουμαι εν ὑμιν. *John* 13:22. *Acts* 25:20.

V. 21—31. Many of the Galatians absurdly desiring "to be under the law" of Moses, from a mistaken interpretation of the Old Testament; the apostle demanded, whether they did not observe what was "written in the law," or in the books of Moses. (*Marg. Ref.* y—a. *Notes*, *John* 10:32—39. 12:34—36. 15:22—25. *Rom.* 3:19,20.) For the history of Abraham contained an apt emblem of the two covenants. (*Notes*, *Ex.* 19:5. *Jer.* 31:31—34. *Heb.* 8:7—13.) Ishmael was born of Hagar, in the ordinary course of nature, and in consequence of a carnal project: (*Notes*, *Gen.* 16:) but Isaac was born of Sarah, a freewoman, the wife of Abraham, by the miraculous performance of God's promise, when she was naturally past child-bearing. (*Marg. Ref.* b—d. *Notes*, *Gen.* 17:15—21. 18:9—15. 21:1—7. *Rom.* 4:15—22.) These things were an allegory of the Sinai-covenant; and of that made with Abraham in Christ for the benefit of all believers. (*Marg. Ref.* e. *Notes*, 3:15—22.) All those Israelites, who were not by faith interested in the covenant made with Abraham, were indeed outwardly a part of Abraham's family, and of the visible church: but like Ishmael, they were born in servitude, all their obedience was of a slavish nature, and their privileges were external and temporal: nor could the Sinai-covenant deliver them from this state. For "Hagar, the bondwoman," was the emblem of mount Sinai, in the deserts bordering on Arabia, which country was afterwards peopled by her descendants, being without the boundaries of the promised land. From that mountain the law was given, and there the legal covenant was ratified. It therefore corresponded to Jerusalem and its inhabitants, as the outward worshippers of God, in the ordinances performed at the temple. For, as far as they continued under the Sinai-covenant, especially when they had rejected Christ and the gospel, they were mere slaves, influenced by the "spirit of bondage," and not the children of God. (*Marg. Ref.* f—n. *Notes*, 8—11. *Rom.* 8:14—17.) But "the heavenly Jerusalem," the true church as coming from above, espoused to Christ, and represented by Sarah, is in a state of freedom; and this church is the mother of all true believers, who are "born of the Spirit." (*Marg. Ref.* o—q. *Notes*, *Heb.* 12: 22—25. *Rev.* 21:1—4,9—27.) That this church should mainly consist of Gentile converts, had long before been figuratively predicted. (*Marg. Ref.* r—t. *Note*, *Is.* 54:1.)—Believers, therefore, whether Jews or Gentiles, like Isaac, were "the children of promise:" (*Note*, *Rom.* 9:6—9.) they were not only brought into the church, as descended from Abraham, or proselyted to an external profession: but they were by regeneration, and through faith, made a part of the true seed of Abraham, in virtue of the promise made to him, that "in his Seed should all the nations of the earth be blessed." (*Marg. Ref.* u. *Notes*, 3:26—29. *Rom.* 4:9—17.) But, as Ishmael, a slave on his mother's side by birth, and in no wise entitled to the inheritance, had mocked and persecuted Isaac, who was miraculously born of Sarah according to the promise, to be Abraham's heir: so the Jews, who continued voluntarily in bondage under the legal covenant, at that time persecuted the Christians, who were "born after the Spirit," as Abraham's seed, according to the true meaning of the sacred oracles, and to whom alone true liberty and the heavenly inheritance belonged. But, as the Galatians might read in the Scripture, that God himself had commanded Hagar and Ishmael to be sent away from Abraham's family, that "the son of the bondwoman" might not share the inheritance with Isaac; even so the Jewish nation would soon be cast out of the church, and all who continued under the legal covenant would be excluded from heaven. (*Marg. Ref.* a—d. *Notes*, *Gen.* 21:8—13.) If then the exclusive privileges of all believers were immensely superior, according to the new covenant; what an absurdity was it for the Gentile converts to "desire to be under the law," which could not deliver the unbelieving Jews either from bondage or condemnation!—We should not perhaps have discovered this allegory, in the history of Sarah and Hagar, if the apostle had not shown it to us; and much sobriety and discretion ought to be used in thus applying scriptural narrations: yet this transaction was so remarkable, the coincidence so exact, and the illustration so instructive, that we cannot doubt it originally was intended by the Holy Spirit, as an allegory and type of those things, to which the inspired apostle referred it: and it should be observed, that it was adduced, as an *illustration* of the subject under consideration, and not as a direct *argument* or proof of it.—*Rejoice* thou *barren*, &c. (27) From the LXX, which accord to the Hebrew. (*Is.* 54:1.)—*Cast out*, &c. (30) This varies in things not material to the sense, both from the LXX, and from the Hebrew. (*Gen.* 21:10.)

A bondmaid. (22) Παιδισκης. 23,30,31. *Matt.* 26:69. *Luke* 12:45, *et al.*—*Gen.* 12:16. 16:1—3,8. 21:10,12,13. *Sept.* —*A freewoman.*] Της ελευϑερας. 23,26,30,31. See on *John* 8:36.—*Are an allegory.* (24) Εστιν αλληγορουμενα. Here only. Αλλα αγορευω, '*aliud verbis, aliud sensu ostendo.*' Schleusner. An allegory is, when one thing is spoken in *words*, but another is intended in *meaning*.—*Gendereth.*] Γεννωσα. 23,29. *Matt.* 1:2. *John* 1:13, *et al.*—*Answereth to.* (25) "Is in the same rank with." *Marg.* Συστοιχει. Here only. Στοιχεω, 5:25. *Acts* 21:24. *Rom.* 4:12.—*Rejoice.* (27) Ευφρανϑητι. See on *Luke* 12:19.

PRACTICAL OBSERVATIONS.

V. 1—11. While we are, or ought to be, thankful for deliverance from "the elements of this world," by the light, liberty, and privileges of the gospel; we should cheerfully submit to the restraints and corrections of our heavenly Father, in this our state of education for perfect felicity; and patiently wait the time appointed by him for our admission to it: and we ought to delight in the "easy yoke" of our Redeemer, whose 'service is perfect freedom.' (*Note*, *Matt.* 11:28—30.) For who can enough admire the condescending compassion of the Son of God, in "being born of a woman, and made under the law," that, by obedience unto the death upon the cross, he might redeem us wretched rebels from every fatal curse, galling yoke, and slavish terror, that so we might

CHAPTER V.

The apostle exhorts the Galatians to stand fast in their Christian liberty; and shows that, by being circumcised they would in fact renounce Christ; as in him "nothing availeth but faith which worketh by love," 1—6. He disclaims the preaching of circumcision himself, and condemns it in others, 7—12. He cautions them not to abuse their liberty, but "by love to serve one another;" for "love is the fulfilling of the law," 13—15. Exhorting them "to walk in the Spirit," he states the conflict between the flesh and the spirit, 16—18. He enumerates the works of the flesh, and the fruits of the Spirit, 19—23. He shows that true Christians have "crucified the flesh;" again calls on the Galatians to walk in the Spirit; and warns them against vainglory and envy, 24—26.

[a]STAND fast therefore in [b]the liberty wherewith Christ hath made us free, and be not [c]entangled again with the yoke of bondage.

2 Behold, [d]I Paul say unto you, [e]that if ye be circumcised, Christ shall profit you nothing.

3 For I [f]testify again to every man that is circumcised, that he is [g]a debtor to do the whole law.

4 Christ [h]is become of no effect unto you, whosoever of you are [i]justified by the law; [k]ye are fallen from grace.

5 For we [l]through the Spirit [m]wait for [n]the hope of righteousness by faith.

6 For [o]in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but [p]faith which worketh by love.

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a Prov. 23:23. 1 Cor. 15:58. 16:13. Phil. 1:27. 1 Thes. 3:8. 2 Thes. 2:15. Heb. 3:6,14. 4:14. 10:23,35—39. Jude 3:20,21. Rev. 2:25. 3:3. b 13. 2:4. 3:25. 4: 26,31. Ps. 51:12. Is. 61:1. Matt. 11:28—30. John 8:32—36. Rom. 6:14,18. 7:3, 6. 8:2. 1 Cor. 7:22. 2 Cor. 3:17. 1 Pet. 2:16. 2 Pet. 2:19. c 2:4. 4:9. Matt. 23: 4. Acts 15:10. Col. 2:16—23. Heb. 9:8—11. d 1 Cor. 16:21. 2 Cor. 10:1. 1 Thes. 2:18. Philem. 9. e 4:6. 2:3—5. Acts 15:1,24. 16:3,4. Rom. 9:31,32. 10:2,3. Heb. 4:2. f Deut. 8:19. 31:21. Neh. 9:29,30,34. Luke 16:28. Acts 2:40. 20:21. Eph. 4:17. 1 Thes. 4:6. 1 John 4:14. g 3:10. Deut. 27:26. Matt. 23:16,18. *Gr.* Jam. 2:10,11. h 2. 2:21. Rom. 9:31,32. 10:3—5. i Rom. 3:20. 4:4,5. k 1:6—9. Rom. 11:6. Heb. 6:4—6. 10:38,39. 12:15. 2 Pet. 2:20—22. 3:17,18. Rev. 2:5. 1 John 16:8—15. Eph. 2:18. m Gen. 49:18. Ps. 25:3,5. 62:5. 130:5. Lam. 3:25,26. Hos. 12:6. Rom. 8:24,25. 1 Thes. 1:10. 2 Thes. 3:5. n Rom. 5:21. Phil. 3:9. 2 Tim. 4:8. Tit. 2:13. o 2,3. 3:28. 6:15. Rom. 2:25—29. 3:29—31. 1 Cor. 7:19. Col. 3:11. p Matt. 25:31—40. 2 Cor. 5:14. 1 Thes. 1:3. Heb. 11:8,17—19. Jam. 2:14—26. 1 Pet. 1:8. 1 John 3:14—20. 4:18—21.

"receive the adoption of children;" and "the Spirit of adoption," emboldening us to worship God as our Father, to walk with him in holy communion, and to rejoice in the hope of his everlasting felicity? May we, by this filial temper and conduct, at all times evince our adoption; and may "the Holy Spirit thus witness with our Spirit, that we are the children and heirs of God!"—Once "we knew not God:" and though outward circumstances kept most of us from gross idolatry; yet we idolized the world, and sought our happiness from it. If then we now so "know God" in Christ, as to reverence, love, trust, and obey him; it is the effect of his *knowledge* of us, as the objects of his choice, and *owning* us as ransomed by the blood of his Son. (*Notes*, *Rom.* 8:28—31. 2 *Tim.* 2:19.) What then have we to do any more with worldly idols? What occasion for superstitious and human inventions, as if we desired to be still in bondage? Surely all those things must be "weak and beggarly elements," which God has no where required of us! (*Notes*, *Col.* 2:8—23.) And though Christians may "observe a day to the Lord;" yet an evident and zealous attachment to things of this nature, may well induce a fear concerning men's spiritual state: (*Note*, *Rom.* 14:5,6.) and it should always be remembered, that if ministers lose their faithful labours, their hearers lose their precious souls. Idolatry consists in "worshipping what by nature is no God:" surely then the worship of saints and angels is turning again to *heathenism*; and every scriptural example of worship rendered to Christ, demonstrates that he is, "by nature," "God over all, blessed for evermore."

V. 12—20. Ministers ought, as much as possible, to wave their personal complaints against their people; and to show more fear lest they should *injure* themselves, than lest they should behave amiss to them. It behooves us, when we think ourselves unkindly treated, to recollect the instances in which we experienced the candour and affection of our hearers; and when they overlooked those infirmities and defects, if not instances of misconduct, which we feared would have occasioned the rejection of our message. We may also remind them, when they seem about to turn aside, of those tender and sweet seasons, when they welcomed the gospel as preached by such poor worms, as if an angel, or "even Christ himself," had spoken to them; and when their hearts were so full of "blessedness," that they scarcely knew how sufficiently to express their gratitude, even to the instruments of their hopes and consolations. Contrasting these happy seasons with that coldness and disaffection which too frequently follow without any apparent reason; we may with efficacy inquire, "what is become of their blessedness;" and whether we be looked on as enemies, because we tell them the truth. Alas! this is often the case, not only with false professors of the gospel, but even with misguided believers; when for a time they are seduced by those who "zealously affect them, but not well;" who would alienate them from their faithful pastors, to attach them to themselves; or who would even disregard their souls, and their eternal salvation, to promote their own credit, or that of their party. At such times, the most affectionate warnings and scriptural arguments generally give offence, and increase alienation. This is a most trying situation to the faithful minister. He cannot cease to feel for his deluded children, and to long after them. Though he could bear to lose their *affections*, he cannot be willing that they should lose their *souls:* he must remind them that their zealous affections should be towards more substantial good, than new notions and new teachers; as in the sight of God, and not merely in the presence of their ministers. Thus many know experimentally something of the apostle's meaning when he said, "that he travailed in birth again," of his spiritual children, till "Christ was formed in them;" as the anguish on account of those whom they had hoped were converted, is greater than their earnestness for their conversion; and their prayers and endeavours are more fervent, as fearing "lest their last state should be worse than the first." (*Notes*, *Matt.* 12:43—45. 2 *Pet.* 2:20—22)—Nothing is so sure a proof of a sinner's justification, as "Christ formed in him" by the renewal of the Holy Spirit: but this cannot be hoped for, while men depend on the law for acceptance with God. (*Notes*, *Rom.* 6:14,15. 7:1—6. 2 *Cor.* 13:5,6.) The faithful minister "desires to change his voice" of reproof, for that of commendation; and not only to instruct, but to speak confidently of those, concerning whom he stands in doubt; and who, therefore, certainly ought to stand in doubt of themselves.

V. 21—31. Those "who desire to be under the law," should hear what the law says to them: and this would in every case teach them to flee from it, to the grace of the gospel. For not only do allegories and types instruct us; but the plainest language imaginable declares the two covenants, that from Sinai and that of Christ, to be perfectly distinct, and even of opposite tendency, to those who *now* are under them. They who are "born of the flesh," whether of Jewish or Christian parents, but not "of the Spirit:" (*Notes*, *John* 3:3—11.) and who in any degree depend for justification on circumcision, baptism, or any personal obedience whatsoever; or even on creeds, however scriptural; or on being members of this or the other church, however excellent, are under the covenant of works, mere Ishmaelites, bondslaves, citizens of the earthly Jerusalem, but under condemnation. But those who "are born of the Spirit," and so believe in Christ, trusting only in his merits and grace, are the "children of the promise," and of the heavenly Jerusalem; they possess true liberty, and are the heirs of everlasting felicity. Millions have already been thus "born of God," in the Gentile world, which once lay desolate: and we should pray, and do what we can in every way, that such places as still continue barren, (alas, how numerous and extensive!) may speedily produce far more converts, than have yet been made in the most flourishing churches: and especially, that Israel may speedily be gathered from his abject state, which shall be "as life from the dead" to the nations of the earth.—If indeed we are "the children of promise" and heirs of the inheritance; we need not wonder that carnal Ishmaels mock and persecute us: so it has been, and so it will be. But let us rest our souls on the Scripture, and, by an evangelical hope and a cheerfull obedience, let us show that we are the children of God, that we walk at liberty, and that our conversation and our treasure are indeed in heaven.

NOTES.—CHAP. V. V. 1—6. Christ had called the churches in Galatia, by his gospel, to partake of liberty from condemnation and from the ceremonial law, as well as from their former idolatries and slavery to sin and Satan: (*Marg. Ref.* a, b.) the apostle therefore exhorted them to "stand fast in that liberty," whatever efforts were used to deprive them of it; and not to suffer the Judaizing teachers to entangle them in a yoke of bondage under the ceremonial law; which would reduce them again into as abject a slavery, as that of their Gentile state. (*Note*, 4:8—11,21—31.) For he, Paul, though opposed to many confident teachers who maintained the contrary, most decidedly and solemnly assured them, that if they submitted to circumcision, as necessary to justification, they would derive no benefit from Christ and his covenant; or from his righteousness, atonement, and mediation and he again testified to every individual among them, who should be circumcised from such motives, that "he was become" a debtor to "keep the whole law," and liable to condemnation for every failure in his obedience to it. (*Notes* 1:6—10. 3:6—14.)—Perhaps some taught them, that the most burdensome parts of the law were not obligatory on proselytes, who lived at a distance from Jerusalem.—It was however most certain, that Christ would not benefit that man, who brought himself under this obligation, by seeking to be justified on account of his own obedience to the law: as that attempt was in fact a renunciation of the doctrine of grace, a forfeiture of every hope of benefit from the mercy and free favour of God, and a kind of voluntary divorcing himself from Christ, and laying hold of the legal covenant. (*Marg. Ref.* c—k.) For circumcision, in such circumstances, would be a deliberate renunciation of the covenant of grace: whereas all true Christians, whether Jews or Gentiles, being taught by the Holy Spirit, "waited for eternal life," the proper reward of righteousness, and the object of their hope, as the gift of God by faith in Christ; and not for the sake of their own works in any degree. They not only sought to be, and

7 Ye did run well; who did hinder you that ye should not obey the truth?

8 This persuasion *cometh* not of him that calleth you.

9 A little leaven leaveneth the whole lump.

10 I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear *his* judgment, whosoever he be.

11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.

12 I would they were even cut off which trouble you. [*Practical Observations.*]

13 For, brethren, ye have been called unto liberty; only *use* not liberty for an occasion to the flesh, but by love serve one another.

14 For all the law is fulfilled in one word, *even* in this, Thou shalt love thy neighbour as thyself.

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hoped that they were pardoned and justified in respect of the past and present: but they had the same expectation of the future, and waited for the day of judgment, expecting to be accounted righteous, in Christ, *by faith alone*, by which they were not only brought into a justified state, but continued in it to the end; and thus entitled to the heavenly inheritance. (*Marg. Ref.* l—n. *Notes, Rom.* 5:1,2. 2 *Cor.* 5:5—8, *v.* 7. *Jude* 20,21.) For, according to the new covenant, and in respect of those who were members of the Christian church, "neither circumcision nor uncircumcision were of any avail;" the Jewish convert might observe the legal ceremonies, or he might assert his liberty from them; the Gentile might utterly disregard them, or from motives of expediency he might be circumcised as Timothy had been, and pay some attention to them; provided he did not count them obligatory on his conscience, or place any dependence on them. But these things were of no avail "in Christ Jesus." They could not profit an unbeliever; nor prevent the salvation of a believer; whatever purpose might in other respects be answered by either the one or the other. True faith alone received the Saviour, and interested the believer as one with Christ in his whole salvation: and this living and justifying faith was distinguished from a dead faith, by being an operative active principle; and especially as it always showed its energy in the heart, by love to Christ, his cause, and his people; by love to God, and to man for his sake: and this never failed to produce its correspondent effects on a person's conduct. (*Marg. Ref.* o, p. *Notes*, 6:15,16. 1 *Cor.* 7:17—24, *v.* 19. *Jam.* 2:14—26. 1 *John* 5:1—5.) By this view of the subject, a simple dependence on the righteousness and atonement of Christ, and an evangelical obedience to his commandments, are at once secured: and the fruits of that love, by which "faith worketh," will be adduced at the day of judgment, as evidences to prove believers entitled to the heavenly inheritance. (*Notes, Matt.* 25: 34—46.) After what the apostle had before said, (2—4.) this conclusion fully proves, that he did not oppose the observance of the ceremonial law, as even in itself: but as their dependence on it was wholly incompatible with the method of justification revealed in the gospel.—'It is to be noted, that circumcision is here to be considered, partly from the circumstances of the times, (when it had ceased to be "the seal of the righteousness of faith," as by baptism it was abolished,) and partly from the sentiments of these adversaries, who were desirous to connect it with Christ, as if some part of salvation resided in it.' *Beza.* 'If the whole confidence of the soul do not rest on him for salvation; he will reject those divided regards which are offered to him, and interpret them as an affront, rather than an acceptable homage.' *Doddridge.* 'It is not easy to perceive, how they should have justification and salvation from him, from whom, after the revelation made of him, they did not expect it: nor have faith in him for justification, by whom they thought not that they should be justified.' *Whitby.*

Be not entangled. (1) Μη ενεχεσθε. See on *Mark* 6:19.—*The yoke of bondage.*] Ζυγῳ δουλειας. *Acts* 15:10. Ζυγος, *Matt.* 11:29. Δουλεια, 4:24. See on *Rom.* 8:15.—*Christ is become of no effect unto you.* (4) Κατηργηθητε απο του Χριστου. 11. See on *Rom.* 3:3.—*From grace.*] Της χαριτος. "From the grace" of Christ, the covenant of grace.—*Through the Spirit.* (5) Πνευματι. 16,25. *John* 3:6. *Rom.* 8:9,10,13.—*We . . . wait.*] Απεκδεχομεθα.—See on *Rom.* 8:19.—*Worketh.* (6) Ενεργουμενη. 2:8. 3:5. *Eph.* 3:20. *Phil.* 2:13. *Col.* 1:29. *Jam.* 5:16.—See on *Rom.* 7:5. (*Notes*, 1 *Cor.* 12:4—11. *Jam.* 5:15,16.)

V. 7—12. When the gospel had first been received by the Galatians, they seemed in a very promising manner to "run the race set before them;" professing and apparently exercising that "faith which worketh by love," and obeying Christ from evangelical principles. (*Marg. Ref.* q, r. *Notes*, 1 *Cor.* 9:24—27. 2 *Tim.* 4:6—8. *Heb.* 12:1.) But they were now evidently "hindered," and turned aside from this obedience of faith and love, to ceremonial observances and dependence on the law. But who had thus "*driven them back*" from the way of Christ, into these new and unauthorized paths? or, come across them in the course, and turned them out of it? "This persuasion" of the necessity of circumcision, certainly did not come from the apostle, who had "called them to the grace of Christ;" nor was it from the Holy Spirit, the Agent in the sinner's conversion. (*Note*, 1:6—10. 3:1—5.) In fact, a few *Judaizers* had crept in among them, who, being infected with pride, bigotry, and enmity against the pure gospel of Christ, had "leavened" them also with a similar spirit; its baleful influence was rapidly diffusing itself through all their churches, and would have most fatal effects, unless most decidedly counteracted. (*Marg. Ref.* s, t. *Notes, Matt.* 16:5—12. 1 *Cor.* 5:6—8. 15:31—34.) The apostle, however, reflecting on the manner in which they had received his doctrine, and trusting in the Lord Jesus, still had a confidence in them, that they would recover from the temporary fascination, and become entirely of his judgment on the subject. Then the ringleader of the defection, or any other person who had perverted them, (of whatever importance he had seemed to be,) would be justly censured by them, and bear that condemnation from them which he deserved; as assuredly he would from God, unless he were brought to repentance. (*Marg. Ref.* u—z.) Indeed, it had been craftily and maliciously insinuated, that the apostle himself after his journey to Jerusalem, and his conference with the other apostles, on some occasions preached the necessity of circumcision, when it conduced to increase his influence; and for this, his candid allowance to men's prejudices, when it could be safely done, and the circumcision of Timothy, might give the handle: but if this had been his practice, why did he every where meet with such furious persecution from the Jews? For in that case, the offence of the cross of Christ would have in a great measure ceased. (*Marg. Ref.* a, b.) Had he proselyted the Gentiles to the Mosaic law, and taught justification by it; the Jews, the grand point in contest being thus conceded, would have connived at his regard to Jesus of Nazareth, being gratified in their self-preference, and in the increasing number of those who observed the law; but his preaching Christ as the whole salvation of sinners; his disregard to the ritual law; his doctrine of justification, which left all unbelievers under condemnation without distinction, and his success among the Gentiles, whom he would not allow to be circumcised, every where exasperated the Jews against him. As then this insinuation was notoriously false; so he ardently desired that the persons who thus troubled them, and employed such manifest deceits for that purpose, were cut off by excommunications from their society; and so kept from doing them any further mischief. But why did he not command the Galatians to excommunicate them, as he had required the Corinthians to deliver the incestuous person to Satan. (*Notes*, 1 *Cor.* 5:1—5,9—13. 2 *Cor.* 2:5—11.) It is probable, because the infection had spread so wide in the churches of Galatia, the persons to be censured possessed so great influence, and so very many were concerned in some degree, that there was little prospect, except by the intervention of miracles, that such a command would be obeyed. Their crime, likewise, however rumous to themselves and others, was of a more plausible nature than the scandalous conduct of the incestuous Corinthian.—It is also to be noted, that the apostle did not command the Corinthians to excommunicate the false teachers, though he most decidedly testified against them. (*Note*, 2 *Cor.* 11:13—15.) In both cases, having intimated their duty, he waited a more favourable opportunity of interposing his own authority.

Who did hinder you? (7) "Drive you back." *Marg.* Τις ὑμας ανεκοψε. Here only. Comp. of *ανα* and *κοπτω*, *Matt.* 21:8. Αποκοπτω, 12.—*Persuasion.* (8) Πεισμονη. Here only. *Troubleth.* (10) Ταρασσων. See on 1:7. *I would.* (12) Οφελον. See on 2 *Cor.* 11:1.—*Cut off.*] Αποκοψονται. *Mark* 9:42,45. *John* 18:10,26. *Acts* 27:32. Cutting off by excommunication is evidently meant; as a mortified limb is separated from the body, to stop the fatal progress of a gangrene. (*Note*, 2 *Tim.* 2:14—18.) This did not in itself imply any degree of persecution, or further punishment; though sometimes accompanied by miraculous judgments. (*Notes*, 1 *Cor.* 4:18—21. 2 *Cor.* 10:1—6. 13:1—4.)—*Which trouble you.*] Οι αναστατουντες. See on *Acts* 17:6.

V. 13—15. The Galatians had been "called unto liberty," and ought not to endure those who attempted to bring them into bondage: only let them be careful not to run into licentiousness, or to take "occasion from their liberty" to indulge the inclinations of corrupt nature. (*Marg. Ref.* e, f. *Note*, 1 *Pet.* 2:13—17.) "Faith working by love" would indeed, as far as it prevailed, lead them to serve and worship God as his

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; Matt. 13:21. 1 Cor. 9:24. Heb. 12:1. * Or, *drive you back*? 3:1. r Acts 6:7. Rom. 2:8. 6:17. 10:16. 15:18. 16:26. 2 Cor. 10:5. 2 Thes. 1:8. Heb. 5:9. 11:8. 1 Pet. 1:22. s *See on* 1:6. t Matt. 23:33. 16:6—12. Mark 8:15. Luke 12:1. 13:21. 1 Cor. 5:6,7. 15:33. 2 Tim. 2:17. u 4:11,20. 2 Cor. 1:15. 2:3. 7:16. 8:22. 2 Thes. 3:4. Philem. 21. x 1:7. 2:4. 3:1. 4:17. 6: 12,13,17. Acts 15:1,2,24. 1 John 2:18—26. y 12. 1 Cor. 5:5 2 Cor. 2:6 10:2 b. 13:10. 1 Tim. 1:20. z 2:6. 2 Cor. 5:16. a 2:3. Acts 16:3. b 4:29. 6:4,12,17. Acts 21:21,28. 22:21,22. 23:13,14. 1 Cor. 15:30. 2 Cor. 11:23—28 c Is. 8:14.

Rom. 9:32,33. 1 Cor. 1:18,23. 1 Pet. 2:8,9. d 10. 1:8,9. Gen. 17:14. Ex. 12: 15. 30:33. Lev. 22:3. Josh. 7:12,25. John 9:34. Acts 5:5,9. 1 Cor. 5:13. Tit. 3:10. e 1. 4:5—7,22—31. Is. 61:1. Luke 4:18. John 8:32—36. Rom. 6:18—22. f 1 Cor. 8:9. 1 Pet. 2:16. 2 Pet. 2:19. Jude 4,10—12. g 14,22. 6:2. Mark 10:43 —45. John 13:14,15. Acts 20:35. Rom. 15:1,2. 1 Cor. 9:19. 13:4—7. 2 Cor. 4: 5. 12:15. 1 Thes. 1:3. Jam. 2:15—17. 1 John 3:16—19. h Matt. 7:12. 19:18,19. 22:39,40. Rom. 13:8—10. Jam. 2:8—11. i Lev. 19:18,34. Mark 12:31,33. Luke 10:27—37. 1 Tim. 1:5.

15 But [k]if ye bite and devour one another, take heed that ye be not consumed one of another.

16 *This* I say then, [m]Walk in the Spirit, [n]and [o]ye shall not fulfil the lust of the flesh.

17 For [p]the flesh lusteth against the spirit, and the spirit against the flesh: [q]and these are contrary the one to the other; [q]so that ye cannot do the things that ye would.

18 But [r]if ye be led by the Spirit, [s]ye are not under the law. [*Practical Observations.*]

19 Now [t]the works of the flesh are manifest, which are *these*, [u]adultery, fornication, uncleanness, lasciviousness.

20 Idolatry, [x]witchcraft, hatred, variance, emulations, wrath, strife, seditions, [y]heresies,

21 Envyings, murders, [z]drunkenness, [a]revellings, and such like: of the which I tell you before, as I have also told *you* in time past, [b]that they which do such things shall not [c]inherit the kingdom of God.

22 But [d]the fruit of the Spirit is [e]love, joy, peace, long-suffering, gentleness, goodness, [f]faith,

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k 26. 2 Sam. 2:26,27. Is. 9:20,21. 11:5—9,13. 1 Cor. 3 3. 6:6—8. 2 Cor. 11:20. 12:20. Jam. 3:14—18. 4:1—3. 1 *See on* 3:17. 1 Cor. 7:29. m 25. 6:8. Rom. 8:1, 4. 1 Ti.13,14. 1 Pet. 1:22. 4:6. Jude 19—21. n 19—21. Rom. 6:12. 13:13,14. 2 Cor. 7:1. Eph. 2:3. Col. 2:11. 3:5—10. 1 Pet. 1:14. 2:11. 4:1—4. 1 John. 2 15,16. o Or, *fulfil not.* o Ps. 19:12,13. 51:1—5,10—12. 65:3. 119:5,20,24,25. 125:3,10. 133,139,176. Ec. 7:20. Is. 6:5. Matt. 16:17,23. 26:41. John 3:6. Rom. 7 18,23 —25. 8:5,13. Jam. 4:5,6. p 3:21. Matt. 12:30. Rom. 7:7,8,10—14 8:5—8 q Ps. 119:4—6. 130:3. Matt 5:6. Luke 21:33,46,54—61. Rom. 7:15—23. Heb. 3:12—16. Jam. 3:2. 1 John 1:8—10. r 16,25. 4:6. Ps. 25:4,5,8,9. 143:8—10. Prov. 8:20. Is. 48:16—18. Ez. 36:27. John 16:13. Rom. 8:14. 2 Tim. 1:7. 1 John 2:20—27. s 4:5. Rom. 6:14,15 t 13,17. 6 8. Ps. 17:4. John 3:6. Rom. 7:5,18,25. 8:3,5,9,13. 1 Cor. 3:3. 1 Pet. 1 2. u Ez. 22:6—13. Matt. 15:18,19.

Mark 7:21—23. Rom. 1:21—32. 1 Cor. 6:9,10. 2 Cor. 12:20,21. Eph. 4:17—19, 5:3,4. Col. 3:5—8. 1 Tim. 1:9,10. Tit. 3:3. Jam. 3:14,15. 1 Pet. 4:3,4. Rev. 21 8. 22:15. x Ex. 22:18. Deut. 18:10. 1 Sam. 15:23. 1 Chr. 10:13,14. 2 Chr. 33:6 Acts 8:9—11. 16:16—19. y 1 Cor. 11:19. Tit. 3.10. 2 Pet. 2:1. z Deut. 21:20 Luke 21:34. Rom. 13:13. 1 Cor. 5:11. 6:10. Eph. 5:18. 1 Thes. 5:7. a 1 Pet. 4:3 b Is. 3:11. Rom. 2:8,9. 8:13. 1 Cor. 6:9,10. Eph. 5:5,6. Col. 3:6. Rev. 21:27. c Matt. 25:34. 1 Cor. 6:10. 15:50. Eph. 5:5. d 16—18. Ps. 1:3. 92:14. Hos. 14:8. Matt. 12:33. Luke 8:14,15. 13:9. John 15:2,5,16. Rom. 6:22. 7:4. Eph. 5:9. Phil. 1:11. Col. 1:10. e 13. Rom. 5:5—5. 12:9—18. 15:13. 1 Cor. 13: 4—7. Eph. 1:15—23. 5:1,2. Phil. 4:4—9. Col. 3:12—17. 1 Thes. 1:3—10. 5:10—22. Tit. 2:2—12. Jam. 3:17,18. 1 Pet. 1:8,22. 2 Pet. 1:5—8. 1 John 4:7—16. f 1 Cor. 13 7,13. 2 Thes. 3:2. 1 Tim. 3:11. 4:12. 1 Pet. 5 12

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children: and love to their brethren and to all men, for Christ's sake and after his example, ought to make them willing "servants to each other," and induce them to give up their own inclinations and indulgence, to promote the welfare of their brethren, as far as in their power; without doing any one harm, in his person, connexions, property, reputation, or peace of mind. (*Notes*, *Ex.* 20:13—17. *Matt.* 20:24—28. 1 *Cor.* 9: 19—23.) For the whole moral law contained no more, in all its requirements, than was implied in "love;" especially the whole of men's duty to one another was summed up in the single precept of "loving their neighbours as themselves:" (*Marg. Ref.* g—i. *Notes*, *Lev.* 19:18. *Rom.* 13:8—10.) and this still continued to be their rule of duty, though they were delivered from the law as a covenant. But if, on the contrary, they indulged selfishness, pride, and anger, by dividing into parties and quarrelling with each other, as if like wild beasts, they would "bite and devour one another;" they might expect to be left by the God of peace and love, to be the instruments of each other's present misery or future destruction. (*Marg. Ref.* k. *Note*, *Jam.* 3:13—16. 4:1—3.)—'The zeal of the Jews would not suffer an uncircumcised person to live among them; so might it be also with these zealous Judaizers.' *Whitby.*

An occasion. (13) Αφορμην. See on *Rom.* 7:11.—*Serve one another.*] Δουλευετε αλληλοις. 4:9,25.—*Bite.* (15) Δακνετε. Here only. 'Mordete, detrectationibus scilicet, calumniis et convitiis.' *Schlausner.*—*Be consumed.*] Αναλωθητε. *Luke* 9:54. 2 *Thes.* 2:8.

V. 16—18. To prevent the ruinous consequences of contentions to themselves and others, and the disgrace which they brought on the gospel; the apostle called on the Galatians "to walk in the Spirit;" according to his holy guidance, in dependence on his influences, and with constant prayer for them. This would effectually prevent them from "*fulfilling* the lusts," or desires, of the flesh, or that evil nature with which they were born, as descended from fallen Adam. (*Marg. Ref.* i—n.)—'According to his manner, the apostle calls that part of a man "the spirit," which is newly quickened by the Holy Spirit, which is "dead unto sin, and alive unto God;"... and "the flesh," whatever in man is not renewed by grace, through Christ, as apprehended by faith. He here justly adds, that in the same regenerate man is both "flesh and spirit;" the conflict between which is copiously shown in the seventh chapter of the Romans'. *Beza.* "For the flesh," "the old man," "lusteth" in direct opposition to the desires of the new nature in the regenerate, as well as to the dictates of the Holy Spirit: and "the spirit," in both senses, opposes the corrupt desires of the flesh, by holy affections and inclinations. These are therefore placed in direct opposition to each other: so that believers "*do not* the things which they would," according to the most literal meaning of the words. They are not so holy as they long to be; nor yet, though at liberty from the covenant of works, do they indulge those corrupt inclinations, which still rise up in their hearts, and cause them much trouble, distress, and perplexity. Thus they are engaged in a perpetual conflict, in which they earnestly desire that grace may obtain a complete and speedy victory. And those who thus give themselves up "to be led by the Spirit," "are not under the law," nor exposed to its awful curse for every failure in obedience; while their hatred of sin and desires after holiness, according to the perfect rule of God's commandments, is the evidence that they are interested in the salvation of the gospel. (*Marg. Ref.* o—s. *Notes*, *Rom.* 7:7—25. 8:1—17.)—The apostle, in his epistle to the Romans, says, "As many as are led by the Spirit of God, they are the sons of God." Here he says, "If ye be led by the Spirit, ye are not under the law." Hence it follows, that they who are "not under the law" are "the sons of God."—'Ye will not gratify the lusts of your *animal* nature; particularly ye will not gratify the sinful passions of envy, malice, anger, revenge.' *Macknight.*—Do 'envy, malice, anger, revenge,' belong to the *animal* nature? Is the devil, then, in this sense, an *animal*? In fact, all sin has its source and seat in *the soul*, and the body, even in gross sensual indulgences, is only "the instrument of unrighteousness to sin." (*Notes*, *Matt.* 15:15—20 *Rom.* 6:12,13,16—19.)

Walk in the Spirit. (16) Πνευματι περιπατειτε. 5,25.—As πνευματι is without the article, it properly signifies, as Beza explains it, that which "is born of the Spirit, and is spirit:" yet this does not alter the meaning of the exhortation, as when we are influenced by this new principle, we walk in dependence on the Holy Spirit, who both communicated it, preserves it, and works in and by it.—*Are contrary.* (17) Αντικειται. See on Luke 21:15.—*Ye cannot do the things that ye would.*] Μη ά αν θελητε, ταυτα ποιητε.—Ου γαρ ὁ θελω ποιω αγαθον, *Rom.* 7:19.

V. 19—21. The difference between "the flesh and the spirit" might be known by their contrary effects. (*Notes*, 16 —18. *John* 3:6.) "The works of the flesh" must be "manifest" to every one, who considered the conduct of unconverted men, and the state of the world in general. Several of the sins here specified, as "the works of the flesh," have no connexion with the bodily appetites; which proves, that we are not to understand, by "flesh and spirit," the animal part of man, as distinguished from the intellectual; but the whole of our fallen nature, as opposed to the new nature communicated by regeneration, and the gracious influence of the Holy Spirit acting upon it and by it. (*Note*, *Rom.* 8:5—9.) There can be no doubt about "adultery, fornication, &c." being in every sense "works of the flesh." (*Marg. Ref.* t, u. *Notes*, 1 *Cor.* 6:18—20.)—Idolatry also is "a work of the flesh;" as it springs from man's carnal enmity to the holy character, worship, and service of God; in the stead of whom he deifies imaginary beings more congenial to himself, and worships them in a manner more suited to his pride and lusts. (*Notes*, *Ex.* 20:3. *Rom.* 1:21—27.) "Witchcraft," (implying all kinds of sorcery, charms, divinations, incantations, fortunetelling, and attempted intercourse with evil spirits, real or pretended,) is "a work of the flesh," as it results from man's carnal dislike of submission to God, and dependence on him, and a desire of seeking help and information from other quarters: by both these, men virtually worship the devil. (*Marg. Ref.* x. *Note*, *Ex.* 22:18.) "Hatred and variance" are also "works of the flesh;" and "emulations" seem in this connexion to signify that ambition of pre-eminence and thirst for glory, which excite men to vie with one another, and eagerly to aspire after distinction, according to the nature of their objects and pursuits. Poets, orators, historians, philosophers, moralists, and all men who do not attend to the Bible, deem this the noblest principle of human activity; yet it springs from unmingled pride and selfishness, and is nearly allied to envy. When the object of emulation is evil, its effects are dreadful: when the object is good, the glory of man is sacrilegiously substituted, in the place of the glory of God; and this thirst for human applause has caused more horrible violations of the law of love, and done more to desolate the earth, than even the grossest sensuality ever did. (Ξηλοι, *Note*, *Jam.* 3:13—16.) Along with "strife and seditions," by which schisms in the church and factions in the state may be meant, "heresies" are called "works of the flesh." Pride, ambition, avarice, or other carnal affections, induce man to pervert the truth of God's words; and, espousing some pernicious error, to seek distinction by propagating it. Hence arise contentions, separations, and the most fatal effects to individuals and to the church. (*Notes*, 1 *Cor.* 11 17 —22. 2 *Pet.* 2:1—3.) These were therefore joined by the apostle along with adulteries, and unnatural lusts, drunkenness, envy, revellings, seditions, and even murders, as equally the result of a carnal heart, and marks of unregeneracy. Many more he might have mentioned: for covetousness, and the sins connected with it, are elsewhere mentioned; (*Note*, 1 *Cor.* 6:9—11.) but these "and such like" would, without repentance and its fruits, certainly exclude men from "inheriting the kingdom of God;" as the apostle had formerly declared to them, and now again forewarned them. (*Marg. Ref.* z—c.)—The word translated "witchcrafts," is by some rendered *poisonings;* as if the apostle, in this compendium

23 Meekness, [g]temperance: [h]against such there is no law.

24 And [i]they that are Christ's have [k]crucified the flesh, with the [l]affections and lusts.

25 If [m]we live in the Spirit, [n]let us also walk in the Spirit.

26 Let us not be [o]desirous of vainglory, [o]provoking one another, envying one another.

[g] Acts 24:25. 1 Cor. 9:25. Tit. 1:8. 2:2. [h] 1 Tim. 1:9. 13:29. Rom. 8:9. 1 Cor. 3:23. 15:23. 2 Cor. 10:7. [k] 16—18. 2:20. 6:14. Rom. 6:6. 8:13. 13:14. 1 Pet. 2:11. [l] Or, *passions.* [i] John 6:63. Rom. 8:2,10. 1 Cor. 15:45. 2 Cor. 3:6. 1 Pet. 4:6. Rev. 11:11. [m] *See on* 16. Rom. 8:4,5. [n] Luke 14:10. 1 Cor. 3:7. Phil. 2:1—3. Jam. 4:16. [o] *See on* 15. Jam. 3:14—16. 1 Pet. 5:5.

would pause to distinguish one kind of murder from another; when the difference did not at all alter the nature or degree of the crime! "Witchcrafts" had the name used in the original, from the magical compositions of certain ingredients, which attended these diabolical practices.—"Revellings" were such feasts, as were accompanied with music and dancing, and whatever could promote hilarity and sensual gratification. The Greeks and Romans had an imaginary god, called Comus, (from the Greek word here used,) who was supposed to preside over these feasts, and was in that character worshipped by hymns, oblations, and libations. (*Notes, Rom.* 13:11—14. *Eph.* 5:3—7. 1 *Pet.* 4:3—5.)—The word rendered "lasciviousness," (19) is used by Demosthenes, in describing the enormous ambition and rapacity of Philip, king of Macedon. It seems to denote the exorbitancy of any passion, which is left without restraint; though in Scripture it is generally used of unbridled sensual indulgence.

Uncleanness. (19) Ακαθαρσια. See on *Rom.* 1:24.—*Lasciviousness.*] Ασελγεια. See on *Mark* 7:22.—*Witchcraft.* (20) Φαρμακεια. *Rev.* 9:21. 18:23.—*Ex.* 7:11,22. 8:7,18. *Is.* 47:9,12. *Sept.*—Φαρμακευς, *Rev.* 21:8. *A φαρμακον, medicamentum, venenum.*—*Emulations.*] Ζηλοι. 1 *Cor.* 3:3. 2 *Cor.* 12:20. *Jam.* 3:14,16.—*Seditions.*] Διχοστασιαι. See on *Rom.* 16:17.—*Heresies.*] Αιρεσεις. See on *Acts* 5:17.—*Revellings.* (21) Κωμοι. *Rom.* 13:13.—*I tell you before, as I have also told* you *in times past.*] Προλεγω ὑμιν, καθως και προειπον. See on 2 *Cor.* 13:2.

V. 22—26. The holy affections, and the conduct resulting from them, as here enumerated, are not called 'the works of a believer,' but "the fruit of the Spirit," dwelling in the new nature and working by it, which he has produced by regeneration. (*Marg. Ref.* d. *Note, Eph.* 5:8—14, *v.* 9.) "Love" of God and man, of the Saviour, his people, and all men, for his sake, and according to his command and example; a joyful frame of mind in the salvation and service of God; a peaceful conscience, and a submissive will, leading to a peaceable conduct towards man; a disposition to bear injuries and affronts, without seeking revenge or expressing resentment; a mild, unassuming, inoffensive deportment, united with beneficence and philanthropy; truth, sincerity, fidelity, and integrity to man, springing from faith in God and faithfulness to him; a humble, teachable, unambitious temper and demeanour; and an evident moderation about earthly objects, and in respect of every animal indulgence: these, and such like, are "the fruits of the Spirit:" and "against these there is no law," for they are what the moral law requires. (*Marg. Ref.* e—h. *Notes,* 1 *Cor.* 13:4—7. *Jam.* 3:17,18. 2 *Pet.* 1:5—7.) So that obedience to the law as *a rule,* and as "written in the heart" by the Holy Spirit, with delight and satisfaction, and earnest desires after more exact conformity to it, is the apostolical evidence of deliverance from the law, as a covenant of works; and those who really belong to Christ, as justified believers, have actually "crucified the flesh," with all its corrupt affections and rebellious inclinations. (*Marg. Ref.* k.) The carnal nature, "the old man," is dethroned, confined, condemned, hated, opposed, weakened, and wounded: his death is determined, though the execution be lingering, and to be effected only by a continued course of self-denial; and though he still struggles for life, liberty, and even victory; which perpetuates the believer's conflict, and prevents his complete holiness. But, says the apostle, "if we live in," or *by* "the Spirit," as regenerate persons; "let us also walk in the Spirit," and order our daily conversation according to that holy influence, and in dependence on the guidance and powerful assistance of the Holy Spirit: especially in mortifying the desire of "vainglory" and human applause, and refraining from whatever may tend to exasperate the minds of other men; or manifest envy of their gifts, reputation, or prosperity. The "*body,*" as meaning the animal nature, must be "kept under and brought into subjection," by proper discipline as a child: but "the flesh" must be crucified, as an enemy and malefactor, which is doomed to inevitable destruction. (*Notes, Rom.* 6:5—7. 8:3,4,12,13. 1 *Cor.* 9:24—27.)

Long-suffering. (22) Μακροθυμια. See on *Rom.* 2:4.—*Gentleness.*] Χρηστοτης. See on *Rom.* 2:4.—*Goodness.*] Αγαθωσυνη. See on *Rom.* 15:14.—*Faith.*] Πιστις. 5,6. See on *Rom.* 1:17.—*Temperance.*] Εγκρατεια. See on *Acts* 24:25.—*They that are Christ's.* (24) Οι του Χριστου. 3:29. 1 *Cor.* 3:23. 15:23. 2 *Cor.* 10:7.—*Affections.*] "Passions." *Marg.* Τοις παθημασι. See on *Rom.* 7:5.—*Let us walk.* (25) Στοιχωμεν. 6:16. See on *Rom.* 4:12.—'To march as soldiers do, step by step, in their ranks, by rule, and by the word of command.'—*Desirous of vainglory.* (26) Κενοδοξοι. Here only. Κενοδοξια. *Phil.* 2:3.—*Provoking one another.*] Αλληλους προκαλουμενοι. Here only. 'Proprie, *provoco aliquem ad pugnam et certamen.*' Schleusner.—*Envying.*] Φθονουντες. Here only. Φθονος, 21. See on *Rom.* 1:29.

PRACTICAL OBSERVATIONS.

V. 1—12. While so many are struggling for personal and political liberty, or disputing about it, as the greatest of earthly blessings; let us aspire after and "stand fast in the liberty, wherewith Christ has made his people free:" that walking before God with the humble and obedient confidence of children, we may steadfastly reject every "yoke of bondage," with which Satan or his ministers may attempt to entangle us. Especially we should regard the apostle's warnings, to keep clear of all dependence on our own works for justification; as in that case "Christ will profit us nothing." It is to be feared, that very large numbers impose on themselves in this matter: they imagine that the merits of Christ will make up for their deficiencies; while their real dependence is placed on their own morality, alms, devotions, or superstitions. But the divine Saviour will teach us to give him the whole honour of our justification, or he will leave us wholly to stand or fall by our own righteousness; and every man, who trusts to his own works, "becomes a debtor to do the whole law:" "Christ becomes of none effect to him;" he virtually renounces the covenant of grace, and will be dealt with according to the rigour of the covenant of works. May we then keep at a distance from this fatal rock, and be of that number, who "through the Spirit wait for the hope of righteousness by faith!" For the danger of old did not lie in circumcision: circumcision and uncircumcision were immaterial in themselves, even as many external forms and observances now are: but "faith that worketh by love" forms the essence of the religion of Christ. Without this all else is worthless; and compared with it other things are of small value. Yet many, who "seemed to run well" in this evangelical race, have been hindered from obeying the truth, by those who perplexed them with refined notions, or laboured to proselyte them to some new sect or form: so that, instead of "the work of faith, and labour of love, and patience of hope," they have turned aside to vain jangling, and zeal for trifling distinctions, and the "shibboleths" of a party. "The persuasion," that religion consists in things of this kind, does by no means accord with the doctrine of the apostles, nor is it from the converting grace of the Spirit. Yet when a little of this leaven gets into even flourishing congregations, it is apt to diffuse itself through "the whole lump." Its first beginnings should therefore be strenuously opposed: and those who would thus unsettle and pervert others, should be censured by their brethren, or even cut off from their communion: and certainly they who persist in disturbing and dividing the church of Christ, must at last "bear their judgment, whosoever they be."

V. 13—18. It becomes us most steadfastly to maintain the pure gospel of a crucified Saviour, whatever offence may be taken, or persecution endured by means of it; but we should be equally watchful against those who "use their liberty for an occasion to the flesh," and of indulging their sensual or selfish passions. "By love" we should become the willing servants of one another, and of all men; and in "loving our neighbour as ourselves," according to the requirement of the holy commandment, we shall most effectually promote our own comfort, and the happiness of families, of the church, and the community. But "a house divided against itself cannot stand;" and when professed Christians, instead of the gentleness of lambs and doves, become like savage beasts of prey, in "biting and devouring one another;" we need not wonder that they are "consumed one of another." Alas, how has Satan prevailed in this way against the church of Christ! What cruel persecutions and fierce controversies have arisen among Christians, so called! How many hopeful prospects have thus been clouded, and flourishing churches ruined! so that the nominal kingdom of the "Prince of Peace" has become a scene of contention and discord! But all this would have been prevented, if men had "walked in the Spirit;" for they would not then have thus "fulfilled the lusts of the flesh."—The most eminent Christians indeed do not attain to all that they desire and aim at; yet those "who are led by the Spirit," habitually oppose, subdue, and mortify those sinful workings which they cannot wholly extirpate.

V. 19—26. It should always be kept in mind that "hatred, variance, emulations, wrath, strife, seditions, heresies, and envyings," are as much the works of the flesh, as "adulteries, fornications, murders, drunkenness, revellings," or any sensual excess; and that they will as certainly exclude men from heaven, whatever profession of religion they may make; nay, even if religion, in its purest form, is the pretence, subject, or occasion of their malignant passions. The apostle has indeed repeatedly and plainly forewarned us, that they "who do such things," as are here mentioned, or others of a similar nature, "shall not inherit the kingdom of God;" yet what numbers of professed Christians live habitually in the grossest of them; and, notwithstanding their adultery, fornication, shameful uncleanness, or secret lasciviousness, still hope for heaven, in neglect of evangelical repentance and faith! Nor can the

CHAPTER VI.

The apostle exhorts the Christians in Galatia, to restore the fallen with meekness, and to bear each other's burdens, according to "the law of Christ," 1, 2; to beware of self-deception, 3—5; to provide for their teachers; and to persevere without wearying in every good work; being assured that every one will reap as he has sowed, 6—10. He shows the carnal motives and glorying of the Judaizing teachers, 11—13; and determines to "glory in the cross of Christ" alone, by which he is "crucified to the world, and the world to him," 14. Nothing in Christ availe, but a new creation, 15. He prays for peace on "the Israel of God;" desires that none of them would further trouble him, who, as an old soldier, bare the scars of his warfare; and he commends them to the grace of Christ, 16—18.

BRETHREN, [a]if a man be [b]overtaken in a fault, ye which are [c]spiritual, [c]restore such a one [d]in the spirit of meekness; [e]considering thyself, lest thou also be tempted.

2 [f]Bear ye one another's burdens, and so fulfil [g]the law of Christ.

3 For [h]if a man think himself to be something, [i]when he is nothing, [k]he deceiveth himself.

4 But let every man [l]prove his own work, and then shall he have [m]rejoicing in himself alone, [n]and not in another.

5 For [o]every man shall bear his own burden.

6 Let [p]him that is taught in the word, communicate unto him that teacheth in all good things.

7 Be [q]not deceived; [r]God is not mocked: [s]for whatsoever a man soweth, that shall he also reap.

8 For he that [t]soweth to his flesh, shall of the flesh [u]reap corruption: but he that [x]soweth to the Spirit, shall [y]of the Spirit reap life everlasting.

9 And let [z]us not be weary in [a]well doing: [b]for in due season we shall reap [c]if we faint not.

10 As we have therefore [d]opportunity, let us [e]do good unto all *men*, [f]especially unto them who are of the household of faith.

[*Practical Observations.*]

[a] Or. *although.* a 2:11—13. Gen 9:20—24. 12:11—13. Num. 20:10—13. 2 Sam. 11:2, &c. Matt. 26:69—75. b Rom. 8:6. 15:1. 1 Cor. 2:15. 3:1. 14:37. c 2 Sam. 12:1, &c. Job 4:3,4. Is. 35.3,4. Ez. 34.16. Matt. 9:13. 18:12—15. Luke 15:4—7, 22:32. Heb. 12:13. Jam. 5:19,20. 1 John 5:16. Jude 22,23. d 5:23. Matt. 11:29. 1 Cor. 4:21. 2 Cor. 10:1. 2 Thes. 3:15. 2 Tim. 2:25. Jam. 3:13. 1 Pet. 3:15. e 1 Cor. 10:12. Heb. 4:1. 12:15. f 5:13,14. Ex. 23:5. Num. 11:11,12. Deut. 1:12. Is. 58:6. Matt. 5:17. 11:29,30. Luke 11:46. Rom. 15:1. 1 Pet. 2:24. g John 13:14,15,34,35. 15:12. 1 Cor. 9:21. 1 John 2:3—11. 4:21. h 2:6. Prov. 25:14. 26:12. Luke 18:11. Rom. 12:3,16. 1 Cor. 3:18. 8:2. 1 Cor. 13:2,3. 2 Cor. 3:5. 12:11. i 1 Cor. 3:18. 2 Tim. 3:13. Jam. 1:22,26. 1 John 1:8. 1 Joh 13:15. marg. Is. 26:2. 1 Cor. 11:28. 2 Cor. 13:5. m Prov. 14:14. 1 Cor. 4:3,4. 2 Cor. 1:12. 1 John 3:19—22. n 6:13. 1 Cor. 1:12,13. 3:21—23. 4:6,7. 2 Cor. 11:12,13. o Is. 3:10,11. Jer. 17:10. 32:19. Ez. 18:4. Matt. 16:27. Rom. 2:6—9. 14:10—12. 1 Cor. 3:8. 4:5. 2 Cor. 5:10,11. Rev. 2:23. 20:12—15. 22:12. p Deut. 12:19. Matt. 10:10. Rom. 15:27. 1 Cor. 9:9—14. 1 Tim. 5:17,18. q 3. Job 15:31. Jer. 37:9. Ob. 3. Luke 21:8. 1 Cor. 3:18. 6:9. 15:33. Eph. 5:6. 2 Thes. 2:3. Jam. 1:22,26. 1 John 1:8. 3:7. r Job 13:8,9. Jude 18. s Job 4:8. Prov. 1:31. 6:14,15. 11:18. Hos. 8:7. 10:12. Luke 16:25. Rom. 2:6—10. 2 Cor. 9:6. t Rom. 6:13. 8:13. 13:14. u Prov. 22:8. Jer. 12:13. Hos. 10:13. 2 Pet. 2:12,19. Rev. 22:11. x *See on* 7. Ps. 126:5,6. Ec. 11:6. Is. 32:20. Jam. 3:18. y Matt. 19:29. Luke 18:30. John 4:14,36. 6:27. Rom. 6:22. 1 Tim. 1:16. Tit. 3:7. Jude 21. z Mal. 1:13. 1 Cor. 15:58. 2 Thes. 3:13. Heb. 12:3. a Rom. 2:7. 1 Pet. 2:15. 3:17. 4:19. b Lev. 26:4. Deut. 11:14. Ps. 104:27. 145:15. Jam. 5:7,8. c Is. 40:30,31. Zeph. 3:16. *marg.* Matt. 24:13. Luke 18:1. 2 Cor. 4:1,16. Eph. 3:13. Heb. 3:6, 14. 10:35—39. Rev. 2:3,7,11,17,26—29. 3:5,6,12,13. 21.22. d Ec. 9:10. John 9:4. 12:35. Eph. 5:16. Phil. 4:10. Col. 4:5. *Gr.* Tit. 2:14. e Ps. 37:3,27. Ec. 3:12. Mark 3:4. Luke 6:35. 1 Thes. 5:15. 1 Tim. 6:17,18. Tit. 3:8. Heb. 13:16. 3 John 11. f Matt. 10:25. 12:50. 25:40. Eph. 2:19. 3:15. Heb. 3:6. 6:10. 1 John 3:13—19. 5:1. 3 John 5—8.

most idolatrous covetousness, the most exorbitant pride, ambition, and emulation; the most notorious malice, wrath, hatred, envy; or even the murders, committed in revengeful duels, deprive them of their presumptuous confidence. For "he that believeth not, hath made God a liar." Nay, some even attempt to revive the worship of Satan, by various divinations and prognostications, who would nevertheless be offended to be denied the name of Christians! Many also, who are zealous for the apostle's doctrine of justification, and suppose themselves "not to be under the law;" are so far from being "led by the Spirit," that they are evidently and habitually "fulfilling the lusts of the flesh;" though the feeble remonstrances of a conscience, not totally callous, deceives them into an imagination that they are engaged in the conflict of the flesh and spirit! But let us never forget, that those "who are not under the law" for condemnation, are "led by the Spirit" into the love of its precepts, and an earnest desire to obey them. If we bring forth "the fruits of the Spirit," as here described, in our habitual temper and conduct; we can have no objection to the daily examination of ourselves by that perfect standard of sin and holiness; that our love may be exercised "in knowledge, and in all judgment;" for "against such things there is no law."—Those who "are Christ's," (and all others, however distinguished, belong to Satan's kingdom,) "have crucified the flesh with its affections and lusts." Yet the imperfection of our attainments leaves much room both for personal humiliation and mutual exhortations. If then "we live in the Spirit," let us also "walk in the Spirit;" watching against spiritual pride and vainglory; not provoking or envying one another, but following after love, and seeking to bring forth more abundantly those "fruits of righteousness, which are through Jesus Christ to the praise and glory of God."

NOTES.—CHAP. VI. V. 1—5. The apostle, having concluded the argumentative part of the epistle, added some particular admonitions before he closed it. If any brother had been or should be surprised into the commission of sin, through unwatchfulness and temptation, and contrary to the habitual tenor of his conduct; "those who were spiritual," or most matured in judgment and experience, ought to bestow pains to bring him to repentance, and to give him proper counsel and encouragement, in a meek and compassionate spirit, that he might be restored, like a dislocated limb to its place; and not to treat him with harsh rebukes or disdainful neglect. For each of them severally ought to "consider himself," and his own weakness and frailty; as he too might be tempted and overcome; and then he would need that meekness and sympathy, which he had been backward to exercise towards his offending brother. (*Marg.* and *Marg. Ref.* a—e.) Thus they ought not only to "bear with one another's infirmities:" (*Note, Rom.* 15:1—3.) but, as fellow-travellers, to carry each other's burdens: while the stronger brother denied himself, in order to support, comfort, and assist the weak, the tempted, and afflicted; (*Marg. Ref.* f. *Note, Num.* 11:11—15, *v.* 12.) that so, they might fulfil the commandment which Christ repeatedly gave his disciples, "to love one another, as he had loved them;" and which indeed was the substance of "his law," for their conduct towards their brethren. (*Marg. Ref.* g. *Notes, John* 13:31—35. 15:12—16. 1 *John* 2:7—11.)—But if, on the contrary, any of them thought himself more wise, strong, or eminent than the rest, on account of his gifts or reputation, and so trusted in himself and despised others; when in fact he was nothing in the school of Christ, having not learned the first lesson of his religion; he was under a grievous and most perilous delusion, his heart imposed on him, and in fact he was his own deceiver. To prevent this fatal mistake, it behooved every individual to "prove his own work" by the touchstone of the sacred oracles, that he might discover whether his habitual conduct, and the motives of it, accorded to the principles, experience, and character of the true believer: that so, instead of arrogantly condemning others, or glorying in others, and their attachment to him or opinion of him; he might find cause of rejoicing and humble glorying in himself, and in the attestation of the sanctifying Spirit to his faith in Christ. (*Marg. Ref.* h—n. *Note,* 2 *Cor.* 1:12—14, *v.* 12.) For every man must at last stand or fall, not according to the party to which he belonged, or the judgment of men respecting him; but according to his real character in the sight of God. Indeed "every man shall bear his own burden;" so that, if any were deluded into fatal errors by false teachers, he must bear the punishment of his own guilt: nor would the condemnation of the deceiver exculpate the person, who allowed himself to be deceived by him. (*Marg. Ref.* o. *Notes, Ez.* 14:9—11. 2 *Thes.* 2:8—12. *Rev.* 22:14,15.)—The word rendered "spiritual," when applied to *persons*, seems to denote the *spirituality*, or heavenly mind and judgment, of those who are thus distinguished: (*Notes,* 1 *Cor.* 2:12—16. 3:1—3. 12:1—3.) and is never used, as I recollect, of men endued with miraculous gifts. All rulers, teachers, and workers of miracles, were not "spiritual," spiritually minded, "led by the Spirit," and filled with "the fruits of the Spirit;" and many private Christians were. The duty of restoring the fallen might belong to the teachers and rulers *primarily*, but not *exclusively*.—Some indeed suppose, that persons endued with spiritual gifts superintended the churches for some time, without any regular appointment; and that there were no other bishops or elders in Galatia at this time, as little mention is made of them: (6) but this by no means agrees with the history, which mentions the ordaining of elders by the apostles "in every city," either personally, if they had leisure, or by apostolical men, or evangelists, (as Timothy Titus, and others,) if compelled previously to leave the new converts. It is, however, probable, that these elders, and the deacons also, were generally chosen from among those who had been endued with miraculous powers by the laying on of the hands of the apostles. (*Notes, Acts* 8:14—17. 14:21—23. 19: 1 *Tim.* 5:21,22,24,25. *Tit.* 1:5—9.)

Be overtaken. (1) Προληφθῇ. See on *Mark* 14:8.—*In a fault.*] Εν τινι παραπτωματι. See on *Matt.* 6:14,15.—*Spiritual.*] Πνευματικοι. See on 1 *Cor.* 2:15.—*Restore.*] Καταρτιζετε. See on *Matt.* 21:16.—*Considering.*] Σκοπων. See on *Rom.* 16:17.—*Bear ye.* (2) Βασταζετε. 5,17. 5:10. *Rom.* 11:18, *et al.*—*Burdens.*] Βαρη. *Matt.* 20:12. *Acts* 15:28. 2 *Cor.* 4:17. 1 *Thes.* 2:6. *Rev.* 2:24.—*He deceiveth himself.* (3) Ἑαυτον φρεναπατᾳ. Here only. Φρεναπατης, *Tit.* 1:10.—*In himself.* (4) Εις ἑαυτον. "As to himself," in respect of himself.—*Burden.* (5) Φορτιον. *Matt.* 23:4. *Luke* 11:46. *Acts* 27:10. See on *Matt.* 11:28.

V. 6—10. The Lord had appointed the office of the ministry, for the conversion of sinners and the edification of believers: and accordingly the apostle exhorted the Galatians to contribute to the comfortable maintenance of their teachers, who instructed them from the word of God; communicating to them a proportion of their temporal good things, according to their ability. (*Marg. Ref.* p. *Notes,* 1 *Cor.* 9:4—18.) In this and all things of this kind, they must be careful "not to be deceived" by their own hearts, by Satan, or by false teachers: for, however they might excuse themselves or impose upon men, and then deride their simplicity and credulity; God was not to be thus deceived or mocked.

11 Ye see how large a letter I have [e]written unto you with mine own hand.

12 As many [h]as desire to make a fair show in the flesh, [i]they constrain you to be circumcised; only [k]lest they should suffer persecution for the cross of Christ.

13 For neither they themselves who are circumcised [l]keep the law; but desire to have you circumcised, [m]that they may glory in your flesh.

14 But [n]God forbid [o]that I should glory, [p]save *in* the cross of our Lord Jesus Christ, by [q]the world is crucified unto me, and I unto the world.

15 For [r]in Christ Jesus [s]neither circumcision availeth any thing, nor uncircumcision, [t]but a new creature.

16 And as many as [u]walk according to this rule, [x]peace *be* on them, and mercy, and upon [y]the Israel of God.

17 From henceforth [z]let no man trouble me: for [a]I bear in my body the marks of the Lord Jesus.

18 Brethren, [b]the grace of our Lord Jesus Christ *be* with your spirit. Amen.

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e Rom. 16:22. 1 Cor. 16:21—23. h 13. Matt. 6:2,5,16. 23:5,28. Luke 16:15. 20:47. John 7:18. 2 Cor. 10:12. 11:13. Phil. 1:15—24. Col. 2:23. i 2:3,14. Acts 15:1,5. k *See on* 5:11. Phil. 3:18. l Matt. 23:3,15,23. Rom. 2:17—24. 3:9—19. 2 Pet. 2:19. m 1 Cor. 3:21. 5:6. 2 Cor. 11:18. n *See on* Rom. 3:4,6. o 2 Kings 14:9—11. 1 Chr. 21:25. Ps. 44:6. 52:1. Jer. 9:23,24. Ezr. 28:2. Dan. 4:30,31. 5:20,21. 1 Cor. 1:29—31. 3:21. 2 Cor. 11:12. 12:10,11. p Is. 45:24,25. Rom. 5:11. 1 Cor. 1:23. 2:2. Phil. 3:3. *Gr.* 7—11. * Or, *which.* q 1 Cor. 2:20. r 21. Acts 20:23,24. Rom. 6:6. 2 Cor. 5:14—16. Phil. 1:20,21. 3:8,9. Col. 3:1—3. 1 John 2:15—17. 5:4,5. r *See on* 5:6. Rom. 8:1. 2 Cor. 5:17. s 1 Cor. 7:19. t 2 Cor. 5:17. Eph. 2:10. 4:24. Col. 3:10. Rev. 21:5. u 5:16,25. Ps. 125:4,5. Phil. 3:16. x 1 Ki. 3. Num. 6:23—27. 1 Chr. 12:18. John 14:27. 16:33. *See on* Rom. 1:7. Phil. 4:7. y 3:7—9,29. Ps. 73:1. Is. 45:25. Hos. 1:10. John 1:47. Rom. 2:28,29. 4:12. 9:6—8. Phil. 3:3. 1 Pet. 2:5—9. z 1:7. 5:12. Josh. 7:25. Acts 15:24. Heb. 12:15. a 5:11. 2 Cor. 1:5. 4:10. 11:23—25. Col. 1:24. b *See on* Rom. 16:20,24. 2 Cor. 13:14. 2 Tim. 1:22. Philem. 25. Rev. 22:21.

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as men often impose on others with false pretences, and then ridicule their folly and credulity. (*Marg. Ref.* q, r.) But it was most certain, that every man would at length "reap" a harvest correspondent to what he sowed. "He that sowed to the flesh," by continuing to fulfil its lusts, and to indulge his selfish and sensual desires, even under the profession of the gospel, would reap only the *corruptible* things of this world; his body, which he indulged and pampered, would soon turn to *corruption* in the grave; and he himself would perish, as unregenerate, and having no inheritance in heaven. But the man who "sowed to the spirit," and under the influences of the Holy Spirit exercised daily repentance, faith in Christ, love to him and his brethren, and other Christian graces; would not only here reap the earnest and first-fruits of inward consolations; but at length inherit everlasting life, as trained up for it by the sanctification of the Holy Spirit; and as receiving for Christ's sake a proportionable gracious recompense of all his disinterested and faithful services. (*Marg. Ref.* s—y. *Notes, Prov.* 11:18,24,25. *Ec.* 11:1—6. *Matt.* 25:34—40. 2 *Cor.* 9:6,7. *Heb.* 6:9,10.) Let then none "grow weary of doing well," in dependence on Christ and for the honour of his gospel, whatever conflicts, disappointments, persecutions, or temptations they met with: for "in due season," in the time of harvest, they would surely reap an abundant increase of all their labours, self-denial, and expense; if they showed the sincerity of their faith and love, by continuing to the end, "without fainting," in "the work of the Lord." (*Marg. Ref.* z—c. *Notes,* 2 *Cor.* 4:1, 2. 2 *Thes.* 3:13. *Heb.* 12:2,3. *Jam.* 5:7,8.) While therefore their lives were continued, and opportunities afforded; they ought to make it their great business, and deem it their chief pleasure, honour, and advantage, to be "doing good," according to their ability, to men of every description; but especially to those who were their brethren in the family of God, by faith in Christ; or all professed Christians, who showed their sincerity in professing the gospel, by their temper and conduct: for surely, those learned men, who would substitute the word *profession*, instead of "faith in Christ," do not mean to include such as evidently make a hypocritical profession. (*Marg. Ref.* d—f.)

Taught. (6) Κατηχουμενος. See on *Luke* 1:4.—*Communicate.*] Κοινωνειτω. *Rom.* 12:13. 15:27. *Phil.* 4:15. 1 *Tim.* 5:22. *Heb.* 2:14. 1 *Pet.* 4:13. 2 *John* 11. Κοινωνια, *Acts* 2:42.—*Mocked.* (7) Μυκτηριζεται. See on *Luke* 16:14.—*Let us not be weary.* (9) Μη εκκακωμεν. See on *Luke* 18:1. 2 *Cor.* 4:1.—*If we faint not.*] Μη εκλυομενοι. *Matt.* 9:36. 15:32. *Heb.* 12:3,5.—*Prov.* 3:11. *Sept.*—*Them who are of the household of faith.* (10) Τους οικειους της πιστεως. *Eph.* 2:19. 1 *Tim.* 5:8.

V. 11—14. The words here rendered "how large a letter," are supposed by many persons to signify *with what kind of letters*, referring to the apostle's want of skill and readiness in writing the Greek language. He had, however, bestowed great pains to write the epistle "with his own hand;" either because he had not an amanuensis with him, or rather because he did not choose to employ one: but he wrote the whole himself, that he might convince the Galatians of his love to them, and anxiety about them. (*Marg. Ref.* g.) There were indeed professed teachers of Christianity, who aimed to "make a fair show in the flesh," or in respect of external matters, by forming a coalition between the Jewish religion and that of Jesus. (*Note, Phil.* 3:1—7.) These were so very earnest in urging the Gentiles to be circumcised, that they might be said even to "compel" them; as they would take no denial, and exhausted all their eloquence and ingenuity to overcome their reluctance. But, notwithstanding their attachment to the ritual law, they would not have been so earnest in this matter, if they could otherwise have possessed their influence in the Christian church, without exposing themselves to persecution for professing faith in Christ and his cross. (*Marg. Ref.* h—k.) For not only did the Jews hate and persecute those who preached the gospel to the Gentiles, without regarding the Mosaic law; but the heathen rulers also, who tolerated the Jews and such Christians as observed the law, were inveterate against the Gentile Christians, and deemed them an upstart sect, dangerous to the civil government. (*Notes,* 4:17—20. 5:7—12.) This crafty and selfish aim of the Judaizing teachers, of advancing themselves to consideration in the Christian church, without exposing themselves to persecution, induced them to be very zealous in proselyting the Gentiles to the Mosaic law; but they were not equally strict in their own observance of it. Not only were they negligent of the moral precepts; but probably, on one pretence or other, they dispensed with themselves and one another, in respect of the more burdensome and expensive of the ceremonial institutions, many of which could not be observed in countries distant from Jerusalem. (*Note, Matt.* 23:1—4.) It was therefore evident that they desired the Gentiles to be circumcised, only that they might glory in having induced such numbers, to bear in their flesh this mark of their being proselyted by their means. (*Marg. Ref.* l, m. *Note, Matt.* 23:15.) This both placed them at the head of a Christian sect, and also tended to procure them favour and reputation with the Jewish rulers and others. But the apostle added, with a noble disdain of such base motives, "God forbid that I should glory, &c." He would not value himself on any thing which he had received, attained to, or performed, either before or since his conversion; except in his dependence on the sufferings and death of Christ upon the cross, as a sacrifice for sin; and in the hopes, comforts, and blessings, which he had thence derived. (*Marg. Ref.* n—p. *Notes,* 1 *Cor.* 1:20—24. 2:1,2.) In this indeed he greatly gloried; and his view of the cross of Christ, and of the obligations, motives, and instructions connected with it, had crucified the world to him and him to the world. 'So that he viewed the world, as little impressed by all its charms, as a spectator would be by any thing that had been graceful in the countenance of a crucified person, when he beholds it blackened in the agonies of death; and was no more affected by the objects around him, than one that is expiring would be struck with any of those prospects which his dying eyes might view from the cross on which he was suspended.' *Doddridge.* He disdained the friendship, riches, honours, and pleasures of the world, and disregarded its reproach and hatred, as he would have done those of a crucified malefactor; seeing in the cross of Christ the condemnation of all unbelievers without distinction: and the love of all things, of a worldly nature, being crucified by his view of the awful justice and holiness of God even in showing mercy, the evil of sin, the wickedness of man, and the importance of eternity, which the cross of Christ exhibited, and by that grace which he died to procure for him. To show forth the love of his crucified Lord, to point him out to sinners, to honour him in his own conduct, and to teach others to love and glorify him, was the great business of his life: all else was comparatively beneath his notice. (*Marg. Ref.* q. *Notes, Phil.* 1:19—26.)

How large a letter. (11) Πηλικοις γραμμασιν.—Πηλικος, *Heb.* 7:4. Not elsewhere. From ἡλικος, *Col.* 2:1. *Jam.* 3:5.—*To make a fair show.* (12) Ευπροσωπησαι. Here only.—*God forbid that I.* (14) Εμοι μη γενοιτο. See on *Rom.* 3:4.

V. 15, 16. The views above stated raised the apostle far above all regard to circumcision or uncircumcision, (*Notes,* 5:1—6, *v.* 6. *Rom.* 14:13—18. 1 *Cor.* 7:17—24.) and all things in which true Christians might think or act differently; assured that regeneration, or a new creation to the image of Christ, as evidential of faith in him, was the great distinction between one man and another: (*Marg. Ref.* t. *Note,* 2 *Cor.* 5:17—21.) and to all men, Jewish or Gentile converts, who walked with God, as in Christ, new creatures, glorying in his cross only, and crucified by it to the world, he desired that mercy and peace might abound; even to the true "Israel of God," as distinguished from the unbelieving nation of Israel. (*Marg. Ref.* u—y.)

A new creature. (15) Καινη κτισις. 2 *Cor.* 5:17.—Κτισις. See on *Rom.* 8:19. "A new creation."—*Walk.* (16) Στοιχησουσιν. See on 5:25.—*Rule.*] Κανονι. See on 2 *Cor.* 10:13.

V. 17, 18. As what had been written was abundantly sufficient to satisfy all humble inquirers; the apostle desired that he might not thenceforth be troubled and disquieted by such disputations. None ought thus to add to his sufferings;

for he already bare in his body the marks and scars of the wounds which he had received in the cause of Christ; and which he deemed far more honourable than the external badge of circumcision.—Some think, that the marks which slaves and soldiers received, showing to what master or commander they belonged, are alluded to. But the scars of the stripes and wounds which he had received for Christ's sake, are indisputably meant. (*Marg. Ref* z, a.) These ought to have endeared him to them, as he exposed himself to persecution for their good. He therefore desired, that the grace and free favour of Christ might be with their souls, to comfort, establish, and sanctify them; and then he knew, that they would be more affectionate to him, and less attached to abolished externals. (*Marg. Ref.* b.)

The marks. (17) Τα στιγματα. Here only N. T.—*Cant.* 1:11. *Sept.*—*With your spirit.* (18) Μετα του πνευματος ὑμων. 2 *Tim.* 4:22. *Philem.* 25.

PRACTICAL OBSERVATIONS.

V. 1—10. There is a great difference between those who habitually live in known sin, and such as are "overtaken with a fault," to which the best of men are liable.—The reality and degree of our spirituality should be evinced, by tender and compassionate endeavours to restore the fallen, and confirm the weak, "in the spirit of meekness;" conscious that we too are liable to be tempted, and have need of humble watchfulness, and constant dependence upon God.—Our Christian liberty is enjoyed, in proportion as we "fulfil the law of Christ," in loving the brethren, and "bearing one another's burdens," with compassion and self-denial.—But alas! many "think themselves to be something when they are nothing, and so deceive themselves." Let us then "prove our own work;" and seek rejoicing and "glorying in the Lord," from the assurance of our own conversion, and not in the opinion of others concerning us, or from being attached to the party of any leader; seeing that "every man must bear his own burden." (*Notes, Rom.* 14:10—12. 2 *Cor.* 5:9—12.)—Those who love the gospel, and are taught according to the word of God, will not grudge the faithful minister a proportion of their "good things:" men may, in this and in other matters, impose on others, as well as deceive themselves; but God will not be trifled with.—As the present is our seed time for eternity, let us diligently and impartially examine what we are now sowing; and what our harvest is likely to prove, beseeching also the Lord himself to search and prove us. (*Note, Ps.* 139:23,24.) If hitherto any man have "sown to the flesh," and is afraid that "of the flesh he shall reap corruption;" let him begin, by repentance, faith, and prayer, to "sow to the spirit," that he may at length reap everlasting life. (*Note, Ps.* 126:5,6. *P. O.*) And let none, who have begun thus to "sow to the spirit," "grow weary in well doing; assured that in due season we shall reap, if we faint not."—For not only do those who "have no root in themselves," lose all their labour about religion, by drawing back in the time of temptation; but even believers often lose much of the comfort and usefulness, which they were likely to obtain, by fainting in part, through disappointment, and for want of stronger faith, more fervent zeal, and more patient, persevering hope. Let us then watch against this; remembering that we are the servants of Christ, and that it is our duty, "as we have opportunity, to do good to all men, but especially to the household of faith."

V. 11—18. There have always been professors and teachers of religion, who "desired to make a fair show in the flesh," to render religion subservient to worldly interests or distinctions, and to escape the cross. Such men will commonly be more zealous to make proselytes to a party, than converts to Christ; that they may glory in the numbers who are attached to them, and added to their society. But the consistent Christian is nobly disdainful of these low aims: he glories in the cross of Christ alone, as the Foundation of all his hopes; and this faith in a crucified Saviour "crucifies the world to him, and him unto the world;" as he desires to "live no longer to himself, but to him who died for him, and rose again." (*Notes*, 1 *Cor.* 1:26—31, *vv.* 30,31. 3:18—23. 2 *Cor.* 5:13—16. 10:17,18.) Thus he overcomes the love of worldly objects, and is reconciled to hardships, poverty, reproach, and hatred for his Lord's sake. If we then are "in Christ new creatures," we have the kernel and the substance of religion, and may leave others to contend about the shell or the shadow of it. Yet we should desire "that mercy and peace may be upon all, who walk according to this rule, and upon the whole Israel of God."—They are peculiarly blameable, who trouble and grieve those soldiers of Christ, that "bear in their bodies" the scars of the wounds which they have received in "fighting the good fight of faith:" but we should not wonder or be disconcerted, should our most disinterested and self-denying labours meet with this recompense alone from those whom we have most loved. And we must still pray, that "the grace of our Lord Jesus Christ may be with their spirit;" as well as expostulate with them concerning their misconduct, and warn them of their danger.

THE EPISTLE OF PAUL THE APOSTLE TO THE EPHESIANS.

ALTHOUGH it does not appear to have ever been disputed, that the epistle before us was written by St. Paul; yet it is well known, that a doubt has long been entertained concerning the persons to whom it was addressed. The question is founded on some ambiguity in the external evidence. Marcion, a heretic of the second century, as quoted by Tertullian, ... calls it the Epistle to the Laodiceans.—The name, *Ephesus*, in the first verse, upon which word singly depends the proof that the epistle was written to the Ephesians, is not read in all the manuscripts now extant. I admit, however, that the external evidence preponderates, with a manifest excess, on the side of the received reading.' *Paley.* The same learned writer proceeds to argue from *internal* evidence, that the epistle could hardly be written to a people, with whom the apostle had resided three years: (*Notes, Acts* 19:8—12. 20:29—31.) and it must be acknowledged, that in this respect it more resembles the Epistle to the Romans, and that to the Colossians, than those epistles which the apostle wrote to the Corinthians, Galatians, Philippians, and Thessalonians; in which there are constant allusions and appeals to what had past when he resided among them. As, however, the 'external evidence preponderates, with a manifest excess, in favour of the received reading;' and as Dr. Paley seems to be mistaken in supposing that the word *Ephesus* was wanting in any manuscript extant,* it is in this exposition adhered to: though it may be observed, that the change of the word *Ephesus* for *Laodicea*, or the total omission of it, would in no respect deduct from the abundant instruction contained in the epistle itself.—'It has been said, that if this epistle was directed to the Ephesians, it is difficult to understand how the apostle contented himself with giving them a general salutation, without mentioning any of his numerous friends and acquaintance, with whom he had been intimate during his long residence at Ephesus. But the answer is, ... there are no particular salutations, in the epistles to the Galatians, the Philippians, the Thessalonians, and to Titus, because, to have sent particular salutations to individuals in churches where the apostle was so generally and intimately acquainted, ... might have offended those who were neglected. ... And to have mentioned every person of note in those churches, would have taken up too much room. In writing to the Romans, the case was different. The apostle was personally unknown to most of them: ... and therefore he could, ... without offence to the rest, take particular notice of all his acquaintance.' *Macknight.* The successful ministry of the apostle in the renowned but licentious city of Ephesus, and his solemn charge to the elders of the church there founded, when they came to him at Miletus, have before been considered. (*Notes, Acts* 19: 20:17—35.) Some years after, he wrote this epistle, during his imprisonment at Rome, and probably near the close of it; (6:20.) to establish them in the great doctrines of the gospel, to guard them against errors, to excite them to a holy conversation, and to animate them in their Christian warfare.—This epistle, and the two that follow it, which were also written during his imprisonment, and probably about the same time, are remarkable for a peculiar pathos and ardour, or *rapture* as some have called it; and this is generally ascribed to the extraordinary consolations enjoyed by the apostle, during his sufferings for Christ's sake. But his mind was doubtless enlarged to a remarkable degree in writing to those whom he had no occasion to rebuke, and with whom he was not under the necessity of engaging in controversy: so that entire confidence of affection took place of the caution, reserve, or sharpness, which were requisite in the three preceding epistles.—Learned men, according to their different hypotheses, suppose, that the apostle continually refers, in this epistle, to the mysteries of Diana, to the Gnostics, or to the Judaizing teachers; but it may fairly be questioned whether, writing with an inexpressible flow of holy affections, on the great subjects which rejoiced his heart; he had express reference to any of those things, of which expositors, more coldly speculating on his words, have imagined.—Perhaps, he had some general regard to the Judaizing corrupters of the gospel: but, as the epistle to the Colossians, which was written about the same time, and in other respects greatly resembles this, is far more explicit on that subject; it may be supposed that the Ephesians were less in danger from that quarter.

* See Bp. Middleton on the Greek Article, p. 510.

CHAPTER I.

The apostle salutes the Ephesians, 1, 2. He blesses God for the spiritual blessings, which he had conferred on them and him, as "chosen in Christ," and "predestinated to the adoption of children," 3—5; as "accepted in the Beloved," "through the redemption of his blood," and "his grace abounding toward them, in all wisdom," 6—8; as gathered, and made heirs with his people, "to the praise of his glory, by first trusting in Christ," 9—12; and as "sealed by the Spirit of adoption, the Earnest of their inheritance," 13, 14. He thanks God for them, and prays that God would more completely illuminate them, and give them deeper experience of the grace and comforts of the gospel, 15—18; "according to the mighty power, by which Christ had been raised from the dead," and exalted as "Head over all things to his church," 19—23.

PAUL, [a]an apostle of Jesus Christ by the will of God, [b]to the saints which were at Ephesus, and to the [c]faithful in Christ Jesus:

2 Grace [d]*be* to you, and peace, from God our Father, and *from* the Lord Jesus Christ.

3 [e]Blessed *be* the [f]God and Father of our Lord Jesus Christ, [g]who hath blessed us with all spiritual blessings [h]in heavenly [i]*places* [k]in Christ:

4 According [l]as he hath chosen us in him [m]before the foundation of the world, [n]that we should be holy and [o]without blame before him [p]in love:

5 Having [q]predestinated us [r]unto the adoption of children [s]by Jesus Christ to himself, [t]according to the good pleasure of his will,

6 To the [u]praise of the glory of his grace, wherein [v]he hath made us accepted in [x]the Beloved:

7 In [y]whom we have redemption through his blood, [z]the forgiveness of sins, according [a]to the riches of his grace;

8 Wherein [b]he hath abounded toward us [c]in all wisdom and prudence; [*Practical Observations.*]

See on Rom. 1:5. 1 Cor. 1:1. Gal. 1:1. b *See on* v. Rom. 1:7. 1 Cor. 1:2. Col. 1:2. c 6:21. Num. 12:7. Luke 16:10. Acts 16:15. 1 Cor. 4:2,17. Gal. 3:9. Col. 1:2. Rev. 2:10,13. 17:14. d *See on* 2, a, b. Rom. 1:7. 2 Cor. 1:2. e Gen. 14:20. 1 Chr. 29:20. Neh. 9:5. Ps. 72:19. Dan. 4:34. Luke 2:28. 1 Pet. 1:3. Rev. 4:9—11. 5:9—14. f 17. John 10:29,30. 20:17. Rom. 15:6. 2 Cor. 1:3. 11:31. Phil. 2:11. g Gen. 12:2,3. 22:18. 1 Chr. 4:10. Ps. 72 17. 134:3. Is. 61:9. Gal. 3:9. h 20. 2:6. 3:10. 6:12. *marg.* Heb. 8:5. 9:23. i Or, things. k 10. John 14: 20. 15:2—5. 17:21. Rom. 12:5. 1 Cor. 1:30. 12:12. 2 Cor. 5:17,21. k Deut. 7: 6,7. Ps. 135:4. Is. 41:8. 43:1. 45:4. 65:9. Jer. 33:24. Amos 3:2. Matt. 11:25,26. 24:22. 24:31. John 10: 16. Acts 13:48. 15:14. Rom. 8:28,29,33. 9:23,24. 11:5,6. 2 Thes. 2:13,14. 2 Tim. 2: 10. Tit. 1:1,2. Jam. 2:5. 1 Pet. 1:2. 2:9. l Matt. 25:34. John 17:24. Acts 15: 18. 1 Pet. 1:20. Rev. 13:8. 17:8. m 2:10. Luke 1:74,75. John 15:16. Rom. 8:28, 29. Col. 3:12. 1 Thes. 4:7. 2 Tim. 1:9. 2:19. Tit. 2:11,12. 2 Pet. 1:5—10. n 5: 27. 1 Cor. 1:8. Col. 1:22. Col. 1:22. 2 Pet. 3:14. o 3:17. 4:2,15,16. 5:2. Gal. 5: 6,13,22. Col. 2:2. 1 Thes. 3:12. 1 John 1:6. p 11. Rom. 8:29,30. q Jer. 3:4, 19. Hos. 1:10. Jam. 1:18. 1 Pet. 1:23. r John 8:34—17,23. 2 Cor. 6:18. Gal. 4:5,6. Heb. 12:5—9. 1 John 3:1. Rev. 21:7. s John 20:17. Gal. 3:26. Heb. 2:10—15. t 9,11. Dan. 4:35. Matt. 11:26. Luke 10:21. 12:32. Rom. 9:11—16. 1 Cor. 1:1. Phil. 2: 13. 2 Thes. 1:11. u 7,8,12,14,18. 2:7. 3:10,11. Prov. 16:4. Is. 43:21. 61:3,11. Jer. 33:9. Luke 2:14. Rom. 9:23,24. 2 Cor. 4:15. Phil. 1:11. 4:19. 2 Thes. 1:8— 10. 1 Tim. 1:14—16. 1 Pet. 4:11. v Is. 45:24,25. Jer. 23:6. Rom. 3:22—26. 5: 15—19. 8:1. 2 Cor. 5:21. Phil. 3:9. x Ps. 22:20. 60:5. Prov. 8:30,31. Is. 42:1. 49:1—3. Zech. 13:7. Matt. 3:17. 17:5. John 3:35. 10:17. Col. 1:13. y Job 33: 24. Ps. 130:7. Dan. 9:24—26. Zech. 9:11. 13:1,7. Matt. 20:28. 26:28. Mark 14: 24. Acts 20:28. Rom. 3:24. 1 Cor. 1:30. Col. 1:14. 1 Tim. 2:6. Tit. 2:14. Heb. 9:12—15,22. 10:4—12. 1 Pet. 1:18,19. 2:24. 3:18. 1 John 2:2. 4:10. Rev. 5:9. 14:4. z Ex. 34:7. Ps. 32:1,2. 86:5. 130:4. Is. 43:25. 55:6,7. Jer. 31:34. Dan. 9: 9,19. Jon. 4:2. Mic. 7:18. Luke 1:77. 7:40—42,47—50. 24:47. John 20:23. Acts 2:38. 3:19. 10:43. 13:38,39. Rom. 4:6—9. Col. 2:13. Heb. 10:17,19. 1 John 1:7 —9. 2:12. a *See on* 6. 2:4,7. 3:8,16. Rom. 2:4. 9:23. 2 Cor. 8:9. Phil. 4:19. Col. 1:27. 2:2. Tit. 3:6. *marg.* b Rom. 5:15,20,21. c 11. 3:10. Ps. 104:24. Prov. 8:12. Is. 52:13. Dan. 2:20,21. Matt. 11:19. Rom. 11:33. 1 Cor. 1:19—24. 2:7. Col. 2:3. Jude 25. Rev. 5:12.

NOTES.—CHAP. I. V. 1, 2. (*Notes, Rom.* 1:1—7, *v.* 7. 1 *Cor.* 1:1,2.) By "the faithful in Christ Jesus," the apostle might mean either believers in Christ, or such as approved themselves to be his "faithful" soldiers, servants, and stewards. (*Marg. Ref.* c. *Luke* 12:42. 16:10—12. 1 *Cor.* 4:2. 1 *Thes.* 5:24. 2 *Thes.* 3:3. *Heb.* 3:2,5. 11:11. 1 *John* 1:9.) *Faithful.* (1) Πιστος. *John* 20:27. *Acts* 10:45. 2 *Cor.* 6:15. 1 *Tim.* 4:3,10,12. 5:16. 6:2. *Note, Col.* 1:1,2.—Some have supposed, that the expression was intended to include other believers, as well as "the saints at Ephesus:" but it may be rendered, "*even* the faithful in Christ Jesus." (*Marg. Ref.* a, b, d.)—*Grace.* (2) 'This grace is given by the communication of the Holy Ghost, from the Father and the Son, to the church: (*John* 14:23.) which is the reason that the Holy Ghost is not mentioned in these salutations.' *Whitby.*

V. 3—8. The twelve verses, from the third to the fourteenth inclusive, properly speaking, form one sentence. The apostle's mind was so full of his subject, that he was not very exact about his style; and this renders a double degree of attention requisite in those readers who would fully enter into his meaning. We shall, however, better understand his argument and doctrine, by considering the passage in a more detached manner.—Reflecting on the great things which God had done for him, and by him, especially among the Gentiles, the apostle broke out into the most rapturous praises and thanksgivings unto God on that account. (*Note*, 2 *Cor.* 1:1—7, *v.* 3.) He could do no other, than "bless the God and Father of the Lord Jesus," and celebrate the praises of his name, who had dealt so graciously with his believing people; and had conferred on them all spiritual blessings, which could be desired or enjoyed in respect of "heavenly *things*," and as the earnest of heavenly felicity; by giving his Son Jesus Christ for them, and by calling them to believe in him: or, by exalting Christ, as their Surety, Advocate, and Forerunner, into "the heavenly places," God had at once, as it were, conferred all spiritual blessings on every believer, as united unto him, and one with him. (*Marg. Ref.* e—i.) This resulted from his choice of them, "in Christ," and "as given to him," (*Note, John* 6:36—10.) even "before the foundation of the world;" not because he foresaw they would, of themselves, be more holy than others of their fallen race; but that they "might be holy," by separation from sin, consecration unto God, and the sanctification of the Spirit, in consequence of their election in Christ. (*Notes*, 2 *Thes.* 2:13, 14. 1 *Pet.* 1:1,2.) Thus he purposed to render them "blameless before him in love;" not only in respect of their complete justification in Christ; but by their present integrity and sincerity in the professed love of Christ, of each other, and of all men; by their "blameless" walk "before God, in all his commandments and ordinances;" and at length by making them perfect in holy love and heavenly felicity. (*Marg. Ref.* k—n.) For he had "predestinated," or foreordained them, to be adopted as his children by faith in Jesus Christ; and to be openly admitted to the privileges of that high relation to himself, notwithstanding their original and actual sinfulness. (*Note, Rom.* 8:28—31.) In doing this, according to his sovereign will and pleasure, he intended to exhibit the glory of his rich, free, and distinguishing grace, in the most illustrious manner; that they, and innumerable multitudes of redeemed men and holy angels, might celebrate the praises of it for ever: as by that glorious grace, he had made them (lost sinners, both of the Jews and Gentiles) "accepted in his beloved" Son, being made the "righteousness of God in him;" so that, as the Father was well pleased in his beloved Son, he was also well pleased with them for his sake.—Or has "highly favoured us in him:" (*Luke* 1:28.) seeing all other blessings flow without fail from justification in Christ. (*Marg. Ref.* p—x.)—For though in themselves they had been condemned criminals, enslaved, and imprisoned, under the curse of the law, and the power of sin and Satan, without any possibility of delivering themselves; (*Notes, Gal.* 3:10—22.) yet Christ had paid a complete ransom for their souls, when he shed his blood on the cross; and, having been brought into a state of union with him, by regeneration and faith, they had obtained a complete redemption: their sins having been fully pardoned, and their souls set at liberty, from the fetters and dungeon of their former wretched condition. (*Marg. Ref.* y—a. *Notes, Rom.* 3:19—31. *Tit.* 2:14. 1 *Pet.* 1:17—21. *Rev.* 5:8—10.) This deliverance accorded to the unspeakable abundance of the free mercy and grace of God: his love appointed this method of redemption, provided the Redeemer, "spared not his own Son," brought them to hear and embrace this salvation, freely pardoned all their sins, gave liberty to their captive souls, supplied all their wants, and invested them with the richest variety of privileges and blessings.—In exercising such astonishing grace, after so abundant a manner, the Lord had also acted "with all wisdom and prudent" counsel: for whereas mercy to criminals often gives encouragement to crimes, and disgraces or weakens the hands of government; his method of grace was so wisely ordered, that it showed sin in all its odiousness and desert of vengeance; exhibited the divine justice and holiness in the most tremendous glory, even in showing most abundant mercy; manifested all the attributes of God in glorious harmony; furnished the most effectual motives to the believer's future obedience; and tended directly to subvert Satan's empire of ungodliness and iniquity. So that the wisdom of God never shone so bright in the view of all holy intelligences, as in this display of the riches of his glorious grace. (*Marg. Ref.* b, c. *Notes*, 3:9—12.) Exalted and mysterious wisdom had also been displayed, in all the steps by which the way was prepared for the revelation of this plan, and in the time and manner in which it was revealed.—*Blessed*, &c. (3) When we bless God, we *speak well of him*, when he blesses us, he powerfully confers blessings on us. *Chosen*, &c. (4) 'He speaks of whole societies in general, as consisting of saints, . . . because this was the prominent character. . . . Nor did he always judge it necessary to make exceptions, in reference to a few hypocrites who had crept in among them; any more than Christ judged it so, to speak of Judas as excluded, when he mentions the twelve thrones on which the apostles should sit. (*Matt.* 19:28.)—In this view he says of them in general, that they were chosen, . . . not to those present privileges, which they as all professed Christians enjoy, but to real holiness and everlasting glory.' *Doddridge.*—*Predestinated*, &c. (5) "Predestination to the adoption of children," should be carefully distinguished from actual adoption; which is subsequent to regeneration and actual believing, and makes way for the Spirit of adoption. (*Notes, John* 1:10—13. *Rom.* 8:14—17.)

Blessed. (3) Ευλογητος. 1 *Pet.* 1:3. See on *Mark* 14:61.—*Hath blessed.*] Ευλογησε. *Matt.* 25:34. *Acts* 3:26. *Gal.* 3:8,9. 1 *Pet.* 3:9. See on *Luke* 1:42.—*With all spiritual blessings.*] Εν παση ευλογια πνευματικη.—Ευλογια. *Rom.* 15:29.—Πνευματικος. See on *Rom.* 7:14. 1 *Cor.* 12:1.—*In heavenly places.*] Εν τοις επουρανιοις. 20. 2:6. 3:10. 6:12. See on *John* 3:12. 1 *Cor.* 15:40.—*Before the foundation of the world.* (4) Προ καταβολης κοσμου. See on *Matt.* 25:34.—*Blameless.*] Αμωμους. 5:27. *Col.* 1:22. *Heb.* 9:14. 1 *Pet.* 1:19. *Jude* 24. *Rev* 14:5.—Εκ α priv. et μωμος, 2 *Pet.* 2:13.—*Having predestinated.* (5)

9 Having [d]made known unto us the mystery of his will, [e]according to his good pleasure, which he hath [f]purposed in himself:

10 That [g]in the dispensation of the fulness of [h]times he might gather together in one all things in Christ, both which are in [i]heaven, and which are on earth; even in him:

11 In whom also [j]we have obtained an inheritance, [k]being predestinated according to [l]the purpose of Him who worketh all things after [m]the counsel of his own will:

12 That we should be [n]to the praise of his glory, [o]who first [p]trusted in Christ.

13 In whom [q]ye also *trusted*, [r]after that ye heard [s]the word of truth, [t]the gospel of your salvation: in whom also, after that ye believed, [u]ye were sealed with that [v]Holy Spirit of promise,

14 Which is [w]the earnest of our inheritance until [x]the redemption of the purchased possession, [y]unto the praise of his glory. [*Practical Observations.*]

15 Wherefore I also, [z]after I heard of your [a]faith in the Lord Jesus, [b]and love unto all the saints,

16 [c]Cease not to give thanks for you, [d]making mention of you in my prayers;

17 That [e]the God of our Lord Jesus Christ, [f]the Father of glory, may give unto you [g]the Spirit of wisdom and [h]revelation [i]in the [k]knowledge of him:

18 The [l]eyes of your understanding being enlightened; that ye may know what [m]is the hope of [n]his calling, and what [o]the riches of the glory of his inheritance in the saints,

19 And what *is* [p]the exceeding greatness of his

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d 17,18. 3:3—9. Matt. 13:11,35. Rom. 16:25—27. 1 Cor. 2:10—12. Gal. 1:12,16. Col. 1:26—28. 1 Tim. 3:16. e *See on* 5. f 11. 3:11. Job 23:13,14. Ps. 33:11. Is. 14:24—27. 46:10,11. Jer. 2:29. Lam. 3:37,38. Acts 2:23, 4:28. 13:48. Rom. 8:28. 2 Tim. 1:9. g Is. 2.2—4. Dan. 2:44. 9:24—27. Am. 9:11. Mic. 4:1,2. Mal. 3:1. 1 Cor. 10:11. Gal. 4:4. Heb. 1:2. 9:10. 11:40. 1 Pet. 1:20. h 22. 2:15. 3:15. Gen. 49:10. Matt. 25:32. Phil. 2:9,10. Col. 1:20. 3:11. Heb. 12: 22—24. Rev. 5:8. 7:4—12. 19:4—6. i Gr. *the heavens.* 1:14. Ps. 37:18. Acts 20:32. 26:18. Rom. 8:17. Gal. 3:18. Col. 1:12. 3:24. Tit. 3:7. Jam. 2:5. 1 Pet. 1:4. 3:9. k *See on* 5. l *See on* f. 9. m *See on* c. 8. Job 12:13. Prov. 8:14. Is. 5:19. 28:29. 40:13,14. Jer. 23:18. 32:19. Zech. 6:13. Acts 2:23. 4:28. 20: 27. Rom. 11:34. Heb. 6:17. n *See on* t. 6,14. 2:7. 3:21. 2 Thes. 2:13. o 13. Ps. 2:12. 146:3—5. Is. 11:10. 12:2. 32:1,2. 43:1—4. 45:23—25. Jer. 17:5—7. 23:6. Matt. 12:18—21. John 14:1. Rom. 15:12,13. 2 Tim. 1:12. *marg.* 1 Pet. 1:21. † Or, *hoped.* p 2:11,12. Col. 1:21—23. 1 Pet. 2:10. q 4:21. John 1: 17. Rom. 6:17. 10:14—17. Col. 1:4—6,23. 1 Thes. 2:13. r Ps. 119:43. 2 Cor. 6:7. 2 Tim. 2:15. Jam. 1:18. s Mark 16:15,16. Acts 13:26. Rom. 1:16. 2 Tim. 3:15. Tit. 2:11. Heb. 2:3. t 4:30. John 6:27. Rom. 4:11. 2 Cor. 1:22. 2 Tim. 2:19. Rev. 7:2,3. u Joel 2:28. Luke 11:13. 24:49. John 14:16,17,26. 15:26. 16: 7—15. Acts 1:4. 2:16—22,33. Gal. 3:14. x Rom. 8:15—17,23. 2 Cor. 1:22. 5:5.

Gal. 4:6. y 4:30. Lev. 25:24, &c. Ps. 74:2. 78:54. Jer. 32:7,8. Luke 21:28. Acts 20:28. Rom. 8:23. 1 Pet. 2:9. *marg.* z *See on* 6,12. a Col. 1:3,4. Philem. 5. b Gal. 5:6. 1 Thes. 1:3. 2 Thes. 1:3. 1 Tim. 1:5,14. c Ps. 16:3. Col. 1:4. 1 Thes. 4:9. Heb. 6:10. 1 Pet. 1:22. 1 John 3:17. 4:21. d *See on* Rom. 1:8,9. 1 Sam. 7:8. 12:23. 1 Thes. 5:17. e Gen. 40:14. Is. 62:6. 1 Thes. 1:2. f *See on* 3. g 1 Chr. 29:11. Ps. 24:7,10. 29:3. Jer. 2:11. Matt. 6:13. Luke 2:14. Acts 7: 2. 1 Cor. 2:8. Jam. 2:1. Rev. 7:12. h Gen. 41:38,39. Is. 11:2. Dan. 5:11. Luke 12:12. 21:15. John 14:17,26. Acts 6:10. 1 Cor. 12:8. 14:6. Col. 1:9. 2:3. Jam. 3: 17,18. i 3:5. Dan. 2:23—30. 10:1. Matt. 11:25. 16:17. 1 Cor. 2:10. 2 Cor. 12:1. † Or, *for the acknowledgment.* Col. 2:2. 2 Tim. 2:25. Tit. 1:1. k 3:18,19. Prov. 2:5. *Jer.* 9:24. 24:7. 31:34. Matt. 11:27. John 8:54,55. 16:3. 17:3,25,26. Rom. 1:28. Col. 1:10. 2 Pet. 1:3. 3:18. 1 John 2:3,4. 15:8. Ps. 119:18. Is. 6:10. 29:10,18. 32:3. Matt. 13:15. Luke 24:45. Acts 16:14. 26:18. 2 Cor. 4:6. Heb. 10:32. m 4:4. Rom. 5:4,5. 8:24,25. Gal. 5:5. Col. 1:5,23. 1 Thes. 5:8. 2 Thes. 2:16. Tit. 2:13. 3:7. 1 Pet. 1:3. 1 John 3:1—3. n 4:1. Rom. 8:28—30. Phil. 3: 14. Col. 3:15. 1 Thes. 2:12. 2 Thes. 1:11. 1 Tim. 6:12. 1 Pet. 3:9. 5:10. o *See on* 7,11. 3:8. p 2:10. 11:7,20. Ps. 110:2,3. Is. 53:1. John 3:6. Acts 25:18. Rom. 1:16. 2 Cor. 4:7. 5:17. Phil. 2:13. Col. 1:29. 2:12. 1 Thes. 1:5. 2 Thes. 1:11. Jam. 1:18.

Προορισας. 11. See on *Acts* 4:28.—*Unto the adoption of children.*] Εις υιοθεσιαν. See on *Rom.* 8:15.—*The good pleasure of his will.*] Την ευδοκιαν του θεληματος αυτου. 9,11. Ευδοκια. See on *Matt.* 11:25.—*He hath made us accepted.* (6) Εχαριτωσεν. See on *Luke* 1:28. *In the Beloved.*] Εν τω Ηγαπημενῳ. *Rom.* 9:25. Αγαπητος. *Matt.* 3:17. 17:5, *et al.*—*Prudence.* (8) Φρονησει. *Luke* 1:17. A φρονεω, σαφιο.

V. 9—12. The blessings before-mentioned were communicated to believers, by the Lord's "making known to them the mystery of his will," respecting the method of redemption and salvation; and the admission of sinners into his family by faith in Christ, whether Jews or Gentiles. All these arrangements had been made "according to his good pleasure, which he had purposed in himself;" for, as he advised with no counsellor, so he gave no account of his holy, wise, and righteous appointments. (*Marg. Ref.* d—f. *Notes, Job* 33:12,13. *Rom.* 11:33—36.) Having revealed these things to the apostles, and by them to the church; his divine teaching had led those whom "he had chosen," to see the glory of those truths which others were left to blaspheme. Thus were they made to "know the mystery of his will;" and to understand, that "in the dispensation of the fulness of times," which at length had been introduced, the Lord purposed to "gather together," as into one kingdom or family, in his beloved Son, and under his government, "all things in heaven and earth." So that not only Jews and Gentiles would become one church; not only were the saints, who had before gone to heaven, to be considered as one body under one head, with believers on earth; but even holy angels, and all the inhabitants of heaven, as confirmed in Christ, and his worshippers and subjects, would form one kingdom with redeemed sinners, and join with them in adoration, love, and obedience. (*Marg.* and *Marg. Ref.* g, h.) By virtue of their relation to Christ and union with him, the apostle and the Jewish converts in the first instance had obtained this glorious "inheritance;" "having been predestinated, according to the purpose" of that glorious God, who carried on his work of creation, providence, and redemption, according to the wise counsels, and that perfect plan, which he has seen good to form. (*Marg. Ref.* i—m.) And while most of their countrymen had been left under judicial blindness and unbelief, to be monuments of God's awful justice; they had been selected "for the praise of his glory," being brought "to trust in Christ" for salvation, by the power of divine grace, as the first-fruits of the Christian church; though in themselves deserving of wrath, no less than their unbelieving Jewish brethren.—*Gather,* &c. (10) 'As when orators form a brief recapitulation of their arguments, or the heads of their discourse; so believers are said to be collected together in Christ. . . . For Christ is He, in whom all the elect, from the creation of the world, otherwise wandering from God, are gathered together; of whom were some in the heavens, when he came on earth; (who indeed had been gathered together, by faith in him who was to come;) others being found on earth, were gathered together, and are daily gathered to him.' *Beza.*—The union of angels with redeemed sinners, in one company of worshippers, seems also intended. (*Notes, Heb.* 12:18—21. *Rev.* 5:8—14.)

He hath purposed. (9) Προεθετο. See on *Rom.* 1:13.—*The dispensation.* (10) Οικονομιαν. 3:2. See on *Luke* 16:2.—*Of the fulness of times.*] Του πληρωματος των καιρων. See on *Gal.* 4:4.—*He might gather together in one.*] Ανακεφαλαιωσασθαι. See on *Rom.* 13:9.—*We have obtained an inheritance.* (11) Εκληρωθημεν. Here only. A κληρος, *Acts* 1:17. 26:18.—*Purpose.*] Προθεσιν. 3:11. See on *Rom.* 8:28 (*Note,* 2 *Tim.* 1:9.)—*Who worketh all things.*] Του τα παντα ενεργουντος. See on 1 *Cor.* 12:6. (*Note,* 1 *Cor.* 12:4—11.)—*The counsel of his own will.*] Την βουλην του θεληματος αυτου. See on 5. Βουλη, *Heb.* 6:17. See on *Acts* 2:23.—*Who first trusted.* (12) "Hoped." *Marg.* Τους προηλπικοτας. Here only. (*Notes, Ps.* 146:3,4. *Jer.* 17:5—8.)

V. 13, 14. Not only the Jews, who had embraced the gospel; but the Gentile converts also, especially those at Ephesus, had "to the praise of the glory" of God, been led to believe and hope in Christ; (*Marg. Ref.* p—s. *Notes,* 2:11—13. *Acts* 19:8—12,23—31.) when "the word of truth," the glad tidings which proposed salvation to sinners, had been preached among them: for having believed that word, and so believed in Christ, they had been sealed by the Holy Spirit, who had been promised by the ancient prophets, and by Christ himself, before his ascension into heaven. (*Marg. Ref.* t—x. *Notes, Is.* 44:3—5. 59:20,21. *John* 14:15—17. *Acts* 1:4—8.) This cannot, with any propriety, be explained of miraculous powers. These were not the "earnest," pledge, and foretaste of heaven, as this "seal" is declared to have been: for many unsanctified persons exercised miraculous powers. But the sanctifying and comforting influences of the Holy Spirit seal believers, as the children of God and heirs of heaven; they are the first-fruits of that holy felicity, and they impress the holy image of God upon their souls. (*Notes,* 4:30—32. 2 *Cor.* 1:21,22.)—Thus the Ephesian converts were preserved, supported, and comforted, and would be, during their time of trial and suffering in life and death; till they should at last be put in full possession of that complete redemption, which Christ had ensured to his "purchased people:" or till the inheritance, which sin had forfeited, but which Christ had "purchased" for them, should be, so to speak, fully rescued from the hands of their enemies, and they put in complete possession of it, at the resurrection of the dead; to be for ever monuments erected "to the praise of the glory of God." (*Marg. Ref.* y—z. *Note, Rom.* 8:18—23.)—All these things are so evidently distinguishing of true Christians, and so inapplicable to collective bodies of professors of Christianity; that we must conclude the apostle spoke of election, as *gratuitous,* as *personal,* and not *national;* and of effectual vocation as inseparably connected with eternal life: and learned men need far more ingenuity than has yet been employed in the argument, to make the apostle's words speak any other language, consistently with the rules of grammar and of common sense. (*Notes, Rom.* 8:28—31. 9:1—5. 11:1—6.)

Were sealed. (13) Εσφραγισθητε. 4:30. See on 2 *Cor.* 1:22.—*The earnest.* (14) Αρραβων. See on 2 *Cor.* 1:22.—*The redemption.*] Απολυτρωσιν. 7. 4:30. *Luke* 21:28. *Rom.* 8:23, *et al.*—*The purchased possession.*] Της περιποιησεως, *acquisitionis.* 1 *Thes.* 5:9. 2 *Thes.* 2:14. *Heb.* 10:39. 1 *Pet.* 2:9. *Mal.* 3:17. *Sept.* Περιποιεομαι. 1 *Tim.* 3:13. See on *Acts* 20:28.—*Unto the praise of his glory.*] Εις επαινον της δοξης αυτου. 6,12. (*Notes, Prov.* 16:4. *Is.* 43:14—21. *Ez.* 20:7—9.)

V. 15—23. The apostle had, for some time, witnessed the conduct of the Ephesians: but, having been absent from them at least six or seven years, he had again heard of "their faith in Christ, and love to all his saints;" which excited him without ceasing to thank God for his grace and mercy towards

power to us ward who believe, according to the working of his mighty power,

20 Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*,

21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

22 And hath put all *things* under his feet, and gave him *to be* the Head over all *things* to the church,

23 Which is his body, the fulness of him that filleth all in all.

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q Gr. *the might of his power.* 2:5,6. Rom. 6:5—11. Phil. 3:10. 1 Pet. 1:3. r Ps. 16:9—11. John 10.18,30. Acts 2:24—32. 4:10. 10:40. 26:8. Rom. 1:4. Heb. 13:20. s 4:8—10. Ps. 110:1. Matt. 22:43—45. 26:64. 28:18. Mark 14:62. 16:19. John 17:1—5. Acts 2:34—36. 5:31. 7:55,56. Rom. 8:34. Col. 3:1. Heb. 1:3. 2:9. 10:12. Rev. 1:17. 5:11—14. t *See on* h. 3. u Col. 2:10. Heb. 1:4. x 3 10. 6.12. Dan. 7:27. Rom. 8 38,39. Col. 1 15,16. 2 15. Heb. 4:14. 1 Pet. 3:22. y Matt. 28:19. Acts 4:12. Phil. 2:9—11. Rev. 19:12,13. z Matt. 25:31—46. 28:18. John 5:25—29. Heb. 2:5. Rev. 20:10—15. a Gen. 3:15. Ps. 8: 6—8. 51:13. 1 Cor. 15:25—27. Heb. 2:8. b 4:15,16. 1 Cor. 11:3. Col. 1:18. 2: 10,19. c 3:21. Matt. 16:18. Acts 20:28. 1 Tim. 3:15. Heb. 12:22—24. d 2:16. 4:4,12. 5:23—32. Rom. 12:5. 1 Cor. 12:12—27. Col. 1:24. 3:15. e 3:19. 4:10. John 1:16. 1 Cor. 12:6. 15:28. Col. 1:19. 2:9,10. 3:11.

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them, and animated him in mentioning them expressly by name, in all his secret and social prayers. (*Marg. Ref.* a—d. *Note, Col.* 1:3—8.) Especially, he entreated the God whom the Lord Jesus Christ, as Man, had worshipped and obeyed, (*Note, John* 20:11—17, *v.* 17.) even "the Father of glory," the great Author of all that glory which is visible in the whole universe, that he would still more abundantly communicate to them the Holy Spirit, from whose influence all divine wisdom is derived to men; and who discovered to the hearts of believers the certainty, nature, and "glory" of those truths, which by prophets and apostles he had revealed to the church. (*Marg. Ref.* f, g. *Note, John* 16:14,15.) That so, every veil of prejudice, pride, and sin being removed, they might more completely know God in Christ, and more confidently acknowledge their relation to him. (*Notes, Luke* 24:44—49. *Acts* 16:13—15. 26:16—18. 2 *Cor.* 3:12—18. 4:3—6.) That, "the eyes of their minds being illuminated," they might understand more clearly, and experience more deeply, the value of that grand Object of "hope," to which God had called them by his gospel; and perceive what riches of grace, consolation, and spiritual blessings, were comprised in that "glory," which constituted "the inheritance conferred on his saints;" or the rich abundance and revenue of glory, which the Lord would derive from his saints, as "his chosen inheritance." (*Marg. Ref.* h—o. *Notes, Deut.* 32:9.) And, that that they might perceive what "exceeding greatness of his power' had been exerted in their conversion to the faith; and was still engaged to uphold, strengthen, and defend them, to perfect their new creation, and to complete their redemption from Satan, sin, and death; according to the display of the same mighty power which was put forth in the resurrection and exaltation of Christ. (*Marg. Ref.* p—r.)—It is remarkable that the apostle seems here studiously to have exhausted the utmost vigour of the Greek language to express, by a beautiful accumulation of energetic words, the omnipotence of God, as effecting the believer's conversion and salvation, continuing, as it were, that exertion of it, by which the Redeemer was raised from the dead. (*Notes*, 2:4—10. 3:20,21. 1 *Pet.* 1:3—5.)—Our version well renders the passage: yet the emphasis of the original is not preserved, nor perhaps can be in a translation.—In consequence of the resurrection of Christ, he had been exalted, in human nature, to the right hand of the Father, on the mediatorial throne "in heavenly places," far above all creatures, however dignified: not only above the princes of the earth; not only as the conqueror and destroyer of the powers of darkness; but even far above the hierarchies of heaven, however distinguished as "principalities, or powers, &c." yea, above every name that ever was or will be celebrated on earth or in heaven; either during the continuance of "this world, or that which is to come." (*Marg. Ref.* s—z. *Notes, Matt.* 28:18. *John* 5:20—29. *Phil.* 2:9—11. *Col.* 1:15—20. 1 *Pet.* 3:21,22. *Rev.* 1:12—20.) And as all creatures were subjected to his government, so all enemies were virtually put under his feet: seeing he has power and authority to crush them as he pleases: and will continue to do this, in the proper seasons, till the last enemy shall be destroyed. (*Marg. Ref.* a. *Note*, 1 *Cor.* 15:20—28.) Having thus exalted the risen Saviour, the Father has constituted him absolute and universal Governor of the world, and given him to be "the Head of the church," that he might employ his unbounded authority and almighty power for its benefit: so that the whole is exercised in subserviency to his purposes of grace, and to render effectual his redemption, in the final salvation of his chosen and redeemed people. For the church is his body; he is the Head of life and authority to the whole company of believers, as united to him; and they are dear to him, and are taken care of by him, as the members of his body: so that he, "in whom all fulness dwells," is not complete in his mediatorial character, except in the preservation and full salvation of his whole mystical body. And, while he fills heaven and earth with his glory, he fills his ordinances with his power and gracious presence; and dwells in every believer, by his Spirit of life, purity, and love: he condescends to deem them essential to his own fulness of glory; even as every member of the body is to the completeness of the human nature.

Of revelation. (17) Αποκαλυψεως. *The uncovering of things veiled, or hidden.* See on *Rom.* 8:19. *Notes, Matt.* 11:25,26. 16:17. *Acts* 26:16—18. 1 *Cor.* 12:1—11.—*In the knowledge of him.*] "For the acknowledgment of him." *Marg.* Εν τη επιγνωσει αυτου. 4:13. *Rom.* 1:28. *Col.* 1:9,10. 2:2. 2 *Tim.* 2:25. 2 *Pet.* 1:2,3,8. 2:20. *The eyes of your understanding being enlightened.* (18) Πεφωτισμενους τους οφθαλμους της διανοιας ὑμων.—Φωτιζω, 3:9. 2 *Tim.* 1:10 See on *Luke* 11:36. Διανοια, 2:3. 4:18. *Matt.* 22:37, *et al.*—*The exceeding greatness.* (19) Το υπερβαλλον μεγεθος. 2:7. 3:19. 2 *Cor.* 3:10. 9:14. Μεγεθος. Here only. *The working of his mighty power.*] Την ενεργειαν του κρατους της ισχυος αυτου.—Ενεργεια, 3:7. 4:16. *Phil.* 3:21. *Col.* 1:29. 2:12. 2 *Thes.* 2:9,11. Ενεργεω, 11,20. 3:20. Κρατος, 6:10. *Luke* 1: 51. Ισχυς, 6:10. *Mark* 12:30,33. 2 *Thes.* 1:9, *et al.*—*Far above.* (21) Υπερανω. 4:10. *Heb.* 9:5.—*Dominion.*] Κυριοτητα. *Col.* 1:16. 2 *Pet.* 2:10. *Jude* 8. Κυριευω. See on *Luke* 22:25. —*In this world.*] Εν τω αιωνι τουτω. See on *Rom.* 12:2.—*The fulness.* (23) Το πληρωμα. *Col.* 1:19. 2:9. See on *John* 1:16.—*All in all.*] Παντα εν πασι. 1 *Cor.* 12:6. 15:28. *Col.* 3:11.

PRACTICAL OBSERVATIONS.

V. 1—8. Faith in Christ, and faithfulness to him, unite in forming the character of his saints: and to the sovereign grace of God we wholly owe it, if we are either true believers, or approved ministers. "God our Father," from whom, "and the Lord Jesus," through whom grace and peace are given to sinful men, ought to be adored and praised for all those spiritual blessings with which we are or hope to be blessed in time and to eternity. The appointment of the eternal Son of the Father, as the Surety for fallen man, in the divine foreknowledge, is the source of all the hopes and comforts of those who "were chosen in him before the foundation of the world, that they should be holy, and without blame before him in love." For personal holiness was provided for, in every part of the counsel of God, respecting man's salvation. So that the renewal of our hearts to the divine image, and a blameless walk before God, from love to him and to our brethren, are the proper evidences that we "were predestinated" and have been called by God, to "the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will." For when this purpose of God took effect, by our being "made accepted in his beloved Son, in whom we have redemption through faith in his blood, even the forgiveness of our sins, according to the riches of his grace;" then, as the children of God, who is LOVE, we began to bear his image and became followers of him. (*Notes*, 5:1,2. 1 *John* 4:7,8.) Thus the change wrought, as well as the mercy shown, are "to the praise of the glory of his grace;" the reconciled rebel, the adopted son, gives all the praise of his salvation to his gracious Father; his actions, as well as his lips, declare the praises of the divine mercy; and it appears evident, that most adorable "wisdom and prudence" were conjoined with unspeakable grace, in forming and executing the holy plan of man's salvation.

V. 9—14. The mysteries of God, in man's redemption, must have been for ever hidden from us, if he had not made them known to us by his gospel, and his Spirit of truth. Thus, in every respect, he dispenses his blessings according to "the good pleasure which he hath purposed in himself." If, in accomplishing his grand design of "gathering together in one all things in Christ, both which are in heaven and in earth," he has brought us to seek and obtain an inheritance among his redeemed people; we shall at length, and ought now, thankfully to acknowledge, that we were "predestinated according to the purpose of him who worketh all things after the counsel of his own will." He sent "the word of truth, the gospel of salvation" to us, while others were left in darkness and without even 'the means of grace;' he "quickened us," when others were left "dead in sin;" he enabled us to trust in Christ, as well as sealed our pardon by his sanctifying Spirit, as the earnest of our future glorious inheritance. —We need not wonder that self-wise and self-sufficient men deride and dispute against these humbling and spiritual mysteries: nor is it at all desirable, that they should embrace them as a scheme of doctrine, in a proud, carnal mind. But, that humble believers, who allow their own hearts to be as evil (except as renewed by divine grace) as those of their most irreligious neighbours, should be afraid of tracing back their present experience of that grace to the sovereign purpose and electing love of God in Christ; that in giving him the whole glory of having "made them to differ," they may also possess a ground of assurance of his perfecting his good work in their souls: this, I say, is matter of surprise to those who find the sweetest animation and encouragement from the glorious review and prospect; and in every past and present mercy possess a pledge and earnest of future and eternal felicity.

V. 15—23. If any, who appear to have "faith in the Lord Jesus, and love to all the saints," are dazzled by the sublime

CHAPTER II.

The apostle shows the Christians at Ephesus their former ruined state, as dead in sin, slaves of Satan, and "children of disobedience;" among whom he and all believers once were, being "by nature the children of wrath, even as others." 1—3. All who do not perish are saved "by grace," "in Christ," "through faith;" and "created unto good works," 4—10. The Gentiles were once "without Christ, without hope, without God;" but by the special grace of God, through the atonement of Christ, all who believed were brought nigh, and reconcile l to God; had access to him; and were formed into one church with Jewish converts, the ritual law being taken away by the death of Christ, 11—18. Thus they became one family and temple, a habitation of God through the Spirit, 19—22.

AND [a]you *hath he quickened*, who were [b]dead in trespasses and sins;

2 Wherein [c]in time past ye walked [d]according to the course of this world, [e]according to the prince of the power [f]of the air, [g]the spirit that now worketh in [h]the children of[i]disobedience:

3 Among whom also [j]we all had our conversation [k]in times past [l]in the lusts of our flesh, [m]fulfilling the [n]desires of the flesh and of the mind; and were [o]by nature the [p]children of wrath, [q]even as others. [*Practical Observations.*]

4 But God, [r]who is rich in mercy, for [s]his great love wherewith he loved us,

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a 5.6. 1:19,20. John 5:25. 10:10. 11:25,26. 14:6. Rom. 8:2. 1 Cor. 15:45. Col. 2:13. 3:1—4. b 5.14. Matt. 8:22. Luke 15:24,32. John 5:24. 2 Cor. 5:14. 1 Tim. 5:6. 1 John 3:14. Rev. 3:1. c 3. 4:22. Job 31:7. 1 Cor. 6:11. Col. 1:21. 3:7. 1 Pet. 4:3. d Ps. 17:14. Jer. 23:10. Luke 16:8. John 7:7. 8:23. 15:19. Rom. 12:2. 1 Cor. 5:10. Gal. 1:4. 2 Tim. 4:10. Jam. 1:27. 4:4. 1 John 2:15—17. 5:4, e 6 12. John 8:44. 12:31. 14:30. 16:11. 1 John 5:19. Rev. 12:9. 13:8,11. 20:2. f Job 1 7,16,19. Rev. 16:17. g Matt. 12:43—45. Luke 11:21—26. 22:3 31. John 13:2,27. Acts 5:3. 2 Cor. 4:4. 1 John 3:8. 4:4. h 3 5:6. Is. 30:1 57:4. Hos. 10:9. Matt. 11:19. 13:38. Col. 3:6. 1 Pet. 1:14. *Gr.* 2 Pet. 2:14. *Gr.* 1 John 9:10. 11s. 53:6. 64:6,7. Dan. 9:5—9. Rom. 3:9—19. 1 Cor. 6:9—11. Gal. 2:15, 16. 3:22. Tit. 3:3. 1 Pet. 4:3. 1 John 1:8—10. k 4:17—19. Acts 14:16. 17:30,

31. Rom. 11:30. 1 Pet. 2:10. 1 John 2:8. l 4:22. Mark 4:19. John 8:44. Rom. 1:24. 6:12. 13:14. Gal. 5:16—24. 1 Tim. 6:9. Jam. 4:1—3. 1 Pet. 1:14. 2:11, 4:2. 2 Pet. 2:18. 1 John 2:16. Jude 16—18. m Rom. 8:7,8. 2 Cor. 7:1. Gal. 5: 19—21. * *Gr. wills.* John 1:13. n Gen. 5:3. 6:5. 8:21. Job 14:4. 15:14—16. 25:4. Ps. 51:5. Mark 7:21,22. John 3:1—6. Rom. 5:12—19. 7:18. Gal. 2:15,16. o *See on* h. 2. Rom. 9:22. p Rom. 3:9,22,23. 1 Cor. 1 7 6:7. 1 7 Ex. 33:19. 34:6,7. Neh. 9:17. Ps. 51:1. 86:5,15. 103 8—11. 145 8 15 8—8. Dan. 9:9. Jon. 4 2. Mic. 7:18—20. Luke 1:78. Rom 2:4. 5 20 21. 9:23 10 12. 1 T m. 1:14. 1 Pet. 1:3. r Deut. 7:7,8. 9:5,6. Jer. 31:3. Ez. 16:6—8. John 3:14—17. Rom. 5:8. 9:15,16. 2 Thes. 2:13. 2 Tim. 1:9. Tit. 3:4—7. 1 John 4:10—19.

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mysteries above stated: their more established brethren should not forget, "who has made them to differ" in this respect also; and, instead of forming rash judgments, and engaging in angry disputations, (which are peculiarly unsuitable on this subject,) they should thank God, for what he has done for them, and pray always for those whom they deem mistaken. (*Notes, Rom.* 14:1—6.) Indeed, we all need to pray for ourselves and each other, "to the God of our Lord Jesus Christ, the Father of glory," (*Note, Matt.* 6:13.) for a larger communication of "the Spirit of wisdom and revelation, in the knowledge of him." We shall do far more, in this way, towards bringing believers to "be of one mind and judgment," than by eager and acrimonious controversies, however ably conducted: "for a man can receive nothing, except it be given him from above;" and high confidence on one side of the question, commonly excites the same on the other side, with all its hateful consequences. But, if we disputed with less earnestness, and prayed with greater fervency for each other, "the eyes of our understandings being enlightened," we should daily see more and more "what is the hope of our calling, and the riches of God's glory, in the inheritance of his saints."—When most sensible of our own weakness and the power of our enemies, we shall most perceive and experience "the greatness of that mighty power" which has effected our conversion, and is engaged to perfect our salvation. (*Note,* 2 *Cor.* 12:7—10.) For the resurrection and exaltation of Christ, his universal and sovereign authority and almighty power, were all intended for our benefit, if we be indeed the members of his mystical body the church; which is "the fulness of him who filleth all in all." The immensity of this love and condescension, and of our privileges, should excite our enlarged expectations; our unspeakable obligations, if duly apprehended, will constrain us by love to live to our Redeemer's glory; and thus our humble, holy, and cheerful lives, will vindicate our doctrine from the calumnies of those who "speak evil of such things as they understand not." (*Notes,* 2 *Cor.* 5:13—15. 1 *Pet.* 2:9—12.)

NOTES.—Chap. II. V. 1, 2. The almighty power of God, which "raised Christ from the dead," (1:20.) had also raised to spiritual life the Ephesians, who had been "dead in sin." For the words, "*hath he quickened,*" seem to have been properly, from the fifth verse, supplied by our translators: as, in the original, that verse appears to take up and conclude the sentence here begun, merely by changing *you* into *us*, entirely in the apostle's manner. To be "dead in trespasses and sins" implies an utter incapacity for *spiritual* employments and satisfactions; the want of all desire after that felicity, which holy creatures enjoy in the favour and service of God; and a moral inability of worshipping and obeying him with love and delight: even as a dead man is utterly incapable of the business and enjoyments of life. The employments and pleasures of *animal* nature, and even those of a *rational* being, are within the capacities of a man who is "dead in sin;" but he cannot relish or desire *spiritual* pleasures. He may be an epicure, or a philosopher; but he cannot find satisfaction in the peculiar employments of a saint. For while "dead in sin," he must be "carnal;" and "the carnal mind is enmity against God," and opposition to the holy law. (*Marg. Ref.* a, b. *Notes, John* 3:3. *Rom.* 5:12—14. 8:5—9.) Such a man therefore must be an apostate and an idolater, who seeks happiness in the creature, not in the Creator: and he lives only to disobey, to pursue worldly things, to corrupt himself and others, and to aggravate his condemnation as a transgressor of the divine law. Thus "the saints and faithful brethren at Ephesus," had been "dead in trespasses and sins," and had habitually walked in them, and had lived under an accumulating load of guilt, and the power of their evil propensities, without concern about the consequences. Thus they had proceeded according to the customs, fashions, and maxims "of this present evil world." They had acted in the same manner as their neighbours, and as other men did all over the earth. Indeed this was "according to the course of this world," and according to the will of the devil: a dreadful advance on the preceding clause, though evidently contained in it. They had copied the example and yielded to the temptations of Satan, "the god" and "prince of this world," that arch-apostate and rebel, who has the seat of his empire in the air, and there exerts his power and influence. (*Marg. Ref.* c—f. *Note,* 2 *Cor.* 4:3,4.) This last circumstance at least accorded to the notions then prevalent among the Jews, and even among the Gentiles, concerning their genii and demons: which, whether to be understood literally or figuratively, was sufficient for the apostle's purpose. There, "in the air," Satan and the legions of fallen angels which are subordinate to him continually wait their opportunity of tempting men to sin; by keeping from their minds good thoughts, and serious impressions, or quenching them, and exciting the enmity of their hearts against them, and by suggesting others of a contrary tendency. In this way, the devil maintains his dominion; and men in general copy his example of rebellion, enmity, and contemptuous defiance of God; of pride, ambition, envy, malice, deceit, and destruction; or they gratify his malignity, by destroying themselves and each other, through gross sensualities, or by horrid war, and murder committed in various ways, and under many plausible pretences; or his ambition, by idolatry, impiety, and infidelity. Thus the believers at Ephesus had walked, "according to that spirit which still worked in the children of disobedience," that is, in those who persisted in unbelief and rebellion against God. Or, as it may be more literally rendered, "according to the prince of the power of the air, of that spirit which now worketh in the children of disobedience." Satan is the author and ruler of that proud, carnal, and impious disposition, which is in ungodly men: his temptations first produced it in human nature; and he works on it by the agency of evil spirits, to instigate it to all wickedness in thought, word, and deed. Thus he rules in man's heart: he *possesses,* as it were, all unbelievers: and he prompts, and as it were inspires with wit and ingenuity, the advocates for vice, impiety, and infidelity, by whom he maintains his empire in the world. (*Notes, Matt.* 12:29,30. *Luke* 11:14—26. 1 *John* 4:4—6. 5:19.)

Dead, &c. (1) Νεκρους. 5. 5:14. *Matt.* 8:22. *Luke* 15:24. *Col.* 2:12,13. *Notes,* 5:8—14. *Matt.* 8:21,22. *Luke* 15:22—24. 2 *Cor.* 5:13—15. *Col.* 2:13—15. 1 *Tim.* 5:5,6.—*The course of this world.* (2) Τον αιωνα του κοσμου τουτου. '*Munditatem hujus mundi,* the wordliness of this world.' *Leigh.* 1:21. *Notes, Rom.* 12:2. *Gal.* 1:3—5. 'According to the life, which men of this world, destitute of faith in Christ, do live. *Whithy.*—*The power of the air.*] Της εξουσιας του αερος.—'It was the opinion of both Jews and heathens, ειναι τον αερα ψυχων εμπλεον, that the air was full of spirits called demons.' *Whithy.* (*Marg. Ref.* f.)—*Worketh.*] Ενεργουντος. See on 1:11. 'It expresses the influence of Satan over them, as if they were inspired and possessed by him.—It is well known the word *ενεργουμενοι* among the ancients signified the same with *demoniacs.*' *Doddridge.*—*Children of Disobedience.*] Τοις υιοις της απειθειας. 5:6. *Col.* 3:6. Comp. 1 *Pet.* 1:14. Απειθεια. See on *Rom.* 11:30.

V. 3. The apostle before spoke of the Gentile converts exclusively, or at least principally: but here (in the same manner, as in the Epistle to the Romans, he proved the Jews also to be under sin,) he turns his discourse, and includes both himself, and all the converts from his nation, among those who once were "dead in sin" and slaves to Satan: and he proceeds to use the first person plural to the end of the seventh verse, and then he again addresses the Gentile converts.—'He could not mean the Jews,' say many learned men, 'because they had not been idolaters.' But had the apostle at all mentioned idolatry? and is there no way of conforming to the world and serving the devil, except by gross idolatry? To suppose that the apostle spake of himself, as one of the Gentiles, or one of the church of Rome, where he then was, as chiefly consisting of Gentile converts, is so absurd in itself, so unsuitable to his argument, so needless after what he had said of the Gentiles, and so contrary to his language, and that of the most eminent saints in other parts of Scripture, that nothing, it may fairly be presumed, could have reconciled learned writers to it, but the necessity of adopting it, in order to avoid the doctrine of "original

5 Even when we were [a]dead in sins, hath [b]quickened us together with Christ; ([c]by [d]grace ye are saved;)

6 And [e]hath raised *us* up together, and made *us* [f]sit together [g]in heavenly *places*, in Christ Jesus:

7 That [h]in the ages to come he might [i]show the exceeding riches of his grace in *his* kindness toward us, through Christ Jesus.

8 For [c]by grace are ye saved, [d]through faith; and [k]that not of yourselves: *it is* the gift of God:

9 Not [l]of works, lest any man should boast.

10 For [m]we are his workmanship, [n]created in Christ Jesus unto [o]good works, [p]which God hath before [q]ordained that we should [r]walk in them.

[*Practical Observations.*]

11 Wherefore [s]remember, that ye *being* in time past [t]Gentiles in the flesh, who are called

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a *See on* b. 1. t *See on* a. 1. 5:14. John 5:21. 6:63. Rom. 8:2. u 8. Rom. 4:16. 11:5,6. Tit. 2:11. * Or, whose *grace ye*. Acts 15:11. Rom. 16:20. 2 Cor. 13:14. Rev. 22:21. x *See on* 1:19,20. Rom. 6:4,5. Col. 1:18. 2:13. 3:1—3. y Matt. 26:29. Luke 12:37. 22:29,30. John 12:26. 14:3. 17:21—26. Rev. 3:20,21. z *See on* h. 1:3. a 3:5,21. Ps. 41:13. 106:48. Is. 60:15. 1 Tim. 1:17. b *See on* 4. 2 Thes. 1:12. 1 Tim. 1:16. i Pet. 1:12. Rev. 5:9—14. c *See on* 5. Rom. 3:24. d Mark 16:16. Luke 7:50. John 3:14—18,36. 5:24. 6:27—29,35,40. Acts 13:39. 15:7—9. 16:31. Rom. 3:22,26. 4:5,16. 10:9,10. Gal. 3:14,22. 1 John 5:10—12. e 10. 1:19. Matt. 16:17. John 1:12,13. 6:37,44,65. Acts 14:27. 16:14. Rom. 10: 14—17. Phil. 1:29. Col. 2:12. Jam. 1:16—18. f Rom. 3:20,27,28. 4:2. 9:11,16.

11:6. 1 Cor. 1:29—31. 2 Tim. 1:9. Tit. 3:3—5. g Ps. 138:8. Is. 19:25. 29:23. 43:21. 60:21. 61:3. Jer. 31:33. 32:39,40. John 3:3—6,21. 1 Cor. 3:9. 2 Cor. 5:5. Phil. 1:6. 2:13. Heb. 13:21. h 4:24. Ps. 51:10. 2 Cor. 5:17. Gal. 6:15. Col. 3: 10. i Matt. 5:16. Acts 9:36. 2 Cor. 9:8. Col. 1:10. 2 Thes. 2:17. 1 Tim. 2:10. 5:10,25. 6:18. 2 Tim. 2:21. 3:17. Tit. 2:7,14. 3:1,8,14. Heb. 10:24. 13:21. 1 Pet. 2:12. k 1:4. Rom. 8:29. † Or, *prepared*. l 2. 4:1. Deut. 5:33. Ps. 81:13. 119: 3. Is. 2:3—5. Acts 9—31. Rom. 8:1. 1 John 1:7. 2:6. m Deut. 5:15. 8:2. 9:7. 15:15. 16:12. Is. 51:1,2. Ez. 16:61—63. 20:43. 36:31. 1 Cor. 6:11. 12:2. Gal. 4: 8,9. n Rom. 2:28. Gal. 2:15. 6:12. Col. 1:21.

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sin," in the full and proper meaning of the terms, as true of all men, Jew, Gentile, or Christian, as 'naturally engendered of Adam's race;' and so to avoid also the doctrine of 'regeneration,' or a real new creation of the soul, by the power of the Holy Spirit.—The author of these notes was once deeply engaged in this scheme, being strongly attached to Mr. Locke's views; but this very text shook his whole system to the foundation. Much above forty years have elapsed since that time: and he has had abundant time, and has bestowed no little pains, in reconsidering the subject; but is more and more deeply convinced, that the interpretation is wholly unscriptural; and that it tends to evaporate the meaning of the sacred oracles, as if we had little concern in the greatest part of them.—Not only were the idolatrous Ephesians thus "dead in sin," and under the power of Satan; but the apostle, and all other Christians then on earth, had "in times past their conversation among them," as alienated from God, and disobedient to him. (*Marg. Ref.* i, k.) They lived "in the lusts of their flesh," or according to the desires of their carnal hearts; gratifying their animal appetites in sensual wickedness; or the proud, ambitious, covetous, and malignant tempers of their minds, as constitution, custom, or education swayed them; without any proper regard to the authority, will, glory, or favour of God. (*Marg. Ref.* l, m. *Notes, John* 3:6. *Rom.* 7:5,6. 8:5—9. *Gal.* 5:16—21.) So that the Jews as well as the Gentiles, and the Christians as well as those who remained unconverted, were "by nature" "dead in sin," "and children of wrath," one as well as another. For, being born of Adam's fallen race, averse to good and prone to evil, they were alike in the temper of their hearts, and the conduct of their lives, deserving of the wrath of God, and meet objects of it. (*Marg. Ref.* n—p. *Note, Rom.* 9:22,23.)—Great pains, as it has been observed, have been employed to prove, that "nature" may signify *custom*, or *habitual practice*. But the attempt has been evidently baffled in the critical argument. At the same time, stubborn facts prove, that men called Christians are "dead in sin," as much as the Gentiles were; and that the children of believers are as prone to evil, and averse to good, as those of idolaters. And surely no one can suppose, that "worldly lusts" are more excusable in Christians, than in heathens!—The word rendered "by nature," seems never to have been used for any other customs, than such as resulted from *innate* propensities: and the whole tenor of the Scripture, as well as the experience and confessions of the most pious persons who ever lived, confirm the interpretation, and expressly contradict that more flattering one, which some have attempted to substitute in its place.

Had our conversation.] Ανεστραφημεν. See on 2 *Cor.* 1: 12.—*The desires.*] "The wills." *Marg.* Τα θεληματα. 1:1, 5,9,11. *Matt.* 26:42. *John* 4:34. 6:38—40, *et al.*—*Of the mind.*] Των διανοιων. 1:18. 4:18. *Matt.* 22:37. *Heb.* 8: 10.—*By nature.*] Φυσει. See on *Rom.* 1:26.—*Children of wrath.*] Τεκνα οργης. Comp. 2.

V. 4—10. Even when the apostle and his fellow-Christians, whether Jews or Gentiles, "were dead in sin," incapable of helping themselves, and meet objects of wrath and abhorrence in the sight of God, he "loved them" with an exceedingly great love: not for any thing which he saw or foresaw in them, but because he was "rich in mercy," and delighted in the most abundant and illustrious exercise of it. (*Marg. Ref.* q, r. *Notes*, 1:3—8. *John* 3:16. *Rom.* 5:6—10. *Tit.* 3:3—7. 1 *John* 4:9—12,19.) Having therefore loved them, and given his own Son to die for their sins, and raised him as their Surety from the dead; the same immensely free mercy influenced him 'to raise them from the death of sin,' by a continued exercise of that almighty power which had raised the Saviour. Thus he "quickened them," or made them alive, "together with Christ," in virtue of his resurrection, with life communicated from him by the Holy Spirit. (*Note*, 1:15—23.) So that they were saved, or "had been saved," wholly by unmerited grace; whether their election, redemption, or conversion, were considered. Being thus raised to a new life, in conformity to their risen Lord, they in him, their Head, Representative, and Surety, were "made to sit in heavenly places;" their future glory was ensured by his ascension and exaltation, and by their union with him; and their treasures, hearts, and hopes, were already in heaven with "Christ their Life." (*Marg.* and *Marg. Ref.* t—z. *Notes, John* 14:2,3. *Rom.* 6:8—10. *Phil.* 3:20,21. *Col.* 3:1—4. *Heb.* 6:16—20.)—'For by means of that relation between him and us, which divine grace has established, we may look upon his resurrection and exaltation to the right hand of God, as the certain pledge and security of ours, and may be said to share in those felicities and dignities, which are conferred on him.' *Doddridge.* (*Note, John* 14:18—20.) This whole plan had been formed and executed, that "in the ages to come," in future generations, and *future worlds*, the Lord might display "the exceeding riches of his grace," by the astonishing kindness shown to rebels and enemies, and "children of wrath" in Christ Jesus; that so, men and angels, and all created intelligences, to eternity, might behold, admire, and adore his glorious mercy and love in these transactions. (*Marg. Ref.* a, b.) The apostle would therefore repeat and enlarge upon the hint before given; that "they had been saved by grace;" they were brought into a state of salvation, by the mere mercy of God, through faith in Christ: and even this faith, which effected their relation to him, was not of themselves; their proud and carnal minds having been utterly averse to the humbling and spiritual doctrine: but it was the free gift of God to them, the effect of their being quickened or regenerated by his Spirit. Thus their pride and enmity, their love of sin and the world, were subdued; and they were brought to believe the gospel, and to trust in Christ. This salvation therefore was in no degree or way "of works, lest any man" should have a ground of boasting, that he did, of himself, contribute in some degree to his own happiness, or of glorying over his neighbour. (*Marg. Ref.* c—f. *Notes, Rom.* 3:19—28. 1 *Cor.* 1:26—31.) For, though believers differed greatly from other men, and from their former selves; this was the effect of a divine power exerted upon them: they were "the workmanship of God," who in Christ had wrought a new creation upon their souls; giving new principles, or propensities, to their several faculties, and a new direction to their affections and desires. (*Marg. Ref.* g, h. *Note*, 2 *Cor.* 5:17.) Thus their disposition and ability to love God, and to do good works, should be considered as *a part* of their salvation, not as the *cause* of it: for it was the purpose of God, that his redeemed people should habitually walk in good works, from their conversion, till they finished their course; and their holy lives were the effect, evidence, and recommendation of their salvation by grace.—'Both faith and works are God's workmanship; both are necessary; but the one the fruit of the other.' *Maclaurin.*—*That not.* (8) If this be understood of the whole of salvation, faith must be included. (*Note, John* 1:10—13.)—The term "good works," is never used, in the New Testament, for ritual obedience, or moral virtue as practised by unbelievers, or for any other works than "the fruits of the Spirit." If any one doubt of this, let him consult a good concordance. The only text, which seems an exception, is *Rom.* 13:3. and that means 'works good before God,' primarily, though perhaps not exclusively. Without doubt, regeneration and sanctification by the Spirit of Christ, are as much a part of our salvation, as redemption and justification.

Hath quickened us together with. (5) Συνεζωοποιησε. *Col.* 2:13. Not elsewhere. Εκ συν, et ζωοποιεω, *vivifico.* See on *John* 5:21.—*Hath raised us up together.* (6) Συνηγειρε. *Col.* 2:12. 3:1. Εκ συν, et εγειρω, 1:20. *Rom.* 6:4.—*Made us sit together.*] Συνεκαθισε. *Luke* 22:55. Εκ συν, et καθιζω, *sedere facio.*—*In the ages to come.* (7) Εν τοις αιωσι τοις επερχομενοις. 1:21. *Matt.* 12:32. *Mark* 10:30.—*He might show.*] Ενδειξηται. See on *Rom.* 9:17.—*By grace ye are saved.* (8) Τη χαριτι εστε σεσωσμενοι. "Ye have been saved." 5.—*That not of yourselves.*] Τουτο ουκ εξ υμων. Τουτο cannot agree either with χαριτι, or πιστεως. "This thing," viz. "being saved by grace through faith," "is not of yourselves, it is the gift of God;" the whole, and every part of it.—*Workmanship.* (10) Ποιημα. *Rom.* 1:20. Not elsewhere N. T.—*Ezra* 9:13. *Neh.* 6:14. *Ps.* 92:4. *Sept.* —*Created.*] Κτισθεντες. 15. 3:9. 4:24. *Rom.* 1:25. *Col.* 1:16. 3:10. 1 *Tim.* 4:3. *Rev.* 4:11. 10:6. Κτισις, 2 *Cor.* 5: 17. *Gal.* 6:15.—*Hath before ordained.*] "Prepared." *Marg.*

[o]Uncircumcision by that which is called the Circumcision in the flesh [p]made by hands;

12 That at that time ye were [q]without Christ, being [r]aliens from the commonwealth of Israel, and strangers from [s]the covenants of promise, [t]having no hope, and [u]without God in the world:

13 But now [x]in Christ Jesus, ye, who sometimes [y]were far off, [z]are made nigh by the blood of Christ.

14 For he is [a]our Peace, who hath made [b]both one, and hath broken down [c]the middle wall of partition *between us;*

15 Having abolished [d]in his flesh the enmity, *even* [e]the law of commandments *contained* in ordinances: for to make in himself of twain [f]one new man, *so* making peace;

16 And that he might [g]reconcile both unto God in one body by the cross, [h]having slain the enmity [i]thereby:

17 And came [l]and preached peace to you which were afar off, and to them [k]that were nigh.

18 For [l]through him we both have an access [m]by one Spirit unto [n]the Father.

19 Now therefore ye are no more [o]strangers

o 1 Sam. 17:26,36. Jer. 9:25,26. Phil. 3:3. Col. 3:11. p Col. 2:11. q John 10:16. 15:5. r 4:18. Ezra 4:3. Is. 61:5. Ez. 13:9. Heb. 11:34. s Gen. 15:18. 17:7—9. Ex. 24:3—11. Num. 18:19. Ps. 89:3, &c. Jer. 31:31—34. 33:20—26. Ez. 37:26. Luke 1:72. Acts 3:25. Rom. 9:4,5. Gal. 3:16,17. t Jer. 14:8. 17:13. John 4:22. Acts 28:20. Col. 1:5,27. 1 Thes. 4:13. 2 Thes. 2:16. 1 Tim. 1:1. Heb. 6:18. 1 Pet. 1:3,21. 3:15. 1 John 3:3. u 2 Chr. 15:3. Is. 44:6. 45:20. Hos. 3:4. Acts 14:15,16. Rom. 1:28—32. 1 Cor. 8:4—6. 10:19,20. Gal. 4:8. x *See on* Rom. 8:1. 1 Cor. 1:30. 2 Cor. 5:17. Gal. 3:28. y 12,17,19—22. 3:5—8. Ps. 22:27. 73:27. Is. 11:10. 24:15,16. 43:6. 49:12. 57:19. 60:4,9. 66:19. Jer. 16:19. Acts 2:39. 15:14. 22:21. 26:18. Rom. 15:8—12. z 16. 1:7. Rom. 3:23—30. 5:9,10. 1 Cor. 6:11. 2 Cor. 5:20,21. Col. 1:13,14,21,22. 1 Pet. 1:18,19. 3:18. Rev. 5:9. a Is. 9:6,7. Ez. 34:24,25. Mic. 5:5. Zech. 6:13. Luke 1:79. 2:14. Rom. 5:1. Col. 1:20. Heb. 7:2. 13:20. b 15. 3:15. 4:16. Is. 19:24,25. Ez. 37:19,20. John 10:16. 11:52. 1 Cor. 12:12. Gal. 3:28. Col. 3:11. c Exod. 3:8. Acts 10:28. Col. 2:14—14. d Col. 1:22. Heb. 10:19—22. e Gal. 3:10. Col. 2:14,20. Heb. 7:16. 8:13. 9:9,10,23. 10:1—10. f 4:16,24. 2 Cor. 5:17. Col. 3:10. g Rom. 5:10. 2 Cor. 5:18—21. Col. 1:20—22. h 15. Rom. 6:6. 8:3,7. Gal. 2:20. 1 Pet. 4:1,2. * Or *in himself.* i Ps. 85:10. Is. 27:5. 52:7. 57:19—21. Zech. 9:10. Matt. 10:13. Luke 2:14. 10:5,6. Acts 2:39. 10:36. Rom. 5:1. 2 Cor. 5:20. k 13,14. Deut. 4:7. Ps. 75:1. 76:1,2. 147:19,20. 148:14. Luke 10:9—11. l 3:12. John 10:7,9. 14:6. Rom. 5:2. Heb. 4:15,16. 7:19. 10:19,20. 1 Pet. 1:21. 3:18. 1 John 2:1,2. m 4:4. 6:18. Zech. 12:10. Rom. 8:15,26,27. 1 Cor. 12:13. Jude 20. n 3:14. Matt. 23:19. John 4:21—23. 1 Cor. 8:6. Gal. 4:6. Jam. 3:9. 1 Pet 1:17. o *See on* 12.

Προητοιμασεν. See on *Rom.* 9:23. Walking in good works forms an essential part of that plan which God has formed for man's salvation: and he prepares believers by his grace to fall in with this arrangement. (*Note, Is.* 35:8—12.)

V. 11—13. Having spoken of the general state of fallen man, and the salvation of all believers, by the rich grace and mercy of God; the apostle next proceeded to show the Gentile converts the peculiarities of *their* case, which had placed them much further out of the way of mercy than the Jews had been. He would have them "remember," that they had been not only "dead in sin," but "Gentiles in the flesh," as to their outward state, their gross idolatries, immoralities, and sensuality; so that they had been called "the Uncircumcision," in contempt and aversion, as polluted and out of covenant with God; even by those Jews, who had only the outward circumcision in the flesh, of man's operation, without the "circumcision of the heart." (*Marg. Ref.* m—p. *Notes, Jer.* 9:25,26. *Acts* 7:51—53. *Rom.* 2:25—29. 3:27—31. 4:9—12. *Gal.* 2:6—16. *Col.* 2:11,12.) At that time they were, in every sense, "without" or separate from "Christ:" being "aliens from the commonwealth of Israel," and its peculiar advantages as the visible church of God, in which his ordinances were administered, his oracles deposited, and the expectation of a Messiah given and maintained. (*Marg. Ref.* q, r.) They had also been "strangers from the covenants of promise;" the Abrahamic covenant, that made with Israel at Sinai, the covenant of royalty, and that of the priesthood; in all which the Messiah was the great blessing promised. (*Marg. Ref.* s. *Notes, Rom.* 3:1,2. 9:4,5.) So that, whatever notions they might have a of future state, they had nothing on which to ground "a hope" of acceptance and happiness in it: all their expectations of that kind were mere presumption; and, whatever demons, idols, or imaginary beings they worshipped, they were indeed "atheists in the world," as to the only true God, and as to the effect of their fables or speculations upon their conduct; which was nearly as bad as it would have been if they all had been avowed atheists: seeing that their abominable idolatry led them perhaps into more immorality, than it restrained them from; besides the impiety inherent in it. (*Marg. Ref.* t, u.) But at length those who had been by *nature, practice, custom,* and external situation, so very far off, from the worship, service, love, favour, and image of God, were "brought nigh" to him, as in Christ Jesus by faith; thus they were admitted into a state of acceptance, reconciliation, and friendship with God, through the atoning blood of Christ; and were become his peculiar people and spiritual worshippers. (*Marg. Ref.* y, z.)—How rude and affronting would a company of unhumbled impenitent sinners, especially in a superior station of life, consider it, should a friend in a letter, or a minister in a sermon, at present address them in this language! The marked distinction also, of the case of the Gentiles from that before described, confirms the interpretation given of the third verse.—*Remember,* &c. (11) *Notes, Deut.* 8:2. *Ps.* 103:1,2. *Is.* 51:1—3. *Ez.* 16:60—63. 36:31. 1 *Cor.* 12:1—3.—*Without God.*] The Gentiles had "gods many, and lords many;" the Ephesians were zealous worshippers of Diana, yet they were *atheists* "in the world."—If indeed "no man knoweth the Father, but he to whom the Son reveals him;" all men who reject the gospel, whether idolaters, unbelieving Jews, Mohammedans, deists, or Socinians, must be "without God," according to the apostle's meaning in that expression. (*Notes, Matt.* 11:27. *Luke* 10:21,22. *John* 5:20—23. 2 *Cor.* 1:1—7. 1 *John* 2:20—25.)—"Separate from Christ;" "having no hope;" "atheists in the world." What was the apostle's views of the state of the Gentiles, in respect of salvation? What his judgment as to the duty of seeking, by all scriptural means, their conversion to Christianity? (*Notes, Rom.* 1:18—20. 2:12—16. 10:14—17. 1 *Thes.* 2:12—16. 1 *Pet.* 2:9, 10.) 'The Gentiles had no God, to whom they prayed for eternal life; as the fathers often remonstrate.' *Doddridge.*

Made by hands. (11) Χειροποιητου. *Mark* 14:58. *Acts* 7:48. 17:24. *Heb.* 9:11. Εκ χειρ, *manus,* et ποιεω, *facio.—Without Christ.*](12) Χωρις Χριστου. See on *John* 15:5.—*Being aliens.*] Απηλλοτριωμενοι. 4:18. *Col.* 1:21. Εκ απο, et αλλοτριος, *alieno.—The commonwealth.*] Της πολιτειας. See on *Acts* 22:28.—*Having no hope.*] Ελπιδα μη εχοντες. 1 *Thes.* 4:13. Ελπις. See on *Rom.* 8:24—*Without God in the world.*] Αθεοι εν τω κοσμω. 'Men not knowing God, "they served τοις μη φυσει ουσι θεοις, those which by nature are not Gods." *Gal.* 4:8.' *Whitby.*

V. 14—18. In every sense, Christ was to be considered as "the Peace" of all Christians; the Author, Centre, and Substance of reconciliation to God, and of the union of Gentile converts with Jewish believers in one church. For he had effected a cordial peace between those discordant parties, (who had before exceedingly despised and even detested each other,) by "breaking down that partition-wall," which had so long separated the Jews from the Gentiles; namely, the ceremonial law, to which the Gentiles were extremely averse, even when otherwise favourable to the worship of Jehovah; and of which the Jews were tenacious and proud, to a degree of disgusting bigotry. But Christ, by assuming human nature, and fulfilling, in his priestly character, especially by his sacrifice on the cross, these typical institutions, had abolished them; and thus removed the ground of enmity of the Jews and Gentiles against each other, concerning them. So that this law, (the commands of which consisted of external ordinances,) having lost all its use and obligation; the Gentiles were admitted into the Christian church, without submitting to the yoke or the ceremonial law, or being deemed unclean because uncircumcised. (*Marg. Ref.* a—e. *Notes, Acts* 10:9—16,27—33.) Thus they became "one body" with the believing Jews; that so Christ might create, as it were, "One new man," consisting of regenerate persons, both Jews and Gentiles, united to himself the Head, quickened by his Spirit, "walking in newness of life," harmonious in worship and obedience, and mutually loving and doing good to one another. (*Marg. Ref.* f. *Notes,* 4:11—13. *Is.* 11:6—9. *Rom.* 12:3—5. 1 *Cor.* 12:12—31. *Gal.* 3:26—29.) In this way, Christ was the Peacemaker between Jews and Gentiles: and at the same time, he "reconciled both, in one body, unto God." For the ceremonial law implied man's state of condemnation, pollution, and enmity against God; to whom he could not approach, except on an external mercy-seat, and by priests, sacrifices, incense, and purifications; being, after all, kept at a great distance from him: but the death of Christ upon the cross took away the guilt which was the cause of "the enmity;" that so a holy God might honourably pardon and be reconciled to his rebellious creatures. And it made way for the communication of the Holy Spirit to regenerate sinners, and so to destroy "the enmity" of their hearts against the holy character, worship, and service of God. (*Marg. Ref.* g, h.) Having finished this great design, he came, by his apostles and ministers, to preach the gospel, or glad tidings, even peace with God and with each other, to the Gentiles who "had been far off," and to the Jews who were outwardly "nigh" to God. (*Marg. Ref.* i, k. *Notes, Is.* 57:19. *Acts* 10:36—43. 2 *Cor.* 5:17—21. 2 *Thes.* 2:13,14.) For through the Person, sacrifice, and mediation of Christ, believers of all descriptions were allowed access to God, as a Father; and were introduced with acceptance into his presence, with their worship and services, under the immediate teaching and influence of the Holy Spirit, as one with the Father and the Son, in this great work of salvation, as well as in the unity of the Godhead. (*Marg Ref.* l—n.) It should be noticed that, in the seventeenth verse, the apostle, distinguishing the Gentile converts from the Jewish, says, "*you* that were far off;" thus evidently ranging himself among the Jewish converts, who were comparatively nigh. This is *natural,* and perfectly destructive of that *unnatural* interpretation, by which he is supposed to include himself among the Gentile converts. (*Note,* t.) The

and foreigners, [v]but fellowcitizens with the saints, and of [q]the household of God;

20 And are [r]built upon [s]the foundation of the apostles and prophets, [t]Jesus Christ himself being the chief corner-*stone*;

21 In whom [u]all the building [x]fitly framed together, groweth unto [y]a holy temple in the Lord:

22 In whom ye also are builded together, for [z]a habitation of God through the Spirit.

p 3:6. Gal. 3:26—28. 4:26—31. Phil. 3:20. *Gr.* Heb. 12:22—24. Rev. 21:12—26.
q 3:15. Matt. 10:25. Gal. 6:10. 1 John 3:1. r 4:12. 1 Pet. 2:4,5. s 4:11—13. Is. 28:16. Matt. 16:18. 1 Cor. 3:9—11. 12:28. Gal. 2:9. Rev. 21:14. t Ps. 118:22. Matt. 21:42. Mark 12:10,11. Luke 20:17,18. Acts 4:11,12. 1 Pet. 2:7,6.

u 4:13—16. Ex. 40:—42: 1 Cor. 3:9. Heb. 3:3,4. x Ex. 26: 1 Kings 6:7. y Ps 93:5. Ez. 42:12. 1 Cor. 3:17. 2 Cor. 6:16. z John 14:17—23. 17:21—23. Rom 8:9—11. 1 Cor. 3:16. 6:19. 1 Pet. 2:5. 1 John 3:24. 4:13,16.

wall, which separated the uncircumcised Gentiles, who came to worship the God of Israel at the temple, from the Jews and the circumcised proselytes, is generally supposed to be alluded to, by the "middle wall of partition." For, under the Christian dispensation, the Jewish and Gentile converts all worship together, as one body, animated by one soul, and speaking by one tongue. (*Notes, Col.* 2:10—23.)

The middle wall of partition. (14) Το μεσοτοιχον του φραγμου.—Μεσοτοιχον. Here only. Ex μεσος, *medius*, et τοιχος, *paries*. Φραγμος, *Matt.* 21:33. *Mark* 12:1. *Luke* 14: 23. Α φραασσω, *sepio, munio.*—*The enmity.* (15) Την εχθραν. 16. See on *Rom.* 8:7.—*Ordinances.*] Δογμασι. *Col.* 2:14. See on *Luke* 2:1. *Positive* institutions are meant, as distinguished from the *moral* law. *Note, Ex.* 20:1.—*One new man.*] Ενα καινον ανθρωπον. 4:24.—Comp. *Rom.* 6:6. *Col.* 3:9.—*Preached peace.* (17) Ευηγγελισατο ειρηνην. *Rom.* 10: 15.—*Is.* 52:7. *Sept.*—*To you which were afar off, and to them that were nigh.*] Υμιν τοις μακραν, και τοις εγγυς. 13.—*Is.* 57:19. *Sept.*—*An access.* (18) Την προσαγωγην. See on *Rom.* 5:2. 'He alludes to princes' courts: one must not press into the presence chamber, but be brought in by some courtier.' *Leigh.* (*Notes, Rom.* 5:1,2. 1 *Pet.* 3:17,18.)

V. 19—22. The Gentile believers were no longer "strangers and aliens," excluded from the privileges of God's people, as foreigners are from those of native subjects: or as those, who from other nations came occasionally to worship at Jerusalem, were from the stated or resident worshippers, whether Jews or proselytes. But they were become "fellow-citizens" of the heavenly Jerusalem, with the most eminent "saints" of Israel; they belonged to "the household of God," not only as servants but as children. (*Marg. Ref.* o—q.) Nay, they were made a part of the spiritual temple, which the outward sanctuary had typified; having been "built upon the foundation," which prophets of old, and apostles of late, had laid in their doctrine and in their writings; of which foundation, and of the whole superstructure, Jesus Christ himself was "the chief Corner-stone," the Centre of union, the Cement, and Support. (*Marg. Ref.* r—t. *Notes, Matt.* 16:18. 1 *Cor.* 3:10—15. 1 *Pet.* 2:4—6.) Upon him "the whole building, being fitly framed," according to the counsel and plan of the divine Architect, "grew up to a holy temple in the Lord;" being dedicated to his glory, the place of his special presence and power, in which he delighted to be worshipped. (*Marg. Ref.* u—y.)—Thus, by the continual conversion of sinners, and the progressive sanctification of believers; while each individual in his proper place, conduces to the stability and proportion of the whole, and is himself consecrated and preserved by being a part of it; the spiritual temple is erecting from age to age, and will be till its full completion in heaven. So that, the Gentiles, being in Christ by faith, were "builded on this foundation" laid by prophets and apostles, whose predictions and doctrine related to "the chief Corner-stone." Thus they became a part of the temple, together with Jewish believers; for the special in-dwelling of God, who by his Holy Spirit reigned in them, communicated his peculiar blessings to them, and was glorified by them. (*Marg. Ref.* z. *Notes, Ps.* 118:19—24. *Is.* 28:16. *Zech.* 3:9,10. 6:12—15. *Matt.* 21: 40—44, *Acts* 4:5—12. 1 *Cor.* 3:16,17. 2 *Cor.* 6:14—18. *Rev.* 21:9—21.)—This is a most decisive testimony to the divine inspiration of the prophets and apostles.

Foreigners. (19) Παροικοι. *Acts* 7:6,29. 1 *Pet.* 2:11.—*Gen.* 15:13. *Ex.* 2:22. 18:3. *Sept.* Παροικια, *Acts* 13:17.—*Fellow-citizens.*] Συμπολιται. Here only.—*Of the household.*] Οικειοι. See on *Gal.* 6:10. *Domestics*, including both children and servants.—*Built upon.* (20) Εποικοδομηηθεντες. See on 1 *Cor.* 3:10.—*The chief Corner-stone.*] Ακρογωνιαιου. 1 *Pet.* 2:6.—*Is.* 28:16. *Sept.* Εκ ακρος, *extremus*, et γωνια, *angulus.*—*Fitly framed together.* (21) Συναρμολογουμενη. 4:16. Not elsewhere. Εκ συν, et αρμολογεω. *concinno.*—*Are builded together.* (22) Συνοικοδομειεθε. Here only.—*An habitation.*] Κατοικητηριον. *Rev.* 18:2.—Εκ κατα, et οικητηριον. See on 2 *Cor.* 5:2.

PRACTICAL OBSERVATIONS.

V. 1—3. We cannot duly value the gospel, unless convinced that we are in ourselves "dead in trespasses and sins;" and that we must have perished, if God had left us, as he most justly might have done. Yet, when we had neither title to happiness, not capacity for it; when we were *unable* to help ourselves, and *unwilling* to attempt it; when we were utterly insensible of our danger, ready to vindicate our conduct, and perhaps proud of our wisdom, strength, and goodness, the love and mercy of God were extended to us! This indeed is still the case with the immense multitudes, "who walk according to the course of this world," in the broad way of destruction: (*Note, Matt.* 7:13,14.) for those who go with the stream, who conform to this world, and "live in pleasure, are dead while they live." They seek liberty in the bondage of Satan: and that "prince of the power of the air" illudes his numerous votaries with gay phantoms of fancied good; and enables them to build magnificent palaces in his unsubstantial element: that they may neglect "the gift of God, which is eternal life, through Jesus Christ our Lord." Thus millions copy his example of rebellion, and do as he would have them. He still "works in the hearts of the children of disobedience;" he prompts "his ministers of unrighteousness" and infidelity: (*Note, 2 Cor.* 11:13—15.) and, while he emboldens them to deride the doctrine of Scripture, concerning divine influences, and the agency of good and evil spirits, he must feel a horrid pleasure, mingled with contempt of the folly of those who are thus deluded by his deceptions. There is no doubt a black inspiration; and Satan and his angels working on pride, enmity, and love of sin, in the hearts of ungodly men, teach them to invent, propagate, and ingeniously defend, impious or infidel notions, and to excuse or palliate their ungodliness and worldly lusts.—But indeed, in one way or another, "we have all had our conversation among" these "children of disobedience," under Satan's influence, and fulfilling the desires of our carnal minds, and, on the broad ground of Scripture, we may assert with confidence, that, whether men have been more prone to sensual or to spiritual wickedness, all are alike "by nature the children of wrath;" that those who oppose this humbling tenet are yet "dead in sin;" and that the state of those, who know little or nothing of this in their own experience, is very doubtful.

V. 4—10. In proportion as we judge of ourselves as justly condemned sinners, so will be our apprehensions of Christ and his salvation: the more fully we perceive our guilt and pollution, the greater will be our astonishment and adoring gratitude, in contemplating the immensity of the love and the rich mercy of our God: and we shall not only allow the gift of Christ, of pardon, and of eternal life, to be most free, and contrary to our deservings; but we shall ascribe the change which we have experienced in conversion, to the abundant "love of God to us, even when we were dead in sin." By his power we were quickened together with "Christ:" (*Note, Rom.* 8:1,2.) he taught us to aspire to an inheritance in the heavenly places, with our risen and ascended Redeemer: and the same considerations, which will excite the admiration, and be the delightful theme, of all holy creatures throughout a blessed eternity, now lead us to adore "the exceeding riches of the grace of God, in his kindness to us" hitherto. When we reflect on the infinite majesty of God, the immensity of the creation, the meanness and wickedness and deep depravity of man, and the stupendous plan of redemption; we shall not be able to account for such favour shown to us, except we also consider, that "the exceeding riches of divine grace," will be proportionably displayed and glorified, in the view of the whole creation, on account of each of these circumstances, and of very many others, to eternal ages. "We are then saved by grace, through faith; and that not of ourselves, it is the gift of God:" for if it had been at all of works, or man could in any respect have boasted, the glory of God had not been complete. Yet let none infer, that this is an unholy salvation, for all who partake of it are "God's workmanship, created in Christ Jesus unto good works," and his purpose and efficacious operation concur in securing the willing and active obedience and holiness of all true believers. So that none can, *on the ground of Scripture*, either pervert the doctrine to licentiousness, or accuse it of that tendency; and all who attempt either of these things will be "left without excuse."

V. 11—22. Besides the general ruined state of all men, every one of us should recollect those *peculiarities* of situation, character, and disposition, which set us at a greater distance from salvation, than others of our fellow-sinners. The immoral and licentious conduct of some; the impiety, infidelity, or dangerous heresies of others; the pharisaical pride of many; an utter disregard to religion, and ignorance of even its forms and first principles, with various other circumstances, had rendered the case of some persons peculiarly perilous; and should increase their humility and gratitude, if at length they have been converted. Many of us were once without the external knowledge of Christ, at a distance from the professors of his gospel, "strangers to the covenants of promise;" having no thought or concern about future happiness, or hope of it, and living as atheists in the world. These things should be brought into the account, in order to increase our love and zealous obedience; if we, who once were so very "far off, are brought nigh by the blood of Christ." Through this great Peacemaker, how near may the chief of sinners approach to a reconciled God! (*Note, Ps.* 73:23—28.) How harmoniously then should believers live together, as members of one body and children of one family! May his grace reconcile all who profess his truth, to God and to each other! May every "par

CHAPTER III.

Paul, the prisoner of Christ for the Gentiles, 1; *shows, that the mystery concerning their salvation, which was before concealed, had been made known to him by revelation,* 2—7; *and to him "who was less than the least of all saints, was this grace given, that he should preach among the Gentiles the unsearchable riches of Christ,"* 8, 9; *that "the principalities and powers in heavenly places" might, in the church, discover "the manifold wisdom of God;" while, "according to his eternal purpose," Jews and Gentiles had "access with boldness, by Jesus Christ,"* 10—12. *He desires that the Ephesians may not faint, because of his tribulations for them,* 13; *fervently prays, that they may be abundantly strengthened, enlightened, sanctified, and comforted,* 14—20; *and concludes with most animated praises,* 21.

FOR this cause, [a]I Paul, [b]the prisoner of Jesus Christ [c]for you Gentiles,

2 If [d]ye have heard of [e]the dispensation of the grace of God which is given me to you-ward:

3 How that [f]by revelation he made known unto me [g]the mystery, [h]as I wrote [i]afore in few words;

4 Whereby when ye read, [j]ye may understand my knowledge in [k]the mystery of Christ,

5 Which [l]in other ages was not made known unto the sons of men, [m]as it is now revealed unto his holy apostles and prophets [n]by the Spirit;

6 That [o]the Gentiles should be fellow-heirs, and of [p]the same body, and [q]partakers of his promise in Christ by the gospel:

7 Whereof [r]I was made a minister, according to the gift of the grace of God given unto me [s]by the effectual working of his power.

8 Unto me, [u]who am less than the least of all saints, [x]is this grace given, that [y]I should preach among the Gentiles [z]the unsearchable riches of Christ;

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a 2 Cor. 10:1. Gal. 5:2. b 4:1. 6:20. Luke 21:12. Acts 21:33. 26:29. 28:17—20. 2 Cor. 11:23. Phil. 1:7,13—16. Col. 1:24. 4:3,18. 2 Tim. 1:8,16. 2:9. Philem. 9. Rev. 2:10. c Gal. 5:11. 1 Thes. 2:15,16. d 4:21. Gal. 1:13. Col. 1:4,6. 2 Tim. 1:11. e 8. 4:7. Acts 9:15. 13:2,46. 22:21. 26:17,18. Rom. 1:5. 11:13. 15:15,16. 1 Cor. 9:17—22. Gal. 1:15,16. 2:8,9. Col. 1:25—27. 1 Tim. 1:11. 2:7. 2 Tim. 1:11. f 1:17. Acts 23:9. 26:15—19. 1 Cor. 2:9,10. Gal. 1:12,16—19. g 9. Rom. 11:25. 16:25. Col. 1:26,27. h 1:9—11. 2:11—22. * Or, *a little before.* i Matt. 13:11. 1 Cor. 2:6,7. 13:2. 2 Cor. 11:6. k 5:32. 6:19. Luke 2:10,11. 8:10. 1 Cor. 4:1. Col. 2:2. 4:3. 1 Tim. 3:9,16. l 9. Matt. 13:17. Luke 10:24. 2 Tim. 1:10, 11. Tit. 1:1—3. Heb. 11:39,40. 1 Pet. 1:11,12. m *See on* 2:20. 4:11,12. Matt. 23:34. Luke 11:49. 1 Cor. 12:28,29. 2 Pet. 3:2. Jude 17. n Luke 2:26,27. John 14:26. 16:13. Acts 10:19,20,28. 1 Cor. 12:8—10. o 2:13—22. Rom. 8:15—17. Gal. 3:26—29. 4:5—7. p 4:15,16. 5:30. Rom. 12:4,5. 1 Cor. 12:12,27. Col. 2:19. q Gal. 3:14. 1 John 1:3. 2:25. r *See on* 2. Rom. 15:16. 2 Cor. 3:6. 4:1. Col. 1:23—25. s 8. Rom. 1:5. 1 Cor. 15:10. 1 Tim. 1:14,15. t 20. 1:19. 4:16. Rom. 15:18,19. 2 Cor. 10:4,5. Gal. 2:8. Col. 1:29. 1 Thes. 2:13. Heb. 13:21. u Prov. 30:2,3. Rom. 12:10. 1 Cor. 15:9. Phil. 2:3. 1 Tim. 1:13,15. 1 Pet. 5:5,6. x 1 Chr. 17:16. 29:14,15. Acts 5:41. Rom. 15:15—17. y *See on* 2. Gal. 1:16. 2:8. z 16,19. 1:7,8. 2:7. Ps. 31:19. John 1:16. Rom. 11:33. 1 Cor. 1:30. 2:9. Phil. 4:19. Col. 1:27. 2:1—3. Rev. 3:18.

NOTES.—CHAP. III. V. 1—7. Some expositors suppose, that all between the first verse and the beginning of the next chapter, is a kind of parenthesis: but it seems more obvious to render the sentence, "For this cause, I Paul, *am* the prisoner of Jesus Christ." The apostle's zealous preaching to the Gentiles, and openly admitting them into the Christian church, without circumcision, or observance of the ritual law, which implied the abrogation of the Mosaic dispensation, had so irritated the Jews, that they had apprehended him at Jerusalem; in consequence of which he was at this time a prisoner at Rome, in the cause of Christ, and for the sake of the Gentiles. (*Marg. Ref.* a—c. *Notes, Acts* 21:27—30. 22:22—30. *Gal.* 5:7—12. 6:11—14. 1 *Thes.* 2:13—16.) As he was therefore "the prisoner of Christ for them," they ought to read his epistle with peculiar attention; since they had heard of the manner in which he had been converted, and intrusted with "a dispensation" to "preach the gospel of the grace of God," as the apostle of the Gentiles; and how Christ, by immediate revelation, had made known to him "the mystery" of his love: as he had briefly written to them in the preceding chapters; on an attentive perusal of which, they would readily perceive his extensive "knowledge in the mystery of Christ." (*Marg. Ref.* d—k. *Notes,* 1:3—14. 2:1—10.) This had not in former ages been made known to mankind, with that clearness with which it was at length "revealed to the holy apostles and prophets" of Christ by the Holy Spirit: especially it had not been understood, that the Gentiles, without being proselyted to the Mosaic law, should be admitted to be "fellow-heirs" with the Jews of their covenanted blessings; forming with them one mystical body, on embracing the gospel. (*Marg. Ref.* l—q. *Notes,* 2:11—22.) Of this new "dispensation" Paul had been "made a minister;" having received the gratuitous pardon of his sins, and abundant mercy and favour from God; and having been effectually changed by the powerful operation of his Spirit, and qualified for that important service. (*Marg. Ref.* r—t. *Notes,* 1:15—23. *Gal.* 2:6—10. 1 *Tim.* 1:12—14.)—Those who had statedly attended on the ministry of the apostle, during his residence at Ephesus, must often have heard from him concerning "the dispensation of the grace of God which was given to him" in behalf of the Gentiles; (2) but numbers out of the adjacent regions, coming to Ephesus, heard the gospel from him; many of whom, it is highly probable, returning home, both professed and preached it: and these might need more full information on this subject, which was no peculiarly interesting to the Gentiles.—St. Peter was sent to Cornelius, the first Gentile convert: but it does not appear, that the whole design of God, respecting the union of uncircumcised and idolatrous Gentiles, when converted to Christianity, in one church with Jewish believers, was so so clearly revealed to him, as it was soon after to St. Paul. At least the latter, with his coadjutors, proclaimed this doctrine, so encouraging to the Gentiles and offensive to the Jews, far more avowedly, and to immensely greater numbers, than any other of the apostles of whom we read in Scripture.—Some indeed imagine, that the apostle meant to show, that the value of the Christian revelation was vastly greater than that of the curious books which the Ephesians had burned, (*Acts* 19:19.) and than the mysteries of the initiated in the worship of Diana. But if the former were indeed "the oracles" of Satan, and the latter probably no better; we can hardly conceive that the apostle would disgrace "the oracles of God," by such a comparison. The same may fairly be said of several other comparisons or allusions, which learned men suppose the apostle to have intended.—The mystery here spoken of seems very improperly *confined*, by many expositors, to the calling of the Gentiles; whereas, the mysterious salvation, by Emmanuel's righteousness and atonement, through faith, and by the new creation of his Spirit unto holiness, which the Gentiles were called to partake of in common with the Jews, and on which the apostle had before enlarged, and to which he was about to return, (9) was also evidently intended. The former, as *exclusive*, is at best but a meagre interpretation; the latter perfectly agrees with the apostle's manner, when speaking on a subject of which his heart was full.

The prisoner of Jesus Christ. (1) Ὁ δεσμιος του Χριστου Ιησου. 4:1. 2 *Tim.* 1:8. *Philem.* 1:9.—Δεσμιος, *Matt.* 27:15,16.—*Dispensation.* (2) Οικονομια. 1:10. See on *Luke* 16:2. Οικονομος, *Luke* 12:42. 16:1,3,8.—*Mystery of Christ.* (4) Τῳ μυστηριῳ του Χριστου. 3:9. 5:32. *Rom.* 16:25. *Col.* 2:2. 1 *Tim.* 3:16. (*Notes,* 5:32,33. *Rom.* 1:1—4. *Col.* 1:25—27. 2:1—4. 1 *Tim.* 3:16.) *Fellow-heirs.* (6) Συγκληρονομα. See on *Rom.* 8:17.—*Of the same body.*] Συσσωμα. Here only. Ex συν, et σωμα, *corpus.*—*Partakers.*] Συμμετοχα. 5:7. Not elsewhere. Ex συν, et μετοχος. See on *Luke* 5:7.—*The gift of the grace.* (7) Την δωρεαν της χαριτος. *Rom.* 3:24. *Gal.* 2:21.—*Effectual working.*] Ενεργειαν της δυναμεως. 20. See on 1:19.

V. 8. The apostle here formed a new word, to express the deep sense which he had of his own unworthiness: this is very properly rendered, "less than the least of all the saints"

tition wall" be pulled down, and every enmity slain, which prevents the complete union of Christians, as "one new Man in Christ!" May he go with his ministers to the ends of the earth, "preaching the glad tidings of peace to those that are afar off!" May his gospel be more fully and faithfully and successfully dispensed among "those that are nigh!" May sinners every where seek and find "access to the Father," through the Son, and by the Holy Spirit! If we are experimentally acquainted with this way of access to our reconciled God: we are "no more strangers and foreigners, whatever once we were; but fellow-citizens of the saints and of the household of God." We have no "law of commandments contained in ordinances," to keep us in bondage, to drive us to a distance, or to excite enmity among brethren; except such as are of human invention. The instituted ordinances of worship, appointed by our Saviour, as well as his moral precepts, are suited to aid and encourage our approach to God, and our walk with him; to excite our holy affections, and to conduce to our peace with one another, when properly understood and attended on. Sinners, in these far distant regions, now hear Christ "preaching peace" to them, and are invited to seek access to God through him; believers "are built upon the foundation of the prophets and apostles, Jesus Christ being the chief Corner-stone;" that they may be "a habitation of God through the Spirit." Let us then inquire, whether we are "builded on this foundation;" whether our hopes are fixed on Christ, according to the doctrine of his word; whether we have devoted ourselves as "a holy temple" to God through him; whether we be "a habitation of God by the Spirit;" whether we be spiritually minded, and bring forth "the fruits of the Spirit." If this is our experience and privilege; let us take care not to defile the temple of God, nor to grieve our holy Comforter; let us earnestly, and with fervent, constant prayer, desire his gracious presence with us, and his influence on our hearts; let us endeavour to fill up the place assigned us, to the glory of God: and let us study to promote the peace and purity of the holy temple to which we belong, and to forward that work by which it is continually approaching towards its full perfection. Especially, let us seek, and pray, and improve to the uttermost our influence, be it more or less, for the conversion of the Gentiles, who are still "without Christ, without hope, and without God in the world," and for the restoration of the poor scattered Jews, and of all Israel, to those privileges and blessings, from which they have been so long excluded through unbelief; "that they, through our mercy may obtain mercy:" and that Jew and Gentile, all over the world, may unite in adoring and serving the God of Salvation, Father, Son, and Holy Spirit, to whom be glory for ever and ever. Amen.

9 And to make all *men* see what *is* [b]the fellowship of the mystery, which from [c]the beginning of the world hath been [d]hid in God, who [e]created all things by Jesus Christ:

10 To [f]the intent that now unto the [g]principalities and powers [h]in heavenly *places* might be known by the church [i]the manifold wisdom of God,

11 According to [k]the eternal purpose which he purposed in Christ Jesus our Lord:

12 In [l]whom we have boldness and access with confidence by the faith of him.

[*Practical Observations.*]

13 Wherefore I desire that [m]ye faint not [n]at my tribulations for you, which is your glory.

14 For this cause [o]I bow my knees unto [p]the Father of our Lord Jesus Christ,

15 Of whom [q]the whole family in heaven and earth [r]is named,

16 That he would grant you, [s]according to the riches of his glory, [t]to be strengthened with might by his Spirit in [u]the inner man;

17 That [x]Christ may dwell in your heart by faith; that ye, [y]being rooted and [z]grounded in love,

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a Matt. 10:27, 28:19. Mark 16:15,16. Luke 24:47. Rom. 16:26. Col. 1:23. 2 Tim. 4:17. Rev. 14:6. b 3. 1:9,10. c 1:4. Matt. 13:35, 25:34. Acts 15:18. Rom. 16: 25. 1 Cor. 2:7. 2 Thes. 2:13. 2 Tim. 1:9. Tit. 1:2. 1 Pet. 1:20. Rev. 13:8, 17:8. d Col. 1:26. 3:3. e Ps. 33:6. Is. 44:24. John 1:1—3. 5:17,19. 10:30. Col. 1:16, 17. Heb. 1:2,3. 3:3,4. f Ex. 25:17—22. Ps. 103:20. 148:1,2. Is. 6:2—4. Ez. 3: 12. 1 Pet. 1:12. Rev. 5:9—14. g *See on* 1:21. h *See on* 1:3. i 1:8. Ps. 104:24. Matt. 11:25—27. Rom. 11:33. 1 Cor. 1:24, 2:7. 1 Tim. 3:16. Rev. 5:12. k 1: 4,9,11. l Is. 14:24—27. 46:10,11. Jer. 51:29. Rom. 8:28—30. 9:11. 2 Tim. 1:9. 1 2:18. John 14:6. Rom. 5:2. Heb. 4:14—16. 10:19—22. m Deut. 20:3. Is. 40: 30,31. Zeph. 3:16. Acts 14:22. Gal. 6:9. 2 Thes. 3:13. Heb. 12:3—5. n 1. 2 Cor. 1:6. Phil. 1:12—14. Col. 1:24. 1 Thes. 3:2—4. o 1:16—19. 1 Kings 8:54.

19:16. 2 Chr. 6:13. Ezra 9:5. Ps. 95:6. Is. 45:23. Dan. 6:10. Luke 22:41. Acts 7:60. 9:40. 20:36. 21:5. p *See on* 1:3. q 1:10,21. Phil. 2:10. Col. 1:20. Rev 5:8—14. 7:4—12. r Is. 65:15. Jer. 33:16. Acts 11:26. Rev. 2:17. 3:12. s 8. 1 7:18. 2:7. Rom. 9:23. Phil. 4:19. Col. 1:27. t 6:10. Job 23:6. Ps. 23:3. 138:3 Is. 40:29—31. 41:10. Zech. 10:12. Matt. 6:13. 2 Cor. 12:9. Phil. 4:13. Col. 1 11. 2 Tim. 4:17. Heb. 11:34. u Jer. 31:33. Rom. 2:29. 7:22. 2 Cor. 4:16. 1 Pet. 3:4. x 2:21,22. Is. 57:15. John 6:56. 14:17,23. 17:23. Rom. 8:9—11. 2 Cor 6:16. Gal. 2:20. Col. 1:27. 1 John 4:4,16. Rev. 3:20. y Matt. 13:6. Rom. 5:5 1 Cor. 8:1. 2 Cor. 5:14,15. Gal. 5:6. Col. 1:23. 2:7. z Matt. 7:24,25. Luke 6 48. *Gr.*

He does not seem to have adverted exclusively or principally to his former conduct, as a persecutor and blasphemer. That indeed made him deem himself "the chief of sinners;" but here he speaks of himself as "a saint," though most mean and unworthy of that title. (*Marg. Ref.* u. *Notes*, 1 *Cor.* 15:3—11, *vv.* 8,9. 1 *Tim.* 1:12—16.) In general, this must be ascribed to his unaffected humility, his self-knowledge, acquaintance with the holy law, near communion with God, and candour towards his brethren: and perhaps those humiliating infirmities, of which he repeatedly spoke, were in some degree taken into the account. But the consideration of his peculiarly aggravated crimes before conversion, and the unparalleled mercy and favour which had been shown him, gave him such a sense of his immense obligations, and of the returns of love, gratitude, zeal, and holiness, which *became him:* that he regarded his attainments and experience much more beneath the proper standard, than those of any other true Christian. 'Surely,' thought he, 'no other believer loves the Lord, in a degree so disproportioned to his obligations, as I do!' All his obedience, labours, usefulness, and even sufferings, would be considered as so many additional favours bestowed on him: and that coldness of affection, or rising of evil in the heart, which he could bear with in others, he deemed *inexcusable* in himself. (*Notes*, *Rom.* 7: 18—25.) This did not, however, lead him to doubt of his being a saint; but only to stand more amazed at the love of the Lord toward him: and under this impression, he uttered the feelings of his heart in such energetic language, as very few can use with propriety or sincerity: though many employ the words, rather as expressive of what they ought to mean, than of what they really feel concerning themselves; and some, no doubt, as affecting the praise of humility!—On so great a sinner, and so unworthy a believer, was this astonishing grace conferred: that he should be employed as an apostle, to preach among the idolatrous Gentiles, through many nations, "the unsearchable riches of Christ!" The immensity of the divine Redeemer's condescension and mercy; the preciousness of his blood and salvation: the fulness laid up in him, and the freeness with which it was bestowed; the privileges of his people, and their glorious inheritance; those "riches of Christ," which were not provided for himself, or for holy creatures, but purchased for the chief of sinners; for the payment of their debts, the ransom of their souls, and the enriching of them to all eternity; which sufficed for all the multitudes that ever had come, or should come to him for them, how many soever they were; which never could be exhausted or diminished, by the most liberal and profuse communication of them, or leave the glorious and gracious Proprietor less rich than before, to the ages of eternity: these are "the unsearchable riches of Christ;" and they baffle the powers of computation, nay, even of imagination; they are incomprehensible and infinite. (*Marg. Ref.* x—z. *Notes*, *John* 1:16. 2 *Cor.* 8:6—9, *v.* 9. *Col.* 2:1—4, *v.* 3.) This was the great subject of the apostle's ministry among the Gentiles, whom he called to come and partake of "these unsearchable riches" by faith in Christ.—It may be very useful to compare the animated language of this chapter, with the cold reasonings of modern theologians, and their extreme caution lest they should speak too highly of Christ and his salvation.—The labours, perils, and sufferings of the apostle, in his preaching to the Gentiles, were so many and great; that nature would have deemed it an intolerably hard and perilous service, and declined it by every possible means: but grace, inspiring him with love of Christ, zeal for his glory, and a longing desire for the salvation of souls, made him think it an unspeakable privilege. (*Notes*, *Acts* 20:18—21. 2 *Cor.* 5:13—15.) What an example for modern missionaries! And what a view does it give us of the desirableness, the importance, and the honour of that service.

Less than the least of all saints.] Τῳ ἐλαχιστοτερῳ παντων των ἁγιων. Here only. 'Comparativus superlativo ἐλαχιστος, denuo formatus. *Minimo minor.*' Schleusner. Thus μειζοτερων from μειζων, 3 *John* 4.—*I should preach.*] Ευαγγελισασθαι.—*The unsearchable riches.*] Τον ανεξιχνιαστον πλουτον.—Ανεξιχνιαστος. See on *Rom.* 11:33. Πλουτος, 16. 1:7 18. 2:7. *Rom.* 2:4. 9:23. 11:12,33.

V. 9—12. This "preaching of the gospel, concerning the unsearchable riches of Christ," was appointed, that men of all nations and descriptions might perceive the happy "fellowship," or *partnership* (so to speak) of Jews and Gentiles in the blessings of salvation; according to the mysterious plan, which had been formed from the beginning in the counsels of God, but had been hidden from his creatures in general; save as he had given some previous intimation of it "by his prophets," and had at length more fully discovered it by Jesus Christ; by whom, as the eternal Word, he at first created all things, and was now effecting a glorious new creation. (*Marg. Ref.* a—e. *Notes*, *John* 1:1—3. *Col.* 1:15 —17. *Heb.* 1:1,2.) To the intent that angels and archangels, even "the principalities and powers," who were around the throne of God "in heavenly places," and had, from the beginning, witnessed and adored the displays of his wisdom, in the works of creation and providence, should now discover still more surprising and most gloriously and beautifully varied displays of it, in his church of redeemed sinners while they beheld rebels changed into spiritual worshippers, all the Persons and perfections of the Godhead more abundantly glorified, even by means of man's apostacy; Satan's devices turned against him, and the most discordant characters united in one loving family, or as "one Body in Christ." (*Marg. Ref.* f—i.) All this was effected "according to the purpose of God," which from eternity he had conceived in his infinite mind, of saving sinners by Christ Jesus our Lord. Through faith in him, being made partakers of his salvation, both Jewish and Gentile believers had obtained the privilege of coming before God with a humble boldness, notwithstanding their reverence of his infinite majesty and purity; and with a confidence of being accepted, and receiving abundant blessings, notwithstanding their conscious guilt and pollution.

To make all men see. (9) Φωτισαι παντας. See on 1:18.—*From the beginning of the world.*] Απο των αιωνων. 11. *Col.* 1:26.—Απ' αιωνος, *Luke* 1:70. *Acts* 3:21. 15:18. Προ χρονων αιωνιων, 2 *Tim.* 1:9. *Tit.* 1:2.—*Fellowship.*] Κοινωνια. See on *Acts* 2:42. *Rom.* 15:26. *Note*, 1 *John* 1:3,4.—*To the principalities*, &c. (10) Ταις αρχαις και ταις εξουσιαις. 1:21. 6:12. 1 *Pet.* 3:22.—*In heavenly* places.] Εν τοις επουρανιοις. See on 1:3. (*Notes*, 1:3—8,15—23. 2:4—10. *Luke* 2:8—14. 1 *Pet.* 1:10—12. *Rev.* 5:11—14.)—*Manifold.*] Πολυποικιλος. Here only. 'Multiformis, multifarius, admodum varius, multimodus: πολυς multus, et ποικιλος varius.' Schleusner.—*Eternal purpose.* (11) Προθεσιν των αιωνων. 1:11. See on *Rom.* 8:28.

V. 13. As so great honours redounded to God, and b'essings so rich and abundant were conferred on men, through the preaching of the gospel to the Gentiles; the apostle was well satisfied with his sufferings on that account; and he entreated his brethren at Ephesus not to be discouraged, or to turn aside from their profession, on account of them; either for fear of being exposed to similar persecutions from the Jews; or through the insinuations of Judaizing teachers, who might attempt to prove, that Paul had done wrong in disregarding the legal ceremonies, and thus had needlessly exposed himself to persecution. Whereas, his constant and patient endurance of sufferings, in defence of the liberty of the Gentile churches, was indeed an honour to them: it manifested the importance of their cause in his judgment, and it showed the temper of the bigoted Jews: it should therefore animate the Gentile converts to stand fast in the liberty of the Gospel.—The verse may indeed be rendered, "I pray not to faint at my tribulations for you:" but the sense given in our version, and by most expositors, is far more energetic, and far more in the manner of the apostle. (*Marg. Ref. Notes*, *Phil.* 1:12—14. 2:14—18. 1 *Thes.* 3:1—5.)

That ye faint not.] Μη εγκακειν. See on *Luke* 18:1. (*Note*, 2 *Cor.* 4:1,2.)

V. 14—19. The apostle could not go from place to place, as formerly, to establish the churches by his personal exhor-

18 May be [a]able to comprehend [b]with all saints what *is* the breadth, and length, and depth, and height;

19 And [c]to know the love of Christ, which [d]passeth knowledge, [e]that ye might be filled with all the fulness of God.

20 Now unto him that is [f]able to do [g]exceeding abundantly above all that we ask or think, [h]according to the power that worketh in us,

21 Unto him [i]*be* glory in the church [k]by Christ Jesus [l]throughout all ages, world without end. Amen.

a 19, 1:18—23. Job 11:7—9. Ps. 103:11,12,17. 139:6. Is. 55:9. John 15:13. Gal. 2:20. 3:13. Phil. 2:5—8. 3:8—10. 1 Tim. 1:14—16. 3:16. Tit. 2:13,14. Rev. 3:21. b 1:10,15. Deut. 33:2,3. 2 Chr. 6:41. Ps. 116:15. 132:9. 145:10. Zech. 14:5. 2 Cor. 13:13. Col. 1:4. c 18. 5:2,25. John 17:3. 2 Cor. 5:14. Gal. 2:20. Phil. 3:8—12. Col. 1:10. 2 Pet. 3:18. 1 John 4:9—14. d Phil. 4:7. e 1:23. Ps. 17:15. 43:4. Matt. 5:6. John 1:16. Col. 2:9. Rev. 7:15—17. 21:22—24. 22:3—5. f Gen. 17:1. 18:14. 2 Chr. 25:9. Jer. 32:17,27. Dan. 3:17. 6:20. Matt. 3:9. John 10:29,30. Rom. 4:21. 16:25. Heb. 7:25. 11:19. Jam. 4:12. Jude 24. g Ex. 34:6. 2 Sam. 7:19. 1 Kings 3:13. Ps. 36:8,9. Cant. 5:1. Is. 35:2. 55:7. John 10:10. 1 Cor. 2:9. 1 Tim. 1:14. 2 Pet. 1:11. h 7. 1:19. Col. 1:29. i 1:6. 1 Chr. 29:11. Ps. 29:1,2. 72:19. 115:1. Is. 6:3. 42:12. Matt. 6:13. Luke 2:14. Rom. 11:36. 16:27. Gal. 1:5. 1 hil. 2:11. 4:20. 2 Tim. 4:18. Heb. 13:21. 1 Pet. 5:11. Rev. 4:9—11. 5:9—14. 7:12, &c. k Phil. 1:11. Heb. 13:15,16. 1 Pet. 2:5. l 2:7. 1 Pet. 5:11. 2 Pet. 3:18. Jude 25.

tations; but his affectionate desire of their prosperity was unabated: so that, during his imprisonment, he "bowed his knees" in constant prayer for them, "unto the Father of our Lord Jesus: of whom the whole family" of believers on earth, and saints and angels in heaven, "are named" and considered as the children of God, being gathered together in one in Christ. (*Marg. Ref.* o—r. *Note*, 1:9—12.) To "the Father of the Lord Jesus," and of the whole family, the apostle prayed, that, "according to the riches of his glory," his plenteous mercy, which was emphatically "his glory," he would grant them to be powerfully "strengthened by his Spirit," in all the holy dispositions of their renewed souls, in faith, reverential fear, love, gratitude, hatred of sin, hope, patience; that thus they might be steadfast amidst temptations and persecutions, enjoy comfort, and glorify God in every situation and duty. (*Marg. Ref.* s—u. *Notes*, *Ps.* 138:3. *Is.* 40:27—31. 2 *Cor.* 12:7—10. *Phil.* 4:10—13, *v.* 13. *Col.* 1:9—14, *v.* 11.) That Christ, being welcomed to their hearts by faith, to be their Lord and Saviour, "might dwell" there, as the sovereign of all their affections and actions, and the source of all their joys: that so they might be "rooted," as a tree in a deep and fertile soil; and grounded as a building on a firm foundation, by their supreme love to Christ, and his salvation, cause, and people; and thus be secured from turning aside or growing negligent, and be rendered stable and fruitful in their profession; and that they might also be enabled to "apprehend" and understand, as all true saints did in some measure, the immensity of the love of Christ to his people. (*Marg. Ref.* x—b.) This had in it a "breadth" commensurate with the boundaries of the earth, as it extended to sinners of every nation and character; a "length" equal to the duration of the world, yea, extending from eternity to eternity: and a "depth and height" which might be contemplated in the abject state of deserved wretchedness, in which Christ viewed sinners, from the *height* of his essential glory, the *depth* of suffering and abasement to which he stooped for their salvation, and the *height* of present privilege and future felicity to which he advanced them. In short, the apostle prayed, that they might, spiritually and experimentally, "know the love of Christ, which passed knowledge," even that of all created beings; and could never be fully understood, being in all respects infinite and incomprehensible: that they might be so filled with heavenly knowledge, holy affections, and consolations, as to leave no room in their souls for error, ignorance, sin, or infelicity; but that the fulness of the divine power, grace, light, love, and joy, might wholly occupy their hearts; and that their powers might be so enlarged, as to receive more and more of these, till they should be "filled with," or "unto," "all the fulness of God," as his temple was with his glorious presence. (*Marg. Ref.* c—e. *Note*, 1 *Kings* 8:10—14.) "The whole family in heaven and earth" (15) may include all holy creatures; but certainly none of the obstinate enemies of God. Perhaps the redeemed from among men are exclusively meant; and Christ, as the immediate antecedent, is He, from whom this family is named Christians.—"The height, &c." is here explained, as connected with "the love of Christ," mentioned in the following verse. But the glorious plan of redemption in general may be meant: this, however, does not materially alter the sense.

I bow. (14) Καμπτω. *Rom.* 11:4. 14:11. *Phil.* 2:10. (*Notes*, *Acts* 20:36—38. 21:1—6, *v.* 5.)—*The whole family.* (15) Πασα πατρια. *Luke* 2:4.—*To be strengthened.* (16) Κραταιωθηναι. 1 *Cor.* 16:13. See on *Luke* 1:80.—*In the inner man.*] Εις τον εσω ανθρωπον. See on 2 *Cor.* 4:16.—*May dwell.* (17) Κατοικησαι. *Col.* 1:19. 2:9. *Jam.* 4:5, *et al.* (*Notes*, *Is.* 57:15,16. *John* 6:52—58, *v.* 56. 14:21—24. 15:3—5. 17:22,23. 2 *Cor.* 6:14—18. *Col.* 1:25—27. *Rev.* 3:20—22.)—*Rooted.*] Εῤῥιζωμενοι. *Col.* 2:7. Not elsewhere. Α ῥιζα, *radix plantæ* aut *arboris.*—*Grounded.*] Τεθεμελιωμενοι. *Matt.* 7:25. *Luke* 6:48. *Col.* 1:23. 1 *Pet.* 5:10. Θεμελιον, *Luke* 6:48,49. (*Notes*, *Ps.* 1:1—4. 92:7—15. *Matt.* 7:24—27.)—*Comprehend.* (18) Καταλαβεσθαι. *Phil.* 3:12,13. See on *John* 1:5.—*The breadth.*] Το πλατος. *Rev.* 20:9. 21:16.—*Length.*] Μηκος. *Rev.* 21:16. Not elsewhere.—*Depth.*] Βαθος. *Rom.* 8:39.—*Height.*] Ὑψος. 4:8. *Luke* 1:78. 24:49, *et al.* (*Notes*, *Job* 11:7—12. *Rom.* 11:33—36.)—*Which passeth knowledge.* (19) Την ὑπερβαλλουσαν της γνωσεως. See on 1:19.—*With all the fulness.*] Εις παν το πληρωμα. See on 1:23.

V. 20, 21. The apostle added to his most enlarged petitions, an act of adoration suited still more to exalt the expectations of the readers. He ascribed glory to God, as "able" not only to do all that he had asked, but "above all," "abundantly above all," "exceeding abundantly above all," not only which he or the Ephesians had asked, but even all which they had thought, desired, or imagined! So that they might stretch their thoughts, enlarge their desires, and multiply their most comprehensive petitions to the utmost; yet they never could reach the whole of what God was "able" to bestow upon them, or what he honourably could do for them in Christ Jesus. (*Marg. Ref.* f, g.) Nay, all which yet remained to be done, in order to complete their felicity and glory in soul and in body, was "according to that power," which had effected their redemption from the dominion of Satan, and their new creation to holiness; and which still upheld, preserved, and renewed them, amidst all their temptations and trials. (*Marg. Ref.* h. *Notes*, 1:15—23. 2:4—10. *Rom.* 5:6—10. 8:32—34.) To this God of power and grace unspeakable, the apostle most earnestly desired, that glory, adoration, and praise, should continually be rendered, in every part of the church, by Christ Jesus, throughout all the ages of time, and to all eternity: and he closed this most rapturous act of devotion, by affixing his AMEN to these his prayers and praises, (*Notes*, 1 *Chr.* 29:10—20. *Ps.* 72:17—19.) In attempting to explain such portions of Scripture, it is almost impossible to avoid comparative flatness and insipidity: an inspired writer alone could do justice to them.

Exceeding abundantly above all. (20) Ὑπερ παντα . . . ὑπερεκ περισσου. *John* 10:10. 1 *Thes.* 5:13.—*Which worketh.*] Ενεργουμενην. 1:11,20. 2:2. *Phil.* 2:13. *Jam.* 5:16.—*World without end.* (21) Του αιωνος των αιωνων. *Matt.* 6:13. *Luke* 1:33. *Rom.* 1:25. 9:5. 11:36. *Gal.* 1:5. 2 *Pet.* 3:18. *Rev.* 1:6. 19:3.

PRACTICAL OBSERVATIONS.

V. 1—12. Should we be called to suffer, even unto bonds, in the cause of truth, and "as the prisoners of Christ;" we may hope to endure the cross with that cheerfulness and satisfaction which holy Paul expressed: but our feelings would be very different, if we should "suffer as evildoers, or busybodies in other men's matters." This should teach Christians in general, and ministers especially, not to leave their proper employment, to which the dispensations of Providence and of divine grace have called them; and to seek continual instructions from the Lord, both as to "the mysteries" of the gospel, and the path of duty: that so their profiting in the knowledge of Christ, and their competency for the office assigned them, may be evident to all men.—We enjoy very great advantages for these studies; as the mysteries of redeeming love were not made known even to ancient prophets, so clearly as they now are to those believers in general, who are well acquainted with the word of God: (*Note*, 1 *Pet.* 1:10—12.) and our encouragement is proportionably great, as we "sinners of the Gentiles" are "fellow-heirs" with the ancient people of God in all the promised blessings, if we indeed are "in Christ" by faith in him, and by the participation of his Holy Spirit. "The gift of the grace of God," and "the effectual working of his power," are necessary to form a guilty, depraved sinner into a faithful minister: and deep humility, united with exalted thoughts of Christ and his "unsearchable riches," are invariable characteristics of those who are appointed and prepared in this manner to the sacred service. Indeed, when we consider our own sinfulness by nature and practice; and contrast the poverty of our attainments, the coldness of our affections, and the manifold defilements of our conduct, with our obligations and opportunities, and the glorious theme on which we ought to insist continually: we may well tremble at the thoughts of preaching, in the name of so holy and exalted a Saviour, even to the meanest of our fellow-rebels. But those "unsearchable riches of Christ," which we would recommend to others, may give ample encouragement to our own hearts: and our deepest humiliation will not abate our confidence of hope, if we duly advert to the power and love of our Redeemer. His "riches are as unsearchable" as ever: we should therefore invite "the chief of sinners" to leave their gilded toys and glittering indigence, to come and be enriched by Christ. We should earnestly desire and pray, that all men might know the blessedness of the communion of the saints, with God and with each other, through the mystery of the Person and mediation of Emmanuel, by whom all worlds were created, and our souls were redeemed; and by the communion of the Holy Spirit. While angels adore "the manifold wisdom of God," in his church of ransomed sinners, the ignorance of self-wise and carnal men pronounces the whole design to be foolishness! But they, who by faith are admitted to share those blessings "according to the eternal purpose of God" in Christ, behold some glimpses of this glory, and are prepared for the adorations of heaven. With humble boldness, and reverential confidence, they are taught to approach "the throne of grace" by the faith of Christ: and thus they receive such

CHAPTER IV.

The apostle exhorts his brethren to a consistent walk in humility and love, as united by manifold most endearing bonds, 1—6: to a peaceful improvement of gifts and endearments, and performance of duties, for the good of the church; from regard to the ascended Saviour, and the nature of his communications and appointments, for the edification of his saints, 7—16: to a conduct peculiarly distinguished from that of the Gentiles around them; living taught by Christ, dead to sin, and continually more and more renewed to the divine image, 17—24: to avoid deceit and anger, 25—27; to labour in what was good; and so to shun dishonesty, and to practise charity, 28; to use their tongues in holy discourse, and not in unholy, 29; to beware of grieving the Holy Spirit, 30; and to meekness and kindness, after the example of the love of God in Christ, 31, 32.

I THEREFORE, [a]the prisoner [*]of the Lord, [b]beseech you that ye [c]walk worthy of the [d]vocation wherewith ye are called,

2 With all [e]lowliness and meekness, with long-suffering, [f]forbearing one another in love;

3 Endeavouring [g]to keep the unity of the Spirit in the bond of peace.

4 *There is* [h]one Body, and [i]one Spirit, even [k]as ye are called in one hope of your calling;

5 [l]One Lord, [m]one faith, [n]one baptism,

6 One [o]God and Father of all, [p]who *is* above all, and through all, and [q]in you all.

[*Practical Observations.*]

7 But [r]unto every one of us is given [s]grace, according to [t]the measure of the gift of Christ.

8 Wherefore he saith, [u]When he ascended up on high, [x]he led [i]captivity captive, [y]and gave gifts unto men.

9 Now that [z]he ascended, what is it but that [a]he also descended first into [b]the lower parts of the earth?

10 He that descended is the same also that

a *See on* 3:1. * Or, *in the Lord.* b Jer. 38:20. Rom. 12:1. 1 Cor. 4:16. 2 Cor. 5:20. 6:1. 10:1. Gal. 4:12. Philem. 9,10. 1 Pet. 2:11. 2 John 5. c 17. 5:2. Gen. 5:24. 17:1. Acts 9:31. Phil. 1:27. 3:17,18. Col. 1:10. 4:12. 1 Thes. 2:12. 4:1,2. Tit. 2:10. Heb. 13:21. d 4. Rom. 8:28—30. Phil. 3:14. 2 Thes. 1:11. 2 Tim. 1: 9. Heb. 3:1. 1 Pet. 3:9. 5:10. 2 Pet. 1:3. e Num. 12:3. Ps. 45:4. 138:6. Prov. 3:34. 16:19. Is. 57:15. 61:1—3. Zeph. 2:3. Zech. 9:9. Matt. 5:3—5. 11:29. Acts 20:19. 1 Cor. 13:4,5. Gal. 5:23. Col. 3:12,13. 1 Tim. 6:11. 2 Tim. 2:25. Jam. 1:21. 3:15—18. 1 Pet. 3:15. f Mark 9:19. Rom. 15:1. 1 Cor. 13:7. Gal. 6: 2. g 4. John 13:34. 17:21—23. Rom. 14:17—19. 1 Cor. 1:10. 12:12,13. 2 Cor. 13:11. Col. 3:13—15. 1 Thes. 5:13. Heb. 12:14. Jam. 3:17,18. h 2:16. 5:30. Rom. 12:4,5. 1 Cor. 10:17. 12:12,13,20. Col. 3:15. i 2:18,22. Matt. 28:19. 1 Cor. 12:4—11. 2 Cor. 11:4. k *See on* ch. 1. 1:18. Jer. 14:8. 17:7. Acts 15:11. Col. 1: 5. 2 Thes. 2:16. 1 Tim. 1:1. Tit. 1:2. 2:13. 3:7. Heb. 6:18,19. 1 Pet. 1:3,4,21.

l John 3:3. l Acts 2:36. 10:36. Rom. 14:8,9. 1 Cor. 1:2,13. 8:6. 12:5. Phil. 2: 11. 3:8. m 13. Rom. 3:30. 2 Cor. 11:4. Gal. 1:6,7. 5:6. Tit. 1:1,4. Heb. 13:7. Jam. 2:18. 2 Pet. 1:1. Jude 3,20. n Matt. 28:19. Rom. 6:3,4. 1 Cor. 12:13. Gal. 3:26,27. 1 Pet. 3:21. o 6:23. Num. 16:22. Is. 63:16. Mal. 2:10. Matt. 6:9. John 20:17. 1 Cor. 8:6. Gal. 3:26—28. 4:3—7. 1 John 3:1—3. p 1:21. Gen. 14: 19. 1 Chr. 29:11,12. Ps. 95:3. Is. 40:11—17,21—23. Jer. 10:10—13. 1 Tim. 4:34, 35. 5:18—23. Matt. 6:13. Rom. 11:36. Rev. 4:8—11. q 2:22. 3:17. John 14:23. 17:26. 2 Cor. 6:16. 1 John 3:24. 4:12—15. r 8—14. Matt. 25:15. Rom. 12:6—8. 1 Cor. 12:8—11,28—30. s 3:8. 2 Cor. 8:1. 1 Pet. 4:10. t John 3:34. Rom. 12:3. 2 Cor. 10:13—15. u *See on* Ps. 68:18. x Judg. 5:12. Col. 2:15. † Or, *a multitude of captives.* y 1 Sam. 30:26. Esth. 2:18. z Prov. 30:4. John 3:13. 6:62. 20:17. Acts 2:34—36. a Gen. 11:5. Ex. 19:20. John 6:33,38,41,51,58. 8:14. 16: 27,28. b Ps. 8:5. 63:9. 139:15. Matt. 12:40. Heb. 2:7,9.

supports and consolations, as keep them from fainting, on account of those tribulations which Satan and wicked men employ to discourage them; or which in any way are allotted to them.

V. 13—21. Men of generous minds often consider more the *effects* which their sufferings may have on others than their own *feelings* under them: and they who know human nature will fear, lest others "should faint" on account of those trials endured by themselves for their sake, which are indeed their glory.—The instructions and admonitions of ministers or others should always be watered, as it were, with fervent prayers: and we may serve our brethren or relatives in this way, when precluded from all other methods. While therefore we "bow our knees before the Father of our Lord Jesus Christ;" as the Father of "the whole family in heaven and earth;" we should not fail to supplicate him in behalf of others in every part of the world; remembering "the riches of his glory," and entreating him to deal with us and with them according to them. Nor can we do better, than often to enlarge on the petitions before us; whether we are praying for ourselves, or our fellow-Christians. We should desire, and ardently long, that "the Lord would grant unto us, to be strengthened with might by his Spirit" in all the graces of "the inner man;" (*Note, Rom.* 7:22—25.) that our hearts may be made the throne and temple of the Lord Jesus; that, in the daily exercise of faith, we may realize his gracious presence, experience his sanctifying consolations, and become more entirely devoted to his service; that, being "rooted and grounded in love" to him, his people, and his cause, we may be made "fruitful in every good work," and bold in professing our faith in him; that thus we may understand, experience, and enjoy more of his boundless love which passeth all comprehension, and will be more and more discovered and adored to all eternity; and that so at length "we may be filled unto all the fulness of God," being perfected for ever in knowledge, holiness, and felicity. In asking for such enlarged blessings, for ourselves and for all our brethren, we should not be straitened in our own minds; as we are not in our gracious God. He "is able to do exceeding abundantly above all that we" ever yet asked or thought, or ever shall be able to ask or think as long as we live in this world. Let us then enlarge our expectations and multiply our supplications; encouraged by what he has already done for his church, and by his regenerating and upholding our souls: being assured that the conversion of sinners, and the increasing light, holiness, and comfort of believers, will redound, in more abundant adorations and thanksgivings, to his "glory by Christ Jesus," in his whole church, and to all the ages of eternity. Amen, so be it. Let thy name, O Lord, be thus hallowed on earth, as it is, and ever shall be, in thy holy habitation above! (*Notes, Matt.* 6: 9,10,13. *Rev.* 5:8—14. 19:1—6.)

NOTES.—CHAP. IV. V. 1—6. (*Note*, 3:1—7, *v.* 1.) The apostle, as "a prisoner of the Lord," for preaching the gospel to the Gentiles, exhorted and entreated his Ephesian brethren, whose best interests lay near his heart, to take peculiar care, that their habitual conduct, in the world and among themselves, might be worthy of their high "vocation." The privileges and prospects, to which the grace of God had called them, from a state of abject idolatry, ignorance, and vice; (*Notes*, 2:11—22.) the obligations conferred on them; the plain and full instructions; the motives and encouragements afforded them; and every thing in the doctrine and love of Christ, as well as the nature of their future inheritance, required of them a peculiar temper and conduct; which he was about to point out to them in various particulars. (*Marg. Ref.* a, b, d. *Notes, Phil.* 1:27—30. 1 *Thes.* 2:9—12.) Especially, he must exhort them to behave with "humility" and self-abasement, without self-preference, boasting, emulation, or contempt of others; and with "meekness," gentleness, and "long-suffering," even amidst great insults and injuries; as well as with a disposition to "forbear one another in love," as to those light occasions of offence or displeasure, which could not be wholly avoided even among believers, in their present imperfect state. (*Marg. Ref.* e, f. *Notes*, 30—32. *Matt.* 18:15—17. *John* 13:31—35. *Gal.* 5:13—15. *Phil.* 2:1—4. *Col.* 3:12—15.) Thus they ought studiously and diligently to follow after peace and harmony with each other, according to the teaching and influences of the Holy Spirit; whose dwelling in all their hearts united them as Christians, and should induce them to live together, as bound in the closest amity and the nearest of all relations; notwithstanding difference of sentiment in some respects, and the manifold defects which they discerned in one another; and would be conscious of in themselves, if they carefully watched their own hearts. (*Marg. Ref.* g.) For, in truth the whole church was "one Body," of which every believer was a member, and "Christ the Head:" this body was animated, as it were, by one life or soul, even the omnipresent Spirit of Christ: (*Notes, Rom.* 12:3—5. 1 *Cor.* 12:15—26.) all believers were called to "one hope" of the same eternal happiness, on the same ground of the word of God, warranted by the same experience of his converting and sanctifying grace. (*Marg. Ref.* h—k. *Notes, Rom.* 5:3—5. *Col.* 1: 25—27. 2 *Thes.* 2:16,17. 1 *Pet.* 1:3—5. 3:13—16. 1 *John* 3:1—3.) They had all "one Lord," Mediator, Protector, and Judge, under whom they had their several employments allotted to them. (*Note*, 1 *Cor.* 8:4—6.) They had all "one faith," both as to its Object, Author, nature, and efficacy; and they all believed the same doctrines in the great essentials of religion. (*Marg. Ref.* l, m.) They had all been admitted into the church, by "one baptism" with water, "into the name of the Father, and of the Son, and of the Holy Spirit," as the sign of regeneration and the outward seal of the new covenant. (*Marg. Ref.* n. *Note, Matt.* 28: 19,20.) Thus they were all, whether Jews or Gentiles, become the worshippers of "one God," even "the Father" of all; who was infinitely above, and absolute Ruler over all creatures; who pervaded and sustained all, and acted by all as his instruments; and who was indeed in them all, through Christ, and by his Spirit, being personally distinct from the Son, and the Holy Ghost, yet mysteriously one with them. (*Marg. Ref.* o—q. *Notes, John* 14:21—24. 17:22,23. *Rom.* 11:33—36, *v.* 36. *Col.* 3:7—11.) They had therefore every possible motive to live in love and peace, as being united in so many important and endearing particulars. All divisions and discords, in these circumstances, must be peculiarly incongruous; yet the remains of in-dwelling sin, of pride, self-wisdom, self-will, ambition, resentment, with the devices of false brethren, and the stratagems of Satan, would tend to disunion: and it would require their most prudent and strenuous endeavours, to "keep the unity of the Spirit in the bond of peace." (*Notes*, 1 *Cor.* 1:10—16. 13:4—7.)—'I must be owned, as a certain truth, that nothing can unite us to that church, and Body, of which Christ is the Head, but the participation of the Spirit.' *Whitby.*

Ye walk worthy. (1) Ἀξίως περιπατῆσαι. *Phil.* 1:27. *Col.* 1: 10. 1 *Thes.* 2:12. 3 *John* 6.—*The vocation.*] Τῆς κλήσεως. 4. 1:18. *Rom.* 11:29. 1 *Cor.* 1:26. 7:20. *Phil.* 3:14. 2 *Thes.* 1:11. 2 *Tim.* 1:9. *Heb.* 3:1. 2 *Pet.* 1:10.—*Lowliness.* (2) Ταπεινοφροσυνης. See on *Acts* 20:19.—*Forbearing.*] Ανεχομενοι. See on *Matt.* 17:17.—*Endeavouring* (3) Σπουδαζοντες. See on *Gal.* 2:10.—*The unity.*] Την ἑνοτητα. 13. Not elsewhere. Ab ἑις, ἑνος, *unus.*—*In the bond.*] Εν τῳ συνδεσμῳ. *Col.* 2:19. 3:14. See on *Acts* 8:23.

V. 7—10. The common Head and Lord of the "one

[d]ascended up far above all heavens, [d]that he might [e]fill all things.

11 And [f]he gave some, apostles; and some, prophets; and some, [f]evangelists; and some, [g]pastors and teachers;

12 For [h]the perfecting of the saints, [i]for the work of the ministry, [k]for the edifying of [l]the body of Christ:

13 Till [m]we all come, [n]in the unity of the faith, and of [n]the knowledge of the Son of God, [o]unto a perfect man, unto the measure of the [p]stature of the [p]fulness of Christ:

14 That we *henceforth* be [q]no more children, [r]tossed to and fro, and [s]carried about with every wind of doctrine, [t]by the sleight of men, *and* cunning craftiness, whereby they [u]lie in wait to deceive:

15 [x]But [§]speaking the truth in love, [y]may grow up into him in all things, [z]which is the Head, *even* Christ:

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c *See on* 1:20—23. Acts 1:9,11. 1 Tim. 3:16. Heb. 4:14. 7:26. 8:1. 9:23,24. d 3: 19. John 1:16. Acts 2:33. Col. 1:19. 2:9. * Or, *fulfil*. Matt. 24:34. Luke 24:44. John 19:28,30. *Gr.* Acts 3:18. 13:32,33. Rom. 9:25—30. 15:9—13. 16:25,26. e 5: 2:20. 3:5. Rom. 10:14,15. 1 Cor. 12:28. Jude 17. Rev. 18:20. 21:14. f Acts 21:8. 2 Tim. 4:5. g 2 Chr. 15:3. Jer. 3:15. Matt. 28:2 . Acts 13:1. Rom. 12:7. 1 Cor. 12:29. Heb. 5:12. 1 Pet. 5:1—3. h Luke 22:32. John 21:15—17. Acts 9: 31. 11:23. 14:22,23. 20:28. Rom. 15:14,29. 2 Cor. 7:1. Phil. 1:25,26. 3:12—18. Col. 1:28. 1 Thes. 5:11—14. Heb. 6:1. 13:17. i Acts 1:17,25. 20:24. Rom. 12:7. 1 Cor. 4:1,2. 2 Cor. 3:8. 4:1. 5:18. 6:3. Col. 4:17. 1 Tim. 1:12. 2 Tim. 4:5,11. k 16,29. Rom. 14:19. 15:2. 1 Cor. 14:4,5,12,26. 2 Cor. 12:19. 1 Thes. 5:11. l *See on* 4. 1:23. Col. 1:24. m *See on* 3,5. Jer. 32:38,39. Ez. 37:21,22. Zeph. 3:9. Zech. 14:9. John 17:21. Acts 4:32. 1 Cor. 1:10. Phil. 2:1—3. † Or, *into*.

n Is. 53:11. Matt. 11:27. John 16:3. 17:3,25,26. 2 Cor. 4:6. Phil. 3:8. Col. 2:2. 2 Pet. 1:1—3. 3:18. 1 John 5:20. o 12. 2:15. Col. 1:28. ‡ Or, *age*. p *See on* 1:23. q Is. 28:9. Matt. 18:3,4. 1 Cor. 3:1,2. 14:20. Heb. 5:12—14. r Acts 20: 30,31. Rom. 16:17,18. 2 Cor. 11:3,4. Gal. 1:6,7. 3:1. Col. 2:4—8. 2 Thes. 2:2— 5. 1 Tim. 3:6. 4:6,7. 2 Tim. 1:15. 2:17,18. 3:6—9,13. 4:3. Heb. 13:9. 2 Pet. 2:1 —3. 1 John 2:19,26. 4:1. s Matt. 11:7. 1 Cor. 12:2. Jam. 3:4. t Matt. 24:11, 24. 2 Cor. 2:17. 4:2. 11:13—15. 2 Thes. 2:9,10. 2 Pet. 2:18. Rev. 13:11—14. 19: 20. u Ps. 10:9. 59:3. Mic. 7:2. Acts 23:21. x 25. Zech. 8:16. 2 Cor. 4:2. 8:8. § Or, *being sincere*. Judg. 16:15. Ps. 32:2. John 1:47. Rom. 12:9. Jam. 2:15,16. 1 Pet. 1:22. 1 John 3:18. y 2:21. Hos. 14:5—7. Mal. 4:2. 1 Pet. 2:2. 2 Pet. 3: 18. z *See on* 1:22. 5:23. Col. 1:18.

Body" before described, had freely conferred on every individual member gifts and grace, endowments, stations, and spiritual gifts, according to that "measure," by which, in his sovereign wisdom, he proportioned his bountiful communications to the wants and circumstances of his saints. This, therefore, every one ought thankfully to receive, and quietly to employ for the benefit of the whole, without envying, coveting, or disputing. (*Marg. Ref.* r—t. *Notes, Matt.* 25: 14—18. *Rom.* 12:6—8. 1 *Cor.* 12:4—11. 1 *Pet.* 4:9—11.) With relation to this subject, the Lord had spoken, by the Psalmist, concerning the victories and exaltation of the Messiah; that when he "ascended up on high, and led captivity captive," even those enemies who had enslaved the human race, he "received gifts for men," "even for the rebellious;" that through the imparting of these gifts, the LORD God might dwell among them. (*Marg. Ref.* u—y. *Note, Ps.* 68: 18.) Now if JEHOVAH (who was there evidently spoken of) "ascended," what does this imply, but that he previously "descended into these lower parts of the earth?" So that the incarnation, abasement, death, and burial of Emmanuel, previous to his resurrection and ascension, were most clearly pointed out by the prophet. (*Notes, John* 3:12—15. 16:25—30.) He, who thus descended and abased himself, was the very same Person who also "ascended up far above all heavens," as placed over all the inhabitants of them; that he might fulfil all things relative to his mediatorial undertaking; that from his fulness he might fill his church, his ministers, and all believers, with his abundant gifts and graces; and that he might fill heaven and earth with his glory. (*Note*, 1:15—23, *v.* 23.) *When he ascended*, &c. (8) Not from the LXX; yet it varies from the Hebrew. (*Ps.* 68:18.) The Psalmist says, "He hath received gifts for men:" the apostle, "He gave gifts to men."—He *received* that he might *give*.—But of whom could he "receive gifts for men?" He, whose name is Emmanuel, received, at his ascension, from the Father, those gifts which he conferred on men, his brethren. The death and burial of Christ, as well as his incarnation, seem to be intended.

He led captivity captive. (8) "He led a multitude of captives." *Marg.* Ηχμαλωτευσεν αιχμαλωσιαν. *Ps.* 68:18. *Sept.* Αιχμαλωτευω, 2 *Tim.* 3:6. Not elsewhere. Αιχμαλωσια, *Rev.* 13:10. Not elsewhere. Αιχμαλωτιζω. See on *Luke* 21:24.—*The lower parts.* (9) Τα κατωτερα μερη. Κατωτερα. Here only N. T. *Ps.* 63:9. *Sept.*

V. 11—13. Christ, having been exalted to his glory in heaven, first plenteously poured out the Holy Spirit on his chosen "apostles," as his invaluable "gifts to men;" that, through their ministry, and by the laying on of their hands, sinful men might be made partakers of his salvation, and of abundant spiritual gifts and miraculous powers: and that, from them, as the grand repository, the church, in all future ages, might receive all divine truth; especially by those sacred oracles which were written by them, and under their inspection, to be the standard of Christianity. He next qualified and raised up "prophets," or extraordinary teachers endued with the gift of prophecy, and acting in subordination to the apostles, in making known his gospel in the world; others he qualified to be "evangelists," to preach from city to city, as assistants to the apostles, and observing their directions. He also qualified and appointed stated "pastors and teachers" in the different churches, to carry on the work begun by the apostles and evangelists. (*Marg. Ref.* e—g. *Notes, Matt.* 16:19. *Mark* 16:14—18. *John* 20:19—23. 1 *Cor.* 12:27—31.) Thus the ascended Saviour, by sending forth able and faithful ministers, "gave gifts unto men," as through their labours he communicated "the Spirit of life and holiness" to mankind. This appointment was intended for "the perfecting of the saints" in knowledge and holiness, and for increasing their numbers; or, for "the perfecting of holy persons, to perform the work of the ministry" from age to age, for edifying, or building up, the spiritual temple, by bringing sinners, through faith, to be built on the true Foundation; (*Note*, 2:19—22.) and by increasing the fitness of believers for their several stations in the church; in order to the beauty, harmony, and proportion of the whole. (*Marg. Ref.* h—k.) The same grand design might also be illustrated, by considering the church as "the Body of Christ:". (*Marg. Ref.* l. *Note* 1 *Cor.* 12:15—26.) for it was intended by these gifts to nourish and mature that Body, till all believers were brought to that unity of faith, and agreement in doctrine, and that spiritual and experimental knowledge of the Son of God, in his Person, glory, and salvation, producing love, confidence, obedience, and conformity; which would render the whole "a perfect man," complete in every member, sense, and organ, and all grown up to maturity; according to that measure of capacity, gifts, and grace, which Christ allotted to every individual, in order to the proportion of the stature of his mystical body, "the fulness of him who filleth all in all:" that so the church on earth might, in each successive generation, bear some resemblance to the whole company, when being perfected in number, knowledge, holiness, union, and felicity, they shall meet together in heaven. (*Marg. Ref.* m—p.)—*Evangelists.* (11) 'Under this name they are to be understood, whom the apostles used as their attendants, in performing their office; because they were not sufficient for every thing. ... Of this kind were Timothy, Titus, Silvanus, Apollos, whom Paul joined with himself in the inscription of the epistles, yet so as to call himself alone an apostle. This office therefore was only temporary.' *Beza.* The opinion of this venerable Reformer, *in the last clause*, seems not well founded. The office of "Evangelists" in the primitive times, was in most respects, similar to that of missionaries, in subsequent times. They were preachers of the gospel, without full apostolical authority, and without any stated charge; going among the heathen to found churches; while the apostles lived, under their personal direction; and afterwards according to their doctrine and methods of proceeding: or, visiting the churches already planted, "to set in order such things as were wanting," to supply the deficiencies, or aid the labours, of stated pastors; and to stimulate them to greater earnestness in discharging their duty. When zeal for propogating the gospel subsided, this office sunk into disuse; and thus for ages, the heathen have been in a great measure neglected: and it seems to have been one grand defect at the Reformation, that no part of the funds, which had been appropriated to religious purposes, was reserved for the special object of supporting evangelists to the heathen world: but in one form or other the office of "evangelist," or something of the same nature, must revive, along with the spirit of evangelizing the nations. 'These, when they' (the persons above mentioned) 'were employed in preaching the gospel to those who had not yet received it, the Scripture calls Evangelists.' *Hammond.* (*Notes, Acts* 21:7—14. 2 *Tim.* 4:1—5.)—It might have previously been expected in the present lamentably divided state of the church, that the zealots of each division would find out their own plan of church-government, and their own orders of ministers, exclusively, in this passage: but it is probable, that none of them would be satisfied with so general a statement, were they called to write their sentiments on the subject.—It appears to me, that "bishops," however the word may be understood, are included under the general terms, "pastors and teachers," as the principal resident rulers and teachers of the church. (*Notes, Acts* 20:17. 1 *Tim.* 3:1. *Rev.* 2:1.)—Were diocesan bishops more constantly resident, and more "instant in preaching the word," as well as in ruling the flock as "shepherds," their authority would be more reverenced, and their usefulness allowed. (*Note, John* 21:15—17.)

Pastors. (11) Ποιμενας. 1 *Pet.* 2:25.—*The perfecting.* (12) Τον καταρτισμον. Here only.—Καταρτιζω. See on *Matt.* 21: 16.—*We ... come.* (13) Καταντησωμεν. See on *Acts* 16:1.—*Unto a perfect man.*] Εις ανδρα τελειον. 1 *Cor.* 14:20. *Phil.* 3:15. *Col.* 1:28. *Heb.* 5:14. *Jam.* 3:2.—*Stature.*] 'Ηλικιας. See on *Matt.* 6:27.—*The fulness of Christ.*] Του πληρωματος του Χριστου. See on 1:23.

V. 14—16. The whole plan before mentioned was formed, in order that believers should no longer be (as many had been and were) "like children" in knowledge and experience (*Notes*, 1 *Cor.* 3:1—3. 14:20—25. *Heb.* 5:11—14.) and so, through instability, want of judgment, and weakness of faith,

16 From [a]whom the whole Body [b]fitly joined together and compacted by that which every joint supplieth, according to [c]the effectual working in the measure of every part, maketh increase of the Body unto the [d]edifying of itself in love.

[*Practical Observations.*]

17 This [e]I say therefore, and [f]testify [g]in the Lord, [h]that ye henceforth walk not as other Gentiles walk, [i]in the vanity of their mind,

18 Having [k]the understanding darkened, being [l]alienated from the life of God through the ignorance that is in them, [m]because of the [n]blindness of their heart:

19 Who, being [o]past feeling, have [p]given themselves over unto lasciviousness, to work all uncleanness [q]with greediness.

20 But [r]ye have not so learned Christ;

21 If so be that ye have [s]heard him, and have been taught by him, [t]as the truth is in Jesus:

22 That [u]ye put off concerning [v]the former conversation [x]the old man, which is corrupt according to the [y]deceitful lusts;

23 And [z]be renewed in the [a]spirit of your mind;

24 And that ye [b]put on the [c]new man, which [d]after God is [e]created in [f]righteousness and [g]true holiness. [*Practical Observations.*]

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a *See on* 12. b Job 10:10,11. Ps. 139:15,16. 1 Cor. 12:12—28. Col. 2:19. c 3: 2. 1 Thes. 2:13. d 15. 1:4. 3:17. 1 Cor. 8:1. 13:4—9,13. 14:1. Gal. 5:6,13, 14,22. Phil. 1:9. Col. 3:2. 1 Thes. 1:3. 3:12. 4:9,10. 2 Thes. 1:3. 1 Tim. 1: 5. 1 Pet. 1:22. 1 John 4:16. e 1 Cor. 1.12. 15:50. 2 Cor. 9:6. Gal. 3.17. Col. 2:4. f Neh. 9:29,30. 13:15. Jer. 42:19. Acts 2:40. 18:5. 20:21. Gal. 5:3. 1 Thes. 4:6. g 1 Thes. 4:1,2. 1 Tim. 5.21. 6:13. 2 Tim. 4:1. h 1,22. 2:1— 3. 5:3—8. Rom. 1:23—32. 1 Cor. 6:9—11. Gal. 5:19—21. Col. 3:5—8. 1 Pet 4:3,4. i Ps. 94:8—11. Acts 14:15. k Ps. 74:20. 115:4—8. Is. 44:18—20. 46:5 —8. Acts 17:30. 26:17,18. Rom. 1:21—23,28. 1 Cor. 1:21. 2 Cor. 4:4. Gal. 4:8. 1 Thes. 4:5. 1 Rom. 8:7,8. Col. 1:21. Jam. 4:4. m Rom. 2:19. 1 John 2:11. ° Or, *hardness*. Dan. 5:20. Matt. 13:15. John 12:40. Rom. 11:25. *marg.* n 1 Tim. 4:2. o *See on* 17. Rom. 1:24—26. 1 Pet. 4:3. p Job 15:16. Is. 56:11. 2 Pet. 2:12—14,22. Jude 11. Rev. 17:1—6. 18:3. q Luke 24:47. John 6:45. Rom. 6:1,2. 2 Cor. 5:14,15. Tit. 2:11—14. 1 John 2:27. r Matt. 17:5. Luke 10:16. John 10:27. Acts 3:22,23. Heb. 3:7,8. s 1:13. Ps. 45:4. 85:10,11. John 1:17. 14:6,17. 2 Cor. 1:20. 11:10. 1 John 5:10—12,20. t 25. 1 Sam. 1:14. Job 22:23. Ez. 18:30—32. Col. 2:11. 3:8. Heb. 12:1. Jam. 1:21. 1 Pet. 2:1,2. u *See on* 17. 2:3. Gal. 1:13. 1 Pet. 1:18. 2 Pet. 2:7. x Rom. 6:6. Col. 3:9 y Prov. 11:18. Jer. 49:16. Ob. 3. Rom. 7:11. Tit. 3:3. Heb. 3:13. Jam. 1:26 2 Pet. 2:13. z 2:10. Ps. 51:10. Ez. 11:19. 18:31. 36:26. Rom. 12:2. Col. 3:10 Tit. 3:5. a Rom. 8:6. 1 Pet. 1:13. b 6:11. Job 29:14. Is. 52:1. 59:17. Rom. 13: 12,14. 1 Cor. 15:53,54. Gal. 3:27. Col. 3:10—14. c 2:15. Rom. 6:4. 2 Cor. 4:16 5:17. 1 Pet. 2:2. d Gen. 1:26,27. 2 Cor. 3:18. Col. 3:10. 1 John 3:2. e *See on* 2:10. f Ps. 45:6,7. Rom. 8:29. Tit. 2:14 Heb. 1:8,9. 12:14. 1 John. 3:8. † Or, *holiness of truth.*

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liable to "be tossed to and fro," as ships without ballast, by the waves of the sea: or "carried about" like clouds with the wind, by the false and pernicious doctrines which subtle and ingenious men devised; and by the plausible reasonings and pretences, with which they propagated them: as, in this manner, Satan's ministers waited by the way for the professors of the gospel, to deceive and pervert them, for their own ambitious and selfish purposes. (*Marg. Ref.* q—t. *Notes, Rom.* 16:17—20. 2 *Cor.* 11:13—15. 2 *Pet.* 2:17. *Jude* 11—13.) To prevent the divisions, scandals, and delusions, arising from the cunning craftiness of deceivers, and the unsuspecting credulity of weak Christians; the apostles, prophets, evangelists, pastors, and teachers, had been appointed; and every believer had his measure of spiritual gifts and talents bestowed on him, that he might improve it, to promote the purity, peace, and edification of the church. Thus all Christians, as well as ministers, being taught to "hold," or "*maintain*, the truth in love;" uprightly professing and defending the great truths of the gospel, in meekness towards all men and love of each other, "might grow up in all things" to a nearer communion with Christ, and conformity to him, by influence derived from him, and by observing his directions: as members in that Body, of which he is the Head, from whom the whole receives all its life, vigour, and spiritual health. (*Marg. Ref.* x—z.) And being fitly proportioned, and closely united, through the gifts, grace, and services of each individual, and with the "effectual operation" of Christ by his Spirit, according to his appointed measure in every part; continual increase might be made to it, both by the conversion of sinners, and the sanctification of believers: and the whole be edified, united, adorned, and advanced, in love of Christ, and of every one to the others, with all the happy effects and fruits of love. In this respect the church would resemble the human body, which consists of various members, united by joints and ligaments: each part being proportioned to its place, and fitted for its use; the whole being compacted, by the nerves, arteries, veins, and the circulations continually carrying on, from the head and the heart, through every part of the whole. Thus it grows up from infancy to manhood, and is preserved in vigour and activity; while every part performs its proper function, in union with the head, in perfect harmony with all the rest, and for the common good. (*Marg. Ref.* a—d.)—This shows the intent, tendency, and duties of the several stations of Christians in the church; and if these were more attended to, the resemblance would be more manifest, and the effects unspeakably beneficial. (*Notes, Rom.* 12:3—5. 1 *Cor.* 12:12—31. *Col.* 2:18,19.)

Children. (14) Νηπιοι. See on 1 *Cor.* 3:1.—*Tossed to and fro.*] Κλυδωνιζομενοι. Here only N. T.—*Is.* 57:20. *Sept.* Α κλυδων, *fluctus, Jam.* 1:6.—*Carried about.*] Περιφερομενοι. *Heb.* 13:9. *Jude* 12.—*By the sleight.*] Εν τη κυβεια. Here only. Α κυβος, *cubus, tessera in ludo aleæ.* The sleight of cheating gamesters, who cog the dice. *Cunning craftiness.*] Πανουργια. 2 *Cor.* 4:2. 11:3. See on *Luke* 20:23.—*They lie in wait to deceive.*] Προς την μεθοδειαν της πλανης.—Μεθοδεια, 6:11. Not elsewhere. Εκ μετα, et ὁδος, *via.*—Πλανη. See on *Matt.* 27:64.—*Speaking the truth.* (15) "Being sincere." *Marg.* Αληθευοντες. See on *Gal.* 4:16.—*Fitly joined together.* (16) Συναρμολογουμενον. See on 2:21.—*Compacted.*] Συμβιβαζομενον. *Col.* 2:2,19. See on *Acts* 9:22.—*By that which every joint supplieth.*] Δια πασης ἁφης της επιχορηγιας.—Ἁφη, *Col.* 2:19. Not elsewhere. Αb ἡφα, præt. med. verbi ἁπτω, *necto.* Επιχορηγια, *Phil.* 1:19. Not elsewhere. Επιχορηγιω, 2 *Cor.* 9:10. *Gal.* 3:5.—*The effectual working.*] Ενεργειαν. See on 1:19.—*Increase.*] Την αυξησιν. *Col.* 2:19. Not elsewhere. Αb αυξανω, *cresco.*

V. 17—19. In order that the Christians at Ephesus might "by love serve one another," the apostle next called on them, not only as a friendly monitor, but as "testifying" to them and charging them in the name and by the authority of the Lord Jesus; that they should not "henceforth," after having professed the gospel, conduct themselves in the same manner that the rest of the Gentiles did; but should manifest such a distinction of temper and behaviour, as became their vocation. (*Marg. Ref.* e—h. *Notes,* 5:8—14. *Rom.* 1:18—32. 1 *Cor.* 6:9—11. 1 *Pet.* 4:1—5.) For the Gentiles with whom they were surrounded, "walked in the vanity of their mind;" and their vain speculations and carnal affections concurred in influencing them to choose and pursue worldly vanities, as their chief good; which was the natural effect of their vain idolatry. Their "understanding was darkened," through pride, prejudices, and lusts, and by the agency of Satan; (*Notes, Acts* 26:16—18. 2 *Cor.* 4:3,4.) so that they were wholly averse to that life of spiritual obedience, which God requires and communicates, which accords to his own nature and felicity, and is the beginning and preparation for heavenly joys. This "alienation from the life of God," was the effect of their "ignorance" in every thing relating to true religion; and that ignorance arose, not so much for want of capacity, or of means of information alone, as from "the blindness of their hearts," and the obstinate depravity of their affections. (*Marg. Ref.* i—m.) Thus they stupified themselves with false principles, corrupting fables, and habitual excesses, till they lost all "feeling" of conscience, and sense of propriety, decency, and morality; (*Note,* 1 *Tim.* 4:1—5.) and so gave themselves up to the unrestrained indulgence of their sensual inclinations, by the greedy commission of the most unnatural and detestable uncleanness; as if their highest happiness had consisted in these far worse than brutal practices. (*Marg. Ref.* n—p.)—*Other,* &c. (17) This shows us the apostle's judgment concerning the Gentile world at large. (*Note,* 2:11—13.)—*Alienated from the life of God.* (18) *Notes, Rom.* 8:5—9. *Col.* 1:21—23.—*Greediness.* (19) 'All this they did with covetousness, while they were never satisfied with luxurious indulgence: neither had their voluptuousness any measure or bounds.' *Jerom.* (*Notes,* 5:3,4. *Col.* 3:5,6.)

Testify in the Lord. (17) Μαρτυρομαι εν Κυριῳ. *Gal.* 5:3. —*Other Gentiles.*] Τα λοιπα εθνη. 2:3. 1 *Thes.* 4:13.—See on *Luke* 18:9.—*The vanity of their mind.*] Ματαιοτητι του νοος ἀυτων.—See on *Rom.* 1:21. 8:20. Ματαιος. *Tit.* 3:9. *Jam.* 1:26.—*Having the understanding darkened.* (18) Εσκοτισμενοι τη διανοιᾳ. Σκοτιζω. See on *Rom.* 1:21. Διανοια, 1: 18. 2:3. *Matt.* 22:37. Α δια, et νους, 17.—*Being alienated.*] Απηλλοτριωμενοι. See on 2:12.—*The blindness.*] Or, "hardness." *Marg.* Πωρωσιν. See on *Mark* 3:5. *Rom.* 11:25.—*Being past feeling.* (19) Απηλγηκοτες. Here only.—*Lasciviousness.*] Ασελγειᾳ. See on *Mark* 7:22.—*With greediness.*] Εν πλεονεξιᾳ. See on *Mark* 7:22.

V. 20—24. The Ephesians "had not so learned Christ," or that religion, of which Christ is both the Teacher and the Instruction, the centre of all doctrines, promises, ordinances, and duties; as to live after the manner of their heathen neighbours. (*Marg. Ref.* q. *Note,* 2 *Cor.* 3:17,18.) Some, indeed, had "learned Christ" from teachers, who paid little regard to practice; but the Ephesian church had been better instructed; "seeing" they had heard Christ himself, as it were, speak by his apostle, and had been thus "taught by him, as the truth is in Jesus;" laid up in him, as in a treasury, to be communicated from him to his church through his word and ordinances: or "*if so be* they had been taught" by him; that is, by his Spirit as well as by his ministers. (*Marg. Ref.* r, s.) For indeed, "the truth as it is in Jesus" taught men, that they must "put off," in respect of the whole of their former conversation and behaviour, "the old man," or that sinful nature, which they derived from fallen Adam, and which is corrupt in all its principles and affections, according to those various inordinate desires of worldly things, which mock men's expectations deceive their souls, and make them deceivers of each other; and which may therefore be called "deceitful lusts," or "lusts of deceit." (*Marg. Ref.* t—y. *Notes, Prov.* 11:18. *Rom.* 7:9—12. *Heb.* 3:7—13.) The outward conduct, resulting from the corrupt nature, must be cast off

25 Wherefore [f]putting away lying, [h]speak every man truth with his neighbour: [i]for we are members one of another.

26 Be [k]ye angry, and sin not: [l]let not the sun go down upon your wrath:

27 Neither [m]give place to the devil.

28 Let [n]him that stole, [o]steal no more: but rather let him [p]labour, working with *his* hands the thing which is good, [q]that he may have to [r]give to him that needeth.

29 Let [s]no corrupt communication proceed out of your mouth, but [t]that which is good [u]to the

[f] Lev. 19:11. 1 Kings 13:18. Ps. 52:3. 119:29. Prov. 6:17. 12:19,22. 21:6. Is. 9:15. 59:3,4. 63:8. Jer. 9:3—5. Hos. 4:2. John 8:44. Acts 5:3,4. Col. 3:9. 1 Tim. 1:10. 4:2 Tit. 1:2,12. Rev. 21:8. 22:15. [h] 15. Prov. 8:7. 12:17. Zech. 8:16,19. 2 Cor. 7:14. [i] 5:30. Rom. 12:5. 1 Cor. 10:17. 12:12—27. [k] 31, 32. Ex. 11:8. 32:21,22. Num. 20:10—13,24. 25:7—11. Neh. 5:6—13. Ps. 37: 8. 106:30—33. Prov. 14:29. 19:11. 25:23. Ec. 7:9. Matt. 5:22. Mark 3:5. 10:14 Rom. 12:19—21. Jam. 1:19. 1 Deut. 24:15. m 6:11,16. Acts 5:3. 2 Cor. 2:10, 11. Jam. 4:7. 1 Pet. 5:8. n Ex. 20:15,17. 21:16. Prov. 30:9. Jer. 7:9. Hos. 4:2. Zech. 5:3. John 12:6. 1 Cor. 6:10,11. o Job 34:32. Prov. 28:13. Luke 3:8,10—14. 19:8. p Prov. 13:11. 14:23. Acts 20:34,35. 1 Thes. 4:11,12. 2 Thes. 3:6—8, 12. q Luke 3:11. 21:1—4. John 13:29. 2 Cor. 8:2,12. r Or, *to distribute*. Rom. 12:13. 2 Cor. 9:12—15. 1 Tim. 6:18. s 5:3,4. Ps. 5:9. 73:8. 78:7—9. Matt. 12: 34—37. Rom. 3:13,14. 1 Cor. 15:32,33. Col. 3:8,9. Jam. 3:2—8. 2 Pet. 2:18. Jude 13—16. Rev. 13:5,6. a Deut. 6:6—9. Ps. 37:30,31. 45:2. 71:17,18,24. 78:4, 5. Prov. 10:31,32. 12:13. 15:2—4,7,23. 16:21. 25:11,12. Is. 50:4. Mal. 3:16—18. Luke 4:22. 1 Cor. 14:19. Col. 3:16,17. 4:6. 1 Thes. 5:11 † Or, *to edify profitably. See on* 12—16.

at once, as a filthy garment; and the inward desires must be denied, crucified, and mortified, till wholly abolished. (*Notes, Rom.* 6:5—7. *Col.* 3:7—11.)—The Ephesians had also been taught, according "as the truth is in Jesus," that they must be continually "renewed" more and more, in the inward judgment, motives, and affections of their souls, by the power of divine grace, into the humble, spiritual, holy, and loving mind of Christ: that so they might "put on the new man;" and that their habitual conduct might be conformed to his example, and evince that they were "new created," after the image of God, "in righteousness and true holiness," or, "the holiness of truth," that is, evangelical holiness, even that holiness which springs from a real belief of "the truth in Jesus," consists in uprightness towards God and man, and produces true and genuine peace and satisfaction. (*Marg. Ref.* z—d. *Notes, Gen.* 1:26,27. *Ps.* 51:10. *Rom.* 12:1,2. 13:11—14. *Tit.* 2: 11,12.) These important and essential practical lessons they had been taught by the apostle, and by Christ himself, if indeed they were true Christians: and in connexion with the means, motives, and assistances afforded them, they would effectually lead them to a conduct, entirely different from that of their Gentile neighbours.—The "corrupt conversation," including doubtless the bad *habits* of the heathen, is distinguished from "the old man," or the depraved nature, whence all these evils spring. The *root* would still remain, after the converts had "put off, concerning the former conversation, the old man;" and this would render watchfulness and diligence needful to the end, till "the body of sin should be abolished." (*Notes, Jam.* 1:19—21. 1 *Pet.* 1:13—21. 2:1—3.) If "the old man," means no more than *bad habits*, as many explain it; how does it come to pass, that these bad habits have always been so *general*, not to say *universal*; while *good habits*, have been exceedingly rare, if any instances can be adduced, which never yet have been, in a satisfactory manner? We never read of *bad habits*, in any degree, among holy angels: nor would they have been heard of among men, if they had not apostatized from God, and become "dead in sin," and "by nature children of wrath." (*Note*, 2:1—3.)—The state of the unconverted Gentiles is indeed here particularly adverted to: yet it is most certain, that the nature of the unregenerate (nay, their practice also, except in respect of gross idolatry, and some of its abominable appendages,) is similar, even in those who are called Christians.

If so be. (21) Ειγε. 3:2. 2 *Cor.* 5:3. *Gal.* 3:4. *Col.* 1:23. —*Put off.* (22) Αποθεσθαι. 25. See on *Rom.* 13:12.—*The old man.*] Τον παλαιον ανθρωπον. *Col.* 3:9. See on *Rom.* 6:6.—*Which is corrupt.*] Τον φθειρομενον. "Corrupted."—See on 1 *Cor.* 3:17.—*The deceitful lusts.*] Τας επιθυμιας της απατης. Απατη, *Matt.* 13:22. *Mark* 4:19. *Col.* 2:8. 2 *Thes.* 2:10. *Heb.* 3:13. 2 *Pet.* 2:13. Απαταω, 5:6.—*Be renewed.* (23) Ανανεουσθαι. Here only N. T.—*Job* 33:24. *Sept.*—*Ye put on.* (24) Ενδυσασθαι. See on *Rom.* 13:12.—*The new man.*] Τον καινον ανθρωπον. 2:15. 2 *Cor.* 5:17. *Gal.* 6:15.—*True holiness.*] Οσιοτητι της αληθειας. See on *Luke* 1:75.

V. 25. Let the Ephesian Christians then show, that they had "put off the old man with his deeds," by "putting off" every kind of falsehood and deceit: let them no longer flatter, slander, defraud, amuse, or compliment others by any deviation from strict veracity and sincerity: but let every one of them speak the simple truth to his neighbour, without disguise, prevarication, simulation or dissimulation: seeing that men, both in the church, and in civil society, are "members one of another;" as all men are one in Adam, and all believers one in Christ. They ought not therefore in any way to deceive each other: but should think it as unnatural and preposterous to impose on one another, as for a schism to take place in the body, or for one sense or member of the body to delude or mislead another into mischief, to the common detriment of the whole.—'Dr. Whitby hath well shown, in his note on this passage, that several of the best of the heathen moralists thought lying might in many cases be justified: and I wish that none but heathens had ever taught so loose and dangerous a doctrine.' *Doddridge.* (*Note, Judg.* 4:20.)

Lying.] Το ψευδος, *the lie. Rev.* 21:27. 22:15. That is all kinds and degrees of lying.' (*Marg. Ref.* g, h.)

V. 26, 27. It would be proper to express displeasure at what was wrong, on many occasions, in the management of families, in reproving sin, and even in ordering their temporal concerns; so that all anger was not absolutely prohibited: (*Note, Mark* 3:1—5 & 5.) yet let Christians be very circumspect and vigilant to restrain that dangerous passion within the bounds of reason, meekness, piety, and charity; not being angry "without cause," or above cause, or in a proud, selfish, and peevish manner; not expressing their displeasure by reproaches, or the language of vehement indignation; or suffering it to settle into resentment and malice: but always endeavouring to subordinate the exercise of it to the glory of God, and the benefit of the offender himself, as well as that of others; and to show stronger disapprobation of the sin committed against God, than of the injury done to themselves. (*Marg. Ref.* k. *Note, Matt.* 5:21,22.) This would induce them to attend to the caution annexed, "Let not the sun go down upon their wrath," and not to close the day without forgiving and praying for those who had offended them, or expressing a disposition to reconciliation and kindness. In this and in other respects, they must take peculiar care, not "to give place to the devil," who watched his opportunity of filling their minds with rancour and malice, and of thus exciting divisions and contentions among them. (*Marg. Ref.* l, m. *Notes*, 30—32. *Ex.* 20:13. 1 *Sam.* 2:23—25,29. 3:13. *Prov.* 14:17,29. 17:14. 19:11. *Matt.* 5:21,22. *Jam.* 1:19—21. 3:17, 18.)—The words, "Be ye angry and sin not," are taken from the LXX, (*Ps.* 4:4.) which is rendered in our version, "Stand in awe, and sin not."—*Neither give place*, &c. (27) *Notes, Matt.* 27:3—5. *John* 13:18—30. *Acts* 5:1—11. *Jam.* 4:7—10. 1 *Pet.* 5:8,9.

Be ye angry. (26) Οργιζεσθε. *Matt.* 5:22. 18:34. 22:7. *Luke* 14:21. 15:28. *Rev.* 11:18. 12:17. Ab οργη, *ira*, 31.—*Upon your wrath.*] Επι τω παροργισμω υμων. Here only. Παροργιζω, 6:4.—*Neither give place.* (27) Μητε διδοτε τοπον. *Acts* 25:16. *Rom.* 12:19. *Heb.* 8:7. 12:17.

V. 28. It might also be supposed, that, while the Ephesians were idolaters, many of them had practised various kinds of fraud and dishonesty, and indeed that some had even lived by theft, rapine, or oppression. (*Note, Ex.* 20:15.) These might not, in many cases, be able to make restitution, which, if they had it in their power, ought by all means to be done: (*Notes* and *P. O.* 1—6. *Notes, Lev.* 6:2—7. *Num.* 5:7,8. *Luke* 19:1—10.) but, at least, let every one finally cease from all kinds and degrees of this vice: and rather than do wrong to any man in any respect, let each of them, however he had before lived in habits of ease and self-indulgence, learn and submit to, if necessary, even the lowest and most laborious employment, which was honest and useful to society; not only in order to provide food and raiment for himself and his family, but that he might be able to relieve the more urgent necessities of his sick and afflicted brethren and neighbours. (*Notes, Acts* 20:22—35. 1 *Thes.* 4:6—12. 2 *Thes.* 3:10—12.) Thus their Christian conduct would be as honourable, as their former behaviour had been disgraceful. In this way, even the grand principle of restitution (namely, renouncing all right to property, which has been injuriously acquired,) would be adhered to, as far as their circumstances admitted of it; and a fund raised, among the vigorous and healthy poor, for the relief of the sick and aged.—Great stress seems in many places to be laid on this; which, in a very striking manner, shows to what an extent charitable communications, from the substance or gains of Christians, in every station of life, for the relief of their brethren, and of others for Christ's sake, ought to be carried. (*Marg. Ref.*) But alas! those who are not eager to amass wealth, as most in these days are, spend very far too much on themselves and their families, to spare a due proportion for beneficent purposes: and a degree of liberality, even far beneath the scriptural and primitive standard, is now regarded rather as a prodigy to be wondered at, than an example to be imitated. (*Notes, Acts* 2:44—47. 9:36—43. *P. O.* 32—43. *Notes*, 11:27—30.)

To give.] "To distribute." *Marg.* Μεταδιδοναι. *Luke* 3:11. *Rom.* 1:11. 12:8. 1 *Thes.* 2:8.

V. 29. The apostle furthermore exhorted his readers to abstain from all corrupt and polluting conversation, and not to suffer a single thought of that contagious nature, which arose in their hearts, to proceed out of their lips; as this would poison the imaginations of the hearers, even when not so grossly indecent as to shock them; and often the more so, on that very account. (*Marg. Ref.* r. *Notes*, 5:3,4. *Ex.* 20: 14. *Matt.* 12:33—37. *Col.* 3:7—11. *Jam.* 3:3—12.) On the contrary, they ought to watch their opportunity of introducing every kind of salutary and instructive discourse; and to take heed, that the general tendency of their conversation was good, useful, and edifying; even such as might be the means of communicating grace to the hearers, by the blessing of God upon it either by bringing careless persons to

use of edifying, that it may [t]minister grace unto the hearers.

30 And [u]grieve not the Holy Spirit of God, [x]whereby ye are sealed unto [y]the day of redemption.

31 Let all [z]bitterness, [a]and wrath, and anger, and [b]clamour, and [c]evil speaking, be put away from you, [d]with all malice:

32 And be ye [e]kind one to another, [f]tender-hearted, [g]forgiving one another even as God for Christ's sake hath forgiven you.

Matt. 5:16. 1 Pet. 2:12. 3:1. [u] Gen. 6:3,6. Judg. 10:16. Ps. 78:40. 95:10. Is. 7:13. 43:24. 63:10. Ez. 16:43. Mark 3:5. Acts 7:51. 1 Thes. 5:19. Heb. 3:10,17. [x] *See on* 1:13. [y] 1:14. Hos. 13:14. Luke 21:28. Rom. 8:11,23. 1 Cor. 1:30. 15:54. [z] Ps. 64:3. Rom. 3:14. Col. 3:19. Jam. 3:14,15. [a] *See* Gen. 49:7. Prov. 14:17. 19:12. Ec. 7:9. 2 Cor. 12:20. Gal. 5:20. Col. 3:8. 2 Tim. 2:23. Tit. 1:7. Jam. 1:19. 3:14—18. 4:1,2. [b] 2 Sam. 19:43. 20:1,2. Prov. 29:9,22. Acts 19:28,29. 21:30. 22:22,23. 1 Tim. 3:3. 6:4,5. [c] Lev. 19:16. 2 Sam. 19:27. Ps. 15:3. 50:20. 101:5. 140:11. Prov. 6:19. 10:18. 18:8. 25:23. 26:20. Jer. 6:28. 9:4. Rom. 1:29,30. [d] Tim. 3:11. 5:13. 2 Tim. 3:3. Tit. 2:3. 3:2. Jam. 4:11. 1 Pet. 2:1. 2 Pet. 2:10,11. Jude 8—10. Rev. 12:10. [d] Gen. 4:8. 27:41. 37:4,21. Lev. 19:17,18. 2 Sam. 13:22. Prov. 10:12. 26:24,25. Ec. 7:9. Rom. 1:29. 1 Cor. 5:8. 14:20. Col. 3:8. Tit. 3:3. 1 John 3:12,15. [e] Ruth 2:20. Ps. 112:4,5,9. Prov. 19:22. Is. 57:1. *marg.* Luke 6:35. Acts 28:2. Rom. 12:10. 1 Cor. 13:4. 2 Cor. 6:6. Col. 3:12. 2 Pet. 1:7. [f] Ps. 145:9. Prov. 12:10. Luke 1:78. Jam. 5:11. [g] 5:1. Gen. 50:17,18. Matt. 6:12,14,15. 18:21—35. Mark 11:25. Luke 6:37. 11:4. 17:4. Rom. 12:20,21. 2 Cor. 2:7,10. Col. 3:12,13. 1 Pet. 3:8,9. 1 John 1:9. 2:12.

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rious reflection; or by encouraging, warning, or animating believers. (*Marg. Ref.* s, t. *Notes*, 5:15—20. *Deut.* 6:6—9. *Prov.* 15:2,4,7. 25:11,12. *Col.* 3:16,17. 4:5,6.)

Corrupt.] Σαπρος. See on *Matt.* 7:17,18. *Putrid:* the opposite to "seasoned with salt." *Col.* 4:6.—*To the use of edifying.*]—Προς οικοδομην της χρειας.—Οικοδομη, 12. *Rom.* 14:19. 15:2. 1 *Cor.* 14:3,5,12,26. 2 *Cor.* 10:8. Χρεια, 28. *Acts* 2:45. 6:3. 20:34. 28:10. *Phil.* 4:16,19, *et al.* "To the edification needed."—*May minister grace.*] Δφ χαριν.

V. 30—32. In respect of the things above stated, and in all other respects, Christians should beware of "grieving the Holy Spirit of God."—'Give diligence, that the Holy Spirit may dwell in you willingly, as in a pleasant and agreeable habitation, and do not give him any cause for grief. He speaks here of the Spirit after the manner of men.' *Beza.* When a father has done every thing proper for the benefit of his son, he "is grieved" if his son acts in an unbecoming manner; and, consequently, will not be free and cheerful in his company; but will either shun him, or frown on him. (*Marg. Ref.* u. *Notes*, *Gen.* 6:6,7. *Ps.* 95:9—11. *Is.* 63:10. *Acts* 7:51—53. 1 *Thes.* 5:16—22, *v.* 19.)—The sanctifying and comforting influences of the Holy Spirit "seal" believers, as the peculiar people of God, "to the day of redemption," even to the general resurrection. (*Marg Ref.* x, y. *Notes*, 1:13, 14. *Rom.* 8:18—23. 2 *Cor.* 1:21,22.) As a kind and wise Friend, the Holy Spirit watched over the Ephesian converts for their good, with infinite condescension and love: all their hope, wisdom, strength, and joy, were from him; and the only return which he required, was a ready compliance with his holy suggestions, and a watchfulness against every thing of a contrary tendency. But if they yielded to anger, malice, selfishness, deceit, or sensual lusts; or used vain conversation, or yielded to negligence and unwatchfulness, as to the means of grace, or the duties of their respective stations; he would hide his face, or frown upon them, withhold his consolations, and leave them to darkness, fears, and anxieties; or even to know their own weakness by such falls as would expose them to sharp corrections.—In watching against these painful consequences, let them put away "all bitterness," and harshness of temper, language, and behaviour, even toward such as most grievously offended them; and avoid all sinful anger and clamorous disputes, revilings, slanders, and reproaches, as well as all malice and resentment: that they might be kind and tenderly sympathizing with each other, and ready to forgive, even as "God in Christ," through his atonement and mediation, and for his sake, had forgiven them. (*Marg. Ref.* z—g. *Notes*, 5:1—4. *Matt.* 6:12,14,15. 18:21—35. 1 *Cor.* 13:4—7. *Col.* 3:12—15. 1 *Pet.* 2:1—3. 3:8—12.)—None but true believers, persons really partaking of the regenerating, sanctifying Spirit of Christ, could feel the energy of this exhortation.—*Sealed.*] 'That is, have God's mark set upon you, that you are his servants; a security to you, that you shall be admitted into his kingdom, as such, "at the day of redemption;" that is, at the resurrection, when you shall be put in the actual possession of a place in his kingdom, among those who are his, whereof the Spirit is now an Earnest.' *Locke.*

Grieve not. (30) Μη λυπειτε. *Matt.* 18:31. 26:22,37. *John* 16:20. 21:17. 2 *Cor.* 2:2,4. 6:10. 7:8,9,11. 1 *Thes.* 4:13. 1 *Pet.* 1:6, *et al.*—*Gen.* 4:5. *Sept.*—*Ye are sealed.*] Εσφραγισθητε. 1:13. See 2 *Cor.* 1:22.—*Unto the day of redemption.*] Εις ημεραν απολυτρωσεως. 1:14. See on *Rom.* 8:23—*Bitterness.* (31) Πικρια. *Rom.* 3:14. *Heb.* 12:15. See on *Acts* 8:23.—*Clamour.*] Κραυγη. *Matt.* 25:6. *Acts* 23:9. *Rev.* 14:18.—*Tender-hearted.* (32) Ευσπλαγχνοι, 1 *Pet.* 3:8. Not elsewhere. Ex *ευ*, *bene*, et *σπλαγχνα*, *viscera*. *Phil.* 2:1. *Col.* 3:12.—*God for Christ's sake.*] Ὁ Θεος ἐν Χριστῳ. See on 2 *Cor.* 5:19.—*Hath forgiven.*] Εχαρισατο. *Col.* 3:13. See on *Luke* 7:21.

PRACTICAL OBSERVATIONS.

V. 1—6. "The mind that was in Christ" will teach those who suffer for his sake, to be more desirous that Christians, and those especially with whom they are peculiarly connected, should "walk worthy of their vocation," than of their own exemption from the cross: and though we can do nothing towards our own justification; yet, by the grace of God, we may do a great deal for the honour of the gospel, and the benefit of mankind.—A spiritual, humble, obedient, and holy walk, is peculiarly suitable to the character of our Saviour, and to the freeness and abundant grace of our salvation; as well as to the nature of our present privileges and future inheritance. Even the candour and allowance, which we are conscious of needing from our brethren, should teach us to act "with all lowliness and meekness; with long suffering, forbearing one another in love." If all who profess the gospel did indeed thus "endeavour to keep the unity of the Spirit in the bond of peace," what a different face would the church of God assume! But alas! while there is "one Body, one Spirit, one hope, one Lord, one faith, one baptism, and one God and Father of all," on whom all depend, and from whom all our hopes and comforts come; how grievously do the remaining ignorance, bigotry, and disproportionate zeal about comparative trifles, even in good men; the designing ambition and furious passions of *bad* men; and the artifices of the devil, defeat the endeavours of those who labour for peace; and perpetuate, yea multiply, divisions and dissnesions among those who are agreed in the great essentials of Christianity! Let us, however, persevere in seeking and praying for the peace of the church: for "blessed are the peacemakers:" and, whatever eager zealots may say of us, we shall, in so doing, "be called the children of God." (*Note*, *Matt.* 5:9.) Let us watch and pray against spiritual pride, self-preference, vainglory, envy, and the ambition of popularity and precedence, and selfishness in every form; for these are the grand sources of discord and contention.

V. 7—16. We should severally improve our measure of endowment, as "the gift of Christ," for the benefit of others, with contentment and quietness: and it may be very instructive and encouraging to remember, that the Redeemer first came down from heaven, and abased himself, before he ascended as a triumphant Conqueror, to enrich us rebels with the fruits of his victories. Thus he "left us an example that we should follow his steps:" and expect abasement, self-denial, and the cross here; and honour and felicity hereafter.—While Christians should be exhorted to value the faithful ministry of the gospel, as the precious gift of Christ, and the principal means of salvation to their souls; "pastors and teachers," however distinguished, should be reminded of the grand purpose for which they were appointed, even "for the perfecting of the saints, and for the *work* of the ministry," and not for the emolument or reputation or rank in society connected with it; and for the edification of the body of Christ, not for the indulgence of themselves, or the advancement of their families to wealth or preferment, with the treasures or patronage intrusted to their stewardships, that with them they may promote the cause of true religion, and of which stewardship they must at length give a strict account. We should then "take heed to ourselves and to our doctrine," and labour to bring those among whom we minister, to "the unity of the faith and of the knowledge of the Son of God," and to that maturity of judgment and experience, which may fit them to be a part of that complete Body, "according to the measure of the stature of the fulness of Christ." For, by leading believers, with gradual advances, to this ripeness of knowledge; we most effectually counteract "the sleight of men, and cunning craftiness by which they lie in wait to deceive:" as their success is chiefly among unstable professors, or those Christians who, being "children in understanding," are liable to be "tossed to and fro, and carried about with every wind of doctrine," and by every subtle device of the enemy. (*Note*, *Rom.* 16:17—20. 2 *Pet.* 2:12—14.)—We should indeed "hold the truth with firmness," but it should also be "in love:" otherwise zeal for orthodoxy may dictate such violent measures, as shall more distract the church, and injure the cause of Christ, than false teachers themselves could do. But by "faith which worketh by love," we "grow up into Christ in all things," and, acting in a believing and loving spirit, every minister and Christian, as a part of that Body of which Christ is the Head, contributes to the proportion, union, and prosperity of the whole, "according to his effectual working in every part." Thus the church is increased in holiness and in numbers, "by edifying itself in love." (*Note*, *Acts* 9:31.) Indeed, every congregation, where the truth is preached, will prosper and increase, according to the measure in which this peaceful and loving improvement of every one's talents, for the common benefit, is attended to: for "the fruit of righteousness is sown in peace of them that make peace;" but "where envying and strife are, there is confusion and every evil work." (*Notes*, *Jam.* 1:19—21. 3:13—18. *P. O.*)

V. 17—24. Let all ministers "testify in the Lord," with all solemnity and authority, against unchristian tempers and practices, as well as against false doctrines; and insist upon it, that believers must not "walk as others do," who are Gentiles in conduct, though Christians in name: for the difference between *heretofore* and "henceforth," is of immense importance in this grand concern. (*Notes* and *P. O.* 1 *Pet.*

CHAPTER V.

The apostle exhorts the Ephesians to imitate the love of God in Christ, 1, 2, to avoid all uncleanness, covetousness, and improper discourse, which draw down the wrath of God upon "the children of disobedience," 3—6; to have "no fellowship with the unfruitful works of darkness;" but, as the "children of light," to reprove them, 7—14; to walk with wisdom and circumspection, 15—17; not to seek exhilaration by excess of wine, but to "be filled with the Spirit," speaking and singing Psalms and praises to God, 18—20; and to submit to one another, in the several relations of life, 21. The duties of wives and husbands enforced and illustrated, by the mutual love of Christ and his church, 22—33.

BE ye therefore [a]followers of God [b]as dear children;

2 And [c]walk in love, [d]as Christ also hath loved us, and hath given himself for us an offering and [e]a sacrifice to God [f]for a sweet-smelling savour.

3 But [g]fornication, and all uncleanness, or [h]covetousness, let it not be once [i]named among you, [k]as becometh saints;

4 Neither [l]filthiness, nor foolish talking, nor jesting, which are not [m]convenient: [n]but rather giving of thanks.

a 4:32. Lev. 11:45. Matt. 5:45,48. Luke 6:35,36. 1 Pet. 1:15,16. 1 John 4:11. b Jer. 31:20. Hos. 1:10. John 1:12. Col. 3:12. 1 John 3:1,2. c 3:17. 4:2,15,16. John 13:34. Rom. 14:15. 1 Cor. 16:14. Col. 3:14. 1 Thes. 4:9. 1 Tim. 4:12. 1 Pet. 4:8. 1 John 3:11,12. 4:20,21. d 2:5. 3:19. Matt. 20:28. John 15:12,13. 2 Cor. 5:14,15. Gal. 1:4. 2:20. 1 Tim. 2:6. Tit. 2:14. Heb. 7:25—27. 9:14. 1 Pet. 1:2. 2:21—24. 1 John 3:16. Rev. 1:5. 5:9. e Rom. 8:3, *marg.* 1 Cor. 5:7. Heb. 9:23, 10:12. f Gen. 8:21. Lev. 1:9,13,17. 3:16. Am. 5:21. 2 Cor. 2:15. g 5. 4:19. Num. 25:1. Deut. 23:17,18. Matt. 15:19. Mark 7:21. Acts 15:20. Rom. 1:29. 1 Cor. 5.10,11. 6:9,10,13,18. 10:8. 2 Cor. 12:21. Gal. 5:19—21. Col. 3:5. 1 Thes. 4:3,7. Heb. 12:16. 13.4. 2 Pet. 2:10. Rev. 2:14,21. 9:21. 21:8. 22:15. h 5. Ex. 18:21. 20:17. Josh. 7:21. 1 Sam. 8:3. Ps. 10:3. 119:36. Prov. 28:16. Jer. 6:13. 8:10. 22:17. Ez. 33:31. Mic. 2:2. Mark 7:22. Luke 12:15. 16:14. Acts 20:33. 1 Cor. 6:10. Col. 3:5. 1 Tim. 3:3. 6:10. 2 Tim. 3:2. Tit. 1:7,11. Heb. 13:5. 1 Pet. 5:2. 2 Pet. 2:3,14. i Ex. 23:13. 2 Cor. 5:1. k Rom. 16:2. Phil. 1:27. 1 Tim. 2:10. Tit. 2:3. 14:29. Prov. 12:23. 15:2. Ec. 10:13. Matt. 12:34—37. Mark 7:22. Col. 3:8. Jam. 3:4—8. 2 Pet. 2:7,18. Jude 10,15,16. m Rom. 1:28. Philem. 8. n 19,20. 1:16. Ps. 33:1. 92:1. 107:21,22. Dan. 6:10. John 6:23. 2 Cor. 1:11. 9:15. Phil. 4:6. Col. 3:15—17. 1 Thes. 3:9. 5:18. Heb. 13:15.

4:1—6.) Alas! do not men on every side, though called Christians, "walk in the vanity of their minds?" Is it not plain, that "their understandings are darkened," and their hearts "alienated from the life of God," and even hardened against it, "through the ignorance that is in them?" Nay, are there not numbers, who "are past feeling, and have given themselves over to work all uncleanness with greediness?" Must we not then insist, most decidedly, upon the distinction between *real* and *nominal* Christians? Indeed, there are many professors of evangelical truth, who have so perversely received the gospel, as not to be convinced of the necessity of mortifying their corrupt nature and its deceitful lusts, of being "renewed in the spirit of their minds," and of "putting on the new man, which is created after God in righteousness and true holiness!" But, if we have truly "learned Christ," from the teaching of his Holy Spirit, accompanying and blessing the word of God to our souls; we shall be daily aiming to practise these instructions, seeking help from God by fervent prayer: we shall mourn, that so much power yet remains in our old corrupt nature, and we shall long to be rendered day by day more like our divine Master, in every part of our spirit and conduct towards God and man.

V. 25—32. Zealous professors and admired preachers of evangelical truth; nay, even true Christians, need warning and cautioning to avoid immoral practices: but the upright welcome and profit by the word of exhortation: while hypocrites detect themselves by raging against it, or disdaining it. —Those who most carefully watch over and examine themselves, will most clearly perceive the extreme difficulty of adhering to exact "truth" and sincerity in all their conversation, and of avoiding every kind and degree of falsehood: they also find it very difficult to feel and express anger, on the most justifiable occasions, and to perform the duties of parents, masters, or ministers, without falling into sin, and dishonouring their profession. They perceive it very necessary to watch and pray against resentment; lest "the sun should go down upon their wrath," and so place should be given for Satan to tempt them to further transgressions: for, in every thing, the occasions of his suggestions should be most vigilantly and assiduously avoided.—Even exact and scrupulous honesty in all things is far more uncommon than is generally imagined; nay, many truly pious persons do things not strictly just, for want of being instructed and admonished after the apostolical manner. But though thieves and robbers are as welcome, when they come to the Saviour by penitent faith, as their more moral neighbours; yet, *thenceforth* they must "steal no more," whatever hard labour may be necessary for a mean, frugal, and honest livelihood. What then shall we think of those professed Christians, who grow rich and live in luxury, by various frauds and oppressions, by excessive profits, by smuggling and other acts of injustice, without restitution or amendment! And if the poor labourer ought to "give to him that needeth;" what shall we think of those, whose large revenues, and immense expenses or hoardings, are far out of all proportion to their penurious and scanty alms?—If we would act according to our obligations as Christians, our discourse also must be kept pure, our tongues bridled, and the gift of speech diligently improved as a talent; that so we may not, with this "unruly member," do mischief to others; but may speak such pious and instructive words, as are suited "to minister grace to the hearers." When we in any degree or respect neglect these rules, we "grieve the Holy Spirit of God," lose our comfort and evidence, and even bring our state into doubt and suspicion. Let us then watch against all the evils here stated, and against all anger and malice, and every violent and malignant temper; and in all things copy diligently the loving example of our God and Saviour.

NOTES.—CHAP. V. V. 1, 2. (*Note*, 4:30—32.) Instead of the violent and malignant passions, mentioned at the close of the preceding chapter, the believers at Ephesus were exhorted to "follow," or *imitate*, God, as his beloved children, in all his moral perfections, especially in that love from which their salvation flowed. (*Marg. Ref.* a, b.) This might best be contemplated in the person and love of Christ, who had assumed human nature, and "given himself for them an offering or sacrifice to God;" which was to him "a sweet-smelling savour," in allusion to the typical sacrifices consumed on the altar. (*Marg. Ref.* f. *Note*, *Gen.* 8:20—22.) Not that the Father could take pleasure in beholding the intense sufferings "of his beloved Son," in whom "his soul delighted," on their own account: but his justice and holiness were thus glorified, and a way was opened for the honourable exercise of mercy towards those who deserved his awful vengeance; and in this display of his glory he was well pleased. The Father showed his love and mercy to us, in "not sparing his own Son, but delivering him up for us all;" and the Son manifested his love to us, by "giving himself for us." And to be "followers of God," is to "walk in love, as Christ hath loved us:" for, says he, "I and the Father are One." (*Marg. Ref.* c—e.)—Compassion for the deservedly miserable, condescension to the mean and vile, a readiness to forgive injuries, self-abasement, self-denial, and enlarged beneficence, all in full perfection, were most illustriously manifested in that love, which is here proposed as the pattern for our imitation. (*Notes*, *Matt.* 5:43—48. *John* 13:12—17,31—35. *Phil.* 1:1—6. 1 *John* 3:1—3,16,17. 4:7—12.)

Be ye ... followers. (1) Γινεσθε μιμηται.—"Become ye imitators." See on 1 *Cor.* 4:16.—*Hath given.* (2) Παρεδωκεν 25. *Rom.* 4:25. 8:32. 1 *Pet.* 2:23.—*An offering.*] Προσφοραν. *Acts* 21:26. 24:17. *Rom.* 15:16. *Heb.* 10:5,8,10,14,18.—*A sweet-smelling savour.*] Οσμην ευωδιας. *Phil.* 4:18.—*Gen.* 8:21. *Sept.* Οσμη. See on 2 *Cor.* 2:14. Ευωδια. See on 2 *Cor.* 2:15.

V. 3, 4. The apostle had, in the foregoing chapter, warned the Ephesians against several of those immoralities, to which they had been addicted before their conversion: and he here resumes that subject. (*Notes*, 4:25—29.) The degree, in which "fornication" in particular, and other kinds of licentiousness, were practised and even allowed, nay, excused or vindicated, not only by poets, but even by grave philosophers of the Gentiles, can hardly be conceived by those who are not conversant with their writings. The exhortation, therefore, as it respects these vices, needs little comment: but many learned men maintain, that the word rendered "covetousness," means an insatiable craving after more and more of these sensual indulgences. Now, it cannot be denied that the word sometimes has that sense, yet it can hardly be supposed, that the apostle would, in so general a way, have added to his warning against fornication, the mention of that "uncleanness with greediness," which he before had stated, as the excess of Pagan blindness and hardness of heart. (*Note*, 4:17—19.) On the other hand, can it be thought that "covetousness" should here, and in all other exhortations of a similar nature, which the apostle addressed to the churches, be almost if not entirely overlooked? For those who explain the word in this text, of *greediness* in lewdness, put the same construction on it in many other places where it occurs.—No doubt "covetousness," or the eager desire of gain, whether to hoard, or to support extravagance, is as contrary to vital Christianity, as the grossest sensualities; though more plausible and not so easily defined. It also supplies the means, in many cases, of silencing or softening the reproofs of those who would firmly protest against "fornication," and even prosecute the offenders with the censures of the church.—The clause, "Let it not once be named, &c." may only mean, 'Let it not be said, that a Christian is guilty of such crimes.' But, if understood of the discourse, in which the "naming" licentious practices, in a manner too common, tends to pollute the imaginations, or inflame the passions of the hearers, it cannot be doubted, that the conversation of those who speak as if every thing was valuable in proportion as money can be got or saved by it, corrupts the judgment and principles of men, though in another way, yet as effectually as obscene discourse. It seems also to be with peculiar propriety, that the apostle joined this odious vice with these others more generally scandalous. (*Notes*, *Col.* 3:5,6. 1 *Tim.* 6:6—10.) Neither the one, nor the other, should be mentioned without detestation; for this "became," or suited their character as saints, and their relation to God as his children, as members of Christ, as temples of the Holy Spirit, as heirs of heaven, and as lights of the world. Nay, they must not allow of any indecent conversation, or any thing vain and trifling; or even of those witty turns of expression, by which improper sentiments, being conveyed in an ingenious manner, obtain applause, instead of exciting indignation, and poison the mind more unsuspectedly

5 For [o]this ye know, [p]that no whoremonger, nor unclean person, nor covetous man, [q]who is an idolater, hath any inheritance in the kingdom of Christ and of God.

6 Let [r]no man deceive you with [s]vain words: for because of these things [t]cometh the wrath of God upon [u]the children of [v]disobedience.

7 Be [x]not ye therefore partakers with them.

8 For [y]ye were sometime darkness, [z]but now *are ye* light in the Lord: [a]walk as children of light;

9 (For [b]the fruit of the Spirit *is* in all [c]goodness, and [d]righteousness, and [e]truth;)

10 [f]Proving what is [g]acceptable unto the Lord.

11 And have [h]no fellowship with the [i]unfruitful [k]works of darkness, [l]but rather reprove *them*.

12 For [m]it is a shame even to speak of those things which are done of them [n]in secret.

13 But all things that are [t]reproved are made manifest by the light: [e]for whatsoever doth make manifest, is light.

14 Wherefore [h]he saith, [p]Awake, thou that sleepest, and [q]arise from the dead, [r]and Christ shall give thee light. [*Practical Observations.*]

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o 1 Cor. 6:9,10. p *See on* 3. q Col. 3:5. 1 Tim. 6:10,17. Rev. 21:8, 22:15. r Jer. 29:8,31. Ez. 13:10—16. Mic. 3:5. Matt. 24:4,24. Mark 13:5,22. Gal. 6:7. s Col. 2:4,8,18. 2 Thes. 2:3,10—12. 1 John 4:1. s 2 Kings 18:20. Jer. 23:14—16. t Num. 32:13,14. Josh. 22:17,18. Ps. 78:31. Rom. 1:18. Col. 3:6. u *See on* 2:2,3. v Or, *unbelief*. Heb. 3:19. 1 Pet. 2:8. *Gr.* x 11. Num. 16:26. Ps. 50:18. Prov. 1:10—17. 9:6. 13:20. 1 Tim. 5:22. Rev. 18:4. y 2:11,12. 4:18. 6:12. Ps. 74:20. Is. 9:2. 42:16. 60:2. Jer. 13:16. Matt. 4:16. Luke 1:79. Acts 17:30. 26:18. Rom. 1:21. 2:19. 2 Cor. 6:14. Col. 1:13. Tit. 3 3. 1 Pet. 2:9. 1 John 2:8. z Is. 42:6,7. 49:6,9. 60:1,3,19,20. John 1:4,5,9. 8:12. 12:46. 1 Cor. 1:30. 2 Cor. 3:18. 4:6. 1 Thes. 5:4—8. 1 John 2:9—11. a 2. Is. 2:5. Luke 16:8. John 12:36. Gal. 5:25. 1 Pet. 2:9—11. 1 John 1:7. b *See on* Gal. 5:22,23. c Ps. 16:2,3. Rom. 2:4. 15:14. 1 Pet. 2:28. 3 John 11. d Phil. 1:11. 1 Tim. 6:11. Heb. 1:8. 11:33. 1 Pet. 2:24. 1 John 2:29. 3:9,10. e *See on* 4:15,25. 6:14. John 1:47. f 1 Sam. 17:39. Rom. 12:1,2. Phil. 1:10. 1 Thes. 5:21. g Ps. 19:14. Prov. 21:3. Is. 58:5. Jer. 6:20. Rom. 14:18. Phil. 4:18. 1 Tim. 2:3. 5:4. Heb. 12:28. 1 Pet. 2:5,20. h 7. Gen. 49:5—7. Ps. 1:1,2. 26:4,5. 94:20,21. Prov. 4:14,15. 9:6. Jer. 15:17. Rom. 16:17. 1 Cor. 5:9—11. 10:20,21. 2 Cor. 6:14—18. 2 Thes. 3:6,14. 1 Tim. 6:5. 2 Tim. 3:5. 2 John 10,11. Rev. 18:4. i Prov. 1:31. Is. 3:10,11. Rom. 6:21. Gal. 6:8. k 4:22. Job 24:13—17. John 3:19—21. Rom. 1:22—32. 13:12. 1 Thes. 5:7. 1 Gen. 20:16. Lev. 19:17. Ps. 141:5. Prov. 9:7,8. 13:18. 15:12. 19:25. 25:12. 29:1. Is. 29:21. Matt. 18:15. Luke 3:19. 1 Tim. 5:20. 2 Tim. 4:2. Tit. 2:15. m 3. Rom. 1:24—27. 1 Pet. 4:3. n 2 Sam. 12:12. Prov. 9:17. Ec. 12:14. Jer. 23:24. Luke 12:1,2. Rom. 2:16. Rev. 20:12. o Or, *discovered*. Lam. 2:14. Hos. 2:10, 7:1. p Mat. 7:8. John 3:20,21. 1 Cor. 4:5. Heb. 4:13. † Or, *it*. p Is. 21:17. 52:1, 60:1. Rom. 13:11. 1 Cor. 15:34. 2 Cor. 2:28. *marg.* q 2:5. Is. 6:19. Ez. 37:4—10. John 5:25—29. 11:43,44. Rom. 6:4,5,13. Col. 3:1. r John 8:12. 9:5. Acts 13:47. 2 Cor. 4:6. 2 Tim. 1:10.

Nothing of this kind could consist with the character of Christians; who ought rather to converse together on the mercies of God, and unite in thanksgivings for them.

Covetousness. (3) Πλεονεξια. See on 4:19. *Mark* 7:22.—*Let it not be named.*] Μηδὲ ονομαζεσθω. 1 *Cor.* 5:1.—*Becometh.*] Πρεπει. 1 *Tim.* 2:10. *Tit.* 2:1. *Heb.* 2:10. 7: 6. Πρεπον εστι. See on *Matt.* 3:15.—*Filthiness.* (4) Αισχροτης. Here only. Ab αισχρος, 12. *Tit.* 1:11.—*Foolish talking.*] Μωρολογια. Here only. A μωρος *stultus*, et λογος *sermo*.—*Jesting.*] Ευτραπελια. Here only. Ex ευ *bene*, et τρεπω *verto*. 'Aristotle numbers ευτραπελια among the moral virtues!—He recommends it as what renders conversation agreeable.' *Doddridge.*—*Convenient.*] Ανηκοντα. *Col.* 3:18. *Philem.* 8. *Consistent, suitable.*—*Giving of thanks.*] Ευχαριστια. *Acts* 24:3. 2 *Cor.* 9:12. 1 *Tim.* 4:3,4. *Rev.* 7:12. Ex ευ, et χαρις *gratia*. Opponitur τῳ ευτραπελια.

V. 5—7. The apostle here supposed his readers to know, that "fornicators, unclean persons, and covetous men," were out of the way to heaven. "The covetous" though often more favoured than debauched characters, were, in the strictest sense, "idolaters;" seeing they loved, trusted, and expected happiness from wealth rather than from God; and sought to increase or secure their treasures, instead of seeking first his favour, image, and glory. (*Marg. Ref.* p, q. *Notes*, *Ex.* 20:3. *Ps.* 10:2—11. 1 *Tim.* 3:3. 6:6—10, *vv.* 9,10. *Tit.* 1:5—9. 1 *Pet.* 5:1—4. 2 *Pet.* 2:1—3,12—14.) They were not therefore truly converted; and, not being subjects of Christ's kingdom on earth, they could not be entitled to "inherit" his heavenly kingdom. Some might indeed argue against this declaration; and, palliating these evils, or amusing themselves with speculations on the mercy of God and the freeness of salvation, might persuade others, that they were not absolutely inconsistent with a state of acceptance. But let none suffer any man to "deceive them with vain words;" as these very crimes brought the wrath of God upon "the children of disobedience," or those who persisted in unbelief, impenitence, and the allowed practice of sin. (*Note*, 2:1,2.)—Indeed, "vain words" of various kinds, by which men deceive themselves and each other, might be adduced, did our limits permit. The common principles which prevail, in countries professing Christianity, among those who think themselves far removed from an Antinomian perversion of evangelical truth, dictate "vain words," which deceive vast multitudes: while they consider Christians as under a remedial law, which does not require that strictness, which the holy moral law of God does; that faith compensates for failures even in this relaxed obedience; and that they may safely indulge in such things, under the gospel, as they must not venture on, if they were "under the law."—A smattering of vain philosophy also, united with these common notions, leads numbers to conclude, that God will not punish men for indulging their natural inclinations, however irregularly. Many popular writers, of late, have spoken of "fornication," and even the seduction of an unmarried woman, as no crime; or, merely as 'indulging the most amiable weakness of human nature!' In these, and in various other ways, ingenious men, and even philosophers, by 'moral essays,' (so called,) in modern times, deceive millions "with vain words;" and, no doubt, the grand deceiver of mankind had prophets of a similar stamp in ancient days. (*Marg. Ref.* r—t.)—When the most atrocious transgressors repent, and believe the gospel, they become "children of obedience," from whom the wrath of God is turned away: but it could not be expected, that he would punish the ignorant Gentiles for such abominations, and yet connive at them in professed Christians. (*Note*, 8—14.) If, therefore, those whom the apostle addressed, expected to escape the condemnation of their heathen neighbours, let them not partake of their crimes. (*Marg. Ref.* u, x. *Notes*, 1 *Cor.* 6:9—11. *Gal.* 5:19—21. *Col.* 3:5—11. *Rev.* 21:5—8. 22:14,15.)

Whoremonger. (5) Πορνος. 1 *Cor.* 5:9—11. 6:9. 1 *Tim.* 1:10. *Heb.* 12:16. 13:4. *Rev.* 21:8. 22:15. Πορνη. See on *Luke* 15:30.—The word "whoremonger," being generally used of the most profligate fornicators, by no means conveys a just view of this most extensive and energetic decision, on the case of all, however varied, included in the term *πορνοι.*—*Covetous man.*] Πλεονεκτης. See on 1 *Cor.* 5:10.—Why should πλεονεκτης especially be an idolater, if the word be nearly synonymous with πορνος? (*Notes*, 3,4. *Col.* 3:5,6.)—*Vain words.* (6) Κενοις λογοις. *Col.* 2:8. See on 1 *Cor.* 15:10.—*The children of disobedience.*] Τους υιους της απειθειας. See on 2:2.—*Be not ... partakers.* (7) Μη γινεσθε συμμετοχοι. See on 3:6.

V. 8—14. The Ephesians had once been "darkness" itself, through total ignorance of God and his will; (*Marg. Ref.* y. *Notes*, 2:11—13. *Luke* 1:76—79. *Acts* 26:16—18. 1 *Thes.* 5:4—11.) but now, by the gospel, they were made "light in the Lord," as One with Christ, "the Light of the world." (*Marg. Ref.* z. *Notes*, *John* 1:4—9. 3:19—21. 8:12. 12:34—36.)—Let them therefore "walk as children of light;" like persons who were born again into the spiritual world, to be trained up as heirs of the light of heaven. (*Marg. Ref.* a. *Notes*, 1 *Thes.* 5:4—11. 1 *Pet.* 2:9—11.) If they were inwardly enlightened; the Holy Spirit, by whom the change had been wrought, would lead them to a suitable conversation: as "the fruit of the Spirit" consisted in all kinds of goodness, mercy, equity, integrity, veracity, sincerity, and faithfulness; as well as in uprightness in their professed faith fear, and love of God. (*Marg. Ref.* b—e. *Note*, *Gal.* 5 22—26) Let them then "prove," or make trial of, those things which God accepted and delighted in; and seek solid enjoyment in them. (*Marg. Ref.* f, g. *Note*, *Rom.* 12:2.) But let none of them countenance or join in those "works of darkness," from which worldly men sought pleasure and profit; but which were wholly "unfruitful," and yielded no present real advantage, to counterbalance in any degree the future ruin to which they led. (*Marg. Ref.* h—k. *Note*, *Rom.* 6:21—23, *v.* 21.) On the contrary, let them "reprove" such vices in their neighbours, by avowedly refusing to join in them, by protesting plainly against them, by showing their hateful nature and pernicious tendency; or by keeping a significant silence, when more explicit reproof might be unsuitable. For indeed it was "a shame even to speak of" the practices, which the heathens secretly committed; not only in taverns and brothels, but more especially in the most sacred mysteries of their abominable religion! (*Marg. Ref.* l—n. *Note*, 3,4. *Rom.* 1:24—27.) The light, however, of divine truth, held forth in an open profession, and a suitable walk and conversation, could not fail to detect and expose the detestable nature of such shameful practices. For whatever thus tended to make things manifest, according to their real nature, was "light," and equivalent in the spiritual world, to the light of the sun in the natural world. (*Marg. Ref.* o. *Note*, *John* 3:19—21.) With a view to this, according to the tenor of the Old Testament prophecies, (*Marg. Ref.* p. *Note*, *Is.* 60:1—3.) the Lord now called on sinners of the Gentiles to "awake" from the sleep of sin, and their vain dreams of worldly happiness; yea, to arise from "the death of sin;" and Christ would, by his doctrine and Spirit, give them sufficient light to discover and escape every danger, and to find the way of peace and holiness. (*Marg Ref.* q, r.)—Surely, this one text ought for ever to silence the vain speculations of those who, arguing from figurative expressions concerning the state of sinners as asleep, nay, "dead in sin," not only object to, but absolutely condemn as heresy, the most scriptural addresses, and calls on them to repent and turn to God, and believe in Christ and seek salvation!—*Ye were darkness*, &c. (8) What then is that 'light of nature,' of which some speak as sufficient, without the gospel, to lead the Gentiles to heaven?

Ye were darkness. (8) Ητε σκοτος. 11. *Matt.* 6:23. *Col.* 1:13, *et al.*—The substantive thus used gives peculiar energy. See on 2 *Cor.* 5:21. So φως εν Κυριῳ.—*Proving what is acceptable.* (10) Δοκιμαζοντες τι εστιν ευαρεστον.—Δοκιμαζω, *Rom.* 12:2. See on *Luke* 12:56. Ευαρεστον. See on *Rom*

15 [a]See then [b]that ye [c]walk circumspectly, [d]not as fools, but as wise,

16 [e]Redeeming the time, because [f]the days are evil.

17 Wherefore [g]be ye not unwise, but [h]understanding what the will of the Lord *is*.

18 And [i]be not drunk with wine, wherein is [k]excess; [l]but be filled with the Spirit;

19 Speaking [m]to yourselves in [n]psalms, and hymns, and spiritual songs, singing and making melody [o]in your heart to the Lord,

20 Giving [p]thanks always for all things unto God and the Father, [q]in the name of our Lord Jesus Christ; [*Practical Observations.*]

21 [r]Submitting yourselves one to another [s]in the fear of God.

22 Wives, [t]submit yourselves unto your own husbands, [u]as unto the Lord.

23 For [v]the husband is the head of the wife [w]even as Christ is the Head of the church: and [x]he is the Saviour of the body.

24 Therefore as the church is subject unto Christ, so *let* the wives *be* to their own husbands [y]in every thing.

25 Husbands, [z]love your wives, even as Christ also [a]loved the church, and gave himself for it;

26 That [b]he might sanctify and cleanse it [c]with the washing of water [d]by the word,

27 That [e]he might present it to himself [f]a glorious church, [g]not having spot or wrinkle, or any such thing; [h]but that it should be holy and without blemish.

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a 33. Matt. 8:4. 27:4,24. 1 Thes. 5:15. Heb. 12:25. 1 Pet. 1:22. Rev. 19:10.
t Ex. 23:13. Matt. 10:16. 1 Cor. 14:20. Phil. 1:27. Col. 1:9,10. 4:5. u 2 Sam. 24:10. Job 2:10. Ps. 73:22. Prov. 14:8. Matt. 25:2. Luke 24:25. Gal. 3:1,3. 1 Tim. 6:9. Jam. 3:13. x Ec. 9:10. Rom. 13:11. Gal. 6:10. Col. 4:5. y 6:13. Ec. 11:2. 12:1. Am. 5:13. John 12:35. Acts 11:28,29. 1 Cor. 7:26,29—31. z *See on* 15. a Deut. 4:6. 1 Kings 3:9—12. Job 28:28. Ps. 111:10. 119:27. Prov. 2:5. 14:8. 23:23. Jer. 4:22. Rom 12:2. Col. 1:9. 1 Thes. 4:1—3. 1 Pet 4:2. b Gen. 9:21. 19:32—35. Deut. 21:20. Ps 69:12. Prov 20:1. 23:20,21,29—35. Is. 5:11—13,22. Matt. 24:49. Luke 12:45. 21:34. Rom. 13:13. 1 Cor. 5:11. 6:10. 11:21. Gal. 5:21. 1 Thes. 5:7. c Matt. 23:25. 1 Pet. 4:3,4. d Ps. 63:3—5. Cant. 1:4. 7:9. Is. 25:6. 55:1. Zech. 9:15—17. Luke 11:13. Acts 2:13—18. 11:24. Gal. 5:22—25. e Acts 16:25. 1 Cor. 14:26. Col. 3:16. Jam. 5:13. f Ps. 95:2. 105:2. Matt. 26:30. g Ps. 47:7. 62:8. 86:12. 105:3. Is. 65:14. Matt. 15:8. John 4:23,24. h *See on* 4. Job 1:21. Ps. 34:1. Is. 63:7. Acts 5:41. 1 Cor. 1:4. Phil. 1:3. 4:6. Col. 1:11,12. 3:17. 1 Thes. 3:9. 5:18. 2 Thes. 1:3. 2:13. i John 14:13,14. 15:16. 16:23—26. Col. 3:17. Heb. 13:15. 1 Pet. 2:5. 4:11.

k 22,24. Gen. 16:9. 1 Chr. 29:24. Rom. 13:1—5. 1 Cor. 16:16. 1 Tim. 2:11. 3:4. Heb. 13:17. 1 Pet. 2:13. 5:5. l 2 Chr. 19:7. Neh. 5:9,15. Prov. 24:21. 2 Cor. 7:1. 1 Pet. 2:17. m 24. Gen. 3:16. Esth. 1:16—18,20. 1 Cor. 14:34. Col. 3:18. 1 Tim. 2:11,12. Tit. 2:5. 1 Pet. 3:1—6. n 6:5. Col. 3:22,23. o *See on* 1 Cor. 11:3—10. p *See on* 1:22,23. 4:15. q 25,26. Acts 20:28. 1 Thes. 1:10. Rev. 5:9. r 33. Ex. 23:13. 29:35. Col. 3:20,22. Tit. 2:7,9. s 28. Gen. 2:24. 24:67. 2 Sam. 12:3. Prov. 5:18,19. Col. 3:19. 1 Pet. 3:7. t 2. Matt. 20:28. Luke 22:19,20 John 6:51. Acts 20:28. Gal. 1:4. 2:20. 1 Tim. 2:6. 1 Pet. 1:18—21. Rev. 1:5. 5:9. u John 17:17—19. Acts 26:18. 1 Cor. 6:11. Tit. 2:14. Heb. 9:14. 10:10. 1 Pet. 1:2. Jude 1. x Ex. 16:9. 36:25. Zech. 13:1. John 3:5. Acts 22:16. Tit. 3:5—7. Heb. 10:22. 1 Pet. 3:21. 1 John 5:6. y John 15:3. 17:17. Jam. 1:18. 1 Pet. 1:22,23. z 2 Cor. 4:14. 11:2. Col. 1:22,28. Jude 24. a Ps. 45:13. 87:3. Is. 60:15—20. 62:2. Jer. 33:9. Heb. 12:22—24. Rev. 7:9—17. 21:10—26. b Cant. 4:7. Heb. 9:14. 1 Pet. 1:19. 2 Pet. 3:14. c 1:4. 2 Cor. 11:2. Col. 1:22,26. 1 Thes. 5:23. Jude 24. Rev. 21:27.

12:1.—*Have no fellowship with.* (11) Μη συγκοινωνειτε. *Phil.* 4:14. *Rev.* 18:4. Not elsewhere. Συγκοινωνος. See on *Rom.* 11:17. Ex συν, et κοινωνια, 2 *Cor.* 6:14.—*Unfruitful.*] Ακαρποις. See on *Matt.* 13:22. (*Notes, Is.* 3: 10,11. *Gal.* 6:6—10.)—*Reprove.*] Ελεγχετε. 13. See on *Matt.* 18:15. *John* 16:8.—*Shall give thee light.* (14) Επιφαυσει σε. Here only. Ex επι et φαος, φως, *lux.*

V. 15—20. With these abundant advantages, the Ephesians ought to see to it, that they "walked accurately," well considering what conduct became them; or, "with exactness," according to the commands and example of Christ; keeping the direct way, "abstaining from all appearance of evil," and aiming at more complete obedience in every particular: and "circumspectly," cautiously looking at their paths to shun the snares laid in them; not acting as heedless, ignorant, or foolish persons, who rush into dangers, temptations, and mischief, but as "wise men," who are aware of them and escape them. (*Marg. Ref.* s—u. *Notes, Prov.* 4:23—27.) As a great part of their lives had been wasted and grievously misemployed in heathen darkness, they ought also to improve their time for the future the more diligently, "redeeming," or buying it off from all avocations, at the expense of much self-denial and watchfulness; that they might spend it in religious exercises, or in doing good to others according to the duties of their stations, and as opportunities were given to them. For "the days were evil;" and the persecutions which awaited them, would render the term of their usefulness more precarious than in peaceful seasons; as they might be suddenly shut up in prison, or cut off by martyrdom: so that if they would secure their own salvation, or do good to mankind, no time was to be lost. (*Marg. Ref.* x, y. *Notes, Ec.* 9:10. *John* 9:4—7.) Let them not then be as "unwise" servants, who are not prepared for their Lord's coming, and are ignorant of their work: nay, let them spare no pains to understand "his will" concerning them; that they might serve him intelligently as well as zealously, and without giving their enemies any advantage against them. (*Marg. Ref.* z, a. *Note, Phil.* 1:9—11. *Col.* 1:9—14.) Instead of joining or imitating the revels of their neighbours, or seeking exhilaration by intemperate drinking, which induced a temporary insanity, and various disorders both of body and mind, and led to the most ruinous and mischievous conduct; let them wait on God in every appointed means, for larger communications of the Holy Spirit, whose sacred influences would fill their souls with satisfying consolation in every circumstance, and tend to the happiest consequences in future; and in which there was no danger of excess. (*Marg. Ref.* b—d.) In order to this, they should substitute, in the place of the loose odes and songs of the Gentiles, or other frivolous conversation, the "psalms and hymns" of the sacred Scripture, and such "spiritual songs" as pious men composed, on the peculiar subjects of the gospel, and according to the doctrine of truth. In these they should "speak to themselves," or to each other: attending especially to the affections of their hearts; that the inward "melody" of holy love and gratitude unto the Lord, might unite with the outward melody of poetry and singing, when they used them in this manner, either alone or in social worship. (*Marg. Ref.* e—g.) It was incumbent on them also to "give thanks always," even in seasons of persecution and affliction: and "for all things," not excepting such as nature disrelished, being satisfied of their salutary tendency. Thus let them acknowledge their manifold obligations to God, even "the Father, "in the name of Christ," through whom alone blessings were bestowed on sinful creatures, and praises accepted from them (*Notes, Acts* 16:25—28. *Col.* 3:16,17.

1 *Thes.* 5:16—22, *vv.* 16—18. *Heb.* 13:15,16. *Jam.* 5:13. 1 *Pet.* 2:4—6.)

Circumspectly. (15) Ακριβως. *Matt.* 2:8. *Luke* 1:3. *Acts* 18:25. 1 *Thes.* 5:2. Ακριβεστερον, *Acts* 18:26. Ακριβεστατος, *Acts* 26:5.—*Fools.*] Ασοφοι. Here only. *Redeeming.* (16) Εξαγοραζομενοι. See on *Gal.* 3:13.—*Evil.*] Πονηραι. 6:13,16. *John* 7:7. 17:15, *et al.*—*Unwise.* (17) Αφρονες. *Luke* 11:40.—*Be not drunk.* (18) Μη μεθυσκεσθε. See on *John* 2:10.—*Excess.* Ασωτια. *Tit.* 1:6. 1 *Pet.* 4:4. Ασωτως. See on *Luke* 15:13.—*Making melody.* (19) Ψαλλοντες. 1 *Cor.* 14:15. *Jam.* 5:13. See on *Rom.* 15:9.

V. 21. In order to "glorify God" and "adorn the gospel," it was requisite that Christians should "submit to one another," and to all who had authority, according to their different situations and relations in the church, the community, or the family, and the subordination established by the word or providence of God. This should be done, not so much from secular motives of propriety and expediency, as "in the fear of God," and from a reverential regard to his authority, his favour, and glory; which would obviate those multiplied excuses that might be made for the neglect of this submission, on account of the misconduct of superior relations, and on various other grounds. (*Marg. Ref. Notes, Rom.* 13:1—7. 1 *Cor.* 7:17—24. *Tit.* 3:1—3. 1 *Pet.* 2:12—25. 5:5—7.)

Submit.] Υποτασσομενοι. 22,24. 1:22. *Luke* 2:51. See on *Rom.* 8:7. The kind and compliant conduct of the superior relations may be enjoined in an indirect way; but it cannot be directly meant by this word. (*Note, Ex.* 20:12.)

V. 22—27. As a most important instance of that "submission to one another in the fear of God," the apostle exhorted "wives to submit themselves to their own husbands;" such subjection being an essential part of their obedience "unto the Lord," who had appointed that it should be rendered, in all things lawful, for his own glory and the benefit of mankind. For the husband was constituted "the head of the wife," as her ruler and protector, both in Providence, and by the law of God: even as Christ was "the Head of the church," and the Saviour of this his mystical body. (*Marg. Ref.* m—q. *Note,* 1 *Cor.* 11:2—16.) The government of Christ, and the subjection of the church, are highly conducive to the benefit of the latter, as his authority is that of wisdom and love: and in general, it is beneficial to the women to "be subject to their own husbands," in the same manner that "the church is subject to Christ;" though the rule may admit of some exceptions. (*Notes, Gen.* 3:16. 1 *Pet.* 3:1—7.) But to render submission more easy, beneficial, and comfortable, "husbands" also are commanded to "love their wives," with that tender, constant, faithful, and compassionate affection, which Christ showed to the church. (*Marg. Ref.* s.) He had even "given himself" to the death upon the cross, in order to save his people from their sins; that, having atoned for their guilt, he might also cleanse them from their pollution, by those influences of the Holy Spirit, of which the baptismal water was the external sign; and which were communicated through the word, as the means of their conversion and progressive sanctification. (*Marg. Ref.* u—y. *Notes, John* 3:4,5. 17:17—19. *Tit.* 3:4—7. *Heb.* 10:19—22. 1 *Pet.* 1:22—25. 3:21,22.) Thus, the heavenly Bridegroom prepares the whole multitude of his people, his one espoused bride, for the completion of the sacred union; that he may "present her to himself," as the object of his choice, the purchase of his blood, and the work of his grace, a glorious and glorified church, not having one remaining spot of sin, or wrinkle of imperfection, or any thing of the kind but made complete in holiness, without the least remaining

28 So ought men to love their wives, [d]as their own bodies. He that loveth his wife, loveth himself.

29 For no man ever yet [e]hated his own flesh; but [f]nourisheth and cherisheth it, even as the Lord the church:

30 For we [g]are members of his body, of his flesh, and of his bones.

31 For [h]this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

32 This is [i]a great mystery: but [k]I speak concerning Christ and the church.

33 Nevertheless, [l]let every one of you in particular so love his wife even as himself: and the wife *see* that she [m]reverence *her* husband.

d 31,33. Gen. 2:21—24. Matt. 19:5. e 31. Prov. 11:17. Ec. 4:5. Rom. 1:31. f Is. 40:11. Ez. 34:14,15,27. Matt. 23:37. John 6:50—58. g 1:23. Rom. 12:5. 1 Cor. 6:15. 12:12—27. Col. 2:19. h Gen. 2:24. Matt. 19:5. Mark 10:7,8. 1 Cor. 6:16. i 6:19. Col. 2:2. 1 Tim. 3:9,16. k Ps. 45:9—17. Cant. 1:—8: Is. 54:5. 62:4,5. John 3:29. 2 Cor. 11:2. Rev. 19:7,8. 21:2. l 25,28,29. Col. 3:19. 1 Pet. 3:7. m 22. 1 Kings 1:31. Esth. 1:20. Heb. 12:9. 1 Pet. 3:2—6.

blemish. (*Marg. Ref.* z—c. *Notes, Ps.* 45:9—17. *Cant.* 5:7,8. *John* 3:27—36. 2 *Cor.* 11:1—6. *Col.* 1:21—23. *Rev.* 19:7,8. 21:1—4,9—21.)

With the washing. (26) Τῳ λουτρῳ, *Tit.* 3:5.—*Cant.* 4:2. 6:6. *Sept.* Α λουω, *lavo*, *John* 13:10.—*Might present.* (27) Παραστηση. See on *Rom.* 6:13.—*Glorious.*] Ενδοξον. See on *Luke* 13:17.—*Spot.*] Σπιλον. 2 *Pet.* 2:13. Not elsewhere.—*Wrinkle.*] Ῥυτιδα. Here only.—Α ῥυω, *contraho.* *Without blemish.*] Αμωμος. See on 1:4.

V. 28—31. The apostle, having described in the most affecting manner "the love of Christ to his church," and the subjection of the church to his authority, here shows, that men ought to love their wives with a wise, holy, constant, and tender affection, in conformity to that perfect pattern: in every thing seeking their comfort and advantage, sympathizing in their sorrows, bearing with their infirmities, and endeavouring to promote their salvation and sanctification. They ought indeed "to love them even as their own bodies:" for so intimate and indissoluble is this endeared relation, in its original intention, and when properly entered upon and attended to; that a man in "loving his wife" may be said "to love himself;" as her comfort and happiness are, and should be deemed, inseparable from his own. Now, no man in his senses, can "hate his own flesh," or take pleasure in wounding and paining it: but self-love teaches him "to nourish and cherish it," even as the Lord does his church, and every believer in it; each of whom he graciously considers as a member of his body, and, as it were, a part "of his flesh and of his bones." Thus "ought men to love their wives," be tender and kind to them, and provide for their comfort. (*Marg. Ref.* d—g. *Notes, Deut.* 24:5. *Prov.* 5:15—19. *Ec.* 9:7—9.)—What an affecting view does this give of Christ's love to his people! "He loves, and nourishes, and cherishes them," as a man does his own body!—To instruct us in these duties, the Lord, by the original institution of marriage, commanded men to leave even their parents, in order to join interests and affections with their wives, as if they became indissolubly one body or one flesh with them. All contrary to this, and short of this, is the effect of sin, and ought to be peculiarly guarded against: that so, every man may consider the wife of his choice, or rather of God's choice for him, as a part of himself, whom he cannot injure without injuring himself, and who cannot be hurt without his sharing the harm; even as if any part of his own body had been wounded. (*Marg. Ref.* h. *Notes, Gen.* 2:21—24. *Mal.* 2:13—16. *Matt.* 19:3—6. *Mark* 10:2—12. 1 *Cor.* 6:12—17. 7:1—5.)

Nourisheth. (29) Εκτρεφει. 6:4. Not elsewhere. Ab εκ, et τρεφω, *nutrio, alo.* *Matt.* 6:26.—*Cherisheth.*] Θαλπει, 1 *Thes.* 2:7. Not elsewhere N. T.—*Deut.* 22:6. *Sept.—Shall be joined.* (31) Προσκολληθησεται. See on *Matt.* 19:5.

V. 32, 33. "This is" indeed, says the apostle, "a great mystery; but I speak concerning Christ and the church." This was the "great mystery," of which marriage was a shadow, or emblem, especially in its primary institution. (*Marg. Ref.* i, k.) "Nevertheless, let every one of you in particular" thence learn, in what manner to "love his wife, even as himself," and be supplied with motives so to do; and every woman to respect and honour the person and authority of the husband, as constituted her head by the law and Providence of God. (*Marg. Ref.* l, m. *Note*, 1 *Cor.* 11:2—16.) It is obvious, that there must, in all cases, be manifold defects and failures on both sides, in the present state of human nature; and often grievous offences may be committed: yet this does not materially alter the duty of the injured party, except in some cases elsewhere provided for. (*Notes, Matt.* 5:31,32. 19:7—9. 1 *Cor.* 7:6—16.) Indeed, a great part of the difficulty and duty consists in persevering good behaviour, notwithstanding unsuitable returns.—It is observable that the apostle says, "let every one love his wife," not *wives;* so that polygamy is not even supposed by the exhortation to exist among Christians.—*Mystery.* (32) The vulgate, or the old Latin version exclusively used by the church of Rome, renders this, *sacrament;* which is the only scriptural reason, or shadow of reason, for the absurdity of numbering marriage among the sacraments, even while that church considers the married state inconsistent with nigh attainments in holiness, forbids its priests to marry, and discourages marriage in various other ways!—Many have enlarged on this *mystery*, namely the appointment of marriage in the garden of Eden, as a type or emblem of Christ and his church; for so they understand it. The following quotation gives the substance of ancient and modern expositions of the passage, in this particular.—"Adam, in whom the whole human race began, was a natural image of Christ, in whom the human race was to be restored: and his deep sleep, the opening of his side, and the formation of Eve of a rib taken out of his side, were fit emblems of Christ's death, of the opening of his side on the cross, and of the regeneration of believers by his death. The love which Adam expressed towards Eve, and his union with her by marriage, were lively emblems of Christ's love to believers, and of his eternal union with them in one society after the resurrection. And Eve herself, who was formed of a rib taken from Adam's side, was a natural image of believers, who are regenerated, both in their body and mind, by the breaking of Christ's side on the cross. ... These circumstances ... we may suppose ... to prefigure that great event; and by prefiguring it, to show that it was decreed of God from the beginning.' *Macknight.*—The mystery in reality is, that he, "who is God over all, blessed for evermore," should, from most free love of Adam's fallen race, become Man, Emmanuel, and thus "purchase the church with his own blood;" and should love this church of redeemed sinners, with a love immensely exceeding that of the most endeared relations among men. (*Notes, Matt.* 12:46—50. 13:10,11. *John* 15:12—16. *Rom.* 5:6—10. 1 *John* 3:1—3.)

This is a great mystery. (32) Το μυστηριον τουτο μεγα εστι. 1 *Tim.* 3:16. Μυστηριον, 1:9. 3:3,4,9. 6:19. See on *Matt.* 13:11.—*Concerning Christ.*] Εις Χριστον, "*as to Christ,*" or "*in respect of Christ.*"—*Reverence.* (33) Φοβηται. *Mark* 6: 20. 1 *Pet.* 3:6,14. Φοβος, 21. 6:5. *Rom.* 13:7. 1 *Pet.* 2:18.

PRACTICAL OBSERVATIONS.

V. 1—14. Wicked men follow the example of "their father the devil," and may be known as his progeny. (*Notes, John* 8:41—47. 1 *John* 3:7—10.) Surely then, the "beloved children of God" should imitate his holiness, and ought especially to walk in love with their brethren and their neighbours, and even with their enemies, "as Christ hath loved them." The perfection and obligations of this example are infinite: so that there is no kind or degree of self-denying, liberal, laborious, patient, or forgiving love, to which it will not direct and animate the grateful believer.—We should always keep in mind our character as Christians, and inquire whether this or the other part of our conduct "becometh saints," the redeemed, sanctified, and devoted worshippers of God. This will teach us, not only that gross sensualities, and avarice, are utterly inconsistent with our relation to God; but that every inexpedient indulgence, and every degree of selfishness must be avoided. It is not enough to avoid all "filthiness and foolish talking:" even witty and ingenious repartees, which would ensure applause, must be repressed, with great self-denial, when they in the least infringe upon purity piety, or charity, and are unsuitable to the Christian character. Our social intercourse ought to be conducted entirely in another manner, in subserviency to mutual improvement, which will best be promoted by declaring the loving-kindness of the Lord, and celebrating his praises.—But the faithful instructer must not only specify what practices are wrong: in many things he must insist upon it, that they "who do them have no inheritance in the kingdom of Christ;" and warn men not to be "deceived with vain words," and so emboldened to those crimes, for which "the wrath o God cometh on the children of disobedience;" that they may be put on their guard, and refuse to "be partakers with them." The darkness of paganism, and even that of many nominal Christians, may seem to accord with various evil practices; but those who profess the gospel should consider themselves as "light in the Lord:" and if they indeed are "the children of light," the Spirit of God will lead them far from all the scenes of sensual, riotous, and dissipated pleasure; and cause them to bring forth the fruit of "goodness, righteousness, and truth." (*Notes, Rom.* 8:1,2,12,13.) Yet, even they need exhortations "to walk in the light," and "to prove" more fully "what is acceptable to the Lord," to avoid all degrees of "fellowship with the unfruitful works of darkness," and boldly to protest against them by word and deed; to let the light of their holy conversation so "shine before men," that sinners may be convicted in their own consciences, even in respect of those "secret" crimes, of which it is a shame to speak, write, or preach, in a particular manner. (*Notes, Matt.* 5:13—16. *Phil.* 2:14—18.) For the holy converse and conduct of a consistent Christian is of the nature of light: it manifests that the contrary conduct of others is inexcusable; and his very silence is often most emphatically eloquent and convincing. After the example therefore of prophets and apostles, we should call on those who are "asleep and dead" in sin, to "awake and arise, that Christ may give them light:" and the Lord will employ such warnings and invitations to "quicken" with divine life some of many of the ignorant, the careless, the self-satisfied among our hearers, and so guide them into the ways of peace and

CHAPTER VI.

The apostle exhorts children and parents to their respective duties, 1—4; and also servants and masters, 5—9. He animates his brethren to resist their spiritual enemies, by putting on and using diligently "the whole armour of God," 10—17, and by persevering prayer; supplicating for all saints, and for him especially, that he might preach the gospel with all boldness, 18—20. He commends Tychicus to them, and concludes with affectionate salutations, 21—24.

CHILDREN, [a]obey your parents [b]in the Lord: [c]for this is right.

2 [d]Honour thy father and mother, (which is the first commandment with promise,)

3 That it [e]may be well with thee, and thou mayest live long on the earth.

4 And, [f]ye fathers, provoke not your children to wrath: [g]but bring them up in the nurture and admonition of the Lord.

5 Servants, [h]be obedient to them that are *your* masters [i]according to the flesh, [k]with fear and trembling, [l]in singleness of your heart, [m]as unto Christ;

6 Not with [n]eyeservice, as men-pleasers; but

a Gen. 28:7. 37:13. Lev. 19:3. Deut. 21:18. 1 Sam. 17:20. Esth. 2:20. Prov. 1:8. 6:20. 23:22. 30:11,17. Jer. 35:14. Luke 2:51. Col. 3:20. b 5,6. Rom. 16:2. 1 Cor. 15:58. Col. 3:17,18,23,24. 1 Pet. 2:13. c Neh. 9:13. Job 33:27. Ps. 19:8 119:75,128. Hos. 14:9. Rom. 7:12. 12:2. 1 Tim. 5:4. d Ex. 20:12. Deut. 27:16. Prov. 20:20. 28:24. Mal. 1:6. Matt. 15:4—6. Mark 7:9—13. Rom. 13:7. e Deut. 4:40. 5:16. 6:3,18. 12:25,28. 22:7. Ruth 3:1. Ps. 128:1,2. Is. 3:10. Jer. 42:6. f Gen. 31:14,15. 1 Sam. 20:30—34. Col. 3:21. g Gen. 18:19. Ex. 12:26, 27. 13:14,15. Deut. 4:9. 6:7,20—24. 11:19—21. Josh. 4:6,7,21—24. 24:15. 1 Chr. 22:10—13. 28:9,10,20. 29:19. Ps. 71:17,18. 78:4—7. Prov. 4:1—4. 19:18. 22:6,15 23:13,14. 29:15,17. Is. 38:19. 2 Tim. 1:5. 3:15. Heb. 12:7—10. h Gen. 16:9. Ps. 123:2. Mal. 1:6. Matt. 6:24. 8:9. Acts 10:7,8. Col. 3:22. 1 Tim. 6:1—3. Tit. 2:9,10. 1 Pet. 2:18—21. i Philem. 16. k 1 Cor. 2:3. 2 Cor. 7:15. Phil. 2:12. 1 Pet. 3:2. l 24. Josh. 24:14. 1 Chr. 29:17. Ps. 86:11. Matt. 6:22. Acts 2:46. 2 Cor. 1:12. 11:2,3. m 1: 1 Cor. 7:22. Co. 3:17—24. n Phil. 2:12. Col. 3:22. 1 Thes. 2:4.

salvation, even as he uses the further instructions of his ministers, to guide the converted in the paths of holy and joyful obedience. (*Note*, *Is.* 42:13—17.)

V. 15—20. By the light of divine truth we should walk with accuracy and "circumspection;" "redeeming our time" from sloth, needless sleep or recreation, and impertinent visits, for useful and important purposes; because life, health, liberty, and the use of our senses and understandings, are at all times uncertain. The world also is full of misery and iniquity; and there is "no work nor counsel . . . in the grave, whither we are going." Let us then acquaint ourselves with the will of our Lord, attend to his work, and wait for his coming. Thus we shall practically show our wisdom; while many prove their folly by speaking frequently and earnestly about religion, without knowing or doing the will of the Lord. (*Note*, *Jam.* 3:13—16.) When we are afflicted, or wearied, or depressed, let us not have recourse to a vain exhilaration, by any kind or degree of intemperance, which is hateful and pernicious, and ends in deeper dejection: but, by fervent prayer, let us seek to be "filled with the Spirit," and to be satisfied with his holy consolations; and let us avoid whatever may grieve our gracious Comforter. Thus we shall be animated to "speak to each other in psalms, and hymns, and spiritual songs;" instead of those vain songs, in praise of war, sensual love, hunting, drinking, and such like, which are in use among men called Christians, just as odes to Mars, Venus, Bacchus, or Diana, were among the Gentiles. Let us at least, with the melody of a grateful heart, "give thanks always, for all things to our God and Father, in the name of" his beloved Son: and thus we shall anticipate the joys of heaven, in the communion of the saints on earth.

V. 21—33. If we all were "subject one to another in the fear of God," and according to our several relations in life; society would appear like a well organized body, and every individual would share the advantages.—Every relative duty should be enforced by evangelical motives and examples.—The most entire submission of wives to their own husbands will be no infringement of their liberty, if performed "for the Lord's sake;" and after the example of the church's obedience to him: especially if "husbands also love their wives," after the pattern of Christ's love to his chosen people. He died for them, "that he might sanctify and cleanse them," to be to him for an honour and praise to all eternity, and that he might be glorious in making them happy. While we adore and rejoice in this condescending love, and press forward to that perfect holiness which is intended for us; and while we reverence both the mystery of this sacred union with the Lord, as "members of his body, of his flesh, and of his bones;" and his loving authority over us, who "nourisheth and cherisheth us, as a man doth his own flesh:" let husbands hence learn how to love their wives, and to show themselves justly entitled to superiority, by wisdom, joined with tender sympathy and patient care; and let wives hence learn to obey and "reverence their husbands." If the original appointment of marriage, and the subject before us, were duly attended to, all harshness, tyranny, and unfaithfulness, must be excluded: for "no man hateth his own flesh:" and on the other hand, all contests for superiority, and unreasonable attachment to humour and inclination, as interfering with cheerful obedience, would be prevented. In short, were Christianity general, and Christians more attentive to the precepts of their Lord; harmony and affectionate confidence would sweeten domestic life, without any material interruption or alloy. But as all are sinners, it behooves every individual to make many concessions and allowances, and to persevere in the duty of the relation, though attended with many a cross. Thus the worst evils will be prevented; and even an offending or unbelieving partner may be won upon: whereas, a retaliation of misconduct can only render disagreement perpetual, and resentment more deep and malignant, and so produce the most painful, disgraceful, and injurious consequences.

NOTES.—CHAP. VI. V. 1—4. The apostle next exhorts believers, who had parents living, to be obedient to them, "in the Lord," for his sake, from gratitude to him, in obedience to his commands, and for the honour of his gospel. (*Note*, *Col.* 3:16,17, *v.* 16.) The Lord Jesus seems especially intended. This general exhortation must be limited, according to the ages and particular circumstances of children. Some, it is probable, had Gentile parents; and they ought not to obey them, when their commands contradicted those of Christ: yet, it would be peculiarly incumbent on them to give up their own will in all things lawful, for the credit of Christianity. The obedience of children to their parents, thus limited, is in itself "right," equitable, and reasonable, a debt due to the instruments of their existence, and the tender guardians of their infancy; and generally conducive to their good. (*Marg. Ref.* a—c.) Indeed, the sentiments of all nations coincide in this; and the law of God expressly commands children "to honour" the persons and authority of both father and mother, and to requite their kindness as they have opportunity and ability. This was placed in the decalogue, as "the first commandment" of the second table, being the first of the relative duties, and the source of all the others: and a promise of long life in the land of Canaan was annexed to it, as given to the Israelites, which might be generally applied to Christians, and encourage them to expect temporal comfort and length of days, as a gracious recompense for their obedience; unless the Lord should see good to reward it more liberally in another life. Indeed, it has been observed in every age, that those who have distinguished themselves by filial obedience were remarkably prospered. (*Marg. Ref.* d, e. *Notes*, *Gen.* 9:20—23. *Ex.* 20:12. *Lev.* 19:3. *Prov.* 1:8. *Matt.* 15:3—6.)—The apostle also exhorted parents (for though fathers only are mentioned, doubtless mothers also were intended) to use their authority without rigour; lest their children should be discouraged, prejudiced against Christianity, or provoked to obstinacy and disobedience; which would always prove painful to the parents, and often ruinous to the children. (*Marg. Ref.* f. *Notes*, *Ex.* 21:15—17. *P. O.* 12—36. *Deut.* 21:18—21. *Prov.* 29:17. 30:17.) The restraints, reproofs, and corrections of parents, ought therefore always to be used in a meek, affectionate, and forgiving disposition: while they diligently educate their children in such a manner, and with such instructions, as may best initiate them in the knowledge of Christ and true religion; and give them such friendly admonitions, as may guard them against the various snares of the world, and the temptations of Satan. (*Marg. Ref.* g *Notes*, *Prov.* 13:24. *Col.* 3:20,21.)—In these exhortations the inferior relation is constantly mentioned first; perhaps because the duty of it is most contrary to corrupt nature: yet it ought to be attended to, even when the superiors neglect theirs.—"Instruct them in the principles of piety towards God, and faith in our Lord Jesus. . . . Make them to read the Scriptures, says Theophylact, which is the duty of all Christians: for is it not a shame to instruct them in heathen authors, whence they may learn bad things, and not to instruct them in the oracles of God?" *Whitby.* This is an important remark: but immensely more is required, in catechizing and otherwise instructing children, in reproof, mild correction, example, conversation, watchfulness against every thing in word or deed unbecoming in their presence, seizing every opportunity of drawing their attention to the great truths and duties of religion, and illustrating the effects of wickedness, the love of God and the state of the world. Indeed immensely more than can be even hinted at in a note, is implied in this brief exhortation.—*Honour*, &c. (2,3.) From the LXX, omitting the latter clause, "the good land which the Lord thy God giveth unto thee."—It accords with the Hebrew. (*Ex.* 20:12.)

Right. (1) Δικαιον. *Rom.* 7:12. *Col.* 4:1. 2 *Thes.* 1: 5,6. 2 *Pet.* 1:13. 1 *John* 1:9, *et al.*—*Thou mayest live long.* (3) Εσῃ μακροχρονιος. Here only N. T.—*Ex.* 20:12. *Deut.* 5:16. *Sept.*—*Provoke not . . . to wrath.* (4) Μη παροργιζετε. See on *Rom.* 10:19. Παροργισμος. See on 4:26.—*Bring them up.*] Εκτρεφετε. See on 5:29.—*Nurture.*] Παιδεια. 2 *Sim.* 3:16. *Heb.* 11:5,7,8,11.—*Prov.* 3:11. *Sept.* Παιδευω. *Acts* 7:22. 22:3.—*Admonition.*] Νουθεσια. See on 1 *Cor.* 10:11.

V. 5—9. The apostle next exhorts servants, who had embraced Christianity, to be "obedient to their masters" "according to the flesh," that is, to whom they were subjected in temporal matters. In general, the servants at that time were slaves, the property of their masters; and were often treated with great severity, though seldom with that systematic cruelty which commonly attends slavery in these days. But the apostles were ministers of religion, not poli-

as the servants of Christ, [o]doing the will of God [p]from the heart;

7 With [q]good-will doing service, [r]as to the Lord, and not to men:

8 Knowing that [s]whatsoever good thing any man doeth, the same shall he receive of the Lord, [t]whether *he be* bond or free.

9 And, [u]ye masters, do [x]the same things unto them, [y]forbearing threatening: [z]knowing that [†]your Master also is in heaven; [a]neither is there respect of persons with him. [*Practical Observations.*]

10 [b]Finally, my brethren, [b]be strong in the Lord, and in the power of his might.

11 [c]Put on [d]the whole armour of God, that ye may be [e]able to stand against [f]the wiles of the devil.

12 For we [g]wrestle not [h]against [‡]flesh and blood, but against [i]principalities, against powers, [k]against the rulers of the darkness of this world, against [§]spiritual wickedness in [‖]high *places*.

13 Wherefore [l]take unto you the whole armour of God, that ye may be able to withstand [m]in the evil day, and having [¶]done all, [n]to stand.

o 5:17. Matt. 7:21. 12:50. Col. 1:9. 4:12. 1 Thes. 4:3. Heb. 10:36. 13:21. 1 Pet. 2:15. 4:2. 1 John 2:17. p Jer. 3:10. 24:7. Rom. 6:17. Col. 3:23. q Gen. 31:6, 38—40. 2 Kings 5:2,3,13. r 5:6. 1 Cor. 10:31. s Prov. 11:18. 23:18. Is. 3:11. Matt. 5:12. 6:1,4. 10:41,42. 16:27. Luke 6:35. 14:14. Rom. 2:6—10. 2 Cor. 5:10. Heb. 10:35. 11:26. t Gal. 3:28. Col. 3:11. u Lev. 19:13. 25:39—46. Deut. 15. 11—16. 24:14,15. Neh. 5:5,8,9. Job 24:10—12. 31:13—15. Is. 47:6. 58:3—6. Am. 8:4—7. Mal. 3:5. Col. 4:1. Jam. 5:4. x 5—7. Matt. 7:12. Luke 6:31. Jam. 2:8,13. y Or, *moderating*. 1 Sam. 25:17. Dan. 3:6,15. 5:19,20. z Ps. 140:12. Ec. 5:8. Matt. 23:8,10. 24:48,51. Luke 12:45,46. John 13:13. † Or, *both your and their Master*. 1 Cor. 1:2. Phil. 2:10,11. a *See on* Acts 10:34. Rom. 2:11. Col. 3:25. a 2 Cor. 13:11. Phil. 3:1. 4:8. 1 Pet. 3:8. b 1:19. 3:16. Deut. 20:3,4. 31:23. Josh. 1:6,7,9. 1 Sam. 23:16. 1 Chr. 28:10,20. 2 Chr. 15:7. Ps. 138:3. Is. 35:3,4. 40:29—31. Hag. 2:4. Zech. 8:9,13. 1 Cor. 16:13. 2 Cor. 12:9,10. Phil. 4:13. Col. 1:11. 2 Tim. 2:1. 4:17. 1 Pet. 5:10. c 4:24. Rom. 13:14. Col. 3:10. d 13. Rom. 13:12. 2 Cor. 6:7. 10:4. 1 Thes. 5:8. e 13. Luke 14:29—31. 1 Cor. 10:13. 1 Pet. 5:9. Jude 24. f 4: 14. *Gr.* Mark 13:22. 2 or. 2:11. 4:4. 11:3,13—15. 2 Tim. 2:26. 1 Pet. 5:8. 2 Pet. 2:1—3. Rev. 2:24. 12:9. 13:11—15. 19:20. 20:2,3,7,8. g Luke 13:24. 1 Cor. 9:25—27. 2 Tim. 2:5. Heb. 12:1,4. h Matt. 16:17. 1 Cor. 15:50. Gal. 1:16. ‡ Gr. *blood and flesh*. i 1:21. 3:10. Rom. 8:38. Col. 2:15. 1 Pet. 3:22. k 2:2. Job 2:2. Luke 22:53. John 12:31. 14:30. 16:11. Acts 26:18. 2 Cor. 4:4. Col. 1:13. § Or, *wicked spirits*. ‖ Or, *heavenly*. *See on* 1:3. l *See on* 11—17. m 5:16. Ec. 12:1. Am. 6:3. Luke 8:13. Rev. 3:10. ¶ Or, *overcome*. n Mal. 3:2. Luke 21:36. Col. 4:12. Rev. 6:17.

ticians; they had not that influence among rulers and legislators, which would have been requisite for the abolition of slavery. Indeed in that state of society as to other things, this would not have been expedient: God did not please miraculously to interpose in the case; and they were not required to exasperate their persecutors, by expressly contending against the lawfulness of slavery. Yet, both "the law of love," and the gospel of grace, tend to its abolition as far as they are known and regarded; and the universal prevalence of Christianity must annihilate slavery, with many other evils, which in the present state of things cannot wholly be avoided. (*Notes, Ex.* 21:20. 1 *Cor.* 7:17—24.)—"In the wisdom of God," the apostles were left to take such matters as they found them, and to teach servants and masters their respective duties, in the performance of which the evil would be mitigated; till in due time it should be extirpated by Christian legislators.—Servants were therefore taught to "obey their masters," not only with a respectful attention to their persons and authority, and a fear of displeasing them; but with a jealous and trembling fear of offending and dishonouring God by an improper behaviour. This was to be done, with a single desire and aim to do the will of "Christ," their great and gracious Master, whom they obeyed, in conscientiously serving even an unreasonable and tyrannical earthly master. (*Marg. Ref.* h—m.) They were also to do their work, of whatever kind, "not as eyeservants," who are diligent in their master's presence, and slothful in his absence, being only desirous of "pleasing man;" but as "the servants of God," who heartily did his will, even in their secular employments. Then they would cheerfully and assiduously do service to their masters, as endeavouring "to please the Lord, and not men," in so doing; being assured, that whatever good action any man did, from Christian principles, it would be graciously recompensed by the Lord; and that a poor slave would be as much accepted, in performing the duty of his place, as any free man in his apparently more important services. (*Marg. Ref.* n—t. *Notes, Col.* 3:22—25. 1 *Tim.* 6:1—5. *Tit.* 2:9,10. 1 *Pet.* 2:18—25.) On the other hand, believing masters ought to act from the same principles, and in the same conscientious manner toward their servants, whether these were "Christians" or not: exercising their authority with humanity and gentleness; not only without inflicting rigorous punishments, as it was common for masters to do; but also forbearing to menace and terrify their servants, or to express any haughty or excessive anger at them, even when most evidently faulty. For though the laws of man gave them great power in this respect; yet they must remember, that they were accountable to the great Lord and Master of all for their use of it; who would deal with men, according to their conduct toward their inferiors, and who expects his people to copy the example of his lenity and mercy. (*Marg.* and *Marg. Ref.* u, x. *Notes, Ex.* 21:3—11. *Lev.* 25:39—55. *Deut.* 15:12—18. *P. O. Notes*, and *P. O. Neh.* 5. *Notes, Job* 31:13—15. *Is.* 58:5—12. *Jer.* 34:8—22. *P. O. Notes, Matt.* 8:5—7. *P. O.* 5—13. *Notes, Col.* 4: 1. *Jam.* 5:1—6.)—"Knowing" (1) That you with respect to God are servants: and that as you mete to your servants, he will mete to you. (2) That his compassion and readiness to forgive your trespasses should make you ready to remit the trespasses of your servants. (3) That the relation of servants doth not make God less ready to show kindness to them, and own them as his children; and therefore should not induce us to despise, and deal severely with them.' *Whithy.*

Masters. (5) Κυριοις. 9. *Col.* 3:22. 4:1. Comp. 9.—*With fear and trembling.*] Μετα φοβου και τρομου. See on 1 *Cor.* 2:3.—*In singleness.*] Εν απλοτητι. See on *Rom.* 12:8.—In a liberal manner, as having their interest and comfort at heart.—*Eye-service.* (6) Οφθαλμοδουλειαν *Col.* 3:22. Not elsewhere.—*Men-pleasers.*] Ανθρωπαρεσκοι. *Col.* 3:22. Not elsewhere.—*Good-will.* (7) Ευνοιας. See on 1 *Cor.* 7:3.—*Forbearing.* (9) "Moderating." *Marg.* Ανιεντες. *Acts* 16:16. 27:40. *Heb.* 13: 5.—*Threatening.*] Την απειλην. *Acts* 4:17,29. 9:1.—*Respect of persons.*] Προσωποληψια. *Col.* 3:25. Προσωποληπτης. See on *Acts* 10:34.—Οφθαλμοδουλειαν. ανθρωπαρεσκοι· προσωποληψια. The peculiar beauty and elegance of these compound words, in the original, have been observed by many; but I know not whether any person has remarked, that the two former are used *exclusively* in speaking on the duty of servants.

V. 10—13. The apostle here draws his practical instructions to a close, by a figurative exhortation, taken from military affairs. As the soldiers of Christ, the Ephesians were called to 'fight under his banner, against Satan, the world, and sin:' but they were too weak in themselves for this conflict; and must therefore "be strong in the Lord," by a continual reliance on his mighty power for protection, support, and assistance. (*Marg. Ref.* b. *Note*, 2 *Tim.* 2:1,2.) In the fulness of Christ, and in the promised influences and assistance of the Holy Spirit, a "panoply," or complete suit of armour, was provided for every believer: this the Lord held out, as it were, to the Christians at Ephesus, and all others, that, receiving it from him, by the prayers of faith, they might put it on daily, in a diligent and watchful use of the appointed means. (*Marg. Ref.* c, d. *Note, Rom.* 13:11—14.) Thus armed, they might be able "to stand against" the assaults of Satan, by whatever artful methods he or his instruments attempted to obstruct their progress. For they, and all Christians, were called to conflict and "wrestle," not only against their own in-dwelling corruptions, the opposition of persecutors, the enticements of wicked men, and the allurements of the world; but also against those invisible and formidable principalities and powers, who "ruled the darkness of this world;" even Satan and his angels, the great authors of man's ignorance, idolatry, delusion, impiety, and iniquity, all over the earth. These might be called "spiritual wickednesses in high places," not only as they held their empire in the air, according to the general opinion, (*Note*, 2:1,2.) and tempted men to wickedness, especially in their religion: but also as being the authors of all idolatry. Indeed they became proud rebels and apostates even "in heavenly *places*." Having been "spiritual wickednesses" in that holy world, they were cast out thence: and had from the beginning opposed man's entrance into heaven by every means which malice, sagacity, and subtlety could suggest. (*Marg. Ref.* c—k. *Notes*, 2 *Pet.* 2:4—9. *Jude* 5—8. *Rev.* 12:7—12.) It was therefore indispensably necessary for all, engaged in this warfare, to be completely armed for the conflict with such powerful and determined enemies; that they might "be able to stand in the evil day" of peculiar temptation or persecution, or at the approach of death. They must be prepared every day for the conflict, and would continually be called to resist their foes: but some days would peculiarly encourage or give advantage to Satan's assaults. They could not however know beforehand, when such occasions would be afforded him, and permission granted him: (*Notes, Job* 1:9—12. 2:6. *Luke* 22:31—34.) they must, as vigilant and valiant soldiers, be always ready; that thus "withstanding in the evil day," and having done all, they might stand victorious on the field of battle, and be approved by their great Commander; as David, having conquered for himself and Israel, stood before the king with the head of Goliath in his hand. (1 *Sam.* 17:57.)

Be strong. (10) Ενδυναμουσθε. See on *Acts* 9:22. *Rom.* 4: 20.—*The power of his might.*] Τω κρατει της ισχυος αυτου.—See on 1:19.—*The whole armour.* (11) Την πανοπλιαν. 13. See on *Luke* 11:22.—*The wiles.*] Τας μεθοδειας. See on 4:14. (*Note*, 4:14—16.)—*We wrestle not.* (12) Ουκ εστι ημιν η παλη. "The conflict is not to us, &c." Παλη, *luctu.* Here only.—*The rulers.*] Τους κοσμοκρατορας. Here only.—*Of this world.*] Του αιωνος τουτου. See on *Rom.* 12:2. 2 *Cor.* 4:4. (*Notes*, 2:1,2. 1 *John* 5:19.)—*Spiritual wickedness.*] "Wicked spirits." *Marg.* Τα πνευματικα της πονηριας. The spiritual things of wickedness.—*High* places.] "Heavenly *places*." *Marg.* Τοις επουρανιοις. See on 1:3.—*Having done all.* (13) "Having overcome all." *Marg.* Απαντα κατεργασαμενοι. *Phil.* 2:12. See on *Rom.* 2:9.

V. 14—17. The minds of Christian soldiers ought to be fortified, and prepared for the assault, by conscious sincerity in their profession, and by "truth" in their whole conversation; as the loins of soldiers were girded by their military

14 Stand therefore, [c]having your loins girt about with truth, and having on [p]the breastplate of righteousness;

15 And [q]your feet shod with the preparation of [r]the gospel of peace;

16 Above all, taking [s]the shield of faith, wherewith ye shall be able [t]to quench all the fiery darts of the wicked.

17 And take [u]the helmet of salvation, and [x]the sword of the Spirit, [y]which is the word of God:

[*Practical Observations.*]

18 [z]Praying always with all prayer and [a]supplication [b]in the Spirit, and [c]watching thereunto with all [d]all perseverance and [e]supplication for all saints;

19 And [f]for me, that [g]utterance may be given unto me, [h]that I may open my mouth boldly, to make known [i]the mystery of the gospel,

20 For which [k]I am an ambassador [l]in [m]bonds: that [f]therein I may speak [m]boldly, as I ought to speak.

21 But [n]that ye also may know my affairs, *and* how I do, [o]Tychicus, a [p]beloved brother and [q]faithful minister in the Lord, shall make known to you all things:

o 5:9. Is. 11:5. Luke 12:35. 2 Cor. 6:7. 1 Pet. 1:13. p Is. 59:17. 1 Thes. 5:8. Rev. 9:9,17. q Deut. 33:25. Cant. 7:1. Hab. 3:19. Luke 15:22. r Is. 52:7. Rom. 10:15. 2 Cor. 5:18—21. s Gen. 15:1. Ps. 56:3,4,10,11. Prov. 18:10. 2 Cor. 1:24. 4:16—18. Heb. 6:17,18. 11:24—34. 1 Pet. 5:8,9. 1 John 5:4,5. t 1 Thes. 5:19. u 1 Sam. 17:5,38. Is. 59:17. 1 Thes. 5:8. x Is. 49:2. Heb. 4:12. Rev. 1:16. 2:16. 19:15. y Matt. 4:4,7,10,11. Heb. 12:5,6. 13:5,6. Rev. 12:11. z 1:16. Job 27:10. Ps. 4:16,17. Is. 26:16. Dan. 6:10. Luke 2:36,37. 18:1—7. 21:36. Acts 1:14. 6:4. 10:2. 12:5. Rom. 12:12. Phil. 4:6. 1 Thes. 5:17. 2 Tim. 1:3. a 1 Kings 8:52,54,59. 9:3. Esth. 4:8. Dan. 9:30. Hos. 12:4. 1 Tim. 2:1. Heb. 5:7. b 2:22. Zech. 12:10. Rom. 8:15,26,27. Gal. 4:6. Jude 20. c Matt. 26:41. Mark 13:33. 14:38. Luke 21:36. 22:46. Col. 4:2. 1 Pet. 4:7. d Gen. 32:24—28. Matt.

15.25—28. Luke 11:5—8. 18:1—8. e *See on* f. 19. 3:8,18. Phil. 1:4. Col. 1:4. Philem. 5. f Rom. 15:30. 2 Cor. 1:11. Phil. 1:19. Col. 4:3. 1 Thes. 5:25. 2 Thes. 3:1. Philem. 22. Heb. 13:18. g Acts 2:4. 1 Cor. 1:5. 2 Cor. 8:7. h Acts 4:13, 29,31. 9:27,29. 13:46. 14:3. 18:26. 19:8. 28:31. 2 Cor. 3:12. *marg.* 7:4. Phil. 1:20. 1 Thes. 2:2. 1 1:9. 3:3,4. 1 Cor. 2:7. 4:1. Col. 1:26,27. 2:2. 1 Tim. 3:16. k Prov. 13:17. Is. 33:7. 2 Cor. 5:20. l *See on* 3:1. 4:1. 2 Sam. 10:2—6. m Or, *a chain.* Acts 28:20. 2 Tim. 1:16. n Or, *thereof.* m *See on* h. 19. Jer. 1:7, 8,17. Ez. 2:4—7. Matt. 10:27,28. Acts 5:20. Col. 4:4. 1 John 3:16. Jude 3. o Phil. 1:12. Col. 4:7. o Acts 20:4. 2 Tim. 4:12. Tit. 3:12. p Col. 4:9. Philem. 16. 2 Pet. 3:15. q 1 Cor. 4:17. Col. 1:7. 1 Tim. 4:6. 1 Pet. 5:12.

belt, when they marched out to the battle. "Righteousness," or an habitual and conscientious obedience to the various commandments of God, should be the ir "breastplate," which would defend them from fatal wounds in the day of conflict; whereas conscious negligence and disobedience would render them afraid to face persecution or death, in the cause of Christ. (*Marg. Ref.* o, p.) To stand their ground in difficult or slippery situations, or to march forward in rugged paths, "their feet must be shod with the preparation of the gospel of peace;" that is, their motives and encouragements to obedience, amidst temptations and persecutions, must be derived from a clear and comprehensive knowledge of the gospel; through which God is revealed as "in Christ reconciling the world unto himself," and actually at peace with every believer, notwithstanding past transgressions, and present defects and infirmities. (*Notes, Rom.* 5:1,2. 8:1,2.) This assurance would make obedience delightful, though self-denying; and animate the established believer to resist temptation, to endure tribulation, and to march through difficulties and enemies, in the cause of Christ and in the way to heaven. (*Marg. Ref.* q, r. *Notes, Deut.* 33:25. *Luke* 15:22—24, *v.* 22.) Over all their other armour, "faith" must be placed as a "shield:" by crediting the testimony of God, realizing unseen objects, resting the soul on the promises, and relying on the power, truth, mercy, wisdom, grace, and providence of God, according to his word; they would be able to ward off the temptations of Satan; as soldiers received the spears or javelins of the enemy on their shields. (*Notes, Heb.* 11:1,2. 1 *Pet.* 5:8,9.) The suggestions of the tempter would indeed often resemble "darts," by the suddenness and violence with which they were injected, and "fiery darts," by the fatal effects produced by them. For, as poisoned darts would fatally inflame the blood of those wounded by them; and as firebrands thrown into a besieged city would at length effect a destructive conflagration, unless immediately extinguished; so the suggestions of Satan would inflame the anger, pride, sensual passions, avarice, or other corrupt propensities of the heart, unless immediately intercepted and quenched by "the shield of faith," resting on the promises, and the truth, power, and mercy of God, to perform them. (*Marg. Ref.* s, *t. Note, Gen.* 39:8—10.)—This clause is often interpreted exclusively of those harassing temptations, by which hard thoughts of God, and horrid or despondding conclusions concerning themselves, are excited in men's minds. These lead to immense distress, and eventually to guilt; and faith in the promises of God must *extinguish* them: yet the apostle evidently meant the words in a more comprehensive sense.—To all this, "Hope," or a scriptural and prevailing and animating expectation of victory and eternal glory, must supply the place of "a helmet" to cover the head in the day of battle; by counteracting that discouragement, which doubtfulness of the event would induce, in times of sharp temptation: so that it might be called "the helmet of salvation," as nothing could be courageously done without it. (*Marg. Ref.* u. *Notes, Rom.* 5:3—5. 1 *Thes.* 5:4—11. *Heb.* 6:16—20. 1 *Pet.* 1:13—16.) To complete the whole, the word of God must serve the Christian soldier for "a sword:" an exact and comprehensive acquaintance with its various doctrines, promises, precepts, warnings, and a readiness at recollecting and adducing pertinent texts, upon every emergency, would drive the tempter to a distance, and procure a final victory over him. (*Notes, Is.* 59:16—19. *Matt.* 4:1—11.) Thus the whole suit of armour would be complete: for no covering was provided for the back; as victory must be sought by valour, not by cowardice.

Your loins girt about. (14) Περιζωσαμενοι την οσφυν υμων. —Περιζωννυμι. See on *Luke* 12:35.—Οσφυς, *Matt.* 3:4. *Acts* 2:30. *Heb.* 7:5,10. 1 *Pet.* 1:13.—*The breastplate.*] Τον θωρακα. 1 *Thes.* 5:8. *Rev.* 9:9,17.—1 *Sam.* 17:5. *Job* 41. 26. *Is.* 59:17. *Sept.*—*Your feet shod.* (15) Υποδησαμενοι τους ποδας. *Mark* 6:9. *Acts* 12:8.—*The preparation.*] Ετοιμασια. Here only.—Ab ἑτοιμος, *Matt.* 22:8. *Luke* 22:23.—*The shield.* (16) Τον θυρεον. Here only.—'*Scutum forma majori eaque oblonga; ... a* θυρα, *janua.*' Schleusner.—*The fiery darts.*] Τα βελη τα πεπυρωμενα.—Βελη. Here only. Πυροω. See on 1 *Cor.* 7:9.—*Of the wicked.*] Του πονηρου. *Matt.* 13:19. 1 *John* 5:19.—*The helmet.* (17) Την περικεφαλαιαν. 1 *Thes.* 5:8.—*Is.* 59:17. *Sept.* Εκ περι, *circum,* et κεφαλη, *caput.*

V. 18—20. To give all the rest their full efficacy; to procure, put on, and keep bright, this "whole armour of God;" the soldiers of Christ must "pray always:" constantly, frequently, at stated times, in occasional ejaculations, and more abundantly in the prospect or in the hour of temptation; using all kinds "of prayer and supplication," in dependence on the Holy Spirit, and according to his teaching and influences; and "watching unto this very thing," guarding against all remissness, discouragement, weariness, interruptions, and unseasonable engagements; "with all perseverance:" (*Notes, Matt.* 26:40,41. 1 *Pet.* 4:7.) seeing Satan would peculiarly tempt them to negligence on this important concern, that he might obtain further advantages against them. (*Marg. Ref.* z—d.)—They must also remember to help one another, and "all the saints," by their prayers for them. Especially, the apostle entreated their prayers for him, that he might have opportunity, and liberty of spirit, boldly to declare his important message, in the face of danger and death: for, though he was Christ's ambassador of peace to the Gentiles, he was at that time executing his commission in confinement and in fetters; so greatly was his glorious Lord despised among men! (*Notes,* 3:1—7, *v.* 1. *Acts* 4:29—31. *Phil.* 1:12—14.) He, however, did not regard this degradation, or express any anxiety about his own liberty; provided he were enabled to speak with becoming boldness, firmness, and impartiality, when called to bear testimony to the truth. (*Marg. Ref.* e—m. *Note, Acts* 4:29—31.)—*Praying always,* &c. (18) *Notes, Luke* 18:1—8. *Phil.* 4:5—7. 1 *Thes.* 5:16—22. 2 *Tim.* 1:3—5.—The reader, who is acquainted with what has been copiously written on this subject, will perceive, that, in a few particulars, the exposition here given of the Christian panoply rather varies from that of some approved writers. Zeal for particular doctrines often renders pious men too apt to explain every expression in support of them: though it weakens the general proof of them, makes one part of the Scriptures concide with the other by a needless repetition, and leaves out other matters equally important. Indeed, it may be apprehended, that by adducing every thing which can be thought of, in explaining metaphors, many things are supposed to be contained in them, which were entirely out of the writer's mind when he wrote them.—*Bonds.* (20) Or, "in a chain."—'The apostle was allowed to live at Rome, with a soldier that kept him.—To this soldier he was tied with a chain, fixed on his right wrist, and fastened to the soldier's left arm; and the chain being of a convenient length, the two could walk together with ease. ... The soldiers, who were thus employed, no doubt reaped great benefit from the apostle's conversation and preaching.' *Macknight.* This is probable, and the thought is worthy of attention; but the words, 'no doubt,' imply more than we know on the subject.

Always. (18) Εν παντι καιρω.—Παντοτε, *Luke* 18:1.—*In the Spirit.*] Εν πνευματι. The article not occurring, "In spirit," may be understood of that "which is born of the Spirit, and is spirit;" (*John* 3:6.) but the meaning is the same. (*Notes, Rom.* 8:14—17,24—27. *Jude* 20,21.)—*Watching.*] Αγρυπνουντες. *Mark* 13:33. *Luke* 21:36. *Heb.* 13:17.—Ex *a* priv. et ὑπνος, *somnus.*—*Perseverance.*] Προσκαρτερησει, 'an invincible constancy.' *Leigh.* Here only. A προσκαρτερεω. See on *Acts* 1:14. (*Notes, Gen.* 32:24—28.)—*Utterance.* (19) Λογος. *Luke* 24:19. 1 *Cor.* 12:8—*Boldly.*] Εν παρρησια. 3:12. *Mark* 8:32. See on *John* 7:4.—Παρρησιαζομαι. 20. See on *Acts* 9:27.—*I am an ambassador.* (20) Πρεσβευω. See on 2 *Cor.* 5:20.—*In bonds.*] Εν ἁλυσει. *Acts* 28:20. See on *Mark* 5:3.

V. 21—24. The apostle knew, that the Ephesians would be anxious to be informed of many things concerning him, but it was not requisite for him to write on that subject, as he had sent with this epistle a brother and minister, competent to inform them, both how he did, and how he was employed, and to encourage and edify them by his converse and preach-

22 Whom [r]I have sent unto you for the same purpose, that ye might know our affairs, and *that* he might comfort your hearts.

23 [s]Peace *be* to the brethren, [t]and love with faith from God the Father and the Lord Jesus Christ.

24 [u]Grace *be* with all them that [x]love our Lord Jesus Christ [y]in [z]sincerity. [z]Amen.

r Phil. 2:19,25. Col. 4:8. 1 Thes. 3:2. 2 Thes. 2:17. s *See on* Rom. 1.7. 1 Cor. 1:3. Gen. 43:23. 1 Sam. 25:6. Ps. 122:6—9. John 14:27. Gal. 6:16. 1 Pet. 5: 14. Rev. 1:4. t Gal. 5:6. 1 Thes. 1:3, 5:8. 2 Thes. 1:3. 1 Tim. 1:14. Philem. 5—7. u 1 Cor. 16:23. 2 Cor. 13:14. Col. 4:18. 2 Tim. 4:22. Tit. 3:15. Heb. 13: 25. x *See on* John 21:15—17. 1 Cor. 16:22. * Or, *with incorruption*. Tit. 2:7. y Matt. 22:37. 2 Cor. 8:8,12. z *See on* Matt. 6:13. 28:20.

ing. (*Marg. Ref.* n—r.)—'He wished the Ephesians (as well as the Philippians and Colossians) to know what success he had had in preaching at Rome, what opposition he had met with, what comfort he enjoyed under his sufferings, what converts he had made to Christ, and in what manner the evidences of the gospel affected the minds of the inhabitants of Rome.' *Macknight.*—The desire and prayer of the apostle was, that peace with God, their consciences, and each other, as connected with "faith and love," and communicated from "God the Father and the Lord Jesus," might increase and abound to all the brethren. At the same time, he give them his apostolical blessing, in such language, as showed that the grace or special favour and mercy of God, would be on all them, and on them only, who "loved the Lord Jesus Christ in sincerity," and in an uncorrupt and holy manner. (*Marg. Ref.* s—z. *Notes, John* 21:15—17. 1 *Cor.* 16:21—24, *v.* 22.)

My affairs, and how I do. (21) Τα κατ' εμε, τι πρασσω. "The things about me, what I am doing." 22.—*In sincerity.* (24) "With incorruption." *Marg.* Εν αφθαρσια. See on *Rom.* 2:7. 1 *Cor.* 15:42.

PRACTICAL OBSERVATIONS.

V. 1—9. The gospel furnishes believers with most efficacious motives to the cheerful performance of all relative duties: and the law directs those whom "Christ hath redeemed from its curse," in what manner they may "adorn his doctrine" and "show forth his praise:" for all its commandments are right and beneficial. (*Notes, Rom.* 7:9—12. *Tit.* 2:9,10.)—When children "honour and obey their parents," they take a proper method to obtain temporal comfort and prosperity: and when they do it "in the Lord," from faith and love, it forms an evidence of their interest in his promises, which will be fulfilled in their everlasting felicity. Similar motives should induce parents, to attend diligently to the education of their children, with meekness, firmness, prudence, and affection; that they may "not provoke them to wrath" or tempt them to sin, but "bring them up in the nurture and admonition of the Lord." But alas! how grievously is this duty neglected, even among those who are zealous for the great doctrines of the gospel! How many parents "seem to be religious," and are strict in some things; yet by their imprudence, violent passions, harshness, or unforgiving temper and conduct, disgust their children, prejudice them against religion, render them uncomfortable in their presence, and consequently induce them to prefer almost any other company! This does not indeed excuse the children's disobedience; but it awfully occasions it. On the other hand, how commonly do we see more regard paid to every kind of instruction, or trifling embellishment, than to the religious principles and conduct of young persons! So that too often the education given to children leads them to those habits, notions, or connexions, which make way for their subsequent ungodliness, infidelity, dissipation, licentiousness, or avarice; by which they ruin themselves, and propagate impiety, vice, and misery, in an accumulating progression. Those who fear God and love their children, should watch and pray, even with trembling, that they may not thus prove the occasion of condemnation to their own offspring; for, though God alone can change the heart, yet he commonly does it, by the good instructions and example of parents, the means which they use for their children's spiritual good, and in answer to their fervent prayers. (*Note, Gen.* 18:18,19.)—The grand maxim to be laid down, as most of all giving a scriptural ground to expect the blessing, is this: 'Decidedly "seek," for your children as well as yourselves, "first the kingdom of God, and his righteousness;" and steadily subordinate all regard to temporal advantage, and external accomplishment, and even proficiency in learning, to this great concern. Desire and aim "first of all," that your children may be true Christians; and form all your plans in entire subserviency to this main object.' Whereas they, whose chief anxiety seems to be, that their children may be wealthy, polite, learned, or accomplished, whatever be the event to their souls; or who suffer these things materially to influence their plan of education, and to interfere with their children being "brought up in the nurture and admonition of the Lord," can have no scriptural ground to expect his blessing upon them.—Again, it is probable that but few masters will refuse their approbation to the injunctions here laid on their servants, or servants their approbation to the exhortations given to their masters; but alas! those who ought to *obey* the precept, are exceedingly prone to object to it, or to explain it slightly. The greater advantages, however, servants now enjoy to what slaves of old did, or slaves in many countries now do, the more cheerfully should they yield obedience and perform service "to their own masters;" and the greater caution should they use not to dishonour the gospel by a negligent refractory, contentious, or unfaithful behaviour. They ought especially to avoid whatever may give plausibility to the imputation of their being "eyeservants, and menpleasers:" but they should always act as in the fear of God, and with good-will do service to their masters, as unto the "Lord, and not unto men." This will engage the servants of Christ to diligence in their work, even if their earthly masters behave harshly and injuriously to them; and it will sanctify all their employments, and secure them a gracious recompense from the Lord himself. The same principles will render "masters" considerate kind, gentle, and conscientious, in their whole deportment: "remembering that they also have a Master in Heaven," who "is no Respecter of persons." And what orderly and happy families will those be, where relative duties are thus on all sides constantly and circumspectly attended to!

V. 10—17. If we would serve the Lord in this evil world, we must depend on him for "strength," as well as for instruction, and a merciful acceptance. Our enemies indeed are *mighty*, and "we are without strength;" but our Redeemer is "almighty," and "in the power of his might" we may overcome all who oppose our course. Let us then daily "put on the armour," which "the Captain of our salvation" has prepared for us; that, being sober and vigilant, and always ready for the battle, we may be "able to stand against all the wiles of the devil." The potent rulers of the darkness of this world, who wrought "spiritual wickedness" in heaven, will oppose our march to that inheritance which they have lost, and endeavour if possible to bring us to that hell to which they are condemned. They often have powerful allies in the principalities of the earth, and wicked men always fight under their banner: but our "flesh," the corrupt nature, the traitor in the camp, is our most dangerous foe; while fear of present suffering, and desire of present gratification, gain, honour, or distinction, continually war against our souls. We must therefore engage in this warfare as men in earnest, habitually expecting the onset of our foes, either by open violence, or deeply laid stratagems. Some "fiery darts" will every day be thrown at us, to inflame our passions or distress our hearts: but "evil days" of peculiar danger and difficulty must be expected; and we shall not be able to withstand in them, and, "having done all, to stand" as conquerors before our Captain, unless we be constantly armed for the fight. (*Note, Luke* 21:34—36. *P. O.* 20—38.) The soldier who is *secure* in the enemy's country, will probably be assaulted and shamefully worsted when he least expects it. (*Notes,* 2 *Sam.* 11: *Matt.* 26:40—46,69—75.) Habitual sincerity in professing and obeying the truth, and uprightness towards God and man, must be "the girdle of our loins," and the breastplate in this important warfare; but then "our feet must also be shod with the preparation of the gospel of peace." In the constant exercise of vigorous faith and lively hope, we shall possess our impenetrable "shield," and our "helmet of salvation:" while with "the sword of the Spirit," even "the word of truth," we may drive our enemies before us, and seek the victory for ourselves and our fellow-combatants. (*Notes,* and *P. O. Matt.* 4:1—11.)

V. 18—24. If we would indeed "put on," and successfully use, "the whole armour of God;" we must likewise "pray always by the Spirit," with great earnestness and importunity, and "watch thereunto with all perseverance:" thus we shall be made "more than conquerors through him that loved us;" but in no other way.—We should also consider all the saints, wherever they live, as fellow-soldiers in our spiritual warfare, though divided into different battalions, distinguishable by a few unimportant externals; and we must help them all with our supplications: for general success against the powers of darkness, the kingdom of Satan, as well as personal victory, should be our noble ambition. But, all Christians are bound in a peculiar manner to pray for the ministers of the gospel, as they are exposed to the special rage of the enemy: when they fall, it is "as when a standardbearer fainteth," and their honourable conduct is of the greatest importance to the triumph of the gospel. Those ministers especially, who are exposed to great hardships and perils in their work, have particularly a claim to the prayers of their brethren. For "the ambassadors of peace," from the Lord to his rebellious creatures, have often been cast into prison and put to death as criminals.—It is peculiarly desirable, that "utterance should be given them" in perilous situations, that they may "boldly declare the mystery of the gospel:" for the more boldly they speak, in consistency with "the meekness of wisdom" and love, the better do they perform their work. Men of this stamp rather desire to "make full proof of their ministry," than to enjoy personal ease or liberty: their own affairs are inconsiderable in their judgment, compared with the success of the gospel. They, however, greatly rejoice to have beloved brethren and faithful ministers, who are able to comfort and establish the people in their absence: and, while they pray for peace, with faith and love, in behalf of all who profess the gospel, they must also remind them, that "grace will be with all them," and them only, "who love the Lord Jesus Christ in sincerity."

THE EPISTLE OF PAUL THE APOSTLE TO THE PHILIPPIANS.

THE manner, in which the apostle and his associates were led to pass over from Asia into Europe, and to begin their labours at Philippi in Macedonia: as well as their success, and the persecution by which Paul and Silas were driven thence, have been already considered. (*Notes, Acts* 16:) The apostle had once afterwards visited Philippi, though few particulars are recorded. (*Note, Acts* 20:1—6.) As this epistle was manifestly written from Rome, and during the latter part of the apostle's first imprisonment in that city; nearly twelve years had passed since he first preached at Philippi: but the conduct of the Christians there had uniformly been so exemplary, and their grateful affection to him so fully evinced, that he had only to rejoice over them with heartfelt gratitude, while he poured out his prayers for them, and affectionately animated them to persevere and press forward in their heavenly course. Some cautions indeed, against deceivers of different descriptions, (*Note*, 3:17—19.) whose base conduct and awful doom he declares in most expressive terms, are joined with his exhortations. Not one censure, however, is passed or implied on any of the Philippians; but unqualified commendation and confidence. (*Notes, Rev.* 2:8—11.) It is evident, that Epaphroditus, who had been sent with a supply of money to the apostle at Rome; and who seems to have been a pastor, and perhaps the principal pastor of the church, conveyed the epistle to Philippi. He had, either by his journey to Rome, or by his zealous labours in assisting the apostle when in that city, brought a dangerous sickness upon himself; the tidings of which so afflicted the Philippians, and their sorrow, when made known to Epaphroditus, so distressed him, that the apostle was induced to send him back sooner than he had intended, though to his own inconvenience. (*Notes*, 2:24—30.)—The subjects treated on, and the instructions to be deduced from them, need not be anticipated. 'The apostle's design in this epistle, (which is quite of the practical kind,) seems to be to comfort the Philippians under the concern they had expressed at the news of his imprisonment, to check a party spirit, that appears to have broke out among them, and to promote on the contrary an entire union and harmony of affection; to guard them against being seduced from the purity of the Christian faith, by Judaizing teachers; to support them under the trials with which they struggled; and above all, to inspire them with a concern to adorn their profession, by the most eminent attainments in the divine life.' *Doddridge.* It is undeniable, that the epistle was sent not long before the two years of the apostle's imprisonment at Rome were ended; which the Oxford Bible supposes to have taken place about the close of A. D. 65.—According to this I have dated the epistle, (though many fix an earlier date for it,) on a full conviction, that more years were spent in the various labours of this great apostle, than are generally supposed; yet, at the same time, not considering the subject as of great importance.

A. D. 65.

CHAPTER I.

The apostle addresses the saints at Philippi, with the bishops and deacons, 1, 2: *shewing his thankfulness to God for their "fellowship in the gospel," to that time; his love to them; and his confidence in them as to the future,* 3—8; *and giving a summary of the blessings for which he prayed in their behalf.* 9—11. *He informs them that his imprisonment at Rome had conduced "to the furtherance of the gospel," 12, 13: so that many had been rendered more bold in preaching it; in which he greatly rejoices, though some did it from corrupt motives,* 14—18; *knowing that this "will turn to his salvation, through their prayers, and by the Spirit," and trusting that "Christ will be magnified in his body, whether by life or death,"* 19, 20. *He declares that he is prepared for either event; that "to depart, and be with Christ, would be far better," for him; but that, as his life would be useful to them, he doubts in his choice, and supposes that he shall live, and be set at liberty, that he may further their joy of faith, by coming to them,* 21—26. *He exhorts them to walk worthy of their profession; to be of one mind "in striving for the gospel;" and to suffer cheerfully for Christ, as they had already been called to do,* 27—30.

A. D. 65.

[a]PAUL and [b]Timotheus, [c]the servants of Jesus Christ, to all [d]the saints in Christ Jesus which are at [e]Philippi, with [f]the bishops [g]and deacons:

2 [h]Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

3 I [i]thank my God [k]upon every [l]remembrance of you,

4 Always [m]in every prayer of mine for you all, making request [n]with joy,

5 For [o]your fellowship in the gospel, from the first day until now;

6 Being [p]confident of this very thing, that he which hath [q]begun a good work in you, [r]will [t]perform *it* until [s]the day of Jesus Christ:

7 Even as [t]it is meet for me to think this of you

a *See on* Rom. 1:1. 1 Cor. 1:1. b Acts 16:1—3. 1 Cor. 16:10. 2 Cor. 1:1. Col 1:1. 1 Thes. 1:1. 2 Thes. 1:1. 1 Tim. 1:2. Heb. 13:23. c Mark 13:34. John 12: 26. Tit. 1:1. Jam. 1:1. 2 Pet. 1:1. Jude 1. Rev. 1:1. 19:10. 22:9. d Rom. 1:7. 1 Cor. 1:2. 2 Cor. 1:1. Eph. 1:1,15. 2 Thes. 1:10. e Acts 16:12, &c. 1 Thes. 2: 2. f Acts 1:20. 1 Tim. 3:1,2. Tit. 1:7. 1 Pet. 2:25. Rev. 1:20. 2:1,8,12. g Acts 6:1—7. 1 Tim. 3:8,10,12,13. h *See on* Rom. 1:7. i *See on* Rom. 1:8. 6:17. 1 Cor. 1:4. k Eph. 1:15,16. Col. 1:3,4. 1 Thes. 1:2,3. 3:9. 2 Thes. 1:3. 2 Tim. 1:3. Philem. 4,5. l Or, *mention.* m 19—11. *See on* Rom. 1:9. n 2:2. 3:18. 4:1. Luke 15:7,10. Col. 2:5. 1 Thes. 2:19,20. Philem. 7. 2 John 4. o 7. Acts 16:15. Rom. 11:17. 15:27. 1 Cor. 1:9. Eph. 2:19—22. 3:6. Col. 1:21—23. Philem. 17. Heb. 3:14. 2 Pet. 1:1. 1 John 1:3,7. p 2 Cor. 1:15. 2:3. 7:16. 9:4. Gal. 5:10. 2 Thes. 3:4. Philem. 21. q 2:9. 2:13. Acts 11:18. 16:14. Rom. 8:28—30. Eph. 2: 4—10. Col. 2:12. 2 Thes. 2:13,14. Tit. 3:4—6. Heb. 13:20,21. Jam. 1:16—18. 1 Pet. 1:2,3. r Ps. 138:8. Eph. 4:12. 1 Thes. 5:23,24. 2 Thes. 1:11. 1 Pet. 5:10. † Or, *finish* it. Heb. 12:2. s 10. *See on* 1 Cor. 1:8. t 1 Cor. 13:7. 1 Thes. 1:2 —5. 5:5. Heb. 6:9,10.

NOTES.—CHAP I. V. 1. As Paul's apostleship had never been called in question at Philippi; and as he wrote this epistle, not only in his own name, but in that of Timothy, who was then at Rome with him; he styles himself and Timothy "the servants of Jesus Christ." (*Marg. Ref.* a—c. *Notes, John* 12:23—26. 13:12—17. *Col.* 3:22—25. *Jam.* 1:1. 2 *Pet.* 1:1,2.) He addressed himself to "the saints at Philippi, with the bishops and deacons;" hence we learn that the distinction between bishops and presbyters was not then generally established: but that the pastors of the church were distinguished from the deacons, who managed the secular matters and the charities of the church. (*Marg. Ref.* d—g. *Notes, Acts* 6:1—6. 20:17. 1 *Tim.* 3:1—7.)—Much labour and learning have indeed been employed, to set aside this conclusion; but with little success, even by the allowance of decided Episcopalians.—'Though it be generally resolved, that the word "bishop," and "elder" are equivalent in Scripture: yet this is not to be understood so, that either, or both of them, signifies indifferently those whom we now call *presbyters;* but that they both signify *bishops*, one settled in each church by the apostles; there being no use of the second order in the church, till the numbers of believers increased.' *Hammond.* Beyond doubt, the apostle ordained more than one, either bishops or presbyters, in some of the churches. (*Acts* 14:23. 20:17.) Indeed the address fully proves it as to "the bishops." But this learned expositor did not perceive that one bishop, without any presbyters under him, comes to precisely the same thing, as one presbyter, without any bishop over him. Till the churches were multiplied, the bishops and presbyters were the same: but afterwards, probably in the times of the apostles, the senior o more eminent presbyter, was called *episcopus*, or *overseer*, not of the church only, but also of its pastors.

V. 2. *Marg. Ref. Notes, Rom.* 1:5—7. 1 *Cor.* 1:3.

V. 3—6. The conversion and subsequent good conduct of the Philippians never occurred to the apostle's mind, (and they would occur very frequently,) or were never mentioned to him, without animating him to thank God in their behalf; so that "always, in every prayer of his," secret or social, he made requests for them with lively emotions of joy, which would greatly help to solace him in his confinement. He thanked "God for their fellowship in the gospel," and its blessings, from the first day of their conversion to that present time, (which was about twelve years,) without having turned aside, or grown remiss in their profession. (*Marg. Ref.* i—n. *Note,* 1 *Cor.* 1:4—9.) He was therefore "confident, that he," even God the Spirit, who "had begun the good work" of sanctification in their souls, would carry it on, and perform it, till the perfection of their redemption, in body and soul, at the day of Christ. (*Marg. Ref.* o—q. *Notes,* 9—11. *Rom.* 8:18—23. *Eph.* 1:13,14. 1 *Thes.* 5:23—28.)—Some learned men render the words, here translated "*fellowship* in the gospel," 'communication toward the gospel;' and understand them of the liberality which the Philippians had shown towards the apostle. (*Notes,* 4:10—20.) But this, in itself, was a far inferior cause of gratitude to God, than the conversion of very many souls, to partake of all the blessings and salvation of Christ: the sentiment is not at al in the apostle's manner in other epistles: or even in the other parts of the epistle, where he mentions that subject openly

all, [t]because [u]I have you in my heart; inasmuch [v]as both in my bonds, [w]and in the defence and confirmation of the gospel, ye all are [x]partakers of my grace.

8 For [y]God is my record, [z]how greatly I long after you all [a]in the bowels of Jesus Christ.

9 And [b]this I pray, that [c]your love may abound yet more and more [d]in knowledge and *in* all [e]judgment;

10 That [e]ye may [§]approve things that are excellent; [f]that ye may be sincere [g]and without offence [h]till the day of Christ;

11 Being [i]filled with the fruits of righteousness, which [k]are by Jesus Christ, unto the glory and praise of God. [*Practical Observations.*]

12 But I would ye should understand, brethren, [l]that the things *which happened* unto me have fallen out [m]rather unto the furtherance of the gospel;

13 So that [n]my bonds [o]in Christ are manifest in all [¶]the palace, and [r]in all other *places;*

14 And many of the [s]brethren in the Lord, [t]waxing confident by my bonds, are much more bold to speak the word [u]without fear.

15 Some indeed [v]preach Christ [w]even of envy and strife; [t]and some also of good will:

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t 2 Cor. 3:2, 7:3. * Or, *ye have me in your heart.* Gal. 5:6. 1 John 3:14. u Acts 16:23—25. 20:23. Eph. 3:1. 4:1. 6:20. 2 Tim. 1:8. 2:9. Heb. 10:33, 34. x 17. 4:14. † Or, *partakers with me of grace. See on* 5. 1 Cor. 9: 23. Heb. 3:1. 1 Pet. 4:13, 5:1. y *See on* Rom. 1:9. 9:1. Gal. 1:20. z 2:26. 4:1. 2 Cor. 13:9. Gal. 4:19. Col. 2:1. 1 Thes 2:8. 2 Tim. 1:4. a 2. 1. Is. 16: 11. 63:15. Jer. 31:20. Luke 1:78. *marg.* 2 Cor. 6:12. 7:15. *marg.* Col. 3:12. Philem. 12,20. 1 John 3:17. b *See on* 4. c 3:15,16. Job 17:9. Prov. 4:18. Matt. 13:31—33. 2 Cor. 8:7. 1 Thes. 3:12. 4:1,9,10. 2 Thes. 1:3. 1 Pet. 1:22. d 1 Cor. 14:20. Eph. 5:17. Col. 1:9. 3:10. 2 Pet. 1:5,6. 3:18. ‡ Or, *sense.* Heb. 5:14. *Gr.* e Is. 7:15,16. Am. 5:14,15 Mic. 3:2. John 3:20. Rom. 2:18. 7:16,22. 8:7. 12: 2,9. §Or, *try things that differ.* Job 12:11. 34:3. Rom. 12:2. 2 Cor. 11:13— 15. Eph. 5:10. 1 Thes. 5:21. Heb. 5:12—14. 1 John 4:1. Rev. 2:2. f 16. Gen. 20:5. Josh. 24:14. John 1:47. 2 Cor. 1:12. 2.17. 8:8. Eph. 4:15. *marg.* 6:24. g Matt. 16: 23. 18:6,7. 26:33. Rom. 14:20,21. 16:17. 1 Cor. 8:13. 10:32. 2 Cor. 6:3 Gal. 5: 11. 1 Thes. 3:13. h *See on* 1 Cor. 1:8. i 4:17. Ps. 1:3. 92:12—14. Is. 5:2. Luke 13:6—9. John 15:2,8,16. Rom. 6:22. 15:28. 2 Cor. 9:10. Gal. 5:22,23. Eph. 5:9. Col. 1:6,10. Heb. 12:11. Jam. 3:17,18. k Ps. 92:14,15. Is. 60:21. 61:3,11. Matt. 5:16. John 15:4,5,8. 1 Cor. 10:31. 2 Thes. 1:12. Heb. 13:15,16. 1 Pet. 2:5,9,12. 4:10,11,14. l Acts 21,28, &c. 22:—28: m Ex. 18:11. Esth. 9:1. Ps. 76:10. Acts 8:4. 11:19—21. Rom. 8:28,37. 2 Tim. 2:9. n Acts 20:23,24. 21:11—13. 26:29, 31. 28:17,20. Eph. 3:1. 4:1. 6:20. Col. 4:3—18. ‖ Or, *for Christ.* 1 Pet. 4:13 —16. ¶ Or, *Cesar's court.* 4:22. ** Or, *to all others.* 1 Thes. 1:8,9. o 4:1 Col. 4:7. p Acts 4:23—31. 2 Cor. 1:3—7. Eph. 3:13. 6:19,20. Col. 4:4. 1 Thes. 2:2. q Luke 1:74. 12:5—7. r 16,18. Acts 5:42. 8:5,35. 9:20. 10:36. 11:20. 1 Cor. 1:23. 2 Cor. 1:19. 4:5. 1 Tim. 3:16. s 2:3. Matt. 23:5. Rom. 16:17,18. 1 Cor. 3:3,4. 13:3. 2 Cor. 12:20. Gal. 2:4. Jam. 4:5,6. t 17. 1 Pet. 5:2—4.

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and perspicuously: the word here used more frequently means *participation*, than *communication*; and even when it has the latter meaning, it implies that the giver made the receiver his *partner*, or a *sharer* with him in his abundance.

Remembrance. (3) "Mention." *Marg.* Μνεια. See on *Rom.* 1:9.—*Fellowship.* (5) Κοινωνια. 2:1. 3:10. 2 *Cor.* 13:13. 1 *John* 1:3,6. See on *Acts* 2:42. Κοινωνεω, *Rom.* 12:13.—*Who hath begun.* (6) Ὁ ἐναρξαμενος. See on *Gal.* 3:3.—*Will perform.*] "Will finish." *Marg.* Επιτελεσει. 2 *Cor.* 7:1. 8:6. *Gal.* 3:3, *et al.*—*The day of Jesus Christ.*] Ἡμερας Ιησου Χριστου. 10. 1 *Cor.* 1:8. 5:5. 2 *Cor.* 1:14. 1 *Thes.* 5:2. 2 *Thes.* 2:2. 'The Spirit of God will not desert us to the end, until even our mortal bodies, being restored to life and glorified, shall stand in judgment before Christ.' *Beza.*

V. 7, 8. Many, who had made a credible profession of Christianity, afterwards became apostates, having "no root in themselves." (*Notes*, *Matt.* 13:20,21. 1 *Tim.* 1:18—20. 2 *Tim.* 1:15. 2:14—18. 1 *John* 2:18,19.) Yet it was "meet" for the apostle to hope better things of the Philippians, and to be satisfied that a "good work" of new creation had indeed been wrought upon them. (*Marg. Ref.* s, t.) For their long-continued consistency of conduct had given them a peculiar place *in his heart*; or, (as it may be rendered more obviously, and in equal consistency with the idiom of the language,) they had shown, that "they had him in their hearts," and had abundantly evinced their love to Christ, by their kindness to his afflicted servant. (*Marg.* and *Ref.*) During his imprisonment, they had cordially sympathized with him, and endeavoured to alleviate his sufferings; and in all that he undertook for the defence and confirmation of the gospel, they had concurred with him, and shown themselves "partakers of the same grace," which had been bestowed upon him; acting from the same holy principles, and returning his love with reciprocal affection. (*Marg. Ref.* u, x. *Notes*, 4:10—20.) Indeed, "God was his witness," how greatly he longed after them, with a holy, tender, and compassionate affection, like that of Christ to his people: how he longed to see them, and how gladly he would exert himself in any self-denying services, by which he might be further useful to them, especially in their spiritual concerns.

Meet. (7) Δικαιον. See on *Eph.* 6:1.—*The defence.*] Τῃ απολογια. See on *Acts* 22:1.—*Confirmation.*] Βεβαιωσει. *Heb.* 6:16. Βεβαιον. See on *Mark* 16:20.—*Partakers.*] "Partakers with me of grace." *Marg.* Συγκοινωνους. See on *Rom.* 11:17. Κοινωνος, *Matt.* 23:30. *Luke* 5:10. See on 1 *Cor.* 10:18. Κοινωνια. See on 5.—*I long after.* (8) Επιποθω. 2:26. See on *Rom.* 1:11.

V. 9—11. The apostle next gave the Philippians a compendious account of his constant prayers for them. He was confident that they were true believers, and "loved the Lord Jesus in sincerity:" (*Note*, *Eph.* 6:21—24, *v.* 22.) and he therefore prayed, "that their love" of him, his cause, people, truths, and ordinances; of the holy character, law, and government of God; and of all men for his sake, might "*abound* more and more" in all its varied exercises and happy effects: (*Notes*, 1 *Thes.* 4:1—5,9—12. 1 *Pet.* 1:22.) and that it might be regulated by an enlarged and exact "knowledge" of divine things; and by that sound judgment, which was the result of a holy relish for spiritual excellency, a matured discernment in the various parts of religion, and deep experience of its power in their hearts. For when these concurred, they enabled the Christian to judge, at once, in a variety of cases: even as the healthy eye distinguishes objects, the ear sounds, and the palate meats. (*Marg. Ref.* c, d.) Thus, false affections, unjustifiable measures, and enthusiasm, would be excluded; and all those evils prevented, into which vehement zeal, without proportionable "knowledge and judgment," betrayed men, to the scandal of the gospel, and the division of the church: and their abundant love would be directed in forming and executing designs of extensive usefulness. (*Notes*, *Eph.* 5:15—20. *Col.* 1:9—14, *vv.* 9,10. 3:16,17.) He further prayed, that they might be enabled to "distinguish things that differed," and to guard against counterfeit revelations, false affections, and all those specious errors and evils, by which Satan and his ministers imposed upon the unwary: thus they would choose and "approve things that were excellent," and reject others, however plausibly stated.—The marginal reading, "Try," or *prove*, "things which differ," is more exact than that inserted in the text: but it is evident, that "to distinguish things which differ," was especially intended. (*Marg.* and *Ref.*—*Marg. Ref.* e.) He also prayed, that they might be "sincere," not only as true believers, but as uncorrupted with base alloy, whether of false doctrine, superstition, or a worldly spirit and conduct. (*Note*, 2 *Cor.* 1:12—14, *v.* 12.) If the Philippians were thus "sincere," the apostle trusted that, according to his prayers for them, they would be "without offence;" neither stumbling at the scandals laid in their way by others, nor misleading or grieving their brethren, or causing their neighbours to stumble at the word, by their misconduct; for both the active and passive sense may be implied. (*Marg. Ref.* f, g.)—Accordingly, he further prayed that each of them might be thus upheld, till he should honourably finish his course; and even that the church of Philippi might be thus preserved, through successive generations, "until the day of Christ:" and that the "trees of righteousness, the planting of the LORD," might not only be in some measure fruitful; but that they might resemble those trees which are laden with fruit on every bough, being "filled with all the fruits of righteousness," even holy tempers, all kinds of good works, "all the fruits of the Spirit," through every day of their future lives, in the full improvement of their talents, and according to the duties of their several relations. For these good fruits would not only be beneficial to men, and eventually advantageous to themselves; but, through Christ, as the effects of his grace, and accepted through his mediation, they would redound to the praise and honour of God; adorning and recommending the gospel, silencing gainsayers, and bringing sinners to glorify God, by the obedience and worship of faith. (*Marg. Ref.* h—k. *Notes*, *Ps.* 92:13—15 *Is.* 61:1—3. *John* 15:6—8,12—16. *Gal.* 5:22—26.)

May abound yet more and more. (9) Ετι μαλλον και μαλλον περισσευῃ. 1 *Thes.* 4:1,10.—*Judgment.*] Αισθησει. "Sense." *Marg.* Here only N. T. *Prov.* 1:4,22. 3:20. 22:12. 24:4. *Sept.* Αισθανομαι, *sentio*, *Luke* 9:45. Αισθητηριον, *sensus*, *perceptio*, *Heb.* 5:14.—*That ye may approve things that are excellent.* (10) Εις το δοκιμαζειν ὑμας τα διαφεροντα, *Rom.* 2:18. Δοκιμαζω. See on *Luke* 12:56. Διαφεροντα. See on *Rom.* 2:18.—*Sincere.*] Ειλικρινεις. See on 2 *Cor.* 1:12.—*Without offence.*] Απροσκοποι. See on *Acts* 24:16. 'Pertinet hoc adjectivum ad numerum eorum, quæ cum activam, tum passivam significationem habent.' *Schleusner.*

V. 12—14. It is probable, the apostle had been informed, that the Philippians feared lest his imprisonment should check the progress of the gospel, and intimidate others from preaching or embracing it: and no doubt Satan and his servants desired and expected this effect from it. He, however, would have his friends to know, that his sufferings had rather conduced to promote the cause of "Christianity," through the interposition of God; and that the restraint put upon his personal ministry had been more than counterbalanced by other circumstances. So that "his bonds for Christ's sake," and his constancy in them, the doctrine for which he was imprisoned, and which he preached when a prisoner, had become openly known, even in Nero's palace among his courtiers, and in all other parts of Rome; which had excited a general attention to the gospel, through that immense city, whence the report would circulate almost throughout the earth. Moreover, many Christians, appointed to the ministry, and qualified for it, who had before been timorous, perceiving how the apostle was protected, (comforted,) and

16 The one preach Christ of contention, [u]not sincerely, [x]supposing to add affliction to my bonds:

17 But the other of love, knowing that [y]I am set for the defence of the gospel.

18 [z]What then? Notwithstanding, every way, [a]whether in pretence or in truth, [b]Christ is preached; [c]and I therein do rejoice, yea, and will rejoice.

19 For [d]I know that this shall turn to my salvation [e]through your prayer, and the supply of [f]the Spirit of Jesus Christ,

20 According to my [g]earnest expectation, and *my* hope, that [h]in nothing I shall be ashamed, but *that* [i]with all boldness, as always, *so* now also, [k]Christ shall be magnified in my body, whether *it be* by life, or by death. [*Practical Observations.*]

21 For to me [m]to live *is* Christ, and [n]to die *is* gain.

22 But if I [o]live in the flesh, [p]this *is* the fruit of my labour: yet what I shall choose [q]I wot not.

23 For I am [r]in a strait betwixt two, having [s]a desire to depart, and to be [t]with Christ; which is [u]far better:

24 Nevertheless, [x]to abide in the flesh *is* more needful for you.

25 And having this [y]confidence, I know that I shall abide and continue with you all [z]for your furtherance and [a]joy of faith;

26 That [b]your rejoicing may be more abundant

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u *See on* c. 10. 2 Cor. 2:17. 4:1,2. x Job 6:14. 16:4. Ps. 69:26. y 7. Rom. 1:13—17. 1 Cor. 9:16,17. Gal. 2:7,8. 1 Tim. 2:7. 2 Tim. 1:11,12. 4:6,7. Luke 21:14. Acts 22:1. 26:1,24. 2 Tim. 4:16. *Gr.* z Rom. 3:9. 6:15. 1 Cor. 10:19. 14:15. a 14—17. Matt. 23:14. Mark 12:40. b *See on* r. 15. c Mark 9:38—40. Luke 9:49,50. 1 Cor. 15:11. 2 John 9—11. d Rom. 8:28. 1 Cor. 4:17. 1 Pet. 1:7—9. e 2 Cor. 1:11. Eph. 6:18,19. f Rom. 8:9. Gal. 4:6. 1 Pet. 1:11. g Ps. 62:5. Prov. 10:28. 23:18. Rom. 8:19. h Ps. 25:2. 119:80,116. Is. 45:17. 50:7. 54:4. Rom. 5:5. 9:33. 2 Cor. 7:14. 10:8. 1 Pet. 4:16. 1 John 2:28. i *See on* 14. 2 Cor. 2:14—16. k 2:17. Rom. 6:13,19. 12:1. 1 Cor. 6:20. 7:34. 2 Cor. 5:15. 1 Thes. 5:23. l 23,24. John 12:27,28. 21:19. Acts 20:24. 21:13. Rom. 14:7—9. 1 Cor. 15:31. 2 Cor. 4:10. Col. 1:24. 2 Tim. 4:5—7.

2 Pet. 1:12—15. m *See on* 20. 2:21. 1 Cor. 1:30. Gal. 6:14. Col. 3:4. n 23. Is. 57:1,2. Rom. 8:35—39. 1 Cor. 3:22. 2 Cor. 5:1,6,8. 1 Thes. 4:13—15. Rev. 14:13. o 24. 2 Cor. 10:3. Gal. 2:20. Col. 2:1. 1 Pet. 4:2. p Ps. 71:18. Is. 38:18,19. q Gen. 21:26. 39:8. Ex. 32:1. Acts 3:17. Rom. 11:2. r 2 Sam. 24:14. 1 Chr. 21:13. Luke 12:50. 2 Cor. 6:12. s Luke 2:29,30. John 13:1. 2 Cor. 5:8. 2 Tim. 4:6. t Job 19:26,27. Ps. 49:15. Luke 3:38. 23:43. John 14:3. 17:24. Acts 7:59. 2 Cor. 5:8. 1 Thes. 4:17. Rev. 14:13. u Ps. 16:10,11. 17:15. 73:24—26. Rev. 7:14—17. x 22,25,26. John 16:7. Acts 20:29—31. y 2:24. Acts 20:25. z Luke 22:32. John 21:15—17. Acts 11:23. 14:22. Rom. 1:11,12. 15:18,29. 2 Cor. 1:24. Eph. 4:11—13. a Ps. 60:8. Rom. 5:2. 15:13. 1 Pet. 1:8. b 2:16—18. 3:1, 3. 4:4,10. Cant. 5:1. John 16:22,24. 2 Cor. 1:14. 5:12. 7:6.

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prospered during his sufferings, were greatly emboldened to preach the gospel, without fear of persecution, in the most open, unreserved, and useful manner; by the labours of whom the knowledge of Christianity was rapidly diffused.

The furtherance. (12) Προκοπην. 1 *Tim.* 4:15. Not elsewhere. A προκοπτω. See *Luke* 2:52.—*The palace.* (13) Τῳ πραιτωριῳ. *Matt.* 27:27. See on *John* 18:28. (*Note*, *John* 18:28—32.)—*Many.* (14) Τους πλειονας. "The most."—*Waxing confident.*] Πεποιθοτας. 6,25. 2:24. 3:3,4. *Luke* 18:9.—*Without fear.*] Αφοβως. See on *Luke* 1:74.

V. 15—18. While some, indeed, preached Christ out of "good-will to men," and zeal for the cause of true religion; there were others, who were actuated by envy of the apostle's reputation, success, or measure of liberty; and who aimed to cause divisions, even by preaching the gospel of peace! Probably these were Judaizers, who concealed part of their sentiments, and preached the substance of the gospel, in order to form a party under their influence, and in opposition to the apostle and his friends; that so they might gradually impose the Mosaic law on the Gentile converts. (*Marg. Ref.* r—t.) The designing, ambitious, and selfish conduct of these men, proved that they were insincere in what they preached, and that they only wanted to excite contentions; which would not only add affliction to the apostle's mind, during his imprisonment, but, as they supposed, would also increase the virulence of his persecutors.—Others, however, acted from love to him, for the sake of Christ: knowing that he was appointed, as the apostle of the Gentiles, to defend, as a bulwark, the pure gospel, against all who opposed or perverted it: and that he was now lodged in prison in the metropolis; not only as a witness for the truth, concerning justification and Christian liberty, against Judaizers, but also to bear testimony before senators, pretors, and courtiers, nay, perhaps before the emperor himself, concerning the holy doctrine of salvation through Christ Jesus. But, though some aimed to oppose, grieve, or injure him, even by preaching the gospel; yet, as Christ was preached by that means, either in a professed or a sincere zeal for his honour, among great numbers who had hitherto been strangers to the gospel, and who might in due time be more fully instructed in the faith; the apostle rejoiced, and he determined to do so, whatever consequences might ensue to himself. (*Marg. Ref.* u—c.) 'Not indeed with a pure mind, though otherwise their doctrine was pure.' *Beza.* It is not certain who these preachers were; or whether they meant to excite divisions between the Jewish and Gentile converts, or to stir up the persecuting rage of idolaters against the apostle, for boldly propagating a doctrine subversive of idolatry; or that of the emperor and statesmen against him, for "preaching another King, one Jesus." But the whole tenor of his writings and conduct shows, that if the doctrine which they taught had been materially erroneous, he would have opposed them, instead of rejoicing in the success of the preachers. (*Notes*, *Gal.* 1:6—10. 2:1—5.)

Preach. (16) Καταγγελλουσιν. 18. *Acts* 4:2. 13:5,38, *et al.*—*Not sincerely.*] Ουκ αγνως. Here only. Αγνος. 4:8. See on 2 *Cor.* 7:11.—*In pretence.* (18) Προφασει. *Matt.* 23:14. *John* 15:22. *Acts* 27:30. 1 *Thes.* 2:5.

V. 19, 20. The apostle knew that these afflictive dispensations, however aggravated, would help forward his final salvation, through the prayers of his brethren, and the communication of "the Spirit of Christ" to his soul, to promote his humility, spirituality, and meetness for heaven. (*Marg. Ref.* d—f. *Notes*, *Rom.* 5:3—5. 2 *Cor.* 1:8—11. 4:13—18.) This satisfied him, as to his personal concern; for he was willing to endure any abasement or suffering, which might conduce to the honour of Christ. And indeed he earnestly expected a happy event of his trials; as one who, with outstretched neck, eagerly looks for the coming of some beloved friend: and he confidently hoped, that he should not be made ashamed in any thing, by the disappointment of his expectations or endeavours: but that as, in all former instances, he had boldly and successfully stood his ground; in this present case also, he should be strengthened, and inspired with courage, that Christ might be magnified in and by his frail body; whether his life were spared that he might again labour in spreading the gospel, or whether he should be called to shed his blood in confirmation of his testimony. (*Marg. Ref.* f—l. *Notes*, *Rom.* 6:12—19. 8:28—31.)—*Salvation.* (19) The connexion between "salvation" and "the supply of the Spirit of Christ," fully proves, that eternal salvation, and not temporal deliverance was meant. (*Note*, *Rom.* 3:11—14.)

The supply. (19) Επιχορηγιας. See on *Eph.* 4:16.—*My earnest expectation.* (20) Την αποκαραδοκιαν ... μου. See on *Rom.* 8:19.

V. 21—26. With peculiar animation, the apostle here declared the happy frame of his mind, in his perilous situation. As Christ was the Author and Support of his spiritual life, so was he the End and Object of his life on earth. (*Notes*, *John* 14:4—6. *Gal.* 2:17—21. *Col.* 3:1—4.) He had no other business, interest, honour, or pleasure, for which "to live," but Christ, and his glory, service, and favour: and therefore he knew that "to die" would be his greatest gain. For he should then be enabled more perfectly to know, love, serve, and enjoy the favour of his gracious Lord; and have done with sin, temptation, and suffering for ever. Yet if he continued "to live in the flesh," and to endure hardship a little longer, this would be "the fruit of his labour," and "worth his while:" as his labour would be fruitful of good to himself, as well as to others. (*Marg. Ref.* m, n.) So that he knew not which he should choose, if it were left to him; being "in a strait between two," and drawn both ways, by the reasons which he had to desire life on the one hand, and death on the other. Indeed, he had a strong desire "to depart" from this world of sin and sorrow, that he might immediately go and be with Christ; exchanging the life of faith, hope, and feeble love, for that of sight, fruition, and perfect holiness: as this was incomparably better, as to himself personally, than any thing which could be possessed or enjoyed on earth. Nevertheless, his continuance here was the more needful, for the benefit of his beloved people; and he was willing to postpone the completion of his own happiness for their comfort and advantage. (*Marg. Ref.* o—x.) Indeed, having this confidence respecting his own concerns, he was also assured by intimations from the Lord, that he should abide some time longer, to promote their growth and establishment in the faith, and the joy or glorying in God connected with it; and that, being permitted to come and renew his labours among them, he should be an instrument of increasing their abundant rejoicing in Christ. (*Marg. Ref.* y—b. *Note*, 2 *Cor.* 1:23,24.)—"Christ is gain to me, living and dying." (21) Thus Beza, and many others, translate and understand the words: but the antithesis between the two parts of the verse is thus destroyed: the meaning is *comparatively* cold, nay selfish; and though I would speak diffidently, after such eminently learned critics, the original seems incapable of this construction.—'The original is the highest superlative which it is possible to form in any language.' *Macknight.* 'Better beyond all comparison and expression.' *Doddridge.* 'Could St. Paul think a state of insensibility much better than a life tending so much, as his did, to the glory of God, to the propagation of the gospel, and to the furtherance of the joy of Christians?' *Whitby.*—The doctrine of the soul's immediate happiness, with Christ in glory, is here declared, beyond almost the possibility of doubt, except as men disbelieve the apostle's testimony. (*Notes*, 2 *Cor.* 5:1—8.)

To live; ... to die. (21) Το ζην ... το αποθανειν.—To ζην, 22. See on *Rom.* 14:7—*The fruit of my labour.* (22) Μου καρπος εργου. *Operæ prætium.*—*I wot not.*] Ου γνωριζω 4:6

in Jesus Christ for me, by my coming to you again.

27 Only [c]let your conversation be as it becometh [d]the gospel of Christ: that [e]whether I come and see you, or else be absent, [f]I may hear of your affairs, [g]that ye stand fast [h]in one spirit, with one mind striving together for [i]the faith of the gospel;

28 And [k]in nothing terrified by your adversaries: which is to them [l]an evident token of perdition, [m]but to you of salvation, [n]and that of God.

29 For unto you [o]it is given in the behalf of Christ, [p]not only to believe on him, but also to suffer for his sake;

30 Having [q]the same conflict, [r]which ye saw in me, *and* [s]now hear *to be* in me.

c 3:18—21. Eph. 4:1. Col. 1:10. 1 Thes. 2:11,12. 4:1. Tit. 2:10. 2 Pet. 1:4—9. 3:11,14. d Rom. 1:9,16. 15:16,29. 2 Cor. 4:4. 9:13. Gal. 1:7. e 2:12,24. f Eph. 1:15. Col. 1:4. 1 Thes. 3:6. Philem. 5. 3 John 3,4. g 2:1,2. 4:1. Ps. 122:3. 133:1. Matt. 12:25. 1 Cor. 1:10. 15:58. 16:13,14. 2 Cor. 13:11. h Jer. 32:39. John 17:20,21. Acts 2:46. 4:32. Rom. 12:4,5. 1 Cor. 12:12, &c. Eph. 4:3—6. Jam. 3:18. Jude 3. i Prov. 23:23. Acts 24:24. Rom. 1:5. 10:8. Eph. 1:13. 1 Tim. 1:11,19. 2 Tim. 4:7. k Is. 51:7,12. Matt. 10:28. Luke 12:4—7. 21:12—19. Acts 4:19—31. 5:40—42. 1 Thes. 2:2. 2 Tim. 1:7,8. Heb. 13:6. Rev. 2:10. l 2 Thes. 1:5,6. 1 Pet. 4:12—14. m Matt. 5:10—12. Rom. 8:17. 2 Tim. 2:11,12. n Gen. 49:18. Ps. 50:23. 68:19,20. Is. 12:2. Luke 3:6. Acts 28:28. o Acts 5:41. Rom. 5:3. Jam. 1:2. 1 Pet. 4:13. p Matt. 16:17. John 1:12,13. 6:44,45. Acts 13:39. 14:27. Eph. 2:8. Col. 2:12. Jam. 1:17,18. q John 16:33. Rom. 8:35—37. 1 Cor. 4:9—14. 15:30—32. Eph. 6:11—18. Col. 2:1. 1 Thes. 2:14,15. 3:2—4. 2 Tim. 2:10—12. 4:7. Heb. 10:32,33. 12:4. Rev. 2:10,11. 12:11. r Acts 16:19—40. 1 Thes. 2:2. s *See on* 13.

Luke 2:15.—*I am in a strait.* (23) Συνεχομαι. See on *Luke* 12:50. (*Notes*, 2 *Sam.* 24:12—14. *Luke* 12:49—53. 2 *Cor.* 5:13—15.)—*A desire.*] Την επιθυμιαν. See on *Luke* 22:15.—*To depart.*] Εις το αναλυσαι. *Luke* 12:36. *To weigh anchor, and set sail.* Αναλυσις. 2 *Tim.* 4:6—*Far better.*] Μαλλον κρεισσον—Κρεισσων, 1 *Cor.* 7:9,38. 11:17. 12:31. *Heb.* 7:7,19, 22. 1 *Pet.* 3:17, *et al.*—*Continue with.* (25) Συμπαραμενω. Here only N. T. *Ps.* 72:5. *Sept.*—*Rejoicing.* (26) Καυχημα. 2:16. See on *Rom.* 4:2.

V. 27—30. None of the events before referred to, nor any other, could harm the Christians at Philippi; if they "*only*" took heed to have "their conversation becoming the gospel," which they had embraced. (*Note*, *Eph.* 4:1—6.) The original word, rendered "conversation," denotes the conduct of citizens, when it accords to their privileges, and tends to the credit, safety, peace, and prosperity of the city. Thus having been most graciously made citizens of the heavenly Jerusalem, they ought to act suitably to that high character, and to seek the honour of the gospel, and the welfare of the church, in all their actions. Then it would be well with them, and gladden the apostle's heart, "whether he came to see them," or only "heard of their affairs;" that they stood firm in the profession of the faith, and in obedience to Christ, amidst surrounding temptations, and bad examples; avoiding all dissensions; continuing as one body actuated by one spirit; being of one heart and mind, in the great concerns of religion; not striving one *against* another, either about their temporal interests or reputation, or about any things of subordinate importance in religion, in which they did not exactly agree; but, as one compact phalanx, striving with united force against the common enemy, to exclude false teachers, to prevent evils and errors, to bear up under persecution, and by every means to promote the grand cause of Christianity. (*Marg. Ref.* c—i.) In attending to these things, they ought in no wise to be intimidated by the number, power, menaces, or cruelties of their adversaries; whose malignant rage against such excellent persons, proved them enemies to God and holiness, who were in the way of perdition: while the meek and patient conduct of those who suffered for Christ's sake, united to the holiness of their characters, was an additional evidence that they were the friends of God, and "partakers of salvation," "even that of God," which he had planned, effected, revealed, and conferred; nay, wrought in the hearts of his people. (*Marg. Ref.* m, n. *Notes*, 2 *Thes.* 1:5—10. 1 *Pet.* 4:12—16.) For indeed they were called to an additional honour and privilege; in that "it was *given* to them not only to believe" in Christ for salvation, but to be distinguished among his disciples by a nearer conformity to him in suffering, for which their reward would be great in heaven. (*Note*, *Matt.* 5:10—12.) For they were then enduring the same honourable conflict which they had seen the apostle engaged in, when scourged and imprisoned at Philippi; and which they heard that he was at that time sustaining, by his imprisonment at Rome. (*Marg. Ref.* o—s. *Notes*, *Acts* 16:19—24. 21:27—40. 25:1—12. 28:16—31.)—Many expositors are very exact in this and other passages, in distinguishing between the persecutions which the apostle and the churches were exposed to from the Jews, and those which they endured from the Gentiles. But this rather embarrasses than clears the interpretation; and the practical instruction, if not thus lost sight of, is the same in either case. No doubt, the Jews excited most of the persecutions to which the apostle was exposed; and his zeal for the admission of the Gentiles into the church, without circumcision, or regard to the ritual law, rendered him peculiarly obnoxious to them. But it is also evident, that zeal for idolatry and for local customs, and fear of innovations and insurrections, joined with enmity against God and holiness, disposed the Gentiles generally to concur, and often to take the lead in persecution. (*Notes*, *Acts* 19:23—41.)

Let your conversation be. (27) Πολιτευεσθε. See on *Acts* 23:1. Πολιτευμα, 3:20.—*As it becometh.*] Αξιως. See on *Eph.* 4:1.—*Striving together.*] Συναθλουντες. 4:3. Not elsewhere. Ex συν et αθλεω, 2 *Tim.* 3:5. Contending, like wrestlers, earnestly; but in concert with each other, against their common antagonists. (*Note*, *Jude* 3,4.)—*Terrified.* (28) Πτυρομενοι. Here only. *Consternati, trepidantes, terrefacti.*—*An evident token.*] Ενδειξις. See on *Rom.* 3:25.—*It is given.* (29) Εχαρισθη. 2:9. See on *Luke* 7:21. (*Note*, *Acts* 5:41, 42.)—'To suffer for Christ's sake, is χαρις, grace and favour. (7).' *Whitby.* If so, then "to believe in Christ," is χαρις, grace, the free gift of God; though not unconnected with our exertions, attendance on the means of grace, and prayers. —*Conflict.* (30) Αγωνα. *Col.* 2:1. 1 *Thes.* 2:2. 1 *Tim.* 6:12. 2 *Tim.* 4:7. *Heb.* 12:1. Αγωνια, *Luke* 22:44. Αγωνιζομαι, 1 *Cor.* 9:25.

PRACTICAL OBSERVATIONS.

V. 1—11. Those servants of Christ, who most resemble their Lord, will cordially "thank God, on every remembrance" of the congregations among whom they have laboured; when they know that ministers and people, in their proper places, attend to their several duties, in such a manner as evinces them to have "fellowship with Christ," and to share the blessings of his gospel. (*Note*, 1 *John* 1:3,4.) But alas! how often are faithful pastors constrained to make request "with *tears*," instead of "with *joy*," for those in whom they once were confident, but for whom they now tremble! We may, however, be always confident, that God "will perform his good work" in every soul, in which he has really begun it by regeneration: though we should warn men not to trust in superficial appearances, sudden emotions, external reformation, change of sect or sentiment, or in any thing short of "a new creation" unto holiness. But, it is "meet for us to hope" the best of those who profess the truth, and do not disgrace it; and greatly to desire the spiritual welfare of those, who have showed us kindness for the Lord's sake, sympathized in our sorrows, and helped us in our "labours for the defence and confirmation of the gospel;" as we may well conclude, that they are really partakers of divine grace. We should "long after them in the bowels of Jesus Christ;" and pour out our prayers for them, especially when incapable of doing them other service.—We cannot in general pray for ourselves, and in behalf of those who possess that "faith which worketh by love," in a better manner, than by copying the example before us; and requesting that "our love may abound yet more and more," and be exercised "in knowledge and in all judgment;" that we and they may "discern between things that differ," and know how to choose the good and refuse the evil; that we may be sincere and diligent disciples; preserved from all scandals and offences, and "filled with the fruits of righteousness, which are through Christ, to the praise and glory of God." For those things which most honour God, will eventually most benefit us: we should not therefore leave it dubious, whether any good fruit be found on us, or not; a small measure of love, knowledge, judgment, spirituality, and fruitfulness, should not satisfy us: but we ought to long, and pray without ceasing, and use every appointed means with diligence and earnestness, that we may be "filled with all the fruits of righteousness, which are through Jesus Christ unto the glory and praise of God;" as aiming at great things, and nobly aspiring to do much good, and to be "holy as God is holy."

V. 12—20. The consideration, that the Lord "worketh all things after the counsel of his own will," should reconcile us even to those afflictive dispensations, which seem to preclude us from usefulness. Whatever Satan or wicked men may intend or expect, our God can further the success of his gospel, by the very events which arise from men's endeavours to stop its progress. He often works by apparent contraries, and his most able ministers have been immured in prisons; that their "bonds in Christ" might bring the knowledge of his truth into the courts of justice, nay, even into the palaces of princes; (*Note*, *Matt.* 10:16—18. *Mark* 13:9—13.) and the blood of the martyrs has more abundantly made fruitful the good seed of the word of God. Nay, the extremest sufferings and cruel death of his saints, instead of intimidating, have infused courage into their brethren, while they witnessed the triumphant consolations of the happy sufferers. Indeed, Satan will endeavour to prevent these blessed effects, even by stirring up men to "preach the gospel" from unworthy motives: and not only have ambition and avarice moved immense numbers to take this sacred office upon them; but envy, malice, and contention have done the same: and Christ and his truth have often been preached, in order to grieve, perplex, or expose to enmity and persecution his faithful suffering servants! So varied are the effects of human depravity! We should indeed grieve to see "tares sown in the Lord's field," and the souls of men deceived by "damnable heresies:" but when the substance of the truth is preached among ignorant persons, we should neither so much regard our own reputation, or that of our party, nor be so concerned about the motives of the persons employed, as not to rejoice if even a

CHAPTER II.

The apostle, by the most affecting topics, exhorts his brethren to humble, condescending, and self-denying love, 1—4; after the example of Christ, in his incarnation, humiliation, and death on the cross, as introductory to his glorious exaltation, 5—11. He exhorts to diligence, "in working out their own salvation," as depending on the grace of God, 12, 13; and to profess the gospel, and adorn it among their neighbours, by a harmless and blameless example; in such a manner, that he might rejoice with them at the day of Christ, in the success of his labours, 14—16. He assures them that he should joyfully become a martyr for their sakes; and exhorts them to rejoice with him, 17, 18. He hopes to send Timothy to them shortly, whom he highly commends, 19—23; as he does also Epaphroditus, their messenger to him; who had been sick, and was grieved that they had heard it; and who, as God had mercifully restored him, longed to return to them, 24—27. The apostle therefore sends him back; and exhorts them highly to value him and such as he, seeing he had "disregarded his life, to supply their lack of service," 28—30.

IF *there be* therefore [a]any consolation in Christ, if [b]any comfort of love, [c]if any fellowship of the Spirit, [d]if any bowels and mercies,

2 [e]Fulfil ye my joy, [f]that ye be [g]like-minded having the same love, *being* of [h]one accord, of one mind.

3 *Let* [i]nothing *be done* through strife or vainglory; [k]but in lowliness of mind let each esteem other better than themselves.

4 [l]Look not every man on his own things, but every man also on the things of others.

5 Let [m]this mind be in you, which was also in Christ Jesus:

6 Who, being [n]in the form of God, [o]thought it not robbery to be equal with God:

7 But [p]made himself of no reputation, and took upon him [q]the form of a servant, and was made [r]in the [s]likeness of men:

a 3:3. Luke 2:10,11,25. John 14:18,27. 15:11. 16:22—24. 17:13. Rom. 5:1,2. 15:12,13. 1 Cor. 15:31. 2 Cor. 1:5,6. 2:14. 2 Thes. 2:16,17. Heb. 6:18. 1 Pet. 1:6—8. b Ps. 133:1. John 15:10—12. Acts 2:46. 4:32. Gal. 5:22. Eph. 4:30—32. Col. 2:2. 1 John 4:7,8,12,16. c Rom. 5:5. 8:9—16,26. 1 Cor. 3:16. 6:19,20. 12:13. 2 Cor. 13:14. Gal. 4:6. Eph. 1:13,14. 2:18—22. 4:4. 1 Pet. 1:2,22,23. 1 John 3:24. d *See on* 1:8. e 16. 1:4,26,27. John 3:29. 2 Cor. 2:3. 7:7. Col. 2:5. 1 Thes. 2:19,20. 3:6—10. 2 Thes. 2:13. 2 Tim. 1:4. Philem. 20. 1 John 1:3,4. 2 John 4. 3 John 4. f *See on* 1:27. g 20. 3:15,16. 4:2. Rom. 12:16. 15:5,6. 1 Cor. 1:10. 2 Cor. 13:11. 1 Pet. 3:8,9. h Acts 1:14. 2:1,46 5:12. 14. 1:15,16. Prov. 13:10. Rom. 13:13. 1 Cor. 3:3. 2 Cor. 12:20. Gal. 5:15,20,21,26. Col. 3:8. 1 Tim. 6:4. Jam. 3:14—16. 4:5,6. 1 Pet. 2:1,2. k Luke 14:7—11. 18:14. Rom. 12:10. 1 Cor. 15:9. Eph. 4:2. 5:21. 1 Pet. 5:5. l Matt. 18:6. Rom. 12:15. 14:19—22. 15:1.

1 Cor. 8:9—13. 10:24,32,33. 12:22—26. 13:4,5. 2 Cor. 6:3. 11:29. Jam. 2:8. m Matt. 11:29. 20:26—28. Luke 22:27. John 13:15. Acts 10:38. 20:35. Rom. 14: 15. 15:3,5. 1 Cor. 10:33. 11:1. Eph. 5:2. 1 Pet. 2:21,4:1. 1 John 2:6. n Is. 7: 14. 8:8. 9:6. Jer. 23:6. Mic. 5:2. Matt. 1:23. John 1:1,2,18. 17:5. Rom. 9:5 2 Cor. 4:4. Col. 1:15,16. 1 Tim. 1:17. 3:16. Tit. 2:13. Heb. 1:3,6,8. 13:8. o Gen. 32:24—30. 48:15,16. Ex. 3:2—6. Josh. 5:13—15. Hos. 12:3—5. Zech. 13:7. John 5:18,23. 8:58,59. 10:30,38. 14:9. 20:28. Rev. 1:17,18. 21:6. p Ps. 22. 6. Is. 49:7. 50:5,6. 52:14. 53:2,3. Dan. 9:26. Zech. 9:9. Mark 9:12. Rom. 15:3. 2 Cor. 8:9. Heb. 2:9—18. 12:2. 13:13. q Is. 42:1. 49:3. 52:13. 53:11. Ez. 34:23, 24. Zech. 3:8. Matt. 12:18. 20:28. Mark 10:44,45. Luke 22:27. John 13:3—14. Rom. 15:8. r 6. John 1:14. Rom. 8:3. Gal. 4:4. Heb. 2:14—17. 4:15. s Or. *habit.*

by such means sinners are brought acquainted with the all-gracious Saviour. (*Note*, *Mark* 9:38—40.) The painful and vexatious circumstances, which sometimes attend these transactions, will "turn to our salvation," if we bear them in a proper manner; through "the supply of the Spirit of Christ," granted in answer to the prayers made for us and by us. Our "earnest expectation and hope" should be, not to be honoured by men, or to escape the cross; but to be so upheld amidst contempt and affliction, that we may not be put to shame, or disgrace the cause of God; and that we may act with such boldness and constancy, amidst dangers and enemies, that "Christ may be magnified in our bodies," whether by our laborious services and protracted sufferings, or by the honourable conclusion of our work and warfare. (*Notes*, *Rom.* 6:12,13,16—19. 12:1. 1 *Cor.* 6:18—20.)

V. 21—30, We are most of us very far from having made that progress in the divine life which holy Paul had; yet, if true believers, we habitually consider Christ as "our Life." Our main interest, work, honour, and comfort in this world are centered in him; and his glory is the great end to which we would direct all our conduct. In proportion to the depth of our experience in this respect, should be our well-grounded assurance, that to "die will be our gain." If we have this earnest of our inheritance, death can take us away from nothing but what is vain, vexatious, defiling, ensnaring, and utterly insufficient for our felicity: and it will convey us to the fountain-head of those holy joys, which here we relished, and from time to time had tastes of, but were never able to participate without alloy or interruption: and what a blessedness must that be, which can render death the richest gain, and make us long earnestly for the approach of "the king of terrors," as the messenger of our Father, to put us in possession of our eternal inheritance!—How cold and heartless, compared with this, are philosophy's applauded antidotes against the fear of death! We cannot read even Cicero on this subject, without feeling that his vigorous genius languishes for want of interesting topics; and that he at last advances nothing which can at all satisfy the mind, in the prospect of dissolution and of an unexplored eternal state. We should, however, be willing to live in this evil world, if the Lord see good: this will retard, but it will also increase, our complete felicity, if our days be spent in diligent labours, and patient sufferings for Christ's sake. We need not wish to choose in this respect; for we should not know what choice to make. It is blessed indeed to be in that "strait between two," which the apostle described: to "have a longing desire to depart and be with Christ, which is far better;" and yet to be willing to abide in the flesh, in order, if the Lord pleases, to be helpful to the faith and holy joy of our brethren: and indeed it is well worth while living for years in pain and suffering, if by that means we may promote the cause for which Christ shed his blood upon the cross. Yet, it can hardly be expected, that all believers should be found thus superior to the love of life, and the fear of death; and thus willing to live and suffer, from love to their brethren, when assured of their own salvation. Nor should we "despise the day of small things," either in ourselves or others; though we should press forward to this full assurance of hope, this fervour of longing grateful love, and this entire submission to the Lord's will. But nothing can harm us, if we "only let our conversation be as it becometh the gospel of Christ." In that case, all changes, personal or relative, in the church or in the world, "will work together for our good." This then should be our primary personal concern: and all the company of believers, however divided and subdivided, should consider themselves as one great army; and endeavour to "stand fast in one spirit, with one mind, striving together for the faith of the gospel;" and to recommend the salvation of Christ to all around them, and diffuse the knowledge of it to "every creature under heaven," as far as possible. In such a cause, we should not allow ourselves to be "terrified by any adversaries:" for their reproaches and menaces against those who thus serve Christ, are a manifest proof, that they are in the broad road to destruction, as they hate the truth and image of God in his people. This enmity of ungodly men against us, for Christ's sake, when we love and are beloved by the brethren; is "an evident token" to us, that we partake of salvation by the grace of God; as both friends and foes discern his seal upon us: and to us "it is given, in the behalf of Christ," to believe the same truths, to love and suffer in the same holy cause, and to endure the same conflict, which prophets, apostles, and martyrs have maintained before us.

NOTES.—CHAP. II. V. 1—4. (*Notes*, 1:27—30. *Eph.* 4:1—6.) The apostle evidently deemed harmony among Christians essential to "a conversation becoming the gospel." He therefore speaks to this effect: 'By all the consolation and animating motives derived from Christ; from the pardon of your sins and your deliverance from "the slavery of sin and Satan," from the love of Christ and communion with him, from the fellowship of the sanctifying Spirit, from the favour of God and the hopes and anticipations of heaven; by all the sweet comforts arising from the very exercise of love, I beseech and exhort you, if the Lord has manifested his tender compassions towards you; if you have any feeling for your spiritual father, now also "a prisoner for your sakes:" or any for your brethren in Christ, redeemed by the same Saviour, heirs of the same heaven, and sufferers from the same trials and conflicts with yourselves; "fulfil ye my joy,"—the joy that I felt at your conversion, and now feel in remembering and praying for you, (*Note*, 1:3—6.)—by living together in entire peace and harmony.' (*Marg. Ref.* b—e.)—'If any force of exhortation, in ... the name of Christ.' *Whithy.* The original word signifies exhortation, as well as consolation, or rather an encouraging and animating exhortation. The authority of Christ, speaking by his apostle, as well as the consolation derived from him, seems implied. (*Marg. Ref.* a.)—The expressions which follow are varied, to include all that can be imagined, in the most cordial amity, unity, and sympathy. Let them live together as members of one body animated by one soul; (*Notes*, 1 *Cor.* 12:12—26. 13:4—7.) let their common love to Christ, and delight in his holy service, unite them in love to each other; let them be "of one accord" in every undertaking to promote the common cause; and let them seek in behalf of themselves and each other, that degree of spiritual illumination, which might make them of "one judgment," and of the same sentiments as much as possible. (*Note*, 1 *Cor.* 1:4—9.) But, as differences in some things might take place: and even in conducting the concerns of the church, some would judge more favourably of persons or measures than others; of which Satan would take advantage, in order to distrub their harmony: let them all watch themselves and each other, that they did nothing from self-will, a contentious temper, or an ambitious desire of obtaining applause, influence, or superiority. (*Marg. Ref.* i. *Notes*, *Gal.* 5:22—26. *Jam.* 3:13—18.) On the other hand, let them see to it, that they were actuated by a humble spirit, and that, from a consciousness of the evils in their heart and conduct, which others could not observe, and from candour to their brethren, they were ever ready to deem others more deserving esteem than themselves. In many cases this could not be done, in respect of talents or spiritual gifts, though self-flattery and vainglory in these things also would readily and dangerously intrude: but if the endowments, and the obligations connected with them, were properly estimated, they would rather conduce to humble than to exalt them; even as the apostle spake of his knowledge in the mystery of Christ, when he deemed himself less than the least of all saints. (*Marg. Ref* k. *Notes*, *Rom.* 12:3—8. *Eph.* 3:1—8.) They ought not, therefore, to regard either their own attainments, or interests, or credit, or inclinations, alone or principally; but in humble

8 And being found [s]in fashion as a man, [t]he humbled himself, [u]and became obedient unto death, even [x]the death of the cross.

9 Wherefore [y]God also hath highly exalted him, [z]and given him a name which is above every name:

[s] Matt. 17:2. Mark 9:2,3. Luke 9:29. [t] Prov. 15:33. Acts 8:33. Heb. 5:5—7. 12:2. [u] Ps. 40:6—8. Is. 50:5,6. John 4:34. 15:10. Heb. 5:8,9. 10:7—9. [x] Deut. 21:23. Ps. 22:16. John 10:18. 12:28—32. 14:31. Gal. 3:13. Tit. 2:14. Heb. 12:2. 1 Pet. 2:24. 3:18. [y] Gen. 3:15. Ps. 2:6—12. 8:5—8. 45:6,7. 69:29,30. 72:17—19. 91:14. 110:1—5. Is. 9:7. 49:6—8. 52:13. 53:12. Dan. 2:44,45. 7:14. Matt. 11:27. 28:18. Luke 10:22. John 3:35,36. 5:22—27. 13:3. 17:1—3,5. [z] Acts 2:32—36. 5:31. Rom. 14:9—11. 1 Cor. 15:24—27. Heb. 2:9. 12:2. 2 Pet. 1:17. Rev. 1:5. 5:12. 11:15. 19:16.

self-denying love, to recede from every personal concern, for the benefit of the brethren, and the peace of the church.—'Be as ready to assist and help others, as if you were their subjects and inferiors: so the example of Christ requires, and so the precept runs; that he who is the greatest should be the servant to others.' *Whitby.* (*Marg. Ref.* l. *Notes, Matt.* 20:24—28.)

Consolation. (1) Παρακλησις. *Luke* 2:25. 6:24. *Acts* 9:31. 2 *Cor.* 8:4,17.—Παρακλητος. See on *John* 14:16.—*Comfort.*] Παραμυθιον. Here only. Παραμυθια. See on 1 *Cor.* 14:3. Παραμυθεομαι. 1 *Thes.* 2:11. 5:14.—*Fellowship of the Spirit.*] Κοινωνια του πνευματος. See on 1:5. 2 *Cor.* 13:13.—*Mercies.*] Οικτιρμοι. See on *Rom.* 12:1.—*Be like-minded.* (2) Το αυτο φρονητε. 5. See on *Rom.* 12:3,16.—*Of one accord.*] Συμψυχοι. Here only. (*Notes, Jer.* 32:39—41. *Acts* 4:32—35. 1 *Pet.* 3:8—12.)—*Strife.* (3) Εριθειαν. 1:16. See on *Rom.* 2:8.—*Vainglory.*] Κενοδοξιαν. Here only. Κενοδοξος. See on *Gal.* 5:26.—*Lowliness of mind.*] Ταπεινοφροσυνη. *Eph.* 4:2. See on *Acts* 20:19.—*Esteem other better than themselves.*] Αλληλους ηγουμενοι υπερεχοντας εαυτων.—'Ηγεομαι, 6,25. 3:7, 8. *Luke* 22:26, *et al.*—Υπερεχω, 3:8. 4:7. See on *Rom.* 13:1.—*Look not.* (4) Μη σκοπειτε. See on *Rom.* 16:17. 2 *Cor.* 4:18. (*Note*, 2 *Cor.* 4:13—18.)

V. 5—8. To illustrate and enforce, in the most effectual manner, that conduct which he had recommended, the apostle here called on Christians to cultivate and manifest the same mind, judgment, and disposition, which had been so conspicuous in Christ Jesus. (*Marg. Ref.* m. *Note, Rom.* 8:5—9.) He had been "in the form of God;" he appeared in divine majesty and glory, as the Creator and Lord of all, in the heaven of heavens, and all the angels worshipped him as God, One with and coequal to the Father. He had manifested himself, as JEHOVAH, to patriarchs, prophets, and the church of Israel, through successive ages; and had not thought it "a robbery to be equal with God," and to receive divine adoration from men. (*Marg. Ref.* n, o. *Notes, Gen.* 16:10,11. 32:30. 48:16. *Ex.* 3:2,14. *Josh.* 5:13—15.) To this he was conscious of having a full right, without in the least interfering with the honour due to the eternal Father. Nevertheless, he "emptied," or impoverished himself. He divested himself of his divine glory, that he might appear on earth, like one of no dignity or reputation; as princes sometimes travel without the insignia of royalty, and are not known from private persons. He did not come down from heaven "in the form of God," as when he gave the law from mount Sinai; he appeared not like himself, "the Lord of Glory," but "in the form of a servant," even of the lowest "servant." (*Marg. Ref.* p, q.) As he was really "a Servant" to the Father, when in "the form of a servant," so was he really God when "in the form of God." By this voluntary susception of a new character, in order to man's salvation, "he was made in the likeness of men;" he assumed our nature, and became "like us in all things but sin." (*Marg. Ref.* r. *Notes, Rom.* 8:1,2. *Gal.* 4:4—7, *v.* 4. *Heb.* 2:5—18.) Thus the Only begotten of the Father tabernacled here on earth "in fashion as a man," being truly Man but more than man at the same time: (*Notes, John* 1:1—14.) and he was pleased still more to abase himself, by submitting to the most indigent circumstances, and the most accumulated hardships for our salvation: especially "he became obedient" to the whole divine law, as our Surety, and "fulfilled all righteousness," amidst inconceivable difficulties and temptations. In this he persevered to the end: and, his voluntary obligations requiring it of him, he submitted to suffer death, even that of crucifixion, the most ignominious, tormenting, and accursed kind of execution, to which the vilest of malefactors were condemned: and he was most perfectly resigned and obedient to the Father, through all the inward agony, and multiplied indignities and cruelties, which he endured. (*Marg. Ref.* s—x.) Thus low he voluntarily stooped, from that "glory which he had with the Father before the world was." (*Note, John* 17:4,5.) He not only abased himself to become man; but he denied and humbled himself as man, to the very depth of suffering and shame; from love to rebels and enemies who justly deserved to perish! (*Note*, 2 *Cor.* 8:9.) The example can never be done justice to by human language; and all our imitation of such immense condescension, compassion, self-abasement, self-denial, and liberal, laborious, forgiving, patient, suffering love, must necessarily fall infinitely short of it. In this view of the subject, how important and energetic is the apostle's argument! How striking is the illustration!—But Socinians and others have laboured to prove, that the apostle only meant, that 'the Man Jesus, though he acted as the Ambassador and Representative of God, did not think of robbing him of his glory, by claiming equality with God!' Now, this would sink the meaning, not only into insipidity, but absurdity: for it would propose as an example of the most perfect love, self-denial, and humility, a bare exemption from the most horrible impiety and ambition imaginable! as certainly it must be such, for a mere creature, in any possible circumstances, to harbour a thought of aspiring to equality in honour and majesty with the infinite God. Indeed this sense cannot be consistent with our Lord's frequent and most express declarations concerning himself. (*John* 5:17,18,23. 8:58. 10:30—33. 14:9,10.) Nay, the whole interpretation of the passage must be forced and unnatural: the reality of our Lord's human nature, "in the likeness of man," and "in fashion as a man," might as justly be questioned, as the reality of his Deity, who "was in the form of God:" and his "taking upon him the form of a servant," and "becoming obedient," are unmeaning words upon the Socinian interpretation, but exceedingly emphatical upon that before proposed. —On a portion of Scripture which is of so great importance, both in respect of its general import, and also in the argument concerning our Lord's Deity; and which, at the same time, has been perplexed by discordant interpretations, more than most other passages; something additional may be properly adduced. 'Who does not perceive, that Paul declares what Christ was, *before* he assumed "the form of a servant?" ... Christ himself when he was God, and consequently in that glory and majesty which belong to God alone; and when he did not think that he usurped any thing not belonging to him; yet, as laying aside this glory, abased himself even so far, as to become such as the servants of God are, that is, to "become man:" yea, and then also he conducted himself towards the Father, not as towards his equal, but his Lord; so that he voluntarily submitted to undergo the most ignominious death! And shall not we, mortal and mean slaves, be ashamed of our arrogance, *in acting* as if we excelled our brethren? This, I say, is Paul's argument, than which nothing can be more weighty and forcible. ... "He thought it no robbery." Or, as a most learned interpreter renders it, "He did not *think it a prey to be seized on.*" For he refers that which follows to the manifestation made in the flesh; that this should be the meaning:—Christ, as God, possessed of eternal glory and majesty, knew indeed that it was just and lawful for him to appear, not in humble flesh, but with a dignity worthy of God: but he chose rather to abase himself. ... But, I think that this also belongs to the pristine glory of Christ, which he mentions, *John* 17:5. and that this is the meaning: Christ, when possessed of that eternal glory of Deity was not ignorant, that in this thing, (that is, in being coequal with God the Father,) he did no injury to any one, but used his own right: nevertheless he, as it were, receded from his right, when he reduced himself even to nothing, by "taking on him the form of a servant."' *Beza.*—The word, rendered *robbery*, is not found in any other place in the New Testament, and but very seldom in other writers; yet the derivation of it fixes it to the meaning given to it in our translation. The word, rendered *equal*, is ισα, not ισον; and many have argued from this circumstance, that *similitude* not *equality* is meant: but the learned bishop Pearson has shown, that ισα, especially used with ειναι, may express equality as well as ισον.—Socinus inquires, 'How can God be said to be equal to himself?' To this, it may be answered, that the Son may be equal to the Father, in the unity of the Godhead, which is all that the apostle's language implies, and all that Trinitarians contend for: nor can this be denied, without begging the question, and denying that there is any distinction of Persons in the unity of the Godhead.—'He emptied himself, taking the form of a servant; being made in the likeness of men.' Thus bishop Pearson literally translates the seventh verse.—If any man doubt how Christ "emptied himself," the text will satisfy him; By "taking on him the form of a servant:" and if any still question, how he "took on him the form of a servant," he has the apostle's answer; By "being made in the likeness of men."—Here it may be observed, that if Christ had originally been a creature of God, he must have also been his servant, before his incarnation: and this is conclusive against the Arians, as well as the Socinians.—So afterwards, "Being found in fashion as a man, he humbled himself, becoming obedient unto death, even the death of the cross." As therefore his humiliation consisted in his obedience unto death; so his emptying himself, consisted in "taking on him the form of a servant," and that in the nature of man. The clauses are connected in the original, not by way of conjunction, in which there might be some diversity; but by way of opposition, which signifies a clear identity. The grand point, in order to understand the passage, is this, to determine in what sense Christ "was in the form of God," and how "he emptied himself:" and the above remarks, suggested by bishop Pearson's learned and able disquisitions on the passage, and sometimes in his words, give, as it appears to me, the most complete satisfaction. (*Note, Matt.* 17:1,2.)—The passage indeed is full to the point, as to our Lord's Deity; and all, who oppose this construction of it, are evidently baffled in the argument: so that after all their efforts, it stands unmoved, as the deep-rooted rocks amidst the raging billows

10 That at the name of Jesus [a]every knee should bow, of *things* in heaven, and *things* in earth, and *things* [b]under the earth;

11 And *that* [c]every tongue should confess that Jesus Christ [d]*is* Lord, [e]to the glory of God the Father. [*Practical Observations.*]

12 Wherefore, [f]my beloved, [g]as ye have always obeyed, not as in my presence only, but now much more in my absence, [h]work out your [i]own salvation [k]with fear and trembling:

13 For it is [l]God which worketh in you both [m]to will and to do of *his* [n]good pleasure.

a Gen. 41:43. Is. 45:23—25. Matt. 27:29. Rom. 11:4. 14:10,11. Eph. 3:14. Heb. 1:6. Rev. 4:10. 5:13,14. b Matt. 12:40. John 5:28,29. Eph. 4:9. Rev. 20:13. c Ps. 18:49. *marg.* Matt. 10:32. John 9:22. 12:42. Rom. 10:9. 15:9. 1 John 4:2,15. 2 John 7. Rev 3:5. d Ps. 110:1. Jer. 23:6. Luke 2:11. John 20:28. Acts 2:36. 10:36. Rom. 10:9—12. 14:11. 1 Cor. 8:6. 12:3. 15:47. e John 5:23. 13:31,32. 14:13. 23. 16:14,15. 17:1. 1 Pet. 1:21. f 4:1. 1 Cor. 4:14. 1 Pet. 2:11. g 1:5,27,29. h 3:13,14. Prov. 10:16. 13:4. Matt. 11:12,29. Luke 13:23,24. John 6:27—29. Rom. 2:7. 1 Cor. 9:24—27. 15:58. Gal. 6:7—9. 1 Thes. 1:3. Heb. 4:11. 6:10,11. 12:1. 2 Pet. 1:5—10. 3:18. 1 2:19 Rom. 1 11—14. 1 Cor. 9:20-23. 2 Tim. 2 10. k Ezra 10:3. Ps. 2:11. 119:120. 1 5. Acts 9:6. 16:29 1 Cor. 2:3. 2 Cor. 7:15. Eph. 6:5. Heb. 4:1. 12:28. 1 2 Chr. 30:12. Is. 26:12 Jer. 31:33, 32:39. John 3:27. Acts 11:21. 2 Cor. 3:5. Heb. 13:21 Jam. 1:16—18 m 1 Kings 8:58. 1 Chr. 29:14—18. Ezra 1:1,5. 7:27. Neh. 2:4. Ps. 110:3. 119:36 141:4. Prov. 21:1. John 6:45,65. Eph. 2:4,5. 2 Thes. 2:13,14. Tit. 3:4,5. 1 Pet 1:3. n Luke 12:32. Rom. 9:11,16. Eph. 1:5,9,11. 2:8. 2 Thes. 1:11. 2 Tim. 1:9.

But had some deeper impression been made on it, the Bible would still afford the humble believer abundant proof of this "great Mystery of godliness," on which every well-grounded human hope must be established. (*Note, 1 Tim.* 3:16.)

Let this mind be in you. (5) Τουτο φρονειτω εν ὑμιν.—See on 2. *Matt.* 16:23.—*In the form.* (6) Εν μορφῃ. 7. See on *Mark* 16:12.—*Robbery.*] Ἁρπαγμον. Ab ἁρπαζω, *rapio, John* 6:15. *Acts* 23:10.—*But.* (7) Αλλα. Or, "Yet," or "Nevertheless." It is rendered "yea;" 1:18. "yet;" *Mark* 14:29. "nevertheless;" *Mark* 14:36. *John* 11:15. 16:7. *Rom.* 5:14. 1 *Cor.* 9:12. *Gal.* 4:30. 2 *Tim.* 1:12. *Rev.* 2:4. *howbeit;* 1 *Cor.* 14:20.—*Made himself of no reputation.*] Ἑαυτον εκενωσε. See on *Rom.* 4:14. "He emptied himself."—*Was made in the likeness of men.*] Εν ὁμοιωματι ανθρωπων γενομενος. *John* 1:14. *Gal.* 4:4. Ὁμοιωμα, *Rom.* 8:3. See on *Rom.* 1:23.—*In fashion.* (8) Σχηματι. See on 1 *Cor.* 7:31.—*Obedient.*] Ὑπηκοος. *Acts* 7:39. 2 *Cor.* 2:9. Ὑπακοη, *Rom.* 5:19. *Heb.* 5:8. See on *Rom.* 1:5.

V. 9—11. When the eternal Word, "the Son of God," had fulfilled his engagements as our incarnate Surety; God the Father "most highly exalted him," in our nature, by advancing him to the mediatorial throne. For the two circumstances, that it is Christ, as Man, who is thus exalted, and that he is exalted as Mediator, renders this perfectly consistent with his external glory and dominion, as "God over all, blessed for evermore." (*Marg. Ref.* y. *Notes, John* 5:20—23.) The absolute kingdom of the Creator; and the mediatorial kingdom of the Redeemer, established for the benefit and salvation of rebels against the Creator, who are condemned by his law, must be distinguished. (*Note, 1 Cor.* 15:20—28.) It was in consequence of the engagements of the eternal Son, that the reign of mercy was introduced. (*Note, John* 1:17.) For this "joy set before him, he endured the cross, &c." (*Note, Heb.* 12:2,3.) Nothing could be deducted from his authority, as God, nor any thing added to it: but it did not consist with the honour of the divine law and justice, to deal with men, except through a Mediator, who was One with the Father; and One with them, their Surety, Sacrifice, and Intercessor. The mediatorial kingdom alone was "given" to Christ, and given to him as Man: but had he not been God also, and possessed of all divine perfections, how could he possibly have administered it? (*Note, Matt.* 28:18.) Thus God the Father "gave him a name," and a degree of honour and authority, above that of every other name; so that no created being ever was or could be so honoured, as he was, who had been "the Man of sorrows," and was crucified between two thieves! (*Marg. Ref.* z. *Notes, Eph.* 1:9—12, 15—23.) Insomuch that "at the name of Jesus," the name given to a poor Babe, born in a stable, and laid in the manger, (because that Babe was Emmanuel, "God with us," that Child born, that Son given, was the "mighty God,") "every knee should bow" in submission and adoration. (*Notes, Matt.* 1:20—23. *Luke* 2:8—14. *Rev.* 5:11—14.) That is, all rational creatures should either willingly adore him; or be punished as the enemies of God and his kingdom. This includes angels and saints in heaven, men on earth, the bodies of the dead who are under the earth, the souls of the wicked in a separate state; and indeed all the principalities and powers of darkness. In short, "every tongue shall confess," every creature must, one way or another, acknowledge, "that Jesus Christ is Lord," the Lord of all, "the Lord of glory," יהוה JEHOVAH, the Saviour: and this will be so far from interfering with the honour of God the Father, (as Antitrinitarians object,) that it will be to his glory. For "He and the Father are One:" and the whole Deity is more displayed and glorified, in the Person and Redemption of Christ, before the whole universe, than by all other divine operations and discoveries: so that all the honour and worship which is rendered to the Person of the Son, as "God manifest in the flesh," is virtually rendered to the Godhead, through the medium of his humanity, by which alone sinners can know, approach, or worship the infinite God. (*Marg. Ref.* a—d. *Notes,* 1:9—11, *v.* 11. *Ps.* 2:10—12. *Is.* 45:20—25. *Rom.* 14:10—12.)—"Surely in JEHOVAH have I righteousness and strength." This is the language, which both here and in the parallel passage in Romans, the apostle applies to Jesus; when he says, "Every tongue shall confess that Jesus Christ is Lord." Can his meaning be doubted?

Hath highly exalted. (9) Ὑπερυψωσε. Here only N. T.—*Ps.* 97:9. *Sept.* Εξ ὑπερ, et ὑψοω, *Matt.* 11:23. *John* 3:14.—*Should bow.* (10) Καμψῃ. *Rom.* 11:4. 14:11.—*Things under the earth.*] Καταχθονιων. Here only.

V. 12, 13. As the Philippians, whom the apostle addressed in the language of cordial love, had so endearing and encouraging an example set before their eyes; let them persevere in copying it as they had hitherto done. They had always been prompt "to obey" the will of Christ, made known by his apostle, not merely while he abode among them, but even with increasing attention after he had left them: and he greatly desired and earnestly exhorted them, that they should now, in his absence, labour diligently in all the means of grace, and in the performance of every duty, to obtain more complete deliverance from the power of sin, by the renewal of their souls to holiness. Thus they should "*work* out their own salvation with fear and trembling," lest any of them "should seem to come short of the promised rest," and be proved to "have no root in themselves," by "falling away in the hour of temptation;" lest by negligence they should lose their comfort, and subject themselves to darkness and terror at the approach of death; or lest they should dishonour God, and prejudice men against the gospel, by falling into scandalous sins. (*Marg. Ref.* f—i. *Notes, Eph.* 6:5—9. *Heb.* 4:1,2. 12:15—17.)—'The phrase, ("with fear and trembling,") in other places of these books, seems to imply, . . . not only lowliness of mind; but diligence, and caution, and solicitude, and fear of displeasing.' *Hammond.* (*Marg. Ref.* k.)—'Though we are freely saved in Christ alone, apprehended by faith: yet we must press forward unto salvation in the way of righteousness; seeing that the sons of God are led by the Spirit of him by whom they are justified, that they may walk in good works.' *Beza.*—"Salvation" here signifies, not *justification*, either exclusively or primarily; but deliverance from sin and all its consequences; which must be, and will be, diligently and vigilantly laboured for by all the regenerate, as long as any sin remains in them; and this salvation will not be in all things completed, till "death shall be swallowed up in victory." (*Note, Rom.* 13: 11—14, *v.* 11.) The righteousness, atonement, and mediation of Christ have made "all things ready" for our salvation; the gospel calls us to partake of it; the regenerating Spirit of Christ quickens us when dead in sin, and brings us to repentance and faith. Thus excited and animated, we first diligently seek for an interest in Christ: next to "make our calling and election sure;" and then, for "the full assurance of hope unto the end." (*Notes, Heb.* 6:11,12. 2 *Pet.* 1:5—11.) In this way of diligence we also receive daily more and more of "salvation" itself, by liberty from sin, victory over it, peace and communion with God, and the earnests of heavenly felicity; (*Note,* 1 *Pet.* 1:8,9.) and at the same time we glorify God, adorn the gospel, are useful to our brethren, and "shine as lights in the world."—In doing these things the Philippians were exhorted to consider, that God was even then working in them that willingness to repent, believe, and obey, of which they were conscious; and that ability to reduce their good desires to effect, which their past conduct evinced. In this, he had acted according to his purpose of "good-will to men;" and what they had experienced in this matter should animate them to more vigorous exertions, and direct them to depend wholly on God to enable them for every good work. (*Marg. Ref.* l—n.)—*To will,* &c. (13) 'We are not therefore stocks, but are willing in doing well: not that God helps the imbecility of our will; but that from being evil he makes it good, and that wholly of his grace.' *Beza.—And to do.*] 'He does not say, that we may have the faculty of willing, and doing well *if we will:* but he says, that the efficacious gift of willing and doing well is bestowed on us.' *Beza.* This shows the nature of divine influences upon the mind; according to the constitution of the rational nature, and not against it; by producing in us "a willing mind," to use all means of obtaining help and deliverance, and not by driving or constraining us against our will. By the regenerating work of the Holy Spirit, the mind and heart are prepared, to discern and love truth and holiness; the gospel sets objects before us, and proposes them to us, suited to this new state of mind and heart; and we accordingly "choose" them, without the least infringement of our liberty. We feel no force, we are perfectly voluntary; we act according to our present feelings and desires, as if the whole were from ourselves: and perhaps it is not till long after, that we learn from what Author and Source the revolution in our judgment and affections, which led to "newness of life," originated: nay, numbers cannot clearly discern this, during their subsequent earthly course. In short, "the carnal mind is enmity against God;" all are by nature "carnally minded;" none are of themselves "willing" to repent and believe the gospel, according to the word of God; none can be compelled to do

14 Do all things [o]without murmurings and [p]disputings:

15 That ye may be [q]blameless [r]and [s]harmless, [t]the sons of God, without [u]rebuke, in the midst of [v]a crooked and perverse nation, among whom [w]ye shine as lights in the world;

16 [x]Holding forth [y]the word of life; [z]that I may rejoice in the day of Christ, [a]that I have not run in vain, neither laboured in vain.

17 Yea, [b]and if I be [c]offered upon [d]the sacrifice and service of your faith, [d]I joy, and rejoice with you all.

18 For the same cause also [e]do ye joy, and rejoice with me. [*Practical Observations.*]

19 §But [f]I trust in the Lord Jesus [g]to send Timotheus shortly unto you, [h]that I also may be of good comfort, when I know your state.

20 For [i]I have no man [j]like-minded, who will naturally care for your state.

21 For [k]all seek their own, not [l]the things which are Jesus Christ's.

22 But [m]ye know the proof of him, that [n]as a son with the father, he hath served with me in the gospel.

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o 3. Ex. 16:7,8. Num. 14:27. Ps. 106:25. Matt. 20:11. Mark 14:5. Acts 6:1. 1 Cor. 10:10. Jam. 5:9. Jude 16. p Prov. 13:10, 15:17,18. Mark 9:33,34. Acts 15:2,7,39. Rom. 12:18, 14:1, 16:17. 1 Cor. 1:10—12, 3:3—5. 2 Cor. 12:20. Gal. 5:15,26. Eph. 4:31,32. 1 Thes. 5:13,15. 1 Tim. 6:3—5. Heb. 12:14. Jam. 1:20, 3:14—16, 4:1. 1 Pet. 3:11. q Luke 1:6. 1 Cor. 1:8. Eph. 5:27. 1 Thes. 5:23. 1 Tim. 3:10. 5:7. Tit. 1:6. 2 Pet. 3:14. r Matt. 10:16. Rom. 16:19. *marg.* Heb. 7:26. *sincere.* 1:10. s Matt. 5:45,48. Luke 6:35,36. 2 Cor. 6:17,18. Eph. 5:1, 2:3, 4. 1 Pet. 1:14—17. 2:9,10. 1 John 3:1—3. t 1 Tim. 5:14,20. Tit. 2:10,15. Rev. 5:9. u Deut. 32.5,6. Ps. 125:5. Matt. 17:17. Acts 20:30. † Or, *shine ye.* Is. 60:1,2. Matt. 5:14—16. John 5:35. Eph. 5:8. x 1:27. Ps. 40:9,10. 71:17,18. Matt. 10:27. Luke 12:8. Rom. 10:8—16. Rev. 22:17. y John 6:63,68. Acts 13:26. 2 Tim. 2:15—17. Heb. 4:12,13. 1 Pet. 1:23. 1 John 1:1. z 1:26. 2 Cor. 1:14. 1 Thes. 2:19,20. a Is. 49:4. Gal. 2:2. 4:11. 1 Thes. 3:5. b 30. 1:

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20. Acts 20:24. 21:13. 2 Cor. 12:15. 1 Thes. 2:8. 2 Tim. 4:6. 1 John 3:16. ‡ Gr. *poured forth.* Num. 28:7. Is. 53:12. c 4:18. Rom. 12:1. 15:16. Heb. 13:15,16. 1 Pet. 2:5. d Col. 1:24. 1 Thes. 3:7—9. e 3:1. 4:4. Eph. 3:13. Jam. 1:2—4. § Or, *moreover.* f 24. Jer. 17:5. Matt. 12:21. Rom. 15:12. Eph. 1:13. 2 Tim. 1:12. *marg.* Jam. 4:15. 1 Pet. 1:21. g 23,25. 1:1. Rom. 16:21. 1 Cor. 4:17. Eph. 6:21,22. Col. 4:8,9. 1 Thes. 3:2—6. h 28. 1 Thes. 3:6—8. 2 Thes. 1:3. Philemon 5—7. 3 John 3,4. i 2,22. Prov. 31:29. John 10:13. 12:6. 1 Cor. 1:10,11. Col. 4:11. 1 Tim. 1:2. 2 Tim. 1:5. ‖ Or, *so dear unto me.* 1 Sam. 18:1,3. k 4. Is. 56:11. Mal. 1:10. Matt. 16:24. Luke 9:57—62. 14:26. Acts 13:13. 15:38. 1 Cor. 10:24,33. 13:5. 2 Tim. 1:15. 4:10,16. l 1:20,21. 2 Cor. 4:5. 5:14, 15. m Acts 16:3—12. 2 Cor. 2:9. 8:8,22,24. n *See on* 20. 1 Tim. 1:18. 2 Tim. 1:2. Tit. 1:4.

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these things against their will; but "God works in us to will and to do of his good pleasure." 'The grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.' (*Art.* x.) If the opposers of the doctrine, improperly called Calvinistic, in former and later times, had been *willing* and *able* to understand those against whom they have contended and still contend, it would have saved them immense labour, in combating sentiments, which few comparatively maintain, in the sense which they seem to suppose. One of these opposers, however, has repeatedly quoted, *operatur in vobis velle*, as one of Calvin's dreadful dogmas, when it is the vulgate translation, and an exact version of St. Paul's words, which we render, "worketh in us to will!" In fact, our zealous opponents are not unfrequently betrayed into similar mistakes. "He worketh in us effectually; ... that we may effectually work."—The man, in whom God has wrought effectually to will, and who yet cannot fully accomplish what he wills, but earnestly cries to God to help and deliver him, is evidently described by the apostle. (*Notes, Rom.* 7:12—25.)

Work out. (12) Κατεργαζεσθε. See on *Rom.* 2:9.—*That worketh.* (13) Ὁ ενεργων.—*To will.*] Το θελειν. *Rom.* 7:18—21. 2 *Cor.* 8:10,11. *Gal.* 5:17.—*To do.*] Το ενεργειν. *Col.* 1:29. 1 *Thes.* 2:13. See on *Matt.* 14:2.—*Of* his *good pleasure.*] Ὑπερ της ευδοκιας. See on *Matt.* 11:26. *Luke* 2:14. *Eph.* 1:5. (*Notes, Matt.* 11:25,26. *Eph.* 1:3—12.)

V. 14—18. In all their concerns, whether secular or religious, the Christians at Philippi were exhorted to avoid every kind of "murmuring" against the appointments of God, and "grudging" of one another; and all angry controversies and reasonings, and ambitious competitions for pre-eminence. (*Marg. Ref.* o, p. *Note*, 1—4.) Thus they would be "blameless," and not liable to be accused by their neighbours, as contentious, selfish, deceitful, or injurious; their whole conduct would be "harmless" and inoffensive, as well as benevolent; and they would appear to be "the children of God," by the purity, equity, and love exhibited in their characters. (*Marg. Ref.* q—s. *Notes, Matt.* 5:43—48. *Eph.* 5:1,2.) They would escape the reproach and censure of observers: and their bold profession of the gospel in the face of persecutors, joined with their holy conversation and spiritual worship, would cause them to "shine" amidst their immoral, idolatrous, and licentious countrymen, as "lights in the world." The words may be rendered as the imperative, "Shine ye, &c." (*Marg.* and *Marg. Ref.* t, u. *Notes, Is.* 60:1—3. *Matt.* 5:14—16.)—The nation indeed, to which they belonged, was "crooked, deceitful, injurious, and perverse;" which appeared in their conduct towards one another, as well as in their persecution of the Christians: but the doctrine and example of consistent believers would tend to enlighten them, and to direct their way to Christ and holiness; even as the lighthouse warns the mariners to avoid the rocks, and directs their course into the harbour; or as the luminaries of heaven enlighten the earth. This must be attempted not only by "holding fast" the truth; but by "holding forth the word of life," in their profession, discourse, public ordinances, and holy actions. In this manner they would certainly be "saved themselves," and be instruments of "saving others;" and the good work, begun among them, would be diffused widely, and perpetuated to other generations. (*Marg. Ref.* x, y. *Note, John* 15:12—16. *P. O.* 9—16.) This would enable the apostle to anticipate the joy reserved for him "in the day of Christ," when it would appear, that his labours at Philippi had not been fruitless, and that he had not run as one that loses the race. And provided their faith, and its blessed fruits, were thus presented in Christ Jesus, as an acceptable and honourable sacrifice and service to God; if he should be offered on that sacrifice, by the shedding of his blood, as a martyr in the glorious cause, as the drink-offerings were poured upon the sacrifices, (*Marg.* and *Marg. Ref.* z—b.) he would be so far from regretting this event, that he would rejoice at thus suffering for the confirmation of their faith; and "congratulate them," yea, share their happiness, even while enduring the agonies of death. He would not therefore have them be troubled on his account; but rather rejoice with him, and for him, as a very happy man, even in his imprisonment, and in the prospect of a violent death! (*Marg. Ref.* c—e.)—Nothing can exceed the genuine magnanimity and disinterested love, expressed in this most beautiful passage. The Athenian who came mortally wounded from the battle of Marathon, with news of a glorious victory, and having said to the Rulers, 'Rejoice ye, we rejoice,' (χαιρετε, χαιρομεν,) then dropped down dead before them, has been greatly admired, and justly, as a patriot and a hero: but in the view of a future and eternal world, it does not appear that his joy was rational. "He did it for a corruptible crown," the apostle for "an incorruptible," to himself and multitudes.

Murmurings. (14) Γογγυσμων. *Acts* 6:1.—*Disputings.*] Διαλογισμων. See on *Mark* 7:21. *Rom.* 1:21. 14:1.—*Blameless.* (15) Αμεμπτοι. 3:6. *Luke* 1:6. 1 *Thes.* 3:13.—*Gen.* 17:1. *Job* 1:1,8. *Sept.* Αμεμπτος, 1 *Thes.* 2:10. Εκ *a* priv. et μεμφομαι, *conqueror, Rom.* 9:19.—*Harmless.* (15) Ακεραιοι. See on *Matt.* 10:16.—*Without rebuke.*] Αμωμητα. 2 *Pet.* 3:14. Not elsewhere. Εκ *a* priv. et μωμος, *macula*, 2 *Pet.* 2:13.—*Crooked.*] Σκολιας. See on *Luke* 3:5.—*Perverse.*] Διεστραμμενης. *Matt.* 17:17. *Luke* 9:41.—*Deut.* 32:5. *Sept.*—*Lights.*] Φωστηρες. *Rev.* 21:11. Not elsewhere N. T. *Gen.* 1:14,16. *Sept.* Εκ φως, *lumen*, et τηρεω, *servo.*—*Holding forth.* (16) Επεχοντες. *Luke* 14:7. *Acts* 3:5. 1 *Tim.* 4:16.—'Doctrinam salutarem præ vobis ferentes, seu vita factisque spectandam exhibentes et demonstrantes.' *Schluesner.* 'Holding forth, as the hand doth a torch.' *Leigh.*—*Be offered.* (7) Σπενδομαι. 2 *Tim.* 4:6. Not elsewhere. '*Vinum ... effundo victimæ in honorem Dei.*' Schleusner.

V. 19—23. The apostle did not suppose that he was directly to suffer death: and he "trusted in the Lord Jesus," in whose hand all hearts and events were, that he should be enabled "shortly to send Timothy" to inquire into the state of their souls, and that of the church: the result of which, he was persuaded, would conduce to his comfort. He had selected him for this service, because he had, at that time, no one with him of so excellent a spirit as Timothy, and so entirely coincident with himself in his views and aims; or who would be concerned for their welfare, with so prudent, tender, and assiduous an affection, like the natural love of parents to their children. For all sought their own ease, safety, interest, credit, or indulgence; which often interfered with the work, honour, and cause of Christ. (*Marg* and *Marg. Ref.* f—l.) Probably, this was wholly the case with several, who had offered their assistance to Paul, but had declined difficult and perilous services; others, perhaps, had rendered themselves suspected, by the same selfish conduct; and most concerned had given the apostle cause for dissatisfaction, by preferring easier and more secure services, to those of far greater importance, but connected with more self-denial, labour, and peril. It may be supposed, that several of his most approved helpers were absent on other services, and others might be fully employed at Rome: but, after all deductions and limitations, the apostle's complaint must stand, as a lamentable testimony to the selfishness of human nature.—The Christians at Philippi, however, had already had experimental proof of Timothy; and they well knew that he had imbibed the very mind of the apostle, as "his genuine son in the faith;" and that he was ever ready to enter into his views, to concur in his measures, to observe his directions, to consult his comfort, and to labour, venture, and suffer in the cause of Christ; and in serving with him, to make known the gospel, "as a son with his father." (*Marg. Ref.* m, n.) But, he deemed it better not to send him, till he knew how his own cause would be decided, which he continually expected to come on before the Emperor's tribunal. (*Marg. Ref.* o, p.)—The words, "trust in the Lord Jesus," as introduced with reference to a providential concern, and not any thing immediately relating to his salvation and grace, should not pass

23 Him therefore I hope to send presently, [o]so soon as I shall see how it will go with me.

24 But [p]I trust in the Lord that I also myself shall come shortly.

25 Yet I supposed it necessary to send to you [q]Epaphroditus, [r]my brother, [s]and companion in labour, [t]and fellow-soldier, [u]but your messenger, [x]and he that ministered to my wants.

26 For [y]he longed after you all, and was [z]full of heaviness, because that [a]ye had heard that he had been sick.

27 For indeed he was sick [b]nigh unto death: [c]but God had mercy on him; and not on him only, [d]but on me also, lest I should have sorrow upon sorrow.

28 I sent him therefore the more carefully, that when ye see him again, ye may rejoice, [e]and that I may be the less sorrowful.

29 [f]Receive him therefore in the Lord [h]with all gladness; [i]and [k]hold such in reputation.

30 Because for [k]the work of Christ he was [l]nigh unto death, not regarding his life, [m]to supply your lack of service toward me.

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o 1 Sam. 22:3. p *See on* 19. 1:25,26. Rom. 15:28,29. Philem. 22. 2 John 12. 3 John 14. q 4:18. r 2 Cor. 2:13. 8:22. Philem. 1. s 4:3. 1 Cor. 3:9. 2 Cor. 8:23. Col. 1:7. 4:11. 1 Thes. 3 2. Philem. 1,24. t 2 Tim. 2:3,4. Philem. 2. u Prov. 25:13. John 17:18. 2 Cor. 8:23. Heb. 3:1. *Gr.* x 4:18. 2 Cor. 11:7,8. y 1:8. 4: 1. 2 Sam. 13 39. Rom. 1:11. 2 Cor. 9:14. z Job 9:27. Ps. 69:20. Prov. 12:25. Is. 61 3. Matt. 11 28. 26 37. Rom. 9:2. 1 Pet. 1:6. a 2 Sam. 24:17. Job 11: 35,36. Acts 21 13. Rom. 12 15. 1 Cor. 12 26. Gal. 6 2. Eph. 3 13. b 30. 2 Kings 20 1. Ps. 107 18. c 1 2. John 11 3,4. Acts 9:37. c Job 5:19. Ps. 30:1—3, 10,11. 34:19. 103:3,4. 107:19—22. Is. 38:17. 43:2. Acts 9:39—41. d Is. 27:8.

Jer. 8:18. 10:24. 45:3. Hab. 3:2. 1 Cor. 10:13. 2 Cor. 2:7. e 26. Gen. 45:27,28. 46:29,30. 48:11. John 16:22. Acts 20:38. 2 Tim. 1:4. f *See on* 27. 2 Cor. 2:3. 1 John 1:3,4. g Matt. 10:40,41. Luke 9:5. John 13:20. Rom. 16:2. 1 Cor. 16:10. 2 Cor. 7:2. Col. 4:10. 3 John 10. h Is. 52:7. Luke 2:10,11. Acts 2:46. 8:8. Rom. 10:15. Eph. 4:9—12. i 2 Cor. 10:18. 1 Thes. 5:12. Heb. 13:17. * Or, *honour such.* Acts 28:10. 1 Tim. 5:17. k 1 Cor. 15:53. 16:10. 1 17,27. 1:19,20. Matt. 25:36—40. Acts 20:24. Rom. 16:4. 2 Cor. 12:15. Rev. 12:11. m 4:10,18. 1 Cor. 16:17. Philem. 13.

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unnoticed. Perhaps the most satisfactory assurance of our Lord's Deity, may be obtained by carefully noting such words, as seem to drop without design from the pen of the sacred writers, and which are seldom noticed in the controversy; but which can in no other way be reconciled to the other Scriptures. (*Notes, Ps.* 146:3,4. *Jer.* 17:5—8. *Eph.* 1:9—14.) This shows, that Timothy had been at Philippi with the apostle; yet the history does not expressly mention it: (*Notes, Acts* 16:6—40.) but, by carefully comparing one part of the narrative with another, this appears evidently to have been the case. (*Acts* 16:1—3. 17:14,15.) Undesigned coincidences of this kind, between the history and the Epistles, prove that both are genuine; and if genuine, then inspired.

I also may be of good comfort. (19) Καγω ευψυχω. Here only.—*Like-minded.* (20) "So dear unto me." *Marg.* Ισοψυχον. Here only.—*Naturally.*] Γνησιως. Here only. Γν σιος, 4:3. 2 *Cor.* 8:8. 1 *Tim.* 1:2. *Tit.* 1:4.—*The proof.* (22) Την ... δοκιμην. See on *Rom.* 5:4.—*How it will go with me.* (23) Τα περι εμε εξαυτης. *Mark* 6:25. *Acts* 10:33. 21: 32. 23:30.

V. 24—30. The apostle was satisfied, as "trusting in the Lord," that he should speedily regain his liberty, and be enabled to pay the Philippians another visit. But before he could either spare Timothy, or come himself; he judged it necessary to send Epaphroditus, whom he owned as a "brother, a companion in labour, and a fellow-soldier," and whom they had sent as "their messenger," to bring him a supply to his urgent necessities. (*Marg. Ref.* p—x. *Notes,* 4:10—20.) Probably, Epaphroditus was a pastor of the church at Philippi; and, being absent from his stated charge, "he longed after" the people, and his labours of love among them: especially he "was in heaviness, because they had heard" of his sickness, and the thought of their sorrow, on his account, was more painful to him than his own sickness! (*Marg. Ref.* y—a.) What a beautiful and admirable instance of genuine sensibility and affection is here most simply exhibited! In what book, except the Scriptures, do we meet with such?—Indeed, Epaphroditus had been very dangerously ill; but God had graciously restored him for further usefulness; and in this he had shown mercy to the apostle also: to whom it would have been an additional sorrow, if so excellent a person had lost his life, by ministering to him in his bonds. (*Marg. Ref.* b—d.)—It does not appear, that any miracle was wrought in this case; and we may thence infer, that the gift of miracles could only be exercised on particular occasions, of which those endued with them had some previous intimation. This is clearly indicated: and it shows, that the apostle was as ready to own his want of power when truth required it, as to speak of his miracles when needful.—On account therefore of the late sickness of Epaphroditus, the apostle had been the more careful to send him back; that the joy of the Philippians might be increased, by seeing their beloved minister in health again: for the very thought of that joy would alleviate his sorrows, though at a distance from them; and though by that means he lost Epaphroditus's assistance and company. (*Marg. Ref.* e, f.) He would, therefore, have them "to receive him," for the Lord's sake, with all expressions of thankful joy; and to esteem and highly honour, such affectionate laborious ministers. (*Note,* 1 *Thes.* 5:12—15.) For indeed the sickness of Epaphroditus had been the effect of his excess of diligence in the work of Christ: as he had not even "regarded his life;" that, in the place of the absent Philippians, he might render every possible service to the apostle, both in his personal concerns, and in those relating to the propagation of the gospel. (*Marg. Ref.* g—m.)—As Philippi lay at a great distance from Rome; Epaphroditus must have continued with the apostle a considerable time; or the report of his sickness at Rome could not have reached Philippi, and that of their sorrow have reached Rome before Epaphroditus left that city; and consequently the epistle must have been written towards the close of the apostle's two years' imprisonment.

Fellow-soldier. (25) Συστρατιωτην. *Philem.* 2. Not elsewhere.—*Your messenger.*] Υμων αποστολον. 2 *Cor.* 8:23. *Heb.* 3:1. (*Note,* 2 *Cor.* 8:16—24, *v.* 23.)—*He longed after.* (16) Επιποθων ην. 1:8. See on *Rom.* 1:11.—*Full of heaviness.*] Αδημονων. *Matt.* 26:37. *Mark* 14:33. Not elsewhere.—*Nigh unto.* (27) Παραπλησιον. Here only. Παραπλησιως, *Heb.* 2:14.—*The more carefully.* (28) Σπουδαιοτερως. Here only. Σπουδαιοτερος. See on 2 *Cor.* 8:17.—*The less sorrowful.*] Αλυποτερος. Here only.—*Hold ... in reputation.* (29) Εντιμους εχετε. *Luke* 7:2. 14:8. 1 *Pet.* 2:4,6.—*Not regarding.* (30) Παραβουλευσαμενος. "Consulting ill for his life:" *perperam consulere.* Here only. Εκ παρα, et βουλευομαι, quod a βουλη, *consilium.*—*Lack of service.*] Υστερημα της λειτουργιας. Υστερημα, *Luke* 21:4. Λειτουργια, 17. See on *Luke* 1:23. Λειτουργος, 25.

PRACTICAL OBSERVATIONS.

V. 1—11. All our consolations, hopes, and experience of "the fellowship of the Spirit, and the bowels and mercies" of God our Saviour, as well as all our regard to our own peace, should engage us to be "of one mind" with our brethren, and so "to fulfil the joy" of all wise and faithful ministers and Christians. Nothing so honours Christ, defeats the machinations of his enemies, or fills the soul with consolation, as this holy love; but envy, contention, and ambition, not only disturb the peace of the church, but torture the soul which entertains them. Neither inward nor outward peace can be enjoyed, except in proportion as "in lowliness of mind we esteem others better than ourselves, and look at the things of others as well as at our own." These are hard sayings to the proud and carnal heart of man. Many have learned the doctrines of the gospel very accurately, who have not "thus learned Christ." (*Note, Eph.* 4:20—24.) We cannot study this subject successfully, except by continually "looking unto Jesus:" but while faith penetrates the veil of sensible objects, and contemplates the Saviour "in the form of God, and thinking it no robbery to be equal with God;" yet making himself of no reputation, assuming the form of a servant, and the nature of man; appearing as an infant in the manger, as a poor carpenter at Nazareth, as an indigent and despised preacher in Galilee and Judea; as "obedient to the law" during his life, and as an insulted criminal at his death upon the cross: when these things are contemplated, and the height of his essential glory is contrasted with the depth of his voluntary abasement, and with the motives and effects of this stupendous transaction; we see such obligations and encouragements to self-denying love, as the whole universe besides can never supply: and "beholding, as in a glass, this glory of our Lord, we are" gradually "changed into his image." (*Notes,* 2 *Cor.* 3:17,18. *Heb.* 12:2,3.) And while we contemplate his subsequent exaltation, and "the name given" to this lowly sufferer, "above every name," we learn to abase ourselves that we may be exalted, to serve others in order to our own best interest, and "to labour and suffer reproach," that we may ensure "glory, honour, and immortality." But, "as every knee must bow to Christ," as "every tongue must confess him to be Lord, to the glory of God the Father;" let us examine whether we do indeed thus reverence, love, obey, and worship the incarnate Son of God: or whether we are yet among those enemies, who must be bruised under his feet shortly. (*Note* and *P. O.* 1 *Cor.* 15:20—28.)

V. 12—18. Even those professed Christians, of whom we have the most favourable opinion, should be exhorted not only to "be obedient," as in the presence of their pastors; but to increase in circumspection, when removed from under their faithful care. Thus ought we all to "work out our own salvation," with jealous fear and humble caution; waiting for "the full assurance of hope," and the renewal of our souls to holiness, in the way of simple dependence, diligent obedience, and assiduous humble attendance on the ordinances of God: thanking him for "working in us" the willing mind, and fervently calling upon him for grace still more effectually to incline our hearts, and increase our decided willingness; and to enable us to perform the duties incumbent on us.—Surely some zealous advocates for evangelical truths have never read this chapter, for they can do nothing "without murmurings and disputings!" These are their element; these are the unhallowed "weapons of their warfare." How can they be "blameless and harmless," on this plan, when "envy and strife" are inseparable from "confusion and every evil work?"

CHAPTER III.

The apostle exhorts to joy in the Lord, and gives cautions against false teachers, 1, 2; shows that the church of real Christians are the true "circumcision," 3; and that he had better grounds of carnal confidence, than most of those who trusted in the law, or inward distinctions, 4—6; but he had learned to count all his gain loss for Christ; yea, that he still counted all things, as loss and dung, compared with the knowledge of Christ, and "the righteousness of God by faith" in him, 7—9; desiring also to know the power of his resurrection, and to be conformed to him, even in suffering and death; if so be he might attain to the resurrection of the just, 10, 11. He owns, that he was not yet "perfected;" but that he anxiously and earnestly sought "the high prize of his calling," 12—14. He exhorts to an imitation of his example, 15—17; as many, professing Christianity, "walked after the flesh," in the way of destruction, 18, 19; with whom he contrasts true Christians, their heavenly conversation, and their expectation of Christ to raise their "vile body," and render it "like to his glorified body," 20, 21.

[a]FINALLY, my brethren, [b]rejoice in the Lord. [c]To write the same things to you, to me indeed *is* not grievous, but for you *it is* safe.

2 Beware [d]of dogs, beware of [e]evilworkers, beware of [f] the concision.

3 For [g]we are the circumcision, which [h]worship God in the Spirit, and [i]rejoice in Christ Jesus, and [k]have no confidence in the flesh.

4 Though [l]I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

5 [m]Circumcised the eighth day, [n]of the stock of Israel, [o]*of* the tribe of Benjamin, [p]a Hebrew of the Hebrews; as touching the law, [q]a Pharisee;

6 Concerning [r]zeal, [s]persecuting the church; [t]touching the righteousness which is in the law, blameless.

a 4:8. 2 Cor. 13:11. Eph. 6:10. 1 Thes. 4:1. *Gr.* 1 Pet. 3:8. b 3. 4:4. Deut. 12:18. 16:11. 1 Sam. 2:1. 1 Chr. 15:23. 16:10,31—33. 29:22. 2 Chr. 30:26,27. Neh. 8:10. Job 22:26. Is. 5:11. 32:11. 33:1. 37:4. 42:4. 97:1. 100:1,2. 149:2. Is. 12:3,3. 41:16. 61:10. 65:14. 66:11,12. Joel 2:23. Hab. 3:17,18. Zeph. 3:14,17. Zech. 10:7. Matt. 5:12. Luke 1:47. Rom. 5:2,3,11. 1 Thes. 5:16. Jam. 1:2. 1 Pet. 1:6—8. 4:13. c 2:17,18. 2 Pet. 1:12. 3:1. d Prov. 26:11. Is. 56:10. Matt. 7:6,15. 24:10. Gal. 5:15. 2 Tim. 4:14,15. 2 Pet. 2:22. Rev. 22:15. e 19. Matt. 7:22,23. 2 Cor. 11:13. Gal. 5:13. 1 Tim. 1:19. 2 Tim. 3:1—6. 4:3,4. Tit. 1:16. 2 Pet. 2:18—20. Jude 4,10—13. Rev. 21:8. f 3. Rom. 2:28. Gal. 2:3,4. 5:1,2,6.

Rev. 2:9. 3:9. g Gen. 17:5—11. Deut. 10:16. 30:6. Jer. 4:4. 9:26. Rom. 2:25—29. 4:11,12. Col. 2:11. h Mal. 1:11. John 4 23,24. Rom. 1:9. 7:6. 8:15,26,27. Eph. 6:18. Jude 20. i *See on* b. 1. 7—9. Ps. 105:3. Is. 45:25. Jer. 9:23,24. 1 Cor. 1:29—31. Gal. 6:13,14. k 4—6. 1 Pet. 1:23—25. l 2 Cor. 11:18—22. m Gen. 17:12. Luke 2:21. John 7:21—24. n Acts 22:3. 2 Cor. 11:22. o Rom. 11:1. p Gen. 14:13. 40:15. 41:12. 1 Sam. 4:6. Jon. 1:9. Acts 6:1. 2 Cor. 11:22. q Acts 23:6. 26:4,5. r 2 Sam. 21:2. 2 Kings 10:16. Acts 21:20. Rom. 10:2. Gal. 1:13, 14. s Acts 8:3. 9:1, &c. 22:3,4. 26:9,10. 1 Cor. 15:9. 1 Tim. 1:13. t Matt. 5: 20. 23:25. Mark 10:20,21. Acts 26:5. Rom. 7:9. 9:31,32. 10:2—5.

And how can they think themselves the "children of God," who in so many features bear the express image of Satan? But let us pray to be made peaceable, humble, unambitious, and inoffensive, both in the church and in the community, that "by well doing we may put to silence" the calumnies of ungodly men: and that we may be "without rebuke" in the midst of this our nation; which alas! is proved to be "crooked and perverse," by the prevalence of infidelity, impiety, and every kind of immorality, under a Christian profession, and abundant means of religious instruction! Let us then endeavour to "shine" among our neighbours, "as lights in the world," and to "hold forth the word of life" in our families and circle, by an open profession of evangelical truth, connected with a holy conversation. Then the ministers, who have preached the gospel, will anticipate their "rejoicing in the day of Christ," assured that it will appear, that "they did not run in vain, nor labour in vain," and hoping that far more extensive and permanent good was done, than they lived to witness. (*Note*, 2 *Pet.* 1:12—15. *P. O.* 12—18.) In such a prospect, a zealous servant of Christ would be animated to a readiness for death in his Master's cause; while the exultation of faith and grace would conquer nature's reluctance to suffering: and certainly they, who have been thus "offered upon the sacrifice" of their brethren's faith, are to be considered as objects of peculiar congratulation, for they have almost universally died rejoicing and triumphant.

V. 19—30. Alas! in the best times, how few are "like-minded" with the apostles, and "naturally care" for the state of the church, and of their fellow-Christians! For while numbers, *evidently* and *wholly*, seek their own interest, reputation, ease, or indulgence, "and not the things of Jesus Christ;" we are all too attentive to personal concerns, and often allow them to interfere with our usefulness. So that a man, who is ready to engage, even in a service of great importance, where no emolument or credit can be expected, and in which losses, hardships, perils, and sufferings must be encountered, is deemed a prodigy, and rather an object of astonishment, not to say censure and pity, than of imitation. If then the apostle made this grievous complaint concerning the ministers of Christianity, in his days; what would he say, were he now on earth, to witness and give his sentiments and judgment on the whole body of professed Christian ministers, of all ranks, and titles, and names, in these degenerate times! What language could do justice to his deep but mingled feelings!—But, let us seek deliverance from this mean regard to our own ease, interest, or accommodation, by an increase of zeal for the glory of God, and love to the souls of men: that those who best "know the proof of us" may perceive, that we should have been ready to serve with Paul, in all his self-denying labours, like dutiful sons with an honoured father. In this manner young ministers should attach themselves to the most faithful, zealous, and useful of their seniors; to learn, as it were, the science and skill of the spiritual warfare under such veteran and experienced soldiers: and thus aged ministers should communicate their views to their younger brethren; and endeavour also to instil into them those principles of activity, by which they have been excited to self-denying, disinterested diligence in the work of the Lord; that they may be able to introduce them into useful services, as their companions in labour, and approved fellow-soldiers.—What an ingenuous spirit does the gospel inspire! The most eminent ministers, who most simply "trust the Lord Jesus" for every thing, will yet frankly acknowledge their obligations for temporal assistance to those, who owe their salvation to their labours of love. The affectionate pastor will be more full of heaviness, for the grief of his people on his account, than for his own pain and sickness: and he will "long after them," and to renew his labours among them, as a tender mother does after her beloved infant.—The Lord often afflicts such zealous and affectionate Christians, to manifest the excellency of their disposition; but he "will have mercy upon them," and not let them "have sorrow upon sorrow:" and they will readily put themselves to inconveniences to remove the grief or increase the comfort of their brethren; rejoicing, though at a distance, in the thoughts of their joy, as an alleviation of their own sorrow. Those ministers who thus spend their strength, and disregard even life and health in his cause, and to "supply the lack of service" of those who are incapable of performing it; should be peculiarly honoured by the church, and by every Christian: yet none should, without necessity, be kept very long from the people of their own peculiar charge.

NOTES.—CHAP. III. V. 1—7. The apostle deemed it needful to close the preceding practical exhortations, by calling on his brethren at Philippi to "rejoice in the Lord" Jesus, and in their relation to him, as their Glory and Salvation. (*Note*, 4:4.) This he had often inculcated by various methods, and it was not difficult for him to repeat the same instruction: but it was safe for them, and suited to their afflicted circumstances. Some think he meant, that it was easy for him, but safe for them, to write the same things to them, which he had written to other churches. (*Marg. Ref.* a—c.)—He also warned them to "beware of dogs." The Jews contemptuously called the Gentiles *dogs*; but the bigoted, selfish, Judaizing teachers are supposed to be here intended by that emblem; as they could fawn on those that favoured them; yet were greedy, snarling, and ready to bite or devour such as opposed them. Perhaps apostates from Christianity are meant. (*Marg. Ref.* d. *Notes*, *Is.* 56:9—12. *Mic.* 3:5—7. *Matt.* 7:6.) The "evilworkers" may also include those teachers and professors, who perverted the doctrines of grace, and indulged themselves in sin, as a part of their Christian liberty. He also warned his brethren to "beware of the concision," or the *cutting off:* the Judaizers laid much stress on *cutting off* the foreskin, though they did not mortify the deeds of the body: they wanted to *cut off* the Gentiles from the church, but they *cut off* themselves and others from salvation, by their dependence on the works of the law. (*Marg. Ref.* e—f.) The honourable title of "the circumcision" did not therefore belong to them. That ancient rite was no longer of any value: Christians were "the true circumcision," the covenant-people of God, the spiritual seed of Abraham: "the righteousness of faith" was sealed to them by the circumcision of the heart, of which baptism was the outward sign. (*Notes*, *Rom.* 2:25—29. 4:9—17.) They "worshipped God in the Spirit," not merely according to external forms, but spiritually, with the hearts and under the teaching of the Holy Spirit; (*Note*, *John* 4:21—24.) and they "rejoiced," or "gloried," in Jesus Christ the Subject of all the prophecies, and the Substance of all the shadows of the old dispensation; and they "had no confidence in the flesh;" or in any thing which man might possess while unregenerate and an unbeliever. (*Marg. Ref.* g—k. *Note*, 1 *Pet.* 1:23—25.)—The apostle did not thus put himself on a level with the Gentile converts, because he had nothing of a carnal or external nature to depend on: for, if any man supposed himself to have distinctions of this kind in which to glory, he could evince that he had more. He had been circumcised on the eighth day, according to the law and custom he could trace back his genealogy to Israel and Abraham he was of the tribe of Benjamin, which was descended from Rachael the wife of Jacob's choice; and which never apostatized from the worship of God at the temple, as most of the other tribes had done. Both his parents were Hebrews; so that he was neither born nor educated a Hellenist Jew, who might be supposed less exact in the law. As a Pharisee, he had been peculiarly strict both in the Mosaic ceremonies, and the traditions of the elders: his persecution of the church proved his zeal for the Jewish religion; (*Note*, *Gal.* 1:11—14.) and his whole conduct was externally so conformable to the letter of the law, that, in respect of that kind of righteousness, no one could lay any thing to his charge. (*Marg. Ref.* l—t. *Notes*, *Matt.* 19:16—22. *Rom.* 7:9—12.) But all those things, which he once deemed most advantageous to him, and conducive to his acceptance with God, as well as to his reputation and preferment, he at length had learned to

7 But what things [u]were gain to me, those I counted loss for Christ.

8 Yea [x]doubtless, and [y]I count all things *but* loss for [z]the excellency of the knowledge of Christ Jesus [a]my Lord: for whom I have suffered the loss of all things, and do count them [c]*but* dung, that I may [d]win Christ,

9 And [e]be found [f]in him, [g]not having mine own righteousness, [h]which is of the law, but that which is through the faith of Christ, [i]the righteousness which is of God by faith:

10 That [k]I may know him, [l]and the power of his resurrection, [m]and the fellowship of his sufferings, being made conformable unto his death;

11 If [n]by any means I might [o]attain unto the resurrection of the dead. [*Practical Observations.*]

12 Not as though [p]I had already attained, either were [q]already perfect: but [r]I follow after, if [s]that I may apprehend that for which also I am [t]apprehended of Christ Jesus.

13 Brethren, [u]I count not myself to have apprehended: but *this* [x]one thing *I do*, [y]forgetting those things which are behind, [z]and reaching forth unto those things which are before,

14 I [a]press toward the mark for the prize of [b]the high calling of God in Christ Jesus.

15 Let us therefore, [c]as many as be perfect, [d]be thus minded: and if in any thing ye be otherwise minded, [e]God shall reveal even this unto you.

16 Nevertheless, [f]whereto we have already attained, [g]let us walk by the same rule, [h]let us mind the same thing.

17 Brethren, [i]be followers together of me, [k]and mark them which walk so as ye have us for an ensample.

18 (For many walk, of whom [m]I have told you

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u 4—6,8—10. Gen. 19:17,26. Job 2:4. Prov. 13:8. 23:23. Matt. 13:44—46. 16:26. Luke 14:26,33. 16:8. 17:31—33. Acts 27:13,19,38. Gal. 2:15,16. 5:2—5. x Num. 14:30. Ps. 126:6. Luke 11:20. 1 Cor. 9:10. 1 John 2:19. y Acts 20:24. Rom. 8:18. z 10. Is. 53:11. Jer. 9:23,24. Matt. 11:25—27. 16:16,17. Luke 10:21,22. John 14:7,20. 16:3. 17:8. 1 Cor. 2:2. 2 Cor. 4:4,6. Gal. 1:16. Eph. 1:17,18. 3:8, 9,18,19. Col. 2:2,3. 1 Pet. 2:7. 2 Pet. 1:3. 3:18. 1 John 5:20. a Luke 1:43. 20: 42—44. John 20:13,28. b *See on* 7. Matt. 18:27—29. 1 Cor. 4:9—13. 2 Cor. 11: 23—27. 2 Tim. 4:6. c 1 Kings 14:10. 2 Kings 9:37. Job 20:7. Mal. 2:3. d Matt. 13:44—46. Heb. 3:14. 1 John 1:3. e Gen. 7:23. Deut. 19:3,4. Heb. 6:18. 1 Pet. 3:19,20. f *See on* Rom. 8:1. 16:7. 1 Cor. 1:30. 2 Cor. 5:17. g 6. 1 Kings 8:46. 2 Chr. 32:25,31. Job 9:28—31. 10:14,15,15:14—16. 42:5,6. Ps. 14:3. 19:12. 130:3,4. 143:2. Ec. 7:20. Is. 6:5. 53:6. 64:5,6. Matt. 9:13. Rom. 9:31,32. 10:1—3. 2 Tim. 1:9. Tit. 3:5. Jam. 3:2. 1 John 1:8—10. h Deut. 27:26. Luke 10:25—29. Rom. 3: 19,20. 4:13—15. 7:5—13. 8:3. 10:4,5. Gal. 3:10—13,21,22. Jam. 2:9—11. 1 John 3:4. i Ps. 71:15,16. Is. 45:24,25. 46:13. 53:11. Jer. 23:6. 33:16. Dan. 9:24. John 16:8—11. Rom. 1:17. 3:21,22. 4:5,6,13. 5:21. 10:3,6,10. 1 Cor. 1:30. 2 Cor. 5:21. Gal. 2:16. 3:11. 2 Pet. 1:1. k *See on* 8. z 1 John 2:3,5. 1 John 5:21—29. 13:18. 11:23,25. Acts 2:31—38. Rom. 6:4—11. 8:10,11. 1 Cor. 15:21—23. 2 Cor. 1:10. 4:10—13. 13:4. Eph. 1:19—21. Col. 2:13, 3:1. 1 Thes. 4:14,15. 1 Pet. 1:3, 4:1,2. Rev. 1:18. m Matt. 20:23. Rom. 6:3,5. 8:17,29. 2 Cor. 1:5. Gal. 2:20. Col. 1:24. 2 Tim. 2:11,12. 1 Pet. 4:13,14. n Ps. 49:7. Acts 27:12. Rom. 11:14. 1 Cor. 9:22,27. 2 Cor. 11:3. 1 Thes. 3:5. 2 Thes. 2:3 o Luke 14:14. 20:35,36. John 11:24. Acts 23:6. Heb. 11:35. p 13,16. Ps. 119:5,173—176. Rom. 7:19—24. Gal. 5:17. Jam. 3:2. q Job 17:9. Ps. 138:8. Prov. 4:18. 1 Cor. 13:10. 2 Cor. 7:1. 13:9. Eph. 4:12. Heb. 12:23, 13:21. 1 Pet. 5:10. 2 Pet. 1:5—8. 3:18. r 14. Ps. 42:1. 63:1—3,8. 84:2. 94:15. Is. 51:1. Hos. 6:3. 1 Thes. 5:15. 1 Tim. 5:10. 6:11. Heb. 12:14. 1 Pet. 3:11—13. s 14. 1 Tim. 6:12. t Ps. 110:2,3. Acts 9: 3—6,15. Eph. 1:4. 2 Thes. 2:13. u 8,12. 1:18—21. 4 11—13. x Ps. 27 1 Pe 10:42. 2 Pet. 3:8. y Is. 15:10 2 Cor. 5:16 Heb. 6:1. z Luke 15:28— 29. 1 Cor. 9:24—27. Heb. 12:1,2. a Luke 16:16. 2 Cor. 4:17 Is. 5 2 Tim. 4: 8. Rev. 3:21. b Rom. 8:28—30. 9:23,24. 1 Thes. 2:12. 2 Thes. 2:13,14. Heb. 3:1. 1 Pet. 1:3,4,13. 5:10. 2 Pet. 1:3. c Rom. 15:1. 1 Cor. 2:6. 14:20. Col. 1: 28. 4:12. 2 Tim. 3:17. Heb. 5:14. *Gr.* Jam. 1:4. 1 John 2:5. d 12—14. Gal. 5: 10. e Ps. 25:8,9. Prov. 2:3—6. 3:5,6. Is. 35:8. Luke 11:13. John 7:17. Jam. 1: 5. f Gal. 5:7. Heb. 10:38,39. 2 Pet. 2:10—20. Rev. 2:4,5. 3:3. g Gal. 6:16. Eph. 5:2—8. Col. 2:6. h *See on* 1:27. 2:2. 4:2. i 4:9. 1 Cor. 4:16. 10:32,33. 11:1. 1 Thes. 1:6,7 10—11 2 Thes. 3:7,9. 1 Tim. 4:12. Heb. 13:7. 1 Pet. 5:3. k Ps. 37:37 Rom 16:17. 2 Thes. 3:14 Is. 8:11. Dan. 4:37. Gal. 2:14. Eph. 4:17. 2 Thes. 3:11. 2 Pet. 2:10. Jude 18. m 1 Cor. 6:9. Gal. 5:21. Eph. 5:5,6. 1 Thes. 4:6.

"account loss for Christ;" being fully assured, that if he depended on them, or cleaved to them, they would prevent his salvation by the grace of the gospel. He had therefore willingly renounced them all; as the merchant in a storm casts overboard his most valuable property, lest it should occasion the loss of his life. (*Notes, Is.* 2:19—21. *Jon.* 1:4—6. *Matt.* 13:44—46. *Acts* 27:18,19.)

Grievous. (1) Οκνηρον. See on *Matt.* 25:26. *Rom.* 12:11. *The concision.* (2) Κατατομην. Here only. A κατατεμνω, *rutilo*, *Lev.* 21:5. 1 *Kings* 18:28. *Sept.* Contrasted with περιτομη, 3,5.—*Rejoice.* (3) Καυχωμενοι. See on *Rom.* 5: 2.—*Circumcised on the eighth day.* (5) Περιτομη οκταημερος. Here only.—*Loss.* (7) Ζημιαν. 8. *Acts* 27:10,21.

V 8—11. 'The present time is to be noted: ... so that the apostle, as to what relates to justification before God, excludes all works: those which follow, as well as those which precede faith.' *Beza.*—The apostle not only had judged at his first conversion, that his legal righteousness, and his worldly prospects, were "loss to him," compared with Christ; but after many years spent in successfully preaching the gospel, with apostolical authority, abundant miraculous gifts, immense labours, extraordinary success, multiplied sufferings, and most exemplary holiness; he decidedly "counted all these things to be loss," in comparison of "the most excellent knowledge of Christ" from revelation, by faith, and subsequent experience in the glory of his Person and redemption. (*Marg. Ref.* x—z. *Notes*, 1 *Chr.* 28:9. *Is.* 53:11,12. *Matt.* 11:25—27. *John* 17:1—3, *v.* 3. 2 *Cor.* 4: 3—6. 1 *John* 5:20,21.) For his sake, whom he rejoiced to call "his Lord," he had "suffered the loss of" his worldly friends, prospects, and interests: and his vigour of mind, his superior talents, his learning, and his connexion with the great, had seemed to promise him great prosperity. But he had renounced all, even his country and liberty: and he continually expected, that he should be called to lay down his life in this cause. Yet he accounted all these likewise to be most worthless in comparison of Christ, as the ground of his hope of acceptance with God, and of eternal salvation. He therefore gladly parted with them in order to win "the Pearl of great price," which alone could make him rich, honourable, and happy for ever. (*Marg. Ref.* a—d.) For his great desire was "to be found in Christ" 'in the hour of death, and at the day of judgment;' as Noah was in the ark, when the deluge swept away an unbelieving world: and to stand before God, not having, as his plea or title to life, "his own righteousness," which, having the law of God as its measure, could only condemn him; but "that which is through the faith of Christ, the righteousness which is of God by faith," even that righteousness, which God imputes to the believing sinner; namely, the perfect obedience unto death of his incarnate Son, which alone can answer the demands of the law, and render a transgressor's salvation consistent with the perfect justice of God. (*Marg. Ref.* e—i. *Notes, Rom.* 1: 17. 3:19—26. 8:1,2. 1 *Cor.* 1:26—31, *v.* 30. 2 *Cor.* 5:18—21.) All things else the apostle deemed worthless, compared with his "knowledge of Christ," and that joyful transforming view of his glory, and experience of his grace, which resulted from saving faith: that he might "know the power of his resurrection" more and more, by the new creation of his soul to holiness; that he might have "fellowship with him in his sufferings," both by the mortification of his sinful nature, and by enduring patiently the enmity of the world for his sake "being made conformable to his death;" both by "dying to sin that he might live to God," and by laying down his life when called to it in the service of his beloved Saviour: and that so, by any means, at any rate, by making any sacrifice, or bearing any afflictions, he might attain to that perfect felicity, to which the saints will be admitted at the resurrection, and of which their preceding joys are an anticipation. (*Marg. Ref.* k—o. *Notes, Rom.* 6:3—11. *Eph.* 1:15—23, *vv.* 19,20. *Col.* 2:11,12. 3:1—4.) The apostle did not mean that he doubted of this happy event of his labours: (*Note*, 1:21—26.) but he showed what was the great object which he pursued, and for which he renounced all other hopes and prospects, and endured such complicated trials; and he instructed others in the way of obtaining and possessing an assured hope. (*Note*, 1 *Cor.* 9:24—27.)—It is evident, that the apostle speaks, not of the resurrection in general, for this will be both "of the just and of the unjust:" but of "the resurrection to eternal life," in that glorious view of it, which is afterwards given. (*Note*, 20,21.)—When the sinner believes in Christ, he is immediately "justified by faith, and has peace with God:" yet, he "through the Spirit waits for the hope of righteousness by faith:" for at the day of judgment, when living faith will be distinguished by its fruits from dead faith, the sentence of justification will not only be confirmed, but proclaimed to the whole assembled world. (*Notes, Matt.* 25:34—46. *Gal.* 5:1—6, *v.* 6. *Jam.* 2:19—24.)

Yea doubtless. (8) Αλλα μενουνγε.—Αλλα. See on 2:7. Μενουνγε. See on *Rom.* 9:20.—*I count.*] Ἡγουμαι.—Ἡγημαι, 7.—*I have suffered the loss.*] Ἐζημιωθην. See on *Matt.* 16:26.—*A ζημια*, 7.—*Dung.*] Σκυβαλα. Here only. '*Quidvis vile rejectamentum.*' Schleusner.—*May win.*] Κερδησω. *Matt.* 16:26. *Acts* 27:21. 1 *Cor.* 9:19—22, *et al.*—*Being made conformable.* (10) Συμμορφουμενος. Here only. Συμμορφος, 21. See on *Rom.* 8:29. Ex συν et μορφη, 2:6.

V. 12—14. The apostle did not mention his simple dependence and earnestness of soul, as a proof that he had attained the prize, or "was already perfected" in his Saviour's image. On the contrary, he continued still pursuing; and aiming, by further labours and progress in holiness, to finish his course and obtain the prize, for which he had been graciously arrested by the Lord Jesus, when he was a malignant persecutor. He disregarded all past attainments and services; as the racer in the Isthmian games seemed to forget the ground over which he had run, and the competitors whom he had left behind: and he reached forth to further labours, and increased conformity to Christ, without loitering or weariness; as the racer exerted all his vigour and agility to outstrip those before him, and to pass over the remainder of his course. (*Marg. Ref.* p—u.) "One thing" engaged his attention, to the exclusion of all interfering considerations: thus he "pressed forward to the mark" with unremitting speed, that he might receive the prize of heavenly glory, which God had called on him, by Jesus Christ, to aspire after: even as the racer urged his course to the goal; keeping the victor's crown full in view, and animated by the acclamations of those, who excited him "so to run that he might obtain." (*Marg. Ref.* x—b. *Notes*, 1 *Cor.* 9:24—27. *Heb.* 12:1—3.) When we consider what the apostle had actually

often, and now tell you [o]even weeping, *that they are* the [p]enemies of the cross of Christ:

19 Whose [q]end *is* destruction, [r]whose God *is their* belly, and *whose* glory *is* in their shame, [s]who mind earthly things.)

20 For [t]our [u]conversation is in heaven; [x]from whence also [y]we look for the Saviour, the Lord Jesus Christ:

21 Who [z]shall change our vile body, [a]that it may be fashioned like unto his glorious body, according to [b]the working whereby he is able even to subdue all things unto himself.

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n 1:4. Ps. 119:135. Jer. 9:1. 13:17. Luke 19:41. Acts 20:19,30,31. Rom. 9:2. 2 Cor. 2:4 11:29. o 1:15,16. 1 Cor. 1:18. Gal. 1:7. 6:12. p Matt. 25:41. Luke 12:45,46. 2 Cor. 11:15. 2 Thes. 2:8,12. Heb. 6:6—8. 2 Pet. 2:1,3,17. Jude 4,13. Rev. 19:20. 20:9,10. 21:8. 22:15. q 2:21. 1 Sam. 2:11—16,29. Is. 56:10—12. Ez. 13:19. 34:3. Mic. 3:5,11. Mal. 1:12. Luke 12:19. 16:19. Rom. 16:18. 1 Tim. 6:5. 2 Tim. 3:4. Tit. 1:12. 2 Pet. 2:13. Jude 12. r Ps. 52:1. Hos. 4:7. Hab. 2:15,16. Luke 18:4. 1 Cor. 5:2,6. 2 Cor. 11:12. Jam. 4:16. 2 Pet. 2:18,19. Jude 13,16. Rev. 18:7. s Ps. 4:6,7. 17:14. Matt. 16:23. Rom. 8:6,7. 1 Cor. 3:3. 2 Pet. 2:3. t 1:18—21. Ps. 16:11. 17:15. 73:24—26. Prov. 15:24. Matt. 6:19—21. 19:21. Luke 12:21,32—34. 14:14. 2 Cor. 4:18. 5:1,8. Eph. 2:6. Col. 1:5. 3:1—3. Heb. 10:34,35. 1 Pet. 1:3,4. u Or, is. 2 Or, I. 2. Gal. 4:26. Eph. 2:19. Heb. 12:22. Rev. 21:10—27. x Acts 1:11. 1 Thes. 4:16. 2 Thes. 1:7,8. Rev. 1:7. y 1:10. 1 Cor. 1:7. 1 Thes. 1:10. 2 Tim. 4:8. Tit. 2:13. Heb. 9:28. 2 Pet. 3:12—14. z 1 Cor. 15:42—44,49—54. a Matt. 17:2. Col. 3:4. 1 John 3:2. Rev. 1:13, &c. b Is. 25:8. 26:19. Hos. 13:14. Matt. 22:29. 28:18. John 5:25—29. 11:24—26. 1 Cor. 15:25,26,53—56. Eph. 1:19,20. Rev. 1:8,18. 20:11—15.

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attained; (*Notes*, 8—11. 1:19—26. 4:8—13.) even so much genuine holiness, that very few can endure a comparison of their own attainments with his: and yet consider him as acknowledging that he had not attained, and as "pressing forward" at something far higher: we may form our judgment of every modern pretence to sinless perfection, as well as of our own exceedingly inferior proficiency. (*Notes*, *Rom.* 7: 13—25.)

I had . . . attained. (12) Ελαβον.—*Were perfect.*] Τετελειωμαι. "Have been perfected." See on *Luke* 13:32.—*I may apprehend.*] Καταλαβω.—*I am apprehended.*] Κατελημφθην. 13. *Mark* 9:18. *Eph.* 3:18. See on *John* 1:5.—*Reaching forth.* (13) Επεκτεινομενος. Here only.—*I press toward the mark.* (14) Κατα σκοπον διωκω.—Σκοπος. Here only. Σκοπεω, 17. 2:4. See on *Rom.* 16:17.—Διωκω, 6,12. See on *Rom.* 12:13.—*The prize.*] Το βραβειον. See on 1 *Cor.* 9:24.—*The high calling.*] Της ανω κλησεως. Ανω, *John* 8:23. *Col.* 3:1,2. Κλησεως επουρανιου, *Heb.* 3:1. Κλησις, *Rom.* 11:29. 1 *Cor.* 1:26. *Eph.* 1:18.

V. 15, 16. The apostle next exhorted all those who were "perfect," to be like-minded with him in the things above stated; "counting all but loss for Christ," deeming their present attainments inconsiderable, and "pressing forward to the mark." This exhortation (*Note*, 12—14.) implies, that the temper and conduct before described form the Christian's highest perfection in this world.—The word here rendered "*perfect*," may signify the sound character of the established believer; the man, who is matured in judgment and experience, and has made great progress in Christianity. It is used in the Greek authors, especially Xenophon, for men of full age, (about thirty,) as distinguished from boys and young men; and the apostle conveys a similar idea by it in other passages. (*Marg. Ref.* c, d. *Note*, *Heb.* 5:11—14.)—In this way Christians would best wait for further instruction: and if any were otherwise minded than their brethren, or than the apostle, being under some mistake or misapprehension; by thus avoiding disputation, and diligently practising what they knew, from evangelical principles, they might hope that God would make known to them those things, of which they still remained ignorant; and their stronger brethren ought to bear with their prejudices, till they were in this manner obviated. (*Marg. Ref.* e. *Notes*, *Rom.* 14:1—4. 15:1—3.) Nevertheless, they all ought to be exceedingly careful, not to decline from that measure of faith, diligence, constancy, and holiness, to which they had attained: but that, by "walking according to the same rule" of divine truth, and "minding the same thing," and using means of improvement in which they had hitherto proceeded, they might keep the ground which they had gained, and make further progress; being especially careful not to grow slack in one part of religion, by becoming zealous in another. (*Marg. Ref.* f—h.)

Perfect. (15) Τελειοι. *Matt.* 5:48. *Heb.* 5:14. See on 1 *Cor.* 2:6.—*Be thus minded.*] Τουτο φρονωμεν. 16,19. 1:7. 2:2,5. *Col.* 3:2. See on *Matt.* 16:23.—*We have already attained.* (16) Εφθασαμεν. *Rom.* 9:31. 1 *Thes.* 2:16. 4:15. Comp. 12,13.—*Let us walk by the same rule.*] Τω αυτω στοιχειν κανονι.—Στοιχειν, subaudi δει. See on *Acts* 21:24. Κανων. See on 2 *Cor.* 10:13.

V. 17—19. In full confidence that he acted with propriety and exhibited a highly instructive example, in the conduct above described, the apostle called on his children at Philippi to unite together in imitating him; and to observe and copy such Christians as followed his example, and that of Timothy and Silas, in these respects. (*Marg. Ref.* i, k.) For alas! "many walked" in a very different manner. He had often spoken to them against the contagious principles and examples of some professed Christians; and he now mentioned them, not with acrimony or resentment, but "with tears" of compassion for their souls, and of grief for the dishonour which they brought upon the gospel. (*Marg. Ref.* l—n.) For, in fact, they were most dangerous "enemies to the cross of Christ." They did not approve, nay they hated, the holy import of that instructive transaction, even the crucifixion of the divine Saviour, which was the grand display of the holiness of God, of the excellency of the law, and of the evil of sin; (*Note*, *Gal.* 6:11—14.) and their licentious lives more disgraced the doctrine of the cross, than all the obloquy and opposition of avowed enemies. "The end" of their vain profession, if persisted in, would certainly be final "perdition;" as "their god was their belly," the indulgence of their appetites was the chief good which they proposed to themselves, and the chief satisfaction which they sought: to this base idol they sacrificed the most important interests, and from it they expected their happiness, instead of seeking it from the Lord. (*Marg. Ref.* p, q. *Notes*, *Is.* 56:9—12. *Rom.* 16:17—20. 2 *Pet.* 2:12—14.) At the same time, they "gloried" in their licentious doctrines, practices, and success in making proselytes and corrupting others; of which they ought to have been "ashamed," and which would certainly terminate in their deep disgrace. For they were "carnally minded," and, not "savouring" heavenly things, they "*minded*," and primarily regarded, worldly pleasures and interests. (*Marg. Ref.* r, s. *Notes*, *Matt.* 16:21—23, *v.* 23. *Rom.* 8: 5—9. *Col.* 3:1—4.)—Some expositors explain this, almost exclusively, of the Judaizing teachers and their followers; but others suppose the Gnostics to be especially meant, and doubtless many among each of these were of this stamp. Yet there were others also who perverted the gospel; and the apostle's words at least equally point out licentious Antinomian professors, whether Jews or Gentiles; of which we cannot doubt that many sprang up in every part of the church. Nor is it prudent to represent all the danger to lie on one side, when the opposite extreme is equally fatal.

Be followers together. (17) Συμμιμηται μου γινεσθε. Here only. 'Imitate me among others who imitate me.' *Erasmus.* Εκ συν, et μιμητης. See on 1 *Cor.* 4:16.—*An ensample.*] Τυπον. See on *John* 20:25. *Rom.* 6:17.—*Earthly things.* (19) Τα επιγεια. 2:10. See on *John* 3:12.

V. 20, 21. In opposition to the base and grovelling characters before described, the apostle here showed, that true Christians are "citizens of heaven," where their hearts and treasures are lodged, and whence their hopes and comforts are derived, so that their judgment, affections, and conduct must be of a heavenly nature. Thence also all true believers expect the coming of Christ "to be their Judge," and are continually preparing to meet him. (*Marg. Ref.* t—y.) Instead of idolising animal gratifications, they deem the body itself at present to be a "vile body, a body of humiliation," being the seat of ensnaring appetites, the instrument of sins, the encumbrance of the soul in duty, liable to manifold and loathsome diseases, and condemned to return to corruption and dust. (*Notes*, 1 *Cor.* 15:39—44, *vv.* 42—44.) But they expect that Christ, at his second coming, will "change" their bodies, fashioning them into a complete conformity to his glorified body, rendering them incorruptible and spiritual, and thus preparing them to participate and improve the holy felicity of the immortal soul, to all eternity. (*Marg. Ref.* a.) This the Saviour will effect by his own *omnipotent* operation, according to that "working" by which he is able to subdue all things to himself, and so give them final deliverance from death, their last enemy. (*Marg. Ref.* b.)—The contrast between "the body of our humiliation," and the "body of his glory," into the likeness of which Jesus will *change* our bodies, is remarkable. There seems to be a reference to the transfiguration. (*Notes*, *Matt.* 17:1—8.)—If omnipotence is an incommunicable divine perfection, the apostle's language doubtless attests his Deity, in the most emphatical language. (*Note*, 1 *Cor.* 15:50—54.)

Conversation. (20) Πολιτευμα. Here only. Πολιτευω. See on 1:27. The word properly signifies "citizenship," or the privileges and correspondent conduct of a citizen. (*Note* 1:27—30.)—*We look for.*] Απεκδεχομεθα. See on *Rom.* 8:19. (*Notes*, *Luke* 19:11—27. 1 *Thes.* 1:9,10. 2 2 *Tim.* 4:6—8. *Tit.* 2:13. *Heb.* 9:27,28. 2 *Pet.* 3:10—13.)—*Shall change.* (21) Μετασχηματισει. See on 1 *Cor.* 4:6. —*Vile body.*] Το σωμα της ταπεινωσεως. See on *Luke* 1: 48. It is contrasted with τω σωματι της δοξης αυτου.—*May be fashioned like unto.*] Γενεσθαι αυτο συμμορφον. See on 10.—*The working whereby he is able.*] Την ενεργειαν του δυνασθαι αυτον. See on *Eph.* 1:19.

PRACTICAL OBSERVATIONS.

V. 1—11. We ought to be "zealous of good works," but to "rejoice in the Lord" alone. (*Notes*, *Is.* 12:1—3. 45:23—25. 61:10,11. *Hab.* 3:17—19.)—Repetitions on such important subjects, though easy to the teacher, are safe to the hearers, and must not be deemed superfluous: being often far more useful than the most original, ingenious, admired, or learned disquisitions.—We cannot too earnestly guard men against those, who either oppose or pervert the doctrine of salvation by mercy and grace alone. Many of these are greedy of their own interest, fierce against their opposers, and ready to rend in pieces the church, in order to propagate

CHAPTER IV.

The apostle affectionately exhorts and encourages the Christians at Philippi to steadfastness in the faith, concord among themselves, and joy in the Lord, 1—4; and to moderation, confidence in God, constant prayer and thanksgiving, and universal good behaviour, 5—9. He declares his joy in the Lord, on account of their renewed care of him, in sending by Epaphroditus a supply for his wants, 10; for, though he had learned, and was able through Christ strengthening him, to be content in any station; they had done well in communicating with him in his affliction, 11—14. Indeed, they alone had formerly thus communicated with him; and he rejoiced that they were thus fruitful; as it would redound to their own profit; being a spiritual sacrifice peculiarly acceptable to God through Christ, who would abundantly supply all their wants, 15—19. To him he ascribes eternal glory, 20; and concludes with salutations and benedictions, 21—23.

[a]THEREFORE, my brethren, dearly beloved [b]and longed for, [c]my joy and crown, [d]so stand fast in the Lord, *my* dearly beloved.

2 I beseech Euodias, and beseech Syntyche, [e]that they be of the same mind in the Lord.

3 And [f]I entreat thee also, [g]true yokefellow, [h]help those women which laboured with me in the gospel, with Clement also, and *with* other my fellow-labourers, [i]whose names *are* in the book of life.

4 [k]Rejoice in the Lord [l]always: *and* [m]again I say, rejoice.

5 Let [n]your moderation be known unto all men. [o]The Lord *is* at hand.

6 Be [p]careful for nothing; but [q]in every thing

a 3 20,21. 2 Pet. 3:11—14. b *See on* 1 Ki. 2:26. c 2:16. 2 Cor. 1:14. 1 Thes. 2:19,20. 3:9. d 1:27. Ps. 27:14. 125:1. Matt. 10:22. John 8:31. 15:3,4. Acts 2:42. 11:23. 14:22. Rom. 2:7. 1 Cor. 15:58. 16:13. Gal. 5:1. Eph. 6:10—18. Col. 4:12. 1 Thes. 3:8,11. 2 Thes. 2:15. 2 Tim. 2:1. Heb. 3:14. 4:14. 10:23,35,36. 2 Pet. 3:17. Jude 20,21,24,25. Rev. 3:10,11. e 2:2,3. Gen. 45:24. Ps. 133: Mark 9:50. Rom. 12:16—18. 1 Cor. 1:10. Eph. 4:1—8. 1 Thes. 5:13. Heb. 12:14. Jam. 3:17,18. 1 Pet. 3:8—11. f 2. Rom. 12:1. Philem. 8,9. g *See on* 2:20—25. Col. 1:7. h Acts 5:38—41. 16:14—18. Rom. 16:2—4,9,12. 1 Tim. 5:9,10. i Ex. 32:32. Ps. 69:28. Is 4:3. Ez. 13:9. Dan. 12:1. Luke 10:20. Rev. 3:5. 13:8. 17:8. 20:12, 15. 21:27. k *See on* h. 3:1. l Ps. 34:1,2. 145:1,2. 146:2. Matt. 5:12. Acts 5:41. 16:25. Rom. 5:2,3. 1 Thes. 5:16—18. Jam. 1:2—4. 1 Pet. 4:13. m 3:1. 2 Cor. 13:1,2. Gen. 1:8,9. n Matt. 5:39—42. 6:25,34. Luke 6:29—35. 12:22—30. 21:34. 1 Cor. 6:7. 7:29—31. 1 Tim. 3:2. Heb. 13:5,6. 1 Pet. 1:14. o Matt. 24:48—50. 1 Thes. 5:2—4. 2 Thes. 2:2. Heb. 10:25. Jam. 5:8,9. 1 Pet. 4:7. 2 Pet. 3:8—14. p Dan. 3:16. Matt. 6:25—33. 10:19. 13:22. Luke 10:41. 12:29. 1 Cor. 7:21, 32. 1 Pet. 5:7. q Gen. 32:7—12. 1 Sam. 1:15. 30:6. 2 Chr. 32:20. 33:12,13. Ps. 34:5—7. 51:15. 55:17,22. 62:8. Prov. 3:5,6. 16:3. Jer. 33:3. Matt. 7:7,8. Luke 18:1,7. Eph. 6:18. Col. 4:2. 1 Thes. 5:17,18. 1 Pet. 4:7. Jude 20,21.

their own peculiar notions or observances; though some are more plausible.—But we should also protest against "evil workers" of every description, with decision and impartiality. The true Christian will be aware of them; he "worships God in the Spirit, glories in Christ Jesus," has "the circumcision of the heart," and confides in nothing of which unregenerate men are capable. (*Notes, Jer.* 9:23,24. *Col.* 2:10—12. 1 *Pet.* 1:23—25.)—But, how far short do many, who "have confidence in the flesh," come of the attainments of Saul the persecutor! Their birth of Christian parents, early baptism, and "form of godliness," can scarcely be imagined superior to his distinctions of a similar nature; but where is their strictness, their zeal, their morality, and their blameless conduct? Yet they trust in their poor scanty worthless forms and duties; and count them too valuable to be exchanged for Christ and his salvation! But if they ever "come to themselves," and become acquainted with God, his law, and their own characters; they will "count all their gain" to be "loss for Christ:" and if, in consequence of their conversion, they should lose all outward things, and endure all kinds of persecutions in the Lord's service; if they should labour more abundantly, and walk more holily, than their brethren; they will still "count even all these things but loss and dung, for the excellency of the knowledge of Christ;" they will renounce all dependence on their best services, and esteem all worldly objects worthless, compared with the hope of "gaining Christ and being found in him." They will deprecate, as sure destruction, having their eternal state in any measure decided according to their own righteousness: they will desire above all things to have "that righteousness which is through the faith of Christ, even the righteousness which is of God by faith." They will see, that no additions need be made to his "unsearchable riches," no security added to his sure refuge, no appendages to his robe of righteousness. Thus they will account themselves rich, safe, and happy, in proportion to their assurance of being "found in Christ," and "made the righteousness of God in him:" but, in seeking for this assurance, as well as in order to glorify so bounteous and beloved a Friend; they will also earnestly desire, and aim at, a more transforming "knowledge of Christ," a deeper experience of the power of his resurrection, and a nearer conformity to him in his sufferings and death, by dying to sin, and crucifying the flesh with its affections and lusts. And, at the same time, the love of Christ will constrain them, if called to it, to suffer, yea to die with him, that they may be also glorified together: if so be, they may, by any means, be partakers of the resurrection to eternal felicity in heaven.

V. 12—21. Thousands and ten thousands, yea millions, have testified, that the above is the judgment and experience of true Christians: nor can any measure of personal holiness or self-denying labours satisfy the man, who "counts all but loss that he may win Christ," and be justified by faith in him alone. He still "counts not himself to have attained;" he is continually humbled for his manifold defects and defilements; he still "follows after," in hope of attaining to that prize, for which he was apprehended, when a careless, ignorant sinner, a wretched sensualist, or a proud formalist, by the Saviour's preventing grace. In his Christian course "he forgets the things which are behind, and reaches forth to those things which are before;" and presses forward to "the mark, for the prize of his high calling in Christ Jesus." In these respects there are indeed very great disparities among real Christians; but all know something of these purposes, desires, and experiences. Those who are most "perfected and matured" in the life of faith and grace, still need exhortations to be thus minded: they who are newly set out, should be called on to emulate such honourable examples: and while they judge and act in this manner, as to these grand concerns, the Lord will guide them into the further knowledge of his truth and will. For satisfactory views of divine things are far better acquired by peaceable meditation and diligent obedience, than by eager and angry disputations. (*Notes, John* 7:14—17. 8:30—36.) We should, however, be very careful not to grow remiss and languid, in those things "to which we have already attained:" but still continue to "walk by the same rule, and mind the same things," that we may make a perpetual progress in the divine life, and secure, as it were, every post of which we have got possession. Let us then assiduously endeavour to walk after the example of apostles and evangelists, that our conduct may be meet for others to copy with advantage: (*Note,* 1 *Thes.* 1:5—8.) for alas! in every age, there are professors of the gospel, of whom the humble, zealous Christian can scarcely think or speak, without sorrow and weeping. Of these, ministers must warn and caution their flocks in tender love: seeing "their end is destruction;" sensual indulgence is their filthy deity; they glory in their shameful abuse of the gospel, and "mind earthly things" under a religious profession. But let us, as citizens of heaven, "have our conversation" of a contrary nature: may we continually prepare for the coming of our Judge, "that we may be found of him in peace, without spot and blameless:" may we expect confidently to have our bodies of humiliation changed by his almighty power, into the fashion of his glorified body: and, in this prospect, may we apply to him daily to new-create our souls unto holiness; to deliver us from our enemies, "to bruise Satan under our feet," and to employ both our bodies and souls as "instruments of righteousness" in his service on earth, till he shall come to receive us to his heavenly kingdom!

NOTES.—CHAP. IV. V. 1. This verse evidently relates to the subject with which the former chapter concluded. (*Notes,* 3:20,21. 1 *Cor.* 15:55—58.) Seeing the Philippians had such hopes, and so powerful and gracious a Friend, let them stand fast in faith and obedience, amidst all enemies and temptations; as they had hitherto done, and as had been recommended to them. (*Marg. Ref. Note,* 1 *Cor.* 16:13,14. 1 *Thes.* 3:6—10.) The verse is principally remarkable for the variety of expressions, in which the apostle poured out the affection of his heart towards his brethren, or rather children, at Philippi. They were indeed "dearly beloved," with them he longed to commune; (*Note,* 1:7,8.) and he earnestly desired to be still more useful to them. He counted them "his joy and crown" amidst all his sorrow and disgrace; and he expected that they would be so in the day of Christ. (*Note,* 1:27—30. 1 *Thes.* 2:17—20.)

Longed for.] Επιποθητοι. Here only. Επιποθεω, 1:8. 2:26. See on *Rom.* 1:11.

V. 2, 3. It is probable, that Euodias and Syntyche were women of note at Philippi, who on some account had disagreed; this both impeded their usefulness, and tended to cause divisions in the church. The apostle therefore entreated them to accommodate their differences, by mutual concessions and forgivenesses; so that they might be "of one mind in the Lord," for his sake, and in seeking the peace and welfare of his church. (*Marg. Ref.* e. *Notes, Matt.* 5:23, 34. 18:15—17. 1 *Cor.* 6:1—6. *Eph.* 4:30—32. *Col.* 3:12—15.) The "true yokefellow," or *genuine associate* in the work of Christ, whom the apostle addressed without naming, was doubtless well known at Philippi; though our conjectures respecting him must be precarious. Some think that the person intended was husband to one of the women abovementioned; others that he was some eminent minister at Philippi. The apostle, however, entreated him to use his influence, in bringing those women to a cordial agreement, and in helping them to accomplish all their good designs, for the honour of Christ and the promulgation of the gospel: for they had formerly laboured, by their private endeavours, to promote the success of his public ministry; as Clement (or Clemens) also had done, and several others, whom he acknowledged as his fellow-labourers; and whose zeal and love emboldened him to say, that their names were enrolled in the book of life, among the elect of God and the heirs of heaven. (*Marg. Ref.* f—i. *Notes, Is.* 4:3,4. *Dan.* 12:1. *Luke* 10:17—20. *Rev.* 3:4—6. 13:8—10. 17:7,8. 20:11—15.) It is not certain that this was Clemens Romanus, an epistle of whose writing is yet extant: but it is generally supposed that the apostle meant him.

True yokefellow. (3) Συζυγε γνησιε. Συζυγος, ὁ και ἡ. Here only. '*Uni quasi jugo junctus.*' Schleusner. Γνησιος,

by prayer and supplication with [r]thanksgiving let your requests be made [s]known unto God.

7 And [t]the peace of God, which [u]passeth all understanding, [x]shall keep your hearts and minds [y]through Christ Jesus.

8 [z]Finally, brethren, [a]whatsoever things [b]are true, whatsoever things [c]*are* honest, whatsoever things [d]*are* just, whatsoever things [e]*are* pure, whatsoever things [f]*are* lovely, whatsoever things [g]*are* of good report; if *there be* any [h]virtue, and if *there be* any [i]praise, [k]think on these things.

9 Those things, [l]which ye have both learned, and received, and heard, and seen in me, [m]do: and [n]the God of peace shall be [o]with you. [*Practical Observations.*]

10 But [p]I rejoiced in the Lord greatly, that now at the last [q]your care of me [r]hath flourished again; wherein ye were also careful, but [s]ye lacked opportunity.

11 Not that I speak [s]in respect of want: for [t]I have learned, in whatsoever state I am, *therewith* to be content.

12 I know both [u]how to be abased, and I know

r 1 Sam. 7:12. 2 Cor. 1:11. Eph. 5:20. Col. 3:15,17. s Prov. 15:8. Cant. 2:14. Matt. 6:8. Luke 12:30. Num. 6:25. Dan. 9:22. 21. 34:29. Ps. 29:11. 85:8. Is. 26:3,12. 45:7. 48:18. 22. 55:11,12. 57:19—21. Jer. 33:6. Luke 1:79. 2:14. John 14:27. 16:33. *See* 2n Rom. 1:7. 5:1. 8. 14:17. 15:13. 2 Cor. 13:11. Gal. 5:22. Col. 3:15. 2 Thes. 3:16. Heb. 13:20. 2 Pet. 1:2. u Eph. 3:19. Rev. 2:17. x Neh. 8:10. Prov. 2:11. 4:6. 6:22. y 1 Pet. 1:5. 7. 5:10. 1. z *See on* a. 3:1. a Rom. 12:9—21. 1 Cor. 13:4—7. Gal. 5:22,23. Eph. 5:17. 2 Pet. 1:5—7. b Matt. 22:16. John 7:18. Rom. 12:9. 2 Cor. 6:8. Eph. 4:25. 5:9. 6:14. 1 Pet. 1:22. 1 John 3:18. c Acts 6:3. Rom. 12:17. 13:13. 2 Cor. 8:21. 1 Tim. 5:7. 1 Thes. 4:12. 1 Tim. 2:2. Tit. 3:14. *marg.* Heb. 13:18. 1 Pet. 3:12. d *Or, venerable.* 1 Tim. 3:4,8,11. Tit. 2:2,7. *Gr.* e Gen. 18:19. 2 Sam. 23:3. Ps. 82:3. Prov. 11:1. 16:11. 20:7. Mark 6:20. Luke 2:25. 23:50. Acts 10:22. 1 Tim. 1:5. 2 Tim. 4:14. Tit. 1:2. 2:2. Tit. 2:14. Jam. 1:27. 3:17. 2 Pet. 3:1.

1 John 3:3. f 2 Sam. 1:23. Cant. 5:16. 1 Pet. 4:8. g Acts 6:3. 10:22. 22:12. 1 Thes. 5:22. 1 Tim. 3:7. 5:10. h Ruth 3:11. Prov. 12:4. 31:10,29. 2 Pet. 1:3,4. i Prov. 31:31. Rom. 2:29. 13:3. 1 Cor. 4:5. 2 Cor. 8:18. k Luke 16:15. 1 Thes. 5:21. 1 John 4:1. 1 3:17. 1 Cor. 10:31—33. 11:1. 1 Thes. 1:6. 2:2—12,14. 4:1—8. 2 Thes. 3:6—10. m Deut. 5:1. Matt. 5:19,20. 7:21,24—27. Luke 6:46. 8:21. John 2:5. 13:17. 15:14. Acts 9:6. 2 Thes. 3:4. Jam. 1:22. 2 Pet. 1:10. 1 John 3:22. n 7. Rom. 15:33. 16:20. 1 Cor. 14:33. 2 Cor. 5:19,20. 13:11. 1 Thes. 5:23 Heb. 13:20,21. o Is. 8:10. 41:10. Matt. 1:23. 28:20. 2 Tim. 4:22. p *See on* 3:1,3. 2 Cor. 7:6,7. q 2 Cor. 11:9. Gal. 6:6. † Or, *is revived.* Ps. 85:6. Hos. 14:7. r Gal. 6:10. s 1 Cor. 4:11,12. 2 Cor. 6:10. 8:9. 11:27. t 3:8. Gen. 28:20. Ex. 2:21. Matt. 6:31—34. Luke 3:14. 1 Tim. 6:6—9. Heb. 10:34. 13:5,6. u 1 Cor. 4:9—13. 2 Cor. 6:4—10. 10:1,10. 11:7. 12:7—10.

δ και ἡ. See on 2 *Cor.* 8:8. The words may be thus used in the feminine: but they far more naturally lead the mind to think of a male associate.—*Help.*] Συλλαμβανου. *Luke* 5:7, 9.—*Gen.* 30:7. *Sept.* Συναντιλαμβανω, *Luke* 10:40. *Rom.* 8:26.—*Ex.* 18:22. *Sept.*—*Laboured.*] Συνηθλησαν. See on 1:27. (*Note*, 1:27—30.) It signifies to wrestle together; to make painful, earnest, and perilous exertions, with union and concert, in order to accomplish an important object.

V. 4. (*Notes*, 2:14—18. 3:1—7, *vv.* 1—3.) The apostle again exhorts the Philippians to "rejoice in the Lord *alway*," even in the midst of persecutions, afflictions, and temptations; though they should be poor, bereaved, sick, imprisoned, or in danger of death; yea, notwithstanding their manifold sins, and their present lamented imperfections and defilements, the deplorable evils which they might witness among professed Christians, and the wretched state of the ruined world around them. For the favour, mercy, salvation, protection, and consolation of their all-sufficient and almighty Lord; the honour of their relation to him, the felicity of communion with him, and the eternal glory which he had prepared for them as his ransomed flock, comprised a joy, which might more than counterbalance all the causes of their sorrows; and which would satisfy and sanctify their hearts, and fortify them for self-denial, suffering, and death. Nor were they to consider this exhortation as given without due consideration of their inward and outward impediments. Lest they should suppose this to be the case, he would again call upon them to "rejoice;" for he knew, that if they lived up to their privileges, and walked worthy of their high calling, they could never want cause for joy, and would generally be enabled to rejoice. (*Marg. Ref. Notes*, *Ps.* 32:8—11. 33:1 34:1,2. *Rom.* 5:1—5. 12:9—13. 1 *Thes.* 5:16—22. *Jam.* 1:2—4. 1 *Pet.* 1:8,9.)—The Lord Jesus, or "God in Christ," "God become our Salvation," is especially meant, in all these animating calls to rejoice.

V. 5—7. In connexion with the holy joy above inculcated, and in order to it, the apostle exhorted his beloved brethren, to manifest an indifference concerning those worldly possessions, distinctions, and enjoyments, about which men in general contend and quarrel: that so, the "meekness" of their disposition might be known to all men, even to their enemies; who would perceive how "moderate" they were, as to the acquisition and use of outward things: and how composedly they suffered the loss or want of them, or any of those hardships, to which the injustice of their persecutors exposed them. (*Note*, *Heb.* 10:32—34.) This they should aim at, under a realizing assurance that "the Lord was at hand." The present life, with all its trials or enjoyments, was speedily vanishing; the Lord would soon come to receive the souls of his people to glory, and to terminate the prosperity of his enemies; nay, the day of final retribution would speedily arrive, with complete redemption to believers, and "perdition to ungodly men." (*Marg. Ref.* n, o. *Notes*, 1 *Cor.* 7:29—31. *Jam.* 5:7—11. 1 *Pet.* 4:7.) Whatever then was taken from them, or wanting to them; whatever discouraged or distressed them, in their own concerns, or those of their brethren; they ought to watch against unbelieving anxiety, and a useless solicitude about events. (*Marg. Ref.* p. *Notes*, *Matt.* 6:25. *Luke* 12:22—34.) In order to this, they ought, in every case, when any thing either relating to their spiritual or temporal concerns, to their families, or to the church, of whatever nature or magnitude, rendered them solicitous; "by prayer and supplication," for themselves and others, to "make their requests known unto God;" pouring out their hearts before him, and joining their fervent prayers with "thanksgiving" for mercies already received. (*Marg. Ref.* q, s.) In thus seeking to God, under a consciousness of their indigence, dependence, and unworthiness, and in believing reliance on his mercy, power, truth, and grace, they would find, that "the peace" which he alone could bestow, consisting of an inward, thankful, admiring sense of his forgiving love, an acquiescence in his will, a confidence in him for help, and a serene composure of the soul, would be vouchsafed to them. This peace indeed could not be understood by those who did not experience it, nor could any words give them an adequate idea of it; nay, even true believers could not fully explain its nature and excellency: but they would find their affections, and all the power of their souls, possessed and garrisoned by it, to the exclusion of alluring, alarming, and harassing temptations, through the merits of Christ, the supply of his Spirit, and the exercise of faith in him. (*Marg. Ref.* t—y. *Notes*, *Ps.* 25:14. *John* 14:27,28. *Rom.* 15:8—13. *Gal.* 5:22—26 *Col.* 3:12—15. *Rev.* 2:17.)—This *peace* is "my peace," says Jesus; it is the "fruit of the Spirit:" it is "the peace of God."—*Moderation.* (5) 'It means meekness under provocation, readiness to forgive injuries, equity in the management of business, candour in judging characters and actions, ... sweetness of disposition, and the entire government of the passions.' *Macknight.* 'Equity; a mind moderate as to the things of this life, and by no means strictly exacting what is justly due.' *Beza.*—"The Lord is at hand," (5) or *near.* Some understand the clause of his being a present Help in trouble. Others suppose the apostle meant, that the Lord would speedily come to destroy Jerusalem, and deprive the Jews of that power and influence, by which they became the general instigators of persecution. Probably this interpretation was adopted, lest it should be inferred, that the apostle erroneously supposed the day of judgment to be near at hand; but it is by no means satisfactory. It is, however, the manner of the sacred writers, to consider all temporal things as short, and the end of them as "at hand," and "the Judge as at the door:" and, seeing death is the same, in a great measure, to individuals, as judgment will be to the world at large; their language is in this respect highly suitable and proper.—*With thanksgiving.* (6) 'Thus David, very often beginning with lamentations and tears, concludes with thanksgiving.' *Beza.*—The *mind* and *heart* are distinguished. "The peace of God," and the happy experience of it, fortifies and garrisons the *intellectual* faculties, against the cavils, objections, and vain reasonings of infidels skeptics, philosophers, and heretics; and the *affections* against the allurements and terrors of worldly objects; and both mind and heart against all the temptations of the devil.

Moderation. (5) Το επιεικες. 1 *Tim.* 3:3. *Tit.* 3:2. *Jam.* 3:17. 1 *Pet.* 2:18. Επιεικεια, *Acts* 24:4. 2 *Cor.* 10:1.—*Be careful for nothing.* (6) Μηδεν μεριμνατε. See on *Matt.* 6:25.—*Which passeth all understanding.* (7) Ὑπερεχουσα παντα νουν. Ὑπερεχω, 2:3. 3:8. See on *Rom.* 13:1.—*Shall keep.*] Φρουησει. 2 *Cor.* 11:32. *Gal.* 3:23. 1 *Pet.* 1:5.—*Minds.*] Νοηματα. See on 2 *Cor.* 2:11.

V. 8, 9. The substance of the practical exhortations which the apostle had further to give, might be comprised in a few words. Whatsoever tempers, words, or actions, in any way expressed truth, candour, sincerity, or fidelity; whatsoever appeared grave, "venerable," or respectable; whatsoever was just and upright, stamped with probity and integrity; whatsoever evinced purity, chastity, and temperance; whatsoever was amiable, or *friendly*; whatsoever was justly of good report, and approved as virtuous or commendable among men; let the Philippians continually "think of these things," form a due estimate of the value of each, adopt such as were really good, and endeavour to manifest them in every part of their conduct. (*Marg. Ref.* b—k.) In short, let them practise what he had taught them, and what they had received as teachable scholars; what they had heard from him, and witnessed in his example: and then he could confidently assure them of the comforting and protecting presence of their reconciled God, (as the Author of inward and outward peace,) with their souls, and in their assemblies. (*Marg. Ref.* l—o.)

Honest. (8) "Venerable." *Marg.* Σεμνα. 1 *Tim.* 3:8,11. *Tit.* 2:2. Σεμνοτης, 1 *Tim.* 2:2. 3:4. *Tit.* 2:7.—'Quæcunque sunt gravi et honesto viro digna.' *Schleusner.*—*Pure.*] Ἁγνα. See on 2 *Cor.* 7:11.—*Lovely.*] Προσφιλη. Here only. A φιλος, *amicus.* 'Quicquid gratiam moribus nostris affert, et nos amabiles reddit.' *Schleusner.* Those things, which being kind and loving, conciliate love.—*Think on.*] Λογιζεσθε. 3:13. See on *Rom.* 2:3.—*The God of peace.* (9) Ὁ Θεος της ειρηνης.

how to abound: every where and in all things [x]I am instructed both to be full and to be hungry, both to abound and to suffer need.

13 I [y]can do all things [z]through Christ which strengtheneth me.

14 Notwithstanding, [a]ye have well done that [b]ye did communicate with my affliction.

15 Now ye Philippians, know also, that [c]in the beginning of the gospel, when [d]I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only.

16 For even [e]in Thessalonica ye sent [f]once and again unto my necessity.

17 Not [g]because I desire a gift: but I desire [h]fruit that may abound [i]to your account.

18 But [j]I have all, and [k]abound: I am full, having received of [l]Epaphroditus the things *which were sent* from you, [m]an odour of a sweet smell, a sacrifice [n]acceptable, well-pleasing to God.

19 But [o]my God shall [p]supply all your need according to his riches in [r]glory by Christ Jesus.

20 Now [s]unto God and our Father *be* glory for ever and ever. [t]Amen.

21 [u]Salute every [x]saint in Christ Jesus. [y]The brethren which are with me greet you.

x Deut. 32:10. Neh. 9:20. Is. 8:11. Jer. 31:19. Matt. 11:29. 13:52. Eph. 4:20,21. y John 15:4,7. 2 Cor. 3:4,5. z *See on* 2 Cor. 12:9,10. Eph. 3:16. 6:10. Col. 1:11.—Is. 40:29—31. 41:10. 45:24. a 1 Kings 8:18. 2 Chr. 6:8. Matt. 25:21. 3 John 5—8. b 13. 1:7. Rom. 15:27. 1 Cor. 9:10,11. Gal. 6:6. 1 Tim. 6:18. Heb. 10:34. 13:16. c 2 Kings 5:16,20. 2 Cor. 11:8—12. 12:11—15. d Acts 16:40. 17:1—5. e 1 Thes. 2:9. f 1 Thes. 2:18. g 11. Mal. 1:10. Acts 20:33,34. 1 Cor. 9:12—15. 2 Cor. 11:16. 1 Thes. 2:5. 1 Tim. 3:3. 6:10. Tit. 1:7. 1 Pet. 5:2. 2 Pet. 2:3,15. Jude 11. h 1:11. Mic. 7:1. John 15:8,16. Rom. 15:28. 2 Cor. 9:9—13. Tit. 3:14. i Prov. 19:17. Matt. 10:40—42. 25:31—40. Luke 14:12—14. Heb. 6:10. j Or, *I have received all.* k 12. 2 Thes. 1:3. l 2:25,26. m John 12:3—8. 2 Cor. 2:15,16.

Eph. 5:2. Heb. 13:16. 1 Pet. 2:5. n Rom. 12:1. 2 Cor. 9:12. o 2 Sam. 22:7. 2 Chr. 18:13. Neh. 5:19. Dan. 6:22. Mic. 7:7. John 20:17,28. Rom. 1:8. 2 Cor. 12:21. Philem. 4. p Gen. 48:15. Deut. 8:3,4. Neh. 9:15. Ps. 23:1—5. 41:1—3 84:11. 112:5—9. Prov. 3:9,10. 11:24,25. Mal. 3:10. Luke 12:30—33. 2 Cor. 9:8—11. q Ps. 36:8. 104:24. 130:7. Rom. 9:23. 11:33. Eph. 1:7,18. 2:7. 3:8,16. Col. 1:27. 3:16. 1 Tim. 6:17. r Rom. 8:18. 2 Cor. 4:17. 1 Thes. 2:12. 1 Pet. 5:1,10. s 1:11. Ps. 72:19. 115:1. Matt. 6:9,13. Rom. 11:36. 16:27. Eph. 3:21. 1 Tim 1:17. Jude 25. Rev. 1:6. 4:9—11. 5:12. 7:12. 11:13. 14:7. t 23. *See on* Matt. 6: 12. 28:20. u *See on* Rom. 16:3—16. x 1:1. 1 Cor. 1:2. Eph. 1:1. y Rom. 16:21,22. Gal. 2:3. Col. 4:10—14. Philem. 23,24.

Rom. 15:33. 16:20. 1 *Thes.* 5:23. *Heb.* 13:20. (*Notes*, *Rom.* 15:30—33, *v.* 33. *Heb.* 13:20,21.)

V. 10—13. The apostle would not conclude his epistle, without a special acknowledgment of the kindness shown him by the Philippians. It had indeed "greatly rejoiced him in the Lord," with reference to his providence, will, and glory; that, after a considerable time, their care of him had flourished again, as a tree shoots forth its buds in the spring. This not only excited him to thank God for putting it into their hearts to supply his urgent necessities; but it made him joyful, as it evinced the prosperous state of their souls. Indeed, he was now satisfied that they had all along been careful for him, and desired to help him; but they had wanted the opportunity or ability of doing it so soon as they had intended; yet perhaps his godly jealousy over them had made him before fear, lest they were become disaffected or remiss. (*Marg. Ref.* p—r.)—He did not, however, speak this with respect to the want which he had suffered, as if that were an intolerable evil: for "he had learned" in the school of experience, under the tuition of Christ, "to be contented" and well satisfied with the appointments of God, in whatever situation he was placed. He "knew how to be abased" by the deepest poverty, labouring hard for a mean subsistence, neglected and despised; without repining, or using any dishonourable means of obtaining relief: and he was able "to abound," without deviating from the strictest rules of temperance and humility, and without growing reluctant to the most self-denying and afflictive labours. In every respect, and in all things, he was "initiated" into the mysterious life of faith and communion with God, as the Source of consolation: so that he "knew how to be full," and able to impart to others, without being betrayed into inexpedient indulgence, pride, or love of worldly things; or to be hungry, and destitute of bare necessaries for himself, without being discomposed, or unfitted for his place and work. (*Marg. Ref.* s—x.) Thus he found by experience, that he "could do all things," in this respect, and in whatever was connected with his duty: not by his natural ability, nor yet by the grace which he had already received; but through the strength daily communicated to him from Christ, whose power rested upon him, and enabled him for every service and situation to which he called him. (*Marg. Ref.* y, z. *Notes*, 2 *Cor.* 12:7—10. *Eph.* 3:14—19. 6:10—13. *Col.* 1:9—14, *v.* 11. 1 *Tim.* 4:6—10, *vv.* 6—8. *Heb.* 13:5,6.)—He seems to have learned these things, by a deep sense of his own unworthiness, and his obligations to the Lord; by continually contemplating the poverty, abasement, and sufferings of Christ; by a believing confidence in the wisdom, faithfulness, and love of God, who ordered all this concern in the best manner possible: by a lively hope of immortal felicity; and an ardent desire, by any labours or sufferings, to promote the cause of Christ in the world.—It appears to us wonderful, that the apostle, in so affluent a city as Rome, where a flourishing church of Christ had been for a considerable time established, and even after his imprisonment for the gospel had excited very great attention among large multitudes, should want the necessaries or comforts of life. But the Gentiles, in general, were little in the habit of giving to the poor, or contributing to the support of the ministers of religion: and the apostle, like Elisha in respect of Naaman, would be extremely careful not to excite their prejudices, or interrupt the success of the gospel, by his own concerns: so that, probably, it was not generally known that he was in want. The Christians at Rome, as in other places, were, it may be supposed, chiefly of the lower orders; and they had already to provide for their own pastors, the poor, and the expenses of their religious worship. Yet, after all these considerations have been allowed their full weight; not only the disinterestedness of the apostle, but the inattention, to say no more, of the Christians, cannot but excite our astonishment!—*Abased.* (12) 'He who is poor, is despised by most men, how much soever he may be adorned with the excellent gifts of God.' *Beza.* (*Note*, *Ec.* 9:13—18.)—*I am instructed.*] A reference is made to the initiation of select persons into certain concealed mysteries, among the heathen. There is reason to believe, that these celebrated mysteries contained much evil, and little or no good: but the mystery of the life of faith, submission to God and reliance on him, was of a higher and nobler nature.

Your care of me. (10) Το ὑπερ ἐμου φρονειν. 2. 1:7. 2:2,5. 3:15,16,19. See on *Matt.* 16:23.—*Hath flourished again.*] "Is revived." *Marg.* Ανεζαλετε. Here only N. T.—*Ez.* 17 24. *Sept.* "Ye have flourished again, as to your care of me. "You have made your care of me to flourish again." *Hammond.*—*Ye lacked opportunity.*] Ηκαιρεισθε. Here only Ευκαιρεω. See on *Acts* 17:21.—*To be content.* (11) Αυταρκης ειναι. Here only. Αυταρκεια, 1 *Tim.* 6:6. See on 2 *Cor.* 9:8. '*Qui sibi sufficit.*' Schleusner. Εx αυτος, ipse, et αρκεω, 2 *Cor.* 12:9. 1 *Tim.* 6:8.—The seat of his satisfaction is in himself, independent of creatures, but derived from God, and sustained by him. (*Note*, *Prov.* 14:14.)—*I am instructed* (12) Μεμυημαι. Here only. '*Ab alio sacris initior et instituor*, a μυω, *claudo.*' Schleusner.—*I can do.* (13) Ισχυω *Matt.* 26:40. *Luke* 6:48. *Acts* 6:10. 15:10, *et al.*—*Strengtheneth.*] Ενδυναμουντι. *Acts* 9:22. *Rom.* 4:20. *Eph.* 6:10. 1 *Tim.* 1:12. 2 *Tim.* 2:1. 4:17. *Heb.* 11:34.

V. 14—20. Though the apostle could well have endured his poverty without murmuring; he was not on that account, by any means, the less entitled to assistance: and the Philippians had done a good work in communicating with him in his affliction, or partaking of it, by straitening themselves to relieve him. (*Marg. Ref.* a, b. *Note*, 1:3—6.) This renewed instance of their liberal affection made it proper for him to mention, what they indeed knew, that at "the beginning of the gospel" being preached among them, when he "departed from Macedonia, no church," except that at Philippi, had maintained Christian fellowship with him, by giving him a supply for his urgent wants, and by his receiving it from them. Even when he was successfully preaching at Thessalonica, and labouring with his own hands for a maintenance, they had repeatedly sent him supplies. (*Marg. Ref.* c—f. *Notes*, 2 *Cor.* 11:7—12. 2 *Thes.* 3:6—9.) This demanded his grateful remembrance: not "because he desired a gift" for its own sake, or coveted the property of his hearers; but because he desired to see them fruitful in those good works, which would conduce to their present comfort, and future felicity: whereas, no doubt, it grieved him to see professed Christians tenacious of their worldly goods, and leaving their ministers to struggle with deep poverty. But, in every respect, he had all that he could wish for; he was fully satisfied with their conduct, and with his own circumstances, "having received from Epaphroditus" the supply which they had sent. This he knew to be far more acceptable to God, than the most fragrant incense, being "a spiritual sacrifice," "well pleasing to him," as the genuine fruit of faith in the Lord Jesus, and love to him. (*Marg. Ref.* g—n.) The apostle indeed could not make them the return which he wished; but "his God and Father," "whose he was, and whom he served," would surely "supply all their wants" of every kind, according to the riches of his all-sufficiency and bounty; especially by bringing them to his eternal glory through Christ Jesus. (*Marg. Ref.* o—r. *Note*, 2 *Cor.* 9:8—11.) To him, therefore, as the common Father of the whole family, he ascribed the glory of all which was done in them, for them, and by them; and of all his manifested perfections, and wonderful works, which the apostle fervently desired might be universally adored for ever and ever (*Marg. Ref.* s.)—Nothing could more fully show the peculiar confidence which the apostle had, concerning the Christians at Philippi, (as well as the fervour of his prayer for them,) than this conduct in receiving support from them, and so long after thus acknowledging it. Thessalonica was indeed a larger city than Philippi, but probably the converts to Christianity were poorer; and perhaps they had not been so fully *proved*, when he was driven from them as the Philippians had been. (*Note*, 2 *Cor.* 8:1—5.)—As Thessalonica was the chief city of Macedonia, at which St. Paul continued some

22 All [z]the saints salute you, [a]chiefly [a]they that are of Cesar's household.

23 The [b]grace of our Lord Jesus Christ *be* with you all. Amen.

z Rom. 16:16. 2 Cor. 13:13. Heb. 13:24. 1 Pet. 5:13. 3 John 14. a 1:13. b *See on* Rom. 16:20,24. 2 Cor. 13:14.

time, it has been supposed that the clause, "when I departed from Macedonia," relates to a supply sent to him, after he was gone into Achaia, distinct from what had been sent him in Thessalonica.—The language used concerning the conduct of the Philippians, being in the most emphatical terms the same which is used concerning the atonement of Christ, (*Eph.* 5:2.) is wonderful: and it shows how pleasing real good works, "the fruits of the Spirit," are to God through Jesus Christ. (*Notes*, *Heb.* 6:9,10. 13:15,16.)

Ye did communicate with. (14) Συγκοινωνησαντες. See on *Eph.* 5:11. Συγκοινωνος, *Rom.* 11:17.—*I desii e.* (17) Επιζητω. *Matt.* 6:32. 16:4. *Luke* 12:30, *et al.*—*I have all.* (18) Απεχω παντα. *Matt.* 6:2.—*An odour of a sweet smell.*] Οσμην ευωδιας. *Eph.* 5:2. See on 2 *Cor.* 2:14,15.—*A sacrifice acceptable.*] Θυσιαν δεκτην. *Eph.* 5:2. Δεκτος, 2 *Cor.* 6:2.—*Well-pleasing.*] Ευαρεστον. See on *Rom.* 12:1.

V. 21, 22. "The brethren" may here either mean the ministers at Rome, or such of the apostle's friends as were come from other parts to be with him.—There were true "saints in Nero's household;" who kept their places, and served Christ in that most perilous and ensnaring situation, as Daniel did in the court of Nebuchadnezzar and Darius. (*Dan.* 4:—6:)—It is probable, that they were generally in inferior stations. (*Marg. Ref.*)

PRACTICAL OBSERVATIONS.

V. 1—9. Affectionate ministers, like tender parents, can scarcely find words emphatical enough to express their love, and their fervent desires after the felicity of those, whom they regard as their present "joy," and their future "crown." They greatly long after their steadfastness in the faith, and constant devotedness to God, amidst the temptations and allurements of the world: and their good conduct for a season makes them the more earnest with them, to acquit themselves honourably for the future. They so love the blessed office of peacemakers, that they will even *supplicate*, by name, their own children, to "be of one mind in the Lord:" and they so much desire the success of every good work, that they use all their influence to excite every one "to help all those, who labour" in any way to promote the gospel, and thus give assurance that "their names are written in the book of life." This affectionate spirit should be cultivated, and sought in constant prayer, by all ministers, as peculiarly conducive to usefulness.—Believers have always ground of "rejoicing in the Lord," though they are not always able to rejoice: the perfection of their duty, and the full enjoyment of their privilege, are precisely the same: their disconsolations arise from weakness of faith and grace, and they should be called upon to "rejoice in the Lord alway," though they be not able to come up to the standard; that they may aim high: for the nearer they come to it, the more will God be glorified in and by them. Living upon these holy, satisfying, and substantial joys, we should make it appear that we are not of this world. Let the carnal, the ambitious, and the selfish grasp at the possessions, enjoyments, and parade of a day, and contend about them as children about their toys; our "moderation" about temporal things, and our composure amidst injuries and losses, should be manifest to all men. "The Lord is at hand;" the hour of death, and the day of judgment, will speedily arrive. The transient joys and sorrows of the present scene are not worth our solicitude; all our temporal and eternal interests are in the Lord's hands; we should therefore be "careful for nothing," except to know the state of our souls, and the path of duty. In all our sorrows, fears, wants, or trials, we should "make our requests known unto God;" for, though he knows them beforehand, he loves to hear them from us. (*Note*, *Matt.* 6:7, 8.) Whatever our difficulties may be, we have always cause to unite grateful praises with our prayers and supplications; and in this way we shall find an inward satisfaction, and experience that "peace of God which passeth all understanding;" so that our hearts and minds will be preserved in serenity, whatever storms may rage around us.—All our privileges and salvation originate wholly from the free mercy of God: yet the actual enjoyment of them is intimately connected with our holy conversation. Therefore, "whatsoever things are true," venerable, just, pure, loving, "lovely, or of good report;" whatsoever is virtuous and commendable; whatsoever prophets, apostles, or martyrs have exemplified; whatsoever excellency we have heard and read of, or witnessed, in the conduct of the saints; nay, whatever things the world, on good grounds, regards and approves as virtuous and commendable: these things we should continually think of, and diligently practise; and in this way we may confidently expect, and shall doubtless experience, the presence and blessing of the God of peace and love, in every circumstance of life and death.

V. 10—23. Even those who on the whole prosper in religion, have their winters, as well as their spring-seasons: sometimes their zeal and love seem to languish, and then again at last they "flourish" more abundantly. Yet they often "lack opportunity," when they perhaps are judged inattentive: and faithful ministers may sometimes suspect or mourn over them, when if they knew all, they might be rejoicing greatly in the Lord for them. We should, however, confide in God alone; for human friendships are precarious.—It is a great and exceedingly rare and difficult attainment to "learn in whatever state we are, therewith to be content." Pride, unbelief, a vain hankering after something unpossessed, a fickle sickly disrelish of present comforts, and the tedious repetition of the same actions and scenes which no longer give pleasure, render men naturally discontented in the most favourable circumstances: and their continual shiftings from one thing to another resemble the tossing to and fro of a man in a fever, who imputes his restlessness to his *posture*, rather than to his *disease*. The discontented spirit, then, is the effect of inward *disease*, not of outward circumstances: and content must spring from inward health of soul, even from holiness. It requires much humility, spirituality, faith, and resignation, to render us contented in our appointed situations. Probably, few Christians, who even enjoyed liberty and plenty, can sincerely and unreservedly adopt the language of Paul the indigent prisoner of Jesus Christ. We ought, however, to study this important lesson: we should pray continually for patient submission and hope, when we are abased; for humility and a heavenly mind when exalted; and to be initiated into the practical mystery of temperate, self-denying, liberal, lowly abundance, or that of cheerful, contented, and honourable indigence, even if called to suffer hunger and extreme want. We can indeed of ourselves "do nothing;" but we may do all things through Christ, who inwardly strengthens his people, in proportion as they simply depend upon him. He can teach and enable his ministers to live in poverty among the affluent, without grudging, envying, coveting, or repining; even when they have an equitable claim upon them for a portion of their abundance. Indeed, we should peculiarly aim at this, if we would be examples to the flock, and convince the wealthy that we "seek not theirs but them."—Notwithstanding this, the people should be taught, that "they do well in communicating to the wants" of their faithful pastors; who are justly entitled to liberal assistance, in proportion as they are willing to "endure all things, rather than hinder the gospel of Christ." (*Note*, 1 *Cor.* 9:7—23.) And those who distinguish themselves in such services, from pure motives, shall be "had in everlasting remembrance;" for their most secret good works shall be published at the last day, if not before.—The affectionate servant of Christ will not "*desire* a gift:" nay, on some occasions he will firmly refuse it, whatever his straits may be: yet, he cannot but long to see his people fruitful in such things, as will "abound to their own account:" and though he be willing to suffer want; yet he must grieve, when they neglect their bounden duty, and bring their state into question, or prevent their own comfort.—Pride, rather than disinterestedness, sometimes induces men, when in actual straits, to refuse or decline such help, as is offered them in the most unexceptionable manner: but still more evidently, it is this evil principle, which makes them unwilling to acknowledge the favours which they have received.—We should not then be reluctant, on proper occasions, to acknowledge our obligations to those who have ministered to our necessities; and to commend their fruits of faith and love, as "an odour of a sweet smell, a sacrifice, acceptable, well-pleasing unto God." What we cannot repay, we may trust that he will, "according to his riches in Christ Jesus," supplying all the wants of those who thus straiten themselves, and bringing them to his heavenly kingdom; that glory may be to him, our God and Father, for evermore.—Whether saints reside in palaces, cottages, or dungeons, communion should be maintained among them, by mutual prayers, salutations, and kindnesses The Lord will have some to honour him in every situation; and he can preserve them unhurt in their proper places, however perilous, by the power which protected the three young men in the fiery furnace: (*Notes*, *Dan.* 3:) for "the grace of our Lord Jesus Christ" will be with all his true people, wherever dispersed, or however distinguished, and prove eventually "sufficient for them."

THE

EPISTLE OF PAUL THE APOSTLE

TO THE

COLOSSIANS.

COLOSSÆ was a populous city of Phrygia, in Asia Minor, near to Laodicea and Hierapolis.—It is not recorded, that St. Paul had been there; and the general testimony of antiquity favours the opinion, that Epaphras, or some other evangelist sent by the apostle from Ephesus, founded the church at Colossè. This sentiment, however, has of late been much controverted. It does not indeed appear to be a matter of much consequence to us; and I am not disposed to enter on so uninteresting a controversy, yet, I must give my decided *opinion*, that the evidence against the apostle's having been at Colossè is far stronger than any which has been adduced on the affirmative side of the question. There is a great similarity between this epistle, and that to the Ephesians; and it is generally supposed, that they were written about the same time, and sent by the same messenger, even Tychicus, though Onesimus, being a Colossian, who accompanied Tychicus, is not mentioned in the epistle to the Ephesians. (*Note*, 4 7—14, *v* 9.)—It is probable, that the apostle had heard of some teachers, who, grafting heathen philosophy along with the tradition of the Pharisees on the ritual law of Moses, had corrupted the gospel by this heterogeneous mixture; and were attempting to draw aside the Colossians. He therefore particularly warned them against these deceivers, and against all who, either by superstitious observances, or philosophy, attempted to seduce them from "the simplicity of Christ;" in whom alone, "they were complete," and had every thing which they could possibly want, or *imagine*, as really conducive to their edification and salvation. These cautions and exhortations are introduced, and connected with the most exalted views of the personal and mediatorial dignity of Christ, and the fulness and freeness of his salvation; which many suppose to have been directed against some of those heretical sects, which sprang up at an early period in the church; the leaders of which sought to exalt themselves, by derogating from the glory of the divine Saviour.—It appears, however, that the church at Colossè was, on the whole, in a very flourishing state: and accordingly the epistle abounds far more in thanksgivings to God, commendations, and animating exhortations, than in reproofs and warnings.—Epaphras was, probably, when the apostle wrote, confined as a prisoner at Rome. (*Philem.* 23.)

A. D. 64.

CHAPTER I.

The apostle salutes the saints at Colossè, 1, 2; *thanks God for the good account, which he had heard from Epaphras, of their faith and love,* 3—8; *shows, how he prayed for their increasing knowledge, holiness, patience, joy, and gratitude for redeeming love.* 9—14; *declares in exalted terms the personal and mediatorial glory of Christ,* 15—20; *by whom, they, who were once enemies, were now reconciled to God; and would be eternally saved, if they continued in the faith of the gospel, of which Paul was made a minister,* 21—23; *who rejoiced in all his labours and sufferings for their sakes, as the apostle of the Gentiles,* 24—27; *and laboured earnestly, "according to the mighty power of God in him,"* 28, 29.

PAUL, [a]an apostle of Jesus Christ, by the will of God, and [b]Timotheus *our* brother,

2 To [c]the saints and faithful brethren in Christ which are at Colossè: [d]Grace *be* unto you, and peace, from God our Father and the Lord Jesus Christ.

3 We [e]give thanks to God, and the Father of our Lord Jesus Christ, [f]praying always for you,

4 Since [g]we heard of your [h]faith in Christ Jesus, and of the love *which ye have* to all the saints,

5 For [i]the hope which is [k]laid up for you in heaven, whereof ye heard before in [l]the word of the truth of the gospel:

6 Which [m]is come unto you, as *it is* in all the world; [n]and bringeth forth fruit, as *it doth* also in you, since the day ye heard *of it*, and [o]knew the grace of God in truth:

7 As ye also learned of [p]Epaphras [q]our dear fellow-servant, who is for you [r]a faithful minister of Christ;

8 Who also declared unto us your [s]love in the spirit. [*Practical Observations.*]

9 For this cause we also, [t]since the day we

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a *See on* Rom. 1:1. 1 Cor. 1:1. 2 Cor. 1:1. b Phil. 1:1. 1 Thes. 1:1. 2 Thes. 1:1. Philem. 1. c *See on* 1 Cor. 1:2. Gal. 3:9. Eph. 1:1. d *See on* Rom. 1:7. 1 Pet. 1:2. 2 Pet. 1:2. Jude 2. Rev. 1:4. e *See on* Rom. 1:8,9. Eph. 1:15,16. Phil. 1:3—5. 1 Thes. 1:2. f 9—13. Eph. 3:14—19. Phil. 1:9—11. 1 Thes. 3:10—13. 2 Thes. 2:16,17. 2 Tim. 1:3. g 9. 2 Cor. 7:7. Eph. 1:15. 1 Thes. 3:6. 3 John 3,4. h Gal. 5:6. 1 Thes. 1:3. 4:9,10. 2 Thes. 1:3. Philem. 5. 1 Pet. 1:21—23. 1 John 3:14 23. 4:16. i 23,27. Acts 23:6. 24:15. 26:6,7. 1 Cor. 13:13. 15:19. Gal. 5:5. Eph. 1:18,19. 2 Thes. 2:16. Heb. 7:19. 1 Pet. 3:15. 1 John 3:3. k Ps. 31:19. Matt. 6:19,20. Luke 12:33. 2 Tim. 4:8. 1 Pet. 1:3,4. l 3:16. Acts 10:36. 13:26. Rom. 10:8. 2 Cor. 5:19. 6:7. Eph. 1:13. 1 Thes. 2:13. 1 Tim. 1:15. 1 Pet. 2:2. m 23. Ps. 98:3. Matt. 24:14. 28:19. Mark 16:15. Rom. 10:18. 15:19. 16:26. 2 Cor. 10:14. n 10. Mark 4:8,26—29. John 15:16. Acts 12:24. Rom. 1:13. 15:28. Eph. 5:9. Phil. 1:11. 4:17. o Pe. 110:3. Acts 11:18. 16:14. 26:18. 1 Cor. 15:10,11. 2 Cor. 6:1. Eph. 4:23,24. 1 Thes. 1:5. 2:13. 2 Thes. 2:13,14. Tit. 2:11. 1 Pet. 1:2,3. 5:12. p 4:12. Philem. 23. q *See on* Phil. 2:19—22,25. r Num. 12:7. Matt. 24:45. 25:21. 1 Cor. 4:2, 17. 7:25. 2 Cor. 11:23. Eph. 6:21. 2 Tim. 2:2. Heb. 2:17. 3:2. s 4. Rom. 5:5. 15:30. Gal. 5:22. 2 Tim. 1:7. 1 Pet. 1:22. t 4,6. Rom. 1:8—10. Eph. 1:15,16.

NOTES.—CHAP. I. V. 1, 2. (*Marg. Ref. Notes, Rom.* 1:5—7. 1 *Cor.* 1:1—3.) 'Coloss was situated in Phrygia, not far from Hierapolis and Laodicea; in that part which borders on Lycia and Pamphylia.' *Beza.*—'I cannot think they are called holy and faithful brethren, on account of their adhering to the purity of the Christian faith, in opposition to those that urged the necessity of observing the Jewish law. This was indeed one instance of their fidelity; but I think it greatly impoverishes and debases the sense of such an extensive phrase, to reduce it within such narrow bounds. Many scores of criticisms of some modern commentators of reputation are liable to the same exception.' *Doddridge.*—The author quotes this passage, as exactly conveying his own opinion on several *learned* expositions, both before and since the time of the pious Doddridge. They give you a bucket of water, and speak as if they had emptied the well.

V. 3—8. The apostle began the epistle as usual, by assuring the Colossians, that he "gave thanks to the God and Father of our Lord Jesus," for his grace bestowed on them; and prayed for the perfection of that good work in them. This he and Timothy had done, ever since "they heard of their faith and love;" (*Note, Eph.* 1:15—23.) blessing God, who had called them from the delusive pursuit of earthly things, to hope for happiness in himself. (*Marg. Ref.* e—i. *Notes*, 21—27. 3:1—4. *Rom.* 5:3—5. 15:8—13. 2 *Thes.* 2: 16,17. *Heb.* 6:16—20. 1 *Pet.* 1:3—5. 1 *John* 3:1—3.) The object of this "hope was laid up in heaven," the place of perfect purity and joy, out of the reach of the vicissitudes of this lower world. It was treasured up "for them," and no enemy could deprive them of it. They had heard of it, "in the word of the truth of the gospel," even the glad tidings of salvation which had been sent to them. It was intended, that this gospel should be published throughout the world; it had made a very rapid progress among the nations (*Marg. Ref.* k—m.) and, having been attended by divine power, had brought forth fruit in every place, in the conversion of multitudes to the holy service and spiritual worship of God, by faith in Christ Jesus. The same blessed fruits had been produced in the hearts and lives of the Colossians, "since the day when" they first had heard the gospel, and had *truly* and experimentally believed it, and been *really* made partakers of Christ and his salvation. (*Marg. Ref.* m—o.) These things they had learned from Epaphras, whom the apostle owned as a "dear fellow-servant" in the work of Christ; and "a faithful minister," appointed especially to labour for the good of the Colossians, as their stated pastor. Moreover, he had assured the apostle of their love to Christ, and to him for Christ's sake, which they exercised "in the Spirit," under his influences, and in a spiritual manner: and this made him so confident in respect of their interest in the heavenly "hope" before mentioned. (*Marg. Ref.* p—s.)—*We give thanks*, &c. (3) 'From this, ... note, that the good shepherd should not only feed his flock, but pray continually for them, and give thanks for the spiritual blessings conferred on them.' *Whitby*—"*To God and the Father.*"] 'As "God, who is the God of Israel" was the characteristic of the true God to the Jewish nation; so "God, who is the Father of our Lord Jesus Christ," is the characteristic of the same God to Christians: who worship him under that title, as being "the Father of our Lord Jesus Christ," and in him, our Father; we being the sons of God through faith in him; and deriving all our blessings from the Father through him.' *Whitby.*—"*Love in the Spirit.*" (8) 'Wrought in you by that Spirit, whose fruit is love.' *Whitby.* (*Notes*, 2 *Cor.* 1:1—7. *Gal.* 5:22—26 1 *Pet.* 1:22.)

Which is laid up. (5.) Την αποκειμενην. *Luke* 19:20. 2 *Tim.* 4:8. *Heb.* 9:27.—*Bringeth forth fruit.* (6) Εστι καρποφορουμενον. 10. *Matt.* 13:23. *Mark* 4:20,28. *Luke*

heard *it*, [u]do not cease to pray for you, and to desire [x]that ye might be filled with the knowledge [y]of [z]his will in all [a]wisdom and spiritual understanding;

10 That [a]ye might walk worthy of the Lord unto [b]all pleasing, being [c]fruitful in every good work, and [d]increasing in the knowledge of God;

11 [e]Strengthened with all might, according to [f]his glorious power, [g]unto all patience and long-suffering with joyfulness;

12 [h]Giving thanks unto [i]the Father, which hath [k]made us meet to be [l]partakers of [m]the inheritance of the saints [n]in light:

13 Who hath [o]delivered us from [p]the power of darkness, [q]and hath translated *us* into [r]the kingdom of [s]his dear Son:

14 [t]In whom we have redemption through his blood, *even* [v]the forgiveness of sins:

[*Practical Observations.*]

15 Who is [w]the image of [x]the invisible God, [y]the First-born [z]of every creature:

16 For [a]by him were all things created, that are [b]in heaven, and that are in earth, visible and invisible, whether *they be* [c]thrones, or dominions, or principalities, or powers: all things were created [d]by him, and for him.

17 And [e]he is before all things, [f]and by him all things consist.

u 1 Sam. 12.23. Acts 12:5. Phil. 1:4. 1 Thes. 1:3. 5:17. 2 Thes 1:11. 2 Tim. 1: 3,4. Philem. 4. x Eph. 1:15—20. 3:14—19. Phil. 1:9—11. y 4:12. Ps. 143: 10. John 7:17. Rom. 12:2. Eph. 5:10,17. 6:6. Heb. 10:36. 13:21. 1 Pet. 2:15. 4: 2. 1 John 2:17. z 3:16. 4:5. Jam. 1:5. 3:17. a 2:6. 4:5. Mic. 4:5. Rom. 4:12. 6:4. Eph. 4:1. 5:2,15. Phil. 1:27. 1 Thes. 2:12. b 3:20. Prov. 16:7. Phil. 4:18. 1 Thes. 4:1. 2 Tim. 2:4. Heb. 11:5. 13:16. 1 John 3:22. c John 15:8,16. Gal. 5:22,23. Eph. 2:10. Phil. 1:11. Tit. 3:1,14. Heb. 13:21. 2 Pet. 1:8. d 2:19. Is. 53:11. Dan. 12:4. Hab. 2:14. John 17:3. 2 Cor. 2:14. 4:6. 9:8. Eph. 1:17. 4:13. 2 Pet. 1:2,3. 3:18. 1 John 5:20,21. e *See on* 2 Cor. 12:9. Eph. 3:16. 6:10. Phil. 4:13. f Ex. 15:6. Ps. 63:2. Acts 1:8. 2 Cor. 4:7. Jude 25. g Prov. 24:10. Acts 5:41. Rom. 2:7. 5:3—5. 2 Cor. 6:4,6. 12:9,10. 1 Thes. 3:3,4. 2 Tim. 2:1—3. Heb. 10:34—38. 11:34—38. 12:1,2. Jam. 1:2—4. 5:7,8. 2 Pet. 1:6. Rev. 14:12. 13. h 3:15,17. 1 Chr. 29:20. Ps. 79:13. 107:21,22. 116:7. Dan. 2:23. Eph. 5:4, 20. i 2:2. John 4:23. 14:6. 20:17. 1 Cor. 8:6. Eph. 4:6. Jam. 3:9. 1 John 1:3. k 1 Kings 6:7. Prov. 16:1. Rom. 8:29,30. 9:23. 2 Cor. 5:5. Tit. 2:14. l Rom. 11:17. 15:27. 1 Cor. 9:23. Eph. 3:6. Heb. 3:1,14. 1 Pet. 5:1. 1 John 3:1—3. m Matt. 25:34. Acts 20:32. Rom. 8:17. Eph. 1:18. 1 Pet. 1:2—5. n Ps. 36:9. 97:11. Prov. 4:18. Is. 60:19,20. Heb. 12:23. Rev. 21:23. 22:5. o Is. 49:24,25. 53:12. Matt. 12:29,30. Acts 26:18. Heb. 2:14,15. p Luke 22:53. John 12:31. 32. 2 Cor. 4:4. Eph. 4:18. 5:8. 6:12. 1 Pet. 2:9. 1 John 2:8,9. 3:8. q Luke 13:24. John 5:24. Rom. 6:17—22. 1 Cor. 6:9—11. 2 Cor. 6:17,18. Eph. 2:3—10. Tit. 3:3—6. 1 John 3:14. r Ps. 2:6,7. Is. 9:6,7. Dan. 7:13, 14. Zech. 9:9. Matt. 25:34. Rom. 14:17. 1 Cor. 15:23—25. * Gr. *the Son of his love.* Is. 42:1. Matt. 3:17. 17:5. John 3:35. 17:24. Eph. 1:6. s Matt. 20:28. Acts 20:28. Rom. 3:24,25. Gal. 3:13. Eph. 1:7. 5:2. 1 Tim. 2:6. Tit. 2:14. Heb. 9:12,22. 10:12—14. 1 Pet. 1:19,20. 3:18. 1 John 2:2. Rev. 1:5. 5:9. 14:4. t 2:13. 3:13. Ps. 32:1,2. 130:4. Luke 5:20. 7:47—50. Acts 2:38. 10: 43. 13:38, 39. 26:18. Rom. 4:6—8. Eph. 4:32. 1 John 1:9. 2:12. u Ex. 24:10. Num. 12:8. Ez. 1:26—28. John 1:18. 14:9. 15:24. 2 Cor. 4:4,6. Phil. 2:6. Heb. 1:3. x 1 Tim. 1:17. 6:16. Heb. 11:27. y 13. Ps. 89:27. John 1:14. 3:16. Heb. 1:6. z 16,17. Prov. 8:29—31. Rev. 3:14. a 15. Ps. 102:25—27. Is. 40:9—12. 44:24. John 1:3. 1 Cor. 8:6. Eph. 3:9. Heb. 1:2,10—12. 3:3,4. b 20. Deut. 4: 39. 1 Chr. 29:11. Eph. 1:10. Phil. 2:10. Rev. 5:13,14. c 2:10,15. Rom. 8:38. Eph. 1:21. 3:10. 6:12. 1 Pet. 3:22. d Prov. 16:4. Is. 43:21. Rom. 11:36. Heb. 2:10. e 17. Prov. 8:22,23. Is. 43:11—13. 44:6. Mic. 5:2. John 1:1,2. 8:58. 17:5. Heb. 13:8. Rev. 1:8,11,17. 2:8. f 1 Sam. 2:8. Ps. 75:3. John 5:17,18. Acts 17: 28. Heb. 1:3.

8:15. *Rom.* 7:4,5. Καρποφορος, *Acts* 14:17.—*In the Spirit.* (8) Εν πνευματι. "In Spirit." See on *John* 4:24.

V. 9—14. Since the time when the apostle had heard concerning the Christians at Colossè, that they evidently showed their faith in Christ and faithfulness to him, by their "love to all the saints," (2) he and his fellow-labourers "had not ceased to pray for them." He especially requested that they might "be filled," or *completely endued*, "with the knowledge of the will" of God, both in respect of his method of saving sinners, and of their duties to him and to all men, as his redeemed servants: that they might understand the import and spiritual extent of his commandments; and how to obey them, in the several relations, situations, and offices, which they sustained in the church, and in the community, and by the improvement of their different talents: that they might know how to apply general rules to their own particular cases; and so do the work of Christ assigned to each of them, in the best manner, from the purest motives, and with the happiest effect. (*Marg. Ref.* t—y. *Notes, Ps.* 119:26—34,66,133.) Thus they would proceed "in all wisdom and spiritual understanding;" with sagacity and prudent discernment of seasons and opportunities; distinguishing between real excellency, and all deceitful appearances; wisely attending to their duties in the most inoffensive and engaging manner; without affording their enemies any advantage, or losing opportunities of usefulness out of timidity, or failing of success through want of caution and discretion. (*Marg. Ref.* z. *Notes*, 3:16,17. 4:5,6. *Matt.* 10:16—18, *v.* 16. *Luke* 21:12—19, *v.* 15. *Rom.* 16:17—20. *Eph.* 5:15—20, *vv.* 15—18. *Jam.* 1:5—8. 3:13—18.) He was desirous of this especially, that they might habitually behave in a manner "worthy of" that glorious and holy Lord, whose servants and worshippers they were: not dishonouring him and his cause by any inconsistency or impropriety of conduct; but acting as it became persons so highly favoured and divinely instructed: and that their conduct might in all respects be "well pleasing" to him: while "fruitfulness" in every good work, was connected with a still further "increase in the knowledge of God," and of the glory and harmony of his perfections, and a happy experience of his consolations. (*Marg. Ref.* a—d. *Notes, Eph.* 4:1—6. *Phil.* 1:9—11,27—30. 1 *Thes.* 2:9—12.)—He likewise "prayed," that the Colossians might be most abundantly "strengthened" in all the graces of the new nature, with an energy suited to their utmost need; according to "the glorious power" of God, by which he converted, upheld, and comforted believers, "to the praise of his glory:" that so they might be enabled to bear all tribulations and persecutions with patient submission, persevering constancy, meekness of long-suffering, and joy in the Lord: while, amidst all trials, they "gave thanks to the Father of our Lord Jesus," whose special grace had "made them meet to be partakers of the inheritance" provided for the saints, in the world of perfect light, knowledge, holiness, and happiness; at a distance from all ignorance, error, sin, temptation, fear, and sorrow. (*Marg. Ref.* e—i.)—As believers, they were even then called "to walk in the light;" and, compared with the condition of unconverted men, their situation might well be thus distinguished: yet, when the state of glory was spoken of, into which the spirits of the departed brethren had entered, they were still in comparative darkness. (*Notes, Rom.* 13:11—14. *Eph.* 5:8—14. 1 *Thes.* 5:4—11. 1 *Pet.* 2:9,10.) They had, however, obtained a portion in that inheritance; and their holy desires, spiritual affections, and capacity for delighting in the work and worship of God; especially their love to the Lord Jesus Christ, and his glorious salvation, constituted "a meetness for that inheritance," and all its joys and employments, and a sure evidence that God intended to bring them to it. (*Marg. Ref.* k—m. *Notes, Rev.* 5:8—14. 7:13—17.) For, in order to effect this change in them, he had "rescued them from the power of darkness," the empire of Satan, the prince of darkness, of ignorance, delusion, vice, enmity, and misery, whose blind and abject slaves they had formerly been; and he had translated them into the kingdom of righteousness, of liberty, of light and holiness, of love and felicity, which he had constituted under "his dear Son," or the "Son of his love;" (*Notes, Matt.* 3:2,16,17.) by faith in whom they enjoyed this redemption, as the purchase of his atoning blood: and thus forgiveness of sins, and all other spiritual blessings, were vouchsafed to them. (*Marg. Ref.* o—t. *Notes, Acts* 26:16—18. *Eph.* 1:3—12. *Tit.* 2:14.)—The apostle joined himself and the Jewish converts along with the Gentiles in these things: and doubtless all are the subjects of the prince of darkness, of whatever nominal religion they are, till inward conversion translates them into the kingdom of Christ. (*Notes, Matt.* 12:43—45. *John* 8:41—47. *Eph,* 2:1—3. *Tit.* 3:4—7. 1 *John* 5:19. *Rev.* 12:7—12.) And to interpret it of the deliverance of the Gentile converts from idolatry, and of the happy state of the Jewish converts, as "the saints in light," is totally to enervate this highly animated passage.—The "glorious power," here spoken of, is sometimes ascribed to the Father, or to God absolutely; sometimes to the Holy Spirit, and frequently to Christ. For "these Three are One." (*Notes, Ps.* 138:3. 2 *Cor.* 12:7—10. *Eph.* 3:14—19, *v.* 16. *Phil.* 4:10—13, *v.* 13.)

Spiritual understanding. (9) Συνεσει πνευματικη. Συνεσις, 2:2. *Mark* 12:33. *Luke* 2:47. 1 *Cor.* 1:19. *Eph.* 3:4. 2 *Tim.* 2:7. (*Notes*, 2:1—4. 1 *Cor.* 12:4—11.)—*Worthy of the Lord.* (10) Αξιως του Κυριου. See on *Eph.* 4:1.—*Unto all pleasing.*] Εις πασαν αρεσκειαν. Here only. Αρεσκω, *Rom.* 8:8. Αρεστος *John* 8:29.—*Strengthened with all might according to his glorious power.* (11) Εν παση δυναμει δυναμουμενοι κατα το κρατος της δοξης αυτου. See on *Eph.* 1:19. *Phil.* 4:13.—*Who hath made us meet.* (12) Τω ἱκανωσαντι ἡμας. See on 2 *Cor.* 3:6. —*Hath delivered.* (13) Ἐρυσατο. *Matt.* 6:13. *Luke* 1:74. *Rom.* 7:24. 11:26. 1 *Thes.* 1:10, *et al.*—*The power of darkness.*] Της εξουσιας του σκοτους. See on *Luke* 22:53.—*Hath translated.*] Μετεστησεν. See on *Luke* 16:4.

V. 15—17. Having mentioned Christ, as the "dear Son" of God, or "the Son of his love," (13) the apostle here explained more fully the import of that expression. He declared him to be "the Image of the Invisible God." (*Marg. Ref.* u, x. *Notes*, 2 *Cor.* 4:3—6. *Heb.* 1:1—4.) Being possessed of all divine perfections, as "One with the Father;" he appeared on earth, displaying those perfections, and performing all divine operations, through the medium of the human nature. Thus, he made the invisible God known to mankind, as his "express Image:" he represented the Father, and manifested his glory. In and through him, as "God manifest in the flesh," sinners, believing "the sure testimony of God," might know, approach, trust, and worship him with acceptance; which otherwise they could not have done.—It seems evident that Christ is not called "the Image of God," in respect of his *divine nature*, as many, especially the ancient expositors, supposed; and so by their illustrations, weakened or perplexed the argument for his real Deity: for the divine essence is no more visible in the Person of the Son, than in that of the Father; and therefore the One cannot be "the Image," or visible representation, of the other. (*Note*, 1 *Tim.* 6:13—16.) But the Person of Christ, as God in human nature, is the *visible*, or *sensible*, discovery of the invisible God; and "he that hath seen him hath seen the Father." (*Notes, Joh* 1 2:44—50. 14:

18 And [e]he is the Head of the body, the church: who is [h]the Beginning, [i]the First-born from the dead; [k]that [l]in all *things* he might have the pre-eminence.

19 For [m]it pleased *the Father* that in him should all fulness dwell;

20 And [n]having [o]made peace through the blood of his cross, by him [p]to reconcile all things unto himself; by him, *I say*, whether *they be* [q]things in earth, or things in heaven.

[*Practical Observations.*]

21 And you, that were [r]sometimes alienated, and enemies [s]in *your* mind by wicked works, yet now hath he reconciled,

22 In [t]the body of his flesh through death, [u]to present you holy, and unblamable, and unreprovable, [v]in his sight:

23 If [w]ye continue in the faith, [x]grounded and settled, and *be* not [y]moved away from [z]the hope of the gospel, which ye have heard, *and* which was preached [a]to every creature which is [b]under heaven; [c]whereof I Paul am made a minister;

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e 24. 2:10—14. 1 Cor. 11:3. Eph. 1:10,22,23. 4:15,16. 5:23. h John 1:1. 1 John 1:1. Rev. 1:8. 3:14. 21:6. 22:13. i John 11:25,26. Acts 26:23. 1 Cor. 15:20—23. Rev. 1:5,18. k Ps. 45:2—5. 89:27. Cant. 5:10. Is. 52:13. Matt. 23:8. 28:18,19. John 1:16,27. 3:29—31,34,35. Rom. 8:29. 1 Cor. 15:25. Heb. 1:5,6. Rev. 5:9—13. 11:15. 21:23,24. l Or, *among all*. 1 2:3,9. 3:11. Matt. 11:25—27. Luke 10:21,22. John 1:16. 3:34. Eph. 1:3,23. 4:10,11. † Or, *making peace*. m 21,22. Lev. 6:30. Ps. 85:10,11. Is. 9:6,7. Ez. 45:17—20. Dan. 9:24—26. Mic. 5:2,5. Zech. 9:9,10. Luke 2:14. Acts 10:36. Rom. 5:1. 2 Cor. 5: 19—21. Eph. 2:13—17. Heb. 13:20,21. 1 John 4:9,10. n 2 Cor. 5:18. Heb. 2:17. Eph. 1:10. Phil. 2:10. p Rom. 1:30. 5:9,10. 8:7,8. 1 Cor. 6:9—11. Eph. 2:1, 2,12,19. 4:18. Tit. 3:3—7. Jam. 4:4. ‡ Or, *by your mind in wicked works*.

q Rom. 7:4. Eph. 2:15,16. Heb. 10:10,20. r 2 Cor. 11:2. Eph. 1:4. 5:27. 1 Thes. 4:7. Tit. 2:14. 2 Pet. 3:14. Jude 24. s Job 15:15. 25:5. Ps. 51:7. Heb. 13:21. t Ps. 22:13,14. 125:5. Ez. 18:26. Hos. 6:3,4. Zeph. 1:6. Matt. 24:13. Luke 8:13 —15. 22:32. John 8:30—32. 15:9,10. Acts 11:23. 14:22. Rom. 2:7. Gal. 4:11. 5:7. 6:9. 1 Thes. 3:5. Heb. 3:6,14. 4:14. 10:38. 1 Pet. 1:5. 2 Pet. 2:18—22. 1 John 2:27. Rev. 2.10. u 2:7. Matt. 7:24,25. Luke 6:48. Eph. 2:21. 3:17. 4: 16. x John 15:6. Acts 20:24. 1 Cor. 15:58. 1 Thes. 3:3. y 5. Rom. 5:5. Gal. 5:5. Eph. 1:18. 1 Thes. 5:8. 2 Thes. 2:16. Tit. 3:7. Heb. 6:19. 1 Pet. 1:3. 1 John 3:1—3. z 6. Mark 16:15. Rom. 10:18. a Deut. 2:25. 4:19. Lam. 3:66. Acts 2: 5. 4:12. b 25. Acts 1:25. 26:16. Rom. 15:16. 1 Cor. 4:1—3. 2 Cor. 3:6. 4:1. 5: 18—20. 6:1. 11:23. Eph. 3:7,8. 1 Tim. 1:12. 2:7. 2 Tim. 1:11,12. 4:5,6.

7—14, *v.* 9. 15:22—25.)—The apostle further declared Christ to be "the First-born of the whole creation;" for so the words may be literally rendered. Christ is called the "First-begotten," or "Only begotten," of the Father; and it has been shown, that these expressions must be understood of the mysterious union in the sacred Trinity, and the relation of the second Person to the first in the divine subsistence; for the grand display of the love of God to the world, consisted in "giving his *own Son*" to become man, in order to die for our sins; rather than in giving him, *when incarnate*, to death for us. The expression here used seems to be of the same import: he was qualified to be "the Image of the invisible God" to men, by reason of his original and essential glory. (*Marg. Ref.* y, z. *Notes*, *John* 1:14,18. 1 *John* 4:9—12.) Existing, as the co-eternal Son of the Father, before the creation of the world; he appeared as the "First-begotten Son of God," to be "the Heir of all things," when they were called into existence, as the first-born is the heir of the estate or kingdom. The reason, or proof, adduced by the apostle, demonstrates, that he meant the words in this sense; "for," says he, "by him all things were created." He then proceeds to mention all creatures in heaven and earth: and by the terms of "thrones, dominions, principalities, and powers," clearly including the highest created dignity and exaltation, he evidently intended to declare, in the most emphatical terms, that every creature of God, however distinguished, was created by Christ, as one in Deity and operation with the Father and the Holy Spirit. Nay, he added, that they were all "created *for* him," for the display of his glory, and to do him service: (*Marg. Ref.* a—d. *Notes*, *Prov.* 8:22—33. 16:4. *Is.* 42:8,9. 44:24. *John* 1:1—3.) that "he was before all things;" yea, that "all things by him consist," or are preserved in being and order; so that without his sustaining power, they must fall into confusion, or nonexistence. (*Marg. Ref.* e, f. *Note*, *Rom.* 11:33—36.)—It is perhaps impossible to use stronger language, to express creating and upholding Power, universal Sovereignty, and real Deity, than is here employed, to which the Socinians can only say that it is all figurative, and means no more than the introduction of the gospel-dispensation, as a kind of new creation: but nothing can be more absurd. Or they may say, that the apostle was mistaken: and to such obstinate infidelity we oppose the demonstrative evidences of the divine inspiration of the Scriptures. In fact, we find language in some respects similar almost in every part of the New Testament.—It should also be observed, that, however we may interpret the expression, "The First-born of every creature," no man can infer from it, that Christ is a sort of supra-angelic creature, (according to the inconsistent opinion of the Arians,) without expressly opposing St. Paul's inference from his own doctrine, or rather the argument by which he confirms it; in which he evidently shows, that he meant Christ was before, above, and distinct from all creatures; yea, the Author, Proprietor, and Supporter of all ranks and orders of them in the universe.

The Image. (15) Εικων. 3:10. *Matt.* 22:20. See on *Rom.* 1:23.—*Invisible.*] Αοραατον. 16. See on *Rom.* 1:20.—*The first-born.*] Πρωτοτοκος. 18. *Matt.* 1:25. *Luke* 2:7. *Rom.* 8:29. *Heb.* 1:6. 11:28. 12:23. *Rev.* 1:5.—*Ps.* 89:28. *Sept.* By using this word, and not "First-created," πρωτοκτιστος, the apostle marks the distinction between the eternal Son of God and the most exalted of those creatures which derived their existence from him.

V. 18—20. The same glorious Person, of whose original majesty such sublime language had been employed, was next declared to be "the Head of the body, the church." This manifestly related to his mediatorial character, which he voluntarily assumed, and sustained in human nature. (*Marg. Ref.* g. *Notes*, 2:10,18,19. 1 *Cor.* 12:15—31. *Eph.* 1:15—23. 4:14—16.) He is also, "the Beginning," the Author and Source of spiritual and eternal life to man, "the Resurrection and the Life," both of body and soul: and "the First-born from the dead;" the first who rose to die no more; the First-fruits of his people, who rose to inherit the mediatorial throne, as their Surety and for their benefit. (*Marg. Ref.* h, i. *Notes*, *John* 11:20—27 *vv.* 25,26. 14:4—6, *v.* 6. 1 *Cor.* 15:20—28. *Rev.* 3:14—16.) So that it was evidently intended, that "in all things he should have the pre-eminence," over all worlds, and in all respects; as to creation, providence, redemption, essential dignity, universal sovereignty, assumed and delegated authority, personal excellency, and the display of Omnipotence; as the Conqueror of "death, and of him that had the power of death;" (*Note*, *Heb.* 2:14,15.) both in the world and in the church; above all creatures visible and invisible; during time and to eternity. (*Marg. Ref.* k, l.) For "it pleased the Father, that in him should all fulness dwell." It seemed good to him, that all the plenitude of divine power, authority, wisdom, knowledge, holiness, justice, truth, mercy, grace, even all "the fulness of God," should dwell in the Person of Christ; and be exercised and communicated, through his human nature, by virtue of the union of the Deity and humanity in his mysterious Person; that believers from his fulness might receive the rich supply of their various and urgent wants. (*Marg. Ref.* l. *Note*, *John* 1:16.) Thus "it pleased all Fulness," the original, infinite, inexhaustible Fulness of Being and perfection, or of the Deity, "to dwell in" Christ, for the benefit of his church; (*Note*, 2:8,9.) that "having made peace," or laid the foundation of an honourable reconciliation of sinners, of every age and nation, to himself, "by the blood of his cross," and the satisfaction there made to divine justice; he might actually effect that reconciliation, both in respect of "things in heaven, and things on earth." (*Note*, *Eph.* 1:9—12.) "The spirits of just men" then in heaven, owed their reconciliation to the Saviour's undertaking for them and all on earth, whether Jews or Gentiles, who believed in Christ, were reconciled unto God through their union with him, and their interest in the atonement of his blood. (*Note*, *Rom.* 3:21—26.) Thus the whole became one church and one body in him: and they all will at length be translated to heaven, there to continue for ever in a state of perfect reconciliation to God, and friendship with him and each other. This seems to be what is meant by "all things in heaven and earth:" for, though holy angels become one family through Christ with redeemed sinners; yet they cannot be said to be reconciled unto God, as they never were in a state of enmity against him. (*Marg. Ref.* m—o. *Notes*, *Rom.* 5:7—10. 2 *Cor.* 5:18—21. *Eph.* 2:14—18.)—Some commentators would wholly confine the meaning to man's being reconciled to God and his service: others explain it wholly of God's being reconciled to his offending creatures: but why should not both be included? For the atonement of Christ procured for all believers both pardon of sin and new-creating grace: that they might walk with God, in a state of mutual peace, and reciprocal friendship and love.

The beginning. (18) Αρχη *John* 1:1. 8:25. 1 *John* 1:1. *Rev.* 3:14.—*Might have the pre-eminence.*] Γενηται πρωτευων. Here only N. T. *Esth.* 5:11. *Sept.*—*It pleased* the Father, *that in him should all fulness dwell.* (19) Εν αυτῳ ευδοκησε παν πληρωμα κατοικησαι.—Ευδοκεω, *Matt.* 3:17. 17:5. *Luke* 12:32. *Rom.* 15:26. Πληρωμα, 2:9. See on *John* 1:16. *Eph.* 1:10,23. Κατοικεω, 2:9. *Eph.* 3:17.—*Having made peace.* (20) "Making peace." *Marg.* Ειρηνοποιησας. Here only N. T. *Prov.* 10:10. *Sept.* Ποιων ειρηνην, *Eph.* 2:15. Ειρηνοποιος, *Matt.* 5:9.

V. 21—23. The Colossians, among others, had been called to share these blessings. They were once "alienated" from God and his service, yea, "enemies to him in their minds," which had been manifested by their wicked works; so that they had justly merited to be treated as enemies: yet, by his rich mercy in Christ Jesus, they were now brought into a state of reconciliation. (*Marg. Ref.* p. *Notes*, *Rom.* 5:6—10. 8. 5—9.) This had been effected "in the body of his flesh;" in the body which he assumed of our nature, that he might be capable of sufferings and death, as a Sacrifice to divine justice for the sins of men. In consequence of this, the gospel had been preached to them, and they were induced to believe it: thus they were justified "by faith, and had peace with God, through Jesus Christ;" and were also brought to love and serve God, by a mutual and cordial reconciliation: (*Note*, *Rom.* 5:1,2.) the intent of which was, that they should at length be presented before God so perfectly holy, as to be

24 Who now [c]rejoice in my sufferings for you, and [d]fil up that which is behind of the afflictions of Christ in my flesh [e]for his body's sake, which is the church:

25 Whereof [f]I am made a minister, [g]according to the dispensation of God which is given to me for you, [h]to fulfil the word of God;

26 *Even* [i]the mystery which hath been hid from ages, and from generations, but [j]now is made manifest to his saints:

27 To [k]whom God would make known what *is* [l]the riches of the glory of this mystery among the Gentiles; which is [m]Christ [n]in you, [n]the hope of glory:

28 [o]Whom we preach, [p]warning every man, and [q]teaching every man [n]in all wisdom; that [s]we may present every man [t]perfect in Christ Jesus:

29 Whereunto I also [u]labour, [x]striving according to [y]his working, which worketh in me [z]mightily.

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c Matt. 5:11,12. Acts 5:41. Rom. 5:3. 2 Cor. 7:4. Eph. 3:1,13. Phil. 2:17,18. Jam. 1:2. d 2 Cor. 1:6—8. 4:8—12. 11:23—27. Phil. 3:10. 2 Tim. 1:8. 2:8,10. e *See on* 18. f *See on* b. 23. 1 Thes. 3:2. 1 Tim. 4:6. g Rom. 15:15—18. 1 Cor. 9:17. Gal. 2:7,8. Eph. 3:2. * Or, *fully to preach the word of God*. Rom. 15. 19. 2 Tim. 4:2—5. h Rom. 16:25,26. 1 Cor. 2:7. Eph. 3:3—10. i Ps. 25:14. Matt. 13:11. Mark 4:11. Luke 8:10. 2 Tim. 1:10. k 1 Cor. 2:12—14. 2 Cor. 2:14, 4:6. Gal. 1:15,16. 1 2:3. Rom. 9:23. 11:33. Eph. 1:7,17,18. 3:8—10,16. Phil. 4:19. m 3:11. Luke 17:21. John 6:56. 14:17,20,23. 15:2—5. 17:22,23,26. Rom. 8:10. 1 Cor. 3:16. 2 Cor. 6:16. Gal. 2:20. 4:19. Eph. 2:22. 3:17. 1 John 4:4. Rev. 3:20. † Or, *among you*. n 5. Ps. 16:9—11. Rom. 5:2. 8:18,19. 2 Cor. 4:17. 1 Pet. 1:3,4. o Acts 3:20. 5:42. 8:5,35. 9:20. 10:36. 11:20. 13:38. 17:3,18. Rom. 16:25. 1 Cor. 1:23. 15:12. 2 Cor. 4:5. 10:14. Eph. 3:8. Phil. 1:15—18. 1 Tim. 3:16. p Jer. 6:10. Ez. 3:17—21. 33:4—9. Matt. 3:7. Acts 20:20,27,31. 1 Cor. 4:14. 1 Thes. 4:6. 5:12—14. q Deut. 4:5. Ezra 7:10. Ec. 12:9. Matt. 28:20. Mark 6:34. Eph. 4:11. 1 Tim. 3:2. 2 Tim. 2:24. r Prov. 8:5. Jer. 3:15. Luke 21:15. † Cor. 2:6,15. 12:8. 2 Pet. 3:15. s *See on* 22. t 2:10. 1 Cor. 1:30. Eph. 4:12,13. Heb. 10:14. 13:21. u 4:12. 1 Cor. 15:10. 2 Cor. 5:9. 6:5. 11:23. Phil. 2:16. 1 Thes. 2:9. 2 Thes. 3:8. 2 Tim. 2:10. Rev. 2:3. x 2:1. Luke 13:24. Rom. 15:20,30. 1 Cor. 9:25—27. Phil. 1:27,30. Heb. 12:4. y 1 Cor. 12:6,11. Eph. 1:19. 3:7 20. Phil. 2:13. Heb. 13:21. z 2 Cor. 12:9,10. 13:3.

"unblamable and unreprovable" even "in his sight;" their sanctification being rendered as complete as their justification had been when they believed. (*Marg. Ref.* q—s. *Note*, *Eph.* 5:22—27.)—This would certainly be the case with every one who continued in the profession and exercise of faith, like a building that is grounded and settled on a firm foundation; (*Notes*, 2:5—7. *Matt.* 7:24—27. *Eph.* 3:14—19.) and so was not, by fear of man, or by any delusion or temptation, "moved away from the hope of" eternal life, according to the truth of the gospel, which they had heard.—The Lord had commanded that this gospel should be "preached to every creature under heaven," and it had actually been published very widely, among Jews and Gentiles, without distinction of nation, or previous character; and of this gospel St. Paul had been made a minister and an apostle. (*Marg. Ref.* t—z, and on 6.) He uses a general term, "under heaven," commonly employed on similar occasions; the import of which may be learned from other places. (*Marg. Ref.* a.)—This last verse may be rendered, "Since ye continue, &c." implying a confidence of the sincerity of the Colossians, as evidenced by their steadfastness. But our translation is more obvious and literal; and perfectly consistent with the apostle's doctrine concerning perseverance: for many specious professors of true religion are "moved away from the hope of the gospel," "having no root in themselves;" fear of coming short is one grand means of the true believer's perseverance; and it was frequently the apostle's manner, by such intimations, to caution his readers to beware of deceiving themselves. —*Mind*, &c. (21)—In the higher powers of the soul, the intellect and reasoning faculty, as well as the will and affections, man is "an enemy to God;" so vain is the notion, that the opposition of reason to the sensual appetites, is the conflict "between flesh and spirit," of which the apostle elsewhere discourses! (*Notes*, *Rom.* 7:12—25. *Gal.* 5:16—18.)

Alienated. (21) Απηλλοτριωμενους. See on *Eph.* 2:12.—*In your mind by wicked works.*] "By your mind in wicked works." *Marg.* Τη διανοια εν τοις εργοις πονηροις. Διανοια, *Matt.* 22:37. See on *Eph.* 1:18.—*Unblamable and unreprovable.* (22) Αμωμους και ανεγκλητους. See on 1 *Cor.* 1:8. *Eph.* 5:27.—*If.* (23) Ειγε. 2 *Cor.* 5:3. *Gal.* 3:4.—*Grounded.*] Τεθεμελιωμενοι. See on *Eph.* 3:17.—*Settled.*] Εδραιοι. 1 *Cor.* 7:37. 15:58.—*Moved away.*] Μετακινουμενοι. Here only N. T. *Deut.* 19:14. 32:30. *Sept.*—*To every creature which is under heaven.*] Εν παση τη κτισει τη υπο τον ουρανον. "In all the creation, which is under the heaven." Κτισις. See on *Rom.* 8:19.

V. 24. The sufferings of the apostle came upon him, chiefly by preaching to the Gentiles: but the blessed effects of his ministry among them, and that of those who concurred with him in it, caused him to rejoice in all that he endured for their sakes: (*Notes*, *Eph.* 3:13. *Phil.* 2:14—18.) for he thus "filled up that which was behind of the afflictions of Christ." The sufferings of Christ perfectly sufficed for the redemption of "his body the church," and were an atonement of infinite value: nor could those of the apostle, in any measure, have made up the deficiency if there had been any. But the atonement of Christ must be received. It is received by faith; "faith comes by hearing;" hearing by preaching; and preaching was in those days inseparable from suffering: so that the apostle's sufferings in his flesh, for the benefit of the church, were necessary in their place, and could not be dispensed with. (*Notes*, *Rom.* 10:12—17. 2 *Thes.* 2:13,14. 2 *Tim.* 2:8—13.) By them he "filled up what was behind of the afflictions of Christ;" as the sufferings of martyrs, confessors, and believers in general, form one aggregate of pain and distress, with those of the Head of the church, all of which is conducive and necessary, in different ways, to the complete salvation of the whole body. But the apostle might with the more propriety say this; as he suffered in the same cause, from the same persons, or those of the same character, in the same meek and patient manner, and from the same spirit of zeal and love, with his divine Master: so that his afflictions resembled those of the Saviour in every thing, except that the Saviour's alone were *expiatory*. (*Marg. Ref.*) Christ is also represented, as sympathizing in the sufferings of his disciples: and many think the apostle had in view the words with which the Lord addressed him, in the way to Damascus: "Saul, Saul, why persecutest thou me?" In this sense the sufferings of every part of the Lord's mystical body are *his* sufferings: the former sense, however, appears by far the most suitable to the tenor of the passage. (*Notes*, 18—20. *Eph.* 1:15—23.)

Fill up that which is behind.] Αντανα πληρω τα υστερηματα. Αντανα πληρωω. Here only. Ex *αντι*, *pro*, *vice*, *ανα*, *iterum*, et *πληροω*, *impleo*, 25. It seldom if ever occurs in the Greek writers. Υστερημα, *Luke* 21:4. 1 *Cor.* 16:17. 2 *Cor.* 8:13,14.

V. 25—27. St. Paul had been made a minister of the gospel, according to the sovereign appointment of God, in his gracious dealings with him, and the stewardship of it committed to him; that he might "fulfil" the prophecies of the Scripture; in preaching to the Gentiles, and bringing them into the church. Thus he was employed to "make known that mystery," which had been hidden from men, during all preceding ages and generations of the world: but was at length manifestly revealed to the holy followers of Christ. (*Marg. Ref.* f—i. *Notes*, *Rom.* 16:25—27. *Eph.* 3:1—12.) For to them it had pleased God to make known the immense abundance of his mercy and grace, as well as the glory of all his perfections, in this "mystery among the Gentiles." Not only was Christ, the promised Messiah, "God manifest in the flesh," preached among the Gentiles; (*Note*, 1 *Tim.* 3:16.) not only did he reign among them: but he actually dwelt *in* the hearts of true believers; "in" the hearts of multitudes of the Gentiles, by faith, and the power of his Spirit, implanting his love, renewing his image, and writing his law; which fully sealed and warranted their hope of eternal glory. (*Marg. Ref.* k—n. *Notes*, *Gal.* 2:17—21, *v.* 20. *Eph.* 3:14—19, *v.* 17.)—Indeed, it cannot be made intelligible, how "Christ *among* the Gentiles;" according to the interpretation of some learned expositors, could give individuals a warranted "hope of glory." (*Notes*, 2 *Cor.* 1:20,21. 3:17,18. 4:13—18. 13:5, 6. *Eph.* 1:13,14. 1 *Pet.* 5:10,11.)

Dispensation. (25) Οικονομιαν. See on *Luke* 16:2.—*To fulfil.*] "Fully to preach." *Marg.* Πληρωσαι.—*From ages and from generations.* (26) Απο των αιωνων και απο των γενεων. See on *Acts* 15:18.—*In you.* (27) "Among you." *Marg.* Εν υμιν. *John* 14:20. 17:23. 2 *Cor.* 13:5. *Gal.* 2:20. *Eph.* 3:17.

V. 28, 29. This glorious and gracious Saviour was the great subject of the apostle's preaching, and that of his faithful fellow-labourers; who "warned every man" to "flee from the wrath to come," and from every other confidence, to this Refuge; and to beware of delusion in so important a matter, or whatever might draw them into any inconsistent conduct: and they "instructed every man in all wisdom," and in every thing which could render them "wise unto salvation," or wise to serve God in their several places. For they desired and aimed "to present every man," who attended on their ministry, "complete in Christ," perfectly justified, and at length perfectly sanctified. (*Marg. Ref.* o—t. *Notes*, 21—23. 2 *Cor.* 11:1—6.) In this, the apostle laboured with unwearied diligence: "striving" by every means to bring sinners to Christ, and believers to establishment and holiness: yet this assiduity and earnestness were not of himself; but according to the "working" of a divine power on his soul, which "wrought mightily in him:" exciting fervent desires after God and the salvation of souls; communicating vigour to all holy affections; raising him above all low and selfish aims; and supporting him in constancy, patience, and cheerful fortitude, amidst all difficulties and persecutions. Some would explain this power, to mean exclusively the miracles which the apostle wrought, but every one must perceive, that this wholly destroys the energy, and darkens the sense of the passage. (*Marg. Ref.* u—z.)

Striving according to his working, which worketh in me mightily. (29) Αγωνιζομενος κατα την ενεργειαν αυτου την ενεργουμενην εν εμοι εν δυναμει.—Αγωνιζομαι, 4:12. See on *Luke* 13:24. Αγων. 2:12.—Ενεργεια, 2:12. See on *Eph.* 1:19. Ενεργεω, *Rom* 7:5. *Phil.* 2:13. See on 1 *Cor.* 12:6. *Eph.* 1:19.

PRACTICAL OBSERVATIONS.

V. 1—8. All spiritual blessings, "from God the Father and our Lord Jesus Christ," belong to "the saints and faithful brethren in Christ," wherever they are dispersed. May we be found of that number!—We are bound in love and du y

CHAPTER II.

The apostle shows, how earnestly he prayed for the Colossians, and the churches which had not seen him; that they might be united in love, and thus comforted; and that they might attain to a clear knowledge of the mysteries of Christ, and not be seduced by deceivers, 1—4. He rejoices, as if he saw "their order, and the steadfastness of their faith;" and exhorts them to perseverance and thankfulness, 5—7; warning them against vain philosophy and human traditions; and showing that they were complete in Christ, 8—10; having in him the true circumcision, of which baptism was the external sign, 11—13. For God, "had quickened them with Christ," having forgiven their sins, and abolished the law of ordinances, by his cross, 14; on which he triumphed over principalities and powers, 15. They ought not then to submit to legal impositions, which were shadows of Christ, 16, 17; nor be induced, by vain pretences, to worship angels, or to any other observances of voluntary humility, will-worship, and self-imposed austerity, 18—23.

FOR I would that ye knew [a]what great [b]conflict I have for you, and *for* them [c]at Laodicea, and *for* as many as have [d]not seen my face in the flesh;

2 That [e]their hearts might be comforted, [f]being knit together in love, and unto [g]all riches [h]of the full assurance of [i]understanding, to the acknowledgment of the mystery of God, and [j]of the Father, and of Christ;

3 [k]In [l]whom are [m]hid all the treasures of wisdom and knowledge.

4 And this I say, [n]lest any man should beguile you with [o]enticing words.

5 For though I [p]be absent in the flesh, yet am I with you in the spirit, joying [q]and beholding

a 1:24,29. 4:12. Gen. 30:8. 32:24—30. Hos. 12:3,4. Luke 22:44. Gal. 4:19. Phil. 1:30. Heb. 5:7. b Or, *fear*, or, *care*. c 4:13,15,16. Rev. 1:11. 3:14—22. d 5. Acts 20:25,38. 1 Pet. 1:8. e Or, Is. 40:1. Rom. 15:13. 2 Cor. 1:4—6. 1 Thes. 3:2. 5:14. 2 Thes. 2:16,17. f 3:14. Ps. 133:1. John 17:21. Acts 4:32. Gal. 3:28. Phil. 2:1. 1 John 4:12,16. g *See on* 1:27. h 1 Thes. 1:5. Heb. 6:11. 10:22. 2 Pet. 1:10. 1 John 3:19. i John 6:69. 17:3. Rom. 16:25. 1 Cor. 2:12. Eph. 1:17—19. 3:9,10. Phil. 3:8. 2 Pet. 1:3. 3:18. j 1:15—17. Is. 53:11. Jer. 9:24. Matt. 11:25,27. Luke 10:21,22. John 1:1—3. 5:17,23. 10:30,38. 14:9—11. 16:15. 17:21—23. 1 Tim. 3:16. † Or, *Wherein*. k 1:9,19. 3:16. Rom. 11:33. 1 Cor. 1:24,30. 2:6—8. Eph. 1:8. 3:10. 2 Tim. 3:15—17. l 3:3. Job 28:21. Prov. 2:4. Matt. 10:26. Eph. 3:9. Rev. 2:17. m 8,18. Matt. 24:4,24. Acts 20:30. Rom. 16:18,19. 2 Cor. 11:3,11—13. Gal. 2:4. Eph. 4:14. 5:6. 2 Thes. 2:9—11. 1 Tim. 4:1,2. 2 Tim. 2:16. 3:13. Tit. 1:10,11. 2 Pet. 2:1—3. 1 John 2:18,26. 4:1. 2 John 7. Rev. 12:9. 13:8. 20:3,8. n 1 Cor. 2:4. o 1. 1 Cor. 5:3,4. 1 Thes. 2:17. p 2 Chr. 29:35. 1 Cor. 11:34. 14:40.

to thank God for those who show "their faith in Christ, by love to all his saints;" and also to pray heartily for them, (though they be not personally known to us,) when we hear a good account of them; for in these things [r]the communion of saints' principally consists.—The hope of real Christians is "laid up for them in heaven," out of the reach of enemies and disappointments; they have been called to partake of it, by "the word of the truth of the gospel;" and, blessed be God, the joyful message is "come to us" in this far distant region!—If we have "known the grace of God in truth," it "bringeth forth fruit," in our holy lives and spiritual worship; but if it has in no degree this effect on us, it will only aggravate our condemnation. This may be learned from "all the fellow-servants" of our common Lord, who faithfully minister in different parts of his church: for they all declare, that "love in the spirit," love of Christ, of holiness, and of the people, ordinances, and commandments of God, and the unreserved obedience of love, are inseparable from saving faith.

V. 9—14. It is not enough that we understand the grand outlines of divine truth: but we should also pray for ourselves, and for one another, while we use diligently all proper means, that we may be "perfected in the knowledge of the Lord's will, in all wisdom and spiritual understanding;" in order that we may "walk worthy of our vocation," please God in every part of our conduct, and produce every kind of holy fruit in abundance. (*Note*, 1 *Thes.* 4:1—5.) Thus we shall likewise "increase in the knowledge of God:" for a humble, upright, teachable, and spiritual mind, exceedingly helps the exercise of a sound judgment, in investigating the nature and perfections of God; and experience confirms the knowledge which faith receives from divine revelation. (*Note*, 2 *Pet.* 3:17,18.) This again tends to increasing simplicity in dependence on God, which brings strength into the soul; that, being invigorated with "all might according to his glorious power," the believer may be able to exercise "patience and long-suffering with joyfulness," under the most severe and long-continued trials and provocations. Indeed, we may well be very joyful and thankful to the "Father," if we have "the witness in ourselves," (*Note*, 1 *John* 5:9,10.) that "we are made meet for the inheritance of the saints in light;" having acquired a relish for those contemplations, and that holy worship, society, and felicity, in which the blessed spirits before the throne are incessantly engaged. (*Notes*, *Rev.* 4:6—11. 5:8—14. 7:9—17.)—Alas! "the whole world lieth under" "the power of darkness," and is the kingdom of the prince of darkness, except as divine grace rescues some from this destructive bondage, by "translating them into the kingdom of the beloved Son of God, in whom they have redemption through his blood, even the forgiveness of sins," without which there can be no salvation. The subjects of these two kingdoms, with their respective rulers, will shortly be removed to an eternal and unchangeable state; Christ and his people being collected together in heavenly felicity, Satan and his slaves being cast into outer darkness and despair. (*Notes*, *Matt.* 25:31—46. *Rev.* 20:11—15.) When these things are duly considered, we shall account it so immense a favour to be delivered from the kingdom of the devil, and translated into that of Christ, that we shall know ourselves to have unspeakable cause for gratitude, in the deepest scenes of adversity, and amidst the sharpest conflicts of temptation. For our trials will soon terminate, and we shall speedily find ourselves among those "that are come out of great tribulations," and are singing the praises of him, "who has washed them from their sins in his own blood."

V. 15—20. When admitted into heaven, and not before, we shall have some *adequate* conceptions of "the great mystery of godliness;" and shall understand, in another manner than we now do, the import of the apostle's energetic language, concerning the Lord Jesus, "the Image of the invisible God," "the First-born" of the whole creation; the universal Creator, Sustainer, Proprietor, and Lord of heaven and earth, of men and angels, of the visible and invisible world, and of all the hierarchies of cherubim and seraphim before the throne of God; all of which "were created by him and for him, and he is before all things, and by him all things consist." Let us then at present adore these mysteries in humble faith; and, instead of wanting material images "of the invisible God," or framing gross notions of him in our creative imagination, or vain speculations; let us contemplate the glory of our God in Christ Jesus, "the express Image" of his essential excellency. Here we may learn humble confidence, reverential fear, and filial love; and be prepared for spiritual worship, joyful communion with God, and growing conformity to his holiness; as dwelling in our nature, reconciling the world unto himself, "the Beginning" of our life, "the First-born from the dead;" "that in all things he might have the pre-eminence." Here we may become acquainted with the harmoniously glorious perfections of our God; and may approach him, and have fellowship with him, notwithstanding our exceedingly great guilt, and pollution, and infirmity. For it has pleased the infinitely glorious God, that "all fulness should dwell in Christ," both to relieve our weak apprehensions, and our guilty consciences; in our discoveries of his glorious majesty and holiness, through so encouraging a medium as the Person of Emmanuel; "making peace by the blood of his cross;" and reconciling all things in heaven and on earth, to himself and to each other, in this most gracious and astonishing manner.

V. 21—29. If we be convinced, that once we were "alienated from God, and enemies in our minds by wicked works;" and if we are now reconciled to him, by the incarnation, sacrifice, and grace of Christ: we shall not attempt to explain away, or presumptuously expect to comprehend, these deep mysteries: but we shall see a glory and suitableness in this plan of redemption, as uniting the honour of the divine law and government with the hope of guilty, perishing sinners, though much yet remains far above and out of the reach of our low capacities, and feeble conceptions of spiritual things: and, while we long to be "presented holy, unblamable, and unreprovable in the sight of God;" it will be impossible for us to abuse or pervert his grace, to encourage ourselves in sin. Many things indeed must try the faith of professed Christians: but every trial which we stand, and every temptation which we resist, without "being moved away from the hope of the gospel;" and every event which shows that we "continue in the faith, grounded and settled;" tends to assure us, that we shall soon "be presented faultless before our God, with exceeding joy." (*Notes*, *Jude* 20—25.) May this gospel then be successfully "preached to every creature that is under heaven." May numbers of ministers, like St. Paul, be raised up and sent forth, who may even "rejoice in their sufferings for the cause of Christ, and after his example: and may we all remember that our afflictions, when properly supported, conduce to the glory of God, our own salvation, and the benefit of "the body of Christ." Let us be thankful, that God has revealed to us those mysteries, "which were hid from ages and generations;" and has shown "the riches of his glory among us Gentiles." But, let it be observed, that these things can, even under the full light of the gospel, be known by his saints alone. "The secret of the LORD is still with them that fear him:" and we need not wonder to hear learned, ingenious, and very sagacious men, betray their ignorance of these mysteries; when we reflect on their pride, carnal mind, and evident contempt of the humbling doctrine of the cross; nay, their enmity against it. As Christ is preached *among* us, let us seriously inquire, whether he dwells and reigns *in* us; which alone can warrant our assured hope of his glory. This all ministers should "preach, warning every man, and instructing every man in all wisdom; that they may present every man perfect in Christ Jesus." May we then, every one of us, thus labour with all earnestness, and by every method endeavour to promote the cause of Christ; and be careful to "strive according to that working, which worketh mightily" in those who simply depend on it and pray for it; and may we go forth in the strength and victorious energy of "the Lord almighty," to do his work and seek his glory, in the services of our several stations. Especially let us rely on it, and earnestly pray for it, both to animate and qualify us, and to render our labours suc

r 1:24,29. 4:12. Gen. 30:8. 32:24—30. Hos. 12:3,4. Luke 22:44. Gal. 4:19. Phil. 1:30. Heb. 5:7. s Or, *fear*, or, *care*. t 4:13,15,16. Rev. 1:11. 3:14—22. u 5. Acts 20:25,38. 1 Pet. 1:8. v 4:5. Is. 40:1. Rom. 15:13. 2 Cor. 1:4—6. 1 Thes. 3:2. 5:14. 2 Thes. 2:16,17. w 3:14. Ps. 133:1. John 17:21. Acts 4:32. Gal. 3:28. Phil. 2:1. 1 John 4:12,16. x *See on* 1:27. y 1 Thes. 1:5. Heb. 6:11. 10:22. 2 Pet. 1:10. 1 John 3:19. z John 6:69. 17:3. Rom. 16:25. 1 Cor. 2:12. Eph. 1:17—19. 3:9,10. Phil. 3:8. 2 Pet. 1:3. 3:18. a 1:15—17. Is. 53:11. Jer. 9:24. Matt. 11:25,27. Luke 10:21,22. John 1:1—3. 5:17,23. 10:30,38. 14:9—11. 16:15.

your order, [t]and the steadfastness of your faith in Christ.

6 As ye have therefore [r]received Christ Jesus the Lord, *so* [s]walk ye in him:

7 [t]Rooted and [u]built up in him, and [x]stablished in the faith, as ye have been taught, abounding therein [y]with thanksgiving. [*Practical Observations.*]

8 [z]Beware lest any man [a]spoil you through [b]philosophy and vain deceit, [c]after the tradition of men, [d]after the [e]rudiments of the [e]world, and not [c]after Christ.

9 For [f]in him dwelleth all the fulness of the Godhead [g]bodily.

10 And ye are [h]complete in him, which is [i]the Head of all principality and power:

11 In [k]whom also ye are circumcised with the

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q Ruth 1:18. Ps. 73:8,37. Acts 2:42. 1 Cor. 15:58. 16:13. 1 Thes. 3:8. Heb. 3:14. 6:19. 1 Pet. 5:9. 2 Pet. 3:17,18. r Matt. 10:40. John 1:12,13. 13:20. 1 Cor. 1:30. Heb. 3:14. 1 John 5:11,12,20. 2 John 8,9. s 3:17. Is. 2:5. Mic. 4:2. John 14:6. 2 Cor. 5,7. Gal. 2:20. Eph. 4:1. 5:1,2. Phil. 1:27. 1 Thes. 4:1. t 1:23. Ps. 1:3. 92:13. Is. 61:3. Jer. 17:8. Ez. 17:23,24. Rom. 11:17,18. Eph. 3:17. Jude 12. u Matt. 7:24,25. Luke 6:48. 1 Cor. 3:9—15. Eph. 2:20—22. 1 Pet. 2:4—6. Jude 20. x 1:23. Rom. 16:25. 1 Cor. 15:58. 2 Cor. 1:21. 2 Thes. 2:17. 1 Pet. 5:10. 2 Pet. 3:17,18. Jude 24. y 1:12,13. 3:17. Eph. 5:20. 1 Thes. 5:18. Heb. 13:15. z Deut. 6:12. Matt. 7:15. 10:17. 16:6. Phil. 3:2. 2 Pet. 3:17. a 18. Cant. 2:15. Jer. 29:8. Rom. 16:17. Eph. 5:6. Heb. 13:9. 2 John 8. b Acts 17:18,32. Rom. 1:21,22. 1 Cor. 1:19—23. 3:18,19. 15:33,36. 2 Cor. 10:5. *Gr.* 1 Tim. 6:20. 2 Tim. 2:17,18. 3:13. c 22. Matt. 15:2—9. Mark 7:3—13. Gal. 1:14. 1 Pet. 1:18. d 20. Eph. 2:2. e Or, *elements*. Gal. 4:3,9. e Eph. 4:20. f 2:3. 1:19. Is. 7:14. Matt. 1:23. John 10:30,38. 14:9,10,20. 17:21. 2 Cor. 5:19. 1 Tim. 3:16. Tit. 2:13 1 John 5:7,20. g Luke 3:22. John 1:14. 2:21. h 3:11. John 1:16. 1 Cor. 1:30 31. Gal. 3:26—29. i 1:16—18. Eph. 1:21—23. 4:15,16. Phil. 2:9—11. 1 Pet. 3:22. Rev. 5:9—13. k Deut. 10:16. 30:6. Jer. 4:4. Rom. 2:29. Phil. 3:3.

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cessful, if employed in the arduous but blessed work of the sacred ministry; and to animate, strengthen, and prosper all ministers, and especially all missionaries, in every region of the earth.

NOTES.—Chap. II. V. 1—4. The apostle was desirous, that the Christians at Colossè should know, what earnest longings he had experienced, and what vigorous endeavours and fervent prayers he had made for them, and the Christians of Laodicea, and all other churches, which had never seen him, in order to promote their spiritual welfare. (*Marg. Ref.* o—c.) He especially wrestled most earnestly with God in prayer, that their hearts might be encouraged by divine consolations, in every part of their duty; and that, in order to this, they might be united together in the most perfect love of one another; that so all envies, resentments, suspicions, and competition, might be excluded; which would otherwise certainly burden their consciences, inflame their passions, "grieve the Holy Spirit," and interrupt their comfort. (*Marg. Ref.* d, e. *Notes*, 3:12—15. *Eph.* 4:1—6,14—16,30—32. *Phil.* 2:1—4.) In this most cordial union, he prayed that they might attain and possess all those spiritual riches, which were to be found in the distinct, complete, and satisfactory understanding of the gospel of Christ, for this would exclude all doubt and hesitation, being connected with the "full assurance of faith" and "hope." (*Marg. Ref.* f—h. *Notes*, *Heb.* 6:11,12. 10:19—22. 2 *Pet.* 1:10,11.) that so they might confidently acknowledge, and profess their belief of "the mystery of God, *even* of the Father and of Christ," his beloved Son, as One with him, according to "the great mystery of godliness, God manifest in the flesh;" (*Note*, 1 *Tim.* 3:16.) "in whom" (or *in which mystery*) were "hidden all the treasures of wisdom and knowledge." These treasures were indeed *hidden* from the eyes of unbelievers: but the infinite wisdom and knowledge of God were more displayed in the Person and redemption of Christ, than in all his other works. (*Marg. Ref.* k, l. *Notes*, *Eph.* 3:1—12.) All true wisdom and knowledge consisted in a believing and practical and experimental understanding of these mysteries, and such instructions as are deducible from them; yea, from this treasury all true wisdom and knowledge must be derived by faith and prayer; and all science or philosophy contrary to this are worthless. (*Notes*, *Matt.* 11:25—27. *John* 1:16. 1 *Cor.* 1:20—31. 2:6—9.) This the apostle insisted on, "lest any man should beguile them" into some specious delusion, by enticing words, or persuasive reasonings; such as plausible orators use frequently, for the purpose of imposing on the judgment by addressing the passions; or by assuming as true, what is specious indeed, but false: as if either heathen sages, or Jewish scribes, could teach any wisdom preferable to the mysteries of the gospel, or in any degree adding aught to it. (*Note*, 8—10.) 'It grieved the apostle to think how incapable he was rendered of serving them, otherwise than by his letters and prayers. Oh! that such language might inspire every minister who reads it, with a desire to use his liberty to the best purposes, and to exert himself, as under such confinement he would wish he had done!' *Doddridge.*—*All the treasures*, &c. (3) 'Let this be the firmest argument against cavillers, that without Christ there is no true wisdom.' *Beza.*—The language of the first verse renders it at least highly probable, that the apostle had not been at Colossè.

What great conflict. (1) "*Fear*, or *care*." *Marg.* Ἡλικον αγωνα. Ἡλικος, *Jam.* 3:5. Αγων. See on *Phil.* 1:30.—Earnest prayer seems here specially intended. (*Notes*, 4:9—14. *Gen.* 32:24—29. *Luke* 22:44. *Heb.* 5:7—10.)—*Knit together.* (2) Συμβιβασθεντων. 19. See on *Acts* 9:22.—*Full assurance of understanding.* Της πληροφοριας της συνεσεως. Πληροφορια, 1 *Thes.* 1:5. *Heb.* 6:11. 10:22. Πληροφορεω. See on *Luke* 1:1. Συνεσις. See on 1:9. (*Notes*, 1 *Thes.* 1:5—8, *v.* 5. *Heb.* 6:11,12.)—*In whom.* (3) "Wherein." *Marg.* Εν ῳ. As "Christ" is the more immediate antecedent; the version of the text is more obvious, and indeed in every respect preferable.—*Hid.*] Αποκρυφοι. *Mark* 4:22. *Luke* 8:17. Αποκρυπτω, *Matt.* 11:25.—*Beguile.* (4) Παραλογιζηται. "Deceive by fallacious reasoning." *Jam.* 1:22. Not elsewhere. Εκ παρα, et λογιζομαι, *computo*, *cogito*, *ratiocinor*.—*Enticing words.* Πιθανολογια. Here only. Persuasive, plausible, but sophistical oratory.

V. 5—7. The apostle, "though absent in body, was present in spirit" with the Colossians: he greatly interested himself in their concerns, and realized to his mind the prosperous state of their church, as made known to him by Epaphras. (*Notes*, 1:3—8. 1 *Cor.* 5:1—5.) Some think, that he had an immediate revelation concerning it; as Elisha had of Gehazi's conduct in following Naaman. (*Notes*, 2 *Kings* 5:26,27. 6:8—12.) By that view, however, which he had of their prosperous state, he was filled with joy and complacency; as if he had witnessed the orderly management, both of their private concerns, and of those of the church, as to the regularity and discipline maintained in it, and the steadfastness of their faith in Christ, notwithstanding the terrors of persecution, and the artifices of false teachers. (*Marg. Ref.* o—q.) As therefore they had, by faith, "received Christ Jesus" to be their Lord and Saviour, according to the several offices which he sustained for the benefit of his church, (*Notes*, *John* 1:10—12. 1 *John* 5:11,12.) let them continue in habitual dependence on him and obedience to him; let them seek all their wisdom, strength, hope, holiness, and comfort from him, and aim in all things to serve and glorify him. (*Marg. Ref.* r, s. *Notes*, *John* 15:1—8.) Thus, being rooted in him as trees in a fruitful soil, and builded upon him as a house upon a firm foundation; and being established by living faith in him, according to the doctrine which they had been taught; they would become more and more steadfast in faith, and proceed in their course with fervent thanksgiving to God for all his benefits. (*Marg. Ref.* t—y. *Notes*, 3:16,17. *Eph.* 2:19—22. 3:14—19. 4:14—16.)

Order. (5) Την ταξιν. *Luke* 1:8. 1 *Cor.* 14:40.—*The steadfastness.*] Το στερεωμα. Here only. Στερεος, 2 *Tim.* 2:19.—*Rooted and built up.* (7) Ερριζωμενοι και εποικοδομουμενοι. See on 1 *Cor.* 3:10. *Eph.* 3:18.

V. 8, 9. It was especially requisite for the Christians at Colossè to be upon their guard, that no man might "*rob* them" (as victorious armies plunder the vanquished) of their hope and comfort, or turn them aside from Christ, by philosophical subtleties, and vain delusive speculations, which were opposed to the simple faith of the gospel. These were "traditions of men," which were delivered from one heads and teachers of the several sects of philosophers, and so handed down from age to age: and they formed "the elements," or first principles, of a supposed wisdom, suited to the proud, curious, speculating, and carnal temper of the world; but which was totally incompatable with the doctrine of Christ.—The Judaizing teachers seem to have blended their system with speculations borrowed from the Pagans, and their different sects of philosophers: thus the traditions of the sages, and those of the Pharisees, were incorporated; and the "worldly elements" of heathen superstition or philosophy were blended with legal and traditionary external observances. Unless something of this kind be supposed, it will be found difficult to understand the apostle's discourse: for he spoke of philosophical delusions and legal ceremonies at the same time; he argued against both of them at once; but he levelled his reasonings chiefly against the Judaizing teachers. (*Marg. Ref.* z—e. *Notes*, *Matt.* 15:1—6.)—To what he had before advanced, he here added, that "in Christ all the fulness of the Godhead dwelleth bodily." In the temple the Lord discovered his presence by the Shechinah, or "visible glory:" yet this was only an *emblem*, or *shadow*, of his gracious presence: but in Christ "the fulness of the Deity dwells bodily," or substantially, and all the divine perfections are exercised by Christ, as "God manifested in the flesh, through the mysterious union of the divine and human nature in one Person. When the apostle spoke of believers being "filled with all the fulness of God;" (*Note*, *Eph.* 3:14—19.) he evidently meant it of their receiving a rich abundance of all divine communications from God; and his *in-dwelling* in his people refers to his gracious and powerful presence with them. But "all the fulness of the Godhead dwelling bodily" in Christ, is language unspeakably stronger, and evidently refers to his being constituted the repository of all spiritual blessings, from whose fulness all believers receive (*Notes*, *John* 1:14—16.) For God, dwelling in human nature as in a temple, exercises all divine perfections, performs all divine operations, and communicates all benefits to man, through that medium. (*Marg. Ref.* f, g. *Notes*, 1—4, *v.* 3. 1:15—20. *John* 5:20—23. 14:18—20. 2 *Cor.* 5:18—21.)—'Christ is not here said to be "filled with all the fulness of God:" . . . but the whole fulness of the Godhead is said to reside in him. Now Θειοτης and το Θειον, never signify the gifts of God, or the

circumcision made [l]without hands, [m]in putting off the body of the sins of the flesh [n]by the circumcision of Christ:

12 [o]Buried with him in [p]baptism, [q]wherein also ye are risen with *him*, through [r]the faith of the operation of God, [s]who hath raised him from the dead.

13 And you, being [t]dead in your sins and [u]the uncircumcision of your flesh, hath [x]he quickened together with him, [y]having forgiven you all trespasses;

14 [z]Blotting out [a]the handwriting of ordinances that was against us, which was contrary to us, and [b]took it out of the way, nailing it to his cross;

15 *And* [c]having spoiled [d]principalities and powers, he made a show of them openly, [e]triumphing over them [*]in it.

Mark 14:58. Acts 7:48. 17:24. 2 Cor. 5:1. Eph. 2:11. Heb. 9:11,24. m 3:8,9. Rom. 6:6. Eph. 4:22. n Luke 2:21. 2 Cor. 5:17. Gal. 2:20. 4:4,5. Eph. 2:10—18. o Rom. 6:4,5. p Rom. 6:3. 1 Cor. 12:13. Gal. 3:27. Eph. 4:5. Tit. 3:5. Heb. 6:2. 1 Pet. 3:21. q 3:1,2. Rom. 6:8—11. 7:4. 1 Cor. 15:20. Eph. 1:20. 2:4—6. 5:14. 1 Pet. 1:3. r Luke 17:5. *Gr.* John 1:12,13. 3:3—7. Acts 14:27. Eph. 1:19. 2:8. 3:7,17. Phil. 1:29. Heb. 12:2. Jam. 1:16,17. s Acts 2:24. Rom. 4:24,25. Heb. 13:20,21. t Ez. 37:1—10. Luke 9:60. 15:24,32. Rom. 6:13. 2 Cor. 5:14,15. Eph. 2:1,5. 5:14. 1 Tim. 5:6. Heb. 6:1. 9:14. Jam. 2:17,20,26. u Eph. 2:11. x Ps. 71:20. 119:50. John 5:21. 6:63. Rom. 4:17. 8:11. 1 Cor. 15:36,45.

2 Cor. 3:6. *marg.* 1 Tim. 6:13. y Ps. 32:1. Is. 1:18. 55:7. Jer. 31:34. Acts 13:38,39. 2 Cor. 5:19. Heb. 8:10—12. 1 John 1:7—9. 2:12. z Num. 5:23. Neh. 4:5. Ps. 51:1,9. Is. 43:25. 44:22. Acts 3:19. a 20. Esth. 3:12. 8:8. Dan. 5:7,8. Luke 1:6. Gal. 4:1—4. Eph. 2:14. Heb. 7:18. 8:13. 9:9,10. 10:8,9. b Is. 57:14. 2 Thes. 2:7. c Gen. 3:15. Ps. 68:18. Is. 49:24,25. 53:12. Matt. 12:29. Luke 10:18. 11:22. John 12:31. 16:11. Eph. 4:8. Heb. 2:14. Rev. 12:9. 20:2,3,10. d 1:16. 2 Cor. 4:4. Eph. 6:12. e Luke 23:39—43. John 12:32. 19:30. Acts 2:23,24, 32—36. * Or, *in himself*.

doctrine of the gospel; but the divine nature only; nor can the will or revelation of God be said to "dwell bodily" in any person.' *Whitby.*—If the union of Deity and Manhood in one person can be expressed in human language, without doubt this verse does express it. (*Note*, 1 *Tim.* 3:16.)

Spoil. (8) Σοαι ὁ συλαγωγων. Here only. Εκ συλη, *præda*, et αγω, *duco.—The rudiments.*] "The elements." *Marg.* Τα στοιχεια. 20. See on *Gal.* 4:3—*Bodily.* (9) Σωματικως. Here only. Σωματικος. See on Luke 3:22.

V. 10. As Christ was completely qualified for his mediatorial work, by "all the fulness of the Godhead dwelling in him bodily;" so believers are completely supplied with all they want, by their mystical union with him. "They have been completed in him:" being "in him," as members of his mystical body, and as quickened by his Spirit; he is "made of God to them Wisdom, and Righteousness, and Sanctification, and Redemption:" all their instruction, acceptance, holiness, deliverance, liberty, victory, and happiness, are derived from him by faith, in the use of his appointed means; and they want nothing, which they have not in him. They therefore can have no need to seek any additional instruction, wisdom, help, or encouragement, either from Jewish ordinances and traditions, or from heathen sages.—As Christ is also "the Head of all principality and power," all angels being his willing servants, and the whole creation being subjected to him: so Christians have no cause to fear any creatures, or reason to seek help from them. (*Marg. Ref. Notes*, *Rom.* 8:28—39. 1 *Cor.* 1:26—31. *Eph.* 1:15—23. *Phil.* 2:9—11. 1 *Pet.* 3:21,22.)—The Judaizing teachers seem to have imbibed, and new modelled, the Pagan notions of subordinate deities; and, applying it to the scriptural doctrine of angels, to have introduced the mediatorial worship of them; with which they, at an early period, attempted to corrupt the Christian church, and not wholly without success. To this the apostle here evidently refers, as well as in what is said afterwards. (*Note*, 20—23.) But Christians could have no occasion to pay homage of any kind to those creatures, who, however exalted, were subjected to Christ their Lord and Redeemer.

Ye are complete.] Εστε πεπληρωμενοι. 1:9,25. 4:12,17.

V. 11, 12. The disciples of Jesus did not want the external seal of circumcision, in order to their acceptance, or complete salvation: for "in Christ" and by their union with him, they had the "true circumcision," which was not performed on their bodies by the hands of men, but on their hearts by the Holy Spirit; and in consequence of this regeneration, they were daily employed in "putting off the body of the sins of the flesh." Thus they renounced and watched against all the sins, to which their natural corrupt propensities excited them; and they had "crucified the old man," as propagated from Adam, whence all these evil lustings originated. This was the "true circumcision," which Christ himself performed on the hearts of his people, by his Holy Spirit. (*Marg. Ref.* k—m. *Notes*, *Deut.* 10:16. 30:1—10. *Jer.* 4:3,4. 9:25,26. *Acts* 7:51—53. *Rom.* 2:25—29. 6:5—10. *Gal.* 5:19—26. *Phil.* 3:1—7.)

For "the circumcision of Christ," seems rather to signify his work in the believer's soul, than his own personal circumcision: though that was a part of his mediatorial humiliation, by which the true circumcision was procured for them, and in which they are rendered conformable to him. (*Marg. Ref.* n.) Instead of the outward sign of circumcision, baptism had been substituted; which some suppose to be meant by "the circumcision of Christ:" this represented that death and burial with him, from former confidences, and sinful and worldly pursuits, which true Christians experience, in order to their being made conformable to him in his resurrection. (*Marg. Ref.* o—q. *Notes*, 3:1—4. *Rom.* 6:3,4. 1 *Pet.* 3:21,22. 4:1,2.)—The baptism of Jews and Gentiles, when converted to Christianity, implied their 'death unto sin, and new birth unto righteousness;' their entrance into the church and kingdom of Christ; the washing away of the guilt and pollution of their sins; and their dedication to the service of God, the Father, the Son, and the Holy Spirit, in whose name, as the God of their salvation, they were baptized. (*Note*, *Matt.* 28:19,20, *v.* 19.) The same inward change had been signified by circumcision, which was administered to adult proselytes, and then to their infant offspring: so that no argument can hence be deduced against the baptism of infants. *Notes*, *Gen.* 17:9—12. *Rom.* 4:9—12.)—This conformity to the crucified and risen Saviour was effected, "through the faith of the operation of God, who raised him from the dead;" or, by a believing reliance on that effectual saving power of God, as displayed in the resurrection of Christ. (*Marg. Ref.* r, s. *Note*, *Eph.* 1:15—23.) It is, no doubt, an important scriptural truth, that the faith, by which we are united to all other blessings, is itself the gift and work of God: (*Notes*, *John* 1:10—13. *Eph.* 2:4—10.) and this has induced some expositors, and very many preachers, to explain the clause to mean, 'the faith which God has wrought in the heart.' This was the author's view, when he wrote the first edition of this work. But a careful examination of the subject has convinced him that this is rather imposing a sense on the apostle's words, than inquiring after the true meaning of them. The ablest Greek scholars are decided, that the idiom of the language will not admit of that construction: and certainly there is no instance in the New Testament, in which a similar mode of expression can fairly be thus interpreted. (*Mark* 11:22. *Acts* 3:16. *Rom.* 3:22,26. *Gal.* 2:16,20. 3:22. *Eph.* 3:12. *Phil.* 1:27. 3:9. 2 *Thes.* 2:13. *Jam.* 2:1. *Rev.* 2:13. 14:12. Gr.) It should however be observed, that though the clause does not affirm faith to be the work and gift of God, it neither teaches nor implies any thing to the contrary. Indeed this is taught in the subsequent verse. (*Notes*, 13—15, *v.* 13. *John* 3:1—8. *Tit.* 2:4—7. *Jam.* 1:16—18. 1 *Pet.* 1:23—25.)

In the putting off. (11) Εν τη απεκδυσει. Here only. Απεκδυομαι. 15.—*The body of the sins of the flesh.*] Του σωματος των αμαρτιων της σαρκος. See on *Rom.* 6:6. 7:24,25. 8:2,13.—*Buried with him.* (12)—*Risen with him.*] Συνταφεντες' . . συνηγερθητε. 3:1. See on *Rom.* 6:4. *Eph.* 2:6.—*The operation.*] Της ενεργειας. See on 1:29. *Eph.* 1:19.

V. 13—15. The church at Colossè, consisting chiefly of converts from idolatry, had not only been "dead in their sins," but in that carnal state of which "the uncircumcision of their flesh" was an outward token: yet God had "quickened them together with Christ," by virtue of his resurrection; having, in his death, provided for the forgiveness of all their transgressions, to the full benefit of which he had thus admitted them. (*Marg. Ref.* t—y. *Notes*, 3:1—4. *Eph.* 2:1—13.) For Christ had "blotted out the handwriting of ordinances," the ceremonial law, which was, as it were, the bond of the ancient church for payment of the debt of sin, contracted by violation of the moral law; but which Christ the Surety had paid by his all-sufficient atonement, and so blotted out the debt. This "handwriting was against" the Jews, and contrary to them, as well as to the Gentiles: for it is observable that the apostle changed the person, when he came to speak on this subject, saying "against *us*," not *you*. (*Notes*, *Matt.* 5:17,18. *John* 1:17. *Eph.* 2:14—18. *Heb.* 7:18, 19. 8:7—13. 9:1—14,18—23. 10:1—18.) Not only was the ritual law a heavy yoke for them to bear; (*Note*, *Acts* 15:7—11.) but all its sacrifices and ablutions testified, that they were guilty and polluted: yet these typical expiations could not take away sins. So that the bond could never have been discharged, except Christ had come and made payment of it: and unbelievers among the Jews were under condemnation, by the testimony even of the ceremonial law; as well as for the additional sins which the multiplying of precepts necessarily occasioned. (*Note*, *Rom.* 5:20,21.) At the same time, the Gentiles, who had not so much as these typical expiations, were under condemnation as transgressors, and were excluded by them even from the visible church. (*Note*, *Eph.* 2:11—13.) But Christ not only "blotted out" the debt, but removed the bond out of the way, and "nailed it" as a cancelled deed "to his cross," that it might no more appear against his people.—The ceremonial law, therefore, and the whole Mosaic dispensation, having received their intended accomplishment in Christ, were of no more force or value than a cancelled bond: and the Gentiles, being admitted into the church by faith in Christ, and which they had openly professed by baptism, had no need of circumcision, or of any legal observances, and ought not to pay any regard to them. (*Marg. Ref.* z—h.)—Moreover, Christ had at the same time virtually deprived the "principalities and powers" of darkness of their usurped dominion; and made way for the subversion of their kingdom, which was before universally established throughout the Gentile world. For, by satisfying the justice of God for sin, he had removed the cause of fallen man's subjection to Satan; and made way for the preaching of the

16 Let no man therefore [f]judge you [g]in meat, or in drink, or [h]in respect [i]of a holy-day, or of [j]the [k]new moon, [l]or the sabbath *days*:

17 Which are [a]a shadow of things to come; but [m]the body *is* of Christ. [*Practical Observations.*]

18 Let [n]no man [†]beguile you of your reward, [o]in a voluntary humility and [p]worshipping of angels, [q]intruding into those things which he hath not seen, [r]vainly puffed up by his [s]fleshly mind,

19 And [t]not holding the Head, from which [u]all the body [v]by joints and bands having [x]nourishment ministered, and [y]knit together, [z]increaseth with the increase of God.

20 Wherefore, [a]if ye be dead with Christ [b]from the [‖]rudiments of the world, why as though [c]living in the world, are ye [d]subject to ordinances,

21 (e[Touch] not; taste not; handle not;

f Rom. 14.3,10,13. 1 Cor. 10:28—31. Gal. 2:12,13. Jam. 4: * Or, *for eating and drinking.* g Lev. 11:2—47. 17:10—15. Deut. 14:3, &c. Ez. 4:14. Matt. 15:11. Acts 11:3—18. 15:20. Rom. 14:2,6,14—17,20,21. 1 Cor. 8:7—13. 1 Tim. 4:3—5. Heb. 9:10. 13:9. † Or, *in part.* h Lev. 23: Num. 28: 29: Deut. 16:1—17. Neh. 8:9. 10:31. Ps. 42:4. Rom. 14:5,6. i Num. 10:10. 28:11,14. 1 Sam. 20:5,18. 2 Kings 4:23. 1 Chr. 23:31. Neh. 10:33. Ps. 81:3 Is. 1:13. Ez. 45:17. 46:1—3. Am. 8:5. Gal. 4:10. k Lev. 16:31. 23:3,24,32,39. 1 John 1:17. Heb. 8:5. 9:9, 10:1. m Matt. 11:28,29. Heb. 4:1—11. n 4,8. Gen. 3:13. Num. 25:18. Matt. 24:24. Rom. 16:18. 2 Cor. 11:3. Eph. 5:6. 2 Pet. 2:14. 1 John 2:26. 4:1,2. 2 John 7—11. Rev. 12:9. 13:8,14. ‡ Or, *judge against you.* 16. § Gr. *being a voluntary in humility.* 23. Is. 57:9. o Dan. 11:38. *Heb.* Rom. 1:25. 1 Cor. 8:5,6. 1 Tim. 1:4. *Gr.* Rev. 19:10. 22:8,9. p Deut. 29:29. Ps. 131:1,2. Ez. 13: 3. q 8. 1 Cor. 4:18. 8:1. 13:4. r Rom. 3:6—8. 1 Cor. 3:3. 2 Cor. 12:20. Gal. 5:19,20. Jam. 3:14—16. 4:1—6. s 6—9. 1:18. Gal. 1:6—9. 5:2—4. 1 Tim. 2:4—6. t Eph. 4:5 16. u Job 10:9,12. Ps. 139:15,16. x John 15:4—6. Rom. 11: 17. Eph. 3:19. y 2. John 17:21. Acts 4:32. Rom. 12:4,5. 1 Cor. 1:10. 10:16,17. 12:12—27. *Eph.* 4:3. Phil. 1:27. 2:2—5. 1 Pet. 3:8. z 1:10. 1 Cor. 3:6. Eph. 4: 16. 1 Thes. 3:12. 4:10. 2 Thes. 1:3. 2 Pet. 3:18. a 3:3. Rom. 6:2—11. 7:4—6. Gal. 2:19,20. 6:14. 1 Pet. 4:1—3. b *See on* 8. Eph. 2:15. ‖ Or, *elements.* c John 15:19. 17:14—16. 2 Cor. 10:3. Jam. 4:4. 1 John 5:19. d *See on* 14,16. Gen. 4:9—12. Heb. 13:9. e Gen. 3:3. Is. 52:11. 2 Cor. 6:17. 1 Tim. 4:3.

gospel to the nations, "with the Holy Spirit sent down from heaven," to make it successful. So that he vanquished those enemies, when he hung upon the cross, 'triumphing over them by it, even by that cross whereby they hoped to have triumphed over him.' *Doddridge.* When he arose and ascended, he led them captive: and he made an open show of his victory, and manifested the triumphs of his cross, when, by the preaching of his gospel he proceeded to destroy Satan's strong-holds, and to rescue his captives in the different nations of the earth. (*Marg. Ref.* c—e. *Notes, Gen.* 3:14,15. *John* 12:27—33. 2 *Cor.* 10:1—6. *Eph.* 4:7—13.)—*Against us.* (14) 'Circumcision publicly testified innate depravity: the purifications, the pollutions of sin, and the sacrifices, that its guilt deserved death, to which the remarkable saying of Augustine refers; In those ceremonies there was rather the *confession*, than the *removal* of sin.' *Beza.*—The silencing of the heathen oracles, and the gradual, yet rapid subversion of the Grecian and Roman idolatry, in consequence of the death of Christ, are fixed on by some commentators, as almost the exclusive meaning of the clause, "triumphing over them on it;" but these, however important, constituted only a small part of that victory over "the powers of darkness," which Christ obtained on the cross, and of his subsequent triumphs. Of these triumphs, the salvation of the dying thief may be considered as an earnest. (*Note, Luke* 23:39—43.)

Hath he quickened together. (13) Συνεζωοποιησε. See on *Eph.* 2:5.—*Blotting out.* (14) Εξαλειψας. See on *Acts* 3:19. —*Handwriting.*] Χειρογραφον. Here only. A note, or bond, ratified by the hand-writing or signature of him who gave it. (*Note, Philem.* 17—21.)—*Of ordinances.*] Τοις δογμασιν. See on *Luke* 2:1. *Eph.* 2:15. The LXX use it for the ceremonies of the law.—*Which was contrary.*] Ὁ ην ὑπεναντιον. *Heb.* 10:27. Not elsewhere. Εκ ὑπο, et εναντιος, *adversarius*, 1 *Thes.* 2:15.—*Nailing.*] Προσηλωσας. Here only. Εκ προς, et ἡλοω, quod ab ἡλος, *clavus*, *John* 20:25.—*Having spoiled.* (15) Απεκδυσαμενος. 3:9. Not elsewhere. Εκ απο, εκ, et δυομαι. See on 11. 'He disarmed them,... and left them naked, and spoiled of all power to do hurt.' *Leigh.* (*Notes, Matt.* 12:29,30. *Luke* 11:21,22.)—*He made a show of them.*] Εδειγματισεν. Here only.—'Conquerors... lead their captives chained together after their triumphal chariot into the city, with great pomp, the people looking on and applauding.' *Leigh.*—Δειγμα. *Jude* 7.—*Triumphing.*] Θριαμβευσας. See on 2 *Cor.* 2:14. *Note, Ps.* 68:18.

V. 16, 17. Seeing therefore that Christ had cancelled the ceremonial law; let no man presume to judge and condemn the Gentile believers, as guilty, or as no part of the church, because they disregarded it: and let no Christian disquiet himself about such censorious judgments; which related to the distinction between clean and unclean meats, or the use of this or the other drink, or abstinence from it; or the neglect of the Jewish festivals and solemnities, the new moons and sabbaths. (*Notes, Rom.* 14:1—6.) Doubtless, this last related principally to the weekly sabbath, which, as observed on the seventh day, was now become a part of the abrogated Jewish law. For the sabbath, under the Mosaic dispensation, was a *ceremonial* and a *judicial*, as well as a *moral* requirement: the morality of it had no necessary connexion with the seventh day in preference to all others, save as that was appointed during that dispensation: but the appropriation of a part of our time for the worship and service of God is of moral and essentially immutable obligation. (*Marg. Ref.* f—k. *Note, Ex.* 20:8—10.) "The first day of the week," "the Lord's day," was the time kept holy by Christians, in remembrance of Christ's resurrection; and "the sabbath," in the New Testament, always signifies the seventh day, the observance of which the Judaizing teachers wanted to impose upon the Gentile converts: and "the Lord's day," not the "sabbath," is the scriptural term for this day of sacred rest. (*Notes, John* 20:19—23. *Acts* 20:7—12, *v.* 7. *Rev.* 1:9—11, *v.* 10.)—These things in general were "shadows" of evangelical blessings: but the truth, reality, and substance of them were found in Christ, resulting from his Person, work and salvation; and consisting in the holiness, peace, communion with God, and heavenly rest, which he vouchsafes to believers.—'In the law no kind of drink was forbidden, except to the Nazarites.'... Now... it is not improbable, that the elders, who pretended to have received from Moses and the prophets, by tradition, many precepts not written in the law, might enjoin abstinence from wine and strong drink, to such of their disciples as aimed at superior holiness.' *Macknight.*—*Shadow.* (17) *Note, Heb.* 10:1,2. "The body, or substance," which forms this shadow, is constituted of those things which relate to Christ.

In meat or drink. (16) "For eating and drinking." *Marg.* Εν βρωσει η εν ποσει.—*In respect of.*] "In part of." *Marg.* Εν μερει. 2 *Cor.* 3:10. 9:3. 1 *Pet.* 4:16.—*The new moon.*] Νουμηνιας. Here only N. T.—*Ex.* 40:2,17. *Num.* 10:10. *Ezra* 3:5. *Sept.*

V. 18, 19. As Christ was "the Head of all principalities and powers," (10) the apostle warned the Colossians, not to allow any man to rob them of that glorious prize for which they were candidates, by giving them wrong directions, or turning them out of their course. The original word seems to be taken from the office of those who presided in the Olympic and Isthmian games, and decided to whom the prize belonged. Now, if any man usurped authority of this kind among Christians, he would mislead all who willingly submitted to him; as well as domineer over their consciences. This was attempted by certain persons, who were "voluntary in humility," and induced, by an uncommanded and self-imposed degradation of themselves, to "worship angels;" avowing that it was improper for mean sinful creatures to come to God immediately with their prayers, and that it was therefore expedient to solicit the mediatory good offices of holy angels: and they aimed to persuade others to this practice. Thus, they ascribed divine honours to created beings; as if ever present with men in all places, and at all times, and acquainted with the sincerity and the desires of their hearts: nay, they seemed to intimate, that they were more compassionate and kind than the Lord himself! (*Note, Ex.* 20:3.) This might be called "humility," and indeed it was an *abasement*, to which a rational creature ought not to submit: yet, in fact, it originated in *pride*, and a most presumptuous intrusion into the supposed state of the invisible world: it substituted man's arrogant conjectures and speculations, in the place of divine revelation; and it was the genuine offspring of that self-wisdom, with which the carnal mind is so prone to be "puffed up." (*Marg. Ref.* n—q.) By thus exalting angels to the office of mediators, and worshipping them in that capacity; they especially dishonoured Christ, the "One Mediator between God and man," to whom as "God manifested in the flesh," such worship ought to be appropriated. They did not adhere to Christ, "the Head," and sole Mediator between God and man, or maintain communion with him; but, in fact, they departed from the grand principles of the gospel, by choosing and worshipping other mediators: (*Note,* 1 *Tim.* 2:5—7.) and as no sinner can approach God, or be accepted, but in and by Christ; so this error tended directly to ruin their souls. For all true believers are united to him, and receive all grace from him; they are compacted together into one body by their union with him and with each other, and by thus filling up their proper places, and performing their proper functions, in his church; as the human body is made up of many members, compacted together, by joints, tendons, veins, and other constituent parts, united to one head. (*Note,* 1 *Cor.* 12:12—26.) Thus Christians derive spiritual nourishment from Christ, through his ordinances: and, being knit together, they increase in knowledge and holiness, by the power of God, and grow up into nearer conformity to him. (*Marg. Ref.* s—z. *Note, Eph.* 4:14—16.)—It has before been intimated, that the Jews seem to have borrowed some of the Pagan notions, and applied them to the scriptural doctrine of angels: by these means, the Judaizing teachers had begun to corrupt Christianity with a new and refined species of idolatry. To what lengths the same principles afterwards carried professed Christians, in the worship of departed saints, real or imaginary, and the worship of images, as well as that of angels, especially in the church of Rome, is well known: and indeed it continues, in very many places, unimpaired to this day. But the whole has always been done in direct defiance to the apostle's testimony, which fully proves all such practices to be as contrary to the honour of Christ in the gospel,

22 Which all are to perish with the using;) after the commandments and doctrines of men?
23 Which things have indeed [h]a show of wisdom, in [i]will-worship, and humility, and [k]neglecting of the body; not in any honour to the satisfying of the flesh.

[f] Mark 7:18,19. John 6:27. Cor. 6:13. [g] Is. 29:13. Dan. 11:37. Matt. 15:3—9. Mark 7:7—13. Tit. 1:14. Rev. 17:18. [h] Gen. 3:5,6. Matt. 23:27,28. 2 Cor. 11:13—15. 1 Tim. 4:3,8. [i] *See on* 18,22. [k] Or, *punishing*, or, *not sparing* Eph. 5:29.

as the most gross, or rather acknowledged idolatry is to the honour of God in the law.—Many expositors bestow great pains in showing what heretics, or heretical teachers, the apostle had in view; and what sects of the philosophers had supplied, so to speak, the materials for these corruptions of the gospel. But it appears to me, that if Cerinthus, or the Gnostics, or any other heretics, had been then known, as avowing antichristian tenets; the apostle would no more have scrupled to name them, than he did to name "Hymeneus and Philetus:" unless he had thought that by naming some, he should be supposed to exculpate others, who, with some shades of difference, were equally corrupting the gospel. In like manner, the Stoics and Epicureans are named by the sacred historian, in the same way, as the Pharisees and Sadducees are; (*Note*, *Acts* 17:18.) and if Christiani y had been corrupted, *exclusively*, by the speculations of Pythagoreans or Platonists, it does not appear, why the apostle should omit to protest against them. But, if all the sects of the philosophers held notions suited to corrupt Christianity, then the reason is evident why the apostle names no one: and it is equally strong against our interpreting his words of any one exclusively. In fact, it is of immensely more importance for us to know *what*, than *whom*, he opposed: for if our attention be engrossed by the danger of ancient Christians, from this or the other sect, either of heretics or philosophers: we shall probably be led to forget our own danger, from papists, Socinians, philosophizing infidels, *rational* Christians, (as some falsely call themselves,) and all the varieties of superstitious and enthusiastical deceivers; against all of whom the apostle's words, as explained in an enlarged sense, most solemnly warn us.

Beguile you of your reward. (18) "Judge against you." *Marg.* Καταβραβευετω. "Act as an unjust umpire towards you." Here only. Εν κατα ετ βραβευω, 3:15. Βραβειον. See on 1 *Cor.* 9:24.—*In a voluntary humility.*] "Being a voluntary in humility." *Marg.* Θελων εν ταπεινοφροσυνη.—Ταπεινοφροσυνη, 23. 3:12. See on *Acts* 20:19. Μηδεις θελων. The deceiver was voluntary in humility.—*Worshipping.*] Θρησκεια. See on *Acts* 26:5. Θελων ... Θρησκεια.—Εν εθελοθρησκειᾳ, 23. There only.—*Intruding into.*] Εμβατευων. Here only N. T.—*Josh.* 19:49,51. *Sept.* Entering boldly, as taking possession. (*Note*, *Deut.* 29:29.)—*Vainly puffed up.*] Εικη φυσιουμενος. Εικη· See on 1 *Cor.* 15:2. Φυσιοω· See on 1 *Cor.* 4:6.—*Fleshly mind.*] Του νοος της σαρκος. (*Note*, *Rom.* 8:5—9.)—*Holding.* (19) Κρατων. *Mark* 7:3,4,8. *Acts* 3:11. 2 *Thes.* 2:15. *Rev.* 2:13,14,15,25. 3:11, *et al.*—*By joints and bands having nourishment ministered, and knit together.*] Δια των αφων και συνδεσμων επιχορηγουμενον και συμβιβαζομενον. See on *Eph.* 4:16. Συνδεσμος, 3:14. See on *Eph.* 4:3. Επιχορηγουμενον. See on 2 *Cor.* 9:10.

V. 20—23. If the Colossians were indeed become "dead with Christ" to the ceremonial law, Christ having discharged and cancelled that bond, as well as to their Pagan superstitions and vices; why did they act as if they were still "living in the world," under a carnal dispensation, and strangers to a more spiritual worship and service? and why did any of them submit to those who *dogmatically imposed* legal observances, and human traditions of any kind on them? (*Marg. Ref.* a—d. *Notes*, 8,9. *Note*, *Gal.* 4:1—3,8—11. *Eph.* 2: 14—18.) The Judaizing teachers, having imbibed also the notions of the heathen philosophers, had crept into the church at Colossè, and with great eagerness inculcated their principles; and seem to have met with countenance from some persons there. These dogmatists called on them in a dogmatical and authoritative manner, not "to touch," or to eat such food, as was legally unclean, and not so much as to "taste" it; nor yet to handle any thing, which might pollute them: probably requiring them also to refrain from marriage. (*Marg. Ref.* c. 1 *Cor.* 7:1.)—The next words are differently interpreted. But the more general, and, as it appears to me, the best founded interpretation, supposes the apostle to refer to our Lord's words concerning the traditions of the Pharisees; and implies, that abstaining from such things, when not divinely prohibited, as supported the body by perishing themselves, could do nothing towards the salvation of the soul: as, all such things perish with the using, and could communicate no real defilement. (*Notes*, *Matt.* 15:10—20. 1 *Cor.* 6: 12—17.)—Typical instructions had, in former ages, been conveyed by the ritual law; but its obligation had now ceased, and it was of no more authority, than "the tradition of the elders," and other doctrines and commandments of human invention, which the false teachers added to it.—"The worship of angels," and the distinction of meats, had "a show of wisdom," which might impose on the injudicious and superficial. To add voluntarily to the rule of duty, and thus to render it more strict, had a semblance of great devotion and extraordinary sanctity: but it implied that God had given a defective rule; and that he would be pleased with what he had never commanded. (*Notes*, *Deut.* 4:2. *Prov.* 30:5,6. *Rev.* 22:18—21, *vv.* 18,19.) It might also appear very "humble" to worship angels; yet this arose from abominable pride and unbelief. (*Note*, 18,19.) The abstaining from meats, with various self-imposed austerities, might have a show of extraordinary spirituality, by which the body was neglected, from an affected superiority to animal indulgence, and willingness for mortification and suffering: yet all this was not "in any honour" to God, or any thing *valuable* in itself: nay, the whole tended to "satisfy," in a dishonourable manner, the propensities of the flesh, or "the carnal mind," by gratifying self-will, self-wisdom, self-righteousness, bigotry, and contempt of others. (*Marg. Ref.* h, i.)—The last clause is differently interpreted.—'Nor are they of any value, as they regard those things by which the flesh is gratified, (or pampered.) *Beza.* By "the flesh," he means "the carnal mind," which is gratified with every thing that affords nutriment to pride, self-preference, and contempt of others.—'"Not by any provision for satisfying the flesh:" τιμη' (*honour*) 'sometimes in Scripture signifies the food and clothing necessary for the body. ... Thus the provision of the necessaries and conveniences of life, made for parents, elders, and widows, is called τιμη. (1 *Tim.* 5:17.) The body is as real a part of our nature as the soul, and ought to have such food and recreation, as are necessary to its health and vigour. ... The wisdom which teaches the "neglecting of the body," is not wisdom, but folly.' *Macknight.*—'Forbidding marriage, which "is honourable in all."—And allowing no honourable means of satisfying those desires which are implanted by nature, ... brought them to all dishonourable lusts.' *Hammond.* If this last meaning could be clearly made out, and established, it would very well suit the context. For it can hardly be doubted, that the Holy Spirit led the apostle to speak against the corruptions, by which certain Judaizing and speculating teachers, grafting the heathen philosopher, so to speak, on the superstitious Pharisee, attempted to corrupt the church, in language strictly prophetical of the subsequent corruptions of the "man of sin," the papal antichrist. (*Note*, 1 *Tim.* 4:1—5.)—But it can hardly be supposed, that the words translated "satisfying the flesh," which seems to imply *full gratification*, *even to repletion*, would have been used by the apostle in this connexion: so that, on the whole, the first interpretation appears to me the most satisfactory. 'While it puffed up men with a vain conceit of their own sanctity; it might rather be said to tend to the dishonourable satisfying "of the flesh," while it seemed most to afflict it: for that self-complacency, ostentation, and contempt of others, with which these severities are often attended, is indeed a carnal principle: nor could the grossest sensualities be more contrary to the will of God, and the genius of true religion.' *Doddridge.*

The rudiments of the world. (20) "Elements." *Marg.* Των στοιχειων του κοσμου. See on 8.—*Are ye subject to ordinances?*] Δογματιζεσθε. Here only. '*Patior et permitto mihi leges imponi et edicta præscribi.*' Schleusner. Δογμα. See on 14.—*Handle.* (21) Θιγης. *Heb.* 11:28. 12:28.—*To perish with the using.* (22) Εις φθοραν τη αποχρησει. Φθορα. 2 *Pet.* 1:4. 2:12,19. See on *Rom.* 8:21. 'All these things tend to the corruption of that excellent religion, into which you are initiated.' *Doddridge.*—This accords to one meaning of φθορα, but does not suit the context.—Αποχρησις. Here only. Ab αποχραομαι, *abutor.* Ex απο, et χραομαι. See on 1 *Cor.* 7:31.—*Commandments*, &c.] Ενταλματα. 'This word occurs but thrice in the New Testament. (*Matt.* 15:9. *Mark* 7:7.) ... In all these places it is joined with ανθρωπων, *of men*, and is mentioned with evident disapprobation, and contrasted, by implication, with the commandments of God, which are called εντολαι.' *Campbell.*—*Doctrines.*] Διδασκαλιας. *Matt.* 15:9. *Mark* 7:7. *Eph.* 4:14.—*Is.* 29:13. *Sept.*—*Will-worship.* (23) Εθελοθρησκειᾳ. See on 18.—*Neglecting of the body.*] "Punishing, or not sparing." *Marg.* Αφειδια σωματος. Here only. Ex α priv. et φειδομαι, *parco.* (*Note*, 1 *Cor.* 9:24—27, *v.* 27.)—*To the satisfying of the flesh.*] Προς πλησμονην της σαρκος. Here only N. T. *Ex.* 16:3,8. *Prov.* 3:10. 27:7. *Ez.* 39:19. *Hag.* 1:6. *Sept.* Α πλησω, *impleo.* Comp. *Rom.* 13:14.

PRACTICAL OBSERVATIONS.

V. 1—7. They, who in some good measure know the worth of immortal souls, will seek and pray for the salvation of sinners all over the earth: and such as greatly love their brethren, will earnestly *strive* for the establishment and progress even of those whom they have not seen; and, when they can do nothing else, they may "wrestle with God" in prayer for them.—The hearts of Christians are commonly comforted and animated, in proportion as they are "knit together in love:" and there are riches in "the full assurance of understanding" of the gospel, with which believers in general are but little acquainted. Indeed, there is an inexhaustible mine of most precious treasure in the word of God; from which men are enriched, in proportion to the simplicity, humble teachableness, diligence, and perseverance, with which they seek it. (*Notes*, 3:16,17. *Prov.* 2:1—9. *Matt.* 13:44.)—We cannot comprehend "the mystery of God, even of the Father and of Christ;" but we may believe, ac-

CHAPTER III.

The apostle exhorts Christians to "seek" and "set their affections on things above," as risen with Christ, and as following him to heaven, 1—4: to mortify all carnal lusts, to put away malice, and to seek conformity to Christ in holiness, 5—11; especially in love of each other, readiness to forgive injuries, and gratitude to God, 12—15: to "let the word of Christ dwell in them richly;" to abound in grateful praises; and to "do all things in the name of Christ," 16, 17. He gives exhortations to wives and husbands, 18, 19; to children and parents, 20, 21; and to servants, 22—25.

IF ye then be [a]risen with Christ, [b]seek those things which are above, [c]where Christ sitteth on the right hand of God.

2 [d]Set your [e]affection on things above, [e]not on things on the earth.

3 For ye [f]are dead, and [g]your life is [h]hid with Christ in God.

4 When Christ, *who is* [i]our Life, shall [k]appear, then shall [l]ye also appear with him in glory.

5 [m]Mortify therefore your [n]members which are upon the earth; [o]fornication, uncleanness, [p]inordinate affection, [q]evil concupiscence, and [r]covetousness, which is idolatry:

[a] 2:12,13,20. Rom. 6:4,5,9—11. Gal. 2:19,20. Eph. 1:19,20. 2:5,6. b 2. Ps. 16:11. 17:14,15. 73:25,26. Prov. 15:24. Matt. 6:20,33. Luke 12:33. Rom. 8:6. [c] Cor. 4:18. Phil. 3:20,21. Heb. 11:13—16. c Ps. 110:1. Matt. 22:44. 26:64. Mark 12:36. 14:62. 16:19. Luke 20:42. 22:69. Acts 2:34. 7:55. Rom. 8:34. Eph. 1:20. 4:10. Heb. 1:3,13. 8:1. 10:12. 12:2. 1 Pet. 3:22. d *See on* b. 1. 1 Chr. 22: 19. 29:3. Ps. 62:10. 91:14. 119:36,37. Prov. 23:5. Ec. 7:14. Matt. 16:23. Rom. 8:4—6. Phil. 1:23. 1 John 2:15—17. [e] Or. *mind.* e 5. Ps. 49:11—17. Matt. 6: 19. Luke 12:15. 16:8,9,11,19—25. Phil. 3:19. f *See on* a. 2:20. g 4. John 3:16. 4:14. 5:21,24,40. 6:39,40. 10:28—30. 14:19. Rom. 5:10,21. 8:2,34—39. 1 Cor. 15:45. Heb. 7:25. 1 Pet. 1:3—5. h 2:3. Matt. 11:25. 1 Cor. 2:14. Phil. 4:7. i 1 Pet. 3:4. 1 John 3:2. Rev. 2:17. k 1 John 11:25. 14:6. 20:31. Acts 3:15. Gal. 2: 20. 2 Tim. 1:1. 1 John 1:1,2. 5:12. Rev. 2:7. 22:1,14. k 1 Tim. 6:14. 2 Tim. 4: 8. Tit. 2:13. Heb. 9:28. 1 Pet. 5:4. 1 John 2:28. 3:2. l Ps. 17:15. 73:24. Is. 25: 8,9. Matt. 13:43. John 6:39,40. 14:3. 17:24. 1 Cor. 15:43. 2 Cor. 4:17. Phil. 3: 21. 1 Thes. 4:17. 2 Thes. 1:10—12. Jude 24. m Rom. 6:6. 8:13. Gal. 5:24. n Rom. 7:5,23. Jam. 4:1. o Matt. 15:19. Mark 7:21,22. Rom. 1:29. 1 Cor. 5:1,10,11. 6:9,13,18. 2 Cor. 12:21. Gal. 5:19—21. Eph. 5:3. 1 Thes. 4:3. Heb. 12:16. 13:4. Rev. 21:8. 22:15. p Rom. 1:26. 1 Thes. 4:5. *Gr.* q Rom. 7:7,8. 1 Cor. 10:6—8. Eph. 4:19. 1 Pet. 2:11. r 1 Cor. 6:10. Gal. 5:19—21. *See on* Eph. 5:3,5.

knowledge, contemplate, and adore. Thus we shall derive, from the treasures laid up in our Emmanuel, supplies of wisdom and knowledge, far more valuable than all man's boasted science and philosophy: but these treasures are "hidden" from the proud and unbelieving, and can be discovered and appropriated only by faith. We have peculiar need to insist on these things in the present day, when so many are employed in "beguiling men with enticing words;" extolling the powers of human reason, and depreciating revelation; deriding theology, and idolizing philosophy; boasting of demonstration and experiment in natural science; rejecting unanswerable evidences of the divine inspiration of the Scriptures; and treating all experience of the power of divine grace in the heart with the most sovereign contempt. While multitudes of frivolous and superficial speculators are thus "beguiled" into infidelity, skepticism, or destructive perversions of Christianity; it must rejoice every established believer and every zealous minister, to know that there is yet a remnant to be found, and an increasing remnant, dispersed through the land, and divers nations, who "walk orderly," according to the obedience and worship of the gospel, and "are steadfast in the faith" of Christ: with these he will find his heart united; and, if he have opportunity, he will exhort them to "walk in Christ," even as they have received him to be their Prophet, Priest, and King; that, being "rooted in him, and built up on him," they may be steadfast in the faith, and fruitful in every good work, "abounding therein with thanksgiving," and holy joy and exultation.

V. 8—17. Let young persons, and inquirers after the truth, especially beware, "lest any man spoil them through philosophy." They may depend upon it, that all the boasted knowledge which is opposed to the mysteries of the Person and redemption of Christ, is "a vain deceit,' a "worldly wisdom;" like that of Jewish scribes who crucified Christ, or that of heathen philosophers who counted the preaching of the cross to be foolishness. Men cannot follow such vain delusions, and be the disciples of Christ: for "in him dwelleth all the fulness of the Godhead bodily." All true Christians glory in this "great mystery of godliness;" and all who oppose it are strangers to the life of faith, and the way to the Father. (*Notes, Matt.* 11:27. *John* 14:4—6, *v.* 6.)—Without union and communion with Christ, and with the Father through him, by "the supply of his Spirit," we can do nothing: (*Note, John* 15:3—5.) but true Christians are "complete in him." They derive all things which they want from his fulness: and they are safe in his keeping, who is the Head of "all principality and power."—If we enter into the spirit of genuine Christianity, we have no occasion either for Jewish ceremonies, or newly-invented superstitions. "The circumcision of the heart," the "crucifixion of the flesh," the death and burial to sin and the world, and the resurrection to newness of life, implied in baptism, and connected with "faith of the operation of God," sufficiently prove that our sins are forgiven, our debt is blotted out and cancelled, and that we are fully delivered from the curse of the law. He, who "triumphed upon the cross" over the principalities and powers of darkness, will also, from his glorious throne, defend us from all their assaults and stratagems, till he has made us "more than conquerors." (*Notes, Rom.* 8:33—39. 16:17—20.) We want no other wisdom, righteousness, strength, holiness, liberty, or victory, than those which Christ bestows. We need not regard those who "judge us in respect of meats and drinks, and holy-days," or other human traditions, which are not so much as "a shadow of things to come," as Jewish ceremonies once were: but we enjoy the substance in Christ, living by faith in him, and walking in his ordinances and commandments blameless.

V. 18—23. Having one all-sufficient "Advocate with the Father," we want no other mediators; and must not by any means abase ourselves to worship fellow-servants, to the great dishonour of our common Lord. (*Notes, Rev.* 19:9,10. 22:8,9.) Such voluntary self-degradation is real pride, which refuses submission to the teaching, righteousness, and authority of God: and it is the genuine effect of "a carnal mind, puffed up" with imagined knowledge, and "vainly intruding into those things which are not seen." The church has long enough been corrupted, and souls deceived, with these gross delusions, with human inventions, "will-worship," and self-imposed austerities: men have long enough been misled by those who said, "Touch not, taste not, handle not;" concerning such "things as perish with the using." But, whatever show there may be of wisdom, sanctity, or mortification in these devices, they certainly are worthless in themselves, they neither honour nor please God; and they gratify the proud self-preference, the domineering bigotry, and the persecuting temper of the carnal heart of man. Let us then not depart from the simplicity of our dependence on the Lord Jesus, and obedience to him. He is our Head of authority and influence, "from whom the whole body, by joints and bands, having nourishment ministered, and knit together, increaseth with the increase of God." As "dead with him" to the world, and its wisdom and maxims, let us willingly bear his yoke, and steadily assert our liberty from human impositions. What he has left indifferent, let us regard as such, and leave others to the like freedom; and, remembering the transient nature of earthly things, let us endeavour to glorify God by a temperate, thankful, and charitable use of them.

NOTES.—CHAP. III. V. 1—4. If the Christians at Colossè were indeed "risen with Christ," as their baptism and profession, and former consistent conduct implied, it behooved them to show it more and more, and to press forward in the divine life, by "seeking those things which are above." (*Marg. Ref.* a, b. *Notes*, 2:11—15. *Rom.* 6:1—11. *Eph.* 1:15—23. 2:4—10. 1 *Pet.* 4:1—6.) Perfect knowledge, holiness, and felicity, in the immediate presence of God, and in his service and love, are evidently intended by "the things which are above." The assured hope, and the happy earnests and first-fruits of these, they ought to seek; with the most decided preference to all worldly interests or pleasures, and in the diligent use of all appointed means. Thus they should follow Christ their Forerunner: that, as they were become "dead to sin and alive to God," in conformity to his death and resurrection, so they might be conformed to him in his ascension into heaven: where, as their Surety, he was exalted on the mediatorial throne, at the right hand of the Father, to appear in his presence and prepare a place for them. (*Marg. Ref.* c. *Notes, Rom.* 8:35—39. *Heb.* 9:24—26.) By faith beholding his glory, and aspiring in hope to this heavenly inheritance, they ought to value, choose, savour, pursue, and delight in spiritual and heavenly things, and not in earthly things. (*Marg. Ref.* d, e. *Notes, Matt.* 6:19—21. *Rom.* 8:5—9. 2 *Cor.* 4:13—18.) For, according to their profession, and the apostle's confidence respecting them, they were already "dead" to their former hopes, interests, motives, and pursuits; all the main springs of human activity seemed broken, "and their life was hid with Christ." The spring of that eternal life which abode in them, and from which all their present comforts, hopes, and activity were derived, was in Christ and his fulness: the streams of this living water flowed into their souls, by the influences of the Holy Spirit, through faith: thus they were united to Christ, and had communion with him; and wisdom, strength, grace, and comfort, were derived from him: he lived and ruled in them; and they lived in him, by him, and to him. (*Marg. Ref.* f, g. *Note, Gal.* 2:17—21, *v.* 20.) The Fountain of their life, and the nature, supports, and principles of it, were "*hidden*" from carnal men; who could not understand what were the secret springs of their active diligence and joyful patience, in opposition to all temporal interests and satisfactions. (*Note, Rev.* 2:17.) This life was likewise secured, as "a hidden treasure," from wicked men and fallen spirits, who could by no means deprive them of it: nor was it in their own keeping, but in that of Christ; by whom it was sustained, and who was himself the unfailing Source of it. Thus it was "with Christ, in God," through the union of the Deity with his human nature; and so the immutable power, faithfulness, wisdom, and love of God, secured it for them. (*Marg. Ref.* h. *Notes, John* 10:26—31. 14:18—20. *Rom.* 5:7—10,15—19. 8:10,11,32—34. 1 *Pet.* 1:3—5.) When, therefore, "Christ their Life should appear," to raise the dead and judge the world; then would every one of them, who thus lived by him "appear with him in glory," being made completely like him both in body and soul, that they might all be glorified together with him: and their comforts on earth, and the previous fel-

6 For [t]which things' sake the wrath of God cometh on the [u]children of disobedience:

7 In the which [v]ye also walked sometime, when ye lived in them.

8 But now ye also [x]put off all these; [y]anger, wrath, malice, [z]blasphemy, [a]filthy communication out of your mouth.

9 [b]Lie not one to another, seeing that [c]ye have put off the old man with his deeds;

10 And have [d]put on [e]the new *man*, which is [f]renewed in [g]knowledge [h]after the image of him that created him:

11 Where [i]there is neither Greek nor Jew, [k]circumcision nor uncircumcision, [l]Barbarian, Scythian, [m]bond *nor* free: [n]but Christ *is* all, [o]and in all. [*Practical Observations.*]

12 [p]Put on therefore, [q]as the elect of God, [r]holy and [s]beloved, [t]bowels of [u]mercies, kindness, humbleness of mind, meekness, long-suffering;

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a *See on* Eph. 5:6. t Isa. 57:17. Ezr. 16:45,46. Eph. 2:2,3. 1 Pet. 1:14. 2 Pet. 2:14. *Gr.* u 2:15. Rom. 6:19,20. 7:5. 1 Cor. 6:11. Eph. 2:2. Tit. 3:3. 1 Pet. 4:3,4. x 5:9. Eph. 4:22. Heb. 12:1. Jam. 1:21. 1 Pet. 2:1. y Ps. 37:8. Prov. 17:14. 19:19. 22:24. Matt. 5:22. Rom. 13:13. 1 Cor. 3:3. 2 Cor. 12:20. Gal. 5:13,20,26. Eph. 4:26,31,32. 2 Tim. 2:23,24. Jam. 1:20. 3:14—16. z Lev. 24:11—16. Matt. 7:22. 1 Tim. 1:13,20. Jam. 2:7. Jude 8. Rev. 16:9. a Eph. 4:29. 5:4. Jam. 3:4—6. 2 Pet. 2:7,18. Jude 8,13. b Lev. 19:11. Is. 63:8. Jer. 9:3—5. Zeph. 3:13. Zech. 8:16. John 8:44. Eph. 4:25. 1 Tim. 1:10. Tit. 1:12,13. Rev. 21:8,27. 22:15. c 8. Rom. 6:6. Eph. 4:22. d 12,14. Job 29:14. Is. 52:1. 59:17. Rom. 13:12,14. 1 Cor. 15:53,54. Gal. 3:27. Eph. 4:24. e Ez. 11:19. 18:31. 36:26. 2 Cor. 5:17. Gal. 6:15. Eph. 2:10,15. 4:24. Rev. 21:5. f Ps. 51:10. Rom. 12:2. Eph. 4:23. Heb. 6:6. g John 17:3. 2 Cor. 3:18. 4:6. 1 John 2:3,5. h Gen. 1:26,27. Eph. 4:23,24. 1 Pet. 1:14,15. i Ps. 117: Is. 19:23—25. 49:6. 52:10. 66:18—22. Jer. 16:19. Hos. 2:23. Am. 9:12. Mic. 4:2. Zech. 2:11. 8:20—23. Mal. 1:11. Matt. 12:18—21. Acts 10:34,35. 13:46—48. 15:17. 26:17,18. Rom. 3:29. 4:10,11. 9:24—26,30,31. 10:12. 15:9—12. 1 Cor. 12:13. Gal. 3:28. Eph. 3:6. k 1 Cor. 7:19. Gal. 5:6. 6:15. l Acts 28:2,4. Rom. 1:14. 1 Cor. 14:11. m 1 Cor. 7:21,22. Eph. 6:8. n 3:10. 1 Cor. 1:29,30. 3:21—23. Gal. 3:28. 6:14. Phil. 3:7—9. 1 John 5:11,12. 2 John 9. o John 6:56,57. 14:23. 17:23. Rom. 8:10,11. Gal. 2:20. Eph. 3:17. 1 John 4:12. p *See* on ch. 10. q Is. 42:1. 45:4. 65:9,22. Matt. 24:22. 24:31. Mark 13:20. 13:27. Luke 18:7. Rom. 8:33. 9:11. 11:5—7. 2 Tim. 2:10. Tit. 1:1. 1 Pet. 1:2. 2:9. 1 Jn. 1; 10. 2 John 1,13. Rev. 17:14. r Rom. 8:29. Eph. 1:4. 1 Thes. 4:3—7. 2 Thes. 2:13,14. s Jer. 31:3. Ez. 16:8. Rom. 1:7. Eph. 2:4,5. 2 Tim. 1:9. Tit. 3:4—6. 1 John 4:19. t Is. 63:15. Jer. 31:20. Luke 1:78. *marg.* Phil. 1:8. 2:1. 1 John 3:17. u Rom. 12:9,10. Gal. 5:6,22,23. Eph. 4:32. Phil. 2:2—4. 1 Thes. 5:15. Jam. 3:17,18. 1 Pet. 3:8—11. 2 Pet. 1:5—8. 1 John 3:14—20.

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city of their departed spirits, would be an anticipation of this perfect and eternal glory reserved for them. (*Marg. Ref.* i—l. *Notes*, *John* 6:36—40. 11:20—27, *vv.* 25,26. 14:2—6. 1 *Cor.* 15:50—54. *Phil.* 3:20,21. 1 *Thes.* 4:13—18. 2 *Thes.* 2:1,5—12. 1 *Pet.* 4:12—16. 5:1—4. 1 *John* 3:1—3.)

Ye are risen with. (1) Συνηγερθητε. 2:12.—*Those things which are above.*] Τα ανω. 2. *John* 8:23. *Gal.* 4:26. *Phil.* 3:14.—*Set your affection on.* (2) Φρονειτε. See on *Matt.* 16:23. *Rom.* 12:3.—*Is hid.* (3) Κεκρυπται. *Matt.* 13:35. *Rev.* 2:17. Αποκρυφος. See on 2:3.

V. 5, 6. The exhortations here given are similar to those which have been already considered. (*Notes*, *Eph.* 4:17—32. 5:1—7.) The "members which are upon the earth," signify the various lusts of man's carnal nature, the members of "the old man," "the body of sin." (*Marg. Ref.* m, n. *Note*, *Rom.* 7:22—25.) In the regenerate "the flesh is crucified with its affections and lusts;" yet there is still life in it. (*Note*, *Gal.* 5:22—26, *v.* 24.) It must therefore be daily "mortified;" a continual opposition must be made to all its corrupt workings; the supplies of its life must be as it were cut off; no provision must be made for its indulgence; temptations and occasions of sin must be avoided; and even lawful inclinations must be habituated to brook denial and delay. Thus the members of the carnal nature, which affects earthly things and disrelishes heavenly, must be continually enfeebled, and put to death by a lingering, unrelenting execution.—In the detail of particulars here adduced, we may observe, that "inordinate affection," may relate to inexpedient and excessive desires, after even lawful indulgences of any kind: though some understand it of unnatural crimes. "Evil concupiscence," signifies the sensuality of the heart and imagination, which must be mortified, or gross crimes will follow. But several expositors explain the word rendered "covetousness," as denoting rather the excessive desire of sensual gratification, than the love of riches. (*Notes*, *Eph.* 5:3—7.) This appears to me a most dangerous misconstruction; for by this means, *sensuality* is supposed to be forbidden with a needless redundancy of words, and "covetousness" escapes without the least rebuke: whereas, "the love of money is the root of all" kinds of "evil," and both the Scripture and matter of fact, show it to be one of the greatest possible hinderances to men's salvation, and the greatest of all snares to the professors of the gospel; nor can any vice so properly be called "idolatry," as *avarice*. (*Marg. Ref.* t. *Gr. Notes*, *Eph.* 4:19. 5:3—5. 1 *Tim.* 6:6—10, *vv.* 9,10.)—"There being in us naturally "the old man," (9. *Eph.* 4:22.) and "the body of sin;" the inordinate affections and lustings of it are styled the members of that body; partly because they exert themselves by the members of the natural body; and partly, because as the members of the body are employed to accomplish the desires of the natural body, so these affections are employed to gratify the desires of the body of sin. ... As heathens place their confidence in idols, so the avaricious man doth place his confidence in gold and silver. ... The covetous person, though he doth not indeed believe his riches or his money to be a god; yet by so loving and trusting in them, as God alone ought to be loved and trusted in, he is as truly guilty of idolatry, as if he so believed.' *Whitby.*—By "the children of disobedience," some understand wicked men in general; and others seem to confine the interpretation to idolaters. But the word rendered "disobedience" often signifies "unbelief." (*Note*, *Rom.* 11:25—32.)—"It signifieth the want of the obedience of faith.' *Leigh.*—And "the children of disobedience" are doubtless all those, however distinguished, who do not believe and obey the gospel; while the most profligate and abandoned, believing and obeying the gospel, become the "children of obedience." (*Notes*, *Eph.* 2:1,2. 5:5—7. 1 *Pet.* 1:13—16.)—The rites of Bacchus and Cybele were peculiarly observed at Colossè, the chief city of Phrygia, and conduced exceedingly to deprave the morals of the inhabitants, in many of the things here spoken of: but alas! the case of immense multitudes, even in professed Christian countries, requires precisely the same warnings and exhortations.

Mortify. (5) Νεκρωσατε. *Rom.* 4:19. *Heb.* 11:12. 'Νεκρου, *eneco*, *vitâ privo*, *mortifico*, a νεκρος, *mortuus*.' Schleusner. —*Members.*] Τα μελη. *Rom.* 7:23. *Eph.* 4:25.—*Which are upon the earth.*] Τα επι της γης. 2. *John* 3:31.—*Inordinate affection.*] Παθος. 1 *Thes.* 4:5. See on *Rom.* 1:26.—*Evil concupiscence.*] Επιθυμιαν κακην. *Phil.* 1:23. See on *Luke* 22:15. *Rom.* 7:7. *Covetousness.*] Την πλεονεξιαν. See on *Mark* 7:22.—*Children of disobedience.* (6) Τους υιους της απειθειας. See on *Eph.* 2:2.

V. 7—11. The Christians at Colossè had once habitually practised one or other of the above-mentioned vices, when they lived "among" those who were of the same character, and when they had no experience or expectation of nobler interests or satisfactions. (*Marg. Ref.* u.) But now, they must not only mortify these gross sensual propensities, which had acquired strength by habit; but they must "put off," or lay aside as a cast-off garment, all evil practices, especially those which are next recapitulated. (*Marg. Ref.* x—b. *Notes*, *Rom.* 13:11—14. *Eph.* 4:20—32. *Jam.* 1:19—21. 1 *Pet.* 2:1—3.)—The word translated "blasphemy," may signify slanders and revilings, as well as profane speeches respecting God and holy things. These, as well as all polluting discourse, and falsehood of every kind, must be renounced; seeing "they had put off the old man with his deeds," by the mortification of the carnal nature, and by ceasing from the allowed practice of all sin. They ought therefore to avoid whatever was, in the least degree, inconsistent with their profession. (*Marg. Ref.* c. *Notes*, *Rom.* 6:1—11.) And as they "had put on the new man," and professed their conformity to Christ; and as this renewal of the soul after the holy image of him who had at first created it, (*Note*, *Gen.* 1:26,27.) and who had thus new-created it, was "in knowledge," or by the transforming "knowledge of the glory of God in Christ;" (*Notes*, 2 *Cor.* 3:17,18. 4:3—6.) so they ought to act like men who were of one mind and judgment with the Lord, "hating iniquity and loving righteousness" in their whole conduct: or, "unto knowledge," that knowledge of God and his holy truth and will, which, rectifying the judgment, produces, under the teaching of the Holy Spirit, a revolution in the will and affections, and so induces men "to walk in newness of life." All wickedness springs from ignorance and delusion in spiritual things; and "without knowledge the heart cannot be good." (*Marg. Ref.* d—h.) The Colossians were indeed fully admitted to all the privileges of God's people, and ought therefore to act in character. They were now members of the Christian church, in which all other distinctions were abolished. Greeks and Jews, circumcised and uncircumcised, illiterate persons of the most barbarous nations, the uncivilized Scythians, and the meanest slaves as well as freemen, were all equally made the children and heirs of God, by faith in Christ: their relation to him alone was requisite, and sufficient for their admission to all these privileges; (*Notes*, 1 *Cor.* 7:17—24. *Gal.* 3:26—29.) and he dwelt in them all, by the power of his Spirit transforming them into his own holy image, by which they were distinguished from all other persons. Christ was "all things" to them; (*Note*, 2:10.) and Christ was "in them all." (*Marg. Ref.* i—o. *Notes*, 1:25—27. *John* 6:52—58. 14:18—24. 15:1—8. 17:22,23. *Rom.* 8:10,11. *Eph.* 3:14—19.)—*Lie not*, &c. (9) 'Hence it appears, that to be addicted to lying, is an evidence that we have not put off the old man.' *Whitby.*

In them. (7) Εν αυτοις.—Αυτοις may agree either with ἁ, or βιους: (6) but as εν οις evidently agrees with ἁ, it seems more obvious to connect αυτοις with βιους.—"Among them." —*Filthy communication.* (8) Αισχρολογιαν. Here only. *Turpitudo verborum.* Εκ αισχρος, *turpis*, et λογος, *sermo.* Αισχροτης, *Eph.* 5:4. (*Notes*, *Eph.* 4:29. 5:3,4.)—*Seeing that ye have put off.* (9) Απεκδυσαμενοι. See on 2:15.—*Which is renewed.* (10) Τον ανακαινουμενον. See on 2 *Cor.* 4:16. Ανακαινωσις. See on *Rom.* 12:2.

V. 12—15. (*Notes*, *Eph.* 1:3—8. 2 *Thes.* 2:13,14. 1 *Pet.* 1:1,2.) "As the elect of God," who had been beloved and chosen in Christ, and "called to be saints," or holy persons, the Christians at Colossè were required to "put on," and

13 [x]Forbearing one another, and [y]forgiving one another, if any man have a [z]quarrel against any: [z]even as Christ forgave you, so also *do* ye.

14 And above all these things *put on* [a]charity, which is [b]the bond of perfectness.

15 And let [c]the peace of God rule in your hearts, [d]to the which also ye are called in one body; [e]and be ye thankful.

16 Let [f]the word of Christ [g]dwell in you [h]richly in [i]all wisdom; [k]teaching and admonishing one another [l]in psalms, and hymns, [m]and spiritual songs, [n]singing with grace in your hearts [o]to the Lord.

17 And [p]whatsoever ye do [q]in word or deed, *do* all [r]in the name of the Lord Jesus, [s]giving thanks to [t]God and the Father by him.

18 Wives, [u]submit yourselves unto your own husbands, [x]as it is fit in the Lord.

19 Husbands, [y]love *your* wives, and be not [z]bitter against them.

20 Children, [a]obey *your* parents [b]in all things: for this is [c]well-pleasing unto the Lord.

21 Fathers, [d]provoke not your children *to anger*, lest they be discouraged.

22 Servants, [e]obey in all things *your* masters according to the flesh; not with eyeservice, as [f]men-pleasers; but [g]in singleness of heart, [h]fearing God:

23 And [i]whatsoever ye do, do *it* heartily, [k]as to the Lord, and not unto men;

24 Knowing that of the Lord [l]ye shall receive the reward of the inheritance: for [m]ye serve the Lord Christ.

25 But [n]he that doeth wrong, shall [o]receive for the wrong which he hath done: [p]and there is no respect of persons.

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x Rom. 15:1,2. 2 Cor. 6:6. Gal. 6:2. Eph. 4:2. y Matt. 5:44. 6:12,14,15. 18:21—35. Mark 11:25. Luke 6:35—37. 11:4. 17:3,4. 23:34. Jam. 2:13. * Or, *complaint.* Matt. 18:15—17. 1 Cor. 6:7,8. z Luke 5:20—24. 7:48—50. 2 Cor. 2:10. Eph. 4:32. Col. 3:2. 1 Pet. 2:21. a John 13:34. 15:12. Rom. 13:8. 1 Cor. 13. 1 Thes. 4:9. 1 Tim. 1:5. 1 Pet. 4:8. 2 Pet. 1:7. 1 John 3:23. 4:21. b Eph. 1:4. 1 John 4:7—12. c Ps. 29:11. Is. 26:3. 27:5. 57:15,19. John 14:27. 16:33. Rom. 5:1. 14:17. 15:13. 2 Cor. 13:11. Eph. 2:14—18. 5:1. Phil. 4:7. d 1 Cor. 7:15. Eph. 2:16. 4:16. e 17. 1:12. 2:7. Ps. 100:4. 107:22. 116:17. Jon. 2:9. Luke 17:16—18. Rom. 1:21. 2 Cor. 4:15. 9:11. Eph. 5:20. Phil. 4:6. 1 Thes. 5:18. 1 Tim. 2:1. Heb. 13:15. Rev. 7:12. f John 5:39. 10. 2 Tim. 3:15. Heb. 4:12. 1 Pet. 1:11,12. Rev. 19:10. g Deut. 6:6—9. 11:18—20. Job 23:12. Ps. 119:11. Jer. 15:16. Luke 2:51. John 15:7. 1 John 2:14,24,27. 2 John 2. h 1 Tim. 6:17. Tit. 3:6. *marg.* 1:9. 1 Kings 3:9—12,28. Prov. 2:6,7. 14:8. 18:1. 18:1,2. Eph. 1:17. 5:17. Jam. 1:5. 3:17. k 4:28. Rom. 15:14. 1 Thes. 4:18. 5:11,12. 2 Thes. 3:15. Heb. 12:12—15. l Matt. 25:30. 1 Cor. 14:25. Eph. 5:19. Jam. 5:13. m 1 Chr. 25:7. Neh. 12:46. Ps. 32:7. 119:54. Cant. 1:1. Is. 5:1. 26:1. 30:29. Rev. 5:9. 14:3. 15:3. n 4:6. Ps. 28:7. 30:11,12. 47:6,7. 63:4—6. 71:23. 103:1,2. 138:1. 1 Cor. 14:15. o 23. p 23. 2 Chr. 31:20,21. Prov. 3:6. Rom. 14:6—8. 1 Cor. 10:31. q 2 Thes. 2:17. 1 John 3:18. r Mic. 4:5. Matt. 28:19. Acts 4:30. 19:17. Phil. 1:11. 1 Thes. 4:1, 2. s 1:12. 2:7. Rom. 1:8. Eph. 5:20. 1 Thes. 5:18. Heb. 13:15. 1 Pet. 2:5,9.

4:1. t Eph. 1:17. Phil. 2:11. 1 Thes. 1:1. Heb. 1:5. 1 John 2:23. u Gen. 3:16. Esth. 1:20. 1 Cor. 11:3. 14:34. Eph. 5:22—24,33. 1 Tim. 2:12. Tit. 2:5. 1 Pet. 3:1—6. x Acts 5:29. Eph. 5:3. 6:1. y Gen. 2:23,24. 24:67. Prov. 5:18, 19. Ec. 9:9. Mal. 2:14—16. Luke 14:26. Eph. 5:25,28,29,33. 1 Pet. 3:7. z 21 Rom. 3:14. Eph. 4:31. Jam. 3:14. a Gen. 28:7. Ex. 20:12. Lev. 19:3. Deut. 21:18—21. 27:16. Prov. 6:20. 20:20. 30:11,17. Ez. 22:7. Mal. 1:6. Matt. 15:4—6. 19:19. Eph. 6:1—3. b 22. Eph. 5:24. Tit. 2:9. c 1:10. Phil. 4:18. Heb. 13:21. d Ps. 103:13. Prov. 3:12. 4:1—4. *See on* Eph. 6:4. 1 Thes. 2:11. Heb. 12:5—11. e Ps. 123:2. Mal. 1:6. Matt. 8:9. Luke 6:46. 7:8. Eph. 6:5—7. 1 Tim. 6:1,2. Tit. 2:9,10. Philem. 16. 1 Pet. 2:18,19. f Gal. 1:10. 1 Thes. 2:4. g Matt. 6:22. Acts 2:46. Eph. 6:5. h Gen. 42:18. Neh. 5:9,15. Ec. 5:7. 8:12. 12:13. 2 Cor. 7:1. i *See on* 17. 2 Chr. 31:21. Ps. 47:6,7. 103:1. 119:10,34,145. Ec. 9:10. Jer. 3:10. 1 Pet. 1:22. k Zech. 7:5—7. Matt. 6:16. Rom. 14:6,8. Eph. 5:22. 6:7. 1 Pet. 2:13,15. l 2:18. Gen. 15:1. Ruth 2:12. Prov. 11:18. Matt. 5:12,46. 6:1,2. 5,16. 10:41. Luke 6:35. 14:14. Rom. 2:6,7. 4:4,5. 1 Cor. 3:8. 9:17,18. Heb. 9:15. 10:35. 11:6. m John 12:26. Rom. 1:1. 14:18. 1 Cor. 7:22. Gal. 1:10. Eph. 6:6. 2 Pet. 1:1. Jude 1. n 1 Cor. 6:7,8. 1 Thes. 4:6. Philem. 18. o 2 Cor. 5:10 Heb. 2:2. p 4:1. Lev. 19:15. Deut. 1:17. 2 Sam. 14:14. 2 Chr. 19:7. Job 34:19. 37:24. Luke 20:21. Acts 10:34. Rom. 2:11. Eph. 6:9. 1 Pet. 1:17. Jude 16.

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manifest in their whole conduct, a tender, compassionate, kind, lowly, unambitious, meek, and patient spirit; "bearing with each other, and forgiving one another," if any dispute, or cause of complaint arose among them, after the example of Christ's love to them. (*Marg. Ref.* q—z. *Notes*, *Eph.* 4:1—6,30—32. 5:1,2. *Phil.* 2:1—4.) Over all these, let them "put on charity," or active liberal love, benevolence, and good-will to all mankind. (*Marg. Ref.* a. *Notes*, 1 *Cor.* 13:4—7. 2 *Pet.* 1:5—7.) This would be as the bond of union to all their other graces, and form their characters consistent. It would compact them into one body, and produce the most perfect state of the church on earth: as indeed it is the very "bond," which unites God and all holy beings, in the perfect happiness and holiness of heaven. (*Marg. Ref.* a. *Notes*, 1 *Cor.* 13:8—13. 1 *Thes.* 4:9—11.) And as "the peace of God," in their hearts and consciences, was the source of all their comforts; that peace ought to "rule within them," as the umpire of all their differences; that they might be influenced, by so endearing an example, to "live peaceably with all men." Especially this should teach them "to keep the unity of the Spirit in the bond of peace:" because they had been called into a state of peace with God, "in one body," as united in Christ their Head; for which it behooved them to be exceedingly thankful, and to show their gratitude in this manner, and in every other way by which they possibly could do it. (*Marg. Ref.* c—e. *Notes*, 16,17. *Eph.* 4:1—6,30—32. 5:1,2. *Phil.* 2:1—4.)

Forbearing. (13) Ανεχομενοι. See on *Matt.* 17:17.—*A quarrel.*] Μομφην. Here only.—*Christ forgave.*] Ὁ Χριστος εχαρισατο. Comp. *Eph.* 4:32.—*The bond of perfectness.* (14) Συνδεσμος της τελειοτητος.—Συνδεσμος. See on 2:19. Τελειοτης, *Heb.* 6:1. Not elsewhere. A τελειος, *perfectus.*—*Rule.* (15) Βραβευετω. Here only. Βραβειον. See on 1 *Cor.* 9:24.

V. 16, 17. By "the word of Christ" the whole of the sacred Scripture seems to be meant; which was all from him, as "the Light of the world," and the personal "Word of God;" and which, in one way or other, all related to him. (*Note*, *Rev.* 19:9,10.)—It was very important, that the Colossians should, by diligent study and meditation, store their memories and understandings with the instructions of Scripture, that it might thus abundantly dwell within them; (*Note*, 2 *John* 1—3.) and that so their judgments might be formed upon it, their hearts cast into the mould of it, and their consciences directed by it. Thus they would be enriched in all "spiritual wisdom and knowledge," (*Note*, 2:1—4.) and would learn to act wisely in their whole conduct; or they would be influenced to use their knowledge in all wisdom, by reducing it to practice. (*Marg. Ref.* f—i.) This would enable them, with readiness and pertinency, to teach, caution, exhort, reprove, or encourage "one another:" while those psalms and sacred poems, which they sang together with holy affections, under the influence of divine "grace in their hearts," to the glory of the Lord, would furnish them with words suited to such mutual admonitions. (*Marg. Ref.* k—o.) Their idolatrous neighbours had laid up in their memories many songs, in praise of their abominable idols and imaginary deities, with their fabled exploits; and this had formerly been the case with those who now were Christians, which they used on every festive occasion, and when they met together for social intercourse; nay, for amusement and recreation when alone. In fact, it has always been the case, in every country; and the popular songs have an immense, but generally a most pernicious effect on the people. They are learned in early life, and not soon forgotten; and often are considered as proverbial or oracular.—Let then, Christians, excluding those polluting vanities, labour to get their memories and minds richly replenished with hymns and songs of praise to God; and poems of every kind, which are suited to prepare them for the worship of heaven, and to anticipate its joys; and let them use these hymns and songs constantly, not on public occasions alone, but in social meetings also; and even when alone in their houses, or when journeying, and indeed in any other situation. (*Note*, *Eph.* 5:15—20, *v.* 18.) This will also render them edifying and animating companions to their fellow Christians.—In general, whatever they are employed about, whether in conversation, in public acts of adoration, in social worship, in their secular or domestic concerns, in every thing relative to the place of their abode, their removal to other residences, their employment in life; the connexions which they form for themselves or their children; as well as in every work of piety or charity; let them "do all in the name of the Lord Jesus;" in a believing dependence on his merits and grace, out of love to him, in obedience to his precepts, and for the honour of his name, "giving thanks to God, even the Father, by him." For even the best services can be accepted from sinners, only through his intercession: and nothing ought to be ventured on or engaged in by them or any Christians, which cannot thus be done "in the name" and for the sake of Jesus the Saviour. (*Marg. Ref.* p—t. *Notes*, 22—25. *Phil.* 1:9—11, *v.* 11. *Heb.* 13:15,16. 1 *Pet.* 2:4—6.)

Dwell in you. (16) Ενοικειτω εν ὑμιν. 2 *Cor.* 6:16. See on *Rom.* 8:9.—*Richly.*] Πλουσιως. 1 *Tim.* 6:17. *Tit.* 3:6. 2 *Pet.* 1:11. A πλουσιος, *Eph.* 2:4.

V. 18, 19. *Marg. Ref. Notes*, *Eph.* 5:22—33. *Tit.* 2:3—6. 1 *Pet.* 3:1—7.—*As it is fit.* (18) As it is proper, becoming, and consistent with your character, and relation to the Lord; agreeable to his commandment, honourable to his gospel; and not contrary to the rule of obeying God rather than man. Christian wives would, at that time, in many cases, be required to obey idolatrous husbands; and Christian husbands to love heathen wives. *Be not bitter.* (19) 'Thou art not a lord, but a husband; thou hast not got a maidservant, but a wife: God would have thee the ruler of the inferior sex, not the tyrant.' *Ambrose.* (*Notes*, *Gen.* 2:21—24 3:16. *Deut.* 24:1—4. *Mal.* 2:13—16. *Matt.* 19:7,9.)—'In this precept, fidelity to the marriage-covenant is enjoined; as well as care to provide for the wife such conveniences as may be necessary to her happiness, agreeably to the husband's station.' *Macknight.*

As it is fit. (18) Ὡς ανηκεν. See on *Eph.* 5:4.—*Be not bitter.* (19) Μη πικραινεσθε. *Rev.* 8:11. 10:9,10.—*Ex.* 16:20. *Ruth* 1:13,20. *Sept.* Α πικρος, *amarus.*

V. 20, 21. *Marg. Ref.* a—c. *Notes*, *Ex.* 20:12. *Lev.* 19:3. *Matt.* 15:3—6. *Eph.* 6:1—4.—*Lest they be discouraged.* (21) When parents are continually finding fault with their children, and confounding the distinction between wilful offences, obstinate disobedience, or immoral conduct, and the heedlessness or inadvertencies of youth; and when they

CHAPTER IV.

Masters are charged to behave properly to their servants, 1: *Exhortations to perseverance in prayer,* 2—4; *and to prudence and edifying speech,* 5, 6. *The apostle commends Tychicus and Onesimus, by whom he sends the epistle,* 7—9; *and concludes with salutations, admonitions, and directions,* 10—18.

MASTERS, [a]give unto *your* servants that which is just and equal; knowing that [b]ye also have a Master in heaven.

2 ¶ [c]Continue in prayer, and [d]watch in the same with [e]thanksgiving;

3 Withal [f]praying also for us, [g]that God would open unto us a door of utterance, to speak [h]the mystery of Christ, [i]for which I am also in bonds:

4 That [k]I may make it manifest, [l]as I ought to speak.

a Lev. 19:13. 25:39—43. Deut. 15:12—15. 24:14,15. Neh. 5:5—13. Job 24:11,12. 31:13—15. Is. 58:3,5—9. Jer. 34:9—17. Mal. 3:5. Jam. 2:13. 5:4. b Ex. 5:3. Matt. 23:8,9. 24:45—51. Luke 16:1—13. 19:15. Eph. 6:8,9. Rev. 17:14. 19:16. c 12. 1:9. 1 Sam. 12:23. Job 15:4. 27:8—10. Ps. 55:16,17. 109:4. *See on* Luke 18:1. Rom. 12:12. Eph. 6:18. Phil. 4:6. 1 Thes. 5:17,18. d Matt. 26:41. Mark 13:33. Luke 21:36. 1 Pet. 4:7. e *See on* 3:15,17. f Rom. 15:30—32. Eph. 6:19. Phil. 1:19. 1 Thes. 5:25. Philem. 22. Heb. 13:18,19. g 1 Cor. 16:9. 2 Cor. 2:12. 2 Thes. 3:1,2. Rev. 3:7,8. h *See on* 1:26. 2:2,3. i Eph. 3:1. 4:1. Phil. 1:13,14. 2 Tim. 1:16. 2:9. k Matt. 10:26,27. Acts 4:29. 2 Cor. 3:12. 4:1—4. 16. Acts 5:29. 1 Cor. 2:4,5. 2 Cor. 2: 4—17. Eph. 6:20.

sharply reprove even the defects of their endeavours to obey, without commending what is right; children imbibe the notion that it is impossible to please their parents, and so discouragement renders them careless. They then count their parents harsh and unfriendly: they shun their company, and prefer the society of others; and in consequence are exposed to numberless and powerful temptations. (*Marg. Ref.* d. *Note, Prov.* 13:24.)

Well-pleasing. (20) Ευαρεστον. *Phil.* 4:18. See on *Rom.* 12:1.—*Provoke not.* (21) Μη εκθυμιζετε. See on 2 *Cor,* 9:2.—Μη παροργιζετε, *Eph.* 6:4.—*Be discouraged.*] Αθυμωσιν. Here only N. T.—1 *Sam.* 15:11. *Sept.* 'Nolite ad iram provocare liberos vestros, ne vos metuant magis, quam ament: vel, *animum despondeant*; hoc est, omnem spem vobis satisfaciendi, et in melius progrediendi, prorsus abjiciant.' *Schleusner.*

V. 22—25. *Marg. Ref.* e, f. *Notes, Mal.* 1:6—8. *Eph.* 6:5—9. 1 *Tim.* 6:1—5. *Tit.* 2:9,10. 1 *Pet.* 2,18—25.—*Singleness,* &c. (22) He who simply aims to please one master, will serve him with an open, *liberal,* and *free* heart.—Thus the poor slave, who singly aimed to please his gracious Lord and Saviour, in obeying even the unreasonable commands of a harsh and severe master, would do it cheerfully and willingly, to the best of his ability, as singly aiming to honour and obey Christ, and adorn his gospel; and he would never want a powerful motive to faithful obedience, even to an idolatrous, iniquitous, and cruel master; as "his Master in heaven" abundantly deserved it at his hands. This would render the meanest employment "a service acceptable, well-pleasing unto God:" and, however such servants might fail of pleasing their masters, they would certainly receive an abundant, though gracious reward from God, especially in the heavenly inheritance. (*Marg. Ref.* g—m. *Note,* 1 *Cor.* 7:17—24.)—*Serve the Lord Christ.* (24) 'We are (saith Schlictingius, a Socinian) to serve Christ as our heavenly Lord, which, saith he, comprehends faith in him, obedience to him, and worship and adoration of him.' *Whitby.*—*He that doeth wrong,* &c. (25) The misconduct of the servant would not excuse the cruelty and injustice of the master; and the idolatry, wickedness, or severity of the master, would not exempt the slothful, dishonest, or disobedient servant from punishment. (*Marg. Ref.* n—p. *Note,* 4:1.)

Not with eyeservice, as men-pleasers. (22) Μη εν οφθαλμοδουλειαις, ως ανθρωπαρεσκοι. See on *Eph.* 6:6.—*In singleness.*] Εν απλοτητι. See on *Eph.* 6:5.—*Heartily.* (23) Εκ ψυχης. "From the soul." *Notes,* 16,17, *v.* 16. *Ec.* 9:10.—*Reward.* (24) Ανταποδοσιν. Here only. Ανταποδομα, *Luke* 14:12. *Rom.* 11:9.—*Respect of persons.* (25) Προσωποληψια. See on *Eph.* 6:9.

PRACTICAL OBSERVATIONS.

V. 1—11. The sincerity of our professed faith and love must be evidenced by a consistent temper and conduct: and we should prove that we are spiritually alive, as risen with our risen Saviour, by earnestly seeking and delighting in those "things which are above, where Jesus sitteth at the right hand of God," in most decided preference to all earthly things, and with a holy indifference about them. Thus we shall know our interest in his atonement, by the life which we have derived from him; (*Note, Rom.* 8:5—9.) and may be assured, that "when Christ, who is our Life, shall appear, then shall we also appear with him in glory." This life of faith, however, and experienced communion with an unseen Saviour, must be hid from ungodly men, and frequently derided by them. Having such hopes and comforts, we should daily employ ourselves in mortifying every carnal affection, and in seeking a more entire deliverance, not only from all hankering after forbidden gratifications, but from "inordinate affection," and every desire of sensual indulgence, even if lawful, if not in any way inexpedient; and from that idolatrous "covetousness, which God abhorreth:" for "because of these things cometh the wrath of God upon the children of disobedience." In such practices and pursuits we might have been left to perish: for, whether we once "walked in them," or not, we were by nature prone to them, and should have lived and died among "the children of disobedience," if we had been left to ourselves. (*Notes, Eph.* 2:3. *Tit.* 3:4—7.) Let us then also put off anger, malice, slander, revilings, irreverent words concerning God, polluting discourse, and all kinds and degrees of insincerity: for a Christian should no more dishonour God and disgrace himself by any of these, than a courtier should dishonour his prince, and demean himself, by wearing squalid and ragged garments. Having therefore "put off the old man and his deeds," and "put on Christ," and being "renewed in knowledge after his image;" let us study more and more to copy his example, to have the same mind which was in him, and to act consistently with our rank and character.

V. 12—25. We may well be indifferent to all other interests and distinctions, if we be indeed true believers, seeing "Christ is all and in all:" but we should be earnestly desirous of evidencing that we are "the elect of God, holy and beloved," by cultivating every benign, friendly, humble, and gentle temper: and by copying the forgiveness through which we are saved: and by putting on that "love which is the bond of perfectness," that it may, above all, appear in every part of our conduct; while "we follow peace with all men," and are of one mind with those who belong to the Lord's body.—We should also seek to be enriched in divine "knowledge and wisdom," by a comprehensive acquaintance with "the word of Christ;" that, being familiarly versed in the Holy Scriptures, we may be "thoroughly furnished unto every good work." From this sacred treasury, we may deduce instructions for mutual admonition, while we unite in the worship of God, and in praising him "with grace in our hearts:" and as we shall be habitually led to "do all things in the name of the Lord Jesus, giving thanks to God, even the Father, by him. By these means, our ordinary employments and relative conduct will be sanctified, and made a spiritual sacrifice. Thus the disobedient and disobliging behaviour of wives, and the bitter words and harsh conduct of husbands, will alike be precluded; because such things are not *meet* for those who are devoted to the Lord. Children will thus learn obedience to their parents, because "this is well-pleasing to the Lord:" and, from the same motives, parents will learn to exercise their authority with prudence and gentleness; not exasperating their children by violent anger or durable resentment, nor discouraging them by disapproving of their endeavours to please. Thus, servants will learn to be faithful, diligent, and conscientious in obeying their masters, from fear of God, and regard to his authority and all-seeing eye upon them. In short, true religion will teach every man to do the work of his station "heartily," from his soul, to the best of his ability, and with cheerful diligence, "as unto the Lord, and not unto men," in obedient faith, as the servant of Christ, expecting from him the gracious reward of the heavenly inheritance; and fearing, when tempted to do wrong, lest he should come short of that inheritance, or expose himself to the displeasure of God, who is "no Respecter of persons." These principles, and these alone, will render men *universally* conscientious, in all places and circumstances, from love to Christ, zeal for his glory, a desire of recommending the gospel, and of possessing the assurance that they are interested in its blessings. But that evangelical profession, which leaves men regardless of relative duties, and gives those with whom they are connected, *just* cause for complaint, is very much to be suspected; and the misconduct in the several relations of life, of many who are zealous for the doctrines of the gospel, is so evidently and habitually wrong, that there can be no doubt but they deceive themselves, as well as disgrace the cause. Let us then earnestly pray for grace, to enable us "to adorn the doctrine of God our Saviour," in these and in all other things; that the sincerity of our love may be evinced, beyond all reasonable ground of doubt, either in our own consciences, or in those of other men.

NOTES.—CHAP. IV. V. 1. (*Note,* 3:22—25.) The concluding verse of the preceding chapter relates to masters, as well as to servants: and the former are here more expressly exhorted to give their servants that support and recompense for their labours, which are just and equitable; implying care of them in sickness, provision in old age, and proportionable rewards for extraordinary fidelity and exertions. Thus they should in all things act towards them in a considerate and reasonable manner: not abusing their authority, but remembering their accountableness to their Master in heaven. (*Marg. Ref. Notes, Deut.* 15:13—15. 1 *Sam.* 25:14—17. 2 *Kings* 5:2—4,13,14. *Job* 24:2—12. 31:13—15. *Is.* 58:5—7. *Matt.* 8:5—7. *P. O.* 5—13. *Acts* 10:3—8. *Eph.* 5:5—9, *v.* 9. *Jam.* 5:1—6.)

Give.] Παρεχεσθε. *Luke* 7:4. *Acts* 16:16. 19:24. 28:2. 1 *Tim.* 1:4. 6:17, *et al.*—*That which is just and equal.*] Το δικαιον και την ισοτητα.—Δικαιον, *Eph.* 6:1. *Phil.* 1:7. Ισοτης. See on 2 *Cor.* 8:14.

V. 2—4. In order to the suitable performance of all the before-mentioned duties, the apostle exhorted the Colossians to *persist* steadily in prayer; watching against all indisposition and impediments; persevering, notwithstanding delays, temptations, and discouragements; and joining thanksgivings for mercies continually received, to their prayers and supplica-

5 [m]Walk in wisdom toward [n]them that are without, [o]redeeming the time.

6 Let [p]your speech *be* always with grace, [q]seasoned with salt, that ye may know [r]how ye ought to answer every man. [*Practical Observations.*]

7 All [s]my state shall [t]Tychicus declare unto you, *who is* [u]a beloved brother, and [x]a faithful minister and fellow-servant in the Lord:

8 Whom [y]I have sent unto you for the same purpose, that he might know your estate, [z]and comfort your hearts;

9 With [a]Onesimus, a faithful and beloved brother, who is *one* of you. They shall make known unto you all things which *are done* here.

10 [b]Aristarchus, my fellow-prisoner, [c]saluteth you; [d]and Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, [e]receive him;)

11 And Jesus, which is called Justus, [f]who are of the circumcision. These only *are my* [g]fellow-workers unto the kingdom of God, which have been [h]a comfort unto me.

12 [i]Epaphras, who is *one* of you, [k]a servant of Christ, saluteth you, always [l]labouring fervently for you in prayers, [m]that ye may stand perfect and [t]complete in all the will of God.

13 For [n]I bear him record, that he hath a great zeal for you, and them *that are* in [o]Laodicea, and them in Hierapolis.

14 [p]Luke, the beloved physician, and [q]Demas, greet you.

15 Salute the brethren which are [r]in Laodicea, and Nymphas, and [s]the church which is in his house.

16 And when [t]this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the *epistle* from Laodicea.

m 3:16. Matt. 10:16. Rom. 16:19. 1 Cor. 14:19—25. Eph. 5:15,17. Jam. 1:5. 3:13,17. n 1 Cor. 5:12,13. 1 Thes. 4:12. 1 Tim. 3:7. 1 Pet. 3:1. o *See on* Eph. 5:16. p 3:16. Deut. 6:6,7. 11:19. 1 Chr. 16:24. Ps. 37:30,31. 40:9,10. 45:2. 66:16. 71:15—18,23,24. 78:3,4. 105:2. 119:13,46. Prov. 10:21. 15:4,7. 16:21—24. 22:17,18. 23:9,12. Isa. 6:5. 12. Mal. 3:16. 18. Matt. 12:34,35. Luke 4:22. Eph. 4:29. q Lev. 2:13. 2 Kings 2:20—22. Matt. 5:13. Mark 9:50. r Prov. 26:4,5. Luke 20:2. 1 Pet. 3:15. s 1 Cor. 6:21—23. t Acts 20:4. 2 Tim. 4:12. Tit. 3:12. u 9:12. *See on* Eph. 6:21. Phil. 2:25. x 1 Cor. 4:1—4. y 1 Cor. 4:17. 2 Cor. 12:18. 1 Pet. 5:12. Phil. 2:28. 1 Thes. 3:5. z 2:2. Is. 40:1. 61:2,3. 2 Cor. 1:4 2:7. 1 Thes. 2:11. 3:2. 1 Pet. 5:11,14. 2 Thes. 2:17. a 7. Philem. 10—19. b Acts 19:29. 20:4. 27:2. Philem. 24. c *See on* Rom. 16:21—23. d Acts 12:12. 13:5,13. 15:37—39. 2 Tim. 4:11. 1 Pet. 5:13. e Rom. 16:2. 3 John 8,9. f Acts 10:45. 11:2. Rom. 4:12. Gal. 2:7,8. Eph. 2:11. Tit. 1:10. g 7. 1 Cor. 3:5—9. 2 Cor. 6:1. Phil. 4:3. 1 Thes. 3:2. Philem. 1,24. h 2 Cor. 7:6,7. 1 Thes. 3:7. i 1:7. Philem. 23. k John 12:26. Gal. 1:10. Jam. 1:1. 2 Pet. 1:1. l *See on* 2. Luke 22:44. Gal. 4:19. Heb. 5:7. Jam. 5:16. * Or, *striving*. 2:1. Rom. 15:30. m *See on* 1:9,22,28. Matt. 5:48. 1 Cor. 2:6. 14:20. *Gr.* 2 Cor. 13:11. Phil. 3:12—15. 1 Thes. 5:23. Heb. 5:14. *Gr.* Jude 24. † Or, *filled*. Rom. 15:14. n Rom. 10:2. 2 Cor. 8:3. o 15,16. 2:1. Rev. 1:11. 3:14—18. p 2 Tim. 4:11. Philem. 24. q 2 Tim. 4:10. Philem. 24. r *See on* o. 13. s Rom. 16:5. 1 Cor. 16:19. Philem. 2. t 1 Thes. 5:27.

tions in behalf of themselves and others. (*Marg. Ref.* c, d. *Notes*, *Eph.* 6:18—20. *Phil.* 4:3—7. 1 *Pet.* 4:7.) He especially excited them to pray for him, and his brethren in the ministry; that God would give them opportunity and boldness to speak "the mystery of Christ," for which the apostle was then a prisoner; (*Notes*, 1:25—27. *Eph.* 3:1—12.) that, both while thus circumstanced, and when set at liberty, he might "fully manifest" the counsel of God, concerning the way of salvation, and the calling of the Gentiles, as he ought to do, without fearing what man could do.unto him. (*Marg. Ref.* f—l. *Note*, *Acts* 4:29—31.)

Continue in prayer. (2) Τῃ προσευχῃ προσκαρτερειτε. See on *Acts* 1:14.—*A door of utterance.* (3) Θυραν του λογου. 1 *Cor.* 16:9. 2 *Cor.* 2:12. (*Note*, 1 *Cor.* 16:5—9, *v.* 9.)—*I am ... in bonds.*] Δεδεμαι. "I have been bound." *Acts* 20:22. 21:11,13,33. Δεσμος, 18.

V. 5, 6. "Wisdom toward them that were without," might perhaps be intended to include a prudent caution, not to expose themselves needlessly to their persecutors, to which some expositors in a great measure restrict it. But the words contain a general rule of great extent and importance; implying such habitual propriety, circumspection, and discretion in the whole conduct, as may preserve Christians from being ensnared or drawn into sin by their unconverted neighbours, and from giving them any unfavourable impressions of the gospel; and such an evident excellency of character, as may silence calumny, soften prejudice, and win upon the beholders, to examine into those religious principles which produce such happy effects. (*Marg. Ref.* m, n. *Note*, *Matt.* 10:16—18, *v.* 18.) Thus the Colossians ought to "redeem their time," in acquiring and exercising this heavenly wisdom, to the honour of God and the good of mankind: (*Notes*, *Jam.* 3:13—18.) in order that their conversation might not only be inoffensive, but "always with grace," the genuine language of piety, purity, wisdom, and love; savouring of heavenly things, as meat is preserved, and made relishing, by being seasoned with salt. (*Note*, *Jam.* 3:1—6.) By attention to these rules, they would "know how they ought to answer every man:" whether he asked a reason of their hope, and seriously inquired into the nature of Christianity; or desired a solution of some doubt or difficulty; or whether he were disposed to object, cavil, dispute, or revile: for the meekness of heavenly wisdom would dictate a pertinent answer on every occasion, and preserve them from disgraceful contentions. (*Marg. Ref.* p—r. *Notes*, *Prov.* 26:4—6. *Matt.* 22:15—40. *Eph.* 4:17—19. 5:15—20, *vv.* 15—17. 1 *Pet.* 3:13—16.)—*Salt.* (6) The wit, smartness, or ingenuity, often accompanied with polluting or profane allusions, which was customary and admired among the Greeks, was called *Attic Salt*. Probably the apostle refers to this, but shows his readers a far more excellent way. (*Notes*, *Lev.* 2:13. 2 *Kings* 2:19—22. *Matt.* 5:13. *Mark* 9:13—50, *vv.* 49,50.)

Seasoned. (6) Ηρτυμενος. See on *Luke* 14:34.

V. 7, 8. (*Marg. Ref. Note*, *Eph.* 6:21—24.) These verses, compared with the parallel passage in Ephesians, show that the two epistles were written about the same time, and sent by the same persons.—*Minister.* (7) Διακονος. 'A deacon of your church.' *Doddridge*.—This pious writer has paraphrased the same word, in Ephesians, 'a minister and fellow-servant.'—It is almost certain, that Tychicus was much superior to a deacon of one particular church. (*Notes*, *Acts* 6:2—6.) He was rather an assistant of the apostle, like Timothy and Titus. The word διακονος is used with great latitude, and the apostle uses it of himself; (1:23,25. 1 *Cor.* 3:5) nay of Christ his Lord. (*Rom.* 15:8.)

V. 9—14. Onesimus, of whom we read elsewhere, (*Notes Philem*, 8—21.) and whom the apostle sent with Tychicus had been formerly an inhabitant of Colossè. The language used concerning him, shows how high he now stood in the apostle's estimation: and it also implies, that Tychicus was not "one of them;" that is, one of Colossè. (12)—Aristarchus continued with Paul during his imprisonment; but it is not certain, whether this was voluntary, or whether he was confined with him for the sake of the gospel: the latter however is probable. (*Notes*, *Acts* 19:23—31. 20:1—6. 27:1,2.) Marcus, or John Mark, nephew to Barnabas, was before this fully reconciled to the apostle; and Paul's unfavourable opinion of him was completely erased by his subsequent good conduct. (*Marg. Ref.* d. *Notes*, *Acts* 13:13—15. 15:36—41 2 *Tim.* 4:9—13.) Probably, the Colossians had formerly received some injunction from the apostle, not to countenance Mark as a minister; but he now reversed it: for he and Aristarchus, with one called Jesus, (a common name among the Jews,) and surnamed "Justus," because of his integrity, were the only ministers "of the circumcision," who had cordially united with him in preaching the kingdom of God among the Gentiles; and who had been a comfort to him, by their animating converse, hearty counsel, and zealous concurrence or assistance, in all his designs. (*Marg. Ref.* g, h *Note*, *Prov.* 27:9.) This is generally and justly urged, as absolutely conclusive against the traditions of the papists that the apostle Peter was at this time Bishop of Rome where he resided twenty-five years! It also renders it highly probable, that Luke was not a Jew, or a circumcised proselyte. (*Preface to the Gospel according to St. Luke.*)—Epaphras, a Colossian, a pastor of the church, and probably its founder, sent his salutations to them. (*Note*, 1:3—8.) He could not then attend his labours among them, being confined as a prisoner: (*Note*, *Philem.* 22—25.) but he continually prayed for them so fervently, that he even "laboured," *agonized*, or *wrestled*, with God for them; that they might be established in the faith, be steadfast and upright disciples of Christ, and complete in the knowledge and practice of the whole will of God. (*Note*, 2:1—4.) For the apostle could testify to the greatness of his zeal for the spiritual welfare of the Colossians, and of those other neighbouring churches, with which he had been connected.—Luke had long been Paul's beloved companion, in travel and in sufferings; he had been educated a physician, but he seems to have been an "evangelist," or preacher of the gospel in the various cities to which he went. With him Demas sent his salutations, of whom we afterwards read an unfavourable account. (*Marg Ref.* p, q. *Note*, 2 *Tim.* 4:9—13.)

Sister's son. (10) Ὁ ανεψιος. Here only N. T.—*Num.* 36:11. *Sept.*—*Comfort.* (11) Παρηγορια, ἀ παρη οσεω, *hortor*. Here only. It implies animating and encouraging exhortation, such as delights and solaces the soul.—*Labouring fervently.* (12) Αγωνιζομενος. 1:29. See on *Luke* 13:24.—*Perfect.*] Τελειοι. 1 *Cor.* 2:6. *Phil.* 3:15. *Heb.* 5:14.

V. 15, 16. Nymphas seems to have been an eminent Christian at Laodicea, whose well ordered family might properly be called a Christian church, or a society by whom the Lord was statedly worshipped. (*Marg. Ref.* r, s. *Notes*, *Matt.* 18:15—18.) The apostle directed this epistle to be read in the neighbouring church of Laodicea, as it was suited for general instruction; and that an epistle, which they would receive from Laodicea, should be publicly read among them. (*Note*, 1 *Thes.* 5:23—28, *v.* 27.) This direction has given rise to various conjectures: but probably the apostle had written to the Laodiceans, though the epistle was not preserved.—

17 And say to [u]Archippus, [x]Take heed to [y]the ministry which thou hast received in the Lord, that thou [z]fulfil it.

18 The salutation [a]by the hand of me Paul. [b]Remember my bonds. [c]Grace *be* with you. Amen.

u Philem. 2. x Lev. 10:3. Num. 18:5. 2 Chr. 29:11. Ez. 44:23,24. Acts 20:28. 1 Tim. 4:16. 6:11—14,20. 2 Tim. 4:1—5. y Acts 1:17. 14:23. 1 Cor. 4:1,2. Eph. 4:11. 1 Tim. 4:14. 2 Tim. 1:6. 2:2. z 2 Tim. 4:5. a 1 Cor. 16:21.

2 Thes. 3:17. b 2 Tim. 1:8. Heb. 13:3. c *See on* Rom. 16:20,24. 2 Cor. 13:14. 1 Tim. 6:21. 2 Tim. 4:22. Heb. 13:25.

'For all the epistles, which the apostles ever wrote, are not preserved; any more than all the words and actions of our blessed Lord.' *Doddridge.*—Some think, that the epistle to the Ephesians was intended to be a kind of circular letter; and that, by private direction, a copy of it was sent to Laodicea, to be thence forwarded to Colossè. Indeed, that epistle contains so little peculiar to the church at Ephesus, and so much important instruction of general interest, that this opinion, though probably unfounded, is not destitute of plausibility. (*Preface to Ephesians.*)

V. 17. Some suppose Archippus to have been the bishop of Colossè.—'That he should have been then bishop of Colossè, and that St. Paul should not write one word, or send one salutation to him; but send to the people at Colossè to admonish him of his duty, is not very credible.' *Whithy.*—'Archippus being old and infirm, ... received this encouragement from the apostle, to strengthen him.' *Bengelius.* It is far more probable, that he had been newly appointed to the ministry; and showed some symptoms of timidity or negligence: the apostle therefore sent a message to him in particular, charging him to take heed to his sacred ministry; and to perform fully the several duties of it, with diligence, faithfulness, boldness, and zealous affection; for the edification of believers and the conversion of sinners, by sound doctrine, a holy example, fervent prayers, unwearied labours, and every means in his power. For he had "received it from the Lord," being accountable to him for his conduct in it; he was warranted to expect his assistance in his endeavours to act by his authority; and he was bound to seek his glory, in a decided preference to his own ease, security, interest, reputation, or accommodation. (*Marg. Ref. Note, Philem.* 1,2.)

V. 18. The apostle wrote the salutation with his own hand, as usual. (*Notes, Rom.* 16:21—23. 1 *Cor.* 16:21—24. 2 *Thes.* 3:17.) He called on the Colossians to "remember his bonds" and long-continued sufferings for their sake as Gentile converts: this would confirm them in the faith, render them constant in enduring persecutions for the same cause, and induce them to pay the more entire regard to his admonitions: and he concluded with praying that the grace of God might be with them. (*Marg. Ref. Note,* 2 *Cor.* 13:14.)

PRACTICAL OBSERVATIONS.

V. 1—6. There "is no respect of persons" with God, and his ministers must act with similar impartiality, and instruct and exhort masters as well as servants, the rich as well as the poor, and rulers as well as their subjects, when opportunity is given them, in the duties of their several stations; and to render to their inferiors "what is just and equal, knowing that they also have a Master in heaven." None of these duties can be performed aright, except we "persevere in prayer," "and watch unto it with thanksgiving;" and it is "just and equal" that masters, professing godliness, should pray for and with their servants, and give them suitable instructions for their souls, as well as a comfortable provision for their temporal life.—Those who love the gospel should always remember faithful ministers in their prayers; beseeching the Lord to assist and prosper all their labours, and to enable them, with suitable plainness and boldness, to declare "the mystery of Christ:" (*Notes,* 2 *Cor.* 3:12—16. 4:1—4.) and they who are exposed to peculiar dangers or sufferings, in the cause of the gospel, should be especially remembered in the supplications of their brethren.—Great wisdom and circumspection are required in all our conduct, "towards those that are without;" with whom we are often connected in relative life, and engaged in secular concerns. They will certainly watch and scrutinize our whole behaviour; and sometimes artfully endeavour to persuade, entice, or provoke us to sin, that they may charge the blame on our religious principles: and they will make little or no allowance for our faults; so that even our indiscretions may produce an abiding prejudice against the truth. On the other hand, a sober, discreet, upright, faithful, and friendly conduct will frequently win upon them, and be greatly instrumental to their good. We ought then to "redeem the time;" that we may employ it in seeking wisdom from the word and Spirit of God; as well as in using it for the benefit of mankind. We should indeed store our hearts with good treasure, and seek to have them seasoned with wisdom and grace, that our speech may always be instructive, and suited to the persons with whom we converse; and that we "may know how we ought to answer every man," on whatever occasion we may be called to do it.

V. 7—18. Christians should desire to know one another's state: and mutual visits, or friendly correspondence, among faithful ministers and fellow-servants of Christ, may help forward this 'communion of saints,' excite their prayers for each other, and conduce to the comfort of their hearts.—What amazing changes does divine grace make in men's characters! *Dishonest and worthless servants* thus become "faithful and beloved brethren." Often "the first becomes last, and the last first," in the visible church: (*Notes, Matt.* 19:29,30. 20:1—16, *v.* 16. *Luke* 13:22—30, *v.* 30.) our fears of some who have misbehaved are removed, and they become "fellow-workers who are a comfort to us," while our hopes of others are grievously disappointed.—But "the Lord knoweth them that are his:" and we should always "labour fervently in prayer" for those connected with us, "that they may stand perfect and complete in the whole will of God;" in this manner testifying our zeal for them, when unable to render them other help.—Ministers, especially when they first enter upon their office, or when they seem wavering in it, should be seriously and affectionately exhorted, "to take heed to their ministry, which they have received of the Lord, that they fulfil it." For the smiles, flatteries, or frowns of the world, the spirit of error, and the various workings of self-love, turn many aside, or lead them into such a style of preaching and living, as comes very far short of "fulfilling their ministry," and "making full proof of it." Thus their own souls are endangered; their flocks are soothed into a formal profession, or deluded into error; and the promising hopes, which had been entertained of their usefulness, are lamentably disappointed. Let such persons, then, "take heed to themselves and to their doctrine," as those who serve the Lord Jesus; let them remember the counsel of Paul, his bonds for Christ, and his laborious, self-denying faithfulness, even unto death: for in preaching his doctrine, imbibing his spirit, and copying his example, we may expect that the favour and blessing of God will be with our souls, and prosper all the labours of our hand. (*Notes,* 1 *Tim.* 4:11—16.)

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS.

In the notes on the concise narrative of the apostle's labours at Thessalonica, it has been shown to be at least highly probable, that he continued there a considerable time, preaching to the Gentiles, beyond the "three sabbath days," on which he "reasoned with the Jews in the synagogue;" and that he was peculiarly successful. (*Notes, Acts* 17:1—9.) He was, however, at length constrained, by the persecution of the zealots for the Mosaic law, and the zealots for idolatry, who had formed a most unnatural coalition against him, to leave the newly planted church under heavy trials, and destitute of many advantages: for though it seems clear, that pastors had been appointed over them; yet, the pastors themselves must have been new and inexperienced converts. (*Note,* 5:12—15.) The apostle was, on this account, peculiarly solicitous about them; and Timothy having come to him at Athens, according to his appointment, he chose to be left alone in that city, that he might send this his faithful coadjutor to Thessalonica. (*Notes,* 3:1—10. *Acts* 17:10—15. 18:1—6.) But Timothy, returning to him at Corinth, brought him so good an account of them, that he was filled by it with joy and gratitude. He indeed exceedingly longed to visit them: but, having been repeatedly disappointed in his plans for that purpose, he at length wrote this epistle; which breathes a peculiar spirit of paternal love and affection, and shows that he considered the Christians at Thessalonica, as at least equal in faith and holiness to those of any church to which he wrote.—It is clear from these particulars, that this epistle was written from Corinth, and not from Athens, according to the spurious postscript; but probably soon after the apostle arrived at Corinth. This is supposed by some

expositors to have been as early as A. D. 51; and by others A. D. 54; but, for reasons before given, a rather later date is here assigned to it. (*Note, Acts* 15:1—6. *Preface to* 1 *Cor. Note, Gal.* 2:1—5.) It is, however, generally agreed, that it was written before any other of the apostolical epistles; and some think, probably without sufficient reason, before any other part of the New Testament.—It was evidently the leading design of the apostle, in writing to the Thessalonians, to confirm them in the faith, and to animate them to a courageous profession of the gospel, and the practice of all the duties of Christianity, notwithstanding the persecutions and trials to which they were exposed. In pursuance of his grand object, he was led to mention, with high approbation, the manner in which they had received the gospel from him; and this almost unavoidably led him to speak of his ministry and conduct among them, in a way peculiarly instructive to the ministers of the gospel, in every age and place.—'It is remarkable, with how much address he improves all the influence, which his zeal and fidelity in their service must naturally give him, to inculcate upon them the precepts of the gospel, and persuade them to act agreeably to their sacred character. This was the grand point he always kept in view, and to which every thing else was made subservient. Nothing appears, in any part of his writings, like a design to establish his own reputation, or to make use of his ascendency over his Christian friends, to answer any secular purposes of his own. On the contrary, in this and in his other epistles, he discovers a most generous, disinterested regard for their welfare, expressly disclaiming all authority over their consciences, and appealing to them, that he had chosen to maintain himself by the labour of his own hands, rather than prove burdensome to the churches, or give the least colour of suspicion, that, under zeal for the gospel, and concern for their improvement, he was carrying on any private sinister view.—The discovery of so excellent a temper, must be allowed to carry with it a strong presumptive argument in favour of the doctrines he taught. . . . And indeed, whoever reads St. Paul's epistles with attention, and enters into the spirit with which they were written, will discern such intrinsic characters of their genuineness, and the divine authority of the doctrines they contain, as will perhaps produce in him a stronger conviction, than all the external evidence with which they are attended.' *Doddridge.* These remarks are well-grounded and important: but to suppose, with Dr. Macknight, that the apostle intended, as his main object, to prove the divine authority of Christianity, by a chain of regular arguments, in which he answered the several objections which the heathen philosophers are supposed to have advanced against him, seems quite foreign to the nature of the epistle; and also to be grounded on a mistaken notion, that the philosophers deigned at so early a period, to enter into a regular disputation with the Christians; when, in fact, they derided them as enthusiasts, and their doctrine as "foolishness."—It is remarkable, that the apostle, in writing this first epistle, found very much to commend, which he does unreservedly, and scarcely any thing to blame; though he saw it needful to intermix cautions and warnings, with his exhortations.—The exact, though manifestly undesigned coincidence of this epistle with the history contained in the Acts of the Apostles, which it tends to elucidate and confirm, is worthy of special notice.—It appears, that afterwards the apostle visited Thessalonica; (*Note, Acts* 20:1—6.) but nothing further is found in Scripture concerning this flourishing church, except the second epistle which the apostle wrote to it.—Thessalonica is now called Salonica, or Salonici, and is under the dominion of the Turks, and the inhabitants are generally Mohammedans.—'Our epistle concludes with a direction, that it should be publicly read in the church to which it was addressed. . . . The existence of this clause . . . is an evidence of its authenticity: because to produce a letter, purporting to have been publicly read in the church at Thessalonica, when no such letter had been read or heard of in that church, would be to produce an imposture destructive of itself. . . . Either the epistle was publicly read in the church of Thessalonica, during St. Paul's lifetime, or it was not. If it was, no publication could be more authentic, no species of notoriety more unquestionable, no method of preserving the integrity of the copy more secure. . . . If it was not, the clause . . . would remain a standing condemnation of the forgery, and one would suppose, an invincible impediment to its success.' *Paley.*—It may also be added, that the circumstance of this injunction being given in the first epistle which the apostle wrote, implied a strong and avowed claim to the character of an inspired writer; as, in fact, it placed his writings on the same ground with those of Moses and the ancient prophets.

CHAPTER I.

The apostle salutes the church at Thessalonica, 1; *and shows how he thanked God on their behalf, and prayed for them; remembering the fruits of their faith, love, and patient hope, as evidences of their "election of God,"* 2—4. *He speaks, more particularly, concerning the happy effects of his success among them: for, "receiving the word in much affliction," copying the example of their teachers, and setting good examples to others; their conversion from idols to the service of the true God, and their patient waiting for Jesus, the Deliverer "from the wrath to come," speedily became known in every place,* 6—10.

PAUL, and [a]Silvanus, and [b]Timotheus, [c]unto the church of the [d]Thessalonians *which is* [e]in God the Father, and *in* the Lord Jesus Christ: [f]Grace *be* unto you, and peace, from God our Father and the Lord Jesus Christ.

2 We [g]give thanks to God always for you all, making mention of you in our prayers;

3 [h]Remembering without ceasing [i]your work of faith, [k]and labour of love, [l]and patience of hope in our Lord Jesus Christ, [m]in the sight of God and our Father;

4 [n]Knowing, brethren [o]beloved, your election of God.

5 For [o]our gospel came not unto you [p]in word only, [q]but also in power, and [r]in the Holy Ghost, and [s]in much assurance; as ye know [t]what manner of men we were among you [u]for your sake.

a Acts 15:27,32,34,40. 16:19,25,29. 17:4,15. 18:5. *Silas.* 2 Cor. 1:19. 2 Thes. 1:1. 1 Pet. 5:12. b Acts 16:1—3. 17:14,15. 18:5. 19:22. 20:4. 2 Cor. 1:1. Phil. 1:1. Col. 1:1. 1 Tim. 1:2. 2 Tim. 1:2. Heb. 13:23. c *See on* 1 Cor. 1:2. Gal. 1:2. d Acts 17:1—9,11,13. e Gal. 1:22. 2 Thes. 1:1. 1 John 1:3. Jude 1. f *See on* Rom. 1:7. Eph. 1:2. g *See on* Rom. 1:8,9. 6:17. 1 Cor. 1:4. Eph. 1:15,16. Phil. 1:3,4. Col. 1:3. h 3:6. 2 Tim. 1:3—5. i 2:13,14. John 6:27—29. Rom. 16:26. 1 Cor. 15:58. Gal. 5:6. Heb. 4:11. 11:7,8,17,24—34. Jam. 2:17—26. Rev. 2:19. k Gen. 29:20. Cant. 8:7. John 14:15,21—23. 15:10. 21:15—17. Rom. 16:6. 1 Cor. 13:4—7. 2 Cor. 5:14,15. 8:7—9. Gal. 5:13. Philem. 5—7. Heb. 6:10,11. 1 John 3:18. 5:3. Rev. 2:2—4. 1 Rom. 2:7. 5:3—5. 8:24,25. 12:12. 15:13. 1 Cor. 13:13. Gal. 6:9. Heb. 6:15. 10:36. Jam. 1:3,4. 5:7,8. 1 John 3:3. Rev. 3:10. m Ec. 2:26. Acts 3:19. 10:31. 2 Cor. 2:17. 1 Tim. 2:3. Heb. 13:21. 1 Pet. 3:4. 1 John 3:21. n 3. Rom. 8:28—30. 11:5—7. Eph. 1:4. Phil. 1:6,7. 1 Pet. 1:2. 2 Pet. 1:10. o Or, *beloved of God, your election.* Rom. 1:7. 9:25. Eph. 2:4,5. Col. 3:12. 2 Thes. 2:13. 2 Tim. 1:9,10. Tit. 3:4,5. p Rom. 2:16. 2 Cor. 4:3. Gal. 1:—12. 2:2. 2 Thes. 2:14. 2 Tim. 2:8. q 2:13. 1 Cor. 4:20. 2 Cor. 3:6. r Ps. 110:2,3. Mark 16:20. Acts 11:21. 16:14. Rom. 1:16. 15:18,19. 1 Cor. 1:24. 2:4,5. 3:6. 2 Cor. 10:4,5. Eph. 1:17—20. 2:4,5,10. 3:20. Phil. 2:13. Jam. 1:16—18. 1 Pet. 1:3. s John 16:7—15. Acts 2:33. 10:44—46. 11:15—18. 1 Cor. 3:16. 12:7—11. 2 Cor. 6:6. Gal. 3:2—5. 5:5,22,23. Tit. 3:5,6. Heb. 2:4. 1 Pet. 1:12. t Col. 2:2. Heb. 6:11,18,19. 10:22. 2 Pet. 1:10,19. 1 2:1—11. Acts 20:18,19,33—35. 1 Cor. 2:2—5. 4:9—13. 10:33. 2 Cor. 4:1,2. 6:3—10. Phil. 4:8. 2 Thes. 3:7—9. 1 Tim. 4:12—16. 1 Pet. 5:3. u 1 Cor. 9:19—23. 2 Tim. 2:10.

NOTES.—CHAP. I. V. 1—4. Silas, or Silvanus, did not come to the apostle, when driven from Thessalonica and Berea, till after his arrival at Corinth, nor did Timothy continue with him in that city, being speedily sent back to Thessalonica; (*Notes,* 3:1—5. *Acts* 17:10—15. 18:1—6.) so that the epistle could not be written from Athens. St. Paul joined these two faithful fellow-labourers with himself in this address, to express his affection for the Christians at Thessalonica, to whom they were well known. (*Marg. Ref.* a—f.) After his usual salutation and introduction, (*Notes, Rom.* 1:5—7. *Eph.* 1:1,2. 2 *Thes.* 1:1,2.) he observed, that he constantly remembered, and mentioned before God in his prayers, their "work of faith." They professed to believe in Christ, and their active obedience showed that their faith was living, and "worked by love" of Christ, and his ministers, truth, and cause: (*Notes, Gal.* 5:1—6. *Jam.* 2:14—26.) and that this powerful principle of holy love induced them to "labour" strenuously, in all things connected with the honour of Christ, and the benefit and comfort of their brethren. (*Marg. Ref.* g—k.) They professed all to "hope" in the promises of God, and to expect eternal life, as his gift in Christ Jesus; and this living hope rendered them "patient," and constant in their adherence to him, amidst tribulations and persecutions. (*Marg. Ref.* l, m. *Notes, Rom.* 5:3—5. 1 *Cor.* 15:55—58. *Heb.* 6:16—20. *Jam.* 1:1—4. 5:7—11.) These graces and duties they attended to, as "in the sight of God," even their reconciled Father; and the apostle was satisfied, from what he had witnessed, that they were his "brethren beloved," and "the elect of God" in Jesus Christ. This he did not speak as a matter of immediate revelation: but his favourable conclusion respecting them was drawn, by tracing back the effects of divine grace in their conversion, to the source of them in "their election of God." (*Marg. Ref.* n. *Notes, Phil.* 1:3—8. 2 *Pet.* 1:5—11.)—The purpose of God, in calling the Gentiles collectively, could not be known in this manner; and indeed some of the Thessalonians were Jewish converts. And in what sense a remnant of Thessalonians (that is, a small proportion of the inhabitants of one city) could prove the *national* election of the Macedonians, those who adopt this opinion would do well to inform us. Some explain the words to mean election to external privileges, as Israel had been chosen: (*Notes, Rom.* 9:6—23.) but an external profession of Christianity was sufficient to prove this whereas the apostle grounds his confidence respecting the Thessalonians, on "their work of faith, and labour of love, and patience of hope," "things which," no doubt, "accompany salvation." (*Notes, Rom.* 8:28—31. 2 *Thes.* 2:13,14. *Heb.* 6:9—12.)—He had once indeed had his fears of them; but his subsequent tidings from them had fully satisfied him; (3:5—7.) yet, if any individuals did not show the same "active faith, laborious love, and patient hope," as the rest did; they were exceptions also to the apostle's general confidence, respecting the professed Christians at Thessalonica.

Labour of love. (3) Του κοπου της αγαπης.—Κοπος, 2:9 2 *Thes.* 3:8. See 2 *Cor.* 6:5.—*Patience of hope.*] Της υπομονης της ελπιδος. See on *Rom.* 5:3—5. Υπομονη. See on *Luke* 8:15.—*Brethren beloved, your election of God.* (4) "Brethren beloved of God, your election." *Marg.* Αδελφοι ηγαπημενοι υπο Θεου την εκλογην υμων. *Col.* 3:12. 2 *Thes* 2:13 Εκλογη. See on *Acts* 9:15.

V. 5—8. The confidence of the apostle concerning the Christians at Thessalonica, as to their "election of God," was grounded on what he had witnessed: for the gospel, which he and his fellow-labourers preached, had come to them, "not in word only" it had not been left to its natural efficacy, or merely to the power of arguments and persuasion

6 And [x]ye became followers of us, [y]and of the Lord, having [z]received the word in much affliction, [a]with joy of the Holy Ghost:

7 So that ye were [b]ensamples to all that believe [c]in Macedonia and Achaia.

8 For [d]from you sounded out the word of the Lord, not only in Macedonia and Achaia, but also [e]in every place your faith to [f]God-ward is spread abroad; so that we need not to speak any thing.

9 For they themselves show of us [g]what manner of entering in we had unto you, and how [h]ye turned to God from idols, to serve [i]the living and true God;

10 And to [k]wait for his Son from heaven, [l]whom he raised from the dead, *even* [m]Jesus, which delivered us from [n]the wrath to come.

x 2:14. 1 Cor. 4:15, 11:1. Phil. 3:17. 2 Thes. 3:9. y Matt. 16:24. John 8:12, 13:13-15. Eph. 5:1. 1 Pet. 3:13. 3 John 11. z 2:13,14. 3:2—4. Hos. 2:14. Matt. 10:20. Acts 17:5. 2 Cor. 8:1,2. 2 Thes. 1:4. a John 14:16—18. Acts 5:41. 9:31. Rom. 5:3—5, 8:16—18, 15:13. Gal. 5:22. Heb. 10:34. 1 Pet. 1:6,8, 4:13. 1 Tim. 4:12. Tit. 2:7. 1 Pet. 5:3. c 8. Acts 16:12. 17:13. 18:1. 2 Cor. 1:1, 9:2, 11:9,10, 12:13. 2 Tim. 4:10. Rom. 10:14—18. 1 Cor. 14:36. 2 Thes. 3:1. Rev. 14:6. 22:17. e Rom. 1:8. 3 John 12. f Ex. 18:19. 2 Cor. 8:1. g 5:6. 2:1,13. h Is. 2:17—21. Jer. 16:19. Zeph. 2:11. Zech. 8:20—23. Mal. 1:11. Acts 14:15. 26:17,18. 1 Cor. 12:2. Gal. 4:8,9. i Deut. 5:26. 1 Sam. 17:26,36. Ps. 42:2. 84:2. Is. 37:4,17. Jer. 10:10. Dan. 6:26. Hos. 1:10. Rom. 9:26. 2 Cor. 6:16,17. 1 Tim. 4:10. Heb. 12:22. Rev. 7:2. k 4:16,17. Gen. 49:18. Job 19:25—27. Is. 25:8,9. Luke 2:25. Acts 1:11. 3:21. Rom. 8:23—25. 1 Cor. 1:7. Phil. 3:20. 2 Thes. 2:7. 2 Tim. 4:1. Tit. 2:13. Heb. 9:28. 2 Pet. 3:12,14. Rev. 1:7. l Acts 2:24. 3:15. 4:10. 5:30,31. 10:40,41. 17:31. Rom. 1:4. 4:25. 8:34. 1 Cor. 15:4—21. Col. 1:18. 1 Pet. 1:3,21. 3:18. Rev. 1:18. m 5:9. Matt. 1:21. Rom. 5:9,10. Gal. 3:13. 1 Pet. 2:21. n Matt. 3:7. Luke 3:7. Heb. 10:27.

on their minds. Numbers had thus heard it in many places, who nevertheless continued to live in idolatry and iniquity: but "it had come with power, and with the Holy Ghost," or [k]with power, even with the Holy Spirit.' This cannot relate to miracles exclusively; for numbers saw miracles, who notwithstanding continued unbelievers: but the new-creating power of the Holy Spirit, accompanying the word of God, had produced such a full conviction of its nature and importance, and such an assurance of faith and hope, as had induced the Thessalonians, at all events, to embrace and profess the gospel; even as a ship is carried, by a full tide and a fair wind, over every obstacle, into the haven. 'A metaphor taken from ships, when they are carried on under full sails.' *Leigh.* (*Marg. Ref.* o—s.)—For "they knew" and observed, "what manner of men" the preachers of Christianity "were among them for their sakes;" while they witnessed their patience, self-denial, diligence, zeal, holiness, and love; and how they laboured with their own hands for a maintenance, that they might not be burdensome to the converts: and this induced them to attend to their doctrine. (*Marg. Ref.* t, u. *Notes*, 2:9—12. 2 *Thes.* 3:6—9.)—They not only appeared "holy men of God" to others; but were evidently such among their most intimate companions. Thus the Thessalonians were induced to join themselves to these despised servants of a crucified Saviour; they associated with them in divine worship; they copied their examples: and in doing so, they became imitators of the Lord himself. (*Marg. Ref.* x, y. *Notes*, 1 *Cor.* 11:1. *Phil.* 3:17—19. 4:8,9. *Tit.* 2:7,8.) They indeed received the word into their hearts amidst great afflictions in their circumstances, and from their persecutors: yet they had such joy from the Holy Spirit, as made them ample amends. (*Marg. Ref.* z, a. *Note*, 2 *Cor.* 8:1—5.) In this manner they became examples, not only to their idolatrous neighbours, but even to believers in other parts of Macedonia, and in Achaia: for the gospel was soon spread from Thessalonica into those regions, perhaps by persons who went out for that purpose. In all places, whither the apostle also travelled, the report of the conversion and good conduct of the Thessalonians had arrived before him; and those who came to him from other parts, declared the same to him.

In much assurance. (5) Εν πληροφορια πολλη. See on *Col.* 2:2.—*Followers.* (6) Μιμηται. See on 1 *Cor.* 4:16. Many *follow* pious teachers, who do not *imitate* them.—*Ensamples.* (7) Τυπους. *Phil.* 3:17. 2 *Thes.* 3:9. 1 *Tim.* 4:12. *Tit.* 2:7. See on *John* 20:25.—*Sounded out.* (8) Εξηχηται. Here only. Ex εξ, et ηχεω, *sono*, *resono*, *Luke* 21:25. 1 *Cor.* 13:1.

V. 9, 10. In every city the apostle met with those who joyfully mentioned his prosperous entrance, with the gospel, among the Thessalonians: (*Notes*, 2:1—8,13—16.) and how they had been converted from the worship of idols, (either *dead* men, or imaginary beings, or evil spirits,) to "serve" and worship "the one living and true God," by faith in Christ; and to wait for the Saviour's coming from heaven to raise the dead and judge the world, in believing and patient hope, diligent preparation, and universal conscientiousness. (*Marg. Ref.* g—i. *Notes*, 2 *Tim.* 4:6—8. *Tit.* 2:13. *Heb.* 9:27,28.) For they were fully assured, that God the Father had raised him from the dead, and advanced him to the mediatorial throne, to reign "at his right hand, till all enemies should be put under his feet." (*Notes*, *Acts* 2:33—36. 17:30,31. 1 *Cor.* 15:20—28.) Him therefore they looked and "waited for," as the great "Deliverer from the wrath to come." To this wrath, both Jews and Gentiles had been justly exposed for their sins; and under this they must all have finally perished, if the Son of God had not become incarnate, performed his suretyship obedience to the law, laid down his life as a Sacrifice for sin, risen as "the Firstfruits of the resurrection," ascended into heaven to be the Advocate of sinners, sent forth his gospel to call men to partake of this salvation, and accompanied it by the power of his Spirit, to overcome the proud and carnal opposition of their hearts. Thus he had "delivered" believers from the merited wrath of God, which is coming, and will for ever be coming, upon all impenitent and unbelieving sinners. (*Marg. Ref.* n. *Note*, *Matt.* 3:7—10.) Of this deliverance their conversion was the sure evidence, and having this earnest and pledge of final salvation, they waited in joyful hope for that solemn season, which will complete the felicity of believers, and the destruction of the wicked. (*Marg. Ref.* k. *Notes*, 2:17—20. 4:13—18. *Job* 19:23—27. *Is.* 25:6—9. 2 *Thes.* 1:5—10. 2 *Tim.* 4:6—8, *v.* 8.)

What manner of entering in. (9) Ὁποιαν εισοδον.—Ὁποιος, *Acts* 26:29. 1 *Cor.* 3:13. *Gal.* 2:16. *Jam.* 1:24.—Εισοδος, 2:1. *Acts* 13:24. *Heb.* 10:19. 2 *Pet.* 1:11.—*Wait.* (10) Αναμενειν. Here only N. T.—*Job* 7:2. *Is.* 59:11. *Jer.* 13:16. *Sept.* (*Notes*, *Gen.* 49:18. *Rom.* 8:24—27. *Jam.* 5:7—11.)—*Which delivered.*] Τον ρυομενον. *Matt.* 6:13. *Luke* 1:74. *Rom.* 7:24. 11:26. 2 *Thes.* 3:2. 2 *Tim.* 3:11. 4:17,18. 2 *Pet.* 2:7,9.

PRACTICAL OBSERVATIONS.

It excites cordial joy and fervent gratitude, in faithful ministers, when they witness "the work of faith, and labour of love, and patience of hope, in the Lord Jesus," of those among whom they have preached the gospel. This puts vigour into their prayers and praises for them; as evidencing that they are "in God the Father and our Lord Jesus Christ," partakers of "mercy, grace, and peace," "beloved brethren," and "the elect of God." But faith which works not obedience, professed love that declines self-denying labour, and hope which is separated from "patient continuance in well-doing," can never prove a man's "election;" all other ways of proving it are vain and delusory; and this scriptural medium is not capable of being perverted.—Alas! even the gospel, which the apostle preached, often "comes in word only;" and thus men continue impenitent and slaves to sin; or at most, become only notional formalists and mere *professors* of the gospel. This should excite all who preach and all who love the gospel, to "pray without ceasing," that it may every where, and at all times, be attended by the divine power of the Holy Spirit; producing, in the minds and hearts of men, that "full assurance" of its truth and importance, which alone can prevail with them to break through all hinderances, and make all sacrifices, that they may follow Christ and be partakers of his salvation. (*Notes*, *Rom.* 1:13—16. 1 *Cor.* 1:25. 2:3—5. 2 *Cor.* 4:7. 10:1—6.) This is "the work of God;" but he works by means: and when ministers evidently set before the people such an edifying example, that by imitating them they imitate Christ also, it is very conducive to their conviction and conversion. When this happy change is effected, and sinners join themselves to those who "walk as Christ walked;" they are often enabled to "receive the word," amidst poverty, contempt, and manifold afflictions and persecutions, with abundant "joy in the Holy Ghost." Thus they become good examples to their families and neighbours, and even to their fellow Christians the word of God sounds forth from them to others; and they zealously embrace every opportunity of diffusing this heavenly light. And when great numbers of careless, ignorant, and immoral persons, are turned from their idols and iniquities, their worldly pursuits and connexions, "to serve the living and true God;" to believe in and obey the Lord Jesus: to "deny ungodliness and worldly lusts; to live soberly, righteously, and godly in this present world;" and to "wait for the Lord Jesus from heaven," as 'believing that he will come to be their Judge,' and hoping and earnestly praying 'to be numbered with his saints in glory everlasting;' the fact speaks for itself: there needs little pains to spread the report, for it is a work of God which will be sure to be known, and rendered conspicuous by its own light. May he then send forth ministers into all parts of the world, attended by his power, and thus made abundantly successful, in the conversion of the nations to the worship of the living God, and the obedience of faith in his beloved Son!—But let us remember, "that the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." (*Note*, *Rom.* 1:18—20.) All temporal miseries, terminating in death, are the effects of that wrath: Jesus did not come to deliver us from these sufferings, but from "the wrath to come," the everlasting misery of hell. None but Jesus can deliver any man from this merited condemnation: all who believe in him, with an obedient faith, are delivered from it, and on all others "the wrath of God still abideth." For if indeed all true Christians once were exposed to this wrath; all they, whom "Jesus has not delivered," must be still exposed to it. (*Notes*, *John* 3:19—21,27—36, *v.* 36.) Let us then examine this infinitely important matter, with proportionable seriousness and fervency of prayer; let us "give diligence to make our calling and election sure;" and if we have obtained this assurance, let us remember the price which our deliverance cost the great

CHAPTER II.

The apostle reminds the Thessalonians of his affectionate, faithful labours, and holy manner of life, among them, 1—12. He expresses his satisfaction, as to the manner in which they had received the gospel; and their constancy amidst persecution, 13, 14: and speaks of the guilt and ruin of the unbelieving Jews, especially for opposing the gospel's being preached to the Gentiles, 15, 16. He shows his joy on the account of the Thessalonians, his desire of seeing them again, and his hope of a joyful meeting at the coming of Christ, 17—20.

FOR yourselves, brethren, know [a]our entrance in unto you, that it was not [b]in vain:

2 But even after that we had suffered before, and were [c]shamefully entreated, as ye know, at Philippi, we were [d]bold in our God to speak unto you the gospel of God with [e]much contention.

3 For [f]our exhortation *was* not of deceit, nor of uncleanness, nor in guile;

4 But as [g]we were allowed of God [h]to be put in trust with the gospel, even so we speak; [i]not as pleasing men, [k]but God, which trieth our hearts.

5 For neither at any time [l]used we flattering words, as ye know, nor [m]a cloak of covetousness; [n]God *is* witness:

6 Nor [o]of men sought we glory, neither of you, nor *yet* of others, [p]when we might have [q]been burdensome, [r]as the apostles of Christ.

7 But [s]we were gentle among you, even [t]as a nurse cherisheth her children:

8 So being [u]affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, [x]but also our own souls, because ye were [y]dear unto us.

9 For ye remember, brethren, [z]our labour and travail: for labouring [a]night and day, because we would not be [b]chargeable unto any of you, we preached unto you [c]the gospel of God.

10 Ye *are* [d]witnesses, and God *also*, [e]how holily, and justly, and unblamably we behaved ourselves among you that believe:

11 As ye know [f]how we exhorted, and comforted, and [g]charged every one of you, [h]as a father *doth* his children,

12 That ye would [i]walk worthy of God, [k]who hath called you unto his kingdom and glory.

[*Practical Observations.*]

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a 13, 1:3—10. 2 Thes. 3:1. b 3:5. Job 39:16. Ps. 73:13. 127:1. Is. 49:4. 65:23. Hab. 2:13. 1 Cor. 15:2,10,58. 2 Cor. 6:1. Gal 2:2. 4:11. Phil. 2:16. c Acts 5:41. 16:22—24,37 2 Thes. 1:12. Heb. 11:36,37. 12:2,3. 1 Pet. 4:14—16. d Acts 4:13,29,31. 11:3. Eph. 6:19,20. e Acts 6:9,10. 15:1,2. 17:2—9,17. 19:8. Phil. 1:27—30. 4:3. 1 Tim. 1:3. f 5:6,11. 4:1,2. Num. 16:15. 1 Sam. 12:3. Acts 20:33,34. 2 Cor. 2:17. 4:2,5. 7:2. 11:13. 12:16—18. 2 Pet. 1:16. 2 John 7,25. Eph. 5:6. 1 Tim. 1:2,13. b Luke 12:12. 16:11. 1 Cor. 4:1,2. 9:17. Gal. 2:7. 1 Tim. 1:11. 6:20. 2 Tim. 1:14. 2:2. Tit. 1:3. c 1 Cor. 2:4,5. 2 Cor. 1:12. 5:11,16. Gal. 1:10. Eph. 6:6. Col. 3:22. k Num. 27:16. 1 Kings 8:39. 1 Chr. 28:17. Ps. 7:9. 17:3. 44:21. 139:1,2. Prov. 17:3. Jer. 17:10. 32:19. John 2:24,25. 21:17. Rom. 8:27. Heb. 4:13. Rev. 2:23. l 1 Joh. 17:5. 32. 21,22. Ps. 12:2,3. Prov. 26:19. 28:23. 29:5. Is. 30:10. Matt. 22:16. 2 Pet. 2:18. m Is. 56:11. Jer. 6:13. 8:10. Mic. 3:5. Mal. 1:10. Matt. 23:14. Acts 20:33. Rom. 16:18. 2 Cor. 4:2. 7:2. 12:17. 1 Tim. 3:3,8. Tit. 1:7. 1 Pet. 5:2. 2 Pet. 2:3,14,15. Jude 11. Rev. 18:12, 13. n *See on* Rom. 1:9. 9:1. Gal. 1:20. o Esth. 1:4. 5:11. Prov. 25:27. Dan. 4:30. John 5:41,44. 7:18. 12:43. Gal. 5:26. 6:13. 1 Tim. 5:17. p 9. 1 Cor. 9:12 —18. 2 Cor. 10:1,2,10,11. 13:10. * Or, *used authority*. q 2 Cor. 11:9. 12:13, 14. 2 Thes. 3:8,9. r 1 Cor. 9:1—6. s Gen. 33:13,14. Is. 40:11. Ez. 34:11—16. Matt. 11:29,30. John 21:15—17. 1 Cor. 2:3. 9:22. 2 Cor. 10:1. 13:4. Gal. 5:22, 23. 2 Tim. 2:24,25. Jam. 3:17. t 1 Num. 11:12. Is. 49:23. 66:13. Acts 13:18. *marg.* u Jer. 13:15—17. Rom. 1:11,12. 9:1—3. 10:1. 2 Cor. 6:1,11—13. Gal. 4:19. Phil. 1:8. 2:25,26. Col. 1:28. 4:12. Heb. 13:17. x Acts 20:23,24. 2 Cor. 12:15. Phil. 2:17. 1 John 3:16. y Luke 7:2. [1]:2. 20 *marg.* 4:1. Col. 1:7. Philem. 1. 2 Thes. 3:4. Acts 15:3. 20:34,35. 1 Cor. 4:12. 9:6,15. 2 Cor. 6:5. 2 Thes. 3:8,9. 1 Tim. 4:10 a 3:15. Ps. 32:1. 88:1. Jer. 9:1. Luke 2:37. 18:7. Acts 20:31. 1 Tim. 5:5. 2 Tim. 1:3. b 6. Neh. 5:15,18. 1 Cor. 9:7,18. 2 Cor. 11:9. 12:13,14. c 2. Acts 20:24. Rom. 1:1. 15:16,19. 1 Tim. 1:11. d 1:5. 1 Sam. 12:3—5. Acts 20:18,26,33,34. 2 Cor. 1:2. 5:11. 11:11,31. e Num. 16:15. Job 29:11—17. 31:1—39. Ps. 7:3—5. 18:20—24. Is. 1:20. Acts 24:16. 2 Cor. 1:12. 6:3—10. 7:2. 2 Thes. 3:7. 1 Tim. 4:12. 2 Tim. 3:10. Tit. 2:7,8. 1 Pet. 5:3. 1 Joh. 1:5. 1 Thes. 2:10. Acts 20:2. 2 Thes. 3:12. 1 Tim. 6:2. 2 Tim. 1:2. Tit. 2:6,9,15. Heb. 13:22. g Num. 27:19. Deut. 3:28. 31:14. Eph. 4:17. 1 Tim. 5:7,21. 6:13,17. 2 Tim. 4:1. h Gen. 50:16,17. 1 Chr. 22:11—13. 28:9,20. Ps. 34:11. Prov. 1:10,15. 2:1. 3:1. 4:1—12. 5:1,2. 6:1. 7:1,24. 31:1—9. 1 Cor. 4:14,15. 1 4:12. Gal. 5:16. Eph. 4:1. 5:2,8. Phil. 1:27. Col. 1:10. 2:6. 1 Pet. 1:15,16. 1 John 1:6,7. 2:6. k 5:24. Rom. 8:30. 9:23,24. 1 Cor. 1:9. 2 Thes. 1:11,12. 2:13,14. 2 Tim. 1:9. 1 Pet. 1:15. 2:9. 3:9. 5:10.

Redeemer, that humble love may constrain us devotedly to obey him, and cheerfully to suffer for him. But, if any are conscious that they have not experienced this deliverance, let them take warning, without delay, "to flee from the wrath to come," and to seek refuge in Christ and his salvation. (*Note, Heb.* 6:16—20.)

NOTES.—CHAP. II. V. 1—8. The Christians at Thessalonica well knew that the apostle and his fellow-labourers did not come among them with empty speculations, or in an inefficacious manner; but they were sensible, that it was a well-grounded testimony, and not a vague report, which had been spread abroad concerning them: and by the external proof of miracles and the internal efficacy of divine grace, it had been rendered successful. (*Marg. Ref.* a, b. *Notes*, 13—16, *v.* 16. 1:9,10. *Is.* 55:10—13.) For he and his company having been, by immediate revelation, directed to go into Macedonia: they did not yield to discouraging fears, even when they had suffered the most severe, ignominious, and iniquitous usage at Philippi: (*Notes, Acts* 16:6—12,19—28, 35—40.) but as soon as they were set at liberty, they came to Thessalonica; and there boldly, in dependence on God, and from zeal for his glory, they preached that gospel, of which he was the Author. (*Note, Acts* 17:1—9.) This they did, with great earnestness of spirit, and strong desires of usefulness: and with the most constant perseverance, notwithstanding the opposition of the Jews, the disputings which they were constrained to maintain with them, and the persecutions which they endured. (*Marg. Ref.* c—e.) For their exhortations were not suited to beguile men, either into erroneous and delusive opinions, or licentious practices; nor had they any sinister or selfish motives. On the contrary, they were most fully assured of the divine authority and excellency of the doctrine which they taught; and conscious of the utmost integrity, purity, and sincerity, in their endeavours to propagate it. For as they had been "approved by God" himself, and marked out to be "stewards of his mysteries," and intrusted with the gospel; so they had spoken with the most simple and sincere desire of approving themselves faithful to him, and meeting with his acceptance: knowing that he would scrutinize, and prove as by fire, the secret intentions of every heart. (*Marg. Ref.* f—k. *Notes*, 1 *Cor.* 3:10—15. 4:3—5. *Rev.* 2:20—23, *v.* 23.) They had not indeed at all sought to "please men," for the sake of their own ease, interest, reputation, or accommodation; or in any way, except as conducive to their edification. (*Notes*, *Rom.* 15:1—3. 1 *Cor.* 4:1—5. *Gal.* 1:6—10.) They had never, on any occasion, employed "flattering words," to sooth their hearers into a delusive opinion of their own good estate or character, to palliate their sins, or to commend their endowments or virtues. (*Notes*, *Job* 32:18—22. *Prov.* 29:5.) This the Thessalonians knew; being sensible, that they addressed them in the plainest and most convincing language: and "God himself was witness," that they had never made religion, or their ministry, "a cloak" to cover any avaricious designs. Nor had they courted applause, or aimed at popularity, or aspired at authority and honour, among them or any other Christians; on the contrary, they even receded from their due, and would not burden them by requiring a maintenance. This was a mark of respect which the other apostles generally received from the churches; and Paul had as just a claim to it as they: but he did not insist upon it, either for himself or his companions; because he was aware, that it would have been "burdensome" to the people, as they were in low circumstances. (*Marg. Ref.* l- r. *Notes*, 1 *Cor.* 9:13—18. 2 *Cor.* 8:1—5. 11:7—12. 12:11—16.) In this and in all other respects, they had imitated "the gentleness" of a nursing mother, to her own beloved infant; whom she deems it a pleasure to suckle and attend on, and has the desired recompense of her disinterested assiduity, when it thrives and is in health. Thus, being "affectionately desirous" of their spiritual growth and prosperity, they were not only willing to impart the gospel to them; but the tenderest feelings of their hearts accompanied their labours. They readily spent their strength, employed all their knowledge and ability, exhausted their spirits, and even ventured their lives for them, "because they were become dear to them;" and they desired no other recompense, than the "furtherance and joy of faith" of their beloved people. (*Marg. Ref.* s—y. *Notes*, 2 *Cor.* 1:23,24. *Phil.* 1:21—26.)

After that we had suffered before. (2) Προπαθοντες. Here only.—*Were shamefully entreated.*] Ὑβρισθεντες. See on *Luke* 11:45.—*We were bold.*] Επαρρησιασαμεθα. *Eph.* 6:20. See on Acts 9:27. From παρρησια. See on *John* 7:4.—*Contention.*] Αγωνι. See on *Phil.* 1:30. *Col.* 2:1.—*We were allowed.* (4) Δεδοκιμασμεθα.—*Which trieth.*] Τῳ δοκιμαζοντι. 5:21. See on 2 *Cor.* 13:5.—*To be put in trust.*] Πιστευθηναι. See on *Rom.* 3:2.—*Flattering.* (5) Κολακειας. Here only. A κολαξ, *parasitus*; quod a κολον, *cibus*. 'Because men flatter for the sake of the belly.' *Leigh.*—*Have been burdensome.* (6) "Used authority." *Marg.* Εν βαρει ειναι. *Matt.* 20:12. *Gal.* 6:2.—*Gentle.* (7) Ηπιοι. 2 *Tim.* 2:24.—'Qui lenes sunt, et benigni erga liberos.' *Schleusner.*—*A nurse.*] Τροφος. Here only N. T.—*Gen.* 35:8. 2 *Kings* 11:2. *Sept.* Α τροφω, *nutrio.*—*Cherisheth.*] Θαλπῃ. See on *Eph.* 5:29.—*Her children.*] Τα ἑαυτης τεκνα, "her own children," as distinguishing the nursing mother from the hired nurse of another woman's child.—*Being affectionately desirous, . . . we were willing*, &c. (8) Ἱμειρομενοι . . . ευδοκουμεν.—Ἱμειρομενοι. Here only. Ab ἱμερος, *desiderium*, "Longing after you, we took pleasure." The clause can hardly be done justice to in a translation and the original throughout is peculiarly tender and pathetic

V. 9—12. The Thessalonians could well remember the disinterested and fatiguing labour of the apostle and his fellow-labourers: for they not only employed the day in the various parts of their ministerial duty, or in working for a subsistence; but they bereaved themselves of rest, often spending the whole or a considerable part of the night, in the same manner: lest, by being "chargeable unto any of" their hearers, they should prevent their own success. (*Marg. Ref.* z—b. *Note*, 2 *Thes.* 3:6—9.) Thus they faithfully preached to them the gospel of God: and the Thessalonians could testify, (as the Lord himself also would,) in what a holy, upright, and blameless manner they behaved themselves: not only in those things which unbelievers might have noticed, but also in their most retired and intimate behaviour among such as believed the gospel: so that none of them had seen any thing but what evinced the greatest purity, probity

13 For this cause also [l]thank we God without ceasing, [m]because, when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men, but (as it is in truth) [n]the word of God, which [o]effectually worketh also in you that believe.

14 For ye, brethren, [p]became followers of [q]the churches of God which in Judea [r]are in Christ Jesus: for [s]ye also have suffered like things of your own countrymen, [t]even as they *have* of the Jews:

15 Who both [u]killed the Lord Jesus, and their own prophets, and have [v]persecuted us; and they [x]please not God, and are [y]contrary to all men:

16 [z]Forbidding us to speak to the Gentiles [a]that they might be saved, [b]to fill up their sins always: [c]for the wrath is come upon them to the uttermost.

17 But we, brethren, being taken from you for a short time [d]in presence, not in heart, [e]endeavoured the more abundantly to see your face with great desire.

18 Wherefore we would have come unto you, [f]even I Paul, [g]once and again; but [h]Satan hindered us.

19 For what is [i]our hope, or joy, or [k]crown of [l]rejoicing? *Are* not even ye [i]in the presence of our Lord Jesus Christ at his coming?

20 For ye are [m]our glory and joy.

See on 1:2,3. Rom. 1:8,9. m Jer. 44:16. Matt. 10:13,14,40. Acts 2:41. 10:33. 13:45,48. 16:14,30—34. 17:11,18—20,32. Gal. 4:14. 2 Pet. 3:2,3. n Jer. 23:28,29. Luke 5:1. 8:11,21. 11:28. Acts 8:14. 13:44,46. Rom. 10:17. Heb. 4:12. 1 Pet. 1:25. 2 Pet. 1:16—21. o 1:5—10. John 15:3. 17:17,19. Rom. 6:17,18. 2 Cor. 3:18. Col. 1:6. Heb. 4:12. Jam. 1:18. 1 Pet. 1:23. 2:2. 1 John 3:3. 5:4,5. p 1:6. q Acts 9:31. Gal. 1:22. r 1:1. 2 Thes. 1:1. s 3:4. Acts 17:1—8. 2 Cor. 8:1,2. t Acts 8:1,3. 9:1,13. 11:19. 12:1—3. Heb. 5:33,34. u Matt. 5:12. 21:35—39. 23:31—35. 27:25. Luke 11:48—51. 13:33,34. Acts 2:23. 3:15. 4:10. 7:52. * Or, *chased us out.* Am. 7:12. Acts 22:18—21. x Acts 12:3. 1 Cor. 10:5. y Esth. 3:8. Luke 11:52,53. z Acts 11:2,3,17,18. 13:50. 14:5,19. 17:5,6,13. 18:12,13. 19:9. 21:27—31. 22:21,22. Gal. 5:11. Eph. 3:8,13. a Is. 45:22. Mark 16:16. Acts 4:12. Rom. 10:13—15. 2 Thes. 2:10. 1 Tim. 2:4. b Gen. 15:16. Zech. 5:6—8. Matt. 23:32. c Joel 2:30,31. Mal. 4:1,5. Matt. 3:7—10,12. 12:45. 21:41—44. 22:6,7. 24:21,22. Luke 11:50,51. 19:42—44. 21:20—24. Heb. 6:8. 10:27—30. Jam. 5:1—6. d 2 Kings 5:26. Acts 17:10. 1 Cor. 5:3. Col. 2:5. e 3:6,10,11. Gen. 31:30. 45:28. 48:11. 2 Sam. 13:39. Ps. 63:1. Luke 22:15. Rom. 1:13. 15:23. Phil. 1:22—26. f 1 Cor. 16:21. Col. 4:18. 2 Thes. 3:17. Philem. 9. g Job 33:14. Phil. 4:16. h Zech. 3:1,2. Rom. 15:22. 2 Cor. 11:12—14. Rev. 2:10. 12:9—12. i 2 Cor. 1:14. Phil. 2:16. 4:1. k Prov. 4:9. 12:4. 16:31. 17:6. Is. 62:3. 1 Pet. 5:4. Rev. 4:10,11. † Or, *glorying.* 20. Rom. 15:16—19. 1 3:13. 5:23. 1 Cor. 4:5. 15:23. Phil. 2:16. 2 Thes. 1:7—12. 2:1. 1 Tim. 6:14,15. 2 Tim. 4:1,2. Tit. 2:13. 1 John 2:28. m Prov. 17:6. 1 Cor. 11:7.

sincerity, and holy love. (*Marg. Ref.* c—e. *Note*, 1:5—8.) They had also exhorted and animated them, with every affectionate and consolatory topic, and "charged" them with all authority, as testifying the will of God concerning them, to copy their example. This they did, not only in general, publicly, but privately to "every one of them," as the case might require. And as a wise and affectionate father uses arguments, persuasions, encouragements, and commands, in directing the conduct of his children; so they had used the same means, of inducing them to walk worthy of the holy perfections of that God whom they worshipped, the example of his love and mercy to them, and their immense obligations to him, who had so graciously translated them from "the power of darkness into the kingdom of his dear Son," that they might be trained up on earth, for the eternal glory and holy felicity of heaven. (*Marg. Ref.* f—k. *Notes*, *Eph.* 4:1—6. *Phil.* 1:27—30. 1 *Pet.* 5:10,11.)—*Worthy of God*, &c. (12) 'That you would walk, 1. So as is well pleasing to him. 2. As it becomes those who are called to enjoy a glorious kingdom. 3. As most conduceth to his glory. And, 4. So as to resemble his imitable perfections in your conversation.' *Whitby.*

Labour and travail. (9) Τον κοπον και τον μοχθον. 2 *Thes.* 3:8. See on 2 *Cor.* 11:27. "Weariness and painfulness."—*Because we would not be chargeable.*] Προς το μη επιβαρησαι. 2 *Thes.* 3:8. See on 2 *Cor.* 2:5.—*Comforted.* (11) Παρακαλουμενοι. 5:14. See on *John* 11:19.—*Worthy of God.* (12) Αξιως του Θεου. See on *Eph.* 4:1.—*His kingdom.*] Την εαυτου βασιλειαν. "His own kingdom and glory."

V. 13—16. The apostle and his friends thanked God continually, because the Christians at Thessalonica, when they received "the word of God which they had heard from them, did not receive it as the word of man." This might be disputed against, rejected, or even derided; or it might be received and believed in part, but not wholly or implicitly, without material criminality or detriment, however plausible or ingenious it were. On the contrary, "they had received it as the word of God," which it certainly was; and had accordingly reverenced it, submitted to it, and implicitly obeyed it. Thus it had effectually wrought in their hearts repentance of sin, hatred of idolatry, faith in Christ, love to him and his cause, delight in the worship and service of God, a supreme valuation of his favour, and a realizing view of eternal things. (*Marg. Ref.* l—o. *Notes*, 1:5—8. *Rom.* 1:13—16. *Col.* 1:3—8.) In this manner, they became "imitators" of the Christian churches in Judea, in doctrine, worship, and holy obedience: and they adhered to the truth and will of Christ, patiently and cheerfully, amidst the persecutions which they endured from their neighbours and countrymen, as instigated by the unbelieving Jews; even as the Christians in Judea were hated and persecuted by those of their own nation. (*Marg. Ref.* p—t. *Note*, *Acts* 17:5—9.) Nor should this excite any astonishment; seeing the Jews, though professed worshippers of the one living and true God, had murdered the promised Messiah, as their ancestors had the prophets; and they persecuted the apostles and disciples of Christ, from a proud and blind zeal for the ritual law, and the traditions of the elders. (*Marg. Ref.* u. *Notes*, *Matt.* 23:29—39. *Acts* 7:51—60.) In this, they were far indeed from pleasing God, as some of them vainly imagined; (*Notes*, *John* 16:1—3. *Acts* 26:9—11.) nay, they exceedingly provoked him: and they "were contrary to all men," and opposed, as much as possible, the salvation both of Jews and Gentiles: especially, as they prohibited, and did all in their power to hinder, the preaching of the gospel to the Gentiles; as if they could not endure that they should be saved. (*Marg. Ref.* x—a.) Thus, with ceaseless efforts, they "filled up the measure" of their personal and national iniquities, for which the wrath of God was, even then, about to come upon them to the uttermost, in the destruction of the city and temple; the slaughter of immense multitudes of the nation; the scattering, enslaving, and abject miseries of the survivors; and the most unheard of calamities of every kind, pursuing them into every region of the earth, throughout numerous successive generations, even to this day. (*Marg. Ref.* c. *Notes*, *Dan.* 9:24—27. *Zech.* 5:5—11. *Matt.* 24: *Mark* 13: *Luke* 21:)—The morose and unsocial bigotry of the Jews, respecting all Gentiles, from the time when they ceased to copy their idolatries, is largely insisted on by commentators in general; and the testimony of Gentiles is adduced in proof of it. This evidence, however, is not much to be regarded: for if the Jews had shown the most compassionate, liberal, and friendly attention to idolaters in temporal things; while they steadily adhered to the divine law, by separating from them in all things relating to religion; the clamour of the Gentiles against their bigotry would not have been silenced, if it had been even abated. The steady refusal of what some have called *an intercommunity* of deities and religious rites, would have sufficed to keep up the prejudice against Jews, and the disdain of them, among the proud Greeks and Romans; for the same reasons, that no philanthropy or liberality can exempt those from contempt and reproach, even among professed Christians, who unreservedly avow their attachment to the doctrines of the gospel as their rule of faith, and the precepts of Christ as their rule of conduct. The Jews were, however, in this respect, very blameable; and so are many Christians: but the grand point, which here demands consideration, is this; that the determined opposition of the Jewish nation, to the preaching of the gospel among the Gentiles, was the immediate cause of "wrath coming on them to the uttermost." Let Britain, let every inhabitant of Britain, tremble at the thought of opposing the cause of missions among the heathen, as too many are disposed to do, "lest wrath come upon us also to the uttermost."—'They who obstruct the progress of the gospel, and persecute the promoters of it, are the ministers of Satan, and therefore bear his name.' (18) *Whitby.*—It should also be distinctly noted, that the apostle does not give the least intimation, that the Gentiles could be saved by Christ, or in any other way, unless the gospel were preached to them. (*Notes*, *Rom.* 10:12—17. *Eph.* 2:11,12.)

When ye received. (13) Παραλαβοντες. 4:1. 2 *Thes.* 3:6. See on 1 *Cor.* 11:23.—*The word of God which ye heard of us.*] Λογον ακοης παρ' ημων, του Θεου. *Rom.* 10:16,17.—*Ye received.*] Εδεξασθε.—*Effectually worketh.*] Ενεργειται. *Phil.* 2:13. See on *Eph.* 1:20.—*Your own countrymen.* (14) Των ιδιων συμφυλετων. Here only.—*Persecuted.* (15) "Driven us out." *Marg.* Εκδιωξαντων. *Luke* 11:49.—1 *Chr.* 8:13. 12:15. *Ps.* 119:157. *Sept.*

V. 17—20. The apostle had been driven by violence from the Thessalonians; but his affections were still with them. The painful separation (for he had left them with as much reluctance as a parent parts with his children, whom he leaves as orphans in this evil world) was only for a short season, or for "the space of one hour;" for the apostle's mind was 'full of the ideas of eternity, which did, as it were, annihilate any period of mortal life.' *Doddridge.* He had, however, been exceedingly desirous of returning to them, which he had attempted with abundant earnestness; (for in this he spake of himself, as Timothy had visited them again, and perhaps Silvanus also;) but Satan, by exciting disturbances and opposition to him at Berea and in other places, had hindered him from effecting his purpose, seeing he could not have come with propriety. (*Marg. Ref.* d—h. *Notes*, *Zech.* 3:1—5. *Rom.* 1:13—16.) Otherwise, they might be sure, that he gladly would have come, and that he would embrace the first opportunity of so doing. For what, did they suppose, was the object of his "hope," in the work of the ministry, but such success as he had met with among them? Or what was his "joy and crown of exultation," in that respect, but to see numbers of such affectionate converts to Christ as they were; whom he could look upon, as those in whom he should rejoice before the Lord Jesus, at his coming to judge the world? (*Marg. Ref.* i, l. *Notes*, 1:9,10. 4:13—18. *Phil.* 2:14—18.) For, indeed, he and his brethren did not "glory" or rejoice in

CHAPTER III.

The apostle shows, that his care for the Christians at Thessalonica had induced him to send Timothy, to establish and encourage them, 1—5; whose good report concerning them had been a great comfort to him in his distresses, 6—8. He thanks God in their behalf, and shows how earnestly he desires to see them, 9, 10; and prays, that he may be enabled to visit them; and for their growth in holiness and love, and perseverance to the end, 11—13.

WHEREFORE, [a]when we could no longer forbear, [b]we thought it good to be left at Athens alone:

2 And sent [c]Timotheus, [d]our brother, and minister of God, and our fellow-labourer in the gospel of Christ, [e]to establish you, and to comfort you concerning your faith:

3 That no man should be [f]moved by these afflictions: for yourselves know that [g]we are appointed thereunto.

4 For verily, when we were with you, [b]we told you before that we should suffer tribulation; [i]even as it came to pass, and ye know.

5 For this cause, [k]when I could no longer for bear, [l]I sent to know your faith, [m]lest by some

a 5. 2:17. Jer. 20:9. 44:22. 2 Cor. 2:13. 11:29,30. b Acts 17 15. c Acts 16:1. 17:14. 18:5. d Rom. 16:21. 1 Cor. 17:10,11. 2 Cor. 2:13. 8:23. Eph. 6:21. Phil. 2:19—25. Col. 1:7. 4:9,12. e 13. Acts 14:22,23. 16:5. Eph. 6:22. Phil. 1:25. f Ps. 112:6. Acts 2:25. 20:24. 21:13. Rom. 5:3. 1 Cor. 15:58. Eph. 3:13. Phil. 1 28. Col. 1:23. 2 Thes. 1:4. 2 Tim. 1:8. 1 Pet. 4:12—14. Rev. 2:10,13. g 5:9.

Matt. 10:16—18. 24:9,10. Luke 21:12. John 15:19—21. 16:33. Acts 9:16. 14:22. 21:13. Rom. 8:35—37. 1 Cor. 4:9. 2 Tim. 3:11,12. 1 Pet. 2:21. 4:12. h John 16:1—3. i 2:2,14. Acts 17:1,5—9,13. 2 Cor. 8:1,2. 2 Thes. 1:4—6. k *See on* 1. 1 2,6. Acts 15:36. 2 Cor. 7:5—7. m Matt. 4:3. 1 Cor. 7:5. 2 Cor. 2:11. 11:3,13. —15. Gal. 1:6—9. Eph. 4:14. Jam. 1:13,14.

their gifts, excellency of speech, or popularity and celebrity among men; but in being prospered by God, as his instruments in the conversion of sinners, and in encouraging believers to a holy walk and conversation. (*Marg. Ref.* m. *Note*, 3:6—10.) The fervour of affection, and the animation with which it is expressed, in this chapter, are incomparable.

Being taken from you. (17) Απορφανισθεντες αφ' υμων. Here only. Εκ απο, et ορφανος. See on *John* 14:18.—*For a short time.*] Προς καιρον ωρας. *John* 5:35. *Gal.* 2:5. *Philem.* 15. *Desire.*] Επιθυμια. See on *Rom.* 7:7.—*Rejoicing.* (19) "Glorying." *Marg.* Καυχησεως. Some copies read αγαλλιασεως, *exultation.*

PRACTICAL OBSERVATIONS.

V. 1—12. Confidence in God, zeal for his glory, love to the souls of men, and conscious integrity, will support faithful ministers amidst manifold hardships and sufferings: and when they have "suffered and been shamefully used" in one place, they will not at all be disposed to decline further labours and perils; but relying on the divine protection and support, they will be courageous in speaking the gospel of God in another situation. Even when their ministry excites the opposition of unbelievers, and constrains them to engage in argument, and to "contend earnestly" for the truth; though they love peace, and hate disputatious contests, they must persevere in their testimony: for they "cannot but speak the things which they have heard and known." (*Note, Jude* 3,4.) All ministers should be careful, that their preaching be far removed from fallacy, deceit, and a licentious tendency; and that their *motives* be equally pure from all artful designs of advancing, enriching, or indulging themselves, by means of their ministry. For such scandalous discoveries have been made, respecting priests of different religions, and even the more plausible and earnest of them; that men are very apt to suspect some fraud, or corrupt intention, lurking under a great appearance of zeal and devotion. It is in vain to oppose *arguments* to this deep-rooted suspicion, except they are corroborated by *manifest facts.*—We ought to consider ourselves, as "allowed of God to be put in trust with the gospel;" and recollect that this is the most important stewardship, which ever was or can be committed to man: our faithfulness in it will produce the happiest consequences to ourselves and others; our unfaithfulness will constitute the most aggravated guilt, and ensure the deepest condemnation. (*Notes*, 1 *Cor.* 1:1,2. 1 *Tim.* 6:20,21. 2 *Tim.* 1:11—14. 2:1,2.) We should, therefore, by no means "seek to please men;" but simply study to "approve ourselves to God who trieth the hearts." Even the approbation of pious men may be fallacious, and may interfere with our simplicity, in aiming to please the Lord by faithfulness to our trust. A man may indeed, by harshness and severity, in his manner of stating the truth, prevent his own usefulness; but selfish principles will far more generally lead men to temporize, to palliate, and to "speak smooth things." This strain tends to bring the hearers into *a good humour* with themselves, and that makes them friendly to the preacher; which may be greatly conducive to his popularity and secular advantage, and for a time even add to his reputation. It is therefore a very great thing indeed, for a minister to be able on good grounds to say, "Neither at any time used we flattering words, as ye know, nor a cloak of covetousness, God is witness; nor of men sought we glory:" and to be able to appeal both to the Lord and to men, that he has constantly receded even from his equitable claims, out of love to the souls of his hearers, and lest he should be "burdensome to them." But, when this decided faithfulness, this unambitious, disinterested, and self-denying "plainness of speech," on all occasions, unites with equal tenderness and affection; so that the same persons can say, "We were gentle among you, even as a nursing mother cherisheth her own children: so, being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us;" then the servants of Christ come as near to the mind of their Lord, as can be conceived attainable by mortal men. There are, however, but few, if any, who are not warped, either one way or the other, by constitution, habit, or circumstances: it behooves us therefore to search out our spirits, to be open to conviction, and to guard against our own peculiar weakness. (*Note, Luke* 9:51—56. *P. O.* 46—56.)—If we be desirous of the character of able, faithful, and affectionate ministers of Christ, we must not shrink from "labour and toil, day or night." We should cheerfully endure hardship, both in preaching the gospel; and also in diligent endeavours to "avoid being chargeable to" those who are *unable* or *unwilling* to assist us: and we ought to aim at a noble ambition of being able to appeal to men, as well as unto God, that we have behaved ourselves with purity and equity, and in a blameless manner, among those with whom we were most intimately conversant. This will give energy to our words, whilst we "exhort, encourage, and charge" our people, to walk worthy of God, who "hath called them to his kingdom and glory." Indeed, we ought always to have their welfare at heart, as entirely as a good and wise father has that of his children: and to seek it, with the same affectionate and assiduous earnestness, from the most disinterested motives.

V. 13—20. It is incumbent on us, to "give thanks to God without ceasing," in behalf of those, who receive the gospel from us, not as the opinion of fallible men, but as the "sure testimony of the Lord, which maketh wise the simple." This it most certainly is, as far as any man preaches according to the Scriptures; however unlearned, obscure, or frail he may be. When thus received with reverent faith and obedient attention, it "works effectually" an entire change in the judgment, disposition, and characters of men: they become not so much *followers* of this or the other leader of a sect, as *imitators* of the primitive Christians, and so of Christ himself: and should in consequence expect to be reviled and persecuted by their neighbours, (as far as outward circumstances will admit,) even as the first converts to the gospel were by the Jews. For the same nature is in men, of every age and clime, which was in those "who killed the Lord Jesus and the holy prophets," and who "persecuted the apostles" and disciples of the Saviour: and Satan, who "worketh in the children of disobedience," hates the pure gospel of Christ, and the faithful preaching of it to sinners of all descriptions, as much as he did of old. But they who would forbid us thus to preach to "the chief of sinners," and to those who are dead in sin, and to send or carry the gospel, and the word of God, to the heathen, "that they may be saved," do not in this "please God, and they are contrary to all men." The object and motives of those in general, who would hinder the publishing of the gospel, in any part of the world, are manifest: they idolize worldly interests, care little for the temporal good and nothing for the souls of men, and either hate or slight the genuine and unadulterated word of God. But it is grievous to think, that some apparently pious men, misled by an undue attachment to system, should in any way or degree, countenance the conduct of those who in every age are actuated by the same worldly, proud, bigoted, and selfish spirit, which influenced the Jews of old, when filling up the measure of their sins, "till wrath came upon them to the uttermost."—The affectionate and faithful ministers of Christ may be forced from those with whom their hearts are most united: and they may be frustrated, through the devices of Satan, in their most earnest desires and endeavours to come to them again: yet their separation will be only for a short space. Their "hope and joy" are intimately connected with the spiritual growth and fruitfulness of those who have profited by their labours. These are now "their crown of rejoicing and glorying," far more than all possible commendation from other men. (*Note, Phil.* 4:1.) And they will meet them, in the presence of the Lord Jesus, at his coming, as "their glory and joy:" and then all the pangs of their partings and separations will be richly and eternally compensated.

NOTES.—CHAP. III. V. 1—5. (*Marg. Ref.* a, b. *Notes, Acts* 17:10—15. 18:1—6.) Timothy came from Berea to Athens, while Paul was there; but it seems that Silas did not.—The apostle, being anxious about the new converts at Thessalonica, could not endure to remain any longer in suspense, or to act as if he were unconcerned for their welfare: (*Notes*, 2 *Cor.* 2:12,13. 7:5—7.) he therefore decidedly chose and submissively acquiesced to be left alone at Athens, though that must have been very inconvenient to him: and he sent back Timothy to Thessalonica, to establish the Christians of that city in the faith, by suitable instructions, which he was eminently qualified to give them; and to exhort and encourage them to hold fast their profession, whatever opposition they might meet with, by assuring them of peculiar protection, consolation, and reward. This was intended to prevent any of them from being "moved" to renounce or disguise their faith, by means of the afflictions to which it exposed them: for they could not but know, if they understood the nature of their profession that the dis-

means the tempter have tempted you, [n]and our labour be in vain.

6 But now, [o]when Timotheus came from you unto us, [p]and brought us good tidings of your [q]faith and charity, [r]and that ye have good remembrance of us always, [s]desiring greatly to see us, as we also *to see* you:

7 Therefore, brethren, [t]we were comforted over you [u]in all our affliction and distress by your faith:

8 For now [x]we live, [y]if ye stand fast in the Lord.

9 For [z]what thanks can we render to God again for you, [a]for all the joy wherewith we joy for your sakes [b]before our God;

10 [c]Night and day [d]praying exceedingly that we might see your face, and [e]might perfect that which is lacking in your faith?

11 Now [f]God himself and our Father, [g]and our Lord Jesus Christ, [h]direct [h]our way unto you.

12 And [i]the Lord make you to increase and [k]abound in [l]love one toward another, and toward all *men*, [m]even as we *do* toward you:

13 To the end [n]he may stablish your hearts [o]unblamable in holiness [p]before God, even our Father, [q]at the coming of our Lord Jesus Christ [r]with all his saints.

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n *See on* 2:1. Is. 49:4. Gal. 2:2. 4:11. Phil. 2:16. o Acts 18:5. p Prov. 25:25. Is. 52:7. 2 Cor. 7:6—7. q 1 Cor. 13:13. Gal. 5:6. Col. 1:4. 2 Thes. 1:3. 1 Tim. 1:5. Philem. 5. 1 John 3:23. r 1:3. 2:9. 1 Cor. 11:2. Col. 4:18. 2 Tim. 1:3. Heb. 13:3,7. s 9,10. *See on* 2:17. Phil. 1:8. t 8:9. 2 Cor. 1:4. 7:6,7,13. 2 John 4. u Acts 17:4—10. 1 Cor. 4:9—13. 2 Cor. 11:23—28. 2 Tim. 3:10—12. x 1 Sam. 25:6. *Heb.* Ps. 30:5. Phil. 1:21. y John 8:31. 15:4,7. Acts 11:23. 1 Cor. 15:58. 16:13. Gal. 5:1. Eph. 3:17. 4:15,16. Phil. 1:27. 4:1. Col. 1:23. Heb. 3:6. 10:23. 1 Pet. 5:10. 2 Pet. 3:17. Rev. 3:3,11. z 1:2,3. 2 Sam. 7:18—20. Neh. 9:5. Ps. 71:14,15. 2 Cor. 2:14. 9:15. a 7:8. *See on* 2:19. b Deut. 12:12,18. 16:11. 2 Sam. 6:21. Ps. 68:3. 96:12,13. 98:8,9. c Luke 2:37. Acts 26:7. 2 Tim. 1:3. Rev. 4:8. 7:15. d 11. 2:17,18. Rom. 1:10. 15:30—32.

Philem. 22. e Rom. 1:11,12. 2 Cor. 1:15,24. Phil. 1:25. Col. 1:28. 4:12. 2 Thes. 1:11. f 13. Is. 63:16. Jer. 31:9. Mal. 1:6. Matt. 6:4,6,8,9,14,18,26,32. Luke 12:30,32. John 20:17. 2 Cor. 6:18. Col. 1:2. 1 John 3:1. g *See on* Rom. 1:3. 2 Thes. 2:16. h Or, *guide*. i Ezra 8:21—23. Prov. 3:5,6. j 4:10. Ps. 115. 14. Luke 17:5. 2 Cor. 9:10. Jam. 1:17. 2 Pet. 3:18. k 4:9,10. Phil. 1:9. 2 Thes. 1:3. 1 5:15. Matt. 7:12. 22:39. Rom. 13:8. 1 Cor. 13: Gal. 5:6,13,14, 22. 2 Pet. 1:7. 1 John 3:11—19. 4:7—16. m 2:8. n 5:23. Rom. 14:4. 16:25. 1 Cor. 1:8. 2 Thes. 2:16,17. 1 Pet. 5:10. o Eph. 5:27. Col. 1:22. Jude 24. p *See on* 11. q 2:19. 4:15. 5:23. 1 Cor. 1:7. 15:23. 2 Thes. 2:1. r Deut. 33:2. Zech. 14:5. 2 Thes. 1:10. Jude 14.

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ciples of Christ were appointed to have fellowship with him in his sufferings. Their situation, amidst the enemies of God, and their doctrine and character, would render contempt and enmity unavoidable: Satan would certainly stir up persecutions as far as he could: and it pleased the Lord to appoint them a certain measure of suffering, for the trial of their faith, the progress of their sanctification, and the honour of the powerful and excellent effects of his grace in them. (*Marg. Ref.* c—h. *Notes*, *Matt.* 5:10—12. 10:21—28. *John* 15:17—21. 2 *Cor.* 4:13—18., 2 *Thes.* 1:5—10. 2 *Tim.* 3:10—12. *Heb.* 12:4—11.) This the apostle had plainly and confidently predicted, and warned them to expect, when he was with them, even before the persecution had begun: he had never allowed them to be deluded by an expectation of peace or prosperity; but had taught them to look for tribulations from without, and for inward consolations. Accordingly it had come to pass: so that he and his helpers had been driven from them by furious persecutions. He had thus left them in the midst of a fiery trial; and he had sent to see how they had stood it, and whether their faith had thus been proved genuine: (*Rom.* 5:3—5. *Jam.* 1:1—4. 1 *Pet.* 1:6,7. 4:12—16.) for he could not wholly divest himself of solicitude, lest the tempter, even Satan, should have prevailed against them by his manifold artifices, to renounce the faith, and comply with the idolatry of their neighbours; and lest his unwearied labours for their eternal salvation should thus prove in vain. (*Marg. Ref.* k—n. *Note*, 1:1—4.) Some would explain, what the apostle here speaks concerning persecution, exclusively of himself and the other apostles and evangelists; as if the enemies pleaded this argument against the divine original of Christianity: and as if the danger of the Thessalonians arose, not from any persecutions to which they themselves were exposed, but from the vain reasonings of their heathen neighbours, respecting those which the apostle endured, and his leaving Thessalonica on account of them. But the Thessalonians were themselves exposed to persecution; as all must expect to be "who live godly in Christ Jesus;" and what they suffered or dreaded would be at least as likely to "move them," as any reasonings of their enemies; and such reasonings of philosophical opposers do not appear to have existed at so early a period. (*Preface. Notes*, *Acts* 14:21—23. 2 *Thes.* 1:3,4.)

When we could no longer forbear. (1) Μηκετι στεγοντες. 5. See on 1 *Cor.* 9:12.—*We thought it good.*] Ευδοκησαμεν. *Matt.* 3:17. 17:5.—The apostle here speaks in the *plural*, having Timothy with him, in consulting what to do: but afterwards he uses the *singular*, 5.—*Be moved.* (3) Σαινεσθαι. Here only. '*Moveor huc et illuc . . . ut arundines.*' *Zanch.* (*Note*, *Matt.* 11:7—11.) It includes the effects of persuasions and allurements, as well as those of terror.—*We are appointed thereunto.*] Εις τουτο κειμεθα. *Matt.* 3:10. *Luke* 2:12,34. *Phil.* 1:17. 1 *Tim.* 1:9. 1 *John* 5:19. Comp. 1 *Pet.* 2:21. (*Note*, 2 *Tim.* 2:19.)

V. 6—10. During Timothy's absence, Paul departed from Athens to Corinth; whither Timothy and Silas also returned to him. The tidings which he received from Thessalonica, concerning the faith and love of the brethren in that city, and their affectionate remembrance of him, and earnest reciprocal desire to see him, were so entirely satisfactory; that they not only relieved his mind from anxiety, but abundantly compensated for all his other trials and distresses, and filled his benevolent heart with consolation. (*Marg. Ref.* o—u. *Note*, 2 *Cor.* 7:5—7.) For indeed he seemed to enjoy life with great relish, and to live to some purpose, when his spiritual children "stood fast in the faith," hope, love, and obedience of the gospel. (*Marg. Ref.* x, y. *Notes*, *Acts* 11:23,24. 1 *Cor.* 15:55—58. 16:13,14. *Phil.* 4:1. Nor could he find language sufficiently energetic to express the gratitude which he owed to God, and the thanks which he was excited to render him, on their account: and for that overflowing joy with which this inspired his heart before God: whilst night and day he poured out his unremitted prayers, that he might have the satisfaction of once again seeing them, and of perfecting what was wanting in their faith, whether in respect of knowledge in the testimonies and promises of God; or the realizing assurance, with which they credited them, and depended on them. (*Marg. Ref.* z—e.)—'Esthius observes, from the 9th verse, that both the apostles' joy, and their faith and constancy, were the gift of God: . . . for giving of thanks is not, except for benefits received. He might also have observed the excellent pattern the apostle here gives to all the bishops and pastors of the church, to be continually solicitous to know of the welfare of their flock; incessantly praying for it, blessing God daily for it, and looking upon it as the very felicity of their own lives.' *Whithy.*

Brought us good tidings of your faith. (6) Ευαγγελισαμενου ημιν την πιστιν.—*Desiring greatly.*] Επιποθουντες. See on *Rom.* 1:11.—*Live.* (8) *Note*, 1 *Sam.* 25:3—6.—*Exceedingly.* (10) Υπερεκπερισσου. 5:13. See on *Eph.* 3:20.—*Might perfect what is wanting.*] Καταρτισαι τα υστερηματα—Καταρτιζω. See on *Matt.* 21:16. Υστερημα, *Phil.* 2:30. *Col.* 1:24. See on 1 *Cor.* 16:17.

V. 11—13. The apostle closed the expressions of his affectionate and pious fervour of holy exultation, by pouring out the requests of his heart for the Christians at Thessalonica. He earnestly besought "God, *even* our Father, and our Lord Jesus Christ as the incarnate Son, and as Head over all things to his church," to direct, and make plain his way unto them, by removing all those providential hinderances which had hitherto prevented him. (*Marg. Ref.* f, g.) He also entreated the Lord Jesus, (for as the former clause is an undeniable act of divine worship rendered to Christ as One with the Father, so this also seems to have been immediately addressed to him, *Note*, 2 *Thes.* 2:16,17.) that by further communications from his fulness, he would cause them to "increase in love of one another, and of all men," not excepting their persecutors; according to the various exercises of that holy affection, required by the commandments of God; and to "abound in this love," according to the nature and measure of the apostle's fervent, spiritual, and enlarged love of them. (*Marg. Ref.* i—m. *Notes*, 4:9—12. *Phil.* 1:9—11. 2 *Thes.* 1:3,4. 1 *Pet.* 1:22.) This he desired, in order to the "establishment of their hearts in holiness;" and that their affections, tempers, and conduct, might be "unblamable," in every part of their various duties to God, towards each other, and towards all men, in the several relations of life; and that it might at last be manifested that they were so, as in the presence of their holy and heart-searching God and Father, in that decisive day, "when the Lord Jesus shall come with all his holy ones," whether angels or redeemed sinners, to "judge the quick and dead." For the souls of the redeemed, who have died in the Lord, will descend with him from heaven, to be reunited to their glorified bodies: and the saints on earth will be changed, and meet the Lord in the air. (*Marg. Ref.* n—r. *Notes*, 4:13—18. 2 *Thes.* 1:5—10. *Jude* 14—16.)—'This invocation of him' (Christ) 'by all Christians, in all places, must suppose him omniscient, omnipresent, and the Searcher of all hearts; and these are the properties of God alone.' *Whitby.*

Direct. (11) Κατευθυναι. *Luke* 1:79. 2 *Thes.* 3:5.

PRACTICAL OBSERVATIONS.

The love which zealous ministers of Christ bear to their people, and the longing desires after their salvation, which they experience and desire to cherish, cannot wholly be separated from painful solicitude on their account. This often disposes them to renounce their own convenience, and to endure additional fatigue, in order to obtain satisfaction concerning them, and to promote their spiritual benefit. And it is a great advantage for such as are engaged at a distance from those, of whom they are thus "affectionately desirous," to have faithful fellow-labourers, whom they may employ in "establishing and comforting them concerning their faith."—In the most peaceful times, every Christian should "count his cost," and remember that the followers of Christ are

CHAPTER IV.

The apostle earnestly exhorts his brethren, to increasing in diligence in obeying Christ, 1, 2: and to chastity, and integrity in all things; as God had called them to holiness: and those who despised these admonitions, would despise God himself, 3—8. He calls on them to "abound more and more in love" of one another, 9, 10; to be industrious in their respective callings, 11, 12; and to moderate their sorrow for deceased believers, from assured expectation of the coming of Christ to raise the dead, to change the living, and to receive all his people to himself, 13—18.

FURTHERMORE then [a]we [b]beseech you, brethren, and [c]exhort *you* [d]by the Lord Jesus, that as [e]ye have received of us how [d]ye ought to walk and [e]to please God, [f]*so* ye would abound more and more.

2 For ye know [g]what commandments we gave you by the Lord Jesus.

3 For [h]this is the will of God, *even* [i]your sanctification, [k]that ye should abstain from fornication:

4 That every one of you [l]should know how to possess [m]his vessel in sanctification and [n]honour;

5 Not [o]in the lust of concupiscence, even [p]as the Gentiles which [q]know not God:

6 That no *man* [r]go beyond and [s]defraud his brother [t]in *any* matter: because that [u]the Lord *is* the avenger of all such, [v]as we also have forewarned you and testified.

7 For [w]God hath not called us unto uncleanness, but unto holiness.

8 He therefore that [l]despiseth, [x]despiseth not

a 2:11. Rom. 12:1, 2 Cor. 6:1, 10:1. Eph. 4:1. Philem. 9, 10. Heb. 13:22. * Or, *request.* † Or, *beseech.* b 2. Eph. 4:20. 2 Thes. 2:1. i Tim. 5:21. 6:13, 14. 2 Tim. 4:1. c 11, 12. Acts 20:27. 1 Cor. 11:23, 15:1. Phil. 1:27. Col. 2:6. 2 Thes. 3:10—12. d See on 2:12. e Rom. 8:8. 12:2. Eph. 5:17. Col. 1:10. Heb. 11:6. 13:16. f 10. Joh 17:3. Ps. 92:14. Prov. 4:18. John 15:2. Phil. 1:9. 3:14. 2 Thes. 1:3. 2 Pet. 1:5—10. 3:18. g Ez. 3:17. Matt. 28:20. 1 Cor. 9:21. 2 Thes. 3:6, 10. h 5:18. Ps. 40:8. 143:10. Matt. 7:21. 12:50. Mark 3:35. John 4:34. 7:17. Rom. 12:2. Eph. 5:17. 6:6. Col. 1:9. 4:12. Heb. 10:36. 13:21. 1 Pet. 4:2. 1 John 2:17. i 4. 5:23. John 17:17—19. Acts 20:32. 26:18. Rom. 6:22. *Gr.* 1 Cor. 1:30. 6:11. Eph. 5:26, 27. 2 Thes. 2:13. Tit. 2:14. 1 Pet. 1:2. k Mark 15:19. Acts 15:20, 29. Rom. 1:29. 1 Cor. 5:9—11. 6:9, 10, 13—18. 7:2. 2 Cor. 12:21. Gal. 5:19. Eph. 5:3—5. Col. 3:5. Heb. 12:16. 13:4. Rev. 21:8. 22:15. *Gr.* l Rom. 6:19. 12:1. 1 Cor. 6:18—20. m 1 Sam. 21:5. Acts 9:15. Rom. 9:21—23. 2 Tim. 2:20, 21. 1 Pet. 3:7. n Phil. 4:8. Heb. 13:4. o Rom. 1:24 26. Col. 3:5. p Matt. 6:32. Luke 12:30. Eph. 4:17—19. 1 Pet. 4:3. q Acts 17:23, 30, 31. Rom. 1:28. 1 Cor. 1:21. 15:34. Gal. 4:8. Eph. 2:12. 2 Thes. 1:8. r Ex. 20:15, 17. Lev. 19:11, 13. Deut. 24:7. 25:13—16. Prov. 11:1. 16:11. 20:14, 23. 8:24. Is. 5:7. 59:4—7. Jer. 9:4. Ez. 22:13. 45:9—14. Am. 8:5, 6. Zeph. 3:5. Mal. 3:5. Mark 10:19. 1 Cor. 6:7—9. Eph. 4:28. Jam. 5:4. ‡ Or, *oppress*, or, *overreach.* Lev. 25:14, 17. 1 Sam. 12:3, 4. Prov. 22:22. Jer. 7:6. Mic. 2:2. Zeph. 3:1. Jam. 2:6. § Or, *in the matter.* s Deut. 32:35. Job 31:13, 14. Ps. 94:1. 140:12. Prov. 22:22, 23. Ec. 5:8. Is. 1:23, 24. Rom. 1:18. 12:19. Eph. 5:6. 2 Thes. 1:8. t Luke 12:5. Gal. 5:21. Eph. 4:17. u Lev. 11:44. 19:2. Rom. 1:7. 8:29, 30. 1 Cor. 1:2. Eph. 1:4. 2:10. 4:1. 2 Thes. 2:13, 14. 2 Tim. 1:9. Heb. 12:14. 1 Pet. 1:14, 15. 2:9—12, 21, 22. x 2:3. Gal. 5:19. Eph. 4:19. 2 Pet. 2:10. ‖ Or, *rejecteth.* 1 Sam. 8:7. 10:19. John 12:48. y Prov. 1:7. 23:9. Is. 49:7. 53:3. Luke 10:16. Acts 13:41. Jude 8.

"appointed to suffer" affliction: (*Note*, *Luke* 14:25—33.) and ministers should not shun to forewarn their hearers; that they may be prepared for the cross, and meet every trial with watchfulness and prayer: as in this manner they will best be preserved constant and "steadfast in the faith." For the tempter has many artful devices: he knows how to suit his suggestions to men's dispositions, and to avail himself of their circumstances; and he will be sure to work on their hopes, fears, desires, or aversions, by the most subtle methods imaginable. So many indeed, who for a time made a creditable profession of the gospel, have been overcome in the day of trial, that the experienced minister will generally feel a degree of anxiety: and he will not fail to caution the people to be on their guard, "lest by any means the tempter should tempt them, and his labour should be in vain." But in proportion to these solicitudes will be his rejoicing, when he finds that his beloved children "stand fast in the faith," and walk in love; and that their remembrance of him, and affection to him, correspond with his feelings towards them. In proportion as he has the mind of St. Paul, (that is, the mind of Christ, *Note*, *Heb.* 12:2, 3.) he will be "comforted over them, in all his affliction and distress by their faith:" the pleasure of his life will greatly consist in seeing them "stand fast in the Lord," walking in his ordinances and commandments blameless, and in no degree moved by the reproaches of their enemies. He will feel, that he can never sufficiently "thank God for all the joy which" he derives from them, and the testimony of the acceptance of his labours which their conversion implies: and if he be absent from them, such good tidings of them will draw out his soul in more fervent prayers to God continually; that he may again enjoy the comfort of their beloved society, and "perfect what is lacking in their faith," to whatever hardships or perils this may expose him. Thus will he beseech "God, even our Father, and our Lord Jesus Christ, to direct his way unto them;" that he may again on earth meet with those whom he so tenderly loves: and that especially, the Lord would make them to "increase and abound in love one towards another, and towards all men;" and *thus* (for "love is the fulfilling of the law,") "establish their hearts unblamable in holiness, before God our Father, at the coming of the Lord Jesus, with all his saints;" when all such desires and prayers will fully be accomplished.—May the Lord make all, who are called the ministers of Christ, partakers of this faithful, loving, diligent, and disinterested spirit! May he prosper all their labours and "comfort their hearts," with numbers of converts like these Thessalonians; and may he send forth numbers of such labourers into all the nations of the earth!

NOTES.—CHAP. IV. V. 1—5. It was further needful for the apostle to "entreat" the Thessalonians, with the most affectionate persuasions, and to "exhort" them with earnestness and authority, "to abound more and more" in the practice of all those duties, concerning which he had instructed them when at Thessalonica. They had "received" these instructions, in an obedient and teachable manner; and thus had learned how they ought to order their whole conduct, that they might "please God" in all their actions: and he now called upon them to be still more zealous in every good work, and assiduous in cultivating every holy disposition. (*Marg.* and *Marg. Ref.* a—f. *Notes*, *Rom.* 12:1, 2. *Col.* 1:9—14.) It was indeed unnecessary for him to enter into an exact detail of particulars; as they "knew what commandments he had given them in the name" and by the authority "of the Lord Jesus." (*Marg. Ref.* g. *Note*, *Matt.* 28:19, 20, *v.* 20.) For "their sanctification," or entire separation from all evil, and consecration to God; the complete mortification of the old corrupt nature, and the renewal of their souls to the divine image, by the influence of the Holy Spirit, through faith, constituted "the will of God" respecting them.—It was especially incumbent upon them "to abstain from fornication," as well as from adultery, and all other licentiousness, which was generally practised among the Gentiles: (*Notes*, *Rom.* 1:24—27. *Eph.* 4:17—19. *Col.* 3:5, 6. 1 *Pet.* 4:3—5.) that so every one of them might understand in what manner to possess his body, the receptacle of his rational soul, in a sanctified and honourable use of all its members, as "instruments of righteousness unto God." (*Notes*, *Rom.* 6:12, 13, 16—19. 1 *Cor.* 6:18—20.) and in an exact government of every sense and appetite, according to the divine law, and the ends intended by the all-wise Creator. (*Marg. Ref.* h—p.) Thus every man would act honourably, as a rational creature, and a worshipper of God: whereas all the defilements of the imagination and affections, and every kind of inordinate or forbidden indulgence, according to "the lust of concupiscence," would be exceedingly disgraceful and scandalous in a Christian; being an imitation of the base practices of the Gentiles, the worshippers of impure deities, and stangers to the holy character, law, and truth of God. (*Notes*, *Acts* 17:22—25. *Rom.* 1:28—32. 1 *Cor.* 15:31—34. *Gal.* 4:8—11.)

Furthermore. (1) Το λοιπον. 2 *Cor.* 13:11. *Eph.* 6:10. *Phil.* 3:1. 4:8. 2 *Thes.* 3:1.—*How ye ought to walk.*] Το πως δει ὑμας περιπατειν.—*Commandments.* (2) Παραγγελιας. *Acts* 5:28. 16:24. 1 *Tim.* 1:5. (*Note*, 1 *Tim.* 1:5.)—*His vessel.* (4) Το ἑαυτου σκευος. See on *Acts* 9:15.—*In the lust of concupiscence.* (5) Εν παθει επιθυμιας. Παθος. See on *Rom.* 1: 26. *Col.* 3:5. Επιθυμια. See on *Rom.* 7:7. (*Note*, *Rom.* 7:7, 8.)

V. 6—8. In like manner, the apostle warned the Thessalonians, not to overreach, or defraud, their brethren or neighbours in any transaction; either by taking advantage of their ignorance, necessity, or credulity; by exacting immoderate profits; or by any of those artifices and subterfuges, which selfishness devises to impose upon the unwary, without ruining men's credit, or incurring punishment by human laws. (*Marg. Ref. Notes*, *Ex.* 20:15. 1 *Cor.* 6:7—11.) Such dishonest persons might not be detected, or could not be called to account, by men; but the Lord would not suffer their hypocrisy and injustice to escape with impunity; being himself "the Avenger of all" clandestine frauds and impositions, as well as of open injustice and oppression. (*Marg. Ref.* s.) Of this the apostle had before warned the Thessalonians, when he was with them; and he had testified, that these practices should not escape the vengeance of God. For he had not called them into his family, in order to give them a license to live in an unholy manner, either by gratifying their sensual appetites, or their avarice; but that they might be taught, inclined, and enabled to walk before him in holiness. (*Marg. Ref.* t, u.)—The word "uncleanness," here used, has led many learned expositors to explain the sixth verse of clandestine adultery. But, if fornication were forbidden, adultery must be of course; for even the Gentiles condemned adultery, while they connived at fornication: nay, in fact, they sanctioned it, when committed only with slaves and courtezans: as it is evident from the writings of Demosthenes, Cicero, and others. This interpretation is far from the most obvious meaning of the passage: dishonesty is as inconsistent with Christianity, as licentiousness: and, in this *overreaching, fraudulent* manner, perhaps even more common: and the word "uncleanness" may either be referred to what went before, or be understood as a general word for wickedness, all which is filthiness in the sight of God.—Notwithstanding, the excellent state of the Thessalonian church, some might have found admission into it, who would speak of the doctrines and comforts of Christianity, and yet affect to despise these practical exhortations, as inconsistent with the grace and liberty of the gospel: but the apostle reminded them, that in so doing, they did not despise him, or Silvanus, or Timothy; but God himself, who had given them his Holy Spirit, by whose inspiration these exhortations had been written.—'In this passage St. Paul asserts his own inspiration, in the strongest terms and with the greatest solemnity.' *Macknight.*

man, but God [s]who hath also given unto us his Holy Spirit. *[Practical Observations.]*

9 But as [a]touching brotherly love [b]ye need not that I write unto you: [c]for ye yourselves are taught of God to love one another.

10 And indeed ye do it toward [d]all the brethren which are in all Macedonia: but we beseech you, brethren, that [e]ye increase more and more;

11 And [f]that ye [g]study to be quiet, [h]and to do your own business, and [i]to work with your own hands, as we commanded you;

12 That [k]ye may walk honestly toward [l]them that are without, and *that* ye may have lack of [m]nothing.

13 But [n]I would not have you to be ignorant, brethren, concerning them [o]which are asleep, that [p]ye sorrow not, even as others [q]which have no hope.

14 For [r]if we believe that Jesus died and rose again, even so them also which [s]sleep in Jesus will [t]God bring with him.

15 For this we say unto you [u]by the word of the Lord, that we [v]which are alive *and* remain unto the coming of the Lord shall not [x]prevent them which are [y]asleep.

16 For [z]the Lord himself shall descend from heaven [a]with a shout, with the voice of [b]the archangel, and [c]with the trump of God: [d]and the dead in Christ shall rise first:

17 Then [e]we which are alive *and* remain shall be [f]caught up together with them [g]in the clouds, to meet the Lord in the air: [h]and so shall we ever be with the Lord.

18 [i]Wherefore, [k]comfort one another with these words.

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r Neh. 9:30. Acts 5:3,4. 1 Cor. 2:10. 7:40. 1 Pet. 1:12. 2 Pet. 1:21. 1 John 3:24.
s Lev. 19:8. Ps. 133:1. John 13:34,35. 15:12—17. Acts 4:32. Rom. 12:10. Eph. 5:1,2. Heb. 13:1. 1 Pet. 3:8. 2 Pet. 1:7. 1 John 2:10. 3:11,14—19,23. 4:7—16.
b 5:1. Jer. 31:34. Heb. 8:10,11. 1 John 2:20,27.
c Is. 54:13. John 6:44,45. Heb. 10:16. 1 John 5:1. d 1:7. 2 Cor. 8:1,2,8—10. Eph. 1:15. Col. 1:4. 2 Thes. 1:3. Philem. 5—7. e 3. 3:12. Phil. 1:9. 3:13—15. 2 Pet. 3:18.
f Prov. 17:1. Ec. 4:6. Lam. 3:26. 2 Thes. 3:12. 1 Tim. 2:2. 1 Pet. 3:4. g Rom. 15:20. 2 Cor. 5:9. *Gr.* h Mark 13:34. Luke 12:42,43. Rom. 12:4—8. Col. 3:22—24. 1 Tim. 5:13. Tit. 2:4—10. 1 Pet. 4:10,11,15. i Acts 20:35. Rom. 12:11. 1 Cor. 4:12. Eph. 4:28. 2 Thes. 3:7—12. Tit. 3:14. *marg.* k 5:22. Rom. 12:17. 13:13. 2 Cor. 8:20,21. Phil. 4:8. Tit. 2:8—10. 1 Pet. 2:12. 3:16,17. l Mark 4:11. 1 Cor. 5:12,13. Col. 4:5. 1 Tim. 3:7. 1 Pet. 3:1. * Or, *no man.* 2 Cor. 11:7—9.
m Rom. 1:13. 1 Cor. 10:1. 12:1. 2 Cor. 1:8. 2 Pet. 3:8.
n 15. 5:10. 1 Kings 1:21. 2:10. Dan. 12:2. Matt. 27:52. Luke 8:52,53. John 11:11—13. Acts 7:60. 13:36. 1 Cor. 15:6,18. 2 Pet. 3:4.
o Gen. 37:35. Lev. 19:28. Deut. 14:1. 2 Sam. 12:19,20. 18:33. Job 1:21. Ez. 24:16—18. John 11:24. Acts 8:2.
p *See on* Eph. 2:12. Job 19:25—27. Prov. 14:32. Ez. 37:11. 1 Cor. 15:19.
q Is. 26:19. Rom. 8:11. 1 Cor. 15:12—23. 2 Cor. 4:13,14. Rev. 1:18.
r 13. 1 Cor. 15:18. Rev. 14:13.
s 17. Gen. 49:10. Zech. 14:5. Matt. 24:31. 1 Cor. 15:23. Phil. 3:20,21. 2 Thes. 2:1. Jude 14,15.
t 1 Kings 13:1—9,17,18,32. 20:35. 22:14.
u 1 Cor. 15:51—53. 2 Cor. 4:14.
x Job 41:11. Ps. 88:13. 119:147, 148. Matt. 17:25.
y *See on* n. 13.
z Is. 25:8,9. Matt. 16:27. 24:30,31. 25:31. 26:64. Acts 1:11. 2 Thes. 1:7. 2 Pet. 3:10. Rev. 1:7.
a Num. 23:21. Ps. 47:1,5. Zech. 4:7. 9:9.
b Jude 9.
c Ex. 19:16. 20:18. Is. 27:13. Zech. 9:14. 1 Cor. 15:52. Rev. 1:10. 8:13.
d 1 Cor. 15:23,51,52.
e 15. 1 Cor. 15:52.
f 1 Kings 18:12. 2 Kings 2:11,16. Acts 8:39. 2 Cor. 12:2,4. Rev. 11:12. 12:5.
g Matt. 26:64. Mark 14:62. Acts 1:9. Rev. 1:7.
h Ps. 16:11. 17:15. 49:15. 73:24. Is. 35:10. 60:19,20. John 12:26. 14:3. 17:24. 2 Cor. 5:8. Phil. 1:23. 2 Pet. 3:13. Rev. 7:14—17. 21:3—7,22,23. 22:3—5.
i 5:11,14. Is. 40:1,2. Luke 21:28. Heb. 12:12.
† Or, *exhort.* Heb. 10:24,25.

Go beyond. (6) Ὑπερβαινειν. Here only N. T. 2 *Sam.* 22:30. *Job* 24:2. 38:11. *Sept.—Defraud.*] "Oppress." *Marg.* and *Ref.* Πλεονεκτειν. See on 2 *Cor.* 2:11. 7:2. Πλεονεξια. See on *Mark* 7:22.—*In any matter.*] "In the matter." *Marg.* Εν τῳ πραγματι. '*In negotiatione, . . . in ullo negotio, in re qualibet, quam cum altero habere possit.*' Schleusner.—*Uncleanness.* (7) Ακαθαρσια. 2:3. See on *Rom.* 1:24.—*Unto holiness.*] Εν ἁγιασμῳ. 3,4. 2 *Thes.* 2:13. See on *Rom.* 6:19. —*That despiseth.* (8) Ὁ ἀθετων. See on *Mark* 7:9.

V. 9—12. In respect of "the new commandment," which Christ had given his disciples, of "loving one another," (*Note, John* 13:31—35.) the apostle need not write to the Thessalonians, concerning the ground, nature, exercises, fruits, and blessed effects of it: for they were "taught of God," by the illumination and sanctification of the Holy Spirit, thus to do; as it was an essential part of that holy state of the mind and affections which constituted "the new man," and counteracted and overpowered the selfishness of "the old man." (*Marg. Ref.* a—c. *Notes,* 1 *Pet.* 1:22—25. 1 *John* 3:13—17.) Indeed, they did exercise "brotherly love," not only among one another, but towards all the Christians of the several churches in Macedonia: yet he would exhort them to "increase more and more," in the fervency of their love, and in all the fruits of it. (*Marg. Ref.* d, e. *Notes,* 3:11—13. *Phil.* 1:9—11. 2 *Thes.* 1:3,4.) While men in general aspired to eminence, reputation, or authority, by an intermeddling and turbulent conduct, both in public and private stations, it should be their "ambition," to behave quietly, peaceably, and contentedly, in their own situations, however low and obscure; and to attend diligently to their proper work, in the community, in the church, and in relative life. And, as most of them were poor, or might be reduced to proverty for conscience' sake in one way or other, they ought to be industrious in manual labour, as the apostle had commanded them, at the time when he laboured for his bread among them. Thus they would be enabled to act honourably and creditably, among their unbelieving neighbours: paying all their dues, maintaining their families decently, and being preserved from seeking relief by any disgraceful services or compliances; as not having any want of things suited to their station, or requisite in order to relieve one another in their distresses. (*Marg.* and *Marg. Ref.* f—l. *Notes, Eph.* 4:28. 2 *Thes.* 3:6—15.)

Brotherly love. (9) Φιλαδελφιας. See on *Rom.* 12:10. *Heb.* 13:1. (*Notes,* 1 *Pet.* 1:22. 2 *Pet.* 1:5—7, *v.* 7.)—*Taught of God.*] Θεοδιδακτοι. Here only. Διδακτοι του Θεου. *John* 6:45.—*Is.* 54:13. *Sept.—That ye study.* (11) Φιλοτιμεισθαι. See on *Rom.* 15:20. "To be ambitious." *To be quiet.*] Ἡσυχαζειν. See on *Luke* 23:56.—*To do your own business.*] Πρασσειν τα ιδια. *Notes, Is.* 54:11—14. *Jer.* 31:33,34. *John* 6:41—46.—*Commanded.*] Παρηγγειλαμην. *Luke* 5:14. *Acts* 5:28. 1 *Tim.* 1:3. 6:13,17. Παραγγελια. See on 2.—*Honestly.* (12) Ευσχημονως. See on *Rom.* 13:13. Ευσχημων. See on *Mark* 15:43.

V. 13—18. (*Notes,* 1 *Cor.* 15:20—28,50—54.) Perhaps he apostle heard, that some of the Thessalonian believers had lately died, or suffered martyrdom; and that their relatives and brethren were greatly dejected about them, not duly attending to the cons lations suggested by the gospel. He therefore "would not have them to be ignorant concerning those who were asleep" in Christ, that they were in a safe and happy state: seeing it was not proper for them to sorrow on these occasions, in so disconsolate a manner, or with such outward expressions of violent grief, as those who had no hope respecting their deceased friends, or expectation of meeting them again, were used to do. (*Marg. Ref.* m, o, p. *Notes, Prov.* 14:32. *Eph.* 2:11—13.) For "since" they believed "that Jesus" died for their "sins, and rose again for their justification;" they might thence assuredly infer, that God would raise again incorruptible the bodies of those who slept in Jesus; that they might be produced with him, and presented by him, at the last day. Death was become only a sleep "*through* Jesus," as the body felt no pain, and the soul was present with the Lord in holiness and felicity. (*Marg. Ref.* n, q. *Notes,* 2 *Cor.* 5:1—8. *Phil.* 1:21—26.) He must therefore "say unto them, by the word of the Lord," or by immediate revelation, that such of the whole multitude of believers, as should be found alive at his coming, would not enter into the full enjoyment of heavenly felicity, in body and soul, before their brethren, who had previously died and been buried. (*Marg. Ref.* t—y.) For at that solemn period, "the Lord Jesus" will be seen to "descend from heaven," with the acclamations of attending angels, "and the spirits of just men made perfect," and "the voice of the archangel," who will be appointed to lead the hierarchies of heaven, on this illustrious occasion; and with "the trumpet of God," sounding in a manner similar to what it did from mount Sinai, but doubtless far more loud and tremendous. (*Marg. Ref.* z—c. *Note, Ex.* 19:16—20.) Then, "all that are in the graves shall hear the voice of the Son of God, and shall come forth;" but "the dead in Christ shall rise first," and be rendered incorruptible, even before their brethren, who never died, shall be changed. Immediately after, these "will be changed," and their bodies become immortal and spiritual. (*Notes,* 1 *Cor.* 15:50—54. *Phil.* 3:20,21.) Thus will they be suddenly taken up together into "the clouds, to meet the Lord in the air;" that, being approved as heirs of the kingdom, the whole company may be his assessors in judgment, and then re-enter heaven with him triumphantly: and "so will they be for ever with the Lord." Wherefore the apostle exhorted the Thessalonians to comfort and encourage themselves and each other with these animating topics, under the loss of their brethren, the prospect of death, and all their trials and sorrows. (*Marg.* and *Marg. Ref.* e—i.)—Some suppose, that the apostle expected to live till the day of judgment, because he spoke in the first person plural concerning those who should be alive at that time: but he elsewhere spoke of being absent from the body, and of "being raised up with Jesus." (2 *Cor.* 4:14 5:8.) He was one who remained alive after others had been removed; his faith and hope annihilated, as it were, the intervening space: his love made him consider the cause of the whole multitude as his own; and it is evident that he did not speak it personally of himself: for when the Thessalonians imagined that "the day of judgment was at hand," he diligently set himself to rectify that mistake. (*Note,* 2 *Thes.* 2:1,2.) As the apostle expressly declares, that he "spake by the word of the Lord," or by divine inspiration; the consequences of allowing him to be mistaken in what he said, should very seriously be considered. Similar expressions may be found in other parts of Scripture. (*Ps.* 66:6. 81:5. *Hos.* 12:4.)—Some suppose that Christ himself was meant by "the archangel," being "the ruler of all angels;" but, as we must understand the words, "the Lord," of him, it seem... not natural to explain another term in the same sentence of him likewise: and many intimations are given of different ranks and orders among the holy angels. (Comp. 2 *Pet.* 2:11. with *Jude* 9. *Notes, Eph.* 1:15—23, *v.* 21. 3:9—12. 1 *Pet.* 3:21, 22, *v.* 21. *Jude* 9,10.) The resurrection of believers is exclusively meant, as every attentive reader must perceive; and there-

CHAPTER V

to the coming of Christ will be sudden, and bring inevitable destruction on the wicked; "the children of light" are especially called on to prepare for it, in vigilance and sobriety, with faith, and love, and hope, and to comfort and edify one another, 1—11. Various exhortations, admonitions, and encouragements, 12—25. Concluding prayers and salutations, 26—28.

BUT of [a]the times and the seasons, brethren, [b]ye have no need that I write unto you.

2 For yourselves [c]know perfectly, that [d]the day of the Lord so cometh as a thief in the night.

3 For when they shall say, [e]Peace and safety; [f]then sudden destruction cometh upon them, [g]as travail upon a woman with child; [h]and they shall not escape.

a Matt. 24:3,36. Mark 13:30—32. Acts 1:7. b 4:9. 2 Cor. 9:1. Jude 3. c Jer. 23:20. d Matt. 24:42—44. 25:13. Mark 13:34,35. Luke 12:39,40. 2 Pet. 3:10. Rev. 3:3. 16:15. e Deut. 29:19. Judg. 18:27,28. Ps. 10:11—13. Is. 21:4. 56:12. Dan. 5:3—6. Nah. 1:10. Matt. 24:37—39. Luke 17:26—30. 21:34,35. f Ex. 15:9,10. Josh. 8:20—22. Judg. 20:41,42. 2 Chr. 32:10—21. Ps. 73:18—20. Prov. 29:1. Is. 30:13. Acts 12:22,23. 12:41. 2 Thes. 1:9. 2 Pet. 2:4. Rev. 18:7,8. g Ps. 48:6. Is. 13:8. 21:3. Jer. 4:31. 6:24. 22:23. Hos. 13:13. Mic. 4:9,10. h Matt. 23:33. Heb. 2:3. 12:25.

fore all speculations concerning the bodies with which the wicked shall arise, (a subject on which the Scripture observes a profound silence,) must be wholly foreign to the subject. (*Notes, Eph.* 1:21. 3:9. 1 *Pet.* 3:22.) The notions which prevailed among the Gentiles, left them totally destitute of a firm, well-grounded, and animating hope of again meeting their deceased friends, in a state of happiness; and so do the notions on these subjects of merely nominal Christians.—Some expositors have said, that the expression, "So shall we ever be with the Lord," implies that the souls of believers are not previously, at least not permanently, with him: but has not the apostle expressly assured us of the contrary? (2 *Cor.* 5:8. *Phil.* 1:23,24.)—*By the word of the Lord.* (15) 1 *Kings* 13:1.

Them which are asleep. (13) Των κεκοιμημενων. 14,15. See on *John* 11:11.—*Others.*] Οι λοιποι. See on *Luke* 18:9.—*Sleep in Jesus.* (14) Κοιμηθεντας δια του Ιησου. 1 *Cor.* 15:18.—It is "through Jesus," that death, in this sense, is called sleep. —*With a shout.* (16) Εν κελευσματι. Here only. '*Cum hortationis clamore.*' Beza.—*Of the archangel.*] Αρχαγγελου. *Jude* 9.—There is no article here; two articles in Jude, Ὁ Μιχαηλ ὁ Αρχαγγελος.—*Shall be caught up.* (17) Αρπαγησομεθα. See on *Matt.* 11:12. *John* 6:15.—*To meet.*] Εις απαντησιν. *Matt.* 25:1,6. *Acts* 28:15. Απανταω, *Matt.* 28:9.—*In the air.*] Εις αερα. See on *Eph.* 2:2.—Christ shall "come in the clouds;" "the air" here means the same; and however understood, has no reference to the *reality* of that kingdom, which his saints shall then inherit.

PRACTICAL OBSERVATIONS.

V. 1—8. The ministers of Christ are bound to instruct their flocks, not only in the great doctrines and promises of the gospel; but also in every part of their duty, that they may "know how they ought to walk and to please God;" and Christians should as readily receive these instructions, as they do the most encouraging declarations of saving grace, and everlasting love. They should also take in good part the earnest, repeated, affectionate, and authoritative exhortations of their pastors; when they "beseech and charge" them to abound "more and more" in every good work, according to "the commandments given them in the name of the Lord Jesus." For, as all men come far short of absolute perfection; zealous ministers cannot be fully satisfied with the present measure of the people's fruitfulness, any more than humble Christians are with their own attainments.—"The will of God," as revealed in his holy law, and in his precious promises, implies his purpose of their complete sanctification: (*Notes, Ps.* 130:7,8. 2 *Pet.* 1:3,4.) we should therefore diligently follow after perfect holiness. And it may encourage those who long for more entire sanctification, to reflect, that in this respect, their will and that of God are now coincident. In aspiring after this renewal of the soul unto holiness, the strictest restraints must be imposed upon the appetites and senses of the body, and upon all those thoughts and inclinations of the mind, which are connected with them: that, not only "fornication" and gross transgressions may be abstained from; but that every one "may know how to possess his vessel in sanctification and honour;" at a distance from "the lust of concupiscence," which so shamefully degrades the immense numbers of those "who know not God." It is a deep disgrace to a rational creature to be a slave to his animal inclinations, and to act contrary to his better judgment, his true interest, or the welfare of his neighbour, for the sake of gratifications, of which the beasts are equally capable: but it is far more dishonourable for a spiritual man, a child of God, a member of Christ, a temple of the Holy Spirit, and an heir of heaven, to have his mind and body polluted, or unfitted for communion with God, by unlawful or inexpedient gratifications, or even by improper thoughts and desires. Yet, in many cases this will not be avoided, without very strict watchfulness, and fervent, persevering prayer; without diligence in every means of grace, and a constant care to shun all temptations or occasions of evil. It is equally inconsistent with the character of a Christian, to "go beyond or defraud his brother in any matter;" or to injure him in his property, reputation, or connexions. This too calls for the most diligent care, and the most impartial scrutiny into every part of our conduct: for self-love, and the customs of the world, and even former habits, will otherwise lead us, without reflection, in some measure, to violate the golden rule of "doing to others, as we would they should do unto us." If a believer be led to commit offences of this kind, the Lord will surely chastise him, and thus bring him to repent and forsake them: but if any cloak allowed dishonesty, with specious appearances of piety, or zeal for certain doctrines, however true, they will dreadfully find, "the Lord is the Avenger of all such;" and their present impunity will only tend to their heavier condemnation at last. (*Note, Matt.* 23:14.) Of this, the great champion for the doctrines of grace "forewarned" his new converts, his beloved Thessalonians; testifying that nothing could induce the Lord to connive at the want of strict honesty, in the dealings of men with each other. For the Lord has not called us into a state of peace with him, that we may go on in the polluting practice of worldly lusts; but that, depending on his promises, "we may cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God." (*Note,* 2 *Cor.* 7:1.) And let it be remembered, that he who despises such admonitions, does not so much despise him who enforces them from the pulpit or the press, as that God by whose Spirit they were originally dictated: yea, he as really despises God, as that man does, who contemns the message of salvation by the grace of the gospel. (*Note,* 1 *Sam.* 12:9,10.)

V. 9—18. All true believers are "taught of God to love one another" as brethren in Christ, and from love to his name: (*Notes,* 1 *John* 2:7—11. 3:13—15,18—24. 4:7,8. 5:1—3.) they remember the instructions they have received on that subject, which is so congenial to their new nature; by practice they acquire *habits* of kindness, compassion, forbearance, and forgiveness; they love their brethren, wherever they meet with them; and they feel an expansive benevolence to all mankind: yet, it is very proper to exhort them to "increase" in these things "more and more." It should also be the height of their ambition, to behave quietly and peaceably; avoiding all interference in other men's matters, diligently attending to their own duty; being willing to "labour, working with their own hands" in any honest calling; and to be active in every service, which their station in the church, the family, or the community requires of them. When Christians are thus industrious, and contented in obscure situations: submitting to many difficulties in order to pay every one his due; decently maintaining their families, devising by every means to live within the bounds of their income; having no need to raise contributions, in order to supply deficiencies, occasioned by improvidence or extravagance; and being ready to spare a little for the relief of their more indigent brethren and neighbours, they will be respectable themselves, and an honour to the profession of the gospel. And should disappointments and afflictions at any time render them incapable of acting according to their plan; they may expect candid allowance and cheerful assistance; as they will have a testimony in every one's conscience, that it is a real and unavoidable necessity.—Christianity does not forbid, grace does not extinguish, our natural affections; but only teaches us to regulate and moderate them. It therefore behooves believers, to mourn with resignation, even for such relatives as they cannot think of without discouragement in respect of their eternal state: but it is peculiarly improper for them to indulge grief and sorrow, "as men without hope, for those who sleep in Jesus;" whose souls are at rest with him, and whose bodies also shall be raised again, to attend the triumph of their once crucified and risen Redeemer. Indeed inconsolable sorrow, in such cases, however admired by the world, is rebellion against the appointment of God, and the offspring of unbelief; grief should no more be *indulged* and *cherished*, than our anger or other passions. Our own loss, on such occasions, we must feel and mourn for with submission to the will of God: but the separation will be short, the reunion rapturous, and the subsequent felicity uninterrupted, unalloyed, and eternal. Nor shall such of us, as endure the stroke of death, be eventually less favoured and happy than those who will be "found alive at the coming of the Lord;" that great event to which we should continually look forward. For when the incarnate Lord of all worlds shall appear, in "his own glory, and in that of the Father, with all his holy angels;" at his summons, attended "with the voice of the archangel, and the trump of God," "the dead in Christ shall rise first;" and, being joined by their brethren then living on the earth, "they shall meet their Lord in the air," with unutterable joy, and be for ever with him in the regions of perfect felicity. May we, by realizing faith and hope, continually anticipate that solemn but joyful period; and comfort ourselves and each other with these words of truth and love! (*P. O.* 1 *Cor.* 15:41—58.)

NOTES.—CHAP. V. V. 1—3. The apostle did not think it needful to write to the Thessalonians concerning the precise time of Christ's coming; or the seasons appointed by God for the accomplishment of his promises and predictions. This was not a matter of revelation, and it did not belong to him or them to inquire into it, from an unavailing presumptuous curiosity. (*Marg. Ref.* a, b. *Notes, Matt* 24:45—51. 25:1—13. *Mark* 13:32—37. *Acts* 1:4—8, *v.* 7.) In general, they "perfectly knew," from his former instructions

4 But ye, brethren, [i]are not in darkness, that that day should [k]overtake you as a thief.

5 Ye are all [l]the children of light, and the children of the day: we are not of the night, nor of darkness.

6 Therefore [m]let us not sleep, as *do* others; but let us [n]watch and be [o]sober.

7 For [p]they that sleep, sleep in the night; [q]and they that be drunken, are drunken in the night.

8 But let us, [r]who are of the day, be sober, putting on [s]the breastplate of faith and love; and for a helmet, [t]the hope of salvation:

9 For God hath [u]not appointed us to wrath; but to [x]obtain salvation by our Lord Jesus Christ,

10 Who [y]died for us, that, [z]whether we wake or sleep, we should live together with him.

11 [a]Wherefore, [b]comfort yourselves together [c]and edify one another, [c]even as also ye do.

[*Practical Observations.*]

12 ¶ And we beseech you, brethren, [d]to know them which [e]labour among you, [f]and are over you in the Lord, [g]and admonish you;

13 And to [h]esteem them very highly in love for their work's sake. *And* be at peace among yourselves.

14 Now we [i]exhort [k]you, brethren, [l]warn them [m]that are [‡]unruly, [n]comfort the feebleminded, [o]support the weak, [p]be patient toward all *men*.

15 [q]See that [r]none render evil for evil unto any

Rom. 13:11,12. Col. 1:13. 1 Pet. 2:9,10. 1 John 2:8. k Deut. 19:6. 28:15, 45. Jer. 42:16. Hos. 10:9. Zech. 1:6. l Luke 16:8. John 12:36. Acts 26:18. Eph. 5:8. m Prov. 19:15. Is. 56:10. Jon. 1:6. Matt. 13:25. 25:5. Mark 14: 37. Luke 22:46. Rom. 13:11—14. 1 Cor. 15:34. Eph. 5:14. n Matt. 24:42. 25:13. 26:38,40,41. Mark 13:34,35,37. 14:36. Luke 12:37,39. 21:36. 22:46. Acts 20:31. 1 Cor. 16:13. Eph. 6:18. Col. 4:2. 2 Tim. 4:5. 1 Pet. 4:7. Rev. 3:2. 16:15. o 8. Phil. 4:5. 1 Tim. 2:9,15. 3:2,11. Tit. 2:6,12. 1 Pet. 1:13. 5:8. p Job 4:13. 33:15. q 1 Sam. 25:36,37. Prov. 23:29—35. Is. 21:4,5. Dan. 5:1,5. Acts 2:15. Pet. 2:13. r 5. Rom. 13:13. Eph. 5:8,9. 1 Pet. 2:9. 1 John 1:7. s Is. 59:17. Rom. 13:12. 2 Cor. 6:7. Eph. 6:11,13—18. t Job 19:23—27. Ps. 42:5,11. 43:5. Lam. 3:26. Rom. 5:2—5. 8:24,25. 1 Cor. 13:13. Gal. 5:5. 2 Thes. 2:16. Heb. 6: 18. 10:35,36. 1 Pet. 1:3—5,13. 1 John 3:1—3. u 3:3. Ex. 9:16. Prov. 16:4. Is. 28:10—17. Matt. 26:24. Acts 1:20,25. 13:48. Rom. 9:11—23. 2 Tim. 2:19,20. 1 Pet. 2:8. 2 Pet. 2:3. Jude 4. x Rom. 11:7,30. 2 Thes. 2:13,14. 1 Tim. 1:13,16. 2 Tim. 2:10. 1 Pet. 2:10. 2 Pet. 1:1. y Matt. 20:28. John 10:11,15,17. 15:13. Rom. 5:6—8. 8:34. 14:8,9. 1 Cor. 15:3. 2 Cor. 5:15,21. Eph. 5:2. 1 Tim. 2:6. Tit. 2:14. 1 Pet. 2:24. 3:18. z *See on* 4:13,17. a *See on* 4:18. * Or, *exhort*. Heb. 3:13. 10:25. b Rom. 14:19. 15:2. 1 Cor. 10:23. 14:5,12,26. 2 Cor. 12:19.

Eph. 4:12,16,29. 1 Tim. 1:4. Jude 20. c 4:10. Rom. 15:14,15. 2 Pet. 1:12. d 1 Cor. 16:18. Phil. 2:29. e 2:9. Matt. 9:37,38. Luke 10:1,2,7. John 4:38. Acts 20:35. 1 Cor. 3:9. 15:10,16. 16. 2 Cor. 5:9. 6:1. 11:23. 1 Tim. 5:17. 2 Tim. 2:6. f 1 Tim. 5:17,18. 2 Tim. 2:6. Rev. 2:3. f Acts 20:28. 1 Cor. 12:28. Tit. 1:5. Heb. 13:7,17. 1 Pet. 5:2,3. Rev. 1:20. 2:1,8,12,18. 3:1,7,14. g 14. 1 Tim. 5:1,20. Tit. 1:13. 2:15. h Matt. 10:40. 1 Cor. 4:1,2. 9:7—11. Gal. 4:14. 6:6. i Gen. 45:24. Ps. 133:1. Mark 9:50. Luke 17:3—5. John 13:34,35. 15:17. Rom. 14:17—19. 2 Cor. 13:11. Gal. 5:22. Eph. 4:3. Col. 3:15. 2 Thes. 3:16. 2 Tim. 2:22. Heb. 12:14. Jam. 3:18. † Or, *beseech*. Rom. 12:1. k *See on* 12. 1 Jer. 6:10. Ez. 3:17—21. 33:3—9. Acts 20:27,31. 1 Cor. 4:14. Col. 1:28. m Tit. 1:6,10. ‡ Or, *disorderly*. 2 Thes. 3:11—13. n 2:7—12. Is. 35:3,4. 40:1,2,11. Ez. 34:16. Matt. 12:20. Luke 22:32. John 21:15—17. Rom. 14:1. 15:1—3. Gal. 6:1,2. Heb. 12:12. o Acts 20:35. *Gr.* p Is. 63:9. 1 Cor. 13:4,5. Gal. 5:22. Eph. 4:2,32. 5:1,2. Col. 3:12,13. 1 Tim. 3:3. 6:11. 2 Tim. 2:24,25. 4:2. Heb. 5: 2,3. 13:3. q Gen. 45:24. 1 Cor. 16:10. Eph. 5:15,33. 1 Pet. 1:22. Rev. 19:10. 22:9. r Ex. 23:4,5. Lev. 19:18. 1 Sam. 24:13. Ps. 7:4. Prov. 17:13. 20:22. 24:17, 29. 25:21. Matt. 5:39,44,45. Luke 6:35. Rom. 12:17—21. 1 Cor. 6:7. 1 Pet. 2:22, 23. 3:9.

that "the day of the Lord was coming as a thief in the night." (*Marg. Ref.* c, d. *Notes*, *Matt.* 24:42—44. 2 *Pet.* 3:10—13. *Rev.* 16:12—16.) The thief breaks into the house, while the family is asleep, and unprepared for resistance; and thus excites great terror, and plunders or murders as he pleases: thus the day of the Lord is coming on the ignorant, the careless, the secure, and unbelieving, when they do not expect it; it will excite the most distressing consternation, and will plunge them into the most tremendous destruction.—As the hour of death is the same to each person, which judgment will be to mankind in general; so the same remarks and illustrations equally answer to both cases: and when sinners are flattering themselves with the hope of "peace and safety," then sudden destruction will come upon them. (*Marg. Ref.* e, f. *Note*, *Luke* 12:15—21, *v.* 20. 21:34—36.) This is further illustrated by another most striking similitude: as the woman with child, often when she is thinking of something else, is suddenly seized with her travailing pangs, which will unavoidably increase upon her; so ungodly men have abundant reason to look forward with terror to death and judgment: yet, they are employed and amused by so many other matters, that they are suddenly surprized with those solemn events, when they least expect them; and this first astonishment will be followed with increasing misery, from which it will be impossible for them ever to escape. (*Marg. Ref.* g, h. *Notes*, *Ps.* 48:4—7. *Is.* 21:3—5. *Dan.* 5:5—9,30,31. *Matt.* 22:32—35.) The former chapter ends with a special revelation, concerning the Lord's coming to judgment; and the beginning of this ought certainly to be interpreted of the same grand events.

Times and seasons. (1) Των χρονων και των καιρων. *Acts* 1:7.—*Perfectly.* (2) Ακριβως. *Acts* 18:25. *Eph.* 5:15.—*The day of the Lord.*] Ἡ ἡμερα Κυριου. 1 *Cor.* 1:8. 5:5. 2 *Cor.* 1: 14. *Phil.* 1:6,10. 2:16. 2 *Tim.* 1:12,18. 4:8.—*Sudden destruction.* (3) Αιφνιδιος ολεθρος. *Luke* 21:34. Ολεθρος, 2 *Thes.* 1:9. 1 *Tim.* 6:9. See on 1 *Cor.* 5:5.—*Cometh upon.*] Εφιστατ. *Luke* 2:9,38. 21:34. 2 *Tim.* 4:2.

V. 4—11. The apostle judged it needful to give these warnings, for the benefit of those who were negligent in preparing for "the coming of the Lord:" yet, he was well satisfied as to the Christians at Thessalonica in general. They not only enjoyed the outward light of the gospel, and professed to believe and walk in it; but he was persuaded, that they were really "delivered from the power of darkness," and the ignorance and wickedness of their heathen state. (*Marg. Ref.* i. *Notes*, *Acts* 26:16—18. *Col.* 1:9—14.) They were not, therefore, in danger of being overtaken by the day of the Lord, when unprepared; as the thief surprises those that are asleep. They were all, according to their profession, nay, according to his confidence in them, "the children of light and of the day;" (*Notes*, *John* 8:12. 12:34—36. *Eph.* 5:8—14.) for none of Christ's true disciples were "of the night, or of darkness." They neither continued in ignorance or under delusion, nor lived in wickedness, nor wanted concealment for their secret practices: but, being delivered from the thick darkness of heathenism, or the comparative darkness of Judaism, they enjoyed and walked according to the clear light of the gospel. (*Marg. Ref.* k, l. *Notes*, *Is.* 60:1—3. 1 *John* 1:5—7. 2:7—11.) It behooved them, therefore, to act up to their privileges; and not to be supine, indolent, careless, and unwatchful, as others were, or as "the rest of mankind" were: but to be vigilant, circumspect, upon their guard against the assaults and stratagems of their enemies, and attentive to every opportunity of duty; and to be serious, considerate, moderate in every thing of a secular nature, and indifferent as to all animal indulgences. (*Marg. Ref.* m—o. *Notes*, 1 *Pet.* 2:9—12. 4:1—5,7. *P. O.* 1—11. 5:8,9.) In general, men choose to sleep during the quiet of the night; and to be drunken or riotous, when others were asleep, that their excess might be the less noticed. In like manner, all sloth, unwatchfulness, intemperance, or excessive worldly pursuits, were more consistent with the condition of benighted heathens, than with that of Christians; who would, as it were, turn the day into night, if they were betrayed into any such practices. (*Marg. Ref.* p, q. *Note*, *Rom.* 13:11—14.) As therefore they enjoyed the full light of "the Sun of righteousness," they ought to "be sober and vigilant:" for they had not only a great work to do; but an arduous warfare to maintain, against numerous, potent, active, and subtle enemies. (*Notes*, *Eph.* 6:10—20.) They ought to stand armed like soldiers, and to be vigilant as sentinels: while faith in Christ, and a firm belief of the divine word, with reliance on the promises, and love to God, to Christ Jesus, to holiness, to each other, and to all men, constituted "a breastplate," to defend their heart and mind from mortal wounds; and a well-grounded, realizing "hope" of eternal happiness and complete salvation, was like "a helmet" to cover their heads in the day of battle, to defend them from the fear of the most cruel persecutors. (*Marg. Ref.* r, s. *Notes*, *Heb.* 6:11—20, *v.* 19. 1 *Pet.* 1:3—5,13—16. 1 *John* 1:1—4.) This hope they were warranted to entertain; as their conversion proved, that "God had not appointed them to" endure the severity of his "wrath," which their sins had deserved; but had "chosen them to obtain salvation" of his free mercy, through Jesus Christ; who had willingly suffered death to atone for their sins, and to ransom their souls; that "whether they waked or slept," whether they lived or died, or in whatever circumstances they were found at death, or at the coming of their Lord, they might live together with him in glory. (*Marg. Ref.* u—z. 1:1—4. *Rom.* 5:3—10. 8: 28—31. 2 *Thes.* 2:13,14.) They ought therefore to comfort themselves, and each other, when they met together, by mutual exhortations and encouragements; while every individual endeavoured to animate his brethren, and especially his most intimate friend and companion; and thus to instruct and edify one another in faith and holiness, as they had already begun to do. (*Marg.* and *Marg. Ref.* a—c.)—*They that be drunken*, &c. (7) 'Note, O the sad dissoluteness of the manners of the Christians of our age, who frequently are guilty of that drunkenness in the daytime, which heathens only practised in the night.' *Whithy.*

Should overtake. (4) Καταλαβῃ. *Phil.* 3:12,13. See on *John* 1:5. *Eph.* 3:18.—*Be sober.* (6) Νηφωμεν. 8. 2 *Tim* 4:5. 1 *Pet.* 1:13. 4:7. 'Quasi ex νη et πινω.' *Schleusner*

Appointed. (9) Εθετο. *John* 15:16. *Acts* 13:47. 20:28. 1 *Cor.* 12:28. 1 *Tim.* 1:12.—*To obtain salvation.*] Εις περιποιησιν σωτηριας.—Περιποιησις. See on 2 *Thes.* 2:14.

V. 12—15. It is evident, that the apostle, either personally, or by Timothy, Titus, and others of his fellow-labourers, used to "ordain elders in every city:" (*Notes*, *Acts* 14:21—23. 20: 17—28. 1 *Tim.* 5:21,22. 2 *Tim.* 2:1,2. *Tit.* 1:5—9.) and, though no mention is made of this, either in the brief history of his labours at Thessalonica, or in the opening of the epistle; there can be no reasonable doubt, that he had appointed elders over the church in that city also. It was their office to "labour" among the people, in preaching the word of God, and in every means of promoting their edification, and the conversion of sinners: to preside in the regulation and conduct of public worship, and in the management of their spiritual concerns; as placed over them in the Lord, to act by his

man; but [e]ever follow that which is good, both among yourselves, [t]and to all *men*.

16 [u]Rejoice evermore.

17 [x]Pray without ceasing.

18 In [y]every thing give thanks: [z]for this is the will of God in Christ Jesus concerning you.

19 [a]Quench not [b]the Spirit.

20 [c]Despise not prophesyings.

21 [d]Prove all things; [e]hold fast that which is good.

22 [f]Abstain from all appearance of evil.

[Practical Observations.]

23 And the very [g]God of peace [h]sanctify you wholly; and *I pray God* [i]your whole spirit, and soul, and body, be [k]preserved blameless unto the coming of our Lord Jesus Christ.

24 [l]Faithful *is* he that [m]calleth you, [n]who also will do *it*.

25 Brethren, [o]pray for us.

26 [p]Greet all the brethren with a holy kiss.

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e 3:12. Deut. 16:20. Ps. 38:20. Rom. 14:19. 1 Cor. 14:1. 1 Tim. 6:11. Heb. 12:14. 1 Pet. 3:11—13. 3 John 11. t Rom. 12:17,18. Gal. 6:10. 2 Tim. 2:24. Tit. 3:2. u 1 Pet. 2:17. *u See on* 2 Cor. 6:10. Phil. 4:4. Matt. 5:12. Luke 10:20. Rom. 12:12. x *See on* Luke 18:1. Eph. 6:18. Col. 4:2. y *See on* Eph. 5:20. Phil. 4:6. Col. 3:17. Job 1:21. Ps. 34:1. Heb. 13:15. z 4:3. 1 Pet. 2:15. 4:2. 1 John 2:17. a Cant. 8:7. Eph. 6:16. b Gen. 6:3. 1 Sam. 16:14. Neh. 9:30. Ps. 51:11. Is. 63:10. Acts 7:51. Eph. 4:30. 1 Tim. 4:14. 2 Tim. 1:6. c 4:8. Num. 11:25—29. 1 Sam. 10:5,6,10—13. 19:20—24. Acts 19:6. 1 Cor. 11:4. 12:10, 28. 13:2,9. 14:1,3—6,22—25,29—32,37—39. Eph. 4:11,12. Rev. 11:3—11. d Is. 8:20. Matt. 7:15—20. Mark 7:14—16. Luke 12:57. Acts 17:11. Rom. 12:2. 1 Cor. 2:14,15. 14:28. Eph. 5:10. 1 Thil. 1:10. *marg.* 1 John 4:1. Rev. 2:2. e Deut. 11:6—9. 32:46,47. Prov. 3:1,21—24. 4:13. 6:21—23. 23:23. Cant. 3:4. John 8:31. 15:4. Acts 11:23. 14:22. Rom. 12:9. 1 Cor. 15:58. Phil. 3:16. 2 Thes.

2:15. 2 Tim. 1:15. 3:6. 4:14. Heb. 10:23. Rev. 2:25. 3:3,11. f 4:12. Ex. 23:7 Matt. 17:26,27. Rom. 12:17. 1 Cor. 8:13. 10:31—33. 2 Cor. 6:3. 8:20,21. Phil 4:8. Jude 23. g Rom. 15:5,13,33. 16:20. 1 Cor. 14:33. 2 Cor. 5:19. Phil. 4:9 2 Thes. 3:16. Heb. 13:20. 1 Pet. 5:10. h 3:13. 4:3. Lev. 20:8,26. Ez. 37:28. John 17:19. Acts 20:32. 26:18. 1 Cor. 1:2. Heb. 2:11. 1 Pet. 1:2. Jude 1. i Heb. 4:12. k 3:13. 1 Cor. 1:8. Eph. 5:26,27. Phil. 1:6,10. 2:15,16. Col. 1:22. Jude 24. l Deut. 7:9. Ps. 36:5. 40:10. 86:15. 89:2. 92:2. 100:5. 138:2. 146:6. Is. 25:1. Lam. 3:23. Mic. 7:20. John 1:17. 3:33. 1 Cor. 1:9. 10:13. 2 Thes. 3:3. 2 Tim. 2:13. Tit. 1:2. Heb. 6:17,18. m 2:12. Rom. 8:30. 9:24. Gal. 1:15. 2 Thes. 2:14. 2 Tim. 1:9. 1 Pet. 5:10. 2 Pet. 1:3. Rev. 17:14. n Num. 23:19. 2 Kings 19:31. Is. 9:7. 14:24—26. 37:32. Matt. 24:35. o Rom. 15:30. 2 Cor. 1:11. Eph. 6:18—20. Phil. 1:19. Col. 4:3. 2 Thes. 3:1—3. Philem. 22. Heb. 13:18,19. p *See on* Rom. 16:16. 1 Cor. 16:20.

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authority and in his name: and to admonish, reprove, and warn such persons as acted wrong, or were likely to be drawn aside. The apostle therefore exhorted the people to be observant of these teachers and rulers, to acknowledge them as the Lord's stewards, and to regard their admonitions; and they were directed not only to love them as Christians, but to "esteem them more abundantly in love for their works' sake;" and to show them all respect and kindness, in return for the benefit which they derived from their faithful labours; that, under their guidance and instruction, they might live in entire harmony with each other. (*Marg. Ref.* d—i.)—The apostle on the other hand exhorted the pastors, and others in conjunction with them, to warn, reprove, and censure such persons as were unruly, and acted like soldiers who quit their ranks; to comfort those who were weak in the faith, timorous, discouraged through temptation, and harassed by perplexities, fears, and misapprehensions; to support by proper instructions and every encouraging topic, such as were ready to stumble, or were of a weak and feeble capacity; as well as to support and provide for those who were sick, and unable to maintain themselves. (*Marg. Ref.* k—o. *Notes*, *Is.* 35:3,4. 40:1,2. *Matt.* 12:14—21. *Acts* 20:32—35, *v.* 35.) At the same time, it was incumbent on them, to exercise patience and long-suffering towards persons of all kinds; behaving with tenderness and meekness even to those who acted in the most ungrateful or perverse manner. Indeed all of them ought to be extremely watchful, lest injuries and insults should induce them to "render evil for evil." Let them see to it, that on no account whatever, they did this "to any man," however inexcusable his conduct might be; on the contrary they ought steadily to persevere in all those things which were kind, benevolent, beneficent, and useful, "both among themselves and towards all men," without excepting even their virulent persecutors. (*Marg. Ref.* p—t. *Notes*, *Prov.* 24:17,18,29. 25:21,22. *Rom.* 12:14—21. 1 *Pet.* 3:8—12.) This may also imply an instruction to the pastors and other Christians, to watch over their brethren; and if they perceived any indications of a bitter and vindictive spirit, to repress it by every suitable means, and with all their influence.

To know. (12) Ειδεναι. 'Look on them, and distinguish them from others, who do not thus labour.' (*Note*, 1 *Tim.* 5:17,18.)—*Which labour.*] Τους κοπιωντας. 1 *Tim.* 4:10. 5:17. 2 *Tim.* 2:6.—*Are over you.*] Προϊσταμενους. See on *Rom.* 12:8. (*Notes*, *Heb.* 13:7,8,17.)—*Very highly.* (13) Υπερ εκπερισσου. See on 3:10.—*Them that are unruly.* (14) "Disorderly." *Marg.* Τους ατακτους. Here only. Ατακτως, 2 *Thes.* 3:6,11. Ατακτεω, 2 *Thes.* 3:7. Ex a priv. et τασσω, *ordino.* See on *Acts* 13:47. (*Notes*, 2 *Thes.* 3:6—12.)—*Comfort.*] Παραμυθεισθε. See on 2:11.—*Feebleminded.*] Ολιγοψυχους. Here only N. T.—*Prov.* 14:29. 18:14. *Is.* 54:6. 57:15. Ex ολιγος, *parvus*, et ψυχη, *animus.*—*Support.*] Αντεχεσθε. *Matt.* 6:24. *Tit.* 1:9.—*Follow.* (15) Διωκετε. See on *Rom.* 12:13.

V. 16—22. The apostle exhorted the Christians at Thessalonica to consider it as their duty, as well as privilege, to be "always rejoicing" in the Lord. (*Marg. Ref.* u. *Notes*, *Hab.* 3:17—19. *Rom.* 5:3—5. 2 *Cor.* 4:13—18. *Phil.* 3:1—7, *v.* 3. 4:4.) He also directed them to pray incessantly, at stated seasons, occasionally, and with frequent ejaculations; and to watch against every thing which could put them out of frame for this important privilege and duty: (*Marg. Ref.* x. *Notes*, *Luke* 18:1—8. *Eph.* 6:18—20. *Col.* 4:2—4.) to "give thanks" also in every thing, and in all circumstances, as all their mercies were unmerited, and all their trials would prove beneficial: so that this constant spirit of gratitude was "the will of God concerning them," as his children in Christ Jesus. (*Marg. Ref.* y, z. *Notes*, *Phil.* 4:5,6. *Col.* 3:16, 17. *Heb.* 13:15,16. 1 *Pet.* 2:9,10.)—Many have explained "quenching the Spirit," of restraining the exercise of spiritual gifts, in themselves or others: but doubtless it relates principally to the sanctifying and comforting influences of the Holy Spirit, in the hearts of believers; not excluding his strivings and convictions in the hearts and consciences of sinners. These sacred influences tend to kindle a flame of sacred love in the soul: but they may be quenched, by evil tempers, by procrastination, by worldly cares, by inexpedient indulgences, by trifling company, or by negligence; even as fire may be quenched with water, and will go out if it be not supplied with fuel, if it want air, or be choaked with ashes. Thus convictions are often finally extinguished, and the Holy Spirit will "no more strive with men:" (*Note*, *Gen.* 6:3.) and thus believers often greatly damp the holy ardour of their souls, mar their own comfort, and impede their growth in grace; by not giving themselves up without delay to those spiritual affections, which are excited by the Holy Spirit, and by "quenching" them in the manner before mentioned: and this is the direct opposite to "quenching the fiery darts of the wicked one." (*Marg. Ref.* a, b. *Notes*, *Eph.* 4:30—32. 6:14—17.)—The apostle also warned his brethren, "not to despise prophesyings;" or those instructions and intimations of the divine will, which were given them by the prophets, either in explaining the Scriptures, or from immediate suggestions of the Spirit. (*Marg. Ref.* c. *Notes*, 1 *Cor.* 14:) The exhortation may also fairly include the more ordinary preaching of God's word.—Yet, as there would be many false teachers, and erroneous doctrines propagated by them; they must be careful to "prove," or *try*, both the teachers and their instructions, by the word of God; that they might reject what was spurious, and adhere to what was good and excellent. (*Marg. Ref.* d, e. *Notes*, *Is.* 8:20. 1 *John* 4:1—3.) And, not only were they exhorted to abstain from evident evil; but from every thing which appeared to be sinful, either in their own judgment, or in that of others; and to do nothing, concerning the lawfulness of which they doubted; or which might appear suspicious to those around them, and so prejudice them against the truth. (*Marg. Ref.* f. *Notes*, *Rom.* 14:19—23. 2 *Cor.* 8:16—24, *v.* 21.)—No doubt, cases often arise, in which we are required to do those things that appear evil to misinformed, prejudiced, and unreasonable men; in order to obey the commands of God, and to follow the clear dictates of our own consciences. But these are exceptions to the *general* rule, which could not be particularized in so compendious an exhortation: and they seem to be the only exceptions. For it is better to avoid what appears evil to others, though lawful in itself, if it can be done with a safe conscience; than by an uncharitable exercise of our Christian liberty, to cause our weak brother to offend, or to prejudice others against the gospel. (*Notes*, *Rom.* 12:17—21. 14:13—18. 15:1—3. 1 *Cor.* 8:7—13. 10:23—33.)—*The Spirit.* (19) 'That is, the afflatus, and light of God shining into our minds. But, some one will say, if that be never extinguished in the elect, this is commanded in vain. This, however, I strenuously deny. Nay, for this reason it is not extinguished in the elect, because they cherish it; and they are induced by these exhortations to cherish it. For he, who hath determined never wholly to extinguish his Spirit in the elect, hath also made known by what means he will cherish it, namely, by the progress of his people in piety.' *Beza.*—*Prove*, &c. (21) 'The apostle does not here bid the guides of the church try all things, and the people hold fast that which they delivered to them; but gives an injunction common to all Christians, having "their senses exercised to discern good and evil;" to all who are obliged "to hold fast that which is good," and not to believe false prophets: which is a strong argument for the perspicuity and sufficiency of holy Scripture for this work, and against the necessity of a living judge. For he that must "try all things," must also try the doctrine of this living judge, and therefore till he hath made this trial, must not admit his doctrine as an article of Christian faith. For these words plainly teach, that what we must hold fast, must first be tried. Hearers, says St. Basil, who are instructed in the Scriptures, ought to try the things spoken by their teachers; ... and receive those doctrines which are consonant, and reject those things which are alien from the Holy Scriptures.' *Whitby.* (*Notes*, *Matt.* 7:15—20. 15:10 11. *Luke* 12:54—57. *Acts* 17:10—15.)

Quench not. (19) Μη σβεννυτε. *Eph.* 6:16.—*Despise.* (20) Εξουθενειτε. See on *Luke* 18:9.—*Prophesyings.*] Προφητειας. *Rom.* 12:6. 1 *Cor.* 12:10. 13:2,8. 14:6,22. 1 *Tim.* 1:18, *et al.*—*Prove.* (21) Δοκιμαζετε. 2:4. See on *Luke* 12:56.—*Hold fast.*] Κατεχετε. 2 *Thes.* 2:6,7. *Heb.* 3:6,14. 10:23. See on *Rom.* 1:18

27 ᵠI ʳcharge you by the Lord ʳthat this epistle be read unto all the ˢholy brethren.

ᵠ 2:11. Num. 27:23. 1 Tim. 1:3,18. 5:7,21. 6:13,17. 2 Tim. 4:1. * Or, *adjure*. ʳ 1 Kings 22.16. 2 Chr. 18:15. Matt. 26.63. Mark 5:7. Acts 19:13. r Col. 4.16.

28 The ᵗgrace of our Lord Jesus Christ *be* with you. Amen.

2 Thes. 3:14. ˢ Heb. 3:1. ᵗ *See on* Rom. 1:7. 16:20,24. 2 Thes. 3:18.

V. 23—28. The apostle subjoined to his exhortations, fervent prayers to God; knowing that his efficacious grace alone could produce "the will and power," to do all the things to which he exhorted them. He besought the "very God of peace," "as in Christ reconciling the world unto himself;" and as actually reconciled to believers, and the Author of all their inward and outward peace; that he would sanctify them wholly and in respect of their entire nature; as consisting of a rational and immortal soul, an animal life with its various sensitive appetites, and a material body: that every sense, member, organ, and faculty, might be completely purified, and devoted to the service of God; and that thus they might be preserved blameless till the coming of Christ. (*Marg. Ref.* g—i. *Note*, 3:11—13.)—He was confident that the church at Thessalonica consisted in general of true believers: and, as he was assured of the Lord's faithfulness to his promises, and covenant engagements to his people, whom he had called by his grace; so he was satisfied that he would fully grant his prayer for them. (*Marg. Ref.* k—n. *Notes*, 1 *Cor.* 1:4—9. 10:13—17. *Phil.* 1:3—8.)—Having therefore desired them also to pray for him, and solemnly charged them by the authority of the Lord Jesus, to let this epistle be read to all the holy brethren, the saints that formed their church; he concluded with his usual salutations and benedictions. (*Marg. Ref.* o—t.)—*The very God of peace.* (23) *Notes*, 2 *Cor.* 5:18—21. 2 *Thes.* 3:16. *Heb.* 13:20,21.—*Charge you*, &c. (27) It seems evident, that this was addressed to the pastors of the church, and not to believers in general: else the persons charged, and they for whose benefit the charge was given, would have been precisely the same.—The original is "I adjure you."—The solemn charge implies likewise a most decided claim to divine inspiration: for it evidently places this, and consequently the apostle's other epistle's, on the footing of the ancient Scriptures, "the oracles of God." (*Note*, *Col.* 4:15,16.) It likewise shows, both that oaths and adjurations are in some cases lawful; and that the subject, concerning which the apostle wrote, was considered by him as peculiarly important. This is worthy of the most serious consideration of all those, even among protestants, who do not make the reading of the Scriptures a part of the service, when they meet in the worship of God; and of those who read them in so careless and indistinct a manner, that the congregation cannot hear or understand them. The advantage to illiterate people, to the multitude who cannot read, or who can read but imperfectly, of an audible, distinct, and emphatical reading of the Scriptures in public, can scarcely be calculated. It will soon render even the best preaching more fully understood; and it will in some degree supply the deficiency, in other cases.

Wholly. (23) Ὁλοτελεῖς. Here only.—*Whole.*] Ὁλόκληρον. *Jam.* 1:4.—*Lev.* 23:15. *Deut.* 27:6. *Sept.* Ex ὅλος, *totus*, et κλῆρος, *sors*. It seems to be used as a substantive for the whole of man, consisting of "spirit, soul, and body." Ὁλοκληρια. See on *Acts* 3:16.—*Be preserved.*] Τηρηθειη. 1 *Pet.* 1:4. 2 *Pet.* 3:7. *Jude* 13.—*Unto the coming.*] Εν τῃ παρουσιᾳ. 2:19. 3:13. 4:15. *Phil.* 1:26. 2 *Thes.* 2:1,8,9. See on *Matt.* 24:3.—*I charge.* (27) "I adjure *Marg.* Ὁρκιζω. See on *Mark* 5:7.

PRACTICAL OBSERVATIONS.

V. 1—11. Curious inquiries about "times and seasons," are commonly unprofitable and vain. "Behold, now is the accepted time; behold, now is the day of salvation:" the *present* time we ought to redeem, the *present* season of obtaining peace with God by faith in Christ, and of doing his will, we ought to embrace: and then we shall be safe and happy at all events. But, if we regard the Scripture, "we know perfectly, that the day of the Lord cometh, as a thief in the night;" and that when sinners are, presumptuously or carelessly, "saying peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child, which they shall not escape." No man is sure that death and judgment will not thus surprise him; unless he continually expect and prepare for those approaching events. 'Numbers at this very hour are speaking peace and safety to themselves, over whose heads instantaneous destruction is hovering.' *Doddridge*. And how dreadful will be the astonishment and consternation of the scornful infidel, the careless profligate, the proud Pharisee, or the hardened hypocrite, when sudden destruction shall thus sieze upon him, and no possible method of escape can be found! As yet we are in the land of light, of hope, of prayer, of forgiveness; though we might justly long before this have been "cast into outer darkness." Nor are we enveloped with Pagan, Mohammedan, or Antichristian darkness and delusion: we have the light of the gospel, and the holy Scriptures afforded us; and we have been led to pay some attention to them. If then we be yet so in darkness, "that the day of the Lord would overtake us a thief," our guilt must be peculiarly aggravated. Let us therefore seriously inquire, whether we really be "the children of the light and of the day," by divine illumination, and by an obedient faith. Let us seek to render this evident, as well as to act consistently with our profession, by "casting off the works of darkness," and shaking off indolence and carelessness; that we "may not sleep as others do, but may watch and be sober." Let us leave sloth, self-indulgence, ungodliness, and worldly lusts, to "the children of the night and of darkness:" but let us, who profess "to be of the day, be sober," vigilant, circumspect, and armed with "the breastplate of faith and love," and with "hope as the helmet of salvation." Thus our evidence will continually increase, that "God hath not appointed us to wrath, but to obtain salvation by the Lord Jesus;" and that "whether we wake or sleep, we shall" surely "live together with him." (*Notes*, 2 *Cor.* 5:1—8.) And when we remember, that he purchased our deliverance from the wrath to come, by dying on the cross as a sacrifice for our sins; we shall not only be directed how to "comfort ourselves together," and to edify one another in "our most holy faith;" but we shall feel the constraining power of admiring, adoring, grateful love; and learn how to live to him, with whom we hope to live for ever in glory.

V. 12—22. The office of a minister calls a man to "labour" for the salvation of souls with unwearied assiduity, as well as to "preside over them in the Lord:" nor ought the spiritual authority ever to be separated from the "labouring in the word and doctrine:" though, alas, it very generally is!—Faithful pastors should be carefully distinguished from slothful, ambitious, or mercenary men, who have the name and garb of ministers: they should be owned and attended to, and their admonitions valued and obeyed; and they ought to be "esteemed very highly in love," not because of the name and office which they bear, but "for their work's sake," and in proportion to their skill, faithfulness, and diligence in it. They, therefore, are highly culpable, who despise the admonitions, reject the authority, and refuse respect and affection to the persons of faithful ministers: but such as expect the reputation, esteem, authority, or emolument of the ministry, without a diligent attention to its various and laborious duties, are even still more criminal. Outward respect may indeed be paid them: but it is impossible for intelligent Christians "to esteem them very highly in love for their work's sake:" though they will compassionately mourn over, and pray for them.—Our love of "peace among ourselves," should not induce us to connive at sin: but we must, according to our several relations in the church, in domestic life, or in society, "warn," reprove, and censure "the unruly," as well as tenderly sooth and "comfort the feebleminded, and support the weak" in body or soul. We should also learn "patience towards all men," especially towards persons of weak capacities, or little faith; who are often very wearying with their complaints, scruples, doubts, mistakes, and infirmities; and yet give no reason to suspect their sincerity, but rather call for compassion; being harassed with sore temptations, which perhaps have an effect, for the time, upon their tempers. (*Note*, *Gal.* 6:1—5.) Even when we are injured in the most atrocious manner, we must "see to it, that" we on no account "render evil for evil to any man;" but must learn "to follow," with persevering constancy, "that which is good" and friendly, "both among ourselves and to all men;" as knowing what patience and mercy we have experienced and still continually need from God.—His glory is concerned in our "always rejoicing:" this will be greatly promoted, if we "pray without ceasing;" and in "every thing give thanks, according to the will of God in Christ Jesus concerning us." To make progress in this life of communion with God, we must be careful not "to quench the Spirit," by refusing compliance with his holy suggestions, or postponing the good works to which his influences tend to excite us. (*Ec.* 9:10.) We should also learn to pay a reverent attention to every message, delivered to us by his ministers; and thus we shall "grow in grace," and abound in consolation. Yet, as "Satan's ministers are transformed into the ministers of righteousness;" while we "despise not prophesyings," we must learn to prove and assay men and doctrines; that we may distinguish between truth and specious error, and so choose and cleave to that which is good and right: and that for the honour of the gospel, we may "abstain from all appearance of evil:" "providing for honest things, not only in the sight of the Lord, but also in the sight of men:" and taking heed, "that our good be not evil spoken of." (*P. O. Rom.* 12:9—16. 2 *Cor.* 8:16—24.)

V. 23—28. The exhortations above given, show us what we ought to be and to do: but we must remember, that our hearts are naturally opposite to them; nor can any inward and abiding change be wrought in us, save by a divine power. As therefore ministers should pray for their people, as well as exhort them; every individual should turn the precepts and promises of God into prayers, for himself and his brethren: and, while he uses every other means of grace, and vigilantly shuns all hinderances and temptation; he should still beseech "the God of peace himself, to sanctify him wholly, and that his spirit, and soul, and body, may be preserved blameless, until the coming of our Lord Jesus." If these be our earnest desires, fervent prayers, and diligent endeavours; the promises and covenant of our God, his power

and love, and his immutable faithfulness, authorize our fullest assurance, that, having called us by his grace, he will keep us by the same, unto complete and everlasting salvation, whatever immense inward or outward difficulties may seem to render it impracticable.—The most eminent servants of Christ want and value the prayers of their weakest brethren. Let us be thankful that these excellent epistles are reserved for our perusal also: and while we remember, that the apostle "charged" the Thessalonians, by the authority of the Lord Jesus, to let them be *read* to all the holy brethren, some of whom might not be able to read them for themselves; we may be sure that an Antichrist alone would forbid the laity to read the Scriptures, lest they should lead them into heresy. What then shall we think of those protestants, even pastors and rulers, who oppose the circulation of the Scriptures, *without note or comment*, as greatly endangering either the church or the state, or both? We shall also hence learn the propriety of reading them in our public congregations; and we shall be stirred up to study them with more humble diligence and obedient faith; that thus "the grace of the Lord Jesus may be with us" also. (*Note*, 2 *Cor.* 13: 11—14.)

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS.

THIS Epistle is commonly supposed to have been written from Corinth, not very long after the foregoing, because Silvanus and Timothy still continued with Paul; but the evidence is not very conclusive, and some difficulties attend this opinion. (*Note*, 1:3, 4.) It is, however, certain that it was not sent from Athens, according to the spurious postscript.—The main object of the epistle seems to have been, to prevent mistakes, which the Christians at Thessalonica were about to fall into, concerning the near approach of the day of judgment; grounded in part on a misconstruction of some expressions in his former epistle, and of what the apostle had spoken when with them; but supported also by some person or persons making a claim to inspiration, and, as some think, by a forged epistle. As this opinion was of a very injurious tendency, the apostle strenuously opposed it. (*Notes*, 2:1—4.)—He had also heard of some individuals, who on religious pretences neglected their secular employments, and walked disorderly, whom he exhorted his brethren to censure and shun, yet so as to seek their good. Amidst a number of instructive warnings, exhortations, and encouragements, it contains a most remarkable prophecy; (*Notes*, 2:3—12.) the exact fulfilment of which is a full demonstration of the divine inspiration, by which the apostle wrote his epistles.—' Besides the general marks of its genuineness, and divine authority, which it bears in common with the rest of the epistles; it has one peculiar to itself, from the exact representation it contains of the papal power, under the characters of "the man of sin," and "the mystery of iniquity." For, considering how directly opposite the principles here described were to the genius of Christianity, it must appear, at the time when this epistle was written, highly improbable to all *human* apprehension, that they should ever prevail in the Christian church: and consequently a prediction like this, which answers in every particular so exactly to the event, must be allowed to carry its own evidence with it, and to prove that the author of it wrote under a divine influence.' *Doddridge.*

CHAPTER I.

The apostle salutes the Church of the Thessalonians, 1, 2; thanks God for their growth in faith and love; encourages their perseverance under persecutions, by the prospect of the coming of Christ; and shows how glorious he will then appear in the destruction of all unbelievers, and the complete salvation of his people, 3—10. He prays for their perfect sanctification, and meetness for heavenly felicity, by the grace, and for the glory of God the Father, and the Lord Jesus Christ, 11, 12.

PAUL, [a]and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ:

2 Grace [b]unto you, and peace, from God our Father and the Lord Jesus Christ.

3 We [c]are bound to thank God always for you, brethren, [d]as it is meet, because that [e]your faith groweth exceedingly, and the charity of every one of you all toward each other abundeth;

4 So that we ourselves [f]glory in you in the churches of God, for [g]your patience and faith in all [h]your persecutions and tribulations that ye endure:

5 *Which is* [i]a manifest token of the [k]righteous judgment of God, that ye [l]may be counted worthy of the kingdom of God, [m]for which ye also suffer:

6 Seeing [n]*it is* a righteous thing with God to recompense tribulation to them that trouble you;

7 And to you, [o]who are troubled, rest with us, [p]when the Lord Jesus shall be revealed from heaven with [q]his mighty angels,

8 In [r]flaming fire [s]taking [t]vengeance on them that [u]know not God, [v]and that obey not the gospel of our Lord Jesus Christ:

9 Who shall [w]be punished with everlasting destruction [x]from the presence of the Lord, and from [y]the glory of his power;

a *See on* 2 Cor. 1:19. 1 Thes. 1:1. b *See on* Rom. 1:7. 1 Cor. 1:3. c 2:13. *See on* Rom. 1:8. 1 Cor. 1:4. d Luke 15:32. Phil. 1:7. 2 Pet. 1:13. e Job 17:9. Ps. 84:7. 92:13. Prov. 4:18. Is. 40:29—31. Luke 17:5. John 15:2. Phil. 1:9. 1 Thes. 4:1,9,10. 1 Pet. 1:22. 2 Pet. 1:5—10. 3:18. f 2 Cor. 7:14. 9:2,4. 1 Thes. 2:19, 20. g 3:5. Rom. 2:7. 5:3—5, 8:25. 12:12. 1 Thes. 1:3. 3:2—8. Heb. 6:15. 10: 36. 12:1—3. Jam. 1:3,4. 5:7,8. 2 Pet. 1:6. Rev. 14:12. h 1 Thes. 2:14. 3:3,4. 6. Phil. 1:28. 1 Pet. 4:14—18. k Job 8:3. Ps. 9:7,8. 33:5. 50:6. 72:2. 99:4. 111: 7. Jer. 9:24. Dan. 4:37. Rom. 2:5. Rev. 15:4. 16:7. 19:2. l 11. Luke 20:35. 21:36. Acts 13:46. Eph. 4:1. Col. 1:12. Rev. 3:4. m 7. Acts 14:22. Rom. 8:17. 1 Thes. 2:14. 2 Tim. 2:12. n Deut. 32:41—43. Ps. 74:22,23. 79:10—12. 94:90—23. Is. 49:26. Zech. 2:8. Rev. 6:10. 11:18. 15:4. 16:5,6. 18:20. 24. 19:2. o Is. 57:2. Matt. 5:10—12. Luke 16:25. Rom. 8:17. 2 Cor. 4:17. 2 Tim. 2:12. Heb. 4:1,9,11. 1 Pet. 4:1. Rev. 7:14—17. 14:13. 21:4. p Matt. 13:39—43. 16:27. 25: 31. 26:64. Mark 8:38. 14:62. John 1:51. Acts 1:11. 1 Thes. 4:16,17. Tit. 2:13. Heb. 9:28. Jude 14,15. Rev. 1:7. 20:11. q Gr. *the angels of his power.* John 1:3. Eph. 1:2. Col. 1:16. 1 Pet. 3:22. Rev. 22:6,9,16. q Gen. 3:24. Deut 4:11. 5:5. Ps. 21:8,9. 50:2—6. Dan. 7:10. Matt. 25:41,46. Heb. 10:27. 12:29. 2 Pet. 3:7,10—12. Rev. 20:10,14,15. 21:8. † Or, *yielding.* r Deut. 32:35. Ps. 2:9—12. 94:1. Is. 61:2. 63:4—6. Heb. 10:30. Rev. 6:10,16,17. s Ex. 5:2. 1 Sam. 2: 12. Ps. 9:10. 79:6. Is. 27:11. Jer. 9:6. John 3:19. 8:19. Rom. 1:28. 1 Cor. 15: 34. 1 Thes. 4:5. t Deut. 4:30. Ps. 18:44. Is. 1:19. Acts 6:7. Rom. 1:5. 2:7,8. 6:16. 10:16. 15:18. 16:26. 2 Cor. 10:5. Gal. 3:1. Heb. 2:3. 5:9. 11:8. 1 Pet. 1:2. 3:6. 4:17. u Is. 33:14. 66:24. Dan. 12:2. Matt. 25:41,46. 26:24. Mark 9:43—49. Luke 16:25,26. John 5:14. Heb. 10:20. 2 Pet. 2:17. Jude 13. Rev. 14:10,11. 20:14. 21:8. 22:15. x Gen. 3:8. 4:16. Job 21:14. 22:17. Ps. 16:11. 51:11. Matt. 7:23. 22:13. 25:41. Luke 13:27. y Deut. 33:2. Is. 2:10,19,21. Matt. 16:27. 24:30. Tit. 2:13. *Gr.* Rev. 20:11.

NOTES.—CHAP. I. V. 1, 2. *Marg. Ref. Notes, Rom.* 1:5—7. 2 *Cor.* 1:17—20. 1 *Thes.* 1:1—4. 1 *Pet.* 1:1,2. *Rev.* 1:4—6.

V. 3, 4. The apostle, since he wrote the foregoing epistle, had received further accounts concerning the church at Thessalonica, which were so fully satisfactory, that he deemed himself bound, to return continual thanks to God in their behalf. (*Notes*, 1 *Thes.* 1:1—8.) This was "meet" and right; seeing that, in answer to his prayers, and by means of his epistolary exhortations, they became more fully acquainted with divine truth, and grew stronger in faith, by an exceedingly rapid progress: and the "love" of every one of them towards all the rest, "abounded" in all its manifold exercises and beneficial effects: so that he rejoiced and gloried in them in the churches of God, showing them what flourishing Christians the Thessalonians were, and what a blessed seal God had given to his ministry in their conversion. (*Marg. Ref.*)—This may induce a doubt whether the epistle were written from Corinth or not: for, on that supposition, Paul had visited no other churches since he wrote the former epistle, except such as had been planted in that vicinity: and we can hardly suppose, that he only referred to what Timothy or Silvanus had said of them; if indeed they had left him for a season to visit other churches, and then returned. (*Preface* to 1 *Thes.*) However, he and his fellow-labourers gloried in the Thessalonians: because they endured various persecutions and heavy afflictions with exemplary patience and constant faith. We are not informed of the particulars relative to these persecutions; but they seem to have exposed them to very great hardships and dangers. (*Notes*, 2 *Cor.* 8:1—5. 1 *Thes.* 3:1—5.)

Meet. (3) Αξιον. *Matt.* 3:8. *Luke* 3:8. *Rom.* 8:18. 1 *Cor* 16:4, *et al.*—*Groweth exceedingly.*] Υπεραυξανει. Here only.

V. 5—10. The patience of the Christians at Thessalonica

10 When he shall come [s]to be glorified in his saints, and to be admired in all them that believe (because [t]our testimony among you was believed,) [u]in that day.

11 Wherefore also [v]we pray always for you, that [d]our God [s]would [x]count you worthy of *this* [f]calling, and [g]fulfil all [b]the good pleasure of *his* goodness, and [i]the work of faith with power:

12 That [k]the name of our Lord Jesus Christ may be glorified in you, [l]and ye in him, according to [m]the grace of our God, and of the Lord Jesus Christ.

z 12. Num. 20:23. Is. 43:21. 44:23. 49:3. 60:21. Jer. 33:9. John 11:4. 17:10. Gal. 1:24. 1 Pe. 1:6,12,14,18. 2:7. 3:10,16. 1 Pet. 2:9. Rev. 7:11,12. a 2:13. 1 Th. a. 1:5. 2:13. [illegible] 17. Matt. 7:22. 24:36. Luke 10:12. 2 Tim. 1:12, 18. 4:8. [illegible] Rom. 1:9. Eph. 1:16. 3:14—21. Phil. 1:9—11. Col. 1:9—13. 1 Thes. 3:8—13. c 1 Pe. 4:14. 1 Jo. 3:20. Is. 25:9. 55:7. Dan. 3:17. Rev. 5:10. e *See* 2n 5. * Or, *vouchsafe*. f 2:14. Rom. 8:30. 9:23,24. Phil. 3:14. 1 Thes. 2:12. Heb. 3:1. 1 Pet. 5:10. g Ps. 138:8. Prov. 4:18. Is. 66:9. Hos. 6:3. Zech. 4:7. Mark 4:28. 1 Cor. 1:8. Phil. 1:6. h Ps. 51:18. Luke 12:32. Eph. 1:5,9. Phil. 2:13. Tit. 3:4—7. i John 6:27—29. Eph. 1:19,20. 1 Thes. 1:3. 2:13. Heb. 12:2. k *See on* z. 10. John 17:10. 1 Pet. 4:14. l Gen. 18:18. Ps. 72:17. Is. 45:17,25. John 17:21—26. Phil. 3:9. Col. 2:9,10. 1 Pet. 1:7,8. m *See on* Rom. 1:7. 1 Cor 1:4. 2 Cor. 8:9. 13:4. Tit. 2:11. Rev. 1:4.

while suffering in the cause of Christ, and for "conscience' sake," was "a manifest token," or demonstration, "of the righteous judgment of God:" it fully proved that he would "judge the world in righteousness," and rectify all the apparent disorders of the present scene: seeing he left his blameless and zealous worshippers to endure persecutions and tribulations, and his enemies to prosper in their impious and iniquitous opposition against his cause and people. (*Marg. Ref.* i, k. *Note*, 1 *Pet.* 4:12—16.) Indeed, he permitted his servants to be afflicted, in order to prove and manifest their faith and grace, and to increase in them all holy dispositions and affections; that they might at length be "counted worthy," or proper persons to inherit that kingdom of heavenly glory, "which God hath prepared for them that love him;" in hope of which felicity they so patiently suffered, as well as from love to 'his kingdom of grace,' established upon earth, and in order to promote its prosperity and enlargement. For by these means it would be manifestly shown, to be perfectly just and "righteous" in God "to recompense tribulation" and anguish to those who troubled his harmless and holy friends and worshippers, by their cruel enmity and persecution, because of their relation and conformity to him; as they would thus evidently be proved to be his inveterate enemies. On the other hand, it would appear honourable to his justice, as well as his mercy, to bestow "rest" and felicity in heaven on those who willingly endured tribulation in his cause, for his sake, from his enemies, and according to his will: and indeed having given promises to this effect, his equity required the fulfilment of them. (*Marg. Ref.* l—o. *Notes*, *Matt.* 5:10—12. *Luke* 6:21—26.)—This righteous judgment of God will be executed, when "the Lord Jesus shall be revealed," as visibly descending from heaven, attended by "the angels of his power;" his creatures, worshippers, and servants, who shall then act as the ministers of his authority, in showing mercy and executing vengeance. (*Marg. Ref.* p. *Notes*, *Matt.* 13:36—43. 16:24—28. 24:29—31. 25:31—33. *Jude* 14—16.) Then he will appear "in flaming fire," to burn up this visible creation, and this will be an emblem of his awful avenging justice. (*Notes*, 2 *Pet.* 3:5—9.) For he will take vengeance, not only on idolatrous Gentiles, persecuting Jews, and men of scandalous and abandoned characters, but on all those who continue strangers and enemies to the true God, and his holy worship and service; on all who have not so known him, as to fear, love, trust, and serve him; and on all, "who obey not the gospel of the Lord Jesus," by receiving him, relying on him, and submitting to him, as their Saviour and King. (*Marg. Ref.* q—t. *Notes*, *Matt.* 25:34—46. *Rom.* 2:4—16. 2 *Cor.* 5:9—12. *Rev.* 20:11—15.) All these, however numerous, or distinguished by rank, accomplishments, or splendid actions, "will be punished with eternal destruction," being banished as accursed, "from the presence of the Lord," in which alone felicity can be found; and finding his avenging frown, like lightning, to appal and torture their inmost souls, and "the glory of his power" irresistibly forcing them, with dreadful consternation, into the place of torment. (*Marg. Ref.* u—y.) This will be accomplished, when Jesus shall appear with divine majesty in human nature, to "be glorified by his saints:" as the riches of his love, the preciousness of his redemption, the efficacy of his grace, the power of his arm, and his faithfulness to his promises, will be most gloriously displayed in their complete salvation. And not only will he then be admired *by* those that now believe in him, who will then find their largest expectations far exceeded, and who will not think it possible sufficiently to adore and praise such a glorious benefactor; but he will be admired *in* them likewise, by all the inhabitants of heaven, who will celebrate the wonders wrought by him, in thus saving and exalting such mean, guilty, and polluted rebels and enemies, and the astonishing change effected in their character and condition. (*Marg. Ref.* z. *Note*, *Num.* 23:23. *Ps.* 126:1—3.) This the apostle was confident would be the case of the Christians at Thessalonica, because his "testimony" concerning Christ had been credited by them, and their faith had been manifested, by its genuine effects. (*Marg. Ref.* a—b.)

A manifest token. (5) Ενδειγμα. Here only. Ενδειξις. See on *Rom.* 3:25.—*Counted worthy.*] Καταξιωθηναι. See on *Luke* 20:35.—*Rest.* (7) Ανεσιν. *Acts* 24:23. 2 *Cor.* 2:13. 7:5. 8:13.—*When the Lord Jesus shall be revealed.*] Εν τη αποκαλυψει του Κυριου Ιησου. 1 *Cor.* 1:7. 2 *Thes.* 1:7. 1 *Pet.* 4:13.—*His mighty angels.*] "The angels of his power." *Marg.* and *Ref.* Αγγελων δυναμεως αυτου.—*In flaming fire.* (8) Εν πυρι φλογος. *In igne flammæ.* See on *Luke* 16:24. *Taking vengeance.*] "Yielding vengeance." *Marg.* Διδοντος εκδικησιν.—Εκδικησεις, See on *Luke* 18:7.—*Shall be punished.* (9) Δικην τισουσιν.—Δικη, *Acts* 25:15. 28:4.—Τιω. Here only N. T. *Prov.* 20:22. 24:22. 27:12. *Sept.*—*Everlasting destruction.*] Ολεθρον αιωνιον. *Matt.* 25:46. *Rom.* 6:22. 1 *Thes.* 5:3.—*From the glory of his power.*] Απο της δοξης της ισχυος αυτου. *Is.* 2:19,21. *Sept.* (*Note*, *Is.* 2:19,21.)—*To be admired.* (10) Θαυμασθηναι. *Matt.* 8:10,27. 9:8,33. 15:31. *Acts* 3:12, *et al.*

V. 11, 12. In the prospect of the decisive season above mentioned, the apostle and his fellow-labourers prayed continually for their brethren at Thessalonica, that the Lord would vouchsafe them whatever was wanting to make them "meet" for this felicity, to which the gospel called them; that he would adjudge them to be entitled to it, "according to the grace" of the new Covenant in Christ; and that he would "accomplish the work" of complete sanctification, and prepare them for that glory, to which the sovereign good pleasure of his goodness and love had appointed them, and which he had great complacency and delight in conferring on them; (*Note*, *Luke* 12:22—34, *v.* 32.) that so he would finish the work by his almighty power, which he was carrying on in their souls, through faith, till at length it should be perfected in vision and enjoyment. (*Marg. Ref.* c—i.) This they prayed for, in order that "the name of Christ might be glorified in them," both by their present bold profession of his truth, and their holy conduct, and zealous labours to spread the gospel: and, at length, in the sight of the whole world to all eternity: and that they might also "be glorified in Christ," by perfectly bearing his image, enjoying his love, being owned as his brethren, and sharing all his honour, according to the infinite riches of the mercy and grace of God the Father, and the Lord Jesus. (*Marg. Ref.* k—m. *Notes*, *John* 17:22—26.)

Would count . . . worthy. (11) "Vouchsafe." *Marg.* Αξιωση. *Luke* 7:7. *Acts* 15:38. 1 *Tim.* 5:17. *Heb.* 3:3. 10:29. Αξιος. See on 3.—*Calling.*] Κλησεως. *Eph.* 4:1—4. *Phil.* 3:14. *Heb.* 3:1. 2 *Pet.* 1:10.—*The good pleasure of his goodness.*] Ευδοκιαν αγαθωσυνης.—Ευδοκια. See on *Matt.* 11:26. Αγαθωσυνη. See on *Rom.* 15:14.

PRACTICAL OBSERVATIONS.

Those who have already distinguished themselves by "the work of faith, and the labour of love, and the patience of hope," are yet capable of "growing exceedingly" in all these things: for the highest attainments of saints on earth fall far beneath full perfection. (*Note*, *Phil.* 3:12—14.) When Christians thus "grow in grace," and abound in all the exercises of mutual love; the hearts of faithful and zealous ministers greatly rejoice: and they will feel themselves "bound to give thanks to God always for them, as it is meet;" and to speak of them "in the churches of God," to excite their thanksgivings also, and to animate them to a holy emulation. The patient sufferings of exemplary Christians, and the prosperity of ungodly men and cruel persecutors, fully demonstrate a future judgment: when all shall "discern between the righteous and the wicked, between him that serveth God, and him that serveth him not." (*Note*, *Mal.* 3:13—18, *v.* 18.) This assists us in explaining those mysteries of Providence, which would otherwise greatly perplex us: and we perceive that the devoted worshippers and beloved children of God are proved and purified in the fiery furnace of tribulation, "that they may be accounted worthy of that kingdom for which they suffer;" and that wicked men are permitted to prosper, that their rancorous enmity against God may be manifested, and the measure of their crimes filled up; and that all may see the glory of that justice which consigns them to the punishment intended for them. (*Note*, 2 *Pet.* 2:4—9.) It must indeed at length appear evident to all rational creatures, that "it is righteous in God to recompense tribulation to those who trouble" his people, from hatred to his holy truth and service: and that it is honourable to all his perfections to give "rest" and felicity to those who have been troubled for his sake, and for their love to his cause and worship. Faith, anticipating the grand decisive day, is enabled by the light of revelation to read, and, in a measure, to understand the book of Providence; and thus to wait with composure and comfort for the coming of the Lord. That will be indeed "the day of wrath and of the revelation of the righteous judgment of God:" then the Saviour, once "a Man of sorrows," and generally despised, rejected, and disobeyed, will "be revealed, with his mighty angels, in flaming fire, taking vengeance," not only on cruel oppressors, persecutors and murderers, or on scandalous profligates and depredators, but "on all who knew not God, and obeyed not the gospel of his Son;" whether infidels, Pharisees, scoffers, hypocrites,

CHAPTER II.

The apostle warns the Thessalonians against groundlessly supposing that the day of Christ was at hand, 1, 2; and shows that it must be preceded by a great apostacy; in which "the man of sin," by his blasphemies, usurpations, and impostures, would cause the destruction of numbers, and then sink himself into perdition, 3—12. He thanks God for his special and effectual grace shown in choosing and calling the Christians at Thessalonica, "unto salvation and glory," 13, 14. He exhorts them to steadfastness, 15: and prays that they may be "comforted, and established in every good word and work," 16, 17.

NOW [a]we beseech you, brethren, [b]by the coming of our Lord Jesus Christ, [c]and *by* our gathering together unto him,

2 That ye be not soon [d]shaken in mind, or be troubled, neither [e]by spirit, nor by word, [f]nor by letter as from us, as that the day of Christ is at hand.

3 Let [g]no man deceive you by any means: for *that day shall not come*, [h]except there come a falling away first, and that [i]man of sin be revealed, [k]the son of perdition;

4 Who opposeth [l]and exalteth himself above all that is [m]called God, or that is worshipped; so

a *See on* Rom. 12:1. b *See on* 1 Thes. 4:14—16. c Gen. 49:10. Matt. 25:32. Mark 13:27. Eph. 1:10. 1 Thes. 3:13. 2 Tim. 4:1. d Is. 7:2. 8:12,13. 26:3. Matt. 24:6. Mark 13:7. Luke 21:9,19. John 14:1,27. Acts 20:23.24. 1 Thes. 3:3. e Deut. 13:1—5. Jer. 23.25—27. Mic. 2:11. Matt. 24:4,5,24. 2 Pet. 2:1—3. 1 John 4:1,2.

Rev. 19:20. f 1 Thes. 4:15. 2 Pet. 3:4—8. g *See on* Matt. 24:4. 1 Cor. 6:9. Eph. 5:6. h 1 Tim. 4:1—3. 2 Tim. 3:1—3. 4:3,4. i 8—10. Dan. 7:25. 1 John 2:18. Rev. 13:11, &c. k John 17:12. Rev. 17:8,11. l Is. 14:13. Ez. 28:2,6,9. Dan. 7:8,25. 8:9—11. 11:36. Rev. 13:6. m 1 Cor. 8:5.

enthusiasts, or Antinomians, or however they might otherwise be denominated or distinguished. All these "shall be punished with an everlasting destruction from the presence of the Lord." The majesty of that countenance, which was once defiled with blood and spitting; and the glory of his power, who was once crucified in apparent weakness, shall be intolerable to all the multitudes of the wicked; and they will be wholly incapable of making the least resistance, when with tremendous frown he shall say to them, "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels!" But, at that awful season, he will come especially "to be glorified in his saints," who have here believed the testimony of God by his apostles concerning him, and thus learned to trust, love, obey, and rejoice in him whom they have not yet seen: and to know and worship God the Father in and through him. (*Notes*, *John* 20:24—29, *vv.* 28,29. 1 *Pet.* 1:8,9.) No words can possibly express the admiring and adoring gratitude and love, which will unite with the exulting joy and triumph of that happy period. All hopes and imaginations must fall immensely beneath those unutterable glories, and the holy affections with which they will be contemplated and adored. But every believer will then reflect, display and increase the manifested glory of the divine Saviour, and enhance the praises of all the inhabitants of heaven, "to the Lamb that was slain, and hath redeemed them to God with his blood." May we then "pray always," for ourselves and each other, that "our God may count us worthy of this calling, and fulfil in us all the good pleasure of his goodness, and the work of faith with power; that so the name of our Lord Jesus may be" finally "glorified in us," and our salvation; "and that we may be glorified in and with him, according to the grace of our God, and the Lord Jesus Christ." May we diligently seek to obtain and possess the full assurance, that this shall be our felicity, when "the wicked shall be turned into hell, and all the people that forget God:" and may we now do all in our power to promote and recommend the gospel, and to do good to our fellow-sinners and fellow-Christians. For thus glorifying him on earth, we may be sure of being for ever glorified with him in heaven!

NOTES.—CHAP. II. V. 1, 2. Having encouraged the faith, hope, and patience of the persecuted Thessalonians, by the prospect of Christ's coming to perfect their salvation; the apostle exhorted them, and even "besought them by the coming of Christ," and as they hoped to be "gathered together unto him" in glory; not to allow themselves to be easily deluded into the opinion, "that the day of Christ was at hand:" whether that opinion were propagated by men professing to speak by the Spirit of God; or whether it were grounded on something which he had spoken among them, or on a misconstruction of some expressions in his former epistle. (*Marg. Ref.* a—f. *Note*, 1 *Thes.* 4:13—18.) For such an erroneous expectation would disquiet their minds, and create in them needless troubles and perplexities: and when they found themselves disappointed in it, they might be tempted to question the truth of the gospel itself. It would at least take them off from the duties of their several callings in society; and their conduct, expectations, and disappointment might eventually render them the derision of their unbelieving neighbours. Several learned men would explain this, of our Lord's coming, in Providence, to destroy Jerusalem, and terminate the persecutions excited by the Jews: but that coming was very near; and the apostle earnestly warned his readers against supposing that the coming of which he spake was at hand. If, however, this had not been the case, what could there be, in the near approach of divine judgments on Judea, to excite any extraordinary commotion among the converts at Thessalonica, in Macedonia, nearly a thousand miles distant from Judea; and these chiefly from the Gentiles?

By the coming. (1) Ὑπερ της παρουσιας. 8,9. See on 1 *Thes.* 5:23. Ὑπερ, *John* 6:51. 11:4. *Rom.* 8:26,31. 1 *Cor.* 15:3. 2 *Cor.* 7:4. 8:23. This preposition is never thus used, as implying an adjuration; which some suppose to be here meant.—*Our gathering together.*] Ἡμων επισυναγωγης. *Heb.* 10:25. Not elsewhere. (*Notes*, *Gen.* 49:10. *Matt.* 25:31—33. 1 *Thes.* 4:13—18.)—*Be not ... shaken.* (2) Το μη σαλευθηναι. See on *Luke* 6:38.—*Be troubled.*] Θροεισθαι. See on *Matt.* 24:6.—*Is at hand.*] Ενεστηκεν. 2 *Tim.* 3:1. Ενεστως. See on *Rom.* 8:38.

V. 3, 4. The apostle again most earnestly exhorted them, to "let no man deceive them, by any" artful device or pretence whatever into so injurious an expectation: and it is evident that this caution was not unnecessary; for notwithstanding it, many of the early Christians expected the day of judgment speedily to come, which betrayed them into various practical mistakes. But Paul, by the Spirit of prophecy, assured them, that Christ would not come to judgment, till "a falling away," or *the apostacy*, of a great body of professed Christians from the true gospel of Christ had previously taken place. (*Marg. Ref.* g, h.) Doubtless many apostacies occurred, in the primitive ages, under different heresiarchs but, all the circumstances of this prediction were never verified, except in that departure from the faith, and that usurpation and spiritual tyranny connected with it, which took place by means of the church of Rome: and the manifest absurdity of all other interpretations, as clearly shown in the controversies of those who contend for one or another of them against their opponents, abundantly prove this. No apostacy of equal magnitude and duration, no delusions equally pernicious and abominable, have taken place since the apostle's days. The imposture of Mohammed alone can be at all compared with it, and this could not be here intended: for that impostor and his successors were not placed "in the temple of God," the visible church; (*Note*, *Rev.* 11:1,2.) but *without* it, and in direct opposition to the very name of Christianity; they propagated their delusions mainly by the sword, and not by "lying miracles;" (*Note*, 8—12.) and indeed the impieties of Mohammed never equalled the blasphemies here predicted.—In connexion with this apostacy, "the man of sin would be revealed." In the language of prophecy, a king generally signifies a succession of monarchs, of the same family or dynasty, carrying on the same design. (*Notes*, *Dan.* 7:15—27.) Thus "the man of sin" does not mean a single person, but a succession of men, impious in themselves; and conducting the same wicked design of corrupting Christianity, in doctrine, worship, and practice; establishing an intolerable tyranny on religious pretences; and using all kinds of seduction, iniquity, and cruel persecution, to induce mankind to adopt the antichristian system. (*Marg. Ref.* i. *Notes*, *Rev.* 13:) This "man of sin" would be "the son of perdition;" (*John* 17:12.) a genuine descendant of Judas, the apostle and the traitor, who sold his Lord for money, and betrayed him with a kiss; a peculiar factor and agent of Satan, in destroying the souls of men; and finally sinking himself into perdition as his inheritance. (*Notes*, *Rev.* 17:7—14.) It is manifest, that no succession of men have yet appeared on earth, to whom this description fully accords, except that of the Roman pontiffs, as in succession the visible head of the Popish church.—This deceiver would "oppose and exalt himself above all that is called God, or is worshipped," either by Christians or Pagans: thus the Roman pontiffs have opposed the truths, commandments, and disciples of Christ, in every age and by every means; they have opposed the prophetical office of Christ, by teaching human inventions; his priestly office, by the doctrine of human merits and created intercessors; and his kingly office, by changing and dispensing with his laws. (*Notes*, *Dan.* 11:34—45. 1 *Tim.* 4:1—5. 1 *John* 2:18,19.)—They have "exalted themselves above all that is called God, and is worshipped," by claiming authority to forgive sins, even in those who manifestly continue impenitent; by granting indulgences to men to break the commandments of God; by dispensing with his laws, and placing their own decrees above them, as if of superior validity; and by presuming to give meaning and authority to the Scriptures themselves; which must not be understood in any other sense than what they impose upon them. (*Marg. Ref* k—m.)—Moreover, this "man of sin" "sits as God in the temple of God," and we must therefore look for him within the visible church: there he blasphemously usurps the throne of God, showing himself to be God. Many Roman emperors affected divine honours and demanded adoration: but there was no antecedent "apostacy" from Christianity or the worship of JEHOVAH; and they might rather be said to sit in the temple of Jupiter or Mars, than in that of God; whose temple must be considered to be among his professed worshippers, and not among avowed heathens. But the Roman pontiff, claiming to be the universal head of the whole church of God; called by his flatterers 'Vice-God,' 'a God upon earth;' arrogating the title of 'his Holiness,' boasting of 'infallibility,' claiming a right to depose kings and bestow kingdoms on whom he pleases; with those impious claims before mentioned, answers so exactly to the description here given, that we cannot reasonably doubt for whom it was designed.

that he, as God, [n]sitteth in the temple of God, showing himself that he is God.

[*Practical Observations.*]

5 [o]Remember ye not, that [p]when I was yet with you, I told you these things?

6 And now ye know what [q]withholdeth that he might be [r]revealed in his time.

7 For [s]the mystery of iniquity [t]doth already work: only [u]he who now letteth *will let*, until he be taken out of the way.

8 And then shall [v]that Wicked be revealed, [w]whom the Lord shall consume with [x]the spirit of his mouth, and shall destroy [y]with the brightness of his coming:

9 *Even him*, whose coming [z]is after the working of Satan, with all power, [a]and signs, and lying wonders,

10 And with all [b]deceivableness of unrighteousness [c]in them that perish; because [d]they received not the love of the truth, [e]that they might be saved.

11 And [f]for this cause [g]God shall send them strong delusion, [h]that they should believe a lie:

12 That [i]they all might be damned who be-

n Dan. 8:12—14. 11:45. Rev. 13:6,7. o Matt. 16:9. Mark 8:18. Luke 24:6,7. Acts 20:31. p 3:10. John 16:4. Gal. 5:21. 1 Thes. 2:11. 2 Pet. 1:15. * Or, *holdeth*. 7. q 3:8. r 1 Tim. 3:16. Rev. 17:5,7. s Acts 20:29. Col. 2:18—23. 2 Tim. 2:17,18. 1 John 2:18. 4:3. t 6. u 3. Matt. 13:19,38. 1 John 2:13,14. 3:12. 5:18,19. x Dan. 7:10,11,26. Rev. 18:8—10. 19:20. 20:10. y Job 4:9. Ps. 18:15. Is. 11:4. Hos. 6:5. Rev. 1:16. 2:16. 19:15,21. z *See on* 1:8,9. a John 8:44. Acts 8:9—11. 13:10. 2 Cor. 4:4. 11:3,14. Eph. 2:2. Rev. 9:11. 12:9,17. 13:14—5. 19:20. 20:10. b Ex. 7:22. 8:7,18. Deut. 13:1,2. Matt. 24:24. Mark 13:22. 2 Tim. 3:8. Rev. 13:11—15. 18:23. 19:20. c Rom. 16:18. 2 Cor. 2:17. 4:2. 11:13,15. Eph. 4:14. 2 Pet. 2:18. d 1 Cor. 1:18. 2 Cor. 2:15. 4:3. 2 Pet. 2:12. e Prov. 1:7. 2:1—6. 4:5,6. 8:17. Matt. 13:11. John 3:19—21. 8:45—47. Rom. 2:7,8. 6:17. Jam. 1:16—18. f John 3:17. 5:34. Rom. 10:1. 1 Thes. 2:16. 1 Tim. 2:4. g Ps. 81:11,12. 109:17. Is. 29:9—14. John 12:39—43. Rom. 1:21—25,28. h 1 Kings 22:18—22. 2 Chr. 18:18—22. *See on* Is. 6:9,10. Ez. 14:9. i Is. 44:20. 66:4. Jer. 27:10. Ez. 21:29. k Mark 16:16. John 3:36. 1 Thes. 5:9. 2 Pet. 2:3. Jude 4,5.

While the Roman pontiff opposes the worship of God, by enjoining the worship of images, and of saints and angels, and the authority of his laws, to enforce subjection to his own edicts; he himself may be called the great idol, as well as the great tyrant, of the Romish church; (*Note*, *Rev.* 13:13—17.) as he demands the most abject submission, and prostration from all men, both in body and soul, and pours contempt on all authority human and divine. But particulars cannot here be more fully insisted on. It suffices to show that the Roman pontiffs answered, and still do answer to this description, as the person intended is the archetype of an excellent portrait; and we may venture to assert, that no other succession of men ever did thus accord to it; perhaps no single individual within the visible church.—The apostles, at least after the gospel was preached to the Gentiles, never spoke of the temple at Jerusalem as the temple of God; but the Christian church in general, or believers in particular, are always denoted by that phrase.—The striking coincidence of this extraordinary prediction, with many parts of the prophecy of Daniel, and of the Revelation of St. John, may be seen to advantage, by consulting the marginal references; and, as far as the author's views of them are concerned, by examining the notes on the passages referred to in those prophecies.—*Who opposeth*, &c. (4) "That adversary." 'Opposed to Christ diametrically.' *Bullinger.* 'By a determined perpetual purpose he opposeth God.' *Grotius.*

A falling away. (3) Ἡ ἀποστασια. "The apostacy." *Acts* 21:21. Not elsewhere. 'Neither do I see the necessity for denying, that the article has here its proper force: since apostacy, however long continued, might fitly be called *the* apostacy, the several acts marking its progress being considered as one whole.' *Bp. Middleton.*—*That man of sin.*] Ὁ ἀνθρωπος της ἁμαρτιας. 'Insignis ille impostor, qui multos abstrahet a religione Christiana.' *Schleusner.*—*The son of perdition.*] Ὁ υἱος της απωλειας. See on *John* 17:12.—*Who opposeth.* (4) Ὁ ἀντικειμενος. "Even he who opposeth." See on *Luke* 21:15.—*Exalteth himself.*] Ὑπεραιρομενος. See on 2 *Cor.* 12:7.—*That is worshipped.*] Σεβασμα. See on *Acts* 17:23.—*Showing himself.*] Ἀποδεικνυντα ἑαυτον. See on *Acts* 2:22.

V. 5—7. During the short time which the apostle spent at Thessalonica, he had stated these particulars to his converts, which they ought to have remembered. (*Notes*, *Acts* 17:1—9.) When they recollected what he had spoken upon this subject, they would know what "withheld," or retarded, this apostacy for the present; and so prevented its taking place openly and evidently, till the time appointed for it in the purpose of God. The Roman empire, united under one potent government, and extremely jealous of all other power and authority, prevented the establishment of that spiritual tyranny and usurpation, by which Satan was attempting to make his grand effort against Christianity: but it would not have been prudent for the apostle, explicitly to mention it, in an epistle for general perusal; nor would it have accorded to the style of prophecy: however, most of the fathers so far understood him, as to declare that Antichrist would not come, till after the downfal of the Roman empire. Had it not been for this obstacle, the evil would have broken out much sooner: for even when this was written, "the mystery of iniquity did already work." This grand and deep design of Satan, this mysterious system, which was founded in all kind of iniquities, or productive of them, being placed in direct opposition to the "great mystery of godliness," was already operating upon the minds of men. (*Marg. Ref.* q, s. *Notes*, 1 *Tim.* 3:16. 4:1—5. *Rev.* 17:3—5.) The ambition and avarice of some, who preached the gospel, and exercised spiritual gifts from corrupt motives; who opposed the apostles, in order to obtain authority, influence, and secular advantage; or who perverted the doctrine of justification by faith in Christ, introducing false and selfish confidences, superstitions, will-worship, self-imposed austerities, and the worship of angels; and the disposition of many professed Christians to "follow their pernicious ways," were as a corrupt leaven, which, working secretly, would at length produce this great apostacy. (*Notes*, *Col.* 2:18—23. 2 *Tim.* 2:14—19. 3:1—9. 2 *Pet.* 2:1—3.) But the Roman empire, which then "letted" or *hindered* its full effect, by keeping the church under persecution, and curbing all authority but its own, would continue to retard this event, until it should be removed out of the way. The conversion of the Roman emperors to Christianity, in the beginning of the fourth century, tended greatly to prepare things for this apostacy, by giving scope to the ambition and avarice of the ecclesiastics, and by multiplying exceedingly merely nominal Christians: but it was not till the subversion of the western empire by the northern nations, and the division of it into ten kingdoms, that way was made for the full establishment of the papal usurpation at Rome, the capital city of the empire. (*Notes*, *Rev.* 8: 11:—14:)

What withholdeth. (6) Το κατεχον. 7. 1 *Thes.* 5:21. See on *Rom.* 1:18. *The mystery of iniquity.* (7) Το μυστηριον της ανομιας.—"The mystery of the iniquity." Μυστηριον, 1 *Tim.* 3:16. *Rev.* 17:5,7. See on *Matt.* 13:11. Ανομια, *Rom.* 4:7. 6:19. Ανομος, 8.—*Doth ... work.*] Ενεργειται. See on 1 *Thes.* 2:13.—Ενεργεια, 9.

V. 8—12. The obstacle above-mentioned having been taken out of the way, "that wicked," or *lawless one*, would be revealed, and would display the deformity of his character without disguise, by endeavouring to exalt himself above all laws human and divine. But though this great usurper would "practise and prosper;" yet the Lord would at length consume him by "the spirit," or the breath, of his mouth. (*Marg. Ref.* u—y. *Notes*, *Job* 4:7—11. *Is.* 11:2—5. *Rev.* 19:11—16.) According to the predictions of his word, and by the preaching of his gospel attended by the influences of his Spirit, he would gradually waste and consume this antichristian tyranny, and terminate all his corruptions of the gospel. This he has been accomplishing, during the space of above three hundred years, since the first dawnings of the Reformation: he will shortly destroy the whole papal authority, and all obstinately attached to it, "by the brightness of his coming" to spread the gospel through the nations; (*Notes*, *Rev.* 18:—20:1—6.) and he will finally condemn, and punish with everlasting destruction, all the aotors in this grand delusion, when he shall come to judge the world. (*Note*, *Rev.* 20:11—15.) Such will certainly be the doom of this "lawless one," this "man of sin," this "son of perdition," whose coming would be attended, and whose success obtained, not by open force, but by the deep subtlety and peculiar "energy of Satan;" with the highest pretences of authority and claims of power; and with every kind of counterfeit signs and wonders, either of deep-laid human imposture, or of satanical operation, by which men would mimic the miracles of Christ and his apostles, as the Egyptian magicians did those of Moses. It would also be accompanied with all the various kinds of forgery, fraud, and imposture, with which men's senses and understandings have been deluded by artful deceivers, in different ages and nations of the world: and with every hypocritical device, which the ingenuity and sagacity of men or devils could possibly invent, to support the cause of unrighteousness, and delude the world into a stupid admiration, a blind reverence, and an implicit submission, to the arrogant claims and multiplied idolatries and abominations of this grand delusion. (*Marg. Ref.* a—c.) Thus, by artful stratagems and machinations, multitudes would be fatally deceived, among such as were in the way of perdition. For, seeing they had not "received the love of the truth," but had neglected or perverted the saving doctrine of the gospel, through pride, and carnal enmity; they would, for this cause, be left to judicial blindness; (*Note*, *John* 3:19—21.) and God would by means of these men, "send them a strong delusion," which would bind them fast in the chains of error and false confidence; so that they would be fascinated into the firm belief of Satan's lie, und venture their souls upon it. (*Marg. Ref* d—i. *Notes*, 1 *Kings* 22:19—23. *Is.* 6:9,10. 44:18—20. *Ez.* 14:9—11.) Thus, being held in impenitence and unbelief, and under the power of their own lusts, they would be left to manifest their enmity to God, and to fill up the measure of their sins; that they might be condemned at the day of judgment, and receive their merited punishment; even those who had not believed the truth of Christ, but "had pleasure in unrighteousness," and in the delusions of this great apostate and usurper, because it accorded to their pride, love of the

lieved not the truth, but had pleasure in unrighteousness. [*Practical Observations.*]

13 But we are bound to give thanks alway to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth:

14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

15 Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

16 Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given *us* everlasting consolation and good hope through grace,

17 Comfort your hearts, and establish you in every good word and work.

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l Ps. 11:5. 50:16—21. 52 3,4. Hos. 7:3. Mic. 3:2. Mark 14:11. John 3:19—21. Rom. 1:32. 2 S. 8 7,8. 12:9. 2 Pet. 2:13—15. 3 John 11. m 1:3. *See on* Rom. 1:8. 6:17. n 16. Deut. 33:12. 2 Sam. 12:25. *marg.* Jer. 31:3. Ez. 16:8. Dan. 9:23. 10:11,19. Rom. 1:7. Col. 3:12. 1 John 4:10,19. o Gen. 1:1. Prov. 8:23. Is. 46:10. John 1:1. 8:44. Heb. 1:10. p Rom. 8:33. 9:11. Eph. 1:4,5. 2 Tim. 1:9. q 10, 12. Luke 1:75. 1 Pet. 1:2—5. r John 8:45,46. 14:6. Acts 13:48. 15:9. Gal. 3:1. Eph. 2:8. Col. 1:5. 2 Tim. 2:15. 3:15. Jam. 1:18. s *See on* Rom. 8:28—30. 1 Thes. 2:12. t Rom. 2:16. 16:25. 1 Thes. 1:5. u Ps. 16:11. Matt. 25:21. John 14:2,3. 17: 22,24. Rom. 8:17. Eph. 1:18. 1 Thes. 2:12. 2 Tim. 2:12. 1 Pet. 1:4,5. 5:10. Rev. 3:21. 21:23. 22:3—5. x *See on* 1 Cor. 15:58. 16:13. Phil. 4:1. y 3:6. 1 Cor. 11:2.

z Rom. 6:17. Jude 3. *Gr.* a 2. 3:14. b 1:2. *See on* Rom. 1:7. 1 Thes. 3:11. c *See on* n. 13. John 3:16. 15:9,13. Rom. 5:8. Eph. 2:4,5. 5:2,25. Tit. 3:4—7. 1 John 3:16. 4:9,10. Rev. 1:5. 3:9. d Ps. 103:17. Is. 35:10. 51:11. 60:19,20. 61: 7. Luke 16:25. John 4:14. 14:16—18. 16:22. 2 Cor. 4:17,18. Heb. 6:18. 1 Pet. 1: 5—8. Rev. 7:16,17. 22:5. e Rom. 5:2—5. 8:24,25. Col. 1:5,23. 1 Thes. 1:3. Tit. 1:2. 2:13. Heb. 6:11,12,19. 7:19. 1 Pet. 1:3—5. 1 John 3:2,3. f Acts 15:11. 18:27. Rom. 4:4,16. 5:2. 11:5,6. g 16. Is. 51:3,12. 57:15. 61:1,2. 66:13. Rom. 15:13. 2 Cor. 1:3—6. h 3:3. Is. 62:7. Rom. 1:11. 16:25. 1 Cor. 1:8. 2 Cor. 1:21. Col. 2: 7. 1 Thes. 3:2,3. Heb. 13:9. 1 Pet. 5:10. Jude 24. i Jam. 1:21,22. 1 John 3:18.

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world, and dislike to the spiritual worship and service of God: for this seems rather to refer to the deceived, than to the deceivers. It implied, that God would act in this matter, according to the general rule, of giving up those who obstinately hated the truth through love of sin, to be blinded by Satan; and that there would be a remnant, even under the deepest darkness of this imposter's reign, of another character and description.—Nothing can more exactly coincide with the system of popery, as it prevailed in the Roman church, and under the Roman pontiff for many ages, than this passage does. Even their boasted pretensions to miraculous powers: and the imposture or ambiguity of every instance, is the grand proof of all, that they were marked out by the Holy Spirit. And the adherence of the church of Rome, even to the present day, to the gross worship of images, saints, and angels; and to the doctrine of authoritative absolutions, dispensations, penances, purgatory, transubstantiation, and the merit of good works, proves that "the man of sin," though consuming by the Spirit and the word of Christ, is yet very far from being destroyed "by the brightness of his coming."—It is very wonderful, that any reflecting persons should ever think this prophecy applicable to the *antichristian* delusions of modern infidels or atheists, who have apostatized from a profession of Christianity; when the single expression, "signs and lying wonders," demonstrates that they could not be meant. Antichrist indeed has made strenuous efforts as an *unmasked* infidel; yet these short-lived appearances must not be compared with the permanent and wide-spread mischiefs of one thousand three hundred years. The original words may mean, either false and lying pretences to the power of working miracles, and the impostures by which they are rendered plausible; or they may relate to things really supernatural, when performed in support of false doctrine, and claims to a divine authority in propagating it. (*Notes, Ex.* 7:11,12. *Deut.* 13:1—5. 2 *Tim.* 3:6—9.)—*Damned.* (12) The original is *judged*, as in several other places; and, in such awful declarations, a needless and ungrounded asperity of language, in the translation, only gives occasion to objections, and so weakens the general effect. Yet, in this place the meaning is unequivocal, and *judging* such characters as are here described, at the coming of the Lord, must terminate in their eternal condemnation. But this is not always the case, when the same word is used. (*Note*, 1 *Cor.* 11:29—34.)

That wicked. (8) Ὁ ἀνομος. *Acts* 2:23. 1 *Cor.* 9:21.—*Tunc palam prodibit impostor ille et corruptor*, qui *v.* 3, ὁ ἀνθρωπος της ἀνομιας, vocatur.' *Schleusner.—Shall consume.*] Αναλωσει. *Luke* 9:54. *Gal.* 5:15.—*The brightness.*] Τῃ επιφανεια. 1 *Tim.* 6:14. 2 *Tim.* 1:10. *Tit.* 2:13. Επιφαινω, *Luke* 1:79.—*Of his coming.*] Της παρουσιας ἀυτου. 9. See on 1.—*After the working.* (9) Κατ' ενεργειαν. 11. See on *Eph.* 1:19.—*Lying wonders.*] Τερασι ψευδους. "Wonders of a lie." Τερας, *Matt.* 24:24. *Mark* 13:22.—*Deut.* 13:1. *Sept.* Ψευδος, 11. *John* 8:44.—*With all deceivableness of unrighteousness.* (10) Εν παῃ απατῃ της αδικιας. *Heb.* 3:13.—Απατῃ, *Mark* 4:19. See on *Eph.* 4:22.—*In them that perish.*] Εν τοις απολλυμενοις. See on 1 *Cor.* 1:18.—*A strong delusion.*] Ενεργειαν πλανης. Ενεργεια. See on 9.—Πλανῃ. See on *Matt.* 27:64.—*Damned.* (12) Κριθωσι. See on *John* 3:17,18.

V. 13, 14. The apostle intimated in these verses, that even at the time when he wrote, "strong delusions" were sent to those who "received not the love of the truth that they might be saved:" he was therefore "bound to thank God always" for his brethren at Thessalonica; because it was evident that they were "beloved of the Lord," having been "from the beginning chosen to salvation." Some contend, that the apostle meant, the beginning of the gospel being preached to them; but he plainly distinguished this *choice* of them, from their *calling*, and spoke of the latter as the effect of the former.—The doctrine of election has been repeatedly considered. (*Marg. Ref.* m—p. *Notes, Rom.* 8:28—31. 9: 10—14. *Eph.* 1:3—12.) We may here add, that if the "calling" of the Thessalonians was the effect of any preceding *choice* of them; it comes to the same thing, whether that choice was made the preceding day, or from "before the foundation of the world," or from eternity; except as the immutable perfection and purposes of God and his absolutely perfect prescience are concerned. Otherwise, if he acted wisely and righteously in choosing *them*, rather than their companions in idolatry and vice; it was equally wise and righteous to choose them from eternity, as at the very hour or moment preceding their regeneration.—This choice of them, however, was "to salvation," and it had not been made, because he foresaw they would be holy, nor yet with the purpose of leaving them unholy; but with the purpose of preparing them for heavenly happiness, "through the sanctification of the Spirit," and his new-creating energy beginning, carrying on, and perfecting their renewal to the divine image: and through their "belief of the truth," as here opposed to the lie of the man of sin. (*Marg. Ref.* q, r. *Notes*, 8—12. 1 *Pet.* 1:1—5,22—25.) For when they have been "quickened from the death of sin," he led them to believe the several truths of the word of God, especially those relating to the Person and Redemption of Christ, "the truth as it is in Jesus;" thus they were brought to receive him, and rely on him for pardon, righteousness, and grace; and so they received their title to heavenly felicity, and were trained up for the enjoyment of it. According to these purposes of God respecting them, he "had called them by the gospel," which Paul, Silvanus, and Timothy were sent to preach to them: this "came to them not in word only, but with the power of the Holy Ghost:" and their conversion by it both evidenced their "election of God," and was designed in order to "their obtaining the glory of our Lord Jesus Christ." (*Marg. Ref.* t, u. *Notes*, 1 *Thes.* 1:1—8. 2:13—16. 5:4—11.)—'How wisely and happily does the apostle unite the views of the grace of God and the duties of men! while he represents our choice to salvation in a light so worthy of God; since this salvation is still to be obtained, "through sanctification of the Spirit, and belief of the truth."' *Doddridge.*

From the beginning. (13) Απ' αρχῃς. *Matt.* 19:4,8. *Mark* 10:6. *Luke* 1:2. *John* 8:44. 15:27. *Acts* 26:4. 1 *John* 1:1. 2:7. 3:11.—'Idem quod προ καταβολῃς κοσμου. Ab æterno Deum vobis destinasse felicitatem Christianam.' *Schleusner.—To the obtaining of.* (14) Εις περιποιησιν. 1 *Thes.* 5:9. See on *Eph.* 1:14.

V. 15. The apostle exhorted his beloved brethren, "by the mercies of God" bestowed on them, (*Notes, Rom.* 12:1,2.) to "stand fast," in the belief of those truths which they had heard from him, not only amidst the rage of persecutors, but against the artifices of deceivers: maintaining the instructions which he had given them, whether by word of mouth when with them, or by any verbal message, or by his former epistle. (*Marg. Ref.* 1 *Thes.* 3:6—13. 4:1—8.)—Doubtless the apostle's oral "traditions" were worthy of credence and obedience; but how should we, at this day, know any thing of them, except as they were written for our benefit? It is therefore a singular instance of the "deceivableness of unrighteousness" in "the man of sin," to attempt the support of his corrupt system, by a single word in that very chapter, which most fully exposes his devices. For oral traditions, of equal authority to the written word, being the rule of its interpretation, and committed to the keeping of the church, (that is, to the Romish clergy,) has been the grand support of popery for ages: and of this fundamental principle they have no better *scriptural* proof, than this single word, and one or two more of similar import! (*Notes, Matt.* 15:1—20.)

Stand fast.] Στηκετε. 1 *Cor.* 16:13. *Phil.* 4:1. 1 *Thes.* 3:8.—*Hold.*] Κρατειτε. *Mark* 7:3,4,8. See on *Col.* 2:19.—*Traditions.*] Παραδοσεις. 3:6. See on *Matt.* 15:2.

V. 16, 17. The apostle here addressed himself in prayer to "our Lord Jesus Christ himself, and God, even our Father," and he mentioned Christ first, in this most evident act of divine adoration: for "He and the Father are One," and, with the Holy Spirit the Comforter, that one God, "who had loved them, and given them everlasting consolation," a well-spring of comfort in his gospel, and by his Spirit in their hearts, which would endure to eternity, and of which they then enjoyed the earnest. (*Marg. Ref.* b, d. *Note, John* 4: 10—15, *v.* 14.) He had also given them a "good hope" well-grounded, of a good, a suitable, and sufficient portion and felicity, which originated from his mercy, and was evidenced and sanctioned by his grace in their hearts; and which produced the most beneficial effects in their lives, and supported them under their manifold trials. (*Marg. Ref.* e. *Note*

CHAPTER III.

The apostle requests the prayers of the Thessalonians, especially for the success of his ministry; expresses his confidence respecting them; and prays for them, 1—5. He charges them to censure and withdraw from disorderly walkers, who neglected their own business, and intermeddled in that of others; interspersing suitable arguments, directions, and exhortations, 6—15. He concludes with benedictions, 16—18.

FINALLY, brethren, [a]pray for us, that [b]the word of the Lord may [c]have *free* course, and [c]be glorified, [d]even as *it is* with you;

2 And that we may be [e]delivered from [f]unreasonable and wicked men: for all *men* have not faith.

3 But [g]the Lord is faithful, who shall [h]establish you, [i]and keep *you* from evil.

4 And [k]we have confidence in the Lord touching you, [l]that ye both do and will do the things which we command you.

5 And [m]the Lord direct your hearts [n]into the love of God, [o]and into [‡]the patient waiting for Christ. [*Practical Observations.*]

a Matt. 9:38. Luke 10:2. Rom. 15:30. 2 Cor. 1:11. Eph. 6:19,20. Col. 4:3. 1 Thes. 5:17. Heb. 13:18,19. b Acts 6:7. 12:24. 13:49. 19:20. 1 Cor. 16:9. 2 Tim. 2:9. * Gr. *run.* c Ps. 138:2. Acts 13:48. d 1 Thes. 1:5. 2:1,13. e Rom. 15:31. 1 Cor. 15:32. 2 Cor. 1:8—10. 1 Thes. 2:18. 2 Tim. 4:17. † Gr. *absurd.* f Deut. 32:20. Matt. 17:17. 23:23. Luke 18:8. John 2:23—25. Acts 13:45,50. 14:2. 17:5. 28:24. Rom. 10:16. 2 Cor. 4:3,4. g *See on* 1 Cor. 1:9. 10:13. 1 Thes. 5:24. h *See on* 2:17. i Gen. 48:16. 1 Chr. 4:10. Ps. 19:13. 121:7. Matt. 6:13. Luke 11:4. John 17:15. 2 Tim. 4:18. 2 Pet. 2:9. Jude 24. k Rom. 15:14. 2 Cor. 2:3. 7:16. 8:22. Gal. 5:10. Phil. 1:6. Philem. 21. l 6,12. Matt. 28:20. Rom. 2:7 15:18. 1 Cor. 7:19. 14:37. 2 Cor. 2:9. 7:15. Phil. 2:12. 1 Thes. 4:1,2,10,11 m 1 Kings 8:58. 1 Chr. 29:18. Ps. 119:5,36. Prov. 3:6. Jer. 10:23. Jam. 1:16—18. n Deut. 30:6. Jer. 31:33. Rom. 5:5. 8:28. 1 Cor. 8:3. Gal. 5:22. Jam. 2:5, 1 John 4:19. o Ps. 40:1. 130:5,6. Lam. 3:26. Luke 12:36,37. Rom. 8:25. Phil. 3:20,21. 1 Thes. 1:3,10. 2 Tim. 4:8. Tit. 2:13. Heb. 9:28. 2 Pet. 3:12. Rev. 3: 10,11. 13:10. ‡ Or, *the patience of Christ.* Heb. 12:2,3. 1 Pet. 4:1.

Rom. 5:1—5. 15:8—13. *Tit.* 1:1—4. *Heb.* 6:10—15. 1 *Pet.* 1:3—5. 3:13—16. 1 *John* 3:1—3, *v.* 3.) He therefore besought "our Lord Jesus Christ himself, and God, even our Father," still more and more to "comfort them;" and to render them steadfast, not only in faith and hope, but in a constant attention to holiness, in all their discourse and behaviour, and in an habitual readiness unto every good word and work. (*Marg. Ref.* g—i.)

Everlasting consolation. (16) Παρακλησιν αιωνιαν.—Παρακλησις, *Luke* 2:25. 6:24. *Acts* 9:31. See on *Rom.* 12:8. *Phil.* 2:1.—Comfort. (17) Παρακαλεσαι. 3:12. *Acts* 11:23. *Rom.* 12:1.—Παρακλητος. See on *John* 14:16.

PRACTICAL OBSERVATIONS.

V. 1—4. It is peculiarly incumbent on ministers, to caution men against expectations not warranted by Scripture; but grounded on impressions, pretended revelations, and perversions of the word of God: for Satan makes immense use of these delusions, not only to unsettle men's minds, and fill them with needless apprehensions, but even to shake the foundations of their faith and hope, to draw them off from their duty, and to expose the gospel itself to ridicule and contempt, from scoffers of all descriptions. It is sufficient for us to know that our Lord will come, and will "gather all his saints" unto him: and we should be careful to be always ready for his coming; and to guard against delusions and presumption, in respect to the exact time of that great event. We know, however, that "the Scriptures cannot be broken:" the day of Christ could not come, till the predicted apostacy had taken place. These prophecies have now in a great measure received their completion, and confirm our assured belief of the truth of the Scripture: but, though "the son of perdition" has been revealed; though he has "opposed and exalted himself above all that is called God, or that is worshipped;" and has spoken and acted, as if he were a deity upon earth, who had a right to be adored in the temple of God himself; though "the mystery of iniquity," after working long in secret, at length was brought to light; and "the lawless one" openly proclaimed his arrogance, enforced his presumptuous decrees, and supported his delusions, by the working of Satan, with lying miracles, and all kinds of impostures: yet, the Lord has not yet fully "destroyed him with the brightness of his coming;" and many more immensely important prophecies still remain to be fulfilled, before the end shall come.—But let us observe, that Satan does most mischief by those who, like Judas, profess themselves disciples and apostles, and sell Christ for money: these are emphatically "sons of perdition" and "men of sin." (*Notes, Is.* 56:9—12. *P. O.* 9—14. *Matt.* 21:12,13. *P. O.* 12—16. *Rev.* 18:11—19. *P. O.* 9—19.)—Avarice, pride, and ambition are always hateful; but they are most diabolical, when employed about spiritual things: and there have indeed been many Antichrists; yet no one has been so mischievous, as he "who seated himself in the temple of God."

V. 5—12. The world, in every age, has been replete with cheats and forgeries; yet none are so iniquitous or impious as those which some have called '*pious* frauds;' and "Satan, transformed into an angel of light," (*Note*, 2 *Cor.* 11:13—15.) carries on his trade of destruction, by means of "lying signs" and miracles, or other species of "the deceivableness of unrighteousness," with more fatal effect than in any other character, or by any other engine. However, neither "the father of lies," nor any of his children, can go further, or proceed more rapidly, than the only wise God is pleased to permit. Every event takes place in the appointed season; and, after all the mysterious devices of iniquity which Satan or wicked men can frame, "the counsel of God shall stand, and he will do all his pleasure;" nay, one Anti christian power has often been employed, far besides his purpose, to stop the progress of another, still more pestiferous.—It will at last appear that none were deceived by any "energy of delusion," who were not at heart enemies to the truth and will of God, and who continued to "take pleasure in unrighteousness:" he is constantly permitting the devil to seduce persons of this character into the belief of some lie, by which they are held, as with fetters of iron, till they receive their merited condemnation. To avoid this fatal doom, men should take heed not to repress their convictions from love of sin, but to reverence the dictates and admonitions of conscience, by which God speaks to them emphatically, and with special application. They should pray earnestly for "the love of the truth," and for saving faith as inseparably connected with it: for many fall away and perish, who have "the knowledge of the truth;" but, "the love of the truth" "accompanies salvation," and never fails.—They should also use every means of obtaining that humble and spiritual mind, which is the best and the only security against every fatal delusion.

V. 13—17. If we now hate sin, and love the truth, "we are bound to thank God" for ourselves, and for each other. Many can well remember the time, when they despised or hated the doctrines of Scripture, and preferred soothing errors; nay, some of us seemed awfully to provoke God "to send us strong delusion to believe a lie;" and we should certainly have held it fast, if we had been left to ourselves. If then it be *now* otherwise, we may thankfully ascribe it to the love of God, to his special unmerited mercy and grace; who from the "beginning chose us unto salvation, through sanctification of the Spirit, and belief of the truth." But let none conclude themselves chosen and called, who are strangers to the "sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus." (*Notes*, 2 *Tim.* 1:9. 1 *Pet.* 1:1,2.) Let none place saving faith in any thing, but real efficacious "belief of the truth," as revealed in Scripture. This "belief of the truth" brings the sinner to rely on Christ, and thus to love and obey him; it is sealed by the Holy Spirit upon his heart, and it prepares him for the glory of our Lord Jesus Christ in heaven. Let us then stand fast in this doctrine of the apostles, and reject all spurious additions from every quarter: let us not hesitate to pray "to our Lord Jesus himself," as well as to our loving "God and Father;" that our interest in his "everlasting consolation, and good hope through grace" may be proved; not only by his "comforting our hearts," but by his "establishing us in every good word and work." Then we may, even in the most afflicted circumstances, look down with pity on the wealthiest of those, who have only the perishing consolations and hopes of this vain world; or the vain confidence which attends the contempt, neglect, or perversion of the gospel of God our Saviour.—For what are all the joys and comforts of this transient and unquiet scene, compared with "everlasting consolation," a joy which shall never be taken from us, never impaired, never lose its relish; but increase more and more to all eternity.

NOTES.—CHAP. III. V. 1—5. The apostle, drawing to a conclusion, requested the Thessalonians to pray for him and his fellow-labourers, and for success to their ministry; (*Marg. Ref.* a. *Notes, Rom.* 15:30,33. *Eph.* 6:18—20. *Col.* 4:2—4.) "that the word of the Lord" Jesus, concerning him and his salvation, "might *run*," and be glorified, that it might be diffused by a rapid progress, from heart to heart, and from place to place, from one family to another, from one town or city to another, through divers nations: (*Notes, John* 1:35—46.) and that its excellent nature and effects might be manifested, in the conversion of numbers from idolatry and wickedness to the true worship of God; and in the holy lives, and the evident increasing fruitfulness, of professed Christians; even as the glory of the gospel had been most signally displayed among them. All this, and more seems implied, in the words, "may run and be glorified." (*Marg. Ref.* b—d. *Notes*, 1 *Thes.* 1:5—10. 2:13—16.)—He requested them also, to pray for the protection of him and the other preachers of the gospel, from the malice and violence of perverse and wicked men, such as the Jewish zealots were; whom no arguments could convince, no persuasion or kindness mollify: for their prejudices, the effect of their perverseness and wickedness, hurried them into all kinds of crimes, in order to oppose and destroy the apostle, and others who preached Christ to the Gentiles. The blind devotees of the pagan idolatry, whom the Jews stirred up to aid their persecutions, may also be intended. Notwithstanding the abundance of miracles, and the fulfilment of prophecies, which evinced the truth of the gospel; "all men had not faith" to believe it, that being the effect of a divine power upon the heart, which overcame the carnal pride, obstinacy, and enmity of fallen nature. Probably, some Judaizing Christians secretly concurred with more open enemies, in attempting the life of the apostle; and these false brethren, having no real *faith* in Christ, were also destitute of *faithfulness* in their professed friendship to him

6 Now we command you, brethren, [p]in the name of our Lord Jesus Christ, [q]that ye withdraw yourselves from every brother that [r]walketh disorderly, and not [s]after the tradition which he received of us.

7 For yourselves know [t]how ye ought to follow us: [u]for we behaved not ourselves disorderly among you;

8 Neither did we [x]eat any man's bread for naught; [y]but wrought with labour and travail, [z]night and day, that we might not be chargeable to any of you:

9 [a]Not because we have not power, but [b]to make ourselves an ensample unto you to follow us.

10 For even [c]when we were with you, this we commanded you, [d]that if any would not work, neither should he eat.

11 For we hear that there are some which [e]walk among you disorderly, [f]working not at all but are busy bodies.

12 Now them that are such [g]we command and exhort by our Lord Jesus Christ, [h]that with quietness they work, and [i]eat their own bread.

13 But [k]ye, brethren, [l]be not weary in well-doing.

14 And if any man [l]obey not our word [f]by this epistle, [m]note that man, and have no company with him, [n]that he may be ashamed.

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p 1 Cor. 5:4. 2 Cor. 2:10. Eph. 4:17. Col. 3:17. 1 Thes. 4:1. 1 Tim. 5:21. 6:13,14. 2 Tim. 4:1.
q 14,15 Matt. 18:17. Rom. 16:17. 1 Cor. 5:11—13. 1 Tim. 6:5. 2 Tim. 3:5 Heb. 12:15,16. 3 John 10,11.
r 7,11,12. 1 Thes. 4:11. 5:14.
s 10,14. *See on* 2:15.
t 9. 1 Cor. 4:16. 11:1. Phil. 3:17. 4:9. 1 Thes. 1:6,7. 1 Tim. 4:12. Tit. 2:7. 1 Pet. 5:3.
u 6. 1 Thes. 2:10.
x 12. Prov. 31:27. Matt. 6:11.
y Acts 18:3. 2 Cor. 11:27. 1 Cor. 4:12. 2 Cor. 11:9. 1 Thes. 4:11.
z *See on* 1 Thes. 2:9.
a Matt. 10:10. *See on* 1 Cor. 9:4—14. Gal. 6:6. 1 Thes 2:6.
b *See on* t. 7. John 13:15. 1 Pet. 2:21.
c Luke 24:44. John 16:4. Acts 20:18.
d Gen. 3:19. Prov. 13:4. 20:4. 21:25. 24:30—34.
e *See on* r. 6.
f 1 Tim. 5:13. 1 Pet. 4:15.
g *See on*

p. 6. h Gen. 49:14,15. Prov. 17:1. Ec. 4:6. 1 Thes. 4:11. 1 Tim. 2:2.
i *See on* 8. Luke 11:3.
k Is. 40:30,31. Mal. 1:13. Rom. 2:7. 1 Cor. 15:58. Gal. 6:9,10 Phil. 1:9. 1 Thes. 4:1. Heb. 12:3.
l Or, *faint not*. Deut. 20:8. Ps. 27:13. Is. 40:29. Zeph. 3:16. *marg*. Luke 18:1. 2 Cor. 4:1,16. Heb. 12:5. Rev. 2:3. 1 Deut. 16:12. Prov. 5:13. Zeph. 3:2. 2 Cor. 2:9. 7:15. 10:6. Phil. 2:12. 1 Thes. 4:8. Philem. 21. Heb. 13:17.
† Or, *signify that man by an epistle*.
m 6. Matt. 18:17. Rom. 16:17. 1 Cor. 5:11. Tit. 3:10.
n Num. 12:14. Ezra 9:6. Ps. 83:16. Jer. 3:3. 6:15. 31:18—20. Ez. 16:61—63. 36:31,32. Luke 15:18—21.

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and his fellow-labourers; so that no confidence could be placed in them. (*Marg. Ref.* e, f.) But "the Lord is faithful" to his promises: (*Notes*, 1 *Cor.* 1:4—9. 10:13. 1 *Thes.* 5:23—28.) and the apostle was fully persuaded, that the Thessalonians were true believers, whom God would establish in the faith, and defend against the devices of "the wicked one," and of evil men: and keep from the evil of sin, and all its fatal effects. (*Marg. Ref.* g—k. *Notes*, *Matt.* 6:13. 2 *Tim.* 4:16—18.) He had also confidence in the Lord respecting them, that he would give them grace, to incline and enable them, both at present and in future, to observe all the directions and commandments which he had given or should give them. He therefore prayed that God would guide and lead their hearts, into the comfortable experience of his love towards them, and into the exercise of love to him; (*Notes*, *John* 15:9—11. *Jude* 20,21.) and into the "patience of Christ," that patience which he exemplified, taught, required, and bestowed; even a resignation of soul under sufferings, meekness, and long-suffering under injuries, "patient continuance in well-doing," and a disposition calmly to wait for the Lord's time of deliverance. (*Marg. Ref.* l—n.) As it is the work of the Holy Spirit to direct and lead the soul into these holy tempers, and a consistent conduct; and as "the Lord" is here mentioned, distinct from God, and from Christ, it has been supposed, with some probability, that the apostle addressed this prayer personally to the Holy Spirit, "the Lord the Spirit," the third person in the adorable Trinity.

May have free *course*. (1) "May run." *Marg.* Τρεχῃ. 'Ut doctrina Christiana quam celerrime propagetur.' *Schleusner.*—*Unreasonable*. (2) Ατοπων. See on *Luke* 23:41.—*From evil*. (3) Απο του πονηρου. See on *Matt.* 6:13.—*Direct*. (5) Κατευθυναι. *Luke* 1:79. 1 *Thes.* 3:11. (*Note*, 1 *Thes.* 3:11—13.)—*The patient waiting for Christ*.] "The patience of Christ." *Marg.* 'Υπομονην του Χριστου.—'Υπομονη' See on *Luke* 8:15. (*Notes*, *Heb.* 12:2,3. 1 *Pet.* 4:1,2.)

V. 6—9. The church at Thessalonica was in general deserving of high commendation; but the apostle had occasion to speak with authority and implied reproof, in one particular, of which he had before given some intimation. (*Note*, 1 *Thes.* 4:9—12.) He therefore "commanded," or "charged them, in the name," and as they valued the authority, favour, and glory, "of the Lord Jesus;" that they would "withdraw from every" one, called a Christian brother, who "walked disorderly," like a soldier that quitted his ranks or deserted his post. (*Marg. Ref.* p—s.) For they well knew, in what respects they ought to imitate him and his brethren; who had not behaved "disorderly among them," or done any thing inconsistent with the regularity of families, or of society. In particular, they had not lived at other people's expense, or in idleness: on the contrary, they had wrought, with very great labour and fatigue, to earn a maintenance for themselves; even during the night, when the day did not suffice for that, and for the exercise of their ministry also. Thus they avoided being "chargeable to any" person, that they might excite no prejudice against the gospel. Not that they had no right to a maintenance, or power to require one, by the rule of the gospel; but because, in their circumstances, they counted it necessary to endure much hardship, that they might become a proper example for their converts to imitate. (*Marg. Ref.* t—b. *Notes*, 1 *Cor.* 9:7—18. 2 *Cor.* 11:7—12. 12:11—13. *Phil.* 4:14—20. 1 *Thes.* 2:1—8.)—*Withdraw*. (6) 'It is taken from sailors, who by a bended course avoid a rock. To refrain from that, to which the eagerness of the mind carries one forward.' *Erasmus*. Thus Joseph, while his heart was full of love to his brethren, refrained himself, and spake roughly to them, for their good.

That ye withdraw. (6) Στελλεσθαι. See on 2 *Cor.* 8:20.—*Disorderly*] Ατακτως. 11. Here only. Ατακτος. See on 1 *Thes.* 5:14.—*We behaved not ourselves disorderly*. (7) Ουκ ητακτησαμεν. Here only.—'Ατακτεω, *Ordines deserere, non servare, ducibus immorigerum esse*.' Schleusner.—*For naught*. (8) Δωρεαν. See on *Matt.* 10:8.—*With labour and travail*.] Εν κοπῳ και μοχθῳ. See on 2 *Cor.* 11:27.—*That we might not be chargeable*.] Προς το μη επιβαρησαι. See on 2 *Cor.* 2:5. 1 *Thes.* 2:9.—*To follow us*. (9) Εις το μιμεισθαι ἡμας. 7. *Heb.* 13:7. 3 *John* 11. Μιμητης. See on 1 *Cor.* 4:16.

V. 10—12. Perhaps, the apostle had perceived a disposition, in some persons at Thessalonica, to make religion a pretence for indolence, and for subsisting on the hospitality and liberality of their brethren, without working at their own trades or occupations.—'How they might fall into this evil is easy to conceive. Persons all alive to God and his Christ, and knowing little of the deceitfulness of the heart, and the crafts of Satan, might find it irksome to attend to the concerns of this life. It was a fault indeed, and very dangerous if persisted in; but as it was soon corrected, in all probability, and in part occasioned by the strength of heavenly affections, one cannot be very severe in censuring it. ... It may be worth while for those who feel themselves much irritated against similar evils, attending on the outpouring of the Holy Spirit in our days, to consider, whether they do not exercise more candour toward the Thessalonians, and respect them as real Christians; while they scorn those who walk in their steps, as enthusiasts.' *Jos. Milner, Ec. History*.—The apostle, however, being fully aware of the consequences had when he was with them, commanded them not to maintain in idleness such as could work and would not, either by private or public charity; that, being left to endure the pinchings of hunger and want, they might be compelled to attend to their proper duty.—God gives every thing to man in the way of labour: and, in fact, in all cases, the *industrious* part of every community maintains the *slothful*. (*Marg. Ref.* c, d.) The words may indeed signify; 'If any man refuse to work, he ought by all means to live without food: but, if that be impossible, let him thence learn to consider how unreasonable and iniquitous idleness is:' by which a man, who cannot but consume, does nothing to replenish the stores which are thus exhausted. The expression was for substance a proverb among the Jews.—'They state it wrong, who render it, Let him not eat, who does not work: for none are more deserving of relief from others, than they who, through some just and necessary impediment, cannot labour, though they greatly desire it.' *Beza*. This venerable reformer here takes occasion to expose the mendicant monks and friars, as exactly answering the character described by St. Paul.—How far relieving vagrant beggars, of whose character or incapacity for labour we know nothing, can consist with this rule, is worthy of inquiry. Certainly the money might be almost always better employed. (*Note*, *Luke* 18: 35—43.)—Whatever rank men sustain, they are mere drones in the hive, unless they fill up the duties of their station for the common benefit. Christians therefore should not countenance such evident injustice: especially as this has always been one of the slanders raised against the professed worshippers of God. (*Notes*, *Ex.* 5:8,9,15—23. *P. O.* 1—9.)—The kindness required from believers, and to which they are propense as under the influence of holy love, often gives slothful persons an opportunity, on various pretences, to seek exemption from labour, by which they become useless and mischievous; they and their families are often reduced to great distress: debts are contracted which they cannot pay, and that bounty is diverted into a wrong channel, which should encourage the industrious poor, and support the sick and afflicted. The apostle therefore reminded his beloved children at Thessalonica of this rule: because he heard that there were some of these "disorderly" persons among them, who did not work at their own trades or callings, but expected to be maintained in idleness by their brethren. These would naturally contract a sauntering, gossiping habit, and would indulge a talkative, curious, and conceited temper: and, having much leisure, they would intermeddle with other men's concerns, to the disturbance of families, by exciting suspicions and jealousies among neighbours; and to the injury of men's characters. But the apostle commanded, and charged them, in the name of Christ, and as they would stand accepted before his tribunal, to cease from this officiousness

15 Yet [o]count *him* not as an enemy, but [p]admonish *him* as a brother.

16 Now [q]the Lord of peace himself [r]give you peace always by all means. [s]The Lord *be* with you all.

17 The [t]salutation of Paul [u]with mine own hand, which is [v]the token in every epistle: so I write.

18 [x]The grace of our Lord Jesus Christ *be* with you all. Amen.

o Lev. 19:17,18. 1 Cor. 5:5. 2 Cor. 2:6—10. 10:8. 13:10. Gal. 6:1. Jude 22,23. p Ps. 141:5. Prov. 9:8. 25:12. Matt. 18:15. 1 Cor. 4:14. Jam. 5:19,20. q Ps. 72:3,7. Is. 9:6,7. Zech. 6:13. Luke 2:14. John 14:27. Rom. 15:33. 16:20. 1 Cor. 14:33. 2 Cor. 5:19—21. 13:11. Eph. 2:14—17. 1 Thes. 5:23. Heb. 7:2. 13:20. r Num. 6:26. Judg. 6:24. *marg.* Ps. 29:11. 85:8—10. Is. 26:12. 45:7. 54:10. 66:12. Hag. 2:9. John 16:33. *See on* Rom. 1:7. Phil. 4:7—9. s 1 Sam. 17:37. 20:13. Ps. 46:7,11. Is. 8:10. Matt. 1:23. 28:20. 2 Tim. 4:22. Philem. 25. t 1 Cor. 16:21. Col. 4:18. u *See on* 1:5. Josh. 2:12. 1 Sam. 17:18. x *See on* Rom. 16:20,24.

and to attend to their own labour, with humility, modesty, contentment, and peaceable industry; that, thus subsisting on their own earnings, they might "eat their own bread," and not consume what properly belonged to others. (*Marg. Ref.* f, h, i. *Notes, Ex.* 20:15. *Matt.* 6:11.) The difficulty which modern missionaries, in most parts of the world, find in bringing those among whom they labour to habits of regular industry, the absolute necessity of doing this in order to any permanent success, and the very great impediments which indolence, as to regular daily employment, places in their way, well illustrates the necessity and importance of the apostle's charge in this particular. In all places, where missions have permanently succeeded, the converts, however indolent in mind or body before, have become industrious in some regular employment.

Would not work. (10) Ου θελει εργαζεσθαι. "Is not willing to work."—*Working not at all, but are busy bodies.* (11) Μηδεν εργαζομενους, αλλα περιεργαζομενους.—Περιεργαζομαι. Here only. Περιεργος. See on *Acts* 19:19. (*Note*, 1 *Tim.* 5:13—15.)

V. 13. As the bad use, which some individuals made of the liberality and hospitality of their brethren, tended to damp the ardour of Christian charity; the apostle thought it necessary to caution them against "growing weary in well-doing," in this or in any other instance. (*Marg. Ref. Note, Gal.* 6:6—10.)

Be not weary.] "Faint not." *Marg.* Μη εκκακησητε. See on *Luke* 18:1.—*In well-doing.*] Καλοποιουντες. Here only.

V. 14, 15. Should any one persist in disobeying the command, here given with so great solemnity and energy by the apostle, "to labour with quietness, and eat his own bread;" the other Christians were directed to "note him," by some token of full disapprobation; and every Christian was required to separate from his company or intimacy, that he might be put to shame, and brought to repentance. Thus the scandal would be prevented, and the credit of Christianity maintained. (*Marg. Ref.* l—n. *Notes, Matt.* 18:15—17. *Rom.* 16:17—20. 1 *Cor.* 5:1—5,9—13. 1 *Tim.* 6:1—5. *Tit.* 3:10,11. 2 *John* 7—11.) Yet, they were by no means to show any ill-will to him, or do him any injury, as if he were "an enemy:" nay, they should even withdraw from him, with an especial purpose of doing him good; and in all respects persevere in seeking his real advantage by loving admonitions, considering him as a brother, though "overtaken in a fault." (*Marg. Ref.* o, p. *Note, Gal.* 6:1—5.)

By this epistle, note that man. (14) "Signify that man by an epistle." *Marg.* Δια της επιστολης τουτον σημειουσθε. The article before επιστολης seems to exclude this construction. 'Set a mark or brand of disgrace upon him, that all may know and avoid him,' as the Roman Censors used to brand ignominious citizens.—*Have no company.*] Μη συναναμιγνυσθε. See on 1 *Cor.* 5:9. Σημειουσθε. Here only.—*That he may be ashamed.*] Ινα εντραπη. *Tit.* 2:8. See on *Matt.* 21:37.—*Admonish him as a brother.* (15) Νουθετειτε ως αδελφον.—Νουθετεω, 1 *Thes.* 5:12,14. See on *Acts* 20:31.—Αδελφον. 'I. These exhortations are evidently addressed to all the brethren in general. ... 2. The apostle exhorts them to own them as Christian brethren, which they at present did not, who by excommunication are excluded from the church.' *Whitby.* It indeed is probable, that excommunication was not meant; but such tokens of general disapprobation, as came short of that solemn exclusion, which was reserved for the public censure of the church by its ministers on more scandalous offenders.—Thus the Corinthians were charged to excommunicate the incestuous person, and him only; though there were others, with whom they were forbidden even to eat. (*Notes*, 1 *Cor.* 5:1—5,9—13.)

V. 16. "The Lord Jesus," our great Peacemaker with the Father, and the great Author of all peace to men, was here addressed in prayer, to give the Thessalonians peace in their hearts and consciences, peace with each other, and peace with all men, at all times, and "by all means;" in his providence, by his grace, through the labours of his ministers, and their own mutual endeavours, and by their prayers for each other: and that he would be with them all, as the Author of comfort and holiness to their souls. (*Marg. Ref. Notes, Is.* 9:6,7. 26:3,4. *John* 14:27,28. *Eph.* 2:11—18. *Phil.* 4:4—7. 1 *Thes.* 5:23—28. *Heb.* 7:1—3. 13:20,21.)

The Lord be with you all.] *Notes, Num.* 6:24—27. *Phil.* 4:8,9. 2 *Tim.* 4:19—22, *v.* 22.

V. 17. It is probable, that the apostle's method of writing by an amanuensis, gave occasion to some counterfeit epistles to be written in his name: he therefore subscribed the salutation with his own hand, as "the token in every epistle," that it came from him.—It is not unlikely, that he dictated his epistles, while labouring at his trade as a tent-maker.

V. 18. *Notes, Rom.* 16:16—24, *v.* 24. 2 *Cor.* 13:11—14.

PRACTICAL OBSERVATIONS.

V. 1—5. The success of the gospel is as really promoted by fervent prayer, as by faithful preaching.—All, in whose conversion it has "been glorified," should labour to honour it in their lives; and they should desire and pray constantly and fervently, that it "may have free course, and be glorified," in the same manner all over the earth. They ought also to beseech the Lord to protect his faithful ministers against those "unreasonable and wicked men," who may every where be met with, even among professed Christians, and who are equally destitute of faith and faithfulness; that they may not be discouraged by their most virulent or determined opposition. Our whole dependence, however, must be upon the faithfulness of God to his promises, who will surely establish those who humbly rely on him by obedient faith, and preserve them from every fatal snare, "deliver them from every evil work, from evil" of all kinds, and from the evil one; "and preserve them to his heavenly kingdom." If, by his special grace we have that faith which multitudes have not, our obligations to him are immense; and we should earnestly apply to him to incline and enable us, perseveringly and without reserve, to obey all his commands; and that "the Lord the Spirit" may "direct our hearts into the love of God and the patience of Christ," and persevering diligence in every good work. (*Note, Jude* 20,21.)

V. 6—18. It is of great importance to the credit and success of the gospel, that the injunctions of the apostles be observed; and that believers "withdraw from every brother who walketh disorderly," and habitually neglects or violates the precepts of Scripture. Pious men are often betrayed into a disregard to this rule, through humility and tenderness; by which means the misconduct of one professed believer turns to the scandal of his profession, and he himself is soothed into carnal security, by an ill-judged and *unkind* lenity.—Whatever difficulties occur respecting public discipline; believers of every denomination might agree, in separating from disorderly walkers, with proper admonitions and expostulations; that thus being "put to shame" they might be brought to repentance. This would be so far from "counting them as enemies," that it would be the wisest exercise of brotherly love.—It is peculiarly incumbent on ministers, to show the tendency of their doctrine in their own conduct, that the people may perceive "how they ought to imitate them." It is not indeed required, or generally expected, that they should "labour and toil, night and day, to avoid being chargeable" to the people: for they "that preach the gospel, have a right to live of the gospel;" and, if faithful and diligent in their work, they by no means "eat any man's bread for naught." Yet they should be very careful to avoid every appearance of selfishness, indolence, or an encroaching spirit; and they must often give up their own interest, indulgence, and inclination, to make themselves an example to the people, and to give energy to their instructions.—A slothful man is a scandal to any society, but most of all to a religious society. It would be deemed rigorous, should we enforce the apostle's rule, "that if any willeth not to work, neither shall he eat:" yet, in fact, it is founded in equity and love. It is injustice to the indigent, the weak, and the industrious, when the bounty of their brethren is wasted on the indolent and extravagant. The greatest kindness which can be shown to the latter, is to constrain them, if possible, "to labour, working with their own hands the thing which is good:" this alone can preserve them from mischief, temptation, and misery. (*Note, Eph.* 4:28.) None can "eat their own bread," who are not willing, in some way, to labour for it. Those who neglect their own business, become "busy-bodies," officious intermeddlers, talebearers, and disturbers of the peace of families, churches, and communities: for 'Satan finds some mischief still for idle hands to do.' Persons of this description ought therefore to be discountenanced, rebuked, and "commanded from the Lord Jesus, with quietness to labour and eat their own bread;" and, if they refuse to do this, they should be censured, noted, and shunned by all believers, till brought to repentance.—No abuses, however, of this or any other kind, should make us "weary of well-doing," check our bounty to proper objects, or our genuine good-will to the most unworthy.—While we use every means of peace, in our private or public capacity; we must still pray to "the Lord of peace," "to give us peace always, and by all means:" and that he would be with us, and confer his grace on us and all our brethren.

THE

FIRST EPISTLE OF PAUL THE APOSTLE

TO

TIMOTHY.

THE time when this Epistle was written, constitutes the principal difficulty respecting it. It was long the general opinion, that the apostle wrote it soon after he was driven from Ephesus, on account of the tumult excited by Demetrius and his craftsmen. (*Acts* 19: 21—40. 20:1.) But several very learned and respectable men have, in modern times, started objections against this opinion, which they think insurmountable.—There is no reasonable doubt, that the second Epistle to the Corinthians was written, during the apostle's abode in Macedonia, after he came thither from Ephesus. But it is evident that Timothy was with him when he wrote that epistle; for his name is inserted in the superscription. (2 *Cor.* 1:1. *Note*, 2 *Cor.* 2:12,13.)—How then, say they, could he have been left at Ephesus, and entreated to abide there? (1:3.) 'And as to the only solution of the difficulty, which can be thought of, viz. that Timothy might follow . . . so soon after as to be with the apostle in Macedonia, when he wrote his epistle to the Corinthians; that supposition is inconsistent with the terms and tenor of the epistle throughout. For the writer speaks uniformly of his intention to return to Timothy at Ephesus; and not of his expecting Timothy to come to him in Macedonia. (3:14,15. 4:13.)—Therefore I concur with Bishop Pearson, in placing the date of the epistle, and the history referred to in it, at a period subsequent to St. Paul's first imprisonment, and consequently subsequent to the era, up to which the Acts of the Apostles bring his history.' *Paley*. This is a fair statement of the main objection; though some things of inferior moment will require a little attention. It may, however, be questioned, whether the conclusion here deduced, does not lie open to still more insuperable objections. Some regard may be due to the total silence of the Scripture, as to any subsequent visit of the apostle to Ephesus, and his departure thence to Macedonia.—It is indeed allowed, that during his imprisonment at Rome, he mentions in his epistles a purpose of visiting several places in the eastern regions. (*Phil.* 2:24. *Philem.* 22. *Heb.* 13:19,23.) And in his second epistle to Timothy, it appears, that he had been at several places in the neighbourhood of Ephesus. Still, however, there is no intimation that he visited Ephesus. He observes, in the close of this epistle, that he had sent Tychicus to Ephesus; which may imply, that he had not gone thither himself.—Indeed, whether it be allowed, according to historical records, which are not very satisfactory, that he hastened from Crete to Rome, hearing accounts which induced him to think that his presence there was necessary; or whether his persecutors seized on him, and conveyed him to Rome, in an unexpected manner; it seems evident that he was hurried out of these regions, before he had time to accomplish his purposes in the manner which he wished to do. (*Notes*, 2 *Tim.* 4:12—20.) It might also be brought as an objection to this opinion, that Timothy, after the conclusion of St. Paul's first imprisonment at Rome, must, on any computation, have been above thirty years of age; and though, at that time of life, the exhortation to flee youthful lusts might not be unseasonable; (2 *Tim.* 2:22.) yet the caution, "Let no man despise thy youth," (4:12.) seems not so consistent.—But the grand difficulty arises from the words of the apostle to the Ephesian elders at Miletus: "And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more." It is evident, that the persons present understood this, not as a conjecture, or as 'a desponding inference,' but as a prediction. When the apostle perceived the overwhelming sorrow, which it had excited in them, he neither retracted nor qualified it: and it seems unquestionable that the historian records it as a prophecy. (*Notes*, *Acts* 20:25—27,36—38.) The words 'Ye all,' &c.—confine the interpretation to the persons present: the prediction therefore would be exactly fulfilled, though the apostle visited many places in that neighbourhood; nay, though he purposed (which is not likely) to visit Ephesus, provided he did not actually go thither, or meet any of the elders to whom he gave the charge at Miletus.—It can hardly be supposed, that after an absence of perhaps rather more than ten years, the apostle revisiting Ephesus, found, that all the elders whom he had addressed at Miletus were dead. But, except on this very improbable supposition, or on that of the words before adduced being a mere conjecture, in which the event proved the apostle to have been mistaken; we must adhere to the old opinion, that this epistle was written immediately after the apostle had left Ephesus to go into Macedonia: because it is, on every other supposition, almost, if not absolutely certain, that he never after left Ephesus to go into Macedonia. But let us next consider, whether the objections above so cogently stated, against the ancient opinion, may not be satisfactorily answered.—The apostle must have spent some considerable time in Macedonia, after he left Ephesus, and before he went to Corinth: for "he went over those parts, and gave them much exhortation." (*Acts* 20:2.) Now, it is not in the least improbable, that unforeseen circumstances might induce Timothy to leave Ephesus, sooner than either he or the apostle had intended. The virulence of the persecutors might drive him thence; or he might need some counsel and instruction, in respect of the false teachers, or on some special points, which had occurred to him concerning the state of the church.—Various circumstances, indeed, might render it inexpedient for him to continue at Ephesus, according to the plan at first formed. On the other hand, it is probable, the apostle wrote this epistle as soon as he arrived in Macedonia; and at that time he might fully purpose, and confidently hope, to go to Timothy at Ephesus, and yet be disappointed.—Thus, he had "once and again," purposed to return to Thessalonica: "but Satan hindered him." (1 *Thes.* 2:18.) Thus he had seen cause to alter his plan, in respect of going to Corinth, even after he had given some intimations of it. (*Notes*, 2 *Cor.* 1:15—20.)—It may not improbably be conjectured, that the apostle, when he left Ephesus, expected that Timothy would abide there till he had accomplished his business in Macedonia and Achaia; and that he should be enabled to go to him at Ephesus; as he took his voyage to Jerusalem with the contributions of the churches: but, having been induced, by the malicious designs of the Jews, to go from Corinth through Macedonia; so much time had elapsed, that he found it necessary to sail *past* Ephesus, lest he should not arrive at Jerusalem by the feast of Pentecost. This might derange one part of his plan; and the departure of Timothy from Ephesus would defeat another. (*Notes*, *Acts* 20:1—6,13—16.)—As the difficulties on this side seem to me far less than those on the other, I adhere, though with diffidence, to the ancient opinion, and shall comment on the epistle accordingly.—The history, in the Acts of the Apostles, implies, that Timothy continued with the apostle, during his progress through Macedonia, and his abode at Corinth: and that he returned with him through Macedonia into Asia. But Timothy is not afterwards mentioned, as accompanying the apostle, either to Jerusalem, or in his subsequent imprisonment at Cesarea, or in his voyage to Rome: and it is probable, that he abode in Asia; and, accompanying the elders of Ephesus, when they parted from the apostles, he settled at that city for some years; according to the ancient records of the church concerning him.—But when four years or nearly had passed, it seems that he went to the apostle at Rome, and was imprisoned with him, but was soon set at liberty, and sent to Philippi. (*Phil.* 2:19. *Heb.* 13:23.)—In respect to Timothy, it is sufficient to refer to the account before given of his appointment to be St. Paul's companion in travel. (*Notes*, *Acts* 16:1—5.) Having been trained up under the apostle's immediate care, he imbibed in an extraordinary degree his spirit and principles, and was peculiarly beloved by him. The apostle, when suddenly driven from Ephesus, had left Timothy behind him to settle the concerns of that church, in the best manner he could; and wrote this epistle to him for his direction in so doing.—Whether the above conjecture (for we have no authentic records to direct us) of Timothy's return to Ephesus and residence there, be well grounded, or not; these directions would not be in vain: for the substance of them would be equally applicable in any other church, to which he might be sent, or in which he might have resided.—Indeed, it does not appear, that the apostle intended to give Timothy instructions exclusively, or even principally, respecting the Ephesian church but rather general counsels for his conduct in the churches of Christ; and for that of all others, when called to act in similar circumstances.—'Having done the work for which he was bid to stay at Ephesus, he might go on to other places, doing the work of an Evangelist, and settling ordinary church-governors, bishops, presbyters, and deacons, where they were wanting, and doing all other things mentioned in this epistle, as things to be performed in the church of God.' *Whitby*.—The epistle contains cautions against false teachers; directions concerning the worship of God, and the behaviour of believers: the character and conduct to be required in bishops and deacons, and their families; exhortations to Timothy, concerning his private and public behaviour, especially in ordaining ministers, censuring offenders, and settling the other affairs of the church: admonitions against several sins and temptations; solemn charges to faithfulness, and various doctrinal and practical counsels and instructions interwoven with them. This, and the two following epistles, are peculiarly replete with instruction to ministers; and should be continually studied, and meditated on, by all who bear that sacred character, or are preparing for the good work of the ministry.—The postscript dates the epistle from Laodicea; but it is almost certain that the apostle had never visited that city when he wrote this epistle. (*Col.* 2:1.

CHAPTER I.

The apostle addresses Timothy, 1, 2; *reminds him for what purpose he was left at Ephesus,* 3, 4; *shows that "the end of the commandment is love, from a pure heart, a good conscience, and unfeigned faith,"* 5; *from which some having swerved, in attempting to preach the law had perverted it,* 6, 7. *The law is good; but is intended to condemn transgressors,* 8—10; *which accords with the gospel also,* 11. *With deep humility and thankfulness, the apostle speaks of his own conversion, and the encouragement given by it to sinners in every age; and ascribes glory to God,* 12—17. *He charges Timothy to maintain faith and a good conscience; and mentions some, who had renounced the truth, and whom he had delivered unto Satan,* 18—20.

PAUL, [a]an apostle of Jesus Christ [b]by the commandment of [c]God our Saviour, and Lord Jesus Christ, *which* [d]*is* our hope;

2 Unto [e]Timothy, [f]*my* own son in the faith; [g]Grace, mercy, *and* peace, from God our Father and Jesus Christ our Lord.

3 As I besought thee to abide still [h]at Ephesus, [i]when I went into Macedonia, that thou mightest [k]charge some that they teach no other doctrine,

4 Neither give heed [l]to fables and [m]endless genealogies, which minister [n]questions, rather than [o]godly edifying which is in faith: *so do.*

5 Now [p]the end of the commandment is [q]charity, out of [r]a pure heart, and *of* [s]a good conscience, and *of* [t]faith unfeigned:

6 [u]From which some having [v]swerved, have [x]turned aside unto vain jangling;

7 Desiring [y]to be teachers of the law, [z]understanding neither what they say, nor whereof they affirm.

8 But we know that [a]the law *is* good, if a man use it [b]lawfully;

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a *See on* Rom. 1:1. 1 Cor. 1:1. b 2:7. Acts 9:15. 26:16—18. 1 Cor. 9:17. Gal. 1:1,11. 2 Tim. 1:11. Tit. 1:3. c 2:3. 4:10. Ps. 106:21. Is. 12:2. 43:3,11. 45:15, 21. 49:26. 60:16. 63:8. Hos. 13:4. Luke 1:47. 2:11. 2 Tim. 1:10. Tit. 1:3. 2:13. 3:4,6. 2 Pet. 1:1. 1 John 4:14. Jude 25. d Rom. 15:12,13. Col. 1:27. 2 Thes. 2:16. 1 Tit. 1:3,21. e *See on* Acts 16:1—3. 1 Thes. 3:2. f 1 Tit. 1:2. 1 Cor. 4:14—17. *Phil.* 2:19—22. 2 Tim. 1:2. 2:1. Tit. 1:4. g *See on* Rom. 1:7. 2 Tim. 1:2. Tit. 1:4. 1 Pet. 1:2. h Acts 19:1, &c. i Acts 20:1—3. k 4:6,11. 5:7. 6:3,17. Gal. 1:6,7. Eph. 4:14. Col. 2:8—11. Tit. 1:9—11. 2 John 7,9,10. Rev. 2:1,2,14,20. 14:7. 6:20. 2 Tim. 2:16—18. 4:4. Tit. 1:14. 2 Pet. 1:16. m Tit. 3:9. n 6:4,5. 2 Tim. 2:23. o 3:16. 6:3,11. 2 Cor. 1:12. 7:9,10. Eph. 4:12—16. Tit. 1:1. Heb. 13:9. p Rom. 10:4. 13:8—10. Gal. 5:13,14,22. 1 John 4:7—14. q Mark 12:28—34. Rom. 14:15. 1 Cor. 8:1—3. 13: 14:1. 1 Pet. 4:8. 2 Pet. 1:7. r Ps. 24:4. 51:10. Jer. 4:14. Matt. 5:8. 12:35. Acts 15:9. 2 Tim. 2:22. Jam. 4:8. 1 Pet. 1:22. 1 John 3:3. s 19. 3:9. Acts 23:1. 24:16. Rom. 9:1. 2 Cor. 1:12. 2 Tim. 1:3. Tit. 1:15. Heb. 9:14. 10:22. 13:18. 1 Pet. 3:16,21. t Gal. 5:6. 2 Tim. 1:5. Heb. 11:5,6. 1 John 3:23. u Or, *Which some not aiming at.* u 6:21. 2 Tim. 2:18. *Gr.* x 5:15. 6:4,5,20. 2 Tim. 2:23,24. Tit. 1:10. 3:9. y Acts 15:1. Rom. 2:19—21. Gal. 3:2,5. 4:21. 5:3,4. Tit. 1:10,11. z 6:4. Is. 29:13,14. Jer. 8:8,9. Matt. 15:14. 21:27. 23:16—24. John 3:9,10. 9:40,41. 2 Tim. 3:7. 2 Pet. 2:12. a Deut. 4:6—8. Neh 9:13. Ps. 19:7—10. 119:96—105,127,128. Rom. 7:12,13,16,18,22. 12:2. Gal. 3:21. b 2 Tim. 2:5.

NOTES.—CHAP. I. V. 1, 2. In this address, Paul called himself "an apostle of Jesus Christ, by the commandment of God our Saviour;" by which, in this connexion, the Person of the Father seems intended, as purposing salvation for sinners, forming the plan of it, and giving his own Son to be in human nature their Saviour: but the Lord Jesus was joined in granting this commission, as being one with the Father, in essence, authority, and counsel. The apostle called "the Lord Jesus our Hope;" as all his hope of salvation and eternal happiness was fixed upon the Person, righteousness, atonement, and mediation of Christ. (*Marg. Ref.* a—d. *Notes, Rom.* 5:1—5. 15:8—13. *Eph.* 1:9—14. *Col.* 1:25—27. 1 *Pet.* 1:3—5,17—21.) He also addressed Timothy as his "own son" in the faith, or his *genuine* son. In all probability he was the instrument of Timothy's conversion: he had, as it were, educated him in the gospel; and Timothy reverenced him, and served with him in his ministry as a dutiful son with a loving father. (*Notes, Acts* 16:1—3. *Phil.* 2:19—23.) From the exuberance of his love to Timothy, he added the word "mercy" to his usual salutation; or perhaps because his peculiar trials and services would require peculiar consolations, from the compassion and mercy of the Lord towards him. (*Marg. Ref.* e—g.)—*God our Saviour.* (1) 'The Father saves us, as reconciled to him in the Son; and the Son saves us, as reconciled in his flesh.' *Beza.* (*Notes, Is.* 12:1,2. *Tit.* 2:9,10. 3:4—7.)

The commandment. (1) Επιταγην. *Rom.* 16:26. 1 *Cor.* 7:6,25, *et al.*—*My own son.* (2) Τνησιῳ τεκνῳ. *Tit.* 1:4. See on 2 *Cor.* 8:8. Γνησιως. See on *Phil.* 2:20.

V. 3, 4. The apostle left Timothy at Ephesus, when he went thence into Macedonia; (*Preface;*) that he might solemnly and constantly charge certain persons to teach no other doctrines than what he had done. (*Marg. Ref.* k. *Note, Gal.* 1:6—10.) The Judaizers would be sure to take the opportunity of St. Paul's absence, to propagate their tenets; and he knew them to be zealous for the traditions and fabulous pretences of the elders and Pharisees, as well as for the Mosaic law. But the Ephesians must be warned not to take notice of such fables; or of their genealogies, which related to their descent from Abraham, or the patriarchs, or from Aaron, or David, by which they imagined themselves entitled to peculiar privileges. These genealogies led to endless intricacies and perplexities, and to many difficult questions and useless controversies; and they rather induced a carnal presumption and a self-confident temper; than led to any improvement in godliness and holiness of heart and life; which could only be maintained and increased by faith in the truth and promises of God, through Jesus Christ. This charge therefore was to be steadfastly observed by him. (*Marg. Ref.* l—n. *Notes, Col.* 2:5—23.)—Some imagine, that "endless genealogies" denote the extravagant and indeed unintelligible notions of the Gnostics and other heretics, about the origin of the world; and various fictions and vain imaginations: (*Note, Tit.* 3:9.) but the context seems to determine in favour of the interpretation before given; and it may well be questioned, whether any of these heretics had, at so early a period, openly propagated their incoherent and profane jargon.—*Godly edifying.* (4) Or "Edification of God;" 'because it hath God for its Object and End, as tending to the true knowledge and right worship of God: it is efficiently from him, ... and tendeth highly to his glory.' *Whitby.*

That they teach no other doctrine. (3) Μη ἑτεροδιδασκαλειν. 6:3. Not elsewhere.—*To fables.* (4) Μυθοις. 4:7. 2 *Tim.* 4:4. *Tit.* 1:14. 2 *Pet.* 1:16.—*Endless genealogies.*] Γενεαλογιαις απεραντοις.—Γενεαλογια, *Tit.* 3:9. Not elsewhere. Γενεαλογεω, *Heb.* 7:6.—1 *Chr.* 5:1. *Sept.*—Απεραντος. Here only.—*Minister.*] Παρεχουσι. 6:17. *Matt.* 26:10. *Luke* 6:29. *Acts* 16:16. 28:2.—*Questions.*] Ζητησεις. 6:4. *John* 3:25. *Acts* 25:20. *Tit.* 3:9.

V. 5. The word rendered "commandment," is by some explained of the moral law, the scope and substance of which is "charity," or "love," towards God and man. Others understand it to mean the revelation of God to men, by the gospel; the end of which is to restore fallen sinners to the love required by the law: and this better suits the context. But others explain it of "the charge" given to Timothy by the apostle; and this seems to be the right interpretation, for thus it had reference both to the law as the rule of duty, and to the grand design of the gospel. (*Marg. Ref.* p, q.) The "charity," or *love*, here spoken of, must arise out of "a pure heart," the soul having been cleansed by renewing grace, from the love and pollution of sin, and from carnal enmity and selfishness; (*Marg. Ref.* r. *Note*, 1 *Pet.* 1:22—25.) and a "good conscience;" or one well informed concerning the will of God, and made tender and active by divine grace, as well as purged from guilt by the blood of Christ; that so the possessor might be influenced to act conscientiously in his whole conduct. (*Marg. Ref.* s. *Notes, Acts* 24:10—21, *v.* 16. 2 *Cor.* 1:12—14, *v.* 12. *Heb.* 9:11—14. 13:18,19, *v.* 18. 1 *Pet.* 3:13—16.) It must also come from "unfeigned faith," or a sincere belief of divine testimony, the truths revealed in the sacred Scripture; and a reliance on Christ, and the promises of God through him. This "faith, working by love," "purifying the heart," and producing "a good conscience," constituted the substance of what the apostle ordered Timothy to give in charge to the Ephesian teachers; because it comprised the grand essentials of evangelical religion. The several characteristics of love, here given, admirably distinguish it from the spurious charity which is, in modern time, the favourite virtue of the world.—It is not the natural growth of the human heart, but exists only in a heart *purified* by divine grace. It grows out of "a good conscience," and is inseparable from it; not sacrificing truth and common sense, as well as conscience, to the phantom of candour and liberality: it springs from faith, instead of being independent of it and superseding it. (*Notes*, 1 *Cor.* 13: *Gal.* 5:1—6,22—26.)

The end. (5) Το ... τελος. 1 *Pet.* 1:9. See on *Rom.* 10:4.—*The commandment.*] Της παραγγελιας, 18. 1 *Thes.* 4:2. See on *Acts* 5:28. An injunction received from a superior, and delivered as a message to inferiors.—*Unfeigned.*] Ανυποκριτου. *Rom.* 12:9. 2 *Cor.* 6:6. 2 *Tim.* 1:5. *Jam.* 3:17. 1 *Pet.* 1:22.

V. 6, 7. From this love, and purity, and conscientiousness, some professed Christians had swerved, or deviated, out of zeal for external distinctions, legal observances, and human traditions. Thus they turned aside from the faith also, and got engaged in vain janglings, and angry controversies, about doubtful points of small consequence. (*Marg. Ref.* u, x.) For they were desirous of being "teachers or doctors of the law;" and to exercise that office among Christians, in order to acquire a reputation for learning, and to be called Rabbi: (*Notes, Matt.* 23:5—10.) but they "neither understood what they said, nor whereof they affirmed," with full and unqualified confidence. They declaimed, in a perplexed and inconclusive manner, upon general topics; not understanding the spiritual nature and uses of the moral law, which they attempted to explain; nor the typical import of those abrogated ceremonies which they enforced. (*Marg. Ref.* y, z. *Notes*, 8—11. *Ex.* 20:1. *John* 1:17.)

From which some having swerved. (6) "Which some not aiming at." *Marg.* 'Ων τινες αστοχησαντες. 6:21. 2 *Tim.* 2:18. Ex α priv. et στοχαζομαι, *recta ad scopum tendo.*—*Have turned aside.*] Εξετραπησαν. 5:15. 6:20. 2 *Tim.* 4:4. *Heb.* 12:13.—*Vain jangling.*] Ματαιολογιαν. Here only. Ματαιολογος. *Tit.* 1:10.—*Teachers of the law.* (7) Νομοδιδασκαλοι. *Luke* 5:17. *Acts* 5:34.—*They affirm.*] Δια βεβαιουνται. *Tit.* 3:8. Not elsewhere.

V. 8—11. The apostle, and indeed all competent ministers and established Christians, "knew that the law was

9 Knowing this, that [c]the law is not made for a righteous man, but for [d]the lawless and [e]disobedient, for [f]the ungodly and for sinners, for unholy and [g]profane, for [h]murderers of fathers, and murderers of mothers, for [i]manslayers,

10 For [k]whoremongers, for them that [l]defile themselves with mankind, for [m]men-stealers, [n]for liars, for [o]perjured persons, and if there be any other thing that is [p]contrary to sound doctrine,

11 [q]According to the [r]glorious gospel of [s]the blessed God, [t]which was committed to my trust.

[*Practical Observations.*]

12 And [u]I thank Christ Jesus our Lord, [v]who hath enabled me, for that he [w]counted me faithful, [z]putting me into the ministry;

13 Who [a]was before a blasphemer, and a persecutor, and injurious: [b]but I obtained mercy, [c]because I did *it* ignorantly in unbelief:

14 And [d]the grace of our Lord was [e]exceeding abundant with faith and love which is in Christ Jesus.

15 This *is* [g]a faithful saying, and [h]worthy of all acceptation, [i]that Christ Jesus came into the world to save sinners; [k]of whom I am chief.

16 Howbeit, [l]for this cause [m]I obtained mercy,

c Rom. 4:13—16. 5:20. 6:14. Ga. 3:10—14,19. 5:23. d 2 Thes. 2:8. *Gr.* e Rom. 1:30. Tit. 1:16. 3:3. Heb. 11:31. *marg.* 1 Pet. 2:7. 3:20. f 1 Pet. 4:18. g Jer. 23:11. Ez. 21:25. Heb. 12:16. h Lev. 20:9. Deut. 27:16. 2 Sam. 16:11. 17:1—4. 2 Kings 19:37. 2 Chr. 32:21. Prov. 20:20. 28:24. 30:11,17. Matt. 10:21. i Gen. 9:5,6. Ex. 20:13. 21:14. Num. 35:30—33. Deut. 21:6—9. Prov. 28:17. Gal. 5:21. Rev. 21:8. 22:15. k Mark 7:21,22. 1 Cor. 6:9,10. Gal. 5:19—21. Eph. 5:3—6. Heb. 13:4. l Gen. 19:5. Lev. 18:22. 20:13. Rom. 1:26,27. Jude 7. m Gen. 37:27. 40:15. *Ex.* 21:16. Deut. 24:7. Rev. 18:13. n John 8:44. Rev. 21:8,27. 22:15. o Ex. 20:7. Ez. 17:16—19. Hos. 4:1,2. 10:4. Zech. 5:4. 8:17. Mal. 3:5. Matt. 5:33—37. p 6:3. 2 Tim. 1:13. 4:3. Tit. 1:9. 2:1. q Rom. 2:16. r Ps. 138:2. Luke 2:10,11,14. 2 Cor. 3:8—11. 4:4,6. Eph. 1:6,12. 2:7. 3:10. 1 Pet. 1:11,12. s 6:15. t 2:7. 6:20. 1 Cor. 4:1,2. 9:17. 2 Cor. 5:18—20. Gal. 2:7. Col. 1:25. 1 Thes. 2:4. 2 Tim. 1:11,14. 2:2. Tit. 1:3. u John 5:23. Phil. 2:11. Rev. 5:9—14. 7:10—12. x 2 Cor. 3:5,6. 4:1. 12:9,10. Phil. 4:13. 2 Tim. 4:17. y Acts 16:15. 1 Cor. 7:25. z *See on* 11. Acts 9:15. a Acts 8:3. 9:1,5,13. 22:4. 26:9—11. 1 Cor. 15:9. Gal. 1:13. Phil. 3:6. b 16. Hos. 2:23. Rom. 5:20,21. 11:30,31. Heb. 4:16. 1 Pet. 2:10. c Num. 15:30. Luke 12:47. 23:34. John 9:39—41. Acts 3:17. 26:9. Heb. 6:4—8. 10:26—29. 2 Pet. 2:21,22. d Acts 15:11. Rom. 16:20. 2 Cor. 8:9. 13:14. Rev. 22:21. e Ex. 34:6. Is. 55:6,7. Rom. 5:15—20. 1 Cor. 15:10. Eph. 1:7,8. 1 Pet. 1:3. f Luke 7:47—50. 1 Thes. 5:8. 2 Tim. 1:13. 1 John 4:10. g 19. 3:1. 4:9. 2 Tim. 2:11. Tit. 3:8. Rev. 21:5. 22:6. h John 1:12. 3:16,17,36. Acts 11:1,18. 1 John 5:11,12. i Matt. 1:21. 9:13. 18:11. 20:28. Mark 2:17. Luke 5:32. 19:10. John 1:29. 12:47. Acts 3:26. Rom. 3:24—26. 5:6,8—10. Heb. 7:25. 1 John 3:5,8. 4:9,10. Rev. 5:9. k 13. Job 42:6. Ez. 16:63. 36:31,32. 1 Cor. 15:9. Eph. 3:8. l Num. 23:23. Ps. 25:11. Is. 1:18. 43:25. Eph. 1:6,12. 2:7. 2 Thes. 1:10. m *See on* b. 13. 2 Cor. 4:1.

good" in itself, or for its intended purposes, provided "a man used it lawfully," according to its real import, and the design of the great Lawgiver. The moral law "is holy, just, and good," resulting from the nature of God and man, and men's relations to him and to each other. Even the ceremonial law had a relative goodness, for the time, as typical of Christ and the gospel: and the entire Mosaic dispensation was good; as separating Israel from other nations, affording them the means of grace, and introducing Christianity. (*Marg. Ref.* a, b. *Notes*, *Deut.* 32:4. *Rom.* 7:7—12. *Gal.* 3:19—22.) But to enforce the Mosaic law on Christians; or to teach them to depend on their own obedience to any part of it for justification, was contrary to the real meaning of the law itself and the intention of the Lawgiver. It was evident, even from the books of Moses, when properly understood, that "Christ was the End of the law for righteousness to every believer;" and that the strict demands and awful sanction of the law itself, were intended to show the Israelites, that they could not be justified by it, but must live by faith in the promised Saviour. (*Notes*, *Rom.* 10:1—4. *Gal.* 5:1—6.) As, therefore, believers were righteous persons in God's appointed way, both as to their justified state and obedient conduct, the law was not enacted *against* them. Indeed laws in general were not made to coerce the well-disposed subject, but the ill-affected: and the case was the same in respect of the divine law. Its design (as far as it is *penal*) is to restrain and condemn the wicked: not to hold the humble in servile bondage by its curse; though its precept will be, of course, the rule of their conduct and the standard of their duty.—"The law is not made against the righteous." This seems a fair translation, and certainly is the meaning of the words.—"If a man use it lawfully;" 'that is,' says Theodoret, 'if he comply with the scope of it, which is to bring him to Christ. . . . The law was not made to condemn the just man: for against such there is no law condemning them; (*Gal.* 5: 23.) but it lies against the lawless to condemn them.' *Whitby.*—After the general terms of "lawless and disobedient," which relate to the disregard and contempt of God's commandments, as manifested in the outward conduct; the apostle mentions the "ungodly and sinners," or those who neglect their duties to God and their neighbours; and "unholy and profane," which may refer to the gross sensuality and debauchery of multitudes, and that daring impiety commonly connected with it. He then enumerates some particular crimes of the most atrocious nature. (*Marg. Ref.* c—o.) Doubtless numerous instances of each were found among the Gentiles, and some perhaps among the bigoted Jews, who depended on the law, or on some law, and yet scandalously broke their own rule of conduct. (*Rom.* 2:12—29.) "Men-stealers," are inserted among these daring criminals, against whom the law of God directed its awful curses. (*Note*, *Ex.* 21:15—17.) These were persons who kidnapped men to sell them for slaves: and this practice seems inseparable from the other iniquities and oppressions of slavery; nor can a *slave-dealer* by any means keep free from this atrocious criminality, if indeed 'the receiver be as bad as the thief.'—'They who make war for the inhuman purpose of selling the vanquished for slaves, as is the practice among African princes, are really *man-stealers*. And they who, like African traders, encourage their unchristian traffic, by purchasing that which they *know* to be thus unjustly acquired, are partakers in their crimes. *Macknight.* The clause should have been, 'know, or have reason to suspect.' This is the only species of theft which is punishable with death, by the law of God. (*Ex.* 21:16.)—The apostle did not mean, that none but persons of so infamous a character lay under "the curse of the law;" but that it was directed against all other practices, which were "contrary to sound doctrine," or the salutary nature and tendency of the Christian revelation (*Marg. Ref.* p. *Note*, *Tit.* 2:1, *t.*) According to this, every impenitent sinner, every man who allowed himself in the practice of any known transgression, remained under the covenant and curse of the law. This accorded to "the gospel of the glory of the blessed God," (*Notes*, 2 *Cor.* 4:3—6.) as intrusted to the apostle, by which he displayed all his perfections in the most honourable and harmonious manner, by saving believers from their sins, as well as from wrath: (*Note*, *Rom.* 2:12—16.) for, being "the blessed God," the Perfection and Source of felicity, as well as of holiness, he had devised to render fallen men partakers of his happiness, by renewing them to the participation of his holiness. (*Marg. Ref.* q—t. *Notes*, *Ps.* 119:12. *Heb.* 12:9—11.)

Lawfully. (8) Νομιμως. 2 *Tim.* 2:5. Not elsewhere. '*Ita ut postulat natura legis.*' Schleusner.—*Is not made.* (9) Ου κειται. *Non posita est.* *Matt.* 3:10. 5:14. 28:6. See *Luke* 2: 34.—*The lawless.*] Ανομοις. See on *Mark* 15:28.—*Disobedient.*] Ανυποτακτοις. *Tit.* 1:6,10.—*Unholy.*] Ανοσιοις. 2 *Tim.* 3:2.—*Profane.*] Βεβηλοις. 4:7. 6:20. 2 *Tim.* 2:16. *Heb.* 12:16. Βεβηλοω, *Matt.* 12:5. *Acts* 24:6.—*Murderers of fathers, and murderers of mothers.*] Πατραλωαις και μητραλωαις Here only. '*Ex* πατηρ (vel μητηρ) et αλοιαω seu αλοαω . . *tritura:* deinde *multis ictibus contundo, verbero, percutio.* Schleusner.—*Manslayers.*] Ανδροφονοις. Here only.—*Them that defile themselves with mankind.* (10) Αρσενοκοιταις. See on 1 *Cor.* 6:9.—*Men-stealers.*] Ανδραποδισταις. Here only.—*Perjured persons.*] Επιορκοις. Here only. Επιορκεω, *Matt.* 5:33.—*Is contrary.*] Αντικειται. 5:14. See on *Gal.* 5:17. Κειμαι, 9.—*Sound doctrine.*] Τη υγιαινουση διδασκαλια. 6:3 2 *Tim.* 4:3. *Tit.* 1:9. 2:1. Υγιαινω. See on *Luke* 15:27.—*The glorious gospel of the blessed God.* (11) Το ευαγγελιον της δοξης του μακαριου Θεου. "The gospel of the glory of the blessed God." 2 *Cor.* 4:4,6. *Col* 1:11. *Tit.* 2:13. Μακαριος, 6: 15. *Matt.* 5:3—11. 11:6. *Tit.* 2:13, *et al.*—*Which was committed to my trust.*] Ο επιστευθηνεγω. See on *Rom.* 3:2.

V. 12—14. The consideration, that he "had been intrusted with the gospel of the glory of the blessed God," awakened in the apostle's mind humble and admiring gratitude, and he burst forth into adoring thanks to Christ Jesus, for his distinguished mercy to him; both by conferring on him abundantly miraculous powers; and by enduing him richly with the courage, resolution, and patience of faith, hope, and love. (*Notes*, 2 *Cor.* 12:7—10. *Phil.* 4:10—13.) Thus he had "enabled him" and qualified him for this honourable service and had "counted him faithful," a proper person to be employed as his steward and ambassador; which he had evinced "by putting him into the ministry," and owning him as his apostle. This was, in all respects, most astonishing grace; seeing he had before been a most daring "blasphemer" of his name, and had compelled others to blaspheme it; he had furiously persecuted Christ's disciples, and most injuriously haled them to prison, with bitter sarcasms and reproaches, and sought to put them to death, from entire enmity to the name and cause of their Lord! (*Marg. Ref.* u—a. *Notes*, *Acts* 9:1—6. 26:9—11.) But, though his conduct had been so aggravated, he "had obtained mercy:" for his sins were not absolutely unpardonable, because he had perpetrated them "ignorantly in unbelief;" whereas, if his knowledge had been greater, and if his malice had been exerted against the full convictions of his own conscience, he would have been given up to final impenitence. His ignorance and unbelief, indeed, amidst such abundant means of information and conviction, were the result of a self-sufficient, obstinate, and contemptuous prejudice against the truth; yet he "verily thought that he ought to do many things against the name of Jesus," and was in no sense convinced that he was the Messiah: but there were others, who were hurried on by malice, ambition, and selfishness, to act in direct opposition to the dictates of their own consciences, and thus to "sin against the Holy Spirit;" by maliciously ascribing his undeniable operations to human imposture, or satanical influence. (*Marg. Ref.* c. *Notes*, *Matt.* 12:31,32. *Heb.* 6:4—6. 10:26—31. 1 *John* 5:16—18.)—It is remarkable, that many persons have supposed

that in me first Jesus Christ might show forth [a]all long-suffering, [c]for a pattern to them which should hereafter [b]believe on him to life everlasting.

17 Now unto [q]the King eternal, immortal, [r]invisible, [s]the only wise God, [t]*be* honour and glory for ever and ever. [u]Amen.

18 This [x]charge I commit unto thee, [y]son Timothy, [z]according to the prophecies which went before on thee, that thou by them [a]mightest war a good warfare;

19 [b]Holding faith and a good conscience; [c]which some having put away, [d]concerning faith have [e]made shipwreck:

20 Of whom is [f]Hymeneus and [g]Alexander; whom [h]I have delivered unto Satan, [i]that they may learn not to [k]blaspheme.

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a Ex. 34:6. Rom. 2:4,5. 1 Pet. 3:20. 2 Pet. 3:9,15. c 2 Chr. 33:9—13,19. Is. 55:7. Luke 7:47. 15:10. 18:13,14. 19:7—9. 23:43. John 6:37. Rom. 5:20. Heb. 7:25. p John 3:15,16,36. 5:24. 6:40,54. 20:31. Rom. 5:21. 6:23. 1 John 5:11,12. q 6:15,16. Ps. 10:16. 45:1,6. 47:6—8. 90:2. 145:13. Jer. 10:10. Dan. 2:44. 7:14. Mic. 5:2. Mal. 1:14. Matt. 6:13. 25:34. Heb. 1:8—13. Rev. 17:14. 19:16. r John 1:18. Rom. 1:20. Col. 1:15. Heb. 11:27. 1 John 4:12. s Rom. 16:27. Jude 25. t 1 Chr. 29:11. Neh. 9:5. Ps. 41:13. 57:11. 72:18,19. 106:48. Dan. 4:34,37. Eph. 3:20,21. 1 Pet. 5:11. 2 Pet. 3:18. Rev. 4:8—11. 5:9—14. 7:12. 19:1,6.

u *See on* Matt. 6:13. 28:20. x *See on* 11,12. 4:14. 6:13,14,20. 2 Tim. 4:1—3. y *See on* 2. Phil. 2:22. 2 Tim. 1:2. 2:1. Tit. 1:4. Philem. 10. z 4:14. a 6:12. 2 Cor. 10:3,4. Eph. 6:12—18. 2 Tim. 2:3—5. 4:7. b *See on* 5. 3:9. Tit. 1:9. Heb. 3:14. 1 Pet. 3:15,16. Rev. 3:3,8,10. c Phil. 3:18,19. 2 Tim. 3:1—6. 2 Pet. 2:1—3,12—22. Jude 10—13. d 4:1,2. 1 Cor. 11:19. Gal. 1:6—8. 5:4. 2 Tim. 4:4. Heb. 6:4—6. 1 John 2:19. e 6:9. Matt. 7:27. f 2 Tim. 2:17. g Acts 19:33. 2 Tim. 4:14,15. h Matt. 18:17. 1 Cor. 5:4,5. 2 Cor. 10:6. 13:10. i 1 Cor. 11:32. 2 Thes. 3:15. Rev. 3:19. k Acts 13:45. 2 Tim. 3:2. Rev. 13:1,5,6.

Paul's proud and willful ignorance, and his consequent unbelief, (two sins, in themselves deserving of divine wrath, though in his circumstances they *just* preserved him from the unpardonable sin,) to have been a kind of meritorious cause of his obtaining mercy; especially when joined with his *sincerity* in opposing the gospel! (*Note*, 2 *Cor.* 1:12—14, *v.* 12.) They imagine that, in some manner or measure, he *deserved* mercy more than any who are left to perish. This they must mean, if they mean any thing to the purpose; for, though his guilt might be less than that of some Jews, who, sinning against clearer light and with more deliberate malice, were given up to final obduracy; yet, those who maintain the doctrine of salvation by grace suppose, that many perish in their sins, whose criminality is far less than his was: that he might most *justly* have thus been left to perish; and that no reason can *by us* be assigned for *his* salvation in preference to others, who had not committed the sin against the Holy Spirit, except the sovereign grace of God, "who hath mercy on whom he will have mercy, and whom he will be hardeneth;" and the other reason which the apostle himself next assigns, namely, "the praise of the glory of his grace." (*Notes*, *Rom.* 5:20,21. 9:15—23. *Eph.* 1:3—8.) For he evidently confesses that he should have righteously perished, if the Lord had dealt with him according to strict justice; nay, if his grace and mercy had not been "exceedingly abundant," beyond all expectation, estimation, or conception; not only, in that he was ready to forgive, bless, and employ him, when he repented, believed, and was prepared for obedience; but, "in quickening him when dead in sin," and so working faith and love to Jesus Christ in his heart, that he might be "found in him and be partaker of his righteousness." "'Faith and love,' which by the influence of his Spirit, were implanted in my heart.' *Doddridge*. (*Notes*, *Eph.* 2:1—10. *Phil.* 3:8—11.)

Who hath enabled. (12) Τῳ ἐνδυναμωσαντι. *Eph.* 6:10. *Phil.* 4:13. 2 *Tim.* 2:1. 4:17. *Heb.* 11:34. See on *Rom.* 4:20. —*He counted me faithful.*] Πιστον με ἡγησατο. *Phil.* 2:3. 3:8. 1 *Thes.* 5:13. *Jam.* 1:2, *et al.*—*A blasphemer.* (13) Βλασφημον. See on *Matt.* 12:31. Βλασφημεω, 20. *Acts* 26:11. 'The word ought to have been rendered *defamer*.' *Campbell*. But whom did Saul defame? Did he not speak of Jesus as a deceiver? Did he not do all that he could to induce others to do the same? And is not Jesus "God manifest in the flesh?" This crime therefore was "blasphemy," though not against the Holy Ghost.—*A persecutor.*] Διωκτην. Here only.—*Injurious.*] Ὑβριστην. See on *Rom.* 1:30.—*I obtained mercy.*] Ἠλεηθην. 16. 2 *Cor.* 4:1. 1 *Pet.* 2:10. See on *Matt.* 5:7.—*Was exceeding abundant.* (14) Ὑπερεπλεονασε. Here only.

V. 15, 16. The conversion, justification, and reconciliation of so virulent a persecutor, who "was exceedingly mad against" the disciples of Jesus, might be considered as a most striking illustration of the nature of the gospel, and of the abundant riches of the mercy of God in Christ Jesus. It is indeed "a faithful saying" authenticated by every evidence which proves Christianity to be "the word of God, who cannot lie;" and it was "worthy to be received," with humble and thankful faith and cordial affection, by men of all nations and descriptions; as all are sinners, and none can be saved in any other way, and as none are excluded from salvation who seek it in this way; (*Notes*, *John* 6:36—40. *Acts* 4:5—12, *v.* 12.) "that Jesus," Emmanuel, the Son of God, the Messiah, "came into the world to save sinners," voluntarily, with this express design, and for this single purpose. (*Marg. Ref.* g—i.) "The Word," who "was God and was with God," the Creator and upholder of all worlds, the Lord of all creatures, "became flesh," that he might be "the second Adam," the surety of the new covenant, to "fulfil all righteousness," and to offer an infinitely valuable atonement for sin, in order that, being risen and ascended, he might be an advocate and high-priest, and reign over all worlds for the benefit of his church and of mankind. "To save sinners," of every people and character, from condemnation, sin, Satan, the world, and death, even all, without exception, who came to him by faith for this salvation, to "the praise of the glory of God," was, and is the only end proposed in this grand and most wonderful transaction. Of these sinners, Paul judged himself "the chief;" the greatest enemy of Christ, and the most deserving of divine vengeance, of all who ever were, or would be, saved by him. (*Marg. Ref.* k.)—This seems the purport of the expression: but, it is not impossible, that he supposed *his* actual crimes to be so numerous and enormous, that his guilt even exceeded that of those who had sinned more entirely against their own convictions, and so had been given up to final impenitency. Instead of imagining, that there was something *meritorious* in his blind and obstinate sincerity, (as some have maintained in direct opposition to his own statement!) he considered himself as one selected on purpose, because he was more guilty than any other person in the world, (those only excepted, who had committed the unpardonable sin, if even they were excepted,) "that in him *first*," or the *chief* sinner, "Jesus Christ might exhibit," with the greatest lustre imaginable, that degree in which he can bear with and pardon his most violent and enraged enemies, and the most atrociously criminal of mankind. That so it might stand upon record to the end of time for the encouragement of all others, in every age and nation, who believe in Christ, and rely on his merits and grace, for the pardon of their sins, and the gift of eternal life; to prevent their being bowed down in discouragement by a retrospective view of the number, nature, and heinousness of their crimes. (*Marg Ref.* m—p.)

This is a faithful saying. (15) Πιστος ὁ λογος. 3:1. 4:9. 2 *Tim.* 2:11. *Tit.* 3:8. *Rev.* 21:5. 22:6.—*Worthy of all acceptation.*] Πασης ἀποδοχης ἀξιος. 4:9. Not elsewhere. Ἀποδεχομαι, *Acts* 28:30. Cordial reception, as a man welcomes and entertains as a guest one whom he loves.—*Chief.*] Πρωτος, *first*. 16. See on *John* 1:15. 15:18.—*Pattern.* (16) Ὑποτυπωσιν. 2 *Tim.* 1:13. Not elsewhere.—'It is an information, or demonstration of any thing or doctrine, so clear, so evident, as if it were exhibited by the pencil or colours. A metaphor taken from painters, who draw after a pattern; or a carpenter who works by rule.' *Leigh*.

V. 17. Some expositors suppose this doxology to be addressed personally to Christ as God, because the apostle had before been speaking of him: but it seems rather to be addressed to the Godhead, without distinction of persons. "The Father, and the Son, and the Holy Spirit," three Persons in the Unity of the Godhead, "the God of Salvation," constitute the Object of all our worship, which person soever we immediately address. To God, as "the King eternal," in every age and under every dispensation, the universal, and everlasting, invisible Sovereign, the inexhaustible Source of all wisdom, he ascribed all the glory of his conversion, salvation, endowments for service, faithfulness, and usefulness; and he desired earnestly, that God might be honoured, in all his perfections and wonderful works, by all rational creatures, for ever and ever. Amen. (*Marg. Ref. Notes*, 6:13—16. *John* 1:18. *Jude* 22—25.)

Unto the King eternal. (17) Τῳ Βασιλει των αιωνων. 1 *Cor.* 2:7. 2 *Tim.* 1:9. *Tit.* 1,2. *Heb.* 1:2.—*Immortal.*] Ἀφθαρτῳ. See on *Rom.* 1:23.—*Invisible.*] Ἀορατου. See on *Rom.* 1:20. —*The only wise God.*] Μονῳ σοφῳ Θεῳ. *Rom.* 16:27. *Jude* 25.

V. 18—20. The apostle here referred to what he had before spoken. (*Notes*, 5,8—11, *v.* 11.) The trust, committed to him by Jesus Christ, as his apostle, he "had committed to his son Timothy." He was encouraged to repose so great confidence in him, not only by what he knew of his principles and character; but by entertaining large hopes of him "according to certain prophecies," which inspired persons had uttered concerning him, before his appointment to the ministry; and he expected, that by meditating upon them, he should be animated and instructed, in "warring a good warfare," or rather, "*the* good warfare;" the truly beneficial and honourable warfare, of a faithful follower and minister of Jesus Christ. (*Marg. Ref.* x—a. *Notes*, 6:11,12. *Eph.* 6:10—20. 2 *Tim.* 2:3—7. 4:6—8.) This must be done by maintaining and insisting on, fully and clearly, both the faith of the gospel or its doctrines as uncorrupted and unmutilated, and a good conscience or a universally conscientious conduct. These Timothy must be careful to connect, both in his own example and in his preaching: for some professed Christians, having neglected to maintain and insist on a good conscience; had, after a time, renounced the faith also, and made shipwreck of their whole religion, either by a total apostacy from their profession, or by heretical corruptions of the gospel. (*Marg. Ref.* b—d.) Of this number were Hymeneus and Alexander, with whom Timothy had doubtless been acquainted. (*Notes*, *Acts* 19:32—41. 2 *Tim.* 2:14—19. 4:14, 15.) These the apostle had found it needful openly to excommunicate, and cast out of the church, into the visible kingdom of Satan; that they might be instructed by this discipline, "not to blaspheme" Christ, or disgrace his gospel

CHAPTER II.

The apostle enjoins prayers, and thanksgivings, to be made for all men; especially for kings and rulers to "God our Saviour, who is willing that all should be saved," 1—4. There is "one God, and one Mediator, Jesus Christ, who gave himself a ransom for all, to be testified in due time," 5, 6. He declares his appointment, as the teacher of the Gentiles, 7; gives directions concerning prayer, and the modest apparel of women, 8—10; prohibits them to teach, and requires them to be in subjection, 11, 12; as the man was first created and the woman was first seduced into sin, 13, 14. A promise concerning child-bearing, 15.

I ᵃEXHORT therefore, that, ᵃfirst of all, ᵇsupplications, prayers, intercessions, ᶜ*and* giving of thanks be made for ᵈall men:

2 For ᵉkings, and ᶠ*for* all that are in ᶠauthority; ᵍthat we may lead a quiet and peaceable life in ʰall godliness and honesty.

3 For ⁱthis *is* good and acceptable in the sight of ᵏGod our Saviour;

4 Who ˡwill have all men to be saved, ᵐand to come unto ⁿthe knowledge of the truth.

5 For *there is* ᵒone God, ᵖand one Mediator between God and men, ᵍthe Man Christ Jesus;

6 Who ʳgave himself a ransom for all, ˢto be testified ᵗin due time.

ᵃ Or, *desire.* 2 Cor. 8:6. Eph. 3:13. Heb. 6:11. a 1 Cor. 15:3. b 5:5. Gen. 18:23—32. 1 Kings 8:41—43. Ps. 67:1—4. 72:19. Matt. 6:9,10. Jam. 5:16. c Rom. 1:8. 6:17. Eph. 5:20. Phil. 1:3. 2 Thes. 1:3. d 4. Acts 17:30. 1 Thes. 3:12. 2 Tim. 2:24. Tit. 2:11. 3:2. e Ezra 6:10. Neh. 1:11. Ps. 20:1—4. 72:1. Jer. 29:7. f Rom. 13:1. 1 Pet. 2:13,14. † Or, *eminent place.* g Gen. 49:14, 15. 2 Sam. 20:19. Prov. 24:21. Ec. 3:12,13. 8:2—5. Rom. 12:18. 1 Thes. 4:11. Heb. 12:14. h Luke 1:6. 2:25. Acts 10:22. 24:16. Phil. 4:8. Tit. 2:10—14. 1 Pet. 2:9—13. 2 Pet. 1:3—7. i 5:4. Rom. 12:1,2. 14:18. Eph. 5:9,10. Phil. 1:11. 4:18. Col. 1:10. 1 Thes. 4:1. Heb. 13:16. 1 Pet. 2:5,20. k *See on* 1:1. Is. 45:21. Luke 1:47. l Is. 45:22. 49:6. 55:1. Ez. 18:23,32. 33:11. Luke 14:23. John 3:16,17. 6: 37. Rom. 3:29,30. 2 Cor. 5:17—19. 1 Thes. 2:15,16. Tit. 2:11. 2 Pet. 3:9.

m Matt. 28:19. Mark 16:15. Luke 24:47. Rom. 10:12—15. Rev. 14:6. n Is. 53: 11. Hab. 2:14. Luke 1:77. John 14:6. 17:17. 2 Tim. 2:25. 3:7. Heb. 10:26. o Deut. 6:4. Is. 44:6. Mark 12:29—33. John 17:3. Rom. 3:29,30. 10:12. 1 Cor. 8:6. Gal. 3:20. Eph. 4:6. p Job 9:33. Heb. 7:25. 8:6. 9:15. 12:24. q Matt. 1: 23. Luke 2:10,11. John 1:14. 1 Cor. 15:45—47. Phil. 2:6—8. Heb. 2:6—13. Rev. 1:13. r Job 33:24. Is. 53:6. Matt. 20:28. Mark 10:45. John 6:51. 10:15. 2 Cor. 5:14,15,21. Eph. 1:17. 5:2. Tit. 2:14. Heb. 9:12. 1 Pet. 1:18,19. 2:24. 3:18. 1 John 2:1,2. 4:10. Rev. 1:5. 5:9. ‡ Or, *a testimony.* 1 Cor. 1:6. 2 Thes. 1:10. 2 Tim. 1:8. 1 John 5:11,12. s 6:15. Rom. 5:6. 16:26. Gal. 4:4. Eph. 1:10. 3:5. Tit. 1:3.

by their impious tenets. It is generally supposed, that some severe correction was miraculously inflicted on them, attending their exclusion from the communion of the church, which would tend to make them sensible of their guilt and danger, and be subservient to the charitable design of bringing them to repentance. (*Marg. Ref.* f—k. *Notes,* 1 *Cor.* 4:18—21. 5:1—5. 2 *Cor.* 13:1—4,7—10.) It does not, however, appear that either of them was thus recovered.—It has often been justly observed, that these severe censures, which the apostle inflicted on those, who had once been professors or ministers of Christianity, and publicly recorded with their names annexed; constitute a most conclusive proof, that he had no dread least they should be provoked to disclose any secret, or give information of evil practices, which they had witnessed among Christians. His conduct implied a public challenge to them, in this respect; and was the genuine expression of conscious integrity, and the courage which springs from it.—Some think, that Timothy was chosen to the ministry, by the prophecies respecting him; (18) and that this was the way in which the pastors and teachers in the newly planted churches, were usually selected: but this opinion, as to the general plan, does not appear to be supported by sufficient proof.

I commit. (18) Παρατίθεμαι. See on *Luke* 23:46.—*A good warfare.*] Την καλην στρατειαν. "The good warfare." Comp. 6:12. Στρατεια. See on 2 *Cor.* 10:4.—*Having put away.* (19) Απωσαμενοι. See on *Acts* 7:39. *Rom.* 11:1.—*Have made shipwreck.*] Εναυαγησαν. See on 2 *Cor.* 11:25. —*They may learn.* (20) Παιδευθωσι. 'Be taught, or disciplined by correction and instruction, as boys are educated." See on *Luke* 23:16.

PRACTICAL OBSERVATIONS.

V. 1—4. Apostles themselves, as well as the most eminent ministers in every age, who have evidently been commissioned by "God our Saviour, and the Lord Jesus Christ," have had no other ground of hope, as to the salvation of their own souls, than what they possessed in common with their meanest brethren. In some respects they have needed, and "do need grace, mercy, and peace, from God the Father and our Lord Jesus," more than others do: their temptations, trials, and difficulties, being greater; having the same evil nature with other men, and no more wisdom or strength, in themselves, than they: and even their most faithful and useful services needing mercy, in order to the acceptance of them, as well as grace, and sufficiency to perform them. (*Note, John* 1:16.) He, however, who appointed them, has always been ready to uphold and help them; and his strength is perfected in their wickedness. (*Note,* 2 *Cor.* 12:7—10.)—It is also of the greatest importance, for those to whom such services belong, to charge with all solemnity and authority curious and conceited persons, to "preach no other doctrine" than that of the Scriptures: for Satan makes immense use of false teachers, to sow tares in the Lord's field, to multiply hypocrites, to deceive souls, to disturb the peace of the church, to excite questions and contentions; and in short to engage men in any thing, which may take them off from 'godly edifying which is in faith."

V. 5—11. The design of the gospel is not answered by speculation, and solving abstract questions, or "giving heed to fables and endless" disputation: but when sinners, through "repentance towards God and faith towards Christ Jesus," are brought to the habitual exercise of holy "love, out of a pure heart, a good conscience, and faith unfeigned."—All doctrines, sacraments, and forms are just so far beneficial to us, as they are useful in producing this effect in our hearts and lives: and all that faith is dead, which does not thus influence men to love God and each other, in a practical and holy manner. But alas! in how many ways do men swerve from this plain and simple statement of the truth, and "turn aside unto vain jangling!" Many, called Christian ministers, "desire to be teachers of the law, knowing neither what they say, nor whereof they affirm:" and thus a few fragments of morality are substituted, in the place of the holy law, and the blessed "gospel of God our Saviour!" Others know not, or acknowledge not, that the "law is good when used lawfully;" and they declaim in so general a manner against the law and good works, that many conclude the commandments of God to be evil, or void of obligation in themselves, or of authority as the rule of a believer's conduct!—But true Christians derive great benefit from the holy law; and none have any thing to fear from it, but "the lawless and disobedient, the ungodly and profane." We have all indeed deserved condemnation: "there is none righteous, no not one;" except as made so by faith in Christ, and through his grace; and even those who partake of this blessing, fall far short of that perfect love and obedience which the law demands.—It is allowed, that few in comparison have been guilty of actual murder, parricide, men-stealing, or perjury; that many are free from the guilt of adultery, and other still baser practices, and even of fornication. Yet, the same corrupt nature is in us all: and our enmity against God, and ingratitude to him: our disposition to disobey and despise parental authority: to hate and quarrel with our neighbours; to please ourselves, regardless of their good and the glory of God; and a variety of polluted thoughts and affections, lying and other vain words, and very many other things "contrary to sound doctrine," would expose us to the wrath of God, and justify him in our final condemnation. Unless, therefore, we are "made righteous by faith in Christ," and truly repent, and forsake every sin, we are yet "under the curse of the law," even, "according to the gospel of the blessed God," preached by St. Paul; and at the same time we are unmeet to share the holy felicity of heaven.

V. 12—20. It is peculiarly encouraging, to recollect what manner of persons have been converted, pardoned, "counted faithful, put into the ministry," eminently qualified for that sacred service, and made instruments of great good to mankind. Several, who before were "blasphemers, persecutors, and injurious," have, in different ways, been most usefully employed on earth, and are now with holy Paul in heaven, celebrating the rich mercy and grace by which they were made partakers of repentance, faith, and love; and that precious blood by which they were washed from all their sins. These, in their day, bare witness to that "faithful saying," which we now would earnestly recommend to universal acceptation; even "that Jesus Christ came into the world to save sinners." And it always has been greatly encouraging to trembling penitents, when the preachers of this rich grace were themselves evident and affecting illustrations of their own doctrine; "chief sinners," yet pardoned and changed, sent to declare to others the long-suffering and mercy of Christ to them, "as a pattern to all who should believe on him to everlasting life." Indeed no man, with Paul's example before his eyes, can reasonably question the love and power of Christ to save him, whatever his sins have been, if he really desire and endeavour to trust in him, as the incarnate Son of God, who once died on the cross, and now reigns upon the throne of glory, in order to save "all who come to God through him." (*Note, Heb.* 7:23—25.) For though some, having obstinately rebelled against the light, are given up to final impenitence; all, who penitently seek salvation by Christ, according to the gospel, are most certainly clear of that sin; having committed their crimes, however atrocious, "in ignorance and unbelief." Let us then seek and hope for this salvation: and, in humble consciousness of our unworthiness, let us admire and praise the grace of "God our Saviour, and ascribe to "the King eternal, immortal, invisible, the only wise God, all honour and glory for ever and ever. Amen." (*Notes,* 2 *Cor.* 5:18—21. 6:1,2.) May all who are intrusted with the ministry, faithfully and valiantly "war the good warfare," with such weapons, as are "mighty through God," to destroy Satan's strong holds. (*Note,* 2 *Cor.* 10:1—6.) May they in their doctrine and examples, and may all Christians in their experience and practice, "hold faith and a good conscience." May all who are tempted to "put away a good conscience," and to pervert the gospel, remember that this is the old way of making shipwreck concerning faith also. And may Hymeneus and Alexander be as beacons, to warn others from these fatal rocks; and as monitors, to "teach them not to blaspheme," and to caution them, "while they think they stand, to take heed lest they fall." (*Notes, Ez.* 3:20,21 18:24. 33:12,13. 1 *Cor.* 10:11,12.)

7 Whereunto [t]I am ordained [u]a preacher and an apostle, ([x]I speak the truth in Christ, *and* lie not,) [y]a teacher of the Gentiles [z]in faith and [a]verity.

8 [b]I will therefore that men [c]pray every where, [d]lifting up holy hands, [e]without wrath [f]and doubting.

[*Practical Observations.*]

t See on 1:11,12. u Ec. 1:1,2,12. 7:27. 12:8—10. Rom. 10:14. Eph. 3:7,8. 2 Tim. 1:11. 2 Pet. 2:5. x *See on* Rom. 1:9. 9:1. 2 Cor. 11:31. Gal. 1:20. y John 7:35. Acts 9:15 22:21. 26:17,18,20. Rom. 11:13. 15:16. Gal. 1:16. 2:9. z Acts 14:27. Gal. 2:16. 3:9. a Ps. 111:7. b 5:14. 1 Cor. 7:7. *Gr.* Tit. 3:8. c 2 Chr. 33:11,12. Ps. 130:1,2. Lam. 3:55,56. Jon. 2:1,2. Mal. 1:11. Luke 23:42,43. John 4:23,24. Acts 21:5. d Job 16:17. Ps. 28:6. 66:18. 134:2. Prov 15:8. 21:27. Is. 50:15. 58:7—11. Jer. 7:9,10. Mal. 1:9,10. Acts 10:2,4,31. Jam. 4:8. 1 John 3:20—22. e 1 Kings 3:11. Ps. 35:13. Matt. 5:22—24,44. 6:12,14,15. Mark 11:25. Luke 23:34. Acts 7:60. 1 Pet. 3:7. f Matt. 21:21. Mark 11:23,24. Jam. 1:6—8.

NOTES.—Chap. II. V. 1. Proceeding in his charge to Timothy, the apostle exhorted and enjoined, that "first of all," as a matter of the highest importance, "supplications, prayers, and intercessions," suited to every emergency, and accompanied with thanksgivings for mercies received, should "be made," especially in their public worship; not only in behalf of themselves, each other, and all their fellow-Christians; but "for all men," without distinction of nation, rank, or party; and without exception of their enemies and persecutors, from a spirit of genuine and expansive philanthropy. (*Marg. Ref.*)—The litany of the church of England accordingly beseeches God 'to have mercy upon all men:' yet even this scriptural petition has been censured, as inconsistent with submission to the sovereignty of God! But, whatever St. Paul understood by "all men," *that* we understand by 'all men:' if we pray in respect of them at all; and we must pray God 'to have mercy on them,' unless we mean to imprecate vengeance on them. The command, to "love our neighbour as ourselves," is our rule of conduct, and should dictate our prayers. God will hear our supplications for temporal benefits, or eternal salvation, in behalf of those on whom he sees good in his sovereign wisdom to bestow them: and in other cases, our "prayer will return into our own bosom." But how can we pray for enemies and persecutors, (whom we cannot possibly know to belong to "the election of grace,") without equally appearing to interfere with God's sovereignty? How can we pray for our children, relatives, or neighbours, or indeed for any unconverted person, or for those whom we are not *sure* are converted, without violating the same *imaginary* rule? The malignity of an apostate indeed, may be so excessive, that it would not be proper to pray for him: (*Notes*, 2 *Tim.* 4:14,15. 1 *John* 5:16—18.) but such exceedingly rare exceptions, to a general rule, in no way interfere with our praying even for the salvation of all men, that now are or ever shall live on earth. This is no more than the Lord's prayer teaches us; (*Notes*, *Matt.* 6:9,10.) and if there be any individual, for whom we cannot pray that 'the Lord would have mercy on him,' and convert him; the inability must arise from sin, even the sin of not "loving our neighbours as ourselves." Nothing can tend more to perplex theological subjects; to prejudice men's minds against the doctrines of grace, nay, to bring them into odium and contempt; nothing can more narrow and harden the heart against the human species in general; than this method of making the *secret decrees* of God, in any degree or way, our rule of conduct, instead of adhering to his revealed will. We know not, and cannot know, who are elect, and who are not: we are bound to love all men, to pray for them, and to do them good: and then leave it to God to govern the universe in his sovereign wisdom, justice and mercy, as he sees good. (*Note*, *Deut.* 29:29.)

Intercessions.] Εντευξεις. 4:5. Εντυγχανω. See on *Rom.* 8:26.

V. 2. It was a proper expression of benevolence, for Christians to pray for all orders and conditions of men; and to interest themselves in the calamities and deliverances of their neighbours, of the community, and of the human species. This would soften the prejudices, and conciliate the favour of those around them; especially when they persevered in such supplications and thanksgivings, notwithstanding the persecutions which they endured. It would likewise conduce very much to silence the accusations of those who charged them with disaffection to the civil government, and with being troublers of the city, if they not only behaved with quiet subjection to the laws, in all things consistent with their duty, and conscientiously paid tribute and custom; but were also known to pray for "kings, and all in authority" over them, for their perservation, and success in all their lawful undertakings; for the protection and peace of the community, and for all blessings upon their persons and families; and that they oppose no other weapons than these to the injuries which they suffered. (*Marg. Ref. e*, f. *Notes*, *Ezra* 6:6—12. *Jer.* 29:4—7. *Rom.* 13:1—7.)—The Ephesians, and others among whom Timothy was called to "do the work of an evangelist," were under the Roman emperor, who was a monster of tyranny and cruelty: the apostle however used the word "kings," in the plural number; whence we learn, that the Holy Spirit intended this direction for other places and ages; according to the different governments established in Providence. (*Note*, 1 *Pet.* 2:13—17.) All the kings and rulers on earth were at that time strangers or enemies to Christianity: so that no distinction or exception, in this case, could possibly be intended.—These prayers were to be made, in order that Christians might "lead a quiet and peaceable life, in all godliness and honesty," conscientiously attending on all their duties to God and man, without being molested either by public calamities or by persecutions. This object they were to aim at, and with this "quietness and security," to be satisfied. This differs widely from desiring and praying for the success of those enterprises which serve to aggrandize one country, by the depression and miseries of other countries. These indeed are not *lawful* undertakings, and we may pray for the peace and welfare of our governors and country without so much as appearing to favour these measures. The disposition to lead a quiet, peaceable, and pious life, submitting to human authority, as far as consistent with godliness, tends to procure favour to the true worshippers of God; and it may be expected that he will answer their prayers, (so far as good for them,) by inclining their rulers to tolerate, protect, and countenance them.

In authority.] "In eminent place." *Marg.* Εν ὑπεροχῃ. See on 1 *Cor.* 2:1.—*Quiet.*] Ησεμον. Here only.—*Peaceable.*] Ἡσυχιον. 1 *Pet.* 3:4. Not elsewhere. Ἡσυχια, 11,12. *Acts* 22:2.—*Honesty.*] Σεμνοτητι, 3:4. *Tit.* 2:7.—Σεμνος. See on *Phil.* 4:8.

V. 3, 4. The conduct above inculcated was "good" in itself, and "acceptable in the sight of God our Saviour;" as a fruit of faith and grace, and honourable to his name. (*Marg. Ref.* i, k. *Notes*, 1:1.) For as he has provided for the salvation of mankind, without distinction of rank, or nation, or even previous character; and can honourably, and will certainly, save every individual, who comes to him in his appointed way; in this sense he "willeth that all men should be saved:" (*Notes*, *Ez.* 18:23. 33:11. 2 *Pet.* 3:9.) and it is his good pleasure, nay, his express and repeated command, that we should do all in our power to bring them "to the knowledge of the truth." The gospel should be "preached to every creature;" we are required to assure all whom we can address, that the Lord is able and willing to save any sinner who believes: Christ will say to numbers at the last day, "I called, and ye refused," "*I would* have gathered you, as a hen gathereth her chickens under her wings, and ye would not." (*Marg. Ref.* l—n. *Notes*, *Prov.* 1:20—33. *Matt.* 22:1—10. 23:37—39.)—But as all men do not in fact "come to the knowledge of the truth," which God wills in the same sense as "that all men should be saved;" so the difficulty, if there be any, presses equally on Calvinists and Arminians so called, and even on such as deduce universal actual salvation, from this text and a few similar ones; for they cannot say, "that all men," without exception, actually do "come to the knowledge of the truth." If the clause, therefore, be explained to mean any thing more, than the willingness of God to save all, of every description, who truly believe; and his command, that we should preach to all men, and pray for all men, without distinction; it must follow, that he wills, or purposes, what he does not effect.—It is, however, equally improper to say, with many expositors, that "all men," signifies 'some of all sorts;' because it is obvious to answer, that it may with equal propriety be said, "he willeth that all men should be damned;" for doubtless, some of all nations, ranks, and orders, will be left to perish in their sins, "whereunto also they were appointed." (*Notes*, *John* 1:29. 3:16. 1 *John* 2:1,2.)

Acceptable. (3) Αποδεκτον. 5:4. Ab αποδεχομαι. *Luke* 8:40.—*Will have all men to be saved.* (4) Παντας ανθρωπους θελει σωθηναι. *Matt.* 9:13. 23:37.—*Ez.* 18:32. *Sept.* Comp. 2 *Pet.* 3:9. *Ez.* 33:11. *Sept.*

V. 5—7. As a further reason, why Christians ought to "pray for all men," the apostle observed, that there was "One God," the common Creator, Benefactor, and Lord of the whole human species, and as all had apostatized from him, and he had purposes of mercy towards them; so there was also "One Mediator between God and men, even the Man Christ Jesus;" which implies, that there is only one Mediator, and excludes the worship of all other intercessors. (*Marg. Ref.* o—q. *Notes*, 1 *Cor.* 8:4—6. *Eph.* 4:1—6. *Col.* 2:18,19.) Jesus Christ is truly "Man:" and though the efficacy of his mediation is derived from the union of his divine nature with the human, in his mysterious Person; yet that mediation between God and Man, is made by his human nature, in which alone he was capable of obeying, suffering, and dying as their Righteousness, and propitiatory Sacrifice, in order to his resurrection, ascension, and intercession as their High-Priest and Advocate with the Father. The apostle designed to excite Christians to intercessory prayers and he draws one argument for this, from the relation which God himself, and the great Mediator, bear to those in behalf of whom these supplications should be offered. God to whom they were to be presented, is the "One God," the Creator of all men; and "the Mediator" through whom they are presented, is "the Man Christ Jesus," united with us in the bond of one common nature; "bone of our bone, and flesh of our flesh." (*Note*, *Heb.* 2:14,15.) "One God," in this passage, does not denote the Person of the Father *exclusively*, but the Diety: the manhood therefore of Christ intervenes between a just and holy God and us sinners; but this Manhood is essentially and inseparably united to the Godhead, in the Person of the Son, who thus mediates between God

9 In like manner also, [f]that women adorn themselves in modest apparel, [h]with shamefacedness and sobriety; [i]not with [k]broidered hair, or gold, or pearls, or costly array,

10 But (which becometh [k]women professing godliness) [l]with good works.

11 Let [m]the woman learn in silence with all subjection.

12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

13 For [n]Adam was first formed, then Eve.

14 And Adam was not deceived, [o]but the woman being deceived was in the transgression.

15 Notwithstanding, [p]she shall be saved [q]in child-bearing, if they continue [r]in faith, and charity, and holiness, with [s]sobriety.

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f 1 Pet. 3:1-5. h Prov. 7:10. Is. 3:16. Tit. 2:3—5. i Gen. 24:53. Ex. 35:22, 23. 2 Kings 9:30. Esth. 5:1. Ps. 45:13,14. 149:4. Prov. 31:22. Is. 3:18—24. 61: 10. Jer. 2:32. 4:30. Ez. 16:9—16. Matt. 6:28,29. 11:8. k Or, *plaited*. 1 Pet. 3:3. k 1 Pet. 3:3—5. 2 Pet. 3:11. l 5:6—10. Prov. 31:31. Acts 9:36,39. Eph. 2:10. Tit. 2:14. 3:8. 1 Pet. 2:12. 2 Pet. 1:6—8. Rev. 2:19. m Gen. 3:16. Esth. 1:20. 1 Cor. 11:3. 14:34,35. Eph. 5:22—24. Col. 3:18. 1 Pet. 3:1,5,6. n Gen. 1: 27. 2:7,18,22. 1 Cor. 11:8,9. o Gen. 3:6,12. 2 Cor. 11:3. p Gen. 3:15. Is. 7:14. 9:6. Jer. 31:22. Matt. 1:21—25. Luke 2:7,10,11. Gal. 4:4,5. q Gen. 3:16. r *See on* 1:5. s *See on* 9. Tit. 2:12. 1 Pet. 4:7.

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his Father, and men his brethren.—This provision and appointment has been made and revealed, for the common benefit of the human race, both Jews and Gentiles of every nation; that all who are willing may come in this way to the mercy-seat of a pardoning God, to seek reconciliation to him. (*Notes*, 3:16. *Is.* 55:1—3. *John* 4:10—15. 7:37—39. *Rev.* 22:16,17.) This Mediator therefore gave himself "a ransom for all," as "the Lamb of God, who taketh away the sins of the world;" that, by the all-sufficient atonement of his death upon the cross, and the redemption there made, a foundation might be laid for the hopes of sinners all over the earth, and that all who believe might actually be saved by it. (*Notes*, *John* 1:29. 1 *John* 2:1,2.)—No pious and considerate man will assert that Christ so gave himself a ransom for all, as actually to *intend* the salvation of all those who never believe in him; and that he thus failed of his purpose, and suffered in vain. On the other hand, there are but few, even of those who limit such expressions to 'some of all sorts,' who do not allow the all-sufficiency of Christ's atonement; and admit that all men should be invited and commanded to believe in him, and that all who do believe will be saved by him. It is therefore important, far beyond the importance of 'doubtful disputations,' to observe carefully, that none will be saved by the ransom of Christ without true faith; that true faith is "the gift of God," and the effect of regeneration; (*Notes*, *John* 1:10—13, *v.* 13. *Eph.* 2:4—10.) that "known unto God are all his works, from before the foundation of the world;" and that all will certainly be saved, who were "given unto Christ," and whom he specially intended to save, when he became the Surety of his people. (*Note*, *John* 6:36—40.) These propositions are capable of clear scriptural proof: and when they are established, we may safely leave such expressions, as that here used, to bear their most obvious import. Indeed, divine wisdom and love are peculiarly shown, in this general way of stating the truths of Christianity; as far more suitable to inquirers and unestablished persons, than a systematical arrangement would be.—This ransom of the Saviour's atoning sacrifice, once offered, was to be "testified in due time," to all men of every nation: it was therefore incumbent upon every Christian, to promote this great design, according to his opportunity and ability: and hence the obligation of sending and supporting missions to every part of the heathen world. Of this gospel St. Paul was ordained "a preacher and an apostle:" (in asserting which, he solemnly appealed to Christ, who had appointed him, as his heart-searching Judge, for the exact truth of what he had advanced:) so that he was now employed as "a teacher of the Gentiles" especially, in the doctrines and promises of the gospel, in the nature of faith, and in the faithfulness of God to all his declarations and covenant engagements, and in every part of his truth and will.

Mediator. (5) Μεσιτης. See on *Gal.* 3:19.—*A ransom.* (6) Αντιλυτρον. Here only. Ex *αντι*, et *λυτρον*, '*pretium quod pro aliquo solvitur.*' Schleusner.—Λυτρον *αντι πολλων*, *Matt.* 20:28. *Mark* 10:45.—'Grotius observes, that the preposition *αντι*, even in composition, always signifies either *opposition* or *commutation*. As there can be no *opposition*, when Christ is said to have given "himself for us" *αντιλυτρον*, it must necessarily signify *commutation*, or *compensation*. When we read *οφθαλμον αντι οφθαλμου*, no one doubts the meaning.—Why therefore may we not conclude that Christ was crucified in our place and stead, when he said that "he came to give his life" *λυτρον αντι πολλων*?' *Arrowsmith's Tactica Sacra.*—See, as to *αντι*, 1 *Kings* 20:39,40. 2 *Kings* 10:24. *Sept.*—*To be testified in due time.*] Το *μαρτυριον καιροις ιδιοις.*—"The testimony in his own times." 'Tempore a Deo constituto.' *Schleusner.*—*I was ordained.* (7) Ετεθην. See on *John* 15: 16.—*A preacher.*] Κηρυξ. 2 *Tim.* 1:11. 2 *Pet.* 2:6. *κηρυσσω*. See on *Matt.* 3:1. "A herald," one who makes public proclamation of peace or war, or of the accession of a prince to a throne. The word is indeed used for a public crier, in more ordinary matters.

V. 8—10. According to the authority vested in him, the apostle enjoined, that Christians should "pray every where," according to the directions above given. (*Marg. Ref.* a. *Notes*, 1—4.) The expression may indeed include prayers in the closet, in the family, and in social meetings; but the chapter especially relates to the manner of conducting public assemblies, in what place soever these were held: for "Where two or three are met together, there," says our Saviour, "I am in the midst of you." (*Notes*, *Matt.* 18:19,20. 28:19,20, *v.* 20. *Heb.* 10,23—25.) 'As the apostle is speaking of public prayer, his meaning, I suppose is, that the men, and not the women, were to lead the devotion of the assembly.' (8) *Marknight.* The antithesis between the men and the women, (9) the word itself, the article, and the connexion, "in like manner," combine in establishing this observation.—The Gentiles had priestesses, as well as priests, not only to their goddesses but to their gods also: but the Israelites were not allowed to conform to this practice. "In like manner" women must not be ministers, or preachers, under the Christian dispensation.—In order that men might perform the office allotted to them, with acceptance, they must in reverent adoration "lift up holy hands:" not satisfied with washing their hands before they worshipped, according to the custom of the Jews, and indeed that of many Gentiles; but taking care to keep them pure from all injustice, and the practice of every sin. (*Marg. Ref.* c, d. *Notes*, *Ps.* 26:6—8. *Heb.* 10:19—22.) It was also necessary, that they should avoid all wrath and resentment, either against each other, or against their persecutors; that their prayers and intercessions might be the genuine dictates of enlarged good-will to all men; and not intermingled with angry passions, whatever provocations might be given them. (*Marg. Ref.* e. *Notes*, *Matt.* 5:23,24. 6:12,14,15. 1 *Pet.* 3:7.) At the same time, they should not doubt the willingness of God, through Christ, to hear their prayers, notwithstanding all former sins and present conscious unworthiness; or perplex themselves by vain reasonings or disputations, on the manner in which he would answer them. (*Notes*, *Matt.* 21:21, 22. *Mark* 11:22—26. *Eph.* 3:20,21. *Jam.* 1:5—8.)—In order to this proper regulation of religious assemblies, as well as the general conduct of Christians; the apostle furthermore enjoined, in the most decided manner, that "the women should adorn themselves with modest apparel," suited to their station in life, and becoming that "bashfulness, and sobriety" of manners, which would be expected from them: not copying the vain fashions of those women, whose attire was intended to render their persons attractive to beholders; and was at once an indication of the levity of their own minds, and suited to excite the passions of others. He required therefore, that they should not adorn themselves with broidered hair, gold, pearls, or expensive garments. (*Marg. Ref.* g—i.) This general rule may admit of a few exceptions, in the case of those whose superior rank occasionally requires it. (*Note*, *Esth.* 5:1—3.) The appearance of women in the places of worship, is especially intended; and the exhortation implied, that whatever garments they wore, they must consider "good works" as their peculiar ornament, as "it became women professing godliness." (*Marg. Ref.* k, l.) Yet, it doubtless was meant as a general rule, that Christian women should refuse conformity to the foolish fashions of a vain world, in this respect; that they should choose to appear more plain and simple in their attire, than others of their rank; that they should not waste time, or run into needless expense, in these empty decorations, but employ both their time and money in adorning themselves with good works: (*Note* and *P. O. Acts* 9:36—43.) that decency, modesty, and sobriety should be consulted in their garments and appearance, rather than elegance and fashion; and finally, that ministers ought to teach these things to their congregations, as of great importance to the honour of the gospel. (*Note*, 1 *Pet.* 3:1—6.)—It has been well observed, that foppery and extravagance, as to dress, *in men*, are most emphatically condemned by the apostle's silence on the subject, for this intimated, that surely *they* could be under no temptation to such a childish vanity!—'It is worthy to be noted by the women, that this precept ought not to be slighted by them, as of little moment; seeing it is so carefully inculcated by the two chief apostles of the Jew and Gentile; and the contrary is represented as a practice opposite to godliness.' *Whitby.*

I will. (8) Βουλομαι. 5:14. 6:9. *Matt.* 11:27. *Acts* 18:15. *Tit.* 3:8. *Jam.* 3:4, *et al.*—*Men.*] Τους *ανδρας*, (not *ανθρωπους*.) Comp. 9, *τας γυναικας.*—*Doubting.*] Διαλογισμου. See *Mark* 7:21. *Rom.* 14:1.—*In modest apparel.*] Εν *καταστολη κοσμιῳ*. —Καταστολη. Here only N. T.—*Is.* 61:3. *Sept.*—Κοσμιος, 3:2. 'Vestitus earum sit decorus, modestus nec luxurians.' *Schleusner.* Α *κοσμος*, *ordo.*—*Shamefacedness.*] Αιδους. *Heb.* 12:28. Not elsewhere. *Pudor, verecundia.*—*Broidered hair.*] "Plaited hair." *Marg.* Πλεγμασιν. Here only. Α πλεκω, *necto*. Εμπλοκη τριχων, 1 *Pet.* 3:3.—*Becometh.* (10.) Ποεπει. See on *Matt.* 3:15.—*Professing.*] Επαγγελλομεναις. *Tit.* 1:2 *Jam.* 1:12. 2:5. 1 *John* 2:25. 'Show forth godliness in life and conversation.'

V. 11—14. It has been observed, that this rule admitteo of an exception, in the case of those who spoke by the Spirit of prophecy: (*Marg. Ref.* m. *Note*, 1 *Cor.* 14:34,35.) and

CHAPTER III.

The office of a bish) " is a "good work," and the desire of it, as such, should be encouraged 1. *The qualifications required in bishops and deacons; with directions concerning their wives and children,* 2—13. *The apostle wrote these things to Timothy, (hoping to come to him soon,) to regulate his conduct in the church of God, "the pillar and ground of the truth,"* 14, 15. "*Great is the mystery of godliness,*" 16.

THIS [a]*is* a true saying, If a man desire [b]the office of a [c]bishop, he [d]desireth a good work.

2 A [e]bishop then must be [f]blameless, [g]the husband of one wife, [h]vigilant, sober, [i]of good behaviour, [k]given to hospitality, [l]apt to teach;

3 [m]Not [k]given to wine, [n]no striker, not [o]greedy of [p]filthy lucre; but [q]patient; not [r]a brawler, [n]not covetous;

4 One that [s]ruleth well his own house, having his children in subjection [t]with all gravity;

a 1:15. 4:9. 2 Tim. 2:11. Tit. 3:8. b 2—7. Acts 1:20. Phil. 1:1. Tit. 1:7. 1 Pet. 2:25. c Acts 20:28. Heb. 12:15. 1 Pet. 4:15. 5:2. *Gr.* d Prov. 11:30. Luke 15:10. Rom. 11:13. Eph. 4:12. 1 Thes. 5:14. Jam. 5:19,20. e Tit. 1:6—9. f 10. Luke 1:6. Phil. 2:15. g 4:3. 5:9. Heb. 13:4. h Is. 56:10. 1 Pet. 4:7. 5:8. i Or, *modest.* l Rom. 12:13. Tit. 1:8. Heb. 13:2. 1 Pet. 4:9. k 2 Tim. 2:24. l Or, *Not ready to quarrel, and offer wrong, as one in wine.* 1 Lev. 10:9. Is. 5:11,12. 28:1,7. 56:12. Ez. 44:21. Mic. 2:11. Matt. 24:45—51. Luke 12:42—46. 24:34—36. Eph. 5:18. Tit. 1:7. 2:3. m 2 Tim 2:24 25. Tit. 1:7. n Prov. 1:19. 15:27. Is. 56:11. Jude 11. o 8. 1 Sam. 8:3. Tit. 1:7,11. 1 Pet. 5:2. p 6:11. Ec. 7:8. 1 Thes. 5:14. 2 Tim. 2:24. Rev. 1:9. q Tit. 3:2. Jam. 4:1. *marg.* r 1 Sam. 2:15—17. 2 Kings 5:20—27. Jer. 6:13. 8:10. Mic. 3:5,11. Mal. 1:10. Matt. 21:13. John 10:12,13. 12:5,6. Acts 8:18—21. 20:33. Rom. 16:18. 2 Pet. 2:3,14,15. Rev. 18:11—13. s 12. Gen. 18:19. Josh. 24:15. Ps. 101:2—8. Acts 10:2. Tit. 1:6. t Phil. 4:8. *Gr.* Tit. 2:2,7.

it may here be added, that it related to public teaching exclusively, and not to any kind or private instruction, by which no "authority over the man" is implied. The women were required to "be silent with all subjection," in the religious assemblies; for the apostle, as Christ's representative and declaring his will, would not "suffer women to teach," for that would be like "usurping authority over the man;" and therefore their willing subjection was to be shown by silently receiving instruction. For the man was first created, and the woman of him, and for his benefit: so that it would be contrary to the original state of things at the creation, for the woman to "usurp authority" over the man. (*Notes, Gen.* 2: 18—24. 1 *Cor.* 11:2—16.) Moreover, the man was not "deceived" in the first instance; but the tempter prevailed against the woman, who was first "in the transgression," and the seducer of the man. (*Notes, Gen.* 3:1—19.) This humbling consideration was suited to convince the women, that they ought not to affect authority, or presume to be public teachers.

To usurp authority. (12) Αυθεντειν. Here only. '*Auctoritate polleo, pro auctoritate ago.*' Schleusner.—*Was . . . formed.* (13) Επλασθη. See on *Rom.* 9:20.—*Gen.* 2:7,8. *Sept.*

V. 15. The sorrows and pains attendant on child-bearing were a peculiar mark of the divine displeasure against the ransgression of the first woman; and suited to bring it to the emembrance of her daughters in every age: yet those who professed the gospel of Christ might be comforted, by the hope of being supported and preserved, through that trying season, and even of deriving benefit from all their sufferings; at least they might be sure, that there was no curse or wrath in it; provided they continued steadfast in the faith, and in love to Christ and his people, with holiness, purity, sobriety, and modesty. (*Marg. Ref.*)—Some suppose the apostle to have meant, that, as sin first entered by the woman, whence all the pains and sorrows of child-bearing originated; so, through those sorrows, One had come into the world, "born of a woman," by miraculous conception, without man, by whom all those would be saved who continued in the faith: and indeed the original may well bear that interpretation, which is also very ancient.—Eve, whom the apostle had just before mentioned, was thus addressed by her offended Creator: "I will greatly multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children:" yet the preceding verse implied a promise of salvation through "the Seed of the woman," for all believers both men and women. (*Notes, Gen.* 3:14—16.) Eve herself is generally supposed to have been saved "through child-bearing," or, by One descended from her: though the anguish of bearing children was denounced on her, as a peculiar punishment of her atrocious guilt; and thus her sorrow was turned into joy, her curse into a blessing. In like manner, her daughters, though involved with her in the sentence of bringing forth children with sorrow, would also share with her in the same salvation, joy, and blessing, through the promised Seed; if they copied her example of faith and obedience.

In child-bearing.] Δια της τεκνογονιας. Here only. Τεκνογονεω, 5:14. The article favours the latter interpretation.

PRACTICAL OBSERVATIONS.

V. 1—8. It is a most important, though much neglected duty, for Christians to pray and return thanks "for all men," according to the different relations in which they stand to them; and as their circumstances require. Thus they may show their love to those whom they cannot otherwise serve, and do them a most important benefit; and also evince, that they interest themselves in the happiness of mankind in general. Not only in public, but in our families and closets, we should pray "for kings, and for all that are in authority;" both as guardians of the public tranquillity, and in respect of their temporal and eternal welfare: this will far more conduce to the continuance of our religious privileges, in being allowed without molestation, "to lead a quiet and peaceable life, in all godliness and honesty;" than any means which men of restless spirits can employ. But, whatever effect our conduct, in these things, may have on our neighbours: "it is good and acceptable in the sight of God our Saviour." He "hath no pleasure in the death of the wicked, but that he should repent and live." It is his will, that all who repent and believe in Christ should be saved: "he commands all men every where to repent" and "believe the gospel;" it is his will and pleasure, that we should use every means of drawing men's attention to the gospel, that they may "come to the knowledge of the truth," He is the One God of the whole earth, whom all men ought to worship and serve: and, as all have sinned, and deserved wrath, he has appointed "One Mediator between God and man, even the Man Christ Jesus," his incarnate Son, "who gave himself a ransom for all, to be testified in due time," "that *whosoever* believeth in him should not perish, but have everlasting life." May he "ordain" and qualify many preachers, like Paul, "to teach the nations in truth and verity!" For surely we ought to desire, that "men should pray every where," to "God the Father, through our Lord Jesus Christ," and by the Holy Spirit, "lifting up pure hands, without wrath and doubting." In proportion as we learn thus to "worship in spirit and truth," with awful reverence, holy love, pure zeal, and lively faith; (*Note, John* 4:21—24.) we shall find our minds freed from narrow prejudices and resentment, and our benevolence towards all men greatly enlarged; and we shall more fervently and intelligently pray to our heavenly Father, saying, "Hallowed be the name, thy kingdom come, thy will be done in earth as it is in heaven:" "for thine is the kingdom, and the power, and the glory, for ever and ever. Amen." (*Notes, Matt.* 6:9,10,13.)

V. 9—15. Whatever renders the gospel respected in the minds and hearts of those who are without, contributes to its success: and the modest, decent, and sober apparel of "women professing godliness" must therefore have this tendency in no ordinary degree. They should evince, that they are too much engaged in contemplating spiritual glories, to take pleasure in the vain and unseemly decorations of the trifles around them; that being "adorned with good works" is their chief desire, the attainment of it their most valued distinction; and that they can make a better use of their time and money, than in curiously adjusting their attire, or purchasing costly ornaments. But alas! in this trifling and expensive age, when almost all vie with their superiors in apparel, till distinction of rank itself is nearly lost, we too often find those, who come to the places where the word of God is preached, decorated as much beyond what they can properly afford, and in as unbecoming a manner, as they who frequent the theatre! It would be well, if the more decided professors of godliness were *wholly* exempt from this disgraceful vanity: or if they always spent as many *hours* in visiting the sick and poor, and in labours for their relief, and as much *money* in relieving their distresses, as they do in uselessly decorating themselves, and their children, after a manner unsuitable to their rank in life, and inconsistent with their profession. These are by no means *trifles*, or *pharisaical* impositions, as some affect to call them; but *apostolical* injunctions: and it should be considered that, as raiment was only made needful by sin; so it is peculiarly unsuitable for those, who profess to believe the Bible, to be proud and vain of the very badge of their disgrace.—The original creation of the man, and then the woman: and the entrance of sin by the woman, who "being deceived was first in the transgression," concur in showing the reasonableness of that subjection, humility, and teachableness, prescribed in Scripture to the woman, and the impropriety of her usurping authority over the man. But, as the gospel gives special encouragements to the woman, in respect of those sorrows, which the entrance of sin has entailed on her, provided she continue in faith and love, "with holiness and sobriety;" so the consideration of those manifold sorrows, to which the female sex is subjected, should teach men to exercise their authority with the utmost gentleness, tenderness, and affection. (*P. O. Eph.* 5:21—33. 1 *Pet.* 3:1—7.)

NOTES.—CHAP. III. V. 1. It has already been shown, that the word rendered "bishop," was at this time of the same import with that translated "elder," or *presbyter:* (*Note, Acts* 20:17.) for the charge, given by Paul to the Ephesian elders, is here supposed to have been subsequent to the writing of this epistle. The same is also proved, by the silence of the apostle, concerning any other order than bishops and deacons. (*Note, Phil.* 1:1.) Indeed, it is evident, that the selection or appointment of an individual, to be overseer of the elders or pastors, though very ancient, and probably apostolical, was not at this time in general use. (*Note, Rev.* 2:1.)—It had been said, and it was a "faithful saying," and worthy of especial notice; that if a man "desired," or earnestly longed for the pastoral office; and from love to Christ, to his flock, and to the souls of men, was ready to forego other prospects, and expose himself to hardships and perils, by devoting himself to that service; he sought to be employed in "a good work," most important in its nature and object, honourable to the person himself; and more conducive to the glory of God,

5 (For ᵘif a man know not how to rule his own house, how shall he take care of ˣthe church of God?)

6 Not ᵃa novice, ʸlest being lifted up with pride he fall into ᶻthe condemnation of the devil.
7 Moreover, he must have ᵃa good report of

u 1 Sam. 2:29,30. 3:13. x 15. Acts 20:28. Eph. 1:22. 5:24,32. * Or, *one newly come to the faith.* 1 Cor. 3:1. Heb. 5:12,13. 1 Pet. 2:2. y Deut. 8:14. 17:20. 2 Kings 14:10. 2 Chr. 26:16. 32:25. Prov. 16:18,19. 18:12. 29:23. Is. 2:12. 1 Cor. 4:6—8. 8:1. 2 Cor. 12:7. 1 Pet. 5:5. z Is. 14:12—14. Luke 10:18. 2 Pet. 2:4 Jude 6. a 5:24,25. 1 Sam. 2:24. Acts 6:3. 10:22. 22:12. 3 John 12.

and the best interests of mankind, than any other employment in the world. His desire therefore ought to be approved and countenanced, provided he were properly qualified. (*Marg. Ref. Note, Jam.* 3:1,2.)

This is a true saying.] Πιστος ὁ λογος. See on 1:15.—*Desire.*] Ορεγεται. 6:10. *Heb.* 11:16. *Gr.* "Vehemently desires and longs after." Ορεξις. See on *Rom.* 1:27. (*Note, 1 Pet.* 5:1—4.)—*The office of a bishop.*] Επισκοπης. See on *Acts* 1:20. *Ab inspiciendo, invisendo, visitando, et curam agendo.* Επισκοπος, 2.—*He desireth.*] Επιθυμει. See on *Rom.* 7:7.—*A good work.*] Καλου εργου. 5:10. *Matt.* 5:16. 26:10. *John* 10:32. *Tit.* 2:14. 3:8,14. *Note,* 1 *Thes.* 5:12—15, *v.* 13.

V. 2. It is manifest, that Timothy was supposed to be principally concerned in the choice of the bishops, being the apostle's deputy and representative; and accordingly, instructions are here given him, how to fulfil this arduous charge in the proper manner; instructions, no doubt, intended to be useful in the highest degree, if duly regarded, to all others in every age and place, on whom the same most important trust should devolve.—The apostle therefore showed, very particularly, what manner of persons these "bishops" or elders ought to be; in order that mercenary, ambitious, and other improper desires after the sacred service might be repressed; and likewise, that those who had been appointed to it might know how to behave in it. Whatever natural abilities, learning, elocution, or spiritual gifts, any man might possess; he must be considered as ineligible to this office, if not of a "blameless" character, and if he had not avoided scandalous vices, at least since his professed conversion to Christianity.—He ought also to be "the husband of one wife." Christ and the apostles expressly condemned polygamy, as well as divorces, except for adultery. (*Notes, Matt.* 19:3—9. *Mark* 10:2—12. 1 *Cor.* 7:1—5.) Yet there was no direct command for a man, who had previously taken more wives than one, to put the others away when he embraced the gospel; and such a requisition, might in some instances have produced very bad consequences in domestic life, and increased the opposition of the civil powers to the preaching of Christianity. But the rule, that no man, however qualified in other repects, should be admitted into the pastoral office, who had more than one wife, or who had put away one to take another, tended to show the unlawfulness of polygamy and divorces on frivolous pretences, and their inconsistency with the Christian dispensation; and concurred with other things to bring them into total disuse in the Christian church, yet without violence and confusion.—To argue hence, as it has been done, that polygamy was lawful for other Christians, else it would not have been needful to restrict pastors from it, would prove, (if it proved any thing,) that it was also lawful and common for them to be drunkards, covetous, brawlers, or strikers.—Some have inferred from this text, that stated pastors ought to be married, as a pre-requisite to their office; but, this seems to be a mistake of a *general permission*, connected with a restriction, for an *express command*. It is, however, abundantly sufficient to prove, that marriage is entirely consistent with the most sacred functions, and the most exemplary holiness; and to subvert the very basis of the antichristian prohibition of marriage to the clergy, with all its concurrent, and consequent, and incalculable mischiefs. (*Notes,* 4:1—5. *Heb.* 13:4.)—Yet, some have even endeavoured to infer a part of that system from this clause itself, and have supposed that the apostle meant to prohibit second marriages to the clergy! But this is contrary to the whole tenor of Scripture; it is by no means contained in the meaning of the words; and would certainly bring in a part of those evils, which long experience has proved inseparable from the general prohibition: for as good reasons may very often be given for marrying a second time, as for marrying at all.—The pastor must also be "vigilant," a circumspect and attentive man; one who watches carefully over his flock, capable of discerning dangers at a distance, guarding the people against the artifices of false teachers and the devices of Satan, and prompt to embrace opportunities of usefulness: he must be "sober," serious, and temperate; moderate in all his desires and indulgences; "of good behaviour" in all the transactions of life; showing a meek, kind, equitable, faithful, and prudent disposition towards all men. He should likewise be ready, according to his ability, to relieve the poor, to entertain his brethren without grudging, and with evident cheerfulness and satisfaction; especially, he ought to be hospitable to Christians, who were driven from home by persecution, or who, in any other way, were brought to the place of his residence.—'Now that the ancient customs are changed, and inns are every where open, in which travellers, for their money, may be as well accommodated as in private houses; there is little occasion for what the apostle calls "hospitality."' *Macknight.*—This is a specimen of the way in which many learned men (some perhaps without intending it) show, that we have little or nothing to do, either with the *practical* or *doctrinal* part of Scripture! I should rather, on the other hand, say, 'Now, that ancient customs are changed, and bishops, generally poor in the apostle's time, have ample revenues; they are bound to exercise enlarged hospitalty to the poor, especially to the inferior clergy, who often have little of that money which is needful for accommodation at inns; and who, if hospitably entertained by bishops, would feel cordially reconciled to the affluence of such kind superiors, and disposed to receive their pastoral instructions with reverence.' Here let me observe in particular, that when young men go for ordination, or ministers for institution, to places where they cannot be accommodated except at an inn; it is incalculable what mischief might be prevented, and what an opening would be made for usefulness, if the bishops would entertain them in their own houses; and take the abundant opportunities, which this would afford, of instructing them respecting the nature and importance of those solemn engagements into which they are about to enter. The affection and veneration thus excited, in all who are in any degree proper for these sacred services; and the opening thus made for subsequent admonitions and counsels, would repay the expense of it a thousand fold. A bishop must be ready at teaching, both capable of instructing others, and prompt to embrace every occasion of doing it, in public or in private; counting it his business, and making it his delight. 'However we understand the word "bishops," it must be allowed, that they ought to be preachers and teachers, and that frequently and promptly; and not unpreaching prelates.' *Latimer.*

A bishop.] Τον επισκοπον. See on *Acts* 20:28.—*Blameless.*] Ανεπιλημπτον. 5:7. 6:14. Not elsewhere. Ex *ava,* et *επιλαμβανω, capio.* '*Cui nihil criminis dari potest.*' Schleusner. 'One to whom no just exception can be taken; who cannot deservedly be reprehended for any crime.' *Leigh.*—*Vigilant.*] Νηφαλιον. 11. *Tit.* 2:2. Νηφω, 1 *Pet.* 5:8. See on 1 *Thes.* 5:6. *Sober.*] Σωφρονα. *Tit.* 1:8. 2:2,5. Σωφρονεω. See on *Rom.* 12:3.—*Of good behaviour,*] "Modest." *Marg.* Κοσμιον. See on 2:9. Exemption from every thing *indecorous.*—*Given to hospitality.*] Φιλοξενον. *Tit.* 1:8. 1 *Pet.* 4:9. Φιλοξενια. See on *Rom.* 12:13.—*Apt to teach.*] Διδακτικον, 2 *Tim.* 2:24. Not elsewhere. '*Peritus artis docendi, aptus ad docendos et instituendos alios.*' Schleusner.—'Vulg. *Doctor: Sed multi sunt doctores qui aptiores essent ad stivam.*' Leigh.

V. 3. The person eligible to the office of a bishop, must also be free from every degree of intemperance, in the use of wine or strong liquors, which would both be scandalous to him, and unfit him for the important duties of his station. (*Marg. Ref.* 1. *Notes, Lev.* 10:1,2,8—11. *Prov.* 31:4—7.) He ought also to be equally superior to anger; and not apt, on any provocation, however great, to express the vehemence of his passion by striking the offender, as it was a common practice among worldly men. Nor must he be greedy of gain, which might lead him to prostitute his ministry for the sake of "filthy lucre;" or to carry on some employment, along with his ministry, in a disgraceful manner, for the sake of profit. But he must be of a resigned, meek, persevering, and constant spirit; peaceable, forgiving, and calm; not clamorous in disputation, or even in reproving others; nor yet tenacious to any degree of avarice, even of that property which he had obtained in the most unexceptionable manner.

Not given to wine, no striker.] "Not ready to quarrel, and offer wrong, as one in wine." *Marg.* Μη παροινον, μη πληκτην.—Παροινος, *Tit.* 1:7. Not elsewhere. *Qui deditus est vino, etiamsi non sic bibat ut inebrietur.* (*Note, Is.* 56:9,12. *Matt.* 25:45—51.) Πληκτης, *Tit.* 1:7. Not elsewhere. Α πλησσω, *percutio.*—*Not greedy of filthy lucre.*] Μη αισχροκερδη. 8. *Tit.* 1:7. Αισχροκερδως, 1 *Pet.* 5:2.—*Not a brawler.*] Αμαχον. *Tit.* 3:2. Ex *α* priv. et μαχομαι, *pugno. Non rigosus vel litigiosus.* (*Note,* 2 *Tim.* 2:23—26, *v.* 24.)—*Not covetous.*] Αφιλαργυρον. *Heb.* 13:5. Ex *α* priv. φιλος, *amicus,* et αργυριον, *argentum, pecunia.*

V. 4, 5. The bishop, or pastor, should likewise be able and careful to govern his own household, in a discreet and regular manner: maintaining a meek yet firm authority over his domestics; and "having his children in subjection, ruling over them with all gravity," and restraining them from all levity and excess: that their appearance, deportment, and attendance on the worship of God, might render them an example to others. For if a man were evidently incompetent to govern his own family, and to preserve order and decorum in it; how could it be supposed, that he was qualified to preside over "the church of God," and to preserve order and harmony among the numbers of whom it consisted, who were of various dispositions and situations, and removed a great part of the time from under his immediate inspection. (*Marg. Ref. Notes,* 8—13. 1 *Sam.* 2:12,34. 3: 4:)

'*One that ruleth.*] (4) Προισταμενον. 5,12. See on *Rom.* 12:8.—*Gravity.*] Σεμνοτητος. See on 2:2.

V. 6. It would not be generally expedient to choose a new convert to the pastoral office, or an inexperienced person, one but superficially acquainted with human nature,

[b]them which are without; [c]lest he fall into reproach and [d]the snare of the devil.

[*Practical Observations.*]

8 Likewise *must* [e]the deacons [f]*be* grave, not [g]double-tongued, [h]not given to much wine, not greedy of filthy lucre;

9 [i]Holding [k]the mystery of the faith in a pure conscience.

10 And [l]let these also first be proved; then let them use [m]the office of a deacon, [n]being *found* blameless.

11 Even so *must* [o]*their* wives [p]*be* grave, [q]not slanderers, [r]sober, [s]faithful in all things.

12 Let the deacons be [t]the husbands of one wife, ruling their children and their own houses well.

13 For [u]they that have [v]used the office of a deacon well, purchase to themselves a good [x]degree, and [y]great boldness in the faith which is in Christ Jesus.

14 These things write I unto thee, [z]hoping to come unto thee shortly:

15 But if I tarry long, that thou mayest [a]know

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b 1 Cor. 5:12. Col. 4:5. 1 Thes. 4:12. c 5:14. 1 Cor. 10:32. 2 Cor. 6:3. 8:21. 1 Thes. 5:22. Tit. 2:5,8. 1 Pet. 4:14—16. d 6:9. 2 Tim. 2:26. e Acts 6:3—6. Phil. 1:1. f *See on* t. 4. g Ps. 5:9. 12:2. 50:19. 52:2. Rom. 3:13. Jam. 3:10. h *See on* 3. i *See on* 1:5,19. k 16. 2 John 9,10. l 6. 5:22. 1 John 4:1. m 13. Acts 6:1,2. n 2. 1 Cor. 1:8. Col. 1:22. Tit. 1:6,7. o Lev. 21:7,13—15. Ez. 44: 22. Luke 1:5,6. p *See on* t. 4. q Ps. 15:3. 50:20. 101:5. Prov. 10:18. 25:23. Jer. 9:4. Matt. 4:1. John 6:70. 2 Tim. 3:3. Tit. 2:3. *Gr.* Rev. 12:9,10. r 2.

1 Thes. 5:6—8. 2 Tim. 4:5. Tit. 3:2. *Gr.* 1 Pet. 5:8. s *See on* 1:12. 6:2 t *See on* 2,4,5. u Matt. 25:21. Luke 16:10—12. 19:17. v Or, *ministered.* Matt. 20:28. Rom. 12:7,8. 1 Cor. 16:15. Heb. 6:10. 1 Pet. 4:10,11. x Acts 21: 35. *Gr.* y Acts 6:5,8,15. 7:1, &c. Phil. 1:14. 1 Thes. 2:2. z 4:13. 1 Cor. 9: 34. 16:5—7. 2 Cor. 1:15—17. 1 Thes. 2:18. Philem. 22. Heb. 13:23. 2 John 12. 3 John 14. a 2. Deut. 31:23. 1 Kings 2:2,4. b 1 Chr. 22:13. 28:9—21. Acts 1:2.

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and the things of God: lest the distinction of his situation, or the applause bestowed on him, should elate him with pride and ambition; and he should thus fall into a condemnation similar to that of the devil.—It is evident from this, that spiritual pride and ambition constituted the beginning of Satan's apostacy. (*Marg. Ref.*) Some have conjectured, that it was revealed to the angels, that the eternal Son would assume a nature inferior to theirs, in which he would rule over them, and be worshipped by them; and that Satan, and the other angels who fell with him, proudly disdained such subjection. But all our conjectures on this subject must be uncertain, and in a measure presumptuous. The pride, however, and ambition of ministers on account of their office, gifts, popularity, or success, would be of a nature in some respects similar to Satan's pride in heaven, and might involve "the novice" under a similar condemnation.—It is evident, that some exceptions to this most important general rule, must have been admitted, in the first formation of newly-planted churches, in which the miraculous gifts and endowments conferred by the Holy Spirit, seem to have superseded the necessity of that previous study and experience, which are, in all ordinary cases, indispensable. (*Note, Acts* 14:21—23.)

A novice.] Νεοφυτον. Here only N. T. *Job* 14:9. *Ps.* 128:3. 144:12. *Is.* 5:7. *Sept.* Ex νεος, *novus*, et φυω, *nascor*, vel φυτον, *planta.* Συμφυτος. See on *Rom.* 6:5.—*Being lifted up.*] Τυφωθεις. 6:4. 2 *Tim.* 3:4. A τυφος, *fumus.*

V. 7. The person elected to this office must also have a good report, an unblemished character, even among his unconverted neighbours; "lest he should fall into reproach," lose his influence, disgrace the gospel, and be ensnared by Satan into the practice of his former evils, and entangled in the world and sin. It would not, however, be *generally* adviseable, to appoint those to the ministry, whose conduct had been remarkably scandalous; until a competent time had elapsed, to evince the reality of their repentance, and to retrieve and re-establish their characters. (*Marg. Ref.*)—It is evident, that the apostle did not here at all speak of the several *duties* of ministers; but only of the general conduct and character of those, whose desires after that office were to be countenanced, or the contrary, by Timothy and by others concerned. Nothing, therefore, can be proved, as some have attempted, from supposed omissions of any duties of ministers, or parts of their office; for this was not the apostle's subject.—*Which are without.*] *Notes*, 1 *Cor.* 5:9—13. *Col.* 4:5,6.

The snare of the devil.] Παγιδα του διαβολου. 2 *Tim.* 2:26. Παγις, 6:9. *Luke* 21:35. Διαβολος, 11. *Matt.* 4:1. *John* 6:70. 8:44, *et al.* The singular number, and the prefixed article, Του διαβολου, preclude the interpretation of those who explain the passage of false accusers, and the snares laid by them.

V. 8—13. The deacons were primarily appointed to dispense the charity of the church, and to manage its secular concerns: yet they preached occasionally, or taught in private, or were readers in the public assemblies; and pastors and evangelists were often chosen from among them. (*Marg. Ref.* c. *Notes, Acts* 6:1—8. 8:5—40.)—Many of the same endowments were requisite in those eligible to this office, as in the pastors or bishops. They too must be "grave," serious, and prudent men; sincere, candid, and consistent in their discourse; not "double-tongued," speaking one thing before men's faces, and another behind their backs; neither flattering, slandering, dissembling, nor prevaricating, in any company, or on any occasion: not "addicted to much wine, or greedy of filthy gain;" which might tempt them, after the example of Judas, to embezzle the money committed to them, or might unfit them for liberally and impartially supplying the wants of the poor. (*Note, John* 12:1—8.) They must also profess and maintain "the mysteries of the faith, with a pure conscience," and a uniform integrity of conduct; that so they might recommend it to others. It was proper, even in respect of this inferior office, to make trial of new converts; that previous to their admission to it, they might be approved to be men of blameless conversation. The wives also of the deacons (and much more those of the spiritual pastors,) must be of grave and serious deportment; not addicted to the vanities and dissipations of the world; "not slanderers," or prone to circulate disadvantageous reports of their neighbours; but sober women, temperate in all things, and faithful in the discharge of every relative and religious duty. Nor would it be proper for those who had, previously to their conversion, taken more than one wife, or divorced one for the sake of taking another, to exercise the office of a deacon. It was requisite, that they also should rule their children and domestics, in a regular and exemplary manner. For the faithful discharge of this office would conduce to the increase of their gifts and graces, and to render them very bold in professing the faith. They would be much employed among the poor and sick, and such as were imprisoned for the gospel: and, by thus exposing themselves, and giving counsel and encouragement to their suffering brethren, they would be emboldened and habituated to a promptitude of utterance, which would be "a good degree," or step, towards their admission to the office of pastors or evangelists.—This interpretation has been contested: yet it seems to be the apostle's meaning; and, without adverting to modern habits or controversies, it is evident, that the due discharge of the primitive office of a deacon must tend to qualify men for the ministry. It also appears from facts, that some deacons either were before preachers or became so afterwards; nor is there any reason to think, that persons were then regularly educated for the pastoral office; but ministers seem to have been always chosen from the most established and best qualified believers, and generally from those who were matured in years and experience. This does not, however, in any measure imply, that a regular education is not, in the present state of things, the most expedient and highly desirable.—*Be proved.* (10) 'By publishing their names to the church, that if any one hath aught to lay to their charge, he may show it.' *Macknight.*—No doubt this was customary in the primitive church, and productive of many good effects: indeed the form of it remains to this day. But it does not appear that the original word can admit of this interpretation; for it generally means, that trial of persons and of things, which is made by experience and observation, or by judging of them by some established standard; as goldsmiths assay the precious metals.—*Wives.* (11) Some think, that the wives of deacons are not here meant; but *women*, who were selected and appointed by the church, to teach those young persons of their own sex, who were restrained by local customs, from so attending on the instructions of *men*, as to obtain from them an adequate acquaintance with Christianity. It is however very doubtful, whether this be the apostle's meaning; and the instruction from the passage, as interpreted of the wives of those who performed any public office in the church, is so replete with instruction, that it seems highly worthy of the special mention made of it by the apostle.

Grave.. (8) Σεμνους. 11. *Tit.* 2:2. Σεμνοτης. See on 2:2.—*Not double-tongued.*] Μη διλογους. Here only. (*Notes, Ps.* 12:1—4. *Jam.* 3:7—12.)—*Given to.*] Προσεχοντας. 1:4. 4:1,13. *Matt.* 6:1. 7:15, *et al.*—*Holding the mystery.* (9) Εχοντας το μυστηριον. 1:19. *Heb.* 6:9. Comp. *Rom.* 1:28. Το μυστηριον, 16.—*Let these ... be proved.* (10) Ουτοι δοκιμαζεσθωσαν. See on *Luke* 12:56. *Rom.* 1:28.—*Blameless.*] Ανεγκλητοι. See on 1 *Cor.* 1:8.—*Not slanderers.* (11) Μη διαβολους. 2 *Tim.* 3:3. *Tit.* 2:3. A διαβαλλω, *Luke* 16:1. The word is, I believe, never used in the singular of any human being, except Judas: nor in the plural of evil spirits. See on 7.—*Have used the office of a deacon.* (13) Οι δ διακονησαντες. 10. See on *Acts* 6:2. *Purchase.*] Περιποιουνται. See on *Acts* 20:28.—*A good degree.*] Βαθμον, καλεν.—Βαθμος. Here only N. T.—1 *Sam.* 5:5. 2 *Kings* 20:10,11, *Sept.* 'Viam sibi muniunt ad majores honores, ad ampliorem in muneribus ecclesiasticis dignitatem.' *Schleusner.*

V. 14, 15. The apostle hoped, when he wrote this, that he should soon be able to return to Ephesus: but such events subsequently occurred, that probably he never again visited that city, and Timothy, much sooner than had been intended, came to him into Macedonia. (*Preface.*)—In case, however, the apostle should not see Timothy for some time; he wrote this epistle to show him how he ought to conduct himself, as an evangelist intrusted by him, and by the Lord Jesus himself, to regulate affairs in the family or household of God; even that society of believers, in whom the living God dwelt, as in his holy habitation. (*Marg. Ref.* z—b. *Notes*, 1 *Cor.* 3:10—17. 2 *Cor.* 6:14—18. *Eph.* 2:19—22. *Heb.* 12:22—25. 1

how thou oughtest to behave thyself in [b]the house of God, which is [c]the church of [d]the living God, [e]the pillar and [f]ground of the truth.

16 And [g]without controversy, great is [h]the mystery of godliness: [i]God was [j]manifest in the flesh, [k]justified in the Spirit, [l]seen of angels, [m]preached unto the Gentiles, [n]believed on in the world, [o]received up into glory.

b Eph. 2:22. 2 Tim. 2:20. Heb. 3:2—6. 1 Pet. 2:5. c *See on* 5. d 4:10. 6:16. Deut. 5:26. Josh. 3:10. 1 Sam. 17:26,36. 2 Kings 19:4. Ps. 42:2. 84:2. Jer. 10:10. 23:36. Dan. 6:26. Hos. 1:10. Matt. 16:16. John 6:69. Acts 14:15. Rom. 9:26. 2 Cor. 3:3. 6:16. 1 Thes. 1:9. Heb. 3:12. 9:14. 12:22. Rev. 7:2. e Jer. 1:18. Matt. 16:18,19. 18:18. Rom. 3:2. Gal. 2:9. f Or, *stay*. f 15. John 1:17. 14:6. 18:37. 2 Cor. 6:7. Gal. 3:1. Eph. 4:21. Col. 1:5. g Heb. 7:7. h 9. Matt. 13:11. Rom. 16:25. 1 Cor. 2:7. Eph. 1:9. 3:3—9. 6:19. Col. 2:2. 2 Thes. 2:7. Rev. 17:5,7. i Is. 7:14. 9:6. Jer. 23:5,6. Mic. 5:2. Matt. 1:23. John 1:1,2,14. Acts 20:28. Rom. 8:3. 9:5. 1 Cor. 15:47. Gal. 4:4. Phil. 2:6—8. Col. 1:16—18. Heb. 1:3. 2:9—13. 1 John 1:2. Rev. 1:17,18. † Gr. *manifested*. j John 3:5. k Is. 50:5—7. Matt. 3:16. John 1:32,33. 15:26. 16:8,9. Acts 2:32—36. Rom 1:3,4. 1 Pet. 3:18. 1 John 5:6—8. l Ps. 68:17,18. Matt. 4:11. 28:2. Mark 1:13. 16:5. Luke 2:10—14. 22:43. 24:4. John 20:12. Acts 1:10,11. Eph. 3:10. 1 Pet. 1:12. m Luke 2:32. Acts 10:34. 13:46—48. Rom. 10:18. Gal. 2:8. Eph. 3:5—8. Col. 1:27. n Acts 11:27. Col. 1:6 23. Rev. 7:9. o Mark 16:19. Luke 24:51. John 6:62. 13:3. 16:28. 17:5. Acts 1:1—9. Eph. 4:8—10. Heb. 1:3. 8:1. 12:2. 1 Pet. 3:22

2:4—6.) These directions were not peculiar to the state of things among the Ephesians; but would be a rule to Timothy in other churches also, where he might sustain the same office, and perform the same services; and to all others in subsequent ages, who should be employed in a similar manner. —"The church of the living God," by supporting, maintaining, and recommending the truth of revelation, by the public preaching and profession of that truth, and by the worship and service performed in it, may be considered as "the foundation" which upholds the edifice, as a pillar that supports and adorns it. This by no means includes the infallibility of any particular church: but merely implies, that divine truth is upheld, professed, and maintained in the true church: whilst ungodly men in general, and heretics in particular, oppose, pervert, and undermine it; and so error and ignorance envelope all the rest of the world, as with a dark and dreadful cloud. (*Marg. Ref.* b—f.) Some apply it to Timothy and other faithful ministers: (*Gal.* 2:9.) but this seems to be only a part of the preceding instruction; for the profession and suitable conversation of believers, as really maintain and recommend the truth, as the minister's labours and doctrines do. (*Note*, *Phil.* 2:14—18.)—Others detach the sentence from this verse, and connect it with the following; as if the apostle had meant, that "the mystery of godliness, God was manifest in the flesh," was "the pillar and ground of the truth:" but this construction seems inadmissible: for this great mystery is an essential part of the truth, of which "the church is the pillar and ground." And as the church is appointed to maintain, hold forth, and "adorn the doctrine of God our Saviour," in the midst of a dark and wicked world; it was very important that Timothy should know how to conduct himself, in subserviency to this great design.

To behave thyself. (15) Ἀναστρέφεσθαι. See on *Matt.* 17:22. *Eph.* 2:3.—*Ground.*] Ἑδραίωμα. Here only. Ἑδραιος. See on 1 *Cor.* 7:37. In the church the truth is stationed, supported, and upheld.

V. 16. That "mystery of godliness," which the church must maintain, was *confessedly* very great. (*Note*, *Matt.* 13:10,11.) It never could have been thought of, if it had not been revealed; it could not be received, except by faith; and it must be very imperfectly understood by man in his present state, being closely connected with infinite and incomprehensible objects. Some persons might on that account deem it less credible; and others might attempt to obviate the objection, by explaining away the mysteriousness of it: but the apostle declared it to be "beyond controversy a great mystery."—"Great *is* the mystery of godliness." "God *was* manifested, &c." It continued a great mystery, after the fullest revelation of it. It must, however, be noted, that it "is the mystery of godliness." (*Marg. Ref.* h. *Note*, 2 *Thes.* 2:5—7.) The revelation and belief of it have always been, and are, the beginning and spring of all pious dispositions and affections, in the hearts of fallen men, and of all the spiritual worship of God in the world.—Had this mystery never been revealed, there would not have been any true "godliness" among men; none can be found, where this mystery is unknown or rejected; and "godliness" abounds in proportion as it is scripturally proposed and received.—By this mystery, men learn the true character of God, as "a just God and a Saviour," and the way in which sinners may approach and worship him; they discover their real situation, their danger, and their remedy; and thus they are brought to fear, trust, love, worship, obey, and rejoice in God. The substance and centre of this great mystery is this, "God was manifest in the flesh:" the divine nature, in the Person of the coeternal and coequal Son and Word of God, "was manifested" to fallen men, as dwelling in the man Christ Jesus; so that whoever saw, or contemplated by faith, this express "Image of the invisible God," saw the Father also. (*Marg. Ref.* i. *Notes*, *Is.* 7:14. 9:6,7. *Matt.* 11:27. *John* 1:1—18. 14:7—14. 15:22—25. *Phil.* 2:5—11. *Col.* 1:15—17. *Heb.* 1:1,2.)—Thus sinners "acquaint themselves with God," and are reconciled to him. This high character Emmanuel claimed, when on earth; and the unmeasurable unction of the Holy Spirit in his human nature, as demonstrated by his perfect holiness and stupendous miracles, justified his claim. But the Jewish priests and rulers put him to death, because he, being man, made himself "God," (*Notes*, *John* 10:32—38. 19:1—7.) and he was "justified" in this by the pouring out of the Holy Spirit on the apostles and disciples, who bare witness to his resurrection and ascension into heaven. (*Marg. Ref.* k. *Notes*, *Acts* 2:33—36. 3:12—16. 4:5—12. *Rom.* 1:1—4.) During the whole of these most astonishing events, "he was seen of angels." These "morning stars, who sang together" when he called the world into existence, (*Note*, *Job* 38:4—7.) saw their incarnate Lord laid "a babe in a manger," and sang "Glory to God in the highest, peace on earth, good-will towards men." (*Note*, *Luke* 2:8—14.) They saw him fasting forty days in the wilderness, and tempted by the devil; they witnessed his agonies in the garden; and, in both cases, they were employed to minister unto him. (*Notes*, *Matt.* 4:8—11. *Luke* 22:43.) They saw their incarnate Maker expire, amidst the most cruel indignities, on the cross; with what sensations, who can conceive! They witnessed and attended his resurrection and ascension: they now behold his glory, sing his praise, and execute his mandates; and they will at length be his attendants when he shall come to judge the world. (*Marg. Ref.* l. *Notes*, *Matt.* 28:1—8. *Luke* 24:1—9. *Acts* 1:9—12. *Eph.* 3:9—12. 1 *Pet.* 1:10—12.) In all this, they contemplate with astonishment, delight, and adoration, the infinite wisdom, justice, holiness, truth, and love of God: and "desire to look into these things," as more conspicuous displays of the divine glory, than all his other works had exhibited.—"God manifest in the flesh," had also been "preached to the Gentiles," as their Lord and Saviour, which was a great mystery to the Jewish nation. (*Marg. Ref.* m. *Notes*, *Rom.* 16:25—27. *Eph.* 3:1—8. *Col.* 1:25—27.) And thus he had been "believed on in the world," when the apostle wrote, by many tens and hundreds of thousands of different nations, who, without the Mosaic law, were become the spiritual and accepted worshippers of JEHOVAH: and the case has continued in a great degree the same to this day. This was the effect of his having been "received up into glory," and proved to a demonstration his exaltation to the mediatorial throne; "all authority in heaven and earth having been given to him," as the Advocate and Intercessor for sinners. (*Marg. Ref.* n, o. *Notes*, *Matt.* 28:18.)—This most important part of Scripture seems to have been obscured, and confined in the interpretation given of it, by the attempt of some expositors, to reduce the overflowings of the apostle's fervent spirit to their own ideas of *method*. But the events referred to cannot be reduced to exact order of time, without evidently doing violence to the meaning of the words.—The construction of the verse necessarily requires, that the first clause should serve as the nominative case to the subsequent verbs.—On the above interpretation the construction is as follows: "God was manifested in the flesh;" "God, manifested in the flesh," was justified by "the Spirit, was seen of angels, &c." But many have laboured to establish another reading from some manuscripts, ancient versions, and quotations, to this effect: "the mystery of godliness, *which* was manifested in the flesh." (Ὅ, instead of Θεος.) According to this reading, it must follow, "which" mystery "was justified in the Spirit;" which mystery "was seen of angels;" which mystery was "preached unto the Gentiles;" which mystery was "believed in the world;" which mystery "was received up into glory." The mystery being "manifested in the flesh," and "the mystery being received up into glory," are not very intelligible propositions: but numbers seem to prefer absurdity to orthodoxy, especially in respect to the person of Emmanuel. Others, on similar authority, substitute "who." (Ὃς for Θεος.) But there is no antecedent to this relative, except "God," in the preceding verse: "The church of the living God, (the pillar, and ground of the truth; and without controversy, great is the mystery of godliness,) who was manifested, &c." This brings in the same doctrine, but with a very unnatural parenthesis.—The authority for either of these readings is by no means satisfactory; and the *internal* evidence for that adopted in our translation is so strong, that it turns the balance completely on that side, in my judgment at least.

Without controversy.] Ὁμολογουμενως. Here only. Ὁμολογεω, 6:12. *Rom.* 10:9.—*Of godliness.*] Της ευσεβειας. 2:2. 4:7,8. 6:3,5,6,11. See on *Acts* 3:12.—*Was received up into glory.*] Ανεληφθη εν δοξῃ. *Mark* 16:19. *Acts* 1:2,11. Αναλημψις, *Luke* 9:51. "He was received up in glory," or "with glory."

PRACTICAL OBSERVATIONS.

V. 1—7. The office of a minister is an arduous and laborious, "but a good work," in every respect. It is indeed that most honourable, useful, and important employment, in which Emmanuel himself chose to be occupied; while he refused to assume the office of King, during his abode on earth. They who desire it, therefore, as "a good work," from proper motives, do well; and, if duly qualified, they should be encouraged and assisted in obtaining their object. But to desire emolument or authority in the church by intruding into this sacred office; without either qualifications suited to its important duties, or any purpose of performing them; from indolence, ambition, and love of "filthy lucre;" is the vilest of all prostitutions, and merits the deepest condemna

CHAPTER IV.

The apostle foretells a great apostacy, and corruption of Christianity, in after times, 1—3; shows that "every creature of God is good," and to be received with thanksgiving and prayer, 4, 5; and directs Timothy, in respect of his doctrine and personal conduct, that he may preach and live in such a manner as "to save himself and those that hear him," 6—16.

NOW [a]the Spirit speaketh [b]expressly, that in [c]the latter times some shall [d]depart from the faith, giving heed to [e]seducing spirits, [f]and doctrines of devils;

2 Speaking [g]lies in hypocrisy, having [h]their conscience seared with a hot iron;

3 [i]Forbidding to marry, *and commanding* [k]to abstain from meats, [l]which God hath created to be received [m]with thanksgiving of them which [n]believe and know the truth.

4 For [o]every creature of God *is* good, [p]and nothing to be refused, if it be received with thanksgiving:

5 For [q]it is sanctified by [r]the word of God and prayer. [*Practical Observations.*]

6 If [s]thou put the brethren in remembrance o

a John 16:13. Acts 13:2. 28:25. 1 Cor. 12:11. Rev. 2:7 11,17,29. 3:6,13,22.
b Ex. 1:3. c Num. 24:14. Deut. 4:30. 32:29. Is. 2:2. Jer. 48:47. 49:39. Ez. 38: 16. Dan. 10:14. Hos. 3:5. Mic. 4:1. 2 Tim. 3:1. 2 Pet. 3:3. Jude 18. d Dan. 11:35. 2 Thes. 2:3. 2 Tim. 3:1—5. 4:4. e Gen. 3:3—5,13. 1 Kings 22:22,23. 2 Chr. 18:19—22. 2 Cor. 11:3,13—15. 2 Thes. 2:9—12. 2 Tim. 3:13. Rev. 9:2—11. 13:14. 16:14. 18:2,23. 19:20. 20:2,3,8,10. f Dan. 11:35—38. 1 Cor. 8:5,6. 10: 20. Col. 2:18. Acts 17:18. Rev. 9:20. *Gr.* g 1 Kings 13:18. 22:22. Is. 9:15. Jer. 5:31. 23:14,32. Dan. 8:23—25. Matt. 7:15. 24:24. Acts 20:30. Rom. 16:18. Eph. 4:14. 2 Tim. 3:5. 2 Pet. 2:1—3. Rev. 16:14. h Rom. 1:28. Eph. 4:19.

i Dan. 11:37. 1 Cor. 7:28,36—39. Heb. 13:4. k Rom. 14:3,17. 1 Cor. 8:8. Col. 2:20—23. Heb. 13:9. l Gen. 1:29,30. 9:3. Acts 10:13—15. 1 Cor. 6:13. m 4. 1 Sam. 9:13. Matt. 14:19. 15:36. Luke 24:30. John 6:23. Acts 27:35. Rom. 14: 6. 1 Cor. 10:30,31. Col. 3:17. n 2:4. John 8:31,32. 2 Thes. 2:13,14. o Gen. 1: 31. Deut. 32:4. p Acts 11:7—9. 15:20,21,29. 21:25. Rom. 14:14,20. 1 Cor. 10: 23,25. q *See on* m. 3. Luke 11:41. 1 Cor. 7:14. Tit. 1:15. r Luke 4:4. s Acts 20:31,35. Rom. 15:15. 1 Cor. 4:17. 2 Tim. 1:6. 2:14. 2 Pet. 1:12—15. 3:1,2. Jude 5.

tion. Let then none, who desire this office, or have entered into it, or who have any concern in admitting others, forget that nothing can compensate for the want of proper motives, or a blameless conduct, in those who minister in holy things. The pastors of the Lord's flock should be continent, vigilant, sober, "of good behaviour, given to hospitality, apt to teach," and remote from violent passions, and every kind and degree of covetousness. The more extensive the sphere, and the more conspicuous the station, to which any of them are called; the greater measure of all these holy endowments are requisite: but no man can be a meet person for the pastoral office, in the most obscure situation, who is unwatchful, frivolous, licentious, given to wine, greedy of gain, disposed to furious anger, negligent of moral and relative duties, selfish, averse to hospitality, and unable or unwilling to teach the flock. It would be invidious to contrast this description with the characters of very large numbers who have sustained the ministerial office, in different ages and parts of the visible church, and still do sustain it. No order of men fulfil the duties of their station: but alas! none have violated them so generally and grievously as nominal ministers. It, however, behooves us "to look to ourselves," and to those with whom we are concerned. We, who bear this office, should "pray without ceasing," to be enabled more fully to transcribe these words of the apostle into our hearts and lives: and the people should learn to distinguish *mercenaries* from upright disinterested ministers. They should indeed make allowance for human infirmities, which are incident to all: they should help their ministers by their prayers: blessing God for such as are faithful, and earnestly and with much perseverance supplicating converting grace for such as are evidently the reverse of what they ought to be.—It is incumbent upon ministers to "rule well their own houses, and to have their children in subjection with all gravity." (*Note, Gen.* 18:18,19.) If they find this too difficult for them, "how shall they take care of the church of God?" The folly, ostentation, conformity to the world, extravagance or ungodliness of a minister's family, will inevitably and greatly lessen his influence, and prevent his usefulness, as well as ruin his comfort. It is also very wrong for *novices*, however eminent for abilities and gifts, to be pushed forward prematurely into this arduous work. This has ruined many promising young men, by puffing them up with pride, and so casting them into "the condemnation of the devil." The honour of the gospel also is greatly concerned in "the good report" of ministers, among "those that are without." And Satan finds various advantages against such as lose their reputation, and incur the reproach of the enemies of the gospel; and not only against them, but against the cause of truth and holiness.

V. 8—16. Not only bishops and elders, but all concerned in "the church of the living God," should be grave, sincere, upright, candid, temperate, and disinterested; those especially to whom money is intrusted, and who have the charge of relieving the poor: for to rob them is one of the very worst kinds of dishonesty. (*Notes, Prov.* 22:22,23. 23:10,11. *Am.* 5:10—13. 8:4—10. *Mic.* 3:1—4.) The "mystery of faith" will never appear respectable among men, except it be held in "a pure conscience." Professed Christians should therefore be proved, and found blameless, before they are admitted to any office in the church. Time spent in preparation and probation will not be lost; and a *precipitate zeal* is not one of the prescribed qualifications for the ministry.—All who are connected with persons in public stations in the church, should be exemplary in their whole appearance and deportment. The wives of ministers and deacons should be "grave and sober, no slanderers, but faithful in all things." *They* should choose such wives; and their wives should be reminded to study and practise these instructions; and to assist and concur in ruling their children and households well.—Those who have acted faithfully and diligently in inferior stations, are best qualified for more important services; especially when by enduring hardship and facing danger, they have "attained to great boldness in the faith of Christ." These things should be frequently meditated upon, and prayed over, by all persons concerned; that they may know "how they ought to behave in the church of the living God;" (*Note, Acts* 20:28.) according to the relations in which they stand to him, to his saints, and to the world; that they may hold forth and adorn the doctrine of truth, as pillars and supporters of it. This "doctrine of God our Saviour" will be despised or revered, in great measure according to the conduct of professors of the gospel; which will be greatly influenced by that of ministers, their families and connexions. (*Note, Tit.* 2:7—10.) The importance of these things is therefore unspeakable; and our watchfulness ought to correspond with it.—While numbers want a religion "without mystery," (which those who worship the incomprehensible God cannot possibly have,) and while many seem to make the very truths of the gospel "a mystery of ungodliness;" let us glory in the incontrovertibly "great mystery of godliness," and show the sanctifying efficacy of it in our lives. Let us remember that "God was manifested in the flesh," to take away our sins; "to destroy the works of the devil; to redeem us from all iniquity, and to purify us unto himself a peculiar people, zealous of good works;" and let us recollect, that the doctrine of his mysterious Person and redemption must be "justified" by the fruits of the Spirit, evidently appearing in our lives. Let us learn to contemplate his antecedent glory, his voluntary humiliation, his subsequent exaltation, and his future coming to judgment, till we hate sin, despise the world, are transformed into his image, filled with his love, and prepared to join the worship of his holy angels: and let us still pray, that he may be preached to all the nations on earth, and believed on in all parts of the world; and so let us wait till he shall please to receive us up to his glory, that "where he is, there we may be also."

NOTES.—CHAP. IV. V. 1—5. To stir up Timothy, and others by him, to adhere steadfastly to the "great mystery of godliness," (*Note*, 3:16.) the apostle declared, that the Holy Spirit spake, in the most express and decisive manner, not only by Daniel, and others of the ancient prophets, but to Paul himself by immediate revelation, and perhaps to several of his brethren, concerning certain persons in the latter days, under the Christian dispensation, or in after times, who would apostatize from the true faith of the gospel. (*Marg. Ref.* a, c, d. *Notes, Dan.* 7:7,8,19—27. 11:31—39. 2 *Thes.* 2:3,4. 2 *Tim.* 3:1—5. *Rev.* 13: 14:) This apostacy would be effected, by men's hearkening to false teachers, who would be influenced by seducing spirits; and thus they would embrace "doctrines of devils," or *demons;* and adopt such notions about the souls of the dead, as would introduce the worship of saints as intercessors, and of angels as spirits superior to men, though inferior to God. This was a species of idolatry, like that of the heathen, in worshipping their departed monarchs, legislators, and benefactors, as "*demons*," or a middle order of beings between God and men. And, as devils are the real objects of all worship paid to mere creatures, so this delusion would tend to gratify the ambition of these apostate spirits. (*Marg. Ref.* e, f. *Notes*, 1 *Cor.* 10: 18—22. *Col.* 2:18,19.) These doctrines and practices would be supported "by the hypocrisy of liars," who would invent a variety of legends, impose on men with pretended miracles and revelations, cheat them by fabricated tales; and thus carry on an infamous traffic, by forgery and imposture, under the pretext of great sanctity, to the aggrandizing of themselves, and the deluding of the credulous multitude. (*Marg. Ref.* g. *Note*, 2 *Thes.* 2:8—12.) Nor would these men feel remorse, for their lies and forgeries, however impious and destructive: as the habit of villany, under the mask of extraordinary piety, would cauterize their consciences, and render them entirely callous; even as the external skin becomes unfeeling, by being frequently "seared with a hot iron." To maintain their usurpations over men's minds, and to fix a large body in their interest by detaching them from other connexions; as well as to amuse mankind by the appearance of uncommon sanctity; they would discourage and even forbid marriage, as if it were an unholy estate and unfit for devout persons: they would deny the liberty of marrying to numbers, especially to the clergy: by means of which, all kind of abominations would be introduced, and connived at. (*Note*, 3:2.) They would also enjoin abstinence from this and other kind of meat, either entirely, or on particular day seasons: by this likewise they would keep up their authority over men's consciences, and impose upon the multitude with

these things, thou shalt be [t]a good minister of Jesus Christ, [u]nourished up in the words of faith and of [x]good doctrine, whereunto [y]thou hast attained.

7 But [z]refuse profane and old wives' fables, and [a]exercise thyself *rather* unto godliness.

8 For [b]bodily exercise profiteth [c]little: but [d]godliness is profitable unto all things, [d]having promise of the life that now is, and of that which is to come.

9 This [e]*is* a faithful saying, and worthy of all acceptation.

10 For [f]therefore we both labour and suffer reproach, [g]because we trust in [h]the living God who is [i]the Saviour of all men, [k]especially of those that believe.

11 These things [l]command and teach.

12 Let [m]no man despise thy youth; but [n]be thou an example of the believers, [o]in word, in

t Matt. 13:52. 1 Cor. 4:1,2. 2 Cor. 3:6. 6:4. Eph. 6:21. Col. 4:7. 1 Thes. 3:2. 2 Tim. 2:15. u Jer. 15:16. Eph. 4:15,16. Col. 2:19. 3:16. 2 Tim. 3:14—17. x 1:10. 4:16. 6:3. Ps. 19:7. *marg.* Prov. 4:2. John 7:16,17. 2 Tim. 4:3. Tit. 2:1,7—10. 2 John 9. y Phil. 3:16. 2 Tim. 3:14. z 1:4. 6:20. 2 Tim. 2:16, 23. 4:4. Tit. 1:14. 3:9. a 1:4. 2:10. 3:16. 6:11. Acts 24:16. 2 Tim. 3:12. Tit. 2:12. Heb. 5:14. 2 Pet. 1:5—8. b 1 Sam. 15:22. Ps. 50:7—15. Is. 1:11—16. 58:3—5. Jer. 6:20. Am. 5:21—24. 1 Cor. 8:8. Col. 2:21—23. Heb. 13:9. c Or, *for a little time*. Heb. 9:9,10. d 6:6. Job 22:2. Tit. 3:8. d Deut. 28:1—14. Joh 5:19—26. Ps. 37:3,4,16—19,23. 84:11. 91:10—16. 112:1—3. 128:1—6. Prov. 3:16—18. Ec. 8:12. Is. 3:10. 33:17,18. 33:16. 65:13,14. Matt. 5:3—12. 6:33. 19:29.

Mark 10:29,30. Luke 12:31,32. Rom. 8:28. 1 Cor. 3:22. 2 Pet. 1:3,4. 1 John 2:25. Rev. 3:12,21. e *See on* 1:15. f 1 Cor. 4:9—13. 2 Cor. 4:8—10. 6:3—10. 11:23—27. 2 Tim. 2:9,10. 3:10—12. Heb. 11:26. 13:13. 1 Pet. 4:14,15. g 6:17. Ps. 37:40. 52:8. 84:12. 118:8. Is. 12:2. 50:10. Jer. 17:7. Dan. 3:28. Nah. 1:7. Matt. 27:43. Rom. 15:12,13. 1 Pet. 1:21. h *See on* 3:15. i *See on* 2:4,6. Ps. 36:6. Is. 45:21,22. John 1:29. 3:15—17. 1 John 2:2. 4:14. k John 5:24. 1 John 5:10—13. l 6:2. 2 Tim. 4:2. Tit. 2:15. 3:8. m Matt. 18:10. 1 Cor. 16:10,11. 2 Tim. 2:22. n 1 Cor. 11:1. 1 Thes. 1:6. 2:10. 2 Thes. 3:7—9. Tit. 2:7. 1 Pet. 5:3. o 2 Cor. 6:4—17. Phil. 4:8. 2 Tim. 2:22. Jam. 3:13,17. 2 Pet. 1:5—8.

apparent devotion; whilst they perpetrated all kind of iniquities, as the Pharisees had done before them. (*Marg. Ref.* h—k. *Notes*, *Matt.* 15:1—14. 23:)—But God had created every kind of wholesome food for the benefit of man, and allowed Christians the use of it all, indiscriminately, at all times and seasons, without restriction: and therefore any of his creatures might be "received with thanksgiving by those who believed the truth," and so far understood it as to know their Christian liberty. (*Notes*, *Rom.* 14:2—4,13—18.) For, all his creatures, being in themselves good, and serving the purposes for which he made them, nothing was to be refused as unclean, provided it was received with thankfulness as the permission of his word, a temperate use of it, according to his precepts, and prayer for a blessing upon it, sanctified it to the believer's use, and to fit him for the Lord's service. (*Marg. Ref.* o—q. *Note*, 1 *Cor.* 7:10—14.)—Every one, who is at all acquainted with ecclesiastical history, must know what apostacy and corruption of Christianity has most entirely accorded to this prediction. The Judaizing teachers and the Gnostics, and others, contended indeed for some of these superstitions; "the mystery of iniquity," in these respects did "even then work:" but it was reserved for the church of Rome fully to prove the truth of the Scriptures, by accomplishing these predictions in their most detestable enormities. It has been shown in what manner the errors of the Judaizing teachers, and the traditions of the Pharisees, on the one hand, and the speculations of the heathen philosophers, on the other, corrupted the pure doctrine of Christianity in the primitive times. (*Notes*, *Col.* 2:8—23.) But, it should not be forgotten, that in subsequent ages, especially in the Roman church, the mythology of the Pagans, and the writings of the poets, helped to introduce still further corruptions. For what are the *nuns* of popery, but the *vestal virgins* of the Romans, engrafted on Christianity? The monks indeed are an unprecedented addition. Saints and angels, as mediators, answer to the demi-gods and heroes of the Pagans; (*Note*, 1 *Cor.* 8:4—6.) and the numerous processions and festivals of the papists, and the method of observing them, answer with surprising exactness to those described in Homer and Virgil, especially in the latter. Indeed, it appears to me, that a learned man, who had leisure to compare all the pompous and fascinating outward services in the church of Rome especially, though not there exclusively, with the Greek and Latin poets, might form, I had almost said, a Rubric and a ritual from the latter. At least, I have never, for many years, opened Virgil to read a few pages; but I met with some things, which cogently reminded me of the popish processions and festivals.—' The third verse contains one of the boldest ellipsis in the New Testament, where a word is to be understood, contrary to that which is before expressed: but, some of the most celebrated classical writers, and particularly Horace and Cicero, take the same liberty.' *Doddridge*. The passage undeniably demands this construction: and all the ancient expositions and versions supply the ellipsis in the same manner, or to the same meaning. (*Note*, *Acts* 15:19—21.)—*Latter times.* (1) *Marg. Ref.* c.—*Devils.*] This term, thus used, proves that the worship of saints and angels, as mediators, in the anti-christian system, is as much idolatry, and centres as much in the worship of evil spirits, as the Pagan worship did; and that it was introduced, and is maintained by the seduction of "the devil and his angels," even as heathen idolatry was.

Expressly. (1) Ῥητως. Here only.—*In the latter times.*] Εν υστεροις καιροις. Ὑστερος. Here only.—*Shall depart.*] Αποστησονται. 6:5. 2 *Tim.* 2:19. *Heb.* 3:12, *et al.* Αποστασια. See on 2 *Thes.* 2:3.—*Seducing spirits.*] Πνευμασι πλανοις. Πλανος. See on *Matt.* 27:63.—*Of devils.*] Δαιμονιων. See on *Acts* 17:18. 1 *Cor.* 10:20.—*Speaking lies in hypocrisy.* (2) Εν ὑποκρισει ψευδολογων. "In the hypocrisy of liars."—Ψευδολογος. Here only. 'Decepti simulatione falsorum doctorum.' *Schleusner.*—*Having their consciences seared with a hot iron.*] Κεκαυτηριασμενων την ιδιαν συνειδησιν. (Agreeing with Ψευδολογων.) Καυτηριαζω. Here only. 'A καυτηριον, quod, ut καυτηρ, *instrumentum chirurgicum* significat.' *Schleusner.* Καυσις, *Heb.* 6:8.—*To be received.* (3) Εις μεταλημψιν Here only. Α μεταλαμβανω *particeps sum.*—*To be refused.* (4) Αποβλητον. Here only. Ab *αποβαλλω*, *abjicio*, *Mark* 10:50. Comp. *Matt.* 13:48.

V. 6—10. Timothy was directed to attend to the foregoing precautions himself; and also "to put his brethren in remembrance" of them, that they might be upon their guard against every specious delusion. Thus he would be "a good minister of Christ;" and act as it became one, who had been fully instructed "in the words of faith and of good doctrine," and who had digested them well, and turned them into spiritual nourishment: for he had been trained up in these things, was diligently studying them, and indeed had made great proficiency. (*Marg. Ref.* s—y. *Notes*, 2 *Tim.* 1:3—5. 2:14—18. 3:10—12,14—17.) But he ought steadily to reject the impious fables and foolish traditions of the Jewish deceivers, and of others who perverted the gospel; which were no better than the stories, with which the weakest and most ignorant of women, when almost superannuated, used to amuse children. He ought, therefore, to treat such impertinences with the neglect which they merited, and to exercise himself, by daily study, meditation, and practice, in every part of "godliness;" as consisting of a right state of mind and heart, and consistent conduct of life, towards God; and as attained by sinners, through the believing contemplation of "the great mystery of godliness," and by faith in the divine Saviour. (*Marg. Ref.* z, a. *Notes*, 3:16. *Tit.* 2:11,12.) In this he must make daily progress himself, and this he ought to inculcate on others. For no diligence in mere externals, however laborious, self-denying, or exact, could be of great use to any man. Even the Mosaic ceremonies had but little profited the Israelites in general, and in no degree those who depended on them; nor could they avail the Jewish Christians: and all human inventions and observances must in all cases be far more unprofitable and vain. (*Marg. Ref.* b. *Notes*, *Matt.* 15:1—11. 23:1—7. *Luke* 11:37—40. *Acts* 15:7—11. *Gal.* 3:6—14. *Col* 2:20—23.) But "godliness," according to the principles and rules of the gospel, "is profitable unto all things:" it is abundantly advantageous to the man himself, to his connexions, the church, and society. The promises of temporal prosperity to Israel, as annexed to their national obedience, were indeed no longer in force; and godliness might expose a Christian to many outward losses and persecutions; (*Note*, 2 *Tim.* 3:10—12.) nor were any promises of wealth, prosperity, or long life given by the gospel: yet, the new covenant engaged to bestow on believers such spiritual peace, and such abundant supports and consolations, and they were under such a peculiar care and protection of Providence, that godliness might well be said to have "the promise both of this life, and of that which is to come." (*Marg. Ref.* c, d. *Notes*, 6:6—10, *vv.* 6—8. *Ps.* 84:11,12. *Matt.* 6:33,34.) This was therefore to be considered as "a faithful saying, and worthy of universal acceptation:" (*Note*, 1:15,16.) for in dependence on these promises, in experience of their accomplishment, and in promoting godliness among mankind, the apostle and his brethren both laboured without wearying, and suffered reproach without fainting: because they "trusted in the living God," who is "the *Preserver* of all men," in respect of their lives and temporal concerns; and who will therefore take especial care of believers, as interested in his covenanted blessings. Or, who is the Saviour of sinners, whether Jews or Gentiles, and of mankind in general; so that none are rejected when they seek to him for salvation; of which believers are already made partakers by his special grace. (*Marg. Ref.* f—k. *Notes*, *John* 1:29. 1 *John* 4:9—17.)—Do they, who seem dissatisfied with this interpretation, (as some are,) really intend to maintain, that all men without exception will eventually be saved? 'The author of the book *De Vocatione Gentium* expounds this very well, telling us, that by saying ... "He is the Saviour of all men," he confirms the general goodness of God towards all men; and by adding, "especially of them that believe," he shows, there is one part of mankind, who through the benefit of divinely inspired faith, is by special benefits advanced to the highest and eternal felicity.' *Whitby.*

If thou put ... in remembrance. (6) Ὑποτιθεμενος. See on *Rom.* 16:4. Ὑποτιθημι. '*Suggero aliquod, ... sedulo inculco, instituo.*' Schleusner.—*Thou hast attained.*] Παρηκολουθηκας. *Mark* 16:17. See on *Luke* 1:3.—*Profane and old wives' fables.* (7) Τους βεβηλους και γραωδεις μυθους παραιτου. Βεβηλος. See on 1:9. Γραωδης. Here only. Μυθος, 1:4. 2 *Tim.* 4:4. *Tit.* 1:14. 2 *Pet.* 1:16. Παραιτεομαι. See on *Luke* 14:18.—*Exercise thyself.*] Γυμναζε σεαυτον. *Heb.* 5:14.

conversation, in charity, in spirit, in faith, in purity.

13 Till [p] I come, give attendance [q] to reading, [r] to exhortation, [s] to doctrine.

14 [t] Neglect not the gift that is in thee, [u] which was given thee by prophecy, [x] with the laying on of the hands of the presbytery.

15 [y] Meditate upon these things; [z] give thyself wholly to them; [a] that thy profiting may appear [*] to all.

16 [b] Take heed unto thyself, and [c] unto the doctrine; [d] continue in them: for in doing this [e] thou shalt both save thyself, and [f] them that hear thee.

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[p] *See on* 3:14,15. [q] Deut. 17:19. Josh. 1:8. Ps. 1:2,3. 119:97—104. Prov. 2:4,5. Matt. 13:51,52. John 5:39. Acts 6:4. 17:11. 2 Tim. 2:15—17. [r] Rom. 12:8. 1 Cor. 14:3. Tit. 2:15. [s] 6,16. 1 Cor. 14:6,26. 2 Tim. 4:2. [t] Matt. 25:14—30. Luke 19:12—26. Rom. 12:6—8. 1 Thes. 5:19. 2 Tim. 1:6. 1 Pet. 4:9—11. [u] 1: 18. [x] 5:22. Acts 6:6. 13:3. 2 Tim. 1:6. [y] Josh. 1:8. Ps. 1:2. 19,14. 49:3. 63:6. 77 12. 104:34. 105:5. 119:15,23,48,97,99,148. 143:5. [z] Acts 6:4. 1 Cor. 16:15. 2 Cor. 5:14,15. 8:5. Tit. 2:14. [a] 6. Matt. 5:16. Phil. 2:15,16. [*] Or, *in all things.* [b] 1 Chr. 28:10. 2 Chr. 19:6. Mark 13:9. Luke 21:34. Acts 20:28. 1 Cor. 3:10,11. Col. 4:17. 2 Tim. 4:2. Tit. 2:7,15. Heb. 12:15. 2 John 8. [c] 6. 1:3. Rom. 16:17. Eph. 4:14. Tit. 2:7. Heb. 13:9. 2 John 9. [d] Acts 6:4. 26:22. Rom. 2:7. 2 Tim. 3:14. Tit. 1:9. [e] Ez. 3:19—21. 33:7—9. Acts 20:26,27. 1 Cor. 9:27. [f] Is. 55:11. Jer. 23:22. Rom. 10:10—14. 11:14. 1 Cor. 9:22. 1 Thes. 2:16,19,20. 2 Tim. 2:10. Philem. 19. Jam. 5:20.

12:11. 2 *Pet.* 2:14. *A γυμνος nudus:* unde *γυμνασιον, locus, in quo athletæ nudi se exercebant. Bodily exercise.* (8) Ἡ *σωματικη γυμνασια.*—Σωματικος. See on *Luke* 3:22.—Γυμνασια. Here only. *A γυμναζω.* See on 7. Such as the combatants in the public games used; (*Note*, 1 *Cor.* 4:24—27.) whose painful exercises the devotees of superstition imitated.—*Little.*] "For a little time." *Marg.* Προς ολιγον.—*Profitable.*] Ωφελιμος. 2 *Tim.* 3:16. *Tit.* 3:8. Ab *ωφελεω*, *Matt.* 15:5.

V. 11—16. Timothy was here required solemnly to charge, and enforce on the consciences of the pastors and people, the practice of all those things in which true godliness consists: and to teach them the nature, obligation, motives, and encouragements of it. (*Marg. Ref.* i.) As he was younger than men generally were, to whom services of so high importance were allotted, and probably than several of the elders at Ephesus; it would be peculiarly incumbent upon him to act with that peculiar sedateness and wisdom, which might exclude every one from the least pretence of despising his person or admonitions, on that account. (*Marg. Ref.* m. *Notes*, 1 *Cor.* 16:10,11. *Tit.* 2:15.) It behooved him, therefore, to be "an example" to the whole company of believers, by a steadfast and consistent adherence to the word of the gospel, in his profession and preaching; by a pious, pure, and edifying "conversation" and habitual conduct; by "love" to the Lord, his people, and all men; by spirituality, and all the fruits of the Holy Spirit; by a lively exercise of faith in the mercy, promise, and providence of God, amidst all hardships and perils; and by purity, avoiding whatever might excite suspicion in respect of those youthful lusts, by which so many were contaminated. (*Marg. Ref.* n, o. *Notes*, 2 *Cor.* 6:3—10. 2 *Tim.* 2:20—22.) "Till the apostle came to him," which he then hoped to do, though it turned out otherwise, (*Note*, 3:14,15.) let him devote a part of his time to the study of the Scriptures, or of any other books which could add to his fund of profitable knowledge; and to exhorting and instructing the people in sound doctrine. (*Marg. Ref.* p—s.) As he had been endued with excellent gifts, which were conferred upon him according to the prophecies of inspired men respecting him, when he was solemnly ordained to be a minister and an evangelist, by the imposition of the hands of the elders, as well as those of the apostle; let him not neglect to exercise and improve those gifts: for some who received them afterwards became negligent, or made a bad use of them; nay, perhaps, were deprived of them on that account. (*Marg. Ref.* t—x. *Notes*, 1 *Cor.* 14:)—Or, the ministerial office itself may be intended. (*Notes*, *Eph.* 3:1—8.) Let him therefore assiduously and carefully "meditate on those things," and well consider the various important duties to which he was called. Let him "give himself wholly to them," or be "entirely in them," making them the one great business and pleasure of his life, and cordially devoting all his time and abilities to this important service: (*Note*, *Phil.* 1:21—26.) that his growth in wisdom, in ministerial endowments, and in holiness, might be manifest to all around him. (*Marg. Ref.* y—a. *Notes*, 6:20,21. 2 *Tim.* 2:14—18. 4:1—5.) He was indeed placed amidst various snares and difficulties, and had the same deceitful heart as other men had: he ought, therefore, to take special "heed unto himself;" to the state of his soul, his own growth in grace; to his motives, temper, and conduct in every particular. He was also required to look well to his "doctrine," that it was scriptural, evangelical, and practical; well stated, explained, defended, and applied: placing every part in due proportion and connexion, to form one perfect whole; and thus "declaring the whole counsel of God." (*Note*, 1 *Cor.* 3:10—15.) And, whatever trials or discouragements he might meet with, let him persevere steadfastly in this course; and he would thus ensure his own salvation, help forward that of other believers, and be the instrument of conversion and eternal salvation to many of those who attended on his ministry. (*Marg. Ref.* b—f. *Notes*, *Ez.* 3:17—21. 33:11—13. *Acts* 20:18—31.)

In purity. (12) Εν *αγνειᾳ.* 5:2. Not elsewhere. Ἁγνος, *Phil.* 4:8.—*The presbytery.* (14) Του *πρεσβυτεριου.* See on *Acts* 22:5. 'A collegio presbyterorum ecclesiæ.' *Schleusner.* —*Meditate.* (15.) Μελετα. See on *Mark* 13:11.—*Give thyself wholly to them.*] Ισθι εν τουτοις. 'In iis esto, scil. *occupatus, deditus, devotus, omnino addictus.*' "Be thou in them," as in thy proper element, thy business, pleasure, and favourite employment.—*Profiting.*] Ἡ *προκοπη.* See on *Phil.* 1:12.—*To all.*] "In all things." *Marg.* Εν *πασιν.*—*Take heed.* (16) Επεχε. See on *Phil.* 2:16.—*Those that hear thee.*] Τους *ακουοντας σου.* *Matt.* 17:5. Ακουω, when used concerning God, hearing men when they pray, signifies *accepting* and *answering* them. 1 *John* 5:15. When spoken of men, hearing God addressing them, by his beloved Son, or by his ministers, it often means, to hear attentively, in meekness, faith, and obedience.

PRACTICAL OBSERVATIONS.

V. 1—5. The Scriptures are arranged with such consummate wisdom, that the apostacies of those who "give heed to seducing spirits," and teach "the doctrine of demons," introducing idolatry and various dire corruptions into the church, "turn to a testimony" to every humble believer; who, reading that "the Spirit spoke expressly" of these things long before, is thus most fully convinced of the divine authority of the sacred oracles.—Those who allow themselves "to speak lies in hypocrisy," for their secular purposes and interests, will gradually become callous in impiety and iniquity, as if "their consciences were seared with a hot iron:" and no desperate infidels or profligates become so destitute of all feeling and remorse, as the sanctified impostor; nor ought we to deem any enormity incredible, when properly authenticated, as committed by men of this description.—Those false teachers, who most neglect the commandments of God, and allow themselves and others in the most atrocious violations of moral and relative duties, are generally very prompt to forbid as evil what God has pronounced innocent and honourable; and to command as a duty what he has left indifferent. But "the law of the Lord" is "exceedingly broad:" and we shall find abundant exercise for watchfulness, diligence, self-denial, and mortification of the flesh, in attending to its holy requirements; without being laid under further restrictions, or tasked to imaginary duties: as if we had at present done *all his will*, and wanted more employment! We should, therefore, be upon our guard against impositions of this kind, on whatever pretence they are enforced; and, while we follow after purity, and exercise temperance in all things, according to the will of God; let us disregard such as judge us in those things which he has allowed.—While we are satisfied, that "every creature of God is good, and nothing to be refused;" let us remember, that all should be "received with thanksgiving, by them who believe and know the truth;" that even the divine allowance will not sanctify an intemperate, inexpedient, extravagant, unthankful, or cruel use of the creatures; and that nothing will be good to us, except we seek, by prayer, the Lord's blessing on our use of it.

V. 6—16. They, who would approve themselves to be faithful ministers, must "put the brethren in remembrance" of all those things, which Christ and his apostles delivered to the church; and, whatever other studies or accomplishments may be supposed requisite, in those intended for the ministry; it is, *above all*, necessary, that they "be nourished up in the words of faith and of good doctrine;" and that they well digest that knowledge of the Scripture to which they have attained.—Instead of amusing ourselves and others, with ingenious fancies and curious speculations; or with enforcing human inventions and superstitions, by imaginary or fallacious explanations of their origin, meaning, and benefit, which are often no better than "profane and old wives' fables:" we should exercise ourselves and instruct others, in the substantial duties of godliness. This has at all times the promise both of this world and of the next; and our present solid satisfaction (as well as our eternal happiness) is inseparably connected with it; but all else is "vanity and vexation of spirit." "This faithful saying is worthy of universal acceptation:" apostles, evangelists, and martyrs, both "laboured, endured reproach," and faced death in all its terrors, in support of it; because "they trusted in the living God;" who, being "the Preserver of all men," and "the Saviour of the world," will surely take especial care of those who believe, and cause all things to work together for their eternal good. (*Notes*, *Rom.* 5:6—10. 8:28—31.)—It behooves all, who "command and teach" these things, to take heed that "no man despise them:" but this is especially incumbent on young ministers, when called into conspicuous situations; who should be doubly careful to "abstain from all appearance of evil;" and to shun all levity of conduct, as well as whatever is more directly criminal, or leads to criminality. For they will be narrowly observed, and many will be ready to deem them unfit for their arduous services; especially when they are called to instruct or to admonish their seniors and superiors. Ministers should also be careful to confirm and elucidate their instructions by their example; and thus to lead forward believers to steadfastness in the faith, holiness of conversation and conduct, fervent love, spirituality, fidelity, integrity, and purity. Their time should be employed in reading and medita

CHAPTER 5

Directions how to admonish elders, and younger persons, men and women, 1, 2: *concerning the widows, who were provided for, or employed by the church; the conduct of Christians towards relations; and what was expedient for younger widows,* 3—16. *The honour to be shown to diligent rulers and teachers,* 17, 18. *How Timothy should behave towards accused elders, and offenders,* 19, 20. *A solemn charge to faithfulness and impartiality in ordaining pastors,* 21, 22. *Counsel to Timothy concerning his health,* 23. *The character of some is more easily known than that of others, yet that may by patience and careful investigation be ascertained,* 24, 25.

REBUKE not [a]an elder, but [b]entreat *him* as a father; *and* the younger men [c]as brethren;

2 The [d]elder women as mothers; the younger as sisters, [e]with all purity.

3 [f]Honour [g]widows that are widows [h]indeed.

4 But if any widow have children or [i]nephews, let them [k]learn first to show [l]piety at home, and [m]to requite their parents: for that is [n]good and acceptable before God.

5 Now she that is [o]a widow indeed, [p]and desolate, [q]trusteth in God, and [r]continueth in supplications and prayers night and day.

6 But [s]she that liveth [t]in pleasure is [t]dead while she liveth.

7 And [u]these things give in charge, that they may be blameless.

8 But if any provide not for his own, [x]and especially for those of his own [y]house, [y]he hath denied the faith, [z]and is worse than infidel.

[*Practical Observations.*]

[a] 19,20. Lev. 19:32. Deut. 33:9. Gal. 2:11—14. [b] 17. Acts 14:23. 15:4,6. 20:17. Tit. 1:5,6. Jam. 5:14. 1 Pet. 5:1. 2 John 1. 3 John 1. Rev. 4:4. [c] Rom. 13:7. Gal. 6:1. 2 Tim. 2:24,25. Philem. 9,10. Jam. 3:17. 1 Pet. 5:5,6. [d] Matt. 18:15—17. 23:8. [e] 3. Matt. 12:50. John 19:26,27. [f] 4:12. Phil. 4:8. 1 Thes. 5:22. 2 Tim. 2:22. [g] 2,17. Ex. 20:12. Matt. 15:6. 1 Thes. 2:6. 1 Pet. 2:17. 5:7. [h] 9. Deut. 10:18. 14:29. 16:11,14. 27:19. Job 29:13. 31:16. Ps. 68:5. 94:6. 146:9. Jer. 49:11. Matt. 23:14. Luke 7:12. Acts 6:1. 9:39. Jam. 1:27. [i] 4,5,9—11,16. Luke 2:37. John 1:47. [k] Judg. 12:14. *marg.* Job 18:19. Is. 14:22. 1 1 Sam. 22:3,4. Prov. 31:28. Luke 2:51. John 19:26,27. [l] Or, *kindness.* Matt. 15:4—6. Mark 7:11—13. [m] Gen. 45:10,11. 47:12,28. Ruth 2:2,18. Eph. 6:1—3. [n] *See on* 2:3. [o] 3. Ruth 1:5,12,20,21. [p] Is. 3:26. 49:21. 54:1. Lam. 1:16 [q] Ruth 2:12. Ps. 91:4. Is. 12:2. 50:10. 1 Cor. 7:32. 1 Pet. 3:5. [r] *See on* Luke 2:37. 18:1,7. Eph. 6:18. [s] 1 Sam. 25:6. Job 21:11—15. Ps. 73:5—7. Is. 22:13. Am. 6:5,6. Luke 12:19. 15:13. 16:19. Jam. 5:5. Rev. 18:7. [t] Or, *delicately.* Deut. 28:54,56. 1 Sam. 15:32. Prov. 29:21. Is. 47:1. Jer. 6:2. Lam. 4:5. Luke 7:25. [t] Matt. 8:22. Luke 15:24,32. 2 Cor. 5:14,15. Eph. 2:1,5. 5:14. Col. 2:13. Rev. 3:1. [u] 1:3. 4:11. 6:17. 2 Tim. 4:1. Tit. 1:13. 2:15. [x] Gen. 30:30. Is. 58:7. Matt. 7:11. Luke 11:11—13. 2 Cor. 12:14. Gal. 6:10. [y] Or, *kindred. See on* 4. [z] 2 Tim. 3:5. Tit. 1:16. Rev. 2:13. 3:8. [z] Matt. 18:17. Luke 12:47,48. John 15:22. 2 Cor. 2:15,16. 6:15.

ting on the Scriptures; in acquiring religious knowledge; and in communicating it, by the public and private duties of their ministry. This will leave them no leisure for dissipated pleasures, trifling visits, or idle conversation; and but little for amusing and merely ornamental studies. That measure of endowment, which God has given them for the work to which they have been set apart, and to which they solemnly devoted themselves, when ordained by "the laying on of the hands of the" pastors of the church, must not be neglected, or left to decrease by disuse, but be diligently exercised and improved.—Alas! we cannot but reflect with grief of heart, that so few of those called ministers seem so much as to have ever seriously read these directions! and that their method of spending their time, the subjects of their studies, the objects of their pursuits, and the business and pleasure of their lives, form a perfect contrast to what they ought to be. But, may the Lord have mercy upon each of us, and write these admonitions in our inmost souls! May we "meditate" continually "on them!" May our thoughts and affections be engrossed by them! May we "give ourselves wholly unto them, that our profiting may appear unto all men!" Let every minister, then, hear the apostle call upon him to "take heed to himself," as one who must give account; to look to it, that he experience the power of the gospel in his own soul, and bring forth the fruits of it in his life; that his motives, tempers, words, and works, be pure and evangelical; that his doctrine be scriptural; that he "declare the whole counsel of God," and that he "manifest the truth to every man's conscience, as in the sight" of his heart-searching Judge. And let every one, who has thus begun his ministry, persevere in this holy living and faithful preaching; however despised, reviled, opposed, or discouraged he may be: for in so doing, he shall both "save his own soul," and those of his attentive hearers: while dumb and greedy dogs, blind watchmen or guides, mercenary teachers, and gay triflers in the garb of Christian ministers, in short all those "who look every one for his gain from his quarter," however otherwise distinguished by rank, nobility, learning, or eloquence, can have no reason to expect any other event of their conduct, than that of going before their deluded followers, into the pit of everlasting destruction. (*Note* and *P. O. Is.* 56:9—12.)

NOTES.—CHAP. V. V. 1, 2. The connexion of the word translated "an elder," in this place, has induced expositors in general to understand it of senior Christians, as well as of pastors. It must, likewise, be supposed that the apostle spoke of such faults, as resulted from infirmity, and were not openly scandalous: or the counsel would seem inconsistent with a subsequent injunction. (*Note*, 19,20.)—As Timothy was young, it was peculiarly incumbent on him to avoid harshness, in animadverting on the misconduct of aged ministers or Christians: he ought not therefore to rebuke them with severity, or in apparent anger; but to "entreat them" to act with greater circumspection, and endeavour modestly to convince them of the impropriety and bad effects of the mistakes into which they had been betrayed: even as a son, placed in authority, would address an honoured parent, who had not acted with due regard to his character and situation. In reproving young men or ministers, it would be proper to speak with great meekness and affection, and to admonish them "as brethren." The elder women he must counsel and caution, as dutiful sons in such stations would their mothers; and he should behave towards the younger women with that kind of regard and affection, which is borne to sisters; and "with all purity," that nothing contrary to the strictest decorum might attend his ministerial converse with them.

Rebuke. (1) Επιπληξῃς. Here only. 'Εκ επι, et πλησσω, *percutio.*—1. Proprie, *incutio.* . . . 2. Metaphorice, *increpo objurgo.*' Schleusner.—'To reproach sharply and severely, as the scourges of the tongue are sometimes metaphorically taken for cruel calumny.' *Leigh.*—*An elder.*] Πρεσβυτερῳ. *Luke* 15:25. *Acts* 2:17. 1 *Pet.* 5:5.—Τῳ πρεσβυτερῳ opponuntur οι νεωτεροι, quemadmodum, *v.* 2, ταις πρεσβυτεραις opponuntur αι νεωτεραι. In provectiores ætate ne inveharis, seu, eos cum severitate et vehementia increpare noli.' *Schleusner.*—*Purity.* (2) Αγνεια. See on 4:12.

V. 3, 4. The apostle next directed, that the aged widows, who were really destitute, should be honourably provided for. But if any widow had "children, or *grandchildren*," who were capable of relieving her; they ought to be required, as a duty of the first importance, to "show piety," or a respectful and grateful affection, "at home;" requiting the tender, laborious, and expensive care of their parents towards them, in infancy and childhood, by providing for them in old age: for that was good in itself, a debt due to them, and an acceptable service to God, even in preference to any other charitable work. (*Notes*, 7,8. *Ex.* 20:12. 21:15—17. *Matt.* 15:3—6.)

Honour. (3) Τιμα. *Matt.* 15:4. 1 *Pet.* 2:17.—*Ex.* 20:12. *Lev.* 19:32. *Deut.* 5:16. *Sept.* Τιμη, 17.—*That are widows indeed.*] Τας οντως χηρας.—Οντως. 5,16. See on *Luke* 24:34. Χηρα. *Mark* 12:40. *Luke* 2:37, *et al.*—Χηρευουσαι, 2 *Sam.* 13:20. *Sept.*—*Nephews.* (4) Εκγονα. Here only. 'Qui recte linea ab aliquo descendunt.' Schleusner.—*To show piety.*] Ευσεβειαν. "Kindness." *Marg. Acts* 17:23. The Romans called the dutiful conduct of children to their parents, *pietas.*—*At home.*] Τον ιδιον οικον. 8. 'To *their* own household.' —*To requite their parents.*] Αμοιβας υποδιδοναι τοις προγονοις. Αμοιβη. Here only. *Retributio.* Προγονοι, 2 *Tim.* 1:3. Εx προο, *ante*, et γενος, *generatio.*—Contrasted with εκγονοι. (Comp. *Gen.* 37:2. with 47:28.)

V. 5, 6. The "widow indeed," whom the apostle peculiarly intended, was one who was "desolate," having neither children nor relations able to maintain her; being destitute of the means of procuring a decent subsistence: at the same time "she trusted in God" to provide for her, and used no improper methods of obtaining a support: but devoted herself to his service, in continual prayers and supplications, stated and occasional, public and private, and even by night as well as by day; taking great delight in devotion, and employing herself very much in supplicating God in behalf of her fellow-Christians and all mankind. (*Marg. Ref.* o—r. *Note, Luke* 2:36—38.) But any one who lived a delicate, luxurious, dissipated life; and perhaps chose to continue unmarried, that she might have less restraint, in this self-indulgent course, must be considered as "dead in sin," and alive only to worldly pleasure: so that no honourable attention was due to her from the church. (*Marg. Ref.* s, t.)

Desolate. (5) Μεμονωμενη. Here only.—*Liveth in pleasure.* (6) "Delicately." *Marg.* Σπαταλωσα. *Jam.* 5:5. Not elsewhere N. T.—*Ez.* 16:49. *Sept.* Καταπαταλων, *Am.* 6:4. *Sept. Note, Luke* 16:19—21.

V. 7, 8. The things above stated Timothy must give in charge to the pastors and deacons; that the Christians at Ephesus might be preserved "blameless;" and that no encouragement might be given, even by means of their benevolence, to such persons as were a scandal to the cause.—But if any man refused to provide for his own near relations, especially for his wife, children, and household; or for his aged parents; through sloth, covetousness, extravagance, or self-indulgence; he should be considered as having renounced the faith, by manifestly and habitually refusing to obey Christ; nay, as acting in this particular more disgracefully and unreasonably, than an unbeliever would do in similar circumstances.—The heathen in general considered children as bound to support their aged parents; and reckoned the neglect of this duty *infamous*, and fit only to be mentioned along with the most scandalous vices.—The manner in which many covetous persons grievously pervert this text, must not pass unnoticed: while they evidently violate the duties of piety, equity, and charity, as well as that of providing for their indigent relations; yea, while they bring up their children, and maintain their families, in a manner utterly unsuitable to their circumstances, from eagerness to amass riches; they often quote this verse, in vindication of their sordid avarice; and imagine, that the apostle commanded men to neglect all other

9 Let not [a]a widow be [*]taken into the number [b]under threescore years old, [c]having been the wife of one man;

10 Well [d]reported of for [e]good works; [f]if she have brought up children, [g]if she have lodged strangers, if she have [h]washed the saints' feet, [i]if she have relieved the afflicted, [k]if she have diligently followed every good work.

11 But [l]the younger widows refuse: for when they have begun [m]to wax wanton against Christ, [n]they will marry;

12 Having [o]damnation, because they have cast off [p]their first faith.

13 And withal they learn [q]*to be* idle, [r]wandering about from house to house; and not only idle, but tattlers also, and[s] busy-bodies, [t]speaking things which they ought not.

14 [u]I will therefore that [x]the younger women marry, bear children, [y]guide the house, [z]give none occasion to the adversary [l]to speak reproachfully:

15 For some [a]are already turned aside after Satan.

a *See on* 3,4. * Or, *chosen.* b 11,14. Luke 2:36,37. c 3:2,12. 1 Cor. 7:10, 11,39,40. d 3:7. Acts 6:3. 10:22. 22:12. 3 John 12. e 25. 2:10. 6:18. Matt. 5:16. Acts 9:36. Eph. 2:10. 2 Tim. 3:17. Tit. 2:7. 3:8,14. Heb. 10:24. 13:21. 1 Pet. 2:12. f 2 Tim. 1:5. 3:15. g Acts 16:14,15. Rom. 12:13. Heb. 13:2. 1 Pet. 4:9. h Gen. 18:4. 19:2. 24:32. Luke 7:38,44. John 13:5—15. i Lev. 25:35. Is. 1:17. Acts 9:39. k Ps. 119:4. Col. 1:10. 2 Tim. 2:21. Tit. 2:14. 3:1,8. *Gr.* 1 9,14. m Deut. 32:15. Is. 3:16. Hos. 13:6. Jam. 5:5. 2 Pet. 2:18. n 14. 4:3. 1 Cor. 7:39,40. o 1 Cor. 11:34. Jam. 3:1. 1 Pet. 4:17. *Gr.* p Gal. 1:6. Rev. 2:4,5.

q Prov. 31:27. 2 Thes. 3:6—11. r Lev. 19:16. Prov. 20:19. Luke 10:7. Acts 20:20. s 2 Thes. 3:11. 1 Pet. 4:15. t Acts 20:30. Tit. 1:11. Jam. 3:10. u *See on* 2:8. x 11. 4:3. 1 Cor. 7:8,9. Heb. 13:4. y Gen. 18:6,9. Prov. 14:1. 31:27—29. Tit. 2:5. *Gr.* z 6:1. 2 Sam. 12:14. Dan. 6:4. Rom. 14:13. 2 Cor. 11:12. Tit. 2:5,8. † Pet. 4:14,15. † Gr. *for their railing.* Luke 23:35—41. a Phil. 3:18,19. 2 Tim. 1:15. 2:18. 4:10. 2 Pet. 2:2,20—22. 3:16. 1 John 2:19. Jude 4,5. Rev. 12:9.

duties, in order to enrich their children! (*Note*, 16.)—'Pleading these words, to justify or to excuse their sordid parsimony, and want of charity: ... whereas, they plainly respect the provision which children should make for their parents; and not that which parents should make for their children.' *Whithy.*

Blameless. (7) Ανεπιλημπτοι. See on 3:2.—*Provide.* (8) Προνοει. See on *Rom.* 12:17.—*His own house.*] Or "kindred." *Marg.* Των οικειων. See on *Gal.* 6:10. Ab οικος. See on 4. '*Qui ad familiam alicujus pertinet.*' Schleusner.—*Infidel.*] Απιστον. 1 *Cor.* 6:6. 10:27. *Rev.* 21:8. See on *John* 20:27.

V. 9—12. The apostle could not here mean that no widows were to be *relieved* by the church, who were under sixty years of age: for the distresses of younger widows, as well as of other poor persons, might be very urgent.—He is, therefore, generally supposed to speak of a certain number of widows, who were discharged from all secular cares, and maintained by the church; of whom such as were able acted as deaconesses, to visit sick and poor women, and to administer relief and counsel to them; to instruct young women, and perhaps children; or to attend on any other concerns of the church, its ministers, and pious strangers, which lay within their province. Though no *command* is given for such an order of persons in the church; (for many things of this kind seem to have been left discretionary, and to be determined according to circumstances;) yet they might frequently be useful, if properly selected and regulated. (*Note*, *Rom.* 16:1,2.) In this view the propriety of the rule here given is apparent. As the apostle counsels "the younger widows to marry:" (*Note*, 13—15.) it cannot be imagined, that he would exclude any when grown old, from the number here intended, if otherwise qualified, merely because they had followed his counsel. By "the wife of one man," therefore, the apostle did not intend to exclude such as had married a second time, which the Scripture no where disallows, or at all discountenances. But shameful and astonishing irregularities, in this respect, were common among the heathen women: they frequently left their husbands to live with other men, and then sometimes returned again to their former husbands; they often, *designedly*, gave them just cause to divorce them, on purpose that they might take other husbands; nay, they sometimes did what was equivalent to divorcing their husbands: nor were these things deemed scandalous; at least not in that degree which they would be at present, in countries professing Christianity. If then, any woman had formerly conformed to these corrupt customs, it would not be consistent with the credit of Christianity, to admit her into this select number of devoted widows, though no other objection lay against her; for it must exclusively consist of those who had lived virtuously and honourably in the married state. (*Marg. Ref.* b, c. *Note*, 3:2.)—Some expositors indeed think, that those who had married again, after being divorced, were intended: but there is not the least intimation in Scripture, that the divorced should be restrained from marrying again, even if justly put away: and surely then not when unjustly divorced.—The women, however, spoken of, must also be such as had an established character for "good works" since they were converted to Christianity. Those were to be preferred, who had charitably educated the children of their poor relatives or neighbours, or who had faithfully done their duty towards their own children: who, when in more prosperous circumstances, had hospitably entertained strangers in their houses; who had willingly stooped to the office of washing the feet of the saints, when wearied with travelling; (*Notes*, *Gen.* 18:3—8. *Luke* 7:44—50. *John* 13:1—17.) and who had, from love to Christ, readily relieved the afflicted, and diligently "attended to every good work." (*Marg. Ref.* d—k. *Note* and *P. O. Acts* 9:36—43.) Widows of this character, when grown old and left desolate, were the proper persons for this service.—But the apostle directed Timothy to reject the application of "younger widows:" for experience showed, that their avowed purpose, of no more entering into the married state, was not to be depended on. After a time, when their grief on account of their loss had subsided, various circumstances might induce them to marry again: and, as their admission into the number of devoted widows implied an engagement to the contrary, and probably was attended by some promise to this effect; so their violation of it might be called "a waxing wanton against Christ," leading them to be unfaithful to him, for the sake of some earthly object. Thus their engagement would tend to their condemnation, by occasioning them to violate that fidelity to Christ, which they had previously promised: the church would see it necessary to censure them; and their sin would expose them to condemnation if not repented of. They might perhaps be tempted to apostatize from the faith, by marrying heathens; which seems to have been the case with some of this description. For Christians would not be disposed to marry those who had entered into this number; and if their inclinations led them to marry, their situation might expose them peculiarly to this temptation.

Be taken into the number. (9) "Chosen," *Marg.* Καταλεγεσθω. Here only.—*Well reported.* (10) Μαρτυρουμενη. See on *Acts* 6:3.—*If she have brought up children.*] Ει ετεκνοτροφησεν. Here only.—*Lodged strangers.*] Εξενοδοχησεν. Here only. Εκ ξενος, *hospes*, et δεχομαι, *excipio.* Ξενοδοχειον, *an inn, an hospital.*—*Relieved.*] Επηρκεσεν. 16. Not elsewhere. 'To afford a plentiful or sufficient supply.'—*Have begun to wax wanton.* (11) Καταστρηνιασωσι. Here only. Εκ κατα, et στρηνιαω, *luxurior, lascivio*, *Rev.* 18:9. A στρηνος, *Rev.* 18:3.—*They will marry.*] Γαμειν θελουσιν. "They will," or purpose "to marry."—*Damnation.* (12) Κριμα. 3:6. *Matt.* 23:14. *Jam.* 3:1. See on 1 *Cor.* 11:29.—*They have cast off.*] Ηθετησαν. See on *Mark* 7:9.

V. 13—15. It might likewise be feared, and experience had shown that there was danger, lest "younger widows," being freed from the employments of domestic life, and having much leisure, should neglect to spend it in devotion, and the duties of their station; and so contract habits of idleness, and waste their hours in sauntering from house to house, as trifling visitants; tattling and gossipping about the news of the day, and intermeddling with other people's affairs, spreading slanders, and speaking many things of a mischievous and improper nature. (*Marg. Ref.* q—t. *Note*, 2 *Thes.* 3:10—12.) The apostle did not mean that all "the younger widows," who were employed in this service, acted in this manner: but it was an evil incident to the practice, and formed a sufficient reason for excluding them. He therefore decided, as one having authority, that it was better to leave them at liberty to marry, if they chose it and circumstances admitted, that they might be occupied in the useful duties of wives and mothers, and in domestic business: that so no occasion might be given to any adversaries of the gospel to speak reproachfully of it, through the misconduct of such as professed to be peculiarly devoted to the service of Christ. (*Marg. Ref.* u—y.) For indeed, some younger widows, being improperly admitted into this number, had turned aside to follow the suggestions of Satan, had married unbelieving husbands, and so relapsed into idolatry.—'The converting men to the Christian faith, being the "turning them from Satan unto God;" ... the casting off the faith may well be styled, "the turning aside after Satan."' *Whithy.* (*Marg. Ref.* a. *Note*, *Acts* 26:16—18.)—The apostle's determination, that no widow under sixty years of age, should be admitted into this select number of devoted women, lest their useless lives and misconduct should occasion scandal, and his counsel that younger widows should marry, conclude with peculiar force against all vows of virginity, taken by young persons, under pretence of more strict religion than can be practised in the married state, and against all censures of second marriages, as such: and, indeed, the silence of the apostle concerning women, who had never been married, in this whole argument, is very expressive. But the pastors of the church, before many ages had elapsed, abundantly made up this supposed deficiency!

Idle. (13) Αργαι. See on *Matt.* 12:36.—*Wandering about from house to house.*] Περιερχομεναι τας οικιας.—Περιερχομαι. See on *Acts* 19:13.—*Tattlers.*] Φλυαροι. Here only. *Ineptus, garrulus:* 'a φλυος, *nugæ*, quod a φλυω ... *ebullio.* Schleusner. 'To boil up, or to boil over, as a pot or caldron does.' *Leigh.*—*Busy-bodies.*] Περιεργοι. See on *Acts* 19:19. Περιεργαζομαι. See on 2 *Thes.* 3:11.—*Bear children.* (14) Τεκνογονειν. Here only.—Τεκνογονια, 2:15

16 [r]If any man or woman that believeth have widows, [b]let them relieve them, and let not the church be charged; that it may relieve them that are [c]widows indeed. [*Practical Observations.*]

17 Let [d]the elders that [e]rule well, [f]be counted worthy of [g]double honour, especially they who [h]labour in the [i]word and doctrine.

18 For [k]the Scripture saith, [l]Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer *is* worthy of his reward.

19 Against an elder [n]receive not an accusation, but [o]before [c]two or three witnesses.

20 Them that sin [p]rebuke before all, [q]that others also may fear.

21 I [r]charge *thee* before God, and the Lord Jesus Christ, and [s]the elect angels, that thou observe these things [t]without [u]preferring one before another, doing nothing by [x]partiality.

22 [y]Lay hands [z]suddenly on no man, [a]neither be partaker of other men's sins: [b]keep thyself pure.

23 Drink no longer water, [c]but use a little wine for thy stomach's sake, and thine often infirmities.

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o *See on* 4,8. c *See on* 3. d *See on* b. 1. e 3:5. Matt. 24:45. Luke 12:42. Rom. 12:8. 1 Thes. 5:12,13. Heb. 13:7,17,24. f *See on* 3. Acts 28:10. Rom. 15:27. 1 Cor. 9:3—14. Gal. 6:6. Phil. 2:29. g 2 Kings 2:9. Is. 40:2. Jer. 16:18. 17:18. Zech. 9:12. h 4:10. Matt. 9:37,38. Luke 10:1,2, 7. John 4:38. Acts 20:35. Rom. 16:12. 1 Cor. 3:9. 15:10. 16:16. 2 Cor. 6:1. Phil. 2:16. 4:3. 2 Tim. 2:6. i *See on* 4:6,16. 2 Tim. 4:2. k Rom. 4:3. 9:17. 10:11. 11:2. Gal. 3:8. Jam. 4:5. 1 Deut. 25:4. l Cor. 9:9,10. m Lev. 19:13. Deut. 24:14,15. Matt. 10:10. Luke 10:7. n John 18:29. Acts 24:2—13. 25:16. Tit. 1:6. * Or, *under*.

8:17. 2 Cor. 13:1. Heb. 10:28. p Gal. 2:11—14. 2 Tim. 4:2. Tit. 1:13. q 1: 20. Deut. 13:11. 17:13. 19:20. 21:21. Acts 5:5,11. 19:17. r 6:13. 1 Thes. 5:27. 2 Tim. 2:14. 4:1. s Matt. 16:27. 25:41. 2 Pet. 2:4. Jude 6. Rev. 12:7—9. 14:10. t Ps. 107:43. 119:34 Matt. 28:20. † Or, *without prejudice*. u Lev. 19:15. Deut. 33:9. Prov. 18:5. Luke 20:21. Acts 15:37,38. 2 Cor. 5:16. x Mal. 2:9. Jam. 2:4—1. 3:17. y 4:14. Acts 6:6. 13:3. 2 Tim. 1:6. Heb. 6:2. z 3:6,10. Josh. 9:14. 2 Tim. 2:2. Tit. 1:5—9. a Eph. 5:11. 2 John 11. Rev. 18:4. b 4: 12. Acts 1:8. 20:26. c 3:3. 4:4. Lev. 10:9—11. Ps. 104:15. Prov. 31:4—7 Ec. 44:21. Eph. 5:18. Tit. 1:7. 2:3.

Τεκνοφορεω, 10.—*Guide the house.*] Οικοδεσποτειν. Here only. Οικοδεσποτης. See on *Matt.* 20:1.—*To speak reproachfully.*] "For their railing." *Marg.* Λοιδοριας χαριν. "For the sake of railing." Λοιδορια, 1 *Pet.* 3:9. Λοιδορεω. See on *John* 9:28.—*Are turned aside.* (15) Εξετραπησαν. See on 1:6.

V. 16. In closing this subject, the apostle required all believers, men and women, who were able, to relieve widows belonging to their own families, and others who were destitute; that the church might not be burdened with them, or prevented from relieving such as were entirely indigent and friendless. (*Notes*, 3—8.)—'In the opinion of Estius, this precept extended to the proprietors of slaves; and bound them to maintain their slaves when they became incapable of labour.' *Macknight.* The spirit of it, no doubt, extends to servants of every kind, who have spent their strength in our service, as far as we are able to support them. (*Notes*, *Gen.* 35:8. *P. O.* 1—15. *Matt.* 8:5—7. *P. O.* 5—13.)

Relieve.] Επαρκειτο. See on 10.—*Be charged.*] Βαρεισθω. See on 2 *Cor.* 1:8.

V. 17, 18. Many expositors infer from these verses that there were 'ruling elders' in the church, who did not preach; but others do not allow the inference; and, in general, *ruling* and *teaching* are united. (*Marg. Ref.* e. *Notes*, 3:2,4,5. *Matt.* 24:45—51. 1 *Thes.* 5:12—15. *Heb.* 13:7,8,17.) Indeed, as "double honour" chiefly relates to a more plentiful and decent maintenance; it is improbable, that mere rulers, who would not be greatly taken off from their secular business, should be thus liberally maintained at the expense of their brethren. To preside in the affairs of the church, and to preach the word, even the doctrine of Christ, constitute the outlines of the pastoral office: the direction seems therefore to mean, that those who ruled most prudently, faithfully, and diligently, and were most laborious in their ministry, should be respected and provided for more honourably and plentifully: especially they, who were most unwearied in preaching, and in private exhortation; as the exercise of authority was more suited to the natural disposition of the human heart. (*Marg. Ref.* f—h. *Notes*, *Matt.* 10:9,10. 1 *Cor.* 9:4—18. *Gal.* 6:6—10.)—*Thou shalt not*, &c. (18) See on 1 *Cor.* 9:9. (*Deut.* 25:4.)—*Labourer*, &c.] 'This, as well as what goeth before, is affirmed by the apostle to be said in the Scripture: yet it is no where written in the Jewish Scriptures. It is found only, *Matt.* 10:10. *Luke* 10:7. The apostle must therefore have read either Matthew or Luke's gospel, before he wrote this epistle. And seeing he quotes this saying, as "Scripture," and represents it as of equal authority with the writings of Moses; it is a proof, not only of the early publication of the gospels, but of their authenticity, as divinely inspired writings.' *Macknight.* (*Notes*, 1 *Thes.* 5:23—28. 2 *Pet.* 3:14—16.)

Of double honour. (17) Διπλης τιμης. *Matt.* 23:15. *Rev.* 18:6. Τιμη, *Rom.* 12:10. 13:7. 1 *Pet.* 3:7. Τιμαω. See on 3.—*Who labour.*] Κοπιωντες. *Rom.* 16:6. 1 *Cor.* 15:10. The emphasis is laid on this word.

V. 19, 20. The character of an elder, or pastor, was of very great importance: it would therefore be improper, not only to condemn him, but even to "receive an accusation against him," except it was attested by two or three credible witnesses. (*Marg. Ref.* n, o. *Note*, *Deut.* 19:15—21.) Many might be disposed to revile those faithful ministers, whose doctrine and reproofs had offended them; and indeed, the grand enmity of "the accuser of the brethren," and of all his servants, would be excited against them. (*Notes*, *Job* 1:9—11. 2:4,5. *Zech.* 3:1—4. *Rev.* 12:7—12.) It was therefore highly reasonable, that no accusation tending to bring the conduct of an elder to a public investigation, and thus to impeach or endanger his character, should be regarded, if supported only by one solitary testimony; which his denial of the crime would at least counterbalance. But, in respect of those who were evidently guilty of any scandalous offence, whether elders or others; Timothy, as presiding in the church, was required to "rebuke them before all" their brethren; not only in order to their being made ashamed, and brought to repentance; but that others might fear the same censure, and so be excited to greater circumspection. (*Marg. Ref.* r, q. *Notes*, *Deut.* 21:18—21. *Gal.* 2:11—16. *P. O. Deut.* 9.)

Receive not. (19) Μη παραδεχου. *Mark* 4:20. *Acts* 16:21. 22:18. *Heb.* 12:6.—*Ex.* 23:1. *Sept.*—*An accusation.*] Κατηγοριαν. *Luke* 6:7. *John* 18:29. *Tit.* 1:6.—*But before.*] "But under." *Marg.* Εκτος ει μη επι. 1 *Cor.* 14:5.—*Rebuke.* (20) Ελεγχε. See on *Matt.* 18:15. (*Notes*, 1,2. *Matt.* 18:15—18.)—*Others.*] Οι λοιποι. "The rest." See on *Luke* 18:9.

V. 21, 22. The apostle here most solemnly charged Timothy, as in "the presence of God, and the Lord Jesus Christ;" and as he hoped to join the company of "the elect angels," who had been preserved and confirmed in holiness, when many of their company apostatized and ruined themselves; who then witnessed his conduct, and would attend, when he should give an account of it to his sovereign Judge; (*Marg. Ref.* r, s. *Notes*, *Matt.* 13:36—43. 24:29—31. 25:31—33. 2 *Thes.* 1:5—10.) that he should observe those things with the utmost care and exactness, whatever opposition and trials he might incur; and, in all his regulations, carefully avoid "preferring one to another," through carnal affection, attachment, connexion, or obligations; not showing "partiality," either in censuring offenders, or ordaining elders, or in any other part of his important service. (*Marg. Ref.* t—x. *Note*, 2 *Cor.* 5:16.) In ordaining elders especially, he must be careful not to act in a hasty manner; but take time to examine into men's characters, principles, motives, and endowments, that he might not be induced "to lay hands" on improper persons, by importunity employed in their behalf. He would need great care in this immensely important concern, to avoid being "partaker of other men's sins;" and becoming answerable, in part at least, for the crimes of those who thus intruded into that sacred function, to the dishonour of God, the great detriment of the church, and the ruin of immortal souls: for even an obliging and easy temper might betray him into much criminality, from which he must by all means keep himself pure. (*Marg. Ref.* y—b. *Note*, 2 *John* 7—11.)—It is manifest that Timothy is here and elsewhere supposed to possess great authority in the Ephesian church, both in superintending the elders already ordained, and in ordaining others. It is allowed, that he was an extraordinary person, especially appointed by the apostle to this service; but there is no proof, that he conferred miraculous powers by the imposition of his hands, as the apostles did: and indeed it is altogether improbable. We cannot indeed by any means infer the *divine right* of episcopacy, from the authority exercised by Timothy, Titus, and other evangelists: yet it is at least highly probable, that it was very early found expedient, and conducive to peace, to have a stated presiding inspector of approved wisdom and piety, who might superintend the pastors and the concerns of a few neighbouring churches, as moderator and censor; and be peculiarly attended to in the appointment of church-officers. Hence a moderate episcopacy was very early, probably even while some of the apostles lived, generally prevalent in the church: indeed, this seems to have taken place, between the time when St. Paul gave his admirable parting charge to the elders, or bishops of Ephesus, and the time when St. John, from our Lord's own mouth, wrote epistles to the angels of the seven churches in Asia. (*Note*, *Rev.* 2:1.) And, after all the abuses, usurpations, controversies, and prejudices, which have since been introduced, the time may ere long arrive, when experience will convince pious men of different persuasions, that something of this kind, properly conferred, limited, and exercised, would prove a suitable remedy to those multiplied divisions, which so weaken and disgrace religious societies, which, in doctrine worship, and practice, may be considered, in many respects unexceptionable. (*Notes*, *Acts* 6:2—6. 14:21—23. 20:17.)

I charge. (21) Διαμαρτυρομαι. 2 *Tim.* 2:14. 4:1. See on *Luke* 16:28.—*Without preferring one before another.*] Χωρις προκριματος, *prejudicium*. Here only. Εκ προ, *ante*, et κρινω, *judico*.—*By partiality.*] Κατα προσκλισιν. Here only. Α προσκεκλισαι, *verbi* προσκλινω, *inclino*. 'By setting the balance on one side.' *Leigh.* Inclining, by carnal affection or corrupt motive, to one side.—*Suddenly.* (22) Ταχεως. *Luke* 16:6. *Gal.* 1:6. 2 *Tim.* 4:9.—*Neither be partaker.*] Μηδε κοινωνει. *Rom.* 15:27. See on *Gal.* 6:6.

V. 23. This verse is a remarkable instance of the apostle.

24 Some men's [d]sins are open beforehand, going before to judgment: and some *men* they follow after.

25 Likewise also [e]the good works *of some* are manifest beforehand; and they that are otherwise [f]cannot be hid.

d Jer. 2:34. Acts 1:16—20. 5:1—11. 8:18. Gal. 5:19—21. 2 Tim. 4:10. 2 Pet. 2: 20.21. e 3:7. Matt. 5:16. Acts 9:36. 10:22. 16:1—3. 22:12. Gal. 5 22,23. Phil. 1:11. f Ps. 37:5,6. Matt. 6:3—6. Luke 11:33

neglect of exact method in inditing his epistles.—It occurred to his mind, when reflecting on Timothy's manifold cares and labours, that his frequent indispositions might be increased by too great abstemiousness; to the prevention of his usefulness, and the shortening of his days. He therefore broke in upon his subject, to counsel him, not to drink water any longer, at least as his only liquor; but to use a little wine to strengthen his stomach, and preserve his health. We may hence form an estimate of the exact temperance practised by these laborious servants of Christ; who so zealously pleaded the cause of Christian liberty, who placed no dependence on their own works, and who never prescribed their own conduct in these things, as a rule for other men! (*Marg. Ref. Notes*, 3:3. 4:1—5.)

Drink no longer water.] Μηκετι ὑδροποτει. Here only.—*Often.*] Πυκνας, *frequent. Acts* 24:26.

V. 24, 25. (*Note*, 21,22.) In respect of the choice and ordination of ministers, it might further be observed; that "some men's sins" were so notorious, and so easily proved, that they lay open beforehand, and anticipated the judgment, which ought to be formed of their conduct and pretensions. In other cases they "followed after," so that diligent and impartial investigation would be requisite in order to detect them. In like manner, some persons, applying for admission into the public service of the church, had a sufficient testimonial in their known and abundant good works, which were manifest before any peculiar inquiry was made: and when this was not the case, yet upon due investigation, Timothy and others might become acquainted with them. So that in most instances, an impartial attention to the business, without respec of persons, would enable those concerned to know who were, and who were not, eligible to public stations. (*Marg. Ref.*)—'I speak not of men, whose good or bad works are manifest beforehand; for they without further discussion or examination may be admitted, or are to be rejected; but of those whose vices or good works are latent. For they, after examination and inquiry, cannot be long hid. And so, if thou be not hasty in laying on of hands, thou mayest timely discover them. Or if by this means thou canst not do it, thou wilt not be partaker with the sinner, having done as much as was in thy power to discover them.' *Whithy.*

Are open beforehand. (24) Προδηλοι εισι. 25. *Heb.* 7:14. Not elsewhere.

PRACTICAL OBSERVATIONS.

V. 1—8. There is a respect due to the aged, which must not be withheld by their juniors, even when placed in authority over them, or on account of incidental faults. Every thing harsh and unassuming must be improper, in the conduct of young ministers towards their seniors, as it would be in the conduct of a son to his parents. Indeed, admonitions are generally most efficacious, whether to old or young, when meekness and affection unite with firmness and faithfulness.—The greatest caution, as well as purity, is requisite in the conduct of ministers, (especially while in the prime of life,) as to their most needful converse with the younger women in their congregations, neighbourhood, and acquaintance: that all occasion, appearance, and suspicion of evil may be prevented; and the neglect of this caution is very frequently productive of lamentable consequences, in various ways: even where direct criminality does not take place, or is indeed designed.—It is an indispensable duty, for children and grandchildren, to requite the kindness of their aged parents; (*Note*, *Gen.* 48:15.) this "is good and acceptable with God:" nor are more distant relations exempt from a measure of the same obligation, when they can afford it; that neither the church, the parish, nor the public, may be charged; but that the contributions, raised in any way, may be applied to such as are really destitute. But, if any who profess the gospel, through sloth, improvidence, selfishness, or other corrupt principles, wilfully neglect or refuse to provide for their near relatives: they, in the apostle's judgment, virtually "deny the faith," and are even in this particular worse than their openly unbelieving neighbours. And may we not, by parity of reason, infer, that they who neglect to instruct their household in religious knowledge, and to do what they can for the salvation of their relatives, act altogether inconsistently with the Christian profession? (*Note*, *Gen.* 18:18,19.)—Aged widows, and others of good character, who are left destitute in the decline of life, ought to be *honoured*, as well as supported. It seems the intent of these Scriptures to teach us, that every religious society should, as far as it is able, make provision for persons of this description, and not leave them to sordid penury, or to the "tender mercies of the wicked," in their old age. But then this provision should be limited to such as "trust in God, and devote themselves to his service, in prayer and supplication night and day;" at least to such as give evidence, that they are of a widely different character from those "who live in pleasure, being dead whilst they live." Alas! what numbers are there of this latter description, among nominal Christians, even to the latest period of life! And how much does the same leaven work among more decided professors of evangelical truth! These things, however, we must give in charge, that the company of believers may be preserved blameless; or at least that we may deliver our own souls. (*Notes*, *Ez.* 3:17—19. *P. O.* 16—27.)

V. 9—16. Every one, who is brought forth into notoriety in the church, should, as much as possible, be free from scandal; and many are proper objects of charity, who ought not to be employed in public services.—Those who, in domestic life, have shown most diligence, humility, compassion, benevolence, love to the people of God, and "readiness for every good work," are most likely to fill up leisure time profitably, and to be faithful in whatever is intrusted to them.—It is not sufficient to determine, what would be best in itself apart from all other considerations, in respect of things not absolutely obligatory, or things unlawful: the state of human nature and facts must be attended to, that it may be known what is most generally expedient. It might have seemed plausible to admit the young widows, or other young women, to such a service in the church, as implied an entire devoting of themselves to religion for the rest of their days; yet the apostle, not only with the wisdom derived from deep reflection and extensive observation, but under the influence of the divine Spirit, decided otherwise. He knew that this would expose them to temptation, and lead many into sin; that it would tend to ensnare some of them into improper marriages, and even occasion their apostacy and ruin; that it would give others of them a habit of indolence, sauntering, slandering, intruding into matters not belonging to them, and improper conversation; that it would therefore be generally better for them to be employed in the duties of the married state, and in the cares of a family; and that this would give less occasion to the enemies of the gospel to speak reproachfully, and Satan less opportunity of prevailing against them. (*Notes*, 1 *Cor.* 7:32—35.) Alas! what immense numbers, in every age, have shown their total ignorance of human nature, and have done incalculable mischief, by attempting to *improve* on his plan, or rather directly to *subvert* it!

V. 17—25. The office of a minister is "honourable" to all, those alone excepted who are a disgrace to the office: but the most prudent, faithful, and diligent, especially the most "laborious in the word and doctrine," ought to be more honoured than others, and best provided for. The reverse proportion indeed seems almost every where to be adopted in this matter: but the Lord will provide for his faithful servants, whatever method men may follow in disposing of their favours. (*Note*, *Deut.* 18:6—8.)—It may be expected, that the impartial public reprover will be exposed to the attacks of malicious calumniators: and, though his faults should not be connived at, accusations against him ought not to be regarded, except well authenticated: but those who give public offence by their crimes, should be rebuked publicly, that others may be put upon their guard.—All who are employed in important services in the church, especially in admitting men into the ministry, or allotting to them ecclesiastical preferments, or committing to them the care of immortal souls in a diocese, or in a parish, or in any other way, or in taking cognizance of their conduct, should consider themselves as most awfully charged by the apostle, "before God and the Lord Jesus Christ, and the elect angels, to observe these things, without preferring one before another." The neglect of this rule, in the exercise o. ecclesiastical authority, has given its opponents one of their most plausible arguments against it. So very much has been done, and is done, out of carnal respects, and "by partiality" to relatives, friends, and connexions; that the exercise of all authority of this kind has been and by numbers at present is considered as unlawful.—How far those concerned in ecclesiastical matters are culpable, in respect of "laying hands suddenly" on improper persons, without due inquiry and circumspection, or from complaisance to superiors, or friends, or relations; and how far this rule is observed or violated in all its extent; every man's conscience must determine for himself, till Christ shall come to take an account of his servants. But it is certain that these things involve a responsibility of no ordinary magnitude; and that immense criminality must rest somewhere: as the multitude of ignorant, slothful ambitious, avaricious, immoral, and heretical clergymen, who remain uncensured, throughout this land, and in every part of the visible church, most manifestly proves. There must somewhere be those, who are, in this respect, "partakers of other men's sins," and that in a most tremendous degree: and it must require great care and conscientiousness, for any one absolutely to "keep himself pure."—It is extremely difficult, under any form of church government, to conduct every particular, in such a manner as to "do nothing by partiality:" this will require circumspection, firmness, intrepidity, disinterested zeal, and "the meekness of wisdom:" and these cannot be obtained without much fervent prayer. These things, however, must be carefully observed by those who would not "be partakers of other men's sins;" as every person concerned must feel in proportion to his conscientiousness: but those who honestly desire to do their duty, will generally be directed in it. Some men's sins will be discovered at once, "going before to judgment;" others require more diligent

CHAPTER VI.

The duty of servants to unbelieving and to believing masters, 1, 2. Timothy must shun those, as corrupters of the gospel, who teach things contrary to the apostle's doctrine, 3—5. The advantage of godliness with contentment, 6—8. The mischiefs arising from the love of money, 9, 10. The apostle exhorts Timothy to flee from these evils, to "follow after righteousness," and "to fight the good fight of faith," 11, 12; and most solemnly charges him to be faithful till the coming of Christ, 13, 14. He ascribes glory to the eternal God, 15, 16. Timothy must charge the rich to avoid pride, and confidence in wealth; and to abound in liberality, as seeking a treasure in heaven, against the time to come, 18, 19; and he must adhere to the faith, avoiding profane and vain controversies, 20, 21.

LET as many [a]servants as are under the yoke [b]count their own masters worthy of all honour, [c]that the name of God and *his* doctrine be not blasphemed.

2 And they that have [d]believing masters, [e]let them not despise *them*, [f]because they are brethren; but rather do *them* service, [g]because they are [h]faithful and beloved, [h]partakers of the benefit. [i]These things teach and exhort.

3 If [k]any man teach otherwise, and consent not [l]to wholesome words, *even* [m]the words of our Lord Jesus Christ, and to [n]the doctrine which is according to godliness,

4 [o]He is [t]proud, knowing nothing, but [s]doting [p]about questions and strifes of [q]words, whereof cometh envy, strife, railings, evil surmisings,

5 [r]Perverse disputings of [r]men of corrupt minds, and destitute of the truth, [s]supposing that gain is godliness: [t]from such withdraw thyself.

[*Practical Observations.*]

6 But [u]godliness with [x]contentment is great gain.

7 For [y]we brought nothing into *this* world. *and it is* [z]certain we can carry nothing out.

8 And [a]having food and raiment, let us be therewith content.

9 But [b]they that will be rich, fall into temptation, and a [c]snare, and *into* [d]many foolish and hurtful lusts, [e]which drown men in destruction and perdition.

10 For [f]the love of money is the root of all evil: which while some [g]coveted after, they have [g]erred from the faith, [h]and pierced themselves through with many sorrows.

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a Deut. 28:48. Is. 47:6. 58:6. Matt. 11:9,30. Acts 15:10. 1 Cor. 7:21,22. Gal. 5:1.
b Gen. 16:9. 24:2,12,27,35, &c. 2 Kings 5:2,3,13. Mal. 1:6. Acts 10:7,22. Eph. 6:5—8. Col. 3:22—25. Tit. 2:9. 1 Pet. 2:17—20. c 5:14. Gen. 13:7,8. 2 Sam. 12:14. Neh. 9:5. Is. 52:5. Ez. 36:20,23. Luke 17:1. Rom. 2:24. 1 Cor. 10:32. Tit. 2:5,8,10. 1 Pet. 2:12. 3:16. d Col. 4:1. Philem. 10—16. e Gen. 16:4,5. Num. 16:3. Matt. 6:24. 2 Pet. 2:10. Jude 8. f 5:1. Matt. 23:8. 25:40. Rom. 8:29. Gal. 3:26—29. Col. 3:11. g Gal. 5:6. Eph. 1:1,15. Col. 1:2,4. 3:12. 2 Thes. 1:3. Philem. 5—7. * Or, *believing*. h Joel 2:28. Rom. 11:17. Eph. 3:6. Heb. 8:1,14. 1 Pet. 5:1. i 4:11. Tit. 2:1,15. 3:8. k 1:3,6. Rom. 16:17. Gal. 1:6,7. 1 Tim. 2 Tim. 1:13. 4:3. Tit. 1:9. 2:1,2. *Gr.* Prov. 15:4. Tit. 3:8. m Matt. 22:21. 28:20. 1 Thes. 4:1,2,8. n 4:7,8. Tit. 1:1. 2:11—14. 2 Pet. 1:3—7. o 1:7. 3:6. Prov. 13:7. 25:14. 26:12. Acts 8:9,21—23. Rom. 12:16. 1 Cor. 3:18. 8:1,2. Gal. 6:3. Col. 2:18. 2 Thes. 2:4. 2 Tim. 3:4. 2 Pet. 2:12,18. Jude 10,16. Rev. 3:17. † Or, *a fool*. ‡ Or, *sick*. p 1:4. 2 Tim. 2:23. q Is. 58:4. Acts 15:2. Rom. 2:8. 13:13. 14:1. 1 Cor. 3:3. 11:16,18. 2 Cor. 11:20. Gal. 5:15,20,21,26. Phil. 1:15. 2:3,14. Tit. 3:9. Jam. 1:19,20. 2:14—18, 4:1,2,5,6. 1 Pet. 2:1,2. § Or, *Gallings one of another*. 1:6. r Matt. 7:17—20. 12:34. John 3:19—21. Eph. 4:17—19. 2 Thes 2:8—11. 2 Tim. 3:8. Tit. 1:15,16. Heb. 3:12,13. 2 John

8—10. s 6. 3:3,8. 2 Kings 5:20—27. Is. 56:11. Jer. 6:13. 8:10. Ez. 33:31. Matt. 21:13. 23:14. Acts 8:18—20. 19:24—28. 2 Pet. 2:3,15. Jude 11. Rev. 18:3,13. t Rom. 16:17,18. 2 Thes. 3:6. 2 Tim. 3:5. u *See on* 4:8. Ps. 37:16. 84:11. Prov. 3:13—18. 8:18—21. 15:16. 16:8. Matt. 6:32,33. Luke 12:31,32. Rom. 5:3—5. 8:28. 2 Cor. 4:17,18. 5:1. Phil. 1:21. x 8. Ex. 2:21. Luke 3:14. Phil. 4:11—13. y Job 1:21. Ec. 5:15,16. z Ps 49 17. Luke 12:20,21. 16:22,23. a Gen. 28:20. 48:15. Deut. 2:7. 8:3,4. Prov. 27 23—27. 30:8,9. Ec. 2:24—26. 3:12,13. Matt. 6:11,25—33. Heb. 13:5,6. b Gen. 13:10—13. Num. 22:17—19. Josh. 7:21. 2 Kings 5:20—27. Prov. 15:27. 20:21. 21:6. 22:16. 28:20—22. Is. 5:8. Hos. 12:7,8. Am. 8:4—6. Zech. 11:5. Matt. 13:22. 19:22. 26:15. Jam. 5:1—4. 2 Pet. 2:15,16. Jude 11. c 3:7. Deut. 7:25. Ps. 11:6. Prov. 1:17—19. Luke 21:35. 2 Tim. 2:26. d Mark 4:19. Eph. 4:22. 1 John 2:15—17. e Num. 31:8. Josh. 7:24—26. Matt. 27:3—5. Acts 5:4,5. 8:20. 2 Pet. 2:3. f Gen. 34:23,24. 38:16. Ex. 23:7,8. Deut. 16:19. 23:4,5,18. Judg. 17:10,11. 18:19,20,29—31. 2 Sam. 4:10,11. Prov. 1:19. Is. 1:23. 56:11. Jer. 5:27,28. Ez. 13:19. 16:33. 22:12. Mic. 3:11. 7:3,4. Mal. 1:10. Matt. 23:14. Acts 1:16—19. Tit. 1:11. Rev. 18:13. g 21. 2 Tim. 4:10. Jude 11. Rev. 2:14,15. ‖ Or, *been seduced*. a Gen. 19:14,26,31, &c. 2 Kings 5:27. Ps. 32:10. Prov. 1:31. 2 Pet. 2:7,8.

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search; whilst the good works of others are manifest, and they that are otherwise may yet be known upon due inquiry: so that a sufficient judgment may generally be formed, for the regulation of men's conduct, if their minds and hearts be free from prejudice and partiality.—Finally, let us observe, that eminent grace will connect the strictest temperance with the most fervent zeal for the liberty of the gospel: that it is the duty of every one to use proper means for the preservation of his health and life, as a debt which he owes to the church, the community, and his family: and that those who are frequently infirm, who labour abundantly in important services, and whose earnestness in spiritual things induces a disregard to animal indulgence, should attend to the advice of those who give them proper directions for a due regard to their health.

NOTES.—Chap. VI. V. 1—5. (*Notes*, *Eph.* 6:5—9. *Col.* 3:22—25. *Tit.* 2:9,10. 1 *Pet.* 2:18—25.) The apostle next directed, that Christians, who were "under the yoke" of slavery, should quietly attend to the duties of their lowly situation; "counting their own masters" entitled to all the respect, fidelity, and obedience, which that superior relation demanded; and not supposing that their religious knowledge, privileges, or liberty, gave them a right to despise their heathen masters, to speak or act disrespectfully to them, to disobey their lawful commands, or to expose their faults to their neighbours. This they ought to attend to, that "the name of God might not be blasphemed," and his truth and worship reviled, among the Gentiles, by means of the failure of Christian servants in acknowledged duties. (*Marg. Ref.* a—c. *Notes*, 5:13—15. *Tit.* 2:3—15.) And such of them, as enjoyed the privilege of "believing masters," ought by no means to despise them, or withhold from them due respect and obedience; because they were brethren in Christ, and so upon a level in respect of religious privileges: but rather "to do them service," with double diligence and cheerfulness, because of their faith in Christ, and their interest in his love, as partakers of the inestimable benefit of his salvation. (*Marg. Ref.* d—h.)—This shows, that Christian masters were not required to set their slaves at liberty; though they were instructed to behave towards them in such a manner, as would greatly lessen and nearly annihilate the evils of slavery. It would have excited much confusion, awakened the jealousy of the civil powers, and greatly retarded the progress of Christianity, had the liberation of slaves by their converts been expressly required by the apostles: though the principles of both the law and the gospel, when carried to their consequences, will infallibly abolish slavery. (*Note*, *Ex.* 21:2.)—These things Timothy was directed to teach and enforce, as matters of the greatest importance: and if any persons taught otherwise, and consented not to such salutary words, which were indeed the words of Christ "speaking by him," and an essential part of "the doctrine according to godliness;" he must be considered as a self-conceited ignorant man, who, being puffed up with an opinion of his own abilities, was ambitious of distinction and applause, though entirely unacquainted with the real nature and tendency of the gospel. (*Marg. Ref.* i—o. *Notes*, 1 *Cor.* 3:18—23. 8:1—3.) —It is not absolutely certain, to what set of men the apostle referred: but, as many of the Jews deemed it unlawful to submit to heather governors; it is probable, some of the Judaizing teachers inculcated, that the worshippers of God ought not to obey heathen masters; and so paid their court to servants, by persuading them that they ought to assert their liberty. But there might be others also, who disregarded and despised these practical instructions: while their attention was taken up with curious and nice speculations and distinctions. Such persons, however, were to be considered as doting, or talking wildly, like sick and delirious persons, about hard questions and disputes of words, names, forms, or notions, which had no connexion with "the power of godliness." Indeed, these questions and disputes tended to excite envy and competition between one and another, angry contests for victory and pre-eminence, mutual revilings and calumnies, injurious suspicions and jealousies; and absurd, obstinate, and violent controversies, between men "of corrupt" and carnal "minds," who were destitute of the real knowledge of the truth and its sanctifying efficacy, and who only sought their own secular advantage; supposing religion to be valuable, in proportion as it tended to enrich them; as if *gain* and *godliness* had been but two names for the same thing! Thus they wanted to persuade the Christian servants, that the recovery of their liberty was to be considered as a Christian privilege of great value, which they ought to claim, whatever the consequence might be: and, from the same principle, they sought worldly lucre by their religious profession, and as their leading object. (*Marg. Ref.* p—s.) From such men Timothy was exhorted "to withdraw himself;" and neither have acquaintance with them, nor spend his time in disputing against them. (*Marg. Ref.* t. *Notes*, 2 *Thes.* 3:6—9. 2 *Tim.* 3:1—5.)

Under the yoke. (1) Ὑπο ζυγον. *Gal.* 5:1.—*Masters.*] Δεσποτας. 2. See on *Luke* 2:29.—*Faithful.* (2) "Believers." *Marg.* Πιστοι.—*Partakers of the benefit.*] Οι της ευεργησιας αντιλαμβανομενοι.—Ευεργεσια. See on *Acts* 4:9.—Αντιλαμβανομαι. See on *Luke* 1:54.—*Teach otherwise.* (3) Ἑτεροδιδασκαλει. See on 1:3.—*Consent not.*] Μη προσερχεται. "Approacheth not to."—*He is proud.* (4) "A fool." *Marg.* Τετυφωται. See on 3:6.—*Doting.*] "Sick." *Marg.* Νοσων. Here only. Νοσος, *morbus*, *Matt.* 4:23.—*Strifes of words.*] Λογομαχιας. Here only. Λογομαχεω, 2 *Tim.* 2:14.—*Evil surmisings.*] Ὑπονοιαι πονηραι.—Ὑπονοια. Here only. Ὑπονοεω, *Acts* 13:25.—*Perverse disputings.* (5) Παραδιατριβαι. Here only. Ex παρα, et διατριβη, *opera quæ alicui rei impenditur*. Διατριβω, *Acts* 20:6. Disputes which only waste time.—*Destitute of.*] Απιστερημενων. See on *Mark* 10:19.—*Withdraw.*] Αφιστασο. *Acts* 5:38. 2 *Tim.* 2:19.

V. 6—10. The proposition before mentioned "that gain is godliness," might be reversed, and thus contain a most important truth. Godliness, connected with a contented mind, is indeed very "great gain;" as it tends to a man's present comfort and everlasting benefit, whatever his outward circumstances are. (*Marg. Ref.* u, x. *Notes*, 4:6—10. *Phil.* 4:10—13.) For men bring nothing into the world with them, but are born helpless and destitute, except as Providence supplies all their wants: and it is most certain, that no man can take any thing along with him when he leaves the world. (*Marg. Ref.* y, z. *Notes*, *Job* 1:20—22. *Ps.* 39:6. 49:6—20.) So that a subsistence during this journey is the utmost that any one can have of earthly things, and a very mean and

11 But thou, [i]O man of God, [k]flee these things; [l]and follow after [m]righteousness, godliness, faith, love, patience, meekness.

12 [n]Fight the good fight of faith, [o]lay hold on eternal life, [p]whereunto thou art also called, and [q]hast professed a good profession before many witnesses. [*Practical Observations.*]

13 I [r]give thee charge in the sight of God, [s]who quickeneth all things, and *before* Christ Jesus, [t]who before Pontius Pilate witnessed a good [u]confession;

14 That thou [v]keep *this* commandment [x]without spot, [y]unrebukable, [z]until the appearing of our Lord Jesus Christ:

15 Which in his times he shall show, [a]*who is* the blessed and only Potentate, [b]the King of kings, and Lord of lords;

16 Who [c]only hath immortality, [d]dwelling in

i 20. Deut. 33:1. 1 Sam. 2:27. 9:6. 1 Kings 13:1,26. 17:18,24. 20:28. 2 Kings 1:9,13. 5:20. 23:17. 1 Chr. 23:14. 2 Chr. 8:14. Neh. 12:24,36. Jer. 35:4. 2 Tim. 3:17. k 1 Cor. 6:18. 10:14. 2 Tim. 2:22. 15:10. Deut. 16:20. Ps. 34:14. 38:20. Is. 51:1. Rom. 14:19. 1 Cor. 14:1. 2 Tim. 2:22. Heb. 12:14. 1 Pet. 3:11. m 4:12. Gal. 5:22,23. Phil. 4:8,9. Tit. 2:11,12. 2 Pet. 1:5—7. n 1:18. Zech. 10:5. 1 Cor. 9:25,26. 2 Cor. 6:7. 10:3—5. Eph. 6:10—18. 1 Thes. 5:8,9. o 19. Ps. 63:8. Prov. 3:18. Cant. 3:4. Phil. 3:12,13. Heb. 3:14. 6:18. 1 John 2:25. Rev. 3:3. p Rom. 5:28—30. 9:23,24. Col. 3:15. 1 Thes. 2:12. 2 Thes. 2:14. 2 Tim. 1:9. 1 Pet. 3:9. 5:10. q 13. Deut. 26:3,17—19. Is. 44:5. Luke 12:8,9. Rom. 10:9,10. r *See on* 5:21. s Deut. 32:39. 1 Sam. 2:6. John 5:21,26. 11:25,26. 14:6. Acts 17:25. Rev. 21:6. 22:1. t Matt. 27:11. John 18:36,37. 19:11. Rev. 1:5. 3:14. u Or, *profession*. 20. 4:11—16. 1 Chr. 28:9,10,20. Col. 4:17. x Cant. 4:7. Eph. 5:27. Heb. 9:14. 1 Pet. 1:19. 2 Pet. 3:14. y Phil. 2:15. Col. 1:22 Jud 24. z 1 Cor. 1:8. Phil. 1:6,10 1 Thes. 3:13. 5:23. 2 Thes. 2:1. 2 Tim. 4:1. Tit 2:13. Heb. 9:28. 1 Pet. 1:7. 1 John 3:2. Rev. 1:7. a *See on* 1:11,17. Ps. 47:2. 83:18. Jer. 10:10. 46:18. Dan. 2:44—47. 4:34. Matt. 6:13. b Ezra 7:12. Prov 8:15. Rev. 17:14. 19:16. c *See on* 1:17. Ex. 3:14. Deut. 32:40. Ps. 90.2. is. 57 15. John 8:58. Heb. 13:8. Rev. 1:8,17,18. d Ps. 104:2. Hab. 3:4. 1 John 1:5. Rev. 21:23. 22:5.

scanty provision will answer that end, as well as a more luxurious and abundant one, and occasion less temptation and sin. In a short time all these things will be finally done with; whereas godliness will soon be perfected in eternal felicity. "Having therefore food and raiment," (or covering, including both raiment and habitation,) and things barely needful for the present, we ought to be contented and satisfied with them; without indulging any desire of acquiring greater affluence, or of being exempted from hard labour and mean fare. (*Marg. Ref.* a.) For *discontent* in a lowly situation commonly produces a determination to be rich, if possible; and leads men out of the plain path of honest industry and prudent economy, in dependence on the providence, and obedience to the commandment of God. It is, indeed, evident from facts, that they "who will," or purpose, if possible, to "be rich," give Satan the opportunity of tempting and ensnaring them into such actions, as cannot consist with godliness or a good conscience; urging them to use dishonest means of increasing their gains, and a variety of fraudulent practices. This betrays them into such a multiplicity of employments, and hurry of business, as leave no time or inclination for spiritual religion; and it introduces them into such connexions and companies, as draw them still further into sin and folly. Thus they are brought under the power of "many foolish and hurtful lusts," even "the lust of the flesh, the lust of the eye, and the pride of life;" which mock their expectations, and prove most injurious to themselves and others; till they plunge into inevitable ruin and eternal perdition; as men are drawn in by the vortex of a whirlpool, when they venture too near it, and so are swallowed up and drowned, without any possibility of escape. (*Marg. Ref.* c. *Notes*, *Matt.* 13:22. *Eph.* 4:20—24. 1 *John* 2:15—17.)—For when once "the love of money" is allowed to rule in the heart, it becomes the prolific root of all kinds of evil. Impostures, frauds, lies, thefts, robberies, oppressions, murders, ungodliness, hypocrisy, apostacy, contention, lawsuits, wars, cruelty, pride, luxury, sensuality, or penurious avarice, are some of the noxious weeds, of which it daily produces a most abundant increase, according to the different constitutions, habits, and circumstances of mankind. Every species of impiety, iniquity, and vice, in one way or another, grows from it; and a large proportion of the miseries, as well as the crimes of mankind, originate from the same source. And while some professed Christians, even in the apostle's days, had coveted riches, they had been seduced into apostacy, or led to corrupt the faith, or to act grossly inconsistently with it: and thus "they had pierced themselves through," as with wounds made by a sword, in every part of the body: so that even those who were not finally ruined, were filled with many sorrows, and must endure the most exquisite anguish, in consequence of their folly. All this would have been avoided, if they had been "contented with food and raiment," and watched and prayed against the desire of being rich. (*Marg. Ref.* f—h. *Notes*, *Luke* 12:15—21. *Heb.* 13:5,6.)—It is not to be supposed, that the apostle meant to establish, as a universal proposition, that every *kind* and every *act* of wickedness, grew from "the love of money," as from their only root: for, doubtless, many *kinds* and innumerable *acts* of wickedness spring from other roots; which have scarcely any connexion with the love of money: and Cicero, in his Offices, states, that the love of money itself, in many and most insatiable instances, springs from love of power and dominion, for which it is indispensably requisite. But, whoever well considers what influence the desire of riches, not only to hoard them, but to purchase with them the gratification of pride, ambition, sensual inclinations, and even revenge, has on the conduct of mankind, will readily see, that, as a general truth, there is sufficient ground to aver, that "the love of money is the root of all evil." The abandoned prostitute, Judas, who sold his Lord, the traitor who sells his country, and the mercenary teacher of religion, combine in saying, "What will ye give me?" It was the remark of a corrupt, but able statesman in this nation, that 'every man has his price;' and it is in some sense true of every man who is 'a lover of money," of pleasure, or of worldly honour, more than "a lover of God." The ambitious conquerors and destroyers of mankind have always loved money, as the means of accomplishing their object; and have extorted it from those in their power, with the most entire disregard to justice, truth, and mercy. Nor did any one ever desire to revenge himself or remove a rival, by assassination or perjury, but some wretch could be found disposed by love of money to perpetrate the villany. (*Marg. Ref.* b.)

Contentment. (6) Αυταρκειας. See on 2 *Cor.* 9:8. Αυταρκης. See on *Phil.* 4:11.—*Gain.*] Πορισμος. 5. Here only. *Questus*, *vectigal*. Α ποριζω, *questum facere*.—*Food.* (8) Διατροφας. Here only N. T.—*Raiment.*] Σκεπασματα. Here only. 'Omne quo corpus tegimus ac defendimus, adversus tempestatis injurium.' Schleusner. Α σκεπαζω, *velo*.—*Let us be ... content.*] Αρκεισησομεδα. See on *Luke* 3:14.—*That will be rich.* (9) Οι βουλομενοι πλουτειν. 2:8. 5:14. See on *Matt.* 11:27.—*Hurtful.*] Βλαβερας. Here only N. T. *Prov.* 10:26. *Sept.* Α βλαπτω, *noceo*, *Luke* 4:35.—*Drown.*] Βυθιζουσι. See on *Luke* 5:7.—*Destruction and perdition.*] Ολεθρον και απωλειαν.—Ολεθρος. See on 1 *Cor.* 5:5. 2 *Thes* 1:9. Απωλεια. See on *John* 17:12.—*The love of money.* (10) Η φιλαργυρια. Here only. Φιλαργυρος. See on *Luke* 16:14—*Coveted after.*] Ορεγομενοι. See on 3:1.—*Have erred.*] Απεπλανηδησαν. *Mark* 13:22. Not elsewhere. Εκ απο, e πλαναω, *decipio*, *Matt.* 24:24.—*Pierced.*] Περιεπειραν. Here only. To stab through and through. 'It happily expresses the innumerable outrages done to conscience by those madmen, who have taken up this fatal resolution, that they will at all adventures be rich.' *Doddridge.*

V. 11, 12. According to the language of the Old Testament, concerning the ancient prophets, the apostle addressed Timothy as a "man of God," one devoted to God, and employed by him as his messenger to mankind: (*Marg. Ref* i. *Note*, *Deut.* 33:1.) as one who bore this high and important character, he exhorted him to "flee," without delay or looking back, to the utmost distance from that destructive whirlpool, in which such immense numbers were continually swallowed up; and to "follow after" more entire conformity to the perfect rule of universal "righteousness," by an upright, faithful conduct towards all men; a proper temper and behaviour towards God in every thing; a lively faith in Christ, and the divine promises in him, as well as faithfulness in his stewardship; "love" to the Lord, to his brethren, and mankind; "patience" under sufferings, and "meekness" amidst injuries and provocations. (*Marg. Ref.* k—m.) Thus let him "fight," with consecrated armour, "the good fight of faith;" maintaining the honourable and profitable conflict against sin, the world, and Satan, to which the gospel animated him: let him contend earnestly for the prize, by faith and self-denying obedience; by mortifying sin, by resisting temptation, by enduring hardship and persecution, and by using every means with all earnestness and persevering diligence, of weakening the kingdom of Satan, and advancing that of Christ in the world. After this manner let him press forward, till he laid hold, in actual possession, of eternal life; unto which he, as well as the apostle, had been called by the special grace of God, (*Note*, *Rom.* 8:28—31. 2 *Tim.* 1:9.) and had, in consequence, made an honourable profession of the truth, before many witnesses, at his baptism, when ordained to the ministry, and especially in his subsequent labours and sufferings as a preacher of the gospel. (*Marg. Ref.* n—q. *Note*, 13—16. 4:11—16. 2 *Tim.* 2:1—7,20—22. 4:1—5.)

Fight the good fight. (12) Αγωνιξου τον καλον αγωνα. Αγωνιζομαι. 1 *Cor.* 9:25. See on *Luke* 13:24. Αγων. See on *Phil.* 1:30.—*Lay hold on.*] Επιλαβου. 19. *Matt.* 14:31. *Luke* 20:20. 23:26. *Heb.* 2:16.

V. 13—16. To confirm Timothy in the purpose of persevering amidst his various trials and perils, the apostle solemnly "charged him," as "in the sight of God, who quickeneth all things," or giveth life to all, and could therefore preserve his life, however exposed, and would certainly raise him again to immortal glory, if he laid it down in his cause; and "before Jesus Christ," who had boldly borne witness to the truth, and avowed himself "the Son of God, and the King of Israel," in the presence of Pontius Pilate, when he knew that he should be delivered up to be crucified for maintaining that claim; (*Notes*, *John* 18:33—36. 19:8—12.) who required his servants thus constantly to confess him before men; and who had promised to confess them that did so, "before his Father and the holy angels." (*Marg. Ref.* r—t. *Notes*, *Matt.* 10:32,33. *Mark* 8:38. *Luke* 12:8—10.) As "in the sight of God the Father, and the Lord Jesus Christ," the apostle charged Timothy "to keep the commandment" before given, or the trust committed to him, without the spot or blemish of

the light which no man can approach unto: [o]whom no man hath seen, nor can see; [p]to whom *be* honour and power everlasting. Amen.

17 [q]Charge them that are [r]rich in this world, [s]that they be not high-minded, nor [t]trust in [u]uncertain riches, [v]but in [m]the living God, [w]who giveth us [x]richly all things to enjoy;

18 That [y]they do good, that they be [z]rich in good works, [a]ready to distribute, [b]willing to communicate;

19 [c]Laying up in store for themselves a good [d]foundation against [e]the time to come, that they may [f]lay hold on eternal life.

20 [g]O Timothy, [h]keep that which is committed

e Ex. 33:20. John 1:18. 6:46. 14:9. Col. 1:15. f *See on* 1:17. Rom. 16:25—27. Eph. 3:21. g *See on* 13. 1:3. 5:21. h Gen. 13:2. Job 1:1—3. Matt. 19:23. 27: 57. Luke 19:2,9,10. i Deut. 6:10—12. 8:17. 33:15. 2 Chr. 26:16. 32:25,26. Ps. 10:3,4. 73:5—9. Prov. 30:9. Jer. 2:31. Ez. 16:49,50,56. Dan. 4:30. 5:19—23. Hos. 13:6. Hab. 1:15,16. Rom. 11:20. Jam. 1:9,10. Rev. 18:6,7. k Job 31:24,25. Ps. 52:7. 62:10. Prov. 11:28. Jer. 9:23,24. Mark 10:24. Luke 12:15—21. Eph. 5:5. * Gr. *the uncertainty of riches.* Prov. 23:5. 27:24. Ec. 5:13,14. l Ps. 62: 8. 84:11,12. 118:8,9. Jer. 17:7,8. m *See on* 3:15. † Thes. 1:9. n Ps. 104:28. Matt. 6:32. Acts 14:17. 17:25. o Col. 3:16. Tit. 3:6. *marg.* p 2 Chr. 24:16.

Ps. 37:3. Ec. 3:12. Luke 6:33—35. Acts 10:38. Gal. 6:10. Heb. 13:16. 1 Pet 3:11. 3 John 11. q 5:10. Luke 12:21. Acts 9:36. Tit. 2:14. 3:8. r Deut. 15:7— 11. Ps. 112:9. Prov. 11:24,25. Ec. 11:1,2,6. Is. 32:8. 58:7. Luke 6:35. 14:12—14. Acts 2:44,45. 4:34—37. 11:29. Rom. 12:8. 1 Cor. 16:2. 2 Cor. 8:1,2,9,12. 9:6— 15. Phil. 4:18,19. Heb. 13:16. 1 John 3:17. † Or, *sociable.* s Ps. 17:14. Matt. 6:19—21. 10:41,42. 19:21. 25:34—40. Luke 12:33. 16:9. 18:2,22. Gal. 6:8,9 t Prov. 10:25. Luke 6:48,49. Gal. 5:6. Eph. 3:17. 2 Tim. 2:19. u Prov. 31:25 Luke 16:9,25. x *See on* c. 12. 1 Pet. 1:4. y 11. 2 Tim. 2:1. z 14. 1:11. Rom. 3:2. 2 Thes. 1:4 2:15. 2 Tim. 1:13,14. 3:14. Tit. 1:9. Rev. 3:3.

any miscarriage, neglect, or unfaithfulness, from fear of man, or love of the world; that he might be "unrebukable;" that his brethren might see nothing to reprove in him; that the world might have nothing to say against him; and that his Lord might welcome him as a "good and faithful servant;" 'and also to deliver it down to those who may succeed thee, unspotted; that it may shine with uncorrupted lustre, through all future ages, till the appearance of the Lord Jesus Christ.' *Doddridge.* (*Marg. Ref.* u—z. *Note*, 1:5.) In this let him persevere, till "the appearing of the Lord Jesus;" which, "in his times," or the appointed season, that glorious God would display in the sight of the whole world, who is "the blessed," or most happy, "and only Potentate," possessed of absolute, universal, and eternal dominion, "the King of kings, and Lord of lords," from whom all power and authority are derived and delegated; who alone possesses immortality in himself, having underived, unalienable, and unchangeable existence, perfection, and felicity; who inhabiteth "the light" itself, being surrounded with glories so resplendent, that no man can possibly approach to him, except in and by his incarnate Son; whom no man ever "did, or ever can, see" with his bodily eyes, being a Spirit, and the Object of intellectual vision alone; to whom honour and power everlasting ought to be ascribed, by all intelligent creatures. Amen. (*Marg. Ref.* a—f. *Note*, 1:17.)—The Godhead itself seems to be here adored, without distinction of persons; of which all these things are properly spoken, whether the person of the Father, of the Son, or of the Holy Spirit, be mentioned. The invisible God is revealed to us, only in and through the human nature of Christ, as "the only begotten Son" of the Father. (*Notes, Matt.* 11:27. *John* 1:18. *Col.* 1:15—17. *Heb.* 1:3,4.) And this display of the divine glory will be rendered most illustrious, when Christ shall be seen as Man, exercising all the power, authority, and perfections of God, by the whole assembled universe. (*Notes, Matt.* 16:24—28. 25:31—46. *John* 5:20—29. 2 *Thes.* 1:5—10. *Tit.* 2:13. *Rev.* 20:11—15.)—"Without spot," 'in respect of the commandment itself, and "unblamable," in respect of thy performance of it: which will contribute to preserve the good confession in the world, "till the appearing of our Lord Jesus Christ." ' *Macknight.* This is true and important, and indeed implied: but the apostle constantly in his exhortations referred to the appearing of Christ; not to establish it as a doctrine, that it was near in respect of time, but to inculcate a continual readiness for it, and an habitual regard to it, in the whole conduct of Christians to the very close of life.

I give thee charge. (13) Παραγγελλω σοι. 17. 1:3.—*A good confession.*] "A good profession." *Marg.* Την καλην δμολογιαν. 12. *Heb.* 3:1. See on 2 *Cor.* 9:13.—*Without spot.* (14) Ασπιλον. 1 *Pet.* 1:19. 2 *Pet.* 3:14.—*Unrebukable.*] Ανεπιληπτον. See on 3:2.—*The appearing.*] Της επιφανειας. 2 *Tim.* 1:10. 4:1. *Tit.* 2:13. See on 2 *Thes.* 2:8. Επιφανης, *Acts* 2:20. *Epiphany.*—*Potentate.* (15) Δυναστης. See on *Luke* 1:52. (*Note, Matt.* 6:13.)—*The King of kings, and Lord of lords.*] 'Ο Βασιλευς των βασιλευοντων, και Κυριος των κυριευοντων. *Rev.* 17:14. 19:16. Βασιλευω. See on *Rom.* 5:14. Κυριευω. See on *Luke* 22:25.—*Immortality.* (16) Αθανασιαν. See on 1 *Cor.* 15:53.—*Which no man can approach unto.*] Απροσιτον. Here only.

V. 17—19. A few rich persons had, it seems, embraced the gospel at Ephesus; and, as wealth is a comparative thing, some more wealthy than their brethren must be found in other places. Now Timothy and other ministers might be tempted to pay them undue deference; or to be afraid of speaking plainly to them, either in public or private; which would have a very bad effect on their ministry: and it would require much firmness and impartiality to give them proper counsel, caution, and instruction. The apostle therefore peculiarly enjoined Timothy to charge them in the most plain, authoritative, and solemn manner, to warn them against the danger to which they were exposed, and to call on them to perform the peculiar duties of their station. He must "charge those that were rich in this world," (which is perfectly distinct from being "rich toward God,") that they should not be "high-minded," or elated by affluence, and superiority of circumstances; as if these implied more wisdom or excellency, or conferred on them higher privileges, ensured them more regard from God, entitled them to pre-eminent authority in the church, exempted them from censure or reproof, or authorized them to neglect or contemn others: and that they should not confide in their riches; as if wealth could make them safe and happy, increase their present comfort, give them any permanent advantage, or promote their eternal felicity. (*Notes, Job* 31:24—28. *Ps.* 62:8—10. *Jer.* 9:23,24.) They must "not trust in *uncertain* riches;" as all worldly property was liable to be torn from them; as it often proved the cause of distress, temptation, and sin; and as it must speedily be left at death, and be given an account of at the day of judgment. (*Marg. Ref.* g—k. *Notes, Matt.* 6:19—24. 19:16—26. *Luke* 12:13—21. 16:1—15.) Timothy must therefore charge the rich, as well as the poor, "to trust in the living God," both for present safety, support, and comfort, and for eternal happiness; remembering that he gave them bountifully all the things which they enjoyed; and in order to their thankful enjoyment of them. (*Marg. Ref.* l—o.) They ought therefore to acknowledge him as the Author of their abundance: it was all given them in his wisdom, revocable at his will, and could only be profitable to them when used to his glory. (*P. O. Deut.* 8:) They must therefore be earnestly exhorted and warned, by the authority of God himself, "to do good" with their riches, and to count this their duty and happiness; instead of avariciously hoarding, or luxuriously wasting them. By relieving the wants of the indigent, and largely contributing to the support and comfort of their poor brethren, and by other pious and charitable actions, they must aim to be "rich in good works," the genuine fruits of faith and love. (*Notes, Jam.* 1:9—11. 2:5—7.) They must be prompt and liberal in distributing their wealth to proper objects, and for valuable purposes; as the husbandman scatters his seed without grudging, in hopes of a future harvest. (*Notes, Ec.* 11:1—6. 2 *Cor.* 9:6,7.) Thus they would treasure up "for themselves" (not for their heirs, or they knew not whom, as misers do their idolized wealth,) the true riches, and lay "a good foundation" for their hope and comfort, in the approaching season of affliction and death; showing their faith in Christ, (the Rock of salvation,) by the unequivocal fruits of love and obedience: that so they also might "lay hold on eternal life" now in lively hope, and at length in actual possession; (*Notes*, 11,12. *Matt.* 7:24—27. 1 *Cor* 3:10—15.) when the self-indulgent, the covetous, and ungodly rich men around them, would "lift up their eyes in hell, being in torments." (*Marg. Ref.* p—x. *Notes, Luke* 16:19—31.)

That they be not high-minded.] (17) Μη ὑψηλοφρονειν. See on *Rom.* 11:20. 12:16.—*In uncertain riches.*] "In the uncertainty of riches." *Marg.* Επι πλουτου αδηλοτητι.—Αδηλοτης. Here only. Αδηλος. See on *Luke* 11:44.—*To enjoy.*] Εις απολαυσιν. "Unto enjoyment." *Heb.* 11:25.—*That they do good.* (18) Αγαθοεργειν. Here only.—*Ready to distribute.*] Ευμεταδοτους. Here only. Εx ευ, bene, μετα, et δοτος. 'Facilis ad impertiendum, qui libenter et copiose dat et largitur. Schleusner.—*Willing to communicate.*] Κοινωνικους. Here only. Persons, who share their abundance with others, by a prompt communication of it to them; and thus even have communion with them in their wants by denying themselves. (*Note, Phil.* 1:3—6.)—*Laying up in store.* (19) Αποθησαυριζοντας. Here only. Εx απο, et θησαυριζω. See on *Luke* 12:21. —*Foundation.*] Θεμελιον. 1 *Cor.* 3:10. 2 *Tim.* 2:19. *Heb.* 11:10.

V. 20, 21. The apostle, considering the snares and temptations, the allurements and terrors, which Timothy had to guard against and overcome, in order to the faithful fulfilment of his ministry; and reflecting also on the various species of false religion, which many artfully substituted instead of the humbling, holy gospel of Christ; again most affectionately and earnestly called upon him to keep inviolable, without shrinking or wavering, the stewardship, or deposit with which he had been intrusted. And he warned him to shun the "profane and vain babblings" of those who wanted to impose on Christians the foolish and frivolous traditions and observances of the Jewish scribes, as well as the rites of the Mosaic law. He must turn away from "the oppositions of science," or knowledge, "falsely so called," such as those, with which the *Gnostics*, or *knowing ones, afterwards* corrupted the gospel. These speculations were borrowed from the vain philosophy of the Gentiles; and being distorted and mutilated, to suit their purpose, men introduced them into Christianity; to render it more congenial to the heart of man: and especially to gratify their fondness for disputation, and pride of superior penetration and acuteness. Thus, one corrupt system of boasted knowledge was opposed to another; jangling controversies were multiplied and perpetuated; the truth was obscured and overlooked; and the wildest absurdities were substituted in its place. Some, even then, having been seduced into these speculations, had "erred from the faith" into fatal heresies; and the evil was likely to increase

to thy trust, [a]avoiding profane *and* vain babblings, and [b]oppositions of science falsely so called;

21 Which some professing, [c]have erred concerning the faith. [d]Grace *be* with thee. Amen.

a 4,5. 1:4,6. 4:7. 2 Tim. 2:14—16,23. Tit. 1:4. 3:9. b Acts 17:18,21. Rom. 1:22. 1 Cor. 1:19—23. 2:6. 3:19. Col. 2:8,18. c *See on* g. 10. 1:6,19. 2 Tim. 2:18. Heb. 3:10—12. d *See on* Rom. 1:7. 16:20,24. 2 Tim. 4:22. Tit. 3:15. Heb. 13:25. e *See on* 6. Matt. 6:13.

Having therefore given Timothy this warning, the apostle closed this most instructive epistle, with his usual salutation. (*Notes, Col.* 2:1—10,18—23.)

That which is committed to thy trust. (20) Την παρακαταθηκην. 2 *Tim.* 1:14. '*Depositum, res deposita quæ fidei alicujus est commissa.*' Schleusner.—*Avoiding.*] Εκτρεπομενος. See on 1:6.—*Vain babblings.*] Κενοφωνιας. 2 *Tim.* 2: 16.—*Oppositions.*] Αντιθεσεις. Here only. Εκ αντι, et θεσις, *positio. Antitheses.* Things placed in opposition to each other, or in contrast with each other.—*Falsely so called.*] Ψευδωνυμου. Here only. Εκ ψευδος, *mendacium*, et ονομα, *nomen. Mendax nominis. A liar in name*, or, *having a lying name.* —*Have erred.* (21) Ηστοχησαν. See on 1:6.

PRACTICAL OBSERVATIONS.

V. 1—5. It is most important to the honour of the gospel, that professed Christians should duly perform their various relative duties; and that "servants count their own masters worthy of all honour," even though they be unbelievers. Their condition indeed, in this favoured land of liberty, allows them to change one situation for another: but the precepts of Scripture do not at all permit them to behave with disrespect to the persons, or disregard to the lawful commands of those whom they serve: nor yet to return affronting answers, or to speak of their master's faults to others without cause; but rather to weep over them and pray for them in secret, when they are ungodly and unreasonable. Alas! how grievously are "the name and gospel of God blasphemed," through those servants who love to discourse and dispute about doctrines, and sermons, in families averse to such subjects: and then behave with impertinence in their places, if not with sloth, dishonesty, and unfaithfulness! Thus thousands are fatally prejudiced against the gospel. Nay, this is so little attended to, that many masters, who would be glad to have pious servants, and to behave to them like brethren, as far as it is consistent with domestic subordination, are often wearied out, and tempted to prefer servants who know not the gospel, and are regardless of religion, because of the misconduct of many who profess it. Indeed, some servants whose sincerity is unimpeached, through a lamentable mistake, suppose equality *in religious privileges*, to imply equality *in the family:* and thus they act as if they "depised their believing masters" and their authority; giving them rude answers, and either neglecting their business, or doing it in their own way; as if this was a part of their Christian liberty! Whereas they ought to honour and serve them, with the greater diligence and alacrity; because "they are faithful and beloved, partakers of the benefit." No doubt there are violations of duty, equally inexcusable, committed by those who stand in the opposite relation; and zealous professors of evangelical doctrines are accessary to believing servants choosing to live in irreligious families, by behaving in so unchristian a manner to such as have come among them, expecting better treatment.—Ministers are bound to teach and enforce the duties of all ranks and orders of men, in the church and the community: and "if any one teach otherwise," and speak contemptuously of these exhortations, and consent not to "salutary words," which are indeed the words of our Lord, and a part of "the doctrine according to godliness;" he ought to be deemed "a proud man, who knoweth nothing," whatever his gifts and profession may be; and he should be pitied and shunned, as a distempered man, who is infected by the love of abstract "questions, and strifes about words; whereof cometh envy, contention, reviling, evil surmises, and perverse disputing." This is manifest from daily observation: to these things "men of corrupt minds, and destitute of the truth," are peculiarly addicted; especially when they can make them subservient to their emolument and reputation, being disposed to think *that* the best religion, by which they can get the most money or worldly advantage in one form or another. Instead of engaging in controversy, with such mercenary, self-wise, and ignorant wranglers, who will not consent even to the apostle's words, or to those of Christ himself; we should withdraw from them, and thus protest against them, and leave them to dispute by themselves or with one another.

V. 6—12. We ought always to remember, "that godliness with contentment is great gain." As "we brought nothing with us into the world, and can carry nothing out;" let us trust him, who has hitherto provided for us, to supply our wants during the remnant of our pilgrimage. "Having food and raiment," we should daily beg of God, that we may be contented with it; and that he would keep us from every degree and kind of covetousness.—We cannot look about us at all, without perceiving that "they who will be rich, fall into temptation," are entangled "in a snare," "and are overcome by many foolish and hurtful lusts, which drown men in destruction and perdition. "For the love of money is the root of all" kinds of "evil," in every part of the earth. Even among those who profess much to value the gospel, we often see piety, charity, mercy, equity, sincerity, temperance, and humility, laid like so many bleeding sacrifices on the altar of Mammon; while men's own souls, and those of their ill educated children are destroyed to gratify the malignant demon! Many hopeful persons, by allowing themselves to covet something greater, more elegant or affluent, have "erred from the faith," have "made shipwreck" of their religious profession, or have turned out mere thorny-ground hearers; and others "have pierced themselves through with many sorrows," to the imbittering of all their future lives. No words can express, no description reach, the numberless and horrid evils which continually flow from this source; especially in a day of outward prosperity, extensive commerce, lavish expense, and loose profession! But, "what is a man profited, if he gain the whole world and lose his own soul?"—Let every Christian flee from this destructive lust: let "the man of God," especially, avoid every appearance of "the love of filthy lucre," or *improvident expense:* let us on the contrary, "follow after righteousness, godliness, faith, love, patience, meekness," with that assiduity and earnestness, with which worldly men pursue perishing riches: let us fight the noble and profitable fight of faith, and thus "lay hold on eternal life, to which we also are called;" and strive to act consistently with that good profession, which, in our ministry we have made of the truth, before many witnesses; who wil at last testify against us, if we "forsake Christ from love o this present world."

V. 13—21. The apostle charges each one who minister in holy things, and not Timothy alone, as "in the sight o God who quickeneth all things, and of Christ Jesus who before Pontius Pilate witnessed a good confession; that we keep the commandment of God, without spot and unrebukable, till the appearing of Jesus Christ." Let none suppose, that "our Lord delayeth his coming." In his own times, he will be manifested, as "the Effulgency of the divine glory, the Image of the invisible God." This will be brought to pass by "the blessed and only Pontentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in inaccessible light," and invisible to human eyes. In order that we may be "presented faultless before" the divine Redeemer's "presence, with exceeding joy," receive the crown of glory, and be admitted to the beatific vision; it behooves us now to be faithful, watchful, sober, diligent, and disinterested. Thus honouring our God here, and desiring to ascribe to him glory and power to eternity; he will honour us at last before the assembled universe. (*Notes, Col.* 3:1—4. 1 *John* 3:1—3. *Jude* 22—25.)—Ministers are required especially to instruct rich men in their peculiar duties: because they are numerous and important, and to charge it on their consciences, that they perform them: as well as to warn them of the peculiar dangers of their situation. While *nature* prompts us to desire *connexion* with them; it produces a *reluctancy* to that part of our duty which relates to them. Even modesty, timidity, gratitude, or supposed prudence, may warp us in this matter: a false apprehension of what may conduce to their best interest, that of our religious society, or of the church at large; and a fear of prejudicing and offending them, and so losing the opportunity of doing good *to them*, or *by them*, may easily mislead us in this great concern: not to speak of the dread of their frown, and the credit and advantage of their friendship; both which are very ensnaring to the ministers of the gospel. But we must break through all these obstacles, if we would be faithful stewards and vigilant watchmen, and "deliver our own souls." We must "charge them in the name of God not to be high-minded, nor to idolize, or at all to trust in uncertain riches;" and not to seek happiness from them, but from the "living God, who giveth us all things richly to enjoy." We must show them the danger to which they are exposed, of being betrayed into pride, avarice, ambition, self-indulgence, and the love of outward splendour. (*Note, Matt.* 19:23—26. *P. O.* 23—30.) We must point out to them the proper use and improvement of their wealth; charging them to "do good, to be rich in good works, ready to distribute, willing to communicate:" we must call on them to provide against the time to come, when it will be said to them, "Give an account of thy stewardship; for thou mayest be no longer steward." (*Note, Luke* 16:1—8. *P. O.* 1—13,19—26.) We must exhort them so to use present advantages, that they may "lay up for themselves" a better treasure, and ensure a good hope, and know themselves to have a firm foundation, in a dying hour, "that they may lay hold on eternal life."—But, "who is sufficient for these things?" Or who can give such charges with energy, that is not himself evidently superior to the love of wealth, or any thing which wealth can purchase? May the Lord help us all to "keep these things, which are committed to our trust," to "avoid profane and vain babblings," disputations, philosophy, "and oppositions of science falsely so called;" by which so many are drawn away from a believing dependence on a crucified Saviour, and from preaching the doctrine of the cross to others, with faithfulness, and earnestness, and effect. —May the time speedily come, when all bishops shall give such charges to their respective clergy, as holy Paul gave to his son Timothy: and when all who consecrate or admit them to that most responsible office, shall charge them as the apostle charged Timothy in this grand concern.—And may the grace of the Lord Jesus be with all his faithful ministers and people every where, and at all times! Amen.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.

THE apostle was evidently a prisoner at Rome when he wrote this epistle: but some suppose that it was written during his first imprisonment, as the epistles to the Ephesians, the Philippians, the Colossians, Philemon, and the Hebrews were. Others, however, are of opinion, that it was written when he was imprisoned a second time, and not long before he suffered martyrdom: and this appears to me by far the most satisfactory.—'The ancients from these words . . . "I am ready to be offered, and the time of my departure is at hand," (4:6.) do generally conclude, that this was the last of Paul's epistles. . . . And truly the words of the apostle . . . are not well capable of any other sense; for he says expressly, (4:6.) . . . "I am now offered, and the time of my dissolution is instant. I have finished my course, and henceforth there is laid up for me a crown of glory." (8) Whereas he not only expected to be delivered from his first bonds, but says expressly, "I know that I shall abide, &c." (*Phil.* 1:25,26. *Philem.* 22. *Heb.* 13:23.) . . . In his first bonds, he was *in libera custodia*, "in his own hired house, receiving all that came to him, none forbidding him." (*Acts* 28:30,31.) "His bonds were known in Cesar's palace, and to all others." (*Phil.* 1:13.)—Here he is *in arcta custodia*: so that Onesiphorus was forced to "inquire more diligently after him, that he might find him out." (1:17.) Again, he said before, "Many of the brethren in the Lord, being encouraged by my bonds, were bold to speak the word more abundantly without fear." (*Phil.* 1:14.) Here, "all men forsake him." (4:16.)' *Whitby.*—Timothy was with Paul when he wrote to the Philippians, to the Colossians, to Philemon, and to the Hebrews. (*Phil.* 1:1. *Col.* 1:1. *Philem.* 1. *Heb.* 13:23.) Mark was also with him, and joined in saluting the Colossians; but both were absent when this epistle was written. (4:11.)—Should it be argued, that they came to him *before* he wrote the other epistles; what can be said concerning Demas? For he was with the apostle when he wrote to the Colossians, but had forsaken him when he wrote this epistle. (4:10. *Col.* 4:14.) The supposition, that Timothy and Mark had come to the apostle, before he wrote the other epistles, implies that this was written a considerable time *before* those: but the assumption, that Demas had repented, and returned to the apostle, when he wrote to the Colossians, implies, that the epistle to Colossæ was written some time *after*. Yet, these contradictory suppositions must both be admitted, to support the opinion, that this epistle was written during the apostle's first imprisonment. Indeed, the language used in it, implies that the apostle considered himself as one who had finished his ministerial labours, and after a severe imprisonment, perhaps for some time longer, was about to close his testimony by martyrdom. (*Notes*, 1:15—18. 4:6—8.)—It is also questioned, where Timothy was when the apostle wrote to him. It is generally thought that he resided at Ephesus: and indeed this is probable, though not certain. (Compare 2.16—18. 4:14. with 1 *Tim.* 1:20. See *Notes*, 4:9—13.19—22.)—It was evidently the scope of the epistle to animate Timothy to endure persecutions with courage and constancy: to caution him and others against false teachers and corrupt professors of Christianity; the increase of whom, the apostle predicted in most energetical language; and to direct and animate him in fulfilling his ministry, and in following after holiness.—'The apostle had been for some time under close confinement at Rome, at the mercy of a cruel and capricious tyrant. He had seen himself deserted by his friends, in his greatest extremity, and had nothing before him, but the certain prospect of being called to suffer death, in the same cause to which he had devoted his life. In this situation, how does he behave? Does he seem to look back with concern on his past conduct; or to regret the sacrifice he had made of his worldly interests? Can we discover any thing that betrays a secret consciousness of guilt, or even a suspicion of the *weakness* of his cause? Nay, does he drop a single expression, that can be interpreted as the mark of fear, or discomposure of mind, in the apprehension of those gloomy scenes that lay before him? Surely, if he had been an impostor, or had entertained the least doubt of the doctrines he taught, something of this kind would have escaped him when writing to a friend, with whom he could intrust all the secrets of his breast.—On the contrary, upon the most calm and deliberate survey, he expresses an entire satisfaction, in reflecting on the part he had acted; and earnestly recommends it to his beloved pupil, to follow his example, in maintaining the glorious cause, even at the hazard of his life. He appears throughout the epistle to have felt a strong conviction of the truth of those principles he had embraced; and glories in the sufferings he had endured in support of them; triumphing in the full assurance of being approved by his great Master, and of receiving at his hands a crown of distinguished lustre.' *Doddridge.*

A. D. 67. A. D. 67.

CHAPTER I.

The apostle affectionately salutes Timothy with thanksgiving and prayer, 1—3, and expresses a great desire of seeing him, 4; remembering his faith, and that of his grandmother and mother, 5. He exhorts him to stir up the gift of God which was in him, 6. He charges him not to be ashamed of the divine testimony, or of him, the Lord's prisoner; but to prepare for suffering; as having been saved, and called by the grace of God, according to the gospel, which fully reveals life and immortality, 7—10. Of this, Paul had been made an apostle; for which cause he suffered, without being either ashamed or afraid, as he knew the power of him in whom he trusted, 11, 12. He exhorts Timothy to steadfastness and faithfulness, 13, 14; shows that those of Asia had turned from him, 15: and commends the diligent and courageous kindness of Onesiphorus; praying fervently that he and his family might find mercy from God at the last day, 16—18.

PAUL, [a]an apostle of Jesus Christ by the will of God, according to [b]the promise of life which is in Christ Jesus,

2 To [c]Timothy, *my* dearly beloved son: [d]Grace, mercy, *and* peace, from God the Father and Christ Jesus our Lord.

3 [e]I thank God, [f]whom I serve from *my* forefathers [g]with pure conscience, [h]that without ceasing I have remembrance of thee in my prayers [i]night and day;

4 Greatly [k]desiring to see thee, [l]being mindful of thy tears, that I may be [m]filled with joy;

5 When [n]I call to remembrance the [o]unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and [p]thy mother Eunice; and [q]I am persuaded that in thee also.

a *See on* Rom. 1:1. 2 Cor. 1:1. b John 5:21,39,40. 6:40,54. 10:28. 17:3. Rom. 5:21. 6:23. 2 Cor. 1:20. Eph. 3:6. Tit. 1:2. Heb. 9:15. 2 Pet. 1:3,4. 1 John 2: 25. 5:11—13. c *See on* 1 Tim. 1:2. Rom. 12:19. Phil. 4:1. d *See on* Rom. 1:7. e *See on* Rom. 1:8. Eph. 1:16. f 5. 3:15. Acts 22:3. 24:14. 26:4. g Acts 23:1. 24:16. Rom. 1:9. 9:1. 2 Cor. 1:12. 1 Tim. 1:5,19. Heb. 13:18. h *See on* Rom. 1:9. 1 Thes. 1:3. 3:10. i *See on* Luke 2:37. k 4:9,21. Rom. 1:11. 15:30—32. Phil. 1:8. 2:26. 1 Thes. 2:17—20. 3:1. l Acts 20:19,31,37,38. Rev. 7:17. 21:4. m Ps. 126:5. Is. 61:3. Jer. 31:13. John 16:22,24. 1 John 1:4. n Ps. 77:6. o Ps. 17:1. 18:44. 66:3. 81:15. *marg.* Jer. 3:10. John 1:47. 2 Cor. 6:6. 1 Tim. 1:5. 1 Pet. 1:22. p Ps. 22:10. 86:16. 116:16. Acts 16:1. q 12. Acts 26:26. Rom. 4: 21. 8:38. 14:5,14. 15:14. Heb. 6:9. 11:13.

NOTES.—CHAP. I. V. 1. The gospel, intrusted to the apostle by the will and appointment of God, was according to "the promise of life" and salvation, made from the beginning, to fallen man, through the predicted Messiah: (*Note*, *Gen.* 3:14,15.) all the prophecies to this effect were fulfilled in Christ; and then the promise of life was sent to Jews and Gentiles without distinction. (*Marg. Ref. Note*, *Rom.* 15:8-13.)—'Adam brought the sentence of death upon us all, and the promise of deliverance from that death is only made to us, through Jesus Christ, by virtue of that death which he suffered in our stead.' *Whitby.*—'Thus he shows, that the gospel is not new; but the very thing which God promised by the prophets. . . . I would again and again admonish the reader, not to pass over the superscriptions to the epistles of Paul, in a slight manner; as he uses in them, with a sort of inimitable brevity, to embrace the sum of the mystery of the gospel; so that while these are preserved, the church possesses that which shall may oppose to all heretics.' *Beza.*

V. 2. *Marg. Ref. Note*, 1 *Tim.* 1:1,2.

V 3—5. The apostle returned hearty thanks, on Timothy's account, to the one living and true God, whom he worshipped after the manner of his pious progenitors in successive ages, from Abraham to that time; or, according to the revelations of a Saviour vouchsafed to them. (*Note*, *Acts* 24:10—21. 26:4—8.) For indeed they all looked forward to the Messiah, and served God with a believing regard to him: though their descendants had rejected and crucified him, and now persecuted those who believed in him. The apostle had indeed formerly been a leader of these persecutors; but his "conscience was" now "purged from dead works" by the atoning blood of Christ, and made tender and well informed by divine grace: so that "he served God with a pure conscience" and cheerfully, with spiritual worship and believing obedience. (*Marg. Ref.* f, g.) He was especially thankful, that he was excited and enabled continually to remember Timothy, in his fervent and frequent prayers, by night and by day: being mindful of the tears which Timothy shed, as expressive of his love and sorrow, when they last separated; and longing greatly for another interview, which, he was assured, would fill his own heart with joy and satisfaction

6 Wherefore [r]I put thee in remembrance, [s]that thou stir up the gift of God, which is in thee [t]by the putting on of my hands.

7 For God hath not given us [u]the Spirit of fear; [x]but of power, and [y]of love, and of [z]a sound mind.

8 Be not thou therefore [a]ashamed of [b]the testimony of our Lord, nor of me [c]his prisoner: but [d]be thou partaker of the afflictions of the gospel [e]according to the power of God;

9 Who [f]hath saved us, and [g]called *us* with a holy calling, [h]not according to our works, but [i]according to his own purpose and grace, [k]which was given us in Christ Jesus [l]before the world began; [*Practical Observations.*]

10 But is [m]now made manifest by the appear-

r 2:14. Is. 43:25. 1 Tim. 4:6. 2 Pet. 1:12. 3:1. Jude 5. s 4:2. Ex. 35:26. 36:2. Matt. 25:15, &c. Luke 19:13. Rom. 12:6—8. 1 Thes. 5:19. 1 Pet. 4:10,11. t Acts 8:17,18. 19:6. 1 Tim. 4:14. Heb. 6:2. u Acts 20:24. 21:13. Rom. 8:15. Heb. 2:15. 1 John 4:18. x Mic. 3:8. Zech. 4:6. Luke 10:19. 24:49. Acts 1:8. 6:8. 9:22. 10:38. 1 Cor. 2:4. y Rom. 5:5. Gal. 5:22. Col. 1:8. 1 Pet. 1:22. z Ps. 119:80. Prov. 2:7. 8:14. Luke 8:35. 15:17. Acts 26:11,25. 2 Cor. 5:13,14. a 12. Ps. 119:46. Is. 51:7. Mark 8:38. Luke 9:26. Acts 5:41. Rom. 1:16. 9:33. Eph. 3:13. 1 Pet. 4:14. b Ps. 19:7. Is. 8:20. John 15:27. 19:35. Eph. 4:17. 1 Tim. 2:6. 1 John 4:14. 5:11,12. Rev. 1:2. 12:11. 19:10. c 16. 2:9. *See on* Eph. 3:1. 4:1. d 2:3,11,12. 4:5. Rom. 8:17,18,36. 1 Cor. 4:9—13. 2 Cor. 11:23—27.

Phil. 3:10. Col. 1:24. 1 Thes. 3:4. 1 Pet. 4:13—15. Rev. 1:9. 12:11. e 4:17. Rom. 16:25. 2 Cor. 6:7. 12:9,10. Phil. 4:13. Col. 1:11. 1 Pet. 1:5. Jude 24. f Acts 2:47. 1 Cor. 1:18. Eph. 2:5,8. 1 Tim. 1:1. Tit. 3:4,5. g Rom. 8:30. 9:24. 1 Thes. 4:7. 2 Thes. 2:13,14. Heb 3:1. 1 Pet. 1:15,16. 2:9,20,21. h Rom. 3: 20. 9:11. 11:5,6. Eph. 2:9. Tit. 3:5. i Is 14:26,27. Matt. 11:25,26. Luke 10:21. Rom. 8:28. Eph. 1:9,11. k John 6:37. 10:28,29. 17:9. 1 Cor. 3:21,22. Eph. 1:3. 1 John 17:24. Acts 15:18. Rom. 16:25. Eph. 1:4. 3:11. Tit. 1:2. Rev. 13:8. 17:8. m Is. 25:7. 60:2,3. Luke 2:31,32. Rom. 16:26. Eph. 1:9. Col. 1:26,27. Tit. 1:3. 2:11. 1 Pet. 1:20,21. 1 John 1:2.

This persuasion arose from his frequent recollection of "the unfeigned faith," which Timothy's whole conduct had manifested to dwell in him, and to influence and sanctify his heart. This was the same precious faith, which had first "dwelt in his grandmother Lois, and his mother Eunice." These pious women seem to have "waited for the consolation of Israel" before they heard the gospel, and thus were prepared to receive it; and having diligently given Timothy a religious education, it greatly conduced to his being made partaker of the same faith, as the apostle was fully persuaded concerning him. (*Marg. Ref.* h—q. *Note*, 3:14—17. *Acts* 16:1—3.)—It is not unlikely, that Timothy accompanied the apostle to Miletus; and parted with him there, accompanying the Ephesian elders, when they returned to Ephesus.

From my forefathers. (3) Απο προγονων. See on 1 *Tim.* 5:4.—*With pure conscience.*] Εν καθαρᾳ συνειδησει. See on *Acts* 23:1.—*Without ceasing.*] Αδιαλειπτον. See on *Rom.* 9:2. Αδιαλειπτως. See on *Rom* 1:9.—*When I call to remembrance.* (5) Ὑπομνησιν λαμβανων. 2 *Pet.* 1:13. 3:1. Not elsewhere.—*The unfeigned faith.*] Της ανυποκριτου πιστεως. See on 1 *Tim.* 1:5.—*Which dwelt . . . in.*] Ἥτις ενῴκησε. 14. See on *Rom.* 8:9.—*Grandmother.*] Τῃ μαμμῃ. Here only.—*I am persuaded.*] Πεπεισμαι. 12. See on *Rom.* 8:38.

V. 6—8. (*Note*, 1 *Tim.* 4:11—16.) The spiritual gifts, conferred by the laying on of the apostle's hands, probably at Timothy's ordination ought to be diligently exercised, in the performance of the ministry intrusted to him; or the office itself may be intended. The apostle however reminded him to "stir up the gift of God that was in him," by meditation, prayer, and diligence; as the fire being stirred, or blown upon, is made to burn clearly and glow, though before it seemed expiring.—Thus love, zeal, and compassion for souls, being brought into vigorous exercise, Timothy would be animated to improve his talents, and fulfil his ministry, with ardour and effect. (*Marg. Ref.* r—t.) For the Holy Spirit, whom God gave to established believers as a Comforter, (*Note*, *John* 14:15—17.) was not the Author of a timid disposition, or of slavish fears. But, as "the Spirit of adoption," he inspired their hearts with holy courage and confidence, gave vigour and energy to spiritual affections, and endued them with strength for service or suffering: while love to Christ, his people, and all mankind, animated them to self-denying and perilous labours; and "a sound mind," a sober judgment and heavenly wisdom, led them to choose the noblest ends, and to pursue them in the persevering use of the most prudent and effectual means. So that the spirit of a lively Christian was that of courage, firmness, zeal, and wise consistency of conduct, in the midst of persecutions and temptations. (*Marg. Ref.* u—y. *Notes*, *Rom.* 8:14—17. *Gal.* 4:4—7. 1 *John* 4:18.)—Timothy was therefore exhorted "not to be ashamed" of that testimony, which he had borne to the Lord Jesus: nay, he must not hesitate to avow himself the fellow-labourer and dutiful son in the faith, of Paul the despised and imprisoned apostle of Christ. On the contrary, he ought willingly to become a partaker of those afflictions, which were to be endured for the gospel; depending for support, protection, and comfort under them, "on the power of God," which would certainly be exerted in his behalf. (*Marg. Ref.* z—d.)

I put thee in remembrance. (6) Αναμιμνησκω. *Mark* 11:21. 14:72, *et al.*—*Stir up.*] Αναζωπυρειν. Here only N. T.—*Gen.* 45:27. *Sept.* "The spirit of Jacob revived." Comp. 1 *Thes.* 5:19. 'Ignem jam conditum ac sopitum resuscito.' *Erasmus.* Εκ ανα, et ζωπυρεω, *accendo*: quod ex ζαω, *vivo* et πυρ, *ignis.*—*The gift.*] Το χαρισμα. 1 *Tim.* 4:14. See on *Rom.* 1:11. 5:15.—*Of fear.* (7) Δειλιας. Here only. Δειλος, *Matt.* 8:26. *Mark* 4:40. *Rev.* 21:8. Δειλιαω, *John* 14:27.—*A sound mind.*] Σωφρονισμου. Here only.—Σωφρων, 1 *Tim.* 3:2. Σωφρονεω. See on *Mark* 5:15.—*Be thou partaker of the afflictions of the gospel.* (8) Συγκακοπαθησον τῳ ευαγγελιῳ. Here only. Εκ συν, et κακοπαθεω, 2:3,9. 4:5. *Jam.* 5:13.

V. 9. The Lord had "saved" the apostle and Timothy, and their Christian brethren; or brought them into a state of salvation, having "called them with a *holy* calling;" as the Holy Spirit, by whom they were called, is the Author of all holiness; and as the gospel through which they were called, is of a most holy nature and tendency. (*Marg. Ref.* f, g. *Notes*, *Rom.* 8:28—31. *Eph.* 1:3—8. 1 *Thes.* 4:6—8. 2 *Thes.* 2:13,14.) This calling had not been "according to their works;" for if God had dealt with them by that rule, they must have been left under condemnation: but it was "according to his own purpose, and grace which was given them in Christ before the world began:" that is, his purpose of giving them grace, in and through Christ Jesus, which was engaged to him, as the appointed Surety of his chosen people, "from eternal ages." (*Marg. Ref.* h—l. *Note*, *Tit.* 1:1—4.) Various ways of setting aside the obvious meaning of the verse, as implying *personal election* "from the beginning," or "before eternal times," have been proposed: but none of them can be maintained, as it appears to me; without supposing, that all who live and die impenitent and unbelieving, may nevertheless be said to be "saved and called with a holy calling;" because a Saviour was promised from the beginning of the world. Indeed, "the purpose of God" is expressly mentioned as *the reason* why they, rather than others, were thus "saved and called."

His own purpose.] Την ιδιαν προθεσιν. See on *Rom.* 8: 28.—*Before the world began.*] Προ χρονων αιωνιων. *Tit.* 1:2. See on *Rom.* 16:25.

V. 10. This "purpose of God," respecting the calling and saving of sinners, by grace given them in his Son, "before the world was," had at length been made manifest by his appearance in human nature; when, through his righteousness, atonement, resurrection, ascension, and mediation, he "abolished death," terminating his reign and dominion, and depriving him of his sting and terror, in respect of all believers; who might, through him, face that dreaded enemy in his most tremendous form, with comfort and confidence; being assured of the immediate entrance of their souls into glory, and a future triumphant resurrection of their bodies from the grave. (*Marg. Ref.* m—p. *Notes*, 1 *Cor.* 3:18—23. 15:50—58. 2 *Cor.* 5:1—8. *Phil.* 1:21—26. 3:20,21. 1 *Thes.* 4: 13—18. *Heb.* 2:14,15.) By the publication of the gospel, likewise, Christ "had brought life," spiritual and eternal, and a state of immortal felicity attainable by sinners, into full light; and had given the most explicit declaration of the nature and certainty of that future happiness, and of the way in which it may be obtained. (*Marg. Ref.* q.) Whatever notions and convictions any of the Gentiles had concerning the soul's immortality; they knew nothing of the way in which eternal life might be enjoyed by sinful man; they were wholly ignorant of the meaning annexed in the Scripture to the words, "life and immortality." Their speculations served only for amusement or disputation, being blended with error and fable, involved in obscurity and uncertainty, and utterly inefficacious on their practice. The Jews indeed had a revelation in the Old Testament, both of a future state, and of the resurrection of the body. But it was far less full and explicit, than that in the New Testament; it was chiefly confined to one small nation; and it was very imperfectly understood and believed, even in that one nation. (*Note*, *Matt.* 22:23—33.) So that whatever had been conjectured or believed, before the coming of Christ, concerning a future state; it might properly be said, that "he had brought life and immortality to light by the gospel:" the doctrine respecting it was placed in the most convincing and interesting light; every proper question about it was satisfactorily resolved; and the whole was suited to answer the most important practical purposes.—Indeed, after all modern improvements and supposed demonstrations; the influential belief of the immortality of the soul, and a future state of retribution, rests *wholly* on divine revelation; as well as that of the resurrection of the body, and the way of a sinner's acceptance. If indeed it can be demonstrated, that the soul is naturally capable of immortality; it certainly cannot be proved, except from immediate revelation, that Almighty God will not terminate its existence, especially as it is forfeited by sin; or that he will not make every transgressor miserable in immortality: for though immortality may be endless misery; but the gospel which expressly states this, (*Note*, *Matt.* 25:41—46. *Mark* 9:43—50.) also clearly connects "life," with "immortality," in respect of all who believe. (*Note*, *John* 11:20—27.) So that it should exceedingly enhance our value for "the oracles of God," when we clearly perceive the insufficiency of 'the oracles of reason,' in the most important of all concerns.

The appearing.] Της επιφανειας. See on 1 *Tim.* 6:14.—*Abolished.*] Καταργησαντος. *Luke* 13:7. See on *Rom.* 3

ing of [n]our Saviour Jesus Christ, [o]who hath [p]abolished death, [q]and hath brought life and immortality to light through the gospel:

11 Whereunto [r]I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

12 For [s]the which cause I also suffer these things: nevertheless [t]I am not ashamed: [u]for I know whom I have [v]believed, and [x]am persuaded that [y]he is able to [z]keep that [a]which I have committed unto him [b]against that day.

13 [c]Hold fast [d]the form of sound words, [e]which thou hast heard of me, [f]in faith and love which is in Christ Jesus.

14 That [g]good thing which was committed unto thee keep [h]by the Holy Ghost [i]which dwelleth in us.

15 This thou knowest, [k]that all they which are in Asia [l]be turned away from me; of whom are Phygellus and Hermogenes.

16 The [m]Lord give mercy unto [n]the house of Onesiphorus; for he oft [o]refreshed me, [p]and was not ashamed of [q]my chain:

17 But when he was in Rome, [r]he sought me out very diligently, and found *me*.

18 The Lord grant unto him [s]that he may find [t]mercy of the Lord [u]in that day: and in how many things he [x]ministered unto me at [y]Ephesus, thou knowest very well.

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n Is. 43:3. 15:15,21. Luke 2:11. John 4:42. Acts 5:31. 13:23. Tit. 1:4. 2:13. 3:4. 2 Pet. 1:1,11. 2:20. 3:2,18. 1 John 4:14. o Is. 25:8. Hos. 13:14. John 11:25,26. 1 Cor. 15:54,55. Heb. 2:14,15. Rev. 20:14. p Luke 13:7. Rom. 3:31. 6:6. Gal. 5:4. *Gr.* q t. John 5:29,40. 14:6. 20:31. Rom. 2:7. 5:17,18. 1 Cor. 15:53. 2 Cor. 5:4. 2 Pet. 1:3. 1 John 1:2. Rev. 2:7. 22:1,2,14,17. Luke 11:36. John 1:9. 1 Cor. 4:5. Eph. 1:18. Heb. 10:32. Rev. 18:1. *Gr.* r Acts 9:15. Eph. 3:7,8. *See on* 1 Tim. 1:7. s 8. 2:9. 3:10—12. 4:16,17. Acts 9:16. 13:46,50. 14:5,6. 21:27—21. 22:21—24. Eph. 3:1—8. 1 Thes. 2:16. t 8. Ps. 25:2. Is. 50:7. 54:4. Acts 21: 13. Rom. 1:16. 5:4,5. 9:33. Phil. 1:20. Heb. 12:2. 1 Pet. 4:16. u Ps. 9:10. 56: 9. Phil. 3:8,10. * Or, *trusted*. Is. 12:2. Nah. 1:7. Matt. 12:21. Rom. 15:12, 13. Eph. 1:12,13. 1 Pet. 1:20,21. x *See on* q. 5. y John 10:28—30. Phil. 3:21. Heb. 2:18. 7:25. z John 6:39,40,44. 17:11,12,15. 1 Pet. 1:5. Jude 24. a Ps. 31: 5. Luke 23:46. Acts 7:59. 1 Pet. 4:19. b 18. 4:8. Matt. 7:22. 24:36. Luke 10: 12. 1 Thes. 5:4. c 14. 3:14. Prov. 3:18,21. 4:4—8,13. 23:23. Phil. 1:27. 1 Thes. 5:21. Heb. 3:6. 4:14. 10:23. Jude 3. Rev. 2:25. 3:3,11. d Prov. 8:14. Rom 2: 20. 6:17. 1 Tim. 1:10. 6:3. Tit. 2:1,8. e 2:2. Phil. 4:9. f *See on* Col. 1:4. 1 Tim. 1:14. g 2:2. Luke 16:11. Rom. 3:2. 1 Cor. 9:17. 2 Cor. 5:19,20. Gal. 2:7. Col. 4:11. 1 Tim. 1:11. 6:20. h Rom. 8:13. Eph. 5:18. 1 Thes. 5:19. 1 Pet. 1:22. i John 14:17. Rom. 8:11. 1 Cor. 3:16. 6:19. 2 Cor. 6:16. Eph. 2:22. k Acts 16:6. 19:10,27,31. 20:16. 1 Cor. 16:19. l 4:10,16. Phil. 2:21. m 18. Neh. 5:19. 13:14,22,31. Ps. 18:25. 37:26. Matt. 5:7. 10:41,42. 25:35—40. 2 Cor. 9:12—14. Heb. 6:10. 10:34. n 4:19. o 1 Cor. 16:18. Philem. 7:20. p *See on* 8. q Acts 28:20. Eph. 6:20. *marg.* r Acts 28:30,31. s *See on* 16. 1 Kings 17:20 t Ps. 130:3,4. Luke 1:72,78. Rom. 3:23,24. 9:15—23. Eph. 2:4. 1 Pet. 1:10. u *See on* b. 12. x Luke 8:3. 2 Cor. 9:1. Heb. 6:10. y 4:12. Acts 19: 1. 1 Cor. 16:8. 1 Tim. 1:3. Rev. 2:1.

3.—*Brought to light.*] Φωτισαντος. *Rev.* 21:23. 22:5. See on *Luke* 11:36. Φωτισμος, 2 *Cor.* 4:4,6.

V. 11, 12. St. Paul had been "appointed a preacher, and an apostle," of the gospel, as before described, in order that he might proclaim "among the Gentiles the unsearchable riches of Christ," and instruct them in the way to immortal life and happiness. (*Marg. Ref.* r. *Notes, Luke* 2:25—32. *Acts* 13:42—48. 26:16—18. *Eph.* 3:1—8.) But, instead of receiving honour and affluence, as a recompense for his labours, he suffered all kinds of injuries, and was then in a gloomy prison as a malefactor, continually expecting an ignominous death. He was not, however, in the least "ashamed" of having engaged, and spent so many years in the service of that Saviour whom men thus despised and hated: for he knew, by firmly believing the word of God, by divine teaching, and by happy experience, the power, faithfulness, and love of him, "whom he had believed:" and, as he could not doubt of his compassion and kindness, so he was fully persuaded of his authority and ability to take care of him in all events. He had "intrusted" his life, his soul, and his eternal interests, into the hands of Christ, as a precious deposit. He had discovered especially the value and danger of his immortal soul: he had been convinced that as he could not nimself, so none else in the universe could effectually deliver and secure it, through the trials of life and death; and that Jesus both could and would. He had therefore long before, and in habitual reliance and renewed and constant application to him from time to time ever since, "intrusted" it in his hands, by faith and prayer; to be washed, justified, and sanctified, and at last to be produced complete in holiness, and meet for glory. What he might pass through, by the way, he knew not: but he was "persuaded," that Christ was fully able to keep the precious deposit to that day, to which he continually had respect, as the grand accomplishment of all his hopes, when his beloved Lord would again 'appear in glorious majesty to judge the world.' (*Marg. Ref.* s—b.) His most important interests, therefore, being thus secured beyond the reach of all enemies; he was prepared to endure ignominy, pain, and death, without shrinking: hoping to commit his departing soul into his Saviour's hands, even as Jesus himself had commended his spirit into those of his heavenly Father. (*Notes, Luke* 23:44—49, *v.* 46. *Acts* 7:54—60, *v.* 60.)

Preacher. (11) Κηρυξ. See on 1 *Tim.* 2:7.—*Persuaded.* (12) Πεπεισμαι. See on 5.—*That which I have committed.*] Την παραθηκην μου. Here only.—'It signifieth both that which is committed to us of God, and that we commit to him. ... A thing committed to the trust of any whomsoever, by any whomsoever.' *Leigh.*—Παρακαταθηκη, 14. See on 1 *Tim.* 6:20.

V. 13, 14. After the above animating declaration of his own experience and joyful confidence, in the midst of sufferings and the near prospect of a violent death; the apostle exhorted his beloved Timothy to "hold fast," in a steadfast profession and by faithful preaching, "the form of sound words," the substance of evangelical truth, which he had heard of him: and of which perhaps he had given him some compendious epitome. This he must "hold fast in faith and love," by which the soul has communion with Christ, and receives communications from him; and so holds the truth in a vital and efficacious manner: and he must thus guard himself and others against the innovations which false teachers were introducing by unsound and specious words. (*Marg. Ref.* c—f.) "That good thing," the ministerial charge, or the gospel committed to his stewardship, Timothy was exhorted thus to retain, observe, and fulfil, without turning aside from it on any account: but he must do this "by the Holy Ghost, which dwelleth in us." In dependence on his sacred influences, sought by constant prayer, and by compliance with them. (*Marg. Ref.* g, h.)—'Adhering closely to the words and phrases, in which the apostle had taught the doctrines of the gospel. The teachers, in modern times, who, in explaining the articles of the Christian faith, use phrases different from the Scripture phraseology, would do well to attend to this apostolical injunction.' *Macknight.*

Hold fast. (13) Εχε. *John* 14:21. *Rom.* 15:4. 1 *Tim.* 1:19. *Heb.* 12:28. Comp. 14.—*The form.*] Υποτυπωσιν. See on 1 *Tim.* 1:16.—*Of sound words.*] Υγιαινοντων λογων. 1 *Tim.* 6:3. *Tit.* 1:9. See on 1 *Tim.* 1:10.—*That good thing, which was committed unto thee.* (14) Την καλην παρακαταθηκην. See on 1 *Tim.* 6:20. (*Notes*, 11,12. 1 *Tim.* 6:20,21.)—*Keep.*] Φυλαξον. Comp. 13.

V. 15. The caution above given was the more needful for Timothy, as he must have heard, that "all they who were in Asia had turned away" from the apostle. Some understand this of those ministers and Christians, who were natives of Asia, professing Christianity, and had been with St. Paul at Rome; but who had shamefully deserted him in the season of his greatest danger. Others suppose the apostle to mean, that the churches in Asia, (or that district of which Ephesus was the metropolis,) had withdrawn their regard from him, being perverted by heretical teachers. (*Notes, Rev.* 2:1—7.) Some indeed interpret it of the Judaizing teachers; but those who had always openly opposed the apostle, could not be said to be "turned away from him." These, however, and other false teachers probably had succeeded in alienating many of the apostle's converts. Yet the first interpretation seems to be the true one, and is established by the context. (*Note*, 16—18.)—The expression, "Thou knowest," may only mean, 'No doubt thou hast heard:' and to mention two individuals of whom better hopes had been formed, to Timothy while resident in Asia, and witnessing the defection of many churches, would have been wholly unnatural. (*Marg. Ref. Note, Acts* 19:8—12.)

Be turned away from me.] Απεστραφησαν με. *Tit.* 1:14.

V. 16—18. Onesiphorus was, no doubt, an exception to what had before been said concerning those of Asia: and it is probable he resided at Ephesus, where his family then was; and that he had been at Rome, and still was at a distance from them. (4:19.) The apostle therefore prayed for them separately; (*Marg. Ref.* m.) because Onesiphorus, by his company and assistance, had greatly refreshed and enlivened his spirits, and had not been ashamed of being known to be his friend when he wore a chain, as many others had been. (*Marg. Ref.* n—q.) He had bestowed much pains to find out the place of St. Paul's confinement, and had at last succeeded. This shows that the apostle's imprisonment was far more close and severe than before; so that Christians in general scarcely knew where he was, and many of them were afraid to inquire after him. (*Preface, Note, Acts* 28:30,31.) He therefore prayed, that Onesiphorus might find mercy in the day of Christ: for Timothy "knew very well," in how many things he had served him at Ephesus, and ministered to his wants, and he had now proved the genuine constancy of his affection.—The eager manner, in which the Papists catch at the unfounded notion that Onesiphorus was dead, because the apostle prayed separately for his household, and yet afterwards prayed for him also: shows how entirely destitute their practice of praying for the dead is of scriptural proof; and how glad they would be to meet with some countenance for it in the word of God, if that could be done.—*The Lord grant*, &c. (18) *Note, Gen.* 19:24,25.

Refreshed. (16) Ανεψυξε. Here only. Αναψυξις. See on *Acts* 3:19. Εκ *ava*, et ψυχος, *frigus*.—Cooling a man after he has been heated.—*In that day.* (18) Εν εκειν τη ημερα. 12. 4:8. *Matt.* 7:22. 24:36. 1 *Thes.* 5:4.—*Very well.*] Βελτιον, *melius*. More exactly, than what Onesiphorus had done for the apostle at Rome.

PRACTICAL OBSERVATIONS.

V. 1—9. The "promise of eternal life" to all who believe

CHAPTER II.

Timothy is exhorted to appoint faithful ministers; and to courage, diligence, fidelity, and patience, as "the good soldier of Christ," 1—7; in remembrance of Christ as risen from the dead, 8; in imitation of the apostle's example, 9, 10 and in assured faith and hope, 11—13. He must learn the flock against false teachers, and vain controversies; studying, as an approved workman, "rightly to divide the word of truth," 14—16. The pernicious effects of the error of Hymeneus and Philetus, 17, 18: yet "the foundation of God stands sure," and "all who name the name of Christ" should "depart from iniquity," 19. Some are vessels of honour, others of dishonour; but Timothy must seek to be the former, 20, 21. He is taught what to flee, and what to follow after, 22; to shun disputatious questions; and to instruct opposers with meekness, in hopes of their being recovered from the snare of the devil, 23—26.

THOU therefore, [a]my son, [b]be strong in the grace that is in Christ Jesus.

2 And [c]the things that thou hast heard of me among [d]many witnesses, [e]the same commit thou to [f]faithful men, [g]who shall be able to teach others also.

3 Thou therefore [h]endure hardness, as [i]a good soldier of Jesus Christ.

4 No man [k]that warreth [l]entangleth himself with the affairs of *this* life; [m]that he may please him who hath chosen him to be a soldier.

5 And if a man also [n]strive for masteries, *yet* [o]is he not crowned, except he strive lawfully.

6 The [p]husbandman [q]that laboureth must be first partaker of the fruits.

7 [r]Consider what I say; [s]and the Lord give thee understanding in all things.

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a 1:2. *See on* 1 Tim. 1:2:18. b 1:7. Hag. 2:4. *See on* 1 Cor. 16:13. 2 Cor. 12: 9,10. Eph. 6:10. Phil. 4:13. 2 Pet. 3:18. c 1:13. 3:10,14. * Or, *by*. d 1 Tim. 4:14. 6:12. e *See on* 1:14. 1 Tim. 1:18. 5:22. f Num. 12:7. 1 Sam. 2:35. Neh. 7:2. Ps 101:6. Prov. 13:17. Jer. 23:28. Matt. 24:45. Luke 12:42. 16:10—12. 1 Cor. 4 2. Col. 1:7. 1 Tim. 1:12. Heb. 2:17. 3:2,3. Rev. 2:10—13. g 24,25. Ezra 7:10-25. Mal. 2:7. Matt. 13:52. 1 Tim. 3:2—9. 4:6. Tit. 1:5—9. h 10. 1:8. 3:11. 4:5. 1 Cor. 13:7. 2 Cor. 1:6. Heb. 6:15. 10.32. 11:27. 12:2,3. Jam. 1: 12. i 2 Cor. 10:3—5. Eph. 6:11—18. *See on* 1 Tim. 1:18. k Deut. 20:5—7. Luke 9:59—62. l 4.10. Luke 8:14. 1 Tim. 6:9—12. 2 Pet. 2:20. m 1 Cor. 7: 22,23. 2 Cor. 5:9. 1 Thes. 2:4. n Luke 13:24. 1 Cor. 9:24—27. Phil. 1:15. Col. 1:29. Heb. 12:4. o 4:7,8. Heb. 2:7,9. Jam. 1:12. 1 Pet. 5:4. Rev. 2.10. 3:11. 4: 4,10. p Is. 28:24—26. Matt. 9:37,38. 20:1. 21:33—41. Luke 10:2. John 4:35— 38. 1 Cor. 3:6—9. 9:7—11. † Or, *labouring first, must be partaker of the fruits*. 1 Cor. 9:23 Heb. 10:36. q Deut. 4.39. 32.29. Ps. 64:9. Prov. 24:32. Is. 1:3. 5:12. Luke 8.18. r Phil. 4:8. Heb. 3:1. 7:4. 12:3. 13:7. s Gen. 41:38,39. Ex. 36:1,2. Num. 27:16,17. 1 Chr. 22:12. 29:19. 2 Chr. 1:8—12. Ps. 119:73,125,144. 143:8,9. Prov. 2:3—6. Is. 28:26. Dan. 1:17. Luke 21:15. 24:45. John 14:26. 16: 13. Acts 7:10. 1 Cor. 12:8. Eph. 1:17,18. Col. 1:9. Jam. 1:5. 3:15,17. 1 John 5:20.

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in Jesus Christ; is the leading subject in the preaching of those ministers, who are employed "according to the will of God:" and though outward dispensations vary; yet his real people have, in every age, substantially the same religion, and serve God after the manner of their forefathers and predecessors, "with a pure conscience;" being partakers of the same "grace, mercy, and peace, from God the Father, and our Lord Jesus Christ."—The tears of loving Christian friends, when separated at the call of duty, make way for their fervent prayers for each other; their earnest desires of meeting again on earth, lead to the cheerful hope of a blessed reunion in heaven, and the fulness of joy to which they will then be admitted; and their remembrance of the clear evidences of "unfeigned faith," which they have witnessed in each other, excite their thanksgivings to God for his grace bestowed upon them. (*Notes*, *Acts* 20:36—38. *P. O.* 32—38. 1 *Thes.* 1:1—4.)—The pious instructions and fervent prayers of believing parents, are often the means of conversion to their children: yet, such as enjoy this advantage should be reminded, that they will derive no benefit from "the unfeigned faith" of the nearest relations, unless the same dwell in them also. We ought to exhort those, of whom we have the best opinion, "to stir up the gift of God that is in them," and to occupy with it in the duties of the stations allotted them. —The new nature, communicated in regeneration, leads to true liberty, and victory over the fear of man, and of those reproaches, contumelies, and injuries which may be expected in the path of duty. Whenever, therefore, we find our hearts discouraged, our hands weakened, or our earnestness in the work of the Lord abated, we should ascribe it to the remains of unbelief and a carnal mind, and to the temptations of Satan: and we should strive the more fervently in prayer, for "supplies of the Spirit of Christ," to invigorate our faith and hope, to "shed abroad the love of God in our hearts," to animate us with zeal and holy affections, and to produce in us a sound mind and heavenly wisdom. (*Notes*, *Rom.* 5:3—5. *Phil.* 1:9—11.) Then we shall "not be ashamed of the testimony of the Lord;" but glory in it, even among his most scornful enemies; we shall not hesitate to join ourselves to his most despised and persecuted servants; and we shall willingly become "partakers of the afflictions of the gospel," in dependence on "the power of God" to support and comfort us.—In proportion as "the Spirit witnesseth with our spirits, that we are the children of God;" and "that he hath saved us, and called us with a holy calling, not according to our works, but according to his purpose, and grace, given us in Christ before the world began;" we shall feel ourselves "constrained by love" to devote ourselves and all our talents to his glory. Thus we shall manifest the holy nature of our calling; and of that doctrine which is so much opposed and perverted by the pride and carnality of the human heart.

V. 10—18. We should bless the Lord continually for "the appearing of our Saviour Jesus Christ," for what he has done and suffered to "abolish death," and for his gospel by which he has "brought life and immortality to light." As we have such decisive assurance of a future state, such full information concerning the nature of it, and so clear a prospect of immortal felicity, by faith in him "who is the Resurrection and the Life:" let us "give the more diligence," in making our personal interest in his salvation sure to our souls; and let such as are appointed to publish these important tidings to mankind, and to instruct the nations in the truths of Christ, prepare for sufferings; knowing that his most honoured servants have always been most conformed to him in this respect. If then we be despised and persecuted, for "this cause," let us not give place either to fear or shame: for he, "in whom we have believed," is able to bear us out, and to keep us safe "to that day," when he shall appear to perfect our felicity.—The hope of the meanest real Christian rests on the same basis with that of the greatest apostle. He too has learned the value and danger of his soul and eternal interests; and he intrusts them, by daily faith and prayer, in the Redeemer's hands, as the only security with which he can be satisfied. He too has "believed in him," and has some experience of his power, truth, and compassion: the answers which he has received to his prayers, and the change which has been wrought in his soul, increase and confirm his confidence; (*Note*, 1 *John* 5:9,10.) and thus he is "persuaded that the Lord Jesus will preserve him unto his heavenly kingdom," whatever dangers, trials, and enemies, he may meet with in his way thither.—In order to possess this good hope, we must adhere steadfastly to "the form of sound words," which the apostles have taught us: not only rejecting new *notions*, but new *expressions*; which are often employed to exalt one part of religion, by drawing the attention from others of equal importance. We must also be careful to hold even an orthodox creed "in faith and love which are in Christ Jesus:" this, as well as ministerial faithfulness, must be attempted "by the Holy Spirit which dwelleth in us:" and it will never be performed by those "who trust in their own hearts," and "lean to their own understandings."—We need not wonder that self-wisdom, and a contempt of the influences of the Holy Spirit, united with a dislike to the humbling truths of the gospel, and to bear the cross for Christ's sake, should turn so many, in these latter ages, from regarding the writings of the apostles; for similar causes turned many from them, even while the apostles were living, and confirming their authority and doctrine by the most undeniable miracles! But if others choose to follow the example of Phygellus and Hermogenes, let us copy that of Onesiphorus, by seeking out the afflicted servants of Christ, and refreshing and ministering to them; not being ashamed of their poverty or disgrace, though laid in dungeons or workhouses; and doing them all the good we can, with a constant affection, for the Lord's sake. Then shall we have an interest in their prevailing prayers; (*Note*, 2 *Cor.* 9:12—15. *P. O.* 8—15.) then we may thus hope for the mercy of God upon our families; and may rest assured of "finding mercy of the Lord in that day," when we shall most know its unspeakable value. And let those, who are thus comforted and relieved by their brethren, not be backward to acknowledge their obligations, or negligent in praying for them and all their connexions.

NOTES.—CHAP. II. V. 1, 2. The apostle next exhorted his beloved "son" Timothy, to be bold and zealous in preaching "the grace that is in Christ Jesus," for sinners; or rather to be strong in dependence on the grace of Christ. (*Marg. Ref.* a—b. *Notes*, 1:6—8. *Hag.* 2:3—5. 1 *Cor.* 16:13, 14. 2 *Cor.* 12:7—10. *Eph.* 6:10—13, *v.* 10.) In order to preserve and diffuse the knowledge of the gospel among men, he directed him to commit those doctrines, which he had heard from him, concerning the Lord Jesus and his salvation, "among many witnesses," (or "*by* many witnesses," who all concurred in attesting them,) "to faithful men," established believers, and men fitted to be "faithful stewards," "who might be able to teach others also." This does not indeed prove, that the people had no concern in the appointment of their own pastors, or of ministers to preach the gospel in dark places: but it undeniably proves that Timothy had a superintending authority; and was empowered to take heed, that none should be appointed, except "faithful men who were able to instruct others also." It can scarcely be supposed, that there was any competition at that time. The apostles, and those sent by them, would doubtless select the most suitable persons; and the people would cordially acquiesce in the choice. (*Marg. Ref.* c—g. *Notes*, *Acts* 6:2—6. 14:21—23. 1 *Tim.* 5:21,22. *Tit.* 1:5—9.)—The communication of divine truth to mankind, by a succession of witnesses, from age to age, was thus effectually provided for.

Be strong. (1) Ενδυναμου. *Eph.* 6:10. *Phil.* 4:13. See on *Acts* 9:22.—*Among many witnesses.* (2) "By." *Marg.* Δια πολλων μαρτυρων. 1 *Tim.* 6:12. *Heb.* 12:1.—*Commit.*] Παραθου. See on *Luke* 23:46. Hence Παραθηκη. See on 1:12.

V. 3—7. Timothy was again called on to consider himself as "a good soldier of Christ." (*Notes*, 1 *Tim.* 1:18—20. 6:11,12.) Having enlisted under his banner, he was bound to follow him and obey his orders: he must be ready to expose his life in the cause of the gospel, and at all hazards endeavour to promote it. As therefore soldiers, in actual service must

8 [a]Remember that [t]Jesus Christ, of the seed of David, was [u]raised from the dead, [x]according to my gospel:

9 Wherein [y]I suffer trouble, [z]as an evildoer, *even* unto bonds; [a]but the word of God is not bound.

10 Therefore [b]I endure all things [c]for the elects' sakes, that they may also [d]obtain the salvation which is in Christ Jesus, [e]with eternal glory.

11 *It is* [f]a faithful saying: [g]For if we be dead with *him*, [h]we shall also live with *him:*

12 If [i]we suffer, we shall also reign with *him:* [k]if we deny *him*, he also will deny us:

13 If we believe not, [l]*yet* he abideth faithful; [m]he cannot deny himself. *[Practical Observations.]*

14 Of these things [n]put *them* in remembrance, [o]charging *them* before the Lord [p]that they strive not about words [q]to no profit, *but* to [r]the subverting of the hearers.

15 [s]Study to show thyself [t]approved unto God, [u]a workman that needeth not to be ashamed, [x]rightly dividing the word of truth.

16 But [y]shun profane *and* vain babblings: [z]for they will increase unto more ungodliness.

17 And [a]their word will eat as doth a [*]canker: of whom is [b]Hymeneus and Philetus;

18 Who [c]concerning the truth have erred, say-

a Heb. 12:2,3. t *See on* Matt. 1:1. Acts 2:30. 13:23. Rom. 1:3,4. Rev. 5:5. u *See on* Luke 24:46. Acts 2:24. 1 Cor. 15:11—20. x Rom. 2:16. 16:25. 2 Thes. 2:14. 1 Tim. 1:11. 2:7. y *See on* 1:8,12,16. z 1 Pet. 2:12,14. 3:16. 4:15. a Acts 28:31. Eph. 6:19,20. Phil. 1:12—14. 2 Thes. 3:1. b *See on* 2:10. Eph. 3:13. c Matt. 24:22,24,31. John 11:52. 17:9. 1 Cor. 9:22. 2 Cor. 4:15. Col. 1:24. d Prov. 8:35. John 17:21. 1 Thes. 5:9. 1 Tim. 1:13,14. 1 Pet. 2:10. e Rom. 2:7. 9:23. 2 Cor. 4:17. Col. 1:27. 2 Thes. 2:14. 1 Pet. 5:10. f *See on* 1 Tim. 1:15. 3:1. Tit. 3:8. g Rom. 6:5,8. 2 Cor. 4:10. Gal. 2:19,20. Col. 3:3,4 h John 14:19. 2 Cor. 13:4. 1 Thes. 4:17. 5:10. i Matt. 19:28,29. Acts 14:22. Rom. 8:17. Phil. 1:28. 2 Thes. 1:4—8. 1 Pet. 4:13—16. Rev. 1:6,9. 5:10. 20:1,6 k Prov. 30:9. Matt. 10:33. 26:35,75. Mark 8:38. Luke 9:26. 12:9. 1 John 2:22, 23. Jude 4. Rev. 2:13. 3:8. l Is. 25:1. Matt. 24:35. Rom. 3:3. 9:6. 1 Thes. 5:24. 2 Thes. 3:3. m Num. 23:19. Tit. 1:2. Heb. 6:18. n *See on* 1:6. o 4 t. Eph. 4:17. 1 Thes. 4:1. 2 Thes. 3:6. 1 Tim. 5:21. 6:13. p 16,23,24. Rom. 14:1. 1 Tim. 1:4,6. 6:4,5. Tit. 3:9—11. q 1 Sam. 12:21. Jer. 2:8,11. 7:8. 16:19. 23:32. Hab. 2:18. Matt. 16:26. 1 Tim. 4:8. Heb. 13:9. r Jer. 23:36. Acts 13:10. 15:24. Gal. 1:7. Tit. 3:11. s Heb. 4:11. 2 Pet. 1:10,15. 3:14. *Gr.* t Acts 2:22. Rom. 14:18. 16:10. 2 Cor. 5:9,10. 10:18. Gal. 1:10. 1 Thes. 2:4. u Matt. 13:52. 2 Cor. 3:6. 6:3,4. 1 Tim. 4:6,12—16. x Mark 4:33. Luke 12:42. John 21:15—17. Acts 20:20,27. 1 Cor. 2:6. 3:1,2. 2 Cor. 4:2. 1 Thes. 5:14. Heb. 5:11—14. y 14. 1 Tim. 4:7. 6:20. Tit. 1:14. 3:9. z 3:13. Ezra 10:10. Hos. 12:1. 1 Cor. 5:6. 15:33. 2 Thes. 2:7,8. Tit. 1:11. Heb. 12:15. 2 Pet. 2:2,18. Rev. 13:3,14. a Nah. 3:15. Jam. 5:3. * Or, *gangrene.* b 1 Tim. 1:20. c Matt. 22:29. 1 Tim. 1:19. 6:10,21. Heb. 3:10. Jam. 5:19.

expect great fatigues and hardships, as well as dangers; so he ought to be prepared for sufferings and difficulties of every kind. And as no man, who engaged in the military life, "entangled himself" with the management of husbandry or commerce, but left such employments to others, that he might be wholly at liberty to please the commander, under whom he served, and thus to obtain preferment and honour; so Timothy must not engage in secular business, or any of "the affairs of life," which might interfere with his pleasing Christ, who had chosen him to be his soldier, and was able abundantly to make up all losses to him.—It is plain, from the apostle's own example, that ministers may, on some occasions, earn their bread by labour: but this widely differs from seeking to grow rich by trade, or such employments as engross the mind and time, and introduce them into such connexions, and involve them in so many pecuniary engagements, as greatly endanger their own characters, and the honour of the gospel. (*Marg. Ref.* k—m.)—In the public games also, the man who strove for mastery, was not crowned victor, unless the contest had been managed according to the prescribed rules: it therefore behooved Timothy, and his brethren, to regulate their diligence and earnestness by the word of God; otherwise they could not expect the conqueror's crown. And as the husbandman must "first labour," before he partakes of the fruits of the field; so they must *first* diligently and patiently execute their ministry, before they receive the gracious recompense. This is the most obvious meaning of the verse: but it may signify, that the labouring husbandman must *first* be supported by the fruits of the earth, or he cannot perform his work; nor can the office of the ministry be duly exercised, except by those who live by faith in Christ themselves, as well as preach him to others. Timothy ought therefore well to consider these illustrations, and the Lord would give him understanding in all things pertaining to his work and circumstances.

Endure hardness. (3) Κακοπαθησον. 9. 4:5. *Jam.* 5:13. Κακοπαθεια, *Jam.* 5:10. Συγκακοπαθεω. See on 1:8.—*Entangleth himself.* (4) Εμπλεκεται. 2 *Pet.* 2:20. Not elsewhere N. T.—*Prov.* 28:18. *Sept.*—*With the affairs of this life.*] Ταις του βιου πραγματειαις. Here only. Πραγματευομαι. See on *Luke* 19:13.—*Who hath chosen him to be a soldier.*] Τω στρατολογησαντι. Here only.—*Strive for masteries.* (5) Αθλη. Here only. Αθλησις, *Heb.* 10:32.—*Lawfully.*] Νομιμως. See on 1 *Tim.* 1:8.—*Give.* (7) Δωη.—Some copies read δωσει, *will give.*

V. 8—13. Amidst all dangers and sufferings, it behooved Timothy to "remember Jesus Christ," the promised Saviour, "of the seed of David, who had been raised from the dead." This, which is literal, seems the proper translation, for Timothy was not only called on to remember, and preach to others, the resurrection of Jesus; but all the sufferings which preceded this great event, his conduct under them, and the glorious termination of them, in his exaltation as our Prince and Saviour. (*Marg. Ref.* t—x. *Notes, Heb.* 12:2,3.) This could not fail to suggest proper motives and encouragements to perseverance and constancy. For preaching that "gospel," which related to these great transactions, St. Paul was then "suffering trouble, as an evildoer, even unto bonds," and in prison: yet "the word of God was not bound," but was successfully preached by numbers; and he was well satisfied; nay, he exulted with joy. (*Marg. Ref.* y—a. *Notes, Phil.* 1:12—18.) For he willingly "endured all things," which he was called to suffer, "for the elects' sake;" and in order to be an instrument in bringing them to "obtain the salvation which is in Christ Jesus," even complete deliverance from all evil, with the full enjoyment of "eternal glory." (*Marg. Ref.* b—e. *Note,* 1 *Cor.* 9:13—18.) Thus he at once sought their salvation and his own: for it was "a faithful saying," (probably in frequent use among Christians,) that if they were indeed "dead with Christ," to sin and the world, and ready to die for his gospel; they would assuredly live with him in that glory, which he entered on after his crucifixion and resurrection. (*Marg. Ref.* f—i. *Notes, Matt.* 16:24—28. *P. O.* 21—28. *Notes, John* 12:20—26. *Rom.* 8:14—17.) If they "denied him," from dread of sufferings and death, or any other carnal motive, and persisted in this denial, Christ would also "deny them," and leave them to perish with his enemies. (*Notes, Matt.* 10:32,33. *Mark* 8:38.) If they dared not to rely on his word, would not credit his testimony, or were unfaithful to him, they would ruin themselves; but he would still "abide faithful," according to his covenant engagements to his true disciples, and true to his word of executing vengeance on unbelievers. For "he cannot deny himself," or act contrary to his word, and his own essential and divine perfections, out of partial favour or weak compassion: so that it behooved them all to "hold fast the beginning of their confidence steadfast to the end." (*Marg. Ref.* k—m.)—*Cannot.* (13) Not for want of *power*, or *liberty*, but from perfect moral excellency.

An evildoer. (9) Κακουργος, *a malefactor.* See on *Luke* 23:32.—*For the elects' sake.* (10) Δια τους εκλεκτους. *Luke* 18:7. *Col.* 3:12. 1 *Tim.* 5:21. *Tit.* 1:1. 1 *Pet.* 1:1.—*If we be dead with him.* (11) Ει συναπεθανομεν. *Mark* 14:31. 2 *Cor.* 7:3.—*We shall ... live with* him.] Συζησομεν. See on *Rom.* 6:8.—*If we suffer.* (12) Ει υπομενομεν. 10. *Heb.* 10:32. 12:2,3,7. *Jam.* 1:12. See on *Matt.* 10:22.—*We shall ... reign with* him.] Συμβασιλευσομεν. See on 1 *Cor.* 4:8.

V. 14—18. Timothy was expressly required to remind Christians and ministers of the important practical truths before stated: and to "charge them" most solemnly, "as in the presence of the Lord," not to strive and dispute about words, and those frivolous matters which the love of controversy magnified into important distinctions. These disputes could answer no good purpose: but, on the contrary, they tended to "subvert the hearers;" perplexing them about empty speculations, feeding their self-conceit and contempt of others, and drawing them off from the simplicity of faith and obedience. (*Marg. Ref.* n—r.) Timothy himself also must "studiously endeavour to approve himself unto God," in all his conduct and ministrations: he must bestow pains, that he might perform his ministerial services, "as a workman" who knew how to go about his business, and "needed not to be ashamed" of his performances, or afraid of having them most accurately examined. In preaching the gospel, he must "rightly divide the word of truth;" giving to every person his proper portion, according to his state, character, and circumstances. In this expression, the apostle is supposed by some to allude to the skill used by the priests and Levites in cutting in pieces the victims, and dividing them according to the legal prescriptions; and by others to refer to the conduct of those who carve for a large company, and are peculiarly careful that no one wants what is suitable for him. (*Marg. Ref.* s—x.)—To this conduct Timothy was required to adhere; and to "avoid the profane and vain babblings," to which many paid undue attention: (*Note,* 1 *Tim.* 6:20,21.) for, however frivolous they seemed, the apostle foresaw that they would "increase," and produce "more ungodliness" among men professing Christianity. For the words of such perverters of the truth, being of a poisonous nature, would imperceptibly diffuse their noxious influence, till they had eaten out the life and power of true religion; even as a *gangrene,* or a mortification, if not stopped, spreads in the human body, till it corrupts and destroys the whole of it. (*Marg. Ref.* y, z.) Of these vain disputers there seem to have been various descriptions; but the apostle mentioned Hymeneus and Philetus in particular, who had wandered far from the truth of the gospel: for they explained the doctrine of the resurrection in a mystical and allegorical manner; as if it meant the introduction of a new dispensation, or some moral change in men's characters, which were events in themselves, or in respect of Christians, already past; and thus they denied the future resurrection of the dead. (*Notes,* 1 *Cor.*

ing, [d]That the resurrection is past already; and [e]overthrow the faith of some. [*Practical Observations.*]

19 Nevertheless [f]the foundation of God [g]standeth [h]sure, having this seal, [i]The Lord knoweth them that are his. And, [k]Let every one that nameth the name of Christ [l]depart from iniquity.

20 But [m]in a great house there are not only [n]vessels of gold and of silver, but also of wood and of earth; [o]and some to honour, and some to dishonour.

21 If a man therefore [p]purge himself from these, he shall be [q]a vessel unto honour, sanctified, and [r]meet for the Master's use, *and* [s]prepared unto every good work.

22 [t]Flee also [u]youthful lusts; but [x]follow righteousness, faith, [y]charity, [z]peace, with them that [a]call on the Lord out of a pure heart.

23 But [b]foolish and unlearned questions avoid knowing that they do gender strifes.

24 And [c]the servant of the Lord [d]must not [e]strive; [f]but be gentle unto all *men*, [g]apt to teach, [h]patient,

25 [h]In meekness, [i]instructing those that oppose

d 1 Cor. 15:12. Col. 3:1. e 14. Matt. 15:13. Luke 8:13. 22:31,32. Acts 5:39. 1 Cor. 11:19. 1 John 2:19. f Prov. 10:25. Is. 14:32. 28:16. Matt. 7:25. Luke 6:48. 1 Cor. 3:10,11. Eph. 2:20. 1 Tim. 6:19. Heb. 11:10. Rev. 21:14. g Matt. 24:24. Mark 13:22. Rom. 8:31—35. 9:11. Heb. 6:18,19. * Or, *steady*. Ps. 112:6. 125:1,2. h Hag. 2:23. Zech. 3:9. 4:7—9. Eph. 4:30. i Num. 16:5. Ps. 1:6. 37:18,28. Nah. 1:7. Matt. 7:23. Luke 13:27. John 10:14,28—30. 13:18. Rom. 8:28. 11:2. 1 Cor. 8:3. Gal. 4:9. Rev. 17:8. k Num. 6:27. Is. 63:19. 65:15. Matt. 28:19. Acts 9:14. 11:26. 15:17. Rom. 15:9,20. 1 Cor. 1:2. Eph. 3:15. Rev. 2:13. 3:8. 22:4. l Job 28:28. Ps. 34:14. 37:27. Prov. 3:7. Rom. 12:9. 2 Cor. 7:1. Eph. 4:17—22. 5:1—11. Col. 3:5—8. Tit. 2:11—14. 1 Pet. 1:13—19. 2 Pet. 1:4—10. 3:14. 1 John 3:7—10. m 1 Cor. 3:9,16,17. Eph. 2:22. 1 Tim. 3:15. Heb. 3:2—6. 1 Pet. 2:5. n Ex. 27:3. Ezra 1:6. 6:5. Lam. 4:2. Dan. 5:2. 2 Cor. 4:7. o Rom. 9:21—23. p Ps. 119:9. Is. 1:25. 52:11. Mal. 3:3. 1 Cor. 5:7. 2 Cor. 7:1. 1 Pet 1:22. 1 John 3:3. q 20. 1 Pet. 1:7. r Acts 9:15. s 3:17. Eph. 2:10. Tit. 3:1,8 14. t Prov. 6:5. 1 Cor. 6:18. 10:14. 1 Tim. 6:11. u Ps. 119:9. Ec. 11:9. 1 Pet 2:11. x *See on* 1 Tim. 4:12. 6:11. 3 John 11. y *See on* 1 Cor. 14:1. z Rom 14:17,19. 15:5,6. 1 Cor. 1:10. Heb. 12:14. 1 Pet. 3:11. a 1 Chr. 29:17,18. Ps 17:1. 66:18,19. Prov. 15:8. *See on* 1 Tim. 2:8. b *See on* 14,16. 1 Tim. 6:4,5 c Deut. 34:5. Josh. 1:1. 2 Chr. 24:6. Dan. 6:20. 1 Tim. 6:11. Tit. 1:1. Jam. 1 1. d Matt. 12:19. Acts 15:2. 2 Cor. 10:4. Phil. 2:3,14. 1 Tim. 3:3. Tit. 1:7 Jam. 1:19,20. Jude 3. e John 6:52. Acts 7:26. 23:9. Jam. 4:2. *Gr.* f Is. 40:11 2 Cor. 10:1. Gal. 5:22. 1 Thes. 2:7. Tit. 3:2. Jam. 3:17. 1 Pet. 3:8. g 1 Tim. 3: 2. Tit. 1:9. † Or, *forbearing*. Eph. 4:2. Col 3:13. h Matt. 11:29. Gal. 6:1 1 Tim. 6:11. 1 Pet. 3:15. i Jer. 13:15—17. 26:2—15. John 5:34. Acts 22; &c

15:12—19. 1 *Tim.* 1:18—20.) In this manner they had perverted the faith of some, and seduced several into fatal heresies, who had once made a promising profession of the gospel. (*Marg. Ref.* a—e. *Notes, Matt.* 13:20,21. 2 *Pet.* 2:17—22. 1 *John* 2:18,19.)—*Rightly dividing*, &c. (15) 'Let him pass over nothing that should be said; let him add nothing of his own; let him mutilate, tear in pieces, and wrest nothing: finally, let him diligently consider, what the hearers are capable of receiving, and what conduces to edification.' *Beza.*

That they strive not about words. (14) Μη λογομαχειν. Here only. Λογομαχια. See on 1 *Tim.* 6:4. '*Est de vocibus rixari, vel verbis contendere, aut sententiis tantum pugnare, non re ipsa.*'—Not merely the *subject* of the controversy, but the *fierceness* and *acrimony* with which it is conducted, was intended. *Note*, 23—26.—*The subverting.*] Καταστροφη. 2 *Pet.* 2:6. From καταστρεφω, *Matt.* 21:12.—*Study.* (15) Σπουδασον. See on *Gal.* 2:10.—*To show thyself.*] Σεαυτον παραστησαι. See on *Rom.* 6:13.—*Approved.*] Δοκιμον. See on *Rom.* 14:18. *Notes*, 2 *Cor.* 13:5—10.—*That needeth not to be ashamed.*] Ανεπαισχυντον. Here only.—*Rightly dividing.*] Ορθοτομουντα. Here only.—*Shun.* (16) Περιϊστασο. *Tit.* 3:9. '*Circumsiste*; ... ut scilicet prohibeas et comprimas hæc profana vaniloquia.' *Leigh.*—*Will eat as doth a canker.* (17) Ὡς γαγγραινα νομην ἑξει.—Γαγγραινα. Hence *gangrene.* Νομη. See on *John* 10:9.—*Have erred.* (18) Ηστοχησαν. See on 1 *Tim.* 1:6.—*Overthrow.*] Ανατρεπουσι. *Tit.* 1:11. Not elsewhere.

V. 19. Notwithstanding those apostacies and delusions by which many were ruined; it ought to be firmly believed, that "the Foundation of God standeth sure." Some have interpreted this of the doctrine of the resurrection, and others of election; but Christ himself, or the promise of eternal life to every one who believeth in him, is doubtless "the Foundation of God," which the apostle meant. (*Marg. Ref.* f. *Notes, Is.* 28:16. 1 *Cor.* 3:10—15. *Eph.* 2:19—22. 1 *Pet.* 2:4—6.) This "stands sure:" "the gates of hell cannot prevail against it," nor can any one who has truly built upon it, be fatally deceived. (*Notes, Matt.* 7:24—27. 16:18. 24:23—25.) According to the ancient custom, of sealing the foundation stones of magnificent structures, and engraving some inscription upon them; this mystical Foundation had the seal of God, and a double inscription upon it. On the one side it was engraved, as it were, for the believer's encouragement, "The Lord knoweth them that are his;" he knows his chosen: he approves, and takes special care of those whom he has called, and who are his believing and obedient people; he distinguishes the meanest of them from the most specious hypocrites; and he will preserve every one of them, while others are deceived and perish. (*Marg. Ref.* g—i. *Notes, John* 10:14—18,26—31. *Rom.* 8:28—39. 1 *Pet.* 1:3—5.)—This is supposed by some to refer to the words of Moses, concerning Aaron and himself, in the rebellion of Korah, Dathan, and Abiram. (*Num.* 16:5.)—On the other side, this seal is engraven, for the admonition of all professed Christians, and to mark the characters and direct the conduct of true believers: "Let every one, that nameth the name of Christ, depart from iniquity." Thus men must seek the assurance of their calling and election; thus they must evidence the sincerity of their faith and love, and show their gratitude for distinguishing grace; thus they will best avoid the snares of deceivers, and mark the difference between themselves and every kind of hypocrites. (*Marg. Ref.* k, l. *Notes, Prov.* 16: 6. *Zech.* 3:9,10. 2 *Pet.* 1:5—11.)

Sure.] "Steady." *Marg.* Στερεος. *Heb.* 5:12,14. 1 *Pet.* 5: 9.—*Them that are his.*] Τους ονταις ἀυτου.—*Depart.*] Αποστητω. See on 1 *Tim.* 4:1.

V. 20—22. Still further to show, that the heresies and apostacies of many professed Christians were entirely consistent with the engagements of God, by his covenant to true believers; the apostle observed, that in a great house, the habitation of some wealthy person, there were not only "vessels of gold and of silver," but others of baser materials; the former for honourable, and the latter for meaner uses. (*Marg. Ref.* m—o. *Note, Rom.* 9:22,23.) In like manner, in the visible church, not only true Christians and faithful ministers were found, as willing instruments in the honourable work of glorifying God, and promoting the good of men; but persons also of a different character, whose hypocrisy and iniquity were overruled, contrary to their intentions, to fulfil his righteous purposes, though to their own ruin and "everlasting contempt." (*Notes, Matt.* 13:24—30,36—43,47—50. 22:11—14. 25:1—4. *John* 15:2,6—8. 1 *Cor.* 11:17—22. 1 *John* 2:18, 19.) If then any man, but especially a minister of the gospel, carefully "purified himself from these" evil things, and simply adhered to the truth and will of God; he would be "a vessel of honour, sanctified and prepared" for the service of Christ, and ready to be his willing instrument "in every good work." (*Marg. Ref.* p—s.) The apostle therefore warned Timothy, not only to avoid false doctrines, but "to flee youthful lusts:" both the sensual indulgences, to which young persons are most liable; and also those impetuous passions, that rashness and love of novelty or controversy, and that desire of being distinguished, to which they are equally propense. And he exhorted him to pursue every holy temper, and diligently to practise every good thing himself, as well as to inculcate them on others: especially to "follow after peace with all those who called on the Lord out of a pure heart," or in sincere faith and love; notwithstanding their infirmities, and mistakes in matters of inferior consequence. (*Marg. Ref.* t—a.)

Of wood. (20) Ξυλινα. *Rev.* 9:20.—*Of earth.*] Οστρακινα. See on 2 *Cor.* 4:7.—*Purge.* (21) Εκκαθαρη. 1 *Cor.* 5:7.—*From these.*] Απο τουτων. Namely, the evil things mentioned in the preceding verses, 14—17.—*Meet for the Master's use.*] Ευχρηστον τω δεσποτη. 4:11. *Philem.* 11. Χρησιος, *Matt.* 11: 30. *Eph.* 4:32.—*Youthful.* (22) Νεωτερικας. Here only. From νεος, *a youth.* Νεωτερος, 1 *Tim.* 5:2,11.—*Call on*, &c.] Επικαλουμενων τον Κυριον. *Acts* 2:21. 9:14. *Rom.* 10:12—14 1 *Cor.* 1:2.—*Out of a pure heart.*] Εκ καθαρας καρδιας. 1:3 1 *Tim.* 1:5. *Note, Matt.* 5:8.

V. 23—26. The apostle saw it necessary again to caution his beloved Timothy, against "foolish and unlearned questions;" such curious, presumptuous, or useless questions, as often appear to spring from a depth of discernment, reflection, and erudition; but which in fact are suggested by folly, and a want of solid acquaintance with the majesty of God, with man's true condition and character, and with other subjects of the highest importance. For these questions, which different persons would answer in contrary ways, would "engender" fierce and hostile contests, among proud and obstinate disputants, which would be managed with such acrimony and mutual revilings, or even injuries, that they might be called "fightings." (*Note, Tit.* 3:9.)—But, whatever Jewish or Gentile disputers did, "the servant of the Lord must not strive' in this manner, or with such weapons. (*Note*, 2 *Cor* 10:1—6.) On the contrary, he must be gentle in his address and conduct to all men, even to the most virulent and unreasonable opposers or perverters of the truth: he must be "apt" and ready to instruct men in the doctrines of Christ, with clear explanations, cool discussions, conclusive arguments and testimonies, pertinent illustrations, and kind language: at the same time he must patiently bear reviling, ridicule, cruel mockings, and other ill usage, without recrimination or resentment (*Marg. Ref.* b—g.) Thus in a meek, dispassionate, forbearing, and forgiving temper, he must continue to "instruct such as oppose themselves," however perverse and obstinate they are, provided they are willing to attend on the word still hoping that "God, peradventure, will give them repentance." This may be sometimes the case, even in respect of such as are at present most obstinate and contumacious; and then they will humbly receive and profess the truth, and depend on the mercy and grace of God in Christ, for pardon, assistance, and deliverance. (*Marg. Ref.* h—m.) And should this take place, the servant of God would reflect with remorse on the sharpness which he had shown towards those whom the Lord had mercifully borne with, notwithstanding

themselves; [k] if God [l] peradventure will give them [m] repentance to the acknowledging of the truth;

26 And *that* they may [n] recover themselves [o] out of the snare of the devil, [p] who are [q] taken captive by him [r] at his will.

k Jer. 31:18,19,33 Ez. 11:19. 36:26,31. Zech. 12:10. Acts 5:31. 11:18. Jam. 1:17. 1 John 5:16. l Acts 8:22. 1 Tim. 2:4. m 3:7. Matt. 21:32. Mark 1:3,4,15. Acts 2:38. 20:21. n Gr. *awake.* Luke 15:17. 1 Cor. 15:34. Eph. 5:14. o Ps. 124.1. Is. 8:15. 28:13. Acts 26:18. 2 Cor. 2:11. Col. 1:13. 2 Thes. 2:9—12.

1 Tim. 3:7. 6:9,10. Rev. 12:9. 20:2,3. o Is. 42:6,7. 49:25,26. 53:12. Matt. 12:28,29. Luke 11:21,22. 2 Pet. 2:18—20. † Gr. *taken alive.* p Job 1:12. 2:6. Luke 22:31,32. John 13:2,27. Acts 5:3. 1 Tim. 1:20.

their provocations. He ought, therefore, rather to hope and wait for their coming to themselves, "awaking as from sleep," or recovering as men from intoxication; and so "escaping the snare of the devil," in which he had entangled them, by his artful devices and suitable temptations, even as fowlers draw the birds into a fatal snare. That so they might "recover" their liberty; though they had been taken captive by Satan, as prisoners are after a battle, who may be disposed of at the victor's will; being consigned to death, to chains, or to slavery, as he pleases. For such men would remain entirely in the power of Satan; unless God should mercifully please "to give them repentance," and so effect their deliverance. (*Marg. Ref.* n—p.)

Unlearned. (23) Απαιδευτους, *untutored*, or *undisciplined*; not educated in the school of Christ. Here only. From *a*, priv. and παιδεια, 3:16. See on *Eph.* 6:4. *Note*, 2 *Pet.* 3:14—16.—*Avoid.*] Παραιτου. See on *Luke* 14:18.—*Strifes.*] Μαχας, *fightings.* 2 *Cor.* 7:5. *Tit.* 3:9. *Jam.* 4:1. Λογομαχεω. See on 14. '*Verborum litigationes.*' Leigh.—*Strive.* (24) Μαχεσθαι, *to fight.* See on *John* 6:52.—*Gen.* 31:36. *Neh.* 13:25. *Sept.*—*Gentle.*] Ηπιον. See on 1 *Thes.* 2:7.—*Apt to teach.*] Διδακτικον. See on 1 *Tim.* 3:2.—*Patient.*] Ανεξικακον. "Forbearing." *Marg.* Here only. From *ανεχομαι, to endure*, and *κακος, evil.*—*Instructing.* (25) Παιδευοντα. 2 *Cor.* 6:9. Απαιδευτος. See on 23.—*Those that oppose themselves.*] Τους αντιδιατιθεμενους. Here only.—*If . . . peradventure.*] Μη ποτε. *John* 7:26.—*Gen.* 25:39. 27:12. *Job* 1:5. *Prov.* 23:9. *Sept.*—*Recover.* (26) Ανανηψωσιν. Here only. '*Recover sanity of mind.*' Leigh. (*Note*, *Luke* 15:17—19.)—*Taken captive.*] Εζωγρημενοι. *Luke* 5:10. 2 *Chr.* 25:12. *Sept.* Comp. of ζωον, *an animal*, and αγρευω, *to hunt*, *Mark* 12:13.

PRACTICAL OBSERVATIONS.

V. 1—13. Both the falls of some, and the good examples of others, should excite us to "be strong in the grace of Christ" and zealous in his cause.—None ought to be chosen or appointed to the sacred ministry, who are not "faithful men, and able to instruct others also;" and all concerned in this most important trust should be careful, to whom they commit the "stewardship of the mysteries of Christ:" for if they wilfully, negligently, or partially choose or ordain improper persons; they will be condemned for it "before many witnesses," however they here concealed their motives or excused their conduct. (*Note*, 1 *Tim.* 5:21,22.)—"The good soldier of Christ" must be ready, at his Captain's word, to venture into the most perilous situations, and to endure the most extreme hardships. He ought therefore to be self-denying and courageous; one who loves his Leader, and is very zealous in his cause; and who firmly believes that he can make up all losses to him, even the loss of his life, which no other prince or general can do for his soldiers. It is highly desirable that those, who are engaged in this "holy warfare," should be exempted from the necessity of attending to secular business: but all, who would please their Lord, must avoid whatever is not absolutely necessary, and every thing which is "entangling."—While numbers wholly disregard these rules; some, who are active, and seem "to strive for the mastery," are not careful to "strive lawfully:" for they either spend their zeal about outward forms, human inventions, and doubtful disputations; or they use unsanctified weapons, furnished by bigotry and resentment; or those which involve a measure of duplicity and dissimulation.—We should also labour in patience and hope, assured "that in due season we shall reap, if we faint not," without vainly expecting to receive our reward, till we have given proof of our persevering diligence. (*Note*, *Gal.* 6:6—10.)—In all our hardships, conflicts, and temptations, we must "remember the Lord Jesus," and meditate daily on his sufferings, his resurrection, and his subsequent glory. Thus we shall learn to expect trials, and be the less disquieted "if we suffer trouble as evildoers, even unto bonds;" knowing that no power can bind the word of God, or prevent the success of the gospel, when he sees good to prosper it. And, if "the mind of Christ" be in us, we shall be willing "to endure all things for the elects' sake," and to promote the salvation and eternal glory of those chosen ones, for whom Christ willingly laid down his life. (*Notes*, *John* 10:14—18. 11:49—53. *Rom.* 5:6—10. *Phil.* 2:5—8. *Heb.* 12:2,3.) 'It is a faithful saying," that if we be thus "dead with Christ, we shall also live with him; if we suffer, we shall also reign with him." But he will deny, before his Father's throne, those who deny him before men; and his truth as much ensures the unbeliever's condemnation, as the believer's salvation; for "he cannot deny himself;" and "heaven and earth shall pass away, but his word shall not pass away." (*Note*, *Matt.* 24:32—35. *P. O.* 29—35.)

V. 14—18. Ministers must "charge" their flocks "before the Lord," with great solemnity and earnestness, "not to strive about words," or the *Shibboleths* of a party: (*Note*, *Judg.* 12:1—7.) which tend to no profit, but rather "to the subverting of the hearers." In performing this part of our duty, we shall be likely to give much offence: for eager controversy is exceedingly agreeable to the vitiated taste of the carnal mind, which loaths plain practical instruction. We should therefore "study to show ourselves approved unto God," and to obtain his seal to our ministry: we should bestow pains, to become *skilful*, as well as *faithful* preachers; "workmen that need not be ashamed;" instructers, who "know how rightly to divide the word of truth," and to give every man the portion which belongs to him, with close application to his heart and conscience. (*Note*, *Matt.* 24:45—51.) This will lead us to a distance from "profane and vain babblings, which continually increase to more ungodliness:" for many a specious error is allowed, without notice, to be privily brought in among professed Christians, which gradually eats like a gangerene, and destroys "the power of godliness" in an imperceptible manner. (*Notes*, 1 *Cor.* 15:31—34. *Gal.* 2:1—5. 5:7—12. 2 *Pet.* 2:1—3.)—Scarcely any thing has done more mischief within the church, and among those who retain a regard for the Scriptures, than the manner of "Hymeneus and Philetus," in allegorizing away its plain doctrines and precepts, and so causing them to evaporate in some visionary mystical notion. This some call *spiritualizing*; but it well answers the purpose of deceivers, though often used by well-meaning injudicious persons. It exeites the wonder of the ignorant, and the disgust of rational men: and thus it takes off the one from the substantial part of religion, to amuse themselves with fancies; and it increases the prejudices of the other against evangelical truth. Nothing can be so crude, so foolish, or so evidently erroneous, but it will subvert the temporary faith of some professors of the gospel: for of all the numberless delusions, which have been or may be invented, there is not one, but is more congenial to the pride and lusts of men, than the simple truths of the holy Scriptures. (*Note*, *John* 8:41—47.)

V. 19—26. Amidst all heresies, schisms, and apostacies, "the Foundation of the Lord standeth sure." Secure and happy are they who build on it by an obedient faith! He knows them as his own people; and they may know this of themselves, by diligent care to "depart from iniquity," and to honour the name of Christ in a holy conversation. These are the "vessels of gold and silver," which the Lord has "before prepared unto glory," whom he has "sanctified and made meet for his own use, and ready for every good work:" and when "the vessels of dishonour" shall be consigned to destruction, these will be "filled with all the fulness of God." Let us then, in dependence on the promises of God, and diligent attendance on every means of grace, "cleanse ourselves from all filthiness of flesh and spirit:" let young Christians and ministers "flee youthful lusts:" let all "follow after righteousness, faith, love, peace, with all them that call on the Lord out of a pure heart:" and let the frequent repetitions of the apostle teach us the immense importance of avoiding foolish, curious, and frivolous questions, and whatever can produce strifes and angry controversies. Alas! how little it has been remembered that "the servant of the Lord must not strive, but be gentle towards all men, apt to teach, patient!" Numbers seem to think that the reverse should be his character and conduct; and that zeal for doctrinal truths is incompatible with gentleness, meekness, patience, and love. This predilection for controversy, both in teachers and hearers of the gospel, is one grand hinderance to our "recovering sinners out of the snare of the devil;" for to exasperate opposers is by no means the way to convince them.—The artful enemy of our souls knows how to bait his hook and spread his net for men, according to their different tastes, humours, and situations. He conceals the danger, and allures them with the prospect of honour, gain, or pleasure. They do not suspect the deception till they have swallowed the bait, or are caught in the net: then they are "taken captive by him at his will;" and they sometimes appear under a kind of necessity of proceeding in their ruinous courses. Yet, some are "recovered out of the snare:" for when "God gives them repentance," they come to themselves, they "acknowledge the truth," they confess their guilt: they cry for mercy and deliverance, they obtain pardon and grace; they are set at liberty, and "walk in newness of life;" and Satan can never more regain his dominion over them. (*Notes* and *P. O.* *Luke* 15:11—24.) There is no "peradventure," in respect of the readiness of God to pardon those who do repent; but we cannot tell whether he will "give repentance" to those who still continue to oppose his will: yet, as he sometimes grants it even to the most obstinate of his enemies, it is our duty to hope and pray for them, and "in meekness to instruct them," as long as we have the opportunity. And if any feel themselves "taken captive by Satan," and long for deliverance; let them remember, that they can never "recover themselves out of the snare of the devil," except by "acknowledging the truth of God" in the gospel, that this they never can do without repentance; that repentance is the gift of God; and finally, that they must ask it of him by earnest, persevering prayer.

CHAPTER III.

The apostle foretells grievous times, "in the last days," through the atrocious wickedness of those, who would retain "the form, without the power of godliness," 1—5; and the devices and opposition of false teachers, 6—9. He proposes his own example to Timothy, 10—13; exhorting him to continue in the faith, 14; and showing the excellency, authority, and sufficiency of the sacred Scrip ures which Timothy had known from his youth, 15—17.

THIS know also, that [a]in the last days [b]perilous times shall come.

2 For men shall be [c]lovers of their own selves, [d]covetous, [e]boasters, [f]proud, [g]blasphemers, [h]disobedient to parents, unthankful, unholy,

3 Without [i]natural affection, [k]truce-breakers, [l]false accusers, [m]incontinent, [n]fierce, [o]despisers of those that are good,

4 [o]Traitors, heady, [p]high-minded, [q]lovers of pleasures more than lovers of God;

5 Having [r]a form of godliness, but denying the power thereof: [s]from such turn away.

6 For [t]of this sort are they which creep into houses, and lead captive silly women [x]laden with sins, [y]led away with [z]divers lusts,

7 [a]Ever learning and never able to come to [b]the knowledge of the truth.

8 Now [c]as Jannes and Jambres withstood Moses, so do these also [d]resist the truth: [e]men of corrupt minds, [f]reprobate concerning the faith.

9 But they shall proceed no further: for [f]their

a Gen. 49:1. Is. 2:2. Jer. 45:47. 49:39. Ez. 38:16. Dan. 10:14. Hos. 3:5. Mic. 4:1. 1 Tim. 4:1. 2 Pet. 3:3. 1 John 2:18. Jude 18. b Dan. 7:8,20—25. 8:8—14. 11:36—45. 12:1,7,11. 2 Thes. 2:3—12. 1 Tim. 4:1—3. Rev. 8:—17: c 4. Rom. 15:1—3. 2 Cor. 5:15. Phil. 2:21. Jam. 2:8. d Luke 12:15. Rom. 1:29. Col. 3:5. 2 Pet. 2:3,14,15. Jude 11,16. Rev. 18:12,13. e Ps. 10:3. 49:6. 52:1. Is. 10:15. Acts 5:36. Rom. 1:30. 11:18. 2 Thes. 2:4. Jam. 4:16. 2 Pet. 2:18. Jude 16. f Prov. 6:17. 1 Tim. 6:4. Jam. 4:6. 1 Pet. 5:5. g Dan. 7:25. 11:36. 1 Tim. 1:20. 2 Pet. 2:12. Jude 10. Rev. 13:1,5,6. 16:9,11,21. h Matt. 15:6. Mark 7:11,12. Rom. 1:30. i Matt. 10:21. Rom. 1:31. k 2 Sam. 21:1—3. Ps. 15:4. Ez. 17:15—19. Rom. 1:31. *Gr.* * Or, *make-bates.* Matt. 4:1. John 6:70. *See on* 1 Tim. 3:11. Tit. 2:3. *All in Gr.* l 1 Cor. 7:5,9. 2 Pet. 2:14,19. 3:3. Jude 16,18. m Gen. 49:7. Dan. 8:23. Rev. 13:15,17. 16:6. 17:6. n Ps. 22:6. Is. 53:3. 60:14. Luke 10:16. 16:14. 1 Thes. 4:8. Jam. 2:6. o 2 Pet. 2:10. Jude 8,9. p Rom. 11:20. 1 Tim. 6:17. q Rom. 16:18. Phil. 3:18,19. 1 Tim. 5:6.

2 Pet. 2:14,15. r Is. 29:13. 48:1,2. 58:1—3. Ez. 33:30—32. Matt. 7:15. 23:27, 28. Rom. 2:20—24. 1 Tim. 5:8. Tit. 1:16. s 2:16,23. Rom. 16:17,18. Eph. 4:14. 2 Thes. 3:6,14. 1 Tim. 6:5. Tit. 3:10. 2 John 10—12. u Matt. 23:14. Tit. 1:11. Jude 4. x Ps. 38:4. Is. 1:4. Matt. 11:28. y 1 Cor. 12:2. 2 Pet. 3:17. z Mark 4:19. 1 Tim. 6:9. Tit. 3:3. 2 Pet. 2:18. Jude 16,18. a 4:3,4. Deut. 29:4. Prov. 14:6. Is. 30:10,11. Ez. 14:4—10. Matt. 13:11. John 3:20,21. 5:44. 12:42,43. 1 Cor. 3:1—4. Eph. 4:14. Heb. 5:11,12. b *See on* 2:25. c Ex. 7:11,22. 8:7,18. d 4:15. 1 Kings 22:22—24. Jer. 28:1, &c. Acts 13:8—11. 15:24. Gal. 5:7—9. 2:4,5. Eph. 4:14. 2 Thes. 2:9—11. Tit. 1:10. e 2 Pet. 2:1—3. 1 John 2:18. 4:1. Rev. 2:6,14,15,20. e Acts 8:21,22. Rom. 1:28. 16:18. 2 Cor. 11:13—15. 1 Tim. 1:19. 4:2. 6:5. Tit. 1:16. 2 Pet. 2:14. Jude 18,19. † Or, *of no judgment. See on* 2 Cor. 13:5,6. f 3. Ex. 7:12. 8:19. 9:11. 1 Kings 22:25 Ps. 76:10. Jer. 28:15—17. 29:21—23,31,32. 37:19. Acts 13:11. 19:15—17.

NOTES.—CHAP. III. V. 1—5. The apostle foresaw, and foretold to Timothy, and so to the church in that and in all future generations, that "in the last days," or under the Christian dispensation, chiefly in the latter ages, "perilous" or *grievous* times would arrive; in which it would be extremely difficult for Christians to escape the contagion of bad examples and corrupt principles; or for ministers to preach the unadulterated truth of the gospel; and in which those who retained their integrity would be exposed to the hatred and persecution of their professed brethren. (*Marg. Ref.* b. *Notes, Is.* 66:5,6. *Rev.* 11:7—12. 13:5—17. 17:6.) For, while the love of Christ, of one another, and of all men, distinguished real Christians; a race of nominal Christians was about to arise, who would in general "be lovers of their own selves," in a carnal, inordinate, and exclusive manner, being "covetous" and greedy in getting and keeping wealth at any rate, and idolatrously trusting in it. They would be vainglorious "boasters," and "proud" of their genius, learning, sagacity, and supposed merits: "blasphemers" of the perfections, truths, and ways of God; "disobedient to parents;" "ungrateful" to God, and to earthly benefactors; "unholy" and profane; destitute of "natural affection" to parents, or "children;" "truce-breakers," ready to violate promises and covenants, being unfaithful to every trust reposed in them; "false accusers of others," in order to find a pretence for persecuting them; given up to the excessive indulgence of their appetites: "fierce" and savage in their tempers; not loving, but "despising, good men" and good things; "betrayers" of those who trusted them; of a seditious and turbulent spirit respecting rulers; rash and impetuous; "high-minded;" haughty and imperious; and lovers of sensual or dissipated "pleasures, rather than lovers of God," delighting in these gratifications, and not in the Lord and his holy service. (*Marg. Ref.* c—q.) Yet, along with all these hateful vices, they would retain "the form of godliness," professing Christianity, attending on sacred ordinances, and appearing to be religious: while they renounced "the power of godliness;" and at least *practically* denied, that it ought to have any sanctifying influence on their affections, tempers, and conduct. (*Marg. Ref.* r, s.) From persons of this character Timothy was directed "to turn away," and to have no fellowship with them.—We need not suppose, that the same individuals would answer to every part of this description: but men would arise, called Christians, who would be guilty of these vices; some being more notorious in one way, and some in another, even as the heathens were, and differing from them only in name. (*Note, Rom.* 1:28—32.)—Such persons have always been found within the visible church, in every place, and through all succeeding ages hitherto; and some even among those who have most zealously contended for the peculiar doctrines of the gospel. Many such were soon perceived in the primitive church; but things grew "worse and worse," (13) till the grand antichristian apostacy was produced. The selfishness, enormous covetousness, "high swelling words of vanity," and blasphemous claims and titles of the church of Rome, have generally been supposed to be pointed at, in an especial manner. (*Notes, 2 Thes.* 2:3—12.) The practice of that church in counselling children to "disobey their parents," and parents to withdraw their natural affection from their children, in order the more readily to replenish religious houses with monks and nuns; their disregard of the most solemn leagues and covenants, and want of all faith and mercy towards those whom they *falsely accused* of heresy; their enmity against true Christians; the licentiousness countenanced by indulgences and dispensations; their fierce persecutions; their arrogant conduct towards princes and emperors, have certainly exceeded every other corruption of Christianity which has yet appeared: nevertheless, they have always maintained, and been very exact and pompous in their "form of godliness."—It is self-evident, that the apostle foretells what the state of things would be in the visible church, and among the professors and ministers of Christianity. No doubt, the Jews, just before the destruction of Jerusalem, answered in many things to the description here given; and so do numbers of nominal protestant Christians at this day. There was, however, no occasion to warn Timothy to "turn away from" persecuting Jews; but "the mystery of iniquity was already working," and it was necessary for faithful ministers to protest against it, in the most decided manner. (*Notes, Matt.* 10:21,22. 24:9—14. *Acts* 20:29—31.)—*Last days.* (1) *Marg. Ref.* a.—*Without natural affection.* (3) 'The Roman clergy, being forbidden to marry, can neither have wives nor children openly: so they are without the affections natural to mankind; at least they dare not avow them.' *Macknight.* (*Note,* 1 *Tim.* 4:1—5.)

Perilous. (1) Χαλεποι. *Matt.* 8:28. *Noxius, gravis, periculosus.* Not elsewhere.—*Lovers of their own selves.* (2) Φιλαυτοι. Here only.—*Covetous.*] Φιλαργυροι. See on *Luke* 16:14.—*Boasters.*] Αλαζονες. See on *Rom.* 1:30.—*Proud* Ὑπερηφανοι. See on *Rom.* 1:30.—*Unthankful.*] Αχαριστοι. See on *Luke* 6:35.—*Truce-breakers.* (3) Ασπονδοι. *Rom.* 1:31.—*False accusers.*] Διαβολοι. 1 *Tim.* 3:11. *Tit.* 2:3. (*Notes,* 1 *Tim.* 3:8—13.) The persons intended are the ministers, and as it were the *mouth* of the grand "accuser of the brethren," and the successors of the traitor Judas. (*Notes, John* 6:66—71. *Rev.* 12:7—12.)—*Traitors.* (4) Προδοται. *Luke* 6:16. *Acts* 7:52. Like Judas, or the persecuting Jews.—*Heady.*] Προπετεις, *rash, impetuous. Acts* 19:36.—*Lovers,* &c.] Φιληδονοι μαλλον η φιλοθεοι. "Lovers of pleasures, rather than lovers of God." The persons intended idolized pleasure, devoting themselves to it, instead of God.—*Form.* (5) Μορφωσιν. *Rom.* 2:20.—*Turn away.*] Αποστρεπου. "Shun with decision, and marked aversion." Here only.

V. 6—9. Even in the apostle's days there were such men as he had described; who, in a covert manner, and with subtle insinuation, crept into families, prying into their affairs, winding themselves into confidence, gaining ascendency over the consciences, and perverting the souls of the unstable, for their own interest or that of their party. These deceivers singled out the weakest and most credulous women; that they might take advantage of their want of information and disernment, to work upon their imaginations and passions. Their success was also chiefly among such "as were laden ith sins, and led away with divers lusts;" perhaps such, as efore they professed Christianity, had been addicted to ncentiousness; and not being renewed by divine grace, but merely restrained by temporary convictions, were ready to hearken to the flatteries and soothing delusions of false teachers, and to embrace a carnal, self-indulgent religion; which would at once give quiet to the conscience, and license to sinful passions. They were also such as were "ever learning," bestowing pains to become acquainted with religion, but running after every new teacher, and hearkening to every novel notion, continually shifting from one thing to another, and thus "never able to come to the knowledge of the truth." (*Notes, Prov.* 14:6. *Rom.* 16:17—20. 1 *Cor.* 3:1—3. *Eph.* 4:14—16.) These were the persons whom the false teachers first assailed; and, by their insinuations and flatteries, they reduced them into a kind of "captivity" to them; that by their means they might accomplish their covetous, ambitious, or licentious purposes. (*Notes,* 2 *Pet.* 2:1—3,18—22. *Jude* 9—19.) Now as the Egyptian magicians (whose names were reported by tradition, and by some ancient writers, to have been Jannes and Jambres) withstood Moses, by counterfeiting his miracles: thus endeavouring to bewilder Pharaoh's mind, that he might not regard the message of JEHOVAH; so these false teachers withstood the truth, by deceiving men with a false gospel, and various lying pretences; being corrupt and depraved in their minds, alienated from the faith of Christ, and rejected of God, as

folly shall be manifest unto all *men*, as theirs also was. [*Practical Observations.*]

10 But [t]thou hast [g]fully known [h]my doctrine, manner of life, [k]purpose, [l]faith, long-suffering, charity, patience,

11 [m]Persecutions, afflictions which came unto me [n]at Antioch, at Iconium, at Lystra; what persecutions I endured: [o]but out of *them* all the Lord delivered me.

12 Yea, and all that will [p]live godly in Christ Jesus [q]shall suffer persecution.

13 But [r]evil men and seducers shall wax worse and worse, deceiving, and [s]being deceived.

14 But [t]continue thou in the things which thou hast learned and hast been [u]assured of, [x]knowing of whom thou hast learned *them*;

15 And that [y]from a child thou hast known [z]the Holy Scriptures, [a]which are able to make thee wise unto salvation through faith which is in Christ Jesus.

16 [b]All Scripture *is* given by inspiration of God, [c]and *is* profitable [d]for doctrine, [e]for reproof, for correction, [f]for instruction in righteousness:

17 That [g]the man of God may be perfect, [i]thoroughly [h]furnished unto all good works.

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[t] Or, *thou hast been a diligent follower of.* Phil. 2:22. [g] Luke 1:3. 1 Tim. 4:6. *Gr.* [h] 16,17. 4:3. Acts 2:42. Rom. 16:17. Eph. 4:14. 1 Tim. 1:3. 4: 12,13. Tit. 2:7. Heb. 13:9. 2 John 9,10. [i] Acts 20:18. 26:4. 1 Thes. 1:5. 2 Pet. 3:11. [k] Dan. 1:8. Acts 11:23. 2 Cor. 1:17. 1 2:22. 2 Cor. 6,4—10. 1 Tim. 4:12, 6:11. 2 Pet. 1:5—7. [m] Acts 9:16. 20:19,23,21. Rom. 8:35—37. 1 Cor. 4:9—11. 2 Cor. 1:8—10. 4:8—11. 11:23—28. Heb. 10:33,34. [n] Acts 13:50,51. 14:2,5,19—21. [o] 4:17,18. Gen. 48:16. 2 Sam. 22:1.49. Job 5:19,20. Ps. 34:19. 37:40. 91:2—6,14. Is. 41:10,14. 43:2. Jer. 1:19. Dan. 6:27. Acts 9:23—25. 21:32,33. 23:10,12—24. 25:3,4. 2 Cor. 1:17,22. 2 Cor. 1:10. 2 Pet. 2:9. [p] 2 Cor. 1:12. 1 Tim. 2:2. 3:16. 6:3. Tit. 1:1. 2:12. 2 Pet. 3:11. [q] Ps. 37:12—15. Matt. 5:10—12. 10:22—25. 16:24. 23:34. Mark 10:30. Luke 14:26,27. John 15:19—21. 16:2,33. 17:14. Acts 14:22. 1 Thes. 3:3,4. Heb. 11:32—38. 1 Pet. 2:20,21. 3:14. 4:12—16. 5:9,10. Rev. 1:9,10. 7:14. 12:4,7—10. [r] *See on* 8. 2:16,17. 2 Thes. 2:6—10. 1 Tim. 4:1. 2 Pet. 2:20. 3:3. Rev. 12:9, 13:14. 18:23. [s] Joh 12:16. Is. 44:20. Ez. 14:9,10. 2 Thes. 2:11. [t] 1:13. 2:2. *See on* 1 Tim. 4:16. [u] Acts 17.31. Rom. 14:5. *marg.* Col. 2:2. 1 Thes. 1:5. Heb. 6:11. 10.22. [x] 15. 1 Thes. 2: 13. [y] 1:5. 1 Sam. 2:18. 2 Chr. 34:3. Ps. 71:17. Prov. 3:17. 22:6. Ec. 12:1. Luke 1:15. 2:40. [z] Dan. 10:21. Matt. 22:29. Luke 24:27,32,45. Acts 17:2. Rom. 1:2. 16:26. 1 Cor. 15:3,4. 2 Pet. 1:20,21. 3:16. [a] Ps. 19:7. John 5:39, 40. Acts 10:43. 13:29,38,39. 1 Pet. 1:10—12. 1 John 5:11,12. Rev. 19:10. [b] 2 Sam. 23:2. Matt. 21:42. 22:31,32,43. 26:54,56. Mark 12:24,36. John 10:35. Acts 1:16. 28:25. Rom. 3:2. 15:4. Gal. 3:8. Heb. 3:7. 4:12. 2 Pet. 1:19—21. [c] Ps. 19:7—11. 119:97—104,130. Jer. 23:22,32. Mic. 2:7. Acts 20:20,27. 1 Cor. 12:7. Eph. 4:11—16. [d] *See on* h. 10. [e] 4:2. Prov. 6:23. 15:10,31. John 3:20. Eph. 5:11—13. Heb. 11:1. *Gr.* [f] 2:25. Deut. 4:36. Neh. 9:20. Ps. 119:9,11. Matt. 13:52. Acts 18:25. Rom. 2:20. [g] *See on* 1 Tim. 6:11. [i] Or, *perfected.* [h] 2:21. Neh. 2:18. Acts 9.36. 2 Cor. 9.8. Eph. 2:10. Tit. 2:14. 3:1. Heb. 10:24.

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hypocrites or apostates. But they would not be able to proceed any further in their opposition to the gospel, than the limits prescribed to them in the wisdom of God: and at length their folly would be published to all men, even to their most devoted adherents; even as that of the magicians was, when "the boil was upon them" as well as on the other Egyptians. (*Notes*, *Ex.* 7:11,12,22,23. 8:7,8,18,19. 9:11.)

Which creep. (6) Ενδυνοντες, '*qui penitus intrant.*' Vulgate. Here only.—*Houses.*] Οικιας, *families. Matt.* 10:13. 23:14. *John* 4:53. 1 *Cor.* 16:15. *Phil.* 4:22.—*Silly women.*] Γυναικαρια, *mulierculæ.* 'Women, who were on one account or other insignificant.'—*Laden.*] Σεσωρευμενα. *Rom.* 12:20. (*Note*, *Is.* 1:4.)—*Knowledge of the truth.* (7) Επιγνωσιν αληθειας. 2:25.—*Reprobate.* (8) Αδοκιμοι. *Rom.* 1:28. 1 *Cor.* 9:27. 2 *Cor.* 13:5. *Heb.* 6:8.

V. 10—12. As a contrast to the base spirit of the deceivers before mentioned, the apostle reminded Timothy of his own conduct and ministry. He had indeed had full opportunity of knowing accurately the doctrine which St. Paul had preached in every place; "the manner" in which he had lived, the leading aim and "purpose" which he had pursued in the most determined manner; with every particular concerning his spirit, conduct, and ministry; he had fully considered these several particulars; and he had attained to a full acquaintance with them. (*Note*, 2 *Cor.* 6:3—10.) He had especially observed the patience with which he had endured persecutions in several places. It is highly probable that Timothy was converted to Christianity during the apostle's first progress through the cities of Asia Minor, and that he was an eyewitness of St. Paul's sufferings at that time. This satisfactorily accounts for his mentioning the persecutions which he endured at Antioch, Iconium and Lystra, rather than more recent ones which Timothy had not witnessed.—Antioch in Pisidia is evidently meant. (*Notes*, *Acts* 13:49—52. 14:5—7,19,20. 16:1—3.)—Indeed, it was a general rule, that if any man was determined to live a godly life, in dependence on the atonement and grace of the Lord Jesus, and according to his precepts, he would certainly be exposed to persecution. A "form of godliness," without any direct connexion with the doctrine of faith in a crucified Saviour: or a profession of that faith without the example of a godly life, might be endured and tolerated: but the open profession of "the truth as it is in Jesus," and a resolute attention to all the duties of vital godliness, would excite the scorn and enmity of mankind; nor could any abilities, wisdom, amiableness, or beneficence, secure a man from all the effects of their persecuting animosity.

Thou hast fully known. (10) Παρηκολουθηκας. "Thou hast been a diligent follower of." *Marg.* *Mark* 16:17. *Luke* 1:3. 1 *Tim.* 4:6.—*Manner of life.*] Αγωγη. Here only.—*Will live.* (12) Θελοντες ζην. 'Who purpose, and are willing to live.' (*Note*, *John* 7:14—17.)

V. 13. Instead of matters taking a more favourable turn, the apostle predicted, that "wicked men and seducing teachers" would grow more and more subtle, daring, callous, malicious, cruel, covetous, and ambitious; deceiving others, and being themselves deceived, by their own delusions, and by Satan's wiles. (*Note*, *Ez.* 14:9—11.)—The history of the Christian church, through all the subsequent ages, forms an awful demonstration, that he "spake as he was moved by the Holy Spirit:" so that all the declamations of infidels against the impostures, persecutions, wars, and massacres, occasioned by Christianity, are only so many attestations to the truth of the religion contained in the holy Scriptures, and in the profession and lives of a remnant through every age; and they bear against nothing but that spurious Christianity, which was long before predicted and condemned by the Spirit of prophecy.—The individual deceivers, whom the apostle had in the preceding verses described, would soon be put to shame, but others, succeeding them in the same course, would, from age to age, carry on a similar plan of deception, with more diabolical subtlety and iniquity; being themselves deceived by Satan, while employed by him to deceive mankind. (*Notes*, *Rev.* 12:7—12. 13:8—10. 19:17—21. 20:1—3.) The original word for "seducers," (γοητες,) signifies *magicians*, or *enchanters*, such as Jannes and Jambres had been; that is, men who, by lying pretences to miraculous powers, opposed that gospel which had been confirmed by real and indisputable miracles. (*Note*, 6—9.) Now it scarcely admits of a doubt, what company of men, since the apostle's days, have most exactly answered this description. (*Notes*, 2 *Thes.* 2:8—12. *Rev.* 13:11—17.)

V. 14—17. The apostle, applying what he had before stated, called on Timothy diligently to maintain and persevere in the profession and preaching of that doctrine, which he had learned and assuredly believed; knowing that, through his ministry, he had received it from God himself; and remembering, that it accorded to the holy Scriptures, with which he had from his childhood been acquainted. These, when properly understood, were "sufficient to render him wise unto salvation," and to instruct him in all things pertaining to it; as they all spoke of the promised Messiah, and prepared the mind for receiving him by faith, and submitting to his authority. (*Notes*, *Luke* 24:25—31,44—49. *John* 5:39—47. 1 *Pet.* 1:10—12. *Rev.* 19:9,10.) For all the writings of Moses and the prophets were "given by inspiration of God," to instruct men in divine things: and every part of them was not only perfect truth, but "profitable," to teach them "sound doctrine," respecting God and themselves, the eternal state, the way of acceptance and of holiness, and other most interesting and difficult subjects; to "reprove" and convince them of their errors and sins, that they might learn their guilt and danger, and so value and embrace the remedy proposed; to "correct" and regulate their judgment, affections, and conduct; and to "instruct" them in every part of universal righteousness, with the obligations, motives, and encouragements to it. Thus they were suited and sufficient, not only to make the Christian "wise unto salvation," and to direct his whole behaviour, but to perfect "the man of God," (*Note*, 1 *Tim.* 6:11,12.) the faithful minister of Christ; and fully to supply him with knowledge and wisdom, and whatever could tend to his fitness for every good work, in his private conduct and public services.—Doubtless this is still more emphatically true of the sacred Scriptures, now the canon of the New Testament also is completed.—The Old Testament, almost entirely in its present form, was called by the Jews, "The Scriptures," or "The Oracles of God:" now, if every thing which Christ and his apostles spoke on the subject, was exactly calculated to confirm them in this opinion, and to discredit all traditional revelations; and if the apostle here expressly declares, that the whole was divinely inspired; what are they doing, who, as professed friends to Christianity, and holding the office of pastors, nay, rulers of the Christian church, labour to persuade men, that the books of Moses, and other parts of the Old Testament, are *genuine* and *authentic* indeed; but speak so ambiguously on the point of their being divinely inspired, as to leave their readers in general to suppose, that they do not believe them to be so; or that this is a matter of subordinate consequence? (*Note*, *Rom.* 15:4—7.)

A child. (15) Βρεφους, *an infant.*—Children may then very early and profitably be made acquainted with the Scriptures.—*Given by inspiration of God.* (16) Θεοπνευστος. *Breathed*, or *inspired by God.* Here only. (*Notes*, *John* 20 19—23. 2 *Pet.* 1:20,21.)—*Thoroughly furnished.* (17) Εξηρτισμενος. *Acts* 21.5.

PRACTICAL OBSERVATIONS.

V. 1—9. The descent of a stone to the earth is not more natural, than fallen men's propensity to turn away from God so that, whatever means are used to bring them to love him and one another; the end will not be attained, unless by the

CHAPTER IV.

The apostle solemnly charges Timothy, to be diligent and faithful in his ministry, 1, 2; as ere long, men "would not endure sound doctrine," 3, 4; and as he, Paul, had nearly finished his work, was about to suffer martyrdom, and received the crown of righteousness, 5—8 He presses Timothy to come to him, and to bring Mark with him, as he was almost left alone; and gives him information, direction, and caution, in several particulars, 9—15. He shows Timothy how his brethren had forsaken him, and how the Lord had supported him, when called to answer before his persecutors; expressing his confidence in God for the future, 16—18; and he concludes with salutations and benedictions, 19—22.

I [a]CHARGE *thee* therefore before God, and the Lord Jesus Christ, [b]who shall judge the quick and the dead [c]at his appearing and [d]his kingdom;

2 [e]Preach the word; [f]be instant [g]in season, out of season; [h]reprove, rebuke, exhort, with [i]all long-suffering and doctrine.

3 For [k]the time will come, when [l]they will not endure sound doctrine; [m]but after their own lusts shall they heap to themselves teachers, [n]having itching ears;

4 And they shall [o]turn away *their* ears from the truth, and shall be turned [p]unto fables.

5 But [q]watch thou in all things, [r]endure afflictions, do the work of [s]an evangelist, [t]make full proof of thy ministry.

a 2:14. *See on* 1 Tim. 5:21. 6:13. b Ps. 50:6. 96:13. 98:9. Matt. 16:27. 25:31, &c. John 5:22—27. Acts 10:42. 17:31. Rom. 2:16. 14:9—11. 1 Cor. 4:4,5. 2 Cor. 5:9,10. 2 Thes. 1:7—10. 1 Pet. 4:5. Rev. 20:11—15. c 8. Col. 3:4. 1 Thes. 4:15,16. 1 Tim. 6:14. Tit. 2:13. Heb. 9:27,28. 1 Pet. 1:7. 5:4. 1 John 2:28. Rev. 1:7. d Luke 19:12,15. 23:42. 2 Pet. 1:11,17. e Ps. 40:9. Is. 61:1—3. Jon. 3:2. Luke 4:18,19. 9:60. Rom. 10:15. *See on* Col. 1:25,28. f Luke 7:4. 23:23. Acts 13:5. *marg.* Rom. 12:12. 1 Tim. 4:15,16. g John 4:6—10,32—34. Acts 16:13,31—33. 20:7,18—21. 28:16,30,31. h Col. 1:28,29. 1 Thes. 2:11,12. 5:14. 1 Tim. 5:20. Tit. 1:13. 2:15. Heb. 13:22. Rev. 3:19. i *See on* 2:24,25. 3:10. k *See on* 3:1—6. 1 Tim. 4:1—3. l 1 Kings 22:8,18. 2 Chr. 16:9,10. 24:20—22. 25:15,16. Is. 28:12. 30:9—11. Jer. 6:16,17. 18:18. Am. 7:10—13. Luke 20:19. John 8:45. Gal. 4:16. m 1 Kings 18:22. 2 Chr. 18:4,5. Jer. 5:31. 23:16,17. 27:9. 29:8. Mic. 2:11. Luke 6:26. John 3:19—21. 2 Pet. 2:1—3. n Ez. 33:32. Acts 17:21. *Gr.* 1 Cor. 2:1,4. o 1:15. Prov. 1:32. Zech. 7:11. Acts 7:57. Heb. 13:25. p 1 Tim. 1:4. 4:7. Tit. 1:14. 2 Pet. 1:16. q Is. 56:9,10. 62:6. Jer. 6:17. Ez. 3:17. 33:2,7. Mark 13:34,37. Luke 12:37. Acts 20:30,31. 1 Thes. 5:6. Heb. 13:17. Rev. 3:2. r *See on* 1:8. 2:3,10. 3:10—12. s Acts 21:8. Eph. 4:11. t Or, *fulfil*. Rom. 15:19. Col. 1:25. 4:17.

continual influence of his new-creating Spirit.—We need not therefore, wonder, that even "in the last days," under the fullest external revelation, which God has made to man, "perilous times soon came:" and professed Christians became "lovers of themselves," lovers of money, of honour, "and of pleasure, rather than lovers of God." Our land at this day abounds with such nominal disciples of Christ, as are here described. Some are selfish and covetous; others proud boasters and blasphemers; many regardless of their duty to parents or children, relatives and rulers; being "unthankful and unholy." Very many are slanderous, treacherous, intemperate, licentious, profligate, "fierce," implacable, "despisers of good men, traitors, heady, high-minded:" and who can number those, "who are lovers of pleasure rather than lovers of God?" Can any man seriously think that these crimes are less abominable in men called Christians, than they were in heathens? Can any one doubt, but that they will be more terribly punished? In fact, in proportion to the zeal and exactness, with which "the form of godliness" is retained, when "the power of it" is denied, the more criminal and dangerous men become, and the more should they be avoided and protested against. For when any form or notion of religion is made a cloak, or an excuse, or a compensation for wilful transgressions of the divine law; the danger becomes greater, than from men who openly cast off all regard to God. Hypocrisy, superstition, enthusiasm, and antinomianism, are infectious beyond other mental maladies: the poisonous draught is more dangerous, when so mingled as to resemble some valuable medicine; and "a wolf in sheep's clothing" is most dreadful to the unsuspecting flock. (*Notes*, *Matt.* 7:13—20.) Of this *genus*, (which is divided into various *species*, popish and protestant, ancient and modern, learned and unlearned,) there have ever been artful men, who have insinuated themselves, by pompous or plausible pretensions and flatteries, into the favour and confidence of the weakest, most credulous, most ignorant, and imaginative of the human species; and who have taken them captive, by soothing them into quietness, "when laden with sins, and led away with divers lusts." Those weak and deluded persons, who want a *safe* and *comfortable* religion, without self-denial, humiliation, and mortification of their lusts, "are ever learning, and never able to come to the knowledge of the truth;" and readily fall in with artful and interested deceivers of any description. For "as Jannes and Jambres withstood Moses," by aping his miracles, so do such men resist the truth by a counterfeit gospel; and by substituting visions, superstitions, or curious speculations, in the stead of repentance, faith, and holy obedience. Such delusions act like opiates; they lull the conscience into a soothing sleep, and increase the disease; and they are administered by men "of corrupt minds, who are reprobate concerning the faith," of whom all should beware. But, though it is grievous to perceive, that "evil men and seducers grow worse and worse, deceiving and being deceived:" we may yet rejoice that they cannot exceed their limits; that they cannot fatally delude the upright believer; and that at length, "their folly will be made manifest to all men," as that of their predecessors during a long succession of ages has uniformly been.

V. 10—17. In order to escape and expose every seduction, we ought to get well acquainted with the doctrine and example of the apostle; and to copy his "manner of life," his purpose, faith, long-suffering, charity, and patience." Let us then frequently reflect on his persecutions, supports, and deliverances: let us count our cost, and know assuredly, that "if any man determine to live godly in Christ Jesus, he must suffer persecution" in one way or other; as far as Providence will permit the enmity of men's hearts to break forth against him. Let us "continue in the things which we have learned" and professed to believe, endeavouring to get further acquaintance with "the holy Scriptures, which are able to make us wise unto salvation, by faith in Jesus Christ," who is the principal Subject both of the Old and New Testament. And let us learn to reverence the whole Bible, as every sentence in it was "given by inspiration from God, and is profitable" to instruct, reprove, correct, and guide us in the way of peace and holiness. Nothing more can be wanting to render the Christian or the minister perfectly qualified for every service required of him, and "thoroughly furnished unto every good work;" than a complete, believing, experimental, and practical knowledge of the whole Scriptures, in their genuine meaning and connexion, and the relation and proportion of one part to another. All religious error springs from ignorance, perversion, or misunderstanding of the Scriptures; from overlooking, objecting to, or explaining away some part of them; or from adding men's notions, inventions, superstitions, or new revelations to them, as of equal or superior authority. The way therefore to oppose error, is by promoting the solid knowledge of the word of truth, especially by the faithful preaching of the gospel: and the greatest kindness which we can do our children, is to bring them early acquainted with the Bible.—Thus we shall do something important, which may tend to preserve religion in the world, when we are removed out of it; and to perpetuate a succession of those who are "established in the faith," "wise unto salvation, and thoroughly furnished unto every good work." (*Notes*, *John* 15:12—16. 2 *Pet.* 1:12—15.) 'For it is evident, that the pious endeavours of Lois and Eunice, in bringing young Timothy acquainted with the holy Scriptures, laid the foundation of all his subsequent eminence and usefulness, in which he was inferior to none but the apostles. It is probable, that, while they were teaching the child to read, and treasure up in his memory, "the Oracles of God," they little thought what a harvest in future life would spring from the seed thus sown. But the Scripture warrants high expectations in this respect: and it may fairly be said, that the education of women in useful knowledge and genuine piety, in order that they might be qualified and disposed to instil good principles into the tender minds of children, would have the happiest effects towards reforming mankind, and diffusing the light of the gospel in the world.' *Memoir of Rev. Jerem. Newell, annexed to his funeral sermon by the author.*

NOTES.—CHAP. IV. V. 1—5. These repeated, solemn charges of the apostle, to so zealous and faithful a minister as Timothy, most emphatically show how difficult it is to fill up this important office, in a proper manner, to the end of life, especially in dangerous times. Again he called on his beloved Timothy, by the authority, and as in the presence of God, and of the Lord Jesus, who was appointed to "judge the living and the dead," at his last glorious appearing to complete the design of his mediatorial kingdom, and to gather his saints into his heavenly kingdom; (*Note*, 2 *Pet.* 1:10,11,16—18.) that he should "preach the word" of God as one in earnest, being "instant" and unwearied in his work "in season, and out of season," at stated times and occasionally; when the opportunity was more favourable, and when it was less so; to large congregations, in private circles, in obscure places, before friends, or enemies, to one, or to ten thousands of hearers; when it might be done with safety and credit, and when it exposed him to hardship, reproach, peril, or loss. Timothy, to whom this exhortation was given, had an infirm constitution; so that this excuse for remissness should not be too readily admitted. (*Note*, 1 *Tim.* 5:23.)—In thus preaching the word of God, he was charged to "reprove," with authority, the sins and negligences of professed Christians; to "rebuke" with sharpness those who were guilty of gross evils; and to "exhort," persuade, and beseech his hearers to attend to every part of the divine message, with the obedience of faith. (*Notes*, 1 *Thes.* 5:12—15. *Tit.* 2:15.) In this he was to persevere "with all long-suffering," though many should prove unruly, ungrateful, or slow to understand his instructions; and he must enforce his exhortations, by explaining, and applying the doctrines of the gospel, in the simplest and most convincing manner. In these important services he ought to be the more assiduous; as the time was about to come, when professed Christians would not "endure sound doctrine," the faithful salutary truths and practical instructions of the divine word: but, being "led away with divers lusts," would be exasperated or disgusted by it: and desire a doctrine, which gave them no disturbance or offence, whilst they indulged their several inclinations. They would therefore seek for "teachers after their own lusts;" and they would "heap unto themselves instructers of this stamp;" being dissatisfied without a large number of them, to gratify their love of novelty and variety, and to keep them in countenance

6 For I am now ready to be offered, [u]and the time of my departure is at hand.

7 I [x]have fought a good fight, [y]I have finished *my* course, [z]I have kept the faith:

8 Henceforth [a]there is laid up for me [b]a crown of righteousness, which the Lord, [c]the righteous Judge, shall give me [d]at that day: and not to me only, but unto all them also [e]that love his appearing. [*Practical Observations.*]

9 Do [f]thy diligence to come shortly unto me:

10 For [g]Demas [h]hath forsaken me, [i]having loved this present world, and is departed unto [k]Thessalonica; Crescens, to [l]Galatia; [m]Titus, unto Dalmatia.

11 Only [n]Luke is with me. Take [o]Mark, and bring him with thee: [p]for he is profitable to me for the ministry.

12 And [q]Tychicus have I sent [r]to Ephesus.

13 The [s]cloak that I left at [t]Troas with Carpus when thou comest, bring *with thee*, and the books, *but* especially the parchments.

14 [u]Alexander the coppersmith did me much

t Phil. 2:17. u Gen. 48:21. 50:24. Num. 27:12—17. Deut. 31:14. Josh. 23:14. 2 Pet. 1:14,15. x *See on* 1 Tim. 6:12. y John 4:34. Acts 13:25. 20:24. 1 Cor. 9:24—27. Phil. 3:13,14. Heb. 12:1,2. z 1:14. Luke 8:15. 11:28. John 17:6. 1 Tim. 6:20. Rev. 3:8,10. a Ps. 31:19. Matt. 6:19,20. Col. 1:5. 1 Tim. 6:19. b 2:5. Prov. 4:9. 1 Cor. 9:25. Jam. 1:12. 1 Pet. 5:4. Rev. 2:10. 4:4,10. c *See on* b 1. Gen. 18:25. Ps. 7:11. Rom. 2:5. 1 Thes. 1:5,6. Rev. 19:11. d 1:12,18. Mal. 3: 17. Matt. 7:22.-24:36. Luke 10:12. 1 Thes. 5:4. e Rom. 8:23. 2 Cor. 5:2. 1 Thes. 1:10. Tit. 2:13. Heb. 9:28. Rev. 1:7. 22:20. f 21. 1:4. g Col. 4:14. Philem. 24.

h 16. 1:15. Matt. 26:56. Acts 13:13. 15:38. 2 Pet. 2:15. i Luke 9:61,62. 14:26, 27,33. 16:13. 17:32. Phil. 2:21. 1 Tim. 6:10. 1 John 2:15,16. 5:4,5. k Acts 17:1, 11,13. l Acts 16:6. 18:23. Gal. 1:2. m 2 Cor. 2:13. 7:6. 8:6,16. Gal. 2:1—3. Tit. 1:4. n Acts 16:10. Col. 4:14. Philem. 24. o Acts 12:12,25. 15:39. Col. 4: 10. 1 Pet. 5:13. Hos. 14:4. p Matt. 19:30. 20:16. Luke 13:30. q Acts 20:4. Eph. 6:21. Col. 4:7. Tit. 3:12. r Acts 20:16,17,25. 1 Tim. 1:3. s 1 Cor. 4:11 2 Cor. 11:27. t Acts 16:8,11. 20:5—12. u Acts 19:33,34. 1 Tim. 1:20.

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in their delusions. Thus "their itching ears" would be humoured and pleased; they would "turn them away from the truth," with contempt and disgust, and pay all their attention to cunningly devised fables, and specious heresies. To oppose the progress of this corrupt leaven, which was even then beginning to work, Timothy was called upon to be "vigilant in all things," and to shun all pursuits, which might prevent him from watching against the fallacies, with which Satan and his servants would, in varied ways, endeavour to seduce men from the simplicity of Christ; (*Notes, Matt.* 13: 36—43. *Acts* 20:29—31. 1 *Pet.* 5:8,9.) to endure cheerfully all the afflictions, to which his zeal and faithfulness might expose him, from false brethren, or avowed enemies; to perform "the work of an evangelist," in the several places to which he might have access; and to "make full proof of his ministry," by trying to the uttermost every method of doing good to the souls of men, in the exercise of all its duties.—Timothy is said in the postscript, to have been 'ordained the first bishop of the church of the Ephesians;' but it seems, to me at least, that the office of an evangelist was superior to that of a diocesan bishop, as exercised in the earliest ages of Christianity. Those, however, who think otherwise, and consider Timothy as a bishop, should not forget the apostle's charge to bishops, to "preach the word, instant in season, out of season." For this too many seem to disregard. The evangelists appear to have been extraordinary assistants to the apostles, exercising great authority in their absence over the several churches which they visited: perhaps when that extraordinary office began to cease in the church, diocesan episcopacy was substituted; but it can only answer the same end in a smaller degree, and in one place; while the missionary part of an Evangelist's office continues essential to the promulgation of the gospel in every age. (*Marg. Ref.*) —'The twelve, after Christ's departure, had others whom they sent into some part of their charge.—These, when they were employed in preaching the gospel, to them that had not yet received it, the Scripture calls Evangelists.' *Hammond.* (*Notes, Acts* 21:7—14. *Eph.* 4:11—13.)

I charge. (1) Διαμαρτυρομαι. *Acts* 18:5. 20:21. 1 *Tim.* 5: 21.—*Be instant.* (2) Επιστηθι, *stand to it.* 'It importeth earnestness and diligence.' *Leigh.*—*In season.*] Ευκαιρως. *Mark* 14:11. Ευκαιρια, *Matt.* 26:16. *Luke* 22:6.—*Ps.* 9:9. *Sept.* Ευκαιρος, *Mark* 6:21. *Heb.* 4:16. Ευκαιρεω, *Mark* 6: 31. *Acts* 17:21. 1 *Cor.* 16:12.—*Out of season.*] Ακαιρως. *Unseasonably.* Here only. Ακαιρεομαι, *Phil.* 4:10.—*Heap.* (3) Επισωρευσουσι. Not elsewhere. Σωρευω, 3:6. *Rom.* 12:20.—*Having itching ears.*] Κνηθομενοι την ακοην. Not elsewhere.—*Make full proof of.* (5) Πληροφορησον. "Fulfil." *Marg.* 17. *Luke* 1:1. *Rom.* 4:21. 14:5.

V. 6—8. It behooved Timothy to act with the greater vigilance and fortitude, as the apostle foresaw that he himself should shortly suffer martyrdom, and was even now, as it were, pouring out his blood as a drink-offering to the honour of the Lord. (*Note, Phil.* 2:14—18.) For this approaching event he was ready: and he knew the time was at hand, when he should be removed out of the world, as the sojourner takes up his tent and departs to another place. (*Notes, 2 Cor.* 5:1—4. 2 *Pet.* 1:12—15.) He considered himself as one who had "finished his ministry," and had only the concluding scene to pass through: and since the time when Christ had chosen him to be his soldier, he was conscious that he had "fought a good fight;" he had valiantly contended against sin, the world, and Satan; he had, at Christ's command, through labours, perils, and sufferings, sought the subversion of "the kingdom of darkness," the deliverance of Satan's captives, and the advancement of the kingdom of Christ: this he had done, with the appointed "weapons of his warfare;" by faithful preaching, a holy example, fervent prayers, and patient sufferings. (*Notes,* 2:3—7. 2 *Cor.* 10:1—6. 1 *Tim.* 6:11—12.) He had "finished his course." He had set out to run the Christian race, "laid aside every weight," "pressed forward" through every obstable to the mark, and was now about to seize the prize. "I have waited for thy salvation, O LORD." (*Notes, Acts* 20:22—24. 1 *Cor.* 9: 24—27. *Phil.* 3:12—14. *Heb.* 12:1. 2 *Pet.* 1:12—15.) "He had also kept the faith" both in his profession, and in the execution of his important ministry. (*Notes,* 1:13,14. 1 *Tim.* 6: 20,21.) He therefore assuredly expected the "crown of righteousness;" that glory and immortality, which were prepared for all true believers in Christ, according to the measure of their grace, services, and sufferings in his cause. This the apostle knew had been "laid up for him," and he had now little more to do, than to receive and enjoy it (*Notes, Matt.* 25:34—40. *Col.* 1:3—8. 3:1—4. *Heb.* 10:32 34. 1 *Pet.* 1:3—5.) "The righteous Judge" would openly award it to him "in that day," to which he constantly called men's attention: as a sinner, indeed, he merited condemnation according to the law; but as a believer, whose faith had been abundantly shown by his works, he was entitled to "the reward of righteousness," according to the gospel. He expected "when absent from the body, to be present with the Lord," and to have abundant and satisfying pre-libations of his complete felicity, in the company of "the spirits of just men made perfect:" but the public declaration of his right to the conqueror's crown, and his admission to the full enjoyment of immortal glory, would be reserved for that day, when Christ shall appear to show his righteousness, as well as his mercy, in rewarding his faithful followers. (*Note,* 2 *Thes.* 1:5—10.) Nor was this "crown of righteousness" laid up "for him *only*," or for other eminent ministers or martyrs; but for all believers in every age and place, even for all "who love Christ's appearing." For they all expect, prepare, and wait for his second coming, they look for their gracious recompense from him at that period; they "endure hardships," and deny themselves the pleasures of the world, and give up its interests in hopes o that recompense; they regulate their habitual conduct, as those who believe 'that he will come to be their Judge; they long to see him as he is, to be freed by him from all sin, and to witness his triumph over all his enemies; and, as far as faith and hope exclude anxious doubts of their acceptance, they love the thoughts of his appearing to raise the dead and judge the world. (*Notes, Matt.* 24:45—51. 25:1—30. 1 *Thes.* 1:9,10. *Tit.* 2:13. *Heb.* 9:27,28. *Jam.* 5:9—11. 2 *Pet.* 3:10—13.)—*Crown of righteousness.* (8) *Notes, Jam.* 1:12. 1 *Pet.* 5:1—4. *Rev.* 2:10,11. 4:4,5,9—11.

Now ready to be offered. (6) Ηδη σπενδομαι. *Phil.* 2:17. —*Departure.*] Αναλυσεως. Not used elsewhere. From αναλυω, *to be dissolved*, or *loosed*. *Luke* 12:36. *Phil.* 1:23.

V. 9—13. The apostle greatly desired Timothy to come to him, as he was almost solitary in his imprisonment, and had scarcely any with him, whom he could employ in needful services. Demas, of whom he seems before to have judged very favourably, had forsaken him in his perilous situation, "having loved this present world." He had not courage to venture his life, by continuing with the apostle under his persecutions: he loved the world too much to give up all for Christ; and perhaps some prospect of secular advantage offered itself, with which he was caught, and he departed to Thessalonica in pursuit of it. Whether he finally apostatized or not, we cannot certainly tell: but the apostle "stood in doubt of him." (*Preface.—Col.* 4:14. *Notes,* 1 *John* 2:15—17.) —Two other helpers, known to Timothy, were gone to different places, about the work of the Lord with the apostle's approbation; so that "only Luke," his faithful companion in all his sufferings, continued with him. He therefore desired Timothy to bring Mark with him, who was employed in the same parts. Mark had once forsaken the apostle, having too much "loved this present world;" but he had repented, and had now regained his entire confidence, and might be "profitable to him for the ministry" at Rome, as he had been in other places. (*Note, Col.* 4:9—14. *P. O.* 7—18.) He also informed Timothy, that "he had sent Tychichus to Ephesus." This has been deemed a *decisive* proof, that Timothy was not at Ephesus at that time, and indeed it greatly favours that conclusion: but *possibly*, Tychicus might be sent by another way than the bearer of this epistle, and calling at other places might not arrive till afterwards; and the apostle might mean, that he had sent Tychicus to supply Timothy's place at Ephesus, that he might come to him the sooner.—Among these informations and directions, we find St. Paul desiring Timothy to bring his cloak to him. If the word means a cloak, or upper garment, (as it seems to do,) which he supposed he might want at the approach of winter, this a remarkable proof of his poverty to the end of his life, that we should

evil: the Lord [x]reward him according to his [y]works:

15 Of whom [z]be thou ware also; for he hath greatly [a]withstood our [b]words.

16 At my first [a]answer [b]no man stood with me, but all *men* forsook me: [c] *I pray God* that it may not be laid to their charge.

17 Notwithstanding, [d]the Lord stood with me, and [e]strengthened me; that [f]by me the preaching [g]might be fully known, and *that* all the Gentiles might hear: [g]and I was delivered out of the mouth of the lion.

18 And the Lord shall [h]deliver me from every evil work, [i]and will preserve *me* unto his heavenly kingdom; [k]to whom *be* glory for ever and ever. Amen.

19 Salute [l]Prisca and Aquila, and [m]the household of Onesiphorus.

20 [n]Erastus abode at Corinth: but [o]Trophimus have I left at [p]Miletum [q]sick.

21 Do [r]thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus and Claudia, [s]and all the brethren.

22 [t]The Lord Jesus Christ *be* with thy spirit. [u]Grace *be* with you. Amen.

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x 1 Sam. 24:12. 2 Sam. 3:39. Ps. 28:4. 109:5—20. Jer. 15:15. 18:19—23. 2 Thes. 1 6. 1 John 5:16. Rev. 6:10. 18:6,20. y Matt. 10:16,17. Phil. 3:2. z *See on* 3 8. a Or, *preaching.* a Acts 22:1. 25:16. 1 Cor. 9:3. 2 Cor. 7:11. Phil. 1: 7,17. 1 Pet. 3:15. *Gr.* b *See on* 10. Ps. 31:11—13. Mark 14:50. John 16:32. c Acts 7 60. d Ps. 37:39,40. 109:31. Jer. 15:20,21. 20:10,11. Acts 18.9,10. 23:11. 27:23,24 e Is. 41:10,14. *See on* 2 Cor. 12:9,10. f Luke 21:15. Acts 9:15. 26: 17,18. Rom. 16:25,26. Eph. 3:3. Phil. 1:12—14. g Ps. 22:21. Prov. 20:2. 28:15. Jer. 2:30. Dan. 6:22,27. Heb. 11:33. 1 Pet. 5:8. h Gen. 48:16. 1 Sam. 25:39. 1 Chr. 4:10. Ps. 121:7. Matt. 6:13. Luke 11:4. John 17:15. 1 Cor. 10:13. 2 Cor. 1:10. 2 Thes. 3:3. i 1:12. Ps. 37:28. 73:24. 92:10. Matt. 13:43. 25:34. Luke 12 32. 22:29. John 10:28—30. 1 Thes. 5:28. Heb. 12:28. Jam. 2:5. 1 Pet. 1:5. Jud 1,24. k *See on* Rom. 11:36. 16:27. Gal. 1:5. 1 Tim. 1:17. 6:16. Heb. 13:21 1 Pet. 5:11. Jude 25. l Acts 18:2,18,26. Rom. 16:3,4. 1 Cor. 16:19. *Priscilla* m 1:16—18. n Acts 19:22. Rom. 16:23. o Acts 20:4. 21:29. p Acts 20.15,17 *Miletus.* q Phil. 2:26,27. r 9,13. 1:4. s Rom. 16:21—23. 1 Cor. 16:20. 2 Cor 13:13. Phil. 4:22. 2 John 13. 3 John 14. t Matt. 28:20. *See on* Rom. 16:20 2 Cor. 13:14. Gal. 6:18. Philem. 25. u *See on* Rom. 1:7. 1 Cor. 16:23. Eph. 6. 24. Col. 4:18. 1 Tim. 6:21. 1 Pet. 5:14. Rev. 22:21.

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need to send so far for a garment to keep him warm during the remnant of his days! (*Notes*, 1 *Cor.* 4:9—13. 2 *Cor.* 6:3—10. 11:24—27.)—What books and parchments were meant, Timothy would know; but it is in vain for us to conjecture. As Troas was not in the direct road from Ephesus to Rome, this may be urged as a proof that Timothy was not then at Ephesus: but it is not certain, that he might not go by another way, to call upon some of the churches with which he was connected.—These directions favour the opinion, that the apostle had been hurried away, by his persecutors, from these eastern regions; without being allowed leisure, either to accomplish his plans, or to take with him those things which he intended.

V. 14, 15. It is not certain, though highly probable, that this was the same Alexander, of whom we have before read. (*Acts* 19:33. 1 *Tim.* 1:20.) The apostle, however, was assured that the person spoken of was an incurable apostate, or enemy to Christ. Perhaps, after having been excommunicated, he had openly renounced Christianity, and did every thing he could to stir up persecution against St. Paul and the believers, and to obstruct the success of the gospel: and it is not improbable, that he took an active part in the apostle's being apprehended by his persecutors, and hurried away to Rome. Speaking, however, by the Spirit of prophecy, he denounced this awful sentence on him for a warning to others. *We* cannot *certainly* know, who are given up to final obduracy; and must therfore persevere in praying for our enemies and persecutors. (*Notes*, *Matt.* 12:31,32. *Heb.* 6:4—6. 10: 26—31. 1 *John* 5:16—18.)—It is worthy of special notice, that all those passages in the book of Psalms, which, as containing predictions or imprecations on the enemies of David, or rather of Christ the Antitype, are considered even by many pious persons inconsistent with the Christian dispensation, are exactly for substance, the same as the language of the apostle in this place; that is, of one speaking by the Spirit of prophecy. Did the Spirit of God, who spake by David, (*Note*, 2 *Sam.* 23:3,4.) dictate to him a vindictive language, contrary to that which he dictated to the apostles of Christ? Is not this supposition highly dishonourable both to the word of God, and to the Spirit which inspired it? (*Notes*, *Deut.* 27:15. *Ps.* 69:22—28. 109:6—20.)—Timothy was moreover warned to beware of the malignant and subtle machinations of this wicked man; as he would do as much to injure him, and withstand his words, as he had done in opposing the apostle and his doctrine.

Reward. (14) Αποδωη.

V. 16—18. When the apostle was at first, during his second imprisonment, called before the emperor, (or the prefect of the city in his absence, as it is more generally thought,) to make his defence, none of the Christians at Rome had courage to stand by him; but all forsook him to provide for their own safety, even as the apostles had forsaken Christ, when he was apprehended. (*Notes*, *Matt.* 26:25—35,47—56. *John* 16:31—33. 18:4—9.) The cruel persecutions of the Christians at Rome, under Nero, seem to have preceded the writing of this epistle. Numbers had then been put to death, in the most dreadful manner, or driven from the city; and the rest seem to have been greatly intimidated: so that on this important occasion none were found who ventured to attend the apostle to the tribunal. This was a very criminal weakness, the effect of unbelief; but the apostle prayed that it "might not be laid to their charge." (*Notes*, 14,15. *Luke* 22: 21—23,31—34.)—But, though deserted by man, the Lord was graciously pleased to "stand with him," and make him sensible of his presence, favour, and protection: thus giving him strength of faith, courageously to bear witness to the truth before his persecutors; (*Note*, 2 *Cor.* 12:7—10.) that so "the preaching," even the gospel of Christ, might be fully known, by those in authority, and by all present; and that it might, by means of these events, be circulated among the Gentiles in distant nations with the most overbearing evidence of its divine authority. (*Note*, 1—5.) Indeed, though his judge was powerful and outrageous; he had been, for that time, "delivered" from him, as out of a lion's mouth. (*Notes*, *Dan.* 6:18—23. *Heb.* 11:32—34.) Perhaps the apostle had in view that "adversary, who goeth about as a roaring lion, seeking whom he may devour;" and who was not entirely without hope, that the fear of death would induce Paul to renounce the faith; and that he should thus seize upon his soul. (*Note*, 1 *Pet.* 5:8,9.) The apostle did not expect to escape martyrdom: but he was confident that "the Lord would deliver him from every evil work," not suffering Satan to prevail against him, to induce him to do any thing inconsistent with the honour of the gospel, or the benefit of his soul; and "that he would preserve him to his heavenly kingdom." (*Marg. Ref.* h. *Notes*, *Gen.* 48:16. *Matt.* 6:13.) Instead therefore of complaints or despondency, he was ready to ascribe "glory to the Lord for ever and ever;" or to "ages of ages," that is, to eternal ages. "Amen."

Answer. (16) Απολογια. See on *Acts* 22:1.—I pray God, *that it may not be laid to their charge.*] Μη αυτοις λογισθειη. "May it not be imputed to them." *Rom.* 4:3, &c. 24. 5:3. 24. 5:3. 2 *Cor.* 5:19. (*Note*, *Acts* 7:54—60.)

V. 19—22. Prisca, or Priscilla, and Aquila were near to the place where Timothy resided: but, as they frequently changed their abode, this does not determine where he then was. (*Notes*, *Acts* 18:1—6,18—23. *Rom.* 16:3,4.) The same remark may be made concerning the family of Onesiphorus. (*Note*, 1:16—18.) The apostle had probably been attended by Erastus and Trophimus, when he last parted with Timothy: but the former abode at Corinth, and the latter was left sick at Miletum; the Lord not seeing good to enable the apostle to work a miracle for his recovery. Having again desired Timothy to come to him before winter, (probably apprehending that he might otherwise come too late to see him,) he concluded with repeated prayers and benedictions.—Surely, every reader must be fully satisfied, from reading the close of this epistle, that St. Peter was not at Rome when it was written: if therefore, he suffered martyrdom, at the same time when the apostle Paul did, according to ancient tradition, he must have arrived at that city, after this epistle had been sent. Timothy accompanied the apostle from Corinth, through Macedonia, probably to Miletus, when he went to Jerusalem before his first imprisonment at Rome. (*Acts* 20:4—16.) It would therefore have been wholly superfluous to inform him concerning Erastus, if that voyage had been spoken of: and Trophimus accompanied the apostle to Jerusalem. (*Acts* 21:29.)—Some, indeed, suppose Miletum in Crete, mentioned by Homer, to be intended; but, in that case, St. Paul must have left Trophimus there, at some time subsequent to the voyage towards Rome, in which he suffered shipwreck; for no intimation of such an event is given in that narrative.—Martial, a Roman poet, who lived about this time, mentions Pudens and Claudia: and some suppose, that the same persons are here meant, and that they were converted to Christianity, by the apostle, during his imprisonment.—*The Lord Jesus* be *with thy spirit.* (22) What would a well-informed protestant think of a similar prayer, in which the name of any saint, any mere man, or created being was inserted, instead of "the Lord Jesus?" Would it not be considered as an act of idolatry, and that justly? And would not papists bring it as a voucher for their worship of saints, with much plausibility?—But Jesus is "Emmanuel, God with us." (*Notes*, *Matt.* 1:22,23. 28:19,20.)

PRACTICAL OBSERVATIONS.

V. 1—8. The importance of the work of ministers, the peculiar temptations to which they are exposed, and the multiplied evil effects of their unfaithfulness or negligence, concur in rendering it needful, most solemnly and repeatedly, to charge the most zealous of them, as "in the presence of God and of the Lord Jesus," before whom they must shortly appear, to give an account of their stewardship; that "they preach the word, instant in season, out of season," to few or many, as opportunities offer; like men engaged in the work, who make it their one great business and pleasure; without consulting their own ease, interest, or reputation, or shrinking from hardship, reproach, or persecution; and that they "reprove, rebuke, exhort," with forbearance and perseverance, with plain instructions, and close application. This is the more indispensable, as the time is indeed now *come*, when even a large majority of professed Christians "will not endure

sound doctrin :" they are offended by the humbling truths of the gospel, or ..y the heart-searching, distinguishing, practical truths of Scripture, which detect their sins, and show the necessity of mortifying their peculiar lusts: and they desire to be soothed and flattered in the indulgence of them, and to have "teachers according to them." Hence some admire complaisant, ingenious, or eloquent harangues: others prefer curious, speculative disquisitions; or virulent invectives, on men of diverse sects and sentiments. Thus their consciences are quieted, and their self-preference and contempt of others, are humoured, together with a curious and captious temper. And because "they have itching ears," the pruriency of which is not easily quieted, "they heap to themselves teachers," and always require new voices, new gifts, new notions; till their ears are wholly "turned from the truth, and they are turned unto fables." This should induce those who love souls, "to watch in all things," to venture and endure all painful effects of faithfulness, to take every opportunity of preaching the pure gospel; and to "make full proof of their ministry," that they may do all the good in it which they possibly can. In doing this, they should be quickened by the consideration, that their brethren, one after another, are taken away, or laid aside; and that their own term of usefulness will soon expire. In this "manner of life," however, we may hope to "be ready" for the stroke of death, when the time of our departure arrives: for the diligent Christian, or faithful minister, who is conscious of having acted in good measure consistently with his profession, may with comfort say, at the close of his days, "I have fought the good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me at that day, and to all who love his appearing." The true believer will give all the praise to divine grace, and expect acceptance only by faith in Christ: but his conduct will prove, that "he hath loved the Lord, who first loved him," and that he has exercised the faith of God's elect. (*Notes, Rom.* 8: 28—31. 1 *John* 4:19.) Such a man may, therefore, amidst poverty, contempt, pain, sickness, and the agonies of death, "rejoice in hope of the glory of God." But this triumphant language cannot properly be adopted, when most needed by those who have been negligent, lukewarm, and unfaithful in the service of God, from the time of their supposed conversion. In proportion as the duties of a man's place and station are neglected, his evidence of an interest in Christ must be obscured; and uncertainty and discouragement may probably distress his closing scene. (*Note, Heb.* 4:1,2. *P. O.* 1—11.)

V. 9—22. There are various characters in the visible church, and various changes take place among ministers Some, who have apparently "run well, are hindered," and forsake the Lord and his faithful servants, "loving this present world:" others are recovered from grievous backslidings, and become "profitable for the ministry:" and not a few turn open apostates or virulent opposers, "doing much harm" to the servants of Christ, and greatly withstanding their words; whom "the Lord will reward according to their works." Others bring their characters into doubt, or incur disgrace, by their cowardice in times of danger; and their brethren are called on to pray for them, that "the Lord would not lay that sin to their charge." But a few proceed with diligence and courage in every circumstance: though "no man stands with them, the Lord is with them" to strengthen and comfort them; he "gives them a mouth and wisdom, which all their enemies cannot gainsay;" (*Note, Luke* 21:12—19, *v.* 15.) he delivers them from outward dangers and enemies, as long as it is good for them; he "preserves them from the mouth of the lion," which would destroy their souls; and he "keeps them from every evil work even unto his heavenly kingdom." Unnumbered multitudes are now before the throne, giving glory to his name: may we be followers of them; may "the Lord Jesus be with our spirits," to comfort and sanctify them; and may his grace be with all his disciples and ministers in every place! Amen.

THE EPISTLE OF PAUL THE APOSTLE TO TITUS.

It is remarkable, that Titus, of whom the apostle repeatedly speaks in terms of the highest approbation and most cordial affection in his epistles, is not once mentioned in the Acts of the Apostles. (*Notes*, 2 *Cor.* 2:1,2,13. 7:5—7. 8:16—24. 12:17—21. *Gal.* 2:1—5.) Nor is any thing recorded, concerning St. Paul's labours in Crete, now called Candia, a large island in the Mediterranean Sea. It is indeed probable, that the gospel was made known there at an early period; as there were Cretes present on the day of Pentecost, to witness the stupendous miracles of that glorious season; and to hear the unanswerable sermon of St. Peter, on that wonderful occasion. (*Acts* 2:11.) If, however, any, who were then converted, on their return home, made known the gospel to their neighbours; the joyful report from them would reach none but the Jews and proselytes. But no information is given us of what passed in that island, at that time, or afterwards; except as this epistle shows, that St. Paul had labored there. Probably, this was subsequent to his first imprisonment at Rome, and before his second. He seems to have had very great success in his ministry, in that island; but, by some means, to have been hurried thence, before he could order the state of the churches, in a regular manner. (*Note*, 2 *Tim.* 4:9—13.) He, therefore, left Titus there, to settle the churches in the several cities of the island, according to the apostolical plan in other places.—Tradition, and ecclesiastical records, have made Titus bishop of Crete: and, because so large an island, renowned for a hundred cities, was an extensive charge; some have conferred on him the title of *archbishop*. But I am by no means convinced, that even this title would not have been a derogation from his real dignity as an evangelist.—'If by saying Timothy and Titus were bishops, the one of Ephesus, the other of Crete, we understand that they took upon them these churches, or dioceses, as their fixed and particular charge, in which they were to preside for the term of life; I believe that Timothy and Titus were not thus bishops: For both Timothy and Titus were evangelists.—Now the work of an evangelist, says Eusebius, was this, to lay the foundation of churches in barbarous nations, to constitute them pastors; and having committed to them the cultivating of those new plantations, they passed on to other countries.—As to Titus, he was only left in Crete, "to ordain elders in every city, and to set in order the things that were wanting." Having therefore done that work, he had done all that was assigned him in that station, and therefore St. Paul sends for him the very next year to Nicopolis.' *Whitby*. It is, however, recorded, that he afterwards returned to Crete, and died there, when ninety-four years of age.—Dr. Whitby never doubted, nor does the author of these notes at all doubt, that diocesan episcopacy was generally introduced into the churches, even during the lives of some of the apostles. But the office of an evangelist of old, and that of a true missionary at present, should be considered as perfectly distinct from that of a *bishop;* and, *in some respects*, (especially as a general commission, to preach the gospel to the nations,) superior to it.—The postscript states that the epistle was written from Nicopolis in Macedonia: but, had this been the case, the apostle would have said, "I have determined *here* to winter," not "*there* to winter." (3:12.) There were several cities called Nicopolis; and it is not certain which is here meant The scope and instructions of this epistle are similar to those of the two preceding.

CHAPTER I.

The apostle shows the nature and importance of his office, and salutes Titus, 1—4. He states for what purpose Titus had been left in Crete, 5; and what manner of persons should be ordained to the ministry, 6—9. He exposes the dangerous principles and the selfishness of the false teachers, "whose mouths must be stopped," 10, 11: and the bad national character of the Cretians; whom Titus must "sharply rebuke" and instruct, that "they may be sound in the faith," 12—16.

PAUL, [a]a servant of God, and an apostle of Jesus Christ, according to [b]the faith of God's elect, and [c]the acknowledging of the truth which is [d]after godliness;

2 [e]In [f]hope of [f]eternal life, which [g]God, that cannot lie, [h]promised [i]before the world began;

3 But hath [k]in due times [l]manifested his word through preaching, [m]which is committed unto me, according to the commandment of [n]God our Saviour;

a *See on* 1 Chr. 6:49. Rom. 1:1. Phil. 1:1. b John 10:26,27. Acts 13:48. Eph. 2:8. 2 Thes. 2:13,14. 1 Tim. 1:5. c Col. 2:2. 2 Tim. 2:23. 1 John 2:23. d 2: 11,12. 1 Tim. 1:4, 3:16. 6:3. 2 Pet. 1:3. 3:11. e Or, *For.* e 2:13. 3:7. John 5: 39. 6:68. Rom. 2:7. 5:2—4. Col. 1:27. 1 Thes. 5:8. 2 Tim. 2:10. 1 Pet. 1:3,4. 1 John 2:25. 3:2,3. Jude 21. f Matt. 25:46. Mark 10:17,30. John 3:15,16. 6:54. 10:28. 17:2. Rom. 5:21. 6:23. 1 Tim. 6:12,19. 1 John 5:11—13:20. g Num. 23: 19. 1 Sam. 15:29. 2 Tim. 2:13. Heb. 6:17,18. h 2 Tim. 1:1,9. Rev. 17:8. i Prov. 8:23—31. Matt. 25:34. John 17:24. Acts 15:18. Rom. 16:25. 1 Pet. 1:20—23. Rev. 13:8. k Dan. 8:23. 9:24—27. 10:1. 11:27. Hab. 2:3. Acts 17:26. Rom. 5:6. Gal. 4:4. Eph. 1:10. 1 Tim. 2:6. l Mark 13:10. 16:15. Acts 10:36. Rom. 10: 14,15. 15:19. 16:26. Eph. 2:17. 3:5—8. Phil. 1:13. Col. 1:6,25. 1 Thes. 2:5,6. Rev. 14:6. m *See on* 1 Cor. 9:17. 1 Tim. 2:7. 2 Tim. 1:11. n 2:10,13. 3:4—6. Is. 12:2. 45:15,21. *See on* 1 Tim. 1:1. 2:3. 4:10.

NOTES—CHAP. I. V. 1—4. St. Paul was "a servant of God," as he was "an apostle of Christ;" the former was his general character, the latter his special employment. (*Note, Rom.* 1:1—4.) His apostolical office was "according

4 To [o]Titus, [p]*mine* own son after [q]the common faith: [r]Grace, mercy, *and* peace, from God the Father, and the Lord Jesus Christ [s]our Saviour.

5 For this cause [t]left I thee in [u]Crete, that thou shouldest [x]set in order the things that are [y]wanting, [z]and ordain elders in every city, as I had appointed thee:

6 If [a]any be blameless, [b]the husband of one wife, [c]having faithful children, [d]not accused of riot, [d]or unruly.

7 For [e]a bishop must be blameless, [f]as the steward of God; [g]not self-willed, [h]not soon angry, [i]not given to wine, [k]no striker, [l]not given to filthy lucre;

8 But [m]a lover of hospitality, [n]a lover of [l]good men, [o]sober, just, holy, temperate;

9 [p]Holding fast [q]the faithful word [z]as he hath been taught, that he may be able by [r]sound doctrine both to exhort and [s]to convince the gainsayers. [*Practical Observations.*]

10 For [t]there are many unruly and vain talkers and deceivers, [u]especially they of the circumcision:

11 Whose [x]mouths must be stopped, who [y]subvert whole houses, teaching things which they ought not, for [z]filthy lucre's sake.

12 One [a]of themselves, *even* a prophet of their own, said, The Cretians *are* always [b]liars, evil beasts, slow bellies.

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o 2 Cor. 2:13. 7:6,13,14. 8:6,16,23. 12:18. Gal. 2:3. p *See on* 1 Tim. 1:2. 2 Tim. 1:2. q Rom. 1:12. 2 Cor. 4:13. 2 Pet. 1:1. Jude 3. r *See on* Rom 1:7. 1 Tim. 1:2. 2 Tim. 1:2. s *See on* 3 Luke 2:11. John 4:42. 2 Pet. 1:11. 2:20. 3:2,18. 1 John 6:14. t 1 Tim. 1:3. u Acts 2:11. 27:7,12,21. x 1 Chr. 6:32. Ec. 12:9. Is. 44:7. 1 Cor. 11:34. 14:40. Col. 2:5. * Or, *left undone.* y Acts 14:23. 2 Tim. 2:2. z *See on* 1 Tim. 3:2—7. a Lev. 21:7,14. Ez. 44:22. Mal. 2:15. Luke 1:5. 1 Tim. 3:12. b Gen. 18:19. 1 Sam. 2:11,22,29,30. 3:12,13. 1 Tim. 3:4,5. c Prov. 28:7. d 10. 1 Thes. 5:14. e 5. Phil. 1:1. 1 Tim. 3:1. f Matt. 24:45. Luke 12:42. 1 Cor. 4:1,2. 1 Pet. 4:10. g Gen. 49:6. 2 Pet. 2:10. h Prov. 14:17. 15:18. 16:32. Ec. 7:9. Jam. 1:19,20. i 2:3. Lev. 10:9. Prov. 31:4,5. Is. 28:7. 56:12. Ez. 44:21. Eph. 5:18. 1 Tim. 3:3. k 2 Tim. 2:24,25. *Gr.* l Is. 56:10,11. *See on* 1 Tim. 3:3,8. 1 Pet. 5:2. m *See on* 1 Tim. 3:2. n 1 Sam. 18:1. 1 Kings 5:1,7. Ps. 16:3. Am. 5:15. 1 John 3:14. 5:1. † Or, *good things.* o 2:7. 2 Cor. 6:4—8. 1 Thes. 2:10. 1 Tim. 4:12. 6:11. 2 Tim. 2:22. p Job 2:3. 27:6. Prov. 23:23. 1 Thes. 5:21. 2 Thes. 2:15. 2 Tim. 1:13. Jude 3. Rev. 2:25. 3:3,11. q 1 Tim. 1:15. 4:9. 6:3. 2 Tim. 2:2. ‡ Or, *in teaching.* r 2:1,7,8. 1 Tim. 1:10. 2 Tim. 4:3. s 11. Acts 18:28. 1 Cor. 14:24. 2 Tim. 2:25. t Acts 20:29. Rom. 16:17,18. 2 Cor. 11:12—15. Eph. 4:14. 2 Thes. 2:10—12. 1 Tim. 1:4. 6:3—5. 2 Tim. 3:13. 4:4. 2 Pet. 2:1,2. 1 John 2:18. 4:1. Rev. 2:6,14. u Acts 15:1,24. Gal. 1:6—8. 2:4. 3:1. 4:17—21. 5:1—4. Phil. 3:2,3. x 9. 3:10. Ps. 63:11. 107:42. Ez. 16:63. Luke 20:40. Rom. 3:19. 2 Cor. 11:10. y Matt. 23:14. 2 Tim. 3:6. z *See on* 7. Is. 56:10,11. Jer. 8:10. Ez. 13:19. Mic. 3:5,11. John 10:12. 2 Pet. 2:1—3. a Acts 17:28. b Rom. 16:18. 1 Tim. 4:2. 2 Pet. 2:12—15. Jude 8—13.

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to the faith of God's elect;" (*Notes, John* 10:14—18,26—31. *Acts* 13:42—48. 2 *Thes.* 2:13,14.) and was intended to bring numbers to believe in Christ; and to encourage, increase, and direct the faith of those who already believed. (*Note,* 2 *Tim.* 2:8—13.) This he performed, by professing and publicly declaring the "truth which is after godliness." Thus men would understand, receive, and profess those truths, which, being truly believed, bring those who have been alienated from God, to reverence, trust, love, and worship him, as his obedient children and devoted servants. (*Note,* 1 *Tim.* 3:16.) This truth he preached, and his converts acknowledged, amidst manifold trials, "in hope of eternal life, which God, who cannot lie," (that is, break his word, or deceive those who trust in him,) "had promised before eternal times;" namely, to Christ, as their Surety. (*Note,* 2 *Tim.* 1:9.) This purpose, or promise, had been concealed, or but in part revealed, in former ages: but in due time God "had manifested" it, as "his word, through preaching," or by the preaching of the gospel, which had been committed to the apostle, "according to the commandment," or appointment, "of God our Saviour." (*Note,* 2 *Tim.* 1:10.) He therefore wrote to Titus, "his *genuine* son, in that faith," which was common to all true Christians; as he had been converted by his ministry, and trained up under him, for the work of an evangelist: (*Marg. Ref.* o, p.) and in his behalf he presented his usual devout desires and prayers for "grace, mercy, and peace." (*Notes, Rom.* 1:5—7. 1 *Tim.* 1:1,2. 2 *Tim.* 1:2.)—The expression, "God our Saviour," seems here to relate to the Godhead without distinction of persons; and in some places it refers to the person of the Father, as saving us by his beloved Son. (*Notes,* 3:4—7. 1 *Tim.* 1:1,2.)—Some explain the words rendered, "before the world began," to relate to the promise made to Adam, or to Abraham, before the promulgation of the Mosaic law. But I must think, that the interpretation above given is far more obvious. If indeed Christ be "the Chosen of God," the Surety and Representative of "all who were given to him:" (*Notes, John* 6:36—40. 17:1—3.) eternal life was promised to him, in behalf of his people, of all who in every age should believe in him, "before the world was;" in consequence of his engagement to become incarnate, and to be obedient even to the death upon the cross. "Known unto God are all his works, from the beginning of the world." Allow this, (and who will venture to deny it?) and then the promise of eternal life to the divine Logos, in behalf of all his people, is clear, and the meaning satisfactory; which, in my judgment at least, the other interpretations by no means are.

Cannot lie. (2) Ἀψευδὴς. Surely this was not from want of liberty or power, but through the *moral inability* of perfect holiness. (*Note,* 2 *Tim.* 2:8—13, *v.* 13.)—*Before the world began.*] Πρὸ χρονων αἰωνιων. *Rom.* 16:25. 2 *Tim.* 1:9. *Notes, Matt.* 25:34—40. 1 *Pet.* 1:17—21. *Rev.* 13:8—10.—*Committed unto me.* (3) Ἐπιστευθην ἐγω. *Note,* 1 *Tim.* 1:8—11.

V. 5—9. Titus had been left in Crete, "to set in order," or regulate, "the things which were wanting," in the government, worship, and discipline of the churches; and especially "to ordain elders in every city," in which there were converts to Christianity. (*Notes, Acts* 14:21—23. 1 *Tim.* 5:21,22, 24,25. 2 *Tim.* 2:1,2.) There were many cities in this populous island, and the apostle must have been very successful during his stay there: but probably many had before been converted to Christianity; and there is no ground to conclude that churches were planted in all, or even the greatest part of these cities. The character and qualifications of those eligible to be pastors, (who are called *elders* and *bishops* indiscriminately; *Notes, Acts* 20:17. *Phil.* 1:1.) correspond to what has before been considered: but it is here added, that they ought to be such, as "had believing children." They must not be admitted to the pastoral office, who had children grown up; if these did not embrace Christianity, or were accused of riot and licentiousness, or would not be governed, and restrained from scandalous vices. The pastors must be chosen from those, who had for some time professed the gospel, when that could be done: but if their children proved untractable, it would at least be thought, that they did not know how to govern their own families; and the misconduct of the children might reflect disgrace upon the Christian religion, as well as weaken the hands of their parents in the public ministry. (*Notes,* 1 *Tim.* 3:1—7.) For the overseer and steward of God's household (*Note,* 1 *Cor.* 4:1,2.) must be an irreproachable person; and not of an overbearing, self-willed, dogmatical temper, who could not endure to be opposed or contradicted. To the other excellencies of his character, it was needful that he should be a man, who "held fast" in a steady, consistent profession, "the faithful word" of the gospel, according as it had been taught by the apostles; without having perverted or sophisticated it, as many did. (*Notes, Job* 2:1—3. 23:8—12. *Prov.* 23:23. 2 *Tim.* 1:13,14. *Rev.* 2:12,13,24—28. 3:10,11.) Thus he would be a judicious, experienced, able defender of its truths; competent, by substantial, salutary, and holy doctrine, in every particular, to exhort the disciples to steadfastness in the faith, and to an honourable conduct; and to confute, convince, or silence gainsayers, who opposed or corrupted the truth.

Set in order. (5) Ἐπιδιορθωσῃ. Here only. Διορθωσις, *Heb.* 9:10.—*Riot.* (6) Ασωτιας. *Eph.* 5:18. 1 *Pet.* 4:4. Ασωτως, *Luke* 15:13. *Excess in expenses, or in animal indulgence.—Unruly.*] Ανυποτακτα. 10. 1 *Tim.* 1:9. *Heb.* 2:8. 'Sons of Belial.' *Leigh.* (*Notes, Deut.* 13:12—18. 1 *Sam.* 2:12.)—*Self-willed.* (7) Αυθαδη. 2 *Pet.* 2:10. 'One, who makes his own inclination the measure of his conduct, without regarding others.' (*Notes, Luke* 18:1—8. 2 *Pet.* 2:10, 11.)—*Gainsayers.* (9) Αντιλεγοντας. 2:9. *Luke* 2:34. *Acts* 13:45. 28:19,22.

V. 10—13. The qualification last mentioned was the more requisite, as there were in every place, (especially in Crete,) a number of ungovernable "talkers," and interested "deceivers," who could not be kept by any censures or admonitions, from doing great mischief. These were of various descriptions; but the Judaizing teachers were the most busy, unruly, and pernicious; they "subverted whole families," turning them aside from the simplicity of faith in Christ, to attend on legal ceremonies and human traditions; by "teaching such things as they ought not," and this "for filthy lucre's sake," rather than from mistake or ignorance. (*Notes, Is.* 56:9—12. *Rom.* 16:17—20. 2 *Pet.* 2:1—3.) For in this manner they humoured the pride and prejudices of some, and flattered others in their sins; till they got to be the heads of a party, and found means of enriching themselves. The "mouths," therefore, of these deceivers "must be stopped," by sound doctrine, and conclusive arguments, and testimonies from the word of God; that the tendency of their principles, and the baseness of their designs, might be manifest to every man; and that they might have nothing to say in their own defence. (*Marg. Ref.*)—The character of the Cretians indeed was so bad, that numbers, both of deceivers and deceived, might be expected in their churches: for Epimenides, a native of Crete, a poet of some reputation, who might be called "a prophet of their own," and who perhaps was deemed a prophet by his countrymen, had said, "The Cretians are always liars, evil beasts, slow bellies;" they had in all ages been notorious for lies, frauds, and impostures; they were like poisonous or ferocious animals, gluttonous and indolent to excess; so that, while a great proportion of their time was employed in eating and drinking, they were rendered torpid and inactive by their excesses, and made no good use of the rest. They united the subtlety of the fox, the venom of the serpent, or the fierceness of wolves and tigers, with the greediness and inactivity of swine.—It is not easy to determine, from what concurrence of circumstances the Cretians obtained so odious and con

13 This witness is true: wherefore [c]rebuke them sharply, [d]that they may be sound in the faith;
14 Not giving heed to [e]Jewish fables, and commandments of men that [g]turn from the truth.
15 Unto [h]the pure all things *are* pure: [i]but unto them that are defiled and unbelieving *is* nothing pure; but even [k]their mind and conscience is defiled.
16 They [l]profess that they know God; but in works they deny *him*, [m]being abominable, [n]and disobedient, and [o]unto every good work [*]reprobate.

[c] 2:15. Prov. 27:5. 2 Cor. 13:10. 1 Tim. 5:20. 2 Tim. 4:2. [d] 2:2. Lev. 19:17. Ps. 119:80. 141:5. 2 Cor. 7:8—12. 1 Tim. 4:6. [e] 1 Tim. 1:4—7. 4:7. 2 Tim. 4:4. [f] Is. 29:13. Matt. 15:9. Mark 7:7. Col. 2:22. [g] Gal. 4:9. 2 Tim. 4:4. Heb. 12:25. 2 Pet. 2:22. [h] Luke 11:39—41. Acts 10:15. Rom. 14:14. 1 Cor. 6:12,13. 10:23,25,31. 1 Tim. 4:3,4. [i] Prov. 21:4. Hag. 2:13. Zech. 7:5,6. Matt. 15:18. Rom. 14:20,23. 1 Cor. 11:27—29. [k] 1 Cor. 8:7. Heb. 9:14. 10:22. [l] Num. 24:16. Is. 29:13. 48:1. 58:2. Ez. 33:31. Hos. 8:2,3. Rom. 2:18—24. 2 Tim. 3:5—8. Jude 4. [m] Job 15:16. Rev. 21:27. [n] 1 Sam. 15:22—24. Eph. 5:6. 1 Tim. 1:9. [o] Jer. 6:30. Rom. 1:28. 2 Tim. 3:8. [*] Or, *void of judgment.*

CHAPTER II.

The apostle directs Titus to instruct the people in their several relative duties, for the honour of the gospel; to exemplify them in his own conduct, and to take heed to his doctrine, 1—8; to teach servants to be obedient and upright, that "in all things they may adorn the doctrine of God our Saviour," 9, 10. He enforces his exhortations, by showing the holy tendency and efficacy of the gospel, and charges Titus to act with authority and firmness, 11—15.

BUT speak thou the things [a]which become sound doctrine:
2 That [b]the aged men be [*]sober, [c]grave, [d]temperate, [e]sound in faith, [f]in charity, in patience;
3 The aged women likewise; that *they be* in behaviour [g]as becometh [†]holiness, [h]not [‡]false accusers, [i]not given to much wine, [k]teachers of good things;

[a] 1:1—14. 1:9. 3:8. 1 Tim. 1:10. 6:3. 2 Tim. 1:13 [b] Lev. 19:32. Job 12:12. Ps. 92:14. Prov. 16:31. Is. 65:20. [*] Or, *vigilant.* 1 Cor. 15:34. 1 Thes. 5:6,8. 1 Tim. 3:2,11. 1 Pet. 1:13. 4:7. 5:8. *Gr.* [c] 7. 1 Tim. 3:4,8,11. Phil. 4:8. *Gr.* [d] 1:8. Acts 24:25. 1 Cor. 9:25. Gal. 5:23. 2 Pet. 1:6. Mark 5:15. Luke 8:35. Rom. 12:3. 2 Cor. 5:13. 1 Pet. 4:7. *Gr.* [e] *See on* 1:13. [f] *See on* 1 Tim. 1:5. [g] Rom. 16:2. Eph. 5:3. 1 Tim. 2:9,10. 3:11. 5:5—10. 1 Pet. 3:3—5. [†] Or, *holy women.* [h] *See on* 1 Tim. 3:2,11. [‡] Or, *make-bates.* 2 Tim. 3:3. *Gr.* [i] *See on* 1:7. [k] 4. Heb. 5:12. Rev. 2:20.

temptible a national character: but the inspired apostle attested the truth of this testimony; and the effects of it appeared in the conduct of many false teachers and professors of Christianity. Titus was therefore directed "to rebuke them sharply," or with cutting reproofs and awful warnings; "that the churches might be sound in the faith," when the mouths of deceivers were thus stopped, hypocrites detected, and unestablished Christians put upon their guard.—Timothy had been taught to instruct opposers with *meekness*, and to rebuke with long suffering; (*Notes*, 1 *Tim.* 5:1,2. 2 *Tim.* 2:23—26.) but Titus was ordered to rebuke with *sharpness*. Some have conjectured, that Timothy was too vehement in his natural spirit, and Titus too timid and pliant: others ascribe the difference to the opposite characters of the persons to be rebuked. But, in fact, Christian meekness is as distant from pusillanimous connivance at sin and error, as from impetuous anger and impatience. This the apostle's conduct, and even that of our Lord himself, fully demonstrate. (*Notes*, *Jam.* 3:17,18.)

Deceivers. (10) Φρεναπαται. *Deceivers of the mind.* Here only. Φρεναπαταω, *Gal.* 6:3.—*Whose mouths must be stopped.* (11) Ὁυς δει αποστοματιζειν. *Luke* 11:53.—*Filthy lucre.*] Αισχρου κερδους.—Αισχροκερδης, 7. 1 *Tim.* 3:3,8. Αισχροκερδως, 1 *Pet.* 5:2.—*Sharply.* (13) Αποτομως. 2 *Cor.* 13:10. *Severely, cuttingly.* Αποτομια, *Rom.* 11:22.

V. 14—16. In order to the churches in Crete being "sound in the faith," Titus was directed to warn them not to "give heed to Jewish fables," human traditions, or even legal observances, which were then entirely "the commandments of men," who turned "from the truth," and wanted to impose their own observances on Christians. (*Notes*, *Col.* 2:20—23. 1 *Tim.* 1:3,7. 4:6—10. 6:1—5. 2 *Tim.* 2:14—18. 4:1—5.) These related greatly to distinctions of clean and unclean meats, and the pharisaical inventions of washing the hands, and other frivolous rites of that kind. (*Notes*, *Matt.* 15:1—20.) But "to the pure," to the real believer, who had "peace with God through Jesus Christ," and had "his heart purified by faith," all such things were pure in themselves, and used in a holy manner, by the allowance, according to the precepts, and for the glory of God. (*Note*, 1 *Tim.* 4:1—5.) To those, however, "that were defiled" with the guilt and pollution of unrepented sin; and who, through unbelief, remained strangers to the "purging of the conscience with the blood of Christ," "nothing was pure:" for as their hearts were unsanctified, and their consciences erroneous, partial, callous, and unclean: so all their enjoyments and actions, however innocent or good in themselves, were corrupted by pride, avarice, sensuality, and enmity against God. (*Note*, *Prov.* 21:4.) Many of these indeed "professed to know God," and to be his people; but in works they denied him, and manifested a disregard to his authority, favour, and indignation; for their conduct in all respects, especially in crucifying Christ, persecuting Christians, and endeavouring to subvert the churches of the Gentiles, proved them to be "abominable and disobedient;" and, as "to every good work, rejected" by God, and given up to judicial blindness.—The unbelieving Jews seem to have been primarily intended; but the Judaizing teachers were purposely included as unbelievers also, though they professed to believe.

Turn from the truth. (14) Αποστρεφομενων την αληθειαν. 2 *Tim.* 1:15. Some render it *pervert* or *subvert the truth:* yet the word occurs in a like construction in the text referred to, where it evidently means *turn away from.*—*Abominable.* (16) Βδελυκτοι. Here only. Βδελυγμα, *Matt.* 24:15. *Luke* 16:15. *Rev.* 17:4.—*Reprobate.*] Αδοκιμοι, *rejected.*

PRACTICAL OBSERVATIONS.

V. 1—9. All, who are not the slaves of sin and Satan are "the servants of God:" "this honour have all his saints," and this dignifies their meanest employments; (*Notes*, *Is.* 54:15—17. *John* 12:23—26. *Rom.* 6:16—19. *Col.* 3:22—25.) though the office of ministers is confined to a few, and that of apostles and evangelists to a very small number. But sinners cannot "serve God," except "according to the faith of his elect" people; and by "acknowledging the truth which is after godliness:" (*Notes*, 1 *Tim.* 3:16. 4:6—10.) nor can they be steadfast, in the midst of trials and temptations, except "in hope of eternal life." (*Notes*, 1 *Cor.* 15:55—58. *Heb.* 6:14—20.) This was promised in Christ, "before the world began:" and though he who gave this promise can do all things, yet he "cannot lie," he cannot "deny himself." In his own times he has manifested his "word of truth, by preaching:" and all who are called to this important service, must take heed to publish it "according to the commandment of God our Saviour," that "the common faith" may thus be conferred on numbers, whom they may rejoice in as their "own children;" and to whom "grace, mercy, and peace, may be given from God the Father, and the Lord Jesus Christ our Saviour."—When a multitude of captives are brought forth from the dark dungeon of Satan, into the glorious light and liberty of the gospel; many things will be wanting, and much will require to "be set in order," before their worship and service can be performed in a suitable manner, the best methods used for their edification, and the most effectual defence made against the assaults of their spiritual enemies. Then the presence, counsel, and influence of experienced and faithful servants of God, will be peculiarly useful; especially in respect of the choice and ordination of pastors, to preside over them and teach them. Those to whom this important trust is committed, are bound, as they shall answer for it before God, to appoint "blameless and faithful men" to this stewardship; even such as are of pliant tempers, in respect of *their own humours and interests*, but firm in the cause of God; peaceable, sober, temperate men; superior to the grovelling love of "filthy lucre;" "lovers of hospitality and of good men;" just and holy; prudent managers of domestic concerns; attentive to relative duties; constant and bold, in professing the truth as taught in the word of God; and "able by sound doctrine to exhort and to convince gainsayers."—It is peculiarly incumbent on ministers to educate their children with diligence and piety, and to rule them with prudence and firmness: and the children of ministers should consider what a dreadful account must be rendered by them, if their unbelief, riot, and unruly behaviour bring an imputation on the character of their fathers, interfere with their usefulness, and thus occasion the ruin of immortal souls.

V. 10—16. In all ages, there have been "unruly and vain talkers and deceivers," by whom Satan sows tares in the Lord's field: and this should teach and induce the servants of God, to be vigilant and diligent, that they may counteract the enemy. For unless the "mouths of such men be stopped," they will "subvert whole families" of hopeful persons, and teach the most pernicious doctrines "for filthy lucre's sake." To prevent this mischief is the most difficult part of a minister's work: and his wisdom must especially be shown, in discerning men's characters; distinguishing between the weak and the wicked: and knowing when to exhort with gentleness, and when to "rebuke with sharpness, that men may be sound in the faith." For though there are national differences of character, yet "the heart" of man, in every time and place, is "deceitful and desperately wicked;" and some need the gentlest guidance, others must be exposed, and warned with decided severity; or they will "turn men away from the faith to fables" and human inventions, yea diabolical delusions.—The true Christian learns to exercise his liberty in a pure and holy manner; all thing are "pure to him," and grace teaches him "to eat, and to drink, and to do all to the glory of God;" and when he fails, he has humble recourse to the purifying blood and sanctifying grace of Christ. But unbelievers are "defiled in their minds and consciences;" their ordinary actions and religious duties are unclean to them: whether they riot in licentiousness, as if that were liberty; or whether they enslave themselves to superstitious observances. For alas! numbers, of various descriptions, "profess to know God, but in works deny him; being abominable, disobedient, and unto every good work reprobate." But at last "the tree will be known by its fruit; and every tree that bringeth not forth good fruit shall be hewn down and cast into the fire."

4 That they may teach [l]the young women to be [x]sober, [m]to love their husbands, to love their children,

5 *To be* [n]discreet, chaste, [o]keepers at home, good, [q]obedient to their own husbands, [r]that the word of God be not blasphemed.

6 [s]Young men likewise exhort to be [t]sober-minded.

7 In [u]all things showing thyself a pattern of good works: in doctrine *showing* [v]uncorruptness, [x]gravity, [y]sincerity,

8 [z]Sound speech that cannot be condemned; [a]that he that is of the contrary part [b]may be ashamed, [c]having no evil thing to say of you.

9 *Exhort* [d]servants to be obedient unto their own masters, *and* [e]to please *them* well in all *things*; not answering again;

10 Not [f]purloining, but [g]showing all good fidelity; that they may [h]adorn [i]the doctrine of [k]God our Saviour in all things. [*Practical Observations.*]

11 For [l]the grace of God that [g]bringeth salvation hath [m]appeared to all men,

11 Tim. 5:2,11,14. * Or, *wise. See on* 2. m 1 Tim. 5:14. n *See on* 2. o Gen. 16:8,9. 18:9. Prov. 7:11,12. 31:10—31. 1 Tim. 5:13. p Acts 9:36, 39. 1 Tim. 5:10. q Gen. 3:16. 1 Cor. 11:3. 14:34. Eph. 5:22—24,33. Col. 3:18. 1 Tim. 2:12. 1 Pet. 3:1—5. r 2 Sam. 12:14. Ps. 74:10. Rom. 2:24. 1 Tim. 5:14. 6:1. s Job 29:8. Ps. 149:12. Ec. 11:9. 12:1. Joel 2:28. 1 Pet. 5:5. 1 John 2:13,14. † Or, *discreet. See on* 2. t Acts 20:33—35. 2 Thes. 3:9. 1 Tim. 4:12. 1 Pet. 5:3. u 2 Cor. 2:17. 4:2. x *See on* c. 2. y 2 Cor. 1:12. 8:8. Eph. 6:24. Phil. 1:10. z Mark 12:17,28,32,34. 1 Tim. 6:3. a Neh. 5:9. 1 Tim. 5:14. 1 Pet. 2:12,15. 3:16. b Is. 66:5. Luke 13:17. 2 Thes. 3:14. c Phil. 2:14—16. d Eph. 6:5—8. Col. 3:22—25. 1 Tim. 6:1,2. 1 Pet. 2:18—25. e Eph. 5:24. ‡ Or, *gainsaying.* f 2 Kings 5:20—24. Luke 16:6—b. John 12:6. Acts 5:2,3. g Gen. 31:37,38. 39:8,9. 1 Sam. 22:14. 26:23. Ps. 101:6. Matt. 24:45. Luke 16:10. 1 Cor. 4:2. h Matt. 5:16. Eph. 4:1. Phil. 1:27. 2:15 16. 4:8. 1 Pet. 2:12. 3:16. i 1 Tim. 5:17. 6:1,3. 2 John 9. k *See on* 1:3. 1 Tim 1:1. Is. 12:2. 1 3:4. Ps. 84:11. Zech. 4:7. 12:10. John 1:14,16,17. Acts 11:23, 13:43. 20:24. Rom. 4:4,5. 5:2,15,20,21. 11:5,6. 2 Cor. 6:1. Gal. 2:21. Eph. 1:6,2 2:5,8. 2 Thes. 2:16. 1 Tim. 1:14. Heb. 2:9. 12:15. 1 Pet. 1:10—12. 5:5,12. l Or *bringeth salvation to all men, hath appeared.* m Ps. 96:1—3,10 98:1—3. 117 Is. 2:2,3. 45:22. 49:6. 52:10. 60:1—3. Matt. 28:19. Mark 16:15. Luke 2:6. 24:47. Acts 13:47. Rom. 10:18. 15:9—19. Eph. 3:6—8. Col. 1:6,23. 2 Tim. 4:17

NOTES.—Chap. II. V. 1, 2. To mark the difference between false teachers, and the servants of Christ, the apostle exhorted Titus to "speak such things as became sound doctrine;" or the salutary, healing truths of the gospel, from which all the motives and encouragements to holy obedience must be deduced: and it "became sound doctrine," that preachers should inculcate on their hearers the practice of their various duties, from evangelical motives. Thus they ought to teach "the aged man to be sober," serious, prudent, vigilant, "grave, temperate," in every kind of indulgence, and "sound in faith," steadfast in the profession of faith in Christ; "in charity," or love to him and their brethren, and "in patience and perseverance," amidst trials and persecutions. It does not appear, that the elders or pastors of the church were exclusively intended. The original word is different from that translated *elders*, and signifies men advanced in years. The apostle had before spoken of the elders. (*Note*, 1:5—9.)

Become. (1) Πρεπει. *Matt.* 3:15. 1 *Cor.* 11:13. *Eph.* 5:3. 1 *Tim.* 2:10. *Heb.* 2:10.—*Aged men.* (2) Πρεσβυτας. *Luke* 1:18. *Philem.* 9.—*Sound.*] Ὑγιαινοντας. *Healthful.* 1. 1:9, 13. 1 *Tim.* 1:10. 6:3. 2 *Tim.* 4:3. 3 *John* 2.

V. 3—6. Aged women also (whether employed as deaconesses by the church or not) should be instructed to act consistently with their sacred character, as professedly a part of the spiritual priesthood, and with that devotedness to God which it implied. (*Note*, 1 *Tim.* 2:8—10.) They should be warned against speaking slanders, or calumnies; a sin to which human nature is peculiarly prone, and to which the natural character of the Cretians must give them an additional propensity. (*Note*, 1 *Tim.* 3:8—13.) They must not be "*enslaved* to much wine:" some of them might have been accustomed to this, when heathens; and it would need great self-denial to acquire victory over the habit, and liberty from the thraldom, of this infatuating vice. They were likewise required to be "teachers of good things," in their families, and to their juniors: that so they might be employed in exhorting "the younger women to be sober" and prudent, without levity or vanity; affectionate to their husbands and children, and taking pleasure in the duties of wives and mothers; discreetly avoiding "all appearance of evil," or ground of suspicion, as well as every actual violation of conjugal fidelity. They must also teach them to be "keepers at home," and diligent in managing their domestic affairs; not delighting to gad abroad, nor yet loitering away their time at home; to be good or kind to all around them; "and obedient to their own husbands," even if they were not Christians, and if they in many things behaved improperly to them: for this would frequently be the case. (*Notes*, *Eph.* 5:22—33. 1 *Pet.* 3:1—6.) These things must be attended to, "that the word of God might not be blasphemed," or evil spoken of, among the Gentiles, through any improper conduct of Christians in relative life. (*Notes*, 7,8. *Rom.* 2:17—24. 1 *Tim.* 5:13—15. 6:1—5. 1 *Pet.* 2:13—17. 3:13—16.)—Young men also must "be sober-minded," and act in a prudent and considerate manner: avoiding all youthful lusts and vanities, and attending to their several duties in the fear of God. (*Note*, 2 *Tim.* 2: 20—22.)

Behaviour. (3) Καταστημα. Here only. 'It signifies the raiment, the gait, and the whole demeanour. The physicians used the word for habit of body, or *constitution*.' Leigh.—*As becometh holiness.*] Ἱεροπρεπεις. Here only. (*Note*, 1 *Pet.* 2:4—6.)—*False accusers.*] Διαβολους. *Devils*, which shows what a hateful example slanderers and backbiters imitate.—*Given to.*] Δεδουλωμενας. *Rom.* 6:6.—*Teach . . . to be sober.* (4) Σωφρονιζωσι. *Render prudent and serious.* Not elsewhere. (*Notes*, *Rom.* 12:3—5. 1 *Pet.* 4:7. 5:8,9.)—*Keepers*, &c. (5) Οικουρους. Here only. Comp. of οικος, *a house*, and ουρος, *a keeper.*

V. 7, 8. It was especially incumbent on Titus to give, in his own conduct, a pattern of all those "good works" to which he exhorted others, that they might have his example for a comment on his instructions. (*Notes*, 2 *Thes.* 3:6—9. 1 *Tim.* 4:11—16. 1 *Pet.* 5:1—4.) In his doctrine or public instruction also, he should take care to preserve "uncorruptness," not admitting any of those additions, by which the holy nature and efficacy of divine truth might be altered; "gravity," avoiding every thing ludicrous, all affectation of wit, or whatever did not consist with the solemnity becoming the great concerns of God and eternity; and "sincerity," or an upright, evident, and single aim to the glory of God and the good of souls; without seeking applause or worldly advantage, or appearing to have any selfish designs in what he did. He must also use "sound speech, that could not be condemned" as erroneous, ambiguous, unintelligible, or of bad tendency: that, divine truth being thus stated, in plain, convincing, and scriptural language, "those who were of a contrary part," whether heathens or heretics, might find nothing weak, frivolous, or unguarded, to object against; but that such as attempted to find fault with what was so evidently good and beneficial, might be put to shame, "having no evil thing to say of him."

Showing. (7) Παρεχομενος. "Exhibiting."—*Pattern.*] Τυπον. *Rom.* 5:14. 6:17. 1 *Thes.* 1:7. 2 *Thes.* 3:9. 1 *Tim.* 4:12.—*Uncorruptness.*] Αδιαφθοριαν. Here only.—*Sincerity.*] Αφθαρσιαν. *Rom.* 2:7. 1 *Cor.* 15:42,50,53,54. *Eph.* 6:24. 2 *Tim.* 1:10.

V. 9, 10. (*Notes*, *Eph.* 6:5—9. *Col.* 3:22—25. 1 *Tim.* 6:1—5. 1 *Pet.* 2:18—25.) In general, servants must be exhorted to be "obedient to their own masters," and to make it their constant endeavour to please them well, and give them full satisfaction, in every part of their conduct: and, in particular, they must not "answer again," with rudeness or warmth, when found fault with, even though they had not been to blame; but rather bear an unmerited rebuke, than engage in altercations and give further offence, or incur the charge of impertinence. They ought also scrupulously to avoid "purloining," or pilfering, in the absence of their masters, such things as were put under their care, or within their reach; either to apply them to their own use, or to bestow them on their companions. This species of stealing was so common among the heathen servants, that the same word sometimes signifies *a slave*, which is generally rendered *a thief:* and it is to be apprehended that it is extremely common, even among servants who are called Christians; few of whom are scrupulous about using or disposing of the provisions of the family, contrary to the intentions and interests of their masters: nay, frequently they affect the praise and pride of generosity, by giving away the property of their masters to dishonest hangers on, who acknowledge the obligation by reciprocal favours. But Christian servants must be taught strict honesty in these things, and "to show all good fidelity," by uprightly using or saving whatever was intrusted to them, according to the will of their masters; being satisfied with the provision allotted them, and not countenancing any degree of waste or embezzlement. Thus they must "adorn the doctrine of God or Saviour in all things:" for though the doctrine of salvation from the abundant mercy of God the Father, through the person and righteousness, atonement and mediation of Emmanuel, and by faith in him, and by the regeneration and sanctification of the Holy Spirit, by faith in the divine Saviour, had unspeakable glory and beauty in it, in the view of all the redeemed, and of the holy angels; (*Notes*, *Eph.* 3:9—12. 1 *Pet.* 1:10—12. *Rev.* 5:8—14.) yet unconverted men could not discern this, but rather deemed it foolish, absurd, and pernicious: and the misconduct of professed Christians would confirm them in this ruinous prejudice. On the other hand, honesty, fidelity, industry, a peaceable, obliging conduct, and exact conscientiousness, in servants professing the gospel, would put an ornament and a lustre on the doctrine, in the view of unbelievers. This would, when the apostle wrote, peculiarly attract the notice even of heathen masters; such an argument of its excellency would be intelligible to them; it would appeal to their hearts and consciences; and they would thus be rendered more favourable to the truth, and might be induced at length to hear and embrace it. The same observation may be equally applied to every other instance of relative and social good behaviour.

Answering again. (9.) Αντιλεγοντας. See on 1:9.—*Purloining.* (10) Νοσφιζομενους. *Acts* 5:2,3.—*Josh.* 7:1. *Sept.*

V. 11, 12. The nature of Christianity required, that such exhortations as have been considered should be given and observed: for "the grace of God which bringeth salvation," or the *saving* grace of God, and his abundant love to lost sinners,

12 [n]Teaching us, that [o]denying ungodliness, and worldly lusts, we should [p]live [q]soberly, righteously, and [r]godly, in [s]this present world;

13 [t]Looking for that [u]blessed hope, and [x]the glorious appearing of the great God, and [y]our Saviour Jesus Christ;

14 Who gave himself for us, [a]that he might redeem us from all iniquity, and [b]purify [c]unto himself a [d]peculiar people, [e]zealous of good works.

15 These things [f]speak, and exhort, and rebuke [g]with all authority. [h]Let no man despise thee.

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n Matt. 28:20. John 6:45. 1 Thes. 4:9. Heb. 8:11. 1 John 2:27. o Is. 55:6,7. Ez. 18:30,31. 33:14,15. Matt. 3:8—10. 16:24. Rom. 6:4—6,12. 8:13. 13:12,13. 1 Cor. 6:9—11. 2 Cor. 7:1. Gal. 5:24. Eph. 4:22—25. Col. 3:5—9. Jam. 4:8—10. 1 Pet. 2:12. 4:2—5. 2 Pet. 1:4. 2:20—22. 1 John 2:15—17. Jude 18. p Ps. 105: 45. Ez. 36:27. Matt. 5:19,20. Luke 1:6,75. 3:9—13. Acts 24:15,25. Rom. 6:18. 1 Tim. 4:12. 1 Pet. 1:14—18. 2 Pet. 1:5—8. 3:11. 1 John 2:6. Rev 14:12. q *See on* 4. r Ps. 4:3. 2 Cor. 1:12. 2 Pet. 2:9. s John 14:30. 17:14,15. Rom. 12:2. Gal. 1:4. Eph. 2:2. 2 Tim. 4:10. 1 John 5:19. t 1 Cor. 1:7. Phil. 3:20,21. 2 Tim. 4:8. 2 Pet. 3:12—14. u 1:2. 3:7. Rom. 5:5. 8:24,25. 15:13. Col. 1:27. 2 Thes. 2:16. Heb. 6:18,19. 1 Pet. 1:3. 1 John 3:3. x Job 19:25—27. Is. 25:9.

Matt. 16:27. 25:31. 26:64. Mark 8:38. 14:62. 1 Tim. 6:13,14. Heb. 9:28. 2 Cor 4:4,6. *Gr.* y 3:4,6. 2 Pet. 3:18. 1 John 4:14. z Matt. 20:28. John 6:51. 10:15. Gal. 1:4. 2:20. 3:13. Eph. 5:2,23—27. 1 Tim. 1:15. 2:6. Heb. 9:14. 1 Pet. 3:18. Rev. 1:5. 5:9. a Gen. 48:16. Ps. 130:8. Ez. 36:25. Matt. 1:21. Rom. 11:26,27. b Mal. 3:3. Matt. 3:12. Acts 15:9. Jam. 4:8. 1 Pet. 1:22. 1 John 3:3. c Acts 15:14. Rom. 14:7,8. 2 Cor. 5:14,15. d Ex. 15:16. 19:5,6. Deut. 7:6. 14:2. 26: 18. Ps. 135:4. 1 Pet. 2:9. e 7. 3:8. Num 25:13. Acts 9:36. Eph. 2:10. 1 Tim. 2:10. 6:18. Heb. 10:24. 1 Pet. 2:12. f *See on* 1:13. 2 Tim. 4:2. g Matt. 7:29. Mark 1:22,27. Luke 4:36. h 1 Tim. 4:12.

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as discovered in the gospel of Christ, "had appeared to all men," or had been illustriously displayed before Jews and Gentiles, of every rank and character, without exception; and the preachers were directed to preach to all, and invite all, to whom they could obtain access. This doctrine, in the most energetic manner, taught all who heard it, "to deny ungodliness and worldly lusts;" as it exhibited, in the clearest light, the holiness and justice of God, the obligations and requirements of his perfect law, the evil of sin, the future state of retributions, the lost condition of fallen man, his need of mercy and grace, and the encouragements given him to "repent and turn to God, and do works meet for repentance." It taught men, that they ought to deny ungodliness; showed them how they might be enabled to do it, and supplied the most powerful motives to set about it. Moreover, when this "saving grace" of God took possession of the heart in regeneration; the new nature, under the influences of the Holy Spirit, inwardly and efficaciously taught men the same things; "the law was written in their minds;" while new and more constraining motives to obedience were drawn from the obligations of redeeming love, the comforts of communion with God, and the hope of heavenly felicity.—Thus in every age, the gospel teaches men outwardly in general, and grace inwardly teaches believers in particular, "to deny ungodliness," to refuse compliance with every suggestion from whatever quarter, to neglect God and their duty to him, or to treat him with irreverence, ingratitude, contempt, and enmity; and constantly to resist and counteract that principle of alienation from God, whence all idolatry, infidelity, impiety, and irreligion, in thought, word and deed, originate. It teaches them also to "deny worldly lusts," refusing to gratify those impetuous, carnal, and selfish desires of the human heart, which influence men to seek happiness from the world, and not from God; such as pride, ambition, avarice, sensuality, wrath, malice, and envy; whence spring all kinds of contentions, wars, cruelties, injustice, frauds, oppressions, murders, intemperance, and licentiousness, which disturb, desolate, and plague the earth. These "the saving grace of God" teaches us constantly and resolutely to deny, resist, and mortify; refusing them every kind of indulgence, opposing their first risings in the heart, and avoiding all temptations to them. (*Notes, Rom.* 6:1,2. *Gal.* 2:17—21. 5:19—26. 6:11—14. 1 *Pet.* 4:1—5.)—The holy law of God, indeed, teaches men to love God and each other: but, requiring perfect obedience, it gives sinners neither injunction nor encouragement to repentance, and to "works meet for repentance," or to deny ungodliness and worldly lusts. It shuts them up under sin, and leaves them in that state, without hope or help: for every command, counsel, and encouragement to a sinner, properly belongs not to the law, but to "the saving grace of God," according to the gospel. (*Note, Gal.* 3:6—14,19—22.)—This grace inwardly and efficaciously teaches all who receive it, as the necessary effect of "denying ungodliness and worldly lusts," "to live soberly," in the conscientious government of every appetite and passion; refraining from every unlawful and inexpedient indulgence, and from whatever can be injurious to themselves or others, in body or soul, or in respect of social and relative comfort. It teaches them also "to live righteously," according to the requirements of universal justice, to all ranks and orders of men; in all commercial transactions and relative duties, to superiors, equals, and inferiors; in a conscientious, faithful, and upright submission and service to rulers and masters, parents, and husbands; in an equitable and humane treatment of servants, labourers, and poor dependants; in a meek and forgiving conduct towards enemies; in exact truth, sincerity, and fidelity, respecting their conversation, professions, promises, and engagements; in a compassionate, kind, and liberal behaviour to the poor, afflicted, and distressed; and in a constant endeavour to promote the peace, comfort, and happiness, temporal and eternal, of all men, according to their ability and opportunity. In like manner, it teaches all who partake of it, to live "godly," or piously, attending on all the ordinances of God with reverent devotion, as means of grace, and as rendering him the tribute of adoration, praise, and gratitude due to his name; worshipping him in secret, in the family, and in public; hallowing his day, reverencing and studying his word, honouring his name, fearing, believing, loving, submitting to, obeying, and delighting in God, according to the requirements of his holy law; and expressing these affections of the soul, in a constant desire and aim to please and glorify him. The grace of God taught and still teaches men to live after this manner, "in this present world," notwithstanding all its snares, temptations, and corrupt examples, and the ill usage to be expected by those, "who *will* live godly in Christ Jesus;" and notwithstanding the remaining power of sin in the heart, with all the manifold infirmities and hinderances, of which the believer is conscious

Which bringeth salvation. (11) Ἡ σωτηριος. Here only —*Teaching.* (12) Παιδευουσα. 2 *Cor.* 6:9. 1 *Tim.* 1:20 2 *Tim.* 2:25. *Heb.* 12:6,7,10. *Rev.* 3:19. *To instruct and discipline*, as children should be educated.

V. 13. In this tenor of conduct, the gospel teaches believers to persevere; "looking for that blessed hope," or object of hope, which the promises of the gospel lead them to expect, at the end of their course of obedient faith: and waiting, in patient preparation, for "the appearing of the glory of the great God, even of our Saviour Jesus Christ," to judge the world, and perfect the salvation of his people. (*Notes, Col* 3:1—4. 1 *Thes.* 1:9,10. 4:13—18. 2 *Thes.* 1:5—10. 2 *Tim.* 4:6—18. *Heb.* 9:27,28. 2 *Pet.* 3:10—13. 1 *John* 2:26—29. 3:1—3.) The invisible God, the divine Essence, "which no man hath seen or can see," will not be manifested at that solemn period; (*Notes, John* 1:18. 1 *Tim.* 6:13—16.) but Christ will be displayed, "in his own glory," as Mediator, "and in the glory of the Father:" and thus will appear "the glory of the great God, even of our Saviour Jesus Christ;" when, through his human nature, he shall exercise omnipotence, omniscience, and all the perfections of the Godhead, in assigning, by a single word, the everlasting state of unnumbered millions; while none shall be able to withstand the power, or object to the justice, of that awful decision. (*Notes, Is.* 45:23—25. *Matt.* 16:24—28. 25:31—33. *Rom.* 14:10—12. *Rev.* 20:11—15.)

The glorious appearing.] Επιφανειαν της δοξης. 2 *Cor.* 3:18. 4:4,6. 1 *Tim.* 1:11. (*Notes,* 2 *Cor.* 4:3—6.)—*The great God, and our Saviour Jesus Christ.*] Του μεγαλου Θεου, και σωτηρος ἡμων, κ. τ. λ. *Notes,* 9,10. 3:4,7. 2 *Pet.* 1:1,2.

V. 14. "The appearing of the glory," above mentioned, will be that of him, "who gave himself for us," to die in human nature, as a sacrifice, to atone for our sins and effect our salvation; that through his expiation, he might ransom us from the punishment due to all "our iniquity;" and by his power redeem and deliver us from the dominion and pollution of all sinful propensities; (*Note, Ps.* 130:7,8.) and that he might "purify us," by his word and Spirit, and by his concurring providential dispensations, from all remains of defilement, that we might be devoted *to him*, as our Lord and God, be his worshippers and servants, live to his glory, and so recommend his salvation; as "a peculiar people," his property, not only as creatures, but as redeemed sinners, and as having voluntarily devoted ourselves to him. (*Notes, Matt.* 1:20,21. 20: 24—28. *John* 10:14—18. *Gal.* 1:3—5. *Eph.* 5:1,2,22—27. 1 *Pet.* 3:17,18.) Thus all Christians are under "peculiar" obligations, as well as of a peculiar disposition; pious, spiritual, poor, humble, kind, and upright: not conforming to the customs and fashions of the world; but "zealous of good works," taking delight in obedience, waiting for and gladly embracing opportunities of doing good, as the ambitious do for opportunities of distinguishing themselves, or the covetous for occasions of increasing their possessions; and not regarding trouble, expense, or self-denial, in performing works of piety, righteousness, and charity, from zeal for the honour of Christ and love to mankind.—Surely these verses are calculated, in the most conclusive and affecting manner, to lead us to the confession of Christ by Thomas, "My Lord, and my God!"—The view of Christ, as Judge, in the preceding verse, and in this verse, as he, to whom all believers are *devoted*, "to live no longer to themselves but to him," as "a peculiar people zealous of good works," concur to establish this conclusion; for "Jehovah will not give his glory to another." (*Note, 2 Cor.* 5:13—15.)

Peculiar.] Περιουσιον. Here only N. T. Λαος περιουσιος. *Ex.* 19:5. *Sept.*—*Zealous.*] Ζηλωτην. *Acts.* 21:20. 22:3. *Gal.* 1:14. Ζηλος, *Jam.* 3:14,16.

V. 15. As the things above inculcated were a compendium of the important truths and duties of Christianity, Titus was directed to "speak" them decidedly; to exhort in the plainest and most urgent manner; and "to rebuke with all authority," in the name of Christ, those persons who neglected, perverted, or opposed them: that, acting with firmness, prudence, and faithfulness, no one might treat him or his words with contempt, without being evidently a despiser of Christ who sent him. (*Notes,* 2 *Sam.* 10:2—4. *Luke* 10: 16. 1 *Cor.* 15:3—11, *vv.* 10,11. 1 *Thes.* 4:6—8, *v.* 8. 1 *Tim.* 4:11—16.)

Authority.] Επιταγης. 1:3. *Rom.* 16:26 1 *Cor.* 7:6,25

CHAPTER III.

The apostle inculcates on Christians, subjection to rulers, and good behaviour to all men, 1, 2; from the consideration of their own sinfulness and their salvation by God's mercy through Christ, 3—8. He cautions Titus to avoid disputes; and shows him how to deal with heretics, 9—11: and, directing him to meet him at Nicopolis, and giving instructions about other matters, 12—14, he concludes with salutations, 15.

[a]PUT them in mind [b]to be subject to principalities and powers, to obey magistrates, [c]to be ready to every good work,

2 To [d]speak evil of no man, to be [e]no brawlers *but* [f]gentle, showing all meekness unto [g]all men.

3 For [h]we ourselves also were sometimes [i]foolish, [k]disobedient, [l]deceived, [m]serving divers lusts and pleasures, [n]living in malice and envy, [o]hateful, *and* hating one another.

4 But after that [p]the kindness and [q]love of [r]God our Saviour toward man [r]appeared;

a Is. 43:26. 1 Tim. 4:6. 2 Tim. 1:6. 2 Pet. 1:12. 3:1,2. Jude 5. b Deut. 17:12. Prov. 24:21. Ec. 8:2—5. 10:4. Jer. 27:17. Matt. 22:21. 23:2,3. Rom. 13:1—7. 1 Tim. 2:2. 1 Pet. 2:13—17. c 8,14. 2:14. 1 Cor. 15:58. Gal. 6:9,10. Eph. 2: 10. Phil. 1:11. Col. 1:10. 1 Tim. 5:10. 2 Tim. 2:21. Heb. 13:21. d Ps. 140.11. Prov. 6:19. Acts 23:5. 1 Cor. 6:10. 2 Cor. 12:20. Eph. 4:31. 1 Tim. 3:11. Jam. 4:11. 1 Pet. 2:1. 3:10. 4:4. 2 Pet. 2:10. Jude 8,10. e Prov. 19:19. 25:24. 1 Tim. 3:3. f 2 Sam. 22:36. Is. 40:11. Matt. 11:29. 2 Cor. 10:1. Gal. 5:22. 6:1. Eph. 4:2. Col. 3.12,13. 1 Thes. 2:7. 2 Tim. 2:24,25. Jam. 1:19,20. 3:17. 1 Pet. 3:8.

g 1 Cor. 9:19. Gal. 6:10. 1 Thes. 5:14,15. 1 Pet. 2:17. h Rom. 3:9—20. 1 Cor. 6:9—11. Eph. 2:1—3. Col. 3:7. 1 Pet. 4:1—3. i Prov. 1:22,23. 8:5. 9:6. k Matt. 21:29. Acts 9:1—6. 26:19,20. Eph. 2:2. 1 Pet. 1:14. l Is. 44:20. Ob. 3. Luke 21:8. Gal. 6:3. Jam. 1:26. Rev. 12:9. 13:14. m John 8:34. Rom. 6:17,22. n Rom. 1:29—31. 2 Cor. 12:20. 2 Tim. 3:2,3. o Ps. 36:2. Rev. 18:2. p Rom. 5:20,21. Eph. 2:4—10. * Or, *pity*. q *See on* 1:3. 2:10. 1 Tim. 1:1. 2:3. 4:10 r 2:11. 2 Tim. 1:10. Heb. 9:26.

2 *Cor.* 8:3. 'Not as a counsel, but with all the peremptoriness of command.' *Leigh.*

PRACTICAL OBSERVATIONS.

V. 1—10. It "becomes sound doctrine," and it is indispensably incumbent on ministers, to teach all Christians their several relative duties, in connexion with evangelical principles.—"Aged men and women," "professing godliness," are peculiarly called on to "be sober, grave, temperate, stable, sound in faith, love, and patience:" and less allowance will be made for them, than for others, if they indulge in levity, vanity, and intemperance; or are betrayed into rashness, instability, or selfishness.—In proportion as Christians advance in years, they are supposed to understand better what behaviour, appearance, attire, and language "become holiness;" they will have no need to watch against censoriousness and peevishness; and they should be taught to seek comfort, under the decays of nature, from a nearer communion with God; and not from "much wine," which produces a most abject and disgraceful slavery, or from any inexpedient indulgence. (*Note*, *Eph.* 5:15—20.)—The excellence of true religion is manifested, when every one is taught and induced by it to attend on the duties of their several situations; and elderly persons are under strong obligations to be teachers of good things to their juniors, by word and deed. Thus aged and pious women may, with peculiar propriety, instruct young women in their duties, as wives and mothers, "teaching them to be sober, to love their husbands and children," and to show their love in a proper behaviour toward them; "to be discreet, chaste, keepers at home," diligent in their domestic employments, and "obedient to their own husbands;" and to persevere in this useful and honourable conduct, though they should meet with trials, hardships, or unkind usage; "that the word of God may not be blasphemed."—"Young men also must be exhorted to be sober-minded;" and to copy the seriousness, piety, purity, discretion, and temperance of those who are grown old in the service of Christ: and not the levity, excess, and folly of such as are preparing themselves anguish for riper years, or "treasuring up wrath against the day of wrath." But those who would with energy inculcate these practical subjects, must "in all things show themselves patterns of good works;" or else the most scriptural admonitions will be disregarded, or expounded by their own conduct.—Uncorrupt doctrine, even "the word of the truth of the gospel," should be manifestly made the basis of practical exhortations; which ought to be delivered with *gravity*, as well as with sincerity; and wholly remote from all levity, or affectation of wit and humour: that "sound speech, which cannot be condemned," may put to shame and silence captious and malicious opposers. (*Note*, 1 *Cor.* 14:20—25. *P. O.* 12—25.)—As no rank in the community raises men above the minister's admonition, so none places them beneath his attention. The conduct of the meanest servant may disgrace, or it may "adorn, the doctrine of God our Saviour." The latter will be the happy effect, when servants, professing that doctrine, are "obedient to their masters," obliging in all things, "not answering again, not purloining, but showing all good fidelity." In this manner, they may acceptably and effectually recommend the gospel, and perhaps be instrumental to the salvation of their superiors. In these, and in all other things, it behooves every professed Christian to "adorn the doctrine of God our Saviour;" which alone can ensure that doctrine due respect in this evil world, or favourably attract the attention of those who "are without."

V. 11—15. The divine law teaches us godliness, righteousness, temperance, and universal holiness: but the "grace of God which bringeth salvation," alone "teaches us" *sinners* "to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world." How greatly then are they mistaken, who would inculcate these practical subjects, without leading men's attention primarily to the mercy and grace of God in Christ, for instruction, motives, help, and encouragement: thus vainly expecting good fruit from the ungrafted crab-stock! As this "saving grace of our God hath appeared to all men," and to us in particular, "by the word of truth;" let us inquire, whether our whole dependence be placed upon that grace which saves the lost, pardons the guilty, and sanctifies the unclean: and whether we have inwardly been taught by it, as truly penitent, to hate, forsake, and "deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world." Whether we are daily mortifying our sins, following after holiness, and practising all our duties to God and man, in expectation that 'Christ will come to be our Judge;' and patiently continuing in well-doing, while we look for "that blessed hope, and the glorious appearing of the great God, even our Saviour Jesus Christ," to 'number us with his saints in glory everlasting.'—If we indeed believe, that Emmanuel "gave himself for us, to redeem" us from deserved and eternal misery, that he might also deliver us from Satan, and from "all iniquity, and purify us unto *himself* a peculiar people, zealous of good works;" we can want no further inducement to any kind or degree of self-denying obedience; provided we duly estimate his love, our obligations, and the assurance given us of all sufficient help, and every needful good. (*Notes*, 2 *Cor.* 5:13—15. 1 *Pet.* 1:17—22.) The more evidently we are "redeemed from all iniquity, and purified" unto Christ "as a peculiar people, zealous of good works;" the clearer will our evidence be of an interest in his righteousness and atonement and the brighter our hope of eternal felicity; and the further we are removed from boasting, or trusting in imaginary good works, that we may glory in Christ alone; the more zealous shall we become, of abounding in real good works, performed in an upright, humble, believing manner, to the glory of our Lord, and the benefit of his people, and of mankind. (*Note*, 3:8.) May all ministers speak these things decidedly, enforce them with earnestness, and "rebuke" opposers and perverters of the gospel, and also negligent Christians, "with all authority;" and may their doctrine and example secure them from the contempt of all men, except that of the avowed despisers of Christ and his salvation!

NOTES.—(CHAP. III. V. 1, 2. (*Notes*, *Matt.* 22:15—22. *Rom.* 13:1—7. 1 *Tim.* 2:1,2. 1 *Pet.* 2:13—17.) Titus was further instructed, to remind the Cretians, by reiterated exhortations, to obey those "principalities and powers," or civil governors, whom Providence had placed over them; and even the inferior magistrates appointed by them. These were idolaters, and generally oppressive and injurious: yet the apostle, during his short abode in Crete, had taught an unreserved subjection to them, except in matters of conscience towards God. But, as the Cretians would be apt to forget his admonitions, they were to be "stirred up in the way of remembrance;" that so no disgrace might be brought on the gospel, by the turbulent spirits and conduct of professed Christians.—They must also be directed "to be ready to every good work," showing a willing mind for any kind action, even to their heathen neighbours: not reviling or slandering any man, nor even propagating disadvantageous reports when true, unless there were a necessity: not "brawling," or wrangling with acrimony and vehemence, even against those who injured them; but acting with gentleness and meekness to all men.

Principalities. (1) Αρχαις. *Rom.* 8:38. 1 *Cor.* 15:24. *Eph.* 1:21. 6:12. *Col.* 1:18. *Rev.* 3:14.—*To obey magistrates.*] Πειθαρχειν. *Acts* 5:29,32. 27:21. It signifies promptitude in obeying superiors. *Magistrates* are not mentioned; yet they are primarily, but not exclusively intended: husbands, parents, and masters seem also included. (*Notes*, 2:3—6,9, 10. *Eph.* 5:21—23. 6:1—9.)—*No brawlers.* (2) Αμαχους. 1 *Tim.* 3:3.

V. 3. The preceding exhortations would inevitably thwart the natural inclinations of the Cretians; and therefore the apostle enforced them by an argument, which related to the state of Christians in general, before their conversion. (*Notes*, 1 *Cor.* 6:9—11. *Eph.* 2:1—3. 1 *Pet.* 4:1—5.) Including himself, Titus, and all other Christians, among those in Crete, (for this is undeniably the plain meaning of the passage,) he argued, that they ought to bear with and be kind to their enemies, and patiently to endure their perverseness and injustice: for they themselves had experienced far greater patience and kindness from God; as "they had sometime, that is, before their conversion, "been foolish," ignorant of God, of themselves, and of divine truth; and had perversely preferred worldly things to true religion. In different ways they all had been "disobedient" to God, in their habitual conduct, and to those whom God had placed over them; having been "deceived" by Satan and their own hearts, and led to wander out of the right way. They had been "slaves to divers lusts, and" the love of worldly "pleasures;" some being under the power of one sinful passion, some of another (*Notes*, *Rom.* 6:12—20.) They had also lived "in malice and envy:" from the various competitions, animosities, and

5 Not [s]by works of righteousness which we have done, but [t]according to his mercy he saved us, by [u]the washing of regeneration, and [x]renewing of the Holy Ghost;

6 Which [y]he shed on us [z]abundantly, [a]through Jesus Christ our Saviour;

7 That, [b]being justified by his grace, we should be [c]made heirs according to the [d]hope of eternal life.

8 *This is* [e]a faithful saying, and these things I will [f]that thou affirm constantly, that they [g]which have believed in God might [h]be careful to maintain good works. These things are [i]good and profitable unto men. [*Practical Observations.*]

9 But [k]avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are [l]unprofitable and vain.

10 A man that is a [m]heretic, [n]after the first and second admonition, [o]reject;

11 Knowing that he that is such, [p]is subverted, and sinneth, [q]being condemned of himself.

12 When I shall send Artemas unto thee, or

s Job 9:20. 15:14. 25:4. Ps. 143:2. Is. 57:12. Luke 10:27—29. Rom. 3:20,28. 4:5. 9:11,16,30. 11:6. Gal. 3:16—21. Eph. 2:9. 2 Tim. 1:9. t 4. Ps. 62:12. 86:5. 15. 130:7. Mic. 7:18. Luke 1:50,54,72,78. Eph. 1:6,7. Heb. 4:16. 1 Pet. 1:3. 2 10. u John 3:3—5. 1 Cor. 6:11. Eph. 5:26. 1 Pet. 3:21. x i. e. 21 10. Rom. 12:2. Eph 4:23. Col. 3:10. Heb. 6:6. y Prov. 1:23. Is. 32:15. 44:3. Ez. 36:25. Joel 2:28. John 1:16. 7:37. Acts 2:33. 10:45. Rom. 5:5. z Gr. *richly.* Neem. Eph. 2:4. 3:8. a 1:4. John 4:10. 14:16,17. 16:7. Rom. 8:2. a Rom. 3:24,28. 4:4,16. 5:1,2,15—21. 11:6. 1 Cor. 6:11. Gal. 2:16. b Rom. 8:17,23,24. Gal. 3:29. 4:7. Heb. 6:17. 11:7,9. Jam. 2:5. 1 Pet. 3:7. c *See on* 1:2. 2:13. d *See on* 1:9. 1 Tim. 1:15.

e Prov. 21:28. Acts 12:15. 2 Cor. 4:13. f Ps. 78:22. John 5:24. 12:44. Rom. 4:5. 1 Pet. 1:21. 1 John 5:10—13. g *See on* 14. 2:14. h Job 22:2. 35:7,8. Ps 16:2,3. 2 Cor. 9:12—15. Philem. 11. i *See on* 1:14. 1 Tim. 1:3—7. 4:7. 2 Tim. 2:23. k Job 15:3. 1 Cor. 8:1. 13:2. 2 Tim. 2:14. l 1 Cor. 11:19. Gal. 5:20. 2 Pet. 2:1. m Matt. 18:15—17. 2 Cor. 13:2. n Rom. 16:17. 1 Cor. 5:4—13. Gal. 5:12. 2 Thes. 3:6,14. 2 Tim. 3:5. 2 John 10. o 1:11. Acts 15:24. 1 Tim. 1:19,20. 2 Tim. 2:14. Heb. 10:26. p Matt. 25:26—28. Luke 7:30. 19:22. John 3:18. Acts 13:46. Rom. 3:19.

resentments, to which their eager persuit of worldly objects, and the pride of their hearts gave rise. Thus they had been "hateful" in their disposition and conduct in the sight of God; "and had hated one another," especially in the reciprocal contempt and enmity borne by the Jews and Gentiles against each other: and by the hatred of the persecutors against the persecuted. (*Notes*, 1 *John* 3:11—15.)

Hateful.] Στυγητοι. 'Hateful as hell, from στυξ, Styx.' *Leigh.* Here only. Αποστυγουντες, *Rom.* 12:9.

V. 4—7. God might justly have left even the apostle and Titus, with their brethren and fellow-labourers, to perish in their sins; as, before their conversion, they had not only deserved it, but had been "vessels of wrath fitted for destruction." (*Note*, *Rom.* 9:22,23.) Yet, he had not only spared them, but effected a most blessed change in their state and character. For the kindness and philanthropy of God, (his love to sinful men, while he left sinning angels to perish,) had given them ground to call him "God our Saviour;" as he had purposed, planned, and effected salvation for mankind, by giving his only Son to be their Redeemer. (*Notes*, 1:1—4. 2:13. *Is.* 12:1—3. 45:14—22.) After this "love of God to man" had been displayed in the incarnation, obedience, death, and resurrection of the eternal Son of God, and by the preaching of the gospel; he had also brought the apostle and his brethren to partake of the salvation: not through the merit or efficacy of "works of righteousness, which they had done," of whatever kind, or in any degree; but "according to his" unmerited and plenteous "mercy," and compassionate good-will to them; and by "the washing of regeneration," that "new birth of the Spirit," of which "the laver" of baptism was the sacramental sign, but nothing more. (*Notes*, *John* 3:3—8. *Eph.* 2:4—10. 1 *Pet.* 3:19—22.) This not only washed the heart from the prevailing love and pollution of sin, but made way for "the renewal" of the soul to the divine image, by the power of the Holy Spirit; (*Notes*, *Rom.* 12:2. *Eph.* 4:22—24. *Col.* 3:7—11.) which God the Father had richly and abundantly poured forth upon them, in all the variety of its gifts, graces, and consolations, "through Jesus Christ our Saviour." His ransom had purchased, and his mediation had obtained this inestimable gift for sinners, in order to impart salvation to their souls. Thus, being brought to repent, and believe in the Son of God, they had been "justified by his grace," without any of their own merits; (*Note*, *Rom.* 3:21—26. 5:1,2.) and so they became the adopted children and heirs of God, "according the hope of eternal life," which his promise had taught them to entertain. (*Notes*, 1:1—4. *Rom.* 5:1—5. 8:24—27, *vv.* 24,25. 1 *Pet.* 1:3—5. 1 *John* 5:11,12.) Seeing then all their hopes and privileges had been conferred upon them, wholly by the mercy of God, contrary to all their own deserts; it was highly proper for them to be "followers of God," in their conduct towards their brethren and neighbours.—The miraculous gifts of the Holy Spirit are not so much as alluded to in this place: and nothing induces more confusion and perplexity into the expositions given of the Scripture by commentators of different descriptions, than the neglect of distinguishing between those communications which constituted men prophets or apostles, and those which were, still are, and ever must be, indispensably necessary to render them true Christians.—The expression, "shed" or *poured* "on us," in this manifest allusion to the sacrament of baptism, may properly be noted, as an intimation that the pouring of water on any person, "in the name of the Father, and the Son, and the Holy Spirit," is *baptism* equally with immersion. (*Note*, *Matt.* 28:19,20.)

Kindness. (4) Χρηστοτης. *Rom.* 2:4. 3:12. 11:22. 2 *Cor.* 6:6. *Gal.* 5:22. *Eph.* 2:7. *Col.* 3:12.—*Love . . . toward man.*] Φιλανθρωπια. *Acts* 28:2. Φιλανθρωπως, *Acts* 27:3. *Philanthropy.—Appeared.*] Επεφανη. 2:11. *Luke* 1:79. It implies to be illustriously or gloriously manifested.—*Washing.* (5) Λουτρου. *Eph.* 5:26.—*Regeneration.*] Παλιγγενεσιας. *Matt.* 19:28. Not elsewhere.—*Renewing.*] Ανακαινωσεως. *Rom.* 12:2. Ανακαινοω. *Col.* 3:10. (*Notes*, *Ps.* 51:10. *Jer.* 32:39—41. *Ez.* 36:25—27. 2 *Cor.* 5:17. *Rev.* 21:5—8.)

V. 8. "The saying," which the apostle had just delivered, concerning salvation to sinners, from the mercy of God in Christ, through regeneration, by faith, and gratuitous justification of grace, "was faithful:" and the doctrines which he had stated, as well as the exhortations before given, (for both seem to be referred to,) he would have Titus insist upon, with constancy and without wavering; in order that "those who had believed in God," and trusted in his mercy, grace, truth, and power, through Jesus Christ, might be rendered "careful to maintain," or *to stand foremost* in the practice of good works: being influenced by love and gratitude, and encouraged by the promises of the gospel to abound in them. For though the things before stated in various practical admonitions, could not in any degree justify sinners before God; they were "good' in themselves, and "profitable to men," in respect of their temporal and eternal interests, both to those who performed them, and to others. (*Notes*, *Job* 22:1—4. *Ps.* 16:2,3. 2 *Cor.* 9:12—15.)

Affirm constantly.] Διαβεβαιουσθαι 1 *Tim.* 1:7. Βεβαιωι, *Mark* 16:20. *Rom.* 15:8. *Heb* 2:3.—*Be careful.*] Φροντιζωσι. Here only. *To devise, contrive, and be solicitous about any thing.—Maintain.*] Προϊστασθαι. 14. 1 *Tim.* 3:4,5,12. 5:17.

V. 9. It was incumbent on Titus, to insist on the grand peculiarities of the gospel, and by all means to avoid frivolous and foolish questions, or subtile nice distinctions and "genealogies," to which the Jews were attached, as if men were the better in the sight of God for being descended from the patriarchs. These matters, and the contests and angry disputes of the Jewish teachers, about the Mosaic law, and the obligations of its ceremonies, were utterly vain under the Christian dispensation; and only amused men with such speculations, as took them off from the great doctrines and duties of Christianity.—The contrast between those things which "are good and profitable to men," (8) and "those which are unprofitable and vain," is worthy of observation. (*Notes*, 1:14—16. 1 *Tim.* 1:3—7. 4:6—10. 6:20,21. 2 *Tim.* 2:14—18.)

Avoid.] Περιϊστασο. See on 2 *Tim.* 2:16.

V. 10, 11. A heretic, in St. Paul's sense, seems to denote a professed Christian, who obstinately denies and opposes some fundamental doctrine of the gospel, as taught by the apostles; especially if he were earnest to propagate his notions, from a vain desire of being the head of a party, and so made divisions in the church. (*Note*, *Gal.* 5:19—21.) Titus was therefore directed to admonish the heretic once and again; showing him the error and evil tendency of his principles, and their corrupt source; warning him of his guilt and danger, and exhorting him to retract. If this failed of effect, he ought afterwards to reject him, as an excommunicated person: as his dangerous errors, and his pertinacious adherence to them, evinced him "to be subverted," or turned aside from Christ, the Foundation of the church, by the artifices of Satan; that his mistakes arose not from unavoidable ignorance, but from proud and carnal prejudices, so that he sinned in them; and that "he was condemned of himself," as his avowal of such heresies rendered further proof against him unnecessary. He was therefore not to be considered as a Christian, or allowed to continue in the communion of the church. The Scriptures referred to in the margin (*Marg. Ref.* p.) show, that when a man's own words suffice for his condemnation, without further evidence, he may be said to be "condemned of himself:" nor does any great difficulty appear in this much disputed text, except in explaining it in a manner consistent with the systems of contending zealots.—In subordinate matters the apostle inculcated mutual forbearance: but all his epistles show, that he supposed some errors to be fundamental, and absolutely inconsistent with faith in Christ. For pertinaciously maintaining these errors men ought to be excommunicated, as much as for gross immoralities: and were things restored to their primitive state in the church of Christ, there can be no doubt, that those who deny the ruined estate of man by nature, the Deity of Christ, the real atonement of his death, justification by faith in the merits of Christ, of grace and not of works the need of sanctification by the Holy Spirit, and of obedience to God's commandments, as the effect and evidence of justifying faith, with other doctrines of similar importance, would, after proper admonition, be rejected by the pastors of the church, and excluded from the communion of believers. No doubt would remain in their minds, tha such heretics

[q]Tychicus, [r]be diligent to come unto me to Nicopolis: [s]for I have determined there to winter.

13 Bring Zenas [t]the lawyer and [u]Apollos [x]on their journey diligently, that nothing be wanting unto them.

14 And let ours also [y]learn to [z]maintain good works for necessary uses, [a]that they be not unfruitful.

15 All that are [a]with me salute thee. [b]Greet them that [c]love us in the faith. [d]Grace *be* with you all. Amen.

q *See on* Acts 20:4. 2 Tim. 4:12. r 2 Tim. 4:9,21. s 1 Cor. 16:6,8,9. t Matt. 22:35. Luke 7:30. 10:25. 11:45,46,52. 14:3. u *See on* Acts 18:24. x Acts 21:5. 28:10. Rom. 15:24. 1 Cor. 16:11. 3 John 6—8. y *See on* 8. z Or, *profess honest trades.* Acts 18:3. 20:35. *Gr.* Eph. 4:28. 1 Thes. 2:9. 2 Thes. 3:8.

a *Is.* 61:3. Matt. 7:19. 21:19. Luke 13:6—9. John 15:8,16. Rom. 15:28. Phil. 1 11. 4:17. Col. 1:10. Heb. 6:6—12. 2 Pet. 1:8. a *See on* Rom. 16:21—24 b *See on* Rom. 16:1—20. c Gal. 5:6. Eph. 6:23. 1 Tim. 1:5. Philem. 5. 2 John 1,2 3 John 1. d *See on* 1 Cor. 16:23. Eph. 6:24. 2 Tim. 4:22. Heb. 13:25.

were subverted and sinned; and their profession of tenets so destructive of Christianity, would be deemed a kind of "self-condemnation;" without considering them as less sincere in opposing the truth, than Saul of Tarsus was. They would not judge them proper persons to associate with those who believed the doctrines of Christianity: but yet they would not do them any injury in their temporal concerns, or refuse to aid them in distress: or neglect to pray for "God to give them repentance, to the acknowledging of the truth." The connexion, which has so long subsisted, between excommunication and persecution, has aided in giving occasion to a latitudinarian candour, and a laxity of discipline, to associate with men's ideas of toleration. But the fullest toleration does not imply, that all opinions should be regarded as alike right or probable: nor does excommunication imply, that any alteration should be made in men's civil circumstances. (*Notes, Matt.* 18:15—18. 1 *Cor.* 5:1—5,9—13. 2 *John* 7—11. *Rev* 2:20—23.) Some *learned* and *ingenious* men have indeed at length discovered that it is no sin to treat the word of God with neglect, contempt, or proud opposition; and that it is of little consequence what doctrines men believe! No wonder then, that they cannot explain the Scripture into an agreement with these tenets; or bring the word of God to declare its own insignificancy. But those who believe, that "men love darkness rather than light, because their deeds are evil," and treat the truth of God as a lie, because it opposes their *pride* or lusts, will not find much difficulty in understanding, why such heretics should be separated from the society of believers: and they will chiefly lament, that it is not more generally practised, and more easily practicable; seeing it is evident, "that a little leaven leaveneth the whole lump," in many churches which once seemed to flourish. (*Notes, Lev.* 13:40—44. *Rom.* 16:17—20. 1 *Tim.* 1:18—20. 2 *Tim.* 2:14—18. 2 *Pet.* 2:1—3. 1 *John* 5:9,10.)

Heretic. (10) Αἱρετικος. Here only.—Αἱρεσις, *Acts* 5: 17. 15:5. 24:5,14. 26:5. 28:22. 1 *Cor.* 11:19. *Gal.* 5:20. 2 *Pet.* 2:1. It is vain to seek the meaning of this word from profane writers, or from etymology; the New Testament itself must explain it.—Now it is manifest, that there were important differences in *opinion*, between the Pharisees and Sadducees, as well as a division into sects: and, it appears to me, that fundamental errors in doctrine, rather than divisions into parties, are intended, when heresies are mentioned by the sacred writers.—*Reject.*] Παραιτου. 1 *Tim.* 4:7. 'Refuse to employ, to countenance, to retain him, or to associate at all with him.'—*Condemned of himself.* (11) Αυτοκατακριτος. Here only. (*Note*, 1 *John* 3:18—24.) It may mean, that professing heretical doctrines, no other witnesses were needful for his conviction and censure. (*Note*, 1 *Tim.* 5:19,20.)

V. 12—15. There were several cities called Nicopolis, (*the city of victory,*) especially one in Macedonia, and another in Epirus, and it is not certain which was here meant: but it hence appears that St. Paul was at this time at liberty. Had he written from Nicopolis, as the spurious postscript asserts, he would have said, "I have determined *here* to winter."—He purposed to send Artemas, or Tychicus, to inform Titus when to meet him there; and probably to supply his place in Crete: and he desired him to come without delay. But he was required to bring Zenas, (who was either a converted Jewish doctor of the law, or one who had been a Roman lawyer,) and Apollos, who seems to have been then in Crete: and he was studiously to help them, that by the kindness of the churches, their wants and travelling expenses might be supplied. Titus was also directed to remind the immediate friends of the apostle, and especially the ministers, that they should "learn to maintain," or to stand forward and distinguish themselves, in the practice of good works, for these and such like useful purposes; that they might not be unfruitful, but might set a good example to the new converts.—Some explain the words to mean, that they should learn and labour in "useful trades," which would enable them, though no emoluments were annexed to their office, to assist their brethren, and so in this respect not to be unfruitful. (*Marg. Ref.*)—With this admonition, and the customary salutations and benedictions, he concluded the epistle.

Bring ... on their journey. (13) Προπεμψον. See on *Acts* 15:3.

PRACTICAL OBSERVATIONS.

V. 1—8. It has at all times been necessary to remind Christians "to be subject to principalities and powers, to obey magistrates," and "to submit to one another in the fear of God;" (*Notes, Eph.* 5:21. 1 *Pet.* 5:5—7.) but it is peculiarly so at present, when most valuable privileges and liberties in this favoured land, which ought to have rendered cheerful subjection and peaceable obedience universal, among all who "name the name of Christ," have given occasion to a contrary spirit and conduct in numbers, who seem to forget, that most express precepts to this effect are found in the Scriptures. But real religion, in proportion as it prevails, will render believers quiet subjects, as well as good neighbours and relations, and "ready to every good work:" it will repress every turbulent and censorious temper, and restrain them from "speaking evil" of others, and from reviling and wrangling; and it will teach them to be gentle and meek to all men. These dispositions, and this conduct, are the genuine effects of a deep conviction of our own guilt, united with a believing and experimental knowledge of the salvation of the gospel.—We shall not, when really humbled and enlightened, disdain or be wearied out by the misconduct of the most unreasonable enemies: because we shall well remember, that we ourselves were formerly "foolish, disobedient, and deceived, slaves to divers" base lusts, and a fondness for carnal pleasures; "that we lived in malice and envy," and in short were hateful to God, and disposed to hate one another, and thus "vessels of wrath fitted for destruction," till divine grace effected the blessed change. Let us then often contemplate the discoveries which have been made of the "kindness and love of God our Saviour," towards our fallen apostate race, in "giving his Son to be the propitiation for our sins;" his patience in sparing us, during the years of our foolishness and rebellion; his goodness in sending us the word of salvation; and, to crown the whole, his mercy in causing us to partake of the "washing of regeneration and the renewing of the Holy Ghost, which he poured upon" our souls, of his plenteous grace, through Jesus Christ our Saviour. Surely we know that none of these things were procured "by works of righteousness which we had done;" and that we are "justified freely by his grace, and so made heirs according to the hope of eternal life." Having been therefore brought into a state of safety, and made partakers of a joyful hope, by the mercy of God the Father, through the redemption of his incarnate Son, and by the new creation of the Holy Spirit; it certainly behooves us to "take the lead in every good work," by which we can glorify God our Saviour, or benefit mankind. (*Note, Phil.* 4:8,9.) Ministers should frequently and earnestly insist upon these "faithful sayings," and "affirm these things constantly;" and show the tendency of the truths of the gospel to holiness of life: and Christians should be ambitious of exceeding all other men in every good thing, for the honour of the truth through which they are saved. (*Note*, 2:14.)

V. 9—15. Attending to "the good and profitable" things before inculcated, we should learn to avoid "foolish questions" and contentious disputations, which "are unprofitable and vain." But, though we must not strive about words, or magnify every difference of opinion into a "damnable heresy;" yet we should carefully watch against fundamental errors, which are inconsistent with "the life of faith in the Son of God," and of grateful obedience to him. Many are subverted by heretics; we should therefore "withdraw from them," if they neglect proper admonitions: and though they should not be separated from the communion of believers here; yet, continuing impenitent, they will at last be rejected by the omniscient Judge of all men. Whatever Christians "find to do," they should attend on it diligently: (*Note, Ec.* 9:10.) they ought to be ever ready to help one another; and to prevent and relieve the wants of those who are labouring to promote the gospel. (*Note*, 3 *John* 5—8. *P. O.* 1—8.) Those who exhort others to such good works, must learn to maintain them in their own conduct; and, on proper occasions, to set a decided and conspicuous example. Then they will not be unfruitful in the knowledge of Christ; mutual love as the fruit of faith will be increased; and "the grace of our Lord will be with them all."

THE

EPISTLE OF PAUL THE APOSTLE

TO

PHILEMON.

[a]PHILEMON seems to have been a Christian of some eminence, residing at Colossè, (*Note*, 1,2.—*Col.* 4:9,17.) who had been converted under St. Paul's ministry; (19) perhaps during his abode at Ephesus. (*Acts* 19:10.)—When the apostle was imprisoned at Rome, Onesimus, a slave of Philemon, having, as it is generally thought, been guilty of some dishonesty, left his master and fled to that city, though at the distance of several hundred miles. When he came thither, curiosity, or some similar motive, induced him to attend on St. Paul's ministry, which it pleased God to bless for his conversion. After he had given very satisfactory proof of a real change, and manifested an excellent disposition by a suitable behaviour, which had greatly endeared him to the apostle; he judged it proper to send him back to his master, to whom he wrote this epistle, in order to procure Onesimus a more favourable reception, than he could otherwise have expected.—The most competent judges have given it a decided preference, as a model of good writing in the epistolary kind, to the most admired remains of antiquity. Indeed, we can scarcely conceive, how such a cause as that of Onesimus, could have been pleaded in a more interesting, obliging, prudent, pathetic, and masterly manner. It is also very replete with useful instruction.—The apostle entertained no doubt of Philemon's compliance with his request; and expected that he would do more than he said. It is therefore probable, that Onesimus was not only received into favour, but set at liberty; and it is generally thought, that he became afterwards a minister of the gospel. Onesimus accompanied Tychicus to Colossè, and, it may be concluded, that the apostle wrote to Philemon at the same time; and that Onesimus, having delivered the letter to his master, and obtained his forgiveness, joined with Tychicus, in executing the apostle's commission to the Colossians.

A. D. 64.

The apostle salutes Philemon, 1—3; declares his joy at hearing of his faith and love, 4—7; earnestly and pathetically entreats him to receive into favour his fugitive servant, Onesimus, now become, by the apostle's ministry, a consistent believer, 8—21; desires him to provide for him a lodging, as he expected to be speedily released, 22; and concludes with salutations and benedictions, 23—25.

PAUL, [a]a prisoner of Jesus Christ, and [b]Timothy *our* brother, unto Philemon our dearly beloved, [c]and fellow-labourer,

2 And to *our* beloved Apphia, and [d]Archippus, [e]our fellow-soldier, and to [f]the church in thy house:

3 [g]Grace to you, and peace, from God our Father and the Lord Jesus Christ.

4 I [h]thank my God, making mention of [i]thee always in my prayers,

5 [j]Hearing of thy love and faith, which thou hast [k]toward the Lord Jesus, and toward all saints;

6 That [l]the communication of thy faith may become effectual, by [m]the acknowledging of every good thing which is [n]in you in Christ Jesus.

7 For we have [o]great joy and consolation in thy love, because [p]the bowels of the saints are refreshed by thee, brother.

8 Wherefore, though I might be much [q]bold in Christ to [r]enjoin thee that which is convenient,

9 Yet for [s]love's sake I rather beseech *thee*, being such a one as [t]Paul the aged, and now also [u]a prisoner of Jesus Christ.

10 I beseech thee for [x]my son, [y]Onesimus, [z]whom I have begotten in my bonds;

A. D. 64.

a 9. *See on* Eph. 3:1. 4:1. 6:20. b *See on* 2 Cor. 1:1. Col. 1:1. 2 Thes. 1:1. c 24. 1 Cor. 3:9. Phil. 4:3. Col. 4:11. 1 Thes. 3:2. d Col. 4:17. e Phil. 2:25. 2 Tim. 2:3,4. f Rom. 16:5. 1 Cor. 16:19. Col. 4:15. g *See on* Rom. 1:7. 2 Cor. 13:14. h *See on* Rom. 1:8. Phil. 1:3. Col. 1:3. 1 Thes. 1:2. 2 Thes. 1:3. 2 Tim. 1:3. i Gal. 5:6. Eph. 1:15. Col. 1:4. k 7. Ps. 16:3. Acts 9:39—41. Rom. 12:13. 15:25,26. 1 Cor. 16:1. 1 John 3:23. 5:1,2. l 2 Cor. 9:12—14. Tit. 3:14. Heb. 6:10. m Matt. 5:16. 1 Cor. 14:25. 1 Pet. 2:12. 3:1,16. n 2 Pet. 1:8. o 1 Thes. 1:3. 2:13,19. 3:9. 2 John 4. 3 John 3—6. p 20. 2 Tim. 1:16. q 2 Cor. 3:12. 10:1,2. 11:21. 1 Thes. 2:2,6. r 2 Cor. 10:8. s Rom. 12:1. 2 Cor. 5:20. 6:1. Eph. 4:1. Heb. 13:19. 1 Pet. 2:11. t Ps. 71:9,18. Prov. 16:31. Is. 46:4. u 1. *See on* Eph. 3:1. 4:1. x 2 Sam. 9:1—7. 18:5. 19:37,38. Mark 9:17. 1 Tim. 1:2. Tit. 1:4. y Col. 4:9. z 1 Chr. 4:15. Gal. 4:19.

NOTES.—V. 1, 2. The apostle did not intend to write *authoritatively* to Philemon, and therefore he only styled himself "a prisoner of Jesus Christ:" (*Notes*, 8—11. *Eph.* 3:1—7. 4:1—6.) which tended to procure an affectionate regard to him; and he joined Timothy with him, that his request might be presented as the united desire of him and his brethren. Though Philemon is called "a fellow-labourer," it is not certain that he was a minister; perhaps he served the cause of Christ by active diligence in another manner. (*Note*, *Phil.* 4:1—3.) The beloved Apphia is generally supposed to have been his wife, though some think that she was his sister. Archippus, whom the apostle called his "fellow-soldier," and to whom he sent a special charge in another epistle, (*Note*, *Col.* 4:17.) is thought to have been the son or near relation of Philemon: and he seems to have resided in his family, which was so pious and well regulated, that it was in some respects a Christian church. (*Marg. Ref. Notes*, *Matt.* 18:19,20. *Rom.* 16:3,4.)

Fellow-soldier. (2) Συστρατιωτῃ. *Phil.* 2:25.

V. 3. (*Marg. Ref. Note*, *Rom.* 1:5—7.) 'Hence it appears, that the nature of the Father, and of the Son, is the same: seeing the Son can do that which the Father doeth, and the Father is said to do that which the Son doeth.' *Jerome.*

V. 4—7. The apostle thanked God continually for his grace bestowed on Philemon, of whom he made "mention continually in his prayers." His gratitude to the Lord was excited from time to time by the good accounts which he received of Philemon's "love and faith," even "his faith toward the Lord Jesus," and his love to him and "to all the saints" for his sake. (*Notes*, 2 *Cor.* 8:6—9. *Gal.* 5:1—6. *Eph.* 1:15—23. *Col.* 1:3—8.) The obvious meaning of the passage requires a transposition of the words, which arise from an arrangement, not at all unsuitable to the Greek language, though it appears rather harsh in an English translation. The apostle also prayed, "that the communication of Philemon's faith might become effectual, &c." Some explain this of his liberal communication from his temporal affluence, being made "effectual" for the relief of the saints, and for the evident demonstration of his faith, from which it sprang. Others suppose the apostle to mean, that his "communion," or participation of faith in Christ, might be effectual in regulating his own temper and conduct. But, though both these senses may be contained in the words, they seem to have a still further meaning. The apostle probably prayed, that Philemon's endeavours to "communicate" his faith in Christ to those around him, might be rendered effectual, through the evident excellency of his own example, and that of his family: so that men might be induced to acknowledge the reality and value "of every good thing which was in them," by means of their relation to Christ; and thus to entertain a favourable opinion of that religion which produced such beneficial effects on the conduct of those who embraced it. (*Notes*, *Matt.* 5:14—16. 1 *Pet.* 2:12.) This he trusted would be the case; for he "had great joy" and comfort in the accounts that he heard of his liberal love, by which the urgent necessities of Christians and ministers were supplied: so that, while their bodies were refreshed at his expense, their hearts were also rejoiced by his good example and pious conversation: and therefore the apostle cordially owned him, and greatly loved him, as his brother in the gospel. The word "brother," placed thus at the end of a sentence, is peculiarly emphatical, and expressive of the most entire cordiality.

Communication. (6) Κοινωνια. See on *Acts* 2:42. (*Note*, *Phil.* 1:3—6.)—*Acknowledging.*] Επιγνωσει. *Col.* 1:9. 2:2. 3:10. 2 *Tim.* 2:25. *Tit.* 1:1.

V. 8—11. The apostle here enters on the immediate design of the epistle. When he considered his own apostolical authority, and Philemon's character; he supposed that he might, with propriety, have "enjoined" him, in the name of Christ, to do what was so evidently "convenient," or agreeable to the loving spirit of Christianity: yet he preferred the language of a supplicant, in the present case, and besought Philemon, "for love's sake," even the love of Christ to them, and their

11 Which in time past was to thee [a]unprofitable, but now [b]profitable to thee and to me:
12 Whom I have sent again: [c]thou therefore receive him, that is [d]mine own bowels.
13 Whom I would have retained with me, that [e]in thy stead he might have ministered unto me in [f]the bonds of the gospel:
14 But [g]without thy mind would I do nothing; that [h]thy benefit should not be as it were of necessity, but willingly.
15 For [i]perhaps he therefore departed for a season, that thou shouldest receive him for ever;
16 Not now as a servant, but above a servant, [a]a brother beloved, especially to me, but how much more unto thee, [l]both in the flesh, and in the Lord!
[*Practical Observations.*]
17 If [m]thou count me therefore a partner, [n]receive him as myself.

18 If he hath wronged thee, or oweth *thee* aught, [o]put that on mine account;
19 [p]I Paul have written *it* with mine own hand, I will repay *it:* albeit I do not say to thee, [q]how thou owest unto me even thine own self besides.
20 Yea, brother, [r]let me have joy of thee in the Lord: [s]refresh my bowels in the Lord.
21 Having [t]confidence in thy obedience, I wrote unto thee, knowing that thou wilt also do more than I say.
22 But withal [u]prepare me also a lodging: [x]for I trust that [y]through your prayers, I shall be given unto you.
23 There salute thee [z]Epaphras, [a]my fellowprisoner in Christ Jesus;
24 [b]Marcus, [c]Aristarchus, [d]Demas, [e]Lucas, [f]my fellow-labourers.
25 The [g]grace of our Lord Jesus Christ *be* with [h]your spirit. Amen.

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a Job 30:1,2. Matt. 25:30. Luke 17:10. Rom. 3:12. b Luke 15:21,32. 2 Tim. 4:11. c Matt. 6:14,15. 18:21—35. Mark 11:25. Eph. 4:32. d Deut. 13:6. 2 Sam. 16:11. Jer. 31:20. Luke 15:20. e 1 Cor. 16:17. Phil. 2:30. f *See on* 1. Eph. 3:1. 4:1. g 8,9. 2 Cor. 1:24. 1 Pet. 5:3. h 1 Chr. 29:17. Ps. 110:3. 1 Cor. 9:17. 2 Cor. 8:12. 9:5,7. 1 Pet. 5:2. i Gen. 45:5—8. 50:20. Ps. 76:10. Is. 10:7. Acts 4:28. k Matt. 23:8. Acts 9:17. Gal. 3:28,29. 1 Tim. 6:2. Heb. 3:1. 1 Pet. 1:22,23. 1 John 5:1. l Eph. 6:5—7. Col. 3:22. m Acts 16:15. 2 Cor. 8:23. Eph. 3:6. Phil. 1:7. 1 Tim. 6:2. Heb. 3:1,14. Jam. 2:5. 1 Pet. 5:1. 1 John 1:3. n 10,12. Matt. 10:40. 12:48—50. 18:5. 25:40. o Is. 53:4—7. *Heb.* p 1 Cor. 16:21,22. Gal. 5:2. 6:11. q 1 Cor. 4:15. 9:1,2. 2 Cor. 3:2. 1 Tim. 1:2. Tit. 1:4. Jam. 5:19,20. r 2 Cor. 2:2. 7:4—7,13. Phil. 2:2. 4:1. 1 Thes. 2:19,20. 3:7—9. Heb. 13:17. 3 John 4. s 7,12. Phil. 1:8. 2:1. 1 John 3, 17. t 2 Cor. 2:3. 7:16. 8:22. Gal. 5:10. 2 Thes. 3:4. u Acts 28:23. x Rom. 15:24. Phil. 1:25,26. 2:24. Heb. 13:23. 2 John 12. 3 John 14. y Rom. 15:30—32. 2 Cor. 1:11. Phil. 1:19. Jam. 5:16. z Col. 1:7. 4:12. a Rom. 16:7. Col. 4:10. b Acts 12:12,25. 13:13. 15:37—39. Col. 4:10. 2 Tim. 4:11. c Acts 19:29. 27:2. d Col. 4:14. 2 Tim. 4:10. e 2 Tim. 4:11. f 1,2. 2 Cor. 8:23. Phil. 2:25. 4:3. 3 John 8. g *See on* Rom. 16:20,24. h 2 Tim. 4:22.

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love to him, and to each other through him, that he would grant him one special favour, which he had it much at heart to obtain. He would remind him, that his humble supplicant was "such a one as Paul the aged," (for he was probably above sixty years old at this time;) and "also a prisoner of Jesus Christ." For having, as a minister of the gospel, encountered numberless afflictions and perils, in seeking the salvation of men's souls, he was then enduring the hardships of a long imprisonment in the cause of Christ; and he could not doubt of Philemon's readiness to do any thing proper, which might mitigate the severity of his sufferings. His petition indeed was not presented for himself: but it was in behalf of "his son," even of one "whom he had begotten in his bonds," "the son of his old age," for whom he had the most tender parental affection; and this son was "Onesimus!" In the original, Onesimus is mentioned at the close of the sentence; that the suspense and most affectionate introduction, might prepare Philemon to read a name, which could scarcely fail of being associated in his mind with unfavourable ideas. "Onesimus" signifies *profitable;* in allusion to which, the apostle allowed that he had not formerly deserved that name, having been "unprofitable;" probably he had been unfaithful, dishonest, and unruly; perhaps addicted to other vices. This the apostle seems to have known from his own confession. But he spake of his faults in the gentlest language, and hastened to mention the change which had taken place; and by which his character was now made to answer the meaning of his name: so that he was become "profitable" both to Philemon and to the apostle. He was prepared to be a useful servant to the former; he had been serviceable to the latter, and he hoped that he would be still more so.

I might be much bold, &c. (8) Πολλην παρρησιαν εχων. See on *John* 7:4.—*To enjoin.*] Επιτασσειν. *Mark* 1:27. 6:27. *Acts* 23:2. Επιταγη. See on *Tit.* 2:15.—*That which is convenient.*] Το ανηκον. *Eph.* 5:4. *Col.* 3:18.—*Unprofitable.* (11) Αχρηστον. Not elsewhere.—*Profitable.*] Ευχρηστον. 2 *Tim.* 2:21. 4:11. "Very useful."

V. 12—16. Onesimus was Philemon's legal property, and St. Paul had required and prevailed with Onesimus to return to him, having made sufficient trial of his sincerity; and he requested Philemon to receive him with the same kindness as he would the aged apostle's "own son according to the flesh;" being equally dear to him, as his spiritual child. He would gladly have kept him at Rome, to minister to him in his confinement; which Onesimus would willingly have done, in the bonds of the gospel, being attached to him from Christian love and gratitude: and, as he knew that Philemon would joyfully have done him any service in person, if he had been at Rome; so he would have considered Onesimus, as ministering to him in his master's stead. But he would not do any thing of this kind without his consent; lest he should seem to extort the benefit, and Philemon should appear to act from "necessity," rather than "from a willing mind." (*Notes,* 2 *Cor.* 9:1—7.)—He had indeed hopes of deriving benefit from Onesimus's faithful service, at some future period, by Philemon's free consent: yet he was not sure that this was the Lord's purpose respecting him; for perhaps he permitted him to leave his master for a season, in so improper a manner, in order that, being converted, he might be received on his return with such affection, and might abide with Philemon with such faithfulness and diligence, that they should choose to live together the rest of their lives, as fellow-heirs of eternal felicity. (*Marg. Ref.* i.) In this case he knew that Philemon would no longer consider Onesimus merely as a slave, but view him as "above a slave, even as a brother beloved." This he was become to Paul in an especial manner, who had before been entirely a stranger to him: how much more then might it be supposed, that he would be endeared to Philemon, when he became well acquainted with his excellency; seeing he would be near to him, both in the flesh, as one of his domestics, and in the Lord, being one with him in Christ as a believer!

Bowels. (12) Σπλαγχνα. See on *Luke* 1:78.

V. 17—21. If Philemon deemed the apostle "a partner," or partaker of the same grace, and dear to him for Christ's sake; let him express his love to him by receiving Onesimus with as much kindness as he would have received Paul himself if he had come in person: and, in case Onesimus had wronged Philemon, or was in his debt; let him place that to his account: and, as he wrote the epistle with his own hand, he gave, as it were, a promissory note, that he would repay it upon demand.—It is generally observed, that this is a plain instance of a debt being imputed to one, which was contracted by another; and of one, by a voluntary engagement becoming answerable for the misconduct of another; that the latter might be exempted from the punishment due to his crimes, and partake of benefits to which he had no right. This accords to the doctrine of Christ's voluntary bearing the punishment of our sins, that we might receive the reward of his righteousness, by a reciprocal *imputation.*—Perhaps, the apostle understood that Philemon had expressed some sharpness concerning Onesimus's conduct; or suspicion of his sincerity in his professed repentance; or knowing him to be *naturally* somewhat severe in his temper, he might fear lest he should punish him, as the laws permitted masters to do their slaves in such cases; which would not only have been grievous to Onesimus, but disgraceful to the gospel, and to Philemon himself. He therefore so far interested himself in the matter: though he could scarcely suppose that payment would be demanded of him; and he added, that, in making this proposal, he had forborne to bring into the account, that Philemon "owed to him his ownself," in an especial manner, as God had made him the instrument of his eternal salvation; thus intimating that he never could sufficiently requite that obligation. (*Notes,* 1 *Cor.* 4:14—17. *Jam.* 5:19,20.) He therefore pathetically besought him to let him have an opportunity of "rejoicing on his account," in the Lord's kindness to him; and to grant him this request, which would as much refresh his compassionate heart, as Philemon's liberality did "the bowels of the saints." (*Note,* 4—7.) Having confidence that he was ready to obey the Lord's will, which had been intimated by him, he had written to him, being assured that he would do even more than he had requested.—Our curiosity is not gratified by being informed of the effect of this epistle: yet we can hardly doubt, that Philemon forgave Onesimus, received him with kindness, remitted what he owed to him, and afterwards gave him his liberty, that he might attend on the apostle. His appointment with Tychicus to deliver the epistle to the Colossians seems to intimate, that Paul meant to employ him as a minister, which probably was afterwards done.

A partner. (17) Κοινωνον. See on *Luke* 5:10. (*Note,* 1 *John* 1:3,4.)—*Put that on mine account.* (18) Τουτο εμοι ελλογει. *Rom.* 5:13.—*Owest . . . besides.* (19) Προσοφειλεις. *Insuper debes.* 'Owest to me above others.'—*Have joy of thee.* (20) Οναιμην. Here only. *Note,* 8—11.

V. 22—25. The apostle, though at this time in bonds, had an expectation of being speedily released, when he wrote this epistle, and he purposed to visit Philemon and the Colossians, when that took place. He was persuaded they did not forget to pray for his liberty, that he might be enabled to visit them, and he trusted, that in answer to their prayers, this would soon be effected; therefore he desired them to prepare him a convenient lodging.—This circumstance would add

energy to his request in behalf of Onesimus.—Epaphras attended Paul so closely, that he might be deemed his fellow-prisoner; or perhaps he was imprisoned with him. (*Marg. Ref. Note*, *Acts* 20:25—27. *Prefaces to* 1 *Timothy* and 2 *Timothy*.)

PRACTICAL OBSERVATIONS.

V. 1—16. The "fellow-labourers" and "fellow-soldiers" of Christ, ought to "pray and to thank God" for each other, with the greatest constancy and fervency: for faith in Christ, and love to him, should unite saints more closely, than any outward relation can the people of the world. (*Notes*, 1 *Pet.* 1:22—25.) Those who partake of this blessedness, must and will desire to communicate it to others; and their endeavours will be rendered effectual, through fervent prayer, and by a uniform course of piety, purity, integrity, and benevolence; which will constrain men to "acknowledge the good things which are in them" as believers in Christ.—Faithful ministers have great joy and comfort in that little company of affluent Christians, whose "love abounds" in liberality to all men: and when "the bowels of the saints are refreshed by them," and their wants generously supplied.—It is by no means proper to exercise authority on every occasion; even when ministers may be "bold to enjoin what is convenient." It is frequently far more prudent, for love's sake, to beseech even juniors and inferiors; especially when it may be supposed, that they will be reluctant to what is required, and when it may be difficult to convince them of its indispensable obligation. These requests, from such a one as in any good measure resembles "Paul the aged," will have the energy of injunctions, and engage compliance, without risking a subsequent distaste; which is always, in such cases, to be feared from the remaining self-love of the human heart; even in respect of pious men, who would do much to alleviate the sufferings, or increase the comforts, of their faithful pastors. In such circumstances, wisdom and humility will teach the aged and experienced to become willingly the obliged parties, when they might assume a higher tone.—In speaking to persons about their sins, for their humiliation, the heinous nature and manifold aggravations of them should be insisted on: but in mentioning them *to others*, who are disposed to severity or resentment, we should soften and extenuate as far as truth will permit: and the subject ought to be introduced with all the tenderness and caution imaginable, that every thing may tend to conciliate, and nothing to exasperate.—When penitents show their sincerity by "works meet for repentance," they should be treated by ministers with parental tenderness; and taken under their patronage, in respect of the temporal consequences of their former sins. For in this manner, those "who were unprofitable" to their relatives and neighbours, and a trouble to all connected with them, are made "profitable" to the community and to the church of God. (*Note*, *Mark* 5:14—20. *P. O.* 14—20.) They often become greatly useful to ministers and their families, and a blessing to all among whom they reside; they supply other men's lack of service, to the suffering disciples of Christ, by tending on them in their stead; they promote the gospel by their example, conversation, and prayers; and some of them become preachers of the word of life to their fellow-sinners: for "behold all things are become new."—No prospect of usefulness should induce ministers to allow their converts to neglect relative obligations, or to fail of obedience to their superiors. One great evidence of true repentance consists in returning to the practice of those duties which had been neglected: and even liberty to engage in other services should be sought from those concerned; not as it were of necessity, but by their willing consent. We know not for what services God may intend those, whom he has marvellously converted; having therefore given our judgment, and used proper means, we should leave all things to his determination, in whose hand are the hearts of all the children of men.

V. 17—25. Little do men know for what purposes the Lord leaves them to change their situations, or engage in enterprises, from worldly or criminal motives. We should have thought, that Onesimus's departure from his master, would have been final, and his journey to Rome ruinous; yet the Lord had far other and more gracious purposes concerning him: (*Note*, *Gen.* 50:20.) and had he not overruled, in a similar manner, some of our ungodly projects, the writer and many readers may say, with humble gratitude, our destruction must have been the inevitable consequence; though, through that gracious interposition, they eventually proved the occasion of our being brought into the way of salvation and of usefulness. When we read of Onesimus's conversion at Rome, after having grown worse and worse, as it is probable, in Philemon's pious family; we should learn to despair of none, but still to use means, and offer prayers for them: and we should be ever ready to receive the penitent, with that kindness which God shows to his returning prodigals. (*Note*, *Luke* 15:20—24.) This should especially be attended to, in our conduct towards relations or domestics; whose conversion should be doubly welcome, notwithstanding their past misconduct, that they may be near to us, and beloved by us, "in the flesh, and in the Lord."—Ministers should, in such cases, love to be peacemakers; (*Note*, *Matt.* 5:9.) and they ought to give up their own interest, in order to prevail with offended parents or masters, to be reconciled to their penitent children or servants; that so the severity, animosity, and division may be prevented, by which the gospel is often disgraced. When such offenders have wronged others, or owe what they cannot pay, it may sometimes be proper for us to pay it for them, if we can; as followers of Christ who "bare our sins in his own body on the tree." Thus we shall best prevail with our brethren, to use lenity and forbearance: especially when we deal with those who "owe their own selves" to the blessing of God on our ministry: and such persons ought to be reminded to let their loving pastors "have joy of them in the Lord," to refresh their hearts, to answer their confidence, and even to do more than modesty will permit them to request. Then their prayers for each other will be more fervent: and, in answer to them, their meetings on earth will be comfortable and cordial: but even if this be denied, "the grace of the Lord Jesus will be with their spirits," and they will soon meet before the throne, to join for ever in admiring the riches of redeeming love.

THE EPISTLE OF PAUL THE APOSTLE TO THE HEBREWS.

THE general testimony of antiquity, the current tradition of the church, and the judgment of the most competent modern critics, determine this epistle to have been written by the apostle Paul; though some, both in former and latter times, have thought otherwise. '"The epistle of Paul." Thus we find it written in all our manuscripts, one only excepted, in which it is only, "The epistle to the Hebrews."' *Beza*.—'It is evident, that this epistle was generally received in ancient times, by those Christians who used the Greek language, and lived in the eastern parts of the Roman empire. In particular, Clement of Alexandria, before the end of the second century, received this epistle as St. Paul's, and quoted it frequently, and without any doubt or hesitation.—It is not expressly quoted as St. Paul's, by any of the Latin writers in the three first centuries. However, it was known to Irenæus and Tertullian.—It is manifest, that it was received as an epistle of St. Paul, by many Latin writers in the fourth, fifth, and sixth centuries.' *Lardner*.—Origen, who held some peculiar notions concerning it, says, 'The ancients did not rashly hand it down as St. Paul's.'—'It is very certain, that the churches and writers, who were ancients with respect to Origen, must have conversed with the apostles themselves, or at least with their successors.—Since this tradition was *ancient*, in the times of Clement of Alexandria and Origen, about a hundred and thirty years after the epistle was written; it must have had its rise in the days of Paul himself, and so cannot reasonably be contested.' *Hallet* in *Macknight*.—The doubts, which have been entertained on this subject, seem principally to have arisen from the circumstance of the apostle's name not being affixed to it, according to his custom in all his other epistles.—'If it is not to be considered as Paul's, because it does not bear his name; let it belong to no one, because it bears no name. But, on the contrary, I contend, from this very circumstance, that it belongs to Paul rather than to any other person. For why should any other person have omitted his name? But Paul had a sufficient reason for sending an anonymous letter to Jerusalem: not, as I think, because he was the peculiar apostle of the Gentiles, as Peter of the circumcision: but because he knew his name was greatly hated at Jerusalem by the enemies of Christianity, and that their fury was even then raging; and was perhaps exasperated by occasion of his imprisonment: (10:33,34.) he was therefore unwilling to inflame them against the church by affixing his name.' *Beza*.—'As Paul was the apostle of the Gentiles, in writing to the Hebrews, he did not assume his apostolical character; because it was little respected by the unbelieving Jews and Judaizing Christians.—It being designed, not for the believing Jews alone, but for the unbelieving part of the nation, especially the learned doctors and scribes at Jerusalem, Paul might think it prudent, not only to avoid assuming his apostolical character, but even to conceal his name, ... which ... would have prejudiced the unbelieving part of the nation to such a degree, that, in all probabi-

lity, they would not have read his letter.' *Macknight.*—The apostle intended to prove the doctrines of Christianity, and the changes which it had introduced, and would introduce, to be entirely consistent with "the oracles of God," as received by the Jews; and either clearly predicted, or evidently typified, or at least sufficiently intimated, by them; so that any man, who fully understood the Old Testament, must have expected the substance of what was taught by Christ and his apostles, and the events which had occurred. It is, therefore, highly probable, that he expressly aimed to write an epistle, which might be put into the hands either of Judaizing Christians, or unbelieving Jews, and read by them, without any prejudice, on account of the person who wrote it: let them impartially consider his arguments. (*Preface to Esther.*) It is however evident, that he supposed some of the Hebrews would know from whom it came. (10:34. 13:18,23,24.) But these intimations are not given till the argumentative part of the epistle is ended; and they would not be clearly understood by any but the apostle's friends.—The writer's connexion with Timothy, and his residence in Italy, tend to confirm the ancient tradition: and the other objections, as the supposition that the style is more elegant than St. Paul's; and that he uses expressions, which imply that he received his doctrine from those who heard Christ, and not by immediate revelation, &c. appear very vague and frivolous. He might, perhaps, bestow more pains in this epistle, concerning the style, than he did when he wrote to other churches: but, in fact, many competent judges are of opinion, that it is not more elegant. Certainly the internal evidence, arising from the writer's manner of expressing himself, and his reasoning, and things of a similar nature, corroborate the opinion, that St. Paul was the author: and if he thought it prudent to write as a converted Jew to his countrymen, and not as an apostle, who insisted on his authority; he must of course join himself with the other Jewish converts, and not distinguish himself from them, as having received his doctrine immediately from Christ. (Comp. 2:4. with 1 *Pet.* 4 3)

Origen and some others were of opinion, that the epistle was written in the Hebrew or Syriac language; and translated into Greek by Clement, or Luke: but if this had been the case, it can hardly be supposed, that no one copy of the Hebrew epistles should be mentioned as extant in their days, and as seen by them.—The quotations from the Old Testament are generally taken from the Septuagint, even where that version in some degree varies from the Hebrew: but this would scarcely have taken place, had the epistle been written in Hebrew.—The Hebrew names are interpreted also in Greek, in a manner that is not at all like the addition of a translator. The apostle, doubtless, supposed that the epistle would circulate widely among his countrymen, who spoke Greek and among Christians in general, as well as among the Hebrews: and therefore, probably, he wrote in Greek, as more generally in use at that time, than any other language in the world: and as it seems to have been written principally for the more learned of the Hebrews, and the teachers in the first instance; the circumstance, that the unlearned in Judea could not read it, would not counterbalance the advantages of its being legible by such numbers in every other place. For even in Judea the teachers would make it known to the common people: and the time was at hand when both Jews and Christians would be removed from the settlements in that country.—The Hebrews were the Jews in Judea, and those who spoke a dialect of the Hebrew: and to such of them, as professed Christianity, the epistle was addressed; and probably sent to Jerusalem, to the rulers and pastors of the church in that city: yet, the writer evidently expected, that the unconverted Jews also would read it: and their conviction and instruction seem to have been a leading part of his object in writing it.—It opens with a declaration of the personal and mediatorial dignity of Christ, and proofs from the Old Testament that the Messiah was to be far greater than the angels. It then shows his superiority to Moses and other eminent men of the nation; proves, by the most unanswerable arguments, that in him the types of the law had their full accomplishment; that he was the substance of all those shadows; and that the ancient Scriptures taught Israel to expect an entirely new dispensation, priesthood, and covenant, under the reign of the Messiah. These reasonings are interspersed and closed with most solemn and affectionate warnings and exhortations, addressed to different descriptions of persons. At length the writer shows the nature, efficacy, and triumphs of faith; by which all the saints in former ages had been accepted by God, and enabled to obey, suffer, and do exploits in defence of their holy religion: after which he adds various instructions, admonitions, encouragements, and exhortations: and then concludes with the customary salutations and benedictions.—The internal excellency of this epistle, as connecting the Old Testament and the New in the most convincing and instructive manner, and elucidating both more fully than any other epistle, or perhaps than all of them, added to other arguments, puts the divine inspiration of it beyond doubt: we here find the great doctrines, which we have elsewhere been considering, stated, proved, and applied to practical purposes, with peculiar animation, energy, and persuasion. It is supposed to have been written at the close of the apostle's first imprisonment at Rome, when he either was set at liberty, or daily expected it.

CHAPTER I.

The writer declares the essential Deity and mediatorial glory of the Son of God, by whom the Father speaks to men under the gospel dispensation, 1—4. He adduces several scriptures to prove, that the Messiah was to be far greater than the angels, and worshipped by them as their Creator and Lord, 5—14.

GOD, who [a]at sundry times and in divers manners spake in time past unto [c]the fathers by the prophets,

2 Hath in [d]these last days [e]spoken unto us by *his* Son, whom he hath [f]appointed Heir of all things, [g]by whom also he made the worlds;

3 Who being [h]the Brightness of *his* glory, and the express [i]Image of his person, and [k]upholding all things by [l]the word of his power, when he had [m]by himself purged our sins, [n]sat down on the right hand of the [o]Majesty on high;

a Gen. 3:15. 6:3,13, &c. 8:15, &c. 9:1, &c. 12:1—3. 26:2—5. 28:12—15. 32:24—30. 46:2—4. Ex. 3:1, &c. Luke 24:27,44. Acts 28:23. 1 Pet. 1:10—12. 2 Pet. 1:20,21. b Num. 12:6—8. Joel 2:28. c Luke 1:55,72. John 7:22. Acts 13:32. d Gen. 49:1. Num. 24:14. Deut. 4:30. 31:29. Is. 2:2. Jer. 30:24. 48:47. Ez. 38:16. Dan. 2:28. 10:14. Hos. 3:5. Mic 4:1. Acts 2:17. Gal. 4:4. Eph. 1:10. 2 Pet. 3:3. Jude 18. e 5:8. 2:3. 5:8. 7:3. Matt. 3:17. 17:5. 26:63. Mark 1:1. 12:6. John 1: 14,18. 3:16. 15:15. Rom. 1:4. f 2:8,9. Ps. 2:6—9. Is. 9:6,7. 53:10—12. Matt. 21:38. 28:18. John 3:35. 13:3. 16:15. 17:2. Acts 10:36. Rom. 8:17. 1 Cor. 8:6. 15:25—27. Eph. 1:20—23. Phil. 2:9—11. Col. 1:17,18. 1 Pet. 3:22. g Prov. 8: 22—31. Is. 44:24. 45:12,18. John 1:3. 1 Cor. 8:6. Eph. 3:9. Col. 1:16,17. h John 1:14. 14 9,10. 2 Cor. 4:6. i 2 Cor. 4 4. Col. 1:15. k Ps. 75:3. Col. 1:17. Rev. 4:11. l Ec. 8 4. Rom. 1:16. 2 Cor. 4:7. m 7 27. 9:12,14,26. John 1:29. 1 John 1:7. 3:5. n 4:14. 8:1. 10:12. 12:2. Ps. 110:1. Matt. 22:44. Mark 16:19. Luke 20:42,43. Acts 2:33. 7:56. Rom. 8:34. Eph. 1:20—22. Col. 3:1. 1 Pet. 1:21. Rev. 3:21. o 1 Chr. 29:11. Job 37:22. Mic. 5:4. 2 Pet. 1:16. Jude 25.

NOTES.—CHAP. I. V. 1, 2. The Hebrews allowed the divine authority of the Old Testament; and therefore the writer of this epistle waved the mention of his apostolical authority, and reasoned with them principally from their own scriptures: and he thought it best to conceal his name; that none might be deterred by it from reading his arguments, or induced to receive them with prejudice. He therefore entered upon his subject without any introduction.—God, "the God of Abraham, of Isaac, and of Israel," who in former ages had spoken to the progenitors of the Hebrews, from the calling of Abraham, to the latter times of their nation "by the prophets," mere men of the same fallen nature with their brethren; who had gradually made known his truth and will, from time to time, through successive generations; and who had spoken to "the prophets," in divers methods, by personal conference, by dreams and visions, or by supernatural impulses upon their minds; had, "in the last days," under the dispensation of the gospel, "spoken to them by his Son," appearing personally among them in human nature.—The eternal Word, or Son, of God had indeed appeared, and spoken to the patriarchs, prophets, and others: but he then spoke as JEHOVAH, as God, to a few individuals, by whom his will was made known to their brethren: (*Note, Phil.* 2:5—8.) whereas he had at length "become flesh, and dwelt among" men, and among the Jews almost exclusively, to fulfil ancient prophecies and promises, and to give the most complete and explicit revelation of God, and of his truth and will, to mankind; as well as to procure salvation for them. (*Notes, John* 1:14—18. *Rom.* 15:8—13.) So that, while Moses and other mere men were the prophets of the old dispensation; "the only begotten Son of God," appearing in human nature, was the great prophet of the new dispensation. (*Note.* 3:1—5.)—This glorious Person the Father had appointed "Heir of all things." As the coequal Son of God, the government of all worlds by original right was vested in him: possessing the essential perfections of the Deity, he was capable of exercising universal authority, which no mere creature could have done; and he had been appointed by the Father, in respect of his assumed manhood, to rule over all worlds on the mediatorial throne, with uncontrolled dominion and unrivalled glory. Thus he inherited all things; and no creature could have any inheritance of power, honour, or felicity, except as derived from him, and held in subordination to him. (*Notes,* 2:5—9. *Ps.* 2:7—12. *Is.* 9:6,7. *Matt.* 28:18. *John* 5:20—24. *Rom.* 14:10—12. 1 *Cor.* 15:20—28. *Eph.* 1:15—23. *Phil.* 2:9—11.) This appointment had the more evident propriety, in that "by him also God made the worlds:" being One with the Father and the eternal Spirit, in essence, power, and counsel, he had been the immediate Creator of the heavens and the earth, and of every order of beings in the universe. (*Notes, Prov.* 8:22—30. *John* 1:1—3. 1 *Cor.* 8:4—6. *Col.* 1:15—17.) The idea of a created agent, by whom God made all things, which some have endeavoured to support from this text, is so absurd in itself, as well as contrary to other scriptures, that it is astonishing it could ever have been adopted. (*Notes, Is.* 44:24. 45:12,13.) The apostle evidently meant, that God now spake to men, by that same glorious Person, who had been the immediate Creator of the world, and who was also exalted to the mediatorial throne, as "Heir of all things." 'I believe, it is as impossible to understand how a man should have this empire over all things in heaven and earth, and over death itself, and yet be a mere man; as it is to understand any mystery of the sacred Trinity.' *Whitby.*

Sundry times. (1) Πολυμερως. Here only. One part of the Old Testament was given at one time, and another at another time.—*In divers manners.*] Πολυτροπως. Here only. Referring to different methods of communication.—*Worlds* (2) Αιωνας. 11:3. *Acts* 3:21. 15:18. *Eph.* 3:9.

V. 3, 4. The essence of the Deity is and must be invisible to man: (*Notes, John* 1:18. 1 *Tim.* 6:13—16.) but "the only

4 Being made [r]so much better than the angels, as he hath [q]by inheritance obtained a more excellent name than they. [*Practical Observations.*]

5 For unto which of the angels said he at any time, [r]Thou art my Son, this day have I begotten thee? And again [s]I will be to him a Father, and he shall be to me a Son?

6 [t]And again, when he bringeth in [u]the First-begotten into the world, he saith, [u]And let all the angels of God worship him.

7 And [t]of the angels he saith, [x]Who maketh his angels spirits, and his ministers a flame of fire.

8 But unto the Son *he saith*, [y]Thy throne, [z]O God, *is* [a]for ever and ever: [b]a sceptre of [‡]righteousness *is* the sceptre of thy kingdom.

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p 9. 2:9. Eph. 1:21. Col. 1:18. 2:10. 2 Thes. 1:7. 1 Pet. 3:22. Rev. 5:11,12. q Ps. 2 7:8. Phil. 2:9—11. r 5:5. Ps. 2:7. *Acts* 13:33. s 2 Sam. 7:14. 1 Chr. 17:13. 22: 10. 28: 6. Ps. 89:26,27. * Or, *When he bringeth again.* t 5. Prov. 8:24,25. John 1.14,18. 3:16. Rom. 8:29. Col. 1.15,18. 1 John 4:9. Rev. 1:5. u Ps. 97:7. Luke 2:9—14. 1 Pet. 5:22. Rev. 5:9—12. † Or, *unto.* x 14. 2 Kings 2:11. 6:17. Ps. 104:4. Is. 6:2. *Heb.* Ez. 1.13,14. Dan. 7:10. Zech. 6:5. y Ps. 45:6. z 3:3,4.

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begotten Son," of whom the writer spoke, had been appointed to make known his glory and perfections: being "one with the Father," and equal to him in the divine nature; and being also distinct from him, as to his personal subsistence. By assuming human nature he became "the brightness of the divine glory," or *the shining forth* of the glory of God to mankind; and he so made known the perfections of the Godhead to them, that "he who saw the Son saw the Father also." (*Notes*, *John* 5:17—19. 10:26—31,32—39. 12:44—50. 14:7—14. 17:20,21.) For the Son was "the express Image," or the *character* of the Father's Person, or subsistence; and showed every part of the nature and perfections of God to man, with the greatest exactness and in the most effectual manner possible; so that in proportion as any man knows Christ, in his Person, character, and salvation, he knows the Father also: and he that knows not Christ, has no real knowledge of God. (*Notes*, *Matt.* 11:27. *Luke* 10:21,22. 2 *Cor.* 4:3—6. *Col.* 1:15—17. 1 *John* 2:20—25.) Not only did the Father create the world by the Son, but the same divine Agent still "upholds all things by the word of his power," as one in the unity of the Godhead with the Father; and he even upheld all things in being, and in their settled order, by his almighty word and will, when he appeared on earth as the visible "Effulgence of the Father's glory, and the Character of his subsistence;" of which he gave many proofs in his miraculous power over the course of nature, over legions of evil spirits, over diseases, and death. Yet this same Person, who created the world, and "upholds all things by the word of his power," having become the High-Priest of his people, by himself purged away their guilt with the sacrifice of his death upon the cross. Then, having risen as a mighty Conqueror over death and hell, he ascended in human nature, to be seated as "Heir of all things" upon the mediatorial throne, at the "right hand of the Father," where he displays his glorious majesty. There the incarnate Son is enthroned in pre-eminent dignity, as "the Head over all things to his church," "which he purchased with his own blood." (*Notes*, 1,2. *Acts* 20:28. *Col.* 1:18—20.) For he was made so much "better than the angels," or superior in authority to them; that they were all rendered subject to him, as reigning in human nature; seeing he "inherited," as "the only begotten Son of God," "a more excellent name," or nature, than they: for, however exalted any of them were, in capacity or authority, they were only mere creatures, and he their infinite Creator. (*Notes*, *Matt.* 13:36—43. *Eph.* 1:15—23. 2 *Thes.* 1:5—10. 1 *Pet.* 3:21, 22. *Rev.* 5:11—14.) This interpretation coincides with that which has already been given of similar passages; but it differs in some degree from that of several eminent evangelical expositors: for they suppose that the expressions, "the Brightness of his glory," and "*the character of his subsistence*," are illustrations, taken from external objects, of the eternal generation of Christ, and his equality with the Father in the Godhead. But though the author is decidedly of opinion, that Christ is called the only Son of God, in respect of his divine nature; and therefore allows the eternal generation, as well as the equality of the Son with the Father: yet he does not think that the Scripture contains any *illustrations* of these mysteries; or that we are taught to form any ideas of the *manner* in which they subsist: but rather to receive them in implicit faith, as the revelation of God, and to adore them as absolutely incomprehensible by us in our present state. He, therefore, supposes these expressions to signify the manifestation of the glory, character, and perfection of "the invisible God" to man, in and by the Person of his incarnate Son; whose original equality with the Father in his divine nature; and his voluntary assumption of the human nature, concurred in rendering him the proper medium, so to speak, through which we might see the "effulgency," or shining forth of the divine glory; and become acquainted with the perfections and subsistence of God, in the best manner of which in our present condition we are capable. He is also confirmed in this view of the passage, by finding, that the venerable reformer Beza, interprets it in the same manner, and makes the same objections to the other interpretations: except, that he translates the word ὑποστασις, *persona*, "person;" I think, improperly, for the subsistence of the Deity, not the personal distinction of the Father and the Son, seems to be intended.

The brightness. (3) Απαυγασμα. Here only. Αυγαζω, 2 *Cor.* 4:4. from αυγη, *Acts* 20:11.—This απαυγασμα seems to be what renders the person of Christ the Εικων, or Image of the invisible God to men; in whose person (προσωπῳ) the glory of God is seen. (2 *Cor.* 4:6.)—*Express Image.*] Χαρακτηρ. Here only. From χαρασσω, *to engrave.*—Χαραγμα, *Acts* 17:29. *Rev.* 13:16,17, *et al.*—*Substance.*] Υποστασεως. 3:14. 11:1. 2 *Cor.* 9:4. 11:17. *Essence*, or, *subsistence.*—*Majesty.*] Μεγαλωσυνης. 8:1. *Jude* 25. (*Notes*, 8:1,2. 12: 2,3. *Rev.* 3:20—22.

V. 5—7. In the preceding verses, the apostle had stated the outlines of that doctrine on which he meant more largely to discourse: and, having declared the personal and mediatorial superiority and high pre-eminence of "the Son of God" above angels; he proceeded to show, that the Old Testament prophecies spake of the promised Messiah in similar language. As we are satisfied by abundant evidence, that the writers of the New Testament were equally inspired with those of the Old; their expositions are to us of equal authority with the original passages which they adduce. But when the apostle reasoned with the Hebrews out of their scriptures; he doubtless quoted them in that sense in which most of them had been used to understand them, or in which it might be proved they ought to be understood. Had not the more learned Jews, at the time when the epistle was written, been accustomed to understand the texts here brought forward, in the sense which the apostle affixes to them; he would scarcely have adduced them as proofs of his doctrine, without hesitation, in an argumentative treatise, which he knew must pass the ordeal of the strictest examination, by the most prejudiced and hostile persons. Now, if they were sufficient proofs to the persons immediately addressed, they must be sufficient for all, who consider the writer as fully knowing, by divine inspiration, both the doctrine of Christ, and the true meaning of the Scriptures: though the context might otherwise, in some instances, have led us to suppose them instructive accommodations; and though the Jews, in subsequent ages, to evade the writer's conclusion, have (as it might previously have been expected) attempted to put another construction on them.—We have before briefly considered the scriptures quoted; yet it is necessary here again to examine them. The first is brought from an evident prophecy of the Messiah's kingdom. JEHOVAH had in it addressed the Messiah, in such language, as had never been used to any angel. The words quoted were spoken above a thousand years before the birth of Jesus, and were the declaration of a preceding decree: they must therefore relate to his Sonship, or eternal generation; for the subsequent production of his human nature, by the power of the Holy Spirit, would not give him that essential and original superiority to the angels, which the argument here evidently required. Nor could his appointment to the office of Messiah be meant by the words, "Thou art my Son, this day have I begotten thee:" as that appointment was the *consequence*, rather than the *cause*, of his superiority to the angels; he was advanced above them, "as he had inherited a more excellent name than they:" and his Sonship is plainly denoted to be a participation of the Father's nature; and not merely a communication of existence by an act of creating power, or adoption by an act of special grace. (*Notes*, *Ps.* 2:7—12. *Acts* 13:24—37.)—The next quotation appears primarily to have been meant of Solomon; (*Note*, 2 *Sam.* 7:12—16.) but Solomon was a most remarkable type of the Messiah, as the Jews in general must know: so that when JEHOVAH said of him in so peculiar and distinguishing a sense, "I will be to him a Father, and he shall be to me a Son;" it must be obvious that this, in its fullest meaning, was to be understood of the Antitype rather than of the type.—The next proof was brought from a prophecy of the establishment of the Messiah's kingdom, in which it is said, "Worship him all ye gods." (*Note*, *Ps.* 97:3—7.) JEHOVAH there spoke of "bringing in" the Messiah; whom he had elsewhere declared to be his "First-begotten Son;" and appointed to be "Heir of all things:" and at the same time he called upon the most exalted of his creatures to "submit to the Son," to adore and "honour him, even as they honoured the Father that sent him." (*Note*, *Rev.* 5:11—14.) For, though the magistrates and grandees of the earth might be included, yet all the angels of God were evidently intended also. But JEHOVAH had never spoken in such language concerning angels; of whom it had been said, that he made them "spirits," or *winds*, (for so it may be rendered,) and as "flames of fire" to be his ministering servants. (*Notes*, 2 *Kings* 2:11. 6:15—17. *Ps.* 104:4. *Is.* 6:1—4.)—He had indeed formed them active, powerful, pure, and spiritual intelligences, to perform his mandates, with inexpressible force and fervent love: but he had never commanded other rational creatures to worship them: nay, he had most peremp

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Is. 7:14. 9:6,7. 45:21,22,25. Jer. 23:6. Hos. 1:7. Zech. 13:9. Mal. 3:1. Matt. 1: 23. Luke 1:16,17. John 10:30,33. 20:28. Rom. 9:5. 1 Tim. 3:16. Tit. 2:13,14 1 John 5:20. a Ps. 145:13. Is. 9:7. Dan. 2:44. 7:14. 1 Cor. 15:25. 2 Pet. 1:11. b 2 Sam. 23:3. Ps. 72:1—4,7,11—14. 99:4. Is. 9:7. 32:1,2. Jer. 23.5. 33:15. Zech. 9:9. ‡ Gr. *righteous*, or, *straightness*.

9 Thou hast [c]loved righteousness, and [d]hated iniquity; therefore God, *even* [e]thy God hath [f]anointed thee with the [g]oil of gladness above [h]thy fellows.

10 And, [i]Thou, Lord, [k]in the beginning, [l]hast laid the foundation of the earth; and the heavens are [m]the works of thy hands.

11 They [n]shall perish; but [o]thou remainest: and they all [p]shall wax old as doth a garment;

12 And as a vesture shalt thou fold them up, and they shall be changed: [q]but thou art the same, [r]and thy years shall not fail.

13 But [s]to which of the angels said he at any time, [t]Sit on my right hand, [u]until I make thine enemies thy footstool?

14 Are they not all [v]ministering spirits, [x]sent forth to [y]minister for them who shall be [z]heirs of salvation?

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c 7:26. Ps. 11:5. 33:5. 37:28. 40:8. 45:7. Is. 61:8. d Ps. 119:104,128. Prov. 8:13. Am. 5:15. Zech. 8:17. Rom. 12:9. Rev. 2:6,7,15. e Ps. 89:26. John 20:17. 2 Cor. 11:31. Eph. 1:3. 1 Pet. 1:3. f Ps. 2:2,6. *marg.* 89:20. Is. 61:1. Luke 4: 18. John 1:41. 3:34. Acts 4:27. 10:38. g Ps. 23:5. Is. 61:3. Rom. 15:13. Gal. 5:22. h 2:11. 1 Cor. 1:9. 1 John 1:3. i Ps. 102:25—27. k Gen. 1:1. John 1:1—3. Rev. 3:14. l Prov. 8:29. Is. 42:5. 48:13. 51:13. Jer. 32:17. Zech. 12:1. m Deut. 4:19. Ps. 8:3,4. 19:1. Is. 64:8. n 12:27. Is. 34:4. 65:17. Matt. 24:35. Mark 13:31. Luke 21:33. 2 Pet. 3:7—10. Rev. 20:11. 21:1. o Ps. 10:16. 29:10. 90:2. Is. 41:4. 44:6. Rev. 1:11,17,18. 2:8. p Is. 50:9. 51:6,8. q 13:8. Ex. 3:14.

John 8:58. Jam. 1:17. r Ps. 90:4. s 5. t 10:12. Ps. 110:1. Matt. 22:44. Mark 12:36. Luke 20:42. Acts 2:34—36. 7:55. u Ps. 21:8,9. 132:18. Is. 63:3—6. Luke 19:27. 1 Cor. 15:25,26. Rev. 19:11—21. 20:15. v 8:6. 10:11. Luke 1:23. Acts 13:2. Rom. 13:6. 15:16,27. 2 Cor. 9:12. Phil. 2:17,25. *Gr.* 1 Kings 22:19 Job 1:6. Ps. 103:20,21. 104:4. Is. 6:2,3. Dan. 7:10. Matt. 13:41,49,50. 18:10 Luke 1:19. 2 Thes. 1:7. Jude 14. x Acts 11:2 y. 1 Pet. 1:12. Rev. 5:6. y Ps 34 7 91 11,12. Dan. 6:22. 9,21—23. 10:12. Matt. 1:20. 2:13. 24:31. Luke 16 22. Acts 5 19. 10 3,4 12 7,23. 16:26. 27:23. z 6:12,17. Matt. 25:34. Rom. 8: 17. Gal. 3:7,9,29. Eph 3 6. Tit. 3:7. Jam. 2:5. 1 Pet. 1:4. 3 7.

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torily forbidden the worship of any creature: yet he required the most exalted of them to worship his Son, even when brought into this world to dwell in human nature! A most decided proof of an infinite disparity between Christ and the highest angels. (*Note, Rev.* 19:9,10.)—"When he introduceth the First-born into the world, he saith, "Let all God's messengers worship him:" Whereas, concerning messengers he saith, "Who maketh winds his messengers, and flaming fire 'his ministers."' *Campbell.*—This construction indeed accords to the scope of the passage in the Psalms, as describing the different parts of the creation executing the Creator's mandates: yet the apostle's quotation requires us to explain the passage of the ministration of angels. The learned writer supposes the apostle's argument to rest, in part, on the difference between *messenger*, (ἀγγελος,) and *Son:* the former term being used even of inanimate beings; the latter appropriate to the divine Saviour.—The first and second quotations are exactly from the Septuagint, which accords to the Hebrew. (2 *Sam.* 7:14. *Ps.* 2:7.) The third is nearly from the Septuagint, only changing the second person into the third; and putting "the angels of God" instead of "his angels:" and it varies from the Hebrew. (*Ps.* 97:7.)—The very words of the apostle occur in the Septuagint, (*Deut.* 32:41.) but there is nothing answering to them in the Hebrew. The last quotation is nearly from the Septuagint, which accords to the Hebrew. (*Ps.* 104:4.)

First-begotten. (6) Πρωτοτοκον. 11:28. 12:23. *Matt.* 1:25. *Luke* 2:7. *Rom.* 8:29. *Col.* 1:15,18. *Rev.* 1:5.

V. 8, 9. A passage is next adduced from a most remarkable prophecy, in which JEHOVAH said to the Messiah, "Thy throne, O God, is for ever and ever:" he addressed him as "God," declaring the perpetuity of his mediatorial kingdom to the end of the world, and over his redeemed people to all eternity. (*Notes, Ps.* 45:6,7. 1 *Cor.* 15:20—28.) "The sceptre," with which he would rule his people, and the universe, for their benefit, was "a sceptre of righteousness;" even the exercise of his pardoning mercy would be most honourable to divine justice, and most effectual to promote righteousness in the world. (*Note,* 7:1—3.) His laws and administration would be altogether righteous; whilst he acted as the Friend and Saviour of sinners, he would most perfectly "love righteousness and hate iniquity." As "the Son of God," he was essentially and unchangeably holy; his human nature would be produced and preserved entirely free from all sin; his whole conduct, even unto death, would be perfectly righteous, and the government of his kingdom would be the same for ever. On this account "God, even his God" and Father, would anoint him, (for the future was spoken of, as if it had already taken place,) "with the oil of gladness," or the gifts and graces of the Holy Spirit, (the Source of all substantial gladness in the heart of man,) in a more abundant manner, than any of those prophets or servants of God had received, whom he owned as his "fellows," companions, or brethren in the human nature. The Holy "Spirit was given without measure" to Christ, for the benefit of his church, in consequence of his undertaking, incarnation, obedience to death, and exaltation to the mediatorial throne: from this "fulness all" his brethren "have received" their appointed measure; by which they have been qualified for their services, comforted under their trials, and prepared for their future happiness in heaven. (*Notes, Is.* 11:2—5. 42:1—4. 59: 20,21. 61:1—3. *John* 1:16. 3:27—36. 4:10—15. 7:25—36. *Rev.* 22:1.)—Some suppose, that angels were meant by Christ's *fellows*, because the apostle was proving his superiority to angels: but he never bore "the nature of angels; and partaking of the same nature seems to be the meaning of the expression. (*Note,* 2:16—18.) The quotation was full to the apostle's purpose, by proving that JEHOVAH spake of the Messiah in such language as he never used concerning angels: and the Psalmist, from whom he adduced his proof, spoke of the Messiah as incarnate, of his espousing the church to himself, and of believers as the companions of the glorious King. They were indeed "anointed with the oil of gladness," for his sake; but he far more than they all, even as his excellency and dignity exceeded theirs. (*Notes, Ps.* 45:)—"They who imagine this Psalm is an epithalamium upon Solomon's marrying Pharaoh's daughter, must suppose, that it is foretold ... that Solomon was to have a numerous progeny by her, whom he would set up for princes and rulers, up and down the world. (16) But this cannot be true: for beside that we read not of any children Solomon had by Pharaoh's daughter, ... Rehoboam, who succeeded him, was the son of Naamah, an Ammonitess. And so far was he from being able to set up his sons to rule over other countries, that it was with great difficulty his successors kept two tribes of the twelve steadfast to them.—Certainly, "a greater than Solomon was here."' *Bp. Pierce.*—Very many other suppositions, by which the prophecies concerning Christ, are explained away, or enervated, by men called Christians, might be shown to be equally absurd.—The quotation is nearly from the Septuagint, which accords to the Hebrew.

Of gladness. (9) Αγαλλιασεως. *Luke* 1:14,44. *Acts* 2:46. *Jude* 24. *Exultation.—Fellows.*] Μετοχους. 3:1,14. 6:4. 12:8. *Luke* 5:7. (*Note, Zech.* 13:7.)

V. 10—12. (*Note, Ps.* 102:25—28.) The Psalm, whence these verses are quoted, seems to be a prayer of the afflicted church of Israel, for the coming of her expected Deliverer: yet we might not have discovered, that the Son "of God" was personally addressed, had not the apostle led our attention to it in this view. But, considering it in connexion with other scriptures, and remembering that the ancient prophets continually spoke of their expected Messiah; as their great Deliverer from all enemies and troubles, we shall perceive a propriety in the church, under affliction, addressing herself to him, as her unchangeable Friend. He had "in the beginning created the heavens and the earth;" these would at length "wax old and wear out as a garment," but he would still remain possessed of infinite power and perfection. At the appointed period, therefore, he would "lay them aside," with as much ease as a man "folds up a garment," or changes it for another; and so introduce "new heavens and a new earth, wherein dwelleth righteousness:" and still He would continue "the same yesterday, to-day, and for ever." (*Notes,* 13:7,8. *Matt.* 24:32—35, *v.* 35. 2 *Pet.*3:5—7,10—13. *Rev.* 1:8. 20:11. —15. 21:1—8.)—Probably, the Hebrews in general were prepared to understand this psalm, as well as the others of the Messiah: it is, however, *to us* a most explicit testimony to the Deity of Christ, as One with the Father, the Creator of all things.

Thou, Lord, &c. (10) The quotation is taken from the Septuagint, which exactly accords to the Hebrew: except that the word, rendered in our version, "change," is translated by ελιξεις, *fold up;* but the Alexandrian copy of the Septuagint, and some copies of the New Testament, read αλλαξεις, *change.*

V. 13, 14. JEHOVAH had never spoken to any angel in such language as was contained in another acknowledged prophecy of the Messiah; in which he called him to sit, as a mighty Prince, on his right hand, till he had crushed and put under his feet all those who presumed to rebel against his authority. (*Notes, Ps.* 110:1. *Matt.* 22:41—46. *Acts* 2:33—36. 1 *Cor.* 15:20—28.) Did not the Hebrews well know, that "all angels," even the most exalted of them, were so far from possessing such supreme and universal authority, that they all were attendant spirits, and servants of the Lord, to execute his commands with unreserved submission; (*Notes, Ps.* 103:20—22. *Is.* 6:1—4. *Rev.* 5:11—14.) and that they were sent forth by him, to "minister" to those of the human race who were appointed to be "the heirs of salvation?" (*Marg. Ref.* x—z. *Note, Luke* 16:22,23. *P. O.* 19—26.) Their willing and delightful obedience to these commands, and their loving services to inferior and sinful creatures, for the Lord's sake, showed a most excellent disposition, and was worthy of imitation; yet no homage or worship were due to them on that account: on the contrary they were joint worshippers of JEHOVAH, whom they adored, in the person of Christ, the incarnate Son of God, and the Saviour of sinful men. As therefore such things were spoken of the Messiah, immensely beyond all which had been said of angels, in the sacred Scriptures: it was unreasonable to expect a mere man, or a temporal kingdom; or to suppose this glorious Lord would come to confirm and continue that dispensation, which had been given "by the ministration of angels."

Ministering. (14) Λειτουργικα. Here only. From λειτουργεω 10:11. (*Acts* 13:2. *Rom.* 15:27. Filling the office of the priesthood, or magistracy, or other important service, connected

CHAPTER II.

An earnest call to attend the gospel; enforced by the consideration of the danger of "neglecting so great salvation," thus revealed and confirmed, 1—4. Further scriptural proof of Christ's superiority to the angels, notwithstanding his temporary humiliation in our nature, 5—9. An explanation of the motives, reasons, condescension, and benefit of his incarnation, temptations, sufferings, and death; as connected with his being the High-Priest and Saviour of his people, 10—18.

[a]THEREFORE, we ought to give [b]the more earnest heed to the things which we have hea[d], lest at any time [c]we should [e]let *them* slip.

2 For if the word [d]spoken by angels was steadfast, and [e]every transgression and disobedience received a just [f]recompense of reward;

3 [g]How shall we escape, if we neglect [h]so great salvation; which at the first [i]began to be spoken by the Lord, [k]and was confirmed unto us by them that heard *him;*

4 [l]God also bearing *them* witness, both with signs and wonders, and with divers miracles, and [t]gifts of the holy Ghost, [m]according to his own will? [*Practical Observations.*]

5 For unto the angels hath he not put in subjection [n]the world to come, whereof we speak.

6 But one [o]in a certain place testified, saying [p]What is man, that thou art mindful of him? or [q]the son of man, that thou [r]visitest him?

7 Thou [s]madest [s]him a little lower than the angels; thou crownedst him with glory and honour and didst set him over the works of thy hands:

8 Thou [t]hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is* not put under him. [u]But now we see not yet all things put under him.

9 But we see [x]Jesus, who was made a little lower than the angels [§]for the suffering of death, [y]crowned with glory and honour; that he [z]by the [a]race of God, should [a]taste death [b]for every man.

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a 2—4. 1:1,2. 12:25,26. b Deut. 4:9,23. 32:46,47. Josh. 23:11,12. 1 Chr. 22:13. Ps. 119:9. Prov. 2:1—6. 3:21. 4:1—4,20—22. 7:1,2. Luke 8:15. 9:44. c 12:5. Matt. 16:9. Mark 8:18. 2 Pet. 1:12,13,15. 3:1. † Gr. *run out as leaking vessels.* Heg. 1:6. 2:16. d Deut. 33:2. Ps. 68:17. Acts 7:53. Gal. 3:19. e 10:28. Ex. 32,27,28. Lev. 10:1,2. 24:14—16. Num. 11:33. 14:28—37. 15:32—36. 16: 31—35,49. 20:11,12. 21:6. 25:9. Deut. 4:3 4. 17:5,12. 27:26. 1 Cor. 10:5—12. Jude 5. f 10:35. 11:6,26. *Gr.* g 10:29. 12:25. Is. 20:6. Ez. 17:15,18. Matt. 23: 33. Rom. 2:3. 1 Thes. 5:3. 1 Pet. 4:17,18. Rev. 6:16,17. h 5:9. 7:25,26. Is. 12: 2. 51:5,8. 62:11. Luke 1:69. John 3:16—18. Acts 4:12. 1 Tim. 1:15. Tit. 2.11. Rev. 7:10. i *See on* 1:2. Matt. 4:17. Mark 1:14. Luke 34:19. Acts 2:22. k Mark 16:15—19. Luke 1:2. 24:47,48. John 15:27. Acts 1:22. 10:40—42.

l Mark 16:20. John 15:26. Acts 2:32,33. 3:15,16. 4:10. 14:3. 19:11,12. Rom. 15. 19. † Or, *distributions.* 1 Cor. 12:4—11. Eph. 4:8—11. m Dan. 4:35. Eph. 1:5,9. n 6:5. Rev. 11:15. o 4:4. 5:6. 1 Pet. 1.11. p Job 7.17,18. 15:14. *See on* Ps. 8:4—8. 144.3. Is. 40:17. q Joh 25:6. Ps. 146:3,4. Is. 51:12. r Gen. 50: 24. Luke 1:68,78. 7:16. s *See on* 9. ‡ Or, *a little while inferior to.* t 5. 1: 13. Ps. 2:6. Dan. 7:14. Matt. 28:18. John 3:35. 13:3. 1 Cor. 15:27. Eph. 1:2:, 22. Phil. 2:9—11. 1 Pet. 3.22. Rev. 1:5,18. 5:11—13. u Job 39:1—12. 41: x 8: 3. 10:5. Gen. 3:15. Is. 7:14. 11:1. 53:2—10. Rom. 8:3. Gal. 4:4. Phil. 2:7,8. § Or, *by.* y Ps. 21:3—5. Acts 2:33. Rev. 19:12. z John 3:16. Rom. 5:8. 8:32. 2 Cor. 5:21. 6:1. 1 John 4:9,10. a Matt. 16:28. Mark 9:1. Luke 9:27. John 8: 52. b John 1:29. 12:32. 2 Cor. 5:15. 1 Tim. 2.6. 1 John 2:2. Rev. 5:9.

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with religion or religious worship, seems especially implied. Λειτουργος, 7. *Note, Rom.* 13:6,7.—*To minister.*] Εις διακονιαν. *Acts* 1:17,25. 6:1. 2 *Cor.* 9:12. Comp. of δια, *through,* and κονις, *dust. The meanest service.* (*Notes, Matt.* 20:24—28. *John* 13:12—17.) *Who shall be heirs,* &c.] Μελλοντας κληρονομειν. 'About to inherit salvation.'—*Marg. Ref.* a.

PRACTICAL OBSERVATIONS.

V. 1—4. We can never sufficiently bless our God, that he has, in so many ways, and with such increasing clearness, spoken concerning salvation to us wretched sinners; and especially that he has sent the message of mercy to us, by his "well-beloved Son," whose dignity gives peculiar authority to every appointment, and certainty to every truth and promise. That "the First-begotten" of the Father, "the Heir of all things," by whom all worlds were created, and "by the word of whose power all things are upheld;" who is "the Effulgency of the divine glory," and the manifestation of the divine perfections; should "by himself purge our sins," is a mystery of love, which exceeds and overwhelms all our admiration, praise, and gratitude. Now, "having sat down at the right hand of the Majesty on high;" "angels, principalities, and powers, are subject to him," who "inheriteth a far more excellent name than they." Let us not then perversely and ungratefully refuse him our adorations, whilst "all the angels of God worship him." For our salvation he abased himself, that he might "redeem us to God with his blood;" and shall we, on that account, refuse to adore and "honour him, even as we honour the Father that sent him?"

V. 5—14. We should never forget, that all the enemies of Christ will at length be put under his feet; and that all, "who will not have him to reign over them," are his enemies. (*Note, Luke* 19:11—27, *v.* 27.) Let us then seek mercy of our God, in that way which glorifies his justice also: let us bow to the sceptre of our Redeemer's grace; put our souls under his protection; and seek that renewal of our hearts, which will make us delight in obeying his holy commands, and render us like him in "loving righteousness and hating iniquity." In proportion as we are anointed with "the oil of gladness" from his fulness, and as members of his mystical body, this will be our character: and "if any man have not the Spirit of Christ, he is none of his." We cannot indeed serve him as angels do, "who excel in strength," and are like a vehement wind, or the swift lightning, in executing his mandates: but we may copy their love, their alacrity and humility, in ministering at his word, to the poorest of "the heirs of salvation," who are by this ministry of angels more royally attended than the mightiest of ungodly men. Surely then we should deem none of our brethren, nor any of their concerns, beneath us; but, like these pure spirits, should count it our honour to do them good for Christ's sake. (*Note, John* 13:12—17. *P. O.* 8—17.) Such humiliation and self-abasement will make way for our exaltation to be "equal with the angels," yea, to "sit down with Christ upon his throne:" when he, who at first created the world, shall, with unchangeable power, destroy it as a worn out garment, and "make all things new:" and when all they, whose hearts and hopes were placed on its perishing treasures and fading glories, will be driven from his presence into everlasting misery.

NOTES.—CHAP. II. V. 1—4. The apostle, in the midst of his argument, paused, as it were, after the proof of Christ's pre-eminent dignity, to make some application of his doctrine. The Hebrews, and all to whom the gospel came, "ought to give the more earnest," believing, and obedient attention to what they had heard; because of the majesty of the Speaker, and the gracious nature of his words. (*Notes, Matt.* 17:5—8. *Acts* 3:22—33.) It was incumbent on those also, who professed Christianity, to apply their minds with increasing reverence to these important subjects; lest at any time, through temptation, worldly cares and pleasures, or persecution, they should be induced to "let them slip," or *run out* as water from a leaky vessel. This aptly represents the treachery of the memory, respecting spiritual things; and the way in which good instructions, convictions, or affections gradually vanish, and no abiding change is made, or effect produced by them.—The Jews counted the authority of the law to be great, and its perpetuity indubitable, because it was spoken by angels, as employed by JEHOVAH in delivering it to their fathers from mount Sinai. (*Notes, Ex.* 19:16—20. *Deut.* 33:2. *Acts* 7:51—53. *Gal.* 3:19—22.) But "if the word spoken by ministering spirits was steadfast," so that JEHOVAH would not permit any of the people to transgress in any way, without inflicting on them merited punishment; (*Marg. Ref.* e.) how "could they escape" his vengeance, if they neglected "so great salvation" as that of the gospel? The greatness of the Saviour, who "created and upholds all things;" the immensity of the price paid by him for man's salvation; the depth of the misery from which he saves his people, and their perishing need of this salvation, its entire freeness to the chief of sinners who seek for it, without limitation or exception; the infinite provision made for the supply of all their wants; and the glorious felicity in which it terminates: all these things, and far more, unite in rendering it worthy to be called "so great salvation," even so great a salvation that it surpasses all conception. To refuse this invaluable blessing, from pride, love of the world and sin, or attachment to superstitious vanities; to neglect it, through sloth, procrastination, an aversion to the means of grace, or a fear of persecution; and to oppose or corrupt it, from enmity to God and holiness, not only leave men under "the curse of the law," but incur the condemnation of treating the truth of God as a lie, of despising his mercy, defying his justice and power, and rejecting his most gracious and urgent overtures to reconciliation. (*Notes, John* 3:19—21. 1 *John* 5:9,10.) How then can such persons escape the wrath to come?—This salvation first began to be published, in the fullest display of it, under the gospel dispensation, by the Lord himself, appearing in human nature, as the great Prophet of the church. He deigned to be the Preacher of this great salvation: and after his ascension into heaven "to appear in the presence of God for us," it was confirmed to the Jews and others, by his apostles and evangelists, who had been eyewitnesses of his glory, had heard his doctrine, and received their commission immediately from him. Moreover, God himself bore witness to their doctrine, as that of his beloved Son, by various miraculous powers exercised by them, and conferred on others also; and by the gifts of his Holy Spirit, dispensed to them according to his own sovereign will. (*Notes, Mark* 16:17—20. *John* 15:26,27. 20:24—29.) so that the condescension of "the Son of God," in becoming incarnate, and in first publishing his doctrine by his own personal ministry; his exaltation, and the subsequent sending of his ambassadors, with such divinely attested credentials, to preach salvation to sinners, concurred in calling the attention of the Jews from the abrogated Mosaic dispensation to Christianity.

Let . . . slip. (1) Παραρρυωμεν. Here only N. T.—*Prov.* 3:21. *Sept.—Recompense of reward.* (2) Μισθαποδοσιαν. 10:35. 11:26. It implies either *reward,* or *punishment.* (*Notes, Lev.* 24:10—16. *Num.* 15:30—36. 16: 25:)—*Was confirmed.* (3) Εβεβαιωθη. *Note, Tit.* 3:8—*Unto us,* &c.] The writer of this epistle was not personally a hearer of our Lord's preaching. (*Preface.*)—*Bearing them witness.* (4) Συνεπιμαρτυρουντος, *coattestante.* Here only.—*According to his own will.*] *Notes, Dan.* 4:34—37. *Matt.* 11:25,26. 1 *Cor.* 12:4—11 *Eph.* 1:9—12. *Jam.* 1:16—18.

10 For [c]it became him, [d]for whom *are* all things, and by whom *are* all things, in bringing [e]many sons unto [f]glory, to make [g]the Captain of their salvation [h]perfect through sufferings.

11 For both [i]he that sanctifieth, and they who are sanctified *are* [k]all of one: for which cause [l]he is not ashamed [m]to call them brethren,

12 Saying, [n]I will declare thy name unto my brethren; [o]in the midst of the church will I sing praise unto thee.

13 And again, [p]I will put my trust in him. And again, [q]Behold I, and the children, [r]which God hath given me. [*Practical Observations.*]

14 Forasmuch then as [s]the children are partakers [t]of flesh and blood, [u]he also himself likewise took part of the same; that [x]through death he might [y]destroy him that had the power of death, that is, [z]the devil;

15 And [a]deliver them who [b]through fear of death were all their lifetime [c]subject to bondage.

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c 7:25. Gen. 18:25. Luke 2:14. 24:26. Rom. 3:25,26. Eph. 1:6—8. 2.7. 3:10. 1 Pet. 1:12. d Prov. 16:4. Is. 43:21. Rom. 11:36. 1 Cor. 8:6. 2 Cor. 5:18. Col. 1:16,17. Rev. 4:11. e Hos. 1:10. John 11:52. Rom. 8:14—18,29,30. 9:25,26. 2 Cor. 6:18. Gal. 3:26. Eph. 1:5. 1 John 3:1,2. Rev. 7:9. f Rom. 9:23. 1 Cor. 2.7. 2 Cor. 3:18. 4:17. Col. 3:4. 2 Tim. 2 10. 1 Pet 5 1,10. g 6:20 12:2. Josh. 5:14,15. Is. 55:4. Mic. 2:13. Acts 3:15. 5:31. h 5:8,9. Luke 13:32. 24:26,46. John 19:30. *Gr.* i 10:10,14. 13:12. John 17:19. k Ps. Acts 17:28. Gal 4:4. 1 11:16. Mark 8:38. Luke 9:26. m Matt. 12:48—50. 25:40. 28:10. John 20:17. Rom. 8:29. n Ps. 22:22,25. o Ps. 40:10. 111:1. John 18:20. p 2 Sam. 22:3. Ps. 16:1. 18:2. 36:7,8. 91:2. Is. 50:7—9. Matt. 27:43. q Is. 8:18. 53:10. r Gen. 33:5. 48:9. Ps. 127:3. 1 Cor. 4:15. a *See on* 10. t 1 Cor. 15:50. u 18. 4:15. Gen. 3:15. Is. 7:14. John 1:14. Rom. 8:3. Gal. 4:4. Phil. 2.7,8. 1 Tim. 3:16. x 9 15. Is. 53 12. John 12:24,31—33. Rom. 14:9. Col. 2:15. Rev. 1:18. y Is. 25:8. Hos. 13:14. 1 Cor. 15:54,55. 2 Tim. 1:10. z Matt. 25:41. 1 John 3:8—10. Rev. 2:10. 12:9. 20:2. a Job 33:21—28. Ps. 33:19. 56:13. 85:48. Luke 1:74,75. 2 Cor. 1:10. b Job 18:11,14. 24:17. Ps. 55:4. 73:19. 1 Cor. 15:50—57. c Rom. 8:15,21. Gal. 4:21. 2 Tim. 1:7.

V. 5—9. The argument concerning the Messiah's superiority to the angels, is here resumed. "The world to come," is supposed to have been a phrase in use among the Jews, denoting the times of the Messiah. This period began at the first coming of Christ, and will continue till his second coming. The words, however, do not occur elsewhere: and some think, that the apostle alludes to the words of the prophet, concerning "new heavens and a new earth." (*Note*, *Is.* 65:17—19.) This includes the dispensation of the Messiah and the millennium, as connected with heavenly happiness. These are not subjected to angels, but to him whom all the angels worship and obey; nor were they ministerially employed in the introduction of it, as they had been in the giving of the law, and in many things relating to Israel's settlement in Canaan: but the Captain of Salvation exclusively and openly. (*Note*, 10—13.)—This had been implied in what was "spoken by one in a certain place," with which the Hebrews were well acquainted. In a view of the starry heavens, those majestic displays of God's creating power, David had exclaimed, "What is man," &c. (*Note*, *Ps.* 8: 4—9.)—The words might indeed be explained of the attention and kindness of God to so inconsiderable a creature as man, amidst the immensity of his works. He had made him at first in some degree inferior to the angels, but he "had crowned him with glory and honour," and made him lord of this lower creation. Yet, as man had soon fallen from his original dignity, had lost his crown of honour, and retained but an imperfect dominion over the creatures; (*Note*, *Gen.* 1:26,27. 3:) and as the Messiah was intended to be the chief Glory and blessing of the fallen race: the Psalmist might properly be considered, as "in Spirit" speaking of him; and of JEHOVAH's being mindful of the human race, and visiting them, by giving his own Son to become the Son of man for their salvation. Indeed, if the words were exactly weighed, it would be found, that they had not received a full accomplishment in any other sense: for if God "put all things in subjection under the feet" of the Son of man, it must follow that there was nothing left "which was not put in subjection under him;" whereas it was manifest, that all things, even here on earth, (not to speak of other worlds,) were not thus put in subjection to man; for many of the creatures scorned to bear his yoke, and some even made war against him. But believers, "looking to Jesus," saw the accomplishment in his exaltation, and in the glorious and blessed event of it: he had become "a little lower than the angels," by appearing "in the likeness of sinful flesh," that he might be capable of suffering death; but speedily he had been, as the Son of man, "crowned with glory and honour," placed on the mediatorial throne, invested with universal dominion, and "made Head over all things to his church." So that, in fact, "all things in heaven and earth, and under the earth," were put in subjection to him; and, though some for a time refused to submit to him, they must all at length, either be his willing servants, or be crushed under his feet as enemies. (*Notes*, 1:13,14. 1 *Cor.* 15:20—28.) Thus, by means of his humiliation, he became capable of dying; and, by his subsequent exaltation, he was enabled to apply the benefits of his death to his people; and so "he tasted death" for the benefit of every man who should come to trust in his salvation. This constitution was the effect of the plenteous mercy and free favour of God to our rebellious race, as the Psalmist had intimated: nor could that grace ever be sufficiently admired.—*A little lower.* (9) Many expositors suppose the original to mean, "lower for a short time;" that is, during the term of our Lord's humiliation on earth: but the use of the same word in the seventh verse, determines its sense here; and there it can have no reference to *time*, unless we explain the Psalm as a prophecy of Christ exclusively, without allowing that either Adam or his posterity were at all intended. It is indeed argued, that Jesus was made, in human nature, immensely lower than the angels, being "despised and rejected of men," and considered as one of the most abject of the human race. This objection, however, seems to be of no validity; for his *real dignity* and excellency as man, and not *the opinion of others concerning him*, are meant. He was, in human nature, as the "first Adam" had been, "a little lower than the angels:" and, being made like us in all things, sin alone excepted, he became capable of suffering and death, from which angels are exempted. In these respects he was "made a little lower than the angels;" but in all other things, he, even as Man in his lowest humiliation, was little lower than they, being immensely superior to all others of the human race, not excepting Adam himself before the fall.—*Taste death.*] Some explain these words as signifying the pain which our Lord endured in dying; and others, as marking the short time during which he continued dead: but the expression seems to have been in use among the Jews, as merely denoting *to die.* (*Marg. Ref.* a.)—The quotation is from the Septuagint: but that entirely corresponds with the Hebrew; except as it translates *Elohim*, (often rendered *Gods*,) by the word "angels;" as it does in many other places: and the word God is substituted in the translation of the last quotation, for JEHOVAH in the Hebrew.

The world to come. (5) Την οικουμενην την μελλουσαν. *Luke* 2:1. *Acts* 11:28.—*A little.* (9) Βραχυ τι. *John* 6:7. *Acts* 5:34.

V. 10—13. Whatever the Jews might object to the sufferings and crucifixion of him who was preached to them as the Messiah; yet it certainly "*became*" the eternal God, for whose glory, and by whose power, all things were created, and are upheld and governed, to adopt this method. It had not only pleased him as a Sovereign to do this: but it was admirably suited to manifest the glory of all his perfections; yea, it was necessary for the harmonious display of them. Having therefore purposed to predestinate to the adoption of children an innumerable company of Adam's fallen race; (*Note*, *Eph.* 1:3—8.) he was pleased, in his infinite wisdom and love, to appoint them "a Captain," who should call them forth out of their state of sin and misery, and lead them through life and death, to his eternal glory: for the word, rendered "in bringing," agrees with that translated "Captain." It was proper, that this Captain, Prince, or Commander, who leads an innumerable multitude of fallen sinners, as the "children of God," to victory over Satan, sin, the world, and death, and to eternal "glory,"—that this Author of their salvation should be "made perfect through sufferings;" that is, perfectly authorized, as well as qualified, for every part of that most important work. (*Note*, 5:7—10.) For, by assuming human nature, and "humbling himself to the death upon the cross" for our sins, he made the salvation of sinners consistent with divine justice, and showed us the way of "fighting the good fight of faith," and pressing forward to the conqueror's crown. Thus Jesus, who "sanctifieth," or purifies his people from guilt and sin, and consecrates them to God; and they who are thus sanctified by him, "are all of one," that is, of one father Adam; or, as speaking to the Jews, the apostle might mean Abraham. He became One with us in human nature; in order that his sufferings might atone for our sins, and that we might be justified by his righteousness: for which cause, he is "not ashamed to own us as his brethren," notwithstanding his glorious majesty and perfect holiness, and our meanness, guilt, and pollution. Thus, in a remarkable prophecy of his sufferings, and subsequent glory, he had been introduced as saying, "I will declare thy name unto my brethren," and as engaging to celebrate the praises of JEHOVAH in his church of redeemed sinners. (*Note*, *Ps.* 22:22.) In another place, where the Messiah's deliverances, victories, and kingdom were predicted under the type of David; he spake as Man, of "trusting in the LORD" amidst his trials, even as his brethren did. (*Marg. Ref.* p.) And by another prophet, he had said, "Behold I, and the children which God hath given me;" (*Note*, *Is.* 8:18.) which implied the same equality of nature and endeared affection, as the relation of brethren. Many things, in the eighth of Isaiah, are evidently prophetical of the Messiah, and as such are quoted repeatedly in the New Testament; (*Notes*, *Is.* 8:) and, no doubt, the text here adduced was understood of him by the learned Jews. For the apostle was well acquainted with their sentiments; and would not have quoted it, in a sense different from the usual interpretation, in an argumentative discourse, without attempting to establish the new interpretation by cogent reasonings. (*Note*, 1:5—7.)—The quotations are all from the Septuagint, which does not materially vary from the Hebrew.

V. 14, 15. As therefore "the children," of whom Christ spake by the prophet, even his elect people whom he had undertaken to redeem, "were partakers of flesh and blood,"

16 For [d]verily he [e]took not on *him the nature of* angels; but he took on *him* [f]the seed of Abraham.

17 Wherefore in all things [g]it behooved him to be made like unto *his* brethren; that he might be [h]a merciful and faithful High-Priest in things *pertaining* to God, [i]to make reconciliation for the sins of the people.

18 For in that he himself hath [j]suffered being tempted, [k]he is able to succour [l]them that are tempted.

d 6:16. 12:10. Rom. 2:25. 1 Pet. 1:20. e Gr. *taketh not hold of angels, but of the seed of Abraham he taketh hold.* f Gen. 22:18. Matt. 1:1, &c. Rom. 1:16, &c. Gal. 3:16,29. g *See on* 11,14. Phil. 2:7,8. 3:2,5. 4:15. 5:1,2. 7:8. 11 n Lev. 6:30. 8:15. 2 Chr. 29:24. Ez. 45:15,17,20. Dan. 9:24. Rom. 5:10. 2 Cor. 5:18—21. Eph. 2:16. Col. 1:21. j 4:15,16. 5:7—9. Matt. 4:1—10. 26:37—39. Luke 22:44. k 7:25,26. John 10:29. Phil. 3:21. 2 Tim. 1:12. Jude 24. l 1 Cor 10:13. 2 Cor. 12:7—10. 2 Pet. 2:9. Rev. 3:10.

or of human nature; he also voluntarily condescended "to partake of the same," in order that he might stand in the nearest relation to them, and so most properly become their Surety and Representative; and also be made capable of suffering and dying for them: that by so doing he might, as to them, "abolish" the reign of death, by destroying the dominion of the devil "who hath the power of death." For Satan, by seducing man into sin, first brought him under the sentence of death: every man must be exposed to the sting, the terror, the stroke, and the tremendous consequences of death, while he continues unpardoned and unconverted; and the devil, as accuser and executioner, may have much power in inflicting or aggravating these things. But the redemption of Christ made way for the deliverance of his people from Satan's bondage, and for the pardon of their sins through faith. Then the devil loses his power in respect of death also; they are delivered from its sting, its terror, and its dreadful consequences; whilst inward peace and hope reconcile them to its stroke, and the whole will terminate in their glorious resurrection to eternal life.. (*Note*, 1 *Cor.* 15:55—58.) Thus Christ "delivered those, who all their lifetime had been subject to bondage through *fear of death*." Whatever pride, ambition, and desperate passions, united with unbelief, may sometimes effect or perpetrate; the fear of death is universal, and in some degree enslaves all mankind: the juster apprehensions men have of God and eternal things, the greater must be their dread of death, and its awful consequences; except as faith in Christ deliver them. Many of those, who have been enslaved by it, during the former part of their lives, or at least from the time when they began seriously to reflect on the subject, are actually delivered from their terror by the gospel, and habitually think of dying with great composure and satisfaction. Many, who do not before rise superior to their terrors, are entirely freed from them at that critical season; and even those believers, who fear death to the last, (as some perhaps do,) will be the more amazed at their deliverance; when, by the stroke which they dreaded all their lifetime, they find themselves perfectly freed from all which they groaned under and hated; and admitted to a felicity exceeding their largest expectations.—*Through death.* (15) 'Had not this been added, the apostle might have seemed to speak very absurdly: for must God become Man, in order to conquer the devil? Assuredly, here was need rather of strength than weakness. The apostle therefore declares, that to render this victory the most glorious, it was peculiarly suitable, that Satan, the conqueror of man, should be laid prostrate by a Man; and so, by the very death of a Man, he might be destroyed, as by his own weapons.—The devil is said to have "the power of death," as from him sprang, which death followed; and as he daily tempts us to sin, that he may draw us with himself into the ruin of eternal death.—Understand death, as joined with the wrath of God, which without Christ it must necessarily be: nor can any thing be conceived more miserable than to be under the perpetual slavery of this dread and horror.' *Beza.*

V. 16—18. The introductory words of this passage are differently interpreted. Our translation explains them of our Lord's *assuming*, not "the nature of angels," but our nature, in order to be our Brother, Surety, and Saviour; and the mention of the seed of Abraham, from whom he descended, favours this interpretation: but the margin, and indeed a great majority of commentators, suppose the apostle to mean, that the eternal Son of God, when angels sinned, did not "take hold" of them, to preserve them from final perdition; but he "took hold" of fallen man, to rescue him from this dreadful doom; and this indeed lays the firmer foundation for the subsequent inference. "The seed of Abraham," however, on this interpretation, cannot mean *all* the natural descendants of Abraham, nor any of them *exclusively;* but must be understood of Abraham's believing seed, whether Jews or Gentiles; and this, though it accords to the apostle's manner in other places, (*Rom.* 4:11—25. *Gal.* 3:26—29.) is not thought a natural exposition in his present argument.—The difference, indeed, is not great, between the two interpretations. In "laying hold" of fallen man, and not on fallen angels, the Son of God did not assume the nature of the former into personal union with his Deity; but, by a condescension still more inconceivable, he assumed human nature of "the seed of Abraham:" and this was worthy of peculiar attention; for it thus appeared, that "it behooved him," and he *must*, in order to the honourable salvation of sinners, whom he graciously owned as brethren, "be made like" them in the same nature, and in all those infirmities to which sin had subjected them, as far as he could be without defilement. This was needful, in order that he might become their High-Priest, making atonement and reconciliation for their sins, by "the sacrifice of himself," and so lay the foundation for his subsequent intercession for them; and that he might give them the firmest ground of assurance concerning his compassion, love, and faithfulness. (*Note*, *Rom.* 5:6—11.) For thus he, who was One with the Father as God, became One with them as Man; and so assured them that he would attend to the interests of his brethren, in the most condescending, merciful, and faithful manner; even as he would regard the glory of God the Father, before whom he acted as their High-Priest. And by this voluntary humiliation, and these sufferings for them when enemies, he gave the most endearing pledge of his love to them, and taught them most emphatically, that he would not fail them, when they were brought to trust in him; and when his omnipotent arm could affect the purpose, for which he had shed his precious blood. For, "in that he suffered, being tempted" by Satan in the wilderness, and during his last conflicts; (whose unholy suggestions must have tortured his mind, in proportion as he abhorred, and could not be defiled by them;) in that he endured the severest trials from man's contemptuous malice and cruelty; and in that he bore the wrath of the Father for our sins: "he was able to succour" such as were tempted, or tried, and afflicted by God: being authorized, as Mediator, to exert omnipotence in supporting, comforting, and rescuing them: and having a sympathizing, and most tender love for them; seeing he had passed through the same temptations himself, as far as he could do it, continuing perfectly free from sin.—The ends of Christ's humiliation, death, and exaltation, are set forth in this chapter.—To "taste death for every man," to "become the Captain of our salvation," and to "lead us to glory," to "sanctify us" to "destroy death, and him that had the power of death," to deliver us from the bondage of the devil, and the fear of death, to become our "High-Priest, to make reconciliation for our iniquity," having "by himself purged our sins." (1:3.) What unutterable blessings are these, flowing to us from "the grace of God, in Christ our Lord!" and what do they imply concerning the natural state of fallen man!

It behooved him. (17) Ὤφειλε. *He ought*, or *owed*, as having undertaken to be our Surety. (*Note*, *Philem.* 17—21.)

PRACTICAL OBSERVATIONS.

V. 1—4. The pre-eminent excellency, importance, and clearness of the gospel, and the dignity and grace of the Redeemer, concur in calling on us to "give the more earnest heed to the things which we have heard:" for unless serious recollection, fervent prayer, and reverent attention, with subsequent meditation and practice, prevent; we shall surely let divine truths run out of our minds, as water from a vessel with holes. Alas! how many hearers of this kind are found in all our congregations! Indeed we are all in some measure criminal and foolish in this respect. Let us then beg of God to sanctify our memories and hearts, that we may become less forgetful, and more practical hearers of "the word of life."—The judgments of God, under the new dispensation, are chiefly spiritual; but they are on that account the more to be dreaded; and "if they who despised Moses' law died without mercy;" "how shall we escape, if we neglect so great salvation," as that which Christ has wrought for us, and revealed in his gospel? Blessed be God, this salvation is so great and perfect, that nothing, except our neglect of it, in one way or another, can exclude us from its eternal advantages; so that the trembling penitent, who is ready to think himself too criminal to be pardoned, or too polluted to be cleansed, may come to Christ with cheerful confidence, and expect from him the free gift of all which can be needful for him: and even those who are conscious of having hitherto "neglected so great salvation," may hope for the pardon of that atrocious guilt in the same manner; being assured, that "where sin hath abounded, grace shall much more abound."—Yet even partial neglects will not escape rebukes: and they, whose souls are not finally ruined, often weaken their evidence, and bring darkness upon their minds, by them. Let us then mind this "one thing needful:" for, though we cannot sit at the Lord's feet, and hear instruction from his gracious lips, as they do, to whom he first began to speak the word; yet in duly attending to the writings which were left by those who thus heard him, and which have been abundantly attested to us by God himself, we shall be equally blessed with "that good part which cannot be taken from us." (*Notes*, *Luke* 10:38—42 *John* 20:24—29.

V. 5—13. The glorious God has done wonderful things for us, in creation and providence, for which, alas! we have made the basest returns: but he was "mindful of us, and visited us," in the most surprising manner, when he gave his own Son, to be "made a little lower than the angels, for the suffering of death," in our nature and for our salvation: that, being "crowned with glory and honour," and having all "power given to him in heaven and earth;" he might rescue every man, who believes in him, from all the effects of original

CHAPTER III.

The great superiority of Christ above Moses, is proved and illustrated, 1—6. *The Hebrews are solemnly warned not to copy the example of their unbelieving ancestors, who perished in the wilderness,* 7—19.

WHEREFORE, [a]holy brethren, [b]partakers of [c]the heavenly calling, [d]consider [e]the Apostle [f]and High-Priest of our profession, Christ Jesus;

2 Who was [g]faithful to him that [h]appointed him, [i]as also Moses *was faithful* in [j]all his house.

3 For [k]this *man* was counted worthy of more glory than Moses, inasmuch as he [l]who hath builded the house, hath more honour than the house.

4 For every house is built by some *man*, [m]but he that built all things *is* God.

5 And Moses verily *was* [n]faithful in all his house, [o]as a servant, [p]for a testimony of those things which were to be spoken after;

6 But Christ [q]as a Son over his own house: [r]whose house are we, [s]if we hold fast the confidence, and the [t]rejoicing of the hope, firm unto the end. [*Practical Observations.*]

a Col. 1:22. 3:12. 1 Thes. 5:27. 2 Tim. 1:9. 1 Pet. 2:9. 3:5. 2 Pet. 1:3—10. Rev. 18:20. b 14. Rom. 11:17. 15:27. 1 Cor. 9:23. 10:17. 2 Cor. 1:7. Eph. 3:6. Col. 1:12. 1 Tim. 6:2. 1 Pet. 5:1. 2 Pet. 1:4. 1 John 1:3. c Rom. 1:6,7. 8:28—30. 9:24. Eph. 4:1,4. Phil. 3:14. 1 Thes. 2:12. 2 Thes. 2:14. 1 Tim. 6:12. 1 Pet. 5:10. 2 Pet. 1:10. Jude 1. Rev. 17:14. d Is. 1:3. 5:12. 41:20. Ex. 12:3. 18:28. Hag. 1:5. 2:15. John 20:27. 2 Tim. 2:7. e John 20:21. *Gr.* f 2:17. 4:14,15. 5:1—10. 6:20. 7:23,24—3. 9:11. 10:21. Ps. 110:4. g 2:17. John 6:38—40. 7:18. 8:29. 17:10. 17:4. h *Gr. made.* 1 Sam. 12:6. i 5. Num. 12:7. Deut. 4:5. 1 Tim. 1:12. j 6. Eph. 2:22. 1 Tim. 3:15. k 6. 1:2—4. 2:9. Col. 1:18. l Zech. 4:9. 6:12,13. Matt. 16:18. 1 Cor. 3:9. 1 Pet. 2:5—7. 1 Sec. 3. 1 2. Eph. 2 10 3:9. m 2. Num. 12:7. Matt. 24:45. 25:21. Luke 12:42. 16:10—12. 1 Cor. 4 2 1 Tim. 1:12. n Ex. 14:31. Deut. 34:5. Josh. 1:2,7 15. 8:33. Neh. 9:14. Ps. 105:26. o 8:5. 9:8—13,24. Deut. 18:15,18. Luke 24:27,44. John 5:39, 46,47. Acts 3:22,23. 7:37. 26:23. Rom. 3:21. 1 Pet. 1:10—12. p 1:2. 4:14. Ps. 2:6,7. Is. 9:6, 7. John 3:35,36. Rev. 2:18. q 2,3. Matt. 16:18. 1 Cor. 3:16. 6:19. 2 Cor. 6:16. Eph. 2:21,22. 1 Tim. 3:15. 1 Pet. 2:5. r Ps. 4:11. 6:11. 10:23,35. Matt. 10:22. 24:13. Gal. 6:9. Col. 1:23. Rev. 2:25. 3:11. s Rom. 5:2. 12:12. 15:13. 1 Thes. 5:16. 2 Thes. 2:16. 1 Pet. 1:3—6,8.

and actual sin, and raise him to far higher dignity, than what was lost by Adam's transgression. (*Notes, Rom.* 5:12—19. 8:32—34. 1 *John* 4:9—12.) By the grace manifested in the incarnation of the Son of God, and the exaltation of the Son of man, the honour of our nature is eternally secured; and all our concern should be, to secure an interest in this salvation. Whatever the proud, carnal, and unbelieving may imagine or object; the spiritual mind will perceive peculiar glory in the cross of Christ; and be satisfied, that "it became him," (who in all things makes the manifestation of the glory of his own perfections his chief end,) "in bringing many sons unto glory, to make the Author of their salvation perfect through sufferings." Wisdom, power, justice, holiness, truth, and love, beyond expression or conception, are displayed by our God, in that union which was voluntarily formed between "him that sanctifieth, and them who are sanctified," when "the Word was made flesh, and tabernacled among us;" and when he "whom all angels worship," vouchsafed to become our Brother, and to own and glory in that condescending relation to us sinful worms. And what advantages may we not expect from so powerful and gracious a Friend and Brother? (*Notes, Matt.* 12:46—50. *John* 15:12—16.)

V. 14—18. When the divine Saviour saw "the children," whom he had undertaken to redeem, "partakers of flesh and blood:" he also was pleased to "take part of the same;" though he knew, that he must not only dwell in their nature, but bear their curse, pay their ransom, and, through death, deliver them from the old serpent, by whom sin and death entered into the world, to make havoc of the human race.—(*Notes, Gen.* 3:14,15. *Gal.* 3:6—14. *Phil.* 2:5—11. 1 *John* 3:7—10.) For "verily he took not on him the nature of angels, but he took upon him the seed of Abraham;" that we might be made the children of Abraham, and the friends of God through him! (*Notes, Gal.* 3:26—29. *Jam.* 2:21—24.) Let then sinners, who dread death, and use a variety of methods to banish their terrors, no longer attempt to outbrave or repress them; let them not grow outrageous or licentious, through despair; nor let them expect help from the world or human inventions: but let them seek pardon, and peace, and grace, and lively hope of heaven, by faith in him who died and rose again; that, being rescued from Satan's power, they may be made superior to the fear of death, which has always hitherto held them in bondage. (*Notes, Col.* 1:9—14.) Let the trembling believer frequently meditate on the love of Christ, and on his cross, his sepulchre, his resurrection, and his glory; and thus, in simple dependence and obedience, let him wait for more complete deliverance "from the fear of death," and from that last enemy himself, in the Lord's appointed time.—Let us all remember, that so deep was our ruin, and so heinous our guilt, that "it behooved Jesus to become in all things like unto us, that so he might be our faithful and merciful High-Priest, in things pertaining to God, to make reconciliation for the sins of his people;" that we may come to the Father only in his name, and pleading his atonement and intercession, not in the least doubting of his faithfulness and mercy towards all "who come to God by him." And let the afflicted and tempted, instead of yielding to despondency, or giving place to the devil, (as if their harassing temptations rendered it improper for them to come to the Lord with their prayers,) remember that the Saviour "suffered being tempted," in order that he might be "able to succour them that are tempted," that he has infinite power and compassion; and that he only waits to be called in to their help, by fervent persevering prayer. May we then hear him declare to us the name of God, and teach us to celebrate his praises; and may we learn to pass through all trials and temptations, "trusting in the LORD, and staying ourselves upon our God;" that we may at length be found among those whom the incarnate Saviour will present before the Father's throne, saying, "Behold I, and the children whom thou hast given me!" (*Note, Matt.* 25:34—40.)

NOTES.—CHAP. III. V. 1—6. From what had been advanced and proved, concerning the superiority of the Messiah to the angels, and his dignity as the incarnate Son of God; the apostle next took occasion to call the attention of the Hebrews to the offices which he performed for the benefit of his church. He addressed them as "holy brethren;" either as belonging to that nation, which was relatively holy, or rather as professed Christians; and "partakers of the heavenly calling," by which the Lord from heaven called them to leave the vain pursuit of earthly things, and to "seek those things which are above." (*Notes, Phil.* 3:12—14. *Col.* 3:1—4.) He exhorted them to consider, and attend impartially and seriously to his words respecting Jesus the Messiah, as "the Apostle and High-Priest of their profession." He had been sent by the Father as his apostle, even as he had sent others to be his apostles, or messengers from him to mankind. (*Note, John* 20:19—23.) In this respect, he more especially superseded Moses in his prophetical office, as the lawgiver of Israel; even as, in his high-priesthood, he superseded Aaron and his posterity. Of this latter office the sacred writer meant afterwards to discourse more fully: he therefore proceeded to show how superior Christ was to Moses, as it might be proved from the prophecies of his being "the Son of God." He had been "faithful" to the Father, who had appointed him to this office; and had revealed to mankind the perfections, truths, and will of God, in the most perfect manner. Indeed, Moses had been faithful to his trust, in delivering to Israel all the commandments and statutes which God gave to him; and in ruling over the church, which might be called "his house," or the holy habitation of JEHOVAH.—(*Num.* 12:7.) Yet Christ must be considered as immensely superior to Moses; "for he was counted worthy," by the Father, "of more glory" and honour, than Moses could be entitled to; even as the builder of a house is more honourable than the building, or any part of it. Thus Moses had been only a part of "the house of God," or a member of his household; but Christ had created him, and the whole nation; he had formed them into a church, had arranged every thing with supreme authority, respecting their civil and religious constitution; and had given all believers among them spiritual life, grace, wisdom, and ability: so that he was, as God, the Former, Owner, and Head of the church, even before his incarnation; though in a different manner than afterwards. (*Note, Phil.* 2:5—8.) For as "every house" is contrived, erected, furnished, and prepared for a habitation, by some person, whose skill and intelligence are visible in it: so "He, who built all things" as Creator, and arranged all things in the church of Israel, could be no other than God himself. This honour the Messiah possessed; (*Note, Acts* 7:37—43.) and this glorious Person had at length appeared in human nature, as the Apostle, or Prophet, of the Father, to introduce a new dispensation, and terminate the old one. In still plainer language, Moses had been "faithful, as a servant, in the house" of the Lord, to introduce the legal dispensation, which prefigured and bore witness to those things that were to be more clearly revealed in future times: but Christ was faithful "as a Son," possessing authority "over his own house." For the church belonged to him, as it did unto the Father; though he voluntarily acted as the Prophet of the Father to mankind. This spiritual house consisted of those who had been given to him and redeemed by him; and who were called by his grace, and "made a habitation of God through the Spirit;" so that the apostle, and the Hebrews professing the gospel, whom he immediately addressed, were a part of that sacred temple, in which God would delight to dwell, to manifest his presence, and to communicate his blessings for ever. (*Notes, 2 Cor.* 6:14—18. *Eph.* 2:19—22. 1 *Pet.* 2:4—6.) This would be their felicity, if they "held fast their confidence" in Christ, their "hope" of salvation by him, and their "joy" and glorying in him; and were firm and steadfast in dependence on him, and obedience to him, amidst the various temptations and persecutions, to which this would expose them; as this perseverance would be the proper evidence of their sincerity. (*Notes,* 14—19. 10:35—39. *Rom.* 5:3—5.)—'The government of the Christian church is entirely committed to the Lord Jesus; and he, as supreme Head and Lord of all, ... governs both it, and all things in earth and heaven, for the good of it: and, therefore, if he be not truly God, God doth not now govern the world, ... but hath given up the administration of it to a creature.' *Whitby.*—The words translated "made all things," may rather relate to the formation of the church, than to the creation of the world: yet there can be no reasonable doubt, that the apostle pur-

7 ¶ Wherefore, [t]as the Holy Ghost saith, [u]To-day if ye will [x]hear his voice,

8 [y]Harden not your hearts, [z]as in the provocation, in the day of [a]temptation in the wilderness;

9 When your fathers tempted me, proved me, [b]and saw my works [c]forty years.

10 Wherefore, [d]I was grieved with that generation, and said, They do alway [e]err in *their* heart, and [f]they have not known my ways.

11 So [g]I sware in my wrath, [*]They shall not enter into [h]my rest.

12 [i]Take heed, brethren, lest there be in any of you [k]an evil heart of unbelief, [l]in departing from [m]the living God.

13 But [n]exhort one another [o]daily while it is called To-day, lest any of you be hardened through [p]the deceitfulness of sin.

14 For [q]we are made partakers of Christ, [r]if we hold the beginning of our confidence steadfast unto the end;

15 While it is said, [s]To-day if ye will hear his voice, harden not your hearts, as in the provocation.

16 For [t]some, when they had heard, did provoke: howbeit [u]not all that came out of Egypt by Moses.

17 But [x]with whom was he grieved forty years? [y]*was it* not with them that had sinned, [z]whose carcasses fell in the wilderness?

18 And [a]to whom sware he that they should not enter into his rest, [b]but to them that believed not?

19 So we see that [c]they could not enter in because of unbelief.

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t 9:8. 2 Sam. 23:2. Matt. 22:43. Mark 12:36. Acts 1:16, 28:25. 2 Pet. 1:21.
u 13,15. 4:7. Ps. 95:7—11. Prov. 27:1. Ec. 9:10. Is. 55:6. 2 Cor. 6:1,2. Jam. 4:13—15.
x Ps. 81:11,13. Is. 55:3. Matt. 17:5. John 5:25, 10:3,16,27. Rev. 3:22.
y 12,13. Ex. 8:15. 1 Sam. 6:6. 2 Kings 17:14. 2 Chr. 30:8, 36:13. Neh. 9:16. Job 9:4. Prov. 28:14, 29:1. Jer. 7:26. Ez. 3:7—9. Dan. 5:20. Zech. 7:11,12. Matt. 13:15. Acts 19:9. Rom. 2:5,6.
z Num. 14:11,22,23. Deut. 9:22—24. Ps. 78:8.
a Ex. 17:7. Deut. 6:16. Ps. 78:18, 106:14. 1 Cor. 10:9.
b Ex. 19:4. 20:22. Deut. 4:3,9. 11:7. 29:2. Josh. 23:3. 24:7. Luke 7:22.
c Num. 14:33. Deut. 8:2,4. Josh. 5:6. Am. 2:10. Acts 7:36, 13:18.
d Gen. 6:6. Judg. 10:16. Ps. 78:40. Is. 63:10. Mark 3:5. Eph. 4:30.
e 12. Ps. 78:8. Is. 28:7. Hos. 4:12. John 3:19,20. 8:45. Rom. 1:28. 2 Thes. 2:10—12.
f Ps. 67:2. 95:10. 147:20. Jer. 4:22. Rom. 3:17.
g 18,19, 4:3. Num. 14:20—23,25,27—30,35. 32:10—13. Deut. 1:34,35. 2:14.
* Gr. *If they shall enter.*
h *See on* 4:9.
i 2:1—3. 12:15. Matt. 24:4. Mark 13:9,23,33. Luke 21:8. Rom. 11:21. 1 Cor. 10:12.
k *See on* 10:22. Gen. 8:21. Jer. 3:17, 7:24, 11:8, 16:12, 17:9, 18:12. Mark 7:21,22.
l 10:38. 12:25. Job 21:14, 22:17.
m Ps. 18:21. Prov. 1:32. Is. 59:13. Jer. 17:5. Hos. 1:2.
n *See on* 1 Thes. 1:9.
o 10:24,25. Acts 11:23. 1 Thes. 2:11, 4:18, 5:11. 2 Tim. 4:2.
p *See on* 7.
p Prov. 28:26. Is. 44:20. Ob. 3. Rom. 7:11. Eph. 4:22. Jam. 1:14.
q 1, 6:4. 12:10. Rom. 11:17. 1 Cor. 1:30, 9:23, 10:17. Eph. 3:6. 1 Tim. 6:2. 1 Pet. 4:13, 5:1. 1 John 1:3.
r *See on* r. 6. 6:11.
s *See on* 7,8. 10:38,39.
t *See on* 9,10. Num. 14:11, 26:65. Ps. 78:17.
u Num. 14:24,30,38. Deut. 1:36, 38. Josh. 14:7—11. Rom. 11:4,5.
x *See on* 10.
y Num. 26:64,65. 1 Cor. 10:5—13.
z Num. 14:29,32,33. Deut. 2:15,16. Jer. 9:22.
a *See on* 11.
b Num. 14:11, 20:12. Deut. 1:26—32, 9:23. Ps. 106:24—26.
c 4:1,2. Mark 16:16. John 3:18,36. 2 Thes. 2:12. 1 John 5:10. Jude 5.

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posely intimated, that he who formed the church also created the world: and certainly he asserted that Christ, whether as Former and Ruler of the church, or Creator of all things, is God.—*Faithful.* (2) Faithfulness to God who appoints, and tenderness to man by whom he is appointed, are the two great qualifications, laid down as a requisite in the High-Priest, here and elsewhere. (2:17. 4:15. 5:2—8.) He was made perfect, as to the latter, by his assumption of our nature, and his sufferings in it. His Deity, as One with the Father, secured the former.—He faithfully maintained the honour and rights of God, in every part of his salvation; he was faithful in the whole revelation, which he made to us of God and his will; and in performing whatever he was sent into the world to accomplish, for rendering the salvation of man consistent with the honour of God.

Partakers. (1) Μετοχοι. 1:9.—*Calling.*] Κλησεως. 1 *Cor.* 1:26. *Eph.* 4:1. *Phil.* 3:14. 2 *Thes.* 1:11. 2 *Pet.* 1:10.—*Apostle.*] Αποστολον. *John* 13:16. 2 *Cor.* 8:23. *Phil.* 2:25.—*Profession.*] Ὁμολογιας. 4:14. 10:23. 2 *Cor.* 9:13. 1 *Tim.* 6:12,13.—*Builded.* (3) Κατασκευασας. 4. 9:2,6. 11:7. *Matt.* 11:10.—*Mark* 1:2. *Luke* 1:17. 7:27. 1 *Pet.* 3:20.—*Rejoicing of the hope.* (6) Καυχημα της ελπιδος. *Rom.* 4:2. 1 *Cor.* 5:6.

V. 7—13. This address was directed to those professed Christians, who were in danger of apostatizing, or who did not seem in earnest in their religion; but it was likewise peculiarly suited to excite the attention of such Jews also, as might read it. The example of their unbelieving progenitors, and the words of their own Scriptures respecting them, were adduced with great propriety, and power of conviction, on this occasion. (*Notes, Ps.* 95:7—11.)—The warning, given by the Holy Spirit in the days of David, with reference to more ancient events, was equally applicable to the Jews in the days of the apostle. On that very day, which might terminate their lives, or the season of the Lord's long-suffering, or deprive them of the means of grace, they were urgently entreated to attend to the voice of God in obedient faith, if they ever meant to obtain his favour and escape his wrath; and not obstinately to "harden their hearts," and stupify their consciences in wilful sin, or by carnal prejudices and pleasures. This their fathers had done, "in the provocation" of Jehovah, which had taken place, "in the wilderness;" when, after all the demonstrations of his power and goodness to them, they ungratefully wearied out his patience by their aggravated rebellions. That season was peculiarly "the day of temptation;" for their fathers acted as if they meant to try how much provocation God would bear, before he took vengeance upon them. (*Notes, Ex.* 17:1,2. *Matt.* 4:5—7.) Wherefore he was at length so angered and grieved by their perverse returns for his manifold favours, that he would no longer bear with that generation of Israel. For he said of them, "They do always err in their hearts:" their *wicked* hearts always led them to depart from him; as they had never approved and chosen his holy ways, but had always preferred their own evil devices. He therefore irrevocably determined, and confirmed it by an oath, that they should never enter into the rest of Canaan, the type of heavenly felicity. (*Notes, Num.* 14:20—45.) It therefore was incumbent upon the Hebrews, whom the writer addressed, to look well to themselves, lest there should be in any of them the same "evil" or *wicked* "heart," the same proud, carnal, rebellious, and ungrateful temper, whence the unbelief of their ancestors had originated; and lest this should be manifested by their "apostatizing from the living God;" either from the first rejecting Christianity, or afterwards renouncing it: for, in both cases, they would be deemed apostates from the living God, who now spoke to them by his beloved Son, and in no other way; and they would be punished accordingly, though they still professed to worship the God of their fathers. To prevent this, they ought also, day after day, "to exhort one another" to embrace and adhere to the gospel of Christ; while the time of their personal and national probation continued: (*Notes, Luke* 19:41—44. *John* 12:34—36.) as they would shortly cease to be the people of God; and that generation was about to be visited in a far more tremendous manner than their fathers had been in the wilderness. This was needful to them all, "lest any one of them should be hardened through the deceitfulness of sin:" for their sinful propensities tended to deceive them into a persuasion, that satisfaction and impunity might be found in the world and in disobedience: and that the self-denial and suffering, connected with Christianity, were unnecessary and intolerable. Thus they would delude them into negligence, procrastination, and self-indulgence; which, producing frequent violations of the light of their own consciences, would gradually render them callous; and God might thus be provoked to give them up to fatal delusions or final obduracy. (*Notes, Ex.* 4:21. 8:15. 2 *Thes.* 2:8—12.)—'Seeing Moses, the servant, could not be despised with impunity; let them consider what punishment they must endure, if they despised the Son of God, to whom Moses himself invites them.' *Beza.* (*Notes,* 10:26—31. 12:22—25.) The apostle's reasoning, like that of Stephen, (*Notes, Acts* 7:37—53.) was suited to show, that the fathers of the Jewish nation had, in every age, been prone to "resist the Holy Spirit," and those who spake by him. This had excluded the generation which came out of Egypt from Canaan, in the days of Moses: David, many ages after, was inspired by the Holy Spirit, to warn the Israelites against imitating their unbelieving progenitors, and forfeiting spiritual blessings; and the writer of the epistle warns his contemporaries, not to exclude themselves from heaven, in the same manner as their ancestors were excluded from Canaan. In this view, there is a vast energy in the warning and exhortation.—*As the Holy Ghost saith.* (7) How decidedly this attests the book of Psalms to be the word of God; and not merely of David, or any other man? (*Notes,* 2 *Sam.* 23:1,2. *Mark* 12:35—37. The quotation is almost *verbatim* from the Septuagint, which well translates the Hebrew. (*Ps.* 95:7—11.)

Provocation. (8) Παραπικρασμῳ. 15. Παρεπικραναν, 16. Neither word is used elsewhere. *Excessive irritation,* or bitterness of spirit, is implied.—*Err.* (10) Πλανωνται. *Matt.* 24:4. *John* 7:47. 2 *Tim.* 3:13. *Tit.* 3:3. *Jam.* 16. 1 *John* 1:8. 3:7. *Are deceived,* or *deceive themselves.*—*Evil heart.* (12) Καρδια πονηρα. *Matt.* 12:34,35. *Mark* 7:22,23. *Luke* 8:15. (*Note, John* 3:19—21.)

V. 14—19. Those who professed the gospel were "made partakers of Christ," and of all the blessings of his kingdom and salvation; provided they maintained "the beginning of their *confidence,*" (or their *subsistence* in him by faith,) "steadfast unto the end;" and thus showed that they really were what they appeared to be. (*Notes, Col.* 1:21—23. 1 *John* 1:3,4.) Considering, therefore, the immense advantages of perseverance, and the tremendous consequences of apostacy; they should consider the words of the Holy Spirit as addressed immediately to themselves. For, though the whole nation of Israel had been brought out of Egypt, to hear the will of God from Moses; yet some of them (how vast a proportion it was not necessary to state) provoked God to exclude them from Canaan. (*Notes,* 1 *Cor.* 10:1—10. *Jude* 5—8.) There were however some exceptions, even in that devoted generation; as Joshua and Caleb, and some of the Levites, and of the women: (*Note, Num.* 14:27—30.) and thus, in the apostle's

CHAPTER IV.

An admonition to humble fear, and against unbelief, 1, 2. *The certainty and excellency of the heavenly rest, as typified by that of the sabbath and of Canaan,* 3—11. *The energy of the word of God, the omniscience of our Judge, and the compassion of our great High-Priest, used as motives to steadfastness, and earnestness in coming to the throne of grace,* 12—16.

LET [a]us therefore fear, lest [b]a promise being left *us* of entering into [c]his rest, [d]any of you should seem to come short of it.

2 For [e]unto us was the gospel preached, as well as unto them: but [f]the word preached [f]did not profit them, [†]not being [g]mixed with faith in them that heard *it*.

3 For [h]we which have believed do enter into rest; as he said, [i]As I have sworn in my wrath, if they shall enter into my rest: although [k]the works were finished [l]from the foundation of the world.

a 11, 2:1—3. 12:15,25. 13.7. Prov. 14:16. 28:14. Jer. 32:40. Rom. 11:20. 1 Cor. 10:12. b 9. Num. 14:34. 1 Sam. 2:30. Rom. 3:3,4. 2 Tim. 2:13. c 3—5. *See on* 3:11. d Matt. 7:21—23,26,27. 24:48—51. 25:1—3. Luke 12:45,46. 13:25—30. Rom. 3:23. 1 Cor. 9:26,27. e Acts 3:26. 13:46. Gal. 3:8. 4:13. 1 Pet. 1:12. * Gr. *the word of hearing.* Rom. 10:16,17. *marg.* f Rom. 2:25. 1 Cor. 13:3.

† Or, *because they were not united by faith to.* g 6. 3:12,18,19. 11:6. 1 Thes. 1:5. 2:13. 2 Thes. 2:12,13. Jam. 1:21. h 6:10,11. 3:14. Is. 28:12. Jer. 6:16. Matt. 11:28,29. Rom. 5:1,2. i *See on* 3:11. Ps. 95:11. k Gen. 1:31. Ex. 20:11. l 9:26. Matt. 13:35. Eph. 1:4. 1 Pet. 1:20.

time, a remnant of Jews believed in Christ, whilst the bulk of the nation were about to perish in unbelief. (*Note*, *Rom.* 11:1—6.) Yet God had not failed of performing his promises, when he excluded that generation from Canaan; neither was this inconsistent with his justice: for "with whom was he grieved," but with those obstinate transgressors who always rebelled against him? He therefore cut them off, and their dead bodies lay by heaps in the wilderness; while his promises were performed to the remnant of believers, and to the children of the rebels, as they would also be in the present case. (*Notes*, *Ps.* 90: *title.* 7—17.) In that particular instance, when "he sware in his wrath, that they should not enter into his rest;" the tremendous sentence included none but the unbelievers: so that they could not enter into Canaan "because of their unbelief:" nor could the Hebrews, whom the writer addressed, by any possible means enter heaven, unless they believed in Jesus Christ.—*While it is said*, &c. (15) 'This sentence is noble; from which we learn, that the words of the prophets did not pertain to that one time; but that God, even at this day, invites us to himself, by setting the writings of the prophets before us.' *Beza.* This is directly opposite to the conduct of many modern expositors and theologians, who labour strenuously to prove, that the language of the sacred writers, in many places, was intended for certain descriptions of persons in their own time; and is but little, if at all applicable to us, who are placed in very different circumstances. But, in reality, it is of comparatively small importance to us, as to religion, what the meaning of any passage in Scripture may be; if we are not concerned in it, and can, in our situation, derive no instruction, encouragement, or warning from it: and the grand use of both exposition and preaching, is to show how we may apply each part of Scripture *warrantably* to our own cases, according to the circumstances in which we are placed.

Partakers. (14) Μετοχοι.—*To them that believed not.* (18) Τοις απειθησασι. 11:31. *John* 3:36. *Acts* 14:2. *Rom.* 10:21. 11: 30. 15:31. 1 *Pet.* 2:7,8. 3:1,20. Απειθεια, *Rom.* 11:32. *Eph.* 2:2. 5:6. *Col.* 3:6. *Disobedient*, and *disobedience*, are used in several places in the translation, and properly. Unbelief is an act of disobedience, and is inseparable from further disobedience: and the connexion of *faith*, and *obedience*, *unbelief* and *disobedience*, is thus strongly inculcated.

PRACTICAL OBSERVATIONS.

V. 1—6. All who hear and profess the gospel should be "holy brethren:" and all who are "partakers of the heavenly calling," will be sanctified, and united in love, according to their measure of faith. This "calling is from heaven," and brings men thither: yet we all need to be excited to "consider" more frequently and attentively the condescending "Apostle" and compassionate "High-Priest of our profession, Christ Jesus:" and every renewed contemplation of his Person and his salvation will suggest new instructions, or new motives to love, confidence, and obedience.—The stewards and servants of God are required to be faithful in all things intrusted to them, and many have been approved as such by their common Lord. (*Notes*, 1 *Cor.* 4:1,2. 1 *Tim.* 1:12—14.) But the eternal Son of God is "counted worthy of more honour," than any or all of his servants: they are only a part of the spiritual house, of which he is the great Builder, Proprietor, and Ruler: and his new creation of the church as really proclaims "his eternal power and Godhead," as his formation and upholding of the universe. As therefore they are most absurd, who allow "every house to be builded of some man," and yet atheistically ascribe the glorious creation around them to chance or necessity; so they reason little, if at all better, who allow "Christ to be the Author of life, holiness, wisdom, strength, and salvation, to the multitudes of his people, and yet deny his real Deity.—All prophets and apostles acted as servants "in the house" of another, to bear testimony to Christ, and to honour him; but he appeared to direct and govern all things, with unlimited sovereignty, as "a Son over his own house." May we then belong to this spiritual building; and manifest that we do so, by "holding fast our confidence, and the rejoicing of our hope" in Christ, steadfast, through all trials, even to the end! (*Notes*, *Eph.* 2:19—22. 1 *Pet.* 2:4—6.)

V. 7—19. Alas! what numbers of professed Christians are as far from the power of true religion, as the Israelites were in the days of Moses, or the Jews in those of St. Paul! The Holy Spirit therefore still says to them: "To-day if ye will hear the voice of God," and "submit to his righteousness, and authority, do not harden your hearts."—While sinners are procrastinating, God may be about to say, "This night shall your souls be required of you." *(*Notes. *Luke* 12:15—21. 13:22—30.) How infatuated then must they be, to close their eyes and harden their hearts against conviction, to run into dissipation and worldly lusts, to yield to sloth, and to make delays, in such a perilous situation! (*Note*, *Prov.* 6:1—5.) Thus, like the ancient rebels in Israel, vast numbers provoke and tempt God, till, being grieved by their obstinacy, and their carnal enmity to him and his ways, "he swears in his wrath that they shall never enter into his rest.' Let then such triflers and loiterers, on the brink of the bottomless pit, look well to themselves; for evil is before them. Let them remember that their unbelief springs from the wickedness of their hearts: for they must be conscious that their excuses, their delays, and even their objections to doctrines and preachers, arise from covetousness or sensuality; from pride, the love of the world, and an aversion to the life of faith and holiness.—We all, however, have need to exhort one another daily, or while the day of life and grace continues, lest sin should first deceive, and then harden us; till negligences and offences, in lighter things, terminate in more daring crimes, or open apostacy.—The happiness of being "partakers of Christ," as our complete Salvation and eternal Portion, and the fear of God's wrath and eternal misery, combine to put us upon our guard against hypocrisy and apostacy, and to excite us to persevere in the life of obedient faith. Let us then beware of trusting to outward privileges or profession; remembering that unbelief and disobedience will exclude men from God's promised rest, and that nothing else can do it: and let us pray to be numbered with that remnant of believers, who will enter heaven, when all others shall be refused admission "because of their unbelief."

NOTES.—CHAP. IV. V. 1, 2. The awful justice of JEHOVAH towards his ancient people, when they "believed not," (*Note*, 3:14—19.) called emphatically on their descendants "to fear," with a humble and jealous distrust of their own hearts, a diligent self-examining attention to every means of grace, and a careful watchfulness against temptation, lest they should fall under a still more terrible condemnation. "A promise" indeed of "entering into rest," under the Messiah and in heaven, had been left them in the Scriptures, as a legacy from their believing progenitors, for whose sake they had been thus favoured; and they were earnestly invited, by the preaching of the gospel, to partake of that promised benefit: but it behooved them to fear, "lest any of them should appear to come short of it," and so be excluded from heaven, as their fathers had been from Canaan. Nay, they ought to fear, lest they should *seem* to themselves, or to others, to be in danger of doing this, either during their lives, or when death approached; and this must be the case, if they rejected or renounced the gospel; and would probably be so, if they grew remiss or wavering in the profession of it. "The glad tidings," of entering into this rest, had been preached to them, even as they had more obscurely been declared to their fathers; whose unbelief and consequent disobedience had excluded them from Canaan, and from that better "rest" of heaven typified by it. For the "word of hearing had not profited them," "not being mixed with faith," or joined by the faith "of those who heard it." The ancient Israelites were destitute of faith, by which they might receive the word spoken by Moses into their hearts, for the appropriation of the benefit, so as to render it a principle of obedience: and in like manner, the clearer revelation of the gospel would be unprofitable to the Hebrews; unless they had faith in it, and thus received it in a dependent and obedient manner. Of all that vast multitude which fell in the wilderness, not one came short of Canaan, by the power of any enemy; or because of his past sins, or present weakness; or for any other cause, except the want of true faith; and none who hear the gospel are excluded from heaven, on any account whatever, except through unbelief. 'He proves ... that the promise to give Abraham and his Seed the land of Canaan, for an everlasting possession, was really a promise to give believers, of all nations, the everlasting possession of the heavenly country, of which Canaan was the emblem: and that the oath which excluded the rebellious Israelites in the wilderness from Canaan, likewise excluded from the heavenly country all that continue in their sins. So that, in this ancient oracle, a future state, with its rewards and punishments was actually made known to the Jews.' *Macknight.*

Rest. (1) Καταπαυειν. 3,5,10,11. 3:11,18. *Acts* 7:49. Καταπαυω, 4,8,10. *Acts* 14:18.—*Gen.* 2:2. *Sept.* 'Cessation from labour or disquietude, with satisfaction and complacency in that cessation, and the event of the labour.'—*Come short.*] 'Υστερηκεναι. *Matt.* 19:20. *Rom.* 3:23. 2 *Cor.* 11:5. From ὑστερος, *last.* 'To come last and lose the race.'—*Unto us*

4 For he spake [m]in a certain place of the seventh *day* on this wise, And [n]God did rest the seventh day from all his works.

5 And in this *place* again, [o]If they shall enter into my rest.

6 Seeing therefore, [p]it remaineth that [q]some must enter therein, and [r]they to whom [t]it was first preached, [s]entered not in because of unbelief:

7 Again, he limiteth a certain day, [t]saying in David, [u]To-day, [x]after so long a time; as it is said, To-day, if ye will hear his voice, harden not your hearts.

8 For if [†]Jesus [y]had given them rest, then would he not afterward have spoken of another day.

9 There [z]remaineth, therefore, a [‡]rest to [a]the people of God.

10 For [b]he that is entered into his rest, he also [c]hath ceased from his own works, [d]as God *did* from his.

11 [e]Let us labour therefore to enter into that rest, [f]lest any man fall after the same example of [§]unbelief. [*Practical Observations.*]

12 For [g]the word of God [h]*is* quick, and power ful, and [i]sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, [k]and *is* a discerner of the thoughts and intents of the heart.

13 Neither [l]is there any creature that is not manifest in his sight: but all things *are* [m]naked

m *See on* 2:6. n Gen. 2:1,2. *Ex.* 31:17. o 3. 3:11. p 9, 1 Cor. 7:29. q Num. 14:12,31. Is. 65:15. Matt. 21:43. 22:9,10. Luke 14:21—24. Acts 13:46,47. 28:28. r 2. Gal. 3.8. s Or, *the gospel was first, &c.* s *See on* 3:18,19. t 3 7,8. 2 Sam. 23:1,2. Matt. 22:43. Mark 12:35. Luke 20:42. Acts 2:29—31. 28:25. u 3:7,15. Ps. 95:7. x 1 Kings 6:1. Acts 13.20—23. † That is, *Joshua. See on* Acts 7:45. y 11:13—15. Deut. 12:9. 25.19. Josh. 1:15. 22:4. 23 1. P., 78:55. 105:44. z 1,3. 3:11. Is. 11:10. 57:2. 60:19,20. Rev. 7:14—17. 21:4. ‡ Or, *keeping of a sabbath.* a 11:25. Ps. 47:9. Matt. 1:21. Tit. 2:14. 1 Pet. 2:10. b 1:3. 10:12. Rev. 14:13. c John 19:30. 1 Pet. 4:1,2. d *See on* 3,4. e 1. 6: 11. Matt. 7.13. 11:12,28—30. Luke 13.24. 16:16. John 6:27. Phil. 2:12. 2 Pet. 1: 10,11. f *See on* 3:12,18,19. § Or, *disobedience.* Acts 26:19. Rom. 11:30—32. Eph. 2:2. 5:6. Col. 3:6. Tit. 1:16. 3:3. *Gr.* g 13:7. Luke 8:11. Acts 4:31. 2 Cor. 2:17. 1 2. Thes. 2:13. 1 Pet. 1:23. h Ps. 119:2. 119:130. Ez. 12:11. Is. 55:11. Jer. 23: 29. Rom. 1:16. 1 Cor. 1:21. 2 Cor. 10:4,5. 1 Thes. 2:13. Jam. 1:18. 1 Pet. 1:23. Jam. 1:21. 1 Pet. 2:1,2. 47. i Ps. 45:3. 149:6. Prov. 5:4. Is. 11:4. 49:2. Acts 2:37. 5:33. Eph. 6:17. Rev. 1:16. 19:15,23. k 1 Cor. 14:24,25. Eph. 5:13. 1 Sam. 16:7. 1 Chr. 28:9. 2 Chr. 6:30. Ps. 7:9. 33:14,15. 44:21. 139:11,12. Prov. 15:3,11. Jer. 17:10. 23:24. John 2:24,25. 21:17. 1 Cor. 4:5. Rev. 2:23. m Job 26:6. 34:21. 38:17.

was the gospel preached. (2) Εσμεν ευηγγελισμενοι. 6. "We have been addressed with glad tidings, even as they."—*The word preached.*] Ὁ λογος της ακοης. *Rom.* 10:16,17. *Gal.* 3: 2.—*Being mixed.*] Συγκεκραμενος. 1 *Cor.* 12:24.

V. 3—11. The apostle laid it down as a principle, that "those who believe," and they only, "enter into rest," even that rest which was especially intended. They have the title to that inheritance, and earnests of it, in peace with God and confidence in him, delight in his love and service, hope and joy through the power of the Holy Spirit, and a full persuasion that happiness can only be found in the favour and salvation of the Lord Jesus. (*Notes, Ps.* 116:7. *Jer.* 6:16,17. *Matt.* 11:28—30. *Rom.* 5:1—5.) It was evident that more than 'the rest of Canaan' was meant, in the Scriptures to which he referred; as God had said, "If they shall enter into *my* rest," with allusion to the Sabbath; though the works of creation, from which he ceased, and in which he rested with infinite satisfaction, as being "very good," had been "finished from the foundation of the world;" above two thousand five hundred years before he spake thus of the unbelieving Israelites: for it was thus written in a passage of scripture well known to the Hebrews, concerning the original institution of the Sabbath. (*Notes, Gen.* 2:1,2. *Ex.* 20:11. 31:13—17.) And yet God said, so many ages after, that they "should not enter into his rest." (*Note, Num.* 14:27—30.) This implied that the rest of Israel, in Canaan, was a type of a more spiritual and sacred rest, satisfaction, and felicity, in him and his glory, (in some degree resembling his own complacency in the perfect work of creation,) which would be conferred on his believing people. The exclusion of the generation from Canaan, to whom that rest was first preached, or proposed as glad tidings, implied that it remained for some others to enter in, which their posterity accordingly did; and the language denoted, that, while, through unbelief, numbers came short of the better rest of heaven, yet it was purposed that some should enter into it by faith. In confirmation of which, another day was limited, "by the Holy Spirit in David," many ages afterwards, during which believers would "enter into rest," but after which unbelievers would be irrevocably excluded. (*Note,* 3:7—13.) This was addressed to those who were actually in possession of the promised land, and at the height of their prosperity as a nation; it therefore evidently related to another and better rest than that of Canaan; from which unbelief would exclude even the inhabitants of that good land. For if "Jesus," (or *Joshua*, as it would have been better rendered, to prevent mistake and ambiguity,) had given Israel the true rest intended for believers; God would not so long after have spoken "of another day." Joshua had indeed given Israel rest, from the fatigues and wanderings of the desert, and from the hardships and perils of war, by their settlement in Canaan: (*Note, Josh.* 23:1.) yet there evidently "remained for the people of God" another and better rest, even the keeping of a perpetual and most blessed Sabbath; for the word is changed, to express the idea the more strongly. This was reserved for them in heaven, where they have done with sin, temptation, pain, conflict, fear, death, labour, and disappointment; and enjoy uninterrupted, unalloyed, ineffable and eternal delight, in God and his holy worship and service.—This point the apostle argued from the Old Testament so carefully, because the Sadducees entirely denied, that any better recompense than temporal prosperity was to be expected; and the Jews in general were prone to overlook the spiritual blessings proposed to them, in the promises made to their fathers, and to confine their thoughts wholly to the temporal sanctions of the national covenant, made with them at mount Sinai. (*Note, Ex.* 19:1)—The sacred writer therefore added, that "he who had entered into his rest," had ceased from his own works, in which he had previously been occupied; even as God ceased from creating, when he rested on the Sabbath-day.—Thus Jesus, the Messiah, had finished his work on earth, and had entered into his rest in heaven, as "the Forerunner" of his people: thus the souls of the righteous have ceased from their self-denying labours, and are enjoying their gracious recompense: and thus the believer, when brought to rest in the mercy and love of God, through Jesus Christ, ceases from all his allowed works of sin and folly, as well as from his vain endeavours to "establish his own righteousness," or to effect his own happiness.—As such blessings, therefore, were most certainly attainable by those who diligently sought them; and as the promised rest would so abundantly repay all their previous hardships and conflicts; it behooved them "to labour" in the use of all appointed means and in the persevering attendance on every duty, "to enter into this rest," and to obtain the assurance and earnest of it; fearing, lest any one of them should fall under condemnation, "after the same example of unbelief," by which their ancestors had been excluded from Canaan. The application, by the singular pronoun, is rendered a warning to each individual. The apostle's reasoning, from the Old Testament, concerning another *rest*, entirely distinct from the rest in Canaan; even "the keeping of a Sabbath reserved for the people of God," which unbelievers even in Canaan came short of, is conclusive against all those moderns, who labour to prove, that the doctrine of a future state of righteous retribution was no part of the religion of Israel, as well as against the ancient Sadducees. The proof of this doctrine, from comparing two passages in the books of Moses, with one in the Psalms, is as clear and conclusive, as our Lord's proof of the resurrection, by what JEHOVAH said to Moses from the bush: (*Note, Matt.* 22:22—33.) and probably the apostle knew the Pharisees in general would have allowed, that all who rejected it "erred, not knowing the Scriptures."

A rest. (9) "A keeping of the Sabbath." *Murg.* Σαββατισμος. Here only. Σαββατιζω, *Ex.* 16:30. *Sept.*—*Let us labour.* (11) Σπουδασωμεν. *Eph.* 4:3. 2 *Pet.* 1:10,15. 3:14. Σπουδη, 2 *Pet.* 4:5. It implies the idea of *study* and *contrivance*, as well as that of *labour.*—*Unbelief.*] Απιστιας. See on 3:18. 'The want of the obedience of faith.' *Leigh.*

V. 12, 13. It has been greatly controverted, whether the Holy Scriptures, or the personal "Word of God," be spoken of in these verses: but St. Paul never calls our Lord by that title; and it appears to me, that the apostle meant the written word; and that he made a gradual transition from the word spoken, to him who spake it.—The Hebrews should not be surprised, to find such deep and interesting truths couched under the typical events of their history, or contained in other parts of their Scriptures; for these were, "the word of God." This is no lifeless, feeble, or formal instruction, like the traditions and glosses of the scribes: but it is "quick and powerful," a "living," active, energetic word: suited to be the instrument of the Holy Spirit, in "quickening those who are dead in sin," and in awakening, convincing, and alarming the most careless and insensible of mankind. (*Note, Jer.* 23:28, 29.) It is even "sharper than any twoedged sword," which would cut each way: for it can pierce the heart and conscience, like the irresistible lightning; forcing convictions and alarms upon the most haughty and obstinate; showing men their past and present sins, in all their odiousness, numberless multitude, and manifold aggravations; detecting the unsuspected pride, enmity, rebellion, ingratitude, and other evils of the heart; distinguishing men's characters with the clearest evidence, and exposing the base motives of their most specious actions. Thus, by exhibiting the glory of the divine perfections, men's relations and obligations to the great Creator; the spirituality, extent, excellency, and sanction of the law; the evil and desert of sin, and the depravity of the human heart, in a variety of ways, and a multiplicity of experiments; it forces conviction of guilt and danger upon the sinner, and compels him, as it were, to condemn himself and seek deliverance: nor can any kind of delusion or hypocrisy stand before its penetrating energy, when experimentally and fully preached, and applied to the hearts of men according to

and opened unto the eyes of him [u]with whom we have to do.

14 Seeing then that we have [v]a great High-Priest, [w]that is passed into the heavens, [q]Jesus [r]the Son of God, [t]let us hold fast *our* profession.

15 For [u]we have not a High-Priest which cannot be touched with the feeling of our infirmities but was in all points [s]tempted like as *we are*, [u]*yet* without sin.

16 Let us therefore [x]come boldly unto [y]the throne of grace, that we may [z]obtain mercy, and find grace to help in time of need.

[a] Ec. 12:14. Matt. 7:21,22. 25:31,32. John 5:22—29. Acts 17:31. Rom. 2:16. 14:9—12. 2 Cor. 5:10. Rev. 20:11—15. [b] *See on* 2 Tim. 3:1, 5:5, 6. [c] 1 Tim. 6:20. 7:25,26. 8:1. 9:12,14. 10:12. 12:2. Mark 16:19. Luke 24:51. Acts 1:11. 9:21. Rom. 8:34. [q] *See on* 1:2,8. Mark 1:1. [r] *See on* 2:1. 3:6,14. [s] 5:2. Ex. 23:9. Is. 53:4,5. Matt. 8:16,17. 12:20. Phil. 2:7,8. [t] *See on* 2:17,18. Luke 4:2. 22:28. [u] 7:26. Is. 53:9. John 8:46. 2 Cor. 5:21. 1 Pet. 2:22. 1 John 3:5. [x] 10:19—23. 13:6. Rom. 8:15—17. Eph. 2:18. 3:12. [y] 9:5. Ex. 25:17—22. Lev. 16:2. 1 Chr. 28:11. [z] Is. 27:11. 55:6,7. Matt. 7:7—11. 2 Cor. 12:8—10. Phil. 4:6,7. 1 Pet. 2:10.

their various characters. It is, as it were, a sword, which can pierce so deep, and cut so keenly, as to divide between "soul and spirit;" and to penetrate the joints and marrow, which no other sword can reach: being, in plain language, a "discerner" of men's most secret thoughts and intentions; so that it often shows them their most hidden purposes, and makes them afraid of being openly named and exposed; as if the preacher knew their hearts, far better than they did themselves, and had a register before him even of those sins which they have forgotten. (*Marg. Ref.* i, k. *Notes, Matt.* 7:28,29. *John* 8:3—11. 1 *Cor.* 14:20,25. 2 *Cor.* 4:1,2. 10:1—6.) Thus "the word of God," is "the sword of the Spirit," in the hands of Christ, as well as in the hands of his people. (*Notes, Is.* 11:2—5. *Rev.* 1:12—20. 2:14—16.) For the Lord himself is the Speaker, when his own word is properly declared and applied: he discerns, and by his word detects the "thoughts and intents of the heart;" nor "is there any creature," who is not wholly manifest in every respect in his sight: before whom "all things are naked," as stripped of all disguise; "and opened," being fully understood by him "with whom we have to do," as with our Lawgiver and Judge, and to whom we must at length render an account of all our conduct, and of all our most secret thoughts, motives, and intentions.—The expressions "naked and opened," are supposed to refer to the sacrifices, which were flayed, and opened, and cleft down the chine; and then every part of the body and of the intestines which were before concealed, were exposed to the exact inspection of the priest.

Quick. (12) Ζων, *living.—Soul and spirit.*] Ψυχης τε και πνευματος. 1 *Thes.* 5:23.—*Discerner.*] Κριτικος. Here only. *A critic*, an exact examiner and judge.—*Opened.* (13) Τετραχηλισμενα. Here only. From τραχηλον, *the neck.* 'Cleft asunder through the backbone; anatomized.' *Leigh.*

V. 14—16. As conviction and condemnation must be inevitable to sinners, before an omniscient Judge, whose "living and powerful word" forces men even here to condemn themselves; (*Note*, 1 *John* 3:18—24.) it was the more needful for the Hebrews to regard the "great High-Priest," whom he was recommending to them, "even Jesus the Son of God." For he, having appeared in human nature, as in the court of the sanctuary, to offer his atoning sacrifice; had passed "into the heavens," the immediate presence of the Father; as the high-priest passed through the first sanctuary into the holiest of all, to sprinkle the blood, and burn the incense, on the great day of expiation. (*Notes, Lev.* 16:11—22.) It also behooved them to hold fast "the profession" of the gospel, and that confession of faith in Christ, which they had made when baptized, amidst all possible dangers and persecutions. (*Notes*, 1 *Pet.* 3:21,22.) For "they had not a High-Priest," who disregarded, or could not sympathize with them in their pains and sufferings for his sake; or who would make no allowance for their infirmities, or refuse assistance in their temptations. But they had One, who, to procure their pardon and salvation, had voluntarily submitted to be tried and "tempted," even as they were; as far as he could be, without a sinful nature, or the least sin in his life: and this exemption was needful, in order that he might be their Sacrifice and their Advocate. (*Notes*, 2:16—18. 7:23—28.) As, therefore, there was a mercy-seat above the ark of the covenant, in the most holy place, before which the high-priest once a year appeared in behalf of the people, and over which the glory of God was displayed, as propitious to them; even so God the Father was, as it were, placed on "a throne of grace," "a mercy-seat," in the heavenly sanctuary, before which Jesus appeared as "the High-Priest" of his people, through whom God waited to receive petitions, to grant pardons, and to communicate blessings, to all who applied for them, in humble faith and by fervent prayer. (*Notes, Ex.* 25:10—22. *Lev.* 16:2—4,20—22.) Let then every one of them, before they should be summoned to the *throne of judgment*, come with humble confidence in Christ, and in the love of the Father through him, to supplicate forgiveness and mercy at the throne of grace; and to ask for seasonable and sufficient grace, to support, comfort, strengthen, and sanctify them, as their temptations, trials, and services required; not fearing a refusal, but boldly and freely, yet with reverence and lowliness, enlarging and multiplying their requests; being fully assured of their heavenly Father's readiness to do for them even "more than they could ask or think." (*Notes*, 10:19—22. 2 *Cor.* 12:7—10. *Eph.* 3:20,21.)

Let us hold fast our *profession.* (14) Κρατωμεν της ὁμολογιας.—Κρατεω, *Mark* 7:3. *Acts* 3:11. 2 *Thes.* 2:15. *Rev.* 2:14,15,25. 3:11. Ὁμολογια, 3:1. 10:23.—*Touched with the feeling of*, &c. (15) Συνπαθησαι. 10:34. *Sympathize.*] Συμπαθης, 1 *Pet.* 3:8.—*To help in time of need.* (16) Εις ευκαιρον βοηθειαν. See on 2 *Tim.* 4:2.

PRACTICAL OBSERVATIONS.

V. 1—11. Blessed be God, that "the gospel is preached to us," even as to the primitive Christians, and far more clearly than to Israel of old. "Exceedingly great and precious promises" are "given to us," of entering into "the heavenly rest:" yet we should "rejoice with trembling" in our outward advantages; lest any of us should be found at last to come short of the blessing, and to sink under proportionably deeper condemnation, through unbelief. Nay, it is a very dreadful consequence of a wavering profession, or an inconsistent or negligent conduct, that it often causes men to "*seem* to come short," even when they are launching into eternity: they leave the world in gloomy doubt, and their survivors in distressing uncertainty, whether they are gone to heaven or to hell. Let us then "give diligence, that we may have an abundant entrance ministered to us into the everlasting kingdom of our Lord." (*Note*, 2 *Pet.* 1:10,11.) Under every dispensation, God has declared man's REST to be in him, and in his love, as the only suitable and sufficient happiness of the soul; and faith in his promises, through his Son, as the only way of "entering into that rest." His rich mercy, the plenteous redemption of Christ, and the word of the gospel, will not profit those who do not unite faith with his gracious proposals; for many have heard and professed the truth, who are even now finally excluded from the promised "rest because of unbelief;" their state is determined, and all their sabbaths and ordinances have only served to increase their condemnation. Many thousands join them every day, to whom, could we address them, we could only say, 'Had you attended yesterday, it might have been well; but now it is for ever too late.' To survivors, however, we may still say, "To-day, if ye will hear his voice;" and the present is "an accepted time, and a day of salvation." (*Note*, 2 *Cor.* 6:1,2.) Many, also, are continually entering into the earnest and beginning of this rest by faith; and others into the full possession of it, by dying in the Lord. Then they have done with all their sorrows, sins, and temptations; and their groans and tears are exchanged for unalloyed and perfect serenity and satisfaction. Let sinners then "labour to enter into this rest," "lest they should fall after the example" of ancient unbelievers, and perish with heaven before their eyes: let believers abide in Christ by faith and obedience, and learn to delight in his holy day and sacred ordinances, as earnests of their expected eternal sabbath, and preparations for it: let them bear up under fatigues and hardships, in the prospect of heavenly rest; and, if ever drawn aside, let them recollect these things, and say to themselves, "Return unto thy rest, O my soul." (*Note, Ps.* 116:7. *P. O.* 1—9.)

V. 12—16. While we find, by experience, that "the word of God is living and powerful, and sharper than any two-edged sword," to penetrate the heart and conscience; let us remember, that the Lord himself is the "Discerner of the thoughts and intents of the heart," before whom "all creatures are manifest," and "all things are naked and opened." (*Note, Rev.* 2:20—23.) "With him we have to do," and to him we are accountable: and if, under faithful preaching, we find our hearts condemn us, we are sure that "God is greater than our hearts, and knoweth all things." Instead therefore of objecting to a heart-searching ministry, and choosing such lifeless, feeble instructions, as are more like a shaken reed, than "a twoedged sword," let us lay open our inmost souls to the piercing strokes of the distinguishing word of God; that we may learn our need of that great High-Priest, even the Son of God, who now pleads for us before his Father's throne in heaven. In proportion as we know and condemn ourselves, and abhor our sins; he will become more and more precious to our souls, and we shall cleave to him more constantly. The thoughts of the holiness and heart-searching knowledge of God, and our consciousness of guilt and infirmity, will endear to us the Redeemer's condescension and compassion; and we shall rejoice that he can be "touched with the feeling of our infirmities," and that 'he knows what sore temptations mean,' though he was perfectly free from sin. Let us then approach continually to "the throne of grace," where our reconciled God deems it his peculiar honour to pardon rebels, and to answer the prayers of those who supplicate his favour in the name of his beloved Son: let as improve the day of his patience, and approach in his appointed way; let us come with believing boldness, as well as with adoring reverence and humble repentance; let us seek for mercy to pardon our sins, to compassionate our miseries, and to supply our necessities; and let us supplicate grace sufficient for us, in all our trials and temptations, and

CHAPTER V.

The nature of the Aaronic high-priesthood, and the requisite call and qualifications for it, are stated, 1—4; in order to show the pre-eminence of Christ, as a "High Priest after the order of Melchisedek," 5—10. A reproof of the Hebrews for their small proficiency in Christianity, 11—14.

FOR [a]every high-priest, taken from among men, is ordained [b]for men in things *pertaining* to God, that he may offer [c]both gifts and sacrifices for sins:

2 [d]Who can [e]have compassion on the [f]ignorant, and on [g]them that are out of the way; for that he himself also [h]is compassed with infirmity.

3 And by reason hereof he ought, [i]as for the people, so also for himself, to offer for sins.

4 And [k]no man taketh this honour unto himself, but he that is called of God, as *was* Aaron.

5 So also [l]Christ glorified not himself to be made a High-Priest; but he that said unto him, [m]Thou art my Son, to-day have I begotten thee.

6 As he saith also in another *place*, [n]Thou *art* a Priest for ever, after the order of [o]Melchisedek.

7 Who [p]in the days of his flesh, [q]when he had offered up prayers and supplications, [r]with strong crying [s]and tears, [t]unto Him that was able to save him from death, [u]and was heard [v]in that [w]he feared;

8 Though [x]he were a Son, [y]yet learned he obedience by the things which he suffered.

9 And [z]being made perfect, [a]he became the Author of [b]eternal salvation [c]unto all them that obey him;

10 [d]Called of God a High-Priest after the order of Melchisedek.

11 Of whom [e]we have many things to say, and hard to be uttered, seeing ye are [f]dull of hearing.

12 For when [g]for the time ye ought to be [h]teachers, ye have need that one [i]teach you again, which *be* [k]the first principles of [l]the oracles of

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a 10:11. Ex. 28:1 &c, 29:1, &c. Lev. 8:2, &c. b Num. 16:46—48. 18:1—3. c 8: 3,4. 9:9. 10:11. 11:4. Lev. 9:7,15—21. d 2:18. 4:15. e Or, *reasonably bear with.* f Num. 15:22—29. 1 Tim. 1:13. g 7:28. Ex. 32:2—5,21—24. Num. 12:1—9. 20:10—12. Luke 22:32. 2 Cor. 11:30. 12:5,9,10. Gal. 4:13. h 7:27. 9:7. Ex. 29:12—19. Lev. 4:3—12. 8:14—21. 9:7. 16:6,15—19. i Ex. 28:1. Lev. 8:2. Num. 3:3. 16:5,7,10,35,46—48. 17:3—11. 18:1—5. 1 Chr. 23:13. 2 Chr. 26:18. John 3:27. k John 7:18. 8:54. 1 1:5. Ps. 2:7. Mic. 5:2. John 3:16. Acts 13:33. Rom. 8:3. m 10. 6:20. 7:3,15,17. Ps. 110:4. n Gen. 14:18,19. o 2:14. John 1:14. Rom. 8:3. Gal. 4:4. 1 Tim. 3 16. 1 John 4:3. 2 John 7. p Ps. 22:1—21. 69.1, &c. 88:1, &c. Matt. 26:36—44. Mark 14:32—39. Luke 22:41—44. John 17:1, &c. q Matt. 27.46,50. Mark 15: 34,37. r Is. 53:3,4,11. John 11:35. s Matt. 26:52,53. Mark 14:36. t 13:20.

Ps. 18:19,20. 22:21,24. 40:1—3. 69:13—16. Is. 49:8. John 11:42. 17:4,5. † Or, *for his piety.* 12:28. u Matt. 26:37,38. Mark 14:33,34. Luke 22:42—44. John 12.27,28. x *See on* 1:5,8. 3:6. y 10:5—9. Is. 50:5,6. Matt. 3:15. John 4:34. 6:38. 15:10. Phil. 2:8. z 2:10. 11:40. Dan. 9:24. Luke 13:32. John 19:30. *Gr.* a 12:2. Ps. 68:18—20. Is. 45:22. 49:6. Acts 3:15. *marg.* 4:12. b 2:3. 9:12,15. Is. 45:17. 51:6,8. 2 Thes. 2:16. 2 Tim. 2:10. 1 John 5:20. Jude 21. c 11:8. Is. 50:10. 55:3. Zech. 6:15. Matt. 7:24—27. 17:5. Acts 5:32. Rom. 1:5. 2:8. 6:17. 10:16. 15:18. 2 Cor. 10:5. 2 Thes. 1:8. 1 Pet. 1:22. d *See on* 5,6. e 1 Kings 10:1. John 6:6. 16:12. 2 Pet. 3:16. f Is. 6:10. Matt. 13:15. Mark 8:17,18,21. Luke 24:25. Acts 28:27. g Matt. 17:17. Mark 9:19. h Ezra 7:10. Ps. 34:11. 1 Cor. 14:19. Col. 3:16. Tit. 2:3,4. i Is. 28:9,10,13. Phil. 3:1. k 6:1. 1 2 Sam. 16:23. Acts 7:38. Rom. 3:2. 1 Pet. 4:11.

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to enable us for the service of every day: thus waiting, as humble pensioners, at "the throne of grace," which is our best preparation for appearing before the tribunal of our omniscient and holy Judge.

NOTES.—CHAP. V. V. 1—4. In order more fully to show the nature and efficacy of the high-priesthood of Christ, the apostle made some introductory observations on that of Aaron; which tended to manifest its insufficiency, and to point out its typical meaning, as well as to illustrate his subject. "Every high-priest," selected from among men, was "ordained" and appointed for the benefit of men, in "things pertaining to God," or the great concerns of religion. That office required him who sustained it, to present before God the oblations and sin-offerings of the people: nor would he accept of any services which were not offered in that way; and this continually testified, that sinners were unworthy to approach their offended Creator, save through an expiatory sacrifice, and an intercessor. (*Notes*, *Ex.* 28:1. *Lev.* 16:17. *Num.* 16:45—50. 18:1.) The high-priest was indeed the head of the whole priesthood; but all the other priests descended from Aaron, who had first obtained this office in Israel, and, in some sense, were one with him. It was, moreover, proper that the high-priest should be capable of "compassionating," in a proportionate and reasonable manner, his brethren, who had sinned through ignorance and infirmity; or who were drawn aside from the right path, by any seducer, or seduction, for which things especially the sin-offerings were appointed. (*Notes* and *P. O. Lev.* 4: *Notes*, 5:1—6. 16:2—16. *Ps.* 19:12—14.) Now this was provided for, by ordaining men of like passions with others to that office; who, "being compassed with" natural and moral "infirmities," were as liable to mistake or sin as they. It was therefore prescribed, that they should offer sacrifices for their own sins, as well as for those of the people; which was a plain intimation, that they could only be typical high-priests, being not worthy to appear before God in their own cause, but with the shedding of blood. (*Notes*, 7:26—28. 9:24—26. 10:1—10. *Lev.* 9: *P. O.*) Nor might any man assume this honourable office of his own will, or by human appointment; but it was confined to those whom God expressly called to the execution of it, as he did Aaron and his posterity after him: and if any one else presumed to perform the least part of its peculiar duties, he did it at the hazard of his life; which showed, that it derived all its efficacy from the appointment of God, and not from its own intrinsic value.

Can have compassion. (2) Μετριοπαθειν δυναμενος. "Can reasonably bear with." *Marg.* Here only. To feel moderately; so as to make proper allowances, without conniving at wilful sins.—*Them that are out of the way.*] Πλανωμενοις. 3:10.

V. 5, 6. According to these prefigurations, Christ had not taken honour to himself, by acting as the High-Priest of his people, without express warrant; but the Father had in the Old Testament openly declared that the Messiah should sustain that office; for, as he said in one place, "Thou art my Son, this day have I begotten thee," when announcing his decree concerning the Messiah's kingdom; (*Notes*, 1:5—7. *Ps.* 2:7—9.) so had he as expressly made known his appointment to the priesthood in another prophecy. (*Notes*, 7—10. 6:16—20. 7:1—22. *Ps.* 110:4.) But the Jews had paid far more regard to the predictions of his *kingdom*, than to those of his *priesthood*, through their prejudices for the Levitical law.—Some expositors, interpreting the expression, "This day have I begotten thee," of Christ's resurrection; (though that was only the *proof*, and not in any sense the *cause* or *origin* of his Sonship; (*Note*, *Acts* 13:24—37.) have argued, that he did not officiate as a Priest, till after he arose from the dead; as if offering himself as a Sacrifice for sin was no part of his priestly office! But the typical meaning of the legal ceremonies will sufficiently expose the gross absurdity of this supposition, as we proceed with the subject.—The quotations are from the Septuagint, which accords to the Hebrew. (*Ps.* 2:7. 110:4.)

V. 7—10. Our Lord, though perfectly free from all sin, came as near to the condition of a sinner as he possibly could. He was "compassed about" with the sinless infirmities of our frail nature: he "appeared in the likeness of sinful flesh;" he was dealt with as a sinner, both by God and man; he endured the most violent temptations, sufferings, and agonies: and even his soul was full of consternation, and of horror unspeakable. This was "in the days of his flesh," subsequent to his incarnation; and previous to his exaltation; when his human nature became incapable of suffering, and was made inconceivably glorious. (*Notes*, 1 *Cor.* 15:50—54. *Phil.* 3:20,21.) His humiliation and distresses were extreme in his agony in the garden. (*Notes*, *Matt.* 26:36—46. *Luke* 22:36—46.) Then especially he offered up to his Father most earnest "prayers and supplications," accompanied "with strong cries and tears," as vehement expressions of his inward anguish: he addressed himself to God, "as able to save him from death, and he was heard" and answered, "*because of his piety*," his reverence of the divine Majesty, his love, and his zeal for the glory of the Father: or, as many commentators explain it, "He was heard, *and delivered* from his fear." No doubt the most distressing dread of that awful wrath of God against our sins, which he had undertaken to endure, was one cause of our Lord's agony in the garden. This might well oppress his human soul, without his having the least apprehension, that he should finally sink under it, or come short of "the joy set before him;" or the least distrust of the Father's faithfulness to his engagement;—without any defect in his patience and submission, or any degree of sin. For the prospect of the temporary and even transient enduring of such a load of guilt and wrath was sufficient to excite the most overwhelming consternation. (*Note*, *John* 12:27—33.)—Thus, it appeared, that he had communion with his brethren in the passion, or feeling, most foreign to the divine nature, even *fear*, which is never ascribed to God, as many others are; and that he could sympathize with them in it, and deliver them from it. And, indeed, though he was not delivered from dying; though "the cup did not pass from him," but he willingly submitted to drink it, yet he was delivered from that agonizing terror, which dictated his "supplications with strong crying and tears;" and was afterwards calm and composed under his heaviest sufferings.—Learned men have clearly shown, by pertinent examples, that the words may well bear this sense: and it seems more exactly to suit the apostle's argument. Our Lord was not indeed *spared*, or exempted from any part of his expiatory sufferings, concerning which he said, notwithstanding the strong reluctancy of his holy human nature to such exquisite and complicated sufferings, "Thy will be done, knowing that it was "not possible for that cup to pass from him," consistently with the glory of the Father, and the salvation of his people. Yet the horror of his mind was allayed, he was strengthened to support the immense weight of suffering which was laid upon him; his sacrifice was accepted for his people; he was raised from the dead, exalted to the mediatorial throne, and invested with the power of "saving to the uttermost all who come to God through him." Even

God; and are become such [m]as have need of milk, and not of strong meat.

13 For every one that useth milk [*]*is* unskilful in [n]the word of righteousness: for [o]he is a babe.

14 But strong meat belongeth to them that are [†]of full age, *even* those who by reason of [‡]use, have [p]their senses exercised [q]to discern both good and evil.

m 13. Is. 55:1. 1 Cor. 3:1—3. 1 Pet. 2:2. * Gr. *hath no experience.* n Ps. 119: 123. Rom. 1:17,18. 10:5,6. 2 Cor. 3:9. 2 Tim. 3:16. o Is. 28:9. Matt. 11:25. Mark 10:15. Rom. 2:20. 1 Cor. 13:11. 14:20. Eph. 4:14. 1 Pet. 2:2. † Or, *perfect.* Matt. 5:48. 1 Cor. 2:6. Eph. 4:13. Phil. 3:15. Jam. 3:2. *Gr.* ‡ Or, *an habit*, or, *perfection.* p Job 6:30. 12:11. 34:3. Ps. 119:103. Cant. 1:3. 2:3.

CHAPTER VI.

The apostle purposes to lead the Hebrews forward in the knowledge of Christ, 1—3. He shows the desperate state of apostates, 4—6; and illustrates it by a simile of barren land, which no culture improves, 7, 8. but declares his favourable opinion of the Hebrew Christians, and his desire of their fruitfulness and diligence, in order to their assured hope to the end, 9—12. He expatiates on the security of the covenant of grace, as confirmed to Abraham by the promise and oath of God, for the strong consolation of all future believers, 12—20.

THEREFORE [a]leaving the [*]principles of the doctrine of Christ, [b]let us go on unto perfec-

Matt. 6:22,23. Eph. 1:18. q Gen. 3:5. 2 Sam. 14:17. 1 Kings 3:9,11. Is. 7:15. Rom. 14:1. *Gr.* 1 Cor. 2:14,15. Phil. 1:9,10. *Gr.* 1 Thes. 5:21. a *See on* 5:12—14. * Or, *word of the beginning of Christ.* Mark 1:1. John 1:1—3. 1 Tim. 3:16. b 7:11. 12:13. Prov. 4:18. Matt. 5:48. 1 Cor. 13:10. 2 Cor. 7:1. Eph. 4:12. Phil. 3:12—15. Col. 1:28. 4:12. Jam. 1:4. 1 Pet. 5:10. 1 John 4:12.

when "the Son of God" himself was appointed to the high-priesthood, he learned the difficulty of obeying the divine commandments, in the present circumstances of human nature, amidst the temptations and trials to which men are exposed: of this he acquired an experimental knowledge, as far as could consist with sinless perfection; and even his perfect obedience became more exalted and honourable; through[e] his whole life, by the enlargement of his human powers; and by the things which he suffered; so that his zeal and love were never so admirable and astonishing, as when he agonized in the garden, and hung upon the cross. Thus by his appointment to the high-priesthood, by the obedience which he finished amidst sufferings and unto death, by the efficacy of his sacrifice, and by his subsequent exaltation, "he was made perfect," as Mediator, being fully authorized and qualified for his gracious work: and so he became "the author of eternal salvation to all those" of the whole human race, "who obey" his call to repentance, to faith, and to take his yoke upon them; mercifully giving them all things pertaining to that deliverance, as the purchase of his own blood, and leading them forth to all those conflicts and services, which are connected with their "laying hold of eternal life." For all this springs from his having been nominated, and acknowledged by God, "as a High-Priest for ever after the order of Melchisedek;" a King as well as a High-Priest, and so of a nobler order than that of Aaron. (*Notes*, 5:6. *Gen.* 14:18—20. *Ps.* 110:4. *Zech.* 6:12,13.)—It is observable, that Melchisekek is never mentioned in the Old Testament, after the account of his meeting with Abraham, as recorded in Genesis; except in the hundred and tenth Psalm: and never in the New Testament, except in the apostle's argument in this epistle concerning the high-priesthood of Christ; a subject of infinite importance, and proved beyond all reasonable doubt, by this single argument. (*Notes*, 7:1—22.) How much may depend on a detached testimony of Scripture, which superficial readers pass over unobserved, and to which perhaps very few carefully attend!

Supplications. (7) Ἱκετηριας. Here only. 'Earnest supplicant entreaties.'—*In that he feared.*] Απο της ευλαβειας. 12:28. Ευλαβης, *Luke* 2:25. Ευλαβεομαι, 11:7. *Acts* 23:10.—*Being made perfect.* (9) Τελειωθεις. 2:10. *Luke* 13:32. *John* 19:28. (*Note*, *Phil.* 3:12—14.)—*Called.* (10) Προσαγορευθεις. *Addressed*, *spoken to.* Here only.

V. 11—14. Concerning Christ, as "a High-Priest after the order of Melchisedek," the apostle intended to discourse more fully: but the things which he had to say of him were such, that it would be difficult to state them in a proper manner: not so much because they were in themselves abstruse, as because the Hebrews were dull of hearing, through their prejudiced attachment to the Levitical law and priesthood. Though they had heard and professed the gospel so long, that it might have been expected they would have been capable of instructing others, in the great doctrine of redemption by Christ; they had so closed their minds to the truth, or turned aside from the purity of the faith, that they wanted some one to teach them anew the very rudiments of that religion which was contained in "the oracles of God," or the Old Testament, when rightly understood. (*Notes*, *Acts* 7:37—43. *Rom.* 3:1,2. 1 *Pet.* 4:9—11.) They were become such Christians, as had need to be fed with milk, or to be taught the plainest and most obvious truths of the gospel; being incapable of receiving and profiting by its deeper and more spiritual doctrines. (*Notes*, 1 *Cor.* 3:1—3. 1 *Pet.* 2:1—3.) Indeed every man, who could only receive the simpler and more common truths of religion without applying his mind to the more experimental and exalted parts of it; must be considered as a babe in Christ, how long soever he had professed the gospel, being evidently "unskilful in the word of righteousness." But the more sublime doctrines of Christianity, which immediately related to the counsels of God for his own glory, and the display of his perfections by the redemption of Christ, and which indeed were obscurely intimated in the ceremonies of the Mosaic law, were as "strong meat" for those who were matured in knowledge, judgment, and experience; being the proper nourishment of their faith, hope, love, and spiritual affections. For such Christians, "by reason of use," or *habit*, acquired by assiduous meditation and unbiassed attention to the truth, had attained to a spiritual taste and relish for divine excellency; they had their spiritual "senses exercised to discern" or distinguish between good and "evil, truth and falsehood;" they could readily perceive the nature and tendency of the things proposed to them, and the comparative excellency or worthlessness of them: even as natural men, by a sound judgment and long-continued habits, decide at once upon natural things, with great accuracy; or as the bodily senses at once distinguish and judge of their proper objects. (*Notes*, *Job* 12:11, 12. 34:1—4. *Cant.* 1:3. *Matt.* 6:22,23. 1 *Cor.* 2:14—16.)

Hard to be uttered. (11) Δυσερμηνευτος. *Hard to be interpreted.* Here only.—*Dull.*] Νωθροι. *Slow*, or *slothful.*—*Principles.* (12) Στοιχεια της αρχης. *Gal.* 4:3,9. *Col.* 2:8, 20. 2 *Pet.* 3:10,12.—"The elements of the beginning of the oracles of God;" a contrast to "the elements of this world," "the beggarly elements" of human traditions, and abolished ceremonies.—"*Word of righteousness.*" (13) Λογου δικαιοσυνης. Or that word, by which men are shown the way of righteousness, both "the righteousness of faith" for justification, and "the sanctification of the Spirit unto obedience."—*Of full age.* (14) Τελειων. 1 *Cor.* 2:6. 14:20. *Phil.* 3:15. (*Notes*, 6:1—3. *Phil.* 3:15,16.)—*To discern*, &c.] Προς διακρισιν. *Rom.* 14:1. 1 *Cor.* 12:10. (*Notes*, *Gen.* 3:4,5. 1 *Kings* 3:23—28. *Is.* 7:15,16.)

PRACTICAL OBSERVATIONS.

Fallen men cannot approach God, except on "a mercy seat," through a high-priest, and by a sacrifice for sin: but "a priest, who was compassed with infirmity," and needed to offer sacrifice for himself, however he might compassionate the ignorant and transgressors, could never be an effectual advocate with God for them. Indeed, in the more ordinary work of the ministry, the consciousness of our own sinfulness and unworthiness, is well suited to render us tender to the weak, the erroneous, the tempted, and the fallen; "seeing we ourselves are compassed with infirmity:" and, though this service differs widely from that of the priests under the law, yet no man should take it upon him, till it appear to other competent persons, as well as himself, that "he is called of God" to it.—But Christ alone is qualified and authorized to be our High-Priest; his dignity and excellency as the Son of God, and his appointment by the Father to that office, give efficacy to his ministrations: his voluntary humiliation and sufferings, "in the days of his flesh, when he offered up prayers and supplications" to the Father, "with strong crying and tears," assure us of his tender love and compassion to his afflicted people; and the answer given to his earnest prayers, makes way for the granting of our weak and defiled petitions, when offered in his name. His obedience in our nature encourages our attempts to obey, and our expectations of support and comfort, under all the temptations and sufferings to which we are exposed: for "being made perfect" for this great work "he is become the Author of eternal salvation to all them that obey him." But are we of that number? Do we at present, whatever our former conduct has been, obediently receive his instructions as our Prophet, trust in his sacrifice and intercession as our Priest, and make his commandments the rule of our conduct, as the subjects of his kingdom? To those who thus come to him, and yield themselves to him, and to those alone, he will be "the Author of eternal salvation." Of this great High-Priest, and of his merits, grace, and authority, ministers have many things to say, which they will not be able to utter in a proper manner, unless "he give them a mouth and wisdom" for that purpose; and men's prejudices are so many and so strong, that they are generally more ready to take offence, than to receive instruction. Nor are professed Christians, even old professors of evangelical doctrine, so docile as might be expected: many are far from that spiritual maturity, which is proportioned to the time during which they have attended to the gospel. Instead of teaching others they need to be taught themselves "the first principles of the oracles of God;" they "need milk, and not strong meat;" they are babes in understanding, but not in teachableness; they are "unskilful in the word of righteousness," yet they often presume to dictate to their pastors! These things are very discouraging: but we should still exercise patience and meekness, and "seek out acceptable words," in which to convey instructions in the best manner we can. Aged professors of the gospel, as well as babes in Christ, should beware of prejudice, and pray for a mind open to conviction. We ought indeed to begin with simpler truths, and so gradually proceed to such as are more deep and perplexing: and to employ ourselves peculiarly about first principles, by an experimental and practical improvement of the truth: thus we shall gradually be matured in judgment, and enabled to digest strong meat: and our spiritual senses will be habituated to a just and exact discernment of good and evil;

tion; not [s]laying again the foundation of [d]repentance from [e]dead works, and of [f]faith towards God,

2 Of [g]the doctrine of baptisms, and of [h]laying on of hands, and of [i]resurrection of the dead, and of [k]eternal judgment.

3 And this will we do, [l]if God permit.

4 For [m]*it is* impossible for those who [n]were once enlightened, [o]and have tasted of the heavenly gift, and were made [p]partakers of the Holy Ghost,

5 And have [q]tasted the good word of God, and [r]the powers of the world to come,

6 If they shall fall away, [s]to renew them again unto repentance; seeing [t]they crucify to themselves the Son of God afresh, and put *him* to [u]an open shame. [*Practical Observations.*]

c Matt. 7:25. Luke 6:48. 1 Cor. 3:10—12. 1 Tim. 6:19. 2 Tim. 2:19. d Is. 55:6,7. Ez. 18:30—32. Zech. 12:10. Matt. 3:2 4:17. 21:29,32. Mark 6:12. Acts 2:38. 3:19. 11:18. 17:30. 20:21. 26:20. 2 Cor. 7:10. 2 Tim. 2:25,26. e 9:14. Gal. 5:19—21. Eph. 2:1,5. f John 5:24. 12:44. 14:1. 1 Pet. 1:21. 1 John 5:10—13. g 9:10. Mark 7:4,8. Luke 11:38. *Gr.* Matt. 3:14. 20:22,23. 28:19. Mark 16.16. Luke 3:16. 12:50. John 1:33. 3:25,26. 4:1,2. Acts 2:38,41. 8.12,13,16,38—38. 10: 47. 16:15,33. 19:2—5. Rom. 6:3,4. 1 Cor. 1:12—17. 10:2. 12:13. Col. 2:12. 1 Pet. 3:20,21. h *See on* Acts 6:6. 8:17,18. 13:3. i 11:35. Is. 26:19. Ez. 37.1—14. Dan. 12:2. Matt. 22.23—32. Luke 14:14. John 5.29. 11:24,25. Acts 4:2. 17:18. 23:6. 24:15,21. Rom. 6:5. 1 Cor. 15:13—57. Phil. 3:21. 1 Thes. 4:14—18. 2 Tim. 2:18; k Ec. 12:14. Matt. 25.31—46. Acts 17:31. 24:25. Rom. 2:5—10,16. 2 Cor. 5:10. 2 Pet. 3:7. Jude 14,15. Rev. 20:10—15. l Acts 18:21. Rom. 15:32. 1 Cor. 4:19 16:7. Jam. 4:15. m 10.26—29. 12:15—17. Matt. 12:31,32,45. Luke 11:24—26. 2 Tim. 2:25. 4:14. 2 Pet. 2:20—22. 1 John 5:16. n 10:32. Num. 24:3,15, 16. o Matt. 7:21,22. Luke 10:19,20. John 3:27. 4:10. Acts 8:20. 10:45. 11:17. Rom. 1:11. 1 Cor. 13:1,2. Eph. 3:7. 4:7. 1 Tim. 4:14. Jam. 1:17,18. p 2:4 Acts 15:8. Gal. 3:2,5. q Matt. 13:20,21. Mark 4:16,17. 6:20. Luke 8:13. 1 Pe 2:3. 2 Pet. 2:20. r 2:5. s *See on* m. 4. Ps. 51:10. 2 Tim. 2:25. t 10:25 Zech. 12:10, &c. Matt. 23:31,32. Luke 11:48. u 12:2. Matt. 27:38—44. Mark 15:29—32. Luke 23:35—39.

which will greatly tend to our stability, comfort, and fruitfulness in the faith of Christ. (*Note*, *Phil.* 1:9—11.)

NOTES.—CHAP. VI. V. 1—3. The apostle here proposed to lead the Hebrews into a fuller acquaintance with the deep mysteries of redemption, of which he had spoken, and thus to "go on unto perfection." (*Note*, 5:11—14.) In order to this, he would leave "the principles" or elements "of the doctrine of Christ." Without specially insisting on these things; he implicitly requested their attentive and candid perusal of his arguments on other subjects, suited to improvement of such as were no longer babes in Christ. (*Notes*, *Eph.* 4:14—16.) The necessity of "repentance from dead works," such as are done by men dead in sin, and which expose them to the condemnation of eternal death, was indeed fundamental to true Christianity: but they had been instructed in it from the first dawning of the new dispensation. (*Notes*, *Matt.* 3:2,7—10. 9:10—13.) Nor would he speak particularly of the nature and necessity of faith towards God, or a belief of his testimony, and a dependence on his mercy, grace, and faithful promises in Jesus Christ. (*Notes*, *John* 3:14—21,27—36. 5:24—27,39—44.) He did not indeed purpose to discourse concerning "the doctrine of baptisms;" either the various legal washings, whether by immersion, ablution, or sprinkling; or John's baptism, and that of Christ, which were distinct from each other, or concerning the traditional baptisms of the Pharisees. (*Notes*, 9:8—10. *Matt.* 3: 5,6. 15:1,2. *Mark* 7:3,4. *John* 3:22—26.) Neither would he treat of "the laying on of" the apostles' "hands," by which miraculous powers were conferred, as evidential of the truth of the gospel; or "the laying on of hands" in the ordination of ministers, as a significant token of the authority intrusted to them. (*Notes*, *Acts* 6:2—6. 8:14—24. 19:1—6.) Nor would he insist upon the important doctrine of "the resurrection of the dead," or that of "eternal judgment," the consequences of which will be eternal happiness or eternal misery. But, passing over these subjects for the present, he meant to explain to them the deeper and more spiritual mysteries of redemption by Christ; and he would proceed to execute his design, in the subsequent part of the epistle, if the Lord would permit him.—Some expositors explain these "principles of the doctrine of Christ," as relating wholly to instructions contained in the Old Testament, concerning the Messiah's kingdom: and some confine them exclusively to the new dispensation. Others favouring the former scheme, interpret "the doctrine of baptisms, and of laying on of hands," to signify the legal purifications, and the laying on of the hands of the offerer upon the head of the sacrifice, as typical of repentance and faith; including the words in a parenthesis. But, understanding by "principles," not *the most fundamental truths*, or parts of Christianity: but *the introductory elements*, the lower and easier beginnings of it, as letters are the first *principles*, or *elements*, or *beginning* (αρχη) of learning; we may see a propriety in the interpretation above given. Some of the things mentioned were, though most important in themselves, yet the more obvious and simple parts of Christianity; and the others were externals connected with the first profession of it, on which the Jews were apt to lay far more stress, than they ought to have done: and it was obvious for the apostle to mention these, when he would call them off from the introductory elements of Christianity, to its more sublime and spiritual doctrines.

The principles of the doctrine of Christ. (1) Τον της αρχης του Χριστου λογον. "The word of the beginning of Christ." 5:11,12. (*Note*, *Mark* 1:1,2. *John* 1:1—3.)—*Perfection.*] Τελειοτητα. *Col.* 3:14.—*Foundation*, &c.] Θεμελιον. *Notes*, *Acts* 17:30,31. 20:18—21. 26:19—23.—*Dead works.*] *Note*, 9:11—14.—*Eternal judgment.* (2) Κριματος αιωνιου. *Matt.* 25:46. (*Note*, *Matt.* 25:41—46.) 'Interpreters observe, that the doctrine of Origen, touching the period of the torments of the damned, is here condemned: and indeed the primitive fathers, not Origen himself excepted, taught the contrary.—If we do not the will of Christ, says Clemens Romanus, nothing will deliver us from eternal punishment. ... The punishment of the damned, says Justin Martyr, is endless punishment, and torment in eternal fire. Irenæus, in his symbol of faith, makes this one article, That Christ would send the ungodly and unjust into everlasting fire.—Tertullian declares, that all wicked men are appointed to eternal torments: and if any man, says he, thinks the wicked are to be consumed, and not punished, let him remember that hell-fire is styled eternal, because designed for eternal punishment; and their substance will remain for ever, whose punishment doth so. St. Cyprian saith, that the souls of the wicked are kept, with their bodies, to be grieved with endless tormenis. There is no measure nor end of their torment, saith Minutius. Lastly, Origen reckons this among the doctrines defined by the church; That every soul, when it goes out of this world, shall either enjoy the inheritance of eternal life and bliss, if its deeds have rendered it fit for life; or is to be delivered up to eternal fire and punishment, if its sins have deserved that state.' *Whitby.*

V. 4—6. It was the more proper to write, in the manner proposed, to the Hebrews; as those who adhered to Christianity had been sufficiently for a long time instructed in the introductory lessons; and those who had renounced it were in a most hopeless condition.—These verses have caused immense perplexity and distress to many timid and conscientious Christians; and they have been supposed to contain a cogent objection to the doctrine of the believer's final perseverance. These things must be in a measure adverted to in our examination of them. It should be remembered, that the apostle wrote in an age of miracles; and to the Hebrews, among whom the Holy Spirit was first poured out, in his extraordinary operations, as well as his renewing influences. (*Notes*, *Acts* 2:37—40. 5:32. 6:8. 8:14—17. 10:44—48. 19:1—4.) The persons whose case is described, had been "once enlightened," and had obtained that measure of knowledge concerning the truth and nature of Christianity, which enabled them to make a satisfactory profession of it, in order to their admission into the church; "they had tasted the heavenly gift, and been made partakers of the Holy Ghost;" being at their baptism, or afterwards, by the laying on of the apostles' hands, endued with some measure of spiritual gifts, or miraculous powers; such as speaking with tongues, or discoursing with supernatural fluency on divine subjects: so that, in this respect, "they had tasted of the heavenly gift, and were made partakers of the Holy Spirit," and their own experience proved *to them* the truth of the gospel. They had moreover, "tasted of the good word of God," and their convictions, impressions, and affections, made them sensible that it was a "good word," of a holy and salutary tendency, and that it was for their good to attend to it; and their purposes of doing so had produced such hopes and joys, as have been described in the case of the stony-ground hearer. (*Notes*, *Matt.* 13:20—22. *Mark* 6:15—29.) Thus they had tasted of "the powers of the world to come," in their temporary realizing apprehensions of a future state, and of its happiness or misery: or, they had experienced the powers communicated under the dispensation of the Messiah. All these things, except miraculous gifts, often take place in the hearts and consciences of men, in these days, who yet continue unregenerate. They have knowledge, convictions, fears, hopes, joys, and seasons of apparent earnestness, and deep concern about eternal things; and they are endued with such gifts as often make them acceptable and useful to others: but they are not truly *humbled*; they are not *spiritually minded*; religion is not their element and delight; they do not cordially receive Christ in all his offices, or sincerely love the spiritual excellency of his people, his ordinances, and commandments. In short, the old nature, the principle of selfishness, is impressed, affected, interested, alarmed, or pleased: but a new nature is not produced, and therefore "in time of temptation they fall away."—In respect of spiritual gifts, or the miraculous "powers of the Holy Ghost," our Lord most expressly declares, that he will reject many who had been partakers of them, saying to them, "I never knew you." (*Notes*, *Matt.* 7:21—23. 1 *Cor.* 13:1—3.)—Yet those who received gifts of this kind from Christ, through the laying on of the hands of his apostles, had a personal demonstration of the truth of Christianity, which the most enlightened apostates in these days can scarcely be supposed to have had: and therefore but few instances now occur, in which a conclusion concerning their state can be unreservedly drawn in the apostle's awful words; though the case of some may be nearly similar and they alone are immediately concerned in them. (*Notes*, 10:26,27. 2 *Tim.* 4:14,15. 1 *John* 5:16—18.) If the persons whom the apostle had thus characterized, (for he spake of none else,) had totally apostatized from Christianity, and

7 For [x]the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them [y]by whom it is dressed, [z]receiveth blessing from God:

8 But that which [z]beareth thorns and briers *is* rejected, and *is* nigh unto cursing; [a]whose end *is* to be burned.

9 But, beloved, [b]we are persuaded better things of you, and [c]things that accompany salvation, though we thus speak.

10 For [d]God *is* not unrighteous [e]to forget your [f]work and labour of love, [g]which ye have showed towards his name, in that ye have [h]ministered to the saints, and do minister.

11 And [h]we desire that every one of you do show the same diligence, [i]to the full assurance [k]of hope [l]unto the end:

12 That [m]ye be not slothful, [n]but followers of them, who through [o]faith and patience [p]inherit the promises.

[*Practical Observations.*]

13 For when God made promise to Abraham, because he could swear by no greater, [q]he sware by himself,

x Deut. 28:11,12. Ps. 65:9—13. 104:11—13. Is. 55:10—13. Joel 2:21—26. Jam. 5:7. * Or, *for.* y Gen. 27:27. Lev. 25:21. Ps. 21:5. 126:6. Is. 11:3. Ez. 34:26. Hos. 10:12. Mal. 3:10. z 12:17. Gen. 3:17,18. 4:11. 5:29. Deut. 29:28. Job 31:40. Ps. 107:34. Is. 5:1—7. Jer. 17:6. 44:22. Mark 11:14,21. Luke 13:7—9. a 10:27. Is. 27:10,11. Ez. 15:2—7. 20:47. Mal. 4:1. Matt. 3:10. 7:19. 25:41. John 15:6. Rev. 20:15. b 4—6,10. 10:34,39. Phil. 1:6,7. 1 Thes. 1:3,4. c 2:3. 5:9. Is. 57:15. Matt. 5:3—12. Mark 16:16. Acts 11:18. 20:21. 2 Cor. 7:10. Gal. 5:6,22,23. Tit. 2:11—14. d Deut. 32:4. Rom. 3:4,5. 2 Thes. 1:6,7. 2 Tim. 4:8. 1 John 1:9. e Neh. 5:19. 13:22,31. Ps. 20:3. Jer. 2:2,3. 18:20. Acts 10:4,31. f 1 Cor. 13:4—7. Gal. 5:6,13. 1 Thes. 1:3. 1 John 3:17,18. g 13:16. Prov. 14:31. Matt. 10:42. 25:35—40. Mark 9:41. Acts 2:44,45. 4:34,35. 9:36—39. 11:29. Rom. 12:13. 15:25—27. 1 Cor. 16:1—3. 2 Cor. 8:1—9. 9:1,11—15. Gal. 6:10. Phil. 4:16—18. Col. 3:17.

1 Tim. 6:18. 2 Tim. 1:17,18. Philem. 5—7. Jam. 2:15—17. 1 John 3:14—17. h Rom. 12:8,11. 1 Cor. 15:58. Gal. 6:9. Phil. 1:9—11. 3:15. 1 Thes. 4:10. 2 Thes. 3:13. 2 Pet. 1:5—8. 3:14. i 10:22. Is. 32:17. Col. 2:2. 1 Thes. 1:5. 2 Pet. 1:10. 1 John 3:14,19. k 18—20. Rom. 15:2—5. 8:24,25. 12:12. 15:13. 1 Cor. 13:13. Gal. 5:5. Col. 1:5,23. 2 Thes. 2:16,17. 1 Pet. 1:3—5,21. 1 John 3:1—3. l 3:6, 14. 10:32—35. Matt. 24:13. Rev. 2:26. m 5:11. *Gr.* Prov. 12:24. 13:4. 18:9. 24:30—34. Matt. 25:26. Rom. 12:11. n 12:1. 13:7. Cant. 1:8. Jer. 6:16. Rom. 4:12. Jam. 5:10,11. 1 Pet. 3:5,6. o 15. 10:36. 11:8—16. Luke 8:15. Rom. 2:7. 8:25,26. 1 Thes. 1:3. Rev. 13:10. 14:12. p 1:14. 10:36. 11:9,17,33. Matt. 22:32. Luke 16:22. 20:37,38. 1 John 2:25. Rev. 14:13. q 16—18. Gen. 22:15—18. Ex. 32:13. Ps. 105:9,10. Is. 45:23. Jer. 22:5. 49:13. Mic. 7:20. Luke 1:73.

were become its avowed enemies, it was not the minister's duty to bestow pains about them; it was found "impossible to renew them to repentance," and thus to "restore them in the spirit of meekness." For, considering the clear light against which they sinned in so desperate a manner, it might be concluded, that they had committed "the blasphemy against the Holy Spirit," and had ascribed his operations, and the miracles wrought, by themselves, and by others, as well as the holy joys and experience of true believers, to a satanical influence. (*Note*, *Matt.* 12:31,32.) In fact, as far as they could, "they crucified to themselves the Son of God afresh:" despitefully showing that they approved the conduct of those who nailed him to the cross; they assented to their deed: and apparently wished it in their power to repeat his ignominy and torture; and they "put him to an open shame," by renouncing his religion, blaspheming his name, joining his enemies, and doing evil to his disciples. They were, therefore, to be considered as given up to final obduracy, and left to the awful judgment of God.—This conclusion, however, by no means authorized ministers finally to exclude from the communion of the church those apostates, who professed repentance, and appeared to be true penitents; much less did it warrant such rigour in less aggravated cases. In general, encouragement should be held forth to all, who appear penitent; nay, to induce the most obdurate to repentance: and means are in most cases to be used for the recovery of such as have most lamentably turned aside; though ill success will often discourage the benevolent endeavour. The very words, however, of this awful passage prove, that all who "are renewed unto repentance" shall be pardoned; and that God leaves all to final impenitence whom he determines not to save. (*Note*, *Tim.* 2:23—26.) So that the trembling sinner, who pleads guilty, and cries for mercy, can have no ground for discouragement from this passage, fairly interpreted, whatever his crimes have been: for all who are "renewed to repentance" are saved, and none else. Neither does it prove that any one, who is "in Christ a new creature," ever becomes a final apostate from him. (*Note*, 9,10.) —*Impossible.* (4) If God "swear in his wrath that any man shall not enter into his rest," (*Notes*, 3:17—19.) he is so given up to hardness of heart, that his case resembles that of fallen angels, or the damned: and the same impossibility of repentance takes place as exists in respect of them.

Enlightened. (4) Φωτισθεντας. 10:32. *Luke* 11:36. *John* 1:9. *Eph.* 1:18. 3:9. 2 *Tim.* 1:10. *Rev.* 18:1. 21:21—23. 22:5.—There is no scriptural ground for the ancient opinion, that *baptism* is meant; and most mischievous conclusions naturally are deducible from it: especially as to the state of those who have sinned grievously after baptism.—*Partakers.*] Μετοχους. 1:9. 3:1,14.—*Of the world to come.* (5) Μελλοντος αιωνος. *Matt.* 12:32. *Mark* 3:29.—*Put* him *to an open shame.* (6) Παραδειγματιζοντας. *Matt.* 1:19. *Jer.* 13:22. *Ez.* 28:7. *Sept.*—Υβριζειν, 10:29. Εδειγματισεν, *Col.* 2:15. —Δειγμα, *Jude* 7.

V. 7, 8. The different sorts of professed Christians might be compared to fruitful and barren land. (*Notes*, *Matt.* 13:3—8,18—23.) The believer resembled a field, which, being well watered by the rain from heaven, yielded a valuable produce to repay the husbandman's toil; the fertile appearance and useful fruits of which showed, that it had "received a blessing from God." Thus, the true Christian, by divine grace, being enabled to improve ordinances and advantages, so as to become fruitful in genuine good works, honourable to the Lord, and profitable to men, was blessed, and would be still more so. But, as the sterile soil, which neither by the rain nor the husbandman's labour could be made to produce any thing better than thorns and briers, was generally left as a neglected desert, under the original curse, being fit for nothing with all its produce but to be burned; so the mere nominal Christian, continuing unfruitful under the means of grace, or producing nothing but hypocrisy, selfishness, and iniquity, was likely to be left under the curse of the law; was near to the awful state above described; and everlasting misery in the flames of hell was the end reserved for him, if he continued in his present unfruitfulness.—This was a solemn warning to professed Christians to beware, that they were not left to apostatize, as the punishment of their unfruitfulness. (*Marg. Ref.* z, a. *Notes*, *Deut.* 29:19—28. *Matt.* 25:41—46.)

Herbs. (7) Βοτανην. Here only. All vegetable productions are included. (*Note*, *Gen.* 1:11,12.)—*Rejected.* (8) Αδοκιμος. 1 *Cor.* 9:27. 2 *Cor.* 13:5—7.

V. 9, 10. While the apostle spoke such awful and alarming truths, with reference to the case of those to whom he knew them to be seasonable; he would not have it thought, that he had an unfavourable opinion of the Hebrew Christians in general, or of those whom he immediately addressed in particular. On the contrary, he and his fellow labourers, were "persuaded better things of them, even things which accompany salvation:" namely, that they were real penitents, humble believers, spiritually minded, and rooted and grounded in the love of Christ, and of his cause and people. The expression is remarkable and emphatical: the things before spoken of (*Note*, 4—6.) might, or they might not "accompany," or be inseparably connected with "salvation:" but those things of which he now spake, were always found in true converts, and never in any others.—"Nothing availeth in Christ ... but faith which worketh by love"—"but a new creation." "Hereby we know, that we are passed from death unto life; because we love the brethren."—"To be spiritually minded is life and peace." (*Notes*, *Matt.* 5:3—12. *Rom.* 8:5—9. 2 *Cor.* 5:17. *Gal.* 5:1—6. 6:15,16. *Eph.* 2:4—10. 1 *John* 3:13—15.) There is no intimation in the whole Bible, that any one, who ever had these things, came short of eternal salvation; or that any apostate ever possessed them. —The apostle especially referred in this, to those Jewish converts, who had manifested their love to the name of God, as revealed in Christ, by their works, yea, their laborious services, and "in ministering to the saints" for his sake. (*Notes*, 10:32—34. 1 *Thes.* 1:f—4.) Of this, a most admirable specimen had been given, after the day of Pentecost; and many of them still continued the same disinterested, self-denying conduct. (*Notes*, *Acts* 2:44—47. 4:32—35.) These genuine evidences of "faith working by love," God would not reject or forget: "he was not unrighteous:" and therefore he would not fail to deal with them, according to his promises and covenant engagements to believers, who have, "through grace" a claim upon him on that ground. (*Notes*, 2 *Thes.* 1:5—10. 1 *John* 1:8—10.)

We are persuaded. (9) Πεπεισμεθα. *Rom.* 15:14. 2 *Tim* 1:5,12.—*Accompany.*] Εχομενα. 12:28. 1 *Tim.* 1:19. *Are connected with salvation.*—*Labour of love.* (10) Κοπου της αγαπης. 1 *Thes.* 1:3.

V. 11, 12. The apostle and his brethren earnestly desired and longed, that every one of those whom he addressed, might thenceforth show the same attentive and disinterested "diligence" in good works, which some had heretofore shown: that so, evidencing his faith to be genuine, beyond all reason for doubt or hesitation, he might obtain and possess the "full assurance of hope," in respect of his final salvation, to comfort him under all trials, even to the end of life. Thus the whole company would be distinguished from "slothful," unfruitful professors of Christianity; and be approved as "imitators" of their pious progenitors; and of those Christians, who by faith in the promises of God, and "patient continuance in well-doing, and in waiting his time of deliverance from trials, had at length entered into rest, and were actually enjoying that perfect felicity, in which all the promises of God to his people centered. (*Note*, 10:35—39.)—This is a conclusive proof of the *immediate* happiness of believers after death; if the above be the true interpretation; and, after having maturely considered the other interpretation of the passage, which some learned men have given; the author hesitates not to say, that he considers them as absurd. He has no doubt the apostle meant to lead his readers to meditate on the happiness of Abraham, Moses, Joshua, and Job, and all

14 Saying, Surely blessing I will bless thee, and [v]multiplying I will multiply thee.

15 And so, [a]after he had patiently endured, he obtained the promise.

16 For men verily [t]swear by the greater: and [u]an oath for confirmation *is* to them an end of all strife.

17 Wherein God, willing [x]more abundantly to show unto [y]the heirs of promise [z]the immutability of his counsel, [a]confirmed *it* by an oath;

18 That by [a]two immutable things, in which *it was* [b]impossible for God to lie, [c]we might have a strong consolation, [d]who have fled for refuge to [e]lay hold upon [f]the hope [g]set before us:

19 Which *hope* we have [h]as an anchor of the soul, [i]both sure and steadfast, and which [k]entereth into that within the veil;

20 Whither [l]the Forerunner is [m]for us entered, *even* Jesus, made [n]a High-Priest for ever after the order of Melchisedek.

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r Gen. 17:2. 48:4. Ex. 32:13. Deut. 1:10. Neh. 9:23. s *See on* 12. Gen. 12:2. 3. 15:2—6. 17:16,17. 21:2—7. Ex. 1:7. Hab. 2:2,3. Rom. 4:17—25. t 14 Gen. 14:22. 21:23. Matt. 23:20—22. u Gen. 21:30,31. 31:53. Ex. 22:11. Josh. 9:15—20. 2 Sam. 21:2. Ez. 17:16—20. x 1 Ki. 3:13. Gal. 3:15. h. 55:7. John 10:10. 1 Pet. 1:3. y 12. 11:7,9. Rom. 8:17. Gal. 3:29. Jam. 2:5. 1 Pet. 3:7. z 18. Job 23:13,14. Ps. 33:11. Prov. 19:21. Is. 14:24,26,27. 46:10. 54:9,10. 55:11. Jer. 33: 20,21,25,26. Mal. 3:6. Rom. 11:29. Jam. 1:17. a Or, *interposed with an oath*. 16. Gen. 26:28. Ex. 22:11. a 3:11. 7:21. Ps. 110:4. Matt. 24:35. b Num. 23: 19. 1 Sam. 15:29. Rom. 3:4. 2 Tim. 2:13. Tit. 1:2. 1 John 1:10. 5:10. c Is. 51:12. 66:10—13. Luke 2:25. Rom. 15:5. 2 Cor. 1:5—7. Phil. 2:1. 2 Thes. 2:16, 17. d 11:7. Gen. 19:22. Num. 35:11—15. Josh. 20:3. Ps. 46:1. 62:8. Is. 32:1,2. Zech. 9:12. Matt. 3:7. 2 Cor. 5:18—21. 1 Thes. 1:10. e 1 Kings 2:28. Prov. 3: 18. 4:13. Is. 27:5. 56:4. 64:7. 1 Tim. 6:12. f Col. 1:5,23,27. 1 Tim. 1:1. g 12: 1,2. Rom. 3:25. h Acts 27:29,40. i Ps. 42:5,11. 43:5. 62:5,6. 146:5,6. Is. 12:2. 25:3,4. 26:16. Jer. 17:7,8. Rom. 4:16. 5:5—10. 8:28—39. 1 Cor. 15:58. 2 Tim. 2: 19. k 4:16. 9:3,7. 10:20,21. Lev. 16:2,15. Matt. 27:51. Eph. 2:6. Col. 3:1. 1 2:10. John 14:2,3. m 1:3. 4:14. 8:1. 9:12,24. 12:2. Rom. 8:34. Eph. 1:3,20—23. 1 Pet. 3:22. 1 John 2:12. n *See on* 5:6,10. 7:1—21.

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others, who had on earth lived by faith in the promises of God, especially the great promise of a Saviour, and eternal salvation by him; had patiently waited, laboured, and suffered, in the obedience of faith; and in consequence were, *at the time* when the apostle wrote this, inheriting the promises of God, of eternal blessings through Christ to all believers.—"Assurance of hope" (11) should be distinguished from "the assurance of understanding," (*Note*, *Col.* 2:1—4.) and from "the assurance of faith." (*Note*, 10:19—22.) He who so understands the gospel, as to perceive the relation of each part to all the rest, and its use as a part of one grand design; in something of the same manner, that a skilful anatomist understands the use and office of every part of the human body, in relation to the whole; has "the full assurance of understanding;" and those things which appear inconsistent, useless, or superfluous to others, he perceives essentially necessary to the system, or great design. The man, who is fully convinced, that this consistent and harmonious, though complicated design, is the work and revelation of God; and has no doubt the things testified are true, that the promises and threatenings will be fulfilled, and that Christ will certainly save all true believers, has "the full assurance of faith:" though he may, through misapprehension, or temptation, or other causes, doubt of his own personal interest in this salvation. But he, who beyond doubt or hesitation is assured, that he himself is a true believer, interested in all the precious promises, sealed by the sanctifying Spirit, and "a partaker of the glory that shall be revealed;" has "the full assurance of hope."—"The full assurance of faith," is the duty of every one: for he who doubts the truth of the testimony, or the faithfulness of the promises of God, questions his veracity: (*Note*, 1 *John* 5:9, 10.) but "the full assurance of hope," must be obtained and preserved by diligence; and, though the want of it may generally be traced to a criminal source, it is not the *proximate* duty of every one, in fact of a very few. (*Notes*, 1 *Pet.* 3:13—16. 2 *Pet.* 1:10,11.) A man may question, whether the paper in his possession be a *genuine bank-bill*, or a counterfeit; and yet have no doubt, either of the ability or willingness of the directors of the bank, to honour every genuine bank-bill.—"The full assurance of hope," in the highest meaning of the words, is attained by comparatively few; and is seldom if ever preserved, without some degree of diminution or variation, through the remainder of life: but a prevailing assurance of acceptance, and of final salvation, is the privilege of all diligent and consistent Christians; and is, in them, seldom greatly interrupted, except by misapprehension, or by peculiar temptations and conflicts, or by their being betrayed into sin.

We desire. (11) Επιθυμουμεν.—*Full assurance.*] Πληροφοριας. 10:22. 1 *Thes.* 1:5.—*Slothful.* (12) Νωθροι. 5:11.—*Followers.*] Μιμηται, *imitators.* 1 *Cor.* 11:1. *Eph.* 5:1. 1 *Thes.* 1:6.—*Patience.*] Μακροθυμιας. *Rom.* 2:4. *Eph.* 4:2. *Jam.* 5:10.—See on 15.—'It respects the delay, and the length of the incumbent evil.' *Leigh.*

V. 13—15. There could be no reason to doubt of the Lord's performing his promise to those who trusted him, and waited for him: for the covenant ratified with Abraham, in some respects typified, and in others was substantially the same with that made with every believer: (*Notes*, *Ex.* 19:1. *Rom.* 4:9—25. *Gal.* 3:6—29.) and when God gave the promises to "the Father of the faithful, he at length was pleased to confirm them with an oath, showing his irrevocable purpose of accomplishing them; and, "because he could swear by no greater, he swore by himself," and so pledged the honour of his great name and all his perfections, as the security of that engagement. (*Notes*, *Gen.* 12:1—3. 15:5—21. 17:1—19. 22: 16—18.) Accordingly, Abraham "patiently waited" the Lord's time; and the promised blessings to him and his seed were at length vouchsafed. When old and full of days he died, and was personally blessed in God, as his "exceeding great Reward;" his posterity also increased; the promises made to them were accomplished; the Messiah at length came, and all the nations of the earth were now about to be blessed in him.—The quotation is not made exactly from the Septuagint, nor does it entirely accord with the Hebrew; (*Gen.* 22:16,17.) but it gives the general meaning, in words suited to the occasion.

After he had patiently endured. (15) Μακροθυμησας. *Luke* 18:7 *Jam.* 5:7. *Note*, 11,12.

V. 16—20. It is customary for men to swear by those who are greater than themselves, or whom they suppose to be so; and they call on them to witness their attestations or engagements, and to avenge their unfaithfulness if they fail of them. When important concerns require it, and the omniscient God is thus reverently and uprightly appealed to, it should be considered as an act of worship to him: and an oath, for the confirmation of covenants and treaties, is the means of terminating disputes of every kind, by establishing mutual confidence between the parties; from the persuasion, that men in general will not defy the vengeance of Heaven by deliberate perjury. The Lord, therefore, in condescension to the weakness of man, and his proneness to unbelief and purposing to give his people the most abundant assurance "that" his counsel "respecting their salvation was immutable;" confirmed the promise and covenant respecting it, with the most solemn ratification of an oath. That so, "by two immutable things," even the Word and the Oath, (or, as others understand it, 'by the immutable *counsel*, and inviolable *oath*') "in which it was impossible for God to lie," either by being deceived, or induced to deceive others, or by seeing cause to alter his purposes; they all (in the apostle's time, and consequently in all times) "who had fled for refuge" from the wrath to come, "to lay hold on the hope" of pardon and eternal life set before them in the gospel, might have a firm ground for assured hope, and the "powerful consolations" which spring from it. These persons, to whatever nation they belonged, were the "heirs of promise," the spiritual "children of Abraham," and interested in the covenant ratified to him and to his seed: (*Note*, 13—15. 11:8—10.) and therefore "the oath sworn to Abraham" irrevocably confirmed the spiritual blessings of that covenant to each of them. (*Note*, *Luke* 1:67—79.)—In order to ascertain that they were of this number; it was needful to inquire, whether they, having discovered their danger of falling under the curse of the broken law, and under the wrath of God, had renounced all other confidences, and broken through all hinderances, to "flee for refuge," (as the manslayer speeded towards the appointed city, *Note*, *Num.* 35:11—15.) to the rich mercy of God, through the redemption of Christ, according to the covenant of grace; laying hold on this Object of a sinner's hope, which God himself has placed before us for that purpose, by a humble persevering reliance on his promises through Jesus Christ, manifested by its genuine effects. (*Notes*, *Rom.* 3: 19—26.) Those who had thus "fled for refuge, to lay hold on the hope set before them," had a "strong consolation" given them in the oath and covenant of God. (*Note*, 2 *Thes.* 3:16,17.) In fact their conscious unworthiness, depravity, and weakness; their experience of the deceitfulness of their hearts; their conflicts with inward and outward enemies; and the various temptations, trials, and persecutions, to which their profession would expose them, rendered such security consolation, and hope in God needful to them, even as the anchor is to the ship. (*Notes*, *Rom.* 5:3—5. 8:24—27. 1 *Cor.* 15:55—58. 1 *John* 3:1—3.) By this hope, as by an anchor, they would be preserved in their proper station, without being driven from their profession or duty by any storms; while others would be induced to apostacy, by worldly fears or hopes, or be drawn aside by manifold delusions: even as the ships, which have no anchor, will be driven by the tempest from their station on the rocks or sands, forced out to sea, or dashed in pieces one against another.—No anchors, however, can at all times secure the ship from driving, or being wrecked: but this hope in the divine promise, oath, and covenant, was so "sure" in itself, and kept the possessor so "steadfast" in his adherence to the truth and cause of God, that it always secured him from final ruin; and, in proportion to its vigorous exercise, from temporary failures also, and against the storms of incumbent temptations. For, it "entered into that within the veil" and fixed the heart in a stable union with those things which are in the true Holy of Holies, in heaven itself, and in joyful expectation of them; and caused the believer to stay himself on the power, truth, and love of God to sinners in Christ Jesus, to bring him to the enjoyment of that felicity. For thither its great object, Jesus the divine Saviour, had already entered, and continually ministered in the Father's presence, for the benefit of all believers: being their Forerunner and Representative, who,

CHAPTER VII.

The superiority of Melchisedek's typical priesthood, above that of Aaron, proved and illustrated, 1—10. It was intended, that the priesthood should be changed, and consequently that the ritual law of Moses should be disannulled, when the Messiah came; that a better covenant and priesthood might take place, 11—18. This was needful, for the more perfect state of the church, and for the salvation of all who come to God by Jesus Christ, to the uttermost, and for ever, 19—28.

FOR [a]this Melchisedek, king of [b]Salem, priest of [c]the most high God, who met Abraham returning from [d]the slaughter of the kings, and blessed him;

2 To whom also Abraham gave [e]a tenth part of all; first being by interpretation [f]king of righteousness, and after that also king of Salem, which is, king of peace;

3 Without father, without mother, without [g]descent, having neither beginning of days, nor

a 6.20. Gen. 14:18—20. b Ps. 76:2. c Ps. 57.2. 78.35,56. Dan. 4:2. 5:18,21. Mic. 6:6. Mark 5:7. Acts 16:17. d Gen. 16:14—16. Is. 41:2,3. e Gen. 23:22. Lev. 27:32. Num. 18:21. 1 Sam. 8:15,17. f 2 Sam. 8:15. 23:3. 1 Kings 4:24,25.

1 Chr. 22.9. Ps. 45:4—7. 72:1—3,7. 85:10,11. Is. 9:6,7. 32:1,2. 45:22—25. Jer. 23:5,6. 33:15,16. Mic. 5:5. Luke 2:14. Rom. 3:26. 5:1,2. Eph. 2:14—18. g Or, *pedigree*. Ex. 6:18,20—27. 1 Chr. 6:1—3.

as their High-Priest, had on earth atoned for their sins by the sacrifice of himself: and who, being risen from the dead, was gone before them to heaven, to prepare a place for them, to remove all obstacles to their admission, to take possession in their stead, and to reign and plead in their behalf; being constituted "a High-Priest for ever after the order of Melchisedek," of which order the apostle was about to discourse more fully. (*Notes*, 4:14—16. 7:23—25. 9:18—26. *John* 14: 2,3.)

Immutability. (17) Το αμεταθετον. 18. Not elsewhere. Μεταθεσεις, 7:12. 11:5. 12:27.—*Not to be set aside.* Μετατιθημι, *to set aside*, 7:12. 11:5.—*Confirmed it.*] "Interposed." *Marg.* Εμεσιτευσεν. From μεσιτης, *a mediator.*

PRACTICAL OBSERVATIONS.

V. 1—6. The first principles and "rudiments of the doctrine of Christ" should be accurately understood, before men attempt to learn the sublimer mysteries of the gospel: yet they must not always be confined to them, but should be "led on towards perfection," both in knowledge, experience, and holiness.—Even the fundamentals of "repentance from dead works, faith towards God, the resurrection of the dead, and eternal judgment" should not engross men's whole attention: but every part of the truth and will of God should, in due order and proportion, be set before all who profess the gospel, and enforced on their hearts and consciences. Much less then should we perpetually be discoursing or disputing about "baptisms, and laying on of hands," and other externals; which have their place and use, but often occupy far too much of the attention and time of those who might be more profitably employed.—We cannot but lament to see those, who once made a credible profession of the gospel, turn back into the world and sin, and thus in a measure, "crucify to themselves the Son of God afresh, and put him to an open shame;" as if, upon trial, they found nothing in his salvation worthy of their constant regard! In general we should warn and pray for such persons; but there are cases, in which we must let them alone, as having no prospect of their being "renewed to repentance." We should beware, and we ought to caution others, of every approach to so tremendous a precipice: yet in doing this, we should keep close to the word of God, and be careful not to wound and terrify the weak, or discourage the fallen and penitent.—Knowledge, gifts, convictions, and very strong impressions, must *precede*; or an apostacy of this kind cannot take place: great obstinacy and malignity must *follow*, before we are warranted to conclude it *fatal* or *final*. The general invitations and promises of the gospel include all, who are humbly willing to embrace them; humiliation and self-condemnation, when united with some hope and cries for mercy, are such tokens of God's "renewing a man to repentance," as should be pointed out to him, for his encouragement in expecting forgiveness. On the other hand, the self-confident should be taught, that knowledge, gifts, terrors, subsequent joys, and high affections, are no certain evidence of a man's conversion; without brokenness of heart, hatred of sin, a spiritual mind, and "faith which worketh by love." But those whom it is indeed "impossible to renew unto repentance," are commonly the last to think themselves in so awful a state: and such as are most harassed by fears of this kind, may generally be assured that this is not their case, whatever they have been, or done: unless they actually run into ungodliness and wickedness, through total desperation.

V. 7—12. A negligent and unfruitful profession of the gospel tends directly to the brink of that dreadful precipice above described: for when abundant means of grace, and even the ordinary strivings of the convincing Spirit of God, leave men unchanged, and produce not those fruits of holiness, which prove that they have received blessings from God, and are blessed of him: they are often given up, like waste land, to bear briars and thorns only: their state is nigh unto cursing; and the end of all unfruitful profession will be "the furnace of fire, where is wailing and gnashing of teeth."—Let us then fear with humble caution and watchful prayer, in respect of ourselves; and let us hope the best of others, that the case will admit of. Whilst we warn such as are in evident danger, we should encourage those in whom we judge that the "things which accompany salvation" are found. Ministers should frequently specify these, in an experimental and distinguishing manner: and, in respect of them all should examine themselves, frequently and seriously: instead of perplexing themselves about those texts which were inserted to serve as beacons, to warn the presumptuous against fatal rocks, and not to affright the humble and cautious. Of those "things which accompany salvation," none is more free from ambiguity than laborious self-denying love to the name of the Lord, shown by "ministering" with persevering affection "to his saints:" and, though God is no man's debtor, and will reward no works which proceed from pride and self-righteousness, however splendid and laborious they are; yet "he is not unrighteous:" nor will he forget one service, which springs from humble, grateful love. He has spoken, and he will be as good as his word, that "not a cup of cold water, given to a disciple" from regard to his Lord, "shall in any wise lose its reward." (*Notes*, *Matt.* 10:40—42. 25:34—40.) We should therefore earnestly desire that we, and all who are called Christians, may "give the same diligence" in such good works, as the most eminent saints in the primitive ages did. This is the scriptural way of acquiring and preserving "the full assurance of hope," to the end of our lives. Many have thus "by faith and patience inherited the promises;" but no slothful professor of Christianity has any evidence that he is following them to heaven.

V. 13—18. The privileges of the gospel belong to the diligent and fruitful, who walk in the steps of Abraham, to whom the promises were made. These obtain an inward testimony, by the powerful operation of the Holy Spirit; and give abundant proof in their lives, that they are "the children of Abraham, and heirs according to the promise." This inward seal confirms to them *personally* that covenant, which God has ratified "with an oath to the heirs of promise" in general. Because their infirmities are many, and their trials great, their condescending and compassionate Father is "willing more abundantly to show them the immutability of his counsel;" that, by his faithful word and irrevocable oath, "they might have a strong consolation, having fled for refuge to lay hold on the hope set before them." Indeed the Lord, having "sworn by himself, that he hath no pleasure in the death of a sinner, but that he should repent and live," holds out abundant encouragement to all, whom he "warns to flee from the wrath to come," and invites to "lay hold for refuge on the hope set before them." And, as he "cannot lie," the destruction of the unbeliever, and the salvation of the believer, are alike certain. Let then such as have fled to Christ, and have their hope sealed to them, "by the love of God shed abroad in their hearts by the Holy Spirit," rely confidently on the power, truth, mercy, and covenant of God, amidst all the opposition of earth and hell. (*Notes*, *Rom.* 5:3—5. 8:15—17,28—39.) Let them pray for faith and hope equal to their security: thus let them "cast anchor within the veil," staying their souls on the word of God, and on the meditation of their great High-Priest, in all dangers, afflictions and temptations: let them follow the steps, as well as trust in the merits, of the great Forerunner of his people. Let them by faith realize his appearance before the Father's throne for them, as their constituted High-Priest and King: for, while those who go before on earth, to prepare the way and make all ready for others, are commonly in many respects greatly their inferiors; our "Forerunner" is the "Lord of hosts, the King of glory," "God manifested in the flesh." (*Notes*, *Ps.* 24:7—10. *Luke* 1:11—17,76—79. *Eph.* 1:15,23. 4:7—10. 1 *Tim.* 3:16.)—Let us, therefore, "set our affections, on things above," and wait patiently for his appearance, when we also shall most certainly "appear with him in glory." (*Note*, *Col.* 3:1—4.)

NOTES.—CHAP. VII. V. 1—3. The apostle had repeatedly referred to the prophecy, that the Messiah should be "a Priest for ever, after the order of Melchisedek," signifying that his priesthood would resemble that of Melchisedek, and not that of Aaron. (6:20. *Notes*, 5:5—10. *Ps.* 110:4.) He therefore next proceeded to illustrate that prophecy, and argue more explicitly from it, as compared with the scriptural account of this extraordinary person. (*Note*, *Gen.* 14:18—20.) "Melchisedek king of Salem," which probably means Jerusalem, and "priest of the most high God," by an appointment of which we have no information; "met Abraham," after he had vanquished the invading kings, who had carried Lot captive from Sodom: and, as "priest of the most high God," "he blessed" Abraham, and received of him "a tenth part of" the spoils taken from his conquered enemies. His very name, being by interpretation, "king of righteousness," and doubtless corresponding with his character and administration, marked him out as a type of the Messiah and of his kingdom. (*Note*, 1:8,9.) The name of his city signified *Peace*, and, as "king of peace," he typified Christ, "the Prince of Peace," the great Reconciler of God and man, and of men to one another, in perfect consistency with the interests of righteousness, and the honour of the divine law and justice. (*Notes*, *Eph.* 2:11—18. *Col.* 1:18—23.) And the union in Melchisedek of royal authority with the priestly office, (which were divided between the family of Aaron and that of David,

end of life; but made like unto the Son of God; abideth [e]a priest continually.

4 Now consider how great this man *was*, unto whom even [h]the patriarch [i]Abraham [k]gave the tenth of the spoils.

5 And verily, they that are of the sons of Levi, [l]who receive the office of the priesthood, have a commandment [m]to take tithes of the people according to the law, that is, of their brethren, though they [n]come out of the loins of Abraham:

6 But he whose [o]descent is not counted from them, [o]received tithes of Abraham, and blessed him that [p]had the promises.

7 And [q]without all contradiction, [r]the less is blessed of the better.

8 And here [s]men that die receive tithes; but there he *receiveth them*, of whom it is witnessed that [t]he liveth.

9 And, as I may so say, Levi also, who receiveth tithes, [n]payed tithes in Abraham.

10 For he was yet [x]in the loins of his father, when Melchisedek met him.

11 If therefore [y]perfection were [z]by the Levitical priesthood, (for under it the people received the law,) [a]what further need *was there* that [a]another priest should rise after the order of Melchisedek, and not be called after the order of Aaron?

12 For the priesthood being changed, there is made of necessity [b]a change also of the law.

13 For he of whom these things are spoken pertaineth to another tribe, [c]of which no man gave attendance at the altar.

14 For *it is* evident that [d]our Lord [e]sprang out of Judah; of which tribe Moses spake nothing concerning priesthood.

15 And it is yet far more evident: for that [f]after the similitude of Melchisedek there ariseth another priest,

16 Who is made, not after [g]the law of a carnal commandment, but after [h]the power of an endless life.

17 For he testifieth, Thou *art* a priest for ever after the order of Melchisedek.

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g 17,23—28. h Acts 2:29. 7:8,9. i Gen. 12:2. 17:5,6. Rom. 4:11—13,17,18. Gal. 3:28,29. Jam. 2:23. k Gen. 14:20. l 5:4. Ex. 28:1. Num. 16:10,11. 17:3—10. 18:7. m Lev. 27:30—33. Num. 18:26—32. 2 Chr. 31:4—6. Neh. 13:10. n 10. Gen. 35:11. 46:26. Ex. 1:5. 1 Kings 8:19. * Gr. *pedigree*. 3. o 4. p 6:13—15. 11:13,17. Gen. 12:2 13. 13:14—17. 17:4—8. 22:17,18. Acts 3:25. Rom. 4:13. Gal. 3:16. q 1 Tim. 3:16. r 11:20:21. Gen. 27:20—40. 28:1—4. 47:7—10. 48:15—20. 49:28. Num. 6:23—27. Deut. 32:1. 2 Sam. 6:20. 1 Kings 8:55. 2 Chr. 30:27. Luke 24:50,51. 2 Cor. 13:14. s 23. 9:27. t 3:16,24,25. John 11:25,26. 14:6,19. Rev. 1:18. u 4. Gen. 14:20. Rom. 5:12. *marg.* x 5. Gen. 35:11. 46:26. 1 Kings 8:19. y 18,19. 8:7,10—13. 10:1—4. Gal. 4:3,9. Col. 2:10—17. z 26—28. a 15,17,21. *See on* 5:6,10. 6:20. b Is. 66:21. Jer. 31:31—34. Ez. 16:61. Acts 6:13,14. c Num. 16:40. 17:5. 2 Chr. 26:16—21. d Luke 1:43. John 20:13,28. Eph. 1:3. Phil. 3:8. e Gen. 46:12. 49:10. Ruth 4:18—22. Is. 11:1. Jer. 23:5,6. Mic. 5:2. Matt. 1:3—16. Luke 3:23—33. Rom. 9:3. Rev. 5:5. 22:16. f 3:11,17,21. Ps. 110:4. g 9:9,10. 10:1. Gal. 4:3,9. Col. 2:14,20. h 3,17,21,24,25,28. Rev. 1:18.

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in the case of Israel,) plainly pointed to the Messiah, as "a Priest upon his throne." (*Note*, *Zech.* 6:12,13.)—No account is given of Melchisedek's parentage, or pedigree, as in the case of the priests appointed by the law; who were all required to prove their descent from Aaron, and exact rules were given concerning their marriages, for this, as well as for other reasons. But it is not so much as known from which of Noah's sons Melchisedek descended: for he is introduced into the sacred history, as a "priest of the most high God," who had no father, or mother, or genealogy; that he might the more exactly typify that High-Priest, who, as "the Son of man," had no human Father, as "the Son of God" was without mother, and who was appointed to the priesthood without deducing his pedigree from Aaron, or any other predecessor. Moreover, nothing was recorded of Melchisedek respecting the "beginning of his life, or the end of his days," and priesthood: that he might typically resemble "the Son of God," whose existence is from eternity to eternity; and who has had no predecessor, and will have no successor, in his efficacious, meritorious, and perpetual Priesthood. In all these respects the silence of the Scripture being *intentional*, and referring to the great Antitype, is mentioned in language taken from the instruction to be conveyed, rather than from historical fact; of which learned men have brought instances from other writers of antiquity.

Slaughter. (1) Κοπης. Here only N. T. *Gen.* 14:17. *Sept.* From κοπτω, *to smite*. "He smote them:" it is not certain that he slew them. (*Note*, *Gen.* 14:14—16.)—*Without descent.* (3) Αγενεαλογητος. *Without genealogy*. Not elsewhere. No genealogy is given of Melchisedek: and those of Christ lead back, not to Aaron, but to David and Judah. (6,14.)—*Made like.*] Αφωμοιωμενος. Here only. Ὁμοιοω, 2:17.—The composition is probably intended to add energy: *Made very like.—Continually.*] Εις το διηνεκες. 10:1,12,14.

V. 4—10. The argument, arising from the fact, that one of Abraham's contemporaries was in some things superior to him, as here stated, served to introduce with great advantage a most conclusive argument against the perpetual obligation of the Levitical law, and the continuance of the Aaronic priesthood, and that of the covenant made with the nation of Israel at Sinai. (*Note*, *Ex.* 19:5.) The apostle, therefore, exhorted the Hebrews to "consider how great" a person their inspired lawgiver had represented Melchisedek to be, not so much in respect of his regal authority, as of his priesthood: when even "the patriarch Abraham," the honoured father of their whole nation, who was not one of Melchisedek's subjects, or in any other way connected with him, owned his superiority, and paid him tithes, as the representative "of the most high God." The Levites indeed were ordered in the law, as the Lord's tribe, "to take tithes of their brethren" the descendants of Abraham, of which the priests had a tenth part for their portion: (*Notes*, *Lev.* 27:30—33. *Num.* 18:21—32.) but Melchisedek, who was not of Abraham's family, received tithes of that patriarch himself. Nay, as "the priest of the most high God," he pronounced a solemn benediction upon him, to whom the promises, concerning the Messiah, and "all nations being blessed in him," were made. Now it was well known, and certain beyond "all contradiction," that the inferior character was to be blessed, in this authoritative manner, by the superior and more honourable; as children by their parents, and the people by the priests. (*Marg. Ref.* r. *Notes*, 11:20,21. *Num.* 6:24—27.) So that, some One higher than Abraham, or Aaron, or any mere man of his race, was evidently to be expected, as "a Priest for ever, after the order of Melchisedek." Under the law indeed, mere sinful dying men took tithes of their brethren; and so one generation after another rose up to receive them: but in the case of Melchisedek, one, concerning whom it was only "witnessed that he liveth," (that is, nothing is said either of his birth or his death,) received tithes of Abraham, as the representative of his posterity; by which it was intimated that a Priest should arise, to whom the whole Israel of God would pay their devoted homage, and from whom they would receive the blessing. So that, "to speak it in a word," the apostle might say, that even Levi, and all the priests descended from him, paid tithes to Melchisedek; "for they were in the loins of their father" and representative, "when Melchisedek met him." This incontestably proved the inferiority of the Levitical priesthood to that of the Messiah; yea, its absolute dependence on him, and subserviency to him.—Indeed, it may be said, that Christ also "was in the loins of Abraham;" but his divine nature, his miraculous and immaculate conception, and his being the intended and predicted Antitype, sufficiently show that he was excepted, as the Seed to whom especially the promises were made.—This argument of the apostle illustrates the nature of our union with Adam, and representation by him, and our participation of the consequences of his apostacy; as well as the method of our recovery by "the second Adam, the Lord from heaven." (*Notes*, *Gen.* 2:16,17. 3:17—19. *Rom.* 5:12—19.)

V. 11—17. If God had designed that the most perfect state of the church on earth, should be "by the Levitical priesthood;" and if complete salvation could have been obtained by that institution, without reference to the priesthood of the Messiah; "what occasion was there for another Priest to arise," and of another order? Or why should the Holy Spirit dictate such a prediction as that above quoted, and raise such an expectation as it was suited to excite? The ten commandments indeed, and many other parts of the law, were given before Aaron was expressly appointed to the priesthood, or mentioned as the intended high-priest, and progenitor of the sacerdotal race: but the Aaronic priesthood was introduced before the legal dispensation received its final confirmation: and the appointment of that priesthood constituted an essential part of it; being so inseparably connected with all its ministrations, that scarcely any part of it could be exactly performed without them. Thus the people "received the law," along with the Aaronic priesthood; and the termination of that priesthood must render the observance of the law impracticable, by necessary consequence. "The change of the priesthood" must imply "a change also of the law;" and the introduction of "a Priest after the order of Melchisedek," must abrogate the ceremonial law, and terminate the legal dispensation. For it had been expressly and repeatedly predicted, that the Messiah should arise from another tribe, even that of Judah; (*Marg. Ref.* e. *Notes*, *Gen.* 49:10. *Is.* 9:6,7. 11:1. *Matt.* 22:41—46.) and though most of their kings had been of that tribe, yet none of them had ever presumed to officiate at the altar, except Uzziah, who was severely rebuked for his temerity. (*Note*, 2 *Chr.* 26:16—23.) The kingdom and the priesthood were thus kept entirely distinct, under the law; while their union in the Person of the Messiah, of the tribe of Judah, was also predicted in the most explicit manner. (*Notes*, *Ps.* 110:1—4. *Dan.* 9:24—27. *Zech.* 6:12,13.) Indeed, it was evident, and sufficiently proved, tha "our Lord" and Saviour, to whom the apostle called his brethren's attention, was descended from Judah, and of the family of David; (*Notes*, *Matt.* 1:1—17. *Luke* 3:23—38.) of

18 For there is verily [i]a disannulling of the commandment going before, for [k]the weakness and unprofitableness thereof. [*Practical Observations.*]

19 For [l]the law made nothing perfect, but [*]the bringing in of [m]a better hope *did;* by the which [n]we draw nigh unto God.

20 And inasmuch as not without an oath *he was made Priest;*

21 (For those priests were made without [t]an oath; but this with an oath, by him that said unto him, [o]The Lord [p]sware, and will not repent, Thou *art* a Priest for ever after the order of Melchisedek:)

22 By so much was Jesus made [q]a Surety [r]of a better testament.

23 And they truly [s]were many priests, because they were not suffered to continue by reason of death:

24 But this *man*, because [t]he continueth ever, hath [u]an unchangeable priesthood.

25 Wherefore, [v]he is able also to save them [§]to the uttermost that [x]come unto God [y]by him, see-

i 11,12. 8:7—13. 10:1—9. Rom. 3:31. Gal. 3:15,17. k 19. 8:7,8. 9:9,10. 10:1—4. 13:9. Acts 13:39. Gal. 4:21. 1 Tim. 4:8. l *See on* 11. * Or, it was *the bringing in.* m 6:18. 8:6. 11:40. John 1:17. Rom. 8:3. Col. 1:27. 1 Tim. 1:1. n 4:16. 10:19—22. Ps. 73:28. John 14:6. Rom. 5:2. Eph. 2:13—18. 3:12. † Or, *the swearing of an oath.* o Ps. 110:4. p *See on* 6:16—18. q Gen. 43:9. 44:32. Prov. 6:1. 20:16. r 8:6—12. 9:15—23. 12:24. 13:20. Dan. 9:27. Matt. 26:28.

Mark 14:24. Luke 22:20. 1 Cor. 11:25. s 8. 1 Chr. 6:3—14. Neh. 12:10,11. t *See on* 8—25,28. 13:8. Is. 9:6,7. John 12:34. Rom. 6:9. Rev. 1:18. ‡ Or, a *priesthood which passeth not from one to another.* u 2:18. 5:7. Is. 45:22. 63: 1. Dan. 3:15,17,29. 6:20. John 6:37—40. 10:29,30. Eph. 3:20. Phil. 3:21. 2 Tim. 1:12. Jude 24. § Or, *evermore.* x 19. 11:6. Job 22:17. 23:3. Ps. 66:31,32. Is. 45:24. Jer. 3:22. y 13:15. John 14:6. Rom. 5:2. Eph. 2:18. 3:12. 1 John 2:1,2.

which Moses in the law had said nothing concerning their admission to the priesthood: so that the prediction and its accomplishment concurred in proving, that the Aaronic priesthood and the Mosaic law were abrogated by the coming and Priesthood of the Messiah, and were of no further validity or efficacy.—The prophecy of him, as "a Priest after the order of Melchisedek," made this evident even to a demonstration, yea, more evident than any other argument could do: for this Priest was not constituted after, or according to, the ritual law of Moses, or any of its prescriptions, which were in themselves a carnal commandment relating to mere externals, and incapable of securing spiritual excellency to the appointed high-priests; but he was constituted "according to the power of an endless life." For, though Christ willingly died for the sins of the people, yet that was a part of his priestly office, and he had power to resume his life, and to preserve it for ever; that so he might perpetually execute his office, as the only one to whom it belonged, and who alone was capable of duly performing it, even to the end of the world. (*Notes*, 20—25. *John* 10:14—18.)

Perfection. (11) Τελειωσις. *Luke* 1:45. *Completion, fulfilment*, of the plan and purpose of God.—*Priesthood.*] Ἱερωσυνης. 12,14,24. Not elsewhere.—*Received the law.*] Νενομοθετητο. 8:6. See on *Rom.* 9:4. *Were placed under the law; were legislated.*—*Sprang.* (14) Ανατεταλκεν. *Matt.* 4:16. 5:45. 13:6. *Mark* 4:6. 16:2. *Jam.* 1:11. 2 *Pet.* 1:19. —*Mal.* 4:2. *Sept. Rose like the sun.*

V. 18, 19. The prediction before mentioned, and its accomplishment, implied "a disannulling," or *abrogation* of the preceding commandment, concerning the priesthood, sacrifices, and purifications. And this was expressly intended by the Lord, because they were in themselves "weak and unprofitable;" for, though they had a temporary and typical use and benefit, in respect of the nation of Israel, till the coming of the Messiah, and to believers as means of faith and grace (*Notes*, 8:3—6. 9:8—10. 10:1—4. *Deut.* 32:4. *John* 1:17. *Gal.* 3:23—25. 4:8—11,21—31.) they had no inherent efficacy to purge the conscience or the affections, and they did not at all profit those who rested in them.—Indeed, the ceremonial "law made nothing perfect," either in the state of the church, or the hearts and consciences of the worshippers; but "the introduction of a better hope," even that of acceptance with God, through the sacrifice and intercession of Christ, brought the church to its highest state of liberty, and its worship to the most entire spirituality, of which its condition in this world admits; and provided most effectually for the complete justification, the inward peace, and the sanctification of all believers. For by that "hope," men are allowed to draw near to God, even to his mercy-seat, with humble boldness; and are not wholly excluded, as the Gentiles during the law; or kept at a great distance, as the Israelites themselves were. (*Note*, *Eph.* 2:11—22.)—The concluding words may be rendered, "The bringing in of a better hope *is* that by which we draw near to God."—The original word signifies more than simply "bringing in;" and implies, that this "better hope" was brought in, even under the old dispensation, by the promises and prophecies of the Messiah, and by the types of the law; though more fully and clearly, when Christ had actually come, and finished his work on earth, and entered into his glory.—"The weakness and unprofitableness of the" ceremonial "law," either to justify or sanctify those who rested in the outward observance of it, and who did not by faith look to the things prefigured by it, was exactly parallel to the Christian sacraments; when the *opus operatum*, the mere attendance on the 'outward and visible sign,' is depended on, while 'the inward and spiritual grace,' the things signified in them, are disregarded. To such persons they are "weak and unprofitable;" but to believers, they are means of grace, and solemn and acceptable acts of spiritual worship. (*Notes*, *Rom.* 2:25—29. 3:1,2.)

Disannulling. (18) Αθετησις. 9:26. Αθετεω, 10:28. *John* 12:48. 1 *Cor.* 1:19. *Gal.* 2:21. 3:15. 1 *Thes.* 4:8. *Jude* 8.—*Made nothing perfect.* (19) Ουδεν ετελειωσεν. *Completed nothing.* It was the *introduction*, but not the *completion*. Τελειωσις, 11.

V. 20—22. The very great superiority of the Priesthood of the Messiah, to that of Aaron, was evident from another circumstance, to be especially noted in the sacred oracles.

Jehovah appointed the Levitical priesthood "without an oath," by which he showed that the appointment was revocable, and that it would not always continue. But, in constituting the Messiah to be High-Priest, he most solemnly confirmed the appointment with an oath: thus declaring evidently that it was never to be disannulled. (*Notes*, 6:16—20. *Gen.* 22:16—18. *Num.* 14:27—30. *Ps.* 110:4.) In proportion therefore to this immense difference, it was to be concluded, that Jesus was "the *Surety* of a better covenant" than that of Aaron.—The word signifies a person who is bound with another for the payment of a debt, or the performance of an engagement. Jesus, "the Surety" of his people, became answerable for their debt of sin, and engaged to satisfy divine justice, and magnify the holy law, as their Representative; (*Note*, *Is.* 53:7.) and also to bring them to that repentance, faith, and holiness, which are requisite to their participation of the blessings of his covenant. By entering into this engagement, and fulfilling it in their behalf, he became the Surety of the Father to them, for the performance of all the promises of the covenant; being authorized, and exalted, in human nature, to confer on them all the blessings stipulated in it. The word rendered *testament*, is commonly translated *covenant*; its import has been repeatedly considered, and we shall have occasion shortly to speak of it again. (*Notes*, 9:15—23. *Preface to the New Testament.*) The better covenant, of which Jesus is the Surety, is not here contrasted with the covenant of works, by which every transgressor is shut up under the curse; but distinguished from the Sinai-covenant with Israel, and the legal dispensation under which the church had so long continued: for the covenant of works had no connexion with the Aaronic priesthood, or the ceremonial law, which exhibited in shadows the blessings of the covenant of grace. (*Notes*, 8:7—13.) But "the covenant," of which Jesus was Surety, was far better than that of which the high-priests of Israel were typical sureties; and brought the church, and every believer, into far clearer light, more perfect liberty, and more abundant privileges than that could do. The temporary legal covenant with Israel must therefore be abrogated; or, being fulfilled, and having answered the purposes for which it was appointed, it must become invalid: as a lease, when the term of it is expired; or a bond, when it is paid and cancelled. (*Note*, *Col.* 2:13—15.) This was requisite, in order that the irrevocable priesthood of Christ, and the better covenant ratified to him, might be openly introduced, and established for the benefit of the nations of the earth. (*Notes*, 9:18—23. 10:1—18. *Ex.* 19:5. 24: *Eph.* 2:14—22.

An oath. (21) Ορκωμοσιας. 28. Not elsewhere. 'An oath swearing.' *Leigh.*—*Surety.* (22) Εγγυος. Here only. From εγγυη, *sponsio*, 'one answering for another;' whence the word *sponsor.*—*Testament.*] Διαθηκη. See on 1 *Cor.* 11:25.

V. 23—25. The sacred writer next adduced another proof of the superiority of the Messiah's priesthood above that of Aaron. In the Aaronic priesthood, there "were many priests;" because, being sinful, dying men, they were soon removed from their station, and others succeeded them; and the office passing so frequently from one to another, strongly marked its weakness and inefficacy. But the Person of whom the prophet had spoken, and concerning whom the apostle was discoursing, possessed "an unchangeable priesthood," which was never to pass out of his own hands, and never would be liable to interruption or cessation. (*Marg. Notes* 1—5. 4:14—16.) For, as his death was the appointed sacrifice for the sins of his people; so heaven was the true sanctuary in which his subsequent ministrations were to be performed and there, possessing immortality, he will exercise his priestly office in the most perfect manner, till the consummation of all things. (*Notes*, 9:24—28.) On which account "he is able," not only by his omnipotence, but in virtue of his priestly character and sacrifice, to save *perfectly, to the end*, in all possible emergencies and extremities, from all guilt, pollution, and temptation, in all dangers, and against all enemies, every one, and the whole company of those, through all ages and nations, "who come to God," as sinners for salvation, "by him," believing in his name, depending on his atonement and intercession, and asking all blessings for his sake, and as the free gift of God through him. This "he is able" to do, because he is not like a mere man, who undertakes to

ing he ever liveth to make intercession for them.

26 For [b]such a High-Priest [c]became us, *who is* [d]holy, harmless, undefiled, separate from sinners, and [e]made higher than the heavens;

27 Who needeth not [f]daily, as those high-priests, to offer up sacrifice, [g]first for his own sins, [h]and then for the people's: for [i]this he did once, when he offered up himself.

28 For [k]the law maketh men high-priests which have infirmity; but [l]the word of the oath which was since the law, [m]*maketh* the Son, [n]who is [o]consecrated for evermore.

[a] *See on* 8,16,24. a 9:24. Is. 53:12. 59:16. Dan. 9:24. John 14:13,16. 16:23,24. 17:9—26. Rom. 8:34. 1 John 2:1,2. Rev. 8:3,4. b 11. 8:1. 9:23—26. 10 11—22. c 2:10. Luke 24:26,46. d 4:15. 9:14. Ex. 28:36. Is. 53:9. Luke 1:35. 23:22,41, 47. John 8:29. 14:30. Acts 3:14. 4:27. 2 Cor. 5:21. 1 Pet. 1:19. 1 John 2:2. 3:5. Rev. 3:7. e 1:3. 4:14. 8:1. 12:2. Ps. 68:18. Matt. 27:18. Mark 16:19. Eph. 1: 20—22. 4:8—10. Phil. 2:9—11. 1 Pet. 3:22. Rev. 1:17,18. f 10:11. Ex. 29:36— 42. Num. 28:2—10. g 5:3. 9:7. Lev. 4:3, &c. 9:7, &c. 16:6,11. h Lev. 4.13— 16. 9:15. 16:15. i 9:14,25,28. 10:6—12. Is. 53:10—12. Rom. 6:10. Eph. 5:2,25.

protect or deliver another, and perhaps dies in the critical season: but he "ever liveth," and reigns "as a Priest, upon his throne," "to make intercession for those who come to God by him;" to plead his merits and sacrifice in their behalf; to present their persons, services, and prayers for acceptance, through the ransom of his blood; to interpose between them, and every one who would lay any thing to their charge; to protect and deliver them by his almighty power, and to give all things to them from his "unsearchable riches." (*Notes*, *Ps.* 146:3—10. *John* 14:18—20. *Rom.* 5:6—10. 8:32—34. *Col.* 3:4. *Rev.* 1:12—20.

Unchangeable. (24) "Which passeth not from one to another." *Marg.* Απαραβατον. Here only.—*To the uttermost.* (25) Εις το παντελες. *Luke* 13:11.

V. 26—28. The considerate inquirer into this most interesting subject, would perceive, that "such a High-Priest" as had been described exactly suited the case of sinners, who were to be restored to the favour and image of a holy God, in a manner consistent with the glory of his name, and peculiarly suited to display that glory; and that he alone could suit it. Such a "High Priest became us," and was proper for us, as was perfectly "holy" in his nature, wholly devoted to God, and full of mercy to men; "harmless," and spotless in his own obedience, that no charge might be brought against him; "undefiled" in his ministrations; "separate," in disposition and conduct, "from the sinners" in whose behalf he was to interpose; and "made higher than the heavens," and all their glorious inhabitants; that the dignity of his Person, and the pre-eminence of his exaltation, might give efficacy to his ministrations, and manifest the justice and holiness of God in saving sinners for his sake, and through his mediation and sacerdotal ministrations. He must be one who had no need to offer any sacrifices for himself, or to offer repeatedly in behalf of others; as the Levitical priests, who were the coadjutors of the high-priest, did *daily;* and the high-priest did on every return of the great day of expiation. (*Notes*, *Lev.* 4:3—12. 9:8—11. 16:6,11—14. *Num.* 28:2—10.) But such a high-priest could not be found, except Jesus; whose 'one oblation of himself,' being of infinite value, rendered further sacrifices for ever needless. (*Notes*, 9:24—26. 10:1—10.) For the law made infirm and sinful men high-priests, whose persons and services always needed atonement and forgiveness, and many of whom were men of bad character: "but the word" of the Lord, which he had ratified with an "oath," and which had been spoken, long after the giving of the law, and reached far beyond it, had appointed "the Son" of God to that office, who was in all respects competent to it, as he alone could be; and he was moreover "consecrated" or perfected "to it for evermore." (*Note*, 5:7—10.) It was therefore evident, that the Levitical priesthood was intended to typify, and prepare the way for that of Christ; which was pre-ordained in due time to supersede and disannul it.

Became. (26) Επρεπεν. 2:10. *Matt.* 3:15. 1 *Cor.* 11:13. *Eph.* 5:3. 1 *Tim.* 2:10. *Tit.* 2:1.—*Holy.*] Οσιος. *Acts* 2:27. 13:34,35. 1 *Tim.* 2:8. *Tit.* 1:8. *Rev.* 15:4. 'It answers to חסיד.' *Leigh.* חסד is frequently rendered *mercy;* and it is rendered by ελεος, *Ps.* 136:1, &c. *Sept.*—*Consecrated.* (28) Τετελειωμενον. 2:10. 5:9. 10:14. 11:40. 12:23. *Luke* 13:32. *John* 19:28.

PRACTICAL OBSERVATIONS.

V. 1—18. Every part of Scripture was intended, in one way or other, to honour our "King of righteousness and peace," our glorious High-Priest and Saviour: and the more accurately we examine it, the fuller will be our conviction, that "the testimony of Jesus is the spirit of prophecy." (*Notes*, *Luke* 24:25—31,44—49. *John* 5:39—44. 1 *Pet.* 1:10—12. *Rev.* 19:9,10.) May we then learn in simplicity to trust in him, and submit to him, to copy his righteousness, to seek the peace of his kingdom, to devote all that we are and have to his service, and to expect blessings from him alone! May we go forth in our spiritual conflicts, at his word and in his strength; ascribe all our victories to his grace; and desire to be met and blessed by him in all our ways! Patriarchs, prophets, apostles, and angels, own him to be immensely better

CHAPTER VIII.

Further evidence of the superiority of the Messiah's priesthood to that of Aaron, 1—6; and that it was predicted that the Sinai covenant would be abrogated, to make way for a new and better covenant, through a superior Mediator, 7—13.

NOW the things which we have spoken, *this is* the sum: [a]We have such a High-Priest, [b]who is set on the right hand of the throne of [c]the Majesty in the heavens:

2 A [d]Minister of the sanctuary, and of [e]the true tabernacle, [f]which the Lord pitched, and not man.

3 For [g]every high-priest is ordained to offer gifts and sacrifices: wherefore *it is* of necessity that this man [h]have somewhat also to offer.

Tit. 2:14. k *See on* 5:1,2. Ex. 32:21,22. Lev. 4:3. l *See on* 21. Ps. 110:4. m *See on* 3. 1:2. 3:6. 4:14. 5:5,8. n 21,24. o Gr. *perfected.* 2:10. 5:9. Luke 13:32. John 19:30. *Gr.* a *See on* 7:26—28. b *See on* 1:3,13. 12:2. Rev. 3:21. c 1 Chr. 29:11. Job 37:22. Ps. 21:5. 45:3,4. 104:1. 145:12. Is. 24:14. Mic. 5:4 d 9:8—11. 10:21. Ex. 28:1,35. Luke 24:44. Rom. 15:8. e Or, *holy things* 9:11,23,24. f 11:10. 2 Cor. 5:1. Col. 2:11. g *See on* 5:1. 7:27. h 9:14. 10: 9—12. John 6:51. Eph. 5:2. Tit. 2:14.

and greater than they all. Preceding events and dispensations, from the beginning, prepared the way for his appearance, and introduced his royal priesthood. Those institutions, which had divine authority and eminent usefulness for the time, after his coming were "disannulled," "because of the weakness and unprofitableness of them;" for "a better hope" was then introduced, "by which we draw nigh to" our offended "God," and call him, "Abba, Father." (*Notes*, 10:19—22. *Rom.* 8:14—17.) No further change shall now take place in the priesthood, or the worship of the church, by any future revelation from God: but he will "overturn, overturn, overturn," the kingdoms of the earth, till that of our Melchisedek be every where established. (*Notes*, *Ez.* 17:22—24. 21:25—27. *Hag.* 2:20—23.) As "the Surety of a far better covenant" than that connected with the Levitical priesthood, he has given his church, and every believer, the greatest advantages for following after perfection. May he stir up the hearts of his ministers and people, and pour out his Spirit, throughout all his church; that spiritual worship and holy obedience may every where abound; and that the congregations and services of his saints on earth may more resemble those of heaven!

V. 19—28. It becomes us to aspire after a degree of spirituality and holiness, as much superior to those of Old Testament believers, as our advantages exceed theirs. No man who knows God, and his holy law of love, and who understands the evil of sin, and the difficulty of saving sinners to the glory of God, could desire the continuance of a priesthood, "according to a carnal commandment;" which appointed those to that office who were themselves sinners, and needed to "offer sacrifices first for their own sins, and then for the people." But now, that the Son of God is made High-Priest, even "such a High-Priest as became us," being "holy, harmless, undefiled, separate from sinners, and made higher than the heavens;" we may well rejoice that he is "consecrated for evermore," and that he has an unchangeable priesthood. As "he is able to save to the uttermost all who come to God through him;" let the vilest of sinners approach in this way to the mercy-seat of our forgiving God, seeing "he ever liveth to make intercession for them." None need be dismayed, but those who will not "come unto God," or who will not come in the name of his beloved Son: and the case of those will soon become hopeless, how great soever their present presumption may be But, let believers meditate on the power and grace of their great High-Priest, and on his universal and absolute sovereignty; and let them copy his "holy, harmless, and undefiled" conduct, and "his separation from sinners." Then they may confidently expect, that he will "save them to the uttermost," and 'deliver them, in all time of their tribulation, in all time of their wealth, in the hour of death, and in the day of judgment.'

NOTES.—CHAP. VIII. V. 1, 2. The substance, or the summing up, of what had been advanced in the preceding discourse, was this, that Christians had "such a High-Priest" as "became them," and was needful for them: who, having finished his work on earth, had ascended into the heavens and was exalted to pre-eminent dignity and authority, at the right hand of God, in that place where he displays his glorious majesty, and which may be called his "throne.' (*Notes*, 1:3,4. 4:14—16. 12:2,3. *Is.* 66:1,2. *Acts* 7:44—50. *Rev.* 3:20—22. 4:1—5. 5:5—7. 7:9—17.) Thus Christ was constituted "the Minister" to officiate, *in holy things*, (*Marg.*) or "in the most holy place," of which that in the tabernacle had been a type. And in this office he presided over the "true tabernacle, which the Lord pitched" by his almighty power; and which was not constituted by human skill or labour, as the tabernacle in the wilderness had been (*Notes*, *Ex.* 31:1—11.)—Some explain "the true tabernacle," of heaven exclusively, as signifying the same with "the sanctuary;" others interpret it of the human nature of Christ in which he "tabernacled" among men, and in which he officiates, as High-Priest, in the holy of holies above: yet as his human nature is needful to constitute his Person as High-Priest, rather than to be the place of his ministrations,

4 For if he were on earth, [h]he should not be a priest, seeing that [i]there are priests that offer gifts according to the law:

5 Who serve unto [k]the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle; for, [l]See, saith he, *that* thou make all things according to the pattern showed to thee in the mount.

6 But now hath he [m]obtained a more excellent ministry, by how much also he is [n]the Mediator of a better [†]covenant, which was established [o]upon better promises. [*Practical Observations.*]

7 For if that first *covenant* [p]had been faultless, then should no place have been sought for a second.

8 For finding fault with them, [q]he saith, Behold, [r]the days come, saith the Lord, when I will make [s]a new [†]covenant with the house of Israel, and with the house of Judah:

9 Not according to [u]the covenant that I made with their fathers, in the day when [x]I took them by the hand, [y]to lead them out of the land of Egypt; because [z]they continued not in my covenant, and I [a]regarded them not, saith the Lord.

10 For [b]this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; [c]I will [‡]put my laws into their mind, and write them [§]in their hearts: and [d]I will be to them a God, and [e]they shall be to me a people:

11 And [f]they shall not teach every man his neighbour, and every man his brother, saying, [g]Know the Lord: [h]for all shall know me, [i]from the least to the greatest.

12 For [k]I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

13 In that he saith, [l]A new *covenant*, [m]he hath made the first old. Now that which decayeth and waxeth old *is* [n]ready to vanish away.

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i 7:11—15. Num. 16:40. 17:12,13. 18:5. 2 Chr. 26:18,19. * Or, *they are priests*. k 9:9,23,24. 10:1. Col. 2:17. l Ex. 25:40. 26:30. 27:8. Num. 8:4. m Chr. 29:12,19. Acts 7:44. m 7—13. 2 Cor. 3:6—11. n 7:22. 12:24. Gal. 3:19,20. † Or, *testament*. *See on* 7:22. 9:15—20. o 10—12. Rom. 5:4. Gal. 3:16—21. Tit. 1:2. 2 Pet. 1:4. p 6. 7:11,18. Gal. 3:21. q *See on* Jer. 31:31—34. r 10:16,17. Jer. 23:5,7. 30:3. 31:27,31,38. Luke 17:22. s 9:15. 12:24. Matt. 26:28. Mark 14:24. Luke 22:20. 1 Cor. 11:25. 2 Cor. 3:6. t Is. 55:3. Jer. 32:40. 33:34—26. Ez. 16:60,61. 37:26. u 9:18—20. Ex. 24:3—11. 34:10,27,28. Deut. 5:2,3 29:1 12. Gal. 3:15—19. 4:24. x Gen. 19:16. Job 8:20. *marg.* Cant. 8:5. Is. 4:13. 51:18. Mark 8:23. Acts 9:8. 13:11. y Ex. 19:4,5. Ps. 77:20. 78:52—54. 105:43. 136:11—14. Is. 40:11. 63:9,11—13. z Ex. 32:8. Deut. 29:25. 31:16—18. Josh. 23:15,16. 2 Kings 17:15—18. Ps. 78:10,11,57. Is. 24:5,6. Jer. 11:7,8. 22:8,9.

31:32. Ez. 16:8,59. 20:37,38. a Judg. 10:13,14. Lam. 4:16. Am. 5:22. Mal. 2:13. b 10:16,17. c Ex. 24:4,7. 34:1,27. Deut. 30:6. Jer. 31:33. 32:40. Ez. 11:19. 36:26,27. 2 Cor. 3:3,7,8. Jam. 1:18,21. 1 Pet. 1:23. ‡ Gr. *give*. § Or, *upon*. d 11:16. Gen. 17:7,8. Cant. 2:16. Jer. 24:7. 31:1,33. 32:38. Ez. 11:20. 36:26. 37:27. 39:22. Hos. 1:10. 2:23. Zech. 8:8. 13:9. Matt. 22:32. 2 Cor. 6:16. e Ex. 19:5,6. Rom. 9:25,26. Tit. 2:14. 1 Pet. 2:9,10. f Is. 2:3. 54:13. Jer. 31:34. John 6:45. 1 John 2:27. g 2 Kings 17:27,28. 1 Chr. 28:9. 2 Chr. 30:22. Ezra 7:25. h Jer. 24:7. Ez. 34:30. Hab. 2:14. 1 John 5:20. i Jer. 6:13. 42:1,8. 44:12. Acts 8:10. k 10:16,17. Ps. 25:7. 65:3. Is. 43:25. 44:22. Jer. 33:8. 50:20. Mic. 7:19. Acts 13:38,39. Rom. 11:27. Eph. 1:7. Col. 1:14. 1 John 1:7—9. 2:1,2. Rev. 1:5. l *See on* 8. m 7:11,12,18,19. 9:9,10. n Is. 51:6. Matt. 24:35. 1 Cor. 13:8. 2 Cor. 5:17.

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the figure is harsh. But, as the whole tabernacle comprised the inner and the outer sanctuary; and, as the high-priest alone went into the former, while the other priests officiated in the latter, in subordination to him, whose typical services rendered theirs accepted; and as the tabernacle was an emblem of the whole church of God, though it typified the human nature of Christ also; it seems most obvious, to explain "the true tabernacle," to signify the whole church of the redeemed on earth and in heaven, as one by its union with Christ Jesus: for believers, separately and collectively, "are the habitation of God through the Spirit." (*Notes*, *Ex.* 26:7—29. *P. O. Note*, *Eph.* 2:19—22.) Christ ministers personally in the holy place above, as sole High-Priest; he presides over the whole true tabernacle, and so the prayers and services of the spiritual priesthood, on earth, are rendered acceptable and efficacious, through his meritorious intercession in heaven. (*Note*, *Luke* 1:8—10.)

The sum. (1) Κεφαλαιον. *Acts* 22:28. *Note*, *Eph.* 1:9—12.

V. 3—6. As "every high-priest," according to the law, was appointed to "offer gifts and sacrifices," that is, sin-offerings, burnt-offerings, and voluntary oblations; (*Note*, 5:1—4.) so it was requisite that this Person, even the Messiah, should have somewhat to offer, that the Antitype might correspond with the type: and indeed for still far more cogent reasons. He therefore assumed human nature, appeared on earth, and there "gave himself a Sacrifice to God for the sins of his people." (*Notes*, 2:14,15. 10:5—10.) Having accomplished this, (*Note*, *John* 19:28—30.) he ascended into heaven to appear before God, as with the blood of the sacrifice, in their behalf: all which exactly corresponded to the method prescribed to the high-priest on the great day of expiation. (*Notes*, *Lev.* 16:) It was indeed not proper for him to continue on earth, after he had offered his one all-sufficient sacrifice: for in that case, he "would not have been a priest;" seeing, in respect of the legal services, "there were priests" appointed to perform them. Christ, not being of the priestly tribe, could not properly have interfered in them; and heaven was the appointed "sanctuary," in which he must perform the remainder of his meritorious and efficacious ministrations; being the true holy of holies, the place in which JEHOVAH displays his glory, and dispenses his blessings from the mercy-seat. (*Notes*, *Ex.* 25:10—22.) The priests indeed, who offered sacrifices in the earthly sanctuary, ministered in the worship of God after a ritual, which was formed to be "an exemplar and shadow of heavenly things." This had been intimated to Moses, when he was charged to form every thing relative to the tabernacle according to the exact "pattern shown to him in the mount." (*Note*, *Ex.* 25:40.)—(*Note*, *Acts* 7:44—50.)—The various particulars respecting Christ and his salvation, which were typified by the tabernacle, its furniture, and worship, have already been explained. (*Notes*, *Ex.* 25:—31:)—Instead of interfering with the priests in the typical services of the temple, Christ "had obtained a more excellent ministry," of real value and efficacy, in the heavenly sanctuary; in which he was as much superior to the priests after the order of Aaron, as the covenant, of which he was the Mediator, was "a better covenant," founded and established "on better promises," than the Sinai covenant with Israel.—It has repeatedly been observed, that all unbelievers continued *personally* under 'the covenant of works;' and that believers were *personally* interested in 'the covenant of grace,' by faith in the Messiah who was to come. (*Note*, *Ex.* 19:5.) The Mosaic dispensation contained in it a typical gospel, and its ordinances were to believers' means of grace,' as well as acts of worship. But the covenant here referred to was that made with Israel as a nation, securing the possession of Canaan, and various temporal benefits to them, on prescribed conditions: and the promises of all spiritual blessings, and of eternal life, to believers of all nations, and through all succeeding ages, which were openly revealed by the gospel, and ratified through Christ, are of infinitely greater value than any temporal advantages to a single nation could be.—*See*, &c. (5) The quotation is not exactly according to the Septuagint, but gives the sense of the Hebrew.

Example. (5) Ὑποδειγματι. 9:23. *John* 13:15. 2 *Pet.* 2:6.—*Shadow.*] Σκιᾳ. 10:1. *Col.* 2:17. *Note*, 10:1,2.—*Admonished of God.*] Κεχρηματισται. See on *Acts* 11:26. *Note*, *Acts* 11:25,26.—*Pattern.*] Τυπον. See on *Acts* 7:44.—*Established.* (6) Νενομοθετηται. 'Has been enacted as a law.' See on 7:11.

V. 7—13. The Hebrews might indisputably learn from their own prophets, if they duly attended to them, that their national covenant, and the legal dispensation, were not intended to be perpetual. For if that covenant had been free from defect, and suited to bring the church to the highest state of perfection, to which it was to be advanced on earth, there would have been no place for a second covenant, or occasion of proposing any plans for it; as the Lord never changes his methods without reason. The Mosaic law indeed, and the Sinai covenant, were well suited to introduce the promised Messiah, and the gospel dispensation, and to form, as it were, a proper scaffolding for that magnificent edifice: (*Note*, *Deut.* 32:4.) yet they did not secure the sanctification and salvation of the people; nor did they even prevent such national apostacies, as were a forfeiture of all their privileges. About the time of the Babylonish captivity, therefore, the Lord, by his prophet Jeremiah, reproved the nation of Israel for their violations of his covenant, and promised to "make a new covenant" with his people; "putting his laws into their minds, and writing them in their hearts." (*Marg. Ref.* c. *Notes*, 10:11—18. 11:17—19. *John* 6:41—46. 2 *Cor.* 3:1—11.) The passage quoted has already been fully explained, and a few hints must here suffice. (*Note*, *Jer.* 31:31—34.) The words, translated from the Hebrew, "Although I was a Husband unto them," are here rendered, as given from the Septuagint, "And I regarded them not." From this one clause, as it appears to me, the whole passage is generally spoken of by some learned men, as quoted from the Septuagint; but it varies from that version in several immaterial particulars, and, except in the above clause, it accords to the Hebrew.—This prophecy was fulfilled in the conversion of multitudes of Judah and Israel, in the primitive times of the gospel, and it foretells the future conversion and restoration of that people: but it is also fulfilled to all the spiritual Israel, who are *really* "a holy nation," as Israel according to the flesh was *relatively*. And as it can be said of no other company, that they "all know the LORD:" it must be meant of them especially. The repentance, faith, divine and efficacious teaching, and the sanctification of the chosen people of God, as well as the complete and final forgiveness of all their sins, how many and great soever, so that they should never more be remembered against them, were provided for, in the "better promises of this new covenant:" and thus their holy obedience, their final perseverance, and their eternal salvation were secured. The apostle, therefore, inferred *conclusively* from this prediction, that the promise of a new covenant had in effect "made the first old," or *antiquated*; and this was as much as to say, that

CHAPTER IX.

The tabernacle and its furniture, and the typical meaning of it, and of the ordinances observed at it, 1—10. An application of the subject to the Priesthood, Sacrifice, and covenant of Christ, 11—28. Men are appointed to die and after death the judgment: when Christ shall come for salvation to all who look for him, 27, 28.

THEN verily, [a]the first *covenant* [b]had also [c]ordinances of divine service, [d]and a worldly sanctuary.

2 For there was [d]a tabernacle made; [e]the first, wherein *was* the candlestick, and the table, and the show-bread; which is called [f]the sanctuary:

3 And after [f]the second veil, the tabernacle which is called [g]the Holiest of all;

4 Which had [h]the golden censer, and [i]the ark of the covenant overlaid round about with gold, wherein [k]*was* the golden pot that had manna, [l]and Aaron's rod that budded, [m]and the tables of the covenant;

5 And [n]over it the cherubims of glory shadowing [o]the mercy-seat; of which we cannot now speak particularly.

6 Now when these things were thus ordained, [p]the priests went always into the first tabernacle, accomplishing the service *of God:*

7 But [q]into the second *went* the high-priest alone, once every year, [r]not without blood, which he offered for himself, and *for* the [s]errors of the people:

8 The [t]Holy Ghost thus signifying, that [u]the way unto the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

9 Which *was* [x]a figure for [y]the time then present, in which were offered both [z]gifts and sacrifices, [a]that could not make him that did the service perfect, as pertaining to the conscience;

10 *Which stood* only [b]in meats and drinks, and [c]divers washings, and [d]carnal [‡]ordinances, imposed *on them* [e]until the time of reformation.

a 8:7,13. b 10. Lev. 18:3,4,30. 22:9. Num. 9:12. Ez. 43:11. Luke 1:6. * Or, *ceremonies.* c 10,11. 8:2. Ex. 25:8. Col. 2:8. d Ex. 26:1—30. 36:8—38. 39: 32—34. 40:2,18—20. e Ex. 25:23—40. 26:35. 37:10—24. 39:36—38. 40:22—24. f Or, *holy.* Ex. 26:33. f 6:19. 10:20. Ex. 26:31—33. 36:35—38. 40:3,21. 2 Chr. 3:14. Is. 25:7. Matt. 27:51. g 8. 10:19. 1 Kings 8:6. h Lev. 16:12. 1 Kings 7: 50. Rev. 8:3. i Ex. 25:16—16. 37:1—5. 39:35. 40:3. k Ex. 16:33,34. l Num. 17:5,8,10. Ps. 110:2,3. m Ex. 25:16. 26:33. 40:3,21. Deut. 10:2—5. 1 Kings 8: 9,21. 2 Chr. 5:10. n Ex. 25:17—22. 37:6—9. Num. 7:89. 1 Sam. 4:4. 1 Kings 8:6,7. 2 Kings 19:15. Ps. 80.1. 99:1. Eph. 3:10. 1 Pet. 1:12. o 4:16. Lev. 16:2, 13. 1 Chr. 28:11. p Ex. 27:21. 30:7,8. 2 Chr. 26:16—19. Dan. 8:11. Luke 1:8—11. q 24,25. Ex. 30:10. Lev. 16:2—20. r 5:3. 7:27. 10:19,20. s Lev. 5:18. 2 Sam. 6:7. 2 Chr. 33:9. Ps. 19:12. 95:10. Is. 3:12. 9:16. 28:7. 29:14. Hos. 4:12. Am. 2:4. t 3:7. 10:15. Is. 63:11. Acts 7.51,52. 28:25. Gal. 3:8. 2 Pet. 1.21. u 3. 4:15,16. 10:19—22. John 10:7,9. 14:6. Eph. 2:18. x 24. 11:19. Rom. 5:14. 1 Pet. 3:21. y 7:11. 11:39,40. 1 Pet. 1:11,12. z *See on* 5:1. a 13,14. 7:18,19. 10:1—4,11. Gal. 3:21. b 13:9. Lev. 11:2, &c. Deut. 14:3—21. Ez. 4:14. Acts 10:13—15. Col. 2:16. c 6:2. *Gr.* 10:22. Ex. 29:4. 30:19—21. 40:12. Lev. 14:8, 9. 16:4,24. 17:15,16. 22:6. Num. 19:7—21. Deut. 21:6. 23:11. d 1. 7:16. Gal. 4: 3,9. Eph. 2:15. Col. 2:20—22. ‡ Or, *rites*, or, *ceremonies.* e 2:5. 6:5. Gal. 4: 4. Eph. 1:10.

it was "decaying, and about to vanish away." So that the abolition of the national covenant made with Israel, and the abrogation of the Mosaic law, would have been expected by the Jews, at the coming of the Messiah, according to their own prophets, if they had not erred from ignorance of the Scriptures. (*Notes*, 7:1—22.)—It is undeniable, that the national covenant with Israel at Sinai, and not the 'covenant of works,' with men in general, or the Abrahamic covenant, is spoken of.

PRACTICAL OBSERVATIONS.

V. 1—6. While we bless God, that of his plenteous mercy he has provided for us ruined sinners, "such a High-Priest," as suited our helpless condition; that he has accepted his one oblation of himself; that he has exalted him to "the right hand of his Majesty in the heavens," to be "a Minister of the sanctuary, and of the true tabernacle;" and that he has made a better covenant with him, in behalf of his true people, and with them through him, and established it on better promises, than those given to Israel; let us see to it, that we draw nigh to him in this appointed way, as spiritual worshippers, in humble faith, and submission to his righteousness, relying on his mercy and truth, and praying for all his promised blessings.—If it were dangerous for those, who had "the example and shadow of heavenly things," to deviate in the least from the divine prescriptions; how can they escape condemnation, who have the clear discovery of the heavenly things themselves, yet worship other mediators, prefer human traditions, come to God in their own name, as if righteous persons, or refuse to come at all, as if independent of him, under no obligations to him, and sufficient for their own felicity?—In every part of our worship and obedience, we should keep close to the only and perfect standard of Scripture, and every deviation must be proportionably injurious: but mistakes, in the way of a sinner's access and acceptance, cannot but prove fatal in the end, if not previously discovered and rectified. (*Notes*, *Rom.* 9:24—29. 10:1—4. *Gal.* 1:6—10. 5:1—6.)

V. 7—13. We should often inquire, whether "the new covenant" be really sealed and ratified to us: for, though the gospel dispensation is "faultless;" and though the Lord has, as it were, "taken us by the hand" to lead us forth from Pagan and antichristian idolatry; yet he will have no special "regard to us" at last, unless he now "put his laws into our minds and write them in our hearts," as the principle of genuine repentance and willing obedience; unless we expect our happiness from him as our God, and worship him spiritually as his people; and unless we are taught by his Holy Spirit, to know him in such a manner, as uprightly to fear, love, trust, and obey him. (*Notes*, 1 *Chr.* 22:6—10. *John* 17:1—3. 2 *Cor.* 4:3—6. 1 *John* 2:3—6.) Thus all true Israelites, "from the least to the greatest," are "taught of God," and sealed as his people; and thus they are become satisfied, that he "hath been merciful to their sins, and will remember their iniquities no more." This "righteousness shall be for ever, this salvation shall not be abolished," and the blessings of this irrevocable covenant will be the eternal portion of every true believer. But all other things, whether they be worldly vanities, external privileges, or forms and notions of religion, will soon "decay, wax old, vanish away," and leave those who have trusted in them most miserable for evermore. (*Notes*, 1:10—12. 2 *Pet.* 3:5—13.)

NOTES.—CHAP. IX. V. 1—5. The apostle, knowing the excessive and dangerous attachment of the Hebrews to the legal ceremonies, proceeded more particularly to show their typical reference to Christ. "The first covenant" had indeed "ordinances of divine worship," the observance of which constituted a considerable part of the legal righteousness of Israel as a nation: and it had "a worldly sanctuary," built of such materials, and decorated with such magnificence, as this present world affords, and as carnal men admire. For Moses, at God's command, caused the tabernacle to be erected, which, besides the courts and the porch, consisted of two parts; in the first division, called "the holy place" or the sanctuary, were the candlestick, the table, and the show bread; and within the second veil, in the holiest of all, was the ark, and the other things here mentioned. (*Notes*, *Ex.* 16:32—34. 25:—27: 40:17—33. *Num.* 17:2—11.) "The golden censer," on which the high-priest burned incense, within the veil, on the day of expiation, seems to have been left in the most holy place during the rest of the year. "The rod of Aaron and the golden pot that had manna," were *within* "the holy of holies," and *by* or *near* the ark, as the word may be rendered; but they seem not to have been put *within* it. (*Note*, 1 *Kings* 8:7—9.)—The typical import of all these things has been shown: and it is not necessary to speak of them particularly in this place, even as it was not for the apostle. "The golden altar of incense" is not mentioned in this catalogue; for what reason we know not: but the conjecture of some expositors, that the words rendered "the golden censer," meant that altar, is groundless: for that was stationary in the first sanctuary, and was not used by the high-priest on the day of atonement, who burned incense on a portable censer within the veil. (*Note*, *Lev.* 16:11—14.)—*The first.* (1) Many copies add σκηνη, *tabernacle:* but it appears to me, that some transcriber erroneously inserted that word, to supply the ellipsis: and that our version more properly substitutes *covenant*, as directly connected with the preceding verse. (8:13.)

Ordinances. (1) Δικαιωματα. *Luke* 1:6. *Rom.* 1:32. 2:26. 5:16,18. 8:4. *Rev.* 15:4. It is used in different senses; but *ritual observances* seems the meaning here. (*Note*, *Luke* 1:5—7.) *The holiest of all.* (3) Αγια αγιων, *holy of holies.* (*Note*, *Ex.* 26:31—33.)

V. 6, 7. When all the particulars, above mentioned, had been prepared, according to God's appointment; the ordinary priest performed the several parts of their office in "the first sanctuary," at all times, without further limitation. But "the high-priest alone" was allowed to go into the most holy place; nay, he was not allowed to enter thither more than once, or on one day, in the year; nor even on that day, till he had offered sacrifices for his own transgressions, and those of the nation; and then he took the blood of the sin-offering within the veil, to sprinkle before the mercy-seat. (*Notes*, *Lev.* 16:) Thus out of Israel, that holy nation, one holy tribe was selected; of that tribe, one holy family; and of that family, one person to be "holiness to the LORD:" yet even this person, so carefully selected from the whole race of men, might not approach God "on a mercy seat," without atoning blood, and only one day in a year; on pain of death for his presumption, if he transgressed these rules!—Some commentators mention carrying the blood of the sacrifices in general, into the temple, to sprinkle it before the veil, as one of the services performed by the ordinary priests: but it is evident that no blood was carried into the tabernacle, except that of sin-offerings for the high-priest or for the congregation; and this was done by this high-priest himself. In other cases, when some of the blood had been sprinkled about the altar of burnt-offering; the residue was poured out at the bottom of it. (*Notes*, 13:9—14. *Lev.* 1:5—9. 4:4—7,22—35. 6:30. 16: 11—19.)

Errors. (7) Αγνοηματων. Here only N. T.—*Gen.* 43: 12. *Sept.*—*Ignorances.* It seems to denote all those sins for which sacrifices were appointed; indeed all, but those

11 But [f]Christ being come [g]a High-Priest [h]of good things to come, [i]by a greater and more perfect tabernacle, [k]not made with hands, that is to say, not of this building;

12 Neither [l]by the blood of goats and calves, but [m]by his own blood, [n]he entered in [o]once into the holy place, [p]having obtained eternal redemption *for us.*

13 For if the blood of bulls and of goats, [q]and the ashes of a heifer sprinkling the unclean, sanctifieth to [r]the purifying of the flesh:

14 [s]How much more shall [t]the blood of Christ, [u]who through the [x]eternal Spirit [y]offered himself [z]without [a]spot to God, [b]purge your conscience from [c]dead works [d]to serve [e]the living God?

[*Practical Observations.*]

f Gen. 49:10. Ps. 40:7. Is. 59:20. Mal. 3:1. Matt. 2:6. 11:3. John 4:25. 1 John 4:2,3. 5:20. 2 John 7. g *See on* 2:17. 3:1. 4:15. 5:5,6. 7:1—11,26,27. 8:1. h 10:1. i 1—9. 8:2. John 1:14. *Gr.* k 23,24. Acts 7:48. 17:24,25. 2 Cor. 5:1. Col. 2:11. l 13. 10:4. Lev. 8:2. 9:15. 16:5—10. m 1:3. 10:9—14. Acts 20:28. Eph. 1:7. Col. 1:14. Tit. 2:14. 1 Pet. 1:19. Rev. 1:5. 5:9. n *See on* 7,24—26. 10:12. o Zech. 3:9. p 15. 5:9. Dan. 9:24. Mark 3:29. Gal. 3:13,14. 1 Thes. 1:10. q Num. 19:2—21. r Num. 8:7. 19:12. 2 Chr. 30:19. Ps. 51:7. Acts 15:9. 1 Pet. 1:22. s Deut. 31:27. 2 Sam. 4:11. Job 15:16. Matt. 7:11. Luke 12:24,28. Rom. 11:12,24. t *See on* 12. 1 John 1:7. u Is. 42:1. 61:1. Matt. 12 28. Luke 4:18. John 3:34. Acts 1:2. 10:38. 1 Pet. 3:18. x Deut. 33:27. Is. 57: 15. Jer. 10:10. Rom. 1:20. 1 Tim. 1:17. y *See on* 7. 7:27. Matt. 20:28. Eph. 5:2. Tit. 2:14. 1 Pet. 2:24. 3:18. z Lev. 22:20. Num. 19:2—21. 28:3,9,11. Deut 15:24. 17:1. Is. 53:9. Dan. 9:24—26. 2 Cor. 5:21. 1 Pet. 1:19. 2:22. 1 John 3:5 a Or, *fault.* a 9. 1:3. 10:2,22. b *See on* 6:1. c Luke 1:74. Rom. 6:13,22. Gal. 2:19. 1 Thes. 1:9. 1 Pet. 4:2. d 11:22. Deut. 5:26. 1 Sam. 17:26. 2 Kings 19:16. Jer. 10:10. Dan. 6:26. Acts 14:15. 2 Cor. 6:16. 1 Tim. 3:15.

presumptuous sins which were punished by death. (*Notes*, *Lev.* 4: 5: 6:2—7. *Ps.* 19:12—14.)

V. 8—10. By all those restrictions and limitations, which kept even the worshippers of JEHOVAH at so awful a distance, "the Holy Spirit," by whose inspiration they were revealed and recorded, conveyed this important instruction; namely, that "the way into the holiest of all was not yet made manifest." (*Note*, 1—5.) This instruction was constantly inculcated, as long as the "first tabernacle was standing," and the ceremonies of that worship continued in force. For the temple, being formed after the pattern of the tabernacle made by Moses, and having the same ministrations performed at it, might be considered as the continuation of it; and "the first tabernacle," is here distinguished from that "greater and more perfect tabernacle," afterwards mentioned. (11,12) So that the holy places, in which the priests of Aaron's family ministered till the coming of Christ, are evidently meant.—A few believers indeed, under the divine teaching, discerned something in these rites concerning the way of access to God, of communion with him, and of admission into heaven, through the promised Redeemer: but the Israelites in general looked no further than the external forms; and scarcely any person conceived an idea, that sinners of every nation should have that freedom and boldness of access to God through Christ, and all the privileges and hopes, which believers enjoy under the Christian dispensation. The difficulty of guilty polluted rebels being thus admitted into the presence and favour of a holy God, was fully declared by those appointments: but the sacrifice and priesthood of the incarnate Son of God at once disannulled them all. When he hung upon the cross, the veil of the temple was rent. (*Notes*, *Matt.* 27:51—53.) His ascension into heaven, and intercession there, opened the way to the mercy-seat, by his doctrine "the way into the holiest was made manifest;" and thenceforth it was only necessary, that sinners should be made willing by regenerating grace, to avail themselves of such an invaluable privilege. (*Note*, 10:19—22.) The legal ordinances, therefore, especially those of the great day of atonement, were figures "for the time then present;" (or, as some render it, *of the present time*, the happy period thus prefigured being at length arrived;) in which were offered various gifts and sacrifices, that could not give the worshippers genuine solid peace of conscience, or make a perfect reconciliation between the sinner and the offended Judge. The offerers who rested in them, and did not by faith rely on the promised Saviour, could not obtain forgiveness of sins, or spiritual blessings; but were only exempted from temporal punishment, and admitted to external privileges, as members of the kingdom and church of Israel, which was in a peculiar sense under the government of JEHOVAH. (*Note*, 11—14.) The other ordinances of that covenant, which were connected with its sacrifices, consisted principally of regulations concerning meats and drinks, the latter especially in respect of the priests, and the Nazarites; and divers *baptisms*, or washings with water, or *in* water as typical of sanctification, and such like institutions which were *carnal* in themselves; though for wise purposes they were "imposed" till the coming of the Messiah, which was to be a time of reformation, by the introduction of a more simple and spiritual worship. (*Note*, *John* 4:21—24.) They could therefore be of no use to those Jews, who rejected Christ out of zeal for them, and it was absurd for the Hebrew Christians to adhere so pertinaciously to them.—*The Holy Ghost*, &c. (8) This is a most express attestation to the divine inspiration of Moses, which should not pass without special notice, in these days of skepticism on that subject.

Standing. (8) Σχουσης στασιν, *retained its station.* The temple which succeeded to the tabernacle, and must be included in all this argument along with it, was *standing* when the apostle wrote: but after the introduction of the gospel, it virtually lost its station and use, in true religion.—*A figure.* (9) Παραβολη. 11:19. *Matt.* 13:34.—*Make perfect.*] Τελειωσαι. 7:19. 11:40. Something further was wanted, even the thing signified by all these types.—*Divers washings.* (10) Διαφοροις βαπτισμοις· *different baptisms*, that is, differing from each other. 6:2. *Mark* 7:4,8. *Rom.* 12:6. This fully proves, that other uses of water, besides immersion, are called *baptisms* in Scripture.—*Carnal ordinances.*] Δικαιωμασι σαρκος. *Note*, 1—5. *Reformation.*] Διορθωσεως. Here only. *Entire rectification*, or *setting right.*

V. 11—14. After long expectation, the promised Redeemer was at length come, to be "a High-Priest" capable of procuring and bestowing, all over the earth, without distinction and to future ages, and to all eternity, the blessings of salvation on all believers: and of fulfilling to them all the ancient promises of God. This he was appointed to do, by officiating as "a High-Priest, in a greater and more perfect tabernacle," than that prepared by Moses, and even than the temple built by Solomon, or any made with hands: "that is to say," in one, not builded after the manner of men, or even like the lower creation; being the contrivance of infinite wisdom, and the work of almighty power. This may be explained, either of his holy human nature, in which he tabernacled on earth, and officiates as Priest in heaven; (*Note*, *John* 1:14.) or rather of the heavens themselves, where "he appears in the presence of God for us." (*Note*, 24—26.) Nor did he make atonement for sin, "by the blood of goats or calves," and enter into the most holy place with it; but, having shed his own most precious blood on earth, as in the court of the sanctuary, "he entered in, once for all," into the true holy place in heaven, to plead the merit of it before the Father's throne, as the complete expiation of all the sins of his people; having thus "obtained eternal redemption" for them, from wrath, and sin, and all its consequences; and being assured, that no further atonement would ever be required in their behalf. (*Notes*, 10:1—10.) "For if the blood of bulls and goats," and other irrational creatures, could avail to expiate the guilt of the nation, or of individuals, on the day of atonement, or on other occasions; (*Notes*, *Lev.* 4: 16:) and if "the ashes of a heifer" mixed with water, and sprinkling those who were unclean through the touch of a dead body, could produce a typical external sanctity, by which they might be admitted into the congregation of the Lord; (*Notes*, *Num* 19:) how much more efficacy might be supposed in the blood of Christ, actually to remove guilt and defilement! His divine nature, the entire purity of his human nature, the exalted dignity of his person, as EMMANUEL; the honour put on the law of God by his most perfect obedience; and the voluntary offering of himself, under the immediate influences of "the eternal Spirit," as a spotless sacrifice to divine justice in the stead of sinners, concurred to render it glorious in God, for his sake, fully to pardon, and freely to accept, all who were interested in him by faith. If then, there was the least efficacy in external expiations and purifications, through the appointment of God, and because they showed the guilt and pollution of sin, and typified the method of its removal, so that it became proper for God through them to confer temporal benefits on criminals; how much more efficacious must the blood of Christ be, "to purge the believer's conscience from dead works," from the guilt of those evil works, which were committed by such as were dead in sin, and deserved death; or which *really* and deeply polluted the soul, even as the touch of a dead corpse *ritually* did the body! As, therefore, it was abundantly suited to render the exercise of mercy consistent with the most perfect justice and holiness, and honourable *to* God to accept the services of sinners who believed: so, when apprehended by faith, it effectually removes the burden of guilt from the conscience, and gave the trembling sinner peace, confidence, and comfort, in approaching, worshipping, and obeying the living God. Christians therefore could have no occasion to cleave to the abrogated typical expiations of the Mosaic law.—Some expositors, by "the eternal Spirit," suppose the Deity of the Son to be meant: but this seems rather to be implied in the word CHRIST. The holiness and obedience of our Saviour, his miraculous powers, and the supports given to his human nature, are constantly ascribed to the Holy Spirit, "with which he was anointed without measure," sealing his appointment to his mediatorial offices; and as he was carried through his last scene of sufferings, by his most perfect zeal and love, which also gave value to his sacrifice. (*Notes*, 1:8,9. *Ps.* 45:6,7. *Is.* 11:2—5. 42:1—4. 59:20,21. 61: 1—3. *Matt.* 3:16,17. *John* 3:27—36. *Acts* 1:1—3. 10:36—43.) The Holy Spirit therefore seems to be intended, whose eternal Deity (as well as the everlasting value and efficacy of Christ's atonement) is attested by the epithet here employed. The Levitical services were all "shadows of heavenly things:" the expiations were, therefore, types of some *real* expiation. 'Now what expiation is there in the whole universe, if the Sacrifice of Christ is excluded?' *Macknight.*

Eternal redemption. (12) Αιωνιαν λυτρωσιν. *Luke* 1:68. 2:38. The word is sometimes used for temporal deliverances from bondage or captivity; but the redemption which Christ effected is distinguished as "eternal redemption.

15 And for this cause he is [c]the Mediator of [d]the New Testament, that by [e]means of death, [b]for the redemption of the transgressions *that were* under [i]the first testament, [k]they which are called might receive the [l]promise of [m]eternal inheritance.

16 For where a testament *is*, there must also of necessity [n]be the death of the testator.

17 For [o]a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator liveth.

18 Whereupon neither [c]the first *testament* was [p]dedicated without blood.

19 For when Moses had spoken every precept to all the people according to the law, he took [p]the blood of calves and of goats, with water, [q]and [r]scarlet wool, [r]and hyssop, and [s]sprinkled both the book and all the people,

20 Saying, [t]This *is* the blood of the testament which God hath enjoined unto you.

21 Moreover, [u]he sprinkled likewise with blood both the tabernacle, and all the vessels of the ministry.

22 And [x]almost all things are by the law purged with blood; [y]and without shedding of blood is no remission.

23 *It was* therefore necessary that [z]the patterns of things in the heavens should be purified with these; but [a]the heavenly things themselves with better sacrifices than these.

24 For Christ is not entered into [b]the holy places made with hands, *which are* [c]the figures of the true; [d]but into heaven itself, now [e]to appear in the presence of God for us:

25 Nor yet that he should [f]offer himself often, [g]as the high-priest entereth into the holy place every year with blood of others;

26 For then must he often have suffered since [b]the foundation of the world: but now once [i]in

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e 7:22. 8:6. 12:24. 1 Tim. 2:5. f *See on* 8.8, 2 Cor. 3:6. g 16,28. 2:14. 13:20. Is. 53:10—12. Dan. 9:26. h 12. 11:40. Rom. 3:24—26. 5:6 8,10. Eph. 1:7. 1 Pet. 3: 18. Rev. 5:9. 14:3,4. i 1. 8:7,13. k 3:1. *See on* Rom. 8:28,30. 9:24. 2 Thes. 2:14. 1 6:13. 11:13,39,40. Jam. 1:12. 1 John 2:25. m Ps. 57:18. Matt. 19:29. 25:34, 46. Mark 10:17. Luke 18:18. John 10:28. Rom. 6:23. 2 Tim. 2:10. Tit. 1:2. 3:7. 1 Pet. 1:4. 5:10. n Or, *he brought in.* Gen. 43:21,22. John 14:27. Gr. Gen. 44:20. Deut. 18:2,23. 24:3—8. † Or, *purified.* 14,22. p 12. Deut. 1. 21:1. Lev. 1:2 to 9:6. 16:14—18. q Lev. 14:4—6,49—52. Num. 19:6. † Or, *purple.* Matt. 27:28. Mark 15:17,20. John 19:2,5. r Ex. 12:22. Num. 19:18. Ps. 51:7. s 12:24. Ex. 24:8. Is. 52:15. Ezek. 36:25. 1 Pet. 1:2. 1 13:20. Zech. 9:11. Matt. 26:28. t Ex. 29:12,20,36. Lev. 8:15,19. 9:8,9,18. 16:14—19. 2 Chr. 29:19—22. Ez. 43:18—26. x Lev. 14:6,14,25,51,52. y Lev. 4:20,26,35. 5:10,12,18 6:7. 17:11. z 9,10,24. 8:5. 10:1. Col. 2:17. a 11,12,14, 24. 10:4,10—17. Luke 24:26,46. John 14:3. 1 Pet. 1:19—21. Rev. 5:9. b *See on* 11. Mark 14:58. John 2:19—21. c *See on* 9,23. 8:2. d 1:3. 6:20. 7:26. 8:2,5. 12:2. Ps. 68:18. Mark 16:19. Luke 24:51. John 6:62. 16.28,29. Acts 1:9—11. 3: 21. Eph. 1:20—22. 4:8—11. Col. 3:2. 1 Pet. 3:22. e 7:25. Ex. 28:12,29,30. Zech. 3:1. Rom. 8:34. 1 John 2:1,2. Rev. 8:3. f *See on* 7,14,26. 10:10. g 12. Ex. 30:10. Lev. 16:2—34. h Matt. 25:34. John 17:24. 1 Pet. 1:20. Rev. 13:8. 17:8. 1 1:2. Is. 2.2. Dan. 10:14. Mic. 4:1. 1 Cor. 10:11. Gal. 4:4. Eph. 1:10 1 Pet. 1:20.

(*Notes*, 15—17. 5:7—10. 10:11—18. *Eph.* 1:3—8. *Tit.* 2:14. 1 *Pet.* 1:17—21. *Rev.* 5:8—10.)

V. 15—17. Because of the unceasing and inexhaustible efficacy of his sacrifice, Christ was appointed to be "the Mediator of the new *covenant*." He had undertaken the cause of sinners, which must otherwise have been relinquished as desperate; as he alone was capable of offering a sacrifice of sufficient value, to make a real atonement: and he had come into the world, in human nature, for that purpose; in order by means of his death, to pay a ransom to God for the transgressions, which had been committed by believers, under the old *covenant*, or the legal dispensation; even those who lived before his coming, as well as all others who were called by the grace of God to faith in him, "might receive the promise of *eternal* inheritance." (*Notes*, *Rom.* 3:21—26.) For the *temporal* inheritance alone was secured to the Israelites, by their observance of the legal expiations; and those of them, who sought and obtained spiritual and eternal blessings, were made partakers of them through the anticipated efficacy of Christ's redemption. That grace was finally confirmed to them by his death: so that, in this respect, the *covenant* he mediated might also be considered as *a Testament*, by which a man bequeaths certain legacies to persons specified in it, to be given to them in consequence of his death. Thus Christ might be considered, as having acquired, in his mediatorial office, a conditional right to dispose of spiritual and eternal blessings, as by his will and Testament. These he bequeathed to all such as should apply for them by faith: and though, as a special favour, some were, before his coming, made partakers of them, in consequence of his unfailing engagements to assume human nature, and make redemption for their transgressions; yet even their right was incomplete till after his death, and all others must be admitted to claim them on that ground only. For when "a Testament is made," "the death of the testator must" of necessity take place, before the legacies can be claimed. It is of no validity till he be dead; for, as he may change it at pleasure while he lives, it has no force till afterwards. Thus Christ died, not only to obtain the blessings of salvation for us; but to give efficacy to his testamentary disposal of them: though he is different from all other testators, in that he rose again, and ever liveth to be the Executor of his own testament, for the benefit of all who are interested in it.—Thus the passage has generally been interpreted: but this is the only place, in which the original word is *expressly* used in Scripture for *a testament*, or the will of a dying person. The change of the meaning also, from *covenant* to *testament*, seems unprecedented: "the Mediator of a testament," and "the blood of a testament," are expressions, to which it is difficult to annex any precise ideas; and the Sinai covenant can hardly in any sense be called "a testament." Several modern expositors have therefore endeavoured to establish another interpretation.—'For this reason, ... of the new covenant he is the Mediator, or High-Priest, by whom its blessings are dispensed, and also the Sacrifice, by which it is procured and ratified; that, his death being accomplished, for obtaining the pardon of the transgressions of the first covenant, believers of all ages and nations, as the called seed of Abraham, ... may receive the promised eternal inheritance. For '... where a covenant is made by sacrifice, there is a necessity, that the death of the appointed sacrifice be produced. For, according to the practice of God and man, a covenant is made firm over dead sacrifices; seeing it never hath force, whilst the goat, calf, or bullock, appointed as the sacrifice of ratification, liveth. Because from the beginning, God ratified his covenants by sacrifice, to preserve among men the expectation of the Sacrifice of his Son; hence not even the covenant at Sinai was made without sacrifice.' *Macknight.* (*Notes*, 18—23. *Gen.* 15:7—21. *Jer.* 34:18,19.)—It appears to me, that the original will admit of this interpretation; but the nature of this work does not allow of my enlarging on the criticisms by which it is supported. On the one hand, the cavils, which have been raised against the apostle's reasoning as inconclusive, if the first interpretation be adopted; and on the other hand, the venerable names, which have sanctioned it, with other circumstances of a similar nature, render me afraid of too confidently preferring either interpretation. I cannot, however, on the whole, but think that the latter exposition is the most obvious and consonant to the apostle's general way of reasoning.

Redemption. (15) Απολυτρωσιν. 11:35. *Luke* 21:28. *Rom* 3:24. 8:23. 1 *Cor.* 1:30. *Eph.* 1:7,14. 4:30. *Col.* 1:14.—*Be.* (16) Φερεσθαι. "Be brought in." *Marg.*

V. 18—23. To prefigure the necessity of the blood-shedding of Christ, even the Sinai covenant had not been dedicated, or ratified, without blood. For after the law of the ten commandments had been delivered from the mount, and "Moses had spoken every precept to the people, according to" the outlines of that "law," on which their national covenant was established, and they had consented to it; he wrote them in a book, and proceeded to the solemn ratification of the covenant, as a typical mediator between God and the nation. (*Notes*, *Ex.* 24:1—11.)—The apostle specified some particulars, which are not found in the history; probably taking them from the usages of his people, on some occasions. To prevent the blood from coagulating, it was customary to mix it with water, that it might sprinkle the better, (which was an apt emblem of the twofold benefit of Christ's atonement;) and then putting "scarlet wool" upon a stalk of "hyssop," they sprinkled the blood with it. (*Notes*, *Lev.* 14:4—7. *Ps.* 51:7.)—The Hebrews also knew, that Moses had afterwards sprinkled the tabernacle and all its furniture with blood, to consecrate them for the worship of God. (*Marg. Ref.* u. *Notes*, 8—10. *Lev.* 16:18—22.) In short, it was a general rule, that "almost every thing was by the law purified with blood;" which showed, that nothing could be clean to a sinner, not even his religious duties, except as his guilt was expiated by the death of a sacrifice of sufficient value for that end, and unless he continually depended on it. And indeed it was *absolutely* a universal rule, that "without the shedding of blood," no kind or degree of sin was ever pardoned, or the punishment due to it remitted. (*Note*, 10:3,4.) It was then necessary by the appointment of the law, that the "patterns," exemplars, or types of heavenly things should be purified by the sacrifice of innocent animals, and by the application of their blood; or they could not be acceptably used in the worship of God: but it was also necessary for more durable and immutable reasons, that "the heavenly things themselves should be purified by better sacrifices than these," or, by an expiation of superior excellence, even by the One sacrifice of the death of Christ, which was infinitely more valuable than all of them. In order to his efficaciously interceding for sinners in heaven, and opening for them the way to the mercy-seat; that they might commune with their reconciled Father in his ordinances, and at length be admitted into heaven: it was indispensably necessary that Christ should on earth, in our nature shed his blood, and die a Sacrifice on the cross, that he might have the infinite merit of that Sacrifice to plead before the throne, in behalf of all who should "come unto God by him:" otherwise mercy, shown to sinners, would dishonour the justice and holiness of God, and their admission into heaven would, as it were, defile that holy place. (*Note* 6:16—20. 10:1—4.)—*This*, &c. (20) The quotation is not

the end of the world hath [k]he appeared to put away sin by [l]the sacrifice of himself.

27 And [m]as it is appointed unto men once to die, [n]but after this the judgment:

28 So Christ [o]was once offered [p]to bear the sins of many; and unto [q]them that look for him shall [r]he appear the second time, [s]without sin [t]unto salvation.

k 12. 7:27. 10:4,10. Lev. 6:21,22. 2 Sam. 12:13. 24:10. Job 7:21. Dan. 9:24. John 1:29. 1 Pet. 2:24. 3:18. 1 John 3:5. l 14. 10:12,26. Eph. 5:2. Tit. 2:14.
m Gen. 3:19. 2 Sam. 14:14. Job 14:5. 30:23. Ps. 89:48. Ec. 3:20. 9:5,10. 12:7. Rom. 5:12. n 6:2. Job 19:25. Ec. 11:9. 12:14. Matt. 25:31, &c. John 5:26—29. Acts 17:31. Rom. 2:5. 14:9—12. 1 Cor. 4:5. 2 Cor. 5:10. 2 Tim. 4:1. Jude 15.

from the Septuagint, but agrees in meaning both with that and the Hebrew. (*Ex.* 24:8.)

Dedicated. (18) Εγκεκαίνισται. 10:20. 1 *Kings* 8:63. 2 *Chr.* 7:5. *Sept.* Εγκαινια, *John* 10:21.—*Shedding of blood.* (22) Αιματεκχυσιας. Here only. *The pouring out of blood*, that is, from the body of the animal.

V. 24—26. Christ had "not entered into the holy places," made by the hands of men, in order to be "the figures of the true," for which the blood of animals might be a suitable consecration: but he had entered "into heaven itself," to appear in the immediate presence of God, as the Advocate for rebels and enemies, and in order to procure them full pardon, abundant grace, and eternal life; and a sacrifice of proportionably superior value was necessary, that he might perform this ministration, to the glory of God, and the salvation of all who believed in him. (*Notes*, 4:14—16. 1 *John* 2:1,2.) This had been provided in "the sacrifice of himself:" and there was no need that he should repeat his atoning sufferings and death; after the manner of the high-priest, who "every year" went into the holy place with the blood of others, even of the animals slain for sin-offerings: for in that case Christ "must often have suffered," since the first entrance of sin, soon after the foundation of the world, when the efficacy of his gracious interposition in behalf of sinners began. (*Note*, *Gen.* 3:14, 15.) This indeed he must have done, if the sacrifice had been of small, or even of finite value: as it would have been if he had been a mere man, or a mere creature. But, on the contrary, the intrinsic and infinite value of his sacrifice appeared, in that, after he had been predicted and promised for four thousand years, and sinners had all along been saved by faith in him; he at length appeared in human nature, once, in the last period of the world when the concluding dispensation was to be introduced: that, by the one "sacrifice of himself," he might make an all-sufficient expiation of sin; and both provide for the full pardon of all the sins of the numberless multitudes of believers, through every age and nation; and also for the destruction of sin out of their hearts and nature, by their progressive sanctification: that so they might be made as righteous, holy, and happy, as if they never had been sinners. So immense was the value and efficacy of his one oblation! (*Notes*, *Rom.* 5:12—21.)

Figures. (24) Αντιτυπα. 1 *Pet* 3:21. It is used in a sense contrary to that which is common at present; denoting the *pattern*, not the thing represented by it.—*Appear.*] Εμφανισθηναι. 11:14. *Matt.* 27:53. *John* 14:21,22. *Acts* 23:15,22. 24:1. 25:2,15. From εμφανης, *Acts* 10:40. *Rom.* 10:20.—To appear *openly, and avowedly*, or *conspicuously.—In the end of the world.* (26) Επι συντελεια των αιωνων. *Matt.* 13:39,40. 24:3. 28:20.

V. 27, 28. By the sentence denounced on the human race in Adam, "the surety of the covenant of works," it had been "appointed for men once to die," from which Enoch and Elijah alone had been excepted. It was also "appointed" to all men, without one exception, that after death they must appear in judgment before God, and receive an eternal recompense of their conduct during their lives on earth; which judgment must be unto condemnation to all *sinners*, who have not previously obtained a pardon. And as, "without shedding of blood there is no remission" of sins, nor could the legal sacrifices really atone for them; so Christ, "the second Adam," the Surety of his people, had once offered himself, "to bear the sins of many," even of all the multitudes who ever did or ever shall believe in him; that thus he might fully expiate them, and make way for their entire pardon and complete salvation. So that, though they are not exempted from the stroke of death; they are delivered from the penalty, the sting, and the consequences of death: (*Note*, 1 *Cor.* 15:55—58.) and they will at length be made conquerors over that terrible enemy, and thus be justified in Christ at the day of judgment, and inherit eternal life through him. He therefore, having effectually accomplished his work of making atonement for sin, needed not to appear on earth again, "in the likeness of sinful flesh," to be "numbered with transgressors," and be "made sin for us:" but he will at last "appear" in another form, in all his mediatorial and personal glory, as the omnipotent, omniscient, and righteous Judge of the world; in order to complete the salvation of all those who believe in him, "look for him," wait for his coming, and prepare to meet him, by faith, hope, love, and patient obedience. (*Notes*, *Phil.* 3: 20,21. 1 *Thes* 1.5—10. 2 *Tim.* 4:6—8. *Tit.* 2:13,14. 2 *Pet.* 3:10—13.)—It is generally supposed, that some of the expressions, in the latter part of this chapter, allude to the ceremonies used on the great day of atonement; particularly,

CHAPTER X.

The inefficacy of the legal sacrifices is shown from the frequent repetition of them, 1—4. The abolition of them, and the substitution of the Sacrifice of Christ, was foretold by the Psalmist, 5—9; and is that by which believers obtain eternal remission, 10—18. Exhortations to faith, prayer, and constancy in the gospel; and to love and good works, 19—25. The danger of wilfully renouncing Christ, after having received the knowledge of the truth; with solemn warnings, expostulations, and encouragements, 26—39.

FOR the law [a]having a shadow of good things to come, *and* not the very image of the things,

Rev. 20:11—15. o *See on* 25. p Lev. 10:17. Num. 18:1,23. Is. 53:4—6,11,12. q 1 Pet. 2:24. q Phil. 3:20. t Thes. 1:10. 2 Tim. 4:8. Tit. 2:13. 2 Pet. 3:12. r Zech. 14:5. John 14:3. Acts 1:11. t Thes. 4:14—16. 2 Thes 1:5—9. 2:1. 1 John 3:2. Rev. 1:7. s Rom. 6:10. 8:3. t Is. 25:9. Rom. 8:23. 1 Cor. 15:54. Phil. 3:21. 1 Thes. 4:17. 2 Thes. 1:10. a *See on* 8:5. 9:9,23. Col. 2:17.

"the scape-goat bare," or carried away, the sins of the people into the wilderness; and the high-priest, when he had entered into the holy of holies, in linen garments, came forth to the people in his splendid sacerdotal robes to pronounce the blessing upon them. (*Notes*, *Lev.* 16:20—25.)—"Did he not appear the first time without sin? Yes certainly, as to any inherent guilt; for the Scripture says, "He had no sin." What then is the meaning of this opposition, that at his first coming "he bare our sins," but at his second coming "he shall appear without sin unto salvation?" These words can have no other imaginable sense but this, that at his first coming he sustained the person of a sinner, and suffered instead of us: but his second coming shall be on another account, and he shall appear, not as a Sacrifice, but as a Judge.' *Abp. Tillotson.*

PRACTICAL OBSERVATIONS.

V. 1—14. "The ordinances of divine service, and the worldly sanctuary" of the Mosaic covenant, point out to us Christ as the Light of the church and of the world, and "the Bread of life" to our souls; (*Notes*, *John* 1:4—9. 6:30—35,47—58. *P. O.* 30—35,47—59.) and remind us of his divine Person, his fruitful Priesthood which flourishes for ever, his perfect righteousness, and his all-prevailing intercession; "which things the angels desire to look into" with admiring praise and adoration.—At what a distance has sin placed us from our holy Creator; when all the preparatory sacrifices of the law still left the worshippers secluded, and in a sense banished, even from the presence of God on his mercy-seat! All these sacrifices and services could no more purge the guilty conscience, than distinctions in meats, and divers "baptisms" could cleanse the polluted heart, or new create the fallen nature of man. "Blessed be the God and Father of our Lord Jesus Christ," that "the Way into the holiest" is now manifested, by the coming, sacrifice, and ascension of our great High-Priest! Now we "sinners of the Gentiles" may come with far more "boldness to the throne of grace" than Israel's pontiff himself could: and now the gate of heaven is thrown open to all believers. Eternal redemption, and the promise of eternal inheritance, are purchased for us by "the blood of Christ, who through the eternal Spirit offered himself without spot to God." This effectually purges the most guilty "conscience from dead works to serve the living God;" whilst the grace, which seals the pardon, new creates the polluted soul. May we then be made "partakers of this heavenly calling," and seek remission of our sins, only through the shedding and sprinkling of "the blood of the New Testament," which God has enjoined unto us! (*Note*, 13:20,21.)

V. 15—28. We must never presume to approach God, except upon a mercy-seat, and in the name of our great High-Priest, who is "entered into heaven to appear in his presence for us." All our hopes and blessings must be sought as the fruit of the agonizing, yet voluntary death of our gracious Saviour, the legacy of his dying love, and the gift of his royal munificence to rebellious creatures. We must ascribe even our sanctification, and all our real good works, to the same all-procuring cause; and attend on divine ordinances, and offer our spiritual sacrifices, as "sprinkled with his blood," and so purified from their defilement. Nay, we must expect admission into heaven, as the place which he has prepared for us, through the presenting of his blood, for the ransom of our souls, and the purchase of our inheritance; which would otherwise have been contaminated by our entrance into it. Thus we should in all things learn the inestimable value of the "one sacrifice," which Christ once appeared on earth to offer for us; that we may know our interest in his covenant, and be "constrained by his love" to the most devoted and unreserved obedience. (*Note*, 2 *Cor.* 5:13—15.) In this manner we shall be reconciled to the appointed stroke of death, and look forward to judgment with cheerful hope; and so wait prepared for his coming the second "time without sin" to perfect our salvation. But as no wisdom, learning, virtue, wealth, reputation, or authority, can exempt one of our race from the sentence of death, and as no man can redeem his brother from death; (*Note*, *Ps.* 49:6—9.) so nothing can deliver a sinner from condemnation at the day of judgment, except an interest in the atoning sacrifice of Christ; nor will one be saved from eternal punishment, who has despised, refused, or neglected this great salvation. For though, in the concerns of this world, the criminal suffers many painful effects of his offences, previous to his trial; yet the sentence of the law is not executed, nor the threatened vengeance inflicted, till he has been arraigned, convicted, and condemned at the appointed tribunal.

can never, [b]with those sacrifices which they offered year by year continually, make the comers thereunto perfect.

2 For then [a]would they not have ceased to be offered? because that the worshippers [c]once purged should have had no more conscience of sins.

3 But in those *sacrifices there is* [d]a remembrance again *made* of sins every year.

4 For *it is* [e]not possible that the blood of bulls and of goats should [f]take away sins.

[*Practical Observations.*]

5 Wherefore, [g]when he cometh into the world,

a 3,4,11—18. 7:18,19. 9:8,25. * Or, *they would have ceased to be offered, because*, &c. c 17. 9:13,14. Ps. 103:12. Is. 43:25. 44:22. Mic. 7:19. d 9:7. Ex. 30:10. Lev. 16:6—11,21,22,29,30. 23:27,28. Num. 29:7—11. 1 Kings 17:18. Matt. 26:28. e 8. 9:9,13. Ps. 50:8—12. 51:16. Is. 1:11—15. 66:3. Jer. 6:20. 7:21,22. Hos. 6:6. Am. 5:21,22. Mic. 6:6,7. Mark 12:33. f 11. Hos. 14:2. John 1:29. Rom. 11:27. 1 John 3:5. g 7. 1:6. Matt. 11:3. Luke 7:19. *Gr.*

NOTES.—CHAP. X. V. 1, 2. As the Hebrews would be extremely backward in acceding to the apostle's conclusions, concerning the inefficacy of the legal expiations; he proceeded still further to argue with them on that important subject. He observed, that the ceremonial law had only a "*shadow* of the good things to come" to the church by the Messiah, and not so much as "the very *image* of them." Its ordinances rather resembled, faintly and obscurely, the way of salvation through Christ, and the several blessings conferred on believers through him, as a *shadow*, or the sketch and outline of a picture, resembles a man; than gave a lively or adequate idea of them, as the reflection in a mirror, a good portrait, or statue, does of the person thus represented. The sacrifices therefore, which were constantly offered, "every year," on the great day of atonement, could not make the very persons, who came into the courts of the temple on that solemn occasion, free from the guilt of their offences, or accepted with God. He was pleased, indeed, to exempt Israel from punishment, and to continue to the nation their external benefits, while they adhered to the prescribed worship; but they, who were actually pardoned and saved, received those blessings by faith in the promised Messiah. (*Notes*, 7:18,19. 9:8—10. 11:39,40.) This must be allowed to have been the case: for if the sacrifices could have completely atoned for the sins of the people, would they not have been discontinued, as no further necessary? The worshippers, having been once purged from their guilt, would have no more been burdened with such a conscience of sins, as required more and further sacrifices to take it away. This is the privilege of Christians: for the sacrifice of Christ, being of intrinsic and infinite value and efficacy, there is no occasion that it should be repeated: but believers, having once had "their consciences purged from dead works by faith in his blood," are perfectly justified and accepted unto eternal life. (*Note*, 9:11—14.) Thenceforth they seek no other sacrifice; they are no more brought under condemnation; they continually apply, in the exercise of penitent faith, the unfailing efficacy of that one all-sufficient atonement to their consciences; and thus they preserve inward peace, connected with humiliation and tenderness of conscience, notwithstanding the remains of sin in their hearts, and the guilt which they thence contract in their daily conduct.—"*Would they not*, &c." (2) Some render this, "They would not have ceased to be offered." That is, they would have continued to be offered, being efficacious and adequate. But it is plain, from the apostle's previous reasoning on several things contained in the Old Testament, that this was never intended. The reading with an interrogation seems to be founded on the best authority, and is most satisfactory.—If any sacrifice had been offered, of sufficient efficacy to atone for sin, there would have been no need for a continual repetition of it; and that repetition showed the inefficacy of the most solemn legal sacrifices. On the contrary, when the one sacrifice of Christ had been offered, the legal sacrifices were virtually abolished; no other sacrifice was required; no repetition was necessary; the end was fully answered; nothing, except faith in him, was needful; and the appointed ordinances were no longer *prefigurations*, but *memorials*, of his one all-sufficient atonement.

Shadow. (1) Σκιαν. 8:5. *Col.* 2:17.—*Image.*] Εικονα. See on *Rom.* 1:23.

V. 3, 4. The apostle's argument implied, that no sacrifice could really atone for sin, or bring sinners into a state of acceptance with God unto eternal life, which did not make full satisfaction to his offended justice, and render it honourable to him to remit the punishment of it. But the legal sacrifices were so far from being thus efficacious, that they did not suffice for the individuals, or the generation of Israel, who presented them, even in respect of a permanent exemption from temporal judgments. For the most solemn of them, at the day of atonement, was rather an annual *remembrance* of their sins, than a removal of the guilt of them: so that they had only a respect to the year which was past; and the same remembrance was made of sins when the day returned the next year. Indeed it was not "possible for the blood of bulls and goats to take away sin," by making an actual atonement to divine justice for it. As *divine appointments*, such sacrifices might be a suitable acknowledgment of guilt, and profession of repentance, and reliance on the mercy of God, on account of which he might bear with the Israelites, and give them temporal benefits: and they aptly typified the sacrifice of Christ. But they could not *possibly* render pardoning mercy, in its most plenteous exercise, consistent with the infinite justice and holiness of God; without which nothing could take away sin, according to the apostle's reasoning in this place. (*Notes*, 8:1,2. 9:18—23. *Rom.* 3:21—26.)—The same argument equally proves, that the blood of a mere man, or of a mere creature, "cannot take away sin." A guilty creature deserves wrath for his own crimes. If a perfectly holy man had the full disposal of his own life and soul, and could be willing to devote them to destruction, in the stead of a single guilty person; his life might be an adequate ransom for the other's life, his soul for the other's soul; but this must be all: and even in this case, we cannot conceive that God would appoint, allow, or accept such a substitution. If the most exalted of mere creatures should willingly assume our nature, and suffer temporal death, in its most horrible forms, for our salvation; we may easily perceive that the atonement, or compensation to justice would be very small, when compared with the guilt to be pardoned, and the punishment to be remitted, for the sake of it: nor could this render it consistent with the perfect justice of God, to pardon the atrocious and innumerable rebellions of unnumbered millions, and to give them eternal life, in consideration of it. If "without shedding of blood there could be no remission," it must have been, because God saw that sin fully deserved his wrath, and the curse denounced against it, and that it could not consist with perfect distributive justice to remit the punishment, except through a vicarious sacrifice. And if "the blood of bulls and goats could not possibly take away sin;" it must have been, because they were not a sufficient satisfaction to divine justice; or, in other words, a sufficient declaration of God's holy hatred of sin, his judgment of its desert, and his determination to maintain the honour of his broken law, in order to render it consistent with his glory, finally to pardon sinners on account of the sacrifice offered. Now it must be evident, that the crucifixion of Peter, or of Paul, even if free from sin, would have exhibited nothing decisive in this matter; there would have been no equality between the sufferer or his sufferings, and the criminals to be pardoned, and the punishment to be remitted for the sake of it: and the case must still be the same, how high soever we ascend in the scale of created beings. But when "God manifested in the flesh" became the Sacrifice, and his death upon the cross the Ransom; when "God purchased the church with his own blood;" the Sufferer being of infinite dignity, his voluntary sufferings were of infinite value. The perfect justice and holiness of God, and the honour of his law, are as legible in the cross of Christ as his love to sinners; his infinite purity, and infinite mercy, unite in perfect and eternal harmony; while unnumbered millions of rebels, who deserve the final wrath of God, are pardoned, and made heirs of eternal felicity, through this satisfaction of inestimable value. We may perceive that this was an expedient *adequate* to its object; and that such a sacrifice would suffice for the sins of the whole world, if all men actually came to God through it. It is necessary for us to insist upon this, not only as comprising an unanswerable argument for the real Deity and the proper atonement of Christ, but because many, who profess to believe both these truths, under colour of blaming metaphysical exactness in stating doctrines, and affecting to treat the orthodox reformers, doctrinal Puritans, and modern preachers of the gospel, as men of narrow minds, advance many things contrary to the apostle's reasoning in this passage: as if Christ's sacrifice derived *all* its efficacy from the appointment of God, and not from his personal Deity and excellency; (which was "the altar that sanctified the gift;") and as if, had the Lord so pleased, an *inferior* sacrifice might have equally answered the purpose. But surely they forget that God appointed the sacrifices of bulls and goats, as well as that of his Son: yet "it was not possible" for the former to take away sin, but the latter at once effected it, because of its intrinsic value.—'Divine acceptation must not be assigned as the only cause that the oblation of our Saviour's body was thus available for the expiation of the guilt of sin: for then no reason can be given why he might not have accepted of the blood of bulls and goats, and much more of the sufferings of any ordinary man. ... But the great reason, why "the blood of bulls and goats could never take away sins," is this, that they could never answer the great ends of punishment, and thereby render it consistent with the honour of the governor, and with the ends of government, to admit the substitution of them in our stead. ... By the obedience of our Lord Jesus Christ unto the death, in our stead, these ends of punishment are very signally obtained, and that with more advantage to God's glory, than if the punishment of our offences had been inflicted upon us; and so God, by it, may be truly said to have been satisfied, seeing that justice ... is truly satisfied, when all those ends for which the punishment of the offender could be desired, are obtained. ... 1. God by this dispensation hath given us the best and most effectual *example*, to deter us from sin. ... If he, who was the well beloved Son of God, found it so dreadful to lie under the burden for some hours, to lie exposed for ever to it must be far

saith, [h]Sacrifice and offering thou wouldest not, but a body [i]hast thou prepared me:

6 In [k]burnt-offerings and *sacrifices* for sin [l]thou hast had no pleasure.

7 Then said I, [m]Lo, I come, ([n]in the volume of the book it is written of me,) to do thy will, O God.

8 Above, when he said, Sacrifice and offering and burnt-offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein;* which are offered by the law;

9 Then said he, [o]Lo, I come to do thy will, O God. [p]He taketh away the first, that he may establish the second.

10 By the which will [q]we are sanctified through [r]the offering of the body of Jesus Christ once *for all.*

11 And every priest standeth [s]daily ministering and offering often times the same sacrifices, [t]which can never take away sins:

12 But [u]this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God;

13 From [x]henceforth expecting till his enemies be made his footstool.

14 For by one offering [y]he hath perfected for ever [z]them that are sanctified.

15 *Whereof* [a]the Holy Ghost also is a witness to us: for after that he had said before,

16 This *is* [b]the covenant, that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them;

17 [†]And their sins and iniquities will I remember no more.

18 Now, [c]where remission of these *is, there is* no more offering for sin. [*Practical Observations.*]

19 [d]Having therefore, brethren, [‡]boldness [e]to enter into the holiest by the blood of Jesus,

20 By [f]a new and living way, which he hath [§]consecrated for us, [g]through the veil, that is to say, [h]his flesh;

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h Ps. 40:6—8. i 10. 2:14. 8:3. Gen. 3:15. Is. 7:14. Jer. 31:22. Matt. 1:20—23. Luke 1:35. John 1:14. Gal. 4:4. 1 Tim. 3:16. 1 John 4:2,3. 2 John 7. k Or, *thou hast fitted me.* k *See on* 4. Lev. 1: 4: 5: 6:1—7. l Ps. 147:11. Mal. 1:10. Matt. 3:17. Eph. 5:2. Phil. 4:18. m 9,10. Prov. 8:31. John 4: 34. 5:30. 6:38. n *Gr.* Gen. 3:15. o 9:11—14. p 7:18,19. 8:7—13. 12:27,28. q 2:11. 13:12. Zech. 13:1. John 17:19. 19:34. 1 Cor. 1:30. 6:11. 1 John 5:6. r 5,12,14,20. 9:26,28. s 7:27. Ex. 29:38,39. Num. 28:24. 29:6. Ez. 45:4. Dan. 8:11. 9:21,27. 11:31. 12:11. Luke 1:9,10. t *See on* 4. u *See on* 1:3. 8:1. 9:12. Acts 2:33,34. Rom. 8:34. Col. 3:1. x 1:13. Ps. 110:1. Dan. 2:44. Matt. 22:44. Mark 12:36. Luke 20:43. Acts 2:35. 1 Cor. 15:25. y 1. 7:19,25. 9:10,14. z 2: 11. 9:13,14. 13:12. Acts 20:32. 26:18. Rom. 15:16. 1 Cor. 1:2. Eph. 5:26. Jude 1. a 2:3,4. 3:7. 9:8. 2 Sam. 23:2. Neh. 9:30. John 15:26. Acts 28:25. 1 Pet. 1: 11,12. 2 Pet. 1:21. Rev. 2:7,11,17,29. 3:6,13,22. 19:10. b *See on* 8:8—12. Jer. 31:33,34. Rom. 11:27. † Some copies have, *Then he said, And their,* &c. c *See on* 2,14. d 4:16. 12:28. Rom. 8:15. Gal. 4:6,7. Eph. 3:12. 2 Tim. 1:7. 1 John 3:19—21. 4:17. ‡ Or, *liberty.* e 7:25. 9:3,7,8,12,23—25. Rom. 5:2. Eph. 2:18. 1 John 2:1,2. f John 10:7,9. 14:6. § Or, *new made.* g 6:19. 9:3. Ex. 26:31, &c. 36:35, &c. Lev. 16:2,15. 21:23. Matt. 27:51. Mark 15:38. Luke 23:45. h John 6:51—56. Eph. 2:15. 1 Tim. 3:16. 1 Pet. 3:18. 1 John 4:2. 2 John 7.

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more intolerable. ... If on this account "God spared not his own Son," we may be sure he will not spare his stubborn enemies. ... 2. God, by this method, hath taken a most excellent way for *reformation* of the sinner. ... 3. God, by this dispensation, hath sufficiently consulted the preservation of his honour, and secured the reverence and observation of his laws, ... seeing he hath, by this example, let all men know, that, though he be a God of great long-suffering and mercy, he will by no means clear the sinner, or suffer sin to go unpunished. ... But that none of these ends could be at all obtained, by the substitution of a bull, or goat, or ram, to suffer in our stead, must be extremely evident; ... for this would rather tempt men to conceive that God's displeasure against sin could not be great, ... and that he was not much concerned for any satisfaction for the violations of his law, when such slight matters were by him thought sufficient expiations for them.' *Whitby.*

Remembrance. (3) Αναμνησις. *Luke* 22:19. 1 *Cor.* 11:24, 25.—This "remembrance of sin" pervades all the appointed ordinances of worship, since the fall of Adam; including baptism, the Lord's supper, prayer, and thanksgiving. (*Note,* 1 *Kings* 17:18.)—*Take away.* (4) Αφαιρειν. *Rom.* 11:27. *Note, John* 1:29.

V. 5—10. To prove his doctrine in the most unanswerable manner, the apostle referred the Hebrews to a remarkable prophecy of the Messiah; which showed that his coming was the *necessary consequence* of the inefficacy of the legal sacrifices, and of the Lord's purpose of saving sinners. (*Note, Ps.* 40:6—8.) The Messiah, speaking concerning his "coming into the world," remarked that JEHOVAH had no delight in the sacrifices of the law; (*Notes, Ps.* 50:7—15. *Is.* 1:10—15.) but "that he had prepared a body for him."—When JEHOVAH received no satisfaction from the legal sacrifices, not merely because the people rested in them after a formal and self-righteous manner, but especially because they did not sufficiently display the honour of his justice in pardoning sinners; the eternal Son declared his readiness to come into the world in human nature for that purpose, according as it had been written of him in "the volume of the book," or in opening the roll of prophecy, in which he had been promised as "the Seed of the woman." (*Note, Gen.* 3:14,15.) Now the apostle argued from this, that the evident contrast in the prophecy quoted, between "the sacrifices, in which JEHOVAH had no pleasure," and the obedience of the Messiah to his whole will, in which he would be fully satisfied, was an evident intimation that he intended to remove the former, in order to establish the latter in its full glory, and as the only ground of sinners being pardoned and saved. By this will of God, perfectly performed by Christ, in his obedience unto the death upon the cross, Christians were "sanctified" and consecrated to God, as accepted and spiritual worshippers; "through the offering of his body once for all," with which his mediatorial obedience had been completed. (*Note,* 13:9—14.)—'From this memorable passage of the fortieth Psalm, we learn, that the only expiation for sin, which God ever appointed, is the sacrifice of his Son in the human nature; that all the sacrifices, which he appointed to the Israelites, were nothing but emblems of the sacrifice of Christ; and that, the sacrifice of Christ being offered, the emblems of it are now fitly laid aside; that under the gospel dispensation there might remain to mankind no sacrifice, having pretension to take away sin, but the sacrifice of Christ, expressly established by God himself, as the meritorious cause of our pardon.' *Macknight.*—*When he cometh.* (5) *Note,* 1 *Tim.* 1:15, 16.—*A body,* &c.] The words in the Psalm are, "mine ears hast thou opened," or "bored:" (*Note, Ex.* 21:3—6.) and it has perplexed many expositors to determine why the apostle, writing to the Hebrews, should quote from the Septuagint, where that translation evidently differs from the Hebrew. But he probably supposed that the words conveyed the general meaning of the passage: and that the production of the holy human nature of Christ was that preparation for his mediatorial obedience, which was intended by that expression, "mine ears hast thou opened." The quotation, however, is not exactly from the Septuagint, which seems to have been made from some other reading than that found in our present copies. The meaning, however, and the apostle's argument, are not at all affected by the variation.

Burnt-offerings. (6) Ολοκαυτωματα. 8. *Mark* 12:33.—*Ps* 40:6. *Sept.* (*Notes, Lev.* 1:)—*Sacrifices for sin.*] Περι αμαρτιας. 8. *Rom.* 8:3.—*Lev.* 4:3,14,28. *Sept.* (*Notes, Lev.* 4:)—*Thou hast had no pleasure.*] Ουκ ευδοκησας. *Matt.* 3:17. 12:18. 17:5. 2 *Pet.* 1:17.—*Ps.* 51:16,19. *Sept.*—Ουκ ητησας, *Ps.* 40:6. *Sept.*—*Volume.* (7) Κεφαλιδι. Here only N. T. *Ezra* 6:2. *Ez.* 2:9. 3:1. *Sept.*—*We are sanctified.* (10) Ηγιασμενοι εσμεν. 14,29. 2:11. 9:13. 13:12. *John* 17:17,19. *Jude* 1.

V. 11—18. "Every priest" of Aaron's order stood, as a servant at his work, "offering" repeatedly the same ineffectual sacrifices: some of the priests did this every day; and the high-priest did it every year on the day of atonement. (*Marg. Ref.* s. *Notes,* 1,2. 7:26,28.) But "this Person," or *this Priest,* even Christ, after the offering of one sacrifice, (because that was of infinite value and eternal efficacy,) "sat down" at the right hand of God, as "a Priest upon his throne;" from that time waiting the fulfilment of the prophecy or promise, which engaged that all his enemies should be put under his feet. (*Notes,* 7:1—3,11—17. *Ps.* 110:1. *Matt.* 22:41—46. 1 *Cor.* 15:20,28.) For by his one oblation, he had provided effectually for the perfect justification unto eternal life of all those who should ever receive his atonement, by faith springing from regeneration, and evidenced "by the sanctification of the Spirit unto obedience," and who were thus set apart and consecrated to the service of God. To this the Holy Spirit had borne testimony in the Scripture which had been before quoted. (*Note,* 8:7—13.) According to the covenant there spoken of, when the laws of God are written in the heart, every kind and degree of sin is for ever pardoned: for Christ "by his one offering hath perfected for ever them that are sanctified;" and where such perfect remission is vouchsafed, there needs no more sacrifice for sins. For though justified persons continually contract new guilt, and their best services need forgiveness; yet the sacrifice of Christ continually applied to, in the exercise of penitent faith, preserves their peace; and if the exercise of repentance and faith be at any time intermitted, through temptation and sin; corrections, rebukes, and terrors, bring them back again to the same remedy: and thus their justification is, as it were, a permanent act of God, continued in their daily pardon and acceptance for Christ's sake, through life, even unto death, and so in judgment and to eternity. (*Notes,* 1,2. *John* 5:24—27. *Rom.* 5:1—10. 8:1,2.)—*The Holy Ghost* (15) How marked an attestation of the Psalmist's inspiration.

Take away. (11) Περιελειν. *Acts* 27:20,40. 2 *Cor.* 3:16.

V. 19—22. The apostle having closed the argumentative part of his epistle, proceeded to apply his doctrine to practical purposes. As believers had liberty, and "access with bold

21 And *having* [a] High-Priest over [k]the house of God;

22 Let us [l]draw near with [m]a true heart, [n]in full assurance of faith, having our hearts [o]sprinkled [p]from an evil conscience, and [q]our bodies washed with pure water.

23 Let us [r]hold fast the profession of *our* faith without [s]wavering; [t]for he *is* faithful that promised:

24 And let us [u]consider one another, [x]to provoke unto [y]love, and to good works:

25 Not [z]forsaking the assembling of ourselves together, as the manner of some *is;* [a]but exhorting *one another;* and so much the more, [b]as ye see the day approaching. [*Practical Observations.*]

26 For [c]if we sin wilfully [d]after that we have received the knowledge of the truth, [e]there remaineth no more sacrifice for sins,

27 But [f]a certain fearful looking for of judgment, and [g]fiery indignation [h]which shall devour the adversaries.

28 He that [i]despised Moses' law, died [k]without mercy [l]under two or three witnesses:

29 Of [m]how much sorer punishment, suppose

See on 2:17. 3:1. 4:14,15. 6:20. 7:26. 8:1. [k] 3:3—6. Matt. 16:18. 1 Cor. 3:9—17. 2 Cor. 6:16,17. Eph. 2:19—22. 1 Tim. 3:15. [l] 4:16. 7:19. Ps. 73:28. Is. 29:13. Jer. 30:21. Jam. 4:8. [m] 1 Kings 18:33. 1 Chr. 12:33, 28:9, 29:17. Ps. 9:1. 2:11. 86:10. 84:11. 94:15. 111:1. 119:2,7,10,34,58,69,80,145. Prov. 23:26. Jer. 3:10. 24:7. Acts 8:21. Eph. 6:5. [n] *See on* 10. Matt. 21:21,22. Mark 11: 23,24. Jam. 1:6. 1 John 3:19,21,22. [o] 9:13,14,19. 11:28. 12:24. Lev. 14:7. Num. 8:7. 19:18,19. Is. 52:15. Ez. 36:25. 1 Pet. 1:2. [p] John 8:9. 1 Tim. 4:2. 1 John 3:20. [q] *See on* 9:10. Ex. 29:4. Lev. 8:6. Ez. 16:9. 36:25. Zech. 13:1. Matt. 3: 11. John 3:5. 13:8—10. 1 Cor. 6:11. 2 Cor. 7:1. Eph. 5:26. Tit. 3:5. 1 Pet. 3: 21. Rev. 1:5. [r] *See on* 3:6. 14. 4:14. Rev. 3:11. [s] Jam. 1:6. [t] *See on* 6:18. 1 Cor. 1:9. 10:13. 1 Thes. 5:24. 2 Tit. 1:2. [u] 13:3. Ps. 41:1. Prov. 24:7. Acts 11: 29. Rom. 12:15. 15:1,2. 1 Cor. 8:12,13. 9:22. 10:33. Gal. 6:1. Col. 3:16. 1 Thes. 5:11. 2 Tim. 3:10. [x] Rom. 11:14. 2 Cor. 9:2. [y] 6:10. 10:24. 13:1. Gal. 5:6, 13,22. Phi. 1:9—11. 1 Thes. 1:3. 3:12,13. 1 Tim. 6:18. Tit. 2:14. 3:8. 1 John 3:18. [z] Matt. 18:20. John 20:19—29. Acts 1:13,14. 2:1,42. 16:13. 20:7. 1 Cor. 5:4. 11:17,18,20. 14:23. Jude 19. [a] *See on* v. 24. 3:13. Rom. 12:8. 1 Cor. 14: 3. 1 Thes. 4:18. 5:11. *marg.* [b] Matt. 24:33,34. Mark 13:29,30. Rom. 13:11—13. Jam. 5:8. 1 Pet. 4:7. [c] *See on* 6:4—6. Lev. 4:2,13. Num. 15:28—31. Deut. 17:12. Ps. 19:12,13. Dan. 5:22,23. Matt. 12:31,32,43—45. John 9:41. 1 Tim. 4: 13. 2 Pet. 2:20—22. 1 John 5:16. [d] Luke 12:47. John 13:17. 15:22—24. 2 Thes. 2:10. Jam. 4:17. [e] *See on* 3—10. [f] 2:3. 12:25. 1 Sam. 28:19,20. Is 33:14. Dan. 5:6. Hos. 10:8. Matt. 8:29. Luke 21:26. 23:30. Rev. 6:15—17. [g] 12:29. Num. 16:35. Ps. 21:9. Jer. 4:4. Ez. 36:5. 38:19. Joel 2:30. Nah. 1:5,6. Zeph. 1:18. 3: 8. Mal. 4:1. Matt. 3:10,12. 13:42,50. 25:41. Mark 9:43—49. Luke 16:24. 2 Thes. 1:8. Jam. 5:3. Rev. 20:15. [h] Deut. 32:43. Ps. 68:1,2. Nah. 1:2,8—10. Luke 19:27. 1 Thes. 2:15,16. [i] *See on* 2:2. Num. 15:30,31,36. Deut. 13:6—10. 17. 12,13. 2 Sam. 12:9,13. [k] Deut. 19:13. Is. 27:11. Jer. 13:14. Rom. 9:15. Jam. 2:13. 1 Deut. 17:6,7. 19:15. Matt. 18:16. John 8:17. 2 Cor. 13:1. [m] *See on* 2: 3. 12:25.

ness," into the immediate presence of God in the most holy place, and to the mercy-seat, even beyond what was permitted to the high-priest himself under the law; it behooved them to make use of this privilege. (*Notes*, 4:14—16. *Eph.* 2:14—18. 3:9—12.) For they were in no danger of being punished as presumptuous, notwithstanding their sinfulness and the holiness of God, how often soever they came before him; provided they humbly depended on "the blood of Jesus" for acceptance. They might now have access "into the holiest, by a *new* way." The original way of acceptance and communion with God, through "the righteousness of works," had been finally shut up by the entrance of sin. (*Note*, *Gen.* 3:22—24.) The typical sacrifices could not open another way, as the restrictions and exclusions, before stated, evidently showed: while even the admission of the high-priest, on the day of atonement only, being preceded with recent sacrifices and blood *newly shed*, "signified that the way into the holiest was not yet manifested." But the blood of Jesus is always, as it were, "newly shed;" it never loses its efficacy, and may at any time, and by any sinner, be presented in faith before the mercy-seat; and it never fails to procure, to all who thus plead it, a free and acceptable access to God. This way is also "living:" as Jesus, the High-Priest, "ever liveth" to intercede before the throne of God for us, as the Way itself gives life, as it were, to those that come in it, and as it leads to eternal life. (*Note*, *John* 14:4—6.) This "new and living way" Christ has consecrated, authorized, and set apart for this purpose, that we may "come to God" in the holiest, upon a mercy-seat, "through the veil, that is, his flesh." JEHOVAH displayed his glory above the mercy-seat, in the holy of holies, before the coming of Christ; but this glory was covered and concealed by the veil; that is, the harmony of infinite holiness with pardoning mercy, in the divine conduct and character, was not clearly discovered or understood. (*Notes*, 9:1—10. *Ex.* 26:31—33.) But when the human nature of Christ, the Son of God, was wounded and bruised for our sins; and when he expired on the cross, "the veil was rent from top to bottom." (*Note*, *Matt.* 27:51—53.) The obscurity was then removed, and "a just God and a Saviour" was openly revealed to mankind; displaying his glory from the mercy-seat, and exercising most abundant grace even to the chief of sinners, in a manner most honourable to his infinite purity. Having such "a Way" to God, and "such a High-Priest over" the true sanctuary; it was not proper that they, to whom these things were made known, should stand at a distance, as afraid to approach, or averse to the most cordial reconciliation and friendship. The apostle therefore joined himself to those whom he addressed, and called on them to accompany him "in drawing near" to the Lord, with fervent desires, large expectations, and continual prayers and thanksgivings; with sincerity and integrity of heart, as real penitents and upright worshippers, fearing nothing but hypocrisy; (*Notes*, *Ps.* 32:1,2.) and "in full assurance of faith," most firmly believing, that God would accept the persons and services of all those who came to him in this appointed manner. (*Note*, *John* 1:47—51.) They might indeed very properly examine themselves, whether they were true believers or not: and so admit a doubt of their own sincerity, or personal acceptance; and therefore "the full assurance of hope" could not always be a *duty*, any more than always attainable: yet they must never allow themselves to doubt of the truth of the testimony of God, or his faithfulness to his promises; so that "the full assurance of faith" was always their duty; though in that, as in other things, they would come short of it. (*Note*, 6:11,12.)—In order to draw near in this manner, they must "have their hearts sprinkled from an evil conscience," by a special reliance on the atoning blood of Christ, to take away their sense of guilt and fears of wrath, and to give them solid peace; (*Notes* 11:28. 12:22—25. 1 *Pet.* 1:1,2.) connected with the purifying of their consciences from error, ignorance, partiality, and insensibility, or whatever might render them quiet, in the allowance of any kind or degree of sin; and with the cleansing of their hearts from all corrupt and carnal affections. (*Notes*, 9:11—14. *Lev.* 14:4—7. *Num.* 19:5—10. *Ps.* 51:7. *Is.* 52:13—15. *Ez.* 36:25—27.) Their "bodies also must be washed with pure water." As the priests were washed with water, before they were admitted to enter upon their office, and continually washed themselves, in some measure, before they officiated; and as divers baptisms were appointed to the worshippers by the law; (*Notes*, 9:8—10. *Ex.* 29:1—7. 30:18—21.) so the use of water in baptism was to be a constant memorial to Christians, that their outward conduct should be pure and holy before men, as well as their hearts and consciences cleansed in the sight of God. (*Notes*, *Zech.* 13:1. *Matt.* 3:5,6. 28:18—20. *John* 3:4,5. 1 *Cor.* 6:9—11 *Eph.* 5:22—27. *Tit.* 3:4—7. 1 *Pet.* 3:19—22. *Rev.* 7:13—1.) Thus they would approve themselves to be spiritual worshippers; and, whilst they derived comfort and grace from their reconciled Father, they would "adorn the doctrine of God their Saviour in all things."

New. (20) Προσφατον. 'Recens mactatum.' *Beza.* Here only. 'Proprie, *recens dictus*, vel *interfectus*; ex προς, et φαω, *dico*, vel *occido*, *interficio*.' Schleusner.—*Consecrated.*] Ενεκαινισεν. See on 9:18.

V. 23—25. The apostle further called on his brethren to unite with him, in "holding fast the profession of their faith" in Christ, "without wavering" in it, faultering about it, or shrinking from the persecutions to which it would expose them: being assured that God would vouchsafe them those present supports, and the future felicity, which he had promised; and depending on his faithfulness in this respect. (*Notes*, 1 *Cor.* 1:4—9. 10:13. 1 *Thes.* 5:23—28.) They ought also affectionately to consider one another's interests, dangers, and situations, and inquire by what means they could be of service to each other: especially they should endeavour, by their example and exhortations, to stimulate one another to the more vigorous and abundant exercise of love, and the zealous practice of good works. Nor ought they, from fear of the reproaches and persecutions of their enemies, or from any prejudices or slothfulness, to forsake the assembling of themselves together, on the Lord's day, or at other times, to worship God in his ordinances, and to hear his word; as the manner of some was, who, having professed Christianity, were induced, through timidity or lukewarmness, to decline attendance on the public assemblies. On the contrary, they ought to "exhort one another" continually to be bold, constant, and diligent in their holy religion, in honouring God before his enemies, and in seeking their own and each other's edification, and establishment in the faith. (*Note*, 3:7—13.) This they should the more resolutely perform: as they might clearly see the signs of Jerusalem's approaching desolation, which the Lord Jesus had mentioned in his predictions of that catastrophe, and which was evidently approaching. (*Notes*, *Matt.* 24:)—This epistle was written only a few years before that event, and as this would be a critical deliverance of Christians, from the persecutions of the Jews, so it would be peculiarly terrible to apostates.—*Faith.* (23) *Hope* is the general and approved reading. (*Notes*, 3:1—6,14—19. 6:11,12. 1 *Pet.* 1:13—16.)

Without wavering. (23) Ακλινη. Here only.—*To provoke.* (24) Εις παροξυσμον. See on *Acts* 15:39.

V. 26, 27. (*Notes*, 6:4—8.) The Hebrews would be strongly tempted to apostacy, not only by the virulence of their persecuting countrymen, but by their own undue attachment to the legal sacrifices. So long as they supposed, that the blood of bulls, lambs, or "goats could take away sin," they would hope for pardon and salvation even in renouncing Christianity, and so escaping persecution; and thus they might be induced to "sin wilfully, after they had received the knowledge of the truth." The whole argument shows, that the apostle principally intended a wilful, deliberate, and per-

ye, shall he be thought worthy, who hath [n]trodden under foot the Son of God, and hath counted [o]the blood of the covenant, [p]wherewith he was sanctified, an unholy thing, [q]and hath done despite unto [r]the Spirit of grace?

30 For we know him that hath said, [s]Vengeance *belongeth* unto me, I will recompense, saith the Lord. And again, [t]The Lord shall judge his people.

31 *It is* [u]a fearful thing [x]to fall into the hands of the living God.

32 But [y]call to remembrance the former days in which [z]after ye were illuminated, [a]ye endured a great fight of afflictions;

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n 2 Kings 9:33. Ps. 91:13. Is. 14:19. 28:3. Lam. 1:15. Ez. 16:6. *marg.* Mic. 7:10. Matt. 7:6. Rom. 16:20. 1 Cor. 15:25,27. o *See on* 9:20. 13:20. p 2:11. 9:13. Jer. 1:5. John 10:36. 17:19. 1 Cor. 11:27,29. q Is. 63:10. Matt. 12:31,32. Luke 12:10. Acts 7:51. Eph. 4:30. r Ps. 143:10. Zech. 12:10. s Deut. 32:35. Ps. 94:1. Is. 59:17. 61:2. 63:4. Nah. 1:2. Rom. 12:19. 13:4. t Deut. 32:36. Ps. 50:4. 96:13. 98:9. 135:14. Ez. 18:30. 34:17. 2 Cor. 5:10. u 27. Is. 33:14. Luke 21:11. x 12:29. Ps. 50:22. 76:7. 90:11. Matt. 10:28. Luke 12:5. y Gal. 3:3,4. Phil. 3:16. 2 John 8. Rev. 2:5. 3:3. z *See on* 6:4. Acts 26:18. 2 Cor. 4:6. a 12:4. Acts 8:1—3. 9:1,2. Phil. 1:29,30. 2 Tim. 2:3, &c. 4:7,8.

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tinacious apostacy: not the effect of ignorance or sudden surprise; but against the convictions of their own consciences, and in a presumptuous and obstinate manner: though he expressed himself in such language, as might also warn the readers against every kind of wilful, deliberate, and presumptuous sin. The persons spoken of were such as had "received the knowledge of the truth," and were so enlightened, in respect of the evidences and doctrines of Christianity, as to make a *credible* and intelligent profession of it, even in the time of the apostles. When this had *preceded*, a wilful renunciation of Christianity to return to Judaism, either from a determined purpose of escaping persecution, or from proud and carnal enmity to the humiliating and spiritual truths of the gospel, would generally be fatal. In respect of such apostates, "there remained no more sacrifice for sin." The legal sacrifices had lost all their validity and efficacy to avert even national judgments, since the death of Christ, which was the Substance of all these shadows: so that the Jewish nation was devoted to speedy destruction, for crucifying their Messiah and rejecting his gospel. Their most exact and zealous attention to the legal expiations could not procure the least respite from their approaching miseries, or any alleviation of them; and the *apostates* wilfully chose their portion with that devoted generation, "after having received the knowledge of the truth." Nor could it be expected, that they would ever be "renewed to repentance" of this atrocious and presumptuous wickedness: for they must have witnessed so many miracles, and some of them even have exercised such gifts of the Holy Spirit themselves, that it might be supposed they had committed the blasphemy against that divine Agent, by ascribing his operation to satanical influence; and that they would be given up to final impenitence and unbelief, and be wholly excluded from the benefit of Christ's efficacious sacrifice. (*Note*, *Matt.* 12:31,32.) So that nothing would "remain" for them, either as individuals, or as a part of the Jewish nation, in respect of their temporal or their eternal state; but "a certain" most terrible expectation of the judgment and vengeance of God; and of his indignation, like flaming fire, to consume them as his implacable enemies, and sacrifices to his offended justice, in the same manner that the fire on the altar consumed the typical sacrifices. (*Notes*, *Gen.* 4:3—5. *Lev.* 1:3,4. 9:24.)—There seems in this awful passage to be a peculiar reference to the unexampled miseries which came soon after on the Jewish nation, and to their desperate rage and fury in the midst of them. This horror of conscience, connected with desperation and all its tremendous effects, (as in the case of Judas,) might be expected to be most common among *apostates* from Christianity, who had done violence to their own convictions, and sinned against their better knowledge with presumptuous enmity, when they saw matters evidently coming to those extremities which Christ had predicted. But this horror and despair were only a shadow of the unspeakable anguish, to which they would at length be reduced, when the insulted Saviour should proceed to execute vengeance upon them, from which they would see that it was impossible to escape.—Sometimes apostates have perceived their desperate condition before death, and, in all the horrors and blasphemous rage of damned spirits, have served as beacons to warn others, not to imitate their conduct. Probably, there were few or no instances of such *enlightened* and *deliberate* apostates being restored: perhaps several of them had been known to be given up to the most tremendous horrors of conscience; and it was peculiarly proper to state this matter in such strong language, for the benefit of others. (*Notes*, *Matt.* 12:43—45. 2 *Tim.* 2:23—26. 4:14,15. 2 *Pet.* 2:20—22. 1 *John* 5:16—18.) Yet this did not imply, that any *penitent* would fail of obtaining mercy; or that any one would be excluded from the benefit of the Saviour's sacrifice, who humbly, earnestly, and *perseveringly* sought it; into whatever sins he had been betrayed. The persons spoken of are considered as "adversaries," which cannot properly be applied to the case of any trembling, weeping, praying penitent. It was not probable, that such apostates, as were described, would, in the peculiar circumstances of those times, return to seek forgiveness by faith in the blood of Christ; and their danger consisted in being given up to final obduracy, or desperation. The passage, therefore, can have nothing to do with the case of persons, called Christians, in these days, who had not previously received the knowledge either of the evidences or doctrines of Christianity; but who, through ignorance, or the artifices of wicked men, have been led to doubt or deny the truth of the Scriptures, without any of the peculiar aggravations of these primitive apostates. Some of these persons, being afterwards "renewed to repentance," have assuredly believed the gospel, experienced the power of its truth in their hearts, and produced the fruits of it in their lives: yet Satan has taken advantage of the sound of this and similar passages, and of some unguarded things which expositors or preachers have said on the subject, to harass them with perpetual apprehensions, that there remained no benefit for them in the sacrifice of Christ, because they once doubted the truth of Christianity; though they now value that salvation more than all the world.—Cases of this kind have fallen under the writer's cognizance: and in this day of skepticism and infidelity, in which multitudes aspire to the reputation of *free-thinkers*, by never thinking seriously at all, there may be many of the same kind. For when Satan can no longer buoy up men in unbelieving presumption, he endeavours to drive them into unbelieving desperation; and, he never fails to harass those to the utmost, whose destruction he cannot compass. Even when the gospel has been renounced, after far clearer knowledge, and with much greater malignity, than in the case before stated, the apostacy cannot be *fatal* unless it be *final*. It is the peculiar honour of the mercy of God, and of the redemption of Christ, that none are excluded, who are willing to accept of them in the prescribed manner: "Him that cometh unto Christ, he will *in no wise* cast out," whatever he has before been guilty of: (*Note*, *John* 6:36—40.) but when professed Christians are tempted to apostacy, they may well fear, lest God should be provoked to give them up to final obduracy, and a reprobate mind; and then, while living on earth, their doom is as irreversibly fixed as that of devils or damned spirits.—'The apostle lays it down as certain, that God will not pardon sinners, without some sacrifice or satisfaction. For otherwise, it would not follow, from there remaining to apostates no other sacrifice for sin, that there must remain to them a dreadful expectation of judgment.' *Macknight.*—*The knowledge of the truth.* (26) He does not say "The love of the truth."

Certain fearful. (27) Φοβερα τις. 31. 12:21.—*Ps.* 111:9. *Sept.*—*Looking for.*] Εκδοχη. *Expectation.* Here only. Εκδεχομαι, 11:10. *John* 5:3. *Acts* 17:16. 1 *Cor.* 11:33. 16:11. 1 *Pet.* 3:20.—*Fiery indignation.*] Πυρος ζηλος. "There remaineth ... an indignation" or jealousy "of fire, which (fire) is about to devour, &c." (*Note*, *Nah.* 1:2—6. *Jam.* 3:13—16.)

V. 28—31. The sacrifices of the law were principally appointed for "sins of ignorance," infirmity, or inadvertency; but presumptuous transgressors were excluded from that benefit. (*Notes*, *Lev.* 4:5. 6:1—7. *Num.* 15:22—31. 1 *Sam.* 2:23—25,29. 3:14. *Ps.* 19:12—14. 51:16.) "He," therefore, "who despised the law of Moses," and deliberately violated its plain commands, in contempt and defiance of the authority and vengeance of God, was punishable with death, and excluded from mercy, when the fact had been legally proved: even though the crime were such, as might otherwise have been pardoned through a trespass-offering. (*Notes*, 2:1—4. 12:15—17,22—25. *Num.* 15:32—36. *Matt.* 3:7—10.) But "of how much severer" vengeance would they be adjudged deserving, who renounced the gospel, in that wilful, contemptuous, and presumptuous manner, which had been described! They had indeed, as it were, "trampled upon the Son of God," with insolent defiance and disdain, by doing all in their power to dishonour him, and to provoke him, with the most desperate ingratitude and impiety: they had esteemed the precious "blood of the new covenant," by the shedding of which Christ "had been sanctified," or consecrated, to be the High-Priest and Advocate of sinners in the heavenly sanctuary, as if it had been an unclean thing, less holy than the blood of goats, or as vile as that of a malefactor! (*Notes*, 5:7—10. 13:20,21.) Some indeed apply the word *sanctified* to the apostate; who had been admitted into the church, as set apart for God, and consecrated to his service, by professing faith in the blood of Christ, which he afterwards vilified.—In either case, it may refer to those blasphemies, against "Jesus of Nazareth," which were often required of such as renounced the gospel, in order to avoid death, or other sufferings; and which apostates would commonly use, in order to gain confidence with the party which they had joined.—They had moreover "done despite to the Holy Spirit," the divine and gracious Author of spiritual life, and all holy consolations in the souls of sinners. They had acted in direct opposition to the convictions of the Holy Spirit, and to his strivings with them. In renouncing Christianity, they traduced, with most virulent reproaches, that religion, which was adorned by the holy fruits of the Spirit, in the lives of its professors: and above all, by ascribing his miraculous power to divination and satanical agency, even contrary to their own knowledge: thus

33 Partly, while ye were [b]made a gazing-stock, both [c]by reproaches and afflictions; and partly, [d]while ye became companions of them that were so used.

34 For ye had compassion of me [e]in my bonds, [f]and took joyfully the spoiling of your goods, knowing [i]in yourselves [g]that ye have in heaven a better and an enduring substance.

35 [h]Cast not away therefore your confidence, which hath [i]great recompense of reward.

36 For [k]ye have need of patience, that, [l]after ye have done the will of God, [m]ye might receive the promise.

37 For [n]yet a little while, and he that shall come will come, and will not tarry.

38 Now [o]the just shall live by faith: [p]but if *any man* draw back, [q]my soul shall have no pleasure in him.

39 But [r]we are not of them who draw back [s]unto perdition; [t]but of them that believe to the saving of the soul.

b 11:36. Ps. 71:7. Nah. 3:6. Zech. 3:8. 1 Cor. 4:9. c 11:26. 13:13. Ps. 69:9. 74:22. 79:12. 89:51. Is. 51:7. 2 Cor. 12:10. d Phil. 1:7. 4:14. 2 Tim. 1:8,16—18. e Acts 21:33. 28:20. Eph. 3:1. 4:1. 6:20. 2 Tim. 2:9. f Matt. 5:11,12. Acts 5:41. Jam. 1:2. i Or, *that ye have in yourselves*, or, *for yourselves*. g Matt. 6:19,20. 19:21. Luke 10:42. 12:33. 2 Cor. 5:1. Col. 1:5. 3:2—4. 1 Tim. 6:19. 2 Tim. 4:8. 1 Pet. 1:4. 1 John 3:2. h *See on* 3:6,14. 4:14. i 11:26. Ps. 19:11. Matt. 5:12. 10:42. Luke 14:14. 1 Cor. 15:58. Gal. 6:8—10. k 6:15. 12:1. Ps. 37:7. 40:1. Matt. 10:22. 24:13. Luke 8:15. 21:19. Rom. 2:7. 5:3,4. 8:25. 15:4,5. 1 Cor. 13:7. Gal. 6:9. Col. 1:11. 1 Thes. 1:3. Jam. 1:3,4. 5:7—11. Rev. 13:10. 14:12. l 13:21. Matt. 7:21. 12:50. 21:31. John 7:17. Acts 13:22,36. Rom. 12:2.

Eph. 6:6. Col. 4:12. 1 John 2:17. m *See on* 6:12,15,17. 9:15. 1 Pet. 1:9. n Is. 26:20. 60:22. Hab. 2:3. Luke 18:8. Jam. 5:7—9. 2 Pet. 3:8,9. Rev. 22:20. o Hab. 2:4. Rom. 1:17. Gal. 3:11. p *See on* 26,27. 3:4—6. Ps. 85:8. Ez. 3:20. 18:24. Zeph. 1:6. Matt. 12:45—45. 13:21. 2 Pet. 2:18—22. 1 John 2:19. q Is. 5:4. 147:11. 149:4. Is. 42:1. Mal. 1:10. Matt. 12:18. 1 Thes. 2:15. r 6:6—9. 1 Sam. 15:11. Ps. 44:18. Prov. 1:32. 14:14. Luke 11:26. 1 John 5:16. Jude 12, 13. s John 17:12. 2 Thes. 2:3. 1 Tim. 6:9. 2 Pet. 3:7. Rev. 17:8,11. t 11:1. Mark 16:16. John 3:15,16. 5:24. 6:40. 20:31. Acts 16:30,31. Rom. 10:9,10. 1 Thes. 5:9. 2 Thes. 2:12,13. 1 Pet. 1:5. 1 John 5:5.

they acted as if they were determined to provoke him in the most *despiteful* manner possible. (*Notes*, *Matt.* 12:31,32. *Luke* 12:8—10.) So that, the authority and mercy of the Father, the Person, love, and atoning blood of the Son, and the Person and operations of the Holy Spirit, were alike insulted and blasphemed by them, after having professed the gospel, and having been baptized "into the name of the Father, and of the Son, and of the Holy Ghost!" yea, many of them at least, after having received the Holy Spirit, by the laying on of the hands of the apostles! and what punishment could be too severe for such accumulated guilt! Nor ought any man, when tempted so atrocious a crime, to flatter himself with hopes of impunity, from the immensity of the divine mercy; seeing God had declared that "vengeance belonged to him" as his peculiar prerogative; and that he would "judge his people," being determined to punish with most decided severity, the crimes of such as renounced his worship, or committed and continued in wickedness to the disgrace of their profession. (*Notes*, *Deut.* 32:34—43. *Rom.* 12:17—21.) It would indeed be found, and might be known, to be a "terrible thing," beyond all expression or imagination, to "fall into the hands of the living," the eternal, the almighty God, as sacrifices to his justice, and objects of his vengeance and abhorrence; without any oblation, or any Mediator, to appease his indignation. (*Note*, 2 *Sam.* 24:12—14.) This was about to be the case with the Jewish nation; and it would peculiarly be the doom of wilful and malignant apostates from Christianity.—'The epithet, of *living*, is given to God, in this passage, where his vengeance is spoken of, to show, that as he lives for ever he can punish for ever; a consideration which adds to the terribleness of his vengeance.' *Macknight.*

He that despised. (28) Ἀθετησας τις. *Any one who rejects*, or *puts from him with disdain*, or *disannuls*. *Mark* 7:9. *Luke* 7:30. 10:16. *John* 12:48. 1 *Cor.* 1:19. *Gal.* 2:21. 3:15. 1 *Thes.* 4:8. *Jude* 8.—*Trodden under foot.* (29) Καταπατησας. *Matt.* 5:13. 7:6. (*Notes*, 2 *Kings* 9:30—37. *Is.* 25:10—12. *Mic.* 7:8—10. *Matt.* 7:6.)—*Sanctified.*] Ἡγιασθη. *John* 10:36. 17:19. (*Note*, 5—10, *v.* 10.)—*Done despite.*] Ενυβρισας. Here only. Ὑβριζω, *Matt.* 22:6. *Luke* 11:45. 1 *Thes.* 2:2. It implies deep malignity and contempt united.

V. 32—34. The apostle here proceeded to warn and exhort the Hebrews, by other topics. To fortify their minds against temptations to apostacy, or to other wilful and presumptuous sins, they ought frequently to recollect the former days of their profession; and to consider what they had already ventured, suffered, and renounced for Christ, and how they had been supported and comforted under their trials. When they were first "illuminated" in the knowledge of the gospel, (*Notes*, 6:4—6. 2 *Cor.* 4:3—6.) and had been admitted into the Christian church: they were speedily called, as soldiers to the combat, to contend with persecutions and afflictions. Some of them were made a public spectacle to their neighbours, by the malicious accusations brought against them, and by the disgrace, derision, and punishment laid upon them: others were the "companions" or *partners* of those who were thus cruelly entreated; and thus were called to join sympathy with their afflicted brethren, to alarms on their own account. Among those whom the apostle especially addressed, were several that had "shown compassion to him" some years before, when he was bound at Jerusalem, and in his subsequent imprisonment: and when, on that or other accounts, their property was seized and confiscated, they bore it, not only patiently, but "joyfully;" having abundant consolation from the assurance that they had "in heaven a better and more enduring inheritance," which could not be taken from them, but would be their *substantial* felicity for ever. For they possessed *in themselves*, independently of all external things, the pledges and earnests of that expected blessing.

V. 35—39. Let then none of those who had acted hitherto in so honourable and consistent a manner, at length "cast away their confidence" in Christ, or renounce the profession of his name, which they had boldly made; and to which a most gracious and abundant recompense was promised. Some, indeed, who once seemed to be zealous believers, had apostatized, and the rest would surely be tried greatly. They had therefore need to have their minds armed with patient resignation and persevering constancy: that "having done the will of God," by steadfastly cleaving to Christ, and obeying him, through all temptations and sufferings, they might afterwards receive the promised gift of eternal life. For in regard to their final deliverance from trouble, as well as to the coming of Christ to take vengeance on the Jewish nation, and thus to deliver the Christian church from the persecutions which they endured from that quarter, the words of God by the prophet might properly be applied: "The *just by faith* would live." (*Notes*, *Hab.* 2:1—4.) Thus it had been predicted: but proud unbelievers would be cut off and perish. If therefore any man, who had made the most plausible profession of faith in Christ, should draw back in the time of trial, and finally apostatize; the Lord declared, by his apostle, according to the tenor of his whole word, and speaking after the manner of men, that "his soul should have no pleasure in him;" that is, he would utterly reject and entirely abhor him. Many of the Hebrews had thus evidenced the insincerity of their profession by apostacy; and others began to "forsake the assembling of themselves together," who needed to be reproved and warned: not the apostle trusted that he himself, and they whom he immediately addressed, were not of the same character with those "who drew back to perdition, but of them that believed to the saving of their souls;" even such as were partakers of living faith, and would be "kept through it by the power of God unto salvation." *The just*, &c. (38) "The just man," (the word is singular here, in the Septuagint, and in the Hebrew,) "by faith shall live: but if he draw back, &c."—The insertion of the words, "any man," has been justly objected to; for, if the just man himself draw back, and continue in apostacy, he shall finally perish; and we must not alter the Scriptures, to support our own view of evangelical truth. (*Note*, *Ez.* 3:20,21.)—In the Septuagint, however, whence the quotation is made, the clauses are reversed: "If he draw back, my soul shall have no pleasure in him: but the just by the faith of me, shall live." And here, "the just by faith, who shall live," is clearly distinguished, as another character, from him, who "drew back to perdition," in the concluding verse. The Septuagint seems to have read the Hebrew very differently from our copies; but the meaning of each is important.

Patience. (36) Ὑπομονης. See on *Rom.* 2:7.—*Shall come.* (37) Ὁ ερχομενος. *Matt.* 11:3. *Luke* 7:19.

PRACTICAL OBSERVATIONS.

V. 1—4. So precious are the blessings which come to us through the gospel, that all "sacrifices" and ordinances, however varied and multiplied, could only be an indistinct *shadow*, and not so much as an exact *image* of them: and, in like manner, the most nervous language, the most lively expressions, and the most fervent affections, fall immensely beneath their real excellency. The righteousness brought in by Christ, and the sacrifice once offered by him, are of infinite and eternal efficacy, and "his salvation shall never be abolished." They suffice to make all "the comers thereunto perfect:" "the worshippers, once purged" by his atoning blood, need seek no other sacrifice; nor will they, by the consciousness of guilt, be ever driven to adopt such expedients, as "call sin to remembrance," yet cannot possibly take it away. But daily applying to the great propitiation, they derive from it both strength, and motives for obedience, and inward comfort, notwithstanding their remaining sinfulness.—Most certain it is from these chapters, that God will not pardon any transgression, without such a sacrifice as can *really* expiate the guilt of it. And if those sacrifices, which were of his own appointment, "could not take away sin," because they could not satisfy the demands of his justice; let none suppose that human inventions, self-imposed penances, prayers, tears, amendments, moral virtues, alms-deeds, or any other device or performance, can avail in the behalf of those who substitute them in the stead of the sacrifice of the Son of God: "for if righteousness," in any way or degree, "come by the law, then Christ is dead in vain." (*Notes*, *Is.* 40:12—17. *Mic.* 6:6—8. *Gal.* 2:17—21.)

V. 5—18. When the eternal Son of God saw the hopeless condition of fallen man, for whom no sacrifices even of divine

CHAPTER XI.

The nature, excellency, efficacy, and fruits of faith, illustrated by the examples of the most eminent saints, from Abel to the close of the Old Testament dispensation, 1—38. The superior advantages of Christianity, 39, 40.

NOW [a]faith [b]is the [*]substance of things [c]hoped for, [d]the evidence of things not seen:

2 For [e]by it the elders obtained a good report.

3 Through [f]faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

a 13. 10:22,39. Acts 20:21. 1 Cor. 13:13. Gal. 5:6. Tit. 1:1. 1 Pet. 1:7. 2 Pet. 1:1. b Ps. 27:13. 42:11. * Or, *ground*, or, *confidence*. 2 Cor. 9:4. 11:17. *Gr.* c *See on* 6.12,18,19. d 7,27. Rom. 8:24,25. 2 Cor. 4:18. 5:17.

1 Pet. 1:8. e 4—39. f 1:2. Gen. 1:1, &c. 2:1. Ps. 33:6. Is. 40:26. Jer. 10:11, 16. John 1:3. Acts 14:15. 17.24. Rom. 1:19—21. 4:17. 2 Pet. 3:5. Rev. 4:11.

appointment, and no contrivances of man's devising, could in the least avail; he, according as it had been written of him in "the volume of the book" from the beginning, with infinite compassion towards our deserved misery, came in human nature, to accomplish the will of the Father, and to "bear our sins in his own body on the tree." (*Note*, *Gen.* 3:14,15.) Thus, "by one sacrifice for sins" he effected the glorious and gracious design; and now, seated on the right hand of God, he henceforth "expects till all his enemies shall be put under his feet." What then remains, but that we seek an interest in this sacrifice by faith, and the seal of it to our souls by "the sanctification of the Spirit unto obedience?" Thus, by "the law being written in our hearts," we may know that we are perfectly justified, and that God will no more remember any of our sins and iniquities.—'Lord, have mercy upon us; and write all thy laws in our hearts, we beseech thee.'

V. 19—25. Having "access with boldness into the holiest, by the blood of Jesus," by "the new and living way which he hath consecrated for us," through the rending of the veil by his crucifixion for our sins; and "having such a High-Priest over the house of God;" let us not stand at a distance, or turn away from him who "beseeches us to be reconciled." (*Notes*, *Is.* 55:6,7. 2 *Cor.* 5:18—21. *Jam.* 4:7—10.) Let us, in the first place, beware of hypocrisy, that we may "draw near with a *true heart*:" let us watch and pray against unbelief, that we may come "in the full assurance of faith," knowing this to be the appointed and only way of acceptance and salvation: let us apply his blood to purge us from guilt, and seek for his promised grace, to cleanse us from all our filthiness; that so, our "hearts being sprinkled from an evil conscience," we may "lay aside the body of the sins of the flesh," and "henceforth walk in newness of life." Thus we shall be enabled to "hold fast the profession of our faith without wavering," whatever temptations or seducing examples we may meet with; knowing that "he is faithful who hath promised:" and, with composed and cheerful minds, we shall be enabled to consider the cases of our brethren, that we may animate and "stimulate them to love and good works."—But, if they were not to be excused who, in the time of severe persecution, forsook the assembling of themselves together; how shall we answer it to God, if in these favoured days, we indolently absent ourselves from the assemblies of his saints, and neglect to honour him by attendance on his ordinances? Against such evils we should warn others most earnestly; and we ought ourselves gladly "to suffer the word of exhortation," as knowing that the day of death and of judgment speedily approaches.

V. 26—39. By negligence, pride, or carnal self-love, or by gradually yielding to the fear of man, many professors of the gospel are left to "sin wilfully after they have received the knowledge of the truth:" and, though the fallen, the weak, and the trembling should be encouraged; yet we cannot too awfully alarm the secure, self-confident, and presumptuous: as every deliberate sin, against light and conscience, is a step towards the tremendous precipice described by the apostle. Neither the mercy of God, nor the sacrifice of Christ, nor the love of the Spirit, will profit that man, "who tramples under foot the Son of God," treats his atoning blood with insolent contempt, "and does despite to the Spirit of grace." For daring rebels and apostates of this description, "there remains no more" or other "sacrifice for sin; but a certain fearful looking for of judgment and fiery indignation, to consume" them as the enemies of the Lord. "To him belongeth vengeance;" and his righteous recompenses on the crimes committed by hypocrites and apostates, will be more terrible than the doom of Sodom, or than that executed upon the devoted Jews. However men may now despise these warnings, they will at length know, that it is "a dreadful thing to fall into the hands of the living God;" and to hear him say, "It is a people, that hath no understanding; therefore he who made them will have no mercy on them." (*Note*, *Is.* 27:7—11.) Let then every professed Christian "give diligence to make his calling and election sure:" let us all remember our convictions, affections, and purposes, when we were first "enlightened;" and how we thought that we should be willing to endure or part with any thing, if we could but obtain peace with God and a good hope of salvation: and let us also remember our consolations and supports under former trials. If we have been called to "endure a great fight of afflictions," and have suffered reproaches and losses with fortitude and cheerfulness, from a persuasion that we had "in heaven a better and a more enduring substance;" let us not disgrace our former conduct, or "cast away our confidence, which hath great recompense of reward." For we still "have need of patience" and perseverance, whilst we wait the accomplishment of God's promises, in obedience to his will. But "the time is short;" he that *cometh*, will soon come, and will not tarry beyond his appointed season; and he will shortly end our sorrows and conflicts, by removing our souls to heaven: yea, he will speedily come to raise the dead, and perfect our salvation.—Let us then show that we are justified through faith, by living and "walking with God" in dependence upon his promises, and in obedience to his commands, because we are satisfied with the security of his word. Thus we shall possess the assurance, that "we are not of them who draw back to perdition, but of them that believe to the saving of the soul."

NOTES.—CHAP. XI. V. 1, 2. The apostle, having referred to the prophet's testimony, that "the just by faith shall live," (*Note*, 10:35—39.) proceeded more fully to show the nature and efficacy of faith; and to prove, by scriptural examples, that it had always been the grand distinguishing peculiarity of JEHOVAH'S worshippers, from the beginning of the world. This induction of examples he prefaced by a definition of faith; in which he did not confine his views to one single exercise of that fundamental grace, but took in all the variety of its actings, in the whole of a believer's experience and conduct. Where the principle, from which faith springs, is implanted by the regenerating Spirit of God, it leads a man to receive the truth, concerning justification by the merits of Jesus Christ, according to the measure of light afforded him; (*Note*, *John* 1:10—13.) but it will also embrace the whole word of God, and expect its accomplishment, to all the extent in which he has spoken and promised. (2 *Thes.* 2:13.) This divine faith is "the substance of things hoped for." Crediting "the sure testimony of God," resting on his promises, and expecting the accomplishment of them, it gives the object *hoped for* at some *future* period, a present *subsistence* in the soul, as if already possessed; for the believer is satisfied with the security afforded, and acts under the full persuasion that God will not fail of his engagements. Thus the believer gives up present advantages, and endures present hardships, in obedience to God, and in waiting for his promise: even as men give ready money for an estate in reversion; or endure present labour, in hope of future ease and indulgence. (*Notes*, 6:16—20. *Rom.* 5:3—5. 8:24—27. 1 *Cor.* 15:55—58. 1 *Pet.* 1:3—5. 1 *John* 5:1—3.)—But faith has not only respect to the *good* things hoped for: it is also, "the evidence of things not seen." The things revealed to *faith*, but invisible to *sense*, and undiscoverable by *reason*, may relate to the past, the present, or the future; to God, and to his works of creation, providence, and redemption; to his omniscient presence and his future judgment; to the world of spirits, and the eternal state of happiness or misery; to the law and its sanctions, or the gospel and its privileges; and, in short, to a great variety of particulars which cannot be enumerated. But faith is the *evidence*, the internal *conviction*, or *demonstration*, of them all. To unbelievers those appear false, dubious, or visionary; for they have no medium, by which to obtain satisfaction about them: but believers take the clear "testimony of God," as a truth already demonstrated, which requires no further proof: their argument is this; "God hath said it, and it must be true." In proportion to the strength of this faith, their judgment and conduct are influenced by this realizing conviction, with reference to things revealed; even as if they were the objects of sight, or capable of strict demonstration. The believer uses his powers of reasoning, to obtain satisfaction concerning the *evidence*, that such or such matters are divinely revealed, and to determine the *meaning* of the words, in which the revelation is conveyed. (*Note*, 1 *Pet.* 3:13—16.) But, when these previous questions are answered, he most rationally says, 'God has determined this point; and though I once thought otherwise, as multitudes still do; yet infinite knowledge and truth have decided against our prejudices and erroneous opinions, and I submit to the divine teaching.' He is not so absurd as to attempt to invalidate the testimony of God by his objections, or even to give force to it by his arguments. (*Note*, 1 *John* 5:9,10.) He does not suppose that divine revelation must be level to man's comprehension, or coincide with his speculations: he expects, believes, and adores mysteries; but knows that contradiction is not mystery: so that mysteries *above* reason he humbly receives, but absurdities *contrary* to it, he ascribes to misconstruction or imposture. (*Notes*, *Gen.* 1:26,27. *Matt.* 13:10,11. 1 *Tim.* 3:16.)—This description of faith will be illustrated by all the examples in this chapter. The apostle further observed, that by faith all the pious progenitors of Israel, and other eminent persons in former times, had "obtained a good report," or an honourable character in the word of God. By faith they were justified; and the same was the principle of all their holy obedience and eminent services, and patient constant sufferings in the cause of truth and holiness.—There is no operation of the human soul which can possibly receive and profit by *testimony*, except *faith*, or *believing*. *Revelation* without *faith* is and must be as useless, as *light* without *vision*. (*Note*, *Acts* 26:16—18.)

4 By [g]faith Abel offered unto God [h]a more excellent sacrifice than Cain, by which [i]he obtained witness that he was righteous, God testifying of his gifts: [k]and by it he being dead [l]yet speaketh.

5 By faith [l]Enoch was [m]translated, that he could not see death; [n]and was not found, because God had translated him: for before his translation he had [o]this testimony, [p]that he pleased God.

6 But [q]without faith *it is* impossible to please *him:* for [r]he that cometh to God [s]must believe that he is, and *that* he is [t]a rewarder of [u]them that [u]diligently seek him.

7 By faith [x]Noah, being [y]warned of God of [z]things not seen as yet, [a]moved with fear, [a]prepared an ark to the saving of his house; by the which [b]he condemned the world, and became heir of the [c]righteousness which is by faith.

[*Practical Observations.*]

[g] Gen. 4:3—5,15,25. 1 John 3:11,12. [h] 9:22. Prov. 15:8. 21:27. Tit. 1:16. Jude 11. [i] Lev. 9:24. 1 Kings 18:38. Matt. 23:35. Luke 11:51. [k] 12:1,24. [l] Or, *is yet spoken of.* [l] Gen. 5:22—24. Luke 3:37. Jude 14. [m] 2 Kings 2:11. Ps. 89:48. John 8:51,52. [n] 2 Kings 2:16,17. Jer. 36:26. Rev. 11:8—12. [o] 3:4. [p] 6. Gen. 5:22. Rom. 8:8,9. [q] Thes. 2:4. 1 John 3:22. [q] 3:12,18,19. 4:2,6. Num. 14:11. 20:12. Ps. 78:22,32. 106:24. Is. 7:9. Mark 16:17. John 3:18,19. 8:24. Gal. 5:6. Rev. 21:8. [r] *See on* 7:25. Job 21:14. Ps. 73:28. Is. 55:3. Jer. 2:31. John 14:6. [s] Rom. 10:14. [t] 26. Gen. 15:1. Ruth 2:12. Ps. 58:11. Prov. 11:18. Matt. 5:12. 6:1,2,5,16. 10:41,42. Luke 6:35. [u] 1 Chr. 28:9. Ps. 105:3,4. 119:10. Prov. 8:17. Cant. 3:1—4. Jer. 29:13,14. Matt. 6:33. Luke 12:31. 2 Pet. 1:5,10. 3:14. [x] Gen. 6:13—22. 7:1,5. Matt. 24:38,39. Luke 17:26,27. *Noe.* 2 Pet. 2:5. [y] Gen. 6:13. 19:14. Ex. 9:18—21. Prov. 22:3. 27:12. Ez. 3:17—19. Matt. 3:7. 24:15—25. 2 Pet. 3:6—8 [z] *See on* 1. [a] Or, *hemmeraery. See on* 5: 7. *Gr.* [a] Gen. 6:18. 7:1,23. 8:16. Ez. 14:14,20. 1 Pet. 3:20. [b] Matt. 12:41,42. Luke 11:31,32. [c] Rom. 1:17. 3:22. 4:11. 9:30. 10:6. Gal. 5:5. Phil. 3:9. 2 Pet. 1:1.

Substance. (1) Υποστασις. 1:3. 3:14. 2 *Cor.* 9:4. 11:17. *Confident expectation.—Evidence.*] Ελεγχος. 2 *Tim.* 3:16. *Demonstration, conviction.* Ελεγχω, *John* 16:8. 'Such a reason and argument, as both convinces the understanding, and engages a man to act according to that conviction.' *Doddridge.—Obtained a good report.* (2) Εμαρτυρηθησαν. 4. *Luke* 4:22. 11:48. *John* 3:26. *Col.* 4:13. "They were borne witness to," that is, by God.

V. 3. The heavens and the earth, and all things in them, as well as the regular order with which they are governed and directed, might, indeed, be proved by argument to be the contrivance and work of God: (*Note, Rom.* 1:18—20.) yet men's reason had never come to any satisfactory and practical conclusions in this matter. (*Note, Gen.* 1:1.) So that, "by faith," crediting the word of God, we believe, and understand to good purpose, that "the worlds" were contrived, framed, created, and arranged in their present order, by the omnipotent command of God: and that the things, which we now behold in such resplendent beauty, were made of those things, "which do not now appear." They were produced from the chaotic mass, which "was without form and void," by that powerful word, which first called the chaos out of nonexistence. (*Note, Gen.* 1:2.) This was effected in the six days' work of creation: and the satisfactory assurance, which believers derive from the scriptural account of the original of the world, being contrasted with the discordant hypotheses and endless disputations of ancient philosophers and modern theorists, exhibits a very striking illustration of the proposition, that "faith is the evidence," or demonstration, "of things not seen." (*Notes,* 1,2. *Gen.* 1: 2:)—This world, which we see, was not made of any appearing or existing matter, but from nothing; contrary to the axiom of all the philosophers, 'From nothing, nothing is made.' This indeed never could enter into the mind of any philosophers, not even of those who wrote that God created the world. Therefore the whole of this is *of faith.*' *Beza.*—Nothing can possibly be more unphilosophical, or indeed absurd, than the notion of the eternal pre-existence of that Chaos, from which God created the world: yet, I apprehend, Beza had firm grounds for asserting, that none of the philosophers had perceived this, or without revelation would have perceived it. Most commentators consider this verse as a decided proof, that God created the world from nothing; which no doubt is the doctrine both of reason and revelation.

The worlds.] Τους αιωνας. 1:2. *John* 9:32. *Acts* 3:21. 15: 18.—*Were made.*] Κατηρτισθαι. 10:5. 13:21. *Rom.* 9:22. 1 *Thes.* 3:10.

V. 4. The original word rendered "more excellent," signifies also a "greater," fuller, or more complete sacrifice. Cain brought the meat-offering alone: Abel, as it is generally supposed, brought that, and also "the firstlings of his flock." "By faith," embracing the promise of a Redeemer who was to come, Abel, as a sinner, penitently, humbly, uprightly, and obediently, presented unto God the typical sacrifice, which had been appointed; and he was accepted: but Cain in self-wisdom, self-righteousness, impenitence, unbelief, brought a formal acknowledgment to God of his obligations to him for temporal benefits, but not a sacrifice as the atonement for his sins. He seemed to say, with modern infidels and skeptics; 'In what is my sacrifice inferior to Abel's? Why should he be so bigoted, as to think God will accept none, who do not come in his peculiar way? I, being *sincere,* shall be as favourably received with my sacrifice as he with his: and indeed it seems more *rational* to present the first-fruits of the earth, than to slay an innocent lamb, to be burned upon the altar.' (*Note, Gen.* 4:3—5.) Yet God rejected his offering: and his rage and enmity against Abel, he accepted worshipper of God, produced the same horrid effects, which similar principles have in every age been producing, in cruel persecutions and multiplied murders of believers, especially by formalists and hypocrites. (*Notes, Gen* 4:6—15. 1 *John* 3:11—15.)' But God himself attested, that Abel "was righteous" before him, and that his oblations were accepted: so that, being murdered by Cain, he "still speaketh" to us; declaring that sin cannot be pardoned without an atonement, that sinners can come to God, only by penitent faith in the great Propitiation; that faith is uniformly connected with righteousness and upright obedience; that believers have their portion in a better world, and not on earth that they must expect no favour from proud self-righteous unbelievers; and that their blood, shed by persecutors, calls from the ground to heaven for vengeance. (*Notes,* 12:22—25. *Matt.* 23:34—36.)—'Abel offered a sin-offering, as well as a meat-offering. ... Whereas Cain, having no sense of sin, thought himself obliged to offer nothing but a meat-offering. ... In this character of Abel, Paul had our Lord's expression in his eye, "the blood of righteous Abel." (*Matt.* 23:35.)—As in after times God testified his acceptance of particular sacrifices, by sending down fire upon them; ... we may suppose it was in that manner, that he testified Abel's righteousness upon his offering. ... Flesh not being permitted to men till after the flood, Abel must have thought it unlawful to kill any animal, unless God had ordered it to be killed as a sacrifice.' *Macknight.*

Obtained witness.] Εμαρτυρηθη. 2,5,39. *Note,* 2.

V. 5, 6. (*Notes, Gen.* 5:21—24. *Jude* 14—16.) By faith, Enoch was so peculiarly favoured of God, that he was "translated" to heaven, without *seeing* death, or experiencing its painful stroke; (*Luke* 2:26. *Notes, John* 8:48—53. 2 *Cor.* 5: 1—4.) his body having been changed and rendered incorruptible, that he might immediately enter on his full felicity. So that he was not found on earth, by those who sought him, as the sons of the prophet sought Elijah; for the Lord had taken him to himself. (*Note,* 2 *Kings* 2:11—18.) But, before this took place, he had received some evident testimony, that God was pleased with him, and, probably, this was made known to his contemporaries.—Enoch "walked with God" for a long season; and this was the effect of that faith by which he pleased him: for it is, and always was, "impossible" for fallen man "to please God," except by faith; seeing every one, who "cometh to God" to worship and serve him, (*Note,* 7:23—25.) "must believe that he is." The accepted worshipper must realize his invisible being, presence, and perfections; which can only be done by faith, receiving the Revelation which he has given of himself; otherwise some imaginary deity, some idol, will be substituted in his place. Moreover, he must believe "that God is the Rewarder of them that diligently seek him:" but, as all men *deserve* condemnation for their sins, and even their best services need forgiveness; no one can *know,* or on good grounds *conclude,* that God will reward his services, or accept him in them; unless by receiving the testimony of revelation, either immediate, traditional, or written. This Enoch doubtless did; and so he believed in God, and came to him, by faith in his word and promise, according to his appointment; and thus was accepted and graciously rewarded. But this differs widely from a mere assent to a conjecture, or a conclusion of reason concerning the existence of a God, without any just notions of his perfections, will, or worship; and an attempt to please him, in ways of man's devising. This many suppose to be all "the faith," which the apostle here means: though it does not at all resemble the religion of any one person mentioned in this chapter, except that of Cain. Faith must have respect to some *word spoken,* which it believes: but the conjectures, or deductions from reasoning, in a man's own mind, cannot be *faith,* according to the common use of words; much less can such a meaning of faith be found in Scripture. It is "the belief of the truth," of "the word" and "testimony of God."—*He pleased God.* (5) St. Paul here quotes the Septuagint, where the words, translated in our version, "he walked with God," are twice rendered "he pleased God:" as the same Hebrew term is rendered in other places. (*Gen.* 6:9. 17:1. 48:15. *Sept.*) The general meaning is, no doubt, the same, though the language is less emphatical.

Translated. (5) Μετεστη, 7:12. *Acts* 7:16. *Gal.* 1:6. *Jude* 4.—*Gen.* 5:24. *Sept.—Translation.*] Μεταστασις. 7:12. 12:27.—*He pleased.*] Ευηρεστηκεναι. 6. 13:16.—*Gen.* 5:22,24. *Sept.* Ευαρεστος, *Rom.* 12:1. *Phil.* 4:18.—It is not said, that "he always did those things which pleased God." (*Note, John* 15:27—29.) This was never said of any *man,* except the Man Christ Jesus.—*He that cometh to,* &c. (6) Τον προσερχομενον. 4:16. 7:25. 10:1,22. 12:18,22. *Matt.* 8:5.—*Rewarder.*] Μισθαποδοτης. Here only. Μισθαποδοσια, 26. 2:2. 10:35.

V. 7. (*Notes, Gen.* 6:—9:) The Lord, by immediate revelation, made known to Noah his purpose of destroying the inhabitants of the whole earth by a flood of water, and "warned him" to prepare for that event. These "things were not seen as yet;" nothing of that kind had ever happened: no token of such a deluge appeared: unbelief might

8 By faith [d]Abraham, when he was called to go out into a place [e]which he should after receive for an inheritance, [f]obeyed; and he went out not knowing whither he went.

9 By faith [g]he sojourned in the land of promise, as *in* a strange country, [h]dwelling in tabernacles with Isaac and Jacob, [i]the heirs with him of the same promise:

10 For [k]he looked for a city which hath foundations, [l]whose Builder and Maker *is* God.

11 Through faith also [m]Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, [n]because she judged him faithful who had promised.

12 Therefore sprang there even of one, [o]and him as good as dead, *so many* [p]as the stars of the sky in multitude, and [q]as the sand which is by the seashore innumerable.

13 These all [r]died [s]in faith, [t]not having received the promises, [u]but having seen them afar off, [u]and were persuaded of *them*, and embraced *them*, and [x]confessed that they were strangers and pilgrims on the earth.

14 For they that say such things declare plainly that [y]they seek a country.

15 And truly, if they had been [z]mindful of that *country* from whence they came out, they might have had opportunity to have returned.

16 But now [a]they desire a better *country*, that is, a heavenly: wherefore [b]God is not ashamed [c]to be called their God: [d]for he hath prepared for them a city.

d Gen. 11:31. 12.1—4. Josh. 24:3. Neh. 9:7,8. Is. 41:2. 51:2. Acts 7:2—4. e Gen. 12:7. 13:15—17. 15:7,8. 17:8. 26:3. Deut. 9:5. Ps. 105:9—11. Ez. 33:24. f 33. 5:9. Gen. 22:18. 26.5. Matt. 7:24,25. Rom. 1:5. 6:17. 10:16. 2 Cor. 10:5. Jam. 2:14—16. 1 Pet. 1:22. 3:1. 4:17. g Gen. 17:8. 23:4. 26:3. 35:27. Acts 7:5,6. h Gen. 12.8. 13.3,18. 18.1,2,6,9. 25:27. i 6:17. Gen. 26:3,4. 28:4,13,14. 48:3,4. k 12:22,28. 13:14. John 14:2. Phil. 3:20. *Gr.* Rev. 21:2,10—27. l 3:4. Is. 14:32. 2 Cor. 5:1. m Gen. 17:17—19. 18:11—14. 21:1,2. Luke 1:36. 1 Pet. 3:5,6. n 10:23. Rom. 4:20,21. o Rom. 4:19. p Gen. 15:5. 22:4. Ex. 32:13. Deut. 1:10. 28:62. 1 Chr. 27:23. Neh. 9:23. q Gen. 22:17. 32:12. Josh. 11:4. Judg. 7:12. 1 Sam. 12:5. 2 Sam. 17:11. 1 Kings 4:20. Is. 10:22. 48:19. Jer. 33:22. Hos. 1:10. Hab. 1:9. Rom. 4:18. 9:27. Rev. 20:8. r Gen. 25:8. 27:2—4. 48:21. 49:18,28,33. 50:24. s *Gr. according to faith.* s 39. t 27. Gen. 49:10. Num. 24:17. Job 19:25. John 8:56. 12:41. 1 Pet. 1:10—12. u Rom. 4:21. 8:24. 1 John 3:19. *Gr.* x Gen. 23:4. 47:9. 1 Chr. 29:14. Ps. 39:12. 119:19. 1 Pet. 1:17. 2:11. y 16. Rom. 8:23—25. 2 Cor. 4:18. 5:1—7. Phil. 1:23. z Gen. 11:31. 12:10. 24:6—8. 31:18. 32:9—11. a *See on* 14. 12:22. b 2:11. c Gen. 17:7,8. *Ex.* 3:6,15. Is. 41:8—10. Jer. 31:1. Matt. 22:31,32. Mark 12:26,27. Luke 20:37,38. Acts 7:32. d *See on* 10. Matt. 25:34. Luke 12:32.

conclude it impossible; or exclaim against it, as inconsistent with the justice or goodness of God. But Noah had faith, which was in him "a demonstration of things not seen:" he verily believed the word which God had spoken, and that such a deluge would come; he confidently expected that Omnipotence would execute the sentence denounced by infinite justice, and fulfil the word of unfailing veracity: he therefore reverenced with holy awe the majesty of God, and was moved with fear of falling under his displeasure: he was aware that unbelief and disobedience would expose him to future vengeance, as well as involve him in the common calamity; and therefore, he was prepared to employ any means of deliverance, which the Lord should see good to appoint. Accordingly, when directed and commanded to prepare an ark, he did not hesitate to obey in the most entire and unreserved manner: though the labour and expense of building so large a vessel, must have been enormous; and though the undertaking must have exposed him to all kinds of ridicule and obloquy, as he might be sure that the unbelieving world would deride him as a visionary and a fanatic, for so singular a conduct. But "he obeyed in faith!" he ventured all consequences, and exercised the needful self-denial: he waited the Lord's time; and preached, though unsuccessfully, to the men of his generation. (*Notes*, 1 *Pet.* 3:19,20. 2 *Pet.* 2:4—9.) He expected safety in the ark, though Omnipotence alone could secure him, in a vessel constructed as it was, through so tremendous a deluge. Thus he was preserved, and he preserved his family also, from the common destruction of mankind, to re-people the earth; his example and admonitions concurred in "condemning the world," and in showing the justice of God in thus punishing their universal and incorrigible wickedness. (*Notes*, *Is.* 54:6—10,15—17. *Ez.* 14:13—21. *Matt.* 12:41,42. *Rom.* 2:25—29.) By the same faith, he relied on the promise of God concerning the Messiah, and became "heir of the righteousness of faith," and of eternal salvation through him. This may be shown to be an exact representation of the manner in which believers, being warned by God to "flee from the wrath to come," are "moved with fear," take refuge in Christ, part with all for his sake, are often made the instruments of salvation to their families also, "condemn the world, and become heirs of the righteousness of faith." (*Marg. Ref.* c. *Notes*, *Phil.* 3:8—11.)—A Jewish writer introduces Noah from the ark, expostulating with those who were perishing, because excluded. They plead, that they had used various means of securing themselves, in case the deluge should come, though they had declined his invitation to come into the ark: but he silences all their pleas at once, by saying, that they had refused to avail themselves of God's appointed way of preservation; and every other method must be unavailing. "How shall ye escape, if ye neglect so great salvation?" (*Note*, 2:1—4. *Matt.* 24:36—41.)

Warned of God.] Χρηματισθεις. See on *Acts* 11:26. (*Note*, *Acts* 11:25,26.)—*Moved with fear.*] Ευλαβηθεις. *Note*, 5:7.

V. 8—10. (*Notes*, *Gen.* 12:—17:) Next in order of time to the two principal characters of the old world, and to the progenitor of the new world, and even superior to them in eminence, was Abraham the chosen father of Israel, of many nations, of the Messiah, and spiritually of all believers. When he was first selected to be the repository of the promises, "he was called," and commanded, to leave his native country and all its attachments; and to go out into a place, which he was "afterwards to receive for an inheritance," that is, in his posterity. This command was connected with several promises to him and to his seed; by faith he substantiated the blessings hoped for, and was satisfied concerning "the things not seen;" he therefore implicitly obeyed the call of God, and "went forth," not knowing whither he was about to travel. But he was satisfied, that he was following the special guidance of God, under his immediate protection; and he therefore disregarded the objections, persuasions or contempt of those, to whom such a design must have appeared to the last degree visionary and irrational.—By faith in the promise of JEHOVAH, he continued likewise to sojourn as a stranger in that land, which was promised to his posterity, without having any inheritance in it, or even building a house there: but passing his days as a traveller, dwelling in tents, which were easily removed, shifting frequently from one place to another; yet within the land of Canaan, except as he was forced out of it by famine. Thus he spent his life, even after the birth of Isaac, and afterwards of Jacob; who were "the heirs with him of the same promises," and who imitated his example in this manner of life, and in believing obedience to the commandment of God. For he was not desirous of a city in Canaan, or elsewhere: because he expected one of a more excellent nature, which alone has foundations that can never be removed; even the permanent, secure, and blessed city of God, where he displays his glory, and communicates unalloyed felicity: of which He is the Architect. His wisdom and love formed the stupendous plan, and his omnipotence executed it, for the glory of his own name, and the eternal residence of those whom he delights to honour and bless: and what can those magnificent cities be, which proud mortals have erected; compared with that, "the Builder and Maker of" which is the Almighty and everlasting God? Abraham expected Canaan for his posterity, and a mansion in heaven for himself.—If this was the faith of Abraham, Isaac, and Jacob and this their expectation; can we suppose that such of their posterity, as "obtained a good report by faith," did not believe the same truths, and expect the same inheritance? Nay, can we reasonably doubt, whether this was the popular creed, and hope of Israel, through successive generations, to the time of Christ? We cannot: unless we can suppose, that the Sinai covenant, in which national advantages were secured to Israel, on condition of national obedience, could operate, as the fabled waters of Lethe, to make them entirely forget all preceding revelations made to their forefathers, and transmitted to them; and all the obedient confidence, which their forefathers had placed in those revelations. In fact, there is not one age, in the history of Israel, from the origin of the nation, to the termination of the New Testament, of which we have any remaining records; but in these records, the belief of a future state of just retributions, a future judgment, and a state of supreme blessedness to the righteous, may not be clearly discerned, and pointed out. (*Notes*, *Matt.* 22 23—33. *Rom.* 4: *Gal.* 3:)

Builder. (10) Τεχνιτης. *Acts* 19:24—38. *Rev.* 18:22.—*Maker.*] Δημιουργος. Comp. of δημιος, *public*, and εργον *work*. [1] One who performs things which relate to the public. Here only.

V. 11, 12. Sarah was at first unbelieving, when a son was promised to her in her old age; but she afterwards was enabled to rely on the faithfulness and power of God, to perform his word, though contrary to the ordinary course of nature; and, in consequence of this faith, she was supernaturally strengthened to conceive and bear a son. Thus, in answer to the expectation of the faith, both of Abraham and Sarah, there sprang from one father, (who apparently was in this respect even as a dead person, from whom no offspring could have been expected,) such an immense multitude, that they were as "the stars of heaven," or even absolutely innumerable, as the sands on the seashore.—This principally refers to the descendants of Abraham by Isaac and Jacob: but those, descended from him by Ishmael, and the sons of Keturah, and from Isaac by Esau, render the fulfilment of the promises to him, in this respect, still more surprising. (*Notes*, *Gen.* 12:1—3. 15:5,6. 17:15—21 18:9—15. 21:1—7. 22:16—18. 25:1—4. 36: *Is.* 51:1—3. *Ez* 33:24—29. *Rom.* 4. 18—22.)

V. 13—16. Abraham, Sarah, Isaac, and Jacob, persevered in faith, and "the obedience of faith," even to death, and departed expecting the performance of God's promises to

17 By [f]faith Abraham, [g]when he was tried, offered up Isaac: and he that had [h]received the promises [h]offered up his [i]only begotten *son*,

18 [k]Of whom it was said, [k]That in Isaac shall thy seed be called:

19 Accounting that [l]God *was* able to raise *him* up, even from the dead; [m]from whence also he received him in a figure. [*Practical Observations.*]

20 By [n]faith Isaac blessed Jacob and Esau concerning things to come.

21 By [o]faith Jacob, when he was a dying, blessed both the sons of Joseph; [p]and worshipped, *leaning* upon the top of his staff.

22 By [q]faith Joseph, when he died, [r]made mention of the departing of the children of Israel, and gave commandment concerning his bones.

23 By [s]faith Moses, when he was born, was hid three months of his parents, because they saw *he was* a proper child; [t]and they were not afraid of [t]the king's commandment.

24 By faith Moses, [u]when he was come to years refused to be called the son of Pharaoh's daughter;

25 [x]Choosing rather to suffer affliction with [y]the people of God, than to enjoy [z]the pleasures of sin for a season;

26 Esteeming [a]the reproach [‡]of Christ [b]greater riches than the treasures in Egypt: [c]for he had respect unto the recompense of the reward.

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e Gen. 22:1—12. Jam. 2:21—24. f Deut. 6:5. 26:16. 30:20. Josh. 22:5. 1 Kin. 3:14. 11:12. 2 Kin. 6. Prov. 17:3. Dan. 11:35. Zech. 13:9. Mal. 3:2,3. Jam. 1:2—4,12. 5:11. 1 Pet. 1:6,7. 4:12. Rev. 3:10. g 7:6. h 2 Cor. 8:12. i Gen. 22:2,16. John 3:16. * Or, To. k Gen. 17:19. 21:12. Rom. 9:7. l Gen. 22:5. *Heb.* Matt. 9:23. Luke 20:37,38. John 4:17—21. Eph. 3:20. m 11:12. 9:24. Gen. 22:4,13. Rom. 5:14. n Gen. 27:27—41. 28:3. o Gen. 48:13—22. p Gen. 47:31. q Gen. 50:24,25. Ex. 13:19. Josh. 24:32. Acts 7:16. † Or, *remembered.* r Ex. 2:2, &c. Acts 7:20. s 12:6. Ex. 2:2. 56:4. 119:6. Is. 8:12,13. 41:10,14. 51:7,12. Dan. 3:16—18. 6:10. Matt. 10:28. Luke 12:4,5. t Ex. 1:16,22. u Ex. 2:10,11. Acts 7:21—24. x 10:32. Job 36:21. Ps. 84:10. Matt. 5:10—12. 13:21. Acts 7:24,25. 20:23,24. Rom. 5:3. 8:17,18, 35—39. 2 Cor. 5:17. Col. 1:24. 2 Thes. 1:3—6. 2 Tim. 1:8. 2:3—10. 3:11,12. Jam. 1:20. 1 Pet. 1:6,7. 4:12—16. y 4:9. Ps. 47:9. 1 Pet. 2:10. z Job 20:5. 21:11—13. Ps. 73:18—20. Is. 21:4. 47:8,9. Luke 12:19,20. 16:25. Jam. 5:5. Rev. 18:7. a 10:33. 13:13. Ps. 69:7,20. 89:50,51. Is. 51:7. Acts 5:41. 2 Cor. 12:10. ‡ Pet. 1:11. 4:14. ‡ Or, *for Christ.* b Is. 37:16. Jer. 9:23,24. 2 Cor. 6:10. Eph. 1:18. 3:8. Rev. 2:9. 3:18. c *See on* 6. 2:2. 10:35. Ruth 2:12. Prov. 11:18. 23:18. Matt. 5:12. 6:1. 10:41. Luke 14:14.

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them and their posterity. (*Notes, Gen.* 48:49:) For they had not "received the promises," or the things promised; either the inheritance of Canaan, or the coming of the promised Seed, during their lives. (*Note*, 39,40.) They had endured many hardships and trials, without any such peculiar advantages, as might answer to the singular favour which the Lord declared that he bare to them. But they had "seen the promised blessings afar off, and were persuaded," that they would be performed in due season; they "embraced them" by faith, as their portion, and the inheritance of their posterity; and they gave up present advantages for the sake of them, "confessing that they were strangers and pilgrims upon earth." (*Marg. Ref.* x. *Notes, Gen.* 23:3,4. 47:9. 49:18.) Now those who considered themselves, during their whole abode in this world, to be strangers in a foreign land, and travellers through it, plainly declared that they were going home to their native country, the residence of their Father and their most beloved friends, and the place of their permanent abode and enjoyment. Indeed, if weary of this wandering life, they had purposed to return into Mesopotamia, they might have found an opportunity of doing it, and might there have settled among their relations: but this would have been an act of unbelief and disobedience, and a renunciation of the promises. Whereas, by sojourning in a strange land unto death, they declared their supreme desire and hope of a better country than could be found on earth, even of that heavenly inheritance, which Canaan typified. As, therefore, they were willing to renounce all other prospects, to follow God in obedient faith, for the sake of an eternal and invisible inheritance; and, as he had prepared such an inheritance, or permanent, glorious city, for them. (*Note*, 8—10.) so "he was not ashamed," or did not disdain, "to be called their God," their Friend, and their everlasting Portion. Whereas the advantages, which they had on earth from their believing dependence on him, were too transient and little, to answer to so high a relation; seeing these were neither sufficient for their final felicity, nor for the glory of his divine munificence. (*Notes, Gen.* 17:7,8. *Ex.* 3:6. *Jer.* 31: *Matt.* 22:23—33. *Jam.* 2:21—24.)

Were persuaded of them. (13) Πεισθεντες. *Rom.* 8:38. 15:14. 2 *Tim.* 1:5,12.—*Embraced them.*] Ασπασαμενοι. It implies a cordial welcome with joy and affection, as a man embraces a beloved relative, when he meets with him after a long absence.—*They desire.* (16) Ορεγονται. 1 *Tim.* 3:1. 6:10.

V. 17—19. (*Notes, Gen.* 22:1—19. *P. O.*) It was peculiarly to be noted, that in the grand instance, in which Abraham had been tried and proved, how far he would carry his unreserved obedience to the Lord, he had been influenced by the same powerful principle of "faith:" even when, in his determined *purpose*, he had offered up his beloved Isaac as a burnt-offering, in whom God himself had, as it were, laid up the promises: so that he might have thought he was about to render the performance of them impossible, by obeying this hard and mysterious command. But he left this difficulty with God, assured that he was able to restore his son to life, from the ashes to which he was about to reduce his body; though no instance of a resurrection from the dead had hitherto occurred. And in fact he did receive him back, as from the dead; seeing he had for three days lain under the sentence of death.—This, in a most expressive figure, represented the crucifixion and resurrection of Christ, "the Only begotten of the Father," thus delivered for us lost sinners, to bleed and die, and bear the wrath of God for us, by "love which passeth knowledge."—Some indeed explain the last clause, of Isaac's supernatural conception and birth, which, by a figurative manner of speaking, might be called receiving him from the dead: but the other interpretation is far preferable. (*Note, Jam.* 2:21—24.)—*In Isaac*, &c. (18) *Notes, Gen.* 17:19—21. 21:8—12. *Rom.* 9:6—9.

When he was tried. (17) Πειραζομενος. 4:15. *Matt.* 4:3. *Jam.* 1:13,14. *Gen.* 22:1. *Sept.* (*Note, Gen.* 22:1.)—*In a figure.* (19) Εν παραβολη. 9:9. (*Notes, Gen.* 22:3,4,13.)

V. 20. Isaac, as well as Rebekah and Jacob, was highly reprehensible, in the circumstances of the transaction which is here referred to; (*Notes, Gen.* 25:22,23. 27:1—29.) yet he blessed his two sons, in a firm belief that God would fulfil the promises to his posterity. He also spake by the spirit of prophecy; and he most entirely believed, and acquiesced in the discoveries made of the future condition of the posterity of both Jacob and Esau, though his own purposes were thus disannulled. In a firm belief and assured persuasion, that the promises made to Abraham and to himself would be accomplished, (though under an error, the effect of a criminal partiality for Esau, he mistook the heir of these promises,) he blessed Jacob, supposing that it was Esau: but, subsequent events convincing him of his mistake, he confirmed the blessing pronounced on Jacob, which he afterwards more deliberately ratified; (*Notes, Gen.* 25:22,23. 28:3,4.) and he also foretold many important particulars, concerning Esau and his descendants. (*Notes, Gen.* 27:39,40.)

V. 21. Jacob, when his death approached, pronounced a prophetical blessing on each of his twelve sons; but that which respected Ephraim and Manasseh is here especially noted. (*Notes, Gen.* 47:29—31. 48:) God revealed to him his future purpose concerning their posterity, and, in a firm belief of his word, Jacob "blessed them:" and, though weak and infirm, he expressed his confidence in God, and his gratitude to him, by worshipping him, "leaning on the top of his staff." Thus the Septuagint render the words which, in our version, are translated "the bed's head;" and the variation is immaterial. The same word, by changing merely the vowel points, will bear either signification.—'We have here a lively example of that *substance*, (*Note*, 1) which was before commemorated. Jacob, dying a stranger in Egypt, distributes the kingdoms of the Canaanites to his twelve sons, in no other manner, than he would have done, had he reigned in peace at Jerusalem. But how true and solid this "faith, the substance of things hoped for," was, appeared by this, that after many years, the whole concern being committed to the lot, than which nothing seems more fortuitous, the event confirmed Jacob's testament.' *Beza.*—This learned divine here includes the blessing which Jacob pronounced on all his sons, as well as that on Joseph, with Manasseh and Ephraim. (*Notes, Gen.* 49:)

V. 22. (*Notes, Gen.* 50:24—26. *Acts* 7:15,16.) Joseph, though lord of all the land of Egypt, yet, believing the word and promise of God, concerning the posterity of Abraham, expressed his confident expectation, that they would be performed, in the removal of the Israelites to Canaan: and he ordered his bones to be carried along with them; both as an expression of his faith, and to show that he desired to have his lot, after death, with the people of God, and not with the Egyptians.

V. 23. The parents of Moses also acted from the same powerful principle of faith in the word and promises of God. When that eminent deliverer and lawgiver of Israel was born, they concealed him three months, from those who were appointed by Pharaoh to destroy the male children: for they perceived something uncommon in his appearance, which was supposed to indicate his future eminence. (*Note, Acts* 7:17—29.) By faith they relied on the promised care and protection of God: and so they "were not terrified by the king's commandment," but preserved the life of their son at the peril of their own. And they acted from the same kind of faith, when they trusted Moses to the care of Providence, in an ark of bulrushes; which believing expectation was answered in his preservation by Pharaoh's daughter, and his education in the court of Egypt, to be the deliverer of Israel. (*Notes, Ex.* 2:1—10.)

V. 24—26. In like manner, when Moses was grown up, even to the age of forty years, and was become very eminent among the Egyptians; (*Note, Acts* 7:17—29.) he "refused" any longer "to be called the son of Pharaoh's daughter," though tradition reports, and Josephus states, that he was considered as heir of that prosperous kingdom. But,

27 By faith [d]he forsook Egypt, [e]not fearing the wrath of the king: for he [f]endured, [g]as seeing him who is invisible.

28 Through faith [h]he kept the passover, and [i]the sprinkling of blood, lest he that destroyed the first-born should touch them.

29 By faith [k]they passed through the Red Sea as by dry *land:* which the Egyptians assaying to do were drowned.

30 By faith [l]the walls of Jericho fell down, after they were compassed about seven days.

31 By faith [m]the harlot Rahab perished not with them that [n]believed not, when she had received the spies with peace. [*Practical Observations.*]

32 And [o]what shall I more say? for [p]the time would fail me to tell of [q]Gideon, and *of* [r]Barak, and *of* [s]Samson, and *of* [t]Jephthae, *of* [u]David also, and [v]Samuel, and *of* [x]the prophets:

33 Who [y]through faith subdued kingdoms, [z]wrought righteousness, [a]obtained promises, [b]stopped the mouths of lions,

34 [c]Quenched the violence of fire, [d]escaped

d Ex. 10:28,29. 11:8. 12:31, &c. 13:17—21. e Ex. 2:14,15. 4:19. 14:10—13. f 6: 15 10:32. 12:3. Matt. 10:22. 24:13. Mark 4:17. 13:13. 1 Cor. 13:7. Jam. 5:11. g 1,13. 12:2. Ps. 16:8. Acts 2:25. 2 Cor. 4:18. 1 Tim. 6:16. l Pet. 1:8. h Ex. 12:3—14,21—30. i 9:19. 12:24. Ex. 12:7,13,23. 1 Pet. 1:2. k Ex. 14:13—31. 15:1—21. Josh. 2:10. Neh. 9:11. Ps. 66:6. 78:13. 106:9—11. 114:1—5. 136:13—15. Is. 11:15,16. 51:9,10. 63:11—15. Hab. 3:8—10. l Josh. 6:3—20. 2 Cor. 10: 4,5. m Josh. 2:1—22. 6:22—25. Matt. 1:1,5. Jam. 2:25. * Or, *were disobedient. See on* 3:18. 1 Pet. 2:8. 3:20. n Rom. 3:5. 4:1. 6:1. 7:7. o John 21:25. p Judg. 6:—8: *Gideon.* 1 Sam. 12:11. *Jerubbaal.* q Judg. 4: 5: r Judg. 13:—16: s Judg. 11: 12:1—7. *Jephthah.* t 1 Sam. 16:1,13. 17: &c. Acts 2:29—31. 13:22,36. u 1 Sam. 1:20. 2:11,18. 3:—12: 28:3, &c. Ps. 99:6. Jer. 15:1. Acts 3:24. 13:20. x Matt. 5:12. Luke 13:28. 16:31. Acts 10:43. Jam. 5:10. 1 Pet. 1:10—12. 2 Pet. 1:21. 3:2. y Josh. 6:—13: 2 Sam. 5:4—25. 8:1—14. Ps. 18:32—34. 44:2—6. 144:1,2,10. z *See on* 4—8,17. a *See on* 6:12—15. 10:36. b Judg. 14:5,6. 1 Sam. 17:33—36. Ps. 91:13. Dan. 6:20—23. 2 Tim. 4:17. 1 Pet. 5:8. c Ps. 66:12. Is. 43:2. Dan. 3:19—28. 1 Pet 4:12. d 2 Sam. 21:16,17. 2 Kings 6:16—18,32. Job 5:20. Ps. 144:10. Jer. 26:24.

believing the testimony and promises of God concerning Israel, and especially that respecting the Messiah; he would not take his lot among the Egyptians, for the sake of temporal advantages, however great. On the contrary, seeing "the people of God" under the most cruel bondage, and in the most abject condition, he openly avowed himself to be one of them; choosing rather to suffer the most distressing affliction and injuries along with them, and to share the blessings promised to them, than to enjoy all the temporary pleasures, which his high station could have procured him, in the ways of sin and ungodliness. He likewise esteemed "the reproach" cast on Israel, for their expectations of a glorious Redeemer to arise from among them, under whose special care they professed themselves to be; as well as the disgrace of their enslaved condition, to be more valuable than all the immense treasures and revenues of Egypt; so that he renounced the latter, that he might partake of the former. For "he had respect unto the recompense of the reward;" even the gracious and abundant compensation, which Christ confers on all those who are "reproached for his sake." In consequence of this believing choice and purpose, he renounced all his prospects and indulgences in Egypt; and became a refugee, or a stranger, and a humble laborious shepherd, in Midian for forty years. (*Notes, Ex.* 2:11—25.)—'Esteeming the scoffs, cast on the Israelites, for expecting the Christ to arise from among them, in whom all the nations of the earth should be blessed, "greater riches than the treasures of Egypt."' *Macknight.* (*Notes,* 13:9—14. 1 *Cor.* 10:6—10.) '"The recompense of the reward," here mentioned, could not be *temporal;* for Moses came not into the land of Canaan: nor could he expect any greater blessing in that kind, than he might have had in Egypt. He therefore must have had respect to some spiritual and heavenly recompense.' *Whithy.*

Come to years. (24) Μεγας γενομενος, *become great.* His authority and consequence in Egypt, as well as his time of life, seems intended.—*To suffer affliction with,* &c. (25) Συγκακουχεισθαι. Here only. 'To share the cruel usage of Israel.'—*For a season.*] Προσκαιρον. *Matt.* 13:21. *Mark* 4:17. 2 *Cor.* 4:18.

V. 27. Moses evidently "feared," when he forsook Egypt the first time: (*Note, Ex.* 2:13—15.) but this relates to his leaving that kingdom the second time, when he led forth the tribes of Israel. He was then strengthened in faith, to disregard the wrath and power of king Pharaoh: he denounced the death of the first-born, left the tyrant's presence, as one who bade defiance to his menaces, and marched out of Egypt with great intrepidity; though he was fully aware, that Pharaoh, with his army, would pursue him. And when that actually took place, he boldly said to the affrighted Israelites, "Fear not, stand still, and see the salvation of the LORD.—The LORD shall fight for you, and ye shall hold your peace." (*Notes, Ex.* 9:13—18,33. 10:16,17,29. 11:4—8. 12:29—39. 14: 1—14.) For "he endured" most constantly, in delivering his messages, and in this emergency, though he had no visible protection against the vengeance of Pharaoh; because, by "faith, as the evidence of things not seen," he saw the invisible God as his almighty Defender, and rested assured that he was with him, to take care of and deliver him. (*Notes,* 2 *Cor.* 4:13—18. 1 *Tim.* 6:13—16.)

V. 28. By the same efficacious faith, Moses foresaw the destruction of the first-born in Egypt, and expected the exemption of Israel from that calamity in the way which the Lord prescribed unto him. He therefore influenced the people to keep the Passover, with "the sprinkling of the blood" upon the door-posts, and the other significant ceremonies: lest the destroying angel should enter their houses also. In this manner they were preserved, and this made way for their deliverance out of bondage.—The whole of this institution has been shown to be not only a memorial of Israel's deliverance, but a typical prefiguration of our salvation by the death of Christ, and by faith in his blood. (*Notes, Ex.* 12: 3—27. *Matt.* 26:26—28. 1 *Cor.* 5:6—8.)

V. 29. Moses, Aaron, Joshua, Caleb, and others, truly believed; and the rest of the nation, by the exhortations of Moses, were excited to a confidence in JEHOVAH'S power and favour, for present deliverance from Pharaoh. But it was chiefly by the faith of Moses, their leader, that the Israelites passed safely through the Red Sea: even as Noah's family were preserved in the ark, by means of his faith; though it does not appear that they were all true believers. (*Note,* 7.) Israel was the visible church of God, and the type of the whole multitude, who by faith passed through trials and death unhurt: but the Egyptians represented the enemies of God and of his people; and, copying Pharaoh's pride and presumption, they ventured to pursue the Israelites into the sea, and so perished; as all the enemies of the Lord will do at death, which delivers all believers from their enmity and rage. This does not authorize us to suppose, that any of those, here mentioned *by name,* were destitute of justifying faith; as some have inferred from the subsequent unbelief of many, who passed safely through the Red Sea. (*Notes, Ex.* 14:10—31. 15:1—18. *Ps.* 106:12—14.)

Red.] Ερυθραν. *Acts* 7:36.—*Ex.* 15:4. *Sept.*

V. 30. (*Notes, Josh.* 6:) Joshua, and many of the Israelites, believing the promise of God, that he would deliver Jericho into their hands, obeyed his command, and induced their brethren to do the same, in respect of the extraordinary means used for that purpose. They expected God to perform his word; and they observed his directions, in marching round the city, and blowing the trumpets for seven days: and in this manner the walls fell down at the appointed time, and afforded them a safe and easy victory. The same principle would lead them to embrace the promises concerning the Messiah, and salvation by him: but in collective bodies, there has always subsisted the difference between real believers, and professors of faith, who concurred with them in the same external services.—'As the land of Canaan belonged to the Israelites, by a grant from "God, the Possessor of heaven and earth;" it was proper that the first city, which resisted them, should be taken in such a manner as to demonstrate the truth of their title.—Thus were ... all the Canaanites made to know the supremacy and power of the God of Israel, and how vain it was to make any resistance.' *Macknight.* (*Note,* 2 *Cor.* 10:1—6.)

V. 31. Even Rahab the harlot, hearing that God had denounced the destruction of the Canaanites, and that he had promised manifold blessings to Israel, by faith renounced her connexion with the enemies of God, and sought admission among his people. At the hazard of her life, she entertained, peaceably and as friends, the spies of Israel; and, assured that Jericho would be taken by the Israelites, she stipulated for her own life and that of her relations, as if that event had already taken place. Thus she escaped the destruction of her unbelieving citizens, who persisted in their enmity to God and to Israel.—Doubtless she embraced the promises concerning the Messiah and spiritual salvation, in the same obedient manner, when she was made acquainted with them: and thus she was incorporated among the Israelites, and became an ancestor of Christ.—But the fruits and the infirmities of her faith have already been fully considered. (*Marg. Ref.* m. *Notes, Josh.* 2:1—21. *P. O. Notes,* 6:17—19,22—25. *Jam.* 2:25,26.)

Believed not.] Απειθησασι. "Were disobedient." *Marg* 3:18. *John* 3:36. *Rom.* 11:30. 15:31. 1 *Pet.* 2:7.

V. 32—34. The history of the eminent persons, here mentioned in general terms, has already been considered. It would have exceeded proper bounds, for the apostle to speak particularly concerning each of them, and of all who might have been adduced as examples in this argument. These, who are mentioned, are not placed in the order of time in which they lived, but as they occurred to the apostle's mind: and the whole succession of the prophets are mentioned at once. By faith, crediting the testimony of God, and substantiating his promises, some of them, namely, Joshua and David, subdued the nations of Canaan and the neighbouring kingdoms, as the servants of God in the cause of Israel. (*Notes, Josh.* 6:—11: 2 *Sam.* 5:6—25. 8: 10:) Barak, Gideon, Jephthah, and Samson, had wrought wonderful deliverances for their people, in dependence on the power, and obedience to the commands of God. (*Notes, Judg.* 6:—8: 11: 13:—16:) Others performed most eminent obedience to his commandments, or executed justice and reformed the nation; and they waited for and obtained most remarkable accomplishments of the divine promises, to them and their people. Some had

the edge of the sword, [e]out of weakness were made strong, waxed valiant in fight, [f]turned to flight the armies of the aliens.

35 [g]Women received their dead raised to life again: and others were [h]tortured, not accepting deliverance; [i]that they might obtain a better resurrection:

36 And others had trial of *cruel* [k]mockings [l]and scourgings, yea, moreover of [m]bonds and imprisonment:

37 They were [n]stoned, they were sawn asunder, were tempted, [o]were slain with the sword: they wandered about [p]in sheep-skins, and goat-skins; [q]being destitute, afflicted, tormented;

e Judg. 7:19—25. 8:4—10. 15:14—20. 16:19—30. 2 Cor. 12:9,10. f 1 Sam. 14:13, &c. 17:51,52. 2 Sam. 8:1, &c. 2 Chr. 14:11—14. 16:1—9. 20:6—25. 32:20—22. g 1 Kings 17:22—24. 2 Kings 4:27—37. Luke 7:12—16. John 11:40—45. Acts 9:41. h Acts 22:24,29. i Matt. 22:30. Mark 12:25. Luke 14:14. 20:36. John 5:29. Acts 23:6. 24:15. 1 Cor. 15:54. Phil. 3:11. k Judg. 16:25. 2 Kings 2:23. 2 Chr. 30:10. 36:16. Jer. 20:7. Matt. 20:19. Mark 10:34. Luke 18:32. 23:11,36. 1 Kings 22:24. Jer. 20:2. 37:15. Matt. 21:35. 23:34. 27:26. Acts 5:40. 16:22,23. 2 Cor. 11:24,25. m 10:34. Gen. 39:20. 1 Kings 22:27. 2 Chr. 16:10. Ps. 105:17,18. Jer. 29:26. 32:2,3,8. 36:5. 37:15—21. 38:6—13,28. 39:15. Lam. 3:52—55. Acts 4:3. 5:18. 8:3. 12:4, &c. 16:24, &c. 21:33. 24:27. 2 Cor. 11:23. Eph. 3:1. 4:1. 2 Tim. 1:16. 2:9. Rev. 2:10. n 1 Kings 21:10,13—15. 2 Chr. 24:21. Matt. 21:35. 23:37. Luke 13:34. John 10:31—33. Acts 7:58,59. 14:19. 2 Cor. 11:25. o 1 Sam. 22:17—19. 1 Kings 18:4,13. 19:1,10,14. Jer. 2:30. 26:23. Lam. 4:13,14. Matt. 23:35—37. Luke 11:51—54. Acts 7:52. 12:2,3. p 2 Kings 1:8. Matt. 3:4. Rev. 11:3. q 12: 1—3. Zech. 13:9. Matt. 9:20. 1 Cor. 4:9—13. 2 Cor. 11:23—27. 12:10. Jam. 5: 10,11.

even, in the exercise of faith in God, been enabled to stop the mouths of lions. Samson and David slew each of them a lion. (*Notes*, *Judg.* 14: 1 *Sam.* 17:34—37.) Daniel the prophet spent the night in a den of hungry lions. (*Notes*, *Dan.* 6:) Others quenched the violence of fire. (*Notes*, *Dan.* 3:) Elijah was repeatedly delivered from the persecuting rage of Ahab, Jezebel, and Ahaziah; Micaiah from that of Ahab; Elisha from the sword of the kings of Israel and Syria; and Jeremiah from that of Jehoiakim, and Zedekiah's princes. (*Notes*, 1 *Kings* 17: 18: 19: 22: 2 *Kings* 1:—4: *Jer.* 26: 38:8—13.) Hezekiah and others were miraculously recovered from sickness; and Hezekiah's kingdom was restored, from the utmost debility to a very flourishing condition, in answer to his confidence in God. Many instances occur in the history of Israel, of those who waxed valiant in fight, and turned to flight the armies of the aliens; or, "laid prostrate their camps." (1 *Sam.* 11:11. 17:53. 2 *Kings* 7:) Yet it has generally been supposed, that there is a peculiar reference to the successes of Judas Maccabeus and his brethren, against the forces of Antiochus Epiphanes; when from feeble beginnings they arrived at great power, and defeated all that persecutor's devices, by faith in the promises and protection of the Lord.—While we make a decided difference between the word of God and all other writings; there seems no impropriety in supposing that the apostle had these events in his view, on this occasion: as the historical facts respecting the persecutions of Antiochus and the victories of the Maccabees, were well known among the Hebrews; and really formed an illustrious example of the efficacy and nature of faith.

V. 35—38. Through the same powerful principle of faith, as exercised by the prophets, and the other persons concerned, women had received their dead children raised to life again. (*Notes*, 1 *Kings* 17:17—24. 2 *Kings* 4:13—37.) Others were tortured with all the horrid ingenuity which their cruel persecutors could exercise; and yet refused to "accept of deliverance" from their agonies, when offered them, on condition that they would commit idolatry. They rather chose to expire in their torture, than to purchase life on such terms: because by faith they expected "a *better* resurrection," even a resurrection to eternal life; which was far better than being restored from the jaws of death, and living a while longer in this world; and even far better than the resurrections to temporal life before mentioned. This is supposed to refer to the tortures and death of a woman and her seven sons, as recorded in the history of the Maccabees. (2 *Mac.* 7:)—This is a most decisive testimony of the sacred writer, that his countrymen expected a resurrection to eternal life, and that the word of God warranted that expectation.—Others in different ages had been tried by "cruel mockings," and every kind of indignity and derision; with ignominious and painful scourgings, and with lingering sufferings in bonds and imprisonment: yet by faith they cleaved to God and their duty, amidst all that could be inflicted on them. Thus Micaiah, Jeremiah, and many others had been abused. (*Notes*, 1 *Kings* 22:9,26,27. *Jer.* 20: 26:10—24. 37: 38:) Moreover, several had been stoned to death; and some had even been cruelly sawn asunder, as tradition reported that Isaiah had been. (*Notes*, 2 *Kings* 21:16. *Is.* 1:1.) Others had been tempted with the most complicated sufferings, and with conditional offers of deliverance, to sin against God. Some were slain at once with the sword; whilst others were driven from their habitations, to wander as vagabonds, covered with undressed skins instead of suitable raiment; and to inhabit mountains, deserts, dens, and caves, instead of commodious houses; being destitute of friends, afflicted by complicated distresses, and most cruelly tortured, when they fell into the hands of their persecutors. Yet they still trusted in God, and obeyed him, with unremitting patience and constancy, in a realizing belief of his promises of support, comfort, and eternal salvation, and an unwavering confidence in them. Of these excellent persons "the world" which used them with such contempt and cruelty, "was not worthy;" and therefore they were soon removed, in mercy to them, and in judgment to their enemies. The cases of David, Elijah, and many others, recorded in Scripture, may be alluded to: but doubtless many others occurred, during the persecuting reigns of the kings of Judah and Israel, of which particular accounts have not reached us; though some records or traditions concerning them might be extant among the Hebrews when the apostle wrote. (*Marg. Ref.* p—s.)

Tortured. (35) Ετυμπανισθησαν. Here only. From τυμπανον, *a drum.* Probably they were killed by being stretched out, and beaten with staves as a drum by drumsticks.—Cruel *mockings.* (36) Εμπαιγμων. Here only. Εμπαιζω, *Luke* 14:29. 18:32. 23:11.—*Sawn asunder.* (37) Επριοθησαν. Here only. *Notes*, *Acts* 5:33—39.—*Sheepskins.*] Μηλωταις. Here only. 1 *Kings* 19:19. 2 *Kings* 2: 13,14. *Sept.*—*Caves.* (38) Οπαις. *Jam.* 3:11.

V. 39, 40. All the persons above enumerated had "obtained a good report" in the church, and most of them had been mentioned with honour in the word of God, though the world abhorred and execrated them: but "faith" was that peculiarity by which they were distinguished from other men, both in respect of acceptance with God, and as the powerful principle of their zealous obedience, their patient sufferings, or their remarkable exploits and deliverances. Yet "they received not the promise," which their faith especially embraced; they did not live to see the accomplishment of the promise concerning the Messiah, "in whom all nations should be blessed," which was the grand promise made to Abraham; though they were saved by the anticipated efficacy of his sacrifice. For God, in his wise and righteous sovereignty, had reserved some better thing for his church under the Christian dispensation; (*Notes*, *Matt.* 13:16,17. *Luke* 10:23, 24.) that these ancient believers might not be complete, in their salvation and felicity, except in and by Jesus Christ, and by sharing those benefits which were at length more openly revealed to his people: that so the whole church, by union with Christ, might be perfected in one body, and not in separate divisions; though the members of it had been scattered, as it were, through all the ages and nations of the earth. (*Eph.* 1:10.)—Various interpretations have been given of this passage. Some suppose that *the promise* was that of "the better country," which the patriarchs desired; (*Note*, 13—16.) but unto which they were not admitted, nor will be admitted, till the whole multitude of heirs shall be collected together at the end of the world. Others perceiving that this interpretation is contrary to the general current of Scripture, which uniformly declares, that the "righteous entereth into rest;" that "it is better to depart to be with Christ;" and that "when absent from the body believers are present with the Lord;" "blessed *are* the dead, who die in the Lord, &c." confine the meaning almost wholly to deliverance from persecution!—But was not the promise of a Redeemer, from the first fall of Adam, the grand promise to fallen man? (*Notes*, *Gen.* 3:14,15. 12:1—3. 49:10.) This "promise" the patriarchs *received*, and cordially embraced in faith; (17) but they did not live to obtain the thing promised. They were indeed saved by faith in a Redeemer, who was to come; but without those events, which the apostles testified as already past, their pardon and acceptance could not be ratified, or their salvation perfected. (*Note*, 1 *Pet.* 1:10—12.) Thus the Old Testament believers could not be perfected, except by communion with the New Testament church, in the promised Saviour, and his righteousness, atonement, and intercession. (*Marg. Ref. Notes*, 7:26—28. 10:3,4. *Rom.* 3:21—26.)

Received not. (39) Ουκ εκομισαντο. 10:36. 1 *Pet.* 1:9.—"They carried not away," as the victor in the public games did his prize.—*Be made perfect.* (40) Τελειωθωσι. 2:10. 5:9. 7:19. 9:9. 10:1.

PRACTICAL OBSERVATIONS.

V. 1—7. The wisdom and goodness of God are peculiarly manifested in the appointment of "faith," to be both the recipient of Christ for justification, and the efficacious principle of our obedience: and, in neither case, will any thing avail, but that faith which gives the soul, as it were, an appropriating hold of "things hoped for," and an internal demonstration of "things not seen."—As men easily remove, and raise to a great height, immense bodies, by means of proper engines, which could not otherwise be done at all; so faith exercised on the promises, truth, power, and perfections of God, would enable a feeble sinner to remove a mountain, if that were necessary for his safety and advantage. (*Notes*, *Matt.* 21:21,22. *Mark* 11:22—26.) Without this, no man, since Adam's fall, has "obtained a good report," or done any real and acceptable "good works," according to the standard of the sacred word. Indeed, in all respects, the worthies of the church are very different from the admired characters of the world.—We know nothing to good purpose, concerning the perfections or works of God; or the eternal state, except by this "evidence of things not seen:" men's reasonings produce amusing speculations; but "the sure testimony of God," received by faith brings satisfaction to the soul. While we

38 (Of [r]whom the world was not worthy:) they [s]wandered in deserts, and *in* mountains, and *in* dens and caves of the earth.

39 And these all, [t]having obtained a good repor[t] through faith, received not the promise.

40 God having [u]provided some [v]better thing for us, that [x]they without us should not be made perfect

1 Kings 14:12,13. 2 Kings 23:25—29. Is. 57:1. s 1 Sam. 22:1. 23:15,19,23. 24:1—3. 26:1. 1 Kings 17:3. 18:4,13. 19:9. Ps. 142: *title*. t *See on* 2,13. Luke 10:23,24. 1 Pet. 1:12. u Or, *foreseen*. v 7:19,22. 8:6. 9:23. 12:24. x 9:8—15. 10:11—14. Rom. 3:25,26.

credit his account of the creation; we learn to adore and obey the Creator, with humble, thankful, and admiring hearts; which philosophers, in general, with a few honourable exceptions, ancient and modern, have scarcely appeared to do: and those few were led to do it, not by philosophy, but by believing the word of God.—Faith, indeed, receives the testimony of God concerning his creating and providential wisdom, power, and goodness; yet his truths and promises, respecting redemption, constitute its peculiar province. Believing his testimony concerning the future judgment and the eternal world; and even more than believing that we are sinners exposed to condemnation, and deserving of it, according to the tenor of his righteous law; we gladly receive the truth, concerning salvation by grace, through the atoning blood of the divine Saviour: and wait on him for pardon and every blessing, as "his gift through Jesus Christ." (*Notes*, *Rom.* 6:21—23. 1 *John* 5:11,12.) Thus we are enabled "by faith" to plead a far more excellent sacrifice, and to present more acceptable worship, than any Pharisee or infidel can offer unto God, according to the vain devices of a proud impenitent heart: we obtain the "testimony of God," in his word, and by his Spirit, that our persons and services are accepted with him: and, however we may be persecuted, or driven out of the world, our felicity will be sure; and we shall long to declare to all around us, and to leave it upon record for those who shall come after, that this is the only way to heaven, and that we are exceedingly thankful for having been taught to walk in it. (*Notes*, 1 *John* 5:19—21.) It would be madness for us to expect to escape the pangs of death, as Enoch and Elijah did; but we may hope to be with God, when no longer found on earth: as having "pleased him" by coming in faith to his mercy-seat, desiring his favour as our portion, and not only believing that "he is," but that he is the gracious "Rewarder," even of sinners, "who diligently seek him;" for "without this faith it is impossible to please God."—If we possess this "evidence of things not seen," we shall hear, with great interest, the warnings of the oracles of God, concerning the future and eternal misery of the ungodly; we shall reverence the denunciation which unbelievers deride, object to, or blaspheme; we shall be "moved with fear to flee from the wrath to come;" we shall be encouraged in hope to make Christ our Refuge, and to leave all other things as comparatively worthless, to seek admission into this ark. Thus we shall be safe, during the troubles of life, the terrors of death, and the solemnities of judgment, when "the wicked shall be turned into hell, even all the people that forget God:" and we may, in the mean time, hope to be the instruments of saving our beloved children and relatives also. But then we must be contented to bear the reproach of singularity, enthusiasm, or hypocrisy; we must be unfashionable; and the world will condemn us, if our profession and behaviour "condemn the world:" (*Note*, *John* 7:3—10.) and this will certainly be the case, if we "become heirs of the righteousness which is by faith." We may, however, by faith foresee the time when our revilers will wish, but wish in vain, that they were with us in the despised ark.

V. 8—19. That is not justifying faith which does not obey the command, as well as rely on the promise of God. We too are called to leave many of our worldly connexions, interests, and comforts, to go in quest of a future inheritance; and if heirs of Abraham's faith we shall "obey," and "go forth not knowing" "what things may befall us," or whither the Lord may lead us; we shall wait in the way of duty for the performance of his promises; we shall not take up our rest in the world, or be satisfied with its most splendid accommodations; but we shall "seek for a city which hath foundations," whose Architect and Founder is the LORD of hosts. Indeed, our faith will not be always alike vigorous and efficacious; and its waverings will show that we are not saved *for* it, though *by* it: yet, upon recollection, "judging him faithful, who hath promised," we shall be strengthened to expect the blessing, in defiance of apparent difficulties and supposed impossibilities; and thus shall be enabled to perform whatever is connected with obtaining the promises. If indeed we professed to seek a portion in the world, the advantages of religion might appear dubious: but we avow ourselves to be "strangers" in a foreign land, and on our pilgrimage to our desired home, where "our treasure and our hearts already are." We have not yet received the blessings, but we "see them afar off, embrace them, and wait in hope" for the accomplishment of the promises: and we profess to be satisfied with the life of a sojourner and a pilgrim, and to wait till after death for our felicity. If, like apostates, we were minded to "return to the country whence we came out;" we might "find an opportunity" of doing it, perhaps with some secular advantage: but faith shows us that it is devoted to destruction, with all those who choose their inheritance in it. We therefore "desire a better country, that is, a heavenly;" and as God has prepared everlasting mansions for us, in the city of his special abode, in which he will make us most blessed for evermore; so his glory in our salvation, and our wisdom in choosing him for our Portion, will be most manifest in the event, whatever present appearances may be. This faith "endures to the end;" we must live by it and die in it; and then have its expectations answered, and far exceeded. Whilst we live, our faith must be repeatedly and sharply tried, that we may be distinguished from mere professors of Christianity; but we may expect that we shall be strengthened in proportion to the trial: nor can we reasonably doubt of the power of faith, to produce the most unreserved obedience, when we remember that by this principle "Abraham, when tried, offered his beloved Isaac" as a burnt-offering at God's command; and trusted in him to perform all those promises, which his obedience seemed about for ever to render vain, and their fulfilment impossible. Let us then inquire how far our faith has produced similar obedience, when we have been called to acts of inferior self-denial, or to make inferior sacrifices to our duty: and whether we have given up what was called for, in an unreserved confidence that the Lord would make up all our losses, and even bless us by means of the most afflictive dispensations. For, as "He spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things?" And what should we deem too valuable to give up, at the call of such a merciful and bounteous Benefactor?

V. 20—31. While we desire, in faith, to "bless our children" and worship God during life, and at the approach of death, and afterwards to have our lot with his people in the heavenly Canaan; and while we attend to every relative duty, trusting in the Lord, and "not fearing the wrath" of man: let us particularly note the effects of the faith of Moses: and ask ourselves, whether we have been influenced to a similar judgment, choice, and experience. Have we, "by faith," learned to prefer the sanctified "affliction of the people of God," to "the enjoyment of the pleasures of sin for a season?" Do we deem it an honour and a privilege to be "reproached for the sake of Christ;" and to prefer loss in his cause, to the riches of this evil world; having "respect to the great reward" promised to those who are thus distinguished? All believers are not called to make the same sacrifices, or to endure the same trials, "for righteousness' sake;" nor have all the same measure of faith: yet without some experience and consciousness of this kind, we are not warranted to conclude that we are of Moses's religion: for a common walking-stick more resembles Aaron's fruitful rod, than the faith of many modern professors of evangelical truth does the self-denying faith of Moses or of Abraham.—But the subject is absolutely inexhaustible: we must by faith "overcome" the fear of man, as well as the love of the world; we must endure all sufferings, and venture all consequences, in the way of duty, "as seeing Him who is invisible." In all things our faith must respect the true paschal "Lamb, and the sprinkling of his blood," for deliverance from the destruction of the wicked; and we must conscientiously observe his ordinances, as means of grace to our souls. Then, by faith we may pass, at God's command, through seas of tribulation, and scenes of temptation or danger, during life and at death; in which all unbelievers must sink and perish for ever.—By faith we must implicitly use every means, however unlikely, which God prescribes in order to our obtaining the promises; trusting in him alone to render them effectual: nor will any perish with the enemies of God, who believe his word, and show it by love to his people; whatever former crimes they have committed, or in whatever situation they may be found.

V. 32—40. "Faith" will enable a man to serve God, and his generation, in whatever way he may be employed, whether in governing or reforming nations, or defending them, by crushing the power of iniquitous assailants; or in preaching the gospel, and boldly testifying against the crimes of the most mighty and implacable of its opposers; or by "working righteousness," and obtaining promises in a more obscure station. It will influence a man to such prompt obedience, disinterested diligence, and warranted expectation, as will ensure all needful success in his undertakings. It will also prepare him for facing any dangers: and though we do not now expect to "stop the mouths of lions," or to "quench the violence of the fire;" yet we are authorized to look for proportionable supports and consolations, if called to end our pilgrimage by the hand of violence. But we are chiefly concerned in the spiritual warfare: and in this, "by faith, we shall out of weakness be made strong, wax valiant in fight, and put to flight the armies of the aliens."—Though we do not hope to have "our dead restored again to life" in this world; yet faith will mingle joy with our tears over them; and teach us to "refuse deliverance" from suffering by sin, whilst we hope for "the better resurrection" which God has promised to his people. "Trials of cruel mockings" we may expect, even in these favoured days; though hitherto ex

CHAPTER XII.

Exhortations to constancy, patience, and diligence, deduced from the abundant testimony of former believers, from the example of Christ, and from the loving intent and salutary effect of the Lord's corrections, 1—13; to peace and holiness, and to jealous watchfulness over ourselves, and each other, enforced by the case of Esau, 14—17; to an obedient reception of the gospel, and reverential worship of God, from the superior excellency of the Christian dispensation, and the proportionably greater guilt and danger of neglecting it, 18—29.

WHEREFORE, [a]seeing we also are compassed about with so great [b]a cloud [c]of witnesses, [d]let us lay aside every weight, and the sin which doth so easily beset *us*, [e]and let us run [g]with patience the race that is set before us,

2 [h]Looking unto Jesus [i]the [k]Author and [k]Finisher of *our* faith; who, [l]for the joy that was set before him, [m]endured the cross, [n]despising the shame, [o]and is set down at the right hand of the throne of God.

3 For [p]consider him that endured such [q]contradiction of sinners against himself, lest ye be wearied and faint in your minds.

4 Ye have not yet resisted unto blood, striving against sin.

5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

9 Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

10 For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.

11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

12 Wherefore lift up the hands which hang down, and the feeble knees;

13 And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

14 Follow peace with all *men*, and holiness, without which no man shall see the Lord:

15 Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled;

16 Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

17 For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

18 For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

19 And the sound of a trumpet, and the voice of words; which voice they that heard entreated that the word should not be spoken to them any more:

20 (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:

21 And so terrible was the sight, *that* Moses said, I exceedingly fear and quake:)

22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel.

25 See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more *shall not* we *escape*, if we turn away from him that speaketh from heaven:

26 Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

27 And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

28 Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:

29 For our God *is* a consuming fire.

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a 11.2—38. b Is. 60.8. Ez. 38.9,16. c Luke 16.28. John 3.32 4.39,41. 1 Pet. 5.12. Rev. 22.16. d Matt. 10.37,38. Luke 8.14. 9.59—62. 12.15. 14.26—33. 18.22—25. 21.34. Rom. 13.11—14. 2 Cor. 7.1. Eph. 4.22—24. Col. 3.5—8. 1 Tim. 6.9,10. 2 Tim. 2.4. 1 Pet. 2.1. 4.2. 1 John 2.15,16. e 10.35—39. Ps. 18.33. f 1 Cor. 9.24—27. Gal. 5.7. Phil. 2.16. 3.10—14. 2 Tim. 4.7. g 6.15. 10.36. Matt. 10.22. 24.13. Luke 8.15. Rom. 2.7. 5.3—5. 8.24,25. 12.12. Jam. 1.3. 5.7—11. 2 Pet. 1.6. Rev. 1.9. 3.10. 13.10. h 3.9,28. Is. 8.17. 31.1. 45.22. Mic. 7.7. Zech. 12.10. John 1.29. 6.40. 8.56. Phil 3.20. 2 Tim. 4.8. Tit. 2.13. 1 John 1.1—3. Jude 21. i Mark 9.24. Luke 17.5. Rev. 1.8,11,17. 2.8. * Or, *Beginner*. 2.10. Acts 5.31. *Gr.* k 7.19. 10.14. *Gr.* Ps. 138.8. 1 Cor. 1.7,8. Phil. 1.6. l 2.7—9. 5.9. Ps. 16.9—11. Is. 49.6. 53.10—12. Luke 24.26. John 12.24,32. 13.3,31,32. 17.1—4. Acts 2.25,26,36. Phil. 2.8—11. 1 Pet. 1.11. m 10.5—12. Matt. 16.21. 20.18,19,28. 27.31—50. Mark 14.36. John 12.27,28. Eph. 2.16. 5.2. Tit. 2.14. 1 Pet. 2.24. 3.18. n 10.33. 11.36. Ps. 22.6—8. 69.19,20. Is. 49.7. 50.6,7. 53.3. Matt. 26.67,68. 27.27—31,38—44. Mark 9.12. Luke 23.11,35—39. Acts 5.41. 1 Pet. 2.23. 4.14—16. o *See on* 1.3,13. Ps. 110.1. p 2.3.1. 1 Sam. 12.24. 2 Tim. 2.7,8. q Matt. 10.24,25. 11.19. 12.24. 15.2. 21.15,16,23,46. 22.15. Luke 2.34. *Gr.* 4.28,29. 5.21. 11.15,16,53,54. 13.13,14. 14.1. 15.2. 16.14. 19.39. 40. John 5.16. 7.12. 8.13,48,49,52,59. 9.40. 10.20,31—39. 12.9,10. 15.18—24. 18.22.

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empted from scourgings, bonds, and imprisonments. We seem not to have immediate cause to apprehend being "stoned, or sawn asunder, or slain by the sword:" yet we shall surely be "tempted;" and we cannot overcome temptation, except by that faith which supported the martyrs, and made them more than conquerors over the fear of torment and death. If then we are ready to shrink, or droop, under our lighter trials; let us think of those excellent men, of whom "the world was not worthy:" and reflect how "destitute, afflicted, and tormented" they were; and how they were driven out, and wandered as outcasts "in mountains and dens and caves of the earth." For as our advantages, "with those better things which God hath provided for us," are so much superior to theirs; so should our "obedience of faith, and patience of hope, and labour of love," be more distinguished. Let us then pray continually for the increase of our faith, that we may follow these illustrious examples, and be with them at length made perfect in holiness and felicity, and "shine like the sun in the kingdom of our Father" for evermore.

NOTES.—CHAP. XII. V. 1. The apostle next called on the Hebrews, to consider themselves as "encompassed about with witnesses," who bore their combined and most decided testimony to the faithfulness of God, and to the power and efficacy of faith, as innumerable as the drops of water in a cloud. The persons before mentioned, and multitudes besides, seemed to look down from heaven, or even to come from thence, to surround them, and to bear testimony in the cause; as well as to be spectators of their conduct, in that arduous, perilous, and honourable race, in which they themselves had got so blessed a victory. Professed Christians ought therefore with one consent, to "lay aside every weight;" (as men laid aside their superfluous garments, or more costly ornaments, when about to run in the Isthmian games, or to contend in the race on any occasion;) and not to burden themselves with worldly cares, interests, or indulgences; idolatrous attachments, or needless hurry of business, which might hinder their spiritual progress, and cause them to loiter, to move heavily, or to look back, and so to endanger the loss of the race. They should also watch against, and seek a decided victory over, natural depravity and evil habits; which would still continually "beset them," and take advantage, so to speak, of every favourable circumstance; and especially of those sinful propensities, which on any account had a peculiar power against them. In particular, they ought to use every means of conquering unbelief; through which they were tempted to apostatize, from love of the world, and fear of suffering. This was "the sin which most easily beset them," in those times of persecution; many had been cast down by it, many more were in danger, and they all would doubtless be vigorously assaulted on that side. It behooved them, therefore, to get rid of every incumbrance, and to seek the increase of their faith, and the crucifixion of their worldly lusts; that they might "press forward," with progressive earnestness, and unwearied patience, in the persevering obedience of faith in Christ. This was "the race set before them," in which they must either win the crown of glory, or have everlasting misery and ignominy for their portion. (*Notes*, 1 *Cor.* 9:24—27. *Phil.* 3:12—14. 2 *Tim.* 4:6—8.)

Witnesses.] Μαρτυρων. *Acts* 6:13. 7:58. 22:20. 1 *Thes.* 2:10. *Rev.* 2:13. It does not appear that this word is ever used, either in Scripture, or in Greek writers, to denote *a spectator* simply; except as he was one prepared to *testify* what he had seen. So that the *testimony* of the multitude of ancient believers to the *truths* insisted on, and not that they or others are spectators of our conduct, is perhaps exclusively meant.—*Which doth so easily beset us.*] Ευπεριστατον. Here only.

V. 2, 3. The apostle had called the Hebrews to contemplate the conduct of those who in former times had patiently run the race; and to consider the perils, difficulties, and sufferings, through which they had urged their course, "by faith" to seize the incorruptible prize: and they ought to realize their presence, as witnesses for Christ, or spectators of their conflict. But they must "look off," not only from the vainglory of the world, the number and power of their enemies, and their own weakness and sinfulness; but even from these inferior luminaries, that they might behold that glorious "Sun," from which even those received all the light that rendered them so resplendent. (*Note*, *John* 1:16.) In order to their more full instruction and encouragement, they must look steadily to Jesus; not merely as One who had run his glorious race, and completed his work, by faith in the promises and covenant engagements of the Father; but as "the Author and Finisher of faith" itself. He alone had opened the way for men to return to God and to enter heaven, "by faith;" when sin had closed for ever that of personal righteousness: from him, as the great Prophet of the church, the *doctrine of faith* had been delivered from the beginning, and perfected in the revelation made by the gospel: and this none would ever be authorized to change, add to, or deduct from. He alone, by his Spirit, produces "faith" in the hearts of his people, which he maintains, increases, and perfects, in its nature and fruits, till its work be finished. So that, they must look to him *for* faith, as well as *by* faith. He indeed did not want that faith, by which a sinner is justified; yet "in finishing his work" on earth, he led his people the way to complete victory over every enemy, by a patient, obedient reliance on the word of his heavenly Father. (*Note*, *Ps.* 16:8—11.) As he had "in all things the pre-eminence;" so he did not enter into his mediatorial glory, without having the *precedency* in the measure of his sufferings, above all others who ever went to heaven. "For the joy set before him," of his own personal exaltation to the mediatorial throne; of the salvation of countless millions of lost sinners from destruction; of bringing them to endless happiness; and of eternally glorifying the whole Name, and all the perfections of God; (*Notes*, *Matt.* 25:19—23. *John* 17:22,23.) he, with the utmost fortitude and constancy, endured all his other humiliating sufferings, from his birth in the stable to his agony in the garden; and at length most willingly submitted to be suspended on the cross, and there to expire in lingering tortures. Though this method of execution was peculiarly ignominious, and by the law pronounced *accursed;* and though his crucifixion was attended with unheard of circumstances of indignity, outrage, revilings, and derision; yet he disregarded and even "despised the *shame*," as well as the anguish of it, as not worthy to be compared with the glorious event which he had in full view. Thus, having "endured" until his undertaking was finished, he was speedily raised from the dead, and exalted to "the right hand of the throne of God." (*Notes*, 1:3,4. 8:1, 2.) The disciples ought therefore to look unto him, both as an example of constancy and patience; as the Author of their strength, encouragement, victory, and salvation; and as a glorious instance of the blessed effect of perseverance, amidst reproaches and sufferings, in cleaving unto God and being "faithful unto death." This case was so extraordinary, that they would do well to "consider it," even with *arithmetical* exactness, and to estimate the dignity and excellency of the sufferer; "the contradiction of sinners" against him, who ensnared, reviled, opposed, and accused him, with most perverse enmity against his holy doctrine and example, and with malignant ingratitude for all his love; the intenseness and variety of his sufferings; the meek and composed fortitude with which he endured them; the love, which moved him thus to suffer, and the most blessed consequences of his humiliation. When they began to grow "weary and faint in their minds," with trials and injuries from their malicious persecutors, such considerations would serve to quiet and encourage them: whilst they recollected, that the holy Jesus suffered to save them from deserved and eternal misery; and that sinners of the same nature with themselves inflicted these tortures; that he had much bitterness in his cup, which was not in theirs; (*Notes*, *Matt.* 26:36—39. *John* 1:29. *Gal.* 6:11—14.) that he was hated for his own sake, and they only because of their relation to him; and that his cross secured a happy event to all their conflicts and trials in his cause. In short, by "looking to him," every kind of humiliating and animating topic would occur to their minds, to invigorate the exercise of their holy affections, and to repress every corrupt propensity.

Looking. (2) Αφορωντες. Here only. Turning our eyes from other objects, to fix them on this alone.—*Author.*] Αρχηγον. 2:10. *Acts* 3:15. 5:31.—*Finisher.*] Τελειωτην. Here only. I apprehend that the apostle specially meant, that "in Jesus all the plans which had previously been unfinished.

diction of sinners against himself, [r]lest ye be wearied and faint in your minds.

4 Ye have [s]not yet resisted unto blood, striving against sin [*Practical Observations.*]

5 And [t]ye have forgotten [u]the exhortation which speaketh unto you as unto children, My son, [v]despise not thou the chastening of the Lord, [w]nor faint when thou art rebuked of him:

6 For [x]whom the Lord loveth he chasteneth, [y]and scourgeth every son whom he receiveth.

7 If ye [z]endure chastening, God dealeth with you as with sons: [a]for what son is he whom the father chasteneth not?

8 But if ye be [b]without chastisement, whereof all are partakers, then are ye bastards, and not sons.

9 Furthermore, we have had [c]fathers of our flesh which [d]corrected *us*, and [e]we gave *them* reverence: [f]shall we not much rather be in subjection unto [g]the Father of spirits, and live?

10 For they verily for a few days chastened *us*, [h]after their own pleasure; [i]but he for *our* profit, that *we* might be [k]partakers of his holiness.

11 Now [l]no chastening for the present seemeth to be joyous, but grievous: [m]nevertheless, afterward it yieldeth the [n]peaceable fruit of righteousness unto them which are [o]exercised thereby.

12 Wherefore [p]lift up the hands which hang down, and the feeble knees;

13 And [q]make [r]straight paths out your feet, lest that which is [s]lame be turned out of the way; [t]but let it rather be healed. [*Practical Observations.*]

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r 5. Deut. 20:3. Prov. 24:10. Is. 40:30,31. 50:4. 1 Cor. 15:58. 2 Cor. 4:1, 16. Gal. 6:9. 2 Thes. 3:13. s 2. 10:32—34. Matt. 24:9. 1 Cor. 10:13. 2 Tim. 4: 6,7. Rev. 2:13. 6:9—11. 12:11. 17:6. 18:24. t Deut. 4:9,10. Ps. 119:16,83,109, Prov. 3:1. 4:5. Matt. 16:9,10. Luke 24:6,8. u 7. Prov. 3:11,12. x Job 5:17, 18. 34:31. Ps. 94:12. 118:18. Jer. 31:18. 1 Cor. 11:32. y 3,4. Josh. 7:7—11. 2 Sam. 6:7—10. 1 Chr. 13:9—13. 15:12,13. Ps. 6:1,2. 2 Cor. 4:8,9. 12:9,10. z Deut. 8:5. Ps. 32:1—5. 73:14,15. 89:30—34. 119:71,75. Prov. 3:12. 13:24. Is. 27:9. Jer. 10:24. Jam. 1:12. 5:11. Rev. 3:19. a 7,8. 2 Sam. 7:14. b Job 34:31, 32. Prov. 19:18. 22:15. 23:13,14. 29:15,17. Acts 14:22. c 1 Sam. 2:29,34. 3:13. 1 Kings 1:6. 2:24,25. Prov. 29:15. d 6. Ps. 73:14,15. 1 Pet. 5:9,10. e John 3: 6. Acts 2:30. Rom. 1:3. 9:3,5. f *See on* 7. g Ex. 20:12. Lev. 19:3. Deut. 21: 18—21. 27:16. Prov. 30:17. Ez. 22:7. Eph. 6:1—4. h Mal. 1:6. Jam. 4:7,10. 1 Pet. 5:6. i Num. 16:22. 27:16. Ec. 12:7. Is. 42:5. 57:16. Zech. 12:1. * Or, as seemed *good*, or, *meet*, to them. k *See on* 5,6. l Lev. 11:44,45. 19:2. Ps. 17:15. Ez. 36:25—27. Eph. 4:24. 5:26,27. Col. 1:22. Tit. 2:14. 1 Pet. 1:15,16. 2: 5,9. 2 Pet. 1:4. m Ps. 89:32. 118:18. Prov. 15:10. 19:18. n *See on* 5,6,10. o Ps. 119:165. Is. 32:17. Rom. 5:3—5. 14:17. 2 Cor. 4:17. Gal. 5:22,23. Jam. 3: 17,18. p 5:14. 1 Tim. 4:7,8. 2 Pet. 2:14. *Gr.* q 3,5. Job 4:3,4. Is. 35:3. Ez. 7:17. 21:7. Dan. 5:6. Nah. 2:10. 1 Thes. 5:14. r Prov. 4:26,27. Is. 35:3,8—10. 40:3,4. 42:16. 58:12. Jer. 18:15. Luke 3:5. † Or, *even*. s Is. 35:6. Jer. 31:8, 9. t Gal. 6:1. Jude 22,23.

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had acquired their completion.—He (τελειωτης ετελειωσε παντα) finished and perfected all things, respecting salvation by faith.'—*Endured.* (3) Ὑπομεμενηκοτα. 2. *Matt.* 10:22. 24: 13. 1 *Cor.* 13:7. 2 *Tim.* 2:12. *Jam.* 1:12. 5:11.—*Contradiction.*] Αντιλογιαν. 6:16. 7:7. *Jude* 11. Αντιλεγω, *Luke* 2:34.

V. 4—8. The Hebrews had indeed suffered the loss of property, and even bonds and scourgings, for cleaving to Christ; (*Note*, 10:32—34.) and in maintaining their personal conflict against sin and temptation, and the contest of the whole army of Christ against the common cause of sin and Satan. They, however, whom the sacred writer addressed, had not yet "resisted unto blood." Many of their brethren had chosen to die in this conflict, rather than yield the victory to their enemies, by renouncing the gospel: even men of like infirmities with themselves, had endured more, by faith in the cause of God, than they had been called to do, and their sufferings for Christ were unspeakably less, than his for them had been: so that they ought to be ashamed of their cowardice, if they grew weary, or fainted in the contest, because of their inferior trials. (*Notes*, 2:3. *Job* 4:3—6. *Prov.* 24:10. 2 *Cor.* 4:1,2,13—18. *Gal.* 6:6—10.) It would in that case appear that they had "forgotten the exhortation" of the Lord, who, by Solomon, addressed believers as his children, when he called on them not to "despise his chastening," nor yet to "faint" under it. (*Notes*, *Job* 5:17. *Prov.* 3:11,12.) Whatever instrument was employed; they were thus taught to recognise the fatherly correction of God, in their trials; and neither to disregard them, with stoutness of spirit, and unfeeling contempt, as if they called for no humiliation, were capable of no improvement, had no meaning, and were easily supported; nor yet to faint, despond, turn aside, or seek relief by sin, when suffering under them. For the Lord corrects all the objects of his love; and "scourgeth every one, whom he receiveth" as his adopted child, into his family, and distinguishes by his peculiar regard. If then they endured their afflictions as fatherly chastisements, in a submissive spirit and with due constancy; it would evidently appear that the Lord was "dealing with them as with children!" for indeed, among men, it might be inquired, "What son is he whom his father" on no occasion "chasteneth?" All need correction; all who are properly educated receive it; no wise and kind father entirely withholds it; and no children are wholly exempted from the pain of salutary discipline, except such as are indulged to their ruin. (*Notes*, *Prov.* 13:24. 19:18. 22:15. 23:13,14. 29:15,17.) So that, if the professed people of God were not at all corrected, it might be inferred, that he did not own them as his children, but considered them as spurious; members of the visible church, but not "born of the Spirit," or educated for the "inheritance of the saints." (*Note*, *Gal.* 4:21—31.)—The allusion may either be made to such children, as a man deems to be spurious, though born of his wife; because he suspects her of having been unfaithful, and therefore he will bestow no pains about them; or such as the real father neglects, because they are illegitimate, and he is ashamed to own them: (*Notes*, *Judg.* 9:11:1,2.) but the former case seems more exactly to accord to the apostle's intent. *My son*, &c. (5) The quotation is almost exactly from the Septuagint; which does not materially vary from the Hebrew.

Resisted. (4) Αντικατεστητε. Here only. *To stand against* the assaults of sin; as a man, in fighting against his antagonist.—*Striving.*] Ανταγωνιζομενοι. Here only. Αγωνιζομαι, *Luke* 13:24. *Col.* 1:29. 4:12. *Gr.*—*Dealeth with.* (7) Προσφερεται, *carries himself towards.*—*Bastards.* (8) Νοθοι. Here only.

V. 9—11. "The fathers according to the flesh," of those whom the apostle addressed, had corrected them in their younger years: and though the chastisement "seemed grievous" to them; yet they did not leave them on that account, but rather learned to stand in awe of their authority, and to fear giving them further offence: and, when they were grown up, they became sensible, that this discipline had been productive of great good to them. Was it not therefore much more proper for them to submit to "the Father of spirits," the Creator of their souls, and the Giver of spiritual life; (*Marg. Ref.* i.) when that subjection was essentially connected with their salvation, and nothing but death eternal could be the consequence of their rebelling against him? For indeed the corrections of their earthly parents, during the few days of their childhood, had been inflicted "after their own pleasure;" and were often, in a great degree, the effect of their own passions, rather than of a prudent design for the good of the children; but their heavenly Father corrected them, though with apparent severity, during the short time of their continuance on earth: entirely with a wise and faithful regard to their profit; and in order to make them "partakers of his holiness," by mortifying their pride and carnal lusts, and bringing them, through such discipline, under the influence of the Holy Spirit, to be conformed to himself in judgment, dispositions, and conduct. By these means, he showed them the vanity of the world, the evil nature and effects of sin, the depravity of their own hearts, and the preciousness of his salvation; and so trained them up to humility, spirituality, simplicity, tenderness, submission, love, reverence, gratitude, compassion, and every holy affection. Now they ought not to suppose, that these salutary corrections ever appeared pleasant, or "matter of joy," to the persons who were enduring them: on the contrary, they always *seemed* for the present, "a source of grief," and caused much anguish; nor could they otherwise answer the intention. So that the sufferers often thought their trials did them harm, and would end in their ruin: yet afterwards, when the tumult of their passions had subsided, and they were able to deliberate on the instructions which they received under them; they were convinced that they amply compensated for the anguish, by "yielding the peaceable fruits of righteousness," and bringing them into a disposition, quietly to submit to God, and meekly to bear the injuries of men; and by rendering them fruitful in all those "good works," which evinced them to be justified, and at peace with God, and which tended to give them inward peace, joy, and confidence in him. Thus having been "exercised," disciplined, or instructed, by sanctified afflictions: they would afterwards possess the benefit of them, when the pain was over; even though at the time they seemed to irritate their corrupt passions, and tended immediately to make a discovery of the evils of their hearts, for their subsequent humiliation.

V. 12, 13. The considerations above insisted on should induce the Hebrews, both in respect of themselves, and of each other, to observe the counsel of the prophet. (*Note*, *Is.* 35:3,4.)—They should endeavour to counteract every disposition to faint, despond, or renounce the profession of the gospel, because of persecutions: considering them as fatherly corrections for their profit, submitting to them as such, and seeking to have them sanctified; and directing and encouraging each other to take the same course. Thus they ought patiently and firmly to maintain their profession, and go on in the path of holy obedience; and, by proper instructions, admonitions, and counsels, to oppose every false doctrine, and remove every stumblingblock. Thus "straight paths" might be made "for their feet," though the road itself was rough and thorny; lest any of those who were discouraged, or who, like lame persons, proceeded with difficulty and pain, should be turned out of the way, to seek an easier path, by concealing or acting inconsistently with their profession. (*Note*, *Is* 57:14.) On the contrary, care should be taken that such persons might be "healed," and confirmed by suitable encouragements and cautions, whilst there remained any hope concern-

14 [u]Follow peace with all *men*, [x]and holiness, without which [y]no man shall see the Lord:

15 [z]Looking diligently, lest [a]any man [b]fail of the grace of God; lest [b]any root of bitterness springing up, [c]trouble *you*, [d]and thereby many be defiled;

16 Lest there *be* [e]any fornicator, or profane person, [f]as Esau, who for one morsel of meat sold his birthright.

17 For ye know how that afterward, [g]when he would have inherited the blessing, [h]he was rejected: [i]for he found no [i]place of repentance, though he sought it carefully with tears.

[Practical Observations.]

18 For [k]ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

19 And [l]the sound of a trumpet, [m]and the voice of words; which *voice* [n]they that heard, entreated that the word should not be spoken to them any more:

20 (For [o]they could not endure that which was commanded, And [p]if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:

21 And so terrible was the sight, *that* [q]Moses said, I exceedingly fear and quake:)

22 But [r]ye are come unto mount Sion, and unto [s]the city of [t]the living God, the heavenly Jerusalem, and to [n]an innumerable company of angels,

23 To [x]the general assembly and church of [y]the first-born, [z]which are [1]written in heaven, and to [a]God the Judge of all, and to [b]the spirits of just men made perfect,

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u Gen. 13:7—9. Ps. 34:14. 38:20. 120:6. 133:1. Prov. 15:1. 16:7. 17:14. Is. 11:6—9. Matt. 5:9. Mark 9:50. Rom. 12:18. 14:19. 1 Cor. 1:10. Gal. 5:22,23. Eph. 4:1—3. 1 Thes. 5:13. 1 Tim. 6:11. 2 Tim. 2:22. Jam. 3:17,18. 1 Pet. 3:11.
x *See* on Is. 35:8. Is. 52:1. Luke 1:75. Rom. 6:22. 2 Cor. 6:17. 7:1. Phil. 3:12. 1 Thes. 3:13. 4:7. 1 Pet. 1:15,16. 3:13. 2 Pet. 3:11,18. 3 John 11.
y Gen. 32:30. Job 19:26. 33:26. Matt. 5:8. 1 Cor. 13:12. Gal. 5:21. 1 John 3:2,3. Rev. 21:24—27. 22:3,4,11—15.
z 2:1,2. 3:12. 4:1,11. 6:11. 10:23—35. Deut. 4:9. Prov. 4:23. 1 Cor. 9:24—27. 10:12. 2 Cor. 6:1. 13:5. 2 Pet. 3:11,14. 2 John 8. Jude 20,21.
a Luke 22:32. 1 Cor. 13:8. * Or, *fall from.* Gal. 5:4.
b Deut. 29:18. 32:32. Is. 5:4,7. Jer. 2:21. Matt. 7:16—18.
c Josh. 6:18. 7:25,26. 22:17—20.
d Ex. 32:21. 1 Kings 14:16. Acts 20:30,31. 1 Cor. 5:6. 15:33. Gal. 2:13. 2 Tim. 2:16,17. 2 Pet. 2:1,2,18.
e 13:4. Mark 7:21. Acts 15:20,29. 1 Cor. 5:1—6,9—11. 6:15,20. 10:8. 2 Cor. 12:21. Gal. 5:19—21. Eph. 5:3,5. Col. 3:5. 1 Thes. 4:3—7. Rev. 2:20—23. 21:8. 22:15.
f Gen. 25:31—34. 27:36.
g Gen. 27:31—41.
h 6:8. Prov. 1:24—31. Jer. 6:30. Matt. 7:23. 5:11,12. Luke 13:24—27. 16:4—6. 10:26—29.
† Or, *way to change his mind.*
k Ex. 19:12—19. 20:18. 24:17.
Deut. 4:11. 5:22—26. Rom. 6:14. 8:15. 2 Tim. 1:7. 1 Ex. 19:16,19. 1 Cor. 15:52. 1 Thes. 4:16.
m Ex. 20:1—17,22. Deut. 4:12,33. 5:3—22.
n Ex. 20:19. Deut. 5:24—27. 18:16.
o Deut. 33:2. Rom. 3:19,20. Gal. 2:19. 3:10.
p Ex. 19:13.
q Ex. 19:16,19. Ps. 119:120. Is. 6:3—5. Dan. 10:8,17. Rev. 1:17.
r Ps. 2:6. 48:2. 132:13,14. Is. 12:6. 14:32. 28:16. 51:11,16. 59:20. 60:14. Joel 2:32. Rom. 11:26. Gal. 4:26. Rev. 14:1.
s 13:14. Ps. 48:2. 87:3. Matt. 5:35. Phil. 3:20. *marg.* Rev. 3:12. 21:2,10. 22:19.
t 3:12. 9:14. 10:31. Deut. 5:26. Josh. 3:10. 2 Kings 19:4. Ps. 42:2. 84:2. Jer. 10:10. Dan. 6:26. Hos. 1:10. Matt. 16:16. Rom. 9:26. 1 Thes. 1:9. Rev. 7:2.
u Deut. 33:2. Ps. 68:17. Dan. 7:10. Jude 14. Rev. 5:11,12.
x Ps. 89:7. 111:1. Acts 20:28. Eph. 1:22. 5:24—27. Col. 1:24. 1 Tim. 3:5.
y Ex. 4:22. 13:2. Deut. 21:17. Ps. 89:27. Jer. 31:9. Jam. 1:18. Rev. 14:4.
z Ex. 32:32. Ps. 69:28. Luke 10:20. Phil. 4:3. Rev. 13:8. 20:15.
§ Or, *enrolled.*
a 6:10—12. 9:27. Gen. 18:25. Ps. 50:5,6. 94:2. 96:13. 98:9. Matt. 25:31—41. John 5:27. 2 Thes. 1:5—7. 1 Pet. 2:23.
b 11:4. Ec. 12:7. 1 Cor. 13:12. 2 Cor. 5:8. Phil. 1:21—23. 3:12, &c. Col. 1:12. Rev. 7:14—17.

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ing them.—*Lift up*, &c.] The quotation is rather from the Hebrew than the Septuagint; which is, "Be strong, ye hands which hang down, and ye fainting knees."

V. 14. Whilst the persons addressed, thus steadfastly adhered to the truth, and contended for it; it was also incumbent on them to avoid all discord and resentment, "and to *pursue* peace with all men," even though it seemed to flee from them. They ought, as far as truth and duty would permit, to live peaceably with Jews and Gentiles, and to bear or concede every thing for that purpose; and they should study to be at peace with each other, and with their Gentile brethren. This would greatly aid them in "following after holiness," and in seeking nearer conformity to the spiritual law and perfect character of God, as exhibited in the example of Christ: nor must they even "seek peace," so as to neglect the practice and pursuit of holiness, or by connivance at sin: "for without holiness no man," of any religion, "could see the Lord." None could behold his manifested glory, and commune with him in comfort, whilst in this world, without "the sanctification of the Spirit unto obedience;" nor could any one be capable of the beatific vision hereafter, or admitted to it, without being made "holy even as God is holy."—It should be noted, that humiliation, brokenness of heart, and proper affections towards the Lord Jesus, are essential to the holiness of a redeemed sinner; and all else, however specious, must be counterfeit, where these are wanting. (*Notes*, *Ps.* 16:8—11. *Matt.* 5:8. 1 *Cor.* 13:8—12. *Jam.* 3:13—18. 1 *John* 3:1—3. *Rev.* 21:22—27.)

Follow after.] Διωκετε. *Rom.* 9:30,31. 12:13,14. 1 *Cor.* 14:1. *Phil.* 3:12. 1 *Thes.* 5:15. 1 *Tim.* 6:11. 2 *Tim.* 2:22. 1 *Pet.* 3:11. Pursue peace and holiness, as the hound does the hare, the warrior his fleeing enemy, or the persecutor the object of his cruel enmity. (*Notes*, *Jam.* 3:13—18.)

V. 15—17. It behooved Christians "to look diligently," both to themselves, and likewise to each other, in respect of their principles and conduct; "lest any one should fail" of an interest in the special mercy and favour of God, or remain destitute of his sanctifying grace, and so be left to apostatize: (*Notes*, 3:7—13. 4:1,2. 10:19—22.) and lest "any root of bitterness," any unmortified lust in the heart, which seemed to be dead, should spring up and shoot forth its bitter and poisonous produce, in heretical doctrines, or scandalous practices, to the trouble and disturbance of the whole body, and the defiling and corrupting of numbers; as frequently had been done. (*Notes*, *Deut.* 29:18—20. 1 *Cor.* 5:6—13. 15:31—34. 2 *Tim.* 2:14—18. 3:6—9.) For instance, lest any one among them should commit fornication, under a mistaken notion of Christian liberty: or lest there should be some "profane" person, who so despised the peculiar blessings of the new covenant, as to barter them away for temporal advantages; like Esau, who for one meal of meat sold his birthright. (*Notes*, *Gen.* 25:30—34.) That example ought to be a warning to them, not to renounce Christianity for the sake of worldly ease, interest, or indulgence; for when Esau "afterwards *willed* to inherit the blessing, he was rejected," both by the Lord, and by his father Isaac. (*Notes*, *Gen.* 27:33—42.) Thus he found no place or opportunity "for repentance, though he sought it carefully with tears." The whole history of Esau shows, that he, at that time at least, neither truly repented of all his sins, nor sought to do it. But he was grieved and vexed at being circumvented by Jacob; he was sorry that he had made so foolish a bargain; he coveted the temporal advantages which belonged to the birthright, especially the dominion over his brother; he had altered his mind *in that particular*, and he sought carefully, and with tears, to induce Isaac to alter his purpose, to retract Jacob's blessing, and to bestow it on him; but he sought this in vain, for it was then too late. The latter, however, even *the change of mind* in Isaac, which might induce him to retract the blessing pronounced on Jacob, and to confer it on him, seems to be the *repentance* which Esau sought with tears.—Thus the time would shortly come, when they, who refused spiritual blessings for the sake of temporal interests, would become fully sensible of their madness and folly; and would be glad to reverse the fatal bargain; but "that must be let alone for ever." This was another awful warning against apostacy, but it has no relation to the case of those who earnestly desire and pray for repentance. (*Notes*, 6:4—8. 10:26—31.)

Looking diligently. (15) Επισκοπουντες. 1 *Pet.* 5:2. Επισκοπος, *a bishop, an overseer.* 'One who superintends and watches over the flock diligently, "lest any one should come short of the grace of God." ' (*Note*, *Acts* 20:28.)—*Fail.*] Υστερων. 4:1. *Matt.* 19:20. *Rom.* 3:23.—*Bitterness.*] Πικριας. *Acts* 8:23. (*Note*, *Rev.* 8:10,11.)—*Trouble you.*] Ενοχλη. Here only.—*Profane person.* (16) Βεβηλος. 1 *Tim.* 1:9. 4:7. 6:20. 2 *Tim.* 2:16.—*He was rejected.* (17) Απεδοκιμασθη. *Matt.* 21:42. *Mark* 8:31. 12:10. *Luke* 9:22. 1 *Pet.* 2:4,7.

V. 18—21. The apostle again returned to his former position, that the superior excellency of the Christian dispensation would render it proportionably more criminal and perilous to reject it; for his discourse was equally suited to warn avowed unbelievers, and those who were tempted to apostacy. (*Notes*, 2:1—4. 6:4—8. 10:28—31.) He did not speak of the state of individuals, as converted or unconverted; but of the different method, in which God now spake to the nation, from that in which he delivered the law to their fathers. This he showed by an allusion to the two mountains, Sinai and Zion. (*Note*, *Gal.* 4:21—31.) For, though God at length spake to his people from mount Zion and the mercy-seat, through the atonements and ministrations of the high-priest; this was only in a typical and obscure manner: (*Notes*, 7:—9: 10:1—18.) "the way into the holiest was not made manifest" under that dispensation; but the law was delivered from mount Sinai, and the national covenant was there ratified. (*Notes*, *Ex.* 19:5. 24:) That dispensation, however, was at length abolished, and another introduced. The Lord therefore did not now call them to assemble, and hear him speak to them from the material mountain, which was capable of being touched, (though their fathers had been forbidden to touch it,) from whence most tremendous displays of the divine glory had been made, when the law was given, and the terrors attending on it made the people entreat, that Jehovah would no more speak to them in that way; as "they could not endure the things which were spoken." (*Notes*, *Ex.* 19:10—24. 20:18—20. *Deut.* 4:13. 5:28,29.) Indeed the severe restraints laid on them, and the terrible things seen and heard by them, filled them with dismay; and even made Moses exclaim, that "he exceedingly feared and quaked;" notwithstanding his typical office of mediator, his peculiar sanctity, and the long and intimate communion with God which he had maintained. (*Note*, *Ex.* 19:16—20.)—The whole of the scene showed the impossibility of a sinner's coming before God with acceptance, according to the works of the law, the highly criminal presumption of attempting it, and the need of a Mediator and a better covenant: and it was to the apostle's purpose, to call off the attention of the Hebrews, from that dispensation to the gospel, by every argument and illustration which could be fairly made to bear on the subject.

24 And to [c]Jesus the Mediator of the [d]new covenant, and [e]to the blood of sprinkling, that [f]speaketh better things than *that of* Abel.

25 [g]See that ye [h]refuse not him that speaketh. For [i]if they escaped not who refused him that spake on earth, much more *shall not* we *escape*, if we [k]turn away from him that *speaketh* from heaven:

26 Whose [l]voice then shook the earth: but now he hath promised, saying, [m]Yet once more I shake not the earth only, but also heaven.

27 And this *word*, Yet once more, [n]signifieth the removing of those things that [†]are shaken, as of things that are made, that [‡]those things which cannot be shaken may remain.

28 Wherefore we receiving [o]a kingdom which cannot be moved, let us [‡]have grace, whereby [p]we may serve God acceptably, [q]with reverence and godly fear;

29 For [r]our God *is* a consuming fire.

c 7:22. 8:6,8. 1 Tim. 2:5. d 13:20. Is. 55:3. Jer. 31:31—33. * Or, *testament.* e 9:15. Matt. 26:28. Mark 14:24. Luke 22:20. f 9:21. 10:22. 11:28. Ex. 24:8. 1 Pet. 1:2. g 11:4. Gen. 4:10. Matt. 23:35. Luke 11:51. h 8:5. Ex. 16:29. i Kings 12:16. Is. 48:6. 64:9. Matt. 8:4. 1 Thes. 5:15. 1 Pet. 1:22. Rev. 19:10. 22:9. k Prov. 1:24. 8:33. 13:13. 15:32. Jer. 11:10. Ez. 5:6. Zech. 7:11. Matt. 17:5. Acts 7:35. l *See on* 2:1—3. 3:17. 10:28,29. k Num. 32:15. Deut. 30:17. Josh. 22:16. 2 Chr. 7:19. Prov. 1:32. 2 Tim. 4:4. l Ex. 19:18. Ps. 114:6,7. Hab. 3:10. m 27. Is. 2:19. 13:13. Joel 3:16. Hag. 2:6,7,22. n Ps. 102:26,27. Ez. 21:27. Matt. 24:35. 2 Pet. 3:10,11. Rev. 11:15. 21:1. † Or, *may be shaken.* o Is. 9:7. Dan. 2:44. 7:14,27. Matt. 25:34. Luke 1:33. 17:20,21. 1 Pet. 1:4,5. Rev. 1:6. 5:10. ‡ Or, *hold fast. See on* 3:6. 10:23. p Ps. 13:14. Is. 56:7. Rom. 12:1,2. Eph. 1:6. 5:10. Phil. 4:18. 1 Pet. 2:5,20. q 4:16. 5:7. 10:19,22. Lev. 10:3. Ps. 2:11. 89:7. Prov. 28:14. Rom. 11:20. 1 Pet. 1:17. Rev. 15:4. r 10:27. Ex. 24:17. Num. 11:1. 16:35. Deut. 4:24. 9:3. Ps. 50:3. 97:3. Is. 66:15. Dan 7:9. 2 Thes. 1:8.

Entreated. (19) Παρητησαντο. 25. *Luke* 14:18,19. *Acts* 25:11.—*Terrible.* (21) Φοβερον. 10:27,31.—*The sight.*] Το φαναζομενον. *That which was exhibited.* Here only. Φαντασια, *Acts* 25:23. Φαντασμα, *Matt.* 14:26. *Mark* 6:49.—*I exceedingly fear and quake.*] Εκφοβος ειμι και εντρομος.—Εκφοβος, *Mark* 9:6. Εντρομος, *Acts* 7:32. 16:29.

V. 22—25. The Hebrew converts to Christianity ought to consider themselves as summoned by the preachers of the gospel to come to "mount Zion," or as actually convened there, to hear the voice of God from the mercy-seat. They were, *professedly*, become inhabitants of "the city of the living God, the heavenly Jerusalem," the place of the Lord's special residence with his covenant people and accepted worshippers, of which Jerusalem had been a type: at least they were invited to enter, and become citizens of that favoured city. This meant the church of Christ on earth, with all its special privileges, ordinances, and promises; as connected with the holy residence of God in heaven, and as continually transmitting to it new inhabitants. (*Notes, Is.* 12:4—6. *Gal.* 4:21—31. *Rev.* 11:1,2. 14:1—5. 21:9—27.) They were also called to hear the voice of God, in the presence of an "innumerable company of angels," or, "ten thousands of angels." These were all "spirits sent forth to minister to the heirs of salvation," who were invited to participate their happiness, and to join and emulate their worship. (*Note*, 1:13,14.)—Moreover, Christians were come to unite, not with the congregation of Israel, but with "the assembly and church of the first-born," those who were specially devoted to God; his children, and heirs of the heavenly inheritance. (*Notes, Ex.* 4:22,23. 13:2. *Num.* 3:41—43. *Rom.* 8:28—31. *Col.* 1:15—17.) Their names were not indeed always enrolled in the genealogies or registers of the Lord's people on earth; but "they were written in heaven," as the elect of God, born of the Spirit, denizens of that heavenly city, and entitled to all its invaluable immunities. (*Marg. Ref.* z.)—They were also called, and in profession come, to hear the voice of that God, as a Saviour and a Father, who was the impartial, omniscient, omnipotent, and righteous "Judge of all," and by whom all unbelievers would be condemned to everlasting punishment: yea, they were invited to share the blessedness of "the spirits of just men made perfect;" even of all the company of ancient believers, and of those who had died since the coming of Christ, and had thus been made perfect in holiness and felicity.—This is a most decisive proof, that the souls of believers enter into a state of *perfect* happiness when they die, as far as it can consist with their state of separation from the body.—Christians were also convened, as it were, to hear the voice of God, speaking to them by "Jesus the Mediator of the new covenant." This was founded on better promises, and ratified by nobler blood, than the covenant mediated by Moses: even by the shedding of that blood, through the application of which, the conscience, the heart, and the duties of sinners were cleansed, and "the heavenly things themselves were purified;" of which all the sprinklings of blood under the law had been mere shadows. (*Notes*, 9:11—26. 10:1—22. 13:20,21.) Not only was this blood more efficacious than that of bulls and goats; but Jesus, by it, having died and risen again, spake far better things than righteous Abel had done: (*Note*, 11:4.) for, while the blood of Abel called from the ground for vengeance on the murderer; the blood of Christ, applied in faith, not only took away the guilt of all other sins, however atrocious, but even that of being his crucifiers; as multitudes of the Hebrews, especially, who had been immediately concerned in that most tremendous crime, could thankfully witness. The national guilt of Israel, therefore, could not preclude them from pardon, through this great atonement; and the Lord invited and commanded them to believe in the name of his Son, and so to share all the before-mentioned inestimable privileges. Let them therefore see to it, as they valued his favour, and feared his vengeance, that they did not "refuse" the gracious call and proffered salvation of him, who thus spake to them from his "throne of grace," and by "his beloved Son." For if those who refused to obey the voice of God speaking to them on earth, from mount Sinai, by Moses, but rejected his authority and brake his covenant, did not escape condign punishment; much more certainly and severely would those be punished, who turned away, with enmity and contempt, from him who now spake to them from heaven, by the ambassadors of his Son, their Mediator and High-Priest in the sanctuary above: (*Note, Prov.* 1:32,33.) for their guilt and condemnation must be proportioned to the grace and condescension which they refused and despised. (*Notes*, 2:1—4. *Matt.* 3:7—12. *John* 3:19—21.)—This plainly shows, that by "coming to mount Zion, &c." the apostle did not mean *being true believers;* but having the gospel proposed to them, or having made a profession of it. They might therefore be said to "refuse," and to "turn away" from God, whether they rejected his invitation, or after a time became apostates from Christianity: but men cannot be said to refuse what was never proposed to them.

V. 26—29. The voice of JEHOVAH, from mount Sinai, had been attended with tremendous earthquakes and convulsions: but many ages after that transaction, in an express prediction of the Messiah, God had foretold that he would "once more shake the earth and the heavens also;" (*Note, Hag.* 2:6—9.) meaning that he would unhinge the whole civil and ecclesiastical state of the Jews, and abolish the Mosaic dispensation, in order to make way for the kingdom of Christ. The expression, "once more," as referring to the change in the state of the church and the world, which took place by the introduction of the Mosaic dispensation, with the extraordinary events attending that change; and to all other subsequent convulsions of the nation; and looking forward to the still more extraordinary changes, to be introduced at the coming of the Messiah, denoted the total removal of the things shaken, as "of things made," and constituted after the manner of this lower creation, to endure but for a time. (*Notes, Matt.* 24:29—35. *Mark* 13:24—31. *Acts* 2:14—21.) This "shaking," however, was to be only "once more," and then a constitution would be introduced of a heavenly nature, which could not be shaken or "removed," but should continue to the end, and, in its effects, for ever. As, therefore, those who had embraced the gospel were admitted into "a kingdom which could not be removed;" as others were invited to accept of this benefit, according to the dispensation which was now openly introduced: and as all grace was freely promised to every one who sought it in the appointed way; it was proper to exhort all of them "to have," that is, to seek for, and so obtain, and hold fast as a treasure, "grace," that they might serve God, not merely as his professing people, but "acceptably," as true believers and spiritual worshippers. This they ought to do, not only with joy, confidence, and gratitude; but with "reverence" of his majesty and authority, and a holy fear of deceiving themselves, of falling under his wrath or frown, or of dishonouring his name; as humbly conscious of their unworthiness, weakness, and depravity; and recollecting, that the "God," whose people they professed to be, was "a consuming Fire" to destroy hypocrites, apostates, and enemies of every kind, however masked or disguised. (*Marg. Ref.* r. *Note, Nah.* 1:2—6.)—The apostle evidently meant some of his expressions for one description of readers, and others for those of a different character; though he left each to make the application to himself: but he peculiarly aimed to convince his countrymen, that unbelievers among them were doomed to the most tremendous vengeance of God, both national and personal; from which there could be no escape, except by believing in the Lord Jesus Christ, and cleaving to him.—*Yet once*, &c. (26) The quotation varies both from the Septuagint and the Hebrew. In the latter it is, "Yet once, I will shake the heaven and the earth, &c."

The removing. (27) Την μεταθεσιν. 7:12. 11:5.—*Of things that are made.*] Πεποιημενων. 8:5.—*Acceptably.* (28) Ευαρεστως.—*Note*, 11:5,6.—*Reverence.*] Αιδους. 1 *Tim.* 2:9. *Modesty; ingenuous shame.* (*Notes, Is.* 6:1—5. *Ez.* 16:60—63.)—*Godly fear.*] Ευλαβειας. 5:7. Ευλαβεομαι, 11:7. Ευλαβης *Luke* 2:25.

PRACTICAL OBSERVATIONS.

V. 1—4. While prophets, apostles, martyrs, and ancient believers sing the praises of our redeeming God; they unitedly testify to us his faithfulness to his promises, and the inestimable preciousness of his salvation; and they exhort us "to lay aside every weight, and to run with patience the race set before us." We should therefore seriously inquire, what are

CHAPTER XIII.

Exhortations to brotherly love, hospitality, and compassion; to chastity, contentment, and trust in God, 1—3; to recollect the faith, examples, and happy end of deceased pastors, 4—7; remembering that Christ is unchangeable and eternal, 8; to watchfulness against false doctrines, regard to the sacrifice of Christ, willingness to bear reproach for him, thanksgivings to God, liberality to men, subjection to vigilant and faithful teachers, and prayer for the apostle, 9—19. An earnest prayer to the "God of peace," through the great Shepherd, and the blood of his covenant, for the Hebrews; and concluding salutations, 20—25.

LET [a]brotherly love continue.
2 [b]Be not forgetful to entertain strangers: for thereby [c]some have entertained angels unawares.
3 Remember [d]them that are in bonds, as bound with them; *and* them [e]which suffer adversity, as being yourselves also in the body.
4 [f]Marriage *is* honourable in all, and the bed undefiled: [g]but whoremongers and adulterers [h]God will judge.
5 *Let your* [i]conversation *be* without covetous-

a 6:10,11. 10:24. John 13:34,35. 15:17. Acts 2:1,44—46. 4:32. Rom. 12:9,10. Gal. 5:6,13,22. Eph. 4:3. 5:2. Phil. 2:1—3. 1 Thes. 4:9,10. 2 Thes. 1:3. 1 Pet. 1:22. 2:17. 3:8. 4:8. 2 Pet. 1:7. 1 John 2:9,10. 3:10—18,23. 4:7—11,20,21. 5:1. 2 John 5,6. Rev. 2:4. b Lev. 19:34. Deut. 10:18,19. 1 Kings 17:10—16. 2 Kings 4:8. Job 31:19,32. Isa. 58:7. Matt. 25:35,43. Acts 16:15. Rom. 12:13. 16:23. 1 Tim. 3:2. 5:10. Tit. 1:8. 1 Pet. 4:9. c Gen. 18:2—10. 19:1—3. Jude 13:15. &c. Matt. 25:40. d 10:34. Gen. 40:14,15,23. Jer. 38:7—13. Matt. 25:36,43. Acts 16:29—34. 24:23. 27:3. Eph. 4:1. Phil. 4:14—19. Col. 4:18. 2 Tim. 1:16—18. e Neh. 1:3,4. Rom. 12:15. 1 Cor. 12:26. Gal. 6:1,2. 1 Pet. 3:8. f Gen. 1:27,28. 2:21,24. Lev. 21:13—15. 2 Kings 22:14. Is. 8:3. 1 Cor. 7:2, &c. 9:5. 1 Tim. 3:2, 4,12. 5:14. Tit. 1:6. g *See on* 12:16. 1 Cor. 6:9. Gal. 5:19. h Ps. 50:16—22. Mal. 3:5. 1 Cor. 5:13. 2 Cor. 5:10. i Ex. 20:17. Josh. 7:21. Ps. 10:3. 119:36. Jer. 6:13. Ez. 33:31. Mark 7:22. Luke 8:14. 12:15—21. 16:13,14. Rom. 1:29. 1 Cor. 5.11. 6:10. Eph. 5:3,5. Col. 3:5. 1 Tim. 3:3. 6:9,10. 2 Pet. 2:3,14. Jude 11.

"the weights" which retard our course; what the sin or sins by which we are "most easily beset," and peculiarly endangered; that we may seek for grace to enable us to "lay aside the one," and to be upon our guard against all occasions of the other. Many, who seemed to run well, lose the race through the weight of increasing business, prosperity, and affluence, with the peculiar snares, temptations, connexions, and incumbrances, which spring from that source. This seems the easily besetting sin of these days of liberty and peace: but all men, in whatever state, have their peculiar dangers and hinderances against which they are required to watch and pray without ceasing: nor can we "run with patience the race set before us," unless we be crucified to the world, and daily employed in mortifying the whole body of sin, with all its affections and lusts; those especially, to which education, habit, and situation, give most advantage.—We should imagine ourselves surrounded with this "cloud of witnesses," as if spectators of our conduct, animating us to run the race without fainting, and prepared to congratulate our success with adoring acclamations. Yet the eye of our souls should be principally fixed upon "Jesus, the Author and Finisher of our faith;" "from whose fulness they all received," by whose light they shone, and through whose strength they contended, and obtained the victory: and we should turn our attention from all other objects, to fixed contemplation on his ignominious cross, and his glorious throne. The thoughts of the variety of his sufferings, from love to sinners, and his animating example of meekness and patience, cannot fail to exhilarate our drooping spirits, with an assurance of his compassion, and tender regard to our good. We shall then see, that a "joy is set before us" also, at the end of our sorrows, for the sake of which we may cheerfully endure them; we shall perceive that it is reasonable to disregard the reproach and contempt of men, as the divine Saviour bare and sanctified this trial also: and the view of his glorious exaltation will inspire us with confidence in his power to protect, support, and comfort us, under all that we can suffer for his sake, and to "perfect what concerneth us." (*Note*, *Ps.* 138:8.) Let us then frequently "consider him, who endured the contradiction of sinners against himself, lest we be wearied and faint in our minds." What are our *little trials* to his *agonies*, or even to *our deserts?* What indeed are they to the sufferings of many of our brethren, in different ages and places? We have "not yet resisted unto blood," in our warfare against sin, as many others have done: and we should be ashamed of our murmurings and impatience, when we have so very little even *apparent* reason of complaint. (*Note*, *Jer.* 12:5,6.)

V. 5—13. While we "look to Jesus," to reconcile us to suffering, to set us against sin, and to eclipse the vain splendour of this worthless world; we should also learn to receive every affliction, which the malice or envy of men brings upon us, as a correction sent by our wise and gracious Father, who speaketh to us by his word interpreting his providential dispensations, "as to children;" and calls on us neither to "despise his chastisements, nor to faint under" them. We should consider them as precious favours, needful blessings, pledges of love, and the only spiritual good which he has promised to give us, without our praying for it. He never fails to chasten his children; though he often permits hypocrites to remain unmolested, because he means to destroy them. He will neglect the education of none whom he receives into his family; and he sets us an example, how we should correct our children, "not for our pleasure, but for their profit," not from passion, but in wise affection. Thus he "makes us partakers of his holiness," that we may be meet to share his felicity. Let us then endeavour to receive chastening from "the Father of our spirits," as we expect our children to submit to our corrections. These momentary sorrows will be over in a few days: and though for the present they "seem not to be joyous, but grievous;" yet we shall afterwards experience the benefit and comfort of them in "the peaceable fruits of righteousness," which have been produced and matured, by our being exercised with them. Thus medicines yield the pleasant sensations of health, when the nauseous taste is forgotten; and delicious poisons cause extreme agony, when the relish of them is gone for ever. Let us then comfort ourselves and each other with these topics; that we may "lift up the hands which hang down, and confirm the feeble knees:" and let us carefully remove obstacles out of the way of pilgrims, and look well to the weak and tempted; lest they should be turned out of the way; instead of being encouraged to persevere in the course, amidst all its roughness and difficulty.

V. 14—17. To avoid stumblingblocks and offences, we should "follow peace with all men," and leave no proper means untried to avoid contention: which numbers delight to kindle, and blow into a flame. As far as we can go, without sacrificing truth or duty, we shall find, that "peace with men," of all parties and descriptions, will be favourable to our pursuit of holiness; (*Note*, *Rom.* 12:17—21.) without which no man of any sect or sentiment can enter heaven; or enjoy the favour of God; or be capable of delighting in him, and his presence, worship, and service. Let us then "look diligently to ourselves," that we be not deceived by notions or forms, and "come short of the grace of God;" and let us watch over each other, that "no root of bitterness" may spring up in our congregations, or families, to disturb the peace of them, and to defile the souls of many. Those lax notions, especially, must be zealously opposed, which give allowance to the flesh, from a perversion of evangelical principles; for "a little of this leaven" will suffice to "leaven a whole lump." All professors of the gospel should remember *profane* Esau: for they will all be tempted, more or less, to sell their birthright for worldly pleasure or advantage. But the time is at hand, when those, who thus renounce or refuse the salvation of God, for carnal indulgence or interest, would be glad to "inherit the blessing," and will be rejected; no place will be found for reversing the fatal bargain, though they should "seek it carefully with tears;" nor can any one, who wilfully rejects the gospel, or deliberately refuses to comply with its exhortations, for the love of this present world, know to what obduracy and desperation he may be given up, in the righteous judgment of God.

V. 18—29. We have abundant cause for joy and gratitude that we are not left under the terror and curse of the broken covenant of works, or under the darkness of the legal dispensation. The most holy man must "tremble," yea despair, if he were to be judged according to the law given from mount Sinai; and the vengeance of God would be far more tremendous, than "the fire and tempest" there witnessed. But while we bless God, who speaks to us from the mercy-seat, and calls us to partake of the privileges of Zion's citizens, and the happiness of angels and glorified saints, through "Jesus the Mediator of the new covenant," and the sprinkling of his precious blood; let us see to it, that we have good evidence of our "names being written in heaven" with those of true disciples, and not merely on earth with those of professed Christians. Let us remember that our cause must be tried by "God, the Judge of all," who will determine whether we do, or do not, belong to "the church of the first-born:" and let it be noted, that whilst the blood of Jesus speaks nothing but mercy to the most atrocious sinner, who truly believes; it will call for severer vengeance on those who neglect, pervert, or despise it, than that of Abel did on his murderer Cain. Let all then see to it, that "they do not refuse him, who speaketh to them from heaven," with infinite tenderness and love; lest they should fall from a greater height of privilege to a more tremendous depth of condemnation than ancient rebels did: for how can they escape, who turn away from God in unbelief or apostacy, whilst he so graciously "beseeches them to be reconciled to him," and to accept of his everlasting favour?—No other dispensation is now to be introduced, till the consummation of all things; "the kingdom," which we are called to receive, "can never be moved;" the inheritance of believers is secured against all enemies and disasters; all things pertaining to salvation, are freely given in answer to prayer: let us then seek for "grace, that we may serve God acceptably, with reverence and godly fear;" remembering that "he is greatly to be feared in the assembly of his saints;" and that he is "a consuming Fire," especially to hypocrites, apostates, and despisers of his great salvation.

NOTES.—CHAP. XIII. V. 1—3. The Hebrew converts, after the day of Pentecost, abounded in love to each other, and in all the fruits of this holy affection. (*Notes*, *Acts* 2:42—47. 4:32—35.) but many things would naturally occur to interrupt that entire harmony, and to stop the current of that liberality, which they at first showed. It was therefore peculiarly proper for the apostle to exhort them to "let bro

ness; [k]*and be* content with such things as ye have: for he hath said, [l]I will never leave thee, nor forsake thee.

6 So that we may [m]boldly say, [n]the Lord *is* my Helper, and [o]I will not fear what man shall do unto me.

7 Remember them [p]which [q]have the rule over you, who have spoken unto you [r]the word of God: [s]whose faith follow, [t]considering [t]the end of *their* conversation:

8 Jesus Christ [u]the same yesterday, and to-day, and for ever. [*Practical Observations.*]

9 Be not [x]carried about with divers and strange doctrines: for [y]*it is* a good thing that the heart be

[k] Ex. 2:21. Matt. 6:25,31. Luke 3:14. Phil. 4:11,12. 1 Tim. 6:6—8. [l] Gen. 28:15. Deut. 31:6,8. Josh. 1:5. 1 Sam. 12:22. 1 Chr. 28:20. Ps. 37:25,28. Is. 41: 10,17. [m] 4:16. 10:19. Eph. 3:12. [n] Gen. 15:1. Ex. 18:4. Deut. 33:26,29. Ps. 18:1,2. 27:1—3,9. 33:20. 40:17. 54:4. 63:7. 94:17. 115:9—11. 118:7—9. 124:8. 146: 8. Is. 41:10,14. Rom. 8:31. [o] Ps. 56:4,11,12. 118:6. Dan. 3:16—18. Matt. 10: 28. Luke 12:4,5. [p] 17,24. Matt. 24:45. Luke 12:42. Acts 14:23. 1 Thes. 5:12, 13. 1 Tim. 3:5. [q] Or, *are the guides.* Luke 8:11. Acts 4:31. 13:46. Rom. 10:17. 1 Thes. 2:13. Rev. 1:9. 6:9. 20:4. [r] 6:12. Cant. 1:8. 1 Cor. 4:16. 11:1. Phil. 3:17. 1 Thes. 1:6. 2 Thes. 3:7,9. [s] Acts 7:55—60. [t] 1 Cor. 10:13. *Gr.* [u] 1:12. Ps. 90:2,4. 102:27,28. 103:17. Is. 41:4. 44:6. Mal. 3:6. John 8:56—58. Jam. 1:17. Rev. 1:4,8,11,17,18. [x] Matt. 24:4,24. Acts 20:30. Rom. 16:17,18. 2 Cor. 11:11—15. Gal. 1:6—9. Eph. 4:14. 5:6. Col. 2:4,8. 2 Thes. 2:2. 1 Tim. 4:1—3. 6:3—5,20. 1 John 4:1. Jude 3. [y] Acts 20:32. 2 Cor. 1:24. Gal. 6:1. 2 Thes. 2:17. 2 Tim. 2:1,2.

therly love continue," and to avoid every thing which interfered with their persevering attention to peace, kindness, and reciprocal affection; as became children of one family, and heirs of the same inheritance. He likewise meant to excite them to "brotherly love" towards the Gentile converts, against whom they were generally in some degree prejudiced. (*Notes*, *Eph.* 2:11—22. 3:1—7. 4:1—6.) In particular, he exhorted them "not to forget to entertain strangers;" especially such as were driven or had travelled from home, for the sake of the gospel; and who in general were destitute of other accommodation, and dependent on the hospitality of their brethren, though not personally known by them. (*Notes*, 1 *Tim.* 3:2. 1 *Pet.* 4:9—11. 3 *John* 5—8.) To encourage this kind of charity he reminded them, that some "had entertained angels unawares," as Abraham and Lot. (*Notes*, *Gen.* 18:19:)—It has been shown, that one of the three who came to Abraham was called JEHOVAH, and was doubtless the eternal Word and Son of God: but it was not necessary for the apostle to advert to that circumstance, when he merely suggested a hint on the subject.—It could not indeed be expected that the Hebrews would literally be visited by angels, in the form of strangers; but by hospitality to their brethren, for Christ's sake, they in fact received him, and would be rewarded accordingly: (*Notes*, *Matt.* 10:40—42. 25:34—40.) and even, if they were mistaken in the character of those strangers to whom they showed this kindness, their intentions would in no wise fail of a gracious recompense.—Many of their brethren also were "bound" in prison, for the sake of the gospel: and they ought to remember the hardships endured by such sufferers, as if they were imprisoned along with them; that they might be excited to adopt every method of alleviating their sorrows, or procuring their release. In short, whatever adversity any of their brethren were exposed to, in their persons, connexions, or circumstances; they ought to sympathize with them, and endeavour to relieve them: recollecting that "they themselves were still in the body," and liable to similar afflictions; and that they would, in that case, reasonably expect the soothing, lenient care of their brethren.—All captives and afflicted persons might be included in the exhortation; but "the household of faith" was specially intended.

Brotherly love. (1) Φιλαδελφια. *Rom.* 12:10. 1 *Thes.* 4:9. 1 *Pet.* 1:22. 2 *Pet.* 1:7. (*Note*, 1 *Pet.* 1:22—25.)—*To entertain strangers.* (2) Φιλοξενιας. *Rom.* 12:13. Φιλοξενος, 1 *Tim.* 3:2. *Tit.* 1:8. 1 *Pet.* 4:9.

V. 4. Many expositors, particularly those of the church of Rome, explain this as an exhortation; "Let marriage be honourable in all *things*, &c." and doubtless the apostle meant, that it ought to be entered into, and behaved in, according to the holy commandments of God: that it might be honourable to the persons themselves, and to their profession of the gospel; as well as that the state should be had in honour, and considered as undefiled. The particle *but*, however, introducing the second clause, shows that his primary meaning was to assert, that "marriage" in itself "was honourable in all" things, and in all persons, and "the bed undefiled" as to its own nature, though not incapable of abuse: for he contrasts marriage with the conduct of fornicators and adulterers, whom God will certainly judge and condemn for their violations of his law. (*Marg. Ref.* f—h. *Notes*, 1 *Cor.* 5.9—13. 6:9—11. *Gal.* 5:19—21. *Eph.* 5:3—7. *Rev.* 21:5—8. 22:14,15.) Some persons, in the primitive times, contended for the lawfulness of fornication; and most abominable sentiments and practices, in respect of polygamy and divorces, prevailed not only among the Gentiles, but even to an astonishing degree among the Jews: while, on the other hand, some of both, and of the Christians, condemned marriage, or at least deemed it a less holy state than celibacy. This "mystery of iniquity" very early began to work: and the apostle, in a few most expressive words, guarded against both the extremes; which experience has always proved to be, in different forms, but almost equally destructive to morality, the welfare of society, and the purity of religion. (*Notes*, *Gen.* 2:21—24. 1 *Tim.* 4:1—5.)

Honourable.] Τιμιος. (*Note*, 1 *Thes.* 4:1—5.)—*Whoremongers.*] Πορνους. *Fornicators.*

V. 5 6. The Hebrews were generally poor; many had sold their estates to relieve their brethren, after the day of Pentecost: and the goods of others had been plundered by their persecutors. (10:34.)—The apostle had strenuously exerted himself to procure them a liberal relief from the Gentile churches: (*Notes*, *Rom.* 15:22—29. 2 *Cor.* 8: 9:) but he here exhorts them, to let their whole conduct, discourse, and manner of life, be evidently at a distance from 'covetousness;" neither being anxious about getting money to lay up, or to expend in superfluities: nor yet to be tenacious of what they had, or averse to lay it out for valuable purposes. On the contrary, it was proper for them to be "content," well satisfied, and pleased, with "such things as they had" at present, though mean, scanty, or precarious: assured that infinite wisdom and love chose their portion for them; and remembering the promise of God, that "he would not in any wise leave them;" nor in any wise, on any account, in any emergency, or at any time would he forsake them. The emphasis of the original words, in which five negatives are used to increase the strength of the negation, according to the Greek idiom, can scarcely be retained in a translation. The words seem to be quoted from the Lord's address to Joshua, (*Josh.* 1:5.) though nearly the same are used in several parts of the Scripture. (*Marg. Ref.* l.)—They, however, evidently show that every believer, in similar circumstances, may rely upon the promises made specially to any person, as recorded in the Scripture. The Hebrews, therefore, cleaving to the Lord and his service, in the depth of poverty, and in the midst of persecutors, might say with confidence, "The LORD is my Helper," according to the frequent language of the Psalmist: and they might be assured, that he would protect, provide for, and comfort them, in all possible emergencies; and never forsake them, in life or death, but bring them safe to his heavenly rest and glory: and in this confidence, they need not fear what men could do, in any way, to impoverish, distress, or injure them. (*Notes*, *Matt.* 6:25—34. *Luke* 12: 22—34.)—*I will*, &c. (5) The quotation gives the general meaning conveyed in the Septuagint; but in very different words. (*Note*, *Deut.* 31:3—8.)

Conversation. (5) Τροπος. 'Manner of living.'—*Without covetousness.*] Αφιλαργυρος. 1 *Tim.* 3:3. (*Notes*, 1 *Tim.* 3:3. 6:6—10.)—*Content.*] Αρκουμενοι. *Matt.* 25:9. *Luke* 3: 14. *John* 6:7. 2 *Cor.* 12:9. 1 *Tim.* 6:8. 3 *John* 10.—*Such things as ye have.*] Τοις παρουσι. *Things present.*

V. 7, 8. To encourage the patience and perseverance of the Hebrews, even unto a violent death, if that should be set before them; the apostle called on them to "remember such as had presided over them," and spoken the word of God to them, but had been removed by martyrdom; as Stephen, and James whom Herod beheaded, and several others; or, indeed, of those who had died in any other way. They ought carefully to recollect the instructions and behaviour of their deceased pastors, to adhere to the doctrines which they had delivered, and to copy their vigorous faith and constant obedience: 'considering, especially, the conclusion of their course, and the manner in which they departed out of the world; and thinking of the composure and holy joy with which they met the stroke of death, with whatever circumstances of torture or ignominy it was attended. (*Note*, *Acts* 7:54—60.) For if they would "end their conversation," or their Christian course of obedience, in the same happy and honourable manner; they must follow their example, and adhere to their doctrine and instructions.—These useful and excellent ministers had indeed been removed: but Jesus Christ, the great Head of the church, was "the same yesterday, to-day, and for ever;" equally merciful, powerful, faithful, and all-sufficient. (*Notes*, 1:10—12. *Rev.* 1:4—6,8—11.) As "the Son of God," he was possessed of all possible perfection from eternity; he had continued to exercise those perfections for the good of the church, through all preceding ages; nor was he less perfect and powerful, when "manifested in the flesh," to purchase the church with his "own blood." He continued the same, when exalted in human nature to the mediatorial throne; and when he shall come to judge the world, he will exhibit the same divine perfections and glory; and in like manner to all eternity. (*Notes*, *Matt.* 25:31—46. *Mark* 8:38. *Rev.* 20:11—15.) The expression seems to be a periphrasis of *immutability*, a divine attribute incommunicable to a mere creature: his Person is as immutable as his doctrine, his justice and holiness as his mercy and truth; and all kinds of persons will meet a Judge exactly of the same character, as he manifested when he appeared on earth as a Saviour. The Hebrews might, therefore, confide in him, to support and comfort them under their sufferings for his sake; even as he had supported those who had so happily finished their course.—'That the apostle speaks here, not of their living, but dead guides, will appear, partly from his exhortation to *remember* them, the living guides being the objects, not of their memory, but sense; partly from the phrase, "have spoken," which intimates, that they

established with grace, [z]not with meats, which have not profited them that have been occupied therein.

10 We have [a]an altar, whereof they have no right to eat which [b]serve the tabernacle.

11 For [c]the bodies of those beasts, whose blood is brought into the sanctuary by the high-priest for sin, are burned without the camp.

12 Wherefore Jesus also, that he might [d]sanctify the people with his own blood, [e]suffered without the gate.

13 Let us [f]go forth therefore unto him without the camp, bearing his reproach.

14 For [g]here have we no continuing city, but we seek one to come.

15 [h]By him therefore let us offer [i]the sacrifice of praise to God continually, that is, [k]the fruit of *our* lips, [l]giving thanks to his name.

16 But [l]to do good, and to [m]communicate, forget not: for [n]with such sacrifices God is well pleased. [*Practical Observations.*]

17 [o]Obey them that [i]have the rule over you, and [p]submit yourselves: for they [q]watch for your souls, as they that must [r]give account, that they may do it [s]with joy, and not [t]with grief: for that *is* unprofitable for you.

18 [u]Pray for us: for we trust [x]we have a good conscience, [y]in all things willing to live honestly.

19 But I beseech *you* the rather to do this, [z]that I may be restored to you the sooner.

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z *See on* 9:9,10. Lev. 11: Deut. 14:3—21. Acts 10:14—16. Rom. 14:2,6,17. 1 Cor. 6:13. 8:8. Col. 2:16—20. 1 Tim. 4:3—5. Tit. 1:14,15. a 1 Cor. 5:7,8. 9:13. 10:17—20. b Num. 3:7,8. 7:5. c Ex. 29:14. Lev. 4:5—7,12,16—21. 6:30. 9:9,11. 16:14—19,27. Num. 19:3. d 2:11. 9:13,14,18,19. 10:29. John 17:19. 19:34. 1 Cor. 6:11. Eph. 5:26. 1 John 5:6—8. e Lev. 24:23. Num. 15:36. Josh. 7:24. Mark 15:20—24. John 19:17,18. Acts 7:58. f 11:26. 12: 3. Matt. 5:11. 10:24,25. 16:24. 27:32,39—44. Luke 6:22. Acts 5:41. 1 Cor. 4:10—13. 2 Cor. 12:10. 1 Pet. 4:4,14—16. g 4:9. 11:9,10,12—16. 12:22. 1 Chr. 7:29. 2 Chr. 4:17,18. 5:1—8. Phil. 3:20. *Gr.* Col. 3:1—3. 1 Pet. 4:7. 2 Pet. 3:13,14. h 7:25. John 10:9. 14:6. Eph. 2:18. Col. 3:17. 1 Pet. 2:5. i Lev. 7:12. 2 Chr. 7:6. 29:31. 33:16. Ezra 3:11. Neh. 12:40,43. Ps. 50:14,23. 69.30,31. 107:21,22. 116:17—19. 118:19. 136:1, &c. 145:1, &c. Is. 12:1,2. Eph. 5:19,20. Col. 1:12. 3:16. 1 Pet. 4:11. Rev. 4:8—11. 5.9—14. 7:9—12. 19:1—6. k Gen. 4:

3,4. Hos. 14:2. Rom. 6:19. 12:1. l *Gr. confessing to.* Ps. 18:49. *marg.* Matt. 11:25. Luke 10:21. *Gr.* 1 1,2. Ps. 37:3. Matt. 25:35—40. Luke 6:35,36. Acts 9:36. 10:38. Gal. 6:10. 1 Thes. 5:15. 2 Thes. 3:13. 3 John 11. m Luke 18:22. Rom. 12:13. 2 Cor. 9:13. Gal 6:6. Eph. 4:28. Phil. 4:14. 1 Tim. 6:18. Philem. 6. n 6:10. Ps. 51:19. Mic. 6:7,8. Phil. 4:18. o *See on* 7. 1 Sam. 8:19. 15:19, 20. Prov. 5:13. Phil. 2:12,29. 1 Thes. 5:12. 2 Thes. 3:14. 1 Tim. 5:17. † Or, *guide.* p Gen. 16:9. 1 Cor. 16:16. Eph. 5:21. Jam. 4:7. 1 Pet. 5:5. q Ez. 3: 17—21. 33:7—9. Acts 20:24—26. 1 Cor. 4:1,2. 1 Pet. 5:2,3. r Luke 16:2. Rom. 14:12. 2 Cor. 5:10,11. s Phil. 1:4. 2:16. 4:1. 1 Thes. 2:19,20. 3:9,10. t Ex. 32: 31. Jer. 13:17. Phil. 3:18. u Rom. 15:30. Eph. 6:19,20. Col. 4:3. 1 Thes. 5:25. 2 Thes. 3:1. x Acts 23:1. 24:16. 2 Cor. 1:12. 1 Tim. 1:5. 1 Pet. 3:16,21. y Rom. 12:17. 13:13. Phil. 4:8. 1 Thes. 4:12. 1 Pet. 2:12. z Rom. 1:10—12. 15:31,32. Philem. 22.

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had now left off speaking; and partly, from the εκβασις, or *close* of their conversation on earth.' *Whitby.*

Which have the rule over. (7) Των ηγουμενων. 17,24. *Luke* 22:26. *Acts* 15:22.—*Follow.*] Μιμεισθε. *Imitate.*—*Considering.*] Αναθεωρουντες. *Acts* 17:23. *Again and again to contemplate and consider.*—*The end.*] Εκβασιν. 1 *Cor.* 10:13. (*Note*, 1 *Cor.* 10:13.)

V. 9—14. The apostle exhorted the Hebrews to "trust in Christ," and cleave to him, according to the instructions of their deceased teachers; and, not "to be carried about with divers and strange doctrines," as the clouds are driven by the wind. (*Note*, *Eph.* 4:14—16.) Many innovations had been introduced by different descriptions of false teachers, which were all foreign to the simplicity of Christianity; but Christians should especially seek to have their hearts "established" in a single dependence on the grace and mercy of God in Christ; and in the experience of the sanctification of the Holy Spirit, which would both comfort them, and render them steadfast against every delusion. Whereas, if they paid any particular attention to distinctions of meats, or *rested* in the *legal* sacrifices and peace-offerings, (on part of which the offerer and his friends feasted before God, as at peace with him;) they would not arrive at stability. (*Marg. Ref.* z. *Notes*, 9:8—14. 1 *Tim.* 4:1—10.) They could not indeed expect spiritual profit from such observances; seeing that they, who had heretofore been occupied in them, and had looked no further, had derived no saving benefit from them; and now they were abolished. But true believers had, in the atonement of Christ, the substance of all which had been shadowed forth, by thy sacrifices of the law. The flesh of many of these had been divided between the altar and the priests, who alone were allowed to eat the most holy things. But such of the Hebrews, as continued to minister at the tabernacle or temple, and neglected the gospel, had not the privilege of participating with Christians in feasting upon their spiritual sacrifice: of this the Lord's supper was the appointed memorial, and might perhaps be alluded to. (*Notes*, *John* 6:47—58. 1 *Cor.* 5:6—8. 10:14—22.) An intimation of this seems to have been implied, in the prohibition of the priest's eating any part of the most solemn sin-offerings, the blood of which was carried into the most holy place, on the day of atonement, to expiate the guilt of the nation; for these sin-offerings were ordered to be burned altogether, "without the camp." (*Notes*, *Ex.* 29:13,14. *Lev.* 4: 6:30. 16:) Wherefore Jesus also, that he might set apart and consecrate to God his people, to be a spiritual priesthood, by shedding his own blood, as their "Sin-offering," previously to his entrance with it for them into the heavenly sanctuary; suffered death, not within the precincts of the temple, or even in the holy city, but without the gate, upon mount Calvary. Thus he was, as it were, cast out of the camp as accursed: that he might appear to be the true "Sin-offering," of which all others were the types. (*Notes*, 2 *Cor.* 5:18—21. *Gal.* 3:6—14.) It was, therefore, requisite for believers to renounce all dependence on the legal sacrifices, and the service of the sanctuary, to follow Christ. They ought also most willingly, for his sake, to "bear the reproach" cast upon them on that account; and submit to be excommunicated and vilified by the persecuting priests and scribes; going after Christ out of the camp of Israel, and enduring every indignity for his sake, and after his example. (*Notes*. *Is.* 51:7,8. 66:5,6. *Matt.* 10:21—26,32,33. *Mark* 8:38. *John* 15:17—21. *Acts* 5:41,42. 2 *Tim.* 1:6—8,16—18. 2:8—13.) Nor should they shrink from any hardships in his cause: even if they were driven from their houses, possessions, and cities, to become exiles and wanderers; or if they were immured in prisons: for, being strangers and pilgrims, they had on earth, even in the most quiet times, "no continuing city," or quiet settlement: but were seeking one to come, even heaven itself, from which they could not be long excluded.

(*Notes*, 11:8—10,13—16. 12:22—25. *Gen.* 47:9. 1 *Chr.* 29:10—19. *John* 14:1—3. *Phil.* 3:20,21.)

Carried about. (9) Περιφερεσθε. *Mark* 6:55. 2 *Cor.* 4:10. *Eph.* 4:14. *Jude* 12.

V. 15, 16. The Hebrews needed no atoning sacrifices, except that of Christ: and therefore, living on him by faith, they might disregard the legal oblations, and offer, at a distance from the temple, more acceptable sacrifices than burnt-offerings, or peace-offerings; if, through the mediation of the great High-Priest, they presented to God their continual and fervent praises and thanksgivings, adoring his manifested perfections, celebrating his wonderful works, and gratefully acknowledging his abundant loving kindness towards them. This "fruit of their lips" would be more pleasing and honourable to him, than the fruits of the land, or the firstlings of their cattle. (*Notes*, *Ps.* 50:22,23. *Phil.* 1:9—11. *Col.* 3:16, 17. 1 *Pet.* 2:4—6.) At the same time they ought not to forget, or neglect, to do good to their indigent brethren, and others in distress, by communicating to them according to their ability: for "with such sacrifices," when offered from a principle of humble faith and love, "God would be well pleased;" as they were a proper expression of their gratitude to him, very honourable to the gospel, and beneficial to mankind, and were the fruits of his grace in their hearts. (*Notes*, 6:9,10. 2 *Cor.* 9:12—15. *Phil.* 4:14—20.)

Fruit of our *lips.* (15) Καρπον χειλεων. *Hos.* 14:2. *Sept.* Our version, from the Hebrew, reads *calves of the lips*; but the omission of one letter would render it "fruit of the lips." —*To do good.* (16) Της ευποιιας. Here only. (*Notes*, 6:9, 10. 1 *Tim.* 6:17—19.)—*To communicate.*] Κοινωνιας. See on *Acts* 2:42.—*Sacrifices.*] Θυσιαις. *Rom.* 12:1. *Phil.* 2:17. 4:18. 1 *Pet.* 2:5.—*Is well pleased.*] Ευαρεστειται. *Note*, 11:5,6.

V. 17. The apostle, as "a debtor to all men," had written to the Hebrews, to establish them in the truth; and he had called on them to remember and follow the faith of their deceased pastors. (*Note*, 7,8.) But he would also remind them, that they ought to obey those pious teachers and guides who now presided over them, and to "submit" to their instructions, admonitions, and reproofs, as ruling them with spiritual authority derived from the Lord Jesus. For they were appointed to "watch for their souls," and to guard and caution them, against all those errors and sins which might endanger them. (*Notes*, *Is.* 56:9—12. *Ez.* 3:17—21. 33:2—9. *Matt.* 24: 45—51. *Acts* 20:24—28. 1 *Pet.* 5:1—4.) They performed this important and difficult service, as men who "must give account" for every part of their conduct to him who employed them: so that they could not deliver their own souls, without great vigilance, diligence, faithfulness, and impartiality, which would often constrain them to displease men. (*Notes*, 1 *Cor.* 4:1—5. 1 *Thes.* 5:12—15. 1 *Tim.* 5:17,18.) The people ought therefore to obey the word of God as spoken by them, and submit to his authority as exercised by them: that they might be able to give up their "account with joy," having been successful in their labours; and not with grief and anguish of heart, because of the untractable conduct of those to whom they had been sent; which would not be for the profit of those who occasioned grief to their faithful pastors, but infinitely injurious to them. This must principally relate to the account given before the Lord, as it were, from day to day, with joy or grief, by ministers, of the reception given to their message: for no misconduct of the people will occasion sorrow to the faithful servant of Christ, at the final day of retribution; though their salvation will be unto them "a crown of rejoicing." (*Notes*, 2 *Cor.* 2:14—17. 1 *Thes.* 2:17—20.) The exhortation supposes the *faithfulness* of ministers and ecclesiastical rulers, and that they exercise a *scriptural* authority in a proper manner: for no obedience and submission can be due to the usurped dominion of "idol shepherds," unfaithful stewards, or blind guides. To other rulers and superiors honour

20 Now [a]the God of peace, that [b]brought again from the dead our Lord Jesus, [c]that great Shepherd of the sheep, through [d]the blood of the everlasting [e]covenant,

21 [f]Make you perfect in [g]every good work, [h]to do his will, [i]working in you that which is [j]well-pleasing in his sight, [k]through Jesus Christ; [l]to whom *be* glory for ever and ever. [m]Amen.

22 And I beseech you, brethren, [n]suffer the word of exhortation: [o]for I have written a letter unto you in few words.

23 Know ye, that *our* [p]brother Timothy [q]is set at liberty; with whom, if he come shortly, [r]I will see you.

24 [s]Salute all them that have [t]the rule over you, and [u]all the saints. [x]They of [y]Italy salute you.

25 [z]Grace *be* with you all. Amen.

a Rom. 15:33. 16:20. 1 Cor. 14:33. 2 Cor. 13:11. Phil. 4:9. 1 Thes. 5:13. 2 Thes. 3:16. b Acts 2:24,32. 3:15. 4:10. 5:30. 10:40,41. 13:30. 17:31. Rom. 1:4. 4:24,25. 8:11. 1 Cor. 6:14. 15:15. Gal. 1:1. Eph. 1:20. Col. 2:12. 1 Thes. 1:10. c Ps. 23:1. 80:1. Is. 40:11. 63:11. Ez. 34:23. 37:24. John 10.11,14. 1 Pet. 2:25. 5:4. d *See on* 9:20. Ex. 24:8. Zech. 9:11. Matt. 26:28. Mark 14:24. Luke 22.20. e 2 Sam. 23:5. 1 Chr. 16:17. Is. 55:3. 61:8. Jer. 32:40. Ez. 37:26. * Or, *testament*. *See on* 9:16,17. f 12:23. Deut. 32:4. Ps. 138:8. John 17:23. Eph. 3:16—19. Col. 1:9—12. 4:12. 1 Thes. 3:13. 5:23. 1 Pet. 5:10. g 2 Cor. 9:8. Eph. 2:10. Phil. 1:11. 2 Thes. 2:17. 1 Tim. 5:10. h 10:36. Matt. 7:21. 12:50. 21:31. John 7:17. Rom. 12:2. 1 Thes. 4:3. 1 Pet. 4:2. 1 John 2:17. † Or, *doing*.

Phil. 2:13. i 16. Rom. 12:1. 14:17,18. Phil. 4:18. Col. 3:20. 1 John 3:22. k John 16:23,24. Eph. 2:18. Phil. 1:11. 4:13. Col. 3:17. 1 Pet. 2:5. l Ps. 72:18, 19. Rom. 16:27 Gal. 1:5. Phil. 2:11. 1 Tim. 1:17. 6:16. 2 Tim. 4:18. 1 Pet. 5: 11. 2 Pet. 3:18. Jude 25. Rev. 1:6. 5:9—13. m *See on* Matt. 6:13. 28:20. n 1—3,12—16. 2:1. 3:1,12,13. 4:1,11. 6:11,12. 10:19—39. 12:1,2,12—16,25,28. 2 Cor. 5:20. 6:1. 10:1. Philem. 8,9. o Gal. 6:11. 1 Pet. 5:12. p *See on* Acts 16:1—3. 1 Thes. 3:2. Philem. 1. q 1 Tim. 6:12. 2 Tim. 1. 8. Rev. 7:14. r Rom. 15:25,28. Philem. 22. s *See on* Rom. 16:1—16. t *See on* 7,17. u 2 Cor. 1:1. 13:13. Phil. 1:1. 4:22. Col. 1:2. Philem. 5. x *See on* Rom. 16:21—23. y Acts 18:2. 27:1. z *See on* Rom. 1:7. 16:20,24. Eph. 6:24. 2 Tim. 4:22. Rev. 22:21.

is required for their *office*' *sake*; but to ministers for their *work*'*s sake alone*.

V. 18, 19. It is plain, from these verses, that the persons immediately addressed, or to whom in the first instance the epistle was sent, would know from whom it came. The apostle desired them to pray for him and his fellow-labourers, as well as for their own pastors; for, however he had been calumniated or suspected by his nation, and however many of his Hebrew brethren had been prejudiced against him; (*Note*, *Acts* 21:20—26.) yet he trusted that he "had a good conscience," tender and duly informed; and that he was willing and desirous in all things, and among all persons, to act with integrity, and in a becoming manner. He therefore entreated their prayers for his protection, comfort, and success: but especially, that the providence of God would order things in such a manner, as to enable him to come among them the sooner. For he was persuaded many of them would be glad to see him; and he purposed to come, as soon as he had fully regained his liberty, and had opportunity, notwithstanding all that he had suffered in consequence of his last journey to Jerusalem. It is not known whether he accomplished this purpose or not. (*Note*, *Acts* 21:27—40.) 'That I may be quickly restored to you from this confinement, and have an opportunity of rendering you those services, which were prevented by this unjust imprisonment, occasioned by the fury of the populace, when I was last at Jerusalem.' *Doddridge*. The priests, rulers, and council, were more deeply criminal than even 'the *populace*.'—*Good conscience*. (18) *Notes*, *Acts* 23:1—5. 24:10—21. 2 *Cor*. 1:12—14. 5:9—12. 1 *Pet*. 3:13—16.

Restored. (19) Αποκατασταθω. *Mark* 3:5. 8:25.

V. 20, 21. After desiring the prayers of the Hebrews, in his behalf, the apostle gave them a compendium of his most fervent supplications for them. He addressed himself to the Lord; as "the God of peace," (a title never used but in St. Paul's epistles, *Marg*. *Ref*. a.) reconciled to believers, and ready to be at peace with all sinners, who came to him in the appointed way; as the Author of spiritual peace in the hearts and consciences of his people; and the 'Lover of peace and concord, in the church and among mankind: who "had brought again from the dead the great Shepherd of the sheep," from whom all pastors derived their authority. Jesus, the great Proprietor of the chosen flock, to whom they had been given, had laid down his life to atone for their sins, and he continually sought them, and brought them home to his fold, where he protected and fed them. (*Notes*, *Ps*. 23: *Is*. 53:6. *Ez*. 34:23—31. *Luke* 15:1—6. *John* 10:10—18. 1 *Pet*. 5:1—4.) In order to show that his ransom was accepted, and that he might perform his gracious work, as "the great Shepherd of his sheep;" God the Father had raised him from the dead, "through the blood of the everlasting covenant." For this may either refer to the reconciled love of God to his people, through the blood of Christ; or to his being brought again from the dead, because his sacrifice was sufficient and accepted, that so he might become "the Shepherd of the sheep;" or to the blessings for which the apostle prayed, and which were bestowed "through the blood of the everlasting covenant;" all these things may be contained in the words; and it is not obvious to determine which was principally intended. The blood of Christ purchased the blessings of the new covenant, and ratified it as unalterable: so that it was rendered *perpetual* on earth to the end of time, and *everlasting* in respect of the salvation conferred according to it.—The apostle earnestly entreated "the God of peace," through the mediation of the great Shepherd, and on account of "the blood of the covenant," that he would make the Hebrews "perfect in every good work to do his will;" rectifying every disorder of their souls, and completely fitting them for every part of his 'holy service; working in them" by his new-creating grace, "that which was well-pleasing in his sight," being according to his law and image, and for his glory, and therefore acceptable with him through Jesus Christ; (*Note*, *Phil*. 2:12,13.) to whom, even to "the God of peace," he ascribed eternal glory. (*Marg*. *Ref*.)—He prayed for them under the full persuasion, that sanctifying grace, and holy obedience, would surely be attended with divine consolations, which he did not particularly mention. (*Notes*, *Eph*. 2:4—10. 3:14—19. *Phil*. 1:9—11. *Col*. 1:9—14. 1 *Thes*. 3:11—13. 2 *Thes*. 2:16,17.)—*Blood of the everlasting covenant*. (20) *Notes*, 9:11—26. 10:28—31. 2 *Sam*. 23:5. *Is*. 54:6—10. 55:1—3. *Jer*. 32:39—41. *Ez*. 37:24—26. *Zech*. 6:12,13. 9:9—11. *Matt*. 26:26—28.

Make you perfect. (21) Καταρτισαι. See on *Matt*. 21:16. (*Note*, 1 *Pet*. 5:10,11.)

V. 22—25. The apostle, as not being immediately placed over the Hebrews, or disposed to speak to them in an authoritative style, entreated them to take in good part "the word of exhortation," warning, and encouragement, which he had sent them, from love to their souls: for he had written a letter to them, in few words, compared with the vast importance, and the great variety, of the subjects discussed in it.—Timothy had, it seems, been confined in prison for preaching the gospel, of which the Hebrews had heard; but the writer informed them that he was at length set at liberty, and that he purposed to come with Timothy to see them, if he were not delayed. It appears hence that the apostle either was at liberty, or had a clear prospect of being speedily liberated: and that the spurious postscript *falsely* says, that Timothy was the bearer of the epistle. When the argumentative part of the epistle had been read, without the prejudices which the writer's name, in the beginning, would have unavoidably excited: these intimations at the close would have no bad effect. After this, he concluded with salutations, especially to the pastors and rulers of their churches; and from all the Christians in Italy, as well as those at Rome.

Them that have the rule. (24) Τους ηγουμενους. 7,17. *Luke* 22:26. (*Notes*, 7,8,17.) The pastors of the church are evidently thus distinguished from the people: but it must be allowed, that no disparity among the pastors is intimated. The apostle James was probably living at this time; and was the principal, though not the only person intended. (*Notes*, *Acts* 20:17. 1 *Tim*. 5:21,22.)

PRACTICAL OBSERVATIONS.

V. 1—8. "Brotherly love" tends, in such various ways, to the benefit of the church, the comfort of believers, and the honour of the gospel; that the enemy of our souls endeavours, by every means, to interrupt its exercise, and to work upon the remains of our corrupt affections, for that purpose, with a vast variety of most subtle artifices, against which we should be perpetually upon our guard. Hence it is, that so little of this love is found in the church, though so much is read concerning it in the Scriptures; and that so many divisions and controversies prevail among those who seem, in a measure, to have been taught of God to love their brethren! (*Notes*, *John* 13:31—35. 17:20—23. 1 *Thes*. 4:9—12. 1 *John* 2:7—11. 3:11—24. 4:9—12.)—We best consult our own interest, when we are mindful to use hospitality, and to relieve or entertain our poor brethren, even though they be strangers to us: for thus we entertain Christ himself, whom all angels worship and obey.—When we are exempted from imprisonment, or other grievous adversities, we should take care not to "forget" how many are thus oppressed and bowed down; that we may sympathize with them in their sorrows, and help or comfort them according to our ability; never forgetting to pray for them, in which the poorest, and those far distant, may give them most valuable assistance: for it behooves us to be aware that we are liable to the same distresses, as long as we are in the body. Defilement and dishonour spring from contrariety to the law of God, which is perfectly suited to promote our present and future welfare: "marriage" therefore "is honourable in all;" nor can any defilement attach to it, except when the letter or spirit of God's commandments is violated by men's behaviour respecting it. But God does, in this world, severely mark his abhorrence of those forbidden lusts, to which the depravity of the human heart leads such vast multitudes; (*Notes*, *Gen*. 2:24. 1 *Cor*. 6:18—20.) and he will surely condemn every impenitent fornicator and adulterer at the day of judgment; whatever disguise or excuse he may here use to cloak his wickedness.—Christians, whether poor or rich, should, in all their words and actions, show that they "abhor covetousness." Having in heaven inexhaustible treasures, they should be well satisfied with mean accommodations here: and as God has promised "that he will never leave them, and in no case forsake them;" they have no cause to court the favour or fear the frown of men, or to dread the want of things needful; but may courageously

say, "The LORD is my Helper, I will not fear what man can do unto me!"—The instructions and example of ministers, who have honourably and comfortably closed their testimony, should be peculiarly remembered by their survivors. At death, they, as it were, give their last *attestation* to their doctrine and exhortations; and the happy event of their trials calls on others to "follow their faith," and to consider the joyful end of their course; and all ministers ought to have a peculiar respect to this during their whole lives. But Jesus alone is an everliving Friend, "the same yesterday, to-day, and for ever." Still he fills the hungry, encourages the trembling, and welcomes penitents of every class; still he rejects proud Pharisees, abhors painted sepulchres, and teaches all whom he saves, to "love righteousness and to hate iniquity:" and having called them by his grace, he will love them unchangeably, and for ever. Indeed all those, and those alone, will "abide the day of his coming" to judge the world, who would have met with favour from him, when he taught as "the Man of sorrows" on earth.

V. 9—16. We should be careful not to be "carried about with divers and strange doctrines," and diligently seek to have our hearts "established by grace:" for notions and forms never profit those who are occupied in them. Living by faith in Christ, and being consecrated to God through his blood, let us willingly separate from this evil world, and "bear the reproach" of proud formalists, and all the enemies of true religion, however distinguished. "We have here no continuing city;" our pilgrimage will soon end; let us then seek an abiding mansion in the city of our God, and consider all temporal prosperity or adversity, as of scarcely any consequence; being of a transient and evanescent nature. (*Notes*, 1 *Cor.* 7:29—31. 2 *Cor.* 4:13—18. 1 *Pet.* 4:7.) Being "a spiritual priesthood," let us solace ourselves in this evil world, by "offering to God, through Jesus Christ," our "continual sacrifice of praise, even the fruit of our lips, giving thanks to his name." This, joined with the acceptable sacrifice of liberally and actively doing good to men, for the Lord's sake, will be a sweet anticipation of the joys of heaven, and a preparation for its work and worship.

V. 17—25. All ministers of the gospel should peculiarly remember, that they are called "to watch for men's souls, as those who must give account;" which involves the most weighty and awful responsibility, for dreadful will be their condemnation, if they be slothful, selfish, or unfaithful. Christians should "obey and submit to" their faithful pastors, and take in good part their loving admonitions; that they may give up their account "with joy, and not with grief:" for if *such* pastors lose their labour, their hearers will lose their souls. Christians should also pray fervently and constantly for their ministers, and for all who sustain that sacred character: for these would generally walk more honourably, and labour more successfully, if the people were more earnest in praying for them. Even when they see, or think they see, something amiss in those who upon the whole "have a good conscience, willing in all things to live honestly;" they should pray the more frequently and earnestly for them. Let us then approach "the God of peace, who brought again from the dead the great Shepherd of the sheep;" and, "through the blood of the everlasting covenant," let us beseech him for ourselves and each other, "to make us perfect in every good work, to do his will, working in us that which is well pleasing in his sight, through Jesus Christ;" that we may glorify him for ever. Then every word of exhortation, and every dispensation of Providence will do us good; the communion of saints will be maintained, and "grace will be with us all," till it be completed in glory. Amen.

THE

GENERAL EPISTLE OF JAMES.

JAMES, the son of Alpheus, the brother of Jude, and the near relation of our Lord, called also "James the less," probably being lower in stature, or younger, than the other James, is generally allowed to have been the writer of this epistle; (*Notes, Matt.* 13: 54—58. *Luke* 24:13—24.) and the few who have doubted of this, have assigned very slight reasons for their hesitation. It is recorded in ecclesiastical history, and 'the Acts of the apostles' confirm the fact, that he generally resided at Jerusalem, superintending the concerns of the churches in that city, and in the neighbouring places, to the end of his life; which was terminated by martyrdom, the circumstances of which are differently related.—He seems to have written this epistle, only a short time before his death; and it is supposed by some, that the sharp rebukes and awful warnings, given in it to his countrymen, stirred up that persecuting rage, which terminated his life: but, indeed, it is peculiarly wonderful, that he should have been preserved so many years, in so perilous a situation; and it can be accounted for, only by ascribing it to the Lord's immediate protection. The epistle is styled *general*, or *catholic*, because it was not addressed to any particular church, but to the Jewish converts, throughout their dispersions; indeed with most evident reference also to the unconverted part of the nation. This title, however, is not coeval with the epistle; but was prefixed to it some ages after it was written; and to the subsequent epistles, in several instances with manifest impropriety. It is probable, that the apostle, by means of the elders and Christians at Jerusalem, circulated copies of this epistle, by those strangers who came to the sacred festivals, from the several cities and countries where the Jews resided, and especially where Jewish converts to Christianity were found: and, as it was exclusively addressed to his countrymen, it seems for a long season to have been little known among the Gentile converts; so that its authenticity was doubted for a considerable time.—'While the second Epistle of Peter, the second and third of John, the Epistle of Jude, and the Revelation, are omitted in the first Syriac translation of the New Testament, which was made in the beginning of the second century, for the use of converted Jews, this Epistle of James hath found a place therein.—This is an argument of great weight: for certainly the Jewish believers, to whom that epistle was addressed and delivered, were much better judges of its authenticity, than the converted Gentiles to whom it was not sent; and who perhaps had no opportunity of being acquainted with it, till long after it was written.' *Macknight.*—'It is cited by Clemens Romanus four several times; and by Ignatius, in his genuine epistle to the Ephesians: by Origen, in his thirteenth homily upon Genesis. Eusebius saith, It was known to most, and publicly read in most Christian churches: St. Jerom, that in process of time it obtained authority. Esthius notes, That they who before doubted of it, in the fourth century embraced the opinion of them who received it: and from thence no church, no ecclesiastical writer, is found who ever doubted of it. But, on the contrary, all the catalogues of the books of the holy Scripture, published by general and provincial councils, Roman bishops, or other orthodox writers, number it among the canonical Scriptures.' *Whitby.*—'It appears to me, that the authority of this, and some other parts of the New Testament, having been early questioned by some primitive churches, affords an argument of their peculiar caution, that no other writings should be admitted into the sacred canon, however excellent: besides those which had an undoubted claim to that distinction: and justly challenges our deference to *their* judgment, who doubtless were most capable of deciding, and gave sufficient evidence of their care, as well as their capacity. The epistle before us, having passed through a severe and accurate scrutiny, appears to have been *universally received;* and accordingly has been transmitted down to the present age, as an authentic part of the oracles of God.' *Doddridge.*—It is generally known, that Luther, in the earlier part of the reformation, spoke rather in a slighting manner of this epistle, groundlessly supposing that it contradicted St. Paul's doctrine, in the grand subject of justification: but deeper experience, more exact investigation, more extensive observation, and a maturer judgment, induced him to retract his opinion: and at present no further doubt seems to be entertained, among orthodox Christians, as to its divine inspiration and authority. It is not, however, so replete with the peculiar doctrines of Christianity, as St. Paul's epistles are in general; or, indeed, as the other apostolical epistles: for it is supposed to have been written with a special design of counteracting the false teachers, who, in different ways, perverted those doctrines, and wrested them to their own destruction, and that of other men. But the grand principles of Christianity are throughout taken for granted, and it will be found, on attentive consideration, entirely coincident with even St. Paul's doctrine, concerning grace and justification: though at the first glance it may appear discordant: and it abounds with most important exhortations to the patience of hope, and the obedience of faith and love: with which various very needful warnings, reproofs, and encouragements, are interspersed, according to the different characters of the persons addressed in it.

CHAPTER I.

The apostle addresses "the twelve tribes which were scattered abroad," 1. He exhorts them to joyful patience under trials, 2—4; and to ask wisdom of God in faith, with an unwavering mind, 5—8. He counsels the poor and the rich, 9—11; and shows the happiness prepared for those who endure, 12. Men are tempted to sin, not by God, but by their own lusts, 13—15. Every good gift comes from the unchangeable God, of which good gifts regeneration is especially mentioned, 16—18. Cautions against pride, loquacity, anger, and malice, 19, 20: admonitions to receive the word of God in meekness, and to reduce it to practice, 21—25. The necessity of bridling the tongue, 26. The nature of true religion, 27.

[a]JAMES, [b]a servant of God and of the Lord Jesus Christ, [c]to the twelve tribes which are [d]scattered abroad, [e]greeting.

2 My brethren, [f]count it all joy when ye fall into [g]divers temptations;

3 Knowing *this*, [h]that the trying of your faith worketh [i]patience.

4 But [k]let patience have *her* perfect work, that ye may be [l]perfect and entire, [m]wanting nothing.

5 If [n]any of you lack wisdom, [o]let him ask of God, that giveth to all *men* liberally, [p]and upbraideth not; and it shall be given him.

6 But [q]let him ask in faith, nothing wavering. For [r]he that wavereth is like a wave of the sea, driven with the wind and tossed.

7 For [s]let not that man think that he shall receive any thing of the Lord.

8 A [t]double-minded man *is* unstable in all his ways. [*Practical Observations.*]

a Matt. 10:3. 13:55. Mark 3:18. Luke 6:15. Acts 1:13. 12:17. 15:13. 21:18. Gal. 1:19. 2:9,12. Jude 1. b John 12:26. Rom. 1:1. Phil. 1:1. Tit. 1:1. 2 Pet. 1:1. c Ex. 24:4. 28:21. 39:14. 1 Kings 18:31. Ezra 6:17. Matt. 19:28. Acts 26:7. Rev. 7:4. d Lev. 26:33. Deut. 4:27. 28:64. 30:3. 32:26. Ezek. 12:15. John 7:35. Acts 2:5. 8:1. 15:21. 1 Pet. 1:1. e Acts 15:23. 23:26. 2 Jno. 4:21. f 1 Pet. 4:13. g Heb. 11:36—38. 1 Pet. 1:6—8. 2 Pet. 2:9. Rev. 2:10. h Rom. 5:3,4. 8:28. 2 Cor. 4:17. i Rom. 2:7. 8:25. 15:4. Col. 1:11. 2 Thes. 1:4. 3:5. Heb. 10:36. 12:1. 2 Pet. 1:6. k 5:7—11. Job 17:9. Ps. 37:7. 40:1. Hab. 2:3. Matt. 10:22. Luke 8:15. 21:19. Gal. 6:9. 1 Jno. Prov. 4:18. Matt. 5:48. John 17:23. 1 Cor. 2:6. Phil. 3:12—15. Col. 4:12. 2 Tim. 3:17. Heb. 13:21. 1 Pet. 5:10. 1 John 4:17,18. m 5. Matt. 19:20. Mark 10:21. Luke 18:22. 2 Pet. 1:9. n Ex. 31:3,6. 36:1—4. 1 Kings 3:7—9. Job 28:12—28. Prov. 3:5—7. 9:4—6. Jer. 1:6,7. 2 Cor. 2:16. o 17. 3:17. 5:16. 1 Chr. 22:12. 2 Chr. 1:10. Prov. 2:3—6. Is. 55:6,7. Jer. 29:12,13. Dan. 2:18—22. Matt. 7:7—11. Luke 11:9—13. John 4:10. 14:13. 15:7. 16:23,24. 1 John 3:22. 5:14,15. p Matt. 11:20. Mark 16:14. Luke 15:20—22. q Matt. 21:22. Mark 11:22—24. 1 Tim. 2:8. Heb. 11:6. r Gen. 49:4. Eph. 4:14. Heb. 10:23. 13:9. 2 Pet. 2:17. Jude 12,13. s 4:3. Prov. 15:8. 21:27. Is. 1:15. 58:3,4. t 4:8. 1 Kings 18:21. 2 Kings 17:33,41. Is. 29:13. Hos. 7:8—11. 10:2. Matt. 6:22,24. 2 Pet. 2:14. 3:16.

NOTES.—CHAP. I. V. 1. It is probable, that the apostolical authority of James was not disputed, among those whom he more immediately addressed; so that he waved the mention of it, and only styled himself "the servant of God and of the Lord Jesus Christ." (*Marg. Ref.* b.)—It appears from the Acts of the Apostles, as well as from historical records, that he resided chiefly at Jerusalem; and he is said to have been the first bishop of that church. This indeed is spoken inaccurately; for he certainly possessed far more than *episcopal* authority, however that may be defined; and surely it could be no *preferment* to an apostle, to be appointed a diocesan bishop! He is supposed to have suffered martyrdom, not very long after writing this epistle, though the date of that event is uncertain.—He addressed himself "to the twelve tribes," which were considered as still existing, though "scattered" by various calamities, and from different motives, into many distant nations of the earth; but he principally intended the Christians among them; and he simply greeted them, or wished them health and peace, without using the benedictions which introduce most of the other epistles.—*Scattered.*] 'That is, to all the believing Jews, of whatever tribe, who were dispersed over the earth; to whom it is probable James, remaining still at Jerusalem, sent this epistle, by those who were used to meet at that city from all nations, at the festivals.' *Beza.*—Some of all the other tribes still subsisted, as distinct from the Gentiles, and as generally incorporated with the descendants of Judah: and the nation was dispersed abroad in almost all parts of the known world; as it is evident from the Scriptures themselves, as well as from the testimony of ancient writers. (*Marg. Ref.* d.)—*Greeting.*] James, who probably drew up the epistle of the council at Jerusalem, to the Gentile converts, there uses the same word. (*Notes, Acts* 15:22—29.)

Which are scattered abroad.] Εν τη διασπορα. *John* 7:35. 1 *Pet.* 1:1. *In the dispersion.* Comp. of δια, and σπειρω, *to sow; scattered abroad as seed.* (*Notes, Hos.* 2:21—23. *Am.* 9:7—10. 1 *Pet.* 1:1,2.)

V. 2—4. Knowing the afflicted and persecuted condition in which his brethren were: the apostle exhorted them to "count it" altogether a cause of rejoicing, when they "fell into divers temptations." Conscious of their weakness, they were in general warned not to run into temptation, and taught to pray not to be "led into temptation." (*Notes, Matt.* 6:13. 26:40,41.) Yet if the Lord saw good, that, notwithstanding their watchfulness, they should fall into such "trials," as might expose them to temptation, and give them an opportunity of resisting and overcoming it; they ought to consider it as a matter of unmingled joy, an occasion of evidencing the sincerity and strength of their love to God, and as a rich advantage to their souls, though painful for the time. (*Notes, Matt.* 5:10—12. *Luke* 6:21—23. 1 *Pet.* 1:6,7. 4:12—16.) For they might know, from the word of God and their own experience, that the "trial of their faith," by which its genuine nature and strength were proved, had a tendency, in the event, to "work patience" in their temper and conduct; and to bring them into a resigned, dependent, waiting frame of mind, connected with meekness and perseverance in well doing. But, in order to derive the full benefit from their trials, they must allow "patience to have its perfect work;" and submissively wait, in reliance on the promises of God, and obedience to his commandments, till he saw good to deliver them; without being induced, by the number, variety, or duration of their sufferings, to use sinful means of deliverance, or grow "faint" and "weary in well doing;" or to manifest peevishness, discontent, or despondency. (*Notes,* 12:5,7—11. *Heb.* 6:13—15. 10:35—39. 11:27.) Thus "patience," like a salutary medicine, would "have its perfect operation," and bring them into so tractable, docile, meek, compassionate, and resigned a state of mind; so endear to them the love and sufferings of Christ; so wean them from the world, and so reconcile them to death; that they would be rendered complete and mature in every part of the Christian character, and in all respects meet and prepared for the duties of their several situations, and "wanting nothing" in order to the performance of every good work. (*Notes, Rom.* 5:3—5. *Heb.* 12:4—13.)

Temptations. (2) Πειρασμοις. *Matt.* 6:13. 26:41. *Luke* 22:28. 1 *Cor.* 10:13. *Gal.* 4:14. *Heb.* 3:8. 1 *Pet.* 1:6. Some persons lay considerable stress on the distinction between *temptations* and *trials:* but the original word is the same as that in the Lord's prayer, which is rendered "temptation." Indeed every trial is, or gives occasion to, temptation; and every temptation is a trial of our hearts, and tends to show whether divine grace or corrupt nature has at that time the ascendency. (*Notes,* 12—15. *Gen.* 22:1.) The apostle, however, no doubt especially referred to the persecutions, for the sake of their Lord, to which Christians were then peculiarly exposed.—*The trying.* (3) Το δοκιμιον. 1 *Pet.* 1:7. 'The act of *proving*, or *assaying*.' Δοκιμη, *Rom.* 5:4. 2 *Cor.* 2:9. 8:2. 13:3. *Phil.* 2:22. 'the *proof*, arising from this act of *proving*.'—*Perfect.* (4) Τελειον, τελειοι. *Note, Heb.* 5:11—14.—*Entire.*] 'Ολοκληροι. 1 *Thes.* 5:23. Comp. of ὁλος, *the whole*, and κληρος, *lot.* 'Entitled, without dispute, to the entire inheritance.'

V. 5—8. In attempting properly to endure and improve their trials, as well as in a great variety of other matters, many, to whom the apostle wrote, would experience and discover, that they were very deficient in wisdom. When, therefore, any were conscious, that they were not capable of distinguishing truth from error, or of ascertaining the line of conduct which they ought to pursue; they should immediately bring the case before God, and earnestly beseech him to be their Teacher and Counsellor, by the influences of his Spirit enabling them to understand, remember, and apply the instructions of his holy word; and to remove all prejudices and carnal passions, which tended to mislead them. This any person might do with confidence; seeing the Lord was ever ready to "give liberally" to all who asked him, of whatever description they were; nor did he ever upbraid such humble petitioners for wisdom with the folly and sinfulness of their former conduct, or with any of their mistakes, and want of teachableness. So that assuredly wisdom would be given to every one who thus sought for it, in proportion to his wants, difficulties, and duties. (*Notes,* 1 *Kings* 3:5—14. *Prov.* 2:1—7. 3:5,6.) But, in order to obtain the blessing, they must "ask in faith, nothing wavering:" they must not allow themselves to question whether this were the proper way of seeking wisdom, or doubt of the faithfulness of God to his promises; but confidently rely on him to direct them in the right way. For "he that wavered," or hesitated in his judgment in these respects, and was disposed to listen to carnal counsellors, or to halt between God and the world, would be always fluctuating and variable; being tossed from one thing to another, by every change of circumstances, or every gale of doctrine, as the wave of the sea is driven about by the wind. (*Notes, Matt.* 21:21,22. *Mark* 11:22—26. *Rom.* 4:18—22. *Eph.* 4:14—16. *Jude* 11—13.) Such wavering professors of the gospel, therefore, who were religious only by starts, and had no abiding, realizing belief of the truth, or dependence on the promises of God, could have no good reason to expect, that they should receive any thing from him: as they would scarcely have presented their prayers, under some sudden pang of devotion, but they would turn to other counsels and projects. Indeed, "double-minded men are unstable in all their ways," nor can any dependence be placed on them; whilst they are aiming to unite contrary interests, and are unsettled in their principles for want of faith in the word of God. (*Notes, Gen.* 49:3,4. *Josh.* 24:15. 1 *Kings* 18:21. *Matt.* 6:22—24.)—'Let him come to God with firm adherence on him; a mind resolved, whatsoever comes, to stick fast to God; to use no means of delivering himself, but such as are acceptable to him; never entertaining a doubt, whether God's ways or his own are to be adhered to for the obtaining of his ends; making no question

9 Let [u]the brother of low degree [t]rejoice [x]in that he is exalted:

10 But the rich, [y]in that he is made low: [z]because as the flower of the grass he shall pass away.

11 For the sun is no sooner [a]risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: [b]so also shall the rich man fade away in his ways.

12 Blessed *is* [c]the man that endureth temptation: for [d]when he is tried, he shall receive [e]the crown of life, which the Lord hath promised to [f]them that love him.

13 Let [g]no man say when he is tempted, I am tempted of God: for God cannot be tempted with [h]evil, neither tempteth he any man:

14 But every man is tempted, [i]when he is drawn away of his own lust, and enticed.

15 Then, [j]when lust hath conceived, it bringeth forth sin; and [k]sin, when it is finished, bringeth forth death.

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u 2:5,6. Deut. 15:7,9,11. Ps. 62:9. Prov. 17:5. 19:1. Luke 1:52. * Or, *glory.* Jer. 9:23,24. Rom. 5:2,3. Phil. 3:3. *Gr.* x 2:5. 1 Sam. 2:8. Ps. 113:7,8. Luke 9:48. 10:20. Rom. 8:17. 2 Cor. 6:10. Phil. 3:14. 1 Pet. 2:9. 1 John 3:1—3. Rev. 2:9. 5,9,10. 7:9,10. y Is. 57:15. 66:2. Matt. 5:3. Phil. 3:8. 1 Tim. 6:17. z 4:14. Job 14:2. Ps. 37:2,35,36. 90:5,6. 102:11. 103:15. Is. 40:6. Matt. 6:30. 1 Cor. 7:31. 1 Pet. 1:24. 1 John 2:17. a Is. 49:10. Jon. 4:7,8. Matt. 13:6. Mark 4:6. b 5:1—7. Job 21:21—30. Ps. 37:35,36. 73:6—11. 73:18—20. Ec. 5:15. Is. 28:1,4. 40:7,8. Luke 12:16—21. 16:19—25. 1 Cor. 7:31. 1 Pet. 1:4. 5:4. c *See on* 2—4. 5:11. Job 5:17. Ps. 91:12. 119:67,71,75. Prov. 3:11,12. Heb. 6:15. 10:32. 12:5. Rev. 3:19. d Deut. 8:2. 13:3. Prov. 17:3. Zech. 13:9.

Mal. 3:2,3. Heb. 11:17. 1 Pet. 1:6,7. 5:10. e Matt. 25:34. Luke 22:28—30. Rom. 2:7—10. 1 Cor. 9:25. 2 Tim. 4:8. 1 Pet. 1:7. 4:13. 5:4. Rev. 2:10. 3:21 f 2:5. Ex. 20:6. Deut. 7:9. Neh. 1:5. Ps. 5:11. Rom. 8:28. 1 Cor. 2:9. 8:3. 1 Pet. 1:8. 1 John 4:19. g *See on* 2:12. Gen. 3:12. Is. 63:17. Hab. 2:12,13 Rom. 9:19,20. † Or, *evils.* h 4:1,2. Gen. 6:5. 8:21. Josh. 7:21—24. 2 Sam. 11:2,3. 1 Kings 21:2—4. Job 31:9,27. Prov. 4:23. Is. 44:20. Matt. 5:28. 15:18,20. Mark 7:21,22. Rom. 7:11,13. Eph. 4:22. Heb. 3:13. 1 Gen. 3:6. 4:5—8. Job 15:35. Ps. 7:14,15. Is. 59:4. Mic. 2:1—3. Matt. 26:14,15,48—50. Acts 5.1—3 k Gen. 2:17. 3:17—19. Ps. 9:17. Rom. 5:12,21. 6.21,23. Rev. 20:14,15.

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of God's power and will to answer his requests; and therefore praying and depending on him quietly for an issue out of all. Whereas, . . . doubting or wavering keeps men in a perpetual tempest and agitation of mind, always tossed from one . . . dependence to another.' *Hammond.*—"A double-minded man," whose schemes are divided between God and the world, and who cannot cheerfully and resolutely commit himself, in confidence of divine support, to be led whithersoever Providence shall please, "is unsettled in all his ways." He will perpetually be running into inconsistencies of conduct; and those imperfect and undetermined impressions of religion, which he feels will serve rather to perplex and torment, than guide and secure him.' *Doddridge.*—The divided dependence, at sometimes apparently on God, and at others evidently on a man's own wisdom, resolution, or righteousness, seems also implied; as well as the divided aim and purpose. Such characters differ widely from weak believers; who constantly expect and seek help from God, and do not allow any doubts of his veracity and faithfulness; though they are harassed with fears, lest there be something in their case, or manner of asking, which should exclude them from the benefit. Their language is, "Lord, to whom shall I go? Thou hast the words of eternal life?"

Lack. (5) Λειπεται. *Be deficient in.* 4. 2:15. *Luke* 18:22. *Tit.* 1:5. 3:13.—*Liberally.*] Ἁπλως. Here only. Ἁπλους. See on *Matt.* 6:22.—*Wavering.* (6) Διακρινομενος. See on *Matt.* 21:21.—*Driven with the wind.*] Ανεμιζομενῳ. Here only.—*Tossed.*] Ῥιπιζομενῳ. Here only.—*Double-minded.* (8) Διψυχος. 4:8. *Having two souls.* The English word generally signifies, *deceitful*, or *insidious;* 'a man who secretly aims at one thing, but openly professes another.' This, however, is not the signification of the original, in this place at least. It denotes 'a man of unsettled, and fluctuating sentiments, too solicitous about the present to attain the future, too anxious about the future to secure the present; who, driven hither and thither in his judgment of things, is perpetually shifting the object; who this moment would sacrifice all for eternity, and the next renounce any thing for this present life.' *Œcumenius* in *Campbell.*—*Unstable.*] Ακαταστατος. Here only. 'One who cannot stand firm; but is thrown down by the least touch.'

V. 9—11. In order to attain greater simplicity and stability in the faith, it was proper for believers to know in what they ought to "rejoice," or *glory.* "The brother of low degree," the real Christian, who was poor and afflicted in his outward circumstances, should not deem himself unhappy on that account: on the contrary he ought to rejoice or glory, 'to comfort himself and lift up his heart;' *Beza;* because he was exalted, in an honourable relation to Christ, in being conformed to him as to his outward condition, and in being made as one of "the sons of God, and heirs" of heaven. (*Notes,* 2:5—7. *Luke* 6:20. *Rom.* 12:14—16. 2 *Cor.* 6:3—10. 8:1—9. 1 *Tim.* 6:6—10.) But the affluent Christian ought not to rejoice or glory in his riches, or at all trust in them for happiness: (*Notes, Jer.* 9:23,24. 1 *Tim.* 6:17—19.) rather let him rejoice, in that "he is made low" in the disposition of his heart; having been convinced of his guilt, depravity, and misery, and made humbly willing as an indigent pensioner on the mercy of God, to ask for the blessings of salvation, in the same way with the poorest of his brethren; and to consider himself as no wiser or better than they, but merely intrusted with a larger stewardship, of which a proportionable account must shortly be rendered. (*Notes, Luke* 16:1—13.) Being thus "made low" would be a solid ground for exaltation; seeing that few rich persons were thus humbled and made "poor in spirit:" nor would the cause for this joy be abated, even if they were made low in circumstances also, through the rapacity of their persecutors. For all outward splendour and distinction must soon pass away, as the gaudy flowers, which grow among the grass, are withered by the scorching sun, and lose all their beauty and transient glory, even sooner than the green blade does; and being withered they perish, and are less valuable than the common herbage. (*Marg. Ref.* z—b.) Thus rich men flourish only to be cut down: they grow but to wither, and their transient distinctions terminate in deeper misery and disgrace, if they proceed "in their ways" of avarice, luxury, pride, selfishness, or ungodliness; and are not made low, by repentance, faith, self-denial, crucifixion to the world, and submission to the righteousness and authority of God. (*Notes, Matt.* 19:23—26. *Luke* 1:46—55. 6:24—26. 12:15—21. 16:19—26. 1 *Pet.* 1:23—25.) This is an obvious and apposite interpretation. But to render the passage, (by inserting a word needlessly,) "Let the rich be ashamed, in that he is brought low;" as some learned men do, wholly destroys the energy and beauty of the contrast: and to explain it *exclusively* of the rich man, when reduced to poverty for the sake of the gospel; would imply, that no rich man, however humble, poor in spirit, liberal, and condescending to his poor brethren, could have any ground of rejoicing, or glorying in Christ, and in the hope of glory; unless he voluntarily relinquished, or were forcibly deprived of, his estate and possessions, and so reduced to entire poverty! A doctrine well suited to some orders of papists, but not at all to genuine Christianity. It is proper that some persons should be the Lord's stewards and almoners, in outward things: and if they be made low, as humble, teachable, penitent believers in Christ, and thankful to be thus employed by him; let them rejoice in this humiliation of heart, under these circumstances, which almost always increase pride and self-exaltation. (*Note, Matt.* 5:3.)

Rejoice. (9) Καυχασθω. See on *Rom.* 5:2.—*Burning heat.* (11) Καυσωνι. *Matt.* 20:12. *Luke* 12:55.

V. 12. While the world deemed those happy who enjoyed uninterrupted prosperity, though it served to increase their pride, avarice, sensuality, and impiety; those were *indeed* to be congratulated, as "blessed, who *endured* temptation," and passed through various afflictive and trying dispensations, with submissive constancy, and the persevering obedience of faith and hope. For after the Christian had been thus proved, and the reality of his grace manifested; and after his holy affections had been thus invigorated, and the temper of his mind improved; he would be honoured, as a conqueror in the spiritual contest: not with a wreath of fading flowers, but with "the crown of life;" the "honour, glory, and immortality," which the Lord had promised to them that love him, as reconciled to him and made to delight in him and his ways, by faith in Christ Jesus. (*Marg. Ref.* e. *Notes,* 2:5—7. 5:9—11. *Rom.* 8:28—31. *Heb.* 12:2—11. 1 *Pet.* 5:1—4. *Rev.* 2:10,11.)

When he is tried.] Δοκιμος γενομενος. *Having become approved;* that is, *having stood the trial.* 'Silver which by the goldsmith's trial is found good, is called δοκιμον.' *Leigh.* See on *Rom.* 5:4. (*Notes,* 2—4. 2 *Cor.* 13:5,6. 1 *Pet.* 1:6,7. 4:12—16.)

V. 13—15. When trials become "temptations," and occasions of sin, no man should venture to say, that he is "tempted by God;" as if he were the Author of transgression, or of the dishonourable event of the trial. (*Notes,* 2—4. *Gen.* 22:1.)—The commandments and providential dispensations of God make trial of men's hearts, and tend to discover what dispositions prevail in them. Where gracious affections are prevalent, through the power of the Holy Spirit, remarkable obedience and fidelity are the consequence of the trial; but when sin and Satan rule within, disobedience must be the effect. (*Notes, Deut.* 8:2,3,16. 13:1—5. 2 *Sam.* 24:1,2. 1 *Chr.* 21:1. 2 *Chr.* 32:30—33. *Prov.* 17:3.) Nothing, therefore, which is sinful, in the heart or conduct, can be ascribed to God, without the same absurdity as it would be to charge darkness and coldness on the sun. (*Note, Ex.* 4:21.) "For God cannot be tempted with evil;" his absolute perfection and all-sufficiency render it impossible that there should ever be any inducement for him, in the most minute degree, to deviate from complete and entire justice, truth, wisdom, purity, and goodness: neither "doth he," in this sense, "tempt any man" by putting evil into his heart, suggesting it to his thoughts, or necessitating the commission of it. He is not the Author of the *dross,* though his fiery trial detects and exposes it. But "every man is tempted" to commit sin, when the inordinate desires of his heart after worldly ease, exemption from persecution, honour, wealth, or pleasure, induce him to seize the bait, with which Satan entices him: thus he is drawn out of the line of duty; as the fish is dragged out of the water when

16 [l]Do not err, [m]my beloved brethren.

17 Every [n]good gift and every perfect gift is from above, and cometh down [o]from the Father of lights, with whom is [p]no variableness, neither shadow of turning.

18 Of [q]his own will begat he us [r]with the word of truth, that we should be [s]a kind of first-fruits of his creatures. [*Practical Observations.*]

19 Wherefore, my beloved brethren, [t]let every man be swift to hear, [u]slow to speak, [x]slow to wrath:

20 For [y]the wrath of man worketh not the righteousness of God.

21 Wherefore [z]lay apart all [a]filthiness, and superfluity of naughtiness, [b]and receive with meekness [c]the engrafted word, [d]which is able to save your souls.

22 But [e]be ye doers of the word, and not hearers only, [f]deceiving your own selves:

23 For if any be [g]a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

l Matt. 22:29. Mark 12:24,27. Gal. 6:7. Col. 2:4,8. 2 Tim. 2:18. m 19, 2:5. Phil. 2:12, 4:1. Heb. 13:1. n *See on* 5. 3:15,17. Gen. 41:16,38,39. Ex. 4:11,12. 31:3—6. 36:1,2. Num. 11:17,25. 1 Chr. 22:12. 29:19. 2 Chr. 1:11,12. Prov. 2:6. Is. 28: 26. Dan. 2:21,22,27—30. Matt. 7:11. 11:25,26. 13:11,12. Luke 11:13. John 3: 27. Acts 5:31. 11:18. Rom. 6:23. 11:36. 12:6—8. 1 Cor. 4:7. 12:4—12. Eph. 2: 3—5,8. 4:8—11. Phil. 1:29. Tit. 3:3—5. 1 John 4:10. 5:11,12. o Gen. 1:2—5,14, 15. Deut. 4:19. Ps. 19:1—8. 84:11. Is. 45:7. 60:19. John 1:9. 8:12. 2 Cor. 4:6. Eph. 1:18. 1 John 1:5. Rev. 21:23. 22:5. p Num. 23:19. 1 Sam. 15 29. Ps. 102: 26,27. Is. 46:10. Mal. 3:6. Rom. 11:29. Heb. 1:11,12. 13:8. q John 1:13. 3:3—5. Rom. 4:17. 8:29—31. 9:15—18. Eph. 2:4,5. Col. 1:20,21. 2 Thes. 2:13,14. 1 Pet. 1:3. r 21. 1 Cor. 4:15. 1 Pet. 1:23. 1 John 3:9. s Lev. 23:10. Jer. 2:3. Am. 6:1, *marg.* Heb. 12:23. Rev. 14:4. t Neh. 8:2,3,12—14,18. 9:3. Prov. 8: 32—35. Ec. 5:1. Mark 2:2. 12:37. Luke 15:1. 19:48. Acts 2:42. 10:33. 13:42—44, 48. 17:11. 1 Thes. 2:13. u 26. 3:1,2. Prov. 10:19. 13:3. 15:2. 17:27. 18:13,21. 21:23. Ec. 5:2,3. x Neh. 9:17. Prov. 14:29. 15:18. 16:32. 17:14. 19:11,19. 25: 28. Ec. 7:8,9. Matt. 5:22. Gal. 5:20,21. Eph. 4:26,31. Col. 3:8,15. y 3:17,18. Num. 20:11,12. 2 Tim. 2:24,25. z Is. 2:20. 29:22. Ez. 18:31. Rom. 13:12,13. Eph. 4:22. Col. 3:8. Heb. 12:1. 1 Pet. 2:1,11. a 4:8. Ex. 36:25. 2 Cor. 7:1. Eph. 5:4. b Ps. 25:9. Is. 29:19. 61:1. Zeph. 2:3. Matt. 5:5. Acts 10:33. 1 Thes. 1:5. 2:13. c John 6:63,68. Rom. 6:17, *marg.* 11:17. Heb. 4:2. d Acts 13:26. Rom. 1:16. 1 Cor. 15:2. Eph. 1:13. 2 Tim. 3:15—17. Tit. 2:11. Heb. 2:3. 1 Pet. 1:9. e 4:17. Matt. 7:21—25. 12:50. 28:20. Luke 6:46—48. 11:28. 12:47,48. John 13:17. Rom. 2:13. Phil. 4:8,9. Col. 3:17. 1 John 2:3. 3:7. 3 John 11. Rev. 22:7. f 26. Is. 44:20. Ob. 3. 1 Cor. 3:18. 6:9. 15:33. Gal. 6:3,7. 2 Tim. 3:13. Tit. 3: 3. 2 Pet. 2:13. 1 John 1:8. Rev. 12:9. g *See on* 2:14—26. Jer. 44:16. Ez. 33: 31,32. Matt. 7:26,27. Luke 6:49.

it has been enticed by the delusive morsel, which covered the hook. (*Notes*, *Ec.* 9:11,12. 2 *Tim.* 2:23—26.) So that when "lust," or vehement desire after any object which cannot be obtained without sin, "is conceived" in the heart, through the suggestions of Satan, and the allurements of external objects; the purpose of indulgence is admitted and cherished. Thus actual transgression is brought forth; and when this is completed, "it bringeth forth death," as its genuine offspring: and nothing but the mercy and grace of God, through Christ Jesus, can prevent the sinner's final destruction. This may be considered as the scriptural account of the original of moral evil, the natural history of the conception, production, progeny, and consequence of the first sin, and of every sin; except as repentance, through God's mercy in Christ Jesus, prevents the effects of them. (*Notes*, *Gen.* 3:1—6. *Josh.* 7:20—26. 2 *Sam.* 11:1—5.)—But perhaps the apostle referred to the case of apostates, who, under persecutions, through love of the world, conceived the purpose of renouncing Christianity; which, being deliberately done and persisted in, ended in their final obduracy and destruction.—It is egregious and pernicious trifling, and manifestly absurd, to take occasion from the English word "lust," which is often used to mean one particular sensual inclination, when impetuous and ungoverned, to limit the passage merely to sensuality; as if the impetuous and ungoverned desire of power, praise, wealth, or revenge, were not "lusting," as much as the sensual inclinations. The original word indeed is often used in a good sense; (*Luke* 22:15. *Phil.* 1:23.) and simply means a vehement inclination, whatever be the object. (*Note*, *Rom.* 7:7,8.)

Tempted. (13) Πειραζομενος. *Matt.* 4:1. 16:1. 19:3. 22:35. *Luke* 11:16. *John* 8:6. 2 *Cor.* 13:5.—*Cannot be tempted.*] Απειραστος εστι. Here only.—*Drawn away.* (14) Εξελκομενος. Here only. Ελκω, 2:6. *Acts* 21:30.—*Enticed.*] Δελεαζομενος. 2 *Pet.* 2:14,18. *Deceived and caught, as fishes by the bait.*—*Finished.* (15) Αποτελεσθεισα. Here only. *Completely finished.*

V. 16—18. It behooved all concerned, to be very careful not to mistake in this most important matter; lest they should be induced to listen to temptation, and deviate from their duty, from an erroneous supposition that circumstances would excuse their sins; or lest they should dishonour and offend God, by ascribing that misconduct to him, which was solely the effect of their own apostate nature, and external circumstances. Every thing good, of whatever kind, must be considered as a gift and bounty coming down from God: being beneficial in itself and perfect in its kind; like its great Author, who is "the Father," the Source, and the Fountain "of light," natural, moral, and spiritual; the Author of whatever is beautiful, excellent, and good, in all creatures and in the whole universe; as well as of all true knowledge, wisdom, holiness, and felicity, in those rational agents who never sinned, and in redeemed sinners. (*Marg. Ref.* o. *Notes*, *John* 1:4—9.) But nothing of a contrary nature comes down from him, "with whom is no variableness, neither shadow of turning." The sun, the great natural light, which he has made, *appears to us* to have several changes and turnings, whence summer and winter, day and night, succeed each other; but in fact these appearances arise entirely from our varied situation respecting it. Thus God is immutably the Fountain of good, and of nothing else; all good is to be ascribed to him and sought from him: but the evil, which we do or suffer, with all the changes which we experience, are from ourselves: the consequences of our having turned away from God, and of a change in our situation respecting him; and must not in any degree be ascribed to Him, who is unchangeably the same in his nature and perfection, without the least variation. Indeed his conduct proceeds upon the same unalterable principles of justice, truth, wisdom, and goodness; whatever effect it may produce on us, according to our character, behaviour, or state in his sight: and all sin, error, ignorance, and misery must be ascribed to the mutability, frailty, and imperfection of created beings.—It should also be remembered, that all to whom the apostle wrote, as well as others, had been in themselves "dead in sin" and "children of wrath;" and that God, "of his own will," had regenerated them by his Spirit, "through the word of truth." (*Notes*, *John* 3:1—8. *Eph.* 2:1—10. *Tit.* 3:4—7. 1 *Pet.* 1:23—25. 1 *John* 3:7—10.) This he had most graciously done, in order that they might be consecrated to his service, as "a kind of first-fruits of his creatures," more excellent and valuable than the rest of them; and as an earnest of a vastly larger increase from the Gentile world, in that and future ages; even as the first-fruits, presented to the Lord, were the earnest of the future harvest, and brought a blessing upon it. (*Notes*, *Lev.* 23:5—14. *Jer.* 2:2,3.)

Gift. (17) Δοσις. *Phil.* 4:15. Δωρημα, *Rom.* 5:16. It is remarkable, that the first clause is a regular hexameter verse in the original; and perhaps is a quotation from some unknown author.—*From above.*] Ανωθεν. 3:15,17. *John* 3:3,7,31.—*Variableness.*] Παραλλαγη. Here only. *Parallax.*

V. 19—21. As believers owed all the difference, in their state and character, to the sovereign will and distinguishing grace of God, by means of "the word of truth;" (*Note*, 17—19.) it behooved all of them to be "swift" and prompt "to hear" further admonitions, instructions, and counsels, from the same source, in a teachable and attentive manner. They ought likewise to "be slow to speak;" not being rash, or dogmatical, in their judgment and decisions, not hasty to assume the office of teachers, (*Note*, 3:1,2.) not allowing themselves to dispute of things beyond their depth; and not indulging a conceited loquacious humour; as speaking for the sake of speaking, or in the hope of obtaining applause, without due seriousness, modesty, recollection, and prudence. They should also be "slow to wrath;" not giving way to angry tempers, bitterness of spirit against opposers, or proneness to acrimonious controversy, under a mistaken notion of great zeal for the truth. On the contrary, they should be slow and backward to entertain or express any kind or degree of resentment, even against their most cruel persecutors; assured that "the wrath of man" was not a proper means of promoting the interests of religion in the world, or leading men to embrace the gospel and lead holy lives. (*Notes*, 3:13—18. 4:1—6.) For such proud contentions, and violent tempers, tended still more to prejudice the minds of unbelievers against the gospel; to disturb the peace and corrupt the purity of the church; to multiply iniquities, and in every way to hinder the knowledge and practice of "the righteousness of God." The apostle therefore exhorted all who might read his epistle, to "lay apart," and to cast off with abhorrence, as a filthy garment, the sinful practices of their past lives, which were abominable in the sight of God; and especially to avoid and repress the "overflowings," or abundance, of malignity, which many indulged under the notion of zeal; whereas they proceeded entirely from the predominancy of pride, wrath, envy, and other hateful passions. Thus they ought to be prepared, to "receive the word of God" in a meek, docile, humble, and peaceable frame of mind. (*Note*, 1 *Pet.* 2:1—3.) For it could profit them, only when it became an "engrafted word," or *implanted* word, living and growing in the soul by faith and love, as the principle of a new nature; changing their views, judgment, dispositions, and affections, into conformity to his own holiness, and so producing suitable fruit in their lives.—And being thus received and engrafted, it would powerfully effect the complete salvation of their souls, as the means by which the Spirit of God began, carried on, and would perfect his new creation of the soul to holiness. (*Note*, 2 *Tim.* 3: 14—17.)

Worketh not. (20) Ου κατεργαζεται. See on *Rom.* 2:9.—*The righteousness of God.*] Δικαιοσυνην Θεου. *Rom.* 1:17 3:21,22. 10:3. 2 *Cor.* 5:21. 2 *Pet.* 1:1.—*Lay apart.* (21 Αποθεμενοι. *Note*, 1 *Pet.* 2:1—3.—*Filthiness.*] Ρυπαριαν. Here only. Ρυπαρος, 2:2. *Vile, sordid.* The idea of putting off a filthy garment is retained. (*Note*, *Zech.* 3:1—4.)—*Superfluity of naughtiness.*] Περισσειαν κακιας.—Περισσεια, *Rom.* 5:17. 2 *Cor.* 8:2. 10:15.—Κακια, *Acts* 8:22. *Rom.* 1 29. 1 *Cor.* 5:8. 14:20. *Eph.* 4:31. *Col.* 3:8. 1 *Pet.* 2:1,16. The redundancy of malice, or wickedness, 'That which the abundance of the heart gives rise to.' (*Notes*, 3:3—6. *Matt*

24 For he beholdeth himself, and goeth his way, and straightway forgetteth [h]what manner of man he was.

25 But whoso [i]looketh into [k]the perfect law of [l]liberty, [m]and continueth *therein*, he being not [n]a forgetful hearer, but a doer of the work, [o]this man shall be blessed in his [p]deed.

26 If any man among you [r]seem to be religious [q]and bridleth not his tongue but deceiveth his own heart, [s]this man's religion *is* vain.

27 [t]Pure religion and undefiled before God and the Father is this, [u]To visit the fatherless and widows in their affliction, *and* [x]to keep himself unspotted from the world.

h Judg. 8:18. Matt. 8:27. Luke 1:66, 7:39. 1 Thes 1:5. 2 Pet. 3:11. i Prov. 14:15. Is. 8:20. 2 Cor. 13:5. Heb. 12:15. k 2:12. Ps. 19:7—10, 119:32,45,96—105. Rom. 7:12,22,23. 1 John 8:32,36. Rom. 8:15. 2 Cor. 3:17,18. Gal. 5:1. 1 Pet. 2:16. m 1 Sam. 12:14. John 8:31, 15:9,10. Acts 2:42, 13:43, 26:22. Rom. 2:7,8, 11:22. Col. 1:23. 1 Tim. 2:15, 4:16. 1 John 2:24. n 23,24. o Ps. 19:11. 106:3, 119:2,3. Luke 11:28. John 13:17. 1 Cor. 15:58. Rev. 14:13, 22:14. p Or, *doing*. q Prov. 14:12, 16:25. Luke 8:18. 1 Cor. 3:18. Gal. 2:6,9, 6:3. r 19. 3:2—6. Ps. 32:9, 34:13, 39:1,2, 141:3. Prov. 10:19,31. 13:2,3. 15:2. 16:10. 19:1 21:23. Eph. 4:29. 5:4. Col. 4:6. 1 Pet. 3:10. s *See on* 22. Deut. 11:16. Is. 44 20. Gal. 6:3. t 2:20. Is. 1:13. Mal. 3:14. Matt. 15:9. Mark 7:7. 1 Cor. 15: 2,14. Gal. 3:4. u 3:17. Ps. 119:1. Matt. 25:36. Luke 1:6. 1 Tim. 1:5. 5:4. x Job 29:12,13, 31:15—20. Ps. 68:5. Is. 1:16,17. 58:6,7. Matt. 25:34—46. Gal. 5:6. 6: 9,10. 1 John 3:17—19. x 4:4. John 17:14,15. Rom. 12:2. Gal. 1:4. 6:14. Col 3:1—3. 1 John 2:15—17. 5:4,5,18.

12:33—37.)—*Engrafted.*] Ἔμφυτον. Here only. *Implanted*, or *produced within*. Συμφυτος, *Rom.* 6:5.

V. 22—25. In order that "the word of truth" might produce these blessed effects on the souls of those who heard it; they must "be doers of it, and not hearers only." For if they were "only hearers," however attentive, constant, or teachable they might seem to be; their neglect of practising what they had heard would prove, that the word was not *engrafted* in their hearts, and that they were putting a most fatal imposition on themselves, by some specious but delusive and sophistical reasoning: whether custom, curiosity, a love of speculation, or a vain confidence in knowledge without obedience, for salvation, induced them to attend. A man of this description, who heard the gospel, and did not obey its call to repentance, faith in Christ, and a sober, righteous, and godly life, was like a person, who gave a transient look at "his natural face," as reflected from a mirror, without attempting to alter what was unbecoming in his attire or appearance; who would therefore immediately depart, and soon "forget what manner of man he was:" and the glimpse which he had of himself would have no abiding effect on him. (*Notes, Matt.* 7:24—27. 13:18,19. *Luke* 6:46—49. 11:27,28.) Thus, the mere hearer might have shortlived convictions of his sinfulness; but displeased with the view given of his state, heart, and character, in the mirror of the sacred word, and having no effectual desires of an entire change; he would soon lose sight of his transient discoveries, in the company, business, and pleasures of the world, and so remain ignorant of himself, and destitute of transforming grace. But "whosoever looked," steadfastly and attentively, into the word of God, with a real desire of learning from it his true state and character, and the way of acceptance and salvation; and "continued" with perseverance in this important inquiry: he, "not being a forgetful hearer," but one who reduced to practice what he learned from time to time, though it cost him much humiliation and self-denial, would be "blessed in his deed," or *in his doing*: the Lord would in this way lead him into the knowledge of his truth and salvation; his obedience would evidence the sincerity of his faith; his sanctification would proportionably advance, as he became acquainted with God and with himself; and his gracious recompense hereafter would succeed his present peace and comfort.—Some by "the perfect law of liberty," suppose the *moral* law to be intended, in opposition to the *ceremonial:* and it certainly deserves that title *in itself*, as perfect obedience to it is perfect liberty, and every deviation from it is slavery: but then it cannot give liberty to us sinners. Others, therefore, suppose the gospel to be intended; because by it we are set at liberty from condemnation, and the bondage of sin. But divine revelation in general seems to be meant; as every part of it has its use, in bringing the sinner to Christ for salvation, and in directing and encouraging him to walk at liberty, by the Spirit of adoption, according to the holy commandments of God. In the word of truth, as the law, or rule, of obtaining and enjoying liberty, the true Christian looks as into a mirror; that he may discover the remaining unholiness of his temper, affections, words, and actions; in order that his soul may be purified from defilement, beautified with salvation, and transformed into the holy image of God, continually more and more. (*Marg. Ref.*)

Doers. (22) Ποιηται. See on *Rom.* 2:13.—*Deceiving.*] Παραλογιζομενοι. See on *Col.* 2:4.—*Natural face.* (23) Προσωπον γενεσεως, *the face of his birth*, or *original*. 3:6. *Matt.* 1:1.—*Looketh.* (25) Παρακυψας. See on *Luke* 24:12.—*Prov.* 7:6. *Cant.* 2:9. *Sept.* (*Note*, 1 *Pet.* 1:10—12.)—*Deed.*] Ποιησει. Here only. *What he does.* (*Note, Ps.* 1:1—3.)

V. 26. So necessary was practice, in every particular, to the very existence of real Christianity; that if "any man," among professed believers, appeared to be a devout worshipper of God, according to the doctrine and ordinances of the gospel; and if his conduct in other respects were not reprehensible, yet, in case he habitually neglected to bridle his tongue, and so gave a loose to vain, polluting, ostentatious, or improper discourse; especially if he uttered bitter, malicious, slanderous, or reviling words, in an unrestrained manner, under pretence of zeal against such as differed from him; and "deceived his own heart" by one vain excuse or another, to think this was allowable, or consistent with the Christian temper: his religion was thus proved to be vain and worthless, his heart was not right in the sight of God, whilst "out of the abundance" of it such evil things habitually proceeded; but he was "in the gall of bitterness and the bond of iniquity." *Notes* 3:3—12. *Ps.* 39:1—4. *Matt.* 12:33—37. *Rom.* 3:9—18. *Eph.* 4:29. 5:3,4. *Col.* 3:7—11.) This is the general interpretation; and nothing more is supposed to have been intended. Yet men do not *bridle* horses, merely to restrain them from mischief, or from going in a wrong way: but likewise in order to rule and direct them in the right way; that they may be *useful*, and not merely *inoffensive*. Surely then, the refraining from evil discourse, and not perverting the gift of speech, by which man is distinguished from all other creatures here below, is far from the *whole*, which is intended by "bridling the tongue!" Beyond doubt, the proper improvement of that important talent is also meant: the tongue must be held in, and kept from improper discourse, and directed to that conversation, which tends "to the use of edifying," and is suited to "minister grace unto the hearers." It will perhaps be found, that those who have any regard to God and their duty, offend as frequently by silence, when they ought to speak, as by speaking, when they should be silent: but sins of *omission* are generally less regarded than sins of *commission*. How often do cowardice, indolence, and lukewarmness, make us silent; when holy courage, active zeal, and fervent love, would excite us to attempt "a word in season," which God often most eminently blesses. (*Notes, Deut.* 6:6—9. *Ps.* 37:29—31. *Prov.* 10:20,21. 15:2,7,23. 24:26. 25: 11—13.)

Religious.] Θρησκος. Here only. Θρησκεια, 27. *Acts* 26: 5. *Col.* 2:18.—*Bridleth.*] Χαλιναγωγων. 3:2. Χαλινος, *a bridle*, 3:3. *Rev.* 14:20. (*Note, Ps.* 32:8—11.)

V. 27. "Pure religion," the holy worship and service of God, free from corrupt mixtures, and undefiled by corrupt motives and carnal passions, as exercised in the sight of "God, even the Father," with his approbation, by his adopted children in Christ Jesus, essentially consists in disinterested, humble, self-denying love to men for the Lord's sake and from love to him; and in taking pleasure from these motives, in visiting "orphans, widows," and other afflicted or destitute persons; to sooth their sorrows, relieve their wants, and afford them protection, counsel, and comfort, in their distresses: and in keeping at a distance from the sinful pursuits, interests, pleasures, maxims, fashions, and pollutions of this wicked world: so that a man may have no stain upon his garments, no blemish on his character, no guilt upon his conscience, on that account.—Without some measure of this holy love, and this mortification to the world, no doctrines, forms, confidence, high affections, zeal, or apparent devotion, can prove a man an accepted worshipper of God. Our true religion is exactly equal to the measure in which these things have place in our hearts, experience, and conduct; and these are therefore the *criteria* of "pure and undefiled religion," by which we should judge of it, in ourselves and in others, both as to the reality of it, and the degree in which it is possessed. But this holy love, and mortification to the world, can be produced only by faith in a crucified Saviour, and the supply of his sanctifying Spirit; so that no *appearance* even of these things can be depended on, except they spring from, and are connected with, a credible and intelligent profession of faith, a reliance on the mercy of God in Christ Jesus for salvation, and the regular and fervent worship of God, in public and in private. (*Notes, Matt.* 25:34—40. 1 *Cor.* 13:)

Visit.] Επισκεπτεσθαι. *Matt.* 25:36,43. *Luke* 1:68,79. 7:16. *Acts* 6:3. 15:14. *Heb.* 2:6. 'To look diligently into any matter, as taking the oversight of it, or devising good respecting it.'—*Fatherless.*] Ορφανους. *Wanting either father, or mother, or both.*

PRACTICAL OBSERVATIONS.

V. 1—8. "The servants of God, and of the Lord Jesus Christ," must consider themselves, as employed to do good to the chosen tribes of the true Israel, through all their dispersions in this evil world, in every way which they are able. —"Divers temptations" we must meet with: and if we "fall into them" without our own fault, and have only the distress of bearing them, without the guilt of yielding to them; we may deem it a great cause of joy to be thus proved and purified in the furnace, and made meet for future honour and felicity. (*Note, Heb.* 2:16—18.) For these painful but short trials tend to reduce the gracious heart into a more submissive temper, and a more cordial acquiescence in the will of God: and when patience, in its various exercises, has "its perfect work," it meliorates all the dispositions and affections of the soul; produces a peculiar simplicity, humility, and tenderness; corrects the harshness and roughness natural to many of us; and matures "the fruits of righteousness" to the greatest advantage. In this severe school the Christian makes his greatest proficiency; and becomes perfect and

CHAPTER II.

Cautions against partial regard to the rich, and contempt of the poor, especially in places of worship, as contrary to the law of love, 1—9. The transgression of one commandment violates the whole law, 10—12. No mercy will be shewn to the unmerciful, 13. As love, shown by words alone, is worthless; so faith without works is dead and unprofitable, 14—20. This is illustrated by the examples of Abraham and Rahab, 21—26.

MY brethren, have not [a]the faith of our Lord Jesus Christ, [b]*the Lord* of glory, [c]with respect of persons.

2 For if there come unto your [d]assembly a man with a [d]gold ring, in [e]goodly apparel, and there come in also a poor man [f]in vile raiment;

3 And [g]ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here [h]in a good place; and say [h]to the poor, Stand thou there, or sit here under my footstool:

4 Are ye not then [i]partial in yourselves, and are become [k]judges of evil thoughts?

a Acts 20. 21. 24:24. Col. 1:4. 1 Tim. 1:19. Tit. 1:1. 2 Pet. 1:1. Rev. 14:12. b Ps. 24:7—10. 1 Cor. 2:8. Tit. 2. 13. Heb. 1:3. c 3, 9. 3:17. Lev. 19:15. Deut. 1:17. 16:19. 2 Chr. 19:7. Prov. 24:23. 28:21. Matt. 22:16. Rom. 1:11. 1 Tim. 5: 21. Jude 16. d Gr. *synagogue*. d Esth. 3:10. 8:2. Luke 15:22. e Gen. 27:15. Matt. 11:8, 9. f Is. 64:6. Zech. 3:3, 4. g Jude 16. † Or, *well*, or, *seemly*. h *See on* 6. Is. 65:5. Luke 7:44—46. 2 Cor. 8:9. i *See on* 1: Job 34:19. Mal 2:9. k 4:11. Job 21:27. Ps. 58:1. 82:2. 109:31. Matt. 7:1—5. John 7:24.

entire," in every part of his temper and conduct, according to the measure of attainment which may be arrived at in this world; and is defective in nothing requisite for the due performance of the services required of him. But in respect of this, and every other part of our conduct, we shall feel that we "are deficient in wisdom," in proportion as we become acquainted with ourselves: nor shall we, if we reverence the Scriptures, seek it in the schools of philosophy, or from the counsels of the wise men of this world; but we shall ask the precious boon of God, and obtain the substance, while others are deceived with an empty shadow. As "God giveth to all men liberally and upbraideth not;" (*Note, Matt.* 11:20—24.) and has engaged that wisdom shall be given to them who ask it of him; every man, who feels his want of heavenly wisdom, may apply to him for this inestimable benefit, without fear of meeting a refusal. (*Notes*, 4:1—3. *Matt.* 7:7—11. *Luke* 11: 5—13.) Did we fully avail ourselves of this privilege, how greatly should we be enriched with divine knowledge; and how prudently should we conduct all our concerns, and avoid every snare and device of our enemies! But pride, prejudice, and a carnal mind, co-operating with unbelief, not only preclude multitudes entirely from these treasures; but, in some degree, prevent all of us from drawing from them so copiously as we otherwise might do.—If men be divided in their judgment, between a dependence on the promises of God, in the use of appointed means, and other methods of seeking wisdom; if, instead of "trusting in the Lord with all their hearts," they "lean to their own understandings," and "are wise in their own conceits;" if they do not really believe that the Lord will be as good as his word; or if they question whether heavenly things are decidedly preferable to earthly; no wonder, that they are like "the waves of the sea, which are driven with the wind and tossed:" and while they receive nothing from God, they have none to blame but themselves. When we see so many of these "double-minded" men on every side, who "are unstable in all their ways;" we are reminded to pray for the increase of faith, that we may waver no more, but trust in the Lord, and cleave to him alone. (*Notes*, *Ps.* 51:10. *Acts* 11:23, 24. 1 *Cor.* 15:55—58.)

V. 9—18. If there were any substantial satisfaction in earthly things, there might be some speciousness in attempting to "serve God and Mammon:" but as all below is "vanity and vexation of spirit;" the poor believer may well rejoice in being exalted to an interest in Christ, and in the prospect of glory in heaven, though he have all kind of hardships by the way: and the rich have at least equal cause for rejoicing, if God has humbled them before his mercy-seat, though the world despise and hate them on that account; nay, though they should be stripped of their possessions and reduced to poverty for the cause of Christ. For "the fashion of this world passeth away," and all its magnificence and show of happiness fadeth and withereth, "like the flower of the grass;" and most miserable are those rich men, who "fade away," in the pride of ungodly prosperity. But "blessed are they," who patiently endure trials, and manfully resist temptation; for "through much tribulation shall they enter into the kingdom of God;" and "having been tried" and approved, "they shall receive the" unfading "crown of glory, which God hath promised to them that love him." But let not hypocrites, who being tempted to renounce the profession of the gospel, yield to the temptation, and cannot endure the trial; or believers, who through unwatchfulness are overcome in some sharp conflict, venture for a moment to say, or think, that they are "tempted by God;" "for he cannot be tempted with evil, neither tempteth he any man:" and if a man dare thus foolishly to charge God with being the Author of sin, in any way, or on any pretence; he may certainly expect some dreadful rebuke of his presumption. For when the depravity of the heart has influenced men to hearken to Satan's enticements and catch at his baits; and so sin has been conceived and finished, and condemnation justly incurred: it is no less than blasphemy to throw the blame upon the righteous providence, or decrees, or holy commandments of God. Such inferences from important truths, ill understood, should be carefully avoided; whilst we remember that "every good and perfect gift cometh down from the unchangeable Father of light," the inexhaustible Fountain of wisdom, holiness, and felicity.—But if we be "Christians indeed," the Lord has, "according to his determinate purpose," and "the counsel of his own will," begotten us again with the word of truth: we should therefore give him all the glory of this happy change, and consecrate all our faculties to his service, that we may be "a kind of first-fruits of his creatures," and blessings to all around us.

V. 19—27. It behooves us all to be "swift to hear, slow to speak, and slow to wrath;" even when religious zeal, as we may suppose, prompts us to a different conduct: for "the wrath of man worketh not the righteousness of God;" but is the scandal and bane of every society in which it is indulged. Let us then "lay apart all filthiness, and the overflowings of maliciousness," and every kind of wickedness; that we may receive with humble teachableness, and maintain with "meekness" and love, the sacred truths contained in the holy Scriptures; which, being engrafted in the heart, are effectual to the salvation of our souls. But, while we are "swift to hear" the word of God, let us take care to be "doers of it, and not hearers only; lest we deceive our own souls;" for many such are found in the best instructed congregations who deceive scarcely any but themselves.—The word of God is a faithful mirror, to show us the deformity and pollution of our souls; and a monitor, to teach us how we may remove them, and adorn ourselves with the beauties of holiness. Happy would it be for mankind, were they in general as assiduous in seeking this inward, durable, and spiritual adorning, as they are in decorating their poor, mortal bodies, that they may appear comely in the eyes of their fellow-worms! Transient glimpses, however, and notional discoveries, leave mere hearers unchanged; and a large majority choose, and even endeavour to go away from the most faithful sermon, and "forget what manner of persons they are." But "whoso looketh into the perfect law of liberty," and meditates continually on the holy word of God, not as "a forgetful hearer," but as an obedient believer, shall be "blessed in his deed;" for in this way he shall find out whatever in his heart and conduct needs repentance, forgiveness, and the "sanctification of the Spirit unto obedience:" thus Christ will become more precious to his soul; and by his grace he will daily grow more and more "meet for the inheritance of the saints in light," and have more abundant anticipations of their holy felicity.—But our "words" must be attended to, as well as our actions: for, "whatever appearances" there may be of true religion, in the creed, worship, and outward conduct of any man; yet, if he "bridle not his tongue," he "deceiveth his own heart, and all his religion is vain." No wonder that disputations, contentions, and noisy talkers about forms and doctrines, disrelish this epistle; when the unbridled licence indulged to their tongues exposes them to an unqualified charge of total hypocrisy, in the very opening of it. But, while we depend on the mercy of God in Christ Jesus for all things pertaining to salvation; let us remember the essential nature of "pure and undefiled religion before God, even our Father;" let us show our love to him by "visiting the fatherless and widows in their affliction," and seek grace from him to preserve us "unspotted from the world." For nothing "availeth" in Christ Jesus, but faith, which "worketh by love," "purifieth the heart," subdues carnal lusts, and obeys God's commandments. (*Notes*, *Gal.* 5:1—6. 1 *John* 2:15—17.)

NOTES.—CHAP. II. V. 1—4. While the persons whom the apostle addressed, held the doctrine of Christ, and professed faith in him as "the Lord of Glory," most glorious in himself, and the Source of all that was honourable in men; they ought to take care not to show "respect of persons;" giving honour to some, and despising others, on account of external circumstances and appearances, without estimating the comparative value or worthlessness of their characters: for this would be very inconsistent with professing themselves the disciples of the lowly Jesus.—For instance, if any person, adorned with rings on his fingers, and costly garments, as one of high rank in the community, should come into their assembly, when they were met for the worship of God, as the Jews did in their synagogues; and another should at the same time enter, in mean, coarse, or worn out clothes, as a poor man: and they should pay great attention to him in gay clothing, accommodating him with some chief place in the synagogue, or place of worship; and contemptuously order the poor man to stand in some inconvenient place, or to sit on the ground at their feet, without adverting to the character and conduct of each: would not this prove that they were *partial*, or *prejudiced*, in forming an opinion in themselves concerning others, and were become judges, who were misled by vain reasonings and imaginations, by unjust thoughts and corrupt affections? For their conduct would show, that they deemed wealth and splendour, however acquired o

5 [l]Hearken, my beloved brethren, [m]Hath not God chosen the poor of this world, [n]rich in faith, and [o]heirs of [t]the kingdom [p]which he hath promised to them that love him?

6 But [q]ye have despised the poor. [r]Do not rich men oppress you, [s]and draw you before the judgment-seats?

7 Do not they [t]blaspheme that [u]worthy name [v]by the which ye are called? [*Practical Observations.*]

8 If ye fulfil [w]the royal law according to the Scripture, [x]Thou shalt love thy neighbour as thyself, [a]ye do well:

9 But [b]if ye have respect to persons, ye commit sin, and [c]are convinced [d]of the law as transgressors.

10 For [e]whosoever shall keep the whole law and yet offend in one *point*, he is guilty of all.

11 For [f]he that said, [g]Do not commit adultery said also, Do not kill. [g]Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

12 So [h]speak ye, and so do, as they that shall be judged by [i]the law of liberty.

13 For [k]he shall have judgment without mercy, that hath showed no mercy; [l]and mercy [i]rejoiceth against judgment.

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l Judg. 9:7. 1 Kings 22:28. Job 34:10. 37:14. Prov. 7:24. 8:32. Mark 7:14. Acts 7:2. m 1:9. Is. 14:32. 29:19. Zeph. 3:12. Zech. 11:7,11. Matt. 11:5. Luke 6:20. 9:57,58. 16:22,25. John 7:48. 1 Cor. 1:26—28. 2 Cor. 8:9. n Prov. 8:17—21. Luke 12:21. 1 Cor. 3:21—23. 2 Cor. 4:15. 6:10. Eph. 1:18. 3:8. 1 Tim. 6:18. Heb. 11:26. Rev. 2:9. 3:18. 21:7. o Matt. 5:3. 25:34. Luke 12:32. Rom. 8:17. 1 Thes. 2:12. 2 Thes. 1:5. 2 Tim. 4:8,18. 1 Pet. 1:4. 2 Pet. 1:11. * Or, *that.* p *See on* 1:12 q 3. Ps. 14:6. Prov. 14:31. 17:5. Ec. 9:15,16. Is. 53:3. John 8:49. 1 Cor. 11:22. r 5:4. Job 20:19. Ps. 10:2,8,10,14. 12:5. Prov. 22:16. Ec. 5:8. Is. 3:14, 15. Am. 2:6,7. 4:1. 5:11. 8:4—6. Mic. 6:11,12. Hab. 3:14. Zech. 7:10. s 5:6. 1 Kings 21:11—13. Acts 4:3—3,26—28. 5:17,18,26,27. 13:50. 16:19,20. t Ps. 73:7—9. Matt. 12:24. 27:63. Luke 22:64,65. Acts 26:11. 1 Tim. 1:13. Rev. 13:5,6. u Cant. 1:3. Is. 7:14. 9:6,7. Jer. 23:6. Matt. 1:23. Acts 4:12. Phil. 2:9—11. Rev. 19:13,16. x Is. 65:15. Acts 11:26. Eph. 3:15. y 12. 1:25. 1 Pet. 2:9. z Lev. 19:18,34. Matt. 22:39. Mark 12:31—33. Luke 10:27—37. Rom. 13:8,9. Gal. 5:14. 1 Thes. 4:9. a 19. 1 Kings 8:18. 2 Kings 7:9. Jon. 4:4,9. Matt. 25:21,23. Phil. 4:14. b *See on* 1—4. Lev. 19:15. c John 8:9,46. 16:8. *marg.* 1 Cor. 14:24. Jude 15. d Rom. 3:20. 7:7—13. Gal. 2:19. 1 John 3:4. e Deut. 27:26. Matt. 5:18,19. Gal. 3:10. † Or, *that* law, *which said.* f Ex. 20:13,14. Deut. 5:17,18. Matt. 5:21—28. 19:18. Mark 10:19. Luke 18:20. Rom. 13:9. g Lev. 4:2,13,22. Ps. 130:3,4. h Phil. 4:8. Col. 3:17. 2 Pet. 1:4—8. i 8. *See on* 1:25. k 5:4. Gen. 42:21. Judg. 1:7. Job 22:6—10. Prov. 21:13. Is. 27:11. Matt. 5:7. 6:15. 7:1,2. 18:28—35. 25:41—46. Luke 16:25. l Jer. 9:24. Ez. 33:11. Mic. 7:18. Eph. 1:6,7. 2:4—7. 1 John 4:8—16,19. ‡ Or, *glorieth.*

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used, to be *honourable;* and poverty, however incurred or supported, to be *disgraceful:* forgetting that "the Lord of glory" was pleased to be poor for the sake of sinners, to enrich them with eternal felicity. (*Notes*, 5—7. 1:1,9—11. *Prov.* 14:21,31. 17:5. *Matt.* 11:2—6. *Luke* 7:36. *Rom.* 12:14—16. 2 *Cor.* 6:3—10. 8:6—9.)—Some expositors, supposing that the passage thus interpreted could scarcely consist with rendering honour to civil superiors, as required in other scriptures, have endeavoured to explain it of partiality in deciding causes in favour of the rich, and against the poor; because some courts of justice used to be held in the Jewish synagogues. But had the apostle intended to point out so *gross* an iniquity, he would doubtless have spoken of it with far more decided severity. If such partiality were used in the determinations of those matters which came before the churches, it would certainly be condemned by what he said: yet the language does not at all relate to judicial proceedings of any kind; but to an improper respect shown towards some, and contempt expressed towards others, merely on account of external appearance.—No doubt this is very reprehensible, and the effect of a carnal judgment, how common soever it may be: nor does civil respect to superiors, or to those in authority, render such difference of conduct towards the rich and the poor, in religious concerns, at all necessary: especially when the rich have nothing but their wealth and splendour to recommend them; and the poor are persons of pious character and good behaviour. As places of worship cannot be built and maintained, without much expense; it may be proper that they, who contribute towards defraying it, should be accommodated accordingly: but were all professed Christians more spiritually minded, less disparity would be made, and the poor would be treated with far more attention and regard, than they commonly are in worshipping congregations. And we may conclude without the least hesitation, that if the apostle could witness what takes place generally in our days, in this matter, and give his opinion of it; he would repeat the censure that we were "become partial in ourselves," and "judges" influenced by evil thoughts, corrupt reasonings, and erroneous calculations; and add many like and even more severe words.—*Our Lord*, &c. (1) "Jesus Christ our Lord, and of glory;" not only, "our Lord," but "the Lord of glory;" the Fountain and Source of honour; constituting those related to him truly honourable, however poor. (*Notes*, *Matt.* 12:46—50. 25:34—40.)

Respect of persons. (1) Προσωπολημψιαις. See on *Acts* 10:34.—*Assembly.* (2) Συναγωγην. *Rev.* 2:9. 3:9.—The place of worship seems intended; and that of Christians, not of Jews. The word was first used for *the assembly;* and at length, for *the place of assembling;* as εκκλησια, *church*, has since been.—*Vile.*] Ρυπαρα. Here only. (*Note*, 1:19—21.) —*Are ye not partial.* (4) Ου διεκριθητε. 1:6. *Jude* 22. 'Do ye not distinguish?' that is, 'unjustly.' (*Note*, *Job* 34:17—19.)

V. 5—7. The apostle endeavoured to fix the attention of his brethren on the subject, by inquiring, whether they did not know that "God had chosen the poor of this world." Were not his people generally of that rank in life, with only a few exceptions? (*Marg. Ref.* m. *Note*, 1 *Cor.* 1:26—31.) If the Lord therefore chiefly blessed the gospel, for the conversion of the poor, it must be evident, that he had appointed that lowly state for his chosen people, as the safest, most comfortable, and advantageous for them; as most conducive to their progressive sanctification, most favourable to their inward peace, and most suited to show forth the power and blessed effects of his grace bestowed on them. For he could have given them the riches and honours of this world, if he had seen that these would have done them good; but he had chosen them to be "rich in faith," partakers of all "the unsearchable riches of Christ," and all the "exceedingly great and precious promises" of the Scripture: and to be "heirs of the kingdom," which he had engaged to bestow on all those who were taught by his grace to love him and his holy ways; which comprised such a confluence of honour, authority, greatness, riches, and enjoyments, as no earthly kingdom could ever make claim to. (*Notes*, 1:9—12. *Luke* 6:20—26. 12:15—21. 16:14,15,19—26. *Eph.* 3:8. 1 *Tim.* 6:17—19. 2 *Pet.* 1:3,4.) It was therefore evident, that the Lord peculiarly honoured and favoured men of low condition: whereas his worshippers despised the poor, and slighted them, as if beneath their notice! Or, they "despised the poor man;" for the word is singular. (*Notes*, *Prov.* 15:21,31. 17:5. *Ec.* 9:13—18. *Luke* 2:1—14.)—Did they not also know that rich men were generally oppressors and persecutors, and dragged them before their iniquitous tribunals, to condemn them for their religion? And did they not often hear the rich revile and "blaspheme the name" of Christ, from whom they were called Christians, and which they considered as worthy of all honour and worship? (*Note*, 5:1—6.) Could they then imagine, that the enemies of Christ and his church, and persons of the worst characters, ought to be treated with more respect, on account of *wealth alone*, than their poor brethren and neighbours were entitled to?—This implies, that the apostle principally referred to the case of such rich persons as occasionally came to their assemblies, to whom vast attention was paid, whilst the poor were despised; whereas the latter were far more likely to profit by the word preached, than the former. He does not seem to have meant, that the rich, who were stated attendants on their assemblies, and pious persons, ought to have no degree of superior regard shown them; provided the poor were not despised and neglected.—One of the last observations which the author heard from the lips of a very wealthy and zealous servant of Christ, (John Thornton, Esq.) was this: 'Ministers in London bestow more pains to get full congregations, than to profit those who attend; and aim more at the rich than the poor: but they will always be most successful with the poor. These are two principal mistakes.'

Oppress you. (6) Καταδυναστευουσιν. *Acts* 10:38. Δυναστης, *Luke* 1:52. *Acts* 8:27. 1 *Tim.* 6:15. *Establish tyrannical dominion over you*, or, *against you.—By which ye are called.* (7) Το επικληθεν εφ' ὑμας, *which is called upon you.* 'From whom they derived their name of Christians.' (*Notes*, *Matt.* 28:19,20. *Acts* 11:25,26.)

V. 8—13. The apostle reminded his brethren, that they would do well, if they attended to and fulfilled the comprehensive scriptural precept, "Thou shalt love thy neighbour as thyself," in the several parts of their conduct towards each other. This might be called "a *royal* law," because of its pre-eminent excellency and permanent authority; and because it was the law of Christ their King, respecting their conduct towards one another, and all men. (*Notes*, *Lev.* 19:18—34. *Matt.* 7:12. 22:39. *Mark* 12:28—34. *Luke* 10:25—29. *Rom.* 13:8—10. *Gal.* 5:13—15.)—It is of vast importance to observe, how often this abstract of the second table of the law is referred to in the New Testament, as a rule of conduct to believers; as this alone is sufficient to show the fatal mistake of those who deny the moral law to be the rule of our duty.—If then Christians had "respect of persons," treating the poor with contempt, and paying court to the rich; they evidently "committed sin," and acted unjustly, and consequently were convicted by the law as transgressors; as they did not show an equal love to their poor brethren. For, if they were obedient in all other things to the law, and only offended in one single particular, they were guilty of all; that is, they broke the law, and fell under its condemnation, as certainly, though not so deeply, by transgressing one precept, as if they had broken them all; even as a man is liable to the sentence of death, by the law of this land, who offends in one capital matter, though he be clear in all others. The chain, consisting of many links, is broken, when any one link is broken. According to *the covenant of works*, a single violation of any one command brings a man under condemnation, from which no obedience, past, present, or future, can deliver him: and, according to *the covenant of grace*, the allowed, known, and habitua-

14 [m]What *doth it* profit, my brethren, [n]though a man say he hath faith, and have not works? [o]can faith save him?

15 If [p]a brother or sister be naked, and destitute of daily food,

16 And [q]one of you say unto them, Depart in peace, be *ye* warmed and filled; notwithstanding ye give them not those things which are needful to the body; [r]what *doth it* profit?

17 Even [s]so faith, if it hath not works, is dead, being [t]alone.

18 Yea, a man may say, [t]Thou hast faith, and I have works: show me thy faith [†]without thy works, [u]and I will show thee my faith by my works.

19 Thou [x]believest that there is one God; [y]thou doest well: [z]the devils also believe, and tremble.

m 16. Jer. 7:8. Rom. 2 25. 1 Cor. 13:3. 1 Tim. 4.8. Heb. 13:9. n 18,26. 1:22—25. Matt. 5:20. 7:21—23,26,27. Luke 6:49. Acts 8.13,21. 15:9. 1 Cor. 13:2. 16: 22. Gal. 5:6,13. 1 Thes. 1:3. 1 Tim. 1:5. Tit. 1:16. 3:8. Heb. 11:7,8,17. 2 Pet. 1: 5. 1 John 5.4,5. o 1 Cor. 15:2. Eph. 2.8—10. p 5. Job 31:16—21. Is. 58:7,10. Ez. 18:7. Matt. 25:35—40. Mark 14:7. Luke 3:11. Acts 9:39. Heb 11:37. q Job 22:7—9. Prov. 3.27,28. Matt. 14:15,16. 15:32. 25:42—45 Rom. 12:9. 2 Cor. 8:8. 1 John 3:16—18. r *See on* m. 14. s 14,19,20,26. 1 Cor. 13:3,13.

1 Thes. 1:3. 1 Tim. 1:5. 2 Pet. 1:5—9. * Gr. *by itself.* t 14,22. Rom. 14:23. 1 Cor. 13:2. Gal. 5:6. Heb. 11:6,31. † Some copies read *by thy works.* u 22—25. 3:13. Matt. 7:17. Rom. 8:1. 2 Cor. 5:17. 7:1. 1 Thes. 1:3—10. 1 Tim. 1:5. Tit. 2.7,11—14. x Deut. 6:4. Is. 43:10. 44:6,8. 45:6,21,22. 46:9. Zech. 14:9. Mark 12:29. John 17:3. Rom. 3:30. 1 Cor. 8:4,6. Gal. 3:20. Eph. 4:5,6. 1 Tim. 2:5. Jude 4. y 8. Jon. 4:4,9. Mark 7:9. z Matt. 8:29. Mark 1:24. 5:7. Luke 4.34. Acts 16:17. 19:15. 24:25. Jude 6. Rev. 20·2,3,10.

transgression of any part of the moral law, as given to us from the hands of a Mediator, proves a professed Christian to be impenitent, a hypocrite, an unreconciled enemy, and a rebel against God; and that his obedience, in other respects, is not the result of a sincere regard to the authority and glory of God. For if it were, the same principle would induce him to a constant endeavour and purpose of obeying every commandment. The authority, which prohibited "adultery," forbad "murder" also; and the same was the case with every other requirement of the law: therefore a violation of any one of them constituted the man a transgressor, and implied rebellion against the Lawgiver. Some would perhaps object, that they "were not under the law but under grace;" and therefore they might be in a state of acceptance, though the law condemned their conduct in various particulars. But, though this, in a certain sense, was indeed the case with true believers; yet it behooved them in every respect to speak and act as persons, who were to be judged according to "the perfect law of liberty." (*Note*, 1:22—25.) For the whole tenor of revelation; and the gospel itself, by which men were set at liberty from condemnation, and every yoke of bondage, would condemn all those who did not repent, and forsake every sin, and obey the commandments of God, in sincerity and simplicity, from faith and love to the Lord Jesus. So that, if they habitually allowed themselves in the practice of any known sin, the gospel would adjudge them to be unbelievers: especially those who showed no mercy to their neighbours, inferiors, and dependents, would "have judgment without mercy," and be punished with the utmost rigour of the law for no man could be a true believer, whose heart was not humbled and softened into a compassionate, forgiving, kind, and loving disposition. (*Notes*, *Matt.* 5:7. 6:12,14, 15. 18:21—35.)—The exercise of mercy indeed might be ascertained by its "rejoicing against judgment," and by any one's taking pleasure in abating from the demands of rigorous justice, and showing kindness to those who had no legal claim to favour. Thus God deemed it his glory and joy, to pardon and bless those, who might justly have been condemned at his tribunal; his grace taught those who were partakers of his mercy, to copy it in their conduct towards their afflicted and offending brethren; and all, who were not taught to show mercy to others, must themselves expect to be dealt with, according to the severity of justice in respect of their eternal state.—What then must be the doom of the cruel oppressors and iniquitous tyrants of the human species?—Some explain the expression "mercy rejoiceth against judgment" to denote the cheerful expectation of a future judgment, with which the exercise of mercy to others inspires the true Christian's heart. But though this may be implied, it seems not to be the proper meaning of the passage, or construction of the words; for to "glory *against*," or "to rejoice *against*," does most properly denote, to rejoice and glory in obtaining the ascendency or victory over a competitor; as mercy is figuratively represented to do, over the severity of God's judgment, when *they* are justified and saved, who deserve to be condemned.

Royal. (8) Βασιλικον. *John* 4:46. *Belonging to a king.* The law of our king.'—*Convinced.* (9) Ελεγχομενοι. *Being convicted.* See on *John* 16:8.—*Offend.* (10) Πταισει. 3:2. *Rom.* 11:11. 2 *Pet.* 1:10.—*Guilty.*] Ενοχος. See on *Matt.* 5:21.—*Rejoiceth against.* (13) Κατακαυχᾶται. "Glorieth." *Marg.* 3:14. *Rom.* 11:18. (*Notes*, *Ez.* 18:25—32. 33: 11. *Mic.* 7:18—20.)

V. 14—18. It is plain, that the apostle here argued against those, who substituted a notional belief of the gospel, for the whole of evangelical religion; and who were ready to answer exhortations and reproofs, (as many now do,) by saying, 'We are not justified by our works, but by faith; we believe, and we have all things in Christ.' He therefore inquired of them, what it profited a man "though *he said* that he had faith, and had no works" of true piety and holiness; to which he could appeal as the fruits and evidence of it. "Could faith save him?" No doubt true faith, interesting men in the righteousness of Christ, his atonement and grace, saves their souls: (*Notes*, *Mark* 16:14—16. *John* 3:14—16. 5:24—27. 20:30,31. 1 *Cor.* 15:1,2. *Eph.* 2:4—10.) but then it also produces holy fruits, and is evinced to be genuine by its effect on their hearts and lives: whereas, a speculative assent to any doctrine, or an historical belief of any facts, essentially differs from this saving faith. The worthlessness of such a dead faith is here shown by an apposite illustration. If any poor Christians were destitute of proper clothing, or food for the day; and so in urgent distress, or in danger of perishing: and a professed believer, who was able to relieve them, should avow much brotherly love, and in very affectionate words express a cordial wish and desire, that they might be furnished with raiment and support by some kind friend; but at the same time should give them nothing towards the supply of their urgent necessities: would any man be so destitute of common sense, as to suppose these unmeaning expressions constituted that most excellent grace of "brotherly love," which Christ and his apostles so greatly insisted on and extolled? Or would a poor starving person be persuaded to account it any better than a cruel mockery of his misery? (*Notes*, *John* 13:31—35. 1 *Cor.* 13:4—7. 1 *John* 3:16—24.) What then would such a love profit, either the possessor or his poor brother?—Thus faith is most excellent and advantageous, when genuine and efficacious; yet that faith, which has no good works springing from it, is "dead:" and, as it is inactive and unfruitful, so it can by no means justify the possessor; being *alone*, and separated from repentance, love to God and man, and every other holy affection: even as the eye cannot see, if *alone*, and *dead*, being separated from the body, of which the seeing eye forms a living part. It would therefore be most absurd to suppose, that the Lord would approve such a *faith*, when no poor Christian would value *love* of exactly the same kind. So that a Christian, who was more attentive "to the work of faith and labour of love," than to the disputatious profession of certain doctrines, being questioned by one of another character, might say to him, "Thou hast faith, and I have works; show me, therefore, thy faith without thy works," if any conceivable method can be found of doing this; and in the mean time, 'I will show thee, and all around me, that faith in Christ influences and rules in my heart, by the works of a sober, righteous, and godly life.' Most copies read, "Show me thy faith by thy works, and I will show thee my faith by my works."—'Thou professest to believe, and disgracest that profession by thy conduct; but do not expect to be considered as a believer, till thou showest thy faith by the good works of a holy life: and thou censurest me, as not sufficiently exact, or zealous in respect of faith: but I deem it better to evince it by my works, than by disputing about it.' Either reading warrants the same inference: namely, that there is no possible way to show that we really do believe in Christ, except by being "zealous of good works," from evangelical motives and for evangelical purposes; and where good works are evidently wanting, the most confident profession of the most orthodox creed, can only prove a man to be a well instructed hypocrite, who has received a system of doctrine into his understanding as true, but has never been so convinced of its excellency, as to admit it into his heart, experimentally, as the influential principle of his conduct towards God and man. (*Notes*, 2 *Cor.* 5:13—16. *Gal.* 5:1—6. 1 *Thes.* 1:1—4. *Heb.* 11:)—"He has received the knowledge of the truth," but not "the love of the truth." (*Notes*, 2 *Thes.* 2:8—12. *Heb.* 10:26,27.)—'A wicked opinion having sprung up, even in the apostle's days, by misunderstanding Paul's arguments; Peter, John, James, and Jude, aimed in their epistles principally at this end; to vindicate the doctrine of Paul from the false consequences charged upon it, and to show that "faith without works is nothing worth." But indeed Paul does not speak of faith at large; but only of that living, fruitful, and evangelical faith which he says "worketh by love." As for that faith, void of good works, which these men thought sufficient to salvation, he declareth positively against it.—Peter calls it *wresting*; (2 *Pet.* 3:6.) because Paul was in truth of the same opinion with the other apostles, and held eternal life impossible to be attained by any faith, which had not the attestation of a holy life.' *Augustine.*

What does it profit? (14) Τι το ωφελος; *What is the usefulness?* 16. 1 *Cor.* 15:32.—Τι ωφελειται, *Matt.* 16:26. *Mark* 8:36. *John* 12:19.—*Destitute.* (15) Λειπομενοι. *Deficient, not having enough.*—*Note*, 1:5—8.

V. 19, 20. To show the vanity of such a faith as did not influence the heart and conduct, the apostle mentioned the fundamental article of all religion, the existence of one God, as the only Object of all worship and service, and as distinguished from all the objects of idolatrous worship. Now the professed Christian, before described, believed this important

20 But wilt thou know, [a]O vain man, [b]that faith without works is dead?

21 Was not [c]Abraham our father [d]justified by works, [e]when he had offered Isaac his son upon the altar?

22 [f]Seest thou how [f]faith wrought with his works, and by works was [g]faith made perfect?

23 And [h]the Scripture was fulfilled, which saith, [i]Abraham believed God, and it was imputed unto him for righteousness: and he was called [k]the friend of God.

24 Ye [l]see then how that by works a man is justified, and not by faith only.

25 Likewise also [m]was not Rahab the harlot [n]justified by works, [o]when she had received the messengers, and had sent *them* out another way?

26 For [p]as the body without the [†]spirit is dead, [q]so faith without works is dead also.

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a 1:26. Job 11:11,12. Ps. 94:8—11. Prov. 12:11. Jer. 2:5. Rom. 1:21. 1 Cor. 15:35,36. Gal. 6:3. Col. 2:8. 1 Tim. 1:6. Tit. 1:10. b *See on* 14. c Josh. 24: 3. Is. 51:2. Matt. 3:9. Luke 1:73. 16:24,30. John 8:39,53,56. Acts 7:2. Rom. 4: 1,12,16. d 18,24. Ps. 143:2. Matt. 12:37. 25:31—40. Rom. 3:20. e Gen. 22: 9—12,16—18. * Or, *Thou seest.* f 18. Gal. 5:6. Heb. 11:17—19. g 1 John 2:5. 4:17,18. h Mark 12:10. 15:28. Luke 4:21. Acts 1:16. Rom. 9:17. 11:2. Gal. 3:8—10,22. 2 Tim. 3:16. 1 Pet. 2:6. i Gen. 15:6. Rom. 4:3—6,10,11,22—24. Gal. 3:6. k Ex. 33:11. 2 Chr. 20:7. Job 16:21. *marg.* Is. 41:8. John 15:13—15. l 15—18,21,22. m Josh. 2:1. Matt. 1:5. *Rachab.* n 18—22. o Josh. 2:9—21. 6:17,22—25. Heb. 11:31. p Job 34:14,15. Ps. 104:29. 146:4. Ec. 12:7. Is. 2:22 Luke 23:46. Acts 7:59,60. † Or, *breath.* q *See on* 14,17,20.

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truth, but without making any practical use of it. No doubt he acted more properly in believing it, than those did who denied it; but of what advantage could this be to him, seeing the very devils believed it also? Nay, they trembled at the thoughts of the omnipotent power and righteous vengeance of the "one living and true God;" yet they continued implacably to hate his perfections, government, cause, and service. If any man therefore believed all the truths of the gospel, in the same manner, with the utmost exactness; he could not know them more accurately, or assent to them with greater certainty, than devils did. Would not then the vain antinomian disputer be at length convinced, by the testimony of an apostle, and such irrefragible arguments, that "faith without works was dead," worthless, and useless; like a dead tree, fit only to be cut down and cast into the fire; or a dead corpse, to be buried out of sight, that its putrefaction might not annoy the living?—It is vain to say, as some have done, that devils are not under a dispensation of mercy, and therefore they have no ground for *appropriating* the revelation, and promise of salvation to themselves. For the apostle is not speaking of the different *circumstances* of fallen angels, and fallen men; but of the difference between dead, inactive, inefficient faith, and that "faith which worketh by love:" and his argument proves, beyond all doubt, that a faith, which is of no better kind than that of the devils, cannot possibly profit the possessor, however he may be circumstanced: for this plain reason, because it is not that faith to which the promises are made.

Thou doest well. (19) Καλως ποιεις. *Mark* 7:9.—*Devils.*] Δαιμονια, *demons.* Ὁ διαβολος, *the devil:* but the plural is not used of evil spirits.

V. 21—24. The apostle next proved his assertion, by examples.—Was not Abraham, the father of the Israelites, and *spiritually* of believers, "justified by works," when at God's command he did not hesitate to offer his beloved Isaac for a burnt-offering? (*Notes, Gen.* 22:1—18. *Heb.* 11:17—19.) Did not his works evidence the reality and holy efficacy of his faith, and prove him accepted before God? The attentive reader must see in what a powerful manner his faith in the promises of God operated to produce good works, in obedience to his commands, in the most trying circumstances, universally, and without reserve. Thus "by works was his faith made perfect;" as the tree is in its perfect state, when grown to maturity, and loaded on every branch with abundance of valuable fruit: and the scripture was fulfilled, which declared that "Abraham believed God, and it was imputed to him for righteousness." (*Notes, Gen.* 15:5, 6. *Rom.* 6:1—3,9—25. *Gal.* 3:6—14,26—29. *Heb.* 6:13—20. 11:8—16.) In consequence of this he was admitted to such a state of peace and intimate communion with God, that he was honoured with the privileges and appellation of "the friend of God," or "lover of God." (*Marg. Ref.* k.)—Abraham's justification by faith took place many years before he was commanded to sacrifice Isaac: but his obedience in that respect proved him to be a sound character, and justified him as a true believer, and a devoted servant of God. So that it was evident there was a good and important sense, in which "a man was justified by works and not by faith only;" as his works must be appealed to, for the justification of his professed faith, before men; and as they will be adduced before the tribunal of God, to distinguish true believers from hypocrites: (*Notes, Matt.* 25:34—46. 2 *Cor.* 5:3—12.) nor will faith justify any man before God, who is not thus justified before the world by his works also. Not that this will be a second justification by works, in the sense for which many contend; as the redemption and righteousness of Christ, depended on by living faith, can alone "justify a sinner before God," from first to last: but the good works of the true believer, from the time when he received Christ, to that of his death, how long or how short soever that space may be, will suffice to distinguish his living faith from the dead faith of mere professors, to *justify* him against every charge of hypocrisy; and to prove him entitled "to the gift of God, even eternal life through Jesus Christ."

V. 25, 26. In like manner even Rahab, who had been a harlot, was "justified by works," when her faith wrought by love to the people of JEHOVAH, and she entertained the messengers, and dismissed them in peace "by another way" than their pursuers had gone: and this she did at the hazard of her life. (*Notes, Josh.* 2: *Heb.* 11:31.) Her conduct proved her faith to be living and influential; it showed that she did indeed believe with her heart, and not merely by an inefficacious assent of the understanding.—For, as the human body, when destitute of the spirit or soul, is a mere dead corpse, without motion or activity, however exactly formed in every part, and thus differs essentially from a living man; even so "faith without works" is a dead carcass, not only worthless, but polluting and offensive.—It is unnecessary to use further arguments to prove the consistency of James' doctrine with that of the apostle Paul. St. Paul evidently meant, that faith alone interested a sinner in the mercy of God, through the redemption and righteousness of Christ, for justification: but the faith of which he spoke, "wrought by love" "constraining to obedience," and was connected with a new creation unto holiness. St. James meant, that no faith, which was not productive of good works, could justify a man before God: that a speculative assent, or an indolent reliance, separate from repentance, diligence in the use of appointed means, and holy obedience, "was dead" and unprofitable; and that, consequently, there was a sound sense in which a man might be said to be justified by his works, and in perfect consistency with "his faith being imputed to him for righteousness;" as in the case of Abraham. But St. Paul opposed those who *objected* to the doctrine of justification by faith, and St. James wrote against such as *perverted* it. Both views of the subject are useful to the humble, upright, and attentive: but the Lord sees good that the self-wise, the proud, the heedless, and the licentious, should have somewhat to cavil at and stumble over. Indeed the same interpretation, which is necessary to render one part of these verses consistent with another; at the same time renders them consistent with the doctrine of St. Paul, concerning justification by faith. (23)—'It is one thing to say, that the faith which is without works "is dead," and another to say, that faith is dead without works; as if faith derived its *life* and *power* from works; which is not less ... absurd than if we should say that the body is dead without sense and motion, as if sense and motion were the cause of life; when we should say, that the body, which is without sense and motion, is dead: for the cause is understood from the necessary effects; and works are the evidences and effects of living faith, and not the cause of it.' *Beza.*—The apostle frequently calls the faith which does not justify *dead* but he does not use the word living; and some persons are so absurd as to ask what we mean by living faith! The simple answer is, 'We mean that faith which is not *dead;* but active, operative, influential,' like a "lively" or living "hope." (*Note,* 1 *Pet.* 1:3—5.)

PRACTICAL OBSERVATIONS.

V. 1—7. The Lord Jesus is the true Fountain of honour; and they are the most honourable who best serve him, and most resemble him, whatever their external rank or appearance may be. But how difficult is it for us to divest ourselves of carnal reasonings, and corrupt prejudices, in such matters; and to give due respect to superiors, without a partial regard to the affluence and splendour, which too often are the appendages, or heralds, of vice and folly! But if this does not become the disciple of the lowly Jesus; it is still more criminal to treat the poor with contempt, because of their mean garments, and indigent circumstances; when perhaps they are adorned with wisdom and grace, angels delight in ministering to them, and Christ rejoices over them to do them good. (*Notes, Prov.* 14:21,22,31. 17:5.) We should watch and pray against so corrupt a judgment, and such evil thoughts, and false reasonings, in all cases; but especially in the worship of God, before whom "the rich and the poor meet together," and are regarded entirely according to their characters, and not in the least according to their rank. (*Note, Prov.* 22:2.) It is greatly to be desired, that every degree or appearance of the evil here reproved, could be removed from our congregations; and that we should more constantly remember, that "God hath chosen the poor of this world, to be rich in faith, and heirs of the kingdom which he hath promised to those who love him."—The poor should hence learn to seek these riches and honours, and the assurance of them, with increasing earnestness; to be contented in their low estate, to rejoice in their spiritual privileges, to be cheerful in the humble duties of their station, to be thankful for their advantages; and to pray for their rich neighbours, that they may not be satisfied with a perishing inheritance. The rich also should learn to "rejoice with trembling," in their perilous pre-eminence, (*Note, Ps.* 2:11—12.) not to

CHAPTER III.

A caution against an assuming and aspiring conduct, 1, 2. The fatal effects of an unbridled tongue, and the difficulty and duty of governing the tongue, 3—12. The nature and effects of earthly, and heavenly, wisdom contrasted, 13—18.

MY brethren, [a]be not many masters, [b]knowing that we shall receive the greater [c]condemnation.

2 For [c]in many things we offend all. [d]If any man offend not in word, the same *is* [e]a perfect [f]man, *and* able also [f]to bridle the whole body.

3 Behold, [g]we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

4 Behold also the ships, which, though *they be* so great, and [h]are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

5 Even so the tongue is a little member, and [i]boasteth great things. Behold, how great a [j]matter a little fire kindleth!

6 And [k]the tongue *is* a fire, [l]a world of iniquity: so is the tongue among our members, that it de-

a Mal. 2:12. Matt. 9:11. 10:24. 23:8—10. John 3:10. Acts 13:1. Rom. 2:20,21. 1 Cor. 12:28. Eph. 4:11. 1 Tim. 2:7. 2 Tim. 1:11. *Gr.* b Lev. 10:3. Ez. 3:17, 18. 33:7—9. Luke 12:47,48. 16:2. Acts 20:26,27. 1 Cor. 4:2—5. 2 Cor. 5:10. Heb. 13:17. c Or, *judgment*. Matt. 7:1,2. 23:14. 1 Cor. 11:29—32. *Gr.* c 1 Kings 8:46. 2 Chr. 6:36. Prov. 20:9. Ec. 7:20. Is. 64:6. Rom. 3:10. 7:21. Gal. 3:22. 5:17. 1 John 1:8—10. d 5:6. *See on* 1:26. Ps. 34:13. 1 Pet. 3:10. e *See on* 1:4. Col. 1:28. 4:12. Heb. 13:21. 1 Pet. 5:10. f 1 Cor. 9:27. g 1:26. 2 Kings 19:28. Ps. 32:9. 39:1. Is. 37:29. h Ps. 107:25—27. Jon. 1:4. Matt. 8:24. Acts 27:14, &c. i Ex. 5:2. 15:9. 2 Kings 19:22—24. Job 21:14,15. 22:17. Ps. 10:3. 12:2—4. 17:10. 52:1,2. 73:8,9. Prov. 12:18. 18:21. Jer. 9:3—8. 18:18.

Ex. 28:2. 29:3. Dan. 3:15. 4:30. 2 Pet. 2:18. Jude 16. Rev. 13:5,6. † Or, *wood*. k Jude. 12,4—6. 2 Sam. 19:43. 20:1. 2 Chr. 10:13—16. 13:7. Ps. 64:3. 140:3. Prov. 15:1. 16:27. 26:20,21. Is. 30:27. 1 2:7. Gen. 3:4—6. Lev. 24:11. Num. 25:2. 31:16. Deut. 13:6. Judg. 16:15—20. 1 Sam. 22:9—17. 2 Sam. 13:26—29. 15:2—6. 16:20—23. 17:1,2. 1 Kings 21:5—15. Prov. 1:10—14. 6:19. 7:5,21—23. Jer. 20:10. 28:16. Matt. 12:24,32—36. 15:18,19. Mark 7:20—22. 14 55—57. Acts 6:13. 20:30. Rom. 3:13,14. 16:17,18. Eph. 5:3,4. Col. 3:8,9. 2 Thes 2:10—12. Tit. 1:11. 2 Pet. 2:1,2. 3:3. 3 John 10. Jude 8—10,15—18. Rev. 2:14,15. 13:1—5,14. 18:23. 19:20.

trust in their earthly treasures, and not to despise their poor brethren; but to seek the true riches, and to improve their talents with a constant recollection of the approaching season, when they must "give an account of their stewardship," and be no longer stewards. For soon the condition of the wealthy oppressor, persecutor, and blasphemer of Christ, and that of the poor despised believer, will be reversed; when the latter will be comforted, and the former tormented, for evermore. (*Notes*, *Luke* 16:1—8,19—31.)

V. 8—13. We ought in all things to observe and endeavour to fulfil "the royal law of loving our neighbour as ourselves:" "but if we have respect of persons, we commit sin, and are convicted as transgressors," even though we be not guilty of any gross violation of justice and truth. If our obedience be *sincere*, it will be *universal*, as far as we are acquainted with our Lord's will; for the same authority is opposed and affronted, whatever command is broken.—In vain do men urge that they are "not under the law," whilst they allow themselves in known sin: the very gospel will consign them over to the righteous vengeance of God, and all the curses of the law will be executed upon them, with a tremendous increase of punishment, for having "sinned on, that grace might abound." But the hardhearted, selfish, implacable and oppressive professor of Christianity, has the greatest cause to tremble: for if "he shall have judgment without mercy, who hath shown no mercy;" the meanest slave, who ever was whipped and worked to death, must be considered as happy, compared with his haughty, cruel tyrant: and this will sufficiently appear, "when the earth shall disclose her blood, and shall no more cover her slain." (*Notes*, *Is.* 26:20,21.)

V. 14—26. Vain men, while neglecting "judgment, mercy, and the love of God," (*Note*, *Matt.* 23:23,24.) quiet their consciences, and ward off reproof, by speaking of faith, of grace, of salvation; but God will no more regard their heartless assent to truth, or their indolent, presumptuous reliance on his mercy, than their hollow expressions of love to their poor destitute neighbours. Let no man deceive himself: "faith, being alone," and not productive of good works, is no better than the faith of devils, and will leave the possessor in their company to all eternity. Would we have our inheritance with Abraham, "the friend of God;" (*Note*, *John* 15:12—16.) we must both believe his promise, trust his mercy, and obey his commandment: or else "publicans and harlots will enter heaven before us:" and a believing Rahab shall be "justified by her works," and distinguished from all open unbelievers, and from all those whose faith was dead, before the assembled world; when many disputers for orthodox creeds, which they have disgraced by their lives, shall "have their portion with the workers of iniquity, in outer darkness, where is weeping and gnashing of teeth."

NOTES.—CHAP. III. V. 1, 2. The word, rendered "masters," evidently signifies teachers. Indeed, that is the obvious meaning of the word, when used concerning any of the Jewish scribes, and of our Lord himself. Some ought to be "teachers;" but none ought to domineer, usurp authority in the church, or indulge a censorious, arrogant temper. —When the apostle forbids *many* to be such, he seems to allow that *some* may; and, consequently, I think "teachers" ought to be explained in an innocent sense.' *Doddridge*.—An arrogant, self-preferring, dogmatical temper, whether it led men, without a proper call or suitable qualifications, to aspire to the office of teachers, or whether it induced them to assume pre-eminence in other ways, was the general object of the apostle's reprehension: though the former, as the effect of such a temper, seems to have been principally intended. (*Notes*, *Matt.* 20:20—28. 23:8—12. *Luke* 22:24—27. 1 *Pet.* 5:1—4.) Many converts to Christianity would be desirous of the distinction of "teachers;" with a view to the credit and pre-eminence of that office, or from a mistaken idea that they could not glorify God, and do good to man, in other stations: while perhaps they were not duly aware of the weight and difficulty of the work, and the solemn account which must be given of it. But they ought to know, and seriously consider, that "teachers" must stand a greater, or more strict, judgment than other men; and that false, unfaithful, ambitious, and selfish teachers, would be subject to a greater and more awful condemnation than other sinners. This is also, no doubt in a degree, applicable to the case o. censorious, assuming, and domineering persons, in any station. (*Notes*, 4:11,12. *Matt.* 7:1—6. *Luke* 6:37,38. 3 *John* 9—12.)—Indeed, even true believers, though preserved from final condemnation, if employed as teachers, must expect to be called to a more strict account than their brethren. As their conduct would be more severely scrutinized by men, than that of others; so they would be more sharply rebuked and chastened by God for their offences, in order to the display of his glory, and the prevention of scandals in the church: so that every attempt, made by any of them, to force themselves into eminent and conspicuous stations, would ensure a larger measure of painful and mortifying trials. (*Note*, 1 *Cor.* 11: 29—34.) Nor could any man expect to behave so as to escape correction or condemnation; for in many things all offended, without excepting the apostles themselves: all frequently "tripped," or stumbled, in their walk; and the more men were advanced and distinguished, the greater would be their dangers, the more noticed their transgressions, and the more needful their rebukes and chastisements. (*Note*, *Ec.* 10:1.) Especially, it would be found extremely difficult, to speak so much and so often, as the public and private duties of the ministry required, without often uttering unadvised words, dishonourable to God, injurious to men, or the result of pride, anger, or some unhallowed passion. So that idle and evil words must be multiplied, in consequence of men's *improperly* entering into the pastoral office: nor could any wholly escape this guilt; though such as were duly called to the service might expect proportionable grace and mercy. (*Notes*, *Is.* 6:5—8. *Matt.* 12:33—37.)—If indeed any man were able to "bridle his tongue," so as not at all to "offend in words," but always to improve aright the gift of speech; he must be "a perfect man," able also to govern, restrain, and use all the appetites, senses, and members of his body, "as instruments of righteousness," in subserviency to the glory of God, and in obedience to his will; seeing he was found able to govern the most unruly of them all. (*Notes*, 1:26. *Rom.* 6:16—19.) But no man had actually attained to this absolute perfection; for "in many things all offended:" yet the degree of a man's wisdom and grace might be ascertained by the measure in which he was enabled to govern his tongue. So that, if nothing in principle or practice proved the contrary; he, who most avoided all improper words, and spake most to the glory of God and the edification of men, must be deemed the most eminent Christian: whereas falsehoods, boastings, revilings, and corrupt conversation, brought a man's character into suspicion or disrepute, whatever else seemed to be good in it.—The Jews at that time, even when grossly ignorant and vicious, were exceedingly prone to consider themselves as called and qualified to be the religious teachers of mankind: (*Note*, *Rom.* 2:17—24.) and probably the apostle saw, that many of the Jewish converts to Christianity were influenced by the remains of the same disposition, to aspire prematurely, from questionable motives, or without proper qualifications and weight of character, to the office of teachers or ministers; which he counted it needful thus to repress.

Masters. (1) Διδασκαλοι. *Acts* 13:1. 1 *Cor.* 12:28,29. *Eph.* 4:11. 1 *Tim.* 2:7. 2 *Tim.* 1:11.—*Condemnation*.] Κριμα. See on 1 *Cor.* 11:29. The word is often translated *condemnation*, and even *damnation*; and sometimes it is plain, that το κριμα must be εις κατακριμα, "judgment unto condemnation:" (*Rom.* 5:16.) but the *general* meaning is *judgment*. (*Note*, 1 *Cor.* 11:29—34.)—*Offend*. (2) Πταιομεν. 2:10. *Rom.* 11:11. 2 *Pet.* 1:10.—*Perfect*.] Τελειος. 1:4. *Notes*, *Phil.* 3:15,16. *Heb.* 5:11—14.

V. 3—6. To show the importance of the subject, the apostle observed, that the estimate must not be made according to appearance, but by the effect. The horse, though a powerful and spirited animal, was commonly directed by the bit in his mouth, according to the will of the rider, and his whole body followed that guidance; whereas if the bridle were not used, and that properly, great danger and mischief would ensue. (*Note*, *Ps.* 32:8—11.) Even the ships, though often of vast bulk, and driven by violent winds on the impe

fileth the whole body, and setteth on fire the [t]course of nature; and [m]it is set on fire of hell.

7 For every [u]kind of beasts, and of birds, and of serpents, and of things in the sea, [n]is tamed, and hath been tamed, of [v]mankind:

8 But the tongue can no man tame; *it is* [o]an unruly evil, [p]full of deadly poison.

9 [q]Therewith [r]bless we God, even the Father; and [s]therewith curse we men, which are [t]made after the similitude of God.

10 Out [u]of the same mouth proceedeth blessing and cursing. My brethren, [x]these things ought not so to be.

11 Doth a fountain send forth at the same [§]place sweet *water* and bitter?

12 Can [y]the fig-tree, my brethren, bear olive-berries? either a vine, figs? [z]so *can* no fountain both yield salt water and fresh.

[*Practical Observations.*]

13 Who [a]*is* a wise man and [b]endued with knowledge among you? [c]let him. show out of [d]a good conversation his works [e]with meekness of wisdom.

14 But [f]if ye have bitter envying and strife in your hearts, [g]glory not, [h]and lie not against the truth.

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* Gr. *wheel*. Ez. 1:15,16. m Luke 16:24. Acts 5:3. 2 Cor. 11:13—15. 2 Thes. 2:9. Rev. 12:9. † Gr. *nature*. n Mark 5:4. *Gr.* ‡ Gr. *the nature of man*. o *See on* 6. Ps. 55:21. 57:4. 59.7. 64:3,4. p Deut. 32:33. Ps. 58:4. 140 3. Ec. 10:11. Rom. 3:13. Rev. 12:9. q Ps. 16:9. 30:12. 35:28. 51:14. 57: 8 62:4 71:24 [illegible] 1. Acts 2:26. r 1 Chr. 29:10,20. Ps. 34:1. 63:4. 145:1,21. Is. 29:13 Eph. 1:3 1 Pet. 1:3. s Judg. 9:27. 2 Sam. 16:5. 19:21. Ps. 10:7. 59:12. 109:17,18. Ec. 7:22. Matt. 5:44. 26:74. Rom. 3:14. t Gen. 1:26,27. 9:6. 1 Cor. 11:7. u Ps. 50:16—20. Jer. 7:4—10. Mic. 3:11. Rom. 12:14. 1 Pet. 3:9. x Gen. 20:9. 2 Sam. 13:12. 1 Cor. 3:3. 1 Tim. 5:13. § Or, *hole*. y Is. 5:2—4. Jer. 2:21. Matt. 7:16—20. 12:33. Luke 6:43,44. Rom. 11:16—18. z Ex. 15:23—25. 2 Kings 2:19—22. Ez. 47:8—11. a 1. Ec. 8:1,5. Jer. 9:12,23. Matt. 7: 24. 1 Cor. 6:5. b 2 Chr. 2:12,13. Job 28:28. Is. 11:3. Dan 2:21. c 2:18. Is. 60.6. 2 Cor. 8:24. 1 Pet. 2:9. d Phil. 1:27. 1 Tim. 4:12. Heb. 13:5. 1 Pet. 2:12 3:1,2,16. e 17. 1:21. Num. 12:3. Ps. 25:9. 45:4. 149:4. Is. 11:4. 29:19. 61:1 Zeph. 2:3. Matt. 5:5. 11:29. 21:5. 2 Cor. 10:1. Gal. 5:23. 6:1. Eph. 4:2. Col. 3 12. 1 Tim. 6:11. 2 Tim. 2:25. Tit. 3:2. 1 Pet. 3:4,15. f 16. 4:1—5. Gen. 30:1 2. 37:11. Job 5:2. Prov. 14:30. 27:4. Is. 11:13. Hab. 1:3. Matt. 27:18. Acts 5: 17. 7:9. 13:45. Rom. 1:29. 13:13. 1 Cor. 3:3. 13:4. 2 Cor. 12:20. Gal. 5:15,21,26. Phil. 1:15. 2:3. 1 Tim. 6:4. Tit. 3:3. 1 Pet. 2:1,2. g Rom. 2:17, &c. 1 Cor. 4: 7,8. 5:2,6. Gal. 6:13. h 2 Kings 10:16,31. John 16:2. Acts 26:9.

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tuous ocean, might generally be guided by "a very small helm," according to the motion of the pilot's hand. Even so "the tongue, though a little member, boasted" and gloried of being able to do "great things." When properly bridled and directed, it could produce the most blessed effects; but if neglected, the most fatal consequences must follow. (*Notes*, 7—12. 1:26. *Ps.* 30:11,12. 57:7—11.) For let any man consider how vast a quantity of fuel a small match, or even a spark of fire, would suffice to kindle, and what tremendous conflagrations might follow: and hence he might learn the importance of the tongue: which is, in fact, a fire to destroy all before it, and "a world of iniquity," comprehending in the abuse of it, all the wickedness of the universe, in miniature, or rather in embryo. Its situation and office, "among our members," is such, that "it defileth the whole body," and inflames or gives vent to all those corrupt passions, by which men are instigated to commit the several vices, of which the other members are the instruments. Nay, it "setteth on fire the whole circle of nature," through every generation, and produces the most extensive and prolific mischiefs all over the earth. For it is "set on fire of hell;" as the devil, working on the various lusts of man's apostate nature, and exciting men to express their abominable thoughts by their tongues, disseminates, from one to another, all over the earth, atheism, infidelity, heresies, blasphemies, impiety, lies, slanders, emulations, discords, and lewdness, in immensely various forms, more refined and plausible, or more gross and vulgar, according to the company in which it is intended to produce its malignant effects. From these sources all kinds and degrees of atrocious and destructive crimes continually proceed. (*Marg. Ref. Notes, Judg.* 12:1—7. 2 *Sam.* 19:40—43. 20:1,2. *Ps.* 5:9. 52:1,2. *Prov.* 18:20,21. *Rom.* 3:9—18.)

Boasteth great things. (5) Μεγαλαυχει. Used here only.—*The course of nature.* (6) Τον τροχον της γενεσεως. 1:23.—'Our whole life, which like a wheel goes on, not only without ceasing, but ever variably; . . . now lifting a man up, now depressing him.' *Leigh.* (*Note, Ez.* 1:15—25.)—*Hell.*] Γεεννης. See on *Matt.* 5:22. It is worthy of notice, that all the other passages, where this awful word is used, contain the sayings of our gracious Saviour himself!

V. 7—12. Every kind, or *nature*, of living creatures, however monstrous, ravenous, fierce, or venomous, on the dry land, and in the ocean, has been, and is, in some instances *subdued* by the reason, courage, and persevering efforts, of the human species; by which means the mischiefs, which otherwise would have been occasioned by them, are in great measure prevented. But no man could ever find out a way to *subdue* the tongue; or to hinder wicked men from corrupting the principles, polluting the imaginations, and inflaming the passions of others, by their mischievous discourse. No one, however wise, powerful, or excellent, has ever been able, by laws, punishments, arguments, or any other method, to stop the progress of this evil; which effects far more tremendous desolations in communities, churches, and families; and does far more to make men miserable, here and hereafter, than all the venomous and voracious creatures in the world, combined together can do.—The word, rendered *tame*, properly means *subdue*. It could scarcely be said that all kinds of seamonsters, crocodiles, and serpents, had been *tamed*, or rendered tractable, by men; but they have all been brought under subjection, in one way or another: whereas no efforts could ever prevent the malignant effects of the unbridled tongues of ungodly men. For "the tongue is an unruly evil, full of deadly poison;" the chief instrument, by which the desperate wickedness of men's hearts is propagated, to poison the principles, and inflame the corrupt passions, of multitudes around them.—With the tongue, indeed, true Christians bless and praise God, according to the honourable use for which it was created; and many do this outwardly, who are destitute of true piety. Yet with this same member numbers slander, revile, anathematize, and imprecate vengeance on other *men*, from the malignity and pride of their hearts: though men were first created after the image of God, still retain his natural image, and are capable of being renewed to a conformity to his holiness! (*Notes, Gen.* 1:26,27. 9:5,6.) So that, out of the same mouth the language of love, gratitude, and adoration of God; and that of enmity and rancour against men proceed!—Some indeed may plead, that they thus express their indignation against opposers of the gospel, from zeal for the truth, and against error: but these things "ought by no means to be so;" and every Christian, who acts in such a manner, belies his profession, and yields to the suggestions of Satan, and to his own corrupt passions. Indeed, it is an absurdity, which cannot be paralleled in all nature: for no fountain from the same *opening* sends forth water, sometimes sweet, at others bitter, sometimes fresh, and at others salt: and every plant produces uniformly its natural fruit, and no other. But pious, pure, loving, candid, sincere, humble, and edifying language, is the genuine produce of a sanctified heart; and none, who understand Christianity, would expect to hear curses, lies, boastings, and revilings from a believer's mouth; any more than they would look for figs upon a vine, or olive-berries on a fig-tree. (*Notes, Matt.* 7:15—20. 12:33—37.)—*Curse*, &c. (9) 'Perhaps the apostle in this glanced at the unconverted Jews, who . . . often cursed the Christians bitterly in their synagogues.' *Macknight.*

Kind. (7) Φυσις.—*Mankind.*] Τη φυσει τη ανθρωπινη. The nature of man subdues the nature of beasts, of every sort.—*Has been tamed.*] Δεδαμασται. *Mark* 5:4.—*Unruly.* (8) Ακατασχετον. Here only. *Which cannot be restrained*, or *held under.*—*Send forth.* (11) Βρυει. Here only.

V. 13—16. The apostle had digressed from his subject, by showing the consequences of an assuming temper, and an improper desire to be "teachers;" but he here resumes it. If therefore any of those, into whose hands his epistle might come, were, or desired to be thought, persons of superior wisdom, understanding, and genius, and endued with much knowledge of the gospel; let them not think themselves buried in a private or obscure station, or indulge a proud, aspiring, and discontented spirit; but let them "show forth," by the general tenor "of a good conversation," in the several relations and employments of life, "their works" of piety, equity, purity, and mercy, "in meekness of wisdom;" exercising that prudence, which is characterized by a meek and quiet spirit, and inseparably connected with it, and with a readiness to forgive and be at peace with all men. (*Notes*, 17,18. 1: 19—21. *Matt.* 5:5. 2 *Tim.* 2:23—26. *Tit.* 3:1—3.) But if any indulged "bitter envying," or proud, fierce, and malevolent *zeal*, for their own party or sentiments, "in their hearts;" or so rivalled others for pre-eminence, reputation, or authority, as to censure, revile, and calumniate them, in a malignant manner, and to take pleasure in contending and quarrelling with such as differed from them; let them not absurdly glory in these hateful tempers and this ill-behaviour, as if they arose from a superior degree of holy zeal, boldness, or faithfulness: neither let them defame and "slander the truth," by pleading that such were the necessary effects of embracing, professing, and earnestly defending it; or that those were "lukewarm," who did not dispute for it in this violent manner. For "this wisdom," though it might have injudicious admirers, even among apparently religious people, did not "descend from above;" (*Notes*, 1:5—8,16—18.) but was "earthly," as it sought *earthly* distinctions and advantages, and was of an *earthly* origin. It was also "sensual," or *natural*, the result of such principles as unregenerate men are actuated by: and it was "devilish," being at first derived from the devil, and constituting the image of his pride, ambition, policy, sagacity, envy, malignity, and falsehood. (*Note*, 1 *Cor.* 2:14—16.)—The word rendered *sensual*, is in the passage referred to translated *natural*: and I apprehend it should be so rendered in this place; for it seems rather to relate to man's natural depravity in general; than to his *sensuality* in particular, to which ambitious disputants are commonly less addicted than to malignant passions.—The apostle added, that "where envying and strife" are found, "there is" of

15 This [l]wisdom descendeth not from above, [k]but *is* earthly, [i]sensual, [l]devilish.

16 For [m]where envying and strife *is*, [n]there *is* [l]confusion and [o]every evil work.

17 But [p]the wisdom that is from above is [q]first pure, then [r]peaceable, [s]gentle, *and* easy to be entreated, [t]full of mercy and good fruits, [u]without [x]partiality, and without [y]hypocrisy.

18 And [z]the fruit of righteousness is sown in peace of them that [z]make peace.

CHAPTER IV.

Wars and contentions spring from the lusts of the human heart, which produce the most fatal effects, and always end in disappointment, 1, 2; because men do not ask good gifts from God; or because "they ask amiss." 3. "The friendship of the world is enmity against God," 4. "The spirit that is in us lusteth to envy" and pride; but "God resisteth the proud, and showeth favour to the humble," 5, 6. Exhortations to repentance, and submission to God, 7—10. Cautions against detraction and censoriousness, and against carnal security; with instructions to consider the uncertainty of life, and to trust God in every undertaking, 11—17.

FROM [a]whence *come* wars and [b]fightings among you? [b]*come they* not hence, *even* of your [c]lusts that war [c]in your members?

1 17. 1:5,17. John 3:27. k 2 Sam. 13:3. 15:31. 16:23. Jer. 4:22. Luke 16:8. Rom. 1:22. 1 Cor. 1:19,20,27. 2:6,7. 3:19. 2 Cor. 1:12. Jude 19. i Or, *natural*. 1 Cor. 2:14. l Gen. 3:1—5. John 8:44. Acts 13:10. 2 Cor. 11:3,13—15. 1 John 3:8—10. Rev. 9:11. 12:9,10. m *See on* 14. n Gen. 11:9. *marg*. Acts 19:29. 1 Cor. 14: 33. † Gr, *tumult*, or, *unquietness*. o 1 John 3:12. p 1:5,17. Gen. 41:38, 39. Ex. 36:2. 1 Kings 3:9,12,28. 1 Chr. 22.12. Job 28:12,23,28. Prov. 2:6. Is. 11:2,3. Dan. 1:17. Luke 21:15. 1 Cor. 2:6,7. 12:8. q 4:8. Mal. 3:3. Matt. 5: 8. Phil. 4:8. Tit. 1:15. 1 John 3:3. r 1 Chr. 22:9. *marg*. Is. 2:4. 9:6,7. 11:2— 9. 32:15—17. Rom. 12:18. s Is. 40:11. 1 Cor. 13:4—7. 2 Cor. 10:1. Gal. 5:22, 23. Eph. 5:9. 1 Thes. 2:7. 2 Tim. 2:24. Tit. 3:2. t John 1:14. Acts 9:36 11: 24. Rom. 15:14. 2 Cor. 9:10. Phil. 1:11. Col. 1:10. u 2:4. Mal. 2:9. 1 Tim. 5: 21. ‡ Or, *wrangling*. x Is. 32:6. Matt. 23:28. Luke 12:1,2. John 1:17. y 1: 20. Prov. 11:28,30. Is. 32:16,17. John 4:36. z Matt. 5:9. a 3:14—18. * Or, *brawlings*. b 1:14. Gen. 4:5—8. Jer. 17:9. Matt. 15:19. Mark 7.21—23. John 8:44. Rom. 8:7. 1 Tim. 6:4—10. Tit. 3:3. 1 Pet. 1:14. 2:11. 4:2,3. 2 Pet. 2:18, 3:3. 1 John 2:15—17. Jude 16—18. † Or, *pleasures*. c Rom. 7:5,23. Gal. 5: 17. Col. 3:5.

course "confusion, and every evil work:" for those passions, when given loose to by one man, are excited in others; till churches, communities, and families, are thrown into confusion, and all species of crimes are perpetrated; whilst men are blinded and hurried on by their violent resentments and prejudices.

Endued with knowledge. (13) Επιστημων. Here only.—*Glory not.* (14) Κατακαυχασθε. 2:13. "Glory not" against the truth; "lie not against the truth."—*Earthly.* (15) Επιγειος. *John* 3:12. *Phil.* 2:10. 3:19.—*Sensual.*] Ψυχικη. 1 *Cor.* 2:14. 15:46. *Jude* 19.—[i] It is opposed to the regenerate, and to the glorified.' *Leigh.—Devilish.*] Δαιμονιωδης. Here only.—*Envying.* (16) Ζηλος. This word, (which signifies a vehement and earnest commotion,) and its derivatives, are used in a bad sense. *Acts* 5:17. 7:9. 13:45. 17:5. 21:20. 22:3. *Rom.* 10:2. 13:13. 1 *Cor.* 3:3. 13:4. 2 *Cor.* 12:20. *Gal.* 1:14. 4:17. 5:20.—But in a good sense, *John* 2:17. 1 *Cor.* 14:1,12,39. 2 *Cor.* 7:7,11. 9:2. 11:2. *Gal.* 4:18. *Col.* 4:13. *Tit.* 2:14. *Rev.* 3:19.—*Confusion.*] Ακαταστασια. "Tumult." *Marg. Luke* 21:9. 1 *Cor.* 14:33. 2 *Cor.* 6:5. 12:20. *Note*, 4:1—3.

V. 17, 18 In contradistinction to the carnal wisdom above described; (*Notes*, 13—16. 1:5—8. 1 *Cor.* 1:17—24. 2:6—9. 3:18—23.) "the wisdom which is from above," even that wisdom, which God gives to his people, in answer to their humble and believing prayers, "is first pure," in respect of its objects, motives, and tendency; it relates to the holy and purifying truths and precepts of Scripture, and is derived from them and regulated by them: and it tends to holiness of heart, language, and conduct. As far as it can consist with this, and with steadily avowing the truths and obeying the commandments of God our Saviour, "this wisdom is peaceable;" the possessor of it is disposed to give up every thing for peace, except truth and duty; and these he will firmly adhere to, but in a peaceable and loving manner. It is also "gentle;" and influences men to be slow to anger, candid, calm, forbearing, and courteous. "It is easy to be entreated," and persuaded to what is reasonable, or forgiving; and to listen to the words of truth and equity, though spoken by an inferior, a child, or an enemy; and it is full of mercy, compassion, tenderness, and all "good fruits." (*Note*, *Gal.* 5:22—26.) This heavenly wisdom is also "without partiality," in judging of persons or actions: free from bigotry for one party, or against another; and from contending for one part of religion, to the neglect and disparagement of others; or producing that partiality to the rich, and that prejudice against the poor, which the apostle had before reproved. (*Notes*, 2:1—7.) Finally, it is free from "hypocrisy;" leading a man to regard the will and acceptance of God, far more than the good opinion of men of whatever rank or character.—Heavenly wisdom, according to St. James' description of it, is very nearly allied to that love, for which St. Paul contended: (*Note*, 1 *Cor.* 13:4—7.) and we may observe of both, that they are described, as they are in themselves; and that every man may ascertain the reality, or the degree, of his attainments in them, by their effects on his temper and conduct. For, whatever bigots and zealots may imagine, "the fruit of righteousness," or that good seed whence the blessed fruit of righteousness grows here on earth, "is sown in peace:" men of peaceable, loving tempers, preaching the gospel, or in any scriptural way endeavouring to make it known to mankind, adorning it in their lives, and watering it with their prayers, "sow the seed," which God blesses to the conversion of sinners, and the propagation of true religion in the world. It "is sown in peace," not amidst great noise and disturbance; and by those "who make peace," who are both peaceable and peacemakers, in the church and in the world. (*Notes*, 1:19—21. *Matt.* 5:9. *Heb.* 12:9—14.)

Easy to be entreated. (17) Ευπειθης. Here only. 'It may be used either actively or passively; that is, easily to be persuaded to the best, or apt to persuade others with good speeches.' *Leigh.—Without partiality.*] Αδιακριτος. Here only. Διακρινω, 1:6. 1 *Cor.* 4:7. 11:29. *Jude* 22. Making no *partial* distinctions, either of persons or actions.—*Without hypocrisy.*] Ανυποκριτος. *Note*, 2 *Tim.* 1:5.

PRACTICAL OBSERVATIONS.

V. 1—12. Did men duly weigh the importance and difficulty of the sacred ministry, the account which must be given of it, and the trials and temptations to which it must expose them; they would be less forward, than they sometimes are, in aspiring to that distinction. (*Note*, 1 *Tim.* 3:1.) Indeed all conspicuous stations must be connected with many painful and mortifying circumstances, and have proportionable responsibility connected with them: so that numbers, who occupy or intrude into them, will receive the "heavier condemnation" on that account. If then, the glory of God, the good of mankind, and an evident call in Providence, did not require the contrary; a wise and humble man, possessed of much self-knowledge, and knowledge of human nature, and the state of the world and the church, would choose obscurity and privacy, to be out of the way of temptation, to shun the danger of dishonouring the gospel; and to escape trials, as much as this present state will admit of it. Yet alas! however stationed, "in many things we offend all:" for a well informed Christian will readily acknowledge, that his rule of duty is perfect; but he will also know, that *in fact* no man on earth lives up to it.—Nothing is more arduous than the proper government of the tongue: and the minister, who is satisfied that Christ has sent him to preach the gospel, will trust in his abundant mercy, and all-sufficient grace: but he will also perceive, that no outward appendages of his work can counterbalance the additional danger of contracting guilt, to which it exposes him. Facts abundantly prove, that more professed Christians succeed in bridling their senses and appetites, than in duly restraining their tongues: and whilst we contemplate, with grief and astonishment, the horrible effects produced by this "unruly evil," "this world of iniquity, this deadly poison, this fire that sets the whole course of nature" in a flame, in every part of the earth, and has done so through all the ages of time, and while we recollect with admiring gratitude and joy, that the Lord makes use of this very member, when he has filled the heart with holy affections, to spread the word of truth and righteousness throughout the earth; let us particularly inquire, what use we make of our tongues. It behooves us to "bridle them," that they may obey the dictates of our enlightened understandings and holy affections, as the well managed horse does the rider, or as the ship is turned by the helm in the hand of the pilot that neither pride, passion, lust, nor levity, nor yet any temptation, may lead us to speak corrupt or unadvised words, or any thing contrary to the glory of God and the edification of men. As no man is able to subdue and tame the tongue, no, not his own tongue, without the help of divine grace: we are reminded to beg of God to do it for us: for the "things which are impossible with man, are possible with God." Depending on his grace, let us take heed "to bless, and not curse:" (*Notes*, *Matt.* 5:43—48. *Rom.* 12:14—16. 1 *Pet.* 3:8—12.) let us aim at a consistency of conversation and conduct, and see to it that our love to men proves the sincerity of our professed love to God; and that our conduct, out of the place of worship, corresponds with our language and professions in it. For very many things *are*, even among Christians, that *ought not to be so.*

V. 13—18. Instead of seeking the reputation of wisdom and knowledge, by ostentatiously aspiring after pre-eminence: let us be careful to "show out of a good conversation our works with meekness of wisdom:" avoiding all bitter "envyings, and zeal, and strife in our hearts," as well as in our words and actions; not glorying in such things as are indeed a shame to any man, or scandalizing the truth by disgraceful contentions about it, and slandering it by pleading that it calls for this bitter zeal. Such wisdom is common enough in the world, and in the visible church; and it thrives here, being in its proper soil and climate; for, "it descendeth not from above, but is earthly, natural, and devilish," producing "confusion" and distraction in families, communities, and religious societies: "and every evil work." May the Lord then bestow upon us the "wisdom, which is from above;" may the purity, peace, gentleness, docility, and mercy, manifested in all our actions; and "the fruits of righteousness" abounding in our lives, evince that God has replenished us with this most excellent gift! May we avoid all partiality, respect of persons, narrow prejudices, and a half religion, as well as hypocrisy; and in our words and works, be employed as peacemakers, to sow that good seed, which yields "the fruits of righteousness" on earth, to the glory of God, and the salvation of men, and which best secures "the peaceable fruits of righteousness" to our own souls.

2 Ye [d]lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, [e]because ye ask not.

3 Ye [f]ask, and receive not, because ye ask amiss, that [g]ye may consume *it* upon your [†]lusts.

4 Ye [h]adulterers and adulteresses, know ye not that [i]the friendship of the world is [k]enmity with God? [l]whosoever therefore will be a friend of the world [m]is the enemy of God.

5 Do ye think that [n]the Scripture saith in vain, [o]The spirit that dwelleth in us lusteth [†]to envy?

6 But he giveth more grace. Wherefore he saith, [p]God resisteth the proud, but [q]giveth grace unto the humble. [*Practical Observations.*]

7 [r]Submit yourselves therefore to God. [s]Resist the devil, and he will flee from you.

8 [t]Draw nigh to God, and he will draw nigh to you. [u]Cleanse *your* hands, *ye* sinners, and [x]purify *your* hearts, [y]*ye* double-minded.

9 Be [z]afflicted, and mourn, and weep: [a]let your laughter be turned to mourning, and *your* joy to heaviness.

10 [b]Humble yourselves in the sight of the Lord, and [c]he shall lift you up.

d 5:1—5. Prov. 1:19. Ec. 4:8. Hab. 2:5. 1 Tim. 6:9,10. e 1:5. Is. 7.12. Matt. 7:7,8. Luke 11:9—13. John 4:10. 16:24. f 1:6,7. Job 27:8—10. Ps. 18:41. 66:18,19. Prov. 1:28. 15.8. 21:13,27. Is. 1:15,16. Jer. 11:14. 14:12. Mic. 3:4. Zech. 7:13. Matt. 20:22. Mark 10:38. 1 John 3:22. 5:14. g Luke 15:13,30. 16:1,2. * Or, *pleasures*. h Ps. 50:18. 73:27. Is. 57:3. Jer. 9:2. Hos. 3:1. Matt. 12:39. 16:4. i John 7:7. 15:19,23. 17:14. 1 John 2:15,16. k Gen. 3:15. Rom. 8.7. 1 Gal. 1:10. m Ps. 21:8. Luke 19:27. John 15:23, 24. Rom. 5:10. n John 7:42. 10:35. 19:37. Rom. 9:17. Gal. 3:8. o Gen. 4:5, 6. 6:5. 8:21. 26:14. 30:1. 37:11. Num. 11:29. Ps. 37:1. 106:16. Ec. 4:4. Is. 11:13. Acts 7:9. Rom. 1:29. Tit. 3:3. † Or, *enviously*. p Ex. 10:3,4. 15:9, 10. 18:11. 1 Sam. 2:3. Job 40:10—12. Ps. 138:6. Prov. 3:34. 6:16,17. 29:23. Is. 2:11,12,17. 10:8—14. 16:6,7. Dan. 4:37. 5:20—23. Matt. 23:12. Luke 1:52. 14: 11. 18:14. 1 Pet. 5:5. q 2 Chr. 32:26. 33:12,19,23. 34:27. Job 22:29. Is. 9:12. Prov. 15:33. 18:12. 22:4. Is. 57:15. r 1 Sam. 3:18. 2 Sam. 15:26. 2 Kings 1:13—15.

2 Chr. 30:8. 33:12,13. Job 1:21. 40:3—5. 42:1—6. Ps. 32:3—5. 66:3. 68:30. Jer. 13:18. Dan. 4.25,32,34—37. Matt. 11:29. Acts 9:6. 16:29—31. 26:19. Rom. 10:3. 14:11. Eph. 5:21. Heb. 12:9. 1 Pet. 2:13. s Matt. 4:3—11. Luke 4:2—13. Eph. 4:27. 6:11,12. 1 Pet. 5:8,9. Rev. 12:9—11. t Gen. 18:23. 1 Chr. 28:9. 2 Chr. 15:2. Ps. 73:28. 145:18. Is. 29:13. 55:6,7. Hos. 6:1,2. Zech. 1:3. Mal. 3:7. Heb. 7:19. 10:22. u Job 9:30. 16:17. 17:9. Ps. 18:20. 24:4. 26:6. 73:13. Is. 1:15,16. 33:15. Matt. 15:2. 27:24. 1 Tim. 2:8. 1 Pet. 3:21. x Ps. 51:6,7,10. Jer. 4:14. Ez. 18:31. 36:25—27. Matt. 12:33. 23:25,26. Luke 11:39,40. Acts 15:9. 2 Cor. 7:1. [1 Pet. 1:22. 1 John 3:3. y *See on* 1:8. z 5:1,2. Ps. 119:67,71,136. 126:5, 6. Ec. 7:2—5. Is. 22:12,13. Jer. 31:9,13,18—20. Ez. 7:16. 16:63. Zech. 12:10, &c. Matt. 5:4. Luke 6:21. 2 Cor. 7:10,11. a Job 30:31. Prov. 14:13. Ec. 2:2, 7:6. Lam. 5:15. Luke 6:25. 16:25. Rev. 18:7,8. b *See on* 4:6,7. c 1 Sam. 2:9. Job 22:29. Ps. 27:6. 28:9. 30:1. 113:7. 147:6.

NOTES.—CHAP. IV. V. 1—3. (*Notes*, 3:13—18.) The apostle is generally supposed to have, in this place, addressed the unconverted Jews; to the conduct of whom his language is peculiarly applicable, according to the history of those times. Indeed, we can scarcely conceive, that persons, continuing members of the Christian church, at so early a period, were guilty of the enormities here mentioned: though the passage, alas! is applicable enough to nominal Christians in subsequent ages. But the apostle seems to have cautioned his Christian brethren against envy, strife, and ambition, which gained ground within the church, by the example of the Jewish nation: and the still more tremendous effects which sprang from the same causes among them. He, however, employed such language, as would be a direct and pointed address to those Jews who might happen to read his epistle; when he said, "From whence come wars and fightings among you?" For it was evident, that "the nation was divided against itself," and split into parties, which destroyed each other by most furious contests; while their continual insurrections were drawing down destruction on them from the Roman power. Did not these calamities arise from their "lusts," or their *pleasures*? that is, from those corrupt passions which they sought their pleasure in gratifying? These lusts warred "in their members;" either in the members of the corrupt nature, the old Adam, in which one lust warred against another, as all could not be gratified, and each strove for the mastery; or rather "*by* the members" of their bodies; which their carnal passions, working within, and overcoming the feeble resistance of reason and conscience, made use of as weapons, or "instruments of unrighteousness," for perpetrating their criminal purposes. (*Notes*, *Rom.* 6:12, 13,16—19. 7:22—25.) They eagerly craved worldly prosperity, and the several indulgences connected with it; but they did not possess them: and, in consequence of this disappointment, they were ready to murder, or actually did murder, such persons as stood in their way; yet they could not, after all, obtain the advantages which they so inordinately coveted. This, therefore, rendered them still more violent; and intestine discords and public insurrections were excited: but instead of prospering by them, they were the more impoverished and distressed, and reduced often almost to desperation; because they sought not the desired benefits from God by prayer. This seems to refer to the eager desires of the Jewish nation after temporal prosperity, and liberty from the Roman yoke; and to the violent and impious measures, which they adopted in order to obtain them: for these measures effected nothing, except the increase of their miseries; and they were hastening their own destruction, because they trusted not in God.—Some of them, however, it might be supposed, kept up the form of religion, and prayed for liberty from their oppressors, and for temporal prosperity; but they did not receive what they asked for, because they "asked amiss:" their very prayers were dictated by selfish and worldly affections; they were presented in a formal manner, and by those who continued to reject their Messiah, vainly expecting a temporal deliverer, whom they would gladly have welcomed. So that they asked for worldly advantages and possessions alone, and in order that they might spend and waste them in gratifying their passions. (*Notes*, *Matt.* 7:7—11. 20:20—23.)

Fightings. (1) Μαχαι. "Brawlings." *Marg.* 2 *Cor.* 7:5. 2 *Tim.* 2:23. *Tit.* 3:9. Connected with πολεμοι, it seems to mean *fightings*, in the usual sense.—*Lusts.*] Ἡδονων. 3. *Luke* 8:14. *Tit.* 3:3. 2 *Pet.* 2:13. Perhaps from יְצֶר, *pleasure*. *—In your members.*] Εν τοις μελεσιν ὑμων. Or, "By your members."—*Amiss.* (3) Κακως, *wickedly*. Not merely *feebly*, or *formally*, but *wickedly*; for covetousness, or sensuality, lusts dictated their prayers. (*Prov.* 21:27. *Note*, 1:5—8.)

V. 4—6. The Jews were still the professed worshippers of God, and the nation had been espoused to him by special covenant: idolatry, therefore, and other direct violations of the national covenant, were spiritual adultery; and the rejection and crucifixion of the Messiah was the grossest instance of that crime which could be committed. They moreover idolized worldly interests and pleasures, in the most excessive manner: as if these had been their portion, and religion no farther valuable than as it subserved that primary object. It is also probable, that many nominal Christians had renounced, concealed, or belied their profession, from regard to the world, to such a degree as to merit the severe rebuke contained in this address. Both descriptions might justly be called "adulterers and adulteresses," in respect of their unfaithfulness to that God, whose professed worshippers they were; though perhaps not guilty of adultery, in the common acceptation of the word; as no doubt many of the Jews were. And did not they, to whom "the oracles of God were committed," know "that the friendship of the world was enmity with God?" This was so evidently the case, that if any man resolved to live on friendly terms with the world, he must be "the enemy of God." The world, or mankind in general, being under the influence of Satan, and consequently governed by unholy maxims, the result of a carnal judgment and disposition; he, who will, at any rate, be on terms with the world, must not profess the truth, attend on the ordinances, or keep the commandments of God; above all, he must not be zealous for the honour, cause, and gospel of Christ, in that manner and measure, to which every believer is bound, and, in fact, disposed. (*Notes*, *Gen.* 3:14,15. 4:3—12. *Matt.* 10:21—26. *John* 7:3—10. 8:41—47. 15:17—21. 17:13—16. *Rom.* 8:5—9. *Eph.* 2:1—3. 1 *John* 3:1—15. 4:1—6. 5:19.) "The friendship of the world" implies also an intimate alliance with the determined enemies of God, which no man can maintain, without habitual rebellion against him to please his enemies. (*Note*, 2 *Cor.* 6: 14—18.) To live in friendship therefore with the world, denotes that a man is carnally-minded, at enmity with God, unregenerate, unpardoned, and unreconciled; whatever his notions, convictions, or profession, have been and are. This must be the case, till Satan, "the god and prince of this world," is "dethroned," and mankind in general become true Christians. The servants of Christ are indeed friends to the world, or to men in general; and desirous in every way of doing them good, far beyond what any other persons are: but they cannot possess "the friendship of the world" in any measure, without acting contrary to the spirit and rules of their profession. Did then the Jews, or the inconsistent professors of Christianity, suppose, that the Scripture spake in vain, without truth or meaning, in all those numerous passages, which describe the ungodliness, selfishness, carnality pride, and malignity of the human heart, and declare that "the spirit, which" naturally "dwelleth in us, lusteth to envy," or *enviously*? For it was evident from the whole tenor of the Old Testament, that the natural disposition of fallen man, as instigated by Satan, so eagerly covets worldly things, as to envy all those who possess them, and thus prompts to ambition, contention, hatred, fraud, injustice; and that it leads them to envy, or to hate those who love God, as Cain envied, hated, and murdered his brother Abel. Must not then such persons be enemies to God, his truths, ways, cause, and people? Could they hope to reconcile "the friendship of" so wicked a world, with that of God? Or would they deem themselves his people, whilst evidently under the power of this envious spirit?—Some expositors, not finding any text in the Old Testament expressly declaring that "the spirit which is in us lusteth to envy;" and not satisfied with the general tenor of the Scripture on that point, read the last clause as a separate interrogation: "Do ye think, that the Scripture speaketh in vain" against this worldly mindedness? or, "doth the Spirit, which dwelleth in us, lust to envy?" That is, does the Holy Spirit, which dwelleth in all Christians, or that new nature which he creates, produce such fruit? (*Note*, *Gal.* 5: 22—26.) The meaning is nearly the same: but the first seems the true interpretation.—The apostle would further remind his readers, that "God giveth" his people "more grace," than to leave them slaves to such vile passions: and, having begun to sanctify their hearts; he give them more and more of the

11 [d]Speak not evil one of another, brethren. He that speaketh evil of *his* brother, [e]and judgeth his brother, [f]speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not [g]a doer of the law, but a judge.

12 There is one [h]Lawgiver, who is [i]able to save and to destroy: [k]who art thou that judgest another?

13 [l]Go to now, ye that say, [m]To-day or to-morrow we will go into such a city, and continue there a year, [n]and buy and sell, and get gain:

14 Whereas ye know not what *shall be* on the morrow. For what *is* your life? [o]It is even [o]a vapour, that appeareth for a little time, and then vanisheth away.

15 For that ye *ought* to say, [p]If the Lord will ye shall live, and do this, or that.

16 But now [q]ye rejoice in your boastings: all such rejoicing is evil.

17 Therefore to him that [r]knoweth to do good, and doeth *it* not, to him it is sin.

d *See on* Ps. 140.11. Eph. 4:31. 1 Tim. 3:11. 2 Tim. 3:3. Tit. 2:3. 1 Pet. 2:1. e Matt. 7:1,2. Luke 6:37. Rom. 2:1. 14:3,4,10—12. 1 Cor. 4:5. f Rom. 7:7,12, 13. g 1:22,23,25. Rom. 2:13. h Is. 33:22. i Matt. 10:28. Luke 12:5. Heb. 7:25. k 1 Sam. 25:10. Job 38:2. Rom. 2:1. 9:20. 14:4,13. l 5:1. Gen. 11:3,4, 7. Ec. 2:1. Is. 5:5. m Prov. 27:1. Is. 56:12. Luke 12:17—20. n Is. 24:2. 56: 11. Ez. 7:12. 1 Cor. 7:30. o Or, *For it is*. 1:10. Job 7:6,7. 9:25,26. 14:1,2. Ps. 39:5. 89:47. 90:5—7. 102:3. Is. 38:12. 1 Pet. 1:24. 4:7. 1 John 2:17. p 2 Sam. 15:25,26. Prov. 19:21. Lam. 3:37. Acts 18:21. Rom. 1:10. 15:32. 1 Cor. 4:19. 16:7. Heb. 6:3. q 3:14. Ps. 52:1,7. Prov. 25:14. 27:1. Is. 47:7,8,10. 1 Cor 4:7,8. 5:6. Rev. 18:7. r Luke 12:47,48. John 9:41. 13:17. 15:22. Rom. 1:20,21. 2:17—23. 7:13.

transforming influences of his Holy Spirit, to deliver them gradually from every evil temper, and to make them spiritual in all their affections and dispositions. So that, while he fights against the proud, the self-sufficient, the ambitious, the scornful and obstinate, the self-willed, the impenitent, and unbelieving; he shows favour and communicates grace to the humble and lowly, who are supplicants for spiritual blessings at his mercy-seat. (*Marg. Ref.* p, q. *Notes*, *Prov.* 3:34. *Luke* 1:46—55. 14:7—11. 18:9—13. 1 *Pet.* 5:5—7.)—The apostle quotes the Septuagint, except as ὁ Θεος, God, is substituted for Κυριος, the Lord. The Hebrew reads "he scorneth the scorners:" but the scorners are the proud, and the Lord resists those whom he scorns. (*Note*, *Ps.* 2:4—6.)

Enmity. (4) Εχθρα. *Luke* 23:12. *Rom.* 8:7. *Gal.* 5:20. *Eph.* 2:15,16.—Εχθρα, not εχθρον. '*Enmity*, not an *enemy*: an enemy may be reconciled, but enmity can never be reconciled.' *Leigh*, on *Rom.* 8:7.—*Is.*] Καθιστατε. *Rom.* 5:19. *Is constituted*, or *adjudged*.—*Resisteth.* (6) Αντιτασσεται. 5:6. *Acts* 18:6. *Rom.* 13:2. 1 *Pet.* 5:5. 'Places himself in battle-array against the proud.' (*Notes*, *Job* 40:9—14. *Dan.* 4:34—37.)

V. 7—10. From the preceding reproofs and arguments, the apostle took occasion to exhort the unconverted Jews, or nominal Christians, who should read his epistle, to "submit themselves to God." For he would certainly fight against the proud, as his peculiar enemies and competitors, till they were either brought to "submit" to him, or were destroyed: and, as he was ever "waiting to be gracious" to the humble supplicant. Let them then be persuaded to submit to his teaching and authority, to own the justice of his judgments and threatenings, to plead guilty and cast themselves upon his mercy, to resign themselves to his will, and to obey him as his willing subjects. In order to this, it behooved them to "resist the devil," and to reject his suggestions; whether immediate or by his agents, which tended to excite their sinful passions, or to prejudice them against the holy salvation and service of God: for if they resisted the tempter resolutely, in dependence on divine grace; and opposed to his suggestions the plain truths, promises, instructions, and precepts of Scripture; he would be driven from them, by the power of the Lord, and "flee" away as a vanquished enemy. (*Notes*, *Matt.* 4:3—11. *P. O.* 1—11. *Notes*, *Eph.* 4:26,27. 6:10—20. 1 *Pet.* 5:8,9.) Let them also "draw near to God," as in Christ Jesus, and upon a mercy-seat, by the prayer of faith, seeking reconciliation to him; and he would "draw nigh to them," to support, sanctify, comfort, and bless them. (*Notes*, *Ps.* 65:2. 73:23—28. *Is.* 55:6,7. *Hos.* 6:1—3. 14:1—3. *Heb.* 7:23—25.) But at the same time, they, who were living ungodly and wickedly, or practising any kind of sin, must "cleanse their hands" from it, by repenting of it, forsaking it with abhorrence, and renouncing all the worldly pleasure or profit connected with it. (*Marg. Ref. Notes*, *Is.* 1:10—20. *Ez.* 18:30—32. *Matt.* 12:33—37. *Heb.* 10:19—22.) "The double-minded," likewise, who were disposed to divide their hearts between God and Mammon; (*Note*, 1:5—8.) the men, who cleaved to the world and its friendship and interests, must "purify their hearts," in dependence on the mercy and grace of the gospel, from every pollution, that they might be prepared, in the fear and love of God, and by all holy affections, for a life of humble and devoted obedience. Instead therefore of proceeding in a thoughtless course of sin, or a formal and unfruitful profession of Christianity; "let them be afflicted, and mourn, and weep," on account of the dishonour which their sins had done to God, the mischief which they had occasioned to men, and the danger to which their own souls were exposed; and because of the rebellious ingratitude, contempt, and enmity, of which they had been guilty, especially in their opposition to Christ and his salvation. (*Marg. Ref.* z, a. *Notes*, 5:1—6. *Matt.* 5:4. *Luke* 6:24—26. 23:26—31.) Their vain mirth and "laughter," as well as their scornful derision of divine things, ought without delay to be "turned into mourning" and "godly sorrow;" and their worldly joy into "heaviness," depression of spirits, self-abasement, brokenness of heart, and serious concern for their souls. For, if they humbled themselves inwardly, and in the sight of God, by unfeigned repentance, submission to his righteousness, and acceptance of his salvation; he would certainly lift them up from their dejection, heal their wounded spirits, comfort them with his reconciled love, exalt them to most valuable privileges, and enrich them with everlasting glory and felicity; as well as exempt them from the miseries which were about to come on the nation.

V. 11—12. The apostle next warned his brethren, or those who professed and appeared to be Christians, to avoid detraction, slander, and uncharitable judgments on each other's motives, actions, characters, or state. (*Notes*, *Matt.* 7:1—5. *Luke* 6:37—40.) These things were expressly forbidden in the divine law; (*Notes*, *Ex.* 20:16. *Lev.* 19:16,18.) so that the man, who thus reviled, slandered, or decided against his brethren, did in fact slander, judge, and condemn the law itself; as if it were unjust, unnecessary, or unfit to be obeyed. This conduct, therefore, was indeed no less a presumption, than for a man to quit his station as God's subject, who ought to be "a doer of the law;" (*Note*, 1:22—25.) and to usurp the place of a lawgiver and judge, whose office it was to determine what ought to be commanded, to prescribe to men their conduct, to call them to account for it, and to pass sentence upon the guilty. But there was "one lawgiver," who was fully authorized, and qualified to enact laws for his church, and for the universe, to enforce them, and to vindicate their obligation and honour; being "able to destroy" the obstinate transgressor, and to detect the masked hypocrite, as well as "to save" the humble penitent: and to him all authority and judgment belonged. Who then was the poor worm, the wretched sinner, that, forgetful of his own deserts, dared to usurp the throne of judgment, as if he were the competitor of Christ; and to decide on the actions, and denounce sentence against the persons of his brethren, in a dictatorial manner; and according to his own rules, as if that were his province and duty? Nothing can more completely demonstrate any proposition, than this passage demonstrates that the moral law is the believer's *rule of duty*; and that every word or action, which dishonours the law of God, is rebellion, if not blasphemy, against our one Lawgiver and Judge. At the same time, it exposes in a most striking manner, the wickedness of that presumptuous, rash, and censorious way, in which zealots and bigots condemn and anathematize those who in any respect differ from them; to the immense scandal of the gospel and disturbance of the church: and this conduct in fact is almost always found to accompany antinomian tenets, and is perfectly congenial to them; though not confined to those who adopt them.—The coincidence of St. James' exhortation, with that of the apostle of the Gentiles, in the fourteenth chapter of his Epistle to the Romans, is well worthy of our special notice: for it is generally supposed, that St. James here refers to the same subject, namely, the difference of opinion and conduct between the Jewish and Gentile converts, concerning meats and days, and the other ceremonies of the law. (*Note*, *Rom.* 14:1—12.)

V. 13—17. The apostle next proceeds to reprove and expose the self-sufficiency, worldly spirit, and unbelieving irreligious language, which were manifested by many in another way. The expression, "Go to now," or "Come now," here implied strong disapprobation, and a call to any one to consider the absurdity, or ungodliness, of his conduct. (*Marg. Ref.* l.) The persons reproved were eager in pursuing worldly advantages, pleased with the sagacious plans which they had formed for obtaining them, and sanguine in expecting success: but they neither considered the shortness and uncertainty of life, nor their entire dependence on God in every thing. Thus some would say, 'We shall set out to day, or to-morrow, and go to such a city, where we purpose to reside for a year, and by carrying on such or such a trade, we expect to enrich ourselves.' Whereas, they could not know what might take place respecting them, even on the morrow, or for a single day. (*Notes*, *Prov.* 27:1. *Is.* 56:9—12. *Luke* 12:13—21.) For indeed "what were their lives' to be compared unto, but a vapour, or luminous meteor which, gliding through the air in the night, may perhaps appear beautiful for a moment, but then vanishes for ever? So short, unreal, unsubstantial, uncertain, and fading was human life, and all the splendour, prosperity, or enjoyments which attended on it: though an eternity of bliss or woe, to each of them, must be determined according to their conduct during this fleeting moment! (*Notes*, 1:9—11. *Job* 7:7—11. 9:25—35. *Ps.* 39:5,6. 90:3—10. 103:15—18. 1 *Cor.* 7:29—31. 1 *Pet.* 1:23—25.)—They ought therefore to say with serious recollection, submission to God, and indifference about earthly things, "If the Lord will, I shall live, and do this or that:" 'It is in the line of my duty, and if he spare

CHAPTER V.

Judgments are denounced on the rich and wicked Jews, 1–6. Christians are exhorted to patience and meekness under their trials, in hope of a speedy deliverance, 7–11. A caution against swearing; and an admonition to prayer and praise, 12, 13. Instructions concerning the elders visiting the sick, 14, 15; and concerning Christians confessing their sins to each other, with prayer for one another; and a declaration of the efficacy of fervent prayer, 17, 18. An encouragement to attempt the conversion of sinners, and the recovery of offending brethren, 19, 20.

GO to now, [b]*ye* rich men, [c]weep and howl for your miseries that shall come upon *you*.

2 [d]Your riches are corrupted, and [e]your garments are moth-eaten.

3 Your gold and silver is [f]cankered; and the rust of them shall be [g]a witness against you, [h]and shall eat your flesh as it were fire. [i]Ye have heaped treasure together for [k]the last days.

4 Behold, [l]the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and [m]the cries of them which have reaped are entered into the ears of the [n]Lord of Sabaoth.

5 Ye [o]have lived in pleasure on the earth, and [p]been wanton; ye have nourished your hearts, [q]as in a day of slaughter.

6 Ye [r]have condemned *and* killed the just; [s]*and* he doth not resist you.

a *See on* 4:13. b 1:11. 2:6. Deut. 8:12–14. 32:15. Neh. 9:25,26. Job 20:15–29. Ps. 17:14. 49:6–20. 73:3–9,18–20. Prov. 11:4,28. Ec. 5:13,14. Jer. 9:23. Mic. 6:12. Zeph. 1:18. Matt. 19:23,24. Luke 6:24. 12:16–21. 16:19–25. 1 Tim. 6:9,10. Rev. 6:15–17. c 4:9. Is. 13:6. 22:12,13. Jer. 4:8. Ex. 19:2. Joel 1:5,11,13. Am. 6:6,7. Zech. 11:2,3. Luke 6:25. 23:28,29. d Matt. 6:19, 20. Luke 12:33. 1 Pet. 1:4. e 2:2. Job 13:28. Ps. 39:11. Is. 50:9. 51:8. Hos. 5:12. f 2 Tim. 2:17. g Gen. 31:48,52. Josh. 24:27. Jer. 42:5. h Jer. 19:9. Mic. 3:3. Rev. 17:16. 20:15. 21:8. i Deut. 32:34,35. Job 14:17. Rom. 2:5. k *See on* Gen. 49:1. Is. 2:2. Mic. 4:1. Acts 2:17. 2 Pet. 3:3. l Lev. 19:13. Deut. 24:14,15. Job 24:10,11. 31:38,39. Is. 5:7. Jer. 22:13. Hab. 2:11. Mal. 3:5. Col. 4:1. m Gen. 4:10. Ex. 2:23,24. 3:9. 22:22–24. Job 34:28. Ps. 9:12. Luke 18:7. n Rom. 9:29. Is. 1:9. *Heb.* o 1 Sam. 25:6,36. Job 21:11–15. Ps. 17:14. 73:7. Ec. 11:9. Is. 5:11,12. 47:8. 56:12. Am. 6:4–6. Luke 16:19,25. 1 Tim. 5:6. 2 Tim. 3:4. Jude 12. Rev. 18:7. p Is. 3:16. Rom. 13:13. q Prov. 7:14. 17:1. Is. 22:13. Ez. 39:17. Rev. 19:17,18. r 2:6. Matt. 21:38. 23:34,35. 27:20,24,25. John 16:2,3. Acts 2:22,23. 3:14,15. 4:10–12. 7:52. 13:27,28. 22:14. 1 Thes. 2:15,16. s Is. 53:7. Matt. 26:53,54. Luke 22:51–53. John 19:9–11. Acts 8:32. 1 Pet. 2:22,23.

my life, I shall go about it according to his commandments, and in dependence on him; and he will prosper the design so far as it is for my real good.' But, as the persons here reproved, "rejoiced," or *gloried* "in their boastings" concerning the policy of their schemes, and their prospect and confident expectation of success; they must be reminded that "all such glorying was evil;" the result of a proud, worldly, unbelieving, and ungodly disposition; self-idolatry, as well as idolizing of the world, and forgetfulness of God, of death, and of a future judgment. (*Notes, Jer.* 9:23,24. 1 *Cor.* 5:6—8. 2 *Cor.* 10:12—18. *Gal.* 2:11—14.)—This *heathen* temper and conduct was far less excusable in them than in the Gentiles: (*Notes, Matt.* 6:26—32. 1 *Thes.* 4:1—5.) for, having the word of God and the instructions of his ministers, they could not but know, that they ought to be spiritually-minded, and "to acknowledge God in all their ways:" if therefore they knew, in this and other things, what the "good and perfect will of God" was, and yet did not obey it; their omission would be emphatically sinful, and expose them to severe rebukes or final condemnation.—This is a rule universally applicable; and every man ought most carefully to consider it; especially in respect of sins of omission, which the conscience does not so readily remonstrate against, as it does against those of commission. (*Notes, Luke* 12:47,48. *John* 13:12—17.)

PRACTICAL OBSERVATIONS.

V. 1—6. All the wars, murders, massacres, persecutions, oppressions, and bloody contests, which ever desolated the earth, or harassed the church, from the beginning to this day, have originated "from the lusts" of man's apostate nature, and the perverse *pleasure* which he takes in breaking the commandments of God. The carnal affections of the heart, having cast off the rule of reason and wisdom, anarchy and civil war takes place in the soul; while one member of the corrupt nature wars against the rest, and they in turns prevail and are gratified; and while the members of the body are the instruments of their pernicious purposes, and obey the dictates of the tyrant of the hour.—This being, in one way or another, the case, with the unnumbered millions of the human species, (except the remnant who are "born again,") we need not wonder at the confusion, crimes, and miseries, which have, in every age, abounded in all parts of the world; though we ought deeply to mourn over them.—But satisfaction cannot be found in ungodliness, whatever method the carnal mind may select in order to obtain it. In respect of spiritual and eternal blessings, it may be said of very many, "Ye have them not because ye ask not" or "because ye ask amiss;" yet all who ask in sincerity will surely receive; and the humble "prayer of faith" is the best means of obtaining all desirable success in temporal things. But if men ask worldly prosperity and affluence, that they may gratify their lusts, and waste the bounty of God in violating his commandments; they *pray wickedly*, and their requests will either be rejected, or they will receive the things for which they prayed as a scourge, or a curse.—Alas! how many nominal Christians might be addressed in the apostle's words, "as adulterers and adulteresses," both literally and spiritually! And yet, how would they be disgusted and enraged, if a minister were to accost them in such language, however justly and scripturally applied! But, in whatever terms the offensive truth be conveyed, we are bound to declare, *most perspicuously*, that "the friendship of the world is enmity against God; and that whosoever willeth and purposeth to be the friend of the world, he is the enemy of God." Such a profession of the gospel, as gives no offence to a "world that lieth in wickedness," will leave a man to perish with the enemies of Christ. Let us then endeavour to be friends to mankind, and to do good to all men; and, at the same time, to disregard the friendship or enmity of the world, to refuse conformity to its vain fashions, (*Note, Rom.* 12:2.) to separate from the intimate society of ungodly men, and to profess the truths and obey the precepts of Christ; not inquiring how far we may do it without incurring reproach, contempt, opprobrious names, or other kinds and degrees of persecution.—The envious, ambitious, aspiring spirit of ungodly men is totally contrary to the Christian temper, and the influences of the Holy Spirit: and "if any man have not the Spirit of Christ, he is none of his."—The Lord gives grace to his people; though he often denies them wealth and honour; (*Note, Ps.* 84:11,12.) and he will "give more grace" to those who long to have all sin mortified, and their hearts completely sanctified: but "he resisteth the proud," as his rivals and personal enemies: while he communicates the blessings of his special favour and grace, exclusively to the "poor in spirit" and "the broken in heart." (*Notes, Is.* 57: 15,16,20,21. 66:1,2. *Matt.* 5:3.)

V. 7—17. If any of our fallen race desire to be happy here and hereafter, let them "submit themselves to God" unreservedly, and in all respects; to his teaching as little children; to his righteousness as condemned criminals, casting themselves wholly on his mercy in Christ Jesus; to his authority and commands; and to all his providential dispensations concerning them. Thus let them seek his grace and favour; let them "resist the devil" and reject his temptations, "and he shall flee from them:" and let them "draw near to God" upon his mercy-seat, and he will draw near to save and help them. But repentance must be shown "by works meet for repentance;" the sinner who comes to God must "cleanse his hands" from the allowed practice of every transgression, however secret, gainful, or pleasant to corrupt nature: and "the double-minded" must cleanse his heart from hypocrisy, partiality, and worldly lusts; earnestly calling upon God to enable him for these things, which would otherwise be entirely impracticable. All sin must be wept over and lamented; either here in "godly sorrow," or hereafter in "wailing and gnashing of teeth." (*Notes, Ec.* 11:7—10. *Matt.* 8:10—12. 2 *Cor.* 7:9—11. *Heb.* 12:15—17.) Men may defer this inseparable consequence of wickedness, but they cannot escape it. Well may we then call on the gay triflers around us, to "be afflicted, and mourn, and weep:" as well as on the haughty and presumptuous, "to humble themselves under the mighty hand of God, that he may exalt them in due time:" for this is the only road to everlasting honour and felicity; nor will the Lord, on any account, fail to comfort every penitent mourner for sin, or to exalt one who abases himself before him.—But, while ministers and Christians, in their several places, protest against ungodliness, impenitence, pride, unbelief, and all iniquity; they should carefully avoid calumniating, reviling, and judging others; or deciding either on their state or conduct; except when their duty to them or to others renders it unavoidable. Alas! there are too many professed Christians, who seem openly to quit the place of the servants of God, and doers of his commandments, to set up for judges, and to prescribe to their fellow-servants, or decide on their eternal state. Such men speak evil of the divine law, and defame it; while they vent their own passions, under the colour of zeal for the truths of the gospel. But let us leave them, and all others, to their own Master, remembering that "there is one Lawgiver, who is able to save and to destroy;" and let us be careful to judge ourselves that we may not be condemned by him. (*Notes, Rom.* 14. 10—12. 1 *Cor.* 11:28—34.)—Let us also watch against the worldly spirit and conduct, so common among professors of the gospel, who scheme, purpose, and speak, as if they were to live here for ever, as if this were their rest and portion, and as if "God were not in all their thoughts." Let us remember, that "our life is but a vapour, that continueth a little while and then passeth away," just when and as the Lord pleaseth; that the world is full of vexation and disappointment; and that we have nothing to do on earth, but to secure the salvation of our souls, to glorify God, and to "serve our generation." Then we shall cordially say, "If the Lord will, we shall live, and do this or that;" and keep at a distance from the self-conceited and foolish boastings of ungodly men.—Let us learn also to reduce all our knowledge to practice; remembering, that in all things, "to him that knoweth to do good and *doeth it not*, to him it is sin," heinous and aggravated sin; and that omitting known duty is as criminal as committing known sin.

NOTES.—CHAP. V. V. 1—6. The apostle here ex-

7 [a]Be [b]patient therefore, brethren, [c]unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, [x]until he receive the early and latter rain.

8 Be [y]ye also patient; [z]establish your hearts: [a]for the coming of the Lord draweth nigh.

9 [b†]Grudge not one against another, brethren, [c]lest ye be condemned: behold, [d]the Judge standeth before the door.

10 Take, my brethren, the prophets, [e]who have spoken in the name of the Lord, [f]for an example of suffering, affliction, and of patience.

11 Behold, [g]we count them happy which en-

[a] Or, *Be long patient*, or, *Suffer with long patience*. t Luke 8:15. Rom. 2:7. 8:24,25. 15:4 2 Cor. 6:4,5. Gal. 5:5. 6:9. Col. 1:11. 1 Thes. 1:3. Heb. 6:15. 12: 1—3, u 8,9. Matt. 24:27,44. Luke 18:8. 21:27. 1 Cor. 1:7. 1 Thes. 2:19. 3:13. 2 Pet. 3:4. x Deut. 11:14. Jer. 5:24. Hos. 6:3. Joel 2:23. Zech. 10:1. y Gen. 49:18. Ps. 37:7. 40:1—3. 130:5. Lam. 3:25,26. Mic. 7:7. Hab. 2:3. Rom. 8:25. Gal. 5:22. 1 Thes. 1.10. 2 Thes. 3:5. Heb. 10:35—37. z Ps. 27:14. a 9. Phil.

[b†] Or, *grieve not one another*; or, *grieve not one*. 4:11. Gal. 5:14,26. c Matt. 6:14,15. 7:1,2. d Gen. 4:7. Matt. 24:33. 1 Cor. 10:11. e Is. 39:8. Jer. 23:22. 26:16. Acts 3:21. Heb. 13:7. f 2 Chr. 36:16. Jer. 2:30. Matt. 5:11,12. 21:34—39. 23:34—37. Luke 6:23. 13:34. Acts 7:52 1 Thes. 2:14,15. Heb. 11:32—38. g *See on* 1:12. Ps. 94:12. Matt. 10:22. Heb. 3:6,14. 10:39.

dently meant a direct address to the unbelieving Jews, among whom the rich and great men of the nation in general were found. He wrote only a short time before the destruction of Jerusalem; even before those tremendous desolations, which Christ had predicted, and his disciples expected. (*Notes*, *Matt.* 24: *Mark* 13: *Luke* 21:) And as many of the more prosperous of his countrymen rejected the gospel, from regard to their worldly interests, and were become most atrociously wicked, he foresaw the speedy termination of all their enjoyments, and the most tremendous temporal calamities about to overwhelm them; as well as the event of their crimes in future misery, if they continued to the end unbelieving and impenitent. He therefore called on them, to come and attend to his words, and to consider the danger of their condition: that they might "weep and howl" with most doleful lamentations, on account of the complicated miseries which were even then coming upon them. (*Marg. Ref.* c. *Note*, 4:7—10.) As to their treasures, they "would not at all profit them in the day of the LORD's vengeance." (*Marg. Ref.* d—h. *Notes*, *Is.* 2:19—21. *Matt.* 6:19—21.) Their corn, and other perishable goods, which they had avariciously hoarded, were corrupted; or they would be of no more use to them, than if they were entirely decayed. Their costly garments, which they kept in splendid wardrobes, were consuming by moths; and indeed such a curse lay upon them, that they would soon be of no value. Nay, even their gold and silver, which should have been brightened by circulation, were laid by, till they were tarnished, as with rust, and the very appearance of their money would bear witness against their covetousness: whilst, in consequence of heaping it up, their enemies would have the richer plunder. The anguish also, of having it torn from them, would be a torment to their minds; and their guilty consciences would upbraid them with the crimes by which they became rich, and the bad use which they had made of their abundance: so that they would be tortured, as if the rust of their metals were converted into a caustic, to burn their flesh like fire. (*Notes*, *Mic.* 6:10—15. *Hab.* 2:9—11.) Indeed, with much wickedness and great labour, they had amassed treasures, for "the last days" of their city and nation, when God was about to execute tremendous vengeance upon them, for their personal and public iniquities; and when riches would no more profit them at the crisis, than [a]in the hour of death, and at the day of judgment;' so that in fact they had "treasured up wrath against the day of wrath." (*Note*, *Rom.* 2:4—6.) For, behold, "the hire of their labourers," who had reaped their harvest, and toiled to increase their wealth, had been fraudulently withholden, and it cried for vengeance from heaven upon them! (*Notes*, *Lev.* 19:13. *Deut.* 24:14,15. *Job* 24:2—12. 31:38—40. *Jer.* 22:13—19.) So that the bitter and loud complaints of the oppressed, against their cruel tyrants, were heard by "the LORD of sabaoth," or of *armies*, who was about to send the Roman armies to execute his judgments on them for their iniquity. (*Matt.* 22:7.) They had indeed lived, for a time, luxuriously and delicately, and had rioted in sensuality, as cattle in a rich pasture; and the pride and sensuality of their hearts had been nourished by prosperity and self-indulgence, "as in a day of slaughter," when many sacrifices were offered and a great feast was made; or rather, as the ox is fattened for the day of slaughter, and enjoys his luxuriant pasture securely to that very time.—But, above all their other crimes, the Jews had iniquitously condemned and crucified, with the suffrage, as it were, of the whole nation, that "Just One" who had come among them, even "Jesus Christ the righteous;" and they still perpetuated that enormous crime, by persecuting his meek and harmless followers. Hitherto he had not resisted them, but had meekly and patiently endured their injuries; and they had no pretence for their outrageous enmity and cruelty to him and his disciples. But he was about to come, and to execute most terrible vengeance upon them.

Shall come upon. (1) Επερχομεναις. *Are come*, or, *are coming upon.* Ὁ ερχομενος, *he who cometh*, or, *is coming*. *Note*, *Matt.* 11:2—6.—*Are corrupted.* (2) Σεσηπε. From σης, *any thing which eats out*, or *corrupts*. *Matt.* 6:19,20. *Luke* 12:33.—*Is.* 51:8. *Sept.*—*Moth-eaten.*] Σητοβρωτα. Here only.—*Cankered.* (3) Κατιωται. Here only. From ιος, *poison*, or *rust*, 3:8. *Rom.* 3:13. The *rust* of some metals is *poisonous:* hence the same word signifies both *rust* and *poison.*—*Lord of sabaoth.* (4) JEHOVAH sabaoth, "Lord of hosts," occurs continually in the Old Testament; and the apostle referring to it, retains the Hebrew word *sabaoth;* yet substitutes Κυριος for JEHOVAH, which is not used in the New Testament.—*Ye have lived in pleasure.* (5) Ετρυφησατε. Here only.—Τρυφη, *luxury*, *Luke* 7:25. 2 *Pet.* 2:13.—*Prov.* 19:10. *Sept. Notes*, *Luke* 16:19—26.—*Been wanton.*] Εσπαταλησατε. *Note*, 1 *Tim.* 5:5,6.—*The just.* (6) Τον δικαιον. *That just One.* *Acts* 3:14. 7:52.

V. 7, 8. After the preceding awful warning and sharp reproof of the wealthy Jews, who were the principal opposers of the gospel, and peculiarly exposed to the approaching judgments of God; the apostle addressed himself to his poor, afflicted, and persecuted fellow-Christians; whom he exhorted to bear their sufferings, with resignation and constant perseverance, till "the coming of the Lord." He primarily meant the providential coming of the Lord Jesus, to deliver them from the persecution of the Jewish rulers, and to execute vengeance upon that devoted nation: yet he intended, no doubt, to lead their thoughts forward to the hour of death, and the coming of Christ to judgment. (*Notes*, *Matt.* 24: 25:)—They could not but observe, that "the husbandman," when he has tilled his ground, and sown the seed, with great labour and expense, does not reap the harvest immediately; but waits patiently, for some months, amidst the fluctuations of the weather, and continually adds further labour, as occasion requires; till the Lord, on whom the increase entirely depends, is pleased to "send the former and the latter rain:" (*Marg. Ref.* x. *Note*, *Joel* 2:21—24.) and at length the crop ripens, and his toil and waiting are amply compensated by the harvest. (*Notes*, *Mark* 4:26—29. *John* 4:31—38. *Gal.* 6:6—10. 2 *Tim.* 2:3—7.) Thus ought they to wait, with patient hope and persevering diligence, not yielding to weariness or desponding fears; but "stablishing their hearts" by faith in the promises of God, against all temptations to draw back, or to turn aside. For the time of their waiting would not be long; as in every sense "the coming of the Lord approached," and a most glorious and precious harvest would soon amply repay all their losses, hardships, and sufferings.

Be patient. (7) Μακροθυμησατε. The verb, and its derivatives, are used, for the forbearance which God exercises towards sinners, in delaying to punish them; 10. *Rom* 2:4. 9:22. 2 *Pet.* 3:9,15. of the same lenity, exercised by men; *Matt.* 18:26,29. *Acts* 26:3. 1 *Cor.* 13:4. *Eph.* 4:2. 1 *Thes.* 5:14. of the Lord's delay to rescue his persecuted servants; *Luke* 18:7. and of man's patient waiting for and expecting promised mercies, in persevering faith and obedience; *Gal.* 5:22. *Heb.* 6:15.—*Coming.*] Παρουσιας. *Matt.* 24:3,27,37,39. 1 *Thes.* 2:19. 4:15. 2 *Pet.* 1:16.

V. 9—11. It would also be wholly inconsistent for the Christians to grudge one another the transient advantages which some possessed and others did not; or to give way to envy, discontent, repinings, or resentment; lest "the coming of the Lord" should prove their condemnation, instead of their redemption. For they must carefully observe, that "the Judge" even then, as it were, "stood before the door," and was about to enter. Very soon would he decide between his true people and hypocritical professors of Christianity, as well as execute vengeance on their avowed enemies: and they ought to prepare for his coming, and leave him to plead their cause, without attempting to avenge themselves: without *groaning* under injuries and distresses, or murmuring for want of such transient benefits, as all worldly possessions must be. Instead therefore of copying the fierce passions of their unbelieving countrymen, who were ready to rage under their calamities "like a wild bull in a net;" they ought to study and imitate the example of the ancient prophets, by whom the Lord had sent his word to their nation, and who had been injuriously treated, reviled, and even put to death for their faithfulness, yet they had persevered with calm confidence in God and submission to his will, and with a meek and compassionate fortitude, among their enemies. They ought also to remember, that the apostles of Christ, and other faithful ministers of the New Testament, and all experienced Christians, "counted those happy, who" patiently "endured" affliction and persecution; not such as were exempted from suffering, or turned aside to avoid it. (*Notes*, 1:2—4,12. *Matt.* 10:21,22. *Rom.* 2:7—11. 5:3—5. *Heb.* 6:13—15. 10:35—39. 12:2—8.) They had often "heard of the patience of Job," under the most complicated and aggravated distresses which could be imagined; and how he steadfastly adhered to God, and determined to hope in him in his utmost extremity, notwithstanding the excessive confusion into which his temptations had thrown his mind. And they perceived, that the end of his afflictions, and the temporal and spiritual advantages which he derived from them, sufficiently demonstrated that the Lord was most tenderly compassionate and propense to mercy, even when he most heavily afflicted, or sharply tried,

dure. [h]Ye have heard of the patience of Job, [i]and have seen the end of the Lord; that [k]the Lord is very pitiful, and of tender mercy.

[*Practical Observations.*]

12 But [l]above all things, my brethren, [m]swear not, neither by heaven, neither by the earth, neither by any other oath: [n]but let your yea, be yea; and *your* nay, nay; [o]lest ye fall into condemnation.

13 Is [p]any among you afflicted? let him pray. Is [q]any merry? [r]let him sing psalms.

14 Is any sick among you? let him call [s]for the elders of the church; and let them [t]pray over him, [u]anointing him with oil in the name of the Lord:

15 And [x]the prayer of faith shall save the sick, and the Lord shall raise him up; and [y]if he have committed sins, they shall be forgiven him.

16 [z]Confess *your* faults one to another, and [a]pray one for another, [b]that ye may be healed. [c]The effectual fervent prayer of [d]a righteous man availeth much.

17 [e]Elias was a man [f]subject to like passions

h Job 1:21,22. 2:10. 13:15,16. 23:10. i Job 42:10—17. Ps. 37:37. Ec. 7:8. 1 Pet. 1:6,7,13. 2 Pet. 2:9. k Ex. 34:6. Num. 14:18. 1 Chr. 21:13. 2 Chr. 30:9. Neh. 9:17,31. Ps. 25:6,7. 51:1. 78:38. 86:5,15. 103:8,13. 116:5. 119:132. 136:1, &c. 145:8. Is. 55:6,7. 63:7,9. Lam. 3:22. Dan. 9:9,18,19. Joel 2:13. Jon. 4:2. Mic. 7:18. Luke 1:50. 6:36. Rom. 2:4. Eph. 1:6. 2:4. 1 1 Pet. 4:8. 3 John 2. m *See on* Matt. 5:33—37. 23:16—22. n *See on* 2 Cor. 1:17—20. o 3: 1,2. 1 Cor. 11:34. p 2 Chr. 33:12,13. Job 33:26. Ps. 18:6. 50:15. 91:15. 116:3—5 118:5. 142:1—3. Lam. 3:55,56. Hos. 6:1. John 2:2,7. Luke 22:44. 23:42. Acts 16:24,25. 2 Cor. 12:7—10. Heb. 5:7. q Judg. 16:23—25. Dan. 5:4. r 1 Chr. 16:9. Ps. 95:2. 105:2. Mic. 4:5. Matt. 26:30. 1 Cor. 14:26. Eph. 5:19. Col. 3:17. Rev. 5:9—14. 7:10. 14:3. 19:1—6. s Acts 14:23. 15:4. Tit. 1:5. t 1 Kings 17:21,22. 2 Kings 4:33. 5:11. Acts 9:40. 28:8. u Mark 6:13. x *See on* 13,16. 1:6. Matt. 17:20,21. 21:21,22. Mark 11:22—24. 16:17, 18. 1 Cor. 12:28—30. y Is. 33:24. Matt. 9:2—6. Mark 2:5—11. John 5:14. 1 Cor. 11:30—32. 1 John 5:14—16. z Gen. 41:9,10. 2 Sam. 19:19,20. Matt. 3: 6. 18:15—17. Luke 7:3,4. Acts 19:18. a Col. 1:9. 1 Thes. 5:17,23,25. Heb. 13: 18. b Gen. 20:17. 2 Chr. 30:20. Luke 9:6. Acts 10:33. c Gen. 18:23—32, 19: 29. 20:7,17. 32:24. Ex. 9:28,29,33. 17:11. 32:10—14. Num. 11:2. 14:13—20. 21: 7—9. Deut. 9:18,20. Josh. 10:12. 1 Sam. 12:18. 1 Kings 13:6. 17:18—24. 2 Kings 4:33—35. 19:15—20. 20:2—5. 2 Chr. 14:11,12. 32:20—22. Job 42:8. Ps. 10:17,18. 34:15. 145:18. Prov. 15:8,29. Jer. 15:1. 29:12,13. 33:3. Dan. 2:18—23. 9:20—22. Hos. 12:3,4. Matt. 7:7—11. 21:22. Luke 11:11—13. 18:1—8. John 9: 31. Acts 4:24—31. 12:5—11. 1 John 3:22. d Rom. 3:10. 5:19. Heb. 11:4,7. e 1 Kings 17:1. *Elijah.* f Acts 10:26. 14.15.

his believing servants. (*Marg. Ref.* h, i. *Notes, Job* 1: 2: 42:) This had not appeared during Job's calamities; but it was manifest in the event of them: and they also would find the same in the event of their trials: provided, they endured them patiently, and persevered in faith and obedience.

Grudge. (9) Στενάζετε. *Mark* 7:34. *Rom.* 8:23. 2 *Cor.* 5:2. *Heb.* 13:17.—The temptation to envy the prosperity of their oppressors, to murmur under their own sufferings, and to allow a spirit of resentment against their enemies, seems especially meant. (*Notes, Ps.* 73:)—*We count happy.* (11) Μακαρίζομεν. *Luke* 1:48.

V. 12. "Above all things," the apostle called on those whom he addressed, to beware, lest their trials and provocations should lead them to swear, in a passionate, rash, or profane manner; in their own justification and to escape persecution; or by any customary oath, according to the general custom of the Jews, but in direct opposition to the express command of Christ. On the contrary, in their ordinary conversation, and at all times, when a solemn appeal to God as an act of religious worship was not proper, they ought simply to affirm or deny, and to establish their assertion or engagement, by a serious repetition of it when necessary. Or rather, their veracity and punctuality ought to be so well known and fully approved, that every one might be ready to credit them, and confide in them, without hesitation, or requiring the security of an oath; otherwise they would "fall into condemnation," for swearing falsely without necessity, or without due reverence of God or of an oath.—It is recorded that the Jews were remarkably guilty of common swearing, at this time; which might induce the apostle to enter this solemn protest against it. (*Notes, Ex.* 20:7. *Matt.* 5:33—37. 23:16—22. 2 *Cor.* 1:17—20,23,24.)—'It was a proverbial manner, among the Jews, . . . of characterizing a man of strict probity and good faith, by saying, *His yes is yes, and his no is no:* that is, you may depend on his word; as he declares, so it is; and as he promises, so he will do.' *Campbell.* 'We ought never to swear; but to be so universally observant of truth in our conversation, that our word may always be regarded as an oath.' *Philo* in *Campbell.*

V. 13. Whilst worldly men, under their afflictions, either yielded to bitter complaints and desponding murmurs, or sought relief in sensual indulgence, or tried to extricate themselves by sinful means; Christians should be excited by their sorrows, to pray more frequently, copiously, and earnestly; that they might receive from God comfort, deliverance, and a sanctified use of their afflictions. On the other hand when any of them prospered, or was cheerful in spirit; they ought to express their joy in the voice of praise and thanksgiving, and by singing the psalms, which inspired men had written for that use; or such songs of praise, as they or other Christians had composed for similar purposes: instead of running into the excesses of carnal rejoicing, or singing those frivolous, polluting, or profane songs and odes, which were used by ungodly men, when exhilarated, and desirous of expressing their joy and mirth. (*Notes, Acts* 16:25—28. *Eph.* 5:15—20. *Phil.* 4:4—7. *Col.* 3:16,17.

Is any merry?] Εὐθυμεῖ τις; *Acts* 27:22,25.

V. 14, 15. Sick persons were next directed by the apostle, to send for "the elders of the church," many of whom were at that time endued with miraculous powers; that "they might pray for" their forgiveness and recovery, "anointing them with oil in the name of the Lord Jesus," as expecting a cure from his power and love. And when this was done in that faith by which miracles were wrought; (*Notes, Matt.* 21: 21,22. *Mark* 11:22—26. 1 *Cor.* 13:1—3.) the prayer, offered in behalf of the sick person, would be the means of saving his life; and the sins committed by him, for which the chastening was sent, would be pardoned. (*Notes, Mark* 6:13. 16:17, 18. 1 *Cor.* 11:29—34.)—As miraculous cures are not now expected, the symbolical action of "anointing with oil" cannot properly be retained.—It need scarcely be observed, that the *extreme unction*, used by the church of Rome, totally differs from the anointing recommended by St. James; for that is never administered till the sick person is supposed to be at the point of death, and no hope is entertained of his recovery: so that a spiritual benefit alone can be *proposed* by the ceremony; which on the contrary serves merely as an opiate, to quiet and stupify the consciences, both of the dying and of the living.—It cannot be supposed, that these miraculous cures could be performed at all times: but there seems to have been some impression on the mind of the person who wrought the miracle, and a peculiar exercise of faith in Christ for that purpose. But it might be proper for Christians, always when they were sick, to send for their pastors, to counsel and pray for them: though the visiting of the sick, by ministers exclusively, is not particularly spoken of in Scripture, as it might have been expected that it would. When indeed this charitable service is performed with prudence, tenderness, and faithfulness, it may be very useful, especially to believers, and to those around them: but the *indiscriminate* visiting, praying in the same words for persons of all characters; and giving the Lord's supper to sick and dying persons, without particular and appropriate instructions and exhortations, as it is too commonly managed, is doubtless of extremely bad tendency, and a relic of popish superstition and formality. For it not only gives a false quiet to many of those, who have then first begun to think about God and their souls; but it encourages others to procrastinate, under a delusive imagination, that a confession, a prayer, a ministerial absolution, and the sacrament, will set all right at last: without any previous diligence in the duties of a godly life. On the other hand, if nothing but a miraculous cure was sought, there could be no sufficient reason, why "the elders of the church," rather than others, who were endued with miraculous gifts, should be sent for. The plural number is used; and, where it could be obtained, the presence of more than one minister would be desirable: but it cannot be supposed, that this was indispensably necessary.—That any difficulty should be found, about the persons intended by "the elders of the church," would have been inconceivable to the author, had he never read any thing on the subject, except the New Testament: but some have supposed that the apostles themselves are meant!

Elders, &c. (14) Πρεσβυτέρους. *Acts* 11:30. 14:23. 15:2,6, 22. 20:17. 1 *Pet.* 5:1.

V. 16—18. The apostle next exhorted Christians to "confess their faults to one another." This may mean, either mutual acknowledgment of the faults, into which they had fallen, in their conduct towards one another, which would tend greatly to peace and brotherly love, if duly practised; or a communication, reciprocally, of their conflicts and experience, and failures, with a candid confession of those things which burdened their consciences. This, when prudently managed, would make way for them to counsel, encourage, and exhort one another; and be a direction to their prayers for each other: thus promoting their inward peace, and the healing of their souls, as well as the removal of the chastisements which they had incurred. (*Marg. Ref.* z.)—Such a confession of faults one to another, does not in any respect resemble the practice, which the church of Rome has absurdly grounded upon it, of the laity being required to confess all their secret sins to the priests, in order to their being pardoned and absolved. For thus, that order of men, who are *in themselves* no less ambitious, interested, and prone to vice, than other orders in the society, is put in possession of the secrets of families, nay, of councils and princes, of which they have made abundant use, to their own aggrandisement, to the enslaving of the laity, and for many other most mischievous purposes. Thus also they discover the weak and vulnerable side of almost every individual; which opens the way to their attempting and committing crimes of every kind. But "the confession of faults," spoken of by the apostle, is no more that of the layman to a priest, than that of a priest to a layman: it is *reciprocal* between Christians; and *voluntary*, that it may be regulated according to prudence and propriety, for the benefit of mutual exhortations and prayers.—To encourage his brethren to this beneficial practice, the apostle showed them the value and efficacy of prayer. When "a

as we are, [s]and he prayed [t]earnestly that it might no rain: [u]and it rained not on the earth by the space of three years and six months.

18 And [v]he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

19 Brethren, if any of you do [w]err from the truth, [x]and one convert him;

20 Let him know, [y]that he which converteth the sinner from the error of his way [z]shall save a soul [a]from death, and shall [b]hide a multitude of sins.

[s] Rom. 11:2. Rev. 11:6. [t] Or, *in his prayer.* [u] Luke 4:25. [v] 1 Kings 18: 42–45. Jer. 14:22. Acts 14:17. [w] Ps. 119:21,118. Prov. 19:27. Is. 3:12. 1 Tim. 6: 10,21. 2 Tim. 2:18. 2 Pet. 3:17. Jude 11. [x] 20. Ez. 34:4,16. Matt. 18:15. Luke 22:32. Gal. 6:1. Heb. 12:12,13. Jude 22,23. [y] *See on* 19. [z] Prov. 11:30. Rom 11:14. 1 Cor. 9:22. 1 Tim. 4:16. Philem. 19. [a] 1:15. Prov. 10:2. 11:4. John 5: 24. Rev. 20:6. [b] Ps. 32.1,2. Prov. 10:12. 1 Pet. 4:8.

righteous person," a true believer, justified in Christ, and, by his grace, walking before God in holy obedience, presented an *effectual* fervent prayer;—that is, one *wrought in* his heart by the energy of the Holy Spirit, exciting holy affections and believing expectations, and so leading him to be fervent and earnest in pleading the promises of God at his mercy-seat, in behalf of himself or others;—it "availed much," in obtaining the blessings thus sought, being the means through which God was pleased to work his own gracious purposes, as really as any other which he employed for that end. Thus Elias, or Elijah, was a man of the same frail and fallen nature with others: and he was no more exempt from human infirmities, while he executed his ministry, than the apostle and his brethren were, though by a special favour he was exempted from death. (*Note*, *Acts* 14:11—18.) Yet he prayed, (under the influence of the prophetical Spirit, out of zeal for the glory of God, and to prevent the total apostacy and idolatry of Israel,) "that it might not rain on the *land*;" and in answer to his prayer, there was no rain for "three years and a half:" and at length, the calamity was terminated, in answer to his prayers for rain, after he had slain the priests of Baal. (*Notes*, 1 *Kings* 17:1. 18:41—46. *Luke* 4:23—32.) This example seems rather to favour the opinion of those, who supposed the apostle to refer to "the prayer of faith," as it respected miraculous interpositions: but the efficacy of that prayer, which is, in all ages, presented under the teaching and influences of the Holy Spirit, is throughout the Scripture so fully declared, that this exclusive interpretation is here inadmissible.

Effectual fervent. (16) Ενεργουμενη. 1 *Cor.* 12:6,11. *Eph.* 1:11. 2:2. 3:20. *Phil.* 2:13. It may be understood either *actively*, (as the middle voice,) or *passively*. *Actively*, it signifies *efficacious*, *effectual*; but this seems a mere tautology, being equivalent to *availeth*: or, it means *energetic*, implying the earnestness and fervency employed. *Passively*, it denotes the *energy* by which the Holy Spirit prepares the heart for genuine prayer. (*Notes*, *Ps.* 10:17,18. *Rom.* 8:24—27.) 'The earnest prayer of a righteous man, the effect of good affections wrought in his heart by the energy of the Holy Spirit, is of great efficacy.' *Doddridge.*—*He prayed earnestly.* (17) Προσευχῃ προσηυξατο. A Hebraism: *by prayer he prayed.* See *Marg.*

V. 19, 20. Among other important works of love, which believers ought to attempt by faith and prayer; the recovery of such professed Christians, as had run into dangerous heresies, or fallen into sin, was peculiarly to be attended to: especially as many evils of this kind had taken place among them. (*Notes*, *Gal.* 6:1—5. *Jude* 22—25.) If any one, therefore, had turned aside "from the truth" of the gospel; and had gone into some destructive path; and one of his brethren was instrumental to his conversion, so that he was at length established as a true believer; he ought to consider himself, as under immensely greater obligations to the person who thus restored him, than if he had wrought a miracle to heal his sickness, or exposed himself to preserve his life. And the man, who had been employed in this good work, ought to deem it a far more desirable service, than if he had been enabled to work miracles for the recovery of the sick; seeing he had been employed by the Lord, in saving an immortal soul from eternal destruction, and of bringing a perishing transgressor to Christ; that his atoning blood might "cover the multitude of his sins," never more to appear in judgment against him, or to prevent his admission into eternal happiness.—Neither this, nor any other good work, could "cover the multitude of sins," which had been committed by the man who performed it, by inducing God to pardon him for the sake of it: for the most successful minister needs self-denying diligence, lest, "after having preached to others, he himself should be a castaway;" (*Note*, 1 *Cor.* 9:24—27.) and the whole plan of the gospel runs counter to such an idea.—'Surely it cannot be the apostle's intention to tell us, that the turning of a sinner from the error of his way, will conceal, from the eye of God's justice, a multitude of sins committed by the person who does this charitable action, if he continueth in them. Such a person needs himself to be turned "from the error of his way," in order that his own soul may be saved from death.' *Macknight.* In no sense or way can it be said, that our good works, of whatever kind, "cover the multitude of our sins," or any of our sins; without either implying, that they purchase for us an *indulgence*, or *dispensation*, to continue in sin; or that they are efficacious in atoning for sin; either alone, or along with the blood of Christ; or that by them we become interested in his redemption and righteousness, and not by faith only. The words referred to, (for it cannot be called a quotation, the word *charity*, or *love*, being omitted,) are found in the Proverbs, in the Hebrew, not the Septuagint. The context there evidently excludes this interpretation, and the use, afterwards made of them by St. Peter, by no means favours it. (*Notes*, *Prov.* 10:12. 1 *Pet.* 4:8.)—'He shall save a soul from eternal death; and shall be the means that the many sins of that convert shall, through his true repentance, be forgiven and not imputed to him.' *Bp. Hall.*—The zeal and diligence thus shown might indeed be an evidence of grace, and conduce to a man's enjoying the comfort of the pardoning love of Christ, under chastenings and sorrows, notwithstanding his manifold defects: (*Note*, *Ps.* 41:1—3.) yet this falls vastly short of the energy of the apostle's words, and seems not at all to have been in his thoughts so that many learned men have laboured in vain to put this construction upon them.—As "there is joy in heaven over one sinner that repenteth;" zealous Christians cannot want any inducement of this kind, to animate them in attempting so blessed a service, when they have any prospect of success (*Notes*, *Luke* 15:1—10.) Nor can *they* need any of their own works to "cover the multitude of their sins," who know the all-sufficiency of the Saviour's atoning blood. But the apostle meant to show his brethren, that this was a far more important usefulness, than even healing the sick by miracle: though nature would prompt them most to covet or value miraculous powers; and they might be led to overlook, or neglect, a much more charitable work; which even they who were not endued with miraculous gifts, might attempt and effect, as well as their more distinguished brethren. (*Note*, 14,15.) This would also continue to be the duty of all believers, and a most desirable service; when miracles had ceased, and even to the end of the world. (*Note*, 1 *Cor.* 12:27—31. 13:1—7.)

PRACTICAL OBSERVATIONS.

V. 1—11. The rich, who are luxurious and haughty, yea, all who now scornfully refuse to mourn for their sins, will soon be forced to "weep and howl, under the miseries which are coming upon them." All their idolized treasures will soon corrupt and perish; except as they will rise up in judgment against them, and "torment them as fire" by increasing their condemnation. The doom of *unfaithful* stewards will then be very dreadful: but the cruel injustice and oppression, with which many treat their dependents and labourers, by whose toil and ingenuity they are enriched, and whom they leave to penury and distress, will cry for most tremendous vengeance, "in the ears of the LORD of hosts." What then will it avail them, that they have "lived in pleasure on the earth, and been wanton," and cherished their carnal hearts, as the fatted ox for the slaughter? They have only "heaped up" perishing "treasure," to leave it behind them; or "fared sumptuously every day," as a prelude to "lifting up their eyes in hell, being in torments."—Such warnings, however, when impartially given, will expose the servants of Christ to their contemptuous indignation: and thus prosperous sinners have often been excited to condemn and murder the righteous and unresisting disciples; as the Jews did "the Lord of glory" himself.—But let the poor and afflicted Christian "patiently wait for the coming of his Lord," as "the husbandman waits for the precious fruit of the earth:" the good seed, which he now sows in pain, and waters with tears, will spring up and soon ripen to a harvest of eternal joy. (*Note*, *Ps.* 126:5,6. *P. O.*) Let us then "patiently continue in well doing," having "our hearts established with grace," and realizing expectations of the great day of retribution.—It does not become Christians to grudge one against another: or to envy, repine, despond, or dispute: rather let us prepare to meet our "Judge, who standeth at the door," that we may not be condemned at his coming: for all our eternal interests are secure, if we have trusted them in his hand; and all else is a mere vanity, which will soon be done with for ever. May we then "follow prophets and apostles," "as they followed Christ," in patiently suffering affliction, and meekly bearing injuries: for they, and they only, are and will be happy, who endure amidst tribulations, even unto the end. The event will clear up the darkness of all the Lord's dealings with his people; and whatever they or others have thought during the continuance of their trials, in the end it will appear as evident in the case of every one of them, as it did in that of Job, nay, far more illustriously evident, that "the Lord is pitiful and of tender mercy," and that they are happy, who patiently trust in him, and keep his commandments.

V. 12—20. It is peculiarly important to the interests of genuine piety, that all who profess the gospel, should reverence the name of God, and keep at a distance from swearing, and the profane language, which abounds in the world: and from that insincerity which is intimately connected with it; that "their yea may be yea, and their nay, nay." Indeed such as neglect these things have little reason to conclude, that they shall escape condemnation when the Judge appears.—The voice of prayer should always accompany that of our lamentations, when we are afflicted; and our joy should be

expressed in the language of praise and thanksgiving. We should receive pain and sickness as the chastisement of the Lord, and seek relief from him, whatever instruments or means we employ for that purpose. The counsels and prayers of the ministers and disciples of Christ are peculiarly desirable on such occasions: and we ought more earnestly to seek the pardon of our sins, and the healing of our souls, than the removal of our bodily sufferings. (*P. O. Matt.* 9:1—8.)—Christians may profitably confer together concerning their conflicts, sins, and temptations, that they may encourage, warn, counsel, exhort, and properly pray for each other: and they should never be backward to confess those offences which they have committed against their brethren; or to forgive such as have been done against them. We ought greatly to desire, and highly to value, the prayers of our fellow-Christians, and to abound in supplications for them; "as the effectual fervent prayer of a righteous man availeth much." Nor ought we to be discouraged from this duty, by the consciousness of our weakness, unworthiness, or sinful passions; as they, who of old received such signal answers to their prayers, were "men of like passions with us:" and we have as good reason to expect, that God will answer our humble believing requests for such things as he has promised, and as are really for our good, and for his glory, as Jacob, Moses, Elijah, Hezekiah, or Daniel had, or any other person who "wrestled with him and prevailed."—In the use of all proper means, every one of us should seek the spiritual good of our children, relatives, friends, enemies, and all around us, and the conversion of ignorant and thoughtless profligates and sinners of every description; as well as the recovery of such as have wandered from the way of truth and holiness; considering, that if in one instance only, during the course of our whole lives, and after ten thousand disappointments, we are made successful instruments in "saving a soul from death, and covering a multitude of sins;" the event is of so vast importance, that it will abundantly repay all our toil, anxiety, and disappointment; being far greater than the preservation of the lives of multitudes, or promoting the temporal prosperity of whole nations. (*P. O. Luke* 15:1—10.) Let us then, in our several stations, keep these things in mind, and spare no pains, and shrink from no self-denial, and be wearied out by no ill success, in so charitable a service; and the event will prove that "our labour was not in vain in the Lord."

THE FIRST EPISTLE GENERAL OF PETER.

We have had repeated opportunities of considering the character and apostleship of Peter, who wrote this epistle, and that which follows, as far as they are made known by the holy Scriptures. Much additional information concerning him, however, has been conveyed down by tradition, and by ecclesiastical history: but a large proportion of it is absolutely incompatible with the Acts of the Apostles, and many things in St. Paul's epistles; much more is dubious; and the pretensions of the church and bishop of Rome, as grounded on these records and traditions, are so absurd and extravagant, as to deserve little notice, or to require any further refutation. It is not *absolutely certain* that Peter ever was at Rome; though it is highly probable that he went thither, towards the close of his life: and that he was there put to death by crucifixion, at, or near the same time, when Paul, as a Roman citizen, was beheaded, during Nero's persecution. He wrote this epistle, probably some time before, to the Christians in the different provinces of Asia Minor. Many indeed, and some of high respectability, have endeavoured to prove, that as the apostle of the circumcision, he addressed the Jewish converts only: but Peter was distinguished, not only as the chief preacher to the Jews on the day of Pentecost, but also as the first preacher to the Gentiles. And as Paul, "the apostle of the uncircumcision," wrote to the Hebrews, and in all his epistles addressed the Jewish as well as the Gentile converts; we may well suppose, that St. Peter addressed the Gentile as well as the Jewish converts; though perhaps with a peculiar reference to the case of the latter (*Notes. Acts* 2: 10:) Indeed, the contrary opinion is founded on some passages in the epistle, which are capable of another, and more natural interpretation: while the apostle's language in other places cannot at all consist with it. It also seems evident, that he wrote to the very churches, which had been founded by St. Paul, intentionally to corroborate his testimony, and to confute those who maintained that his doctrine differed from that of the other apostles; and he sent the epistle by Silvanus, St. Paul's faithful and constant coadjutor; often indeed called Silas, by abbreviation; as Priscilla is called Prisca. (2 *Tim.* 4:19.) And as those churches consisted of converted Jews and Gentiles; and as the epistle of Peter conveyed instruction equally suited to both; why should it be imagined, that he meant it for the perusal of only one part of them? The epistle is dated from Babylon, in the remains or vicinity of which city it is probable a Christian church had been planted, perhaps consisting principally of the descendants of the Jews, who remained in those regions after the Babylonish captivity. For no satisfactory reason can be assigned, for supposing, as many have done, in ancient and modern times, that here Babylon signifies Rome. Language of this kind suited the nature of St. John's Revelation; but was wholly unsuitable to the date of a letter. (*Note*, 5:13.)—We here find the same great doctrines, with which St. Paul's epistles are replete, applied to the same practical purposes. And it is peculiarly remarkable for the sweetness, gentleness, and humble love, with which it is written; which indeed forms a striking contrast to the domineering pride and severity, that characterize the pretended successors of this sacred writer.—Various opinions have been entertained of the time when the epistle was written; but as no certainty seems attainable, it is dated according to the author's opinion on the subject, in which, however, he is by no means confident.

CHAPTER I.

The apostle addresses the strangers of the dispersion in Pontus, &c. with salutations, and thanksgivings to God for his abundant mercy, and the inestimable blessings bestowed on them, 1—5. *He shows the nature and benefit of their trials, and the joy by which they were counterbalanced,* 6, 7. *Through faith, they loved and rejoiced in an unseen Saviour, and received his salvation,* 8, 9. *The ancient prophets had most diligently inquired into this salvation; angels desired to look into it; and the Holy Spirit confirmed and prospered the preaching of it by the apostles,* 10—12. *This should animate Christians to a holy and circumspect conduct, as the worshippers of a holy God,* 13—17; *and as redeemed by the precious blood of Christ, through whom they believed and hoped in God,* 18—21. *Exhortations to the pure and fervent love of Christians to one another; being brethren by regeneration, through the word of God, which, as "an incorruptible seed," endureth for ever," in the endeared relation thus formed, and in all things,* 22—25.

[a] PETER, an apostle of Jesus Christ, to [b]the [c]strangers [c]scattered throughout [d]Pontus, [e]Galatia, [f]Cappadocia, [g]Asia, and [h]Bithynia,

2 [i]Elect according to [k]the foreknowledge of God the Father, through [l]sanctification of the Spirit, [m]unto obedience and [n]sprinkling of the blood of Jesus Christ: [o]Grace unto you, and peace, [p]be multiplied.

3 [q]Blessed *be* the God and Father of our Lord Jesus Christ, [r]which, according to his [s]abundant mercy, [s]hath begotten us again [t]unto a lively hope [u]by the resurrection of Jesus Christ from the dead,

4 To [x]an inheritance [y]incorruptible, and [z]undefiled, and that [a]fadeth not away, [b]reserved in heaven [t]for you,

5 Who are [c]kept by the power of God [d]through faith [e]unto salvation, [f]ready to be revealed [g]in the last time. [*Practical Observations.*]

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[a] *See on* Matt. 4:18. 10:2. John 1:41,42. 21:15—17. [b] 2:11. Acts 2:5—11. Eph. 2:12,19. Heb. 11:13. [c] Jer. 26:33. Deut. 4:27. 28:64. 32:26. Esth. 3:8. Ps. 44:11. Ez. 6:8. John 11:52. Jam. 1:1. [d] Acts 2:9. 18:2. [e] Acts 16:6. 18:23. Gal. 1:2. [f] Acts 2:9. [g] Acts 6:9. 16:6. 19:10. 20:16—18. 1 Cor. 16:19. 2 Cor. 1:8. 2 Tim. 1:15. Rev. 1:11. [h] Acts 16:7. [i] 2:9. Deut. 7:6. Is. 65:9,22. Matt. 24:22,24,31. Mark 13:20,22,27. Luke 18:7. John 15:16—19. Rom. 8:33. 11:5—7,28. Eph. 1:4,5. Col. 3:12. 2 Tim. 2:10. Tit. 1:1. 2 John 1:13. [k] Acts 2:23. 15:18. Rom. 1:29,30. 9:23,24. 11:2. [l] Acts 20:32. Rom. 15:16. 1 Cor. 1:30. 6:11. 2 Thes. 2:13. [m] 22. Rom. 1:5. 5:19. 16:19,25. 2 Cor. 10:5. Heb. 5:9. [n] *See on* Heb. 9:19—22. 10:22. 11:28. 12:24. [o] *See on* Rom. 1:7. 2 Cor. 13:14. [p] Is. 55:7. *marg.* Dan. 4:1. 6:25. 2 Pet. 1:2. Jude 2. [q] 1 Kings 8:15. 1 Chr. 29:10—13,20. Ps. 41:13. 72:18,19. 2 Cor. 1:3. Eph. 1:3,17. 3:20,21. [r] Ex. 34:6. Ps. 86:5,15. Jon. 4:2. Rom. 5:15—21. Eph. 1:7. 2:4,7—10. 1 Tim. 1:14,15. Tit. 3:4—6.

[s] Gr. *much.* [x] 23. 2:2. John 1:13. 3:3—8. Jam. 1:18. 1 John 2:29. 3:9. 4:7. 5:1,4,18. [t] Rom. 5:4,5. 8:24. 12:12. 15:13. 1 Cor. 13:13. Col. 1:23,27. 1 Thes. 1:3. Tit. 2:13. Heb. 3:6. 6:18,19. 1 John 3:3. [u] 3:21. Is. 26:19. Rom. 4:25. 5:10. 8:11. 1 Cor. 15:20. Eph. 2:6. 1 Thes. 4:14 [x] 8:9. Matt. 25:34 Acts 20:32. 26:18. Gal. 3:18. Eph. 1:11,14,18. Col. 1:12. Heb. 9:15. [y] 1 Cor. 9:25. 15:52—54. [z] Rev. 21:27. [a] 5:4. Is. 40:7,8. Ez. 47:12. Jam. 1:11. [b] Ps. 31:19. Col. 1:5. 3:3,4. 2 Tim. 4:8. [c] Or, *for us.* [d] 1 Sam. 2:9. Ps. 37:23,24,28. 103:17,18. 125:1,2. Prov. 2:8. Is. 54:17. Jer. 32:40. John 4:14. 5:24. 10:28—30. 17:11,12,15. Rom. 8:31—39. Phil. 1:6. Jude 1,24. [e] Rom. 11:20. 2 Cor. 1:24. Gal. 2:20. Eph. 2:8. 3:17. 2 Tim. 3:15. Heb. 6:12. [f] Is. 45:17. 51:6. 1 Thes. 1:3,4. 2 Thes. 2:13,14. Heb. 9:28. [g] 13. 1 Tim. 6:14,15. Tit. 2:13. 1 John 3:2. [g] Job 19:25 John 12:48.

NOTES.—CHAP. I. V. 1, 2. The churches here addressed were situated in Asia Minor, (as distinguished from the continent of Asia;) and Asia (as mentioned separately) was the proconsular district, of which Ephesus was the capital city; (*Note*, *Acts* 19:8—12.) so that they were chiefly the churches which had been planted by St. Paul, and by the evangelists who accompanied or helped him (*Marg. Ref.* d—h.) The apostle called the persons, to whom he wrote, "strangers;" and some have laboured to prove, that they were 'proselytes of the gate,' who had em-

6 Wherein [h]ye greatly rejoice, though now [i]for a season (k[if need be]) [l]ye are in heaviness through [m]manifold temptations:

7 That [n]the trial of your faith, being much more [o]precious than of gold [p]that perisheth though it be [q]tried with fire, [r]might be found unto praise, and honour, and glory, [s]at the appearing of Jesus Christ:

h 3. 4:13. 1 Sam. 2:1. Ps. 9:14. 35:19. 95:1. Is. 12:2,3. 61:3,10. Matt. 5:12. Luke 1:47. 2:10. 10:20. John 16:22. Rom. 5:2,11. 12:12. 2 Cor. 6:10. 12:9,10. Gal. 5:22. Phil. 3:3. 4:4. 1 Thes. 1:6. Jam. 1:2,9,10. 1 4:7. 5:10. 2 Cor. 4:17. i 7. Ps. 119:75. Lam. 3:32,33. Heb. 12:10. 1 Joh 9:27,28. Ps. 69:20. 119:28. Is. 61:3. Matt. 11:28. 26:37. Rom. 9:2. Phil. 2:26. Heb. 12:11. Jam. 4:9. m Ps. 34:19. John 16:33. Acts 14:22. 1 Cor. 4:9—13. 2 Cor. 4:7—11. 11:23—27. Heb. 11:35—38. Jam. 1:2. n Job 23:10. Ps. 66:10—12. Prov. 17:3. Is. 48:10. Jer. 9:7. Zech. 13:9. Mal. 3:3. Rom. 5:3,4. Jam. 1:3,4. Rev. 2:10. 3:10. o 2: 4,7. Prov. 3:13—15. 8:19. 16:16. 2 Pet. 1:1,4. p Ec. 5:14. Jer. 48:36. Luke 12: 20,21,33. Acts 8:20. Jam. 5:2,3. 2 Pet. 3:10—12. Rev. 18:16,17. q 4:12. 1 Cor. 3:13. Rev. 3:18. r 1 Sam. 2:30. Matt. 19:28. 25:21,23. John 5:44. 12:26. Rom. 2:7,10,29. 1 Cor. 4:5. 2 Thes. 1:7—12. Jude 24. s *See on* 5.

braced the gospel; as Cornelius and his friends are supposed to have been before their conversion. Others confine it to the Jewish converts, who were thus distinguished, as living at a distance from the promised land, among the Gentiles. But as Christians are "strangers and pilgrims upon earth;" and as the sojourning of the patriarchs, or of the Jews, in foreign nations, was a type or emblem of this pilgrimage; (*Notes*, 2:11. *Heb.* 11:13—16.) it is more natural to understand it of believers in general, who were pilgrims or "strangers," in every city or country where they lived, and who were "scattered" through the nations, to be as "lights in the world, and the salt of the earth." (*Notes*, *Matt.* 5:13—16.) These the apostle addressed, as "Elect," or "chosen in Christ;" "according to the foreknowledge of God." (*Notes*, *Rom.* 8:28—31. 11:1—6. *Eph.* 1:3—12. 2 *Thes.* 2:13,14.) This eternal purpose and love and election of "God the Father" had been rendered effectual, "through sanctification of the Spirit, unto obedience," begun in regeneration, and carried on in the continued mortification of their whole sinful nature, and the progressive renewal of their souls to the holy image of God, thus preparing them for unreserved "obedience," from evangelical motives, to the commands of Christ our Saviour. This was accompanied with "the sprinkling of the blood of Jesus," or the continual application of the virtue of his atonement to their consciences, by faith, for the removal of their guilt, and the rendering of their persons and services accepted with God: as the blood of the legal sacrifices was applied, by sprinkling it around the altar, and before the mercy-seat, on the great day of atonement, or as the blood of the sacrifices was sprinkled on the people, when the covenant was ratified with Israel at mount Sinai. (*Notes*, *Ex.* 24:6—8. *Lev.* 16:11—16. *Heb.* 9:11—23. 10:19—22. 11:28. 12:22—25.) To these persons the apostle wished and prayed, "that grace and peace might be multiplied," according to the salutation generally used by St. Paul. (*Note*, *Rom.* 1:5—7.) Thus they were taught, at the opening of the epistle, to ascribe their salvation to the electing love of the Father, the redemption of the Son, and the sanctification of the Holy Spirit; and so to give glory to one God in three persons, into whose name they had been baptized. (*Note*, *Matt.* 28:19, 20.)—*Elect*, &c. (2) 'Those, who in their outward profession, and in the due judgment of charity, are justly reputed for the elect of God, according to the eternal decree and good purposes of God the Father.' *Bp. Hall.*—*Sprinkling*, &c.] 'Men are not easily convinced . . . of the deep stain of sin, and that no other laver can fetch it out, but "the sprinkling of the blood of Jesus Christ." Some, that have moral resolutions of amendment, dislike at least gross sins, and purpose to avoid them; and it is to them cleanness enough to reform in these things: but they consider not what becomes of the guiltiness that they have contracted already; or how that shall be purged.—Be not deceived in this: it is not a transient sigh, or a light word, or a wish of, God forgive me; no, nor the highest current of repentance, nor that which is the truest evidence of repentance, amendment: it is none of these that purifies in the sight of God, and expiates wrath. They are all imperfect and stained themselves, cannot stand and answer for themselves; much less be of value to counterpoise the former guilt of sin. The very tears of the purest repentance, unless they be sprinkled with this blood, are impure; all our washings, without this, are but the washings of a blackamore; it is labour in vain.' *Arbp. Leighton.* (*Note*, *John* 1:29.)

Strangers. (1) Παρεπιδημοις. 2:11. *Heb.* 11:13.—*Scattered.*] Διασπορας. *John* 7:35. *Jam.* 1:1.—This word may seem to favour the opinion, that the epistle was written to Jewish converts exclusively: but the apostle used several terms, taken from what had been said of that nation, in relation to Christians, where this opinion cannot stand. (*Note*, 2:9,10.)—*Be multiplied.* (2) Πληθυνθειη. 2 *Pet.* 1:2. This is not found in St. Paul's salutations: at the same time St. Peter does not add, "From God our Father, and the Lord Jesus Christ;" (*Note*, 1 *Cor.* 1:3.) but in his second epistle he says, "Through the knowledge of God and of Jesus our Lord." (*Note*, *John* 17:1—3.)

V. 3—5. St. Peter, as well as his "beloved brother Paul," opened his subject, by calling on his fellow-Christians to join with him, in blessing God for his distinguishing mercy and grace, under the title of "the God and Father of our Lord Jesus Christ." (*Note*, *Eph.* 1:3—8.) "Of his abundant mercy," or the greatness of his compassionate love, to the guilty, the polluted, and the wretched, even such as were "dead in sin and children of wrath, he had *regenerated* them;" and from this gracious change, wrought in them by his divine power, their repentance, faith, and obedience had originated. (*Notes* *John* 1:10—13. 3:1—8. *Eph.* 2:3—10. *Col.* 2:13—15. 1 *Tim.* 1:9. *Tit.* 1:1—4. 3:3—7. *Jam.* 1:16—18.) Thus, as "the children of God," they were brought to possess "a lively" or *living* "hope," active, influential, and invigorating. They were no longer left to be influenced principally by any of the hopes, which worldly men indulge, of obtaining satisfaction in temporal things; or to the presumptuous and inefficacious hope of mercy and salvation, by which formalists and hypocrites are deceived: but they were made partakers of a well-grounded hope of salvation, which was an active, living principle in their souls, of patient and cheerful obedience. (*Notes*, *Rom.* 5:3—5. 15:8—13. 1 *Cor.* 15:55—58. *Eph.* 2: 11—13. *Col.* 1:3—8. 2 *Thes.* 2:16,17. *Heb.* 6:16—20. 1 *John* 3:1—3.) This regeneration, and the hope resulting from it, were consequences arising from "the resurrection of Christ." His atoning Sacrifice having been accepted, he had been raised from the dead, proving that he was "the Son of God," and that he had done his work on earth, and in order to the performance of his mediatory office in heaven: that, by communicating, through his intercession, the Holy Spirit, to give efficacy to the preaching of the gospel, sinners might be raised from the death of sin, by a continuation, as it were, of that power which restored to life the dead body of Christ. (*Notes*, *Eph.* 1:15—23.) Thus they had "been begotten or born again to an inheritance," which was of a very different nature from those which worldly men sought for. For earthly inheritances are *corruptible* in themselves, and in respect of their possessors; *defiled*, in respect of the means by which they are obtained, the use which is generally made of them, and the persons who possess them; and *fading*, as to the very trivial comfort, honour, or distinction which they confer, and its withering nature, especially as possession soon abates the relish with which the objects were at first received. But the inheritance to which the regenerate are entitled, and for which they hope, is "incorruptible" in itself, and they will be rendered incorruptible and immortal to enjoy it; (*Notes*, 1 *Cor.* 15:50—54. *Phil.* 3:20,21.) it is "undefiled," in respect of its pleasures, and the character of all those who partake of them; (*Notes*, 2 *Pet.* 3:10—13. *Rev.* 21:22—27. *P. O.* 9—27. *Note*, 22:1—5.) and "unfading," as to its satisfaction, glory, and splendour, which will be unalloyed, unsullied, permanent, uninterrupted, always increasing, and eternal. By regeneration, they not only obtained a *hope* of this inheritance, and the meetness for it, but also the title to it. "If children, then heirs." So that it was "reserved in heaven," out of the reach of all enemies and changes, in the abode of perfect holiness and felicity, "for them," even for the elect, or the regenerate, who "were kept," as in a strongly fortified and garrisoned castle, "by the power of God," engaged by covenant to fulfil his irrevocable promises, and the purposes of his everlasting love. (*Note*, *Col.* 3:1—4.) Thus, having entered through Christ "the Door," into this "strong Tower," by faith; and still exercising faith on the promises of God, and on his perfections as engaged to perform them; and this faith being kept from failing, through the continual intercession of Christ, and grace bestowed by him; (*Note*, *Luke* 22:31—34.) they would certainly be preserved in all dangers, and protected against all enemies, internal and external, unto complete salvation. (*Notes*, *John* 10:6—9,26—31. *Rom.* 8:32—39.) This was in all respects prepared and "ready" for them: but the appointed season of their full enjoyment of it was not yet arrived; so that it still remained, as it were, veiled: but it would be revealed, manifested, and publicly conferred on them at "the last time," even at Christ's coming to raise the dead, to judge the world, and to destroy all ungodly men. *Which . . . hath begotten . . . again.* (3) Ὁ αναγεννησας. 23. Not elsewhere.—*A lively hope.*] 'Living in death itself. The world dares say no more for its device, than *dum spiro, spero*, while I breathe, I hope: but the children of God can add, *dum expiro, spero*, when I expire, I hope. It is a fearful thing when a man and his hopes expire together.' *Arbp. Leighton.*—*Reserved.* (4) Τετηρημενην. *John* 17:11,12. 1 *Thes.* 5:23. 2 *Pet.* 2:4. 3:7. *Jude* 1:21.—*Who are kept.* (5) Τους φρουρουμενους. 2 *Cor.* 11:32. *Gal.* 3:23. *Phil.* 4:7. 'It properly signifies, *being kept as in an impregnable garrison* secure from harm, under the observation of an all-seeing eye, and protection of an almighty hand.' *Blackwall*, in *Doddridge*. 'Guarded, as in a strong and impregnable garrison, by the almighty powe of God, through the continued exercise of that faith, whic this almighty power wrought in your hearts; and which he will still maintain unto that blessed hour, &c.' *Doddridge.*—*Last time.*] Καιρῳ εσχατῳ. *John* 6:39,40,44,54. 11:24. *Notes*, 13—16. *Rom.* 8:18—23. *Col.* 3:1—4.

V. 6, 7. In the earnests and hopes of eternal salvation, true Christians, "greatly rejoiced," or exulted: at least, they were required to do so. (*Notes*, *Rom.* 5:1—5.) This was the genuine effect of faith, in proportion to its strength; though at the present, "for a transient season," they might be, and often were, "in heaviness," and dejected, through a variety

8 Whom having not seen, ye love; in whom, though now you see *him* not, yet believing, ye rejoice with joy unspeakable, and full of glory:

9 Receiving the end of your faith, *even* the salvation of *your* souls. *[Practical Observations.]*

10 Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace *that should come* unto you:

11 Searching what, or what manner of time, the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you, with the Holy Ghost sent down from heaven; which things the angels desire to look into.

13 Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace

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t John 20:29. 2 Cor. 4:18. 5:7. Heb. 11:1,27. 1 John 4:20. u 2:7. Cant. 1:7. 5:9,16. Matt. 10:37. 25:35—40. John 8:42. 14:15,21,24. 21:15—17. 1 Cor. 16:22. 2 Cor. 5:14,15. Gal. 5:6. Eph. 6:24. 1 John 4:19. x *See on* 6. Heb. 3:17,18. Acts 16:34. Rom. 14:17. 15:13. Phil. 1:25. 3:3. 4:4. y 2 Cor. 9: 15. 12:4. z 5:4. 2 Cor. 1:22. Gal. 5:22. Eph. 1:13,14. a Rom. 6:22. Heb. 11: 13. Jam. 1:21. b Matt. 13:17. Luke 10:24. 24:25—27,44. Acts 3:22—24. 7:52. 10:43. 13:27—29. 28:23. c 11. Prov. 2:4. John 5:39. 7:52. Acts 17:11. d Heb. 11:13,40. e 3:18,19. Rom. 8:9. Gal. 4:6. 2 Pet. 1:21. Rev. 19:10. f Ps. 22:1—21, 69:1—21. 88: Is. 52:13,14. 53:1—10. Dan. 9:24—26. Zech. 13:7. *See on* Luke 24:26,27,46. g Gen. 3:15. 49:10. Ps. 22:22—31. 69:30—36. 110:1—6. Is. 9:6,7. 49:6. 53:11,12. Dan. 2:34,35,44. 7:13,14. Zech. 2:8—11. 14:9. John 12:41. Acts 26:22,23. h Is. 53:1. Dan. 2:19,22,28 29,47. 10:1. Am. 3:7. Matt. 11:25,27. 16: 17. Luke 2:26. Rom. 1:17:18. 1 Cor. 2:10. Gal. 1:12,16. i Dan. 9:24 12:9,13. Heb. 11:13,39,40. k Mark 16:15. Luke 9:6. Acts 8:25. 16:10. Rom. 1:15. 10:15. 15:18. 1 Thes. 2:9. Heb. 4:2. l John 15:26. 16:7—15. Acts 2:4,33. 4:8,31. 10:44, 45. 2 Cor. 6:6. 1 Thes. 1:5,6. Heb. 2:4. m Prov. 1:23. Is. 11:2—6. 32:15. 44:3 —5. Joel 2:28. Zech. 12:10. John 15:26. Acts 2:17,18. n Ex. 25:20. Dan. 8:13. Luke 15:10. Eph. 3:10. Rev. 5:11—13. o Ex. 12:11. 1 Kings 18:46. 2 Kings 4: 29. Job 38:3. 40:7. Is. 11:5. Jer. 1:17. Luke 12:35. 17:8. Eph. 6:14. p 4:7. 5:8 Luke 21:34,35. Rom. 13:13. 1 Thes. 5:6,7. q *See on* 3—5. 3:15. Rom. 15:4—13 1 Cor. 13:13. 1 Thes. 5:8. Heb. 3:6. 6:19. 1 John 3:3. * Or, *perfectly*.

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of afflictions and trials in their outward circumstances, through the remaining sinfulness of their hearts, and the harassing assaults of Satan. (*Notes*, 2 *Cor.* 4:13—18. 6:3—10. *Jam.* 1:2—4,12—15.) These troubles and conflicts interrupted their rejoicings, by short intervals; but they were "needful," in order to their permanent good, and for the glory of God: otherwise he would no more have appointed them, than a kind and wise father would *needlessly* afflict his beloved child; or a physician would prescribe nauseous medicines, without occasion, to his dearest friend. For all these sorrows were intended to make a complete trial of their faith, that it might be proved to be genuine. They professed to believe in Christ, and to love him; and it was proper, that the sincerity of this profession should be ascertained, that they might be distinguished from all hypocrites. This was effected by persecutions, afflictions, and temptations, as gold is distinguished from base metal, as well as purified, in the refiner's furnace. (*Note*, *Mal.* 3:1—4.) But the faith of Christians was immensely more precious than gold, which is of a perishing nature, and can only purchase perishing things; whereas faith interested the soul in the "unsearchable riches of Christ," and the unchangeable promises of God, and entitled it to eternal felicity: so that the trial of it was proportionably more important and advantageous. It was therefore proper that it should be tried in the fire of tribulation, by which the dead faith of hypocrites was generally consumed; as they renounced Christ to escape the cross, and to secure worldly advantages. But the living faith of the regenerate was thus manifested to be genuine, by their steadfastly cleaving to Christ and his will, at any price; their faith indeed being increased and purified by the trial. (*Notes*, 4:12—16. *Zech.* 13:8,9. *Jam.* 1:2—4.) They would also have the comfort of it, and God the glory, at present; and it would be "found to praise, and honour, and glory," in the presence of the whole creation, when Christ should appear to judge the world; and when no degree of applause, or weight of glory, could excite pride, as they would do while sin remained in the heart. To this joyful event all true believers looked forward with serious preparation.

Trial. (7) Δοκιμιον. *Jam.* 1:3. (*Note*, *Jam.* 1:2—4.)—*Tried.*] Δοκιμαζομενου. See on *Luke* 12:56.

V. 8, 9. The Christians, to whom St. Peter wrote, had, in general, never "seen Christ" during his humiliation, and they were not at present admitted to see him in his glory, as they would at length do. Yet they loved his Person, his divine perfections, his human excellencies, and his mediatorial suitableness; they were earnestly desirous of his favour and salvation; they were thankful for his unspeakable love, and the benefits conferred on them: they rejoiced in his exaltation, and were zealous for his glory; and this led them to cleave to him and obey him; to love his people, ordinances, truths, and commandments; and to give up whatever intervened between him and their souls, or was his rival in their affections. (*Notes*, *Matt.* 10:37—39. 25:34—40. *John* 8:44—47. 21:15—17. 1 *Cor.* 16:21—24. *Eph.* 6:21—24.) This love of an unseen Saviour sprang from "faith" in him: they believed the testimony of God, by his apostles, concerning him and his glorious excellencies; and concerning what he had done and suffered for sinners, and his power, grace, and truth. By this faith they had intrusted their souls into his hands, and they depended on him to pardon, cleanse, and save them. From this "faith working by love," they derived a joy, which was so excellent, holy, substantial, and satisfactory, that it could not be expressed by words; as it was "full of glory," or *glorified*; of the same nature and effects with the glory and felicity of heaven. They shared this joy, in proportion to the degree of their living faith and obedient love; while they delighted in the salvation which was wrought by him, and in their rapturous discoveries of the glory of God, harmoniously anticipating the everlasting felicity of all believers in Christ; and while they possessed the earnests of this felicity, in the graces and consolations of the Holy Spirit, and in communion with the Father and his beloved Son. This faith, love, and joy in respect of an unseen Saviour, constituted the peculiar experience, and formed the distinguishing character, of real Christians who thus were assured that they should receive that "salvation of their souls," which was the end proposed by them, when they believed; indeed they were continually *receiving* that salvation in the earnests, comforts, and sanctification of it, amidst their trials and conflicts. (*Note*, *John* 20:24—29.)

In whom, though now ye see him *not, yet believing.* (8) Εις ον αρτι μη ορωντες, πιστευοντες δε. *On whom not yet looking, but believing*, intimating that at length they would behold him. (*Note*, 1 *John* 3:1—3.)—*Ye rejoice.*] Αγαλλιασθε. *Ye rejoice with exultation.* See on *Matt.* 5:12.—*Full of glory.*] Δεδοξ ασμενη. 4:11,14. *Matt.* 6:2. *Rom.* 8:30.—*Receiving.* (9) Κομιζομενοι. *Heb.* 10:36. *Carrying away the prize as victors.*—*The end.*] Το τελος. *Rom.* 6:21,22. 10:4. 1 *Tim.* 1:5. *Jam.* 5:11.

V. 10—12. The "salvation," before spoken of, had been predicted by the prophets from the beginning: so that their writings were peculiarly worthy of the attentive consideration of Christians. (*Notes*, *Luke* 24:25—31,44—49. *John* 5:39—47. *Rev.* 19:9,10.) These ancient servants of God had themselves most earnestly and diligently investigated the meaning of their own predictions; not being able fully to understand what that "grace" was, which was intended for those who should live after the coming of the Messiah. (*Notes*, *Matt.* 13:16,17. *Heb.* 11:13—16,39,40.) They therefore searched, as miners do for the precious metals, that they might discover when, and in "what manner of time," those things would occur, which "the Spirit of Christ," who dwelt in them, did intend by the predictions which he suggested to them. For they did not know the full import of their own words, while they "testified long before," that the Messiah would pass through a variety of complicated sufferings, even unto death; and that he would afterwards be glorified, in his personal exaltation, and in the extent, peace, and duration of his mediatorial kingdom, the happiness of his subjects, and the destruction of his enemies. (*Notes*, *Ps.* 2: 22: 69: 72: *Is.* 9:6,7. 11:1—10 53: *Dan.* 9:24—27.)—The Holy Spirit is here spoken of as a distinct Person: and as "the Spirit of Christ," not only in that he spake of him, but as sent forth by him long before his incarnation.—Both in the express prophecies of the Messiah, and in all the typical persons, events, and institutions which related to him: his sufferings were uniformly represented as introducing his glory, and the *glories* (τας δοξας) of his kingdom. The prophets had been immediately instructed, that they should not live to witness the accomplishment of their own predictions; and that neither they, nor their contemporaries, would derive the principal benefit of their ministry, or enjoy the privileges announced by them. But they were labouring for the benefit of future generations: whilst they declared those great events, which had at length taken place, and had been reported to the Jews and Gentiles, by the apostles of Christ, who had preached the gospel to them; whose ministry was attested by the miraculous operations of the Holy Spirit, and rendered successful by his life-giving and sanctifying influences; and who was "sent down from heaven" to bear testimony to the performance of those prophecies, which he had of old inspired. (*Notes*, *Mark* 16:19,20. *John* 15:17—27. *Acts* 2:25—36. 5:32. *Heb.* 2:1—4.) In fact, these mysteries of redemption contained such displays of the wisdom, power, truth, justice, holiness, and mercy of God; that "the angels desired," with great earnestness and persevering attention, "to look into them," and to join in adoration of the divine Redeemer; like the cherubim who were represented as bowing down to look upon the ark of the covenant (*Note*, *Ex.* 25:10—21.) They, as it were, left the glories of heaven, to study the divine perfections, and to learn new songs of adoring praise, in the stable at Bethlehem, in the desert, in Gethsemane, on mount Calvary, and from "the church," which "God manifested in the flesh" had "purchased with his own blood." (*Notes*, *Matt.* 4:8—11. *Luke* 2:8—14. 22:43. 24:1—9. *Acts* 1:9- 12. *Eph.* 3:9—12. 1 *Tim.* 3:16 *Rev.* 5:11—14.)—*The Spirit of Christ.* (11) *Note*, 3:19,20.—'That is, say the Socinians, the Spirit in them, which spake of Christ, &c. But in this sense, he might as well have been styled the Spirit of Antichrist, or of the false prophets; because he also spake of them. All the ancients agree in the other sense, that Christ spake by his Spirit in the pro-

that is to [r]be brought unto you at the revelation of Jesus Christ:

14 As [s]obedient children, [t]not fashioning yourselves according to the former lusts [u]in your ignorance:

15 But [x]as he which hath called you [y]is holy, [z]so be ye holy, [a]in all manner of conversation;

16 Because it is written, [b]Be ye holy; for I am holy. [*Practical Observations.*]

17 And if ye [c]call on the Father, [d]who without respect of persons judgeth according to every man's work, [e]pass the time of your sojourning *here* [f]in fear:

18 Forasmuch as ye know that [g]ye were not redeemed with [h]corruptible things, *as* silver and gold, from your [i]vain conversation [k]*received* by tradition from your fathers;

19 But [l]with the precious blood of Christ, [m]as of a Lamb without blemish and without spot:

20 Who [n]verily was foreordained before the foundation of the world, [o]but was manifest [p]in these last times for you;

21 Who [q]by him do believe in God, [r]that raised him up from the dead, and [s]gave him glory; that [t]your faith and hope might be in God. [*Practical Observations.*]

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r 4—9. Luke 17:30. 1 Cor. 1:7. 2 Thes. 1:7. 2 Tim. 4:8. Tit. 2:11—13. Heb. 9:28. s Eph. 2:2. 5:6. *Gr.* t 4:2,3. Rom. 6:4. 12:2. Eph. 4:18—22. Col. 3:5—7. u Acts 17:30. 1 Thes. 4:5. Tit. 3:3—5. x 2:9. 5:10. Rom. 8:28,30. 9:24. Phil. 3:14. 1 Thes. 2:12. 4:7. 2 Tim. 1:9. 2 Pet. 1:3,10. y Is. 6:3. Rev. 3:7. 4:8. 6:10. z Matt. 5:48. Luke 1:74,75. 2 Cor. 7:1. Eph. 5:1,2. Phil. 1:27. 2:15,16. 1 Thes. 4:3—7. Tit. 2:11—14. 3:8,11. Heb. 12:14. 2 Pet. 1:4—10. a 2:12. 3:16. Phil. 3:20. 1 Tim. 4:12. Heb. 13:5. Jam. 3:13. 2 Pet. 3:11—14. b Lev. 11:44. 19:2. 20:7. Am. 3:3. c Zeph. 3:9. Matt. 6:9. 7:7—11. 1 Cor. 1:2. Eph. 1:17. 3:14. d Deut. 10:17. 2 Chr. 19:7. Job 34:19. Matt. 22:16. Acts 10:34,35. Rom. 2:10, 11. Gal. 2:6. Eph. 6:9. Col. 3:25. e Gen. 47:9. 1 Chr. 29:15. Ps. 39:12. Heb. 11:13—16. f Prov. 14:16. 28:14. Rom. 11:20. 2 Cor. 7:1,11. Phil. 2:12. Heb. 4:1. 12:28. g Ps. 49:7,8. 1 Cor. 6:20. 7:23. h *See on* 7. i Ps. 39:6. 62:10. Jer. 4:11. Rom. 1:21. 1 Cor. 3:20. k Jer. 9:14. 16:19. 44:17. Ez. 20:18. Am. 2:4. Zech. 1:4—6. Matt. 15:2,3. Acts 7:51,52. 19:34,35. Gal. 1:14,15. l 2:22—24. 3:18. Dan. 9:24. Zech. 13:7. Matt. 20:28. Acts 20:28. Eph. 1:7. Col. 1:14. Heb. 9:12—14. 1 John 1:7. 2:2. Rev. 1:5. 5:9. m *See on* Ex. 12:5. Is. 53:7. John 1:29,36. Acts 8:32—35. 1 Cor. 5:7,8. Rev. 5:6. 14:1. n Gen. 3:15. Prov. 8:23. Mic. 5:2. Rom. 3:25. 16:25,26. Eph. 1:4. 3:9,11. 2 Tim. 1:9,10. Tit. 1:2, 3. Rev. 13:8. o Acts 3:25,26. Col. 1:26. 1 John 1:2. 3:5,8. 4:9,10. p Gal. 4:4. Eph. 1:10. Heb. 1:2. 9:26. q John 5:24. 12:44. 14:6. Heb. 6:1. 7:25. r *See on* Acts 2:24,32. 3:15. 4:10. s 11. 3:22. Matt. 28:18. John 3:34. 5:22,23. 13:31,32. 17:1. Acts 2:33. 3:13. Eph. 1:20—23. Phil. 2:9—11. Heb. 2:9. t Ps. 42:5. 146: 3—5. Jer. 17:7. John 14:1. Eph. 1:12,13. *marg.* 15. Col. 1:27. 1 Tim. 1:1.

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phets; they being inspired with his grace, and taught by his Spirit; their words sprang from the divine Word moving them, and by him they prophesied. He spake in Isaiah, in Elias, and in the mouth of the prophets. So the fathers.—Shall holy prophets be so desirous to know the time when these things should happen; and holy angels to look into these glorious revelations? And shall we, to whom, and for whose happiness, this gospel was revealed, neglect, not only to obtain, but even to know, this great salvation?' *Whitby.*

Desire. (12) Επιθυμουσιν. *They desire with longing.* See on *Luke* 22:15. (*Note, Rom.* 7:7,8.)—*To look into.*] Παρακυψαι. *Luke* 24:12. *John* 20:5. *Jam.* 1:25. 'With bowing head and bended neck accurately to look into.' *Stephanus.*

V. 13—16. As the "salvation" of Christ had attracted the attention of prophets from the beginning; as it was "preached by apostles, with the Holy Spirit sent down from heaven," and as "angels desired to look down into it;" it behooved those who were favoured with the gospel, to avail themselves of their advantages, and to make suitable returns, with all diligence and alacrity. They ought therefore "to gird up the loins of their minds," (*Notes, Luke* 12:35—46. *Eph.* 6:14—17.) by laying aside all carnal prejudices and all anxious cares about the things of this life, with such occupations, desires, and pursuits, as might prevent their clearly understanding, cordially choosing, and cheerfully obeying the word of truth; and using all means of removing impediments, of invigorating holy affections, and of animating themselves and each other, in diligently serving and patiently suffering for Christ. (*Notes, Heb.* 12:1—3.) They were also especially required to be "sober," serious, considerate, moderate, and temperate in all things, vigilant, and steadfast in the faith: "hoping *perfectly*," or, "to the end;" that, notwithstanding all inward conflicts and outward discouragements, the Lord would fulfil his promises, and bring them to his eternal glory; entirely relying on his omnipotence, omniscience, and infinite perfections, to sanctify, protect, and uphold them: and to save them, in all cases, and against all enemies. Thus they should "hold fast the blessed hope" of that "grace," or free unmerited favour, which will "be brought to" all true Christians, and publicly conferred on them, when the Lord Jesus shall be revealed, to judge the world and destroy the wicked. (*Notes, Matt.* 25:31—40. 1 *Thes.* 4:13—18. 2 *Thes.* 1:5—10. 1 *Tim.* 6:13—16. 2 *Tim.* 4:6—8. *Heb.* 9:27,28. 2 *Pet.* 3:10—13. 1 *John* 2:26—29.) They had indeed been "children of disobedience" and "of wrath," but, being born of God, they had become "children of obedience," and disposed to obey their heavenly Father. This was their profession and character: and, in consistency with it, they must not order their conduct and discourse, or form their plans, in any respect, according to the maxims of the world, or the lusts which they had obeyed and indulged, when they were ignorant of God and true religion: as both Jews and Gentiles had done, while unregenerate; being destitute of any humbling or spiritual knowledge of divine things. (*Notes, John* 8:54—59. 16:1—3.) But as this blessed change had taken place in them, by the efficacious calling of God, who, being perfectly holy in himself, had purposed to make them happy in his holy service and favour; so they ought now to "be holy in" every part of their temper, conduct, and conversation, in imitation of his holiness, and in conformity to it. This had been required of Israel under the law; (*Notes, Lev.* 11:41—45. 19:2.) and without this, they could not comfortably walk with God, acceptably worship him at present, or enjoy heaven at last. (*Note, Heb.* 12:14.)

Be sober. (13) Νηφοντες. 4:7. 5:8. 1 *Thes.* 5:6,8. 2 *Tim.* 4:5.—*To the end.*] Τελειως. Here only. *Entirely, perfectly, perseveringly.*—*Obedient children.* (14) Τεκνα υπακοης. *Eph.* 2:2,3 5:6.—*Fashioning yourselves.*] Συσχηματιζομενοι. *Note, Rom* 12.2.

V. 17—21. Seeing they, to whom the apostle wrote, now "called on the Father" of the Lord Jesus, and their Father in him they ought to remember, that "without respect of persons, he judged according to every man's work." (*Notes, Acts* 10:34,35. *Rom.* 2:7—11.) They ought not therefore to suppose, that any name or form would avail them; or that God would approve of any man, merely because he had been a Jew, or because he was now called a Christian: for he would certainly judge every man's profession and character by his works, appoint hypocrites their portion with unbelievers, and finally condemn every "worker of iniquity." (*Notes, Jam.* 2:14—26.) Nay, if believers did any evil thing, God would not connive at it, because of their relation to him; but he would surely visit them with sharp rebukes and corrections, and refuse them his consolations, till they had deeply repented of it. It therefore behooved them to "pass the time" of their pilgrimage, in this evil world, "in fear," as well as in "hope:" not doubting of the faithfulness of God to his promises, or giving way to discouraging, enslaving dread of his wrath: but being humbly jealous of themselves, and watchful over their own hearts, fearing lest they should be deceived and come short, lest they should dishonour God, or incur his awful rebukes, and lest they should fall into temptation; and uniting their confidence in the Lord's mercy with reverence of his majesty, holiness, and authority. (*Notes, Rom.* 11:16—21. *Heb.* 4:1,2. 12:25—29.)—For the Christian's best state of mind is, a due proportion of humble fear and believing hope, at an equal distance from presumption and despondency. Without hope, a man is like a ship which has no anchor; without fear, he resembles one without ballast. The fearless professor is defenceless; and Satan "takes him captive at his will;" while he who desponds has no heart to avail himself of his advantages, and surrenders at discretion.—The apostle, therefore, exhorted his brethren to "fear always," as well as to "hope to the end;" especially considering at what a price they had been redeemed.—Once they had lived in a vain unprofitable manner, ordering their whole conversation according to "traditions received from their fathers." The Jews in general had rested in the legal ceremonies, and the "traditions of the elders;" the Gentiles in the absurd fables and idolatrous worship, which had been transmitted to them from their ancestors; and both were at an immense distance from spiritual religion. But they had been redeemed from this state of slavery, and wretched imprisonment, into which they had been sold for their crimes, not only by power exerted, but by a price paid for them, as a satisfaction to the justice of God, that he might act honourably in delivering them. This price had not consisted of "corruptible things," such "as silver and gold," the treasures which men generally most value: but it had been paid with "the blood of Christ," "the Son of the living God," which was indeed most precious, by reason of his divine nature and excellency; so that it was sufficient to render it glorious to the justice and law of God, for the sake of it, to show mercy and give grace to sinners of every nation and description. (*Notes, John* 1:29.) For this was "the Lamb of God," without the least spot or "blemish, and without spot" of sin, of whose purity and excellency, as well as his sufferings unto death, the innumerable multitude of pascal lambs, and daily burnt-offerings, under the law, had been no more than shadows. He had indeed been "foreordained" to this work, (which none else could have performed,) "from before the foundation of the world," in the eternal counsels of God: and he had been promised as soon as sin had entered: but he had not been personally manifested, "to take away sin by the sacrifice of himself," till these "last times;" in consequence of which he was now openly proclaimed, by the preaching of the gospel, as the Saviour of all men, Jews or Gentiles, who came to him, and to God by him. For the whole benefit was intended for those, who by his grace and through his intercession and atonement, relied on the mercy, truth, and power of God for salvation; being assured that he had raised the crucified Jesus from the dead, and conferred on him the predicted glory, for this very purpose, that sinners, when made sensible of their guilt, and their entire inability to justify

22 Seeing [u]ye have purified your souls [x]in obeying the truth [y]through the Spirit [z]unto unfeigned love of the brethren, [a]*see that ye* love one another with [b]a pure heart fervently:

23 Being [c]born again, [d]not of corruptible seed, [e]but of incorruptible, [f]by the word of God, which liveth and abideth for ever.

24 [g]For all flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

25 But [h]the word of the Lord endureth for ever. And [i]this is the word which by the gospel is preached unto you.

u John 15:3. 17:17,19. Acts 15:9. Rom. 6:16,17. 2 Thes. 2:13. Jam. 4:8. x 3:1. 4:17. Acts 6:7. Rom. 1:5. 2:8. Gal. 3:1. 5:7. Heb. 5:9. 11:8. y Rom. 8:13. Gal. 5:5. 2 Tim. 1:14. Heb. 9:14. z 2:17. 3:8. 4:8. John 13:34,35. 15:17. Rom. 12:9, 10. 2 Cor. 6:6. Eph. 4:3. 1 Thes. 4:9. Heb. 6:10. 13:1. Jam. 2:15,16. 2 Pet. 1:7. 1 John 3:11,14—18,23. 4:7,12,20,21. 5:1,2. a Phil. 1:9. 1 Thes. 3:12. 2 Thes. 1:3. Rev. 2:4. b 1 Tim. 1:5. 4:12. 5:2. c *See on* 3. d Mat. 2:3. Rom. 1:23.

1 Cor. 15:53,54. e 1 John 3:9. 5:18. f 25. Jer. 23:28,29. Matt. 24:35. John 6: 63. Heb. 4:12. Jam. 1:18. g Or, *For that.* g 2 Kings 19:26. Ps. 37:2. 90:5 92:7. 102:4. 103:15. 129:6. Is. 40:6,7. 51:12. Jam. 1:10,11. 4:14. 1 John 2:17. h *See on* 23. Ps. 102:12,26. 119:89. Is. 40:8. Matt. 5:18. Luke 16:17. i 12. 2:2. 1 Cor. 1:21—24. 2:2. 15:1—4. Eph. 2:17. 3:8. Tit. 1:3.

sanctify, and save themselves, or to appear before their just and holy Judge, might fix their faith and hope on God, as reconciled to all believers in his Son, and for his sake engaged to fulfil all his promises to them.—*Fear.* (17) 'Why should he, that hath assurance of salvation, fear? If there is truth in his assurance, nothing can disappoint him, not sin itself, it is true: but it is no less true, that if he do not fear to sin there is no truth in his assurance. It is not the assurance of faith, but the mispersuasion of a secure and profane mind.' *Arbp. Leighton.*

Pass, &c. (17) Αναστραφητε. *Matt.* 17:22. 2 *Cor.* 1:12. *Eph.* 2:3. *Heb.* 13:18.—Αναστροφη, 3:1. *Gal.* 1:13. *Eph.* 4:22. *Heb.* 13:7. *Jam.* 3:13. 2 *Pet.* 2:7. 3:11.

V. 22. The souls of those whom the apostle addressed, like those of all other men, had been polluted with ungodliness, pride, malice, selfishness, and worldly lusts: but they "had purified their souls" from the prevailing influence of these evils, as well as from the guilt of their actual sins, in the method which God had appointed for that purpose. They had been shown by "the word of truth" their need of this purification, and taught in what way it might be effected: and "in obeying the truth," by repentance, faith in Christ, and the use of 'the means of grace;' they were thus cleansed from their "filthiness and idols," and the several faculties of their souls were purified and sanctified, to serve God in righteousness and true holiness. This purification had been effected, "through the Spirit," who first quickened, convinced, and humbled them, and so led them to repent, believe, and obey; and afterwards they had sought further degrees of holiness, in dependence on his gracious and powerful influences, and in compliance with them; so that *they* indeed were active and earnest in this matter, but *He* had given them both the will and the power. (*Notes, Rom.* 8:12,13. *Phil.* 2:12,13.) One peculiar effect and evidence of this "purity of heart" consisted in "unfeigned love of the brethren." They had thus been led to love the image of Christ in his people, and to esteem them highly, though once they would have despised and hated them: they had learned to love their company, to sympathize in their sorrows, to rejoice in their comforts, to do them good, and to live at peace with them. This they did *unfeignedly,* by choice and in uprightness, and they evinced it by giving up their own interest or indulgence for their benefit. Their love of each other was in this respect far different from that hollow show of friendship and affection, which prevails in the world; and which is chiefly expressed by insincere professions and unmeaning compliments. (*Notes, Rom.* 12:9—13. *Jam.* 2:14—18. 3:17,18. 1 *John* 3:18—24.) As they had then attained to a measure of this disinterested love; let them see to it, as of the greatest importance, that they loved one another more and more. (*Notes,* 4:8. *Phil.* 1:9—11. 1 *Thes.* 4:9—12.) Using the same means, and depending on the same Spirit, let them seek more entire purity from every selfish, envious, or malevolent affection; that no anger, bitterness, prejudice, or carnal passions might warp, debase, or interrupt their mutual love; and that it might grow more fervent and intense, and be manifested in more self-denying endeavours to promote each other's temporal comfort and spiritual advantages.

Ye have purified.] Ηγνικοτες. *John* 11:55. *Acts* 21:24, 26. 24:18. *Jam.* 4:8. 1 *John* 3:3.—*Note, Acts* 15:7—11.—*Love of the brethren.*] Φιλαδελφιαν. See on *Heb.* 13:1.—*Fervently.*] Εκτενως. Here only.—'With all their power, vehemently, permanently, liberally, with the whole soul.' *Quotation* in *Leigh.*—Εκτενης, 4:8. *Luke* 22:44. *Acts* 12:5.

V. 23—25. This brotherly love was indeed in some sense *natural* to them, not as men, but as Christians; as they were all children of one family, and more nearly related than any earthly brethren could be. (*Notes, Eph.* 2:14—22.) For they were "born again; not of corruptible seed," as all the human race are born of Adam's fallen nature, to sicken and die, and so to return to corruption and dust, in respect of their bodies: whilst the soul, unless regenerate, must sink into misery: nor yet were they merely distinguished from others, as the natural posterity of Abraham, which was only "a corruptible seed:" but they were "born again of an incorruptible seed, even by the word of God" implanted in their hearts by the Holy Spirit. (*Notes,* 3—5. *John* 1:10—13. 3:3—8. *Jam.* 1:16—18.) This, being immutable and eternal truth in itself, "liveth, and abideth for ever," in the effects produced by it on their hearts, according to the promises of God; being the seed of a divine life, and powerfully operating a total change in the judgment, dispositions, and affections of the soul. (*Notes, Heb.* 4:12,13. 1 *John* 3:7—10. 5:16—18.) So that all, who were "born again," (however before separated and distinguished,) were thenceforth "brethren" by an enduring and relation; which will flourish, when all other relations shall be disolved, or lost in total enmity. For "all flesh," all that is born of Adam's fallen nature, is as grass; and "all the glory of man," whatever any of the human race ever boasted of, or rejoiced in, was and is but as the "flower of the grass:" whether it be noble or royal birth, genius, wisdom, learning, accomplishments, wealth, magnificence, or splendid actions; or even the glorying of the Jews in being the children of Abraham: for the whole must soon wither and be cut down, and end in the grave and in hell. (*Notes, Ps.* 103:14—17. *Is.* 40:6—8. *Jam.* 1:9—11. 1 *John* 2:15—17.) But "the word of God abideth for ever:" its truths, promises, and threatenings will be accomplished to eternity; and its effects in the souls of the regenerate will be eternal also. And, as this word had been by the gospel preached to them; they ought to bless God for their privileges; to seek an increasing experience of its efficacy; to value this distinction above all others; and "to love one another with a pure heart fervently," without respect to their Jewish or Gentile extraction, or any external distinctions, of whatever kind. (*Notes, Matt.* 3:7—10. *Phil.* 3:1—7.)—The quotation (*Is.* 40:6,7.) is nearly from the Septuagint, which accords to the Hebrew. 'It is grossly contrary to the truth of the Scriptures to imagine, that they who are thus renewed can be unborn again.' *Arbp. Leighton*

Being born again. (23) Αναγεγεννημενοι. "Having been born again." *Note,* 3—5.

PRACTICAL OBSERVATIONS.

V. 1—5. As we, if true Christians, are "strangers" or earth, we should expect contempt and unkindness from the men of this world, and continually prepare for a removal to our eternal home: and we should remember, that we are "scattered" in different countries, cities, and families, as witnesses for God and his truth, to those among whom we live. All the redeemed were "elected according to the foreknowledge of God the Father:" but this cannot be known by them, except "through sanctification of the Spirit unto obedience." (*Note,* 1 *Thes.* 1:1—4.) But when our simple dependence on the atoning blood of Christ, unites with a holy hatred of all sin, and a disposition to obey all the commandments of God, and to delight in them; we may be sure, that we are the objects of his "everlasting love," and that "grace and peace will be multiplied unto" us, till they shall be perfected in the felicity of heaven. "The lively hope of an inheritance incorruptible, undefiled, and unfading," which springs from regeneration, is inseparably connected with faith in a crucified and risen Saviour; it ascribes all salvation to the "abundant mercy of God," and excites the possessor to love and practice holiness. It is peculiar to the real Christian; and it totally differs from the vain confidence of formalists, Pharisees, Antinomians, and enthusiasts of every description. If we thus hope for an undefiled felicity, and habitually prepare for it; we may well rejoice, and exult triumphantly that it is "reserved for us in heaven," and that "we are kept" as in a castle "by the power of God, through faith unto salvation," which is made ready, and will be openly revealed when the mystery of God shall be finished.

V. 6—9. "The lively" and assured "hope of an inheritance in heaven," gives substantial joy to the soul, and to it we must have recourse in all our troubles, for support and animation: yet we cannot but sometimes "be in heaviness," when called to struggle with "manifold temptations," to conflict with inward enemies, to walk in darkness without sensible comfort, and to endure afflictions in body, mind, or circumstances. Even they, who "have the first-fruits of the Spirit," do, on such occasions, "groan, being burdened." (*Notes, Rom.* 7:22—25. 8:18—23.) And though "the Lord does not willingly afflict or grieve the children of men;" yet his wise love often appoints sharp trials for his people, because he knows them to be necessary in order to "humble and prove them, to show what is in their hearts, and to do them good at the latter end." When this is the case, or when his glory in any way requires it, they will be "in heaviness" for a short season: (*Note,* 2 *Cor.* 4:13—18.) but neither their trials, nor the peculiar distressing circumstances connected with them, will be sharper, more numerous, or of longer continuance, than it is needful that they should be, in order to try their precious faith, that it may "be found unto praise, and honour, and glory, at the coming of the Lord Jesus." In the intervals of their temptations and conflicts, when they are composed enough to make observations on their experience, their trials, conflicts, and the event of them, they can find that they really do believe in and love an unseen Saviour; and show that faith and love by cleaving to him, and aiming to obey him, in the

CHAPTER II.

Christians are exhorted to lay aside selfish and angry passions; that they may long for "the sincere milk of the word," and grow by it, having "tasted that the Lord is gracious," 1–3. The preciousness of Christ, the chief Cornerstone, to believers as builded on him, by faith, and thus made a holy temple and a spiritual priesthood, according to the Scriptures; while unbelievers stumble and perish, 4–8. The sacred character and invaluable privileges of believers, as called out of darkness into light, to show forth the praises of God, 9, 10. The apostle beseeches them to abstain from fleshly lusts, and by their good conversation to glorify God among the Gentiles, 11, 12. He enforces obedience to magistrates, 13–17, and that of servants to their masters; exhorting them to suffer patiently even for well-doing after the example of Christ, and from love to him, 18–25.

WHEREFORE, [b]laying aside all [c]malice, and all [d]guile, and [e]hypocrisies, and [f]envies, and [g]all evil speakings,

2 As [h]new-born babes, desire [i]the sincere milk of the word, that ye may [k]grow thereby:

3 If so be ye have [l]tasted that the Lord *is* gracious.

4 [m]To whom coming *as unto* [n]a living [o]Stone, [p]disallowed indeed of men, but [q]chosen of God *and* [r]precious,

5 Ye [s]also, as lively stones, [s]are built up a spiritual house, [t]a holy priesthood, to offer up [u]spiritual sacrifices, [x]acceptable to God by Jesus Christ.

6 Wherefore also [y]it is contained in the Scrip-

a 1:18—25. b Is. 2:20. 30:22. Ez. 18:31,32. Rom. 13:12. Eph. 4:22—25. Col. 3:5—8. Heb. 12:1. Jam. 1:21. c 16. 1 Cor. 5:8. 14:20. Eph. 4:31. Tit. 3:3—5. d 22. 3:10. 1 s. 32:2. 34:13. John 1:47. 1 Thes. 2:3. Rev. 14:5. e Job 36:13. Matt. 7:5. 15:7. 23:28. 24:51. Mark 12:15. Luke 6:42. 11:44. 12:1,2. Jam. 3:17. f 1 Sam. 18:8,9. Ps. 37:1. 73:3. Prov. 3:31. 14:30. 24:1,19. Rom. 1:29. 13:13. 1 Cor. 3:2,3. 2 Cor. 12:20. Gal. 5:21—26. Jam. 3:14,16. 4:5. g 4:4. Eph. 4:31. Col. 3:8. 1 Tim. 3:11. Tit. 2:3. Jam. 4:11. h 1:23. Matt. 18:3. Mark 10:15. Rom. 6:4. 1 Cor. 3:1. 14:20. i Ps. 19:7—10. 1 Cor. 3:2. Heb. 5:12,13. k 2 Sam. 23:5. Job 17:9. Prov. 4:18. Hos. 6:3. 14:5,7. Mal. 4:2. Eph. 2:21. 4:15. 2 Thes. 1:3. 2 Pet. 3:18. l Ps. 9:10. 34:8. 63:5. Cant. 2:3. Zech. 9:17. Heb. 6:5,6.

m Is. 55:3. Jer. 3:22. Matt. 11:28. John 5:40. 6:37. n John 5:26. 6:57. 11:25,26. 14:6,19. Rom. 5:10. Col. 3:4. o Is. 28:16. Dan. 2:34,45. Zech. 3:9. 4:7. p Ps. 118:22,23. Is. 8:14,15. Matt. 21:42. Mark 12:10,11. Luke 20:17,18. Acts 4:11, 12. q Is. 42:1. Matt. 12:18. r 7. 1:7,19. 2 Pet. 1:1,4. s 1 Cor. 3:16. 6:19. 2 Cor. 6:16. Eph. 2:20—22. Heb. 3:6. Rev. 3:12. t Or, *be ye built.* t 9. Is. 61:6. 66:21. Rev. 1:6. 5:10. 20:6. u Ps. 50:14,23. 141:2. Hos. 14:2. Mal. 1:11 John 4:22—24. Rom. 12:1. Phil. 2:17. 4:18. Heb. 13:15,16. x 4:11. Phil. 1:11. 4:18. Col. 3:17. y Dan. 10:21. Mark 12:10. John 7:38. Acts 1:16. 2 Tim. 3:16. 2 Pet. 1:20. 3:16.

midst of their troubles. This causes them to rejoice in his all-sufficiency and grace, in his glory and blessedness, and in admiring his infinite loveliness and loving kindness, with a "joy which is unspeakable," and which forms a sweet antepast of the heavenly felicity; tuning their hearts to the songs of the redeemed, and preparing them for their holy employments. Thus, by the way they receive in part, as an earnest and pledge, "the end of their faith, even the salvation of their souls."

V. 10—16. While we discourse freely on evangelical and experimental subjects, numbers, either ignorantly or maliciously, charge us with holding *novel* doctrines, and introducing a new religion: but in fact these principles were first published, as soon as "sin entered into the world;" though they have passed, so to speak, through several enlarged editions: but every thing is new to him, who is hitherto unacquainted with it. Concerning these things the ancient "prophets inquired" and searched with great diligence, that they might know something of the grace preparing for later ages; and for four thousand years "the sufferings of Christ and the glory that should follow," formed the great subject of revelation, in multiplied types, promises, and predictions. At length "the desire of nations" appeared, "fulfilled all righteousness," finished, by his sufferings on the cross, his work on earth, and entered into his glory; then apostles bore testimony to the same important truths, and "the Holy Spirit was sent down from heaven" to authenticate their testimony: while "angels desired to look down into these things," as eclipsing all former displays of the harmonious perfections of their God. And shall not we then search diligently those Scriptures, which contain the joyful and interesting doctrines of salvation? Or shall we neglect the means of appropriating to ourselves its everlasting benefits? Far be this from us! Rather let us throw aside all carnal incumbrances, and use every method of bringing our minds into a proper frame, for attending to this grand concern, and of doing the work of our great Master with alacrity and industry. Let us study to be "sober," in the midst of a giddy, sensual, and intoxicated world; let us "hold fast the beginning of our confidence steadfast unto the end;" and show ourselves the "obedient children" of God, by avoiding conformity to the world, and by taking care not to "fashion ourselves according to the former lusts in our ignorance;" (*Notes*, 4:3—5. *Rom.* 12:1,12.) but especially watching and praying against those sins, to which we were then most prone or accustomed. Thus let us aim to become "holy in all manner of conversation," even "as God who hath called us is holy;" for he sanctifies all whom he saves, and "without holiness no man shall see the Lord."

V. 17—21. The God whom we worship "is no Respecter of persons;" but does now, and will at last, "judge according to every man's work." He will detect many hypocrites, whom his servants never suspected, and some who never suspected themselves: and he will condemn many, as "workers of iniquity," who called him their Father, and Jesus their Lord and Master. (*Notes*, *Matt.* 7:21—23. *Luke* 13:22—30.) Knowing these things, and aware of the deceitfulness of our hearts, the subtlety of our enemies, and the manifold delusions which are propagated on every side; we should "pass the time of our sojourning" in this perilous world, in humble, watchful, and zealous "fear;" which will best secure us against fatal deceptions, and preserve us from dishonouring God and exposing ourselves to his fatherly corrections. (*Notes*, *Prov.* 14:15,16. 28:14. *Rom.* 11:16—21.) It behooves us also frequently to remember, that all the riches of the world could never have saved one soul from eternal destruction. Why then should we covet such unavailing perishing treasures? (*Notes*, *Ps.* 49:6—9. *Matt.* 16:24—28. *P. O.* 21—28.)—But how vast are our obligations to the Lord Jesus, the spotless "Lamb of God," whose precious blood was freely shed to ransom our souls, and to obtain eternal salvation for us. May we "by him believe in God, who raised him from the dead and gave him glory, that our faith and hope" may rest on the infinite perfection and love of God, for all things pertaining to our eternal salvation! In this view, how absurd does the conduct of all those appear, who cleave to "the vain conversation delivered to them by tradition from their fathers," and avow a determination never to change the religion, which they have inherited from them! I this principle had been adhered to, "Christ would have died in vain:" for Jews and Gentiles must have agreed in rejecting the gospel, to cleave to the traditions, superstitions, or idolatry of their elders and ancestors: and the case must have continued the same, through all succeeding generations, to the end of the world! So dreadfully absurd and mischievous is this too common notion!

V. 22—25. It is highly important that men should seriously consider, and be deeply convinced, that their souls must be purified from pollution, or they will inevitably perish; that there is a work and duty for them to attend on in this matter; that they can do nothing in it, except by "obeying the truth;" that they cannot "obey the truth" but by the "Holy Spirit," whom God has promised to give to those that ask him; (*Note*, *Luke* 11:5—13.) and that "unfeigned love" of true Christians is one proper test and standard of evangelical purity of heart. If we have attained to this infallible evidence, that "the good work" is begun within us, let us see to it, "that we love one another with a pure heart fervently." Thus it will be more and more evident, that we are "born again of incorruptible seed, by the word of God which liveth and abideth for ever." (*Notes*, 1 *John* 4:7,8. 5:1—3.) As this needful and most blessed change is wrought by means of the sacred word of divine life, it is of far greater importance to us to search the Scriptures daily; to use every means to become acquainted with them; and to bring others, in our families or congregations, acquainted with them; than to speculate about the *manner*, in which they are rendered effectual to this end. All other distinctions will soon be lost, and as it were swallowed up, in the difference between the *regenerate* and the *unregenerate*; all other glory will wither, and terminate in everlasting shame and disgrace; all other unions will be dissolved and perish. But those who are one in Christ Jesus, and are "beautified with his salvation," will be united in perfect love, glory, and felicity, for ever. As "this word of the gospel," which is the seed of eternal life, is preached to us also; let us see to it, that it dwells in our hearts, and brings forth holy fruit in our lives; and then we shall "not be ashamed or confounded, world without end."

NOTES.—CHAP. II. V. 1—3. From the truths, stated in the preceding chapter, the apostle took occasion to exhort his brethren, to "lay aside," as a polluted garment, which they had worn too long, all kinds of "malice, guile, hypocrisies," insincerity in their profession, or flattery and compliment in conversation, with "envyings and all slanders." (*Note*, *Jam.* 1:19—21.) This was needful in order that with the simplicity of "new-born infants, they might desire," and relish, the uncorrupted doctrines and precepts of the word of God, as "the new-born babe" craves the nutrimental milk of the breast, and wants no other sustenance: that thus they might grow, by this wholesome food for their souls, in knowledge, faith, hope, love, and every holy affection; and not always be as children; or become dwarfs, who are seldom healthy, comfortable, comely, or useful. (*Notes*, 1 *Cor.* 3:1—3. *Eph.* 4:14—16. *Heb.* 5:11—14.) Such a conduct might be expected from them, and even from those who had lately been converted; "if so be," or since, "they had tasted that the Lord is gracious."—The apostle here applied to Christ, as the context proves, what the Psalmist had spoken of JEHOVAH. (*Note*, *Ps.* 34:8.)—The Lord is merciful and kind, whether men believe it, or not: many have inefficacious notions of his mercy, without any experience or *taste* of it, and these notions commonly embolden them in rebellion: but regenerate persons believe that he is gracious; they apply to him in that persuasion, and thus they taste and relish his grace, and have an earnest of their future felicity, even "the witness in themselves" of his mercy and truth. (*Notes*, *Ps.* 4:6—8. 51:12,13. 63:5—8. *Prov.* 14:10. 24:13,14. *Cant.* 1:3,4. 2 *Pet.* 1:19. 1 *John* 5:9,10.)—*Malice*, &c. (1) The apostles sometimes name some of these evils, and sometimes others of them; but they are all inseparable as one garment, and all comprehended under that one word, "the old man," which the apostle there exhorts to put off. (*Eph.* 4:22.)—"The word

ture, [z]Behold I lay in Sion a chief Corner-stone, [a]elect, precious: and he that believeth on him [b]shall not be confounded.

7 Unto [c]you therefore which believe, *he is* precious: but unto them [d]which be disobedient, [e]the Stone which the builders disallowed, the same is made [f]the Head of the corner:

8 And [g]a Stone of stumbling, and a Rock of offence, *even to them* which stumble at the word, [h]being disobedient; [i]whereunto also they were appointed. [*Practical Observations.*]

9 But ye *are* [k]a chosen generation, [l]a royal priesthood, [m]a holy nation, [n]a [1]peculiar people; that ye should [o]show forth the [2]praises of him [p]who hath called you out of darkness into his marvellous light:

10 Which in time past [q]*were* not a people, but *are* now the people of God: which had not [r]obtained mercy, but now have obtained mercy.

11 Dearly beloved, [s]I beseech *you*, [t]as strangers and pilgrims, [u]abstain from fleshly lusts, which [x]war against the soul;

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z 4. Is. 27:16. Zech. 10.4. Rom. 9:32,33. Eph. 2:20. a Ps. 89:19. Is. 42:1. Matt. 12:18. Luke 23:35. Eph. 1:4. b Ps. 40:14. Is. 41:11. 45:16,17. 50:7. 54:4. c 1:8. Cant. 5:9—16. Hag. 2:7. Matt. 13:44—46. John 4:42. 6:68,69. Phil. 3.7—10. d Or, *an honour*. Is. 28:5. Luke 2:32. d 8. Acts 26:19. Rom. 10:21. 15:31. *marg.* Tit. 3:3. Heb. 4:11. 11:8 *marg.* e Ps. 118:22,23. Matt. 21:42. Mark 12:10,11. Luke 20:17. Acts 4:11,12 f Zech. 4:7. Col. 2:10 g Is. 8:14. 57:14. Luke 2:34. Rom. 9:32,33. 1 Cor. 1:23. 2 Cor. 2:16. h *See on* 7. i Ex. 9:16. Rom. 9:22. 1 Thes. 5:9. 2 Pet. 2:1. Jude 4. k 1:2. Deut. 10:15. Ps. 33:12. 135:4. Is. 41:8. 44:1. l Ex. 19:5. Is. 61:6. 66:21. Rev. 1:6. 5:10. 20:6. m Ps. 106:5. Is. 26:2. John 17:19. 1 Cor. 3:17. 2 Tim. 1:9. n Deut. 4:20. 7:6. 14:2. 26:18,19. Tit. 2:14. 1 Or, *purchased people*. Acts 20:28. Eph. 1:14. o 4:11. Is. 43:21. 60:1—3. Matt. 5:16. Eph. 1:6. 5:21. Phil. 2 15,16. 2 Or, *virtues*. p Is. 9:2. 60:1,2. Matt. 4:16. Luke 1:79. Acts 26:18. Rom. 9:24. Eph. 5:8—11. Phil. 3:14. Col. 1:13. 1 Thes. 5:4—8 q Hos. 1:9,10. Rom. 9:25,26. r Hos. 2:23. Rom. 11:6,7,30. 1 Cor. 7:25. 1 Tim. 1:13. Heb. 4:16. s Rom. 12:1. 2 Cor. 5:20. 6:1. Eph. 4:1. Philem. 9,10. t 1:1,17. Gen. 23:4. 47:9. Lev. 25:23. 1 Chr. 29:15. Ps. 39:12. 119:19,54. Heb. 11:13. u 4:2. Luke 21:34. Acts 15:20,29. Rom. 13:13,14. 1 Cor. 7:1. Gal. 5:16,19—21. 2 Tim. 2:22. 1 John 2:15—17 x Rom. 7:23. Gal. 5:17,21. 1 Tim. 6:9,10. Jam. 4:1.

...is both the incorruptible *seed*, and the incorruptible *food*, of that new life of grace, which must therefore be an incorruptible life.—Though it seem a poor despicable business, that a frail sinful man, like yourselves, speak a few words in your hearing: yet, look upon it as the means, wherein God communicates happiness to them that believe, and works that believing unto happiness:... consider this, which is a true notion, and then what can be so precious?' *Arbp. Leighton.*—The word *sincere* shows with what diligent care, the true doctrines and principles of the sacred word should be distinguished from all corrupted and mutilated systems; even as a parent would guard his beloved child, from infectious or poisoned nutriment, though it assumed the name, form, and colour of milk.—*Tasted.* (3) This is a reference, rather than a quotation; and alike near to the Septuagint, and to the Hebrew. (*Ps.* 34:8.)

Laying aside. (1) Αποθεμενοι. Rendered *cast off*; *Rom.* 13:12. *Put off*; *Eph.* 4:22. *Col.* 3:8. *Lay apart*; *Jam.* 1:21. 2 *Pet.* 1:14. The same verb is thus differently rendered. —*New-born.* (2) Αρτιγεννητα. Here only.—*Desire.*] Επιποθησατε. *Rom.* 1:11. 2 *Cor.* 5:2. 9:14. *Phil.* 1:8. 2:26. 2 *Tim.* 1:4. *Jam.* 4:5.—*Of the word.*] Λογικον. *Rom.* 12:1. "Reasonable," or agreeable to the word.—*If so be.* (3) Ειπερ. *Rom.* 8:9,17. 1 *Cor.* 8:5. 15:15. 2 *Thes.* 1:6.

V. 4—6. The apostle, having been educated a Jew, and writing to Jewish converts, as well as others, retained the typical language of the Old Testament, concerning a temple, a priesthood, and sacrifices. The temple had been the centre of JEHOVAH's worship: there he displayed his glory from the mercy-seat, and dwelt among his people: there he received their worship, and communicated his benefits: there alone God engaged to meet sinners and bless them, and penitent believers approached God to glorify him; for every accepted prayer and service had reference to the worship at the temple. (*Notes, Ex.* 25:10—22. *Lev.* 17:3—9. *Deut.* 12:5—7. 1 *Kings* 8:28—30.) Thus Christ is the spiritual "Temple, in which God dwells" with men: and believers, as one with him, form a part of the sacred building, and he blesses them; and sinners come to God in Christ, and glorify him. (*Notes, John* 1:14. 2:14—17.) In allusion to this type, Christ is called "a living Stone," as elsewhere "living Bread." The metaphor showed his power, stability, and permanent sufficiency, in his Person and mediation, to sustain the whole weight of the glory of God, and the salvation of his people, which was to be laid upon him: and the epithet "living," while it showed that the expression was figurative, pointed out the quickening efficacy of his grace on the souls of those who had been dead in sin, and intimated that he "ever liveth to make intercession" for his people, and to maintain their cause. This Stone was "disallowed of men," both Jews and Gentiles, so long as they continued unregenerate; because men are naturally ignorant, self-wise, self-righteous, carnal, and at enmity with God; so that they cannot receive his humbling holy doctrines and salvation: but it was "chosen of God," to be the Support, Cement, and Ornament of the whole spiritual building; and was most "precious" in itself, and perfectly fitted for that purpose. (*Notes, Matt.* 16:18. 1 *Cor.* 3:10—15.) All therefore, who are born again, and thus enlightened, humbled, made in a measure spiritual, and taught to seek reconciliation unto God, "come to Christ," to build their hopes and souls on him whom men despised; that they may be made a part of this holy and living Temple; continually applying to him, and to the Father through him, for his salvation, and the sanctifying influences of the Holy Spirit. Thus they "as *living* stones," by life derived from Christ, became meet to be built up as a part of this spiritual house, consecrated to God and his holy habitation. (*Notes,* 1 *Cor.* 3:16,17. 2 *Cor.* 6:14—18. *Eph.* 2:19—22.)—But, to show more fully the import of this figurative language, it was proper that the subject should be illustrated by another metaphor: for, by thus coming to Christ, they were washed, anointed, arrayed, and consecrated, as a "holy priesthood," to draw near and minister unto God at his temple. (*Notes, Ex.* 29: *Lev.* 8:6—14. *Rev.* 1:4—6. 5:8—10.) They did not indeed presume to offer *atoning* sacrifices; but they were consecrated to offer *spiritual* sacrifices, even prayers, supplications, praises, thanksgivings, good works, and liberal contributions to the poor, especially their indigent brethren; and even their very bodies, as devoted to the service of God. (*Notes, Rom.* 12:1. *Phil.* 2:14—18. 4:14—20. *Col.* 3:16,17. *Heb.* 13:15,16.) These sacrifices, though defective and defiled, and offered by sinners, would yet be "acceptable to God," because honourable to him, when presented through Jesus Christ, and by faith in his atoning sacrifice and his intercession, as their High-Priest within the heavenly sanctuary. The whole of this accorded to a remarkable prophecy, the explanation of which has already been given. (*Note, Is.* 28:16.)—The quotation varies in some respects from the Septuagint, but gives the general meaning of both that and the Hebrew. (*Notes, Rom.* 9:30—33.)

V. 7, 8. Unto those "who believed," Christ was precious, the Foundation of all their hopes, their chief Glory, and most valuable treasure: for they saw such excellency in him, experienced such comfort from him, and so entirely depended on him for salvation: that they were prepared to renounce every thing, even life itself, rather than come short of an interest in him. Or, "to them there was honour," as opposed to the shame before mentioned. (6)—But, on the other hand, those who continued disobedient, (among whom were the Jewish rulers, scribes, and priests, the supposed builders of the temple,) constituted an awful accomplishment of another scripture. (*Notes, Ps.* 118:19—24. *Matt.* 21:40—44.) Notwithstanding their proud and obstinate rejection of Christ, and their opposition to him, he was made "the Head of the Corner," but they stumbled and were broken on *Him* as "a Rock of offence," who was to believers a Refuge and a "Rock of salvation." This was the effect of their *unbelief*, and *disobedience* to the promised Messiah; to which they had been appointed in the righteous judgment of God, who purposed to leave them to their prejudice, pride, and enmity and to glorify himself in their punishment, as it was evident by the prophecies fulfilled in that event. (*Notes, Is.* 6:9,10 8:12—15. *Rom.* 11:7—15.).

V. 9, 10. "A chosen generation," referring to the choice of Abraham and his posterity: "a royal priesthood;" referring to the covenants with Aaron as to the priesthood, and with David as to the kingdom; and "a holy nation, a peculiar people," referring to the national covenant with Israel, at the giving of the law. (*Ex.* 19:6. *Sept.*)—To explain all this, as some do, with great labour and learning, to mean that nominal Christians are, exactly in the same sense, "a chosen generation, &c." as Israel was of old; is a most unreasonable confusion of the *typical* prophecies contained in the Old Testament, with the accomplishment of them in the "true Israel," or the whole body of true believers, as addressed in the New Testament: and to admit it would subvert the whole system of interpretation, adopted throughout this work; and which, on mature reflection, even on the objections of opponents, the author is daily more and more assured is the only true one. (*Notes, Rom.* 9:6—18. 11:1—6. *Gal.* 3:6—14,26—29. 4:21—31. *Heb.* 12:18—21.) He would not indeed notice these interpretations; but from a fear lest it should be thought, that he had not duly considered what men, eminent for learning, had said against that exposition which he decidedly adheres to.—Israel, as typically "a chosen generation;" was cast off from being the peculiar people of God: but Christians, as the spiritual seed of Abraham, and as born again in consequence of their election in Christ, and "accounted to him for a generation," are *indeed* "a chosen generation." (*Notes, Ps.* 22:30,31. *Is.* 53:9. 10. *Eph.* 1:3—12.) A small company of Israel, compared with the whole nation, officiated as priests, and they were not of the same tribe to which the kingdom was allotted: but in Christ the kingly and priestly offices are united; (*Notes, Zech.* 6:12,13. *Heb.* 7:) and through him believers become "a royal priesthood," both "kings and priests," being every way dignified and made honourable, called to exercise a spiritual dominion over those passions to which others are enslaved, and to obtain victories over Satan, the world, and sin; and appointed heirs of the kingdom of heaven. They also constituted "a holy nation," incorporated under the go-

12 Having [y] your conversation [z]honest [a]among the Gentiles: [b]that, [c]whereas they speak against you as evildoers, [c]they may, by *your* good works, which they shall behold, [d]glorify God in [e]the day of visitation.

13 [f]Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

14 Or unto governors, as unto them that are sent by him [g]for the punishment of evildoers, and for the praise of them that do well.

15 For [h]so is the will of God, that [i]with well doing ye may put to silence [k]the ignorance of [l]foolish men:

16 As [m]free, [n]and not [o]using *your* liberty for [o]a cloak of maliciousness, [p]but as the servants of God.

17 [q]Honour all *men*. [q]Love the brotherhood. [r]Fear God. [s]Honour the king. [*Practical Observations.*]

18 Servants, [t]*be* subject to *your* masters with all fear; not only to [u]the good and gentle, [x]but also to the froward.

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y 3:2. Ps. 37:14. 50:23. 2 Cor. 1:12. Eph. 2:3. 4:22. Phil. 1:27. 1 Tim. 4:12. Heb. 13:5. Jam. 3:13. 2 Pet. 3:11. z Rom. 12:17. 13:13. 2 Cor. 8:21. 13:7. Phil. 4:8. 1 Thes. 4:12. 1 Tim. 2:2. Heb. 13:18. a Gen. 13:7,8. Phil. 2:15,16. b 3:1,16. 4:14—16. Matt. 5:11. 10:25. Luke 6:22. Acts 24:5,6,13. 25:7. * Or, *wherein*. c Matt. 5:16. Tit. 2:7,8. d 4:11. Ps. 50:23. Rom. 15:9. 1 Cor. 14:25. e Luke 1:68. 19:44. Acts 15:14. f Prov. 17:11. 24:21. Jer. 29:7. Matt. 22:21. Mark 12:17. Luke 20:25. Rom. 13:1—7. Eph. 5:21. 1 Tim. 2:1,2. Tit. 3:1. 2 Pet. 2:10. Jude 8—10. g Rom. 13:3,4. h 4:2. Eph. 6:6,7. 1 Thes. 4:3. 5:18. i *See on* 12. Job 5:16. Ps. 107:42. k 1 Tim. 1:13. 2 Pet. 2:12. Jude 10. l Deut. 32:6. Job 2:10.

Ps. 5:5. Prov. 9:6. Jer. 4:22. Matt. 7:26. 25:2. Rom. 1:21. Gal. 3:1. Tit. 3 m John 8:32—36. Rom. 6:18,22. 1 Cor. 7:22. Gal. 5:1,13. Jam. 1:25. 2:12. 2 Pet. 2:19. n Jude 4. † Gr. *having*. o Matt. 23:14. John 15:22. 1 Thes. 2:5. p Eph. 6:6. Col. 3:24. ‡ Or, *Esteem*. 5:5. Ex. 20:12. Lev. 19:32. 1 Sam. 15:30. Rom. 12:10. 13:7. Phil. 2:3. 1 Tim. 6:1. q *See on* 1:22. Heb. 13:1. Zech 11:14. r *See on* Gen. 20:11. 22:12. 42:18. Ps. 111:10. Prov. 1:7. 23:17. 24:21 Ec. 8:2. 2 Cor. 7:1. Eph. 5:21. s 1 Sam. 15:30. 1 Chr. 29:20. t Eph. 6:5—7 Col. 3:22—25. 1 Tim. 6:1—3. Tit. 2:9,10. u 2 Cor. 10:1. Gal. 5:22. Tit. 3:2 Jam. 3:17. x Ps. 101:4. Prov. 3:32. 8:13. 10:32. 11:20.

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vernment of Christ, subject to his holy laws, sanctified by his Spirit, conformed to his image, and safe under his protection; and "a peculiar people," purchased with the blood of Christ, redeemed from worse than Egyptian bondage, favoured with peculiar privileges, and formed to a peculiar character and conduct. (*Note*, *Tit.* 2:14.)—In all these respects Christians are appointed to show forth the praises of the Lord, by their spiritual worship, their open profession of his gospel, their holy conversation, and exemplary conduct. To this, therefore, the apostle earnestly exhorted his brethren. The Lord had called many of them out of the total darkness of pagan idolatry; and the rest from the comparative darkness of the Mosaic dispensation and Jewish formality, into the clear light of the gospel, to behold the "marvellous" displays thus given of the divine glory, and to partake of his astonishing love to sinners. This he had done, in order that they might be his witnesses and worshippers, to render him the glory due to his name; and to "show forth his praises," or to declare his *virtues*, or *energies*, even the efficacy of his grace, in their holy tempers and actions. They had formerly been a people of no name, or excellency; but they were now become "the people of God;" and had "obtained that mercy" for the pardon of their sins, and the salvation of their souls, to which they once were strangers. The prophecy, thus referred to, being quoted by St. Paul, as expressly predicting the calling of the Gentiles, evidently shows that the Jewish converts were not here exclusively addressed. (*Notes*, *Hos.* 1:8—10. 2:21—23. *Rom.* 9:24—29.)

Priesthood. (9) Ἱεράτευμα. 5. *The company forming the priesthood.* Ἱερατεία, *Luke* 1:9. *Heb.* 7:5. *The office of the priesthood.—A peculiar people.*] Λαὸς εἰς περιποίησιν. See on *Ex.* 19:5. *Mal.* 3:17. *Eph.* 1:14.—*Praises.*] Ἀρετας. *Phil.* 4:8. 2 *Pet.* 1:3,5. The only places in which the Greek word for *virtue* occurs in the New Testament.

V. 11. The apostle therefore exhorted his "dearly beloved" brethren, who were so highly honoured and peculiarly favoured, to consider themselves "as strangers and pilgrims," who were journeying through a distant land to their heavenly inheritance; (*Notes*, 1:1,2,17—21. *Heb.* 11:13—16.) and to "abstain from fleshly lusts," and not allow themselves to hanker after any unlawful, inexpedient, or inordinate animal pleasures, much less to indulge in them; but to keep at a distance from all sensuality, and to bridle and restrain all their appetites, and inure them to subjection: as well as to avoid all other carnal desires after things forbidden, or any earthly object. For such "lusts warred against the soul," to the destruction of immense multitudes: nay, they warred against the souls of Christians; and by their strivings against the spirit, or the regenerate part, and their temporary prevalence in their affections and conduct, often greatly wounded and weakened them.—Covetousness pride, envy, and other aspiring and malignant passions, as much militate against the salvation of men's souls, and oppose the believer's growth in grace, as sensual propensities can do; "they war against the soul;" and are numbered by the apostle Paul among "the works of the flesh." (*Note*, *Gal.* 5:19—21.) It cannot therefore be proper to explain the words of St. Peter restrictively of the animal appetites, as warring against the rational powers of the soul. The whole "natural man" is depraved, the seat of sin is in the soul, and the body is only "the *instrument* of unrighteousness." (*Notes*, *Gen.* 6:5. 8:20—22. *Jer.* 17:9,10. *Matt.* 15:15—20. *Mark* 7:22. *Rom.* 6:12,13,16—19.) And, in the regenerate, the conflict is not between the body and the soul; but between the new and the old nature, called "the flesh and the spirit:" (*Notes*, *Rom.* 7:15—25. *Gal.* 5:16—18.) "Warring against the soul" relates to the destructive tendency of fleshly lusts, the indulgence of which, in any way, is hostile to the soul, and wars against its salvation, or its peace, purity, and vigour.

V. 12. It was incumbent on Christians to maintain an *honourable* and becoming conversation, in all respects, among their Gentile neighbours: that whereas these, through enmity against God and true religion, and ignorant prejudices, were led to invent and propagate slanders concerning them, as evildoers, or malefactors guilty of crimes injurious to society, because they would not join with them in the established idolatry; Christians might silence their calumnies, and soften their prejudices, by their evident and abundant "good works." Thus their example, in the presence of their enemies, would concur with the preaching of the gospel, in promoting the conversion of the Gentiles; and "in the day of their visitation," when the Lord should please to call them also by his grace, to glorify his name, the holy lives of his people would be owned as the means of that happy change. (*Notes*, 3:13—16. *Matt.* 5:13—16. *Phil.* 2:14—18.)

Conversation.] Ἀναστροφὴν. *Note*, 1:17—21.—*Which they shall behold.*] Ἐποπτευσαντες. 3:2. Ἐποπτης, 2 *Pet.* 1:16.—The word denotes a diligent and prying inspection of the object looked at. Thus carnal men watch and pry into the conduct of religious persons; and from it form their judgment of the religion itself.—*Day of visitation.*] Ἡμερᾳ ἐπισκοπης. *Notes*, *Gen.* 21:1,2. *Luke* 19:41—44.

V. 13—17. (*Notes*, *Rom.* 13:1—7. *Tit.* 3:1,2.). The words rendered "every ordinance of man," may signify every human constitution or form of government. God has appointed magistracy as his ordinance, for the peace and good order of society; but the peculiar form of government is left to human prudence under the direction of Providence. So that Christians are required to submit to that government, which established in the countries where they severally reside, without attempting any alteration, except in a peaceable and legal manner, according to their rank in the community. The apostle wrote when Nero was the Roman *emperor*; but he was led to use the more general name of "king," as his epistle was intended for the use of future ages and every country. This savage tyrant, who was at length put to death as the enemy of mankind, but not till he had slain multitudes of Christians by his persecuting cruelty, and among the rest the apostles Peter and Paul, as it is generally supposed, was the "supreme," whom Christians must submit to and honour! And the governors of provinces, deputed by him and the Roman senate, together with other subordinate magistrates, must also be obeyed. The intention of civil government is "to punish evildoers;" and to protect and "honour those who do well:" and, in general, the administration, even at that time, would be productive of immense good, compared with lawless anarchy; though in very many things the end of government was doubtless counteracted; for which the rulers would be accountable to the Judge of the world. In this way the duty of kings and rulers also was pointed out to them. But in respect of Christians, it was expressly "the will of God," that, by their good behaviour, "in all godliness and honesty," as peaceable subjects, notwithstanding the oppressions which they suffered, they might "put to silence the ignorant" slanders "of foolish" and wicked men, who reviled them as seditious persons and enemies to the state, because they would worship "the one living and true God" alone, and not join in any idolatry. They ought indeed to consider themselves "as free" from the ceremonial law, from condemnation, from Satan's yoke, and from human impositions in respect of the worship of God; yet they must by no means use their liberty to veil "maliciousness," to cover any sinister and selfish designs, or to find a pretence for gratifying revenge on those who had injured them: but in all things to act "as the servants of God," in willing obedience to his commandments, which formed the most perfect liberty which could be enjoyed. (*Notes*, 1 *Cor.* 7:17—24. *Gal.* 5:13—15. 1 *Tim.* 6:1—5.) Let them therefore, in obedience to God and for his glory, show respect and honour to all men, according to their rank and authority in society, and not scruple the customary tokens of subjection in things lawful: let them at the same time reserve their especial love for the brotherhood, or their fellow-Christians; and, whilst they feared, worshipped, and reverenced God supremely, let them "honour the king," as far as it consisted with their other duty. (*Note*, *Matt.* 22:15—22.)—It is almost impossible, that there can be a worse supreme governor, than he who ruled the vast Roman empire, when this was written by divine inspiration.—The comprehensive brevity of the closing verse, has been greatly and justly admired by competent judges.

Supreme. (13) Ὑπερεχοντι. *Rom.* 13:1. *Phil.* 2:3. 3:8. 4:

19 For [y]this *is* [z]thankworthy, if a man [a]for conscience toward God endure grief, [b]suffering wrongfully.

20 For [c]what glory *is it*, if, when ye be [d]buffeted for [e]your faults, ye shall take it patiently? but if, [f]when ye do well, and suffer *for it*, ye take it patiently, [g]this *is* [h]acceptable with God.

21 For [i]even hereunto were ye called: [k]because Christ also suffered [l]for us, [m]leaving us an example, that ye should follow his steps:

22 Who [n]did no sin, neither was [o]guile found in his mouth:

23 Who, [p]when he was reviled, reviled not

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y 20. Luke 6:32. * Or, *thank.* Acts 11:23. 1 Cor. 15:10. 2 Cor. 1:12. 8:1. *Gr.* 1:14—17. Matt. 5:10—12. John 15:21. Rom. 13:5. 2 Tim. 1:12. a Job 21:27. Ps. 26: 9. 38:19. 69:4. 119:86. b 3:14. 4:14—16. Matt. 5:47. c Matt. 26:67. Mark 14: 65. 1 Cor. 4:11. d *See on* 19. e Rom. 12:1,2. Eph. 5:10. Phil. 4:18. † Or, *thank. See on* 19. f Matt. 10:38. 16:24. Mark 8:34,35. Luke 9:23—25. 14:25,27. John 16:33. Acts 9:16. 1 Thes. 3:3. 2 Tim. 3:12. g 24. 3:18. 4:1. Luke 24:26. Acts 17:3. Heb. 2:10. ‡ Some read, *for you.* 1:20,21. h Ps. 85:13. John 13:15. Rom. 8:29. 1 Cor. 11:1. Eph. 5:2. Phil. 2:5. 1 John 2:6. i Is. 53:9. Matt. 27:4, 19,23,24. Luke 23:41,47. John 8:46. 2 Cor. 5:21. Heb. 4:15. 7:26,27. 9:28. 1 John 2:1. 3:5. k John 1:47. Rev. 14:5. l Ps. 38:12—14. Is. 53:7. Matt. 27:39—44. Mark 14:60,61. 15:29—32. Luke 22:64,65. 23:9,34—39. John 19:9—11. Acts 8:32—35. Heb. 12.3.

Ὑπεροχῃ, 1 *Tim.* 2:2.—*Evildoers.* (14) Κακοποιων. 2:12. 3: 16. 4:15. *John* 18:30.—*Put to silence.* (15) Φιμουν. *Matt.* 22: 12,34. *Mark* 4:39. *Luke* 4:35. 1 *Cor.* 9:9. 1 *Tim.* 5:18.—*Brotherhood.* (17) Ἀδελφοτητα. 5:9.

V. 18—25. (*Notes, Eph.* 6:5—9. *Col.* 3:22—25. 1 *Tim.* 6:1—5. *Tit.* 2:9,10.) The apostle Peter exhorted servants to obedience, even in stronger language, than his beloved brother Paul had done. These were generally slaves, and many of them to heathen masters, who used them very cruelly. The word here used, signifies *domestics*, who being more constantly under the eye of their masters, than slaves employed in cultivating the land, are supposed to have suffered more from their violent passions. Yet the apostle directed them to be "subject to their masters with all *fear*;" with a respectful regard to them, as placed over them by Providence, and with a fear of offending or dishonouring God. This conduct should be observed, not only to such masters as were "good and humane," and who would be pleased on reasonable terms, and mild even when offended; "but also to the froward" and morose, who would be angry without cause, and use severity when displeased. For it would be *grace*, or the effect and evidence of grace, "acceptable to God" and worthy of man's commendation, if, from a conscientious regard to the authority and will of God, they patiently and meekly endured such treatment, as was grievous to be borne; when not having been faulty they were unjustly punished. Indeed, "what glory," or honourable distinction, could it be, for professed Christians to be patient, when they were beaten, or scourged for their faults, seeing many of the Gentile slaves submitted quietly in this case? But if they behaved well, and were beaten by their proud and passionate *heathen* masters; and yet bore it, without peevish complaints or purposes of revenge, still persevering in meek endeavours to do their duty; this indeed would "be acceptable with God," and rewarded by him as a distinguishing effect of his grace. (*Notes, Matt.* 5:43—48. *Luke* 6:27—36.) For Christians were especially "called" thus to do good to all men, and to endure ill usage from them; and still to proceed with alacrity in doing well, amidst ingratitude, revilings, and injuries, without being wearied out by any kind or degree of evil done to them: "because Christ," when he suffered in their stead, "left them," in this and in all other respects, "an example, that they should follow his steps;" that by contemplating the same Object, to which they looked for pardon and righteousness, they might learn how to act in the most trying circumstances. (*Note, Heb.* 12:2,3.) He indeed had "done no sin" in any degree; and perfect wisdom, love, and holiness were displayed in all his works; nor was there any guile in his words: so that the contempt, malice, and cruelty, with which he met, were base returns for the greatest kindnesses, and the most unworthy treatment of consummate excellency. Yet "when he was reviled," as if guilty of the most atrocious crimes, he did not retort the reproachful language, though most justly deserved by his enemies: and even "when he suffered" all kinds of indignities and tortures, till they terminated in his death on the cross, he did not so much as "threaten" his crucifiers, though all power was vested in him. On the contrary he prayed for them, saying, "Father, forgive them, for they know not what they do;" and thus he "committed himself to him who judged righteously," and left him to justify his character, plead his cause, and punish his enemies. This example Christians were peculiarly bound to consider and imitate; because the Lord Jesus, when he thus suffered, acted as their holy and divine Surety; and, pitying their misery, when they deserved and were exposed to the wrath of God, he voluntarily "bare" the guilt and punishment of "their sins," as imputed to him, and expiated them by his death "on the tree," or cross; in order that through his grace, and the encouragements of his gospel, they might become "dead to sin," and separated from it, and so "live unto righteousness," as the obedient servants of God. (*Notes*, 3:17,18. *Is.* 53:7—12. 2 *Cor.* 5:18—21. *Gal.* 3:8—14.) Thus, through the ignominious stripes, which he (holy and glorious as he was) willingly endured for them, and by the scars of those wounds, which he received for their sakes, the diseases of their souls were healed; which were far worse than the livid marks left on their bodies, from the cruel scourgings inflicted on them, in which they were conformed to their divine Lord. (*Notes, Is.* 53:4—6. *Matt.* 27:26—31.) The consideration of his scourgings, and livid scars, was suited in the most affecting manner to reconcile the poor slaves, while suffering under the cruel usage of their masters, to their hard lot; when their Redeemer, the holy Jesus, the Lord of glory, had thus suffered for their salvation. These things indeed related to all Christians, though especially addressed to slaves; for all without exception had been "as sheep going astray," and must have fallen a prey to "the roaring lion which sought to devour" their souls; (*Note*, 5:8,9.) but they had been sought out by, and "*brought back*," or *converted* to, the good Shepherd, who laid down his life for the sheep. (*Notes, Zech.* 13:7. *John* 10:10—18.) Thus they were safely lodged in his fold under his care, and made partakers of his love, who, as the Bishop, or Overseer of their souls, watched over them, and was become their omniscient, omnipotent, and most holy Protector. (*Notes, Ps.* 119:176. *Is.* 53:4—6. *Luke* 15:1—7.)—Some expositors call the things, which the apostle here speaks, concerning Christ, a digression from his subject, and the effect of the fulness of his heart: but I apprehend that the Holy Spirit led him thus to write, that ministers and theologians might learn from his example, to inculcate *practical* matters from *evangelical* principles, and thus set on them the special stamp of Christianity, and evidently distinguish them from heathen morality. (*Notes, Tit.* 2:1,2,9,10.)

Servants. (18) Οἰκεται. *Luke* 16:13. *Acts* 10:7. *Rom.* 14:4.—*Froward.*] Σκολιοις. *Luke* 3:5. *Acts* 2:40. *Phil.* 2: 15.—*Thankworthy.* (19) Χαρις. "Thank." *Marg.* 20. *Luke* 6:32,33. *This is grace: This is grace before God.* It is the acceptable and distinguishing effect of his special grace; and therefore superior to all which the unregenerate can attain to.—*When buffeted.* (20) Κολαφιζομενοι. *Matt.* 26:67. *Mark* 14:65. 1 *Cor.* 4:11. 2 *Cor.* 12:7.—*Example.* (21) Ὑπογραμμον. Used here only. *A copy, a pattern, an exact drawing.* A metaphor from writing-masters and painters.—*Being dead unto.* (24) Απογενομενοι. Used here only. *Absum, decedo, morior. Placed at a distance from; separated.*—*Bishop.* (25) Επισκοπον. 'He who takes care of us, and watches over us, with constant assiduity, and affectionate vigilance:' a pattern which all called bishops would do well to study and imitate.

PRACTICAL OBSERVATIONS.

V. 1—8. The apostles, with one consent, declare the necessity of "laying aside all malice, guile, hypocrisies, envies, and slanders," in order to "receive with meekness" the instructions of Christ. We need not then wonder, that there are so many hearers of the word wholly unfruitful; and that others are so little edified: when we observe how much these apostolical injunctions are neglected. But let those, who are as "new-born infants" in the family of God, but have "tasted that the Lord is gracious," avoid all such as would mislead them into controversies, which are commonly conducted with malice, envy, deceit, and detraction; and let them beware of "all hypocrisy:" that so the health of their souls may be preserved, a vitiated appetite prevented, and a relish of the holy word of God increased. They ought also to attend primarily to the more simple and easy parts of divine truth, which is the proper milk for young converts: that so, "growing by it to maturity of judgment, experience, and grace, they may at length be able to digest the more difficult doctrines; which are suitable food for those who are of full age, and which will never be given to new-born babes, by those who know how "rightly to divide the word of truth." (*Notes*, 2 *Tim.* 2: 14—18. *Heb.* 5:11—14.)—But let no man rest in unexperienced notions: for even "babes in Christ *taste* that he is gracious;" and their experience of his love and mercy draws them to seek him, in all their subsequent distresses, fears, wants, and temptations, and to rest on him as "the Foundation" of all their hopes. Thus they are daily "coming to him," and are builded on him, "as living stones to be a spiritual house;" and consecrated by him as "a holy priesthood, to offer up spiritual sacrifices acceptable to God" through him: for true religion consists of *doctrine, experience*, and *practice;* and he who attempts to separate these, takes the ready way of destroying the whole.—As the Lord has laid "this chief Corner-stone, elect, precious," to be the Foundation of his living temple; those who are taught to come to him, and rest their hopes on him, will surely be safe and happy: for the whole Scripture declares, that "he who believeth on him shall never be ashamed." But whilst our Emmanuel, and his salvation, are glorious in the eyes and "precious" to the hearts of all the regenerate, who deem it their chief honour to belong to him and serve him; men in general, continuing proud, carnal, and alienated from God, can see no comeliness or glory in them. (*Notes, Is.* 53:2,3. *John* 1:14. 15:22—25.) He is indeed made "the Headstone of the corner;" but modern builders in general make no

again; when he suffered, he [m]threatened not; [n]but committed *himself* to him that [o]judgeth righteously:

24 Who [p]his own self bare our sins in his own body [q]on [r]the tree, that we, [s]being dead to sins, should [t]live unto righteousness: [u]by whose stripes ye were [v]healed.

25 For [x]ye were as sheep going astray; but are now returned unto [y]the Shepherd and [z]Bishop of your souls.

m Acts 4:29. 9:1. Eph. 6:9. n 4:19. Ps. 10:14. 31:5. 37:5. Luke 23:46. Acts 7:59. 2 Tim. 1:12. * Or, *his cause.* o Gen. 18:25. Ps. 7:11. 96:13. Acts 17:31. Rom. 2:5. 2 Thes. 1:5. 2 Tim. 4:8. Rev. 19:11. p Ex. 28:38. Lev. 16:22. 22:9. Num. 18:22. Ps. 38:4. Is. 53:4—6,11. Matt. 8:17. John 1:29. Heb. 9:28. † Or, *to.* q Deut. 21:22,23 Acts 5:30. 10:39. 13:29. Gal. 3:13. r 4:1,2. Rom. 6:2,7,11. 7:6. *marg.* Col. 2:20. 3:3. *Gr.* 2 Cor. 5:17. Heb. 7:26. s Matt. 5:20. Luke 1:74,75. Acts 10:35. Rom. 6:16,22. Eph. 5:9. Phil. 1:11. 1 John 2:

of the corner;" but modern builders in general make no account of him: and many carry on their work, either in open opposition to him, or in manifest neglect of him. Thus they "stumble at the word, being disobedient," and will perish more dreadfully than if he had never come to be the Saviour of sinners; "whereunto also they were appointed."—But let us inquire, whether we have the obedient faith of those to whom "Christ is precious:" for many profess his *truths*, who stumble at his *precepts*; and so in another way he becomes to them "a Rock of offence," and an occasion of deeper condemnation.

V. 9—17. Happy are they, of whom it may truly be said, "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people!" If we aspire at these distinctions, let us be "followers of God as dear children;" let us abound in "spiritual sacrifices," and be careful to act up to the dignity and sanctity of our royal and priestly character, in all the concerns of life: let us obey the holy laws of Christ our King, and seek his honour, in connexion with the peace and prosperity of our fellow-subjects; and let us be careful to appear as "a peculiar people, zealous of good works," (*Note*, *Tit.* 2:14.) whose great business it is, "to show forth the praises of God, who hath called us out of darkness into his marvellous light." Thus we shall best evince that these blessings belong to us, and shall make the most suitable returns for them. Most of us well know and remember, that once we "were not a people" devoted to the Lord, nor had we sought and "obtained mercy" from him: how vast then are our obligations to him, who has made us his people, and shown mercy to us! It becomes us therefore "as strangers and pilgrims to abstain from" all kinds of fleshly lusts, which continually "war against the souls" of men: nor can a believer, in any instance or degree indulge them, without being wounded, weakened, defiled, and injured.—But we should consider, not only our own comfort and advantages: the honour of the gospel, and the conversion of our neighbours, likewise demand our attention. Let us then study to "have our conversation honest" and honourable amidst our enemies and slanderers; that, whereas they "revile us as evildoers," our evident "good works" may refute their slanders, and be the means, if the Lord please, of bringing them also to believe in him, and to glorify his name. (*Note*, 3:1—7.) For if we, who "had not obtained mercy have at length obtained mercy;" why may not they, who still remain ignorant and prejudiced, be made partakers of the same salvation?—With this intent, and from other evangelical motives, we should "submit to every ordinance of man for the Lord's sake;" obeying the king, and all placed in authority under him; praying for them, that they may have wisdom and grace to be faithful to their important trust, (*Notes*, 1 *Tim.* 2:1—4.) and for the preservation of our most excellent constitution; and endeavouring, as "the quiet in the land," by "well-doing to put to silence the ignorance of foolish men: as free," with that liberty which the Son of God bestows through the Holy Spirit; (*Notes*, *John* 8:30—36. *Rom.* 6:16—23.) but remembering that we are "the servants of God," and must in no degree use our liberty to cloak any malicious or ambitious designs. By thus honouring all men, loving our brethren, fearing God, and honouring the king; we shall best adorn the gospel, and most experience its comfort.

V. 18—25. The view given by the apostle of the behaviour of many masters to their unoffending slaves, may serve to convince us, how incompatible slavery is with the "love of our neighbours," and animate us to protest, in all proper ways, against so grievous an oppression of our fellow-creatures: yet Christianity, among its other unparalleled excellencies, teaches men to behave honourably, and live comfortably, even in these circumstances of degradation and suffering. But if *slaves*, when thus unjustly and cruelly used, were directed to submit to their masters and respect them; how inexcusable are those *hired servants*, who, professing the gospel, do not "obey good and gentle masters!" who can endure no degree of "frowardness" in others, through the indulgence of it in themselves; and who will not bear a reproof, when they are most evidently culpable! Indeed, this alone would be no evidence of grace or acceptable obedience, though it would be far better than "answering again:" but when, in any situation, "we do well, and" then "suffer" rebuke or ill-usage "patiently, from conscience towards God," we manifest the

CHAPTER III.

Exhortations to wives and husbands, concerning their respective duties, 1—7, and to all Christians to live in amity, to forgive injuries, to be constant under persecutions, to profess and defend the truth with meekness; and to maintain a good conscience: enforced, by the nature of their calling, their privileges, and the example of Christ, 8—18. The case of those to whom Christ, by his Spirit in Noah, had preached, who yet perished in the deluge and that of Noah and his family saved in the ark: an emblem of the destruction of the wicked, and the salvation of those, who had not only the sign of, baptism, but the thing signified by it, through a risen and glorified Redeemer, 18—22.

LIKEWISE, [a]ye wives, *be* in subjection to your own husbands; that, if any [b]obey not

29. 3:7. t Is. 53:5. Matt. 27:26. Mark 15:15. John 19:1. u Ps. 147:3. Mal. 4:2. Luke 4:18. Rev. 22:2. x Ps. 119:176. Is. 53:6. Jer. 23:2. Ez. 34:6. Matt. 9:36. 18:12. Luke 15:4—6. y 5:4. Ps. 23:1—3. 80:1. Cant. 1:7,8. Is. 40:11. Ez. 34:11—16,23,24. 37:24. Zech. 13:7. John 10:11,14,16. Heb. 13:20. z Heb. 3:1. Acts 20:28. *Gr.* a Gen. 3:16. Esth. 1:16—20. Rom. 7:2. *Gr.* 1 Cor. 11:3. 14:34. Eph. 5:22—24,33. Col. 3:18. 1 Tim. 2:11,12. Tit. 2:3—5. b 1:22. 4:17 Rom. 6:17. 10:16. 2 Thes. 1:8. Heb. 5:9. 11:8.

reality of our grace, ensure a bounteous recompense, and have the honour of resembling our blessed Lord: and servants to *unconverted* masters, who without cause injure and revile them, should rejoice in showing whose followers they are. Indeed, we cannot go through with our duty, as Christians in any station, if we do not persevere in endeavouring to "overcome evil with good," copying the conduct of him who "suffered for us, and left us an example that we should follow his steps." Our sufferings and reproaches can neither be so unmerited nor so great as *his* were; who "when he was reviled, reviled not again;" who suffered without threatening, and "committed himself to him that judgeth righteously." As therefore "he, his own self, bare our sins in his own body on the tree, that we being dead to sin might live unto righteousness," and that "by his stripes our souls might be healed;" and as we all "were as sheep going astray," till divine grace brought us back to "the Shepherd and Bishop of our souls;" let us learn to copy his example, when reviled and abused; as well as to rely on his merits, and keep close under his gracious protection and guidance to the end of our pilgrimage.

NOTES.—CHAP. III. V. 1—4. (*Note*, *Eph.* 5:22—33.) The apostle next gave directions, concerning the duties of wives and husbands, as a matter of great importance to the credit and success of the gospel. In general, wives were commanded to be "subject to their own husbands:" and even those who were married to Gentiles, or other unbelievers, whether they had been converted since their marriage, or had *sinfully* brought themselves into so trying a situation, ought to obey this commandment in *all things lawful*. (*Notes*, *Gen.* 3:16. 1 *Cor.* 7:10—14. 11:2—16.) This must be attended to in a conscientious manner: not only in order to lighten their own trial, and to "adorn the gospel," but with an especial aim at the conversion of their husbands; (*Note*, 1 *Cor.* 7:15,16.) which was not so much to be expected from a disputatious attempt to teach them the gospel, as from the silent persuasive eloquence of a becoming deportment. Thus the wives might hope to win upon those, who "did not obey the word," but treated it with contempt or neglect; as the constant, obliging, amiable conduct, and prudent discourse of such near relatives would tend to soften their prejudices, and conciliate their affections; and so induce them to pay attention to the preaching of the gospel. For it would have a considerable tendency to their conviction, habitually to witness and experience the excellent effects of Christianity, in the chaste, modest, and faithful conduct of their wives; as united with respectful fear of disobliging or grieving them, and reverential regard to the authority and commands of God. In this endeavour, they must not deem outward things, such as "plaiting the hair, wearing" golden rings and bracelets, or "putting on" elegant or becoming garments, to be "their adorning," in any degree: but they must value and seek for an inward beauty, residing in the heart, as "a hidden man," visible in its essence only unto God, consisting of a renewal and sanctification of the whole soul to the divine image, through "the incorruptible seed of the word," made effectual by the power of the Holy Spirit: for this alone would continue for ever, without decaying, or being tarnished. (*Note*, 1 *Tim.* 2:9,10.) This inward beauty and ornament of a sanctified heart would especially be manifested by "a meek and quiet spirit," which was "in the sight of God" very valuable; and he would certainly honour it, though men might undervalue it. Indeed, it would be their best ornament in the sight of their husbands, and do far more to fix their affections and excite their esteem; than the studied decorations of becoming or fashionable apparel, attended by a froward and contentious temper. (*Notes*, *Ps.* 25:8,9. 37:10,11. 149:4. *Is.* 61:1—3. *Matt.* 5:5. *Luke* 4:16—19.)—Outward ornaments, according to every one's rank in life, are not *absolutely* prohibited by these Scriptures, as it has been generally observed: but the frivolous affectation and vanity, which constitute the love of finery; the time, attention, and expense, wasted by those, who are attached to such decorations; and the proportionable neglect of the "inward adorning," which is uniformly connected with it, sufficiently prove, that the more moderate and indifferent about these embellishments Christians are, from proper principles, and without preciseness and censoriousness, the more respectable and amiable they must appear in the eyes of all competent judges.—[c] The works of charity, performed to the distressed, with the money

the word, [c]they also may without the word be [d]won by the conversation of the wives;

2 While they [e]behold your chaste conversation *coupled* [f] with fear.

3 Whose [g]adorning, let it not be [h]that outward *adorning* of plaiting the hair, and of wearing of gold, or of putting on of apparel;

4 But *let it be* [i]the hidden man of the heart, in that [j]which is not corruptible, *even the ornament* of [k]a meek and [l]quiet spirit, [m]which is in the sight of God of great price.

5 For after this manner in the old time, [n]the holy women also, [o]who trusted in God, [p]adorned themselves, being in subjection unto their own husbands:

6 Even [q]as Sarah obeyed Abraham, calling him lord: whose [r]daughters ye are, as long as ye do well, [s]and are not afraid with any amazement.

7 Likewise, [t]ye husbands, dwell with *them* according to knowledge, [u]giving honour unto the wife, as unto the weaker vessel, and as being [v]heirs together of the grace of life; [w]that your prayers be not hindered. [*Practical Observations.*]

8 Finally, [x]*be ye* all of one mind, [z]having compassion one of another; [1]love as brethren, *be* [a]pitiful, [b]*be* courteous:

9 Not [c]rendering evil for evil, or railing for railing: but contrariwise, blessing; knowing that ye are thereunto [d]called, [e]that ye should inherit a blessing.

10 For [f]he that will [g]love life, and [h]see good days, let him [i]refrain his tongue from evil, and his lips that they [k]speak no guile:

11 Let him [l]eschew evil, and [m]do good: let him [n]seek peace, and ensue it.

12 For [o]the eyes of the Lord *are* over the righteous, and [p]his ears *are open* unto their prayer: [q]but the face of the Lord *is* [r]against them that do evil.

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c 1 Cor. 7:16. Col. 4:5. d Prov. 11:30. 18:19. Matt. 18:15. 1 Cor. 9:19—22. Jam. 5:19,20. e 16. 1:15. 2:12. Phil. 1:27. 3:20. 1 Tim. 4:12. 2 Pet. 3:11. f 5,6,15. Eph. 5:33. 6:5. Col. 3:22. g 1 Tim. 2:9. Rev. 21:2. h Gen. 24:22,47,53. Ex 3:22. 32:2. 33:4. 35:22. 38:8. 2 Kings 9:30. Esth. 5:1. Ps. 45:9. Is. 3:18—24. 52:1. 61:10. Jer. 2:32. 4:30. Ez. 16:7—13. 23: 40. i Ps. 45:13. 51:6. Matt. 23:26. Luke 11:40. Rom. 2:29. 6:6. 7:22. 2 Cor. 4: 16. Eph. 4:22—24. Col. 3:3,9,10. j 1:23. k 15. Ps. 25:9. 147:6. Is. 11:4. 29:19. 57:15. 61:1. Matt. 5:5. 11:29. 21:5. 2 Cor. 10:1. Gal. 5:23. Eph. 4:2. Col. 3:12. 2 Tim. 2:25. Tit. 3:2. Jam. 1:21. 3:13—17. l Ps. 131:2. Jer. 51:59. 1 Thes. 4: 11. 2 Thes. 3:12. 1 Tim. 2:2. m 1 Sam. 16:7. Ps. 147:10,11. 149:4. Luke 16:15. n Prov. 31:10,30. Luke 8:3. Acts 1:14. 9:36. 1 Tim. 2:10. 5:10. Tit. 2:3,4. o 1 Sam. 2:1. Jer. 49:11. Luke 2:37. 1 Tim. 2:15. 5:5. Heb. 11:11. p 2—4. q Gen. 18:12. * Gr. *children*. Rom. 9:7—9. Gal. 4:22—26. r 14,15. Gen. 18: 15. Is. 57:11. Dan. 3:16—18. Matt. 26:69—75. Acts 4:8—13,19. s Gen. 2:23, 24. Prov. 5:15—19. Mal. 2:14—16. Matt. 19:3—9. 1 Cor. 7:3. Eph. 5:25—28, 33. t 1 Cor. 12:22—24. 1 Thes. 4:4. u Eph. 3:6. Tit. 3:7. Heb. 1:14. x Job 42:8. Matt. 18:19. Rom. 8:26,27. Eph. 4:30. 6:18. y *See on* Acts 2:1. 4:32.

Rom. 12:16. 15:5. 1 Cor. 1:10. Phil. 3:16. z Zech. 7:9. Matt. 18:33. Luke 10: 33. Rom. 12:15. 1 Cor. 12:26. Jam. 2:13. 3:17. † Or, *loving to the brethren*. *See on* 1:22. 2 Pet. 1:7. 1 John 3:14,18,19. a Ps. 103:13. Prov 28:8. Matt. 18: 33. Jam. 5:11. b Acts 27:3. 28:7. Eph. 4:31,32. 5:1,2. Phil. 4:8,9. Col. 3:12. c 2:20—23. Prov. 20:22. Matt. 5:39,44. Luke 6:27—29. Rom. 12:14,17,19—21. 1 Cor. 4:12,13. 1 Thes. 5:15. d 2:21. 5:10. *See on* Rom. 8:28,30. e Matt. 19: 29. 25:34. Mark 10:17. Luke 10:25. 18:18. f *See on* Ps. 34:12—16. g Deut. 32:47. Job 2:4. Prov. 3:2,18. 4:22. 8:35. Matt. 19:17. Mark 8:35. John 12:25 h Job 7:7,8. 9:25. 33:28. Ps. 27:13. 49:19. 106:5. Ec. 2:3. Matt. 13:16,17. i *See on* Jam. 1:26. 3:1—10. k 2:1,22. John 1:47. Rev. 14:5. l Job 1:1. 2:3. 28:28 Ps. 34:14 37:27. Prov. 3:7. 16:6,17. Is. 1:16,17. Matt. 6:13. John 17:15. m P. 15:1. Matt. 5:45. Mark 14:7. Luke 6:9,35. Rom. 7:19,21. Gal. 6:10. 1 Tim. 6:18. Heb. 13:16. Jam. 4:17. 3 John 11. n Ps. 120:6,7. Matt. 5:9. Luke 1:79. Rom. 5:1 8:6. 12,18. 14:17,19. Gal. 5:22. Col 3:15. Heb. 12:14. Jam. 3:17,18 o Deut. 11:12. 2 Chr. 16:9. Ps. 11:4. Prov. 15:3. Zech. 4:10. p 2 Chr. 7:15. Ps. 69:2. Prov. 15:8,29. John 9:31. Jam. 5:16. q Lev. 17:10. 20:3,6. 26:17. Ps 80:16. Jer. 21:10. Ez. 15:7. ‡ Gr. *upon*.

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necessary for purchasing ornaments of gold and costly attire will render women much more beautiful in the eyes of God and man, than if they were decked with all the vain ornaments, in which the lighter part of the sex delight.' *Macknight*.

May . . . be won. (1) Κερδηθησονται. *Matt.* 16:26. 18: 15. 1 *Cor.* 9:20—22. *Phil.* 3:8. *May be gained.* (*Note*, *Prov.* 11:30.)—*Conversation.*] Αναστροφης. *Note*, 1:17—21, *v.* 18. —*While they behold.* (2) Εποπτευσαντες. *Note*, 2:12.—*Hidden man*, &c. (4) *Notes*, *Ps.* 45:13—15. *Eph.* 4:20—24. *Col.* 3:7—11.—*Quiet.*] Ἡσυχιου. 1 *Tim.* 2:2. Ἡσυχια, *Acts* 22:2. 2 *Thes.* 3:12. 1 *Tim.* 2:11,12.

V. 5, 6. The internal ornaments, which the apostle recommended, had been of repute in the church, from the most remote antiquity; for thus "holy women of old time, who trusted in" the promises of "God," and were partakers in his salvation, had "adorned themselves;" not counting either their personal beauty, or their costly garments, "their adorning;" but in "the meekness of wisdom" they willingly obeyed God, by being in subjection to their own husbands. Thus Sarah, the honoured mother of the nation of Israel, had "obeyed Abraham:" and, in token of her respect for his person, and the authority which God had vested in him, she was used to "call him, lord."—It is remarkable, that in the instance, where this is recorded, Sarah expressed such unbelief respecting the promise of God, that she was sharply rebuked for it; yet that is here passed over, and the only good word which she spoke on this occasion, is mentioned to her commendation. (*Note*, *Gen.* 18:9—12.) This shows how readily the Lord pardons the sins, and how graciously he accepts the poor services of the upright.—Many of the Christian women, whom Peter addressed, were descended from Abraham and Sarah; and the others would be accounted as her daughters, heirs of her faith, and imitators of her example, so long as they behaved well in their relative duties, and as it became the disciples of Christ: and were not so afraid of the anger of their husbands, or of others, as to deny him, or act contrary to his commandments, through unbelief and consternation of spirit. For this would be rather an imitation of Sarah, when, through surprise, she denied that she laughed; than of her faith and holiness, or her becoming subjection to her husband.

Amazement. (6) Πτοησιν. Here only. From πτεσομαι, *to be in consternation.* *Luke* 21:9. 24:37.—*Ex.* 19:16. *Josh.* 7:5. *Sept.*

V. 7. On the other hand, the apostle exhorted "husbands," professing the gospel, to "dwell with" their wives, in a rational and intelligent manner, which might evince the propriety of the authority being conferred on them. They ought to behave towards them, as became those who had the knowledge of God and of true religion; who understood the ends for which marriage was appointed, and the manner in which pious persons ought to behave in that holy estate: and this would keep them from every thing unbecoming, unkind, unfaithful, or injurious to their temporal comfort, or spiritual improvement. As their wives were of the same nature, and conjoined in the most endeared and indissoluble union, which blended all their interests with those of their husbands: so the consideration of their inferiority in this relation, and the comparative weakness of their sex, which rendered them incapable of so great hardship and fatigue as men could endure; together with their manifold infirmities, as connected with child-bearing, should induce their husbands to treat them with the greater respect, and more tender regard; instead of exciting them to tyrannize over them. They ought therefore to show a peculiar esteem and affection for them; to take much satisfaction in their company; to honour them before servants and strangers; to support their credit in the family; to make a becoming provision for their wants, to lay no unreasonable injunctions upon them; and to show a great concern in every thing relative to their health, comfort, and reputation. And, if they would be thought superior in knowledge or wisdom, they ought to show it, by not taking offence at trifles, and by giving up their own humours and inclinations, to oblige their wives, and for their welfare. These things should be attended to, from the consideration that they were "fellow-heirs of the grace of life," or of the free favour and gift of God, which is eternal life: and therefore, as companions in their pilgrimage, they ought to do all, which they possibly could, to solace, counsel, and assist each other by the way. They should also more attentively guard against all disagreements and domestic uneasiness; that nothing might occur to indispose them for prayer, in secret, and in the family, but especially with each other. This, being essential to the Christian's prosperity, was a matter of so great importance, that all things, in his whole conduct, ought to be regulated with reference to it.—Perhaps it might also be intimated, that in case a Christian had an unconverted wife, he ought to study by kind behaviour to conciliate her mind; that so she might do nothing to interrupt the social worship of the family, but might be induced amicably to join in it.

Hindered. (7) Εκκοπτεσθαι. *Matt.* 3:10. 5:30. 7:19. 18:8. *Luke* 13:7,9. 2 *Cor.* 11:12. *Cut down, destroyed.* Some read εγκοπτεσθαι, *Rom.* 15:22. *Gal.* 5:7. 1 *Thes.* 2:18.

V. 8—12. (*Notes*, 2:13—25. *Rom.* 12:9—21. 1 *Cor.* 1:4 —9. 13:4—7. *Eph.* 4:1—6. *Phil.* 2:1—4.) These exhortations entirely coincide with those which have been considered in St. Paul's epistles.—As the conclusion and substance of all his admonitions, the apostle exhorted Christians to be "of one mind" and judgment, as far as possible, in the great concerns of religion: to sympathize with each other in their personal trials and sorrows, and to rejoice in each other's comforts; to bear a brotherly affection to all their fellow-Christians; to compassionate the miseries, and relieve the wants, of their unbelieving neighbours; to be friendly, obliging, affable, accessible, and condescending to inferiors, in their whole conduct; endeavouring to conciliate the affections of all men, by every kind of civility and concession, as far as could consist with their other duties: and by no means retaliating injuries, or retorting revilings; but, on the contrary, blessing, and praying for, their contumelious and malicious enemies, and speaking kindly to them. (*Notes*, *Matt.* 5:43—48. *Luke* 6:27—36. 1 *Thes.* 5:12—15.) In doing this, they might be encouraged and influenced, by the consideration, that God had graciously "called them," from being his enemies, and exposed to the awful curse of his law, by the grace of his gospel, "to inherit a blessing," in time and to eternity. (*Note*, *Gal.* 3:6—14.) They ought, therefore, to copy his love, who had "overcome evil with good" in his dealings with them: and to pity the misery and blindness, rather than resent the injuries of their enemies, who could not possibly deprive them of their felicity. This accorded to the advice given to young persons by the Psalmist. (*Notes*, *P* 34...—14.)

13 And [r]who *is* he that will harm you if ye be [s]followers of that which is good?

14 But and [t]if ye suffer for righteousness' sake, happy *are ye*; [u]and be not afraid of their terror, neither be troubled,

15 But [x]sanctify the Lord God in your hearts: [y]and *be* ready always to *give* an answer to every man that asketh you [z]a reason of [a]the hope that is in you, [b]with meekness and [c]fear.

16 Having [d]a good conscience; that, [e]whereas they speak evil of you, as of evil-doers, they may be ashamed that [f]falsely accuse your [g]good conversation in Christ.

17 For *it is* better, [h]if the will of God be so, that ye [i]suffer for well-doing than for evil-doing.

18 For [k]Christ also hath once suffered for sins, [l]the just for the unjust, [l]that he might bring us to God, [m]being put to death in the flesh, [n]but quickened by the Spirit: *[Practical Observations.]*

19 By [o]which also he went and preached unto the spirits [p]in prison;

20 Which [q]sometime were disobedient, when once [r]the longsuffering of God waited it, [s]the days of Noah, [t]while the ark was a preparing, [u]wherein few, that is, eight souls, were saved [x]by water.

21 [y]The like figure whereunto, *even* [z]baptism, doth also now save us, (not [a]the putting away of the filth of the flesh, but [b]the answer of a good conscience towards God,) [c]by the resurrection of Jesus Christ:

22 Who [d]is gone into heaven, and [e]is on the right hand of God; [f]angels, and authorities, and powers being made subject unto him.

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r Prov. 16:7. Rom. 13:3. s Ps. 38:20. Prov. 15:9. 1 Cor. 14:1. Eph. 5:1. 1 Thes. 5:15. 2 Tim. 5:10. 3 John 11. t 2:19,20. 4:13—16. Jer. 15:15. Matt. 5:10—12. 10:18—22,39. 16:25. 19:29. Mark 8:35. 10:29. Luke 6:22,23. Acts 9:16. 2 Cor. 12:10. Phil. 1:29. Jam. 1:12. u Is. 8:12,13. 41:10—14. Jer. 1:8. Ez. 3:9. Matt. 10:28,31. Luke 12:4,5. John 14:1,27. Acts 18:9,10. x Num. 20:12. 27:14. Is. 5:16. 29:23. y Ps. 119:46. Jer. 26:12—16. Dan. 3:16—18. Am. 7:14—17. Matt. 10:18—20. Luke 21:14,15. Acts 4:8—12. 5:29—31. 21:39,40. 22:1,2, &c. Col. 4:6. z 1 Sam. 12:7. Is. 1:18. 41:21. Acts 24:25. a *See on* 1:3,4. Col. 1:5,23,27. Tit. 1:2. Heb. 3:6. 6:11,18,19. b *See on* 2,4. 2 Tim. 2:25,26. † Or, *reverence*. c 21. 2:19. Acts 24:16. Rom. 9:1. 2 Cor. 1:12. 4:2. 1 Tim. 1:5,19. 2 Tim. 1:3. Heb. 9:14. 13:18. d *See on* 2:12. Tit. 2:8. e Matt. 5:11. f *See on* 1,2. g 4:19. Matt. 26:39,42. Acts 21.14. h *See on* 14. i 2:21—24. Is. 53:4—6. Rom. 5:6—8. 8:3. 2 Cor. 5:21. Gal. 1:4.

3:13. Tit. 2:14. Heb. 9:26,28. k Zech. 9:9. Matt. 27:19,24. Acts 3:14. 22:14. Jam. 5:6. 1 John 1:9. 1 Eph. 2:16—18. m 4:1. Dan. 9:26. 2 Cor. 13:4. Col. 1:22. n Rom. 8:11. o 1:11. 4:6. Neh. 9:30. Rev. 19:10. p Rev. 20:7. q Gen. 6:3,5,12. r Is. 30:18. Rom. 2:4,5. 9:22. 2 Pet. 3:15. s Matt. 24:37—39. Luke 17:26—30. t Gen. 6:14—22. Heb. 11:7. u Gen. 7:1—7,13,23. 8:1,18. Matt. 7:14. Luke 12:32. 13:24,25. 2 Pet. 2:5. x Gen. 7:17—23. 2 Cor. 2:15,16. Eph. 5:26. y Rom. 5:14. 1 Cor. 4:6. Heb. 9:24. *Gr.* 11:19. z Matt. 28:19. Mark 16:16. Acts 2:38. 22:16. Rom. 6:3—6. 1 Cor. 12:13. Gal. 3:27. Eph. 5:26. Col. 2:12. Tit. 3:5—7. a Ez. 36:25,26. Zech. 13:1. 2 Cor. 7:1. b Acts 8:37. Rom. 10:9,10. 2 Cor. 1:12. 1 Tim. 6:12. c *See on* 1:3. d Mark 16:19. Acts 1:11. 2:34—36. 3:21. Heb. 6:20. 8:1. 9:24. e Ps. 110:1. Matt. 22:44. Mark 12:36. Luke 20:42. Rom. 8:34. Col. 3:1. Heb. 1:3,13. 8:1. 10:12. 12:2. f Rom. 8:38. 1 Cor. 15:24. Eph. 1:21.

For if any man desired to prolong his days, and live comfortably on earth, or to possess the hope of eternal life in heaven; he must learn to "bridle his tongue," from all wicked, abusive, or deceitful words; (*Notes*, *Jam.* 1:26. 3:1—12.) to forsake and depart far from all evil actions; to do all the good he could; to "seek peace with all men," and pursue it though it fled from him. (*Note*, *Heb.* 12:14.) For the omniscient and omnipresent God "watched over the righteous," and would take care of them; (*Notes*, 2 *Chr.* 16:7—10. *Ps.* 103: 15—18.) and he was ever ready to hear and answer their prayers: but he "set himself," as a frowning Judge, and an omnipotent Adversary, against all impenitent sinners.—*He that will love.* (10) The quotation is from the Septuagint, which well translates the Hebrew, except as the apostle uses the third person, instead of the second.

Of one mind. (8) Ὁμοφρονες. Here only. From ὁμος, *like*, and φρην, *mind*. See *Phil.* 1:27. 2:2.—*Having compassion one of another.*] Συμπαθειις. Here only. Συμπαθεω, *Heb.* 4:15. 10:34.—*Love as brethren.*] Φιλαδελφοι. Here only. Φιλαδελφια, *Heb.* 13:1.—*Pitiful.*] Ευσπλαγχνοι. *Eph.* 4:32.—*Courteous.*] Φιλοφρονες. Here only. Φιλοφροονως, *Acts* 28:7. *Of a friendly*, or *loving mind.*—*Ye are thereunto called.* (9) Εις τουτο εκληθητε. 2:21.

V. 13—16. The apostle, with great animation, next demanded, who could or would harm them, if they copied the example of him, who is essential and perfect goodness, and were *imitators* of him, who did good to others, as an *imitator* of Christ. (*Note*, 1 *Cor.* 11:1.) In this case none could do them real harm; and this inoffensive, upright, and benevolent conduct would generally, in time, disarm the enmity of their neighbours. But sometimes it would not be so; as Satan would attempt to instigate the natural enmity of men's hearts against the gospel, and, by connecting it with the ambition, jealousy, resentment, political interest, or bigotry of rulers, to persecute the church. If therefore they should be called to "suffer for righteousness' sake," they ought to deem this a peculiar honour and happiness. (*Notes*, 4:12—16. *Matt.* 5: 10—12. *Luke* 6:21—23.) Nor ought they to be dismayed at the rage, menaces, decrees, and power of their persecutors, which were "their terror;" but which could at most only "kill the body," and could not so much as touch that without the permission of God. (*Notes*, *Matt.* 10:24—31.) They ought not therefore to be so troubled about these matters, as by confusion of mind to be unfit for their duty, or in danger of listening to temptations and denying Christ; as the apostle himself had done on one occasion. (*Note*, *Matt.* 26:69—75.) To avoid this, they ought to "sanctify the LORD God in their hearts," maintaining honourable thoughts of his perfections, reverencing his name, fearing nothing so much as his displeasure, and trusting their souls, lives, liberty, possessions, reputations, and families in his hands, as in a Sanctuary, and a strong Tower. (*Note*, *Is.* 8:11—15.)—Instead therefore of renouncing or concealing their religion; they were exhorted to be, at all times, ready and prepared "to *give* an answer," to defend the cause of truth, and to show its excellency and authority to "every man who asked a reason of the hope that was in them;" whether he were a magistrate, or a private person, and whatever motives induced him to the inquiry. As Christians, they hoped in God through Christ for eternal life; and in this confidence they renounced present advantages, and exposed themselves to most grievous sufferings. What therefore was the ground and "reason of their hope?" This question they should be prepared to answer, by showing the conclusive evidences which demonstrated that Christianity was from God; its grand design; the need men have of forgiveness and sanctification; the nature of redemption by the blood of Christ, and of the new creation of the Spirit unto obedience; and the promises, security, and seal of the new covenant. *Thus* they might evince from the authenticated word of God, and their own experience of its effects, and the influence which it had on their conduct, that they hoped for happiness on reasonable grounds: and acted wisely in renouncing, venturing, and suffering all things for the sake of it.—But cogent arguments alone would not suffice in this testimony: they must also speak "with meekness," or modesty, humility, calmness, and love; "and *fear*," or a reverence for God and heavenly things, and a cautious guard over their own spirits, lest their mismanagement should disgrace the cause of the truth. And they must also "have a good conscience," purged from the discouragement of guilt by the blood of Christ, that they might be satisfied as to the event; and as an enlightened monitor directing them in all holy conduct: (*Notes*, *Acts* 24:10—21. 1 *Cor.* 4:3—5. 2 *Cor.* 1:12—14. *Heb.* 9:11—14. 13:18,19.) that so, their persecutors, who treated them as malefactors, might be ashamed of thus falsely accusing and violently opposing men, whose habitual deportment, as the disciples of Christ, was undeniably excellent.—*Sanctify*, &c. (15) Nearly from the LXX, which agrees with the Hebrew. (*Is.* 8:12,13.)

V. 17, 18. Nature would be most ready to repine or rage at *undeserved* sufferings: (*Note*, 2:18—25.) yet, in fact, it God were pleased so to appoint, it was far more desirable, honourable, comfortable, and profitable, to "suffer for well-doing than for evil-doing;" as all the guilt would in this case belong to the persecutors, and all the advantage would wholly accrue to the sufferers. (*Notes*, 4:12—16. 2 *Thes.* 1:5—10.) Thus likewise they would be conformed to Christ, who "once suffered;" being falsely accused of men as an evil-doer, and treated by them with all possible cruelty and insult: but he, "the just one," being perfectly righteous, was made a Sacrifice "for sin, *instead* of the unrighteous;" having no sin of his own, and yet "suffering for sin," it was evident he suffered for the sins of others. (*Notes*, *Is.* 53:4—12. 2 *Cor.* 5:18—21. *Gal.* 3:6—14. 1 *John* 2:1,2.) This he submitted to, from gratuitous and unspeakable love; that he might bring rebels, enemies, and condemned sinners "unto God," as pardoned, reconciled, sanctified, and made friends and children; that they might be happy for ever in his favour; and that he might be glorified in their salvation, and by their worship and services. For "the righteous" Saviour having been thus "put to death in the flesh," in respect of his human nature, on the charge of blasphemy; was speedily "quickened," or raised from the dead, by the power of the Holy Spirit, and thus declared to be the Son of God, as he had avowed that he was.—The resurrection of Christ is sometimes ascribed to God or the Father, sometimes to Christ himself, and sometimes to the Holy Spirit. This is very easy and natural, if Father, Son, and Spirit are one God: but how can it be explained on any other principle?—The case is the same in many other things. (*Marg. Ref.*)

V. 19, 20. It need not be thought wonderful, that so many refused to believe in the risen and glorified Saviour, through the preaching of his apostles, aided by the Holy Spirit; as the case had been the same of old. For Christ, as God, and with reference to his future incarnation, had gone, by his Spirit, (*Note*, 1:10—13.) inspiring his servant Noah, to denounce the approaching deluge, and preach repentance to that incorrigible generation, who perished in their sins, and were in "the prison" of hell, (that is, the adults among them,) when the apostle wrote: being confined there till the judgment of the great day. For they had "sometime been disobedient" and unbelieving, (*Note*, 2:7,8.) even during the hundred and

CHAPTER IV.

Exhortations to cease from sin, in conformity to Christ who had suffered for it: and to live holy lives, though reproached for it; in expectation of a future judgment, 1—6; *to sobriety, watchfulness, and prayer; because "the end of all things is at hand,"* 7; *and to love, hospitality, and a due improvement of talents, as the stewards of God, and in order to glorify him,* 8—11. *Encouragements to patience, and confidence in God, amidst persecutions; with cautions and instructions,* 12—19.

FORASMUCH then as [a]Christ hath suffered for us in the flesh, [b]arm yourselves likewise with the same mind: [c]for he that hath suffered in the flesh hath [d]ceased from sin;

2 That he [e]no longer should live the rest of *his* time in the flesh to [f]the lusts of men, but to [g]the will of God.

3 For [h]the time past of *our* life may suffice us [i]to have wrought the will of the Gentiles, when we walked in [k]lasciviousness, lusts, [l]excess of

a *See on* 3:18. b Rom. 13:12—14. Phil. 2:5. Heb. 12:3. c Rom. 6:2,7,11. Gal. 2:20. 5:24. Col. 3:3—5. d Is. 1:16. Ez. 16:41. Heb. 4:10. e 2:1. Rom. 7:4. Eph. 4:17,22—24. 5:7,8. Col. 3:7,8. Tit. 3:3—8. f Hos. 4:7 *margin*. Mark 7:21. Eph. 2:3. g 2:15. Ps. 143:10. Matt. 7:21. 12:50. 21:31. Mark 3:35 John 7:17. Rom. 12:2. Gal. 2:19,20. Eph. 5:17. 6:6. Col. 1:9. 4:12. 1 Thes. 5:18. Heb. 13:21. 1 John 2:17. h Ez. 44:6. 45:9. Acts 17:30. Rom. 8:12,13. i 1:14. Deut. 12:30,31. Rom. 1:20—32. Eph. 2:2,3. 4:17. 1 Thes. 4:5. Tit. 3:3. k Mark 7:22. 2 Cor. 12:21. Gal. 5:19. Eph. 4:19. Jude 4. l 2 Sam. 13:28. Prov. 23:29—35. Is. 5:11. 28:7. Eph. 5:18.

twenty years of God's longsuffering, after the deluge was predicted, but before it was sent. At that time Noah was occupied in preparing the ark, "showing his faith by his works," and calling them to repent and seek mercy from God. (*Notes, Gen.* 6:7. *Matt.* 24:36—41. *Heb.* 11:7. 2 *Pet.* 2:4—9.) But they unanimously and obstinately rejected his message; and thus they were destroyed by the flood; whilst only eight persons had their lives preserved in the ark, being delivered from the waters and carried above them: so that the floods, which drowned all others, without exception, concurred in their deliverance.—Various other interpretations have been given of this passage; but none of them appears to me in the least degree satisfactory.

V. 21, 22. "The like figure," or *the antitype* of Noah and his family's preservation in the ark and by the water, at that time saved Christians, even "baptism." Christ is the true Ark. His church is within the ark, and is therefore safe; but all without will be swept by the deluge of divine vengeance into destruction. Into this ark men enter by faith; this faith Jews and Gentiles professed, when by baptism they were admitted into the Christian church; and thus the baptismal water formed as it were the sign of their safety. Yet it was not "the washing away the filth of the flesh," or the mere outward administration of baptism, however *rightly done;* not the outward sign, the *opus operatum*, which could effect this, unless it were also *rightly received*. It was, therefore, "the answer of a good conscience towards God," which saved; namely, when a man, by regeneration of the Spirit, was able to profess repentance, faith, and purposes of a new life, uprightly, and as in the presence of God: and sincerely to answer such questions as were put to persons on those occasions. (*Rom.* 10:5—11.) When Jews and Gentiles professed Christianity, they were thus received into the church, exactly in the same manner as Gentiles had been into the Jewish church by circumcision: but the argument, concerning the baptism of infants, born of Christian parents, is not at all affected by it. The apostle spoke of baptism, as the initiatory ordinance of Christianity: but he took care to remind men, that the inward grace of baptism, even regeneration, from which all holy affections and actions spring, alone could introduce them into the true church, the Ark or real security; and that no outward administration of baptism could effect this blessed translation into the kingdom of the Son of God.—This salvation of believers was the effect of "the resurrection of Christ," which evidenced the acceptance of his sacrifice, and made way for his exaltation in heavenly glory; that he might confer as a Sovereign, by his power and through his intercession, the blessings which he had purchased by the shedding of his blood. (*Notes, Eph.* 1:15—23. 4:7—13. *Phil.* 2:9—11.)

PRACTICAL OBSERVATIONS.

V. 1—7. The truths, precepts, and grace of the gospel, teach men a becoming and beneficial behaviour, in all the relations of life, by a happy union of piety, purity, meekness, fidelity, and holy love; and form them to it.—Every person ought to use all proper means, with earnestness and perseverance, for the conversion of such "as obey not the word," especially among relations; and to aim habitually at gaining others to Christ, by every part of his conduct: but an obliging conscientious performance of their respective duties, by inferiors, will go furthest with superiors, and win most upon them. For when they see, that religion teaches their wives, children, and servants, to behave better towards them than they formerly did; it interests their feelings, and shows them that there is an excellency in what produces such happy effects: and it is greatly to be wished, that there were more who thus enforced genuine Christianity, in every station, employment, and relation of life. (*Note, Tit.* 2:9,10.)—The inward and incorruptible adorning of wisdom and grace, shining forth "in a meek and quiet spirit, which is in the sight of God of great price," constitutes the most durable beauty and amiableness, and will ensure esteem and affection, when all outward ornaments, (the memorial of our sin and shame,) with all that beauty which they are vainly meant to embellish, will not secure any one from contempt and aversion, whose conduct in life is disgraceful: and they will soon leave the poor body to the confinement and corruption of the tomb; and the soul, which is "without holiness," to be for ever loathsome and abhorred of God. Let then all, who would be the followers and daughters of the "holy women, who of old trusted in God," copy *their* fashion, seek *their* ornaments, attend to relative duties, do good, fear nothing but sin, and beware of every thing which might betray them into it. And let husbands, professing the gospel, act towards their wives, with that prudent and tender regard which becomes those who know the word of God; which may ensure to them respect from domestics and all around them, and tend to render them comfortable under their various infirmities. Thus husbands and wives will be enabled to live together, "as fellow-heirs of the grace of life," and nothing will hinder their united prayers for a blessing upon each other, upon their children and family, and all who are connected with them.

V. 8—18. As peace and love are necessary to domestic comfort, so are they to the prosperity of the church. Christians should therefore study and pray to be, "all of one mind, to have compassion one of another, to love as brethren, to be compassionate and courteous:" and, instead of "rendering evil for evil, or railing for railing," they should "bless their enemies," after his example who has called them from their state of enmity "to inherit a blessing." But 'how astonishing and lamentable is it, that when the way to happiness is so plainly delineated, so few should find it! What man is there who does not desire life, and to live many days, that he may see good? Yet how few tongues are kept from evil! How few lips from speaking guile! How few decline from evil, and do good! How few seek peace and pursue it! On the contrary, how much low cunning and artifice; and what discords and contentions reign among mankind! And how detestable and miserable do these perverse and ungovernable passions render us!' *Doddridge.*—But happy are the remnant of the righteous! "The eyes of the Lord watch over them, his ears are open" and attentive "to their prayers," and he delights in doing them good, while he "sets his face against the workers of iniquity."—Who then can harm those that are "followers of God as dear children," and walk in his most holy ways? (*Note, Eph.* 5:1,2.) Their sufferings, "for righteousness' sake," will prove an addition to their felicity: so that, fearing God, making him their Sanctuary, and abiding safe and comfortable under his protection; they need not fear the terror of the wicked, nor "be troubled" by reason of their rage and malice. They should therefore "always be ready to give a reason of their hope," to inquirers of every description: for it is founded on the most irrefragable arguments; and indeed the true Christian alone can *reasonably* hope to obtain eternal happiness, or escape eternal misery. Yet in pleading the cause of truth, in public or in private, we should be prepared, not only with conclusive arguments, but "with meekness and fear;" that a humble, benevolent, peaceable conduct towards men, may evidently unite with a reverential awe of the majesty of God: for wrath, pride, bitterness, and irreverence, will prejudice men's minds against the truth, whatever ability is shown in defending it. Nor can this service be successfully performed, except by those who "exercise themselves to have a conscience void of offence towards God and man:" for nothing can be so well opposed to the enmity of the human heart against the truth, as the holy lives of its professors, which tend to make those "ashamed, who falsely accuse their good conversation in Christ." If this, however, cannot be done, "it is better to suffer for well-doing than for evil-doing;" whatever our natural impatience may suggest: for "Christ himself once suffered for sins, the just for the unjust, that he might bring us to God;" and arose from the dead, to accomplish the most gracious design.

V. 19—22. While we recollect the end proposed in the sufferings of the divine Saviour; let us inquire whether we be really brought unto God, as his worshippers, and in the temper of our hearts, and conduct of our lives. For, though his resurrection was attested by the same Spirit, whose divine power effected it; yet few, even to this day, receive him as their Saviour, and flee to him for "refuge from the wrath to come." Nor need we wonder at this, if we consider what a vast majority were disobedient, when Christ, by the same Spirit in believing Noah, preached to the old world, "while the ark was preparing, during the longsuffering of God;" and how few were preserved from the flood: though it may well make us tremble to learn, that the obstinate rebels were cast into prison, never more to be released, as utterly unable "to pay the very last mite." (*Note, Matt.* 5:25,26.) Let us then enter the Ark which God has provided, as the only security from the deluge of impending vengeance, which will destroy a guilty world: let us beware that we rest not in outward forms: as if that baptism could save us, which only "washes away the filth of the flesh," or any thing but "the answer of a good conscience towards God." While we profess ourselves the disciples of Christ, and partakers of his grace, let us seek the true baptism of the regenerating and sanctifying Spirit of God, in behalf of our children and friends: and thus let us

wine, [m]revellings, banquetings, [n]and abominable idolatries:

4 Wherein they think it strange that ye run not with *them* to the same [o]excess of riot, [p]speaking evil of *you:*

5 Who [q]shall give account to him, [r]that is ready to judge the quick and the dead.

6 For, for this cause was the gospel preached also [s]to them that are dead, [t]that they might be judged according to men in the flesh, [u]but live according to God in the Spirit. [*Practical Observations.*]

7 But [x]the end of all things is at hand: [y]be ye therefore sober, [z]and watch unto prayer.

8 And [a]above all things have [b]fervent charity

m Gal. 5:21. n 1 Kings 21:26. 2 Chr. 15:8. Is. 65:4. Jer. 16:18. Rev. 17:4,5. o Matt. 23:25. Luke 15:13. Rom. 13:13. 2 Pet. 2:13. p *See on* 2:12. 3:16. Acts 13:45. 18:6. 2 Pet. 2:12. Jude 10. q Mal. 3:13—15. Matt. 12:36. Luke 16:2. Rom. 14:12. Jude 14,15. r Ps. 50:6. Ec. 12:14. Ez. 18:30. Matt. 25:31, &c. John 5:22,23,28,29. Acts 10:42. 17:31. Rom. 14:10—12. 1 Cor. 15:51,52. 2 Tim. 4:1. Jam. 5:9. s 3:19. John 5:25,26. t 1,2. Rom. 8:9—11. 1 Cor. 11:31,32. u Rom. 8:2. Gal. 2:19. 5:25. Eph. 2:3—5. Tit. 3:3—7. x Ec. 7:2. Jer. 5:31. Ez. 7:2,3, 6. Matt. 24:13,14. Rom. 13:12. 1 Cor. 7:29. 15:24. Phil. 4:5. Heb. 10:25. Jam. 5:8. 2 Pet. 3:9—11. 1 John 2:18. y *See on* 1 Thes. 5:6—8. Tit. 2:12. z 3:7. Matt. 24:42. 25:13. 26:38—41. Mark 13:33—37. 14:37,38. Luke 21:36. 22:46. Rom. 12:12. Eph. 6:18. Col. 4:2. 2 Tim. 4:5. Rev. 16:15. a 1 Col. 3:14. Jam. 5:12. 3 John 2. b 1:22. 1 Cor. 13:1—13. 14:1. 1 Thes. 3:12. 4 9,10 2 Thes. 1:3. 1 Tim. 1:5. Heb. 13:1. 2 Pet. 1:6,7.

trust in *his* merits, power, love, and truth, who died "for our sins and rose again for our justification:" and "who is gone into heaven, and is on the right hand of God, angels, principalities, and powers being made subject to him." (*Notes, Heb.* 6:16—20. 7:24—28. 9:24—26.)

NOTES.—CHAP. IV. V. 1, 2. Seeing that Christ, in human nature, and in the likeness of sinful flesh, had suffered with perfect constancy and patience for the sins of his people; (*Note,* 3:17,18.) his disciples were called on to "arm themselves with the same mind." Thus a resigned, self-denying, meek, steadfast, and intrepid frame of spirit; resulting from confidence in God, love to him, and zeal for his glory: hatred of sin, and realizing views of eternal things, would fortify their minds against despondency, terror, and weariness; and prepare them to resist temptation, and maintain the conflict against the world, the flesh, and the devil, with resolution and vigour, even unto death; being resolved to suffer that last extremity for the sake of Christ, if called to it; whereas without this internal armour, they would surely faint in time of trial. (*Notes, Rom.* 13:11—14. *Eph.* 6:10—20. 1 *Thes.* 5:4—11.) As therefore Christ had "suffered in the flesh" when crucified once for their sins, but had risen from the dead to die no more, and had thus done with sin as imputed to him; (*Notes, Heb.* 9:27,28.) so Christians, having "suffered in the flesh," in conformity to Christ, by the mortification of their carnal nature, through his grace and motives derived from his cross, had ceased from the practice of sin, expected no satisfaction from any forbidden indulgence, and were continually employed in resisting the influence of sin in their hearts, and endeavouring to prevent its breaking forth in their lives. (*Notes,* 2:18—25. *Rom.* 6:1—11. *Gal.* 2:17—21. 5:22—26. *Col.* 3:1—4.)—The end or intention of this renewed judgment and conduct in believers, and of the grace by which the change had been wrought, was, that they "should no longer live the remnant of their time in the flesh:" or in the body, "to the lusts of men," or in order to gratify any of those inordinate desires of worldly things, by which men are naturally actuated; but that they should thenceforth "live to the will of God," seeking his favour and glory, and doing his commandments.—The word *flesh* in these verses, seems to be used in three different senses. It means, 1st. The holy human nature of Christ; 2dly. The depraved nature of man, the body of sin and death; and 3dly. The mortal body, in which the soul tabernacles during its continuance in this world.—The contrast between "the lusts of man," and "the will of God," should be noticed.

V. 3—5. When the ends, for which men were born into the world, had been duly considered; it would appear to the converts to Christianity, whom the apostle addressed, that "the time past of their lives" might abundantly "suffice to have wrought the will of the Gentiles;" or to have wasted life in committing those sins, and pursuing those objects, to which the ignorant heathens were addicted. Some of them had been Gentiles, and the rest had acted according to the manners of the nations, rather than as it became "the peculiar people of God:" for they had habitually allowed themselves in various lascivious imaginations, dalliances, or secret practices, or in more gross lewdness; or they had been guilty of drunkenness and excess; and they had frequented those riotous, luxurious, and dissipated "revellings and banquetings," where intemperance was practised; and many of them had joined in those idolatries which were most detestable both in themselves, and by the shameful and enormous licentiousness connected with them. (*Note, Eph.* 4:17—19.)—The Jews, at that time, were exceedingly exact and scrupulous, in avoiding all approaches to gross idolatry: it is not therefore at all probable, that the apostle meant this of converts from among them; which confirms the opinion that the epistle was not written exclusively to the Jewish converts.—Some had lived in one, some in another, and several of them in many of these enormities: thus a great part of their lives had been spent to bad purpose; and this reflection ought to render them the more diligent in serving God, for the residue of their days. But their unconverted neighbours, especially the Gentiles, finding them separated from their old pursuits, and set against them; and that they would no longer join with them in their revels, and "profusion of riot," were estranged from them, and looked on them as a precise intractable set of people. The conduct of Christians was a silent reproof of *their* excesses; and so they "spake evil of them," or "blasphemed" their religion; and charged them with various crimes of which they were not guilty. But whilst they thus unjustly judged and condemned Christians, they must speedily render an account of themselves to him, who was "ready to judge both the living and the dead;" being even then possessed of all power and authority for that purpose. (*Marg. Ref.* r.) The apostle used the first person, thus joining himself with his Christian brethren; probably, as a less offensive manner of stating the subject; and as conscious, that, though free from many of the gross crimes here mentioned, he had yet spent too many years of his past life, "according to the course of the world," and "to the lusts of men, and not according to the will of God." (*Notes, Eph.* 2:1—3. *Tit.* 3:4—7.)—Some learned men indeed venture to change the text, without any authority, and to read "may suffice *you:*" but the same principle might lead us to explain the words, as addressed exclusively to the *Gentile* converts: because the Jews had never lived in "abominable idolatries."

Excess of wine. (3) Οινοφλυγιαις. Here only. *Deut.* 21 20. *Sept.—Abominable,* &c.] Ασεμιτοις. *Acts* 10:28.—*Think it strange.* (4) Ξενιζονται. 12. *Acts* 17:20. 'The Greeks used the word ξενιζεσθαι, to express that ... wonder, with which a stranger is struck, who beholds any thing uncommon or new.' *Macknight.* He seems to himself as in a strange country, where every thing is new or unusual, and wonderful to him; or, to use an expressive, but inelegant word, *outlandish.*

V. 6. The gospel had before this been preached to those who were "dead" when the apostle wrote, (either as martyrs for the truth, or dying in the course of providence,) for this very reason, viz. "that they might be judged according to men in the flesh;" and, by the proud and carnal judgment of wicked men, be condemned as evildoers, and some even suffer death at their hands; but that at the same time, being "quickened" to a divine life by the Holy Spirit, they might "live to God" as his devoted servants, and his witnesses among their persecutors; and so be prepared for living with him for ever in heaven. (*Note, Rom.* 8:10,11.) Thus their transient afflictions, disgrace, and sufferings, soon terminated in perfect felicity. In the mean time, they glorified God in life and death, and were supported and comforted by him: and the gospel had been the means of preparing them for these things, as it still continued to prepare others to glorify God, to "serve their generation," and then, after some fleeting sorrows, to be admitted to everlasting, uninterrupted joy, and unalloyed felicity. (*Notes,* 3:19,20. 1 *Cor.* 15:29,30.) This seems the meaning of the verse, which is generally allowed to be obscure. Some explain it of those who were "dead in sin," to whom the gospel was preached; that being quickened and converted, their old nature might be judged, condemned, and crucified, that so they might "no longer live to the lusts of men in the flesh," but to the glory of God by the Spirit.—Several other interpretations are given: but that above stated seems the most satisfactory; and it best connects the verse with the words which immediately precede. "The dead," there means such as had already died; "the quick," or *living,* those who were then alive on earth: both of these Christ will judge. The gospel was preached, in order to the salvation of the hearers; they who embraced it were condemned according to men, or by man's judgment, but they were accepted by God. The same had been the case with those to whom the gospel had formerly been preached, who were since dead, even those from the beginning who had been favoured with the word of God. Believers had been persecuted and condemned by men; but "they lived according to God in the Spirit," or "by the Spirit;" while their persecutors, if impenitent, would be judged and condemned by the Lord.

V. 7. Christians must expect tribulations in the world, but these would soon terminate; for the "end of all things was at hand," and death was about to close their course of trials or services: nay, judgment would not be so long delayed, as that the intervening space should, in the estimation of faith, be at all compared with eternity. (*Marg. Ref.* x. *Notes, Rom.* 13:11—14. 1 *Cor.* 7:29—31.) It was therefore incumbent on them to be sober, considerate, temperate in all kinds of animal indulgence, and moderate in all their worldly pursuits. They ought also to be "vigilant," and to guard against the various assaults of their spiritual foes; and especially to be "watchful," that nothing might unfit them for prayer, or lead them to neglect it; or to grow remiss in that duty and means of grace, on which the safety and prosperity of their souls so greatly depended. (*Notes,* 5:8,9. *Matt.* 26: 40,41. *Luke* 21:34—36. *Eph.* 6:18—20. *Jam.* 5:16—18.)

among yourselves: [c]for charity [d]shall cover the multitude of sins.

9 Use [d]hospitality one to another [e]without grudging.

10 As [f]every man hath received the gift, *even so* [g]minister the same one to another, as [h]good stewards of [i]the manifold grace of God.

11 If [k]any man speak, *let him speak* [l]as the oracles of God; [m]if any man minister, *let him do it* as of [n]the ability which God giveth: [o]that God in all things may be glorified [p]through Jesus Christ; [q]to whom be praise [r]and dominion for ever and ever. Amen. [*Practical Observations.*]

12 Beloved, [s]think it not strange, concerning [t]the fiery trial which is to try you, [u]as though some strange thing happened unto you:

13 But [x]rejoice, inasmuch as [y]ye are partakers of Christ's sufferings; that, [z]when his glory shall be revealed, [a]ye may be glad also with exceeding joy.

14 If [b]ye be [c]reproached for the name of Christ, [d]happy *are ye;* [e]for the Spirit of glory and of God resteth upon you. [f]On their part he is evil spoken of, [g]but on your part he is glorified.

15 But let none of you [h]suffer as a murderer, or *as* a thief, or *as* an evildoer, [i]or as a busy body in other men's matters.

16 Yet if *any man suffer* [k]as a Christian, [l]let

c Prov. 10:12. 12:16. 17:9. 28:13. 1 Cor. 13:7. Jam. 5:20. * Or, *will.* d Rom. 12:13. 16:23. 1 Tim. 3:2. Tit. 1:8. Heb. 13:2. e 2 Cor. 9:7. Phil. 2:14. Philem. 14. Jam. 5:9. f Matt. 25:14,15. Luke 19:13. Rom. 12:6—8. 1 Cor. 4:7. 12:4—11. g Matt. 20:28. 23:11. Mark 10:45. Luke 9:3. Rom. 15:25,27. 2 Cor. 9:1. 2 Tim. 1:18. Heb. 6:10. h Luke 12:42. 16:1—8. 1 Cor. 4:1,2. Tit. 1:7. i 1 Cor. 3:10. 15:10. 2 Cor. 6:1. Eph. 3:8. 4:11. k Is. 8:20. Jer. 23:22. Eph. 4:29. Col. 4:6. Jam. 1:19,26. 3:1—6. l Acts 7:38. Rom. 3:2. Heb. 5:12. m *See on* 10. n 1 Chr. 29:11—16. Rom. 12:6—8. 1 Cor. 12:4. o 2:5. 1 Cor. 6:20. 10:31. 2 Cor. 9:13. Eph. 3:20,21. 5:20. p 2:5. Phil. 1:11. 2:11. q 5:11. Rom. 16:27. Eph. 3:21. 1 Tim. 1:17. 6:16. Jude 25. Rev. 1:5,6. r Ps. 145:13. Dan. 4:3,34. 7:14. Matt. 6:13. Rev. 5:12—14. s 4. Is. 28:21. t *See on* 1:7. Dan. 11:35. 1 Cor. 3:13.

u 5:9. 1 Cor. 10:13. 1 Thes. 3:2—4. 2 Tim. 3:12. x 1:6. Matt. 5:12. Luke 6:22, 23. Acts 5:41. 16:25. Rom. 5:3. 2 Cor. 4:17. 12:9,10. Jam. 1:2,3. y 5:1,10. Rom. 8:17. 2 Cor. 1:7. 4:10. Phil. 3:10. Col. 1:24. 2 Tim. 2:12. Rev. 1:9. z 1:5,6,13. Matt. 16:27. 25:31. Mark 8:38. Luke 17:30. 2 Thes. 1:7—10. Rev. 1:7. a 1:8. Is. 25:9. 35:10. 51:11. Matt. 25:21,23,34. b 2:19,20. 3:14,16. c 4,5. Ps. 69:9. 89. 51. Is. 51:7. Matt. 5:11. Luke 6:22. John 7:47—52. 8:48. 9:28,34. d 1 Kings 10:8. Ps. 32:1,2. 146:5. Jam. 1:12. 5:11. e Num. 11:25,26. 2 Kings 2:15. Is. 11:2. f Acts 13:45. 18:6. 2 Pet. 2:2. g 2:12. 3:16. Matt. 5:16. Gal. 1:24. 2 Thes. 1:10—12. h 2:20. Matt. 5:11. 2 Tim. 2:9. i 1 Thes. 4:11. 2 Thes. 3:11. 1 Tim. 5:13. k 19. 3:17,18. Acts 11:26. 26:28. Eph. 3:13—15. l Is. 50:7. 54:4. Phil 1:20. 2 Tim. 1:12. Heb. 12:2,3.

Many expositors explain "the end of all things," to signify the approaching destruction of Jerusalem, and the whole constitution of the Jewish nation in church and state. But the Christians in Asia Minor were far distant from Jerusalem, and not immediately concerned in those events; as they and all others were and are in the speedy approach of death and judgment, to which the words most naturally lead our minds, and which alone answer to the full import of them. (*Notes, Matt.* 24:29—51.)

Be sober.] Σωφρονησατε. *Mark* 5:15. *Luke* 8:35. *Rom.* 12:3. 2 *Cor.* 5:13. *Tit.* 2:6.—*Watch.*] Νηψατε. 1:13. 5:8. *Note*, 1:13—16.

V. 8. (*Notes*, 1:22. 1 *Cor.* 13:4—7. *Jam.* 5:19,20.) The apostle here again enforced the exhortation to charity, or *love* of each other; and in doing this he referred to the proverb, that "love covereth all sins," or "the multitude of sins." (*Note, Prov.* 10:12.) As the love of God in Christ "covereth the multitude of the sins" of believers, from his sight; (*Note, Ps.* 32:1,2.) so they ought to cast the mantle of love over the number of faults, into which their brethren would fall, in their conduct towards them; and thus hide them from their eyes, by forbearing and forgiving one another, as Christ had forgiven them. (*Eph.* 4:30—32. 5:1,2. *Col.* 3:13,14.) Thus the peace of the church, and the communion of the saints, might be preserved, which otherwise must be interrupted: for there were so many things amiss in all, that unless love covered, excused, and forgave in others, such mistakes and faults as every one would have need to be borne with in himself, Satan would prevail to excite perpetual divisions and discords among them.—To suppose, that charity, or *love*, will so cover, or make amends for, the multitude of the man's sins who exercises it, as to induce God to forgive them, is totally subversive of the whole gospel; for "if righteousness come by the law, then Christ died in vain:" and the perversion of these words, which are very obvious and important in their true meaning, has encouraged such numbers to neglect Christ, and continue impenitent in their sins, from a vain hope of being pardoned for the sake of a proud partial benevolence, and some selfish almsdeeds, which by no means constitute the *love* of which the apostle spoke, (*Note*, 1 *Cor.* 13:4—7.) that a particular and repeated protest against it seems absolutely necessary.—'He commends mutual love, because it, as it were, buries innumerable trespasses; and so is a favourer and preserver of peace. For those who love one another, easily forgive each other's offences.' *Beza.*—Set-love veils and covers our own faults; and its effect, in rendering men blind to their own characters, however quick-sighted in other things, is notorious, and allowed on all sides: now if we truly loved others, as we do ourselves; love would veil and cover their faults also, and render us less keen in noticing and animadverting on them; and more disposed to forbearance and longsuffering towards them.

Fervent.] Εκτενη. *Note*, 1:22.

V. 9—11. (*Notes, Rom.* 12:6—13. 1 *Tim.* 3:2. *Heb.* 13:1—3. 3 *John* 5—8.) In general, Christians were exhorted to show their love, by hospitality to strangers, without grudging, or inwardly repining at the expense to which it might put them: and more particularly, whatever gift any man had received of the Lord's free bounty, whether natural abilities, learning, influence, wealth, authority, or spiritual endowments, he was required to employ and improve it for the advantage of his brethren; that so they might all reciprocally be useful to one another, and derive benefit from each other, both in their temporal and spiritual concerns. Thus they would act as good, faithful, wise, and active "stewards" of those manifold talents, which God, of his abundant mercy and "grace," had intrusted to them, for their own and each other's advantage. (*Notes, Matt.* 24:45—51. 25:14—30. *Luke* 12:35—46. 16:1—13. 1 *Cor.* 4:1—5. 2 *Cor.* 6:1,2.) This especially, though by no means *exclusively*, concerned ministers, and those employed in managing the affairs of the church.

If any one therefore spoke, either as a public teacher, or in private conversation; let him discourse in consistency with "the oracles of God," which infallibly declare his truth and will to mankind: and if any man acted as a deacon, or in any other way ministered to the support and comfort of believers, or of the poor; let him do it to the best of his ability, as given to him of God for that purpose: and let him communicate to the relief of others, not as if he gave them any thing which was properly his own, but as imparting a portion of what God had, for this end, committed to his stewardship. (*Note*, 1 *Chr.* 29:10—19.) That so "God might be glorified," by their conscientious, cheerful, and becoming performance of their several duties, and improvement of their talents, from faith, and in a disposition to give the glory to him of all which they had and did; and to ascribe to him, through Jesus Christ, all the honour of his perfections and wonderful works for evermore.—To restrict this merely to spiritual gifts, because the original word is used, when these are spoken of, (though not used of them exclusively,) may be considered as one of the various ways by which learned commentators endeavour to convince us, that a vast proportion of the Scripture was written, not for our instruction, but for that of others, long since dead; and that we need concern ourselves but little about it. Now this is precisely what a vast majority of professed Christians wish to believe.—*Good stewards.* (10) *Notes, Gen.* 24:2—9. 39:2—6. *Heb.* 3:1—6.

Use hospitality. (9) Φιλοξενοι. 1 *Tim.* 3:2. *Tit.* 1:8. *Be lovers of strangers.* 'The primitive Christians were hospitable to all strangers, but chiefly to those who were of the same faith and communion. Believers scarce ever went without letters of recommendation, which testified the purity of their faith. This was sufficient to procure them reception in all those places where the name of Jesus Christ was known.' *Cruden.*—*Gift.* (10) Χαρισμα. *Rom.* 5:15,16. 6:23. 12:6. 1 *Cor.* 12:4. 2 *Tim.* 1:6. 'It is never used in Scripture, but for a free gift. . . . This word is not in any heathen author.' *Leigh.*—*Manifold.*] Ποικιλης. 1:6. 2 *Tim.* 3:6.

V. 12—16. The apostle again exhorted his brethren to patience, fortitude, and cheerfulness, under their sufferings for the sake of Christ. He had before spoken of these, as intended to prove their faith and purify their souls, even as the furnace tries and refines the gold. (*Note*, 1:6,7.) They ought not, therefore, to be surprised, or become desponding or alarmed, by "the fiery trial which" God had appointed to "try them," and which they must needs pass through; as if some strange thing had happened to them, which was not experienced by others of the Lord's people. (*Notes*, 3—5. 5:8,9.) On the contrary, they ought to "rejoice," at being conformed to Christ, by suffering from the same description of men, and for the same cause in which he suffered: their trials should be considered as pledges of love, and introductory to the participation of his glory; in order that when that "shall be revealed" at his coming, they may be admitted to partake of it "with exceeding joy." (*Notes, Rom.* 5:3—5. 8:14—23. 2 *Cor.* 4:8—18. 2 *Thes.* 1:5—10. 2 *Tim.* 2:8—13.) —If they were "reproached," because they bare the name, professed the truth, and obeyed the commands of Christ; they were "happy" and favoured persons. (*Notes*, 3:13—16. *Is.* 51:7,8. 66:5,6. *Matt.* 5:10—12. 10:24—26. *Luke* 6:21—26.) This evinced, that the Holy Spirit, the Spirit of glory, who is glorious in his eternal Deity, and the Author of all that is truly glorious or excellent in men, namely the divine image, the beginning of heavenly glory, "even the Spirit of God," rested upon them. (*Notes, Num.* 11:25,26,28,29. 2 *Kings* 2:16—18. *Is.* 11:2—5. 59:20,21.) Thus the glory of God was seen in their conduct and dispositions: and this excited the enmity of the "carnally minded:" so that on the part of their revilers and persecutors, the Holy Spirit and his operations, as well as Christ and the Father who sent him, were evil-spoken of and *blasphemed*; but "on their part God was glorified," as they patiently suffered, for his sake, the effects of

him not be ashamed; [m]but let him glorify God on this behalf.

17 For the time *is come* that [n]judgment must begin at the house of God: [o]and if *it* first *begin* at us, [p]what shall the end *be* of them that [q]obey not the gospel of God?

18 And [r]if the righteous scarcely be saved [s]where shall the ungodly and the sinner appear?

19 Wherefore, [t]let them that suffer according to the will of God, [x]commit the keeping of their souls *to him* [y]in well-doing, as unto [z]a faithful Creator.

m Is. 24:15. Acts 5:41. Rom. 5:2—5. Phil. 1:29. Jam. 1:2—4. n Is. 10:12. Jer. 25:29. 49:12. Ez. 9:6. Mal. 3:5. Matt. 3:9,10. Luke 12:47,48. o Luke 23:31. p Matt. 11:20—24. Luke 10:12—14. Heb. 2:2,3. 12:24,25. q 2 S. Gal. 3:1. 5:7. 2 Thes. 1:8. Heb. 5:9. 11:8. r 5:8. Ez. 18:24. Zech. 13:9. Matt. 24:22—24. Mark 13:20—22. Acts 14:22. 27:24,31,42—44. 1 Cor. 10:12. Heb. 4:1. 10:38, 39. s Ps. 1:4,5. Rom. 1:18. 5:6. 2 Pet. 2:5,6. 3:7. Jude 15. t Gen. 13:13. 1 Sam. 15:18. Luke 15:1. Rom. 5:8. u *See on* 12—16. 3:17. Acts 21:11—14. x Ps. 31:5. Luke 23:46. Acts 7:59. 2 Tim. 1:12. y 2:15. Esth. 4:16. Jer. 26:11—15. Dan. 3:16—18. 6:10,11,22. Rom. 2:7. z Ps. 138:8. 146:5,6. Is. 40:27, 28. 43:7,21. 51:12,13. 54:16,17. Col. 1:16—20. Heb. 1:2,3. Rev. 4:10,11. 5:9—14.

that enmity which their loyal profession and conduct had excited. The case, however, would be evidently different, if they exposed themselves to sufferings by their crimes; for this would be most dishonourable to God, and injurious to themselves. It behooved them, therefore, to be careful, that none of them were brought before the magistrates, cast into prison, or condemned, for committing murder, or theft, or any other violation of wholesome laws; nay, that they did not incur reproach by intermeddling in the affairs of other men, whether they were of a private or a public nature, especially on political subjects; or by passing their judgment and censures, or intruding into the management of those concerns, which did not belong to them: as if they had been appointed, or were authorized and qualified, to oversee and give orders to those employed. These were common reasons for men's suffering public punishment or private reproach; and professors of Christianity might be drawn into such misconduct, and yet vainly imagine that they were persecuted for their religion! But if they avoided such imputations, and suffered as Christians for acting consistently with that honourable character; they ought by no means to be ashamed of the reproach connected with their punishment; though it were imprisonment, scourging, or even a violent and ignominious death: nay, they ought rather to praise and glorify God for "counting them worthy to suffer shame for his sake." (*Marg. Ref. Notes, Acts* 5:40,41. *Heb.* 12:2,3.)

Fiery trial. (12) Τῃ πυρωσει προς πειρασμον. "The burning for a trial." *Rev.* 18:9.—*Be glad with exceeding joy.* (13) Χαρητε αγαλλιωμενοι. See on *Matt.* 5:12. *Acts* 16:34. *Rejoice, leaping with glad exultation.—Resteth.* (14) Αναπαυεται. *Matt.* 11:28. *Luke* 12:19. 1 *Cor.* 16:18.—*Busy body*, &c. (15) Αλλοτριεπισκοπος. 'As a bishop in another man's diocess.' *Leigh.* Some understand it of those who look with concupiscence on what belongs to others, with intention of seizing on it by guile: but this, however criminal, was not an *overt* act, to be punished by the magistrate.—*A Christian.* (16) *Note, Acts* 11:25,26.

V. 17—19. It was indeed to be expected, that Christians would be thus called to suffer for Christ's sake: for the time predicted by him, when he would begin his judgments, by first sharply trying his professed disciples, or the family of God, was then arrived; and if "fiery trials" must prove and purify the church, and purge out hypocrites from among them, before judgments were executed on the Jewish nation, and other open enemies; "what would be the end of those who did not obey the gospel?" The persecutions, by which the church was tried, were introductory to the destruction of Jerusalem and the tremendous ruin of the Jews; and preparatory to "the day of judgment and perdition of ungodly men." (*Notes, Ez.* 9:5—7. *Matt.* 24:9—14. *John* 16:1—3. 2 *Pet.* 3:5—7.) If then the righteous were saved *with difficulty*; if, notwithstanding their relation to Christ, and union with him, and their conscientious self-denying obedience, so many trials, dangers, conflicts, and sufferings, were deemed needful for them; and if, according to their own feelings and apprehensions, they were often but just saved, and got to heaven at last, through many narrow escapes, as a shipwrecked mariner *scarcely* gains the shore on a plank: (*Notes, Acts* 27:29—32,42—44.) where would ungodly men, of every kind, where would the sinner, the profligate and vicious, the impenitent, the despiser, or opposer of Christianity, appear at the day of judgment? (*Note, Rom.* 5:6—10.) What refuge from the wrath of God could he expect to find? Or how could he hope to escape the everlasting punishment with which he was threatened in the holy Scriptures? As therefore the trials of Christians were trivial, compared either with "the perdition of ungodly men," or the felicity prepared for the righteous; (*Note*, 2 *Cor.* 4:13—18.) they ought, when suffering in the cause and according to the will of God, to commit the keeping of their souls (as well as the protection of their lives, and all their other concerns) to his almighty care; who, being their Creator, had a property in them as his rational creatures, and who regarded them as his redeemed servants *new created* unto holiness, and interested in all the blessings of his covenant, and in his faithfulness to perform it to them. Taking care, therefore, to persevere "in well-doing," and to suffer with meekness, patience, and constancy, without turning aside, either through fear, resentment, or worldly motives; let them trust themselves to his faithful care, who, being the Creator of the world, could not want power to support, comfort, deliver, and eternally save them; and who, as now become their Saviour, would certainly overrule every thing to their final advantage.—'The apostle cannot intend deliverance from the Roman invasion, in which so few of these Christians were concerned; nor merely deliverance from any of their persecutors; because he takes it for granted, that "the righteous would be saved," though with difficulty; whereas multitudes fell by persecution, even of these Christians in Bithynia, as appears by Pliny's letter. It is necessary therefore to understand it more generally, of the difficulty with which good men get to heaven, through this dangerous and ensnaring world.' *Doddridge.*

Obey not. (17) Απειθουντων. *Note*, 2:4—6.—*Well-doing.* (19) Αγαθοποιϊᾳ. Here only.

PRACTICAL OBSERVATIONS.

V. 1—6. The Christian soldier, in preparing for the battle, must peculiarly remember to "arm himself with the same mind" which was in Christ, the Captain of our salvation; that love, zeal, spirituality, hatred of sin, contempt of the world, fortitude, patience, meekness, and hope, may concur in determining him to venture and suffer all things, for the glory of God, the good of men, and "the joy set before him." (*Notes, Phil.* 2:5—11. *P. O.* 1—11. *Note, Heb.* 12:1—3.) Thus, being "crucified with Christ," by the virtue of his "sufferings for us in the flesh;" and deeming himself "dead indeed unto sin, but alive unto God;" he will be enabled to resist temptation, to "cease from sin, and no longer to live the rest of his time in the flesh, to the lusts of men, but to the will of God." Indeed we may all say, (though some far more emphatically than others,) that "the time past of our lives should suffice us to have wrought the will" of those "who know not God;" and we cannot but regret, if brought to our right mind, that so large a proportion of our precious time has been wasted to no purpose, or employed to bad purpose; whether we have escaped the grosser "pollutions of the world," or have walked in its lasciviousness, lusts, excess, and riot: or in those "revellings and banquetings," where God is no more regarded, and often more outraged, than amidst the "abominable idolatries" of the Gentiles. Very few of us indeed have avoided the indulgent and dissipated feasts, and banquetings, which professed Christians both in the higher and lower classes of society generally make, and that often under pretence of commemorating some of the events relating to redemption: (*Note, Ex.* 32:1. *P. O.* 1—14.) but, when we separate from them, and refuse to "run with them to the same excess of riot" they "think it strange," and revile us; because by our conduct we condemn them. (*Note, John* 7:3—10.) This we must not regard: but, having shown our reasons as far as we have opportunity, we must leave them "to him who is ready to judge the quick and the dead;" to whom, if they continue impenitent, they will have a dreadful account to give at the last day.—Vast numbers, who are now dead, have suffered the same revilings before us: the gospel called them to separate from the wickedness of their former companions in sin, and to bear testimony against it: they were therefore "judged according to men in the flesh," as deserving reproach and persecution; but "they lived according to God in the Spirit:" and when they were removed out of the world, they were found "meet to be partakers of the heavenly inheritance." Ours is indeed a favoured day in this respect: yet if "the Spirit of life" dwell in us, the world will judge us deserving of scorn and reproach, whilst God will graciously account us "worthy of that glorious kingdom for which we suffer."

V. 7—11. "The end of all things is at hand." All our worldly pursuits, possessions, distinctions, and enjoyments; all our temporal trials, sorrows, and conflicts; our season of probation and preparation; and our term of usefulness will speedily, very speedily be over: it behooves us then "to be sober, and to watch unto prayer." (*Notes, Eph.* 6:18—20. *Col.* 4:2—4.)—The more ungodly men hate and revile believers, the greater care should they use to have "fervent love among themselves;" that, by mutual candour, long-suffering and forgiveness, "the multitude of offences may be covered;" and so nothing may interrupt their peace and harmony. This blessed grace of love dethrones our natural selfishness, and, in connexion with faith in the promises of God, it induces us to "use hospitality one to another without grudging;" and to consider every gift, possession, or situation, as a talent committed to our stewardship, according to "the manifold grace of God," to be used for the benefit of the church and the community. It also dictates or regulates our words, whether in public or in private, that they may be true, pure, kind, and instructive, "according to the oracles of God;" and it disposes every one, in his proper calling, to minister or communicate to others, "as of the ability which God giveth, that God in all things may be glorified through Jesus Christ;" to whom "be praise and dominion for ever and ever. Amen."

V. 12—19. When we consider the upright, harmless, benevolent, and useful conduct of true Christians, we are apt to "think it strange," that they must pass through "fiery trials," from the enmity of wicked men, and that God should

CHAPTER V.

The apostle exhorts "the elders to feed the flock of God," willingly, cheerfully, disinterestedly, and humbly; and to be examples to it; expecting from the chief Shepherd, at his appearance, an unfading crown of glory, 1—4. *He requires the younger to submit to the elder; and all of them to be "clothed with humility," "casting all their care on" God,* 5—7; *and to be "sober and vigilant;" and steadfastly, by faith, to "resist the devil," and bear tribulation,* 8, 9. *He concludes with prayers, salutations, and benedictions,* 10—14.

THE [s]elders which are among you I exhort, [b]who am also an elder, [c]and a witness of the sufferings of Christ, and also [d]a partaker of the glory that shall be revealed:

2 [e]Feed [f]the flock of God [*]which is among you, [g]taking the oversight *thereof*, [h]not by constraint, but willingly; [i]not for filthy lucre, but [k]of a ready mind;

3 Neither [l]as [f]being lords over *God's* [m]heritage, [n]but being ensamples to the flock.

4 And when [o]the chief Shepherd shall [p]appear, ye shall receive [q]a crown of glory that [r]fadeth not away.

5 Likewise, [r]ye younger, submit yourselves unto

a Acts 11:30. 14:23. 15:4,6,22,23. 20:17,28. *Gr.* 21:18. 1 Tim. 5:1,19. Tit. 1:5.
b 2 John 1. 3 John 1. c 1:12. Luke 24:48. John 15:26,27. Acts 1:8,22. 2:32. 3:15. 5:30—32. 10:39—41. d 4. 1:3—5. Ps. 73:24,25. Rom. 8:17,18. 2 Cor. 5:1,8. Phil. 1:19,21—23. Col. 3:3,4. 2 Tim. 4:8. 1 John 3:2. Rev. 1:9. e Cant. 1:8. Is. 40:11. Ez. 34:2,3,23. Mic. 5:4. 7:14. John 21:15—17. Acts 20:28. f Is. 63:11. Jer. 13:17,20. Ez. 34:31. Zech. 11:17. Luke 12:32. 1 Cor. 9:7. * Or, *as much as in you is*. Ps. 78:71,72. Acts 20:26,27.
g Heb. 12:15. *Gr.* h Is. 6:8. 1 Cor. 9:16,17. i Is. 56:11. Jer. 6:13. 8:10. Mic. 3:11. Mal. 1:10. Acts 20:33,34. 2 Cor. 12:14,15. 1 Tim. 3:3. Tit. 1:7,11. 2 Pet. 2:3. Rev. 18:12,13. k Acts 21:13. Rom. 1:15. Tit. 2:14. 3:1. 1 Ez. 34:4. Matt. 20:25,26. 23:8—10. Mark 10:42—45. Luke 22:24—27. 1 Cor. 3:5,9. 2 Cor. 1:24. 4:5. 3 John 9,10. † Or, *overruling*. m 2:9. Deut. 32:9. Ps. 33:12. 74:2. Mic. 7:14. Acts 20:28. n 1 Cor. 10:11. Phil. 3:17. 4:9. 1 Thes. 1:5,6. 2 Thes. 3:9. 1 Tim. 4:12. Tit. 2:7. o 2. 2:25. Ps. 23:1. Is. 40:11. Ez. 34:23. 37:24. Zech. 13:7. John 10:11. Heb. 13:20. p Matt. 25:31, &c. Col. 3:3,4. 2 Thes. 1:7—10. 1 John 3:2. Rev. 1:7. 20:11,12. q 1:4. Dan. 12:3. 1 Cor. 9:25. 2 Tim. 4:8. Jam. 1:12. Rev. 2:10. 3:11. r Lev. 19:32. Heb. 13:17.

permit them to be injured and afflicted. We must not, however, indulge such thoughts, but prepare for tribulation; as the "excellent of the earth" have always been thus treated, and God has purified all his gold in this furnace. We ought therefore to "rejoice in being made partakers of the sufferings of Christ, that when his glory shall be revealed, we may be glad also with exceeding" and eternal "joy." We may indeed deem ourselves "happy," when wicked men discern "the seal of God in our forehead," and "reproach us for the name of Christ;" because "the Spirit of glory and of God resteth upon us;" and they revile us, because we bear his image, belong to him, and glorify him.—But we cannot be too careful not to give the enemies of the gospel any just cause to revile or hate us. It is not indeed *common* for professors of evangelical truths to suffer as murderers, thieves, or malefactors; yet they often bring odium upon themselves by a conceited officiousness, and by intermeddling with such concerns as do not at all belong to them, especially in political matters; as well as by various other evident and palpable faults: and then many of them *unjustly* impute the reproach cast on them, to the persecuting malice of their enemies! This we should watch against; and carefully distinguish between those things which we suffer "for the sake of Christ and of righteousness," and those that we bring on ourselves by imprudence and misconduct. In the former case, if we bear our trials with meekness and constancy, "we suffer as Christians, and should glorify God in that behalf;" in the latter, we should be silent, or humbly confess our sin and folly as the cause of our sorrows.—In vain do men expect to escape the trial of their professed faith: "judgment will begin at the house of God;" his people will be more severely chastised for their sins than other men are; and hypocrites will incur the deepest condemnation. (*Notes*, *Am.* 3:1—3. *Zech.* 13:8,9. *Mal.* 3:1—4. *Matt.* 3:7—12.) They who would be saved, must strive, wrestle, labour, watch, pray, deny themselves, and "take up their cross daily:" and though all true believers will "surely be saved," it will be with difficulty, and through many perils, conflicts, and tribulations. (*P. O. Acts* 27:21—44.) "What then will be the end of those who obey not the gospel of God?" and where will the infidel, the profligate, the licentious, the oppressor, the persecutor, and the enemy of all goodness appear, when Christ shall come to judge the world? If such sufferings are inflicted on the beloved children of God, what will be the doom of his implacable foes? And if such diligence and watchfulness only just suffice to ensure the believer's salvation; what will be the event of the slothful and heedless conduct of professed Christians in general? (*Notes* and *P. O. Luke* 13:22—30. *Notes*, 1 *Cor.* 9:24—27. *P. O.* 19—27. *Notes* and *P. O.* 2 *Pet.* 1:5—11.) Let us then see to it, that we "obey the gospel" by a penitent "faith working by love;" and, if called to "suffer, according to the will of God;" "let us commit the keeping of our souls to him, in well-doing, as unto a faithful Creator," and as in Christ become our Omnipotent Saviour. (*Note*, *Is.* 12:2.)

NOTES.—CHAP. V. V. 1—4. "The elders" were, in general, the rulers and teachers of the churches: (*Notes*, *Acts* 11:27—30. 14:21—23. 20:17. 1 *Tim.* 3:1.) and St. Peter, waving the mention of his apostolical office, addressed them as being himself one of the company, and as acquainted with the nature and difficulties of the service assigned to them. He had also been a spectator of the sufferings of Christ, in the garden, and probably on the cross; and was especially appointed to bear *witness* of those interesting events, and of his Lord's resurrection, ascension, and subsequent exaltation. (*Note*, *Heb.* 12:1.) Moreover, he was fully assured, that, as a pardoned and justified believer, and as sealed by the sanctifying work of the Holy Spirit, he was called to inherit, and would at length partake of, "the glory which shall be revealed," and publicly bestowed on all true Christians, when the Lord Jesus shall come to judge the world. (*Note*, *John* 13:36—38.) As therefore he was employed in preaching the gospel of salvation, through the sufferings of the Redeemer, whose steps he endeavoured to follow, in patiently bearing afflictions for the truth's sake; and as he was supported by the joyful expectation of future felicity to disregard present things, even in constant expectation of ending his life by crucifixion, whilst, from love to Christ, he fed his sheep and lambs; (*Notes* *John* 21:15—23.) he exhorted all those who were appointed to the same work, to apply themselves diligently to the performance of it, with the self-denying tenderness and patient care with which the shepherd feeds and tends his flock. (*Notes*, *Luke* 12:22—34. *Acts* 20:28.) They ought to consider the congregations, over which they severally presided, and among whom they laboured, as a part of the "purchased" and beloved "flock of God;" and so "take the oversight of them," not merely because "necessity was laid upon them," and they could not safely do otherwise; but "willingly," from zeal to the glory of God, and love to the souls of his people; and as men who were ready to encounter difficulties, face dangers, and endure losses, reproaches, and persecutions in so good a work. (*Note*, 1 *Cor.* 9:13—18.) And when the counsel of inspired persons, or other pious ministers, concurring with the wants and desires of the people, called on any one to engage in the pastoral office, he ought not to feel reluctant to it, as some were found to be; partly from modesty and diffidence, yet not without a measure of unbelief, and undue regard to the ease, quiet, and safety of a private situation, the want of zeal and love, or the preference of more profitable employments: whence it became necessary, almost to constrain them to engage in this arduous, laborious, and perilous work. This is generally supposed to be implied; yet the charge is made to those who were already elders. At the same time, some improper persons of inferior stations might be induced to undertake the office of the ministry, from the expectation and desire of a better maintenance than they could otherwise obtain; (*Note*, *Jam.* 3:1,2.) and such as had been ordained, might be tempted to go through with their services, rather to secure their incomes, than from better motives, and to modify their instructions in subserviency to their own interests: but such things must scrupulously be avoided: as the lucre thus sought would be most filthy and base, and the wages of the vilest prostitution. (*Notes*, *John* 10:10—13. 1 *Tim.* 3:3,8—15. *Tit.* 1:5—13.) For all true ministers should enter into that office, and perform its duties, "of a ready mind," delighting in the work, and desirous of glorifying God, and of being his instruments in doing good to the souls of men; considering their own temporal interests as a matter of a very inferior nature; and even their maintenance merely as necessary in order to the due performance of their office, and not an object to be proposed by them, in undertaking or conducting it. Nor ought they to assume a "lordly authority," or aspire at secular power and honour, by means of their ministry; as if they had "dominion over the faith" or consciences of those who belonged to God, as "the lot of his inheritance;" when they were appointed to show them his truth and will, (*Notes*, 2 *Cor.* 1:23,24. 4:7.) and to engage their obedience to him, not to themselves. (*Notes*, *Matt.* 20:24—28. *Luke* 22:24—27.) Instead, therefore, of usurping authority over their brethren, or endeavouring to convert their office into a lucrative trade; they ought to behave in such a manner, as to be "examples to the flock," and to elucidate by their own piety, purity, humility, self-denial, and universal conscientiousness, the instructions which they gave to the people. (*Notes*, 1 *Tim.* 4:11—16. *Tit.* 2:7,8.) This would not indeed tend to their worldly affluence or dignity; but it would ensure to them a most abundant future recompense. For "when the chief Shepherd," (*Notes*, *Ps.* 23:1—3. *Ez.* 34:23—31. *Zech.* 13:7. *John* 10:10—18. *Heb.* 13:20,21.) from whom their pastoral charge was derived, on whom they depended for all their sufficiency, to whom the flock belonged, and to whom they must finally give account, "shall appear" as "the Judge of the world;" then they, and all such faithful ministers, will receive a crown of unfading glory, infinitely better and more honourable than all the authority, reputation, wealth, and pleasure of the world, could possibly be. (*Notes*, *Matt.* 25:19—23,31—34. 1 *Cor.* 4:2—5. 1 *Thes.* 2:17—20. 1 *Tim.* 6:11—16. 2 *Tim.* 4:1—8.)

Am also an elder. (1) Συμπρεσβυτερος. Here only. *An elder along with you.—Taking the oversight.* (2) Επισκοπουντες. *Heb.* 12:15. Επισκοπος, *Acts* 20:28. 1 *Tim.* 3:2. (*Notes*, *Acts* 20:17,28. 1 *Tim.* 5:21,22.) This must be allowed a decisive testimony, that no express distinction between presbyters and bishops was at the time, when the apostle wrote, established in the church. It would however be well, if desisting from such controversies about precedency, all, whether called bishops, or archbishops, presbyters, or elders, of

the elder. Yea, [s]all *of you* be subject one to another, and [t]be clothed with humility: for [u]God resisteth the proud, and giveth grace to the humble.

6 [x]Humble yourselves therefore under [y]the mighty hand of God, [z]that he may exalt you [a]in due time:

7 [b]Casting all your care upon him; [c]for he careth for you. [*Practical Observations.*]

8 Be [d]sober, be vigilant; because [e]your adversary [f]the devil, [g]as a roaring lion, [h]walketh about, seeking whom he may [i]devour:

9 Whom [k]resist [l]steadfast in the faith, knowing that [m]the same afflictions are accomplished in your brethren that are in the world.

10 But [n]the God of all grace, [o]who hath called us unto his [p]eternal glory by Christ Jesus, [q]after that ye have suffered awhile, [r]make you perfect, [s]establish, [t]strengthen, settle *you*.

11 To [u]him *be* glory and dominion for ever and ever. Amen.

12 By [x]Silvanus, [y]a faithful brother unto you, as I suppose, [z]I have written briefly, [a]exhorting and [b]testifying that this is [c]the true grace of God [d]wherein ye stand.

3:1,5. Rom. 12:10. Eph. 5:21. Phil. 2:3. t 3:3,4. 2 Chr. 6:41. Job 29:14. Ps 132:9,16. Is. 61:10. Rom. 13:14. Col. 3:12. u *See on* Jam. 4:6. Job 22:29. x Ex. 10:3. Lev. 26:41. 1 Kings 21:29. 2 Kings 22:19. 2 Chr. 12:6,7,12. 30:11. 32:26. 33:12,19,23. 36:12. Prov. 29:23. Is. 2:11. Jer. 13:18. 44:10. Dan. 5:22. Mic. 6:8. Luke 14:11. 18:14. Jam. 5:10. y Ex. 3:19. 32:11. Ps. 89:13. 1 Cor. 10:22. z Job 36:22. Ps. 75:10. 89:16,17. Is. 40:4. Ez. 17:21. 21:26. Matt. 23:12. Luke 1:52. Jam. 1:9,10. a Deut. 32:35. Rom. 5:6. 1 Tim. 2:6. Tit. 1:3. b 1 Sam. 1:10—18. 30:6. Ps. 27:13,14. 37:5. 55:22. 56:3,4. Matt. 6:25,34. Luke 12:11,12. Phil. 4:6. Heb. 12:5,6. c Ps. 34:15. 142:4,5. Matt. 6:26—33. Mark 4:38. Luke 12:30—32. John 10:13. d 1:13. 4:7. Matt. 24:48—50. Luke 12: 45,46. 21:34,36. Rom. 13:11—13. 1 Thes. 5:6—8. 1 Tim. 2:9,15. 3:2,11. Tit. 1:8. 2:2,4,6,12. e Esth. 7:6. Job 1:6. Ps. 109:6. *marg.* Is. 50:8. Zech. 3: 1. Luke 22:31. f Matt. 4:1,11. 13:39. 25:41. John 8.44. Eph. 4:27. 6:11. Jam. 4:7. 1 John 3:8—10. Rev. 12:9. 20:2,10. g Judg. 14:5. Ps. 104:21. Prov. 19:12. 20:2. Is. 5:29,30. 42:13. Jer. 2:15. 51:38. Ez. 19:7. Hos. 11:10. Joel 3:16. Am. 1:2. 3:4,8. Zech. 11:3. 2 Tim. 4:17. h Job 1:7. 2:2. i Ez. 22:25. Dan. 6:24. Hos. 13:8. k Luke 4:3—12. Eph. 4:27. 6:11—13. Jam. 4:7. l Luke 22:32. Eph. 6:16. 1 Tim. 6:12. 2 Tim. 4:7. Heb. 11:33. m 1: 6. 2:21. 3:14. 4:13. John 16:33. Acts 14:22. 1 Cor. 10:13. 1 Thes. 2:15,16. 3:3. 2 Tim. 3:12. Rev. 1:9. 6:11. 7:14. n Ex. 34:6,7. Ps. 86:5,15. Mic. 7:18,19. Rom. 5:20,21. 15:5,13. 2 Cor. 13:11. Heb. 13:20. o 1:15. Rom. 8:28—30. 9:11, 24. 1 Cor. 1:9. 1 Thes. 2:12. 2 Thes. 2:14. 1 Tim. 6:12. 2 Tim. 1:9. 2 Pet. 1:3. p 2 Cor. 4:17. 2 Tim. 2:10. Heb. 9:15. 1 John 2:25. q 1:6,7. 2 Cor. 4:17. r 2 Cor. 13:11. 2 Thes. 2:17. Heb. 13:21. Jude 24. s Col. 2:7. 2 Thes. 2:17. 3: 3. t Ps. 138:7. Luke 22:32. Phil. 4:13. Col. 1:22,23. u *See on* 4:11. Rev. 1:6. 5:13. x 2 Cor. 1:19. 1 Thes. 1:1. 2 Thes. 1:1. y Eph. 6:21. Col. 1:7. 4:7,9. z Eph. 3:3. Heb. 13:22. a Heb. 13:22. Jude 3. b John 21:21. Acts 20:24. 1 John 5:9,10. 3 John 12. c Acts 20:24. 1 Cor. 15:1. Gal. 1:8,9. 2 Pet 2:15. d Rom. 5:2. 2 Cor. 1:24. 2 Pet. 1:12.

every church, would more study, and endeavour to practise the admirable lessons here inculcated.—Alas, how small a proportion of nominal ministers of Christianity, either in the more exalted orders, or among their often too much depressed inferiors, so preach, labour, and live, as to give an impartial student of the Bible reason to conclude, that "when the chief Shepherd shall appear, they will receive the crown of unfading glory."—*By constraint.*] Αναγκαστως. Here only. Αναγκαζω, *Luke* 14:23. 2 *Cor.* 12:11. *Gal.* 2:3. 6:12.—*Being lords.* (3) Κατακυριευοντες. *Matt.* 20:25. *Mark* 10:42. *Acts* 19:16. Such a dominion and authority, as the apostles when expecting a temporal kingdom, under the Messiah, were ambitious of; according to the custom of temporal rulers.—*Heritage.*] Κληρων. *Acts* 1:26. 8:21. 26:18. *Col.* 1:12. "The LORD's portion is his people." Hence the word *clergy*. Some however interpret it of that part of the church, which was, in Providence, *allotted* to each presbyter.—*That fadeth not away.* (4) Αμαραντινον. Here only. Αμαραντον, 1:4. (*Notes*, 1:3—5. 1 *Cor.* 9:24—27. *Jam.* 1:9—11.)

V. 5—7. The word "younger" (νεωτεροι, *Luke* 22:26.) does not seem here to relate to any particular station in the church: but in general denotes *juniors*, whether in the pastoral office or not, who were exhorted to "submit themselves," and show deference to their seniors, as well as to "the elders of the church." (*Notes*, 1 *Tim.* 5:1,2. *Tit.* 2:3—6.) Yea, all Christians were directed to be "subject to one another," according to their different relations in life: thus the people should obey their pastors, children their parents, subjects their rulers, and servants their masters, according to the precepts of God's word. (*Lev.* 19:32. *Notes*, *Ex.* 20:12. *Eph.* 5:21.) And as pride, in juniors and inferiors, militates against due subordination, even as in superiors it prompts to tyranny; so they all were admonished to be clothed with humility, as their chief ornament, or rather their outward garment: that whatever abilities, endowments, or spiritual gifts they possessed, their modesty and humility might be conspicuous to all beholders, more than any other distinction. This ought above all things to be sought for; seeing that God contended by his omnipotence against all proud persons, showing favour to none but those who were deeply sensible of their unworthiness; and conferring this special grace on all who were thus humbly desirous of it. (*Notes*, *Jam.* 4:4—10.)—It therefore behooved all men to "humble themselves," as guilty, polluted, and wretched sinners: under the "powerful hand of God," which was sufficient to crush his stoutest enemy, and to uphold his feeblest friend: that so, submitting to his righteousness, they might be reconciled to him by faith in Christ, and in due time exalted to the glory, honour, and immortality prepared for his saints, after the trials here allotted them.—In the mean while, indeed, they would meet with various difficulties, and might be assaulted by many solicitous cares, about their temporal or spiritual concerns, and those of the church: but, being attentive to their present duties, they were encouraged, and required to cast all their anxieties upon the Lord, by faith and prayer; assured that he would manage every thing for their advantage, according to his unerring wisdom and unfailing truth; seeing he "cared for them;" he pitied, and loved, and would manage the concerns of all those who thus trusted in him. (*Notes*, *Ps.* 27:14. 37: 5—8. 55:22. 103:11—14. *Matt.* 6:24—34. *Luke* 12:22—34. *Phil.* 4:5—7.)

Be clothed. (5) Εγκομβωσασθε. Here only.—*Casting.* (7) Επιρριψαντες. *Luke* 19:35.—*Ps.* 55:22. *Sept.*

V. 8, 9. The apostle here again renewed his exhortation to sobriety and vigilance; (*Notes*, 1:13—16. 4:7.) that, being free from the intoxication of sensual and dissipated pleasures, or worldly interests, the Christians whom he addressed might not be lulled asleep, or found off their guard in the great concerns of eternity. (*Note*, *Luke* 21:34—36.) To excite them to this watchfulness, they must be reminded, that "the devil," the "prince of the darkness of this world," and of the apostate angels, "the accuser of the brethren," and "the adversary" of believers, who always seized on every opportunity of bringing some charge against them, or of obtaining leave to sift and harass them, was "walking about, like a roaring lion," full of rage and fierceness, seeking whom he could find asleep or unarmed, that he might at once devour him, or swallow him up. (*Notes*, *Job* 1:6—12. *Zech.* 3:1—4. *Luke* 22:31—34. *Rev.* 12:7—12.) The terrible persecutions which were instigated by this enemy of God and man, as "working in the children of disobedience," seem to be peculiarly intended. Thus outward terrors, and inward suggestions, drove numbers into apostacy, or a temporary denial of Christ; many were finally ruined, from fear of man, and love of life; and others narrowly escaped this downfal, being found careless and secure. All Christians then ought to resist and repel his assaults; being "steadfast" in the profession of the faith, assuredly believing the truths of the gospel, and constantly depending on the power and love of Christ to repel and drive away the hated tempter. And to excite them thus strenuously to resist temptation, and "strive against sin," though it were even unto imprisonment, cruel mockings, stripes, or death: they should be fully informed, and know assuredly, that "their brethren," dispersed in other parts of the world, constantly endured afflictions of the same kind, in the same cause, and from the same sort of persons.—These repeated exhortations to "watchfulness," and the especial motive assigned for it, ought to have peculiar weight; as coming from that apostle, who, through self-confidence, carnal security, and unwatchfulness, when "Satan desired to sift him" and his brethren "as wheat," was induced to deny his Lord with solemn oaths and dire imprecations. (*Notes*, *Matt.* 26:30—46,69—75.)—*Walketh about.* (8) *Notes*, *Job* 1:7. *Matt.* 12:43—45.

Adversary. (8) Αντιδικος. *Matt.* 5:25. *Luke* 12:58. 18:3. *An adversary at law:* one who brings an accusation.—Διαβολος means *a false accuser:* Σαταναs, *an adversary*, or *enemy*. The persecuted Christians were first *calumniated*, and then *condemned to tortures or death*. Instigated by the devil, the original liar and murderer, (*Note*, *John* 8:41—47.) the persecuters murdered their characters first, and then their persons.—*Devour.*] Καταπιη. 1 *Cor.* 15:54. 2 *Cor.* 2:7. 5:4. *Heb.* 11:29.

V. 10, 11. The apostle did not pray, that his brethren might be exempted from salutary and honourable trials: but he besought "the God of all grace," (*Marg. Ref.* n.) being plenteous in mercy, and the inexhaustible and only Source of every kind and measure of grace; who, by his word and Spirit, had "called them to the hope" and sure earnest of "eternal glory," through Jesus Christ; (*Note*, 1 *Thes.* 2:9—12.) that, "after they had suffered awhile," for the trial and increase of their faith, he would make them mature and complete in holiness; establish them in the peace and hope of the gospel, strengthen them to resist all kinds of temptations, to endure all sufferings, and to perform all duties, by invigorating their holy affections; (*Notes*, 2 *Cor.* 12:7—10. *Phil.* 4:10—13. *Col.* 1:9—14.) and that he would settle them, firm and immoveable, as a compact building on a good foundation, so that no storms, assaults, or stratagems of the enemy, might overthrow them. (*Notes*, *Matt.* 7:24—27. *Eph.* 3:14—19. *Col.* 2:5—7.) This would redound to his praise, as the work of his power and sovereign authority, to whom all glory and dominion ought be, and eventually would be, universally and eternally ascribed.

Make you perfect. (10) Καταρτισαι. See on *Matt.* 21:16.—*Settle.*] Θεμελιωσαι. *Matt.* 7:25. *Luke* 6:48. *Eph.* 3:18. *Col.* 1:23.

V. 12. It is highly probable, that Silvanus was the same person who generally attended St. Paul, and who was frequently called Silas. (*Marg. Ref.* x. *Notes*, *Acts* 15:22—41.) St. Peter "supposed" and concluded, from al.. .e saw and heard, that he was "a faithful brother," .. true believer, and a zealous minister of Christ, "unto them," among whom he had so frequently and permanently laboured He ha

13 The *church that is* [e]at Babylon, [f]elected together with *you*, saluteth you; and *so doth* [g]Marcus my son.

14 Greet ye one another [h]with a kiss of charity. [i]Peace *be* with you all that are [k]in Christ Jesus. Amen.

e Ps. 87:4. Rev. 17:5. 18:2. f 2 John 1:13. g *See on* Acts 12:12,25. h *See on* Rom. 16:16. 1 Cor. 16:20. 2 Cor. 13:12. 1 Thes. 5:26. i 1:2. John 14:27. 16:33. 20:19,26. *See on* Rom. 1:7. k *See on* Rom. 8:1. 1 Cor. 1:30. 2 Cor. 5:17.

therefore taken the opportunity of writing by him a brief epistle, exhorting them to be steadfast, and to act consistently with their Christian profession. He also testified to the gospel which they had received; to satisfy them, that the doctrines of grace which they had embraced, and in the faith and experience of which they stood accepted with God, were indeed the truths of Christ; and that the power of them upon their hearts, and the fruits of them in their lives, evinced them to be partakers of the grace of God, and fully established in his favour.—This confirms the supposition, that St. Peter wrote to establish in the faith the same churches, which had been planted by St. Paul and his companions; against all the insinuations of those, who endeavoured to persuade the Gentile converts, that he preached a different doctrine than the other apostles did: and indeed the attentive reader will remark a great similarity in the sentiments of those two great apostles; especially in the manner in which they connect doctrine and practice together.

I suppose.] Λογιζομαι. *Rom.* 3:28. 6:11. 8:18. *Heb.* 11:19.—*Testifying.*] Επιμαρτυρων. Here only. Συνεπιμαρτυρεω, *Heb.* 2:4.—*Neh.* 9:29,30. 13:15. *Sept.*—May not this word imply, that the apostle added his testimony to that of those who had first preached the gospel to them?—*Grace ... wherein ye stand.* Χαριν εις ην εστηκατε. *Rom.* 5:2.

V. 13. There is no sufficient ground to suppose, that by Babylon the apostle mystically meant *Rome*; for no reason can be assigned, why he should withhold the name of that city, when he wrote this epistle. Yet if any choose to avail themselves of this *only scriptural* proof, that Peter ever resided at this great antichristian metropolis; Protestants are not concerned to controvert it. It is, however, generally allowed, that Peter went to Rome, and there suffered martyrdom.—It is not certain, whether Marcus is, or is not, the same with John Mark, mentioned frequently by St. Paul, and in the Acts of the Apostles. (*Preface to the Gospel according to St. Mark.*)

V. 14. *Marg. Ref.* h—k. *Notes, Rom.* 8:1,2. 16:16.

PRACTICAL OBSERVATIONS.

V. 1—7. Those who most know the nature, difficulties, snares, and temptations of the pastoral office, are best qualified to exhort their brethren; and they will speak with the most impressive authority on such topics. (*Note, Matt.* 7:28:29.) So to contemplate the sufferings of Christ, as to understand the design of them, and experience their effects, in humbling and sanctifying the heart, gives the best grounded confidence of being "partakers of the glory which shall be revealed;" and they, who would counsel to the greatest effect, must not needlessly or habitually use the language of superiority or command.—Ministers should unite skill, vigilance, diligence, faithfulness, love, zeal, patience, disinterestedness, and self-abasement, in their characters and conduct; both in order "to feed the flock of God," and to be "examples unto them." They ought to perform the most laborious services, and endure the greatest hardships, for "the Lord's heritage," "not by constraint, but willingly; not for filthy lucre, but of a ready mind," and without assuming any "dominion over their faith."—This is not, indeed, the road to high preferments in the outward church, nay, it leads far from it: but "when the chief Shepherd shall appear," such pastors "shall receive" of him "a crown of glory that will never fade away." And what, compared with this, are all those riches, eminent stations, or lordly dignities, which so many nominal pastors eagerly pursue? Or where will the avaricious, the slothful, the sensual, or the tyrannical men, who have borne the name of ministers, appear, when the great Judge shall come, and call them to give an account of their stewardship? (*Notes* and *P. O. Is.* 56:9—12. *Ez.* 31:1—9. *Note, Zech.* 11:15—17.) The sentence to be then denounced against them, and executed on them, is already recorded: may they read it, and tremble, and "flee from the wrath to come!" (*Note, Matt.* 24:45—51.)—But every station and age has its peculiar duties: subordination is the universal plan and appointment of God; the younger should submit themselves unto the elder; and all, in their several relations, should be subject to those placed over them. This will be the case, as far as men "are clothed with humility;" and God never shows favour to a proud man, except when he brings him down into the dust of self-abasement: (*Note, Dan.* 4:34—37.) nor will any humble soul come short of his grace, or of eternal life. Let us then "humble ourselves under the mighty hand of God," for he is able to save and to destroy: then "he will exalt us in due time," as much as is good for us, in his church on earth, and among "his saints in glory everlasting."—When we become humbly subject to our reconciled God, and simply dependent on him; we are allowed and commanded to "cast all our care on him," and assured "that he careth for us," as a Father for his own children: and this will bring far sweeter peace and greater comfort into the soul than could arise from the most complete gratification of pride, ambition, avarice, or any worldly affections. Thus also we shall be safe: for humility will induce us to be "sober and vigilant," diligently attending to our duty: simply depending on the Lord in all things, and patiently submitting to his whole will concerning us. This is our part, and thus we may unreservedly and cheerfully leave all events to the God to whom alone they belong.

V. 8—14. When we consider the indefatigable malice, power, and subtlety of "our adversary the devil, who goeth about seeking whom he may devour," and recollect what numbers he continually destroys; we cannot but perceive our indispensable need of vigilance, and confidence in God, and constant fervent prayer for protection and deliverance. Did a roaring lion at any time traverse our streets, devouring numbers of the careless and inattentive; and we were informed of it, by indisputable testimony; we should proceed with great caution and circumspection, if obliged to go out in such perilous circumstances: yet a far more formidable enemy continually watches his opportunity of destroying our souls; God himself gives us the information and alarm; and we cannot have any safety except we "watch and are sober." But, alas! how little do we take the warning, and act as if we really believed this to be the case! Yet in this way alone can we reasonably hope to be kept from falling into temptation, and being overcome by it. (*Notes, Matt.* 6:13. 26:40,41. *Luke* 22:31—34,39—46.)—If, however, we must encounter this dreadful foe, we should "resist him steadfast in the faith," and then the Lord will constrain him to "flee from us." In whatever form he assaults us, or by whatever agents, we may know assuredly, that our brethren in all parts of the world experience similar conflicts, temptations, and tribulations. We should, therefore, when rescued from urgent danger, nay, while resisting, steadfast in the faith, pray for them also, that after they have suffered awhile, the "God of all grace would perfect, stablish, strengthen, and settle them." This he will do for all, whom he has "called to his eternal glory by Jesus Christ;" that they may celebrate his praises, as his willing subjects for ever and ever.—All the apostles and evangelists exhort us to these things, and "testify that this is the true grace of God:" may we then steadfastly adhere to this primitive Christianity, and not listen to "cunningly devised fables!" Thus it will appear that we were elected together with those who are now in glory; that we are indeed faithful brethren with all the family of God; that we desire to live in love with them, and to share that peace which belongs to all that are "in Christ Jesus," and to them exclusively.

THE SECOND EPISTLE GENERAL OF PETER.

The writer of this epistle calls himself "Simon Peter," (1:1. *Acts* 15:14. *Gr.*) 'an apostle of Jesus Christ;" he alludes to circumstances and facts, which agree to none but Peter; (1:14—16. *John* 21:19.) he calls it his "second epistle;" (3:1.) and he speaks of his "beloved brother, Paul." (3:15.) It must, therefore, either be the work of the apostle Peter, or of one who personated him: but 'it is a thing of the worst example, for any man to forge another's name, or pretend to be the person he is not' *Le Clerc.* It may be added, 'especially to forge the name of an apostle, and to personate him, in order to sanction a man's private opinions by so high an authority.' Yet the epistle is remarkable for the energy with which the writer inculcates holiness; and the solemn, yet affectionate manner, in which he testifies against the delusions of those who neglect it. It has indeed been urged, that the style remarkably differs from that of St. Peter's first epistle: but this is by no means true, except in respect to a part of the second chapter, which in fact seems to have been taken, in a measure, at least, from some writing which described, in very strong language, the false prophets of that age, or of earlier ages; which was then extant, and well known, but is now lost. St. Jude seems also to have taken some things from it; for part of his epistle greatly coincides with the second chapter of this. In all other respects the *internal* characters of authenticity are very strong.—Some doubts, however, in this respect, were entertained in the primitive church; which Jerome ascribes to the supposed dissimilarity of style. But, it is probable, that it was written only a short time before the apostle's martyrdom; and, not having been so publicly avowed by him, and clearly known to be his, during his lifetime, the scrupulous caution of the church hesitated about admitting it into the sacred canon; till *internal evidence* fully convinced the most competent judges that it was entitled to that high distinction. It is generally supposed to have been written at least three or four years after the former epistle; and it is evident, that primarily it was intended for the same persons, though not expressly addressed to them.—It appears, that the apostle, by this epistle, especially designed to put Christians upon their guard against the false apostles and teachers, who perverted the gospel; and the profane scoffers, who started objections to the truth of it: but it is replete with the most important instructions on a variety of subjects.

A. D. 67. A. D. 67.

CHAPTER I.

The apostle salutes his brethren, 1, 2. He shows the blessings to which God had called them; and earnestly exhorts them to diligence in every good work, in order to make "their calling and election sure;" intermixing suitable warnings and encouragements, 3—11. He states, that aware of his approaching martyrdom, he is the more diligent, in thus admonishing them, that they might remember these things after his decease, 12—15. He urges the evidence of what he had seen and heard "in the holy mount," in confirmation of his testimony concerning the power and coming of Christ, 16—18; referring them to the "more sure word of prophecy," 19; and instructing them, concerning the interpretation and source of it, 20, 21.

SIMON [a]Peter, [b]a servant and [c]an apostle of Jesus Christ, to them that [d]have obtained a like precious faith with us [e]through the righteousness [f]of God and our Saviour Jesus Christ:

2 [f]Grace and peace be multiplied unto you through [g]the knowledge of God, and of Jesus our Lord,

3 According as [h]his divine power hath given unto us [i]all things that *pertain* unto life and godliness, [k]through the knowledge of him that hath [l]called us [m]to glory and [n]virtue:

4 Whereby [o]are given unto us exceeding great and precious promises; that by these [p]ye might be partakers of the divine nature, [q]having escaped the corruption that is in the world through lust.

[*Practical Observations.*]

Or, *Symeon.* Acts 15:14. a Matt. 4:18, 10:2. Luke 22:31—34. John 1:42, 21:15—17. 1 Pet. 1:1. b John 12:26. *See on* Rom. 1:1. c Luke 11:49. John 20:21. 1 Cor. 9:1, 2, 15:9. Gal. 2:8. Eph. 3:5, 4:11. 1 Pet. 5:1. d 1. Acts 15:8, 9. Rom. 1:12. 2 Cor. 4:13. Phil. 1:29. 2 Tim. 1:5. Tit. 1:1, 4. 1 Pet. 1:7. 2:7. Jer. 33:16. Rom. 1:17. 3:21—26. 1 Cor. 1:30. 2 Cor. 5:21. Phil. 3:9. † Gr. *of our God and Saviour.* Is. 12:2. Luke 1:47. Tit. 2:13. f Num. 6:24—26. Dan. 4:1, 6:25. *See on* Rom. 1:7. 1 Pet. 1:2. Rev. 1:4. g 3 Is. Is. 53 11. Luke 10:22. John 17:3. 2 Cor. 4:6. 1 John 5:20,21. h Ps. 110:3. Matt. 28:18.

John 17:2. 2 Cor. 12:9. Eph. 1:18—21. Col. 1:16. Heb. 1:3. 1 Pe. 84:11. Rom. 8:32. 1 Cor. 3:21—23. k *See on* 2. l Rom. 8:28—30. 9:24. 1 Cor. 1:9. Eph. 4:1, 4. 1 Thes. 2:12, 4:7. 2 Thes. 2:14. 2 Tim. 1:9. 1 Pet. 1:15, 2:9, 21, 3:9, 5:10. ‡ Or, *by.* m 5. Ruth 3:11. Prov. 12:4, 31:10,29. Phil. 4:8. n 1. Ez. 36:25—27. Rom. 9:4. 2 Cor. 1:20, 6:17,18, 7:1. Gal. 3:16. Heb. 8:6—12, 9:15. 1 John 2:25. o John 1:12,13. 2 Cor. 3:18. Eph. 4:23,24. Col. 3:10. Heb. 12:10. 1 John 3:2. p 2:18—20. Gal. 6:8. Jam. 4:1—3. 1 Pet. 4:2,3. 1 John 2:15,16.

NOTES.—CHAP. I. V. 1, 2. Perhaps Peter deemed it proper to style himself "an apostle," as well as "a servant of Christ;" because he meant in this epistle to oppose certain false teachers, who did great mischief in the church. He addressed himself to "them who had obtained like precious faith with him" and his brethren. The nature and effects of true faith are "precious," and it interests the possessor in the most valuable blessings: it was therefore *equally precious* in a private Christian, and in an apostle. Thus he tacitly distinguished "the faith of God's elect," from that dead and worthless faith, by which many were deluded. (*Notes, Tit.* 1:1—4. *Jam.* 2:14—26.) This faith, which, as the original intimates, they received by the special favour and allotment of God, rested on "the righteousness of our God and Saviour Jesus Christ," as the words may be literally rendered. (*Marg.*) Thus they were taught to believe and trust in the obedience unto death of the Lord Jesus, as their incarnate God and Saviour, for their justification, and for all the blessings connected with it, and resulting from it. This is the most obvious meaning of the words; but if any contend that the expression "our God" refers to the Father; they should also remember that the meritorious obedience of the incarnate Son is often called "the righteousness of God." (*Notes, Rom.* 1:17. 3:21—26. 2 *Cor.* 5:18—21. *Phil.* 3:8—11.) Nor can we form any idea in what sense a Christian's faith could be said to be either *in*, or "*through* the righteousness" or *justice* of God, considered merely as a divine attribute; when it rests mainly on the mercy and truth of God, and only views his justice as satisfied, and, as it were, consenting to the sinner's salvation, through the meritorious work of Christ.—Our translation, "through the righteousness," though it seems not to be the exact sense of the passage, yet conveys a very important meaning: as the faith, by which we receive Christ for salvation, is given to us "through the righteousness," which he finished as our Surety; for it springs from the regeneration of the Holy Spirit, as given to us through his mediation. (*Note, John* 1:10—12.)—In behalf, however, of all such Christians, the apostle prayed that "grace and peace might be multiplied to them, through the knowledge of God, and of Jesus our Lord." (*Notes, John* 17:1—3. 2 *Cor.* 4:3—6.) For, in proportion to the degree of our believing, spiritual, and experimental knowledge of the perfections of God, in the harmony and glory of them, as displayed in the Person, character, and salvation of Jesus our Lord, all our gracious affections will be exercised: and our peace, hope, and consolation will abound, even as that knowledge abounds in us. (*Notes,* 3:17,18. *Col.* 1:9—14.)

Simon. (1) Συμεων. *Acts* 15:14. Some copies read Simon.—*Through.*] Ev. *In, with, by, for, from, for the sake of*; rarely *through.* The apostle Paul having used εν for several verses; when the idea of *through* occurred to him, changes εν for δια with the genitive, (2 *Cor.* 6:4—8.) which is not observed in our version. (Comp. 3 with 3:18. *Gr.*)

V. 3, 4. It might be expected by Christians, that the progressive work of illumination, sanctification, and consolation, would be carried on in them, according to what "the divine power" of the Lord Jesus had already conferred. (*Note, Eph.* 3:20,21.) In consequence of his exaltation, and mediatorial authority, "his divine power" had given to his people "all things pertaining to life and godliness;" whatever was requisite for their spiritual and eternal life and final felicity, and for their acting suitably to their relations and obligations to God, during their passage through this evil world to heaven. Instructions, motives, encouragements, means, principles, and assistances, together with pardon, peace, and grace, had been "given them," through the regeneration of the Holy Spirit; and all the fulness of Christ, and the engagements of the everlasting covenant, had been set before them "in the word of the gospel:" so that, notwithstanding inward and outward impediments and conflicts, they might still be enabled to serve God acceptably in this world, and obtain everlasting life in the world to come. (*Notes, Tit.* 2:11—14.) All these things had been freely bestowed on them, "through the knowledge of God, who had called them" by his glorious grace and mercy, and the "virtue," or *energy*, of his quickening Spirit: or, he had called them to partake of "his eternal glory," and to a constant and courageous profession of the gospel, and obedience to Christ, amidst all the trials and sufferings of their present state. For the words "*glory* and *virtue*," may either refer to God who called them, or that by which they were called: the former seems the more literal construction; but the unusual use of the word rendered *virtue*, in applying it to God, has induced most expositors to adopt the latter interpretation. Yet the same word is used, in this application of it, by St. Peter in another place. (1 *Pet.* 2:9. *Gr.*)—By this "knowledge of God" in Christ, through the gospel, and by their efficacious calling, "exceedingly great and precious promises had been given them."—The promises of Scripture relate to things most needful to sinners, suitable to their case answerable to all their wants, and abundantly sufficient when

5 And [b]beside this, [r]giving all diligence, add to your faith, [s]virtue; and to virtue, [t]knowledge;

6 And to knowledge, [u]temperance; and to temperance, [x]patience; and to patience, [y]godliness;

7 And to godliness, [z]brotherly kindness; and to brotherly kindness, [a]charity.

8 For if these things be [b]in you, [c]and abound, [d]they make *you that ye shall* neither *be* [e]barren nor [f]unfruitful [g]in the knowledge of our Lord Jesus Christ.

9 But he that [h]lacketh these things is [i]blind, and cannot see afar off, and hath [j]forgotten [k]that he was purged from his old sins.

10 Wherefore the rather, brethren, [l]give diligence [m]to make your calling and [n]election sure: for [o]if ye do these things, ye shall [p]never fall:

11 For so [q]an entrance shall be ministered unto you [q]abundantly into the [r]everlasting kingdom of [s]our Lord and Saviour Jesus Christ.

[*Practical Observations.*]

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r Luke 16:26. 24:21. r 10. 3:14. Ps. 119:4. Prov. 4:23. Is. 55:2. Zech. 6:15. John 6 27. Phil. 2:12. Heb. 6:11. 11:6. 12:15. s *See on* m. 3. 1:2. 3:18. 1 Cor. 14 20. Eph. 1:17,18. 5:17. Phil. 1:9. Col. 1:9. 1 Pet. 3:7. u Acts 24:25. 1 Cor. 9:25. Gal. 5: 23. Tit. 1:8. 2:2. x Ps. 37:7. Luke 8:15. 21:19. Rom. 2:7. 5:3,4. 8:25. 15:4. 2 Cor. 6:4. Col. 1:11. 1 Thes. 1:3. 2 Thes. 1:4. 3:5. Heb. 6:12,15. 10:36. 12:1. Jam. 1:3,4. 5:7—10. Rev. 1:9. 2:2,3. 13:10. 14:12. y 3. 3:11. Gen. 5:24. Is. 57:1. *marg.* 1 Tim. 2:2,10. 3:16. 4:7,8. 6:3,6,11. 2 Tim. 3:5. Tit. 1:1. z John 13:34, 35. Rom. 12:10. 1 Thes. 3:12. 4:9,10. Heb. 13:1. 1 Pet. 1:22. 2:17. 1 John 3:14, 16. a 1 Cor. 13:4—8. Gal. 6:10. Col. 3:14. 1 Thes. 5:15. 1 Pet. 3:8. 1 John 4:21. b John 5:42. 2 Cor. 9:14. 13:5. Phil. 2:5. Col. 3:16. Philem 6. c 1 Cor. 15:58. 2 Cor. 8:2,7. Phil. 1:9. Col. 2:7. 3:16. 1 Thes. 3:12. 4:1. 2 Thes. 1:3. d John

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fulfilled to them, as believers, to render them most blessed for evermore. Whereas, without the promises, they must have been for ever miserable: they are therefore "exceedingly great and precious" even beyond expression. These are set before men, by the gospel, who are invited to come and partake of the promised blessings: but they are *given* to believers alone, who may consider them as so many valuable securities, or good bills, payable when their circumstances and best interests render it necessary: for, being united to Christ, and partakers of him, all the promises belong to them through him and by his covenant. (*Note*, 2 *Cor.* 1:17—20.)—They were moreover bestowed on them, to the end that they "might be partakers of the divine nature," instead of that depraved and diabolical nature, which they had as apostate sinners; that, by their union with Christ, and the in-dwelling and new creating power of the Holy Spirit, the divine image might be renewed upon their souls; that so a new nature might be formed within them, and a new direction given to their understandings, wills, and affections; conformable to the holy nature of God, and capable of loving and delighting in him, and finding happiness in his service. (*Notes*, *Gen.* 1:26,27. *Rom.* 12:2. 2 *Cor.* 3:17,18. *Eph.* 4:20—24. *Col.* 3:7—11.) When this change of heart and nature was begun in regeneration, it influenced those who experienced it, to separate "and escape from the pollution that was in the world through lust;" or from all those outward vices and enormities, into which men are drawn, by their excessive and idolatrous cravings after the pleasures, possessions, or distinctions of the world. Such evil practices have always filled the earth, and they are *pollution* and *filthiness* in the judgment of God.—When sinners profess to repent, and to embrace the gospel, they outwardly relinquish these iniquities: (*Notes*, 2:20—22. *Matt.* 12:43—45.) and all regenerate persons actually and finally escape them; that is, the allowed or habitual practice of any of them.

Divine. (3) Θειας. 4. *Acts* 17:29. Θειοτης, *godhead*, *Rom.* 1:20.—*Through the knowledge.*] Δια της επιγνωσεως. See on 1.—*Virtue.*] Αρετης. 5. *Phil.* 4:8. 1 *Pet.* 2:9.—' This word, used so frequently in heathen writers, seldom occurs in the New Testament; and when it does, it does not *always* signify the whole of a right principle, but generally *courage*.' *Doddridge*.—It never occurs, but in the texts referred to; and it never signifies general *holiness*, or a right state of the heart and conduct. *Courage* is the heathen meaning of it in general; being derived from Αρης, *Mars*. Or it signifies *military fortitude*; as *virtus*, *manly valour*, from *vir*, *a man*.—(*Note*, 5—7.)—*The divine nature.* (4) Θειας φυσεως. *A divine nature*; without the article: a nature like that of God; bearing his holy image: not the essence of *the divine nature*. *Gal.* 4:8. *Eph.* 2:3. Some, for a time, "escape the corruption of the world," who are not partakers of a "divine nature:" and these "in time of temptation fall away." (*Notes*, 2:20—22. *Matt.* 13:20,21.)—*Lust.*] Επιθυμια. *Notes*, *Rom.* 7:7,8. 1 *Pet.* 1:10—12. 2:11.

V. 5—7. The apostle here called on his Christian brethren not to rest in their apparent conversion, or the reformation connected with it, or even in the beginning of a renewal to a "divine nature;" but, depending on the promises of the gospel, and pursuing the end for which they were given, to "cleanse themselves from all" remaining "filthiness of flesh and spirit, perfecting holiness in the fear of God." (*Note*, 2 *Cor.* 7:1.) Beyond, and as continuing and completing, that renewal which had already taken place, they ought to "give all diligence," in the use of every appointed means, from an earnest desire of increasing holiness; and thus "to add to their faith, virtue," that they might, with fortitude and manly constancy, profess faith in Christ, and obey his will, in the midst of persecutors: and display firmness and composure of mind, notwithstanding the difficulties and dangers to which they were exposed. They ought, furthermore, diligently "to add to their virtue, knowledge;" that, by an increasing acquaintance with the whole truth and will of God, they might be enabled to regulate their zeal and courage, with judgment and discretion: knowing how to behave in all circumstances, and towards all men; like well-informed intelligent persons, who could not justly be charged with any thing rash, foolish,

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15:7,8. 2 Cor. 5:13—17. e Or, *idle*. Prov. 19:15. Matt. 20:3,6. 25:26. Rom. 12: 11. 1 Tim. 5:13. Heb. 6:12. f Matt. 13:22. John 15:2. Tit. 3:14. f *See on* 2. g 5—7. Mark 10:21. Luke 18:22. Gal. 5:6,13. Jam. 2:14—26. h John 9:40,41. 2 Cor. 4:3,4. 1 John 2:9—11. Rev. 3:17. i 4. 2:18—20. Rom. 6:1—4,11. j Pet. 3:21. k *See on* 5. l 2 Tim. 2:19. Heb. 6:11,19. 1 John 3:19—21. m Rom. 8: 28—31. 1 Thes. 1:3,4. 2 Thes. 2:13,14. 1 Pet. 1:2. n Ps. 15:5. Is. 56:2. Matt. 7:24,25. Luke 6:47—49. o Ps. 37:24. 62:2,6. 112:6. 121:3. Mic. 7:8. Acts 20:24, 25. 1 Pet. 1:5. Rev. 3:10,11. p Matt. 25:34. 2 Cor. 5:1. 2 Tim. 4:8. Rev. 3:21. q Ps. 36:8. Cant. 5:1. Is. 55:2. John 10:10. Eph. 3:20. Heb. 6:17. r Is. 9:7. Dan. 7:14,27. Rev. 5:10. s *See on* 1.

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or contrary to the duty and propriety of their relations and station, in the church or the community. (*Note*, *Phil.* 1:9—11.) To "knowledge" they must add "temperance," or an exact government of all the animal appetites, in subordination to the will of God, and the benefit of themselves and others; as well as great moderation in all worldly things, and indifference about them. To "temperance" they must unite "patience," or a cheerful submission to the will of God under afflictions, meekness amidst injuries and affronts, perseverance in well-doing notwithstanding severe trials, and a quiet waiting for the Lord, to interpose for their comfort and deliverance. To this "godliness" must be added; as consisting of all those holy affections and dispositions, which constitute the spiritual worshipper and truly devoted servant of God, "in all his ordinances and commandments:" (1 *Tim.* 4:6—10. 6:6—10.) and to this, "brotherly kindness," or an unfeigned fervent love of Christians, as brethren in the Lord. (*Notes*, *Heb.* 13:1—3. 1 *Pet.* 1:22—25.) To all the rest they must join "charity," or benevolent and compassionate love to all men, expansive and universal philanthropy, or "good-will to men," according to the commandments of God, and in imitation of his kindness to our fallen race. (*Notes*, *Luke* 2:8—14. *Tit.* 3:4—7.) These holy dispositions, and the effects of them upon their conduct, must be diligently and carefully added together, as different voices in harmony form a chorus: that so, the exercise of each other might regulate, and bound, and unite with that of the rest, and prevent their exceeding or degenerating. Thus, the Christian character would appear well proportioned, and beautiful: whereas, if any of these graces were remarkably defective, the others would *appear* to be redundant; being joined with those natural dispositions, which most resembled them: and the character would appear deformed and destitute of symmetry; whilst one man would be *bold* without *knowledge* or *love*; another, *gentle* and *kind*, without *firmness* or *fortitude*. The same disproportion would appear in various other particulars.—It is evident, that none of the genuine graces of the Christian character can exist alone: all combine in forming it: but symmetry is the source of beauty. (*Notes* *Matt.* 5:3. *Gal.* 5:22—26.)

Beside this. (5) Αυτο τουτο. Supply εις, *unto this very thing*.—*Giving.*] Παρεισενεγκαντες.—*Add.*] Επιχορηγησατε 11. 2 *Cor.* 9:10. *Gal.* 3:5. Col. 2:19.—*Temperance.* (6) Εγκρατειαν. *Acts* 24:25. *Gal.* 5:22.—*Brotherly kindness* (7) Φιλαδελφιαν. *Heb.* 13:1.

V. 8, 9. These things ought to be peculiarly attended to as the usefulness and comfort of Christians greatly depended upon them. For if holy affections and dispositions were rooted in their hearts, and "abounded" in their lives, these would effectually prevent them from being "*slothful* or unfruitful in their knowledge of Christ:" as they would excite them to continual activity in his service; and to that behaviour in all relative duties, and in the improvement of their talents, which would be very useful to mankind. (*Notes*, *Heb.* 6: 9—12.) But, on the other hand, the professed Christian, who was destitute of these holy dispositions, was to be considered as spiritually "blind:" for his most exact notions only showed, that he had *heard* that such things were: but his conduct proved that he had never *seen* or understood the real nature, use, glory, and excellency of them. At least, if greatly deficient in them, he must be very "short-sighted," and incapable of perceiving any thing of the genuine tendency of the gospel: nay, he had forgotten the very meaning of his own profession, when he embraced Christianity, and was baptized in the name of the Lord Jesus; as baptism represented the purging away of a man's old sins, in conformity to the death, burial, and resurrection of Christ, that, being dead unto sin, and risen to newness of life, he might thenceforth live unto God. (*Notes*, *Rom.* 6:1—11. 1 *Pet.* 3:21,22. 4:1,2.)

Barren. (8) Αργους. "Idle." *Marg.* See on *Matt.* 12:36.—*Cannot see afar off.* (9) Μυωπαζων. Here only. Learned men do not agree about the derivation: but it signifies, *seeing nothing but what is brought close to the eyes*.—*Hath forgotten.*] Λησην λαβων. *Having received forgetfulness of his purification from his sins formerly committed.*

V. 10, 11. No outward profession of Christianity could

12 Wherefore [t]I will not be negligent to put you always in remembrance of these things, [u]though we know *them*, [x]and be established in the present truth.

13 Yea, I think it meet, [y]as long as I am in this tabernacle, [z]to stir you up [a]by putting *you* in remembrance;

14 Knowing that [b]shortly I must put off *this* my tabernacle, [c]even as our Lord Jesus Christ hath showed me.

15 Moreover, [d]I will endeavour that ye may be able, after my decease, to have [e]these things always in remembrance.

16 For [f]we have not followed cunningly devised fables, when we made known unto you [g]the power and [h]coming of our Lord Jesus Christ, but [i]were eyewitnesses of his majesty.

17 For he received from [k]God the Father honour and glory, when [l]there came such a voice to him from the excellent glory, [m]This is my beloved Son, [n]in whom I am well pleased.

18 And [o]this voice which came from heaven we heard, when we were with him in [p]the holy mount. [*Practical Observations.*]

19 We have also [q]a more sure word of prophecy; whereunto [r]ye do well that ye take heed, as unto [s]a light that shineth in a dark place, until [t]the day-dawn, and the daystar arise in your hearts:

t 13,15. 3:1. Rom. 15:14,15. 1 Tim 4:6. 2 Tim. 1:6. Heb. 10:32. Jude 3,17. u 1 John 2:21. Jude 5. x 3:17. Acts 16:5. Col. 2:7. Heb. 13:9. 1 Pet. 5:10, 12. y 14. 2 Cor. 5:1—4,8. Heb. 13:3. z 3:1. Hag. 1:14. 2 Tim. 1:6. a *See on* 12. b Deut. 4:21,22, 31:14. Josh. 23:14. 1 Kings 2:2,3. Acts 20:25. 2 Tim. 4:6. c John 21:18,19. d Deut. 31:19—29. Josh. 24:24—29. 1 Chr. 29:1—20. Ps. 71:18. 2 Tim. 2:2. Heb. 11:4. e *See on* 4—7,12. f 3:3,4. 1 Cor. 1:17,23. 2 Cor. 2:17. 12:16,17. Eph. 4:14. 2 Thes. 2:9. 1 Tim. 1:4. 4:7. Tit. 1:14. g Matt. 28:18. Mark 9:1. John 17:2. Rom. 1:4. 1 Cor. 5:4. Phil. 3:21. h Mal. 3:2. 4:5. Matt. 16:28. 24:3,27. 1 Cor. 1:7. Jude 14. Rev. 1:7. i Matt. 17:1—4. Mark 9:2. Luke 9:28—32. John 1:14. 1 John 1:1—3, 4:14. k Matt. 11:25—27, 28:19. Luke 10:22. John 3:35. 5:21—23,26,36,37. 6:27,37,39. 10:15,36. 13:1—3. 14:6,8, 9,11. 17:21. 20:17. Rom. 15:6. 2 Cor. 1:3, 11:31. 2 John 3. Jude 1. l Matt. 17:3. Mark 9:7. Luke 9:34,35. John 12:28,29. m Matt. 3:17. Mark 1:11. Luke 3:22. n Is. 42:1. 53:10. Matt. 12:18. o Matt. 17:6. p Gen. 28:16,17. Ex. 3:5. 1.5. Josh. 5:15. Is. 11:9. 56:7. Zech. 8:3. q Ps. 19:7—9. Is. 8:20. 41:21—23, 26. Luke 16:29—31. John 5:39. Acts 17:11. r Acts 15:29. Jam. 2:8. 3 John 6. s Ps. 119:105. Is. 9:2. 60:1,2. Matt. 4:16. Luke 1:78,79. John 1:7—9. 5:35. 8:12. Eph. 5:7,8. t 2 Cor. 4:4—6. 1 John 5:10. Rev. 2:28. 22:16

profit men, without the renewal of their hearts to holiness: the apostle therefore exhorted his brethren, "the rather to give diligence, to make their calling and election sure;" that by earnestly and vigorously using every means of grace, applying themselves to the performance of all their various duties, mortifying every sinful propensity, and cultivating every holy affection; the evidence of their "calling," or regeneration and conversion, might become complete, clear, and indisputable to themselves, as well as to others. (*Note*, 1 *John* 2:3—6.) And by this, their "election" would also be ascertained; and they might assuredly infer, that "God had from the beginning chosen them to salvation," and would "preserve them to his eternal glory." (*Notes*, *Rom.* 8:28—31. *Eph.* 1:1—12. 1 *Thes.* 1:1—4. 2 *Thes.* 2:13,14. 2 *Tim.* 1:9,10. *Tit.* 1:1—4. *Heb.* 6:11,12. 1 *Pet.* 1:1—5.) For if they diligently practised those things which had been mentioned, they should "never fall;" it would thus be manifest that they were true believers, who would be preserved from total and final apostacy, into which many professed Christians were drawn: and, in proportion to their diligence, they would be kept from the snares of Satan, and from falling into such sins, as would be a scandal to the gospel, and very distressing to themselves. Thus they would be preserved in a comfortable and honourable walk with God, and from all those declensions and failures, into which others were betrayed: and when they left the world, "an entrance would be granted to them into the everlasting kingdom of Christ;" every thing would be so arranged as to conduce to their felicity; they would be favoured at the approach of death, with satisfactory assurance that they were going to heaven; they would enter that blessed estate, as a ship comes into harbour, richly laden from a prosperous voyage, with a fair gale and a full tide carrying it above all impediments, and terminating all its dangers; and those who were left behind would have no doubt of their being gone to be with Christ, in his glorious and eternal kingdom. (*Note*, *Heb.* 4:1,2.) Whereas inconsistent professors of the gospel would probably have darkness and doubt for their companions in the hour of death; others would be disposed to hesitate in respect of the event; and in many ways they must suffer loss, even though they were "saved as by fire." (*Note*, 1 *Cor.* 3:10—15.)

Calling. (10) Κλησιν. 1 *Cor.* 1:26. *Eph.* 1:18. *Phil.* 3:14. 2 *Thes.* 1:11.—'They be called according to God's purpose by his Spirit working in due season; they through grace obey the calling.' *Article* 17.—*Election.*] Εκλογην. *Acts* 9:15. *Rom.* 9:11. 11:5,7,28. (*Note*, 1 *Thes.* 1:1—4.)—*Sure.*] Βεβαιαν. 19. *Rom.* 4:16. 2 *Cor.* 1:7. *Heb.* 2:2. 3:6,14. 6:19. 9:17.—The only way of knowing our *election*, is by our *conversion*, or calling; if *called*, it is because *elected*. Our *calling* must be known by our loving God. (*Rom.* 8:28. *Jam.* 2:5.) This is known by its fruits and effects: the more these abound, the fuller the testimony of our conscience to our integrity, and of God's Spirit with our spirit. (*Notes*, *Rom.* 8:14—17. 2 *Cor.* 1:12—14.) This must be sought by *diligence*: and thus that becomes *sure* to us, in our consciences, which was indeed *sure* before, in the secret purpose of God.—*Fall.*] Πταισητε. *Rom.* 11:11. *Jam.* 3:2.—*Abundantly.* (11) Πλουσιως. *Col.* 3:16. 1 *Tim.* 6:17. *Tit.* 3:6.

V. 12—15. Seeing things were as it had been stated, the apostle assured his brethren, that he would not be negligent in his duty, but would embrace every opportunity of "putting them in remembrance" of these important matters: even "though they knew them, and were established," especially in that truth which he then inculcated; namely, the necessity of diligence and holiness, in order to assurance of their "calling and election," and to "an abundant entrance into the eternal kingdom of Christ." (*Note*, 3:1—4.) This was the case with many, who would be glad to have their memories refreshed, and their holy affections invigorated, by his animated exhortations: but others might be in a declining or wavering frame of mind; especially as many teachers propagated opinions of a contrary tendency. The apostle, however, deemed it "meet," right, and a debt owing to his brethren, so long as he sojourned in the frail body, as in a tabernacle, (*Note*, 2 *Cor.* 5:1—4.) to stir them up to increasing and persevering diligence in every good work; by putting them in remembrance of those truths, which they had before learned, but were too apt to forget. To this he was excited by the assurance that his death speedily approached; (*Preface to Deut.* *Note*, *Deut.* 33:1. *Josh.* 23:24: 1 *Chr.* 29: *John* 13:—17: 2 *Tim.* 4:1—8.) when his body would be taken down like a tent; or laid aside as a garment, by one who was going to rest; not indeed by a natural dissolution, but by a violent death, as his beloved Lord had showed him long before. (*Note*, *John* 21:18—23.)—The composure with which Peter on this occasion spoke of the excruciating death which awaited him, as if it had been no more than putting off his garment, or removing his tent, may very properly be contrasted with his terror, and denial of his Lord, when he had been left to himself in order to his humiliation. (*Notes*, *Matt.* 26:30—35,69—75.)—Until the very time of his death should arrive, it would be his chief concern and endeavour, to use every means, that each individual might after his decease have these practical instructions in remembrance.—Though he wrote to the churches in Asia, yet he evidently intended his exhortations for the benefit of Christians in other ages and nations: and we still have his words "in our remembrance." (*Note*, *John* 15:12—16. *P. O.* 9—16.)—The insufficiency of *oral* tradition is clearly shown by the apostle's earnestness to convey his admonitions in *writing*.

Established. (12) Εστηριγμενους. *Luke* 16:26. 22:32. 1 *Pet.* 5:10. Στηριγμος, 3:17.—*Tabernacle.* (13) Σκηνωματι. *Acts* 7:46.—*Shortly put off.* (14) Ταχινη εστιν ἡ αποθεσις. 1 *Pet.* 3:21. Ταχινη, 2:1. *Speedy is my putting off.*

V. 16—18. The apostle was prepared to lay down his life in attestation to the gospel, and earnest to establish others in the faith; because he was conscious and confident, that he, and other ministers of Christ, had not followed artful and ingenious "fables, cunningly devised" for the purpose of soothing men's passions, and gratifying their depraved inclinations; and thus advancing the persons who propagated them, to wealth, authority, or reputation. This had been the nature, intention, and effect of many of the Pagan fictions, and the inventions of Jewish rabbies: and indeed this, in one way or other, is the object of all those who invent and propagate false or perverted systems of religion. But there was nothing of this nature in the doctrine taught by the apostles, concerning the power and authority to which Christ had been advanced in consequence of his crucifixion and resurrection, and the ends for which he reigned; or in what related to his "second coming to judge the world," to perfect the salvation of his disciples, and to excute vengeance on his enemies. These doctrines were not suited to please carnal men, or to procure secular advantages to those who taught them: indeed such instructions would certainly offend those who were not brought to repentance, faith, and holiness; but they were authenticated in the most satisfactory manner. For Peter, with James and John, had been eyewitnesses of their Lord's "majesty," even during the season appointed for his humiliation. His essential dignity, and his approaching mediatorial exaltation, were manifest in the splendour of his countenance; and in the appearance of Moses and Elias, to surrender up their honours to him, at his transfiguration. But especially, he received the most distinguishing honour and glory from "God the Father;" when there was heard from the bright cloud, the symbol of the divine Presence in transcendent glory, a voice saying, "This is my beloved Son, in whom I am well pleased:" and the apostle himself, together with his brethren, had "heard this voice from heaven," when he accompanied the Lord Jesus to the mount of transfiguration; which was properly called "holy," from this signal display of the divine majesty upon it. (*Notes*, *Ex.* 3:4,5. *Matt.* 3:16,17. 17:1—8.)

Eyewitnesses. (16) Επoπται.—Επoπτευω, 1 *Pet.* 2:12. 3:2.

V. 19. The recollection of the transfiguration of Christ, gave great confidence *personally* to the apostle, which was

20 [a]Knowing this first, [b]that no prophecy of the Scripture is of any private interpretation.

21 For the prophecy came not [c]in old time by the will of man; but [d]holy men of God [e]spake *as they were* moved [f]by the Holy Ghost.

[a] 3:3. Rom. 6:6. 13:11. 1 Tim. 1:9. Jam. 1:3. [x] Rom. 12:6. [b] Or, *at any time.* [f] Deut. 33:1. Josh. 14:6. 1 Kings 13:1. 17:18,24. 2 Kings 4:7,9,22. 6:10,15. 1 Chr. 23:14. 2 Chr. 8:14. [z] Num. 16:29. 2 Sam. 23:2. Mic. 3:7. Luke 1:70.

[a] 2 Tim. 3:15—17. 1 Pet. 1:11. Rev. 19:10. [e] Mark 12:36. Acts 1:16. 28:25. Heb. 3:7. 9:8. 10:15.

indeed especially intended; and his testimony concerning it might be a great confirmation of the faith of other Christians: yet, they had also "a more sure word of prophecy." The appearance and voice on the mount were *transient*, and only three persons witnessed the interesting scene; one of whom had long before been martyred. (*Note*, *Acts* 12:1—4.) Whatever assurance, therefore, it might bring to the individuals concerned; it was not so well suited fully to satisfy the minds of men in general, as the prophecies of Scripture were. These, from the beginning, at least from Adam's fall, (*Note*, *Gen.* 3:14,15.) had foretold and described one extraordinary Person; and given intimations of his birth, character, miracles, doctrines, sufferings, death, resurrection, and exaltation; together with the establishment, extent, prosperity, and duration of his kingdom, and his final coming to judgment. And when they were compared with the accomplishment of them in Jesus of Nazareth, they constituted a permanent and general proof, unanswerably conclusive, that he was "the Messiah," "the Son of God," and "the Saviour of the world." Thus the prophecies more powerfully corroborated the doctrine of the apostles, concerning his exaltation and second coming, than any thing which Peter had seen on the mount could do: not indeed to him personally, or to James and John, who witnessed the transfiguration; but to men in general. So that the more "this word of prophecy" should be considered, the fuller conviction would it communicate. To this, therefore, all who read the epistle would "do well" to give peculiar attention: for it was to be considered "as a light shining in a dark place," not only in respect of the total ignorance of the Gentiles, and the comparative darkness of the Mosaic economy; but as the earth has been at all times a dark place, except where the word of God has diffused light in it, by leading men to Christ, "the Light of the world." (*Notes*, *Is.* 8:20. 60:1—3. *Matt.* 4:12—17. *Luke* 1:76—79. *John* 1:4—9. 1 *Pet.* 2:9,10.) Christians ought therefore to attend to the prophecies of Scripture, for their direction and conviction, concerning the truth of the Christian religion; till the Holy Spirit should discover to their souls the glory and excellency of the gospel, and, by his sanctifying and comfortable influences, give them "the dawning" of heaven in their hearts; and, till the knowledge of Christ, and the experience of his power, truth, and love, had formed within them an assurance, and anticipation of the light, holiness, and felicity of the saints, in the presence of their glorified Saviour; even as the morning star preceded and ushered in the rising sun and "the perfect day." (*Notes*, *Prov.* 4:18,19. *Hos.* 6:1—3. 2 *Cor.* 1:21,22. 4:5,6.) Nothing can be more manifest, than that the "day-dawn and daystar arise in the hearts" of true Christians; and that no *external*, or what is not improperly called *internal* evidence of the divine original of Christianity, is meant. The *internal* evidence of the divine inspiration of the Scriptures signifies the evidence of divinity which they contain *in themselves:* but "the *day-dawn, and daystar in our hearts*" must mean what is internal *in our own experience;* "the secret of the LORD, which is with them that fear him." (*Notes*, *Ps.* 25:14. 63:5—8. *John* 14:18—24. *Rev.* 2:17.) The unnatural and far-fetched interpretations of those who oppose this conclusion, serve only to confirm the author in his judgment.—This inward demonstration of the truth of Christianity would render the external evidence less necessary to those who enjoyed it: as they could no longer doubt of it, when they saw the glory, and tasted the comfort of it, and experienced the truth and power of it in their hearts, and manifested it in their conduct. (*Note*, 1 *John* 5:9,10.)

V. 20, 21. In "taking heed to this light," Christians must first "know," as a matter of the greatest importance, that "no prophecy of Scripture is of any private interpretation."—This clause has been variously explained. Some render it, 'of any private impulse,' as if it related rather to the *giving*, than the *interpreting* of prophecy: but the word cannot properly be so rendered, as it implies the *loosing of a knot:* and it would also render the next verse a mere repetition of the same thought; and that in the form of a reason assigned for what went before, which is very unnatural.—Many have opposed the text to the right of *private judgment*, in order to support a supposed authority inherent, *somewhere*, in the church and its ministers; and to make them the ultimate object of faith, by fixing the sense of the Scriptures for the people: yet, at last, this is as much *private* interpretation as any other can be; for every church and its ministers put their own meaning upon the word of God, and that often contrary to the truth. Some have referred the words to the general application of scriptural promises by believers to their own case; as being a common property of the church, and not the appropriate exclusive right of the individuals to whom they were at first given. But the apostle was not discoursing of *promises;* as his argument relates entirely to *predictions:* and this indeed seems to point out the true meaning. The lively imaginations and inventive genius of men often lead them to *suppose* events to be accomplishments of scriptural prophecies, which in fact have no direct relation to them: and this way of misapplying them, as fancy, inclination, system, or external transient appearances may dictate, has always tended to render prophecies suspected or disregarded. Instead then of employing a lively imagination or superior genius, to discover some agreement between our own private concerns, or those of our party, or the events of the day, and the predictions of Scripture; and so attempting to foretell future events from them; we should remember, and be assured, that every prophecy has its precise and determinate meaning, which no human ingenuity can alter. We ought therefore to exercise our *judgment*, with proper help, and in dependence on divine teaching, to discover, as far as we can, the real meaning of the predictions, and the accomplishment of them in the public concerns of Christ and his church, and in those of the world as connected with the church: and to rest satisfied with understanding such as have evidently been fulfilled; without too curiously prying into those which appear to be hitherto unaccomplished. Thus the perversion of prophecy would be prevented, and the objections against the argument brought from it, in proof of the divine inspiration of the Scriptures, would be fully obviated. The prophecies, which have been already most evidently fulfilled, in the Person and salvation of Christ, and in the grand concerns of the church and of the world, form a most unanswerable demonstration of the truth of Christianity; and the accumulating evidence, arising from the fulfilment of further prophecies, from age to age, must at last rouse the attention of the most heedless, and silence the cavils of the most skeptical. But the misapplication of prophecy, as if it were "of private interpretation;" and as if every man were at liberty to put his own fanciful meaning upon it, only serves to furnish objections, gives the whole an air of uncertainty, and so exceedingly perplexes the subject.—For "the prophecy came not in ancient times," at the instance and according to the inclinations of men, nor can it be properly thus interpreted: but the events, to which it related, were fixed in the eternal counsels of God, to be accomplished in their appointed season. "Holy men of God," who served him, and were specially favoured by him, "spake as they were moved by the Holy Spirit;" and they were so far from modelling their predictions according to their inclinations, that they frequently could not discover the meaning of their own words. (*Note*, 1 *Pet.* 1:10—12.)—The author has lately been led to consider Bishop Horsley's view of this subject: but he can only say, that it has not in the least made him doubt of the truth of the interpretation above given.—The apostle intended the prophecies of the Old Testament; but his arguments are equally conclusive respecting those of the New Testament also: and the close is a most decisive attestation to the divine inspiration of the Scriptures.

PRACTICAL OBSERVATIONS.

V. 1—4. We should carefully examine, whether our faith be of a "like precious" nature and efficacy, with that of the primitive servants of Jesus Christ: for if we have "obtained" this inestimable benefit, we are certainly interested in "the righteousness of our God and Saviour;" and "grace and peace will be multiplied unto us," in proportion to "our knowledge of God and of Jesus our Lord," till the whole is perfected in the felicity of heaven. We can expect nothing too great and valuable from him, whose "divine power hath already given us all things pertaining to life and godliness; through the knowledge of him who hath called us" by his new creating Spirit, in order to bring us to his "everlasting glory." "Exceedingly great and precious promises" are contained in his holy word; so that if we have the "precious faith," which embraces and relies on the promises, and which renders Christ precious to the soul; we possess all that is essentially valuable; and need not desire those trifles which carnal men idolize, as if they comprised the substance of all happiness. But let us remember, that these promises were given to us, in order to our being "partakers of a divine nature;" and this will induce us to inquire, whether we really "flee from the pollutions which are in the world, through the lust of the flesh, the lust of the eye, and the pride of life;" and whether we be really "renewed in the spirit of our minds." It will also teach us to convert all these promises into prayers, for the purifying and transforming grace of the Holy Spirit, to make us indeed partakers, more and more, of the image of God in righteousness, goodness, and truth.

V. 5—11. It is incumbent on us to "give all diligence, to add to our faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity;" that it may appear that we are one with Christ, and with the Father through him. (*Notes*, *John* 17:20—23.) When these graces dwell in the heart, and abound in the conduct, they constitute a consistent, active, and fruitful Christian: and a degree of zeal and diligence in "good works," to which other men are strangers, will show the excellency of those doctrines, which many ignorantly suppose to lead to licentiousness. But "the light which is in" numbers, even of those who profess the gospel, "is darkness:" (*Notes*, *Matt.* 6:22,23. *Tit.* 1:14—16.) and, while they boast themselves to be more clearsighted than

CHAPTER II.

The apostle foretells the coming of false teachers; showing in general their corrupt principles and selfishness, and the fatal effects of their influence, 1—3. He adduces the severity of God in punishing apostate angels, the inhabitants of the old world, and those of Sodom, with his kindness to Noah and Lot, in proof that he would certainly preserve his people, and execute vengeance on the wicked, 4—9. A more particular account of the seducers above mentioned, of their vile character and practices, and of the hopeless condition of many, who were deceived by them, 10—22.

BUT [a]there were false prophets also among the people, [b]even as there shall be false teachers among you, who [c]privily shall bring in [d]damnable heresies, even [e]denying the Lord that [f]bought them, [g]and bring upon themselves swift destruction.

2 And [h]many shall follow their [i]pernicious ways; [j]by reason of whom the [k]way of truth shall be [l]evil spoken of.

3 And [m]through covetousness shall they [n]with feigned words [o]make merchandise of you: [p]whose judgment now of a long time lingereth not, and their damnation slumbereth not.

[*Practical Observations.*]

[a] Deut. 13:1—3. 1 Kings 18:19—22. 22:6. Neh. 6:12—14. Is. 9:15. 56:10,11. Jer. 14:13—15. 23:16,17,25—32. 27:14,15. 28:15—17. 29:8,9,31,32. 37:19. Lam. 2:14. Ez. 13:3—18. Hos. 9:8. Mic. 2:11. 3:5,11. Zech. 13:3,4. Matt. 7:15. Luke 6:26. Rom. 16:18. [b] Matt. 24:11,24. Mark 13:22. Luke 21:8. Acts 20:29,30. 1 Or. 11:19. 2 Or. 11:13—15. Gal. 4:17. Eph. 4:14. Col. 2:8,18. 2 Thes. 2:3—12. 1 Tim. 4:1—3. 2 Tim. 3:1—9. 4:3. Tit. 1:11. 1 John 2:18,19,26. 4:1. Rev. 2:2. 13:14. [c] 2 Pet. 2:1. [d] 3. Gal. 5:20. Tit. 3:10. [e] Matt. 10:33. Luke 12:9. Acts 3:13,14. 2 Tim. 2:12,13. Jude 4. Rev. 2:13. 3:8. [f] Deut. 32:6. Acts 20:28. 1 Cor. 6:20. 7:23. Gal. 3:13. Eph. 1:7. 1 Pet. 1:18. Rev. 5:9. [g] 3. Mal. 3:5. Phil. 3:19. [h] Matt. 24:10—13,24. Mark 13:22. 1 John 2:18,19. Rev. 12:9. 13:8,14. [i] Or, *lascivious*, as some copies read. [j] Rom. 2:24. 1 Tim. 5:14. Tit. 2:5,8. [k] 15,21. Ps. 18:21. Is. 35:8. Jer. 6:16. Matt. 7:14. 22:16. Mark 12:14. John 14:6. Acts 13:10. 16:17. 18:26. 19:9. 24:14. 1 12. Acts 14:2. 1 Pet. 2:12. Jude 10,15. [m] 14,15. Is. 56:11. Jer. 6:13. 8:10. Ez. 13:19. Mic. 3:11. Mal. 1:10. Rom. 16:18. 2 Cor. 12:17,18. 1 Tim. 3:3,8. Tit. 1:7,11. 1 Pet. 5:2. Jude 11. [n] 1:16. Ps. 18:44. 66:3. 81:15. *marg.* Luke 20:20. 22:47. 1 Thes. 2:5. [o] Deut. 24:17. John 2:16. Rev. 18:11—13. [p] 1,9. Deut. 32:35. Is. 5:19. 30:13, 14. 60:22. Hab. 2:3. Luke 18:8. 1 Thes. 5:3. 1 Pet. 2:8. Jude 4,15.

practical Christians and teachers, their own deficiency, in the graces and good works of true religion, proves them to be "blind," or at least very dim-sighted; men who can see nothing, but a few things belonging to their own narrow system, without perceiving the enlarged nature and beneficent tendency of the gospel; who have forgotten, that even baptism signifies 'a death unto sin, and a new birth unto righteousness;' and that Christians, by their very profession, are bound 'to mortify all evil and corrupt affections, and daily to proceed in all virtue and godliness of living.' As, therefore, so many "are pure in their own eyes, who are not washed from their filthiness;" (*Notes*, *Prov.* 14:12. 16:2. 30:11—14.) and as every one of Christ's apostles bears most decided testimony against such a worthless form of knowledge, such a dead and solitary faith; (*Notes*, *Gal.* 5:1—6,13—18. 6:6—10. *Jam.* 2:19—26. 1 *John* 3:7—10. *Jude* 3,8.) "we ought the rather to give diligence to make our calling and election sure." Many indeed presume themselves to be elect, because they believe the doctrine of election, according to their notions on that subject; though they have no evidence, that "God hath called them with a holy calling:" but, if we would not be deceived, we must diligently make sure to our souls, by the indisputable fruits of the Spirit, that we are called by regenerating and renewing grace; and we may thence safely infer our eternal election, and our final preservation. It is not said, that if we hold certain doctrines, we shall never fall; but "if we do these things, we shall never fall:" and, in the diligent and persevering practice of every good work, we should wait for "an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ."

V. 12—18. It behooves all ministers, after the example of Peter, diligently and at all times to put their readers "in remembrance of the things" above mentioned, in connexion with evangelical truth: otherwise they cannot "take them to record, that they are pure from their blood, having declared unto them all the counsel of God," however exactly they have preached the doctrines of grace. (*Notes*, *Acts* 20:18—27.) This is not only necessary, with such as are ignorant or waver in these matters; but even among those "who know them, and are," as to their judgment, "established" in them: for allowed truths often lie dormant in the mind, except as they are rendered active by animated exhortations: and a carnal mind renders the memory treacherous in this respect, so that it soon loses sight of spiritual instructions. (*Notes*, *Prov.* 2:1—8. *Matt.* 13:18,19. *Heb.* 3:1—6.) These practical subjects, however, do not always prove most acceptable to the majority, in congregations where the doctrines of grace are preached: so that ministers will often be tempted to omit them, or to hurry them over, in a general and superficial manner, which exceedingly tends to deceive souls, and to diffuse a false and loose religion. We are therefore bound in justice to men, as well as in duty to God, "as long as we are in these tabernacles," to "stir up" our people, and all to whom we have access, "by putting them in remembrance" of the various good works, by which they must glorify God and adorn the gospel; and to consult what is profitable, rather than what is pleasant to them. For "we shall shortly put off these our tabernacles:" and, when we are advanced in years, feel the infirmities of decaying nature, and have outlived most of our contemporaries, we do not need any revelation to assure us that this is even now at hand. Yet at this period, the age and influence of a consistent minister often give him peculiar advantages for usefulness. These should be improved with alacrity, promptitude, and self-denying earnestness, as there "is no work, nor wisdom, in the grave whither we are going:" (*Notes*, *Ec.* 9:10. *John* 9:4—7. *Col.* 3:16,17.) after the example of Moses, Joshua, David, the apostle Peter, his "well beloved brother Paul," and even the Lord Jesus himself; and not according to the custom of too many, who relax their diligence at the very time when it would be most impressive, and the greatest blessing might be expected. Yet nothing can tend so much to produce composure in the prospect or in the pangs of death, and in expectation of our great account, as consciousness that we have not sought to please men, or to obtain wealth, reputation, ease, or indulgence to ourselves; but that we have faithfully and simply and perseveringly served the Lord Jesus Christ, and sought his glory, and the salvation of souls, as the great aim of all our labours. Indeed the speedy approach of death should excite us, not only to prepare to meet it with comfort; but to use every proper means, that all around us may have the substance of our instructions in remembrance after our decease. Nor are ministers alone concerned in this: parents, tutors, school masters, even to the teachers of charity schools and Sunday schools, have an important opportunity of usefulness in these respects; and an awful responsibility attached to their several employments. We cannot indeed expect such extensive and permanent success, to our feeble and defective endeavours, as has crowned the writings of inspired men of God: yet, when we are conscious that our testimony tends to lead men to the Scriptures, to Christ, and to holiness, we may hope that abiding good will spring from them: whilst many of the admired productions of ingenious infidels, heretics, and ungodly men, will continue to corrupt the principles, to deprave the morals, and to murder the souls of numbers, from age to age; to the accumulating guilt and condemnation of those, who left so fatal a bequest to posterity. For whatever clamours may be raised about bigotry and uncharitableness; it is most certain, that they only, who preach salvation for sinners through Jesus Christ, and who make "known his power and coming to judge the world," are free from the charge of following cunningly devised fables; and therefore they ought to be the most earnest in their labours, without regarding what the consequence may be respecting their temporal interests. For even those things, of which the apostles, or some of them, were eyewitnesses, concerning the majesty and glory of Christ; and what they "heard from the excellent glory, This is my beloved Son, in whom I am well pleased;" are full of conviction, instruction, and encouragement to us, at this day, to direct and animate us in the work of the Lord.

V. 19—21. We have not seen or heard such things as the apostles did: but "we have a more sure word of prophecy," which will fully satisfy the diligent investigator, even more than any transient miracle could do; as it lies open to every man's examination, and continually becomes more conclusive, by the further accomplishment of its predictions. To this grand evidence of the truth of Christianity, and its great doctrines, every serious inquirer will "do well to take heed;" especially in this skeptical age, when so many engines are at work, to draw the attention of the unestablished from the gospel, as if it were "a cunningly devised fable." In this way then, let such persons wait, and, taking heed to this "light that shineth in a dark place," they will gradually be directed to Christ; and their experience of his power, truth, and love, will be "the day-dawn, and the daystar arising in their hearts," and a sure earnest and foretaste of everlasting happiness.—But, "in searching the Scriptures," and especially in considering the prophecies and their accomplishment, we should beware of self-confidence, party prejudices, ungoverned fancy, and the influence of selfish passions. We have indeed a right to judge for ourselves, and should call no man master on earth: but it is requisite we should exercise our judgment with sobriety, modesty, and docility: nor is it generally safe to indulge a fondness for novelty, or to deviate from the approved judgment of eminent servants of God, in other ages of the church, without evident necessity. Above all, we should examine these subjects with earnest prayer for the teaching of the same Spirit, by whom "holy men of God spake" their prophecies; that we may be enabled to discover what was his meaning in them, as far as that is good for us. Under his guidance, we shall be kept from interpreting Scripture according to our private fancy, humour, or inclination; we shall discover the relation, nearer or more remote, of all the prophecies to Christ and his church. We shall also perceive that so many of them have already been fulfilled, that we are fully authorized to expect the accomplishment of all the rest; till his second coming to judge the world, to perfect his people's salvation, and to shut up the wicked in hell, shall fulfil the last of these predictions, to the glory of his truth, power, love, wisdom, and righteousness, and the joy and admiration of all his redeemed people, in the sight of the whole assembled world of angels and men.

NOTES.—CHAP. II. V. 1—3. (*Note*, 1:20,21.) The false prophets opposed "the holy men of God," under the old dispensation; and, by flattering and deceitful words, obtained a pernicious ascendency over the minds of the people, and the

4 For if God [q]spared not [r]the angels that sinned, [s]but cast *them* down to hell, and delivered *them* [t]into chains of darkness, [u]to be reserved unto judgment;

5 And [x]spared not the old world, but saved Noah [y]the eighth *person*, [z]a preacher of righteousness, [a]bringing in the flood upon the world of the ungodly;

6 And [b]turning the cities of Sodom and Gomorrha into ashes, condemned *them* with an overthrow, [c]making *them* an ensample unto those that after should live ungodly;

7 And [d]delivered just Lot, [e]vexed with the filthy conversation of the wicked:

8 (For [f]that righteous man dwelling among them, [g]in seeing and hearing, vexed *his* righteous soul from day to day with *their* unlawful deeds;)

9 The Lord [h]knoweth how to deliver [i]the godly

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q 5. Deut. 29:20. Ps. 78:50. Ez. 5:11. 7:4,9. Rom. 8:32. 11:21. r Luke 10:18. John 8:44. 1 John 3:8. Jude 6. s Is. 14:12. Matt. 8:29. 25:41. Mark 5:7. Luke 8:31. Rev. 12:7—9. 20:2,10. t 17. Jude 6. u 9. Job 21:30. Jude 13. x Gen. 6: —8: Job 22:15,16. Matt. 24:37—39. Luke 17:26,27. Heb. 11:7. y 1 Pet. 3:20. z 1 Pet. 3:19. Jude 14,15. a 3:6. b Gen. 19:24,25,28. Deut. 29:23. Is. 13:19. Jer. 50:40. Ez. 16:49—56. Hos. 11:8. Am. 4:11. Zeph. 2:9. Luke 17:28—30. Jude 7. c Num. 26:10. 1 Cor. 10:11. d Gen. 19:16—22,29. 1 Cor. 10:13. e Gen. 13: 13. 19:7,8. Ps. 120:5. Jer. 9:1—6. 23:9. f Prov. 25:26. 28:12. 1 Tim. 1:9. Jam. 5:16. g Ps. 119:136,139,158. Ez. 9:4,6. Mal. 3:15—17. h Job 5:19. Ps. 34:17, 19. 1 Cor. 10:13. i Ps. 4:3. 12:1. 32:6. 2 Tim. 3:12. Tit. 2:14.

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rulers of Israel: (*Marg. Ref.* a, b. *Notes*, 1 *Kings* 22:10—28. *Is.* 9:13—17. *Jer.* 5:30,31. 14:13—16. 23:9—40. 27:—29: *Ez.* 14:) and there would, in like manner, be "false teachers" in the Christian church, who, by similar methods, would draw off professed Christians from the holy doctrine of the apostles, and other faithful preachers. These deceivers would not at once openly and directly, but privily, oppose the leading truths of Christianity: they would work with unsuspected subtlety; and by degrees, under specious pretences, clandestinely introduce such false doctrines, as tended to subvert the very design of the gospel. (*Notes*, 2 *Cor.* 11:13—15. *Gal.* 2:1—5.) These heresies would make grievous divisions in the church, and end in the "swift destruction" of those who were deceived by them, and of the deceivers especially. For they would "deny the Lord that bought them." Men, professing to believe that the Lord Jesus "redeemed the church with his own blood," (*Notes*, *Acts* 20:28. *Gal.* 3:6—14.) and considering themselves "as bought with" that inestimable "price;" instead of glorfying him by devoted obedience, would cast off his yoke, renounce his authority, and refuse to "have him to reign over them."—It is not requisite to understand the apostle, as declaring, that the Lord Jesus had died, with an express *intention* of redeeming these very persons: it sufficed for his argument, that they denied *him*, as their Lord, in whom they professed to hope as a Redeemer; as all avowed Antinomians do. Thus Christ sometimes addressed the Pharisees according to their own mistaken notions, and argued with them from their own principles. (*Notes*, *Luke* 15:3—7, 25—32.)—The inconsistency and base conduct of these false teachers was evident from their own profession; and it was not the manner of the sacred writers to express themselves with that systematic exactness, which many now affect. (*Notes*, *Rom.* 14:13—23. 1 *Cor.* 8:7—13.)—It appears very unnatural to explain the words "the Lord that bought them," of Israel's redemption from Egypt, which would never have been thought of, in this connexion, had not controversy led men to exercise their utmost ingenuity, to evade the arguments, and answer the objections of their opponents. Thus attachment to a system leads men to do violence to the Scriptures, and this deeply injures the cause which they are so anxious to defend. Doubtless Christ *intended* to redeem those, and those only, who, he foresaw, would *eventually* be saved by faith in him: yet his ransom was of *infinite* sufficiency, the proposal of it in Scripture is *general*, and men are continually addressed, according to their profession, even when it is intimated that they are not upright in it. (1:9.)—The false teachers, by denying, or refusing to obey him as their Lord and King, whom they professed to trust in as their Redeemer, and by teaching others their abominable doctrines, were "bringing on themselves swift destruction," which would come on them unawares and suddenly. But, in the mean time, many would "follow their pernicious ways," or *destructions*; imbibing their poisonous principles, and copying their base examples; "by reason of whom the way of truth would be blasphemed" by ignorant persons, who would conclude that Christians in general held these licentious doctrines, and that they secretly indulged themselves in wickedness, though only some of them were detected, or were bold enough to avow it. In this manner, by flattery, and false pretences to love, zeal, and attachment to evangelical doctrines, they would pay court to men's passions and carnal inclinations in order to gratify their own avarice; and so they would carry on a base merchandise for the souls of the people, consigning them to destruction in order to enrich themselves. (*Notes*, and *P. O. Is.* 56:9—12. *Notes*, *Rom.* 16:17—20. 2 *Cor.* 11:16—20. *Phil.* 2:17- 19. 6:6—10. 1 *Tim.* 3:1—5. *Tit.* 1:10—13. *Rev.* 18:11—19. *P. O.* 9—19.) But, whilst they thus prospered by their "damnable heresies," and hoped for impunity in their crimes; the punishment intended for them had long before been predicted; the place of torment had been of old prepared; the judgment by which they would be condemned did not linger, and the vengeance of God, which would certainly consign them to eternal destruction, did by no means "slumber." Indeed, the Lord bore with them in his longsuffering, till his own holy purposes should be effected, and their measure of iniquity filled up: and they inferred, that the predicted "judgment lingered," and the threatened "damnation slumbered;" but the event would soon awfully undeceive them. (*Note*, 3:1—4.)—Learned men have maintained discordant opinions, concerning the heretics whom the apostle especially intended: but probably he used general language *designedly*, that the description might suit various kinds of false teachers, in that and in all future ages.

False prophets. (1) Ψευδοπροφηται. *Matt.* 7:15. 24:11,24. *Mark* 13:22. *Luke* 6:26. *Acts* 13:6. 1 *John* 4:1. *Rev.* 16:13. 19:20. 20:10. Used very frequently by the LXX.—*False teachers.*] Ψευδοδιδασκαλοι.—*Privily shall bring in.*] Παρεισαξουσιν. *Fraudulently introduce.* Παρεισακτους ψευδαδελφους, οἱτινες παρεισηλθον, *Gal.* 2:4.—*Damnable.*] Απωλειας, *of destruction, or perdition.—Heresies.*] Αιρεσεις. (*Notes*, 1 *Cor.* 11:17—22. *Gal.* 5:19—21. *Tit.* 3:10,11.) It is undeniable that *heresies* here signify *false doctrines*, and not merely *divisions*, or *separations*. They were brought in privily by false teachers, "who denied the Lord, &c."—*Bought.* Αγορασαντα. *Luke* 14:19. 1 *Cor.* 6:20. 7:23. *Rev.* 5:9. 14:4. Εξαγοραζω, *Gal.* 3:13.—*Pernicious ways.* (2) Απωλειαις, *perditions.—Feigned.* (3) Πλασοις. Here only. *Words skilfully fashioned and framed.* (*Note*, 1:16—18. *Eph.* 4:14—16.) Πλασσω, *Rom.* 9:20. 1 *Tim.* 2:13. *To fashion as a potter.* —Πλασμα, *Rom.* 9:20.—*Slumbereth.*] Νυσταζει. *Matt.* 25:5.

V. 4—9. The method in which the Lord proceeded in such cases, might evidently be collected from past examples. When angels, who were created of a far superior order to men, sinned against God; he showed them no mercy, and exercised no compassion towards them: but, on the first instance of their rebellion, "he cast them down," as guilty and polluted, from his holy habitation in heaven; and allotted them their residence and portion in "hell," even in that place of torment, which his righteous vengeance had prepared for them, and their great ringleader in rebellion. (*Matt.* 25:41.) Thus they were bound as criminals, and reserved to take their trial at the day of judgment; when sentence will be openly passed, and finally executed upon them. (*Notes*, *Rev.* 20:1—3,7—10.) In the mean time their incurable enmity and wickedness, and the omnipresent and omnipotent justice of God, hold them fast, as "in chains of darkness," misery and despair, from which there can be no possible escape. Their doom is therefore irreversible: though the Lord, for wise reasons, lengthens their chains, enlarges the bounds of their prison, and defers the extremity of their punishment; which respite and relaxation they employ, in opposing to the uttermost his purposes of love to mankind, and in attempting their destruction. (*Notes*, *Gen.* 3:1—6,14,15. *Job* 1:6—11. 2:1—5. *Zech.* 3:1—4. *John* 8:41—47. 2 *Cor.* 4:3,4. *Rev.* 12:7—12.) But this will all be overruled for the fuller display of the glory of God, the accomplishment of his eternal counsels, and the more conspicuous exercise of his awful justice, in the everlasting misery of these implacable enemies.—Thus he would also bear with the false teachers above mentioned, till their impiety and enmity were sufficiently evinced: and when his wise and holy purposes were accomplished, he would execute deserved vengeance upon them and their adherents; and so terminate the temptation to which his people were exposed through their artifices. (*Note*, 2 *Tim.* 3:6—9.)—The same instructions might be deduced from the Lord's dealings with the old world. He had indeed preserved "Noah, the eighth person;" (seven others having been saved with him, for his sake, in the ark which he had prepared;) and during the hundred and twenty years of his long-suffering, Noah had been "a preacher of righteousness" to that corrupt generation among whom he lived, which must have exposed him to manifold trials and temptations; as none, that we know of, were brought to repentance, faith in the promised Saviour, and obedience to God, by his long-continued labours. So that, at length, the Lord executed the vengeance denounced, and spared none of all the millions who then lived on earth: but by bringing in the deluge he destroyed them all; "and Noah only remained alive, and they that were with him in the ark." (*Notes*, *Gen.* 6: 7. *Ez.* 14:13—20. *Heb.* 11:7. 1 *Pet.* 3:19,20.)—In like manner, the Lord, after having long borne with the extreme wickedness of Sodom, till their measure of sin was filled up; at length, when they did not at all expect it, sent fire from heaven to burn their cities and all the inhabitants of them; that the tremendous overthrow, to which they were condemned, might be a solemn warning and an instructive "example to all" those in future ages, who should live in ungodliness and wickedness. (*Marg. Ref.* b. *Notes*, *Gen.* 19:) Yet at the same time the Lord delivered, in a most gracious and wonderful manner, "righteous Lot," from the destruction of his neighbours. For though he had been very faulty in many respects, and was severely corrected; yet, being a true believer and a justified servant of God, he was taken care of, and brought out of Sodom before it was

out of temptations, [k]and to reserve the unjust unto the day of judgment to be punished:

[*Practical Observations.*]

10 But chiefly them [m]that walk after the flesh, [n]in the lust of uncleanness, [o]and despise [p]government. [p]Presumptuous *are they*, [q]self-willed; they are not afraid [r]to speak evil of dignities.

11 Whereas [s]angels, which are greater in power and might, bring not railing accusation [t]against them before the [t]Lord.

12 But these, [u]as natural brute beasts, made to be taken and destroyed, speak evil of the things

[k] 4. Job 21:30. Prov. 16:4. 1 3:7. Rom. 2:5. 2 Cor. 5:10,11. [m] Rom. 8:1,4,5, 12,13. 2 Cor. 10:3. [n] Rom. 1:24—27. 1 Cor. 6:9. Eph. 4:19. 5:5. Col. 3:5. 1 Thes. 4:7. Jude 4,6—8. [o] Num. 16:12—15. Deut. 17:12,13. 21:20,21. 1 Sam. 10:27. 2 Sam. 20:1. 1 Kings 12:16. Ps. 2:1—5. 12:4. Jer. 2:31. Luke 19:14. Rom. 13:1—5. 1 Pet. 2:13,14. [p] Or, *dominion*. [p] *See on* Num. 15:30. [q] Gen. 49:6. Tit. 1:7. [r] Ex. 22:28. Ec. 10:6,7,20. Acts 23:5. Jude 8. [s] Ps. 103:20. 104:4. Dan. 6:22. 2 Thes. 1:7. Jude 9. [t] Some read *against themselves*. [u] Ps. 49:10. 92:6. 94:8. Jer. 4:22. 5:4. 10:8,21. Ez. 21:31. Jude 10. [v] 19. 1:4. Prov. 14:32.

destroyed. He had indeed, from carnal motives, gone to reside in that wicked place, and had very pertinaciously adhered to the foolish choice which he had made; (*Notes, Gen.* 13:14:) but he was extremely uneasy there, being continually "vexed and harassed" by the filthy conduct and discourse of the abandoned Sodomites, and their clamorous and furious opposition to his counsels and instructions. What he saw and heard of their unlawful and hateful crimes, caused his "righteous soul" daily vexation and inquietude; seeing he could not prevail in any degree to stop the inundation of their wickedness. But this disposition to hate, avoid, and be troubled for the sins of his neighbours, joined to his general conduct, proved him to be a pious man: and therefore, whilst he was stripped of his possessions, as a correction for his sin, and his family was either destroyed, or greatly corrupted and disgraced by means of it; the Lord mercifully "snatched him as a brand out of the burning," and saved him from so perilous and ensnaring a situation. These examples, therefore, sufficiently showed that the "Lord knew how," in the best time and manner, to "deliver the godly out of temptation," to rescue them from the most formidable dangers, in a critical moment; to distinguish the most feeble and defective of them, from their ungodly neighbours; and to arrange all his dispensations in the best manner for their salvation. This he has engaged to do; and his wisdom must be trusted, to select the best time and manner of performing his faithful promises, which cannot fail, whatever appearances may be. But he also "knows how to reserve the unrighteous to the day of judgment to be punished:" whilst he bears with them, and permits them to prosper in vice, they are bound, as it were, in 'the chains of their sins,' and shut up in the dungeon of his immutable justice, till "the day of his wrath;" when he will bring them forth to judgment, and execute on them the most terrible punishment, because of his long patience with them, and their perverse abuse of it. (*Notes, Ps.* 73:12—22. *Rom.* 2:4—6. 9:15—23. *Jude* 5—8.)

Spared. (4) Εφεισατο. 5. *Rom.* 8:32. 11:21. 2 *Cor.* 13:2.—*Cast* them *down to hell.*] Ταρταρωσας. From ταρταρος. The word is not used in any other part of the New Testament, or in the Greek translation of the Old: yet the meaning of it must not be sought from the fables of heathen poets, but from the general tenor of the sacred Scriptures.—*Darkness.*] Ζοφον. 17. *Mist.* (*Note*, 17. *Jude* 6,13.)—*Turning ... into ashes.* (6) Τεφρωσας. Here only.—*Vexed.* (7) Καταπονουμενον. *Acts* 7:24. *He laboured under it as a burden*, or *against it as an enemy.*—*With the filthy conversation.*] Ὑπο της ... εν ασελγεια αναστροφης. 18. *Rom.* 13:13. 2 *Cor.* 12:21. *Eph.* 4:19. 1 *Pet.* 1:15. 2:12. 3:2. 4:3.—*Vexed.* (8) Εβασανιζεν, *tortured. Matt.* 8:6. 14:24. *Mark* 6:48. *Rev.* 9:5. 12:2. 14:10. 20:10.

V. 10, 11. The preceding observations were applicable to all wicked men; but especially to hypocritical and heretical professors and teachers of Christianity: yet they were, and would be, peculiarly verified in the licentious heresiarchs, of whom the apostle treated, and in that of their abandoned followers. These habitually "walked after the flesh," and indulged their sensual appetites "in the lust of uncleanness;" as if they had proposed to themselves the inhabitants of Sodom for an example: and while they exercised no government over their own passions and inclinations, they "despised the government" of others. They denied Christ, in respect of his kingly office, and would not obey him as their Lord and Master; (*Note*, 1—3.) and we may suppose, that they contemptuously disregarded the spiritual authority of the apostles, and other pastors and rulers of the church. (*Notes*, 1 *John* 4:4—6. 3 *John* 9—12.) They seem also to have treated civil government with scorn, as if they were determined, like genuine "sons of Belial," to cast off every yoke, and to be wholly their own masters! For they were "presumptuous," self-confident, destitute of any due regard to God, aspiring to pre-eminence, and supposing themselves authorized to do whatever they chose. They were "self-willed," determined to follow the impulse of their own mind; proudly set against counsel, not to be influenced by argument, disregarding all consequences, and bent upon their own rash and foolish purposes. (*Notes*, 2 *Tim.* 3:1—5.) They were, therefore, not afraid to "revile dignities," in a slanderous

that they understand not; and shall utterly [v]perish in their own corruption;

13 And shall receive [x]the reward of unrighteousness, *as* they that count it pleasure [y]to riot in the daytime. [z]Spots *they are* and blemishes, sporting themselves with their own deceivings [a]while they feast with you;

14 Having [b]eyes full of [c]adultery, and [c]that cannot cease from sin; [d]beguiling unstable souls: [e]a heart they have exercised with covetous practices; [f]cursed children: [*Practical Observations.*]

15 Which have [g]forsaken the right way, and

[x] Is. 3:11. Rom. 2:8,9. 1 Cor. 3:8. 2 Tim. 4:8. Heb. 2:2,3. Rev. 18:6. [y] Rom. 13:13. 1 Thes. 5:7,8. 1 Pet. 4:4. [z] Cant. 4:7. Eph. 5:27. Jude 12. [a] 1 Cor. 11:20—22. [b] 2 Sam. 11:2—4. Job 31:1—7,9. Prov. 6:25. Matt. 5:28. 1 John 2:16. † Gr. *an adulteress.* [c] Is. 1:16. Jer. 13:23. Matt. 12:34. John 5:44. [d] 2:18. 3:16. Mark 13:22. Rom. 16:18. 1 Cor. 11:19. Eph. 4:14. Col. 2:18. Jam. 1:8. Rev. 12:9. [e] *See on* 3. Jude 11. [f] Is. 34:5. 65:20. Matt. 25:41. Eph. 2:3. [g] 1 Sam. 12:23. 1 Kings 18:18. 19:10. Ezra 9:10. Prov. 28:4. Hos. 14:9. Acts 13:10.

manner; and, instead of honouring the persons and authority of those in exalted stations, according to the word of God, and as his ministers and representatives; they calumniated and railed at them, without fear of consequences: and doing these things under the pretence of religion, they exposed Christianity to scandal, and gave plausibility to the accusations and persecutions of their enemies. (*Notes, Rom.* 13:1—7. *Tit.* 2:1,2. 1 *Pet.* 2:13—17.)—But angels, who were far greater and more powerful than men, and perfect in holiness, did not act thus in respect of the governors of the earth: for, though, as ministers of Providence, they reported to the Lord the execution of their commission, with respect even to kings and rulers; they did not bring any virulent or bitter accusations against them; but stated facts as they were, and respected them as God's vicegerents: though they could not but abhor the crimes which they often witnessed, and sometimes were employed to punish. So that the professors of Christianity, who slandered and reviled "dignities," did not copy the example of holy angels, but rather that of Satan, the false accuser of men in the presence of God. (*Notes, Jude* 5—10.)

In the lust of uncleanness. (10) Εν επιθυμια μιασμου. Μιασμος. Here only. Μιαινω, *Tit.* 1:15. *Heb.* 12:15. *Jude* 8. Sensual lusts are meant; perhaps Sodom's sin.—*Government.*] "Dominion." *Marg.* Κυριοτητος. *Eph.* 1:21. *Col.* 1:16. *Jude* 8.—*Presumptuous.*] Τολμηται. Here only.—*Self-willed.*] Αυθαδεις. See on *Tit.* 1:7.—*Are not afraid.*] Ου τρεμουσι. *Mark* 5:33. *Acts* 9:6.

V. 12—14. The heretics, here described, were like "natural brute beasts," which, being bent on the gratification of their appetites, rage against all who oppose them, and are ready to devour them. And as savage beasts seem created only "to be taken and destroyed," to prevent the havoc which they might otherwise make of the human species; so these seducers would certainly expose themselves to destruction; nay, they would be proscribed as nuisances, and enemies to the community. Satan had caught them with his baits, and "taken them captive at his will;" (*Note*, 2 *Tim.* 2:23—26.) and they were in the way to eternal destruction. For, being impatient of counsel or control, they uttered vehement revilings against the persons, authority, laws, and measures of their rulers, which they were incompetent to understand, or had never sufficiently examined; and in so doing, they incurred both the displeasure of princes, and the wrath of God also; and thus would utterly perish by their own corrupt practices. For, notwithstanding their vain conceit of imagined privileges, they would certainly "receive the reward of unrighteousness:" seeing their pleasure was not sought in obeying God, but in riotous feastings and intemperance, in which they indulged, even during the light of the day, without shame or remorse. (*Note*, 1 *Thes.* 5:4—11.) They were, therefore, "spots and blemishes," who deformed and disgraced those Christian societies, which did not expel them, whilst they wantonly sported themselves, and indulged a kind of insulting triumph, "in their own deceivings;" as if they were the chief favourites of heaven, and persons uncommonly illuminated in the grace and liberty of the gospel: when in fact they were not believers at all, and were thus boasting and exulting on the brink of destruction. So that, while they partook with Christians of the Lord's supper, or joined in the religious feasts, in which the rich and poor ate together in a loving manner; their conduct was so shameful, that they reflected scandal on the whole company with which they associated. For, besides their riot, luxury, and excess, "their eyes were full of adultery," or "*of an adulteress*," as if their infamous paramours had never been out of their sight; so constantly were their imaginations and inclinations engaged about their habitual wicked practices! Nay, they "could not cease from sin;" not from external constraint, or *natural inability*; (which would have been an extenuation of their guilt:) but from the violence of their ungoverned passions, and the strength of their long-continued habits of vice; through which they were perfectly enslaved to their lusts, and indeed judicially given up to "a reprobate mind." But, notwithstanding all their wickedness, they pleaded so speciously and confidently for their corrupt principles, and so extenuated or apologized for their crimes: that they beguiled very many

are gone astray, following the way of [h]Balaam, *the son* of Bosor, [i]who loved the [k]wages of unrighteousness;

16 But was rebuked for his iniquity: [l]the dumb ass, speaking with man's voice, forbade [m]the madness of the prophet.

17 These [n]are wells without water, [o]clouds that are carried with a tempest; to whom the mist of [p]darkness is reserved for ever.

18 For when [q]they speak great swelling *words* of vanity, they allure through the lusts of the flesh, *through much* [r]wantonness, those [s]that were [t]clean escaped from them who live in error.

19 While [u]they promise them liberty, [u]they themselves are the servants of corruption: for of whom a man is [v]overcome, of the same is he brought in bondage.

20 For if [w]after they have [x]escaped the pollutions of the world [y]through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, [z]the latter end is worse with them than the beginning.

21 For [a]it had been better for them not to have known [b]the way of righteousness, than, after they have known *it*, [c]to turn from the [d]holy commandment delivered unto them.

22 But it is happened unto them according to the true proverb, [e]The dog *is* turned to his own vomit again; and, the sow that was washed, to her wallowing in the mire.

h Num. 22:5—7. *son of Beor.* Num. 22:18—21. 31:16. Deut. 23:4,5. Mic. 6:5. Jude 11. Rev. 2:14. i Acts 1:18. k Num. 22:22—33. m Ec. 7:25. 9:3. Hos. 9:7. Luke 6:11. Acts 26:11,24,25. n Job 6:14—17. Jer. 14:3. Hos. 6:4. Jude 12,13. o Eph. 4:14. p 4. Matt. 8:12. 22:13. 25:30. Jude 6,13. q Ps. 52:1—3. 73:8,9. Dan. 4:30. 11:36. Acts 8:9. 2 Thes. 2:4. Jude 13,15,16. Rev. 13:5,6,11. r Rom. 13:13. Jam. 5:5. s 20. 1:4. Acts 2:40. * Ur, *for a little*, or, *a while*, as some read. t Gal. 5:1,13. 1 Pet. 2:16. u John 8:34. Rom. 6:12—14,16—22. Tit. 3:3. x 20. Is. 28:1. Jer. 23:9. 2 Tim. 2:26. y Matt. 12:43—45. Luke 11:24—26. Heb. 6:4—8. 10:26,27. z 18. 1:4. a 1:2. b Num. 24:20. Deut. 32:29. Phil. 3:19. c Luke 12:47,48. John 9:41. 15:22. d Prov. 19:28. 16:31. Matt. 21:32. e Ps. 36:3,4. 125:5. Ez. 3:20. 18:24. 33:13. Zeph. 1:6. f Rom. 7:12. 1 Thes. 4:2. g Prov. 26:11.

professed Christians, who were not established in knowledge, faith, grace, and experience. (*Note*, *Rom.* 16:17—20.) Thus they supported the expense of their sensual gratifications, by flattering and quieting men's consciences in the indulgence of their passions. For their hearts were exercised with covetous practices; and they constantly employed themselves in devising artful methods of obtaining money from their deluded followers, till inured to such base pursuits, they felt no remorse about them; which showed them to be "the children of a curse," and exposed to the wrath of God for their multiplied abominations. (*Note*, 1 *Tim.* 4:1—5.)

Receive, &c. (13) Κομιουμενοι. 1 *Pet.* 1:9.—*Unstable.* (14) Ασηρικτους. 3:16. (*Note*, 3:16.)—*Covetous practices.*] Πλεονεξιαις. See on *Mark* 7:22. In the plural, diverse kinds of inordinate desires seem to be meant.

V. 15, 16. The false teachers and their disciples, who were described by the apostle, had evidently "forsaken the right way" of scriptural truth and holy obedience, and were gone astray; not merely from an erroneous judgment, but from the sensuality, ambition, and avarice of their hearts. Thus they followed the example of "Balaam, the son of Bosor," (or Beor,) who so "loved the wages of unrighteousness," that he endeavoured, in disobedience to the injunction of JEHOVAH, to go unto Balak, and curse the people whom God had blessed. But he was rebuked for his iniquity, not by the immediate voice of God, nor by one of his prophets; but by the ass on which he rode, which, though naturally "dumb," was miraculously enabled to speak; that by so despicable a creature, God might, in the most mortifying manner, forbid the prophet, who was very proud of his visions and revelations, to proceed in his infatuated course of rebellion. Yet he persevered; and when he could not prevail to curse Israel, he counselled Balak to seduce them into idolatry, that he might earn his unrighteous wages; and at length he perished in battle against Israel. (*Num.* 31:16. *Notes*, *Num.* 22:—25: 31:8. *Rev.* 2:14—16.)

V. 17. These teachers and their disciples were like "wells," from which men expected to draw water, but which could only disappoint their expectations: (*Marg. Ref.*) they were as clouds which gave hopes of fructifying rains; but, instead of yielding any advantage to others, they were themselves "carried about with" tempestuous winds. Thus the persons spoken of were driven about by their own passions and "by every wind of doctrine," from one false opinion to another. (*Note*, *Eph.* 4:14—16.) Indeed they were given up by God to final obduracy; as "the mist" the dimness, and dismay of darkness, or of wickedness, despair, and misery, was reserved for them as their everlasting portion.

Mist.] Ζοφος. 4. *Jude* 6,13. *Blackness.* 'It signifies darkness itself.' *Leigh.*

V. 18, 19. These men were not only very wicked themselves, but the cause of sin and ruin to others.—While they "spake swelling" and pompous words, which had no meaning, except as they showed the vainglory and ostentation of their hearts; "they allured," by their confident boasting and specious pretensions, such professed Christians as were glad to suppose, that "the lusts of the flesh, and much wantonness" or lasciviousness, could consist with the salvation of the gospel: (*Notes*, *Num.* 24:16. *P. O.* 14—25. 25:1—3.) Thus they drew off those who had *actually*, as to their outward conduct, "escaped from those who lived in error," that is ignorant of Christianity, or avowedly rejecting it; but who abstained from their former indulgences only from fear, while their unrenewed hearts still hankered after them, not having been made "partakers of a divine nature." (*Notes*, 20—22. 1:3—5.) But whilst they paid court to the carnal minds hypocrites, by promising them liberty from every yoke, as if the service of God had not been the most 'perfect freedom;' they themselves were the "*slaves* of corruption," or of the most corrupt and base inclinations: as it was a general rule, that a man must become the bondservant of him by whom he was vanquished and taken captive. They were evidently vanquished, taken captive, and enslaved by the devil and their own lusts; and it was impossible that they could lead their followers into any better condition. (*Notes*, *John* 8:30—36. *Rom* 6:16—19.)

Great swelling words. (18) Υπερογκα. *Jude* 16. '*Things puffed up with the wind.*' Leigh.—*Clean.*] Οντως. *Truly, actually. Mark* 11:32. *John* 8:36. *Gal.* 3:21. Some copies read ολιγως. See *margin.*

V. 20—22. If professed Christians having escaped the outward "pollution of the world, by the knowledge of Christ;" (*Notes*, 18,19. 1:3,4.) were again, by the artful seduction of false teachers, entangled in those polluting practices, as if consistent with the service of Christ, and so "overcome" as habitually to indulge in their corrupt inclinations; "their latter end," after they had learned thus to pervert the gospel, would be far worse than the beginning when they sinned in ignorance; as they must have done violence to far clearer light and fuller conviction. (*Notes*, *Matt.* 12:43—45. *Luke* 11:14—26. *Heb.* 10:26,27.) It would therefore have "been better" for such wretched heretics, hypocrites, or apostates, if they had "never known the way of righteousness," and the truths, promises, and precepts of Christianity; than after all their instructions, convictions, and profession, to "turn," in avowed disobedience, "from the holy commandment delivered unto them," to repent of their sins, to believe in Christ, and to love and obey him: as this would leave them more deeply condemned and completely hardened. But it was not to be wondered at, that teachers of this character made many proselytes; for it had "happened unto them according to the true proverb" of Solomon, (*Note*, *Prov.* 26:11.) and to another of similar import, the one of which has been explained, and the other is too obvious to need explanation.—They are the two most disgusting and loathsome emblems, which the whole animal race can suggest; and are adduced to illustrate the filthiness of those, who, after convictions, professed repentance, and outward reformation, return back to wickedness, because their carnal hearts loved it. But if the power of God should change the swine into a "sheep," (the emblem of the regenerate,) though it might be thrown into the mire, yet it could no longer "wallow in it" with delight, but must be most uncomfortable till cleansed from it.—They who "had escaped the pollutions of the world," had not been "made partakers of a divine nature;" nor had the nature of the dog or swine been changed: the swine was washed, but not made "a new creature."—The true Christian is born again, "new created to good works;" Christ dwells in him by his Spirit, and "makes all things new." (*Notes*, *Matt.* 12:29—32. *Heb.* 6:4—8. 10:26—39. 1 *John* 2:18,19. 5:14—18.)—The difference between this chapter and the other parts of Peter's epistles, in the style and manner, and its coincidence with that of Jude, have made several expositors suppose, that both of them borrowed their language from some ancient book which is now lost: but of this every reader must judge for himself.

Entangled. (20) Εμπλακεντες. 2 *Tim.* 2:4. *Prov.* 28:18. *Sept.*

PRACTICAL OBSERVATIONS.

V. 1—3. The unbelief, selfishness, and impiety of man's carnal heart, always give an opening to "false teachers, who "speak smooth things" "to draw away disciples after them," for their own credit or lucre's sake; and alas! how many thus "turn away their ears from the truth, and are turned unto fables," and liberally reward ingenious men for helping them to deceive themselves! Hence it has come to pass, both in Israel and in the Christian church, that men have arisen, who have found their account in corrupting the humbling, holy truth of God, by "privily bringing in damnable heresies;" who have denied and cast off obedience to the authority of the Lord, whilst they professed to glory in his special favour and abundant mercy; who have attempted to separate the redemption and the commandments of the Lord Jesus, and to expect pardon through his blood, whilst they yielded no obedience to his precepts! Thus they deceive themselves and others, and "bring upon themselves swift destruction." These specious refinements, while they seem to some persons the 'gospel of free grace,' in its full purity, are in fact "damnable heresies," which finally ruin all who "follow such pernicious ways;" and also cause the "way of truth to be evil spoken of." For many see the bad tendency and effects of these delusions; and charge them on all who

CHAPTER III.

The apostle reminds his brethren, of the promised coming of Christ; and predicts that scoffers will ridicule their expectation of that event, 1—4; being willingly ignorant of the truth in that respect, 5—7. He shows the reason of its being delayed, and the awful manner, circumstances, and consequences of it; with exhortations and encouragements to diligence and holiness, 8—14. He shows that "his beloved brother Paul" had taught them the same doctrine; commends his epistles; and shows how "ignorant and unstable men wrested" some parts of them, as they did "the other scriptures, to their own destruction," 15, 16; and concludes with warning the readers against seducers; and exhorting them to "grow in grace, and in the knowledge of Christ," 17, 18.

THIS [a]second epistle, beloved, I now write unto you; in *both* which [b]I stir up your [c]pure minds by [d]way of remembrance:

2 That [e]ye may be mindful of the words which were spoken before by the holy prophets, [f]and of the commandment of us the apostles of the Lord and Saviour:

3 Knowing this first, [g]that there shall come in the last days [h]scoffers, [i]walking after their own lusts,

4 And saying, [k]Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* [l]from the beginning of the creation.

a 2 Cor. 13:2. 1 Pet. 1:1,2. b 1:13—15. 2 Tim. 1:6. c Ps. 24:4. 73:1. Matt. 5:8. 1 Tim. 5:22. 1 Pet. 1:22. d 1:12. e 1:19—21. Luke 1:70. 24:27,44. Acts 3:18,24—26. 10:43. 28:23. 1 Pet. 1:10—12. Rev. 19:10. f 15. 2:21. Eph. 2:20. 1 John 4:6. Jude 17. g 1 Tim. 4:1,2. 2 Tim. 3:1, &c. 1 John 2:18. Jude 18.

h Prov. 1:22. 3:34. 14:6. Is. 28:14. 29:20. Hos. 7:5. i 2:10. 2 Cor. 4:2. Jude 16,18. k Gen. 19:14. Ec. 1:9. 8:11. Is. 5:18,19. Jer. 5:12,13. 17:15. Ez. 12:22, 27. Mal. 2:17. Matt. 24:48. Luke 12:45. l Mark 13:19. Rev. 3:14.

preach and profess the doctrines of salvation by grace alone, in the most scriptural manner, and in connexion with holy obedience. The sober teachers of practical and experimental Christianity need not be surprised to find their hearers drawn from them by plausible and soothing preachers; for even in the primitive times, before miracles ceased, "the merchandise of souls by feigned words," brought in ample gains; whilst love of the truth and of the brethren were the pretence, but covetousness was the concealed principle of their conduct. In vain do men of this character hope to escape with impunity: the judgment so long since foretold, and "the damnation" menaced, will speedily arrive; though unbelief may suppose that the justice of God "lingereth and slumbereth," because he "endures with much longsuffering the vessels of wrath which are fitted for destruction." (*Note, Rom.* 10:22,23.)

V. 4—9. The manifold "goodness of God," if it do not "lead men to repentance," and engage them to obedience, will no more secure them from condemnation, than the creating kindness of God to angels induced him to "spare" such of them as sinned in heaven itself; but "as he cast them down to hell, to be reserved in chains of darkness to the day of judgment to be punished;" so will he, in due season, execute "the vengeance that is written," on all impenitent sinners. (*Notes, Rom.* 2:4—11.) The destruction of the antediluvian world, and its millions of inhabitants, and that of Sodom and Gomorrah, stand on record to confute the vain nations of those who imagine that God is so lenient, that he will not take vengeance on his rebellious creatures. But his mercy shines forth conspicuously, in preserving Noah and his family, and in delivering him from the flood, and from that perverse generation, to which he was so long a most unsuccessful "preacher of righteousness:" but still more in rescuing Lot, and dealing with him as "a righteous man," notwithstanding all the blemishes of his character. Yet his vexation in Sodom, and his escape from the destruction of that abandoned city, with the loss of every thing except his life, loudly warn us to keep separate, as much as possible, from ungodly connexions, if we would avoid the most heart-rending anguish and the most painful and reiterated corrections. But, if indeed we do fear, trust, love, and obey the Lord; we should recollect in all our conflicts and trials, that "he knoweth how to deliver the godly out of temptation;" that he has ten thousand ways of rescuing us, of which we never thought; and that his wisdom and power will surely effect the purposes of his love, and the engagements of his truth: whilst wicked men often escape suffering here, because "they are reserved to the day of judgment to be punished," with "the devil and his angels," in that eternal state of hopeless misery, to which they are doomed.

V. 10—14. Whilst we take encouragement from the tender mercies of our God, let us also stand in awe of his holiness and justice. None have more cause to tremble, than they who are emboldened to gratify their sinful passions by *presuming* on his grace and mercy; nor can any thing more fully illustrate the desperate wickedness of the human heart, than the abominations, in which men have wallowed, while professing to be religious, and while contending for the holy doctrines of Christianity! Many, both in ancient and modern times, have deemed themselves at liberty to "walk after the flesh in the lust of uncleanness," and have "despised government" of all kinds: as if licentiousness and anarchy were the only desirable freedom; presumption and self-will equivalent to holy confidence and boldness in the Lord; and calumnies, or revilings, against "the powers that be," the proper way of "rendering to Cesar the things which are Cesar's, and to God the things that are God's!" Such liberty of conscience, and license of speech and conduct, holy "angels, who are greater in power and might," never thought of. If we were more like them, we should be more cautious in speaking and acting; and more scrupulous not to "bring a railing accusation" against others, especially our governors; though we could not approve of either their character or their measures. But there have been in every age, professors of the gospel, who have acted "like natural brute beasts, made to be taken and destroyed," and have deemed themselves authorized to "speak evil of those things which they did not understand." And if they venture to "speak evil" of the divine law, and deem themselves freed from all obligation to obey it; can we wonder, that they should cast off every yoke, discard all subordination, wish to level all distinctions, and disdain subjection to every *human* authority, which must always be defective, and liable in some things, to censure! (*Notes, 2 Sam.* 15:1—6. *P. O.* 1—12. *Note, 1 Kings* 12:4. *P. O.* 1—20.) But let Christians stand at a distance from such contests; for alas! many running into these excesses, bring their characters into suspicion, and open the mouths of those who speak evil of us, as of evildoers; nay, many "utterly perish in their own corruption."—Especially let us fear a licentious profession of the gospel: doubtless they "will receive the reward of unrighteousness, who count it pleasure to riot in the daytime." These are indeed "the spots and blemishes" of the church, who "sport themselves in their own deceivings;" who join with Christians in sacred ordinances, and with the world in their licentious and dissipated revels; and who attempt to reconcile these things, by perverting the doctrines of the gospel, and boasting of their liberty and privileges! But could it have been conceived, if Scripture and facts had not evinced it, that teachers and professors of the holy doctrine of Christ, could preserve their confidence, credit, and influence, whilst "their eyes are full of adultery," and while "they cannot cease from sin?" that "unstable souls" could be beguiled by such men? and that success should attend the "covetous practices" in which their hearts are exercised? or that they should be considered as *blessed* who are indeed the children of the *curse*, and evidently described as such in the word of God? (*Ps.* 10:3.)

V. 15—22. Heresies and divisions in every age have grown out of the ambition, avarice, and licentiousness of teachers; and men have "forsaken the right way, and gone astray" after Balaam's example and from his vile principle, because they "loved the wages of unrighteousness:" but they will be "rebuked for their iniquity," and punished for "their madness," with as much contempt and severity as he was. Being "wells without water, and clouds carried about" as the wind of favour or lucre changes, it is plain that to them "the mist and blackness of darkness is reserved for ever." Those who would escape these deceivers should consider, that they abound in "high swelling words" of vain boasting and ostentation; and speak of themselves, as if wisdom and knowledge belonged exclusively to them; at the same time that they give great indulgence to the lusts of the flesh. Thus they allure, with the hope of sensual gratification, worldly advantages, and impunity in them, such "stony-ground hearers," as under convictions and transient affections, had "escaped from those that live in error." Persons of this description, not valuing the liberty of obeying the commandments of God, are disposed to listen to those who promise them liberty of another sort, and assure them that their *practical* instructers have held them in bondage: and thus antinomian tenets are embraced, as a covert way of returning to the world and sin, and as a more specious and quiet kind of apostacy. For the liberty promised by those who are overcome by their own lusts and passions, can be no other than licentiousness: and if after men have "escaped the pollutions of the world, by the knowledge of our Lord and Saviour Jesus Christ, they are again entangled" in such delusions, and brought back under the dominion of their lusts; "the latter end is worse with them than the beginning:" nor is such a departure from practical Christianity to antinomian *principles* and *behaviour*, less fatal than open apostacy; as it serves to keep the conscience entirely asleep, perhaps more effectually than any other opiate yet devised by the grand deceiver of mankind. It is evident, therefore, that "it would have been better" for such men, if they had continued ignorant of the gospel; than thus to pervert it to their own deeper condemnation, and the ruin of others along with them. Yet, alas, how many are there, who thus verify "the true proverb," by "turning as the dog to his own vomit again, and as a sow that is washed to her wallowing in the mire!" But this shall never happen to any, who are "in Christ new creatures," and made partakers of a divine nature. Let us then pray continually, "Create in me a clean heart, O God, and renew a right Spirit within me:" let us remember, that a "holy commandment" is given to us, as well as "exceedingly great and precious promises;" let us beware of turning from the precepts, as much as of rejecting the truths, of Christianity; and let us equally avoid antinomian corrupters, and pharisaical opposers of the gospel, as alike the enemies of "our Lord and Saviour Jesus Christ."

NOTES.—CHAP. III. V. 1—4. "This second epistle" appears, by the opening of this chapter, to have been primarily addressed to the same churches as the former; though this is not mentioned at the beginning of it. (*Preface. Note,*

5 For this [m]they willingly are ignorant of, that [n]by the word of God the heavens were of old, and the earth [o]standing out of the water and in the water:

6 Whereby [p]the world that then was, being overflowed with water, perished:

7 But [p]the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire [q]against the day of judgmen[r]and perdition of ungodly men.

8 But, beloved, [s]be not ignorant of this one thing, [t]that one day *is* with the Lord as a thousand years, and a thousand years as one day.

[*Practical Observations.*]

9 The Lord [u]is not slack concerning his promise, as some men count slackness; [x]but is long-

m Prov. 17:16. John 3:19,20. Rom. 1:28. 2 Thes. 2:10—12. n Gen. 1:6,9. Ps. 24:2. 33:6. 136:6. Heb. 11:3. o Gr. *consisting.* Gen. 7:11. p 3:6,10,12. Ps. 102:26. Is. 51:6. Matt. 24:35. 25:41. 2 Thes. 1:8. Rev. 20:11. 21:1. q 2:9. Matt. 10:15. 11:22,24. 12:36. Mark 6:11. 1 John 4:17. r Rom. 2:5. Phil. 1:28. 2 Thes. 2:3. 1 Tim. 6:9. Rev. 17:8,11. s Rom. 11:25. 1 Cor. 10:1. 12:1. t Ps. 90:4. u Is. 46:13. Hab. 2:3. Luke 18:7,8. x 15. Ex. 34:6. Ps. 86:15. Is. 30:18. Rom. 9:22. 1 Tim. 1:16. 1 Pet. 3:20.

1:1,2.) It was the design of the apostle, in both his epistles, not so much to instruct his brethren in truths, which they had not learned; as to stimulate and animate their "pure," sincere, and upright "minds" to practise their duty, by recalling to their remembrance the truths and precepts which they had been taught: lest remaining sinfulness, temptation, forgetfulness, and the artifices of false teachers, should turn them aside from it. (*Notes*, 1:12—15. 1 *John* 2:20—25. 4:1—6.) He therefore wrote to them, in order that they might be mindful "of the words" which "the holy prophets" of old had spoken, concerning the salvation and kingdom of Christ; (*Note*, 1 *Pet.* 1:10—12.) and "of the commandment," which had been given them by him, and the other "apostles of the Lord and Saviour," to prepare for his coming to judgment, with patient expectation and diligence in their several duties. Of this they needed to be admonished; as they ought to know in the first place, and as a matter of chief importance, that, under the Christian dispensation, and after some time had elapsed, (*Note*, 1 *John* 2:18,19.) there would certainly come among them a set of scornful men, endeavouring to subvert their faith, by deriding their expectation of "the coming" of Christ to judgment; and treating the great truths of the gospel with infidel contempt and profane ridicule; whilst they indulged, without restraint, the several corrupt inclinations of their own evil hearts. These persons would insolently demand, what has become of "the promise" which the Lord had left them, that he would appear a second time among them, to complete their salvation, and destroy their enemies. Had it not manifestly failed? And would they suffer themselves to be any longer imposed on, or continue to adhere to his self-denying, persecuted religion? For it could not be denied, that "since the fathers" (the primitive teachers and professors of Christianity, or the ancient patriarchs and prophets, to whom it was first revealed,) "had fallen asleep, all things had continued," in respect of the returning seasons, and all other outward dispensations, as they had been used to do "from the beginning of the world;" without any material alteration answerable to the extraordinary things which had been spoken on that subject.

Pure. (1) Ειλικρινη. *Sincere. Phil.* 1:10. Ειλικρινεια, 1 *Cor.* 5:8. (*Note*, *Phil.* 1:9—11.)—*Us the apostles.* (2) The apostles are here classed with the prophets, who "spake as they were moved by the Holy Ghost." (*Marg. Ref.* f. *Notes*, 1:20,21. 1 *Pet.* 1:10—12.)—*Scoffers.* (3) Εμπαικται. *Jude* 18. Εμπαιζω, *Luke* 23:11.

V. 5—7. The scoffers, of whom the apostle wrote, (some of whom seem to have been even then endeavouring to corrupt the church,) were "willingly ignorant" of the scriptural account of the creation, and of the dealings of God with men in former ages: for they perversely withdrew their attention from such subjects, as tended to confute their self-conceited and profligate infidelity, and to confirm the doctrine of a future judgment. (*Notes*, *Prov.* 14:6. *John* 3:19—21. *Rom.* 1:28—32.) Otherwise, they would have known, from the books of Moses, that the heavens and the earth were originally created, by the omnipotent word of God; who "spake and it was done, who commanded and it stood fast:" and that the earth especially was formed out of the chaos which had been previously brought into existence for that purpose: the dry ground being, at the command of God, separated from the waters, which retired to the channels prepared for them. (*Notes*, *Gen.* 1:1—9. *Job* 38:8—11. *Ps.* 24:1,2. 104:6—9.) Thus the earth, or dry land, with its productions and inhabitants, as distinguished from the seas, "stood up out of and above the water;" but it was surrounded by the water, which was needful to moisten, and purify it, and to render it fruitful. Yet, when the wickedness of men had provoked the Lord to execute vengeance on them; this very arrangement, in itself so conducive to the welfare of mankind, became the means of their destruction: for all the parts of the globe being deeply covered with waters, by the omnipotence of God, "the world that then was perished;" all the inhabitants of the dry land, and all the works of men were entirely destroyed; nothing remained, "but Noah and they that were with him in the ark;" the external appearance of the earth was, no doubt, greatly altered; and a new race of inhabitants were raised up to people it. (*Notes*, *Gen.* 6:13, 7. 7:10—24.) At the same time, the Lord promised, and covenanted, never more to destroy the earth by a universal deluge: (*Gen.* 8:20—22. 9:9—17. *Is.* 54:6—10.) yet intimations had been given of a total dissolution, which was to terminate the present state of things; (*Notes*, *Ps.* 102:25—28. *Is.* 51:4—6.) and under the New Testament dispensation, it was more expressly revealed that this would be effected "by fire." It might therefore be said, that the visible heavens, and the earth with all the lower creation, were condemned to be destroyed by fire; and, by the word of God, which could not be broken, were treasured up as fuel for the general conflagration. This would certainly take place about the same time with the great "day of judgment," which would prove "the day of perdition to ungodly men," who would then be "punished with everlasting destruction." (*Notes*, 10—13. 2 *Thes.* 1:5—10. *Rev.* 20:11—15.) The event was therefore certain; and the same power was engaged to effect it, which had created the world, destroyed it by the deluge, restored it to its present form, and still continued to uphold it in that state.

• *Standing out of the water, and in the water.* (5) Εξ ὑδατος και δι ὑδατος συνεστωσα. *Subsisting from the water, and by the water. Col.* 1:17.—*Reserved.* (7) Τεθησαυρισμενοι. (*Note*, *Deut.* 32:34,35.)

V. 8. Whatever scoffers were "willingly ignorant of," or perversely cavilled at, as if delays were failures, or respites impunity; Christians must "not be ignorant of that one thing," which tended to clear up all the rest; namely, that the divisions of time among men bear no proportion to eternity, with which all the counsels and purposes of God are immediately connected. "Let then, this one thing not be concealed from you;" that one day, and a thousand years, are with God the same thing; for as every event comes to pass, exactly at the time which he has appointed for it; the intervention of a thousand years is no more than one day, in respect of those things which he will most assuredly accomplish in their season.—This maxim, well considered, is the key for reconciling what is continually said, concerning the speedy approach of judgment, with the prophecies, extending through many ages, which must previously be accomplished. (*Notes*, *Ps.* 90:3—6. 2 *Thes.* 2:1—12. *Rev.* 11:1,2. 20:4—6.)

V. 9. It must by no means be supposed, that the Lord "is slack," or dilatory, concerning the performance of his promise: as some men (both profane unbelievers, and impatient believers) might understand the word: (*Notes*, *Matt.* 24:45—51. *Luke* 18:1—8.) but, in fact, the delay of judgment was the effect of his longsuffering towards the church, and the human race. He patiently, and with much "longsuffering," endured the provocations of the wicked, and even the scornful defiance of infidels; because he would not be influenced by their crimes, to terminate the present state of things, till all who shall eventually be saved, were brought to repentance and prepared for the kingdom; as he was not willing that any of them should perish. He "delighted not in the death of a sinner, but rather that he should repent and live;" and his longsuffering gave sinners space for repentance: and as all things were ready, and all were invited, yea, commanded to repent; in this sense, God had shown himself "unwilling that any should perish," and "willing that all should come to repentance;" though many would pervert his longsuffering to their deeper condemnation. Men's impenitence arises from their unwillingness to return to God, not from his unwillingness to receive them: and therefore he is doubtless "willing that all should come to repentance" and be saved; but no one can conceive, that he absolutely *willeth* the salvation of the wicked, in the same sense as he *willeth* that of the righteous, ("I *will*, be thou clean,") and yet is unable to effect it! Many, who were Christians at the time when the apostle wrote, owed their salvation to "the longsuffering of God," who thus gave them time and grace for repentance: and even some of those, who were then objecting to the delay of Christ's coming, as if it invalidated the truth of the gospel, might at length be converted, and know that "God was not willing that they should perish, but that they should come to repentance."—These are two distinct, but consistent views, which may be taken of the subject: the one accords to the condition of sinners, when first taught to attend to the word of salvation; to them, "the longsuffering" of God, the provisions of the gospel, the general invitations, the "command to all men to repent," and the promises that Christ will cast out none who come to him, are so many assurances, that "the Lord is not willing that any," who seek salvation, "should perish:" but that sinners of all descriptions should come to repentance; and that they who repent, do that which pleases him, and shall be accepted. (*Notes*, *Ez.* 18: 23. 33:11. *John* 6:36—40. 1 *Tim.* 2:3,4. *Rev.* 2:20—23.) But the other refers to God: "known unto whom are all his works, from the beginning of the world:" and according to it, the established believer ascribes his willingness to repent to special grace; and acknowledges that if he had been left to himself, he should have perished in obstinate love of sin, and

suffering to us-ward, [y]not willing that any should perish, [z]but that all should come to repentance.

10 But [a]the day of the Lord will come [b]as a thief in the night; [c]in the which the heavens shall pass away with a great noise, and [d]the elements shall [e]melt with fervent heat, [f]the earth also, and the works that are therein shall be burned up.

11 *Seeing* then *that* [g]all these things shall be dissolved, [h]what manner *of persons* ought ye to be [i]in *all* holy conversation and [k]godliness,

12 [l]Looking for and [m]hasting unto [n]the coming of the day of God, wherein [o]the heavens being on fire shall be dissolved, and the elements shall [p]melt with fervent heat?

13 Nevertheless we, [q]according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. [*Practical Observations.*]

14 Wherefore, beloved, [r]seeing that ye look for such things, [s]be diligent that ye may be found of him [t]in peace, without spot and blameless.

15 And [u]account *that* the longsuffering of our Lord *is* salvation; even as [v]our beloved brother Paul also, [x]according to the wisdom given unto him, hath written unto you:

16 As also [y]in all *his* epistles, [z]speaking in them of these things; in which are some things [a]hard to be understood, which they that are unlearned and [b]unstable [c]wrest, as *they do* also [d]the other scriptures, [e]unto their own destruction.

y Ez. 18:23,32. 33:11. z Rom. 2:4. 1 Tim. 2:4. Rev. 2:21. a Is. 2:12. Joel 1:15. 2:1,31. 3:14. Mal. 4:5. 1 Cor. 5:5. 2 Cor. 1:14. Jude 6. b Matt. 24:43. Luke 12:39. 1 Thes. 5:2. Rev. 3:3. 16:15. c Ps. 102:26. Is. 51:6. Matt. 24:35. Mark 13:31. Heb. 1:11,12. Rev. 20:11. 21:1. d 12. e Ps. 46:6. 97.5. Am. 9:5,13. Nah. 1:5. f *See on* 7. g 12. Ps. 75:3. Is. 14:31. 24:19. 34:4. h Matt. 8:27. 1 Thes. 1:5. Jam. 1:24. i Ps. 37:14. 50:23. 2 Cor. 1:12. Phil. 1:27. 3:20. 1 Tim. 4:12. Heb. 13:5. Jam. 3:13. 1 Pet. 1:15. 2:12. k 1:3,6. 1 Tim. 3:16. 6:3,6,11. l 1 Cor. 1:7. Tit. 2:13. Jude 21. m *Or, hasting the coming.* m *See on* 10. 1 Cor. 1:8. Phil. 1:6. n *See on* 10. Ps. 50:3. Is. 34:4. Rev. 6:13,

14. o *See on* 10. Mic. 1:4. p Is. 65:17. 66:22. Rev. 21:1,27. q Phil. 3:20. Heb. 9:28. r 1:5—10. 1 John 3:3. s Matt. 24:46. Luke 2:29. 12:43. 1 Cor. 15:58. Phil. 1:10. 1 Thes. 3:13. 5:23. t *See on* 9. Rom. 2:4. 1 Tim. 1:16. 1 Pet. 3:20. u Acts 15:25. x Ex. 31:3,6. 35:31,35. 1 Kings 3:12,28. 4:29. Ezra 7:25. Prov. 2:6,7. Ec. 2:26. Dan. 2:20,21. Luke 21:15. Acts 7:10. 1 Cor. 2:13. 12:8. Jam. 1:5. 3:17. y *See on* 1 Pet. 1:1. z Rom. 8:19. 1 Cor. 15:21. 1 Thes. 4:15. a 1 Kings 10:1. Heb. 5:11. b 2:14. Gen. 49:4. 2 Tim. 3:6—7. Jam. 1:8. c Ex. 23:2,6. Deut. 16:19. Ps. 56:5. Hab. 1:4. *marg.* d Jer. 23:36. Matt. 15:3,6. 22:29. e 2:1. Phil. 3:19. 1 Pet. 2:8. Jude 4.

enmity to God, as numbers of his fellow-sinners do.—Let it be particularly noticed, that God "willeth all men to *repent*," exactly in the same manner as he "willeth all men to be *saved*," so that none who do not *repent* can have any benefit from his willingness that all should be saved.

V. 10—13. Though delays seemed to be made whilst the Lord waited to complete the counsels of his wisdom and mercy, and to render the implacable enmity of impenitent sinners manifest to the whole creation; yet his great and terrible day would certainly come, suddenly when not expected, and with most surprising consternation, and inevitable destruction, to all who were found unprepared. (*Marg. Ref.* b. *Notes*, *Matt.* 24:42—44. 1 *Thes.* 5:1—3.) At that important catastrophe, "the heavens" and all the host of them, (as far, at least, as connected with this earth and its inhabitants,) "will pass away," and rush into confusion and destruction; with a tremendous "noise," of which thunders, earthquakes, and all other convulsions of nature, are wholly inadequate to give the least conception. Then all "the elements," of which the earth and its atmosphere, and all the luminaries connected with it, are composed, shall melt "with intense heat:" and not only one vast city, or one whole nation, but the earth, with all its cities, forests, mountains, yea, the contents of its bowels to the very centre, as well as all the works of men, however admired or magnificent, which cover the surface of it, shall constitute one vast conflagration, and be reduced to as confused a chaos, as that from which it was first created; and indeed shall "wholly pass away." (*Notes*, *Ps.* 102:23—28. *Matt.* 24:32—35. *Heb.* 1:10—12. *Rev.* 20:11—15.) "Seeing, therefore, all those things," which are the objects of the senses, and the coveted, admired, or envied possessions of men, must certainly be dissolved and perish, as to their present mode of existence; "what manner of persons ought we to be, in all holy conversation and godliness," who believe and expect these things? For it must be evident, that at the period referred to, they who had no treasure secured in heaven, nor any interest in *him* as a Saviour, who would then come as the Judge of the world, would be most miserable. Ought not Christians therefore to be continually "looking for," and preparing to welcome that solemn season, called emphatically "the day of God;" "hastening" to have all ready to meet him with comfort, and even longing for the solemn catastrophe which would perfect their felicity? (*Note*, *Luke* 21:25—28.) Though it was in itself so terrible to think of, "the heavens being on fire and dissolved, and the elements melting with heat;" (*Marg. Ref.* c—p.) yet the gospel suggested such consolation, and inspired such hopes, that believers had no reason for terror or uneasiness: for though all other inheritances and distinctions must then be terminated; yet they, according to the sure promise of God, "looked for" and expected "new heavens and a new earth," another and far more glorious and blessed state of things, and an abiding habitation, into which righteous persons alone could find admission; and in which all the inhabitants would be perfected in purity, obedience, and love of each other; so that no sin could enter, to defile or disquiet them to all eternity.—In some Scriptures, "new heavens and a new earth," seem figuratively to describe the most prosperous and peaceful days of the church on earth; (*Notes*, *Is.* 65:17—19. 66:19—23. *Heb.* 12:26—29.) yet here the state of the righteous, after the day of judgment, and the dissolution of this present world, are evidently intended: but what is meant, in various particulars, the fulfilment alone can fully explain. (*Note*, *Rev.* 21:1—4,22—27. 22:1—5.)

V. 14—16. From the preceding considerations the apostle took occasion to exhort his beloved brethren, who professed to believe and "look for such things," to prove that they really did so, by diligence in every duty and 'means of grace;' that they might be "found of Christ at his coming, in peace" with God, with their own consciences, with each other, and with all men; being "without spot, and blameless.' (*Notes*, *Phil.* 1:14—18. 3:8 _1. 1 *John* 2:26—29. *Jude* 20,21.) For if they thus evinced themselves "partakers of Christ," by the diligent obedience of faith and love; they would certainly be then "presented faultless before" God, and as perfect in regard to sanctification as justification.—They ought also "to account the longsuffering of the Lord to be salvation." Every day that their lives were spared, gave them the opportunity of diligently seeking "to make their calling and election sure." (*Notes*, 1:5—11.) Professed Christians had space afforded them, to seek a real and more influential experience of the work of divine grace: and "the goodness of God" was suited and intended to "lead sinners to repentance." All, therefore, who read the epistle ought to "account the longsuffering of the Lord to be salvation:" as they owed it to that alone, that they were not then in the place of despair and final misery, instead of the land of hope, of prayer and forgiveness, or in the way of peace and salvation.—The apostle likewise observed, that his "beloved brother Paul" also had written to them, to the same effect, "according to the wisdom, which" God had bestowed on him. The affectionate and highly respectful language, here used by St. Peter, concerning "the apostle of the Gentiles," who was *supposed* to differ from him in some points of doctrine, and who had openly rebuked his dissimulation at Antioch, is peculiarly worthy of observation. (*Note*, *Gal.* 2:11—16.) The fourth and fifth verses of the second chapter of the Epistle to the Romans, are generally supposed to be intended; (*Note*, *Rom.* 2:4—6.) but it is not obvious in what sense these could be said to be written to those whom St. Peter addressed. They therefore, who maintain that he wrote to the Jewish converts exclusively, point out some passages in the Epistle to the Hebrews, to which they think he alluded. (*Heb.* 9:27,28. 10:36,37.) Yet that epistle was directly addressed to the churches in Judea, and not to the Jewish converts in Asia: so that this does not much aid their supposition. But, indeed, the apostolical epistles, though written to some particular churches, or description of Christians, were evidently intended for general instruction: and as Peter had read the epistles of Paul when he wrote this; so they, to whom he wrote, had probably done the same, even in respect of those which were addressed to other churches.—The false teachers whom Peter opposed, seem to have grounded their "damnable heresies" (*Note*, 2:1—3.) on a *misinterpretation* of some passages in St. Paul's epistles, which might appear to some persons contrary to Peter's exhortations: so that the general tenor of the epistles to some of the Asiatic churches, or of that to the Hebrews, rather than detached expressions, seems to have been meant; for certainly, when properly understood, they are as exhortatory and practical as St. Peter's. Indeed, the apostle next observed, that this was the case in all the epistles of his beloved brother Paul; (as those to the Romans, the Corinthians, the churches of Macedonia, and to Timothy and Titus; as well as those to Ephesus, and Colossè, and the Hebrews;) for in them all, he spoke of the coming of Christ, and the preparation to be made for it, with warnings and admonitions to different descriptions of persons. Yet in these epistles, connected with plainer subjects, were some things "hard to be understood," namely, such as related to the decrees of God, and the deep dispensations of his government; and the sovereignty of his grace in saving some, and leaving others to be hardened; (*Notes*, *Rom.* 8:28—31. 9:11:) for of these things doubtless Peter principally spoke. Such subjects would not be properly understood, except by those, who had come to some maturity in knowledge, grace, and experience, and who received them in humble and simple faith and love. "The unlearned and unstable," therefore, even such as were *untaught* in the school of Christ, or *unteachable* through pride, prejudice, and carnal passions, and unestablished in faith and by sanctifying grace, "wrested," *or perverted* them, by a forced and unnatural interpretation, inconsistent with the context and the apostle's general doctrine; and adduced them in support of their arrogant, corrupt, and licentious principles and conduct: and thus they compassed

17 Ye therefore, beloved, [f]seeing ye know *these things* before, [g]beware lest ye also, [h]being led away with the error of the wicked, fall [i]from your own steadfastness.

18 But [k]grow in grace, and *in* [l]the knowledge of our Lord and Saviour Jesus Christ. [m]To him *be* glory both now and for ever. [n]Amen.

f 1:12. Prov. 1:17. Matt. 24:24,25. Mark 13:23. John 16:4. g Matt. 7:15. 16:6,11. Phil. 3:2. Col. 2:8. 2 Tim. 4:15. h 2:18—20. Matt. 24:24. Mark 13:22. Rom. 16:18. 2 Cor. 11:3,13—15. i 1:10,11. 2:18—22. Acts 2:42. 1 Cor. 15:58. Col. 2:5. Heb. 3:14. 1 Pet. 5:9. k Ps. 92:12. Hos. 14:5. Mal. 4:2. Eph. 4:15.

2 Tim. 1:3. 1 Pet. 2:2. l 1:3,8. 2:20. John 17:3. 2 Cor. 4:6. Eph. 1:17. Phil. 3:8. Col. 1:10. 3:10. m John 5:23. 2 Tim. 4:18. 1 Pet. 6:10,11. Jude 25. Rev. 1:6. 5:9—14. n *See on* Matt. 6:13. 28:20.

their own destruction. But this perversion of St. Paul's writings (which Peter evidently here speaks of as a part of the sacred Scriptures) must not be charged on the epistles themselves; but on those who thus perverted them, contrary to their real meaning and tendency: for they thus "wrested the other Scriptures also," both the books of the Old Testament, and as many of the New Testament as were then extant, and allowed to be of divine authority. Proud, carnal, ambitious, covetous, or licentious men, could wrest some things, in any of them, to a *seeming* agreement with their pernicious doctrines, and so pervert them to their own destruction; in the same manner, as they made a fatal use of the mysterious subjects on which St. Paul discoursed. It was therefore proper to warn and instruct men to read them with humility and a teachable spirit; and not to perplex themselves with "hard things," till they were established in such as were more plain. (*Notes*, 1 *Cor.* 3:1—3. *Heb.* 5:11—14.)—This, however, is no reason why either St. Paul's epistles, or any part of the other Scriptures, should be laid aside, or put out of sight; for men, left to themselves, pervert every good gift of God, and the corruption of the best things becomes the worst.—'The persons, to whom Peter's epistles were written, were for the most part Paul's converts.'—'Of this vice' (wresting the Scriptures,) they are most commonly guilty, who, from the pride of understanding, will receive nothing but what they can explain. Whereas the humble and teachable receive the declarations of revelation, according to their plain, grammatical, unconstrained meaning; which it is their only care to attain, by reading the Scriptures frequently, and with attention.' *Macknight.* He should have added, 'and with constant, fervent prayer, for the promised teaching and guidance of the Holy Spirit.'

Unlearned.(16) Αμαθεις. *Untaught*, or *unteachable*; (*Notes*, *Matt.* 11:27. 13:10,11.)—*Unstable.*] Αστηρικτοι. 2:14. Στηριγμος, 17. Στηριζω, *Luke* 16:26. 1 *Pet.* 5:10.—*Wrest.*] Στρεβλουσιν. Here only. *To torture, put on the rack.* From στρεβλη, *an instrument of torture.* 'Στρεβλωσαντες αυτον απεκτειναν.' *Demosthenes.*—Men, when put to torture, speak things contrary to their real meaning.

V. 17, 18. As those whom Peter addressed, had been previously instructed and frequently warned concerning these things: they ought to be upon their guard against the insinuations of deceivers, and to "beware" of the rock, on which so many had split; lest, being drawn from the simplicity of believing obedience to the Lord Jesus, through the errors and delusions of wicked men, especially of those licentious teachers whom he had before described; they should "fall from that steadfast" adherence to the truths of the gospel, that constant profession of faith, and that uniform course of consistent behaviour, which they had hitherto maintained; and which constituted a "steadfastness" peculiar to mature believers, and distinguishing them from numbers of "unstable" professors of Christianity. In order to be assured, that this would never be their case, they ought to use every appointed means, with the greatest earnestness, that all holy affections might be invigorated in their hearts, that their grace might grow to more confirmed habits, and be productive of good works in greater abundance: and that they might also increase continually in a believing, spiritual, experimental, and transforming knowledge of Jesus Christ, as their Lord and Saviour. (*Notes*, 1:5—11.) After this important exhortation, the apostle concluded with ascribing glory to Christ, as God, without mentioning the Father: (*John* 5:23.) and with desiring that it might, or rejoicing that it would, be given to him, both at that time and for ever. Amen. (*Notes*, *John* 5:20—23. *Phil.* 2:9—11. 1 *John* 5:20,21.)—'This word, ... at the beginning of a sentence, is an earnest asseveration.—In the conclusion of a sentence, it imports an earnest wish that it may be so.' *Benson.*

Led away. (17) Συναπαχθεντες. *Rom.* 12:16. *Gal.* 2:13.—*The wicked.*] Αθεσμων. 2:7.—'One who can be restrained by no law, but determines that all things are lawful to him.' *Leigh.*—*For ever.* (18) Εις ημεραν αιωνος. *To the day of eternity*; one endless day, without night.—'The difficulty' (16) 'is said to affect chiefly, unteachable and unsteady men, whose prejudices indispose them for admitting the truth, or whose levity prevents their due solicitude to retain it: but not persons of humble and teachable minds, resolute in pursuing and maintaining the truth. And the remedy prescribed, is not to lay aside the Scriptures' (or the parts specially meant) 'on account of their obscurity, as some would persuade us to do, but a concern to "grow in grace."' *Doddridge.* (*Note*, 14—16.)

PRACTICAL OBSERVATIONS.

V. 1—8. The "purest minds" of men on earth want "stirring up by way of remembrance;" that, by habitual attention to the doctrine and precepts delivered by "the holy prophets and apostles," they may be kept steadfast in faith, fervent in love, and diligent in obedience.—The only wise God our Saviour, by predicting the scoffs and contemptuous objections of infidels and profane men, in ancient and modern times, has taken care, that even their perverse opposition to the Scripture should furnish an additional proof of its divine inspiration!—No wonder, that they, who "walk after their own lusts," endeavour to deride our expectation of a future judgment, and of the eternal destruction of all those who "will not have Christ to reign over them;" or that they catch at every thing which can help to buoy up their chief hope of "escaping the damnation of hell." Most of their cavils and sneers expose their ignorance of "the Scriptures and of the power of God;" yet their very ignorance is the consequence of their ungodliness, and wilful opposition to those parts of divine truth, which condemn their darling iniquities. But none, who read and believe the sacred oracles, can be ignorant, that the omnipotent Creator of the heavens and the earth, who upholds, preserves, changes, or destroys his own work, as he sees good, has his whole plan before him; that "the heavens and earth, which are now, are reserved unto fire, against the day of judgment," which will also be "the day of perdition," to all "ungodly men;" that God alone is competent to determine about times and seasons; and that "with him one day is as a thousand years, and a thousand years as one day."

V. 9—13. The Lord, in reality, makes no delays: however his dispensations may appear to our unbelief and scanty knowledge, he "is not slack concerning his promises," according to men's notions of "slackness;" but he is "slow to anger," "he waiteth to be gracious," he "delighteth not in the death of a sinner," and he is "willing" that any perishing rebel "should come to repentance," and seek his salvation.—Yet "his counsel shall stand, and he will do all his pleasure:" that "great day of the Lord shall come as a thief in the night:" even as surely as the deluge came, and equally unexpected by unbelievers. (*Note*, *Matt.* 24:36—41.)—What will then be the surprise, the terror, and anguish of proud scoffers, infidels, and all ungodly and worldly men, "when the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and all the works that are therein shall be burnt up!" Here imagination itself is baffled; description would be vain; and we can only apply the inconceivable subject to practical purposes. (*Notes*, *Rev.* 6:15—17. 20:11—15.) "Seeing all these things shall be dissolved, what manner of persons ought we to be, in all holy conversation and godliness?" Surely Christians should not "lay up their treasures on earth," or "set their affections on things below!" It is our chief business to prepare for this great catastrophe by daily expecting and "hastening to" the coming of the day of God; that we may possess a triumphant hope of lifting up our heads with joy, when the heavens and the earth shall form one immense conflagration, and when no refuge will remain to the wicked from the intolerable wrath of their offended Judge, and that everlasting fire to which he will doom them: and to "look for the new heavens and the new earth," which God has promised; and to prepare for this blessed habitation, remembering that righteousness dwells there, without alloy or interruption; and no unclean person can find admission.

V. 14—18. In the firm belief of the great and eternal realities, set before us in this chapter, let us "give diligence to be found of Christ at his coming, in peace, without spot and blameless." Let sinners "account the longsuffering of our Lord to be salvation;" "seeking him while he may be found, and calling on him while he is near;" that they may have the privilege of blessing him to eternity, for sparing them when others were cut off in their sins.—We should also avail ourselves of the apostle's caution, whilst we read the epistles of St. Paul, and other difficult parts of the holy Scriptures. Most evident it is, that untaught, unteachable, self-sufficient, "unstable," and unconverted men, "wrest many things" of this kind "to their own destruction." Yet these parts of the sacred word have a most important use, in the system of divine truth; and if men will pervert them, they do it at their peril. But let us seek to have our minds prepared for the reception of such things as are "hard to be understood," by properly digesting and reducing to practice those parts which are most simple and intelligible, and let us take care not to give strong meat to babes who cannot digest it; as it only "belongs to those that are of full age, and who, by reason of use, have their senses exercised to discern good and evil." (*Notes*, 1 *Cor.* 3:1—3. *Heb.* 5:11—14. *P. O.*) Thus taking things in their proper order, and proceeding with humility, caution, prayer, and practice, we shall be prepared to derive benefit from the deepest and most mysterious truths, and to perceive their consistency with the rest of divine revelation. Let all then, who know and read these things, "beware, lest, being led away by the error of the wicked, they fall from their own steadfastness:" and may we all "grow" continually "in grace, and the knowledge of our Lord and Saviour Jesus Christ," and ascribe glory to him now, in full assurance of doing the same for ever. Amen.

THE FIRST EPISTLE GENERAL OF JOHN.

THIS epistle has been received, without hesitation, as written by the apostle John, in the church from the earliest ages: and the similarity of sentiment and expression, between it and his gospel, is a full confirmation that he was the writer, though his name is not prefixed to it. (*Notes, Matt.* 4:18—22. 10:1—4. 17:1,2. 20:20—23. 36:30—35. *Mark* 5:35—43, *v.* 37. 9:38—40. *Luke* 9:46—56. *John* 13:18—30. 19:25—27. 20:1—10. 21:18—23. *Acts* 3:1—11. 4:13—22. *Gal.* 2:6—10.)—From two expressions in the second chapter; "Because ye have known him that is from the beginning;" and "It is the last time;" several learned moderns have concluded, that it was written just before the destruction of Jerusalem, and to the Jewish converts exclusively: but it has been the more general opinion, that it was written much later than that event, and not long before the book of Revelation. (*Note, Rev.* 6:1,2.) The texts, on which the former opinion is grounded, do not seem to require, or even admit of that interpretation, which these learned men put upon them; (*Note,* 2:18,19.) and there is not the least intimation of any distinction between Jewish and Gentile converts, in the whole epistle. So that the term GENERAL or CATHOLIC strictly and properly belongs to it. For it appears, to me at least, the more probable opinion, that it was written towards the close of the apostle's life, after the death of all the other apostles: and that it was intended as a circular letter, or a general address, to all the Christian churches, which was known to come from the only surviving apostle. The authoritative yet affectionate manner, in which the writer addresses his dear children, favours this conclusion: (*Note,* 2:1,2.) and the heretics, or antichrists, whom he evidently intended to oppose, came forward much more openly, at this time, than at an earlier period. It is generally allowed, that they who denied the real Deity of Christ; they who explained away his proper humanity, and the reality of his sufferings and death, as an atoning sacrifice; and those who taught their followers, that believers, being "saved by grace," were not required to obey the commandments of God, were the principal antichrists. These were branched out into a variety of subdivisions called by different names; such as Ebionites, Cerinthians, Docetæ, or Phantasiastæ, Gnostics, Nicolaitans, &c. on which ecclesiastical writers have enlarged abundantly. The apostle, however, did not name any of them, and his language was suited to refute and expose many other heretical sentiments, both of ancient and modern times; and in that view the epistle is highly interesting to us. He expatiates also on the love of God to us, as shown in the salvation of his Son; and, again and again, most pathetically enforces on believers love to each other, as shown in its practical effects, by almost every motive imaginable. This, I suppose, has given occasion to the general opinion of his being himself of a most loving disposition, even more so than the other apostles. Our Lord, however, called him, and James his brother, *Boanerges:* (*Note, Mark* 3:13—19.) and the faithful, plain, and even sharp manner, in which he speaks of hypocrites and false teachers, sufficiently illustrates the reason for which that name was given.—He also lays down various marks and evidences, by which Christians might be distinguished, both by themselves and others, from self-deceivers and hypocrites: and, while this epistle differs exceedingly, in style and manner, from those of the other apostles, it perfectly coincides with them in doctrine and practical instruction.

A. D. 90.

CHAPTER I.

The apostle declares, what he had seen and heard of Christ, the Word of life; that others might have fellowship with him, and with God and Christ, and might share his joy, 1—4. He shows that those who have communion with God, and are cleansed from sin by the blood of Christ, walk in the light of holiness, 5—7; and that the faithfulness and righteousness of God are engaged for the pardon and cleansing of those who "confess their sins;" but that all who "say they have no sin," or "have not sinned," are deceived or deceivers, 8—10.

THAT [a]which was from the beginning, [b]which we have heard, which we have seen with our eyes, which we have looked upon, [c]and our hands have handled, of [d]the Word of life;

2 (For [e]the Life [f]was manifested, and we have seen *it*, [g]and bear witness, and show unto you [h]that eternal Life [i]which was with the Father, and was manifested unto us:)

3 That [k]which we have seen and heard, [l]declare we unto you, that [m]ye also may have fellowship

a 2:13. Prov. 8:22—31. Is. 41:4. Mic. 5:2. John 1:1,2. 8:58. Rev. 1:8,11,17,18. 2:8. b 4:14. Luke 1:2. John 1:14. Acts 1:3. 4:20. 2 Pet. 1:16—18. c Luke 24:39. John 20:27. d 5:7. John 1:14. 5:26. Rev. 19:13. e 5:11,20. John 1:4. 11:25,26. 14:6. f 3:5,8. Rom. 16:25,26. 1 Tim. 3:16. 2 Tim. 1:10. Tit. 1:3. g John 15:27. 21:24. Acts 1:22. 2:32. 3:15. 5:32. 10:41. 1 Pet. 5:1. h *See one.*

John 17:3. i Prov. 8:22—30. John 1:1,2,18. 3:13. 7:29. 8:38. 16:28. 17:5. Rom. 8:3. Gal. 4:4. k *See on* 1. l 5. Ps. 2:7. 22:22. Is. 66:19. John 17:25. Acts 13:32,41. 20:27. 1 Cor. 15:1. Heb. 2:12. m Acts 2:42. Phil. 2:1. Rom. 15:27. Eph. 3:6. Phil. 1:7. 1 Tim. 6:2. Heb. 3:1. 1 Pet. 5:1. *Gr.*

NOTES—CHAP. I. V. 1, 2. (*Note, John* 1:1—3.) The apostle began this epistle, in the same abrupt manner as he did his gospel, and without any particular address or salutation: and he wrote as a witness or a messenger, in a sententious declaratory style, and not in an argumentative manner.—"That which was from the beginning;" that essential Good, that uncreated and self-existent Excellency, which had been from the beginning, as coequal and coeternal with the Father, and had at length appeared in human nature for the salvation of sinners, was the great subject, concerning which the apostle wrote to his brethren. If we then understand him to mean Christ as the Son of God, (and it does not appear what else could be meant,) "from the beginning" must denote *from eternity:* for if the *creation* and *time* were coeval, "That which was from the beginning," when "God created the heavens and the earth," must have been eternal. (*Notes, Gen.* 1:1. *Prov.* 8:22—30.) Indeed the same expression, in some places may signify the first opening of the dispensation of the gospel: (2:7,8.) yet this sense does not appear at all consistent with the context in this place. (*Note,* 2 *Thes.* 2:13,14.) The obvious meaning however is this: that essential Good, which "was from the beginning with God, and was God," "by whom all things were created," had "become flesh," to dwell on earth among men; and the apostle and his brethren, especially the other apostles, had heard him deliver his doctrine, and publish his salvation: they had seen him with their eyes, while they "beheld his glory, as of the only begotten of the Father, full of grace and truth." (*Note, John* 1:14.) They had not only viewed him with a transient glance; but had accompanied him, and contemplated him, both in respect of the wisdom and holiness of his character, the power of his miracles, and his abundant love and mercy, during some years; till they saw him expire on the cross, and afterwards risen from the dead: and "their hands had handled him," while he condescended to give them this full proof of his resurrection, that they might witness it to others. (*Notes, Luke* 24:36—43. *John* 20:19—29.) This divine Person, "the Word of life," "the Word of God," became incarnate, that he might be "the Life of men;" and this "great mystery of godliness" the apostle declared to mankind. (*Notes,* 5:11,12, 20,21. 1 *Tim.* 3:16.)—Indeed he wrote to assure his Christian brethren throughout the world, yea, and all future ages, of the reality of Christ's human nature, which some in those days denied, and that of his divine nature, which his resurrection fully demonstrated. (*Note, Rom.* 1:1—4.) For "the Life," the Source and Author of life, natural, spiritual, and eternal, who possessed "life in himself," necessarily and unchangeably, and who might therefore be called "the Life;" life being essential to him, and derived from him to all creatures; even he had been "manifested in the flesh," to be the Life of fallen men. (*Notes, John* 1:4—9. 8:12. 11:20—27. 14:4—6.) And when "the Son of God," the essential Life of all creatures, was thus manifested, the apostles were peculiarly favoured, in being chosen to be his attendants, and to see him, during his ministry, at his death, after his resurrection, and at his ascension; that they might bear witness to others of these things, and show unto them "that eternal Life," which had always subsisted with the Father, as "One with him," and yet distinct from him, One in the undivided essence of the Godhead, but possessing distinct personality, as "the only Begotten of the Father," by an eternal and incomprehensible generation; (*Notes, John* 1:14,18. 3:16.) and who "in the fulness of time" was manifested, as the Author and Giver of eternal life to sinners, through the redemption of his blood, and by the communication of his new creating Spirit. The apostles did not, therefore, proceed on report, or insufficient proof, when they went to the nations; and encountered all hardships, dangers, and persecutions, in preaching the gospel to them. (*Note,* 2 *Pet.* 1:16—18.) But they declared the things, concerning the Person, doctrine, and salvation of Christ, which they had seen and heard, and had the most abundant opportunity of learning from his own lips; and of which they had been assured by his miracles, resurrection, and ascension.

That which. (1) Ὅ.—The second person in the sacred Trinity is intended. Thus he says, "I and the Father are one." Ἓν, not εἷς. (*Note, John* 10:26—31, *v.* 30.) And thus the Evangelist, "That holy thing which shall be born of thee." *Luke* 1:35.—*Handled.*] Ἐψηλαφησαν. *Luke* 24:39 *Acts* 17:27. *Heb.* 12:18.

V. 3, 4. The apostle declared these things to his brethren, and to mankind in general, even to all who should ever read his epistle; not from selfish motives, but from the purest benevolence and love; in order that they might "have fellow-

with us: and truly [p]our fellowship *is* with the Father, and [q]with his Son Jesus Christ.

4 And these things write we unto you, [r]that your joy may be full. [*Practical Observations.*]

5 This then is [s]the message which we have [t]heard of him, and declare unto you, [r]that God is Light, and in him is no darkness at all.

6 [u]If we say that we have [v]fellowship with him, and [u]walk in darkness, [w]we lie, and [x]do not the truth:

7 But [y]if we walk in the light, [z]as he is in the light, [a]we have fellowship one with another, [q]and the blood of Jesus Christ his Son cleanseth us from all sin.

8 If we [b]say that we have no sin, [w]we deceive ourselves, and [v]the truth is not in us.

9 If [c]we confess our sins, [a]he is faithful and [d]just to forgive us *our* sins, [e]and to cleanse us from all unrighteousness.

10 If [f]we say that we have not sinned, [g]we make him a liar, and [h]his word is not in us.

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p 7. 2:23,24. John 14:20—23. 17:3,21. 1 Cor. 1:9,30. 2 Cor. 13:14. Phil. 2:1. 3:10. Heb. 3:14. o 5:10,11. Col. 1:13. 1 Thes. 1:10. p Is. 61:10. Hab. 3:17,18. John 15:11. 16:24. 2 Cor. 1:24. Eph. 3:19. Phil. 1:25,26. 2 John 12. q 3:11. 1 Cor. 11:23. r Ps. 27:1. 36:9. 84:11. Is. 60:19. John 1:4,9. 8:12. 9:5. 12:35,36. 1 Thes. 5:16. Jam. 1:17. Rev. 21:23. 22:5. s 8,10. 2:4. 4:20. Matt. 7:22. Jam. 2:14,16,18. Rev. 3:17,18. t *See on* 3. Ps. 5:4—6. 94:20. 2 Cor. 6:14—16. u 2:9—11. Ps. 82:5. Prov. 2:13. 4:18,19. John 3:19,20. 11:10. 12:35,46. x 10. 4:20. John 8. 44,55. 1 Tim. 4:2. y John 3:21. z 2:9,10. Ps. 56:13. 89:15. 97:11. Is. 2:5. Rom. 13:12. Eph. 5:8. 2 John 4. 3 John 4. a *See on* 5. Ps. 104:2. 1 Tim. 6:16. Jam. 1:17. b *See on* 3. Am. 3:3. c 2:1,2. 5:6,8. Zech. 13:1. John 1:29. 1 Cor. 6:11. Heb. 9:14. 1 Pet. 1:19. Rev. 1:5. 7:14. d 6,10. 3:5,6. 1 Kings 8:46. 2 Chr. 6:36. Job 9:2. 14:4. 15:14. 25:4. Ps. 143:2. Prov. 20:9. Ec. 7:20. Is. 53:6. 64:6. Jer. 2:22,23. Rom. 3:23. Jam. 3:2. e 1 Cor. 3:18. Gal. 6:3. 2 Tim. 3:13. Jam. 1:22,26. 2 Pet. 2:13. f 2:4. 1 Tim. 6:5. 2 John 2. 3 John 3. g Lev. 26:40—42. 1 Kings 8:47. 2 Chr. 6:37,38. Neh. 1:6. 9:2, &c. Job 33:27,28. Ps. 32:5. 51:2—5. Prov. 28:13. Dan. 9:4—20. Matt. 3:6. Mark 1:5. Acts 19:18. h Deut. 7:9. Lam. 3:23. 1 Cor. 1:9. 1 Tim. 1:15. Heb. 10:23. 11:11. i Is. 45:21. Zech. 9:9. Rom. 3:26. Heb. 6:10. Rev. 15:3. k 7. Ps. 19:12. 51:2. Jer. 33:8. Ez. 36:25. 37:23. Eph. 5:26. Tit. 2:14. l *See on* 8. Ps. 130:3. m 5:10. Job 24:25. n 8. 2:4. 4:4. Col. 3:16. 2 John 2.

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ship with him," and the other apostles, and share their immunities, hopes, comforts, and everlasting advantages: and whatever an ungodly world might imagine, concerning the condition of such poor, despised, and persecuted men, whom they treated as the "offscouring of all things;" "truly their fellowship was with the Father, and with his Son Jesus Christ." They shared the special love and favour of God the Father; all his perfections ensured their happiness; they were made "partakers of his holiness," and even "of a divine nature;" and they had the assured hope and blessed earnests of enjoying him, as their all-sufficient and eternal Portion. Moreover, they had a free access to him, as their Father: and, a sacred union having been formed between him and their souls, through Jesus Christ, and by the power of the Holy Spirit, a most honourable and happy communion and intercourse was continually carried on between the glorious God and them; while they poured out their inmost souls before him, made him their Hope and Confidence, aimed to do his will and manifest his glory, celebrated his praises, were his devoted worshippers, and sought their felicity in his favour and acceptance: while in return, he graciously heard their supplications, accepted their persons and services, communicated to them his holy consolations, showed them his will, supplied them with wisdom and strength suited to their wants, and took on him the care of all their concerns.—This "fellowship with the Father," arose from their "fellowship with his Son Jesus Christ." By faith, they became partakers of him and his salvation; so that, "of God he was made to them Wisdom, and Righteousness, and Sanctification, and Redemption;" and, by a continued regard to his Person, mediation, and grace, and an habitual reliance on him, as the Life and Salvation of their souls, they had access to God as a Father. Thus, through the incarnate Son, and his righteousness, sacrifice, and intercession, and the communion maintained with him by faith; they had "communion with the Father" also, notwithstanding their sinfulness. (*Note*, *John* 17:1—3.) This was no enthusiastic imagination, or hypocritical pretence, as many were disposed to represent it; nor was it an unsatisfactory or inefficacious transaction, as others might suppose, who did not deny its reality; but they had the happy experience of it in their souls; manifested the excellency of it in their lives; and shared with their brethren, in this sacred communion, such comforts and substantial satisfaction, as made them ample amends for all their losses, sufferings, and hardships. Being therefore assured, that this alone was sufficient to make men happy; and knowing the inexhaustible "fulness of Christ," and his inestimable salvation: they desired exceedingly, that their fellow-sinners would come and share their felicity; and, leaving the lying vanities of the world, or the empty forms and superstitions of false religion, would seek with them this "fellowship with the Father and with his Son Jesus Christ." This desire, glowing with intense ardour in the hearts of the apostles, and united with zeal for the honour of their Lord, animated them to all their self-denying labours, and reconciled them to all sufferings, in promoting the gospel. The same principle induced the apostle John to write this epistle to the churches, that, rejecting the heretical doctrines of false teachers, "having fellowship with Christ," and with those who adhered to the apostle's doctrine, and avoiding whatever could interrupt their communion with God, their holy joy might be complete, and they might live in actual possession of those invaluable privileges, to which they were called by the gospel.—The "communion of the Holy Spirit" is not particularly mentioned in this most interesting passage; because the communion of believers with the Father and the Son, and their loving communion with each other, are effected and maintained by the communication and influences of the Holy Spirit; who is the immediate Author of their spiritual life, hope, love, joy, peace, and holy affections; the bond of union between Christ and his mystical body, and between every member of it and all the others; the great blessing communicated from the Father's love, and through the incarnation and mediation of the Son; and the seal and pledge of all other blessings, in time and to eternity, and the preparation for them. As the Holy Spirit is, therefore, the great Agent in our "communion with the Father and the Son;" it was not necessary, that communion with him should be separately mentioned. (*Note*, 2 *Cor.* 13:11—14.)

Fellowship. (3) Κοινωνια. *Note*, *Phil.* 1:3—6.—The leading idea is *participation;* and *communication*, and reciprocal *intercourse*, and expressions of *friendship*, as resulting from it. (*Note*, *Gen.* 5:21—24.)—*Full.* (4) Πεπληρωμενη. *Filled*, or *completed*. *John* 3:29. 15:11. 16:24. 17:13. *Phil.* 2:2. 2 *John* 12.

V. 5—7. In order that Christians might obtain that "fulness of joy," of which the apostle spoke; and that they might be upon their guard against all delusive appearances, and all false pretences to communion with God; it was needful for him to state to them "the message," or *declaration*, which they "had heard from" Christ himself, concerning the nature and perfections of God. (*Note*, *John* 17:25,26.) The substance of this declaration is, "That God is Light," pure, perfect intellect, an all-pervading, all-penetrating Spirit, essential knowledge, wisdom, holiness, love, and felicity: so that "in him is no darkness at all;" no ignorance, error, moral evil, or defect in felicity; and therefore none of these can be derived from him. (*Notes*, *Jam.* 1:13—18.) As this is the nature of God, the doctrines and precepts which come from him must be of the same kind: true religion may be distinguished from counterfeit by this criterion; and especially his spiritual worshippers, who really have communion with him, may be known by their conformity to him. If then, any persons, professing Christianity, affirm, as a matter of experience, that "they have fellowship with God" according to the gospel, and consequently are partakers of his salvation; while at the same time, "they walk in darkness," or are deluded by Satan, through ignorance and false doctrine, to live in the habitual practice of sin, and so to have "fellowship with the unfruitful works of darkness;" such persons speak falsehood, and are either deceiving or self-deceived hypocrites, whose conduct belies their profession: for they do not practise what is sincere and faithful, and according to the truths of the word of God. But if the professed disciples of Christ "walk in the light, as he was in the Light," acting habitually as becomes those who know God, and his holy truth and will; and imitating his purity, righteousness, goodness, and truth, in their behaviour among men; they may deem this a sufficient evidence, that they are "partakers of Christ," and interested in the love of the Father through him. (*Notes*, 2:7—11. *Ps.* 97:10—12. *John* 12:34—36. *Rom.* 13:11—14. *Eph.* 5:8—14.) They are warranted to conclude, that "their fellowship with God," and the intercourse maintained between him and their souls, is the very same, in nature and efficacy, with that of which the apostle spake. They are admitted to 'the communion of the saints,' and entitled to all the privileges and blessings belonging to them, and ought to be the objects of their special love and complacency. And they may also be fully assured, that the "blood of Christ," the Son of God, has taken away the guilt of all their former sins, and removes that of all their daily defects, defilements, and transgressions; nay, that the Holy Spirit, as given through the merit of his atonement, is cleansing away, and will at length perfectly destroy all the sinfulness of their fallen nature. (*Marg. Ref.*)—*Light.* (5) *Notes*, *Ps.* 36:5—9. 84:11,12. *Is.* 60:15—22. *Rev.* 21:22—27. *Light* is the emblem of knowledge, holiness, and happiness—darkness, of ignorance, error, wickedness, and misery. (*Ps.* 97:12. *Is.* 2:5. *Notes*, *Mal.* 4:2,3. *Acts* 26:16—18. *Col.* 1:9—14. 2 *Pet.* 2:4—9.)—*Do not the truth.* (6) *Note*, *John* 3:19—21.

The message. (5) Επαγγελια. *Acts* 2:39. 23:21. 2 *Cor.* 7:1. *Heb.* 4:1. It generally means *promise:* but *message*, or *declaration*, seems more suited to the context. (3) Some copies read αγγελια. (3:11.)

V. 8—10. While the apostle strenuously insisted on the necessity of an habitual holy walk, as the effect and evidence of the knowledge of God in Christ Jesus, and of communion with him; he guarded with as much care against self-righteous pride, as against an antinomian perversion of the gospel. If any professed Christians, while they seemed to "walk in the light," should be so elated with a conceit of their own attainments, as to say, "that they had no sin;" but were perfectly pure, and as holy in heart and life as the law of God required; they were certainly deceived in a most awful manner: nay, "the truth was not in them," as a principle of life

CHAPTER II.

The apostle warns his "dear children" not to sin: yet points out to them Christ, the Advocate with the Father, and the Propitiation for their sins, and the sins of the world, 1, 2. *He shows that the knowledge of Christ, and union with him, must be evidenced by obeying and imitating him, and by love of the brethren; that thus "the love of God is perfected in us;" and that those are deceived, blind, and hypocritical, who live in hatred and malice,* 3—11. *He warns believers, of every age and attainment, against "the love of the world;" showing the vanity of all that is in the world, compared with the eternal happiness of those who do the will of God,* 12—17. *He cautions them against many antichrists, who fatally seduce some professed Christians,* 18, 19; *declares that the unction of the Holy Spirit is the effectual preservative against them,* 21, 22; *points out to them the true doctrine of Christ; and exhorts them to adhere to his truth, and abide in him, in expectation of his coming; and to prove their regeneration by an habitual righteous conduct,* 23—29.

MY [a]little children, [b]these things write I unto you, [c]that ye sin not. [d]And if any man sin, [e]we have an Advocate with [f]the Father, Jesus Christ [g]the righteous:

2 And [h]he is the Propitiation for our sins: and not for ours only, but also [i]for *the sins of* the whole world.

3 And [k]hereby we do know that [l]we know him, [m]if we keep his commandments.

4 He [n]that saith, [o]I know him, and keepeth not his commandments, [p]is a liar, and the truth is not in him.

5 But [q]whoso keepeth his word, [r]in him verily is the love of God perfected: [s]hereby know we that we are in him.

a 12,13. 3:7,18. 4:4. 5:21. John 13:33. 21:5. 1 Cor. 4:14,15. Gal. 4:19. b 1:3,4. 1 Tim. 3:14. c Ps. 4:4. Ez. 3:21. John 5:14. 8:11. Rom. 6:1,2,15. 1 Cor. 15:34. Eph. 4:26. Tit. 2:11—13. 1 Pet. 1:15—19. 4:1—3. d *See on* 1:8—10. e Rom. 8:34. 1 Tim. 2:5. Heb. 7:24,25. 9:24. f Luke 10:22. John 5:19—26,36. 6:27. 10:15. 14:6. Eph. 2:18. Jam. 1:27. 3:9. g 29. 3:5. Zech. 9:9. 2 Cor. 5:21. Heb. 7:26. 1 Pet. 2:22, 3:18. h 4:10. Rom. 3:25,26. 1 Pet. 2:24. 3:18. i 4:14. 5:19. John 1:29. 4:42. 11:51,52. 2 Cor. 5:18—21. Rev. 12:9. k 4—6. 3:14,19. 4:

13. 5:19. l Is. 53:11. *Heb.* John 17:3. 2 Cor. 4:6. m 3:22,23. 5:3. Ps. 119:6. 32. John 14:15,21—24. 15:10,14. 1 Thes. 4:1,2. Heb. 5:9. Rev. 22:14. n 9. 1:6, 8,10. 4:20. Jam. 2:14—16. o Hos. 8:2,3. Tit. 1:16. p *See on* 1:6,8. q *See on* 3,4. Ps. 105:45. 106:3. 119:2,4,146. Prov. 8:32. 28:7. Ec. 8:5. Ez. 36:27. Luke 11:28. Rev. 12:17. 14:12. r 4:12,16. Jam. 2:22. s 27,28. 3:24. 4:13,15,16. 5:20. John 6:56. 15:5. Rom. 8:1. 1 Cor. 1:30. 2 Cor. 5:17,21. Col. 2:9,10.

and illumination; or they could never have fallen into a mistake, which implied gross ignorance of God, of his spiritual law, and of their own hearts. On the other hand, such as confessed their sins with unreserved, ingenuous, and sincere humiliation before God, (for that alone can be here intended;) owning their guilt and desert of wrath; not attempting to extenuate or deny their offences, but casting themselves wholly on the mercy of God for pardon; would certainly find him "faithful" to his promises, and "just" to his covenant engagements to Christ their Surety, and to them through him: yea, his very justice, (as satisfied by the atonement of his Son,) would induce him to forgive all their sins, how numerous and aggravated soever they had been; and to cleanse them, not only from the guilt, but gradually, and at length perfectly, from all the pollution of their unrighteousness. (*Notes, Ps.* 32:3—5. *Prov.* 28:13. *Ez.* 36:25—27. 2 *Cor.* 7:1.)—But if any continued to deny that they had sinned, and so implicitly to maintain that they needed not to confess guilt, or seek forgiveness and cleansing from sin; they, in fact, "treated the words of God as a lie," and his declaration of man's sinfulness as a libel on human nature; nay, they virtually denied the truth of the whole gospel, which every where speaks of men as sinners; so that the word of God was not in them, by faith, or by the teaching of the Holy Spirit. (*Notes,* 5:9,10. *Ps.* 51:4. *Rom.* 3:3,4.)—In this latter verse the apostle opposed such persons as totally denied their sinfulness, their need of mercy, or their desert of wrath; by whatever method they deceived themselves into a confidence that they had never sinned; or that they had, in some way, made amends for their offences, or could do it, and were not justly deserving of punishment. "Have patience with me, and I will pay thee all." (*Matt.* 18:26.) But in the former, he showed the gross error of those who imagined, that, through the gospel, they were so perfectly sanctified, as to have no spot or blemish of sin in them: the *present* tense, "have no sin," being used in the eighth verse, (ἁμαρτιαν ουκ εχομεν,) and the *past*, in the tenth, "have not sinned," (ουκ ἡμαρτηκαμεν.) (*Notes, Lev.* 26:40—42. 1 *Kings* 8:33,34. *Neh.* 9:2,3. *Job* 33:27—30. *Ps.* 51:3—6. *P. O. Dan.* 9:)

PRACTICAL OBSERVATIONS.

V. 1—4. Our most lively gratitude is due to God for that fully authenticated revelation, which he has given us concerning "the Word of life," by those who heard and saw him, and who had the testimony of their senses, to the reality of his incarnation, and of his resurrection. But what words can express the praises of the love of God, in causing "the Life to be manifested," even "the eternal Life, which was with the Father," in order that we, justly condemned rebels, who were dead in sin, might live by him! This appears the more admirable, when we consider the deep abasement, and the agonizing sufferings, to which this manifestation exposed the incarnate Word and "Son of God;" nay, how his very humiliation has given occasion to the children of men, to rob him of his glory, to deny his Deity, and to speak of him whom "all angels worship," as if he were altogether such a one as themselves!—Faithful and zealous ministers, though they have not "seen and heard" "the Lord of glory," with their outward senses, may yet declare to men, what they have known and experienced of his mercy, truth, and power: and as he became incarnate, that the chief of sinners, believing in Christ, "might have fellowship with him," and share in the love of the Father through him, for their everlasting felicity; so they are willing to labour and suffer, that their fellow-criminals may be brought to "have fellowship with them," in their most precious blessings. (*Notes,* 2 *Cor.* 5:18—21. 6:1,2.) However men may despise and revile them, and "cast out their names as evil," or deem them madmen, bigots, enthusiasts, or hypocrites, yet verily, they possess the greatest honour, pleasure, privilege, and advantage imaginable, in "communion with the Father and with his Son Jesus Christ;" and in their liberty of "access with boldness," at all times, into the presence of the eternal God; while all the perfections and Persons in the Godhead are engaged, by covenant, to make them most blessed for evermore. These benefits are not like the scanty possessions of the world, which are congenial to the selfishness of our fallen nature, and excite the jealousy of every competitor; because the more that partake of them, the less each person can appropriate. But the joy and felicity of "communion with God" corresponds with the enlarged philanthropy of the regenerate soul, and tends to increase it; because the good enjoyed is infinite and all-sufficient; so that any multitude, however immense, may participate the joy, without its being at all diminished; nay, the felicity seems enhanced to each possessor, by its being communicated to increasing numbers. This "fellowship with the Father, and his Son Jesus Christ," is "the secret of the Lord," which is peculiar to those who fear him; and ungodly men *must* therefore treat it as the delusion of a heated imagination. (*Notes,* 5:9,10. *Ps.* 25:14. *John* 14:21—24. 2 *Pet.* 1:19. *Rev.* 2:17.) No doubt there are both enthusiasts and hypocrites, who are deceived, or mean to deceive others: yet that is not worth counterfeiting, either by Satan or wicked men, which in itself is of no value or reality. There are then those, who are warranted to say, "Truly our fellowship is with the Father, and with his Son Jesus Christ;" and they all desire to bring others to partake of the same blessedness. Indeed it is the design of all the instructions in the word of God, to lead us to possess these consolations, that so "our joy may be completed," and we filled "with all the fulness of God." (*Note, Eph.* 3:14—19.)—For all other joy is not only unsatisfactory, but fading, withering, expiring.

V. 5—10. It is the grand interest, as well as the duty of all men, to regard "the message" sent to us by those who "declare that God is Light, and that in him is no darkness at all:" for as his perfect felicity is inseparable from his perfect holiness; so our happiness must be proportioned to our sanctification. By this rule we may also judge, who *truly* have fellowship with God, and who only make false professions of such a holy intercourse: for if any man profess this, and "walk in darkness, he is a liar, and does not the truth:" but if we habitually "walk in the light" of holy obedience, as it becomes those who have the transforming knowledge of God; "we have fellowship" with prophets and apostles, and with all saints, yea, with the Lord of saints himself; "and the blood of Jesus cleanses us from all sin." For Christianity is, in every respect, 'the religion of a sinner;' and they, who walk most nearly to God in holy conformity and obedience, are most deeply sensible, that their best days and duties are mixed with sin, and need cleansing by the atoning blood. No encouragement is therefore given in Scripture to any of those "who say they have not sinned," or that they have no longer any sin to repent of, to be pardoned, or to be cleansed away. Such men deceive themselves; yea, they "make God a liar, and his word is not in them:" they arraign the truth of his declarations, and the justice of his government; and cannot possibly offer "the sacrifice of a broken and contrite heart" before him, or properly understand the nature and value of his gospel of abounding grace. Let us then learn to plead guilty before God, and be humbly willing to know the worst of our case. Let us ingenuously confess all our sins, and all their aggravations; relying wholly on his mercy and truth through the righteousness of Christ, for a full and free forgiveness; and let us trust in him as "a just God and a Saviour;" and wait on him, "to cleanse us from all unrighteousness," till no spot or blemish remain in us, even in the judgment of our holy and merciful Father. (*Notes, Eph.* 5:25—27. *Col.* 1:21—23. *Jude* 22—25.)

NOTES.—CHAP. II. V. 1, 2. It is probable that John was the only surviving apostle, when he wrote this epistle: and his old age, and long-continued usefulness, faithfulness, and love to Christians, must have given him a kind of parental authority, throughout the whole church, as far as it adhered to the pure gospel of Christ. It was therefore peculiarly proper for him to address them as his spiritual family, whose welfare he had greatly at heart: and as most of them were young in years, compared with this beloved and *truly* venerable disciple, who probably was the oldest Christian on earth at that time; none ever could with such propriety adopt the endearing language of his Lord, and call his fellow-Christians, "My little," or my *dear*, "children," as he did. (*John* 13:33.) The diminutive is commonly used by way of endearment, and to express peculiar affection.—He was desirous of counselling

6 He [t]that saith [u]he abideth in him, ought himself also so [x]to walk, even as he walked.

[*Practical Observations.*]

7 Brethren, [y]I write no new commandment unto you, [z]but an old commandment which ye had from the beginning: the old commandment is the word which ye have heard from the beginning.

8 Again, [a]a new commandment I write unto you; [b]which thing is true in him and in you: because [c]the darkness is past, [d]and the true ligh now shineth.

9 He [e]that saith [f]he is in the light, [g]and hateth his brother, [h]is in darkness even until now.

10 He [i]that loveth his brother abideth in the light, and there is none [*]occasion of stumbling in him.

11 But [k]he that hateth his brother is in darkness, [l]and walketh in darkness, and knoweth not

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See on 4. 1:6. u 2:8. 3:6. John 15:4—6. x 1:7. Ps. 85:13. Matt. 11:29. John 13: 15. 1 Cor. 11:1. Eph. 5:2. 1 Pet. 2:20,21. y 3:11. Acts 17:19. 2 John 5. z Lev. 19:18,34. Deut. 6:5. Matt. 5:43. 22:37—40. Mark 12:29—34. Rom. 13:8—10. Gal. 5:13,14. Jam. 2:8—12. a 4:21. John 13:34. 15:12. b 3:14—16. 4:11. John 15:12—15. 2 Cor. 8:9. Eph. 5:1,2. 1 Pet. 1:21. 4:1—3 c Const 2 11,12 Is. 9 2 60:1—3. Matt. 4 16. Luke 1 79. John 12 46. Acts 17 30. 26 18. Rom 13 12.

2 Cor. 4:4—6. Eph. 5:8. 1 Thes. 5:5—8. d Ps. 27:1. 36:9. 84:11. Mal. 4:2. John 1:4,5,9. 8:12. 12:35. 2 Tim. 1.10. e *See on* 4. f 1:6. John 9:41. Rom. 2: 18—21. g 3:13—17. h 11. Ps. 82:5. 1 Cor. 13:1—3. 2 Pet. 1:9. i 3:14. Hos. 6:3. John 8:31. Rom. 14:13. 2 Pet. 1:10. * Gr. *scandal.* Matt. 13:21. 18:7. Luke 17:1,2. Rom. 9:32,33. Phil. 1:10. *All in Gr.* k *See on* 9. John 12:35. Tit. 3:3. 1 Prov. 4:19. John 12.35.

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warning, and encouraging them, "as a father does his children." (*Note*, 1 *Thes.* 2:9—12.)—The things, which he had written to them in the former chapter, and what he was about to add, were intended especially to preserve them from committing sin. Every part of the doctrine of salvation by Jesus Christ, was suited to display the malignant nature and effects of sin, and the determination of God not to let it go unpunished; to teach men to hate, dread, and flee from it, and to lead them to the love of God and holiness; as well as to give the most effectual encouragement, motives, and assistance, to "repent, and do works meet for repentance." Yet, "if any man had sinned," he should remember, that "he and his brethren had an Advocate with the Father."—Superficial speculators might here have been ready to charge the apostle with inconsistency, as if the latter part of the verse had contradicted the former: but the state of a Christian, in this world, is such, that encouragements "after having sinned," are as necessary as warnings against sin: for, through the remaining power of sin in his heart, the manifold snares of the world, and the power of Satan, 'he cannot always stand upright.' The most valiant soldier will be most furiously attacked by the enemy, and may sometimes be foiled: and *despondency* is as inimical to watchfulness, diligence, and holy obedience, as even *carnal security* itself. No man, on scriptural principles, can conclude himself to be any better than a hypocrite, who *habitually* commits sin, because God is ready to forgive the penitent: but the fallen, who desire to arise and renew the combat, have abundant encouragement so to do. From the sinner's first conviction of guilt, to the end of the Christian's warfare by death, the general rule is applicable, that, "if any man sin, we have an Advocate with the Father;" one, who has undertaken, and is fully qualified and authorized, to plead in the presence of God the Father, in behalf of every one who seeks for pardon, salvation, and all things pertaining to them, in his name, and in dependence on his meritorious intercession. This gracious Advocate never refuses his patronage to any one who seeks it, and he never pleads in vain. For he is "Jesus;" the Saviour, Emmanuel, the incarnate Son of God; and "Christ," the Messiah, the anointed One, chosen, appointed, commissioned, and consecrated to his office, as "a High-Priest for ever after the order of Melchisedek." He *alone* is "the righteous One," who received his human nature pure from all spot of sin, and, as our Surety, perfectly obeyed the whole law of God, and so fulfilled a righteousness more valuable in itself, and more honourable to the Father, than that of all mere creatures could have been. Moreover, "He is the Propitiation for their sins:" for, through the atonement of his sacrifice on the cross, and his subsequent intercession, he rendered a holy and righteous God *propitious* and favourable to sinners; so that "he waiteth to be gracious" upon the true "mercy-seat," or *propitiatory*, of which that above the ark of the covenant was merely a type and shadow. (*Note*, *Rom.* 3:21—26.) Nor was the benefit of this propitiation to be confined to the Jewish nation, or to those who had already embraced Christianity; on the contrary, sinners all over the whole earth were admitted to share in it by believing the gospel: so that all men, in every land, and through all successive generations, ought to be invited to come to God, through this all-sufficient Atonement, and by this "new and living Way;" and all who accept this invitation, are as much "partakers of Christ," and of all his blessings, as if he had become incarnate, and died upon the cross, for them alone. (*Notes*, 1:3,4. *John* 1:29. 14:4—6.) So that there was most abundant encouragement to every one, in the whole world, who heard the gospel, to repent, and seek salvation by faith in the blood of Christ; but none to any man to continue unpenitent and unbelieving.

Little children.' (1) Τεκνια. 12,28. 3:7,18. 4:4. 5:21. *John* 13:33. *Gal.* 4:19.—*Advocate.*] Παρακλητον. *John* 14: 16,26. 16:7. 'We have one, who, in our absence, appears for us, and defends our cause, before our Judge.' *Campbell. Note*, *John* 14:15—17.)—*Propitiation.* (2) Ἱλασμος. 4:10. Ἱλαστηριον, *Rom.* 3:25. *Heb.* 9:5—Ἱλασκομαι, *to appease. Luke* 18:13. *Heb.* 2:17.—See *Ex.* 25:20—22. *Lev.* 4:31. 5: 6,10,18. *Sept.* The *propitiation*, or *appeasing sacrifice*, being provided by God himself, as the grand display of his love to us, (*Note*, 4:9—12.) cannot be intended to *dispose him to mercy*, as before *implacable*; but to render his mercy, to which he is infinitely propense, consistent with his justice and holiness, that it may be honourably displayed.

V. 3—6. True Christians might be "overtaken in a fault," or even fall into a grievous sin; and their infirmities and deficiencies in their daily walk would be many: yet an habitual and unreserved obedience to the commandments of God, was to be considered as the only proper evidence of a saving knowledge of Christ, and of God the Father in him: (*Notes*, 26—29. 3:11,12. *Is.* 53:11,12. *John* 17:1—3. 2 *Cor.* 4:3—6. *Phil.* 3:8—11. 2 *Pet.* 1:3,4,8,9.) The "knowledge" of God, or of Christ, evidently signifies a believing, spiritual, and experimental acquaintance with him, and a cordial acceptance of his salvation, ensuring their participation of it. Professed Christians would desire to *know*, or be *assured*, that their faith and experience were genuine, and distinguishable from those of all hypocrites: and, as the apostle and his brethren "knew that they thus knew," or had known "Christ," not by exact notions, or transient high affections, or miraculous powers, but by a disposition of heart, habitually, unreservedly, and willingly to keep his commandments; so any other man might know his profession to be sincere, and his knowledge of Christ spiritual and saving, by the same evidence. But he who professed to be acquainted with Christ, and to believe in him, whilst he did not keep his commandments, in his habitual conduct, was a liar and a hypocrite, in whom there was no sincerity, and in whose heart the truth had no place. On the other hand, whoever he was, that remembered and observed the counsels, and obeyed the precepts of Christ, in him *verily*, or *really*, "the love of God was perfected;" the love of God to him as a chosen and redeemed sinner, had attained its end in his sanctification; and his love of God had produced its fruit, and was in a mature state, as the grafted tree is, when loaded with its intended and valued increase. (*Note*, *Jam.* 2:21—26.) By this, apostles and primitive Christians *knew* that they were in Christ through faith, and the communion of his Spirit, and thus alive to God through him. (*Note*, *John* 15:1—8.) Indeed if any man professed to "abide in Christ," "he ought so to walk as Christ had walked," in an habitual course of righteousness, holiness, truth and love; or else he could not expect to be believed by those who knew the transforming efficacy of the saving knowledge of Christ. (*Note*, 2 *Cor.* 3: 17,18.)—It is evident, that the obedience here spoken of, is the humble, sincere, unreserved, and loving obedience of a believer in Christ; which is not perfect, but attended with continual repentance, and application to his atoning blood for pardon and acceptance; as well as with a constant dependence on the Holy Spirit for grace, to enable him in any measure to perform it. (*Notes*, *John* 14:15—24. 15:9,11.) Yet, even this observance of the holy commandments of Christ, in imitation of his example, though far from real perfection, constitute a degree of holiness and excellency, of which none but true Christians have any adequate conception; and which, if universal, would render the earth in no small degree like heaven itself. (*Note*, *Rev.* 20:4—6.)—*We do know*, &c. (3) How astonishing is it, that when apostles so clearly speak of our *knowing* that we know Christ, and are in him and in a state of acceptance and peace with God; and when they so carefully show in what way this may be *known*; Christian divines should, without discrimination or hesitation, speak of *assurance* in terms of deep and bitter abhorrence. '*The demon of assurance.*' Dr. Whitaker.—As if the *word* and the *thing* were both unscriptural and antiscriptural. (*Notes*, 20—25. *Heb.* 6:11,12.)—In fact no man, who duly considers the difference between eternal happiness and eternal misery; who is aware of his danger of eternal damnation, and who recollects that he may be in heaven or hell, in a day or an hour, can be quiet, without some degree of assurance, that he shall go to everlasting happiness, not to everlasting misery.

Is ... perfected. (5) Τετελειωται. 4:17. *Luke* 13:32. *Heb.* 2:10. 5:9. *Jam.* 2:22.—*Abideth.* (6) Μενειν. 10,28. 3:15. 4:12,15. *John* 6:56. 14:16. 15:4—7. 2 *John* 2.

V. 7—11. In exhorting Christians to obey and imitate their Lord, as the proper evidence of their love to him, and to the Father who sent him, the apostle "wrote no new command" to them; but that which they had received from the beginning, and which, from the first, had been repeatedly enforced by Christ himself. Nay, in fact, it had been virtually in force from the beginning of the world; as it could not comprise more than was contained in the law, which required Israel "to love the LORD with all their hearts," and "their neighbour as themselves," and to "be holy as God was holy." (*Notes*, 3:11—24. *Ex.* 20:1—17. *Lev.* 19: 8. *Deut.* 6:5. 2 *John*

whither he goeth, [m]because that darkness hath blinded his eyes. [*Practical Observations.*]

12 I [n]write unto you, [o]little children, because [p]your sins are forgiven you [q]for his name's sake.

13 I write unto you, [r]fathers, [s]because ye have known [t]him *that is* from the beginning. I write unto you, [u]young men, [x]because ye have overcome [y]the wicked one. I write unto you, [z]little children, because [a]ye have known the Father.

14 I have written unto you, [b]fathers, because ye have known him *that is* from the beginning. I have written unto you, young men, [c]because ye are strong, and [d]the word of God abideth in you, and ye have overcome the wicked one.

15 [e]Love not the world, neither the things *that are* in the world. [f]If any man love the world, [g]the love of the Father is not in him.

16 For all that *is* in the world, [h]the lust of the flesh, [i]and the lust of the eyes, [k]and the pride of life, [l]is not of the Father, but is of the world.

17 And [m]the world passeth away, and the lust thereof: [n]but he that doeth the will of God [o]abideth for ever. [*Practical Observations.*]

m John 12:40. 2 Cor. 3:14. 4:4. Rev. 3:17. n 7,13,14,21. 1:4. o *See on* a. 1. p 1:9. Ps. 32:1,2. Luke 5:20. 7:47—50. 24:47. Acts 4:12. 10:43. 13:38. Rom. 4:6,7. Eph. 1:7. Col. 1:14. q Ps. 106:8. Jer. 14:7. Eph. 4:32. r 14. 1 Tim. 5:1. s 3,4. 5:20. Ps. 91:14. Luke 10:22. John 8:19. 14:7. 17:3. t *See on* 1:1. Ps. 90:2. u 14. Ps. 148:12. Prov. 20:29. Joel 2:28. Zech. 9:17. Tit. 2:6. x 4:4. 5:4,5. Eph. 6:10—12. 1 Pet. 5:8,9. y 3:12. 5:18. Matt. 13:19,38. z *See on* 1,12. a Matt. 11:27. Luke 10:22. John 8:54,55. 25:3. 17:21. 2 Cor. 4:6. b *See on* 13. c Eph. 6:10. Phil. 4:13. Col. 1:11. 1 Tim. 2:1. d Ps. 119:11. John 5:38. 8:31. 15:7. Col. 3:16. Heb. 8:10. 2 John 1. 3 John 3. e 4:5. 5:4,5, 10. John 15:19. Rom. 12:2. Gal. 1:10. Eph. 2:2. Col. 3:1,2. 1 Tim. 6:10.

f Matt. 6:24. Luke 16:13. Jam. 4:4. g 3:17. h Num. 11:4,34. Ps. 78:18, 30. Prov. 6:25. Matt. 5:28. Rom. 13:14. 1 Cor. 10:6. Gal. 5:17,24. Eph. 2:3. Tit. 2:12. 3:3. 1 Pet. 1:14. 2:11. 4:2,3. 2 Pet. 2:18. Jude 16—18. i Gen. 3:6. 6:2. Josh. 7:21. Job 31:1. Ps. 119:36,37. Ec. 5:10,11. Matt. 4:8. Luke 4:5. k Esth. 1:3—7. Dan. 4:30. Rev. 18:11—17. l Jam. 3:15. m Ps. 73:18—20. 90:9. 102:26. Is. 40:6—8. Matt. 24:35. 1 Cor. 7:31. Jam. 1:10,11. 4:14. 1 Pet. 1:24. n Ps. 143:10. Matt. 7:21. 21:31. Mark 3:35. John 7:17. Rom. 12:2. Col. 1:9. 4:12. 1 Thes. 4:3. 5:18. Heb. 10:36. 1 Pet. 4:2. o Ps. 125:1,2. Prov. 10:25. John 4:14. 6:58. 10:28—30. 1 Pet. 1:5,25.

5,6.) Yet this old commandment, especially that precept which inculcated "the love of their brethren," might be called "a new commandment," as given to Christians. (*Notes, John* 13:31—35. 15:12—16.) This was true, in respect of him, their Lord and Saviour, in that he had *newly* shown them the immensity of his condescension, compassion, and self-denying love to sinners; and had laid them under *new* obligations to obey and imitate him, especially in "loving one another, as he had loved them." The command likewise was now enforced by his mediatorial authority, to the full exercise of which he had been lately exalted. It was also "true in them; as their situation was *new*, and differed widely from that of the Gentiles around them, and even from that of the people of God under the Mosaic dispensation: and as they were now united by a new bond of union, as fellow-soldiers, fellow-travellers, brethren, and coheirs of heavenly felicity. (*Notes*, 1 *Cor.* 12:12—26. *Eph.* 4:1—6.) So that the love of Christians to each other, *as such*, though virtually comprised in the love of their neighbours as themselves, and in some things like that of the Israelites to each other, was *new* in respect of its exercise, motives, rules, and obligations. This arose from the change which had taken place; as the comparative "darkness" of the preparatory dispensation was past, and the "true light" shone in full splendour: (*Note*, 2 *Tim.* 1:10.) so that Christians might be expected to be more exact in their obedience, and more full of love to one another, and to all men, than even believers had been, under the darker dispensation of the law. He, therefore, who professed to walk in "the marvellous light" of the gospel, as partaking of the special grace and mercy of God; (*Notes*, 1:5—7. 1 *Pet.* 2:9,10.) and who yet hated his brother, (either any of his fellow-Christians, or his neighbours,) was evidently "in darkness even to that time:" for, though the true light shone around him, he was *blinded* by his pride and selfishness. Thus he continued a subject of "the prince of darkness," the author of all malice, envy, murder, and malignity: for the illumination of the true knowledge of Christ always transformed the heart in proportion to its degree, and produced a loving disposition in all those who really partook of it. But he who "loved his brother," and habitually showed himself disposed to goodness, mercy, and forgiveness, to active, liberal, self-denying love, evidently lived and "walked in the light" of the gospel, and was influenced by the inward efficacy of the truths which he professed: and there was nothing in the general prevailing disposition of his heart, by means of which Satan could succeed in tempting him to scandalous sins; or which was likely to prove an occasion of his throwing stumblingblocks in the way of others, to their destruction. Whereas, he who hated, or bare habitual malice, against his brother, or any man, was "still in darkness:" and as men walking in the dark know not whither they are going, nor at what they stumble; so such a person would proceed in an ignorant, uncertain, and unholy manner, not aware of the danger which beset his path, nor sensible that it led to destruction: "because the darkness" of error and sin "had blinded his eyes:" till at length he would fall into some destructive heresy, or scandalous crime, and not only ruin himself, but cause others to fall likewise. (*Notes, Prov.* 4:18,19. *Jer.* 13:15—17. *John* 12:34. —36.)—*Walketh in darkness.* (11) *Note*, 1:5—7.

Occasion of stumbling. (10) Σκανδαλον' See on *Matt.* 16: 23. 'None of the profane writers have used either *σκανδαλον*, or *σκανδαλιζειν*, so that both seem peculiar to the Scriptures.' *Hen. Stephanus.*

V. 12—14. The apostle had before addressed Christians in general, as "his little children," or, his *dear children*; but here he spoke of such as were young in years, or newly converted; and distinguished them from those who were further advanced in the life of faith and grace. He particularly addressed his exhortations to those "new-born babes, who had tasted that the Lord is gracious:" (*Note*, 1 *Pet.* 2:1—3.) because their sins were as certainly forgiven them, for the sake of Christ, and through faith in his name, as those of their r are established and experienced brethren were: though their weakness of faith, and want of distinct and exact knowledge, might prevent them from possessing the abiding comfort of it: (*Notes, Ps.* 32:1,2. *Luke* 7:44—50. 24:44—49. *Rom.* 4:6—8.) and the counsel, which he was about to give them, would preserve them from many snares and sorrows, enable them to obtain the assurance of acceptance, and direct them in making a suitable return for so invaluable a benefit. He wrote also to "the fathers;" as about to give the same counsel and admonitions to those Christians who were "old disciples," matured in knowledge and experience, and who ought to be the guides and examples to their juniors, as well as to "shine as lights in the world." (*Note, Acts* 21: 15,16.) These had "known him, who was from the beginning:" (*Note*, 1:1,2.) and their long acquaintance with Christ, and with the eternal Father in him; with all their discoveries of his glory, and experience of his love, truth, and power, should engage them to simple dependence, lively gratitude, fervent love, devoted obedience, steady confidence in God, and zeal for his honour and that of the gospel.—Moreover, he wrote to the same effect to "the young men," who had for some time professed the gospel, and had passed through the state of childhood, but were not arrived at that maturity in grace, to which "the fathers" had attained. These he addressed and exhorted, from the consideration that "they had overcome the wicked one:" they had successfully encountered the first trials and temptations which attended their separation from sin, and renunciation of the world; and had overcome the assaults of Satan, by giving up their secular interests, breaking off their bad habits and connexions, and "entering in at the strait gate" of true conversion. (*Notes, Matt.* 7:13,14. *Luke* 13:22—30.) As they had, therefore, thus far "conquered the wicked one;" who had tried all methods in vain, to keep them from embracing the gospel, and giving themselves up to the service of Christ: they ought to go forth in his strength, aspiring after further victories; and endeavouring to spend the vigour of their spirits, or the prime of their years, in the services to which they were called, for the honour of Christ and the benefit of the church; and not in seeking worldly advantages. But, in order to give his exhortation the greater emphasis, the apostle again addressed the different descriptions of Christians; and admonished "the little children," as those "who had known the Father," and had already experienced his parental compassion and love for them; for which they were called to make the due returns of filial confidence, submission, gratitude, and obedience. (*Note, John* 14:7—14.) The address to "the fathers" exactly coincides with that which went before. To the young men he added, that they "were strong" in faith, hope, love, and all holy affections; they were in the prime of their fitness for active service, to which the mature experience of old age might be less adapted: and as "the word of God," which they had received when they were converted, abode in them, which appeared by their victory over the temptations of Satan; so it ought to be manifested in its effects, by their increasing fruitfulness in all good works. (*Note, John* 15:6—8.)—It does not appear that the clause, "have known him that is from the beginning," has any reference to the personal knowledge of Christ as Man: but is used as the other clause, "have known the Father," of knowing him by faith and experience. For on the earliest date assigned to the epistle, only a few aged Christians, and those principally the inhabitants of Galilee and Judea, could have personally known Jesus Christ; yet the apostle speaks of all the aged Christians whom he addressed, without any limitation.

Little children. (13) Παιδια. 18. *Matt.* 18:2. *John* 21:5. The word is changed, but the meaning seems the same.—*The wicked one.* (14) Τον πονηρον. 3:12. 5:19. *Matt.* 6:13.

V. 15—17. The general counsel and exhortation, which the apostle meant to enforce on all the persons above described, was this, "Love not the world, neither the things that are in the world."—The world, as God created it, is very good, and a proper object of a measure of love, as his work and for his sake: but as sin has marred it, our affections

18 [p]Little children, [q]it is the last time: and as [r]ye have heard that [s]antichrist shall come, even now are there many antichrists; [t]whereby we know that it is the last time.

19 They [u]went out from us, but they were not of us; [x]for if they had been of us, they would *no doubt* have continued with us: but *they went out*, that [y]they might be made manifest that they were not all of us.

20 But [z]ye have an unction from [a]the Holy One, [b]and ye know all things.

21 I have not written unto you [c]because ye

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p *See on* 1. q 2 Tim. 3:1. Heb. 1:2. 1 Pet. 1:5,20. 2 Pet. 3:3. Jude 18. r Matt. 24:5,11,24. Mark 13:6,21,22. Acts 20:29,30. 2 Thes. 2:3—12. 1 Tim. 4:1—3. 2 Tim. 3:1—6. 4:3,4. s 22. 4:3. 2 John 7. t *See on* q. u Deut. 13:13. Ps. 41:9. Matt. 13:20,21. Mark 4:5,6,16,17. Luke 8:13. John 15:2. Acts 15:24. 20: 30. 2 Pet. 2:20,21. Jude 19. x Job 17:9. Ps. 37:28. 125:1,2. Jer. 32:38—40. Matt. 24:24. Mark 13:22. John 4:14. 6:37—39. 10:28—30. 2 Tim. 2:10. 1 Pet. 1:9—5. Jude 1. y Rom. 9:6. 11:5,6. 1 Cor. 11:19. 2 Tim. 3:9. Heb. 10:39. z 27 4:13. Ps. 22:5. 45:7. 92:10. Is. 61:1. Luke 4:18. Acts 10:38. 2 Cor. 1:21,22. Heb. 1:9. a Ps. 16:10. 71:22. Is. 43:3. Mark 1:24. Luke 4:34. Acts 3:14. Rev 3:7. 4:8. b Prov. 28:5. John 14:26. 1 Cor. 2:15. Heb. 8:11. c Prov. 1:5. 9: 8,9. Rom. 15:14,15. 2 Pet. 1:12.

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ought to be wholly alienated from it. The *men* of the world, as distinguished from believers, are enemies of God and subjects of Satan: we are therefore required to renounce their friendship, to avoid intimate society with them, and to abhor their ungodly principles and practices; while we pity their miseries, love their persons, and try to do them good. (*Note*, *Jam.* 4:4—6.) The *things* of the world may be desired, possessed, and valued, for those uses and purposes which were intended by God when he created them, and in subordination to his favour, authority, and glory; but for those purposes to which sin has perverted them, and sinners idolize them, we must not desire, seek, or value them, in any measure or manner: and if any man thus "love the world, the love of the Father is not in him;" his idol has never been dethroned, his heart remains unchanged, he is not reconciled to God through Jesus Christ, and has no true filial love of him in his heart. (*Notes*, *Matt* 6:24. *Luke* 14:25—33. *Gal.* 1:3—5. 6: 11—14.) For "all that is in the world," as thus idolized, and abused by men, who seek their happiness from it and not from God, may be summed up under three heads: First, Such things as are suited to excite and gratify "the lust of the flesh," or the irregular, inordinate, and polluting hankerings and cravings of the carnal heart and the animal appetites after gross sensual gratifications, as if man's happiness consisted in them. Secondly, Those things which are suited to excite and gratify "the lust of the eyes;" or the desires of the carnal heart after the possessions, embellishments, decorations, and enjoyments, which the eye is apt to look at with coveting, and inordinate desire of obtaining: such as treasures of gold and silver, or precious stones, jewels, houses, lands, gardens, stately mansions, elegant furniture and equipages, pictures, statues, curiosities, costly garments; and in short all that wealth can purchase, which gratifies the beholder's eye, or his other senses, (as music, or perfumes,) but is not directly to be considered as gross animal indulgence. Thirdly, "The pride of life," or those titles and dignities, that authority and honour, celebrity, renown, that reputation and splendour, which form the summit of earthly exaltation, and the highest prize in the poor lottery of this present life, to which the pride and ambition of man's apostate nature can aspire; and the greatest gratification of that mental con upiscence, which is congenial to the old temptation, "Ye shall be as gods." (*Note*, *Gen.* 3:4,5.) For a poor vainglorious worm to be advanced to such dominion over his fellows, or to possess such honour among them; as to be tempted to forget his own mortality, as well as his Creator and Judge; and to be so surrounded with vassals, attendants, and flatterers, or so emblazoned with high-sounding titles, and incumbered with magnificence, as to have nothing on earth which he can behold above him, or equal to him, and thus to disregard him that is "higher than the highest:" this is the perfection of "the pride of life." And all pre-eminence and distinction above others partakes of the same nature, whether power, splendour, or renown, on any account, be the immediate source of it. All these things (to which every earthly object, which any man is tempted to put in competition with the will, favour, and glory of God, must be referred) are "not of the Father:" this idolatrous desire of created things, did not attach to them, or to man, as God made them and him; they do not consist with his prescribed use of them; they are not bestowed for these purposes; nor do the men, who are his children and influenced by his grace, desire, seek, or use them in this manner. But "they are of the world," as "lying under the wicked one:" these desires after created things, and this use of them, are the effects of man's apostacy and subjection to Satan; they are thus made the baits by which men are seduced into sin, and kept in rebellion against God, and the incentives to all their vile passions. (*Note*, and *P. O. Matt.* 4:8—11.) They suit the taste, and form the supreme good, of worldly men, and are their only portion; and for the sake of them the whole earth is filled with violence, fraud, crimes, and misery. (*Notes*, *Ex.* 20:3. *Rom.* 8:5—9.) But "the world passeth away, and the lust of it:" all its pleasures, treasures, honours, and splendour will soon vanish for ever; (*Note*, 1 *Pet.* 1:23—25.) one generation after another of those who have coveted, possessed, and gloried in them, vanishes, and passes away into an eternal world: (*Notes*, *Luke* 16:19—26.) those who lust for them, and idolize them, will be eternally disappointed and miserable. But the man, "who doeth the will of God," as revealed to sinners by the gospel, will abide for ever in the possession and enjoyment of that substantial good, which he has been enabled to make choice of. (*Notes*, *Matt.* 7:21—23. *Luke* 10:38—42. 11:27,28.)—It is evident, that the apostle did not speak of the lawful, moderate, subordinate, and holy use, possession, or desire of God's good creatures, for the ends to which he has appointed them; but of the unlawful, inordinate, unholy, and idolatrous hankering after them, and valuation of them, to which in one form or other all men are totally addicted, so long as they remain in an unregenerate state.—Many vain efforts have been made, by limitations, distinctions, and exceptions, to evade the force of this passage; and some have written on it, as if they meant to show how far we might safely be carnally minded, "and lovers of the world:" but, in the apostle's evident meaning, we are no more allowed to love the world at all, than we are to worship Dagon; for we cannot "serve God and Mammon;" or love the Lord, and "the lust of the flesh, the lust of the eye, and the pride of life." A man may carry on any business, fill any station, or possess any wealth, as the servant and steward of God, according to his commandments, for his glory, and for the good of mankind; and he may desire food and raiment, and things suitable to his rank in life, and use them with thankfulness, temperance, and humility: but he cannot love or desire them, to gratify his sensuality, pride, avarice, or ambition, or seek his happiness in them, without being an idolater. Every regenerate man is delivered from the dominion and allowed indulgence of "the love of the world;" and strives and prays against the remains of it, as it rises in his heart, or breaks forth into his life: he desires to love God perfectly, and seek all his happiness from him alone: and to love all other things in him, for his sake, and as his bounty; and to use them in submission to his precepts and providence. In proportion as men get this victory over the world, the reality of their grace is evidenced, and they are prepared for labouring and suffering in the cause of Christ: but unless it is begun in the heart, a man "has no root in himself," and he will either fall away in time of temptation, or remain a mere unfruitful professor of Christianity. (*Notes*, 5:4,5. *Matt.* 13:18—23. *Rom.* 12:2.)

Pride. (16) Αλαζονεια. *Jam.* 4:16.—Αλαζων, *Rom.* 1:30. 2 *Tim.* 3:2. *Arrogance, ostentation, vainglory.—Of life.*] Του βιου. 3:17. *Mark* 12:44. *Luke* 8:14. 15:12,30. 21:4. 1 *Tim.* 2:2. 2 *Tim.* 2:4. 1 *Pet.* 4:3. The means or style of living, rather than life itself, is signified. (*Notes*, *Luke* 16:19—23.)—*Passeth away.* (17) Παραγεται. 8. 1 *Cor.* 7:31.—It appears, passes by, is gone, and done with for ever, except the account which must be given of our conduct, during the transcient scene. (*Notes*, 1 *Cor.* 7:29—31. *Jam.* 4:13—17. 1 *Pet.* 1:23—25.)

V. 18, 19. The love of the world, as unsubdued in professed Christians, gave Satan his greatest advantage, not only in tempting them to open apostacy, but also in seducing them by destructive heresies; through which they were enabled to reconcile a *quiet* conscience with a *carnal* mind, and the indulgence of their favourite passion, under the mask of a religious profession. (*Notes*, *Matt.* 7:15—20. *Acts* 5:1—11. 8:18—24. 2 *Pet.* 2:1—3.) So that the transition was natural, from warning Christians against the love of the "world," to putting them upon their guard against false teachers. The apostle, therefore, showed his beloved children, especially such of them as were young and inexperienced; that it was "the last time," or the last dispensation which God intended to introduce on earth, under which he would establish the kingdom of his Son, on the ruins of the usurped dominion of Satan; and this kingdom of Christ should continue, "till all enemies were put under his feet." But they had all heard, both from the predictions of ancient prophets, and from those of Christ and his apostles, that under this dispensation antichrist should arise. For Satan would not only oppose the gospel by exciting persecutions, but also by corruptions of the faith; and, especially by one great enemy to the Person, truth, authority, and glory of Christ, he would obtain immense power and influence in the visible church. (*Notes*, 2 *Thes.* 2: 3—12.) As St. Paul had declared that this "mystery of iniquity did already work;" so John observed that "there were many antichrists," or opposers of the pure gospel of the Lord Jesus; whose character, principles, intentions, and machinations, were of the same stamp, as those of the great antichrist would be, and who were evidently his forerunners. By this they might "know that it was the last time;" and that while God was specially exerting his power, by means of faithful ministers, to honour his Son; the devil and his servants were peculiarly active in endeavouring to defeat the beneficent design. (*Notes*, 1 *Tim.* 4:1—5. 2 *Tim.* 3:1—9. 4: 1—5.) These antichrists did not arise from among such as had before been avowed unbelievers: but they were professed Christians, who separated from the church, and became leaders of heretical sects, contrary to the doctrine of the apostles, and derogatory to the honour of Christ. "They went out from" the disciples, having been admitted to outward fellowship with them; but they had not "been of them," as

know not the truth, but because ye know it, and that no lie is of the truth.

22 [d]Who is a liar but [e]he that denieth that Jesus is the Christ? [f]He is antichrist, that denieth the Father and the Son.

23 Whosoever [g]denieth the Son, the same hath not the Father: [*but he that acknowledgeth the Son hath the Father also.*]

24 Let that therefore [h]abide in you, [i]which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, [k]ye also shall continue in the Son, and in the Father.

25 And [l]this is the promise that he hath promised us, *even* eternal life. [*Practical Observations.*]

26 These *things* have I written unto you [m]concerning them that seduce you.

27 But [n]the anointing which ye have received

d 4. 1:6. 4:20. John 8:44. Rev. 3:9. e 23. 4:3. 1 Cor. 12:2,3. 2 John 7. Jude 4 f *See on* 18. g 22. 4:15. Matt. 11:27. Luke 10:22. John 5 23. 8:19. 10:30. 14:9. 10. 15 23,24. 2 John 9—11. h Ps. 119:11. Prov. 23:23. Luke 9 44. John 15:7. Col. 3:16. Heb. 2:1. 3:14. 2 John 2. 3 John 3. Rev. 3:3,11. i 7. Luke 1:2. John 8 25. Phil. 4:15. 2 John 5. k 1:3,7. 4:15,16. John 14:2 . 15:9,10. 17:21—24 l 1:2. 5:11—13,20. Dan. 12:2. Luke 18:30. John 5:39. 6:27,47,54,68. 10:28. 12:50 17:2,3. Rom. 2:7. 5:21. 6:23. Gal. 6:8. 1 Tim. 1:16. 6:12,19. Tit. 1:2. 3:7. Jude 21. m 3:7. Prov. 12:26. Ez. 13:10. Mark 13:22. Acts 20:29,30. 2 Cor. 11:13—15. Col. 2:8,18. 1 Tim. 4:1. 2 Tim. 3:13. 2 Pet. 2:1—3. 2 John 7. n *See on* 20. 3:24. John 4:14. 1 Pet. 1:23. 2 John 2.

regenerated persons, and living members of the body of Christ: for if this had been the case, they "would have continued with them;" as the Lord would not have "sent them a strong delusion," but would "have put his fear into their hearts, that they should not depart from him," according to the engagement of his everlasting covenant to all true believers. (*Notes*, 5:16—18. *Jer.* 32:39—41. *John* 10:26—31. *Rom.* 8:28—39. 2 *Thes.* 2:8—14. 1 *Pet.* 1:3—5.) As, however, they had not "received the love of the truth," along "with the knowledge of it;" (*Note*, *Heb.* 10:26,27.) they had been left to the pride and lusts of their hearts, and to the artifices of Satan, to be deceived into fatal heresies, and to separate from the churches of Christ; that it might evidently appear, that those who professed the gospel were not all true disciples. Thus the church was purified; and true Christians were approved, and rendered more watchful and humble; whilst the distinction between them and hypocrites was more strongly marked. (*Notes*, *Matt.* 3:11,12. *John* 15:2—8. 1 *Cor.* 11:17—22.)—Some explain "the last time," to mean the last age of the Jewish church: but, probably, that had been subverted some years, when St. John wrote this epistle. The deceivers, predicted by our Lord, (*Note*, *Matt.* 24:23—25.) were men who falsely professed to be the promised Messiah, or to point him out to others; they had never constituted a part of the Christian church, and had not therefore apostatized; they were "false Christs" and "false apostles," not *antichrists*.—Indeed it is very unreasonable to interpret antichrist in the singular, to mean the same as the "many antichrists" afterwards mentioned; and then to confine the whole, either to the Jewish opposers or Judaizing corrupters of Christianity, as some do, or to the Gnostics, as divided into different sects, as others do. "*Antichrist*" signifies, one that opposes Christ, whether he oppose the doctrine of his deity, or his humanity; or whether he set himself against him, in respect of his *priestly* office, by substituting other methods of atoning for sin, and finding acceptance with God; his *kingly* office, by claiming authority to enact laws, in his church, contrary to his laws, or to dispense with his commandments; or his *prophetical* office, by claiming authority to add to, alter, or take away from the revelation which he has given in his holy word.—'They oppose the person of Christ, or his doctrine, or both together.' *Beza*. In this view, there were at an early period of the church, "many antichrists:" and the heads of any sect of heretics might be, in a subordinate sense, so called, but the direct and avowed opposers of Christianity could not be meant in this place. "They went not out from them."—The term is used in this epistle, and in St. John's second epistle, and in no other part of Scripture, not even in the Revelation: so that, all the controversies concerning "ANTICHRIST," as predicted by Daniel, and by St. John in the Revelation, are merely disputes about a word, and do not at all pertain to the main subject. (*Notes*, *Dan.* 7: 8: 11: *Rev.* 13: 14:) The "antichrists," mentioned in these verses, evidently were persons who had already appeared; but one distinguished antichrist was yet to be expected.—"They went out from us," that is, 'they went out from the apostles in Judea.' *Whitby*. "But they were not of us:" this must mean, that they were not of us, the apostles. It does not, however, appear that they even professed to be apostles; nor does it appear, that they had previously been teachers in the church. And can it possibly be imagined, that all, either the "false Christs," or "the antichrists," spoken of by our Lord, and by John, had been personally joined in communion with the apostles, while they continued in Judea?

Antichrist. (18) Αντιχριστος. 22. 4:3. 2 *John* 7. (*Notes*, 20—25. 4:1—3.)—*From us*. (19) Εξ ἡμων. The same preposition is afterwards rendered "of us." They belonged to us, in one sense, as the unfruitful branches to the vine; but not in another: "they were not all clean." (*Notes*, *Matt.* 22:11—14. 25:1—13. *John* 13:6—11. 15:3—5.) But they professed Christianity, and had been admitted to communion with true Christians; yet their subsequent apostacy proved that, like Judas, they had from the first been hypocrites. (*Notes*, *Matt.* 7:21—23. *John* 6:66—71.)—*They would* no doubt *have continued*.] Μεμενηκεισαν αν. *They had indeed continued*. The words do not readily admit of a strictly literal translation. *No doubt*, added by the translators, shows how they understood them.

V. 20—25. The apostle wrote to his fellow-Christians, to caution, comfort, and establish them; though his observations were also calculated to put all, who professed the gospel, on self-examination, and to preserve new converts from self-deception. They, however, whom he peculiarly addressed, had "an unction from the Holy One;" they were anointed by the Spirit, as sent forth, through Christ "the Holy One of God," to illuminate, sanctify, and consecrate them, to be a spiritual priesthood unto the Father. (*Notes*, *Ps.* 45:6—8 *Is.* 59:20,21. 61:1—3. 2 *Cor.* 1:21,22. *Heb.* 1:8,9.) By his teaching and influences they "knew all things," relating to the grand doctrines of Christianity, in a spiritual and experimental manner; so that no "antichrist" could fatally delude them. (*Note*, 5:16—18.) He had not therefore written to them, "because they did not know the truth;" for if he had addressed persons of that description, it would have been requisite for him to discuss his subject more copiously: but he had written to them, because they "did know the truth;" and that no lie belonged to it, or could consist with it. This *general* self-evident proposition was not more certain, than the *particular* application of it to the delusions of the seducers; whose false doctrines could not proceed from the same source with the truth of God. For "who was a liar," but the man who denied that Jesus "was the Christ?" Some of these heresiarchs denied the deity of Christ: others explained away his incarnation, and so denied his humanity, and the reality of his sufferings; and some opposed his kingly authority. Thus, whilst they retained the name of Christians, they virtually denied his Person, as "the Christ, the Son of God," and "the Son of man; Emmanuel, God with us;" (*Notes*, *Is.* 7:14. *Matt.* 1:22,23.) or his offices, as the anointed Prophet, Priest, and King of his church: they denied that "God was manifested in the flesh,' to "ransom the church with his own blood:" (*Notes*, *Acts* 20:28. 1 *Tim.* 3:16.) that in virtue of his one oblation, he might appear in the presence of God, as our great High-Priest, and reign over his redeemed people, as his willing subjects, to the end of the world, and for ever. Now, whether they denied his divine or his human nature, his atonement or his authority; they virtually denied him to be the Christ; as they who had "the unction of the Holy Spirit" would readily perceive. Such a teacher was, therefore, in fact, "an antichrist," who "denied both the Father and the Son;" seeing the Father can only be known, approached, worshipped, and glorified by sinners, in and through his incarnate Son; and they who "honour not the Son, honour not the Father that sent him." (*Notes*, *Matt.* 11:25—27. *John* 5:20—23.) The denial of the Son is, therefore, a denial of the Father: and the Supreme Being, the supposed Deity, which ancient or modern deniers of the personal or mediatorial honour of the Son, have professed to worship, is in fact the creature of their own imagination, and not the wise, just, holy, merciful, and faithful "God and Father of our Lord Jesus Christ." He, therefore, who "denies the Son, has not the Father" as his God, his Friend, and his Portion; but he who, in true faith, "acknowledges the Son, hath the Father also."—This last clause is printed in Italics, because it is wanting in most copies of the Greek Testament: yet it is found in several manuscripts; so that Beza and many other able critics look on it as genuine.—As these things were so, the apostle exhorted his beloved children, to let "that abide in them," and sink deep into their hearts, which they had heard from the beginning of their profession of the gospel, concerning the Person and salvation of Christ; for if the doctrine, which they had at first heard from the apostles and evangelists, remained in them, practically and efficaciously; they also would continue in union and fellowship with the Son, and with the Father through him. (*Notes*, 3—6. 1:3,4. *John* 15:1—8. 17:22,23.) They ought also to remember, for their encouragement, and confirmation against the artifices of false teachers, that the promise, which God had irreversibly given to all true believers, engaged to them eternal life and felicity, and all things pertaining to it. (*Notes*, 5:11—13. *John* 5:24—27. 11:20—27. *Rom.* 5:20,21. 6:21—23. *Tit.* 1: 1—4.)

An unction. (20) Χρισμα, 27. Χριω, *to anoint*, whence Χριστος. All true Christians partake of the Spirit of sanctification, not all of the miraculous powers of the Holy Spirit. —*From the Holy One*.] Απο του Αγιου. *Mark* 1:24. *Acts* 3:14. *Rev.* 3:7.—The Lord Jesus seems especially intended; for through and by him the Holy Spirit is given to us. (*Note*, *Rev.* 22:1.)—*No lie is*, &c. (21) Ηαν ψευδος ουκ εστι. 'Lie, here means a doctrine contrary to that taught by the apostles; which being the *true* doctrine, its contrary must be *false*, or a lie.' *Macknight*.—*Antichrist*. (22) Ὁ αντιχριστος. The article being used, "*the* antichrist" is doubtless a more exact translation: but the apostle was speaking not so much

of him abideth in you, [o]and ye need not that any man teach you: [p]but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, [q]ye shall abide in [r]him.

28 And now, [s]little children, abide in him; that [t]when he shall appear, we may [u]have confidence, and not be ashamed before him [v]at his coming.

29 If ye know that [w]he is righteous, [x]ye know [y]that every one that doeth righteousness [z]is born of him.

o 2:20,21. Jer. 31:33,34. John 14:26. 16:13. Heb. 8:10,11. p 1 Cor. 2:13. Eph. 4:21. 1 Thes. 2:13. 1 Tim. 2:7. 2 Pet. 1:16,17. q 2:28. John 8:31,32. 15:4—7. Col. 2:6. r Or, *it*. *See on* 1. s 3:2. Mark 8:38. Col. 3:4. t 1 Tim. 6:14. 2 Tim. 4:8. Tit. 2:13. Heb. 9:28. 1 Pet. 1:7. 5:4. Rev. 1:7. u 3:21. 4:17. *Is.* 25:9. 45:

17. Rom. 9:33. v Mal. 3:2. 4:5. 1 Cor. 1:7. 15:23. 1 Thes. 3:13. 5:23. 2 Pet. 3:4,12. w 1. 3:5. Zech. 9:9. Acts 3:14. 22:14. 2 Cor. 5:21. Heb. 1:8,9. 7:2,26. 1 Pet. 3:18. x Or, *know ye*. y 3:7,10. Acts 10:35. Tit. 2:12—14. z 3:9. 4:7. 5:1. John 1:13. 3:3—5. Jam. 1:18. 1 Pet. 1:3,23. 2 Pet. 1:4.

prophetically, as of the time in which he wrote.—The character described was "the antichrist" of his own age.—*Abide.* (24) Μενετω. The same verb is rendered also *remain* and *continue.*

V. 26—29. These admonitions the apostle wrote to his beloved children concerning those false teachers, who attempted to seduce them; and who had prevailed with many, that had once appeared as belonging to their company. He meant to caution and fortify them against the specious insinuations of deceivers: but in respect of real believers, "the anointing," which they had received of Christ, abode in them, as an incorruptible principle of life, and light, and spiritual discernment: so that they needed not that any man should teach them, except "as that same anointing taught them," and by "stirring up their pure minds in the way of remembrance;" or by confirming them in it, or enabling them to distinguish it, from all counterfeits: for by this teaching of God himself they were instructed in all things essential to salvation, and could not be fatally deluded. (*Notes, Is.* 54:11—14. *Jer.* 31:31—34. *John* 6:41—46. 1 *Thes.* 4:9—12. *Rev.* 3:18,19.) Now this teaching was altogether "truth, and no lie;" they could not, therefore, change the doctrine, which they had thus received from apostles and evangelists, under the teaching of the holy Spirit, for any new doctrine, without deviating from the truth into falsehood. This the deceivers aimed at: whereas, the apostle only sought to establish them in the truth, which had been "preached to them, with the Holy Ghost sent down from heaven;" and, indeed, those who had thus been taught, would "abide in *him*," or in *it*; in Christ or in the truth of his gospel. [o]He therefore needed only to exhort them, with all parental affection, "to abide in *him*," or in Christ: for the apostle's mind, being full of warm affections towards his beloved Lord, spoke frequently of *him*, by a pronoun without an antecedent, and so without naming him. (*Note, John* 20: 11—17.)—Let them then adhere steadfastly to the truth of the gospel; live in a constant dependence on Christ by faith for every thing; attend diligently on his ordinances, and yield a loving simple obedience to his commandments. Thus they might be assured, that when he should "appear to judge the world;" they would not be ashamed, as all hypocrites and apostates would be: but would "have confidence before him," as his approved servants, at this his second coming, and amidst all the solemn and important events of that decisive season. (*Notes, Is.* 28:16. 45:15—17,23—25. *Dan.* 12: 2,3. *Rom.* 5:3—5.) In this, the apostle joined himself; intimating, that he took the same method of preparing for the coming of his Lord and Judge, which he recommended to them; and that their "abiding in Christ" would then increase *his* confidence and joy. (*Note, Phil.* 2:14—18.)—As Christians could not but know, that Jesus, their Lord and Saviour, was righteous; (*Note*, 1,2.) so they might be assured, that all, who habitually practised righteousness, as what they loved and delighted in, "were born of him," by the regeneration of his Spirit, and were the children of God and the heirs of heaven. So that, "abiding in Christ, and bringing forth much fruit" by working righteousness, was the proper method of preparing to meet him in judgment with confidence and joy. (*Note*, 3:18—24.)—The expression, "born of him," which is here most obviously interpreted of Christ, concerning whom the apostle was speaking, and thus becoming "the sons of God," (3:1.) clearly shows what John believed concerning his Lord: and also that the same individual act is ascribed to God, (5:1.) to Christ, (29) and to the Holy Spirit. (*John* 3:5. *Notes, Ps.* 22:30,31. *Is.* 8:18. 9:6,7. 53:9,10. *Heb.* 2:10—13.)—The quakers, and some others, have inferred, from the language of the twenty-seventh verse, that a stated ministry is not necessary in the church: as true believers, being "anointed by the Spirit," need not such teaching: 'but it may be of moment to observe, that the Christian ministry was in the highest repute in the church, when the gifts of the Spirit were poured down upon it in the greatest abundance.' *Doddridge.*—The papists, on the other hand, adhering to the outward form, and the *opus operatum*, (in which they have too many followers, among nominal protestants,) ground their *chrism* or *anointing with oil*, upon it, which is applied in several ways: but is only an *appointed* shadow of the true "unction from the Holy One;" yet alas, it is too plain, that numbers seizing on this shadow, come short of the substance.

Born. (29) Γεγεννηται. 3:9. 4:7. 5:1,4,18. *John* 1:13. 3:3—8. In all the passages in this epistle, and in several of the others, the passive perfect is used, which is properly, "has been born," or *begotten.*—And no allusion is at all made to *baptism*, in the whole epistle.—*Anointing.* (26) Χρισμα. *Unction.* 20.

PRACTICAL OBSERVATIONS.

V. 1—6. The gospel, when well understood and duly received, sets the heart against all sin, and effectually prevents the allowed practice of it; at the same time, that it gives the most blessed relief to the wounded consciences of those who have sinned, by the hope of pardon, through our "Advocate with the Father, Jesus Christ the righteous," and his all-sufficient propitiation. Thus the divine original of the Scriptures is evinced, by the complete suitableness of the remedy proposed in them, to the actual state of men in this evil world: while all other schemes are founded on false principles; and therefore are totally inapplicable to the case, and cannot effectually bring peace to the conscience, and lead the heart to abhor all iniquity.—While we seek for grace, to make a holy use of the intercession and atonement of our heavenly Advocate, and encourage our fellow-Christians to do the same; we should remember, that "He is the propitiation, not for our sins only, but for those of the whole world;" and therefore, if any sinner, in any part of the earth, be willing to accept of this salvation, he will surely be made partaker of it: and we should desire and endeavour, by all the scriptural means in our power, to be the instruments of bringing others to share with us in so precious a benefit: and of sending the gospel to all nations.—But we should carefully guard against every sentiment which tends to pervert the abundant provision of the gospel for the forgiveness of our sins, into an encouragement to disobedience: "Hereby we know that we know Christ, if we keep his commandments:" and "he is a liar, and the truth is not in him," who professes to know him, and does not habitually obey him. What then shall we say to the unguarded language of some persons who have argued, or asserted, that sanctification is not the proper ground of assurance, and the evidence of our justification; and that it is *legal* or *self-righteous*, for men to look to their works, as the proof of their being true believers? We can only say, that they directly contradict the apostle, and that therefore they are most certainly mistaken. "Whoso, then, keepeth the word of Christ, in him verily is the love of God perfected." By this apostles *knew* that they were in Christ, and by the same means we must *know* it of ourselves also, if we would not deceive ourselves. He, therefore, "that saith he abideth in Christ, ought himself so to walk, even as he walked;" and no competent judge will believe his assertion, if his spirit and conduct habitually be contrary to those of his Lord; for at last he, who has most closely copied Christ's example, will be found to be the best Christian, and to have best demonstrated his faith to be living, and his love sincere.

V. 7—11. The things above spoken are "no new commandments" or declarations, but the same which all the disciples of Christ have heard from the beginning; though some affect to treat them as novelties, even as others do the peculiar doctrines of a gratuitous salvation. But Christianity, instead of rendering "the love of God" and men, and good works, superfluous and unnecessary, furnishes us with new motives, and lays us under further obligations to abound in them; and it gives us new directions concerning the love of our neighbours, by requiring love to our brethren for Christ's sake, and to our enemies after the example of his love to us. These things are true and important, according to his conduct towards his redeemed people, and their peculiar privileges and oblations, "because the darkness is past, and the true light now shineth;" and we must remember that hatred of the brethren or of neighbours, and the prevalence of any malignant passion, is proportionably a proof that a man is still in darkness. The degree of our holy love is the proper criterion and standard of our illumination; as well as the best preservative from sin, and the most active principle of obedience. He who "loveth his brother" most fervently, with a pure heart, abides in the clearest light, and will be best kept from stumbling, or from occasioning the falls of others; but he, who is of a violent, selfish, and malicious temper, however he may boast of his knowledge, walks in darkness, and is in the road to destruction; though he be not at all aware whither he is going, because "the darkness," and the prince of darkness, "have blinded his eyes." (*Note, Matt.* 6:22,23.) These things demand our closest attention, and most serious self-examination: and should lead us earnestly to pray, that God would show us what we are, and whither we are going.

V. 12—17. When there is real "faith that worketh by love," even "little children" and weak believers may be assured, that "their sins are forgiven them" for the sake of Christ: and though there are different degrees of growth, strength, knowledge, and grace, among "the sons and daughters of the Lord almighty;" and some of them have obtained more victories over the wicked one, or are more fit for active service, or to give wise counsel, than others are; yet they are all alike dear to their heavenly Father. They all receive

CHAPTER III.

The apostle breaks out in admiration of the love of God, in making us his children, and giving us present privileges with the hope of an inconceivable felicity; and shows that all who have this hope "purify themselves as he is pure," 1—3. He shows how the children of God, and the children of the devil, may be distinguished, 4—10. He exhorts his readers to "love one another," contrasting this love with the example of Cain, and warning them to expect the hatred of the world, 11—13. He points out "the love of the brethren," as the distinguishing evidence of conversion; explains the nature and effects of it, contrasting it with enmity and selfishness; and enforces the practice of it, by the example of Christ, 14—17. He exhorts his readers to love "in deed and in truth;" and shows that confidence in God is connected with the consciousness of upright obedience, 18—24.

BEHOLD [a]what manner of love the Father hath bestowed upon us, [b]that we should be [c]called the sons of God! therefore [d]the world knoweth us not, because it knew him not.

2 Beloved, [e]now are we the sons of God, and [f]it doth not yet appear what we shall be: but we know that [g]when he shall appear, [g]we shall be like him; [h]for we shall see him as he is.

3 And [i]every man that hath this hope in him, [k]purifieth himself, [i]even as he is pure.

4 Whosoever [m]committeth sin, [n]transgresseth also the law; [o]for sin is the transgression of the law.

a 4:9,10. 2 Sam. 7:19. Ps. 31:19. 36:7—9. 89:1,2. John 3:16. Rom. 5:5,8. 8:32. Eph. 3:18,19. b Is. 43:3,19. Hos. 1:10. John 1:12. Rom. 8:14—17,21. 9:25,26. 2 Cor. 6:18. Gal. 4:26,29. 4:5,6. c John 15:18,19. 16:3. 17:25. Col. 3:3. d *See on* b. 1. 5. 1. Is. 56:5. e Ps. 31:19. Rom. 8:18. 1 Cor. 2:9. 13:12. 2 Cor. 4:17. f 2:28. Mal. 3:2. Col. 3:4. Heb. 9:28. g Ps. 17:15. Rom. 8:29. 1 Cor. 15:49. Phil. 3:21. 2 Pet. 1:4. h Job 19:26. Ps. 16:11. Matt. 5:8. John 17:24. 1 Cor. 13:12. 2 Cor. 3:18. 5:6—8. 1 Rom. 5:4,5. Col. 1:5. 2 Thes. 2:16. Tit. 2:7. Heb. 6:18,19. k Acts 15:9. 2 Cor. 7:1. Heb. 12:14. 2 Pet. 1:4. 3:14. 1 2:6. 4:17. Matt. 5:48. Luke 6:36. Heb. 7:26. m 8,9. 1 Kings 8:47. 1 Chr. 10:13. 2 Cor. 12:21. Jam. 5:15. n Num. 15:31. 1 Sam. 15:24. 2 Chr. 24:20. Is. 53:8. Dan. 9:11. Rom. 3:20. 4:15. Jam. 2:9—11. o 5:17. Rom. 7:7—13.

"knowledge of him," and love to him; and through "his word abiding in them," he will lead forth the young ones of his family to the same victories, and train them up to a measure of the same vigour and maturity to which others have already attained. But all, who would share these blessings, must be careful "not to love the world," or any of its polluting vanities. This idolatry, remaining unsubdued in the hearts of many professors of the gospel, occasions their apostacy or total unfruitfulness: and, through some remains of it, numbers are kept from comfort and assurance; their spiritual life continues low and feeble; they are mere babes, or dwarfs, to the end of their days, and enter eternity before they obtain any comfortable satisfaction what their eternal state will be! (*Note, Heb.* 4:1,2.) Indeed, "all that is in the world," as apostate, and so the kingdom of the devil, is diametrically opposite to the holiness, spirituality, temperance, humility, and lowliness of Christianity; its pleasures, interests, pomps, and honours, can only excite and strengthen the propensities of our fallen nature; which it is our great business and interest to subdue and crucify. The pursuit, acquisition, or enjoyment of them, tends only to pollution and condemnation; they are soon "passing away," to be possessed no more, and he who has nothing more enduring will ere long want a drop of water to cool his tongue, and be unable to procure it; whilst the portion of him "who doeth the will of God shall be for ever." (*P. O. Luke* 16:19—26.) Yet are these vanities so alluring to the remains of corruption in our hearts, that without constant watching and prayer, we cannot escape or obtain victory over the world, and him who is "the god" and prince of it.

V. 18—25. Those who have been delivered from that original and universal idolatry, "the love of the world, and the things in the world," will be less liable to be deceived by the seductions of those "many antichrists," who in every age and place endeavour to corrupt the gospel, and to oppose the honour and cause of Christ. Many thus go out from the society of Christians, but they never were true believers; for if they had belonged to that blessed company, "they would no doubt have continued with them:" nay, in fact, "damnable heresies" as much try the faith of nominal Christians, as furious persecutions do. "The unction from the Holy One" alone can teach that knowledge, which will surely preserve a man from all delusions: and when we are *thus* established in the great truths of the gospel; we shall know "that no lie is of the truth;" and shall therefore disregard the eloquence, learning, ingenuity, and confidence, of those who contradict the Bible; and be satisfied with opposing the express testimony of the truth itself, to their well varnished and ably defended falsehoods. We shall in this manner most clearly perceive, that every man is an antichrist, who denies the Person, or any of the offices of Christ; and that in denying the Son, he denies the Father also, and has no part in his favour, while he rejects his great salvation. Candour and liberality of sentiment are good words; bigotry, fanaticism, and a contracted mind, sound very harsh: but let us not aspire to the reputation of liberality, or desire to escape reproach, more than the apostles did. While we judge favourably of all who trust in Christ as a divine Saviour, and obey his word; let us pity and pray for those deluded men, who deny the deity and atonement of Christ, and the work of his new creating Spirit; protest against their antichristian doctrine, and refuse all needless intercourse with them. (*Note*, 2 *John* 7—11.) Let *that* abide in all, who have professed the gospel, or would be deemed Christians, which was taught to the primitive disciples; that they may "continue in the Son and in the Father," and that the blessed promise of eternal life may belong to them also.

V. 26—29. The subjects above treated on are peculiarly needful at this day, concerning "those who seduce" the professed disciples of the Saviour, and would persuade them, that it is of no consequence what they believe, concerning his Person or doctrine. This fashionable species of infidelity directly contradicts the whole word of God, and in fact does its utmost to antiquate the Bible, as a useless book, in this age of wisdom and illumination.—We should desire to teach no man any thing, except what the Holy Spirit has taught us in his word, to which our appeal must be made: and "the same Spirit teaches all those," who partake of his sacred anointing, the grand truths of the sacred word, though they be left to differ in less essential matters. May we then ask and receive from Christ more and more of "his anointing," to "abide in us," and to illuminate our minds in the truth, unmixed with error; that we may abide in it, even as they did, who of old adhered to the doctrine of the holy apostles and let all, who profess the truth, and appear to have come to Christ, abide in him; without listening to the suggestions of any modern *illuminators* of mankind: that when our judge "shall appear," we may all, with prophets and apostles "have confidence, and not be ashamed before him at his coming." Yet let us be equally careful not to "hold the truth in unrighteousness;" but remember that they only "are born of God," who bear his holy image, and walk before him in his most righteous ways. But what numbers have been baptized who do not thus practise righteousness, nay, who are grossly workers of iniquity!

NOTES.—CHAP. III. V. 1—3. (*Note, John* 1:10—13.) The apostle having declared, that "they who do righteousness are born of God," (2:29.) here breaks out into a joyful and admiring view of the love of the eternal Father, in having bestowed on them the unspeakable honour and felicity of being "called his sons," or *children*. What manner of love was this! By what words could it be described? Whether *his* majesty, purity, and justice, or *their* guilt, meanness, pollution, and misery, were considered; whether the blessing conferred on them, or the method in which it was bestowed, were contemplated; the "love of the Father" in it must be adored, as passing knowledge and comprehension. (*Notes*, 4:9—12. *John* 3:16. *Rom.* 5:6—10.) Indeed "the world" of ungodly men, among whom "the children of God" lived, commonly in poverty, affliction and contempt, would not acknowledge their claim, approve their character, or desire their privileges: but this was the effect of their ignorance of God, and contemptuous alienation from his holy excellence; so that, when "the only begotten Son of the Father, full of grace and truth," appeared on earth, "they knew him not," but rejected, despised, and crucified him. (*Notes, John* 1:1—3. 17:25,26.) But, whatever the world thought of true believers: even in their afflicted condition on earth, they were the children of God, regenerate, adopted into his family, the special objects of his love, and the heirs of his kingdom: and how many or heavy soever their trials were, their almighty Father would surely protect, provide for, comfort, and bless them. (*Note, Rom.* 8:14—17.) It did not indeed "*then* appear," what, or how glorious, they would at length be: nor could even the beloved apostle frame an adequate conception of heaven, and its ineffable felicities: for this would be ennobling and rapturous beyond all his thoughts. (*Note*, 1 *Cor.* 13:8—12.)—Yet believers knew in general, that "when He," even Christ, or God in human nature, should be manifested, his believing people would be made completely like him, both in the incorruptibility of their bodies, and the perfect holiness of their souls. (*Note, Phil.* 3:20,21.) For in the beatific vision, the eyes of the children of God shall "behold his glory in the Person of Christ," and their souls shall know his fulness and excellency, by immediate perception. This full view of "him, as he is," will complete the renewal of the divine image upon them, and for ever exclude all unholy affections; and thus they will be prepared for the consummate, unalloyed, and most felicitating enjoyment of God, in and through Jesus Christ, of which we can gain the most remote idea. (*Note*, 2 *Cor.* 3:17,18. 4:5,6.) But, wherever the regenerating Spirit of God had produced this genuine hope in a man's heart, it would certainly induce him to desire and follow after holiness, as the preparation for this final happiness, and the anticipation of it: (*Notes*, 1 *Pet.* 1:3—9.) for he, who "hoped," or trusted, "in God," that he would render him perfectly happy, by fully renewing him to the holy image of the divine Saviour, would also be fully convinced that his present comfort must bear proportion to his sanctification: the assurance that his labour in following after holiness would not be in vain, would also give energy to his endeavours. Nor would he ever rest satisfied with his attainments, so long as any sin remained in him: but he would use all means, and wait on God for the performance of his promises; till all his affections and powers were fully sanctified, all sinful passions destroyed, all holy dispositions perfected, and all his words and actions made conformable

5 And ye know that [p]he was manifested [q]to take away our sins; [r]and in him is no sin.

6 Whosoever [s]abideth in him sinneth not: [t]whosoever sinneth hath not seen him, neither known him. [*Practical Observations.*]

7 Little children, [u]let no man deceive you: [x]he that doeth righteousness is righteous, [y]even as he is righteous.

8 He [z]that committeth sin is of the devil; for [a]the devil sinneth from the beginning. For [b]this purpose the Son of God was manifested, that he might destroy the works of the devil.

9 Whosoever is [c]born of God doth not commit sin; [d]for his seed remaineth in him; [e]and he cannot sin, because he is born of God.

10 In this [f]the children of God are manifest, [g]and the children of the devil: [h]whosoever doeth not righteousness, [i]is not of God, [k]neither he that loveth not his brother. [*Practical Observations.*]

11 For [l]this is the [m]message that ye heard

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p 8. 1:2. 4:9—14. John 1:31. 1 Tim. 3:16. 1 Pet. 1:20. q 1:7. Is. 53:4—12. Hos. 14:2. Matt. 1:21. John 1:29. Rom. 3:24—26. Eph. 5:25—27. r Tim. 1:15. Tit. 2:14. Heb. 1:3, 9:26. 1 Pet. 2:24. Rev. 1:5. r 2:1. Luke 23:41,47. John 8:46. 14: 30. 2 Cor. 5:21. Heb. 7:25, 9:28. 1 Pet. 2:22, 3:18. s 2:28. John 15:4—7. t 2, 9. 2:4, 4:8, 5:18. 2 Cor. 3:18, 4:6. 3 John 11. u 2:26. 1 Cor. 6:9. Gal. 6:7,8. Eph. 5:6. Jam. 1:22. x 2:29, 5:1—3. Ps. 106:3. Ez. 18:5—9. Matt. 5:20. Luke 1:75. Acts 10:35. Rom. 2:6—8, 6:16—18. Eph. 5:9. Phil. 1:11. 1 Pet. 2:24. y 3. 2:1. Ps. 45:7, 72:1—7. Heb. 1:8, 7:2. 1 Pet. 1:15,16. z 10. 5:19. *Gr.* Matt. 13:38.

John 8:44. Eph. 2:2. a 2 Pet. 2:4. Jude 6. b 5. Gen. 3:15. Is. 27:1. Mark 1: 24. Luke 10:18. John 12:31, 16:11. Rom. 16:20. Col. 2:15. Heb. 2:14. Rev. 20. 2,3,10,15. c 2:29, 4:7, 5:1,4,18. John 1:13. d Job 19:28. 1 Pet. 1:23. e Matt 7:17. Acts 4:20. Rom. 6:2. Gal. 5:17. Tit. 1:2. f 5:2. Luke 6:35. Rom. 8:16, 17. Eph. 5:1. g Matt. 13:38. John 8:44. Acts 13:10. h *See on* 7,8. i 4:3,4, 6. 5:19. John 8:47. 3 John 11. k 14,15. 2:9,10. 4:8,21. l 1:5. 2:7,8. m Or, *commandment.* 1 Tim. 1:5. *Gr.*

to those of his beloved Lord. As this can never be fully attained in the present life; the true Christian's diligence, in "purifying himself as Christ is pure," must be continued till death. (*Notes*, 2 *Cor.* 6:14—18. 7:1.) Then the soul will be admitted into his presence, and perfected in his likeness: but the complete conformity of the Christian to his Lord, in body and soul, will not be possessed till the general resurrection.—'He does not say "has purified," but "purifieth," that we may understand him to signify, following after holiness, not the perfect attainment of it.' *Beza.* (*Note*, 2 *Cor.* 7:1.)

What manner. (1) Ποταπην. *Matt.* 8:27. *Mark* 13:1. *Luke* 1:29. 7:39. 2 *Pet.* 3:11.—*Sons.*] Τεκνα. *John* 1:12. *Rom.* 8:16, 17. *Eph.* 5:1. *Children:* "Sons and daughters of the Lord Almighty." 2 *Cor.* 6:18.—*Appear.* (2) Εφανερωθη. 2 *Cor.* 5:10. *Notes*, 2 *Cor.* 5:9—12. *Col.* 3:1—4. "It is not *manifested*, what we shall be;" something is revealed, but not all fully and clearly: "but when He shall be *manifested*, we shall see him as he is."—*In him.* (3) Επ' αυτῳ. That is, *in Christ* who shall appear. (*Note*, *Tit.* 2:13.) He who thus hopeth in Christ, &c. (*Notes*, *Eph.* 1:9—12. 1 *Pet.* 1:17—21.)

V. 4—6. According to what had before been observed, they, who did not "follow after holiness," could not possess genuine hope in Christ, and in God through him, according to the gospel: but the apostle further remarked, that he, who "committed," or *practised*, "sin, transgressed also the law," or violated and directly opposed the authority and requirements of the *moral* law; for the ceremonial law cannot here be intended. Thus it was taken for granted, that the holy law of God was the rule of conduct to all his true servants; and that none of them, wilfully and habitually, did any thing contrary to it. For sin is "the transgression of the law," or *a lawless conduct.* Whatever in any degree exceeds, comes short of, or deviates from the law, and in thought, word, or deed, is not perfectly coincident with it, is *sin*, a violation of the law, and deserves death according to the covenant of works: but an habitual commission of sin tends to the destruction of the law and its authority, and can never be allowed of by any disciple of Christ. (*Note*, *Jam.* 2:8—13.) For they know that "he was manifested" in human nature, to take away the sins of his people, by atoning for their guilt, and by renewing them to his own holy image. (*Notes*, 7—10. *John* 1:29.) Moreover, "in him was no sin;" and the perfection of his holiness, and active obedience, both magnified the precept of the law, constituted him a proper Person to be a Sacrifice for sin, and was intended as an example to his people. Whoever, therefore, "abides in Christ," as one with him, and as maintaining communion with him, does not thus sin: and "whosoever sinneth," wilfully and habitually, has never seen the glory of Christ by faith, or had any experimental saving knowledge of him; for if he had, he would be transformed, in a measure, into the holy image of him, in whom "there was no sin."

Committeth sin. (4) Ποιων την ἁμαρτιαν. 7—9. 1:6. 2:29. *John* 3:21. 8:34. No single righteous act constitutes "a doer of righteousness;" but the *habitual practice* of it: thus a *doer of sin* is one who *practises it habitually.*—*Transgresseth the law.*] Την ανομιαν ποιει. *Doeth lawlessness.*—*Transgression of the law.*] Ανομια. 'Quasi dicas, *illegalitas.*' Leigh. *Matt.* 7:23. 13:41. 23:28. 24:12. *Rom.* 4:7. 6:19. 2 *Cor.* 6:14. 2 *Thes.* 2:7. *Tit.* 2:14. *Heb.* 1:9. 8:12. 10:17.—*Take away.* (5) Αρῃ. *John* 1:29.

V. 7—10. St. John here warned his beloved children, as the other apostles had before done; (*Notes*, 1 *Cor.* 6:9—11. *Gal.* 6:6—10. *Eph.* 5:5—7. *Jam.* 1:22—25. 2 *Pet.* 1:8,9.) not to let any man deceive them by plausible pretences, into an opinion that they might live in habitual sin and yet be true Christians. For he, who "practised righteousness," as his business and delight, was a righteous man; and his conformity to Christ, (being "righteous as he was righteous,") was the proper evidence of his interest, by faith, in the obedience and propitiation of the divine Saviour. On the other hand, he who "committed sin," in his habitual conduct, was evidently of the devil's party, family, and disposition; as Satan was the first sinner, and had practised rebellion and iniquity "from the beginning," and had no pleasure in any thing else. But it must be impossible to imitate and adhere to the devil, and at the same time to be a disciple of Christ; seeing "the Son of God was manifested," for the single and express purpose of "destroying," abolishing, or undoing "the works of the devil," in behalf of all his people. (*Notes*, *Gen.* 3:14,15. *Matt.* 12:27—30. *Mark* 1:23—28. *Heb.* 2:14,15.)—He came to deliver them from that condemnation and slavery, into which the influence and temptation of Satan had reduced them and all mankind; and to restore them to the favour, image, and service of God. This was done, by atoning for their sins and pardoning them, and by "a new creation" of their souls to holiness: but while men lived habitually in pride, impiety, injustice, fraud, cruelty, malice, intemperance, or licentiousness, or in the neglect of a sober, righteous, and godly life; it could not be supposed that "the works of the devil" had been destroyed, or his fortifications in their hearts cast down, by the power of Christ. Consequently the end of his incarnation and humiliation had not been in any degree answered *in respect of them*; and therefore they could not be warranted to account themselves his disciples. For all who belonged to Christ had been "born of God;" (*Notes*, 2:26—29. *John* 1:10—13. 3:1—8.) and no one who was regenerate lived in the commission of any allowed sin: because "the incorruptible seed" of the word of God, being made to grow and live in his heart by the Holy Spirit, (*Note*, 1 *Pet.* 1:23—25.) remained in him, and rendered it impossible that he could sin with allowance, continuance, and satisfaction; even as a fish cannot live out of water, because it is out of its element, and can only languish and die, unless it be again put into it.—This must be all that the apostle's general words can mean: because if strictly taken so as to mean that the regenerate could not sin in any instance, (*Notes*, 4—6. 5:16—18. *Rom.* 6:1,2. *Gal.* 5:16—18.) they would not only prove that some men are perfect, but that all regenerate persons are incapable of sinning any more for ever: an inference which no man, who either reads the Bible or the history of mankind, will ever admit. (*Note*, 1:8—10.) General declarations of this kind, must always be explained, according to the argument of the sacred writer: otherwise an antinomian may prove, that "God justifies" those who are in every sense "ungodly," and who never do good works of any kind, or for any purpose, as long as they live: (*Rom.* 4: 4,5.) and a man who runs into the other extreme may prove, that all the children of God are perfectly sinless, and that no regenerate person can possibly fall into any sin. But Scripture must be explained by itself, and soberly; and the context evidently shows, that the apostle spoke of an allowed practice of some habitual sin: this he declared to be impossible to the regenerate, and a full proof of a man's being "the child of the devil." For in this especially "the children of God, and the children of the devil," were manifestly distinguished from one another: and he who did not "practise righteousness was not of God;" whatever his creed, profession, gifts, or experience might be: nay, this was to be carried to so great a strictness, that he who did not "love his brother," but showed a selfish, envious, and malignant spirit in his general conduct, was not to be accounted a child of God, but of the devil.—*He that committeth sin is of the devil.* (8) *Note*, *John* 8:41—47. 'It is not he who committeth one or more sins of infirmity; for so did Christ's disciples while they were with him; nor he who committeth one great sin, through the power of a strong temptation, of which he bitterly repents, and from which he returns to his obedience, for thus did David and St. Peter, who yet were not then the children of the devil: but they who comply with the lusts of Satan, and will do them. The other interpretations of these words, including the preceding verses, seem either vain and impertinent, or false and dangerous.' *Withy.*—Discordant ways of obviating the difficulty arising from attempting to establish the strictest literal meaning of the apostle's words, all being evidently unscriptural, serve to show that this was not intended.—1. The regenerate *ought not to sin.* Ought then others to sin? 2. When the regenerate sin they cease to be "children of God." Yet apostles say, "in many things we offend all." (*Note*, 1:8,10.) 3. They cannot sin as their 'sins are not imputed to them.' This deserves no answer.—'He that is born of God proposeth to himself a life as free from sin as possible, nor does he ever of his own accord employ himself in sin: if at any time, contrary to the purpose of his mind, he has offended, he does not persist in the same; but, acknowledging his fault, he speedily returns

from the beginning, [m]that we should love one another.

12 Not [n]as Cain *who* was [o]of that wicked one, and slew his brother. [p]And wherefore slew he him? Because his own works were evil, [q]and his brother's righteous.

13 [r]Marvel not, my brethren, [s]if the world hate you.

14 [t]We know that [u]we have passed from death unto life, [x]because we love the brethren. He [y]that loveth not *his* brother, abideth in death.

15 Whosoever [z]hateth his brother, is a murderer: and ye know that no murderer [a]hath eternal life abiding in him.

16 Hereby [b]perceive we the love *of God*, because he laid down his life for us: [c]and we ought to lay down *our* lives for the brethren.

17 But [d]whoso hath this world's good, and

m 2:3 4:7,21. John 13:34,35. Gal. 6:2. Eph. 5:2. 1 Thes. 4:9. 1 Pet. 1:22. 2 Pet. 1:7. n Gen. 4:1—15,25. Heb. 11:4. Jude 11. o *See on* 8. 2:13,14. Matt. 13:19,38. p 1 Sam. 18:14,15. 19:4,5. 22:14—16. Ps. 37:12. Prov. 29:27. Matt. 27:23. John 10:32. 15:19—25. 18:38—40. Acts 7:52. 1 Thes. 2:14,15. 1 Pet. 4:4. Rev. 17:6. q Matt. 23:35. Luke 11:51. Heb. 11:4. 12:24. r Ec. 5:8. John 3:7. Acts 3:12. Rev. 17:7. s Matt. 10:22. 24:9. Mark 13:13. Luke 6:22. 21:17. John 7:7. 15:18,19. 16:2,33. 17:14. Rom. 8:7. 2 Tim. 3:12. Jam. 4:4. t 2:3. 5:2,13,18,20. 2 Cor. 5:1. u Luke 15:24,32. John 5:24. Eph. 2:1,5. x 2:10. 3:23. 4:7,8,12,21. 5:2. Ps. 16:3. Matt. 25:40. John 13:35.

15:12,17. Gal. 5:22. Eph. 1:15. Col. 1:4. 1 Thes. 4:9. Heb. 6:10,11. 13:1. 1 Pet. 1:22. 3:8. 2 Pet. 1:7. y 4:20. Prov. 21:16. z Gen. 27:41. Lev. 19:16—18. 2 Sam. 13:22—28. Prov. 26:24—26. Matt. 5:21,22,28. Mark 6:19. Acts 23:12. 14. Jam. 1:15. 4:1,2. a 9. John 4:14. 1 Pet. 1:23. Rev. 21:8. b 4:9,10. Matt. 20:28. John 3:16. 10:15. 15:13. Acts 20:28. Rom. 5:8. Eph. 5:2,25. Tit. 2:13,14. 1 Pet. 1:18,19. 2:24. 3:18. Rev. 1:5. 5:9. c 2:6. 4:11. John 13:34. 15:12,13. Rom. 16:4. Phil. 2:17,30. d Deut. 15:7—11. Prov. 19:17. Is. 58:7—10. Luke 3:11. 2 Cor. 8:9,14,15. 9:5—9. 1 Tim. 6:17,18. Heb. 13:16.

to his former plan of life, as soon and as much as he can.' *Gataker.*—As "doing righteousness" means, not a single action, but habitual obedience to God; "committing sin," cannot properly signify merely a single act of sin, but habitual disobedience, in some particular at least.—The word rendered "sinneth not," in this connexion, must signify the same as those translated "committeth not sin," and be explained by them.—"Doing righteousness," *evidences* that a man is righteous; that is, a justified believer: but the apostle does not say that it *constitutes* his righteousness; nor could he say this consistently with the tenor of the sacred Scriptures. "He that doeth righteousness is born of God;" it is the evidence and effect, and not the cause of his regeneration. (*Notes*, 2:26—29. 5:1—3.)

He that doeth righteousness. (7) Ὁ ποιων την δικαιοσυνην. 10. 2:29.—*He that committeth.* (8) Ὁ ποιων. *Note*, 4—6.—*Sinneth.*] Ἁμαρτανει. [Is not the devil's sinning habitual? He that sins, after his ample, is one of his children: and he who does righteousness habitually after Christ's example, is one of the children o God.—*Destroy.*] Λυσῃ. *Luke* 13:16. *Acts* 2:24.—*Seed.* (9) Σπερμα. See 1 *Pet.* 1:22. The apostle could not mean, that this seed, which remained in the regenerate, perished.—*Cannot.*] Ου δυναται. *Mark* 6:5. *Acts* 4:20. 2 *Tim.* 2:13. If *baptism* be *regeneration* or always attended by it; then it may be rendered "he cannot sin, because he hath been *baptized*."

V. 11, 12. (*Note*, 1:5—7.) "The message," which had been delivered "from the beginning" to Christians, in the name of their Lord, had especially required them to "love one another," as the distinguishing evidence of being his disciples. (*Notes*, 2:7—11. *John* 13:31—35. 15:12—16.) They, therefore, who were manifestly destitute of this grace, ought not to be considered as true Christians; but should be ranked with Cain, who being a professed worshipper of God, showed himself to belong to the family of "that wicked one," the devil, by envying, hating, and murdering his brother Abel. (*Notes*, *Gen.* 4:1—15. *P. O. Notes*, *Matt.* 23:34—36. *Heb.* 11:4. *Jude* 11—13.) But for what cause did he commit this atrocious murder? What provocation had he received? What injury had been done him? None at all: but he hated the holy image of God in Abel, and the example of his humility, faith, and piety: he envied him, and was angry even with God for accepting his brother's oblation in preference to his; and so he was enraged to that degree, that he slew him, "because his own works were evil, and his brother's righteous."

V. 13—15. The disposition of Cain naturally belonged to "the children of the devil;" some of whom had despised, hated, and crucified Christ for the same reason. Christians therefore ought not to wonder, "if the world hated them;" seeing the men of the world were in subjection to "the wicked one," and under his influence, as the children of his family. (*Notes*, *John* 7:3—10. 8:41—47. 15:17—21.) Indeed no Christian, who was well acquainted with the heart of man, could wonder at any effects of the contempt and enmity of ungodly people against "the children of God:" for it was the most unequivocal proof, that they themselves had passed "from death unto life," from that state of condemnation and spiritual death, in which they all once lay, into a state of life, and acceptance with God; when they were conscious that they "loved the brethren." (*Note*, *John* 5:24—27.) Humble, disinterested, active, liberal, and forgiving love of men in general, for the Lord's sake, is indeed a good evidence of regeneration: but it is manifest that the apostle spoke here especially of the love of believers towards their brethren in Christ, as such. "By nature the children of wrath even as others," they were disposed to hate, deride, revile, and injure those, who professed the truths of the gospel, bore the image of Christ, and were spiritual worshippers and servants of God through him: they had once perhaps been ready to deem them unsociable, precise, and troublesome enthusiasts or hypocrites, and to shun and dislike them as such. But, being "born of God," and having thus "passed from death unto life," they were made congenial with them in judgment and disposition; and thus they were brought to love, esteem, and honour them; to sympathize with them, and show them kindness; and to take pleasure in them, as the excellent of the earth. (*Notes*, *Ps.* 16:2,3. 119:57—63.) This affection for them was not entertained, on account of their belonging to the same party, or holding the same notions: but because it appeared to them that they loved Christ, bore his image, and were devoted to his service. Thus "they had purified their souls, in obeying the truth, through the Spirit, unto unfeigned love of the brethren." (*Note*, 1 *Pet.* 1:22.) But, on the other hand, every one even of those who appeared to be Christians, who did not "love his brother" with cordial affection, and indeed every one of his neighbours with good-will, "abode still in death," condemned, and unregenerate. "For whosoever hateth his brother is a murderer;" that is, he has the heart of a murderer: and the pride, selfishness, envy and malice, which habitually rule in it, constitute "the root of bitterness," from which murder naturally springs: so that, if all restraints were removed, and suitable temptations interposed, the act of murder would infallibly be the consequence. And they "knew that no murderer had eternal life abiding in him;" that is, no one, who had habitually the heart of a murderer, and a disposition to perpetrate that crime, could be a regenerate person, or a "partaker of the Spirit of Christ." No doubt David, when in one dreadful instance he was guilty of complicated murder, had "eternal life abiding in him;" (*Note*, 2 *Sam.* 11:14—17.) nor is there any single sin, into which it is *impossible* for a regenerate man to fall. But the apostle was showing that no true believer could live in *habitual* sin: and he stated, that he who loved not his brother did in effect hate him; and he, who habitually hated his brother, was constantly of the temper of a murderer; that is, he bare the image, and was of the disposition of the devil, and therefore was one of his children, and not one of the children of a God of love.—What an awful view do the concluding words give of the state of those numbers, who habitually determine, by duelling, to attempt the commission of murder, whenever an occasion seems to call for it!—'The apostle does not say, that by loving our brethren, we are *translated* from death to life; ... but that we may "know that we have passed."' *Beza.* It is the evidence and effect, and not the cause. The state of death in sin and condemnation, in which all men are by nature, is here taken for granted, as an undeniable fact: (*Notes*, 2 *Cor.* 5:13—15. *Eph.* 2:1—3.) and also that those who are "born of God" have "eternal life abiding in them," and may "*know* that they are passed from death unto life." (*Note*, 2:3—6.)—The true Christian, as such, is the brother, and the object of special affection to all believers: but men in general are our brethren, in Adam. So that hatred of any man, a brother by nature, proves the professed Christian unregenerate; but love of Christians especially, is, in this respect, the most indisputable proof of regeneration. (*Notes*, *Matt.* 25:34—46. *P. O.* 31—46.)

Passed, &c. (14) Μεταβεβηκαμεν. *John* 5:24. The words are the same: "from the death to the life."—'This is said even of the best of men. ... They are, as it were, born in the land ... of death: ... the gospel finds them in such a condition, as to be liable to condemnation and destruction, to the execution of a capital sentence. ... Such oblique expressions speak such truths as these, in a manner peculiarly convincing and affecting.' *Doddridge.* (*Notes*, *Matt.* 4:12—17 *Col.* 1:9—14.)—*Abideth*, &c.] Μενει. Not is *brought into* that state: but *continues* in his original ruined condition, as unregenerate.—*A murderer.* (15) Ανθρωποκτονος. *John* 8:44 *A killer of man.* (*Note*, *Ex.* 20:13.)

V. 16, 17. The effects of genuine love toward the brethren required to be ascertained: and this might be understood, by considering "the love of God" to sinners. The reality and immensity of his love were perceived, especially, in that he, Christ, as Emmanuel, "laid down his life" for his people, to atone for their sins and ransom their souls. (*Note*, 4:9—12.) Many copies read "love," and not "the love of God;" so that the same weight cannot be laid upon this passage, as on a similar one. (*Note*, *Acts* 20:28.)—If, however, this love of Emmanuel to lost sinners was duly considered, it must appear, that Christians were required, according to the perfection of their rule and example, to "lay down their lives for their brethren," when the case was urgent, and a proportionable good might be done by it: and therefore all inferior things ought surely to be given up for their benefit, whenever circumstances called for it. If then, a man "hath this world's good;" and possesses what is sufficient for his own necessary expenses, and has any thing to spare for indulgence, or to hoard; and "seeth his brother have need," through sickness

seeth his brother have need, [e]and shutteth up his bowels *of compassion* from him, [f]how dwelleth the love of God in him? [*Practical Observations.*]

18 [g]My little children, [h]let us not love in word, neither in tongue, but in deed and in truth.

19 And [i]hereby we know that we are of the truth, [k]and shall [*]assure our hearts before him.

20 For [l]if our heart condemn us, [m]God is greater than our heart, [n]and knoweth all things.

21 Beloved, [o]if our heart condemn us not, *then* have we confidence toward God.

22 And [p]whatsoever we ask, we receive of him, [q]because we keep his commandments, and [r]do those things that are pleasing in his sight.

23 And this is [s]his commandment; That we should believe on the name of his Son Jesus Christ, [t]and love one another, as he gave us commandment.

24 And [u]he that keepeth his commandments, [x]dwelleth in him, and he in him. And hereby [y]we know that he abideth in us, by the Spirit which he hath given us.

e Prov. 12:10. *marg.* 28:9. f 4:20. 5:1. g *See on* 2:1. h Ez. 33:31. Matt. 25:41—45. Rom. 12:9. 1 Cor. 13:4—7. Gal. 5:13. 6:1,2. Eph. 4:1—3. 1 Thes. 1:3. Jam. 2:15,16. 1 Pet. 1:22. i *See on* 14. 1:8. John 18:37. k 21. Is. 32:17. Heb. 6:10,11. 10:22. * Gr. *persuade.* Rom. 4:21. 8:38. 2 Tim. 1:12. Heb. 11:13. l Job 27:6. John 8:9. Acts 5:33. Rom. 2:14,15. 1 Cor. 14:24,25. Tit. 3:11. m 4:4. Job 33:12. John 10:29,30. Heb. 6:13. n Ps. 44:20,21. 90:8. 139:1—4. Jer. 17:10. 23:24. John 2:24,25. 21:17. Heb. 4:13. Rev. 2:23. o 2:28. 4:17. Ps. 7:3—5. 1 Cor. 4:4. 2 Cor. 1:12. 1 Tim. 2:8. Heb. 4:16. 10:22. p 5:14. Ps. 10:17. 34:4,15—17. 50:15. 66:18,19. 145:18,19. Prov. 15:29. 28:9. Is. 1:15. 55:6,7. Jer. 29:12,13. 33:3. Matt. 7:7,8. 21:22. Mark 11:24. Luke 11:9—13. John 9:31. 14:13. 15:7. 16:23. Jam. 1:5. 5:16. q 23:24. Matt. 7:24,25. 17:5 John 15:10. Acts 17:30. 20:21. r John 6:29. Phil. 4:18. Col. 1:10. Heb. 13:21. s Ps. 2:12. Mark 9:7. John 6:29. 17:3. Acts 16:31. 1 Tim. 1:15. t *See on* 11. 2:8—10. 1 Pet. 1:22. u 22. John 14:21—23. 15:7—10. x 4:7,12,15,16. John 6:54—56. 17:21. 1 Cor. 3:16. 6:19. 2 Cor. 6:16. 2 Tim. 1:14. y 4:13. Rom. 8:9—17. Gal. 4:5,6.

calamity, or distress; yet, instead of cheerfully supplying his wants from his own plenty, "shuts up his bowels" from him, and stifles his compassionate feelings, through reluctance to be at the expense or self-denial of adequately relieving him, and so leaves him in want and misery; how can it be thought that the love of God abides in that man's heart? By what can it be known, that he has a true sense of the love of Christ for perishing sinners, when "he laid down his life for them?" or that the love of God has ever been planted in his heart by the Holy Spirit? seeing that the love of the world and of its goods, overcomes and chokes the risings of compassion to his suffering brother. (*Note*, 2:15—17.) Every instance and degree of this selfishness must weaken the evidence of a man's conversion: and when it is habitual and allowed, it must decide that he does not belong to God, but resembles Cain far more than Jesus Christ; seeing he would rather leave the children of God to suffer or die, than part with his money, or abridge his own indulgences, to alleviate their sorrows, or save their lives. This might also be deemed *constructive murder;* as such a man refused to preserve life, when it was in his power, and when it was his bounden duty to do it: and if the Lord had acted thus towards sinners and enemies, we must all have perished. (*Notes*, *Prov.* 24:11,12. *Rom.* 14:13—18. 1 *Cor.* 8:7—13.)—As no higher expression of love is mentioned, than a willingness to "lay down our lives for our brethren;" it is manifest that the apostle did not maintain the extravagant notion, that true grace will make us willing to be eternally miserable, for the glory of God, and the good of the universe!

This world's good. (17) Τον βιον του κοσμου. 2:16. *Luke* 21:4.—Not riches, but things needful, with a little to spare, are meant. (*Note*, *Luke* 3:10—14.)—*Shutteth up.*] Κλειση. *Note*, *Ps.* 77:5—12.

V. 18—24. From the preceding considerations, the apostle earnestly admonished his "dear children" to love one another, and their poor brethren and neighbours, "not in word, neither in tongue," or merely in profession, and with kind and obliging language; "but in deed and in truth," showing the sincerity and strength of their affection for them, by their actions, and in self-denying liberal communication to the supply of their wants. If they did this from faith in Christ, and love to him, they would "thereby know, that they were of the truth." (*Note*, *Jam.* 2:14—18.) These "fruits of the Spirit" would show that they held the truth in love, and experienced the power of it in their hearts: and so they would be able "to assure their hearts before God," in humble confidence of his acceptance; and enlarged expectations of having all their wants supplied, from the riches of his liberality. (*Notes*, 2 *Cor.* 9:8—11. *Phil* 4:14—20.) But they could not have this warranted assurance of his love, if they allowed themselves in known sin, or in the neglect of known duty: for if their own hearts and consciences should condemn them of secret wickedness, or of selfish disregard to the distresses of their brethren; they could not but know, "that God was greater than their hearts, and knew all things;" and the consideration of his perfect knowledge of all their sins, his holy hatred of them, his impartial justice and almighty power, must fill them with fears of his vengeance, and prevent their confidence in him. For if they could not but decide against themselves, when made judges in their own cause, notwithstanding their partial self-love, defective views of the odiousness of their sins, and their proneness to forget them and their aggravations; how could they hope to stand in judgment before the infinite God? (*Note*, *Rom.* 2:12—16.)—According to the law, and the covenant of works, every man's heart must "condemn him," in proportion as he knows the rule of duty, and examines himself by it. Even according to the gospel, his own heart must condemn of hypocrisy every man who lives in allowed, habitual sin: unless his conscience be seared, and God have given him up to be judicially blinded and hardened. Nay, when true believers are betrayed into any known sin, of omission or commission, they are arraigned at the tribunal of their own hearts, and condemned for it; and their confidence in God is weakened; till deep humiliation, and faith in the atoning blood for pardon, make way for the renewal of their peace, and the revival of their confidence: and [*] through more grievous declensions, their consciences lose this salutary, though painful sensibility; severe corrections will surely be employed, as the merciful means of preventing their total ruin. (*Notes*, 2 *Sam.* 11:27. *Ps.* 32:3—5.)—But, if the hearts of Christians do not condemn them of any allowed or unrepented sin, or neglect of duty; then have they confidence towards God, through "the Spirit of adoption," and by faith in their great High-Priest: and thus coming to "the throne of grace," they may ask what they will of their reconciled Father, and shall certainly receive it, if good for them. (*Notes*, 5:14,15. *Ps.* 37:4.) For their conduct evidences the reality of their repentance and faith; as they uprightly keep his commandments, and habitually "do those things that are pleasing in his sight." He has especially, in the gospel, commanded sinners to believe in his Son Jesus Christ, and to come to him, pleading his name and merits; that they may thus receive forgiveness of sins, and all the blessings of salvation; and that, for Christ's sake and after his example, they should love one another, in a forgiving, compassionate, liberal, and self-denying manner, even as Christ had given them commandment. He, therefore, who uprightly obeys these commandments, and others connected with them, is thus proved to "dwell in Christ," his Ark, Refuge, and Rest, and in the Father through him. (*Notes*, 4:13—17. 5:20,21. *Ps.* 90:1,2. 91:1,2. *John* 6:52—58. 15:3—5. 17:20,21. *Rom.* 8:1,2.) It is also manifest, that Christ dwells in him, as the Lord of his affections, and as exercising his power, and displaying his glory, in and by him: and it is known, that this mystical union subsists between Christ and their souls, "by the Spirit which he hath given them." (*Notes*, *John* 14:15—24. *Gal.* 2:17—21. *Eph.* 3:14—19.)—This could not relate exclusively to the miraculous operations of the Holy Spirit, which were no full proof of this gracious in-dwelling; (*Notes*, *Matt.* 7:21—23. 1 *Cor.* 13:1—3.) but to his new creating energy, producing holy love, and renewing the image of Christ on the soul, and "witnessing with our spirits that we are the children of God." (*Notes*, *Rom.* 8:5—17.)

Assure. (19) Πεισομεν. *Persuade. Rom.* 8:38. 15:14. 2 *Tim.* 1:5,12. *Heb.* 11:13.—*Condemn.* (20) Καταγινωσκη. *Gal.* 2:11. (*Note*, *John* 8:3—11.)—"If our heart (καταγινωσκη) knoweth against us; God (γινωσκε) *knoweth* all things."

PRACTICAL OBSERVATIONS.

V. 1—6. We can never sufficiently admire the love which "the Father hath bestowed upon us," or rejoice enough in our own felicity, if indeed we are numbered among "the children of God." Who and what were we, or what had we done, that the infinite Lord should condescend thus to notice and distinguish us! "What manner of love is this," that he should so redeem, regenerate, adopt, and bless such worthless worms, such guilty, polluted rebels! Doubtless it is vast beyond conception, and incapable of being illustrated by any comparison. May we then be "followers of him as his dear children;" and thus show our sense of his unspeakable mercy, and express that obedient, grateful, and humble mind, which becomes those who are so highly favoured and distinguished. Should the world disown us, and deride our pretensions of being "the sons and daughters of the Lord Almighty," or even treat us with the utmost contempt, enmity, and cruelty, we may recollect "that the world by wisdom knew not God:" and that even his professed worshippers knew not "the Brightness of his glory, the express Image of his Person;" nay, they crucified him "whom all angels worship!" But as they could not exclude "the First-born" from his inheritance; so neither will they be able to prevent the eternal felicity of those whom he graciously owns as his brethren. (*Notes*, *Matt.* 12:46—50. 25:34—40. *John* 20:11—17. *Heb.* 2:10—13.) Even in our lowest estate, and under our heaviest trials, "we are the children of God," if we indeed believe in Jesus Christ; and we shall experience such consolations, and possess such hopes, as will support us under our transient sorrows: but none on earth can conceive, in an adequate manner, the nature of "that exceeding and eternal weight of glory," into which we shall speedily enter. (*Note*, 2 *Cor.* 4:13—18.) It "doth not indeed yet appear what we shall be;" but enough is known to animate us to the conflict: for what more can the believer desire, than to behold his beloved Saviour "as he is," in all his inexpressible glory; to be perfected in his image filled with his love, and enabled to praise and serve him, in a man-

CHAPTER IV.

The apostle warns Christians against those who falsely professed to be inspired; and gives directions for distinguishing the Spirit of truth from that of error, 1—6. He exhorts them to "love one another," from the example of God in giving his Son for sinners; and from various considerations, tending to show the necessity, benefit, and efficacy of his sacred affection 7—21.

BELOVED, [a]believe not every spirit, but [b]try the spirits whether they are of God: because [c]many false prophets are gone out into the world.

2 Hereby know ye the Spirit of God: [d]Every spirit that confesseth that Jesus Christ is [e]come in the flesh, is of God:

3 And [f]every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God. [g]And this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

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a Deut. 13:1—5. Prov. 14:15. Jer. 5:31. 29:8,9. Matt. 7:15,16. 24:4,5. Rom. 16:18. 2 Pet. 2:1. b Luke 12:57. Acts 17:11. Rom. 16:19. 1 Cor. 14:29. 1 Thes. 5:21. c 2:18. Matt. 24:23—26. Mark 13:21,22. Luke 21:8. Acts 20:29,30.

1 Tim. 4:1. 2 Tim. 3:13. 2 John 7. d 5:1. John 16:13—15. 1 Cor 12:3. e 3 John 1:14. 1 Tim. 3:16. f 2:23. g *See on* 2:18,22. 2 Thes. 2:7,8. 2 John 7.

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ner worthy of his infinite excellency, and his own immense obligations? But let none suppose that they possess "this hope in him," if they do not now desire, pursue, and practise holiness: for *every man*, without exception, in whose heart this hope is planted by the Holy Spirit, "purifieth himself," in dependence on the grace, and in contemplation of the glory of Christ, unto increasing conformity to his perfect purity. This distinguishes the living hope of God's children from the presumption of all kinds of hypocrites. The Redeemer did not "magnify the law and make it honourable," that his disciples might vilipend and despise it; but that they might be delivered from its righteous condemnation, and taught to obey and delight in its most holy and reasonable precepts. As "in him is no sin," so none who abide in him allow themselves in any transgression of the divine law: for "he, who committeth sin," has not seen or known Christ, and is miserably deluded if he thinks he has.

V. 7—10. In the vast concern of eternal happiness or misery, how careful should we be not to deceive ourselves! and the argument of the apostle in these verses, points out a way, in which many, it is to be feared, are self-deceived: for, however we interpret some expressions, they must prove, beyond all reasonable doubt, that they only are "righteous before God," as justified believers, who are taught and inclined and enabled, by "the renewal of the Holy Spirit," to practise universal righteousness, in the general tenor of their conduct; and that a man's conformity to the example of Christ, is the only adequate evidence of his being interested in his redemption. It should also be observed, that all who are not, as "regenerate," "the children of God," are "the children of the devil:" they copy the example "of him who sinneth from the beginning," and no doubt they will be heirs of his inheritance, if they die unchanged. (*Note*, *Matt.* 25: 41—46.) For "the Son of God was manifested to destroy the works of the devil;" so that they, in whose hearts the works of the devil are not destroyed, in any evident degree; but who still continue proud, selfish, sensual, malicious, envious, and alienated from the life of piety, purity, and righteousness, cannot have received the special benefit of his incarnation. [e] "Whosoever is born of God doth not *commit* sin:" nay, he cannot do it; for his new nature, the divine "seed, remaineth in him," and effectually hinders *him*: even unallowed deficiencies, or such transgressions as he may be sometimes betrayed into, give him the most poignant distress. It is indeed impossible, that he can live in known sin, or take any pleasure in such a course; because it is impossible to destroy the principle of divine life, and sensibility of conscience, which has been communicated by the regenerating Spirit; or to turn "the heart of flesh" again into an unfeeling "stone." (*Notes*, *Ez.* 11:17—20. 36:25—27.) "In this the children of God are manifested, and the children of the devil;" and "whosoever doeth not righteousness is not of God." May all professors of the gospel lay these truths to heart, and examine themselves by them: and let all ministers be sure, as they will answer it before the Lord Jesus, at the day of judgment, to insist fully on these topics, and make them plain to their hearers. For numbers are most certainly "deceived by vain words;" "sin on, that grace may abound;" make the lamented fact, of a believer's liableness to be overcome by temptation, a palliation of their habitual wickedness; and hope for heaven, whilst living in the secret, nay, perhaps the open commission of those things, "for which the wrath of God cometh upon the children of disobedience." (*Note*, *Eph.* 5:5—7.)

V. 11—17. In ascertaining our state and character, as well as in inquiring after our duty, it behooves us to advert especially to "the message," delivered to Christians "from the beginning, to love one another." For the children of God, are distinguished by humble, harmless, and self-denying love; as those of the devil are, by proud, selfish, and mischievous hatred: or disregard to the welfare of others, except as connected with their own comfort or enjoyment. The former love all men, and desire the happiness of the very persons, whose crimes they detest, and whose society they shun; though "the household of faith" attracts their special affection, and are the objects of their cordial estimation and complacency. But "the children of the wicked one," while "they live in malice and envy, hateful and hating one another," (*Note*, *Tit.* 3:3.) above all, despise, revile, envy, detest, and persecute those who bear the image, profess the truth, worship the name, love the cause, and seek the glory of Christ. For they are "like Cain, who was of that wicked one, and slew his brother; because his own works were evil, and his brother's righteous." Whilst we remember, that the same nature belongs to "all the children of disobedience," and the same spirit works within them, (*Note*, *Eph.* 2:1,2.) which prompted Cain to murder Abel, and the Jews to crucify the holy Jesus; we cannot "marvel if the world hate us;" nor ought we to be disconcerted by any insults or injuries with which we meet. If indeed we "love the brethren;" we may know, that we have passed from our natural state of enmity and spiritual death and condemnation; and are brought into the company of those, who are "alive to God through Jesus Christ our Lord." But if this radical grace be wholly wanting, the most plausible professor of the gospel "abideth in death:" yea, he is a murderer in his heart, he bears the image of Satan, and "hath not eternal life abiding in him." Nor is it enough for us to avoid direct malice and revenge: our love of the brethren, of our neighbours, and even of our enemies, must be positive and active, like that of our God and Saviour, who laid down his life for those whom he loved when enemies, in order that he might make them his friends and brethren. (*Note*, *John* 15:12—16.) If then, it may, in some cases, be our duty to lay down our lives for our brethren; surely we are bound continually to labour, expend, and deny ourselves, in various ways, to alleviate their sorrows, and promote their good; as circumstances may require, and opportunities are given us, even though our temporal provision be slender. What then shall we say to those persons, professing the gospel of Christ, who are rich in this world, and either hoard the greatest part of their wealth, or spend it in gratifying "the lust of the flesh, the lust of the eye, or the pride of life," (*Note*, 2:15—17.) whilst they behold their poor brethren in distress, and refuse to pity them, or to part with any due proportion of their abundance, for their relief? How can it be thought that "the love of God dwelleth in them?" How can they help dreading "judgment without mercy, who have shown no mercy?" (*Notes*, *Luke* 6:37,38. *Jam.* 2:8—18.) Or how can "they suppose themselves followers of Christ," when "this world's good" is more valued by them, than his example, commandment, glory, and favour, or the comfort and even lives of their brethren? (*Notes*, *Luke* 16:19—31. 2 *Cor.* 8:6—9.)

V. 18—24. All Christians, whether rich or poor, should be careful to love one another, "not in word and in tongue, but in deed and in truth; leaving cheap and hollow compliments to the children of the wicked one;" as the necessary varnish and *polishing* of selfishness. Thus, in proportion as grace expands our hearts in love, and the fruits of it abound in our conduct, "we shall know that we are of the truth, and shall assure our hearts before God:" and there can be no reasonable doubt, that Christians would in general be far more satisfied of their acceptance, and enjoy more abundant consolation, if they were more diligent, self-denying, and liberal, in administering to the relief and comfort of their brethren. But when "our hearts condemn us," of acting contrary to our duty, and inconsistently with our profession; the consideration of the greatness, holiness, and omniscience of God must weaken our confidence, and give us apprehensions of being dealt with after our own measure of penuriousness and severity: while the Spirit of God, being grieved by our selfishness, will leave us disconsolate and full of darkness and terror. Thus we feel, when called by the hour or season to approach the throne of grace, as children, who being conscious of having acted contrary to the will of their parents, are ashamed and afraid to meet them; seek excuses for shunning them; or appear dejected in their presence, as afraid of rebukes, frowns, and corrections, and not expecting endearments and caresses. Hence much interruption and neglect of prayer; to our unspeakable detriment! But when our hearts do not condemn us of allowed deviations from our duty; then, like children who are conscious of having done aright, and, being assured of their loving parents' approbation, rejoice in their approach, we have confidence with God; and "whatsoever we ask we receive of him," because we show that we repent and believe, by "keeping his commandments, and doing those things which are well-pleasing in his sight." Thus a gratuitous salvation, and the holy obedience of love, are inseparably connected: as the substance of the command of God to sinners "is faith in his Son Jesus Christ, and love to one another" for his sake. This obedience, though utterly insufficient for our justification, (for "we are made the righteousness of God in Christ,") proves that "we dwell in him and he in us;" the sanctifying Spirit, which he has given us, forms and maintains the sacred union, and "seals us the children of God;" and his consolations are the foretastes of our eternal felicity.

NOTES.—CHAP. IV. V. 1—3. Even while the extraordinary gifts of the Holy Spirit were vouchsafed to the church, as well as his sanctifying and comforting influences, it was peculiarly incumbent on Christians to be upon their guard against "false prophets;" and important for them to be

4 Ye [h]are of God, little children, [i]and have overcome them: because [k]greater is he that is in you, than [l]he that is in the world.

5 They [m]are of the world: therefore speak they of the world, [n]and the world heareth them.

6 [o]We are of God. [p]He that knoweth God, heareth us; he that is not of God, heareth not us.

[q]Hereby know we [r]the Spirit of truth, [s]and the spirit of error. [*Practical Observations.*]

7 Beloved, [t]let us love one another: for [u]love is of God; and [x]every one that loveth is born of God, [y]and knoweth God.

8 He that loveth not, [z]knoweth not God; for [a]God is Love.

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n 6,16. 3:9,10. 5:19,20. i 2:13. 5:4,5. Eph. 6:10—13. Rev. 12:11. k 13,16. 3:24. John 10:28—30. 14:17—23. 17:23. Rom. 8:10,11. 1 Cor. 6:13. 2 Cor. 6:16. Eph. 3:17. l 5:19. *Gr.* John 12:31. 14:30. 16:11. 1 Cor. 2:12 2 Cor. 4:4. Eph. 2:2. 6:12. m Ps. 17:14. Luke 16:8. John 3:31. 7:6,7. 8:23. 15:19,20. 17:14,16. Rev. 12:9. n Is. 30,10,11. Jer. 5:31. 29:8. Mic. 2:11. 2 Tim. 4:3. 2 Pet. 2:2,3. o *See on* h. 4. Mic. 3:8. Rom. 1:1. 1 Cor. 2:12—14. 2 Pet. 3:2. Jude 17. p 8. Luke 10:22. John 8:19,45—55. 10:27. 13:20. 18:37. 20:21. 1 Cor. 14:37. 2 Cor. 10:7. 2 Thes. 1:8. q *See on* l. Is. 8:20. r John 14:17. 15:26. s Is. 29:10. Hos 4:12. Mic. 2:11. Rom. 11:8. 2 Thes. 2:9—11. t 20,21. *See on* 2:10. 3:10—23. 5:1. u 8. Deut. 30:6. Gal. 5:22. 1 Thes. 4:9,10. 2 Tim. 1:7. 1 Pet. 1:22. x 12. *See on* 2:29. 3:14. 5:1. y John 17:3. 2 Cor. 4:6. Gal. 4:9. z 20. 2:4,9. John 8:54,55. a 16. 1:5. Ex. 34:6,7. Ps. 86:5,15. Eph. 2:4. Heb. 12:29.

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able accurately to distinguish between deceivers, and those who "spake as they were moved by the Holy Ghost." The apostle, therefore, exhorted his brethren, "not to believe every spirit," or every man who professed to speak by a supernatural impulse, and to be under the guidance of the Spirit of God; but to make trial of all such pretensions, whether they who made them were of God, or not. (*Note*, 1 *Thes.* 5: 16—22.) This was absolutely necessary; because "many false prophets were gone forth into the world," who were instigated and prompted by Satan to propagate destructive heresies, in opposition to the doctrine and glory of Christ. (*Notes*, *Matt.* 24:23—25. 2 *Pet.* 2:1—3.) In giving this direction, the apostle did not make his appeal to the miracles wrought by the true prophets. (*Notes*, *Deut.* 13:1—5. 2 *Thes.* 2:8—12.) But he deemed it more decisive, to determine the matter by the agreement or disagreement of their doctrine with that which the apostles had from the first "preached with the Holy Ghost sent down from heaven." (*Note*, 1 *Pet.* 1: 10—12.) For this was confirmed by the Scriptures of the Old Testament; by all the miracles of Christ, and all the prophecies fulfilled in him; by his resurrection, and the accomplishment of his engagements and predictions; and by all the miracles performed by the first preachers and professors of Christianity, during a number of years: and nothing done by those false prophets, who opposed their doctrine, could pretend to equal this multiplied demonstration.—This shows, that Christians who are well acquainted with the Scriptures, may, in humble dependence on divine teaching, know *for themselves*, who it is that preaches according to the doctrine of the apostles, and who contradicts it; and that they are bound to make this trial of men and their tenets: and so it establishes the right of private judgment. It shows also, that no pretences to the Spirit, to inspiration, or new revelations, are to be regarded as any thing better than satanical delusions, when they are brought to disprove or oppose the fundamental doctrines delivered by the apostles; that even apparent miracles would be totally insufficient to authenticate an antiscriptural doctrine; and consequently that philosophical reasonings and human authority must be entirely disregarded. These premises conclude equally against Mystics, Enthusiasts, Papists, Socinians, and Deists: who may mutually despise and oppose each other, but all agree in setting up *new lights*, against the *authenticated* and complete light of divine revelation.—The apostle, therefore, exhorted his brethren, in examining and deciding, who spake by the Spirit of God, and who did not, to observe, that "every spirit which confessed Jesus Christ, as having come in the flesh, was of God." (*Notes*, 2:18—25. *Matt.* 10:32,33. 11:25—27. *John* 16:14,15. 1 *Cor.* 12:1—3.) This must be understood of an intelligent confession of the doctrine, delivered by the apostles, concerning the Lord Jesus, his Person, and his offices. The reality of his human nature was, no doubt, peculiarly adverted to by the expression, "come in the flesh:" but who could have doubted of his having been *really* a Man, if it had been generally understood and believed, that he was *merely* a Man? And if the apostle had not known, that, as "the Son of God," he could have come otherwise than "in the flesh;" he would scarcely have noticed his "coming in the flesh," as an essential part of this confession. For who would have said that John the Baptist, or John the apostle, came "in the flesh," when they were employed in preaching the gospel? for they must have come in human nature, seeing they had no other nature. (*Notes*, 1 *Tim.* 3:16. *Heb.* 2:14,15.) But the coming of Christ in human nature, when God "the Word became flesh, and tabernacled among men," was indeed essential to the apostle's doctrine concerning his redemption. (*Note*, *John* 1:14.) So that they, who did not confess him as "come in the flesh;" or who advanced any tenets contrary to his being "the Christ, the Son of the living God;" or to any of those offices, which as God manifested in the flesh he was anointed to perform; were not of God, whatever pretences they advanced to inspiration, or whatever appearances they exhibited of miraculous powers. For the spirit, which suggested such heresies, was that "of antichrist;" and they who spake by it, were men of the same infidel, ambitious, and impious disposition, as the principal antichrist would be, of whose coming they had heard; and who in fact was already in the world, in the various "false prophets," who in different ways opposed the true doctrine of Christ; and of whom the grand antichrist would prove the genuine successor.—These heretics, whom the apostle here showed to be the forerunners of the principal antichrist, have been proved by learned men to be the very same persons, whose sentiments the Socinians, and some others, now adopt and patronize as primitive Christianity: and it is not very improbable that the most fatal prevalence of antichrist, which is yet supposed to be future, will be in the garb of infidelity, or open opposition to the Deity and atonement of Christ; that is, "denying that Jesus Christ, the Son of God, is come in the flesh," to be "the propitiation for the sins of the world;" and not in that of gross popery. (*Notes*, *Rev.* 11:7—12.)

Every spirit. (1) Παντι πνευματι. 3,6. 1 *Cor.* 14:32.—*Try.*] Δοκιμαζετε. 2 *Cor.* 13:5. *Gal.* 6:4. 1 *Thes.* 5:21. (*Note*, *Rev.* 2:2—5.)—*False prophets.*] Ψευδοπροφηται. *Matt.* 7:15. 24:11,24. *Mark* 13:22. *Luke* 6:26. *Acts* 13:6. *Rev.* 16:13. 19:20. 20:10.—*Of antichrist.* (3) Το του αντιχριστου. *The* spirit *of the antichrist.* See on *John* 19:12.

V. 4—6. (*Note*, 2:20—25.) The Christians, whom John so affectionately addressed, "were of God," "born of God," his children, bearing his image, and adhering to his truth and will; and they had overcome the temptations of the false prophets and antichrists, who were "of the wicked one:" they had been enabled to withstand their assaults, and to reject with decision their pernicious doctrines. (*Note*, 2:12—14.) This had been done, through the teaching and assistance of "the Spirit of Christ," who dwelt in them; and who was more powerful to uphold and preserve them, than the evil spirit, who dwelt and wrought in the deceivers, and in the whole world of unbelievers, was to assault or injure them. The undeniable and stupendous miracles also, as well as the holy lives, of true Christians and faithful ministers, had in many places given them decided advantages over the false teachers, and driven them away with disgrace. These indeed were "of the world," though they professed to be Christians: they belonged to Satan's kingdom; they were of a worldly disposition; and aspired at secular distinctions and advantages. They therefore, "spake of the world," agreeably to its wisdom, maxims, and taste; so as not to offend, but to gratify, carnal men who loved the world; and to ensure their friendship, by flattering them, and giving them encouragement, while indulging their worldly lusts. (*Notes*, *John* 7:3—10. 14:15—17. 15:17—21.) On this account, "the world heard them" with approbation; they made rapid progress, had numerous followers, and drew off many unestablished professors of Christianity from their faithful teachers. But the apostle might say with confidence, of himself and of his brethren the other apostles, "We are of God:" and those who knew the holy and glorious character of God, and had an experimental acquaintance with him, through regeneration and by faith, adhered to their doctrine and instructions: whereas, those who were not "born of God," and did not truly belong to him, would not hear them, but attended to the more amusing or flattering or indulgent speculations of other teachers. But by this token, all impartial inquirers might know "the Spirit of truth, and that of error:" for they, who were influenced by "the Spirit of truth," adhered to the doctrine of the apostles, whilst their genuine piety and holiness showed that they belonged to God; but those who were guided by the spirit of error, opposed the doctrine of the apostles: and the worldly disposition and conduct of those who propagated and embraced their delusions, as well as the tendency and effects of them, showed evidently that neither they nor their religion were of God.—The same is the test and standard of truth to this day; nor can we, by any other rule, "try the spirits, whether they be of God, or not." (*Notes*, 1—3. *Matt.* 16:18,19.)—'Though the apostles be all dead; yet, as they speak in their divinely inspired writings, John in this passage declares, that their writings are the test, by which the disciples of Christ, since the decease of the apostles, are to judge both of teachers and of their doctrine.' *Macknight.* (*Notes*, 2 *Pet.* 3:1—4.)—*Is in the world.* (4) *Notes*, 5:19. *John* 12:27—33. 1 *Cor.* 2:10—13. 2 *Cor.* 4:3,4. *Eph.* 2:1,2. *Rev.* 12:7—12.

V. 7, 8. The apostle here resumed his exhortation to those who adhered to the true doctrine of Christ, that they would cultivate the most endeared affection towards one another: for this holy, spiritual, and self-denying "love is of God:" the effect and evidence of regeneration: insomuch, that every one, who thus loves Christians with special affection, and takes pleasure in doing them good, because of their likeness and relation to Christ, is certainly "born of God," and has a saving knowledge of him; (3:14.) whereas he, who does not thus love the image of God in his people, and, in general, is not of a loving and benevolent disposition, is not "born of God," and is destitute of any transforming knowledge of him. (*Notes*, 2:7—11. 3:13—15. 5:1—3. *Gal.* 5:22—26. *Pet.* 1:22

9 In this [b]was [a]manifested the love of God toward us, because that [c]God sent his [d]only begotten Son into the world, [e]that we might live through him.

10 [f]Herein is love, [g]not that we loved God, but that he loved us, [h]and sent his Son *to be* the Propitiation for our sins.

11 Beloved, [i]if God so loved us, we ought also to love one another.

12 No man hath [k]seen God at any time. If we [l]love one another, God dwelleth in us, [m]and his love is perfected in us.

13 Hereby [n]know we that we dwell in him, and he is in us, because he hath given us of his Spirit.

b 3:16. John 3:16. Rom. 5:8—10. 8:32. c 10. Luke 4:18. John 5:23. 6:29. 8:29, 42. d Ps. 2:7. Mark 12:6. John 1:14—18. 3:18. Heb. 1:5,6. e 5:11. John 6:57. 10:10,28—30. 11:25,26. 14:6. Col. 3:3,4. f *See on* 8,9. 3:1. g 19. Deut. 7:7,8. John 15:16. Rom. 5:8—10. 8:29,30. 2 Cor. 5:19—21. Eph. 2:4,5. Tit. 3:3—5. h 2:2. Dan. 9:24. Rom. 3:25,26. 1 Pet. 2:24. 3:18. i 3:16,17,23. Matt. 18:32,33. Luke 10:37. John 13:34. 15:12,13. 2 Cor. 8:8,9. Eph. 4:31,32. 5:1,2. Col. 3:13. k 20. Gen. 32:30. Ex. 33:20. Num. 12:8. John 1:18. 1 Tim. 1:17. 6:16. Heb. 11:27. l 16. *See on* 3:24. m 17,18. *See on* 2:5. n 15,16. *See on* 3:24. John 14:20—26. Rom. 8:9—17. 1 Cor. 2:12. 3:16,17. 6:19. Gal. 5:22—25. Eph. 2:20—22.

—25. 3 *John* 9—12.) For "GOD is LOVE," or essential goodness and benevolence. It is, as it were, his very nature to be kind, to communicate life, and impart felicity; and to provide for the happiness of his creatures, in all cases and methods, which consist with his infinite wisdom, justice, truth, and holiness; for love must always be exercised, in entire consistency with these attributes, by the perfect Source of all excellence. "The earth is filled with the goodness of the LORD," and doubtless the immensity of the creation is the same: holy angels derive from God complete and endless felicity, and rebellion alone has made any rational creatures suffer pain and misery. Being and happiness could not have been communicated, in that vast extent and degree, which they are and will be, without the creation of intelligent agents. These form a kingdom to be governed by a perfect law, and a righteous Sovereign. The very law of God is "love," as well as his nature: love of him and of each other, constitutes the sum of its holy, just, and kind requirements; and all would have been perfectly happy had all perfectly obeyed it. (*Notes*, *Ex.* 20:3. *Lev.* 19:18. *Deut.* 6:5. *Rom.* 7:9—12.) Unless infinite wisdom had seen it proper, that omnipotence should be unremittingly exerted, to prevent free agents from transgression, (which undeniable facts demonstrate that it did not;) this law must be guarded by sanctions: and those who break it must be exposed to a punishment proportioned to the offence. Thus love to creatures, at large, dictated both the law and its sanctions. When angels sinned, a God of love, in kindness to his obedient creatures, turned those from heaven to hell, who would have converted heaven into hell if they had continued there; except some other act of omnipotence had prevented it. When man's apostacy took place, the love of God was shown, not only in sparing sinners, and giving them a rich profusion of temporal benefits, while the sentence denounced against them was in part respited; but in so ordering it, that even their pains, sorrows, and temporal death were expressive of his wise compassion, and tended greatly to prevent the multiplication of crimes, and the increase of condemnation. Especially, the provision of the gospel, for the forgiveness of sin and the salvation of sinners, in consistency with the glory of the law and justice of God, whilst present sufferings are made subservient to the final and eternal felicity of believers, undeniably manifests that "God is Love." So immense were the obstacles to be surmounted, and so astonishing the method, by which mercy is honourably exercised to rebels, deserving of eternal misery; that, even if the entrance of sin had been prevented, or impunity and recovery to holiness could have been ensured to all transgressors without any such expedient, the love of God would not so clearly have appeared to be infinite and incomprehensible. Something we can now see of its immensity: and though impenetrable and incomprehensible mystery rest on many particulars respecting it: yet it will surely at length be seen, resplendent as the noonday sun, that the most perfect love presided, when, in the infinite wisdom of God, the entrance of sin was permitted; and when infinite justice, holiness, and truth determined to leave many rebels in their impenitency, to be "vessels of wrath fitted for destruction;" as connected with the election, redemption, and sanctification of the "vessels of mercy, who are thus prepared before unto glory." So that, if *wise* and *holy* love, in its most perfect exercise towards universal being, through eternity, had required or even admitted of it; no pain would have been suffered by any creature, much less would any have been left to be finally miserable.—But to argue from hence, that none will be finally miserable, in direct opposition to his testimony, who is TRUTH, and a CONSUMING FIRE, as well as LOVE, is the height of impiety and presumption. What do we know, concerning the purposes of love, to unnumbered millions, through eternal ages, which may be answered, in the infinitely wise counsels of God, by leaving *comparatively* a small number of rebels, to the *merited* punishment of their crimes? Men might on the same principles argue, that prisons and executions could not have any place in the dominions of an eminently benevolent prince: when, in reality, wise and equitable benevolence to numbers, would dictate severity to a few atrocious criminals, who would otherwise make multitudes wretched. (*Notes*, *Prov.* 20:8,26. 24: 24,25.) Indeed we might as reasonably argue, that since "God is Love," there can be no such thing as misery in the creation; for omnipotence could certainly have excluded it: but if infinite wisdom, justice, holiness, and truth require that Love himself should cause his creatures to endure anguish; (and here facts preclude the vain hypothesis, which speculation might otherwise have adopted;) no created understanding can determine, in what degree, to what duration, or in how many instances, the wise, righteous, and holy purposes of LOVE, may require the suffering of his rebellious subjects. So that all arguments and calculations of this kind prove nothing, but the vain self-wisdom of foolish man, who deems himself competent to determine, what God ought to do, and what he will do; and, in this presumption, opposes his arguments to the explicit *testimony of God himself*: and professes to honour his love, while he treats his truth as a lie, and supposes his awful threatenings to be terrifying delusions, to frighten the ignorant part of mankind into good behaviour, and to be despised by the more discerning! But it is enough for our purpose; that God has so shown himself to be LOVE in his dealings with us, that, after all our crimes, we cannot come short of eternal happiness, except through our unbelief and impenitent rebellion; while strict justice would have consigned us to hopeless and final misery, as soon as ever we transgressed our Creator's law.

V. 9—12. In this, "the love of God towards us," the apostate, rebellious, and depraved offspring of fallen Adam, has been especially "manifested; because he sent his only begotten into the world, that we might live through him." Hence it appears, that Christ is called "the only begotten Son of God," previous to his incarnation, or coming into the world: and that the love of God, in giving his *own* Son to assume our nature, in order to his expiatory sufferings, was more stupendous, than even in giving him, as *incarnate*, to the death upon the cross for us. (*Notes*, *John* 1:18. 3:16—21.)—When God in his infinite compassion and mercy designed so vast a blessing as "life eternal" for fallen men; his most perfect justice and holiness rendered it impossible for him to confer it, (for "he cannot deny himself,") except an all-sufficient atonement could be made for their sins: and when no other method, or none so proper for this end, was perceived by his infinite wisdom, as the sending of his own Son to be our Surety, and the atoning Sacrifice for our sins; "he spared him not;" but sent him "into the world, that we might live through him." (*Notes*, *Rom.* 3:21—26. 8:32—34. *Heb.* 7:26—28. 10:3,4.) None of our words or thoughts can do justice to such gratuitous, abundant, astonishing love, of a holy God towards sinners; to whom he owed nothing; who could not profit, or harm him; whom he might justly have crushed in a moment; who were most decisively shown to be deserving of his tremendous vengeance, in the very method by which they were saved: and when he could, by his omnipotent word, have created countless worlds, replenished with far more exalted beings, if he had seen good. (*Notes*, *Rom.* 5:6—10,15—21.) Search we then the whole universe for LOVE, in its most enlarged and glorious displays? We must at length be constrained to own, that it is to be found in the Person and the cross of Christ. "Herein is love," the splendour of which eclipses all, which has been seen elsewhere, from the beginning of the world; and which will be the special subject of admiring and adoring praise to all eternity.—Does love subsist between God and sinners? Here was the origin of it: "not that we loved God;" for we were enemies to his holy character, law, sovereignty, worship, and providence; but that "he," most freely, and with most condescending compassion, forgiveness, and liberality, "loved us, and sent his Son to be the propitiation for our sins." (*Notes*, 2:1,2. *John* 15:12—16.) In this great event, all holy beings will for ever see, that "GOD is LOVE:" and the more fully redeemed sinners understand this subject, the clearer views will they have of that love, which can never be perfectly comprehended: whereas, those who exclude this view of the divine benignity, may speculate about the subject, but can scarcely know any thing concerning its real nature and glory.—If then "God hath so loved us," in providing salvation, and bringing us to partake of it; most certainly "we ought also to love one another," in imitation of his example, and in grateful obedience to his command; and to express this love, by a reciprocally forgiving, peacable, kind, liberal, and compassionate conduct. For "no man hath seen God," in respect of his divine essence, at any time; save, that "he who hath seen Christ, hath seen the Father" also: we therefore best prove, that we love him, by loving his image in his people, and by doing good to them for his sake. (*Notes*, *Job* 22:1—4. *Ps.* 16:2,3.) Thus it will appear, that "God dwells in us," by his new creating Spirit; and that his love has accomplished its object by producing its genuine effects upon our hearts, and in our renewal to his holy image.

Only begotten. (9) Τον μονογενη. *John* 1:14,18. 3:16, 18.—*Propitiation.* (10) Ἱλασμον. *Note*, 2:1,2.—*Perfected.* (12) Τετελειωμενη. 17,18. 2:5. *Heb.* 7:28. *Jam.* 2:22. (*Note*, 2:3—6.)

14 And °we have seen and do testify, that ᵖthe Father sent the Son *to be* ᑫthe Saviour of the world.
15 Whosoever shall ʳconfess that Jesus is the Son of God, ˢGod dwelleth in him, and he in God.
16 And ᵗwe have known and believed the love that God hath to us. ᵘGod is love: and he that dwelleth in love, dwelleth in God, and God in him.
17 Herein is ˣour love ʸmade perfect, that ᶻwe may have boldness in ᵃthe day of judgment: because ᵃas he is, so are we in this world.

[*Practical Observations.*]

18 There ᵇis no fear in love; but perfect love casteth out fear: because ᶜfear hath torment. ᵈHe that feareth, is not made perfect in love.
19 We ᵉlove him, because he first loved us.
20 If ᶠa man say, I love God, and hateth his brother, he is a liar. For he that loveth not his brother, whom he hath seen, how can he love God, ᵍwhom he hath not seen?
21 And ʰthis commandment have we from him, That he who loveth God, love his brother also.

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o 1:1—3. 5:9. John 3:11,32. 5:39. 15:26,27. Acts 18:5. 1 Pet. 5:12. p *See on* 10. John 3:34. 5:36,37. 10:36. q 2:1,2. John 1:29. 3:16,17. 4:42. 12:47. r 2. 5:1,5. Matt. 10:32. Luke 12:8. Rom. 10:9. Phil. 2:11. 2 John 7. s *See on* 12. 3:24. t *See on* 9,10. 3:1,16. Ps. 18:1—3. 31:19. 36:7—9. Is. 64:4. 1 Cor. 2:9. u *See on* 8,12,13. * Gr. *love with us.* x *See on* 12. 2:5. Jam. 2:22. y 2:28. 3:19—21. Jam. 2:13. z Matt. 10:15. 11:22,24. 12:36. 2 Pet. 2:9. 3:7. a 3:3. Matt. 10:25. John 15:20. Rom. 8:29. Heb. 12:2,3. 1 Pet. 3:16—18. 4:1—3,13,14.

b Luke 1:74,75. Rom. 8:15. 2 Tim. 1:7. Heb. 12:28. c Job 15:21. Ps. 73:19. 88:15,16. 119:120. Jam. 2:19. d *See on* 12. e *See on* 10. Luke 7:47. John 3:16. 2 Cor. 5:14,15. Gal. 5:22. Eph. 2:3—5. Ti. 3:3—5. f *See on* 2:4. 3:17. g *See on* 12. h 11. 3:11,14,18,23. Lev. 19:18. Matt. 22:37—39. Mark 12:29—33. Luke 10:27. John 13:34,35. 15:12. Rom. 12:9,10. 13:9,10. Gal. 5:6,14. 1 Thes. 4:9. 1 Pet. 3:8. 4:8.

V. 13—17. The apostles knew, and true Christians might *know*, that they "dwelt in God" by faith, and he in them as in his consecrated temple, "because he had given them of his Spirit." (*Notes*, 3:18—24. *Rom.* 8:5—17.) For, besides the miraculous powers conferred on some, the Holy Spirit had so changed the hearts of all true believers, and so made them "partakers of a divine nature," that they loved the children of God with a holy love, and copied his example in their conduct to each other. Under this influence and energy, the apostles and others, who had seen Christ, and had long known and experienced his love, in all its inestimable fruits and consolations, did testify to their fellow-sinners every where, that "the Father had sent his Son to be the Saviour of the world," and to confer pardon, grace, and eternal life, on all men, in every place, who sought them from the Father, through the propitiation of the Son, by living faith in his name. Whoever, therefore, should hear and receive this testimony, and "confess Jesus to be the Son of God," acknowledging the love of the Father in this gracious dispensation, cordially falling in with the design of it, and venturing the enmity of ungodly men, in professing the faith of the gospel, and obeying the divine Saviour, might be assured, that "he dwelt in God," as his Refuge and Rest, and that God dwelt in him, as his beloved temple. (*Notes*, 3:18—24. *Is.* 57:15,16. 2 *Cor.* 6: 14—18. *Eph.* 2:19—22.)—All such general expressions must be interpreted according to the context: for unless the confession of Christ were sincere, intelligent, and influential, the man could not be a partake of holy love; and therefore the apostle would have contradicted what he before asserted, if he had meant a mere confession with the lips, without faith and grace in the heart. (8) But true Christians had known, understood, and experienced, as well as believed, the love, which God had shown towards them, in the redemption of his Son; and it had had a transforming effect upon them, by bringing them to resemble God, in the nature and fruits of their love; and by an habitual exercise of this holy affection towards God, each other, and all men; and to live in the most endeared and intimate union with him. Thus their love to the Lord was "made perfect," or produced its genuine and valuable effects, in their love to one another: and they cultivated this holy disposition, and acted from it, in order that they might have boldness in the day of judgment. (*Notes*, 2:26—29. *Matt.* 25:31—46.) Because as Christ was, so were they in this world: like him, they were influenced by holy love to do good to others in a self-denying manner; and, being treated with contempt, reproach, and enmity, they meekly and patiently endured it, and persevered in "doing good against evil" as he had done. Or, "as God is, so are they;" they bear his image, which the world hates: for this may be the meaning, and it is coincident with the preceding interpretation.

Saviour of the world. (14) Σωτηρα του κοσμου. *John* 4:42.

V. 18. In loving God, through Jesus Christ, as this love is made perfect in loving Christians and all men for the Lord's sake, there is no *terror:* the obedience and good works performed from this principle, are not like the servile diligence of one, who reluctantly labours from dread of a hated master's indignation; but like that of a dutiful child, who performs services to a beloved father, which conduce to the benefit of his brethren and family; and are, on every account, pleasing, and voluntarily performed. (*Notes*, *Ex.* 20:18—25. 1 *Sam.* 12:20. *Rom.* 8:14—17. 2 *Tim.* 1:6—8.)—Reverence of the majesty of God, and fear of dishonouring him, are intimately connected with the most perfect exercises of holy love: but terrifying apprehensions of vengeance have no place in it; and cease, in proportion as love prevails, and inspires confidence and gratitude. So that "perfected love" of God (and of man for his sake) must produce such full satisfaction of acceptance, such delight in his service, and such experience of his consolations, as to cast out all terror. This gives torment, or *punishment*, to the mind, from which "the Spirit of adoption" proportionably delivers the believer. The remains and returns of these terrors, therefore, in the experience of established believers, show, that they are not "perfected in love;" yet they have great use, in this state of conflict and imperfections, in all respects. The habitual prevalence of them however implies, that the persons concerned are not duly brought under the influence of "the Spirit of adoption," but serve God more from slavish fear, than from filial love. In heaven love will be perfect, and fear will be for ever completely excluded; and in this world the more we obey God from love, and the less we need and experience that "fear, which hath *punishment*," at least *castigation*, the more of heaven we enjoy. Yet this does not imply, that any Christians are made absolutely perfect in love on earth, to the full demand of the divine law; or that slavish fears prove a man to have *no love*, or grace; or that exemption from fear *of every kind*, is the privilege of believers. It is equally true, "that blessed is he that feareth alway," as that "perfect love casteth out fear:" for different kinds of fear are meant. (*Notes*, *Prov.* 28:14. *Rom.* 11:16—21. *Heb.* 4:1,2. 1 *Pet.* 1:17—21.)

Fear.] Φοβος. *Rom.* 13:5. 2 *Cor.* 5:11. 1 *Pet.* 3:14.—'The terror of the wicked, dreading God as a Judge, and fearing to offend only in regard of punishment.' *Leigh.* It is, however, very often used in a good sense, for reverential fear.—*Torment.*] Κολασιν. *Matt.* 25:46. Κολαζομαι, *Acts* 4:21. 2 *Pet.* 2:9. 'It is taken for the terrors of conscience arising from servile fear, which are ... foretastes of eternal punishment.' *Leigh.*

V. 19. They who serve God from filial affection, not from slavish fear, "love him, because he first loved them." Not that their love is *merely* gratitude for previous benefits, which, abstracted from other exercises of love, would be only a selfish affection; and not at all that holy love, which the law as written in the hearts of all true Christians requires: for that love is commanded previous to the consideration of redemption, and our failure in it causes us to need that love of God towards us, of which the apostle was speaking. It mere gratitude for mercy and personal forgiveness were exclusively intended; no man could love God at all, on good grounds, without some immediate revelation, to assure him that he was the object of his special love, even while he continued altogether impenitent and sinful. (*Note*, *Luke* 7:44—50. *P. O.* 36—50.) But the evident meaning is, that if the Lord had not "loved them," before they loved him, "even when they were dead in sin," they must for ever have continued enemies to him. (*Note*, 9—12.) His love suggested the plan, and provided the means of redemption; he revealed to sinners his glorious perfections and abundant mercy, in the Person and work of his Son; he sent his word, to declare to sinners this great salvation, and to invite them to partake of it; he regenerated them by his Spirit, and so brought them, by repentance, and faith in Christ, into a state of acceptance and reconciliation; and thus he taught and enabled them to love his excellency, to value his favour, to be thankful for his inestimable benefits, and zealous for his glory. (*Notes*, *Rom.* 5:6—10. 2 *Cor.* 5:18—21. *Eph.* 2:4—10. *Tit.* 3:4—7.) As, therefore, his love to them was the original source of their love to him; so, from the latter they might infer the former: if they were sure that they loved God, they might be sure that "he had first loved them," and they ought to take the comfort of the happy change, which had been wrought in them, whilst they gave him the whole glory of it.

V. 20, 21. The love of God in Christ, produced in the heart of Christians, by "the Spirit of adoption," should be considered as the grand proof of their conversion: (*Notes*, *Rom.* 5:3—5. 8:28—31.) yet that love also must be tried by its effects, in their temper and conduct towards their brethren. (*Note*, 5:1—3.) For if a man profess to "love God, and yet hate his brother," and either indulge habitual resentment against any one, or show a spiteful or selfish disposition, or contempt and enmity of the image of God in his children; he is no doubt "a liar," a false professor. (*Notes*, 2:7—11. 3:11—17.) For if a man do not love the holy image of God in his brother, "whom he hath seen," and whose good behaviour is sensibly endearing and advantageous to him; or refuses to show kindness to his brother in distress, when he knows this to be the commanded expression of love to God; how can he be supposed to love God, "whom he hath not seen," whose perfection he can only contemplate at a distance, who is not visibly present to excite him to suitable returns of affection, and who cannot want, or be profited by any of his services? So that the pretence of loving God, when the love of the brethren is neglected, is no more than a cloak of selfishness, or an excuse for malignant passions. And indeed this is the express command of God, that our

CHAPTER V.

The apostle shows the connexion between faith in Christ, regeneration, love to God and his children, obedience to his commandments, and victory over the world, 1—5. He states the manifold testimonies, by which the doctrine of Christ is proved; and declares the inseparable union between faith and eternal life; 6—13. He reminds Christians of the Lord's readiness to hear their prayers, for themselves and each other, 14, 15; gives an intimation of "a sin unto death," and the regenerate man's security against committing it, 16—18; he strongly marks the difference between the "world that lieth in wickedness," and true believers, 19, 20; and cautions Christians against idolatry, 21.

WHOSOEVER [a]believeth that Jesus is the Christ, [b]is born of God: [c]and every one that loveth him that begat, loveth him also that is begotten of him.

2 By this [d]we know that we love the children of God, when we love God, and keep his commandments.

3 For [e]this is the love of God, that we keep his commandments; [f]and his commandments are not grievous.

4 For [g]whatsoever is born of God, [h]overcometh

a 2:22,23. 4:14,15. Matt. 16:16. John 1:12,13. 6:69. Acts 8:37. Rom. 10:9,10. b 4. 2:29. 3:9. 4:7. c 2:10. 3:14,17. 4:20. Jam. 1:18. 1 Pet. 1:3,22,23. d 3. 2:3—24. 4:21. John 13:34,35. 15:17. e Ex. 20:6. Deut. 5:10. 7:9. 10:12,13. Dan. 9:4. Matt. 12:47—50. John 14:15,21—24. 15:10,14. 2 John 6. Ps. 19:7—11. 119:47,48,103,104,127,128,140,143,174. Prov. 3:17. Mic. 6:8. Matt. 11:28—30. Rom. 7:12,22. Heb. 8:10. g *See on* 1. 3:9. h 5. 2:13—17. 4:4. John 16:33. Rom. 8:35—37. 1 Cor. 15:57. Rev. 2:7,11,17,26. 3:5,12,21. 12:11. 15:2.

love to him should be shown by the love of our brethren: but how can he be supposed to love God, who habitually violates his command, and acts contrary to his most endearing example? (*Note*, 5:1—3. *Marg. Ref.* h.)

PRACTICAL OBSERVATIONS.

V. 1—6. We live in an age, in which but *few* advance claims to immediate revelations: yet we have at least as much cause to try men's doctrines and religion by the word of God, as they had in the primitive times. For "many false teachers are gone forth into the world;" who agree in scarcely any thing, but in denying "that the Son of God is come in the flesh," to be "the Propitiation for our sins," and the anointed High-Priest, Prophet, and King of his church; and the Saviour of a ruined world. If indeed no teachers, who do not confess the doctrine of the apostles, concerning the Person and salvation of Christ, "God manifested in the flesh," "are of God," which the apostle expressly asserts; and if all others are actuated by the lying spirit of antichrist; we may truly say, that antichrist did not much more prevail, in the darkest days of popery, than in these times of infidelity, skepticism, socinianism, arianism, mysticism, and antinomianism; whilst the scriptural doctrine concerning the Person, or some of the offices of Christ, seems to be wholly excluded from the religion of a large proportion among his professed disciples! nay, from that of some, who possess high authority and much influence in the church. But there is a remnant, "who are of God," and who have overcome the assaults of all these deceivers, and will be finally victorious over them; because they are taught and kept by "the Spirit of Christ, who is greater" than the evil spirit, which still "worketh in the children of disobedience." Indeed, they whose wisdom, principles, spirit, and conduct accord to the judgment and disposition of the world, will be heard, applauded, and followed by worldly men, as far as their consciences find it convenient to have some kind of religion, by way of an *opiate:* and as the way to destruction is broad and frequented, no wonder that they have the majority on their side; for in all ages and places hitherto, the friends of God have been comparatively few. (*Notes*, *Matt.* 7:13—20.) *We* must not indeed take it for granted, as the apostle did, that "we are of God:" or that "he who knoweth God heareth us:" but, as far as we can prove, that our doctrine, temper, and conduct, "accord to the oracles of God," we may be confident, that he will maintain our cause, and that his friends and children will favour us: and the characters of the persons who adhere to the testimony of preachers, and that of those who reject it, may often go far in deciding, who they are that declare the humbling, holy truths of God, and who speak the dictates of "the spirit of error." For numbers are incapable of doing so much honour to the ministry of the true servants of God in any other way, as they do by forsaking, deriding, and reviling it; whilst their actions show to all, who understand that most emphatical language, the strong reasons of their dislike. (*Note*, *John* 3: 19—21. 7:3—10.

V. 7—17. Again and again, we are exhorted to "love one another, because love is of God:" in proportion as this love abounds in our heart, and regulates our behaviour, we bear the image of God, and show that we are "born of him, and know him." Thus we anticipate the temper and happiness, and, as it were, breathe the air of heaven: whilst enmity, selfishness, malice and revenge, are from hell, and the beginning of the misery "prepared for the devil and his angels" and children. But our "GOD is LOVE:" and with such displays of this endearing attribute before us, and such obligations as we are brought under to it; how large, liberal, and fervent ought our love of each other to be, and even that of our very enemies! Seeing that "God hath manifested his love towards us, in sending his own Son, to be the propitiation for the sins" of us rebels and enemies, "that we might live through him:" how earnest ought we to be, in using all means, with persevering self-denial, to promote the welfare, and save the souls, of those who are most injurious to us! And how should we lay ourselves out, to do good to our fellow-Christians for the Lord's sake! Let us not then think it enough to *admire* the love of God in Christ Jesus: but, since we cannot profit him, "whom no man hath seen or can see;" let us show our love and gratitude to him, by imitating his kind and merciful conduct, in our dealings with our brethren and neighbours. Thus it will appear that he dwells and rules in our hearts; and "his love will be perfected in us."—Whilst we profess to believe the doctrine which the apostles testified to mankind, and confess "that the Father sent the Son to be the Saviour of the world;" may our holy loving tempers show, that "he hath given us of his Spirit!" Then it will appear that we have understood the nature and glory, as well as believed the revelation, of "the love which God hath to us:" and that, as "God is love," so "we dwell in love," and "in God, and he in us." In this way our love will grow unto perfection; and our confidence, before the mercy-seat, will be an anticipation of our "boldness in the day of judgment;" while we are conscious, that as he, our Lord and Saviour was, "so are we in this evil world."

V. 18—21. By "the work of faith, and labour of love, and patience of hope," we shall, the most effectually, be relieved from slavish and tormenting fears: for the more we feel of the loving temper of children towards our Father, and of affection to our brethren for his sake; the less we shall fear being treated as enemies, and the fuller will be our assurance of the special love of God to us. Nor would there be occasion for our being left to the painful restraint and impulse of terror, if we were more entirely "constrained by love," in every part of our duty: so that all our disquieting doubts and apprehensions arise from our not being made perfect in love. (*Note*, *Jer.* 32:39—41.) Let us then pray without ceasing, that we may more entirely "love him, who hath first loved us:" and if it be evident, that our natural enmity is changed into filial affection and gratitude; let us bless the name of our God for this seal and earnest of eternal felicity; and, in return for his mercy, and in obedience to his commandment, let us do good to our brethren also, and to all men, for his sake, and after his example; and thus show, that though our love is imperfect, yet that we essentially differ from all those who profess "to love God whom they have not seen," and yet "hate their brethren whom they have seen."

NOTES.—CHAP. V. V. 1—3. Every man, who truly believes Jesus to be the promised Messiah, and receives, honours, and obeys him in that character, according to the predictions of the Old Testament, and the testimony of the apostles concerning him, is doubtless "born of God:" (*Notes*, *John* 1:10—13.) as this faith must be the effect of divine life, and cannot be separated from repentance, love, and other graces, or those good fruits which spring from them; and all, who credibly profess this faith, are entitled to that love which Christians owe to their brethren, whatever differences there might be in their previous character, abilities, rank, or situation. For every one who loves God, the Father of all the regenerate, must also love every one of his children: (*Notes*, 4:7,8,19—21.) even as men commonly love and show kindness to the offspring of their dear friends, and liberal benefactors. (2 *Sam.* 9: 19:31—40. *Notes*, *John* 8:41—47. *Philem.* 8—11.) But, as every gracious affection might be counterfeited, it was necessary to observe, that this genuine "love of the children of God" might be distinguished from all natural benevolence, or party attachments, by its inseparable connexion with the love of God, and a cheerful upright obedience to all his commandments: for the same Spirit, who had brought the sinner's heart to love the image of God in his children, must also have taught them to love his holy character, precepts, and service. (*Note*, *Jam.* 2:8—13.) Christians might therefore know their love of the brethren to be spiritual, and evidential of their having "passed from death unto life;" by a disposition to love and obey God in all other respects: whereas that man could not truly love the children of God, who habitually committed known sin, or neglected known duty. (*Notes*, *John* 14:15—17,21—24. 15:9—11.) So that these distinct parts of the Christian's character must reciprocally prove each other to be genuine. In fact, the nature, tendency, effect, and, as it were, the essence of love to God, consist in its disposing the heart to unreserved and cheerful obedience: and, as his commandments are "holy, just, and good," the rule of liberty and felicity; so they, who are "born of God" and love him, do not count or find them "grievous," but delight in obedience; and only groan and lament that they cannot serve him more perfectly. (*Notes*, *Ps.* 119:4,5. *Matt.* 11:28—30. *Rom.* 7:22—25.) Indeed, the natural love of worldly objects, which is found in every human heart; and the fear of those inconveniences and sufferings, which the displeasure of ungodly men threatens and occasions (in some measure at all times) to the faithful servants of God, render obedience, in the present state of things, arduous, and connected with self-denial, and various losses, perils, hardships, and distresses, from which, in other circumstances, it would be wholly exempted. But true Christians are possessed of a principle of

the world: and this is the victory that overcometh the world, *even* our faith.

5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

6 This is he that came by water and blood, *even* Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is Truth.

7 For there are three that bear record [in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

8 And there are three that bear witness in

See on 1. 4:15. k John 19:34,35. l Is. 45:3,4. Ez. 36:25. John 1:31—33. 3:5. 1:10,14. 7:38,39. Acts 8:36. Eph. 5:25—27. Tit. 3:5. 1 Pet. 3:21. m 1:7. 4:10. Lev. 17:11. Zech. 9:11. Matt. 26:28. Mark 14:24. Luke 22:20. John 6:55. Rom. 3:25. Eph. 1:7. Col. 1:14. Heb. 9:7,14. 10:29. 12:24. 13:20. 1 Pet. 1:2. Rev. 1:5. 5:9. 7:14. n 7,8. John 14:17. 15:26. 1 Tim. 3:16. o John 14:6. 16:13. p 10,11. q Ps. 33:6. *Heb.* Is. 48:16,17. 61:1. Matt. 3:16,17. 28:19. 1 Cor. 12:4—6. 2 Cor. 13:14. Rev. 1:4,5. r Matt. 3:17. 17:5. John 5:26. 8:18,54. 10:37,38. 12:28. s *See on* 1:1. John 1:1,32—34. t *See on* 6. Matt. 3:16. John 1:32,33. Acts 2:33. 5:32. Heb. 2:3,4. u Deut. 6:4. Matt. 28:19. John 10:30. x *See on* 7.

divine life, which carries them above all these obstacles and impediments. (*Note*, 4,5.)

Born of God. (1) *Note*, 5:16—18. Comp. 2:29. 3:9. 4:7.—*Grievous.* (3) Βαρειαι. *Matt.* 23:4,23. *Acts* 20:29. 2 *Cor.* 10:10. (*Notes*, *Prov.* 3:16,17. *Rom.* 14:13—18. 2 *Cor.* 12:7—10. *Phil.* 4:10—13.)

V. 4, 5. "That which is born of God," that new and heavenly nature which is communicated in regeneration, tends so powerfully to God and holiness, and includes in its essence such a spiritual judgment, and such heavenly affections; that all, in whom it is found, are by it made victorious over the world; and overcome both their natural love for its honours, riches, pleasures, decorations, and friendship; and their natural fear of the frown, rage, and contempt of worldly men. (*Notes*, 2:15—17. 4:4—6. *John* 16:31—33. *Rom.* 12:2.) Thus they are prepared for submitting to losses, exercising self-denial, and enduring affliction in the cause of God; and are taught to disregard the maxims, fashions, customs, and opinions of ungodly men, however eminent, numerous, or powerful. This "new creature," as "born of God," has the ascendency in the heart of the youngest and feeblest true Christian; and therefore they all aspire after and attain unto this victory. For, though the conflict of grace with corrupt nature, and the allurements and terrors of the world, is often very sharp; and the regenerate man may be baffled, cast down, nay, apparently slain in the battle: yet "his seed remaineth in him," and the divine life, being again invigorated by the Holy Spirit, will excite him to arise and renew the combat, with redoubled fortitude and resolution. So that at length the victory will be his decidedly; and he will *habitually* profess the truth, and do the will of God, as far as he knows them, whatever loss, suffering, disgrace, or hardship may ensue; even if he should be exposed to death, in its most terrifying form, by his adherence to his duty. In acquiring this honourable "victory," *faith* is principally concerned: a realizing belief of the testimony of God, concerning invisible and eternal things, operating by fear of his wrath, and hope of holy felicity in his favour; a believing reliance on Christ for redemption, and all the blessings that flow from it, working by love and gratitude; with an abiding sense of God's presence at all times, to witness every action, and to support, help, and comfort those who trust in him. These exercises of faith give such a determination to the true Christian's conduct, that he cannot habitually do what he knows to be contrary to the will of God, whatever emolument, credit, or favour he may acquire by so doing: nor can he habitually neglect what God commands, to whatever loss, reproach, or suffering it may expose him. (*Notes*, *Rom.* 6:1,2. 2 *Cor.* 4:13—18. *Gal.* 2:17—21. *Heb.* 11:27. 12:2,3. *Rev.* 12:7—12.) Through temporary weakness of faith, he may be drawn into sins and negligences: but he will soon find such fear, shame, sorrow, remorse, and self-abhorrence, in his heart and conscience; that he cannot but return into the way of obedience, and reject the wages of transgression, whatever may be the consequence. Nor can this ever be altered; unless it be possible, that "the shield of faith" should be finally torn from him. (*Note*, *Luke* 22:31—34.) This is universally the case with true believers; though the temporary suspension of faith, and a consequent prevalence of worldly affections, may be longer in some cases than in others; during which lamentable seasons, their evidence of sincerity must be equally weakened. And this is *peculiar* to believers; so that we may challenge the whole earth, to produce one instance of a man, who "did not believe in the Son of God," that had, in every respect, so "overcome" the love and fear of all persons and things in the world, as not *habitually*, in one way or other, to act contrary to his own judgment and conscience, from a regard to interest, reputation, ease, liberty, indulgence, friendship, or social and relative comfort and affection: or in order to avoid derision, reproach, the censure of singularity, or more material losses and sufferings. All men, except believers in Christ, are *habitually* enslaved, in some respect or other, to the customs, opinions, or interests of the world: and who is there, that dares, in all things, to act according to the conviction of his own mind, without being warped by the general influence of society, or that of his own particular circle, or sometimes even of his own domestics? He, and he only, can do this, who "believes that Jesus is the Son of God," and trusts in him for salvation, according to the Scriptures: his faith, united with humble love, spirituality, fear of coming short of salvation, hatred of sin, a constant respect to his Lord's example, an indifference for worldly objects, and a deep persuasion of the miserable condition of all worldly men, gives him this victory. (*Note*, *Gal.* 6:11—14.) He habitually in all things follows the dictates of his own conscience, and the commandments of his Lord, whatever consequences may follow, and when he is betrayed into an incidental deviation from this rule, he deeply repents of it, and attempts renewed obedience.—Hence it is, that the world will tolerate all other persons, except true believers, whatever their forms or notions be; because all others will, in some respects, comply with the humours and court the friendship of worldly men. But Christians are so unpliant, and so determined to follow their Lord, according to their own judgment of truth and duty, without regarding the opinions, counsels, attentions, derision, revilings, or enmity of the many, the wise, the great, the learned, or the virtuous; nay, without being turned aside by persuasion or the dictates of affection and gratitude, from the line of duty; they cleave to their religious singularities, (as they are deemed,) at so great an expense, and often amidst so many sufferings; and in so many ways, they "testify of the world, that its works are evil," and its wisdom folly; that they can hope for no quarter from worldly men, but must expect to be hated or despised by all for Christ's sake: even as he was, who perfectly "overcame the world," as their Surety and example.—It may be proper here to observe, that the Christian, in proportion to his knowledge and grace, will be singular, only where truth and duty require him; and steadfast, according to the certainty or importance of the truth and duty: but in all things which he deems indifferent, and where his own will or interest alone are concerned, he will endeavour to be pliant; in order to show that his pertinacious adherence to his rule of duty, is the effect of conscientiousness, and not of obstinacy and affectation.

Whatsoever is born. (4) Παν το γεγεννημενον. Some read, πας ὁ γεγεννημενος, *every one who is born.* The meaning is nearly the same; but it is not expressed so exactly and clearly as in our reading, which is of far superior authority.—How can all these propositions concerning "him who is born of God;" and "all that which is born of God," be explained by those, who suppose that baptism, or something inseparably connected with it, when rightly administered, is exclusively meant?

V. 6. Having mentioned Jesus "the Son of God," the apostle observed, that this was the anointed Saviour "who came by water and blood." As he entered on his ministry on earth, when he was baptized with water by John, and closed it by shedding his blood on the cross; so, after his death, "water and blood" flowed from his pierced side, as emblematical of the removal of our guilt by his atoning sacrifice; and the purifying of our souls by his grace, after his example, and according to his commandments. (*Notes*, *John* 19:31—37. 1 *Cor.* 6:9—11.) For "he came" to save sinners, "not by the water only"—not *merely* by teaching them the way of holiness, and enabling them to walk in it; "but by the water and the blood;" by atoning for their guilt, and thus making way for their sanctification, and the acceptance of their persons, and works of faith and love. To this the Holy Spirit bore witness, both in the miracles wrought by those who taught this doctrine, and the holy lives, the patient sufferings, and the abundant consolations of such as embraced it. (*Notes*, 7,8. *John* 15:26,27. *Acts* 5:32. *Heb.* 2:1—4.) This testimony of the Spirit to the doctrine of his atonement, as the Son of God, come in the flesh, to save sinners by his blood-shedding, could not be objected to, or rejected; "because the Spirit is the Truth," even essential Truth itself, which cannot possibly deceive or be deceived.' The two sacraments of baptism with water, the outward sign of regeneration, and purifying from the pollution of sin, by the Holy Spirit; and that of the Lord's supper, as the outward sign of the creatures of his body and the shedding of his blood, and the receiving him by faith, for pardon and justification, seem also intended. (*Notes*, 6,7,20,21. 4:1—8. *John* 14:4—6,15—17. 16:12,13.)

Truth.] Η Αληθεια. *John* 14:6. 18:37,38.

V. 7, 8. These doctrines, concerning the Person and salvation of Christ, had been and were attested, in the most unexceptionable manner. For there were "Three," who from heaven, the holy habitation, in which the divine presence and glory is peculiarly displayed, had borne witness to it: "The Father," who repeatedly, in an audible voice from heaven, had declared Jesus to be his "beloved Son, in whom he was well pleased;" (*Notes*, *Matt.* 3:16,17. 17:5—8. *John* 12:27—33.) and had borne witness to the same truth, as well as to the acceptance of his sacrifice, by raising him from the dead: "the Word" who was himself God, as well as "from the beginning with God;" who had testified, that "He and the Father were One;" that "he who had seen him had seen the Father," and that "he would shed his blood a ran-

earth,] [y]the Spirit, and the water, and the blood: [z]and these three agree in one. [*Practical Observations.*]

9 If [a]we receive the witness of men, the witness of God is greater: for this is the witness of God, which he hath testified of his Son.

10 He [b]that believeth on the Son of God [c]hath the witness in himself: he that believeth not God, [d]hath made him a liar, because he believeth not the record that God gave of his Son.

11 And [e]this is the record, that [f]God hath

y *See on* 6. Matt. 28:26—28. 28:19. Rom. 8:16. Heb. 6:4. z Mark 14:56. Acts 15:15. a 10. John 5:32,33. 5:31—36,39. 8:17—19. 10:38. Acts 5:32. 17: 31. Heb. 2:4. 6:18. b *See on* 1. John 3:16. c Ps. 25:14. Prov. 3:32. Rom. 8:16. Gal. 4:6. Col. 3:3. 2 Pet. 1:19. Rev. 2:17,28. d 1:10. Num. 23:19. Job 24:25. Is. 53:1. Jer. 15:18. John 3:33. 5:38. Heb. 3:12. e 7,10. John 1:19,32—34. 8:13,14. 19:35. 3 John 12. Rev. 1:2. f 13. 2:25. Matt. 25:46. John 3:15,16, 36. 4:4,36. 6:40,47,68. 10:28. 12:50. 17:2,3. Rom. 5:21. 6:23. 1 Tim. 1:16. Tit. 1:2. Jude 21.

som for many;" while his miracles, and the fulfilment of ancient prophecies in him, the accomplishment of his own predictions in his resurrection, and various other events, showed his testimony to be divine, and that he came from heaven in human nature, to attest these truths to man; "and the Holy Ghost;" who descended from heaven, as a dove, and rested on Christ at his baptism; (*Notes*, *Luke* 3:21,22. *John* 1:30—34.) who had "borne witness to him," by the mouth of all his prophets from the beginning of the world; and who came forth from the Father and the Son, to attest his resurrection and exaltation to the mediatorial throne, by the gift of tongues, and other miraculous powers, communicated to the apostles on the day of Pentecost. These three divine witnesses, though personally distinct, were yet "One," in the Unity of the Godhead, in a most mysterious and incomprehensible manner.—There were also "three that bear witness on earth," perpetuating, as it were, the testimony of "the Father, the Word, and the Holy Spirit," whose special abode is in heaven, and whose testimony was immediately from thence: even "the Spirit," in the miraculous powers communicated to the disciples, by the laying on of the apostles' hands; the sanctifying efficacy of their doctrine; the holy conduct and consolations of Christians; and the prophecies delivered to the new testament church, which would be fulfilled from age to age: "the water," or the initiatory ordinance of baptism, by water, "into the name of the Father, of the Son, and of the Holy Spirit:" (*Notes*, *Matt.* 3:5,6. 28:19,20.) "and the blood," or the Lord's supper, which was appointed as a memorial and attestation of the sacrifice of the death of Christ, till his second coming; and which permanently testifies, that pardon and salvation may be obtained by faith in the atoning blood of him, whose name is Emmanuel, who is "God manifest in the flesh," and who will surely come to be our Judge; but in no other way. (*Notes*, 6. *Matt.* 26:26—28. 1 *Cor.* 10:14—17. 11:23—28.) As the accomplishment of the prophecies contained in the New Testament fully counterbalances the ceasing of miraculous gifts; so these divine attestations to the scriptural doctrine concerning the Person of Christ, and the two grand constituent parts of his salvation, continue to this present day, and shall to the end of the world: and we at present have abundant testimony to those truths, which our Father in heaven, the incarnate Word, and the Holy Spirit, immediately testified to the primitive Christians.—It is well known, that volumes have been written concerning part of the seventh verse and the beginning of the eighth; in order to prove, or to disprove, the authenticity of the passage enclosed within crotchets. It is certainly wanting in many of the ancient manuscripts and versions; and is not authenticated by many of the Fathers: but whether the Trinitarians interpolated it, or the Arians and Unitarians omitted it, is to this day a matter of controversy, and not likely to be fully determined. Upon such questions men will in general decide, according to their preconceived opinions: yet it is very wrong to deviate from truth in support of system. It is, however, perhaps somewhat more likely that the Arians or Anti-Trinitarians should silently omit in their copies a testimony which was so decisive against them, or that it should be left out by the mistake of some ancient transcriber, than that the Trinitarians should directly forge and insert it. The Trinitarian, in fact, would be deprived only of one argument out of very many, with which he might attempt the conviction of his opponent, if this text were wholly rejected as spurious; for his doctrine is abundantly supported by other Scriptures: but if this testimony were admitted as the *unerring word of* GOD; all the ingenuity and diligence of opponents, would scarcely suffice to explain it away, or to avoid the inference, which must naturally be drawn from it. It has indeed by some, even Trinitarians, been maintained, that the words rendered, "these three are One," only mean, that their testimony is one: but the writer of the passage, whoever he was, did not speak of *testimony*, but of *persons:* else, why is the word translated *three*, of the masculine gender? Or why is the expression so remarkably varied in the next verse? "These three," the Father, the Son, and the Holy Spirit, "are One." It may also be doubtful, whether the passage connects with so much propriety, if the contested words be omitted, as it otherwise does: for if we read, with the copies in which they are wanting, "The Spirit beareth witness, because the Spirit is truth: for there are three that bear record, ... the Spirit, and the water, and the blood, &c." there seems to be a remarkable repetition, and a want of the apostle's usual energy in the passage: and it does not appear evident for what reason "the water and the blood," or the two great ordinances of the New Testament, as outward signs of sanctification and justification, by the grace and atoning blood of the Son of God, and as agreeing in One with the testimony of the Spirit, should be mentioned: and yet nothing should be hinted concerning the testimony of the Father from heaven to Christ, as his beloved Son; or that of Christ himself, as confirmed by his miracles and resurrection, and the fulfilment of his promise in pouring the Holy Spirit on his assembled disciples. As the words stand in our copies, there is indeed a most abundant concurrence of divine testimonies to the Person and doctrine of Christ, pointed out in a most compendious and energetic manner.—It cannot, however, be expected that in such a publication as this, a question, which has long employed the attention of the most learned men in Christendom, should be settled: and after assigning the above reasons in favour of the authenticity of the passage; I confess that I myself am very doubtful, whether they be sufficient to counterbalance the arguments of those who think otherwise. We need not, however, be anxious on the subject, as we have scriptural evidence in abundance, without this text, to confirm our faith in one God, subsisting in three coequal Persons, "the Father, the Son, and the Holy Ghost," into whose One name we have been baptized.

V. 9, 10. The testimony of two or three credible men, was, by the law, deemed sufficient to prove any matter of fact; and almost all human affairs, even when the lives of men, or the interests of whole nations, lie at stake, are conducted and determined by "receiving the testimony of men." And though it is known, that all men are liable to be deceived or mistaken, and prone to deceive: yet he that should refuse to act upon human testimony, and should require another kind of demonstration, in all the various concerns of life, must soon, not only give over all business, but refuse his most needful sustenance. If then, "the testimony of man" must be received, how absurd is it to reject that of God! This must be "greater," or more indisputably certain; (3:20.) as "he knoweth all things," cannot mistake or be imposed on, can have no possible inducement to deceive his creatures, is essential Truth, and "cannot lie." (*Notes*, 6. *Ps.* 19:7—11 *Is.* 8:20.) "The testimony of God" is therefore the highest kind of demonstration: and we only need inquire into the evidence, or proof, that he has spoken; and into the meaning of his words, in which the honest, humble, and diligent inquirer will not be left greatly to mistake; and then we obtain the utmost certainty which can be conceived, in things of the highest possible importance. (*Notes*, *Heb.* 11:1,2. 1 *Pet.* 3 13—16.) Thus faith appropriates the information, contained in "the testimony of God," and in a most compendious manner renders a man "wise unto salvation."—For the principal truth, which "God hath testified" in his holy word, is that which relates to his Son, and to the way of salvation through him. (*Notes*, 11,12. *John* 5:31—47. 20:24—31.) He, therefore who credits "the witness" or *testimony* "of God," will "believe on the Son of God," and rely on him for the blessings, which he came into the world to procure for sinners by his righteousness and redemption, and to bestow on them. In consequence of this faith, the Christian receives another, and still more satisfactory testimony to the truth of the gospel, which also seals to him his interest in Christ and his salvation. For "he that believeth on the Son of God, hath the witness" or *testimony* "in himself." The discoveries made to him of the glory of God in the Person of Christ, and the change thus produced in his judgment, dispositions, and affections; (*Notes*, 20,21. 2 *Cor.* 3:17,18. 4:5,6.) the views which he has received of the evil of sin, of his own character and condition, of the deceitfulness and wickedness of his heart, and of the wretched state of the world around him, all of which he now perceives to accord exactly with the declarations of Scripture though once he saw nothing of it; the victory which he is enabled by faith to obtain over the world, his own evil habits and propensities, and the temptations of Satan; the evident answers which many of his prayers receive, and his experience of the faithfulness of God to his promises, and of his providential regard to him; and, above all, "the love of God shed abroad in his heart by the Spirit of adoption;" the peace, hope, and consolation connected with it; the pleasure he finds in communion with God, and obedience to his will; his delight in the society of spiritual persons, and the support which he receives when afflicted: these, and similar experiences, form a "testimony in himself," to which all other men must be strangers. For thus "the Spirit of God witnesses with his spirit, that he is the child of God," and gives him sweet earnests, and foretastes of his eternal inheritance. (*Notes*, *Rom.* 5:3—5. 8:14—17.) This puts the matter out of all doubt with him; (except in hours of peculiar darkness, conflict, temptation, or humiliating correction;) and he can no more be argued out of his belief of the leading truths of the gospel, respecting the Person and salvation of Christ, by any ingenuity or sophistry of infidels or heretics, than he could be convinced by logic, that the sun is a dark, cold body, when he

given to us eternal life; and [s]this life is in his Son.

12 He [t]that hath the Son, hath life; [u]and he that hath not the Son of God, hath not life.

13 These things [x]have I written unto you that [y]believe on the name of the Son of God; that [z]ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

[*Practical Observations.*]

14 And [a]this is the confidence that we have [b]in

f 12,20. 1:1—3. John 1:4. 5:21,26. 11:25,26. 14:6. Col. 3:3,4. Rev. 22:1. h 2:23,24. John 1:12. 5:24. 1 Cor. 1:30. Gal. 2:20. Heb. 3:14. 2 John 9. i Mark 16:16. John 3:36. k 1:4. 2:1,13,14,21,26. John 20:31. 21:24. 1 Pet. 5: 12. l 3:23. John 1:12. 2:23. 3:18. Acts 3:16. 4:12. 1 Tim. 1:15,16. m 10. 1:1, 2. Rom. 8:15—17. 2 Cor. 5:1. Gal. 4:6. 2 Pet. 1:10,11. n 3:21. Eph. 3:12. Heb. 3:6,14. 10:35. * Or, *concerning him.* o *See on* 3:22. Jer. 29:12,13. 33: 3. Matt. 7:7—11. 21:22. John 14:13. 15:7. 16:24. Jam. 1:5,6. 4:3. 5:16. p Job

sees its light, and feels its genial warmth. This testimony proves that the Scripture is the word of God, that he rightly understands the most essential parts of it, and that he is a partaker of the blessing thus announced to him. (*Notes, John* 14:15—24. 2 *Cor.* 1:21,22. 2 *Pet.* 1:19—21. *Rev.* 2:17.) On the other hand, he who believeth not God, in respect of his testimony to his Son, can never receive "the witness in himself;" but must expect his heavy displeasure; seeing "he maketh God a liar," or treats his word as a lie, as utterly unworthy of credit or confidence. This is the case of every one, "who believes not the testimony which God hath given of his Son," and confirmed in all the ways above enumerated. As all revelation centres in this fundamental doctrine; it is in vain for a man to plead, that the believes "the testimony of God" in other things, while he rejects it in this. His *opinion* may indeed accord with the doctrine of Scripture, in matters less affronting to human pride, more level with the human understanding, or more reconcileable to the love, friendship, and pursuits of the world. Thus a man assents to scriptural truths, because he thinks they may be *otherwise* proved; at least there is no other evidence to be opposed to "the testimony of God," and nothing to be lost by assenting to it. But if his own reasonings, or those of some philosophy, lead to a conclusion contrary to the word of God: he will "lean to his own understanding," or believe in a philosopher, and treat "the testimony of God as a lie." Nay, men professing to believe the Scriptures will reject doctrines expressly revealed there, or employ a perverse diligence and ingenuity to explain them away, merely because they can find no philosophical arguments, with which to confirm the testimony of God! The light of the sun is not sufficient for them, nor will they be satisfied with it, unless they can see the same objects by their own dim candle! On the other hand, they will profess to believe the word of God, when it accords with their own reasonings, or the opinion of some philosopher; who perhaps borrowed that glimmering from Scripture, which preserves his scheme from total darkness: and they sometimes suppose themselves doing good service, when they call such witnesses to support "the testimony of God!" So that, in fact, they do not believe God, but other witnesses, when they assent to scriptural truth: for they directly treat him as a false witness, when he contradicts their preconceived opinions. It is therefore evident, that no belief of the Bible, or of any thing revealed in it, is of any avail to salvation, except a man believe "the testimony which God hath given of his Son." (*Notes*, 11,12. *John* 3:12—21,27—36.)

Made him a liar. (10) Ψευστην πεποιηκεν αυτον. 1:10. 2:4. *Rom.* 3:4. *Tit.* 1:12. (*Notes*, *Num.* 23:19,20. *Jam.* 1:13—15.)

V. 11, 12. "The record," or *testimony*, "of God," concerning which the apostle had repeatedly spoken, might be summed up in few words, as to its grand outline: "God hath given," of his free mercy and bounty, "to us," men, sinners, rebels, and enemies, even to all of our fallen race, who are willing to accept of the inestimable gift in his appointed way, "eternal life," everlasting felicity, with every thing pertaining to it: "and this life is in his Son;" in his Person, as "God manifested in the flesh;" (*Note*, 1 *Tim.* 3:16.) and in his mediatory offices, as having all *fulness* in him, in consequence of his atoning sacrifice, for the pardon, sanctification, and salvation of every believer. (*Notes*, *John* 1:16. *Col.* 2:1—10.) So that this eternal life must be obtained and enjoyed, by union and communion with Christ, both in respect of the title to it, the meetness for it, and the earnests, and the full and final possession of it. (*Notes*, 1 *Cor.* 1:26—31. *Col.* 3:1—4.) He, therefore, "that hath the Son, hath life;" he that by true faith receives Christ, as the Son of God, and as his Prophet, High-Priest, and King; his "Wisdom, Righteousness, Sanctification, and Redemption;" who humbly depends on him for all these purposes, and is thus interested in him, and vitally united to him, and continually seeks and derives the blessings of salvation from him, through the influences of the Holy Spirit; "hath life," is spiritually alive, has the promise of eternal life ratified to him, and the sure earnests of it in his soul, which shall certainly be completed in his everlasting felicity. (*Notes*, *John* 1:10—13. 5:24—27. 11:20—27. 14: 4—6.) "And he, that hath not the Son of God, hath not life:" he, who denies him to be truly and properly "the Son of God," and refuses to trust and honour him as such, or who disdains to submit to his teaching as his Prophet, to rely on

him, that [c]if we ask any thing according to his will, [d]he heareth us:

15 And if we know that he hear us, whatsoever we ask, [e]we know that we have the petitions that we desired of him.

16 If any man see his brother sin a sin *which is* not unto death, [f]he shall ask, and he shall give him life for them that sin not unto death. [g]There is a sin unto death: [h]I do not say that he shall pray for it.

34:28. Ps. 31:22. 34:17. 69:33. Prov. 15:29. John 9:31. 11:42. q Mark 11:24. Luke 11:9,10. r Gen. 20:7,17. Ex. 32:10—14,31,32. 34:9. Num. 12:13. 14:11—21. Deut. 9:13—20. 2 Chr. 30:18—20. Job 42:7—9. Ps. 106:23. Ez. 22:30. Am. 7:1—3. Jam. 5:14,15. s Num. 15:30. 16:26—32. 1 Sam. 2:25. Jer. 15:1,2. Matt. 12:31,32. Mark 3:28—30. Luke 12:10. 2 Tim. 4:14. Heb. 6:4—6. 10:26—31. 2 Pet. 2:20—22. t Jer. 7:16. 11:14. 14:11. 18:18—21. John 17:9.

his atonement and intercession as his High-Priest, or to obey him as his King, "hath not life;" he is "dead in sin," under condemnation, and "the wrath of God abideth on him:" nor will any morality, learning, philosophy, forms of religion, doctrinal notions, or enthusiastical confidences, at all avail him. (*Note*, *Gal.* 5:1—6.) For Christ is the believer's "Life;" and if a man do not live in Christ, by "faith working by love" and by the supply of his Spirit, he has no life; whether he be an Infidel, a Socinian, or an Arian, a Pharisee, a Mystic, an Enthusiast, or an Antinomian. (*Notes*, 2:20—25. *Matt.* 11: 25,26. *John* 5:20—23.) To have Christ, we must "receive him" and abide in him, for all the purposes for which he came into the world: we cannot truly receive him in one character, whilst we reject him in another. He will not protect, deliver, or accept services, as a King, from those who will not be taught by him, or who despise or neglect his precious redemption and all-prevailing intercession; and he will not save, as a High-Priest, those "who will not have him to rule over them."

Record. (11) Μαρτυρια. 9,10. *John* 1:7,19. 3:11. 5:32,34, 36. *Tit.* 3:13. *Rev.* 12:11. 19:10.

V. 13. (*Marg. Ref.*) The apostle wrote the things above stated, unto those who believed on the name of the Son of God, to confirm their faith, and to put them upon their guard against the seductions of false prophets; to assure them that theirs was the true religion of Christ, and that "in him they had eternal life:" (*Note*, 1 *Pet.* 5:12.) and to encourage their hope, that they might, more constantly and vigorously, exercise and profess this "faith in the Son of God," amidst all the delusions, persecutions, and tribulations with which they met. The epistle might be, as indeed it has been, very useful to other descriptions of men: but this was the primary intent of it.

V. 14, 15. The confidence, which established Christians had in God, respecting the promise of "eternal life in his Son," had an especial reference to his readiness to answer their prayers, through the heavenly Advocate, notwithstanding their sinfulness. They were assured, "that if they asked any thing," however great or difficult, "according to his will," after the prescribed manner, in humble faith, hope, and uprightness; grounding their requests upon his promises, and submitting themselves to his wise and righteous providence: "he certainly heard them" and accepted of their worship. (*Notes*, *Jam.* 4:1—3. 5:16—18.) And, knowing this, they were thence assured, that they had the "petitions which they desired of him:" being confident that his omnipotence would certainly effect the purpose of his love, and fulfil his faithful promises. In some things their prayers were evidently and speedily answered; in others, they might be satisfied that they were granted in the best manner, though not exactly as they expected. (*Note*, 2 *Cor.* 12:7—10.) Even when their requests were for the present denied, they might make themselves sure, that in the best time and way they would at length be answered, in case this was for the glory of God, and their own real and abiding advantage; which would compose their minds, even as if they had already obtained their petitions. (*Notes*, 3:18—24. *Matt.* 21:21,22. *Mark* 11:22—26. *Luke* 11:5—13. 18:1—8. *John* 14:7—14. 16:23,24. *Rom.* 8:24—27.)

Confidence. (14) Παρρησια. See on *John* 7:4.—*In him.*] Προς αυτον. "Concerning him." *Marg.* "The Son of God" (13) is the immediate antecedent, and seems especially intended. (*Notes*, 3:1—3. 1 *Pet.* 1:17—21.)—*He heareth.*] Ακουει. *Matt.* 17:5. *John* 9:31. 11:41,42. (*Notes*, *Ps.* 10:17. 18. 34:15—17.)

V. 16—18. While believers thus asked and received, in their own behalf, that "their joy might be full;" that love, which had been so largely insisted on, would dictate many prayers for their brethren; especially such as had been overcome by temptation, or who were under any sharp chastisement. In general, they might be assured that the Lord would graciously accept and answer these prayers; and in answer to them, "grant repentance unto life," to such as "had sinned, but not unto death," and that he would remove the corrections, with which they had been visited. (*Note*, *Jam.* 5:16—18.) Yet they must observe, that "there is a sin unto death," which would be an exception to this rule; nor were they required or encouraged, to pray for those who had committed it.—It had been shown, that apostacy, after an intelli-

17 [u]All unrighteousness is sin: [x]and there is a sin not unto death.

18 We know that [y]whosoever is born of God, sinneth not; but he that is begotten of God, [z]keepeth himself, and that [a]wicked one toucheth him not.

19 *And* [b]we know that we are of God, [c]and the whole world lieth in [*]wickedness.

20 And [d]we know that the Son of God is come, [e]and hath given us an understanding, that we may know [f]him that is true; [g]and we are in him that is true, *even* in his Son Jesus Christ. [h]This is the true God, and eternal life.

21 [i]Little children, [k]keep yourselves from idols [l]Amen.

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u *See on* 3:4. Deut. 5:32. 12:32. x *See on* 16. Is. 1:18. Ez. 18:26—32. Rom. 5: 20,21. Jam. 1:15. 4:7—10. y 1,4. 2:29. 3:9. 4:6. John 1:13. 3:2—5. Jam. 1:18. 1 Pet. 1:23. z 21. 3:3. Ps. 17:4. 18:23. 39:1. 119:101. Prov. 4:23. John 15:4,7,9. 17. Acts 11:25. Jam. 1:27. Jude 21,24. Rev. 2:13. 3:8—10. a *See on* 2:13,14. 3: 12. b *See on* 10,13,20. 3:14,24. 4:4—6. Rom. 8:16. 2 Cor. 1:12. 5:1. 2 Tim. 1:12. c *See on* 4:4,5. John 15:18,19. Rom. 1:28—32. 3:8—18. Gal. 1:4. Tit. 3:3. Jam. 4:4. * Or, *the wicked one*. 18. John 12:31. 14:30. 16:11. 2 Cor. 4:4. Eph. 2:2.

Rev 12:9. 13:7,8. 20:3,7,8. d 1. 4:2,14. e Matt. 13:11. Luke 21:15. 24.45. John 17:3, 4,25,26. 1 Cor. 1:30. 2 Cor. 4:6. Eph. 1:17,18. 3:18,19. Col. 2:2,3. f John 14:6. Rev. 3:7,14. 6:10. 15:3. 19:11. g *See on* 2:6,24. 4:16. John 10:30. 14:20, 23. 15:4. 17:20—23. 2 Cor. 5:17. Phil. 3:9. h 11,12. 1:1—3. Is. 9:6. 44:6, 45: 14,15,21—25. 54:5. Jer. 10:10. 23:6. John 1:1—3. 14:9. 20:28. Acts 20:28. Rom. 9:5. 1 Tim. 3:16. Tit. 2:13. Heb. 1:8. i *See on* 2:1. k Ex. 20:3,4. 1 Cor. 10: 7,14. 2 Cor. 6:16,17. Rev. 9:20. 13:14,15. 14:11. l *See on* Matt. 6:13.

gent and credible profession of the gospel, when connected with strong expressions of enmity, could seldom be separated from "the sin against the Holy Spirit." (*Notes, Matt.* 12:31, 32. 2 *Tim.* 4:14,15. *Heb.* 6:4—8. 10:26—31.) This, no doubt, was "the sin unto death," which the apostle intended: and, when it appeared evident, that any person had committed it, Christians were directed to leave him to the righteous judgment of God, without expecting to see him "renewed to repentance," or even praying for him. (*Notes, Jer.* 7:16. 14: 10—12. 15:1.)—Indeed "all unrighteousness," or every deviation from the perfect rule of righteousness, "is sin," and so deserves death, or final condemnation, according to the law; (*Note*, 3:4—6.) and all who turn aside from the gospel, or act contrary to it, merit this punishment. Yet "there is a sin," even of this kind, "which is not unto death;" for, being the effect of surprise rather than of deliberate enmity, many who have been thus overcome in the moment of temptation, have been recovered, so that Christians were admonished to pray for their brethren when grievously fallen, if they did not see in them the marks of determined obstinacy and enmity.—The apostle had before observed that none, "who had been born of God," could "*work* or *practise* sin;" (*Note*, 3:7—10.) and he here added, that none of them were left to commit the unpardonable sin: for though such apostates "had gone out from them, they had not been of them." (2:19.) The man, who, as "born of God," does not allow himself in any sin, but watches and prays, in faith, fear, and love, to be preserved from temptation, or supported under it, "keeps himself," by the Holy Spirit, out of the way of this fatal transgression: so that "the wicked one," by whom hypocrites and formalists are overcome and induced to apostatize, is not allowed access to him, or can make no impression on him.—Satan obtained leave to "sift" all the apostles, and he grievously baffled and wounded Peter; but he could touch none of them, except hypocritical Judas, so as to prevail with them deliberately to renounce and betray their Lord: (*Notes, Luke* 22:31—34. *Rom.* 7:15—17.) for "the incorruptible seed abode in them," in the genuine faith, love, and integrity produced by it; and therefore they "could not" thus "sin, because they were born of God." (*Notes*, 1 *Pet.* 1:3—5,22,23.)

Born of God. (18) Γεγεννημενος εκ του Θεου. "Whosoever believeth that Jesus is the Christ is born of God." (1) "Whatsoever is born of God overcometh the world." "Whosoever is born of God sinneth not, but he that is begotten of God (ὁ γεννηθεις) keepeth himself, &c." "Every one that doeth righteousness is born of him." (2:29.) "Whosoever is born of God doth not commit sin: for his seed remaineth in him, and he cannot sin, because he is born of God." (3.9.) Every one that loveth is born of God." (4:7.) "Every thing forming an essential part of Christianity is inseparably connected with being "begotten" or "born of God:" and it is evidently intended, that they all coexist in the regenerate.—But would the apostle have reversed these propositions? Would he have said, "He that believeth not that Jesus is the Son of God, is not born of God?" "That which does not overcome the world is not born of God." "He who doeth not righteousness is not born of God." "He that committeth sin is not born of God." "He who loveth not is not born of God." Doubtless he would. But would he have said, 'He has not been baptized?' This is sufficient to expose the absurdity of *baptism* and *regeneration* being considered as the same thing, or inseparably connected.

That wicked one. (18) Ὁ πονηρος. 19. 3:12. *Matt.* 6:13.

V. 19. The apostle, and such established Christians as had "the witness in themselves," in their conscious love to God and each other, hatred of sin, and victory over the world, knew assuredly that they "were of God," born of God, his servants and worshippers, his children and heirs. (*Note*, 9, 10.) And they also clearly perceived, that "the whole world lay in wickedness," or "under the wicked one." All the human race, unless "born of God," and become a part of Christ's kingdom, abide in subjection to the devil, (who is "the god" and "prince of this world,") and are his vassals and slaves: they willingly do what he requires of his slaves, though perhaps not aware that they are serving him. They are "overcome by him, and brought into bondage" to him: they bear his image; and copy his example of pride, envy, malice, deceit, murder, mischief, slander, apostacy, rebellion, ingratitude, and enmity against God. They do "the works of the devil," and concur in supporting his cause: they have neither wisdom, power, nor will to deliver themselves; and they all must for ever have continued in this dreadful state, if Christ had not "come to destroy the works of the devil." (*Notes*, 3:7—10. 4:4—6. *John* 8:37—47. 12:27—33. 2 *Cor.* 4. 3,4. *Eph.* 2:1,2.) This general declaration includes all unbelievers, whether Jews or Gentiles; idolaters, or hypocritical worshippers of the true God; atheists, infidels, profligates, profane persons, and formalists; the wise and the foolish; the learned and the unlearned; the rich and the poor; the royal and noble, as well as the base and vile; yea, the moral and virtuous, as well as the vicious. All "lie in wickedness," under the power of unrepented and unmortified sin; or "under the wicked one," as in some way or other doing him service; those only excepted, who "are delivered from the power of darkness, and translated into the kingdom of the Son of God." (*Notes, Acts* 26:16—18. *Col.* 1:9—14. *Rev.* 12: 7—12.) This, the well-instructed and established Christian knows assuredly: and the criminality, slavery, and misery of the human race excite his lamentations, prayers, and endeavours to spread the gospel; as the only method, by which they can be delivered from their abject condition. (*Notes, Rom.* 10:12—17. *Eph.* 2:11—13.) Yet other men perceive nothing of it; but are exceedingly offended at the declaration, and at the endeavours used, "to turn them from darkness to light, and from the power of Satan unto God."—As the apostle made no exception, in favour of unbelieving Jews in his day; so we can allow of none, in favour of unbelieving, heretical, and worldly and unregenerate men, *called Christians*, in this present time.

Lieth.] Κειται. *Matt.* 5:14. *Luke* 2:12,34. *Phil.* 1:17. 1 *Tim.* 1:9.

V. 20, 21. The apostle, and his brethren also, "knew that the Son of God was come; and that he had given them an understanding to know him that was true;" (*Notes, Luke* 21:12—19. 24:44—49. 2 *Cor.* 4:5,6.) so that their believing, experimental, and sanctifying knowledge of the Son of God, as "the true and faithful Witness," the "Truth and the Life;" and of "the only true God in him," (*Note, John* 17:1 —3.) was the effect of divine grace, through "the Spirit, who is Truth." (6) Thus, having the "witness in themselves," they knew that they "were in him that is true," coming to the true and eternal God by faith, cleaving to him, abiding in him as their Rest and Refuge, and living in him, by his in-dwelling Spirit. "*Even* in his Son Jesus Christ:" by union with Christ they were thus spiritually united unto God; because "He and the Father are One." (*Notes, John* 10:26—31. 17:20—23.) "*This person* is the true God, and eternal life." (*Note*, 1:1,2.) The language here used is peculiarly to be noted: it is not obvious to determine, in some of the clauses, whether the Father or the Son was intended: but when "the Son of God, even Jesus Christ" had been mentioned; the apostle made use of a personal pronoun, often *improperly* rendered "this man" when applied to Christ, but commonly signifying *this Person*. This demonstrative pronoun has Jesus Christ for its immediate and evident antecedent: and, having said "*this Person* is the true God, and eternal Life," the apostle concluded, by solemnly cautioning his beloved "children" to "keep themselves from idols;" which must imply, that they would do this, by adhering to the worship of the Son, as "the true God and eternal Life," and as One with the Father who sent him. The Scripture, and the New Testament especially, was expressly intended to draw men off from the worship of idols of every kind, to "serve the One, living, and true God;" and can it possibly be imagined, for a moment, that an *inspired* writer should speak in this manner of Jesus Christ; if he had not been, equally with the Father, the proper object of all adoration? If the worship of the Son of God be idolatry, (as it must be, if he be no more than a creature,) surely the apostle introduced his caution against idols in a very unaccountable manner! But if the triune JEHOVAH, "the Father, the Son, and the Holy Spirit," three Persons in one undivided Godhead, be the Object, and the only Object, of divine adoration: nothing could be more proper and emphatical: for the Jews, rejecting the Son, and professing to worship God in One Person, (as the Mohammedans, Deists, Socinians, and others in after ages, have done,) had really changed the true Object of worship, the God of the Bible, for an imaginary Being; and could not be exculpated from the charge of idolatry: for they could not be discriminated from those who worshipped the Supreme Being, under the name of Jupiter, or Baal. (*Notes*, 1 *Kings* 18:17—21.) So that nominal Christians, in these days, (and not only in the church of Rome,) have more need to be warned to "keep themselves from idols," than it is generally supposed; and to be careful that they adore the triune God, in whose name Christ commanded that his disciples

should be baptized; and that, whilst they "bow their knees to the God and Father of our Lord Jesus," they forget not to "honour the Son even as they honour the Father who sent him," (*Notes*, 2:20—25. *John* 5:20—23. 2 *John* 7—11.) in dependence on the omnipresent and divine Spirit, and under his guidance; that "the grace of the Lord Jesus, and the love of God the Father, and the fellowship of the Holy Ghost," "may be with them at all times." (*Notes*, *Matt.* 28:19,20. 2 *Cor.* 13:11—14, *v.* 14.)—*We know.* (20) Is there in these clauses nothing like personal assurance of acceptance and salvation, arising from inward consciousness of having been enlightened in that knowledge of God and of Jesus Christ, which is eternal life?—*Him that is true.* (20) Τῳ ἀληθινῳ. *Rev.* 3:7,14.

PRACTICAL OBSERVATIONS.

V. 1—8. True faith in Christ always springs from regeneration; and all, who are not "born of God," are either infidels and avowed unbelievers, or have only a dead and unprofitable faith.—Real Christians "show their faith by their works;" they "love God;" and all whom they judge to be his children; and this is proved to be genuine, by the pleasure which they take in keeping their Father's commandments. For, instead of deeming them "grievous," they seek liberty and happiness in obeying them. By a new and divine nature, and the grace of the Holy Spirit, and by the exercise of faith in the testimony, the promise, the power, and the love of God, they gradually acquire "a victory over the world;" and learn habitually to do the will of God, without being seduced, persuaded, or affrighted from it, by any persons or objects in the world around them. Indeed this victory cannot be acquired without conflict; and it is never *absolutely* perfect in this life: yet our faith prevails so far above what any other principle can do, that we may boldly say, "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" Let then all who profess to believe the gospel, inquire whether they have attained, or are contending for, this victory. For we must all, after Christ's example, "overcome the world," or it will overcome us to our final ruin. (*John* 16:33.)—Indeed a worldly religion, exhibiting the appearance of evangelical doctrine, is the peculiar danger of the present day, and gives infidels and heretics of every name their chief advantage, against the great and glorious truths of the sacred Scriptures. The gospel, which is so abundantly attested, by all the Persons in the Godhead, by miracles and prophecies, by the peculiar ordinances of the new dispensation, by the holy lives, patient sufferings, and joyful deaths of apostles, evangelists, and martyrs, relates especially to Emmanuel, to the efficacy of his atoning blood, and "the sanctification of the Spirit unto obedience:" and as the miraculous powers communicated by the Holy Spirit bore witness to the apostle's doctrine; so his new creating work in our hearts, manifested in our holy lives, attests our interest in the great redemption of the Son of God: nor can this deceive us, "because the Spirit is Truth." As Jesus, therefore, "came not by water only," or by blood only, "but by water and blood;" let us never attempt to separate what God has thus joined together: for the holy lives of all who profess the doctrine of grace, is that testimony to the truth, which is at present principally wanting, in order to "stop the mouths," and silence the objections, of all who oppose them.

V. 9—13. Nothing can be more absurd, than the claim of those men, who will be satisfied with nothing but strictly logical demonstration in matters of religion: whilst, in the ordinary affairs of life, they do not hesitate to proceed on credible *human testimony*, and would deem him out of his senses who refused to do so: whereas, if "we receive the witness of men," surely "the witness of God is greater!" Indeed, it is impossible, that the invisible things of God and the eternal world should be known, except by faith receiving the information of divine revelation: for in what other conceivable way can we know the incomprehensible perfections of God, his inscrutable counsels, or the manner in which he will show mercy to his rebellious creatures? These are not subjects for man to discover, to know, or demonstrate, by speculation or abstract reasonings: but will always be best understood by those who most simply believe the "sure testimony of God" respecting them. And indeed "they, who believe in the Son of God," have an inward testimony to the truth, through the illumination, renewal, and consolations of the Holy Spirit, and in their own happy experience; which, when possessed in a large degree, is a rational foundation of the most entire confidence, that can possibly be had by those who have not come to the immediate vision and enjoyment of God. But can it be expected, that this "secret of the LORD should be with those," who do not believe his word, and who treat Him, who is the Truth itself, as a liar and deceiver? This is the case of all "who believe not the record which God hath given of his Son:" and it does not become them to censure the steadfastness of experienced Christians as obstinacy, or their consolations as enthusiasm, when these are so fully warranted by the word of God. Disregarding then the self-wise reasonings of such incompetent judges, let us thankfully receive the record of Scripture, that "God hath given us eternal life, and that this life is in his Son; he who hath the Son hath life, and he who hath not the Son of God hath not life." Thus we "may give diligence" to obtain an assurance of our interest in Christ, and know that we have eternal life; and daily grow stronger in faith, more steadfast and rejoicing in hope, "and always abounding in the work of the Lord; knowing that our labour is not in vain in the Lord."

V. 14—21. Confiding in the love of our heavenly Father and coming to him through our great Advocate; we may be assured that he always hears, accepts, and answers all those prayers, which accord with his will, and tend to our real benefit. We should therefore abound in supplication for our brethren, as well as for ourselves: especially seeking to the Lord to pardon and recover the fallen, as well as to relieve the tempted and afflicted: and, as we cannot know who has "sinned unto death;" we should not readily yield to discouragement, respecting those whom we once considered as brethren. We ought to be very thankful, that no "sin is unto death," according to the gospel, of which a man truly repents: and that God will enable all those who are born of him to keep themselves, that "the wicked one" may never prevail on them to sin, in the manner they do who are "given up to a reprobate mind."—If we have so grown in faith and grace, as to "know that we are of God;" we shall readily perceive that "the whole world lieth in wickedness," and under the power of Satan: this will show us how vast our obligations are to redeeming love, and special grace; and it ought to excite our constant prayers and unremitting endeavours, to promote the preaching of the gospel, and the conversion of sinners, at home and abroad, even to the ends of the earth, by every means in our power. Happy are they, who "know that the Son of God is come," and to whom God "hath given an understanding to know," and a heart to rely on "him that is true!" May this be our privilege; may we "dwell in Christ, and Christ in us;" may we be "one with him, and he with us;" for "*This* is the true God and eternal life:" thus our fellowship will be with the Father and the Son, through the Spirit: and we shall be preserved from all idols and destructive heresies, and from the idolatrous love of worldly objects; and be "kept by the power of God through faith unto eternal salvation." (*Note*, 1 *Pet.* 1:3—5.)

THE SECOND EPISTLE OF JOHN.

THIS short epistle, and that which follows, being written, as it is probable, not long before the apostle's death, and neither to any church by name, nor to the churches at large, but to individuals; were not generally and unanimously known and acknowledged to be written by him, in the earliest ages, in the decided manner that the preceding epistle was: but their coincidence with it, in sentiment, manner, and language, satisfied all concerned at an early period, that they were written by the same person. Mill observes, that of the thirteen verses in this epistle, eight may be found in the first, either in sense or in expression.—The word rendered, "The elder," might probably be applied to St. John, when all the other apostles were dead, as a title of honourable distinction; for he was the Senior of the whole church: or he might modestly, yet as claiming authority, assume it on this occasion. Some have conjectured, that the church of Jerusalem was figuratively meant by "The elect lady:" and that of Ephesus, where John is supposed to have at this time resided, by "her elect sister:" but it has more generally been thought, that an eminent and honourable Christian matron, well known in the church, was addressed by the title of "the elect lady," and that some other honourable Christian woman, nearly related to her, was intended by "her elect sister." (13) On any supposition, however, the title of *catholic*, cannot properly belong to it; (*Preface to the first of Peter;*) as the writer's purpose of visiting, in a short time, those whom he addressed, is alone a sufficient proof.—It is supposed, that the apostle especially intended, in this epistle, to put those to whom he wrote on their guard against such heretics, as affirmed that Jesus was not really a Man, but only *appeared* to be one; and *appeared* to do and suffer those things, which the apostles and evangelists recorded of him. This heresy was, in its consequences subversive of Christianity; which accounts for the decided language of the writer against those teachers who held it. (*Note*, 7—11.) The same decided conduct is, however, equally needful, reasonable, pious, nay charitable, in the true sense of the word, in respect of those who propagate many other opinions, subversive of the gospel, who yet exclaim against the bigotry of those, however benevolent and beneficent in all other things, who determine not to be "partakers of their evil deeds."

The apostle addresses, with expressions of affectionate regard, and with salutations, "the elect lady and her children," declaring his joy in their good behaviour, 1—4. He exhorts them to brotherly love and obedience, 5, 6. He warns them against deceivers, that neither they, nor he, may lose their full reward, 7, 8; and against giving the least countenance to those who did not bring the true doctrine of Christ, 9—11. He hopes to see them shortly, and concludes with salutations, 12, 13.

THE [c]Elder unto [b]the elect lady, and her children, [c]whom I love in the truth; and not I only, but also all they that have [g]known the truth;

2 For [e]the truth's sake [f]which dwelleth in us, and shall be with us for ever.

3 [g]Grace [h]be with you, mercy, *and* peace from God the Father, and from the Lord Jesus Christ, [h]the Son of the Father, [i]in truth and love.

4 I [k]rejoiced greatly that I found of thy children [l]walking in truth, as we have received a commandment from the Father.

5 And now I beseech thee, lady, [m]not as though I wrote a new commandment unto thee, but that which we had from the beginning, [n]that we love one another.

6 And [o]this is love, that we walk after his commandments. [p]This is the commandment, That, as ye have heard from the beginning, ye should walk in it.

7 For [q]many deceivers are entered into the world, [r]who confess not that Jesus Christ is come in the flesh. This is a deceiver, and an antichrist.

8 [s]Look to yourselves, [t]that we lose not those things which we have [t]wrought, but [u]that we receive a full reward.

9 Whosoever transgresseth, [x]and abideth not in [y]the doctrine of Christ, [z]hath not God. [a]He that abideth in the doctrine of Christ, [b]he hath both the Father and the Son.

10 If there [c]come any unto you, and bring not this doctrine, receive him not into *your* house, [d]neither bid him God speed:

11 For he that biddeth him God speed, is [e]partaker of his evil deeds.

12 Having [f]many things to write unto you, [g]I would not *write* with paper and ink: but [h]I trust to come unto you, and speak [‡]face to face, [i]that [§]our joy may be full.

13 The [k]children of thy elect sister greet thee. Amen.

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a 1 Pet. 5:1. 3 John 1. b 5,13. Luke 1:3. Eph. 1:4,5. 1 Thes. 1:3,4. 2 Thes. 2:13,14. 1 Pet. 1:2. c 2,3. 1 Pet. 1:22,23. 1 John 3:18. 3 John 1. d John 8:32. Gal. 3:1, 5:7. Col. 1:5. 2 Thes. 2:13. 1 Tim. 2:4. Heb. 10:26. 1 John 2:21. e 1 Cor. 9:23. 2 Cor. 4:6. f John 15:7. Col. 3:16. 2 Tim. 1:5. 1 Pet. 1:23—25. John 2:14,17. g *See on* Rom. 1:7. 1 Tim. 1:2. * Gr. *shall be.* h 1 John 2:23,24. 4 10. 1 Zech. 8:19. Gal. 5:6. 1 Tim. 1:14. 2 Tim. 1:13. k Phil. 4:10. 1 Thes. 2:19,20. 3:6—10. 3 John 3,4. l Hos. 14:9. Mal. 2:6. Gal. 2:14. Eph. 5:2,8. 1 John 1:6,7. 2:6. m 1 John 2:7,8. 3:11. n John 13:34,35. 15:12. Gal. 5:22. Eph. 5:2. 1 Thes. 4:9. Heb. 13:1. 1 Pet. 1:22,23. 4:8. 2 Pet. 1:7. 1 John 3:14—18,23. 4:7—12,20,21. o John 14:15,21. 15:10,14. Rom. 13:8,9. Gal. 5:13,14. 1 John 5:3. p *See on* 5. q *See on* 2 Pet. 2:1—3. 1 John 2:18—22. 4:1. r John 1:14. 1 Tim. 3:16. *See on* 1 John 4:2,3. Rev. 12:9. 13:14. s Matt. 24:4,24,25. Mark 13:5,6,9,23. Luke 21:8. Heb. 12:15. Rev. 3:11. t Gal. 4:11. Phil. 2:15,16. † Or, *gained.* Some copies read, *which ye have gained, but that ye receive,* &c. u Dan. 12:3. John 4:36. 1 Cor. 3:8,14. 15:58. x *See on* 1 John 2:22—24. y John 7:16,17. Acts 2:42. Col. 3:16. Tit. 2:10. Heb. 6:1. z Matt. 11:27. Luke 10:22. John 5:23. 14:6. a Heb. 3:14. b 1 John 1:3. c 11. Rom. 16:17,18. 1 Cor. 5:11. 16:22. Gal. 1:8,9. 2 Tim. 3:5,6. Tit. 3:10. d Gen. 24:12. Ps. 129:8. e Ps. 50:18. Eph. 5:11. 1 Tim. 5:22. Rev. 18:4. f John 16:12. g 3 John 13. h Rom. 15:24. 1 Cor. 16:5—7. Philem. 22. Heb. 13:19,23. ‡ Gr. *mouth to mouth.* Num. 12:8. i John 15:11. 16:24. 17:13. 2 Tim. 1:4. 1 John 1:4. § Or, *your.* k *See on* 1. 1 Pet. 5:13.

NOTES.—V. 1—3. The aged apostle seems to have written this short letter about the time when he wrote his general epistle, or something later; and he only styled himself "the Elder," (1 *Pet.* 5:1.) knowing that the honourable matron whom he addressed, would be satisfied from whom she received it; and properly regard it, without a more explicit declaration of his authority. She seems to have been a person of superior rank; he did not scruple to give her the title of honour which custom had allotted to her; and his acquaintance with her "work of faith, her labour of love, and her patience of hope," satisfied him concerning her "election of God." (*Notes,* 1 *Thes.* 1:1—4.) He also addressed her children, who were trained up in religion, and some of them at least were partakers of her grace. (*Note,* 2 *Tim.* 1:3—5.) He assured them, that "he loved them in the truth;" in sincerity, and as united by the bond of "the truth of the gospel," which they all believed. Nor was this peculiar to the aged apostle: for all those loved them, who had understood and "known the truth;" that is, all such as were acquainted with this matron and her family. This affection was borne to them, "for the truth's sake, which dwelt" both in his and her children, and in those who loved them; and which would be "with them for ever," as the incorruptible seed of eternal life. (*Notes, John* 15:6—8. *Col.* 3:16,17. 1 *Pet.* 1:22—25. 1 *John* 3:7—10.)—The same, or a similar benediction, has repeatedly been considered: (*Notes, Rom.* 1:5—7. 1 *Cor.* 1:3.) except as the apostle added, "in truth and love;" which seems to refer to the cordiality and fervency, with which he sought those spiritual blessings, in behalf of the persons to whom he wrote.

Lady. (1) Κυρια. From *κυριος,* which is used in various ways, but always as addressing or speaking of one, who is in some respect an acknowledged superior.

V. 4. The apostle had either met with the children of this honourable matron, in some place whither he had journeyed, and found that they "walked in truth;" and evinced their sincerity in professing the gospel, by an habitual conduct consistent with it: or he had witnessed this when he was with them. It however gave great joy to his benevolent and pious mind, to see them tread in their honoured parent's steps, and likely to be instrumental in their future lives to the support of the gospel.

V. 5, 6. *I beseech,* &c. (5) Εωτω. *Matt.* 15:23. *Luke* 5:3. *John* 14:16. *Acts* 23:20. *Phil.* 4:3. 1 *Thes.* 4:1. 2 *Thes.* 2:1.—This sort of address suits a particular person better than a whole church, consisting of many individuals.' *Macknight.* What follows entirely accords to that which has already been considered. (*Notes,* 1 *John* 2:7—11. 5:1—5.)

V. 7—11. The influence of the false teachers tended to produce disunion among Christians, as well as to pervert and mislead the unstable. (*Notes,* 1 *John* 2:18,19. 4:1—6.) It therefore behooved those to whom this epistle was addressed, and all into whose hands it might come, to be upon their guard, and "to take heed to themselves," to their principles, spirit, and conduct: (*Notes, Matt.* 24:4,5,23—25. *Heb.* 12:15—17.) lest the labour of their ministers should prove fruitless, and their expectations be disappointed; and lest even their own losses, self-denial, and diligence in the cause of the gospel, should prove of no use to them. This would be wholly the case of apostates; and, in some degree, of those who were seduced into heretical opinions and an inconsistent conduct. (*Notes,* 1 *Cor.* 3:10—15. *Gal.* 4:8—11. *Phil.* 2:14—18. *Rev.* 3:10,11.) Whereas the apostle's desire was, that he and they together might receive a full reward; which would be the case, if they were steadfast in the faith and obedience of the gospel: as this would at present recompense him, by his joy in them, for all his labours on their account; and they would at last be "his crown of rejoicing in the day of Christ."—But, whosoever transgressed, habitually and with allowance, the commandments before spoken of; or "abode not in the doctrine of Christ, had not God" for his Father and Portion; as he only, who "abode in that doctrine," was partaker of the special love of the Father, and the redemption of the Son. (*Notes,* 1 *John* 2:20—29.) If therefore any persons came to the place, where this elect lady and her family resided, to propagate their tenets, who brought not with them, in their profession and preaching, "the doctrine of Christ," respecting his Person, as the incarnate Son of God, and his salvation of his people from guilt and sin: they were warned not to entertain the deceivers in their houses, nor to "wish them good success in the name of the Lord:" for by thus countenancing their ministry, they would partake in the guilt of their evil deeds, and be abetting the destruction of men's souls and the dishonour of God. (*Note,* 1 *Tim.* 5:21,22.)—They might indeed relieve them, or persons of any character or principles, in sickness or distress; or show good-will to them in any way, which neither gave, nor appeared to give any sanction to their pernicious doctrines: but they must stand aloof from them, and protest openly against them, in this respect; that they might prevent their mischievous success as much as possible.—The heretics especially intended are supposed to be those who denied the real humanity of the divine Word; and explained all that was recorded of his actions and sufferings, as mere delusive appearances. (*Note,* 1 *John* 4:1—3.)—*Hath not God,* &c. (9) 1 *John* 2:23. 5:12. The latter part of the verse, (1 *John* 2:23.) which is printed in italics, as of doubtful authority, is here fully confirmed.—'To receive a seducing teacher into their houses, and to have given him suitable accommodations, ... would have made them answerable for all the mischief he might do in the church; such favours being not merely offices of common humanity, ... but at least a testimony of approbation.' *Doddridge.*—In a commercial phrase, it would have been 'endorsing their *notes*;' as wishing them success also would have been.—It would not be reckoned *uncharitable,* to decline all intercourse with those who are plotting to cheat men out of their money, to ruin their temporal circumstances, or to destroy their lives: why then should it be bigotry and want of charity, to refuse to give any countenance to those, the tendency of whose doctrine is to destroy men's souls? Unless this be considered as a matter of far inferior consequence!

A deceiver. (7) Ὁ πλανος. *Matt.* 27:63. 2 *Cor* 6:8. 1 *Tim.* 4:1.—*That biddeth him God speed.* (11) Ὁ λεγων αυτῳ χαιρειν.

V. 12, 13. The apostle expected much joy and comfort in visiting and conversing with this pious matron and her family, and to be a helper of their joy also: that so their consolation in Christ might be complete. (*Marg. Ref.* 1.)—We know nothing concerning "her elect sister," who sent salutations to them, to which the apostle joined his hearty Amen. But it is probable, that some well-known and eminent family of believers, residing near to the place where the apostle was at this time, is meant.

PRACTICAL OBSERVATIONS.

A consistent and fruitful profession of the gospel is the principal honour, even of those few of the noble and exalted of the earth, who are thus distinguished: and that love is most cordial and permanent, which Christians bear to one another "in the truth, and for the sake" of it; for this will dwell in their souls to eternity, and be with them as the source of most perfect felicity.—All, who know and love the gospel, will love such as profess and adorn it; and will pray, that "grace may be with them, even mercy and peace, from God the Father, and the Lord Jesus Christ, the Son of the Father, in truth and love:" and it greatly rejoices faithful and zealous ministers, to see the honourable of the earth employ their influence, and improve their talents, to promote true religion; to observe them educating their "children in the nurture and admonition of the Lord;" and to witness their descendants walking in the truth and obedience of the gospel, as ready to support that good cause while they live, and to bequeath a regard towards it to the succeeding generation.—Some few families of this kind are found among us: may "the Lord bless them more and more, and their children after them;" and raise up many others to copy their example! For, alas, most of the superior orders in the community are rapidly diffusing irreligion, infidelity, and vice, in their extensive circles; and preparing to leave them as a fatal legacy to their posterity!—We should employ every argument and persuasion, to induce Christians to abound in love of their brethren, and to render obedience to all the Lord's commandments: for those "many deceivers, who confess not, that Jesus Christ," the Son of God, "is come in the flesh," "to redeem us to God with his blood," will have great success among such professed Christians, as are not "rooted and grounded in love," and taught to delight in God's commandments. As such deceivers and antichrists multiply on every side, it behooves us "to look to ourselves" and to each other, especially ministers to their people, and parents to their children; "that we may not lose the things which we have wrought, but receive a full reward." Let us then equally disregard those who "transgress the commandments," and those who "abide not in the doctrine of Christ;" that, by maintaining and obeying the truth, we may "have both the Father and the Son," for our "Shield and exceeding great Reward." Let us protest against such teachers as do not bring with them "the doctrine of Christ;" not giving them any entertainment, and not seeming to "wish them God speed;" lest any should by our means be induced to hearken to their "damnable heresies," and so we should be found "partakers of their evil deeds;" which, though little suspected, are often a thousand times more mischievous to mankind than those of profligates, or even assassins; as they murder far more souls of men, than the others can do bodies.—In obeying this commandment of God, amidst the clamours which will be raised against our bigotry and uncharitableness, we should be careful to show great candour to those who differ from us in matters less essential, who hold the doctrine of Christ's Person, atonement, and holy salvation: and we ought to pray for those deluded men, who deny the fundamentals of Christianity; and show them kindness, in every way, and by every method, which implies no degree or kind of countenance to their heresies, and which consists with an open and decided protest against them. Thus we shall stand at a distance from all appearance of persecution and intolerance, while we strenuously assert the difference between the gospel of Christ, and the doctrine of every antichrist; and between the love due to enemies, and that which belongs to the saints, in communion with whom we find much of our present joy, as an anticipation of our eternal felicity.

THE THIRD EPISTLE OF JOHN.

'THE writer of this epistle speaks with an authority, which the bishop of a particular church could not pretend to.—For if Diotrephes was bishop of one of the churches of Asia; the bishop of Ephesus' (that is, if not an apostle also) 'had no right to say to him, "If I come, I will remember his deeds which he does." (*Note*, 9,10.) That language, and the visit made to the churches, denote a man who had a more general jurisdiction, than that of a bishop, and can only suit St. John the apostle.' *Beausobre, and L'Enfant*, in *Macknight*.—All inquiries, whether Gaius, to whom the epistle is addressed, was, or was not, the same person mentioned in the Acts of the Apostles, and in the epistles of St. Paul, have hitherto terminated in uncertainty. (*Note*, 1—4.) There can be no reasonable doubt, that "the strangers," and those "who for his name's sake went forth, taking nothing of the Gentiles," were evangelists, or missionaries. (*Note*, 5—8.)

The apostle addresses Gaius, with good wishes, commendations, and exhortations to persevere, in his liberal and zealous support of those who went forth to preach the gospel, 1—8. He cautions him against the presumptuous and malicious designs of Diotrephes; and highly commends Demetrius, 9—12. Giving intimations of an intended visit, he concludes with salutations, 13, 14.

THE [a]Elder unto [b]the well-beloved Gaius, [c]whom I love [*]in the truth.

2 Beloved, I [†]wish [d]above all things [e]that thou mayest prosper and be in health, [f]even as thy soul prospereth.

3 For [g]I rejoiced greatly, [h]when the brethren came and testified of [i]the truth that is in thee, even as thou walkest in the truth.

4 I have no greater joy than to hear that [k]my children [‡]walk in truth.

5 Beloved, [m]thou doest faithfully whatsoever thou doest to the brethren, and to strangers;

6 Which [n]have borne witness of thy charity before the church: [o]whom if thou bring forward on their journey [‡]after a godly sort, thou shalt [p]do well:

7 Because [q]that for his name's sake they went forth, [r]taking nothing of the Gentiles.

8 We therefore ought to receive such, that we might be [t]fellow-helpers to the truth.

[*Practical Observations.*]

a *See on* 2 John 1. b Acts 19:29, 20:4. Rom. 16:23. 1 Cor. 1:14. c *See on* 2 John 1. 1 John 3:18. * Or, *truly*. † Or, *pray*. d Jam. 5:12. 1 Pet. 4:8. e Ps. 20:1—5. Phil. 2:4,27. f 3—6. Col. 1:4—6. 1 Thes. 1:3—10. 2:13,14,19,20. 3:6—9. 2 Thes. 1:3. 2:13,14. Philem. 5—7. 2 Pet. 1:3—9. 3:18. Rev. 2:9. g 4. *See on* 2 John 4. Phil. 1:4. 1 Thes. 2:19,20. h Rom. 1:8,9. 2 Cor. 7:6,7. Eph. 1:15,16. Col. 1:7,8. 1 Thes. 3:6—9. i *See on* 2 John 2,4. Ps. 119:11. k Is. 8:18. 1 Cor. 4:15. Gal. 4:19. Philem. 10. l 1 Kings 2:4. 3:6. 2 Kings 20:3. Ps. 26:1—3. Is. 38:3. John 12:35,36. Gal. 2:14. m Matt. 24:45. Luke 12:42. 16:10—12. 2 Cor. 4:1—3. Col. 3:17. 1 Pet. 4:10,11. n 12. Philem. 5—7. o Acts 15:3. 21:5. Rom. 15:24. 2 Cor. 1:16. Tit. 3:13. ‡ Or, *worthy of God*. 1 Thes. 2:12. p Gen. 4: 7. Jon. 4:4. Matt. 25:21—23. Acts 15:29. Phil. 4:14. 1 Pet. 2:20. q Acts 5:4. 9:16. 2 Cor. 4:5. Col. 1:24. Rev. 2:3. r 2 Kings 5:15,16,20—27. 1 Cor. 9:12—15. 2 Cor. 11:7—9. 12:13. s 10. Matt. 10:14. Luke 10:7. 2 Cor. 7:2,3. t 1 Cor. 3:5—9. 16:10,11. 2 Cor. 6:1. 8:23. Phil. 4:3. Col. 4:11. 1 Thes. 3:2. Philem. 2,24.

NOTES.—V. 1—4. It has been generally supposed, that the Gaius, to whom St. John wrote, was the same person of whom frequent mention is made in the writings and history of Paul; (*Marg. Ref.* b. *Note*, *Rom.* 16:21—23.) and his character may seem to favour the opinion: but it is probable that John wrote his epistle many years after St. Paul's death. Gaius was a very common name; and the person here addressed appears to have been converted by John's ministry: so that no certainty can be attached to the opinion; nor is it of any consequence.—After an address, couched in that affectionate and fervent language for which the apostle was remarkable, he added his earnest wish "that concerning all things," (for that seems to be the proper rendering,) "Gaius might prosper; and that he might be in health, even as his soul prospered." Gaius was probably of a weak constitution, and had perhaps sustained heavy losses from the cruel rapacity of persecutors; while at the same time "his soul prospered" exceedingly, as the apostle well knew. He therefore earnestly desired the confirmation of his health, that his valuable life might be prolonged; and that all his well-formed designs for usefulness might be prospered, and his ability for conducting them continued and increased. For the apostle had been greatly rejoiced, when certain brethren, (who seem to have been preachers of the gospel,) had come from the residence of Gaius, "and had testified of the truth that was in him;" and of the consistency of his character and conduct, with the truths which he had received and professed. The apostle indeed had no greater joy on earth, amidst all his labours, infirmities, and sufferings, "than to hear that his children," (either Christians in general, or such as had been converted by his ministry,) "walked in truth;" or, when adhering steadfastly to the truths of the gospel, they showed the sincerity of their profession, by the effect of the truth on their temper and conduct: for this would doubtless encourage his prayers, and hope in God, and animate him to more fervent thanksgivings. Indeed it must have highly gratified the zeal and benevolence of his pious heart. (*Notes*, *Philem.* 4—7. 2 *John* 1—4.)

Wish above all things. (2) Περι παντων ευχομαι.—Ευχομαι, *Acts* 26:29. 27:29. *Rom.* 9:3. 2 *Cor.* 13:7,9. *Jam.* 5:16.—Περι, *John* 6:41. 13:18. 16:8—11. *Rom.* 8:3.—*Prosper.*] Ευοδουσθαι. *Rom.* 1:10. 1 *Cor.* 16:2.—*Ps.* 1:3. *Sept.*—*To hear.* (4) Ἱνα ακουω, *that I may hear.*—Ἱνα seems used instead of ὁτε, or ὁταν.

V. 5—8. The apostle thought it proper to commend his beloved Gaius, as one who in all things acted in that manner

9 I wrote unto the church: but Diotrephes, [a]who loveth to have the pre-eminence among them, [x]receiveth us not.

10 Wherefore, if I come, [y]I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, [z]and casteth *them* out of the church.

11 Beloved, [a]follow not that which is evil, but that which is good. [b]He that doeth good is of God: but [c]he that doeth evil hath not seen God.

12 Demetrius hath [d]good report of all *men*, and of the truth itself: yea, [e]and we *also* bear record and ye know that our record is true.

13 I had [f]many things to write, but I will not with ink and pen write unto thee:

14 But I trust I shall shortly see thee, and we shall speak [g]face to face. [g]Peace *be* to thee. [h]*Our* friends salute thee. [i]Greet the friends by name.

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u Matt. 20:20—28. 23:6. Mark 9:34. 10:35—45. Luke 22:24—27. Rom. 12:10. Phil. 2:3—5. x *See on* 8. Matt. 10:40—42. Mark 9:37. Luke 9:48. y 1 Cor. 5:1—5. 2 Cor. 10:1—11. 13:2. z Luke 6:22. John 9:22,34,35. a Ex. 23:2. Ps. 37:27. Prov. 12:11. Is. 1:16,17. John 10:27. 12:26. 1 Cor. 4:16. 11:1. Eph. 5:1. Phil. 3:17. 1 Thes. 1:6. 2:14. 2 Tim. 3:10. *marg.* Heb. 6:12. 1 Pet. 3:13. b 1 Pet. 3:11. *See on* 1 John 2:29. 3:6—9. c John 3:20. d Acts 10:22. 22:12. 1 Thes. 4:12. 1 Tim. 3:7. e John 19:35. 21:24. f *See on* 2 John 12. g Gr. *mouth to mouth.* g Gen. 43:23. Dan. 4:1. Gal. 6:16. Eph. 6:23. 1 Pet. 5:14. h Rom. 16:10,11. *marg.* i *See on* Rom. 16:1—16.

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which became a believer, and was faithful in the use of what had been committed to his stewardship. (*Notes*, *Luke* 16:1—8. 1 *Pet.* 4:9—11.) This appeared in whatever he did towards his fellow-Christians, and the ministers of the gospel: and to the strangers, who were driven from home by persecution, or who travelled abroad to preach the word of God. For these had "borne testimony" to his liberal and hospitable love, before the churches of Christ, in different places, especially where St. John then resided: and in continuing to entertain such persons, and in aiding to defray their expenses, from a regard to the will and glory of God, he would act in a manner becoming his character, and honourable to the gospel. Because, from love to Christ, and for the honour of his name, they had gone forth, as evangelists, leaving their native country, friends, connexions, occupations, and temporal prospects, to preach among the Gentiles: determining to take nothing of them for their subsistence, to whatever straits they might be reduced; lest they should appear mercenary, and so prejudice the minds of men against their doctrine. (*Notes*, 2 *Kings* 5:15,16,20—27. *Acts* 20:32—35. 1 *Cor.* 9:7—23. 2 *Cor.* 11:7—12. 1 *Thes.* 2:9—12. 2 *Thes.* 3:6—9.) It therefore became the duty of established Christians, to entertain such zealous and disinterested ministers and missionaries, and to contribute to their support: that they might be "helpers together with them," in propagating the truth of the gospel, by enabling them to proceed in their work and labour of love.—'The apostle's sentiment in this precept is, that such of the brethren as had not devoted themselves to the preaching of the gospel, but followed their ordinary occupations at home, were bound to contribute, according to their ability, towards the maintenance of those who went about preaching the gospel.' *Macknight*. It is manifest, at the first glance, how exactly this accords to the case of those in this commercial country, who cannot, or do not, become missionaries; and to their conduct respecting those who do.

After a godly sort. (6) Αξιως του Θεου. "Worthy of God." *Marg. Rom.* 16:2. *Eph.* 4:1. *Phil.* 1:27. *Col.* 1:10. 1 *Thes.* 2:12.—*In a manner worthy of God, and your relations and obligations to him.*—*Fellow-helpers.* (8) Συνεργοι. *Rom.* 16:3,9,21. 1 *Cor.* 3:9. 2 *Cor.* 1:24. 8:23. *Phil.* 2:25. 4:3. *Col.* 4:11. 1 *Thes.* 3:2. *Philem.* 1,24.

V. 9—12. Some expositors think, that the apostle here only meant, that he "*should have written* to the church," had not the report which he had heard concerning Diotrephes, determined him rather to address his letter to Gaius: but it does not appear how the words can admit of that construction. It seems that he had written to the church, to induce them to help on their journey and assist in a manner becoming their profession the persons before mentioned: (*Note*, 5—8.) but Diotrephes (probably a pastor of the church, whose circumstances, or abilities, or eloquence, concurring with his ambition of pre-eminence, had acquired for him an undue influence over his brethren) would not own his authority, or pay any regard to his counsel. Wherefore the apostle observed, that "if he came" thither, as he intended to do shortly, he would publicly censure his conduct, or even enforce his decision by inflicting some miraculous punishment; (*Notes*, 2 *Cor.* 10:1—6. 13:1—10.) as Diotrephes was not afraid or ashamed to vent malicious or wicked invectives and slanders against him, in the most indecent manner. Nay, he did not think this a sufficient expression of his contempt and enmity; but he refused to entertain or countenance those evangelists or missionaries, whom the apostle had recommended; and even forbad others to do it; and when they regarded the apostle's authority more than his prohibition, he proceeded to excommunicate them for so doing!—It is indeed most wonderful, that a professed minister of Christ should thus pertinaciously oppose the aged apostle; and should acquire such authority over the affairs of any church, as to be supported in the disgraceful contest, yet this was most evidently the case. The apostle, therefore, warned his beloved Gaius, neither to be influenced by this ambitious man, nor to imitate his conduct; let him not "follow the evil, but the good;" which was to be seen in the behaviour of professing Christians; for "the man, who did good," and was kind, loving, and beneficent, from evangelical principles, was "born of God," and belonged to him; whereas he who practised evil, had no saving knowledge of him. (*Notes*, 1 *John* 3:4—10.)—But while the apostle cautioned Gaius against Diotrephes, he pointed out to him another person of his acquaintance, who was well worthy of his imitation; as he had a good report of all Christians, and of men in general; yea, the very truth itself, as it were, bore testimony to his humble diligence, zeal, and honourable conduct: to which the apostle also added his testimony. And Gaius knew this to be true and faithful: he would, therefore, be sure to honour and imitate so excellent a man.—'Private offences against ourselves must be forgiven, and forgotten; but when the offence ... is an impediment to the faith, and very prejudicial to the church, it is to be opposed and openly reproved.' *Whitby*.

Who loveth to have the pre-eminence. (9) Φιλοπρωτευων. Πρωτευω, *to hold the first place.* *Col.* 1:18. (*Notes*, *Num.* 16:1—11. *Matt.* 18:1—4. 20:20—28. 23:5—10. *Luke* 20:45—47. 22:24—27. *Acts.* 8:18—24.)—*Prating.* (10) Φλυαρων. 1 *Tim.* 5:13.—*Follow.* (11) Μιμου, *imitate.*—*He that doeth good.*] Ὁ αγαθοποιων. *Mark* 3:4. *Luke* 6:9,33,35. *Acts* 14:17. 1 *Pet.* 2:15,20. 3:17.—*Hath good report.* (12) Μεμαρτυρηται. *Heb.* 11:2,4,5,39.

V. 13, 14. "The friends," as a term of mutual address among Christians, adopted especially by the body called Quakers, is found only in this place. (*Marg. Ref.*)—Some copies read *brethren*.

PRACTICAL OBSERVATIONS.

V. 1—8. How many professors of the gospel are there concerning whom the apostle's words may be reversed; so that we must earnestly wish and pray that "their souls may prosper," as their health and outward circumstances do! For spiritual languor, and want of appetite for the spiritual provisions of the gospel, with every other symptom of disease; attended by want of success and vigour, in every thing conducive to the glory of God, may be observed in numbers to bear proportion to their external prosperity. But there are even in these days a few, who are so eminent in grace, and zealous of good works, that the precarious state of their health gives concern to all who love the gospel: and they earnestly desire the continuance of their lives, and the increase of their ability to do good, and that they may "prosper in all things, even as their souls prosper." The conduct of such Christians gives a joy to faithful ministers, which counterbalances their grief on account of those who disgrace their profession: and every renewed testimony, which is borne to their "walking in the truth," renews that inward satisfaction; for the rejoicing of such pastors over their children, and in their fruitfulness and consolation, differs widely from the selfish joy of prosperous hirelings, or that of such as "love to have the pre-eminence."—Parents and ministers should be as ready to commend what is well done as to point out what is wrong, in the conduct of those whom they superintend; and indeed this is far more pleasing to a benevolent mind.—The faithful stewards of Christ, whether they have been intrusted with "the mysteries of God," or with talents of another sort, will at length "obtain a good report:" nor can multiplied charities, or "hospitality without grudging," be so concealed as to remain unknown to the church. (*Notes*, *Matt.* 5:13—16. 6:1—4. 1 *Tim.* 5:24,25.) Applause properly introduces exhortations and even needful reproofs. (*Notes*, 1 *Cor.* 11:2—22.) and indeed it should be considered as an admonition to proceed in the same commendable behaviour.—Ministers and missionaries, who are "constrained by the love of Christ" and of the souls of men, to leave comfortable stations, to rend themselves from beloved relatives, submit to many and great privations, and even that of sweet communion with Christian friends, and abundant "means of grace," to go forth and encounter perils and hardships in spreading the gospel; and who are content to struggle with poverty in "their labour of love," rather than quit their stations, or do any thing to prevent their own success; are peculiarly entitled to the countenance and assistance of their fellow-Christians. Every one, according to his ability, ought to assist such persons, as circumstances require; that "they may be fellow-helpers to the truth;" not as a matter of choice, or as if *giving an alms;* but as the performance of an incumbent *duty*, the payment of a debt, the return of gratitude due, not only to God, but to those missionaries who first, by such exertions and privations, brought the gospel into our land; and "who being dead yet speak," and say "Go and do likewise." Indeed that money must be well expended which promotes the *faithful* preaching of the gospel, in any part of the world: and it is greatly to be wished that all Christians would try to save not only a

little, but, if practicable, *very much*, from their expenses, in order to create a fund for conducting such important designs.

V. 9—14. Alas! we live too much to ourselves in these lukewarm days: and we need not wonder if covetous and ambitious men, who "love to have the pre-eminence" in the church, disdain admonitions from inferior ministers; when even the apostles were not secured from the presumptuous, insolent, and malicious opposition of persons of this description: but their deeds will one day be remembered against them; when "every one that exalteth himself shall be abased, and he who humbleth himself shall be exalted." Let us then not follow that which is proud, selfish, malicious, slanderous, and wicked; though the example be given by eminent, and distinguished, or accomplished persons; but let us be "followers of God, as dear children, and walk in love," after the example of our Lord, and such as have most closely imitated him: for he, who thus habitually "doeth good, is of God;" and he "that doeth evil hath not seen or known God," whatever his notions or gifts may be. We should therefore notice those, "who by well doing have put to silence the ignorance of foolish men," and who have good "report of the truth itself," and of its most faithful and zealous friends: for by associating with such Christians, and copying their example, we shall have peace within, and live at peace with the brethren. Thus our communications with the Lord's people on earth will be very pleasant, and we shall at length be 'numbered with them in glory everlasting.'

THE EPISTLE GENERAL OF JUDE.

THE writer of this epistle so expressly describes himself as Jude, the brother of James, (*Marg. Ref.* a. 1.) that we must either allow him to have been Jude the apostle, called also Lebbeus, whose surname was Thaddeus, who was brother, or near relation, to our Lord; (*Note, Matt.* 10:1—4.) or we must suppose the writer guilty of a direct forgery. Some hesitation, however, as to the authenticity of the epistle, seems for a time to have prevailed in the church, which was at length fully removed; though some learned moderns have, on frivolous pretences, as they appear to me, endeavoured to revive it.—He calls himself, not an apostle, "but a servant of Jesus Christ;" and so does St. Paul. (*Phil.* 1:1.) He is also supposed to quote apocryphal books: but did not St. Paul quote heathen poets, and Jewish traditions, when what was *true* in them might be adduced to good purpose without at all sanctioning the fables which they contained? (*Notes, Acts* 17:26—29. 2 *Tim.* 3:6—9. *Tit.* 1:10—13.) These are the chief objections: and they amount to nothing against the internal evidence, and the general current of antiquity. It is probable that Jude wrote to caution his brethren against the same deceivers, whom Peter, in his second epistle, had opposed; and nearly at the same time.—Many think that they both had access to some ancient book, which is now lost, and that they quoted from it; and likewise, that Jude had seen St. Peter's epistle: and, in order to add his testimony to the same effect, adopted several of his thoughts, and even expressions. This, however, is uncertain: for the same "Spirit of prophecy" might lead these two witnesses to oppose the corrupters of Christianity, by similar examples, arguments, and illustrations; without either of them knowing what the other wrote.—There is no ground for the opinion that it was exclusively addressed to the Jewish converts: on the contrary, it seems to have been properly a *catholic* epistle, intended for all Christian churches throughout the world. The exact time when, and the place from which, it was written, are wholly uncertain.

The address and salutation; and the writer's purpose in the epistle, namely, to establish Christians against certain false teachers, who were men of a very bad character, and to excite them to "contend earnestly for the faith once delivered to the saints," 1—4. The example of the Israelites who perished in the wilderness, that of fallen angels, and that of Sodom, are adduced, as showing the danger to which those who apostatized, or perverted the gospel, were exposed, 5—7. The vile character of these seducers further shown, and their doom denounced; with reference to some traditions, concerning Michael contending with the devil about the body of Moses; and an ancient prediction delivered by Enoch, concerning the "day of judgment and perdition of ungodly men," 8—16. Warnings, counsels, and exhortations suited to the occasion; and a concluding ascription of glory to "the only wise God our Saviour," 17—25.

JUDE, [b]the servant of Jesus Christ, and brother of James, to [c]them that are sanctified by God the Father, and [d]preserved in Jesus Christ, [e]*and* called:

2 [f]Mercy unto you, and peace, and love, be multiplied.

3 Beloved, [g]when I gave all diligence to write unto you of the [h]common salvation, it was needful for me to write unto you, and exhort *you* [i]that ye should earnestly contend for the faith [k]which was once delivered unto [l]the saints.

4 For there are certain men [m]crept in unawares, [n]who were before of old ordained to this condemnation, [o]ungodly men, [p]turning the grace of our God into lasciviousness, and [q]denying the [r]only Lord God, and our Lord Jesus Christ.

a Matt. 10:3. *Lebbæus, Thaddæus.* Mark 3:18. *Thaddæus.* Luke 6:16. John 14:22. Acts 1:13. b John 12:26. Acts 27:23. Rom. 1:1. 6:22. 16:18. Jam. 1:1. 2 Pet. 1:1. c John 15:16. 17:17,19. 1 Cor. 1:2. 6:11. Eph. 5:26. 1 Thes. 5:23. 1 Pet. 1:2. d John 6:39. 10:28—30. 17:11,12. 2 Tim. 4:18. 1 Pet. 1:5. e Rom. 8:30. 9:24. 1 Thes. 2:12. 2 Thes. 2:13,14. 2 Tim. 1:9. Heb. 3:1. 1 Pet. 2:9. 5:10. f *See on* Rom. 1:7. 1 Pet. 1:2. 2 Pet. 1:2. Rev. 1:4—6. g Rom. 15:15,16. Gal. 6:11. Heb. 13:22. 1 Pet. 5:12. 2 Pet. 1:12—15. 3:1. h Is. 45:17,22. Acts 4:12. 13:46,47. 28:28. Gal. 3:28. Tit. 1:4. 2 Pet. 1:1. i Neh. 13:25. Jer. 9:3. Acts 6:8—10. 9:22. 17:3. 18:4—6,28. Phil. 1:27. 1 Thes 2:2. 1 Tim. 1:18. 6:12. 2 Tim 1:13. 4:7,8. Rev. 2:10. 12:11. k Deut. 9:10. 31:9. Acts 20:27. 1 Cor. 15:3 2 Pet. 3:2. l *See on* Eph. 1:1. Phil. 1:1. Col. 1:2. m Matt. 13:25. Acts 15:24. Gal. 2:4. Eph. 4:14. 2 Tim. 3:6. 2 Pet. 2:1,2. n Rom. 9:21,22. 1 Pet. 2:8. 2 Pet. 2:3. o 15. 2 Sam. 22:5. Ps. 1:1. 1 Pet. 4:18. 2 Pet. 2:5,6. 3:7. p Rom. 6:1,2. Gal. 5:13. Tit. 2:11,12. Heb. 12:15,16. 1 Pet. 2:16. 2 Pet. 2:18—22. q Tit 1:16. 2 Pet. 2:1. 1 John 2:22. r Ps. 62:2. John 17:3. 1 Tim. 6:15,16. Rev. 15:4.

NOTES.—V. 1, 2. The apostle Jude, or Judas, (*John* 14:22.) seems to have written this short circular letter, soon after Peter wrote his second epistle; with an intention of adding his protest also against the seducers whom Peter opposed. He styled himself "the servant of Jesus Christ, and the brother of James," namely of James the Less, the son of Alpheus, who was the author of the epistle bearing that name. (*Preface to James.*)—The unusual ascription of "sanctification to God the Father," and the arrangement of the sentence have induced many expositors to explain "sanctified," of Christians having been "set apart," or separated "in the election of grace," by "God the Father;" in consequence of which they were "given to Jesus Christ," and preserved in and by him from dying in their sins, or falling into fatal delusions, till called, by the word and Spirit of God, into a state of actual fellowship in the gospel of Christ. Others suppose the order of the words to have been disregarded: and then the apostle's meaning is, that the persons addressed were regenerated and sanctified, by the grace communicated from God the Father; that they were thus brought home to the "good Shepherd, who bought them with his blood," and were preserved by his watchful care; and, being "called according to his purpose," they would be "kept by the power of God through faith unto salvation." (*Note*, 1 *Pet.* 1:3—5.)—In behalf of all these the apostle desired that "mercy" to pardon their sins, to compassionate and relieve their miseries, and to supply their wants; "and peace," inward and outward; "and love might be multiplied unto them;" even the special love of God to them with all its precious fruits, and their love to him, to one another, and to all men for his sake. (*Notes, Rom.* 1:5—7. 1 *Pet.* 1:1,2. 2 *Pet.* 1:1,2.)

Sanctified. (1) Ἡγιασμένοις. *John* 10:36. 17:17,19. 1 *Cor.* 1:2. 6:11. *Heb.* 2:11. 10:29.—*Called.*] Κλητοῖς. *Rom.* 1:7. 8:28. 1 *Cor.* 1:1,2.—*Preserved.* Τετηρημένοις. 6:21. *John* 17:11,15. 1 *Thes.* 5:23. 2 *Pet.* 2:4. 3:7. 1 *John* 5:18. *Rev.* 3:10.

V. 3, 4. When the apostle applied himself, with all assiduity and care, to write to his fellow-Christians, concerning that salvation which was *common* to him and them, and to every man who would accept of it; it appeared to him, on mature consideration, most needful to address them upon the duty of "contending earnestly for the faith," or doctrine, "once delivered to the saints," by the apostles and evangelists, who first preached the gospel after the day of Pentecost. They could not but know the great fundamentals of that doctrine, respecting the Person and salvation of the Lord Jesus, and his mediatorial authority over his redeemed subjects, and "as head over all," for their benefit. And, as these were violently assaulted, they ought to "contend earnestly" for them; patiently and constantly professing the faith, and adhering to the commands of Christ, in the midst of hardships and persecution. They should diligently endeavour, notwithstanding all kinds of opposition, to disseminate the knowledge of uncorrupted Christianity in the world; refusing all countenance to those who opposed it: decidedly using all their influence to put others upon their guard, and to confirm them in the faith and practice of the gospel; and to show them the falsehood and pernicious tendency of the heresies, which were propagated instead of them. Thus their example, profession, conversation, prayers, and improvement of talents, might be instrumental to stop the progress of fatal delusions: to establish the faith of the weak and wavering; and even to recover some of the fallen. And an earnest "contending for the faith," with such weapons as these, would consist with meekness and benevolence differing widely from that controversy which has too often been

5 I will therefore [a]put you in remembrance, though ye once knew this, how that the Lord, [b]having saved the people out of the land of Egypt, [c]afterward destroyed them that believed not.

6 And the [x]angels which kept not their [*]first estate, but left their own habitation, [y]he hath reserved in everlasting chains under darkness, [z]unto the judgment of the great day.

7 Even [a]as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after [†]strange flesh, [b]are set forth for an example, suffering the vengeance of [c]eternal fire.

8 Likewise also [d]these *filthy* dreamers [e]defile the flesh, [f]despise dominion, [g]and speak evil of dignities. [*Practical Observations.*]

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a Rom. 15:15. 2 Pet. 1:12,13. 3:1. *t See on* 1 Cor. 10:1—12. u Num 14:22—37. 26:64,65. Deut. 2:15,16. Ps. 106:26. Heb. 3:17—19. 4:1,2. x John 8:44. * Or, *principality.* Eph. 6:12. y Matt. 25:41. *See on* 2 Pet. 2:4. z Matt. 8: 29. Heb. 10:27. Rev. 20:10. a Gen. 13:13. 18:20. 19:24—26. Deut. 29:23. Is. 1:9. 13:19. Jer. 20:16. 50:40. Lam. 4:6. Ez. 16:49,50. Hos. 11:8. Am. 4:11. Luke 17:29. † Gr. *other.* Gen. 19:5. Rom. 1:26,27. 1 Cor. 6:9. b Matt. 11;

94. *See on* 2 Pet. 2:6. c Deut. 29:23. Is. 33:14. Matt. 25:41. Mark 9:43—49. d Jer. 23:25—28. e 1 Cor. 3:17. 1 Tim. 1:10. *See on* 2 Pet. 2:10—12. f Gen. 3:5. Num. 16:3,12,13. 1 Sam. 10:27. Ps. 2:1—6. 12:3,4. Luke 19:14. Acts 7:27, 39. 1 Thes. 4:8. Heb. 13:17. g 9,10. Ex. 22:28. Prov. 30:11,17. Ec. 10:20. Acts 23:5. 1 Pet. 2:17.

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conducted with acrimony, slander, invective, and reciprocal contempt. (*Note*, 2 *Cor.* 10:1—6.) These vigorous measures were peculiarly proper at that time, as certain men had *glided* in like serpents, with subtlety and plausible pretences, "unawares," to the people and their pastors: (for the enemy sows these tares, while men sleep:) but the Lord had foreseen them; for they "were of old ordained," or registered, "to this condemnation." Many predictions had from the beginning been delivered to this effect; (*Note*, 14—16.) and it had been declared, that persons of this character should arise, to invent and propagate pernicious errors: deceiving men, and exposing themselves to the righteous condemnation denounced against lying prophets. Nay, these predictions had been extracts, as it were, from the registers in heaven; even the secret and eternal decrees of God, "known unto whom are his works from the beginning of the world." Such were "ungodly men," who, professing Christianity, took encouragement from the abundant mercy of God, and the way of gratuitous salvation there revealed, to indulge without fear or shame in the grossest "lasciviousness;" thus perverting the most holy truths into an occasion to the vilest unholiness! (*Notes*, *Rom.* 6:1,2. *Gal.* 5:13—15.) In doing this they "denied the only Lord God," cast off the yoke of his authority, as their Creator, and that of "our Lord Jesus Christ;" by refusing to have him to rule over them, or to be the subjects of his mediatorial kingdom. (*Note*, 2 *Pet.* 2: 1—3.)—Some have supposed that these ungodly men denied the doctrine of the apostles, concerning the person and atonement of Christ; (*Notes*, 1 *John* 2:18—25.) and they therefore explain "turning the grace of our God into lasciviousness," of some attempts made by them to traduce the doctrines of grace, as tending to licentiousness. But this construction is very unnatural: and the whole epistle shows that they were abominable antinomians, who "wrought all uncleanliness with greediness," under pretence of exalting free grace. It is, however, very probable that they also held some wild notions concerning the Person of Christ; for this was generally the case with the various descriptions of these primitive heretics; whose absurd and presumptuous speculations, concerning these mysterious subjects, would be wholly unworthy our notice, did they not illustrate the folly of man's wisdom, in matters of religion; the perverse disposition of the human heart to prefer any senseless falsehood to the truths of revelation; and the artifice of Satan in suiting the delusions, which he propagates by his ministers, to the taste and capacities of those whom he means to ruin by them. The intellectual *poison* which he administers, in this age of proud reasoning and skepticism, is of a more specious kind, and can be supported with more plausible show of argument; or else it would not be so generally received. *Gave all*, &c. (3) 'I was sedulously devising to write to you concerning the common faith; when the circumstances of the times rendered it *necessary*, and determined me to this subject.'

Earnestly contend. (3) Επαγωνιζεσθαι. *To contend with the utmost earnestness and zeal.*—*Faith.*] Τη πιστει. *Acts* 6:7. *Gal.* 1:23. 1 *Tim.* 3:9. *Tit.* 1:13. *Heb.* 12:2. *Rev.* 2:13.—*Once.*] Απαξ. *Heb.* 9:26—28. "Once for all;" so that no addition is to be made to the doctrine thus delivered, or alteration in it; and all that either human learning and wisdom, or human folly and ignorance, can do in this way, only tends to corrupt it. (*Notes*, *Rom.* 6:16—19. 2 *Thes.* 2:15.)—*Crept in unawares.* (4) Παρεισεδυσαν. Here only.—*Ordained.*] Προεγεγραμμενοι. *Rom.* 15:4. *Gal.* 3:1. *Eph.* 3:3. *Written*, or *described*, *beforehand.* The character of these deceivers had been drawn, and their doom denounced, by the ancient prophets from the beginning.—(*Note*, 5—8.) Γραφω, without a preposition, is used of those "whose names are written in the book of life:" (*Note*, *Rev.* 13:8—10.) and this being generally understood of election, the venerable translators of the Bible rendered προεγεγραμμενοι *ordained.* This shows what their sentiments were on this subject: but it is not clear, that the *decree* was here meant, except as connected with the prophetical description. At least, it is not meant, that they were "ordained" to commit these crimes, by any constraint; but merely that their wilful sin and impenitence being foreseen, and God for wise reasons determining to leave them to themselves, he "ordained them to this condemnation;" as he had done Judas, and those who crucified Christ. (*Notes*, *Matt.* 26:21—24. *Acts* 2:22—24. 4:23—28.) Whatever objection lies against this view of the subject, lies at least equally against the whole system of prophecy, as far as the crimes and condemnation of men are expressly foretold—*Condemnation.*] Κριμα. *Matt.* 23:14. 1 *Cor.* 11:29. *Jam.* 3:1.—*The only*, &c.] Τον μονον, κ. τ. λ. These words may be differently rendered: but our translation seems to give the true meaning; preserving the scriptural distinction between the Father and the Son.—*Lord.*] Δεσποτην. *Luke* 2:29. *Acts* 4:24. 2 *Tim.* 2:21. 2 *Pet.* 2:1. *Rev.* 6:10.

V. 5—8. (*Notes*, 1 *Cor.* 10:1—12. 2 *Pet.* 2:4—9,20—22.) External privileges, profession, and *apparent* conversion, could not secure from the severest vengeance of God, those who turned aside from him in unbelief and disobedience. To evince this, the apostle deemed it proper to remind his readers, though they had been taught, and had once understood it; (*Note*, 2 *Pet.* 1:12—15.) that the Lord, having delivered the whole nation of Israel from Egyptian bondage, and having made a covenant with them as his people; yet afterwards destroyed, with terrible judgments, such of them "as believed not," and so would not obey him; though this judgment involved a vast majority of the nation. (*Notes*, *Ex.* 19:5. 24:1—11. *Heb.* 3:7—19. 4:1,2.) In like manner, those who apostatized from Christianity, or manifested their unbelief by determined and habitual disobedience; instead of being secured by external privileges, would be more deeply condemned on account of them. Even the angels, originally created holy, endued with noble powers, and exalted to great eminence in heaven itself; when, dissatisfied with "their first estate," they, ambitiously and rebelliously, left the station assigned them by the Creator, had been "cast down" from their holy habitation, and were "reserved," as "in everlasting chains of darkness," wickedness, misery, and despair, "unto the judgment of the great day;" when their condemnation will be as distinguished as the rank was from which they fell. In like manner, the inhabitants of Sodom and the adjacent cities, who were favoured with a most pleasant and fruitful country, and with great prosperity; when, after the manner of apostate angels, they daringly rebelled against God, (which appeared especially in their giving up themselves to abandoned lewdness, and the shameless indulgence of their unnatural lusts,) had been exhibited as "an example" of divine vengeance to the whole earth, in the destruction of their cities, and all that was in them, by fire from heaven, and by the perpetual desolations of their fertile country: so that it became a visible emblem of the eternal fire of hell, into which that judgment swept the souls of such as died in their sins; and all the adults seem thus to have perished. (*Notes*, *Gen.* 19:24—29. *Deut.* 29:19—25. *Ez.* 16:48—51.) In like manner "the dreamers," of whom the apostle spake, vainly expecting liberty and impunity in sin, followed the example, and would share the doom, of abominable Sodom: whilst they defiled their bodies, which ought to have been consecrated to God; despised all authority, divine and human; and reviled those who were placed in dignity, or invested with power, in so insolent a manner, as would tend to exasperate them against Christians in general. (*Notes*, 9,10. 2 *Pet.* 2:10,11.) In short, they would not endure either authority or reproof; but disdained them, as the inhabitants of Sodom did the far too gentle expostulation of Lot. (*Notes*, *Gen.* 19:6—9.)

First estate. (6) Αρχην. Either *beginning*, *John* 8:44 1 *John* 3:8. *or dignity*, *Eph.* 6:12. *Rev.* 3:14.—*In like manner* (7) They were *rebellious*, as the fallen angels had been *rebellious*; and *condemned* as they were: but the main instance of this rebellion in the inhabitants of Sodom, and in the heretics whom Jude opposed, was such as evil spirits could not commit.—*Eternal fire.*] Πυρος αιωνιου. *Matt.* 25:46. (*Notes*, *Is.* 33:14. *Matt.* 25:41—46. *Mark* 9:43—50.) It does not appear in what sense the fire which destroyed Sodom, and then was wholly extinguished, and succeeded by a lake, could be thus called, apart from its effects on the inhabitants. (*Rev.* 19:3.)—*Dreamers.* (8) Ενυπνιαζομενοι. 'Perfectly stupified, and destitute of reason, as if their senses had been locked up by a deep sleep, or an inveterate lethargy, from which no terrible example could awake them.' *Beza.*—The *epithet* filthy, added in our translation, implies that their very dreams were defiled, through the filthiness of their wicked thoughts.

V. 9, 10. (*Notes*, 2 *Pet.* 2:10—17.) It is most probable, that the apostle took this account concerning Michael, from an ancient tradition which was well known among the Jews, and by thus adducing it, he has given an attestation to its truth. (*Notes*, *Deut.* 34:6. *Dan.* 10:10—14,20,21. 12:1.) In Daniel, Michael has been supposed to be the Son of God himself, as the great Ruler over all angels, and worshipped by them all. Yet we do not seem authorized to interpret this

9 Yet [h]Michael the [i]archangel, when contending with the devil, he disputed about [k]the body of Moses, [l]durst not bring against him a railing accusation, but said, [m]The Lord rebuke thee.

10 But these [n]speak evil of those things which they know not: but what they know naturally, as brute beasts, [o]in those things they corrupt themselves.

11 [p]Wo unto them! [q]for they have gone in the way of Cain, [r]and ran greedily after the error of Balaam for reward, and [s]perished in the gainsaying of Core.

12 These [t]are spots in your [u]feasts of charity, when they feast with you, feeding [x]themselves without fear: [y]clouds *they are* without water, [z]carried about of winds; [a]trees whose fruit withereth, without fruit [b]twice dead, [c]plucked up by the roots;

13 [d]Raging waves of the sea, [e]foaming out their own shame; wandering stars, [f]to whom is reserved the blackness of darkness for ever.

14 And [g]Enoch also, the seventh from Adam, prophesied of these, saying, [h]Behold, the Lord cometh with ten thousand of his saints,

15 To [i]execute judgment upon all, and [k]to convince all that are ungodly among them of all their

h Dan. 10:13,21. 12:1. Rev. 12:7. i 1 Thes. 4:16. k Deut. 34:6. l Is. 36:13—21. Mark 15:29. Luke 23.39,40. 1 Pet. 3:9. 2 Pet. 2:11. m 1 Chr. 12:17. Is. 37:3,4,10—20. Zech. 3:2. n *See on* 2 Pet. 2:12. o *See on* Rom. 1:21,22. p Is. 3:9,11. Jer. 13:27. Ez. 13:3. Zech. 11:17. Matt. 11:21. 23:13—16. Luke 11:42—47. q Gen. 4:5—14. 1 John 3:12. r Num. 22:—24: 31:16. Deut. 23:4. Josh. 24:9—11. Mic. 6:5. 2 Pet. 2:15. Rev. 2:14. s Num. 16:1, &c. 26:9,10. *Korah.* t *See on* 2 Pet. 2:13,14. u 1 Cor. 11:21,22. x Ps. 78:29—31. Is. 56:10—12. Ez. 34:8,18. Luke 12.19,20,45. 16:19. 21:34. Phil. 3:19. 1 Thes. 5:6,7. Jam. 5:5. y Prov. 25:14. Hos. 6:4. 2 Pet. 2:17. z Eph. 4:14. a Ps. 1:3. 37:2. Matt. 13:6. 21:19,20. Mark 4:6. 11:21. Luke 8:6. John 15:6. b 1 Tim. 5:6. Heb. 6:7,8. *See on* 2 Pet. 2:18—20. c 2 Chr. 7:20. Ez. 17:9. Matt. 15:13. Mark 11:20. d Ps. 65:7. 93:3,4. Is. 57:20. Jer. 5:22,23. e Phil. 3:19. 2 Tim. 3:13. f *See on* 2 Pet. 2:17. Rev. 14:10,11. 20:10. 21:8. g Gen. 5:18—24. 1 Chr. 1:1—3. Heb. 11:5,6. h Deut. 33:2 Job 19:25—27. Ps. 50:3—5. Dan. 7:9,10. Zech. 14:5. Matt. 16:27. 24:30,31. 25:31. 1 Thes. 3:13. 2 Thes. 1:7,8. i Ps. 9:7,8. 37:6. 50:1—6. 98:9. 149:9. Ec. 11:9. 12:14. John 5:22,23,27. Acts 17:31. Rom. 2:16. 14:10. 1 Cor. 4:5. 5:13. Rev. 20:12—15. 22:12. k Rom. 2:5. 3:19,20.

text of the Son of God, as spoken of in the tradition by the name of Michael; but rather of some created angel, invested with great authority over his fellows, perhaps as Messiah's peculiar vicegerent. (*Note*, 1 *Thes.* 4:13—18.)—This exalted archangel, however, had a contest with the devil about the body of Moses. It may be supposed that Satan aimed to make the place of his burial known to the Israelites, in order to tempt them to worship him; as the papists do the bodies of martyrs, real or supposed: but Michael would not suffer him to do it; and probably the devil expressed his rage in desperate blasphemy. Yet Michael "durst not bring against him a railing accusation:" he did not presume to denounce on him the judgment of blasphemy, or to retort his revilings; but merely said to him, "The LORD rebuke thee." (*Zech.* 3:2.) Though the hateful character and atrocious conduct of the devil must have excited the holy abhorrence and indignation of the archangel; he yet *dared* not to utter any reviling expression: not from fear of the devil: but because, even in those circumstances, it would not have been consistent with the perfection of his character. Yet the heretics, of whom Jude was speaking, claimed superior eminence, as the favourites of heaven, and *dared* to "speak evil of dignities," whom God had commanded them to honour and obey. Thus they spoke language concerning princes and rulers, which Michael scrupled to use concerning the devil himself: and surely they would not maintain, that they were more privileged than the archangel! or that their rulers were more execrable than that great enemy of God and man! But indeed they "spake evil of such things as they understood not:" for they were men of a base grovelling mind; whose chief attention was paid to the indulgence of their appetites, in such things as "they knew naturally," even like the brutes; and by their excessive and lawless gratification they wholly polluted themselves.—To suppose, as some learned men have done, that "the body of Moses," means the Jewish church after the captivity: because the true church is called "the body of Christ," and to refer the whole to the transaction recorded in the third of Zechariah, merely because "the LORD rebuke thee, Satan," occurs there, may be *ingenious;* but it is ingenious trifling, which brings no instruction nor satisfaction to the mind. (*Note*, *Zech.* 3:1—4.)—'Michael, one of the principal angels, was contented to deliver up the devil, however execrable, to be coerced by the judgment of God: yet these perverse and insignificant men, were not ashamed to reproach "the powers, ordained by God" himself!' *Beza.*—'The angels have no disposition, and I believe, they have no talent, or faculty for railing: the cool consideration whereof should make all men, especially those who call themselves *divines*, and especially in controversies about religion, ashamed and afraid of this manner of disputing.' *Arbp. Tillotson.*

Disputed. (9) Διελεγετο, *reasoned*, or *argued.* *Acts* 17:17. 19:9. 20:7. 24:25.—*Durst.*] Κτολμησε. 2 *Cor.* 10:2,12.—*Bring a railing accusation.*] Επισιν επενεγκειν βλασφημιας, *to bring a judgment of blasphemy.*—*Naturally.* (10) Φυσικως. Φυσικος, *Rom.* 1:26,27. 2 *Pet.* 2:12. Φυσις, *Gal.* 4:8. *Eph.* 2:3. 2 *Pet.* 1:4.

V. 11—13. The apostle denounced a dreadful wo upon these deceivers: for they had "gone in the way of Cain:" who, proudly disliking the humble obedience of faith, and the spiritual worship which God had appointed, failed of finding acceptance with him: and, being enraged by this, he murdered his righteous brother, and apostatized from the religion which he had professed. (*Notes*, *Gen.* 4:1—17. 1 *John* 3:13—15.) In like manner, these wicked men had turned aside from the pure doctrine of Christ, become haters of those who adhered to it, and were about to cast off all profession of Christianity.—They had also run with eagerness and greediness in the same way, which Balaam had taken, in order to obtain "the reward of unrighteousness:" like him they had gone contrary to the commandment of the Lord, from "love to filthy lucre;" they had sought the ruin of JEHOVAH'S worshippers, and they had seduced many of them into licentiousness, and thus exposed them to divine vengeance. (*Notes*, 2 *Pet.* 2:15,16. *Rev.* 2:14—16.)—Moreover, as "Korah and his company" had contradicted and opposed the authority of Moses and Aaron, and excited the people to rebel against them; so those wicked men had rejected the authority of Christ's apostles, and contradicted their doctrine: yea, they had induced many others to oppose them; and they were about to perish in their gainsaying, or rebellion, as Korah and his associates did. (*Notes*, *Num.* 16:) These were "spots in their religious feasts," in which they met together as Christian brethren; for, feasting with Christians, and indulging their appetites without fear, they would, by that and other scandalous practices, become a disgrace to the whole company. They were indeed "clouds without water," from whom no good could be expected; whilst their own lusts, and Satan's temptation, drove them from one folly and wickedness to another, as the clouds are driven about by the wind. (*Note*, *Eph.* 4:14—16.) They might also be compared to trees, which seemed to take root and to give hopes of fruit; but their *buddings* were withered, and they remained wholly unfruitful: so that they were "twice dead;" as the transient hope which had been given, of receiving life, and taking root, only made way for their being reduced to a more desperate state, from which they could not be expected to recover; for they were as barren trees torn up by the roots, that they might be cast into the fire. (*Notes*, *Matt.* 3:7—10. 2 *Pet.* 2:18—22.) They might also be compared to "raging waves of the sea," in the turbulency, clamour, and violence of their conduct; whilst, by boasting, reviling, and filthy language, they "foamed out their own shame;" and proved to all, who judged by the word of God, what scandalous and abominable characters they were. They were like "wandering stars," whose irregular courses could not easily be described or understood; whilst their appearance, though luminous, foreboded mischief to mankind and "the blackness of darkness," despair and misery, were reserved for their eternal portion; along "with the devil and his angels," with whom they had united in opposing the authority and honour of Christ.—The word, rendered *spots*, primarily means the tops of the rocks, appearing above the water, which give the sea the appearance of being *spotted*, and on which ships are wrecked. Thus the disgraceful appearance of these heretics, and the danger arising from them, may be at once exhibited.—The word, rendered "wandering stars," signifies *planets:* but it may be questioned, whether the apostle used it in the strict astronomical sense; or not rather, according to the popular meaning of it, which best suited his purpose.—The horrible enormities, ascribed to the heretics who are supposed to be here intended, are almost incredible; but, if true, it is by no means proper to speak of them in the detail.

Feasts of charity. (12) Αγαπαις. *Notes*, 1 *Cor.* 11:23—28. 2 *Pet.* 2:12—14.—*When they feast with you.*] Συνευωχουμενοι. 2 *Pet.* 2:13.—*Whose fruit withereth.*] Φθινοπωρινα. Comp. of φθινω, *to corrupt*, and οπωρα, *autumn.*

V. 14—16. In a prophecy, delivered by Enoch to the Antediluvians, concerning the coming of the Lord to judgment, men of this character had been predicted and condemned. This ancient prophecy, however, had not been committed to writing, either by Moses, or by any other inspired person; but it had been preserved by tradition, and accorded to the general doctrine of revelation: and it was authenticated, as a part of it, when thus quoted by the apostle of Christ. Enoch, though he lived so soon after the creation as to be the seventh in descent from Adam: (*Notes*, *Gen.* 5:2—24. *Heb.* 11:5,6.) yet foresaw and predicted the second coming of the Lord, even of the promised Messiah, to judge the world; of which the approaching deluge was an emblem. (*Notes*, *Job* 19:23—27.) He, therefore, called on the men of that abandoned generation, to "behold" and take notice, that the Lord would come, and was even then coming, with "ten thousands of his holy ones," his holy angels, in the most conspicuous manner. (*Notes*, *Matt.* 25:31—33. 2 *Thes.* 1:5—10.)—Then he would "execute judgment upon all" men: and arraign, convict, and condemn all that were ungodly among them, both in respect of their profane, rebellious, and

ungodly deeds which they have ungodly committed, [l]and of all their hard *speeches* which ungodly sinners have spoken against him.

16 These are [m]murmurers, complainers, [n]walking after their own lusts; [o]and their mouth speaketh great swelling *words*, [p]having men's person's in admiration because of advantage.

[*Practical Observations.*]

17 But, beloved, [q]remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;

18 How that they told you [r]there should be mockers in the last time, [s]who should walk after their own ungodly lusts.

19 These be they [t]who separate themselves, [u]sensual, [x]having not the Spirit.

20 But ye, beloved, [y]building up yourselves on your [z]most holy faith, [a]praying in the Holy Ghost,

21 [b]Keep yourselves [c]in the love of God, [d]looking for [e]the mercy of our Lord Jesus Christ [f]unto eternal life.

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l 16. Ex. 16:8. 1 Sam. 2:3. Ps. 31:18. 94:4. Is. 37:22—36. Dan. 7:20. 11:36. Mal. 3:13—15. Matt. 12:31—37. Rev. 13:5,6,11. m Num. 14:36. 16:11. Deut. 1:27. Ps. 106:25. Is. 29:24. Luke 5:30. 15:2. 19:7. John 6:41,61. l Cor. 10: 10. Phil. 2:14. n 18. Gal. 5:16,24. 1 Thes. 4:5. 2 Tim. 4:3. Jam. 1:14, 15. 1 Pet. 1:14. 2:11. 4:2. 2 Pet. 2:10. 3:3. o *See on* 15. Job 17:4,5. Ps. 17:10. 73:9—11. 2 Pet. 2:18. p Lev. 19:15. Job 32:21. 34:19. Ps. 15:4. Prov. 28:21. 1 Tim. 6:5. Jam. 2:1—9. 2 Pet. 2:1—3. q Mal. 4:4. Acts 20:35. Eph. 2:20. 4:11. 2 Pet. 3:2. 1 John 4:6. r Acts 20:29. 1 Tim. 4:1,2. 2 Tim. 3: 1—5,13. 4:3. 2 Pet. 2:1. 3:3. s *See on* n. 16. Ps. 14:1,2. t Is. 65:5. Ez. 14:7.

Hos. 4:14. 9:10. Heb. 10:25. u 1 Cor. 2:14. Jam. 3:15. *Gr.* x John 3:5,6. Rom. 8:9. 1 Cor. 6:19. y Acts 9:31. Rom 15:2. 1 Cor. 1:8. 10:23. 14:4,5,26. Eph. 3:12,16,20. 1 Thes 5:11. 1 Tim. 1:4. *Gr.* z Acts 15:9. 26:18. 2 Tim. 1:5. Tit. 1:1. Jam. 2:22. 2 Pet. 1:1. 1 John 5:4. Rev. 13:10. a Zech. 12:10. Rom. 8:15,26,27. 1 Cor. 14:15. Gal. 4:6. Eph. 6:18. b 24. Job 11:21. 13:9,10. Acts 11:23. 1 John 4:16. 5:18,21. Rev. 12:11. c Rom. 5:5. 8:39. 2 Thes. 3:5. 1 John 3:16,17. d Job 14:14. Lam 3:25,26. Matt. 24:42—51. Luke 12:36—40. 2 Tim. 4:8. Tit. 2:13,14. Heb. 9:28. 2 Pet. 3:12. e John 1:17. 1 Tim. 1:2. 2 Tim. 1:2, 16,18. f Rom. 5:21. 6:23. 1 John 5:10,11.

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wicked works, which they had most impiously perpetrated, in contempt and defiance of him; and of all the hard speeches, the virulent, presumptuous, scornful, blasphemous, and malicious words, which they had dared to utter, from the proud and carnal enmity of their hearts against him. (*Note, Jam.* 3:3—6.) This conviction and condemnation the false teachers, of whom Jude wrote, could not escape; seeing their works and words were exactly of the same kind. For they were "murmurers;" (after the example of the Israelites, who murmured against Moses and Aaron, and thus showed their enmity to JEHOVAH;) they quarrelled with the truth, precepts, and ministers of Christ; (*Note, Rom.* 2:7—11.) and "complainers" who were dissatisfied with every restraint aid on them, or authority exercised over them; and also expressed continual discontent with the Lord's providential dispensations respecting them. At the same time, they "walked after their own lusts," habitually making their ungovernable carnal inclinations the rule of their conduct, and disdaining all control. Yet "their mouths spake great swelling words;" boasting extravagantly of their knowledge, liberty, and gifts, as if they were the only favourites of heaven: and they paid court, with abundant flatteries and professed admiration, to such persons as were able and willing to promote their secular advantages, without any regard to their characters; by which partiality, and mercenary servility, they attached proud and worldly men to their party. (*Note*, 2 *Pet.* 2:18,19.)

Hard speeches. (15) Σκληρων. *Matt.* 25:24. *John* 6:60. *Acts* 9:5. *Jam.* 3:4.—*Murmurers.* (16) Γογγυσται. Γογγυζω, *Matt.* 20:11. *Luke* 5:30. *John* 6:41,43,61. 7:32. 1 *Cor.* 10:10. —*Complainers.*] Μεμψιμοιροι. Comp. of *μεμφομαι, to find fault*, and *μοιρα, fate*, or *the appointment of God.—Having men's persons in admiration.*] Θαυμαζοντες προσωπα. *Deut.* 10:17. 2 *Kings* 5:1. 2 *Chr.* 19:7. *Sept.*—It is the general term in the Septuagint for "respecting the persons of men."—The frequent repetition of the word *ungodly* is remarkable: *ασεβειs· ασεβειας· ησεβησαν.*

V. 17—19. (*Note*, 2 *Pet.* 3:1—4.) As the deceivers, of whom the sacred writer spoke, were making destructive progress in the church; he deemed it requisite to exhort his beloved brethren, to recollect the words which the other apostles of Christ had spoken, when they first preached the gospel to them; (*Notes*, 1,2. 2 *Pet.* 3:1—4. 1 *John* 4:4—6.) as well as what some of them had written to this effect, especially Paul, Peter, and James. For they had warned them, that under the Christian dispensation there would arise, within the visible church, "mockers," who would treat the most sacred truths, and most important duties of Christianity with profane contempt; and would be a scandal to that holy religion, by "walking after their own ungodly lusts." (*Notes*, 2 *Tim.* 3:1—9. 4:1—5. 2 *Pet.* 3:1—4.) These warnings and predictions related to those persons, who at that time separated from the apostolical churches, to form heretical sects; being "sensual," or *natural, unregenerate men*, who, "not having the Spirit" of God dwelling in them, as the Author and Preserver of divine life and holy affections, were entirely actuated by pride, ambition, avarice, malignant, and licentious inclinations. It therefore behooved the disciples of Christ to remember their Lord's admonition on this subject, "By their fruits ye shall know them." (*Note, Matt.* 7:15—20.)

Their own ungodly lusts. (18) Τας ἑαυτων επιθυμιας των ασεβειων.—"Their own lusts of ungodlinesses." 15,16. 2 *Pet.* 3:3.—*Separate themselves.* (19) Αποδιοριζοντες. Comp. of *απο, δια*, and *οριζω*, *Luke* 22:22. *Acts* 2:23. 10:42. 11:29. 17:26,31. *Rom.* 1:4. *Heb.* 4:7. 'Singling and separating themselves from the church; and consequently making sects to themselves.' *Leigh.—Sensual.*] Ψυχικοι. A careful examination of the places in which ψυχικοι occurs, (1 *Cor.* 2:14. 15:14,46. *Jam.* 3:15.) will confirm the conclusion, that it signifies *natural*, that is, *unregenerate*; without determining into what channel natural depravity was diverted by special circumstances. (*Notes*, 1 *Cor.* 2:14—16. *Jam.* 3:13—16.) It is absurd to suppose, that the apostle would class with these abominable heretics, all those professed Christians who had not the miraculous gifts of the Holy Spirit: and if that interpretation be set aside, as inadmissible, "not having the Spirit" must mean being *unregenerate*, not having the Holy Spirit as a Sanctifier. (*Notes, Rom.* 8:5—11.)—It should be observed, that Jude, as well as Peter and John, appeals to the "word of the apostles," as the standard according to which all ought to be regulated: but this word of the apostles can be found in their writings *only*.

V. 20, 21. Instead of listening to the deceivers, the apostle exhorted his beloved brethren to employ themselves in "building up themselves," and each other, "on their most holy faith."—The *doctrine* of faith is "most holy" in its nature and tendency: leading men to repent, and hate all sin; to love and obey God; and to lead a sober, righteous, and godly life; by which it may be distinguished from all false doctrines. The *grace* of faith "is most holy;" as it "worketh by love," "purifieth the heart," and "overcometh the world," by which it is distinguishable from a false and dead faith. Adhering, therefore, to the holy doctrine of the gospel by a living obedient faith; Christians ought continually to be seeking an increase in knowledge of the truths of God, and in the experience of the power of them on their hearts; that they may be more and more established, in a realizing and efficacious belief of them, and in all those holy dispositions, and that obedient practice, which depend on it, as the superstructure rests upon the foundation. (*Notes*, 1 *Cor.* 3:10—15. *Eph.* 2:19—22.) Thus the consistency, stability, and circumspection of their conduct will continually be advancing; and they will more effectually "adorn the gospel," glorify God, and do good to men, as long as they live. In order "to build up themselves" and each other, "on their most holy faith," the apostle directed them to continue "praying in the Holy Ghost," or in dependence on his sacred teaching, and under the influence of it; (*Notes, Zech.* 12:9—14. *Rom.* 8:24—27. *Eph.* 6:18—20.) as in this manner alone they could escape the snares and resist the temptations which would be laid in their way. By such a conduct they ought "to keep themselves in the love of God;" in the assurance and comfort of his special love to them, which they could not enjoy if they were slothful; and in the exercise of filial love and gratitude towards him. (*Notes, John* 15:9—11. 1 *Pet.* 1:3—5.) Yet, with all this assiduity, watchfulness, devotion, and conscientiousness, they must put no trust in themselves, or their own works: but wait, expect, and be continually "looking for the mercy," shown to sinners, by the Lord Jesus Christ; and preparing for the completion of it, in "eternal life," as the gift of God through him. (*Note, Gal.* 5:1—6.)—Certainly, "praying in the Holy Ghost" does not mean extemporaneous prayer, as distinguished from a liturgy: for both those who pray without a form, and those who read words previously put together, often come short of "praying by the Holy Spirit." But how is the whole of this most beautiful passage enervated, by explaining the words in question of inspiration, or miraculous gifts! Whether with a written form, or without, no man can pray spiritually, except by the teaching and assistance of the Holy Spirit, exciting, in the mind and heart, holy desires, affections, and expectations: and this is wholly independent of miracles, and of inspiration properly so called. All Christians are commanded to pray *in*, or "*by*, the Holy Spirit:" but, for at least fifteen hundred years, no Christians have had the Spirit of miracles and inspiration. Have none then, during this period, prayed according to the exhortation of the apostles and prophets? (*Note, John* 4:21—24.)

Building up. (20) Εποικοδομουντες. *Acts* 20:32. 1 *Cor.* 3:10,12. *Eph.* 2:20. *Col.* 2:7. (*Notes, Matt.* 16:18. 1 *Cor.* 3:10—15. *Eph.* 2:19—22. 4:11—13.)—*Yourselves.*] Ἑαυτους. *Eph.* 4:32. 5:19. *Col.* 3:16. 1 *Pet.* 4:10.

V. 22—25. It was peculiarly needful for Christians, in those perilous times, to know how to act respecting such of their brethren as had been seduced by the deceivers above described; and who might probably be recovered. (*Notes, Gal.* 6:1—5. *Jam.* 5:19,20. 1 *John* 5:16—18.) Of some they ought to "have compassion," and to treat them with gentleness, tenderness, and kindness: "making a difference," between those who had fallen through inadvertency, and appeared penitent; and others who were more hardened and profane. The latter they were directed "to save with fear," being cautious, lest by attempting their recovery, they should be themselves entangled; as if a man, being eager to rescue others from a fire, should fall in and be himself burned: or,

22 And [s]of some have compassion, making a difference:

23 And others [h]save with fear [i]pulling *them* out of the fire; [k]hating even the garment spotted by the flesh.

24 Now unto him that is [l]able to keep you from falling, and to [m]present *you* [n]faultless before [o]the presence of his glory with [p]exceeding joy,

25 To [q]the only wise [r]God our Saviour, [t]*be* glory and majesty, dominion and power, both now and ever. Amen.

g 4—13. Ez. 34:17. Gal. 4:20. 6:1. Heb. 6:4—8. Jam. 5:19,20. 1 John 5:16—18. h Rom. 11:14. 1 Cor. 5:3—5. 2 Cor. 7:10—12. 1 Tim. 4:16. i Am. 4: 11. Zech. 3:2. 1 Cor. 3:15. k Lev. 13:47—59. 14:47. 15:17. Is. 64:6. Lam. 4: 14. Zech. 3:3,4. 1 Cor. 5:9—11. 15:33. 2 Thes. 3:14. Rev. 3:4. l *See on* 21. John 10:29,30. Rom. 8:31. 14:4. 16:25. Eph. 3:20. m 2 Cor. 4:14. 11:2. Eph. 5:27. Col. 1:22,28. 3:4. Heb. 13:20,21. n Rev. 14:5. o Matt. 16:27. 19:28. 25:31. Luke 9:26. 1 Thes. 4:16,17. 1 Pet. 4:13. p Ps. 21:6. 43:4. Matt. 5:12 2 Cor. 4:17. 1 Pet. 4:13. q Ps. 104:24. 147:5. Rom. 11:33. 16:27. Eph. 1:8. 3: 10. 1 Tim. 1:17. r Ps. 68:20. Is. 12:2. 45:21. John 4:22. 1 Tim. 2:3. Tit. 1:3, 4. 2:10,13. 3:4. 2 Pet. 1:1. s 1 Chr. 29:11. Ps 72:18,19. Dan. 4:37. *See on* Matt. 6:13. Eph. 3:21. 1 Pet. 4:11. 5:10,11. 2 Pet. 3:18. Rev. 1:6. 4:9—11. 5: 13,14.

they ought to use alarming and terrifying methods; as men would do, if they saw any persons in imminent danger of being consumed in the flames, while insensible of their situation, through sleep or intoxication. All endeavours, in this case, must especially be joined with decided abhorrence of the crimes committed by the persons concerned; and care to avoid whatever led to "fellowship with them, in their works of darkness:" even as a garment infected by the plague would be cautiously shunned by those who desired to keep clear of that most destructive malady; or, as the Jews would fear to touch a garment, which might convey ceremonial uncleanness. Thus ought they to "hate even the garments spotted with the flesh;" or whatever had the most remote alliance with the sensual practices and licentious doctrines of these deceivers. (*Note, Eph.* 5:8—14.)—It has been observed by some writers, that such ornamental or improper clothing, as serves to tempt others to sinful inclinations or practices, or is purchased with the wages of licentiousness, may very properly be called "garments spotted with the flesh;" and, as such, however rich, elegant, or *becoming*, it ought to be detested and loathed, more than the meanest rags, by all those who would be thought Christians.—But, whilst the apostle gave these warnings and counsels, he showed his readers where to place their whole dependence for preservation, by the form of his concluding doxology. For he addressed it "to him, who was able to keep them from falling," into iniquity, heresy, or destruction, whatever their dangers and temptations might be; and who alone could do it, by his outward protection and his inward supports; and thus, at length, "to present them faultless," fully justified, and perfected in holiness, "before the presence of his glory," when displayed at the day of judgment before the assembled world; "with exceeding joy," to each of them on his own account, and in the felicity of all the rest; to all the holy angels, yea, to the Lord himself, who will "rejoice over them to do them good" for ever. (*Notes, Acts* 20:32—35. *Rom.* 16:25—27. 2 *Cor.* 11:1—6. *Eph.* 5:22—27.) To him, therefore, as "the only wise God," who "knew how to deliver the godly out of temptation," even to "God our Saviour," the apostle ascribed "glory and majesty, dominion and power, both then and for ever. Amen." (*Note*, 1,2.) He rejoiced that all glory and dominion belonged to him, and would for ever be possessed by him, who alone was worthy of them, and capable of exercising them in a suitable manner, for the good of his universal and everlasting kingdom.—As the Lord Jesus alone will visibly appear at the day of judgment, to "present his saints" unto himself; it has been thought by some expositors that this doxology was addressed personally to him. (*Marg. Ref.*) But others suppose, that the apostle had the "One true and living God" in his mind, without *exclusive* respect to any of the persons in the sacred Trinity: as "God is become our Saviour," in Jesus Christ; and the *glory* "of the Father, and of the Son, and of the Holy Ghost," in the salvation of believers, will be displayed at the day of judgment; though Christ alone will, visibly and personally, appear to judge the world. (*Notes*, 1 *Tim.* 1:17. *Rev.* 5:9—14. 7:9—12.)

Spotted. (23) Εσπιλωμενον. *Jam.* 3:6. *Note*, 11—13.

PRACTICAL OBSERVATIONS.

V. 1—8. When the servants of Christ address those who "are sanctified by God the Father, and preserved in Jesus Christ, and called;" and for whom they pray, "that mercy, peace, and love may be multiplied unto them;" they must not only instruct them "with all diligence," in things pertaining to "the common salvation," but select such subjects as more especially suit the circumstances of the times, and tend to put them on their guard against prevailing delusions.—A cordial attachment to the doctrines "once delivered to the saints," and handed down to us in the Scriptures, will render us "earnest in contending for them," and against all innovations, by every means consistent with meekness and love: and a competent acquaintance with them, will put us upon our guard against those "ungodly men, who creep in unawares," amidst revivals of religion, and "turn the grace of God into lasciviousness," by their perverse interpretations and scandalous crimes, through which they "deny the only Lord God, and our Lord Jesus Christ," as if they were determined to be their own rulers in every sense, and to be subject to no authority, either human or divine. Thus they bring upon themselves that destruction, which is appointed in Scripture to men of this character.—Whilst we "contend earnestly" for the truths which relate to the Person and Salvation of Christ, we should guard with equal caution against every perversion of them: for, though the infidel or the Pharisee will as surely come short of salvation, as the Antinomian; yet he does not so immediately dishonour the gospel, or in general do so much to set mankind against it. We ought therefore to remind the people not to rest in any profession, knowledge, or experience, which does not bring the soul into subjection "to the obedience of Christ:" (*Note*, 2 *Cor.* 10:1—6.) for nothing, but the renewal of our souls to the divine image, by the Holy Spirit, can secure us from being destroyed among the enemies of God. We are continually warned of this: and the examples of his severity on unbelieving Israelites, on apostate angels, and on Sodom and Gomorrah, stand on record for our admonition; that we should not presume on former favours and present privileges, or take occasion from thence to rebel, or to indulge our ungodly lusts, if we also would not be "bound in chains of darkness unto the judgment of the great day."

V. 9—16. Whilst we are on our guard against "filthy dreamers, who defile the flesh;" let us also stand aloof from those, whether moral or immoral in other respects, "who despise dominion, and speak evil of dignities," and give themselves the license to revile their rulers, in language which an archangel would not venture to use, in reply to the blasphemies of the prince of darkness! When we deem any thing amiss in the conduct of our governors, and wish well to sober, and regular, and peaceable plans of securing liberty, and redressing grievances; let us by no means lose sight of "the meekness of wisdom," but leave every matter to the Lord in the use of proper means. Nay, even if oppressed and persecuted, we should, without "rendering evil for evil," "commit ourselves to him that judgeth righteously."—There always have been numbers who "speak evil of things which they do not understand," and corrupt themselves in such things as they "know naturally like brute beasts." The way of Cain, of Balaam, and of Korah, has in every age and place, been frequented: and enmity against God, concurring with avarice ambition, and sensuality, drives men headlong in similar courses to their own destruction. But when persons of this character are continued in communion with the churches of Christ, they are disgraceful "spots" and blemishes in them; whilst they indulge their appetites and passions without fear or shame; and bear no good fruit, but disappoint all the expectations, which promising appearances at any time excited Such persons, remaining unfruitful after convictions, and under high professions, and so becoming "twice dead, and plucked up by the roots;" often prove like "raging waves of the sea, foaming out their own shame," in virulent reproaches, arrogant boastings, and perhaps horrible blasphemies: they make a glare indeed for a short time, like meteors, and then they sink "into the blackness of darkness for ever." The "men of God," from the beginning of the world, have declared the doom, which will be denounced on all such persons, when Christ shall come "with ten thousands of his saints, to execute judgment on all the ungodly," for all their wicked works, and for all the impious words, which they have spoken against him, by reviling his truths, servants, providential appointments, righteous decrees, and holy commandments. We should therefore avoid those "murmurers and complainers, who walk after their ungodly lusts," and want a religion to suit such a course of life: and we ought to disregard their "great swelling words of vanity;" whilst we mark, how they have "men's persons in admiration" for their own secular advantage; especially such as are rich, and can afford to purchase at a high rate, flattery, authority, and influence in the visible church.

V. 17—25. We should constantly "remember the words of the apostles of Christ:" and we shall find the Scriptures verified in the profane and licentious scoffers, who separate from those that adhere to the holy doctrine of Christ, and even dare to deride them; and who expect, that the Lord will save them, though they remain carnal, and sensual, and destitute of his sanctifying Spirit. Let us also remember, that the doctrine and faith of Christians are "most holy;" that we may build ourselves on them, in all spiritual and devoted obedience to God; praying for, and by, the Holy Spirit, to be preserved in "the love of God;" and thus "waiting for the mercy of our Lord Jesus Christ unto eternal life."—Whilst with tender compassion, or more solemn and awful warnings, (as the case may require,) we seek to recover our fallen brethren, from dangerous heresies and sins; we should "look to ourselves," and "hate even the garment spotted with the flesh," as afraid of being infected with that most fatal pestilence: and still trusting in him, "who is able to keep us from falling, and to present us faultless before the presence of his glory, with exceeding joy;" we should ascribe to him, even God our Saviour, Father, Son, and Holy Spirit, all glory, majesty, dominion, and power, now and for evermore Amen.

THE

REVELATION OF JOHN THE DIVINE.

It is a singular circumstance, concerning this book, that its authenticity was very generally, if not universally acknowledged, during the two first centuries; and yet in the third century, it began to be questioned! This seems to have arisen from some absurd opinions concerning the Millennium, which were grounded on it by those who maintained them: and therefore their opponents injudiciously and presumptuously endeavoured to discredit their tenets, by denying the authority of the book itself. But it was then too late for the success of such an attempt; and its divine original and authority have been fully established by the clearest and most decisive evidence.—Indeed, the prophecies contained in it have, in so many undeniable instances, been most circumstantially accomplished through a long series of ages, that it stands as little in need of external evidence, as any book in the whole Scripture. No doubt it was written by John, the apostle, to whose name the title of "The Divine" (or the Theologian, Θεολογος) was added some time after; either because of the deep and mysterious truths relative to the nature, decrees, and counsels of God, with which his writings abound; or because he spoke so much concerning the divine Person and glory of the Lord Jesus. (Θεος λογος.)—The book is styled, "*The Apocalypse*," or "the Revelation;" (αποκαλυπτω, *to unveil, or uncover, what was before hidden;*) as consisting of matters chiefly prophetical, which were immediately revealed to St. John from Jesus Christ. This took place, when he was in the isle of Patmos, in the Egean Sea, whither he was banished, as is generally thought, by the emperor Domitian, A. D. 94, or 95. Some indeed maintain that this happened much earlier, even during the persecution of Nero, A. D. 67, or 68, or even before that time: but the arguments adduced in support of this opinion are by no means conclusive: and as it stands last in the sacred canon, so it seems to have been written last, and to have been intended to occupy that place. (*Notes*, 6:1,2. 22:18—21.)—The Revelation opens with the apostle's account of an extraordinary vision, which he had of the Lord Jesus, appearing to him in glory. Then follow seven short epistles from Christ himself, to the seven principal churches in Asia: (*Note*, *Acts* 19:3—12.) and after them it contains a series of prophecies, chiefly emblematical, relating to events which would take place, in the church and the nations of the earth, through all the subsequent generations of mankind, to the end of the world, the day of judgment, and the eternal state. This series is sometimes interrupted by explanatory digressions, which will be noted as we proceed: such predictions as are supposed by the author to be already fulfilled, will be compendiously stated with the events to which they relate, according to the judgment of the most approved writers: and an endeavour will be thus far made to render the great outlines of the book as plain as possible to the unlearned reader, whose edification must principally be considered. But in respect of those things, which seem not to be yet fulfilled; a judgment must be formed, and an opinion ventured, with very great caution, and in a very general manner. Many indeed have objected to every attempt to explain a book, so extremely abstruse, and, as they think, unintelligible: nay, some professed Christians, and ministers of the gospel, have even *derided* these endeavours. No doubt many have affected to be "wise above what is written," and have applied general prophecies by a "private interpretation," in a very unwarrantable manner: (*Note*, 2 *Pet.* 1:20,21.) and this should teach others modesty, reverence, and a simple dependence on the teaching of the Holy Spirit, in all their inquiries, whatever helps or advantages they may possess for such investigations. But, if we are enabled to study, write, and read in this manner, there can be no doubt that we shall derive most abundant practical instruction, and obtain increasing vigour to our faith and holy affections, by attending carefully to every part of this most surprising discovery of the Lord's purposes, respecting his church and the world, which was made so many ages before the period of their accomplishment.

They who censure and dissuade the study of it, do it for the most part, because they have not studied it themselves; and imagine the difficulties to be greater, than they are in reality. It is still "the sure word of prophecy;" and men of learning and leisure cannot better employ their time and abilities, than in studying and explaining this book, provided they do it, as Lord Bacon adviseth, *with great wisdom, sobriety, and reverence.*—The folly of interpreters has been, as Sir Isaac Newton observes, to foretell times and things by this prophecy, as if God designed to make them prophets. By this rashness they have not only exposed themselves, but brought the prophecy also into contempt. The design of God was much otherwise. He gave this, and the prophecies o the Old Testament, not to gratify men's curiosities, by enabling them to foreknow things; but that after they were fulfilled, they might be interpreted by the event; and his own providence,' (or *foresight.*) 'not the interpreter's, might be manifest thereby to the world.' *Bishop Newton.*—It should, however, be admitted, that to give the attentive and pious reader a general assurance of the final and most glorious victory, which the cause of God, of truth and righteousness, shall certainly acquire even on earth, for his encouragement, during the triumphs of superstition, idolatry, heresy, infidelity, and wickedness, which on every side have hitherto been witnessed, or reported from all quarters, was one most important end for which this revelation was given.—But when even the most learned and respectable men attempt, with particularity and exactness, to explain those predictions which are not evidently fulfilled; it commonly happens, that others oppose their interpretation by some counter scheme, supported also by plausible arguments. And while several are thus engaged, each in defending his own conclusions against those who combat them, the readers in general are perplexed, instead of being convinced; the difference between that part which is fulfilled, and may *clearly* be explained, and the unaccomplished predictions, seems to disappear: the evidence, arising from the fulfilment of prophecy, as demonstrating the divine inspiration of the Scriptures, fails of producing its full effect; and not unfrequently, the whole is laid aside, as uncertain or inexplicable, seeing the most learned writers advance such discordant opinions on the subject. In most other controverted topics, truth is generally supposed to lie on one side or the other, or to be divided between the disputants: but in this particular, the debates often produce a kind of *skepticism* in the minds of very many readers; so that they are led to doubt about the whole and every part of it. In order to avoid this, great care should be taken, to mark *strongly* the difference between what is fulfilled, and what is not fulfilled; and to draw the line between these, as *exactly* as may be; that the uncertainty, as to the grand outlines, may not appear to attach to those parts, which have already received their accomplishment, but be wholly confined to the other part.—In respect of those predictions especially, which are supposed to be fulfilling in the eventful period during which we live, peculiar caution is necessary: for an unexpected turn in the affairs of nations, may, after a very few years, confute some of the most plausible and confident assumptions of the expositors: and weaken the credibility in the minds of men, even of those interpretations which are well founded. In fact, I apprehend this has been in many instances strikingly verified since these remarks were first written. It does not, indeed, appear probable, that the prophecies, fulfilling in any age, should be clearly understood by the contemporaries; any more than that impartial histories should be written by men of *their own* times The events, in which our interests, and those of the country or party to which we belong, are deeply concerned, must have such an effect upon our minds, as to deduct from that cool and impartial judgment, which is absolutely requisite in inquiries of this nature. It cannot so soon be known, how the successes and advancement of some and the subversion of other powers may terminate: and till that be known, the application of the transactions of our own age to the events predicted in Scripture must be attended with a great degree of uncertainty. Our *nearness* to the objects likewise tends to magnify them to *us:* and we are apt too readily to conclude, that such important transactions must have a *prominent* place in prophecy. But, I apprehend, that prophecy (especially that contained in this book) resembles a map of the world, on a small scale; in which only countries, and capital cities, and some very remarkable places, are noticed: so that they, who dwell near considerable cities and large towns, are disappointed at not finding them in the map. Thus the events of a century, through a whole continent, or continents, being foretold in a few verses, or at most in a single short chapter, we certainly shall look in vain for many transactions, which appear to us of very great importance. But those who shall come after us, on reviewing the history of the century, or the continent, and comparing it with the prophecy, will doubtless perceive a sufficient coincidence, to enable them to say, "Thus it was written and thus it must be:" yet, probably, they will find this accomplishment of prophecy materially differing from what the most sagacious of us now suppose. Since the author first printed his thoughts on this book, (in 1792,) most extraordinary changes indeed have taken place, in the state of the nations, and of the visible church: which he doubts not will be found accomplishments of the predictions contained in it. Many books also have been written on the subject: several of which he has considered, and means further to consider, and to make such use of as he is able. But he purposes still to adhere to his former plan; and to be very cautious and general, in attempting to explain what has not hitherto allowedly been fulfilled: and merely supplying this deficiency, (if it be one,) by a few quotations from those who have ventured to be more particular. He does not indeed write for the learned. These may and will consult the several authors, who have purposely and exclusively treated on his subject, and judge for themselves: nor has he the presumption to attempt the office of an umpire, between those who maintain different opinions respecting it. The plan and method, on which he proceeds, will appear to the best advantage, in the notes on the several parts of the prophecy: and a general analysis, or outline of the whole, will be more properly introduced towards the conclusion, than at the beginning of the book.—It is worthy of notice, in respect of the Revelation, that the views given in it of God and heavenly things, of the kingdom of providence and grace, of the Redeemer's glory, the happiness and character of his people, with the wickedness and the ruin of his enemies, are set forth, in so striking and peculiar a manner, that even those who do not at all understand the prophetical meaning, are uniformly interested and edified by reading it, in proportion to the degree of their humility, faith, and piety.

CHAPTER I.

The source and design of the book; with a blessing pronounced on those who duly attend to it, 1—3. The apostle salutes the seven churches of Asia; ascribes glory to God; and predicts the coming of Christ to judgment, with the terror and distress of his enemies, 4—7. The Lord declares his own eternity and omnipotence, 8. The place, time, and circumstances of John's vision; with what he heard of the words, and saw of the glory, of Christ; and the commandment given him to write these things to the churches, 9—20.

THE [a]Revelation of Jesus Christ, [b]which God gave unto him, [c]to show unto his servants things [d]which must shortly come to pass; [e]and he sent and signified *it* by his angel unto his servant [f]John:

2 Who [g]bare record of the word of God, and of the testimony of Jesus Christ, [h]and of all things that he saw.

3 [i]Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: [k]for the time *is* at hand.

4 [l]JOHN [m]to the seven churches which are in Asia: [n]Grace *be* unto you, and peace, [o]from him which is, and which was, and which is to come; and [p]from the seven Spirits which are before his throne;

5 And from Jesus Christ, [q]*who is* the faithful Witness, [r]*and* the First-begotten of the dead, [s]and the Prince of the kings of the earth. Unto him that loved us, and [t]washed us from our sins in his own blood,

6 And hath [u]made us kings and priests unto God and his Father; [v]to him *be* glory and dominion for ever and ever. Amen.

7 Behold, [w]he cometh with clouds; [x]and every

a Dan. 2:28,29. Am. 3:7. Rom. 16:25. Gal. 1:12. Eph. 3:3. b John 3:32. 8:26. 12:49. c 22:6. Ps. 25:14. John 15:15. d 3,19. 4:1. 22:10. 2 Pet. 3:8. e 22:6, 16. Dan. 8:16. 9:21,23. f 4,9. 21:2. g 9. 6:9. 12:11,17. John 1:32. 12:17. 19:35. 21:24. 1 Cor. 1:6. 2:1. 1 John 5:7—11. 3 John 12. h 19. John 3:11. Acts 4:20. 22:15. 26:16. i John 1:1. 4:14. j 22:7. Prov. 8. 34. Dan. 12:12,13. Luke 11:28. k 22:6,12,20. Rom. 13:11. Jam. 5:8. 1 Pet. 4:17. 2 Pet. 3:8. l *See on* f. m 11,20. 2:1,8,12,18. 3:1,7,14. Acts 19:10. 1 Pet. 1:1. n *See on* Rom. 1:7. 1 Cor. 1:3. 2 Cor. 1:2. 1 Pet. 1:2. o 8. Ex. 3:14. Ps. 90:2. 102:25—27. Is. 41: 4. 57:15. Mic. 5:2. Heb. 1:10—13. 13:8. Jam. 1:17. p 3:1. 4:5. 5:6. Zech. 4:10. 6:5. 1 Cor. 12:4—13. q 3:14. Ps. 89:36,37. Is. 55:4. John 3:11,32. 8:14—16. 18:

37. 1 Tim. 6:13. 1 John 5:7—10. r Acts 26:23. 1 Cor. 15:20—23. Col. 1:18. s 11:15. 17:14. 19:16. Ps. 72:11. 89:27. Prov. 8:15,16. Dan. 2:44. 7:14. Mat. 28:18. Eph. 1:20—22. 1 Tim. 6:15. t Deut. 7:8. 23:5. Rom. 8:37. Gal. 2:20. Eph. 2:4. 5:2,25—27. 1 John 4:10. u 7:14. Zech. 13:1. John 13:8—10. Acts 20: 28. 1 Cor. 6:11. Heb. 9:14. 1 Pet. 1:19. 1 John 1:7. x 5:10. 20:6. Ex. 19:6. Is. 61:6. Rom. 12:1. 1 Pet. 2:5,9. y 4:11. 5:12—14. Ps. 72:18,19. Dan. 4:34. Mat. 6:13. John 5:23. Phil. 2:11. 1 Tim. 6:16. Heb. 13:21. 1 Pet. 4:11. 5:11. 2 Pet. 3:18. Jude 25. z 14:14—16. Ps. 97:2. Is. 19:1. Dan. 7:13. Nah. 1:3. Matt. 24: 30. 26:64. Mark 13:26. 14:62. Luke 21:27. Acts 1:9—11. 1 Thes. 4:17. a 22:4. Num. 24:17. Job 19:26,27. 33:26. 2 Thes. 1:10. 1 John 3:2. Jude 14.

NOTES.—CHAP. I. V. 1, 2. The Lord Jesus, in his mediatorial character, is the great Prophet of the church, the incarnate "Word of God," by whom he reveals himself to men. (*Notes, Deut.* 18:15—19. *John* 1:4—9. *Col.* 3:16,17. 1 *Pet.* 1:10—12.) In this sense some things were given to him, "as his revelation," to be through him communicated to his servants, and others were not. (*Note, Mark* 13:32.) An infinity of the divine designs or decrees remain impenetrably concealed in the mind of God, till the event discovers them; but he has seen good *previously* to make known some of his purposes respecting future ages, in order to confirm the faith, encourage the hope, and enlarge the views of his people; and that the accomplishment of them, in after times, might demonstrate the truth of the Scriptures to every diligent inquirer. (*Note, Deut.* 29:29.)—This book was therefore called "The Revelation of Jesus Christ;" because its principal subject is, 'A previous discovery of the purposes of God respecting the affairs of the church, and of the nations as connected with it, from the time when it was given, even to the end of the world.' This "Revelation" was given to Jesus Christ, that he might shows to his servants those events which would immediately begin to take place, and which would all *shortly* be accomplished: as the transient term of some thousands of years bears no proportion to eternity, in which the whole will at length be swallowed up. These things Christ sent "his angel," one of his more illustrious servants in the world above, to signify and explain, in order, to John, who was his principal servant on earth at that time; as it is probable, that he was then the only surviving apostle. (*Notes*, 17:7,8. 19:9,10. 22:8 —9,16,17.) Thus, future events were made known to him; as they had been to several of the ancient prophets, especially Ezekiel, Daniel, and Zechariah.—Accordingly he faithfully testified, and exactly recorded "the word of God, even the testimony of Jesus Christ," and all things which he saw in these visions of the Almighty.

The Revelation. (1) Αποκαλυψις. *Rom.* 2:5. 16:25. 2 *Cor.* 12:1,7. *Gal.* 1:12. 2:2. *Eph.* 1:17. 3:3. Αποκαλυπτω, *to bring things concealed to light, Matt.* 11:25. 16:17. 1 *Cor.* 2:10. Καλυπτω, *to conceal*, or *veil.* Καλυμμα, *a veil.* 2 *Cor.* 3:13—16. *The removing of the veil, and uncovering of what was veiled.*—*Signified.*] Εσημανεν. *John* 12:33. 18:32. 21:19. *Acts* 11:28. 25:27. Jesus Christ *signified*, or *intimated* by his angel, to John his purpose of revealing future things to him: but in whatever way the angel was employed, doubtless the immediate revelation was made by the Holy Spirit, and not by any creature.—The angel Gabriel indeed brought a *verbal message* to Daniel, containing an extraordinary prophecy: (*Notes, Dan.* 9:21—27.) but the visions and revelations of this book were not *verbal messages.* (*Notes*, 9—11. 2:6,7. 4:1 —3. 1 *Cor.* 2:10—13.. 2 *Pet.* 1:20,21.)

V. 3. The apostle introduced his testimony, by solemnly pronouncing a blessing on all who should read, hear, remember, and obediently observe the words of this prophecy, of which the accomplishment was at hand. This seems to have been prophetically intended to obviate or answer the objections, and obloquy, and ridicule, which would, in after ages, be raised against the study of this mysterious book, and all endeavours to bring others acquainted with it. Nothing tends more to fortify the mind against the cavils of infidels and skeptics, or the incursions of unbelief, or to produce patient hope amidst trials and difficulties, than the observation and experience of the fulfilment of the Scriptures, in the events which take place around us: an acquaintance therefore with this Revelation, concerning the purposes of God respecting his church to the end of time, when connected with humility, sobriety, and the obedience of faith, must greatly conduce to the Christian's stability, constancy, hope, peace, and patience. It must exceedingly enlarge his views of the great, and glorious, and stupendous plan of the Lord's providential government of the world, as combined with the redemption of mankind; and direct or encourage his prayers for those prosperous days of the church, in which all her tribulations shall terminate, and animate his exertions in the glorious cause. It also must greatly conduce to reconcile his mind to those events, which, though distressing in themselves, form a part of one vast design, already in a considerable measure accomplished, and evidently hastening to an entire completion; to the eternal glory of God our Saviour, the final victory of his cause over all opposition, and the endless felicity of all his faithful servants. Nay, the very mysteries and difficulties of this book are wonderfully, yet inseparably united, with such grand and interesting discoveries of the glory of God, and the work and worship of heaven, as are peculiarly suited to impress with awe, and to enliven and purify, the soul of the humble and attentive reader, even when he cannot discover the prophetic meaning of the passage. Nor is it any objection to say, that many have read it in another spirit, and got much harm by it: for this is the case with other Scriptures; especially with those passages, which may be called "strong meat," being peculiarly strengthening to the faith, love, and gratitude of such as can digest them: though not meet nourishment for babes; and even capable of being turned into a fatal poison by the vicious affections of a proud and carnal mind. (*Notes, Heb.* 5:11—14. 2 *Pet.* 3:14—16.)—The reasons which induce infidels and profane "mockers, who walk according to their own ungodly lusts," to deride all attempts towards explaining this prophecy, are obvious; for so much of it has most manifestly been already fulfilled, as must for ever ruin their cause, could the attention of men be drawn to the subject, in proportion to its vast importance: and no part of Scripture more awfully denounces the doom of all impenitent sinners, and all opposers of the gospel. But pious men could never have been led to object to the study of it, as some have done, in strong, nay, rather contemptuous language; had not the misconduct of many in this respect filled them with prejudice, and formed an association of ideas in their minds, which have no necessary relation to each other.—The Lord grant, that the writer and the readers of the present attempt, to render this mysterious book more intelligible and instructive to Christians in general, may rely on and pray for the participation of the blessing here promised, in every part of their progress through it: that, in faith, humility, reverence, and expectation of great advantage, they may read, hear, meditate on, and keep the things which are written in it; "for the time is at hand," when the further accomplishment of them will render them so plain, that they shall no longer be either neglected or misunderstood.

V. 4—6. The apostle, contrary to his general custom, prefixing his name, addressed the seven churches of Asia, or that district of which Ephesus was the capital city. (11. *Note, Acts* 19:8—12.) The benediction which he used is similar to what has been repeatedly considered, in the epistolary part of the New Testament; but it is here expressed in more sublime and mysterious language, according to the nature of the book to which it is prefixed. He desired and prayed that "grace and peace" might be bestowed on them, "from him, who is, who was, and who is to come;" that is, from the self-existent, eternal, and unchangeable JEHOVAH. The original is peculiar, perhaps unexampled, and almost, if not absolutely incapable of an exact translation; the preposition governing the genitive case of the article, and yet all the subsequent words being in the nominative. (Απο του ὁ ων και ὁ ην και ὁ ερχομενος.) It is supposed to refer to the name of God revealed to Moses; and with a similar disregard to the ordinary rules of grammar. (*Notes, Ex.* 3:14. *John* 8:54—59.)—This is here especially meant of the person of the Father. (*Notes*, 8—11. 22:13. *Heb.* 13:7,8.)—As "the One true and living God" communicates blessings to sinful man, through the mediation of the incarnate Son, and by the agency of the eternal Spirit: it is almost unavoidable,

eye shall see him, [b]and they *also* which pierced him: [c]and all kindreds of the earth shall wail because of him. [d]Even so, Amen.

8 I am [e]Alpha and Omega, the beginning and the ending, saith the Lord, [f]which is, and which was, and which is to come, [g]the Almighty.

[*Practical Observations.*]

9 I [h]John, who also am your brother, [i]and companion in tribulation, and in [k]the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, [l]for the word of God, and for the testimony of Jesus Christ.

10 I was [m]in the Spirit [n]on the Lord's day, and heard behind me a great voice, [o]as of a trumpet,

11 Saying, [p]I am Alpha and Omega, the First and the Last: and, [q]What thou seest, write in a book, and send *it* unto [r]the seven churches which are in Asia; unto [s]Ephesus, and unto Smyrna,

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a Ps. 22:16. Zech. 12:10. John 19:34,37. Heb. 6:6. 10:29. c 6:15—17. 18:15—19. Luke 23:28—30. d 18:20. 19:1—3. 22:20. Judg. 5:31. Ps. 68:1. e 11.17. 21:6. 22:13. Is. 41:4. 43:10. 44:6. 48:12. f *See on* v. 4. g 4:8. 11:17. 16:14. 19:15. 21:22. Gen. 17:1. 28:3. 35.11. 43:14. 48:3. 49.25. Ex. 6:3. Num. 24:4. 2 Cor. 6:18. h *See on* 4. i 2:9,10. 7:14. John 16:33. Acts 14:22. Rom. 8.17. 1 Cor. 4:9—13. Phil. 1:7. 4:14. 2 Tim. 1:8. 2:3—12. k 3:10. 13:10. 14.12. Rom. 2:7,8. 5:3,4. 8:25. 2 Thes. 1:4,5. 3:5. Heb. 10:36. Jam. 5:7,8. l 2. 6:9. 11:7. 12:11,17. 19:10. m 4.2. 17:3. 21:10. Matt. 22:43. Acts 10:10, &c. 2 Cor. 12:2—4. n John 20:19,26. Acts 20:7. 1 Cor. 16:2. o 4:1. 10:3—8. p *See on* 8. q 19, 2:1. 10:4. r 14:13. 19:9. 21:5. Deut. 31:19. Is. 30:8. Jer. 30:2. Hab. 2:2. s *See on* 4. 2:1. 8.12,18. 3:1,7,14.

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under such an economy, to speak of the Father in the absolute style of Deity, and of the Son and the Spirit with relation to their assumed characters and offices; though in language evidently implying a participation in all divine perfections, and coequality with the Father, in their original and essential nature and dignity. Thus "grace and peace" were prayed for, for the Christians addressed, "from the seven Spirits, which are before the throne." This is generally, and doubtless justly, interpreted of "the divine Spirit," with respect to the abundance, sufficiency, and variety of his gifts, graces, and operations; and in relation to "the *seven* churches," with each of which, and all others, the One and self-same Spirit dwelt, as the Fountain of life, grace, and peace; being omnipresent and omnipotent, and One with the Father and the Son, "God over all, blessed for evermore." (*Notes*, 3:1—3. 5:5—7.) This manner of expression well accords with the enigmatical or emblematic style of this book; and it is absurd to suppose any created spirits to be joined in this solemn benediction, with the eternal Father, and Jesus Christ the Son of the Father; and indeed it would fully sanction the worship of created angels. (*Notes*, *Matt.* 28:19,20. 2 *Cor.* 13:11—14.) Finally, this grace and peace were prayed for in their behalf, "from Jesus Christ," as the appointed Mediator, through whom the eternal Spirit, with all his gifts, graces, and consolations, is given to fallen man: and the Saviour was described as "the faithful Witness," who came into the world to bear witness to the perfections, counsels, truths, and will of God to men; and who fully revealed all that he had received from the Father for that purpose. (*Marg. Ref.* q. *Notes*, 3:14—16. *Is.* 55:4,5.) He was also "the First-begotten from the dead." Being "the Only begotten of the Father" before all worlds, and "the Heir of all things," he had come on earth in that character, to tabernacle in human nature; and, having been put to death for declaring himself to be "the Son of God," he arose from the dead, among other reasons, to evince that he was what he declared himself to be. (*Notes*, *Rom.* 1:1—4. *Col.* 1:15—20.) Thus he became "the First-fruits of the resurrection," and appeared as "the First-born" of the children of God, in and through whom they shall all arise again, be manifested in their high and honourable character, and be invested with their eternal inheritance. (*Notes*, *Luke* 20:27—40.) Being thus arisen from the dead, and exalted to the mediatorial throne, he is also "the Prince," or Sovereign, "of the kings of the earth;" by whom they reign, to whom they are accountable, whose glory they ought to seek; and by whom all will be terribly destroyed, who oppose, despise, or neglect him. This declaration of the Redeemer's sovereignty over all "the kings of the earth," was a proper introduction to the prophecies which were about to be delivered, of the opposition which would be made to his cause, and his final triumph over all his enemies. (*Notes*, 11:15—18. 17:9—14. 19:11—16. *Ps.* 2:7—12. 72:8—11. 89:19—37. *Prov.* 8:15,16.) Animated with a view of the glory of his beloved Lord, and contrasting it with the vastness of his condescension, and the depth of his self-abasement; the inspired writer broke out in adoring praises, "to him who," great and glorious as he was, "had loved them," when defiled with the loathsome stains of guilt and sin, and when deserving the final wrath of God; and whose love had been so immense, that he had "washed them from their sins in his own blood," which he had willingly shed upon the cross, to make satisfaction to divine justice, and to procure all the blessings of salvation for them. And having, in consequence of this atonement, "quickened them" by his Holy Spirit; he had taught them, in penitent and obedient faith, to purge their consciences from guilt, by the application of his blood; and their hearts from the pollution of sin, by the grace promised through his mediation. In this manner, he had not only "delivered them from the wrath to come," but had also exalted and ennobled them as "kings," to reign with him in eternal glory; and consecrated them as "priests," to be accepted worshippers, and to offer spiritual sacrifices unto "God, even his Father." (*Notes*, 5:8—10. 1 *Pet.* 2:4—10.) On these accounts the apostle ascribed unto Christ, *personally*, the glory and dominion for ever and ever: (*Note*, *Phil.* 2:9—11. 2 *Pet.* 3:17,18) and in thus "honouring the Son," he especially "honoured the Father that sent him:" as all do, who cordially add, Amen. (*Note*, *John* 5:20—23.) Some indeed apply the doxology to the Father; but the construction is by no means so obvious and natural.

Washed. (5) Δουσαντι. *John* 13:10 *Heb* 10:23. (*Notes*, 7:13—17. *Ps.* 51:1,2,7. *Is.* 1:16—20. *Zech.* 13:1. *John* 13:6—11. 1 *Cor.* 6:9—11. *Eph.* 5:22—27. *Tit.* 2:14. 3:4—7.)

V. 7. The prophecy of this book principally relates to the opposition, which, in one form or other, would be made to the cause of Christ; the temporary success of his enemies; and his final triumph over them all: and, therefore, at the very opening of it, the reader's attention is called to that great day, when these scenes will be closed, and when all will see the wisdom and happiness of the friends of Christ, and the madness and misery of his enemies. For "behold," with attention and solemn awe, the Saviour who "loved us and washed us from our sins in his own blood," "is coming with clouds," or "in the clouds of heaven," in his own glory as Mediator, and in the glory of the Father, to be the Judge of the world! (*Notes*, 14:14—20. *Dan.* 7:9—14. *Matt.* 24:29—31. 26:63—68. *Mark* 8:38. *Acts* 1:9—12.) The intervening space would soon pass away, and it might even then be said, "He cometh!" (*Note*, *Jude* 14—16.) Then, all nations, being raised from the dead, will be gathered before his tribunal, and "every eye shall see Him," in human nature, exercise omnipotence, omniscience, and all divine perfections, who once lay prostrate in unknown agony at Gethsemane, and was numbered with malefactors on mount Calvary! Then, they especially, "who pierced him," shall be compelled to witness his glory, as well as to feel the power of his avenging indignation. (*Notes*, *Zech.* 12:9—14. *John* 19:31—37.) Judas, the traitor, Caiaphas and the chief priests, "Herod and his men of war," Pilate and his soldiers, with all concerned in his condemnation and crucifixion; and those in every age, who, by their infidelity, apostacy, persecutions, heresies, and daring crimes, have "crucified him afresh and put him to open shame," shall then with unutterable terror behold him, preparing to pronounce and execute the righteous sentence of their eternal condemnation. And, as "all the kindreds of the earth," through successive generations, hitherto have combined in opposing, despising, perverting, or neglecting him and his great salvation, with the exception only of a small remnant; so will they at that time "wail because of him," in horror and despair; for neither their numbers nor their power can defend them from his omnipotent vengeance. (*Note*, 6:15—17.) The apostle, however, assured of the justice of these awful proceedings, and knowing that then the redemption of all true Christians will be completed, subjoined to this awful declaration, "Even so, Amen." "Thus let all thine" implacable "enemies perish, O LORD." (*Note*, 22:18—21.)

Wail.] Κοψονται. 18:9. *Matt.* 11:17. 24:30. *Luke* 23:27.—The word signifies to *cut*, or *smite*; (*Matt.* 21:8.) and is used figuratively for *wail*, or *lament*.—"They shall smite themselves," that is, on their breasts.

V. 8. As the Lord Jesus was evidently spoken of in the preceding verse; it is obvious to conclude that "the Lord," who speaks in this, is the same Person: nor can any sufficient reason be assigned, why it should be understood of "the Father" personally; except that men are reluctant "to honour the Son, even as they" ought to "honour the Father that sent him." The whole vision related to Christ, from whom immediately the revelation was given: (*Note*, 1,2.) most of the expressions here used, or others equivalent to them, are afterwards spoken by him, and concerning himself; and the construction and arrangement of this passage, and the context, would be very intricate, if we were to suppose the Father to be the Speaker.—The Lord Jesus, therefore, here declared, "that He is the Alpha and the Omega," which are the names of the first and the last letters in the Greek Alphabet, the language in which the apostle wrote. This implies, that he is the First Cause and the Last End, the Author and Finisher of all things, in creation, providence, and redemption; "the Beginning and the Ending," the Source of existence, of life, of holiness, and of felicity; and the Completion of them, in every sense, and in all respects.—"Who is, and who was, and who is to come," as One with the eternal Father; (*Note*, 4—6.) "the Almighty;" the omnipotent and sovereign Ruler of all worlds, by and "for whom all things were made, and by whom all things consist."—No words can more strongly express eternal power and Godhead, than these do. (*Notes*, 9—11. 22:13.)—*The Beginning and the Ending.*] *Notes*, *Ps.* 90:1,2. *Prov.* 8:22—30. *John* 1:1 3. *Col.* 1:15—20. *Heb* 12:2,3. 13:7,8.

The Almighty.] Ὁ παντοκρατωρ. 4:8. 11:17. 15:3. 16:14. 19:6. 21:22. 2 *Cor.* 6:18. "He who has dominion over all" (*Note*, *Eph.* 1:5—23.)

and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto [t]Laodicea.

12 And I turned to [u]see the voice that spake with me. And being turned, [x]I saw seven golden candlesticks;

13 And in the midst of the seven candlesticks *one* [y]like unto the Son of man, [z]clothed with a garment down to the foot, [a]and girt about the paps with a golden girdle.

14 His head, [b]and *his* hairs *were* white like wool, as white as snow; [c]and his eyes *were* as a flame of fire;

15 And [d]his feet like unto fine brass, as if they burned in a furnace; [e]and his voice as the sound of many waters.

16 And [f]he had in his right hand seven stars: [g]and out of his mouth went a sharp two-edged sword: [h]and his countenance *was* as the sun shineth in his strength.

17 And when I saw him, [i]I fell at his feet as dead. [k]And he laid his right hand upon me, saying unto me, [l]Fear not: [m]I am the First and the Last:

18 *I am* he [n]that liveth, and [o]was dead; and, behold, [p]I am alive for evermore, Amen; and have [q]the keys of hell and of death.

19 Write [r]the things which thou hast seen, [s]and the things which are, [t]and the things which shall be hereafter;

20 The [u]mystery of [x]the seven stars which thou sawest in my right hand, and the seven golden candlesticks. [y]The seven stars are the angels of the seven churches: [z]and the seven candlesticks which thou sawest, are the seven churches.

t Col. 4:15,16. u Ez. 43:5,6. Mic. 6:9. x 13,20. 2:1. Ex. 25:37. Zech. 4:2. y 14:14. Ez. 1:26. Dan. 7:13. 10:16. Phil. 2:7,8. Heb. 2:14—17. 4:15. z Dan. 10:5. a 15:6. Ex. 28:6—8. 39:5. Lev. 8:7. Is. 11:5. b Dan. 7:9. Matt. 28:3. c 2:18. 19:12. Dan. 10:6. d 2:18. Ez. 1:7. 40:3. Dan. 10:6. e 14: 2. 19:6. Ps. 93:4. Is. 17:13. Ez. 43:2. f 20. 2:1. 3:1. 12:1. Job 38:7. Dan. 8:10. 12:3. g 2:12,16. 19:15,21. Is. 11:4. 49:2. Eph. 6:17. Heb. 4:12. h 10:1. Is. 24:23. 60:19,20. Mal. 4:2. Acts 26:13. i Ez. 1:28. Dan. 8:18. 10:8,9,17—19. Hab. 3:16. Matt. 17:2—6. John 13:23. 21:20. k Dan. 8:18. 10:10. l Gen. 15: 1. Ex. 14:13. 20:20. Is. 41:10. Dan. 10:12. Matt. 28:4,5. Mark 16:5,6. Luke 21:37—39. m *See on* 8,11. n Job 19:25. Ps. 18:46. John 14:19. Rom. 6:9. 2 Cor. 13:4. Gal. 2:20. Col. 3:3. Heb. 7:25. o Rom. 14:8,9. 2 Cor. 5:14,15. Heb. 1:3. 12:2,3. p 4:9. 5:14. Heb. 7:16,25. q 3:7. 9:1. 20:1,14. Ps. 68:20. Is. 22:22. Matt. 16:19. r *See on* 11,12. s 2:3: t 4:—22: u *See on* Matt 13: 11. Luke 8:10. x *See on* 13,16. y 2:1,8,12,18. 3:1,7,14. Mal. 2:7. z Zech. 4:2. Matt. 5:15,16. Phil. 2:15,16. 1 Tim. 3:14—16.

V. 9—11. The apostle next proceeded to relate the manner in which he had received the revelation that he was about to deliver: and he merely called himself "your brother," addressing himself to Christians, without mentioning his apostolical authority, though, most probably, the only surviving apostle. He was also their "companion in tribulation;" being a persecuted servant of Christ, and exposed to the same sufferings in his cause as they were; and a fellow-subject with them of the Saviour's kingdom on earth, and a fellow-heir of his heavenly kingdom. These sufferings he endured, as they did, with that submission, constancy, composure, and perseverance, which Christ required and exemplified; through which he experienced present consolations, and expected a happy event of his tribulations. (*Notes*, 7:3—17. 2 *Thes.* 3: 1—5.) He was, at the time when he had these visions, in "the Isle of Patmos," whither he had been banished for preaching the word of God, and bearing testimony to Christ: (*Notes*, 1 *John* 5:9—12.) and it is recorded, that he was confined to the mines, and compelled to labour in them, notwithstanding the infirmities of his extreme old age. "But none of these things moved him!" (*Note*, *Acts* 20:22—24.) His soul was serene, and at liberty, amidst his sufferings: he had far sweeter comforts, than the emperor or any of his prosperous persecutors could obtain; and he expressed no dissatisfaction or emotion, on account of the injustice and cruelty, with which he was treated.—While in this situation, "he was in the Spirit," or brought under the immediate impulse of the Spirit of prophecy; as Ezekiel, Daniel, and others had been, when favoured with visions of the Almighty. (*Note*, 4:1—3) This was "on the Lord's day," which can be meant of no other, than the day on which the Lord Jesus arose from the dead, even "the first day of the week:" and it is a conclusive proof, that the first day was set apart, and kept holy, by the primitive Christians, in commemoration of that great event: for on what other account could it have been thus mentioned?—(*Notes*, *John* 20:19—23. *Acts* 10:7—12.)—Being thus cast into an ecstacy, he heard behind him a voice, loud and clear as the sound "of a trumpet," saying some of the same words, which have been already considered, or to the same effect. (*Note*, 8.) They must here be understood of Christ; and this is an additional reason for interpreting the others of him: and the immediate recurrence of them in this connexion, gives energy to the arguments drawn from them. But if any should still be disposed to understand the foregoing passage of the Father; they cannot but admit, that Christ and the Father are One: for otherwise, how can it be conceived that Christ would have used the same words of himself, which had just before been spoken by the Father, as descriptive of his eternal Godhead? So that, on either interpretation, they are conclusive, in respect to the Deity of Christ.—The voice then ordered John to write what he saw, in a book, and send it to the seven churches in Asia, on which we shall have occasion afterwards to make some observations; (*Marg. Ref.*) but shall in this place only take notice, that it seems to confirm the ancient tradition of John's having resided and laboured at Ephesus, and in that vicinity, for a considerable time before his banishment to Patmos.—*The testimony of Jesus*, (9) 19:10. *John* 19:35. 21:24. *Acts* 1:8. 1 *John* 5: 11,12.—*In the spirit*. (10) 4:2. 17:3. 21:10. *Luke* 2:27. (*Note*, *Ez.* 11:22—25.)—*The First and the Last*. (11) 17. *Notes*, *Is.* 41:2—4. 43:10—14. 44:6—8. 48:12—15.

Companion. (9) Συγκοινωνος. *Rom.* 11:17. 1 *Cor.* 9:23. *Phil.* 1:7. (*Note*, *Phil.* 1:3—6.)—*The Lord's day*. (10) Τῃ Κυριακῃ ἡμερᾳ. 1 *Cor.* 11:20.—The first day of the week is "the Lord's day," as the Eucharist is "the Lord's supper;" and to be distinguished from other days, as that from other meals.

V. 12—20. When the apostle had distinctly heard the words which have been considered, he turned to see from whom the voice proceeded: and he then had a vision of "seven golden candlesticks," in allusion to the golden candlestick with seven branches, which was made for the tabernacle: (*Notes*, *Ex.* 25:31—40. *Zech.* 4:2,3,11—14.) and in the midst of them, as presiding over and taking care of them, he "saw One like unto the Son of man." The apostle had been well acquainted with Jesus, when he was on earth "a Man of sorrows;" (*Note*, *John* 13:18—30.) and honoured as his peculiar friend: but, while he perceived him in human form, and with some resemblance of his former appearance; he saw him in such resplendent glory, that he seemed quite another person. "He was clothed," after the manner of the priests, "with a garment down to his foot:" perhaps representing his perfect mediatorial righteousness and royal priesthood. This vesture was girt around his breasts with a golden girdle;" which may denote the preciousness of his love, and the cordiality with which he maintains the cause of his people. (*Notes*, *Ex.* 28:15—30. *Dan.* 10:4—9.) "His hairs like wool." and "white as snow," may signify his majesty, purity, and eternity. (*Notes*, *Dan.* 7:9—14.) His "eyes, as a flame of fire," may represent his omniscient acquaintance with the secrets of all hearts, and with the most distant events (*Notes*, 2:18,19. 19:11—16. *Heb.* 4:12,13.) His "feet like fine brass, burning in a furnace," may denote the stability of his appointments, and the transcendent excellency of all his proceedings. (*Marg. Ref.* d.) His "voice, as the sound of many waters," may represent the energy of his word, to astonish and terrify; or its invincible efficacy to convert or destroy, as he sees good. (*Notes*, *Ez.* 1:15—25. 43:1—5. *Heb.* 4:12,13.) The "seven stars in his right hand" were emblematical of the presiding ministers of the seven churches, to which the apostle was ordered to write, whom Christ upheld, directed, governed, and managed by his power, and according to his will. The "sharp two edged sword out of his mouth" seems to represent his awful and irresistible justice, in cutting down his enemies on every side, and "slaying them by them by the breath of his mouth." (*Note*, *Is.* 11: 2—5.) Moreover, "his countenance was like the sun" at noonday, when it shines most clearly and powerfully, so that "nothing can be hid from the heat thereof." (*Note*, *Ps.* 19: 3—6.)—Upon this display of the Redeemer's glory, even his beloved apostle, who had not only "leaned on his breast at table," but had seen his glory on the holy mount, (*Note*, *Matt.* 17:1,2.) was utterly overwhelmed with the effulgency of his majesty! (*Notes*, *Dan.* 10:4—19.) But the divine Redeemer graciously supported him, and dispelled his fears, again declaring himself to be the "First and the Last;" (*Notes*, 8—11.) adding, "I am he that liveth:" the ever-living, self-existent God, to whom, as Mediator, it was "given to have life in himself" and to be "the life of men:" (*Notes*, *John* 1:4,5. 14:4—6. 1 *John* 1:1,2.) who had also been obedient to death for sinners. But, "behold he was alive," as the first-fruits of the resurrection, to die no more; to which the apostle seems to have added, "Amen," as expressive of his unspeakable satisfaction. Nay, so absolute was his conquest over the king of terrors that he had possession of "the keys of hell and of death." He possesses the absolute sovereignty, as dwelling in human nature, over the invisible world, the state of separate spirits, and over death and the grave: so that he removes men out of this life, and consigns their bodies to the grave and corruption, when and as he pleases. He then fixes their souls, in happiness or misery, with absolute authority; and he will soon raise all their dead bodies, and either receive them into heaven, or shut them up for ever in hell, as he sees good. (*Note*, 20:11—15.) None, therefore, of his friends can have aught to fear from any creature, either during life, or at the approach of death; as every circumstance will certainly be ordered in that manner which may best subserve their everlasting advantage.—The Lord Jesus then ordered his apostle to write, First, "The things which he had seen:" namely, the circumstances of that vision

CHAPTER II.

The epistle of Christ to the angel of the church of Ephesus; consisting of commendation and reproof, a call to repentance, a solemn warning, and a gracious promise to those who overcame, 1—7. That to Smyrna, replete with commendation, and encouraging exhortations to faithfulness under tribulation, 8—11. That to Pergamos; in which are warnings against the Nicolaitans, threatenings of judgments on the impenitent, and promises to the victorious, 12—17. That to Thyatira, nearly of similar import, 18—29.

UNTO [a]the angel of the [b]church of Ephesus write: These things saith he that [c]holdeth the seven stars in his right hand, who [d]walketh in the midst of the seven golden candlesticks;

[*Practical Observations.*]

2 I [e]know thy works, and thy labour, and thy patience, and [f]how thou canst not bear them which are evil; and [g]thou hast tried them which say they are apostles, and are not; and hast found them liars:

a 8,12,18. 3:1,7,14. b *See on* n. 1:11. c 1:16,20. 8:10—12 12:1. John 5:35. d *See on* 1:12,13. Ez. 28:13,14. Matt. 18:20. 28:20. e 9,13,19. 3:1,8,15. Ps. 1: 6. Matt. 7:23. 1 Thes. 1:3. 2 Tim. 2:19. Heb. 6:10. f 6,14,15,20,21. Gal. 1:7. Eph. 4:14. 1 Thes. 5:21. 2 Pet. 2:1—3. 1 John 4:1. g 2 Cor. 11:13—15. 1 John 2:21,22.

Secondly, "The things, which then were," or what related to the state of the churches at that time: and Thirdly, "The things, which should be hereafter," even the prophecies, which he was about to receive: and this seems distinctly to mark out to us the contents of the whole book. (*Note*, 4:1—3.)—This mysterious and emblematical vision of the seven stars, was then explained to John, to signify "the seven angels," or presiding ministers of the churches, who were the *messengers* of Christ to them; (*Note*, 2:1.) and "the seven golden candlesticks" were shown to represent "the seven churches" themselves; as enlightened by the word and Spirit of the Lord, and holding forth that light to others, by the profession and preaching of the word, the administration of holy ordinances, and their Christian conversation and behaviour.—*Keys.* (18) *Notes*, 3:7. *Is.* 22:20—25. *Matt.* 16:19.

Fine brass. (15) Χαλκολιβανῳ. 2:18. It is not agreed what kind of *brass*, or mixed metal, formed principally of copper, was meant.—*Hell.* (18) Ἅδου. See on *Luke* 16:23. (*Note*, *Ps.* 16:8—11.)

PRACTICAL OBSERVATIONS.

V. 1—8. The revelations of God, by Jesus Christ, were intended to inform his servants about as much of his designs, respecting them and others, through the short period of time, and to the countless ages of eternity, as it was needful and useful for them to know.—Those who are intrusted with "the word of God and the testimony of Christ," must "bear record of all" things which they know; and "declare the whole counsel of God," as far as it is profitable for those to whom they speak. (*Notes*, *Acts* 20:18—27.)—While it becomes us to leave "secret things to God," we ought carefully to read, hear, keep, and obey, whatever he reveals: for "every word of God is pure," and "doeth good to him that walketh uprightly." (*Note*, *Mic.* 2:6,7.) Even difficult and mysterious passages will be useful to the humble believer, though he cannot fathom the depth of them; and the times may speedily arrive, when the dispensations of Providence will fully illustrate the meaning of obscure prophecies, to the most unlearned readers.—The "grace and peace," which come from the everlasting and unchangeable love of the Father by the communion of the omnipresent Spirit, who dwells in all believers; and through "Jesus Christ, the faithful Witness, the Firstborn from the dead, and the Prince of the kings of the earth;" belong to all those, and to those only, whom he had "washed from their sins, in his own blood:" nor can they sufficiently admire "his love which passeth knowledge," or rejoice in the dignity and felicity, to which he has advanced them; or devote themselves too much to the sacred duties of their royal priesthood; or ascribe too great honour to their divine Redeemer, "to whom be glory and dominion for ever and ever." Amen. This will soon appear: for, "behold, he cometh in the clouds, and every eye" of man, however averse to the sight, "shall see him" placed upon the dread tribunal, from which there can be no appeal. What then will be the terror, dismay, and anguish of his crucifiers, and of all in every age, who have been of their judgment and disposition! and how will "all the kindreds of the earth wail because of him!" while all his faithful followers shall rejoice, and say, "Even so let it be, Lord Jesus: Amen, Amen."—If we would be 'numbered with his saints in glory everlasting;' we must now willingly submit to him, receive him, and honour him, as a Saviour, who (we profess to believe) 'will come to be our Judge;' for he is "the First and the Last, the Beginning and the Ending," the unchangeable, eternal, and omnipotent Lord, to whom all must be subject, or perish for ever. (*Notes*, *Ps.* 2: 7—12. 2 *Thes.* 4:5—10.) And they, who will not believe him to be the great I AM, and who refuse to honour him as coequal with the Father, will discover their awful mistake, when made to feel the weight of his anger, and the power of that eternal vengeance, which they now despise.

V. 9—20. Those who are brethren to the apostles and ancient servants of Christ, and partakers of their faith and grace, must expect to be "companions" with them "in tribulation, and in the patience," as well as "the kingdom" of their Lord: though few are called to suffer so much, as *they* endured in this good cause. A peaceful conscience, however, and the consolations of the Holy Spirit, will enable the afflicted Christian to be more joyful in communion with God, when immured in a prison, than ungodly men can be in the most prosperous circumstances. If believers are confined, on the Lord's holy day, from public ordinances and the communion of saints, by necessity, and not by choice; they may expect great comfort in meditation and secret duties, from the influences of the Spirit; and by hearing the voice and contemplating the glory of their beloved Saviour, of whose gracious visits no confinement or circumstances can deprive them. The name itself shows how this sacred day should be observed: surely "the Lord's day" should be wholly devoted to the Lord; and none of its hours employed in a secular, sensual, or dissipated manner.—We may well be satisfied to walk by faith, during our continuance here on earth; for could we now see the Lord "as he is," the displays of his glory, even as dwelling in human nature, would overwhelm us: (*Notes*, *Is.* 6:1—7. *John* 12:37—41.) and we must be totally changed in body and soul, before we can bear the effulgency of his majesty, and find unalloyed happiness in that beatific vision. Let us then at present hearken to his voice, lean on his arm, and receive the encouragements of his love to obviate our fears: for what can he, "the First and the Last," even the eternal Son of the Father, withhold from those, for whom he became incarnate, that he might die for their sins, and what can be too hard for him, who has "the keys of death and hell," and lives as our almighty Friend for evermore? (*Notes* *John* 14:18—20. *Acts* 7:51—54. *Rom.* 5:6—10. 8:32—39. *Col.* 3:1—4.) May we then obey his word and walk in his light: may "our light," as derived from him, "shine before men," for their conviction and edification: and thus may we expect the time of our departure hence; which, with every thing relative to it, will be appointed by his unerring wisdom and love; who will come to receive our souls to his presence; and who will at length raise and change "the bodies of our humiliation" also, "that they may be like unto his glorified body, according to the mighty power, by which he is able to subdue all things unto himself." (*Notes*, 1 *Cor.* 15:20—28 50—58. *Phil.* 3:20,21. 1 *Thes.* 4:13—18.)

NOTES.—CHAP. II. V. 1. Many expositors have imagined, that these epistles, to the seven churches, were mystical prophecies of seven distinct periods, into which the whole term, from the apostle's days to the end of the world, would be divided. But there is no proof from Scripture, that seven such periods, and no more, were to be expected, in the state of the church; unless the epistles themselves be admitted as proofs of it: nor are there any distinct traces in ecclesiastical history, in respect of such as are supposed to be already past; though a lively imagination and a prompt invention, may advance *plausible* things on the subject. It cannot be conceived, if the concluding part of this book itself be recollected, that the last period of the church will be worse than any that has gone before, as the Laodicean church was far more corrupt than any of the rest. (*Notes*, 20:1—10.) Nor can it be true in fact, that a more flourishing period succeeded that of the church in the apostles' days, or that immediately subsequent to their death: yet the state of the church of Smyrna was far purer and more excellent, than that of Ephesus, nay, perhaps than that of Philadelphia, which on this hypothesis must accord to the Millennium. So that there seems no ground at all for this sentiment, though it has been sanctioned by many respectable names.—But the churches here addressed, were in such different states, in respect of purity of doctrine, and "the power of godliness;" that the words of Christ to them will always be suitable to the case of other churches, and professors of Christianity, in all ages and places, to the end of the world: and some of them contain the proper message or instruction to those of one character, and some to those of another, in all the variety which they contain.—The Lord Jesus himself, appearing in vision to John, directed him what to write to each of these seven churches: so that, in fact, they may be considered as "the epistles of Jesus Christ;" even as those which the apostle wrote by an amanuensis, are called properly "the epistles of Paul."—Each of these was addressed to "the angel of the church," the stated messenger or ambassador of Christ among them. (*Note*, 2 *Cor.* 5:18—21.) It is more natural to understand this of one presiding minister, than of several elders or pastors spoken of collectively, because one in office; and thus it countenances the opinion, which has been advanced, concerning the introduction of a moderate kind of episcopacy in the primitive church, even in the days of the apostles. (*Notes*, *Acts* 20:17. 1 *Tim.* 5 21,22,24,25. *Tit.* 1:5—9.) It is also undeniable, that there were several elders, or pastors, in the church at Ephesus, before this time; so that, some ruler, or minister, presiding over the other pastors, must be intended.—The address to "the angel of the church" doubtless implied commendation, reproof, instruction, or encouragement to him personally, and to the pastors in general, on whose ministry and example the state of each church greatly depends: yet the church was principally intended. That of Ephesus was planted by St. Paul. (*Notes*, *Acts* 18:18—23. 19:) There is no proof that Timothy ever statedly resided there: (*Note*, *Acts* 20:1—6 *Preface to* 1 *Tim.*) nearly thirty years seem to have elapsed

3 And [b]hast borne, and [i]hast patience, and for my name's sake [k]hast laboured, [l]and hast not fainted.

4 Nevertheless, [m]I have *somewhat* against thee, [n]because thou hast left thy first love.

5 [o]Remember therefore from whence [p]thou art fallen, [q]and repent, [r]and do the first works; or [s]else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

6 But this thou hast, [t]that thou hatest the deeds of the Nicolaitanes, which I also hate.

7 He [u]that hath an ear, [x]let him hear what the Spirit saith unto the churches, [y]To him that overcometh, will I give to eat of [z]the tree of life which is in the midst of [a]the paradise of God.

[*Practical Observations.*]

8 ¶ And unto [b]the angel of the church in Smyrna, write: These things saith [c]the First and the Last, which was dead, and is alive;

9 I [d]know thy works, [e]and tribulation, [f]and poverty, (but [g]thou art rich,) and *I know* [h]the blasphemy of them [i]which say they are Jews, and are not, but *are* [k]the synagogue of Satan.

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b Ps. 69:7. Mic. 7:9. Mark 15:21. Luke 14:27. 1 Cor. 13:7. Gal. 6:2. Heb. 13:13. i 1:9. 3:10. Ps. 37:7. Luke 8:15. 21:19. Rom. 2:7. 5:3,4. 8:25. 12: 12. 15:4,5. Col. 1:11. 2 Thes. 3:5. Heb. 6:12,15. 10:36. 12:1. Jam. 1:3,4. 5.7— 11. 2 Pet. 1:6. k Rom. 16:12. 1 Cor. 16:16. 2 Cor. 5:9. 6:5. 10:15. 11:23. Phil. 2:16. 4:3. 1 Thes. 1:3. 2:9. 5:12. 2 Thes. 3:8. 1 Tim. 4:10. 5:17. Heb. 6:10. l Luke 18:1. 2 Cor. 4:1,16. Gal. 6:9. 2 Thes. 3:13. Heb. 12:3—5. m 14,20. n 3:14—17. Jer. 2:2—5. Matt. 24:12,13. Phil. 1:9. 3:13—16. 1 Thes. 4:9,10. 2 Thes. 1:3. Heb. 6:10,11. o 3:3,19. Ez. 16:61—63. 20:43. 36:31. 2 Pet. 1:12, 13. p Is. 14:12. Hos. 14:1. Gal. 5:4. Jude 24. q 16:21,22. 3:3,19. 9:20,21. 16: 9. Acts 17:30,31. r 19. 3:2,3. Is. 1:26. Hos. 9:10. Mal. 3:4. 4:6. Luke 1:17.

s 16. 3:3. Matt. 21:41—43. 24:48—51. Mark 12:9. Luke 12.45,46. 20:16. t 14, 15. 2 Chr. 19:2. Ps. 26:5. 101.3. 139:21,22. 2 John 9,10. u 11,17,29. 3:6,13,22. 13:9. Matt. 11:15. 13:9. Mark 7:16. x 14:13. 22:17. 1 Cor. 2:10. 12:4—12. y 11,17,26—28. 3:5,12,21. 12:10,11. 15:2. 21:7. John 16:33. 1 John 5:4,5. z 22: 2,14. Gen. 2:9. 3:22—24. Prov. 3:18. 11:30. 13:12. 15:4. a Luke 23:43. 2 Cor 12:4. b *See on* 1. c *See on* 1:8,11,17,18. d *See on* 2. e 7:14. John 16:33 Acts 14:22. Rom. 5:3. 8:35. 12:12. 1 Thes. 3:4. 2 Thes. 1:6,7. f Luke 4:18. 6: 20. 2 Cor. 8:2,9. Jam. 2:5,6. g 3:17,18. Luke 12:21. 2 Cor. 6:10. 1 Tim. 6:18 Jam. 2:5,6. h Luke 22:65. Acts 26:11. 1 Tim. 1:13. i Rom. 2:28,29. 9:6 k 3:9.

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since the second epistle of St. Paul to Timothy was written; various changes had doubtless taken place in that time: and it was longer since St. Paul wrote his Epistle to the Ephesians. John himself is also recorded to have abode at Ephesus, and to have superintended that and the neighbouring churches for several years.—Ephesus was the capital of the province called Asia; (*Note*, *Acts* 19:8—12.) and the apostle was directed to write the first epistle to the church in that city, as a message from "him that holdeth the seven stars in his right hand, and walketh amidst the seven golden candlesticks." (*Note*, 1:12—20.) This intimated the absolute authority of Christ over his ministers, with their entire dependence on him; and his constant, though invisible presence with his churches, in which he had fixed the light of his word and ordinances; (*Note*, *Matt.* 28:19,20.) his attention to their whole conduct; his readiness to help and bless them, whilst they made a proper use of their light; and his power and purpose to remove it, if provoked by their perversion or neglect of it.—They shine by his light, and are absolutely under his control, and at his disposal.

V. 2—5. Our Lord reminded the presiding minister at Ephesus, and by him all the church, that he knew, or observed and accepted, their "works of faith and love," (*Marg. Ref.* e.) the labour which they bestowed in his service, their "patient continuance in well doing," under heavy trials and afflictions; and their decided abhorrence of false teachers and evil workers, whom they would not on any account endure in their communion. He had likewise noticed, with approbation, the trial which they had made of certain persons, who confidently claimed apostolical authority, as if immediately commissioned by Christ himself, and had thus attempted to draw them off from "the faith once delivered to the saints;" and how they had found them out to be impostors. (*Notes*, *Matt.* 7:15—20. 1 *John* 4:1—3. 2 *John* 7—11.) They had also repeatedly endured affliction, and exercised patience in the cause of Christ; and he repeatedly took a kind notice of it, and of their persevering labours, without wearying or fainting, from a regard to his name. (*Notes*, *Prov.* 24:10. 2 *Cor.* 4:13—18. *Gal.* 6:6—10. 2 *Thes.* 3:13.) Nevertheless, he had somewhat to allege against them; because the fervency of their love to him, and their zeal for his glory had sensibly declined, since they first embraced Christianity; and they had become more negligent and formal than they used to be. This abatement of holy affection naturally tended to still more apparent and evident evil: the Lord therefore called on them to recollect, how lively, zealous, fervent, united, and active they had been; and to compare their present fallen condition with it; that thus they might be excited to "repent and do their first works." Else he would come, by his providence, in a short time and an unexpected manner, and "remove their candlestick out of its place;" or deprive them of the light of the gospel, and the advantage of its ordinances: nor could this judgment be averted without "repentance and works meet for repentance."—This sentence was after a time most awfully executed: and at this day, Ephesus, which was so renowned a city, is an inconsiderable village, in which there are none who so much as bear the Christian name.—There is some difficulty in conceiving, how the persevering diligence and patience of this church, could consist with that abatement in love, with which it is charged. But observation and experience combine to prove, that in many instances, while the affections are lively and fervent, men engage zealously in services, and form habits of exertion, self-denial, patience, and courageous disregard to opposition and reproach; in which, as to the outward conduct at least, they persevere, from various motives, and often conscientiously; though it is lamentably true, and they know it, that their hearts are not so thoroughly engaged in what they do, as they once were. Many are well aware, that this is their case: they have zeal enough to retain them, in their former course of active service, which is become habitual, and in some circles creditable: but had they not been more "fervent in spirit, serving the Lord," in former days, those *habits* would never have been formed, those services had never been engaged in. Perhaps most Christians are too apt to take encouragement from such diligence, and to silence the remonstrances of their consciences by it: but it is plain, that our Saviour and Judge considers this as a very criminal state of heart and conduct.

Bear. (2) Βαστασαι. 3. *Matt.* 3:11. *Luke* 7:14. 14:27. *John* 16:12. 19:17. 20:15. *Acts* 15:10. *Rom.* 15:1. *Gal.* 6:2,5. *To bear* or *carry a burden; to sustain what is wearisome.* Primarily it relates to the body; and figuratively, to the mind: the Ephesians could carry the cross, though heavy; but they could not endure wicked persons, who were a burden to them, which they resolutely threw off.

V. 6, 7. The Ephesian church, though declined in love, was not corrupted with licentious principles, or immoral practices, but hated and detested "the deeds of the Nicolaitanes," which Christ also abhorred. This, as it will be shown presently, was a sect of avowed and most abominable Antinomians. (*Notes*, 14—16. 2 *Tim.* 2:14—18. 3:1—9.)—But, whilst these things were immediately addressed to the rulers, pastors, and church at Ephesus; every person in all other places, and in all future ages, "who had an ear," and could perceive the meaning of the words, was concerned to attend to them; and to all those things, which the Holy Spirit (by whose agency, the apostle had this vision of Christ speaking to him) thus declared unto the churches. (*Note*, 1:1,2.)—This is a most emphatical call to ministers and Christians, in every age, carefully and diligently to study these epistles to the churches; as replete with most important instruction, not only to those immediately addressed, but to all others, "even to the end of the world." (*Marg. Ref.* a.)—After this solemn introduction the Lord Jesus promised to every man, who, by faith in him, should overcome the temptations of the world, the flesh, and the devil; (*Notes*, 1 *John* 4:4—6. 5:4,5.) and especially those, to which his peculiar disposition or circumstances most exposed him; that he would give "him to eat of the Tree of life."—This is a figurative expression taken from the account of the garden of Eden (*Notes*, *Gen.* 2:8,9. 3:22—24.) and denoting the pure, satisfactory, and eternal joys of heaven; and the anticipation of them in this world, by faith, communion with Christ, and the consolations of his Holy Spirit. (*Notes*, 22:2—5. *Ez.* 47 12.) Every victory over sharp temptation would be graciously rewarded with foretastes of this fruit; and the final victory, with the eternal fruition of the happiness intended by it, in heaven itself, and in the presence and love of God (*Notes*, 10,11,17,26—28. 3:4—6,12,13,20—22. 7:9—12.)

Paradise. (7) Παραδεισου. *Luke* 23:43. 2 *Cor.* 12:4.—*Neh* 2:8. *Ec.* 2:5. 'Orchards planted for the sake of pleasure and delight.' *Leigh.*

V. 8, 9. Smyrna was a large city to the north of Ephesus The epistle sent to "the angel of the church" established there, was the message of him, who is "the First and the Last." (*Note*, 1:8—11.) These words were spoken by JEHOVAH of himself, when declaring his own eternal Deity and asserting "that beside him there was no God, yea, he knew not any:" (*Note*, *Is.* 44:6—8.) so that the repeated use of them by the Lord Jesus must be allowed by all, who reverence the words of the prophets and apostles, to be a full proof, that he is the self-existent and eternal God. And, as the distinction between the Father and the Son is every where established whilst it is declared that there is but "one living and true God:" it might easily be proved in form, that there can be no *consistent* alternative, between rejecting the Bible, or denying it to be the *unerring* word of God, and acknowledging a plurality of Persons in the Unity of the Godhead. For the same has repeatedly been shown concerning the Holy Spirit, in respect of the attributes and operations peculiar to Deity and his distinct personal subsistence. (*Notes*, *John* 14:15—17. 16:8—13. 1 *Cor.* 2:10—13. 3:16,17. 12:4—11.) Thus the doctrine of the Trinity is fixed on the firm basis of divine revelation: and it will always be found, that no other scheme however modified, can be supported by any learning, ingenuity, or diligence of man, except with a proportionable disregard to the oracles of God: and the full establishment of such doctrine must be the effect of a total disbelief of the Scriptures, in respect of *the nature, subsistence, and perfections* of the Godhead. The church, indeed, as built on the Pe-

10 Fear none of those things which thou [l]shalt suffer. Behold, [m]the devil shall cast *some* of you into prison, that ye may be tried; and [n]ye shall have tribulation[o] ten days. [p]Be thou faithful unto death, and I will give thee [q]a crown of life.

11 He [r]that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh, shall not be hurt of [s]the second death.

12 And to [t]the angel of the church in Pergamos write; These things saith he [u]which hath the sharp sword with two edges;

13 I [x]know thy works, and where thou dwellest, *even* where [y]Satan's seat *is:* and [z]thou holdest fast [a]my name, and hast not [b]denied my faith, even in those days wherein Antipas, [c]*was* my faithful martyr, who was slain among you, where Satan dwelleth.

14 But [d]I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast [f]a stumblingblock before the children of Israel, to [g]eat things sacrificed unto idols, and [h]to commit fornication.

15 So hast thou also them that hold [i]the doctrine of the Nicolaitanes, which thing I hate.

16 [k]Repent; or [l]else I will come unto thee quickly, and [m]will fight against them with the sword of my mouth.

l Dan. 3:16—18. Matt. 10:28. Luke 12:4—7. m 12:9—11. 13:2,7,15—17. Luke 21:12 John 13:2,27. Eph. 2:2. 6:12. 1 Pet. 5:8. n *See on* 9. o Hab. 2: 3. 1 Pet. 1 5,7. p 12:11. Matt. 10:22. 24:13. Mark 8:35. 13:13. Luke 21:16—19. John 12:25. Acts 20:24. 21:13. 2 Tim. 4:7,8. q 3:11. Jam. 1:12. 1 Pet. 5:4. r *See on* 7. s 20:6,14. 21:8. t *See on* 1. 1:11. u 16. 1:16. 19:15,21. Is. 11:4. Heb. 4:12,13. x *See on* 2,9. y 9,10,24. 3:9. z 25. 3:3,11. 1 Thes. 5:21. 2 Tim. 1:13. Heb. 3:6. 10:23. a 3:8. Matt. 24:9. Luke 21:17. Acts 9:14 Jam. 2:7.

b Matt. 10:23. 1 Tim. 5:8. 2 Tim. 2:12. Jude 3,4. c Acts 22:20. d *See on* 4, 20. e Num. 25:1—3. 31:8,16. Josh. 24:9. 2 Pet. 2:15. Jude 11. f Is. 57:14. Jer. 6:21. Ez. 3:20. 44:12. Matt. 18:7. Rom. 9:32. 11:9. 14:13,21. 1 Cor. 1:23. 8:9. 1 Pet. 2:8. g Acts 15:20,21,29. 21:25. 1 Cor. 8:4—13. 10:18—31. h 21:8. 22:15. 1 Cor. 6:13—18. 7:2. Heb. 13:4. i *See on* 6. k *See on* 9, r. 5—21,22. 3:19. 16:9. Acts 17:30,31. l *See on* 5. m *See on* 12. Is. 11:4. 49:2. Eph. 6: 17. 2 Thes. 2:8.

son of Christ, cannot be subverted by "the gates of hell:" (*Note*, *Matt.* 16:18.) and though we may well be concerned for our children, and the cause of the gospel in these lands; and should therefore use every proper method of "earnestly contending for the truth once delivered to the saints:" yet we may be free from anxiety about the event of the contest, and predict, that the triumphing of those, who strive against "the First and the Last," will assuredly be short.—He who thus asserted his own essential Deity, in the same place gave an intimation of his incarnation, death, resurrection, and everlasting intercession: (1:18.) and, in the character of the omnipotent Friend and Saviour of his people, he assured the Christians at Smyrna, that he noticed and accepted their works, and was well acquainted with their trials and poverty: for though Smyrna was a rich and populous city; either the poorest of the inhabitants alone had been converted, or the Christians there had been impoverished by persecution. They were indeed poor in the world, as well as "poor in spirit;" (*Notes*, *Matt.* 5:3. *Jam.* 1:9—11.) yet Christ declared, "that they were rich in faith," and by an interest in his "unsearchable riches," and the precious promises of the new covenant; rich in wisdom, grace, and good works, and as heirs of an unfailing treasure in heaven: (*Notes*, 3:17. 1 *Cor.* 3:18—23. 2 *Cor.* 6:3—10. *Jam.* 2:5—7.) for they were in a very flourishing state in respect of their souls, though greatly reduced in their outward circumstances. (*Note*, 3 *John* 1—4.)—Moreover, he knew the blasphemy of certain persons, who "said they were Jews," and reviled both them and him. Some think that these men professed Christianity: but in their zeal for the Mosaic law, they spoke such things of the Person and righteousness of Christ, as amounted to constructive blasphemy: but it is more obvious to conclude, that they were virulent opposers and persecutors, who "contradicted and blasphemed," as the Jews at Antioch in Pisidia had done, at the time when St. Paul preached among them. (*Acts* 13:45.) They professed to be Jews, and the people and worshippers of God; but they were not what they professed to be. Whether they were of the Jewish nation or not, God did not allow of them as his congregation; the rites for which they contended were no longer of any validity; their worship was carnal and hypocritical; they violently opposed the truth and cause of God: and they were in fact "the synagogue of Satan," a company of people, bearing the image, copying the example, doing the works, and combining together to support the kingdom of the devil. (*Notes*, 3:8,9. *John* 8:41—47.)

V. 10, 11. These concluding verses intimate that the persons above mentioned were fierce persecutors, and not subtle deceivers: for Christ did not warn his people to beware of false doctrine; but to prepare for the cross. He exhorted them "to fear none of those things which they should suffer:" for he, "the First and the Last," was able to protect, support, comfort, uphold, and deliver them. Yet, behold, he saw good to permit the devil to prevail so far, that he would cast some of them into prison, by means of "his synagogue" of professed Jews, who probably stirred up the people and magistrates against them. Their enemies meant that they should thus be *destroyed;* but their Lord and Saviour permitted it, that they might be *tried*, and proved, and *purified*. (*Notes*, *Dan.* 12:10. *Zech.* 13:8,9. *Mal.* 3:1—4. *Jam.* 1:2—5. 1 *Pet.* 1:6,7. 4:12—16.) For this purpose they would have "tribulation *ten days*." This may either mean ten years, which is recorded to have been the duration of Domitian's persecution; or a considerable but limited time; during which space, many of them might be called to suffer martyrdom for the truth. The Lord therefore exhorted them to be "faithful unto death;" maintaining their allegiance to him inviolable, fighting valiantly as his soldiers, and adhering to his truth and will, even if called to suffer death for his sake; or in any case, till the close of their lives. And then he "who had been dead, and was alive," would recompense them, as no other prince or captain could do his faithful adherents; for he would give them "a crown of life," or eternal glory and felicity. (*Notes*, *Acts* 7:54—60. *Jam.* 1:12.)—This epistle also concerned all who could hear and understand, as no one, who conquered in this spiritual warfare, should be hurt by "the second death;" though he might die in winning the battle. But he, "who hath the keys of hell and death," engaged to secure the souls of his servants, at the time of their dissolution, and their bodies at the resurrection; that they should not be finally separated from God, or sent away into the everlasting punishment, prepared for all wicked men; which is emphatically called "the second death:" on the contrary they would be preserved from every degree of this misery, and receive the gift of eternal felicity, after their transient sufferings in this world. (*Notes*, 20:4—6,11—15.)—Nothing of reproof or warning is contained in this epistle and it is remarkable, that there are more Christians at this day in Smyrna, than at any other place in all that part of the world: the candlestick has not *wholly* been removed from them; but some glimmerings of light are still continued to the harassed remnant of this church.—*The devil*, &c. (10) *Notes*, 12:7—12. 13:8—10. 20:1—3,7—10. 2 *Tim.* 4:16—18. 1 *Pet.* 5:8,9.

V. 12, 13. This epistle, "to the angel of the church in Pergamos," (a city to the north of Smyrna,) contains both reproof and threatenings; and therefore it was sent as from him, "who hath the sharp sword with two edges." (*Notes*, 14—16. 1:16. 19:11—16. *Is.* 11:2—5.)—The Lord Jesus Christ took favourable notice of the works of the Christians in this city, as far as they were obedient to his commandments; and he reminded them, that he knew their habitation to be in a place, where Satan had especially established his throne, and taken up his abode. This must denote, that Pergamos was not only a very wicked city in other respects, but also that it was, as it were, the headquarters of both persecution and heresy; the two principal engines of the devil, in opposing the pure gospel of Christ: and that from thence these dir evils diffused their baleful influence to other cities. (*Note*, *Acts* 20:29—31.) Yet, even in this perilous situation, the church in general held fast and professed the truth of the gospel, and a zealous regard to the honour and authority of Christ: so that they had not "denied the faith," either by open apostacy, or by temporizing to avoid the cross; not even in those trying days, in which Antipas (who probably was a pastor of the church) had been a faithful *witness* to the truth of Christ, and had been slain for his testimony, by those among whom Satan dwelt.—'Ecclesiastical history has not informed us, who this Antipas was.—Perhaps he was some zealous minister; ... or some private Christian of *obscure* birth, rank, and circumstances, ennobled by enduring martyrdom in the Christian cause. ... This condescending notice taken of him by his divine Master, ... would ... animate the courage and fidelity of other Christians, who might be called out to like extremities.' *Doddridge.*

V. 14—16. The Lord had, however, "a few things" to allege against the church of Pergamos: because they had permitted in their communion, or otherwise connived at, some of those licentious teachers, against whom his apostles had protested: even such as "held the doctrine of Balaam." For that wicked man, though really favoured with prophetic visions, had yet, "for filthy lucre's sake," plotted mischief against Israel, by teaching Balak to seduce them into idolatry and fornication; and thus to throw in their way an occasion of falling into sin, and under the wrath of God. (*Notes*, 2 *Pet.* 2:15,16. *Jude* 11—13.) In like manner, the church at Pergamos contained persons, who held "the doctrine of the Nicolaitanes," which thing (that is, the doctrine, and all which was connected with it) Christ hated. Hence it is evident, that the teachers of this sect sought "the wages of unrighteousness," by endeavouring to corrupt and pervert professed Christians; and that, in order to obtain them, they laid "stumblingblocks" in their way: and, on some pretence or other, encouraged and enticed them to join in the idolatrous feasts of their neighbours; and on those occasions, and at other times, to commit fornication. (*Notes*, *Num.* 25: 1 *Cor.* 8:7—13. 10:23—28.) They might, perhaps, inculcate the lawfulness of dissembling their religion to escape persecution,

17 He [n]that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give [o]to eat of the hidden manna, and will give him a white stone, and in the stone [p]a new name written, which no man knoweth, saving he that receiveth *it*. [*Practical Observations.*]

18 And [q]unto the angel of the church in Thyatira write; These things saith, [r]the Son of God, [s]who hath his eyes like unto a flame of fire, and his feet *are* like fine brass;

19 I [t]know thy works, [u]and charity, and service, and faith, and thy [x]patience, and thy works; and [y]the last *to be* more than the first:

20 Notwithstanding, [z]I have a few things against thee, because thou sufferest [a]that woman Jezebel, which calleth herself a prophetess, to teach [b]and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

21 And I gave her [c]space to repent of her fornication, and she repented not.

22 Behold, I will cast her into a bed, [d]and them that commit adultery with her into great tribulation, [e]except they repent of their deeds.

23 And I will kill her children [f]with death; [g]and all the churches shall know that [h]I am he which searcheth the reins and hearts: [i]and I will give unto every one of you according to your works.

n *See on* 7. o Ps. 25:14. 36:8. Prov. 3:32. 14:10. Is. 65:13. Matt. 13:11. John 4:32. 6:48—58. Col. 3:3. p 3:12. 19:12. Is. 65:15. q *See on* 1. 1:11. r Ps. 2:7. Matt. 3:17. 4:3—6. 17:5. 27:54. Luke 1:35. John 1:14,49. 3:16, 18,35,36. 5:25. 10:36. Acts 8:37. Rom. 1:4. 8:32. s *See on* 1:14,15. t *See on* 2,9,13. u 1 Cor. 13:1—8,13. Col. 3:14. 1 Thes. 3:6. 2 Thes. 1:3. 1 Tim. 1:5. 1 Pet. 4:8. 2 Pet. 1:7. x *See on* 2,3. y *See on* 4. Job 17:9. Ps. 92:14. Prov. 4:18. John 15:2. 2 Pet. 3:18. z *See on* 4,14. a 1 Kings 16:31. 17:4,13. 19:1,2. 21:7—15,23—25. 2 Kings 9:7,10,30—37. b *See on* 14. Ex. 34:15. Num. 25:1,2. Acts 15:20,29. 1 Cor. 8:10—12. 10:18—21,28. c 9:20,21. Jer. 8:4—6. Rom. 2: 4,5. 9:22. 1 Pet. 3:20. 2 Pet. 3:9,15. d 17:2. 18:3,9. 19:18—21. Ez. 16:27—41. 23:45—48. e Jer. 36:3. Ez. 18:30—32. 33:11. Zeph. 3:7. Luke 13:3,5. 2 Cor. 12:21. 2 Tim. 2:25,26. f 6:8. g 7,11. Deut. 13:11. 17:13. 19:20. 21:21. h 1 Sam. 16:7. 1 Chr. 28:9. 29:17. 2 Chr. 6:30. Ps. 7:9. 44:21. Jer. 11:20. 17:10. 20:12. John 2:24,25. 21:17. Acts 1:24. Rom. 8:27. Heb. 4:13. i 20:12. Ps. 62: 12. Is. 3:10,11. Matt. 16:27. Rom. 2:5—11. 2 Cor. 5:10. Gal. 6:5. 1 Pet. 1:17.

which is an occasion of falling to numbers in circumstances which expose men to it: and joining in the idolatry and excess of the heathen worship would effectually answer this end. They, however, certainly grafted this prevarication on more general principles; and an erroneous and perverted view of the evangelical doctrine of "salvation by grace," and concerning Christian liberty, constituted "the root of bitterness," from which their evil practices naturally grew. "They turned the grace of God into lasciviousness," and taught others to do the same, and were the Antinomians of the primitive church; a heresy, which, in one form or other, has always hitherto sprung up, when the true gospel of Christ has been successfully preached; being a kind of tare, which the enemy will at all times sow among the good seed, as far as he is permitted.—Many have supposed, that this sect derived its name from Nicholas; one of the primitive deacons: and such a tradition prevailed early in the church. Yet the name was then so common, and might be given to the sect on so many other accounts, that there is no certainty in it. We read nothing of Nicholas in Scripture, to warrant so unfavourable an opinion of him: neither Peter nor Jude, who opposed heretics of the same stamp, called them by this name; and it may thence, almost with certainty, be concluded, that it was afterwards given them. Some have noted that *Nicolaus*, in Greek, signifies the same as *Balaam* does in Hebrew, namely, '*the conqueror of the people*;' and have thence inferred, that they were so called from the influence which they obtained over men's minds, and the fatal use which they made of it, as Balaam had done before them.—The Lord, however, commanded the church of Pergamos to repent, and forsake these corrupt practices and principles; to exclude such scandalous and pernicious persons from their communion; and by every means to show a decided abhorrence of their tenets: otherwise, he would quickly visit them in judgment, and fight against the deceivers, and all who countenanced them, "with the sword of his mouth;" inflicting the threatened vengeance on them: nay, he would even deprive the church of their abused privileges.—This city is at present in a very ruinous condition; very few professed Christians are found in it, and they are wholly dependent on the church at Smyrna; being in a most abject state, and having scarcely any thing of our holy religion, except the empty name.

Them that hold. (14) Κρατουντας, 13,25. 3:11. *Mark* 7:3. 2 *Thes.* 2:15. 'Holding, that is, strictly, studiously, and with all their might, the traditions of the elders.' *Leigh*, on *Mark* 7:3.

V. 17. What the Spirit spake by John, to the church at Pergamos, was meant for the instruction of all who should ever hear or read it: for whilst judgments impended over the head of the impenitent, blessings were prepared for those who overcame the multiplied temptations to which they were exposed. To each person, who thus adhered to the truth and precepts of Christ, he promised to give "the hidden manna;" or those invigorating and satisfying consolations, which spring from the lively exercise of faith in a crucified Saviour; a steadfast contemplation of the glory of God in him; and communion with the Father and the Son, by the influences of the Holy Spirit. (*Notes*, *Ex.* 16: *John* 6:47—58.) This manna is *hidden* from carnal men; who see neither the source, the nature, the communication, nor the excellency of it: it is placed out of the reach of every enemy; nor can the supplies of it be intercepted: so that it is "the *secret* of the LORD, which is with them that fear him."—The gracious Saviour also promised to give to every conqueror, in this holy war, "a white stone." In ancient times, when any person among the Greeks, accused of crimes against the state, was tried by the suffrages of the citizens; they balloted for his acquittal by a *white* stone, and for his condemnation by a *black* one: so that Christ, the sole Judge of his people, in promising to give the victors "a white stone," assured them of their full justification at the great day of account; and of the present comfortable sense, that they were pardoned and accepted in him. The name written upon it is probably that of, "children of God;" and it represents the inseparable connexion of adoption into his family with forgiveness of sins. This name would be, as it were, inscribed upon the pardon given them, and made legible to the soul by "the Spirit of adoption." (*Note*, *Rom.* 8:14—17.) But "no man knoweth it, saving he that receiveth it;" for the ground of this knowledge is laid in his inward consciousness and experience; it is communicated to the lively Christian by "a witness in himself;" the world knoweth not the children of God; (*Notes*, 1 *John* 3:1—3. 5:9, 10.) and even their brethren cannot exactly distinguish them, so that sometimes they suspect or condemn the upright, and think well of specious hypocrites. But when the Holy Spirit illuminates his own work in the believer's soul, this "new name," and its real import, become legible and intelligible to him, and he knows himself to be a child and heir of God.—The expression may also signify, that the felicity which awaits the children of God, when they shall have obtained a complete victory over all their enemies, can never be understood, but by the enjoyment of it: yet, I apprehend, that present consolations, as the gracious recompense of victory over particular urgent temptations, were principally, though not exclusively intended.

V. 18, 19. Thyatira lay to the southeast of Pergamos; and the epistle to the church established in that city, was sent in the name of the "Son of God, who hath his eyes as a flame of fire;" which represented his authority and omniscience, and the steadfastness and righteousness of his appointments and decisions. "The Son of God" here reminded the pastors, and Christians at Thyatira also, that he knew their works, and observed with approbation their love of him, and of the brethren, and their general benevolence; their diligent attention to the various duties, by which they were called to serve him and each other, in the church and the community; their bold and steadfast profession of his doctrine, in genuine faith; the patience, with which they perseveringly endured afflictions and persecutions; and especially that their last works were more abundant than those which they had at first performed. (*Notes*, 2—5. 2 *Thes.* 1:3,4.)—*Son of God*, &c. (18) Compare 1:13,14.

V. 20—23. Thus far the church at Thyatira seemed in a flourishing condition: yet there was a worm at the root of its prosperity, which would destroy the whole, unless it were removed. Notwithstanding all those things which deserved commendation, the Lord Jesus had "a few things" to allege against the presiding minister and the pastors at Thyatira, especially because they suffered such persons as taught those abominable tenets, and perpetrated those evils which Christ hated: for the same heresy is here doubtless opposed, as in the foregoing epistle. It is not agreed, whether the expression, "that woman Jezebel," is to be understood literally, or figuratively. From the reading in some manuscripts it has been thought, that the wife of the presiding minister was intended; that she had obtained great influence in the affairs of the church, and made a bad use of it; that she pretended to prophetic gifts, and under that sanction propagated abominable principles; and though her conduct was disapproved by many, yet no proper decision was used in censuring her, or preventing the mischiefs which she occasioned.—The figurative meaning, however, seems more suited to the style and manner of this book: and in this sense, we may understand it to denote a company of persons, of the spirit and character of Jezebel, within the church, under one principal deceiver; as the Roman antichrist is represented by the emblem of an abandoned harlot. (*Notes*, 17:1—5.) Jezebel, a Zidonian, and a zealous idolater, being married to the king of Israel, contrary to the divine law, used all her influence to seduce the Israelites from the worship of JEHOVAH into idolatry, with which the vilest licentiousness was connected; and this greatly aided the temptation. (*Marg. Ref.* a.) Thus these persons at Thyatira, having, through the fault of the pastors and members of the church, found admission among them, and by their artifices and blandishments attached a party to their cause, employed their whole influence to draw men from the pure religion of Christ, into carnal and spiritual fornication and adultery, and to poison their minds with abominable doc-

24 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known [k]the depths of Satan, as they speak; [l]I will put upon you none other burden:

25 But [m]that which ye have *already*, hold fast [n]till I come.

26 And [o]he that overcometh, [p]and keepeth my works unto the end, [q]to him will I give power over the nations:

27 (And [r]he shall rule them with a rod of iron as the vessels of a potter shall they be broken to shivers:) [s]even as I received of my Father.

28 And I [t]will give him the morning-star.

29 He [u]that hath an ear, let him hear what the Spirit saith unto the churches.

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k 12:9. 13:14. 2 Cor. 2:11. 11:3,13—15. Eph. 6:11,12. 2 Thes. 2:9—12. 1 Acts 15:28. m 3:3,11. Acts 11:23. Rom. 12:9. 1 Thes. 5:21. Heb. 3:6. 4:14. 10:23. n 1:7. 22:7,20. John 14:3. 21:22,23. 1 Cor. 4:5. 11:26. 2 Pet. 3:10. o *See on* 7, 11,17. Rom. 8:37. 1 John 5:5. p Matt. 24:13. Luke 8:13—15. John 8:31,32.

Rom. 2:7. 1 Thes. 3:5. Heb. 10:38,39. 1 John 2:19. q 3:21. 20:4. 22:5. Ps. 49: 14. Dan. 7:18,22,27. Matt. 19:28. Luke 22:29,30. 1 Cor. 6:3,4. r 12:5. 19:15 Ps. 2:8,9. s Matt. 11:27. Luke 22:29. John 17:24. t 22:16. Luke 1:78,79. 2 Pet. 1:19. u *See on* 7.

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trines. Yet they had not been duly censured and opposed: and it is evident, that neither the fatal tendency of their opinions, nor the atrociousness of their conduct, had been fully noticed and understood, till this epistle was sent. (*Notes*, 1 *Cor.* 5:) This evil had long been working: and the Lord had, in his longsuffering, "given space for repentance" to the ringleader, and those who abetted the delusion; but they still persisted in their wickedness. He therefore declared that he would cast the principal offender "into a bed," as visited with some painful and incurable disease, at length to terminate in death; whilst such as had been seduced to join in these abominations, would, "unless they repented of their deeds," be thrown into the most grievous afflictions. (*Note*, 1 *Cor.* 11:29—34.) Indeed Christ, their Lord and Judge, purposed to destroy by pestilence, or other tremendous judgments, these seducers, and their whole progeny, or party; in order, that "all the churches" might be assured, by the detection and exemplary punishment of such scandalous offenders, that he was that glorious God, who claimed it as his peculiar prerogative "to search the reins and hearts" of men; to discern all their secret imaginations, purposes, and inclinations; and to render to every one of them according to his works.—Here again the peculiar style of Deity is employed by "the Son of God." It is far more expressive to say, "I am he, who searcheth the heart" than "I search:" nor can such language be accounted for, on any other ground than the trinitarian doctrine, whatever pains and ingenuity may be employed in the attempt. (*Marg. Ref. Note*, *Jer.* 17:9,10.)

V. 24—28. To those who repented, and separated from the evils before mentioned; and to the rest, who had never received that doctrine, and had no acquaintance with those "depths," as they called them; perhaps avowing that they were peculiarly "the deep things of God," but which Christ declared to be "the depths of Satan," the most sagacious and covert devices of that enemy, to dishonour Christ and destroy men's souls;—to such as had kept clear, or had got free, from these "mysteries of iniquity," he would give no other command or injunction, than what they had already received from his ministers. (*Note*, *Matt.* 11:28—30.) But he exhorted them to hold fast those truths and precepts, till he came to remove them by death, or to judge the world. He also promised to every man, who overcame these too generally successful temptations, and kept his words in "the obedience of faith;" that he would grant him the privilege of sharing his victories, and the authority connected with them, as far as this could add to his true honour or felicity: so that he should be partaker of the honour, joy, and triumph, which would arise to the Redeemer, when all the nations of his enemies shall be dashed in pieces, as the potter's fragile vessel by the blow of an iron rod. (*Notes*, 16: 18: 19: *Ps.* 2:7—9. 149: *Is.* 34: 63:1—6. *Ez.* 38: 39:) He will also be an assessor of Christ in judgment, and concur in the sentence denounced on the nations of the ungodly. (*Notes*, 3:20—22. 1 *Cor.* 6:1—6.) Thus the victorious believer will receive from Christ, "glory, honour, immortality," and an immoveable kingdom; even as He has "received of the Father." (*Note*, *Matt.* 28:18.)—Moreover, he promised to give him "the morning-star:" which may either mean the earnests of the Spirit, as introductory to the felicity of heaven, as the morning-star to the rising of the sun; (*Note*, 2 *Pet.* 1:19—21.) or the ineffable glory, with which he will invest his victorious disciples, in the presence and enjoyment of him their Lord and Saviour, and in conformity to his glory. (*Note*, 22:16,17.)

The depths. (24) Τα βαθη. *Rom.* 8:39. 11:33. 1 *Cor.* 2:10. —*Rule.* (27) Ποιμανει. *Feed.* 19:15. *Matt.* 2:6. *John* 21:16. *Acts* 20:28. 1 *Pet.* 5:2.—*With a rod of iron.*] The quotation is as nearly from the Septuagint, (*Ps.* 2:9.) as the application of the passage will admit.—*The morning-star.* (28) Τον αστερα τον πρωϊνον. Πρωι, *the morning*, *Matt.* 20:1. *John* 20:1.

V. 29. This concerned all other professed Christians, as much as those to whom it was immediately written. (*Marg. Ref.*)—This church is at present wholly extinct, and the city is in a very desolate condition.—Each epistle begins with "These things saith the Son of God, &c." and each ends with the call; "Let him hear what the Spirit saith to the churches."—What "Christ saith," that "the Spirit saith:" the same individual words and works are ascribed to each; as in many instances to the Father and to the Son. "For the Father, the Son, and the Holy Spirit" are three; and "these three are one."

PRACTICAL OBSERVATIONS.

V. 1. The Lord Jesus alone can uphold and prosper his ministers, their light is wholly derived from him and maintained by him; he supports them by his powerful right hand, and disposes of them in his sovereign wisdom. It therefore behooves all those, who are favoured with able and faithful teachers, to be thankful for them, to walk in the light thus vouchsafed them, and to be careful that they do not provoke the Lord to remove it. And all, who sustain that important and arduous office, should remember their dependence on Christ, and their accountableness to him; and "take heed to themselves, and to their doctrine," "and to all the flock over the which the Holy Ghost has made them overseers; to feed the church of God, which he hath purchased with his own blood." (*Notes*, *Acts* 20:28. 1 *Tim.* 4:11—16.)—In all these respects, the presiding ministers, whether called Bishops, or by some other name, should remember, that the largest proportion of responsibility attaches to them; their conduct is more extensively beneficial, or the contrary, than that of inferior pastors; and their judgment will be proportionably useful, if they neglect their duty, connive at iniquity and false doctrine; or mislead their inferiors by heretical instruction, or a worldly example. If they have "the rejoicing in the testimony of their own consciences;" to their simplicity and godly sincerity in this sacred service; the impartial retrospect may give them confidence, that he will make their cause his own.—The manifold evils, which abound in every part of the church, in a very great degree, arise from the misconduct and negligence of its rulers and pastors, who ought especially to weigh with great seriousness, and much self-examination, as in the prospect of the last decisive day, the import of these epistles of Christ; and frequently they will find cause to apply to themselves a great part of the reproof and warning which they contain.—Our Lord is "like a man who is gone into a far country, having given to every servant his work:" but faith realizes him, as "walking in the midst of the golden candlesticks," both in respect of his omnipotent Deity, and his omnipresent and all-pervading Spirit. He observes the conduct of those who have the light of his word and ordinances, and maintains that light, so long as a good use is made of it: but he will not fail to rebuke and correct those who walk inconsistently; and he continues his golden candlestick in one place, and removes it from another, as he sees good; for all second causes are wholly subservient to his all-disposing sovereign will, but he orders the whole in perfect wisdom, equity and truth.

V. 2—7. Our gracious Lord "seeth in secret," and is not backward to commend "the work of faith, and labour of love, and patience of hope" of his servants. (*Notes*, *Matt.* 6:1—4. 1 *Cor.* 4:1—5.) He marks and approves their abhorrence of that which is evil, and their separation from the company, and protestation against the misconduct, of those who profess the gospel, but disgrace it by their crimes. (*Notes*, 1 *Cor.* 5: 2 *Thes.* 3:6—9,14,15. 1 *Tim.* 6:1—5. 2 *Tim.* 3:1—5.) Nor does he less approve their conduct, in examining the pretensions of those who speak in his name, or claim attention, as immediately inspired by him; that they may detect and condemn those as "liars," who contradict the doctrine of his holy word. He also kindly notices the trials and hardships, which his people bear, and the patience with which they endure them; and "how for his name's sake they labour, and have not fainted." Thus he sets ministers, parents, masters, and seniors, an example of commending what is right in those placed under their care; and of thus introducing needful reproof. But he will by no means connive at what is evil, in any kind or degree. Even when believers and churches steadily profess his truth, attend on his ordinances, and outwardly obey his precepts; yet he "hath somewhat against them," if they decline from the fervour of their "first love:" nay, he not only reproves them for these abatements in affection and zeal; but threatens, that unless they "remember whence they are fallen, and repent, and do their first works, he will quickly remove their candlestick out of his place." The present state of Christianity, in the cities mentioned in these epistles, is an alarming instance of the divine truth and justice in this respect; and in every age he calls on all who have eyes to see, and "ears to hear," to observe the truth of what "the Spirit said unto the churches."—The state of religion in most places where a reformation from popery took place, and with several descriptions of Christians among us, where once spiritual religion shone most illustriously, manifestly prove, that he still removes the candlestick from those "who forsake their first love," and do not repent at his call; even though they hate and strongly protest against "the deeds of Nicolaitanes" and antinomians, "which he hateth." This should teach those, who now have the light, to "be zealous and repent;" lest they too should be left in the dark.

CHAPTER III.

The epistle of Christ to the angel of the church of Sardis; consisting of reproofs, exhortations, warnings, and promises to the pious remnant, 1—6. That to the angel of the church in Philadelphia, replete with encouragement, 7—13. That to Laodicea; comprising severe rebukes of lukewarmness and spiritual pride; connected with instruction, counsels, calls to repentance, invitations, and promises, 14—22.

AND [a]unto the angel of the church in Sardis write; These things saith [b]he that hath the seven Spirits of God, [c]and the seven stars; [d]I know thy works, that thou hast a name that thou livest, [e]and art dead.

2 Be [f]watchful, and [g]strengthen the things which remain, that are ready to die: for I have not found [h]thy works perfect before God.

3 [i]Remember therefore how thou hast received

a *See on* 1:11,20. b *See on* 1:4. 4:5. John 1:16,33. 3:34. 7:37—39. 15:26,27. 20:22. Acts 2.33. 1 Pet. 1:11. c 1:16,20. 2:1. d *See on* 2:2,9,13,19. e Luke 15:24,32. Eph. 2:1,5. Col. 2:13. 1 Tim. 5:6. Jam. 2:26. Jude 12. f 16:15. Is. 56:10. 62:6,7. Ez. 34:3—10,16. Zech. 11:16. Matt. 24:42—51. 25:13. Mark 13:33—37. Acts 20 28—31. 2 Tim. 4:1—4. 1 Pet. 4.7. 5:8. g Deut. 3:28. Job 4:4,5. 16:5. Is. 35:3. Luke 22.31,32. Acts 18:23. h 1 Kings 11:4. 15:3. 2 Chr. 25:2. Is. 57:12. Matt. 6:2—4. 23:5,25—28. i *See on* 2:5. Ez. 16:61—63. 20:43. 36:31. 2 Pet. 1:13. 3:1.

And surely this single mention in Scripture of Christians "forsaking their first love," when the context and consequences are well considered, most awfully reproves those numbers who speak of this as a common case; who excuse lukewarmness and sloth, in themselves and others, as a thing of course, by words to this effect; (*Note*, 3:14—16.) and who, speaking of Christians as "in their first love," mean that this is a low attainment, and that they will, as a thing of course, grow "less fervent in spirit, in serving the Lord," as they get above the infancy of Christianity! When the majority in any church adopt such notions, and accustom themselves and each other to such expressions, it is a certain sign, that they will speedily provoke Christ to "remove their candlestick, unless they repent:" nay, it is the natural language of stony-ground hearers, whose joy and affection have subsided, and who, "having no root in themselves," are gradually withering away. (*Note*, *Matt.* 13:20—22. *P. O.* 18—23.) For, though the aged *flourishing* Christian may *feel* less vigour of affection, than he did at some times, soon after his conversion, in which novelty and self-love had no small share; yet there is far more constancy and energy in his love, influencing him to habitual self-denying obedience, and exertion in the cause of God, apart from all selfish motives, than there was before. The former resembles the transient noisy flame of thorns; the latter is like the constant, vehement, penetrating, and efficacious heat of a fire made by substantial fuel.—But in the midst of all the stratagems and open assaults of the enemy, which the traitor in the camp so often renders successful; there are some, who through *faith* obtain the victory; and to them Christ still "gives to eat of the Tree of Life, which is in the midst of the Paradise of God."

V. 8—17. As "the First and the Last, who was dead and is alive," is the believer's Brother and Friend; he must be rich in the deepest poverty, honourable amidst the lowest abasement, and happy under the heaviest tribulations. (*Notes*, *Matt.* 12:46—50. 25:34—40. *John* 15:12—16.) Indeed the disciples can reasonably expect no other, than to be reviled by those who blaspheme their divine Lord, and "say that they are Christians, but are not;" and whom Christ will one day show to have been "the synagogue of Satan;" being combined together by every means to oppose his truth, and vilify and injure his faithful servants. The devil may also prevail to cast true Christians and zealous ministers into prison, or otherwise to try them, and they "may have tribulation many days:" but with such a Friend and Comforter, as "the Son of God," they ought not to "fear any of those things which they may suffer:" their trials will be only for a limited season, and for gracious purposes; they will not be "hurt by the second death," for their enemies can only kill their bodies; and if they are enabled to be "faithful till death," the Captain of their salvation, who conquered by dying, will give them a crown of eternal life. (*Notes*, *Matt.* 10:27,28. *Rom.* 8:32—39. 1 *Pet.* 1:6,7.) The Christian, who thus holds fast the Lord's name, and denies not his truth, in those places where Satan peculiarly erects his throne, and at those times when his faithful witnesses are liable to be martyred in his cause, needs not fear his "sharp sword with two edges;" any more than the beloved wife need be alarmed at a sword in the hand of her affectionate husband, who yet would tremble and faint to see it in the hand of an assassin. But this confidence cannot be supported, without steady obedience: for the Lord not only hates the principles and conduct of those who indulge avarice or sensuality, under the pretence of abounding grace and Christian liberty, and seduce others into the same abominations; but he will come quickly, and "fight with the sword of his mouth against" those bishops, pastors, and churches, who countenance them; unless they repent of their connexion with the most abhorred of his enemies, and the sanction which they give them.

V. 18—29. Even when the Lord knows the works of his people to be wrought in love, zeal, faith, and patience, and "the last to be more than the first;" if his "eyes, which are as a flame of fire," observe that they allow among them such as teach licentiousness, and seduce his servants to commit wickedness, or to turn aside to any false worship, he will rebuke, correct, or punish them, without respect of persons, men or women, high or low, whatever influence they may possess, or however they may be gifted or distinguished. He gives them indeed "space to repent;" (*Notes*, *Rom.* 2:4—6. 2 *Pet.* 3:9,14—16.) but if they do not avail themselves of his longsuffering, he will surely "cast them into great tribulation:" and frequently, the remarkable sufferings, with the discoveries of the secret wickedness of the actors in such corruptions of the gospel, even in this world, show the churches, that Christ is "He, who searcheth the reins and hearts," and establishes his counsels in wisdom and justice. This at least will be evident to the whole assembled world, when he shall come to judgment, to give unto every one of us "according to our works." Let us then avoid and protest against such perversions of Christianity; and beware of these "depths of Satan," of which they who know the least are the most happy. Let us remember, that the yoke of Christ "is easy, and his burden light;" that he lays nothing on his servants, but what is for their good, and authorizes none to add to it; and that he calls upon us "to hold fast what we have received until he come." (*Notes*, *Matt.* 23:1—4. *Acts* 15:7—11,22—29. *Gal.* 5:1—6.) When we are tempted to sin, let us recollect what consolations he has promised to the victorious combatant: and, looking to him for help, let us aspire to "the hidden manna," "the joy that a stranger intermeddleth not with," the assurance of acceptance, the Spirit of adoption, and the earnest of eternal glory. And after every victory, may we follow up our advantage against the enemy, that we may "overcome, and keep the works" of Christ "unto the end;" and at last have glory, honour, and felicity, beyond all our present conceptions. This should often be thought of, under the animating idea of receiving power and authority from the Son of God, according to what "he hath received from the Father," as the fruit of his conflicts and victories; being made partakers of his felicity, abiding for ever in his presence, and having him for our everlasting Light and Glory. (*Note*, 21:22—27.) Let then every one, who has an ear, attend to "what the Spirit saith unto the churches."

NOTES.—CHAP. III. V. 1—3. Sardis lay to the south of Thyatira, and was once the renowned capital of Lydia, the kingdom of Crœsus.—The epistle to the presiding pastor, and to the church, in this city, was sent as a message from him "that hath the seven Spirits of God, and the seven stars." (*Notes*, 1:4—6,12—20. 2:1.) That is, it came from the Divine Saviour, through whom the Holy Spirit, in the variety and abundance of his precious gifts and graces, was communicated to all the churches, and to the seven here mentioned in particular; and who was their sovereign Proprietor and Ruler. This reminded the persons addressed, from whom they must seek wisdom, strength, and grace, for those things to which he called them; and it implied a command to the ministers to "take heed to themselves and to their doctrine," and to be active and zealous in promoting a revival in the church; especially to "the angel," the bishop, or presiding minister, who, it is probable, had by his misconduct, his bad example, or want of vigilance and activity, greatly contributed to reduce the church to a very declined and withering condition. For the divine Saviour "knew their works" not to be such as he could approve. (*Note*, 2:2—5.) They had indeed "a name to live:" they professed the truth, and had not deviated into heresy; they possessed gifts, and had the ordinances of God regularly administered among them; and they were considered, by others, and by themselves, as vitally united to Christ, perhaps in a flourishing state: but he knew, "that they were dead." Numbers were wholly hypocrites, and "dead in sin;" others were in a very torpid, disordered, and lifeless state; and the church in general was rather a dead corpse, or a statue resembling a Christian congregation, than a company of living members of Christ's mystical body. The Lord therefore called on them, the bishop and pastors especially, to awake, and look about them; to be vigilant in guarding against the stratagems and assaults of their enemies; to be active and earnest in the duties of their several stations; and to examine carefully into the state of their souls, and into that of the church: that so they might use proper means of "strengthening the things that remained, and were ready to die;" and endeavour, in dependence on the grace of the Holy Spirit, to revive and invigorate the faith, hope, love, and spiritual affections of those who were alive to God, though in a declining state; to bring formalists to repentance and conversion: and to purge out such as were scandalous, and infectious to others. In this manner the lamp, which was ready to expire, might be made again to burn more bright; and the state of the church, which seemed like a dying man, might revive and be restored to spiritual health and vigour. For their heart-searching Lord had "not found their works *perfect*, or *complete*, before God." They were radically defective: most of them were formal and hypocritical; and the rest languid, partial, and corrupted by sinister motives and purposes. He could not, therefore, commend them, as he had done the more hearty and complete obedience and services of flourishing Christians: because they were not such before God, whatever they might appear to be in the sight of men. He therefore called on them to "remember" the favour

and heard, [k]and hold fast, and [l]repent. If therefore thou shalt not watch, [m]I will come on thee as a thief, and thou shalt not [n]know what hour I will come upon thee.

4 Thou hast a few [o]names [p]even in Sardis [q]which have not defiled their garments; and they shall [r]walk with me in white: [s]for they are worthy.

5 He [t]that overcometh, [u]the same shall be clothed in white raiment; [x]and I will not blot out his name out of [y]the book of life, but I will [z]confess his name before my Father, and before his angels.

6 He [a]that hath an ear, let him hear what the Spirit saith unto the churches.

[*Practical Observations.*]

7 And [b]to the angel of the church in Philadelphia write; These things saith [c]he that is holy, [d]he that is true, he that hath [e]the key of David [f]he that openeth, and no man shutteth; and shutteth, and no man openeth:

8 [g]I know thy works: behold, I have set before thee [h]an open door, and no man can shut it: [i]for thou hast [j]a little strength, [k]and hast kept my word, [l]and hast not denied my name.

9 Behold, I will make them of [m]the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, [n]I will make them to come and worship before thy feet, and to know that I have loved thee.

10 Because thou hast kept [o]the word of my patience, [p]I also will keep thee from the hour of temptation, which shall come upon [q]all the world, [r]to try them that dwell upon the earth.

11 Behold, [s]I come quickly: [t]hold that fast which thou hast, that no man take [u]thy crown.

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k 11. *See on* 2:25. 1 Tim. 6:20. 2 Tim. 1:13. l 19. *See on* 2:5,21,22. m 16:15. Matt. 24:42,43. Luke 12:39,40. 1 Thes. 5:4,5 n Matt. 25:13. Mark 13:33,36. o 11:13. *Gr.* Acts 1:15. p 1 Kings 19:18. Is. 1:9. Rom. 11: 4—6. q 7:14. 19:8. Is. 52:1. 59:6. 61:3,10. 64:6. Zech. 3:3—6. Jude 23. r 5,18. 4:4. 6:11. 7:9,13. 19:14. Esth. 8:15. Ps. 68:14. *Ec.* 9:8. Zech. 3:4. Mark 15:5. s Matt. 10:11. Luke 20:35. 21:36. 2 Thes. 1:5. t *See on* 2:7. 1 Sam. 17: 25. u *See on* r. 4. x Ex. 32:32,33. Deut. 9:14. Ps. 69:28. 109:13. y 13:8. 17:8. 20:12,15. 21:27. 22:19. Phil. 4:3. z Mat. 3:17. Matt. 10:32. Luke 12:8. Jude 24. a *See on* 2:7. b *See on* 1:11. 2:1. c 4:8. 6:10. Ps. 16:10. 89:18. 145: 17. Is. 6:3. 30:11. 41:14,16,20. 47:4. 48:17. 49:7. 54:5. 55:5. Mark 1:24. Luke 4: 34. Acts 3:14. d 14. 1:5. 6:10. 15:3. 16:7. 19:2,11. 21:5. Matt. 24:35. John 14:

6. 1 John 5:20. e 1:18. Is. 22:22. Luke 1:32. f 5:3—5,9. Job 11:10. 12:14. Matt. 16:19. g 1,15. *See on* 2:2. h 7. 1 Cor. 16:9. 2 Cor. 2:12. Col. 4:3 i Dan. 11:34. 2 Cor. 12:8—10. Phil. 4:13. k 10. 22:7. John 14:21—24. 15:20 17:6. 2 Tim. 4:7. l *See on* 2:13. P ov. 30:9. Matt. 26:70—72. Luke 12:9. Acts 3:13,14. 1 Tim. 5:8. 1 John 2:22,23. Jude 4. m *See on* 2:9. n Ex. 11:8. 12: 30—32. 1 Sam. 2:36. Esth. 8:17. Job 42:8—10. Is. 49:23. 60:14. Zech. 8:20—23. Acts 16:37—39. o 1:9. 13:10. 14:12. p Matt. 6:13. 26:41. 1 Cor. 10:13. Eph. 6:13. 2 Pet. 2:9. q Matt. 24:14. Mark 14:9. Luke 2:1. Rom. 1:8. r Dan. 12: 10. Zech. 13:9. Jam. 1:3,12. 1 Pet. 4:12. s 1:3. 22:7,12,20. Phil. 4:5. Jam. 5: 9. t *See on* 3. 2:13. u 2:10. 4:4,10. 1 Cor. 9:25. 2 Tim. 2:5. 4:8. Jam. 1:12. 1 Pet. 5:3,4.

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which they had received; the advantages for religious improvement which they possessed; and the truths, precepts, and exhortations which they had heard; that they might "hold fast" pure and undefiled religion, and repent of their inconsistent and negligent conduct. But if, after this warning, they did not become more vigilant, sober, zealous, and diligent; he assured them, that he would come, with some unexpected, surprising, and terrible judgments, without any further intimation of his purpose, till they were suddenly overwhelmed by it.—*He that hath the seven spirits of God.* (1) This accords with the several texts, in which our Lord promises to send the Holy Spirit to his disciples: but who is he that has the Spirit of God and sends him to men, even as he himself was sent by the Father?—*Art dead.*] *Notes, Luke* 15:22—24. *Eph.* 2:1,2. 1 *Tim.* 5:5,6. *Jam.* 2:19—26.—*A thief.* (3) *Notes, Matt.* 24:42—44. 1 *Thes.* 5:1—3.

Be watchful. (2) Γινου γρηγορων. *Become watchful*, though now unwatchful.—*Perfect.*] Πεπληρωμενα. *John* 3:29. 17:13. *Rom.* 15:19. *Col.* 4:12.

V. 4—6. Even at Sardis there were a few Christians, whose names would be at length mentioned with distinguished honour, on account of their holy singularity: as they had not "defiled their garments," or disgraced their profession by the worldly lusts and sinful practices, to which the rest were addicted. And Christ assured them that they "should walk with him in white," the emblem of perfect purity, triumph, and joy; and so be his accepted, holy, and honoured companions, in heavenly felicity. (*Notes*, 6:9—11. 7:9—17. 19: 7,8,11—16. *Esth.* 8:15. *Ec.* 9:7—9.)—"For they were worthy," or meet and proper persons, to be admitted to that glorious and happy state, having approved themselves to be his faithful friends and servants, whilst they lived on earth. (*Note*, 2 *Thes.* 1:5—10.) In short, to every conqueror in the spiritual warfare, at a place especially where temptations and bad examples so much abounded, the Lord promised, "that he should be clothed in white raiment," as completely and eternally justified, sanctified, and made glorious in the presence and favour of God. (*Note, Eph.* 5:22—27.) Neither would "he blot the name" of any such person "out of the book of life," in which his chosen and accepted servants are registered; even, though the corrupt church to which he belonged should be given up; though numbers of those, who had "a name to live," and were deemed heirs of heaven, were left to apostatize, or to be rejected as hypocrites; and though the Christian himself might often have fears of this kind amidst his conflicts and temptations. On the contrary, Christ would surely confess his name, as one of his friends and brethren, at the last day, before his eternal Father and all his holy angels. (*Notes, Matt.* 10:32,33. 25:34—40. *Luke* 12:8—10. *John* 6:36—40. 10:26—31.)—All this related to other bishops, pastors, and churches also, who were, or should hereafter be placed in similar circumstances.—This once flourishing city now lies in ruins: a few persons called Christians are found there; but they are reduced to the most abject slavery, and have neither church nor minister among them.—*Book*, &c. (5) *Notes, Ex.* 32:30—33. *Ps.* 69:22—28.—*Book of life.*] *Notes*, 13:8—10. 20:11—15. 22:18—21. *Luke* 10:17—20. *Phil.* 4:2,3.—*Before my Father*, &c.] Compare *Matt.* 13:41. *Luke* 12:8. 2 *Thes.* 1:7.

V. 7. Philadelphia lay to the southeast of Sardis.—The epistle to the angel of the church in that city, was sent in the name of "Him that is holy," and of "Him that is true," or of "the Holy One, and the True One:" which words contain a very conclusive proof of the Deity of Christ; for what mere creature can with propriety speak of himself in this language? *Notes*, 4:6—8. 6:9—11. 15:1—4 *Is.* 6:1—4. 30:8—14. 57: 15,16.) It was also sent in the name of him, "that hath the key of David." (1:18. *Notes*, 8,9. 5:1—10. *Is.* 22:20—25.) Being the promised Son of David, according to the flesh, and the King of the true Israel to all generations, he has the absolute power to open the gate of mercy to whom he pleases to open the kingdom of heaven to the souls of his people, when removed by death; and to open their graves, and bring forth their bodies glorious and immortal, that they may be reunited to their souls in everlasting felicity: and on the other hand to shut out, and exclude from mercy, and from heaven, whom he will, and to shut them up in hell; nor can any resistance be made to his power, or any appeal from his decision. He has likewise power to "open the understanding" and the heart, or judicially to close them; to "open a door," for the preaching of his gospel, or for the deliverance of his servants out of trouble: and when in these or any other instances he opens, no one, either man or angel, can shut; when he shuts, no creature can possibly open. (*Notes*, 8,9. 5:1—10. *Job* 11: 7—12. 12:13—25. 34:20—30. *Matt.* 16:19. *Gal.* 3:19—25.)

V. 8, 9. The holy, faithful, and sovereign Lord and Saviour above mentioned, "knew the works" of his presiding pastor, ministers, and disciples, at Philadelphia; and they were such as he graciously approved: they might, therefore, for their encouragement be assured, that by his gospel, and the means of grace afforded them, he had "set before them an open door" of access into the family and kingdom of God, and to all the present and everlasting privileges of his people, which no creature could shut against them; or, as some explain it, he had set before them an open door of usefulness, in spreading his gospel, nor could any one prevent the success of their "work and labour of love" for that purpose. (*Note*, 7.) For though this church seems not to have been so eminent as some others, for numbers, and gifts, and ability of every kind; yet they "had a little strength:" they were upright in their profession of the gospel; they had some vigour of faith and holy affection, and were zealously using their little influence to promote the success of Christianity. They had also "kept the word of Christ;" having adhered to his truths, commands, and institutions, in faith, obedience, and steadfastness; neither had they denied their relations and obligations to him, or acted to the dishonour of his name, notwithstanding fears and dangers. (*Note*, 2:10,11.) For they likewise were exposed to persecution, from some who professed to be the people of God; but whom Christ disowned, and declared to be "liars, and the synagogue of Satan:" and he promised that he would at length constrain these opposers to come and pay court to them, in the most submissive manner, prostrating themselves at their feet, and supplicating their favour, as convinced of his love to them. (*Notes, Ex.* 11:8. 12:29—36. *Esth.* 8:17. *Is.* 49:22,23. 60:10—14. *Zech.* 8:20—23.)—Perhaps the unexpected success of the gospel, in Philadelphia and the neighbourhood, rendered the Christians so powerful, that the Jews and their adherents were glad to seek their protection from the rage of the multitude, by which vast numbers of them were frequently massacred in those turbulent times. The language leads us also to conclude, that many were converted to Christianity by means of those events. Some indeed think that *Judaizing Christians* were meant; but it is far more natural to understand the word "Jews" in its ordinary sense; and to consider them as open opponents, rather than as false professors of the gospel.

V. 10, 11. As the bishop, pastors, and church at Philadelphia had kept the word of Christ in that constancy and patience which he had commanded and exemplified; (*Notes, Heb.* 12:2,3. 1 *Pet.* 4:1,2.) and had by his grace, been enabled to stand their ground, and to "deny themselves, take up their cross, and follow him:" he promised to keep them "from the hour of temptation." This relates to some remarkable

12 Him that [x]overcometh, will I make a [y]pillar in the temple of my God, and he shall go no more out: and [z]I will write upon him the name of my God, and the name of [a]the city of my God, *which is* new Jerusalem, which cometh down out of heaven from my God: and *I will write upon him* [b]my new name.

13 He [c]that hath an ear, let him hear what the Spirit saith unto the churches. [*Practical Observations.*]

14 And unto [d]the angel of the church [e]of the Laodiceans write; These things saith [e]the Amen, [f]the faithful and true [g]Witness, [g]the beginning of the creation of God;

15 [h]I know thy works, [i]that thou art neither cold nor hot: [k]I would [i]thou wert cold or hot.

16 So then, because thou art lukewarm, and neither cold nor hot, [m]I will spue thee out of my mouth:

17 Because thou sayest, [n]I am rich, and increased with goods, and [o]have need of nothing; and [p]knowest not that thou art [q]wretched, and miserable, and poor, [r]and blind, and [s]naked:

x *See on* 2:7. 17:14. Rom. 2:13,14. 4:4. y 1 Kings 7:21. Jer. 1:18. Gal. 2:9. z 2:17. 14:1. 22:4. a 21:2,10—27. Ps. 48:8. 87:3. Gal. 4:26,27. Heb. 12:22. b 22:4. Is. 65:15. Eph. 3:15. c *See on* 2:7. d *See on* 1:11. 2:1. e Or, *in Laodicea.* Col. 2:1. 4:16. e Is. 65:16. 2 Cor. 1:20. f 7. 1:5. 19:11. 22:6. Is. 55:4. Jer. 42:5. g Col. 1:15. h *See on* 2:2. i 2:4. Matt. 24:12. Phil. 1:9. 2 Thes. 1:3. 1 Pet. 1:22. k Deut. 5:29. Ps. 81:11—13. 2 Cor. 12:20. l Josh. 24:15—24. 1 Kings 18:21. Prov. 23:26. Hos. 7:8. 10:2. Zeph. 1:5,6. Matt. 6:24. 10:37. Luke 14:26,27. 1 Cor. 16:22. Jam. 1:8. m 2:5. Jer. 14:19. 15:1—4. Zech. 11:8,9. n 2:9. Prov. 13:7. Hos. 12:8. Zech. 11:5. Luke 1:53. 6:24. 18:11,12. Rom. 11:20,25. 12:3. 1 Cor. 4:8—10. o Deut. 3:12—14. Prov. 30:9. Jer. 2:31. Matt. 9:12. p Rom. 2:17—23. q Matt. 5:3. Rom. 7:24. r Is. 42:19. John 9:40,41. 2 Pet. 1:9. s 16:15. Gen. 3:7,10,11. Ex. 32:25.

season of persecution, heresy, or apostacy, which was about to come on all the churches in the world, especially through the whole Roman empire, to try and prove the sincerity and strength of their faith and love. On this trying occasion, the Lord Jesus would shelter the church at Philadelphia from the fury of the storm, and not let them be so sharply tried or tempted, as other churches were; which might, in some respects, have more strength, but had also more need of correction, and of being proved and purified. It is generally supposed to refer to Trajan's persecution, which was more general and violent than the persecutions under Nero and Domitian. But, as this city was the last of all the seven, which was taken by the Mohammedans; and as there has been a succession of Christians there, in every generation to this time; some have applied this to their preservation from that awful delusion, which almost extirpated Christianity in those regions.—It is indeed to be feared, that the professed Christians at Philadelphia, have at present but little of the power of godliness: yet we may hope, that Christ has had a few real disciples in every age, and has some even at present, in this city. —The Lord next called the attention of the persons concerned to the assurance, that he "was coming quickly," to try his professed people; to deliver such as were faithful; to destroy their enemies, or to judge the world. (*Notes*, 1:7. 22:6,7,18 —21. *Heb.* 10:35—39. *Jam.* 5:7—11.) He, therefore, commanded them "to hold fast" the truth which they had received, and to maintain the ground which they had got; that no one might, through their dread of trials and sufferings, deprive them of the victor's crown, for which they were contending; or take away that distinguished honour which this commendation conferred on them; for this could not be preserved without vigilance, diligence, and persevering courage. (*Notes*, 2:24—28. 2 *John* 7—11.)—'The captivity or ruin of the *seven* churches of Asia was consummated,' [viz. by the Ottomans,] 'A. D. 1312; and the barbarous lords of Ionia and Lydia still trample on the monuments of classic and Christian antiquity. In the loss of Ephesus, the Christians deplored the fall of the first angel, the extinction of the first candlestick of the Revelation: the desolation is complete; and the temple of Diana, or the church of Mary, will equally elude the search of the curious traveller. The circus, and three stately theatres, of Laodicea, are now peopled with wolves and foxes; Sardis is reduced to a miserable village; the god of Mohammed, without a rival, ... is invoked in the mosques of Thyatira and Pergamos; and the populousness of Smyrna is supported by the foreign trade of the Franks and Armenians. Philadelphia alone has been saved *by prophecy, or courage.*' (Such is the insidious language of this infidel writer, who sneers at the prophecy, while he records its accomplishment!) 'At a distance from the sea, forgotten by the emperors, encompassed on all sides by the Turks, her valiant sons defended their religion and freedom, above fourscore years, and at length capitulated with the proudest of the Ottomans. Among the Greek colonies, and churches of Asia, *Philadelphia is still erect; a column in a scene of ruins*, a pleasing example that the paths of honour and safety may sometimes be the same.' *Gibbon.*—Some readers may need to be informed, that Gibbon wrote a much admired history of 'the decline of the Roman empire,' in which he has, with great skill, infused an abundant proportion of infidelity and impiety, in a peculiarly plausible and imposing manner.

V. 12, 13. To animate the Christians at Philadelphia, and all others, to the spiritual conflict, our Lord next promised to make every conqueror "a pillar in the temple of his God;" to establish him as an ornamental, nay, essential part of the spiritual edifice, which he, as Mediator, was building to the glory of his God and Father: that, being consecrated to him, and placed in the sanctuary above, he might conduce to the beauty, proportion, and magnificence of the whole; and be for ever most honourable and blessed, as "an habitation of God through the Spirit;" without any fear of being separated from him, or deprived of his favour and presence for ever. (*Notes*, *Eph.* 2:19—22. 1 *Pet.* 2:4—6.) Upon this pillar he promised "to write the name of his God;" that all might know to whom it belonged, and to whose glory it was erected; according to the custom of inscribing, on stately columns, the name and exploits of the person, to whose memory they were dedicated. He would also write on it "the name of the city of his God;" (the God whom he, Christ, in human nature, worshipped and served: *Note*, *John* 20:11—17.) this is called the new Jerusalem; it is of heavenly original, and derives its glory from the presence of God in it. (*Notes*, 21: *Gal.* 4:21 —31.) Thus all would know to what city the Victor belonged, and that he was entitled to all its privileges for evermore. The Lord promised also to write upon him "his own *new* name;" even that of Emmanuel, Jesus, the Redeemer of sinners, which he has *newly* assumed in addition to his former titles, of Creator, Upholder, and Lord of all worlds. Thus he would own him as one of his chosen people; a trophy of his victory over the world, sin, Satan, and death; and a monument erected to the power of his arm, the truth of his word, the efficacy of his atonement and mediation, and the unsearchable riches of his grace. In these declarations, all bishops, pastors, and churches, yea, all professed Christians, in every age and nation, are interested, according to the difficulty and completeness of their victory.

V. 14—16. Laodicea lay to the south of Philadelphia, and in the road from that city to Ephesus; for the seven churches were situated in a kind of circle; and the progressive journey from one to another of them, in rotation, might be made in the order of these epistles.—A flourishing church had been planted at Laodicea, in the time of the apostle Paul: (*Notes*, *Col.* 2:1—4. 4:15,16.) but it had greatly declined before this epistle was sent thither. The Lord Jesus ordered it to be written in the name of "The AMEN;" of Him who is Truth, in himself, and who will surely confirm and ratify all his words, which are established, and unchangeable like his own nature. (*Notes*, *Is.* 65:16. 2 *Cor.* 1:17—20.) For he is "the faithful and true Witness," most exactly testifying the nature, truths, purposes, and will of God to man, and bearing witness most impartially for or against the conduct and characters of his professed servants, and of all his creatures. (*Notes*, 1:4 —6. *Is.* 55:4.) He sent to the Laodiceans also, under the title of "the Beginning of the creation of God," or the *Origin*, *Author*, and *Ruler* of the whole universe, who has authority and power to dispose of all things as he sees good. (*Note*, *Col.* 1:15—17.) This glorious Lord of all "knew their works" to be such, as were utterly unworthy of his approbation; for they were "neither cold nor hot;" they neither wholly cast off all regard to the gospel; nor yet were they zealous, fervent, and diligent in religion. He therefore declared that "he would they were cold or hot;" he desired, (speaking after the manner of men, expressing their utter dislike to any one's conduct,) that they would either renounce their profession, and cease from the worthless form of attending on his ordinances; or that they would show a becoming earnestness in those things, which pertained to his service and glory. For, while they were called by his name, and reluctantly performed a scanty measure of external duties, with an evident indifference and weariness in them; their evil tempers, unholy actions, and attachment to the world, and to its pleasures, company, and interests, dishonoured him more than their apostacy could do; and in the event, it would be equally fatal to their own souls. Because in this manner they would give numbers an unfavourable opinion of Christianity, as if it had been an unholy religion: while others would conclude that it could afford no real satisfaction; otherwise its professors would not have been so heartless in it, or so ready to seek pleasure or happiness from the world; or that it was not of much value, seeing they would not give up any thing of supposed value for the sake of it.—In short, professed Christians of this character are traitors in the camp, who are always more dangerous than open enemies; or wicked servants, who disgrace and rob their masters more than they can do after they quit, or are turned out of the family.—Unless, therefore, they became more "fervent in spirit, in serving the Lord;" he was determined to show his contempt and abhorrence of them, by rejecting them; even as a man, whose stomach nauseates water which is lukewarm, casts it out of his mouth with loathing and disgust. (*Notes*, *Jer.* 14:19—22. 15:1—4. *Zech.* 11:7—9.)

The Amen. (14) Ὁ Αμην. *Truth. Notes, Matt.* 6:5. *John* 3:3. 14:4—6.—*The beginning.*] Ἡ αρχη. *Col.* 1:18.—'It signifies not *passively*, but *actively*. From whom a creatures draw their beginning.' *Leigh.* (*Note*, *John* 1:1—3.)—*Cold.* (15) Ψυχρος. *Matt.* 10:42.—*Hot.*] Ζεστος. Ζεω, *to be fervent. Acts* 18:25. *Rom.* 12:11.—*Lukewarm.* (16) Χλιαρι . Χλιαινω, *to make moderately warm.*

18 I [t]counsel thee to [u]buy of me [x]gold tried in the fire, [y]that thou mayest be rich; and [z]white raiment, that thou mayest be clothed, and *that* [a]the shame of thy nakedness do not appear; [b]and anoint thine eyes with eye-salve, that thou mayest see.

19 As [c]many as I love, I rebuke and chasten: [d]be zealous therefore, [e]and repent.

20 Behold, [f]I stand at the door, and knock: if any man hear my voice, and open the door, [g]I will come in to him, and [h]will sup with him, and he with me.

21 To [i]him that overcometh will I grant [k]to sit with me in my throne, even as I also overcame, [l]and am set down with my Father in his throne.

22 He [m]that hath an ear, let him hear what the Spirit saith unto the churches.

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t Ps. 16:7. 32:8. marg. 73:24. 107:11. Prov. 1:25,30. 19:20. Ec. 8:2. u Prov. 23:23. Is. 55:1. Matt. 13:44. 25:9. x Mal. 3:3. 1 Cor. 3:12,13. 1 Pet. 1:7. y 2:9. Luke 12:21. 2 Cor. 8:9. 1 Tim. 6:18. Jam. 2:5. z *See on* 4:5. Ps. 51:7. a 16:15. Is. 47:3. Jer. 13:26. Dan. 12:2. Mic. 1:11. Nah. 3:5. b John 9:6—11. John 2:20,27. c Deut. 8:5. 2 Sam. 7:14. Job 5:17. Ps. 6:1. 39:11. 94:10. Prov. 3:11,12. 15:10,32. 22:15. Is. 26:16. Jer. 2:30. 7:28. 10:24. 30:11. 31:18. Zeph. 3:2. 1 Cor. 11:32. 2 Cor. 6:9. Heb. 12:5—11. Jam. 1:12. d Num. 25:11—13. Ps. 69:9. John 2:17. Rom. 12:11. 2 Cor. 7:11. Gal. 4:18. Tit. 2:14. e *See on* 2:5,21, 22. f Cant. 5:2—4. Luke 12:36. g John 14:21—23. h 19:9. Luke 12:37. 17:8. i *See on* 2:7. k 1:6. 2:26,27. Matt. 19:28. Luke 22:30. 1 Cor. 6:2,3. 2 Tim. 2:12. l 5:6—8, 7:17. Dan. 7:13,14. Matt. 28:18. John 5:22,23. Eph. 1:20—23. Phil. 2:9—21. m 6,13. *See on* 2:7,11,17.

V. 17. While the state of the Laodicean church was so lamentably declined, that very few real Christians, and those of very small proficiency, remained in it: the spiritual pride and self-confidence of the presiding minister, the pastors and people, had proportionably increased! and this gave occasion to the following reproof, instruction, and counsel. They were ready to say within themselves to each other, and even in a boasting manner to their neighbours, that "they were rich" in spiritual gifts and attainments; that they were "increased in goods," and had obtained a larger measure of every spiritual gift and endowment, than they formerly had, even when the apostles were with them. (*Notes*, 1 *Cor.* 4:8—13. 5:1—5.) They thought, indeed, they had need of nothing; but were complete in knowledge, wisdom, goodness, strength, and establishment in the privileges and liberty of the gospel; like poor lunatics, who fancy every house and estate which they see or hear of to be their own. Thus they preferred themselves to others; and, being proud in spirit, instead of "poor in spirit," they could only pray in the Pharisee's manner; (*Note*, *Luke* 18:9—14.) and were utterly incapable of the life of faith in Christ for all things pertaining to salvation. For they "knew not that they were wretched and miserable," in a most abject, perilous, and perishing condition, and utterly destitute of wisdom and grace: not only poor, as all *natural* men are, but poor as professors of the gospel; being Pharisees upon evangelical principles; and proud of their attainments in Christianity, when in fact most of them were wholly unconverted. This delusion took place because they were "blind;" they had only that "knowledge which puffeth up;" but they had never seen the real glory of God in Christ, the evil of sin, their own exceeding sinfulness, the deceitfulness of their hearts, or the excellency of the gospel. (*Notes*, *John* 9:39—41. 1 *Tim.* 6:1—5. 2 *Pet.* 1:8,9.) They therefore continued "naked," though they knew it not; being neither covered with the justifying righteousness of Christ, nor adorned by his grace.—The original is peculiarly emphatical: for the article is prefixed to the first epithet, so that the passage may be thus rendered, "Thou art the wretched one, the miserable one, &c." and thus alone were they distinguished from all the other churches.

V. 18, 19. The case described in the preceding verse was that of the church in general, and of its bishop, pastors, and members in particular, by the testimony even of "the Searcher of all hearts;" yet he counselled them "to buy of him" those things of which they were in such urgent need. They could have them from no other in the world; and he sold them to the poorest, who applied for them, "without money and without price." (*Note*, *Is.* 55:1—3.) Even such wretched and indigent sinners as they were might obtain these invaluable blessings; yet much of what they valued, though worthless in itself, must be renounced in order to appropriate them, and hence it might properly be called "buying" them. (*Notes*, *Matt.* 13:44—46. *Phil.* 3:8—11.) They were therefore "counselled" (and the *counsels* of Christ are commands, invitations, and promises,) to apply to him for "gold tried in the fire, that they might be rich." This denotes that true and precious faith and grace, which in numberless instances has endured the hottest fire of persecution without being consumed, and has been rendered more resplendent by the flames; and which proves most advantageous in affliction, in the hour of death, and in the day of judgment. This would make them "rich" in reality, as it would ensure and evidence their interest in "the unsearchable riches of Christ," and in all the promises given through him to his people. (*Notes*, *Eph.* 3:8. 2 *Pet.* 1:3,4.) He advised them also to buy of him "white raiment, that they might be clothed, and that the shame of their nakedness might not appear:" for as "their own righteousnesses were as filthy rags," and their profession of Christianity hypocritical; so they must soon be exposed and put to shame before men and angels, unless they had his righteousness put on them, for "a robe of salvation," and were made holy by his sanctifying Spirit. (*Notes*, 4—6. 16:12—16. *Gen.* 2:25. 3:7—11. *Hos.* 2:2—5.) But as their pride and self-confidence had blinded them to the truth of their case and character, and consequently to the value of these blessings; so Christ directed them to "anoint their eyes with eye-salve, that they might see:" let them examine themselves by the rule of his word, and pray earnestly for the teaching of his Holy Spirit, to purge away their pride, prejudices, and worldly lusts; that they might learn their own real character and situation, and the nature and preciousness of his salvation, and value it in a more suitable manner. (*Notes*, 17. *John* 16:8—11,14,15. *Rom.* 11:16—21.)—These warnings and exhortations were not given them in indignation, but in mercy; for it was the general rule of his conduct to "rebuke and chasten those whom he loved:" (*Notes*, *Heb.* 12:4—11.) and they might consider these rebukes as tokens of his favour: for such they would prove if properly attended to. It behooved them, therefore, to be very zealous and earnest in these most important concerns; especially in repenting, renouncing, cleansing away, and seeking forgiveness of the evils into which they had fallen. (*Note*, 2:2—5.)

Tried in the fire. (18) Πεπυρωμενον. 1:15. *Eph.* 6:16. 2 *Pet.* 3:12. *Zech.* 13:9. *Sept. Having been fired*, or *tried in the fire.* Πυρωσις, 1 *Pet.* 4:12.—*Eye-salve.*] Κολλουριον. The derivation is uncertain, but the meaning undisputed. (*Notes*, 1 *John* 2:20—29.)

V. 20—22. To encourage the repentance, and excite the earnestness, of the lukewarm Laodiceans, the Lord called on them to notice, with admiration, his condescension, patience, and grace; that, while they were so wanting in love to him, he stood waiting "at the door," and seeking to be readmitted into the church, and into their hearts, from whence their sins had driven him. He stood without, "knocking," by the dispensations of his providence, the warnings and instructions of his word, and the convincing influences of his Spirit; and thus requiring them to receive and entertain him. (*Notes*, *Cant.* 5:2—8.) Nay, though the church should not admit him; yet, if any individual among them was willing to "open," and give up his heart and affections to him, in order that he might destroy his enemies and rivals, cast out idols, subdue all iniquities, and "make all things new;" he would certainly "enter in," and take such delight in the work of his grace, and communicate such blessings and consolations to the soul of that man, that it might be said "he supped with him, and he with him;" such intimate communion should be thenceforth maintained between redeemed sinners and their most gracious Saviour (*Notes*, 5:1. *Cant.* 6:1—3. *Matt.* 26:29. *Luke* 12:35—46. 22:24—30.)—He graciously condescends to "sup with them' now, and he will take them to "sup with him" hereafter, and that for ever. (*Note*, 19:9,10.)—In short, to every conqueror over such strong temptations as the Laodiceans were exposed to, the Lord promised a blessing proportioned to the difficulty of the conflict: for he engaged to "grant him to sit with him in his throne;" and by an inconceivable union and fellowship with him in all his glory, and an interest in all the benefits of his mediatorial authority and power, to possess an honour and felicity which can never be explained or conceived, except by those who experience it. For as these victors would be *first* conformed to Christ in conflict, self-denial, and suffering, so would they *at last* be conformed to him in victory and exaltation; being "seated with him in his throne," even "as he overcame and was set down with his father in his throne." The same inexpressible dignity would also be bestowed on other conquerors in like difficult circumstances, for the warnings and instructions were intended for the benefit of all who heard them, in every age and nation.—The ruins of this city show that it once was most magnificent: but at present no human creature dwells there. So that the state of these seven cities, both respecting Christianity and their outward prosperity, exactly accords to the commendation or rebuke, which were given to the churches established there, by the Spirit of prophecy, above seventeen hundred years ago! which remarkable coincidence contains an instructive lesson, and a solemn warning to all other cities and nations favoured with the gospel, and to their rulers, ecclesiastical and civil, not to neglect or trifle with so great a blessing.—Nothing, in these short epistles, is said concerning distinct congregations in any of the cities mentioned: though some time before there were several elders (πρεσβυτεροι, or επισκοποι) at Ephesus: on the other hand, nothing is introduced respecting any dependent churches in the neighbouring towns, or villages, as under the authority of the angel, or presiding minister, in each of these churches. Hence it appears that men of discordant sentiments, on the subject of ecclesiastical government, in vain attempt to support their several systems, in *every part*, by this portion of Scripture.

I stand, &c. (20) Ἑστηκα ... και κρουω. "I have stood, ... and do knock." 'I have been standing without for a long time; and yet I continue to knock for admission, though hitherto neglected.'

CHAPTER IV.

John, in vision, beholds heaven opened, and the glory of God, as seated on an exalted throne, 1—3; surrounded by twenty-four elders, and four living creatures, who unite in adoring Him, as the Creator and Lord of all, 4—11.

[a] AFTER this I looked, and behold, [b]a door *was* opened in heaven: and [c]the first voice which I heard, *was* as it were of a trumpet talking with me; which said, [d]Come up thither, [e]and I will show thee things which must be hereafter.

[a] 1:—3. [b] Ex. 1:1. Matt. 3:16. Mark 1:10. Luke 3:21. Acts 7:56. 10:11. [c] 1: 10. 16:17. [d] 11:12. Ex. 19:24. 24:12. 34:2,3. [e] 1:19. 22:6. John 16:13. [f] *See on* 1:10. 17:3. 21:10. Ez. 3:12—14. [g] 5. 20:11. Ez. 1:26. 10:1. [h] 9. 3:21. 5:1, 6,7,13. 6:16. 7:9—17. 12:5. 19:4. 21:5. 22:1—3. Is. 6:1. Dan. 7:9. Heb. 8:1.

PRACTICAL OBSERVATIONS.

V. 1—6. When he, who has "the fulness of the Spirit," and who rules over all means and instruments, reproves, counsels, or commands; his words imply the promise of all needful assistance, to those who obediently attend to them. But how many professed Christians does that heart-searching Judge, who "knoweth our works," behold, "who have a name that they live," and perhaps much celebrity in the church, and "yet are dead in trespasses and sins!" Alas! it is to be feared, that in some cases both national establishments, regularly constituted, with rulers and teachers; but many more select religious societies, who have exact forms and notions, and who profess the truths of the gospel with some reputation, consist almost entirely of such persons, and have very little vital godliness among them. We should, therefore, be very diligent and impartial in examining ourselves by the rules of Scripture; very earnest in prayer to the Lord to show us what we are, and very careful not to rest satisfied with the opinion of men, even of the wisest and most discerning of the human race, respecting us.—When it is evident, that we, or the society to which we belong, have declined, in respect to vital godliness; we should spare no pains, and neglect no means, which may "strengthen the things that remain, and are ready to die;" for the heart-searching Saviour often judges those works, not to be sound and upright before God, which men admire and applaud: and and our great concern is with our Judge, not with our fellow-subjects, or fellow-criminals.—In seeking a revival, in our own souls, or in those of others, it is incumbent on us, "to remember what we have received and heard;" that, by comparing our advantages and profession which our proficiency, we may be humbled and quickened; and so excited "to hold fast" what we retain, and to "repent and do our first works."—But if men will despise warnings to "watch and pray;" Christ will surely come, when they do not expect him, and appoint such slothful servants their portion among his enemies.—Yet, even in very corrupt churches, he has commonly "a few names, who have not defiled their garments:" and if our lot be cast in such a situation, we should be ambitious of this true honour; that, amidst numerous bad examples, and strong temptations, we may be found "a peculiar people, zealous of good works." At present we may indeed be hated, or derided, for this holy singularity of conduct; but the Lord will admit us to the honour of "walking with him in white," as graciously accounted worthy of so great a felicity; when all unbelievers and formal professors shall have their portion in the *blackness* of eternal darkness. (*Notes*, 2 *Pet.* 2:17. *Jude* 11—13.) For, whether few or many overcome the peculiar temptations of their situation, they, and they only, will be accepted and triumphant at the last: not one of them shall have his "name blotted out of the book of life;" nor will the divine Saviour refuse to confess the meanest of their names, "before his Father and all his holy angels."

V. 7—13. It is incumbent on us to attend to him, "who is Holy and True," who hates sin, yet performs his largest promises to believing sinners: he reigns on the throne of David; he "opens" the gates of life and death, of heaven and hell, and none can shut them; "he shutteth and none can open." Whether, therefore, "he set before us an open door" of access to his mercy-seat, or afford us an opportunity of usefulness; no created being can shut us out from it. Even if we have but "little strength," yet if we have "kept his word, and have not denied him," amidst fears and discouragements; he will not let any enemy prevail against us: and as he has all hearts in his hands, so he often disposes the opposers of his people to show them respect, to desire their friendship, to own that he has loved them, or gladly to receive the truth from them. (*Note*, *Gen.* 50:15—20.)—If we would escape those severe corrections and violent temptations, which, from time to time, are permitted to try the churches throughout the earth; we must patiently adhere to the truth and will of Christ; and shrink from no cross, with which we meet, when following his example: for an unwatchful conduct makes way for temptation, and unfits men to resist it. (*Note*, *Matt.* 26:40,41.) While, therefore, we wait for him who "cometh quickly," we should "hold fast the beginning of our confidence steadfast unto the end;" that none may rob us of "our crown," or even of the comfortable assurance of obtaining it. For those who overcome, in the strength and after the example of Christ, shall be placed by him as pillars in the temple above, to go no more out: and they shall for ever enjoy all the privileges and the felicity of the city of God, to the glory of the Father, and that of the eternal Son, who has redeemed them with his precious blood; that they may

2 And immediately [f]I was in the Spirit: and behold, [g]a throne was set in heaven, [h]and *on* sat on the throne.

3 And he that sat was to look upon [i]like a jasper and a sardine-stone: and *there was* [k]a rainbow round about the throne, in sight [l]like unto an emerald.

4 And round about the throne [m]*were* four and

[i] 21:11,19,20. Ex. 24:10. Ez. 1:26. 28:13. [k] 10:1. Gen. 9:13—16. Is. 54:9,10. Ez. 1:28. [l] 21:19. Ex. 28:18. 39:11. Ez. 28:13. [m] 11:16. 20:4. Matt. 19:28. Luke 22:30.

for ever show forth his praise, and enjoy his love. (*Notes*, 21:22—27. *John* 17:24. 2 *Thes.* 1:11,12.)

V. 14—22. While we bow our ear to the encouraging topics of the gospel, let us advert also to the language of "the Amen, the true and faithful Witness," the Origin and Ruler of the "creation of God," whilst he speaks of the character and doom of lukewarm Christians. Alas! how many are there of the Laodicean stamp in every place! Did we suppose these epistles to be prophetical, as to the church in general, we might be induced to conclude, that the end of the world was nigh: for amidst the abounding of iniquity and infidelity, "the love of many waxes cold;" and the state of religion, (*Note*, *Matt.* 24:9—14.) even in this highly favoured nation, too much resembles that of this seventh church. The Lord knows, that very many professors of evangelical doctrine at present are "neither cold nor hot;" except as their indifference in essential matters is strangely counterpoised by a hot and fiery spirit of disputation about things of far inferior moment! No doubt the Laodicean state of the Christian churches, in most parts of the world, is one grand hinderance, nay, the grand hinderance of all, to the propagation of the gospel among the nations; who can scarcely conceive, that religion to be from heaven, the professors of which are so "earthly, sensual, devilish:" and certainly the state of those who "hold the truth," too often "in unrighteousness," and generally in a lukewarm manner, forms one grand objection and prejudice against the gospel, in the minds of numbers in this land; and gives *moral* and *decent* Infidels, Socinians, and Arians, their chief advantage against us. Yet the persons, who are chiefly reprehensible, are least likely to regard such admonitions: for whilst the Lord is saying, "I would thou wert cold or hot; but because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth;" they are boasting "that they are rich, and increased with goods, and have need of nothing!" It is indeed a general rule, that professors of religion grow *proud*, in proportion as they become *carnal* and *formal*: for, like glow-worms, they shine most in the dark, according to their apprehensions of themselves, and their commendations of one another. The Pharisaical spirit is indeed always odious and dangerous; whilst it renders men ignorant of their wretchedness, poverty, nakedness, and blindness, and insensible of the preciousness of Christ and his salvation: yet the legal Pharisee is a hopeful character, compared with those who graft the Pharisee on an evangelical profession, and strangely connect it with Antinomian principles and laxity of morals! The gracious Saviour, however, still continues to declare to all men their lost estate: and he mercifully counsels, even lukewarm and proud professors of the gospel, as well as others, to come and buy of him unsearchable and never failing treasures, unfading robes of righteousness, and that heavenly unction, which renders the most ignorant "wise unto eternal salvation." Happy are they who take his counsel! for all others must perish in their sins. Even when he enforces his neglected counsels and invitations, with sharp rebukes and painful corrections; (which he will do in respect of as many as he loves; *Note*, 1 *Cor.* 11: 29—34.) if we be thus made zealous and penitent, we shall deem them additional and most precious favours. May we then hear the voice of his word and his rod, while, with infinite compassion and condescension, he continues to stand waiting and knocking at the door of our hearts; that he may enter in, and bring salvation with him. Let us earnestly beseech him to put forth his almighty power, and thus break down all obstacles to his own admission; and so take entire possession of our whole souls: that we may be ashamed of our folly and ingratitude in allowing any creature to rival him in our affections, or attempting to divide our hearts between him and worldly objects. Then we may hope, that he will communicate his consolations to us, "fill us with peace and joy in believing, and cause us to abound in hope by the power of the Holy Spirit;" that he will "delight over us to do us good," and cause us to glory in him: and that, by his help, and under his banner, we shall conquer every enemy; till our blessed experience explains to us, that which we cannot possibly before understand, even what is meant by our "sitting down with him on his throne, even as he overcame, and is set down with the Father upon his throne."

NOTES.—CHAP. IV. V. 1—3. When the Lord Jesus had dictated to his apostle the preceding epistles, and thus instructed him to write "the things which then were;" a short interruption of his visions seems to have taken place. But afterwards, looking and waiting for further discoveries, he beheld "a door opened in heaven," the holy habitation of God; and then another vision was introduced, which made

twenty seats; and upon the seats I saw [n]four and twenty elders sitting, [o]clothed in white raiment; and they had on their heads [p]crowns of gold.

5 And out of the throne [q]proceeded lightnings, and thunderings, and voices. And *there were* [r]seven lamps of fire burning before the throne, which are [s]the seven Spirits of God.

[*Practical Observations.*]

6 And before the throne *there was* [t]a sea of glass like unto [u]crystal: and in [x]the midst of the throne and round about the throne *were* [y]four beasts [z]full of eyes before and behind.

7 And [a]the first beast *was* like a lion, and the second beast [b]like a calf, and the third beast had a face [c]as a man, and the fourth beast *was* like [d]a flying eagle.

8 And the four beasts had each of them [e]six wings about *him;* and *they were* [f]full of eyes

n 10. 5:8,14. 7:11. 19:4. o *See on* 3:4,5. 6:11. p 10. *See on* 2:10. 9:7. Esth. 8:15. Ps. 21:3. 2 Tim. 4:8. q 8:5. 11:19. 16:17,18. Ex. 19:16. 20:18. r 8:5. 18:13,14. 68:35. Joel 3:16. Heb. 12:18—29. r Ex. 37:23. 2 Chr. 4:20. Ez. 1:13. Zech. 4:2,11—14. s 1:4. 3:1. 5:6. Matt. 3:11. Acts 2:3. 1 Cor. 12:4—11. t 15:2. Ex. 38:8. 1 Kings 7:23. u 21:11. 22:1. Job 28:17. Ez. 1:22.

x 5:6. 7:17. Ez. 1:4,5. y 8,9. 5:6,14. 6:1. 7:11. 14:3. 15:7. 19:4. z 8. Ez. 1:18. 10:12. a 6. Gen. 49:9. Num. 23:24. 24:9. Prov. 28:2. Ez. 1:10. 10:14,21. b Ez. 1:10. 1 Cor. 9:9,10. c 1 Cor. 14:20. d Deut. 28:49. 2 Sam. 1:23. Is. 40:31. Ez. 1:8,10. 10:14. Dan. 7:4. Ob. 4. e Is. 6:2. Ez. 1:6. 10:21,22. 2 Tim. 4:2. f *See on* z. 6. 1 Tim. 4:16.

way for his being shown "things which must be hereafter." (*Note*, 1:12—20.) For this chapter and the next constitute an introduction to the prophetical part of the book, especially to the "opening of the seals," in the sixth and seventh chapters.—While he was contemplating the "door opened in heaven," he heard a voice, as before, calling him to come up thither; and immediately he was "in the Spirit." (*Note*, 1:9—11.) It is not to be supposed, that any *external* objects were presented to the *senses* of the prophets on such occasions: but, the natural use of all their faculties being suspended, their minds were supernaturally impressed with the ideas of such things, as were particularly suited to illustrate the subjects, which they were employed to reveal. (*Notes*, *Ez.* 1:1—3. 8:1—4. 11:22—25. *Acts* 22:17—21. 2 *Cor.* 12:1—6.) It should not therefore be supposed, that the objects, afterwards mentioned, have a real existence in heaven: but they were visionary emblems, suited to give proper instruction to the apostle, and to his readers: and the chief business of the expositor is to develope the meaning of them, and, as it were, to read the hieroglyphics. "Being in the Spirit," and cast into an ecstacy, or trance, we may suppose that John did not well know "whether he were in the body, or out of the body:" He was, however, as to his own apprehension, admitted into the immediate presence of God, and had the vision of a glorious throne, on which One sat, whom he did not attempt to describe. This was emblematical of the universal, absolute, and eternal dominion of JEHOVAH; and of his exaltation far above all creatures, as their great Creator and Sovereign Lord. (*Notes*, 4—11. 5: 7:9—17. *Is.* 6:1—4. *Ez.* 1:26—28.) The visible glory, (which seems to have had some reference to the glory above the mercy-seat in the holy of holies, as there is throughout these visions an allusion to the temple, its furniture, and services,) being resplendent like the "jasper," might be emblematical of the perfect purity and excellency of the divine nature; and its colour like the *red* sardine stone, might represent his awful justice and fiery indignation. "The rainbow" was a well known emblem of the covenant of grace; (*Notes*, *Gen.* 9:9—17. *Is.* 54:6—10.) and, its surrounding the throne denoted, that the holiness and justice of God, and all his dispensations as the Sovereign of all worlds, had respect to his covenant of peace and engagements of love, which he had ratified to his believing people; and that it harmonized with them. In this rainbow, the soft green of the emerald was predominant: which perhaps might imply, that as the green relieves the eye, which some other colours fatigue and dazzle, so the discovery made of the mercy of God in the covenant of grace refreshes the believer's mind, which the display of his glorious power, holiness, and justice, would otherwise dismay and confound. On these subjects, the author writes with great diffidence. He conceives, that all the scriptural emblems have some distinct meaning, especially those of this book: but whether he has pointed out that meaning, or not, in general, and in particular instances, forms another question.—*A door opened.* (1) *Note*, 3:7. 5:1—10.

Jasper. (3) Ιασπίδι. 21:11,18,19.—*Sardine.*] Σαρδινος. The adjective from σαρδιος, 21:20. Σαρδονυξ, 21:20.—*Emerald.*] Σμαραγδινῳ. Σμαραγδος, *Ex.* 28:17. *Sept. Note*, *Is.* 54:11—14.

V. 4, 5. Round about, at some distance from the exalted throne of God, were placed twenty-four *thrones*, of an inferior order, on which were seated twenty-four elders. These are generally allowed to have been the emblematic representatives of the whole church of God, both under the old and the new dispensation. The thrones on which they sat, their white raiment, (*Note*, 3:4—6.) and their crowns of gold, implied their acceptance, sanctification, and royal priesthood. (*Note*, 1:4—6.) For, though the church militant was thus represented, as well as the church triumphant; yet the whole was described with relation to the security of the state of true Christians, their glorious privileges, and the honour to which the Lord purposed to advance them. The number of these elders may refer to the twenty-four courses, into which the priests were divided; (*Notes*, 1 *Chr.* 24:) or to the twelve patriarchs, and twelve apostles, as the heads of the Old and the New Testament churches. "The lightnings, thunders, and voices," which proceeded from the throne, according to the awful scene exhibited on mount Sinai, might imply, that God was as terrible as ever to the impenitent and unbelieving. *Notes*, 8:1—6. 11:19. *Ex.* 19:16—25. *Heb.* 12:18—21.)—The seven lamps of fire, burning before the throne," were emblematical of "the seven Spirits of God," or the manifold gifts and graces communicated to all Christians by the baptism of the Holy Spirit and of fire. (*Marg. Ref.* r, s. *Notes*, 1:4—6. *Matt.* 3:11:12.)

V. 6—8. The "sea of glass, clear as crystal," being perfectly pure and transparent, (perhaps in allusion to the molten sea of brass in the court of the temple,) seems to refer to the "Fountain opened for sin and uncleanness," in which all the spiritual priesthood must wash, previously to their acceptable spiritual sacrifices. (*Note*, 15:1—4. *Ex.* 30:18—21. 1 *Kings* 7:23—39. *Zech.* 13:1.) Various opinions have been held concerning "the four beasts," or "living creatures;" as it certainly ought to have been translated, in order to adhere to the exact meaning of the original, and to preserve the truth of the emblem. The unaccountable notion, that the Trinity of Persons in the Godhead was represented by them, while two emblems were given of the Son, because of his incarnation and sacrifice, can have no other support than the names which have sanctioned it; for this plain reason; that "these living creatures" are, throughout, represented as the principal worshippers, not as the Object of worship. Nor can the far more general and plausible opinion, that they were representatives of the angels, as the cherubim in Ezekiel's vision evidently were, be supported by any sufficient proof: (*Notes*, *Ez.* 1:5—14. 10:1,2.) Angels indeed are personally introduced, in the subsequent part of this vision; but "these living creatures" are spoken of as adoring "the Lamb that was slain, who had redeemed them to God with his blood." (*Note*, 5:8—10.) They must therefore, undeniably, represent some part of the church of redeemed sinners, of the human race. Perceiving this, some expositors have supposed them to be representatives of the whole church, and the twenty-four elders of its rulers and pastors: but it is surely far more reasonable to reverse this arrangement, and to conclude that "the four living creatures" represent a part, the twenty-four elders the whole of the church, than that the larger number should represent only a part, and the smaller the whole. In short, it seems evident that they were emblems of the true ministers of Christianity, in the different parts of the earth, through successive generations.—Ezekiel, being about to predict providential dispensations respecting the nation of Israel, had a vision emblematical of the ministry of angels, by which those events would be accomplished: but John's predictions relating chiefly to the church in the different regions of the earth, and to the affairs of nations only in subserviency to it, he had a vision emblematical of the ministers of religion, by whom the interests of the church would principally be maintained. As the heavenly temper of mind, and the spiritual endowments which qualify men for this arduous work, accord in great measure, though in a far lower degree, to the affections and endowments of angels; it is not at all wonderful to find a coincidence in the hieroglyphics by which they were represented. But each cherub, in Ezekiel's vision, had four faces; while John's "living creatures" had the same four appearances, divided among them: for angels may be supposed to possess *singly* the several excellencies, which are given to *many* of the most eminent ministers.—In various particulars, the emblem teaches what true and able ministers are and do: and thus it serves to instruct and remind them of their important duties. "The lion" is the known emblem of courage and magnanimity: "the calf," or young ox, of strength, hardiness, and patient endurance of labour: "the human face" is the emblem of prudence, benevolence, and compassion: and "the eagle" of penetration, soaring beyond earthly things, contemplation of heavenly objects, and "affections fixed on things above." The six wings denote alacrity, humility, promptitude, and speed in the Lord's work. These "living creatures" were also "full of eyes" before, behind, and *within;* which aptly represented vigilance, circumspection, attention to their work and charge, watchful and cautious observance of the motions and stratagems of their enemies, self-acquaintance, and jealous diligence in searching their own hearts, and taking heed to their own spirits. Their unceasing and unwearied worship of the Lord, day and night, may signify, that through their instructions, exhortations, example, and assistance, converted sinners, in every part of the earth, from age to age, are continually blessing and glorifying God, and worshipping at his mercy-seat: and the three-fold repetition of the word *holy*, (as in the worship of the seraphim, in the above cited passage in Isaiah,) might be an intimation of the Trinity of persons in the Godhead; to which respect was had, which Person soever was immediately addressed. (*Notes*, 1:4—11. *Is.* 6:1—4. *John* 12:37—41.)

within: [s]and they [t]rest not day and night, saying, [h]Holy, holy, holy, [i]Lord God Almighty, [k]which was, and is, and is to come.

9 And [l]when those beasts give glory, and honour, and thanks to him that sat on the throne, [m]who liveth for ever and ever,

10 The four and twenty elders [n]fall down before him that sat on the throne, [o]and worship him that liveth for ever and ever, [p]and cast their crowns before the throne, saying,

11 Thou [q]art worthy, O Lord, [r]to receive glory, and honour, and power: [s]for thou hast created all things, [t]and for thy pleasure they are and were created.

g 7:15. Is. 62:1,6,7. Acts 20:31. 1 Thes. 2:9. 2 Thes. 3:8,9. * Gr. *have no rest.* h 3:7. Ex. 15:11. *See on* Is. 6:3. i 1:8. 11:17. 15:3. 16:7,14. 19:15. 21:22. Gen. 17:1. Ps. 91:1. Is. 13:6. Joel 1:15. 2 Cor. 6:18. k *See on* 1:4. Heb. 13:8. l 5:13,14. 7:11,12. m 10:6. 15:7. Ex. 15:18. Ps. 48:14. Heb. 7:8,25. n 5:14. 19:4. Job 1:20. Ps. 72:11. Matt. 2:11. o 7:11. 15:4. 22:8,9. 1 Chr. 29:20. 2 Chr. 7:3. Ps. 95:6. Matt. 4:9,10. Luke 24:52. p 4. 1 Chr. 29:11—16. Ps.

CHAPTER V.

The apostle beholds a sealed book, which none could open, and he weeps on that account, 1—4. He is assured by one of the elders, that the Lamb had prevailed to open it; who accordingly comes and takes it, 5—7. He hears the living creatures and the elders adoring the Redeemer; while angels, and all creatures, join in the praises of "him who sits on the throne, and of the Lamb that was slain," 8—14.

AND I saw in the right hand of him [a]that sat on the throne, [b]a book written within and on the backside, [c]sealed with seven seals.

2 And I saw [d]a strong angel proclaiming with a loud voice, [e]Who is worthy to open the book, and to loose the seals thereof?

3 And [f]no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

115:1,2. 1 Cor. 15:10. q 5:2,9,12. 2 Sam. 22:4. Ps. 18:3. r 14:7. Deut. 32:4. 1 Chr. 16:28,29. Neh. 9:5. Job 36:3. Ps. 29:1,2. 68:34. 96:7,8. s 10:6. Gen. 1:1. Ex. 20:11. Is. 40:25,28. Jer. 10:11. 32:17. John 1:1—3. Acts 17:24. Col. 1:16,17. Heb. 1:2,10. t Prov. 16:4. Rom. 11:36. a *See on* 4:3. b 10:2,8—11. Is. 34:16. Ez. 2:9,10. c 6:1. Is. 8:16. 29:11. Dan. 8:26. 12:4—9. d Ps. 103:20. e 5 Is. 29:11,12. 41:22,23. f 13. Is. 40:13,14. 41:28. Rom. 11:34.

Of glass. (6) Ὑαλινη. 15:2. Ὑαλος, 21:18,21. The laver at the tabernacle was formed of the brass, which had been used as mirrors by the women of Israel. (*Note*, *Ex.* 38:8.) The brazen sea was, no doubt, highly polished; but this sea was formed of materials transparent as crystal: for the vessel seems here to be intended.—*Beasts.*] Ζωα. From ζωη, *life.* Any living creatures may be intended. *Beast*, Θηριον, *Dan.* 7:3. *Sept.*

V. 9—11. While these "four living creatures," ascribed glory and honour, and rendered thanks, to the eternal JEHOVAH, in the midst of the circuit of the throne, and nearer than the seats of the elders; (6) the four and twenty elders prostrated themselves before him in humble grateful adoration: and, in acknowledgment, that all their honour and felicity were bestowed on them of his mercy, they "cast their crowns before the throne;" and declared him to be worthy of all honour and dominion, as the great Creator of all worlds, by whose sovereign will they continued to exist, as they had been originally formed for his glory. (*Notes*, 7: 9—12. *John* 1:1—3. *Col.* 1:15—17.)—In the next chapter we shall find the same company worshipping the Son, as the Redeemer of sinners, and joined by the angels in that sacred service. (*Note*, 4:8—11.)

Pleasure. (11) Θελημα. *Will. John* 6:38—40. *Eph.* 1:5,9, 11. *Col.* 1:1.

PRACTICAL OBSERVATIONS.

V. 1—5. The Lord Jesus, 'having overcome the sharpness of death, hath opened the kingdom of heaven to all believers;' and if we look unto him by faith, and obediently attend to his voice, whilst he calls us to "set our affections on things above;" we shall, by the teaching of the Holy Spirit, behold the glory of our reconciled God upon his "throne of grace;" be encouraged by the engagements of his everlasting covenant, and draw nigh in humble boldness with our worship; notwithstanding the terrors of his justice, and the awful curses of his broken law. For blessed are all they who belong to his church, in heaven, or on earth. Great is the honour and dignity conferred on them, or prepared for them; yea, far greater than all the thrones, sceptres, diadems, or triumphs, which have excited the ambition or envy of mankind in every age and place; and which have been sought by furious contests, and most horrible crimes, and through seas of human blood.—But our conflicts are of a more benign and benevolent kind, though generally requiring much self-denial and patience. If, however, we are baptized with the illuminating, purifying, and transforming influences of the Holy Spirit, washed in the pure fountain of the Redeemer's blood, and clothed in the sacerdotal robe of his righteousness; we shall ere long have done with conflict and suffering, receive the victor's honourable crown, and join in the rapturous adoration of the heavenly worshippers. (*Notes*, 7:13—17. *P. O.* 9—17.)

V. 6—11. Here on earth the Lord conducts the affairs of his church by his ministers, whom he has brought nearer to him than their brethren, and who ought to aspire after a proportionable pre-eminence in holiness. Many indeed bear that name, who are far from answering the scriptural character of ministers: and we all may learn, by these instructive emblems, what need we have to be humbled, and ashamed of our inconsistent conduct, and defective services: for though faithful ministers emulate the obedience of angels; yet they are conscious, that they "do not the things which they would." It behooves us, however, to look into this mirror, that we may learn "what manner of persons we ought to be," and what we are; and may thus know what to pray and strive for; that we may become more bold, laborious, loving, prudent, spiritual, active, vigilant, attentive to our own hearts, and devoted to the work of our gracious Lord. May he bless, uphold, encourage, and prosper all, who in any measure answer to these characters: may he raise up numbers of such ministers, in all the four quarters of the globe: and may he convert many blind guides into faithful pastors: and 'illuminate all bishops, priests, and deacons, with the true knowledge of his holy word.' Thus the worship of the church on earth, under the guidance and instruction of able and spiritual ministers, will become more like that of adoring seraphim: whilst the multitude of his people, in every place, as with one heart and voice, ascribe the whole honour of their redemption and conversion, their present privileges and future hopes, to the eternal and most holy God, who is "worthy to receive glory and dominion," as the Omnipotent Creator and Sustainer, and the Sovereign Lord of the whole universe. May the name of our "heavenly Father be" thus "hallowed, his kingdom come, his will be done on earth, as it is in heaven." Amen. (*Notes*, *Matt.* 6:9,10,13.)

NOTES.—CHAP. V. V. 1—4. The vision still continuing, the apostle next "saw a book in the right hand of him who sat upon the throne," (*Note*, 4:1—3.) which was "written within, and on the outside, and sealed with seven seals." (*Note*, *Ez.* 2:9,10.) It appeared as a roll, consisting of several parchments, according to the custom of those times: and though it was supposed to be written within, yet nothing could be read till the seals were loosed. It was afterwards found to contain seven parchments, or small volumes, each of which was separately sealed: but if all the seals had been on the outside, nothing could have been read till they had all been loosed; whereas the loosing of each seal was followed by some discovery of the contents of the roll: yet the appearance on the outside seems to have indicated, that it consisted of seven, or at least of several parts. This roll, however, was an emblem of the secret decrees and purposes of God, relative to future events, from which all prophecies are, as it were, extracts; but it represented especially those secret purposes of God which were about to be revealed; and it may therefore be considered as the same, for substance, with that part of this book of the Revelation, which follows. —A mighty angel, as the Lord's herald to all creatures, by proclamation, inquired who was "worthy," by his personal dignity or excellency, or the extraordinary services performed by him, to have the honour of opening this book. But there was *no one*, either angel in heaven, or man on earth, or spirit of man in the separate state, whose body lay under the earth, who could claim so high an honour; or so much as behold, and obtain the least insight into "the deep things of God" which it contained. (*Notes*, 11—14. *Phil.* 2:9—11.) When this was made known, the apostle, who had gone up thither, with earnest desires and expectations of hearing things, which should come to pass in after times, wept much at his supposed disappointment.

On the backside. (1) Οπισθεν. Some copies read εξωθεν, *on the outside.—Proclaiming.* (2) Κηρυσσοντα. *Matt.* 3:1. 4:17. 11:1.—*No man.* (3) Ουδεις. *Not one.*

V. 5—7. One of the Elders, the emblematical representatives of the church, seemed to the apostle, in his vision, to notice his grief, and to encourage him with the assurance, that "the Lion of the tribe of Judah" had prevailed to open the book; being distinguished from all creatures, and honoured far above them all. A tradition has generally prevailed, that a lion was painted on the standard of Judah, when the nation of Israel encamped in the wilderness; but this is not at all probable. (*Note*, *Num.* 2:2.) Christ, however, was descended from Judah, and had been predicted under this emblem of a lion, in Jacob's blessing. (*Notes*, *Gen.* 49:8—10.) He was infinitely superior in dignity and power to all others of the tribe; and he is most terrible to his obstinate enemies, merciful to those who submit to him, and the guardian of his people: so that this title was peculiarly suited to him. He was described as "the Root of David:" in his human nature, he was "a Branch of renown," sprung up from the decaying Root of David's royal family; in respect of his Deity, he was the Root whence David himself sprang, and, as the promised Messiah, he was the great Honour, and the Source of all the dignity and authority of that distinguished race. (*Notes*, 22:16,17. *Is.* 11:1. *Jer.* 23:5,6. *Matt.* 22:41—46.) While the Elder was informing John, that Christ had prevailed to open the book; he looked, and saw with astonishment, that near to the throne, and within the circle formed by the living creatures and the elders; (*Note*, 4:4,5.) there stood "a Lamb, even as it had been slain," with the marks of the mortal wounds upon it, though it had been marvellously restored to life. (*Notes*, 8—14. 6:15—17 7:9—17. *John* 1:29.)

4 And I wept much, [f]because no man was found worthy to open, and to read the book, neither to look thereon.

5 And [h]one of the elders saith unto me, [i]Weep not: behold, [k]the Lion of the tribe of Juda, [l]the Root of David, [m]hath prevailed to open the book, and to loose the seven seals thereof.

6 And I beheld, and lo, [n]in the midst of the throne, and of the four beasts, and in the midst of the elders, stood [o]a Lamb as it had been slain, having [p]seven horns, and [q]seven eyes, which are [r]the seven spirits of God sent forth into all the earth.

7 And he came and took the book [s]out of the right hand of him that sat upon the throne.

[*Practical Observations.*]

8 And when he had taken the book, [t]the four beasts, and four *and* twenty elders fell down before the Lamb, [u]having every one of them harps, [x]and golden vials full of [y]odours, which are [z]the prayers of saints.

9 And they [a]sung a new song, saying, [b]Thou art worthy to take the book, and to open the seals thereof: [c]for thou wast slain, [d]and hast redeemed us to God by thy blood [e]out of every kindred, and tongue, and people, and nation;

10 And hast made us unto our God [f]kings and priests: [g]and we shall reign on the earth.

11 And I beheld, and I heard the voice of [h]many angels round about [i]the throne, and the beasts and the elders: and the number of them [k]was ten thousand times ten thousand, and thousands o thousands;

12 Saying with a loud voice, [l]Worthy is the Lamb that was slain [m]to receive power, and riches, and wisdom, and strength, and honour, and glory and blessing.

13 And [n]every creature which is in heaven, and on the earth, and under the earth, and [o]such as are in the sea, and all that are in them, heard I saying, [p]Blessing, and honour, and glory, and power, *be* unto [q]Him that sitteth upon the throne, [r]and unto the Lamb, for ever and ever.

14 And [s]the four beasts said, Amen. [t]And the four *and* twenty elders fell down and worshipped him that liveth for ever and ever.

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f 4:1. Dan. 12:8,9. h 4:4,10. 7:13. i Jer. 31:16. Luke 7:13. 8:52. 23:28. John 20:13. k Gen. 49:9,10. Num. 24:9. Heb. 2:14. l 22:16. Is. 11:1,10. Jer. 23:5,6. Rom. 1:3. 15:12. m 1:1. 6:1. n *See on* 4:4—6. o 9,12. 6:16. 7:9—17. 12:11. 13:8. 17:14. 21:23. 22:1,3. Is. 53:7,8. John 1:29,36. Acts 8: 32. 1 Pet. 1:19,20. p 1 Sam. 2:10. Dan. 7:14. Mic. 4:13. Hab. 3:4. Luke 1:69. Phil. 2:9—11. q 2 Chr. 16:9. Zech. 3:9. 4:10. r *See on* 4:5. s 1. *See on* 4:2, 3. t 14. *See on* 4:4,10. 7:10—12. 19:4. John 5:23. Rom. 14:10—12. Phil. 2:9—11. Heb. 1:6. u 14:2,3. 15:2. Ps. 33:2. 43:4. 81:2. 150:3. x 15:7. y Or, *incense.* 8:3,4. Ps. 141:2. z 7:10—12. 14:3. Ps. 33:3. 40:3. 96:1. 98:1. 144:9. 149:1. Is. 42:10. a *See on* 2,3. 4:11. b 6:12. 13:8. c 14:6. Matt. 20:28. 26:28. Acts 20:28. Rom. 3:24—26. 1 Cor. 6:20. 7:23. Eph. 1:7. Col. 1:14. Tit. 2:14. Heb. 9: 12—14. 1 Pet. 1:18,19. 2 Pet. 2:1. 1 John 1:7. 2:2. d 7:9. 11:9. 14:6. Dan. 4:1. 6:25. Mark 16:15,16. Col. 1:23. e 1:6. 20:6. 22:5. Ex. 14:6. 1 Pet. 2:5—9 f 20:6. Dan. 7:18,27. g 7:11. 1 Kings 22:19. 2 Kings 6:16—18. Ps. 103:20. 148: 2. h *See on* 4:4,9,10. i 19:6. Deut. 33:2. Ps. 68:17. Dan. 7:10. Heb. 12:22. k *See on* 9. Zech. 13:7. l 4:11. 7:12. 19:1. Matt. 28:18. John 3:35,36. 17:2 2 Cor. 8:9. Phil. 2:9—11. 1 Tim. 1:17. m 3. 7:9,10. Ps. 96:11—13. 148:2—13 Luke 2:14. Phil. 2:10. Col. 1:23. n Is. 24:14. 42:10. o 12. 1:6. 1 Chr. 29:11 Ps. 72:18,19. Matt. 6:13. Rom. 11:36. 16:27. Eph. 3:21. 1 Tim. 6:16. 1 Pet. 5: 11. Jude 25. p *See on* 4:2,3. q *See on* 6,9. 6:16. 7:10. r 19:4. s *See on* 4: 10,11.

This was an emblematical representation of the Saviour's High-Priesthood, before God, in our nature, as risen from the dead, through the merit of his Sacrifice, in behalf of "all who come to the Father through him;" so that it was in consequence of that atonement, which the sacrificing of spotless lambs had prefigured from the beginning, that he prevailed to open the book. "The seven horns" of this emblematical Lamb, represented the power of his providential kingdom, to protect his subjects, and annoy his enemies; and his "seven eyes" may denote his prophetical office, and his personal knowledge of all hearts and of all events; but especially, the "treasures of wisdom," laid up in him to be communicated to his church by "the seven Spirits of God sent forth into all the earth;" that is, the Holy Spirit, as given by him to reveal the truth and will of God to apostles and prophets, that they might be written for the instruction of mankind; and as illuminating the understanding and preparing the hearts of his people to receive that instruction. (*Notes*, 1:4—6. 4:4,5.)—Several eminent expositors suppose, that seven superior angels, or archangels, are meant; but the text referred to, and the emblematical style of the book, are inconsistent with that interpretation. (*Notes*, 2 *Chr.* 16:7—10. *Zech.* 3: 9,10. 4:8—10. 6:1—8.)—This divine Saviour, however, approached to receive the book from "the hand of him that sat upon the throne."

V. 8—10. When Christ, as "the Lamb which had been slain," had received the book, and was preparing to loose "the seals," the "four living creatures, and the elders," who had before prostrated themselves in adoration of the great Creator, (*Note*, 4:9—11.) now fell down in like manner to worship the Lamb, or the incarnate Son, as the Saviour of sinners; thus rendering him divine honour, even in the presence of the Father's manifested glory. Their "harps" (with reference to the music and psalmody of the temple) were emblems of their melodious praises and thanksgivings: "the golden vials," or small censers or cups, full of odours, like the burning of incense at the tabernacle and temple, represented the acceptableness of the prayers of the saints, through the intercession of Christ, and by the influences of his sanctifying Spirit. (*Note*, *Ps.* 141:2.) These were presented by the living creatures and elders, as the prayers of Israel were offered, while the priests were burning incense in the sanctuary. (*Note*, *Luke* 1:8—10.) For though heaven is the scene of these visions: yet they had continual reference to the temple and its worship; and the state of the church on earth is throughout particularly adverted to. Moreover, they all joined in a song of praise, which was not only most excellent; but it was also *new*, in respect of the occasion and composition: for the Old Testament church celebrated the praises of JEHOVAH, their Redeemer from Egypt, and anticipated the coming of the expected Messiah; but the New Testament church adored Christ, as actually come, as having finished his work on earth by his sacrifice on the cross, and as entered into his mediatorial glory. (*Marg. Ref.* z. *Notes*, 7:9—12. 14:1—5. 15:1—4.) He, therefore, and he alone was worthy to take the book, and disclose the purposes of God to mankind; for he had become incarnate, and, for the glory of God, and the salvation of men, had willingly given himself to be slain as a Sacrifice. Thus "he had redeemed them to God," by the shedding of his all-atoning blood; that he might bring them, as reconciled and accepted worshippers, into his presence; and he had collected them, by the preaching of the gospel and the power of his grace, out of the various families, languages, and nations of the world, to be exalted and consecrated, "as kings and priests," through their union with him and conformity to him: they were therefore assured, that even on earth they should acquire the ascendancy both over their personal enemies, and those of his church, as well as "reign with him for ever in heaven:" (*Note*, 1:4—6.) and that their cause also would finally triumph on earth. (*Notes*, 18:—20:1—6.)—It is indisputably manifest, that the "four living creatures" join in, or rather lead, the worship of the Lamb, as "having redeemed *them* to God:" and this proves beyond controversy, that part of the redeemed church is meant by this emblem; and not angels, whose worship is next described, but in language evidently different. (*Notes*, 11—14. 4:4—11.)—*Every kindred.* (9) *Note*, 7:9—12.

Vials. (8) Φιαλας. 15:7. 16:1,2,3,4,8,10,12,17. 17:1. 21:9.—*Redeemed.* (9) Ηγορασας. 1 *Cor.* 6:20. 7:23. *Marg. Ref.* c.

V. 11—14. While these adoring praises were rendered, by the representatives of the church of redeemed sinners, to their divine Saviour; the apostle heard likewise "the voice of many angels round about the throne," and encircling *without* the living creatures and elders; whose number amounted to many millions, and could not be ascertained. Yet they all, in perfect harmony, with a loud voice of adoration confessed, that "the Lamb, who had been slain," for the redemption of sinful men, was "worthy to receive power," in his mediatorial character, and in human nature, over all creatures in heaven and earth; and "riches," even all the treasures of grace and glory, for the benefit of his people; and that "wisdom, strength, honour, glory, and blessing," should be vested in him and ascribed to him, as the Object of universal adoration, praise, gratitude, and admiring love. Thus "the innumerable company of angels," though they do not stand related to the Saviour as partakers of the same nature, and have no *immediate* concern in his redemption, are yet represented, as beholding such divine excellency and glory in him, and his mediatorial work, (for "into these things they desired to look,") that they adore and honour him with most rapturous ascriptions of praise; rejoice in his exaltation "far above all principality and power," and his authority in human nature over all of them; and seemed to vie with redeemed sinners in his worship! (*Notes*, *Eph.* 3:9—12. 1 *Pet.* 1:10—12.)—In this they were immediately joined by all the inhabitants of heaven and earth, and the souls of those in the separate state, whose bodies were under the earth, or in the sea; or by all creatures in the universe, according to their several capacities, with the exception of none but the determined enemies of God. (*Notes*, *Ps.* 148:) These, indeed the nature of the case, and the whole tenor of Scripture, as well as other visions in this book, necessarily exclude; yet they too, though reluctantly, shall bow to Christ, and be put under his feet. (*Notes*, *Is.* 45:20—25. *Rom.* 14: 10—12. 1 *Cor.* 15:20—28. *Phil.* 2:9—11.) All the rest, however, rendered and ascribed "blessing and honour and glory to him that sat on the throne, and to the Lamb, for ever and ever;" to which "the four living creatures" joined a cordial "Amen." Thus the whole church, by its representatives, fell down and worshipped the eternal God. (*Notes*, 1:8—11. 4:9—11. *John* 5:20—23. 1 *John* 5:20,21.)—What words could more fully and emphatically declare, that Christ is and ought

CHAPTER VI.

The opening of six of the seven seals, and the emblematic discovery of future events made after each of them, 1—17.

AND I saw [a]when the Lamb opened one of the seals, and I heard, as it were [b]the noise of thunder, [c]one of the four beasts, saying, Come and see.

2 And I saw, and behold, [d]a white horse: [e]and he that sat on him had a bow; [f]and a crown was given unto him: [g]and he went forth conquering, and to conquer.

3 And [h]when he had opened the second seal, I heard the second beast say, Come and see.

4 And there went out another [i]horse *that was* red: [k]and *power* was given to him that sat thereon to take peace from the earth, and that they should kill one another: [l]and there was given unto him a great sword.

5 And when [m]he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo, [n]a black horse; and he that sat on him [o]had a pair of balances in his hand.

a *See on* 5:5—7. b 4:5. 10:3,4. 11:19. c 3,5,7. 4:6,7. Acts 4:20. d 19:11,14. Zech. 1:8. 6:3. e Ps. 45:3—5. f 14:14. 19:12. Zech. 6:11—13. Matt. 28:18. g 11:15,18. 15:2. 17:14. Ps. 98:1. 110:2. Is. 25:8. Rom. 15:18,19. 1 Cor. 15:25, 55—57. 2 Cor. 10:3—5. h *See on* 1. i 12:3. 17:3,6. Zech. 1:8. 6:2. k 13:10.

Ex. 9:16,17. Is. 37:26,27. Ez. 29:18—20. Dan. 2:37,38. 5:19. John 19:11. 1 Pe. 17:13. Is. 10:5,6. Ez. 30:24,25. m *See on* 1. 4:6,7. 5:5,9. n Zech. 6:2,6. o Lev. 26:26. Lam. 5:10. Ez. 4:10,16.

to be worshipped, equally with the Father, by all creatures, to all eternity? Will any one, after reading this, assert that he is a mere Man, or a created Being? or that it is idolatry to worship him? Or will such persons profess to believe, that this book is the *unerring word of God?* If they waver as to this point, can they disprove the divinity of a book, the prophecies of which have already been so remarkably accomplished? Or can any man, who opposes the worship of Christ, or the doctrines of his Deity and atonement, and of salvation through faith in his blood, suppose that he can ever enter heaven? or, if this might be, that he could join in the work and worship of that blessed world, or even so much as endure it?—But there can be no dissentients, no discordant voices, in that world of light and love! (*Note, Col.* 1:9—14.)

Ten thousand, &c. (11) Μυριαδες μυριαδων. Not "ten thousand times ten thousand;" but "ten thousands of ten thousands," both being plural. (*Note*, 9:16.)—*Him that liveth for ever and ever.* (14) Ζωντι εις τους αιωνας των αιωνων. 1:18. 4:9. Here the same language is undeniably used of Jesus Christ, along with the Father.

PRACTICAL OBSERVATIONS.

V. 1—7. How vain and presumptuous must all man's endeavours be, to discover future events, beyond the discernment of a sagacious probable conjecture, or as instructed by "the sure word of prophecy:" seeing that all things respecting the future are sealed up in impenetrable secrecy; and no creature in heaven, earth, or hell, is able or worthy to disclose the least tittle of them, except the incarnate Son of God alone! We need not indeed weep, that we cannot foresee the future events respecting ourselves in this world: as the eager expectation and prospect of distant prosperity would unfit us for present duties and conflicts; and the foresight of future calamities would render our most prosperous days distressing. Yet in this distracted evil world, we may properly desire to learn, from the promises and prophecies of Scripture, what will be the final event to believers, and to the church; and, in both respects, the Incarnate Son has prevailed to procure us all the information which our circumstances need. May we then value, and study to become acquainted with, every part of that revelation which he has given us.—What apparently contrary excellencies centre in our Redeemer's character! "The Lion of the tribe of Judah," is also a meek and spotless Lamb, and a bleeding Sacrifice for sin: and while as a Lion he protects his people, even as a Lamb he is most formidable to his obstinate enemies. (*Note*, 6:15—17.) The whole universe could never, in any other instance, show such a union of unsearchable riches and deep poverty, of sovereign authority and willing entire subjection, of divine dignity and immense humiliation and condescension, of majesty and meekness, of holiness and love of sinners, of justice and mercy, of desert of honour and happiness, with patient endurance of most complicated sufferings. In these, and various other respects, he is altogether worthy of our admiration, confidence, and imitation, as far as it is possible for us to be placed in similar circumstances.

V. 8—14. As the omnipotent and omniscient Lord of all, our gracious Saviour, rules all things by his universal providence, and the energy of his omnipresent Spirit, in subserviency to his great concern of "redeeming us to God with his blood." His faithful ministers, therefore, through all the earth, while they instruct men to worship the Creator and Governor of the world; will also excite them, by their doctrine and example, most humbly to adore "the Lamb that was slain;" and to present their loudest, sweetest songs of praise to him, in and through whom "the prayers of the saints" ascend as incense before the throne of God. He is worthy to reveal and to direct the dispensations of Providence; yea, he is entitled to universal adoration: and if all the angels of God with one voice proclaim, "Worthy is the Lamb that was slain, to receive authority, riches, wisdom, honour, glory, and blessing;" and if all holy and accepted creatures, in the whole universe, give the same "blessing, and honour, and glory, to him that sitteth on the throne, and to the Lamb, for ever and ever," surely they, "whom he hath redeemed to God with his blood, out of every kindred, and tongue, and people, and nation," of the earth should cordially say Amen to it! Can we allow those persons to be his ministers and disciples, who refuse that honour to him, which all obedient creatures render him without one discordant voice? If it were possible for true Christians to refuse these adora-

tions to the eternal Son of the Father, "even the very stones would cry out" in abhorrence of man's ingratitude to him, who stooped so low for their salvation. We cannot err in adoring him, "whom all the angels of God worship." Thus we shall most acceptably "glorify him, that liveth for ever and ever," and be trained up for the work and joy of heaven; for which no sinner is qualified, who cannot cordially join "the new song" of the redeemed, and ascribe "salvation, and glory, and blessing, to him that sitteth on the throne, and to the Lamb for evermore." Amen.

NOTES.—CHAP. VI. V. 1, 2. It is generally agreed, that this chapter relates to the events which took place from the time of the vision, to the establishment of Constantine the great upon the Imperial throne, as the first Christian emperor: by which the persecutions of Pagan Rome ceased, and Christianity became the established and favoured religion, throughout the empire.—When the Lord Jesus, as "the Lamb that had been slain," "opened the first seal," the apostle's attention was excited, by a voice like thunder; and one of "the four living creatures," called on him to come and see what passed. This was the voice of him who was "like a lion:" and the same took place, respecting the other living creatures in their order, after the opening of the next three seals; but the meaning of the emblem does not clearly appear. (*Note*, 4:6—8.)—The apostle then beheld, with astonishment, "a white horse," on which One was mounted, armed with a bow, as for the battle: to him "a crown," denoting royal authority, was given, and he went forth conquering all who opposed him, and still preparing to obtain new victories. (*Notes*, 19:11—16. *Ps.* 45:3—5. *Zech.* 9:13—16.)—Those who suppose the apostle to have had this vision in the reign of Nero, about A. D. 68, explain this emblem of the victories gained by Vespasian and Titus, among which the taking and destruction of Jerusalem was most considerable. But it is almost incredible, that this most important event should be only thus obscurely hinted at; if it had been then in futurity: and it is far more likely, that the apostle wrote this book a considerable time after that event. Others, therefore, explain this discovery of some victories, obtained by the Emperor Trajan, over the surrounding nations: but these events had no immediate connexion with the affairs of the church; and Trajan, who was a *persecutor*, however celebrated in other respects, was not aptly described by one mounted "on a white horse." (*Notes, Zech.* 1:7—11. 6:1—8.) This emblem rather denotes righteousness and purity: and the mild beneficent victories of Christ, by his word and Holy Spirit, in the conversion of sinners to "the obedience of faith," seem to have been thus predicted. After his advancement to his mediatorial throne, he had gone forth, as a merciful and beneficent Conqueror, and had obtained many victories: but both Jews and Gentiles opposed the progress of his gospel; yet the opening of this seal, showed that he would still go on with his conquests, and more widely than ever extend his spiritual dominion. Accordingly, accurate historians are of opinion, that Christianity spread more rapidly and extensively among the Gentiles just after this time, than it had before done.—*A crown*, &c. (2) 14:14. 17:12. *Matt.* 28:18.

To conquer. (2) Ἱνα νικηση. *That he might conquer, or add to his conquests.* (*Notes, Ps.* 110:)

V. 3, 4. The "red horse," which appeared at the opening of the second seal, leads our thoughts to wars and conquests of another nature than those before considered. The Lord Jesus, in his righteous providence, seems to be here represented, as commissioning and employing the executioners of his vengeance on his obstinate enemies. (*Marg. Ref* i. l.) Accordingly historians record, that insurrections, bloody battles, massacres, and devastations of a most extraordinary kind, took place, between A. D. 100 and A. D. 138. Five hundred and eighty thousand Jews are computed to have been slaughtered in different places during that period; and even a larger number of the Romans and Greeks seem to have been butchered by them, in the most barbarous manner imaginable. So that the two parties of the enemies of Christ and the gospel, the Jews and idolaters, seemed to vie with each other, in executing his righteous vengeance on their competitors. Thus the instruments of his indignation were empowered "to take peace from the earth," and to set men on to kill one another, and "a great sword," of war and slaughter, was put into their hand. (*Notes, Is.* 10:5—15. *Jer.* 27:4—9 51:20—24. *Ez.* 30:20—26.)—Some make this period

6 And ᵒ I heard a voice in the midst of the four beasts say, ᵖA measure of wheat for a penny, and three measures of barley for a penny; ᵍand *see* thou hurt not the oil and the wine.

7 And ʳwhen he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

8 And I looked, and behold, a ˢpale horse: and his name that sat on him ᵗwas Death, and hell followed with him. And power was given ᵘunto them ᵛover the fourth part of the earth, ʷto kill with sword, and with hunger, and with death, and with the beasts of the earth. [*Practical Observations.*]

9 And when he had opened the fifth seal, ˣI saw under the altar ʸthe souls of them that were ᶻslain for the word of God, and for the testimony which they held:

10 And ᵃthey cried with a loud voice, saying, ᵇHow long, O Lord, ᶜholy and true, ᵈdost thou not judge and avenge our blood on them that dwell on the earth?

11 And ᵉwhite robes were given unto every one of them; and it was said unto them, ᶠthat they should rest yet for a little season, ᵍuntil their fellow-servants also and their brethren, that should be killed as they *were*, should be fulfilled.

12 And I beheld when he had opened the sixth seal, and lo, ʰthere was a great earthquake; ⁱand the sun became black as sackcloth of hair, and the moon became as blood:

13 And ᵏthe stars of heaven fell unto the earth, even as a fig-tree casteth her ˡuntimely figs, when she is ˡshaken of a mighty wind.

14 And ᵐthe heaven departed as a scroll when

ᵒ The word *chœnix*, signifieth a measure containing one wine quart, and the twelfth of a quart. p 9:4. Ps. 76:10. q *See on* 1,35. r Zech. 6:3. s 20:13, 14. Is. 25:8. Hos. 13:14. Hab. 2:5. 1 Cor. 15:55, *marg.* † Or, *to him.* t 8:7—12. 9:15,18. 12:4. u Lev. 26:22—33. Jer. 15:2,3. 16:4,16. 43:11. Ez. 5:15—17. 14:13—21. x 9:13. 14:18. Lev. 4:7. John 16:2. *Gr.* Phil. 2:17. 2 Tim. 4:6. y 20:4. 2 Cor. 5:8. Phil. 1:23. z 1:9. 2:13. 11:3—7. 12:11. 19:10. 2 Tim. 1:8. a Gen. 4:10. Ps. 9:12. Luke 18:7,8. Heb. 12:24. b Ps. 13:1. 35:17. 74:9,10. 94: 3,4. Dan. 8:13. 12:6. Zech. 1:12. c *See on* 3:7. 15:3,4. d 11:18. 16:5—7. 18:20, 24. 19:2. Deut. 32:36—43. Judg. 16:28. 1 Sam. 24:12. Ps. 58:10,11. Is. 61:2. 63: 1—6. Luke 21:22. Rom. 12:19. 2 Thes. 1:6—8. e *See on* 3:4,5. 7:9,14. f 14. 13. Is. 26:20,21. Dan. 12:13. g 7:14. 13:15. 17:6. Matt. 10:21. 23:31,35. John 16:2. Heb. 11:40. h 8:5. 11-13. 16:18. 1 Kings 19:11—13. Is. 29:6. Am. 1:1. Zech. 14:5. Matt. 24:7. 27:54. 28:2. i Is. 13:9,10. 24:23. 60:19,20. Ez. 32:7,8. Joel 2:10,30,31. 3:15. Am. 8:9. Hag. 2:6,7,21,22. Matt. 24:29. 27:45. Mark 13 24,25. 15:33. Luke 23:44,45. Acts 2:19,20. k 8:10—12. 9:1. Ez. 32.7. Dan. 8: 10. Luke 21:25. † *Or, green figs.* l Is. 7:2. 33:9. Dan. 4:14. Nah. 3:12 m Ps. 102:26. Is. 34:4. Heb. 1:11,12. 2 Pet. 3:10.

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to have lasted longer than is above stated; but such difficult questions cannot be particularly discussed, in this compendious view of these comprehensive prophecies.

V. 5, 6. "The black horse," which appeared on the opening of the third seal, was a proper emblem of calamity and mourning: and the balances in the hand of the rider denoted, that in the times referred to there would be a great scarcity of provisions; so that men would have their food weighed out to them, with great exactness, as it is done when any company is reduced to short allowance. (*Lev.* 26:26. *Note*, *Ez.* 4:9—17.) The voice also, which proclaimed the price of corn, has the same meaning; though to an English reader it seems to denote the contrary. For the measure specified, according to the most accurate calculation, held no more than the usual daily allowance for bread to a labouring man, or even to a slave; and the penny, or denarius, (about seven-pence half-penny,) was commonly his day's wages. (*Matt.* 20:2.—*Table of Money.*) If then a poor man could only earn enough to buy a sufficient quantity of bread for himself, without any other necessary of life; to what straits must he be reduced, in endeavouring to sustain a family! The barley indeed was stated to have been much cheaper: but then it is much less serviceable for bread; and the poor could not possibly have obtained more than a bare subsistence, on the meanest food, without reserving any thing for raiment, or other necessaries.—Yet the orders given to the emblematical executioner of this sentence, to "spare the oil and the wine," may imply, that there should not be a total failure of the fruits of the earth. Perhaps the luxuries were not so much injured as the bread corn. (*Note*, *Gen.* 43:11,12.)—This seal is supposed, by some expositors, to have reached from A. D. 138 to A. D. 193; though others state it differently. There is, however, no material disagreement between them; and there are accounts, in the history of those years, of long continued scarcities, through the whole Roman empire; during which, all the care of the emperors and their ministers, could only just prevent the horrors of entire famine.—This was another method by which Christ fought against the persecutors of his church.

A measure. (6) Χοινιξ. Rather more than a quart. See *Table of Measures.*

V. 7, 8. The pale horse, which appeared at the opening of the fourth seal, on which Death rode as a terrific conqueror, followed by hell, (or the grave, and the state of departed souls,) to seize on the dead, was an apt emblem of the several divine judgments, which are afterwards enumerated; and through which, it is said, that "power was given to death and hell," over the fourth part of the earth; or a large proportion of its inhabitants, especially throughout the whole Roman empire. Some expositors make this seal to reach from A. D. 193 to A. D. 270: others include only 50 years of that time under it. However, within the shorter period, there were more than twenty Roman emperors, who for a time ruled with great power, and most of them with great tyranny and cruelty, as long as their dominion continued: there were also above thirty usurpers in different parts of the empire, who supported their claims by war, and perished with multitudes of their adherents. Amidst such intestine convulsions and fierce contests *within* the several provinces of the empire, "death on his pale horse" must have destroyed immense numbers with the sword. This universal war and confusion, by taking men off from the cultivation of the earth, and destroying the fruits of it when produced, naturally made way for famine; which grievously prevailed in every place. The scanty, low, and unwholesome diet occasioned by hunger or famine, naturally introduced *pestilence*, which is often called *death* by the eastern writers: and the most learned men have declared, that so extensive and destructive a pestilence, as that which during this period wasted the empire for fifteen years together, is not met with in universal history. These desolations must also have given opportunity to wild beasts to increase upon the residue of the inhabitants; and accordingly we read, that they were forced to wage war with wolves, lions, and tigers, and that many were devoured by them. (*Notes*, *Ez.* 5:14—17. 14:13—21.)

Pale. (8) Χλωρος. 8:7. 9:4. *Mark* 6:39.—The word more generally signifies *green:* but the meaning of *pale* is also of full authority, and must be intended.—*Death.*] Θανατος. *Note*, 20:11—15. 1 *Cor.* 15:55—58.—*Hell.*] Ἁδης. *Note*, *Ps.* 16:8—11.

V. 9—11. On the opening of the fifth seal, the apostle observed "under the altar," (for there is a continual reference to the appearance of the divine glory in the sanctuary, and to the peculiarities of the Jewish worship, *Notes*, *Is.* 6: 1—8.) "the souls of those" persons, "who had been slain" for believing and obeying the word of God, and "for the testimony which they" had borne to the truth of the gospel. These appeared as sacrifices, which had newly been offered; to show their fellowship with Christ in his sufferings, (*Note*, 5:5—7.) and the acceptableness of their faithfulness unto death, through his propitiatory oblation: for it is probable that the altar of burnt-offering is intended; though some understand it of the golden altar for incense, within the sanctuary. These souls appear to have represented, not only such persons as had suffered martyrdom before the apostle had this vision; but the whole multitude, who were slain previous to the prophetical period referred to, beginning about A. D. 270. They however, with one consent and a loud voice, inquired of the Lord, as "holy and faithful," or "the holy and the true One," (*Note*, 3:7.) how long he would endure the provocations of the persecutors, before he proceeded to judge their cause, and avenge their blood on the inhabitants of the earth, by the subversion of the persecuting power of Pagan Rome. This was the language of their zeal for the honour of God, and their desire of the prevalence of the gospel. (*Notes*, 18:20. *Deut.* 32:34,35. *Ps.* 94:1—7. *Rom.* 12:17—21.) The "white robes given" to each of them denoted, that they were immediately admitted into a state of felicity, as accepted and holy: but they were required to "rest," and wait a short space for "the avenging of their blood;" as there were many others of their brethren who would suffer death in the same cause, before the purposes of God respecting the destruction of their persecutors were fulfilled. (*Notes*, 7:13—17. 12:7—12 18:20. 19:1—6.)—'Mr. Lowman observes very well, that this representation seems much to favour the immediate happiness of departed saints, and hardly to consist with that uncomfortable opinion, the insensible state of departed souls, till after the resurrection.' *Bp. Newton.*—This seal seems to have been a prediction of the terrible persecution of the church, under Dioclesian, which reached much further, and was far more bloody, than any of those that had preceded it. The fury of it lasted for ten years, which was called by Christians, 'The Era of martyrs;' but this seal is supposed by some expositors to relate to the whole time between A. D. 270 and 304.—Here also there are *immaterial* differences of opinion among learned men: and as so many interesting events are hinted at in a few verses; it can scarcely be supposed that, after many centuries, we should be able to determine these matters with exactness; especially as the historians of those times were uncommonly inaccurate and confused in their writings.

O Lord, holy and faithful. (10) Ὁ Δεσποτης, ὁ ἁγιος, και ὁ ἀληθινος. 3:7. *Acts* 4:24. 2 *Pet.* 2:1.—*Should rest.* (11) Αναπαυσωνται. See on *Matt.* 11:28.

V. 12—14. The great earthquake, (or *violent concussion*, whether of the earth or the heavens,) which followed the opening of the sixth seal, was the emblem of extraordinary

it is rolled together; [n]and every mountain and island were moved out of their places.

15 And [o]the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, [p]hid themselves in the dens, and in the rocks of the mountains;

16 And said to the mountains and rocks, [q]Fall on us, and hide us from [r]the face of him that sitteth on the throne, [s]and from the wrath of the Lamb:

17 For [t]the great day of his wrath is come: and [u]who shall be able to stand?

n 16:20. Is. 2:14—17. Jer. 4:23—26. 51:25. o 18:9—11. 19:18—21. Job 34:19, 20. Ps. 2:10—12. 49:1, 2. 76:12. 110:5, 6. Is. 24:21, 22. p Josh. 10:16, 17. Judg. 6:2. 1 Sam. 13:6. Is. 2:10, 19. 42:22. Mic. 7:17. Heb. 11:38. q 9:6. Jer. 8:3. Hos. 10:8. Luke 23:30. r 4:2, 5, 9. 20:11. s 10. 19:15. Ps. 2:9—12. 14:5. 21:8—12. 110:5, 6. Zech. 1:14, 15. Matt. 26:64. 2 Thes. 1:7—9. t 11:18. 16:14. Jer. 30:7. Joel 2:31. Zeph. 1:14. Rom. 2:5. Jude 6. u Ps. 130:3, 4. Joel 2:11. Mal. 3:2.

revolutions, in the civil and religious state of the world, attended with vast commotions of every kind. The extreme "blackness of the sun," and "the moon becoming blood," denote the extinction, with horror and bloodshed, of the most exalted and conspicuous persons, such as the emperors and their chief ministers, officers, and nobles: the "falling of the stars," was emblematical of the degradation, or death, of illustrious persons in great numbers, such as magistrates and senators. The departure of the heaven, like the "rolling up of a parchment" to be laid aside; and the removal of the mountains and islands, seem to have represented the total subversion of the Pagan persecuting dominion, by the victories of Constantine, and by his accession to the imperial throne; and the entire and universal change which took place at that time. 'The great lights of the heathen world, the powers civil and ecclesiastical, were all eclipsed and obscured, the heathen emperors and Cesars were slain, the heathen priests and augurs were extirpated, the heathen officers and magistrates were removed; the heathen temples were demolished, and their revenues were appropriated to better uses.' *Bp. Newton.* (*Marg. Ref.* i. *Notes, Is.* 13:9, 10. *Jer.* 4:19—27. *Ez.* 33:7,8. *Matt.* 24:29—35.)—Such bold metaphorical descriptions of great revolutions abound in the prophecies of Scripture: for these events are emblems and anticipations of the end of the world, and the day of judgment: nor could any revolution be more properly represented by this language, than the entire and final subversion of the greatest fabric of Pagan idolatry, tyranny, and persecution, which ever existed on earth. (*Note*, 20:11—15.)

Earthquake. (12)κ Σεισμος. See on *Matt.* 8:24. The similitude of the figs, in a strong wind, falling from the fig-tree, is highly energetic.

V. 15—17. This unexpected change would throw all the persecuting and opposing party into the utmost consternation and despair: and the apostle, in his vision, saw them all, even the slaves and freedmen, as well as the kings, captains, and great or rich men, endeavouring to shelter themselves in dens and caverns, and vehemently wishing to be crushed by rocks and mountains; if that might but cover them from the power and manifested presence of God, and from "the wrath of the Lamb," whose gospel they had opposed, and whose servants they had persecuted. For the prevalence of Christianity, and the accession of a Christian emperor, would lead them to conclude with desperation, that Jesus was indeed the Lord; that the time was come when he would take full vengeance on his enemies; and that none could resist him, escape from him, or pacify him. (*Notes*, 9:6. *Josh.* 10:16—18. *Is.* 2:19—22. *Hos.* 10:7,8. *Luke* 23:26—31.)—The series of prophetic events requires us to interpret this seal, of the victories and accession of Constantine; when the Christian church gained a complete triumph over the persecuting power of Pagan Rome: but the passage may profitably be accommodated to the day of judgment. (*Notes*, *Ps.* 2:7—12. 21:8—12.)

PRACTICAL OBSERVATIONS.

V. 1—8. The ministers of the gospel ought to call men's attention to the prophecies of Scripture, and to the events in Providence which accomplish them.—The victories of our exalted Redeemer, by the preaching of the gospel, in bringing "the nations to the obedience of faith," have been and will be progressive, till his cause be universally triumphant, we should therefore rejoice to be in any way instrumental in promoting these beneficent conquests; and our prayers, that "he may still go forth, conquering and to conquer," should continually be presented before "the throne of grace."—But he fights in another manner against the despisers of his salvation, and the opposers of his glory: he can raise up and employ sanguinary potentates, or insurgents, to execute his vengeance on his enemies; (*Note*, *Matt.* 22:1—10.) and when he gives them power, and leaves them to their "own hearts' lust," they soon excite multitudes to kill one another by "the force of the sword." He can also withhold the influences of the heavens, and restrain the earth from yielding its increase; and so visit the nations with distressing scarcity, or destructive famine: and death, when commissioned by him, marches forth on "his pale horse," and pestilences sweep away mil-

CHAPTER VII.

The four winds are restrained, by four angels, from hurting the earth, till "another Angel" seals the servants of God in the forehead, 1—3. The number of the sealed from the several tribes of Israel, 4—8. An innumerable multitude of all nations are seen before the throne, 9—12; with an account of the way in which they came thither, and the blessedness which they enjoy, 13—17.

AND [a]after these things I saw [b]four angels standing on the four corners of the earth, [c]holding the four winds of the earth, that [d]the wind should not blow on the earth, nor on the sea, nor on any tree.

2 [e]And I saw another Angel ascending from the east, [f]having the seal of [g]the living God: and he cried with a loud voice to the four angels, [h]to

a 4:—6. b 4:6. 9:14. Ez. 7:2. 37:9. Zech. 1:18—20. 6:1. Matt. 24:31. Mark 13:27. c Is. 27:8. Jer. 49:36. Dan. 7:2. 8:8. Jon. 1:4. Matt. 8:26, 27. 14:31. d 6:6. 9:4. Is. 27:3. e 8:3. 10:1. Mal. 3:1. 4:2. Acts 7:30—32. f 3—8. 5:2. 10: 4. Cant. 8:6. John 6:27. 2 Cor. 1:22. Eph. 1:13. 4:30. g *See on* Deut. 5:26. 1 Sam. 17:26, 36. 2 Kings 19:4. Matt. 26:63. 1 Thes. 1:9. Heb. 12:22. h 1, 3 8:7—12.

lions into the grave, and their eternal state; till at length the beasts of the earth seem to acquire the dominion of the desolated lands, and add to the miseries of the few remaining inhabitants. How mad must it then be for the potsherds of the earth to contend against his iron rod!—But let us be thankful for our exemption, in this highly favoured land, from these dire calamities, and for our peace, liberty, plenty, and manifold advantages; and let the rich be reminded, even in times of comparative scarcity, to give more liberally to the relief of their poor neighbours, and needlessly spend much less on themselves. In these temporal judgments, the Lord in wrath remembers mercy; and even his own people also partake of many of the calamities, in addition to the persecutions which they often endure; but he will be with them, and cause all to "work together for their good;" and bring them forth out of them, as gold purified in the furnace.

V. 9—17. Multitudes have already been "slain for the word of God, and for the testimony which they held constantly" to the truth; and many more will, probably, be thus killed, before his purposes shall be accomplished. But the Lord himself is the Comforter of his afflicted servants: "precious is their blood in his sight;" and their patience unto death in his cause, is a sacrifice most honourable, and therefore most "acceptable, to him through Jesus Christ." Their enemies can "only kill the body:" then "the Lord delivereth them out of *all* their troubles;" "white robes" of joy and triumph "are given to every one of them;" they enter into immediate rest; and, after a short season, "the earth shall disclose their blood," and the vengeance which is written will be executed on all their impenitent persecutors, by the holy and faithful Lord of all. (*Notes*, *Ps.* 149:7—9. *Is.* 26:20, 21.) He has gained many signal victories over the most powerful enemies of his church; and vast revolutions, and convulsions in empires, have been effected, in order to the establishment of Christianity, in defiance of opposing princes and nations: yet hitherto the commanders in this contest have rallied their scattered troops, and returned to the desperate charge. But he will shortly gain a more decided, universal, and durable victory, than any which he has yet obtained: and with more terrible destruction to the armies of the aliens. (*Notes*, 19:11—21.) And if, on such occasions, the most powerful kings, and valiant captains, and all other opposers of his power, are so dismayed, as to hide themselves in dens and caverns; what will the terror of the wicked be at the day of judgment, when the sun and moon shall literally be turned into darkness; when the heavens and earth shall become one common conflagration, till "they pass away, and no place be found for them;" and when the great day of the wrath of the Lamb will indeed be come, and none of his enemies will be able to abide it! In vain will they then "call to the rocks and mountains to hide them from him that sitteth upon the throne, and from the wrath of the Lamb;" from which none will be preserved, except that despised company, who have here believed, loved, and obeyed him. "Heaven and earth shall pass away, but his words shall not pass away." Be wise now, therefore, O "ye kings, be instructed, ye judges of the earth; serve the LORD with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish." (*Notes*, *Ps.* 2:7—12.) And may all those who "look for such things be diligent, that they may be found of him in peace without spot, and blameless." (*Note*, 2 *Pet.* 3:10—13.)

NOTES—CHAP. VII. V. 1—3. This chapter is a continuation of the sixth seal. (*Notes*, 6:12—17. 8:1—6.)—The "four angels, standing on the four corners of the earth," represent the instruments of Providence throughout the nations, in all parts of the earth: and their "restraining the winds," that no destructive tempests might be excited by land or sea, is supposed to be an emblem of the tranquillity of the Roman empire, and of all nations, subsequent to Constantine's accession to the imperial throne; which was the more delightful, as it succeeded such long-continued and terrible convulsions and desolations.—At the same time, "another angel came up from the east." This angel seems to have been an emblem of Christ himself; for who else could have "the seal of the living God," even the Holy Spirit, by which his people are "sealed unto the day of redemption?" (*Notes*, 2 *Cor.* 1:21

whom it was given to hurt the earth and the sea.

3 Saying, [i]Hurt not the earth, neither the sea, nor the trees, [k]till we have sealed [l]the servants of our God [m]in their foreheads.

4 And [n]I heard the number of them which were sealed: *and there were* sealed [o]a hundred *and* forty *and* four thousand of [p]all the tribes of the children of Israel.

5 Of the [q]tribe of Judah *were* sealed twelve thousand. Of the tribe of Reuben *were* sealed twelve thousand. Of the tribe of Gad *were* sealed twelve thousand.

6 Of the tribe of [r]Aser *were* sealed twelve thousand. Of the tribe of Nephthalim *were* sealed twelve thousand. Of the tribe of Manasses *were* sealed twelve thousand.

7 Of the tribe of Simeon *were* sealed twelve thousand. Of the tribe of Levi *were* sealed twelve thousand. Of the tribe of Issachar *were* sealed twelve thousand.

8 Of the tribe of Zabulon *were* sealed twelve thousand. Of the tribe of Joseph *were* sealed twelve thousand. Of the tribe of Benjamin *were* sealed twelve thousand. [*Practical Observations.*]

9 After this I beheld, and lo, [s]a great multitude, which [t]no man could number, [u]of all nations, and kindreds, and people, and tongues, [x]stood before the throne, and before the Lamb, [y]clothed with white robes, [z]and palms in their hands;

10 And cried with a loud voice, saying, [a]Salvation to our God which [b]sitteth upon the throne, and [c]unto the Lamb.

11 And [d]all the angels stood round about the throne, and *about* the elders and the four beasts, [e]and fell before the throne on their faces, [f]and worshipped God,

12 Saying, [g]Amen: [h]Blessing, and glory, and wisdom, and [i]thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen.

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i 6:5. 9:4. Is. 6:13. 27:8. 65:8. Matt. 24:22,31. k Ex. 12:13,23. Is. 26:20, 21. Ez. 9:4—6. Zeph. 2:3. l 19:2. Is. 54:17. Dan. 3:17,26. 6:16,20. Mal. 3:18. John 12:26. Rom. 6:22. m 13:16. 14:1. 20:4. 22:4. n 9:16. o 14:1,3. Gen. 15:5. Rom. 9:27. 11:5,6. p Ez. 47:13. 48:19,31. Zech. 9:1. Matt. 19:28. Luke 22:30. Acts 26:7. Jam. 1:1. q Ex. 1:2—4. Num. 1:4—15. 10:14—27. 13:4—16. 1 Chr. 2:1,2. r Luke 2:36. s Gen. 49:10. Ps. 2:8. 22:27. 66:4. 67:2. 72:7—11. 98:3. 110:2,3. 117: Is. 2:2,3. 49:6—8. 60:1—14. Jer. 3:17. 16:19. Zech. 2:11. 8:20—23. Rom. 15:9—12. t 5:11. 11:15. Gen. 13:16. Hos. 1:10. Luke 12:1. Rom. 11:25. Heb. 11:12. 12:22. u 5:9. Dan. 4:1. 6:25. x Luke 21:36. Eph. 6:13. y 19:14. *See on* 3:4,5,18. 4:4. 6:11. z Lev. 23:40. John 12:13. a 19:1 Ps. 3:8. 37:39. 68:19,20. 115:1. Is. 43:11. 45:15,21,22. Jer. 3:23. Hos. 13:4. Jon 2:9. Zech. 9:9. Luke 3:6. John 4:22. Eph. 2:8. b 4:2,3,9—11. 5:7,13,14. 21:5. c 5:6,9. 22:3. John 1:29,36. d 4:6. 5:11—13. 19:4—6. Ps. 103:20,21. 148:1,2 e 11:16. f 4:10. 15:4. 19:4. 22:9. Ps. 45:11. 97:7. Matt. 4:10. John 5:23. Heb. 1:6. g 1:18. 5:14. 19:4. Ps. 41:13. 72:19. 89:52. 106:48. Matt. 6:13. h *See on* 5:12,13. i Neh. 12:8,46. Ps. 50:14. 95:2. 100:4. 107:22. 116:17. 147:7. Is. 51:3. Jer. 33:9,11. Jon. 2:9. 2 Cor. 4:15. 9:11,12. Col. 2:7. 3:17.

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22. *Eph.* 1:13,14. 4:30—32.)—By his gospel, he came from the eastern nations, where his religion was first published; as the rising sun proceeds from east to west: and he diffused that heavenly light to the western, or European provinces of the empire, and accompanied it by his new creating Spirit; and thus "sealed" great numbers as "the servants of God." This great "Angel of the covenant," as one having sovereign authority, called to the other angels, to whom a commission had been given, to bring calamities on mankind by land and sea; ordering them not to execute it, till he and his ministers, as the instruments of his grace, had sealed the "servants of God in the forehead;" that they might be evidently distinguished from others, and so be preserved during the approaching calamities. This signified, that great numbers would be baptized, and profess themselves disciples of Christ, during the happy tranquillity which followed Constantine's accession; and that very many would be really converted, and renewed to the image of God, by the sanctification of the Holy Spirit.—The gospel was very extensively preached during this period, and immense multitudes embraced Christianity. The favour, indeed, shown to the converts to Christianity, in an indiscriminate and injudicious manner, induced numbers from secular motives to profess themselves Christians; and thus tended greatly to fill the church with hypocrites, which introduced a worldly spirit, and at length caused manifold evils: yet this prophecy fully proves, that real religion was *at first* greatly promoted by the advancement of a Christian emperor; and that it obtained an establishment in many places, which before had little regarded it.—'I saw another Angel, even the great Angel of the covenant, Christ Jesus, ascending up from the eastern coast, where Jerusalem stood; who, by virtue of his Mediatorship, had in his hand that Seal, or mark of the living God, which in his eternal decree is set upon his elect, whereby they are sealed both to salvation in the end, and to a gracious protection till then: who did, by the mighty voice of his word, command these four angels, ... saying, Hold your hands, &c.' *Bp. Hall.* (*Notes*, 9:3—5. *Ez.* 9:1—7.)

V. 4—8. This account of the numbers sealed from the twelve tribes, cannot be understood in a literal sense; for if we explain it exclusively of converts from the nation of Israel, it can hardly be supposed, that exactly the same number of each tribe was sealed. But Israel was the ancient people of God, which after some generations was incorporated as a church and a nation: and the Christian church, which succeeded to it, had, after a long time, supplanted both the Mosaic dispensation, and the idolatry of Pagan Rome, and acquired an establishment upon the ruins of them. For the times of Constantine seem intended. (*Note*, 6:12—14.) As therefore the tribes of Israel were numbered, after they were formed into a nation; so the numbers added to the church, in consequence of this establishment, were *figuratively* declared to be one hundred and forty-four thousand, or twelve times twelve thousand; a large definite number, probably, being put for an indefinite: and this being divided into twelve parts, one of them was assigned to each of the tribes of Israel; intimating that these persons succeeded to their privileges and occupied their place: for, I apprehend the Gentile converts, as well as those of Israel, were intended, (*Note*, 9—12.) since none else are mentioned as having been sealed.—The tribes are here arranged differently than in any other place. Judah is placed first, in honour of Christ who sprang from him: Dan is wholly omitted, perhaps because idolatry was first publicly established by that tribe. (*Notes*, *Judg.* 18:) Others, however, think that the tribe of Dan had long before become nearly extinct: and, indeed, the tribe is not expressly mentioned in the genealogies contained in the first of Chronicles. Levi is numbered with the rest; and Joseph is placed instead of Ephraim, while Manasseh is likewise continued. The order of primogeniture is neglected; nor is any regard shown to the children of the freewomen, above those of the bondwomen, as both are alike in Christ.—No satisfactory reason for these variations can be assigned. (*Gen.* 29:32—35. 30:1—22. 49: *Num.* 1: 26: *Deut.* 33:)

V. 9—12. Many expositors suppose, that the preceding verses relate exclusively to the Jewish converts, who were at this time added to the church; and that these refer to the Gentiles who embraced the gospel during the same period; and others explain them of the peace and prosperity of the church during those days. But it appears to me evident, that the happy estate of those, who had adhered to Christ during the preceding calamities, and had been "faithful unto death," was intended: for though they had been slain, or had otherwise been removed, before the favourable change took place; they were by this no losers, nay, exceedingly benefited: and the language of the subsequent verses is so energetic, that nothing short of heavenly felicity can answer to it. (*Note*, 13—17.)—A multitude so large, that no man could number it, collected from the several nations of the earth known in those days, appeared to "stand before the throne," as accepted worshippers of God; and "before the Lamb," as his redeemed people. (*Notes*, 5:8—10. 19:1—6.) This view and interpretation give us enlarged conceptions of the success of the gospel, during the first three centuries; and may encourage the hope, that vast numbers lived by obedient faith, and died in Christ, unknown to history; notwithstanding the lamentable account transmitted to us, of the heresies, contentions, and corruptions, which prevailed at that early period. For these form by far the most prominent subjects in the ecclesiastical records of those times.—Every one of this company was "clothed in white robes," as perfectly justified, sanctified, and made happy in heaven. (*Notes*, 3:4—6. 6:9—11. 19:7,8. *Ps.* 51:7. *Is.* 1:16—20. 1 *Cor.* 6:9—11.) They had also been engaged in war: as victors, they carried the well known emblem of palm branches: and having obtained complete salvation, in respect of their souls, they ascribed it in no degree to themselves, or to their own wisdom, strength, labours, services, sufferings, or martyrdom; but gave the whole glory of it to their God and Father, who was seated "on the throne," as being the effect of his unmerited love and grace; "and unto the Lamb," as it was entirely bestowed on them through his atonement and mediation. While these redeemed sinners stood next to the throne, and led the worship of heaven, in virtue of their union with the incarnate Son of God; the angels, free from the least emotion of envy, and rejoicing in their exaltation, and the glory of God in it, stood without the circle, made by the emblematical representatives of the church and its ministers, and in prostrate adoration added their cordial Amen, to the praises rendered to God and the Lamb. They then showed their delight in that solemn and rapturous worship, by ascribing "blessing and glory to" their God and Portion, as the Fountain of all excellency and felicity; celebrating his manifold wisdom in these surprising events; joining their thanksgivings to those of redeemed sinners; rendering him the honour of all his wonderful works; and rejoicing that power and might belonged to him for ever and ever. This,

13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

16 They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

k 4:4,10. 5:5,11. 1 *See on* 9. m Gen. 16:8. Judg. 13:6. John 7:28. n Ez. 37:3. o 2:9. 6:9—11. 15:2. 17:6. John 16:33. Acts 14:22. Rom. 5:3. 2 Thes. 1:4. p 1:5. Is. 1:18. Zech. 3:3—5. 13:1. John 13:8—14. 1 Cor. 6:11. Eph. 5:26,27. Heb. 9: 14. 1 John 1:7. q 5:9. 12:11. Heb. 13:12. 1 Pet. 1:19. r 4:4. 14:3—5. Heb. 8:1. 12:22. s 20:10. 22:3. Ps. 134:1,2. t 21:3. 22:3. Ex. 29:45. 1 Kings 6:13. 1 Chr. 23:25. Ps. 68:16—18. John 1:14. 1 Cor. 3:16. 2 Cor. 6:16. u Ps. 42:2. 63:1. 143: 6. Is. 41:17. 49:10. 65:13. Matt. 5:6. Luke 1:53. 6:21. John 4:14. x Ps. 121:6. Cant. 1:6. Is. 4:5,6. 25:4. 32:2. Jon. 4:8. Matt. 13:6,21. Mark 4:6,17. Jam. 1:11. y *See on* 5:6. z Ps. 22:26. 23:1,5. 28:9. 36:8. Cant. 1:7,8. Is. 25:6. 40:11. 49:9. Ez. 34:23. Mic. 5:4. 7:14. Matt. 2:6. *marg.* John 21:15—17. Acts 20:28. 1 Pet. 5:2. a 21:6. Ps. 36:9. Is. 12:3. 30:25. 35:6,7. Jer. 2:13. 31:9. John 4:11,14. 7: 37,38. b 21:4. Is. 25:8. 30:19. 35:10. 60:20.

being connected with their consent to the praises rendered to God and the Lamb, clearly intimated that "they honoured the Son, even as they honoured the eternal Father." (*Note*, 5:11—14.)

Palms. (9) Φοινικες. *John* 12:13. (*Notes*, *Lev.* 23:39—42. *Matt.* 21:8—11. *Luke* 19:28—40.)—*For ever and ever.* (12) Εις τους αιωνας των αιωνων. 4:9. 5:13,14. 10:6. 11:15. 14:11. 15:7. 19:3. 20:10. 22:5. Αιων, *quasi* αει ων, *always existing.*

V. 13—17. The scene, thus presented to the apostle's mind, related to events which did not occur till above two hundred years afterwards, namely, in the time of Constantine: as he was, therefore, receiving prophetical information, one of the representatives of the universal church inquired of him, whether he knew who they were, thus "arrayed in white robes," or whence they came. And the apostle having respectfully replied, that he was persuaded the elder well knew, thus intimating his desire of instruction; he was shown, that "these were persons who had come out of great tribulation."—This could not be meant of the Gentiles, converted to Christianity after the accession of Constantine; for they had come out of no great tribulation peculiar to them rather than others: and though it might be accommodated to the state of the church at large in those peaceful days, which had succeeded to a season of extreme tribulation; yet it far more aptly and emphatically represented the case of those multitudes, who had been "faithful unto death," amidst the harassing persecutions of the foregoing ages. (*Notes*, 6:9—11. *Acts* 14:19—23. 1 *Thes.* 3:1—5. 2 *Thes.* 1:5—10. 2 *Tim.* 3:10—12.)—They had, indeed, been "in great tribulation," from many causes, but they were now come forth out of it; and their sorrows and sufferings were finished and terminated for ever.—They were attired "in white robes:" but their robes had not always been white; for they had "washed them and made them white." This they had effected, not by their repentance, or forms, or services, or acts of charity; no, not by their labours and sufferings for the gospel, or their blood shed in martyrdom: but they had washed their robes from the guilt and pollution which had contaminated them, "in the blood of the Lamb;" by faith in his atoning sacrifice and prevailing intercession, and by trusting in his name for the mercy and grace, which he died to procure for sinners; and by living by the sanctification of his Spirit unto obedience. "Therefore" they had found acceptance with God, and admission into heaven, and "stood before the throne;" where with unceasing, yea, continually augmented pleasure, they served and worshipped God "day and night;" (*Notes*, *Ps.* 134: *Heb.* 4:3—11, *v.* 9.) whilst he graciously dwelt among them as their Father and Friend, overshadowing them with his presence, and filling them with ineffable and rapturous joy. Thus, by his love, and the displays of his glory, all their thirstings after him and holiness were fully satisfied; nor were they troubled with one desire of any other or greater happiness, than they securely enjoyed. (*Notes*, *Matt.* 5:6. *Luke* 16:24—26. *John* 4:10—15. 6:30—35.) Neither were they exposed to any affliction, temptation, fear, or persecution, (like the heat of the noonday sun;) as all these were finally passed away. (*Notes*, *Ps.* 121:5—8. *Is.* 26:3—6. 32:1,2. *Matt.* 13:3—8.20,21.) For "the Lamb who redeemed them to God with his blood;" and who, in consequence of his victory, was seated with his Father upon his throne, employed his power and authority in satisfying and anticipating all their wants, and conducting them to the inexhaustible Fountain-head of unalloyed felicity; whilst the eternal Father, as "delighting over them to do them good," "wiped away all tears from their eyes," and turned their former sorrows into the fulness of eternal joy. (*Notes*, 21:1—4,22—27. 22:1—5. *Is.* 25:6—9. 60:15—22.)—Nothing on earth can fully answer to such language as this: and indeed the prosperity of the church at the time predicted, very soon terminated as a dream; (*Notes*, 12.) and cannot be reasonably considered, as exclusively, or primarily, nor indeed at all intended, by this most energetic and rapturous language. But such a view of the immediate felicity of those, who followed Christ faithfully in the predicted season of persecution, was very proper to reconcile the minds of Christians to their trials, and to animate them to face death in its most terrifying forms. Accordingly, the church, during these times, seems to have studied this book more, and even to have understood *this first part of it* far better, than Christians in succeeding generations have generally done.—"With God is the Fountain of life:" but it is "the Lamb that was slain," who "leads sinners unto that Fountain of living waters." (*Note*, 22:1.)—*Washed*, &c. (14) How could such an idea ever enter the human mind, as washing linen garments in blood, and so rendering them white; apart from the doctrine of the atonement, and the efficacy of faith in that atonement, to cleanse the soul from sin? (*Notes*, 1:4—6. 1 *Pet.* 1:17—21. 1 *John* 1:5—7.)

Great tribulation. (14) Της θλιψεως της μεγαλης. *The great tribulation.*—*Serve.* (15) Λατρευουσιν. *Matt.* 4:10. *Luke* 1:74. *Rom.* 1:9. Λατρεια, *John* 16:2. *Rom.* 9:4. 12:1.—*Heat.* (16) Καυμα. 16:9.—*Lead them.* (17) Ὁδηγησει. *John* 16:13. (*Notes*, *Ps.* 23:1—3. *Prov.* 8:20,21.)

PRACTICAL OBSERVATIONS.

V. 1—8. The intervals of peace on earth are caused by a *positive* divine interposition, to restrain the furious passions of men, and the agency of Satan; which at all times naturally tend to confusion, discord, mischief, and misery.—When the Lord Jesus sees good to grant his church seasons of rest, and to raise up men endued with authority, to countenance and concur in promoting the gospel; he commonly "seals" many by his converting grace, "unto the day of redemption:" (*Note*, *Acts* 9:31.) But human depravity, and the artifices of Satan, often pervert peaceful and prosperous days into an occasion of negligence and hypocritical profession; and this makes way for the ministering angels being again commissioned to bring calamities upon the earth. Nothing, however, can finally hurt those, who are "sealed by the Spirit:" nor let it be deemed futile to observe, that this seal must be "on the forehead," visible both to friends and foes, but not to the believer himself, except as he looks steadfastly in the glass of God's word. (*Notes*, *Ez.* 9:1—7. *P. O.*)—It is encouraging to those, who are decidedly on the Lord's part in this evil world, to hear of the increase of "the true Israel of God:" and they will pray him to add to their numbers "a hundred fold more, how many soever they be:" and, though they, who offer these fervent prayers, may not live to witness this blessed change, they must exult to recollect what multitudes are gone before them to heaven; and what accessions are daily making to the number from all the nations of the earth; and what glorious times are coming, according to the sure word of prophecy.

V. 9—17. The *few* believers, who are scattered abroad in this world, seem a solitary and singular remnant, and as such are generally despised: yet they have innumerable friends and coadjutors, with whom they will shortly and for ever be united. The whole multitude, who now stand before the throne of God, with all that ever shall be saved, were once "dead in sin" and exposed to wrath; but they were taught their guilt and danger, and led to trust in the Lamb of God. (*Notes*, 2 *Cor.* 5:13—15. *Eph.* 2:1—10.) Thus they began to fight the good fight of faith, against Satan, the world and sin; amidst many fears, sorrows, and temptations: at length they obtained "the garments of joy," and the palm of victory; and now they ascribe all their "salvation to God, and to the Lamb;" while adoring angels delight to swell the chorus of their joyful thanksgivings. Could we ascend into heaven, and inquire, "who they are that are arrayed in white robes, and whence they came;" amidst ten thousand differences in other matters, we should learn that every one of them had come out of sorrow, and out of sin; that they had all been in conflict and tribulation; and that they had all "washed their robes, and made them white in the blood of the Lamb."—Not one discordant voice will be heard in heaven for ever; nor could those who expect salvation, in any other way, join the praises of that blessed world, or even say, Amen, to them. As all the redeemed owe their felicity wholly to the sovereign mercy of the Father, through the atonement of the Son, and by the sealing and new creation of the Holy Spirit; so the work and worship of God their Saviour is their element, and his presence and favour complete their felicity; nor can they conceive of any other joy. Let us then inquire whether we have, in our judgment, experience, and affections, "the meetness for this inheritance of the saints in light." (*Note*, *Col.* 1:9—14.) All who are admitted to the marriage-supper of the Lamb, previously seek and obtain "the wedding garment:" none will ever join this company before the throne, who have not on earth learned to lisp their song, and to anticipate their felicity. If this be our privilege, let us bless God for his mercy, and patiently endure our season and measure of tribulation; expecting shortly "to hunger no more, and thirst no more;" to have no more sin, temptation,

CHAPTER VIII.

The seventh seal is opened; and, after a short silence, seven angels appear with seven trumpets prepared to announce approaching judgments; with reference to Christ's intercession and the prayers of his saints, 1—6. The sounding of four of the trumpets, with the emblematical predictions following each of them; and an intimation of more awful calamities, under the other three, 7—13.

[a] AND when he had opened the seventh seal, there was [b]silence in heaven about the space of half an hour.

2 And I saw the [c]seven angels which stood before God; and to them were given seven [d]trumpets.

3 And [e]another Angel came and [f]stood at the altar, [g]having a golden censer; and there was given unto him [h]much incense, that he should [i]offer *it* [h]with the prayers of all saints upon [k]the golden altar which was before the throne.

4 And [l]the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the Angel's hand.

5 And the Angel took the censer, [m]and filled it with fire of the altar, and cast *it* [l]into the earth: [n]and there were voices, and thunderings, and lightnings, and [o]an earthquake.

6 And the [p]seven angels which had the seven trumpets prepared themselves to sound.

7 The first angel sounded, and there followed [q]hail and fire mingled with blood, and they were [r]cast upon the earth: and [s]the third part of trees was burnt up, and all green grass was burnt up.

8 And the second angel sounded, [t]and as it were a great mountain [u]burning with fire was cast into the sea: [x]and the third part of the sea became blood;

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a 5:1,9. 6:1,3,5,7,9,12. b Job 4:16. Ps. 37:7. 62:1. *marg.* Hab. 2:20. Zech. 2:13. c 15:1. 16:1. Matt. 18:10. Luke 1:19. d 6—12. 9:1,13,14. 11:15. *See on* Num. 10:1—10. 2 Chr. 29:25—28. Am. 3:6—8. e 7:2. 10:1. *See on* Gen. 48:15, 16. Ex. 3:2—18. *Acts* 7:30—32. f 9:13. Ex. 30:1—8. 2 Chr. 26:16—20. Rom. 6:34. Heb. 7:25. g Lev. 16:12. 1 Kings 7:50. Heb. 9:4. h Lev. 16:13. Num. 16:46,47. Mal. 1:11. i Or, *add it to the prayers.* k 4. 5:8. Ps. 141:2. Luke 1: 10. Heb. 4:15,16. 10:19—22. 1 John 2:1,2. k 9:13. Ex. 37:25,26. 40:26. 13.

15:8. m 16:1, &c. Is. 66:6,14—16. Jer. 51:11. Ez. 10:2—7. Luke 12:49. † Or, *upon.* n *See on* 4:5. 11:19. 16:18. 2 Sam. 22:7—9. Ps. 18:13. Is. 30:30. Heb. 12:18,19. o 11:13,19. 1 Kings 19:11. Is. 29:6. Zech. 14:5. Matt. 24:7. 27:52—54. *Acts* 4:31. 16:26. p *See on* 2. q 16:21. Ex. 9:23—25,33. Josh. 10 11. Ps. 11:5,6. 18:12,13. 78 47,48. 105:32. Is. 28:2. 29:6. 30:30. 32:19. Ez. 13:10—15. 38:22. Matt. 7:25—27. r 16:2. s 9,10,12. 6:8. Is. 2:12,13. 10:17,18. Jam. 1:11. 1 Pet. 1:24. t Jer. 51:25. Mark 11:23. u Am. 7:4. x 7. 16:3. Ex. 7:17—20.

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or sorrow; to be with our beloved Saviour, enjoying the fulness of his love, drinking ineffable delights from "the living fountains of waters," to which he will lead us, and to have all tears for ever wiped from our eyes.—"I have waited for thy salvation, O LORD." (*Notes, Gen.* 49:18. *Is.* 12:1—3. *Luke* 2:25—32.)

NOTES.—CHAP. VIII. V. 1—6. The last of the seven seals contains under it far more than all the others; as it introduces, and indeed *included* that period which fell under the seven trumpets. When this seal was opened, "there was silence in heaven for about half an hour;" which either intimated, that the peace of the church and of the empire would be of a very short continuance, or it was expressive of the solemn expectation excited on the occasion. During this interval, the apostle saw "the seven angels who stood before God," having been appointed to this service, of whom we shall read more afterwards: and "to each of them was given a trumpet," that they might in succession sound an alarm to the nations. (*Marg. Ref.* d.)—At the same time "another Angel" appeared as a Priest, standing before the altar of incense. The appearance of a Lamb was emblematical of "Christ our Passover, sacrificed for us;" and this Angel no doubt represented him in his priestly character, offering up the prayers of all his saints before God, accompanied by his all-prevailing intercession. (*Note, Luke* 1:8—10.) This being done, "the Angel filled the censer with fire from the altar." As there was no fire on the golden altar, except that in the censer, which was taken from the altar of burnt-offering; the fire, here spoken of, must have at first come from the altar of burnt-offering. This the Angel cast on the earth; "and there were voices, and thunderings, and lightnings, and an earthquake." This denoted, that the approaching calamities would be the effect of the displeasure of God with men, for their opposition to the gospel of his Son, and their injurious and cruel treatment of his people; and so in fact be inflicted, as an answer to their prayers for deliverance, through the intercession of Christ. (*Notes,* 6:9—11. 11:15—18.) After this, the seven angels prepared to sound the trumpets.—'The great Angel of the covenant ... came and stood, as the High-Priest of his church, before the altar of heaven; ... and many holy and effectual prayers were offered unto him, that he might by his merciful mediation present them to God the Father.' *Bp. Hall.*—'The placing of this circumstance immediately before the sounding of the trumpets, suggests, that the subject of these prayers was the occasion of something to be called for by these trumpets; and what could this be, but that of the destruction of the Roman empire? It is plainly suggested, that the petition for some delay would be accepted; yet all further applications on that head are discouraged by a most significant emblem, the censer being cast away.' *Whitaker.* (*Notes, Ex.* 27:1—8. 30:1—8. *Lev.* 10:1,2. 16:11—14.)

Censer. (3) Λιβανωτον. From λιβανος, *frankincense. Matt.* 2:11.

V. 7. The emblematical predictions following the four first trumpets, principally related to the gradual, but complete subversion of the Roman empire, in the *western* part of the world; though this was connected with multiplied calamities in the *eastern* provinces, which are also implied. Constantine the great built Constantinople, and made it his residence, and the metropolis of the empire; and, by a concurrence of circumstances some time after his death, that vast fabric, the Roman empire, was divided into two parts, governed by two distinct successions of emperors. But the western and eastern empires, when thus separated, were not wholly unconnected: so that the ruin of the western empire was attended by great convulsions in the eastern; and the subsequent subversion of the latter occasioned manifold evils in the countries which had constituted the former. As therefore the events, which related to the two divisions of the empire, were thus involved with one another, it was proper that the predictions of them should be so likewise: yet the residue of the chapter primarily predicts the subversion of the western, and the next chapter that of the eastern empire. (*Notes,* 9:)—The calm, which followed Constantine's accession to the throne, did not last long: even the latter part of his life was far from being undisturbed; and after his death many bloody wars were waged within the empire, by his sons with each other, and other competitors, for the imperial authority: whilst the church was disturbed by various descriptions of heretics; and unnatural persecutions were raised, by men who called themselves Christians. These and other evils weakened both the church and the state; and after a time, the Huns and Goths from the northern regions of Europe, broke in upon the distracted empire, and made terrible ravages in many of its provinces. The latter events seem to have been especially intended by the storm of "hail and fire mingled with blood," by which a third part of the productions of the earth were destroyed; that is, multitudes were killed, both high and low, grown persons and infants, through the whole Roman empire, which might be deemed a third part of the earth, as discovered at that time. (*Ex.* 9:22—25. *Marg. Ref.*)—This period is supposed by some approved expositors, to reach from A. D. 338 to 412: but others explain it principally of the incursions of the Goths under Alaric, who entered the empire A. D. 395; and after spreading desolation by fire and sword through the provinces, A. D. 410, took and plundered Rome, with circumstances of barbarity, very correspondent to these emblems, as contemporary writers have testified: especially in that he slew without distinction, princes, nobles, priests, and people, and showed no mercy even to the tender infants; thus destroying "the trees and the green grass," or smaller vegetable productions, indiscriminately.—'The first four trumpets describe the removal of that power; which in the days of Paul, ... prevented the developement of "the man of sin:" namely, the western imperial dignity of Rome.' *Faber.*—'On the decease of Theodosius, that great prince, A. D. 395, the northern cloud, which had been so long gathering, discharged itself.—He died in the month of January, and before the end of the same year, the Gothic nation was in arms.—The barriers of the Danube were thrown open; the savage warriors of Scythia issued from their forests; and the uncommon severity of the winter, (the season in which *natural hail and snow* are generated,) allowed the poet to remark, that they rolled their ponderous wagons over the broad and icy back of the indignant river. The fertile fields of Phocis and Beotia were covered with a deluge of barbarians, who massacred the males of an age to bear arms, and drove away the beautiful females, with the spoil and cattle of the flaming villages.' *Gibbon.*—'I have adopted the language of the historian. Unconscious, that he was bearing his testimony to the truth of prophecy, he has used the same allegorical language, as that employed by St. John. 'The correspondence of nations,' says he, 'was in that age so imperfect and precarious, that the revolutions of the north might escape the knowledge of the court of Ravenna; till the dark cloud, which was collected along the coasts of the Baltic, burst in thunder upon the banks of the upper Danube.'' *Faber.*—The nature of this publication must exclude most of the quotations, which might be made from Gibbon, the *elegant* and *infidel* historian of the decline of the Roman empire: but he has certainly, without intending it, shown the exact completion of these prophecies, in many instances.—Different opinions prevail, as to the duration of the events, predicted by the sounding of the first trumpet; but it cannot be expected, that these topics, which after all, very slightly affect the main subject, should be here particularly noticed. Some think, that all the calamities brought on the empire, by the northern invaders, and especially those of Attila, mentioned in the ensuing note, were intended by the general language of this verse, though other eminent expositors place a part of them under the second trumpet.

V. 8, 9. "A great burning mountain" is an emblem of a mighty destructive warrior, and has been so used by the

9 And ᵃthe third part of the creatures which were in the sea, and had life, died; and the third part of ᵇthe ships were destroyed.

10 And the third angel sounded, and there fell ᵃa great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon ᵇthe fountains of waters;

11 And the name of the star is called ᶜWormwood: and the third part of the waters became wormwood; and ᵈmany men died of the waters, because they were made bitter.

12 And the fourth angel sounded, ᵉand the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, ᶠand the day shone not for a third part of it, and the night likewise.

13 And I beheld, and heard an angel ᵍflying through the midst of heaven, saying with a loud voice, ʰWo, wo, wo, to the inhabiters of the earth, by reason of the other voices of the trumpet of the three angels, which are yet to sound!

y 7,10,12. Ex. 7:21. Zech. 13:8. z Ps. 48:7. Is. 2:16. 23:1. a 1:20. 6:13. 9:1. 12:4. Is. 14:12. Luke 10:18. Jude 13. b 16:4. Ex. 7:20,21. Judg. 5:11. 2 Kings 2:19—22. 2 Chr. 32:3. Is. 12:3. Hos. 13:15,16. c Deut. 29:18. Ruth 1:20. Prov. 5:4. Jer. 9:15. 23:15. Lam. 3:5,19. Am. 5:7. 6:12. Heb. 12:15. d Ex. 15:23.

e 16:8,9. Is. 13:10. 24:23. Jer. 4:23. Ez. 32:7,8. Joel 2:31. Am. 8:9. Matt. 24: 29. 27:45. Mark 13:24. 15:33. Luke 21:25. 23:44,45. Acts 2:20. f Ex. 10:21— 23. 2 Cor. 4:4. 2 Thes. 2:9—12. g 14:6. 19:17. Ps. 103:20. Heb. 1:14. h 9:1.12. 11:14. Ez. 2:10.

most celebrated poets. (*Note*, *Jer.* 51:25.) The Roman empire, with its vast multitude of people and nations, might be aptly compared to the sea. (17:15.) This "great mountain, burning with fire," therefore, being "cast into the sea," with the effects produced by it, represented most emphatically the irruption of the barbarous nations, under ferocious leaders, into the Roman empire, and their shedding of the blood of immense multitudes, and destroying the cities, or desolating the country with fire and sword. After Alaric, with his Goths, had finished his depredations; Attila, at the head of a vast army of Huns, ravaged the empire during the space of fourteen years, massacreing, plundering, and destroying all before him, in the most barbarous manner which can be conceived. He even called himself 'the scourge of God, and the terror of mankind:' and perhaps no man ever better merited that title. He was indeed a "burning mountain cast into the sea, and turning it into blood;" for he drenched the countries with the blood of the inhabitants, and destroyed every thing which came in his way; nor did any part of the empire wholly escape his fury. These events seem to have been principally intended; but we may include under this trumpet the various calamities, which befell the empire from A. D. 412 to 450.—If these devastations under Attila from the north, belong to the first trumpet; those under Genserick, king of the Vandals, from Africa, to the south, must be here intended. (*Note*, 10,11.)—But, whether Attila or Genserick were meant, it is manifest, that the "third part of the sea turned into blood," is the emblem of the Roman empire, opposed to contain a third part of the world; and the burning mountain must consequently mean the *conqueror*, who produced these effects, and not the *conquered:* else in the same verse there are two emblems of the *latter*, and none of the *former*. (*Notes*, 16:3—7 *Ex.* 7:15—21.)

V. 10, 11. The "great star falling from heaven," is explained by some expositors of the Arian and Pelagian heresies, and the contests and persecutions connected with them. And, no doubt, such events might very aptly be represented by "the falling of a star," and its imbittering and poisoning the waters, to the destruction of those who drank of them; the church also was miserably corrupted, and deformed by heresy, during that period. (*Notes*, *Ex.* 15:22—24. 2 *Kings* 2:19—22.)—Yet, the series of the prophecy favours the interpretation of those who explain these verses, to predict the continuation of those calamities, which subverted the empire. An eminent prince, suddenly appearing in the heart of the empire, and conspicuous even in the mischiefs which he occasioned, might be aptly represented by "a great star," or luminous meteor, shooting "from heaven, and burning as a lamp." The name "Wormwood," and the effect of its falling upon the waters, denote the further desolations of the empire, and the ruin of the remaining comforts, which were left to the relics of the miserable inhabitants; who were so harassed and afflicted, that they could not seek for the necessary support of life, without exposing themselves to the fury of the invaders. (*Notes*, *Judg.* 5:11. *Lam.* 5:8—10.) Thus the imbittering and poisoning of the rivers and fountains, completed the former judgment of turning the sea into blood.—Accordingly, very soon after Attila's retreat, Genserick unexpectedly invaded the empire with three hundred thousand Vandals and Moors from Africa; besieged and took Rome, and abandoned that city to the cruelty, avarice, and licentiousness of his troops; and by this success he so weakened the empire, that it was soon after subverted. As this assault was made at the very source of the Roman power and prosperity, it might on this account likewise be represented, as poisoning the rivers and fountains of waters.—Genserick was also a bigoted Arian, and a cruel persecutor of the orthodox Christians; and in this sense too he poisoned the fountains. These events occurred between A. D. 450 and 456.

Wormwood. (11) Ἄψινθον. Here only. (*Note*, *Deut.* 29:18.)

V. 12. Under the fourth trumpet the sun, moon, and stars, or the great luminaries of the Roman empire, were eclipsed and darkened: (*Notes*, 6:12—14. *Matt.* 24:29—31.) for the third part, though spoken of the luminaries, or the time of their shining, seems still to refer to the extent of the empire, as containing one third of the then known world. While the splendour of the eastern empire was greatly tarnished, and it shone but with a feeble and almost expiring light; that of the western was gradually extinguished. 'Genserick left it in a weak and desperate condition: it struggled hard, and as it were gasped for breath, during eight short and turbulent reigns, for the space of twenty years, till at length it expired, A. D. 476, under Momyllus, who was in derision called Augustulus, or the diminutive Augustus.' *Bp. Newton.* Still, however, though the Roman sun was extinguished, its subordinate luminaries faintly shone, whilst the senate and consuls continued. But, after several other changes, at length, A. D. 566, the whole form of the ancient government was subverted, and Rome itself was reduced, from being the empress of the world, to be a poor dukedom tributary to the Exarch of Ravenna.—The events of above two hundred years are here predicted in six verses; events peculiarly important in themselves, and in their consequences, yet recorded by historians in the most disorderly and intricate manner. However therefore it may suit the design of those, who confine their labour to this one part of Scripture, to enter into particulars, or to argue either for or against any interpretation; it cannot fall in with the design of a practical exposition of the whole word of God. The author observes, with satisfaction, that the interpreters agree in the grand outline: and even the testimony of infidels, when writing the history of these times, demonstrates the exact accomplishment of the prophecy.—'I have now accomplished the laborious narrative of the decline and fall of the Roman empire, from the fortunate age of Trajan and the Antonines, to its utter extinction in the west, about five centuries after the Christian era. At that unhappy period, the Saxons fiercely struggled with the natives for the possession of Britain; Gaul and Spain were divided between the powerful monarchies of the Franks and the Visigoths, and the dependent kingdoms of the Suevi and Burgundians: Africa was exposed to the cruel persecution of the Vandals, and to the savage insults of the Moors: Rome and Italy, as far as the banks of the Danube, were afflicted by an army of Barbarian mercenaries, whose lawless tyranny was succeeded by the reign of Theodorick the Ostrogoth. All the subjects of the empire, who, by the use of the Latin language, more particularly deserved the name and privileges of Romans, were oppressed by the disgrace and calamities of foreign conquest; and the victorious nations of Germany established a new system of manners and government, in the western countries of Europe.' *Gibbon.* —Can there now be the shadow of a doubt, concerning the exact accomplishment of these compendious prophecies, some hundreds of years after they were written? And who can then hesitate to say, that St. John wrote by the inspiration of that God, who sees the end from the beginning?

V. 13. This "angel flying through the midst of heaven," to denounce a wo thrice repeated, on the inhabitants of the earth, under the three remaining trumpets, was an emblem, intended to excite the strictest attention, and most awful expectation; and to intimate that evils still greater, more extensive, and durable, would come on mankind, in the subsequent ages; the events of which were about to be predicted. Hence they are generally called 'the three wo-trumpets: and this introduction should be kept in mind.

Midst of heaven.] Μεσουρανηματι. 14:6. 19:17. See 1 *Chr.* 21:16. *Sept.*

PRACTICAL OBSERVATIONS.

The intervals of peace, which the church has hitherto enjoyed, have commonly been of short continuance.—Amidst the confusion occasioned by the vices of mankind, we should rejoice that "the LORD reigneth:" and that the prayers of all true believers, being presented through the meritorious intercession of our great High-Priest, will surely be accepted and answered.—All created angels are "ministering spirits," for the benefit of "the heirs of salvation;" even when they are employed to visit nations with terrible calamities: nay, "the fire from the altar," being cast on the earth, (the vengeance inflicted for men's contempt of the sacrifice and salvation of Christ, and the injuries done to his people,) causes the most terrible desolations which occur in human affairs.—While the present wrath of God and of the Lamb, through those executioners of vengeance who mean not so, fills countries with misery, destroys the wretched inhabitants, and imbitters and poisons all the comforts of life, till the greatest prosperity is totally darkened and extinguished, and all ranks and orders of men involved in one common and dire calamity; the messengers of the Lord are ordered to proclaim aloud in all the world, that still more dreadful woes are in reserve for all

CHAPTER X.

The fifth trumpet sounds, and the bottomless pit is opened, 1, 2. The success of the Saracens, and the propagation of the imposture of Mohammed, are emblematically predicted, 3—12. The sixth trumpet sounds; and predictions of the successes of the Turks, and the impenitence of those who escaped their ravages, are delivered, 13—21.

AND [a]the fifth angel sounded, and I saw [b]a star fall from heaven unto the earth: and [c]to him was given the key of [d]the bottomless pit.

2 And he opened the bottomless pit; and [e]there arose a smoke out of the pit, as the smoke of a great furnace; [f]and the sun and the air were darkened by reason of the smoke of the pit.

3 And there came out of the smoke [g]locusts upon the earth: and unto them was given power [h]as the scorpions of the earth have power

4 And it was commanded them [i]that they should not [k]hurt the grass of the earth, neither any green thing, neither any tree; but only those men [l]which have not the seal of God in their foreheads.

5 And to them [m]it was given that [n]they should not kill them, but that [o]they should be tormented five months: [p]and their torment *was* as the torment of a scorpion, when he striketh a man.

a 12,13. 8:6—8,10,12. 11:14,15. b 1:20. 8:10. Is. 14:12. Luke 10:18. 2 Thes. 2:3—8. 2 Tim. 3:1—5. c 1:18. 20:1. d 2,11. 17:8. 20:10. Luke 8:31. Rom. 10:7. *Gr.* e 17. 14:11. Gen. 15:17. 19:28. Is. 14:31. Joel 2:30. Acts 2:19. f *See* ov 8:12. Ex. 10:21—23. Joel 2:2,10. g Ex. 10:4—15. Judg. 7:12. Is. 33:4. Joel 1:4. 2:25. Nah. 3:15,17. h 5,10,11. Deut. 8:15. 1 Kings 12:11. Ez. 2:6. Luke 10:19. i 6:6. 7:2. Job 1:10,12. Ps. 76:10. Matt. 24:24. 2 Tim. 3:8,9. k 8:7. l *See on* 7:3,4. 14:1. Ex. 12:23. Ez. 9:4,6. Eph. 4:30. m 13:5,7. Dan. 5:18—22. 7:6. John 19:11. n 11:7. Job 2:6. o 10. p *See on* 3.

the impenitent "workers of iniquity:" for what are all temporal evils compared with "the destruction of body and soul in hell?" Let sinners then take warning to "flee from the wrath to come:" let believers learn to value and to be thankful for their privileges; and let them "patiently continue in well-doing," and so "look for the mercy of our Lord Jesus Christ unto eternal life."

NOTES.—CHAP. IX. V. 1, 2. (*Note*, 8:10,11.) There can scarcely remain a doubt, in the mind of an attentive inquirer, who has competent information on the subject, that these verses predict the rise and progress of Mohammed and his successors, as ruling over the Arabians or Saracens. Early in the seventh century, (about A. D. 606—608,) Mohammed began to aver a very extraordinary intercourse with God: declaring that the angel Gabriel was frequently sent to him, to teach a religion, which he was to propagate in the world, being an improvement and a perfecting both of the religion of Moses and of Jesus, as at first delivered, and a reformation of them from subsequent perversions and corruptions. His fabled journey to heaven was announced some years after. He pretended, that he had been predicted in the books of Moses; but that the Jews had expunged these predictions. He also declared that Jesus had foretold his coming, under the name of *Ahmed*, which signifies *very illustrious*, and is nearly allied to Mohammed. (It is supposed that he mistook Παρακλητος, *comforter*, for περικλυτος, *very illustrious*.) These pretences are here, as it is generally agreed, described by "a star falling from the heaven to the earth;" and the emblem is the more appropriate, because he shone with a very conspicuous, though pestiferous light. The key given to him, to "open the bottomless pit," or the abyss of hell, was a very suitable emblem of the power and influence which God was pleased to permit him to acquire, for the propagation of his satanical delusions; as if hell itself had been opened by him, and its destructive exhalations allowed to obscure the sun and infect the air. (*Note*, 3:7.) For this most artful, politic, and prosperous impostor, gradually acquired such ascendency among the Arabians, or Saracens, to whom he belonged, that they not only received his religious system, but enlisted under his banner as their captain, and ruler; and he led them forth to conquest, that they might by this method compel others to receive his doctrine. In this enterprise, he and his successors were so prosperous, that the light of Christianity was obscured; and many nations, where once it had shone in the clearest manner, were almost totally darkened, and infected with this smoke from the abyss.—Mohammed had never been "a star," as that emblem marks out the ministers of Christianity; (*Note*, 1:12—20.) and he emerged from obscurity, acquired eminence and celebrity, and never declined from it. It has therefore been reasonably questioned, whether he could properly be denoted under the emblem of "a falling star;" or rather, according to the original, "a star which *had fallen* from heaven unto the earth." (*Notes*, 12:7—12. *Luke* 10:17—20.) An apostate Nestorian monk, called Sergius, or Baheira, has therefore been considered as this star; because he assisted Mohammed in forging his imposture, and was in many ways subservient to his designs. Thus he is supposed to have opened the abyss, and let forth the locusts and their king. (2,11.) But it may be doubted, whether so important a part, according to the general style and manner of prophecy, would be assigned to an individual comparatively obscure; of whose name few, except those who have very particularly studied Mohammed's history, have so much as heard. If "the fallen star" then means some agent distinct from Mohammed, who was his forerunner, as I conceive it does; I should fix upon the western corrupter of Christianity, whose "mystery of iniquity" had been long working, but burst forth almost at the same time with the imposture of Mohammed. (*Notes*, 2 *Thes.* 2:3—7.) The worship of images, saints, and angels, prayers for the dead, and many other of the corruptions of popery, had at this time made very great progress in Christendom. These corruptions, of which the bishop and church of Rome were the source, centre, or principal support, evidently prepared the way for Mohammed, in connexion with the wickedness of the professors and ministers of Christianity; and furnished him with his most plausible pretexts; and so the "fallen star," the western antichrist, (if that name may for brevity's sake be used,) opened the door for Mohammed and his imposture, that is for the eastern antichrist. It appears clearly, that not an individual, no not Mohammed, as considered apart from the Caliphs his successors, is meant either by "the fallen star," or "the angel of the abyss;" but a succession of men, or associated bodies of men, carrying on from generation to generation the same design. And, as the corrupters of Christianity made way for the imposture of Mohammed, and the apostacy which it occasioned; who can more properly be designated by "the star fallen from heaven to earth," "and opening the abyss," than they? (*See Faber Vol.* II. 29—33.)—'The Christians of the seventh century relapsed into a semblance of Paganism: their public and private vows were addressed to the relics and images that disgraced the temples of the east. The throne of the Almighty was darkened by a crowd of martyrs and saints and angels, the objects of popular veneration: and the Collyridian heretics, who flourished in the fruitful soil of Arabia, invested the Virgin with the name and honours of a goddess.' *Gibbon.*

Bottomless pit. (1) Φρεατος της αβυσσου. *The pit*, or *well of the abyss.* 11. 11:7. 17:8. 20:1,3. *Luke* 8:31.—*Gen.* 1:2. *Ps.* 106:9. *Sept.*

V. 3—5. "Out of the smoke" above mentioned "came locusts:" that is, great armies of Arabians, or Saracens were raised, by means of Mohammed's imposture, to spread desolations through the nations. (*Notes*, *Ex.* 10:6,13. *Joel* 1:4—7. 2:4,5,7—9,18—20.) They resembled locusts in their numbers: and they came from the same regions, whence the largest swarms of those destructive insects have in all ages arisen. Locusts are said to be bred in pits and caverns; and these proceeded from "the smoke, which came out of the bottomless pit." Yet, at the same time, they also resembled scorpions, the sting of which gives extreme pain, and often proves mortal. Thus, whilst locusts destroy the fruits of the earth, yet do not hurt the bodies of men: these mystical locusts were commanded not "to hurt the grass;" or other vegetable productions; but only "those men, who had not the seal of God upon their foreheads:" and it is remarkable, that the Saracen armies were expressly laid under a similar injunction.—'When Yezed was marching with his army to invade Syria, Abubeker charged him with this, among other orders, Destroy no palm trees, nor burn any fields of corn; cut down no fruit trees, nor do any mischief to cattle, only such as you kill to eat.' *Bp. Newton* Corrupt and hypocritical professors of Christianity were especially meant by "those men, who had not the seal of God in their foreheads;" which fully proves, that something wholly distinct from outward baptism, and exclusively belonging to true Christians, is denoted by that emblem. (*Notes*, 6:5,6. 7:1—3.)—Now, it is well known, that the Saracens extended their conquests principally in those countries, where the worship of saints and angels, and other corruptions of Christianity, prevailed; whilst the places, where religion was preserved more pure, were sheltered from their fury: and no doubt God permitted this scourge to come on the nations where his gospel was perverted, for their correction or punishment.—It was also predicted, that they would be restrained from killing those, whom they were commissioned to torment: but as immense multitudes were slain by these cruel victors, this cannot with propriety be interpreted *literally*; and it evidently means, that they would be empowered *durably* to ravage, harass, and disturb the nations and the church; but not utterly to destroy them.—'They might kill them as individuals; but still they should not kill them as a political body, as a state, or empire.' *Bp. Newton.*—Accordingly, they miserably desolated and oppressed, both the Greek and Latin churches, and the nations in which they were established, but they could not totally extirpate them: they repeatedly besieged Constantinople, but were always repulsed; they even plundered Rome, but they could not make themselves permanently masters of it; they took from the eastern empire many of its richest provinces, but they could not utterly subvert it.—Moreover, it was predicted, that they should distress and torment mankind, during "five months" according to the term of life, which naturalists assign to locusts. (10) These months consisting of thirty days, and each day denoting a year, amount to one hundred and fifty years: and Mohammed first began publicly to propagate his imposture, A. D. 612; and A. D. 762, (just one hundred and fifty years afterwards,) the city of Bagdad was builded, the Saracens ceased from their ravages, and became a settled people; they made no more rapid conquests, and obtained no

6 And in those days [q]shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

7 And [r]the shapes of the locusts *were* like unto horses prepared unto battle; and on their heads *were* as it were crowns like gold, and [s]their faces *were* as the faces of men.

8 And they had [t]hair as the hair of women, [u]and their teeth were as *the teeth* of lions.

9 And [x]they had breastplates, as it were breastplates of iron; [y]and the sound of their wings *was* as the sound of chariots of many horses running to battle.

10 And they had [z]tails like unto scorpions, and there were stings in their tails: and their power *was* to hurt men five months.

11 And [a]they had a king over them, *which is* the angel of the bottomless pit, whose name in the Hebrew tongue *is* [b]Abaddon, but in the Greek tongue hath *his* name [c]Apollyon.

[*Practical Observations.*]

12 One [d]wo is past; *and* behold, there come [e]two woes more hereafter.

13 And [f]the sixth angel sounded, and I heard [g]a voice from the four horns of the golden altar which is before God,

14 Saying [h]to the sixth angel which had the trumpet, [i]Loose the four angels which are bound in [k]the great river Euphrates.

15 And the four angels were loosed, which were prepared [l]for [m]an hour, and a day, and a month, and a year, [n]for to slay the third part of men.

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q 6:16. 2 Sam. 1:9. Job 3:20—22. 7:15,16. Jer. 8:3. Hos. 10:8. Jon. 4:8,9. Luke 23:30. r Joel 2:4,5. Nah. 3:17. s Dan. 7:4,8. t 2 Kings 9:30. Is. 3:24. 1 Cor. 11:14,15. 1 Tim. 2:9. 1 Pet. 3:3. u Ps. 57:4. Joel 1:6. x 17. Job 40:18. 41:23—30. Joel 2:8. y Job 39:25. Is. 9:5. Joel 2:5—7. Nah. 2:4,5. z *See on* 3,5.

a 12:9. John 12:31. 14:30. 16:11. 2 Cor. 4:4. Eph. 2:2. 1 John 4:4. 5:19. b *That is, a destroyer.* John 8:44. c *See on* 1,2. d 13—21. 8:13. 11:14. e *See on* 8:3—5. Heb. 9:24. 10:21. f 8:2,6. g 15. 16:12. h Gen. 2:14. 2 Sam. 8:3. Jer. 51:63. i Or, *at.* i 5,10. k 18. 8:7,9,11,12.

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further accession to their power, which thenceforth began to decline. They then ceased to be *locusts*; though this "wo-trumpet" continued much longer, as it will presently be seen.—These invaders speedily conquered Palestine, Syria, Armenia, almost all Asia Minor, Persia, India, Egypt, Numidia, Barbary, Spain, Portugal, part of Italy, and the principal islands in the Mediterranean sea. *Scorpions.* (3) *Note*, *Luke* 10:17—20. Comp. *Matt.* 7:10. with *Luke* 11:11,12.

But only. (4) Ει μη. *Matt.* 12:4. *Luke* 4:26,27. *John* 17:12.

V. 6. It was also foretold, that these tremendous conquerors would cause extreme calamities and miseries to the inhabitants of the countries which they ravaged, by giving the utmost license to the cruelty, rapacity, and lust of the soldiers. So that death would appear to vast numbers more desirable than life; and the conquerors would have been more merciful if they had despatched the wretched victims of their unbridled passions than by constraining them to drag on an unwilling life; and so prolonging those miseries, which they ardently wished for death to terminate. (*Notes*, 6:15—17. *Deut.* 28: 65—67. 1 *Kings* 19:3,4. *Job* 3:20—23. *Jon.* 4:9—11.)

V. 7—10. The shape of these figurative "locusts" was next described: they resembled horses; as indeed locusts do, especially in their heads. Now the Arabians were remarkable for their skill in horsemanship, and their chief force lay in cavalry. (*Note*, *Joel* 2:1—6.) The "crowns on their heads like gold," may denote the turbans, which the Arabians have always worn; or it may refer to the many kingdoms, which they subjected to their dominion. They had "faces, like men;" but they wore their hair like women, plaited, or flowing down their backs; and the Arabians are known to have done this. The "teeth, as of lions," which are ascribed to them, represented their strength and fury to destroy; whilst their "breastplates of iron" showed their care to protect themselves, by defensive armour, that is, by the most effectual public measures. The sound of their wings prefigured the fury with which they assaulted their enemies, and the rapidity of their conquests. But though they devoured and caused desolations, like locusts; yet the principal mischief which they did was effected by their tails, in which they had "stings like those of scorpions;" for wherever they extended their conquests, they left behind them the poison of their abominable religion: so that the consequences of their victories were far more mischievous than the slaughter made by them.

Stings. (10) Κεντρα. *Acts* 9:5. 26:14. 1 *Cor.* 15:55,56.

V. 11. The king over these locusts, who was "the angel of the abyss," or a messenger from the abyss, may signify their caliphs in succession, who were the chief priests of their religion, the commanders of their armies, and their emperors. The name of this king, even "the destroyer," (for so the word means in both languages,) was peculiarly suitable to a succession of rulers, who murdered both the bodies and souls of men, by the same malignant expeditions; as they seemed to be Satan the first murderer's vicegerents and visible representatives upon earth.—Every circumstance of this emblematical prediction so exactly accords to the Saracens, and so little suits the church or hierarchy of Rome, or any of their religious orders, (who gained their advantage by priestcraft, not by arms,) that there can be no propriety in attempting to explain it of them; especially as they are described with sufficient precision in what follows. Prophecies have a determinate meaning; and by giving loose to a lively imagination, to find distant resemblances, we are more like to perplex than to satisfy the inquirer.

V. 12. After the apostle had seen these things, he was informed, that "one wo was past, and two" others were coming.—'This is added, not only to distinguish the woes, and to mark more strongly each period; but also to suggest, that some time will elapse between this first wo of the Arabian locusts, and the next of the Euphratean horsemen.' *Bp. Newton.* (*Note*, 13—15.) It also serves to fix the order of time, in respect of the predicted events.

V. 13—15. The "voice from the horns of the altar," on which incense used to be burned, strongly indicated, that the judgments about to be predicted were appointed to punish men for corrupting the gospel, and so turning it into "the savour of death" and condemnation. (*Notes*, 8:1—6. 2 *Cor.* 2:14—17.)—After the sixth angel had sounded his trumpet, he was ordered to "loose the four angels, who had been bound near the Euphrates;" which was done accordingly. This is explained, by the most approved interpreters according to the emblematical style of the prophecy, to be a prediction, that the Turks, or Othmans, who had hitherto been restrained beyond the Euphrates, would be released from that restraint, and proceed to make conquests to the west of that river. The only material objection to this interpretation is drawn from the distance of time, which intervened between the events before predicted, and the victorious invasions of the Turks. But this is readily answered, by observing, that "the three wo-trumpets" must necessarily take in all the intervening time, between the subversion of the western empire, and the destruction of the beast, which is yet to be expected. (*Note*, 11:13,14.) The Saracens continued to *possess*, though they did not *extend*, their dominions, till the Turks supplanted them, and all this time properly belongs to the first wo-trumpet. Indeed no other events can be found in history, satisfactorily correspondent to the discoveries made after this second wo-trumpet; nor any other, which will not leave a far greater distance, between it and the third wo-trumpet, than this interpretation leaves between the first and the second. (*Note*, 11:15—18.)—The Turks pouring into Persia, and the regions bordering on the Euphrates, in the eleventh century, established four sultanies, or kingdoms in those parts: but they were prevented from making further conquests; especially by the Croisades, or religious wars, waged in that and the two following centuries, by the western Christians, who attempted to wrest Palestine out of the hands of the infidels. But when these ruinous projects were finally abandoned, the "four angels which had been bound in the Euphrates," who were emblems of these four sultanies, "were loosed." Then the Turks uniting together, began their ravages and victories; and made great havock among the inhabitants of that part of the world, which had constituted the Roman empire, and which we have often read of, as "the third part of men." (*Note*, 8:7.) The western empire had been broken to pieces under the four first trumpets; (*Notes*, 8:) the eastern had been nearly ruined under the fifth; and under the sixth it was finally subverted. The Turks conquered all the countries which had belonged to it. A. D. 1453, they took Constantinople, and thus brought to an end the whole imperial power, which originally belonged to Rome.—These powers were prepared for a certain fixed time, which being computed by a year for each day, according to the prophetic manner, and twelve months for thirty days each being allowed to the year here mentioned, that is 360 days, or years; thirty more being added for the month, and one for the day; the whole amounts to 391 years and fifteen days. Now the first conquest of the Turks over the Christians took place A. D. 1281: and the last success, by which they extended their dominions, was A. D. 1672: being exactly 391 years from the one to the other. So that one of their historians (Prince Cantemir) here divides his narrative, calling the former part 'The growth of the Othman empire,' the latter, 'The decay of the Othman empire.' Since that period, they have had little success in any of their wars; and their power is so much weakened and straitened at present, by the rival power of Russia, that it is not at all probable they will ever recover their ascendency, or renew their conquests. Had we records of these events sufficiently exact, we should no doubt find, that the half hour, or fifteen days, was fixed with the same punctuality by the Spirit of prophecy.—Though the term of their "slaying the third part of men," or that during which they would extend their ravages and conquest, was predicted; yet that of the duration of their empire was not: but it will end after the sounding of the third wo-trumpet. (11:14.) *Dr. Lloyd, ... bishop of Worcester, who has now, for above twenty years been studying the Revelations, with an amazing diligence and exactness, had long before this year said The*

16 And [l]the number of the army of the [m]horsemen *were* two hundred thousand thousand: and [n]I heard the number of them.

17 And thus I saw the horses in the vision, and them that sat on them, [o]having breastplates of fire, and of [p]jacinth, and [q]brimstone: and the heads of the horses *were* [r]as the heads of lions; and out of their mouths issued fire, and smoke, and brimstone.

18 By these three was [s]the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19 For their power is in their mouth, and [t]in their tails: for their tails *were* like unto serpents, and had heads, and with them they do hurt.

20 And the rest of the men which were not killed by these plagues, [u]yet repented not of the works of their hands, that they should not [v]worship devils, [w]and idols of gold, and silver, and brass: and stone and of wood: which neither can see, nor hear, nor walk.

21 Neither repented they of [z]their murders, nor of [a]their sorceries, [b]nor of their fornication, nor of their thefts.

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l Ps. 68:17. 1 an. 7:10. m Ez. 23:6, 38:4. Dan. 11:40. n 7:4. o 9. p 21:20. q 18. 14:10. 19:20. 21:8. Gen. 19:24. Ps. 11:6. Is. 30:33. Ez. 38:22. r 1 Chr. 12:8. Is. 5:28,29. s *See on* 15:17. t Dt. Is. 9:15. Epist. 4:14. 7:21. 9:2,19,22. Is. 9. Deut. 28:13. 20:16. 28:23. Jer. 5:3. x 14—6. Matt. 21:32. 24:10. 1 Tim. 4:2. x Lev. 17:7. Deut. 32:17. 2 Kings 22:17. 2 Chr. 34:25. Is. 2:8. Jer. 25:6. 44:8. Acts 7:41. 19:26. 1 Cor. 10:20,21. 1 Tim. 4:1. y Ps. 115:4—8. 135:15—18. Is. 41:7. 42:17,18. 44:9—20. 46:5—7. Jer. 10:3—5,8,9,14,15. 16:19,20. 51:17,18. Dan. 5:23. Hab. 2:18—20. Acts 17:29. Rom. 1:21—23. z 11:7—9. 13:7,15. 16:6. 18:24. Dan. 7:21—25. 11:33. a 13:13. 18:23. 21:8. 22:15. Is. 47:9,12. 57:3. Mal. 3:5. b 14:8. 17:2,5. 18:3. 19:2. Matt. 15:19. 2 Cor. 12:21.

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peace, between the Turks and the papal Christians, was certainly to be made in the year 1698, which he made out thus; the four angels, mentioned in ... Revelation, that were bound in the river Euphrates, which he expounds to be the captains of the Turkish forces, that till then were subject to the sultan at Babylon, were to be loosed, and freed from that yoke, and set up for themselves. And these were prepared to slay the third part of men, for an hour, a day, a month, and a year. He reckons the year in St. John, as the Julian year of three hundred and sixty-five days; a month is thirty of these days, and a day makes one: which added to the former number makes three hundred and ninety-six. Now he proves from historians, that Ottoman came, and began his conquests at Prousse, in the year 1302; to which the former number, in which they were to slay the third part of men being added, it must end in the year 1698. And though the historians do not mark the hour, or the twelfth part of the day, or year; yet he is confident, if that ever is known, that the prophecy will be found, in that, to be punctually accomplished. After this, he thinks, their time of hurting the papal Christians is at an end. They may indeed still do mischief to the Muscovites, or persecute their own Christian subjects, but they can do no more hurt to the papalians.' *Bp. Burnet's History of his own Time.*—In several subordinate particulars this statement differs from that above given; which seems to be the more exact, both as to the beginning of the Othman's successes, and the close of them; and also of the method by which the time should be computed. Yet the grand outline of interpretation is the same: and considering the date of Bishop Lloyd's conclusions, which preceded the final successes of the Othmans, but which have, for substance, been verified for much above a hundred years, they may justly be considered as extraordinary; and as an important proof of the true meaning of the prophecy and of its exact accomplishment. (*Note*, 16:12—16.)

V. 16. The number of the army of horsemen was declared to be "two hundred millions;" (*δυο μυριαδες μυριαδων, twice ten thousand times ten thousand;*) that is, an immense multitude, a very large definite number being put for an indefinite. (*Note*, 5:11—14.) Accordingly the Turks brought vast armies into the field, often to the amount of four, five, six, or seven hundred thousand men, chiefly cavalry: and when the whole multitude of those is considered, who were employed in this manner during the conquests of 391 years, we shall see the propriety of the apostle's strong prophetical language.

V. 17—19. The apostle likewise saw both "the horses and their riders," in his vision, as having "breastplates of fire, hyacinth, and brimstone;" which may be considered as representing the scarlet, blue, and yellow colours, for which they have always been remarkable. The horses' heads, like those of lions, denoted their strength, courage and fierceness: and "the fire, smoke, and brimstone, which issued out of their mouths, and killed the third part of men," appears to me an evident and most astonishing prediction of the use of gunpowder and of artillery, which were first invented about this period, and which the Turks employed with great success in their wars, especially in the siege of Constantinople; when immensely large guns were used, so that one of them is said to have carried a stone of three hundred pounds weight. By these the walls of that city were at length battered down, which made way for the final destruction of that empire. —These tremendous conquerors, before whom desolation marched, and from whose mouths "fire, and smoke, and brimstone issued," not only slew men in battle when they faced them; but they had tails like serpents, with heads upon them, with which they hurt men, as by an envenomed bite. That is, the Othmans or Turks left behind them, wherever they went, the same poisonous and ruinous religion, which the Saracens had done before them; and this proved more lurably mischievous than their most bloody conquests. So that the remains of the Greek church, and of Christianity in those countries were almost wholly extirpated; and Mohammedism became universally prevalent, and indeed continues so to this day, in that part of the world, in which the gospel had been for a long time most signally successful. *Tails.* (19) *Note*, 7—10, *v.* 10.

Jacinth. (17) Υακινθινους. Here only Υακινθος, 21:17. *The colour of a hyacinth.—Brimstone.*] Θειωδεις. From θειον, *sulphur*, or *brimstone.—Power.* (19) Εξουσιαι, *powers*, or *authorities*. *Rom.* 13:1.

V. 20, 21. "The rest of the men," who were not destroyed, or compelled to become Mohammedans, by the abovementioned calamities, did not repent of their evil works. The Latin or Roman church, which escaped this destruction, still persisted in the idolatrous worship of demons, or angels and departed saints, real or fictitious, by which devils are virtually worshipped; (*Notes*, *Dan.* 11:38. 1 *Tim.* 4:1—5.) in their stupid adoration of senseless images, for which they have no better plea to use than the Pagans had; in their "murders," massacres, and bloody wars with *heretics*, so called, and their execrable persecutions: in their "sorceries," or pretended revelations and miracles: and in "their fornication;" forbidding marriage, yet conniving at concubinage in the clergy binding numbers by vows to a single life, and yet licensing brothels by public authority of the Pope, in Rome itself: and in "their thefts," or those exactions and impositions, by which they fraudulently, oppressively, and iniquitously drew immense treasures from the nations. (*Notes*, 13:11—17. 16:10, 11. 17:1—6.) The eastern church, in which many corruptions first prevailed, was punished by *the first wo* of the Saracens; and as this did not bring them to repentence, the *second wo* of the Turks or Othmans completed its ruin. But the western church, not repenting of her abominations, will at length be overwhelmed with *the third wo*. For the reformation from popery, and all that has hitherto taken place in these western regions, has amounted only to the "two witnesses," (*Note*, 11:3—6.) protesting against the prevailing abominations: and the prevalence of infidelity, skepticism, and heresy, in proportion to the supposed decline of popery and superstition, gives no just room to suppose, that matters are very much improved in the western church. In this skeptical, profane, licentious, and superficial age, indeed, Satan has evidently changed his ground; but the scriptural Christian will readily perceive, that he has hitherto in great measure maintained it. —The persevering *idolatry* in the remains of the Greek church and elsewhere, and the iniquity of professed Christians, notwithstanding the desolations made among them by the Saracens and Turks, renders the prophecy more circumstantial, and the exact accomplishment of it more wonderful. The very things which infidels urge, as objections to the divine original of Christianity, are expressly predicted in the New Testament, and demonstrate its divine inspiration.

PRACTICAL OBSERVATIONS.

V. 1—11. The Lord frequently sees good to punish the abuse of spiritual advantages, by spiritual judgments; leaving "the sun, and the air, to be darkened with the smoke of the infernal pit," and the word of the gospel to be withdrawn or corrupted, by the artifices of Satan; because men would not walk in the light, while they enjoyed it. "A fallen star," some apostate endued with abilities and possessed of influence, often proves Satan's instrument in blinding and deceiving mankind. This judgment, however, would *for the present* be little regarded, if other visitations were not connected with it: but, sooner or later, devouring locusts and tormenting scorpions will come out of the baleful smoke; and the prevalence of false religion against the truth of Christ will make way for such calamities on guilty nations, as may render life itself a burden, and death the only apparent and desired relief.—In the future world, all the wicked will be tormented, but not killed: they will desire in vain to sink into nonexistence: in this sense "death shall flee from them," and they shall never overtake it. As we ought to "fear him, who is able to destroy both body and soul in hell," far more "than them that can only kill the body;" so those destroyers are most to be dreaded, who act as "angels of the bottomless pit," and vicegerents of Satan, by diffusing pernicious heresies and impostures, contrary to the pure doctrine of Christ. For that grand deceiver, which, "transformed into an angel of light," and his ministers when they appear to be teachers of righteousness, do far more mischief to mankind, than the most barbarous and successful warriors could ever accomplish: but he who murders at once both the souls and bodies of men, most completely merits the title of *Abaddon*, *Apollyon*, the *Destroyer*.

V. 12—21. We may rejoice, that the Lord has "a hook in the nose, and a bridle in the mouth" of every boasting enemy, by whatever method he threatens to subvert his cause. He gives deceivers or destroyers power, till his own purposes of judgment or correction are accomplished; and then he cuts them off, or lays them aside, at his pleasure. Thus one wo

CHAPTER X.

The apostle in vision beholds a mighty Angel, with a little book open in his hand; and hears the voice of seven thunders, which he was ordered to seal up, 1—4. The Angel swears by the eternal Creator, that at an appointed time, after the sounding of the seventh trumpet, the mystery of God shall be finished, 5—7. The apostle receives and eats the little book, 8—11.

AND I saw [a]another mighty Angel come down from heaven, [b]clothed with a cloud: [c]and a rainbow *was* upon his head, [d]and his face *was* as it were the sun, and his feet as [e]pillars of fire:

2 And he had in his hand a little book open: and [f]he set his right foot upon the sea, and *his* left *foot* on the earth,

3 And cried with [h]a loud voice, as *when* a lion roareth: and when he had cried, [i]seven thunders uttered their voices.

4 And when the seven thunders had uttered their voices, [k]I was about to write: and I heard a voice from heaven, saying unto me, [l]Seal up those things which the seven thunders uttered, and write them not.

5 And the Angel which I saw [m]stand upon the sea and upon the earth, [n]lifted up his hand to heaven,

6 And sware [o]by him that liveth for ever and ever, [p]who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, [q]that there should be time no longer:

7 But [r]in the days of the voice of the seventh angel, when he shall begin to sound, [s]the mystery of God should be finished, [t]as he hath declared to his servants the prophets.

a 5,6. 5:2. 7:1,2. 8:2—5,13. 9:13,14. 14:14,15. b 1:7. Ex. 16:10. Lev. 16:2. Ps. 97:2. 104:3. Is. 19:1. Lam. 3:44. Dan. 7:13. Luke 21:27. c 4:3. Gen. 9:11—17. Is. 54:9. Ez. 1:28. d 1:16. Dan. 10:6. Matt. 17:2. Acts 26:13. e 1:15. Cant. 5:15. f 10. 5:1—5. 6:1,3. Ez. 2:9,10. g 5,8. Ps. 2:8. 65:5. Prov. 8:15,16. Is. 59:19. Matt. 28:18. Eph. 1:20—22. Phil. 2:10,11. h Prov. 19:12. Is. 5:29. 31:4. 42:13. Jer. 25:30. Joel 3:16. Am. 1:2. 3:8. i 8:5. 15:1,7. k 1:11. 2: 3: Is. 8:1. Hab. 2:2,3. l Deut. 29:29. Is. 8:16. 29:11. Dan. 8:26. 12:4,9. m *See on* 2. n Gen. 14:22. 22:15,16. Deut. 32:40. Ez. 20:5,15,23,28,42. 36:7. 47:14. Dan. 12:7. Heb. 6:13. o 1:18. *See on* 4:9,10. Jer. 10:10. p *See on* 4:11. 14:7. Gen. 1:2: Ex. 20:11. Neh. 9:6. Ps. 95:3—6. 146:5,6. 148:1—7. Jer. 10:11—13. Acts 14:15. 17:23,24. Rom. 1:20,21. q 16:17. Dan. 12:7. r 11:15—18. s Rom. 11: 25. 16:25. Eph. 3:3—9. t *See on* Luke 24:44—47. Acts 3:21.

comes after another, on hypocrites and corrupt churches; but they "who have the seal of God in their foreheads," cannot be hurt: for the Lord binds and looses, limits or enlarges, increases or diminishes nations and their rulers, "according to the counsel of his own will." The attentive reader of Scripture and of history may therefore find his faith and hope increased by those events, which in other respects fill his heart with horror and anguish, and suffuse his cheeks with floods of tears: while he contemplates men's ingenuity and indefatigable industry in the work of destruction, and in extending misery among their fellow-creatures; and while he observes, that the rest of men, who escape these plagues, repent not of their evil works, but go on with their idolatries, impiety, infidelity, iniquity, oppression, cruelty, and licentiousness, "till wrath come upon them also to the uttermost."

NOTES.—CHAP. X. V. 1. In the conclusion of the former chapter, the apostle had received some intimations concerning the pertinacious corruptions of the western church, and other professed Christians, during the period of the two preceding trumpets: but before he was made acquainted with the events which would follow the sounding of the seventh trumpet, he was shown something more of the state of that church, in the ages previous to this grand event. This information was introduced by a most august and consolatory vision. Being, in his own apprehension, on earth, he saw another "mighty angel come down from heaven, clothed with a cloud" to veil the splendour of his appearance, and as an emblem of the darkness of the dispensations which were predicted; "a rainbow," signifying "the covenant of grace," surrounded his head; his "face shone like the sun, and his legs were as pillars of fire." (*Notes*, 1:12—20. 4:1—3.) This mighty angel must be either Christ himself, or an emblematical display of his glory.

V. 2—4. The angel, thus introduced, held in his hand "a little book" as containing the Revelation of the purposes of God, which he was about to communicate to his servant. This was distinct from the larger book before mentioned, being a kind of appendix or codicil to it. (*Note*, 5:1—4.) Or it might be one of the seven parts of that book, which as some think, might each be called a "a little book." It had been sealed, but appeared as *having been opened:* and contained a part of "the book before spoken of," though thus introduced separately, to call and fix the attention. At least it perfectly coincided with the contents of it. Several respectable interpreters suppose this *little* book to have contained all the following parts of "the Revelation;" and thus they make it much *greater* than all the rest of the book, of which Christ opened the seals: containing (as some of them suppose) all which should take place after the sounding of the seventh trumpet: whereas the former part of the next chapter, and all the two following chapters at least, belong to the sixth trumpet. These are objections against that arrangement, to which I could never find a satisfactory answer: besides, the great book would end abruptly in the middle of the sixth trumpet; and the same subject would be as abruptly taken up in "the little book." It therefore appears to me, that this little book contained no more than the former part of the next chapter; (*Notes*, 11:1—14.) which was an important appendix to the ninth chapter, as it gives a general account of the state of the western church, and all connected with it, during the period of the fifth and sixth trumpets. Then the former subject proceeds, the seventh trumpet is sounded, and a compendious view is given of the subsequent events to the end of the world. (*Note*, 11:15—18.) After this the second part of the book is introduced; (*Note*, 11:19.) and the apostle is shown a great variety of events, tending to explain those, which had before been predicted, in a more summary manner; but chiefly relative to the state of the church, as the former part had been to those which concerned the empire. This arrangement, which is *nearly* the same with that adopted by Bishop Newton, makes no material alteration in the plan of the celebrated Mr. Mede, and those who have followed him; while it avoids the difficulty of making the little book by far the largest, and the necessity of dividing the sixth trumpet between the two books. Still every event is referred to the times, to which, according to the *synchronisms* of that able and laborious writer, it belongs, and which are evidently deduced, not from vague hypotheses, but from the internal construction of the prophecy itself. And the observation of another learned writer, Bp. Hurd, stands equally good: 'The knowledge of this order is a great restraint on the fancy of an expositor, who is not now at liberty to apply the prophecies to events of any time to which they may *appear* to suit; but to events only falling within that time, to which they belong, in the course of this predetermined method: and if to this restriction we add *another*, which arises from the necessity of applying not one, but many prophecies, to the same time; we can hardly conceive how an interpretation should keep clear of all these impediments, and make its way through so many interfering checks, unless it were the *true* one. Just as when a lock (to use Mr. Mede's allusion) is composed of many intricate wards; the key, that easily turns within them, and opens the lock, can only be that which properly belongs to it.'—Since I first wrote these remarks, expositors have arisen, (especially the pious and learned Mr. Faber,) who suppose, that the little book contained the eleventh, twelfth, thirteenth, and fourteenth chapters of Revelation. But, after very much consideration, I feel *constrained* to dissent from this opinion, however respectably supported. First, because it makes the little book, or codicil, bear a too great proportion to the whole prophecy. The prophetical chapters, properly speaking, are only twelve; namely, the sixth, eighth, ninth, eleventh, to the fourteenth inclusive, and the sixteenth to the twentieth inclusive: for the seventh, tenth, and fifteenth contain not much explicit prediction; and the two last chapters, succeeding, as it appears to me, the day of judgment, are rather descriptive of the heavenly state, than prophetical, in the ordinary sense of the word. Now the four chapters, assigned to the little book, not being very short, yet crowded with most important predictions, contain at least a third of the whole prophecy; which is more than can properly be assigned to "the little book." Secondly, the eleventh chapter evidently carries on the prediction, in a general manner, to the Millennium, and indeed to the end of the world. (*Note*, 11. 15—18.) Now, the succeeding chapters to the twentieth, plainly treat of times previous to the Millennium. The prophet must, therefore, somewhere *go back* to take a more particular view of his subject, than he at first gave: but no place can be assigned for this, so satisfactorily, as the close of the eleventh chapter. The course of predicted events cannot be *successive*, in those chapters; therefore some of them must be *coincident*. Thirdly, no interpretation of the former verses of the twelfth chapter, gives the least satisfaction, except that which recalls the reader's attention to the events, which took place when pagan persecution terminated the Roman emperor's professed Christianity; and further corruptions, calamities, and persecutions, sprang from that very source, which seemed to promise far happier days. I therefore am most decidedly of opinion, that "the little book" contains only the first fourteen verses of the next chapter, to the close of the sixth trumpet; being coincident, as to the state of things in the west, with that of the eastern empire, as predicted in the ninth chapter. I am not, however, unwilling to concede, that the following verses, to the close of the eighteenth, may be assigned to it, as a general pre-intimation of the final success of that cause, which had so long been trampled under foot. Several objections to this interpretation will be obviated as we proceed.—The mighty Angel above described, "set his right foot on the sea, and his left on the dry land," to denote his sovereign authority over the whole terraqueous globe; and perhaps intimating his determination of spreading the gospel through every part of it: and he demanded attention, with a loud voice, like the roaring of a lion; to show the power and terror of his word to his obstinate enemies. After this seven thunders were heard, which in the most majestic manner uttered intelligible voices: these either related to matters

8 And [u]the voice which I heard from heaven spake unto me again, and said, Go, *and* take the little book which is open in the hand of the Angel which standeth upon the sea and upon the earth.

9 And I went unto the Angel, and said unto him, Give me the little book. And he said unto me, [v]Take *it*, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10 And I took the little book out of the Angel's hand, and ate it up; and it was in my mouth [x]sweet as honey: and as soon as I had eaten it [y]my belly was bitter.

11 And he said unto me, [z]Thou must prophesy again before many peoples, and nations, and tongues, and kings.

u *See on* 4,5. Is. 30:21. v Job 23:12. Jer. 15:16. Ez. 2:8, 3:1—3. Col. 3:16. x Ps. 19:10. 104:34. 119:103. Prov. 16:24. Ez. 3:3. y Ez. 3:14. *marg.* z 11:9. 14:6. 17:15. Jer. 1:9,10. 25:15—30. a 21:15. Is. 28:17. Ez. 40:3—5. 42:15—20. Zech. 2:1,2. Gal. 6:14—16. b 10:1—5. c Ez. 40—48: 1 Cor. 3:16,17. 2 Cor. 5:16. Eph. 2:20—22. 1 Pet. 2:5,9. d Ez. 40:17—20. 42:20. * Gr. *cast out.* e 13:—18. Ps. 79:1. Lam. 1:10. Luke 21:24. 2 Thes. 2:3—12. 1 Tim. 4:1—3.

CHAPTER XI.

The apostle is directed to measure the temple, the altar, and the worshippers; but to leave "the outer court to the Gentiles;" with a prediction of their prevalence for forty-two months, 1, 2. Power is given to two witnesses, who prophesy in sackcloth, during twelve hundred and sixty days, 3—6. The beast makes war upon them, and slays them: but after three days and a half, they arise, and ascend into heaven, 7—12. Divine judgments overtake their enemies, 13, 14. The seventh trumpet sounds; and a discovery is made of the glorious events which shall follow, 15—18. An introduction to the prophecies of the subsequent chapter, 19.

AND there was given me [a]a reed like unto a rod: [b]and the Angel stood, saying, Rise, and [c]measure the temple of God, and the altar, and them that worship therein.

2 But [d]the court which is without the temple, [e]leave out, and measure it not; for [e]it is given unto the Gentiles: [f]and the holy city shall they [g]tread under foot [h]forty *and* two months.

3 And [i]I will give *power* unto my [j]two [k]wit-

2 Tim. 3:1—6. f 21:2. 22:19. Is. 48:2. 52:1. Matt. 4:5. 27:53. g Dan. 7:19, 8:10,24,25. Matt. 5:13. Heb. 10:29. h 3,11. 12:6. 13:5. Num. 14:34. Dan. 7:25, 12:7,11,12. † Or, *I will give unto my two witnesses, that they may prophesy.* John 3:27. 1 Cor. 12:28. Eph. 4:11. i Num. 30:30. Deut. 17:6. 19:15. Matt. 18:16. 2 Cor. 13:1. k 20:4. Luke 24:48. John 15:27. Acts 1:8. 2:32. 3:15. 13:31.

proper for the apostle to know, but not proper to be published; or else they are coincident with some things, which are afterwards more clearly revealed. They were, however, ordered to be sealed up, and it does not become us to inquire any further concerning them.

Little book. (2) Βιβλαριδιον. 8,9,10. '*Valde diminutivum; a very little book.*' Leigh.—*Roareth.* (3) Μυκᾶται. 'It is used without distinction, of a lion, an ox, a camel, or an ass.' *Leigh.*

V. 5—7. The apostle next saw the mighty Angel "lift up his hand to heaven," as it was customary to do when solemn oaths were taken; (*Notes*, *Deut.* 32:40—42. *Dan.* 12:5—9.) and heard him swear by the self-existent, eternal Creator of all things, (*Note*, 4:9—11. *Marg. Ref.* o, p.) "that there should be time no longer:" or as it may be rendered, that "the time should not be yet:" that is, the time of those glorious things, with which "the mystery of God would be finished." Further delays must be expected: till at length, in "the days of the seventh angel," after he had begun to sound his trumpet, *that* would be accomplished, according to the predictions of former prophets; namely, as it may be supposed from the subsequent part of the book, in the destruction of every opposing power, and the universal prevalence of true religion; which would continue, with little interruption, to the consummation of all things, and so terminate in the eternal state. (*Notes*, 11:15—18. 18:—20:) But before those events began to take place, other preparatory transactions must occur; and this solemn declaration seems to have been intended to teach Christians, in the intervening ages, to wait with patience, and to expect a happy event of the calamities of the church, though the time of it seemed long delayed. (*Notes*, *Dan.* 7:9—14,23—27. 8:13,14. 12:5—13.)—If we adhere to our translation, the meaning must be, that all the subsequent events, to the end of time, would fall under the period of the seventh trumpet.—*Liveth*, &c. (6) 1:18.

Declared. (7) Ευηγγελισε. *Proclaimed the gospel*, referring to the glad tidings of the Millennium.

V. 8—11. (*Notes*, *Ez.* 3:1—3,12—15.) The apostle's 'eating the book," was an emblem of his duly considering and understanding it; and thus making it his own, as it were, to the purposes for which he received it. The knowledge of future events was at first very sweet to him, as honey to the taste; (*Notes*, 5:1—4. *Jer.* 15:16—18.) but when he had more fully understood them, they occasioned him inward grief and anguish of heart. By publishing the contents of this little book, and the rest of the predictions, which he was about to receive, he has indeed "prophesied before many peoples, and nations, and tongues, and kings," and does so to this very day, in all the languages into which the Scriptures have been or shall be translated; and in all the countries in which they are circulated.

Make bitter. (9) Πικρανει. 8:11. *Col.* 3:19. It is used figuratively for whatever excites uneasy and painful sensations.

PRACTICAL OBSERVATIONS.

The divine Surety of the new covenant, who "purchased the church with his own blood," manages all things in heaven and earth with uncontrollable authority. His power and his word are most terrible to his enemies; but the believer can have no reason to fear his unchangeable Friend; for he will communicate those discoveries and consolations to him, which are kept secret from all others. (*Notes*, *Ps.* 25:14. *John* 15:12—16.)—The final salvation of the righteous, and the final prevalence of true religion on earth, are engaged for by the same unfailing word of the Lord: and, though "the time shall not be yet," we have solid ground to conclude, that "the sounding of the seventh trumpet" is near at hand, when glorious scenes will be exhibited. Very soon, however, to us, "*time* shall be no more:" but if we are believers, a happy *eternity* will follow; and we shall look down from heaven, to behold and rejoice in the triumphs of Christ, and his cause on earth. Let us then rely on the unchangeable word and oath of the Lord, for strong consolation amidst all our trials; let us at end to and obey the voice from heaven, which calls us from the attractions of things present, that we may consider "the things which shall be hereafter." Let us seek our instructions from Christ, and obey his orders; daily meditating on his word, and so digesting it, and turning it into nourishment to our own souls; and then declaring it to those around us, according to the duties of our several stations. Indeed the sweetness of such contemplations will often be mingled or followed with bitterness; while we compare the Scriptures with the state of the world, and the church, or even with that of our own hearts. Yet, if we have scriptural ground to conclude, that we are interested in the salvation of Christ and if we be employed in any measure for the good of others, we should not so much regard our present feelings, as the glory of God in our eternal happiness, in that of those with whom we are connected, and in the salvation of sinners in all the regions of the whole earth.

NOTES.—CHAP. XI. V. 1, 2. It has before been supposed, that the former part of this chapter exhibits the contents of the little book; (*Notes*, 10:2—4.) which represents the state of the western church, during the two preceding wo-trumpets, and before the sounding of the seventh trumpet; (15) and this fixes the chronology of it.—The discoveries of this little book are related under emblematical appearances and actions, as before. The scene is the temple; and "a reed," like a "measuring rod," being given to the apostle, he was ordered to measure the temple, the altar, and the worshippers in the inner court. (*Notes*, *Ex.* 27:9—19. *Ez.* 40:3.) This denoted that, in the predicted period, there would be a small number, whose doctrine, worship, and behaviour, would bear measuring by the word of God; and that these only would be acceptable interior worshippers: whereas "the outer court," being left by express command unmeasured, and "given unto the Gentiles," emphatically showed, that the greatest number of professed Christians would be formal, superstitious, and idolatrous worshippers; Christians only in name, but Gentiles in wickedness, and even in idolatry. The "holy city" also, being "trodden under foot" by them, implied that the church at large, and its most lucrative and eminent places, would be filled with idolaters, infidels, and hypocrites, and that true Christians would be oppressed in a grievous manner. The duration of these evil times was fixed to forty-two months, or twelve hundred and sixty days, which by prophetical computation are so many years. (*Notes*, *Dan.* 7:23—27. 8:9—14. 12:5—13.) The whole of Daniel's prophecies should be compared with the subsequent parts of this book, as the same events and dates are intended in both; and this gives a measure of certainty to the interpretation. Daniel also fixes these events to the remains of the fourth monarchy, after it was broken to pieces, and formed ten kingdoms; and this determines the geography of them, especially to the western empire, which was properly the seat of that monarchy. So that the outlines, both of the *time* and *place*, to which these prophecies belonged, are unalterably determined by the prophets themselves: nor can the accomplishment of them be referred to any other times or places, without doing the most manifest violence to them in both respects. Indeed the prophecies of Daniel, and those of the apostle, when properly explained, and compared with each other and with their accomplishment, constitute the fullest imaginable demonstration of the truth of the Scripture. But demonstration itself cannot convince those who will not bestow due pains to examine it.—The beginning of these twelve hundred and sixty years must be placed subsequent to the first four trumpets, on the subversion of the western empire, which was completed A. D. 566. This made way for the pope, in process of time, to acquire a vast accession of ecclesiastical dominion. (*Note*, 2 *Thes.* 2:3—7.) He became universal bishop, A. D. 606; and was fully established as a temporal prince, A. D. 756. Did we know exactly at what time to date the beginning of the twelve hundred and sixty years, we might show with certainty when they would terminate: but this would not consist with that wise obscurity, which always in some respects rests on prophecies, before they are fulfilled. I'll the event there

nesses, and they shall prophesy [l]a thousand two hundred *and* threescore days, [m]clothed in sackcloth.

4 These are the [n]two olive-trees, and the [o]two candlesticks [p]standing before [q]the God of the earth.

5 And if any man will hurt them, [r]fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

6 These have [s]power to shut heaven, that it rain not in the days of their prophecy: and [t]have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will. [*Practical Observations.*]

7 And [u]when they shall have finished their testimony, [x]the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

8 And [y]their dead bodies *shall lie* in the street

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l *See on* h. 2. 12:6. m Gen. 37:34. 1 Chr. 21:16. Esth. 4:1,2. Joh 16:15. Is. 22: 12. Lam. 2:10. Jon. 3:5—8. n Ps. 52:8. Jer. 11:16. Zech. 4:2,3,11—14. Rom. 11:17. o 1:20. Matt. 5:14—16. Luke 11:33. p Deut. 10:8. 1 Kings 17:1. q Ex. 8:22. Is. 54:5. Mic. 4:13. Zech. 4:14. r Num. 16:29—35. 2 Kings 1:10—12. Is. 11:4. Jer. 1:10. 5:14. Ez. 43:3. Hos. 6:5. Zech. 1:6. 2:8. Acts 9:4,5. s 1 Kings 17:1. Luke 4:25. Jam. 5:17,18. t Ex. 7:—12: 14: Ps. 105:26—36. u 3. Luke 13:32. John 17:4. 19:30. Acts 20:24. 2 Tim. 4:7. x 13:1,7,11. 17:6—8. 19:19, 20. Dan. 7:21,22,25. 8:23,24. 2 Thes. 2:8,9. y 9. Ps. 79:2,3. Jer. 26:23. Ez. 37:11.

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fore, shall explain this matter, it must be left undetermined: but perhaps the *beginning* of the rise and of the fall of this antichristian tyranny, and the *completion* of them, may both be at the distance of twelve hundred and sixty years from each other; as in more than one way the Babylonish captivity lasted seventy years. (*Notes*, 2 *Kings* 24:1,8—16. *Ezra* 1:1—4. *Dan.* 1:1,2.) The beginning however of these years cannot well be fixed sooner than A. D. 606, nor later than A. D. 756. It is, indeed, far from probable, that the beginning fell so late as this; but that it did not much precede 606, will, I think, afterwards appear. (*Note*, 7—12.)—' *Measuring* the servants of God is equivalent to *sealing* them.—The unmeasured tenants of the outer court, and the unsealed men throughout the Roman empire, are alike the votaries of the apostacy: while they that were measured, and they that were sealed, are the saints who refused to be partakers of his abominations.' *Faber.*

V. 3—6. It would be tedious even to mention the conjectural explications, which have been given of this prophecy concerning the witnesses: but they generally and notoriously violate the apostle's rule; (*Notes*, 2 *Pet.* 1:20,21.) not proceeding upon a large and comprehensive view of the subject, but confining the interpretation to *private* and comparatively *little* events. A "king," in prophetical language, commonly means a *succession* of monarchs: a "witness," therefore must be explained by the same rule; and not individuals, but a *succession* of men, who, during the period referred to, bore testimony to the truth, must be intended by the prophecy. "Two witnesses" were mentioned, because one was insufficient for the legal proof of any fact. (*Notes*, *Deut.* 17:2—7, *v.* 6. 19:15—21, *v.* 15.) For these "witnesses" would be as few, as could suffice to attest the true gospel, and to enter a public protest against the antichristian perversions of it; perhaps Moses and Aaron, Elijah and Elisha, and the apostles and seventy disciples, sent forth "two and two," might be alluded to. All real Christians, who boldly professed their religion, may be considered as uniting in this testimony: yet ministers, and especially bold and zealous men, who attempted reformation, were "the witnesses" primarily intended. The Angel before mentioned, (1) even the Lord Jesus, declared that he would "give them power," or authority, "to prophesy," during the assigned time; yet "in sackcloth," as expressive of their afflicted, persecuted state, and of their deep concern and sorrow of heart, on account of the abominations against which they protested.—It has been shown by many writers, that during the darkest ages of popery, men were raised up, who bore a decided testimony against the prevailing corruptions of the Roman church, and for the leading doctrines of the gospel. It was indeed the interest and the constant practice of their opponents, to silence their testimony, to blacken their characters, or to destroy them as heretics: yet, after all their endeavours to suppress, misrepresent, and mutilate their writings; enough remains to show, that Christ had a remnant of faithful witnesses and disciples, through all the ages intended even to this day. From the eighth to the eleventh century inclusive, we find accounts of individuals, or collective bodies, who under the brand of heresy, and in the face of persecution, evidently held, and openly professed, the great doctrines of salvation by faith in Christ, and through his mediation, merits, and grace; and protested against the abuses of popery: and these, who just prevented the total darkness of that gloomy period, could by no means be extirpated. On the contrary, they continued to increase in many places: in the valleys of Piedmont especially, vast multitudes were collected, and called *Waldenses* and *Albigenses*, who were evidently Calvinists, (to speak in modern language,) more or less moderate, and consistent in their views; and their lives were generally exemplary, as some of the Papists themselves have allowed. These subsisted during the twelfth, thirteenth, and following centuries; though they were persecuted with such unrelenting fury, and pursued with such cruel and destructive wars, that in France alone, a million of them are computed to have been slain for the sole crime of protesting against the tyranny of the Pope, and the corruptions of the church of Rome! They, however, continued to "prophesy in sackcloth;" and when driven from Piedmont, they settled in other places, propagated their religion, and prepared the way for the Reformation. Connected with them, and agreed in their leading doctrines, and in opposition to the church of Rome, were the Lollards in England; and the Bohemians, from among whom arose John Huss and Jerom of Prague, who were burnt in the fifteenth century by the council of Constance. Multitudes embraced the doctrines of the gospel in different places, during those times, and professed or preached it at the hazard of their lives; and great numbers were burnt or put to death in the most cruel manner, for so doing.—'The visible assemblies of the Paulicians, or Albigeois were extirpated by fire and sword; and the bleeding remnant escaped by flight, concealment, or catholic conformity. But the invincible spirit which they had kindled still lived and breathed in the western world.—In the state, in the church, and even in the cloister, a latent succession was preserved of the disciples of St. Paul, who protested against the tyranny of Rome, embraced the Bible as the rule of faith, and purified their creed from all the visions of the Gnostic theology. The struggles of Wickliff in England, and of Huss in Bohemia, were premature and ineffectual: but the names of Zuinglius, Luther, and Calvin, are pronounced with gratitude as the deliverers of nations!' *Gibbon.*—'How striking a testimony is here given, by an enemy of Christianity, to the fulfilment of prophecy! Gibbon writing an involuntary comment on St. John!' *Cunninghame.* At length Luther arose, and the reformation took place; since which time, the same testimony for the truth of Christ, and against the errors of Antichrist, has been maintained. Nor does it appear, that the term is yet expired; for "they shall prophesy 1260 days clothed in sackcloth." The term of their "prophesying in sackcloth," before they "are slain and rise again," (*Note*, 7—12.) must extend through the whole of the forty and two months, and cannot terminate till these are ended. This is wonderfully overlooked by many expositors, who inconsistently suppose the witnesses to have finished their "testimony in sackcloth," and having been slain, to have risen again; at a time, when, by their own computation, the 1260 years were not closed. The witnesses are not indeed at present exposed to such terrible sufferings, as in former times: but those scenes may be reacted before long for what any man can foreknow; and they have abundant cause "to prophesy in sackcloth," on account of the declined state of religion even in the protestant churches.—However, though men despised and hated the witnesses, they were in reality "the two olive-trees," endued with spiritual gifts and grace, that through their instrumentality, others also might receive "the unction from the Holy One;" and "the two candlesticks," to hold forth the light of divine truth in this benighted world: they stood to minister with acceptance, "before the God of the earth," the Proprietor and Governor of all mankind; and were the champions, as it were, of his cause, and the heralds of his glory, in the countries where they lived. (*Notes*, 1 12—20. *Zech.* 4:2,3,11—14.) Moreover, if any man, being enraged by their testimony, and emboldened by their apparent weakness, should attempt to injure them; "fire proceedeth from their mouths, and devoureth their enemies," who would in this manner be slain: that is, the Lord would certainly plead and avenge their cause, and resent the injuries done to them, as done against himself. (*Notes*, *Zech.* 2:6—9. *Acts* 9:3—6.) Their warnings and instructions would tend to the condemnation of those who hated them on that account: the denunciations of divine vengeance, uttered by them, would infallibly be accomplished; and even their prayers would be answered in judgments on those who persisted in their enmity. For, in this respect, they would have power, like Elijah, "to shut heaven, and to restrain the rain from falling," during "the three years and a half" of their prophesying; (*Notes*, 1 *Kings* 17:1. *Jam.* 5:16—18.) or to prevent blessings coming from above on those who rejected their testimony and persecuted them for it: as well as to "turn the waters into blood," or to inflict all other plagues at their pleasure, as Moses did upon the Egyptians. (*Notes*, *Ex.* 7:15—25.) That is, they would have as great an interest in heaven, as the most eminent of the prophets; and God would as surely punish those nations, princes, or persons, who injured them, as he did those who had formerly oppressed his people, or murdered his messengers.

V. 7—12. When these witnesses "shall have finished," or "shall be about to finish," their testimony; "the beast that ascendeth out of the bottomless pit," (that is, the persecuting power, which will afterwards be more fully described, *Notes*, 13:1—7. 17:7,8.) shall fight against them, and "kill them." Many *private* interpretations (for so they appear to me) have been given of this passage, as if it related to the martyrdom of *individuals*, or partial persecutions, a pas-

of [z]the great city, which spiritually is called [a]Sodom and [b]Egypt, where also [c]our Lord was crucified.

9 And they of [d]the people, and kindreds, and tongues, and nations, shall see their dead bodies [e]three days and a half, [f]and shall not suffer their [g]dead bodies to be put in graves.

10 And they that [g]dwell upon the earth shall [h]rejoice over them, and [i]make merry, and shall send gifts one to another; because [k]these two prophets tormented them that dwelt on the earth.

11 And after [l]three days and a half [m]the Spirit of life from God entered into them, and they stood upon their feet; [n]and great fear fell upon them which saw them.

12 And they heard a great voice from heaven, saying unto them, [o]Come up hither. [p]And they ascended up to heaven in a cloud; [q]and their enemies beheld them.

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z 13. 14:8. 16:19. 17:1,5. 18:2,10,18,21. a Gen. 13:13. 19:24. Jer. 23:14. Ez. 16:53—55. Am. 4:11. Matt. 10:15. 2 Pet. 2:6. Jude 7. b Ex. 1:13,14. 9:7. Ps. 78:43—51. c 18:24. Luke 13:33,34. Acts 9:4 Heb. 6:6. 13:12. d 10:11. 13:7. 17:15. e *See on* 2,3,11. f *See on* v. 8. 19:17,18. Ez. 6:3. Is. 33:1. Jer. 7:33. Matt. 7:2. g 12:13. 13:8,14. Matt. 10:22. h Judg. 16:23,24. Ps. 13:4. 35:19, 24—26. 38:42. Prov. 24:17. Jer. 50:11. Ob. 12. Mic. 7:8. John 16:20. i Neh. 8:10—12. 1 Cor. 13:6. Esth. 9:19—22. k 5,6. 16:10. 1 Kings 18:17. 21:20. 22:8, 18. Jer. 38:4. John 7:7. Acts 5:33. 7:54—57. 17:5,6. l 9. m Gen. 2:7. Ez. 37: 5—14. Rom. 8:2,11. n 13. Josh. 2:9. Jer. 33:9. Hos. 3:5. Acts 5:5,11. o 4:1. Ps. 15:1. 24:3. Is. 40:34. p 3:21. 12:5. 2 Kings 2:11. Is. 14:13. Acts 1:9. Rom. 8:34—37. Eph. 2:5,6. q Ex. 14:25. Ps. 86:17. 112:10. Mal. 3:18. Luke 16:23.

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times; and some strangely imagine, that it only denotes the constant persecution of true Christians, through the whole period of twelve hundred and sixty years: I cannot, however, but think, that it relates to events yet future; and the fulfilment of it must be nearly at the same time, as the sounding of the seventh trumpet.—"The great city," in the street of which the dead bodies of the witnesses shall lie unburied, does not seem to mean either Rome or Jerusalem *literally*; but Jerusalem *mystically*; that is, the professing church of God, as possessed by Gentiles; (2) and so become the rival of "Sodom" in lewdness; of "Egypt" in cruelty to the children of God; and of "Jerusalem" at the time when Christ was there crucified, in general enmity to him and his cause. Yet the arrangement of the prophecy in other respects shows, that the countries, which belonged to the church of Rome, when at the height of its power, and most prosperous in its rage, "for crucifying our Lord afresh" in his people, were principally intended: and indeed it is worthy of notice, that though our Lord *personally* was crucified at Jerusalem, it was by the authority of the Roman emperor, when Judea was a province of that empire. Present appearances, indeed, in some degree may seem to favour the opinion, that this general and successful war of the beast against the witnesses of Christ, will be conducted under another form, and other pretences, and perhaps by other instruments and means, than former assaults have been. Papal persecutors were often concealed infidels; and infidels concealed under another mask, and so opposing vital Christianity within the same district, may perhaps equally answer to the prediction: for the peculiar opinions of this antichristian power are not here specified, and the apostle elsewhere speaks of antichrist as one, who opposes the doctrine, the authority, or glory of Christ, (*Notes*, 1 *John* 2:18—25. 4:1—3.) The prevalence of infidelity in different forms, throughout Europe, and the zeal, with which principles of that tendency are every where propagated, when contrasted with the declining state of Popish superstition, renders it not wholly improbable, that "the beast" may change his ground and method of attack, before he thus prevails against the witnesses; for that time approaches: though popery itself is far more deeply rooted in a vast proportion of professed Christians, than is generally supposed; and seems at present (1815) greatly prevailing against open infidelity, nay, I fear nominal protestantism.—It likewise appears from the prediction, that the temporary victory of this enemy over the truth will be so entire, throughout the extent of the western church, that there will be scarcely any open profession or preaching of the true gospel, or steady opposition to the prevailing antichristianity, in all that part of the world: so that the different nations of Europe, and others as connected with them, will have nothing to do, but to contemplate and insult "over the dead bodies of the witnesses," which they will not suffer to be buried. This may signify, that they will revile and deride all those who before had professed and preached the truth; and thus preserve them from oblivion, by exposing them to ignominy. At the same time, they will use the customary methods of mutual congratulation on an event, which they deem so joyful: supposing that they have at last finally extirpated a race of men, whose examples, doctrines, warnings, and reproofs, alarmed and disquieted their minds, and prevented them from proceeding, without disturbance, in their ungodliness and iniquity. (*Notes*, *Judg.* 16:23—31. *Mic.* 7:8—10. *Matt.* 27:39—44. *John* 7:3—10.) But the "triumphing of these wicked men" shall be short; for "after three days and a half," prophetically computed, the witnesses shall rise again from the dead, to the great consternation of their insulting murderers. That is, the Lord will speedily raise up a competent number of witnesses, to stand up for his pure gospel; to the terror of its opposers, who hoped that it was finally extirpated. (*Note*, 20:4—6.) Nay, these witnesses will be called by "a voice from heaven, to ascend thither," which they will accordingly do, in the sight of their enemies. That is, the apparent extirpation of genuine Christianity in the western church, (the bounds of which are considered in their largest dimensions; for all true protestants are only "witnesses" for the truth, within the dominions of the beast,) will make way for more glorious times, when the ministers and professors of the gospel shall be far more zealous, honoured, and prospered, than before; even as the ascension of Christ to glory was subsequent to his death and resurrection; and preparatory to the success of the gospel.—The outline of the above interpretation was given in the first edition of this work: and since that time, during twenty-four years, the author has had abundant opportunity of reconsidering his interpretation; and of comparing it with those of many other commentators, and with events which have occurred in Providence. He must, however, still avow his full conviction, that the transactions, predicted under the emblems of these verses, have not hitherto taken place.—It is generally agreed, that this chapter coincides in time with the ninth; (*Notes*, 9:) and that the state of the church, and of the nations in the western empire, is here predicted, as that of the eastern empire had before been. The whole testimony, therefore, against idolatry and popery, in the ten kingdoms, during "the twelve hundred and sixty years," must be intended: and till that testimony is *generally* suppressed, the witnesses are not slain. The triumphs of the persecutors, in Germany, Bohemia, Spain, or Italy, did not amount to any thing, which can with the least propriety, be called "the slaying of the witnesses;" so long as a public testimony against papal corruptions, and for the true gospel, was borne in any other parts of the western empire.—However we explain the expression, "when they shall have finished their testimony," we must make it agree with this part of the prediction; "they shall prophesy a thousand, two hundred, and sixty days, clothed in sackcloth." Now, if the witnesses were slain at the council of Constance, or by the total ruin of the league at Smalcalde, or at any of the times which different expositors fix upon; it inevitably follows, that they prophesied one, two, or three "hundred days in sackcloth" less than the predicted period: except any will say, that they "prophesied in sackcloth," after their resurrection and ascension into heaven.—The different opinions of eminently learned and able men on the subject, and the extreme difficulty which they all seem to find, in making one part of their interpretations consistent with the others, are powerful arguments in my mind, that they have not *fact* and *truth* to bear them out.—The fulfilment of the prophecy seems to me indispensably to require the following particulars: 1st. The general suppression of the public testimony for the truth, and against the grosser perversions of Christianity, in doctrine and worship, throughout all the kingdoms of the western empire: but no such general suppression has taken place, especially in the latter ages of the period in question. 2dly. The *open*, *avowed*, and *general* triumph of enemies, however distinguished; as if the hated cause of true Christianity were finally ruined: but this has never yet been the case, throughout the ten kingdoms, however a part, and comparatively a small part, vainly exulted in some of them. 3dly. The very speedy and unexpected "revival of the witnesses;" and the immediate, general, and extraordinary triumphs of the gospel, in all those countries, where it was supposed to be extirpated.—Whether this will be, as some with much probability think, the last persecution before the Millennium, the event must determine: but *the war of the beast against the witnesses*, is surely a widely different thing from *the war of Christ against the persecutors*, which, I apprehend, is meant by the pouring out of the vials, at the opening of the seventh trumpet. (*Notes*, 16:) During the former, the enemy triumphs, and "the witnesses prophesy in sackcloth," till slain: during the latter, the witnesses and their cause triumph, and their enemies are destroyed by tremendous judgments. Yet these distinct events have, by some respectable expositors, been apparently confounded.—'The death and resurrection of the witnesses, whatever events may be intended thereby, happen, as we learn from the concluding clause of the above passage, before the end of the second wo, and before the coming of the third wo.' *Cunninghame.* Had this writer, in company with many others, forgot the third verse, when he wrote this, and when he dates the slaying of the witnesses, A. D. 1546? Were the 1260 days of "their prophesying in sackcloth," terminated at that time? Or from what year does he date the beginning of the twelve hundred and sixty years? Certainly this calculation dates it from A. D. 286: earlier by several centuries, than the date hitherto, by almost general consent, assigned to it: or by himself in other places. (*Notes*, 1,2. *Dan.* 7:23—27. 8:13,14. 12:5—9.) Indeed it makes it precede the times of Constantine. (*Note*, 12:3—6.)—If the slaying of the witnesses be future; it is of vast importance that Christians should be aware of it, and act accordingly. It does not follow, from the suppression of the public testimony, viz. the general silencing of faithful mi-

13 And the same hour [r]was there a great earthquake, [s]and the tenth part of the city fell, and in the earthquake were slain of [t]men seven thousand: [u]and the remnant were affrighted, and [v]gave glory to the God of heaven.

14 The [w]the second wo is past; *and* behold, the third wo cometh quickly.

15 And [y]the seventh angel sounded; [z]and there were great voices in heaven, saying, [a]The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; [b]and he shall reign for ever and ever.

16 And [c]the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God.

17 Saying, [d]We give thee thanks, O [e]Lord God Almighty, [f]which art, and wast, and art to come; because [g]thou hast taken to thee thy great power, and hast reigned.

18 And [h]the nations were angry, [i]and thy wrath is come, [k]and the time of the dead, that they should be judged, [l]and that thou shouldest give reward unto thy servants the prophets, and to the saints, [m]and them that fear thy name, small and great; and [n]shouldest destroy them which [l]destroy the earth.

19 And [o]the temple of God was opened in heaven, and there was seen in his temple [p]the ark of his testament: [q]and there were lightnings, and voices, and thunderings, and an earthquake, [r]and great hail.

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r 19. *See on* 6:12, 8:5, 16:18. s 8:9—12. 13:1—3, 16:10. t *Gr. names of men.* 3:4, Gen. 6:4. *Acts* 1:15. u *See on* 11. w 14:7, 15:4, 16:9. Josh. 7:19. 1 Sam. 6:5. Jer. 13:16. Mal. 2:2. x 8:13, 9:12, 15:1, 16:1, &c. y 8:2—6, 12, 9:1, 13, 7 12:10, 16:17, 19:6. Is. 27:13, 44:23. Luke 15:6, 10. a 12:10, 15:4, 17:14, 20: 4. Ps. 22:27, 23, 72:11, 86:9, 89:15—17. Is. 2:2, 3, 49:6, 7, 22, 23, 55:5, 60:3—14. Jer. 16:19. Dan. 2:44, 45, 7:14, 22, 27. Hos. 2:23. Am. 9:11, 12. Mic. 4:1, 2. Zeph. 3 9, 10. Zech. 2:11, 8:20—23. 14:9. Mal. 1:11. b Ex. 15:18. Ps. 110:4. 146: 10. Is 9 7. E. 57:25. Dan. 2:44. 7:18, 27. Mic. 4:7. Matt. 6:13. Luke 1:33. Heb. 1:8. c 4:4, 10. 5.5—8, 14. 7:11. 19:4. d 4:9. Dan. 2:23. 6:10. Matt. 11: 25. Luke 10:21. John 11:41. 2 Cor. 2:14. 9:15. 1 Tim. 1:12. e *See on* 1:8. 4:8. 15:3. 16:7, 14. Gen. 17:1. f *See on* 1:4, 8. 16:5. g *See on* 15. 19:6, 11—21. 20:1—

3. Ps. 21:13. 57:11. 64:9, 10. 98:1—3. 102:13—18, Is. 51:9—11. 52:10. h 2, 9, 10. 17:12—15. 19:19, 20. Ps. 2:1—3. Is. 34:1—10. 63:1—6. Ez. 38:9—23. Joel 3:9—14. Mic. 7:15—17. Zech. 14:2, 3. i *See on* 6:15—17. 14:10. 15:1, 7. 16: 19:15. k *See on* 6:10, 11. 20:4, 5, 12—15. Is. 26:19—21. Dan. 7:9, 10. 12:1, 2. l 22:12. Matt. 5:12. 2 Thes. 1:5—7. Heb. 11:25, 26. m 19:5. Ps. 85:9. 103:11. 115:13, 14. 147:11. Ec. 8:12. 12:13. Luke 1:50. n 13:10. 18:16—24. 19:19, 21. Dan. 7: 26. 8:25. 11:44, 45. † Or, *corrupt.* o 14:15—17. 15:5—8. 19:11. Is. 6:1—4. p Ex. 25:21, 22. Num. 4:5. 15. 10:33. 2 Cor. 3:14—16. Heb. 9:4—8. q 13.15. *See on* 4:5. 8:5. 16:18. r 8:7. 16:21. Ex. 9:18—29. Josh. 10:11. Job 38:22, 23. Ps. 18:12. 105:32. Is. 28:2. 30:30. 32:19. Ez. 13:11. 38:22.

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nisters, and inhibiting the public administration of ordinances, in the purity and simplicity of Christian worship, through the ten kingdoms, that there will be no true Christianity in those kingdoms. Nay, it is not improbable, that the prevalence of true Christianity will provoke this persecution; that there will be thousands, and tens, nay hundreds of thousands, who *secretly*, at the hazard of their lives, will meet together, for the worship of God; that books, previously circulated, containing clear and practical religious instruction, will in a very great degree supply the want of public ordinances, during this short interruption: that the persecution itself, and the suppression of the testimony, will so show the odiousness of the persecutors, and the excellency of true Christians, as, by the divine blessing, exceedingly to multiply real believers, during the interdiction; and, in short, that the means previously used, nay, the seed which are now sowing, may be abundantly prospered, in bringing forward the glorious times which shall succeed this event. The term of three years and a half, according to the prophetical calculation of the days, in which the testimony shall be suppressed; and the energy and success with which it shall then burst forth, from the ashes under which it had been smothered; and this, through all the ten kingdoms, appear to me to give an astonishing interest to this view of the subject; as well as most animating motives, now to sow to the utmost that seed, which will then produce the glorious harvest. In many other cases, we should "rejoice with trembling;" but in this, while we cannot but tremble at the prospect before us; we should *tremble with rejoicing*. Like the believer's death, it will be a dark and painful entrance on scenes inexpressibly delightful: and the approach of it, if perceived, will assure the intelligent Christian, that the final triumphs of the church are at hand, even at the door. —In what way, the accomplishment will take place, the event must show; and it is in vain to argue against the improbability of it; for the dispensations of Providence commonly subvert all our preconceptions of probability.—It should also be noted that this exceedingly depressed state of real Christianity seems only to relate to the western church exclusively: and probably in America, in Africa, in the East Indies, or other parts of Asia, there may be very flourishing churches at the same time.

V. 13, 14. Immediately after the events, intended by the resurrection and "ascension of the witnesses," some terrible judgment will befall a large part of the antichristian city, in which they were slain and lay unburied, especially some one of the ten kingdoms; which will destroy a great number of persons, and so alarm others, as to tend to their conversion, and to "the glory of God" in it.—The original expression "seven thousand *names of men*," (*Note*, *Acts* 1:15.) induces many to think, that this refers to the degradation and destruction of the most renowned and powerful supporters of the papal Antichrist: but the event alone can determine the precise meaning of this. Thus the second wo, or the sixth trumpet will terminate; and behold, the third wo will speedily approach.—Whether the revolutions and desolations in France and on the Continent, during the last twenty years, are specially meant, (as some expositors confidently decide,) our descendants will be more competent to determine than we are. But if the whole, concerning the slaying of the witnesses, be yet unfulfilled, as I decidedly think, that cannot be. —*Same hour.* (13) The destruction implied in this verse must be coincident with the ascension of the witnesses, at the very same time, or when the prophecy is fulfilled.

V. 15—18. "The little book" has been shown to contain such extensive and important predictions, as abundantly to account for the solemnity with which it was delivered to the apostle. (*Note*, 10:2—4.) He therefore next proceeds with the subject which closed the ninth chapter. When "the seventh angel had sounded" his trumpet, there were great voices in heaven; all the blessed inhabitants rejoicing with admiring gratitude, because "the kingdoms of this world," which had so long "lain under the wicked one," were becoming willingly subject to JEHOVAH, and to his anointed King, who would reign over them for ever; for his kingdom on earth would continue to the end of time, and in heaven to eternity. (*Note*, 19:1—6.) Then the emblematical representatives of the whole church were seen to prostrate themselves in adoring worship; praising and rendering thanks to him as the self-existent, omnipotent, and eternal Lord God: because he had "taken to him the power" over the nations, which was his by right at all times, and had now established his kingdom throughout the earth. (*Notes*, *Ps.* 2:7—12. 22: 27—31. 72:8—11. *Is.* 9:6, 7. *Zech.* 9:9, 10. *Matt.* 6:13.)—If this be not addressed to Christ personally, (as some think,) it must be allowed to include him as One with the Father and the Holy Spirit, in the Unity of the Godhead. (*Note*, 1:3, 8—11.)—What follows is explained by some persons, to relate to the execution of the wrath of God on the nations before the Millennium, for their rage and enmity against his people whom they had slain; but who were figuratively "raised from the dead," in the revival and final prevalence of the gospel, and rewarded in the exceeding prosperity of the church, whilst those who destroyed the earth were exterminated: (*Notes*, 18: 19: 20:4—6.) but others suppose it to refer to the temporary opposition raised against the gospel after the Millennium, and just before the general resurrection, and the final judgment. (*Notes*, 20:7—10.) The account, however, in this place, is very brief; for it will be explained and dilated on afterwards, in several chapters: and perhaps both events are compendiously hinted at. (*Marg. Ref.* a, b. *Notes*, *Dan.* 2:34, 35, 44, 45. 7:9—14, 19—27.)—'Thus we are arrived at the consummation of all things, through a series of prophecies, extending from the apostle's days to the end of the world. This series has been the clue to conduct us in our interpretation of these prophecies: and though some of them may be dark and obscure, considered in themselves; yet they receive light and illustration from others preceding and following. Altogether they are, as it were, a chain of prophecies, whereof one link depends on and supports another. If any parts remain yet obscure and unsatisfactory, they may perhaps be cleared up, by what the apostle has added by way of explanation.' *Newton.*

V. 19. This verse introduces a new subject, and should have been placed at the beginning of the next chapter. (*Notes*, 4:1—3. 15:5—8. 16:17—21. *Is.* 6:1—4.) The scene of the vision was laid at the temple, which was so far opened, that "the ark of the covenant" became visible: this denoted, that further discoveries were about to be made, relating to the *interior* parts of religion; for the preceding chapters chiefly referred to the affairs of the empire, and the *external* concerns of the church. "The lightnings, and voices, and thunderings," were tokens of the special divine presence; and emblems of the terrible judgments which were about to be revealed. (*Marg. Ref.* q, r.) The next chapter seems to go back to the primitive ages of the church: and we must pass a second time through many of the succeeding periods as before: though principally with relation to the times of the three last trumpets, called the wo-trumpets. (*Note*, 12:1, 2.)

PRACTICAL OBSERVATIONS.

V. 1—6. The Lord measures his professed worshippers by the rule of his word, and weighs them in his balance. His ministers must also use the same standard: and they who would be approved as inner-court worshippers, must try themselves by the same unerring touchstone. For mere nominal professors are accounted Gentiles before God; and "the holy city" has frequently been trodden under foot by such enemies of the Lord, in the habit of worshippers!—Indeed, for many ages, a small number of "witnesses, prophesying in sackcloth;" have appeared on the part of Christ and the truth; whilst multitudes in great splendour and power

CHAPTER XII.

The apostle sees in vision a travailing woman, watched by a red dragon, that he might devour her offspring; she is delivered of a son; he is caught up to the throne of God, and she flees into the wilderness, 1—6. Michael overcomes, and casts out Satan; joy in heaven on that occasion; and wo denounced on the earth, through Satan's rage and malice, 7—12. The dragon persecutes the woman; she having wings given her flies into the wilderness, and is preserved from his unwearied and varied efforts, 13—17.

AND [a]there appeared a great [*]wonder in heaven; [b]a woman [c]clothed with the sun, [d]and the moon under her feet, and upon her head [e]a crown of twelve stars:

2 And she, being with child, cried, travailing in birth, and pained to be delivered.

3 And there appeared another [†]wonder in heaven; and behold, [g]a great red dragon, having [h]seven heads and [i]ten horns, and [k]seven crowns upon his heads.

4 And [l]his tail drew the third part of the stars of heaven, and did cast them to the earth: and [m]the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

5 And [n]she brought forth a man child, who was to [o]rule all nations with a rod of iron: and her child was [p]caught up unto God, and *to* his throne.

6 And [q]the woman fled into the wilderness, where she hath a place prepared of God, [r]that they should feed her there [s]a thousand two hundred *and* threescore days. [*Practical Observations.*]

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a 3. 11:19. 15.1. 2 Chr. 32:31. Mark 13:25. Acts 2:19. * Or, *sign.* Matt. 12: 38. 24:30. Luke 21:11,25. b Is. 49:14—23. 54:5—7. 60:1—4. Hos. 2:19,20. John 3:29. 2 Cor. 11:2. Eph. 5:25—27,32. c 21:23. Ps. 84:11. Is. 60:19,20. 61:10. Mal. 4:2. Rom. 3:22. 13:14. Gal. 3:27. d Gal. 6:14. Tit. 2:11,12. e 1:20. 21: 14. Is. 62:3. Zech. 9:16. f 4. Is. 53:11. 54:1. 66:7,8. Mic. 5:3. John 16:21. Gal. 4:19,27. † Or, *sign. See on* 1. g 4,9,17. 13:2,4. 16:13. 17:3,4. 20:2. Is. 27:1. 51:9. h 13:1,3. 17:9. i 17:3,7,12,16. Dan. 2:42. 7:7,8,20,24. k 13 1. l 9:10,19. Dan. 8:9—12. m Ex. 1:16. Matt. 2:3—16. John 8:44. 1 Pet. 5:8. n 2. Is. 7:14. Jer. 31:32. Mic. 5:3. Matt. 1:25. o *See on* 2:26,27. 19:15. Ps 2:9. p *See on* 11:12. Mark 16:19. q 14. r 1 Kings 17:3—6,9—16. 19:4—8 Matt. 4:11. s *See on* 11:2,3.

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have been ranked on the side of antichrist, in one form or another. But it is a most honourable employment to unite with these witnesses, however few, despised or persecuted they may be; and to enter a public protest, connected with a holy and exemplary conduct, against the prevailing corruptions of the age and place in which we live. They who do this, are "green olive-trees in the house of God," and "shining lights" in the dark places of the earth. (*Notes, Ps.* 52: 8,9. *Matt.* 5:13—16. *Phil.* 2:14—18.) But we cannot obtain this honour without courage, self-denial, and patience. Christians of this description are "harmless;" and they appear to be *helpless* and friendless: but it is safer to meet a roaring lion, or to face a battery of cannon, than to injure them: "for the LORD will plead their cause, and spoil the souls of those that spoil them;" (*Note, Prov.* 22:22,23.) and their pious instructions, friendly warnings, and benevolent prayers, will be as fire to consume their inveterate enemies. Indeed the wrath of God against the persecutors of his saints will either stop the current of his bounty, or turn their comforts into curses, or bring the heaviest plagues on offending nations.

V. 7—12. Neither Satan, nor any of his emissaries, can cut off the Lord's ministers, till they have "finished their testimony," and are ripe for glory. The cruelties and outrages of persecutors on the living, or on the dead, as if they would carry their revenge into another world, cannot hinder the immediate felicity of their souls, the glorious resurrection of their bodies, or their final admission into heavenly mansions. But by such impious barbarities, "Christ is crucified afresh," and Jerusalem is turned into Sodom and Egypt: and the external homage paid to Christ by men of this character, (as the papists adore the crucifix,) seems even to crucify him again in effigy; after the example of those who builded the sepulchres of the prophets, and murdered the incarnate Son of God. (*Note, Matt.* 23:29—33.)—Determined rebels against the light rejoice, as on some most happy event, when they can silence, or drive to a distance, or destroy the faithful servants of Christ, whose doctrine and conduct are a torment to them: but this joy is soon turned into terror and anguish; for the servants of God will rise again to be swift witnesses against them: then they will behold them ascending to the glory of the Lord, while more terrible vengeance awaits their enemies, than earthquakes, or death in its most terrific forms, can so much as shadow forth.

V. 13—19. Many woes await the impenitent in this world; but the most dreadful wo will, as it were, cause all the rest to be forgotten; and it will arrive quickly. For the seventh angel shall sound; and the inhabitants of heaven will rejoice, because "the kingdoms of the earth shall become the kingdoms of the Lord and of his Christ, and he shall reign for ever." At present, prayer for that blessed revolution in the state of the world, is the duty of all real Christians; but shortly they will be called to join in songs of loud thanksgiving and humble adoration "to the LORD God almighty, who is, and was, and is to come." Oh may the name of our "heavenly Father be thus hallowed; may his kingdom thus come, and may his will be done in earth, as it is in heaven;" for his "is the kingdom, the power, and the glory, for ever. Amen." (*Notes, Matt.* 6:9,10,13.)—The anger of the nations against his righteous authority will bring on the great day of his wrath: "the time of the dead, when they shall be judged," will soon come: then shall his faithful servants and friends, both great and small, be most munificently rewarded; and they who have destroyed the earth, shall be themselves destroyed. In the mean time, we, through the rended veil, may see the ark of the covenant, and our God upon a mercy-seat: and if we humbly approach him in this "new and living Way," the most tremendous threatenings of his word, and the most awful judgments of his hand, will do us no harm, and should cause us no consternation.

NOTES.—CHAP. XII. V. 1, 2. The prophecies of this book (as it appears to me) naturally divide themselves into two parts; the second of which begins with the last verse of the preceding chapter: though some begin it with the first verse of this chapter. So that we are here brought back to the primitive ages of the church; though they are far more briefly mentioned than those are which followed. Inattention to this circumstance has occasioned much perplexity in many attempts to explain these predictions: for if we do not keep hold of the clue, which has properly been called the internal geography and chronology of the book, imagination will rove at large; and supposed allusions to *detached* events, in different ages and places, will disjoint the interpretation, and render the whole ambiguous and suspicious.—The church, under the common emblem of "a woman," the mother of individual believers, deriving its original from "heaven," and being destined to return thither, was beheld by the apostle in vision in heaven; with such attire and circumstances as rendered the appearance peculiarly wonderful, or "a sign," being significant of some great events. She was "clothed with the sun;" as an emblem of her being justified, sanctified, and irradiated, by virtue of her union with Christ, "the Sun of righteousness:" she had "the moon under her feet;" to denote her superiority to the reflected and feebler light of the Mosaic dispensation, and to the love of all sublunary objects. her "crown of twelve stars," represented her honourable maintenance of the doctrine of the twelve apostles. Her pregnancy and travailing pains seem to be an emblem of the afflicted state of the church in the three first centuries; during which time, amidst many hardships and persecutions, with fervent prayers and earnest labours, she sought deliverance from her oppression, and an increase of her family, and waited the appointed term, which was to bring a happy crisis to these her sorrows. (*Note, Hos.* 2:2—5. *Gal.* 4:17—20.)

Pained (2) Βασανιζομενη. 9:5. 14:10. 20:10. *Matt.* 3:29. 2 *Pet.* 2:8. The word shows the extreme sufferings, or tortures, by which the faith and patience of the church were proved, previously to her deliverance, especially immediately before it.

V. 3—6. About the same time another marvellous sight or "sign" was seen in heaven, even "a great red dragon."—"A dragon" was a known emblem of Satan, and of his principal agents or vicegerents on earth. (*Note,* 7—12. *Marg. Ref.* g.) "Red," purple, or scarlet, was the distinguishing colour of the Roman emperors, consuls, and generals; even as it has been since of the popes and cardinals. (*Note,* 17:3—5.) "The seven heads" of the dragon signify the seven hills on which Rome was built; and the seven forms of government which successively prevailed there. (*Note,* 17:9—14.) "The ten horns" marked out the ten kingdoms into which the western empire was at length divided. (*Notes, Dan.* 2:31—49. 7:23—27.) But "the seven crowns on the dragon's heads," and not "ten crowns on his horns," showed that the whole power was yet vested in the emperors and senate, at Rome; and not, as afterwards, in the monarchs of the ten kingdoms. This circumstance, which many have not observed, precisely fixes the date of the prophecy, and undeniably proves that it related to the *pagan* emperors, and not to the antichristian power afterwards mentioned. (*Note,* 13:1.) "The tail" of the dragon, "drawing a third part of the stars," represented the power of the Romans, which had cast down the princes of one third part of the earth, and reduced their countries to subjection. (*Note,* 8:7.) This monster appeared to watch the woman, being prepared to devour her offspring, as Pharaoh destroyed the male children of Israel, or as Herod sought the life of Christ. (*Notes, Ex.* 1:15—22. *Matt.* 2:16—18.) Thus the Roman emperors and magistrates jealously watched the progress of Christianity from the first, and harassed the church with constant persecutions.—But, at length, the woman was delivered of a male child. During the time of the persecuting emperors the church was greatly increased; until one sprang from her, who ascended the imperial throne, being appointed to be the vicegerent of Christ, in ruling the nations, and crushing the enemies of the gospel, "as with a rod of iron." (*Notes,* 2:24—28. 6:12—17. *Ps.* 2:7—9.) Thus the offspring of the church, even Christians in general; and Constantine, with the Christian emperors, who succeeded him, in particular, escaped the rage of the red dragon; and the latter was exalted to very great honour and authority under

7 And there was [t]war in heaven: [u]Michael [v]and his angels fought against [w]the dragon; and the dragon fought and [x]his angels,

8 And [a]prevailed not; neither was [b]their place found any more in heaven.

9 And [c]the great dragon was cast out, [d]that old serpent, called [e]the Devil, [f]and Satan, which [g]deceiveth the whole world: [h]he was cast out [i]into the earth, and his angels were cast out with him.

10 And [k]I heard a loud voice saying in heaven, Now is come salvation, and strength, and [l]the kingdom of our God, and [m]the power of his Christ: for [n]the accuser of our brethren is cast down which accused them before our God day and night.

11 And [o]they overcame him by [p]the blood of the Lamb, and by [q]the word of their testimony; and [r]they loved not their lives unto the death.

12 Therefore [s]rejoice, *ye* heavens, and ye that dwell in them. [t]Wo to the inhabiters of the earth, and of the sea! for the devil is come down unto you, having great wrath, [u]because he knoweth that he hath but a short time.

t 13:7. 19:11—20. Is. 34:5. Eph. 6:12. *Gr.* u Is. 55:4. Dan. 10:13,21. 12:1. Heb. 2:10. Jude 9. x Matt. 13:41. 16:27. 24:31. 25:33. 2 Thes. 1:7. y *See on* 3:4. z 9. Ps. 78:49. Matt. 25:41. 2 Cor. 12:7. *Gr.* 2 Pet. 2:4. a 11. Ps. 13:4. 118:10—13. 129:2. Jer. 1:19. 5:22. Matt. 16:18. Rom. 8:31—49. b Job 7:10. 8:18. 20:9. 27:21—23. Ps. 37:10. Acts 1:25. Jude 6. c 3:7. d 14,15. 20:2. Gen. 3:1,4,13. Is. 27:1. 65:25. e 9:20. 16:14. 18:2. Matt. 4:1,5,8. 13:39. Luke 8:12. John 8:44. 1 Tim. 3:6,7. Heb. 2:14. 1 John 3:8—10. Jude 9. f 2:9,13,24. 3:9. 1 Chr. 21:1. Job 1:6—12. 2:1. Ps. 109:6. Zech. 3:1,2. Matt. 4:10. Luke 13:16. 22:3,31. Acts 5:3. 26:18. Rom. 16:20. 2 Cor. 2:11. 11:14. 12:7. 2 Thes. 2:9. g 13:14. 18:23. 19:20. 20:3,8,10. Matt. 24:24. Rom. 16:14. 2 Cor. 11:3. Eph. 4:14. 2 Thes. 2:3,9—11. 1 Tim. 4:1. 2 Tim. 3:13. 1 John 5:19. h 9:1. Ez. 28:16. i Luke 10:18. John 12:31. 1 Job 1:7. 2:2. Is. 14:12. 65:25. John 14:30. 16:11. 2 Cor. 4:4. 1 Pet. 5:8. k *See on* 11:15. 19:1—7. l 1 Chr. 29:11. Ps. 22:28. 45:6. 145:11—13. Dan. 2:44. Matt. 6:10. Luke 11:2. m 2:26. Ps. 2:8—12. 110:5,6. Matt. 28:64. 28:18. 1 Cor. 5:4. 2 Cor. 12:9. n Job 1:9. 2:5. Zech. 3:1,2. Luke 22:31. Tit. 2:3. *Gr.* o 2:7,11,17,26. 3:5,12,21. John 16:33. Rom. 8:34—39. 16:20. 1 Cor. 15:57. 2 Cor. 10:3—5. Eph. 6:13—18. 2 Tim. 4:7,8. Heb. 2:14,15. 1 John 2:13,14. 4:4. 5:5. p 7:10—14. 14:1—4. 15:3. q 17. *See on* 1:2,9. 6:9. 11:7. 19:10. r 2:10,13. 20:4. Luke 14:26. Acts 20:24. 21:13. Heb. 11:35—38. s 18:20. 19:1—7. Ps. 96:11—13. 148:1—4. Is. 49:13. 55:12,13. Luke 2:14. 15:10. t 8:13. 9:12. 11:14. u 10:6. Heb. 10:37. 2 Pet. 3:8.

the immediate protection, and by the special favour of God. —New trials, however, awaited the woman, which at length drove her into the wilderness, or rendered her desolate and distressed. For the termination of Pagan persecution made way for those events, which at length terminated in the antichristian power, the continuance of which was fixed to one thousand two hundred and sixty years. (*Notes*, 11:1—14. 2 *Thes.* 2:5—7.) But God had provided a place where he would sustain the church when the time arrived: and her flight into the wilderness is here mentioned by way of anticipation. —This interpretation has been objected to, because the sixth verse is supposed to be introduced by anticipation: but, in fact, it is manifest that the apostle thus introduces it; else why does he resume it, with some additional circumstances, after several verses predicting most important events? (14) Yet even then the church is represented only as prepared to fly, not as yet actually fled.—The author has before shown his decided opinion, and stated his reasons for it, that "the little book" contained no more than part of the eleventh chapter: that the slaying of the witnesses is yet *future:* and that the concluding part of the preceding chapter, to the end of the eighteenth verse, brings the series of predicted events to the Millennium, and indeed to the end of the world. (*Notes*, 10: 11:) If then this and the folllowing chapters relate, as undoubtedly they do, to events *preceding* the Millennium; the sacred writer must in some place go back, and resume his subject: and no part can be selected in which this can so naturally be fixed as the last verse of the preceding chapter, which introduces the beginning of this.—'We would also divide the Revelation into two parts; or rather the book so divides itself. For the former part proceeds, as we have seen, in a regular and successive series, from the apostle's days to the consummation of all things. Nothing can be added, but it must fall somewhere or other within the compass of this period; it must be a resumption of the same subjects; and this latter part may most properly be considered as an enlargement and illustration of the former. Several things, which before were only touched upon, required to be more copiously handled, and placed in a stronger light. It was said that "the beast should make war against the witnesses, and overcome them:" but who or what *the beast* is, we may reasonably conjecture; but the apostle himself will more surely explain. The transactions of the seventh trumpet are all summed up and comprised in a few verses: but we shall see the particulars branched out and enlarged on into as many chapters. In short, this latter part is designed as a supplement to the former, to complete what was deficient, to explain what was dubious, to illustrate what was obscure: and as the former described more the destinies of the Roman empire, so this latter relates to the fates of the Christian church.' *Bp. Newton.*—Nothing more fully confirms my opinion that Bishop Newton's outline is the true interpretation, than the dissatisfaction which permanently rests on my mind, after carefully considering those expositions which have been substituted in the place of it. While objections are stated I hesitate, not at once perceiving how they can be answered; but when the interpretation substituted in its place has excited my attention, still more insuperable objections crowd on my mind.—'The man child is the mystic word of God, which is described as the Son of the church, because it is the incorruptible seed, from which all true believers are born.' *Faber.* The 'mystic word,' according to this statement, is in fact the *parent*, not the *son*, of the church: but waving this, if the respectable writer here cited could not make out his system, without having recourse to so indefinite and allegorical an interpretation, of an event evidently most important in the prophecy; I cannot but conclude that his plan of interpretation is, in this respect, erroneous: and I must give that of Bishop Newton the decided preference. Most certainly the subversion of the Pagan persecuting Roman empire, and that of the immense ancient system of idolatry, as supported by all the genius, influence, and power of Greece and Rome, was no inconsiderable event, in the prophetical history of the Christian church: and had it not been specially and prominently marked, it might have been thought an extraordinary omission. (*Note*, 6:11—14.) Whatever the character of Constantine or that of his successor was, the revolution was wonderful, and indeed one of the most extraordinary recorded in universal history. (*Note*, *Zech.* 8:20—23.) The whole Pagan system was cast down from its "heaven," its authority and persecuting domination; and the ruler or rulers of the nations professed Christianity, and protected the church. Subsequent corruptions, terminating in still more dire and destructive persecutions, indeed followed, and are particularly foretold: but surely it is natural to suppose that the prophet, if indeed he resumed his subject, to give a more particular account of the periods which he had compendiously mentioned, should go back to the first ages, and in few words mark the deliverance of the church from Pagan persecution, and the revolution in the empire from Pagan to Christian. I by no means think, with Bishop Newton, that Galerius, or any personal enemy to Constantine, is meant by the red or fiery dragon; but the whole Pagan authority and influence, instigated by the devil, (as the papal power and influence afterwards was,) and seeking the destruction of Christianity, and of the Christian rulers and princes who supported it. So that we may understand, as literally as we choose, the language concerning "the old dragon;" only remembering that he "works in" and by "the children of disobedience." (*Notes*, *Eph.* 2:1,2. 1 *John* 4:4—6. 5:19.)—Christians are spoken of as exercising the authority of Christ, and ruling the nations with a rod of iron: (2:27.) it can therefore be no objection that the same allusion is made in respect of the first Christian emperors, under whom the most entire revolution, from persecuting idolatry in full domination to the establishment of Christianity as the religion of the Roman empire, took place.—Some commentators, indeed, would interpret this *man child* to be Christ himself; but this cannot be meant, for he was born of the church of Israel, not of the Christian church; nor is he ever spoken of as "the Son o the church:" but rather as the Husband, or even Father of it. (*Notes*, *Ps.* 22:30,31. *Is.* 9:6,7. 53:9,10. 54:4,5. 59:20, 21. *John* 3:27—36.) The apostle also spake as *a prophet*, not as *a historian*; therefore events future to him must exclusively be intended.

Red. (3) Πυρρὸς. 6:4. *Fiery red.* Πυρράζω, *to be red like fire*, *Matt.* 16:2,3.—*Dragon.*] Δράκων. 4,7,9,13,16,17. 13:2,4,11. 16:13. 20:2. (*Notes*, *Is.* 27:1. 51:9,11. *Jer.* 51:34—37. *Ez.* 30:3—5.) The largest and most terrible of the species of serpents.—*Man child.* (5) Υἱὸν ἄρρεν. *A son, a male.* This repetition of the same idea seems to imply the vigour and *manliness*, so to speak, of this son of the church.

V. 7—12. The events here foretold *preceded* and made way for the flight of the church into the wilderness; (*Note*, 13—17.) and therefore cannot possibly mean the reformation which took place many ages after that event. The strenuous and combined efforts of the Pagans against the establishment of Christianity, and the destruction of their idolatrous worship was, as I apprehend, represented by "the dragon and his angels" warring in heaven against "Michael and his angels;" perhaps with some reference to the expulsion of Satan and his adherents from heaven, on their original apostacy. (*Notes*, *Luke* 10:17—20. *John* 12:27—33. 2 *Pet.* 2:4—9.) Michael may represent Christ; (*Marg. Ref.* u.) and "the devil, and Satan," the old slanderer, adversary, and murderer of mankind, was the invisible commander of the opposite army. The former employed as his instruments Christian magistrates, faithful ministers, and believers, as well as holy angels: the latter fought by persecuting emperors, such as Julian the apostate, idolatrous priests, and heathen philosophers. (*Note*, *Gen.* 3:14,15.) The conflict was long and sharp: but it ended in the total defeat of Satan's army, in the deposing of idolaters from all rule and authority, and in their reduction to the most abject condition. This was represented by the devil being cast out of heaven: for, by the power of idolatrous emperors and magistrates, he had maintained that false religion, by which he had deceived all

13 And when the dragon saw that he was cast unto the earth, [x]he persecuted the woman which brought forth the man *child*.

14 And [y]to the woman were given two wings of a great eagle, [z]that she might fly into the wilderness, into her place, where she is nourished for [a]a time, and times, and half a time, from the face of the serpent.

15 And the serpent [b]cast out of his mouth water as a flood, after the woman, that he might cause her to be carried away of the flood.

16 And [c]the earth helped the woman: and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17 And [d]the dragon was wroth with the woman, and went [e]to make war with the remnant of her seed, [f]which keep the commandments of God, [g]and have the testimony of Jesus Christ.

x 4,5. Gen. 3:15. Ps. 37:12—14. John 16:33. y Ex. 19:4. Deut. 32:11,12. Ps. 55:6. Is. 40:31. z *See on* 6. 17:3. a 11:2,3. Dan. 7:25. 12:7. b 17:15. Ps. 124:4. 65:7. 93:3,4. Is. 8:7. 28:2. 59:19. c Ex. 12:35,36. 1 Kings 17:6. 2 Kings 8 9. d *See on* 12. John 8:44. 1 Pet. 5:8. e 11:7. 13:7. 17:6,14. 19:20. 19:19. 20 8,9. Gen. 3:15. Dan. 7:23—26. 11:36. f 14:12. 22:14. Matt. 28:20. 1 John 5 2,3. g *See on* 11. 1:2,9. 6:9. 20:4. 1 Cor. 2:1. 1 John 5:10.

the world, and seduced them to be his subjects and worshippers; but, by the subversion of that authority, and the subsequent demolition of idolatry, he was cast down from his dignity, as "god and prince of this world," for a time and in a measure. When the Pagan emperors were dethroned, Satan's angels were cast out with him: for both the instruments and ministers of idolatry were laid aside, and even their very idols were destroyed with contempt and execration.—It is remarkable, that Constantine himself, and others of his time, describe these events under the same image of the dethroning of the dragon. 'Moreover, a picture of Constantine was set up over the palace gate, with a cross over his head, and under his feet the great enemy of mankind, (who persecuted the church by means of impious tyrants,) in the form of a dragon, transfixed with a dart through the midst of its body, and falling headlong into the depth of the sea.' *Bp. Newton.* This shows how Christians then understood the prophecy; and no doubt they rightly interpreted it. Upon this great victory, the apostle heard songs of praise in heaven; because "salvation and strength were come," the church was delivered from persecution, and its friends advanced to authority; the kingdom of God was openly established, and the power of his anointed Son most gloriously displayed. (*Note*, 19:1—6.) "For," say they, "the accuser of our brethren is cast out of his dominion," and deprived of his influence: he could no longer lay grievous crimes to the charge of the Christians, for which to put them to death; as Satan had accused Job before God himself, and was ready to accuse others continually, night and day. (*Notes*, *Job* 1:9—11. 2:4,5. *Zech.* 3:1—4.) But this victory was not ascribed to the sword of war, which was only a subordinate means, when matters were brought to a crisis: for it was acquired through the merit and efficacy of the atoning sacrifice of Christ, by faith in his blood, and a bold and holy profession of his gospel; together with "the word of *their* testimony," even that of those who went forth every where preaching the doctrine of salvation; and "who loved not their lives unto the death," but readily sealed their testimony with blood, when called to it. These were the warriors and the weapons, by which Christianity undermined and subverted the power of the idolatrous empire, and acquired an entire ascendency over their Pagan enemies: and if Christians had continued to fight with these weapons, and such as these, their victories would have been more numerous and glorious, and the effects of them more durable. The "heavens were, therefore, called upon to rejoice, with all the inhabitants of them," or all who were on the Lord's side in this contest. But at the same time a wo was denounced upon the inhabitants of the earth and the sea, or the nations in general; because the devil, and his dethroned agents, would not rest in their disgraced condition: though idolatry was suppressed, it was not destroyed, and its partisans would surely excite fresh commotions. Nay, the devil would be the more furious in his opposition to the gospel, to the ruin of numbers of souls, and to the great distraction of the empire; as he would know that "his time was short," that Pagan idolatry would soon be totally crushed, and that "the Seed of the woman would at length bruise his head:" he would, therefore, take his opportunity of doing all possible mischief to mankind, whilst he had it in his power.—*His angels*, &c. (9) *Note*, *Matt.* 25:41—46.—*A short time.* (12) This is made an objection to interpreting the prophecy of the ruin of Pagan idolatry: but any limited time is short, compared with the *eternal* doom awaiting the great enemy of the church and all its coadjutors.—They who interpret it of the Reformation, strangely forget, that the dragon had at the time of his being cast out, "the crowns on his *seven heads*," and not on his *ten horns*: (*Notes*, 3—6. 13:1.) and that this event *preceded* the 1260 years of the church's abode in the wilderness.

That old serpent, called the devil. (9) Ὁ ὄφις ὁ ἀρχαῖος, ὁ καλούμενος διάβολος. 20:2. 2 *Cor.* 11:3. A learned commentator has lately endeavoured to prove that the animal, by which the devil deceived Eve, was *an ape*, or some animal of the ape species.—It is however evident, that the Hebrew word, used *Gen.* 3:1. never means *an ape* in the Old Testament. The Arabic word adduced, is indeed one name of the devil: and some words from the same root signify an ape; but they also signify *a lion, a wild cow*, or any animal, with a peculiar kind of nose. (*Richardson's Arabic, Persian, and English Dictionary.*)—Waving this, however, are we to suppose, that the inspired writers of the New Testament, kept up, by express words, when not quoting from the Septuagint, the *false* opinion, derived from that version, that Satan deceived Eve, as concealed in *a serpent*, when in fact he was concealed in *an ape*? Is this our reverence for the words of the living God!—*Now.* (10) Ἀρτι. *Matt.* 3:15. 26:29. *Hitherto.* "Hitherto the Lord has helped us." (*Note*, 1 *Sam.* 7:12.)—The church and all her friends might praise God, very properly, for deliverance from Pagan persecution, though other trials still awaited her.

V. 13—17. While the idolatrous party, who were the agents of the devil, were constrained to submit to the power of Christian rulers; they still persisted in their persecuting enmity to the church, and tried various methods of re-establishing their ancient worship. Several attempts were made of this kind, during the reign of Constantine. Julian, afterwards the apostate, left no method untried, by which he could hope to effect it. He endeavoured to hinder the liberal education of the Christians, that their ignorance might expose them to contempt, and render them incapable of defending or propagating their religion: he employed writers, of great learning and ingenuity, to ridicule, revile, and reason against Christianity: he excited Arian princes to persecute their orthodox subjects; and in many other ways he attempted to undermine the cause of Christ. At the same time, the devil and his agents, prevailed to corrupt the church with manifold heresies, to deform it with various scandals, and to rend it in pieces with fierce contentions; and these evils grew worse and worse, during the period of the first four trumpets. (*Notes*, 8:) Thus the way was preparing for the erection of another idolatrous persecuting power, which will be shortly considered. In the mean time, "two wings, as of a great eagle, were given to the woman;" that she might be ready to fly to her place in the wilderness, when the time came. (*Note*, *Ex.* 19:4.) These are supposed by some writers to refer to the eastern and western empires, the standard of which was an eagle, and the protection afforded by them was the means of preservation to the church, till the prefixed time of her obscurity arrived. In the midst of the preceding convulsions and heresies, the church was, as it were, preparing to flee away to her retreat, from the fury of her opposers; where she was at length to be nourished, "for a time, and times, and half a time;" or, for three years and a half, forty-two months, or one thousand two hundred and sixty days: but her flight was not completed, till the establishment of the antichristian power spoken of in the next chapter. (*Notes*, 13:1.) Her continuance in the wilderness, therefore, exactly accords to the time during which the "two witnesses prophesied in sackcloth:" both relate to the same events, and both began and must end together. (*Note*, 11:3—6.) If the beginning of this term of time be fixed, A. D. 606, it will terminate A. D. 1866: and whatever dates "the slaying of the witnesses" earlier than that time, removes proportionably backward the commencement of this term. (*Note*, 3—6.) If this event took place in 1546, as Mr. Faber and Mr. Cunninghame suppose; then, beyond all controversy, the 1260 years began about A. D. 286: yet Mr. Cunninghame afterwards dates them A. D. 533. I do not presume to say when it began; but consistency is essentially requisite in our interpretations. (*Note*, 11:1,2.)—To prevent the escape of the woman, "the dragon cast out of his mouth a flood of water," to carry her away. This is explained by many expositors, with great propriety, of the inundation of the Huns, Goths, Vandals, and other barbarous nations, by which the western empire was overwhelmed: (*Notes*, 8:) for it is known, that the strenuous adherents to paganism encouraged these irruptions, in hopes of subverting Christianity by their means; and no doubt Satan expected to overwhelm the church, when idolaters overturned the empire. But the event proved entirely contrary to all their expectations. "The earth helped the woman, and swallowed up the flood:" the victorious barbarians united themselves to the vanquished Romans, and formed one people with them, in the several provinces of the empire; they even embraced, in form at least, the Christian religion. Ungodly men of various descriptions, from regard to their secular interests, protected the church amidst these convulsions: and the subversion and dismembering of the western empire did not at all help the cause of idolatry; nay, it tended to the propagation of Christianity!—But the dragon being disappointed in this attempt, was the more enraged, and took another method of making war against true Christians, as "the seed of the church." (*Note*, *Gen.* 3:14,15.) These were but "a remnant:" for superstitions and heresies of various kinds, and corruptions, had long before this increased exceedingly, which afforded the enemy his opportunity for the assault and success predicted in the next chapter.—If the plan of inter-

CHAPTER XIII.

A vision of "a beast rising out of the sea;" with an account of its power, rage, and success, 1—10: of a "second beast, rising out of the earth," exercising the power of the former beast, making an image of it, and compelling all to worship it, 11—17. The number of the beast, 18.

AND I stood [a]upon the sand of the sea, [b]and saw a beast rise up out of the sea, [c]having seven heads and ten horns, and upon his horns [d]ten crowns, and upon his heads the [*]name of [e]blasphemy.

2 And the beast which I saw [f]was like unto a leopard, [g]and his feet were as *the feet* of a bear, [h]and his mouth as the mouth of a lion: and [i]the dragon [k]gave him his power, and his seat, and great authority.

3 And I saw [l]one of his heads as it were [m]wounded to death; [n]and his deadly wound was healed: [o]and all the world wondered after the beast.

4 And [e]they worshipped the dragon which gave power unto the beast: [p]and they worshipped the beast, saying, [q]Who *is* like unto the beast? [r]who is able to make war with him?

a Jer. 5:22. b 11:7. 17:8. Dan. 7:2,3. c *See on* 12:3. 17:3,7—12,16. Dan. 7:7, 8,19,20,23,24. d 12:3. * Or, *names*. e 5,6. 17:3,5. Dan. 7:25. 11:36. 2 Thes. 2:3,4. f Jer. 5:6. 13:23. Dan. 7:6. Hos. 13:7. Hab. 1:8. g 1 Sam. 17:34—37. 2 Kings 2:24. Prov. 17:12. 28:15. Dan. 7:4,5. Hos. 13:8. Am. 5:19. h Ps. 22:21. Is. 5:29. Hos. 11:10. Am. 3:12. 2 Tim. 4:17. i Pet. 5:8. i *See on* 12:3,4,9,13,

15. k 16:10. 17:12. 19:20. 20:2. l 11:14. 17:10. † Gr. *slain*. m 12. Ex. 30:24. n 4. 17:6,8,13,17. Luke 2:1. John 12:19. Acts 8:10,11,13. 2 Thes. 2:9—12. o 2. 9:20. Ps. 106:37,38. 1 Cor. 10:20—22. 2 Cor. 4:4. p 12,13,15. Dan. 11:36,37. 2 Thes. 2:4. q 18:18. *See on* Ex. 15:11. Ps. 89:8. r Deut. 9:2. 1 Sam. 17:21.

pretation, before laid down, be well grounded, these verses must, as has been stated, predict the events which made way for the establishment of the persecuting domination of nominal Christians; the flight of the church into the wilderness; and the prophesying of the witnesses in sackcloth, during one thousand two hundred and sixty days. The particulars of these latter events are predicted in the two following chapters; with several things relating to the approach and earnests of the church's delivery, and the destruction of her grand enemy. In the fifteenth chapter there is a solemn pause, as introductory to the subsequent events; and then the prediction proceeds in regular order, to the Millennium, the day of judgment, and the heavenly world. Thus, from the beginning of this chapter, where the prophet resumes his subject, a series of events, succeeding to each other, is predicted; and every part casts light on all that which precedes or follows. But if the predictions of these verses be referred to any part of the twelve hundred and sixty years, or to the end of them; this order is, as it appears to me, without necessity, and without proof, disturbed and deranged; and indeed an entirely new interpretation of all the subsequent chapters, showing that they relate to *future* events, seems indispensably necessary to preserve the consistency of the interpretation.—As I am fully persuaded, that the transactions predicted in the two next chapters (the concluding part of the fourteenth alone excepted) are already fulfilled: I must adhere to the outlines of Bishop Newton's interpretation, in preference to later systems.

That he might cause her to be carried away of the flood. (15) Ἵνα ταυτην ποταμοφορητον ποιηση. (*Notes*, 2 *Sam.* 22:5,6. *Ps.* 65:6,7. 93:3,4.)

PRACTICAL OBSERVATIONS.

V. 1—6. True Christians, being of heavenly birth, and expecting a heavenly felicity, have "put on Christ," are "clothed in his righteousness," irradiated by his light, beautified by his image, and taught to put earthly things beneath their feet; and they deem it their honour to profess, adorn and recommend the doctrine of the holy apostles. All who are thus minded should pray fervently, and labour diligently, in their several places, for the increase, prosperity, and purity of the church: and ministers should especially abound in these holy employments. For the devil and his instruments are vigilant, united, bold, and unwearied, in their efforts to destroy the religion of Christ; and too generally the "kingdoms of the world" have been seduced into their service: surely then, the servants of God ought not to be timid, heartless, or negligent, in opposing their designs!—It is a striking proof of the wretched state of this apostate world, that so large a proportion of its inhabitants have generally been subjected to men, eminent only for tyranny and cruelty: and it is a great mystery in Providence, that these are left to attempt and effect so many things against his church. They cannot, however, prevent the conversion of sinners, or the final salvation of believers: nor can they withstand him, who is exalted to "the throne of God, to rule over all nations with a rod of iron;" or overcome those who are invested with authority and armed with power by him, for the benefit of his church, and to crush those who persecute it. (*Notes*, *Zech.* 4:4—10. 12:2—5.) The Lord has not hitherto indeed generally wrought by the arm of the magistrate; but when he is pleased to raise up rulers to protect his people, and by *scriptural means* to promote his cause, we should be thankful for them, and avail ourselves of their countenance and assistance: though the church has her place prepared, and her sustenance given her, far more frequently in a wilderness, than in an imperial palace.

V. 7—17. Whilst "Michael our Prince," "his angels," and his servants, fight against "the dragon and his angels;" we need not fear the final prevalence of any enemy, either against the church, or any true believer. The "great dragon, even the old serpent called the devil, and Satan," while he deceives and rules over all the rest of the world, will as surely be prevented from hurting the true church, as he and his angels were cast out of heaven at first. For "salvation and strength, the kingdom of our God, and the power of his Christ," will renewedly come, from time to time, till the dominion of every enemy be destroyed, and the mouth of every "accuser of the brethren" be stopped. (*Notes*, *Is.* 54:15—17. *Rom.* 8:32—39.) But victory in this holy war can be obtained only "by the blood of the Lamb, and by the word of the testimony" of his servants. Faith, prayer, a holy life, patient continuance in well-doing, and a willingness to venture or suffer even unto death, with zealous and faithful preaching, are the weapons by which the saints have always conquered; and we must go forth with the same armour, and fight in the same manner, if we would share their triumphs. (*Note*, 2 *Cor.* 10:1—6.) Over such victories all heaven rejoices, and all that love the kingdom of Christ.—But Satan and his agents, however degraded and baffled, will proceed to bring "woe on the inhabitants of the earth:" nay, they rage the more, when their plots are defeated; and multitudes are by them deceived and destroyed. Yet the church still maintains its ground on earth, and believers continually enter heaven: when dangers seem to overtake them, they are furnished with "eagles' wings," to "fly away and be at rest:" when heresies, infidelity, or tribulation, appear ready to overwhelm them, the earth opens and swallows up the flood. Even worldly men give assistance to the church, when the Lord is pleased to make use of them; and she will be preserved for ever, with all the remnant of her seed, "who keep the commandments of God, and have the testimony of Jesus Christ."

NOTES.—CHAP. XIII. V. 1. The apostle, "standing on the" shore, saw a savage "beast rise out of the sea;" that is, a tyrannical, idolatrous, and persecuting power, springing up out of the commotions which took place in the world. All interpreters agree, that the Roman empire, in one form or other, was here intended: and Papists, continuing such, must contend, though against the most conclusive evidence which can be imagined, that *Pagan* Rome was meant. But Pagan Rome had existed many hundred years when the apostle had this vision; and yet he saw "the rise of this beast."—It may indeed be said that Daniel, in vision, saw the rise of the Babylonian empire, though the rise of it preceded his prophecy; (*Notes*, *Dan.* 7:1—3.) so that, this circumstance alone may not be altogether conclusive in the argument: but the reign of this beast, during twelve hundred and sixty years, from whatever period it be dated, must be conclusive: for the Pagan Roman empire, properly speaking, did not continue three hundred years, from the time when this prophecy was delivered; and the very last remains of it were subverted in about four hundred years. Indeed, the whole time, from the building of Rome, to the time of Constantine, the first Christian emperor, was considerably less than eleven hundred years; and even to Augustulus, the last emperor, A. D. 476; that is from its birth, to its death; it lasted at the most only twelve hundred and twenty-eight years: and for the first five or six hundred years of this term, the Romans had not the smallest concern in any thing, which respected the church of God. It is therefore *absolutely certain*, that the Roman power, as professing Christianity, and not that of Pagan Rome, is meant. The dragon before mentioned had "seven crowns on his heads," but this "beast has ten crowns on his horns." (*Note*, 12:3—6.) This plainly showed, that a revolution would take place before the time predicted should arrive; and that the dominion would be removed from the imperial city, and divided among ten kingdoms.—The seven heads had indeed lost their crowns, but they had preserved or acquired a name, or names, "of blasphemy." (*Notes*, *Dan.* 2:40—43. 7:6—8,19—27. 8:9—12.) Imperial Rome was often called The eternal city, and The goddess of the earth, with other blasphemous titles; and altars, temples, and sacrifices were assigned to her, as a deity: and it will appear in the sequel, how antichristian Rome, after the loss of the imperial dignity, obtained or resumed similar names of blasphemy. (*Note*, 2 *Thes.* 2:3,4.)—*Out of the sea.*] 11:7. *Notes*, 17:7,8, *Dan.* 7:2,3.

V. 2—4. This beast was without a name, like the fourth in Daniel's prophecy; (*Note*, *Dan.* 7:7,8.) but it resembled in divers respects the other three beasts, which that prophet had seen; and thus united the fierceness, cruelty, and terror of all the rest. (*Notes*, *Dan.* 7:4—6.) It was indeed the same with Daniel's fourth beast; the same empire, but in one special form: for "the dragon had now given his power, throne, and great authority," to the beast. The dragon may here mean, either the devil, or the devil's vicegerent, the idolatrous Roman empire. (*Notes*, 12:3—12.) So that when another idolatrous persecuting power had succeeded to that of the heathen emperors; then "the dragon" had transferred his dominion to "the beast," or the devil had appointed another vicegerent: and all the world knows, that this accords to the history of the Roman empire, Pagan and Papal.—The

5 And there was given unto him [a]a mouth speaking great things and blasphemies; [t]and power was given unto him [t]to continue forty *and* two months.

6 And [u]he opened his mouth in blasphemy against God, to blaspheme his name, [x]and his tabernacle, [y]and them that dwell in heaven.

7 And it was given unto him [z]to make war with the saints, and to overcome them: [a]and power was given him over all kindreds, and tongues, and nations.

8 And [b]all that dwell upon the earth shall worship him, [c]whose names are not written in the book of life of [d]the Lamb slain [e]from the foundation of the world.

9 If [f]any man have an ear, let him hear.

10 He [g]that leadeth into captivity shall go into captivity: [h]he that killeth with the sword, must be killed with the sword. [i]Here is the patience and the faith of the saints.

11 And I beheld another beast [k]coming up out of the earth, [l]and he had two horns like a lamb, [m]and he spake as a dragon.

12 And [n]he exerciseth all the power of the first beast before him, [o]and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

a Dan. 7:8,11,25. 11:36. t *See on* 11:2,3. 12:6,14. * Or, *to make war.* 7. 11: 7. u Job 3:1. Matt. 12:34. 15:19. Rom. 3:13. x 21:3. John 1:14. *Gr.* Col. 1: 19. 2:9. Heb. 9:2,11,12. y 4:1,4. 5:13. 7:9. 11:12. 12:12. 18:20. 19:1—6. Heb. 12:22,23. z 11:7. 12:17. Dan. 7:21,25. 8:24,25. 11:36—39. 12:1. a 10:11. 11: 13. 17:15. Ex. 9:16. Is. 10:15. 37:26. Jer. 25:9. 27:6,7. 51:20—24. Dan. 5:18—23. John 19:11. b *See on* 3,4—14,15. c 3 5. 20:12,15. 21:27. Ex. 32:32. Is. 4:3. Dan. 12:1. Luke 10:20. Phil. 4:3. d *See on* 5:6—9,12. John 1:29. e 17:8. Eph. 1:4. Tit. 1:2. 1 Pet. 1:19,20. f *See on* 2:7,11,17,29. g Ex. 21:23—25. Is. 14:2. 33:1. Matt. 7:2. h 16:6. Gen. 9:5,6. Is. 26:21. Matt. 26:52. i 1:9. 2:2,19. 3:10. 14:12. Lam. 3:26. Hab. 2:3. Luke 18—28. 21:19. Col. 1:11. Heb. 6:12. 10 36,37. 12:3,4. Jam. 1:2—4. 5:7,8. k 1. 11:7. 17:8. l Matt. 7:15. Rom. 16:18. 2 Cor. 11:13—15. m 17. 12:3,4,17. 17:6. Dan. 7:8,24,25. 2 Thes. 2:4. n 1—8. o 3,14—17. 17:10,11. 2 Thes. 2:4.

project of re-establishing the old idolatry having failed; a new species was invented: saints and angels succeeded to gods and demi-gods; and persecution was the means employed for supporting it. (*Note*, 12:13—17.) "The head of the beast, wounded to death," represented the entire subversion of the imperial authority in the time of Augustulus, or when Rome became a dukedom to the Exarchate of Ravenna. (*Note*, 8:12.) Five of the heads of the beast, or the dragon, (for in this respect they are the same,) were superseded, before the apostle's time, namely, kings, consuls, dictators, decemvirs, and military tribunes, but at the time above mentioned, the sixth received a deadly wound. (*Note*, 17:9—14.) It was, however, afterwards healed, by the revival of the imperial name and dignity, in the person of Charlemagne, or Charles the great, who was proclaimed Augustus, A. D. 800: and this head subsisted ever since in the emperors of Germany, or of 'the holy Roman empire,' till subverted by recent revolutions. For the emperor of Austria, doubtless *by constraint*, has resigned the title; and the present ruler of France (1813) has *usurped it for a season*. But many things seem now (1815) to be reverting into their former channel; and it is too early to judge how this revolution may terminate. After Charles had been thus proclaimed emperor, the temporal and ecclesiastical rulers mutually strengthening each other, the Roman power became again formidable, and "all the world," or all the earth, was astonished to behold that empire revived, which seemed to be totally extinct: so that a superstitious and idolatrous obedience was rendered to this temporal authority, as engaged to support the ecclesiastical tyranny of the Romish church. Thus they virtually "worshipped the dragon, who gave his power to the beast;" by submitting without reserve, to the same idolatrous persecuting power as before, only in another form: and they "worshipped the beast" as one, who never had his equal on earth, or in heaven, and who would surely crush all that presumed to oppose him. Thus the old idolatry was fully re-established, with new names; and the worship of idols, or creatures, is in effect worshipping the devil.—Some explain "the deadly wound," inflicted on one head of the beast, to mean the revolution which took place, when Christian emperors succeeded the Pagan persecuting emperors; and the healing of this deadly wound, the subsequent establishment of another idolatrous persecuting power, bearing the Christian name. The two interpretations agree in the grand outline; and the nature of this work precludes the particular consideration of subordinate questions.—*Who is like*, &c. (4) *Notes*, *Ex.* 15:11. *Ps.* 89:6—12. *Is.* 40:25,26. 2 *Thes.* 2:3,4.

Beast. (2) Θηριον, *a wild beast, a beast of prey.*

V. 5—7. To this monstrous savage beast "was given a mouth speaking great things and blasphemies."—It will soon be stated as the author's opinion, that the ecclesiastical power of Rome was the *agent*, and the Pope the *speaking image* of his beast: (*Notes*, 11—17.) and every one knows what blasphemous and enormous claims of 'His Holiness,' 'Infallibility,' 'Sovereign of kings and kingdoms,' 'Christ's vicegerent on earth,' yea, 'God upon earth,' have been spoken by this mouth of the beast. Power also, or authority, even the secular empire, was given him to *continue*, or rather to *practise*, or to prosper in his undertakings, for forty-two months or twelve hundred and sixty years. Some copies read, "Make war:" (7) and no doubt that is included. This term coincides exactly with that during which "the two witnesses prophesied in sackcloth." (*Notes*, 11:3—12.) This beast would, during this period, "open his mouth in blasphemies against God;" combining with the ecclesiastical power in its usurpations, and in entrenching upon the peculiar honours and prerogatives of God himself. "He would blaspheme the name of God," by requiring all men, at the instigation of the ecclesiastical power, to render that worship to creatures, which belongs to God alone; "and his tabernacle," or true Christians, by stigmatizing, anathematizing, and murdering them, as heretics: "and them that dwell in heaven," by scandalizing angels and departed saints, as if they sacrilegiously sought and were pleased with the idolatrous worship rendered to them; and by ascribing to the saints a variety of ridiculous actions, which they never did. (*Note*, 18:20.) It was also "given to the beast to wage war against the saints, and to overcome them;" and no computation can reach the numbers who have been put to death, in different ways, on account of their maintaining the profession of the gospel, and opposing the corruptions of the church of Rome. A million of the poor Waldenses perished in France; nine hundred thousand orthodox Christians were slain in less than thirty years after the institution of the Jesuits; the duke of Alva boasted of having put thirty-six thousand to death in the Netherlands, by the hands of the common executioner, during the space of a few years. The inquisition destroyed by various tortures one hundred and fifty thousand Christians, within thirty years. These are a few specimens, and but a few of those which history has recorded: but the total amount will never be known, till "the earth shall disclose her blood, and shall no more cover her slain." (*Note*, *Is.* 26:20,21.) These were put to death by the *secular* arm; by that power, of which the empire was the head, and which subsisted in ten kingdoms: for the *persecuting ecclesiastical* power, condescended to employ kings and emperors, as the *executioners* of its murderous decrees!—Mr. Faber has here very justly pointed out an inaccuracy in bishop Newton, who seems to confound this beast, or the secular empire, in all the ten kingdoms, with the little horn predicted by Daniel, which accords to the second beast, afterwards mentioned. (*Note*, 11,12.) Yet as the secular power executed the persecuting decrees of the ecclesiastical, and gave its power to that beast; the things, stated by bishop Newton as accomplishments of this prophecy, were evidently such; though he has not, with his usual accuracy, marked the manner in which this took place. (*Notes*, *Dan.* 7:7,8,23—27. 11:36.)

V. 8—10. By the means above mentioned, the beast maintained his dominion over the inhabitants of the western world, and indeed in many other places; and all worshipped him, by the most abject submission of body, soul, and conscience, except "the remnant according to the election of grace," (*Note*, *Rom.* 11:1—6.) "whose names were written in the book of life," belonging to "the Lamb that had been slain, from the foundation of the world."—It is not indeed quite clear, whether Christ be here said to "have been slain from the foundation of the world," that is, in the purpose of God, and the efficacy of his blood to the salvation of all believers; or whether the names of the persons spoken of were "written in the book of life, from the foundation of the world," as the elect of God: but the language is in a parallel text more explicit. (17:8. *Notes*, 20:11—15. 21:22—27. 1 *Pet.* 1:17—21.)—This prophecy was of that importance, to the encouragement and direction of believers, during 'the reign of the beast,' as well as for the due understanding of the greatest part of this book, that the attention of every one was especially called to it. (*Notes*, 2:10,11. *Matt.* 13:9. *Marg. Ref.* f.) For the persecutors would assuredly be destroyed, in the same manner as they had destroyed others: (*Notes*, 17:—19:) yet here would be the trial of "the faith and patience of the saints;" to bear up under such complicated dangers and sufferings, and of so long continuance, beyond the example of all former times; and to persevere in faith and obedience through them.—Faith and patience would be more wanted by the saints, and have more to try and exercise them, and for a longer time than in any other persecution whatever.

V. 11, 12. This second "beast" did not come up out of the sea, or from wars and tumults, as the first did; (*Note*, 1.) but "out of the earth," silently and gradually, as plants spring up: (*Note*, 2 *Pet.* 2:1—3.) and it "had horns like unto a lamb;" denoting, that it was a spiritual dominion, professedly derived from Christ, and exercised in a gentle manner. It was, therefore, the emblem of the Roman hierarchy; and his two horns have, very probably, been supposed to signify the *regular* and *secular* clergy of that church: as the other "beast" was the emblem of the temporal authority exercised in the ten kingdoms of the empire, in support of that spiritual tyranny

13 And [p]he doeth great wonders, so that [q]he maketh fire come down from heaven on the earth in the sight of men,

14 And [r]deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to them [s]that dwell on the earth, [t]that they should make an image to the beast, which had the wound by a sword, and did live.

15 And he had power to give [u]life unto the image of the beast, that the image of the beast should both [u]speak, and [x]cause that as many as would not worship the image of the beast should be killed.

16 And he causeth all, [y]both small and great, [z]rich and poor, [a]free and bond, to [†]receive [b]a mark in their right hand, [c]or in their foreheads;

17 And that no man might buy or sell, save he

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p 16:14. 19:20. Ex. 7:11,12,22. 8:7,18,19. 9:11. Deut. 13:2,3. Matt. 24:24. Mark 13:22. Acts 8:9—11. 2 Thes. 2:9,10. q 11:5. Num. 16.35. 1 Kings 18: 38 2 Kings 1:10—14. Matt. 16:1. Luke 9:54—56. 2 Tim. 3:8. r 12:9. 18:23. 19: 20 20:3,10. 1 Kings 22:20. *marg.* Job 12:16. Is. 44:20. Ez. 14:9. 2 Thes. 2:10—12. s *See on* 3:8. t 3,4,11,15. 14:9,11. 15:2. 16:2. 19:20. 20:4. Ez. 8:10. 16: 17. Dan. 11:36. 2 Thes. 2:4. * Gr. *breath.* Gen. 2:7. Ps. 135:17. Jer. 10:14. 51:

17. Hab. 2:19. Jam. 2:26. *Gr.* u Ps. 115:5. 135:16. Jer. 10:5. x *See on* 14 16:5,6. 17:6,14,17. 18:20,24. 19:20. Dan. 7:20,21,25. y 11:18. 19:5,18. 20:12 2 Chr. 15:13. Ps. 115:13. Acts 26:22. z Job 34:19. Ps. 49:2. a 6:15. 19:18. 1 Cor. 12:13. Gal. 3:28. Eph. 6:8. Col. 3:11. † Gr. *give them.* b 14:9—11. 15:2. 19.20. 20:4. Zech. 13:6. c 7:3. Ex. 13:9. Deut. 6:8. 11:18. Ez. 9:4. 2 Tim. 3:8.

The second beast is elsewhere called "the false prophet;" (16:13. 19:20.) which abundantly confirms this interpretation. 'In the language of *symbols*, *horns* are *kingdoms*; consequently the horns of an ecclesiastical beast must be ecclesiastical kingdoms. Now I know not what idea we can annex to an ecclesiastical kingdom, subservient to the head of an ecclesiastical empire, except that of a regularly organized body of ecclesiastics, subject primarily to their own immediate superior, and ultimately to the head of the whole empire.' *Faber.* Thus the *regular* clergy, or the different orders of monks, are subject each to the principal of his order, who himself is subject to the church and bishop of Rome: and, in like manner, the *secular* clergy, or parochial ministers and others connected with them, are subject primarily to their ordinary, or diocesan bishop; he, to the archbishop, primate, metropolitan, or patriarch; but all to the church and bishop of Rome. And as they are enjoined celibacy, this subjection, and their devotedness to the common cause of that church, are most entire and efficacious.—But though the beast "had two horns, like a lamb," yet "he spake as a dragon," or with all the tyranny and cruelty of the persecuting Roman emperors. (*Note*, 12:3—6.) And the high claims of authority, and the peremptory commands, menaces, and decisions of the Roman hierarchy, are well known. The second "beast" is likewise the minister, adviser, or agent, of the first beast, and "exerciseth all his power before him." Accordingly the different orders of monks, as well as the secular clergy of Rome, have always possessed immense influence in the affairs of the kings and nations belonging to that communion: their principal ministers of state have generally been cardinals, or other ecclesiastics; the magistrate has been engaged to use his sword to enforce their decrees, or execute their sentences against heretics; and bloody wars without number have been waged in support of their antichristian domination. In return for these services, they "cause the earth to worship the first beast;" they have always been the enemies of civil liberty, and the supporters of tyranny, and even of the *unlawful* and most iniquitous commands of those princes who supported their authority; which is a kind of idolatry, as it exalts the will of man above that of God. So that tyranny upholds them, and they uphold tyranny; they enslave men's consciences, and help kings to enslave their persons; and in both respects enforce idolatry. The ecclesiastical power 'is the common centre and cement, which unites all the distinct kingdoms of the Roman empire; and by joining with them, procures them a blind obedience from their subjects; and so it is the occasion of the preservation of the old Roman empire, in some kind of unity, and name, and strength.' *Whiston.*—Implicit obedience, however, to the authority of the beast, as supporting idolatry, and requiring men to worship creatures and images, under heavy penalties, must be especially meant.—'Here we have a plain prediction of some spiritual power, ... which should arrogate to itself universal or catholic authority in religious matters; which should coexist upon the most friendly terms with the ten-horned temporal empire, instigating it to persecute during the space of forty-two prophetic months, ... all such as should dare to dispute its usurped domination, and which in short should solve the symbolical problem of two contemporary beasts, by exhibiting to the world the singular spectacle of a complete empire within an empire. Where we are to look for this power, since the great Roman beast was divided into ten horns, ... let the impartial voice of history determine. ... Daniel, who fully delineates the character of the little horn, is entirely silent respecting the two-horned beast. John, who as fully delineates the character of the two-horned beast, is entirely silent respecting the little horn. —The little horn and the two-horned beast, act precisely in the same capacity; each exercising the power of the first beast before him: and each perishing in one common destruction with him.' *Faber.* (*Notes*, *Dan.* 7:7—14,19—27. 8:9—12.)

V. 13—17. The second beast maintains his power by "doing great wonders." (*Note*, 2 *Thes.* 2:8—12.) These, whether they be human impostures, or wrought by the agency of Satan, "he doeth in the sight of men to deceive them," and "in the sight of the first beast" to serve him; but they are not performed either by the power, or for the glory of God. (*Notes*, *Ex.* 7.22,23. 8:7,8. *Deut.* 13:1—5. *Matt.* 24:23—25. 2 *Tim.* 3:6—9.) The fire may allude to the miracles wrought by Elijah; (*Notes*, 1 *Kings* 18:36—39. 2 *Kings* 1:9—12. *Luke* 9:51—56.) and predict the vain pretences of the beast to miracles of that kind. But some interpret it thus: '*Heaven* is a symbol of the church, and the earth, of the Roman empire. The darting forth of fire out of the church upon the secular empire, must mean solemn interdicts and excommunications, pronounced against those who dared to oppose the authority of the beast.' *Faber.* The miracles, however, of which the advocates for popery boast, as certain marks of a true church, are here shown to be the distinguishing stigma of antichrist: that is, such ambiguous and suspicious miracles; or indeed any miracles, if wrought in support of idolatry, in opposition to the doctrines of Scripture, and to justify the persecuting cruelty of those who profess them. By these means "the two-horned beast," or the regular and secular clergy, deceived the inhabitants of the earth, and induced them to make "an image of the beast," or the temporal authority of the empire, as it formerly subsisted in the reigning emperor at Rome. This image has been variously interpreted. But is not the pope, as a temporal prince, the very image of the ancient emperors? Is he not, as the pretended infallible head of the church, the great idol of all zealous papists? and is he not, in both respects, the representative of the whole antichristian tyranny? Can we then doubt who this "image" is? Or can we help being amazed at this exact and circumstantial prediction of such improbable events, so many hundred years before they took place? The two-horned beast, or the Roman clergy, as represented by the consistory of cardinals, which assembles at the death of a pope, with the full concurrence of the rulers and people at large, through the papal dominions, "makes the image," when they elect a private person to that exalted station; and, by putting him in possession of the supreme authority, they "give life to him" as "the image" of the ten-horned beast, and "enable him to speak," by uttering his bulls and mandates, as well as to use the names of blasphemy before mentioned. (*Note*, 5—7.) But before this, they robe and crown the image which they have made; they place him on an altar, and kiss his feet, and they call this ceremony *adoration!* Like other idolaters they make their idol, and then worship him: and an ancient medal, struck on that occasion, has this motto, *Quem creant, adorant*, 'whom they create, they adore!' Then they use all their power and influence to support his authority, through all the nations of their communion: and concur in persecuting, even unto death, all those who will not join in the same idolatrous observance of it. 'The pope is the principle of unity to the ten kingdoms of the beast; and he causeth, as far as he is able, all who will not acknowledge his supremacy, to be put to death. In short he is the most perfect resemblance of the ancient Roman emperors; is as great a tyrant in the Christian, as they were in the heathen world; presides in the same city, usurps the same powers, affects the same titles, and requires the same homage and adoration. So that the prophecy descends more and more into particulars, from the Roman state, or the ten kingdoms in general, to the Roman clergy in particular; and then to the pope, the head of the state as well as of the church, the king of kings, as well as the bishop of bishops.' *Bp. Newton.*—The two-horned beast likewise performs other offices to the first beast; by excommunicating all those who refuse subjection to its usurped dominion, and conformity to the established worship, and thus exposing them to various temporal incapacities and punishments, as *outlawed* persons. So that, of whatever rank they be, they must either be marked in their right hands and their foreheads, with "the mark, name, and number of the beast," as slaves and cattle are branded and numbered; that is, they must openly profess the religion of the church of Rome, and conform to its idolatries and superstitions, as the bondslaves of the beast and his image, in body, soul, and conscience, and so be "marked with the name of the beast;" or they must be inhibited from all commercial dealings, and even excluded from the most needful intercourse with mankind. Very many instances of this sort are recorded in history; and indeed the spirit of it pervades the whole system. Thus the second beast, though appearing "as a lamb, spake like a dragon."—By the mark of the beast, some understand the sign of the cross, which is used, not only in a most superstitious, but even an idolatrous manner, continually as discriminating, and as required by authority in the church of Rome.—Some explain the making of the image, to mean the establishment of image-worship; and the various impostures, by which the deluded votaries were induced to suppose, that the images lived, moved, and spoke. But, whoever

that had [d]the mark, or [e]the name of the beast, [f]or the number of his name.

18 [g]Here is wisdom. Let him that hath understanding count the number of the beast: for it is [h]the number of a man; and his number *is* six hundred threescore *and* six.

[d] See on 16. [e] 3:12. 14:11. 17:5. 22:4. [f] 13. 15:2. [g] 1:3. 17:9. Ps. 107:43. [h] Dan. 12:10. Hos. 14:9. Mark 13:14. [h] 21:17. Deut. 3:11. Rom. 3:5.

consults the marginal references, (u—f.) will perceive such a difference, and even contrast, between this image, and all others, mentioned in the whole Scripture, (and doubtless other priests have possessed ingenuity, and bestowed pains, in deluding the people,) that he will hesitate at a conclusion, which makes this image in no respect essentially different from the others. If, however, *life* and *speaking*, might be interpreted to mean the priestcraft, which made the people think the images lived and spoke; surely what follows must be interpreted in a most unnatural manner, when the occasion taken by the priests to persecute, is spoken of in this language, "and the image of the beast shall both speak, and cause that as many as would not worship the image of the beast should be killed," &c. It is indeed argued, that the original should be rendered, "made an image *to* the beast, or for his use;" and not *of* him: but instances may be brought from the Greek writers of exactly similar expressions, where the meaning is indisputably according to our translation of this passage. Indeed, if a *literal* image, or *literal* images be meant; and yet the beasts are not supposed to be *literal* beasts, or the horns to be *literal* horns; this blending of the *literal* with the *figurative*, in the same prophecy, is not only contrary to the rules of sound interpretation, but a direct violation of that laid down by the respectable writer, who has adopted this interpretation. 'The whole book, excepting those few passages which are avowedly descriptive, must be understood either *literally* throughout, or *figuratively* throughout: otherwise it will be impossible to ascertain the meaning designed to be conveyed.' *Faber*. On the other hand, if the pope be really this image, the language is both natural, and extremely expressive; and it has been fully verified in numerous instances, by papal interdicts, excommunications, and similar measures. The objections of late brought against this interpretation, have led me to perceive, that if preceding expositors could have foreseen, what their successors would have objected to their statement, they would have expressed themselves more cautiously and accurately: but they have produced no hesitation as to the meaning of the emblem.—It is true, that the pope may be considered, as in some sense the head also of the two-horned beast; yet, that beast continues to exist, when there is no pope; and the cardinals, as representing the whole ecclesiastical power, are, during that vacancy, the head of the beast; and in that character they create the pope, to be the image both of the secular and the ecclesiastical idolatrous persecuting power, the representative of the whole. He does not derive his dominion from any hereditary right, or from popular election, or from regal appointment; but he is the *creature* of the Romish clergy: yet, being *created* by them, he is the object of their worship, and exercises, or at least claims a right to exercise, absolute authority over both them and the kings of the earth. Indeed this claim was long generally admitted by the ten horns of the beast, though in some instances it was disputed. (*Notes*, 17:9—18.) This seems sufficient for the purpose, and, amidst so many emblems, it could hardly be supposed, that no shadow of coincidence should appear.—'It may be observed, that when the first, or secular beast is represented, as making war with the saints, and overcoming them; it is no where said, that the second, or ecclesiastical beast, should do more than cause them to be killed. The little horn has always worn out the saints, by delivering them over to the secular arm, not by slaying them himself. The inquisitors, with a disgusting affectation of lamb-like meekness, are wont to beseech the civil magistrates to show mercy to those unfortunate victims, whom they themselves have given up to be consigned to the flames.' *Faber*. (*Note*, 5—7.)—There are various other interpretations, by different writers, of several things in these chapters, chiefly explaining them of recent events in France; but not judging any of them either well grounded, or even supported by probable arguments, I did not think it needful to introduce them in this work. The books, written expressly on the subject, must be referred to: and, in general, the writers succeed better in attempting to refute each other's interpretation, than in establishing their own; where they materially differ from the expositors, who wrote before these late transactions.—Mr. Cunninghame, if I rightly understand him, supposes the corrupt church itself to be the *image*; as formed by the joint consent of the clergy and laity: but *of what* is the corrupt church the image? It cannot be the image of the beast, or the secular idolatrous persecuting power, (*Notes*, 1—7.) as this image is expressly said to be; (11) nor, as it appears to me, of any thing, except itself, or of those who made it, who are nearly or quite the same persons. 'It was a common fashion in St. John's time, for every heathen god to have a particular society or fraternity belonging to him: and the way of admitting any into these fraternities was; 1. By giving him some hieroglyphic mark in the head, or forehead, which was accounted sacred to that particular god; as that of an ivy-leaf to . . . the fraternity of Bacchus: 2. By sealing themselves with the name of that god: and 3. With that *number*, which the Greek letters of *their name* did make up.' *Grotius* in *Cressener*. I suppose, *the name of their idols*. Slaves also were generally branded with the names of their owners.

V. 18. Mention having been made of "the number of the beast," or that "of his name," the apostle next proposed to men's consideration the number itself; introducing it by saying, "Here is wisdom;" or intimating that the discovery of the *name of the beast from the number*, would be a proof of a man's discernment. "Let him," therefore "that hath understanding, count the number of the beast:" who then shall censure or ridicule those who attempt to do it? (*Note*, 1:3.) For it was "the number of a man;" either such a number as men use, or a number implying in it the name, title, or distinguishing characteristic "of a man." Now the Greek word *Lateinos* signifies the *Latin man*; or *the man of Latium*, from which city the Romans derived their original and their language; and this word, according to the genuine orthography contains in numerical letters, exactly the "number six hundred and sixty-six." The church of Rome is properly the *Latin* church, and they use the Latin language in every thing. The beast, therefore, or the authority exercised through the ten kingdoms in support of that church, of which the pope is the living image, may well be called LATEINOS. But though the apostle wrote in Greek, he yet used a few Hebrew names in this book; so we may perhaps think he alluded to a name in that language: and it is most astonishing that the word *Romiith* in Hebrew, which answers to *Lateinos*, signifying *Roman*, contains in numerical letters exactly six hundred and sixty-six. Nor can any other two words be produced from two different languages, which so nearly agree together in meaning, and exactly stand for the same number in numerical letters: the coincidence is really most surprising As John could only refer to the Greek or the Hebrew language in this matter; and as the number of *the name* of the *Latin man*, or the *Roman*, in both languages is exactly the number of the beast; I see no occasion to doubt, either about the beast or his number, especially as Irenæus in the second century put the same construction on it.—*Romiith* is indeed feminine; but it may signify either the Roman *church* or *kingdom*, the Hebrew words for both which are feminine. The word *Latinus*, *Lateinos*, is, however, in all respects by far the most satisfactory, notwithstanding this coincidence.—'No name, though it may possibly comprehend the number six hundred and sixty-six, can be the name of the beast, unless it equally answers in every other particular to the prophetic description of that name.—*Lateinos* is at once the name of a man, (the ancient king of Latium, whence Rome had its origin,) the title of an empire; and the distinguishing appellation of every individual in that empire: and when the sum of its numerical letters is taken in the Greek language, . . . it amounts to six hundred and sixty-six. On these grounds then, I do not hesitate to assert, that *Latinus*, and nothing but *Latinus* is the name of the beast; for in no other word, descriptive of the revived temporal beast, or the papal Roman empire, can such a fatal concurrence of circumstances be found.' *Faber*.—The mark of the beast is the sign of the cross, used in endless superstitions, and even idolatries.

PRACTICAL OBSERVATIONS.

The enemies of the church carry on their designs, under a variety of odious and terrifying forms: they often unite, or divide among them, the fierceness and cruelty of savage beasts, with the subtlety and poison of serpents: but if it will answer their purpose better, they appear as gentle "lambs," in order that, when they have opportunity, they may speak "as dragons," and "lord it over God's heritage" with cruel tyranny. (*Notes*, *Matt.* 7:15—20. 1 *Pet.* 5:1—4.) They have commonly possessed great power: and when any of the heads of this Leviathan seemed to be broken in pieces, they have been again healed; and in another form they, even to this day, return to the combat. Indeed, they have much encouragement from the world: for men are far more disposed to admire, and to celebrate the praises of these monsters of iniquity, (as if none were like them, or could stand before them,) than to hear the word of God from his faithful witnesses, or even to adore and submit to the Son of God himself! But the mouths, even of those, who "open them in blasphemy," were given by that God whom they thus affront; and that power is derived from him, which they use in "making war against his saints:" nor can men of any description reign over the nations, or practise against the church, further than he sees good to permit. (*Notes*, *Ps.* 76:10. *John* 19:8—12.)—All will, in one way or other, be "deceived, whose names are not written in the book of life of the Lamb that was slain," "according to the eternal purpose which he hath purposed in himself." "The vengeance that is written" will surely be executed on all persecutors and wicked oppressors; but the saints need very much "faith and patience," when their lot is cast in evil times; and they should cry unto God continually, that they may be "faithful unto death, and so receive the crown of life."—Ungodly priests, and tyrannical rulers, support each other's usurpations, iniquities, exactions, and oppressions: whilst the one by war, or cruel executions, destroy all opposers; and the other deceive or terrify

CHAPTER XIV.

A prophetical view of the remnant of believers, during the reign of the beast, 1—5. Proper to the reformation; the dreadful punishment of obstinate opposers; and the immediate felicity of those who die in the Lord, 6—13. A figurative preaching of terrible judgments, upon the antichristian kingdom and its subjects, which do not seem to have yet begun to be fulfilled, 14—20.

AND [a]I looked, and lo, [b]a Lamb stood on the [c]mount Sion, and with him [d]a hundred forty *and* four thousand, [e]having his Father's name written in their foreheads.

2 And I heard [f]a voice from heaven, [g]as the voice of many waters, and as [h]the voice of a great thunder: and I heard [i]the voice of harpers harping with their harps:

3 And they sung as it were [k]a new song [l]before the throne, and before the four beasts, and the elders: and [m]no man could learn that song but the hundred *and* forty *and* four thousand, which were [n]redeemed from the earth.

4 These are they which were not defiled with women; [o]for they are virgins. [p]These are they which follow the Lamb whithersoever he goeth. These [q]were [r]redeemed from among men, *being* [r]the first-fruits unto God and to the Lamb.

5 And [s]in their mouth was found no guile: for they are [t]without fault before the throne of God.

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a 14. 4:1. 6:8. 15:5. Jer. 1:11—14. Ez. 1:4. 2:9. 8:7. 10:1,9. 44:4. Dan. 12:5. Am. 8:2. Zech. 4:2. b *See on* 5:6. 12,13. 7:9—17. c Ps. 2:6. 132:13,14. Is. 49:14. Joel 2:32. Mic. 4:7. Rom. 9:24. Heb. 12:22—24. d *See on* 7:4—8. e 3: 22. 7:3. 13:16,17. Luke 12:8. f 10. 4. 11:12,15. 19:1—7. g 1:15. 19:6. Ps. 93:4. Is. 17:13. Ez. 43:2. h 1:10. 8:7—12. 9:1. 10:3,4. 11:15. Ex. 19:16. 20:18. Zech. 9:14. i *See on* 5:8. 15:2. 18:22. 1 Sam. 6:5. 1 Chr. 25:1—7. Ps. 33:2. 43: 4. 57:8. 92:3. 98:5. 147:7. 149:3. 150:3—6. k *See on* 5:9. 15:3. Ps. 33:3. 40:3. 96:1. 98:1. 144:9. 149:1. Is. 42:10. l Ex. *on* 4:2—11. m 2:17. Ps. 25:14. Matt. 11:25—27. 1 Cor. 1:18. 2:14. n *See on* 5:9. o Ps. 45:14. Cant. 1:3. 6:8. Matt. 25:1. 1 Cor. 7:25,26,28. 2 Cor. 11:2. 1 Tim. 4:3. p 3:4. 7:15—17. 17:14. Matt. 8:19. Luke 9:57—62. John 8:12. 10:27. 12:26. 13:37. q 5:9. r *Or, bought.* Ps. 74:2. Acts 20:28. 1 Cor. 6:20. Eph. 1:14. 1 Pet. 1:2 9. *marg.* Jer. 2:3. Am. 6: 1. *marg.* 1 Cor. 16:15. Jam. 1:18. s Ps. 32:2. 34 13. 55:11. Prov. 8:8. Is. 53:9. Zeph. 3:13. Matt. 12:34. John 1:47. 1 Pet. 3:10. t Cant. 4:7. Dan. 6:4. Hos. 10:2. Luke 23:4. Eph. 5:27. Col. 1:22. Jude 24.

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men by lying miracles, false doctrines, anathemas, and ecclesiastical censures. But all these evils should be considered as illustrative of the deceitfulness and desperate wickedness of the human heart, (*Note*, *Jer.* 17:9,10.) and as endearing to us the love of God in Christ Jesus. The review ought also to make us thankful for our civil and religious liberties, in this highly favoured land. We are exposed to no interdicts, no prisons, no cruel tortures or death, for not worshipping after the manner, or at the dictate, of either prince or priest; nor are we tempted, by circumstances of danger, to profess and subscribe what we do not believe, or conform to what we do not approve; though alas! numbers choose to do it, "for filthy lucre's sake." (*Note*, 1 *Tim.* 6:6—10.) We shall therefore be doubly inexcusable, if we do not embrace and profess the truth of Christ, and worship the Father according to the appointed ordinances: or if we do not pray for the peace of those under whose mild government we enjoy so many privileges; observing the rule of the wise man, to "fear God and the king, and not to meddle with those that are given to change." But he who has wisdom and understanding in these things, will see that all the enemies of God are numbered and marked out to destruction; that the term of their power will soon expire, and that all nations shall at length submit to our "King of righteousness and peace."

NOTES.—CHAP. XIV. V. 1—5. The apostle, having been shown the foregoing particulars concerning Papal Rome, the antichristian secular and ecclesiastical domination of the Beast, and its image, with all idolatry and tyranny connected with them; had next a vision of the true "church in the wilderness," during the same period: which had special reference to the darkest times, previous to the dawning of the reformation. He "looked, and behold a Lamb," the emblem of Christ, "stood on mount Sion," where the temple was built, which was a type of the true church and of heaven itself; and with him were "a hundred and forty-four thousand" persons. (*Notes*, 7:1—8.) This seems a mystical number, the twelve patriarchs multiplied by the twelve apostles, and both multiplied by a thousand; as if the hundred and forty-four were leaders of thousands: so that there was a considerable number of true Israelites, and of those who held the apostles' doctrine, and marched under their banner, in the most degenerate times; being the successors of that remnant, which was found in the first three centuries, during the persecutions of the heathen emperors. (*Notes*, 7:9—17. *Rom.* 11:1—6.) As the worshippers of the beast "were marked with his name and number;" (*Note*, 13:13—17.) so these disciples of Christ had "the name of his Father" written in legible characters on their foreheads: they were his worshippers, they bore his image, they avowed and evidently showed that they belonged to him. It is evident from history, that there were such persons, in the darkest times, who ventured and laid down their lives for the truth and worship of the gospel. Indeed these were the same as the two witnesses during the times in which they lived, only represented under another emblem. (*Notes*, 11:1—14.)—This multitude were "singing a new song before the throne," with a voice loud as that of mighty rushing waters, or that of thunder; yet exquisitely harmonious, and accompanied with the music of harpers of consummate skill. No doubt "the new song," which they sang, accorded to that which has been already considered. (*Notes*, 5:8—10. 7:9—12. *Ps.* 33:2,3. 96:1. 98:1—3. *Is.* 24:16. 42:10—12.) This was sung in the presence of the emblematical representatives of the church and its ministers; (*Note*, 4:6—8.) and none could learn it, but the redeemed. (*Note*, 2:17.) For, as it related immediately to *redemption;* the proud, the impenitent, the unbelieving, and the carnal, could not understand the nature or the glory of this subject: nor could angels join in it, not being "redeemed to God by the blood of the Lamb;" though they unite in worshipping him, as worthy to receive all honour and blessing. (*Note*, 5:11—14.)—The antichristian church at an early period discouraged and reviled marriage, enjoined celibacy on priests, immured numbers of both sexes in convents, extolled virginity as almost essential to piety and purity, and ranked its virgins with the saints and martyrs of the primitive times. (*Note*, 1 *Tim.* 4: 1—5.) But these unnatural restrictions and attempts to introduce a kind of life on earth, which in general only suits the inhabitants of heaven, made way, not only for exorbitant spiritual pride, but also for the most unnatural and detestable licentiousness, and for crimes too horrid to be specified: and at the same time, the church was polluted with the most manifest and abominable idolatry, or spiritual fornication. (*Notes*, 17:1—6.) But, says the apostle by the Spirit of prophecy, these true Christians "are they, who are not defiled with women." "Marriage being honourable in all, and the bed *undefiled*," the clause may be understood in the literal sense, and also figuratively: "For," says he, "they are virgins," even such as the Scripture commends, who are espoused to Christ, and unfeignedly love him, who are faithful and obedient to him; and deeming themselves his alone and wholly, wait for the completion of their sacred union with him; and in the mean time prefer suffering and death to the spiritual fornication and adultery to which all others are given up. (*Notes*, 19:1—6. *Cant.* 1:3. 2 *Cor.* 11:1—6.) They therefore "followed him, whithersoever he went," through persecutions and tribulations, into obscurity, or into prisons, with self-denial, obedient faith, and patient hope; "taking up their cross," and copying his example of meekness, purity, and love. (*Notes*, *John* 10:26—31. 12:23—26.) These were the persons, "who had been redeemed from among men," being actually interested in the atonement of Christ; and they were consecrated to God "as first-fruits," (for whose sake he spared others,) and to the Lamb, "as purified unto him, to be his peculiar people, zealous of good works." (*Notes*, *Tit.* 2:14.) They were not hypocrites, but upright in their repentance, faith, and love; and they held, professed, and preached the true doctrine of Christ: so that they were accepted and sanctified persons, against whom no charge could be alleged "before the throne of God." (*Notes*, *Ps.* 32:1,2. *John* 1:47—51.)—'The hundred and forty-four thousand appeared to the apostle as standing on the *mount Sion*, or in *the true church*, because they constituted the *persecuted* church in the wilderness: (*Rev.* 12:6—14.) and as the *followers of the beast* have *the mark* and *name of the beast;* so have these *the seal of God* impressed, (*Rev.* 7:3.) and *the name of God* written on their foreheads. They alone are able to learn the new song of the heavenly harpers, because they alone are the worshippers of the one true God, through the one true mediator Jesus Christ; the adherents of *the apostacy* offering up their devotions to other objects, and through other mediators. They are virgins, undefiled with women, inasmuch as they are free from the pollutions of idolatry; which is spiritual whoredom and adultery. They follow the Lamb whithersoever he goeth, resolutely adhering to the religion of Christ in troublesome times, as well as in prosperous ones, and fleeing into sequestered valleys and wild deserts, rather than relinquish their profession of the gospel. They are "redeemed from among men," being rescued, by the almighty power of divine grace, from the corruptions and abominations of Babylon; and they are consecrated as the first-fruits of Christianity, unto God and the Lamb, an earnest and assurance of a more plentiful harvest, first, at the era of the reformation, and afterwards at the yet more glorious era of the Millennium. "In their mouth was found no guile:" inasmuch as they handle not the word of God deceitfully, like popish venders of indulgences, and preachers of purgatory, human merit, and idolatry; but faithfully and simply declare the way of everlasting life. And they are "without fault before the throne of God," having "washed their robes and made them white in the blood of the Lamb;" God not imputing their trespasses unto them, but accounting them as if they had never sinned, through the imputed righteousness of Christ, who was "made sin for them," "in order that they might be made the righteousness of God in him." By these hundred and forty-four thousand, I understand peculiarly *the depressed church in the wilderness*, previous to the time of *the Reformation:* for history sufficiently demonstrates, that there have been in every age some faithful worshippers, who consented not to *the general apostacy*, but who prophesied, although in sackcloth, against its abominations.' *Faber.*—They who object to this, saying that the church was then in a depressed state but here exulting and triumphing with joyful

6 And I saw [u]another angel fly [x]in the midst of heaven, having [y]the everlasting gospel [z]to preach unto them that dwell on the earth, and to [a]every nation, and kindred, and tongue, and people,

7 Saying [b]with a loud voice, [c]Fear God, [d]and give glory to him; for [e]the hour of his judgment is come: and [f]worship him that made heaven, and earth, and the sea, and the fountains of waters.

8 And [g]there followed another angel, saying [h]Babylon is fallen, is fallen, that great city, [i]because she made all nations drink of the wine of [k]the wrath of her fornication. [*Practical Observations.*]

9 And [l]the third angel followed them, saying with a loud voice, [m]If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand,

10 The same shall [n]drink of the wine of the wrath of God, which is poured out without mix-

u 8,9. 8:13. Is. 6:2,6,7. Ez. 1:14. Dan. 9:21. x Gen. 1:6. y 2 Sam. 23:5. Ps. 119:142. 139:24. 145:13. Is. 45:17. 51:6,8. Eph. 3:9—11. 2 Thes. 2:16. Tit. 1:1—3. Heb. 13:20. z Matt. 10:27. Mark 16:15. Rom. 16:25. Col 1:23. a 10:11. 13:7. Dan. 4:1. 6:25,26. b Is. 40:3,6,9. 44:23. 52:7,8. 58:1. Hos. 8:1. c *See on* 11:18. 15:4. 19:5. Gen. 22:12. Ps. 36:1. 89:7. Ec. 12:13,14. d 4:9. 16:9. Josh. 7:19. 1 Sam. 6:5. Is. 42:12. Mal. 2:2. Luke 17:18. e 11:18. 18:10,17,19.

Ez. 7:2,3,6. Dan. 8:19. Matt. 25:13. John 5:25—29. 1 Pet. 4:7. f 4:11. Ex. 20:11. Neh. 9:6. Ps. 33:6. 95:5. 146:5,6. Prov. 8:22—31. Jer. 10:10—12. Acts 14:15. 17:23—25. g *See on* 6. h 16:19. 17:5,18. 18:2,10,11,18—21. Is. 21:9. Jer. 51:8,64. i 17:2—4. 18:3. 19:2. Jer. 51:7. Ez. 16:15, &c. Nah. 3:19. k 13:15—17. 17:6. l *See on* 6—8. Jer. 44:4. m 11. *See on* 13:3—6,11—17. n 16:19. 18:3. Job 21:20. Ps. 11:6. 60:3. 75:8. Is. 29:9. 51:21,22. Jer. 25:15—17,27. 51:57.

praises, seem to forget the Christian's motto: "sorrowful, but always rejoicing." "We glory in tribulations also, &c." (*Notes, Is.* 24:13—15. *Rom.* 5:3—5. 8:32—39.)—Zion also was indeed a conspicuous place in the church; but not like the celebrated cities of Greece and Rome. It is very obscure, and little noticed in profane history. (*Notes, Ps.* 2:4—6. 87: *Is.* 12:4—6. *Heb.* 12:22—25. 1 *John* 3:1—3.)—*First-fruits.* (4) *Note, Jam.* 1:16—18.

V. 6, 7. It is generally admitted, by the best intrepreters, that the three angels, introduced in these and the following verses, were emblematical heralds of the progressive reformation from popery. When, therefore, the extent and prevalence of the power of the beast, at its full height, had been predicted in the foregoing chapter; the diminution and weakening of it, as introductory to his destruction, is intimated in this. Some explain the proclamation of the first angel, of the ninth, tenth, or eleventh centuries: and no doubt there were even then both princes, bishops, and councils, who struggled against the worship of images, and the other grosser abominations of the church of Rome. Yet they generally concurred in supporting the dominion of the beast; though they were earnest that it should be exercised in a different manner as to some particulars. Such, however, as were real Christians, and entered a proper protest against the prevailing corruptions of the church, whether in the imperial palace, or in the conclave, (if that was ever done,) may properly be ranked in the number mentioned in the preceding verses: for these evidently relate to a later and more public and general protestation. Others, however, seem to fix the time of their accomplishment too late; and so leave a large vacant space in the series of predicted events; and then crowd too many into the remaining periods.—We may, therefore, I apprehend, interpret this "first angel," messenger, or herald, to be an emblem of those who first publicly erected the standard of reformation, and who contended for "the everlasting gospel" of Christ, in opposition to all the innovations and usurpations of the beast, his image, and the false prophet. This honour seems to belong to the Waldenses and Albigenses, who had the true gospel among them; avowed its everlasting obligation and excellency; opposed it to the authority of popes, councils, and persecuting princes; declared the pope to be antichrist; and propagated their doctrines with zeal and success, and multiplied into a vast number of churches. And after immense slaughter had been made of them by persecutions and bloody wars, the residue still retained their tenets, and being dispersed into other countries, they rapidly carried "the everlasting gospel" with them; as an angel, a messenger of peace to men, flying through the midst of heaven; so that the Lollards in England, and the Bohemians in Bohemia, and the adjacent regions, and many others in different places, seem to have principally learned the gospel from them; nay, the reformation itself appears to have sprung from the seed which they sowed, and watered with rivers of their blood. So exact was the prophecy, that they had "the everlasting gospel to preach to the inhabitants of the earth!" (*Note,* 11:3—6.) They also loudly called on men to fear and glorify God, as the hour of his judgment was at hand; and to worship the Creator of all things, as revealed in the gospel, by refusing to join the worship of idols, and that of the beast and his image. (*Notes,* 19:9,10. *Acts* 14:11—18. 17:22—29.)—Some respectable commentators explain these verses of Luther, almost exclusively; and suppose, that many things, in his situation, character, and testimony, remarkably answered to it. I cannot however think, that the previous *public* testimonies against the beast, are wholly passed over, or that an *individual*, however *illustrious*, occupies so conspicuous a station in this concise prophecy. But I am much farther from being convinced, that more modern events, or the present zeal for missions, is meant; because the testimony of the angel, or messenger, was evidently borne against *popery*, not heathen idolatry; and the worship of saints and angels, and of images of God, is as real idolatry, as that of the pagans.—*Everlasting*, &c. (6) 'It is styled, "The everlasting gospel;" being like its divine Author, "the same yesterday, to-day, and for ever;" in opposition to the doctrines of the beast, and the false prophet, which shall be "rooted up, as not of the heavenly Father's planting." *Matt.* 15:13.' *Bp. Newton.*—It is objected, that the reformers did not "preach to every nation, kindred, and tongue:" and it may be answered, that neither did the apostles, in the strict literal import of the words; (*Col.* 1:6,23.) nor have any others to this day. But it was the doctrine and desire of the reformers, that the gospel should be preached throughout the earth.—The angel "had the everlasting gospel." This is by Mr. Cunninghame supposed to be the book containing the gospel, and he seems principally to explain it of the British and Foreign Bible Society—Far be it from me to withhold or deduct from the honour justly due to that Society: when, by the astonishing success of atheists and infidels, "the enemy came in like a flood," "the spirit of God has" surprisingly "lifted up a standard against him;" and the Bible Society has been honoured in this, as in no small degree THE STANDARD BEARER. But we must not interpret prophecy by our *partialities*, or even most *legitimate affections*; and the order of events, in the whole arrangement of the prophecy, requires a far different interpretation.

V. 8. If we explain the first angel, as the herald of the dawning of the reformation, in the twelfth, thirteenth, and fourteenth centuries; we may properly explain this of the Bohemians and others in the fifteenth, who were their genuine offspring and successors. Some of these persons, with still greater confidence and vehemence than the Albigenses, declared Rome to be mystical Babylon, and the pope and church there to be antichrist; and they endured severe persecutions for these protestations, and for their profession of the gospel. John Huss and Jerom of Prague, especially, were perfidiously and cruelly burned by the council of Constance; which council was, in fact, the united power of the whole antichristian beast. These heralds announced the fall of mystical Babylon, as the ancient prophets had done that of literal Babylon, *long before the event.* (*Notes, Is.* 21:6—9. *Jer.* 50:2,5 51:7—9.) Neither was this doom more certain, than it would be just; as she had corrupted and intoxicated the nations, not only with her love-potions, as a seducing harlot, but by the wine of the *wrath* of her fornications, terrifying men into idolatry by fierce persecutions. (*Notes,* 17:1—6. *Jer.* 25:15—26. 51:7.) As Rome was mentioned under the name and emblem of a *Gentile* city, so her idolatry was called *fornication* rather than *adultery;* as it generally is in Scripture, when committed by the professed worshippers of God. (17:2.)—Bishop Newton explains this verse of the Waldenses, and the foregoing verses of more ancient events; on the contrary, Mr. Faber interprets those verses of Luther, and this of Calvin and his associates. This, however, seems to me to render *individuals* far too prominent in so concise a prophecy. Nor should I have mentioned the names of John Huss and Jerom of Prague, except as they were the mouth, or voice, of a very large body of men, delivering its testimony in the most public manner conceivable, and sealing it by martyrdom.—Still, I observe, that the grand outlines are clear; and commentators in general are agreed about them: so that the subordinate differences of opinion do not affect the main argument.—Some indeed would explain this verse of future times, because Babylon is not yet totally fallen: but this deranges the whole plan of interpretation, adopted by the ablest expositors, which is the only clue that can lead us through its mazes; and this would introduce perplexity and uncertainty. Nothing is more common in prophecy, than for future events, as absolutely determined, to be spoken of in the present or past time: and the same words were spoken of literal Babylon, long before her destruction. (*Marg. Ref.* h.)—'The clue that has principally conducted me through both parts of the Revelation, is following the series of history, and the successive order of events. After the description of the two beasts, secular and ecclesiastical, whose power was established according to my hypothesis in the eighth century, but, according to most commentators, much sooner; there would be a very large chasm, without the prediction of any memorable event, if these prophecies relate to the time, immediately preceding the fall of Antichrist and the Millennium.—What a long interval would there be without any prophecy; and how thick would the events follow afterwards! For all the particulars ... to the end of the nineteenth chapter must be fulfilled before the Millennium.' *Bp. Newton.*—It is also worthy of notice, that about the era above mentioned, the opinion began to be publicly avowed, by several persons, that the church, court, and city of Rome, were Babylon, and so inevitably doomed to destruction.

V. 9—11. This third angel and his proclamation "with a loud voice" may be explained of Luther, and his loud, rough,

ture [c]into the cup of his indignation; and he shall [d]be tormented with fire and brimstone [q]in the presence of the holy angels, and in the presence of the Lamb:

11 And [r]the smoke of their torment ascendeth up [s]for ever and ever: and they have [t]no rest day nor night, [u]who worship the beast and his image, and whosoever receiveth the mark of his name.

12 Here [x]is the patience of the saints: [y]here *are* they that keep the commandments of God, and [z]the faith of Jesus.

13 And I heard [a]a voice from heaven, saying unto me, [b]Write, [c]Blessed *are* the dead [d]which [d]die in the Lord [e]from henceforth: yea, saith the Spirit, that they may [e]rest from their labours; [f]and their works do follow them.

14 And I looked, and, [g]behold, a white cloud, and upon the cloud *one* sat [h]like unto the Son of man, having on his head [i]a golden crown, and in his hand [k]a sharp sickle.

15 And another angel [l]came out of the temple, [m]crying with a loud voice to him that sat on the

c 18:6. Ps. 73:10. Is. 51:17. Jer. 49:12. Lam. 4:21. Hab. 2:16. Matt. 20:22. 26: 39. p 9:17,18. 19:20. 20:10. 21:8. Gen. 19:24. Deut. 29:23. Jude 15. Ps. 11:6. Is. 30:33. 34:9. Matt. 25:41. Jude 7. q Ps. 37:34. 52:6. 91:8. Ez. 20:48. Matt. 13:41,42,49,50. 2 Thes. 1:8,9. r 18:18. 19:3. Gen. 19:28. Is. 33: 14. 34:10. Joel 2:30. Luke 16:23,24. s 4:9,10. 5:13,14. 7:12. 11:15. 20:10. 22: 5. Ex. 15:18. Ps. 10:16. 145:1. Matt. 25:41,46. Heb. 1:8. t Deut. 28:65. Is. 57:20,21. Matt. 11:28,29. Mark 9:43—49. Luke 16:24,25. u 9. 13:15—18. x *See on* 13:10. y *See on* 12:17. z 3:8,10. 2 Tim. 4:7. a 11:15,19. 16:17.

Matt. 3:17. b 1:11. 2:1. 10:4. 19:9. 21:5. c 20:6. Ec. 4:1,2. Is. 57:1,2. 2 Cor. 5:8. Phil. 1:21—23. d Rom. 14:8. 1 Cor. 15:18. 1 Thes. 4:14,16. 5:10. e *Or, from henceforth saith the Spirit; yea.* e 6:11. 7:14—17. Job 3:17—19. Is. 35:10. 57:2. Luke 16:25. 2 Thes. 1:6,7. Heb. 4:9—11. f Ps. 19:11. 85:13. Matt. 25:35—40. Luke 16:9. 1 Cor. 15:58. Gal. 6:7,8. Phil. 2:17. 2 Tim. 4:7,8. Heb. 6:10,11. g 15,16. 1:7. 10:1. 20:11. Ps. 97:2. Is. 19:1. Matt. 17:5. Luke 21:27. h 1:13. Ez. 1:26. Dan. 7:13. i 6:2. 11:17. 19:12. Ps 21:3. Heb. 2:8. k 15— 17. Joel 3:12,13. Matt. 13:30. Mark 4:29. l 17. 16:17. m 6:10. Is. 62:1,6,7.

and vehement protestation against the idolatries of the church and bishop of Rome, and that whole antichristian fabric: yet we must also take in all his coadjutors and successors, and all the effects of this combined and persevering protestation, to this day, and even beyond it. His voice, with that of those who were raised up in divers countries to join him, and to follow up the assault, was indeed very "loud." They attacked the beast with far more vehemence, than any who went before had done. They not only declared him to be antichrist; but they carried their researches into the idolatries, iniquities, and impostures of the whole papal system; and showed that it was utterly incompatible with the religion of the Scriptures, and founded in ignorance, usurpation, avarice, and hypocrisy. And they insisted strongly on the necessity of separating from so corrupt a church; boldly retorting the charge of heresy and schism, which the popish party brought against them, and fully proving it against their opponents. Thus they induced whole nations to cast off all regard to the church of Rome, and engaged vast multitudes to protest against popery as a *damnable* religion, not only in the persecuting tyrants who imposed it, but in all who, even from dread of persecution, or from more corrupt motives, conformed to it: and this was exactly the purport of the third angel's proclamation. They loudly insisted upon it, that all who adhered, with a blind and devoted attachment, to the beast and his image; (*Notes*, 13:11—17.) professing their abominable doctrines, conforming to their idolatries, concurring in their cruelties, and reducing their principles to practice; (being intoxicated with "the wine of *the wrath* of her fornications;") would drink of the unmingled wine of God's wrath, from the cup of his indignation. (*Notes*, 16:17—21. *Ps.* 75:8. *Is.* 51:17—20. *Jer.* 25:15—17.) Yea, that they would be tormented with fire and brimstone, or be cast into hell, to be tormented in that flame; that this would be "in the presence of the holy angels," who would applaud the justice of their punishment; "and in the presence of the Lamb," who would pronounce and execute the sentence upon them, for their opposition to his gospel, and for giving his mediatorial glory to saints and angels: and "that the smoke of their torment would ascend up for ever and ever." The words translated "for ever and ever," are the most energetic which are found in the whole Greek language, to signify *eternity*, and seem incapable of any other meaning. (*Note*, 7:9—12.) The passage, therefore, evidently predicts the clear and strong manner, in which these reformers would protest and argue against *purgatory*; and insist upon it, that the wicked will be "tormented in hell for ever:" and a subsequent verse evidently opposes the same doctrine, by showing the immediate happiness of believers after death. (*Note*, 12,13.)—Every one, who is at all conversant with the writings of the reformers and their successors, knows that they generally declared, without hesitation, that popery was a *damnable* religion. Mr. Hooker, in Queen Elizabeth's time, brought himself into suspicion, and was engaged in a controversy, because he asserted, with much caution, and many distinctions, *that papists might be saved*: and, whatever contempt may be cast on their bigotry, in this day of false candour, liberality, and disregard to the Scriptures; it is worthy of serious consideration, whether this passage do not warrant by far the greatest part of what these reformers advanced on that subject; though they might not always exactly distinguish between those "who hated the light," and those whose eyes were too weak to endure its effulgence, when it broke in upon them all at once.—To explain this most energetic passage, (which beyond doubt predicts a *general* and most awful protestation against the leading tenets of popery as *damnable*, in all who embrace and adhere to them, as well as in the inventors and imposers of them,) to signify any testimony, or protest made in a single kingdom, as for instance in England, seems to me a total departure from the grand scale, on which these prophecies should be interpreted; and as in all respects inadmissible. Nor can any *temporal* judgments on *collective bodies*, be the fulfilment of the awful denunciation, which evidently relates to *individuals*, and to each individual who is guilty: and if words can convey the idea of eternal punishment, it is here denounced. (*Marg. Ref.* p—t. *Notes*, 19: 7—21. 20:7—10,11—15. *Matt.* 25:41—46.)—It may also be very well worth inquiring, whether there be not some remains of the papal superstition and corruption, even in protestant churches? And how far they, whose grand object it seems to be, to contend *most*, and most *vehemently*, not to say *virulently*, for that which admits of the *least* scriptural proof, or no scriptural proof, keep at a proper distance from this tremendous warning.

V. 12, 13. When the doctrines above mentioned began to be openly propagated, terrible persecutions were raised: it was therefore added, "Here is the patience of the saints." They would have abundant need to exercise patience and perseverance, in obeying God and holding the true doctrine of Christ, amidst the bloody race of inquisitors and persecutors, who kindled fires on earth to torture and burn them, though in vain they called for fire from heaven to destroy them; and who, by most horrid cruelties, together with wars and massacres, destroyed incredible multitudes, in opposing the progress of the reformation. (*Notes*, 13:8—10. 17:6.) To encourage the saints to patience, in suffering for the truth even unto death, the apostle showed, that he "heard a voice from heaven," ordering him to write, "Blessed are the dead which die in the Lord," (or in the true faith and hope of the gospel; *Note*, 1 *Thes.* 4:13—18.) "even from henceforth."—This verse has much perplexed many commentators, in respect of its prophetical meaning and connexion: but, upon the plan which we are now pursuing, nothing can be more obvious. The doctrine of *purgatory*, with indulgences, human merits to be sold by the church, masses and prayers for the dead; was one principal source of wealth, influence, and authority to the clergy of the church of Rome. This also first stirred up the spirit of Luther, who began his attack by protesting against these atrocious practices: and, by examining the Scriptures, he and his followers established it, as a *certain truth*, in the judgment of immense multitudes, that there was no such place as purgatory; but that the wicked, when they die, go directly to hell, and believers immediately enter heaven. Now what words could more aptly predict this change in the sentiments of a large proportion of professed Christians, than these do? It is evident, from the internal chronology of the book, and from the series of predicted events, that the reformation was here intended; and the apostle was ordered to write, just in this place, (probably he knew not on what account,) "Blessed are the dead who die in the Lord, from henceforth:" that is, from this period believers will generally understand that encouraging truth; and not have to encounter the fears of purgatory, or to apprehend a delay of their felicity, when seized with the agonies of death, or called to suffer martyrdom for Christ's sake. Indeed, it is an undeniable fact, that the expectation of *immediate* happiness, was the joy and support of those numbers, who were burned alive, or otherwise cruelly martyred, during those times.—This "voice from heaven" was attested by an internal suggestion of the Holy Spirit, who assured the apostle, that believers rested after death from all their labours and sufferings, and consequently could have no purgatory to fear; and that their works followed them, to prove the sincerity of their faith, and to ensure a gracious reward. (*Notes*, *Matt.* 25:34—40. *Rom.* 2:7—11. 2 *Cor.* 5:9—12. *Marg. Ref.* f.) —*Rest.* (13) 11. *Note*, *Heb.* 4:3—11.—To explain this of any state of the church on earth, is doing the greatest violence imaginable to the words of the apostle.—"Dying in the Lord," and being immediately happy, must refer to individuals, and to another world. (*Notes*, 2 *Cor.* 5:1—8. *Phil.* 1:21—26.)

V. 14—20. Thus far we have generally proceeded, by the guidance of past events, and considerable satisfaction seems to have been obtained in explaining these prophecies; but here, I apprehend, that direction almost wholly fails us. This supposition is confirmed by the evident inability of expositors to make any regular and consistent application of the subsequent chapters, except as coincident with those things which have been already considered. Under this persuasion, of which further reasons will be afterwards assigned, I shall not obtrude mere conjectures on the reader, nor attempt to pry into "things not seen as yet." Hitherto, in general, the ground has seemed good, and the road in a measure plain; and I have felt some confidence, as well as used caution, in the progress: but caution must be almost my only companion

cloud, [u]Thrust in thy sickle, and reap: for the time is come for thee to reap; [o]for the harvest of the earth [p]is [q]ripe.

16 And [q]he that sat on the cloud [r]thrust in his sickle on the earth; and the earth was reaped.

17 And another angel [s]came out of the temple which is in heaven, he also having a sharp sickle.

18 And another angel [t]came out from the altar, [u]which had power over fire; [x]and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes [y]are fully ripe.

19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, [z]and cast *it* into the great wine-press of the wrath of God.

20 And [a]the wine-press was trodden [b]without the city, [c]and blood came out of the wine-press, even unto the horse-bridles, by the space of a thousand *and* six hundred furlongs.

CHAPTER XV.

A vision of seven angels prepared to execute judgments; with the triumphant song of the church on that occasion, 1—4. Seven vials are given to the angels for that purpose, and the temple is filled with smoke, 5—8.

AND [a]I saw another sign in heaven, great and marvellous, [b]seven angels having the seven [c]last plagues; for in them [d]is filled up the wrath of God.

2 And I saw as it were [e]a sea of glass [f]mingled with fire; and them [g]that had gotten the victory over the beast, and over his image, and over his mark, *and* over the number of his name, [h]stand on the sea of glass, [i]having the harps of God.

3 And they sing [k]the song of Moses [l]the servant of God, [m]and the song of the Lamb, saying, [n]Great and marvellous *are* thy works, [o]Lord God Almighty; [p]just and true *are* thy ways, [q]thou King of [r]saints.

4 [r]Who shall not fear thee, O Lord, [s]and glorify thy name? for [t]*thou* only *art* holy: [u]for all nations shall come and worship before thee; [x]for thy judgments are made manifest.

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n *See on* k. 14. o Jer. 51:33. Joel 3:13. Matt. 13:30,39. p 18. Gen. 15:16. Zech. 5.6—11. Matt. 23:32. 1 Thes. 2:16. q Or, *dried.* q 14. Matt. 16:27. John 5:22,23. r 19. 16:1, &c. s 14,15,18. 15:5:6. 16:1. t 6:9,10. u 16:8. x *See on* 15,16. y *See on* p. 15. z 19:15—21. Deut. 32:32,33. a Is. 63:1—6. Lam. 1:15. b 11:8. Heb. 13:12. c 19:15—21. Is. 34:5—7. 66:24. Ez. 39:17—21. a 12:1—3. Dan. 4:2,3. 6:27. b 6. 8:2,6. 10:3. 16:1—17. 21:9. Matt. 13:41,42, 49,50. c 8:13. 11:14. 16:17—21. 17:1. d 7. 14:10,19. 16:19. 19:15. Dan. 12:6, 7,11,12. e 4:6. 21:18. f Is. 4:4. Matt. 3:11. 1 Pet. 1:7. 4:12. g 11:11,12. 12: 11. 13:14—18. 14:1—5. h Ex. 14:30,31. i *See on* 5:8. 14:2. 19:1—7. k Ex. 15:1—18. l *See on* Deut. 34:5. 1 Chr. 6:49. 2 Chr. 24:6. Neh. 9:14. Dan. 6:20.

9:11. John 1:17. Heb. 3:5. m 5:9—13. 7:10,11. 14:8. n Ex. 15:11. Job 5:9. Ps. 78:12. 105:5. 111:2. 118:22,23. 139:14. 145:6. Dan. 4:2,3. o *See on* 4:8. 11:17. Geh. 17:1. p 16:5—7. 19:2. Deut. 32:4. Ps. 85:10,11. 89:4. 100:5. 145: 17. Is. 45:21. Hos. 14:9. Mic. 7:20. Zeph. 3:5. q Is. 9: 6,7. 32:1,2. 33:22. Zech. 9:9. r Or, *nations*, or, *ages*. 17:14. 19:16 r Ps. 86:7. Is. 60:5. Jer. 5: 22. 10:7. Hos. 3:5. Luke 12:4,5. s Ps. 22:23. 86:9. Is. 24:15. 25:3. Rom. 15:9. 2 Thes. 1:10—12. t 3:7. 4:8. 6:10. 1 Sam. 2:2. Ps. 22:3. 99:5,9. 111:9. Is. 6:3. 57:15. Hab. 1:12. 1 Pet. 1:16. u 11:15. Ps. 22:27. 86:9. 117. Is. 66:18—20. Jer. 16:19. Zech. 2:11. 8:20—23. 14:16. Mal. 1:11. x 16:7. 19:2. Ps. 97:8. 105:7. Is. 26:9.

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and monitor in what now remains: for the country is unknown, and no guide is to be found, who understands any thing with certainty concerning the road. The exact and surprising fulfilment of many and complicated predictions, through the course of about seventeen hundred years, has been shown; which is a real demonstration of the truth of the Scriptures: but we must bequeath to posterity the satisfaction of understanding, and being filled with adoring wonder, at witnessing the accomplishment of the remainder. The prophecy has been evidently traced down to the reformation; and this may include all, which has intervened to this day, or shall intervene, till "the slaying of the witnesses," and their resurrection; if these events be, as I firmly believe, yet future. (*Notes*, 11:7—14.) Whether the events here predicted precede or follow the sounding of the seventh trumpet, or third wo-trumpet, I cannot absolutely determine: but they seem evidently to relate to the fall of popery; and perhaps give a succinct intimation of what is more fully predicted in the next and following chapters. (*Notes*, 16:—19:)—The preceding judgments and transactions not having produced a voluntary and effectual reformation in the kingdom of the beast; the iniquity of the nations of which it is constituted is filled up, and they become ripe for judgments. (*Notes*, *Gen.* 15:16. *Zech.* 5:5—11. *Matt.* 23:29—39. 1 *Thes.* 2:13—16.) These judgments are emblematically described as a harvest and a vintage: and, as the latter succeeds to the former in the course of nature, so it is subsequent to it in the prophecy, and will be by far the most terrible. (*Note*, *Joel* 3:9—17.)—Christ appeared to the apostle in vision, "like unto the Son of Man," in human nature; upon "a white cloud," the emblem of his holy, righteous, and mysterious dispensations; his "golden crown" signified his supereminent authority, and "his sharp sickle" his terrible vengeance on his enemies. "The angel out of the temple" may signify the ministers of the gospel, as employed to announce the approach of these judgments: and "the second angel coming out of the temple," to reap the vintage, may represent some executioner, or succession of executioners, of the wrath of Christ on the opposers of his authority: while the third angel from the altar, who had power over fire, giving orders to the second angel to reap the vintage, implies, that these judgments would constitute a sacrifice to divine justice, and consume as with fire those who had despised or perverted the atoning sacrifice of Christ. (*Notes*, 8:1—6. *Ez.* 9:1—7.) The "casting of the vintage into the wine-press of God's wrath," and the "treading of it *without* the city," (as being no part of the true church,) can only be explained by the event. (*Note*, 11:1,2.) But it is remarkable, that sixteen hundred furlongs, or two hundred miles, is exactly the length of the papal dominions in Italy; and probably these will be deluged with blood, in a most awful manner, which is represented by language tremendously hyperbolical. (*Notes*, *Is.* 34: 63:1—6. *Jer.* 51:33. *Matt.* 13:36—43.)—Some expositors, who have written since this interpretation was first made, (A. D. 1791,) decide with confidence, that the bloody scenes, lately exhibited in France and on the Continent, are the fulfilment of the prophecy concerning "the harvest;" though the vintage may be yet future, nor do I at all doubt, posterity will clearly see, that these events began to accomplish the prediction. I cannot however think, either that at so early a stage we are capable of determining on the subject; or that a more general and almost universal display of divine vengeance, on *all* the kingdoms of the beast, (those perhaps excepted, but those only, who have fully and decidedly cast off its dominion,) is intended by the harvest; as well as still more tremendous scenes by "the vintage." (*Notes*, 19:17—21. *Ps.* 149:7—9. *Ez.* 39:1—20. *Mic.* 7:14—17.)

PRACTICAL OBSERVATIONS.

V. 1—8. The Lord reserves a remnant to himself in the worst of times, who dissent from the prevailing idolatries and abominations; who profess his truth and bear his image; who sing the praises of redeeming grace, in strains which none else can learn; who cordially love and devotedly cleave to him; who "follow the Lamb whithersoever he goeth, being the first-fruits of the earth;" who "are Israelites indeed," "in whose mouth is found no guile," and who "are without fault," being fully accepted, and really sanctified, before the throne of God. May it be our prayer, our endeavour, yea our ambition, to be found in this honourable company! If we have a good hope, that we are thus distinguished; we ought to *do* every thing in our power, as well as beseech the Lord continually, that faithful ministers, like beneficent angels, "flying through the midst of heaven," may carry "the everlasting gospel," and preach it to "all people, nations, and languages;" that so sinners may fear and glorify God; and turn from all their idols and iniquities, to worship the great Creator, and to wait for his Son from heaven, who shall speedily come to be our Judge. These events faith anticipates, as if they were already accomplished.

V. 9—20. Subtle deceivers, and they who have been betrayed into their delusions by pride, unbelief, a carnal mind, love of sin, and fear of man, will ere long "drink together of the wine of God's wrath, from the cup of his indignation:" and, however men may flatter or excuse themselves, when they conform to corrupt and sinful customs or impositions, they will find at last that the Lord deeply abhors such prevarication.—Let, therefore, such as "fear the reproach" or the wrath of men, and are tempted to disobey God, remember that awful "torment," the smoke of which ascendeth up "for ever and ever." For the modern *quietus* of a purgatory, *after* the day of judgment, is as destitute of scriptural foundation, as the purgatory before that awful season, which is maintained by the church of Rome; and they who die in their sins, will too late find, that the punishment of hell will endure "for ever and ever." "Here then is the patience of the saints," to venture or suffer any thing, in "obeying the commandments of God," and professing "the faith of Jesus:" may God bestow this patience upon us, that we may be ready, should times of persecution overtake us! We have the best reasons in the world for this conduct; as a "voice from heaven," attested by the Holy Spirit, assures us, that "Blessed are the dead which die in the Lord;" that they 'immediately' rest from their labours, and that 'their works follow them," to ascertain their title to unspeakable felicity, and the degree of glory reserved for them: while their persecutors, and all wicked men, are ripening for the harvest and vintage of divine vengeance; and will soon be "cast into the wine-press of the wrath of God." Nor can the most tremendous judgments ever witnessed on earth, or even heareafter to be witnessed, as inflicted on nations ripe for vengeance, give so much as an adequate idea of the vengeance awaiting impenitent workers of iniquity.

NOTES.—CHAP. XV. V. 1—4. This chapter introduces the seven vials, all of which fall under the seventh trumpet, as the seven trumpets were included under the seventh seal for they contain "the seven last plagues," in which the wrath of God is filled up, or accomplished, on the persecuting idolatrous power assuming, and disgracing beyond ex

5 And after that I looked, and, behold, [y]the temple of the tabernacle of the testimony in heaven was opened.

6 And [z]the seven angels came out of the temple, having the seven plagues, [a]clothed in pure and white linen, and having their breasts girded with golden girdles.

7 And [b]one of the four beasts gave unto the seven angels [c]seven golden vials full of the wrath of God, [d]who liveth for ever and ever.

8 And [e]the temple was filled with smoke [f]from the glory of God, and from his power; and [g]no man was able to enter into the temple, [h]till the seven plagues of the seven angels were fulfilled.

y *See on* 11:19. Ex. 25:21. Num. 1:53. Matt. 27:51. z *See on* 1. a *See on* 1:13. Ex. 28:5—8. Ez. 44:17,18. Luke 24:4. b *See on* 4:6—9. c 5:8. 16:2, &c. 17:1. 21:9. Ps. 75:8. Jer. 25:15. d *See on* 4:9. 10:6. 1 Thes. 1:9. e Ex. 40:34. 1 Kings 8:10. 2 Chr. 5:14. Ps. 18:8—14. Is. 6:4. f 2 Thes. 1:9. g Jer. 15:1. Lam. 3:44. Rom. 11:33. h *See on* 1. a 14:15,18. 15:5—8. b *See on* 15:1,6. c 2—12,17. 14:9—11. 15:7. 1 Sam. 15:3,18. Ez. 9:5—8. 10:2. Matt. 13:41,42.

CHAPTER XVI.

The first angel pours out his vial on the earth, and the worshippers of the beast are plagued with a noisome sore, 1, 2: *the second, on the sea, which becomes blood,* 3: *the third, on the rivers and fountains, which also become blood; and the angel of the waters celebrates the justice of God, in thus visiting bloody persecutors, which is confirmed by one from the altar,* 4—7. *The fourth angel pours his vial on the sun; and men, scorched with fire, blaspheme God,* 8, 9: *the fifth, on the seat of the beast, with the miseries caused, and the blasphemies excited,* 10, 11. *The sixth angel pours his vial on the Euphrates, to prepare the way of eastern kings,* 12. *Three unclean frogs, from the mouth of the beast, stir up kings to war against God,* 13, 14. *A warning to Christians,* 15. *The seventh angel pours his vial into the air, and the last plagues are tremendously finished on Babylon, &c.* 16—21.

AND [a]I heard a great voice out of the temple, saying to [b]the seven angels, Go your ways, [c]and pour out the vials of the wrath of God upon the earth.

2 And the first went, and poured out his vial

pression, the sacred name of CHRISTIAN. These plagues must therefore be coincident with the last wo-trumpet, in great measure at least. (*Note*, 11:15—18.) The second part of this prophecy has been traced from the latter years of the sixth trumpet, to the reformation, nay, to the present era: and to go back into former ages, to find out events, which may answer to the *subsequent* predictions, deranges the whole plan of the book, and reduces the interpretation to ambiguity and uncertainty. Our key has hitherto opened the most intricate wards of these predictions, without violence; that is, as far as to the latter part of the sixth trumpet: but no writer, as it appears to me, has yet (A. D. 1815) succeeded in what follows. For the commencement of it is, according to my view, precisely the time in which we live; as appears from a due consideration of the twelve hundred and sixty years of the reign of the beast.—Different computations, indeed, have been made of the period, when these years will end: yet none seem to have *proved* that they will terminate more early than A. D. 1840, while many think they will not end till A. D. 2000. But, whether sooner or later, it seems probable that the time is not arrived: and, therefore, that "the pouring out of the vials" has not yet begun.—Some indeed of late have fixed the beginning of this period (the 1260 days) to A. D. 533; when the emperor Justinian issued certain edicts, acknowledging and supporting the Pope, or the bishop of Rome, head of the whole church: and thus they compute, that they terminated A. D. 1792, the era of the French revolution.—If they be correct, of which I presume not to judge, then the pouring out of the vials has indeed *begun:* but they, who shall live at the latter end of this century, or the beginning of the next, will, I have little doubt, know that it has but just *begun*.—The apostle had mentioned great woes, which would come under the three last trumpets: (8:13. 10:7. 14:19,20.) yet when the seventh trumpet was sounded, he mentioned, almost exclusively, the happy effects of it, to the end of time, without speaking particularly about the woes. (*Note*, 11:15—18.) But here he resumes that subject, and prophetically shows what woes would follow the sounding of that trumpet. Nothing is more important, in explaining prophecies, than to determine, as far as we can, which events are *past*, and which are to *come:* under this conviction, I must proceed to consider what follows, in general, as in futurity: and shall therefore not *detail* any of the interpretations, or conjectures, which have been made of them, *with relation to past events;* because I cannot myself find any satisfaction from them.—The great and marvellous sign, which the apostle saw in heaven, the scene of his visions, (*Note*, 4:1—3.) implied, that very interesting and extraordinary events were about to be revealed: for seven angels appeared, who had it in charge to inflict "the seven *last* plagues." But before he saw the effects of their ministry, he records an introductory vision, representing the joy and triumph, which the church would express on that occasion.—The "sea of glass, mingled with fire," (*Note*, 4:6—8.) is very differently explained: but as the persons referred to stood *upon* it, we cannot so well understand it of the Fountain, in which they had washed away their sins. Perhaps it was emblematical of the tempestuous times, during which believers then lived; the slippery and fragile nature of their standing considered in itself, and the fiery trials which they endured. Some think that ἐπὶ (translated *on*) may be rendered *at:* and that being "mingled with fire," denotes the purifying influences of the Holy Spirit. (*Note*, *Matt.* 3:11, 12.)—They, however, who were conquerors over the beast, who had cleaved to the truth and will of God, and had refused subjection to the spiritual tyranny of antichrist, or to be branded as his slaves, (*Note*, 13:13—17.) stood on, or at, this "sea of glass mingled with fire," unhurt and undismayed; as the children of Israel passed through the Red Sea, or standing on its shore, saw their enemies dead before them. (*Notes*, *Ex.* 14:26—31.) Feeling, therefore, a holy assurance of their own safety, and a triumphant joy in the prospect of the destruction of their persecutors, they "sang the song of Moses, the servant of God:" they praised the Lord for their deliverance, as Israel by orders from Moses had done; (*Note*, *Ex.* 15:1—21.) and they sang "the song of the Lamb," the new song before mentioned. (*Notes*, 5:8—10. 7:9—12.)

Thus they celebrated the "great and marvellous works" of God, the almighty Lord of all; and his justice and faithfulness, as in Christ Jesus "the King of saints," the Protector, Comforter, Ruler, and Portion, of all his redeemed people. In this view, they inquired, who would not, or ought not, to "fear," adore, and glorify the name of JEHOVAH; seeing he only was holy: therefore neither the worship of idols, nor the names of blasphemy, used by the beast and his image, were any longer to be endured: for the time was arrived, in which all should come and worship before the Lord; as his judgments had been, and were then about still more and more to be made manifest. (*Marg. Ref.* k—x.)

V. 5—8. (*Note*, 11:19.) The appearance of glory about the mercy-seat in the most holy place, "the temple of the tabernacle of the testimony in heaven," was an emblem of the appearance of God in heaven as reconciled to sinners, through Jesus Christ. "The seven angels," coming forth thence, showed, that these judgments would be executed on the enemies of the church, in mercy to the people of God, while the white clothing and golden girdles, worn by these ministers of vengeance, represented their holiness, and the righteousness and excellency of these awful dispensations. "The living creature," one of the four, an emblem of the gospel ministry, (*Note*, 4:6—8.) giving the vials to the angels, implied, that the preaching of the truth would be instrumental in bringing the judgments, which were written, upon antichristian opposers: and the temple being filled with smoke, showed the darkness of those dispensations, and the horror, which would envelope the enemies of God, whilst these plagues were executing. (*Notes*, *Ex.* 40:34,35. *Lev.* 9:22—24. 1 *Kings* 8:10—14. 2 *Chr.* 5:12—14.)—It is also highly probable, that the same judgments, by which the antichristiar power, and other enemies of the church, shall be destroyed, will be employed to purify even the less corrupt parts of it; and in proportion to the degree in which unscriptural usages are contended for and imposed, or scriptural truths and duties are neglected, even professed protestant churches will drink of the cup. (*Notes*, *Is.* 59:1,2.) 'God will purify his church by such signal judgments, as shall arouse the attention of the whole world.' *Bp. Horseley.* So that the happy estate of the true church, as perhaps implied by "entering into the temple;" will not commence, till by the same awful dispensations, obstinate enemies shall be destroyed; and lukewarm, superstitious, or formal Christians shall be purified. Thus whatever is anti-scriptural or unscriptural in every company being purged away, the whole, brought to purity, unity, and spirituality, in worship, discipline, doctrine, and practice, shall be firmly established. (*Notes*, *Zeph.* 3:9—17.)

The temple. (5) Ὁ ναὸς. The holy of holies seems to be meant.

PRACTICAL OBSERVATIONS.

The many plagues, which the wrath of God inflicts on the wicked, contain things "great and marvellous:" but none can fully understand them, till they have passed through the waves and fiery trails of this evil world, and are made victors over all their adversaries. Yet, while "we stand upon the sea of glass mingled with fire," we should anticipate the triumphs which await our final deliverance; and attempt "the song of Moses and of the Lamb:" and new mercies continually demand new hymns of praise. The fuller knowledge we acquire concerning the wonderful works of God, the more zealously we shall celebrate his infinite greatness and excellency, as "the Lord God almighty," the Creator and Ruler of all worlds: but his title of Emmanuel, the "King of saints," will peculiarly endear him to us. Who, that considers the power of his wrath, the value of his favour, or the glory of his holiness, would refuse to fear and honour him alone? for his praise is above heaven and earth. May "all nations," therefore, "come and worship before him," and accept of his salvation! This prayer will be answered, when his tabernacle shall be opened, the executioners of his vengeance on obstinate rebels shall have executed their commission, and the seven vials have been poured out. In the mean time, let us adore his justice and truth, and not dare to object to his deep designs: for when we shall witness the completion of the whole, we shall see him perfectly glorious both in mercy and in judgment.

[d]upon the earth; and there fell [e]a noisome and grievous sore upon the men [f]which had the mark of the beast, and *upon* them which worshipped his image.

3 And the second angel poured out his vial [g]upon the sea; and [h]it became as the blood of a dead *man;* [i]and every living soul died in the sea.

4 And the third angel poured out his vial [k]upon the rivers and fountains of waters: [l]and they became blood.

5 And I heard [m]the angel of the waters say, [n]Thou art righteous, O Lord, [o]which art, and wast, and shalt be, because thou hast judged thus.

6 For [p]they have shed the blood of saints and prophets, and thou hast given them blood to drink; [q]for they are worthy.

7 And I heard another [r]out of the altar say, [s]Even so, Lord God Almighty, true and righteous *are* thy judgments.

8 And the fourth angel poured out his vial [t]upon the sun; [u]and power was given unto him to scorch men with fire.

9 And men were [v]scorched with great heat, and [x]blasphemed the name of God, which hath power over these plagues: [y]and they repented not [z]to give him glory.

10 And the fifth angel poured out his vial [a]upon the seat of the beast; and his kingdom was [b]full of darkness; and [c]they gnawed their tongues for pain,

11 And [d]blasphemed [e]the God of heaven, [f]because of their pains and their sores, [g]and repented not of their deeds.

12 And the sixth angel poured out his vial [h]upon the great river Euphrates; [i]and the water thereof was dried up, [k]that the way of the kings of the east might be prepared.

13 And I saw [l]three unclean spirits [m]like frogs *come* [n]out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of [o]the false prophet.

14 For they are [p]the spirits of devils, [q]working miracles, [r]*which* go forth unto the kings of the earth, and of [s]the whole world, [t]to gather them to the battle of that great day of [u]God Almighty.

15 Behold, [x]I come as a thief. [y]Blessed *is* he that watcheth, and keepeth his garments, [z]lest he walk naked, and they see his shame.

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d 8:7. 14:16. e Ex. 9:9—11. Deut. 7:15. 28:27. 1 Sam. 5:6,9. 2 Chr. 21:15,18. Job 2:7,8. Ps. 78:66. Is. 1:5,6. 3:17,24. Luke 16:20—22. Acts 12:23. f *See on* 13:15—18. g 8:8. 10:2. 13:1. h 11:6. Ex. 7:17—21. Ps. 78:44. 105:29. Ez. 16:38. i 8:9. Gen. 7:22. k 8:10,11. l 5. 14:7. Ex. 7:20. 8:5. Is. 50:2. Ez. 38: 8. Hos. 13:15. m 4. n 7. *See on* 15:3. 19:2. Gen. 18:25. Ps. 129:4. 145:17. Lam. 1:18. Dan. 9:14. Rom. 2:5. 3:5. 2 Thes. 1:5,6. o *See on* 1:4,8. 4:8. 11:17. p 6:10,11. 13:10,15. 17:8,7. 18:24. 19:2. 2 Kings 24:4. Is. 49:26. 51:22, 23. Jer. 2:30. Lam. 4:13. Matt. 7:2. 21:35—41. 23:30—37. q 11:18. 18:20. Jer. 26:11,16. Luke 12:48. Heb. 10:29. r *See on* 6:9. 8:3—5. 14:18. Is. 6:6. Ez. 10:2,7. s *See on* 5. 15:3,4. t 6:12. 8:12. 9:2. Is. 24:23. Luke 21:25. Acts 2: 20. u 7:16. 9:17,18. 14:18. Jon. 4:8. Matt. 13:6. * Or, *burned*. x 10,11,21. 2 Kings 6:33. 2 Chr. 28:22. Is. 1:5. 8:21. Jer. 5:3. 6:29,30. Ez. 24:13. y 11. 2:21. 9:20. Dan. 5:22,23. Luke 13:3,5. 2 Cor. 12:21. z 11:13. 14:7. Josh. 7:19. Jer. 13:16. Am. 4:6—12. a 11:2,8. 13:2. 17:9,17,18. 18:2,3,21—23. b 9:2. 18:11—19. Ex. 10:21—23. Ps. 78:49. Is. 8:21,22. Matt. 8:12. 22:13. 2 Pet. 2:17. c 11:10. Matt. 13:42,50. 24:51. Luke 13:28. d *See on* 9. e 2 Chr. 36 23. Ezra 1:2. 5:11,12. 6:10. 7:12,21,23. Neh. 1:4. 2:4. Ps. 136:26. Dan. 2:18, 19,44. Jon. 1:9. f 2,9. g *See on* 9. 2 Tim. 3:13. h 11:14. Is. 8:7. i 17 15 Is. 11:15. 42:15. 44:27. Jer. 50:38—40. 51:36. k Is. 41:25. Ez. 38: 39: Dan. 11:43—45. 1 14. 2 Thes. 2:9—11. 1 Tim. 4:1—3. 2 Tim. 3:1—6. 2 Pet. 2:1—3. 1 John 4:1—3. m Ex. 8:2—7. Ps. 78:45. 105:30. n 12:3,4,9—13. 13:1—7,11—18. o 19:20. 20:10. p 12:9. 1 Kings 22:19—23. 2 Chr. 18:18—22. Is. 14:9. John 8:44. 2 Cor. 11:13—15. Jam. 3:15. q 13:13,14. 19:20. Deut. 13:1,2. Matt. 24:24. Mark 13:22. 2 Thes. 2:9. r 1 Kings 22:6,10,11,19—22. Acts 13:8—10. s 3:10. 12:9. 13:3. Luke 2:1. Rom. 1:8. t 16. 17:14. 19:19. 20:8. Is. 34:1—8. 63:1—6. Ez. 38:8—12. Joel 3:11—14. u *See on* 7. x 3:3. Matt. 24:42. 1 Thes. 5:2,3. 2 Pet. 3:10. y Matt. 24:42. 25:13. 26:41. Mark 13:—37. 14:38. Luke 12:37—43. 21:36. Acts 20:31. 1 Thes. 5:6. 1 Pet. 4:7. z *See on* 3. 4,18. Ez. 32: 25. Is. 47:3. Ez. 16:37. Hos. 2:3. Hab. 2:15. 2 Cor. 5:3.

NOTES.—CHAP. XVI. V. 1, 2. The angels were next ordered, by a voice from the temple, to pour out the contents of "the vials," censers, or cups, which they had received; and which were emblems of "the wrath of God" to be poured out on the antichristian empire, and on all who adhered to it; and indeed on all the opposers of pure Christianity.—As the first four trumpets were so many stages in the destruction of the western empire, and the fifth and sixth showed the extinction of the eastern empire: so these vials mark the gradual desolation of the Roman church, and the antichristian tyranny of the kingdoms which support it: the one being the *pagan* idolatrous persecuting power; the other, the *papal* idolatrous persecuting power, the beast to whom the dragon had given his seat and empire. (*Note*, 13:2—4.) This circumstance occasions a similarity of some of the vials to the trumpets. A resemblance also is found between these vials, and several of the plagues of Egypt; to which Rome may be compared for tyranny, cruelty, and enmity to the people of God. (*Note*, 11:7—12.) Whether "the noisome and grievous sore," produced by the pouring out of the first vial, is to be understood literally, with respect to terrible pestilences, or in a figurative meaning, the event must determine. But the plague will be peculiar to the avowed and devoted adherents of the beast and his image; which seems to be intended of the others, though not so expressly mentioned. (*Marg. Ref.*)—Mr. Faber, without hesitation, interprets this plague of the *atheistical* spirit, which has long secretly pervaded the nations, adhering to the Roman church; and which broke out so extensively and fatally about the time of the French revolution. I am by no means disposed to argue against this interpretation: yet I am not able to adopt it, as a *probable opinion;* even if "the pouring out of the vials' may, in the order of the predicted events, be allowed to begin at so early a period; which seems to me inadmissible. Many others, beside *devoted papists*, were involved in the effects of this atheism and infidelity; but the predicted judgment is stated as selecting *them* for its exclusive objects.

V. 3—7. (*Note*, 8:8—11.) "Seas, rivers, and fountains," turned into blood, are proper emblems of vast slaughter and devastation. Yet "the angel of the waters," who was appointed to preside over them, or to be "a ministering spirit" in these dispensations, celebrated the justice of the eternal Lord, who had determined to punish, with such calamities, the blood-thirsty murderers of saints and prophets; and in appointing them, as it were, "blood to drink." (*Notes*, 17:3—6. 18:20. 19:1—6. *Ex.* 1:22. 7:21—23.) And another angel, "from under the altar," (*Note*, 6:9—11.) as speaking in the name of the holy martyrs, concurred in these praises; and also declared the truth of "the Lord God almighty," in thus fulfilling his ancient predictions, and his promises to his church.—If the events here predicted be still future, the fulfilment of the prophecy alone can clearly explain it. Mr. Faber, however, interprets the whole passage, of the bloody transactions in France and on the Continent, which have occurred during these last twenty years. I presume not to decide, whether his opinion be well grounded or not: yet I object to it for these reasons. 1st. The stage, on which these tragedies have been acted, seems by no means large enough for the completion of the prophecy. France, and the countries connected with it, form only part of the kingdom of the beast; and several countries belonging to it, have hitherto been little affected by these sanguinary measures; though perhaps they may ere long be involved in them: in fact many since the time when this was first written, have been, though not in that degree, or to that extent, which the prophecy seems to require. 2dly. The term, since the commencement of the French revolution, seems too short to answer to the idea, excited by this prophecy, of the judgments to be inflicted: when it is considered in how few verses the most interesting events perhaps of two or three hundred years are comprehended. 3dly. I doubt whether the time for the pouring out of the vials is arrived; and whether it will arrive, till after the middle of this century.—It seems, however, still more improper to suppose all the seven vials coincident, and all as having been begun already to be poured.

V. 8, 9. (*Note*, 8:12.) Whether burning seasons producing drought and famine, or some other judgment figuratively described, by the scorching heat of the sun, be intended, the event must show. But the extreme distress of the sufferers, instead of inducing them to glorify God, by confessing, repenting of, and forsaking their sins, will irritate them to blaspheme the name of God, and so tend to the increase of their guilt and final condemnation. (*Marg. Ref. Notes*, 10,11, 17—21.)—These verses are interpreted by Mr. Faber, to mean the present tyranny of the ruler of France, over that nation, and the other kingdoms of the beast, on the Continent. Not being disposed to controvert this interpretation, and much less to subscribe to it, I only again observe, that in my view, our posterity, at the end of this century, will be more competent judges of this subject than we can be.

V. 10, 11. This predicts some great calamity to Rome itself, yet of such a nature as will darken the whole antichristian empire. (*Notes*, 18:) But it will only excite the sufferers to more horrid blasphemies, and more desperate defiance of God.—Interpreters of these prophecies in general allow, that this vial is not yet poured out: and this is a sufficient reason, why a *commentator* should decline giving any conjecture, in what manner so compendious and so *obscure* a prediction will be fulfilled. When fulfilled, it will cease to be *obscure*.

V. 12—16. If the river Euphrates is here to be understood *literally;* some eastern nation or nations may be expected to invade Europe, or to meet the forces of the antichristian power, in the western parts of Asia, perhaps in Palestine, as the executioner of the Lord's vengeance on the kingdom of the beast. (*Notes*, *Ps.* 149:7—9. *Is.* 34: 63:1—6. *Ez.* 38: 39: *Dan.* 2:44,45. 7:9—12. 11:40—45. *Mic.* 5:10—15. 7:14—17. *Zech.* 14:12—19.) But as Rome is mystical Babylon, and as Babylon stood on the river Euphrates, and was both enriched and protected by it: perhaps we may understand, by the drying up of the Euphrates, such an enfeebling of the power

16 And [a]he gathered them together into a place called in [b]the Hebrew tongue [c]Armageddon.

17 And the seventh angel poured out his vial [d]into the air; and [e]there came a great voice out of the temple of heaven, from the throne, saying, [f]It is done.

18 And there [g]were voices, and thunders, and lightnings; and there was [h]a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, *and* so great.

19 And [i]the great city was divided into three parts, and the cities of the nations fell: and [k]great Babylon came [l]in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

20 And [m]every island fled away, and the mountains were not found.

21 And [n]there fell upon men a great hail out of heaven, *every stone* about the weight of a talent: and men [o]blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

a 17:14. 19:17—21. Judg. 4:7. Joel 3:9—14. Zech. 14:2,3. b 9:11. John 5:2. 19:13,17. Act. 26:14. c Judg. 5:19. 2 Kings 23:29,30. Zech. 12:11. d 20:1—3. Eph. 2:2. 6:12. e 1. —1:19. 14:17. 15:5,6. f 10:6,7. 21:6. Dan. 12:7—13. John 19:30. g 4:5. 8:5. 11:19. h 11:13. Dan. 12:1. i 14:8. 17:18. 18:2,10,16—19,21. k 17:5. Dan. 4:30. l *See on* 14:8,10. 18:5. Is. 49:26. 51:17—23. Jer. 25:15,16,26. m 6:14. 20.11. Is. 2:14—17. Jer. 4:23—25. n 8:7. 11:19. Ex. 9:23—26. Josh. 10:11. Is. 30:30. Ez. 13:11,13. 38:21,22. o *See on* 9,11. Is. 8:21.

CHAPTER XVII.

An angel shows John the persecuting idolatrous power which was to be destroyed; under the emblem of an infamous, but splendid harlot, riding on a scarlet-coloured beast, with a golden cup in her hand, her name inscribed on her forehead, and drunk with the blood of the saints, 1—6. He explains the vision to him, 7—18.

AND there came [a]one of the seven angels which had the seven vials, and [b]talked with me, saying unto me, Come hither; [c]I will show unto thee the judgment of [d]the great whore [e]that sitteth upon many waters;

2 With whom [f]the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

3 So [g]he carried me away in the Spirit [h]into the wilderness: and I saw [i]a woman sit upon a scarlet-coloured beast, [k]full of names of blasphemy, [l]having seven heads and ten horns.

4 And the woman was [m]arrayed in purple and scarlet-colour, [n]and [o]decked with gold and precious stones and pearls, having [o]a golden cup in

n 15:1,6. 16:1—17. 21:9. b 4:1. 21:15. Luke 9:30. 24:32. c 16:19. 18:16—19. d 4,5,15,16. 19:2. Is. 57:3. Nah. 3:4,5. e 15. Jer. 51:13. f 13,17. 14:8. 18:3,9, 23. Jer. 51:7. g 1:10. 4:2. 21:10. 1 Kings 18:12. 2 Kings 2:16. Ez. 3:12. 8:3. 11:24. Acts 8:39. h 12:6,14. Cant. 8:5. i 4,6,18. 12:3. k *See on* 13:1—6. Dan. 7: 8,20,25. 11:36. 2 Thes. 2:24. 1 9—12. 12:3. 13:1. m 3. 18:7,12,16. n Dan. 11:38. *gilded.* o 14:8. 18:6. 19:2. Jer. 51:7. 2 Thes. 2:3—10.

of Rome, and increase of that of its enemies, as shall embolden and excite the nations to attack her. These events, however, will threaten the destruction of that whole kingdom and domination: so that "three unclean spirits, like frogs, will come out of the mouth of the dragon," as representing Satan, who gave his power to the beast; "out of the mouth of the beast," or antichristian empire; and "out of that of the false prophet," or the antichristian church and clergy. (*Notes*, 13.1—12.) That is, emissaries, commissioned by them, and instigated by unclean spirits, being loathsome, and croaking, and intruding themselves into every place, to the mischief of all, (*Note*, *Ex.* 8:1—6.) will go forth to promote idolatry, pretending to work miracles in support of their doctrine; and to collect "the kings of the earth, and of the whole world," even all in every place who favour that design, that they may make one united effort against the cause of God: and thus they will be "gathered for the battle of the great day," in which the almighty God intends to destroy them.—Some have imagined these three mystical frogs, to be the Dominicans, the Franciscans, and the Jesuits; and the description given of them would agree well enough with the character of those Janizaries of the church of Rome: but the predicted events must fall much later than the founding of those orders; and Satan will no doubt be able to excite men of the same stamp, for similar services with those performed by *them* in former ages.—These will be times of great temptation; and therefore Christ, by his apostle, called on his professed servants, to expect his sudden coming, and "to watch," that they might retain and be found in the garments of salvation, and not "walk naked" and so be put to shame, as apostates or hypocrites: for the blessing would belong only to the watchful. This parenthesis interrupts the prediction; which proceeds to show, that He, even the Lord, gathered together the kings of the earth, in his righteous providence, to a place called Armageddon, or the mountain of destruction, with reference to Megiddo. (*Judg.* 5:19. 2 *Kings* 23:29,30. *Note*, *Joel* 3:9—17.)—The coincidence between this prophecy, and those referred to in the notes, as *unfulfilled prophecies in the Old Testament* is worthy of special notice; by all, who would patiently investigate the true meaning of them, and not run away with hasty and crude and partial, though plausible interpretations, grounded on incidental resemblances.—*False prophet.* (14) The same as the second or two-horned beast. (*Note*, 13:11,12.)

V. 17—21. Satan is called "the prince of the power of the air," (*Note*, *Eph.* 2:1,2.) and this last vial will be poured into the very seat of his empire: for after it, his cause in every place, *without*, as well as *within*, the dominions of the beast, will be finally ruined. A proclamation was therefore made from "the temple of heaven, ... saying, It is done," or *finished*; for "under the seventh trumpet the mystery of God was to be finished." (*Note*, 10:5—7.) Terrible calamities, awful displays of the divine presence; intestine distractions, and the revolt or destruction of cities and nations, &c. will make way for "great Babylon to drink of the wine of the fierceness of God's wrath." (*Notes*, 14:8—11. 18: *Jer.* 25:26. 51:7—9.) The concurrent judgments are here described in most energetic language; especially, by hailstones of above a hundred pounds weight each, which must dash in pieces all persons and things whatever, on which they fall. How this is to be understood, the event must show. (*Note*, 11:15—18.)—It would be very easy *to give an opinion*, or to quote from those who have done this; but the author would refer the reader to those, who have purposely written on the subject. It is however clear, beyond doubt, that convulsions, revolutions and the wreck of nations, to a degree and extent never hitherto witnessed or recorded, are yet to be expected, before "the mystery of God is finished."—The opinion also, that the land of Canaan will be the stage, on which the last grand conflict shall be decided, is highly probable: (*Notes*, 20:7—10. *Ez.* 38:9—23. *Dan.* 11:40—45.) but whether that country, or the papal dominions, be meant, by the thousand and six hundred furlongs to be drenched with blood, must be left undecided. (*Note*, 14:14—20.) The dimensions may suit either one or the other: and it is not certain, whether particular dreadful judgments, on the immediate seat of the beast, or tremendous vengeance on all his remaining adherents, be there foretold.—It may be observed, by some readers, that I have not at all noticed the interpretations of those, who consider several of the vials as long since poured out. This has resulted from a full conviction, that these interpretations are absolutely inconsistent with the chronology of the prophecy, and the whole clue which must direct us in expounding it; and that they are altogether unsatisfactory, even as *insulated* accommodations. The opinion of those, who explain the former of the vials of recent events, which have occurred within these last twenty years, whether well grounded or not, may be allowed to be consistent with the chronology of the book, and with these vials, containing a prediction of "the last plagues." (*Notes*, 15:1—4.) The grand question to be decided, in this respect, relates to the sounding of the seventh trumpet. If that event be past, the vials have begun to be poured out: if it be future, none of them have been poured out. For it seems to me clear, that as the seventh seal includes all the seven trumpets; so the seventh trumpet includes all the seven vials. Nor do I think it possible for human sagacity to determine, till some considerable time has elapsed, at what precise period events of such immense magnitude, as those here predicted, began to be accomplished.

PRACTICAL OBSERVATIONS.

How infatuated must men be, to set at defiance the power of God, who can fight against them by such varied means, and with such irresistible weapons! especially as he continues to beseech his enemies to be reconciled to him, and to share his omnipotent and everlasting favour! No wonder that angels, who witness or execute his vengeance on the implacable haters of God, of Christ, and of holiness, loudly celebrate the praises of his justice and truth: and adore his awful dispensations, when he brings upon bloody persecutors the tortures, which they had inflicted on his saints and prophets. But "the heart" of man is so "desperately wicked," that the most complicated miseries will never induce any one to repent, without the special preventing grace of God; nay, if men are left to themselves, they will "blaspheme the name of God," even in the intervals of "gnawing their tongues with pain!" It is vain, therefore, to expect that purgatory, or hell-fire, will ever bring men to glorify God in true repentance, or in any sense purge away their sins. Hell itself is filled with blasphemies, determined and horrid, in proportion to the degree of its torments: and they are as ignorant of the history of human nature, as of the Bible and of their own hearts, who do not know, that the more men suffer, and the more plainly they see the hand of God in their sufferings, the more furiously they often rage against him. Let then sinners now seek repentance from Christ, and the grace of the Holy Spirit; or they will hereafter have the anguish and horror of an unhumbled, impenitent, and desperate heart, burning with enmity against God, as well as tortured by the fire of his indignation; and thus augmenting guilt and misery to all eternity.—While Satan and wicked men, by every artifice, and with all their power, excite numbers to [illegible]

her hand full of [p]abominations and [q]filthiness of her fornication:

5 And [r]upon her forehead *was* a name written, MYSTERY, [s]BABYLON THE GREAT, [t]THE MOTHER OF [u]HARLOTS AND ABOMINATIONS OF THE EARTH.

6 And I saw the woman [x]drunken with the blood of the saints, and with the blood of [y]the martyrs of Jesus: and when I saw her, [z]I wondered with great admiration.

7 And the angel said unto me, Wherefore didst thou marvel? [a]I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads, and ten horns.

8 The [b]beast that thou sawest, was, and is not; and shall ascend out of the bottomless pit, and [c]go into perdition: and they that dwell on the earth [d]shall wonder, ([e]whose names were not written in the book of life [f]from the foundation of the world,) when they behold [g]the beast that was, and is not, and yet is.

9 And [h]here *is* the mind which hath wisdom.

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p Deut. 29:17. 1 Kings 14:24. 2 Kings 21:2. Is. 66:3. Ez. 20:30. Hos. 9:10.
q Ezra 9:11. Lam. 1:9. Ez. 24:11,13. 36:25. r 7:3. Is. 3:9. Phil. 3:19. s 2 Thes. 2:7. 2 Tim. 3:1—5. t 11:8. 14:8. 16:19. 18:2,10,21. Jer. 51:47,48. u 13:9. 19:2. * Or, *fornications*. x 13:7. 16:6. 18:20—24. Dan. 7:21,25. y 2:13. 6:9,10. 12:11. Acts 22:20. z Hab. 1:13. a *See on* 1—6,8. b 9:2,3. 13:1—11.

c 11. 14:8—20. 16: 18: 19:15—21. 20:10. Dan. 7:11,26. 11:45. 2 Thes. 2:3—8. d 13:3,4. e *See on* 13:8. 20:12,15. f Matt. 25:34. John 17:24. Acts 15:18. Eph. 1:4. Tit. 1:2. 1 Pet. 1:20. g 13:1—4,11,12. h 13:18. Dan. 12:4,8—10. Hos. 14:9. Matt. 13:11. 24:15.

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against the cause of God; they are in fact gathered by him, that he may execute judgment upon them. (*Notes, Ez.* 38: 10,16,17. *Joel* 3:9—17.) But many of those, who are professedly the friends of God, will have their portion with avowed unbelievers; and, being found destitute of the robes of righteousness and salvation, will walk naked, be put to shame, and perish. (*Notes, Gen.* 3:7,8.) May we then remember that Christ comes suddenly; that we may watch, and "give diligence to be found of him in peace, without spot and blameless." (*Notes*, 3:1—3. *Matt.* 24:42—44. *Luke* 12:35—46. 1 *Thes.* 5:1—3. 2 *Pet.* 3:10—16.)

NOTES.—CHAP. XVII. V. 1, 2. This chapter contains a digression from the main subject, and a kind of parenthesis in the course of the prophecy; to show more precisely what was meant by "great Babylon," the ruin of which had been so tremendously predicted. (*Note*, 16:17—21.) One of the angels, who poured out the vials, conversed in vision with John: and called him to come to him, and he would show him the judgment of that antichristian power, secular and ecclesiastical, which might be emphatically called, "the great whore;" because it had exceeded all other churches, or societies and empires, in seducing men to commit idolatry, and abominations of every kind. "The many waters," on which this dignified harlot, who was illustrious in her infamy, sat enthroned as a queen, are afterwards explained. (*Note*, 15—18. *Jer.* 51:13.) No one can doubt, but Rome is meant in this chapter; nay, the most zealous papists allow it: and indeed, it would not have been made so undeniable by being expressly named, as it is by this description.—The only question then is, whether Rome *Pagan*, or Rome *Papal* is meant. But Pagan Rome never seduced the kings of the earth to join in her idolatries; she never intoxicated the inhabitants "with the wine of her fornication;" she subdued and ruled them with an iron rod, and not by artifices and blandishments; she left them in general to their ancient usages and worship; nay, she imported the idols and vices of the conquered nations, and thus became fatally corrupted. Even when the Roman emperors persecuted the Christians, they did it rather from a desire of crushing innovations, which threatened, as they supposed, the peace of the state, connected with enmity against God, and truth, and holiness, than from zeal for any particular form of idolatry. On the other hand, it is well known, by what subtle insinuations, and politic management, "with all the deceivableness of unrighteousness," Rome *Papal*, without any adequate temporal force, has obtained and preserved an ascendency over kings and nations; attaching them to her usurped dominion in blind submission, and inducing them to conform to her idolatries, and corruptions of Christianity. So that the authority of powerful kings, and the forces of mighty nations, have repeatedly been employed in defence of her tyranny: and multitudes have been intoxicated, and infuriated, by their zeal for that church, to murder their unoffending neighbours, by tens of thousands; and at the same time to enslave, weaken, and impoverish themselves! (*Notes*, 9—14. 14:8. 18:1—3. *Jer.* 51:7.)

V. 3—5. The angel then carried John, "in the Spirit," (that is, being under the influence of the prophetic Spirit, he seemed to himself to be conveyed,) "into the wilderness;" for the antichristian tyranny and seductions had reduced the church into a most desolate state, and made it like a desert. (*Notes*, 12:13—17.) There he saw "a woman seated on a scarlet-coloured beast." This "woman" was the emblem of *the church* of Rome, and "the beast" was the emblem of the *temporal* power, by which it has been supported; and the latter was "full of names of blasphemy," which we have had repeated occasions to mention. (*Notes*, 12:3—6. 13:1—7. 2 *Thes.* 2:3,4.) "The seven heads and ten horns" are afterwards explained. (*Notes*, 7—14. 12:3—6. 13:1.) The woman was "arrayed in purple and scarlet-colour:" for these have always been the distinguishing colours of popes and cardinals, as well as of the Roman emperors and senators: nay, by a kind of infatuation, the mules and horses on which they rode, have been covered with scarlet cloth; as if they were determined to answer this description, and even literally to ride on a scarlet-coloured beast!—"The woman" was also most superbly decorated with gold and jewels: and who can, in adequate language, describe the pride, splendour, and magnificence of the church of Rome, in her vestments and ornaments of every kind? Even papists have gloried in the superiority of their church in this species of magnificence, above ancient Rome when at the height of her prosperity. This appears in all things relating to their public worship, and in the Papal court, even beyond what can be conceived and external pomp attaches carnal men to a religion, which excessively interests and gratifies them, and may even be said to *intoxicate* them; whilst they despise the simplicity of spiritual worship.—'This is beyond description, and as much surpassed my expectation, as other sights have generally fallen short of it. Silver can scarce find an admittance; and gold itself looks put poorly among such an incredible number of precious stones.' *Addison.*—In the woman's hand like wise there "was a golden cup full of abominations:" this alludes to the practice of harlots, in inflaming their paramours with love potions; and represents the various fascinating allurements, the impostures, delusions, promises of impunity, indulgences, absolutions, with hopes of worldly interest and preferment, by which that church has always obtained and preserved her influence; and seduced men to join in her spiritual fornication, the other abominations of her corrupt worship, and the unholiness connected with it. (*Notes*, 18: 4—8. 19:1—6.)—To distinguish this notorious harlot from all others, her name was inscribed on her forehead; as prostitutes of old sometimes made themselves known, by labels on the forehead with their names upon them. This name was "Mystery, Babylon the Great." Her religion was "a mystery of iniquity," (*Notes*, 2 *Thes.* 2:5—7. 1 *Tim.* 3:16.) and she herself was mystically "Babylon the Great."—Now there was nothing in Pagan Rome, to which this title was more proper, than to any other city; nor would it have been any thing very *mysterious* to have substituted one Pagan city for another: but it was indeed a "great mystery," that the professed metropolis of the Christian church should be another Babylon, in idolatry, iniquity, and cruelty to the people of God: and her very title of 'the Roman Catholic, or universal 'church,' entitles her to the name of "Mystery, Babylon the Great." She affects indeed the character of 'our holy mother the church,' but she is in fact, "the mother of harlots and abominations of the earth;" the inventor, source, promoter, and principal example, of idolatries, and all kinds of abominable abuses and perversions of Christianity, with which the nations of the earth have been corrupted.—It is asserted by writers of good authority, that before the reformation, the word *mystery* was written in letters of gold, upon the front of the Pope's mitre; but the fact has been controverted, and therefore, though the affirmative evidence vastly preponderates, we cannot be absolutely certain of it.

V. 6. The woman was as notorious for cruelty and persecution, as for idolatry and profligacy; and the apostle saw her "drunken with the blood of the saints and martyrs of Jesus." (*Notes*, 16:3—7. 18:20. *Dan.* 7:19—27.) In this respect Rome *Pagan* and Rome *Papal* were both criminal; but the latter has probably slain more *thousands* than the former did *individuals:* and the apostle would not have been greatly astonished to see a heathen city persecuting Christians, having witnessed and experienced such persecutions during many years, before he had this vision; but that a city, professedly Christian, and the metropolis of the Christian church, should thus wanton and riot in the blood of the saints, might well excite his highest amazement. 'All this is very plain: but papists wonder by what figure of speech heretics are called "saints," and rebels against the Pope, "martyrs of Jesus."' *Bp. Hurd.* (*Note, John* 16:1—3.)

V. 7, 8. Lest any one should mistake or hesitate concerning the meaning of these emblems, the angel became the interpreter of the vision. As the apostle had seen and heard very much on the same subject before, the angel inquired into the reason of his excessive amazement: (*Notes*, 12:3—6. 13:1—17.) and he then showed to him "the mystery of the woman, riding on the beast." *A beast* is the emblem of an idolatrous and oppressive empire: the Roman empire *was* "the beast" under the Pagan emperors: it ceased to be so, when it became Christian, with reference to which the angel says, by way of anticipation, "It is not." Yet it would afterwards "ascend out of the abyss:" that is, when the antichristian empire became idolatrous and persecuting, and the dragon gave his power to the beast, it seemed to arise out of the sea, the tempestuous state of the nations; but it was in fact from hell, being Satan's grand scheme for oppos-

[i]The seven heads are seven mountains, on which the woman sitteth.

10 And there are seven kings: five are fallen, and one is, *and* the other is not yet come; and when he cometh, he must continue a short space.

11 And the beast [k]that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

12 And [l]the ten horns which thou sawest, are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

13 These have [m]one mind, and [n]shall give their power and strength unto the beast.

14 These [o]shall make war with the Lamb, and [p]the Lamb shall overcome them: for he is [q]Lord of lords, and King of kings; [r]and they that are with him *are* called, and chosen, and faithful.

15 And he saith unto me, [s]The waters which thou sawest, where the whore sitteth, [t]are peoples, and multitudes, and nations, and tongues.

16 And [u]the ten horns which thou sawest upon the beast, [x]these shall hate the whore, and shall make her desolate [y]and naked, and shall [z]eat her flesh, [a]and burn her with fire.

17 For [b]God hath [c]put in their hearts [d]to fulfil his will, and to agree, and give their kingdom unto the beast, [e]until the words of God shall be fulfilled.

18 And [f]the woman which thou sawest is that great city, which reigneth over the kings of the earth.

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i 3,7,18. 13:1. k *See on* 8. l 12:3. 13:1. Dan. 2:40—43. 7:7,8,20,24. Zech. 1: 18—21. m Phil. 1:27. 2:2. n 17. Is. 10:5—7. Ez. 38:10. Acts 4:28. o 11:7. 8:6,7. 16:14. 19:15—21. Dan. 7:21,25. 13:9—12,24,25. Zech. 2:8. Matt. 25:40. Acts 9:4,5. p 6:12—17. Ps. 2:8,9. 21:8—12. 110:5,6. Dan. 2:44. 7:26,27. 1 Cor. 15:24,25. q 1:5. 19:16. Deut. 10:17. Ps. 136:2,3. Prov. 8:15,16. Dan. 2:47. 1 Tim. 6:15. r 14:1—4. 19:14. Ps. 149:5—9. Jer. 50:44,45. Mic. 5:7—9. John 15:16. Rom. 8.30. 2 Tim. 2:4. Heb. 3:1,2. 1 Pet. 2:9. s *See on* 1. Ps. 18:4. 65:7. 93:3,4. Is. 8:7,8. Jer. 51:13,42,55. t 10:11. 11:9. 13:7,8. u *See on* 2, 10,12. x 1,2,13. Is. 13:17,18. Jer. 50:41,42. y 18:16,17. Ez. 16:37—42. 23: 45—49. z Job 31:31. Ps. 27:2. Dan. 7:5. a 18:8. Lev. 21:9. b *See on* 13. c Ezra 7:27. Ps. 105.25. Prov. 21:1. Jer. 32:40. 2 Thes. 2:10—12. Jam. 1:13—17. d Luke 22:3,22,37. John 13:2,18. e 6:11. 10:7. 15:1. Prov. 19:21. Is. 45:27. 46:10,11. Jer. 27:6,7. Ez. 38:16,17. Dan. 12:7. John 10:35. 12:39,40. 19:24,28. f 16:19. 18:2. Dan. 2:40,41. 7:23. Luke 2:1.

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ing the gospel; (*Notes*, 9:1,2. 11:7—12. 13:1—4.) and therefore after a time it would go into perdition, and be destroyed finally and for ever.—'The empire was idolatrous under the heathen emperors; and then ceased to be so under the Christian emperors; and then became idolatrous again under the Roman pontiffs; and hath so continued ever since.—But in this last form it shall go into perdition: it shall not, as it did before, cease for a time, and revive again, but shall be destroyed for ever.' *Bp. Newton.* (*Note*, *Dan.* 7:9—14,23—27. 11:44,45.) In the mean while, however, it is foretold, it would deceive into a stupid admiration and blind submission, "all the inhabitants of the earth," within the sphere of its influence, except the remnant of the elect. (*Note*, 13:8—10.)

Shall ascend. (8) Μελλει αναβαινειν. *Is about to ascend.* This determines the rise of the beast to a period *subsequent* to the prediction being delivered; and consequently Rome Pagan cannot be meant, for that had risen long before.

V. 9—14. Here then was a proper trial and exercise of a man's "wisdom," to discover what was meant by the beast, which "had been, was not, and yet was;" being the same but in a different form. (*Notes*, 7,8. 13:18.)—To assist the reader in this inquiry, the angel observed, that "the seven heads" of this symbolical beast "are," or represent, "seven mountains," on which the woman was enthroned; being especially the seat of that ecclesiastical authority, by which the power of the beast is supported. (*Notes*, 13:1.) This is the well-known situation of Rome: and though Constantinople is also built on seven hills, they are comparatively obscure, and no other mark of the beast answers to it. For "the seven heads" of the beast had another enigmatical meaning, and signified seven "kings," or seven forms of government, or successions of rulers, according to the usual prophetical meaning of the word "kings." They all appeared in vision at once upon the beast; but in fact five of them were fallen, at the time when the apostle had the vision; namely kings, consuls, dictators, decemvirs, and military tribunes; one of them then subsisted, even that of emperors; and another was not yet come, which when it came would endure only for a short time. Some explain this of the Christian emperors; but their power must either be included in the sixth head; or it could not be a head of the beast at all, not being *idolatrous*. Others explain it of the Exarch of Ravenna, the deputy of the emperor of the east, under which government this proud city, Rome, continued as a dukedom for above a hundred years. Others explain it of the usurpations of the Pope, before he became a temporal prince, or the prescribed "twelve hundred and sixty years" of the reign of the beast had entered: but that of the Exarch of Ravenna seems most clear. Many other interpretations have been given, and especially the dominion of Charlemagne and his successors, during several generations, has been fixed upon. In general, however, it related to the intervening space between the subversion of the empire, and the establishment of papal tyranny: during which time Rome was under the *temporal* jurisdiction of the Exarch of Ravenna, and the *spiritual* rule of the Pope; who had already introduced the worship of saints and images, and many other gross abuses. If this be reckoned a distinct form of government; then the beast, as it subsisted when the woman sat on it, was "the eighth," but if it is deemed too inconsiderable to be reckoned a distinct head, "He was one of the seven;" but whether the seventh or the eighth, he would be the last form of government in that idolatrous empire; and "goeth into perdition." 'The beast, therefore, on which the woman rideth, is the Roman government in its last form: and this, all must acknowledge, is papal, not imperial." *Bp. Newton.* For the last head was the only one which existed when the woman sat on the beast, and was therefore spoken of as the beast itself.—"The ten horns" (which seem to have all grown on the last head,) were "ten kings," or successions of kings: who had "received no kingdom" when John had this vision: but they would "receive power as kings one hour with the beast," or *at the same time*, and *for the same period.* This points out the division of the Roman empire into ten distinct kingdoms, yet all united in one design to support the idolatry of the church of Rome; and it is wholly incompatible with *Pagan* Rome. They might be kings: but they were not horns of the beast, till they embraced that religion, and both strengthened the hands of the pope and church of Rome, and were strengthened by them. These were *contemporary*, not *successive* princes, as the seven kings before mentioned were: and, notwithstanding the continual interference of their several political interests and measures, and their contests in other things, they were "of one mind to give their power to the beast:" implicitly submitting to that idolatrous religion; defending its tyranny and usurpations; enduring its exorbitant exactions; and obeying its mandates to make war, in opposing the cause of Christ, and in order to extirpate his disciples. But it was predicted, that they would all be finally defeated in that war, by "the Lamb of God;" as he is "Lord of lords, and King of kings," as many vain mortals have affected to call themselves: (*Notes*, 1 *Kings* 20:1. *Ezra* 7:12. *Dan.* 2:37.) and his followers are effectually called to enlist under his standard, in consequence of his special choice of them; and therefore they are true believers, faithful to his cause, and to their own engagements. (*Notes*, 19:11—21. *Matt.* 22:11—14.)—*Ten kings.* (12) *Notes*, *Dan.* 2:40—45. 7:7,8.—*King of kings.* (14) *Notes*, *Ps.* 72:8—11. *Prov.* 8:15,16. 1 *Tim.* 6:13—16.

V. 15—18. The angel next explained to the apostle "the many waters, on which the woman sat" in regal dignity. Four distinct words, all in the plural number, aptly describe the extensive dominion of the church of Rome, not only over those within the territories belonging to the papacy, but over all the kingdoms of that communion: and in their remote dependencies, in the East Indies, in South America, and other places. Indeed the pope has claimed the right over all nations, to dispose of crowns, and depose princes, at his pleasure, as if he were "lord of lords, and king of kings!" and the very titles of 'universal bishop,' and 'the Roman catholic church,' fully accord to this description. This, however, will not always be the case; for the "ten horns," or kingdoms, which once exalted and supported the ecclesiastical tyrrany, will at length "hate, desolate," strip, devour, and destroy it. Most of them will be the principal instruments in the destruction of popery, and the ruin of Rome itself; though some will lament over these events. (*Note*, 18:9,10.)—How far some late revolutions may lead to this crisis, we cannot tell: but present appearances render it not improbable, that the last victory of the beast over the witnesses of Christ, will be obtained in some other way, than directly by papal delusions. Yet these appearances are continually changing.—(*Note*, 11:7—12.)—God had so influenced the hearts of these kings, by his power over them, and by the dispensations of his Providence; that they fulfilled his will, or did those things, without intending it, which he had purposed and predicted. (*Notes*, *Ezra* 1:1—4. *Ps.* 105:23—25. *Ez.* 14:9—11. 38:10. 2 *Thes.* 2:10—12.) Thus they had agreed together to "give their kingdom to the beast;" to make him, as it were, their liege lord; and to reign over others, only in order to render them subservient to him. But they will at length better understand their own interest, and their duty to God and their subjects, than thus any longer to prostitute their power.—To terminate the description of the woman, who sat on this symbolical beast, she was declared to be "that great city, which reigned over the kings of the earth," when John had this vision: and every body must know Rome to be that city. Indeed, this was the avowed object, aim, and ambition of Rome, from its foundation; and in different ways, it has accomplished its purpose, with little interruption, even to this present time.—*Eat her flesh.* (16) *Notes*, *Job* 31:29—32. *Ps.* 27:1—3. *Dan.* 7:5.—*Burn her.*] The punishment of a priest's daughter, who committed whoredom. (*Note*, *Lev.* 21:9.)—*Put it in their heart.* (17) *Marg. Ref.* c *Until*

CHAPTER XVIII.

A mighty angel announces the fall of Babylon, and its utter desolation, because of its abominations, 1—3. A voice from heaven calls on the people of God to come out of her, lest they should be involved in her destruction, 4—8. The kings and merchants connected with her lament her fall, 9—19; and the apostles and prophets are called to rejoice over it, 20. Her final and total overthrow first signified by a millstone cast into the sea; and then is emphatically described, 21—24.

AND after these things [s]I saw another angel come down from heaven, having great power; [t]and the earth was lightened with his glory.

2 And he [c]cried mightily with a strong voice, saying, [d]Babylon the great is fallen, is fallen, and is [e]become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

3 For [f]all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and [g]the merchants of the earth are waxed rich through the [h]abundance of [h]her delicacies.

4 And I heard another voice from heaven, saying, [i]Come out of her, my people, that ye be not [k]partakers of her sins, and that ye receive not of [l]her plagues:

5 For her sins have [l]reached unto heaven, [m]and God hath remembered her iniquities.

6 [n]Reward her even as she rewarded you, and [o]double unto her double according to her works: in [p]the cup which she hath filled, fill to her double.

7 How [q]much she hath glorified herself, and lived deliciously, so much torment and sorrow give her; for she saith in her heart, [r]I sit a queen, and am [s]no widow, and shall see no sorrow.

8 Therefore [t]shall her plagues come in one day, death, and mourning, and famine, [u]and she shall

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n *See on* 17:1. b 21:23. Is. 60:1—3. Ez. 43:2. Luke 17:24. 2 Thes. 2:8. c 1:15. 5:2. 10:3. 14:15. Jer. 25:30. Joel 3:16. d 10,21. 14:8. 16:19. 17:5,18. Is. 13:19. 21:9. Jer. 51:8,60—64. e Lev. 11:13—19. Is. 13:20—22. 14:23. 34:11—15. Jer. 50:39,40. 51:37. Mark 5:3—5. Luke 8:27,28. f 9. 14:8. 17:2. Jer. 51:7. g 11—17,23. Is. 47:15. 2 Pet. 2:1—3. [s] Or, *power*. Prov. 23:1—3. h Jer. 51:34. Lam. 4:5. Luke 7:25. i Gen. 19:12,13. Num. 16:26,27. Is. 48:20. 52:11. Jer. 50:8. 51:6,45,50. Matt. 24:15,16. 2 Cor. 6:17. k Ps. 50:18. Matt. 23:30. 1 Tim. 5:22. 2 John 11. l Gen. 18:20,21. 2 Chr. 28:9. Ezra 9:6. Jer. 51:9. Jon. 1:2. m *See on* 16:19. n 13:10. 16:5,6. Ex. 21:23—25. [l] s. 137:8. Jer. 50:15,29. 51:24,49. 2 Tim. 4:14. o Is. 40:2. 61:7. Jer. 16:18. 17:18. Zech. 9:12. p *See on* 14:10. 16:19. 17:2,4. q Is. 22:12—14. 47:1,2,7—9. Ez. 28:2—10. Zeph. 2:15. 2 Thes. 2:4—8. r Ps. 45:9. Jer. 13:18. s Is. 47:7,8. Lam. 1:1. t 10,17,19. Is. 47:9—11. Jer. 51:6. u 9. 17:16. 19:3. Jer. 51:58.

&c.] With what frequent repetition is this idea brought before the reader; The "counsel of the Lord shall stand, and he will do all his pleasure!" (*Notes*, *Ps.* 33:10—12. 19:21. *Is.* 14:24—27. 46:10,11. *Dan.* 4:34—37. *Matt.* 26:21—24. *Acts* 2:22—24. 4:23—28. *Eph.* 1:9—12. 3:9—12.)

His will. (17) Την γνωμην αυτου. *His counsel, purpose, mind.* 13. *Acts* 20:3. 1 *Cor.* 1:10. 7:25,40. 2 *Cor.* 8:10. *Philem.* 14.

PRACTICAL OBSERVATIONS.

The Lord takes pleasure in satisfying his people concerning the reasons and equity of his judgments on his enemies; that they may not be intimidated by the severity of them, or fail to adore and praise him on that account.—Great prosperity, pomp, and splendour, commonly feed the pride and lusts of the human heart; yet they form no security against divine vengeance.—Those who allure or tempt others to sin, must expect more aggravated punishment, in proportion to the degree of the mischief done by them.—The worst abominations, idolatries, filthinesses, cruelties, and blasphemies, have been perpetrated within the professing church: and a magnificent religion, adorned with purple, and decked with gold and jewels, is generally antichristian. Indeed, every attempt to accommodate the truth or worship of God to the taste of carnal minds, must mar its simplicity, and corrupt its purity. But "the *golden* image," or "*golden* cup," in the hand of Babylon and her daughters, will reconcile most men to "the mysteries of iniquity" connected with it; and make them willingly swallow down the wine of their fornications: and even induce them to join in making themselves "drunken with the blood of the saints and martyrs of Jesus." (*Notes*, *Dan.* 3:1—12.) Let all then beware of a splendid, a lucrative, or a fashionable religion: let us avoid "the mysteries of iniquity," and study diligently "the great Mystery of godliness;" that we may learn humility, simplicity, self-denial, and gratitude, in the stable at Bethlehem, in the carpenter's shop at Nazareth, by the side of the well at Sychar, in the garden of Gethsemane, and on mount Golgotha; for the more we resemble Christ, the less shall we be liable to be deceived by antichrist.—We cannot but "wonder" at the oceans, as it were, of Christian blood, which have been shed by men called Christians: but our wonder will abate, when we consider these prophecies; and the awful fact "will turn to us for a testimony" of the truth of the gospel. Whatever enemies at any time "make war against the Lamb" of God, they must surely be overcome by him. "Though hand join in hand," such wicked men "shall not be unpunished;" even if all the kings and nations of the earth should agree in opposing him: for he is "Lord of lords, and King of kings;" and his "called, chosen, and faithful" followers are always on the strongest side. May we approve ourselves to be of that number! And then we shall be "received to his glory," when wicked men will be destroyed in a most tremendous manner; and when their concurrence together in sin will be turned into the bitterest hatred and rage, and they will eagerly assist in tormenting each other. But "The LORD's Portion is his people;" "his counsel shall stand, and he will do all his pleasure;" and no counsel or machination of men or creatures can do more than fulfil his words, and that "purpose which he has purposed in himself," "to the praise of his glory," and to the everlasting felicity of all his chosen and faithful servants.

NOTES.—CHAP. XVIII. V. 1—3. (*Note*, 16:17—21.) After the apostle had been certified who "Babylon the great" was, and what she had done, he had the vision of her destruction continued. "Another angel," distinct from those who "poured out the vials," came down from heaven, possessing great power, and illuminating the earth with his glory. This was either Christ himself, or an emblematical representation of his coming to destroy his enemies, and to diffuse the light of his gospel through all nations; to which events the language naturally directs our thoughts. (*Note*, 2 *Thes.* 2:8—12.) He therefore repeatedly proclaimed "with a strong voice," which all might hear, and which implied great power and authority, that "Babylon the great is fallen," totally and finally. (*Notes*, 14:8. *Is.* 21:6—9.) It was become not only desolate, but a kind of hell upon earth. Some think, that the words may refer to the discoveries which will then be made, of the diabolical ambition, impostures, lies, murder, and horrible uncleanness, with which the city is filled, under the mask of religion; but the expressions are figurative and borrowed from the Old Testament. (*Notes*, *Is.* 13:19—22. 34:9—17. *Jer.* 51:61—64.) It is most manifest, that no desolations have hitherto left Rome in this condition; unless any choose to say, that it "hath been the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird," ever since popes and cardinals have made it their residence: for, unless this be admitted, it must be manifest to all men, that the prophecy is not yet fulfilled.—To the reasons before assigned for the ruin of this city, it is here added, that "the merchants of the earth are waxed rich, through the abundance of her delicacies." Her outward magnificence, luxury, and excess, have proved a source of immense wealth to vast multitudes; and the various arts, trades, manufactures, and species of commerce, which flourish by means of her pompous religion, have always helped to support it: for "by that craft vast multitudes have their wealth." Painting, sculpture, architecture, music, and all the fine arts, have also met with the most ample encouragement, and been cultivated in the greatest perfection, in that splendid church. (*Notes*, 18:3—5. *Acts* 19:23—31. *P. O.* 21—31.) But the spiritual merchandise, by which unnumbered multitudes have wickedly lived in affluence, and enjoyed abundant delicacies, by the sins and follies of mankind, seem principally intended.

V. 4—8. As Lot was called forth out of Sodom, before it was destroyed by fire and brimstone; (*Notes*, *Gen.* 19:14—22,27—29.) so the people of God are directed by a voice from heaven, to come out of Babylon before her fall. (*Notes*, *Is.* 52:11,12. *Jer.* 50:7,8. 51:6,7,45,46.) This summons concerns all persons in every age. Those who believe in Christ, and "worship God in the Spirit," should separate from so corrupt a church, and from all others which copy her example of idolatry, persecution, cruelty, and tyranny; and avoid "being partakers of her sins," even if they have renounced her communion: or else they may expect to be involved in her plagues. (*Note*, 14:9—11.) Her crimes, her daring, presumptuous, and atrocious wickednesses, resembled mountains "reaching to heaven;" and "God had remembered her iniquities," though his forbearance had been mistaken for disregard. (*Marg. Ref.* l, m. *Notes*, 16:17—21.) The persons therefore, or nations, who had been persecuted by her, were called on to retaliate upon her as a condemned criminal; and to give her a double measure of the wine of God's wrath, from the cup of his indignation; according to the atrociousness of her sins, and the cruel treatment which they had received at her hands. Thus torture and anguish would be rendered to her, proportionable to her former ostentation, splendour and luxury; and to the pride and presumption, with which she had set these predictions at defiance, declaring that "she sat as a queen, was no" bereaved destitute "widow, and should see no sorrow" whatever the word of God had threatened. (*Notes*, 20. 6:9—11. 14:8—11. 16:3—7. 19:1—6. *Ps.* 137:7—9. 149:7,9. *Is.* 14:1,2,12. 47:7—10. *Jer.* 51:9,10,34—37.) Therefore all the plagues which had been denounced against her would surely "come on her in one day," suddenly and unexpectedly; death in every dreadful form would fill the city with mourning, and dire famine would attend the other desolations; till she should *utterly* be burned with fire; (*Note*, 17:15—18.) and then she would know that the Lord, who had judged and condemned her, was strong, and fully able to execute the tremendous sentence.—As Rome has never hitherto been "utterly burned with fire," it is undeniable that events yet in futurity are predicted.—*Be not partakers of her sins.* (4) *Notes*, 1 *Tim.* 5:21,22. 2 *John* 7—11.—*Double.* (6) *Marg. Ref.* o.

be utterly burned with fire: [x]for strong *is* the Lord God who judgeth her. [*Practical Observations.*]

9 And [y]the kings of the earth, who have committed fornication and lived deliciously with her, [z]shall bewail her, and lament for her, when they shall see [a]the smoke of her burning,

10 Standing [b]afar off for the fear of her torment, saying, [c]Alas, alas! [d]that great city Babylon, that mighty city! [e]for in one hour is thy judgment come.

11 And [f]the merchants of the earth shall weep and mourn over her; for no man [g]buyeth their merchandise any more:

12 The [h]merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all [i]thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

13 And [j]cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, [k]and slaves, [l]and souls of men.

14 And the fruits that [m]thy soul lusted after are [n]departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

15 The merchants of these things, [o]which were made rich by her, [p]shall stand afar off, for the fear of her torment, weeping and wailing,

16 And saying, [q]Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

17 For [r]in one hour so great riches is come to naught. [s]And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

18 And cried [t]when they saw the smoke of her burning, saying, [u]What *city is* like unto this great city!

19 And [x]they cast dust on their heads, and cried, [y]weeping and wailing, saying, Alas, alas! that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

[*Practical Observations.*]

20 [z]Rejoice over her, *thou* heaven, [a]and *ye* holy apostles and prophets; for [b]God hath avenged you on her.

21 And a mighty angel took up a stone like a great millstone, and cast *it* into the sea, saying, [c]Thus with violence shall that great city Babylon be thrown down, [d]and shall be found no more at all.

22 And [e]the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft *he be*, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;

23 And [f]the light of a candle shall shine no more at all in thee; [g]and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for [h]thy merchants were the great men of the earth; [i]for by thy sorceries were all nations deceived.

24 And [k]in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

x 5:5. 9:19. Is. 27:1. Jer. 50:31,34. 1 Cor. 10:22. y *See on* 3:7, 17:2,12,13. z Ps. 58:10. Jer. 50:46. Ez. 26:16,17. 27:2,9,30. Dan. 4:14. Zech. 11:2,3. a 18:11. 21. 19:3. Gen. 19:28. Is. 34:9,10. 66:24. Jude 7. b Is. 13:19. 30:33. 31:9,10. Jer. 50:40. c Num. 16:34. d 18:19. Jer. 30:7. Joel 1:15. Am. 5:16. d *See on* 14:8. Is. 21:9. *See* 8. Jer. 51:8,9. e 3:9,15,20:24. 13:16,17. Is. 23:1–15. 47:15. Ez. 26:1. 27:27–36. Zeph. 1:11,18. g Prov. 3:14. Matt. 22:5. John 2:16. 2 Pet. 2:3. h 17:4. 1 Kings 10:11,12. Prov. 3:10,11. Ez. 27:5–25. i Or, *sweet*. 1 Kings 10:11. 1 Kings 10:10,15,25. 2 Chr. 9:9. Prov. 7:17. Cant. 1:3, 4:13,14. 5:5. Am. 6:6. John 12:3–8. k Ez. 27:13. Deut. 24:7. 28:68. Neh. 5:4,5,8. Is. 50:1. Ez. 27:13. Am. 2:6. 8:6. 1 Tim. 1:13. l Or, *bodies*. 2 Pet. 2:3. m Num. 11:4,34. Ps. 106:14. 1 Cor. 10:6. Jam. 4:2. 1 John 2:16,17. n Luke 12:20. 16:25. o 8. 1 Thes. 2:2,8. Zech. 11:5. Mark 11:17. Acts 16:19. 19:24–27. p *See on* 11. Judg. 18:23,24. Ez. 27:31. Am. 6:16,17. q *See on* 10,11. 17:4. Luke 16:19. r 10. 15. 17:9. s Ez. 27:8. 1 Tim. 1:6. s 11. Is. 23:14. Ez. 27:27–36. Jon. 1:6. t *See* 9. u 10. 13:4. Is. 47:7. 9. Ez. 27:32. x Josh. 7:6. 1 Sam. 4:12. 2 Sam. 13:19. y 9. 11. 18:7. 12. 1 Pet. 4:15. z *See on* 10,15,16. z 19:1–3. Judg. 5:31. Ps. 48:11. 58:10. 96:11. 97:8. 149:5. Prov. 11:10. Is. 44:23. 49:13. Jer. 51:47,48. a 1 Thes. 2:2. b 11. 15:3. Jude 17. b 6:10. 19:2. Deut. 32:42. Ps. 18:47. 94:1. Is. 63:4. Jer. 51:6,11. Luke 11:49,50. 18:7,8. c Ex. 15:5. Neh. 9:11. Jer. 51:63, 64. d 22. 16:20. 20:11. Job 20:8. Ps. 37:36. Ez. 26:21. Dan. 11:19. e Is. 24:8, 9. Jer. 7:34. 16:9. 25:10. 33:11. Ez. 26:13. f 22:5. Job 21:17. Prov. 4:18,19. 24:20. g *See on* 22. h 8,11–19. Is. 23:8,9. Ez. 27:24,25,33,34. i 8,9. 12:9. 13: 13–16. 17:2–5. 21:8. 22:15. 2 Kings 9:22. Is. 47:9. Nah. 3:4. Acts 8:11. k 11: 7. 16:6. 17:6. 19:2. Jer. 2:34. l 7. 22:9,12,27. Dan. 7:21. Matt. 23:27–35. Luke 11:47–51. Acts 7:52. 1 Thes. 2:15.

Lived deliciously. (7) Ἐστρηνιάσε. *Note*, 1 *Tim.* 5:9—12.

V. 9, 10. Some of the kings, who had previously supported the church of Rome, will adhere to her, even when the rest of them will unite in destroying her; (*Note*, 17:15—18.) and they will lament her fall, having been bigoted to her idolatries, and having lived in more abundant and excessive luxury and magnificence, through their alliance with her. They will, therefore, bewail at a distance, beholding "the smoke of her burning" and torment, without being able to quench the one, or relieve the other: so that they must either at length renounce her, or share her doom. (*Notes*, 11—19. *Ez.* 28:16—23.) In this situation they will say, "Alas! alas!" Or, "Wo! wo!" for this will be the third wo before mentioned. (*Note*, 11:13,14.) Not that the fall of Rome will terminate that wo; (though it will end with the pouring out of the seventh vial, and its immediate consequences;) for the events predicted in the following chapter will form a very considerable part of it. Nor is there any satisfactory proof, though it has generally been supposed, that the second wo-trumpet will end in the destruction of the Othman empire. (*Note*, 9:13—21.) On the contrary, it may perhaps subsist in an enfeebled state, till after the fall of the western antichrist. This may be one grand means of the national conversion of the Jews; and their restoration to their own land may produce the subversion of the Othman empire, the destruction of the Mohammedan delusion, and the calling of the other Gentiles. (*Notes*, *Ez.* 38; 39: *Dan.* 11:40—45.)—We ought not indeed to be confident in such matters; yet the arrangement of this and the two following chapters, seems to favour the supposition: as the destruction of all Christ's implacable enemies, the conversion of the nations, and the binding of Satan, are predicted *in order*, after the fall of Rome. (*Notes*, 19: 20:1—3.)

Alas, alas. (10) Οὐαὶ, οὐαὶ. 16, 8:13. 11:14.

V. 11—19. (*Notes*, 17:3—5. *Ez.* 26: 27:12—25.) This lamentation of these "merchants," over Rome, coincides in many respects with that of the merchants over Tyre. The various articles of commerce here enumerated do not require a particular consideration: the whole is calculated to convey, in the most impressive manner imaginable, some idea of the splendour, luxury, excess, and self-indulgence of all kinds, which have so long triumphed in the powerful, magnificent, elegant, luxurious, and licentious metropolis of popery; and which have always enriched a vast number of individuals, in different ways, by impoverishing the nations belonging to that communion. Neither is it requisite to accommodate the various particulars, to the several kinds of spiritual merchandise, by which the popes, cardinals, bishops, abbots, priests, and other retainers, have been enriched at the expense of the people. These are indeed evidently alluded to; when not only "slaves," but "the *souls* of men," are mentioned as articles of commerce; which is, beyond comparison, the most infamous of all traffics that the demon of avarice ever devised; even almost infinitely more atrocious than the infamous slave-trade. Yet, alas, it is very far from uncommon. The sale of indulgences, dispensations, absolutions, masses, and bulls, has always enriched the Romish clergy and their dependents, to the deceiving and destroying of the souls of millions; and thus "by feigned words, they made merchandise of them:" nor has the management of church preferments, and many other things, been any better than trafficking in souls; and it would be highly gratifying to protestants, if we could say, that this merchandise has been peculiar to the Roman antichrist, and exclusively their guilt: and that none among us were "partakers of their sins." (*Note*, *Is.* 56:9—12. *P. O.* 9—12. *Note*, *Matt.* 21:12,13. *P. O.* 12—16.) In general, however, all this will at length come to nothing, and no man will "buy the merchandise" of Rome any more: but all who have shared the gains of her commerce, temporal or spiritual, will stand afar off, for fear of her torment, and "behold the smoke of her burning," as that of Sodom was seen at a distance. (*Gen.* 19:28. *Notes*, *Deut.* 29:20—25. *Is.* 34:9—15. *Dan.* 7:9—14.)—Probably, the destruction of Rome will be finished by some immediate judgment of God: and the nature of the soil in the vicinity, the frequent eruptions of subterraneous fires, and terrible earthquakes, which have often occurred, seem to point out the method: the combustibles are provided, and the train is already laid; there only wants the "breath of the Almighty to kindle it." (*Note*, *Is.* 30:33.)

V. 20. While united numbers, whose hopes of further gains will be gone, or whose vain confidence in superstition and idolatry will be ruined, shall lament most dolefully, and with anguish and trembling of heart, over the fall of Rome; the inhabitants of "heaven," and especially the "holy apostles and prophets," are called on to rejoice over it: as God had "avenged them" on that idolatrous persecuting city; as well as made way for the preaching of his gospel to all nations. (*Notes*, 6:9—11. 12:7—12. 16:4—7.)—It is peculiarly worthy of observation, that "the apostles," who are

CHAPTER XIX.

The apostle hears in vision all the servants of God praise him with loud acclamations, 1—6. An intimation is given of the vast success of the gospel, under the emblem of the marriage of the Lamb, 7, 8. An angel declares the blessedness of those, who are called to the marriage-supper, 9. John, about to worship the angel, is reproved, and forbidden, 10. Christ and his followers, on white horses, are seen obtaining great and decisive victories, and utterly destroying all opposers, especially the beast and the false prophet and their adherents, who are cast alive into a lake of fire and brimstone, 11—21.

AND [a]after these things [b]I heard a great voice of much people in heaven, saying, [c]Alleluia; [d]Salvation, and glory, and honour, and power, unto the Lord our God:

2 For [e]true and righteous *are* his judgments:

a *See on* 18: b 11:15. 18:20. c 3,4,6. Ps. 106:1. 111:1. 115:18. 148:1. 149:1. 150:1. *marg.* d 4:10,11. 5:9—13. 7:10,11. 11:15. 12:10. 1 Chr. 29:11. Ps. 3:8. Jon. 2:9. Matt. 6:13. 1 Tim. 1:16,17. e *See on* 15:3. 16:5—7. Deut. 32: 4. Ps. 19:9. Is. 25:1. f 17:1,2,15,16. 18:3,9,10,23. g *See on* 6:10. 18:24. Deut. 32:35,43. h *See on* c. 1. i *See on* 14:11. 18:9,18. Gen. 19:28. Is. 34:10. Jude 7. k 4:4—10. 5:8—11. 11:15,16. 15:7. l 5:14. 1 Chr. 16:36. Neh. 5:13. 8:6. Ps. 41:13. 72:19. 89:52. 106:48. Jer. 28:6. Matt. 6:13. 2a:20. 1 Cor. 14:16. m *See on* c. 1. n 7:15. 11:19. 16:17. o Ps. 103:20—22. 134:1. 135:19,20. 148: 11—13. 150:6. p *See on* 11:18. 20:12.

idolatrously honoured at Rome, and daily worshipped, should be specially mentioned as rejoicing in her fall; as if it "avenged them" on her, for the dishonour cast on their characters, while it vindicated the glory of God. (*Note*, 13:5—7.) —There could be no reason why Christains should rejoice in the judgments inflicted on ancient Rome, by the Huns, Goths, Vandals, and other idolatrous nations; for the Christians were peculiarly sufferers in those calamities. The judgments on *papal* Rome must therefore be exclusively intended.

V. 21—24. As a stone was tied to a book, and cast into the Euphrates, by Seraiah, in token of literal Babylon's fall; (*Note*, *Jer.* 51:61—64.) so "a mighty angel" here cast a large millstone into the sea, to represent the violence of mystical Babylon's fall, and to show that she would never rise again. This event is further illustrated by varied emphatical expressions taken from the ancient prophets. (*Notes*, *Is.* 34:8—15. *Jer.* 25:10. 33:10,11. *Marg. Ref.* e—g.)—'But Rome is still standing, and flourishing, and is honoured by many nations, as the metropolis of the Christian world; she still resounds with *singers and musicians*; she still excels in *arts*, which serve to pomp and luxury: she still abounds with *candles*, and *lamps*, and *torches*, burning even by day, as well as by night; and consequently this prophecy hath not been, but remains yet to be fulfilled.' *Bp. Newton.* Her merchants being said to be "the great men of the earth," in connexion with "all nations being deceived by her *sorceries*," plainly refers to the infamous traffic before mentioned.

No more at all. (21) Ουκετι. 11. Ουκετι ου μη, 14. Ου μη ετι, 22,23. These repeated, varied, and emphatical negatives, should not pass unnoticed. (*Notes*, *Is.* 13:18—22. 14:21—23.) Of what other city, literal Babylon alone excepted, is such decisive language used, concerning its absolute and final destruction?

PRACTICAL OBSERVATIONS.

V. 1—8. When collective bodies are ripe for vengeance, their sins will be punished in this world; but individuals are reserved unto "the wrath to come."—Impunity and prosperity in wickedness, constitute the most fatal incentive to further crimes; and, as the day of punishment will arrive, they may be accounted the most dire calamities.—When the Lord shall come in his great power, to "lighten the earth with his glory;" he will cast down the proudest cities, which are filled with iniquity, and oppose his cause. The magnificence of wicked kings and emperors, or the riches of ungodly merchants, will then alike avail nothing; except to augment, and render more intolerable, the vengeance to be inflicted: and surely even the contempt and torment of hell must be more dreadful to those who "have glorified themselves and lived deliciously," than to other sinners!

V. 9—19. No allies or helpers can deliver those, against whom the Lord Gòd, as a strong Judge and Avenger, is pleased to contend: they can only lament the victims of his indignation, and tremble for themselves. (*Note*, *Num.* 16:28—34.) The prosperous merchants and traders, in great commercial cities, should learn from these prophecies, "to buy the truth," "to get wisdom," and "with all their getting to get understanding;" to "sell all, and purchase the Pearl of great price;" to ensure "the unsearchable riches of Christ:" and to be "faithful stewards in the unrighteous mammon:" (*Notes*, *Luke* 16:1—13.) otherwise, even in this life, they may lament that "no man buyeth their merchandise any more," as recent events most fully show; and that "all the fruits that their souls lusted after are departed from them." Death however will soon terminate their commerce, and in that "one hour" all the riches of the ungodly will come to naught, and all "their purple and fine linen," will be exchanged, not only for the coffin and the worm, but for "the fire that never shall be quenched." (*Notes*, *Luke* 16:19—31.)—Alas! too often, injustice, oppression, fraud, avarice, or excessive indulgence, are connected with extensive commerce: and to number "the persons of men," with oxen, asses, sheep, and horses, as the stock of a farm, or with bales of goods, as the cargo of a ship, is no doubt a most detestable and *antichristian* practice, fit only for "Babylon the Great." Yet even this, cruel, unrighteous, and hateful as it is, must not be considered as the *worst traffic*, even of this our land: for the souls of men are traded for by those, who take the cure of them for the sake of the emolument, and the abundance of the delicacies obtained for he hath [f]judged the great whore, which did corrupt the earth with her fornication, [g]and hath avenged the blood of his servants at her hand.

3 And again they said, [h]Alleluia. And her smoke rose up for ever and ever.

4 And [k]the four and twenty elders, and the four beasts, fell down and worshipped God that sat on the throne, saying, [l]Amen; [m]Alleluia.

5 And [n]a voice came out of the throne, saying, [o]Praise our God, all ye his servants and ye that fear him, [p]both small and great.

6 And I heard, as it were, the voice of a great

by it; and then either leave them to perish in ignorance, or poison them by heresy, or lead them on the road to hell by a profligate example: strenuously, and by every calumny, if stronger means are withheld, opposing all, who attempt to prevent the dire effects of their vile conduct. How fervently should we then pray, that God would 'illuminate all bishops, priests, and deacons, with the true knowledge and understanding of his word,' and raise up rulers and reformers, who may contend as firmly, perseveringly, and *successfully*, against this vile merchandise, as some truly honourable and philanthropical persons have done against the accursed slave-trade! For when Christ shall again come to "drive the buyers and sellers out of the temple," he will have much to do, in various other places besides Rome. Many of these spiritual wickednesses, and this merchandise of souls, by feigned words, equivocating subscriptions and declarations, nay, worshipping God in expressions, which are avowedly deemed false by those who use them, and all this "for filthy lucre's sake," will be found, under different forms, even in the protestant churches: and perhaps no denomination is quite free from the guilt of rendering religious profession, and sacred functions, *subservient* to worldly interest, credit, ease, and indulgence. These are the remains of the antichristianity derived from Rome, which most need protesting against and removing; in these things we ought to "come out and separate from Babylon," if we would not partake of her plagues. Compared with such evils, a posture, a garb, or a ceremony, though perhaps inconvenient in itself, and derived from Rome, is scarcely worth noticing: yet bigotry exerts itself principally the other way; and externals are decried against with great warmth, while the spiritual pride, avarice, worldly indulgence, and intolerance of Rome are not so much disliked! But the vengeance of heaven is coming upon Rome, not for gestures, garbs, and ceremonies, though multiplied, ridiculous, and of bad consequence in themselves; but for idolatry, ambition, oppression, cruelty to the people of God; imposture, avarice, licentiousness, and spiritual tyranny. These are the sins, which have "reached to the heavens," the iniquities that God remembers; and the evils, for which we must stand aloof from her communion, and that of all others, who resemble her, or we shall be involved in their destruction. But we must needs go out of the world, and the church too, if we renounce every religious society, because some of the members or leaders of it are criminal in such matters.

V. 20—24. When the world rejoices, the disciples of Christ often mourn; but they are called to "rejoice" when the world is filled with lamentation. (*Note*, *John* 16:16—22.) It is of comparatively little consequence, what becomes of all the riches, magnificence, and costliness of the earth; if the Redeemer's kingdom be but promoted, and his enemies either converted, or deprived of the power to do mischief. "Apostles and prophets rejoice in heaven" on such occasions, and we ought to rejoice on earth; even though they be connected with the fall of mighty cities and empires, to "rise no more for ever." But let sinners take warning by the judgments executed on others, to tremble and "flee from the wrath to come," and to stand at a distance from those things, which have brought others to destruction: (*Note*, 1 *Tim.* 6:6—10.) and let us all take occasion, from the view given us of the changeable nature of earthly things, to "set our affections on things above, where Christ sitteth at the right hand of God." (*Note*, *Col.* 3:1—4.)

NOTES.—CHAP. XIX. V. 1—6. When the apostle had witnessed the destruction of mystical Babylon, (*Notes*, 18:20—24.) he heard "the loud voice of much people in heaven," singing the praises of God in exalted strains; ascribing to him their own salvation and that of his church; and adoring his glorious perfections, as displayed in these events, and in all his wonderful works, and his sovereign and everlasting dominion. (*Note*, 7:9—12.) For his truth and justice had been made alike conspicuous, in the judgments which had been executed on that corrupt and persecuting church and city. (*Notes*, 15:1—4. 16:3—7.) And again they cried Alleluia, or "Praise the LORD;" while the smoke of the city arose up perpetually, and was an emblem of the final and eternal misery of the wicked inhabitants, who had been cut off in their sins. (*Note*, 14:9—11.) In these praises, the emblematical representatives of the church, and her minis-

multitude, [q]and as the voice of many waters, [r]and as the voice of mighty thunderings, saying, Alleluia: [s]for the Lord God omnipotent reigneth.

7 Let us [t]be glad and rejoice, and give honour to him: [u]for the marriage of the Lamb is come, and his wife hath made herself ready.

8 And [x]to her was granted that she should be arrayed in fine linen, clean and [y]white: for [z]the fine linen is the righteousness of saints.

9 And he saith unto me, [a]Write, [b]Blessed *are* they which are called unto the marriage-supper of the Lamb. And he saith unto me, [c]These are the true sayings of God.

10 And [d]I fell at his feet to worship him. And he said unto me, [e]See *thou do it* not: [f]I am thy fellow-servant, and of thy brethren that have [g]the testimony of Jesus: [h]worship God: [i]for the testimony of Jesus is the Spirit of prophecy.

[*Practical Observations.*]

11 And I saw [k]heaven open, and behold, [l]a white horse; and he that sat upon him *was* called [m]Faithful and True, [n]and in righteousness he doth judge and make war.

12 His [o]eyes *were* as a flame of fire, and [p]on his head *were* many crowns; and he had [q]a name written, that no man knew, but he himself.

13 And he *was* [r]clothed with a vesture dipped in blood: and his name is called [s]The Word of God.

14 And [t]the armies *which were* in heaven followed him upon [u]white horses, [v]clothed in fine linen, white and clean.

15 And [x]out of his mouth goeth a sharp sword, that with it he should smite the nations: [y]and he shall rule them with a rod of iron: [z]and he treadeth the wine-press of the fierceness and wrath of Almighty God.

16 And he hath [a]on *his* vesture, and on his thigh a name written, [b]KING OF KINGS, AND LORD OF LORDS.

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a 1:15. 14:2. Ez. 1:24, 43:2. r 4:5. 6:1. 8:5. 10:19. Joh 40:9. Ps. 29:3—9. 77:18. s 11:15—18. Ps. 47:2, 7. 93:1. 99:1. Is. 52:7. Matt. 6:13. t Deut. 32:43. 1 Sam. 2:1. Ps. 9:14. 48:11. 95:1—3. 97:1. 100:1,2. 107:42. Prov. 29:2. Is. 66:10,14. Zech. 9:9. John 3:29. Phil. 3:3. u 21:2,9. Ps. 45:10—16. Cant. 3:11. Is. 62:5. Hos. 2:19,20. Matt. 22:2, 25:1—10. 2 Cor. 11:2. Eph. 5:32. x 3:4,5, 18. Ps. 45:13,14. Is. 61:10. Ez. 16:10. Matt. 22:12. Rom. 3:22. 13:14. Eph. 5:26,27. y Or, *bright*. Matt. 17:2. Mark 9:3. Luke 24:4. Acts 1:10. z 7:14. 11. Ps. 132:9. 1 Pe. 1:5,18,19. 3:1, 2, 11. 1 Jo. 1:7. 11. Is. 8:1. Heb. 2:9. a *See on* 7:8. Matt. 22:2—4. Luke 14:15,16. b 11. 21:5. 22:6. 1 Tim. 1:15, 4:9. 2 Tim. 2:11. Tit. 3:8. c 22:6,9. Mark 5:22. 7:25. Acts 10:25,26. 14:11—15. 1 John 5:21. d 2 Cor. 9:7. Eph. 5:15,33. 1 Thes. 5:15. Heb. 12:25. e Ps. 103:20,21. Dan. 7:10. Luke 1:19. Heb. 1:14. f *See on* 1:9. 12:11,17. 22:9. 1 John 5:10. g 4:10. 14:7. 15:4. Ex. 34:14. 2 Kings 17:36. Ps. 45:11. Matt. 4:10. John 4:22—24. Phil. 3:3. h Luke 24:25—27,44. John 5:39. Acts 3:12—18. 10:43. 13:27. Rom. 3:21,22. 1 Pet. 1:11,12. 2 Pet. 1:19—21. i *See on* 4:1. 11:19. 15:5. k *See on* 6:2. Zech. 1:8. l 1:5. 3:7,14. John 14:6. m 15:3—7. Ps. 45:4—7. 50:6. 72:2—4. 96:13. 98:9. 9 :4. Is. 11:3—5. 32:1. 45: 21 63:1—6. Ez. 23:25. 38:15. Zech. 9:9,10. Heb. 7:1,2. n *See on* 1:14. 2:18. 3:7. 12:5. 13:1. Ps. 8:5. Matt. 21:5. 28:18. Heb. 2:9. p 16. 2:17. Rom. 3:25 20: 4:6. 23:24. Judg. 13:19. Is. 9:6. Matt. 11:27. Luke 10:22. q 14:20. Ps. 58: 10. Is. 9:5. 34:3—8. 63:1—6. r *See on* John 1:1,14. 1 John 1:1. 5:7. s 14:1,20. 17:14. Ps. 68:17. 149:6—9. Zech. 14:5. Matt. 26:53. 2 Thes. 1:7. Jude 14. t *See on* 11. u *See on* 6. x 21. 1:16. 2:12,16. Is. 11:4. 30:33. 2 Thes. 2:8. y 2:27. 12:5. Ps. 2:9. z 14:17—20. Is. 63:2—6. a 12,13. b *See on* 17:14. Ps. 72:11. Prov. 8:15,16. Phil. 2:9—11. 1 Tim. 6:15.

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ters, most cordially united: (*Note*, 4:4—8.) and a voice from the throne of God, or from some one who was very near it, called on all the servants of God in heaven and earth, great and small, even all his worshippers, all who feared God without distinction, to praise him. (*Notes*, *Ps.* 118:1—4. 135: 15—21.) This was followed by the acclamations of a multitude, like the rushing of a cataract, or the roaring of the sea, nay, of mighty thunders; who joined in praising the Lord, because by his omnipotence he had taken the throne, and would reign in and by his Son all over the earth. (*Notes*, 5: 8—14. 11:15—18. 14:1—5. *Ps.* 96: 97:1. 98:)—The repeated use of the word "Alleluia," or *Hallelujah*, which is Hebrew, (*Notes*, *Ps.* 106:1. 149:) is supposed by some persons to be an intimation that the Jews will be converted about the time of the destruction of Rome: and, whatever may be thought of this, it is exceedingly probable that the accomplishment of the New Testament prophecies, in this respect, will be one principal means of effecting that happy change, if it have not previously taken place.

V. 7, 8. The whole company, before mentioned, next call on one another, "to rejoice, and give glory to" the Lord; "because the marriage of the Lamb is come, and his wife hath made herself ready." Christ is the Bridegroom of his ransomed church: this sacred union will be fully completed in heaven; but the beginning of the glorious Millennium may be considered as a remarkable celebration of his espousals on earth. (*Notes*, 21:1—4,9—21. *Ps.* 45:9—17. *Cant.* 1:2. 3: 11. *John* 3:27—36. 2 *Cor.* 11:1—6. *Eph.* 5:22—27.) All that has hitherto been done seems to be merely an introduction to that happy era; when innumerable multitudes will be converted all over the earth, and the state of the church will greatly resemble heaven itself. Then "the marriage of the Lamb" will come; and his espoused church, being purified from heresies, divisions, and antichristian corruptions, in doctrine, discipline, worship, and practice, will be "made ready," and meet to be publicly owned by him, as his delight and his beloved. Then to her it will be granted to "be arrayed in fine linen, clean and white," or pure and shining, "which is the righteousness of the saints." The word is plural, and some would render it, "*the righteous acts* of the saints;" but the word *raiment*, in this meaning, seems generally to signify, either the righteousness of Christ imputed to them, or the image of Christ renewed in them, by the sanctification of the Spirit, of which their *righteous acts* are effects and evidences: and indeed both senses may here be intended. (*Notes*, 7:13—17. *Rom.* 13:11—14. *Gal.* 3:26—29.)—"That is, those good works, which are the certain evidences of a living faith." *Beza.*

Righteousness. (8) Δικαιωματα. *Luke* 1:6. *Rom.* 5:16,18. 8:4.

V. 9, 10. An angel, either he from whom the voice is supposed to have come, (5) or rather the angel who interpreted the foregoing vision, (17:7.) informed the apostle on this occasion, that those persons would be happy, in a peculiar manner and degree, who were "invited to the marriage-supper of the Lamb." (*Notes*, *Matt.* 22:1—14. *Luke* 14:15 —24.) This seems especially to refer to the more abundant grace and consolation, that Christians will receive in those happy days which are coming. This will render their lives on earth far more blessed than ours are at present, and make them meet for a more exalted felicity in heaven.—The church collectively is the spouse of Christ: believers are often individually spoken of as invited guests to the marriage-feast; which may relate both to their present joy in the Lord, and to the perfect happiness of heaven. The angel further assured John, that "these were the true sayings of God;" thus attesting the whole of the prophecies and promises. Upon which the glorious presence of the angel, and the rapturous prospect of the approaching happy times, threw the apostle's mind into such an agitation, that he fell prostrate before the angel to "worship him." But the angel charged him by no means to do it: as he was not his Creator, or Lord, or in any respect an object of adoration; but a fellow-servant to him, and to his brethren, who had been employed to bear testimony to the Lord Jesus. And he ought to "worship God," and not a creature and a servant: for he (the angel) was only a prophet of superior order, being inspired by the Spirit to bear testimony to Jesus, as the common Lord of men and angels. Indeed, "the testimony of Jesus" was, from the beginning, the great subject of "the Spirit of prophecy," to whomsoever he was given; as also the revelations and predictions of Scripture were intended to make the Saviour known, in his personal and mediatorial glory, to make way for his coming, to announce it, to lead the attention of men to him, or to prove the doctrines revealed concerning him.—'Thither, as to that one and certain scope, or object, all the prophecies tend: whence it is effected, that, at last, the true Spirit of prophecy, to which we must hearken, is that which leads us unto Jesus.' *Beza.* (*Notes*, *Luke* 24:25—35,44—49. *John* 5:39—47. 16:14,15.)—Christ never declined such honour as John was forbidden to render to the angel, nay, he always showed his approbation of it: but the angel was a servant, and no more: Jesus is "the King of glory," and "the Lord of all," "God blessed for evermore." (*Notes*, 22:8,9. *Matt.* 14:33. 15:25—28. *Acts* 10:24—26.)—It should also especially be remembered, that the worship of creatures, or demons, under the names of saints and angels, forms the most prominent part of that corruption of Christianity by idolatry, which has extended its baleful influence through so many populous nations, and continued during so many revolving ages; and against which the apostle was, in this book, required to bear a most decided prophetical testimony. (*Note*, 1 *Tim.* 4:1—5.) Now, nothing could give more energy to this protest, than the repeated injunction laid on him, not to pay any homage at all resembling adoration, to a most glorious benevolent angel, when visibly present, and acting the part of an instructer to him. Surely then, no *invisible*, and (as far as we can know) *absent creatures*, can be worshipped, without giving to them the glory which belongs exclusively to JEHOVAH. (*Note*, *Ex.* 20:3.)

The testimony of Jesus. (10) Ἡ μαρτυρια του Ιησου. *Notes*, 1:9—11. 1. *John* 5:10—13.—*The Spirit of prophecy.*] Το πνευμα της προφητειας. *The Spirit of the prophecy. Notes*, 2 *Cor.* 3:4—6,17—18.

V. 11—16. Having noted the rejoicing of the *universal* church, and of "all the servants of God," over the destruction of Rome; the apostle "saw heaven opened," as an indication of further visions: and he beheld "a *white* horse," the emblem of justice and holiness; and One sat on it, who was "called Faithful and True," fulfilling his promises to his people, and executing threatened vengeance on his enemies. (*Note*, 6:1,2.) He was indeed about to "judge, and to wage war" against, those who refused submission to him: yet he was unlike those warriors, whose ambition, rapacity, or malignant passions, have in every age made the earth a "field of blood;" for he conducted both his judicial proceedings, and his

17 ¶ And I saw [c]an angel standing in the sun; and he cried with a loud voice, [d]saying to all the fowls that fly in the midst of heaven, Come, and gather yourselves together unto the supper of the great God;

18 That [e]ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh [f]of all *men*, *both* free and bond, both small and great.

19 And [g]I saw the beast, and the kings of the earth, and their armies, gathered together to make war against [h]him that sat on the horse, and against his army.

20 And [i]the beast was taken, and with him [k]the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. [l]These both were cast alive into a lake of fire [m]burning with brimstone.

21 And [n]the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: [o]and all the fowls were filled with their flesh.

c 8:13. 14:6. Is. 34:1—8. d 21. Is. 56:9. Jer. 12:9. Ez. 39:17—20. e Deut. 28:26. 1 Sam. 17:44,46. Ps. 110:5,6. Jer. 7:33. 16:4. 19:7. 34:20. Ez. 29:5. 39:18—20. Matt. 24:28. Luke 17:37. f *See on* 6:15. 13:16. g 13:1—10. 14:9. 16:14,16. 17:12—14. 18:9. Ez. 38:8—18. Dan. 7:21—26. 8:25. 11:40—45. Joel 3:9—11. h *See on* 11—14. i 19. *See on* 13:1—8,18. 17:3—8,12,13. Dan. 2:40—45. 7:7,12—14,19—21,23,24. k 13:11—17. 16:13. 20:10. 22:15. Dan. 7:8—11,24—26. 8:24,25. 2 Thes. 2:8—11. l 20:10,14. Dan. 7:11. 11:45. m 14:10. 21:8. Gen 19:24. Deut. 29:23. Job 18:15. Ps. 11:6. Is. 30:33. 34:9. Ez. 38:22. n *See on* 11—15. o *See on* 17,18.

military expeditions, by the most perfect rules of righteousness. (*Notes*, *Ps.* 45:6,7. *Heb.* 7:1—3.) Yet none could deceive him, or elude his detection, for "his eyes were as a flame of fire." (1:14.)—The "many crowns," worn by him denoted the extent of his authority, as Creator of the world, and "Head over all things to his church;" and the multitude of his victories. "He had a name written that no man knew but himself;" for, as the eternal Son of God, his perfections and nature are incomprehensible. (*Notes*, 2:17. *Judg.* 13:18—22. *Is.* 9:6,7. *Matt.* 11:27.) His "vesture, dipped in blood," implied, either the atonement of his own blood, as the ground of his mediatorial authority; or rather, that he was come from the slaughter of his enemies, and had stained his garments with their blood. (*Notes*, *Is.* 63:1—6.) But, though none could fully comprehend his perfections and counsels; yet he was known in his church by the name of "the Word of God," as declaring the mysterious perfections, and holy truth and will of God to fallen men. (*Note*, *John* 1:1—3.) He was also followed by "the armies of heaven" even his redeemed and converted people, who rode on "white horses," to denote their conformity to him, and their concurrence and agency in his victories. (*Note*, *Gen.* 3:14,15.) These were "clothed in fine linen," (*Note*, 7,8.) as accepted in him, and renewed by him. To illustrate the nature of his conquests still more fully, "out of his mouth went a sharp sword," (1:16. *Notes*, *Is.* 11:2—5. *Heb.* 4:12,13.) implying that he powerfully executed the denunciations of his word, and smote the opposing nations. (*Notes*, 2:24—28. *Ps.* 2:7—12.) Thus "he trod the wine-press of the wrath of God;" (*Note*, 14:14—20.) crushing all other obstinate enemies, as he had done the mystical Babylon. He had also inscribed "on his vesture, and on his thigh," (the part of his garments where the sword is worn) another name or title, implying his universal and absolute dominion, as "KING OF KINGS, AND LORD OF LORDS;" (*Note*, 17:9—14.) This carried in it a warning to the most powerful princes to submit to him, or they must fall before him.—These verses and the context seem to predict the progress of the gospel, subsequent to the fall of Rome, in the destruction of the remains of the antichristian empire, the purifying of the visible church, the conversion of Jews, and complete restoration of Israel, the termination of Mohammedism, and the bringing in of the fulness of the Gentiles: and they more fully declare most important transactions, which had been before intimated, and which had been also foretold by the ancient prophets. (*Notes*, *Ps.* 139: *Is.* 11:11—16. 12:34. 49:24—26. 51:21—23. 60: 63:1—6. 66:15—24. *Ez.* 38: 39: *Dan.* 2: 44,45. 7:9—14. 8:23—25. 11:40—45. *Hos.* 3:4,5. *Joel* 3:9—21. *Am.* 9:13—15. *Ob.* 17—21. *Mic.* 5:7—15. 7:8—17. *Zeph.* 3: 14—17. *Zech.* 12:6—14. 14:)

V. 17—21. The "angel standing in the sun" emblematically denoted, that the predicted judgments would be rendered conspicuous to all the world; and his proclamation showed the immense slaughter which would be made of the enemies of God. To this place may be referred Ezekiel's prophecy of Gog and Magog; as the subsequent visions seem to relate to the Millennium: (*Notes*, 20:7—10. *Ez.* 38:—48:) for the total ruin of the eastern antichrist, and of all the opposers of the gospel in Asia and elsewhere, seems to be intimately connected with the fall of the western antichrist.—Though Rome "the seat of the beast" was destroyed, yet "the *beast*" himself is supposed still to subsist: for the spirit of antichrist will survive that antichristian city. Probably the adherents of the party will unite with other enemies of genuine Christianity, in different parts of the world: and "the woman," who was the emblem of Rome, which was to be destroyed, was not "the beast," but "sat upon the beast." (*Notes*, 13:1—10. 17:3—8,15—18.) "The beast," or the idolatrous persecuting power, whose chief seat had been at Rome, will form a confederacy with "the kings of the earth," that, with combined forces, they may fight against Christ and his servants: but, in the event the antichristian tyranny, and the corrupt clergy, who deceived men by lying miracles to support it, will be seized on and dreadfully destroyed; by being "cast alive into the lake of fire burning with brimstone:" and then all the remnant of their adherents will be cut off, according to the words of Christ; so that all opposition to his pure religion will then cease, till after the Millennium.—"The false prophet" evidently denotes the same power, before designated as "the two-horned beast:" and this effectually confirms the interpretation which has been given of that great enemy of God and his church. (*Notes*, 13:11—18. 16:12—16. 20:7—10.)—*Come*, &c. (17) *Marg. Ref.* d—f. *Notes*, *Is.* 34:1—8. 56:9—12. *Ez.* 29:3—5. 39:17—20.—*Brimstone.* (20) *Marg. Ref.* l, m.

PRACTICAL OBSERVATIONS.

V. 1—10. All heaven resounds with the high praises of God, whenever he executes his "true and righteous judgments" on those who corrupt the earth with pernicious principles and ungodly practices, and when he avenges the blood of his servants upon their persecutors. (*Notes*, *Judg.* 5:30, 31. *Ps.* 68:1—3. 149:7—9.) Though "the smoke of their torment shall arise up for ever and ever;" the whole company of redeemed sinners, and all the servants and worshippers of God in heaven and earth, will concur in these acclamations, and say, Amen, Hallelujah. Who then are they, that throw out insinuations or openly speak of cruelty and tyranny, on hearing of these "righteous judgments," but rebels, who blasphemously take part with the enemies of God, and plead against his dealings towards them? Let all beware of every approach to such impiety and presumption; for "the Lord God omnipotent reigneth."—As "justice and judgment are the basis of his throne," the earth has cause to tremble; but as it is established in mercy also, the penitent may rejoice in hope. (*Notes*, *Ps.* 97:1—7. 99:1—3.) Ten thousand times ten thousand, who once were rebels, are now singing, "Salvation, and glory, and honour, and power be unto the Lord our God." Let us then be glad in him, and give honour to him; and, while we view "the Lamb that was slain," espousing redeemed sinners unto himself; let us remember that we are invited to share the blessedness of "the marriage-supper;" that "the wedding-garment" is given to all who properly seek for it; that now is the time to be made ready for those sacred joys; and that all the felicity, which the world can boast, is not worthy to be compared with this unfading crown of glory and happiness. "These are the true sayings of God;" let none then say, "I pray thee have me excused."—If created angels are so glorious, as to surprise even the aged apostle into a purposed adoration; how glorious must the Lord of Angels be! And if the highest of holy creatures greatly *fear*, and decidedly *refuse*, *undue* honour, how humbly should we sinful worms of the earth behave ourselves! And yet we may and ought to aspire at being made "equal to angels and the children of God," by faith in Christ Jesus. We should then beware of a voluntary humility; and not degrade ourselves, or dishonour our Head, by worshipping angels, or any mere creature; by "calling men masters upon earth," or by the grovelling pursuit of worldly things. (*Note*, *Col.* 2:18,19.)—But the blessed Jesus is "the Lord of all;" while angels, apostles, and Christians are fellow-servants: he is "God over all," and therefore to be worshipped as one with the Father and the Holy Spirit; and all Revelation is "the testimony" of the Father, by the Spirit, to the Redeemer's personal and mediatorial glory: the whole centres in him, and in his salvation and kingdom.

V. 11—21. We ought continually to pray, that "the King of kings, and Lord of lords," whose "name is Wonderful," may speedily go forth, in faithfulness and righteousness, to extend his spiritual conquests; till "all kings fall down before him, and all nations do him service!" May his armies be increased in number, and made more like unto him; being "clothed in fine linen, clean and white," which "is the righteousness of saints!"—We cannot indeed know his whole glory, or his immeasurable love; but let us endeavour to be more acquainted with him, as THE WORD OF GOD; and, accepting of his Salvation, may we be glad in him, who is "the King of kings, and Lord of lords!" for he will surely smite his proudest and stoutest enemies "with the rod of his mouth," and, "with the breath of his lips will he slay the wicked;" till he has crushed them all "in the wine-press of the fierceness and wrath of almighty God." It behooves us then to rejoice and praise the Lord, when opposing tyrants are crushed, and false prophets are put to silence in darkness; and we should not scruple to add, "So let all thine enemies perish, O LORD." Nevertheless, it is our part to aim at more peaceful and gentle victories; and, by our prayers, example, and improvement of talents, to seek the conversion of sin-

CHAPTER XX.

An angel binds Satan, and imprisons him in the abyss, for a thousand years, 1—3. The glorious state of the church during that period is figuratively described, 4—6. Satan, being loosed, again deceives the nations, and excites terrible war against the church, 7—9; the assailants are destroyed by fire from heaven, and Satan cast into hell, 10. Christ appears to raise the dead, and to judge the world; with the condemnation, and punishment "in the lake of fire," of all, who are not "written in the book of life," 11—15.

AND [a]I saw an angel come down from heaven, [b]having the key of the bottomless pit and [c]a great chain in his hand.

2 And [d]he laid hold on [e]the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years.

[a] *See on* 10:1. 18:1. [b] 1:18. 9:1,2. Luke 8:31. [c] 2 Pet. 2:4. Jude 6. [d] Gen. 3:15. Is. 27:1. 49:24,25. Matt. 8:29. 12:29. Mark 3:27. Luke 11:20—22. John 12:31. 16:11. Rom. 16:20. Heb. 2:14. [e] *See on* 9:11. 12:9,13,15,17. 13:2,4. Job 1:7. 2:1,2. 1 Pet. 5:8. [f] *See on* 1. 17:8. [g] Dan. 6:17. Matt. 27:66. [h] 8. 12:9. 13:14. 16:14—16. 17:2. Matt. 24:24. 2 Cor. 11:3,13—15. 2 Thes. 2:9—11.

ners, and the salvation of the souls even of our most cruel enemies and persecutors; while we constantly declare, that "except they repent, they will all likewise perish."

NOTES.—CHAP. XX. V. 1—3. In the foregoing chapter the termination of all open opposition to the gospel, and the dreadful punishment of all those who had introduced, supported, or concurred in the idolatrous corruptions before described, are most clearly predicted. But, while the *instruments* of mischief had been cut off, the great *agent* was still at liberty; and he would surely excite fresh disturbances, or produce new delusions, if not prevented. The apostle had therefore a vision, emblematical of the restraints which would be laid on Satan himself. An angel from heaven, with "the key of the abyss," (*Note*, 9:1,2.) "and a great chain," seized on him, bound him, and "cast him into the abyss," and there "shut him up, and set a seal upon him;" (*Note*, *Matt.* 27:62—66.) to prevent his deceiving the nations, as he had before done: and this imprisonment continued during one thousand years. (*Note*, 4—6.) In some places "the dragon" signifies the persecuting power of idolatrous emperors, who were vicegerents of the devil, and bare his name and style: (*Notes*, 12:3—6. 13:1—4.) but here Satan himself is evidently meant. And it is implied that Christ, with omnipotence and absolute authority, will restrain "the devil and his angels," even all his legions of evil spirits, from deceiving mankind in general or any part of them, into idolatry, impiety, heresy, and wickedness, as he has hitherto done. (*Notes*, 7—10. 12:7—17.) For though human nature is prone to all evil, and averse to all good; yet the agency and influence of fallen angels have immense effect in counteracting the gospel, in exciting men to atrocious crimes and cruel persecutions, and in devising and propagating ingenious, but fatal delusions. (*Notes*, 2 *Cor.* 11:13—15. 2 *Thes.* 2:8—12.) When, therefore, this "roaring lion," or subtle poisonous old serpent, shall be completely restrained; the gospel will be rendered effectual, to purify the church and convert the nations; the Christian religion in all its purity and glory will become universal; and the true "Israel shall blossom and bud, and fill the face of the world with fruit." Then the first petitions of the Lord's prayer will be wonderfully answered; (*Notes*, *Matt.* 6:9,10.) and piety, peace, righteousness, and purity will fill the earth, till Satan shall again for a short space be loosed. (*Marg. Ref.* d—h. *Note*, *Gen.* 3:14,15.)

V. 4—6. The apostle next saw "thrones, and those that sat upon them." These persons, sitting on thrones, represented the honourable and prosperous state of believers in those happy days; for they appeared to reign as kings on the earth. (*Marg. Ref.* l. *Notes*, 1:4—6. 4:4,5. 5:8—10. *Dan.* 7:23—27.) "And judgment was given to them:" they were Christ's assessors, as it were, in the judgment executed on "the beast, the false prophet," and "the devil;" even as all believers will be, when he shall judge the world. (*Notes*, 3:20—22. *Luke* 22:28—30. 1 *Cor.* 6:1—6.)—And he "saw the *souls*" of the martyrs, confessors, and other eminent Christians of the preceding periods, "who lived and reigned with Christ a thousand years."—It has long been contended, and by disputants of various descriptions, whether this prophecy should be understood literally, or figuratively: and when prophecies are evidently unfulfilled, modesty and caution are peculiarly requisite. Yet it is necessary here to give an opinion, with the reasons on which it is formed. I am therefore induced to understand it *figuratively*, by the following considerations: 1st. The whole book is enigmatical, and full of emblems: so that a literal exposition would often imply absurdity: and the interpreter's business and skill consists principally in explaining emblems, or hieroglyphics. A succession of kings is constantly spoken of, as if they were individually the same persons: the two witnesses who were slain, were "raised again, and ascended into heaven;" when others were sent forth of the same spirit, and to bear the same testimony with greater encouragement and success. (*Notes*, 11:3—14.) Rome is called Egypt, Sodom, Jerusalem, Babylon; and, in short, this is the style and manner of the whole prophecy, which no man could possibly explain or any other principle. As therefore the Jews expected Elijah to come *personally*, and knew him not when he came *mystically*, in John the Baptist; (*Notes*, *Matt.* 17:10—13.

3 And [f]cast him into the bottomless pit, and shut him up, [g]and set a seal upon him, that he [h]should deceive the nations no more, till [i]the thousand years should be fulfilled; [k]and after that he must be loosed a little season.

4 And I saw [l]thrones, and they sat upon them, and judgment was given unto them: and *I saw* [m]the souls of them that were [n]beheaded for [o]the witnesses of Jesus, and for the word of God, [p]and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; [q]and they lived and reigned with Christ a thousand years.

[i] Ps. 90:4. 2 Pet. 3:8. [k] 7—10. [l] Dan. 7:9,18,22,27. Matt. 19:28. Luke 22:30. 1 Cor. 6:2,3. [m] 6:9. Mal. 4:5. Matt. 17:10—13. Mark 9:11—13. Luke 1:17. 9: 7—9. [n] Matt. 14:10. Mark 6:16,27. Luke 9:9. [o] *See on* 1:9. 11:3,7. 12:11. [p] 13:12—17. 14:11. 15:2. 17:8. [q] 5:9,10. 11:11,15. Dan. 2:44,45. 7:18,27. Rom. 8:17. 11:15. 2 Tim. 2:12.

Luke 1:11—17) so, I apprehend, many Christians, and men of the utmost respectability for piety and learning, have fallen into the same mistake, in expecting a literal and personal resurrection of the martyrs, at the opening of the Millennium; and they would not know them *at first*, when they *arose*, (as the witnesses did,) in a numerous race of Christians, resembling them in all their most eminent graces. 2dly. It is unaccountable, that "the *souls*" of the persons raised should be exclusively mentioned, if the literal resurrection of their *bodies* was meant: for this rather implies, according to the enigmatical style of the book, that their *souls* reanimated other *bodies;* that is, they appeared to live again, in Christians of the same spirit. (*Note*, 6:9—11.) 3dly. Some have imagined, that the resurrection of all the righteous will precede the Millennium; because "the dead in Christ will rise first." (*Note*, 1 *Cor.* 15:20—28.) But what do they suppose the state of the earth will be during that period? Will no inhabitants dwell on earth except the *risen* saints? Or, will all the other inhabitants be wicked? Or, being righteous, will they not die? Or, if they die, will there be three resurrections; one, of the righteous before the Millennium, and another of the righteous after it, and one of the wicked? These questions are not easily resolved on that hypothesis: yet, till they are satisfactorily resolved, the sentiment is wholly inadmissible. The resurrection is always spoken of, as one grand event, occurring nearly at the same time; except, that the righteous will be first raised, and so be prepared to sit with Christ in judgment on the wicked: and it is implied in every one of those declarations, that *all* the dead in Christ will rise together, before the living shall be changed. (*Notes*, *John* 5:28,29. 1 *Cor.* 15:20—28. 1 *Thes.* 4:13—18.) 4thly. We cannot conceive, that it could add to the felicity of those, who, being "absent from the body, are present with the Lord," (*Notes*, 2 *Cor.* 5:1—8. *Phil.* 1:21-26.) to come again to dwell on the earth; which must be in some degree a scene of pain, suffering, imperfection, and death, till the present state of things is fully ended: and this will not be till the general resurrection; as it sufficiently appears from the loosing of Satan, and the effects of it, after the Millennium. (*Note*, 7—10.) 5thly. This is the only place, in which any thing like such a litteral resurrection, previous to the end of the world, is intimated; whereas there are numerous prophecies of an universal prevalence and triumph of true religion throughout the earth. Now is it most reasonable, to interpret so many plain predictions by one expression in this enigmatical book; or to explain that one expression by the many clear predictions, which give another view of it? Or why should the *literal* sense be here insisted on, when in so many places it must, in that case, be departed from? But, why speak of the *literal* sense? I cannot see, how the resurrection of *souls* can *literally* mean the resurrection of *bodies*. Now, if the resurrection here spoken of be not a *literal*, but a *figurative* resurrection; the same reasons lead us to conclude, that Christ will not come down from heaven *personally* to reign on earth; but that he will reign *spiritually* in the prevalence of his gospel, and by his Holy Spirit in the hearts of men in general. The Scriptures speak of his "sitting on the right hand of God" in heaven, till he shall come again to judge the world. (*Notes*, 1:7. *Matt.* 25:31—33. *Acts* 1:9—12. 3:19—21. 2 *Thes.* 1:5—10. *Heb.* 9:27,28.) Observe, that in the last quotation, the coming of Christ to judge the world is expressly called "the second time;" but on the supposition which we combat, his coming to judgment will be the *third* time. The expressions concerning his coming to destroy Jerusalem, (*Notes*, *Matt.* 24:29—31. *Mark* 13:24—31.) and those that relate to his presence with and *coming* to his people, are stronger than any here used; yet no good expositor interprets them of his *personal* presence as Man, in the primary meaning of them (*Notes*, *John* 14:18—24.)—Multitudes then of believers will be raised up at the time predicted, as if animated by the souls of those who had been martyred for Christ, or had protested against antichrist; even as the witnesses were "raised again after three days and a half." (*Note*, 11:7—12.) These excellent persons will live and reign on earth, in victory, honour, holiness, and joy; being happy in the gracious presence of Christ with their souls, and in their assemblies;

5 But [r]the rest of the dead lived not again until the thousand years were finished. [s]This *is* the first resurrection.

6 [t]Blessed and holy *is* he that hath part in the first resurrection: on such [u]the second death hath no power, but they shall be [x]priests of God and of Christ, [y]and shall reign with him a thousand years.

[*Practical Observations.*]

r 8,9. *See on* 19:20,21. s 11:11,15. Ez. 37:2—14. Rom. 11:15. t 5. 14:13. 22:7. Is. 4:3. Dan. 12:12. Luke 14:15. u 14. 2:11. 21:8. x 1:6. 5:10. Is. 61:6. y 4. 1:6. 5:10. Rom. 8:17. 2 Tim. 2:12.

(*Notes, Matt.* 18:19,20. 28:19,20.) and without any enemies, or false teachers, to harass, corrupt, or divide them: but "the rest of the dead will not live till the thousand years be ended." 'There is mention made in this prophecy of two sorts of dead persons; those who were slain for the witness of Jesus, and those who were slain by the sword of him that sat on the horse. The former were raised to life, and lived and reigned with Christ a thousand years: but the others lived not again till the thousand years were finished; they had no successors of the same wicked and persecuting spirit, till the devil was let loose after the Millennium.' *Guise.* This interpretation suits the style of the book, and is to me perfectly satisfactory. The language itself intimated a *figurative* resurrection, and therefore it was carefully distinguished from the *literal* resurrection of the dead. (*Notes, John* 5:24—29.) It is moreover an instance of that wise and proper obscurity, which we always find in prophecies, previous to their accomplishment.—"This is the first resurrection," a spiritual and mystical resurrection; and they who shall partake of it, living in those happy times, will be holy and blessed, far more than Christians in other ages. (*Note*, 19:9,10.)—When it is added, that "the *second* death shall have no power over them," it is implied, that they must enter heaven by passing through the *first* death: nor is there any thing different in what follows, from the language used concerning believers of other times, except that they shall "reign with Christ a thousand years;" which naturally signifies, that a succession of such triumphant Christians, made honourable and happy by the Lord's special presence with them, shall continue through the Millennium; even as the two witnesses prophesied in sackcloth, through the whole term of the reign of Antichrist. But on the supposition of a literal resurrection before the Millennium, the expression would imply, that none, except those who were partakers of it, would be free from the dread and danger of the *second* death.—Some expositors compute the thousand years, after the same manner, as the "three years and a half," or "twelve hundred and sixty days," have been reckoned, each day to signify a year; which would extend this happy period to 360,000 years at least: this, however, seems so much beyond all proportion to the past duration of the world, and so different from all the views elsewhere given of the speedy approach of the day of judgment, that it is not generally regarded. So that, on the whole, we may expect, that a thousand years will follow the final destruction of all the antichristian, idolatrous, persecuting powers; during which pure Christianity, in doctrine, worship, and universal holiness, will be diffused all over the earth; and that all idolatry, infidelity, impiety, superstition, heresy, false religion, injustice, fraud, oppression, cruelty, war, murder, intemperance, licentiousness, with all other evils, which now harass and desolate the earth, will be restrained by the *omnipotent* operation of the Holy Spirit; and that godliness, righteousness, peace, truth, purity, and love, will render the earth in some measure like heaven itself.—Hitherto the depravity of human nature, and the malignant agency of apostate angels, have been illustrated and displayed, in the state of the world: and the inefficacy of all human inventions, and even of "the word of truth," without the new creating "Spirit of truth," to remedy these evils, has been demonstrated, in opposition to man's proud reasonings. The event of the trial has shown, that nothing, but the power of God himself, can prevent men from listening to the temptations of fallen angels; or from despising, opposing, neglecting, or perverting, the gospel of salvation itself. But at length the Lord will arise; by the almighty power of his providence, he will confine fallen angels; and by the omnipotent operation of his Spirit, he will new create fallen men, generally all over the earth: and then repentance, faith, and holiness will as certainly prevail, as impenitence, unbelief, and unholiness now do. Still, however, Christianity will be the religion of sinners, and there will be defects and sins in believers, and doubtless some unconverted persons, for a short part of their lives at least: for men will be made holy by *generation*, not *born holy:* and therefore they will still continue liable to many natural evils, and to death. Yet that measure of righteousness, which such a prevalence of true Christianity must produce, will immensely lessen the quantity even of natural evil.—We may easily perceive, what a variety of dreadful pains, diseases, and other grievous calamities, must cease, were all men true and consistent Christians. All the evils of public and private contention will be terminated: domestic, relative, and social felicity must be exceedingly enhanced. Industry in useful things, with frugality and temperance, would prevent that pinching poverty and distress, which now render multitudes wretched: and a greater fertility of the earth may reasonably be expected; according to the former fruitfulness of Canaan, contrasted with its present sterility. Every man will then try to alleviate, instead of adding to, the unavoidable sorrows of all around him; nor "shall they hurt or destroy in all the holy mountain" of God. The hope of glory, the prospects of a happy meeting in heaven, and the abundant consolations of the Holy Spirit, will render sickness, death, and the loss of beloved friends, far more tolerable than at present: "while communion with God," and 'the communion of the saints,' all being of one heart in the worship and service of God, will make religion a constant feast to their souls; and only inferior to heavenly felicity, because not absolutely perfect. Every one must likewise perceive, how immensely the human species would be increased, if wars, many destructive employments, and intemperance were put an end to; and God's ordinance of marriage were generally substituted, instead of that compound of licentiousness and selfishness, which constitute a vicious celibacy, at least till the prime of life is past; or that forced and prudential celibacy, which comparative or real poverty, united with distrust of Providence, often occasions: things which exceedingly tend to corrupt the morals of the human species; and to destroy the lives of both sexes in youth, almost as much as war itself. We may therefore readily allow, that the number of persons, who shall live on earth, during the Millennium, may be immensely greater, than the whole multitude of all the preceding ages; and, consequently, that far more of the human race may yet be saved than shall perish; even though we do not agree to the computations which have been made concerning it.—The wild notions and extravagant practices, grafted on the belief of a Millennium, have long rendered the name of it contemptible or hateful to numbers: yet we have as just grounds to expect such a happy event, as the Jews had to look for a Messiah; but those who suppose it will be a *carnal* Millennium, are as much mistaken, as the Jews were in waiting for a *temporal* Deliverer. It is our duty to pray for the promised glorious days, and to do every thing, in our private or public situations, which can be instrumental in preparing the way for them: even as David made abundant provision for the temple, which Solomon was to build.—Whether the general opinion, that this thousand years will be the seventh thousand from the creation, or the sabbatical millennary, the event must determine: it is evident, however, that the dawn of this glorious day cannot be very distant.—*The rest of*, &c. (5) 'It is only the rest that were slain, (19:21.) that "lived not again." It is only those, who had no share in the first resurrection, and so were neither blessed nor holy, (6) nor had their names written in the book of life; and, consequently, those, on whom the second death had taken place; which death they suffered, when "fire came down from heaven and devoured them," and "they were cast into the lake of fire with the devil." (10,15.) And that "the rest" should signify the same persons, cannot seem strange, if we consider, that only four verses intervene betwixt them. And that they must be the same persons, is evident from the connexion of the words; "The rest of the dead lived not, till the thousand years," of Satan's binding, and the saint's reign, were ended.—The dead church lives again, in the same metaphorical sense, in which the rest of the dead, the enemies of the church, live again at the end of the thousand years, when Satan is loosed, and gathers them to battle against the church. The "souls of them, who were slain for the testimony of Jesus, and for the word of God," are those Christians, who were slain in the time of the ten persecutions; (*Note*, 6:9—11.) and the souls of them, who worshipped not the beast, are those Christians, who chose rather to die, ... than to be guilty of Romish idolatry: and they are said to live again; as the beast, who had received the wound of death, lived again, in the succession of the antichristian beast, .. who exercised the power of the heathen emperors over the earth, and revived the idolatry of the heathen empire. And as the two witnesses, when slain, are said to live again, ... because a succession of men of the same faith, and the same opposition to the beast, revive and flourish, after they are slain.' *Whitby.* (*Notes, Is*, 26:19. *Ez.* 37:1—14.)—It appears to me undoubted, that the fathers or early writers of the Christian Church in general expected a Millennium; and several of them, a Millennium not materially differing from that above described. But others, gradually following the impulse of imagination, speculation, and carnal passions, advanced sentiments on the subject, so extravagant, so ridiculous, and even so licentious, that sober, yet injudicious men, became ashamed of the general doctrine. Thus it was disgraced, and almost forgotten, during many centuries: but, about the era of the Reformation, it was again revived; and again still more deeply disgraced, by the wild reveries and practical atrocities of those who maintained it, and rendered it subservient to rebellions, insurrections, and every abomination. But, for some considerable time past, the question concerning a Millennium, has been brought forward and discussed in a more sober and holy manner: and, notwithstanding that some still maintain the doctrine of a *literal* resurrection, and a *personal visible* reign of Christ on earth, and others favour the view above given; yet it is evident, that the doctrine itself gains more general credence; is ex-

7 And [s]when the thousand years are expired,
Satan shall be loosed out of his prison,
8 And shall go out [a]to deceive the nations
which are in the four quarters of the earth, [b]Gog
and Magog, [c]to gather them together to battle;
[d]the number of whom *is* as the sand of the sea.
9 And they [e]went up on the breadth of the
earth, [f]and compassed [g]the camp of the saints
about, and the beloved city: [h]and fire came down
from God out of heaven, and devoured them.
10 And [i]the devil that deceived them was cast
into [k]the lake of fire and brimstone, where the
beast and the false prophet *are*, and shall be [l]tormented day and night, for ever and ever.
11 And [m]I saw a great white throne, and him
that sat on it, [n]from whose face the earth and the
heaven fled away; [o]and there was found no place
for them.
12 And [p]I saw the dead, [q]small and great,
[r]stand before God; and [s]the books were opened:
[t]and another book was opened, which is *the book*
of life: and the dead were judged out of those
things which were written in the books, [u]according to their works.
13 And [x]the sea gave up the dead which were
in it; [y]and death and [z]hell delivered up the dead
which were in them: [z]and they were judged every
man according to their works.
14 And [a]death and hell were cast into the lake
of fire. [b]This is the second death.
15 And [c]whosoever was not found written in
the book of life [d]was cast into the lake of fire.

s *See on* 2. a *See on* 3. b Ez. 38: 39: c *See on* 16:14. d Judg. 7:12. 1 Sam. 13.5. 1 Kings 4:20. Is. 10:22. Jer. 33:22. Heb. 11:12. e Is. 8:7,8. Ez. 38:9,16. Hab. 1:6. f 2 Kings 6:15. Mic. 2:13. Matt. 16:16—18. Luke 19:43. 21:20. g Ps. 48:1—3. 74:2—4. 125:1,2. Heb. 13:13. h 11:5. 13:13. Gen. 19:24. Ex. 9:23,24. Lev. 10:2,3. Num. 11:1. 16:35. 2 Kings 1:10—15. Ps. 97:3. 106:18. Is. 4:5. 30:33. 66:15,16. Jer. 48:22. 49:6. Luke 9:54. 17:29. 2 Thes. 1:8. i *See on* 2,3. k 14,15. Nor. 19:20. l *See on* 14:10,11. Matt. 25:41,46. m 2. 19:11. Gen. 18: 25. Ps. 9:7,8. 14:6,7. 47:8. 89:14. 97:2. Matt. 25:31. Acts 17:30,31. Rom. 2:5. n 6:14. 16:20. 21:1. Jer. 4:23—26. Dan. 2:35. Matt. 24:35. 2 Pet. 3:7,10,11. o 12:8. Job 9:6. p 11. Dan. 12:2. John 5:28,29. 11:25,26. Acts 24:15. 1 Cor. 15: 21—23. 1 Thes. 4:15—17. q *See on* 19:5. r Rom. 14:10—12. 1 Cor. 4:5. 2 Cor. 5:10. s Dan. 7:10. t 3:5. 13:8. 17:8. 21:27. Ps. 69:28. Dan. 12:1. Luke 10:20. Phil. 4:3. u 13. 2:23. 22:12. Ps. 28:4. 62:12. Prov. 24:12,29. Ec. 12:14. Jer. 17: 10. 32:19. Matt. 16:27. Rom. 2:6. 2 Cor. 5:10. x John 5:2,4,29. y 14. *See on* 6:8. Hos. 13:14. 1 Cor. 15:50—58. * *Or, the grave.* 1 Cor. 15:55. *marg.* z *See on* u, 12. a *See on* 19:20. 1 Cor. 15:26,53,54. b *See on* 6. c Mark 16:16. John 3:18,19,36. 14:6. Acts 4:12. Heb. 2:3. 12:25. 1 John 5:11,12. d *See on* 19:20. Mark 9:43—48.

ported, or allowed, by writers of widely discordant theological opinions; and has lost by far the greater part of that odium and contempt which formerly attached to it. Nor can I doubt that, in proportion as the Scriptures are diligently and impartially searched and understood, the more generally and unreservedly will the persuasion prevail, that there shall be a Millennium; that it is at hand, even at the door; and that we ought to advert to it, and to those things which may prepare the way for it, in all our studies and writings, and in the improvement of our several talents.—Many things, taken from the concluding chapters of this book, and connected with the opinion of the Millennium, either as directing our expectations respecting it, or as forming objections to it, will, I trust, be *proved* to relate exclusively to the heavenly world, and the state of the redeemed, subsequent to the day of judgment.—It may, however, be reasonably conjectured, that the restoration to purity and peace, of the Christian church, will be connected with the conversion of the Jews, as a nation, and their reinstatement in their own land: and that this will introduce the conversion of the nations, in which the converted Jews will be most diligent and successful instruments. This seems to be foretold in many prophecies already considered: yet the event alone can fully show the order, manner, and instruments of their accomplishment.—*Reigned.* (4) *Note*, 5:8—10.

Beheaded. (4) Πεπελεκισμενων. *Cut with an axe.—The mark.*] Χαραγμα. *Notes*, 13:11—18.

V. 7—10. At the end of the Millennium, "when the thousand years shall have been completed," God will remove the restraint which had been laid on Satan and his angels, for reasons which we are not competent to understand; perhaps, among others, to show that the long-continued happy estate of the world was not the effect of any amelioration of human nature, as descended from fallen Adam; but of an immediate divine influence on the minds of men by regeneration, "to the praise of the glory of his grace." Being "loosed out of his prison," this great deceiver will again exert himself, and soon excite agents, who with all earnestness, subtlety, and sagacity, will corrupt the gospel; and seduce men into apostacy, idolatry, heresy, infidelity, and vice: and thus, the old generation of believers dying, the succeeding race, through many nations, in "the four quarters of the earth," will be deceived by him: and, having themselves departed from the faith, they will be instigated to hate and persecute such as adhere to it. Thus the spirit of antichrist will rise again after the thousand years are expired. Then religious wars will be undertaken, and at length the whole multitude of the apostate nations, even Gog and Magog, *as risen again*, (*Note*, 4—6. *Ez.* 38: 2.) will confederate against the church, and come to fight against her, with armies innumerable as the sand of the sea. It is in vain to inquire, who Gog and Magog will be, or whence they will come: for this also must be understood figuratively, to denote enemies fierce and numerous as Gog and Magog had been before the Millennium; and it is expressly said, that they "were the nations in the four quarters," or corners "of the earth."—When Satan and his angels shall be loosed, a few years will suffice to seduce multitudes into idolatry or infidelity: and then persecutions and massacres of Christians will be as *natural* as ever, and as readily resorted to; so that it will probably appear to the pious remnant, as if the cause of Christ was about to be altogether ruined. But while these enemies, with most formidable preparations, shall collect from various parts of the world, to compass "the camp," or garrison "of the saints," and to besiege "the beloved city" Jerusalem, (for the images are borrowed from the affairs of Israel, in the wilderness, and in Canaan,) they will be destroyed by fire from heaven. Then the Lord, having once more made manifest the depravity of human nature, and the malice and subtlety of the devil, will cast him finally into "the lake of fire," never more to be set at liberty, or to have power to do mischief; but to be for ever and ever punished with persecuting tyrants, idolatrous and wicked priests, and false teachers; who were his prime ministers during his usurpation, "as god and prince of this world." (*Notes*, 1—3. 12: 7—12. 19:17—21.)—The opinion that some remote nations will continue idolaters during the whole term of the Millennium, and, at the close of it, come forward as persecutors of the church, which some respectable writers have advanced, and almost *taken for granted*, seems to have no scriptural support, except that Gog and Magog are mentioned both by Ezekiel and St. John. (*Notes*, *Ez.* 38: 39:) It is, however, indisputable, that Ezekiel's prophecy relates to events *previous* to the Millennium; and that St. John speaks of transactions *subsequent* to the Millennium. Magog is mentioned among the sons of Japheth; (*Note*, *Gen.* 10:1—5.) and is generally supposed to have been the progenitor of the nations formerly called Scythians, and in modern times Tartars; but not of them exclusively; and Gog may be considered as the name, or title, of their king. But, if the same nation be literally and exclusively meant, it may apply to the descendants of Magog, as well *after* the Millennium as before; and Gog (as Pharaoh, Ptolemy, &c.) may be still considered as the title of their prince. This, however, can hardly be allowed; because Gog and Magog in Ezekiel, come exclusively from "the north quarters;" Gog and Magog in St. John, come "from the four quarters of the earth."—The supposition of whole nations continuing idolaters throughout the Millennium, cannot be made consistent with the general tenor of prophecy; or in particular with these predictions "The kingdoms of this world are become the kingdoms of our Lord and his Christ." (*Note*, 11:15—18.) "All kings shall fall down before him, all nations shall do him service." (*Note*, *Ps.* 72:8—11.) "The earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea." (*Note*, *Hab.* 2:12—14.) "And there was given him dominion, and glory, and a kingdom; that all people, nations, and languages should serve him." (*Notes*, *Dan.* 2:34—36,44, 45. 7:9—14.) Many others to the same effect might be adduced.—It cannot reasonably be supposed, that when Satan, with the beast and the false prophet, is removed, and prevented from deceiving the nations: that whole nations should still continue under the gross deception of open idolatry: and if human depravity alone be sufficient (as indeed it is) to account for this; how can it be conceived, that the same depravity should fail to stir up the idolaters to war against the church? Will then a perfect neutrality prevail? Will the zealous Christians of the Millennium, during *ten whole centuries* at least, make no efforts to convert the idolatrous nations? Or will these nations adhere to their idolatry; and yet show no enmity against those who zealously and perseveringly attempt their conversion? All this is so contrary to scriptural statements, and to the known and experienced propensities of human nature, that it is wonderful it should have been overlooked on this argument.—All over the earth, I apprehend, men will generally be changed by divine grace: but they will be holy, not by natural *birth*, but by *regeneration*. Their children will have the same fallen nature as ours have: and, if left unregenerate, and exposed to Satan's temptations and delusions, a few years will suffice to *raise up* Gog and Magog *from the dead*. (5) The same causes will produce the same effects; enmity against God will express itself by enmity against his people; the old scenes will be acted over again, and religious wars, persecutions, and massacres, with attempts to exterminate the hated company, must follow more and more; did not God at once interpose to protect his friends, to destroy his enemies, and to bring forward the solemn and long-expected day of judgment.

V. 11—15. After the events above predicted, the end will speedily come: and there are no prophetical intimations of any thing which shall intervene; before the appearing of Christ to raise the dead, and to judge the world. For the apostle next "saw a great white throne," as emblematical of

CHAPTER XXI.

A general representation of the heavenly state; connected with invitations, encouragements, and warnings, 1—8. A more particular description of it, under the emblem of a most glorious city coming down from heaven, 9—21; in which the redeemed dwell in the presence, light, and glory of God and the Lamb, 22—27.

AND I saw [a]a new heaven and a new earth: [b]for the first heaven and the first earth were passed away; [c]and there was no more sea.

2 And [d]I John saw [e]the holy city, new Jerusalem, [f]coming down from God out of heaven prepared [g]as a bride adorned for her husband.

3 And I heard [h]a great voice out of heaven, saying, [i]Behold, the tabernacle of God *is* with men, and he will dwell with them, [k]and they shall be his people, and God himself shall be with them, *and be* their God.

a 5. Is. 65:17. 66:22. 2 Pet. 3:13. b *See on* 20:11. c 13:1. Is. 27:1. 57:20. Dan. 7:3. d 1:1,4,9. e 3:12. Ps. 48:1—3. 87:3. Is. 1:21. 52:1. Jer. 31:23. Heb. 11:10. 12:22. 13:14. f 10. Gal. 4:25,26. g *See on* 19:7,8. Is. 54:5. 61:10. 62:4. John 3:29. 2 Cor. 11:2. Eph. 5:25—27,30—32. h 10:4,8. 12:10. i 7:15. Lev. 26:11,12. 1 Kings 8:27. 2 Chr. 6:18. Is. 12:6. Ez. 37:27. 43:7. John 1:14. 14:23. 2 Cor. 6:16. k 7. *See on* Gen. 17:7,8. Jer. 31:33. 32:38. Zech. 13:9. 2 Cor. 6:18. Heb. 8:10. 11:16.

the majesty, dominion, power, and righteousness with which Christ will then be manifested. On this sat One, "from whose presence the earth and heaven fled away;" which, with unexampled and inimitable sublimity, denoted the effulgency of his glory; and the entire dissolution of the visible creation, or the present state of the world, by his power, and at his coming. (*Notes*, 6:15—17. *Matt.* 24:29—35. *Heb.* 1:10—12.)—'It is so plain that it does not need, so majestic and grand, that it exceeds commentary and paraphrase.' *Blackwall.*—Beyond doubt, it is the grandest idea which ever was expressed in human language; unless some verses in the first of Genesis may be thought to rival it. The sublime conceptions and expressions of the most admired heathen poets are flat, and mean, and low, compared with it.—The apostle then beheld the dead, as raised again, "stand before God." We know that Christ shall "sit on the throne of his glory," to judge the world; and he must, therefore, be here meant. (*Notes*, *Matt.* 25:31—46. *Mark* 8:38. *John* 5:20—23. *Rom.* 2:12—16. 14:10—12. 2 *Cor.* 5:9—12. 2 *Thes.* 1:5—10. 2 *Tim.* 4:1—5. *Tit.* 2:13. *Heb.* 9:27,28. 2 *Pet.* 3:10—13.)—Before him all nations, and all persons of every rank, character, and description, were gathered. "And the books were opened." This figuratively represents the discoveries which will be made of all the thoughts, words, actions, motives, intentions, dispositions, obligations, advantages, and talents of all men, by the divine omniscience; and the comparison of the whole with the holy law of God; and the recollection and consciousness which every man will have of all his past actions, though he had long forgotten many of them, till thus brought to light and to remembrance. Thus an exact estimate will be made of every person's character; of the evidence and degree of his grace, and of his fruitfulness in good works, or of the aggravations or alleviations of his sins: and the final award will be made in perfect justice and impartiality, connected with truth and mercy. For 'another book was opened, which is the book of life:" otherwise all must have been condemned. This is the emblem of the Lord's knowledge of his people; and his declaration of their repentance, faith, love, and good works, as evidential of their election, redemption, regeneration, and interest in his righteousness, and the blessings of the new covenant. So that "the dead shall be judged," according to the contents of these registers concerning them; and according to their works, whether they evidence them to be true believers, or the contrary. Nor will any be exempted from this impartial scrutiny: for the sea shall "give up the dead" bodies which have been cast into it; and the grave, and separate state, (*Note*, *Ps.* 16:8—11.) will give up the bodies and souls contained in them: so that the whole multitude which shall have lived upon earth, through all generations, from the creation to the consummation of all things, will then appear before the throne; all that ever have died shall experience a reunion of their souls with their bodies; and those who shall then live on earth will be changed. (*Notes*, 1 *Cor.* 15:50—58. 1 *Thes.* 4:13—18.) Then death and hell, the grave, and the separate state, (represented as two persons,) will "be cast into the lake of fire:" that is, they shall subsist no longer to receive the bodies and souls of men; there shall be no death in heaven; and all the wicked will be cast into the place of torment, in which death and the separate state will be swallowed up: for "this is the second death," the final separation of sinners from God, without hopes of being restored to his favour, or delivered from his wrath. (*Notes*, *Hos.* 13:14. 1 *Cor.* 15:50—54.) Into this place of banishment and torment, all will be cast, who shall not be "found written in the book of life," as true believers; according to the general doctrine of the holy Scriptures.—'The meaning is, that temporal death, which hitherto had exercised dominion over the race of men, shall be totally abolished; and, in respect of the wicked, be converted into eternal death.' *Bp. Newton.*—*Books.* (12) *Notes*, *Dan.* 7:9—14. *Mal.* 3:13—18.—*Book of life.*] *Marg. Ref.* t. *Notes*, 3:4—6. 13:8—10. 19:7,8.—"The lake of fire" seems distinct from "the abyss" before spoken of.

PRACTICAL OBSERVATIONS.

V. 1—6. We all are, and must be, very incompetent judges concerning the dispensations of God, till the whole plan shall be completed.—Hitherto Satan and his party have been permitted to prosper in an amazing degree; and whole nations, yea, almost all nations, have been "deceived by the old serpent" and his agents: but if partial restraints had not been imposed on them, and unmerited mercy had not been exercised, this earth would have been a counterpart of hell. Ere long, however, "the LORD will make bare his holy arm," to chain up "the deceiver of the nations," and to give effectual success to his gospel; and the earth shall "be filled with his glory, as the waters cover the sea." We shall not indeed live on earth to witness those happy days: yet, if indeed on the Lord's side, we may look forward with encouragement, amidst our conflicts and trials, assured that the cause, in which we are engaged, will at length, even on earth, be decidedly triumphant.—"Great grace" will indeed be on all the hundreds of millions of Christians, who shall then inhabit the earth, and the Lord will manifest himself to them in a degree, of which we now have no adequate conception; so that they will be "holy and blessed" beyond all former generations: we shall not, however, wish to leave our heavenly mansions, to come and dwell among them. They will be out of the reach of the "second death;" but we shall have got over the pain of the "first death:" our spiritual and royal priesthood will be more advantageously exercised in heaven, than theirs can be on earth; and Satan and sin can never more annoy us; but these will never be finally banished from the world, till it is burnt up with all its works. We shall look down, as it were, from heaven, and enjoy the felicity and triumph of our brethren on earth, as much as if we lived among them; while, "being absent from the body, we shall be present with the Lord," in a still more blessed way, than they can be, who "walk by faith, not by sight."—But may not these reflections, on the blessed change which the success of the gospel will make in the state of the world, supply us with an unanswerable argument of its divine original and authority, even previous to the fulfilment of those prophecies which relate to it? Can that doctrine come from any other than God, which wants only to be universally received with obedient faith, to remedy all the evils that fill the earth; and to render men as much like holy and happy angels, as most of them at present are like deceitful, malignant, ambitious, and apostate spirits? The need, in which the world stands of such a remedy, the suitableness of it, its evident tendency, and its efficacy, as far as men actually use it, proclaim its divinity in the most decisive manner; even apart from miracles, fulfilments of prophecy, and all other external arguments whatsoever; yea, in language distinct from, though connected with, that "witness in himself," which is the principal source of assurance to the experienced believer's heart. (*Notes*, 2 *Pet.* 1:19. 1 *John* 5:9,10.)

V. 7—15. Whenever the Lord takes off the restraint from Satan, he is both active and able to deceive the nations, and to propagate lies and mischief among men; and then persecution again lifts up its horrid front, and stalks abroad to riot and revel upon the blood of the saints.—We may even learn profitable lessons from the devil and his angels: for if the servants and ministers of Christ were as united, active, vigilant, and persevering in doing good, as these enemies are in doing mischief, we might hope for better times. Nor shall we do amiss in taking the hint from them, not to think the least opportunity of good beneath our notice; whilst we aspire and aim at the most extensive and important usefulness; for our enemies, when forming horrid plans to destroy, if it were possible, the whole church at once, do not neglect to deceive one soul; or even to defile, mislead, or harass the meanest of those whom they cannot ruin!—But no weapons formed against the church can prosper; (*Notes*, *Is.* 41:10—16. 49:24—26. 54:15—17. *Zech.* 12:2—14. 14:) and all that fight against her shall perish, "with the devil, the beast, and the false prophet," and be "tormented day and night for ever and ever." May we then firmly believe, that 'Christ shall come to be our Judge,' and daily prepare to stand before his awful tribunal, when the "earth and the heaven shall flee from his face, and no place shall be found for them." Let us frequently reflect on "the opening of the books," the "bringing to light of the hidden things of darkness," and the discovery of all characters and actions in their proper colours, which will take place, when the Judge shall "render to every one according to his works." (*Note*, 1 *Cor.* 4:1—5.) Then all the dead shall be raised; all distinctions swallowed up, except that "between the righteous and the wicked;" and all will be "cast into the lake of fire," "prepared for the devil and his angels," except the believing and obedient followers of Christ, "whose names are written in the book of life." "Let no man, therefore, deceive himself with vain words, for the wrath of God will come on all the children of disobedience", how many soever they be. "Then shall the righteous shine forth as the sun in the kingdom of their Father," and "death shall be swallowed up in victory." "He that hath an ear, let him hear what the Spirit saith to the churches."

NOTES.—CHAP. XXI. V. 1—4. Some interpreters, especially among those who hold a *literal* resurrection at the

4 And [l]God shall wipe away all tears from their eyes; and there shall be [m]no more death, [n]neither sorrow, nor crying, neither shall there be any more pain: for [o]the former things are passed away.

5 And [p]he that sat upon the throne said, [q]Behold, I make all things new. And he said unto me, [r]Write: for [s]these words are true and faithful.

6 And he said unto me, [t]It is done. [u]I am Alpha and Omega, the Beginning and the End. [x]I will give unto him that is athirst of [y]the Fountain of the water of life [z]freely.

7 He that [a]overcometh shall [b]inherit [c]all things; [c]and I will be his God, and he shall be my son.

8 But [d]the fearful, and unbelieving, [e]and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, [f]and all liars, shall

l 7:17. Is. 25:8. m 20:14. 22:3. Is. 25:8. Hos. 13:14. 1 Cor. 15:26,54—58. Heb. 2:14,15. n Is. 30:19. 35:10. 60:20. 61:3. 65:18,19. Jer. 31:13. o 1. Ps. 144:4. Matt. 24:35. 1 Cor. 7:31. 2 Cor. 6.17. 2 Pet. 3:10. 1 John 2:17. p 4:2. 5:1. 20:11. q Is. 42:9. 43:19. r *See on* 1:11,19. s *See on* 19:9. t *See on* 16:17. u *See on* 1:8,11,17. 22:13. x 7:17. Is. 12 3. 55:1—3. John 4:10,14. 7:37,38. y Ps. 36:9. Jer. 2:13. Joel 3:18. z Hos. 14:4. Rom. 3.24. 8:32. 1 Cor. 2:12. 3.5. 12,21. 1 John 5:4,5. a 2:11,17,25. b 1 Sam. 2:8. Prov. 3:35. Is. 65:9.

Matt. 19:29. 25:34. Mark 10:17. 1 Cor. 3:21—23. 1 Pet. 1:3,4. 3:9. * Or, *these things*. c *See on* 3. Zech. 8:8. Rom. 8:15—17. 1 John 3:1—3. d Deut. 20: 8. Judg. 7:3. Is. 51:12. 57:11. Matt. 8:26. 10:28. Luke 12:4,5. John 12:42,43. 1 Pet. 3.14,15. 1 John 5:4,5. e 22:15. 1 Cor. 6:9,10. Gal. 5:19—21. Eph. 5: 5,6. 1 Tim. 1:9,10. Heb. 13:4. f 2:2. Is. 9:15. John 8:44. 2 Thes. 2:9. 1 Tim. 4:2. 1 John 2:22.

beginning of the Millennium, and the *personal* reign of Christ on earth for a thousand years, (*Note*, 20:4—6.) understand these concluding chapters principally of the state of the church on earth at that time. But they come in order *subsequent* to the account of the general judgment; and we can never attain to a satisfactory understanding of prophecy, if imagination or conjecture be allowed to carry us backward or forward, without any fixed principles. The method which we should take, of clearing up the evidence of the divine inspiration of Scripture, from the accomplishment of prophecy, (and this is no doubt one principal weapon, with which to defend Christianity against all kinds of infidels,) must be, by showing, that there is order and arrangement in the predictions, and a coincidence between them and known facts: and that a regular series of events is foretold, some of which are already fulfilled; and the rest cannot be so, because the order of the prophecy shows them to be yet future. But, in order to this, we must carefully adhere to the proposed arrangement, in our interpretations; not deviating even from the appearance of it, without evident reason. For example, there was a necessity of returning, at the beginning of the twelfth chapter, to the primitive times of Christianity; because another regular series of predictions is there evidently begun, after the other had been completed. (*Notes*, 10:2—4. 11:15—19. 12:1,2.) This creates a proper degree of prophetical obscurity; and when the key is found, it adds to the consistency, energy, and beauty of the whole. But, having now traced both parts of the book to the end of the world, and the final judgment with its consequences, it must introduce much perplexity, and occasion an appearance of uncertainty and ambiguity, to return back, *without any necessity*, to the preceding Millennium. As many ages of persecution and tribulation had been predicted; and as this book was in good measure written for the support and encouragement of believers, during those afflicting scenes; so we might naturally expect to hear towards the conclusion of it, some account of their happy state in heaven, as well as of the prosperous times of the church on earth. (*Notes*, 7:9—17.) But if these chapters do not relate to that subject, we hear indeed of the punishment of the wicked, but nothing concerning the felicity of the righteous. (*Note*, 20:11—15.) Many of the expressions also are such as cannot consist with any state, where the least remains of sin or sorrow are to be found, or any return of them is to be expected: and those which seem of another nature, are emblematical, according to the style of the whole book; which differs from all others in the New Testament, though it resembles many of the prophecies of Isaiah, Ezekiel, Daniel, and Zechariah. These reasons induce me to explain what follows of the heavenly state exclusively; except as the reader's thoughts are naturally called off, in some places, to other subjects.—The emblem of "a new heaven and a new earth," has several times occurred, in different senses. (*Notes*, *Is.* 65:17—19. 66:19—23.) Some think that Peter wrote after the book of Revelation was published, and alluded to it; (*Note*, 2 *Pet.* 3:10—13.) but this opinion is highly improbable; and the Holy Spirit might lead both the sacred writers to the same views and images. It is obvious, however, that Peter spoke of the heavenly state; which is an additional argument to prove that John did the same: and indeed this must be so; for the "first heaven and earth were passed away." (20:11.)—In this new world, "there was no sea;" which aptly represents an entire freedom from polluting and conflicting passions, distressing temptations, tempestuous troubles, changes, and alarms; and from whatever can divide or interrupt 'the communion of saints' with each other. Some think it implies also, that there is abundance of room in that blessed world; as a very large proportion of the earth is now covered with the sea.—The apostle likewise saw "the holy city, coming down from heaven;" the whole church triumphant was shown to him under this emblem; that he might perceive and report something of its glory and felicity, according to man's capacity of apprehending heavenly things: and he thus learned, that its blessedness came wholly from God, and depended on him. It seems to have appeared in the air just before him, that he might contemplate and examine it; (*Note*, *Acts* 10: 9—16.) and he perceived that it was prepared as "a bride adorned for her nuptials:" which was another emblem denoting the mutual love between Christ and his triumphant church; their union and communion, and delight in each other; and the glory and felicity thus bestowed upon believers in heaven. (*Note*, 19:7,8. *Ps.* 45:9—17.) Thus two emblems, which apparently are not very compatible, concur in giving some instructive idea of this interesting but inconceivable subject.—He then "heard a great voice from heaven," proclaiming, with astonishment at the divine condescension, that "the tabernacle of God was placed with men," and that he would dwell among them as their reconciled Father, notwithstanding all their rebellions! (*Notes*, 1 *Kings* 8:17. *Ps.* 68:18. *Is.* 57:15,16. *John* 1:14. 2 *Cor.* 6:14—18.) They would therefore be "his people," devoted to his service and glory, and he would be with them, as their all-sufficient and eternal Portion. (*Marg. Ref.* k.) This has indeed a partial accomplishment, in the present consolations of true believers; but here it must refer to the perfect enjoyment of God in the beatific vision: for "He will then wipe away all tears from their eyes," like a tender Father, who comforts his mourning children, and they will never weep again, either for sin or trouble; as death, and every cause of grief, shall be no more, and "the former things will be passed away." Can these expressions relate to any thing less than the heavenly state? (*Notes*, 7:13—17. 22:2—5. *Is.* 25:6—9. 35: 8—10.)—*There was no more sea.* (1) 'It is evident from hence, that this new heaven and new earth are not designed to take place till after the general judgment: for at the general judgment, "the sea gave up the dead which were in it." (20:13.) Gog and Magog, the nations in the four corners of the earth, are deceived by Satan, after the expiration of the Millennium: but Gog and Magog are not inhabiters of "the new heaven and the new earth."—The church of Christ shall be glorious upon earth during the Millennium; and it shall be more glorious still, in the new earth, after the Millennium, to all eternity.' *Bp. Newton.*

No more death. (4) *Marg. Ref.* m.—No expression equally strong on this particular, occurs in any part of Scripture, except where the heavenly state is evidently intended. Ὁ θανατος ουκ εσται ετι.

V. 5—8. "He that sat on the throne," generally in this book denotes the Father personally, as distinguished from "the Lamb that was slain:" but as Christ will *appear* on the throne of judgment, and had been last mentioned as seated on "the great white throne," (*Note*, 20:11—15.) it is most obvious to understand the clause of him in this place; and the language employed seems most exactly to accord to him, in his mediatorial character.—The Lord Jesus, therefore, declared in the apostle's hearing, that "He makes all things new." He brings sinners into a new state, and creates them anew to holiness; and he will "make all things new," respecting their situation and manner of living, when he has brought them, perfected both in body and soul, to his glorious felicity. This, John was commanded to "write," for the encouragement of the church, in all its afflictions, conflicts, and temptations; for "these words are true and faithful," on which the most entire dependence may be placed.—The Lord also added, "It is done;" or, "It is come to pass:" the whole counsel of the love of God will be then completed, and the redemption, which the incarnate Son finished on the cross, will be perfectly applied. (16:17. *Note*, *John* 19:28—30.) For, being "Alpha and Omega, the Beginning and the End," he will surely bring the work which he had begun to a glorious conclusion. (*Notes*, 1:8—11. 2:8,9.)—If then any man, in any age or place, were athirst for the blessings of salvation; if any one were so sensible of his perishing need of these promised benefits, and had such a view of their preciousness, as to be earnest is using means for obtaining them, and would not be satisfied without them, whatever else he possessed or expected, Christ will surely "give him of the Fountain of the water of life freely." (*Notes*, 22:1,16,17. *Is.* 55:1—3. *John* 4:10—15. 7:37—39.)—Man's sin and folly consist in "forsaking the Fountain of living waters, to hew out broken cisterns, which can hold no water;" his happiness must begin with returning to this Fountain, as opened through the mediation of Christ. (*Notes*, 7:13—17. *Ex.* 17:5,6. *Ps.* 36:5—9. *Is.* 12:3. 43:14—21. 49:9—13. *Jer.* 2:13.) Sensual and sinful pleasures are muddy and poisoned waters: the best earthly comforts are like the scanty stagnating supplies of a cistern; when idolized they become "broken cisterns," and yield only vanity, disappointment, and vexation; and all our labour about them, resembles "hewing out broken cisterns, which can hold no water." But the joys of true religion are like the springing

have their part in [g]the lake which burneth with fire and brimstone: [h]which is the second death.

[Practical Observations.]

9 And there came unto me one of the seven angels, [i]which had the seven vials full of the seven last plagues, and talked with me, Saying, Come hither, I will show thee [k]the bride, the Lamb's wife.

10 And [l]he carried me away in the Spirit to a great and high mountain, and showed me [m]that great city, the holy Jerusalem, descending out of heaven from God,

11 Having [n]the glory of God: and [o]her light *was* like unto a stone most precious, even like a jasper stone, [p]clear as crystal;

12 And had [q]a wall great and high, *and* had [r]twelve gates, and at the gates [s]twelve angels, [t]and names written thereon, which are *the names* of the twelve tribes of the children of Israel.

13 On the east, three gates; on the north, three gates; on the south, three gates; and on the west, three gates.

14 And the wall of the city had twelve [u]foundations, [x]and in them the names of the twelve apostles of the Lamb.

15 And he that talked with me, had [y]a golden reed to measure the city, and the gates thereof, and the wall thereof.

16 And the city lieth [z]four square, and the length is as large as the breadth: and he measured the city with the reed, [a]twelve thousand furlongs. The length and the breadth and the height of it are equal.

17 And he measured the wall thereof, [b]a hundred *and* forty *and* four cubits, *according to* the measure of a man, that is, of the angel.

18 And the building of the wall of it [c]was *of* jasper: and the city *was* pure gold, [d]like unto clear glass.

19 And [e]the foundations of the wall of the city *were* garnished with all manner of precious stones. The first foundation *was* jasper; the second, [f]sapphire; the third, a chalcedony; the fourth, an emerald;

20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

21 And [g]the twelve gates *were* twelve pearls; every several gate was of one pearl: and the street of the city *was* [h]pure gold, [i]as it were transparent glass.

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g 19:20. 20:14,15. h *See on* 20:14. i 15:1—7. 16:1—17. k *See on* 2. 19:7. l 1:10. 4:2. 17:3. 1 Kings 18:12. 2 Kings 2:16. Ez. 3:14. 8:3. 11:1,24. 40:1—3. Acts 8:39. 2 Cor. 12:2—4. m *See on* 2. Ez. 48:15—22. n 22,23. 22:5. Is. 4:5. 60:19,20. Ez. 43:35. o 19. Ex. 1:26. 28:13,14,16. p 18. 4:6. 22:1. Job 28:17. Ez. 1:22. q 17—20. Ezra 9:9. Neh. 12:27. Ps. 51:18. 122:7. r 21:25. Is. 54:12. 60:18. Ez. 48:31—34. s Matt. 18:10. Luke 15:10. 16:22. Heb. 1:14. t 7:4—8.

Num. 2:2—32. Acts 26:7. u 19—21. Is. 54:11. Heb. 11:10. x 18:20. Matt. 10:2—4. 16:18. 1 Cor. 3:10,11. Gal. 2:9. Eph. 2:20. 3:5. 4:11. Jude 17. y *See on* 11:1,2. Ez. 40:3,5. 41:1, &c. Zech. 2:1. z Ez. 11:47. 48:20. a Ez. 48:8—19. b 7:4. 14:3. c *See on* 11,19. d 11,21. e Job 28:16—19. Prov. 3:15. Is. 54:11,12. f *See on* Ex. 28:17—21. 39:10—14. g 12. 17:4. Matt. 13:45,46. h 18. 17:4. 18:16. 1 Kings 6:20. Is. 60:17,18. i 11,18.

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waters from a fountain; pure, refreshing, overflowing, always satisfying, never satiating, abundant and eternal. The sanctifying consolations of the Holy Spirit, being the preparation for heavenly felicity, and the antepast of it, are the streams from this Fountain, which flow for us in the wilderness. To those who thirst for them, Christ will give of these waters "freely," without any price paid for them, even supplies adequate to their largest desires; these shall be furnished from time to time, when they come and ask for them, to be their solace in life, and at the approach of death; and then he will bring them to the Fountain-head, that they may drink for ever full draughts of these holy and glorious joys. All this he gives *freely*; though he purchased it, by the shedding of his blood upon the cross for their sins. Those who "draw waters from these wells of salvation," have indeed many enemies to encounter: but the Lord assures them, that every conqueror shall "inherit all things;" for "He will be his God, and he shall be his Son," and thus be the heir of all things in him. (*Notes*, *Ps.* 22:30,31. *Is.* 53:9,10. 1 *Cor.* 3:18—23. *Heb.* 2:10—13.) On the other hand, "the fearful," who dared not profess the gospel, or who renounced it from the dread of reproach and suffering; the cowardly soldiers, who feared the enemy more than their Captain, and so "turned back in the day of battle;" and "infidels," or "unbelievers" of all descriptions; (not the *weak in faith*, but such as *had no faith*;) "the abominable," or those who were guilty of unnatural practices; murderers of themselves, or of others, in duels, wars, persecutions, perversion of justice, and oppression; "fornicators," adulterers, and lewd persons of every kind; "sorcerers," the devil's prophets, real or pretended, to which company all *pretenders* to new revelations belong; "idolaters, and all liars," hypocrites, deceivers, false teachers; all, who *lie* for gain, or from malice, who thus cheat or slander others; yea, all liars, though they only *divert* themselves or others, by breaking God's commandments; (*Notes*, 22:14,15. 1 *Cor.* 6:9—11. *Gal.* 5:19—21. *Eph.* 5:3—7. 1 *Tim.* 1:8—11.) all these shall "have their portion in the lake of fire," with the devil and his angels. (*Marg. Ref.* d—f. *Note*, 20:11—15.)—*To him that overcometh.* (7) *Notes*, 2:6,7,17,24—28. 3:4—6,12,13,20—22. 7:9—12.—*Inherit all things.*] *Marg. Ref.* b. *Note*, *Rom.* 4:13.

Fearful. (8) Δειλοις. *Matt.* 8:26. *Mark* 4:40. Δειλαι, *John* 14:27. Δειλια, 2 *Tim.* 1:7. 'It is a word of harsh signification; both among profane authors, and in the Scriptures.' *Leigh.* Δειλιαω, 'To flee from and decline danger, because of slothfulness and cowardice.' *Stephanus.*

V. 9—21. "One of the seven angels, who had the seven vials, full of the seven last plagues," (*Notes*, 15:1—4. 16:1,2.) having called on John to accompany him, that he might show him "the Bride," "the wife of the Lamb," or the church triumphant, after the completion of the sacred union between Christ and his redeemed people, in the glory of heaven; he was, to his own apprehension, (being under the influence of the prophetic Spirit,) carried to an exceedingly high mountain, and shown a city immensely great, descending out of heaven from God. (*Notes*, 1,9—11. *Ez.* 1:2—4. 11:22—25. 40:2.) This interchange of emblems from "the Bride, the wife of the Lamb," to "the holy Jerusalem," shows, that we should only take general ideas from them, and not enter minutely into particulars, in which there is seldom much agreement: and that our complex view of such subjects must be deduced from the whole of them compared together. (*Notes*, 1—4. 19:7,8. *Gal.* 4:21—31. *Heb.* 12:22—25.) This city was illuminated, beautified, and rendered illustrious beyond expression, by "the glory of God," beaming full upon it; which shows that the happiness of heaven consists in immediate communications from God, and in conformity to him. (*Note*, 22—27.) Thus the light which shone on the city, was like the refulgency of the most admired jewels: the whole as it appeared pendent in the air, shone with surprising lustre and beauty, and was "transparent as crystal:" which may intimate, that our knowledge in heaven will be intuitive, certain, and productive of the most satisfying delight. "The great wall of jasper," (12,17,18.) was in height, or rather in thickness, one hundred and forty-four cubits, according to the measure of a man, from his elbow to the end of his middle finger; for this was the measure used by the angel. (*Notes*, 11:1,2. *Ez.* 40:3—5.) This, which was the number of the twelve tribes of Israel multiplied by that of the twelve apostles, may denote the entire security of that residence, which the almighty God has prepared for the whom increase of both the Old and the New Testament churches, when collected together in heaven, where no enemy can approach to annoy or alarm them for ever. (*Notes*, 7:4—8. 14:1—5.) "Twelve gates," guarded by twelve angels, and inscribed with the "names of the twelve tribes of Israel," implied, that this holy city was open on every side, for the admission of the true Israel of God, even all his believing servants, and to none else: and that angels rejoiced in their security and felicity in heaven, as well as readily ministered to them, during their progress thither. (*Notes*, *Ez.* 48:30—35.) The "twelve foundations, inscribed with the names of the twelve apostles," and formed of twelve precious stones, (which John in vision saw in the same manner as he did the rest, the whole being seen pendent in the air,) might show that all who belonged to that holy city obtained their citizenship, by receiving and obeying the doctrine of the apostles respecting Christ and his salvation, as "the Lamb of God that taketh away the sin of the world." The whole city rests primarily on Christ himself, "the tried Foundation;" and, in a subordinate sense, on those who published and attested the true doctrine concerning him, who will be honoured there in a peculiar manner: nor will any person enter thither, who does not hold the doctrine of the apostles, in its grand outlines; for thus it has been believed by the church, ever since the first promise to fallen man. (*Notes*, *Gen.* 3:14,15. *Eph.* 2:19—22.) The precious stones may denote that all earthly splendour is mean and contemptible, compared with that of heaven; and that all possible excellency and glory will there combine, abound, and centre for ever. (*Notes*, *Ex.* 28:15—29. *Is.* 54:11—14.) The vast dimensions of the city, being an exact square, fifteen hundred miles on each side, might be emblematical of magnificence, and of room for all the multitude of inhabitants, which should ever enter it, however immense and innumerable. As it is inconceivable how a city could be fifteen hundred miles high; when it is said, that "the length, breadth, and height were equal;" some conclude that no more is meant, than that the height was proportionable to the other dimensions. The whole, however, is enigmatical: and as a cube seems a kind of perfect form, perhaps the language is to be understood according to its obvious meaning: and then we may consider it as an intimation, that the reader is not

22 And [k]I saw no temple therein: for [l]the Lord God Almighty and [m]the Lamb are the temple of it.
23 And [n]the city had no need of the sun, neither of the moon, to shine in it: [o]for the glory of God did lighten it, and [p]the Lamb *is* the Light thereof.
24 And [q]the nations of them which are saved shall [r]walk in the light of it: [s]and the kings of the earth do bring their glory and honour into it.
25 And [t]the gates of it shall not be shut at all by day: [u]for there shall be no night there.
26 And they shall bring [x]the glory and honour of the nations into it.
27 And [y]there shall in no wise enter into it any thing that defileth, neither *whatsoever* [z]worketh abomination, [a]or *maketh* a lie; but [b]they which are written in the Lamb's book of life.

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k 4,5. 1 Kings 8:27. 2 Chr. 2:6. 6:18. Is. 66:1. John 4:23. l *See on* 1:8. 4:8. 11:17. 15:3. 16:7,14. 19:15. m John 2:19—21. 10:30. Col. 1:19. 2:9. Heb. 9:1—12. n 22:5. Is. 24:23. 60:19,20. o *See on* 11. 18:1. Is. 2:10,19,21. Hab. 3:3. Matt. 16:27. Mark 8:38. John 17:24. Acts 22:11. p Luke 2:32. John 1:9, 14,13. 5:23. q 22:2. Deut. 32:43. Ps. 22:27. Is. 2:2. 52:15. 55:5. 66:18. Jer. 4:2. Zech. 2:11. 8:22,23. Rom. 15:10—12. 16:26. r Is. 2:5. s Ps. 72:10,11. Is. 60:3—10,13. 66:11,12. t Is. 60:11. u 22:5. Is. 60:20. Zech. 14:7. x *See on* 24. y Lev. 13:46. Num. 5:3. 12:15. Ps. 101:8. Is. 35:8. 52:1. Joel 3:17. z *See on* 17:4,5. a *See on* 8. 22:14,15. b *See on* 3:5. 13:8. 20:12,15. Phil. 4:3.

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allowed to form any gross conceptions of the city in his imagination, but to deduce instruction from it, as an emblem. It may also imply the stability, proportion, and uniformity of heavenly things, and the incomprehensible nature and glory of them. (*Note*, *Eph.* 3:14—19.)—The city, and the street of it, being "of pure gold, as it were transparent glass," may be an emblem of the union in heaven of those excellencies, which seem here to be incompatible. 'They will be splendid, and durable as the purest gold: clear and transparent as the finest glass. In that happy world the beauties and advantages, which are here divided and incompatible, will unite and agree. Our glass is clear, but brittle; our gold is shining and solid, but it is opaque, and discovers only a surface. And thus it is with our minds. The powers of the imagination are lively and extensive, but transient and uncertain. The powers of the understanding are more solid and regular, but at the same time more slow and limited, and confined to the outside properties of the few objects around us. But when we arrive within the veil, the perfections of the glass and gold will be combined, and the imperfections of each will entirely cease. Then we shall *know* more than we can now *imagine*. *The glass will be all gold.* And then we shall apprehend truth in its relations and consequences, not, as at present, by that tedious and fallible process which we call reasoning, but by a single glance of thought, as the sight pierces in an instant through the largest transparent body. *The gold will be all glass.*' Newton's Cardiphonia.—The twelve gates made of as many vast pearls, may denote that every thing will be superlatively glorious, beyond all comparison with any thing ever seen on earth.—The marginal references will show the reader, in a manner suited to excite a peculiar interest, that even in those things, which are stated as the glory of the antichristian harlot, the true spouse of Christ will infinitely exceed her. (*Notes*, 17:3—5.)

Light. (11) Φωστηρ. *Phil.* 2:15.—*Gen.* 1:14,16. *Sept.* Comp. of φως, *light*, and τηρεω, *to preserve*.

V. 22—27. The temple was essential to Jerusalem, the holy city in Judea, as its great ornament and honour; and it made a prominent part in Ezekiel's vision of the church, as I suppose, during the Millennium, under the emblem of the holy city. (*Notes*, *Ez.* 40:—48:) But "there was no temple" in the mystical city that John saw; which is a demonstration that the heavenly state was exclusively meant. In heaven there will be no need of external symbols of the Lord's presence; when he shall be fully manifested in his essential glory, as far as is reasonable, and holy creatures can possibly perceive and know him. He will be evidently among them, to communicate unalloyed felicity, and to receive their adorations; and the eternal Son, in human nature, as "the Lamb that was slain," will be "the Temple," in which "all the fulness of the Godhead dwelling bodily," will be made manifest to the glorified bodies of the saints; whilst the perfections of the divine nature will be contemplated as "with open face," by the exercise of their intellectual powers. (*Notes*, 22:2—5. *John* 1:14,18. 2 *Cor.* 3:17,18. *Col.* 1:18—20. 2:8,9.)—Neither will this holy city need "the sun or moon to lighten it," or any of the things, which outwardly contribute to our comfort, and are suited to our state, on earth; for "the glory of God will lighten it," yea, the Lamb "will be the Light" and Felicity of it. (*Notes*, *Ps.* 36:5—9. 84:8—12. *Is.* 30:26. 60:15—22. *Mal.* 4:2,3. 2 *Cor.* 4:3—6.) What words can more fully express the mysterious union and coequality of the Son with the Father in the Godhead?—Let the reader also compare carefully the language with that of those Scriptures, which describe in most emphatical terms the most happy and glorious state of the church on earth: and while he perceives some of the same figures employed, he will likewise perceive that this passage is far more energetical than any of them.—The inhabitants of this heavenly city will not only be numerous, far above those of other cities; but even "nations," many nations of those whom Jesus has saved, will dwell in it, and "walk in the light" of God and the Lamb, perpetually and eternally. If "all the kings of the earth" had concurred to bring the whole of their wealth, magnificence, and glory into one place, it could not have borne any comparison with this holy city. Those kings, who belonged to the true church on earth, though they left all their outward grandeur behind them at death, will yet bring all their real honour into it: and all other glory will be done away, eclipsed, or swallowed up in it.—The gates "not shut by day," and there being "no night there," emblematically and affectingly show the liberty, peace, security, and uninterrupted enjoyment of that blessed state: (*Note*, 7:13—17.) and as believers are "the excellent of the earth," and enter thither from every nation; so it may literally be said, that "they bring the glory and honour of the nations into it;" as well as figuratively, in respect of its incomparable splendour and excellency. Moreover, nothing sinful or unclean, idolatrous, or false and deceitful, can at all find admission into it. All the inhabitants are absolutely perfected in holiness; and all increase, share, and rejoice in each other's felicity; being excellent, loving, and lovely, beyond expression or imagination. (*Notes*, *Is.* 52:1. 2 *Pet.* 3:10—13.)

But they, &c. (27) Ει μη οι. *John* 17:12.

PRACTICAL OBSERVATIONS.

V. 1—8. "There remaineth a rest for the people of God:" and when the idolized objects of worldly men's affections and pursuits shall "pass away, and be no more" for ever, believers shall enter "the new heaven and the new earth," "in which dwelleth righteousness;" and where no tumultuous passions, anxious cares, or changing dispensations, shall disturb their repose to all eternity. "But will God indeed dwell with man?" and will he receive man to dwell with him in heavenly felicity? What then should, for a single moment, divert us from seeking so vast a blessing? Or what words can suffice to express our admiring gratitude? May we seek the adorning and beauty of holiness, and earnestly desire to be found accepted in the righteousness of the Redeemer, and adorned with the beauties of holiness; and then the heavenly Bridegroom will find us prepared, and will rejoice over us to do us good for ever. (*Notes*, *Jer.* 32:39—41. *Zeph.* 3:14—17.) Tears may indeed now furrow our cheeks, and anguish may sometimes distract our hearts; because of sin within us and around us, and because of its distressing effects: but speedily our God will "wipe away all our tears;" and we shall feel and see no more "of death, of sorrow, of crying, or of pain for ever." Let us then pray for "patience, that, having done the will of God, we may inherit the promise."—If we are willing and desirous that the gracious Redeemer should "make all things new," in our hearts and nature, by whatever means he sees good; we need not fear, but that he will "make all things new" in respect of our situation, till he has brought us to the enjoyment of complete felicity: for he is "Alpha and Omega;" his work is perfect, and when he begins to save, he will never leave or forsake those who partake of his grace, and who are the objects of his "everlasting love." If, in bringing us to thirst for the waters of life, he causes us to pass through humiliating dispensations and experiences, we ought not to complain; as this thirst is the preparation for all the blessings of time and eternity, and he will "give to every one that is athirst of the Fountain of the water of life freely." Did we come to him for this blessing more frequently, and pray for it more earnestly, we should be enabled, in the sharpest trials, to realize the Christian paradox, "As sorrowful, yet always rejoicing:" but we are too apt to go to broken cisterns; and no wonder in this case that we "go mourning all the day long."—Let then those who are engaged in the combat, have recourse to this never-failing cordial; that, by its exhilarating and invigorating efficacy, their strength may be renewed, till they have won the victory, and are owned as children and heirs of God in Christ Jesus, and possess all things in him.—But surely, the curse is also set before us, in this Scripture, as well as the blessing: and most loudly does Christ say to all, who hear his word, "Fear not them who can kill the body, but after that have no more that they can do;" when such cowards, as dare not own Christ on earth, are ranked with the most abominable sinners, as "cast into the lake of fire and brimstone." Should the Lord speak in thunder from heaven, and protest to sinners *by name*, that they were in the way to hell; it could not be more manifest than it is at present, if men would but notice it: for while they live in infidelity, impiety, or any of the sins here or elsewhere enumerated; does not God say expressly to them, "Except ye repent, ye shall all likewise perish?" But, blessed be his name, he says also to the vilest, "Repent and be converted, that your sins may be blotted out." "Believe on the Lord Jesus Christ, and thou shalt be saved."

V. 9—27. The angels, who "pour out vials of wrath, and inflict plagues on ungodly men, take pleasure in helping the joy of believers: and the mystical espousals of Christ and his church excite their attention, admiration, and rejoicing praises. But the way in which the Lord teaches us the nature of heavenly glories, implies that we are poor ignorant children, too apt to be pleased with trifles and externals; who must be spoken to in our own language; not being capable of knowing things as they are, or of fully relishing the pure and spiritual felicity of the celestial world. Yet, if any thing

CHAPTER XXII.

A further description of the heavenly state, 1—5. The angel attests these things to be faithful and true, and again forbids John to worship him, 6—9. Christ himself shows the apostle, that the state of men would soon be unchangeably fixed, by his coming to judgment, 10—12. He declares who would enter heaven, and who would be excluded, 13—15. He urgently invites and calls on all who hear, to unite in all who are athirst, yea all who are willing, to accept of his salvation; and denounces plagues on all, who add to, or take away from, the words of this prophecy, 16—19. The apostle desires the speedy advent of Christ; and concludes with a benediction on his readers, 20, 21.

AND he showed me [a]a pure River of [b]water of life, [c]clear as crystal, [d]proceeding out of the throne of God and of the Lamb.

2 In [e]the midst of the street of it, and on either side of the river, *was there* [f]the Tree of life, which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the Tree *were* for the [g]healing of the nations.

3 And [h]there shall be no more curse: [i]but the throne of God and of the Lamb shall be in *it*; [k]and his servants shall serve him:

4 And [l]they shall see his face; [m]and his name *shall be* in their foreheads.

5 And there shall be [n]no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: [o]and they shall reign for ever and ever.

6 And he said unto me, [p]These sayings *are* faithful and true. And the Lord God of [q]the holy prophets [r]sent his angel to show unto his servants the things [s]which must shortly be done.

7 Behold, [t]I come quickly: [u]blessed *is* he that keepeth the sayings of the prophecy of this book.

a Ps. 36:8. 46:4. Is. 41:18. 48:18. 66:12. Ez. 47:1—9. Zech. 14:8. John 7:38,39. b 7:17. 21:6. Ps. 36:9. Jer. 2:13. 17:13. John 4:10,11,14. c *See on* 21:11. d 3: 21. 4:5. 5:6,13. 7:10,11,17. John 14:16—18. 15:26. 16:7—15. Acts 1:4,5. 2:33. e 1. 1 Ki. 21. Ez. 47:12. f 14. 2:7. Gen. 2:9. 3:22—24. Prov. 3:18. g 21:24. Ps. 147:3. Is. 6:10. 57:18,19. Jer. 17:14. Ez. 47:8—11. Hos. 14:4. Mal. 4:2. Luke 4:18. 1 Pet. 2:24. h 21:4. Deut. 27:26. Zech. 14:11. Matt. 25:41. Gal. 3:10—13. i 7:15—17. 21:22,23. Ps. 16:11. 17:15. Is. 12:6. Ez. 48:35. Matt. 25:21. John 14:3. 17:24. k 7:15. John 12:26. l Ex. 33:13—20,23. Job 33:26. Ps. 4:6. Is. 33:17. 35:2. 40:5. Matt. 5:8. 1 Cor. 13:12. Heb. 12:14. 1 John 3:2,3. m *See on* 3:12. 14:1. n 18:23. *See on* 21:22—25. Ps. 36:9. 84:11. Prov. 4:18,19. Is. 60: 19,20. o 3:21. 11:15. Dan. 7:18,27. Matt. 25:34,46. Rom. 5:17 2 Tim. 2:12. 1 Pet. 1:3,4 p *See on* 19:9. 21:5. q 18:20. Luke 1:70. 16:16. Acts 3:18. Rom. 1:2. 1 Pet. 1:11,12. 2 Pet. 1:21. 3:2. r *See on* 1:1. Dan. 3:28. 6:22. Matt. 13: 41. Acts 12:11. 2 Thes. 1:7. s 7. Gen. 41:32. 1 Cor. 7:29. 2 Pet. 3:8,9. t 10, 12,20. *See on* 3:11. u 9. *See on* 1:3.

NOTES.—CHAP. XXII. V. 1. The angel next made known to the apostle, the Source and Current of heavenly blessings, for "he showed him a pure River of water of life." (*Notes, Ps.* 36:5—9. 46:4. *Ez.* 47:1—10.) This implied the *holy* nature and effects of those unalloyed pleasures, which flow without interruption or end, for the full satisfaction of all the saints in glory. "The River" was "clear," or transparent, "as crystal;" which may intimate that the happiness of heaven greatly consists in a full, clear, and intuitive knowledge of God, and his glorious perfections and works, constantly exciting all holy and delightful affections in the heart. This River "proceeded out of the throne of God and of the Lamb," as from its fountain; which showeth, that all felicity comes from God, as the all-sufficient Source of life, light, holiness, and joy; and that it is communicated according to his wise and holy sovereignty. But the throne of God was the throne of the Lamb also; (3:21.) and "the River of the water of life" flows to sinful men, through the Person of Emmanuel, and his atonement and mediation. This especially points to the quickening and sanctifying influences and consolations of the Holy Spirit, as given to sinners through Jesus Christ, to be the Author of spiritual and eternal life to their souls. (*Notes, Ex.* 17:5,6. *Is.* 12:3. *John* 4:10—15. 7:37—39.) This interpretation, which coincides with so many other Scriptures, gives a peculiarly interesting view of the sacred Trinity; the Father, who sent his only begotten Son to be our Saviour; the Son, who, having finished his work on earth, rose and ascended, and "sat down with the Father on his throne, and ever liveth," as Emmanuel, our divine, our incarnate Mediator; and the Holy Spirit, as 'proceeding from the Father and the Son,' to apply, by his new creating love and power, this salvation to our souls: that 'Glory may be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end.' (*Marg. Ref.* d.)

V. 2—5. "In the midst of the street," or principal place of concourse in the city, and "on each side of the river, was the Tree of life." (*Notes*, 2:6,7. *Gen.* 2:8,9. 3:22—24.) This seems not here to mean a single tree, but a species of trees, which grew in the places of public resort for the common benefit of all the inhabitants.—On earth some fruits ripen at one season, and some at another: but this Tree bare "twelve kinds of fruit;" that every month in the year might be supplied, and abundance be united with perpetuity and variety. (*Notes, Ez.* 47:12.) This was an emblem of Christ, and all the blessings of his salvation, as communicated, constantly and perfectly, to all his redeemed people in heaven, by his own immediate presence with them, and love to them. "The leaves of the Tree," being appointed "for the healing of the nations," implied, that the favour and presence of Christ would finally remove and prevent the return and entrance of all evil, as well as communicate all good, to the inhabitants of that blessed world. So that no "more curse would be there," no sickness, pain, sorrow, wrath, or death: for Adam sinned, even in the garden of Eden, in which grew "the Tree of life," and so fell with his posterity under the curse; but this will never befall the redeemed; as the same sovereignty and omnipotence, which have saved them, will confirm them for ever. For "the throne of God, and of the Lamb," being established there; *his* servants shall "serve" and worship him for ever, which is their great desire and delight: "and they shall see his face," behold his glory, be assured of his love, and enjoy the fulness of felicity in his presence. (*Notes, Matt.* 5:8. 1 *Cor.* 13:8—12. 1 *John* 3:1—3.) "And his name shall be in their foreheads:" that is, all creatures shall know that they belong to God, and perceive that they bear his holy image.—It is remarkable, that "God and the Lamb," are here spoken of *as One*, in such a manner, that we cannot determine to which of them the singular personal pronoun belongs. (*Note, John* 10:26—31.)—In that world of light and glory there will "be no night," no affliction, or dejection, no intermission of service and enjoyment: they will need no candle; no diversions or pleasures of man's devising will there be at all wanted; and even the outward comforts which God has provided, suited to our state in this world, will no longer be requisite. (*Notes*, 21:22—27. *Matt.* 22:23—33. 1 *Cor.* 15:39—49. *Phil.* 3:20,21.) How very different is this view from a Mohammedan heaven, which could only please gross, sensual, and carnal men, if it were real! But indeed this, and various other notions of heavenly happiness, springing up, as new revelations from time to time; without excepting even the hope of philosophers, of enjoying the pleasure of learned society, an increasing knowledge of nature, and discoveries in science, beyond expression many and great; are mere delusions of the enemy, to sooth men into the opinion, that they may be happy, without submission to the gospel, and without the special favour and enjoyment of God, and without a renewal unto holiness; till the event shall awfully convince them of the fatal delusion. It is indeed most evident, that man, without revelation and regeneration, cannot conceive in what happiness consists. The most ingenious writers of the pagans, fail in nothing more, than in describing the condition of their gods; who are represented as far removed from true happiness as from holiness, and liable to all the vexations of sinful men, with scarcely any peculiar satisfactions superior to what they enjoy: indeed differing little from them, except in power, knowledge, and exemption from death.—In the 282 opinions mentioned by Varro, concerning the *chief good*, I apprehend that view here given of it by the apostle did not form one.—"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." "Except a man be born again, he cannot *see* the kingdom of God."

V. 6, 7. (21:5.) The angel's declaration in this passage, that the Lord God had sent him, compared with what follows, (16) has been adduced as a conclusive proof of the Deity of Christ. Indeed we meet with this doctrine, in one form or other, continually: and there is no way of avoiding it, but by rejecting, wholly or in part, the divine inspiration of those books in which it is so undeniably contained.—The Lord Jesus then spake by the angel; solemnly attesting the foregoing sayings, however they might seem to exceed all conception and expectation, to be "faithful and true;" and that He, in whose name all "the holy prophets" had spoken, sent his angel to make known events which would speedily take place. (*Note*, 1:1,2.) He also declared, that "He was coming quickly," to fulfil these prophecies, to punish his enemies, to deliver his servants, and to take their souls to heaven: but especially to raise the dead and judge the world: and he added a blessing on all, who observed, understood, remembered, believed, and obeyed, the sayings contained in this prophecy: (*Note*, 1:3.) as this could not fail to increase their faith, hope, patience, steadfastness, and propriety of behaviour, in the church, and in the world.—'Good Vitringa devoutly

draw off our affections from earthly objects, to seek "a treasure in heaven," and a permanent mansion in that blessed world, it will be well. "Glorious things are" indeed here "spoken of the city of God;" (*Note*, *Ps.* 87:3.) and the whole is well suited to raise our expectations, and enlarge our conceptions, of its security, peace, splendour, purity, and felicity: but, in proportion to our spirituality, we shall be more and more led to contemplate heaven, as filled with "the glory of God," and enlightened by the presence of the Lord Jesus, "the Sun of righteousness," and the Redeemer of lost sinners; knowing that "in his presence is fulness of joy, and pleasures at his right hand for evermore." As nothing unclean can enter thither, let us be stirred up, by these glimpses of heavenly things, in giving diligence to "cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God;" that we may be approved as "Israelites indeed, in whom there is no guile," and have a sure evidence that we are written in the "book of life of the Lamb that was slain from the foundation of the world."

8 And I John saw these things, and heard *them.* And when I had heard and seen, [x] I fell down to worship before the feet of the angel which showed me these things.

9 Then saith he unto me, [y]See *thou do it* not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: [z]worship God. [*Practical Observations.*]

10 And [a]he saith unto me, [b]Seal not the sayings of the prophecy of this book: [c]for the time is at hand.

11 He [d]that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: [e]and he that is righteous, let him righteous still: and he that is holy, let him be holy still.

12 And behold, [f]I come quickly; [g]and my reward *is* with me, [h]to give every man according as his work shall be.

13 I am [i]Alpha and Omega, the beginning and the end, the first and the last.

14 [k]Blessed *are* they that do his commandments, that they [l]may have right [m]to the Tree of life, [n]and may enter in through the gates into the city.

15 For [o]without *are* [p]dogs, and [q]sorcerers, and [r]whoremongers, and murderers, and idolaters, [s]and whosoever loveth and maketh a lie.

16 [t]I Jesus have sent mine angel [u]to testify unto you these things in the churches. [x]I am the Root and the Offspring of David, [y]*and* the bright and morning Star.

17 And [z]the Spirit and [a]the bride say, Come. And [b]let him that heareth say, Come. And [c]let him that is athirst come. And whosoever will, [d]let him take the water of life [e]freely.

18 For [f]I testify unto every man that [g]heareth the words of the prophecy of this book, [h]If any man shall add unto these things, [i]God shall add unto him the plagues that are written in this book:

19 And if any man shall [k]take away from the words of the book of this prophecy, [l]God shall

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x *See on* 19:10. y Deut. 4:19. Col. 2:18,19. 1 John 5:21. z 4:10. 9:20. 14:7. 15: 4. Ex. 34:14. 2 Kings 17:36. Ps. 45:11. Matt. 4:9. Luke 4:7. John 4:22,23. a 12,13,16,20. b 5:1. 10:4. Is. 8:16. Dan. 8:26. 12:9. Matt. 10:27. c *See on* 1: 3. Is. 13:6. Ez. 12:23. Rom. 13:12. 2 Thes. 2:3. 1 Pet. 4:7. d 16:8—11,21. Ps. 81:12. Prov. 14:32. Ez. 3:27. Dan. 12:10. Matt. 15:14. 21:19. John 8:21. e 3. 7: 13—15. Joh 17:9. Prov. 4:18. Eph. 5:27. Col. 1:22. Jude 24. f *See on* 7. g 11: 18. Is. 3:10,11. 40:10. 62.11. 1 Cor. 3:8,14. 9:17,18. h *See on* 20:12. Matt. 16: 27. Rom. 2:6—11. 14:12. i *See on* 1:8,11. 21:6. Is. 41:4. 44:6. 48:12. k 7. Ps. 106:3—5. 112:1. 119:1—6. Is. 56:1,2. Matt. 7:21—27. John 14:15,21—23. 15.10 —14. 1 Cor. 7:19. Gal. 5:6. 1 John 3:3,23. 5:3. 1 John 1:12. 1 Cor. 8:9. 9:5. *Gr.* m *See on* 2. 2:7. n *See on* 21:27. John 10:7,9. 14:6. o 21:8. 1 Cor. 6:9, 10. Gal. 5:19—21. Eph. 5:3—6. Col. 3:6. p *See on* Phil. 3:2. q 9:21. 18:23. Is. 47:9—12. 57:3. Mal. 3:5. Acts 8:11. 13:6—11. r *See on* 17:1—6. s 21:8,27. 1 Kings 22:8,21—23. Is. 9:15,16. Jer. 5:31. John 3:18—21. 8:46. 2 Thes. 2:10, 12. t *See on* 6. u 20. *See on* 1,11. 2:7,11,17,29. 3:6,13,22. x *See on* 5:5. Is. 11:1. Zech. 6:12. Matt. 22:42,45. Rom. 1:3,4. 9:5. y 2:28. Num. 24:17. Matt. 2:2,7—10. Luke 1:78. 2 Pet. 1:19. z *See on* u. 16. Is. 55:1—3. John 16:7—15. a *See on* 21:2,9. b Ps. 34:8. Is. 2:3,5. 48:16—18. Jer. 50:5. Mic. 4:2. Zech. 8: 21—23. John 1:39—46. 4:29. 1 Thes. 1:5—8. c *See on* 21:6. Is. 55:1. John 7:37. d *See on* 1. Is. 12:3. John 4:10,14. e Rom. 3:24. 1 Cor. 2:12. f *See on* 16. 3: 14. Eph. 4:17. 1 Thes. 4:6. g *See on* 1:3. h Deut. 4:2. 12:32. Prov. 30:6. Matt. 15:6—9,13. i 14:10,11. 15:1. 16:19:20. 20:10,15. Lev. 26:18,24,25,28,37. k *See on* b. 18. Luke 11:52. l *See on* 3:5. 13:8. Ex. 32:33. Ps. 69:28.

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wisheth; May the Lord bestow this grace and favour on us, who have employed some time and pains, in the study and explication of this book; that some part of this blessing also may descend to us.' *Bp. Newton.*

V. 8, 9. (*Note*, 19:9,10.) While we are surprised, that the apostle should again fall into his former mistake, and need repeatedly the same admonition, we may observe the great wisdom of God in leaving him to do so. It has been remarked, that the idolatrous worship of saints and angels was one great abomination of that antichristian sytem, against which this whole prophecy is principally levelled: and here all palliations of that enormity are answered at once; for the most exalted and beneficent creature, when visibly present, would not allow the least appearance of adoration to be rendered to him: whereas the papists worship creatures when not visibly present, and thus ascribe omnipresence and omniscience to them, as well as other divine honours! It also shows the weakness of the Socinian way of accounting for Stephen's adoration of Christ; because, say they, he was visibly present: but if he had not been also truly God, the martyr would nevertheless have been an idolater. Yet Christ neither reproved him, nor any other person, for showing him this kind of honour, or any other; but directly the contrary: he always honoured those in a peculiar manner, who thus honoured him. (*Notes, John* 5:20—23. 20:24—29. *Acts* 7:54—60. 10:24—26.)

V. 10—12. The Lord Jesus is undoubtedly the Speaker in these verses: but some think, that he spoke by the angel as his ambassador; or commanded him to proclaim these words, in his name, and as immediately from him.—'It was not thought sufficient to represent the angel, speaking in the person of Christ; but Christ himself also is introduced; ... speaking in his own person, and confirming the divine authority of this book, and attesting it to be properly his revelation.' *Bp. Newton.* It is, however, more probable, that Christ again appeared in vision to his apostle, to close the prophecy, as he had done at the opening of it. (*Notes*, 1:9—20.) He directed the apostle "not to seal the sayings of this prophecy," but to publish them for the use of the church. (*Notes*, 10:2 -4. *Dan.* 8:26. 12:4.) For "the time was at hand," when they would begin to be accomplished, nay, they would all indeed soon be completed. (*Note*, 2 *Pet.* 3:8.) And, after all these revelations of the will of God and the way of salvation, and the repeated and most earnest exhortations, invitations, persuasions, and entreaties of Christ, by his ministers, obstinate sinners would at length be left to their perverse choice, without further means being used for their conviction; and believers should be exhorted and encouraged to "perseverance in well-doing:" nay, the time would speedily arrive, when the unjust and filthy, the unpardoned and unregenerate, would be irreversibly fixed in such a state, that they would be "unjust and filthy still," and for ever, without hope or remedy; (*Note, Matt.* 21:17—20. *P. O.* 17—27.) and the justified and sanctified believer would be perfected and confirmed for ever in righteousness, holiness, and felicity. For, "behold, Christ was coming quickly," bringing his recompense with him, both for his enemies and his people. (*Notes*, 20:11—15. *Is.* 40:9—11. *Matt.* 25:31—46. 2 *Cor.* 5:9—12.)

V. 13. *Marg. Ref. Notes*, 1:8—11.

V. 14, 15. Those who "do the commandments of God," as delivered to sinners in the gospel, by repentance, faith in Christ, attendance on the means of grace, and renewed unreserved obedience from evangelical motives, are "blessed;" and they have a "right," or *privilege*, derived from grace, to "the Tree of life," (*Note*, 2—5.) or all the blessings of salvation by Christ, and admission into heaven; (*Note*, 21:9—21.) that they may there have fellowship with God and his holy angels, for ever and ever. (*Notes, Matt.* 7:21—27. 12:46—50.) —But without the city, even "in the lake of fire," (for there is no middle place, or condition, so much as intimated,) "are dogs," selfish, greedy, fierce, and sensual persons, or apostates; (*Notes, Is.* 56:9—12. *Matt.* 7:6. *Phil.* 3:1—7.) with others of a like hateful character, especially those who love a carnal, flattering lie, in preference to the holy and humbling truth of God, and who invent and propagate lies for their own selfish purposes: all other liars may also be included. (*Note*, 21:5—8.)—As idolaters are mentioned separately, the making and worshipping of images cannot, with propriety, be considered as specially intended. But the whole prophecy being, in a peculiar manner, directed against the delusions, or *lies*, with wich "the devil," by means of "the beast and the false prophet," and other impostors, "deceived all the nations of the earth;" and the idolatry of the church of Rome being only a part of her "deceivableness of unrighteousness;" it may fairly be supposed, that they, who thus "spake lies in hypocrisy, having their conscience seared with a hot iron," were *particularly*, though not *exclusively*, meant, by those "who loved and made a lie." (*Notes*, 12:7—12. 13:5—17. 2 *Cor.* 11: 13—15. 2 *Thes.* 2:8—12. 1 *Tim.* 4:1—5.)—*Sorcerers*, &c. (15) *Marg. Ref.* q, r.

Right. (14) Εξουσιαν, rendered *power*, in another remarkable declaration. (*Note, John* 1:10—13.)

V. 16, 17. The Lord Jesus, in many respects, used the ministry of an angel, in testifying to the churches, by his servant John, the predictions of this book. (*Note*, 1:1,2.)—The Saviour, in his divine nature, was the Root from whom David sprang; and he was, as Man, his promised Seed. (*Notes*, 5:5—7. *Matt.* 22:41—46.) He was also "the bright and morning Star." 'His rising up in his incarnation introduced the gospel-day: his rising in power introduceth the millennial day; his rising in the saving influences of his Spirit, introduceth the spiritual day of grace and comfort; and his appearance to judge the world, will introduce the eternal day of light, purity, and joy.' *Brown.* (*Note*, 2:24—28.)—"The Spirit," by the sacred Word, and by his convictions and influence in the sinner's conscience, says, "Come" to Christ for salvation: (*Notes, John* 16:8—15.) "the Bride," or the whole church militant and triumphant, says "Come," and share our felicity. It therefore behooves every man, who hears the invitation, to call on others to "come." (*Notes, Is.* 2:2—5. *Jer.* 50:4—6. *Mic.* 4:1—3.) In fine, "let every man," throughout the earth, who "thirsts" for salvation, "come" to Christ. Nay, lest any should hesitate, as not able to determine whether their thirst be spiritual or not, it is added, "Let whosoever will," (or is willing) "come, and take of the water of life freely," as he would take water from a well, which belonged in common to him and to all his neighbours: nor ought he think of paying for these blessings except as he throws away his poison to receive food, or his dross to receive gold. (*Notes*, 21:5—8. *Is.* 55:1—3. *John* 7: 37—39. 2 *Cor.* 5:18—21. 6:1,2.)

V. 18—21. The Lord Jesus concluded this address, and this book, and indeed the whole of his word, by "testifying as the Amen, the true and faithful Witness," (*Note*, 3:14—16.) to every one who heard the words of this prophecy; that if any man "added any thing" to what was contained in it

take away his part [o]out of the book of life, [m]and out of the holy city, [n]and *from* the things which are written in this book.

20 He [p]which testifieth these things saith, [p]Surely I come quickly: [q]Amen. Even so, come, Lord Jesus.

21 [r]The grace of our Lord Jesus Christ *be* with you all. Amen.

[o] Or, *from the tree of life. See on* 2. [m] *See on* 21:2,22—27. [n] 12. 1:3. 2:7, 11,17,26. 3:4,5,12,21. 7:9—17. 14:13. [o] *See on* 18. [p] *See on* 7,10,12. [q] 1:18. Cant. 8:14. 2 Tim. 4:8. Heb. 9:28. 2 Pet. 3:12—14. [r] 1:4. *See on* Rom. 1: 15:20,24. 2 Cor. 13:14. Eph. 6:23,24.

as of divine authority, "God shall add to" or heap on him, "the plagues which were written in the book:" and, on the other hand, if any one should presume to "take any thing away" from it; God would take away from him his part "out of the book of life, and out of the holy city, and from the things which are written in this book:" even the blessings which he appeared, or thought himself, to be entitled to; or which he otherwise might have obtained. (*Notes*, 3:4—6. 20:11—15. 21:9—27.) This seems primarily meant of "the book of Revelation;" with which as much liberty has certainly been taken, as with any part of Scripture. But, as the Lord doubtless intended this for the conclusion of the sacred Canon; and as the crime is similar, in respect of all other parts of the word of God; it may fairly be applied to the whole written word: and it warns every man, in the most awful manner, to "add nothing to, and take nothing from," what God has revealed, of doctrine, ordinance, or commandment; the standard of truth, the way of acceptance, the evidence of conversion, or the rule of duty. (*Notes*, *Deut.* 4:2. *Prov.* 30:5,6. *Matt.* 15:3—14. *Luke* 11:52.) Enthusiasts, pretenders to new revelations, bigoted sectaries, and imposing churchmen, on the one hand; with infidels and skeptics on the other, and all who to maintain their unscriptural tenets, or to exclude those mysteries which they reject, would either expunge part of the sacred Canon, or invalidate its divine authority; with all those, who think or say that it is of no consequence what men believe, (which takes away all doctrinal truth at once,) have abundant cause to tremble at this solemn warning. Critics, who are continually proposing conjectural alterations, or expunging from the text of Scripture and adding to it, often on frivolous grounds, on slight authority, and in a dogmatical and self-confident spirit, I had almost said, in a wanton manner, are in no small danger: and expositors in general have abundant cause to be cautious and humble. Indeed, I am ready to tremble at the awful responsibility to which I had subjected myself, when I write upon this testimony of Christ, and think of the work in which I have been, during so many years, engaged. But the merciful Saviour will no more condemn unintentional mistakes, in the honest *writer*, who desires to help men to understand his word, and proceeds in simple, humble dependence on his teaching, than he will the honest *preacher*, and I trust this effort to explain his holy Scriptures, though feeble and defective, has been conducted from proper motives, and in dependence on the Lord. I can confidently appeal to my heart-searching Judge, that I have, as far as I know, written, word for word, what I supposed he would have me write; without adding, altering, or keeping back the sense of any passage, willingly, to serve any personal end, or party interest, from fear of incurring reproach or opposition, or desire of conciliating the favour of any man or set of men whatever: and that the mistakes which have been made, were involuntary, the effects of ignorance and error, and not of design.—After this most solemn warning, our Lord declared, that he was "coming quickly;" and the apostle, in his own name, and that of the church, added, "Amen, even so come, Lord Jesus;" and then concluded with the usual benediction on his readers in general, or on the seven churches of Asia in particular. (*Marg. Ref. Notes*, 1:4—6. *Mal.* 4:1—6. 2 *Cor.* 13:11—14, *v.* 14.)—'Men are sometimes apt to think, that if they could but see a miracle wrought in favour of religion, they would readily resign all their scruples, believe without doubt, and obey without reserve. The very thing that you desire you have. You have the greatest and most striking of miracles, in the series of Scripture prophecies accomplished; accomplished, as we see, in the present state of almost all nations, the Africans, the Egyptians, the Arabians, the Turks, the Jews, the Papists, the Protestants, Nineveh, Babylon, Tyre, the seven churches of Asia, Jerusalem, and Rome. And this is not a transient miracle, ceasing almost as soon as performed; but is permanent, and protracted through the course of many generations. It is not a miracle delivered upon the report of others, but it is subject to your own inspection and examination. It is not a miracle, exhibited only before a certain number of witnesses; but is open to the observation and contemplation of all mankind; and, after so many ages, is still growing, still improving to future ages. What stronger miracle therefore can you require for your conviction? Or, what will avail, if this be found ineffectual? Alas! if you reject the evidence of prophecy, "neither would you be persuaded, though one rose from the dead." What can be plainer? You see, or may see, with your own eyes, the Scripture prophecies accomplished, and if the Scripture prophecies are accomplished, the Scripture must be the word of God: and if the Scripture is the word of God, the Christian religion must be true.' *Bp. Newton.*

Testify. (18) Συμμαρτυρομαι. *I bear witness along with Rom.* 2:15. 8:16. 9:1.—The apostle testified, and Jesus testified by and with him.

PRACTICAL OBSERVATIONS.

V. 1—9. May the Lord show to us the streams of "the pure River of the water of life, which proceed out of the throne of God, and of the Lamb;" that, receiving the precious gift of the life-giving Spirit, we may be made meet for "the inheritance of the saints in light." All other streams are polluted or will soon dry up; but this will flow, "clear as crystal," without alloy or interruption, for evermore. They who drink of this water, and eat of "the fruit of the Tree of life," "shall hunger and thirst no more:" they will soon arrive where sin and sickness shall be no more known for ever, for "the leaves of the tree are for the healing of the nations:" no "curse" will there be found; but blessing only and eternally, "from the throne of God and the Lamb," in the service and presence of their beloved Lord, and in bearing his image, and being filled with all his fulness. No more complaints will then be heard, of darkness, desertion, or temptation: and there will be no need of worldly pleasures or amusements; as "the Lord God giveth them light, and they shall reign for ever and ever." "These are true and faithful sayings;" but they are so vast, that we need to pray continually, "Lord, increase our faith," or we shall not be able to receive them, however attested to us.—We should give due honour to the instruments of good to our souls; but we must "worship God" alone: for angels, apostles, prophets, and all believers, are "fellow-servants," or brethren; and Christ is the Lord of all. (*Note*, *Matt.* 23:8—10.)

V. 10—21. Soon will our Saviour and Judge come to determine our eternal state: but how dreadful will it be to the impenitent and polluted sinner, to be consigned to eternal unrighteousness and filthiness; and to be left "without among dogs and sorcerers, whoremongers, murderers, idolaters, and all liars!" Oh, may we be found "righteous and holy," and be confirmed in his holy favour and service, as our eternal and unchangeable felicity, when he shall "come, and his reward with him, to render to every man as his work shall be!" Never let us think, that a dead or disobedient faith will save us; when the "Alpha and Omega, the First and the Last," has declared them alone "blessed, who do his commandments," and thus prove their "right to the Tree of life, and to enter in by the gates into the holy city." These things he has abundantly testified by his messengers to the churches: and by diligently attending to them, we may hope to have him dwell in our hearts, as "the bright and morning Star," ushering in the eternal day. But if sinners be alarmed, and begin to desire his salvation, let them remember "that the Spirit and the bride say come;" and all that hear should say to every one of their relations, friends, and neighbours, "Come;" yea, "whosoever will, let him come and take of the water of life freely." Nay, we should all endeavour, as much as possible, to cause the gracious invitation to sound through every land, and to every human being.—Ought not then the ministers and professors of the gospel, to beware of *adding* any thing, as a restriction on these large and open invitations, or of *deducting* any thing from them, or of altering in any way the terms of a sinner's acceptance and salvation? God alone is the Judge of men's motives and intentions; but we should keep at the greatest distance from the brink of that tremendous precipice, which is here pointed out to "every man who heareth the words of this prophecy;" and down which multitudes, in every age, rush headlong into destruction. The Lord deliver us from this condemnation! And may the writer, and all the readers, of these observations, have a well-grounded confidence in Christ, and be of that number, who love and long for his appearing, saying, "Amen, even so come, Lord Jesus."—The God of all mercy and grace, be pleased to pardon all that is erroneous and faulty in this publication: and to his holy name be all the praise of whatever is true and profitable! Thanks be to God for having given the writer health, strength, and ability to revise, and bring to a conclusion, another edition of so large a work. May numbers have as much cause to be thankful for benefit derived from the perusal of it, as he has for the advantage which he has found in writing it. that so Glory 'may be to the Father, and to the Son, and to the Holy Ghost: as it was in the beginning, is now, and ever shall be, world without end.'—And, "may the grace of our Lord Jesus Christ be with us all, now, and for ever. Amen."

A RETROSPECTIVE VIEW

OF THE PREDICTIONS CONTAINED

IN

THE REVELATION OF ST. JOHN.

THE intention of this retrospect, is merely to collect, and to place before the reader in one view, the outline of the interpretation of the book, which has (not without many interruptions of the subject) been adopted in this publication. The introductory chapters do not seem to require any retrospect: the prophetical part properly so called, begins with the opening of the seals, in the sixth chapter; which, containing six of the seven seals, has been interpreted to predict, first the progress of the gospel during the period intended; and then the gradual undermining of the *Pagan* persecuting Roman empire, by several successive judgments, till it was terminated by the conversion of the Emperors to Christianity. The seventh chapter has been explained, as predicting, in the former part of it, the enlargement of the church, in consequence of the revolution above mentioned; and in the latter part of it, as describing the blessedness enjoyed with Christ in heaven by the martyrs, and suffering Christians, who had lived during the pagan persecutions.

In the eighth chapter, under the seventh seal, the sounding of seven trumpets is announced, all of which fall under this last seal: but the sounding of four only is here mentioned; with an awful denunciation of "woe on the inhabitants of the earth," when the other three trumpets should be sounded, which, from this circumstance, are generally called, 'The three woe-trumpets.' The four trumpets, the sounding of which is mentioned in this chapter, are interpreted to predict, the gradual subversion of the Roman empire, after it became professedly Christian, but was continually more and more corrupted with superstition and idolatry, and stained with persecution, by the Goths, Huns, Moors, and Vandals: till the whole fabric seemed completely demolished, by the death of the last feeble and obscure emperor, called Momillus, or, contemptuously, Augustulus.

The sounding of the fifth and sixth trumpets, or the two first woe-trumpets, in the ninth chapter, with the events recorded under each, is interpreted to predict the Mohammedan imposture, and its most destructive success; especially in the east, first under the Saracens, headed by Mohammed and his successors; and then, under the Othmans, or Turks, the effects of which remain to this present day.

The tenth chapter is considered as a vision introductory to the opening of "a little book," a kind of appendix, or council, to the book with the seven seals; attended by some other intimations, which are afterwards more particularly elucidated.

The eleventh chapter, which (exclusive of the concluding verses, relating to the sounding of the seventh trumpet,) is here supposed to be this *little book*, or appendix, is interpreted to predict the state of the church in the western regions, during the term of the fifth and sixth trumpets: while Mohammedism made such tremendous ravages in the east, or during the period of the twelve hundred and sixty years. This prediction shows the extremely corrupt state of the nominal Christian church; which yet is supplied, during the whole term, with a competent number of suffering witnesses for the truth, who protest against these corruptions: till at length they are slain, their testimony is silenced, and their enemies triumph: but only for a very short time, after which the witnesses arise, ascend into heaven, and tremendous judgments on their enemies make way for the sounding of the seventh trumpet, and the final and universal triumph of the Redeemer's cause, or are connected with those events. The latter circumstances are in this work considered *as future*; though many eminent expositors are of another opinion, respecting the slaying and rising again of the witnesses, and the sounding of the seventh trumpet.

The concluding verse of the eleventh chapter is here considered as introducing the prophecy of the twelfth chapter, in which the apostle is supposed to resume his subject from the close of the sixth or seventh chapter; or the revolution, by which the Roman empire became professedly Christian, under Constantine the great; in order to give a more detailed prediction of those events, especially relating to the western world, which had before been very compendiously intimated.—Satan, by his agents and vicegerents, the Pagan persecuting emperors, having in vain endeavoured to prevent this revolution; and being, with all *their* coadjutors, cast out, degraded from authority, and deprived of power to do mischief, in the way which they had formerly done, have recourse, with great zeal, to other measures. And the Devil, having failed of success as a roaring lion, appears as a dragon, *a deceiver*, yet *a destroyer*. The church, however, and her seed, before the new projects are ripe, has a place provided in the wilderness, to which she flees at the appointed time, and is secured during the period of twelve hundred and sixty years; which is repeatedly mentioned both by the apostle, and the prophet Daniel.

The thirteenth chapter is interpreted to predict the rise, establishment, and dominion of the *papal* persecuting Roman *empire*, as the ten-horned beast; of the *popish Clergy*, as the two-horned beast; and of *the Pope*, as the image of the beast: with the mark and number of the beast; and the persecutions and cruelties which would be perpetrated by this antichristian power.

The fourteenth chapter is interpreted, as predicting the opposition made by the remnant of true believers, to this antichristian power; and their protest against its abominations, under the name of "Babylon the Great;" and the several stages of that reformation, which at length was effected in the protestant and reformed churches; with a general intimation of those tremendous judgments, by which at last the whole *papal* persecuting empire will be destroyed, under the image of a harvest and a vintage.—The fifteenth chapter contains a vision of seven angels; having "seven vials, containing the seven last plagues," which were about to be poured out, and in which the wrath of God would be fulfilled.—The pouring out of all these vials is here supposed to take place, under the seventh trumpet; as all the seven trumpets fall under the seventh seal.

The sixteenth chapter records the pouring out of the seven vials, which is interpreted to predict the succession of judgments, by which the papal persecuting empire and church, and Rome itself, the metropolis and centre of both, will be utterly desolated. The whole, or by far the greatest part of this prophecy, however, is here considered as yet unfulfilled; though some interpret the pouring out of the three first vials, to predict the late events on the continent.—The seventeenth chapter gives a figurative, but most intelligible description of the beasts, both the ten-horned beast, and the two-horned beast, with the extent and seat of their empire.—The eighteenth is interpreted, by all protestant expositors, as a prophecy of the utter desolation of Rome, for all her abominations; with the terror, distress, and ruin of all her adherents, and the exulting joy of the true church of Christ.—In the nineteenth chapter, after a still more animated description of the joy and praise of all the servants of God, on account of these events, and the glorious and blessed effects which will follow, is a prophecy of the subsequent efforts against true Christianity, made by the remains of the antichristian party, under the conduct of "the beast, and the false prophet," or "the two-horned beasts;" and of the final victory obtained over them, ending in their entire destruction, and the casting of "the beast and the false prophet into the lake of fire burning with brimstone."

Still, however, Satan himself, the grand deceiver of all nations, remains at liberty; and ready to make further efforts against the cause of Christ: but the twentieth chapter opens with a prediction of his being bound, and cast into the bottomless pit for a thousand years. Then the Millennium, or triumphant reign of Christ for a thousand years takes place; at the close of which, Satan, being again liberated, successfully renews his efforts; and impels those whom he has deceived and drawn into apostacy from God, to levy war, with tremendous force and violence, against the remnant of believers. But at that crisis, fire from heaven consumes the assailants, the devil is finally consigned to the place of torment; the general judgment immediately succeeds; and, all the wicked being cast into the lake of fire, the state of the righteous in heaven is described in the two concluding chapters, with many coincident instructions and exhortations.

This is the scheme of interpretation adopted in this publication; and it is, at least, the result of much study and reflection on the subject.—One thing further remains to be noticed. Some modern expositors, especially Mr. Faber, suppose another persecuting power to arise towards the end of the twelve hundred and sixty years, distinct from the *ten-horned* and the *two-horned beasts*; which is properly to be considered as ANTICHRIST, as an infidel king, an atheistical and not popish domination.—The author, when he read this, purposed to give an opinion on the subject, in his exposition of Revelation; but he really found no convenient place, in the body of the work, for introducing it. For, though by no means decided against the sentiment, or averse to it, nay, allowing that modern events may seem to countenance the supposition, he could find no such third power distinctly mentioned, or even hinted at, by St. John. So that proceeding to the close of the book, without finding a proper opening for the subject; he saw no better way, than to mention this circumstance at the close of it.—In respect to the word ANTICHRIST, and the character of Antichrist, he must refer the reader to the notes on the first epistle of St. John.—(*Notes*, 1 *John* 2:18—25. 4:1—3.)

TABLES OF MEASURES, &c:

MENTIONED IN SCRIPTURE.

Measures of Length.

	Yards.	Feet.	Inches.
A finger-breadth, about	0	0	0¾
A hand-breadth, rather more than	0	0	3½
A span, or half cubit, about	0	0	10
A cubit, the length of a full-sized man's arm, from the elbow to the extremity of the middle finger	0	1	8
	Feet.	Inches.	
N. B. Some compute the cubit to be	1	9	
And others only	1	6	
The computation here selected is, probably, rather too large. There seems no sufficient ground in Scripture, for supposing different kinds of cubits: the only texts, which appear to imply this, being capable of another interpretation. (*Note*, *Ez.* 40: 5. 43:13.)			
A fathom, 4 cubits	2	0	8
Ezekiel's Reed, by some computed to be	3	1	2
A stadium, or furlong, 400 cubits	222	0	8
A mile, 10 furlongs, being about one-fifth longer than an English mile	2,220	6	8

Measures of capacity, for Corn, or Liquids.

	Wine Gal.	Quarts.	Pints.
The Log $\frac{1}{72}$ of an Ephah	0	0	0¾
The Cab $\frac{1}{18}$ of an Ephah	0	1	1½
The Omer $\frac{1}{10}$ of an Ephah, about	0	3	0¼
The Hin $\frac{1}{6}$ of an Ephah, about	1	1	0
The Ephah, or Bath, or Batus (*Luke* 16:6.) about	7	2	0½
The Chomer, or Homer, 10 Ephahs	75	2	1
(This should carefully be distinguished from the *Omer*, which is only a hundredth part of it.)			
Some think the *Kor*, or Κορος, *Luke* 16:7. to be the same as the Chomer: but this is not fully agreed on.			
The firkin, as mentioned *John* 2:6. is differently computed. Some think it contained	0	3	1¼
The measure, or Chœnix, mentioned *Rev.* 6: 6. seems to have been the daily allowance made of corn to a slave, perhaps rather more than	0	1	0
That mentioned 2 *Kings* 7:1. is supposed to have contained about	2	0	0

A Table of Weights and Money. By Troy Weight.

	lbs.	oz.	Pen.	Grs.
The Gerah $\frac{1}{20}$ of a Shekel	0	0	0	12
The Bekah $\frac{1}{2}$ a Shekel	0	0	5	0
The Shekel	0	0	10	0
The Maneh, 60 Shekels	2	6	0	0
The Talent, 3000 Shekels	125	0	0	0

Litra, *John* 12:3. 19:39.

N. B. Some make the Shekel, according to which all the others weights are computed, rather less than in this table; and others rather more.

Money, in Value.

This is a subject of a very difficult nature: for money is mere relative property; and its value consists in the quantity of things useful to life, which it will purchase. Now it is certain, that the same weight, either of brass, silver, or gold, will at one time, and in one place, purchase far more of these things, than in another time and place: and probably, an ounce of silver, in any of the times of which the Scripture treats, would purchase as much as three, or four, or five ounces now would. All, therefore, that can be attempted on this head, is to show the relative value of the money mentioned in Scripture, as computed in the money of this age and nation. An ounce of silver is generally, I believe, coined into something more than five shillings: but as minute exactness is not the object in this place, the computation will be made at that price.

	£.	s.	d.	$ cts. m.
The Drachma	0	0	7½	0 13 8¾
The Beka, or Didrachma	0	1	3	0 27 7½
The Shekel, or Stater	0	2	6	0 52 4
The Maneh, or pound	7	10	0	33 30 0
The Talent	375	0	0	1665 00 0
A Talent of gold, (at 16 of silver to ore of gold)	6000	0	0	26,640 00 0

N. B. Some learned men compute each of these lower, and some higher. But this appears to be about the mean, between discordant opinions.

Roman Money mentioned in the New Testament.

	£.	s.	d.	far.	$ cts. m.
A Mite (Λεπτον)	0	0	0	0½	0 00 3¼
A Farthing Κοδραντης (about)	0	0	7	1½	0 00 7
A Penny, or Denarius	0	0	0	0½	0 13 4
A Pound, Mina	3	2	6	0	13 87 5

A Table of Time.

Learned men state the names of the months, and the relation to the months into which we divide the year, as follows: but all the names mentioned are not found in Scripture. Of those which are, a reference to some text, in which it is named, will be annexed.

1 Nisan. (*Neh.* 2:1.) or Abib (*Ex.* 13:4.)	March, April
2 Zif, (1 *Kings* 6:1.) or Jyar	April, May.
3 Sivan, (*Esth.* 8:9.)	May, June.
4 Tamuz, or Thamuz	June, July.
5 Ab	July, August
6 Elul, (*Neh.* 6:15.)	August, September.
7 Ethanim, (1 *Kings* 8:2.) or Tifri	September, October.
8 Bul, (1 *Kings* 6:38.) or Maicheswan	October, November.
9 Cisleu, or Chisleu, (*Neh.* 1:1.)	November, December.
10 Tabeth, (*Esth.* 2:16.)	December, January.
11 Shebor, or Sebat, (*Zech.* 1:7.)	January, February.
12 Adar, (*Ezra* 6:15.)	February, March.
13 Ve-adar, or the second Adar.	

This last month was added, or *intercalated*, from time to time; when the twelve lunar months, falling considerably short of a solar year, introduced such an irregularity in the seasons, as was inconsistent with the observance of the sacred festivals at the proper time. This month being on those occasions, added between the end of Adar, the twelfth month, and the beginning of Nisan, the first month, brought back the computation of the year to some degree of regularity. It answered the purpose, in some measure, which the 29th of February every fourth year, does in our days: viz. to preserve a coincidence between the twelve months, which constitute the year, and the actual yearly revolution of the earth round the sun. But the intercalated month by no means settled the calculations of the Israelites, in that degree of exactness, to which astronomers have at present reduced it. The months of Israel as here stated, are supposed to answer, each to the closing half of the former and the first part of the latter of our months, as annexed to them; but these intercalatory months, and especially the absolute necessity which there was for them, must considerably deduct from accuracy in all these calculations. They are, however, sufficiently exact for all useful purposes.

The days of the week were numbered by the Israelites in their order, the first, the second, &c. the seventh, or last day of the week, being the sabbath; but it does not appear that they had any names affixed to them.

Their days were generally reckoned, from the setting of the sun to the next setting of the sun, according to the original arrangement; "The evening and the morning were the first day."

Both the night, from sunset to sunrise, and the day, from sunrise to sunset, were divided into twelve hours; which must have been unequal in their length, at different seasons of the year. It should, however, be remembered, that the land of promise, being situated much nearer the Equator, the difference in the length of the days in summer and winter, and of the nights during winter, in proportion to the days, was far less than in this country.—Some, however, think, with much probability, that the division of time into *hours*, was introduced by the Romans. The word *hour*, as used in some places of the Old Testament, does not seem to denote a measure of time; but merely the coincidence of events.

The night likewise, from sunset to sunrise, was, among the Israelites, divided into four watches.—Supposing the sun to set at six o'clock, according to our computation; the first watch reached from 6 to 9; the second, from 9 to 12: the third, from 12 to 3; and the fourth, from 3 to 6, or sunrising.

A TABLE OF SOME OF THE

STATES, OFFICES, AND DESCRIPTIONS OF MEN,

AS MENTIONED IN THE CANONICAL SCRIPTURES.

PATRIARCHS. Fathers and heads of families, who eventually become renowned and celebrated in Israel: as the twelve sons of Jacob; and David the ancestor of the kings of Judah.

JUDGES. In the common use of the word, magistrates in general are intended, whether superior or inferior: but it frequently marks out those temporary supreme rulers, whom God raised up, to reform religion and deliver his people, before he placed kings in hereditary succession over them; that is, from the death of Joshua, to the nomination of Saul to be king, or rather of David, as substituted in Saul's place.

ELDERS. This word is used with great latitude in Scripture: but it more especially denotes the seventy persons constituting the council, or Sanhedrim of Israel; and after the establishment of Christianity, the stated pastors and teachers of the Christian church.

KINGS. The kings, of David's race, were especially appointed to that office, in hereditary succession, by God himself; but for Solomon's sin, ten tribes were taken from his family, and given to Jeroboam.—Thus, the kings of Judah, of David's race, and the kings of Israel, or the ten tribes of several families, reigned separately, till the days of Hezekiah; when Israel, or the kingdom of the ten tribes, was finally carried captive.

ISRAELITES. This is the proper name of the whole nation, as descended from Jacob, or Israel; and became appropriate to the ten tribes only, after their revolt from David's family.

JEWS, OR JUDEANS. The descendants of Judah, with the Levites, Benjamites, and others, who joined themselves to Judah, after the division of the kingdom, are meant by this name.—It is therefore manifestly improper, though very common among learned men, to call the nation in general JEWS, at any period of their history, till about the time of the Babylonish captivity; when the ten tribes being dispersed, all the remains of the nation gradually received this name, and are known by it to this day.

A HEBREW OF THE HEBREWS. A lineal descendant from Heber and Abraham; and not one who had been proselyted, or whose ancestors had been proselyted.

A PROSELYTE. A person, from another nation, who was incorporated into the church of Israel, by receiving circumcision, and becoming obedient to the law of Moses. Learned men distinguish between different kinds of proselytes, but the Scripture does not.

HIGH PRIEST. The priest of Aaron's race, who was allowed and required to enter into the most holy place, was constituted chief ruler of the church of Israel, and was the special type of Christ.

SECOND PRIEST. He, as it is generally supposed, who was appointed to officiate for the high-priest, in case he was disqualified.

CHIEF PRIESTS. The Heads, or principal persons, of the twenty-four orders, into which the sons of Aaron were divided by David, that they might serve in rotation.

LEVITES. The descendants of Levi, by Gershon, Kohath, and Merari, who were not of Aaron's race; but, in many respects, servants to the priests, yet often teachers and magistrates in Israel.

NETHINIM. Servants to the priests and Levites, for the meaner and more laborious offices; being the descendants of the Gibeonites and of others who were voluntarily devoted to these services.

PROPHETS, OR SEERS. Extraordinary ministers of religion, whom God raised up to reveal his will to mankind, to reform Israel, and to predict future events; especially the coming of the Messiah, his sufferings, and the glory that should follow.

SONS OF THE PROPHETS. Persons educated in the schools of the prophets, from the days of Samuel, who instituted them; from whom God frequently called men to the prophetical office; and who on many occasions, were extraordinary teachers of true religion, when the priests and Levites neglected their duty.

SCRIBES. Learned men, whose professed object was to expound and enforce the law of God, from the days of Ezra to those of our Lord.—The word *scribe* in the history of Israel, under regal government, generally means *secretary*; that is, to the king.

RABBIES, DOCTORS, LAWYERS. Scribes, who had attained to certain degrees of eminence or reputation in their profession; and who were distinguished in a manner, not wholly unlike the academical honours conferred by modern universities.

TIRSHATHA. The governor of the Jews, appointed by the Persian kings, after the captivity.

TETRARCHS. Persons, each of whom were appointed by the Roman emperors, to govern a fourth part of that district, which had formed the kingdom of Herod the great; and which, at his death, was divided into four governments. (*Note*, *Luke* 3:1.)

CENTURIONS. Officers in the Roman army commanding a hundred men.

PUBLICANS. Tax-gatherers, under the Romans. The principal publicans farmed large districts, at an annual rent; and were aided by the Roman armies, in exacting their demands from individuals; and the inferior publicans rented smaller tracts of them, or were their servants.

PHARISEES. A sect among the Jews, in the days of Christ, (having sprung up some time before,) which, under the profession of extraordinary strictness and sanctity, was remarkable for hypocrisy, pride, censoriousness, and covetousness. They however maintained the true doctrine concerning the resurrection, and received all the books of the Old Testament, as divinely inspired, even as "the oracles of God."

SADDUCEES. A sect of infidels among the Jews, who, professing indeed some regard to certain parts of the Scriptures, denied the resurrection, disbelieved a future state, and the existence of angels and spirits.

HERODIANS. Sadducees, who shaped their religion to outward circumstances, and especially paid court to Herod. Some say, they professed to believe that King Herod was the Messiah.

SAMARITANS. The descendants of the nations whom the kings of Assyria settled in the country, from which they dispossessed the ten tribes; united with some Israelites, and apostate Jews, and Jewish priests, who established a schismatical religion in Samaria, which produced the most determined reciprocal enmity and antipathy between them and the Jews.

NAZARINES. A name by which the Christians were at first distinguished, but afterwards applied to an heretical sect.

STOICS. A sect of heathen philosophers, who prided themselves in *apathy*, or an affected indifference to pleasure or pain; who considered virtue as its own reward; and who maintained that all events were determined by *fate*, as superior to the will of the gods, even of the supreme God.

EPICUREANS. A sect of heathen philosophers, who ascribed all things to chance, and considered pleasure as the chief good.

APOSTLES. Persons, selected by Jesus Christ, to be the witnesses of his life and death, and especially of his resurrection, to mankind; the repositories of his holy doctrine, from whom it should be communicated to the nations, and to all future ages; and who, by their preaching and writing, should make known his holy religion; so that to the end of the world, their doctrine must be appealed to, as the standard of truth and duty.

EVANGELISTS. For many ages, this word has marked out the writers of the four narratives, which have been transmitted to us, as of divine authority, concerning the miracles, life, death, and resurrection of our blessed Saviour: but in the New Testament, it signifies simply *preachers of the gospel*; yet with a special designation of certain persons, who, under the authority and direction of the apostles, (the principal *missionaries* of Christ to mankind,) were sent forth to establish and regulate the churches planted by the apostles, and to plant new churches. They seem to have been distinguished from stated pastors, in nearly the same manner as modern missionaries are from resident ministers.

BISHOPS. The same persons are in many places called both *bishops* and *elders*; but it is generally and with great probability supposed, that after a time, the *bishops* became the superintendents and overseers, not only of the churches, but of the pastors also, each in a limited district.

DEACONS. Persons appointed, by the counsel and direction of the apostles, to take care of the poor, and the secular concerns of the churches; from whom, however, it seems evident, that elders and evangelists were frequently chosen, and sent forth.

NICOLAITANS. A corrupt company of heretics, answering in many respects to the Antinomians of modern times. There is however no proof, that they were the disciples of Nicolas, one of the first deacons; indeed the supposition is in the highest degree improbable

CHRONOLOGICAL TABLE.

		A.M.	B.C.
	From the Creation of the World to the Deluge.		
Gen 1:—3	The creation and fall of Adam . .	——	4004
4:	Cain murders Abel, about	128	3876
5:3,.	Seth is born, when Adam his father is 130 years old	130	3874
6.	Enos is born, Seth his father being 105 years old	235	3769
9.	Cainan is born, when Enos his father is 90	325	3679
12.	Mahalaleel born, when Cainan is 70	395	3609
15.	Jared born, when Mahalaleel is 65	460	3544
18,19.	Enoch born, Jared being 162 . . .	622	3382
21,22.	Methuselah born, Enoch being 65	687	3317
25.	Lamech born, Methuselah being 187	874	3130
4,5.	Adam dies, aged 930	930	3074
23,24.	Enoch is translated, aged 365 . . .	987	3017
7,8.	Seth dies, aged 912	1042	2962
28,29.	Noah is born, Lamech being 182 .	1056	2948
13,14.	Cainan dies, aged 910	1235	2769
16,17.	Mahalaleel dies, aged 895	1290	2714
19,20.	Jared dies, aged 962	1422	2582
6:3—22.	God denounces the flood, and commands Noah to build the ark . .	1536	2568
5:32.	Noah being 500 years old, his eldest son is born	1556	2448
5:30,31.	Lamech dies, aged 777, being the first who is recorded to have died a natural death before his father	1651	2353
26,27.	Methuselah dies, aged 969	1656	2348
6.7:	The Deluge	1656	2348
	Thus Adam lived till Lamech, the father of Noah, was 56 years of age: Noah was 595 years of age, when Lamech died; and Shem was above 90 at the same time. For it is not clear, which of Noah's sons was the first-born.		
	From the Deluge to the calling of Abram.		
8:9:	Noah, after the deluge, leaves the ark	1657	2347
11:10.	Arphaxad, the son of Shem, is born	1658	2346
12.	Salah, the son of Arphaxad, is born	1693	2311
14.	Eber, the son of Salah, is born . .	1723	2281
16.	Peleg, the son of Eber, is born . .	1757	2247
10:8—11.	Nineveh is built, probably by Nimrod	1771	2233
1:18.	Reu, the son of Peleg, is born . . .	1787	2217
20.	Serug, the son of Reu, is born . . .	1819	2185
22.	Nahor, the son of Serug, is born . .	1849	2155
24.	Terah, the son of Nahor, is born .	1878	2126
9:28,29.	Noah dies, aged 950	2006	1998
11:31,32.	Terah, Abram's father, leaves Ur in Chaldea, and with Abram comes to Haran	2082	1922
12:	Abram, at God's command, leaves Haran, and comes to sojourn in Canaan	2083	1921
	Hence it appears, that Noah lived till within two years of the birth of Abram: and it will be seen, that Isaac was 50 years old when Shem died.		
	From the calling of Abram to the Death of Moses.		
13:	Lot leaves Abram, and goes to dwell at or near Sodom	2087	1917
14:	The kings of the east wage successful war against the king of Sodom and his confederates, and take Lot captive: but Abram pursues and vanquishes them, rescues Lot: and meets and is blessed by Melchizedek, to whom he gives a tenth of the spoils	2091	1913
16:	Ishmael, Abram's son by Hagar, is born	2093	1911
17:	God covenants with Abram, changes his name to Abraham, institutes circumcision; and promises Isaac by Sarai, whom he calls Sarah .	2106	1898
18:19:	In the same year, Sodom and Gomorrah, &c. are destroyed by fire from heaven, but Lot is rescued in answer to Abraham's intercession	——	——
21:1—7.	Isaac, the child of promise, is born	2107	1897
8—21.	Isaac is weaned, and Ishmael, with Hagar, his mother, is sent away by Abraham	2110	1894
22:	To prove Abraham's faith, God commands him to sacrifice Isaac . .	2132	1872
23:1,2.	Sarah dies, aged 127 years	2144	1860
24:	Isaac marries Rebekah	2147	1857
11:10,11.	Shem, the son of Noah, dies . . .	2158	1846
25:20—26.	Esau and Jacob, twin sons of Isaac and Rebekah, are born	2168	1836
25:7,8.	Abraham dies, aged 175	2182	1822
11:17.	Eber, the fifth from Noah, dies . .	2177	1817
27:28:29:1—14.	Jacob fraudulently obtains the blessing from Isaac: and fleeing from the murderous rage of Esau, being encouraged by a vision at Bethel, he goes into Mesopotamia, to Laban, his mother's brother	2244	1760
29:15—30.	After seven years' service, he marries Leah and Rachel, Laban's daughters, when he was 74 years of age.	2251	1753
31:—33:	Having served Laban 13 years more, and having many sons, and one daughter, he leaves Mesopotamia, and returns to Caanan; in which he was protected against Laban, who pursued him, and encouraged by a divine vision at Peniel, against the fear of Esau, who came to meet him with 400 men; but was reconciled to him	2265	1739
34:	Dinah, Jacob's daughter, is defiled by Shechem, son of Hamor, who, with the men of Shechem, are cruelly and treacherously murdered by Simeon and Levi, Jacob's sons	2272	1732
35:	Benjamin is born, and Rachel dies, near Bethlehem, when Jacob went to pay his vows at Bethel	2272	1732
37:	Joseph, Jacob's elder son by Rachel, is sold by his brethren to the Midianites, who carry him down into Egypt	2275	1729
39:	Joseph, falsely accused by the wife of Potiphar, his master, is committed to prison	2282	1722
35:28,29.	Isaac dies, aged 180	2288	1716
38:	Pharez and Zerah are born of Tamar, by Judah her father-in-law, about	2290	1714
41:	Joseph interpreting Pharaoh's dreams, is made lord of all the land of Egypt	2289	1715
42:	Jacob, pressed by famine, sends his ten sons to buy corn in Egypt; who meet with harsh treatment from Joseph, whom they did not know	2997	1707
43:—46:	Jacob is prevailed on to send Benjamin with his other sons: and Joseph having at length made himself known to his brethren; Jacob, with all his family, go down into Egypt	2298	1706
48:—50:13.	Jacob having blessed his sons, dies in Egypt, aged 147, and is buried in Canaan	2316	1688
50:22—26.	Joseph dies, aged 110, and the book of Genesis closes	2370	1634
Ex. 6:16.	Levi, the grandfather of Moses and Aaron, dies, aged 137	2385	1619
1:8.	The bondage of Israel in Egypt begins, about	2427	1577
6:20.	Aaron is born	2430	1574
2:1—5.	Moses is born, &c.	2433	1571
2:10—25.	Having been brought up by Pharaoh's daughter, he, at the age of 40, attempts to deliver his people: but meeting a repulse, he flees into Midian, where he marries Jethro's daughter; and continues 40 years as a shepherd	2473	1531
Josh. 14:7.	Caleb, the son of Jephunneh, is born	2474	1530
Ex. 3: &c.	God appears to Moses, in a burning bush, and sends him to deliver Israel	2513	491

		A.M.	B. C.
Ex 4:—39:	All the events recorded in the chapters, referred to in the margin, occurred in the same year, except as a change in the beginning of the year (*Ex.* 12:1.) made the difference of some months	2513	1491
40: Lev. 1:—27: Num. 1:—14:	The tabernacle is set up, the giving of the law is completed, and preparations made, for Israel's immediately marching to possess Canaan; but because of their unbelief and rebellion, they are doomed to continue in the wilderness till 40 years are passed	2514	1490
16:	The rebellion of Korah, Dathan, and Abiram, about	2533	1471
20:1.	Israel arrives in the wilderness of Zin, and Miriam, the sister of Aaron and Moses, dies	2552	1452
20:—34:	Aaron dies, and the events recorded in the chapters referred to in the margin, occurred in the same year	2552	1452
Deut. 1:—34:	The whole book of Deuteronomy, ending with the death of Moses, bears date	2553	1451
	The books of Moses contain the history of 2552 years complete.		
	From the death of Moses to the building of Solomon's temple.		
Josh. 1:—5:	Israel, under Joshua, passes over Jordan, keeps the passover in Canaan, and the manna ceases . .	2554	1450
6:—10:	The first victories of Joshua occurred in the same year	——	——
11:	The conquest of Canaan is completed	2558	1446
13:- 17	Joshua, at God's command, begins to divide the land by lot	2559	1445
18:—22:	The tabernacle is set up at Shiloh, the rest of the land is divided; and the Reubenites, &c. are dismissed to their possessions eastward of Jordan	2560	1444
23:	Joshua, now drawing near to the end of his course, assembles the elders and principal persons, and exhorts them to obedience, with earnest encouragements and warnings . .	2577	1427
24:	Having again assembled them, and engaged them to covenant with God, in a most solemn manner, he dies, aged 110	2578	1426
	After the death of Joshua, and of the elders, who with him had seen the works of God for Israel; the people turn away from his worship, and join themselves to idols and idolaters; and are sold into the hands of their enemies. The chronology, however, of the book of Judges, and from the death of Joshua to the advancement of David to the throne, is so extremely intricate, as to *particulars*, that little certainty can be attained. But, as the years from Israel's departure out of Egypt, to the building of Solomon's temple, are exactly determined; (1 *Kings* 6:1.) the general chronology from the beginning of the world, till the coming of Christ, is established on the firmest ground; and the *uncertainty* relates merely to the date of the several incidents, which are recorded in Judges, Ruth, and the first book of Samuel.		
Judg. 19: 21:	The Levite's concubine is abused and killed by the men of Gibeah; in consequence of which, the other tribes make war against the Benjamites, almost to the destruction of the whole tribe	2594	1410
1st. 18.	M[illegible]ah makes an image, which the Danites seize on, and so establish idolatry in Dan, in the northern extremity of the land; which continues for a long time	2598	1406
3:1—10.	Israel is sold into the hand of the king of Mesopotamia, but delivered by Othniel, the son of Kenaz, Caleb's brother	2610	1394
11.	After this the land rests during 40 years	2650	1354
3:12—29.	Eglon, king of Moab, begins to oppress Israel	——	——
	After 18 years, Ehud slays Eglon, and delivers Israel	2668	1336
Judg. 3:31.	Shamgar slays 600 Philistines with an ox-goad, about	2680	1324
4:1—3.	Jabin, king of Canaan, oppresses Israel	2690	1314
4:4—24. 5:	They are delivered by Deborah and Barak; and the land has rest for 40 years	2710	1294
6:1—10.	The Midianites begin to oppress Israel	2750	1254
6:11—40.	Gideon is raised up to deliver them,		
7: 8:1—27.	and to judge Israel	2757	1247
8:28—32.	Gideon dies: and Abimelech his son		
9:1—6.	by a concubine, murders 69 sons of Gideon, (Jotham alone escaping,) and usurps the kingdom over Israel	2797	1207
9:7—57.	He and his adherents quarrel and destroy one another, and he perishes miserably, according to the warning given by Jotham	2800	1204
10:1,2,	Tola judges Israel	2801	1203
3—5.	He dies, and Jair is raised up to be judge	2825	1179
13:24.	Samson is born	2844	1160
10:5.	Jair dies	2846	1158
6—18.	The Ammonites, Philistines, &c. begin to oppress Israel	2847	1157
14: 15:	Samson begins to deliver Israel from the Philistines	2863	1141
11:	Jepthah delivers them from the Ammonites	2865	1139
1 Sam. 1:	Samuel is born	——	——
Judg. 12:1—7.	Jepthah dies	2872	1132
1 Sam. 3:19—21.	Samuel is established as a prophet of the Lord	2876	1128
Judg. 12:8—10.	Ibzan judges Israel, and dies	2879	1125
16:30.	Samson dies, with the Philistines .	2882	1122
1 Sam. 2:—4:	Eli, the high-priest, having judged Israel 40 years, dies: his sons having been slain, and the ark of God taken, by the Philistines	2884	1120
5:6:	The Philistines are constrained by divine judgments, to send back the ark, which is placed at Kirjath-jearim	2889	1115
Judg.12:11,12,	Elon dies	2897	1107
13—15.	Abdon dies	2897	1107
1 Sam. 7:	After 20 years from the death of Eli, the Israelites, having been by Samuel's labours brought to repent and turn to God, are delivered from the Philistines; and he is constituted judge of Israel	2904	1100
	David is born	2919	1085
8:—11:	Samuel, when old, employs his sons as judges under him; but their misconduct gives Israel the occasion of desiring a king: and Saul, whom God had selected and commanded Samuel to anoint, having delivered Jabesh-Gilead in extreme distress, is acknowledged as king	2929	1075
13:—16:	God having rejected Saul, for disobedience, sends Samuel to Bethlehem to anoint David, as the king of Israel	2937	106[illegible]
17:	David conquers and slays Goliath .	2941	1063
18:—31: 2 Sam. 1: 2:1—4.	Saul, having long persecuted David, and committed many atrocious crimes, perishes miserably; and David is anointed and acknowledged king, by the men of Judah	2948	1056
	N. B. Every one who has, in the least degree, turned his thoughts to the subject, will perceive, that this division of the years, from the death of Joshua to the accession of David, is materially different from that of the most of learned chronologers. It is not, therefore, here inserted, in *opposition* to them; but because the author, feeling dissatisfied with their arrangement, which must be allowed to be very perplexed; endeavoured to lay together the outlines of another plan, in which these years may be arranged. He is very far indeed from being satisfied with his own plan; but he is of opinion, that it may possibly suggest a hint to some other person, engaged in these inquiries, which may eventually lead to some more satisfactory statement, than he has yet seen. It is generally agreed, that Samson and Eli, and Ibzan, Elon and Abdon, were, in some part of		

		A.M.	B. C.
	the time allotted to each of them, contemporaries; judging Israel, in different districts of the land: and it does not seem improbable, that Elon and Abdon should continue unmolested, at a distance from the Philistines, even during part of the years which intervened between the death of Eli, and the great reformation under Samuel.		
2 Sam. 2:3—5:5.	After many conflicts David is anointed king over all Israel	2956	1048
5:6—10.	David takes the city of Zion from the Jebusites, and makes Jerusalem the seat of his government . .	2957	1047
6:	David brings the ark from Kirjath-jearim, and stations it in Zion . .	2961	1043
1 Chr. 13: 15:			
2 Sam. 7:	He purposes to build a temple, but		
1 Chr. 17:	is certified by Nathan the prophet, that a son, who should after this be born to him, should perform this service	2962	1042
2 Sam. 11: 12:	David falls into most aggravated crimes, in respect of Bathsheba and Uriah: but deeply repents . .	2969	1035
12:24.	Solomon is born	2971	1033
13:1—14.	Amnon, David's son, commits a rape on his sister Tamar	2972	1032
22—38.	Absalom, his brother, murders him, and flees to Geshur	2974	1030
14:1—23.	David is induced to permit Absalom to return from Geshur	2977	1027
14:28—33.	David is fully reconciled to him . . .	2979	1025
15: 20:	He steals the hearts of the people, and raises rebellion against his father, which terminates in his own miserable death, attended with many awful events	2983	1021
21:	A famine, sent on account of Saul's cruelty to the Gibeonites, is removed, by delivering seven of his sons to them, to be put to death .	2984	1020
2 Sam. 24:	David numbers Israel, and is		
1 Chr. 21:	punished by a dreadful pestilence . .	2987	1017
Note, 1 Kings 14:21.	Rehoboam is born to Solomon, by Naamah an Ammonitess	2988	1016
1 Kings 1: 2:	David dies, aged seventy, and is		
1 Chr. 28: 29:	succeeded by Solomon	2989	1015
	From the building of the temple to the captivity.		
1 Kings 6:1.	Solomon lays the foundation of the		
2 Chr. 3:1.	temple 480 years after Israel's departure out of Egypt	2992	1012
1 Kings 6: 7:			
2 Chr. 3: 4:	Solomon finishes the temple	2999	1005
2 Kings 8: 9:	He dedicates it, with great solemnity		
2 Chr. 5:—7:	and joy: and peculiar tokens of divine acceptance	3000	1004
1Kings 9:—11:	Solomon having reigned in great		
2 Chr. 8: 9:	prosperity, 40 years, dies	3029	975
1 Kings 12:1—25. 2 Chr. 10:	In the same year, Rehoboam, having answered the elders of Israel harshly, is rejected by ten tribes; over whom Jeroboam reigns: so that only Judah and Benjamin adhere to the family of David . . .	——	—
1 Kings 12:26—32. 13:	Jeroboam, having from carnal policy established the worship of golden calves at Dan and Bethel, is reproved by a prophet from Judah; who predicts Josiah, by name, 300 years before his birth: but disobeying God, he is slain by a lion	3030	974
2 Chr 11:13—17.	At this time, the priests, and Levites, and pious Israelites, leave their possessions in Jeroboam's dominions, and are incorporated into the kingdom of Judah	——	——
1 Kings 14:25—28. 2 Chr. 12:	Shishak, king of Egypt, plunders Jerusalem and the temple, about .	3033	971
1 Kings 14:31.	Rehoboam dies, having reigned 17		
15: 1-7. 2 Chr. 12:16.	years, and is succeeded by Abijam or Abijah, (called Abia, *Matt.* 1:7.)	3046	958
13:	Abijah vanquishes Jeroboam, with the slaughter of 500,000 Israelites	3047	957
1 Kings 15:8. 2 Chr. 14:1.	He dies, having reigned three years, and is succeeded by Asa	3049	955
1 Kings 14:20. 15:25.	Jeroboam, of Israel, dies, and is succeeded by his son Nadab	3050	954
1 Kings 15:25—31.	Nadab is slain by Baasha, who usurps the kingdom, and destroys all the family of Jeroboam . . .	3051	953
2 Chr. 14:	Asa, having destroyed idolatry and reformed and fortified his kingdom, is assaulted by Zerah, king of Ethiopia, with an innumerable army; but, trusting in God, he obtains a most decisive victory .	3059	945
	Some place this invasion more early in Asa's reign.		
1 Kings 16:6—8.	Baasha of Israel dies, having reigned almost 24 years; and is succeeded by his son Elah	3074	930
16:9—22.	Zimri murders Elah, and succeeds him: but is speedily dethroned by Omri, and perishes miserably . .	3075	929
16:23—29.	Omri of Israel dies, and is succeeded by his son Ahab	3087	917
15:24. 22:41,42.	Asa of Judah, having reigned 41		
2 Chr. 16:13, 14. 17:1.	years, dies, and is succeeded by his son Jehoshaphat	3090	914
17:	Jehoshaphat, having demolished the high places and groves, sends Levites with the princes to instruct the people in the law of God; and is remarkably prospered	3092	912
1 Kings 17:	Elijah foretells to Ahab a dreadful famine	3094	910
18:	Elijah having proved, by fire from heaven consuming his sacrifice, that JEHOVAH is the true God; and having slain the prophets of Baal, rain is sent in answer to his prayers	3097	907
20:	Benhadad, king of Syria, besieges Samaria with immense armies: but is repeatedly vanquished by a very small company, and with	3103	901
	immense slaughter	3104	900
21:	Ahab, by Jezebel's means, murders Naboth, and seizes his vineyard; for which he, and Jezebel, and his posterity, are doomed to utter destruction, by the word of Elijah .	3105	899
22:51.	Ahab of Israel, associates his son		
2 Kings 3:1.	Ahaziah with him in the kingdom;		
	and Jehoshaphat, his son Jehoram	3106	898
1 Kings 22: 2 Chr. 18:	Ahab having formed an alliance and affinity with Jehoshaphat, being encouraged by the false prophets, and rejecting the warning of Michaiah, is slain at Ramoth-gilead; and succeeded by Ahaziah: but God, at the same time, preserves Jehoshaphat from extreme danger	3108	897
2 Kings 1:	Ahaziah, when sick, having received a reproving message from Elijah, sends captains and soldiers to apprehend him, most of whom are slain by fire from heaven; and Ahaziah dies, according to the word of Elijah, and is succeeded by Jehoram	3109	895
2:	In the same year Elijah is taken alive into heaven	——	——
3:	The Moabites revolting from Israel, Jehoshaphat, and Jehoram of Israel, go out against them; and being in extreme danger from want of water, are miraculously delivered by following Elisha's counsel, and obtained a great victory over the Moabites	——	—
2 Chr. 19:20.	Jehoshaphat, having been rebuked by a prophet for his alliance with Ahab, and stirred up to earnestness in reforming his kingdom, is assaulted by a vast army of invaders: but, in answer to his prayer of faith, they destroy each other, and Judah is enriched by the spoils	3112	892
1 Kings 22:50.	Jehoshaphat dies, and is succeeded		
2 Kings 8:16—	by his son Jehoram, or Joram,		
18. 2 Chr. 21:	(who had reigned four years along		
1—7.	with his father,) in the fifth year of Jehoram, or Joram, of Israel.	3115	889
2 Kings 8:18—	Jehoram, of Judah, having murdered		
24. 2 Chr. 21:	his brethren, and reigned in a very		
4—20.	wicked manner, being instigated by his wife Athaliah, the daughter of Ahab and Jezebel, dies miserably; according to a letter left for him by Elijah, and is succeeded by his son Ahaziah	3119	885
2 Kings 9:10.	Jehu, at Ramoth-gilead conspires		
2. 2 Chr. 20:	against Jehoram of Israel; slays		
22:1—9.	him, with Ahaziah of Judah, near Samaria; and fulfils Elijah's predictions against Jezebel, and Ahab's family, which involved most of Jehoshaphat's descendants, and the royal family of Judah	3120	884
2 Kings 11:1,2.	Athaliah, mother of Ahaziah, and		
2 Chr. 22:10—12.	daughter of Ahab and Jezebel, usurps the kingdom of Judah, and		

		A.M.	B. C.
	slays all the remnant of the seed-royal, except Joash, an infant, who is preserved in the temple by Jehoshabeath, daughter of Jehoram, and wife to Jehoiada the high-priest	3120	884
2 Kings 11:3—21. 2 Chr. 23:	Jehoiada anoints Joash king, in the seventh year of his age, and puts to death Athaliah and the idolatrous priests; and covenants between the Lord, the king, and the people	3126	878
2 Kings 12:4—16. 2 Chr. 24:4—14.	Jehoash, in the twenty-third year of his reign, gives orders for repairing the temple, which is performed, under the direction of Jehoiada	3148	856
2 Kings 10:31—36. 13:1.	Jehu of Israel dies, having reigned 28 years, and is succeeded by his son Jehoahaz	3148	856
2 Chr. 24:15, 16.	Jehoiada, the high-priest, dies, being 130 years of age; and for his eminent services is honoured by a burial among the kings of Judah	3159	845
24:17—22.	Jehoash, and Judah, after the death of Jehoiada, revolt to idolatry; and the people stone Zechariah the prophet, the son of Jehoiada, by the king's command, in the court of the temple, for his faithful reproofs	3164	840
2 Kings 12:19—21. 2 Chr. 24:23—27.	Jehoash, after great calamities, and dire diseases, is murdered by his servants, after having reigned 40 years; and is succeeded by his son Amaziah	3165	839
2 Kings 13:1—10.	Jehoahaz, of Israel, dies, and is succeeded by his son Jehoash, or Joash	——	——
13:14—19.	Jehoash, of Israel, visits Elisha the prophet, when near to death; and is by him assured of several victories over the Syrians, who at that time oppressed the nation	——	——
14:7—14. Chr. 25:11—24.	Amaziah, of Judah, elated by a victory over the Edomites, challenges Jehoash, of Israel: who overcomes him, takes him prisoner, breaks down the wall of Jerusalem, and plunders the treasures, both of the palace and the temple	3178	826
2 Kings 14:15, 16, 23.	Jehoash, of Israel, dies, fifteen years before Amaziah of Judah; and is succeeded by his son Jeroboam the second	3179	825
14:17—21. 2 Chr. 25:25—28. 26:1—3.	Amaziah, of Judah, is slain by conspirators, and is succeeded by Azariah, or Uzziah	3194	810
2 Kings 14:25—27.	God grants success to Jeroboam, of Israel, according to the word of Jonah, of Gath-hepher, in Galilee, (*John* 7:52.)	3196	808
4:28, 29.	Jeroboam, of Israel, having reigned 41 years, dies, and an interregnum of eleven or twelve years follows	3220	784
14:29. 15:8, 9.	Zachariah, son of Jeroboam, and great-grandson of Jehu, and the last of his race, (2 *Kings* 10:30.) is made king, in the 38th year of Azariah, or Uzziah, of Judah . .	3231	773
15:10—15.	Shallum, at the end of the year, dethrones, murders, and succeeds him; but is soon murdered and succeeded by Menahem	3232	772
15:19, 20.	Pul, king of Assyria, invades Israel, and renders Menahem tributary	3233	771
15:17, 22.	Menahem, having perpetrated dire cruelties, and enormous wickedness, dies, and is succeeded by his son Pekahiah	3243	761
15:25.	Pekah, one of Pekahiah's captains, murders and succeeds him . . .	3245	759
15:32—34. 2 Chr. 26:16—23. 27:1.	Azariah, or Uzziah, of Judah, having reigned very prosperously, but at length having been smitten with leprosy, for presuming to burn incense in the temple, dies, after reigning 52 years: and is succeeded by his son Jotham	3246	758
Is. 1:1. Hos. 1: Am. 1:1. Mic. 1:1.	Under Uzziah and Jotham, Isaiah, Hosea, Amos, and Micah, began to prophesy.		
2 Kings 15:38. 16:2. 2 Chr. 27:9 28:1.	Jotham, having reigned 16 years, dies, and is succeeded by his son Ahaz	3262	742
2 Kings 16:5. 2 Chr. 28:5, 6. Is. 7:1—9.	Rezin, king of Syria, and Pekah, of Israel, confederate against Ahaz, to dethrone him, to set aside the family of David, and to appoint a king over Judah of another race: but God, by Isaiah, assures Ahaz, that this design shall not succeed, because Immanuel, the Son of a virgin, should yet spring from the stock of David	3263	741
2 Chr. 28:1—8.	Nevertheless, for the wickedness of Ahaz and Judah, God gives Pekah a great victory, in which 120,000 men of Judah were slain	3264	740
2 Kings 15:30, 31.	Pekah, of Israel, is murdered by Hoshea	3265	739
15:29. 1 Chr. 5:26.	In the days of Pekah, probably towards the close of his reign, Tiglath-pilezer, king of Assyria, carried captive the inhabitants of the western and northern regions of the land.		
2 Kings 16:10—16.	Ahaz seeks help from Tiglath-pilezer, king of Assyria, who adds to his distresses; and Ahaz acts more and more impiously	3268	736
17:1.	Hoshea, probably about nine years after he had murdered Pekah, is established as king of Israel . . .	3274	730
17:3.	Shalmaneser, of Assyria, invades Israel, and renders Hoshea tributary to him	3276	728
16:20. 18:1—6. 2 Chr. 28:27. 29:—31: Is. 14: 28.	Ahaz dies, and is succeeded in Judah, by his son Hezekiah; who immediately exerts himself to destroy idolatry, and to re-establish the worship of Jehovah; and celebrates a most remarkable passover, inviting the Israelites to join in it	3278	726
2 Kings 17:4, 5. 18:9.	Hoshea, of Israel, relying on the king of Egypt, refuses to pay tribute to Shalmaneser, and is taken captive; and Shalmaneser lays siege to Samaria	3279	725
17:6—41. 18: 10—12.	Samaria is taken by Salmaneser; and the ten tribes, for their sins, are carried captive, and dispersed in distant countries; and their land is peopled by colonies of other nations, from whom, and from some Israelites incorporated with them, sprang the Samaritans . .	3283	721
18:13—16.	Sennacherib, king of Assyria, invades Judah, but, appeased by a tribute, recedes	3291	713
20: 2 Chr. 32: 24. Is. 38:	About the same time Hezekiah is sick, nigh to death; but he is restored by miracle; and deliverance from the Assyrians is promised to him	——	——
2 Kings 20:12—20. Is. 39:	Hezekiah, having offended, in his conduct towards the ambassadors of the king of Babylon, the Babylonish captivity is predicted . . .	3292	712
2 Kings 18:17—37. 19: 2 Chr. 32:1—23. Is. 36:37:	Sennacherib again invades Judah; takes many cities; prepares to besiege Jerusalem; and sends menacing and blasphemous messages and letters to Hezekiah: but in answer to the prayers of Hezekiah and Isaiah, and the remnant of pious Jews, his army is cut off by an angel; and soon after he is murdered at Nineveh, in the temple of his idol, by his own sons . . .	3294	710
2 Kings 20:20, 21. 21:1. 2 Chr. 32:33. 33:1.	Hezekiah dies, and is succeeded by his son Manasseh, aged only 12 years	3306	698
2 Kings 21:2, &c. 2 Chr. 33: 2—11.	Manasseh reigns most wickedly, beyond all who preceded him; till he is carried captive to Babylon.	3328	676
	Or rather perhaps about	3344	660
33:12—20.	Having deeply repented, and being restored to his kingdom; he supports the worship of God, till his death, having reigned in all 52 years	3361	643
2 Kings 21:19—26. 22:1. 2 Chr. 33:21—25. 34:1	His son Amon, who succeeds him, aged 22 years, persisting in wickedness, is slain (after reigning two years) by his servants, and succeeded by his son Josiah, being only 8 years old	3363	641
34:3—7.	Josiah begins to reform Judah and Israel	3374	630
Jer. 1:2.	Jeremiah enters on his prophetical office, being then a young man .	3375	629
2 Kings 22:3—20. 2 Chr. 34:8—22.	Josiah gives orders for repairing the temple: when Hilkiah, the high-priest, finding the book of the law, in the most holy place, brings it to Josiah, and reads it to him; by which he, being greatly alarmed, sends to Huldah the prophetess, who denounces the desolations of		

		A.M.	B. C.
	Jerusalem and Judah; but not in Josiah's time	3381	623
2 Kings 23:1—20. 2 Chr. 34:23—28.	In the same year he proceeds with and completes his reformation; and fulfils the predictions delivered concerning him, above 300 years before, (1 *Kings* 13:2—32.)	—	—
2 Kings 23:21—24. 2 Chr. 35:1—19.	He celebrates the passover with extraordinary zeal and solemnity	3382	622
Nah. 1:—3:	Nineveh is taken and desolated by the Medes and Chaldeans, according to the predictions of Nahum	3392	612
2 Kings 23:29, 30. 2 Chr. 35: 20—27. 36:2.	Josiah, being 37 years of age, and having reigned 31 years, is slain in battle against Pharaoh-necho, king of Egypt; and greatly lamented by Judah and by Jeremiah.—The people of the land make Jehoahaz, Josiah's second son, king in his stead.—Zephaniah prophesied during the reign of Josiah, (*Zeph.* 1:1.)	3394	610
2 Kings 23:31—35. 2 Chr. 36:2—4.	After three months Pharaoh-necho carries Jehoahaz captive into Egypt; and makes Jehoiakim, Josiah's eldest son, king over Judah	—	—
	During the reign of Jehoiakim, Jeremiah continues to prophesy: and Urijah also prophesies, who is slain by Jehoiakim. (*Jer.* 26:23.) Probably Habakkuk prophesied at the same time.		
	Nebuchadnezzar is associated with Nabopollazzar his father, king of Babylon, in the kingdom	3397	607
2 Kings 24:1. 2 Chr. 36:6,7. Dan. 1:1—3.	Nebuchadnezzar makes war on Jehoiakim, and renders him tributary. At this time Daniel and his friends were led captive; and many of the sacred vessels of the temple were carried to Babylon: and from this year the principal computation of the seventy years' captivity begins	3398	606
	Nabopollazzar dies, and Nebuchadnezzar succeeds to the whole authority	3399	605
2 Kings 24:1.	Jehoakim revolts from Nebuchadnezzar	3401	603
Dan. 2:	In the same year Daniel reveals and interprets Nebuchadnezzar's dream of the image, as predicting the four great monarchies, the Chaldean, Medo-Persian, Grecian, and Roman; and the stone cut out of the mountain without hands, which destroyed and dissipated the image; denoting the kingdom of Christ, and its final universal prevalence. In consequence, Daniel and his friends are greatly preferred	3401	603
5:31.	Cambyses, called also Darius the Median, is born	3403	601
2 Kings 24:2—6. 2 Chr. 36:8. Jer. 22: 18,19. 36:30.	Jehoiakim is slain, and succeeded by his son Jehoiachin, or Jeconiah, or Jeconias, or Coniah	3104	600
	In the same year Cyrus, the Persian, is born	—	—
2 Kings 24:8—16. 2 Chr. 36:9,10. Jer. 24:1.	Jeconiah, with a great number of the Jews, is carried captive to Babylon; and Zedekiah, his uncle, the youngest son of Josiah, is made king in his stead	3406	598
	This may be considered as another date of the seventy years' captivity. Ezekiel, who was at this time carried captive, dates the years of the captivity from it.		
Ez. 1:1.	Ezekiel is called to the prophetical office	3409	595
2 Kings 24:20. 2 Chr. 36:13. Jer. 52:3. Ez. 17:12—20. 21: 22—27.	Zedekiah, rebelling against Nebuchadnezzar, to whom he had sworn fidelity, confederates with Pharaoh-hophra, king of Egypt	3412	592
2 Kings 25:1. Jer. 39:1. 52:4.	Nebuchadnezzar lays siege to Jerusalem	3414	590
Ez. 24:2. Jer. 37:4—11.	He drives back Pharaoh-hophra, who comes to help Zedekiah	3415	589
2 Kings 25:2—10. 2 Chr. 36:17—21. Jer. 39: 52:	Nebuchadnezzar takes Jerusalem; utterly destroys it, with the temple; slays Zedekiah's sons before his eyes, puts out his eyes, and carries him captive to Babylon	3416	588
	This occurred 468 years after David's accession to the throne: 388 years after the revolt of the ten tribes from Rehoboam; and 134 years after the ruin of the kingdom of Israel.—About this time Obadiah prophesied against the insulting Edomites. The 137th Psalm was probably written about the same period.		
	From the beginning of the captivity, till the close of the scriptural history, and canon.		
Jer. 52:30.	Nebuzaradan carries captive the scattered remnant of the Jews	3420	584
Dan. 3:	Nebuchadnezzar requires all his officers, &c. to worship a golden image, which he had set up: but Shadrach, Meshach, and Abednego, magnanimously refuse: they are cast into the fiery furnace, and are miraculously preserved	3421	583
Ez. 29:17—20	Nebuchadnezzar takes Tyre, after a siege of 13 years; and the spoil of Egypt, which he next invaded, is promised to him as his wages	3432	572
Dan. 4:1—27.	Being rendered insolent by prosperity, he is warned by a dream of a dire calamity, which was coming upon him; which dream Daniel interprets	3435	569
28—32.	The dream is fulfilled in his most extraordinary insanity	3436	568
33—37.	At the end of seven years, he recovers his senses, is restored to his authority, and adores and honours the God of heaven	3443	561
2 Kings 25:27—30. Jer. 52: 31—34.	He dies, and is succeeded by Evil-merodach, who releases Jehoiachin, in the 37th year of his captivity, and treats him with kindness	3444	560
	Evil-merodach is slain, and succeeded by Neriglissar, his brother-in-law	3446	558
	In the same year, Cyrus, the Persian, joins Cyaxares, the Mede, against Babylon, being about 41 years of age	—	—
	Cyrus, as commander of the Medes and Persians, slays in battle Neriglissar, and soon after, his successor, Laborosarchad	3448	556
Dan. 7:	Belshazzar, the son of Evil-merodach, succeeds to the throne of Babylon; and in the same year Daniel has his vision of the four beasts; as emblematic of the four great empires, subverted and succeeded by the kingdom of Christ, according to Nebuchadnezzar's dream of the image, &c. (*Dan.* 2.)	3449	55
8:	Daniel has the vision of the ram and the he-goat, &c. as emblematic of the Medo-Persian empire, subverted by Alexander the great, and the Grecian empire, under his successors, and many subsequent events	3451	553
	Cyrus, having conquered a great part of Asia, besieges Belshazzar in Babylon	3463	541
5:	While Belshazzar celebrates a licentious feast; and blasphemes the God of heaven, by profaning the sacred vessels in honour of his idols; a handwriting on the wall terrifies him, which Daniel interprets to denounce his immediate ruin, and the subversion of his kingdom by the Medes and Persians: and in that night Cyrus takes Babylon, slays Belshazzar, and transfers the kingdom to Cyaxares, his uncle, called in Scripture, Darius the Mede.—Thus the Medo-Persian empire is established; being *the breast and arms of silver*, in Nebuchadnezzar's image; and *the bear* in Daniel's vision (*Dan.* 2: 7:)	3466	538
6:	Daniel, being greatly preferred by Darius, is envied and hated by his nobles; and by their artful devices is cast into the den of lions; whence he is miraculously delivered	3467	537
9:	About this time he had the vision of the seventy weeks.		
2 Chr. 36:22, 23. Ezra 1:1. 5:13—15. 7:6. Is. 45:1—6.	Darius dies, and is succeeded by Cyrus, who, in the same year, proclaims liberty to the captive Jews; permits and encourages		

		A.M.	B. C.
	them to rebuild the temple and city; and restores the sacred vessels. In consequence of this proclamation, a remnant of Jews go to Jerusalem, being assisted by their brethren and by others.—This terminates the seventy years' captivity, from the third of Jehoiakim, when Daniel was carried captive to Babylon	3468	536
Ezra 3:1—7	The remnant of Jews, having arrived at Jerusalem, set up an altar, begin to observe their solemn feasts, and prepare to rebuild the temple	3469	535
8—13.	They lay the foundation of the temple, with mingled tears and acclamations of praise	3470	534
Dan. 10:—12:	About this time Daniel had his last vision.		
	The Samaritans, bribing the courtiers of Cyrus, obstruct the work	3471	533
	Cyrus dies, aged 70, and is succeeded by his son, Cambyses, or Ahasuerus	3474	530
	Cambyses, after subjecting Egypt, dies, and Smerdis, the Magian, called in Scripture Artaxerxes, usurps the throne of Persia . . .	3482	522
Ezra 4:7—24.	The Samaritans write to him against the Jews rebuilding the temple, and obtain a decree, forbidding them to proceed	3483	521
	In the same year Smerdis, or Artaxerxes, is slain, and Darius Hystaspis ascends the throne. About this time, the Persian kings, making Susa their capital, neglect Babylon, which begins to decay		
Ezra 5:1,2. 6: 14. Hag. 1: 2: Zech. 3: 4:	Zerubbabel and Jeshua, excited by the prophets Haggai and Zechariah, set forward the building of the temple	3484	520
Ezra 5:2—17.	The Samaritans, and their associates, again attempt to hinder the work, but are made to desist by a decree of Darius.—About this time Haggai prophesies, that the glory of this temple shall exceed that of the former temple	3486	518
	The Babylonians having revolted from Darius, are reduced, and the high walls of Babylon are demolished	3487	517
6:14—22.	The temple is finished and dedicated	3489	515
	Darius Hystaspis, after a prosperous reign, dies, and is succeeded by his son Xerxes	3518	486
	Xerxes destroys the celebrated temple of Bel, at Babylon; which further tends to the decay of that city	3526	478
	After an inglorious reign, especially in an unsuccessful war, with immense forces, against the Greeks, which so weakened his kingdom, as to prepare the way for its subversion, Xerxes is slain, by the treachery of Artabanus	3539	465
	Artaxerxes, the youngest son of Xerxes, having been led, by the calumnies of Artabanus, to slay his eldest brother Darius, ascends the throne; though he had another elder brother (Hystaspis) at a distance; and to secure himself slays Artabanus	3540	464
Esth 1:1.	This Ahasuerus is supposed to be the Ahasuerus mentioned in Esther.		
1:	Being fully established in the throne, he makes a great feast for his nobles; and divorces Vashti, his queen, for disobeying his orders .	3542	462
2:	Esther, the Jewess, pleases the king, and is made queen instead of Vashti	3546	458
Ezra 7:	Ezra the priest, a learned scribe, obtains a commission from Artaxerxes, to go as governor to Jerusalem, to reform and settle the state of the nation.—From this decree, the date of Daniel's 70 weeks is supposed to begin, (*Dan.* 9:24—27.)	3547	457
Esth. 2:21-23.	About the same time, Mordecai discovers the treason of Bigtha and Teresh	3547	457
Ezra 8:—10.	Ezra, arriving at Jerusalem, with priests, Levites, and a large company, and a considerable treasure, separates the Jews from their heathen wives, which they had married contrary to the law of Moses	3548	456
	After this, he continued in authority during several years, of which there is no history extant.		
Esth. 3:	Mordecai, refusing to bow in adoration to Haman, the Agagite; Haman, in revenge, plots the destruction of all the Jews, throughout the whole kingdom of Persia	3550	454
	And obtains from Ahasuerus a decree for that purpose	3551	453
4:—10.	This project is defeated by means of Esther, and ends in the destruction of Haman and his family, and of the enemies of the Jews; in Mordecai's advancement to the highest authority under the king, and in the great prosperity of the Jews; in remembrance of which, the feast of Purim is instituted, which is observed by the Jews to this day	3552	452
Neh. 1:—4:	Nehemiah is sent governor to Jerusalem, with extensive powers, and a commission to build the walls of the city; which he immediately attempts, and effects notwithstanding great opposition	3559	445
5:—11:	He proceeds prosperously to execute his commission; to repeople Jerusalem; and to reform both the civil and ecclesiastical state of the nation	3560	444
13:6.	He goes to the Persian court . . .	3571	433
	But returning, as it is supposed, with a renewed commission, he finds that many corruptions had crept in during his absence; and proceeds zealously to enforce reformation; in effecting which he banished the grandson of Eliashib, the high-priest, who had married the daughter of Sanballat, the Heronite, who in consequence excited Sanballat and the Samaritans to build a temple on mount Gerizim, in opposition to that at Jerusalem; which augmented and perpetuated the enmity between the Jews and the Samaritans . .	3572	432
	Some, however, place this last act of Nehemiah much later.—In the time of Nehemiah, it is recorded, that Ezra prepared and set forth a correct edition of the Scriptures, as extant at that time. Being himself an inspired writer, he no doubt did this under a special superintendency of the Holy Spirit: and it is evident, that our Lord and his apostles sanctioned the sacred volume, which was edited at this time, as "the oracles of God;" with no other variation, as far as it can now be found, than the insertion of the book of Nehemiah, and the prophecy of Malachi, after Ezra's decease. Some think, that Malachi prophesied towards the end of the time, during which Nehemiah was governor; others think that he was raised up, soon after his removal.		
	Plato the celebrated philosopher is born	3576	428
	Artaxerxes dies, and, after some bloody contests, Darius Nothus succeeds to the throne of Persia	3581	423
Mal. 1:—4:	Malachi delivers his prophecy . .	3584	420
	According to some chronologers, Nehemiah banishes the grandson of Eliashib, the high-priest, &c.	3595	409
	Here the Old Testament closes, and there is no further *scriptural* information, till the time of Zecharias and Elizabeth, the parents of John the Baptist, the forerunner of the Saviour.		

CHRONOLOGICAL TABLE.

From the close of the Old Testament to the coming of Christ.	A.M.	B.C.
Darius Nothus dies, and is succeeded by Artaxerxes Mnemon	3599	405
Aristotle the philosopher is born	3620	384
Johanan, high-priest of the Jews, kills his brother Joshua in the temple, for which the nation is fined by the Persians	3638	366
Artaxerxes Mnemon dies	3645	359
Ochus succeeds him in the kingdom of Persia	3646	358
Alexander the great is born in Macedonia	3648	356
Plato the philosopher dies, aged 80. He is supposed to have seen and studied the Hebrew Scriptures; and to have taken many things from them	3656	348
Ochus, king of Persia, is murdered, and succeeded by Arogus	3666	338
Arogus is murdered, and succeeded by Darius Codomannus, the last king of the Medo-Persian empire	3668	336
In the same year, Philip, king of Macedon, is murdered; and his son, Alexander the great succeeds him in the throne	—	—
Alexander the great is appointed general of the Greeks against the Persians	3669	335
He passes over into Asia, and gains a victory over Darius, at Granicus	3670	334
He reduces all Asia Minor, and gains another great victory over Darius, at Issus	3671	333
He takes Tyre and Gaza, and visits Jerusalem peaceably, (*Note*, *Dan.* 8:5—7.)	3672	332
With inexpressible celerity, he passes the Euphrates and the Tigris, and obtains a decisive victory over Darius, at Arbela	3673	331
Soon after, Darius is slain; and the Medo-Persian empire is terminated, and succeeded by the Grecian, or Macedonian; as denoted by the belly and thighs of brass, in Nebuchadnezzar's dream; (*Dan.* 2:32—39.) the leopard in Daniel's first vision, (*Dan.* 7:6.) and the he-goat in his second, (*Dan.* 8:5—8.)	3674	330
Alexander the great dies at Babylon; whose vast dominions and conquests, after many dreadful conflicts between his captains, form four kingdoms, Macedonia, Thrace, Syria, and Egypt	3681	323
Ptolemy, afterwards called Soter, gains possession of Jerusalem, and carries a great number of Jews into Egypt, where they form a colony at Alexandria	3684	320
This year, Jaddua, the high-priest dies, (*Neh.* 12: 22.) and is succeeded by Onias	—	—
Onias dies, and is succeeded by Simon the Just	3704	300
About the same time Seleucus builds Antioch in Syria, (*Acts* 11:19—26. 13:1.)	—	—
Epicurus begins to teach his profligate philosophy	3694	310
The dominions of Alexander are formed into four kingdoms; Egypt, under Ptolemy Soter; Macedonia, under Cassander; Thrace, under Lysimachus; and Syria, with all the east, under Seleucus. Thus Daniel's visions were exactly fulfilled. (*Note*, *Dan.* 7:6. 8:8.)—The Jews, however, had little concern, except with the kingdoms of Egypt and Syria; between which their country was situated. At this time they formed a part of Ptolemy's dominion.	3703	301
Seleucus, king of Syria, builds Seleucia, on the Tigris, which tended greatly to depopulate Babylon	3711	293
Simon the just dies, and is succeeded in the high-priesthood, by his brother Eleazar	3713	291
The lighthouse, or watchtower, of Pharos, near Alexandria, one of the wonders of the world, is finished by Ptolemy Soter	3720	284
In the same year Ptolemy Soter dies, and is succeeded by his son, Ptolemy Philadelphus	—	—
Seleucus, king of Syria, is slain, and succeeded by his son, Antiochus Soter	3725	279
A multitude of emigrated Gauls, after many defeats and disasters, pass over out of Greece into Asia Minor; and there obtain a settlement in the country afterwards called Galatia	3727	277
About this time, the Hebrew Scriptures began to be translated into Greek; for the benefit of the dispersed Jews, who spake that language; which opened the way for learned heathens to become acquainted with them	—	—
Antiochus Soter, of Syria, dies, and is succeeded by his son, Antiochus Theus	3743	261
Manasseh, the high-priest, who had succeeded Simon the just, dies; and is succeeded by Onias, the son of Simon	3753	251
Ptolemy Philadelphus, king of Egypt, dies, and is succeeded by his son, Ptolemy Euergetes	3757	247
Antiochus Theus, king of Syria, is poisoned by his wife Laodice, and succeeded by his son, Seleucus Ceraunicus	3758	246
Seleucus Callinicus is vanquished, and taken prisoner by the Parthians	3774	230
He dies in Parthia, and is succeeded by his son, Seleucus Ceraunus	3779	225
Who is poisoned by his attendants	3781	223
And is succeeded by his brother Antiochus, afterwards surnamed the great	—	—
Ptolemy Euergetes, king of Egypt, dies, and is succeeded by his son, Ptolemy Philopater	3783	22
Who, having obtained a great victory over Antiochus, king of Syria, obtains possession of Judea; and coming to Jerusalem, attempts to enter the holy of holies, in the temple; but is opposed by the high-priest, and retires with horror of mind, but with implacable hatred of the Jews	3787	21
Having made peace with Antiochus, he attempts to destroy all the Jews at Alexandria; but fails of his purpose	3788	216
Ptolemy Philopater, king of Egypt, dies, and is succeeded by his son, Ptolemy Epiphanes, being only five years of age	3800	204
Antiochus, of Syria, combining with Philip of Macedonia, to divide Ptolemy Epiphanes' dominions between them; the Egyptians crave the assistance of the Romans for their infant-king, who take him under their protection	3802	202
This seems to have been the first entrance of the Romans, (the fourth kingdom, in Daniel's prophecies,) into the dominion of the Macedonian, or Grecian empire, which was the third kingdom.		
The Romans send M. Emilius Lepidus into Egypt, to protect Ptolemy	3803	201
Simon, the high-priest, dies, and is succeeded by his son, Onias III.	3809	195
Antiochus the great passes over into Europe, to join Philip, king of Macedon, against the Romans	3812	192
He is driven back with disgrace into Asia, by the Romans	3813	191
Lucius Scipio, the Roman consul, follows him, and by a complete victory, compels him to make peace, on most ignominious and ruinous conditions.—Thus the fourth kingdom, in Daniel's prophecies, gradually subverts the third, (*Dan.* 2:33—40. 7:7—19.)	3814	190
Antiochus the great is slain, and succeeded by his son, Seleucus Philopater	3816	186
Ptolemy Epiphanes, king of Egypt, is slain, and succeeded by his son, Ptolemy Philometor, aged only six years	3824	180
Seleucus Philopater dies, and is succeeded by his brother, Antiochus Epiphanes	3828	176
Jason buys of him the high-priesthood, and supplants his brother Onias	3829	175
Jason introduces idolatrous observances into the worship at the temple	3830	174
Menelaus, Jason's brother, supplants him, by buying the high-priesthood of Antiochus	3832	172
Onias, the elder brother of Jason and Menelaus, is put to death at Antioch: and Lysimachus, Menelaus's deputy, is slain in a tumult at Jerusalem	3833	171
Antiochus Epiphanes begins to persecute the Jews; putting a stop to the daily sacrifice, and the worship at the temple; and building a fortress on mount Acra, to curb the inhabitants of Jerusalem	3836	168
But Mattathias and his sons take arms against him	—	—
The Romans, having conquered Perseus, the king of Macedon, terminate the kingdom	3837	167
Seven brethren, and their mother after them, are most cruelly martyred, because they refused to commit idolatry, or violate the law of Moses, at the command of Antiochus; and the persecution is carried on with great vehemence	—	—
Mattathias being dead, his son Judas succeeds him in command, and obtains most signal victories over the lieutenants of Antiochus Epiphanes	3838	166
Judas vanquishes Lysias, Antiochus's deputy, recovers Jerusalem, and restores the daily sacrifice, and the worship at the temple	3839	165
Antiochus Epiphanes dies, and is succeeded by his son, Antiochus Eupator	3840	164
Judas, after several other successes against the surrounding enemies of the Jews, vanquishes Lysias a second time; and compels him to terms of peace	3841	163
Menelaus, the usurping high-priest is slain, and succeeded by Alcimus	—	—
Demetrius, the son of Seleucus Philopater, slays Antiochus Eupator, and succeeds to the throne of Syria	3842	162
Nicanor, sent by Demetrius against the Jews, is slain with all his army. Bacchides, sent to avenge this blow, slays Judas, and grievously oppresses the Jews.—Judas is succeeded by his brother, Jonathan	3843	161
Alcimus, the high-priest, dies, and Bacchides leaving Jerusalem, the Jews enjoy peace	3845	159
Bacchides, returning into Judea, is routed by Jonathan, and Simon his brother; and makes peace with the Jews	3846	158

	A.M.	B. C.
Jonathan, the brother of Judas Maccabæus, is made high-priest, by Alexander Balas, who claimed the kingdom of Syria against Demetrius: and whom Jonathan greatly assisted	3851	153
From this period, the high-priesthood continued in the Asmodean, or Maccabean family, till the time of Herod the great.		
Demetrius is vanquished and slain by Alexander Balas, who succeeds him	3854	150
Onias, the son of Onias, who had been high-priest, builds a temple in Egypt, like that at Jerusalem	3855	149
Jonathan, after various successes, in support of the son of Alexander Balas, against his competitor Demetrius, the son of him who was slain by Alexander Balas, is treacherously murdered by Tryphon: and is succeeded in the high-priesthood by his brother, Simon; who, declaring for Demetrius, is made also sovereign ruler of Judea	3861	143
He takes the fortress, which Antiochus Epiphanes had erected to curb Jerusalem, demolishes it, and levels the hill on which it stood	3862	142
The sovereignty of Judea is confirmed to Simon, and to his posterity, by the unanimous consent of the Jews, in a general assembly at Jerusalem: and he frees them from all tribute to any foreign prince, and effects, in many things, a reformation among them	3863	141
Simon is murdered, with two of his sons, by Ptolemy, his son-in-law; and is succeeded by his son John, surnamed Hyrcanus	3869	135
John Hyrcanus asserts his independency against the Syrians; and destroys the temple on mount Gerizim	3874	130
He conquers the Idumæans, or Edomites, and, compelling them to be circumcised, incorporates them among the Jews. From this time the name of Idumæans is scarcely mentioned in history	3875	129
Aristobulus and Antigonus, sons of John Hyrcanus, lay siege to Samaria	3894	110
Antiochus Cyricenus, at that time king of Syria, (that kingdom being enfeebled by perpetual conflicts with the Ptolemies, kings of Egypt, by incessant internal contests and revolutions, and by the overwhelming power of the Romans,) in vain attempts to relieve Samaria, which falls into the hands of Hyrcanus, with all Galilee	3895	109
Hyrcanus, hitherto supported by the sect of the Pharisees, recently formed among the Jews; forsakes them, and joins the Sadducees, their opponents	3896	108
He dies, and is succeeded by Aristobulus, his eldest son; who first took the insignia and name of king	3897	107
Aristobulus, having conquered Iturea, and killed his brother Antigonus, dies, and is succeeded by Alexander Jannæus, his brother	3898	106
Pompey and Cicero, celebrated Romans, are born in the same year		
Alexander Jannæus, after various transactions, some successful, and others unsuccessful, is opposed by a mutiny of the Jews at the temple, during the feast of tabernacles; of whom he slays 600 men	3909	95
He subdues the inhabitants of Gilead and the Moabites	3910	94
Having ill success, in a war against Obodas, an Arabian king, the Jews make war against him. This war continued six years	3913	91
Alexander Jannæus dies, after many successes and cruelties, and is succeeded in the regal authority by his wife Alexandra, who, conciliating the Pharisees, reigns peaceably to the end of her life	3925	79
She makes her eldest son, Hyrcanus, high-priest	3926	78
The Pharisees, managing the affairs of Alexandra, grievously oppress their opponents	3927	77
The Romans greatly extend their conquests, both in Asia and Africa, and reduce many regions into the form of provinces	3928	76
Herod the great is born	3932	72
Alexandra dies. Hyrcanus seizes the kingdom: but is soon deprived of it by Aristobulus, his younger brother	3934	70
Pompey the great, an eminent Roman commander, after many conquests, reduces Syria into the form of a province: thus terminating the Macedonian or Grecian kingdom, and establishing that of the Romans, the fourth great monarchy in Daniel's prophecies	3939	65
Pompey, appealed to by Hyrcanus and Aristobulus, and promising to arbitrate between them, discovers that Aristobulus is preparing for war; and in consequence marches against Jerusalem, and takes it, after a siege of three months, and restores Hyrcanus.—At this time he enters into the temple, and into the holy of holies, and many have remarked, that he never after prospered in any undertaking. From this period, the Jews became dependent on the Romans; after having been, for a long time, independent, by reason of the weakness of the Syrian and Egyptian kings. —In the same year Augustus Cesar is born	3941	63
Aristobulus, and Alexander his son, raise disturbances in Judea, but are vanquished by Gabinius, a Roman commander	3947	57
Crassus, the Roman general, plunders the temple at Jerusalem	3950	54
He is vanquished and slain by the Parthians	3951	53
Julius Cesar prevails against Pompey, at Pharsalia: Pompey flees to Egypt, and is there treacherously murdered	3956	48
Antipater, an Edomite, by the favour of Cesar, whom he had assisted in Egypt, is placed ruler over Judea, nominally under Hyrcanus, but in fact, as superseding him. He constitutes his son Herod governor of Galilee	3957	47
Julius Cesar at this time being made perpetual dictator, the empire of the Cesars commences		
Antipater, by permission from the Romans, rebuilds the walls of Jerusalem	3960	44
Julius Cesar is assassinated in the senate		
Antipater is poisoned: but his sons, Phasael and Herod, revenge his death by that of the murderer	3961	43
Antigonus, the son of Aristobulus, excites disturbances in Judea; but is vanquished by Herod	3962	42
The Parthians, having obtained many advantages against the Romans, slay Phasael, make Hyrcanus prisoner, and appoint Antigonus king of Judea; but Herod, fleeing to Rome, is there constituted king by the ruling party	3964	40
Herod besieges Jerusalem	3965	39
After many losses, and successes, he takes the city, and is established in the royal authority, being by birth an Edomite, and a Jew only as proselyted	3967	37
Herod makes Anamelus, an obscure person, high-priest instead of Antigonus, which occasions disturbances	3968	36
Deposing him, he appoints Aristobulus, brother of Mariamne his wife to the high-priesthood. The succession belonged to him, but he was no more than 17 years of age. Herod not long after murdered him	3969	35
Being in danger of a capital punishment for this murder, he appeases Mark Anthony, or rather Cleopatra, his infamous paramour, with large presents	3970	34
At the instance of Mark Anthony, he attacks and subdues Malchus, king of Arabia Petrea	3973	31
Octavianus, (afterwards Augustus Cesar,) having vanquished Mark Anthony, Herod with much difficulty makes his peace with him	3974	30
Herod, in a furious rage and jealousy, puts to death Mariamne, his beloved wife, who was descended from the Maccabees	3975	29
And, the next year, Alexandra, her mother	3976	28
To conciliate the Romans, he occasionally conforms to heathen observances, which greatly disgusts the Jews	3978	26
He rebuilds Samaria and calls it Sebaste, from the Greek word *Sebastos*, or *august*; which was the title given to the Roman Emperor, or assumed by him	3979	25
In the same year he takes great care to relieve the Jews, under the pressure of a grievous famine, which conciliated their minds towards him		
Augustus Cesar acquires absolute dominion over the whole Roman empire	3980	24
In the same year, Herod completes for himself a stately palace on Mount Zion		
He builds Herodium	3981	23
He begins to build Cesarea, which was not finished till the end of twelve years	3982	22
Being more and more favoured by Augustus, he prepares to rebuild, or thoroughly to repair and beautify, the temple	3985	19
After two years' preparation, he enters on the work	3987	17
Having finished Cesarea, (before called Straton's tower,) he names it in honour of his patron Cesar Augustus	3994	10
He puts to death the two sons, whom he had by Mariamne, on a frivolous accusation of treason	3998	6
In this year, the angel Gabriel promised to Zacharias a son, by his wife Elizabeth, whom he must call John		
The same angel shows the Virgin Mary, that the Messiah should be born of her	3999	5
The census, or register of estates and families throughout Judea, was made at this time: but the taxes were not imposed or collected till some years after. (*Note, Luke* 2:2.)		
Christ is born at Bethlehem	4000	4
In the same year, Herod in vain attempts to murder the infant Saviour, but cruelly massacred the male children near Bethlehem. He puts his son Antipater to death, on an accusation of treason and parricide, and five days afte dies himself in the most dreadful manner		

	A.M.	B. C.
Archelaus succeeds Herod his father, in Judea, Idumæa, and Samaria; Herod Antipas in Galilee and Petræa; and Philip, in Auronitis, Trachonitis, Paneas, and Balanæa.—Joseph and Mary, with the child Jesus, returning out of Egypt, settle at Nazareth in Galilee	4002	2
The Christian Era begins, 4 years after the real time at which our Lord was born	4004	
Archelaus, the son of Herod, having been convicted of maleadministration in his government, is deposed, and banished into Gaul: and Judea is made a province of the Roman empire, by Quirinius, or Cyrenius, governor of Syria, who first levied the taxes, according to the census, or register, before made; and Coponius is placed over it. Thus the sceptre was departing from Judah, for Shiloh was come, though not manifested	4012	A. D. 8
In this year, Jesus went up to Jerusalem, and at the temple sat in the midst of the teachers of the law, both hearing them and asking them questions		
Marcus Ambivius succeeds Coponius, as procurator of Judea	4014	10
Tiberius is admitted to share the authority with Augustus, whence his 15 years is dated, (*Luke* 3:1.)	4016	12
Annius Rufus succeeds Marcus Ambivius	4017	13
Augustus Cesar dies, and is succeeded by Tiberius, his adopted son;	4018	14
Who appoints Valerius Gratus, procurator of Judea	4019	15
Valerius Gratus removes Annas, the high-priest, and substitutes Ismael, the son of Fabus	4027	23
Eleazar, the son of Annas, is made high-priest instead of Ismael	4028	24
Simon, the son of Camith, is made high-priest, in the place of Eleazar	4029	25
Joseph, surnamed Caiaphas, the son of Annas, is made high-priest, instead of Simon	4030	26
Pontius Pilate is made procurator of Judea; and in the same year John begins his ministry	4031	27
Not long after, our Lord is baptized by John, and after his temptation in the wilderness, begins to exercise his public ministry, being 30 years of age. (*Luke* 3:23. *John* 1:29—51.)		
Christ is crucified, under Pontius Pilate, when Tiberius was the Roman emperor	4037	33
Tiberius dies, and is succeeded by Caligula	4041	37
Caligula makes Herod Agrippa, grandson of king Herod by his son Aristobulus, and nephew to Herod Antipas, who beheaded John the Baptist, and brother to Herodias, and father to king Agrippa, tetrarch, or king, of Galilee	4042	38
Caligula dies, and is succeeded by Claudius	4045	41
Claudius makes Herod Agrippa king of Judea, in addition to his former territories	4046	42
Herod puts James, the brother of John, to death, and purposes to kill Peter also, who is miraculously preserved: and soon after, Herod, smitten by an angel, is eaten with worms, and dies	4048	44
Claudius dies, and is succeeded by Nero	4058	54
Felix is appointed governor of Judea, about	4059	55
He is superseded by Festus	4067	63
Nero, the Roman emperor, dies, and is succeeded by Galba;	4073	69
Who, in the same year, is murdered, and succeeded by Otho		
Otho murders himself, and is succeeded by Vitellius;	4074	70
Who is speedily cut off, and succeeded by Vespasian;		
In the beginning of whose reign Jerusalem is taken by the Romans, under Titus, the son of Vespasian, and all the awful predictions of our Lord, as well as those of the ancient prophets, are exactly accomplished.—The city is desolated; the temple destroyed, so that not one stone was left on another; 1,100,000 persons perished miserably in the siege; and the remnant of the Jews are scattered into all nations, and dispersed among them.		
Vespasian dies, and is succeeded by his son Titus	4083	79
Titus dies, and is succeeded by Domitian, his brother	4085	81
Domitian is slain, and succeeded by Nerva	4100	96
Nerva dies, and is succeeded by Trajan	4102	98
Trajan dies, and is succeeded by Adrian	4121	117

N. B. This carries on the chronology of the Roman emperors considerably beyond the termination of the New Testament: and therefore it is here closed.—It may be *observed* by the reader, that the author has not attempted to arrange into a *table*, either the date of our Lord's discourses and miracles, &c. or the history contained in the Acts of the Apostles. In fact, he is not competent to add any thing to what has been already advanced in the notes: a table on these particulars must have assumed an appearance of *certainty*, or at least *satisfaction*, as to the *date* of the several events, which he does not possess: those to whom such matters appear important, will find this already done by many writers, according to their several computations, with sufficient exactness: and after all, to the generality of readers, the precise time when this or that sermon was preached, or miracle wrought, or epistle written, is not a matter of very great consequence. At least, the author, probably for want of the proper turn of mind, or ability, must be permitted to devolve this service on others; as incapable of performing it to his own satisfaction.

BROWN'S CONCORDANCE

TO THE

OLD AND NEW TESTAMENT.

TO THE READER.

1 THAT this Concordance doth not pretend to comprehend more than any other larger ones, but to contain the principal substance of them all in little room.

2. By observing one or more principal words of any remembered text, and what are the three first letters of them, and searching under answerable words in the Concordance, the sentence will be found.

3. The original words, whether nouns or verbs, are marked in CAPITAL letters, and those derived from them come after in *Italics*.

4. Where words are found in many places, the plural is distinguished from the singular; and the parts of verbs ending in *—ed, —est, —eth*, from their original. But when the examples are few, no such distinction is made, but may be easily observed.

5. The concordant words, except the first, are marked by the first letter a. b. c. &c.; and the mark — stands for several words above marked in *Italics*. Divine persons are noted by answerable capitals.

6. Even other words, especially names of divine persons, are often marked by one or more of their first letters, that the sense of the line might be more complete.

JOHN BROWN.

A BASE, make low, &c.
Job 40. 11. every o.e proud a.
Is. 31. 4. lion will not a. himself
Ez. 21. 26. exalt him that is low and a. him that is high
Dan. 4. 37. those that walk in pride he is able to a.
Matt. 23. 12. whosoever shall exalt himself shall be *abased*
Phil. 4. 12. how to be a. and how to
2 Cor. 11. 7. offence in *abasing* myself
ABATED, waters were, Gen. 8. 3.
Gen. 8. 11. so Noah knew that the waters were a.
Lev. 27. 13. it shall be a. from thy estimation
Deut. 34. 7. his eye was not dim, nor his natural force a.
Judg. 8. 3. then their anger was a. towards him
ABBA, *Father*, Mark 14. 36. Rom. 8. 15 Gal. 4. 6.
ABHOR, greatly hate and loathe
Lev. 26. 11. my soul shall not a. you
15. if your soul a. my judgments
30. my soul shall a. you
44. neither will I a. them
Deut. 7. 26. utterly a. it
23. 7. not a. Edomite
1 Sam. 27. 12. hath made his people to a. him
Job 30. 10. the a. me, they flee
42. 6. I a. my self and repent
Ps. 5. 6. Lord will a. the bloody
119. 163. I hate and a. lying
Jer. 14. 21. do not a. us for thy name's sake
Am. 5. 10. they a. him that speaketh
6. 8. I a. the excellency of Jacob
Mic. 3. 9. ye that a. judgment
Rom. 12 9. a. that which is evil
Ex. 5. 21. made our savour *abhorred*
Lev. 26. 43. their soul a. my statutes
Deut. 32. 19. when the Lord saw it he a.
Sam. 2. 17. men a. the offering of the Lord
Job 19. 19. all my inward friends a. me
Ps. 22. 24. nor a. affliction of afflicted
78. 59. wroth and greatly a. Israel
89. 38. hath cast off and a. anointed
106. 40. he a. his own inheritance
Prov. 22. 14. a. of the Lord shall fall
Lam. 2. 7. Lord hath a. his sanctuary
Ez. 16. 25. made thy beauty to be a.
Rom. 2. 22. thou that *abhorrest* idols
Zech. 11. 8. their soul *abhorreth* me
Job 33. 20. his life a. bread
Ps. 10. 3. covetous whom the Lord a.
36. 4. he a. not evil
107. 18. their soul a. all manner of meat
Is. 49. 7. him whom the nation a.
68. 24. be an *abhorring* to all flesh
ABIDE, continue, bear
Ex. 16. 29. a. ye every man in his place
Num. 35. 25. a. in it unto the death of the high-priest
2 Sam. 11. 11. ark and Isra. l a. in tents
Ps. 15. 1. who shall a. in thy tabernacle
61. 4. I will a. in thy tabernacle
7. he shall a. before God for ever
91. 1. shall a. under the shadow of the Almighty
Prov. 7. 11. her feet a. not in her house
19. 23. that hath it shall a. satisfied
Hos. 3. 3. shall a. for me many days
4. Israel shall a. without a king
Joel 2. 11. day of the Lord is great and very terrible; who can a. it
Mal. 3. 2. who may a. the day of his coming
Matt. 10. 11. there a. till ye go thence

Luke 19. 5. to-day I must a. at thy house
John 12. 46. should not a. in darkness
14. 16. Comforter that he may a.
15. 4. a. in me and I in you, 7.
10. ye shall a. in my love, a. in his
Acts 20. 23. afflictions a. me
1 Cor. 3. 14. if any man's work a.
7. 8. it is good for them if they a. even as I
20. let every man a. in the same calling wherein he was called
24. is called therein a. with God
Phil. 1. 24. to a. in the flesh is needful
25. know that I shall a. with you
1 John 2. 24. let that therefore a. in you
27. 28. ye shall a. in him
Ps. 49. 12. man in honour *abideth* not
55. 19. even he that a. of old
125. 1. like mount Zion which a.
Ec. 1. 4. the earth a. for ever
John 3. 36. wrath of God a. on him
8. 35. servant a. not but the Son a. ever
12. 24. except it die it a. alone
34. Christ a. for ever
15. 5. a. in me brings forth fruit
1 Cor. 13. 13. now a. faith, hope
2 Tim. 2. 13. yet he a. faithful
1 Pet. 1. 23. word of God a. for ever
1 John 3. 6. whoso a. in him sinneth not
24. hereby we know he a. in us
John 5. 38. not his word *abiding* in you
1 John 3. 15. no murderer hath eternal life a.
John 14. 23. make our *abode* with him
ABILITY, in strength, wealth, &c.
Lev. 27. 8. Ezra 2. 69. Neh. 5. 8. Dan. 1. 4.
Matt. 25. 15. to every man according to his a. Acts 11. 29.
1 Pet. 4. 11. as of the a. God giveth
ABJECTS, *base men*, Ps. 35. 15.
ABLE men such as fear God, Ex. 18. 21.
Lev. 14. 22. such as he is a. to get
Deut. 16. 17. every man gives as he is a.
2 Chr. 20. 6. none is a. to withstand
Ez. 46. 11. as he is a. to give
Dan. 3. 17. our God is a. to deliver us
4. 37. walk in pride he is a. to abase
Matt. 3. 9. God is a. of these stones to raise up children, Luke 3. 8.
Matt. 9. 28. believe ye that I am a. to do this
10. 28. are not a. to kill the soul
19. 12. a. to receive it let him
20. 22. are ye a. to drink of cup
Mark 4. 33. as they were a. to hear
John 10. 29. no man a. to pluck you out of my hands
Rom. 4. 21. promised he is a. to perform
14. 4. God is a. to make him stand
1 Cor. 3. 2. neither yet now are ye a.
10. 13. tempted above that ye are a.
2 Cor. 9. 8. a. to make all grace abound
Eph. 3. 20. a. to do exceeding abundantly
Phil. 3. 21. a. to subdue all to himself
2 Tim. 1. 12. a. to keep that committed to him
3. 15. Scriptures a. to make thee wise
Heb. 2. 18. a. to succour the tempted
7. 25. a. to save to the uttermost
11. 19. a. to raise him from dead
Jam. 1. 21. a. to save your souls
4. 12. a. to save and to destroy
Jude 24. a. to keep you from falling
ABOLISHED, made to cease
Is. 2. 18. idols he shall utterly *abolish*
51. 6. righteousness not be a.
Ez. 6. 6. your works may be

2 Cor. 3. 13. to the end of that a.
Eph. 2. 15. having a. in his flesh
2 Tim. 1. 10. Jesus Christ who hath a. death
ABOMINABLE, very hateful, Lev. 7. 21. & 11. 43. & 18. 30. Is. 14. 19. & 65. 4. Jer. 16. 18.
1 Chr. 21. 6. king's word was a. to Joab
Job 15. 16. how much more a. is man
Ps. 14. 1. have done a. works, 53. 1.
Jer. 44. 4. do not this a. thing that I hate
Ez. 16. 52. hast committed more a. than they
Nah. 3. 6. I will cast a. filth on thee
Tit. 1. 16. in works deny him being a.
1 Pet. 4. 3. walked in a. idolatries
Rev. 21. 8. unbelieving and a. shall have their part in the lake
ABOMINATION, what is very filthy, hateful, and loathsome, as sin, Is. 66. 3. idols, Ez. 8. 26.
Prov. 6. 16. seven things are an a. to the Lord
11. 1. a false balance is a. to the Lord
20. they of froward heart are a.
12. 22. lying lips are a. to the Lord
15. 8. the sacrifice of the wicked is an a.
26. the thoughts of the wicked are an a.
16. 5. proud in heart is an a. to the Lord, 3. 32.
20. 23. divers weights are an a. to the Lord
28. 9. his prayer shall be a.
29. 27. unjust man is a. to the just
Is. 1. 13. incense is an a. to me
Dan. 11. 31. a. that maketh desolate, 12. 11. Matt. 24. 15. Mark 13. 14. a. of desolation
Luke 16. 15. is a. in the sight of God
Rev. 21. 27. whatsoever worketh a.
2 Kings 21. 2. *abominations* of the heathen
Ezra 9. 14. join with the people of these a.
Prov. 26. 25. seven a. in his heart
Jer. 7. 10. delivered to do all these a.
Ez. 16. 2. cause Jerusalem to know her a. 20. 4. & 23. 36.
18. 13. hath done all these a. shall surely die
Dan. 9. 27. for the overspreading of a.
Rev. 17. 5. mother of harlots and a.
ABOVE, higher, heaven, Ex. 20. 4.
John 3. 31. cometh from a. is a. all
8. 23. I am from a. ye are from
19. 11. power given thee from a.
Gal. 4. 26. Jerusalem which is a. is free
Eph. 4. 6. one God who is a. all
Col. 3. 1. seek things which are a.
2. set your affections on things a.
Jam. 1. 17. every perfect gift is from a.
3. 15. 17. wisdom from a. is pure
ABOUND, become very full, large, Prov. 8. 24. Rom. 3. 7.
Prov. 28. 20. the faithful shall a. with blessings
Matt. 24. 12. because iniquity shall a.
Rom. 5. 20. offence might a. but where sin a. grace did much more a.
6. 1. shall we continue in sin that grace may a.
2 Cor. 9. 8. able to make all grace a. that ye may a. in every good work
Phil. 1. 9. that your love may a. more
4. 12. I know how to be abased and how to a.
17. fruit that may a. to your account
18. I have all and a.
1 Thes. 3. 12. the Lord make you a. in love
2 Pet. 1. 8. if these things be in you and a.

Eph. 1. 8. hath *abounded* toward us
1 Cor. 15. 58. always *abounding*
Col. 2. 7. a. therein with thanksgiving
ABSENT one from another, Gen. 31. 49. 2 Cor. 10. 1.
1 Cor. 5. 3. as a. in body but present
2 Cor. 5. 6. in body we are a. from the Lord
8. rather to be a. from the body
9. that whether present or a.
10. 1. being a. am bold toward you
Col. 2. 5. though I be a. in the flesh
ABSTAIN from idols, Acts 15. 20.
1 Thes. 4. 3. a. from fornication
5. 22. a. from all appearance of evil
1 Tim. 4. 3. commanding to a. from meats
1 Pet. 2. 11. a. from fleshly lusts
Abstinence from meat, Acts 27. 21.
ABUNDANCE, great, fulness, and plenty, Deut. 33. 19. 1 Chr. 22. 3, 4, 14, 15. Job 22. 11. & 38. 24.
Deut. 28. 47. for the a. of all things
Ec. 5. 10. he that loveth a. with increase
12. a. of the rich will not suffer him to sleep
Is. 66. 11. delighted with a. of her glory
Matt. 12 34. out of a. of the heart the mouth speaketh, Luke 6. 45.
Matt. 13. 12. shall have more a. 25. 29.
Mark 12. 44. they did cast in of their a.
Luke 12. 15. life consisteth not in a.
2 Cor. 8. 2. a. of their joy abounded
12. 7. through a. of revelations
ABUNDANT in goodness and truth, Ex. 34. 6. 2 Cor. 4. 15. & 9. 12.
2 Cor. 11. 23. in labours more a.
1 Tim. 1. 14. grace of Lord exceeding a.
1 Pet. 1. 3. his a. mercy hath begotten us
Job 12. 6. God bringeth *abundantly*
Ps. 36. 8. shall be a. satisfied with fatness
Song 5. 1. yea drink a. O beloved
Is. 55. 7. he will a. pardon
John 10. 10. might have life more a.
1 Cor. 15. 10. laboured more a. than all
Eph. 3. 20. able to do exceeding a.
Tit. 3. 6. shed on us a. through Jesus
2 Pet. 1. 11. entrance shall be ministered unto you more a.
I ABUSE not my power, 1 Cor. 9. 18.
1 Cor. 7. 31. use the world as not *abusing* it
ACCEPT, receive kindly in favour, Gen. 32. 20. Acts 24. 3.
Lev. 26. 41. a. punishment of iniquity, 43.
Deut. 33. 11. a. work of his hands
2 Sam. 24. 23. Lord thy God a. thee
Job 13. 8. will ye a. his person, 10.
32. 21. let me not a. any man's person
42. 8. servant Job; him will I a.
Ps. 119. 108. a. free-will offerings of my mouth, O Lord
Prov. 18. 5. it is not good to a. the person of the wicked
Ez. 43. 27. I will a. you, saith the Lord
Mal. 1. 13. should I a. this of your hand
Gen. 4. 7. shalt thou not be *accepted*
19. 21. a. thee concerning this thing
Lev. 1. 4. shall be a. for atonement
Luke 4. 24. no prophet a. in his own country
Acts 10. 35. worketh righteousness is a.
2 Cor. 5. 9. we may be a. of him
6. 2. heard thee in a time a.
8. 12. is a. according to that a man hath
Eph. 1. 6. made us a. in the beloved
Luke 20. 21. neither *acceptest* the person
Job 34. 19. him that *acceptelh* not the persons of princes

Ec. 9. 7. God now a. thy works
Hos. 8. 13. Lord a. them not
Gal. 2. 6. God a. no man's person
Heb. 11. 35. not *accepting* deliverance
Acceptable day of the Lord, Is. 58. 5.
Ps. 19. 14. let the meditation of my heart be a.
Ec. 12. 10. sought out a. words
Is. 49. 8. in an a. time I heard thee
61. 2. to proclaim the a. year of the Lord, Luke 4. 19.
Dan. 4. 27. let my counsel be a.
Rom. 12. 1. sacrifice holy, a. to God
2. know good and a. will of God
Eph. 5. 10. proving what is a. to the Lord
Phil. 4. 18. sacrifice a. well-pleasing
1 Pet. 2. 5. a. to God by Jesus Christ
Heb. 12. 28. serve God *acceptably* with fear
1 Tim. 1. 15. worthy of all *acceptation*
ACCESS, admission through Christ, Rom. 5. 2. Eph. 2. 18. & 3. 12.
ACCOMPLISH, perform fully finish, Lev. 22. 21. Job 14. 6.
Pr. 64. 6. a. a diligent search
Is. 55. 11. it shall a. that I please
Ez. 6. 12. thus will I a. my fury
Dan. 9. 2. would a. seventy years
Luke 9. 31. decease he should a. at Jerusalem
2 Cor. 26. 22. word might be *accomplished*
Prov. 13. 19. desire a. is sweet to soul
Is. 40. 2. her warfare is a. her sin
Luke 12. 50. how am I straitened till it be a.
John 19. 28. all things were now a.
1 Pet. 5. 9. same afflictions are a. in your brethren
Heb. 9. 6. *accomplishing* service of God
ACCORD, hearty agreement, Acts 1. 24. & 2. 1, 46. & 4. 24. & 15. 25.
Phil. 2. 2. of one a. of one mind
ACCOUNT, reckoning, esteem
Job 33. 13. giveth not a. of his matters
Ps. 141. 3. that thou makest a. of him
Ec. 7. 27. one by one to find out the a.
Matt. 12. 36. give a. in the day of judgment
18. 23. would take a. of his servants
Luke 16. 2. give a. of thy stewardship
Rom. 14. 12. give a. of himself to God
Phil. 4. 17. fruit that may abound to your a.
Heb. 13. 17. as they that must give a.
1 Pet. 4. 5. shall give a. to him that is ready to judge the quick and
Ps. 22. 30. *accounted* to the Lord for a generation
Is. 2. 22. wherein is he to be a. of
Luke 20. 35. shall be a. worthy to obtain that world
21. 36. a. worthy to escape
22. 24. which should be a. greatest
Gen. 15. 6. a. to him for righteousness
Heb. 11. 19. a. God able to raise
ACCURSED, devoted to ruin
Deut. 21. 23. hanged is a. of God
Josh. 6. 18. keep yourselves from the a. thing
Is. 65. 20. sinner a hundred years old shall be a.
Rom. 9. 3. wish myself a. from Christ
1 Cor. 12. 3. no man by Spirit calls Jesus a.
Gal. 1. 9. preach other gospel be a.
ACCUSATION, Ezra 4. 6. Matt. 27. 37. Luke 6. 7. & 19. 8. John 18. 29. Acts 25. 18.
1 Tim. 5. 19. against an elder receive not an a.
2 Pet. 2. 11. bring not railing a. Jude 9.
ACCUSE, charge with crimes
Prov. 30. 10. a. not servant to master
Luke 3. 14. neither a. any falsely
John 5. 45. that I will a. you to the Father
1 Pet. 3. 16. that falsely a. your good conversation in Christ
Tit. 1. 6. not *accused* of riot
Rev. 12. 10. a. them before our God, *accuser* of brethren is cast down
Acts 25. 16. have a. face to face
2 Tim. 3. 5. false a. Tit. 2. 3.
John 5. 45. there is one that *accuseth*
Rom. 2. 15. thoughts *accusing* or excusing
AC-COMPANIED, Jer. 13. 23.
ACKNOWLEDGE, own, confess
Deut. 33. 9. neither did he a. his brethren
Ps. 51. 3. I a. my transgression
Prov. 3. 6. in all thy ways a. him
Is. 33. 13. ye that are near a. my might
63. 16. though Israel a. us not
Jer. 3. 13. only a. thine iniquity
14. 20. we a. our wickedness
Hos. 5. 15. until they a. their offence
1 Cor. 16. 18. a. them that are such
Ps. 32. 5. I a. my sin
1 John 2. 23. that *acknowledgeth* the Son
2 Tim. 2. 25. *acknowleging* the truth
Tit. 1. 1. a. of the truth which is after godliness
Col. 2. 2. to the *acknowledgment* of the mystery of God
ACQUAINT thyself with him, Job 22. 21.
Ps. 139. 3. *acquainted* with my ways
Is. 53. 3. a. with grief
Acquaintance, familiar friends or companions, Job 19. 13. & 42. 11. Ps. 31. 11. & 55. 13. & 88. 8, 18.
ACQUIT, hold innocent, Job 10. 14.
Nah. 1. 3. will not at all a. the wicked
ACTS of the Lord, Deut. 11. 3, 7.
Judg. 5. 11. rehearse righteous a. of the Lord
1 Sam. 12. 7. reason of all righteous a. of the Lord
Ps. 106. 2. utter mighty a. of Lord
145. 6. speak of thy mighty a.
150. 2. praise him for his mighty a.
Is. 28. 21. his a. his strange a.
John 8. 4. taken in adultery in very a.
ACTIONS weighed, 1 Sam. 2. 3.
ACTIVITY, men of, Gen. 47. 6.
ADAMANT, Ez. 3. 9. Zech. 7. 12.
ADD fifth part, Lev. 5. 16. & 6. 5. & 27. 13, 15, 19, 27, 31.
Deut. 4. 2. shall not a. unto the word
29. 19. a. drunkenness to thirst
1 Kings 12. 11. I will a. to your yoke
Ps. 69. 27. a. iniquity to their iniquity
Prov. 30. 6. a. not unto his words
Is. 30. 1. that they may a. sin to sin
Matt. 6. 27. can a. one cubit, Luke 12. 25.
Phil. 1. 16. to a. affliction to my bonds
2 Pet. 1. 5. a. to your faith, virtue
Rev. 22. 18. if any man a. unto these things, God shall a. unto him
Deut. 5. 22. *he added no* more
1 Sam. 12. 19. a. unto all our sins this evil
Jer. 36. 22. were a. many like words
45. 3. a. grief to my sorrow
Matt. 6. 33. all these things shall be a. unto you, Luke 12. 31.
Acts 2. 41. same day were a. about three thousand souls
47. Lord a. to the church such as should be saved
5. 14. believers were the more a. to the Lord
11. 24. much people was a. to the Lord
Gal. 3. 19. the law was a. because of transgression
Prov. 10. 22. *addeth* no sorrow with
ADDER, poisonous serpent, Gen. 49. 17. Ps. 58. 4. & 91. 13. & 140. 3. Prov. 23. 32. Is. 14. 29.
ADDICTED, gave up, 1 Cor. 16. 15.
ADJURE, to charge under pain of God's curse, 1 Kings 22. 16. 2 Chr. 18. 15. Matt. 26. 63. Mark 5. 7. Acts 19. 13. Josh. 6. 26. 1 Sam. 14. 24.
ADMINISTRATION, 1 Cor. 12. 5.
2 Cor. 9. 12. & 8. 19, 20. *administered*
ADMIRATION, high esteem, Jude 16, or, wonder and amazement, Rev. 17. 6.
2 Thes. 1. 10. *admired* in them that believe
ADMONISH, warn, reprove
Rom. 15. 14. able to a. one another
1 Thes. 5. 12. over you and a. you
2 Thes. 3. 15. a. him as a brother
Ec. 12. 12. by these be *admonished*
4. 13. foolish king who will no more be a.
Jer. 42. 19. know that I have a. you
Acts 27. 9. Paul a. them
Heb. 8. 5. as Moses was a. of God
Col. 3. 16. *admonishing* one another in psalms, and hymns
1 Cor. 10. 11. are written for our *admonition*
Eph. 6. 4. bring them up in the a. of the Lord
Tit. 3. 10. after second and third a. reject
ADOPTION, putting among God's children, Jer. 3. 19. 2 Cor. 6. 18.
Rom. 8. 15. received spirit of a.
23. a. redemption of our body
9. 4. to whom pertaineth the a.
Gal. 4. 5. might receive a. of sons
Eph. 1. 5. unto a. of children.
ADORN, deck out, Is. 61. 10. Jer. 31. 4.
Tit. 2. 10. a. the doctrine of God our Saviour
Jer. 31. 4. *adorned* with thy tabrets
Luke 21. 5. a. with goodly stones and gifts
1 Pet. 3. 5. holy women a. themselves
Is. 61. 10. as a bride *adorneth* herself
Rev. 21. 2. as a bride a. for her husband
1 Pet. 3. 3. whose *adorning* let it not
1 Tim. 2. 9. women a. themselves in modest apparel
ADVANTAGE hath Jew, Rom. 3. 1.
2 Cor. 2. 11. lest Satan get an a.
Luke 9. 25. what is a man *advantaged*
ADVERSARY, opposer, enemy
Ex. 23. 22. I will be a. to thy a.
1 Kings 5. 4. is neither a. nor evil occurrent
Job 31. 35. my a. had written a book
Matt. 5. 25. agree with thine a.
Luke 18. 3. avenge me of mine a.
1 Tim. 5. 14. give no occasion to a.
1 Pet. 5. 8. your a. the devil as a roaring lion
1 Sam. 2. 10. *adversaries* of the Lord broken
Lam. 1. 5. her a. are the chief
Luke 21. 15. all your a. not be able
1 Cor. 16. 9. and there are many a.
Phil. 1. 28. nothing terrified by your a.
Heb. 10. 27. shall devour the a.
ADVERSITY, affliction, misery
2 Sam. 4. 9. redeem my soul from all a.
Ps. 10. 6. I shall never be in a.
35. 15. in my a. they rejoiced
94. 13. give rest from days of a.
Prov. 17. 17. brother is born for a.
24. 10. if thou faint in the day of a.
Ec. 7. 14. in the day of a. consider
Is. 30. 20. give you the bread of a.
2 Chr. 15. 6. God did vex with all a.
Ps. 31. 7. hast known my soul in a.
1 Sam. 10. 19. saved you out of all a.
ADVICE, Judg. 19. 30. 1 Sam. 25. 33. 2 Sam. 19. 43. Prov. 20. 18.
ADULTERER, put to death, Lev. 20. 10. Job 24. 15. eye of a. waits for twilight
Is. 57. 3. seed of a. and whore
Jer. 23. 10. land is full of *adulterers*
9. 2. Hos. 7. 4. be all a.
Mal. 3. 5. I will be a swift witness against a.
1 Cor. 6. 9. neither a. shall inherit the kingdom of God
Heb. 13. 4. whoremongers and a. God will judge
Jam. 4. 4. ye a. and *adulteresses*
Prov. 6. 26. *adulteress* will hunt for life
32. committeth *adultery* lacks understanding
Matt. 5. 28. committeth a. in his heart
2 Pet. 2. 14. having eyes full of a.
Matt. 15. 19. out of the heart proceed a. fornications, Mark 7. 21.
Prov. 30. 20. way of *adulterous* woman
Matt. 12. 39. a. generation seeketh a sign, 16. 4. Mark 8. 38.
ADVOCATE with Father, 1 John 2. 1.
AFAR off, Gen. 22. 4. & 37. 18. Ps. 65. 5. 138. 6. proud he knoweth a.
Ps. 139. 2. understandest my thoughts a. off
Jer. 23. 23. at hand not a God a.
Acts 2. 39. promise is to all a. and
Eph. 2. 17. preached peace to you a.
Heb. 11. 13. having seen promises a.
2 Pet. 1. 9. blind and cannot see a.
AFFAIRS, Ps. 112. 5. 2 Tim. 2. 4.
AFFRIGHT, incline, move
Gal. 4. 17. they zealously a. you
18. good to be zealously *affected*
Lam. 3. 51. mine eye *affecteth* my heart
Rom. 1. 31. natural *affection*
Col. 3. 5. mortify inordinate a.
Rom. 1. 26. them up to vile *affections*
Gal. 5. 24. crucify flesh with a.
Rom. 12. 10. be kindly *affectioned*
1 Thes. 2. 8. *affectionately* desirous
AFFINITY, relation by marriage
1 Kings 3. 1. 2 Chr. 18. 1. Ezra 9. 14.
AFFLICT, grieve, trouble, Gen. 15. 13. Ex. 1. 11. & 22. 22.
Ezra 8. 21. that we might a. ourselves
Lev. 16. 29, 31. shall a. your souls, 23. 27, 32. Numb. 29. 7. & 30. 13.
Is. 58. 5. day for a man to a. his soul
Lam. 3. 33. doth not a. willingly
2 Sam. 22. 28. *afflicted* people thou wilt save, Ps. 18. 27.
Job 6. 14. to a. pity should be showed
34. 28. heareth the cry of the a.
Ps. 18. 27. wilt save the a. people
22. 24. not abhorred affliction of a.
119. 67. before I was a. I went astray
71. it is good that I have been a.
75. thou in faithfulness hast a. me
107. I am very much a.
140. 12. wilt maintain cause of a.
Prov. 15. 15. all days of a. are evil
Is. 49. 13. he will have mercy on a.
53. 4. smitten of God and a.
7. he was oppressed and a.
58. 10. satisfy the a. soul
Mic. 4. 6. gather her I have a.
Jam. 5. 13. is any a. let him pray
Ex. 3. 7. seen *affliction* of people
2 Kings 14. 26. Lord saw a. of Israe.
Job 5. 6. a. cometh not out of dust
36. 8. holden in cords of a.
15. delivereth poor in his a.
21. this chosen rather than a.
Ps. 25. 18. look on my a. and pain
107. 10. bound in a. and iron
39. brought low through a.
119. 50. this is my comfort in a.
92. should have perished in a.
Is. 48. 10. chosen thee in the furnace of a.
63. 9. in all their a. he was afflicted
Hos. 5. 15. in their a. they will seek
Amos 6. 6. not grieved for the a. of Joseph
Obad. 13. not have looked on their a.
Nah. 1. 9. a. not rise up second time
Zech. 1. 15. helped forward the a.
2 Cor. 4. 17. our light a. which is
Phil. 4. 14. communicate with my a.
1 Thes. 1. 6. received word in much a.
Heb. 11. 25. choosing rather to suffer a. with
Jam. 1. 27. to visit fatherless in their a.
Ps. 34. 19. many are the *afflictions* of the righteous
132. 1. remember David and all his a.
Acts 7. 10. delivered him out of all a.
20, 23. bonds and a. abide me
Col. 1. 24. which is behind of a. of Christ
1 Thes. 3. 3. no man moved by these a.
2 Tim. 1. 8. partaker of a. of gospel
Heb. 10. 32. endured great fight of a.
1 Pet. 5. 9. the same a. accomplished
AFRAID, Lev. 26. 6. Num. 12. 8. Job 13. 21. Ps. 56. 3. & 119. 120.
Not be *afraid*, Ps. 56. 11. & 112. 7. Is. 12. 2. Matt. 14. 27. Mark 5. 36. Luke 12. 4. 1 Pet. 3. 6, 14. Heb. 11. 23.
AFRESH, crucify Son of God, Heb. 6. 6.
AGE is as nothing before thee, Ps. 39. 5.
Job 5. 26. come to grave in full a.
John 9. 21. he is of a. ask him
Heb. 5. 14. strong meat to those of full a.
11. 11. Sarah when she was past a.
Tit. 2. 2, 3. *aged* men be sober
Ages, Eph. 2. 7. & 3. 5, 21.
Col. 1. 26. mystery hid from a.
AGREE, Amos 3. 3. Acts 5. 9.
Matt. 5. 25. a. with thine adversary quickly
19. 19. if two shall a. on earth
1 John 5. 8. these three a. in one
Amos 3. 3. walk together except *agreed*
Is. 28. 15. with hell at *agreement*
2 Cor. 6. 16. what a. has temple of God
AIR, 1 Cor. 9. 26. & 14. 9. Eph. 2. 2.
1 Thes. 4. 17. Rev. 9. 2. & 16. 17.
ALIEN, stranger, Ex. 18. 3. Job 15. Ps. 69. 8. heathens, Deut. 14. 21. Is. 61. 5. Lam. 5. 2. Heb. 11. 34.
Eph. 2. 12. a. from commonwealth of Israel
4. 18. *alienated* from life of God
Col. 1. 21. were sometimes a.
ALIVE, Gen. 12. 12. Num. 22. 33. Rom. 6. 11. a. to God through Jesus Christ
1 Sam. 2. 6. killeth and maketh a.
15. 8. he took Agag a.
Luke 15. 24. son was dead and is a.
Rom. 6. 13. as those a. from the dead
7. 9. I was a. without the law once
1 Cor. 15. 22. in Christ shall all be made a.
1 Thes. 4. 15, 17. we who are a. and remain
Rev. 1. 18. I am a. for evermore
2. 8. was dead, and is a.
ALLEGING, Acts 17. 3.
ALLEGORY, Gal. 4. 24.
ALLOW deeds of fathers, Luke 11. 48.
Acts 24. 15. which themselves a.
Rom. 7. 15. that which I do I a. not
14. 22. in that which he *alloweth*
1 Thes. 2. 4. as we are *allowed* of God
ALLURE, Hos. 2. 14. 2 Pet. 2. 18.
ALMS, Acts 3. 2, 3. & 24. 17.
Matt. 6. 1. do not your a. before men
Luke 11. 41. give a. of such things
12. 33. sell that ye have, give a.
Acts 10. 2. gave much a. to people
4. thine a. are come up for memorial
9. 36. Dorcas full of a. deeds
ALMIGHTY GOD, Gen. 17. 1. & 28. 3. & 35. 11. & 43. 14. & 48. 3. Ex. 6. 3. 2 Cor. 6. 18. Rev. 4. 8. & 15. 3. & 16. 14. & 19. 15. & 21. 22.
Job 21. 15. what is the Almighty that we serve
22. 25. Almighty shall be thy defence
26. shalt have delight in Almighty
Ps. 91. 1. under shadow of Almighty
Rev. 1. 8. is to come, the Almighty
ALMOST all things, Heb. 9. 22.
Ex. 17. 4. a. ready to stone me
Ps. 73. 2. my feet were a. gone
94. 17. soul had a. dwelt in silence
Prov. 5. 14. was a. in all evil in cong.
Acts 26. 28. a. persuade me to be a Christian
ALONE, Gen. 32. 24.
Gen. 2. 18. not good for man to be a.
Num. 23. 9. people dwell a. Deut 33. 28.
Deut. 32. 12. Lord a. did lead him
Ps. 136. 4. who a. doeth great wonders
Ec. 4. 10. woe to him that is left a.
Is. 5. 8. that they may be placed a.
63. 3. I have trodden wine-press a.
John 8. 16. I am not a. 16. 32.
17. 20. neither pray I for these a.
Gal. 6. 4. rejoicing in himself a.
Ex. 32. 10. *let me* a. that my wrath
Hos. 4. 17. Ephraim is joined to idols, let him a.
Matt. 15. 14. let them a.—be blind
ALTAR, Deut. 7. 5. & 12. 3.
a. to Lord, Gen. 8. 20. & 12. 7. & 22. 9. & 35. 1, 3. Ex. 30. 27. & 40. 10.
Judg. 6. 25. throw down a. of Baal
1 Kings 13. 2. cried against a. O a. a.
Pa. 26. 6. so will I compass thine a.
43. 4. then will I go to the a. of God
Matt. 5. 23. if thou bringest gift to a.
24. leave there thy gift before the a.
Acts 17. 23. found a. with inscription
1 Cor. 9. 13. wait at the a. are partakers of the a. 10. 18.
Heb. 13. 10. we have an a. whereof
Rev. 6. 9. saw under the a. souls of 8. 3. & 9. 13. the golden a.
ALWAY, Deut. 5. 25. Job 7. 16.
Gen. 6. 3. my Spirit not a. strive
Deut. 14. 23. learn to fear the Lord a.
1 Chr. 16. 15. be mindful a. of covenant
Job 27. 10. will he a. call on God
32. 9. great men are not a. wise
Ps. 9. 18. needy not a. be forgotten
16. 8. I set the Lord a. before me
103. 9. he will not a. chide
Prov. 5. 19. ravished a. with her love
23. 14. happy is the man that fear eth a.
Is. 57. 16. neither will I be a. wroth
Matt. 26. 11. have poor a. with you
28. 20. I am with you a. to the end
Luke 18. 1. men ought a. to pray
John 8. 29. I do a. things that please
11. 42. I know thou hearest me a.
Acts 10. 2. Cornelius prayed God a
2 Cor. 6. 10. yet a. rejoicing
Eph. 6. 18. praying a. with all prayer
Phil. 4. 4. rejoice in the Lord a.
Col. 4. 6. your speech be a. with grace
1 AM that I AM, Ex. 3. 14. Rev. 1. 8.
Ambassador, Prov. 13. 17. Is. 33. 7. 2 Cor. 5. 20. Eph. 6. 20.
AMEN, so come Lord Jesus, Rev. 22. 20.
2 Cor. 1. 20. promises in him a.
Rev. 3. 14. these things saith the a.
AMEND your ways, Jer. 7. 3, 5. & 26. 13. your doings, 35. 15.
AMIABLE thy tabernacles, Ps. 84. 1
AMISS, 2 Chr. 6. 37. Luke 23. 4.. Jam. 4. 3. Dan. 3. 29.
ANCHOR, Acts 27. 30. Heb. 6. 19.
ANCIENT, wisdom is with, Job 12. 12. Dan. 7. 9. the a. of days did sit
Ps. 119. 100. I understand more than a.
ANGEL, who redeemed me, Gen. 48. 16.
Gen. 24. 7. send his a. before me
Ex. 23. 23. my a. shall go before thee
Angel of the Lord, Ps. 34. 7. Zech. 12. 8. Acts 5. 19. & 12. 7, 23.
Is. 63. 9. a. of his presence saved
Hos. 12. 4. he had power over the a.

John 5. 4 a. went down at a certain season
Acts 6. 15. saw as face of an a.
23. 8. Sadducees say neither a. nor spirit
Dan. 3. 28. sent his a. and delivered
6. 22. sent his a. and shut lions' mouths
Heb 4. 18. his *angels* he charged with folly
Ps. 8. 5. a little lower than a.
68. 17. chariots of God thousands a.
78. 25. man did eat a. food
103. 20. his a. excel in strength
104. 4. maketh his a. spirits
Matt. 4. 11. a. came and ministered
13. 39. reapers are the a.
18. 10. their a. always behold
24. 31. send his a. with sound of trumpet
36. no not the a. in heaven
25. 31. all holy a. with him
Mark 12. 25. are as a. in heaven, 13. 32.
Luke 20. 36. equal to the a.
Acts 7. 53. the law by disposition of a.
1 Cor. 6. 3. we shall judge a.
Col. 2. 18. beguile worshipping of a.
Thes. 1. 7. with his mighty a.
1 Tim. 3. 16. seen of a. preached unto
Heb. 2. 16. took not the nature of a.
12. 22. an innumerable company of a.
13. 2. entertained a. unawares
1 Pet. 1. 12. a. desire to look into
2 Pet. 2. 4. God spared not a. that sinned
11. a. greater in power and might
Jude 6. a. who kept not their first estate
Rev. 5. 20. a. of seven churches
Angel of God, Gen. 28. 12. & 32. 1. Matt. 22. 30. Luke 12. 8. & 15. 10. John 1. 51.
ANGER of the Lord wax hot, Ex. 32. 22.
Deut. 29. 24. meaneth heat of this a.
Josh. 7. 26. from fierceness of a.
Job 9. 13. if God will not withdraw a.
Ps. 27. 9 put not away servant in a.
30. 5. his a. endureth but a moment
37. 8. cease from a. and wrath
77. 9. hath he in a. shut up
78. 38. turned he his a. away
50. he made a way for his a.
85. 4. cause a. towards us to cease
90. 7. we are consumed by thy a.
11. who knows power of thy a.
103. 9. keep a. for ever, Jer. 3. 5, 12.
Ec. 7. 9. a. rests in the bosom of fools
Is. 5. 25. for all this his a. is not turned away. 9. 12, 17, 21. & 10. 4.
Hos. 11. 9. not execute fierceness of a.
14. 4. my a. is turned away from him
Mic. 7. 18. retaineth not a. for ever
Nah. 1. 6. who can abide fierceness of a.
Eph. 4. 31. let all a. be put away
Col. 3. 8. put off all these; a. wrath
Slow to anger, Neh. 9. 17. Ps. 103. 8. Joel 2. 13. Jon. 4. 2. Nah. 1. 3. Jam. 1. 19.
Ps. 106. 32. they *angered* him at the waters
Gen. 18. 30. let not Lord be *angry*
Deut. 1. 37. Lord was a. with me
9. 20. Lord was a. with Aaron
Kings 11. 9. the Lord was a. with Solomon
Ezra 9. 14. wouldst not be a. with us
Ps. 2. 12. kiss son lest he be a.
7. 11. God is a. with the wicked every day
76. 7. who may stand when thou art a.
Prov. 14. 17. that is soon a. dealeth foolishly
22 24. no friendship with an a. man
29. 22. a. man stirreth up strife
Ec. 7. 9. be not hasty to be a.
Song 1. 6. mother's children were a.
Is. 12. 1. though thou wast a. with me
Jon. 4. 9. I do well to be a. even
Matt. 5. 22. whoso is a. with brother
Eph. 4. 26. be a. and sin not
Tit. 1. 7. bishop must not be soon a.
ANGUISH, excessive pain
Gen. 42. 21. saw the a. of his soul
Ex. 6. 9. hearkened not for a. of spirit
Ps. 119. 143. trouble and a. take hold
Jer. 6. 24. a. taken hold of us
John 16. 21. remember not a. for joy
Rom. 2. 9. tribulation and a. upon every soul of man
ANOINT, with oil, appoint to qualify for office of king, priest, or prophet, Ex. 28. 41.
Dan. 9. 24. to a. the most holy
Amos 6. 6. a. with chief ointments
Matt. 6. 17. when fastest a. thy head
Rev. 3. 18. a. eyes with eye-salve
1 Sam. 24. 6. *anointed* of the Lord
Ps. 45. 7. a. thee with oil of gladness
Is. 61. 1. Lord a. me to preach, Luke 4. 18.
Zech. 4. 14. two a. ones before the Lord
Acts 4. 27. Jesus whom thou hast a.
10. 38. how God a. Jesus of Nazareth
2 Cor. 1. 21. who hath a. us is God
Ps. 2. 2. Lord and his a. 18. 50. 1 Sam. 22. 51. 2 Sam. 2. 10. Ps. 20. 6. & 28. 8.
Chr. 16. 22. touch not my a. Ps. 65. 15. & 132. 17.
2 Chr. 6. 42. turn not away face of thy a. Ps. 132. 10. & 84. 9. & 89. 38, 51. Hab. 3. 13.
Ps. 23. 5. *anointest* my head with oil
Is. 10. 27. because of *anointing*
1 John 2. 27. the a. teacheth you of all
Jam. 5. 14. a. him with oil
ANSWER, Gen. 41. 16. Deut. 20. 11.
Prov. 15. 1. soft a. turneth away wrath
16. 1. a. of tongue is from the Lord
Job 19. 16. he gave me no a.
Song 5. 6. he gave me no a.

Mic. 3. 7. there is no *answering* of God
Rom. 11. 4. what saith the a. of God
2 Tim. 4. 16. at my first a. no man
1 Pet. 3. 15. ready to give an a. to
21. the a. of a good conscience
Job 40. 4. what shall I a. thee
Ps. 102. 2. a. me speedily
143. 1. in thy faithfulness a. me
Prov. 26. 4, 5. a. fool according to his folly
Is. 14. 32. what shall one theu a. messengers
50. 2. when I called was none to a.
58. 9. shalt call and Lord shall a.
66. 4. when I called none did a.
Dan. 3. 16. not careful to a. thee
Matt. 25. 37. then shall righteous a. Lord
Luke 12. 11. what thing ye shall a.
13. 25. he shall a. I know you not
21. 14. meditate not what to a.
2 Cor. 5. 12. have somewhat to a. them
Col. 4. 6. know how to a. every man
Job 14. 15. thou shalt call and I will a.
and 13. 22. Ps. 91. 15. Is. 65. 24. Jer. 33. 3. Ez. 14. 4, 7.
9. 3. he cannot a. one of, 40. 5. Prov. 1. 28. Is. 36. 21. & 65. 12.
Ps. 18. 41. to Lord, but he *answered* not
81. 7. I a. thee in secret place
99. 6. called on the Lord and he a.
Prov. 18. 23. rich *answereth* roughly
13. he that a. matter before hear
27. 19. as face a. to face in a glass
Ec. 10. 9. money a. all things
Gal. 4. 25. a. to Jerusalem that now is
Tit. 2. 9. not *answering* again
ANT, Prov. 6. 6. & 30. 25.
ANTICHRIST, 1 John 2. 18, 22. & 4. 3. 2 John 7.
APART, Ps. 4. 3. Zech. 12. 12. Jam. 1. 21.
APOSTLE, minister sent by God, of Christ, infallibly to preach the gospel, and found churches, Rom. 1. 1. 1 Cor. 1. 1. & 12. 28.
Rom. 11. 13. I am a. of Gentiles
1 Cor. 9. 1. am I not a free a.
15. 19. not meet to be called an a.
2 Cor. 12. 12. signs of a. wrought
Heb. 3. 1. consider the a. and high-priest
Matt. 10. 2. names of the 12 apostles
Luke 11. 49. I will send proph. and a.
1 Cor. 4. 9. God has sent forth us a.
15. 9. I am the least of the a.
2 Cor. 11. 13. such are false a.
Eph. 2. 20. built on foundation of a.
4. 11. gave some a. some prophets
Rev. 2. 2. say they are a. and are not
18. 20. holy a. and prophets, Eph. 3. 5. 21. 14. names of 12 a. of the Lamb
Acts 1. 25. part of this *apostleship*
Rom. 1. 5. received grace and a.
1 Cor. 9. 2. seal of my a. are ye
Gal. 2. 8. to a. of circumcision
APPAREL, Is. 59. 17. Zeph. 1. 8. 1 Tim. 2. 9. Pet. 3. 3. Jam. 2. 2.
APPEAR, Gen. 1. 9. Heb. 11. 3, Ex. 23. 15. none shall a. before *me* empty. 34. 20. Deut. 16. 16.
1 Sam. 2. 27. did I a. to house of father
2 Chr. 1. 7. did God a. to Solomon
Ps. 42. 2. when shall I a. before God
90. 16. let work a. to servants
Is. 1. 12. when ye a. before me who 66. 5. shall a. to your joy, but they
Matt. 6. 16. may a. to men to fast
23. 27. a. beautiful outwardly
Luke 19. 11. kingdom of God immediately a.
Rom. 7. 13. sin that it might a. sin
2 Cor. 5. 10. we must all a. before the judgment
Col. 3. 4. when Christ shall a. ye also a.
1 Tim. 4. 15. thy profiting a. to all
Heb. 9. 24. to a. in the presence of God for us
28. a. second time without sin to salvation
1 Pet. 5. 4. when the chief shepherd shall a.
1 John 3 2. not yet a. what we shall be
1 Sam. 16. 7. man looks—*appearance*
John 7. 24. judge not according to a.
1 Thes. 5. 22. abstain from all a. of evil
1 Tim. 6. 14. till a. of our Lord Jesus Christ
2 Tim. 1. 10. manifest by a. of Jesus Christ
4. 1. judge quick and dead at his a.
8. all them that love his a.
Tit. 2. 13. look for glorious a. of the great God
1 Pet. 1. 7. unto praise at a. of Jesus Christ
Tit. 2. 11. grace hath a. to all men
Heb. 9. 26. he a. to put away sin
APPETITE, Prov. 23. 2. Is. 29. 8.
APPLE of eye, Deut. 32. 10. Ps. 17. 8. Prov. 7. 2. Lam. 2. 18. Zech. 2. 8.
Apple-tree, Song 2. 3. & 8. 5.
Apples, Prov. 25. 11. Song 2. 5. & 7. 8.
APPLY heart to wisdom, &c. Ps. 90. 12. Prov. 2. 2. & 22. 17. & 23. 12. Ec. 7. 25. & 8. 9, 16. Hos. 7. 6.
APPOINT, Gen. 30. 28.
Is. 61. 3. a. to them that mourn in Zion
26. 1. salvation will God a. for walls
Matt. 24. 51. a. him portion with the hypocrites
Luke 22. 29. I a. unto you a kingdom
Job 7. 1. is there not an *appointed* time
14. 14. all the days of my a. time
30. 23. to house a. for all living
Ps. 79. 11. preserve those a. to die
Jer. 5. 24. reserve a. weeks for harvest
Mic. 6. 9. hear rod and him who a. it
Hab. 2. 3. vision is for an a. time

1 Thes. 5. 9. God has not a. us to wrath
Heb. 9. 27. a. to men once to die
1 Pet. 2. 8. whereunto they were a.
APPREHENDED, take fast hold of, Phil. 3. 12, 13. Acts 12. 4. 2 Cor. 11. 32.
APPROACH, come near to, marry
Lev. 18. 6. a. none near of kin, 20. 16.
Ps. 65. 4. blessed whom thou causest to a.
Jer. 30. 21. engageth heart to a. to me
1 Tim. 6. 16. light to which none can a.
Is. 58. 2. delight in *approaching* to God
Heb. 10. 25. as ye see the day a.
APPROVE, like, commend
Ps. 49. 13. posterity a. their sayings
Phil 1. 10. may a. things excellent
Acts 2. 22. man *approved* of God
Rom. 14. 18. acceptable to God, a. of 16. 10. Appelles a. in Christ
1 Cor. 11. 19. are a. may be manifest
2 Tim. 2. 15. show thyself a. to God
Rom. 2. 18. *approvest* things excellent
Lam. 3. 36. to subvert Lord *approveth* not
2 Cor. 6. 4. in all things *approving* ourselves,
APT to teach, 1 Tim. 3. 2. 2 Tim. 2. 24.
ARRAY, in order of battle, 2 Sam. 10. 9. Job 6. 4. Jer. 50. 14.
Army, to clothe, Esth. 6. 9. Job 40. 10. Jer. 43. 12. Matt. 6. 29. 1 Tim. 2. 9. Rev. 7. 13. & 17. 4. & 19. 8.
ARE seven years, Gen. 41. 26. 27.
1 Cor. 1. 28. bring to naught things that a.
30. of him a. ye in Christ Jesus
8. 6. of whom a. all things
Heb. 2. 10. for and by whom a. all
Rev. 1. 19. write things that a.
20. a. angels; a. seven churches
ARGUE, Job 6. 25. & 23. 4.
ARIGHT, set not their hearts, Ps. 78. 8.
50. 23. ordereth conversation a.
Prov. 15. 2. useth knowledge a.
Jer. 8. 6. they spake not a.
ARISE for our help, Ps. 44. 26.
1 Chr. 22. 16. a. be doing
Ps. 68. 1. let God a. and enemies be scattered
Amos 7. 2. by whom shall Jacob a. 5.
Mic. 7. 8. when I fall I shall a.
Mal. 4. 2. Sun of righteousness a. with
Ps. 112. 4. to the upright *ariseth* light
Matt. 13. 21. persecution a. because
ARM of flesh with him, 2 Chr. 32. 8.
Job 40. 9. hast thou an a. like God
Ps. 44. 3. own a. did not save them
89. 13. hast a mighty a. strong
Is. 33. 2. be thou their a. every
51. 5. mine a. shall judge; on my a. 9. put on strength, O a. of Lord
52. 10. Lord made bare his holy a.
53. 1. a. of Lord revealed, John 12. 38.
Ps. 98. 1. Lord hath sworn by a. of strength
63. 12. led them by his glorious a.
1 Pet. 4. 1. a. yourselves with same
His arm, Ps. 98. 1. Is. 40. 10, 11. & 59. 16. Jer. 17. 5. Ez. 31. 17. Zech. 11. 17. Luke 1. 51.
Stretched-out arm, Ex. 6. 6. Deut. 4. 34. & 5. 15. & 7. 19. & 11. 2. & 26. 8. 2 Chr. 6. 32. Ps. 136. 12. Jer. 27. 5. & 32. 17, 21. Ez. 20. 33, 34.
Gen. 49. 24. *arms* of his hands made strong
Deut. 33. 27. underneath everlast. a.
Luke 11. 21. strong man *armed* keepeth
ARMIES of living God, 1 Sam. 17. 26.
Job 25. 3. any number of his a.
Ps. 44. 9. goest not forth with our a.
60. 10. & 108. 11.
Song 6. 13. company of two a.
Rev. 19. 4. *army* in heaven followed
ARMOUR of light, Rom. 13. 12.
2 Cor. 6. 7. by a. of righteousness
Eph. 6. 7. put on whole a. of God
ARROGANCY, presumptuous self-conceit, 1 Sam. 2. 3. Prov. 8. 13. Is. 13. 11.
ARROWS of the Almighty, Job 6. 4.
2 Kings 13. 17. the a. of the Lord's deliverance
Ps. 91. 5. nor for a. that flieth by day
Deut. 32. 23. I will spend my a. upon
Ps. 38. 2. thine a. stick fast in me
45. 5. thine a. are sharp in heart
Lam. 3. 12. set me as a mark for a.
ASCEND into hill of Lord, Ps. 24. 3.
Ps. 139. 8. if I a. to heaven, Rom. 10. 6.
John 20. 17. I a. to my Father and your Father
Ps. 68. 18. hast *ascended* on high
Prov. 30. 4. who hath a. into heaven
John 3. 13. no man hath a. up to heaven
Eph. 4. 8. when he a. up on high
Rev. 8. 4. smoke of incense a. before God
11. 12. a. up to heaven in a cloud
Gen. 28. 12. angels *ascending* and descending. John 1. 51. upon Son of man
ASCRIBE greatness to God, Deut. 32. 3.
Job 36. 3. I will a. righteousness to my Maker
Ps. 68. 34. a. strength unto God
ASHAMED and blush to lift, Ezra 9. 6.
Gen. 2. 25. man and wife naked not a.
Ez. 16. 61. remember ways and be a.
Mark 8. 38. shall be a. of me and my word
Rom. 1. 16. I am not a. of gospel
5. 5. hope maketh not a. because
6. 21. whereof ye are now a.
Not be ashamed, Ps. 25. 2. & 119. 6, 80. Is. 49. 23. Rom. 9. 33. 2 Tim. 2. 15.

ASHES, Gen. 18. 27. Job 2. 8. & 13 12. & 30. 19. & 42. 6. Ps. 102. 9. Is. 44. 20. & 61. 3. Jer. 6. 26. Ez. 28 18. Mal. 4. 3.
ASK the way to Zion, Jer. 50. 5.
Matt. 7. 7. a. and it shall be given
11. give good things to—a. him
20. 22. ye know not what ye a.
Luke 12. 48. of him they will a. more
John 14. 13, 14. whatsoever ye a. in my name, & 15. 16. & 16. 23.
16. 24. a. and ye shall receive—*asked*
Eph. 3. 20. above all we can a. or
Jam. 1. 5. wisdom let him a. of God
6. let him a. in faith, not wavering
4. 2, 3. a. not; a. receive not; a. amiss.
1 John 3. 22. whatsoever we a. we receive
5. 14, 15. a. according to his will
Is. 65. 1. sought of—*asked* not for me
Jer. 6. 16. a. for good old paths
Matt. 7. 8. every one that *asketh* receiveth
ASLEEP, 1 Cor. 15. 16. 1 Thes. 4. 13.
ASP, poisonous serpent, Deut. 32. 33
Job 20. 14, 16. Is. 11. 8. Rom. 3. 13.
ASS knows master's crib, Is. 1. 3.
Zech. 9. 9. riding upon an ass, Matt 21. 5. John 12. 15.
ASSEMBLY of wicked, Ps. 22. 16.
89. 7. God feared in a. of his saints
Heb. 12. 23. general a. of first-born
Ec. 12. 11. nails fastened by master of a.
Is. 4. 5. create on her a. a cloud
Heb. 10. 25. forsake not *assembling*
ASSURANCE, firm persuasion
Is. 32. 17. effect of righteousness a.
Col. 2. 2. riches of full a. of understanding
1 Thes. 1. 5. gospel came in much a.
Heb. 6. 11. to full a. of hope unto end
10. 22. in full a. of faith
1 John 3. 19. *assure* our hearts before
ASTRAY, Ps. 119. 176. Is. 53. 6. Matt. 18. 12. Luke 15. 4. 1 Pet. 2. 25.
ASSUAGE, Gen. 8. 1. Job 16. 5, 6.
ATHIRST sore, and called, Judg. 15. 18.
Rev. 21. 6. give to him a. of fountain
22. 17. him that is a. come take of water
ATONEMENT, pacifying, satisfaction for sin, Lev. 16. 11. & 23. 27, 28. & 25. 9. Ex. 30. 16. Num. 8. 19, 21. & 16. 46. & 28. 22.
ATTAIN to wise counsels, Prov. 1. 5.
Ps. 139. 6. high, I cannot a. unto it
Ez. 46. 7. according as hand shall a.
Phil. 3. 12, 13. a. to resurrection of dead, not already attained
ATTEND to my cry, Ps. 55. 2. & 61. 1. & 66. 19. & 86. 6. & 142. 6.
Prov. 4. 1. a. to know understanding
20. a. to my words, 7. 24.
5. 1. a. to my wisdom, bow ear
Acts 16. 14. she *attended* to—spoken
Attendance, 1 Kings 10. 5. 1 Tim. 4. 13. Heb. 7. 13. Rom. 13. 6.
Attentive, 1 Chr. 6. 40. & 7. 15. Neh. 1. 6. & 8. 3. Ps. 130. 2. Luke 19. 48.
AVAILETH, Esth. 5. 13. Gal. 5. 6. & 6. 15. Jam. 5. 16.
AVENGE not, nor grudge, Lev. 19. 18.
Lev. 26. 25. shall a. quarrel of covenant
Deut. 32. 43. he will a. blood of his servants
Is. 1. 24. I will a. mine of mine enemies
Luke 18. 7. shall not God a. his elect
8. he will a. them speedily
Rom. 12. 19. a. not yourselves
Rev. 6. 10. dost thou not a. our blood
Jer. 5. 9, 29. shall not my soul be *avenged* on such a nation, 9. 9.
Rev. 18. 20. God has a. you on her
Avenger, Num. 35. 12. Ps. 8. 2. & 44. 16. 1 Thes. 4. 6
2 Sam. 22. 48. God *avengeth* me
Judg. 5. 2. praise Lord for *avenging* Israel
AVOUCHED, Deut. 26. 17, 18.
AVOID it, pass not by it, Prov. 4. 15.
Rom. 16. 17. cause divisions, a. them
AUTHOR of confusion, 1 Cor. 14. 33.
Heb. 5. 9. a. of eternal salvation
12. 2. Jesus a. and finisher of our faith
AUTHORITY, power to govern
Matt. 7. 29. taught as one having a.
John 5. 27. given him a. to execute judgment
1 Cor. 15. 24. down all a. and power
1 Tim. 2. 2. prayer for all in a.
Tit. 2. 15. rebuke with all a.
1 Pet. 3. 22. angels and a. subject
Rev. 13. 2. dragon gave him a.
AWAKE for thee, Job 8. 6.
Ps. 35. 23. a. to my judgment
139. 18. when I a. I am still with
Rom. 13. 11. high time to a. out of sleep
1 Cor. 15. 34. a. to righteousness
Eph. 5. 14. a. thou that sleepest
Ps. 78. 65. Lord *awaked* out of sleep
73. 20. when thou *awakest* thou shalt despise
AWE, stand in a. sin not, Ps. 4. 4.
Ps. 33. 8. would stand in a. of him
119. 161. heart stands in a. of word
AXE, Deut. 19. 5. 1 Kings 6. 7. & 2 Kings 6. 5. Is. 10. 15. Jer. 51. 20.
Axes, 2 Sam. 12. 31. Ps. 74. 5 6. Jer. 46. 22.

B

BABE leaped in womb, Luke 1. 41
Heb. 5. 13. unskilful in words is a b.
Ps. 8. 2. out of mouth of *babes*
17. 14. rest of substance to b.

Is. 3. 4. b. shall rule over them
1 Cor 3. 1. as unto b. in Christ
1 Pet. 2. 2. as new-born b. desire
BABBLER, Ec. 10. 11. Acts 17. 18.
1 Tim. 6. 20. avoid vain *babblings*,
2 Tim. 2. 16. Prov. 23. 29.
BACK to go from Samuel, 1 Sam. 10. 9.
1 Kings 14. 9. cast me behind b.
Ps. 129. 3. the ploughers ploughed on my b.
Prov. 26. 3. rod for the fool's b.
Is. 38. 17. cast my sins behind thy b.
50. 6. gave my b. to smiters
Jer. 2. 27. turned their b. 32. 33.
18. 17. I will show them b. not face
Ex. 33. 23. shall see my b. parts
Ps. 19. 13 keep b. thy servant from
53. 6. when God brngeth b. captivity
Hos. 4. 16. Israel slideth b. as backsliding
Acts 20. 20. kept b. nothing profitable
Neh. 9. 26. cast law behind *backs*
Backbiters, haters of God, Rom. 1. 30.
Ps. 15. 3. *backbiteth* not with his tongue
Prov. 25. 23. *backbiting* tongue
2 Cor. 12. 20. strifes, *backbitings*
Backslider in heart, Prov. 14. 14.
Jer. 2. 19. thy *backslidings* reprove thee
3. 6, 12. return thou b. Israel, 14. 7.
& 31. 22. & 49. 4.
5. 6. and their b. are increased
8. 5. slidden back by perpetual b.
14. 7. b. are many, we have sinned
Hos. 11. 7. my people are bent to b.
14. 4. I will heal their b.
Gen. 9. 23. went *backward* and covered
Is. 1. 4. they are gone away b.
59. 14. judgment is turned away b.
John 18. 6. went b. and fell to the ground
BAG, sack, or pouch, Deut. 25. 13. Job 14. 17. Prov. 16. 11. Mic. 6. 11. Hag. 1. 6. Luke 12. 33. John 13. 29.
BALD, 2 Kings 2. 23. Jer. 16. 6. & 48. 37. Ez. 27. 31. Mic. 1. 16.
Baldness, Lev. 21. 5. Deut. 14. 1. Is. 3. 24. & 15. 2. & 22. 12. Ez. 7. 18.
BALANCE, Job 31. 6. & 6. 2. Ps. 62. 9. Is. 40. 12, 15. & 46. 6. Dan. 5. 27.
Prov. 11. 1. false b. abomination to the Lord, 20. 23.
16. 11. just weight and b. are Lord's
Hos. 12. 7. of deceit are in hand
Mic. 6. 11. count pure with wicked b.
BALM, Gen. 37. 25. & 43. 11.
Jer. 8. 22. is there no b. in Gilead 46. 11. & 51. 8. Ez. 27. 17.
BANNER, Is. 13. 2. Ps. 20. 5.
Ps. 60. 4. b. to them that fear thee
Song 2. 4. his b. over me was love
6. 4. terrible as an army with *banners*
BAPTISM of water, Matt. 3. 7.
Baptism of John, Matt. 21. 25. Mark 11. 30. Luke 7. 29. & 12. 50. Acts 1. 22. & 10. 37. & 18. 25. & 19. 3, 4.
Baptism of repentance, Mark 1. 4. Acts 13. 24. & 19. 4.
Baptism of suffering, Matt. 20. 22, 23. Mark 10. 38, 39. Luke 12. 50.
Rom. 6. 4. buried with him by *baptism*, Col. 2. 12.
Eph. 4. 5. one faith, one b.
1 Pet. 3. 21. b. doth now save us
Heb. 6. 2. doctrine of *baptisms*
BAPTIZE with water, with the Holy Ghost, Matt. 3. 11. Mark 1. 8. Luke 3. 16. Acts 1. 5. John 1. 26, 28, 31, 33.
Mark 1. 4. John did b. in wilderness
5. were all *baptized* of him, 8.
9. Jesus was b. of John, Matt. 3. 13, 14, 16. Luke 3. 21.
16. 16. believeth and is b.
Luke 3. 7. came to be b. 12.
7. 29, 30. publicans b. lawyers not b.
John 4. 1. Jesus b. more disciples
2. though Jesus himself b. not, but Acts 2. 38. repent and be b. every one
41. received his word were b.
8. 13. Simon believed and was b.
10. 47. that these should not be b.
48. Peter commanded them to be b.
18. 8. believed and were b.
22. 16. arise and be b. wash away
Rom. 6. 3. as many as were b. were b. unto his death
1 Cor. 1. 13. were ye b. in name of
15. none—b. in own name
10. 2. were all b. unto Moses
12. 13. are all b. into one body
15. 29. are b. for the dead
Gal. 3. 27. as have been b. into Christ
Matt. 28. 19. *b aptizing* in name
BARE you on eagle's wings, Ex. 19. 4.
Is. 53. 12. he b. the sins of many
Matt. 8. 17. himself b. our sicknesses
1 Pet. 2. 24. b. our sins in his own body
BARN, Mat 13. 30. Prov. 3. 10. Matt. 6. 26. Luke 12. 18. 24.
BARREL of meal, 1 Kings 17. 14.
BARREN, Gen. 11. 30. & 25. 21. & 29. 31. Judg. 13. 2. Luke 1. 7.
Ex. 23, 26. nothing shall be b.
Sam. 2. 5. b. hath borne seven
Is. 113. 9. b. woman to keep house
Song 4. 2. none is b. among, 6. 6.
Is. 54. 1. sing O b. Gal. 4. 27.
Luke 23. 29. blessed are b. wombs
2 Pet. 1. 8. neither b. nor unfruitful
BASE in my own sight, 2 Sam. 6. 22.
1 Cor. 1. 28. b. things of this world
2 Cor. 10. 1. who in presence am b.
Ez. 29. 14, 15. *basest* of kingdoms
Dan. 4. 17. set up b. of men
BASTARD, not enter, Deut. 23. 2.
Zech. 9. 6. b. shall dwell in Ashdod
Heb. 12. 8. without chastisement, are *bastards*.
BATTLE not to strong, Ec. 9. 11.
Jer. 8. 6. as horse rusheth into b.
Ps. 140. 7. covered head in day of b.
BEAM out of timber, Hab. 2. 11.

Matt. 7. 3. considerest not b. in own eye
Song 1. 1, 17. b. of our house are cedar
BEAR, Gen. 49. 15. Deut. 1. 9, 31. Prov. 9. 12. & 30. 21. Lam. 3. 27.
Gen. 4. 13. punishment greater than I can b.
Num. 11. 14. not able to b. all this people
Ps. 75. 3. I b. up the pillars of it
91. 12. b. thee up in their hands
Prov. 18. 14. wounded spirit who can b.
Amos 7. 10. land not able to b. words
Mic. 7. 9. I will b. indignation of Lord, because
Luke 14. 27. whoso doth not b. his cross
18. 7. though he b. long with them
John 16. 12. ye cannot b. them now
Rom. 15. 1. strong b. the infirmities of the weak
1 Cor. 3. 2. hitherto not able to b. it
10. 13. that may be able to b. it
Gal. 6. 2. b. ye one another's burdens
5. every man b. his own burden
17. I b. in my body the marks of the Lord Jesus
Heb. 9. 28. offered to b. sins of many
Rev. 2. 2. canst not b. which are evil
Bear fruit, Ex. 17. 8. Hos. 9. 16. Joel 2. 22. Matt. 13. 22. Luke 13. 9. John 15. 2, 4, 8.
Ps. 106. 4. favour thou *bearest* to
Rom. 11. 18. b. not root but
13. 4. *beareth* not sword in vain
1 Cor. 13. 7. charity b. all things
Heb. 6. 8. b. thorns and briars
Ps. 126. 6. *bearing* precious seed
Rom. 2. 15. conscience b. witness, 9. 1.
Heb. 13. 13. b. his reproach
BEASTS, animals without reason
Gen. 1. 24, 25. & 3. 1.—for—ministers, Rev. 4. 6, 7, 8, 9. & 5. 6, 14. & 6. 1, 3. & 7. 11. & 14. 3. & 15. 7. & 19. 4. for antichrist, Dan. 7. 13. Rev. 11. 7. & 13. 1, 11. & 15. 2. & 16. 13. & 17. 8. & 19. 19. & 20. 10.
Prov. 9. 2. wisdom killed her b.
Ps. 49. 12. like b. that perish, 20.
73. 12. I was as a b. before thee
Dan. 7. 17. four b. are four kings
1 Cor. 15. 32. I fought with b. at Ephesus
BEAT, Prov. 23. 14. Is. 3. 15. Luke 12. 47, 48. 1 Cor. 9. 26.
BEAUTY, Ex. 28. 2.
1 Chr. 16. 29. in the b. of holiness, 2 Chr. 20. 21. Ps. 29. 2. & 96. 9. & 110. 3.
Ps. 27. 4. to behold b. of the Lord
39. 11. makest his b. to consume
45. 11. king greatly desire thy b.
Prov. 20. 29. b. of old men gray head
31. 30. favour deceitful b. is vain
Is. 3. 24. be burning instead of b.
33. 17. see the king in his b. and land
53. 2. no b. that we should desire him
61. 3. give them b. for ashes
Zech. 11. 7. two staves, one called b. *Beautify*, Ps. 149. 4. Is. 60. 13.
Beautiful, Ec. 3. 11. Song 6. 4. & 7. 1. Is. 53. 1, 7. & 64. 11. Jer. 13. 20. Ez. 16. 12, 13. Matt. 23. 27. Acts 3. 2. Rom. 10. 15.
BED, set for him, 2 Kings 4. 10.
Ps. 41. 3. make all his b. in sickness
Song 3. 1. by night on my b. I sought him
Is. 28. 20. the b. is shorter than that a man
Heb. 13. 4. marriage b. undefiled
Rev. 2. 22. I will cast her into a b.
Is. 57. 2. rest in their *beds*
Amos 6. 4. lie on b. of ivory
BEFORE, in sight, Gen. 20. 15. & 43. 14. Ex. 22. 9. 1 Kings 17. 1. & 18. 15. 2 Kings 3. 14.—(in time or place) Gen. 31. 2. Job 3. 24. Josh. 8. 10. Luke 22. 47. 2 Chr. 13. 14.—(in dignity) 2 Sam. 6. 21. John 1. 15. 27.
Phil. 3. 13. those things which are b.
Col. 1. 17. he is b. all things, and by him
BEG, Ps. 109. 10. & 37. 25. Prov. 20. 4. Luke 16. 3. & 23. 52. John 9. 8.
Beggar, 1 Sam. 2. 8. Luke 16. 20, 22.
Beggarly elements, Gal 4. 9.
BEGIN at my sanctuary, Ez. 9. 6.
Ex. 12. 2. the *beginning* of months
Gen. 49. 3. b. of strength, Deut. 21. 17.
Ps. 111. 10. fear of the Lord is the b. of wisdom, Prov. 1. 7. & 9. 10.
Ec. 7. 8. better is the end than the b.
Matt. 24. 8. these are the b. of sorrows
Col. 1. 18. who is the b. and the first-born
Heb. 7. 3. neither b. of days nor end
2 Pet. 2. 20. latter end is worse than b.
Rev. 1. 8. I am Alpha and Omega, b. and the ending, 21. 6. & 22. 13.
3. 14. saith the b. of creation of God
BEGOTTEN drops of dew, Job 38. 28.
Ps. 2. 7. this day have I b. thee, Acts 13. 33. Heb. 1. 5, 6.
John 1. 14. only b. of the Father, 18. 3, 16. sent his only b. Son, 18.
1 Cor. 4. 15. I have b. you through the gospel
Philem. 10. I have b. in my bonds
1 Pet. 1. 3. b. us again to a lively hope
1 John 4. 9. sent his only b. Son
5. 1. loveth him that is b.
Rev. 1. 5. first b. of the dead
BEGUILE, Col. 2. 4, 18. Gen. 3. 13. 2 Cor. 11. 3. 2 Pet. 2. 14.
BEGUN to fall, Esth. 6. 13.
Gal. 3. 3. having b. in the spirit
Phil. 1. 6. hath b. a good work in you
BEHAVE myself wisely, Ps. 101. 2.
Ps. 131. 2. I b. myself as a child
1 Tim. 3. 2. bishop of good *behaviour*
Tit. 2. 3. in b. as becometh holiness
BEHELD not iniquity in Jacob, Num. 23. 21.
Luke 10. 18. I b. Satan fall like lightning from heaven

John 1. 4. we b. his glory
Rev. 11. 2. their enemies b. them
BEHIND, Lev. 25. 51. Judg. 20. 40.
Ex. 10. 26. not an hoof left b.
Neh. 9. 26. cast law b. their backs
Ps. 139. 5. beset me b. and before
Is. 38. 17. cast all my sins b. thy back
1 Cor. 1. 7. ye come b. in no gift
Phil. 3. 13. forgetting things b. and before
Col. 1. 24. fill up that is b. of sufferings
BEHOLD with thine eyes, Deut. 3. 27.
Job 19. 27. my eyes shall b. and not
Ps. 11. 4. his eyes b. his eye-lids try
7. countenance b. upright
17. 15. I will b. thy face in righteousness
27. 4. desired to b. beauty of Lord
37. 37. b. the upright man
113. 6. humbles himself to b.
Ec. 11. 7. it is pleasant to b. sun
Hab. 1. 13. of purer eyes than to b.
Matt. 18. 10. their angels b. face of
John 17. 24. they may b. my glory
19. 5. b. the man, 14. b. your king
26. b. thy son, 27 b. thy mother
1 Pet. 3. 2. b. your chaste conversation
Ps. 33. 13. Lord *beholdeth* all the sons of men
Jam. 1. 24. he b. himself and goeth
Prov. 15. 3. *beholding* evil and good
Ps. 119. 37. turn eyes from b. vanity
Ec. 5. 11. save b. of them with eyes
2 Cor. 3. 18. with open face b. as in a glass
Col. 2. 5. joying and b. your order
Jam. 1. 23. like man b. natural face
BEING, Ps. 104. 33. & 146. 2. Acts 17. 28
BELIAL, devil, furious and obstinate in wickedness, Deut. 13. 13. Judg. 19. 22. & 20. 13. 1 Sam. 1. 16. & 2. 12. & 10. 27. & 25. 17, 25. & 30. 22. 2 Sam. 16. 7. & 20. 1. & 23. 6. 1 Kings 21. 10, 31. 2 Chr. 13. 7. 2 Cor. 6. 15.
BELIEVE, credit a testimony, Ex. 4. 1. & 14. 11. Num. 20. 12.
Deut. 1. 32. ye did not b. the Lord your God
2 Chr. 20. 20. b. the Lord, b. his prophets
Is. 7. 9. if ye will not b. surely not establish
Matt. 9. 28. b. ye that I am able
Mark 1. 15. repent and b. the gospel
9. 23. if thou canst b. all things are possible
24. Lord I b. help mine unbelief
11. 24. b. that ye receive them
Luke 8. 13. for a while b. and
24. 25. slow of heart to b. all
John 1. 12. even to them that b.
6. 29. ye b. on him whom he sent
69. we b. and are sure thou art Christ
7. 39. they that b. on him should receive
8. 24. if ye b. not that I am he ye shall die
11. 42. may b. thou hast sent me
12. 36. b. in the light while ye have
13. 19. ye may b. that I am he
14. 1. ye b. in God, b. also in me
17. 20. pray for them who shall b.
20. 31. written that ye might b.
Acts 8. 37. I b. Jesus Christ is the Son of God
13. 39. all that b. are justified
16. 31. b. on the Lord Jesus and thou shalt be saved
Rom. 3. 22. on all them that b.
10. 9 shalt b. in thine heart
14. how shall they b. on him
2 Cor. 4. 13. we b. and therefore speak
Phil. 1. 29. not only to b. but suffer
2 Thes. 2. 11. that they should b. a lie
1 Tim. 4. 10. especially those that b.
Heb. 10. 39. b. to saving of the soul
11. 6. cometh to God must b. that he is
Jam. 2. 19. devils also b. and tremble
1 Pet. 2. 7. to you who b. he is precious
1 John 3. 23. his command that we b. on Jesus Christ
Believe not, Is. 7. 9. John 4. 48. & 8. 24. & 10. 26. & 12. 39. & 16. 9, 20, 25. Rom. 5. 3. 2 Cor. 4. 4. 2 Tim. 2. 13. 1 John 4. 1.
Gen. 15. 6. *believed* in Lord and he counted, Rom. 4. 3. Gal. 3. 6. Jam. 2. 23.
Ps. 27. 13. fainted unless I had b.
116. 10. I b. therefore have I spoken
119. 66. I b. thy commandments
Is. 53. 1. who hath b. our report, John 12. 38. Rom. 10. 16.
Dan. 6. 23. because he b. in his God
Jon. 3. 5. people of Nineveh b. God
Matt. 8. 13. as thou hast b. so be it
21. 32. publicans and harlots b. him
John 4. 53. himself b. and his whole house
7. 48. have any of the Pharisees b. on him
17. 8. have b. thou didst send me
20. 29. blessed—not seen and yet b.
Acts 4. 32. that b. were of one heart
8. 13. Simon b. and was baptized
11. 21. great number b. and turned
13. 12. deputy b.—astonished
48. as many as were ordained to eternal life b.
Rom. 4. 18. against hope b. in hope
13. 11. salvation nearer than when b.
Eph 1. 13. after ye b. ye were sealed
1 Tim. 3. 16. God was b. on in the world
2 Tim. 1. 12. know whom I have b.
Believed not, Ps. 78, 22, 32. & 106. 24. Luke 24. 41. Acts 9. 26. Rom. 10. 14.
2 Thes. 2. 12. Heb. 3. 18. Jude 5.
Believers, Acts 5. 14. 1 Tim. 4. 12.
Believest, Luke 1. 20. John 1. 50. & 11. 26. & 14. 10. Acts 8. 37. Jam. 2. 19.

Acts 8. 37. if thou b. with all thy heart
26. 27. b. thou prophets—thou b.
Believeth, Job 15. 22. & 39. 24.
Prov. 14. 15. simple b. every word
Is. 28. 16. that b.—not make haste
Mark 9. 23. all things possible to—b.
Matt. 16. 16. he that b. shall be saved, he that b. not shall be damned
John 3. 15, 16. b. in him should not perish
18. he that b. is not condemned, he that b. not is condemned already
36. he that b. on the Son hath everlasting life; and he that b. not shall not see life
5. 24. b. on him that sent me
6. 35. b. on me shall never thirst
40. seeth the Son and b. may have everlasting life, 47.
7. 38. he that b. on me, out of his belly shall flow
11. 25. b. in me though he were dead
26. he that b. in me shall never die
12. 44. b. on me, b. not on me, but
46. b. on me shall not abide in darkness
14. 12. b. on me works that I do
Acts 10. 43. b. in him—receive remission
Rom. 1. 16. power of God—to every one that b.
3. 26. justifier of him that b. in Jesus
4. 5. worketh not, but b. on him
9. 33. b. on him—not ashamed, 10. 11.
10. 4. end of the law for righteousness to them that b.
10. for with the heart man b. unto righteousness
14. 2. one b. that he may eat all things
1 Cor. 7. 12. wife that b. not.
13. husband that b. not
13. 7. charity b. all things
14. 24. come in one that b. not
2 Cor. 6. 15. he that b. with infidel
1 Tim. 5. 16. that b. have widows
1 Pet. 2. 6. b. on him shall not be confounded
1 John 5. 1. whoso b. that Jesus is Christ
5. overcometh world, but he that b.
10. he that b. on Son of God hath—b. not God hath made him a liar, because he b. not record that God
Matt. 21. 22. ask in prayer, *believing*
John 20. 27. be not faithless, but b.
31. that b. ye might have life.
Acts 16. 34. b. in God with all his house
24. 14. b. all things written
Rom. 15. 13. all joy and peace in b.
1 Tim. 6. 2. have b. masters
1 Pet. 1. 8. yet b. ye rejoice with joy
2 Thes. 2. 13. *belief* of the truth
BELLOWS are burnt, Jer. 6. 29.
BELLY, on b. shalt go, Gen. 3. 14.
Num. 5. 21. b. to swell and thigh rot
25. 8. thrust them through the b.
Job 3. 11. when I came out of b.
15. 2. fill his b. with east wind
35. their b. prepareth deceit
20. 15. God cast them out of his b.
20. not feel quietness in his b.
Ps. 17. 14. whose b. thou fillest with
22. 10. art my hope from mother's b
44. 25. our b. cleaveth to the earth
Prov. 20. 27. search inward parts of b.
Is. 46. 3. borne by me from the b.
Jon. 1. 17. in the b. of the fish, Matt 12. 40.
2. 1. prayed to God out of fish's b.
2. 2. out of the b. of hell cried I
Hab. 3. 16. my b. trembled that I
Luke 15. 16. fill his b. with husks
John 7. 38. out of his b. shall flow
Rom. 16. 18. serve their own b.
1 Cor. 6. 13. meats for b. and b. for meats
Phil. 3. 19. whose god is their b.
Rev. 10. 9. make thy b. bitter
Tit. 1. 12. Cretians slow *bellies*
BELONG, Lev. 27. 24. Luke 23. 7.
Gen. 40. 8. interpretations b. to God
Deut. 29. 29. secret things b. to Lord, things revealed b. to us and to our children
Ps. 47. 9. shields of earth b. to God
68. 20. to God b. issues from death
Dan. 9. 9. to the Lord b. mercies and forgiveness
Mark 9. 41. because ye b. to Christ
Luke 19. 42 things that b. to thy peace
1 Cor. 7. 32. care for the things b. to the Lord
Deut. 32. 35. to me b. vengeance, Ps. 94. 1. Heb. 10. 30. Rom. 12. 19.
Ezra 10. 4. this matter *belongeth* to
Ps. 3. 8. salvation b. to God
62. 12. power b. to God, 11. b. mercy
Dan. 9. 7. righteousness b. to thee
8. to us b. confusion of face
Heb. 5. 14. strong meat b. to them
BELOVED—other hated, Deut. 21. 15
Deut. 33. 12. b. of Lord shall dwell in safety
Neh. 13. 26. Solomon b. of his God
Ps. 60. 5. thy b. may be delivered
127. 2. Lord giveth his b. sleep
Song 1. 14. *my beloved*, 2. 3, 9, 16, 17. & 4. 16. & 5. 2, 6, 10, 16 & 6. 2, 3. & 7. 10, 13. Is. 5. 1.
Song 8. 9. thy b. more than any other b.
Dan. 10. 11, 19. O man, greatly b. 9. 23
Matt. 3. 17. my b. Son, 17. 5.
Rom. 9. 25. b. which was not b.
11. 28. b. for the fathers' sakes
16. 8. Amplias b. in the Lord
Eph. 1. 6. accepted in the b.
2 Pet. 3. 15. b. brother Paul
Rev. 20. 9. compassed b. city
BEMOAN, Jer. 15. 5. & 16. 5. & 22. 10 & 31. 18. & 48. 17.
BEND bow, Ps. 11. 2. & 64. 3. & 58 7. & 7. 12. & 37. 14. Lam 2. 4. & 3. 12 Is. 5. 28.
Jer. 9. 3. b. their tongues like a bow

s. 60. 14. *afflicted* thee shall come *bending* unto thee
Hos. 11. 7. people *bent* to backsliding
Zech. 9. 13. I have b. Judah for me
BENEATH, Prov. 15. 24. John 8. 23.
BENEFACTORS, Luke 22. 25.
BENEFITS, loaded us with, Ps. 68. 19.
Ps. 103. 2. forget not all his b.
116. 12. render to the Lord for all his b.
BENEVOLENCE, due, 1 Cor. 7. 3.
BERRYVE soul of good, Ec. 4. 8.
Jer. 15. 8. b. them of children, 18. 21.
Gen. 42. 36. & 43. 14. *Ex.* 5. 17. & 36. 12, 13, 14. Lam. 1. 20. Hos. 9. 12. & 13. 8.
BESEECH God to be gracious, Mal. 1. 9.
2 Cor. 5. 20. as though God did b. you by us
BESET me behind and before, Ps. 139. 5.
Hos. 7. 2. own doings have b. them
Heb. 12. 1. sin which doth easily b. us
BESIDE waters, Ps. 23. 2. Is. 32. 20.
Song 1. 8. feed kids b. shepherds' tents
Is. 56. 8. others b. I have gathered
BESIDE SELF, Mark 3. 21. Acts 26. 24. 2 Cor. 5. 13.
BESOM, of destruction, Is. 14. 23.
BESOUGHT the Lord, Deut. 3. 23. 2 Sam. 12. 16. 1 Kings 13. 6. 2 Kings 13. 4. 2 Chr. 33. 12. Ezra 8. 23. 2 Cor. 12. 8.
BEST estate is vanity, Ps. 39. 5.
Mic. 7. 4. b. of them is as a briar
Luke 15. 22. bring forth b. robe
2 Cor. 12. 31. covet earnestly b. gifts
BESTEAD, hardly, Is. 8. 21.
BESTOW a blessing, Ex. 32. 29.
Luke 12. 17. room to b. my fruits
1 Cor. 12. 23. we b. more abundant honour
13. 3. b. all my goods to feed the poor
John 4. 38. *bestowed* no labour
1 Cor. 15. 10. his grace b. on me
2 Cor. 1. 11. gift b. on us by means
8. 1. grace of God b. on churches
Gal. 4. 11. lest b. labour in vain
1 John 3. 1. love the Father hath b. on us
BETIMES, 2 Chr. 36. 15. Job 8. 5. 24. 5. Prov. 13. 24. Gen. 26. 31.
BETRAY, Matt. 24. 10. & 26. 21. Mark 13. 12. & 14. 18.
BETROTH, Deut. 28. 30. Hos. 2. 19, 20.
BETTER than ten sons, 1 Sam. 1. 8. Judg. 8. 2. gleanings b. than vintage
1 Kings 19. 4. I am not b. than my fathers
Prov. 15. 16. b. is little with the fear of the Lord
17. b. is a dinner of herbs with love
18. 8. b. is a little with righteousness than
16. how much b. to get wisdom than money
17. 1. b. is a dry morsel, and quietness therewith, than
27. 10. b. is a neighbour near than
Ec. 4. 9. two are b. than one
13. b. is a poor and wise child than
6. 9. b. is sight of eyes than wandering
7. 1. b. is a good name than precious
2. b. to go to the house of mourning
3. b. is sorrow than laughter
5. b. to hear rebuke of the wise than
8. b. is the patient than proud in
9. 16. b. is wisdom than strength
18. wisdom is. b. than weapons of
Song 4. 10. how much b. is thy love than wine
Matt. 6. 26. are ye not much b. than they
Rom. 3. 9. are we b. than they
1 Cor. 9. 15. were b. for me to die
11. 17. meet not for the b. but worse
Phil. 1. 23. with Christ is far b.
2. 3. esteem others b. than themselves
Heb. 1. 4. made so much b. than the angels
6. 9. persuaded b. things of you
7. 19. bringing in of a b. hope doth
22. Jesus made surety of a b. testam.
8. 6. mediator of a b. covenant established on b. promises
10. 34. a b. enduring substance
11. 16. desire a b. country
35. obtain a b. resurrection
40. provided some b. things
12. 24. blood speaketh b. than of Abel
2 Pet. 2. 21. b. not to have known the way
BETWEEN thy seed and her, Gen. 3. 15.
1 Kings 3. 9. discern b. good and bad
18. 21. how long halt ye b. two opinions
Ez. 22. 26. no difference b. holy and profane, 44. 23. & 34. 17. Lev. 10. 10.
Phil. 1. 23. in a strait b. two having
1 Tim. 2. 5. one mediator b. God and
BEWARE of men, Matt. 10. 17.
Matt. 7. 15. b. of false prophets
16. 6. b. of leaven of Pharisees, 11. Mark 8. 15. Luke 12. 1.
Luke 12. 15. b. of covetousness
Phil. 3. 2. b. of dogs, b. of evil-workers, b. of the concision
Col. 2. 8. b. lest any man spoil you
BEYOND, or defraud, 1 Thes. 4. 6.
BIBBER, Prov. 23. 20. Matt. 11. 19.
BID, Matt. 22. 9. & 23. 3. Luke 14. 12. & 24. 2. John 10. 11.
BIDE, not in unbelief, Rom. 11. 25.
BILL, Deut. 24. 1, 3. Is. 50. 1. Jer. 3. 8. Mark 10. 4. Luke 16. 6, 7.
BILLOWS, Ps. 42. 7. Jon. 2. 3.
BIND sweet influences, Job 38. 31.

Job 31. 36. I would b. it as a crown
Ps. 105. 22. to b. his princes at pleasure
118. 27. b. the sacrifice with cords
149. 8. to b. their kings with chains
Prov. 3. 3. b. them about thy neck
Is. 8. 16. b. up testimony, seal law
61. 1. b. up broken-hearted, to proclaim
Hos. 6. 1. smitten us and he will b. us up
Matt. 12. 29. first b. strong man and
13. 30. b. them in bundles to burn
16. 19. thou shalt b. on earth, 18. 18.
22. 13. b. him hand and foot, and cast him
23. 4. b. heavy burdens and lay
Bindeth up, Job 5. 18. Ps. 147. 3.
BIRD hasteth to snare, Prov. 7. 23.
Ps. 124. 7. escaped as a b. out of the snare
Ec. 10. 20. b. of air tell the matter
Is. 46. 11. ravenous b. from the east
Jer. 12. 9. heritage as a speckled b.
Birds, Gen. 15. 10. & 40. 17. Lev. 14. 4. 2 Sam. 21. 10. Ps. 104. 17. Ec. 9. 12. Song 2. 12. Is. 31. 5. Jer. 5. 27. & 22. 4, 9. Matt. 8. 20.
BIRTH, 2 Kings 19. 3. Ec. 7. 1. Is. 66. 9. Ez. 16. 3. Gal. 4. 19.
Birthday, Gen. 40. 20. Matt. 14. 6.
Birthright, Gen. 25. 31, 32, 33. & 27. 36. & 43. 33. 1 Chr. 5. 1. Heb. 12. 16.
BISHOP, 1 Tim. 3. 1. 2 Tit. 1. 7.
1 Pet. 2. 25. return to b. of souls
Phil. 1. 1. with *bishops* and deacons
BITE, Num. 21. 6, 8, 9. Ec. 10. 8, 10. Jer. 8. 17. Amos 9. 3. Heb. 2. 7. Mic. 3. 5. prophets b. with their teeth
Gal. 5. 15. if ye b. and devour one another
Prov. 23. 32. at the last it b. like a serpent
BITTER, made their lives, Ex. 1. 14.
Ex. 12. 8. with b. herbs eat it, Num. 9. 11.
Deut. 32. 24. devoured with b. destruction
32. their grapes of gall, clusters are b.
2 Kings 14. 26. affliction was very b.
Job 3. 20. why is life given to the b. in soul
13. 26. write b. things against me
Ps. 64. 3. their arrows even b. words
Prov. 27. 7. every b. thing is sweet
Ec. 7. 26. woman more b. than death
Is. 5. 20. wo to them put b. for sweet
Jer. 2. 19. evil things and b. that
Col. 3. 19. wives be not b. against them
Jam. 3. 14. if ye have b. envying, glory not
Rev. 10. 9. it shall make thy belly b.
Judg. 5. 23. curse *bitterly* inhabitants
Ruth 1. 20. Almighty dealt b. with me
Is. 22. 4. I will weep b. 33. 7.
Ez. 27. 30. shall cry b. Zeph. 1. 14.
Hos. 12. 14. provoked him most b.
Matt. 26. 75. wept b. Luke 22. 62.
Bitterness of soul, 1 Sam. 1. 10.
1 Sam. 15. 32. b. of death is past
2 Sam. 2. 26. it will be b. in end
Prov. 14. 10. heart knows its own b.
Zech. 12. 10. in b. for first-born
Acts 8. 23. in gall of b. and bond of
Rom. 3. 14. mouth full of cursing and b.
Eph. 4. 31. let all b. be put away
Heb. 12. 15. root of b. springing up
BITTERN, Is. 14. 23. & 34. 11.
BLACK, 1 Kings 18. 45. Matt. 5. 36. Song 1. 5. I am b. but comely, 6.
Blackness of darkness, Heb. 12. 18. Jude 13.
BLAME, Gen. 43. 9. & 44. 32. 2 Cor. 8. 20. Eph. 1. 4.
Blamed, 2 Cor. 6. 3. Gal. 2. 11.
Blameless, Gen. 44. 10. Josh. 2. 17. Judg. 15. 3. Matt. 12. 5. Phil. 3. 6. 1 Tim. 5. 7.
Luke 1. 6. in all the ordinances of the Lord b.
1 Cor. 1. 8. be b. in the day of our Lord
Phil. 2. 15. b. harmless, the sons of God
1 Thes. 5. 23. be preserved b.
1 Tim. 3. 2. bishop must be b. Tit. 1. 6, 7.
10. office of deacon found b.
2 Pet. 3. 14. without spot and b.
BLASPHEME, revile God, &c.
Ps. 74. 10. enemy b. thy name
Mark 3. 29. b. against Holy Ghost not forgiven
Acts 26. 11. compelled them to b.
1 Tim. 1. 20. may learn not to b.
Jam. 2. 7. do they not b. that name
Lev. 24. 11. *blasphemed* the name of the Lord
2 Kings 19. 6. servan s b. me, Is. 37. 6.
Ps. 74. 18. foolish peo e have b.
Is. 52. 5. my name con nually is b.
Rom. 2. 24. the name of God is b. through you
1 Tim. 6. 1. name of God and his doctrine be not b.
Tit. 2. 5. word of God be not b.
Rev. 16. 9, 11, 21. b. the God of heaven who
Lev. 24. 16. *blasphemeth*, put to death
Ps. 44. 16. the voice of him that b.
Matt. 9. 3. said this man b.
Luke 12. 10. to him that b. against the Holy Ghost
Blasphemer, 1 Tim. 1. 13. & 3. 2.
Blasphemy, 2 Kings 19. 3. Is. 37. 3. Matt. 12. 31. Mark 7. 22. Col. 3. 8. Rev. 2. 9.
BLAST, Ex. 15. 8. 2 Sam. 22. 16. 2 Kings 19. 7. Job 4. 9. Is. 25. 4.

Blasting, Deut. 28. 22. 1 Kings 8. 37.
BLEMISH, without, Ex. 12. 5. & 29. 1. Lev. 1. 3, 10. & 4. 23.
Dan. 1. 4. children and no b.
Eph. 5. 27. church holy, and without b.
1 Pet. 1. 19. as a lamb without b.
BLESS them that b. thee, Gen. 12. 3.
Gen. 22. 17. in blessing I will b. thee
32. 26. not let thee go except thou b. me
Ex. 23. 25. b. thy bread and water
Num. 6. 24. Lord b. and keep thee
1 Chr. 4. 10. O that thou b. me indeed
Ps. 5. 12. wilt b. the righteous
28. 9. b. thine inheritance and feed
29. 11. will b. his people with peace
67. 1. be merciful to us and b. us
115. 13. he will b. them that fear
132. 15. I will abundantly b. her provision
Matt. 5. 44. b. them that curse you
Rom. 12. 14. b. them that persec. you
Acts 3. 26. sent him to b. you in turning many
1 Cor. 4. 12. being reviled we b.
Bless the Lord, Deut. 8. 10. Judg. 5. 9. Ps. 16. 7. & 34. 1. & 103. 1, 21, 22. & 104. 1, 35. & 26. 12.
Bless thee, Ps. 63. 4. & 145. 2, 10. Gen. 1. 22. God *blessed* them and
2. God b. the seventh day
Ex. 20. 11. the Lord b. the sabbath
Ps. 33. 12, 13. b. whose God is the Lord
Prov. 10. 7 memory of the just is b.
Matt. 13. 16. b. are eyes, they see, Luke 10. 23.
b. is that servant when his Lord cometh, Luke 12. 37, 38, 43.
Mark 10. 16. took them in his arms and b. them
Luke 1. 28, 41. b. art thou among women
48. all generations shall call me b.
23. 29. b. are the barren and the wombs
Acts 20. 35. more b. to give than to receive
Rom. 1. 25. Creator b. for ever, 9. 5.
2 Cor. 11. 31. Eph. 1. 3. 1 Pet. 1. 3.
1 Tim. 1. 11. glorious gospel of b. God
6. 15. b. and only potentate, John 12. 13.
Ps. 119. 1. b. are the undefiled in the
84. 4. b. *are they* that dwell in thy
106. 3. b.—that keep judgment
Prov. 8. 32. b.—that keep my ways
Is. 30. 18. b.—that wait for him
Matt. 5. 3—11. b.—the poor in spirit—mourn — meek — hunger & thirst — merciful — pure in heart—peace makers, persecuted — when men revile you, Luke 6. 21, 22.
Luke 11. 28. b.—that hear the word and do it
John 20. 29. b.—that have not seen, and yet have believed
Rom. 4. 7. b.—whose iniquities are forgiven
Rev. 19. 9. b.—called to the marriage supper
22. 14. b.—that do his commandments
Num. 24. 9. b. *is he* that blesseth
Ps. 32. 1. b.—whose transgression is forgiven
41. 1. b.—that considereth the poor
Dan. 12. 12. b.—that waiteth and cometh to
Matt. 11. 6. b.—who shall not be offended
21. 9. b.—cometh in the name of the Lord, 23. 39. Mark 11. 9. Luke 13. 35.
Rev. 1. 3. b.—that readeth this prophecy
16. 15. b.—that watcheth and keepeth
20. 6. b.—that hath part in the first resurrection
22. 7. b.—that keepeth the sayings of this book
Ps. 1. 1. b. *is the man* that walketh not in the counsel of the ungodly
32. 2. b.—to whom the Lord imputeth not
34. 8. b.—that trusteth in him, 84. 12.
40. 4. b.—that maketh the Lord his trust
65. 4. b.—whom thou choosest
84. 5. b.—whose strength is in thee
94. 12. b.—whom thou chastenest, O Lord
112. 1. b.—that feareth the Lord
Prov. 8. 34. b.—that heareth me watching
Is. 56. 2. b.—that doeth this, and son of
Jer. 17. 7. b.—that trusteth in Lord
Jam. 1. 12. b.—that endureth temptation
Ps. 49. 18. he *blesseth* his soul
Blessedness, Rom. 4. 6, 9. Gal. 4. 15.
Gen. 12. 2. thou shalt be a *blessing*
27. 36. he hath taken away my b.
28. 4. give thee b. of Abraham
Deut. 11. 26. set before you a b. and a curse, 30. 19. Jam. 3. 9, 10.
23. 5. turned curse into b. Neh. 13. 2.
Neh. 9. 5. exalted above all b.
Job 29. 13. b. of him ready to perish
Ps. 3. 8. thy b. is upon thy people
109. 17. delighted not in b.
129. 8. the b. of Lord be upon you
Prov. 10. 22. the b. of the Lord it maketh rich
Is. 65. 8. destroy it not for a b. is in it
Joel 2. 14. leaveth a b. behind him
1 Cor. 10. 16. the cup of b. which we
Gal. 3. 14. b. of Abraham might come
Blessings, Gen. 49. 25, 26. Josh. 8. 34.
Ps. 21. 3. Prov. 10. 6. & 28. 20. Mal. 2. 2. Eph. 1. 3.

BLIND, Ex. 4. 11. Lev. 21. 18.
Job 29. 15 I was eyes to the b.
Ps. 146. 8. openeth the eyes of the b.
Is. 42. 7. to open the b. eyes, 18.
19. who is b. but my servant?
43. 8. bring the b. people that have eyes
56. 10. his watchmen are b.
Matt. 11. 5. the b. receive sight, Luke 7. 21.
Matt. 23. 16. wo to you b. guides, 24.
Luke 4. 18. recovery of sight to b.
2 Pet. 1. 9. he that lacketh these things is b.
Rev. 3. 17. thou art b. and naked
John 12. 40. *blinded* their eyes
Rom. 11. 7. the rest were b.
2 Cor. 3. 14. their minds were b.
4. 4. the God of this world hath b. the minds
1 John 2. 11. darkness hath b. his eyes
BLOOD of grapes, Gen. 49. 11.
Job 16. 18. cover thou not my b. let
Ps. 9. 12. maketh inquisition for b.
72. 14. precious their b. be in his sight
Is. 26. 21. the earth shall disclose her b.
Ez. 3. 18. his b. will I require
9. 9. the land is full of b.
16. 9. polluted in thine own b.
Hos. 4. 2. they break out, and b. touch
Mic. 3. 10. they build up Zion with b.
Matt. 26. 28. b. of New Testament
Mark 14. 24. Luke 22. 20. 1 Cor. 11. 25.
Matt. 27. 8. field of b. Acts 1. 19.
27. 25. his b. be on us and on our children
Luke 13. 1. whose b. Pilate had mingled
22. 44. as it were great drops of b.
John 1. 13. born not of b. nor of flesh
6. 54, 56. whose drinketh my b. hath life
55. my b. is drink indeed
19. 34. out of his side came b. and water
Acts 17. 26. made of one b. all nations
18. 6. your b. be upon your own heads
20. 26. I am pure from the b. of all men
28. hath purchased with his own b.
Rom. 3. 25. through faith in his b.
5. 9. being justified by his b.
1 Cor. 11. 27. guilty of body and b. of Christ
Col. 1. 20. made peace through the b. of the cross
Eph. 1. 7. redemption through his b. even forgiveness of sins, Col. 1. 14.
Heb. 9. 20. this is the b. of the testament
22. without shedding of b. no
10. 19. into the holiest by the b. of Jesus
12. 4. ye have not yet resisted unto b.
24. b. of sprinkling that speaketh
1 Pet. 1. 2. sprinkling of the b. of Jesus
19. with precious b. of Christ
1 John 1. 7. his b. cleanseth us from all sin
5. 6. came by water and b.
Rev. 1. 5. washed us in his own b.
6. 10. dost thou not avenge our b.
7. 14. made white in the b. of the Lamb
8. 7. hail and fire mingled with b.
12. 11. overcame by the b. of the Lamb
16. 6. shed b.—given them b. to drink
17. 6. drunken with the b. of saints
Blood-guiltiness, Ps. 51. 14.
Bloody, Ex. 4. 25, 26. Ps. 5. 6. & 55. 23.
BLOSSOM, man's rod shall, Num. 17. 5.
Is. 5. 24. their b. shall go up as dust
27. 6. Israel shall b. and bud
35. 1. the desert shall b. as the rose
2. it shall b. abundantly and rejoice
Hab. 3. 17. the fig-tree shall not b.
Ez. 7. 10. rod hath *blossomed* pride
BLOT, Job 31. 7. Prov. 9. 7.
Ex. 32. 32, 33. b. me out of thy book, Num. 5. 23. Ps. 69. 28. Rev. 3. 5.
Blot out their *name* or remembrance, Deut. 9. 14. & 25. 19. & 29. 20. 2 Kings 14. 27. Ps. 109. 13.
Blot out sin, transgression, iniquity, Neh. 4. 5. Ps. 51. 1, 9. & 109. 14. Is. 43. 25. & 44. 22. Jer. 18. 23. Acts 3. 19.
Col. 2. 14. *blotting* out the handwriting
BLOW on my garden, Song 4. 16.
Hag. 1. 9. I did b. upon it
John 3. 8. wind *bloweth* where it listeth
BLUSH to lift up my face, Ezra 9. 6.
Jer. 6. 15. neither could they b. 8. 12.
BOAST, Ps. 10. 3. & 34. 2. & 49. 6. & 52. 1. Prov. 20. 14. & 25. 14. Jas. 3. 5.
1 Kings 20. 11. b. as he that puts it off
Ps. 44. 8. in God we b. all the day
Prov. 27. 1. b. not of to-morrow
Rom. 11. 18. b. not against the branches, but if thou b. thou bearest
Eph. 2. 9. not of works, lest any man should b.
Boasting, Acts 5. 36. Rom. 3. 27.
Jam. 4. 16. now ye rejoice in your b
Rom. 1. 30. proud *boasters*, 2 Tim. 3. 2.
BODY of heaven, Ex. 24. 10.
Job 19. 26. though worms destroy this b.
Matt. 6. 22. b. full of light, Luke 11. 34.
10. 28. them that kill the b. Luke 12. 4.
26. 26. this is my b. 1 Cor. 11. 24.
Rom. 6. 6. that the b. of sin be destroyed
7. 4. dead to the law by the b. of Christ
24. deliver me from the b. of this death

Rom. 8. 10. ...is dead because of sin
19. ...mortifyeth deeds of the b.
23. ...he redemption of our b.
1 Cor. 6. 13. b. is not for fornication,
but for the Lord; and the Lord for
the b.
18. every sin...a man doeth is without
the b.
19. your b. is the temple of the Holy
Ghost
7. 4. wife hath not power of her own b.
9. 27. I keep under my b. and bring
10. 16. communion of b. of Christ
11. 27. guilty of b. and blood of the
29. not discerning the Lord's b.
12. 14. the b. is not one member
27. ye are the b. of Christ
15. 35. with what b. do they come?
44. sown a natural b. raised a spiritual b.
2 Cor. 5. 8. to be absent from the b.
Eph. 3. 6. fellow-heirs of the same b.
4. 12. for edifying the b. of Christ
5. 23. he is the Saviour of the b.
Phil. 3. 21. who shall change our vile b.
Col. 1. 18. he is the head of the b. the church
2. 11. putting off the b. of sins of flesh
17. shadow—but the b. is of Christ
23. neglecting of the b.
1 Thes. 5. 23. spirit, soul, and b. be preserved
Heb. 10. 5. a b. hast thou prepared
Jam. 3. 6. able to bridle the whole b.
Jude 9. disputed about the b. of Moses
John 2. 21. his own b. 1 Cor. 6. 18.
1 Pet. 2. 24.
1 Cor. 5. 3. in the b. 2 Cor. 5. 6, 10. & 12. 2. Phil. 1. 20. Heb. 13. 3.
Deut. 28. 11, 18, 55. fruit of the b. 30.
9. Ps. 132. 11. Mic. 6. 7.
Rom. 8. 11. quicken your mortal *bodies* 12. 1. present your b. a living sacrifice
1 Cor. 6. 15. your b. are members of Christ
Eph. 5. 28. husbands love your wives as your own b.
Heb. 10. 22. b. washed with pure water
Luke 3. 22. Holy Ghost descended in a *bodily* shape
2 Cor. 10. 10. his b. presence is weak
Col. 2. 9 dwelleth the fulness of the godhead b.
1 Tim. 4. 8. b. exercise profiteth little
BOLD as a lion, Prov. 28. 1.
2 Cor. 10. 1. being absent am b. toward
11. 21. any is b. I am b. also
Phil. 1. 14. are much more b. to speak
Mark 15. 43. went *boldly* unto Pilate
Eph. 6. 19. open my mouth b.
20. speak b.
Heb. 4. 16. come b. to the throne of grace
2 Cor. 7. 4. great is my *boldness* of speech
Eph. 3. 12. in whom we have b. and access
Heb. 10. 19. b. to enter into the holiest
1 John 4. 17. b. in the day of judgment
BOND of the covenant, Ez. 20. 37.
Acts 8. 23. in gall and b. of iniquity
Eph. 4. 3. unity of the spirit in the b. of peace
1 Cor. 12. 13. *bond and free*, Gal. 3. 28.
Eph. 6. 8. Col. 3. 11. Rev. 6. 15. & 13. 16. & 19. 18.
Ps. 116. 16. hast loosed my *bonds*
Job 12. 18. he looseth b. of kings
Acts 20. 23. b. and afflictions abide me
23. 29. worthy of death or of b.
26. 29. such as I am except these b.
Eph. 6. 20. I am an ambassador in b.
Phil. 1. 16. to add affliction to my b.
Col. 4. 18. remember my b.
2 Tim. 2. 9. suffer trouble even unto b.
Philem. 10. whom I have begotten in my b.
Heb. 10. 34. compassion in my b.
11. 36. trial of b. and imprisonments
13. 3. remember them that are in b.
Ex. 13. 3. house of *bondage*, 20. 2.
1. 14. lives better with hard b.
2. 23. sighed by reason of the b.
Rom. 8. 15. received again the spirit of b.
1 Cor. 7. 15. brother or sister is not in b.
Gal. 4. 24. Sinai which gendereth to b.
5. 1. entangled with the yoke of b.
Bondwoman, Gen. 21. 10. Gal. 4. 23, 30.
BONE of my bone, and flesh of my flesh, Gen. 2. 23. & 29. 14. Judg. 9. 2. 2 Sam. 5. 1. & 19. 13. 1 Chr. 11. 1.
Ex. 12. 46. not break a b. of it
John 19. 36. b. of him shall not be broken
Job 10. 11. fenced me with *bones* and sinews
Ps. 51. 8. b. thou hast broken may rejoice
Ec. 11. 15. how the b. grow in thee
Matt. 23. 27. full of dead men's b. *His bones*, Ps. 34. 20. Eph. 5. 30. Job 20. 11. Ez. 32. 27. *Prov.* 12. 4.
Ps. 6. 2. *my bones* are vexed
22. 14. all—are out of joint
31. 10.—are consumed
32. 3.—waxed old through my roaring
35. 10. all—shall say, Lord who is like
38. 3. there is no rest in—
102. 3.—are burnt as a hearth
3.—cleave to my skin
BOOK, Gen. 5. 1. Esth. 6. 1.
Ex. 32. 32. blot me out of thy b.
Job 19. 23. O that they were printed in a b.
31. 35. mine adversary had written a b.
Ps. 40. 7. in the volume of the b. Heb. 10. 7.
56. 8. my tears, are they not in thy b.
Ps. 139. 16. in thy b. all my members are written
Book of life, Phil. 4. 3. Rev. 3. 5. & 13. 8. & 17. 8. & 20. 12, 15. & 21. 27. & 22. 19.
Books, Ec. 12. 12. Dan. 7. 10. & 9. 2. John 21. 25. 2 Tim. 4. 13. Rev. 20 12.
BOOTHS, Lev. 23. 42, 43. Neh. 8 14.
BORDER of his garment, Mark 6. 56.
BORN to trouble, man is, Job 5. 7.
Job 14. 1. b. of a woman, 15. 14. & 25. 4. Matt. 11. 11. Luke 7. 28.
Ps. 58. 3. the wicked go astray as soon as they are b.
87. 4. this man was b. there, 6.
5. this and that man was b. in her
Prov. 17. 17. a brother is b. for adversity
Ec. 3. 3. a time to be b. and a time to die
Is. 9. 6. unto us a child is b. a son is 66. 8. shall a nation be b. at once
Jer. 15. 10. *borne* me a man of strife
Matt. 11. 11. among them that are b. of women
26. 24. better if I had not been b.
John 3. 4. can a man be b. when he is old
5. b. of water and of the Spirit
6. b. of flesh is flesh; b. of Spirit is
Rom. 9. 11. children being not yet b.
1 Cor. 15. 8. one b. out of due time
Gal. 4. 23. b. after the flesh, 29.
1 Pet. 2. 2. as new-b. babes desire sincere milk of
John 3. 3, 5, 7. b. again
John 1. 13. *born of God*, 1 John 3. 9. & 4. 7. & 5. 1, 4, 18.
BORROW, Deut. 15. 6. & 28. 12.
Ex. 22. 14. b. aught of his neighbour, 3. 22. & 11. 2. & 12. 35.
Matt. 5. 42. would b. of thee turn not
Ps. 37. 21. the wicked *borroweth* and payeth not
Prov. 22. 7. *borrower* is servant to the lender
Is. 24. 2. as with the lender so with b.
BOSOM, Gen. 16. 5. Ex. 4. 6.
Num. 11. 12. carry them in b. as a
Deut. 13. 6. wife of thy b. 28. 54, 56.
Ps. 35. 13. prayer returned into my own b.
74. 11. pluck thy hand out of thy b.
Prov. 5. 20. why embrace the b. of a
6. 27. take fire in his b. and not be burnt
17. 23. gift out of b. to pervert, 21. 14.
19. 24. hideth his hand a in his b. 26. 15.
Ec. 7. 9. anger resteth in the b. of fools
Is. 40. 11. carry them in his b.
65. 6, 7. recompense into their b. Ps. 79. 12. Jer. 32. 18.
Mic. 7. 5. her that lieth in thy b.
Luke 6. 38. shall men give into your b.
16. 22. carried into Abraham's b. 23.
John 1. 18. who is in b. of the Father
13. 23. leaning on Jesus's b.
BOTH, Gen. 2. 25. & 3. 7. & 19. 36.
Zech. 6. 13. counsel of peace between b.
Eph. 2. 14. our peace made b. one
16. that might reconcile b. to God
18. we b. have access by one spirit
BOTTLE, Gen. 21. 14, 15, 19.
Ps. 56. 8. put my tears into thy b.
119. 83. I am like a b. in the smoke
Jer. 13. 12. every b. filled with wine
Job 38. 37. who can stay *bottles* of heaven
Matt. 9. 17. new wine into old b.
Mark 2. 22. new wine into new b. Matt. 9. 17.
BOUGHT, Gen. 17. 12, 13. & 33. 19. Deut. 32. 6. he thy father that b. thee
Matt. 13. 46. sold all and b. it
1 Cor. 6. 20. b. with a price, 7. 23.
2 Pet. 2. 1. denying the Lord that b. them
BOUND Isaac. Gen. 22. 9.
Job 36. 8. if they be b. in fetters
Ps. 107. 10. being b. in affliction
Prov. 22. 15. foolishness b. in heart
Is. 61. 1. opening the prison to them that are b.
Matt. 16. 19. whatsoever ye bind on earth shall be b. in heaven, 18. 18.
Acts 21. 22. I go b. in the spirit
21. 13. ready not to be b. only, but
Rom. 7. 2. wife is b. to her husband, 1 Cor. 7. 39.
1 Cor. 7. 27. art thou b. to a wife, seek not
2 Tim. 2. 9. the word of God is not b.
Heb. 13. 3. in bonds as b. with them
Is. 1. 6. closed nor *bound up*
Ez. 34. 21. not—to be healed
34. 4. neither have ye—the broken
Hos. 23. 12. iniquity of Ephraim is—
BOUNTY, 1 Kings 10. 13. 2 Cor. 9. 5.
Prov. 22. 9. *bountiful* eye be blessed
Ps. 13. 6. dealt *bountifully* with me, 116. 7. & 119. 17. & 142. 7.
2 Cor. 9. 6. he that sows b. shall reap b.
BOW in the clouds, Gen. 9. 13, 14, 16.
49. 24. his b. abode in strength
Josh. 24. 12. not with sword nor b.
2 Sam. 1. 18. teach children use of b.
Ps. 7. 12. he hath bent his b. and made 11. 2. lo, wicked bend their b.
44. 6. I will not trust in my b.
78. 57. turned aside like a deceitful b.
Jer. 9. 3. bend tongue like a b. for lies
Lam. 2. 4. bent his b. like an enemy
3. 12. bent his b. and set me as a mark
Hos. 1. 5. break the b. of Israel
17. I will not save them by b.
7. 16. turned like a deceitful b.
1 Sam. 2. 4. Ps. 37. 15. *bows*, & 64. 3. & 78. 9. Jer. 51. 56.
Bow down thine ear, 2 Kings 19. 16, Ps. 31. 2. & 86. 1. Prov. 22. 17.
Job 31. 10. let others—upon her
Ps. 95. 6. let us—and worship
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Judg. 7. 5, 6.—on their knees to drink
Ps. 38. 6. I am—greatly, I go mourning all the day long
44. 25. soul is—to the dust, 57. 6.
145. 14. raiseth up all that be—146. 8.
Is. 2. 11. haughtiness of men—17.
BOWELS did yearn, Gen. 43. 30. 1 Kings 3. 26. 2 Chr. 21. 15, 18.
Ps. 71. 6. took me out of my mother's b.
Is. 63. 15. where is the sounding of thy b.
Jer. 4. 19. my b. my b. I am pained
31. 20. my b. are troubled for him, Lam. 1. 20. & 2. 11. Song 5. 4.
Acts 1. 18. all his b. gushed out
2 Cor. 6. 12. straitened in your b.
Phil. 1. 8. I long after you in the b. of Christ
2. 1. if any comfort, if any b. and
Col. 3. 12. put on b. of mercies
Philem. 7. b. of the saints are refreshed
20. refresh my b. in the Lord
1 John 3. 17. shutteth up b. of compassion
BOWL, Num. 7. 85. Ec. 12. 6. Zech. 4. 2, 3. & 9. 15. & 14. 20.
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1 Sam. 4. 19. Eli b. his neck and died
1 Kings 19. 11. wind b. in pieces the rocks
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18. 4. b. the images and brazen serpent
23. 14. b. in pieces the images, 2 Chr. 31. 1.
Job 29. 17. b. the jaws of the wicked
Ps. 76. 3. b. the arrows of the bow
105. 16. b. the whole staff of bread
107. 14. b. the whole bands in sunder
Jer. 31. 32. my covenant they b. Ez. 17. 16.
Dan. 2. 1. his sleep b. from him
34. stone b. them to pieces, 45.
6. 24. b. all their bones to pieces
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BRANCH, with cluster of grapes, Num. 13. 23. Is. 17. 9. & 18. 5.
Job 15. 32. his b. shall not be green
18. 16. his b. shall not be cut off
Ps. 80. 15. b. thou madest strong for
Prov. 11. 28. the righteous flourish as a b.
Is. 4. 2. b. of the Lord be beautiful
9. 14. cut off b. and rush, 19. 15.
11. 1. b. shall grow out of his roots
14. 19. cast out like an abominable b.
25. 5. b. of terrible ones be brought low
60. 21. b. of my planting, 61. 3.
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33. 15. cause b. of righteous to grow
Ez. 8. 17. they put b. to their nose
Zech. 3. 8. bring forth my servant the B.
6. 12. behold man whose name is B.
Matt. 4. 1. leave neither root nor b.
24. 32. when his b. is yet tender
John 15. 2. every b. in me that bear not
4. b. cannot bear fruit of itself
15. 6. cast forth as b. and is withered
Lev. 23. 40. take *branches* of palm-trees, Neh. 8. 15. John 12. 13.
Job 15. 30. flame shall dry up his b.
Ps. 80. 11. sent her b. unto the river
104. 12. fowls sing among the b.
Is. 16. 8. her b. are stretched out
17. 6. four or five in outmost fruitful b.
18. 5. shall take and cut down b.
27. 10.
Jer. 11. 16. the b. of it are broken, Ez. 17. 6, 7. & 19. 10, 14.
Dan. 4. 14. hew down tree, cut off b.
Hos. 14. 6. his b. shall spread as olive
Zech. 4. 12. what be these two olive b.
John 15. 5. I am the vine, ye are the b.
Rom. 11. 6, if root be holy, so are b.
17. if some of the b. be broken off
18. boast not against the b.
21. God spared not natural b. 24.
BRAND, Judg. 15. 5. Zech. 3. 2.
BRASS, Gen. 4. 22. Dan. 5. 4.
Num. 21. 9. made serpent of b. beheld
Deut. 8. 9. out of whose hills mayest dig b.
28. 23. heaven over thy head shall be b.
Job 6. 12. is my strength of b.—flesh b.
41. 27. he esteemeth b. as rotten wood
Ps. 107. 16. broken the gates of b.
Is. 48. 4. thy neck iron, and brow b.
60. 17. for wood I will bring b.
Dan. 2. 32. belly and thighs of b.
Zech. 6. 1. were mountains of b.
1 Cor. 13. 1. become as sounding b.
Rev. 1. 15. feet like fine b. 2. 18.
Brazen, Num. 16. 39. 2 Kings 18. 4. & 25. 13. 2 Chr. 6. 13. Jer. 1. 18. & 15. 20. & 52. 20. Mark 7. 4.
BRAWLER, 1 Tim. 3. 3. Tit. 3. 2.
Prov. 21. 9. & 25. 2, 4. *brawling* woman
BRAY, Job 6. 5. Prov. 27. 22.
BREACH be upon thee, Gen. 38. 29.
Num. 14. 34. know my b. of promise
Judg. 21. 15. Lord made b. in tribes
2 Sam. 6. 8. Lord made b. on Uzza, 1 Chr. 13. 11. 15. 13.
Job 16. 14. breaketh me with b. upon b.
Ps. 106. 23. Moses stood in the b.
Is. 30. 13. this iniquity shall be as b.
26. the Lord bindeth up b. of his
58. 12. the repairer of the b.
Lam. 2. 13. thy b. is great like sea
Ez. 60. 2. heal *breaches* thereof
BREAD shall be fat Gen. 49. 20.
Ex. 16. 4. I will rain b. from heaven
22. 25. he will bless thy b. and water
Lev. 21. 6. b. of their God they offer
Num. 14. 9. they are b. for us
21. 5. soul loatheth this light b.
Deut. 8. 3. not live by b. only, Matt. 4. 4.
Ruth 1. 6. visited his people, giving b.
1 Sam. 2. 5. hired themselves for b.
15. 11. take my b. and my wine
1 Kings 18. 4. fed them with b. and water
Neh. 5. 14. not eaten b. of governor, 18.
9. 15. gavest them b. from heaven
Ps. 37. 25. nor his seed begging b.
78. 20. can he give b. also
80. 5. feedest them with b. of tears
102. 9. I have eaten ashes like b.
104. 15. b. which strengtheneth man's
132. 15. satisfy her poor with b.
Prov. 9. 17. b. eaten in secret is pleasant
20. 17. b. of deceit is sweet
22. 9. giveth of his b. to the poor
31. 27. she eateth not b. of idleness
Ec. 9. 11. nor yet b. to the wise
11. 1. cast thy b. upon the waters
Is. 3. 1. whole stay of b. 7.
30. 20. Lord give you the b. of adversity
33. 16. b. shall be given him
55. 2. spend money for that is not b.
10. give seed to sower, b. to eater
58. 7. deal thy b. to the hungry
Lam. 4. 4. the young children ask b.
Ez. 18. 7. hath given b. to hungry
Hos. 2. 5. give me my b. and water
9. 4. sacrifices be as b. of mourners
Amos 4. 6. want of b. in all your places
Mal. 1. 7. ye offer polluted b. on mine
Matt. 4. 3. these stones be made b.
4. not live by b. alone, Luke 4. 4.
6. 11. this day our daily b. Luke 11. 11.
Matt. 7. 9. son ask b. will he give a stone
15. 26. meet to take the children's b.
16. 5. forgotten to take b. 11. 12.
26. 26. took b. and blessed it
Mark 8. 4. satisfy these men with b.
Luke 7. 33. neither eating b. nor drinking wine
15. 17. servants have b. enough
24. 35. known in breaking of b.
John 6. 32. Moses gave you not that b.
33. the b. of God, is he that cometh
34. evermore give us this b.
35. I am b. of life, 48. true b. 32.
41. I am the b. which came down
50. this is the b. that cometh down
13. 18. he that eateth b. with me
Acts 2. 42. breaking b. and in prayer
46. breaking b. from house to house
20. 7. came together to break b.
27. 35. he took b. and gave thanks
1 Cor. 10. 16. b. we break, is it not
17. we being many are one b. all partakers of that one b.
11. 23. night he was betrayed took b.
26. as often as ye eat this b. 27.
2 Cor. 9. 10. minister b. for your food
Deut. 16. 3. *bread of affliction*, 1 Kings 22. 27. 2 Chr. 18. 26. Is. 30. 20.
Gen. 3. 19. *shalt eat bread*, 28. 20. Ps. 14. 4. & 127. 2. Prov. 25. 21. Ec. 9. 7. Mark 7. 5. Luke 14. 15. 1 Cor. 11. 26. 2 Thes. 3. 12.
1 Sam. 2. 36. *piece of bread*, Prov. 6. 26. & 28. 21. Jer. 37. 21. Ez. 13. 19.
Lev. 26. 26. *Break staff of bread*, Ps. 105. 16. Ez. 4. 16. & 5. 16. & 14. 13.
Gen. 19. 3. *unleavened bread*, Ex. 12. 8, 15. & 18. 20. & 13. 6, 7. Mark 14 12. Luke 22. 7. Acts 12. 3. & 20. 6. 1 Cor. 5. 8.
BREAK, Gen. 19. 6. Ex. 34. 13.
Judg. 7. 19. b. the pitchers that were 9. 53. and all to b. his skull
Ezra 9. 14. should we again b. the commandments
Ps. 2. 3. let us b. their bands asunder 9. shalt b. them with a rod of iron
10. 15. b. thou arm of the wicked
58. 6. b. their teeth in their mouth
89. 31. if they b. my statutes
34. my covenant will I not b. nor
141. 5. oil which shall not b. head
Song 2. 17. till the day b. and the shadows, 4. 6.
Is. 42. 3. bruised reed not b. Matt. 12. 20.
58. 6. that ye b. every yoke
Jer. 14. 21. b. not covenant with us
15. 12. shall iron b. northern iron
33. 20. can b. my covenant of day
Ez. 4. 16. b. the staff of bread, 5. 16. & 14. 13. Ps. 105. 16.
Ez. 17. 15. shall he b. covenant and be delivered
Hos. 1. 5. b. the bow of Israel, 2. 18.
Zech. 11. 10. might b. my covenant
14. might b. the brotherhood
Matt. 5. 19. b. one of these least commandments
Acts 21. 13. mean ye to b. my heart
1 Cor. 10. 16. bread which we b.
Ex. 33 24. *break down*, Deut. 7. 5.

Ps 74. 6. Ec. 3. 3. Jer. 31. 28. & 45. 4. Hos. 10. 2.
Ex. 19. 22. 24. *break forth*, Is. 55. 8. Jer. 1. 14. Gal. 4. 27.
Is. 14. 7. *break forth into singing*, 44. 23. & 49. 13. & 54. 1. & 55. 12. & 52. 9.
Dan. 4. 27. *break off thy sins by righteousness*
Ex. 22. 6. *break out*, Is. 35. 6. Hos. 4. 2. Amos 5. 6.
Job 19. 2. *break in pieces*, 34. 24. Ps. 72. 4. & 94. 5. Is. 45. 2. Jer. 51. 20, 21, 22. Dan. 2. 40, 44. & 7. 23.
Ex. 19. 21, 24. *break through*, and gaze
Matt. 6. 19, 20. where thieves—and steal
Jer. 4. 3. *break up* your fallow ground, Hos. 10. 10.
Ps. 74. 13, 14. *breakest* heads of dragons
Gen. 32. 26. let me go, for the day *breaketh*
Job 9. 17. he b. me with a tempest
16. 14. he b. me with breach upon breach
Pr. 29. 5. the voice of the Lord b. the cedars
46. 9. b. the bow and cutteth spear
119. 20. my soul b. for the longing
Prov. 25. 15. a soft tongue b. the bone
Ec. 10. 8. whoso b. a hedge, a serpent shall bite him
Jer. 10. 11. as one b. a potter's vessel
23. 29. like a hammer that b. rocks
Hos. 13. 13. a place of *breaking* forth of children, 1 Chr. 14. 11.
Luke 24. 35. known of them in b. bread
Acts 2. 42. b. of bread, 46.
Rom. 2. 23. through b. the law dishonourest thou
BREASTS, Gen. 49. 25. Job 3. 12.
Job 21. 24. his b. are full of milk
Ps. 22. 9. I was upon my mother's b.
Prov. 5. 19. let her b. satisfy thee at all times
Song 1. 13. shall lie all night between my b.
4. 5. thy b. are like two roes, 7. 3.
7. 7. thy b. to clusters of grapes, 8.
8. 1. sucked the b. of my mother
8. a little sister, and she hath no b.
10. I am a wall and my b. like towers
Is. 28. 9. weaned and drawn from b.
60. 16. suck the b. of kings, 49. 23.
66. 11. satisfied with b. of her consolation
Ez. 16. 7. thy b. are fashioned
23. 3. there were their b. pressed
8. bruised the b. of her virginity
Hos. 2. 2. adulteress from between her b.
9. 14. give miscarrying womb and dry b.
Joel 2. 16. gather those that suck b.
Luke 23. 48. smote b. and returned
Rev. 15. 6. their b. girded with golden
Ex. 28. 4. *breastplate*, Rev. 9. 9, 17.
Is. 59. 17. put on righteousness as b.
Eph. 6. 14. b. of righteousness
1 Thes. 5. 8. b. of faith and love
BREATH of life, Gen. 2. 7. & 6. 17. & 7. 15, 22. Is. 2. 22. Hab. 2. 19.
Job 12. 10. in whose hands is b. of all
17. 1. my b. is corrupt, my days are extinct
19. 17. my b. is strange to my wife
37. 10. by the b. of God frost is given
Ps. 33. 6. made by b. of his mouth
104. 29. thou takest away their b.
146. 4. his b. goeth forth, he returneth
150. 6. all that hath b. praise the Lord
Ec. 3. 19. they have all one b.
Is. 2. 22. whose b. is in his nostrils
11. 4. with b. of his lips shall slay the wicked
42. 5. giveth b. unto the people
Lam. 4. 20. the b. of our nostrils
Dan. 5. 23. in whose hand thy b. is
Acts 17. 25. giveth life, and b. and all
Ps. 27 12. *breathe* out cruelty
Ez. 37. 9. come b. upon these slain
John 20. 22. he *breathed* on them
Acts 9. 1. *breathing* out slaughter
BRETHREN, we be, Gen. 13. 8.
Gen. 49. 26. him that was separate from his b. Deut. 33. 16.
Deut. 17. 20. be not lifted up above b.
33. 9. neither did he acknowledge his b.
24. let him be acceptable to his b.
1 Chr. 4. 9. more honourable than his b.
5. 2. prevailed above his b.
Job 6. 15. my b. have dealt deceitfully
19. 13. put my b. far from me
Ps. 22. 22. declare thy name unto my b.
69. 8. I am become a stranger to my b.
122. 8. for my b. and companions' sakes
133. 1. for b. to dwell together in unity
Hos. 13. 15. fruitful among his b.
Matt. 23. 8. all ye are b. Acts 7. 26.
12. 48. who are my b.
25. 40. the least of these my b.
28. 10. go tell my b. that they go
Mark 10. 29. left house, or b. Luke 18. 29.
John 7. 5. neither did his b. believe in
20. 17. go to my b. and say, I ascend
Acts 11. 29. send relief to the b.
Rom. 8. 29. first-born among many b.
9. 3. accursed from Christ for my b.
1 Cor. 6. 5. to judge between his b.
8. 12. sin against the b.
15. 6. seen of above 500 b. at once
Gal. 2. 4. false b. unawares brought in
1 Tim. 4. 6. put b. in remembrance
5. 1. entreat the younger as b.
Heb. 2. 11. not ashamed to call them b.
17. made like to his b.
Pet. 1. 22. unfeigned love of the b.

1 Pet. 3. 8. love as b. be pitiful and courteous
1 John 3. 14. because we love the b.
16. to lay down our lives for the b.
3 John 10. neither doth he receive b.
Gen. 27. 29. *thy brethren*, 48. 22. & 49. 8. Deut. 15. 7. & 18. 15. 1 Sam. 17. 18. Matt. 12. 47. Mark 3. 32. Luke 8. 20. & 14. 12. & 22. 32.
Jer. 12. 6.—have dealt treacherously
Rev. 19. 10. I am of—22. 9.
1 Kings 12. 24. *your brethren*, 2 Chr. 30. 7. & 35. 6.
Neh. 4. 14. fight for—your sons and
Is. 66. 5.—that hated you
Acts 3. 22. raise up of—prophet like unto me, 7. 37. Deut. 18. 15.
Matt. 5. 47. if you salute—only.
BRIBES, 1 Sam. 3. 8. Amos 5. 12.
1 Sam. 12. 3. have I received any b.
Ps. 26. 10. right hand full of b.
Is. 33. 15. hands from holding b.
Jer. 15. 34. tabernacles of *bribery*
BRICK, Gen. 11. 3. Ex. 1. 14. & 5. 7, 8, 14, 16, 18, 19. Is. 65. 3. & 9. 10.
2 Sam. 12. 31. *brick-kiln*, Jer. 43. 9. Nah. 3. 14.
BRIDE, doth clothe with an ornament, Is. 49. 18.
Is. 61. 10. as a b. adorneth herself
Jer. 2. 32. can a b. forget her attire
Joel 2. 16. b. go out of her closet
John 3. 29. that hath b. is bridegroom
Rev. 21. 2. as a b. adorned for her husband
9. I will show thee b. the Lamb's wife
22. 17. spirit and b. say, come
Matt. 9. 15. *bride-chamber*, Mark 2. 19. Luke 5. 34.
BRIDEGROOM, Joel 2. 16. John 2. 9.
Ps. 19. 5. as a b. coming out of his chamber
Is. 61. 10. as a b. decketh himself
62. 5. as a b. rejoiceth over the bride
Jer. 7. 34. cease the voice of b. and bride, 16. 9. & 25. 10. & 33. 11. Rev. 18. 23.
Matt. 9. 15. as long as the b. is with them, Mark 2. 19, 20. Luke 5. 34.
Matt. 25. 1. went forth to meet b. 6.
BRIDLE for the ass, Prov. 26. 3.
Ps. 32. 9. mouth held with b.
39. I keep my mouth as with a b.
Is. 37. 29. put my b. in thy lips, 30. 28. 2 Kings 19. 28. Rev. 14. 20.
Jam. 3. 2. able to b. the whole body
1. 26. *bridleth* not his tongue
BRIERS, Judg. 8. 7, 16. Is. 7. 23, 24, 25. & 32. 13. Hab. 6, 8. Mic. 7. 4.
Is. 5. 6. come up b. and thorns
9. 18. wickedn. shall devour b. 10. 17.
27. 4. set b. against me in battle
55. 13. instead of b. shall come up myrtle
Ez. 2. 6. though b. and thorns be
28. 24. no more a pricking b. unto
BRIGHTNESS, 2 Sam. 22. 13. Ez. 1. 4, 27, 28. & 8. 2. & 28. 7, 17.
Job 31. 26. beheld moon walking in b.
Is. 62. 1. righteousness go forth as b.
Ez. 10. 4. full of the b. of Lord's glory
Dan. 12. 3. wise shall shine as the b. of the firmament
Amos 5. 20. very dark and no b. in it
Hab. 3. 4. his b. was as the light
Acts 26. 13. a light above b. of sun
2 Thes. 2. 8. Lord destroy with b. of his coming
Heb. 1. 3. being the b. of his glory
BRIMSTONE, Gen. 19. 24. Deut. 29. 23. Job 18. 15. Ps. 11. 6. Is. 30. 33. & 34. 9. Ez. 38. 22. Luke 17. 29. Rev. 14. 10. & 19. 20. & 21. 8.
BRING a flood, Gen. 6. 17.
Josh. 23. 15. b. upon you all the evil
1 Kings 8. 32. to b. his way upon his head
Job 14. 4. who can b. a clean thing
33. 30. to b. back his soul from pit
Ps. 60. 9. who b. me into strong city
68. 29. kings shall b. presents to thee
72. 10. Is. 60. 9. & 66. 20.
72. 3. mountains b. peace to people
94. 23. b. on them their own iniquity
Ec. 11. 9. God will b. thee into judgment. 12. 14. Job 14. 4. & 30. 23.
Song 8. 2. b. thee to my mother's house
Is. 1. 13. b. no more vain oblations
43. 5. I will b. thy seed from east
6. b. my sons from afar, 60. 9.
46. 13. I b. near my righteousness
66. 9. I b. to the birth and not cause
Hos. 2. 14. allure and b. her into the wilderness
Zeph. 3. 5. every morning b. his judgment
Luke 2. 10. I b. you good tidings
8. 14. b. no fruit to perfection
John 14. 26. b. all things to remembrance
Acts 5 28. intend to b. this man's blood
1 Cor. 1. 28. b. to naught things that are
4. 5. b. to light the hidden things of darkness
1 Thes. 4. 14. God will b. with him
1 Pet. 3. 18. that he might b. us to God
Gen. 1. 11, 20, 24. *bring forth*, 3. 16. Matt. 1. 21. Job 39. 1. Ex. 3. 10.
2 Kings 19. 3. there is not strength to—
Job 15. 35. conceive mischief and—vanity
Ps. 37. 6. he shall—thy righteousness
92. 14. still—fruit in old age
Prov. 27. 1. what a day may—
Is. 41. 21.—your strong reasons
42. 1.—judgment to the Gentiles, 4.
59. 4. conceive mischief and—iniquity
66. 8. made to—in one day
Zeph. 2. 2. before the decree—
Mark 4. 20.—fruit some thirty fold
Luke 3. 8.—fruits worthy of repentance
8. 15.—fruit with patience

John 15. 2. that it may—more fruit
Ps. 1. 3. *bringeth forth* fruit in its season
Hos. 10. 1.—fruit to himself
Matt. 3. 10. b. not forth good fruit, 7. 19. & 12. 35. Luke 6. 43.
John 12. 24. if it die it—much fruit
Jam. 1. 15.—sin,—death
BROAD, Num. 16. 38, 39. Nah. 2. 4. Matt. 23. 5.
Job 36. 16. out of strait into b. place
Ps. 119. 96. thy commandment is exceeding b.
Is. 33. 21. Lord a place of b. rivers
Matt. 7. 13. b. is way to destruction
BROKEN my covenant, Gen. 17. 14.
Ps. 55. 20. Is. 24. 5. & 33. 8. & 36. 6. Jer. 11. 10. & 33. 21. Ez. 44. 7.
Ps. 34. 18. nigh to them of b. heart
44. 19. sore b. us in place of dragons
51. 8. bones which thou hast b. rejoice
17. b. spirit, b. and contrite heart
147. 3. healeth the b. in heart
Is. 61. 1. to bind up the b.-hearted
Jer. 2. 13. hewed out b. cisterns
5. 5. altogether b. the yoke
Dan. 2. 42. partly strong and partly b.
Hos. 5. 11. Ephraim is b. in judgment
Matt. 21. 44. shall fall on stone, shall be b.
John 10. 35. Scripture cannot be b.
BROOK, Num. 13. 23. Deut. 2. 13.
Ps. 110. 7. drink of the b. in the way
Job 20. 17. the b. of honey and butter
Is. 19. 6. b. of defence shall be emptied
BROTHER, born for adversity, Prov. 17. 17.
Prov. 18. 19. a b. offended is harder to be won
24. is a friend that sticketh closer than a b.
27. 10. neighbour near, than b. far off
Jer. 9. 4. trust not in any b. for every b.
Matt. 10. 21. b. shall deliver up b. to death, Mark 13. 12. Mic. 7. 2.
1 Cor. 5. 11. any called a b. be a fornicator
6. 6. but b. goeth to law with b.
7. 15. b. or sister is not in bondage
8. 11. shall the weak b. perish
2 Thes. 3. 15 admonish him as a b.
Jam. 1. 9. let b. of low degree rejoice
Ps. 35. 14. *my brother*, Song 8. 1. Matt. 12. 50. & 18. 21. 1 Cor. 8. 13.
Ps. 50. 20. *thy brother*, Matt. 5. 23, 24. & 18. 15. Rom. 14. 10. 15.
Gen. 45. 4. *your brother*, Rev. 1. 9.
Zech. 11. 14. *brotherhood*, 1 Pet. 2. 17.
Amos 1. 9. remembered not *brotherly* covenant
Rom. 12. 10. kindly affectioned with b.
1 Thes. 4. 9. as touching b. love ye
Heb. 13. 1. let b. love continue
2 Pet 1. 7. to godline-s b. kindness
BROUGHT in hitherto, 2 Sam. 7. 18.
Neh. 4. 15. God b. their counsel to naught
9. 33. thou art just in all that is b. on us
Ps. 45. 14. be b. unto the king in raiment
79. 8. we are b. very low
106. 43. b. low for their iniquities
107. 39. b. low through oppression
116. 6. I was b. low and he helped
Is. 1. 2. nourished and b. up children
Matt. 10. 18. b. before governors, Mark 13. 9. Luke 12. 12.
1 Cor. 6. 12. not be b. under power
Gal. 2. 4. false brethren, unawares b. in
1 Tim. 6. 7. b. nothing into this world
Ps. 107. 12. *brought down*, Matt. 11. 23.
Deut. 33. 14. *brought forth*, Ps. 18. 19. & 90. 2. Is. 66. 7. Jam. 5. 18.
BRUISE thy head—his heel, Gen. 3. 15.
Is. 53. 10. it pleased the Lord to b. him
Rom. 16. 20. God of peace shall b. Satan
Is. 42. 3. *bruised* reed not break, Matt. 12. 20.
53. 5. he was b. for our iniquities
Ez. 23. 3, 21. b. breasts, b. teats
BRUIT, report, Jer. 10. 22. Nah. 3. 19.
BRUTISH man knows not, Ps. 92. 6.
Ps. 94. 8. understand, ye b. among people
Prov. 30. 2. I am more b. than any man
Jer. 10. 14. man is b. in his knowledge, 15. 17.
BUCKLER to all that trust, Ps. 18. 30.
Ps. 18. 2. my b. and horn of my salvation
91. 4. his truth shall be thy b.
Prov. 2. 7. a b. to them that walk
BUFFETED, 2 Cor. 12. 7. Matt. 26. 67. 1 Cor. 4. 11. 1 Pet. 2. 20.
BUILD walls of Jerusalem, Ps. 51. 18.
Ps. 102. 16. Lord shall b. up Zion
127. 1. except the Lord b. the city
147. 2. Lord doth b. up Jerusalem
Ec. 3. 3. a time to b. up
Mic. 3. 10. b. up Zion with blood
Acts 20. 32. able to b. you up
Job 22. 23. if thou return shalt be *built* up
Ps. 89. 2. mercy shall be b. up for ever
Matt. 7. 24. b. his house on a rock
Eph. 2. 20. ye are b. on foundation of
Col. 2. 7. rooted and b. up in him
Heb. 3. 4. he that b. all things is God
1 Pet. 2. 5. b. up a spiritual house
Heb. 11. 10. *builder* and maker is God
Is. 118. 22. stone which the b. refused, Matt. 21. 42. Mark 12. 10. Luke 20. 17. Acts 4. 11. 1 Pet. 2. 7.
1 Cor. 3. 10. *master-builder*
Josh. 6. 26. cursed that *buildeth* this city
Prov. 14. 1. every wise woman b. her
Jer. 22. 13. wo to him that b. house
Amos 9. 6. b. his stories in heaven
Hab. 2. 12. b. a town with blood
1 Cor. 3. 10. another b. thereon

1 Cor. 3. 9. ye are God's *building*
2 Cor. 5. 1. we have a b. of God
Eph. 2. 21. all the b. fitly framed
Heb. 9. 11. tabernacles not of this b.
Jude 20. b. up yourselves in faith
BULLS compassed me, Ps. 22. 12.
Ps. 50. 13. will I eat the flesh of b.
68. 30. rebuke the multitude of b.
Heb. 9. 13. if blood of b. and goats
10. 4. blood of b. cannot take away sin
Ps. 69. 31. than *bullock* with horns
Jer. 31. 18. as a b. unaccustomed to the yoke
Ps. 51. 19. offer b. on thy altar
Is. 1. 11. delight not in blood of b.
BULRUSHES, Ex. 2. 3. Is. 58. 5.
BULWARKS, Ps. 48. 13. Is. 26.
BUNDLE, Gen. 42. 35. Acts 28. 3.
1 Sam. 25. 29. bound in the b. of
Song 1. 13. b. of myrrh is my well-be-loved
Matt. 13. 30. bind tares in *bundles* to burn
BURDEN, 2 Kings 5. 17. & 8. 9.
Ex. 18. 22. shall bear the b. with thee. Num. 11. 17.
Ex. 23. 5. ass lying under his b.
Deut. 1. 12. how can I bear your b.
2 Sam. 15. 33. thou shalt be a b. unto
19. 35. servant be yet b. to my lord
2 Kings 5. 17. two mules b. of earth
9. 25. Lord laid this b. on him
2 Chr. 35. 3. not be b. on shoulders
Neh. 13. 19. shall be no b. brought in on Sabbath day, Jer. 17. 21. & 22. 24, 27.
Job 7. 20. I am a b. to myself
Ps. 38. 4. a b. too heavy for me
55. 22. cast thy b. upon the Lord
81. 6. I removed his shoulder from b.
Ec. 12. 5. grasshopper shall be a b.
Is. 9. 4. broken the yoke of his b.
10. 27. b. taken from thy shoulder
30. 27. the b. thereof is heavy
Zeph. 3. 18. reproach of it was a b.
Zech. 12. 3. all that b. themselves with
Matt. 11. 30. my yoke is easy, my b. light
20. 12. borne the b. and heat of day
Acts 15. 28. no greater b. than necessary
2 Cor. 12. 16. I did not b. you
Gal. 6. 5. every man bear his own b.
Rev. 2. 24. put on you no other b.
Is. 13. 1. b. threatening of heavy judgments, 14. 28. & 15. 1. & 17. 1. & 19. 1 & 21. 11. & 22. 1. & 23. 1. Ez. 12 10. Nah. 1. 1. Hab. 1. 1. Zech. 9. 1 & 12. 1. Mal. 1. 1. b. of the word
2 Cor. 5. 4. we groan being *burdened*
8. 13. not others eased and you b.
Gen. 49. 14. *burdens*, Ex. 1. 11. & 2. 11 & 5. 4.
Is. 58. 6. to undo the heavy b.
Lam. 2. 14. seen for thee false b.
Matt. 23. 4. bind heavy b. Luke 11. 46.
Gal. 6. 2. bear one another's b.
Zech. 12. 3. *burdensome*, 2 Cor. 11. 9. & 12. 13, 14. 1 Thes. 2. 6.
BURN upon altar, Ex. 29. 13, 18, 25. Lev. 1. 9, 15. & 2. 2. & 3. 5, 11, 16. & 5. 12. & 6. 15. & 9. 17.
Gen. 44. 18. let not thine anger b.
Deut. 32. 22. shall b. to lowest hell
Is. 27. 4. go through them and b.
Mal. 4. 1. day cometh shall b. as an oven
Luke 3. 17. chaff he will b. with unquenchable fire
24. 32. did not our heart b. within
1 Cor. 7. 9. it is better to marry than b.
2 Cor. 11. 29. who is offended and I b. not
Rev. 17. 6. eat her flesh and b. her with fire
Ex. 3. 2. the bush *burned* with fire
Deut. 9. 15. and mount b. with fire
Ps. 39. 3. while I was musing fire b.
1 Cor. 3. 15. if any man's work shall be b.
13. 3. though I give my body to be b.
Heb. 6. 8. whose end is to be b.
12. 18. not come to mount that b.
Ps. 46. 9. *burneth* the chariot in fire
83. 14. as fire b. the wood
97. 3. b. up his enemies round about
Is. 9. 18. wickedness b. as the fire
Rev. 21. 8. lake which b. with fire
Gen. 15. 17. *burning* lamp that passed between those pieces
Jer. 20. 9. his word was as b. fire
Hab. 3. 5. b. coals went forth at his feet
Luke 12. 35. loins girded and your lights b.
John 5. 35. a b. and a shining light
Ex. 21. 25. b. for b. wound for wound
Deut. 28. 22. smite thee with extreme b.
29. 23. land is brimstone, and salt, and b.
Is. 3. 24. b. instead of beauty
4. 4. by the spirit of judgment and b.
Amos 4. 11. firebrand plucked out of the b.
Is. 33. 14. dwell with everlasting b.
Gen. 8. 20. *burnt-offerings*, Deut. 12. 6. 1 Sam. 15. 22. Ps. 50. 8. Is. 1. 11 & 56. 7. Jer. 6. 20. & 7. 21, 22.
Hos. 6. 6. knowledge of God more than—
Mark 12. 33. more than all whole—
Heb. 10. 6. in—for sin and sacrifices
Ps. 74. 8. *burnt up* all synagogues
106. 18. the flame—the wicked
Is. 64. 11. our beautiful house is—
Matt. 22. 7. destroyed and—their city
2 Pet. 3. 10. works that are therein be—
BURST thy bands, Jer. 2. 20.
Jer. 5. 5. broken the yoke and b. bands, 30. 8.
Prov. 3. 10. *presses* b. out with new wine

Mark 2. 22. new wine doth b. the bottles, Luke 5. 37. Job 32. 19.
Acts 1. 11. b. asunder in the midst
BURY my dead out of my sight, Gen. 23. 4.
Gen. 49. 29. b. me with my fathers
Ps. 79. 3. there was none to b. them
Matt. 8. 21. first to go and b. my father
22. et the dead b. their dead, Luke 9. 60.
Rom. 6. 4. *buried* with him by baptism into death, Col. 2. 12.
Cor. 15. 4. he was b. and rose again
Gen. 23. 4. a possession of a *burying*-place
47. 30. b. me in the b.-place
Mark 14. 8. anoint my body to the b.
John 12. 7. against the day of my b. hath she
2 Chr. 26. 23. *burial*, Acts 8. 2.
Ec. 6. 3. that he have no b.
Is. 14. 20. not joined with them in b.
Jer. 22. 19. buried with b. of an ass
Matt. 26. 12. she did it for my b.
BUSH is not burnt, Ex. 3. 2, 3, 4. Acts 7. 30. Mark 12. 26.
Deut. 33. 16. good-will of him that dwelt in b.
BUSHEL, Matt. 5. 15. Luke 11. 33.
BUSHY and black, Song 5. 11.
BUSINESS, Gen. 39. 11. Rom. 16. 2. Ps. 107. 23. do b. in great waters
Prov. 22. 29. seest a man diligent in his b.
Ec. 5. 3. dream through multitude of b.
Luke 2. 49. must be about Father's b.
Acts 6. 3. we may appoint over this b.
Rom. 12. 11. not slothful in b.
1 Thes. 4. 11. study to do your own b.
BUTTER and milk, Gen. 18. 8. Deut. 32. 14. Judg. 5. 25. 2 Sam. 17. 29. Prov. 30. 33.
Job 20. 17. brooks of honey and b.
29. 6. I have washed my steps with b.
Ps. 55. 21. words were smoother than b.
Is. 7. 15. b. and honey shall he eat, 22.
BUY the truth, Prov. 23. 23.
Is. 55. 1. b. and eat, yea, b. wine
1 Cor. 7. 30. they that b. as possessed not
Jam. 4. 13. b. and sell, and get gain
Rev. 3. 13. I counsel thee b. gold tried
13. 17. that no man might b. or sell
Prov. 20. 14. it is naught saith *buyer*
Is. 24. 2. as with b. so with seller
Ez. 7. 12. let not b. rejoice
Prov. 31. 16. considereth a field and *buyeth* it
Matt. 13. 44. selleth all and b. field
Rev. 18. 11. no man b. her merchandise
BY and by, Matt. 13. 21. Mark 6. 25. Luke 17. 7. & 21. 9.
By-word among all nations, Deut. 28. 37.
1 Kings 9. 7. Israel shall be a—
2 Chr. 7. 20. make this house a—
Job 17. 6. made a—of the people
30. 9. I am their song and their—
Ps. 44. 14. makest us a—among the heathen

C

CAGE, Jer. 5. 27. Rev. 18. 2.
CAIN and Abel, Gen. 4. 1—17. Heb. 11. 4. & 12. 24. Jude 11.
CAKE of bread tumbled into host, Judg. 7. 13.
1 Kings 17. 12. I have not a c. but meal
Hos. 7. 8. Ephraim is a c. not turned
Cakes, Gen. 18. 6. Judg. 6. 19.
Jer. 7. 18. make c. to queen of heaven
44. 19. made c. to worship her
CALAMITY at hand, Deut. 32. 35.
Job 6. 2. my c. laid in the balance
30. 13. they set forward my c.
Ps. 18. 18. prevented me in the day of my c.
141. 5. my prayer shall be in their c.
Prov. 1. 26. I will laugh at your c.
6. 15. his c. shall come suddenly
19. 13. a foolish son is the c. of his father
27. 10. into brother's house in the day of thy c.
Jer. 18. 17. the face in day of their c.
46. 21. day of thy c. is come, 48. 16. & 49. 8, 32. Ez. 35. 5. Ob. 13.
Ps. 57. 1. till these *calamities* be overpast
Prov. 17. 5. that is glad at c. shall not prosper
24. 22. their c. shall rise suddenly
CALDRON, 1 Sam. 2. 14. Job 41. 20. Ez. 11. 3, 7, 11. Mic. 3. 3. Jer. 52. 18.
CALEB and Joshua, Num. 13. 30. & 14. 6, 24, 38. & 26. 65. & 32. 12.
CALF, Gen. 18. 7. Job 21. 10. Ps. 29. 6. Is. 27. 10. Rev. 4. 7.
Ex. 32. 4. made a molten c. 15. Deut. 9. 16. Neh. 9. 18. Ps. 106. 19.
Is. 11. 6. c. and young lion lie together
Jer. 34. 18. when they cut the c. in twain
Hos. 8. 5. thy c. O Samaria, hath cast thee off
6. the c. of Samaria shall be broken
Luke 15. 23. bring hither the fatted c.
27. thou hast killed the fatted c. 30.
CALL them what he would, Gen. 2. 19.
Gen. 24. 57. we will c. the damsel and inquire
30. 13. daughters will c. me blessed
Deut. 4. 7. all that we c. upon him
28. I s. heaven and earth to witness
30. 19.
1 Sam. 3. 6. here I am, for thou didst c. me
1 Kings 8. 52. in all they c. to thee for
17. 18. to c. my sin to remembrance
1 Chr. 16. 8. c. upon his name
Job 5. 1. c. if there be any to answer, 14. 15.
Job 13. 22. c. thou and I will answer
27. 10. will he always c. upon God
Ps. 4. 1. hear me when I c. O God
14. 4. they c. not upon Lord, 53. 4.
49. 11. c. lands after their names
72. 17. all nations shall c. him blessed
77. 6. I c. to remembrance my song in the night
80. 18. we will c. on thy name
86. 5. plenteous in mercy to all that c.
145 18. nigh to all them that c. upon him
Prov. 31. 28. children rise and c. her blessed
Is. 5. 20. wo to them that c. evil good
22. 12. in that day the Lord did c. to weeping
55. 6. c. upon him while he is near
58. 9. shalt thou c. and Lord will answer
65. 24. before they c. I will answer
Jer. 25. 29. I will c. for a sword upon all
Joel 2. 32. remnant whom the Lord shall c.
Jon. 1. 6. sleeper, arise, c. upon thy God
Zech. 13. 9. they shall c. upon my name
Mal. 3. 12. all nations shall c. you blessed
15. and now we c. the proud happy
Matt. 9. 13. I came not to c. righteous, but sinners to repentance, Mark 2. 17. Luke 5. 32.
22. 3. to c. them that were bidden
23. 9. c. no man your father on earth
Luke 14. 48. all generations shall c. me blessed
6. 46. why c. ye me Lord, Lord, and do not
14. 12, 13. a dinner, c. not friends,—c. poor
John 4. 16. c. thy husband and come hither
13. 13. ye c. me master and Lord
15. 15. I c. you not servants, but friends
Acts 2. 39. as many as Lord shall c.
10. 15. God hath cleansed, c. not common
24. 14. after the way they c. heresy
Rom. 9. 25. I will c. them my people
10. 12. rich in mercy to all that c. on him
14. how then shall they c. on him
2 Cor. 1. 23. I c. God for a record
Heb. 2. 11. not ashamed to c. them brethren
Jam. 5. 14. c. for the elders of the church
1 Pet. 1. 17. if ye c. on the Father
Call on the name of the Lord, Gen. 4. 26. & 12. 8. & 13. 4. & 21. 33. & 26. 25. 1 Kings 18. 24. 2 Kings 5. 11. Ps. 116. 4, 13, 17. Joel 2. 32. Zeph. 3. 9. Acts 2. 21. Rom. 10. 13. 1 Cor. 1. 2.
I will call unto, or, *on the Lord*, 1 Sam. 12. 17. 2 Sam. 22. 4. Ps. 18. 3. & 55. 16. & 86. 7.
Call upon me, Ps. 50. 15. & 91. 15. Prov. 1. 28. Jer. 29. 12.
Gen. 21. 17. angel of God *called* to Hagar
22. 11. the angel of the Lord c. to Abraham out of heaven, 15.
Ex. 3. 4. God c. unto him out of the bush
19. 3. Lord c. unto him out of the mount
Judg. 15. 18. was athirst, and c. on the Lord
2 Kings 8. 1. Lord hath c. for a famine
1 Chr. 4. 10. Jabesh c. on God of Israel
21. 26. David c. on the Lord, and he answered
Ps. 17. 6. I have c. upon thee, 31. 17.
18. 6. in my distress I c. upon Lord
79. 6. not c. on thy name, Jer. 10. 25.
88. 9. I have c. daily upon thee
118. 5. I c. upon the Lord in my distress
Prov. 1. 24. I have c. and ye refused
Song 5. 6. I c. him, he gave me no answer
Is. 41. 2. who c. him to his foot
42. 6. I the Lord c. thee in righteousness
43. 1. I have c. thee by thy name
22. thou hast not c. upon me
48. 1. c. by the name of Israel, 44. 5.
15. I have c. him, I have brought him
49. 1. Lord c. me from the womb
50. 2. when I c. was none to answer
51. 2. I c. him alone, and blessed
61. 3. be c. trees of righteousness
62. 4. thou shalt be c. Hephzibah
65. 12. when I c. ye did not answer, 66. 4. Jer. 7. 13.
Lam. 1. 19. I c. for my lovers, they deceived
3. 55. I c. upon thy name, O Lord
Hos. 11. 1. I c. my son out of Egypt
Amos 7. 4. Lord c. to contend by fire
Hag. 1. 11. I c. for a drought on land
Matt. 20. 16. many be c. but few chosen, 22. 14.
Mark 14. 72. Peter c. to mind word of the Lord
Luke 15. 19. not worthy to be c. thy son
John 1. 48. before that Philip c. thee
10. 35. if he c. them gods to whom the word
15. 15. I have c. you friends
Acts 9. 41. when he had c. saints and widows
21. destroy them that c. on this name
10. 23, 24. c. in—c. together his kinsmen
11. 26. disciples were c. Christians
13. 2. for work whereto I c. them
Acts 15. 17. on whom thy name is c.
19. 40. we are in danger to be c. in question, 23. 6. & 24. 21.
20. 1. Paul c. to him the disciples
17. c. elders, 28. 17. c. chief of the Jews
Rom. 1. 1. c. to be an apostle, 1 Cor. 1. 1.
6. c. of Jesus Christ, 7. c. to be saints
2. 17. thou that art c. a Jew
8. 28. c. according to his purpose
30. predestinate, them he also c.
9. 24. whom he hath c. Jews also
1 Cor. 1. 9. faithful by whom ye were c.
24. unto them which are c.
26. not many wise,—noble are c.
5. 11. if any man c. a brother be
7. 15. God hath c. us to peace
17. as the Lord hath c. every one
18. c. being circumcised, 21. 22. c. servant
24. every man wherein he is c. abide
15. 9. I am not meet to be c. an apostle
Gal. 1. 6. c. you into the grace of Christ
15. God who c. me by his grace
5. 13. ye have been c. to liberty
Eph. 2. 11. who are c. uncircumcision
4. 1. vocation wherewith ye are c.
4. are c. in one hope of your calling
Col. 3. 15. to which ye are c. in one
1 Thes. 2. 12. c. you unto his kingdom
4. 7. God hath not c. us to uncleanness
2 Thes. 2. 4. above all that is c. God
14. he c. you by our gospel
1 Tim. 6. 12. whereunto thou art c.
2 Tim. 1. 9. c. us with a holy calling
Heb. 3. 13. exhort while it is c. to-day
5. 4. c. of God, as was Aaron
10. c. of God a high-priest
9. 15. that they who are c. may receive
11. 16. not ashamed to be c. their God
24. refusing to be c. the son of Pharaoh's daughter
Jam. 2. 7. name by which ye are c.
1 Pet. 1. 15. as he that c. you is holy
2. 9. who c. you out of darkness
21. hereunto were ye c.
5. 10. c. us to his eternal glory
2 Pet. 1. 3. c. us to glory and virtue
1 John 3. 1. we should be c. sons of
Jude 1. preserved in Christ Jesus and c.
Rev. 17. 14. with him c. and chosen
19. 9. are c. unto marriage supper
2 Chr. 17. 14. *called by my name*, Is. 43. 7. & 65. 1. Jer. 7. 10, 11, 14, 30. & 25. 29. & 32. 34. & 34. 15. Amos 9. 12.
1 Kings 8. 43. *called by thy name*, 2 Chr. 6. 33. Is. 4. 1. & 43. 1. & 45. 4. & 63. 19. Jer. 14. 9. & 15. 16. Dan. 9. 18, 19.
1 Kings 8. 43. to all that the stranger *calleth* for, 2 Chr. 6. 33.
Job 12. 4. who c. on God and he answered
Ps. 42. 7. deep c. unto deep at noise
147. 4. c. them all by name, Is. 40. 26.
Is. 59. 4. none c. for justice nor for
64. 7. none that c. upon thy name
Hos. 7. 7. none among them that c.
Amos 5. 8. that c. for waters of sea
Luke 15. 6. c. together his friends, 9.
John 10. 3. he c. his own sheep by name
Rom. 4. 17. c. those things which be not
9. 11. not of works but of him that c.
Gal. 5. 8. persuasion not of him that c.
1 Thes. 5. 24. faithful is he that c. you
Rom. 11. 29. gifts and *calling* of God
1 Cor. 1. 26. ye see your c. brethren
7. 20. let every man abide in same c.
Eph. 1. 18. what is the hope of his c.
4. 4. called in one hope of your c.
Phil. 3. 14. prize of high c. of God in Christ
2 Thes. 1. 11. count you worthy of this c.
2 Tim. 1. 9. called with a holy c.
Heb. 3. 1. partakers of heavenly c.
2 Pet. 1. 10. make your c. and election
Is. 41. 4. c. the generation from the beginning
Matt. 11. 16. sitting and c. their fellows
Mark 11. 12. Peter c. to remembrance
Acts 7. 59. stoned Stephen c. upon God
22. 16. c. upon the name of the Lord
1 Pet. 3. 6. obeyed Abraham, c. him Lord
CALM, Ps. 107. 29. Jon. 1. 11, 12. Matt. 8. 26. Mark 4. 29. Luke 8. 24.
CALVE, (cow) Job 21. 10. (hinds) 39. 1. Ps. 29. 9. Jer. 14. 5.
1 Kings 12. 28. made two *calves* of gold
Hos. 14. 2. we will render c. of our
Mic. 6. 6. come with c. of a year old
Mal. 4. 2. grow up as c. of the stall
Heb. 9. 12. blood of goats and c. 19.
CAME, Ps. 18. 6. & 88. 17. Matt. 1. 18. & 9. 13. John 1. 7, 11. & 8. 14, 42. & 18. 37. Rom. 5. 18. & 9. 5. 1 Tim. 1. 15. 1 John 5. 6.
Came down, 2 Kings 1. 10, 12, 14. 2 Chr. 7. 1, 3. Lam. 1. 9. John 3. 13. & 6. 38, 41, 51, 58. Rev. 20. 9.
Came forth, Num. 11. 20. Judg. 14. 14. Ec. 5. 15. Zech. 10. 4.
John 16. 28. I—from the Father.
CAMEL, Gen. 24. 19. Lev. 11. 4. Matt. 3. 4. raiment of c.'s hair, Mark 1. 6.
19. 24. easier for a c. to go through
23. 24. strain at a gnat, and swallow a c.
CAMP, Ex. 32. 17. & 36. 6.
Ex. 14. 19. angel went before the c.
16. 13. quails came and covered c.
Num. 11. 26. they prophesied in c.
31. let the quails fall by the c.
Deut. 23. 14. Lord walketh in midst of c. therefore shall thy c. be holy
Judg. 13. 25. began to move him in c.
2 Kings 19. 35. smote in the c. of the Assyrians
Heb. 13. 13. go unto him without c.
Rev. 20. 9. compassed c. of saints
CAN we find such a one, Gen. 41. 38.
Deut. 1. 12. how c. I myself alone bear
32. 39. neither is there any c. deliver
2 Sam. 7. 20. what c. David say more
2 Chr. 1. 10. who c. judge this people
Esth. 8. 6. how c. I endure to see the destruction of my people
Job 8. 11. c. the rush grow without water
22. 2. c. a man be profitable unto God
25. 4. how c. man be justified with
34. 29. who then c. make trouble
Ps. 40. 5. more than c. be numbered
49. 7. none c. redeem his brother
78. 20. c. he give bread also
89. 6. who c. be likened unto Lord
Ec. 4. 11. how c. one be warm alone
Is. 49. 15. c. a woman forget her child
Jer. 2. 32. c. a maid forget her ornaments
Ez. 22. 14. c. thy heart endure
37. 3. c. these dry bones live
Amos 3. 3. c. two walk together except
Matt. 12. 34. how c. ye speak good things
19. 25. who then c. be saved
Mark 2. 7. who c. forgive sins but God
19. c. children of bride-chamber fast
3. 37. no man c. enter into strong man's house
10. 38. c. ye drink of the cup that I
John 3. 4. how c. man be born again
9. how c. these things be, Luke 1. 34.
5. 19. Son c. do nothing of himself, 30
6. 44. no man c. come to me except
60. a hard saying, who c. hear it
9. 4. night, when no man c. work
14. 5. how c. we know the way
15. 4. no more c. ye except ye abide
1 Cor. 12. 3. no man c. say that Jesus
2 Cor. 13. 8. c. do nothing against the
1 Tim. 6. 7. we c. carry nothing out
Heb. 10. 11. c. never take away sins
Jam. 2. 14. c. faith save him
Rev. 3. 8. open door and no man c.
Gen. 32. 12. which *cannot* be numbered for multitude, 1 Kings 3. 8. Hos. 1. 10. Num. 23. 20. be blessed and I c. reverse
Josh. 24. 19. ye c. serve the Lord
1 Sam. 12. 21. vain things which c profit
1 Kings 8. 27. heaven of heavens c. contain thee, 2 Chr. 6. 18.
Ezra 9. 15. we c. stand before thee
Job 9. 3. he c. answer for one of a
12. 14. he breaketh down it c. be
14. 5. appointed his bounds that he c. pass
23. 8, 9. I c. perceive him—c. behold
28. 15. it c. be gotten for gold
36. 18. a great ransom c. deliver thee
37. 5. God doeth which we c. comprehend
Ps. 40. 5. they c. be reckoned up in order
77. I am so troubled that I c. speak
93. 1. world established, that it c. be
139. 6. too high, I c. attain unto it
Is. 38. 18. the grave c. praise thee
44. 18. they c. see; they c. understand
20. he c. deliver his soul
45. 20. pray to a God that c. save
50. 2. hand shortened that it c. redeem
56. 11. shepherds that c. understand
59. 1. neither his ear heavy that it c.
Jer. 4. 19. I c. hold my peace, because
6. 10. are uncircumcised, they c.
7. 8. ye trust in lying words that c.
14. 9. as a mighty man c. save
18. 6. c. I do with you as this potter
29. 17. like the vile figs that c. be
33. 22. the host of heaven c. be
Lam. 3. 7. hath hedged me, that I c. get
Matt. 6. 24. ye c. serve God and mammon, Luke 16. 13.
7. 18. a good tree c. bring forth evil
19. 11. all men c. receive this saying
26. 53. thinkest thou I c. now pray to
27. 42. himself he c. save, Mark 15. 31.
Luke 14. 26. c. be my disciple, 27. 33.
16. 26. would pass from hence to you c.
John 3. 3. c. see the kingdom of God
5. he c. enter into the kingdom of
7. 34. thither ye c. come, 36. & 8. 21, 22. & 13. 33.
8. 43. because ye c. hear my word
10. 35. the Scripture c. be broken
14. 17. whom the world c. receive
15. 4. branch c. bear fruit of itself
16. 12. things to say, but ye c. bear them
Acts 4. 20. we c. but speak the things
5. 39. if it be of God ye c. over throw
27. 31. except these abide in the ship, ye c. be saved
Rom. 8. 8. that are in flesh c. please God
26. groanings which c. be uttered
1 Cor. 7. 9. if they c. contain, let them
10. 21. ye c. drink cup of the Lord
15. 50. flesh and blood c. inherit the kingdom of God
2 Cor. 12. 2. in body or out, I c. tell
Gal. 5. 17. ye c. do the things that ye
2 Tim. 2. 13. he c. deny himself
Tit. 1. 2. God who c. lie hath promised
2. 8. sound speech c. be condemned
Heb. 4. 15. high-priest which c. be
9. 5. we c. now speak particularly
12. 27. those things which c. be shaken

Heb. 12. 28. kingdom that c. be moved
Jam. 1. 13. God c. be tempted with evil
1 John 3. 9. he c. sin, because born of
Ex. 33. 20. *canst* not see my face
Deut. 28. 27. c. not be healed
Job 11. 7. c. thou by searching find out
8. what c. thou do, what c. thou
22. darkness that thou c. not see
Matt. 8. 2. if thou wilt, thou c. make
Mark 9. 22. if c. do any thing have
John 3. 8. c. not tell whence it cometh
13. 36. thou c. not follow me now
CANDLE shall be put out, Job 18. 6. & 21. 17. Prov. 24. 20.
Job 29. 3. when his c. shined on my head
Ps. 18. 28. the Lord will light my c.
Prov. 20. 27. spirit of man is c. of the
31. 18. her c. goeth not out by night
Matt. 5. 15. do men light a c. and put it, Mark 4. 21. Luke 8. 16. & 11. 33.
Luke 11. 36. shining of c. doth give
15. 8. light a c. and sweep house
Rev. 18. 23. light of c. shine no more at all, Jer. 25. 10.
Rev. 22. 5. need no c. neither light of
Zeph. 1. 22. search Jerusalem with *candles*
Ex. 25. 31. *candlestick*, & 37. 17, 20. Lev. 24. 4. Num. 8. 2. 2 Kings 4. 10. Dan. 5. 5.
Zech. 4. 2. behold a c. all of gold
Matt. 5. 15. but on a c. and it giveth light to all, Mark 4. 21. Luke 11. 33.
Rev. 1. 20. seven c. are the seven churches
2. 5. I will remove thy c. out of his
CANKER, 2 Tim. 2. 17. Jam. 5. 3.
CAPTAIN, Num. 2. 3. & 14. 4.
Josh. 14, 15. c. of the Lord's host
2 Chr. 13. 12. God himself is our c.
Heb. 2. 10. c. of their salvation perfect
CAPTIVE, Gen. 14. 14. & 34. 29.
Judg. 5. 12. lead thy captivity c.
Is. 49. 24. shall the lawful c. be delivered
51. 14. c. exile hastens to be loosed
52. 2. O c. daughter of Zion
Jer. 22. 12. die whither they led him c.
Amos 7. 11. Israel shall be led away c.
2 Tim. 2. 26. taken c. by him at his will
3. 6. lead c. silly women laden with sins
Deut. 30. 3. I will turn thy *captivity*
Job 42. 10. the Lord turned the c. of Job
Ps. 14. 7. Lord bringeth back the c.
68. 18. lead c. captive, Eph. 4. 8.
78. 61. delivering his strength into c.
85. 1. brought back the c. of Jacob
126. 1. turned again the c. of Zion
4. turned again our c. as streams
Jer. 15. 2. such as are for c. to c.
29. 14. I will turn away your c.
30. 3. bring again c. of my people
Hos. 6. 11. when I returned c. of my people
Zeph. 2. 7. Lord shall turn away their c.
Rom. 7. 23. bringing me into c. of sin
2 Cor. 10. 5. bringing into c. every thought
Rev. 13. 10. lead into c. shall go into c.
CARCASS, Matt. 24. 28. Luke 17. 37.
CARE, Luke 10. 40. 1 Cor. 7. 21.
Matt. 13. 22. c. of this world choak, Mark 4. 19. Luke 8. 14.
1 Cor. 9. 9. doth God take c. for oxen
12. 25. have the same c. one for another
2 Cor. 11. 28. c. of all the churches
1 Tim. 3. 5. how shall he take c. of church
1 Pet. 5. 7. casting all your c. on him
Ps. 142. 4. no man *cared* for my soul
John 12. 6 not that he c. for the poor
Acts 18. 17. Gallio c. for none of these things
Matt. 22. 16. *carest*, Mark 4. 38.
Deut. 11. 12. land thy God *careth* for
John 10. 13. hireling c. not for sheep
1 Cor. 7. 32, 33, 34. unmarried c. for things of Lord, married c. for things of the world
1 Pet. 5. 7. for he c. for you
2 Kings 4. 13. been *careful* for us
Jer. 17. 8. not be c. in the year of
Dan. 3. 16. not c. to answer thee
Luke 10. 41. art c. and troubled about many things
Phil. 4. 6, be c. for nothing; but by prayer
10. were c. but ye lacked opportunity
Tit 3. 8. be c. to maintain good works
Ez. 12. 18, 19. *carefulness*, 1 Cor. 7. 32. 2 Cor. 7. 11.
Is. 32. 9. *careless* daughters, 10. 11.
CARNAL, sold under sin, Rom. 7. 14.
Rom. 8. 7. c. mind is enmity against God
15. 27. minister to them in c. things
1 Cor. 3. 1. not speak but as to c.
3. ye are yet c.—are ye not c.
9. 11. if we reap your c. things
2 Cor. 10. 4. our weapons are not c.
Heb. 7. 16. law of a c. commandment
9. 10. c. ordinances imposed on them
Rom. 8. 6. to be c. minded is death
CARPENTER, 2 Sam. 5. 11. Is. 41. 7. Jer. 24. 1. Zech. 1. 20.
Matt. 13. 55. *carpenter's son*, Mark 6. 3.
CARRY us not up hence, Ex. 33. 15.
Num. 11. 12. c. them in thy bosom
Ec. 10. 20. bird of air shall c. voice
Is. 40. 11. c. lambs in his bosom
46. 4. even to hoary hairs will I c. you
Luke 10. 4. c. neither purse nor scrip
John 21. 18. c. thee whither thou wouldst not
Tim. 6. 7. can c. nothing out

Luke 16. 22. *carried* by angels into Abraham's bosom
Eph. 4. 14. c. about with every wind
Heb. 13. 9. c. about with divers doctrines
Rev. 17. 3. c. me away in spirit, 21. 10.
CART is pressed full, Amos 2. 13.
Is. 5. 18 as it were with a c. rope
CASE, Ex. 5. 19. Ps. 144. 15.
CAST .aw behind their backs, Neh. 9. 26.
Ps. 22. 10. c. upon thee from the womb
55. 22. c. thy burden on the Lord
Prov. 1. 14. c. in thy lot among us
16. 33. the lot is c. into the lap
Ec. 11. 1. c. thy bread upon waters
Is. 2. 20. a man shall c. his idols of silver
38. 17. hast c. all my sins behind thy
Ez. 23. 35. c. me behind thy back
Dan. 3. 20. c. them into the fiery furnace
6. 24. c. them into the den of lions
Jon. 2. 4. I am c. out of thy sight
Mic. 7. 19. c. all their sins into the sea
Nah. 3. 6. I will c. abominable filth on thee
Mal. 3. 11. vine shall not c. her fruit
Matt. 3. 10. hewn down and c. into the fire, 7. 19. Luke 3. 9.
Matt. 5. 25. thou be c. into prison
7. 6. neither c. pearls before swine
13. 42. c. them into a furnace, 50.
15. 26. children's bread, and c. it to dogs
18. 30. went and c. him into prison
22. 13. c. him into outer darkness
25. 30. c. unprofitable servant into
29. 30. c. it from—c. into hell, 18. 8, 9.
Mark 11. 23. be thou c. into the sea
12. 44. she c. in all, Luke 21. 4.
Luke 1. 29. she c. in her mind what manner
12. 5. power to c. into hell
55. lest the officer c. thee into prison
John 8. 7. let him first c. a stone at her
Acts 16. 23. they c. them into prison
Rev. 2. 10. devil shall c. some of you into prison
22. I will c. her into a bed, and
20. 3. c. him into the bottomless pit
Lev. 26. 44. I will not *cast away*
2 Sam. 1. 21. shield is vilely—
Job 8. 20. God will not—perfect man
Ps. 2. 3. let us—their cords from us
51. 11. c. me not away from thy presence
Is. 41. 9. I will not c. thee away
Ez. 18. 31.—all your transgressions
Rom. 11. 1. hath God—his people, 2.
Heb. 10. 35. c. not away your confidence
1 Cor. 9. 27. myself be a—
2 Chr. 25. 8. God power to *cast down*
Job 22. 29. when men are—then
Ps. 37. 24. though he fall he shall not be—
42. 5. why art thou—11. & 43. 5.
102. 10. lifted me up and—again
2 Cor. 4. 9.—but not destroyed
7. 6. comforteth those that are—
Ps. 44. 9.—thou hast *cast off*, and put us
23. c. us not off for ever
71. 9. c. me not off in time of old age
77. 7. will the Lord—for ever
89. 38. thou hast—and abhorred
94. 14. Lord will not—his people
Jer. 31. 37. I will—all seed of Israel
Lam. 3. 31. Lord will not—for ever
Hos. 8. 3. Israel hath—thing is good
Rom 13. 12. let us—the works of darkness
1 Tim. 5. 12. they—their first love
Gen. 21. 10. *cast out* this bondwoman and her son, Gal. 4. 30.
Ex. 34. 24. I will—the nations before thee, and enlarge thy borders
Lev. 18. 24. which I—before thee
Deut. 7. 1.—many nations before thee
Ps. 78. 55. he—heathen before them
80. 8.—the heathen, and planted it
Prov. 22. 10.—the scorner, and contention
Is. 14. 9. thou art—of thy grave
26. 19. the earth shall—the dead
58. 7. poor that are—to thy house
66. 5. c. you out for my name's sake
Jer. 7. 15. I will c. out of my sight
15. 1. c. them out of my sight
16. 13. I will c. you out of my land
Matt. 7. 5. c. beam out of thine eye
8. 12. children of kingdom shall be—
12. 24. doth not—devils but by Beelzebub
21. 12.—them that sold and bought
Mark 9. 28. why could not we c. out
12. 8. c. him out of the vineyard
16. 9. he had—seven devils
17. in my name shall they—devils
Luke 6. 22.—your name as evil
John 6. 37. that cometh will in no wise—
12. 31. prince of this world be—
Rev. 12. 9. the dragon was—
Ps. 73. 18. thou *castedst* them down
Job 15. 4. thou *castest* off fear
Ps. 50. 17. c. my words behind thee
88. 14. why c. thou off my soul
Job 21. 10. cow *casteth* not her calf
Ps. 147. 6. c. the wicked to ground
Jer. 6. 7. so she c. out her wickedness
Matt. 9. 34. he c. out devils through Beelzebub, Mark 3. 22. Luke 11. 15.
1 John 4. 18. perfect love c. out fear
3 John 10. c. them out of the church
Job 6. 21. ye see my *casting* down
Rom. 11. 15. if c. away of them be the
2 Cor. 10. 5. c. down imaginations
1 Pet. 5. 7. c. all your care on him
CASTOR and Pollux, Acts 28. 11.
CATCH every man his wife, Judg. 21. 21.

Ps. 10. 9. ne lieth in wait to c. poor
35. 8. net he hath hid c. himself
109. 11. extortioner c. all that he hath
Jer. 5. 26. they set a trap, they c. men
Mark 12. 13. they c. him in his words
Luke 5. 10. henceforth thou shalt c. men
CATTLE on a thousand hills are mine, Ps. 50. 10.
Ps. 104. 14. he causeth grass to grow for c.
Ez. 34. 17. I judge between c. and c.
John 4. 12. drank thereof and his c.
CAUGHT him and kissed him, Prov. 7. 13.
John 21. 3. that night they c. nothing
Acts 8. 39. Spirit of the Lord c. away Peter
2 Cor 12. 4. he was c. up into paradise
16. being crafty I c. you with guile
1 Thes. 4. 17. c. up together with them
Rev. 12. 5. her child was c. up to God
CAVE, and a stone lay on it, John 11. 41.
Gen. 19. 30. Lot dwelt in a c. he and
23. 19. buried Sarah his wife in c.
25. 9. buried him in the c.
49. 29. bury me with my fathers in the c.
Josh. 10. 16. hid themselves in a c.
1 Kings 18. 4. hid them by fifty in a c.
Is. 2. 19. go into *caves* for fear of the Lord
Ez. 33. 27. that be in the c. shall die
Heb. 11. 38. wandered in c. of the earth
CAUL, Is. 3. 18. Hos. 13. 8.
CAUSE come before judges, Ex. 22. 9.
Ex. 23. 2. not speak in a c. to decline after
3. not countenance a poor man in c.
6. nor wrest judgment of poor in c.
Deut. 1. 17. c. that is too hard for you
1 Kings 8. 45. maintained their c. 49.
Job 5. 8. to God would I commit my c.
Ps. 9. 4. maintain my right and my c.
55. 23. awaken in my c. my God, 27.
Prov. 18. 17. that is first in his own c.
25. 9. debate thy c. with neighbour
Ec. 7. 10. what is c. that former days
Is. 51. 22. pleadeth c. of his people
Jer. 5. 28. judge not c. of fatherless, 22. 16.
11. 20. to thee I revealed my c. 20. 12.
Lam. 3. 36. to subvert a man in his c.
Matt. 19. 3. put away his wife for every c.
2 Cor. 4. 16. for which c. we faint not
5. 13. if we be sober it is for your c.
Ex. 9. 16. *for this cause*, Matt. 19. 5. Eph. 5. 31. John 12. 27. & 18. 37. Rom. 1. 26. & 13. 6. 1 Cor. 11. 30.
1 Tim. 1. 16.—I obtained mercy
Ps. 119. 161. *without cause*, Prov. 3. 30. Matt. 5. 22. John 15. 25.
Job 6. 24. c. me to understand
Ps. 10. 17. wilt c. thine ear to hear
67. 1. c. his face to shine, 80. 3, 7, 19.
85. 4. c. thy anger to cease
143. 2. c. me to know the way
Is. 3. 12. lead thee, c. thee to err, 9. 16.
58. 14. I will c. thee to ride on high
66. 9. and not c. to bring forth
Jer. 3. 12. not c. my anger to fall
7. 3. c. you to dwell in his place, 7.
15. 4. c. them to be removed into all
11. c. the enemy to treat thee well
18. 2. c. thee to hear my words
44. c. their captivity to return, 33. 7. & 34. 22. & 42. 12.
32. 37. c. them to dwell safely
Lam. 3. 32. though he c. grief, yet he
Ez. 36. 27. c. you to walk in my statutes
37. 5. c. breath to enter into you
Dan. 9. 17. c. thy face to shine on sanctuary
Rom. 16. 17. mark them which c. division
Prov. 7. 21. fair speech *caused* him to
10. 5. a son *causeth*, 17. 2. 19. 26.
18. 18. the lot c. contentions to cease
19. 27. cease instruction that c. to err
Matt. 5. 32. c. her to commit adultery
2 Cor. 2. 14. always c. us to triumph
Prov. 26. 2. curse *causeless* shall not come
CEASE not day nor night, Gen. 8. 22.
Deut. 15. 11. poor shall never c. out of
Neh. 6. 3. why should the work c.
Job 3. 17. there the wicked c. from troubling
Ps. 37. 8. c. from anger and wrath
46. 9. he maketh wars to c. unto the
Prov. 19. 27. c. to hear instruction, that
23. 4. c. from thine own wisdom
Is. 1. 16. c. to do evil, learn to do
2. 22. c. ye from man whose breath
Acts 13. 10. wilt thou not c. to pervert
1 Cor. 13. 8. there be tongues, they c.
Eph. 1. 16. c. not to give thanks for
Col. 1. 9. c. not to pray for you
2 Pet. 2. 14. that cannot c. from sin
Ps. 12. 1. the godly man *ceaseth*
Prov. 26. 20. no talebearer, strife c.
1 Thes. 5. 17. pray without *ceasing*, 2. 13. 1 Sam. 12. 23. Acts 12. 5. Rom. 1. 9. 2 Tim. 1. 3.
CEDAR, Lev. 14. 4. Jer. 22. 14, 15.
2 Sam. 7. 2. I dwell in the house of c.
2 Kings 14. 9. thistle sent to c. in Lebanon
Ps. 29. 5. voice of Lord breaketh c. 92. 12. grow like a c. in Lebanon
Song 1. 17. the beams of our house are c. 5. 15. his countenance excelleth as the c.
Is. 9. 10. we will change them into c.
Ez. 17. 22. of the high c. 23. goodly c. 31. 3. Assyrian was a c. in Lebanon
Amos 2. 9. like the height of the c.
CELEBRATE, death cannot, Is. 38. 18.
CELESTIAL, 1 Cor. 15. 40.

CHAFF, wicked as, Job 21. 18. Ps. 1. 4. & 35. 5. Is. 5. 24. & 17. 13. & 29. 5. & 41. 15. Dan. 2. 35. Hos. 13. 3. Luke 3. 17.
Is. 33. 11. ye shall conceive c. ye shall
Jer. 23. 28. what is the c. to the wheat
Zeph. 2. 2. before the day pass as the o
Matt. 3. 12. burn up c. in unquenchable fire
CHAIN, Gen. 41. 42. Dan. 5. 7. Ex. 19. 4, 9. Mark 5. 3, 4.
Ps. 73. 6. pride compasseth them as a c.
Song 4. 9. with one c. of thy neck
Acts 28. 20. I am bound with this c.
2 Tim. 1. 16. was not ashamed of my c.
Ps. 149. 8. bind their kings with *chains*
Prov. 1. 9. shall be a c. about thy neck
2 Pet. 2. 4. delivered into c. of darkness
Jude 6. reserved in everlasting c.
CHALDEANS, Job 1. 17. Is. 43. 14. & 48. 20. Jer. 38. 2. & 39. 8. & 40. 9. & 50. 35. Ez. 23. 14. Dan. 1. 4. & 9. 1.
CHAMBER, Ps. 19. 5. Joel 2. 16.
Job 9. 9. maketh the *chambers* of the south
Ps. 104. 3. beams of c. in the waters
Prov. 7. 27. going down to the c. of death
Song 1. 4. king brought me into his c.
Is. 26. 20. enter into c. and shut thy door
Matt. 24. 26. he is in the secret c.
Rom. 13. 13. not in *chambering* and wantonness
CHANCE, happens, 1 Sam. 6. 9. Ec. 9. 11. 2 Sam. 1. 6. Luke 10. 31.
CHANGE of raiment, Judg. 14. 12, 13. Zech. 3. 4. Is. 9. 22.
Job 14. 14. patiently wait till my c. come
Prov. 24. 21. meddle not with them given to c.
Heb. 7. 10. made of necessity a c. of law
Job 17. 12. they c. the night into day
Ps. 102. 26. as a vesture shalt thou c. them
Jer. 13. 23. can Ethiopian c. his skin
De 1. 7. 25. think to c. times and laws
Mal. 3. 6. I am the Lord, I c. not
R m. 1. 26. women did c. the natural use
Phil. 3. 21. who shall c. our vile bodies
1 Sam. 21. 13. *changed* his behaviour before
Ps. 102. 26. and they shall be c.
Jer. 2. 11. hath a nation c. their gods
Rom. 1. 23. c. the glory of God into an image
25. c. the truth of God into a lie
1 Cor. 15. 51. shall all be c. 52.
2 Cor. 3. 18. c. into the same image
Job 10. 17. *changes* and war are against me
Ps. 55. 19. they have no c. therefore
15. 4. awareth and *changeth* not
Dan. 2. 21. he c. the times and seasons
Mark 11. 15. *money-changers*, Matt. 21. 12. John 2. 14, 15.
CHARGE, Gen. 26. 5. & 28. 6.
Ps. 91. 11. give his angels c. over thee
Acts 25. 16. lay not this sin to their c.
Rom. 8. 33. any thing to the c. of God's elect
1 Cor. 9. 18. make Gospel without c.
1 Tim. 1. 18. this c. I commit to thee
2 Tim. 4. 16. not laid to their c.
Song 2. 7. I c. you, O daughters of Jerusalem, 3. 5. & 5. 8. & 8. 4.
1 Tim. 6. 17. c. them that are rich
Job 1. 22. nor *charged* God foolishly
4. 18. c. his angels with folly
1 Thes. 5. 14. c. every one as a father
2 Cor. 11. 9. *chargeable*, 1 Thes. 2. 9. 2 Thes. 3. 8.
CHARIOT, Gen. 41. 43. & 46. 29.
Ex. 14. 25. took off their c. wheels
2 Kings 2. 11. appeared a c. of fire
12. my father, the c. of Israel, 13. 14.
Song 3. 9. Solomon made himself c.
Mic. 1. 13. bind the c. to swift beast
Acts 8. 29. join thyself to this c.
Ps. 20. 7. some trust in *chariots*
68. 17. c. of God are 20,000
Song 6. 12. made me like the c. of Amminadib
Hab. 3. 8. ride upon thy c. of salvation
CHARITY edifieth, 1 Cor. 8. 1.
1 Cor. 13. 1. if I have not c. I am nothing, 2. 3.
4. c. suffereth long, 8. c. never faileth
13. now abideth faith, hope, c.
16. 14. let all things be done with c.
Col. 3. 14. above all things put on c.
1 Tim. 1. 5. end of the command is c.
2. 15. if they continue in faith and c.
4. 12. be thou an example of believers in c.
2 Tim. 2. 22. follow righteousness, faith, c.
3. 10. know my doctrine, faith, c.
Tit. 2. 2. sound in faith, in c. in patience
3 John 6. born witness of thy c.
1 Pet. 4. 8. have fervent c. among yourselves; for c. shall cover the multitude of sins
5. 14. greet one another with a kiss of c.
2 Pet. 1. 7. add to brotherly kindness, c.
Jude 12. spots in your feasts of c.
Rom. 14. 15. walkest not *charitably*
CHARMED, Jer. 8. 17.
Deut. 18. 11. *charmers*, Ps. 58. 5. Is. 19. 3.
CHASTE virgin, 2 Cor. 11. 2.
Tit. 2. 5. to be discreet, c. good obedient
1 Pet. 3. 2. your c. conversation, with
CHASTEN with rod of men, 2 Sam. 7. 14.

Ps. 6. 1. no ther c. me in thy, 38. 1.
Prov. 19. 18 c. thy son while there is hope
Dan. 10. 12 o c. thyself before God
Rev. 3. 19. as many as I love, I c.
Ps. 69. 10. *chastened* my soul with fasting
73. 14. been c. every morning
118. 18. the Lord hath c. me sore
1 Cor. 11. 32. we are c. of the Lord
2 Cor. 6. 9. as c. and not killed
Heb. 12. 10. for a few days c. us after their
Ps. 94. 12. blessed is the man whom thou *chastenest*
Deut. 8. 5. as a man c. his son, so the Lord c.
Prov. 13. 24. loveth him *chasteneth* him betimes
Heb. 12. 6. whom the Lord loveth he c.
7. what son whom the father c. not
Job 5. 17. despise not thou the *chastening* of the Lord, Prov. 3. 11. Heb. 12. 5.
Is. 26. 16. when thy c. was upon them
Heb. 12. 7. if ye endure c. God dealeth with you
11. no c. for present is joyous
CHASTISE you seven times, Lev. 26. 28.
Deut. 22. 18. elders shall c. him
1 Kings 12. 11. I will c. with scorpions, 14.
Hos. 7. 12. c. them as their congregation
10. 10. desire that I should c. them
Luke 23. 16. c. and release him, 22.
Chr. 10. 11, 14. father *chastised* with whips
Ps. 94. 10. c. the heathen
Deut. 11. 2. not seen *chastisement* of the Lord
Job 34. 31. I have borne c. I will not offend
Is. 53. 5. c. of our peace was upon
Jer. 30. 14. with the c. of a cruel one
Heb. 12. 8. if ye be without c. then
CHATTER like a crane, Is. 38. 14.
CHANT to sound of viol, Am. 6. 5.
CHEEK, 1 Kings 22. 24. Job 16. 10. Is. 50. 6. Lam. 3. 30. Mic. 5. 1. Matt. 5. 39. Luke 6. 29. Deut. 18. 3.
Song I. 10. thy *cheeks* are comely
5. 13. his c. are as a bed of spices
CHEER, *be of good*, Matt. 9. 2. ✕ 14. 27. Mark 6. 50. John 16. 33. Acts 23. 11. ✕ 27. 22, 25.
Prov. 15. 13. *c.erful*, Zech. 9. 17.
2 Cor. 9. 7. *cheerfulness*, Rom. 12. 8.
Acts 24. 10. *cheerfully* answer for myself
CHERISH, Eph. 5. 29. 1 Thes. 2. 7.
CHERUBIMS. between, 1 Sam. 4. 4. 2 Sam. 6. 2. 2 Kings 19. 15. 1 Chr. 13. 6. Ps. 80. 1. ✓ 99. 1. Is. 37. 16.
CHICKENS, hen gathereth, Matt. 23. 37.
CHIDE, not always, Ps. 103. 9.
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Matt. 20. 27. that will be c. among you
Luke 22. 26. that is c. as he that serveth
Eph. 2. 20. Jesus Christ himself being c.
1 Tim. 1. 15. sinners,—of whom I am c.
Song 5. 10. *chiefest* among 10,000
Mark 10. 44. will be c. shall be servant
Rom. 3. 2. *chiefly*, Phil. 4. 22. 2 Pet. 2. 10.
CHILD, Gen. 37. 30. 1 Cor. 13. 11.
Ex. 2. 2. saw he was a goodly c.
2 Sam. 12. 19. David besought God for the c.
Ps. 131. 2. quieted myself as a c. weaned
Prov. 29. 15. c. left to himself bringeth
Ec. 4. 8. hath neither c. nor brother
10. 16. wo when thy king is a c
Is. 3. 5. c. behave himself proudly
9. 6. unto us a c. is born
11. 6. a little c. shall lead them
49. 15. woman forget her sucking c.
Jer. 1. 6. cannot speak for I am a c.
31. 20. dear son is he a pleasant c.
Hos. 11. 1. when Israel was a c. I loved him
Matt. 18. 2. Jesus called a little c.
23. 15. twofold more the c. of hell
Mark 9. 36. took a c. and set him in the midst
10. 15. receive kingdom of God as a little c.
Luke 1. 66. what manner of c. shall this be
2. 43. c. Jesus tarried behind in Jerusalem
Acts 4. 27. against thy holy c. Jesus
13. 10. thou c. of the devil, thou enemy
1 Cor. 13. 11. when I was a c. I spake as a c.
Gal. 4. 1. as long as a c. differs nothing
2 Tim. 3. 15. from a c. hast known the Scriptures
Rev. 12. 4. to devour her c. as soon
5. her c. was caught up to God
1 Tim. 2. 15. be saved in *child-bearing*
Ec. 11. 10. *childhood* and youth are
1 Cor. 13. 11. put away *childish* things
Gen. 15. 2. *childless*, Jer. 22. 30.
25. 22. *children* struggled together
30. 1. give me c. or else I die
Ps. 17. 14. they are full of c. and leave
102. 28. c. of thy servants shall continue
113. 9. a joyful mother of c.
127. 3. c. are a heritage of the Lord
Prov. 17. 6. the glory of c. are their fathers
Song 1. 6. mother's c. were angry with
Is. 1. 2. I brought up c. and they
3. 4. give c. to be their princes
12. c. are their oppressors
Is. 8. 18. I and the c. whom the Lord hath given me, Heb. 2. 13.
Is. 30. 9. lying c.—c. that will not hear
63. 8. c. that will not lie
Mal. 4. 6. turn hearts of fathers to c.
Luke 1. 17.
Matt. 3. 9. of these stones to raise up c.
15. 26. not meet to take c.'s bread
Luke 6. 35. shall be c. of the Highest
16. 8. c. of this world wiser than c.
Acts 3. 25. ye are c. of the prophets
Rom. 8. 17. if c. then heirs, heirs of God
1 Cor. 7. 14. else were your c. unclean
14. 20. be not c. in understanding
2 Cor. 12. 14. c. ought not to lay up
Eph. 2. 3. are by nature c. of wrath
4. 14. be no more c. tossed to and fro
5. 6. cometh the wrath of God upon the c. of disobedience, Col. 3. 6. Eph. 2. 2.
6. 1. c. obey your parents, Col. 3. 20.
Heb. 12. 5. speaketh unto you as c.
1 Pet. 1. 14. as obedient c. not fashioning
Rev. 2. 23. kill her c. with death
Ex. 34. 7. *children's children*, Jer. 2. 9. Ps. 103. 17. & 128. 6. Prov. 13. 22.
Prov. 17. 6.—are crown of old men
Matt. 5. 9. *children of God*, Luke 20. 36. John 11. 52. Rom. 8. 21. & 9. 8, 26. Gal. 3. 26. 1 John 3. 10. & 5. 2.
Ps. 89. 30. *his children*, 103. 13. Prov. 20. 7. 1 Tim. 3. 4.
Luke 16. 8. *children of light*, John 12. 36. Eph. 5. 8. 1 Thes. 5. 5.
Matt. 18. 3. *little children*, 19. 14. Mark 10. 14. Luke 18. 16. John 13. 33. Gal. 4. 19. 1 John 2. 1, 12, 13. & 4. 4.
Rom. 9. 8. *children of promise*, Gal. 4. 28.
Ps. 128. 3, 6. *thy children*, 147. 13. Is. 54. 13 Matt. 23. 37. Luke 13. 34. 2 John 4.
Ps. 115. 14. *your children*, Matt. 7. 11. Luke 11. 13. Acts 2. 39.
Job 19. 18. *young children*, Lam. 4. 4. Nah. 3. 10. Mark 10. 13.
CHOAK, Matt. 13. 7, 22. Mark 4. 7, 19. ✓ 5. 13. Luke 8. 14, 33.
CHOOSE life, Deut. 30. 19.
Josh. 24. 15. c. you whom ye will serve
2 Sam. 24. 12. c. thee one of them that I
Ps. 25. 12. teach in the way that he shall c.
47. 4. c. our inheritance for us
Prov. 1. 29. did not c. the fear of Lord
3. 31. c. none of his ways
Is. 7. 15. c. good and refuse evil, 16.
56. 4. c. the things that please me
65. 12. c. that wherein I delighted not
66. 4. I also will c. their delusions
Phil. 1. 22. what I shall c. I wot not
Ps. 65. 4. man whom thou *choosest*
Heb. 11. 25. *choosing*, rather to suffer affliction
Josh. 24. 22. ye have *chosen* the Lord
1 Chr. 16. 13. children of Jacob his c.
Job 36. 21. this hast c. rather than affict
Ps. 33. 12. c. for his own inheritance
105. 6. children of Jacob his c. 43.
Prov. 16. 16. rather to be c. than silver
22. 1. a good name is rather to be c. than
Is. 66. 3. have c. their own ways
Jer. 8. 3. death shall be c. rather than life
49. 19. who is a c. man that, 50. 44.
Matt. 20. 16. many are called but few c. 22. 14.
Mark 13. 20. elect's sake whom he hath c.
Luke 10. 42. Mary hath c. that good part
John 15. 16. ye have not c. me, but I have c. you
Acts 9. 15. he is a c. vessel to me
22. 14. God hath c. thee that thou
1 Cor. 1. 27. God hath c. the foolish things
Eph. 1. 4. hath c. us in him before the foundation
2 Thes. 2. 13. from beginning c. you to salvation through the spirit
1 Pet. 2. 4. c. of God and precious
9. ye are a c. generation
Rev. 17. 14. are called, and c. and faithful
Is. 41. 9. *I have chosen*, 43. 16. & 58. 6. Matt. 12. 18.
Ps. 119. 30.—the way of truth
173.—thy precepts
Is. 44. 1, 2. Israel—Jeshurun whom—
48. 10.—thee in the furnace of affliction
John 13. 18. I know whom—
15. 16, 19.—you out of the world
CHRIST should be born, Matt. 2. 4. 16. 16. thou art C. son of the living
23. 8. one is your master, even C. 10, Mark 9. 41. because ye belong to C.
Luke 24. 26. ought not C. to have suffered
46. it behooved C. to suffer and rise
John 4. 25. Messias which is called C. 7. 26. that this is the very C.
13. 34. that C. abideth for ever
Acts 8. 5. preached C. to them
Rom. 5. 6. C. died for the ungodly
8. while yet sinners C. died for us
8. 9. have not the spirit of C.
10. if C. be in you the body is dead
9. 5. of whom C. came, who is over all
10. 4. C. is the end of the law for righteousness
15. 3. C. pleased not himself
1 Cor. 1. 24. C. the power of God
3. 23. ye are C.'s and C. is God's
5. 7. C. our passover is sacrificed for us
2 Cor. 6. 15. what concord hath C. with Belial
Gal. 2. 20. crucified with C. C. liveth
3. 13. C. hath redeemed us from
4. 19. till C. be formed in you
5. 24. that are C.'s have crucified the
Eph. 2. 12. ye were without C. being alienated
3. 17. that C. may dwell in your hearts
4. 20. ye have not so learned C.
5. 14. C. shall give thee light
23. as C. is head of the church
6. 5. in singleness of heart as unto C.
Phil. 1. 21. for me to live is C.
23. I desire to depart, and be with C.
3. 8. that I may win C.
4. 13. can do all things through C.
Col. 1. 27. C. in you hope of glory
3. 4. when C. who is our life, shall
11. C. is all in all
Rom. 8. 1. to them in *Christ Jesus*
2. law of the spirit of life in—
1 Cor. 1. 30. of him are ye in—
2. 2. save—and him crucified
2 Cor. 13. 5. how that—is in you, except
Gal. 3. 28. ye are all one in—26.
5. 6. in—neither circumcision nor uncircumcision availeth
Eph. 1. 1. saints. and to faithful in—
2. 10. created in—unto works, 1. 1.
Phil. 2. 11. confess that—is Lord
3. 3. rejoice in—and have no confidence
12. for which I am apprehended of—
Col. 2. 6. received—the Lord, 3. 34.
1 Tim. 1. 15. that—that came into the world
2. 5. one God, one mediator, the man—
2 Tim. 2. 3. as a good soldier of—
3. 12. will live godly in—shall suffer
Heb. 13. 8.—the same yesterday and to-day
Rom. 12. 5. one body *in Christ* 16, 3, 7. were—before me, 10.
1 Cor. 15. 18. fallen asleep—are perished
19. in this life only have hope—
2 Cor. 5. 17. if any man be—he is a new creature
19. God was—reconciling world
12. 2. I knew a man—
Gal. 1. 22. churches which were—
Phil. 1. 13. my bonds—are manifest
2. 1. if there be any consolation—
Col. 1. 2. saints and faithful brethren—
1 Thes. 4. 16. the dead—shall rise first
John 1. 25. *that Christ*, 6. 69.
Matt. 16. 20. *the Christ*, 26. 63. Mark 8. 29. ✕ 14. 61. Luke 3. 15. ✕ 9. 20. ✕ 22. 67. John 1. 20, 41. ✕ 3. 28. ✕ 4. 29, 42. ✕ 7. 41. ✕ 10. 24. ✕ 11. 27. ✕ 20. 31. 1 John 2. 22. ✕ 5. 1.
Rom. 6. 8. if we be dead *with Christ* 8. 17. heirs of God and joint heirs—
Gal. 2. 20. I am crucified—
Eph. 2. 5. quickened us together—
Phil. 1. 23. desiring to be—
Col. 2. 20. if ye be dead—from the 3. 1. if ye be risen—seek those things
3. your life is hid—in God
Rev. 20. 4. reigned—1000 years
Acts 26. 28. persuadest me to be a *Christian*
1 Pet. 4. 15. suffer as a C. let him not be
Acts 11. 26. first called *Christians* at Antioch
CHURCH, Acts 14. 27. & 15. 3. 1 Cor. 4. 17. ✕ 14. 4, 23. 3 John 9.
Matt. 16. 18. on this rock will I build my c.
18. 17. tell it to the c. neglect to hear the c.
Acts 2. 47. Lord added to c. daily
5. 11. great fear came on all the c.
8. 1. great persecution against c.
11. 26. assembled themselves with the c.
14. 23. ordained elders in every c.
15. 22. pleased elders, with whole c.
1 Cor. 14. 4, 5. that c. may receive edifying
15. 19. c. in their house, Col. 4. 15.
Eph. 1. 22. head over all things to c.
3. 10. known by c. the wisdom of
5. 24. as c. is subject unto Christ
25. as Christ loved the c. and gave
27. present to himself a glorious c.
29. cherish it as the Lord the c.
32. concerning Christ and the c.
Phil. 3. 6. concerning zeal, persecuting the c.
4. 15. no c. communicated with me
Col. 1. 18. head of the body, the c.
24. for his body's sake, which is the c.
1 Tim. 5. 16. let not c. be charged
Heb. 12. 23. assembly and c. of the first-born
3 John 6. witness of charity before c.
Acts 7. 38. *in the church*, 13. 1. 1 Cor. 6. 4. ✕ 11. 18. ✕ 12. 28. ✕ 14. 19, 28, 35. Eph. 3. 21. Col. 4. 16.
Acts 20. 28. *the church of God*, 1 Cor. 1. 2. & 10. 32. ✕ 15. 9. 2 Cor. 1. 1. Gal. 1. 13. 1 Tim. 3. 5.
Acts 9. 31. then had *churches* rest
15. 41. confirming the c.
16. 5. so were the c. established in faith
Rom. 16. 16. c. of Christ salute you
1 Cor. 7. 17. and so ordain I in all c.
11. 16. no such custom, neither c. of God
14. 33. as in all c. of saints
34. women keep silence in the c.
1 Thes. 2. 14. became followers of c.
2 Thes. 1. 4. glory in you in the c.
Rev. 1. 4. seven c. in Asia, 11.
20. angels of the seven c. and the seven candlesticks are the seven c.
2. 7. hear what the Spirit saith to the c. 11. 17, 29. & 3. 6, 13, 22.
2. 23. and all the c. shall know I am he
22. 16. testify these things in the c.
CHURL, Is. 32. 5, 7.—*Churlish*, 1 Sam. 25. 3.
CIRCUIT, 1 Sam. 7. 16. Job 22. 14. Ps. 19. 6. Ec. 1. 6.
CIRCUMCISE the flesh, Gen. 17. 11.
Deut. 10. 16. c. the foreskin of your heart
30. 6. the Lord will c. thy heart
Josh. 5. 2. c. again Israel
4. Joshua did c.
Jer. 4. 4. c. yourselves to the Lord
Gen. 17. 10. every male shall be *circumcised*, 14. 23, 26. Phil. 3. 5.
Gen. 21. 4. Abraham c. his son Isaac
Josh. 5. 3. c. the children of Israel
Jer. 9. 25. punish c. with uncircum.
Acts 15. 1. except ye be c. ye cannot be 24. ye must be c. and keep the law
16. 3. c. him because of the Jews
Gal. 2. 3. neither was compelled to be c
5. 2. if ye be c. Christ profiteth you
Col. 2. 11. in whom also ye are c. with
John 7. 22. Moses gave unto you *circumcision*
Acts 7. 8. God gave him the covenant of c.
Rom. 2. 25. c. profiteth if thou keep the law
29. c. is that of the heart in the
3. 1. what profit is there of c.
30. which shall justify c. by faith
4. 9. come this blessedness on the c. only
11. he received the sign of c.
15. 8. Christ was minister of the c.
1 Cor. 7. 19. c. is nothing but keeping
Gal. 2. 7. Gospel of the c. was unto Peter
5. 6. neither c. availeth any thing, nor uncircumcision, 6. 15.
Phil. 3. 3. we are the c. which worship God
Col. 2. 11. circumcised with c. without hands
Tit. 1. 10. especially they of the c.
CIRCUMSPECT, Ex. 23. 13.
Eph. 5. 15. that ye walk *circumspectly*
CISTERN, Prov. 5. 15. Ec. 12. 6.
Jer. 2. 13. hewed them out *cisterns*
CITY, Cain builded a, Gen. 4. 17.
Ps. 107. 4. found no c. to dwell in
7. might go to c. of habitation
122. 3. as a c. that is compactly built
127. 1. except the Lord keep the c.
Song 3. 2. I will go about the c. in
Is. 1. 21. the faithful c. is become a harlot
22. 2. a tumultuous c. a joyous c
23. 7. your joyous c. 8. crowning c.
26. 1. we have a strong c.
33. 20. the c. of our solemnities
62. 12. sought out a c. not forsaken
Jer. 3. 14. take one of a c. two of a
29. 7. seek the peace of the c.
Am. 3. 6. shall there be evil in a c.
Zeph. 2. 15. this is the rejoicing c.
3. 1. wo to the oppressing c.
Zech. 8. 3. shall be called c. of truth
Matt. 5. 14. a c. set on a hill cannot be hid
23. 34. persecute them from c. to c.
Luke 10. 8. into whatsoever c. ye enter
12. tolerable for Sodom than for that c.
11. 41. he beheld c. and wept over
Heb. 11. 10. he looked for a c. which hath foundation
16. he hath prepared for them a c.
12. 22. to the c. of the living God
13. 14. have here no continuing c.
Rev. 3. 12. name of the c. of my God
20. 9. compassed about beloved c.
Neh. 11. 1, 18. *holy city*, Is. 48. 2. & 52. 1. Dan. 9. 24. Matt. 4. 5. & 27. 53. Rev. 11. 2. & 21. 2. ✕ 22. 19.
Num. 35. 6. *cities of refuge*, Josh. 21. 13, 21, 27, 32, 38.
Am. 4. 8. two or three *cities* wandered unto one city
Luke 19. 17. have thou authority over ten c.
Acts 26. 11. persecuted unto strange c.
2 Pet. 2. 6. turning the c. of Sodom and Gomorrah
Rev. 16. 19. the c. of the nations fell
Luke 15. *citizen*, & 19. 14.
Eph. 2. 19. fellow-*citizens* with saints
CLAMOUR, Eph. 4. 31. Prov. 9. 13.
CLAY, Job 27. 16. & 38. 14.
4. 19. them that dwell in houses of c.
10. 9. thou hast made me as the c.
13. 12. your bodies to bodies of c.
33. 6. I am formed out of the c.
Is. 64. 8. we are the c. thou our potter 45. 9. Jer. 18. 6.
Ps. 40. 2. brought me out of miry c.
Dan. 2. 33. part of iron, part of c.
Hab. 2. 6. that loadeth himself with thick c.
Rom. 9. 21. hath not potter power over the c.
CLEAN beasts, Gen. 7. 2. & 8. 20.
Lev. 10. 10. between unclean and c. 11. 47. Ez. 22. 26. & 44. 23.
Job 14. 4. who bring c. thing out of unclean.
15. 14. what is man that he should be c.
25. 4. can he be c. that is born of a woman
Ps. 19. 9. the fear of the Lord is c. enduring for ever
Prov. 16. 2. ways of man are c in his 20. 9. who can say I have made my heart c.
Is. 1. 16. wash ye, make you c. put
52. 11. be ye c. that bear the vessels
Jer. 13. 27. wilt thou not be made c.
Ez. 36. 25. sprinkle c. water, ye shall be c.
Matt. 8. 3. I will, be thou c. Luke 5. 13. 23. 25. make c. outside of, Luke 11. 39.
Luke 11. 41. all things are c. to you
John 13. 11. ye are c. but not all
15. 3. ye are c. through the word
Rev. 19. 8. fine linen, c. and white

ob 1. *a clean hands*, Ps. 24. 4
Ps. 51. 10. *clean heart*, 73. 1.
18. 2 according to the *cleanness*
Am. 4 6. given you c. of teeth in all cities
Ps. 19 12. *cleanse* me from secret faults
51. 2. c. me from my sin
119. 9. shall a young man c. his way
Jer. 33. 8. I will c. them from all sin
Ez. 36 25. from your idols will I c. you
Matt. 10. 8. heal sick, c. the lepers
23. 26. c. first that within the cup
2 Cor. 7. 1. let us c. ourselves from filthiness
Eph. 5. 26. c. it with the washing of water
Jam. 4. 8. c. your hands, ye sinners
1 John 1. 9. c. us from all unrighteousness
2 Chr. 30. 19. though not *cleansed* according
Ps. 73. 13. I have c. my heart in vain
Ez. 36. 33. c. you from all iniquities
Matt. 11. 5. the lepers are c.
Luke 17. 17. were there not ten c. 9.
Acts 10. 15. what God hath c. 11. 9.
1 John 1. 7. blood of Jesus Christ c. us from sin
CLEAR the guilty, Ex. 34. 7.
Ps. 51. 4. be c. when thou judgest
Song 6. 10. looketh c. as the sun
Zech. 14. 6. light shall not be c. nor dark
CLEAVE to his wife, Gen. 2. 24. Matt. 19. 5. Mark 10. 7. Eph. 5. 31.
Deut. 4. 4. ye did c. to the Lord, 10. 20. & 11. 22. & 13. 4. & 30. 20. Josh. 22. 5. & 23. 8.
Ps. 22. 15. tongue *cleaveth* to my jaws
44. 25. our belly c. unto the earth
119. 25. my soul c. unto the dust
137. 6. my tongue c. to the roof of my mouth
Acts 11. 23. purpose of heart they would c. to the Lord
Rom. 12. 9. c. to that which is good
CLIMB, Jer. 4. 29. Joel 2. 7, 9.
Am. 9. 2. though they c. up to heaven, I will
John 10. 1. *climbeth* some other way
CLOAK, Matt. 5. 40. Luke 6. 29.
Is. 59. 17. clad with zeal as with a c.
John 15. 22. have no c. for their sin
1 Thes. 2. 5. nor used c. of covetousness
1 Pet. 2. 16. liberty for c. of maliciousness
CLOTHE, Matt. 6. 30. Luke 12. 28.
Job 10. 11. *clothed* me with skin and flesh
Ps. 35. 26. be c. with shame, 132. 18.
104. 1. c. with honour and majesty
109. 18. he c. himself with cursing
132. 9. let priests be c. with righteousness
16. c. her priests with salvation
Is. 61. 10. c. me with garments of salvation
Ez. 16. 10. I c. thee with broidered work
Zeph. 1. 8. c. with strange apparel
Matt. 11. 8. c. in soft raiment, Luke 7. 25.
Matt. 25. 36. naked, and ye c. me
43. c. me not
2 Cor. 5. 2. desiring to be c. upon with our
3. that being c. we shall not
4. not unclothed, but c. upon
1 Pet. 5. 5. be c. with humility
Rev. 3. 5. be c. with white raiment
11. 3. prophesy, c. in sackcloth and ashes
12. 1. a woman c. with the sun
19. 13. c. in vesture dipped in blood
14. c. in fine linen, clean and white
Job 38. 9. *clothing*, 24. 27. Mark 12. 38. Acts 10. 30. Jam. 2. 3.
Ps. 45. 13. her c. is of wrought gold
Prov. 31. 25. strength and honour are her c.
Is. 59. 17. garment of vengeance for c.
Matt. 7. 15. come in sheep's c.
11. 8. that wear soft c. are in king's houses
CLOSET, Joel 2. 16. Matt. 6. 6.
CLOUD, Gen. 9. 13. Is. 18. 4.
Is. 44. 22. blotted out as a c. and a thick c.
1 Cor. 10. 1. our fathers were under c.
2. baptized unto Moses in the c.
Heb. 12. 1. so great a c. of witnesses
Rev. 11. 12. ascended to heaven in c.
Hos. 6. 4. *morning cloud*, 13. 3.
Judg. 5. 4. *clouds* dropped water
2 Sam. 23. 4. as a morning without c.
Ps. 36. 5 faithfulness reacheth to c.
57. 10. thy truth unto the c. 108. 4.
104. 3. who maketh c. his chariot
Ec. 11. 4. regardeth c. shall not reap
Matt. 24. 30. coming in the c. of heaven, 26. 64. Mark 13. 26. 14. 62.
1 Thes. 4. 17. caught up in c to meet Lord
2 Pet. 2. 17. c. carried with a tempest
Jude 12. c. without water, carried about
Rev. 1. 7. he cometh with c.
CLOVEN tongues, Acts 2. 3.
COAL, 2 Sam. 14. 7. Is. 47. 14. & 6. 6. Lam. 4. 8. Ps. 18. 8, 12. & 120. 4. & 140. 10.
Prov. 6. 28. can one go on hot *coals* 25. 22. heap c. of fire on head, Rom. 12. 20.
Prov. 26. 21. as c. are to burning c.
Song 8. 6. c. thereof are c. of fire
COAT, Gen. 3. 21. & 37. 3. Ex. 28. 4.
Song 5. 3. put off my c. how put on
Matt. 5. 40. if any man take away thy c.
COLD, Gen. 8. 22. Job 24. 7. & 37. 9.
Matt. 24. 12. the love of many wax c.

Rev. 3. 15. neither c. nor hot, 16
COLLECTION, 1 Cor. 16. 1.
COME not into my secret, Gen. 49. 6.
Ex. 20. 24. I will c. and bless thee
1 Sam. 17. 45. I c. to thee in name of Lord
1 Chr. 29. 14. all things c. of thee, 12.
Job 22. 21. good shall c. unto thee
37. 13. he causeth it to c. for correction
38. 11. hitherto shalt thou c.
Ps. 22. 31. they shall c. and shall declare
40. 7. lo I c. Heb. 10. 9.
65. 2. to thee shall all flesh c.
Ec. 9. 2. all things c. alike to all
Song 4. 16. awake north wind, c. thou south
Is. 26. 20. c. my people, enter into
35. 4. God will c. and save you
55. 1. c. to the waters, c. and buy, yea c.
3. incline your ear, and c. unto me
Ez. 33. 31. c. to thee as the people cometh
Mic. 6. 6. wherewith shall I c. before the Lord
Hab. 2. 3, it will surely c. it will not tarry
Mal. 3. 1. Lord shall suddenly c. to his temple
4. 6. lest I c. and smite the earth
Matt. 8. 11. many shall c. from the east and west, Luke 7. 19, 20.
Matt. 11. 3. thou should c. Gen. 49. 10.
28. c. unto me all ye that labour
16. 24. if any man will c. after me, let him.
22. 4. all things are ready, c. to the marriage
Luke 7, 8. I say c. and he cometh
14. 20. I have married a wife, I cannot c.
John 1. 39. c. and see, 46. & 4. 29. Rev. 6. 1. 3, 5, 7 17. 1. 21. 9.
John 5. 40. ye will not c. to me to have life
6. 44. no man can c. to me, except
7. 37 if any man thirst, let him c.
14. 18. not leave you, I will c. to
Acts 16. 9. c. over, and help us
1 Cor. 11. 26. show the Lord's death till he c.
2 Cor. 6. 17. c. out from among them
Heb. 4. 16. let us c. boldly unto the throne
7. 25. save them that c. to God by him
10. 37. he that shall c. will c.
Rev. 18. 4. c. out of her, my people
22. 7. I c. quickly, 12. 20.
17. Spirit and the bride say, c.—athirst, c.
20. amen, even so c. Lord Jesus
Pa. 118. 26. that *cometh* in the name of the Lord
Ec. 11. 8. all that c. is vanity
Is. 63. 1. who is this that c. from Edom
Matt. 3. 11. he that c. after me, is mightier
Luke 6. 47. whosoever c. to me and
John 3. 31. he that c. from above, is above all
6. 35. he that c. to me shall never hunger
37. c. to me, I will in no wise cast out
45. hath learned of Father, unto c. me
14. 6. no man c. to Father, but by me
Heb. 11. 6. that c. to God must believe
Jam. 1. 17. gift c. down from Father
Heb. 10. 1. make the *comers* perfect
Ps. 19. 5. as a bridegroom *coming* 121. 8. Lord shall preserve thy c. in.
Mal. 3. 2. who may abide the day of his c.
4. 5. before the c. of the great day
Matt. 24. 3. what shall be sign of thy c.
27. so shall the c. of the Son of man be, 37. 39.
48. my lord delayeth his c. Luke 12. 45.
John 1. 27. c. after me, is preferred before
1 Cor. 1. 7. waiting for the c. of our Lord Jesus
15. 23. that are Christ's at his c.
1 Thes. 2. 19. presence of Jesus Christ at his c. 3. 13. & 5. 23.
1 Pet. 2. 4. to whom c. as to a living stone
2 Pet. 1. 16. the power and c. of our Lord Jesus
3. 12. hasting unto c. of day of God
1 Thes. 4. 15. *coming of the Lord*, 2 Thes. 2. 1. Jam. 5. 7, 8.
COMELY, 1 Sam. 16. 18. Job 41. 12.
Ps. 33. 1. praise is c. for the upright, 147. 1.
Prov. 30. 29. yea, four, are c. in going
Song 1. 5. I am black, but c.
10. thy cheeks are c. with rows
2. 14. thy countenance is c.
6. 4. thou art c. as Jerusalem
1 Cor. 7. 35. for that which is c.
11. 13. is it c. that a woman pray uncovered
Is. 53. 2. no form nor *comeliness*
Ez. 16. 14. perfect through my c.
COMFORT in my affliction, Ps. 119. 50.
Matt. 9. 22. be of good c. Mark 10. 49. Luke 8. 48. 2 Cor. 13. 11.
Acts 9. 31. walking in c. of the Holy Ghost
Rom. 15. 4. patience and c. of the Scriptures
1 Cor. 14. 3. to exhortation and c.
2 Cor. 1. 3. Father of mercies and God of c.
7. 4. I am filled with c.
Col. 4. 11. have been a c. to me

Job 7. 13. my bed shall c. me
Ps. 23. 4. thy rod and staff they c.
119. 82. when wilt thou c. me
Song 2. 5. c. me with apples, for I am sick
Is. 40. 1. c. ye, c. ye my people
51. 3. Lord shall c. Zion, Zech. 1. 17.
61. 2. to c. all that mourn
Jer. 31. 13. I will c. and make them
Lam. 1. 2. move to c. her, 21.
2 Cor. 1. 4. be able to c. them—by c.
Eph. 6. 22. might c. your hearts
1 Thes. 4. 18. c. one another with these words
5. 11. c. yourselves together, and edify
14. c. the feeble-minded, support
2 Thes. 2. 17. c. your heart and stablish
Is. 40. 2. *comfortably*, Hos. 2. 14.
2 Sam. 19. 7. 2 Chr. 30. 22. 32. 6.
Gen. 24. 67. *comforted*, 37. 35.
Ps. 77. 2. my soul refused to be c.
119. 52. I have c. myself
Is. 49. 13. God hath c. his people
54. 11. tossed with tempest, and not c.
Matt. 5. 4. that morn, they shall be c.
Luke 16. 25. now he is c. and thou tormented
Rom. 1. 12. I may be c. together with you
1 Cor. 14. 31. learn and all may be c.
2 Cor. 1. 4. wherewith we ourselves are c.
7. 13. we are c. in your comfort
Col. 2. 2. that their hearts might be c.
1 Thes. 3. 7. were c. over you in all
John 14. 16, 26. *Comforter*, 15. 26. & 16. 7.
Job 16. 2. *comforters*, Ps. 69. 20.
Is. 51. 12. I am he that *comforteth*
2 Cor. 1. 4. c. us in all our tribulations
7. 6. c. those that are cast down
John 14. 18. *comfortless*
Ps. 94. 19. *comforts*, Is. 57. 18.
COMMAND, Ex. 8. 27. & 18. 23.
Gen. 18. 19. he will c. his children
Lev. 25. 21. I will c. my blessing
Deut. 28. 8. Lord shall c. the blessing
Ps. 42. 8. Lord will c. his loving kindness
44. 4. c. deliverance for Jacob
Is. 45. 11. work of my hands, c. ye
Matt. 4. 3. c. that these stones be made bread
John 15. 14. if ye do whatsoever I c.
1 Cor. 7. 10. unto the unmarried I c.
1 Thes. 4. 11. these things c. and teach
2 Thes. 3. 4. do things which we c.
Ps. 68. 28. God hath *commanded* thy strength
111. 9. he hath c. his covenant
119. 4. thou hast c. us to keep thy precepts
133. 3. c. blessing, even life for ever
148. 5. Lord c. and they were created
Matt. 28. 20. whatsoever I have c. you
Heb. 12. 20. could not endure that was c.
Lam. 3. 37. when Lord *commandeth*
Acts 17. 30. now c. all men every where
Gen. 49. 33. end of *commanding* his sons
1 Tim. 4. 3. c. to abstain from meats
Num. 23. 20. receive *commandment* to bless
Ps. 119. 96. thy c. is exceeding broad
Prov. 6. 23. the c. is a lamp
Hos. 5. 11. willingly walked after c.
Matt. 22. 38. is the first and great c.
John 10. 18. this c. I received of my Father
12. 49. the Father gave me a c.
50. his c. is life everlasting
13. 34. a new c. give I unto you
15. 12. this is my c. that ye love one another
Rom. 7. 8 sin taking occasion by c.
9. when the c. came, sin revived
12. the c. is holy, just, and good
1 Tim. 1. 5. end of the c. is charity
Heb. 7. 16. law of a carnal c.
2 Pet. 2. 21. turn from the holy c. delivered
1 John 2. 7. an old c. which he had, 8.
3. 23. this is his c. that we believe
Ex. 34. 28. wrote ten *commandments*, Deut. 4. 13. & 10. 4.
Ps. 111. 7. all his c. are sure
112. 1. delight greatly in his c.
119. 6. I have respect unto all thy c.
10. let me not wander from thy c.
19. hide not thy c. from me
21. which do not err from thy c.
32. I will run the way of thy c.
35. make me to go in path of thy c.
47. I will delight myself in thy c.
48. thy c. which I have loved
66. I have believed thy c.
73. give understanding to learn thy c.
86. all thy c. are faithful
98. thy c. hath made me wiser than
127. I love thy c.—131. longed for c.
143. thy c. are my delights
151. all thy c. are truth
166. I have done thy c.
172. all thy c. are righteousness
176. I do not forget thy c.
Matt. 15. 9. for doctrines c. of men
22. 40. on these two c. hang all law
Mark 10. 19. knowest the c. Luke 18. 20.
Luke 1. 6. walking in all the c. of the Lord
Col. 2. 22. after the c. of men
1 John 3. 24. keepeth his c. dwelleth
2 John 6. love that walk after his c.
Num. 15. 40. *do all,—these,—my,—his* c. Deut. 6. 25. & 15. 5. & 28. 1, 15. & 19. 9. 27. 10. & 30. 8. 1 Chr. 28. 7 Neh. 10. 29. Ps. 103. 18, 20. & 111. 10. Rev. 22. 14.
COMMEND, Gen. 12. 15. Rom. 16. 1 2 Cor. 3. 1. & 5. 12. & 10. 12.

Luke 23. 46. into thy hands I c my spirit
Acts 20. 32. I c. you to God and to the word
14. 13. *commended* them to the Lord
Luke 16. 8. Lord c. unjust steward
Rom. 5. 8. God *commendeth* his love
1 Cor. 8. 8. meat c. us not to God
2 Cor. 10. 18. not he that c. himself is approved, but whom the Lord c.
4. 2. *commending* ourselves to every man's conscience
6. 4. c. ourselves as ministers of God
2 Cor. 3. 1. epistles of *commendation*
COMMISSION, Ezra 8. 36. Acts 26. 12.
COMMIT adultery, thou shalt not, Ex. 20. 14. Deut. 5. 18. Matt. 5. 27. & 19. 18, Rom. 13. 9. Lev. 5. 17. Luke 18. 20.
Gen. 39. 8, 22. c. or to *give in charge*
Job 5. 8. to God would I c. my cause
Ps. 31. 5. into thy hands I c. my spirit
37. 5. c. thy way unto the Lord
Prov. 16. 3. c. thy works unto the Lord
Luke 12. 48. c. things worthy of stripes
16. 11. who will c. to your trust
John. 2. 24. did not c. himself to them
Rom. 1. 32. c. such things worthy of
1 Tim. 1. 18. this charge I c. unto thee
1 Pet. 4. 19. c. keeping of their souls
1 John 3. 9. born of God doth not c. sin
Jer. 2. 13. *committed* two evils
Luke 12. 48. men have c. much
1 Tim. 1. 11. gospel c. to my trust, 1 Cor. 9. 17. 2 Cor. 5. 19. Tit. 1. 3. Gal. 2. 7.
1 Tim. 6. 20. keep that which is c. to thy
2 Tim. 1. 12. which I have c. to him
14. good thing c. to thee keep by the Holy Ghost
1 Pet. 2. 23. c. himself to him that judgeth
Jude 15. which they have ungodly c.
Ps. 10. 14. poor *committeth* himself to thee
John 8. 34. who c. sin is the servant of sin
1 John 3. 8. who c. sin is of the devil
COMMON, Num. 16. 29. 1 Sam. 21. 4. Ex. 20. 14. Jud. 19. 44. had all things c. 4. 32.
10. 15. what God hath cleansed call not c.
1 Cor. 10. 13. temptation c. to man
Tit. 1. 4. son after the c. faith
Jude 3. write of the c. salvation
Eph. 2. 12. *commonwealth* of Israel
Matt. 28. 15. *commonly*, 1 Cor. 5. 1.
COMMUNE with your own heart, Ps 4. 4. 77. 6. Ec. 1. 16.
COMMUNICATE to him that teacheth in all good things, Gal. 6. 6.
Phil. 4. 14. c. with my affliction
1 Tim. 6. 18. distribute, willing to
Heb. 13. 16. to c. forget not
Gal. 2. 2. *communicated* to them the gospel
Phil. 4. 15. no church c. with me in
2 Kings 9. 11. *communication*
Matt. 5. 37. let your c. be yea, nay
Eph. 4. 29. let no corrupt c. proceed
Col. 3. 8. let no filthy c. proceed
Luke 24. 17. what manner of c. are
1 Cor. 15. 33. evil c. corrupt good manners
10. 16. *communion* of the blood of Christ—c. of the body of Christ
2 Cor. 6. 14. what c. hath ligh with darkness
13. 14. c. of the Holy Ghost be with
COMPACT, Ps. 122. 3. Eph. 4. 16.
COMPANY, Gen. 32. 8, 21.
Ps. 55. 14. to the house of God in c.
Prov. 28. 7. keepeth c. with harlots
Song 4. 13. as the c. of two armies
Acts 4. 23. went to their own c.
Rom. 15. 24. first filled with your c.
1 Cor. 5. 11. not to keep c. with
2 Thes. 3. 14. have no c. with him
Heb. 12. 22. innumerable c. of angels
Ps. 119. 63. I am a *companion* of all that
Prov. 13. 20. c. of fools shall be destroyed
Mal. 2. 14. thy c. and wife of covenant
Phil. 2. 25. Epaphroditus my c. in
Rev. 1. 9. your c. in tribulation
Ps. 45. 14. *companions* that follow her 122. 8. for my c. sakes—peace be
Song 1. 7. aside by flocks of thy c.
8. 13. c. hearken to thy voice
Is. 1. 23. princes c. of thieves
Heb. 10. 33. became c. of them
COMPARE, Is. 40. 18. & 46. 5
Ps. 89. 6. who in heaven can be c. to
Lord
Prov. 3. 15. not to be c. of wisdom, 8. 11.
Song 1. 9. I have c. my love to company
Rom. 8. 18. not worthy to be c.
1 Cor. 2. 13. c. spiritual things with
2 Cor. 10. 12. c. ourselves—c. them
Judg. 8. 2. *comparison*, Hag. 2. 3. Mark 4. 30.
COMPASS, Ex. 27. 5. & 38. 4. 2 Sam. 15. 23. 2 Kings 3. 9. Prov. 8. 27.
Ps. 5. 12. with favour c. him about 26. 6. so I will c. thy altar
32. 10. mercy shall c. him about
Is. 50. 11. c. yourselves with sparks
Jer. 31. 22. a woman shall c. a man
Hab. 1. 4. wicked doth c. about the
Matt. 23. 15. ye c. sea and land to make
1 Is. 18. 4. sorrow *compassed* me, 116. 3 40. 12. innumerable evils have c. me
118. 10—12. all nations c. me about
Jon. 2. 3. floods c. me about, 5.
Heb. 12. 1. we are c. about with a cloud
Ps. 73. 6. pride *compasseth* them
139 3. thou c. my path and

thy . . 12. Ephraim c. me about with lies
COMPASSION, 1 Kings 8. 50. 2 Chr. 30. 9. 1 John 3. 17.
Matt. 9. 36. *moved with compassion*, 14. 14. 18. 27.
Ps. 78. 38. *full of compassion*, 86. 15. & 111. 4. & 112. 4. & 145. 8.
Deut. 13. 17. *have compassion*, 30. 3. 2 Kings 13. 23. 2 Chr. 36. 15. Jer. 12. 15. Lam. 3. 32. Mic. 7. 19. Rom. 9. 15. Heb. 5. 2. & 10. 34. Jude 22.
Lam. 3. 22. his *compassions* fail not
COMPEL them to come in, Luke 14. 23.
Esth. 1. 8. drinking, none did c.
2 Chr. 21. 11. *compelled* Judah thereto
Acts 26. 11. I c. them to blaspheme
2 Cor. 12. 11. I am a fool, ye c. me
Gal. 2. 3. not c. to be circumcised
14. why *compellest* Gentiles to live as Jews
COMPLAIN, Num. 11. 11. Job 7. 11. Lam. 3. 39. why doth a living man c.
Num. 11. 1. *complainers*, Jude 16.
Ps. 144. 14. *complaining* in streets
Job 21. 4. *complaint*, 23. 2. Ps. 142. 2.
COMPLETE in him, Col. 2. 10.
4. 12. stand c. in all the will of God
COMPREHEND, Job 37. 5. Eph. 3. 18. Is. 40. 11. John 1. 4. Rom. 13. 9.
CONCEAL his blood, Gen. 37. 26.
Job 27. 11. with Almighty I will not c.
41. 12. I will not c. parts nor proportion
Prov. 25. 2. glory of God to c. a thing
Ps. 40. 10. I have not *concealed* thy loving kindness
Prov. 12. 23. prudent man *concealeth* knowledge
CONCEIT, own, Prov. 18. 11. & 26. 5, 12, 16. & 28. 11. Rom. 11. 25. & 12. 16.
CONCEIVE, Judg. 13. 3. Luke 1. 31.
Job 15. 35. they c. mischief, is. 59. 4.
Ps. 51. 6. in sin did my mother c. me
Is. 7. 14. a virgin shall c. a son
33. 11. ye shall c. chaff
59. 13. c. words of falsehood
Num. 11. 12. have I *conceived* all this people
Ps. 7. 14. hath c. mischief—falsehood
Song 3. 4. chamber of her that c. me
Jer. 49. 30. c. a purpose against you
Acts 5. 4. why hast thou c. in thy heart
Jam. 1. 15. lust hath c. it bringeth forth
CONCISION, Phil. 3. 2.
CONCLUDED them all in unbelief, Rom. 11. 32.
Gal. 3. 22. Scripture c. all under sin
Ec. 12. 11. *conclusion* of matter
CONCUPISCENCE, sinful lust, Rom. 7. 8. Col. 3. 5. 1 Thes. 4. 5.
CONDEMN wicked, Deut. 25. 1.
Job 9. 20. my own mouth shall c. me
10. 2. I will say to God, do not c.
Ps. 37. 33. nor c. him when he is judged
94. 21. they c. innocent blood
Is. 50. 9. Lord will help me, who c. me
54. 17. tongue—thou shalt c.
Luke 6. 37. c. not and ye shall not be c.
John 3. 17. God sent not his Son into the world to c. the world
8. 11. neither do I c. thee, go thy way
1 John 3. 20. heart c. us, 21.
Matt. 12. 37. by words—*condemned*
John 3. 18. who believe is not c.
Rom. 8. 3. for sin c. sin in the flesh
1 Cor. 11. 32. not be c. with world
Tit. 2. 8. speech that cannot be c.
3. 11. being c. in himself
Prov. 17. 15. *condemneth* the just
Rom. 8. 34. who is he that c.
14. 22. c. not himself in that
Luke 23. 40. same *condemnation*
John 3. 19. this is the c. that light
5. 24. shall not come into c.
Rom. 8. 1. no c. to them in Christ Jesus
1 Tim. 3. 6. fall into c. of the devil
Jam. 3. 1. receive the greater c.
5. 12. swear not, lest ye fall into c.
Jude 4. of old ordained to this c.
CONDESCEND to low, Rom. 12. 16.
CONFESS, Lev. 5. 5. & 16. 21.
Lev. 26. 40. if they c. their iniquities
1 Kings 8. 33. if thy name, 35.
Ps. 32. 5. I will c. my transgressions
Matt. 10. 32. shall c. me before men
Luke 12. 8. him will I c. before my Father
Rom. 10. 9. c. with thy mouth Lord Jesus, 14. 11. & 15. 9. Phil. 2. 11.
Jam. 5. 16. c. your faults one to another
1 John 1. 9. if we c. our sins, he is faithful
4. 15. c. Jesus is son of God, 2. 3. 2 John 7.
Heb. 11. 13. *confessed*, Ez. 10. 1.
Prov. 28. 13. *confesseth* and forsaketh
Josh. 7. 19. *confession*, 2 Chr. 30. 22. Ezra 10. 11. Dan. 9. 4.
Rom. 10. 10. c. is made to salvation
1 Tim. 6. 13. witnessed a good c.
CONFIDENCE, Job 4. 6. & 31. 24.
Ps. 65. 5. c. of all the ends of the earth
118. 8. than to put c. in man
Prov. 3. 26. Lord shall be thy c.
Mic. 7. 5. put not c. in a guide, Prov. 25. 19. Ex. 28. 26. & 29. 16.
Phil. 3. 3. have no c. in the flesh
Heb. 3. 6. if we hold fast the c. 14. 16. 35. cast not away your c.
John 2. 28. appear, we may have c.
1 John 2. 28. *confident*, Prov. 14. 16.
CONFIRM feeble knees, Is. 35. 3.
Dan. 9. 27. shall c. the covenant
Rom. 15. 8. to c. the promises
1 Cor. 1. 8. shall c. you to the end
2 Cor. 2. 8. c. your love toward him
Is. 44. 26. *confirmeth* word of his servant
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CONFLICT, Phil. 1. 30. Col. 2. 1.
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Jer. 1. 17. lest I c. thee before them
1 Cor. 1. 27. foolish things to c. wise
Ps. 97. 7. *confounded* that serve images
Jer. 17. 18. let not me be c.
Ez. 16. 52. c. and bear shame, 54.
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1 Pet. 2. 6. believeth, shall not be c.
CONFUSION of face, Ezra 9. 7. Dan. 9. 7. 8.
Ps. 44. 15. my c. is continually before me
71. 1. let me never be put to c.
1 Cor. 14. 33. God is not author of c.
CONGREGATION, Lev. 4. 21.
Job 15. 34. c. of hypocrites desolate
Ps. 1. 5. sinners in c. of righteous
26. 5. hated c. of evil-doers
74. 19. forget not c. of thy poor
75. 2. receive c. I will judge uprightly
82. 1. God stands in the c. of the mighty
89. 5. faithfulness in c. of saints
Prov. 21. 16. remain in c. of dead
Hos. 7. 12. chastise as c. hath heard
Joel 2. 16. sanctify the c.
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CONQUER, Rev. 6. 2.
Rom. 8. 37. more than *conquerors*
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Rom. 2. 15. c. bearing witness, 9. 1.
13. 5. not for wrath—for c. sake
2 Cor. 1. 12. testimony of our c.
1 Tim. 3. 9. mystery of faith in pure c.
4. 2. having their c. seared with a hot iron
Tit. 1. 15. mind and c. is defiled
Heb. 9. 14. purge c. from dead works
10. 2. worshippers no more c. of sin
22. hearts sprinkled from evil c.
Acts 23. 1. *good conscience*, 1 Tim. 1. 19. Heb. 13. 18. 1 Pet. 3. 21.
CONSENT, with me, Ps. 83. 5. Zeph. 3. 9. Luke 14. 18. 1 Cor. 7. 5.
Prov. 1. 10. entice thee, c. thou not
Rom. 7. 16. I c. to law that it is good
1 Tim. 6. 3. if any c. not to wholesome
Ps. 50. 18. *consentedst* to thief
Acts 8. 1. *consenting*, 22. 20.
CONSIDER, Lev. 13. 13. Judg. 18. 14. Deut. 4. 39. c. it in thy heart
32. 29. O that—c. their latter end
Ps. 8. 3. when I c. the heavens
50. 22. c. this, ye that forget God
64. 9. wisely c. of his doings
Ec. 5. 1. c. not that they do evil
7. 13. c. the work of God
14. in day of adversity c.
Is. 1. 3. my people doth not c.
5. 12. neither c. operation of hands
Hag. 1. 5, 7. Lord c. your ways, 2. 15, 18.
2 Tim. 2. 7. c. what I say and Lord give
Heb. 3. 1. c. apostle and high-priest
7. 4. c. how great this man was
10. 24. c. one another to provoke
12. 3. c. him that endured such
Job 1. 8. hast thou *considered* my servant, 2. 3.
Ps. 31. 7. hast c. my trouble
77. 5. have c. days of old
Mark 6. 52. c. not miracle of loaves
Rom. 4. 19. c. not his own body dead
Matt. 7. 3. *considerest* not the beam
Ps. 41. 1. blessed *considereth* poor
Prov. 31. 16. she c. a field and buyeth
Is. 44. 19. none c. in his heart
Heb. 13. 7. *considering* end of conversation
CONSIST, Col. 1. 17. Luke 12. 15
CONSOLATION, Acts 4. 36. & 15. 31.
Luke 2. 25. waited for c. of Israel
6. 24. wo rich, have received your c.
Rom. 15. 5. God of c. grant you be
2 Cor. 1. 5. so our c. aboundeth by Christ
Phil. 2. 1. any c. in Christ
2 Thes. 2. 16. given us everlasting c.
Heb. 6. 18. might have strong c.
Job 15. 11. *consolations*
CONSTRAIN, Gal. 6. 12. Acts 16. 15.
2 Cor. 5. 14. for the love of Christ c. us because we thus judge
1 Pet. 5. 2. not by *constraint*
CONSUME, Deut. 5. 25. & 7. 16.
Ex. 33. 3. lest I c. thee in the way
Ps. 37. 20. they shall c. into smoke
39. 11. his beauty to c. 49. 14.
73. 33. days did he c. in vanity
Ez. 4. 17. c. away for iniquity
2 Thes. 2. 8. Lord shall c. with spirit
Jam. 4. 3. c. it upon your lusts
Ex. 3. 2. bush was not *consumed*
Ps. 90. 7. we are c. by thy anger
119. 139. my zeal hath c. me
Prov. 5. 11. thy flesh and body are c.
Is. 64. 7. c. us because of our iniquities
Lam. 3. 22. of Lord's mercy we are not c.
Gal. 5. 15. be not c. one of another
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1 Kings 8. 27. heaven of heavens cannot c. thee, 2 Chr. 2. 6. & 6. 18.
John 21. 25. would not c. the books
1 Cor. 7. 9. if they cannot c. let marry
CONTEMN, God,—wicked, Ps. 10. 13.
Ez. 21. 13. if sword c. the rod
Ps. 15. 4. a vile person is *contemned*
Job 12. 21. pours *contempt* on princes, Ps. 107. 40.
Ps. 123. 3. filled with c. 4.
Dan. 12. 2. some to everlasting c.
Mal. 1. 7. the table of the Lord is *contemptible*
2. 9. made you c. before all people
2 Cor. 10. 10. his speech is c.
CONTEND, Deut. 2. 9. Job 9. 3.
Is. 49. 25. I will c. with them that c.
50. 8. who will c. with me
57. 16. for I will not c. for ever
Jer. 12. 5. how canst c. with horses
Am. 7. 4. Lord calleth to c. by fire
Jude 3. c. earnestly for the faith
Job 10. 2. cause why thou *contendest* 40. 2. that *contendeth* with the Almighty instruct
Hab. 1. 3. *contention*, Acts 15. 39. Phil. 1. 16. 1 Thes. 2. 2.
Prov. 13. 10. by pride cometh c.
17. 14. leave off c. before it be
18. 6. fool's lips enter into c.
22. 10. cast out scorner, and c. shall Jer. 15. 10. borne me a man of c.
Prov. 18. 18, 19. *contentions*. 19. 13. & 23. 29. & 27. 15. 1 Cor. 1. 11. Tit. 3. 9.
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1 Tim. 6. 8. raiment let us be c.
Heb. 13. 5. be c. with such things
3 John 10. with malicious words not c.
1 Tim. 6. 6. godliness with *contentment*
CONTINUE, Ex. 21. 21. Lev. 12. 4. 2 Sam. 12. 14. c. following the Lord
1 Kings 2. 4. Lord may c. his word
Ps. 36. 10. c. thy loving-kindness
102. 28. children of servants shall c.
119. 91. c. according to thy word
John 8. 31. if ye c. in my word
15. 9. c. ye in my love, 10.
Acts 13. 43. to c. in grace of God
14. 22. to c. in the faith
Rom. 6. 1. shall we c. in sin that grace
11. 22. if thou c. in his goodness
Col. 1. 23. if ye c. in faith and not
4. 2. c. in prayer, and watch
1 Tim. 2. 15. if they c. in faith
4. 16. doctrine c. in them
2 Tim. 3. 14. c. in things learned
Heb. 13. 1. let brotherly love c.
Rev. 13. 5. to c. forty-two months
Gen. 40. 4. *continued*, Neh. 5. 16.
Luke 6. 12. c. all night in prayer
22. 28. c. with me in temptations
Acts 1. 14. c. with one accord in prayer
2. 42. c. steadfastly in apostle's doctrine
20. 7. c. his speech till midnight
Heb. 8. 9. c. not in my covenant
1 John 2. 19. would have c. with us
Job 14. 2. shadow and *continueth* not
Gal. 3. 10. that c. not in all things
1 Tim. 5. 5. c. in supplication and prayer
Heb. 7. 24. this man because he c. ever
Jam. 1. 25. looketh into the law and c. not
Jer. 30. 23. *continuing*, Rom. 12. 12. Acts 2. 46. Heb. 13. 14.
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Gen. 6. 5. Rom. 9. 2. only evil *continually*
Ps. 34. 1. his praise c. in my mouth
52. 1. goodness of God endureth c.
71. 3. I may c. resort
14. I will hope c. and praise more
73. 23. yet I am c. with thee
119. 44. keep thy law c. for ever
117. respect to thy statutes c.
Prov. 6. 21. bind them c. upon thy heart
Is. 58. 11. Lord shall guide thee c.
Hos. 12. 6. wait on thy God c.
Acts 6. 4. give ourselves c. to prayer
Heb. 13. 15. sacrifice of praise to God c.
Deut. 28. 50. *continuance*, Ps. 139. 16. Is. 64. 5. Rom. 2. 7.
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Rom. 11. 24. grafted c. to nature
16. 17. c. to the doctrine received
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1 Thes. 2. 15. are c. to all men
1 Tim. 1. 10. is c. to sound doctrine
CONTRIBUTION, Rom. 15. 26.
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CONTROVERSY, Deut. 17. 8. & 21. 5. 1. 2 Chr. 19. 8. Ez. 44. 24.
Jer. 25. 31. Lord hath a c. Is. 34. 8. Hos. 4. 1. & 12. 2. Mic. 6. 2.
1 Tim. 3. 16. without c. great is the mystery
CONVENIENT, Jer. 40. 4, 5. Acts 24. 25.
Prov. 30. 8. feed with food c. for me
Rom. 1. 28. to do things—not c.
Eph. 5. 4. talking and jesting not c.
Philem. 8. to enjoin thee which is c.
CONVERSATION, Gal. 1. 13. Eph. 2. 3. & 4. 22. Heb. 13. 7. 1 Tim. 7. 12. Ps. 37. 14. such as be of upright c.
50. 23. orders his c. aright, I will show
2 Cor. 1. 12. in sincerity had our c.
Phil. 1. 27. let c. be as becometh gospel
3. 20. our c. is in heaven, from whence
Heb. 13. 5. let c. be without covetousness
Jam. 3. 13. show out of good c. works
1 Pet. 1. 15. holy in all manner of c.
2. 12. having c. honest among Gentiles
3. 1. won by chaste c. of wives, 2.
16. accuse your good c. in Christ
2 Pet. 2. 7. vexed with filthy c. of the wicked
3. 11. in all holy c. and godliness
CONVERSION of Gentiles, Acts 15. 3.
CONVERT, and be healed, Is. 6. 10.
Jam. 5. 19. err, and one c. him, 20.
Ps. 51. 13. sinners—*converted* to thee
Is. 60. 5. abundance of the sea, c. thee
Matt. 13. 15. should be c. and I heal
18. 3. except ye be c. and become as children
Luke 22. 32. when thou art c. strengthen
Acts 3. 39. repent and be c. sins blotted out
Ps. 7. 10. *converting* the soul
CONVINCE, Tit. 1. 9. Jude 15.
Job 32. 12. *convinced*, Acts 18. 28
1 Cor. 14. 24. Jam. 2. 9.
John 8. 46. who *convinceth* me of sin
CORD, Josh. 2. 15. Mic. 2. 5.
Job 30. 11. he hath loosed my c.
Ec. 4. 12. a threefold c. is not broken
12. 6. ere the silver c. be loosed
Is. 54. 2. lengthen thy c. and strengthen
Job 36. 8. holden in *cords* of affliction
Ps. 2. 3. cast away their c. from us
129. 4. cut asunder c. of wicked
Prov. 5. 22. holden with c. of his sins
Is. 5. 18. draw iniquity with c. of vanity
Hos. 11. 4. drew them with c. of man
CORN, Gen. 41. 57. & 42. 2, 19.
Josh. 5. 11. eat of the old c. of the land 12.
Job 5. 26. as a shock of c. cometh in
Ps. 65. 13. valleys covered with c.
72. 16. handful of c. in the earth
78. 24. given them c. of heaven to eat
Prov. 11. 26. withholdeth c. people curse
Is. 62. 8. I will no more give c. to enemies
Ez. 36. 29. call for c. and increase
Hos. 2. 9. take away my c. in time thereof
10. 11. loveth to tread out the c.
14. 7. shall revive as c. and grow as the vine
Zech. 9. 17. c. make young men cheerful
Matt. 12. 1. to pluck the ears of c.
John 12. 24. except c. of wheat fall
CORNER, Prov. 7. 8, 12. Lev. 21. 5.
Prov. 21. 9. better dwell in c. 25. 24.
Is. 30. 20. teachers removed into c.
Zech. 10. 4. out of him came forth c.
Matt. 21. 42. become head of c. Acts 4. 11. 1 Pet. 2. 7.
Ps. 118. 22. *corner-stone*, Is. 28. 16. 1 Pet. 2. 6. Eph. 2. 20. Matt. 21. 42.
CORRECT thy son and he, Prov. 29. 17.
Ps. 39. 11. with rebukes dost c. man
94. 10. chastiseth heathen not c. thee
Jer. 2. 19. own wickedness shall c. thee
10. 24. c. me but with judgment
30. 11. c. in measure, 46. 28.
Job 5. 17. happy is man whom God c.
Prov. 3. 12. whom Lord loveth he c.
Job 37. 13. whether for *correction*
Prov. 3. 11. but be not weary of his c.
22. 15. the rod of c. shall drive foolishness
23. 13. withhold not c. from child
Jer. 2. 30. they received not c. 5. 3. & 7. 28. Zeph. 3. 2.
Hab. 1. 12. established them for c.
2 Tim. 3. 16. Scripture profitable for c.
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Gen. 6. 11, 12. earth c. before God
Ps. 14. 1. they are c. 53. 1. & 73. 8.
Mal. 1. 14. sacrificeth to the Lord a c. thing.
Matt. 7. 17, 18. a c. tree brings—fruit
12. 33. make tree c. and fruit c.
Eph. 4. 22. old man which is c.
29. let no c. communication proceed out of your mouth
1 Tim. 6. 5. of c. minds, 2 Tim. 3. 8.
Matt. 6. 19. rust doth c. 20.
1 Cor. 15. 33. evil communications c. good
2 Cor. 2. 17. as many, which c. word
Jude 10. those they c. themselves
Gen. 6. 12. all flesh had *corrupted* his way
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2 Cor. 7. 2. we have c. no man
1 Cor. 9. 25. *corruptible*, & 15. 53. 1 Pet. 1. 18, 23.
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17. 4. my c. is with thee, 7. 19.
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13. my c. shall be in the flesh
14. he hath broken my c.
Ex. 2. 24. God remembered his c. with Abraham
31. 16. sabbath for a perpetual c.
34. 28. wrote words of c.
Lev. 26. 15. ye brake my c.
Judg. 2. 1. never brake c. with you
1 Chr. 16. 15. always mindful of his c.
Ps. 105. 8. & 111. 5.
Neh. 9. 38. we may make a sure c.
Job 31. 1. I made a c. with mine eyes

Ps. 27. 14. Lord will show them c.
44. 17. not dealt falsely in thy c.
50. 5. made a c. with me by sacrifice
65. 20. broken his c. Is. 33. 8.
74. 20. have respect to the c.
78. 37. not steadfast in his c. 10.
89. 3. I have made a c. with my chosen
28. my c. shall stand fast, 34.
132. 12. children will keep my c.
Prov. 2. 17. forgetteth c. of her God
Is. 28. 18. your c. with death
42. 6. given thee for c. of people
54. 10. nor c. of my peace be removed
56. 4. take hold of my c. 6.
Jer. 14. 21. break not c. with us
31. 31. make a new c. with Israel
50. 5. to Lord in a perpetual c.
Ez. 20. 37. bring into bond of c.
Dan. 9. 27. confirm c. with many
Hos. 6. 7. have transgressed the c.
10. 4. swearing falsely in making c.
Mal. 2. 14. the wife of thy c.
3. 1. messenger of the c.
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Rom. 1. 31. c. breakers
Heb. 8. 6. he is the mediator of a better c. 7. 9.
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Gen. 17. 9, 10. *keep, keepest, keepeth covenant*, Ex. 19. 5. Deut. 9. 12. . 29. 9. & 33. 9. 1 Kings 8. 25. & 11. 11. 2 Chr. 6. 14. Neh. 1. 5. & 9. 32. Ps. 25. 10. & 103. 18. & 132. 12. Dan. 9. 4.
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33. 22. I will c. thee with my hand
Deut. 33. 12. Lord shall c. him all day
Judg. 3. 24. c. his feet, 1 Sam. 24. 3.
Neh. 4. 5. c. not their iniquity
Job 16. 18. c. thou not my blood
Ps. 91. 4. c. thee with his feathers
Is. 58. 7. naked that thou c. him
11. 9. as waters c. sea, Hab. 2. 14.
Hos. 10. 8. say to mountains, c. us, Luke 23. 30. Rev. 6. 16.
1 Cor. 11. 7. man ought not c. head
1 Pet. 4. 8. charity shall c. a multitude of sins
Job 31. 33. if I *covered* my transgressions
Ps. 32. 1. whose sin is c. Rom. 4. 7.
85. 2. hast c. all their sin
Lam. 3. 44. c. thyself with a cloud
Matt. 10. 26. nothing c. that shall not
Ps. 104. 2. *coverest* thyself with light
73. 6. violence *covereth* them as a garment
Prov. 10. 12. love c. all sins
28. 13. that c. his sins—not prosper
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4. 6. *covert*, 10. 4. & 32. 2. Ps. 61. 4. Jer. 25. 28.
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1 Cor. 12. 31. c. earnestly best gifts
14. 39. c. to prophesy and forbid not
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1 Cor. 5. 10. or with the c. 11.
6. 10. nor c. shall inherit the kingdom of
Eph. 5. 5. nor c. who is an idolater
1 Tim. 3. 3. bishop must not be c.
2 Tim. 3. 2. in last days c. boasters
2 Pet. 2. 14. exercised with c. practices
Ex. 18. 21. hating *covetousness*
Ps. 119. 36. to testimonies and not to c.
Prov. 28. 16. hateth c. shall prolong days
Ez. 33. 31. heart goeth after their c.
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21. 16. c. of the wicked far from me, 22. 18.
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16. 7. bless Lord who giveth me c.
43. 10, 11. c. of Lord stands for ever, Prov. 19. 21. Is. 46. 10, 11.
55. 14. we took sweet c. together
73. 24. guide me by thy c. and receive
83. 3. taken crafty c. against people
Prov. 1. 25. set at naught all my c.
8. 14. c. is mine and sound wisdom
11. 14. where no c. is people fall
20. 18. purpose established by c.
21. 30. no wisdom nor c. against Lord
24. 6. by wise c. make war
27. 9. sweetness—by hearty c.
Is. 11. 2. spirit of c. and might
28. 29. Lord wonderful in c. and
40. 14. with whom took he c.
44. 26. performs c. of his messenger
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Zech. 6. 13. c. of peace between them
Luke 7. 30. rejected c. of God against
Acts 2. 23. by determinate c. 4. 28.
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20. 27. to declare all the c. of God
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Ps. 119. 24. thy testimonies are my c.
Prov. 11. 14. in th; multitude of c. is safety, 15. 22. & 24. 26.
12. 20. to c. of peace is joy
Is. 1. 26. restore thy c. as at the beginning
9. 6. Wonderful, C. the mighty God
19. 11. wise c. of Pharaoh—brutish
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Ps. 139. 18. if I c. them—more than 22. hate thee, I c. them my enemies
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Jam. 1. 2. c. it all joy when ye fall
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Gen. 15. 6. *counted* to him for righteousness, Ps. 106. 31. Rom. 4. 3.
Is. 40. 17. c. to him less than nothing
Hos. 8. 12. of law c. as a strange thing
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2 Thes. 1. 5. c. worthy of kingdom
1 Tim. 1. 12. he c. me faithful, putting
5. 17. c. worthy of double honour
Heb. 3. 3. c. worthy of more glory
10. 29. c. the blood of the covenant unholy
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Num. 6. 26. lift up his c. on thee
1 Sam. 1. 18. her c. was no more sad
16. 7. look not on his c. nor height
Neh. 2. 2. why is thy c. sad
Job 29. 24. light of thy c. they cast
Ps. 4. 6. lift up light of thy c. 80. 3, 7, 90. 8. settest secret sins in light of c.
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2 Cor. 11. 26. *countrymen*, 2 Thes. 2. 14.
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COURSE, Acts 13. 25. & 16. 11.
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Eph. 2. 2. according to the c. of this world
2 Thes. 3. 1. may have free c. and
2 Tim. 4. 7. I have finished my c.
COURT, Ex. 27. 9. Is. 34. 13.
Am. 7. 13. Bethel is king's c.
Ps. 65. 4. may dwell in thy c.
84. 10. day in thy *courts* better
92. 13. flourish in c. of our God
100. 4. enter his c. with praise
Is. 1. 12. who required to tread my c.
62. 9. drink it in c. of my holiness
Luke 7. 25. delicate are in king's c.
Rev. 11. 2. c. without temple, leave out
1 Pet. 3. 8. be pitiful, *courteous*
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Job 5. 12. disappointeth devices of the *crafty*
15. 5. uttereth iniquity, chooses tongue of c.
Ps. 83. 3. taken c. counsel against
2 Cor. 12. 16. being c. I caught you with guile
Job 5. 13, *craftiness*, Luke 20. 23.
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Ps. 51. 10. c. in me a clean heart,
Is. 4. 5. c. upon every dwelling-place
45. 7. I form light and c. darkness, I make peace and c. evil
57. 19. I c. the fruit of the lips, peace
65. 17. I c. new heavens and new earth
18. rejoice in what I c. I c. Jerusalem
Ps. 102. 18. people which shall be *created*
104. 30. send thy c.
148. 5. commanded and they were c.
Is. 43. 7. I have c. him for my glory
Jer. 31. 22. c. a new thing in earth
Mal. 2. 10. hath not one God c. us
Eph. 2. 10. c. in Christ Jesus unto good
3. 9. c. all things by Jesus Christ
4. 24. after God is c. in righteousness
Col. 1. 16. all things were c. by him
3. 10. image of him that c. him
1 Tim. 4. 3. which God c. to be received
Rev. 4. 11. hast c. all—are and were c.
10. 6. c. heaven and things therein
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Ec. 12. 1. remember thy C. in days
Is. 40. 28. C. of ends of earth
43. 15. Lord the C. of Israel, your King
1 Pet. 4. 19. as to a faithful C.
Gen. 1. 20. *creature*, Lev. 11. 46.
Mark 16. 15. preach the gospel to every c.
Rom. 8. 20. c. was made subject to vanity
19. c. waiteth, 21. c. be delivered
2 Cor. 5. 17. man in Christ is a new c.
Gal. 6. 15. availeth but a new c.
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1 Tim. 4. 4. every c. of God is good
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2 Tim. 3. 6. who c. into houses
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Ps. 125. 5. aside to their c. ways
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Ec. 1. 15. that which is c. cannot be made straight, 7. 13.
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Phil. 2. 15. in midst of c. generation
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1 Cor. 1. 17. lest the c. of Christ be made
18. preaching of c. is to them foolishness
Gal. 5. 11. then is offence of the c. ceased
6. 12. suffer persecution for c. of Christ
14. glory save in c. of Lord Jesus
Phil. 2. 8. obedient to death of c.
3. 18. they are enemies of the c. of Christ
Col. 1. 20. peace through the blood of his c.
2. 14. took—nailing it to his c.
Heb. 12. 2. for joy—endured the c.
CROWN, Lev. 8. 9. Esth. 1. 11.
Job 31. 36. bind it as c. to me
Ps. 89. 39. has profaned his c.
Prov. 12. 4. virtuous woman is a c. to her husband
14. 24. c. of wise is their riches
16. 31. hoary head is a c. of glory
17. 6. children's children are c. of old men
Song 3. 11. behold king Solomon with c.
Is. 28. 5. Lord of hosts for c. of glory
62. 3. thou shall be a c. of glory
1 Cor. 9. 25. to obtain corruptible c.
Phil. 4. 1. my joy and c. 1 Thes. 2. 19.
2 Tim. 4. 8. laid up—a c. of righteousness
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1 Pet. 5. 4. receive a c. of glory
Rev. 2. 10. give thee a c. of life
3. 11. that no man take thy c.
Ps. 8. 5. *crowned* with glory and honour, 21. 3. Heb. 2. 7, 9.
Prov. 14. 18. prudent are c. with knowledge
Ps. 65. 11. *crownest* the year with goodness
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1 Cor. 1. 13. was Paul c. 23. Christ c.
2. 2. save Jesus Christ and him c.
2 Cor. 13. 4. was c. through weakness
Gal. 2. 20. I am c. with Christ nevertheless
3. 1. Christ is set forth c. among you
5. 24. Christ's have c. the flesh with affections
6. 14. world is c. to me and I to the world
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Gen. 49. 7. cursed wrath, for it was c.
Job 30. 21. thou art become c. to me
Prov. 12. 10. tender mercies of the wicked are c.
Song 8. 6. jealousy is c. as grave
Is. 13. 9. day of Lord cometh c. with
Jer. 6. 23. c. and have no mercy, 50. 42.
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Ex. 2. 23. their c. came up to God
22. 23. I will surely hear their c.
2 Sam. 22. 7. my c. did enter into his ears
Job 34. 28. he hears c. of afflicted
Ps. 9. 12. he forgets not the c. of the humble
34. 15. his ears are open to their c.
145. 19. he will hear their c.
Jer. 7. 16. neither lift up c. nor prayer for them, 11. 11, 14.
Matt. 25. 6. at midnight a c. made
Ps. 34. 15. righteous c. and Lord hears
Is. 40. 6. voice said c.—what c.
42. 2. not c. nor lift up voice
58. 1. c. aloud, spare not, show transgression
Ez. 9. 4. that c. for all the abominations
Joel 1. 19. to thee will I c.
Jon. 3. 8. c. mightily to God
Matt. 12. 19. shall not strive nor c.
Luke 18. 7. c. day and night to him
19. 40. stones would c. out
Rom. 8. 15. spirit c. Abba, Father
Ps. 22. 5. *cried* and were delivered
34. 6. this poor man c. and Lord heard
119. 145. I c. with my whole heart
138. 3. in c. thou answeredst me
Lam. 2. 18. their heart c. to Lord
Hos. 7. 14. not c. with their heart
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Gen. 4. 10. brother's blood *crieth*
Prov. 1. 20. wisdom c. without
Mic. 6. 9. Lord's voice c. to the city
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16. 5. Lord is portion of my c.
23. 5. my c. runneth over
73. 10. waters of a full c. are wrung out
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25. 15. wine c. of fury, 17. 28. Lam. 4. 21. Ez. 23. 31, 32.
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20. 22. able to drink of the c.
23. 25. make clean outside of c.
26. 39. let this c. pass from me
John 18. 11. the c. which my Father hath given
1 Cor. 10. 16. c. of blessing which we
21. drink c. of the Lord and c. of devils
11. 25. this c. is new testament
26. drink this c. 27. 28. Luke 22. 20.
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12. 3. on me be thy c. my son
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23. 5. turned c. into blessing, Neh. 13. 2.
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26. 2. c. causeless shall not come
Mal. 2. 2. send a c. upon you
3. 9. ye are cursed with a c.
Is. 65. 15. *for*, or, *to be a* c. Jer. 24. 9. & 25. 18. & 26. 6. & 29. 18. & 42. 18. & 44. 8, 12. & 49. 13.
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12. 3. c. him that curseth thee
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6. 3. baptized into his d.
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21. end of these things is d.
23. the wages of sin is d. but gift of God
7. 5. bring forth fruit unto d.
8. 2. free from law of sin and d.
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1 Cor. 3. 22. or life, or d. or things present
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15. 21. by man came d. by man
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Is. 59. 15. d. from evil makes himself
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Heb. 3. 12 unbelief in *d* from living God
2 Tim. 4. 6. *departure* Ex. 26. 18
DEPTH, Job 28. 14. & 38. 16. Ps. 8. 27. Matt. 18. 6. Mark 4. 5.
Rom. 8. 39. nor d. separate us
11. 33. O the d. of riches of wisdom
Eph. 3. 18. d. of the love of Christ
Ex. 15. 5, 8. *depths*, Ps. 68. 22. & 71. 20. & 130. 1. Prov. 20. & 9. 18.
Mic. 7. 19. cast sins into d. of sea
Rev. 2. 24. known d. of Satan
DERISION, Job 30. 1. Ps. 2. 4. & 44. 13. & 59. 8. & 119. 51. Jer. 20. 7, 8.
DESCEND, Ex. 19. 18. & 33. 9.
Ps. 49. 17. glory shall not d. after him
Is. 5. 14. rejoiceth shall d. into it
1 Thes. 4. 16. Lord shall d. from heaven
Gen. 28. 12. angels of God ascending and *descending*, John 1. 51.
Matt. 3. 16. spirit of God d. like dove, Mark 1. 10. John 1. 32, 33.
Rev. 21. 10. city d. out of heaven from God
DESERT, Ex. 3. 1. & 19. 2. Num. 20. 1. Is. 21. 1. & 35. 1. & 40. 3. & 43. 19. & 51. 3. Jer. 25. 24. & 50. 12. Ez. 47. 8. Matt. 24. 26.
DESIRE, Deut. 18. 6. & 21. 11.
Gen. 3. 16. thy d. shall be to thy husband
4. 7. to thee shall be his d. and thou
Ex. 34. 24. nor any man d. thy land
Deut. 18. 6. with all the d. of his heart
2 Sam. 23. 5. this is all my d. though
2 Chr. 15. 15. with their whole d.
Neh. 1. 11. who d. to fear thy name
Job 14. 15. wilt have a d. to work of thine hands
21. 14. we d. not knowledge of thy
Ps. 38. 9. all my d. is before thee
73. 25. none that I d. besides thee
145. 16. fulfil the d. of them that fear him
Prov. 10. 24. d. of righteous shall be granted
11. 23. d. of righteous is only good
13. 19. d. accomplished is sweet
21. 25. d. of slothful killeth him
Ec. 12. 5. d. shall fail, because man
Is. 26. 8. d. of our soul is to thy name
Ez. 24. 16. take the d. of thine eyes
Hag. 2. 7. the d. of all nations shall come
Luke 22. 15. with d. I have desired
Jam. 4. 2. d. to have and cannot obtain
Rev. 9. 6. d. to die, and death shall flee
Ps. 19. 10. more to be *desired* are they
27. 4. one thing have I d. and I will
Is. 26. 9. with my soul have I d. thee
Jer. 17. 16. nor have I d. woful day
Hos. 6. 6. I d. mercy and not sacrifice
Zeph. 2. 1. gather, O nation, not d.
Ps. 37. 4. give the *desires* of heart
Eph. 2. 3. fulfilling d. of the flesh
Ps. 51. 6. thou *desirest* truth in the inward parts
16. thou d. not sacrifice, else would
Job 7. 2. servant earnestly *desireth* shadow
Ps. 34. 12. what man d. life and loveth
68. 16. hill which God d. to dwell
Prov. 12. 12. wicked d. not of evil men
13. 4. soul of sluggard d. and hath not
21. 10. soul of wicked d. evil
DESOLATE, 2 Sam. 13. 20. Job 15. 28. & 16. 7. Ps. 25. 16. Is. 49. 21. & 54. 1. Matt. 23. 38. Rev. 17. 16.
Is. 49. 6. *desolations*, 61. 4. Jer. 25. 9, 12. Ez. 35. 9. Dan. 9. 2, 18, 26.
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1 Sam. 27. 1. d. *i. e.* to be past hope
Job 6. 20. *desperate*, Is. 17. 11.
Jer. 17. 9. *desperately* wicked
DESPISE my statutes, Lev. 26. 15.
1 Sam. 2. 30. that d. me shall be lightly
Job 5. 17. d. not chastening of Lord, Prov. 3. 11.
Ps. 102. 17. will not d. their prayer
Prov. 23. 22. d. not mother when old
Am. 5. 21. I hate, I d. your feast days
Matt. 6. 24. hold to one and d. other
Rom. 14. 3. d. him that eateth not
1 Tim. 4. 12. no man d. thy youth, Tit. 2. 15.
Gen. 16. 4. mistress was *despised* in her eyes
2 Sam. 6. 16. she d. him in her heart
Prov. 12. 9. is d. and hath a servant
Song 8. 1. kiss thee I should not be d.
Is. 53. 3. he is d. and rejected, Ps. 22. 6.
Zech. 4. 10. who d. the day of small things
Luke 18. 9. righteous and d. others
Heb. 10. 28. that d. Moses' law died
Acts 13. 41. *despisers*, 2 Tim. 3. 3.
Rom. 2. 4. *despisest* thou riches of goodness
Job 36. 5. God *despiseth* not any
Prov. 11. 12. void of wisdom d. his neighbour
13. 13. d. the word shall be destroyed
14. 21. that d. his neighbour sinneth
15. 32. refuseth instruction d. his soul
19. 16. that d. his ways shall die
30. 17. eye d. to obey his mother
Is. 33. 15. d. gain of oppression
49. 7. whom man d. nation abhorreth
Luke 10. 16. d. you, d. me, d. him that sent me
1 Thes. 4. 8. d. not man but God
Heb. 12. 2. *despising* the shame
10. 29. done *despite* to the spirit of grace
DESTROY, Gen. 18. 23. & 19. 13.
Ps. 101. 8. I will d. all wicked of the earth
Prov. 1. 32. the prosperity of fools d. the
Ec. 7. 15. why d. thyself before time
Matt. 5. 17. not come to d. but to fulfil
10. 28. able to d. both soul and body
21. 41. miserably d. those wicked men
John 2. 19. d. this temple, and I will raise
Rom. 14. 15. d. not him with thy meat
20. for meat d. not work of God
1 Cor. 3. 17. if defile temple, him God will d.
6. 13. God shall d. both it and them
Jam. 4. 12. able to save and to d.
1 John 3. 8. might d. works of devil
Hos. 4. 6. my people are *destroyed* for lack of knowledge
13. 9. Israel thou hast d. thyself
2 Cor. 4. 9. cast down but not d.
Job 15. 21. *destroyer*, Ps. 17. 4. Prov. 28. 24. Jer. 4. 7. 1 Cor. 10. 10.
Esth. 4. 14. *shall be destroyed*, Ps. 37. 38. & 92. 7. Prov. 13. 13, 20. 29. 1. Is. 10. 27. Dan. 2. 44. Hos. 10. 8. Acts 3. 23. 1 Cor. 15. 26.
Deut. 7. 23. *destruction*, 32. 24.
Job 5. 22. at d. and famine shall laugh
18. 12. d. is ready at his side
28. 6. d. before him hath no covering
31. 23. d. from God was a terror to me
Ps. 90. 3. thou turnest man to d.
91. 6. d. that wasteth at noon-day
Prov. 10. 29. d. shall be to workers of iniquity, 21. 15. Job 21. 30. & 31. 3.
15. 11. hell and d. are before the Lord
16. 18. pride goeth before d.
18. 12. before d. the heart of man is haughty
27. 20. hell and d. are never full
Jer. 4. 20. d. upon d. is cried, for land is spoiled
Hos. 13. 14. O grave, I will be thy d.
Matt. 7. 13. way that leads to d.
Rom. 3. 16. d. and misery are in all
1 Cor. 5. 5. for the d. of the flesh
2 Cor. 10. 8. not for your d. 13. 10.
1 Thes. 5. 3. peace and safety; then sudden d. cometh upon them
2 Thes. 1. 9. punished with everlasting d.
2 Pet. 2. 1 bring on themselves swift d.
3. 16. wrest Scriptures to their d.
DETERMINED, 2 Chr. 25. 16. Job 14. 5. Is. 10. 23. & 28. 22. Dan. 9. 24. Acts 2. 23. & 4. 28. & 17. 26.
DETESTABLE, Deut. 7. 26. Jer. 16. 18. Ez. 5. 11. & 7. 20. & 11. 18. & 37. 23. 1 Cor. 2. 2.
DEVICE, Ec. 9. 10. Job 5. 12. Ps. 33. 10. Prov. 1. 31. & 12. 2. & 14. 17. & 19. 21. Jer. 18. 11, 12, 18. 2 Cor. 2. 11.
DEVIL, Matt. 4. 5. & 8. 11. & 9. 32. Matt. 4. 1. to be tempted of the d.
11. 18. they say he hath a d.
13. 39. enemy that sowed is the d.
25. 41. fire prepared for the d. and his angels
John 6. 70. twelve, and one of you is a d.
7. 20. thou hast a d. 8. 48
8. 44. of your father the d. 49.
13. 2. d. having now put it into, 27.
Acts 13. 10. thou child of the d.
Eph. 4. 27. neither give place to d.
1 Tim. 3. 6. fall into condemnation of the d.
2 Tim. 2. 26. recover out of the snare of the d.
Jam. 4. 7. resist d. and he will flee
1 Pet. 5. 8. your adversary the d. goeth
1 John 3. 8. to destroy works of d.
10. children of God and children of the d.
Jude 9. Michael contending with d.
Rev. 2. 10. the d. shall cast some of you into
Lev. 17. 7. offer sacrifice to *devils*
Deut. 32. 17. they sacrifice to d.
2 Chr. 11. 15. priests for the d.
Ps. 106. 37. sacrificed their sons to d.
Matt. 4. 24. possessed with d. 8. 16, 28, 33. Luke 4. 41. & 8. 36.
10. 8. raise the dead, cast out d.
Mark 16. 9. cast out seven d. Luke 8. 2.
Luke 10. 17. even d. are subject to us
1 Cor. 10. 20. have fellowship with d.
sacrifice to d. 21. cup of d. table of d.
1 Tim. 4. 1. doctrines of d. lies
Jam. 2. 19. d. believe and tremble
DEVISE not evil against, Prov. 3. 29.
Prov. 14. 22. do they not err that d. evil
16. 9. a man's heart d. his way
30. shutteth eyes to d. froward
Jer. 18. 18. come let us d. devices
Mic. 2. 1. wo to them that d. iniquity
DEVOTED, *Lev.* 27. 21, 28. Num. 18. 14.
Ps. 119. 38. servant who is d. to thy fear
Acts 17. 23. I beheld your *devotions*
DEVOUR, Gen. 49. 27. Is. 26. 11.
Matt. 23. 14. ye d. widows' houses
2 Cor. 11. 20. if a man d. you
Gal. 5. 15. if ye bite and d. one another
Heb. 10. 27. which shall d. the adversaries
1 Pet. 5. 8. seeking whom he may d.
Is. 1. 20. ye shall be *devoured*
24. 6. hath the curse d. the earth
Jer. 3. 24. shame hath d. the labour
30. 16. that d. thee shall be d.
Hos. 7. 7. d. judges, 9. d. strength
Mal. 3. 11. I will rebuke *devourer*
Ex. 24. 17. *devouring fire*, Is. 29. 6. & 30. 27, 30. & 33. 14.
Ps. 52. 4. lovest all *devouring* words
DEVOUT, Luke 2. 25. Acts 2. 5. & 10. 27. & 17. 4, 17. & 22. 12.
DEW, Gen. 27. 28. Deut. 32. 2.
Ps. 110. 3. hast the d. of thy youth
Is. 26. 19. thy d. is as the d. of herbs
Hos. 6. 4. goodness is as the early d.
14. 5. I will be as d. to Israel
Mic. 5. 7. Jacob— as d. from Lord
DIADEM, Job 29. 14. Is. 28. 5. & 62. 3. Ez. 21. 26.
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Gen. 2. 17. thou shalt surely d. 3. 4. & 20. 7. 1 Sam. 14. 44. & 22. 16. 1 Kings 2. 37, 42. Jer. 26. 8. Ez. 3. 18. & 33. 8, 14.
Job 14. 14. if a man d. shall he live again
Ps. 82. 7. ye shall d. like men
118. 17. I shall not d. but live
Prov. 23. 13. with rod he shall not d.
Ec. 3. 2. there is a time to d.
7. 17. why shouldest thou d. before thy time
Is. 22 13. to-morrow we shall d.
Jer. 31. 30. every one d. for his own iniquity
Ez. 3. 19. d. in his iniquity, 33. 8.
18. 4. soul that sinneth shall d.
31. why will ye d. O house of Israel, 33. 11.
Jon. 4. 3. better for me to d. than live
Matt. 26. 35. though I should d. with thee
Luke 20. 36. neither can d. any more
John 8. 21. ye shall d. in your sins, 24. 11. 50. expedient that one d. for the people
Rom. 14. 8. we d. we d. unto the Lord
1 Cor. 9. 15. better for me to d. than
15. 22. as in Adam all d. so in Christ
Phil. 1. 21. to live is Christ, to d. is gain
Heb. 9. 27. it is appointed for men to d.
Rev. 3. 2. that are ready to d.
14. 13. blessed are the dead which d. in the Lord
Rom. 5. 6. Christ *died* for ungodly
8. while yet sinners, Christ d. for us
6. 10. in that he d. he d. unto sin
9. being raised he d. no more
7. 9. sin revived and I d.
9. to this end Christ d. and rose
1 Cor. 15. 3. Christ d. for our sins
2 Cor. 5. 15. he d. for all, that they
1 Thes. 5. 10. who d. for us, that whether
Heb. 11. 13. these all d. in faith, not
Rom. 14. 7. no man *dieth* to himself
1 Cor. 4. 10. *dying*, 6. 9. Heb. 11. 21.
DIFFER, who makes, 1 Cor. 4. 7.
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Prov. 4. 23. keep thy heart with all d.
Luke 12. 58. art in way give d. that
2 Pet. 1. 5. giving all d. add to faith
10. give d. to make calling and election sure
Jude 3. I gave all d. to write unto you
Deut. 19. 18. *diligent*, Josh. 22. 5.
Prov. 10. 4. hand of d. maketh rich
12. 24. hand of d. shall bear rule
27. substance of d. man is precious
13. 4. the soul of the d. shall be made fat
21. 5. thoughts of the d. tend to
22. 29. man d. in his business
27. 23. be d. to know the state of thy flocks
2 Pet. 3. 14. be d. to be found of him
Ex. 15. 26. wilt *diligently* hearken to voice of, Deut. 11. 13. & 28. 1. Jer. 17. 24. Zech. 6. 15.
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6. 7. teach them d. unto thy children
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Ps. 5. 3. will I d. my prayer to thee
Prov. 3. 6. he shall d. thy paths
Is. 61. 8. he will d. their work in truth
Jer. 10. 23. that walks to d. his steps
2 Thes. 3. 5. Lord d. your hearts
Is. 40. 13. who *directed* the Spirit of the Lord
Ps. 119. 5. ways were d. to keep
Prov. 16. 9. a man's heart deviseth, Lord *directeth* his steps
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4. 12. *discerner* of thoughts
1 Cor. 11. 29. not *discerning* Lord's body
12. 10. to another d. of spirits
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John 8. 31. then are ye my d. indeed
20. 2. other d. whom Jesus loved
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DISCORD, soweth, Prov. 6. 14, 19.
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Rom. 1. 24. to d. their own bodies
9. 21. another to d. 2 Tim. 2. 20.
1 Cor. 15. 43. it is sown in d. it is raised
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2 Sam. 22. 7. in my d. I called on the Lord, Ps. 18. 6. & 118. 5. & 120. 1.
1 Kings 1. 29. redeemed my soul out of all d.
2 Chr. 28. 22. in his d. trespassed more
Ps. 4. 1. enlarged my heart in d.
Prov. 1. 27. I will mock when d. cometh
Is. 25. 4. strength to needy in d.
Zeph. 1. 15. that day is a day of d. 17.
Rom. 8. 35. shall d. separate from Christ
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Is. 53. 12. I will d. him a portion
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2 Sam. 1. 23. in death not *divided*
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2 Tim. 2. 15. rightly d. the word of
Heb. 4. 12. to d. asunder of joints
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Rom. 7. 15. what I would, that d. I not
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John 17. 17. shall know of the d.
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16. 17. contrary to d. ye have learned
Eph. 4. 14. with every wind of d.
1 Tim. 5. 17. labour in word and d.
6. 3. d. according to godliness
2 Tim. 3. 16. profitable for d.
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Tit. 2. 7. in d. showing uncorruptness
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Heb. 6. 1. principles of d. of Christ
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15. 27. d. eat of crumbs, Mark 7. 28.
Phil. 3. 2. beware of d. evil workers
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7. 27. all d. shall serve and obey
Rom. 6. 9. death has no more d.
14. sin shall not have d. over you
2 Cor. 1. 24. not we have d. over your faith
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25. to God d. 1 Pet. 4. 11. & 5. 11.
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Ps. 84. 10. d.-keeper in the house of God
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Prov. 26. 14. as d. turns on hinges
Hos. 2. 15. valley of Achor, d. of hope
John 10. 1. entereth not by the d. is a thief
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1 Cor. 16. 9. great d. and effectual is opened unto me
2 Cor. 2. 12. a d. was opened to me
Col. 4. 3. God would open a d. of utterance
Jam. 5. 9. judge stands before d.
Rev. 3. 8. I set before thee an open d.
20. I stand at d. and knock, if any
Ps. 24. 7. lift up ye everlasting *doors*
Prov. 8. 34. waiting at posts of my d.
Mal. 1. 10. shut ye the d. for naught
Matt. 24. 33 near, even at the d.
DOTING, Ex. 23. 5, 20. 1 Tim. 6. 4.
DOUBLE, Ex. 22. 4. Deut. 21. 17.
2 Kings 2. 9. d. portion of thy spirit
1 Chr. 12. 33. not of a d. heart
Job 11. 6. secrets are d. to that which is
Ps. 12. 2. with a d. heart do they speak
Is. 40. 2. d. for all her sins, Jer. 16. 18.
61. 7. ye shall have d. Zech. 9. 12.
Jer. 17. 18. destroy with d. destruction
1 Tim. 3. 8. deacons not d. tongued
5. 17. elders worthy d. honour
Jam. 1. 8. d. minded man, 4. 8.
Rev. 18. 6. d. to her, fill to her d.
DOUBT, Deut. 28. 66. Gal. 4. 20.
Matt. 14. 31. of little faith, why dost d.
21. 21. have faith and d. not
Mark 11. 23. and shall not d. in his heart
Rom. 14. 23. he that *doubteth* is damned
1 Tim. 2. 8. without wrath or *doubting*
Luke 12. 29. be not of *doubtful* mind
Rom. 14. 1. not to d. disputations
DOVE, Ps. 55. 6. & 68. 13. & 74. 19.
Song 1. 15. & 2. 14. & 5. 2. & 6. 9.
Matt. 3. 16. Luke 3. 22. John 1. 32.
Is. 38. 14. mourn as d. 59. 11. Ez. 7. 16.
60. 8. fly as d. to their windows
Hos. 7. 11. Ephraim also is like a silly d.
Matt. 10. 16. wise as serpents, and harmless as d.
DOWN sitting, Ps. 139. 2.
Is. 37. 31. *downward*, Ec. 3. 21.
DRAGON, Ps. 91. 13. Is. 27. 1. & 51. 9. Jer. 51. 34. Ez. 29. 3. Rev. 12. 3—17. & 13. 2, 4, 11. & 16. 13. & 20. 2.
1 Mat. 32. 33. *dragons*, Job 30. 29. Ps. 44. 19. & 74. 13. & 148. 7. Is. 13. 22. & 34. 13. & 43. 20. Jer. 9. 11. & 14. 6. Mic. 1. 8. Mal. 1. 3.
DRAW, Gen. 24. 44. 2 Sam. 17. 13.
Job 21. 33. every man shall d. after him
Ps. 28. 3. d. me not away with the wicked
73. 28. good for me to d. near to God
Ec. 12. 1. years d. nigh when say
Song 1. 4. d. me, we will run after
Is. 5. 18. wo unto that d. iniquity with cords
29. 13. d. near me with their mouth
Jer. 31. 3. with loving kindness I d.
John 6. 44. except Father—d. him
12. 32. I will d. all men to me
Heb. 7. 19. by which we d. nigh to God
10. 22. let us d. near with a true heart
38. if any man d. back, 39.
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Ps. 18. 16. *drew* me out of many waters
Hos. 11. 4. I d. with cords of love
DREAD, Ex. 15. 16. Job 13. 11, 21. Deut. 1. 29. d. not, nor be afraid
1 Chr. 22. 13. be strong, d. not
Is. 8. 13. let him be your fear and d.
Dan. 9. 4. great and *dreadful* God
Gen. 28. 17. how d. is this place
Mal. 1. 14. my name is d. among
4. 5. great and d. day of the Lord
DREAM, Gen. 37. 5. & 40. 5. & 41. 7.
Gen. 20. 3. God came to Abraham in a d.
31. 11. angel spake to Jacob in a d.
24. God came to Laban in a d.
Num. 12. 6. speak to him in a d.
1 Kings 3. 5. the Lord appeared to Solomon in a d.
Job 33. 15. in a d. in a vision of night
Ps. 73. 20. as d. when one awaketh
126. 1. we were like them that d.
Ec. 5. 3. d. comes through multitude
Is. 29. 7. that fight—be as a d.
Jer. 23. 28. who hath a d. let him tell a d.
Dan. 2. 3. I d. a d. 4. 5. saw a d.
Matt. 1. 20. angel appeared in a d.
2. 12. Joseph warned of God in a d.
27. 19. suffered many things in a d.
Acts 2. 17. old men shall d. *dreams*, Joel 2. 28.
Job 7. 14. scarest me with d.
Ec. 5. 7. in the multitude of d. and words
DRINK, Ex. 15. 24. & 32. 20.
Job 21. 20. d. of wrath of Almighty
Ps. 36. 8. d. of the river of thy pleasure
60. 3. d. wine of astonishment
80. 5. givest them tears to d.
110. 7. d. of the brook in the way
Prov. 4. 17. d. the wine of violence
5. 15. d. waters out of own cistern
31. 4. it is not for kings to d. wine
5. lest they d. and forget the law
7. d. and forget his poverty
Song 5. 1. d. yea, d. abundantly, O beloved
Is. 22. 13. let us eat and d. 1 Cor. 15. 32.
Is. 43. 20. to give d. to my people
65. 15. my servant shall d. but ye
Hos. 4. 18. their d. is sour, committed
Am. 4. 1. say to masters, bring, and let us d.
Matt. 10. 42. give to d. to one of these little ones
20. 21. able to d. of cup. 23.
25. 35. I was thirsty, and ye gave me d.
26. 27. ye all of it, this is my blood
29. I will not henceforth d. of fruit
42. except I d. it, thy will be done
John 6. 56. my blood is d. indeed
18. 11. cup Father given, shall I not d. it
Rom. 14. 17. kingdom of God is not d.
1 Cor. 10. 4. d. same spiritual d.
21. cannot d. cup of the Lord and devils
11. 25. as often as ye d. it in remembrance
12. 13. all made to d. into one spirit
Lev. 10. 9. not d. wine nor *strong drink*, Judg. 13. 4, 7, 14. 1 Sam. 1. 15.
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Is. 5. 11. follow, 22. mingle
28. 7. prophet erred through—
Mic. 2. 11. prophesy to them of—
Joh 15. 16. *drinketh* iniquity like water
John 6. 54. d. my blood hath eternal life
56. that d. my blood dwells in me
1 Cor. 11. 29. eateth and d. unworthily
Heb. 6. 7. earth which d. in vain
Eph. 5. 18. be not *drunk* with wine
Rev. 17. 2. d. with wine of fornication
Deut. 21. 20. glutton and *drunkard*
Prov. 23. 21. d. shall come to poverty
26. 9. thorn goeth up into hand of d.
Is. 24. 20. earth shall reel like a d.
1 Cor. 5. 11. with railer and d. not eat
Ps. 69. 12. *drunkards*, Is. 28. 1, 3. Joel 1. 5. Nah. 1. 10. 1 Cor. 6. 10.
Joh 12. 25. stagger like a *drunken* man, Ps. 107. 27. Is. 19. 14. Jer. 23. 9.
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Ps. 65. 11. thy paths d. fatness, 12.
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Is. 40. 15. all nations are as a d. of a bucket
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2. locks with *drops* of the night
Luke 22. 44. sweat as it were great d. of blood
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Ps. 104. 27. meat in *due season*, 145. 15. Matt. 24. 45. Luke 12. 42.
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Ec. 10. 17. princes eat in—for strength
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Deut. 32. 35. foot shall slide in *due time*
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1 Cor. 15. 8. as one born out of—
1 Tim. 2. 6. to be testified in—
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39. 2. I was d. with silence, 9.
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53. 7. sheep before shearers is d.
56. 10. watchmen are all d. dogs
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18. 27. who am but d. and ashes
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34. 15. man shall turn again to d.
42. 6. and repent in d. and ashes
Ps. 22. 15. brought me into d. of death
30. 9. shall the d. praise thee
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103. 14. remembereth that we are d.
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119. 25. soul cleaveth to the d.
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Matt. 10. 14. shake off d. of your feet, Luke 10. 14. Acts 13. 51.
DUTY of marriage, Ex. 21. 10.
2 Chr. 8. 14. as the d. of every day required
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120. 5. that I d. in tents of Kedar
132. 14. here will I d. for I have desired
133. 1. good for brethren to d. together
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1 John 4. 13. that we d. in him
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8. 11. by his Spirit that d. in you
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2 Pet. 3. 13. wherein d. righteousness
1 John 3. 17. how d. the love of God in him
3. 24. that keepeth his commandments d. in him
4. 12. God d. in us, and his love is
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16. d. in love, d. in God, and God
2 John 2. truth's sake which d. in us
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2 Pet. 2. 8. righteous man d. among
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31. 20. I do e. remember him still
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65. 13. my servants shall e. but ye
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20. evil for that man who e. with offence
1 Cor. 11. 29. e. and drinketh unworthily, e. and drinketh damnation, 27.
Matt. 11. 18. John came neither *eating* nor drinking, Luke 7. 33.
19. Son of man came e.
24. 38. were e. and drinking, Luke 17. 27.
Matt. 26. 26. as they were e. Jesus took
1 Cor. 8. 4. concerning e. of those
EDIFY, or build up, Acts 9. 31. Rom. 14. 19. 1 Cor. 8. 1. & 10. 23. & 14. 17. 1 Thes. 5. 11.
Rom. 15. 2. please neighbour to *edification*
1 Cor. 14. 3. speak unto men to e.
2 Cor. 10. 8. Lord hath given us for e. and not for destruction, 13. 10
1 Cor. 14. 12. excel to *edifying* of church
26. let all things be done to e. 5. 12.
2 Cor. 12. 19. we do all for your e.
Eph. 4. 12. for e. of body of Christ
16. increase to e. itself in love
4. 29. but what is good to the use of e.
1 Tim. 1. 4. minister questions rather than e.
EFFECT, 2 Chr. 34. 22. Ez. 12. 23. Is. 32. 17. e. of righteousness quietness
Matt. 15. 6. commandment of God of *none effect*
Mark 7. 13. making word of God—
Rom. 3 3. make faith of God—
4. 14. promise made—Gal. 3. 17.
9. 6. not as though word hath—
1 Cor. 1. 17. lest cross of Christ—
Gal. 5. 4. Christ is become—to you
1 Cor. 16. 9. door and *effectual* is opened
2 Cor. 1. 6. which is e. in enduring
Eph. 3. 7. e. working of his power
4. 16. according to the e. working
Philem. 6. faith may become e.
Jam. 5. 16. e. fervent prayer of the righteous
Gal. 2. 8. *effectually*, 1 Thes. 2. 13.
EFFEMINATE, 1 Cor. 6. 9.
EGG, Deut. 22. 6. Job 6. 6. & 39. 14. Is. 10. 14. & 59. 5. Jer. 17. 11. Luke 11. 12.
ELDER, Gen. 10. 21. 2 John 1. 3 John 1. Gen. 25. 23. e. shall serve younger, Rom. 9. 12.
1 Tim. 5. 1. rebuke not an e. but
2. entreat e. women as mothers
19. against an e. receive not an accusation
Deut. 32. 7. ask *elders*, they will tell
Ezra 10. 8. according to counsel of e.
Joel 2. 16. assemble e. Ps. 107. 32.
Acts 14. 23. ordained e. in every church
15. 23. e. and brethren send greeting, 6.
20. 17. called e. of the church
1 Tim. 5. 17. e. rule well, counted worthy
Tit. 1. 5. ordain e. in every church
Heb. 11. 2. e. obtained good report
Jam. 5. 14. sick call for e. of church
1 Pet. 5. 1. e. I who am an e.
5. younger submit yourselves to e.
Rev. 4. 4. four and twenty e. sitting, 10. & 5. 6, 8, 11, 14. & 11. 16. & 19. 4. & 7. 11, 13. & 14. 3.
ELECT, *chosen, choice one*
Is. 42. 1. e. in whom my soul delighteth
45. 4. for Israel my e. I have called
65. 9. my e. shall inherit it
22. my e. shall long enjoy work
Matt. 24. 22. for e. sake the days are shortened
24. if possible deceive the very e.
31. gather together the e. from the four winds
Luke 18. 7. God avenge his own e.
Rom. 8. 33. to charge of God's e.
Col. 3. 12. put on as the e. of God
1 Tim. 5. 21. charge thee before the e. angels
2 Tim. 2. 10. endure all things for e.
Tit. 1. 1. according to the faith of God's e.
1 Pet. 1. 2. e. according to the foreknowledge of God
2. 6. corner-stone e. precious
2 John 1. e. lady, 13. e. sister
5. 13. church *elected* with you
Rom 9. 11. purpose of God according to *election*
11. 5. remnant according to the e. of grace
7. e. hath obtained it, and rest blinded
28. touching the e. they are beloved
1 Thes. 1. 4. knowing your e. of God
2 Pet. 1. 10. make calling and e. sure
ELEMENTS, Gal. 4. 3, 9. 2 Pet. 3. 10, 12.
ELOQUENT, Ex. 4. 10. Is. 3. 3. Acts 18. 24.
EMPTY, Gen. 31. 42. & 37. 24. & 41. 27. Ex. 23. 15. none shall appear before me e. 34. 20. Deut. 16. 16.
Deut. 15. 13. not let him go away e.
Judg. 7. 16. with e. pitchers and lamps in
2 Sam. 1. 22. sword of Saul returned not e.
Hos. 10. 1. Israel is an e. vine, he brings
Luke 1. 53. rich hath he sent e. away
Is. 34. 11. stones of *emptiness*
EMULATION, Rom. 11. 14. Gal. 5. 20.
END of all flesh is come, Gen. 6. 13.
Deut. 32. 20. see what their e. shall be
Ps. 37. 37. e. of that man is peace
39. 4. make me to know my e.
73. 17. then understood I their e.
102. 27. thy years have no e.
119. 96. seen an e. of all perfection
Prov. 5. 4. her e. is bitter as wormwood
14. 12. e. thereof are ways of death
Ec. 4. 8. no e. of all his labour
7. 2. that is the e. of all men
8. e. is better than the beginning
Is. 9. 7. of his government shall be no e.
Jer. 5. 31. what will ye do in the e. thereof
17. 11. at his e. shall be a fool
29. 11. to give an expected e.
31. 17. there is hope in thy e.
Lam. 4. 18. our e. is come, our e. is near, Ez. 7. 2, 6. Am. 8. 2.
Ez. 21. 25. when iniquity shall have an e.
Dan. 8. 19. at the time appointed e. shall be
12. 8. what shall be the e. of these
13. go thy way till the e. be
Hab. 2. 3. at the e. it shall speak and not tarry
Matt. 13. 39. harvest is e. of world
24. 3. what sign of the e. of world
6. but e. is not yet, Luke 21. 9.
Rom. 6. 21. e. of those things is death
22. ye have the e. everlasting life
10. 4. Christ is e. of law for righteousness
14. 9. to this e. Christ both died and rose
1 Tim. 1. 5. e. of commandment is charity
Heb. 6. 8. whose e. is to be burned
16. oath—make an e. of all strife
7. 3. beginning—nor e. of life
13. 7. considering e. of their conversation
Jam. 5. 11. seen the e. of the Lord
1 Pet. 1. 9. receiving the e. of your faith
4. 7. e. of all things is at hand
17. e. of those that obey not gospel
Rev. 21. 6. beginning and e. 22. 13. & 1. 8. 1 Sam. 3. 12.
Jer. 4. 27. *make a full end*, 5. 10, 18. & 30. 11. Ez. 11. 13.
Num. 23. 10. *last end*, Jer. 12. 4. Lam. 1. 9. & 4. 18. Dan. 8. 19. & 9. 24.
Deut. 8. 16. *latter end*, 32. 29. Job 42. 12. Prov. 19. 20. 2 Pet. 2. 20.
Ps. 119. 33. *unto the end*, Dan. 6. 26. Matt. 24. 13. & 28. 20. John 13. 1. 1 Cor. 1. 8. Heb. 3. 6, 14. & 6. 11. Rev. 2. 26.
1 Tim. 1. 4. *endless*, Heb. 7. 16.
Ps. 22. 27. all the *ends* of the world remember
65. 5. confidence of all e. of earth
67. 7. all e. of earth shall fear him
98. 3. all e. of the earth have seen salvation
Prov. 17. 24. eyes of fool in e. of the earth
Is. 45. 22. be ye saved, all e. of the earth
52. 10. all e. of the earth shall see salvation
Zech. 9. 10. his dominion to e. of the earth
Acts 13. 47. for salvation to the e. of the earth
1 Cor. 10. 11. on whom e. of world are come
ENDOWED, Gen. 30. 20. 2 Chr. 2. 12, 13. Luke 24. 49. Jam. 3. 13.
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Gen. 33. 14. as children are able to e.
Ps. 30. 5. weeping may e. for a night
132. 26. they perish, but thou shalt e.
Prov. 27. 24. doth crown e. to every generation
Ez. 22. 14. can thy heart e. or hand
Mark 4. 17. no root, and e. but for a
13. 13. that shall e. unto end shall
2 Tim. 2. 3. e. hardness as a soldier
10. I e. all things for elect's sake
4. 3. they will not e. sound doctrine
5. watch thou, e. afflictions, do
Heb. 12. 7. if ye e. chastening
Jam. 5. 11. we count happy who e.
Ps. 81. 15. should have *endured* for ever
Rom. 9. 22. e. with much long-suffering
2 Tim. 3. 11. what persecutions I e.
Heb. 5. 15. had patiently e. he obtained
10. 32. ye e. a great fight of afflictions
11. 37. he e. as seeing him who is invisible
12. 2. e. cross, 3. e. contradiction
Ps. 80. 5. his anger *endureth* but a moment
52. 1. the goodness of God e. continually
Ps. 100. 5. his truth e. to all generations
145. 13. thy dominion e. throughout all
Matt. 10. 23. that e. to end, shall be saved, 24. 13. Mark 13. 13.
John 6. 27. meat which e. unto life
1 Cor. 13. 7. charity e. all things
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119. 160. every one of thy judgments—135. 13. thy name—
1 Pet. 1. 25. word of Lord—
Ps. 19. 9. fear of Lord *enduring* for ever
Heb. 10. 34. in heaven e. substance
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Ex. 23. 22. I will be an e. to thy enemies
Deut. 32. 27. I feared wrath of the e.
1 Sam. 24. 19. find his e. will he let
Job 33. 10. counteth me for his e.
Ps. 7. 5. let e. persecute my soul
8. 2. mightest still the e. and the avenger
Prov. 27. 6. kisses of e. are deceitful
Is. 63. 10. he turned to be their e.
1 Cor. 15. 26. the last e. destroyed is death
Gal. 4. 16. am I become your e.
2 Thes. 3. 15. count him not as e.
Jam. 4. 4. friend of world, e. of God
1 Kings 21. 20. *mine enemy*, Ps. 7. 4. Mic. 7. 8, 10. Job 16. 9. Lam. 2. 22.
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Mic. 7. 6. man's *enemies* are men of
Rom. 5. 10. if when e. we were reconciled
1 Cor. 15. 25. put all e. under his feet
Phil. 3. 18. e. to the cross of Christ
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Gen. 22. 17. *his enemies*, Ps. 68. 1, 21. & 112. 8. & 132. 18. Prov. 16. 7. Is. 59. 18. & 66. 6. Heb. 10. 13.
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Gen. 3. 15. I will put *enmity* between
Rom. 8. 7. carnal mind is e. against God
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Ps. 119. 32. thou shalt e. my hear
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25. 17. troubles of my heart are e.
Is. 5. 14. hell hath e. herself
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Heb. 6. 4. impossible for those once e.
ENOUGH, I have, Gen. 33. 9, 11.
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2 Sam. 24. 16. said to angel, it is e.
1 Kings 19. 4. it is e. take away
Prov. 30. 15, 16. say not, it is e.
Hos. 4. 10. eat, and not e. Hag. 1. 6
Matt. 10. 25. it is e. for the disciple
Mark 14. 41. it is e. the hour is come
Luke 15. 17. bread e. and to spare
ENQUIRE after iniquity, Job 10. 6.
Ps. 27. 4. to e. in his temple
Ec. 7. 10. thou dost not e. wisely
Is. 21. 12. if ye will e. e. ye
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Ez. 36. 37. this I will be e. of by the house of Israel
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Matt. 2. 7. Herod e. of them diligently
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Mat. 5. 20. in no case e. into the kingdom of
6. 6. when thou prayest, e. closet
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21. shall e. into kingdom of heaven
18. 8. better to e. into life halt
19. 23. rich man hardly e. into the kingdom
24. than for rich man to e. into the kingdom of heaven, Mark. 10. 25. Luke 18. 25.
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Acts. 14. 22. through much tribulation e. into kingdom of God.
Heb. 4. 3. believed do e. into rest
10. 19. e. into holiest by blood of Jesus
Rev. 15. 8. none able to e. into temple
21. 27. e. into it, any thing defileth
22. 14. e. through gates into city
Ps. 143. 2. *enter not into* judgment
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5. 20. the law e. that offence might abound
Heb. 4. 6. e. not in because of unbelief
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Ez. 35. 11. do according to thine e.
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Jam. 4. 5. spirit in us lusteth to e.
1 Pet. 2. 1. laying aside all e.
Gen. 26. 14. Philistines *envied* him
30. 1. Rachel e. her sister
37. 11. his brethren e. him
Ps. 106. 16. they e. Moses in camp
Ec. 4. 4. man is e. of his neighbour
Num. 11. 29. *enviest* thou for my sake
1 Cor. 13. 4. charity *envieth* not
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1 Cor. 3. 3. there is among you e.
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59. 14. truth is fallen, and e cannot enter
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19. 4. be it that I have e. my error
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1 Pet. 5. 10. God of all grace e. you
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2. thy throne is e. of old
112. 8. his heart is e. trusting
119. 90. hast e. the earth, and it
140. 11. let not an evil speaker be e.
148. 6. hath e. them for ever
Prov. 3. 19. Lord hath e. the heavens
4. 26. let all thy ways be e.
12. 3. man shall not be e. by wickedness
16. 12. throne is e. by righteousness
20. 18. every purpose is e. by counsel
30. 4. e. all the ends of the earth
Is. 7. 9. if believe not—not be e.
46. 5. in mercy shall throne be e.
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Heb. 8. 6. e. upon better promises
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54. 14. in righteousness thou—
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EXTREME, Deut. 28. 22. Job 35. 15.
EYE for e. Ex. 21. 24. Lev. 24. 20. Matt. 5. 38.
Deut. 32. 10. as the apple of his e. Ps. 17. 8.
Job 24. 15. no e. shall see me
Ps. 33. 18. e. of the Lord on them that fear
94. 9. formed e. shall he not see
Prov. 20. 12. the seeing e. Lord hath
Ec. 1. 8. the e. not satisfied with seeing, 4. 8.
Is. 64. 4. neither hath the e. seen, 1 Cor. 2. 9.
Matt. 6. 22. light of the body is the e. Luke 11. 34.
Matt. 18. 9. if thine e. offend, 5. 29
Rev. 1. 7. every e. shall see him
Prov. 23. 6. *evil eye*, 28. 22. Matt. 23. & 20. 15. Mark 7. 22. Luke 11. 34
Job 16. 16. *eyelids*, 41. 18. Ps. 11. 4. 132. 4. Prov. 4. 25. & 6. 4, 25. & 30. 13. Jer. 9. 18.
Rev. 3. 18. *eye-salve*
Eph. 6. 6. *eye-service*, Col. 3. 22.
2 Sam. 22. 25. *eyesight*, Ps. 18. 24.
Luke 1. 2. *eyewitnesses*, 2 Pet. 1. 16.
Gen. 3. 5. your *eyes* shall be opened
Job 40. 4. hast thou e. of flesh
29. 15. I was e. to the blind
Ps. 15. 4. in whose e. a vile person is contemned
145. 15. e. of all things wait on thee
Ec. 2. 14. wise man's e. are in his head
6. 9. better is sight of the e. than wandering
11. 7. pleasant for e. to behold sun
Is. 3. 16. walk with wanton e.
5. 15. the e. of the lofty shall be humbled. 2. 11.
29. 18. e. of the blind shall see out of obscurity
32. 3. e. of them that see shall
35. 5. e. of blind shall be opened
42. 7. to open blind e. and give
43. 8. blind people that have e.
Jer. 5. 21. have e. and see not, Is. 42. 20.
Dan. 7. 20. born that had e.
Hab. 1. 13. of purer e. than to behold
Zech. 3. 9. on one stone shall be seven e.
Matt. 13. 16. blessed are your e. for
18. 9. having two e. to be cast into
Mark 8. 18. having e. see ye not
Luke 4. 20. e. were fastened on him
10. 23. blessed are the e. which see
John 9. 6. anointed e. of blind man
Rom. 11. 8. e. that they should not
Gal. 3. 1. before whose e. Jesus Christ has been
Eph. 1. 18. e. of your understanding enlightened
Heb. 4. 13. all things are opened unto e. of him
2 Pet. 2. 14. e. full of adultery
1 John 2. 16. lust of the e. and pride
Rev. 1. 14. his e. as a flame of fire, 2 18. 1. 19. 12.
3. 18. anoint e. 4. 6. full of e. 8.
5. 6. lamb having seven horns and seven e.
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1 Sam. 26. 24. life set by in—
2 Sam. 15. 25. find favour in—
2 Chr. 16. 9.—run to and fro
Ps. 34. 15.—are on righteous, 1 Pet. 3. 12.
Prov. 5. 21. ways of man are before—
15. 3.—are in every place beholding
22. 12.—preserve knowledge
Is. 49. 5. I shall be glorious in—
Am. 9. 8.—are upon sinful kingdom
Zech. 4. 10.—which run to and fro
Ps. 25. 15. *my eyes* are ever towards the Lord
101. 6.—shall be upon the faithful
119. 123.—fail for thy salvation
148.—prevent night watches
141. 8.—are unto thee, O God
Is. 1. 15. I will hide—from you
38. 14.—fail with looking upward
65. 12. did evil before—66. 4.
Jer. 9. 1. O that—were a fountain of tears
13. 17.—shall weep sore, because
14. 17.—run down with tears
16. 17.—are upon all their ways
24. 6. set—upon them for good
Am. 9. 4. I will set—on them for evil
Luke 2. 30.—have seen thy salvation
Ps. 123. 2. so *our eyes* wait on the Lord
Matt. 20. 33. that—may be opened
1 John 1. 1. that we have seen with—
Deut. 12. 8. right *in his own eyes*, Judg 17. 6. & 21. 25.
Job 32. 1. righteous—
Neh. 6. 16. cast down *in their own eyes*
Ps. 139. 16. *thine eyes* did see my substance
Prov. 23. 5. set—on that which is not
Song 6. 5. turn away—from me
Is. 30. 20.—shall see thy teachers
Jer. 5. 3. are not—upon the truth
Ez. 24. 16. take away desire—25.

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FABLES, 1 Tim. 1. 4. & 4. 7. 2 Tim. 4. 4. Tit. 1. 14. 2 Pet. 1. 16.
FACE, Gen. 3. 19. & 16. 8.
Lev. 19. 32. honour the f. of old man
Num. 6. 25. Lord make way f. shine upon thee
2 Chr. 6. 42. turn not away f. Ps. 132. 10.
Ps. 17. 15. I will behold thy f. in righteousness
31. 16. make thy f. shine, 119. 135.
67. 1. cause his f. to shine on, 80. 3, 7, 19.
84. 9. behold f. of thine anointed, 132. 10.
Ez. 1. 10. f. of a man, a lion, Rev. 4. 7.
Dan. 9. 17. cause thy f. to shine on sanctuary
Hos. 5. 5. testify to his f. 7. 10
Matt. 11. 10. my messenger before thy f. Mark 1. 2. Luke 7. 27. & 9. 52.
Acts 2. 25. set the Lord ways before my f.
1 Cor. 13. 12. but then see f. to f.
2 Cor. 3. 18. with open f. beholding

1 Cor. 4. 6. the glory of God in the f. of Jesus Christ
Jam. 1. 23. his natural f. in a glass
FADE, we all, as a leaf, Is. 64. 6.
Jam. 1. 11. rich man f. away in
1 Pet. 1. 4. inheritance that *fadeth* not away
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FAIL, Deut. 28. 32. Job 11. 20.
Deut. 31. 6. Lord will not f. nor forsake, 8. Josh. 1. 5. 1 Chr. 28. 20.
Ps. 12. 1. faithful f. from among men
69. 3. my eyes f. while I wait for my God
77. 8. doth his promise f. for ever
Lam. 3. 22. his compassions f. not
Luke 16. 9. when ye f. they may receive you
17. one tittle of the law to f. Matt. 5. 18.
Luke 22. 32. prayed that thy faith f. not
Heb. 12. 15. lest any f. of the grace of God
Song 5. 6. soul *failed* when he spake
Ps. 31. 10. my strength *faileth*, 38. 10. & 40. 12. & 71. 9.
73. 26. my heart f. me
143. 7. hear me, my spirit f.
Luke 12. 33. lay up treasure that f. not
1 Cor. 13. 8. charity never f.
Deut. 28. 65. for *failing* of eyes
Luke 21. 26. men's hearts f. them
FAINT, Deut. 25. 18. Judg. 8. 4, 5.
Is. 1. 5. head sick, whole heart is f.
40. 29. he giveth power to the f.
30. youths shall f. and he weary
31. wait on the Lord, shall walk and not f.
Luke 18. 1. to pray always and not f.
2 Cor. 4. 1. received mercy we f. not, 16.
Gal. 6. 9. in due time shall reap if we f. not
Heb. 12. 5. nor f. when rebuked of
Ps. 27. 13. I had *fainted* unless I had believed
Rev. 2. 3. hast laboured and not f.
Ps. 84. 2. soul *fainteth* for courts of the Lord
119. 81. my soul f. for thy salvation
Is. 40. 28. everlasting God, the Creator, f. not
FAIR, Gen. 6. 2. & 24. 16.
Prov. 7. 21. f. speech, Rom. 16. 18.
Song 1. 15. behold thou art f. 4. 1, 7. & 2. 10. & 6. 10. & 7. 6. Gen. 12. 11.
Song 4. 10. how f. is thy love, better
Jer. 12. 6. they speak f. words
Acts 7. 10. Moses was exceeding f.
Gal. 6. 12. desire to make f. show in
Ps. 45. 2. thou art *fairer* than the children of men
Dan. 1. 15. their countenance appeared f.
FAITH, Acts 3. 16. & 13. 8.
Deut. 32. 20. children in whom is no f.
Matt. 6. 30. O ye of little f. 8. 26. & 14. 31. & 16. 8. Luke 12. 28.
Matt. 8. 10. not found so great f. no
17. 20. had f. as a grain of mustard seed
21. 21. have f. and doubt not
23. 23. omitted judgment, mercy, and f.
Mark 4. 40. how is it that ye have no f.
11. 22. Jesus saith, have f. in God
Luke 7. 9. so great f. no not in Israel
17. 5. Lord increase our f.
6. if ye had f. might say to this
18. 8. Son of man cometh shall he find f. on the earth
Acts 3. 16. the f. which is by him
6. 5. Stephen, a man full of f.
7. company of priests obedient to f.
11. 24. good man full of the Holy Ghost and of f.
14. 9. he had f. to be healed
22. exhorting to continue in the f.
27. God opened door of f. to
16. 5. churches established in the f.
20. 21. f. towards our Lord Jesus Christ
Rom. 1. 5. for obedience to the f. among all
17. righteousness of God revealed from f. to f.
3. 3. make f. of God without effect
27. but by the law of f.
4. 5. his f. is counted for righteousness
11. circumcision, a seal of righteousness of f.
12. in the steps of that f. of Abraham, 16.
13. through the righteousness of f. 9. 30. & 10. 6.
14. if of law be heirs, f. is made void
16. of f. that by grace promise sure
10. 8. that is the word of f. which we preach
17. f. cometh by hearing, and
12. 3. God dealt the measure of f.
6. according to the proportion of f.
14. 22. hast thou f. have it unto
23. eateth not of f. is not of f. is sin
16. 26. made known for obedience of f.
2 Cor. 12. 9. to another f. by the same spirit
13. 2. though I have all f. to remove
13. now abideth f. hope, charity
2 Cor. 4. 13. we have the same spirit of f.
Gal. 1. 23. preach the f. which once
3. 2. received ye the Spirit by the hearing of f. 5.
7. they which are of f. 9.
12. the law is not of f. but the man
23. before f. came, we were under
25. after that f. is come, we are no
5. 6. but f. which worketh by love
22. fruit of the Spirit is f.
6. 10. do good to all, especially the household of f.
Eph. 4. 5. one Lord, one f. one
13. until we come in the unity of f.
6. 16. above all take shield of f.
23. love with f. from God the Father and Lord Jesus Christ
Phil. 1. 25. I shall abide for your joy of f.
27. striving together for f. of gospel
1 Thes. 1. 3. remember your work of f.
5. 8. putting on breastplate of f.
2 Thes. 1. 4. we glory for your patience and f.
11. fulfil work of f. with power
3. 2. for all men have not f.
1 Tim. 1. 5. charity out of f. unfeigned
14. exceeding abundantly with f.
19. holding f. and a good conscience; concerning f. have made shipwreck
3. 9. holding the mystery of f. in a pure conscience
4. 1. in last days some shall depart from the f.
6. nourished up in words of f.
5. 8. denied f. 12. cast off first f.
6. 10. erred from f. 21 concerning the f.
12. fight the good fight of f.
2 Tim. 1. 5. unfeigned f. that is in thee, which dwelt in
2. 18. overthrow f. of some
22. follow righteousness, f. charity
3. 8. corrupt, reprobate concerning the f.
10. fully known my doctrine, life, f.
4. 7. fought a good fight, I have kept the f.
Tit. 1. 1. according to f. of God's elect
4. my son after the common f.
Heb. 4. 2. word did not profit, not being mixed with f.
6. 1. dead works and of f. towards God
10. 22. draw near in full assurance of f.
23. hold fast the profession of our f.
11. 1. f. is the substance of things hoped for
6. without f. it is impossible to please God
12. 2. Jesus the author and finisher of our f.
13. 7. whose f. follow, considering
Jam. 2. 1. have not f. of our Lord Jesus Christ
14. say that he hath f. can f. save
17. if it hath not works, is dead, 26.
18. thou hast f. and I works; show f. —f. by my works
22. f. wrought with works; f. made perfect
5. 15. prayer of f. shall save
2 Pet. 1. 1. like precious f. with us
1 John 5. 4. overcometh world, even our f.
Jude 3. contend earnestly for the f.
20. build up yourselves on holy f.
Rev. 2. 13. hast not denied my f.
19. I know thy works and f.
13. 10. here is the f. of the saints
14. 12. which keep the f. of Jesus
Hab. 2. 4. just shall live *by faith*, Rom. 1. 17. Gal. 3. 11. Heb. 10. 38.
Acts 15. 9. purifying their hearts—
26. 18. sanctified—that is in me
Rom. 1. 12. comforted by mutual f.
3. 22. righteousness which is—of Christ
28. conclude a man is justified—
30. justify circumcision—uncircumcision through f.
5. 1. being justified—we have peace
9. to have access—Eph. 3. 12.
9. 32. sought it not—but works
11. 20. standest—be not high-minded
2 Cor. 1. 24. of your joy for—ye stand
5. 7. we walk—and not by sight
Gal. 2. 16. not justified, but—3. 24.
20. I live—of the Son of God
3. 22. promise—might be given
26. ye are all children of God—in Christ Jesus
5. 5. wait for hope of righteousness—
Eph. 3. 17. Christ may dwell in your hearts—
Phil. 3. 9. righteousness through f. righteousness of God—
Heb. 11. 4.—Abel, 5.—Enoch, &c.
7. heir of righteousness which is—
Jam. 2. 24. justified by works, not—
Rom. 4. 19. not weak *in faith*
20. strong—giving glory to God
14. 1. him that is weak—receive
1 Cor. 16. 13. stand fast—quit you
2 Cor. 8. 7. ye abound—in utterance
13. 5. examine whether ye be—
Col. 1. 23. if ye continue—grounded
2. 7. built up in him, established—
1 Tim. 1. 2. Timothy, my own son—
4. godly edifying which is—
2. 7. teachers of the Gentiles—and verity
15. if they continue—and charity
3. 13. purchase great boldness—
4. 12. be an example—in purity
2 Tim. 1. 13. of sound words—and
Tit. 1. 13. that may be sound—2. 2.
3. 15. greet them that love us—
Heb. 11. 13. all these died—not having
Jam. 1. 6. let him ask—nothing wavering
2. 5. poor, rich—heirs of kingdom
1 Pet. 5. 9. whom resist steadfast—
Matt. 9. 2. Jesus, seeing *their faith*, Mark 2. 5. Luke 5. 20.
Acts 3. 16. *through faith* in his Son
Rom. 3. 25. propitiation—in his blood
30. do we make void the law—31.
Gal. 3. 8. God would justify the heathen—
14. receive promise of Spirit
Eph. 2. 8. by grace are ye saved
Col. 2. 12.—of the operation of God
2 Tim. 3. 15. salvation—which is in Christ Jesus
Heb. 6. 12.—and patience inherit
11. 3.—we understand the words
Heb. 11. 11.—Sarah received strength to conceive
28.—Moses kept the passover and sprinkling
33.—subdued kingdoms, wrought righteousness
39. obtained a good report—2.
1 Pet. 1. 5. kept by power of God—
Matt. 9. 22. *thy faith* hath made thee whole, Luke 8. 48. - 17. 19.
Matt. 15. 28. O woman great is—he
Luke 7. 50.—hath saved thee, 18. 42.
22. 32. I have prayed that—fail not
Philem. 6. communication of—
Jam. 2. 18. show me—without thy
Matt. 9. 29. according to *your faith* be it to
Luke 8. 25. where is—
Rom. 1. 8.—is spoken of through
1 Cor. 2. 5. that—not stand in wisdom
15. 14.—is also vain, 17.
2 Cor. 1. 24. not dominion over—
10. 15. when—is increased, we
Eph. 1. 15. after I heard of—Col. 1. 4.
Phil. 2. 17. offered upon service of—
Col. 2. 5. beholding steadfastness of—in Christ
1 Thess. 1. 8.—to God-ward is spread
3. 2. establish you, comfort you, concerning—
7. I sent to know—lest the tempter
6. brought us good tidings of—
7. comforted in affliction by—
13. perfect what is lacking in—
2 Thes. 1. 3.—groweth exceedingly
Jam. 1. 3. trying of—worketh patience
1 Pet. 1. 7. trial of—being precious
9. receiving end of—salvation
21. that—and hope might be in God
2 Pet. 1. 5. and to—virtue, knowledge
FAITHFUL, 1 Sam. 2. 35. & 22. 14.
2 Sam. 20. 19. Neh. 13. 13. Dan. 6. 4.
1 Tim. 6. 2. 1 Pet. 5. 12.
Num. 12. 7. f. in all my house
Deut. 7. 9. f. God which keepeth covenant
Neh. 7. 2. a f. man, and feared God
9. 8. found his heart f. before thee
Ps. 12. 1. the f. fail from among men
31. 23. Lord preserveth the f.
89. 37. as a f. witness in heaven
101. 6. my eyes be upon f. in land
119. 86. thy commandments are f.
138. thy testimonies are very f.
Prov. 11. 13. is of a f. spirit, concealeth
13. 17. a f. ambassador is health
14. 5. a f. witness will not lie
20. 6. a f. man who can find
25. 13. f. messenger to them that send
27. 6. f. are wounds of a friend
28. 20. f. man abound with blessings
Is. 1. 21. how f. city became a harlot
26. city of righteousness, f. city
8. 2. I took f. witness to record
49. 7. Lord is f. and Holy One of Israel
Jer. 42. 5. the Lord be a true and f. witness
Hos. 11. 12. Judah is f. with saints
Matt. 25. 21. well done, f. servant, 24. 45.
23. hast been f. in a few, Luke 19. 17.
Luke 12. 42. who is that f. steward
16. 10. f. in least is f. also in much
11. not f. in unrighteous mammon
12. not f. in what is another man's
Acts 16. 15. judge me f. to the Lord
1 Cor. 1. 9. God is f. by whom ye
4. 2. required in stewards, a man f.
17. Timothy who is f. in the Lord
7. 25. obtained mercy of the Lord to be f.
10. 13. God is f. and will not suffer
Eph. 1. 1. the saints and f. in Christ Jesus, Col. 1. 2.
Phil. 4. 21. f. minister, Col. 1. 7. & 4. 7. 9.
1 Thes. 5. 24. f. is he that calleth
2 Thes. 3. 3. the Lord is f. and shall establish
1 Tim. 1. 12. he counted me f.
15. this is a f. saying, and worthy, 4. 9.
2 Tim. 2. 11. Tit. 3. 8.
1 Tim. 3. 11. wives grave, sober, f. in all
2 Tim. 2. 2. heard of me, commit f. men
13. he abideth f. cannot deny himself
Tit. 1. 6. blameless, having f. children
9. holding fast the f. word as
Heb. 2. 17. might be a f. high-priest
3. 2. who was f. to him that appointed
2, 5. Moses f. in all as a servant
10. 23. f. is he that promised, 11. 11.
1 Pet. 4. 19. as unto a f. Creator
1 John 1. 9. he is f. to forgive all
Rev. 1. 5. f. and true witness, 3. 14.
2. 10. be f. to death, 13. f. martyr
17. 14. they are chosen and f.
21. 5. words are true and f. 22. 6.
1 Sam. 26. 23. render to every man his *faithfulness*
Ps. 5. 9. no f. in their mouth
36. 5. thy f. reacheth to the clouds
40. 10. declared thy f. 89. 1.
88. 11. should thy f. be declared in destruction
89. 1. make known thy f. to all generations
2. thy f. shalt establish in heavens
5. praise thy f. in the great congregation
8. who like thy f. round about thee
24. my f. shall be with him
33. I will not suffer my f. to fail
92. 2. to show thy f. every night
119. 75. in f. thou hast afflicted me
90. thy f. is to all generations
143. 1. in thy f. answer me, and
Is. 11. 5. f. is the girdle of his reins
25. 1. thy counsels of old are f.
Lam. 3. 23. mercies new, great thy f.
Hos. 2. 20. I will betroth thee to me in f.
Matt. 17. 17. O *faithless* and perverse generation, Mark 9. 19. Luke 9. 41.
John 20. 27. be not f. but believing
FALL, Num. 11. 31. & 14. 29, 32.
Gen. 45. 24. see that ye f. not out of the way
2 Sam. 24. 14. let us f. into the hand of the Lord
Ps. 37. 24. though he f. he shall not
45. 5. whereby they f. under thee
82. 7. f. like one of the princes
141. 10. let the wicked f. into their own nets
145. 14. Lord upholdeth all that f.
Prov. 11. 5. wicked f. by his own wickedness
24. 16. wicked shall f. into mischief
26. 27. digs a pit shall f. into it, Ec. 10. 8.
Prov. 28. 14. hardeneth his heart shall f.
Ec. 4. 10. if they f. one will lift up
Is. 8. 15. many shall stumble and f.
40. 30. young men shall utterly f.
Dan. 11. 35. some shall f. to try them
Hos. 10. 8. mountains and hills f. on us, Luke 23. 30. Rev. 6. 16.
Mic. 7. 8. rejoice not when I f.
Matt. 7. 27. great was the f. of it
10. 29. sparrow not f. on ground
15. 14. blind both f. into the ditch
21. 44. upon whomsoever it f. Luke 20. 18.
Luke 2. 34. set for the f. and rising of Israel
Rom. 11. 11. stumbled that they should f. through their f. salvation is come to the Gentiles
14. 13. occasion to f. in his brother's
1 Cor. 10. 12. stands, take heed lest he f.
1 Tim. 3. 6. f. into condemnation of the devil
6. 9. rich f. into temptation
Heb. 4. 11. f. after the same example
10. 31. fearful thing to f. into the hands of God
Jam. 1. 2. when ye f. into divers temptations
2 Pet. 1. 10. if these ye shall never f.
3. 17. lest ye f. from your steadfastness
Luke 8. 13. in time of temptation *fall away*
Heb. 6. 6. impossible if they—to renew them
Ps. 16. 6. *fallen* to me in pleasant places
Hos. 14. 1. hast f. by thine iniquity
Gal. 5. 4. ye are f. from grace
Rev. 2. 5. remember from whence thou art f.
Prov. 24. 16. just *falleth* seven times
Rom. 14. 4. to his own master he f.
Ps. 56. 13. thou hast delivered my feet from *falling*, 116. 8.
2 Thes. 2. 3. there come a f. away first
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FALLOW, Jer. 4. 3. Hos. 10. 12.
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Ex. 23. 1. not raise a f. report
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Ps. 119. 104. hate every f. way, 128.
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Mal. 3. 5. swift witness against f. swearers
Mat. 24. 24. f. Christs, f. prophets
2 Cor. 11. 13, 26. f. apostles, f. brethren, Gal. 2. 4.
2 Tim. 3. 3. f. accusers, Tit. 2. 3.
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Ps. 119. 118. their deceit is *falsehood*
144. 8. whose right hand—of f.
Is. 59. 13. from heart words of f.
Lev. 6. 3. sweareth *falsely*, 19. 12.
Ps. 44. 17. neither dealt f. in covenant
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Zech. 5. 4. thief and that sweara f.
Matt. 5. 11. evil against you f. for
Luke 3. 14. neither accuse any f.
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Acts 13. 6. *false prophet*, Rev. 16. 13. & 19. 20. & 20. 10.
Matt. 7. 15. *false prophets*, 24. 11, 24.
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Zech. 12. 12. mourn every f. apart
Eph. 3. 15. whole f. in heaven and earth
Ps. 68. 6. sitteth solitary in *families*
107. 41. maketh him f. like a flock
Am. 3. 2. known of all the f. of the earth
FAMINE, Gen. 12. 10. & 41. 27.
Job 5. 20. in f. he shall redeem thee
Ps. 33. 19. keep them alive in f.
37. 19. in days of f. shall be satisfied
Ez. 5. 16. evil arrows of f. 6. 11.
Am. 8. 11. not a f. of bread, but
FAMISH, Gen. 41. 55. Prov. 10. 3. Is. 5. 13. Zeph. 2. 11.
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Ex. 23. 7. keep f. from false matter
Ps. 73. 27. f. from thee shall perish
Am. 6. 3. put f. away evil day
Mark 12. 34. not f. from the kingdom of God
Phil. 1. 23. with Christ, which is f. better
Eph. 2. 13. sometimes f. off, now nigh
FARTHING, Matt. 5. 26. & 10. 29.
FASHION, 1 Cor. 7. 31. Phil. 2. 8.
Job 10. 8. thy hands have *fashioned* me, Ps. 119. 73.

Ps. 139. 16. *a* continuance were f.
Ez. 16. 7. *the* breasts are f.
Phil. 3. 21. *be* f. like his glorious body
Ps. 33. 15. *he fashions* their hearts
Is. 45. 9. the clay say to him that *fashioneth* it
1 Pet. 1. 14. not *fashioning* yourselves
FAST, 2 Sam. 12. 21. Esth. 4. 16.
Is. 58. 4. ye f. for strife; not f. as
Jer. 14. 12. when they f. I will not hear
Zech. 7. 5. did ye at all f. unto me
Matt. 6. 16. ye f. be not as hypocrites
Is. appear not to men to f.
9. 14. why do we f. and thy disciples f. not
15. can children of bride-chamber f. bridegroom taken—then shall they f.
Mark 2. 18, 19. Luke 5. 34, 35.
Luke 18. 12. I f. twice a week
1 Kings 21. 9. proclaim a *fast*, 12.
2 Chr. 20. 3. Ezra 8. 21. Is. 58. 3, 5, 6. Jer. 36. 9. Joel 1. 14. & 2. 15. Jon. 3. 5. Zech. 8. 19. Acts 27. 9.
Jud. 20. 26. *fasted* that day
1 Sam. 7. 6. f. all that day
31. 13. f. seven days, 1 Chr. 10. 12.
2 Sam. 1. 12. they wept and f. till even
12. 16. David f. and lay all night in
1 Kings 21. 27. Ahab f. and lay in sackcloth
Ezra 8. 23. we f. and besought the Lord
Is. 58. 3. why have we f. and thou
Zech. 7. 5. when ye f. in fifth and
Matt. 4. 2. when he had f. forty days
Acts 13. 2. ministered and f. 3. f. and prayed.
Neh. 9. 1. assembled with *fasting*
Esth. 4. 3. were f. and weeping, 9. 31.
Ps. 35. 13. humbled soul with f. 69. 10. 109. 24. my knees weak through f.
Jer. 36. 6. read the roll on f. day
Dan. 6. 18. king passed the night f.
9. 3. to seek by prayer with f.
Joel 2. 12. turn ye to me with f.
Matt. 15. 32. not send them away f.
17. 21. this kind goeth not out but by prayer and f. Mark 9. 29.
Luke 2. 37. with f. and prayers
Acts 10. 30. was f. till this hour
14. 23. ordained elders, prayed with f.
1 Cor. 7. 5. give yourselves to f.
2 Cor. 6. 5. in f. often, 11. 27.
FASTENED, Job 38. 6. Ec. 12. 11. Is. 22. 25. Luke 4. 20.
FAT is the Lord's, Lev. 3. 16. & 4. 8. Prov. 11. 25. liberal shall be made f.
13. 4. soul of the diligent shall be made f.
15. 30. good report maketh bones f.
28. 25. trust in the Lord shall be made f.
Is. 25. 6. f. things full of marrow
11. 6. *fatling*, Matt. 22. 4.
Gen. 27. 28. God give thee of *fatness* of the earth
Job 36. 16. table should be full of f.
Ps. 36. 8. satisfied with f. of house
63. 5. shall be satisfied as with f.
65. 11. all thy paths drop f.
Is. 55. 2. let your soul delight itself in f.
Jer. 31. 14. satiate the soul with f.
Rom. 11. 17. root and f. of olive tree
FATHER, Gen. 2. 24. & 4. 20, 21.
Gen. 17. 4. be a f. of many nations
2 Sam. 7. 14. I will be his f. Heb. 1. 5.
Job 29. 16. I was a f. to the poor
31. 18. be with me as with a f.
38. 28. hath the rain a f. or who
Ps. 68. 5. a f. of fatherless is God
103. 13. as a f. pitieth his children
Is. 9. 6. the everlasting F. prince of peace
Jer. 31. 9. I am a F. to Israel and
Mal. 1. 6. if I be a F. where is my honour
2. 10. have we not all one F.
John 5. 19. what he seeth the F. do
20. F. loveth the Son, 3. 35.
21. F. raiseth the dead and quickeneth
22. F. judgeth no man but
26. F. hath life in himself
8. 18. F. beareth witness of me
29. F. hath not left me alone
44. f. the devil is a liar and f. of it
16. 32. I am not alone, F. is with
Acts 1. 4. promise of the F.
7. times F. hath put in his own power
Rom. 4. 11. be the f. of all them that believe
12. f. of circumcision, 16. f. of us all
17. might be a f. of many nations
1 Cor. 8. 6. the F. of whom are all things
2 Cor. 1. 3. God and F. of our Lord Jesus Christ, F. of mercies, and God of all comfort, Eph. 1. 3. 1 Pet. 1. 3.
2 Cor. 6. 18. I will be a F. to you and
Eph. 1. 17. God and F. of our Lord Jesus Christ, F. of glory
1 Tim. 5. 1. *he* treat him as a f.
Heb. 5. I will be to him a F. and
12. 9. subjection to the F. of spirits
Jam. .. 17. gift from the F. of lights
Ex. 15. 2. *my father's* God I will exalt
Ps. 39. 12. sojourner, as all my f. were
John 5. 17. my F. worketh and I work
10. 30. I and my F. are one
14. 20. I am in my F. 10.
28. my F. is greater than I
20. 17. I ascend to my F. and your F.
Neh. 9. 9. *our fathers* dealt proudly
Ps. 22. 4. our f. trusted in thee
44. 1. our f. have told us, 78. 3.
Lam. 5. 7. our f. have sinned
Acts 15. 10. our f. not able to bear
Ez. 16. 45. *your father* an Amorite
Matt. 5. 16. glorify your F. in heaven, 1, 9, 32. & 7. 11. & 45. 48.
22. 9. call no man on earth your f.
John 8. 41. ye do deeds of your f.
44. ye are of your f. the devil
Ex. 22. 22. not afflict *fatherless*

Deut. 10. 18. execute judgment of f.
Ps. 10. 14. thou helper of the f.
68. 5. a father of the f. is God in his holy habitation
82. 3. defend the poor and f.
146. 9. Lord reliveveth the f. and widow
Is. 1. 17. judge f. plead for widow
Hos. 14. 3. in thee f. findeth mercy
Jam. 1. 27. visit f. in affliction
FAULT, Gen. 41. 9. Ex. 5. 16.
Ps. 19. 12. cleanse thou me from secret f.
Matt. 18. 15. if trespass, tell him his f.
Luke 23. 4. I find no f. in him, 14. John 18. 38. & 19. 4, 6.
1 Cor. 6. 7. utterly a f. among you
Gal. 6. 1. brethren, if a man be overtaken in a f.
Jam. 5. 17. confess f. one to another
1 Pet. 2. 20. buffeted for your f.
Jude 24. able to present you *faultless*
FAVOUR, Gen. 39. 21. Deut. 33. 23.
1 Sam. 2. 26. Samuel in f. with Lord
Job 10. 12. granted me life and f.
Ps. 5. 12. with f. wilt thou compass
30. 5. in his f. is life; weeping may
106. 4. remember me with f. that
Prov. 31. 30. f. is deceitful and beauty
Luke 2. 52. in f. with God and man
Ps. 41. 11. know thou *favourest* me
FEAR, Gen. 6. 2. Ex. 15. 16.
Ps. 53. 5. in f. where no f. was
90. 11. according to thy f. so wrath
119. 38. servant devoted to thy f.
120. flesh trembleth for f. of thee
Prov. 1. 26. mock when your f. cometh
29. 25. f. of man bringeth a snare
Is. 8. 12. f. not their f. nor be afraid
13. let him be your f. Gen. 31. 42.
29. 13. their f. toward me is taught by
63. 17. hardened our hearts from thy f.
Jer. 32. 40. put my f. in their hearts
Mal. 1. 6. if master where is my f.
Rom. 13. 7. render f. to whom f.
2 Tim. 1. 7. spirit of f. but of power
Heb. 2. 15. who through f. of death
12. 28. with reverence and godly f.
1 Pet. 1. 17. time of sojourning here with f.
1 John 4. 18. no f. in love, casteth out f.
Gen. 20. 11. *fear of God* not in this place
2 Sam. 23. 3. ruling in—
Neh. 5. 15. so did not I because of—
Ps. 36. 1. no—before his eyes, Rom. 3. 18.
2 Cor. 7. 1. perfecting holiness in—
Job 28. 28. *fear of the Lord*, that is wisdom
Ps. 19. 19. —is clean, enduring for ever
34. 11. children I will teach you—
111. 10. —is beginning of wisdom or knowledge, Prov. 1. 7. & 9. 10.
Prov. 1. 29. they did not choose—
8. 13. —is to hate evil
10. 27. —prolongeth days
14. 26. in the—is strong confidence
27. —is a fountain of life
15 33. —is instruction of wisdom
16. 16. by—men depart from evil
19. 23. —tendeth to life; satisfied
22. 4. by—are riches, honour, life
23. 17. be thou in—all day long
Is. 33. 6. —is his treasure
Acts 9. 31. walking in—and comfort
Ps. 2. 11. *with fear*, Phil. 2. 12.
Het. 12. 7. save— Jude 23.
Deut. 4. 10. learn *to fear* me
5. 29. such a heart that would f. me
28. 58. mayest f. this glorious name
2 Kings 17. 39. Lord your God ye shall f
1 Chr. 16. 30. f. him before all the earth
2 Chr. 6. 31. that they may f. thee, 33.
Neh. 1. 11. servants, desire to f. thy name
Ps. 23. 4. I will f. no evil, for thou
31. 19. goodness laid up for those that f.
61. 5. heritage of those that f. thy name
86. 11. incline my heart to f. thy name
Jer. 10. 7. who would not f. thee
32 39. heart that may f. me for ever
Mal. 4. 2. to you that f. my name shall Sun of righteousness
Luke 12. 5. f. him who can cast, Matt. 10. 28.
Rom. 8. 15. not spirit of bondage again to f.
11. 20. be not high-minded but f.
Heb. 4. 1. f. lest a promise being left
12. 21. Moses said, I exceedingly f. and
Rev. 2. 10. f. none of these things
11. 18. saints and them that f. thy name
Gen. 42. 18. this do and live, for I *fear God*
Ex. 18. 21. such as—men of truth
Ps. 66. 16. come hear all ye that—
Ec. 5. 7. dreams, vanities, f. thou God
8. 12. shall go well with them that—
12. 13. —and keep his commandments
Job 37. 24. therefore men do *fear him*
Ps. 25. 14. secret of Lord with them that—
33. 18. eye of Lord upon them that—
34. 7. angel of the Lord encamps about them that—
9. there is no want to them that—
85. 9. his salvation is nigh to them that—
103. 13. as father pities, so Lord them that—
17. mercy everlasting upon them that—
111. 5. giveth meat to them that—
145. 19. fulfil the desire of them that—
147. 11. the Lord takes pleasure in them that—
Matt. 10. 28.—who is able to destroy
Luke 1. 50. his mercy on them that— from generation
Deut. 6. 2. mightest *fear the Lord*

Deut. 6. 13. thou shalt—thy God, 10. 20.
24. —our God for our good always
10. 12.—thy God walk in his ways
14. 23. learn to—thy God, always, 17. 19. & 31. 12, 13.
Josh. 4. 24. that ye might—your God
24. 14. therefore—serve in sincerity
1 Sam. 12. 14. if ye will—and serve
24. only—and serve him in truth
1 Kings 18. 12. thy servant did—2 Kings 4. 1.
2 Kings 17. 28. how they should—
Ps. 15. 4. he honoureth them that—
22. 23. ye that—trust in him, 115. 11. 33. 8. let all the earth—
34. 9. O—ye his saints, no want to them that—
115. 13. he will bless them that—
118. 4. let them that—say, that his mercy
135. 20. ye that—bless the Lord
Prov. 3. 7. —and depart from evil
24. 21. my son—and meddle not
Jer. 5. 24. let us now—that giveth rain
26. 19. did not he—and besought the Lord
Hos. 3. 5. and shall—and his goodness
Jon. 1 9. I—the God of heaven
Gen. 15. 1. *fear not*, I am thy shield
26. 24. —for I am with thee
Num. 14. 9. Lord is with us—them
Deut. 1. 21. —neither be discouraged nor dismayed, 31. 8. Josh. 8. 1. & 10. 25.
Ps. 56. 4. I will not f. what flesh can do, 118. 6. Heb. 13. 6.
Is. 41. 10. —for I am with thee, I will help thee, 13. & 43. 5.
43. 1. —for I have redeemed thee
Jer. 5. 22. f. ye not me, saith the Lord
30. 10.— O my servant Jacob, and be not dismayed, 46. 27, 28.
Matt. 10. 28. —them that kill the body
Luke 12. 32. —little flock; for it is your Father's
Ex. 1. 17. midwives *feared* God, 21.
14. 31. people f. Lord and believed
1 Sam. 12. 18. all people greatly f. the Lord
1 Kings 18. 3. Obadiah f. the Lord greatly, 12.
Neh. 7. 2. Hanani f. God above many
Job 1. 1. one that f. God and eschewed evil
Ps. 76. 7. thou art to be f. who
89. 7. God is greatly to be f. in the assembly
96. 4. Lord is to be f. above all gods
130. 4. forgiveness, that thou mayest be f.
Mal. 3. 16. they that f. the Lord spake often
Acts 10. 2. one that f. the Lord with his house
Heb. 5. 7. was heard in that he f.
Gen. 22. 12. that thou *fearest* God
Job 1. 8. that *feareth* God, 2. 3.
Ps. 25. 12. what man is he that f. the Lord
112. 1. blessed is the man that f. the Lord
128. 1. every one that f. the Lord
Prov. 28. 14. happy is the man that f. alway
Is. 50. 10. who among you f. the Lord
Acts 10. 22. one that f. God and of good report
35. he that f. God and works righteousness
13. 26. whosoever among you f. God
Ex. 15. 11. *fearful* in praises
Matt. 8. 26. why are ye f. Mark 4. 40.
Heb. 10. 27. certain f. looking for of
31. f. thing to fall into hands of the living God
Rev. 21. 8. f. and unbelieving shall be cast
Ps. 55. 5. *fearfulness* and trembling
Is. 33. 14. f. hath surprised hypocrites
Ps. 139. 14. I am *fearfully* and wonderfully made
FEAST, Gen. 19. 3. & 21. 8.
Prov. 15. 15. merry heart has a continual f.
Ec. 10. 9. a f. is made for laughter
Is. 25. 6. Lord make to all people a f. of
1 Cor. 5. 8. let us keep f. but not with
FEEBLE, Gen. 30. 42. Job 4. 4.
Ps. 105. 37. not one f. person among
Is. 35. 3. confirm the f. knees
Zech. 12. 8. he that is f. shall be as David
1 Thes. 5. 14. comfort the f. minded
Heb. 12. 12. lift up the f. knees
FEED, *fed*, Gen. 25. 30. & 30. 36.
Ps. 28. 9. f. them and lift them up
37. 3. verily thou shalt be f.
49. 14. death shall f. on them
Prov. 10. 21. lips of righteous f. many
Is. 58. 14. f. thee with heritage of Jacob
Jer. 3. 15. pastors f. you with knowledge
Acts 20. 28. to f. the church of God
1 Cor. 13. 3. give all my goods to f. the poor
8. 2. I have f. you with milk, and
Rev. 7. 17. Lamb in the throne f. them
1 Kings 22. 27. f. him with bread of affliction
Prov. 30. 8. f. me with food convenient for me
Song 1. 8. f. thy kids beside shepherds' tents
Mic. 7. 14. f. thy people with thy rod
John 21. 15. f. my lambs, f. my sheep, 16. 17.
Rom. 12. 20. if enemy hunger, f. him
1 Pet. 5. 2. f. flock of God among you
Is. 44. 20. he *feedeth* on ashes
Song 2. 16. he f. among the lilies, 6. 3.
Hos. 12. 1. Ephraim f. on wind—east wind

Matt. 6. 26. heavenly Father f. them
Luke 12. 24.
1 Cor. 9. 7. who f. a flock and eateth not
FEEL, *feeling*, Gen. 27. 12. Acts 17 27. Eph. 4. 19. Heb. 4. 15.
FEET, Gen. 18. 4. & 19. 2. & 49. 10.
1 Sam. 2. 9. keep f. of his saints
Neh. 9. 21. their f. swelled not
Job 12. 5. is ready to slip with his f
29. 15. eyes to blind, and f. was I to the lame.
Ps. 73. 2. my f. were almost gone
116. 8. delivered my f. from falling
119. 59. turned my f. to thy testimonies
101. refrained my f. from every evil
105. thy word is a lamp to my f.
Prov. 4. 26. ponder the path of thy f.
Is. 59. 7. their f. run to evil, and
Luke 1. 79. guide our f. into way of
Eph. 6. 15. f. shod with the preparation of
Heb. 12. 13. straight paths for your f.
Rev. 11. 11. they stood upon their f.
FEIGNED, 1 Sam. 21. 13. Ps. 17. 1.
Jer. 3. 10. *feignedly*, 2 Pet. 2. 3.
FELLOW, Gen. 19. 9. Ex. 2. 13.
Ps. 45. 7. oil of gladness above f. Heb. 1. 9.
Ec. 4. 10. if they fall, one will lift up his f.
Zech. 13. 7. man that is my f.
Phil. 2. 25. f. soldier, Philem. 1, 2, 24.
4. 3. f. labourers, 1 Thes. 3. 2.
Ps. 94. 20. have *fellowship* with thee
Acts 2. 42. continued steadfastly in apostles' doctrine and f.
1 Cor. 1. 9. God by whom called to f. of Jesus Christ
10. 20. should have f. with devils
2 Cor. 6. 14. what f. hath righteousness with unrighteousness
8. 4. f. of ministering to saints
Gal. 2. 9. gave us right hand of f.
Eph. 5. 11. no f. with unfruitful works of
Phil. 1. 5. for your f. in the gospel
2. 1. if there be any f. of the Spirit
3. 10. may know him and f. of his sufferings
1 John 1. 3. f. with us, our f. with the Father, 6. we have f.
7. f. one with another
FERVENT in spirit, Acts 18. 25
Rom. 12. 11. f. in spirit serving Lord
2 Cor. 7. 7. your f. mind toward me
Jam. 5. 16. f. prayer of righteous
1 Pet. 4. 8. have f. charity among your selves
2 Pet. 3. 10. melt with f. heat, 12.
Col. 4. 12. Epaphras always labouring *fervently* for you in prayers
1 Pet. 1. 22. love one another f.
FEW, Gen. 29. 20. Ps. 105. 12.
Matt. 7. 14. way to life f. find it
20. 16. many called, but f. chosen, 22. 14.
25. 21. been faithful in a f. things
Rev. 2. 14. I have a f. things against
3. 4. thou hast a f. names in Sardis
FIDELITY, all good, Tit. 2. 10.
FIERCENESS of anger, Deut. 13. 7
Josh. 7. 26. 2 Kings 23. 26. Job 4. 10. & 10. 16. & 39. 24. & 41. 10. Ps. 85. 3. Jer. 25. 38. Hos. 11. 9.
FIERY law, Deut. 33. 2.
Num. 21. 6. f. serpents, 8. Deut. 8. 15.
Ps. 21. 9. make them as a f. oven
Eph. 6. 16. quench f. darts of devil
Heb. 10. 27. f. indignation devour
1 Pet. 4. 12. not strange the f. trial
FIGS, Gen. 3. 7. Is. 34. 4. & 38. 21.
Jer. 24. 2. very good f. naughty f. 29. 17.
Matt. 7. 16. do men gather f. of thistles
Jam. 3. 12. can f. tree bear olive berries or vine f.
Judg. 9. 10. *fig tree*, 1 Kings 4. 25. Is. 36. 16. Hos. 9. 10. Mic. 4. 4. Nah. 3. 12. Hab. 3. 17. Zech. 3. 10. Matt. 21. 19. & 24. 32. Luke 13. 6, 7. John 1. 48, 50. Rev. 6. 13.
FIGHT, 1 Sam. 17. 20. Ex. 14. 14.
Acts 5. 39. found to f. against God
23. 9. let us not f. against God
1 Cor. 9. 26. so f. I not as one that
1 Tim. 6. 12. f. the good f. of faith
2 Tim. 4. 7. I have fought a good f.
Heb. 10. 32. a great f. of afflictions
11. 34. waxed valiant in f.
FIGURE, Rom. 5. 14. 1 Cor. 4. 6. Heb. 9. 9, 24. & 11. 19. 1 Pet. 3. 21.
FILL, Job 8. 21. & 23. 4.
Ps. 81. 10. open mouth wide, I will f. it
Jer. 23. 24. I f. heaven and earth
Rom. 15. 13. God f. you with all joy
Eph. 4. 10. ascended, might f. all things
Col. 1. 24. I f. up that which is behind of afflictions
Ps. 72. 19. earth *filled* with his glory
Luke 1. 15. f. with the Holy Ghost, Acts 2. 4. & 4. 8, 31. & 9. 17. & 13. 9, 52.
Luke 1. 53. hath f. hungry with good
Rom. 15. 14. f. with all knowledge
2 Cor. 7. 4. I am f. with comfort
Eph. 3. 19. might be f. with all the fulness of God
5. 18. not with wine but f. with the Spirit
Phil. 1. 11. f. with the fruits of righteousness
Col. 1. 9. f. with knowledge of his will
2 Tim. 1. 4. mindful of tears, f. with
Eph. 1. 23. fulness of him that *filleth* all in all
FILTH, Is. 4. 4. 1 Cor. 4. 13.
Job 15. 16. more *filthy* is man
Ps. 14. 3. altogether become f. 53. 3

all our righteousness as f. rags
Col. put off f. communication
1 Tim. 3. 3. greedy of f. lucre, 8. Tit. 1. 7, 11. 1 Pet. 5. 2
2 Pet. 2. 7. vexed w. th f. conversation
Jude 8. f. dreamers defile the flesh
Rev. 22. 11. that is f. let him be f.
Ez. 36. 25. from all your *filthiness* I will cleanse you
2 Cor. 7. 1. cleanse ourselves from all f.
Jam. 1. 21. lay apart all f.
FINALLY, 2 Cor. 13. 11. Eph. 6. 10. Phil. 3. 1. & 4. 8. 2 Thes. 3. 1. 1 Pet. 3. 8.
FIND, Gen. 19. 11. & 38. 22.
Num. 32. 23. your sin shall f. you out
Job 11. 7. who by searching can f. out God
Prov. 1. 28. shall seek me and not f.
Song 5. 7. I sought but could not f.
Jer. 6. 16. ye shall f. rest to your souls
29. 13. shall seek me, and f. me
Matt. 7. 7. seek and ye shall f. Luke 11. 9.
Matt. 7. 14. way to life, few that f. it
10. 39. f. life; loseth life shall f. it, 16. 25.
11. 29. ye shall f. rest to your souls
John 7. 34. seek me, and shall not f.
Rom. 7. 18. how to do good, I f. not
2 Tim. 1. 18. may f. mercy in that day
Heb. 4. 16. may f. grace to help
Rev. 9. 6. seek death and shall not f.
Prov. 8. 35. whoso *findeth* me, f. life
18. 22. whoso f. a wife, f. a good thing
Ec. 9. 10. whatsoever thy hand f. to do
Matt. 7. 8. that seeketh f. Luke 11. 10.
Is. 58. 13. not *finding* thine own pleasure
Rom. 11. 33. his ways past f. out
FINE, Lev. 2. 1. Job 28. 1. Ps. 81. 16. Prov. 25. 4. Is. 3. 23.
FINGER of God, Ex. 8. 19. & 31. 18. Deut. 9. 10. Luke 11. 20.
1 Kings 12. 10. my little f. shall be thicker
Ps. 8. 3. heaven is work of thy f.
144. 1. he teacheth my f. to fight
Prov. 6. 13. he teacheth with his f.
Luke 11. 46. touch not with one of your f.
John 20. 27. reach hither thy f.
FINISH transgression, Dan. 9. 24.
John 17. 4. I have f. work
19. 30. it is f.
Acts 20. 24. f. my course with joy
2 Cor. 8. 6. would also f. in you the same grace also
2 Tim. 4. 7. I have f. my course
Jam. 1. 15. sin when it is f. bringeth forth death
Heb. 12. 2. author and *finisher* of faith
FIRE, Ex. 3. 2. & 9. 18. & 40. 38.
Gen. 19. 24. the Lord rained f. and brimstone
Ps. 11. 6. rain f. and brimstone on the wicked
39. 3. while musing the f. burned
Prov. 6. 27. can a man take f. in his bosom
25. 22. heap coals of f. on his head, Rom. 12. 20.
Song 8. 6. as coals of f. hath vehement
Is. 9. 18. wickedness burneth as a f.
10. 17. light of Israel for a f. for a flame
31. 9. Lord of hosts whose f. is in Zion
33. 14. who shall dwell with devouring f.
43. 2. walkest through f. shall not be burnt
Jer. 23. 29. is not my word like f. 20. 9.
Am. 5. 6. lest Lord break out like f.
7. 4. Lord God called to contend by f.
Hab. 2. 13. labour in very f. for
Zech. 2. 5. I will be a wall of f.
3. 2. brand plucked out of f. Am. 4. 11.
Mal. 3. 2. he shall be as a refiner's f.
Matt. 3. 10. cut down and cast into the f. 7. 19.
3. 12. burn with unquenchable f. Mark 9. 43, 44, 46, 48. Luke 3. 17.
Luke 12. 49. I am come to send f. on the earth
1 Cor. 3. 13. revealed by f.—f. try every, 15.
Heb. 12. 29. our God is a consuming f.
Jude 22. pulling them out of the f.
Matt. 5. 22. *hell-fire*, 18. 9. Mark 9. 47.
Lev. 10. 1. *strange fire*, Num. 3. 4. & 26. 61.
FIRST, Matt. 10. 2. Esth. 1. 14.
Is. 41. 4. the Lord, the f. and the last, 44. 6. & 48. 12. Rev. 1. 11, 17. & 2. 8. & 22. 13.
Matt. 6. 33. seek f. the kingdom of God
7. 5. f. cast out the beam, Luke 6. 42.
Matt. 19. 30. many that be f. shall be last, 20. 16. Mark 10. 31.
Matt. 22. 38. this is the f. and great commandment
Acts 26. 23. f. that should rise from the dead
Rom. 11. 35. who hath f. given to him
1 Cor. 15. 45. f. Adam, 47. f. man of earth
2 Cor. 8. 5. f. gave their own selves to the Lord
12. accepted, if there be f. willing mind
1 Pet. 4. 17. if judgment f. begin at us
1 John 4. 19. because he f. loved us
Rev. 2. 4. left thy f. love, 5. do f. works
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Rom. 8. 29. f. among many brethren
Col. 1. 15. f. of every creature
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Heb. 12. 23. to the general assembly and church of f.
Rom. 11. 16 if *f.-fruit* be holy
Prov. 3. 9. honour the Lord with *first-fruits*
Rom 8. 23. having f. of the Spirit
1 Cor. 15. 20. Christ f. of them that slept, 23.
Jam. 1. 18. we a kind of f. of creatures
Rev. 14. 4. redeemed are f. to God and the Lamb
FISH, Ez. 29. 4. 5. & 47. 9, 10.
Jer. 16. 16. *fishers*, Is. 19. 8. Ez. 47. 10. Matt. 4. 18, 19. John 21. 7.
FLAME, Ex. 3. 2. Judg. 13. 20.
Ps. 104. 4. maketh ministers a f. of fire, Heb. 1. 7.
Ps. 106. 18. f. burnt up wicked, Num. 16. 35.
Is. 10. 17. the Holy One of Israel for a f.
2 Thes. 1. 8. in *flaming* fire taking vengeance
FLATTER, Job 32. 21, 22. Ps. 78. 36. Prov. 2. 16. & 20. 19. 1 Thes. 2. 5.
FLEE, Is. 10. 3. & 20. 6. Heb. 6. 18.
Prov. 28. 1. wicked f. when no man pursueth
Matt. 3. 7. who warned you to f.
1 Cor. 6. 18. f. fornication, 10. 14. f. idolatry
1 Tim. 6. 11. man of God f. these things
2 Tim. 2. 22. f. youthful lusts
Jam. 4. 7. resist the devil, he will f. from you
FLESH, Gen. 2. 21. 1 Cor. 15. 39.
Gen. 2. 24. they shall be one f. Matt. 19. 5. 1 Cor. 6. 16. Eph. 5. 31.
Job 10. 11. clothed me with skin and f.
Ps. 56. 4. what f. can do to me
78. 39. remembered that they were but f.
Jer. 17. 5. cursed that maketh f. his arm
Matt. 26. 41. spirit is willing, but f. weak
John 1. 14. the Word was made f.
6. 53. eat the f. of the Son of man, 52, 55, 56.
63. f. profiteth nothing, words are
Rom. 7. 25. serve with f. law of sin
8. 12. debtors not to the f. to live after the f.
9. 3. kinsmen according to the f.
5. of whom concerning f. Christ
13. 14. make not provision for f.
1 Cor. 1. 29. that no f. should glory
2 Cor. 1. 17. purpose according to f.
10. 2. walked according to the f.
Gal. 5. 17. f. lusts against the Spirit, and Spirit against f.
24. Christ's have crucified f. with
Eph. 6. 5. masters according to f.
Heb. 12. 9. we had fathers of our f.
Jude 7. going after strange f.
23. hating garment spotted by f.
John 8. 15. ye judge *after the flesh*
Rom. 8. 1. walk not—but after the Spirit, 9.
5. they that are—mind things of f.
13. if ye live—ye shall die, 12.
1 Cor. 1. 26. not many wise men—
10. 18. Israel— Rom. 9. 8. Gal. 6. 13.
2 Cor. 5. 16. know no man—know Christ
10. 3. walk in f. not war—
2 Pet. 2. 10. walk—in lust of uncleanness
Ps. 65. 2. to thee shall *all flesh* come
Is. 40. 6. —is grass, 1 Pet. 1. 24.
49. 26. —shall know that I am thy Redeemer
Jer. 32. 27. I am the Lord, the God of—
Joel 2. 28. I will pour my Spirit on—
Luke 3. 6. —shall see the salvation of God, Ps. 98. 3.
John 17. 2. given him power over—
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8. 8. that are—cannot please God
1 Tim. 3. 16. mystery; God manifest—
1 Pet. 3. 18. he was put to death— 4. 1.
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John 1. 13. born not of will *of the flesh* 3. 6. that which is born—is f.
Rom. 8. 5. after f. do mind things—
Gal. 5. 19. works are manifest
6. 8. soweth to f. shall—reap corruption
Eph. 2. 3. lusts—desires—
1 Pet. 3. 21. not putting away filth—
1 John 2. 16. lust—of the eyes, pride
Matt. 16. 17. *flesh and blood* have not revealed
1 Cor. 15. 50. —cannot inherit the kingdom of God
Gal. 1. 16. I conferred not with—
Eph. 5. 30. members of his—and
6. 12. we wrestle not against—but
Heb. 2. 14. children are partakers of—
2 Cor. 1. 12. not with *fleshly* wisdom
Col. 2. 18. puffed up by his f. mind
1 Pet. 2. 11. abstain from f. lusts
FLOCK, Gen. 32. 5. Ps. 77. 20. Is. 40. 11. & 63. 11. Jer. 13. 17, 20.
Zech. 11. 4. feed f. of slaughter, 7.
Luke 12. 32. fear not, little f. for it
Acts 20. 28. take heed to all the f. 29.
1 Pet. 5. 2. feed the f. of God which is among you
FLOURISH, Is. 17. 11. & 66. 14.
Ps. 72. 7. shall the righteous f. 16. & 92. 12, 13, 14. Prov. 11. 28. — 14. 11.
Ps. 92. 7. when workers of iniquity f. 132. 18. on himself shall crown f.
FOLLOW, Gen. 44. 4. Ex. 14. 4.
Ex. 23. 2. shall not f. a multitude
Deut. 16. 20. that is just shalt thou f.
Ps. 38. 20. I f. the thing that good is
Is. 51. 1. my people that f. after righteousness
Hos. 6. 3. know if we f. on to know the Lord
Rom. 14. 19. f. things that make for peace
1 Cor. 14. 1. f after charity, desire
Phil. 3. 12. but I f. after that I may apprehend
1 Thes. 5. 15. ever f. that which is good
1 Tim. 6. 11. f. after righteousness, godliness
2 Tim. 2. 22. f. righteousness, faith, charity, peace
Heb. 12. 14. f. peace with all men
13. 7. whose faith f. considering the end of
1 Pet. 2. 21. example should f. his steps
3 John 11. f. not evil, but that which is good
Rev. 14. 13. their works do f. them
Ps. 23. 6. goodness and mercy shall *follow me*, Matt. 4. 19. & 9. 9. & 19. 21. Luke 5. 27. & 9. 59. John 1. 43. & 21. 19.
Matt. 16. 24. take up cross and—
Luke 18. 22. sell all that thou hast, and—
John 12. 26. if any man serve me, let him—
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32. 12. wholly f. the Lord, Deut. 1. 36. Josh. 14. 8, 9, 14.
Rom. 9. 30. f. not after righteousness
31. f. law of righteousness
Ps. 63. 8. soul *followeth* hard after
Matt. 10. 38. taketh not his cross and f. me
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Job 4. 18. angels he chargeth with f.
Ps. 49. 13. their way is their f.
85. 8. let them not turn again to f.
Prov. 26. 4, 5. answer a fool according to his f.
2 Tim. 3. 9. their f. shall be manifest
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Job 23. 12. words more than necessary f.
Ps. 78. 25. men did eat angels' f.
136. 25. who giveth f. to all flesh
146. 7. who giveth f. to the hungry
Prov. 30. 8. feed me with f. convenient for me
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2 Cor. 9. 10. ministered bread for your f.
1 Tim. 6. 8. having f. and raiment
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Jer. 17. 11. at end of days shall be a f.
Matt. 5. 22. whosoever shall say to brother, thou f.
Luke 12. 20. thou f. this night thy soul shall be required
1 Cor. 3. 18. let him become a f. that
2 Cor. 11. 16. think me a f. 23. as a f.
Ps. 75. 4. *fools* deal not foolishly
94. 8. ye f. when will ye be wise
107. 17. f. because of their transgressions
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13. 20. companion of f. shall be destroyed
14. 8. folly of f. is deceitful
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16. 22. instruction of f. is folly
Ec. 5. 4. he hath no pleasure in f.
Matt. 23. 17. ye f. and blind, 19.
Rom. 1. 22. professing to be wise became f.
1 Cor. 4. 10. we are f. for Christ's sake
Eph. 5. 15. walk circumspectly, not as f.
Deut. 32. 6. *foolish* people and unwise
Ps. 5. 5. f. shall not stand in thy sight
73. 22. so f. was I, and ignorant
Matt. 7. 26. on sand like to a f. man
25. 2. virgins, five were wise and five f.
Rom. 1. 21. their f. heart darkened
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Eph. 5. 4. filthiness, nor f. talking
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14. 24. f. of fools is folly, 15. 2, 14. 22. 15. f. is bound in heart of child
24. 9. thought of f. is sin
27. 22. bray a fool, yet his f. will not depart
1 Cor. 1. 18. preaching of the cross is to them that perish f.
21. God by f. of preaching to save
23. Christ crucified, to Greeks f.
25. f. of God is wiser than men
2. 14. they are f. to him; neither can he
3. 19. wisdom of world is f. with God
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Ec. 5. 1. keep thy f. when thou goest to the house of God
Is. 58. 13. turn away f. from sabbath
Matt. 18. 8. if thy f. offend thee, cut
1 Cor. 12. 15. if f. say, because I am not
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Job 8. 13. paths of all that f. God
Ps. 45. 10. f. thy own people and
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Heb. 6. 10. God is not unrighteous to f. your
13. 16. to do good and to communicate f. not
13. 2. be not *forgetful* to entertain
Jam. 1. 25. be not a f. hearer
Ps. 44. 24. thou *forgettest* our affliction
9. 12. he *forgetteth* not the cry of the humble
Prov. 2. 17. f. covenant of her God
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Ps. 32. 5. *forgavest* the iniquity of 99. 8. thou wast a God that f. them
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14. 8. therefore f. them not
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9. 6. Son of man hath power on earth to f.
Luke 6. 37. f. and ye shall be forgiven
17. 3. if he repent, f. him, 4.
23. 34. Father f. them, they know not what they do
1 John 1. 9. faithful to f. us our sins
Ps. 32. 1. whose transgression *is forgiven*
85. 2. f. the iniquity of thy people
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12. 31. all manner of sin f. 32. not be
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6. 17. obeyed from heart that f. of doctrine
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7. took upon him the f. of a servant
2 Tim. 1. 13. hold f. of sound words
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Is. 45. 7. I f. the light and create darkness
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19. 9. except it be for f.
John 8. 41. we be not born of f.
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1 Cor. 5. 1. there is f. among you
6. 13. body not for f. 18. flee f.
7. 2. to avoid f. every man have his wife
10. 8. neither let us commit f. Cor. 12. 21. not repented of their f.
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1 Thes. 4. 3. should abstain from f.
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Rev. 2. 14. taught to commit f. 20.
21. I gave her space to repent of her f.
9. 21. neither repented of their f.
14. 8. of the wine of her f. 17. 2.
17. 4. abomination and filthiness of her f.
18. 3. committed f. with her, 9.
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2 Chr. 15. 2. if he f. him he will f.
Ps. 27. 10. father and mother f. me
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68. 26. bless the Lord from f. of Israel
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13. 14. law of wise is a f. of life
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1 Pet. 2. 16. as f. and not using liberty
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Is. 3. 10. eat the f. of their doings
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57. 19. create f. of the lips, peace
Hos. 10. 1. empty vine brings f. to himself
14. 8. from me is thy f. found
Mic. 6. 7. f. of my body for sin of my soul
Matt. 7. 17. good tree brings forth good f. 2. 19.
12. 23. f. good; tree known by his f.
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Luke 1. 42. blessed is the f. of thy womb
John 4. 36. gathers f. to eternal life
15. 2. branch beareth not f. he taketh away; every branch beareth f. he purgeth it, to bring forth more f.
Rom. 6. 21. what f. had, 22. f. to holiness
Gal. 5. 22. f. of Spirit is love, joy
Eph. 5. 9. f. of Spirit is in all goodness
Phil. 4. 17. desire f. that may abound
Heb. 12. 11. peaceable f. of righteousness
13. 15. sacrifices of praise f. of our
Jam. 3. 18. f. of righteousness is sown in
Rev. 22. 2. yielded f. every month
Matt. 3. 8. bring forth *fruits* meet for repentance
7. 16. shall know them by their f.
2 Cor. 9. 10. increase the f. of righteousness
Phil. 1. 11. filled with the f. of righteousness
Jam. 3. 17. full of good f. without hypocrisy
FRUSTRATE, Is. 44. 25. Gal. 2. 21.
FULL, Gen. 15. 16. Ex. 16. 3, 8. Deut. 34. 9. Joshua f. of the spirit of wisdom
Ruth 1. 21. I went out f. and returned again empty
1 Sam. 2. 5. that were f. have hired
Job 5. 26. come to grave in f. age
14. 1. of few days and f. of trouble
Ps. 17. 14. they are f. of children
Prov. 27. 7. f. soul loatheth honey-comb
Ec. 9. 3. lest I be f. and deny thee
Luke 4. 1. Jesus being f. of the Holy Ghost
6. 25. wo to you that are f. for
John 1. 14. of God f. of grace and
1 Cor. 4. 8. now ye are f. now ye are

Phil. 4. 12. know both to be f. and
Col. 2. 2. riches of f. assurance
2 Tim. 4. 5. f. proof of thy ministry
Heb. 6. 11. diligence to f. assurance
10. 22. draw near in f. assurance
Gen. 29. 27. *fulfil*, Ex. 23. 26.
Ps. 145. 19. f. the desire of them
Matt. 3. 15. it becometh us to f. all righteousness
5. 17. not to destroy the law, but f.
Luke 21. 24. till times of Gentiles be f.
Acts 13. 22. who shall f. all my will
Gal. 5. 14. law is f. in one word
16. shall not f. lust of the flesh
6. 2. bear burden and so f. law of Christ
Eph. 2. 3. f. the desires of flesh and mind
Phil. 2. 2. f. ye my joy, that ye be
Col. 4. 17. ministry, in the Lord, that thou f. it
2 Thes. 1. 11. f. all the good pleasure
Jam. 2. 8. if ye f. the royal law
Rev. 17. 17. put in their hearts to f.
Job 20. 22. in *fulness* of sufficiency
Ps. 16. 11. in thy presence is f. of joy
John 1. 16. of his f. have we received
Rom. 11. 25. till f. of the Gentiles be come
15. 29. f. of blessing of the gospel
Gal. 4. 4. when f. of time was come
Eph. 1. 10. dispensation of f. of times
23. f. of him that filleth all in all
3. 19. ye may be filled with the f. of God
4. 13. perfect man to the stature of f. of Christ
Col. 1. 19. in him should all f. dwell
2. 9. in him dwells all the f. of the Godhead
FURY is not in me, Is. 27. 4.
Is. 59. 18. repay f. to his adversaries
Jer. 6. 11. I am full of f. of the Lord
10. 25. pour out thy f. on heathen
Prov. 22. 24. with *furious* man not
FURNACE, Deut. 4. 20. Ps. 12. 6. Is. 31. 9. & 48. 10. Jer. 11. 4. Dan. 3. 6, 11. Matt. 13. 42, 50. Rev. 1. 15.
FURNISHED, Deut. 15. 14. Prov. 9. 2.
2 Tim. 3. 17. thoroughly f. to all good works

G

GABRIEL, Dan. 8. 16. & 9. 21. Luke 1. 19, 26.
GAIN, Job 22. 3. Prov. 3. 14.
Job 27. 8. hope of hypocrite though he hath g.
Is. 33. 15. despiseth the g. of oppressions
Matt. 16. 26. if he should g. whole
1 Cor. 9. 19. servant to all, that I might g.
Phil. 1. 21. to live is Christ, to die is g.
3. 7. what were g. to me I counted loss
1 Tim. 6. 5. supposing g. is godliness
6. godliness with contentment is great g.
Luke 19. 16. thy pound hath *gained* ten
1 Cor. 18. 15. thou hast g. thy brother
Tit. 1. 9. convince *gainsayers*
Acts 10. 29. *gainsaying*
Rom. 10. 21. g. people
Jude 11. perished in the g. of Core
GALL, Job 16. 13. & 20. 14, 25.
Deut. 29. 18. the root bears g. and wormwood
32. 32. their grapes are grapes of g.
Ps. 69. 21. gave me g. for drink, Matt. 27. 34.
Jer. 8. 14. given us water of g. 9. 15.
Lam. 3. 19. remembering the wormwood and g. 5.
Acts 8. 23. thou art in the g. of bitterness and
GAP, to stand in, Ez. 22. 30.
GARDEN, Gen. 2. 15. & 3. 23. & 13. 10.
Song 4. 12. a g. enclosed is my sister
16. blow on my g. 5. 1. & 6. 2, 11.
Jer. 31. 12. soul as a watered g. Is. 58. 11.
GARMENT, Josh. 7. 21. Ezra 9. 3.
Job 37. 17. how thy *garments* are warm
Ps. 22. 18. parted my g. among them
Is. 9. 5. battle with g. rolled in blood
59. 17. put on g. of vengeance
61. 3. g. of praise for the spirit of heaviness
Joel 2. 13. rend your hearts and not g.
Matt. 21. 8. spread their g. in way
Acts 9. 39. showing g. Dorcas made
Jam. 5. 2. your g. are moth eaten
Rev. 3. 4. have not defiled their g.
16. 15. watcheth and keepeth his g.
GATE, Gen. 19. 1. & 34. 20, 24.
Gen. 22. 17. possess g. of his enemies
28. 17. this is the house of God, and the g. of heaven
Job 29. 7. I went to g. prepared
Ps. 118. 20. this g. of the Lord into
Matt. 7. 13. enter strait g. Luke 13. 24.
Heb. 13. 12. suffered without the g.
Ps. 9. 13. up from *gates* of death
24. 7. lift up your heads, O g. 9. Is. 26. 2.
Ps. 87. 2. Lord loveth g. of Zion
100. 4. enter his g. with thanksgiving
118. 19. open for me g. of righteousness
Is. 38. 10. to go to g. of the grave
Matt. 16. 18. g. of hell shall not prevail
GATHER thee from all nations, Deut. 30. 3. Neh. 1. 9. Jer. 29. 14.
Ps. 26. 9. g. not my soul with sinners
Zeph. 3. 18. g. them that are sorrowful
Matt. 3. 12. g. his wheat into garner
7. 16. do men g. grapes of thorns
Eph. 1. 10. to g. in one all things
Ex 16. 18. 21. he that *gathered* much,

had nothing over; g. little, no lack, 2 Cor. 8. 15.
Matt. 23. 37. g. thy children as hen g.
John 4. 36. g. fruit unto eternal life
GAVE, Gen. 14. 20. Ex. 11. 3.
Job 1. 21. Lord g. and Lord taketh away
Ps. 81. 12. I g. them up unto their hearts' lust
Ec. 12. 7. spirit return to God that g. it
Is. 42. 24. who g. Jacob for a spoil
John 1. 12. he g. power to become sons
3. 16. God g. his only begotten Son
1 Cor. 3. 6. God g. the increase, 7.
2 Cor. 8. 5. first g. themselves to Lord
Gal. 1. 4. who g. himself for our sins
2. 20. g. himself for me, Tit. 2. 14.
Eph. 4. 8. g. gifts unto men, 11. g. some apostles
2 Tim. 2. 6. g. himself a ransom for all
Ps. 21. 4. asked life, thou *gavest* it
John 17. 4. work thou g. 22. glory thou g. me, 6. the men thou g. me, 12. & 18. 9. which thou g. me, lost none
GENEALOGIES, 1 Tim. 1. 4. Tit. 3. 9.
GENERATION, Gen. 2. 4. & 6. 9. Deut. 32. 5. they are a perverse and crooked g.
20. a very froward g. in whom
Ps. 14. 5. God is in the g. of the righteous
22. 30. accounted to Lord for a g.
24. 6. this is the g. of them that seek
102. 18. written for the g. to come
112. 2. g. of upright shall be blessed
145. 4. one g. shall praise thy works
Is. 53. 8. who declare his g. Acts 8. 33.
Matt. 3. 7. ye g. of vipers, 12. 34. & 23. 33.
Luke 16. 8. g. wiser than the children of light
Acts 13. 36. had served his g. according
1 Pet. 2. 9. chosen g. to show praises
Is. 33. 11. thoughts to all *generations*
45. 17. name to be remembered in all g.
72. 5. feat thee throughout all g.
79. 13. show forth thy praise in all g.
85. 5. draw out thy anger to all g.
89. 4. build thy throne to all g.
90. 1. our dwelling-place in all g.
100. 5. his truth endureth to all g.
102. 24. thy years are through all g.
119. 90. thy faithfulness is to all g.
145. 13. thy dominion endureth to all g.
Col. 1. 26. the mystery hid from ages and g.
GENTILES, Gen. 10. 5. Jer. 4. 7.
Is. 11. 10. to it shall the G. seek
42. 6. a light of the G. 49. 6. Luke 2. 32. Acts 13. 47.
Is. 60. 3. G. shall come to thy light
62. 2. G. shall see thy righteousness
Matt. 6. 32. after these things do the G. seek
Luke 21. 24. trodden of G. till times of G. be fulfilled
John 7. 35. to the dispersed among the G.
Acts 13. 46. lo, we turn to the G.
14. 27. opened door of faith unto G
Rom. 2. 14. G. which had not law
3. 29. is he not also God of G. yea
11. 25. till fulness of G. be come
15. 10. rejoice ye G. with his people
12. to my name shall the G. trust, Matt. 12. 21.
Eph. 3. 6. G. be fellow-heirs and partakers
8. preach among G. unsearchable riches of Christ
1 Tim. 2. 7. a teacher of G. 2 Tim. 1. 11. 3. 16. God manifest in flesh, preached to G.
GENTLE among you, 1 Thes. 2. 7.
2 Tim. 2. 24. servant of Lord must be g.
Tit. 3. 2. be g. showing all meekness
Jam. 3. 17. wisdom from above is g.
1 Pet. 2. 18. not only to the g. but to
Ps. 18. 35. thy *gentleness* made me great
2 Cor. 10. 1. beseech by the g. of Christ
Gal. 5. 22. fruit of the Spirit is love, joy, g.
Is. 40. 11. *gently* lead those with young
GIFT, 1 Cor. 1. 7. & 7. 7.
Ex. 23. 8. take no g. for a g. blindeth the wise, Deut. 16. 19. 2 Chr. 19. 7.
Prov. 17. 8. a g. is a precious stone, 23. 18. 21. a man's g. maketh room for him
21. 14. a g. in secret pacifieth anger
Ec. 7. 7. a g. destroyeth the heart
Matt. 5. 24. leave there thy g. and be—and then come and offer thy g.
John 4. 10. if thou knewest g. of God
Rom. 6. 23. g. of God is eternal life
Eph. 2. 8. through faith it is the g. of
Phil. 4. 17. not because I desire a g.
1 Tim. 4. 14. neglect not the g. that
2 Tim. 1. 6. stir up g. of God which is in thee
Heb. 6. 4. tasted of heavenly g.
Jam. 1. 17. every good and perfect g.
Ps. 68. 18. received *gifts* for men
Matt. 7. 11. give good g. to children
Rom. 11. 29. for g. and calling of God
Eph. 4. 8. led captivity and gave g. to men
GIRD with strength, Ps. 18. 32.
Ps. 30. 11. g. me with gladness
Luke 12. 35. let your loins be *girded*, 1 Pet. 1. 13.
Eph. 6. 14. having your loins g. with
Is. 11. 5. *girdle*, Matt. 3. 4. Rev. 1. 13. & 15. 6.
GIVE, Gen. 42. 7. & 30. 31.
1 Kings 3. 5. ask what I shall g. thee
Ps. 2. 8. I shall g. thee the heathen
29. 11. Lord will g. strength to his
37. 4. g. thee desires of thy heart
84. 11. Lord will g. grace and glory
100. 4. I g. myself to prayer

Ps. 104. 27. mayest g. them their meat
Jer. 17. 10. to g. every man according to his works, 32. 19. Rev. 22. 12.
Hos. 11. 8. how shall I g. thee up
Luke 6. 38. g. and it shall be given
John 10. 28. I g. to them eternal life
Acts 3. 6. such as I have g. I unto thee
20. 35. more blessed to g. than to receive
Rom. 8. 32. freely g. us all things
Eph. 4. 28. that he may have to g. to him that needeth
1 Tim. 4. 15. g. thyself wholly to them, that thy profiting may appear to all
2 Sam. 22. 50. *give thanks*, 1 Chr. 16. 8, 34, 35, 41. Neh. 12. 24. Ps. 35. 18. & 79. 13. & 92. 1. & 105. 1. & 107. 1. & 118. 1. & 136. 1.
Ps. 6. b. in grave who shall—to thee
30. 4. —at the remembrance of his holiness, 97. 12.
119. 62. at midnight I will rise to—
Eph. 1. 16. cease not to— 1 Thes. 1. 2. 2 Thes. 2. 13. Col. 1. 3.
1 Thes. 5. 18. in every thing— Phil. 4. 6. Matt. 13. 11. it is *given* to you to know the mysteries
12. to him shall be g.
Luke 12. 48. to whom much is g.
John 6. 39. of all which he hath g.
65. can come to me except it be g.
19. 11. except it were g. thee from
Rom. 11. 35. hath first g. to him
1 Cor. 2. 12. known things freely g.
2 Cor. 9. 7. God loves the cheerful *giver*
Ps. 37. 21. shows mercy and *giveth*
Prov. 28. 27. he that g. to poor shall
Is. 40. 29. g. power to the faint
42. 5. g. breath to people on earth
1 Tim. 6. 17. g. us richly all things
Jam. 1. 5. g. to all men liberally
4. 6. he g. more grace to the humble
1 Pet. 4. 11. of the ability that God g.
GLAD, my heart is, Ps. 16. 9.
Ps. 31. 7. I will be g. and rejoice in
64. 10. righteous shall be g. in Lord
104. 34. I will be g. in the Lord
122. 1. I was g. when they said, let
Luke 1. 19. *glad tidings*, 8. 1, 15, 32. Acts 13. 32. Rom. 10. 15.
Mark 6. 20. heard him *gladly*, 12. 37.
Luke 8. 40. people g. received him
Acts 2. 41. that g. received his word
2 Cor. 12. 15. I will very g. spend
Ps. 4. 7. put *gladness* in my heart
30. 11. hast girded me with g.
45. 7. anointed with oil of g. Heb. 1. 9.
51. 8. make me to hear joy and g.
97. 11. g. sown for the upright in heart
100. 2. serve the Lord with g.
106. 5. rejoice in g. of thy nation
Is. 35. 10. shall obtain joy and g. 51. 11.
51. 3. joy and g. shall be found in it
Acts 2. 46. eat their meat with g.
14. 17. filling their hearts with food and g.
GLASS, we see through, 1 Cor. 13. 12.
2 Cor. 3. 18. beholding as in a g.
Jam. 1. 23. behold natural face in g.
Rev. 4. 6. a sea of g. 15. 2.
21. 18. the city was pure gold like clear g.
GLOOMINESS, Joel 2. 2. Zeph. 1. 15.
GLORY, Gen. 31. 1. Ps. 49. 16.
1 Sam. 4. 21. g. is departed from Israel
1 Chr. 29. 11. thine the power and the g. Matt. 6. 13
Ps. 8. 5. crowned with g. and honour, Heb 2. 7.
Ps. 73. 24. afterward receive me to g.
89. 17. thou art the g. of their strength
145. 11. speak of the g. of thy kingdom
Prov. 25. 2. 'tis the wise shall inherit g.
16. 31. hoary head is a crown of g.
20. 29. g. of young men is their strength
25. 27. to search their own g. is not g.
Is. 4. 5. upon all the g. shall be a defence
23. 9. Lord purposed it, to stain pride of all g.
24. 16. heard songs, even g. to the
28. 5. Lord shall be for a crown of g.
Jer. 13. 11. changed their g. Ps. 106. 20.
Ez. 20. 6. the g. of all lands, 15.
Hos. 4. 7. change their g. into shame
Hag. 2. 7. I will fill this house with g.
9. g. of this latter house shall be greater
Zech. 2. 5. be the g. in the midst
8. after the g. sent me
6. 13. build temple, and shall bear the g.
Matt. 6. 2. may have g. of men
16. 27. come in g. of his father, 24. 30.
Luke 2. 14. g. to God in the highest
32. light of the Gentiles, g. of thy people
John 1. 14. his g. the g. of the only begotten Son
22. g. which thou gavest I have
Rom. 2. 7. seek for g. and honour
11. 36, to whom be g. for ever, Gal. 1. 5. 2 Tim. 4. 18. Heb. 13. 21.
Rom. 16. 27. to God be g. through Christ
1 Cor. 11. 7. man is g. of God, woman is g. of man
15. 43. in dishonour, it is raised in g.
2 Cor. 3. 18. changed from g. to g.
4. 17. exceeding and eternal weight g.
Eph. 1. 6. praise of g. of his grace
3. 21. to him be g. in the church
13. my tribulation for you is your g.
Phil. 3. 19. whose g. is in their shame
Col. 1. 27. Christ in you hope of g.
3. 4. appear with him in g.
1 Thes. 2. 12. hath called you to g.
20. ye are our g. and joy, 19.
1 Tim. 3. 16. received up into g.
1 Pet. 1. 8. joy unspeakable, full of g.
11. the suffering of Christ and g. that should follow, 21.
4. 13. his g. be revealed, 14. spirit of g.
5. 1. partaker of g. to be revealed

1 Pet. 5. 4. ye shall receive a crown of g.
10. called us to eternal g. by Christ Jesus
2 Pet. 1. 3. called us to g. and virtue
17. came a voice from the excellent g.
Rev. 4. 11. worthy to receive g. 5. 12.
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Josh. 7. 19. *give glory* to the God of Israel, 1 Sam. 6. 5. 1 Chr. 16. 29. Ps. 29. 2. & 96. 8. & 115. 1. Luke 17. 18. Rev. 14. 7.
Ps. 19. 1. *glory of God*, Prov. 25. 2. Acts 7. 55. Rom. 3. 23. 5. 2. 1 Cor. 10. 31. & 11. 7. 2 Cor. 4. 6. Rev. 21. 11.
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Ex. 33. 18. *thy glory*, Ps. 8. 1. & 63. 2. Is. 6. 3. & 63. 15. Jer. 14. 21.
1 Chr. 16. 10. *glory* ye in his holy name
Ps. 64. 10. upright in heart shall g.
106. 5. I may g. with thine inheritance
Is. 41. 16. shalt g. in Holy One of Israel
45. 25. seed of Israel be justified, and g.
Jer. 9. 24. him that glorieth g. in this
Rom. 4. 2. hath g. but not before God
5. 3. we g. in tribulation
1 Cor. 1. 31. that glorieth g. in the Lord
3. 21. let no man g. in men
2 Cor. 5. 12. to g. on our behalf—them which g. in appearance
11. 18. many g. after the flesh
12. 1. it is not expedient for me to g.
9. will I rather g. in mine infirmities
Gal. 6. 14. God forbid I should g. save
Is. 25. 5. strong people shall *glorify* thee
60. 7. I will g. house of my glory
Matt. 5. 16. g. your Father in heaven
John 12. 28. Father g. thy name
17. 1. g. thy Son
5. g. me with the glory I had
21. 19. by what death he should g. God
1 Cor. 6. 20. g. God in your body and
1 Pet. 2. 12. g. God in day of visitation
Rev. 15. 4. who not fear thee and g. thy name
John 10. 3. before all I will be *glorified*
Ps. 50. 23. whoso offereth praise g.
Matt. 9. 8. they g. God, 15. 31. Luke 7. 16.
John 7. 39. Jesus was not yet g.
15. 8. herein is my Father g.
17. 10. all mine are thine, I am g.
Acts 3. 13. God of our fathers hath g. his
4. 21. all men g. God for that was done
Rom. 1. 21. they g. him not as God
8. 30. whom he justified, them he g.
Gal. 1. 24. they g. God in me
2 Thes. 1. 10. shall come to be g. in his saints
3. 1. word of Lord have free course and be g.
Heb. 5. 5. even Christ g. not himself
1 Pet. 4. 11. God in all things may be g.
14. on your part he is g.
Rev. 18. 7. how much she hath g. herself
1 Cor. 5. 6. *glorying*, 9. 15. 2 Cor. 7. 4. & 12. 11.
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11. who is like thee, g. in holiness
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Ps. 45. 13. king's daughter all g.
66. 2. make his praise g.
72. 19. blessed be his g. name, Neh. 9. 5.
Ps. 76. 4. art more g. and excellent
87. 3. g. things are spoken of the city of God
111. 3. his work is honourable and g.
145. 5. speak of g. honour of thy
12. make known his g. majesty
Is. 4. 2. branch of Lord shall be g.
11. 10. his rest shall be g.
22. 23. be for a g. throne to his father's house
30. 30. cause his g. voice to be heard
33. 21. g. Lord will be to us a place
49. 5. yet shall I be g. in eyes of the Lord
60. 13. make the place of my feet g.
63. 1. who is this g. in his apparel
12. his g. arm, 14. a g. name
Jer. 17. 12. a g. high throne from the beginning
Rom. 8. 21. g. liberty of children of God
2 Cor. 3. 7. ministration was g. 8. 10, 11.
4. 4. light of g. gospel should shine
Eph. 5. 27. present to himself a g. church
Phil. 3. 21. vile body like his g. body
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1 Tim. 1. 11. according to g. gospel of blessed
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Ps. 17. 5. hold up my g. in thy way
40. 2. set my feet and establish my g.
68. 24. seen thy g. O God, in the sanctuary
121. 8. Lord preserve thy g. out
Prov. 5. 21. he pondereth all his g.
20. 24. man's g. are of the Lord
Mic. 5. 2. whose g. are of old, from
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Ez. 34. 17. judge between rams and g.
Dan. 8. 5. he-g. 8. rough g. 21.
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Gen. 17. 1. I am Almighty G. Job 36. 5. Is. 9. 6. & 10. 21. Jer. 32. 18.
Gen. 17. 7. to be a G. to thee and thy seed. Ex. 6. 7, 21, 33. everlasting G. Ps. 90. 2. Is. 40. 28. Rom. 16. 26.
Ex. 8. 10. none like the Lord our G. 1 Kings 8. 23. Ps. 35. 10. & 86. 3. & 89. 6.
Ex. 18. 11. Lord is greater than all *gods* Deut. 10. 17. G. of gods, Josh. 22. 22. Dan. 2. 47. Ps. 136. 2.
Deut. 32. 39. there is no g. with me, 1 Kings 8. 23. 2 Kings 5. 15. 2 Chr. 6. 14. & 32. 15. Is. 43. 10. & 44. 6, 8. & 45. 5, 14, 21, 22.
Job 33. 12. G. is greater than man, 36. 26.
Ps. 18. 31. who is G. save the Lord, 86. 10.
Dan. 9. 4. great and dreadful G. Neh. 1. 5.
Mic. 7. 18. who is a G. like to thee
Matt. 6. 24. ye cannot serve G. and mammon
19. 17. none good but one, that is G.
Mark 12. 27. not the G. of dead, but of the living
32. there is one G. and none other
John 17. 3. the only true G. 1 John 5. 20.
Acts. 7. 2. G. of glory appeared to Abraham
Rom. 3. 4. let G. be true, and every man a liar
8. 31. if G. be for us, who can be against us
9. 5. over all, G. blessed for ever
15. 5. G. of patience, 13. G. of hope
1 Cor. 15. 28. that G. may be all in all
2 Cor. 1. 3. G. of all comfort
2 Thes. 2. 4. above all that is called G.
Dan. 11. 36.
1 Tim. 3. 16. G. manifest in flesh
Heb. 8. 10. I will be to them a G.
2 Pet. 5. 10. G. of all grace, when
1 John 4. 12. no man seen G. John 1. 18.
Deut. 10. 17. *great God*, 2 Sam. 7. 22. 2 Chr. 2. 5. Neh. 1. 5. Jon. 3. 3. 26. Prov. 26. 10. Jer. 32. 18, 19. Dan. 9. 4. Tit. 2. 13. Rev. 19. 17.
Deut. 5. 26. *living God*, Josh. 3. 10. 1 Sam. 17. 26, 36. 2 Kings 19. 4, 16. and twenty-two other places
Ex. 34. 6. *God merciful*, Deut. 4. 31. 2 Chr. 30. 9. Neh. 9. 31. Ps. 116. 5. Jon. 4. 2.
Gen. 49. 24. *mighty God*, Deut. 7. 21. & 10. 17. Neh. 9. 32. Job 36. 5. Ps. 50. 1. & 132. 2. 5. Is. 9. 6. & 10. 21. Jer. 32. 18. Hab. 1. 12.
2 Chr. 15. 3. *true God*, Jer. 10. 10. John 17. 3. 1 Thes. 1. 9. 1 John 5. 20.
Gen. 39. 9. do this wickedness and sin *against God*, Num. 21. 5. Ps. 78. 19. Dan. 11. 36. Hos. 13. 16. Acts 5. 39. & 23. 9. Rom. 8. 7. & 9. 20. Rev. 13. 6.
Ps. 42. 2. *before God*, 56. 13. & 61. 7. & 68. 3. Ez. 2. 26. Luke 1. 6. Rom. 2. 13. & 3. 19. 1 Tim. 5. 21. Jam. 1. 27. Rev. 3. 2.
John 9. 16. *of God*, Acts 5. 39. Rom. 9. 16. 1 Cor. 1. 30. & 11. 12. 2 Cor. 3. 5. & 5. 18. Phil. 1. 28. 1 John 3. 10. & 4. 1, 3, 6. & 5. 19. 3 John 11.
Ex. 2. 23. *to God*, 11. 6. & 12. 23. Ps. 43. 4. Ez. 12. 7. Is. 58. 2. Lam. 3. 41. John 13. 3. Heb. 7. 25. 1 Pet. 3. 18. & 4. 6. Rev. 5. 8. & 12. 5.
Gen. 5. 22. *with God*, 24. & 6. 9. & 32. 28. Ex. 19. 17. 1 Sam. 14. 45. 2 Sam. 23. 5. Job 9. 2. & 25. 4. Ps. 78. 8. Hos. 11. 12. John 5. 18. Phil. 2. 6.
Gen. 28. 21. *my God*, Ex. 15. 2. Ps. 22. 1. & 31. 14. & 91. 2. & 118. 28. Hos. 2. 23. Zech. 13. 9. John 20. 17, 28. and about 120 other places
Ex. 5. 8. *our God*, Deut. 31. 17. & 32. 3. Josh. 24. 18. 2 Sam. 22. 32. Ps. 65. 6. and 180 other places
Ex. 20. 2. *thy God*, 5, 7, 10, 12. Ps. 50. 7. & 81. 10. and about 340 other places
Ex. 6. 7. *your God*, Lev. 11. 44. & 19. 2, 3, 4. and 140 other places
Ex. 32. 11. *his God*, Lev. 4. 22. and about 60 other places
Gen. 17. 8. *their God*, Ex. 29. 45. Jer. 24. 7. 31, 33. & 32. 38. Ez. 11. 20. & 34. 24. & 37. 27. Zech. 8. 8. 2 Cor. 6. 16. Rev. 21. 3. and 50 other places
2 Chr. 36. 23. *God of heaven*, Ezra 5. 11. & 6. 10. & 7. 12, 23. Neh. 1. 4. & 2. 4. Ps. 136. 26. Dan. 2. 18, 19, 44. John 1. 9. Rev. 11. 13. & 16. 11.
Ex. 24. 10. *God of Israel*, Num. 16. 9. Josh. 7. 19. & 13. 33. & 22. 16, 24. & 24. 23. Judg. 11. 23. Ruth 2. 12. Is. 41. 17. Jer. 31. 1. Ez. 8. 4. Matt. 15. 31.
Rom. 15. 33. *God of peace*, 16. 20 2 Cor. 13. 11. 1 Thes. 5. 23. Heb. 13 20.
Ps. 24. 5. *God of his salvation, of our salvation*, 65. 5. & 68. 19, 20. & 79. 9 & 85. 4. & 95. 1.
Acts 17. 29. *Godhead*, Rom. 1. 20. Col. 2. 9.
GODLY, Ps. 4. 3. & 12. 1. & 32. 6. Mal. 2. 15. 2 Pet. 2. 9. 3 John 6.
2 Cor. 1. 12. in g. sincerity, had our conversation
7. 9. sorrow after a g. manner, 10, 11.
Tit. 2. 12. live soberly, righteously, and g.
Heb. 12. 28. serve God acceptably with g. fear.
1 Tim. 2. 2. quiet life in all *godliness*, 3. & 3. 16. & 6. 3, 5, 11. 2 Tim. 3. 5.
1 Tim. 4. 7. exercise thyself to g. 6. 11.
8. g. is profitable to all things
6. 3. doctrine according to g. Tit. 1. 1.
6. g. with contentment is great gain
2 Tim. 3. 5. having a form of g. but
2 Pet. 1. 3. all that pertain to life and g.
6. add to patience g. 7. to g. brotherly kindness
3. 11. what persons ought ye to be in all g.
GOLD, Gen. 2. 11. & 13. 2. Is. 2. 7.
Job 23. 10. I shall come forth like g.
31. 24. if I made g. my hope or fine g.
Ps. 19. 10. more desired than g. yea than fine g.
119. 127. love thy commandments. above g. yea, fine g. 72.
Prov. 8. 19. my fruit is better than g. or fine g.
Is. 13. 12. man more precious than fine g.
Zech. 13. 9. I will try them as g. is
1 Cor. 3. 12. if any man build on this foundation, g. silver, wood
1 Tim. 2. 9. women adorn themselves in modest apparel, not with g. 1 Pet. 3. 3.
1 Pet. 1. 7. trial of faith more precious than g.
Rev. 3. 18. buy of me g. tried in fire
GOOD, Deut. 6. 24. & 10. 13.
Gen. 1. 31. every thing he had made was very g.
2. 18. it is not g. for man to be alone
32. 12. thou saidst I will surely do thee g.
50. 20. God meant it unto g.
2 Kings 20. 19. g. is the word of the Lord, Is. 39. 8.
Ps. 34. 8. taste and see that Lord is g.
73. 1. truly God is g. to Israel
85. 12. Lord will give what is g. 84. 11.
86. 5. thou, Lord, art g. ready to forgive
106. 5. I may see g. of thy chosen
119. 68. thou art g. and doest g.
145. 9. Lord is g. to all, 136. 1.
Lam. 3. 25. Lord is g. to them that wait for him
Mic. 6. 8. he hath showed thee what is g.
Matt. 19. 17. why call me g. none is g. but God
Rom. 3. 8 (see) that g. may come
7. 18. how to perform that which is g. I find not
1 Thes. 5. 15. follow that which is g. 3 John 11.
Neh. 2. 18. hand for this *good work*
Matt. 26. 10. wrought a—on me
John 10. 33. for a—we stone thee not
2 Cor. 9. 8. abound to every—
Eph. 2. 10. created in Christ Jesus to—
1 Tim. 2. 10. professing godliness with—
5. 10. reported of for—
5. 25. the—of some are manifest
Tit. 3. 8. be careful to maintain— 14.
Heb. 10. 24. provoke to love and—
1 Pet. 2. 12. may by your—which
Ex. 33. 19. make my *goodness* pass
34. 6. Lord God abundant in g. and truth
2 Chr. 6. 41. let saints rejoice in g.
Neh. 9. 25. delight themselves in g.
35. not served thee in thy great g.
Ps. 16. 2. my g. extendeth not to
23. 6. g. and mercy shall follow me
27. 13. believed to see g. of Lord
31. 19. how great is thy g. Zech. 9. 17.
33. 5. earth is full of g. of the Lord.
145. 7.

Ps. 52. 1. the g. of God endureth continually
65. 4. satisfied with the g. of thy house
11. crownest the year with thy g.
Is. 63. 7. great g. bestowed on Israel
Hos. 3. 5. fear the Lord and his g.
Rom. 2. 4. g. of God leadeth to repentance
11. 22. behold the g. and severity of God
Eph. 5. 9. fruit of Spirit in all g. Gal. 5. 22.
GOSPEL, Mark 1. 1, 15. & 8. 35.
Matt. 4 23. preaching g. of kingdom
Mark 16. 15. preach the g. to every creature
Acts 20. 24. g. of the grace of God
Rom. 1. 1. g. of God, 15. 16, 1 Tim. 1. 11.
1 Cor. 1. 17. but to preach the g.
4. 5 I have begotten you through the g.
9. 14. that preach the g. should live by the g.
2 Cor. 4. 3. if our g. be hid, 4. glorious g.
11. 4. another g. which ye, Gal. 1. 6.
Gal. 1. 8. preach any other g. 9.
Eph. 1. 13. g. of salvation, 6. 15. g. of peace
Phil. 1. 27. as it becometh the g. faith of g.
Col. 1. 5. truth of g. Gal. 2. 5.
23. hope of g. Phil. 1. 5. fellowship in g.
1 Thes. 1. 5. our g. came in power
Heb. 4. 2. unto us was g. preached
1 Pet. 4. 6. g. was preached to dead
Rev. 14. 6. having everlasting g. to preach
GOVERNMENT, Isa. 9. 6, 7. & 22. 21. 1 Cor. 12. 28. 2 Pet. 2. 10.
GRACE, Ezra 9. 8. Esth. 2. 17.
Ps. 84. 11. Lord will give g. and glory
Prov. 3. 34. gives g. to the lowly, Jam. 4. 6.
Zech. 4. 7 with shoutings, crying g. g. to it
12. 10. spirit of g. and supplications
John 1. 14. of Father full of g. and
16. of fulness we receive g. for g.
17. g. and truth came by Jesus Christ
Acts 18. 27. helped them, believed through g.
Rom. 3. 24. justified freely by his g.
5. 20. g. did much more abound
21. g. reigned through righteousness to eternal life
6. 14. not under law, but under g.
11. 5. according to the election of g.
6. if by g. then not of works, otherwise g. is no more g.
2 Cor. 12. 9. my g. is sufficient for thee
Eph. 2. 5. by g. ye are saved, 8.
7. show exceeding riches of his g. 1. 7.
4. 29. minister g. to hearers
Tit. 3. 7. justified through his g.
Heb. 4. 16. come boldly to throne of g.
12. 28. let us have g. whereby we may serve God
13. 9. heart be established with g.
1 Pet. 3. 7. heirs of the g. of life
5. 5. and giveth g. to the humble
2 Pet. 3. 18. grow in g. and in knowledge
Rom. 1. 7. *grace and peace* to you, 1 Cor. 1. 3. 2 Cor. 1. 2. Gal. 1. 3. Eph. 1. 2. Phil. 1. 2. Col. 1. 2. 1 Thes. 1. 1. 2 Thes. 1. 2. 1 Philem. 3. 1 Pet. 1. 2. 2 Pet. 1. 2. Jude 2. Rev. 1. 4.
Luke 2. 40. *grace of God*, Acts 11. 23. & 13. 43. & 14. 3, 26. & 15. 40. & 20. 24, 32. Rom. 5. 15. 1 Cor. 1. 4. & 3. 10. & 15. 10. Eph. 3. 2, 7. Heb. 2. 9. & 12. 15.
2 Cor. 1. 12. by—we have had our conversation
6. 1. receive not—in vain
8. 1. of—bestowed on churches
9. 14. for the exceeding—in you
Gal. 2. 21. I do not frustrate—
Col. 1. 6. knew—in truth
1 Pet. 4. 10. stewards of manifold—
5. 12. this is the true—wherein ye stand
Jude 4. turning—into lasciviousness
Acts 15. 11. *grace of our Lord Jesus Christ*, Rom. 16. 20, 24. 1 Cor. 16. 23. 2 Cor. 8. 9. & 13. 14. Gal. 6. 18. Phil. 4. 23. 1 Thes. 5. 28. 2 Thes. 3. 18. Philem. 25.
Rev. 22. 21. —be with you all
Gen. 43. 29. God be *gracious* to thee
Ex. 22. 27. I will hear for I am g.
33. 19. I will be g. to whom I will be g. 34. 6. and God merciful and g. 2 Chr. 30. 9. Neh. 9. 17, 31. Ps. 103. 8. & 116. 5. & 145. 8. Joel 2. 13.
Num. 6. 25. the Lord be g. to thee, 2 Sam. 12. 22.
Job 33. 24. then he is g. to him
Ps. 77. 9. hath God forgotten to be g.
86. 15. full of compassion and g. 78. 38. & 111. 4. & 112. 4.
Is. 30. 18. the Lord wait that he may be g.
19. he will be very g. to thee, 33. 2.
Am. 5. 15. may be, the Lord will be g.
Jon. 4. 2. knew that thou art a g. God
Mal. 1. 9. beseech God to be g. is. 33. 2.
1 Pet. 2. 3. if ye have tasted that the Lord is g.
Gen. 33. 5. *graciously*, 11. Ps. 119. 29.
Hos. 14. 2. receive us g.
GRAFTED, Rom. 11. 17, 19, 23, 24.
GRANT, Job 10. 12. Ps. 140. 8. Prov. 10. 24. Rom. 15. 5. Eph. 3. 16. 2 Tim. 1. 18. Rev. 3. 21.
GRAPES, of gall, Deut. 32. 32.
Song 2. 13. the tender g. 15. & 7. 7. clusters of g.
Is. 5. 4. wild g. Ez. 18. 2. sour g.
Mic. 7. 1. soul desireth first ripe g.
GRASS, Ps. 37. 2. & 90. 5. & 92. 7. & 102. 4, 11. Is. 44. 4. & 51. 12.
Ps. 72. 15. man's days are like g.
Is. 40. 6. all flesh is g. 7. 8. 1 Pet. 1. 24. Jam. 1. 10, 11.
Matt. 6. 30. if God so clothe the g.
Rev. 8. 7. green g. 9. 4. not hurt g.
GRAVE, 1 Kings 2. 9. & 14. 13.
1 Sam. 2. 6. Lord brings down to g.
Job 5. 26. come to thy g. in full age
14. 13. hide me in the g. 17. 1, 13.
Ps. 6. 5. in g. who shall give thanks
30. 3. Lord brought up my soul from the g.
Prov. 1. 12. swallow them up alive, as the g.
Ec. 9. 10. no wisdom in g. whither thou goest
Is. 38. 18. g. cannot praise thee
Hos. 13. 14. the power of the g. O g. I will be thy destruction
1 Cor. 15. 55. O g. where is thy victory
Zech. 3. 9. I will *grave* the graving
Job 19. 24. *graven* with an iron pen
Is. 49. 16. I have g. thee upon the palms of
Jer. 17. 1. sin g. upon table of their heart
1 Tim. 3. 4, 8, 11. *grave*, Tit. 2. 2, 7.
GRAY, Ps. 71. 18. Prov. 20. 29. Hos. 7. 9.
GREAT, Gen. 12. 2. & 30. 8.
Deut. 29. 34. g. anger, 2 Chr. 34. 21.
1 Sam. 6. 9. *great evil*, Neh. 13. 27.
Ec. 2. 21. Jer. 44. 7. Dan. 9. 12.
Ps. 47. 2. *great king*, 48. 2. & 95. 3. Mal. 1. 14. Matt. 5. 35.
Job 32. 9. *great men*, Jer. 5. 5.
Ex. 32. 11. *great power*, Neh. 1. 10. Job 23. 6. Ps. 147. 5. Nah. 1. 3. Acts 4. 33. & 8. 10. Rev. 11. 17.
Ex. 32. 21. *so great*, Deut. 4. 7, 8. 1 Kings 3. 9. Ps. 77. 13. & 103. 11. Matt. 8. 10. & 15. 33. 2 Cor. 1. 10. Heb. 2. 3. & 12. 1. Rev. 16. 18. & 18. 17.
Job 5. 9. *great things*, 9. 10. & 37. 5. Jer. 45. 5. Hos. 8. 12. Luke 1. 49.
Gen. 6. 5. *great wickedness*, 39. 9. 2 Chr. 28. 13. Job 22. 5. Joel 3. 13.
Job 33. 12. God is *greater* than man
Matt. 12. 42. g. than Solomon is here
John 1. 50. see g. things than these
4. 12. art thou g. than, 8. 53.
10. 29. my Father is g. than all
14. 28. my Father is g. than I
1 Cor. 14. 5. g. is he that prophesieth
1 John 4. 4. g. is he that is in you, 3. 20.
5. 9. witness of God is g.
1 Sam. 30. 6. David was *greatly* distressed
2 Sam. 24. 10. I have sinned g. in that I have done
1 Kings 8. 3. Obadiah feared the Lord g.
1 Chr. 16. 25. great is the Lord and g. to be praised, Ps. 48. 1. & 96. 4. & 145. 3.
2 Chr. 33. 12. humbled himself g. before God
Job 3. 25. thing I g. feared is come
Ps. 28. 7. my heart g. rejoiceth
47. 9. God is g. exalted
89. 7. God is g. to be feared in the assembly
116. 10. have I spoken; I was g. afflicted
Dan. 9. 23. O man, g. beloved, 10. 11, 19.
Mark 12. 24. ye do g. err, not knowing the Scriptures
Ex. 15. 7. *greatness* of thy excellency
Num. 14. 19. pardon according to g. of mercy
Deut. 32. 3. ascribe ye g. to our God
1 Chr. 29. 11. thine is the g. 2 Chr. 9. 6.
Neh. 13. 22. spare according to the g. of thy mercy
Ps. 66. 3. g. of thy power, 79. 11. Eph. 1. 19.
Ps. 145. 3. his g. is unsearchable, 6.
Is. 63. 1. travelling in the g. of his strength
GREEDY of gain, Prov. 1. 19. & 15. 27.
Is. 56. 11. they are g. dogs, never
1 Tim. 3. 3. not g. of filthy lucre, 8.
Eph. 4. 19. work uncleanness with *greediness*
GRIEF, Is. 53. 3, 4, 10. Heb. 13. 17.
Gen. 6. 6. *grieved* him at his heart
Judg. 10. 16. his soul was g. for misery
Ps. 95. 10. forty years long was I g.
119. 158. I beheld transgressors and was g. 139. 21.
Is. 54. 6. woman forsaken and g.
Jer. 5. 3. hast stricken them, they have not g.
Lam. 3. 33. nor g. children of men
Am. 6. 6. not g. for the affliction of Joseph
Mark 3. 5. being g. for hardness of heart
10. 22. went away g. for he had great possessions
Rom. 14. 15. if brother be g. at thy meat
Ps. 10. 5. his ways are always *grievous*
Matt. 23. 4. burdens g. to be borne
Acts 20. 29. shall g. wolves enter
Heb. 12. 11. no affliction is joyous, but g.
1 John 5. 3. his commandments are not g.
Matt. 8. 6. *grievously* tormented, 15. 22.
GRIND the faces of the poor, Is. 3. 15.
Matt. 21. 44. it will g. him to powder
Ec. 12. 3. *grinders* cease because few, 4.
GROAN earnestly, 2 Cor. 5. 2, 4.
John 11. 33. Jesus *groaned* in spirit
Rom. 8. 22. whole creation *groaneth*
Ps. 6. 6. weary with my *groaning*
38. 9. my g. is not hid from thee
102. 20. to hear the g. of prisoners
Rom. 8. 26. g. that cannot be uttered
GROUNDED, or *correcting* staff, Is. 30. 32.
Eph. 3. 17. rooted and g. in love
Col. 1. 23. if continue in the faith g.
GROW, Gen. 48. 16. 2 Sam. 23. 5.
Ps. 92. 12. g. like cedar in Lebanon
Hos. 14. 5. shall g. as a lily, 7. g. as a vine
Mal. 4. 2. shall g. up as calves of the
Eph. 2. 21. g. unto a holy temple
4. 15. may g. up into him in all things
1 Pet. 2. 2. sincere milk that ye may g.
2 Pet. 3. 18. g. in grace and knowledge
GRUDGE, Lev. 19. 18. Jam. 5. 9.
1 Pet. 4. 9. *grudging*, 2 Cor. 9. 7.
GUIDE, unto death, Ps. 48. 14.
Ps. 73. 24. shall g. me with thy counsel
112. 5. g. his affairs with discretion
Prov. 2. 17. forsaken the g. of her youth
Is. 58. 11. Lord shall g. thee continually
Jer. 3. 4. my Father thou art g. of
Luke 1. 79. g. our feet into the way of
John 16. 13. g. you into all truth
1 Tim. 5. 14. bear children, g. house
GUILE, Ex. 21. 14. Ps. 55. 11. 2 Cor. 12. 16. 1 Thes. 2. 3.
Ps. 32. 2. in whose spirit is no g.
34. 13. keep thy lips from g. 1 Pet. 3. 10.
John 1. 47. Israelite in whom there is no g.
1 Pet. 2. 1. laying aside all malice and all g.
22. neither was g. found in his mouth
GUILTY, Lev. 4. 13. & 22. 27.
Ex. 34. 7. by no means clear the g.
Gen. 42. 21. Num. 14. 18.
Rom. 3. 19. all world g. before God
1 Cor. 11. 27. g. of body and blood of Lord
Jam. 2. 10. offend in one point, is g. of all
Ex. 20. 7. not hold him *guiltless*
GULF fixed, Luke 16. 26.

H

HABITABLE part, Prov. 8. 31.
HABITATION, 2 Chr. 6. 2. & 29. 6.
Dent. 26. 15. look down from thy holy h
Ps. 68. 5. Jer. 25. 30. Zech. 2. 13.
Ps. 26. 8. have loved the h. of thy house
71. 3. be thou my strong h. whereunto
74. 20. earth full of h. of cruelty
89. 14. are h. of thy throne, 97. 2.
91. 9. hast made Most High thy h.
107. 7. led them forth to city of h.
Prov. 3. 33. he blesseth h. of the just
Is. 33. 20. see Jerusalem a quiet h.
63. 15. behold from the h. of holiness
Jer. 31. 23. the Lord bless thee, O h. of justice
Luke 16. 9. receive you into everlasting h.
Eph. 2. 22. a h. of God through the Spirit
Jude 6. angels which left their own h.
Rev. 18. 2. Babylon is become h. of
HAIL, Is. 28. 2, 17. Rev. 8. 7. & 16. 21.
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Ps. 40. 12. more than the h. of my head, 69. 4.
Hos. 7. 9. gray h. are here and there
Matt. 5. 36. make one h. white or
10. 30. h. of your head are numbered, Luke 12. 7.
1 Cor. 11. 14. if man have long h.
1 Tim. 2. 9. not with broidered h.
1 Pet. 3. 3. not of plaiting the h.
HALT between two, 1 Kings 18. 21.
Mic. 4. 6. will I assemble her that *halteth*
Jer. 20. 10. watched for my *halting*
HAND, Gen. 3. 22. 16. 12.
Lent. 33. 3. all his saints are in thy h.
Ezra 7. 9. the good h. of his God is upon him
8. 22. h. of our God is upon them
Job 12. 6. into whose h. God bringeth abundantly
Prov. 10. 4. h. of diligent maketh rich
11. 21. though h. join in h. 16. 5.
12. 24. the h. of diligent shall bear
Ec. 9. 1. wise and their works are in the h. of God
Is. 1. 12. who required this at your h.
Matt. 22. 13. bind him h. and foot
John 13. 3. given all things into his h.
1 Pet. 5. 6. humble yourselves under the mighty h. of God
Num. 11. 23. *Lord's hand* waxed short
2 Sam. 24. 14. let us fall into—not of man
Job 2. 10. receive good at—and not evil
12. 9. —hath wrought all this, Is. 41. 20.
19. 21. have pity, for the—hath touched me
Is. 40. 2. received of the—double
59. 1. —is not shortened that cannot
Ps. 16. 8. he is at my *right hand*, I shall not
11. at thy—are pleasures for evermore
18. 35. thy—hath holden me up
48. 10. thy—is full of righteousness
73. 23. hast holden me by my—
110. 5. Lord at thy—shall strike through kings
137. 5. let my—forget her cunning
139. 10. thy h. lead and thy—hold
Prov. 3. 16. length of days is in her—
Ec. 10. 2. wise man's heart is at his—
Song 2. 6. his—doth embrace me, 8. 3.
Matt. 5. 30. if thy—offend thee, cut it off
6. 3. left h. know what thy—doeth
20. 21. one on the—and the other on the left
25. 33. sheep on his—goats on the left, 34. 41.
Mark 14. 62. sitting on the—of power
16. 19. sat on—of God, Acts 2. 33. & 7. 55, 56. Rom. 8. 34. Col. 3. 1. Heb. 1. 3. & 8. 1. & 10. 12. 1 Pet. 3. 22.
Ps. 31. 5. into *thy hand* I commend my spirit
145. 16. thou openest—and satisfiest me
Prov. 30. 32. lay—upon thy mouth
Ec. 9. 10. whatsoever—findeth to
Is. 26. 11. when—is lifted up, they
Matt. 18. 8. if—or thy foot offend
Acts 4. 28. to do whatsoever—and counsel
Gen. 27. 22. *hands* are the h. of Esau
Ex. 17. 12. Moses' h. were heavy
Job 17. 9. hath clean h. shall be stronger
Ps. 24. 4. hath clean h. and a pure heart
76. 5. men of might found their h.
119. 73. thy h. made and fashioned me
Prov. 31. 20. reacheth forth h. to the needy
31. give her of the fruit of her h.
Is. 1. 15. spread forth your h. I will hide
Mic. 7. 3. do evil with both h. earnestly
Matt. 18. 8. having two h. or feet
Luke 1. 74. delivered out of the h. of our enemies
9. 44. delivered into h. of men
John 13. 9. but also my h. and head
2 Cor. 5. 1. house not made with h.
Eph. 4. 28. working with his h.
1 Tim. 2. 8. every where lifting up holy h.
Heb. 9. 11. tabernacle, not made with h.
10. 31. fearful thing to fall into the h. of the living God
Jam. 4. 8. cleanse your h. ye sinners
1 John 1. 1. our h. have handled the word
Col. 2. 14. *handwriting* of ordinances
HANDLE me and see, Luke 24. 39.
2 Cor. 4. 2. not h. the word of God deceitfully
Col. 2. 21. touch not, taste not, h. not
HANDMAID, Ps. 86. 16. & 116. 16. Prov. 30. 23. Luke 1. 38, 48.
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Deut. 21. 23. h. is accursed of God, Gal. 3. 13.
Deut. 28. 66. thy life shall h. in doubt
Job 26. 7. he h. the earth on nothing
Matt. 18. 6. millstone h. about neck
22. 40. on these h. all the law and the prophets
Heb. 12. 12. hands which h. down
HAPPEN, Jer. 44. 23. Rom. 11. 25.
Prov. 12. 21. no evil shall h. to just, 1 Pet. 4. 12.
Ec. 2. 14. one event h. to them all
8. 14. h. according to work of
9. 11. time and chance h. to all
1 Cor. 10. 11. these h. for ensamples
HAPPY am I, for the daughters, Gen. 30. 13.
Deut. 33. 29. h. art thou, O Israel.
1 Kings 10. 8. h. are thy men, they
Job 5. 17. h. is the man whom God correcteth
Ps. 127. 5. h. is the man who hath his quiver full
128. 2. h. shalt thou be, and be well
137. 8. h. that rewards thee, 9.
144. 15. h. that people whose God is the Lord
146. 5. h. that hath God of Jacob
Prov. 3. 13. h. is the man that findeth wisdom, 18.
14. 21. he that hath mercy on poor h. is he
16. 20. whoso trusteth in the Lord h. is he
28. 14. h. is the man that feareth alway
29. 18. he that keepeth the law, h. is he
Jer. 12. 1. why are they h. that deal treacherously
Mal. 3. 15. we call the proud h. that
John 13. 17. h. are ye if ye do them
Rom. 14. 22. h. he that condemns not
Jam. 5. 11. count them h. which endure
1 Pet. 3. 14. suffer for righteousness' sake, h. are ye
4. 14. reproached for the name of Christ, h. are ye
1 Cor. 7. 40. *happier* if she so abide
HARD, Gen. 35. 16, 17. Ex. 1. 14. & 18. 26. 2 Sam. 13. 2. Ps. 88. 7.
Gen. 18. 14. is any thing too h. for the Lord
2 Sam. 3. 39. sons of Zeruiah be too h for me
2 Kings 2. 10. thou askest a h. thing
Ps. 60. 3. hast showed thy people h. things
Prov. 13. 15. the way of transgressors is h.
Jer. 32. 17. nothing is too h. for thee
Matt. 25. 24. that thou art a h. man
Mark 10. 24. how h. is it for them
John 6. 60. this is a h. saying; who
Acts 9. 5. h. for thee to kick, 26. 14.
2 Pet. 3. 16. some things h. to be understood
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Prov. 21. 29. h. his face, 28. 14. h. his heart
28. 1. h. his neck shall be destroyed
Heb. 3. 8. h. not your hearts as in the provocation, 15. & 4. 7. Ps. 95. 8.
Job 9. 4. hath *hardened* himself against God
Is. 63. 17. h. our heart from thy fear
Mark 6. 52. their heart was h.
Heb. 3. 13. lest any be h. through deceitfulness
Rom. 9. 18. whom he will, he *hardeneth*
Prov. 18. 19. a brother offended is *harder*

Je 5. 3. made faces h. than a rock
Ez. 3. 9. *h.* than a flint thy forehead
Matt. 19. 8. because of *hardness* of your hearts
Mark 3. 5. grieved for the h. of their hearts
Rom. 2. 5. after thy h. and impenitent heart
2 Tim. 2. 3. endure h. as a good soldier
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Jer. 2. 20. play the h. 3. 1, 6, 8. Ez. 16. 15, 16, 41. Hos. 2. 5. & 4. 15.
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Heb. 11. 31. by faith the h. Rahab perished not
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Rev. 17. 5. mother of h. an abomination
HARM, Gen. 31. 52. Acts 28. 5.
Chr. 16. 22. do my prophets no h. Ps. 105. 15. Prov. 3. 30. Jer. 39. 12.
Est. 3. 13. who is he that will h. you
Matt. 10. 16. *harmless*, Phil. 2. 15.
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HARVEST, Gen. 8. 22. & 30. 14.
Ex. 34. 21. in h. thou shalt rest
Is. 9. 3. joy before thee according to joy of h.
Jer. 5. 24. reserved appointed weeks of h.
8. 20. the h. is past, the summer is ended
51. 33. time of h. shall come, Joel 3. 13.
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Matt. 9. 37. h. plenteous, 38. pray ye the Lord of the h.
13. 39. h. is the end of the world
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Ps. 31. 22. I said in my h. 116. 11.
38. 22. make h. help me, 40. 13. & 70. 1, 5. & 71. 12. & 141. 1.
119. 60. I made h. and delayed not
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49. 17. thy children shall make h.
Ps. 16. 4. *hasten* after another god
Is. 5. 19. let him h. his work that we
60. 22. I the Lord will h. it in his time
Jer. 1. 12. I will h. my word to perform it
Prov. 14. 29. *hasty* of spirit, Ec. 7. 9.
21. 5. thoughts of h. tend only to want
29. 20. h. in his words? more hope of a fool than of him
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Lev. 19. 17. shall not h. thy brother
Deut. 7. 10. repayeth them that h.
1 Kings 22. 8. I h. him for he doth not
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Am. 5. 10. they h. him that rebuketh
15. h. the evil, and love the good
Mic. 3. 2. who h. the good and love
Luke 14. 26. and h. not his father
John 7. 7. world cannot h. you, but me it h.
15. 18. if the world h. you it hated me before
Rom. 7. 15. what I h. that do I
1 John 3. 13. marvel not if world h.
Rev. 2. 6. hatest the deeds, which I also h. 15.
17. 16. these shall h. the whore
Prov. 1. 29. for that they *hated* knowledge
5. 12. and say how have I h. instructor
Is. 66. 5. your brother that h. you
Mal. 1. 3. I h. Esau, Rom. 9. 13.
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Rom. 1. 30. backbiters, *haters* of God
2 Sam. 19. 6. *hatest* friends and lovest thine enemies
Ps. 5. 5. h. all workers of iniquity
50. 17. seeing thou h. instruction
Ex. 23. 5. ass of him that *hateth* thee
Prov. 13. 24. spareth rod, h. his son
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Is. 38. 4. iniquity gone over my h.
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1 Cor. 12. 9. to one another the gifts of h.
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2 Tim. 4. 3. h. to themselves teachers
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51. 8. cause me to h. joy and
50. 7. who, say they, doth h.
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Ec. 12. 9. he gave good h. sought
Jer. 18. 18. not give h. to any of his ways
HEEL, his, thou shalt bruise, Gen. 3 15.

Ps. 41. 9. lifted up his h. against me, John 13. 18.
Ps. 49. 5. iniquity of my h. shall compass me
Hos. 12. 3. he took his brother by h.
HEIFER, Num. 19. 2. Jer. 46. 20. & 48. 34. Hos. 4. 16. & 10. 11. Heb. 9. 13.
HEIR, Gen. 15. 4. & 21. 10.
Prov. 30. 23. handmaid h. to mistress
Jer. 49. 1. hath Israel no sons, hath he no h.
Matt. 21. 38. this is the h. let us kill
Rom 4. 13. Abraham should be h. of the world
8. 17. if children, h. of God, joint h. with Christ
Gal. 3. 29. children h. according to the promise
4. 7. if a son, then an h. of God
Eph. 3. 6. Gentiles should be fellow h.
Heb. 1. 2. God hath appointed h. of
6. 17. might show to h. of promise
21. 7. became h. of righteousness
1 Pet. 3. 7. h. together of grace of
HELD, Ps. 94. 18. Song 3. 4.
HELL, Matt. 18. 9. Mark 9. 43, 45. Deut. 32. 22. shall burn to lowest h.
2 Sam. 22. 6. the sorrows of h. compassed me
Job 11. 8. it is deeper than h. what canst thou know
26. 6. h. is naked before him and
Ps. 9. 17. wicked be turned into h.
16. 10. not leave my soul in h. Acts 2. 27.
Ps. 55. 15. let them go down quick into h.
86. 13. delivered my soul from the lowest h.
116. 3. pains of h. gat hold on me
139. 8. make my bed in h. thou art
Prov. 5. 5. her steps take hold of h.
7. 27. her house is the way to h.
9. 18. her guests are in depths of h.
15. 11. h. and destruction are before the Lord
24. that he may depart from h.
23. 14. shalt deliver his soul from h.
27. 20. h. and destruction are never
Is. 5. 14. h. hath enlarged herself
14. 9. h. from beneath is moved to
15. thou shalt be brought down to h.
28. 15. with h. are we at agreement,
18.
57. 9. debase thyself even to h. Ez. 31. 15, 16, & 32. 21, 27.
Am 9. 2. though they dig into h.
Jon. 2. 2. out of belly of h. cried I
Hab 2. 5. enlarged his desire as h.
Matt. 5. 22. be in danger of h. fire
29. body be cast into h. 30. & 18. 9. Mark 9. 43, 45, 47.
Matt. 10. 28. destroy both soul and body in h.
11. 23. brought down to h. Luke 10. 15.
16. 18. the gates of h. shall not prevail
23. 15. twofold more the child of h.
33. how can ye escape damnation of h.
Luke 12. 5. power to cast into h.
16. 23. in h. he lifted up his eyes
Acts 2. 31. his soul not left in h. 27.
Jam. 3. 6. tongue set on fire of h.
2 Pet. 2. 4. cast them down to h.
Rev. 1. 18. having keys of h. and
6. 8. death and h. followed with
20. 13. death and h. delivered up the dead
14. death and h. were cast into lake
HELMET, 1 Sam. 17. 5. 2 Chr. 26. 14.
Is. 59. 17. a h. of salvation on head
Eph. 6. 17. take the h. of salvation
1 Thes. 5. 8. for a h. the hope of salvation
HELP meet for him, Gen. 2. 18.
Deut. 33. 29. Lord shield of thy h.
Judg. 5. 23. came not to the h. of the Lord
2 Chr. 14. 11. nothing with thee to h.
Ps. 20. 2. thou hast been my h.
33. 20. he is our h. and shield
40. 13. make haste to h. me, 70. 1.
17. my h. and deliverer, 70. 5.
46. 1. God is a very present h. in trouble
60. 11. vain is h. of man, 108. 12.
71. 12. O my God make haste for my h.
89. 19. laid h. upon one that is mighty
115. 9. Lord is their h. and shield, 10. 11.
121. 8. our h. is in the name of Lord
Is. 41. 10. I will h. thee, 13. 14. & 44. 2.
63. 5. I looked and there was none to h.
Hos. 13. 9. but in me is thy h.
Acts 16. 9. come into Macedonia, and h. us
26. 22. having obtained h. of God
Heb. 4. 16. find grace to h. in time of
1 Cor. 12. 28. *helps*, governments
1 Sam. 14. 12 hitherto hath the Lord *helped* us
Ps. 118. 13. *I* might fall; but the Lord h. me
Is. 49. 8. in day of salvation I h. thee
Zech. 1. 15. they h. forward afflicted
Acts 18. 27. h. them much who had
Rev. 12. 16. the earth h. the woman
Rom. 8. 26. Spirit *helpeth* our infirmities
8. 10. 14. thou art the *helper* of the fatherless
54. 4. God is my h. Heb. 13. 6.
Job 9. 13. proud *helpers* do stoop
2 Cor. 1. 24. we are h. of your joy
3 John 8. fellow h. to the truth
HEM, Matt. 9. 20. & 14. 36.
HEN, Matt. 23. 37. Luke 13. 34.
HERESY, Acts 24. 14. 1 Cor. 11. 19. Gal. 5. 20. 2 Pet. 2. 1.
Tit. 3. 10. a man that is a *heretic*
HERITAGE appointed by God, Job 20. 29

Ps. 16. 5. I have a goodly h.
61. 5. given me the h. of those that fear thee
119. 111. testimony taken as a h. for ever
127. 3. lo, children are a h. of Lord
Is. 54. 17. this is h. of servants of Lord, 58. 14.
Jer. 3. 19. goodly h. of the host of nations
Joel 2. 17. give not thy h. to reproach, 3. 2.
1 Pet. 5. 3. not as lords over God's h.
HEW tables of stone, Ex. 34. 1. Deut. 10. 3.
Jer. 2. 13. *hewed* them out cisterns
Hos. 6. 5. therefore have I h. them by the prophets
Matt. 3. 10. *hewn* down, 7. 19. Luke 3. 9.
HID themselves, Adam and wife, Gen. 3. 8.
Ps. 119. 11. word have I h. in heart
Zeph. 2. 3. it may be ye shall be h.
Matt. 10. 26. nor h. that shall not be
11. 25. h. these things from wise and prudent, Luke 10. 21.
2 Cor. 4. 3. if Gospel be h. it is h. to
Col. 2. 3. in whom are h. all treasures
3. 3. your life is h. with Christ
Ps. 83. 3. and consulted against thy *hidden* ones
1 Cor. 4. 5. bring to light h. things of
1 Pet. 3. 4. the h. man of heart, not corruptible
Rev. 2. 17. give to eat the h. manna
Gen. 18. 17. shall I *hide* from Abraham
Job 33. 17. may h. pride from man
Ps. 17. 8. h. me under the shadow of thy wings
27. 5. in time of trouble he shall h.
30. 7. didst h. thy face and I was troubled
31. 20. shalt h. them in secret of thy presence
51. 9. h. thy face from my sin
143. 9. I flee to thee to h. me, 7.
Is. 26. 20. h. thyself for a moment
Jam. 5. 20. h. a multitude of sins, 1 Pet. 4. 8.
Rev. 6. 16. h. us from the face of him
Job 13. 24. why *hidest* thou thy face, Ps. 30. 7. & 44. 24. & 88. 14. & 143. 7.
Is. 45. 15. thou art a God that h. thyself
Job 34. 29. when he *hideth* his face
42. 3. who is he that h. counsel
Ps. 139. 12. darkness h. not from
Is. 8. 17. I will wait on Lord that h.
Hab. 3. 4. *hiding* of his power
Ps. 32. 7. h. place, 119. 114. Isa. 32. 2.
HIGH, Deut. 3. 5, 12. & 28. 43.
Deut. 26. 19. make thee h. above all
1 Kings 9. 8. at this house which is h.
1 Chr. 17. 17. state of man of h. degree
Job 11. 8. as h. as heaven, what canst
Ps. 49. 2. both low and h. rich and
89. 13. strong arm, and h. is right
97. 9. thou Lord art h. above all the earth, 113. 4.
103. 11. as heaven is h. above earth
131. 1. not in things too h. for me
138. 6. though Lord be h. yet hath
Prov. 21. 4. a h. look and proud
Ec. 12. 5. afraid of that which is h.
Is. 57. 15. I dwell in the h. and holy place
Ez. 21. 26. abase him that is h.
Rom. 12. 16. mind not h. things
2 Cor. 10. 5. every h. thing that exalteth himself
Phil. 3. 14. for the prize of the h. calling of God
Num. 24. 16. *Most High*, Deut. 32. 8. 2 Sam. 22. 14. Ps. 7. 17. 9. 2. & 21. 7. & 46. 4. & 50. 14. & 56. 2.
Ps. 47. 2. the Lord—is terrible; he is a great King
83. 18. Jehovah art—over all earth
92. 8. thou art—for evermore
Is. 14. 14. I will ascend and be like thee—
Hos. 11. 7. called them to the—none at all would exalt him
Acts 7. 48. —dwelleth not in temples
Job 5. 11. set up *on high* those that be low
16. 19. witness in heaven and my record—
Ps. 107. 41. setteth the poor—from affliction
113. 5. like our God who dwelleth—
Is. 26. 5. bring down those that dwell—
Luke 24. 49. be endued with power from—
Ec. 5. 8. there be *higher* than they
Is. 55. 9. heaven h. than earth, my ways h.
Heb. 7. 26. made h. than the heavens
Ps. 18. 13. *Highest* gave his voice
87. 5. H. himself shall establish her
Ec. 5. 8. he that is higher than h.
Luke 1. 35. power of the H. shall overshadow thee
2. 14. glory to God in the h. 19. 38.
6. 35. shall be the children of the H.
14. 8. sit not down in the h. room
1. 28. thou that art *highly* favoured
16. 15. which is h. esteemed among men
Rom. 12. 3. not think of himself more h.
1 Thes. 5. 13. esteem them very h. in love
2 Tim. 3. 4. headv, *high-minded*
Rom. 11. 20. be not h. but fear
1 Tim. 6. 17. rich that they be not h.
Job 22. 12. *height*, Rom. 8. 39. Eph. 3. 18.
HILL, Ex. 24. 4. Ps. 68. 15, 16.
Ps. 2. 6. set my King on holy h. of Zion, 3. 4. & 15. 1. & 43. 3. & 68. 15. & 99. 9.

Gen. 7. 19. all high h. under heaven covered
49. 26. utmost bound of everlasting h.
Num. 23. 9. from the h. I behold him
Ps. 65. 12. little h. rejoice on every side
68. 16. why leap ye, high h. this is the h.
98. 8. let h. be joyful together
114. 4. little h. skipped like lambs
Hos. 10. 8. to the h. fall on us, Luke 23. 30.
Hab. 3. 6. the perpetual h. did bow
HIND, 2 Sam. 22. 34. Ps. 29. 9. Prov. 5. 19. Song 2. 7. & 3. 5. Hab. 3. 19.
HIRE, Deut. 24. 15. Is. 23. 18. Mic. 1. 7. & 3. 11. Luke 10. 7. Jam. 5. 4.
Job 7. 1. a *hireling*, John 10. 12, 13.
HITHERTO Lord helped us, 1 Sam. 7. 12.
Job 38. 11. h. shalt thou come, but
John 16. 24. h. ye asked nothing in my name
1 Cor. 3. 2. h. ye were not able to
HOLD, Gen. 21. 18. Ex. 9. 2. & 20. 7.
Judg. 9. 46. a h. of the house of the god Berith
Job 17. 9. righteous shall h. on way
Is. 41. 13. God will h. thy right hand
62. 1. for Zion's sake will I not h. my peace, 42. 14.
Jer. 2. 13. cisterns that can h. no water
Matt. 6. 24. h. to one and despise the
Rom. 1. 18. h. truth in unrighteousness
Phil. 2. 29. h. such in reputation
Heb. 3. 14. if we h. beginning of our confidence
1 Thes. 5. 21. prove all, *hold fast* that which is good
2 Tim. 1. 13. —form of sound words
Heb. 3. 6. if we—the confidence of hope
4. 14. let us—our profession, 10. 23.
Rev. 2. 25. what ye have—till I come
3. 3. hast received—and repent
11. —that thou hast that no man
Ps. 77. 4. *holdest* my eyes waking
Rev. 2. 13. h. fast my name, and hast
Job 2. 3. still he *holdeth* fast integrity
Ps. 66. 9. which h. our soul in life
Prov. 17. 28. a fool when he h. his peace, is
Jer. 6. 11. I am weary with *holding*
Phil. 2. 16. h. forth the word of life
Col. 2. 19. not h. the head, from
1 Tim. 1. 19. h. faith and a good conscience
3. 9. h. mystery of faith in a pure conscience
Tit. 1. 9. h. fast the faithful word
HOLY ground, Ex. 3. 5. h. sabbath, 16. 23. & 31. 14, 15. h. nation, 19. 6.
1 Pet. 2. 9. Ex. 28. 38. h. gifts, 29. 6. h. crown, 30. 25. h. ointment, Lev. 16. 33. h. sanctuary, 27. 14. house, h. 30. h. tithes, Num. 5. 17. h. water, 31. 6. h. instruments
Lev. 11. 45. be ye h. for I am h. 20. 7.
1 Sam. 2. 2. there is none h. as Lord
21. 5. vessels of young men are h.
Ps. 22. 3. thou art h. that inhabitest the praises of Israel
99. 5. worship at his footstool, for he is h.
145. 17. Lord is h. in all his works
Prov. 20. 25. a snare to devour that which is h.
Is. 6. 3. h. h. h. Lord God of hosts
Ez. 22. 26. difference between h
Matt. 7. 6. give not that which is h. to dogs
Luke 1. 35. h. things which shall be born
Acts 4. 27. thy h. child Jesus, 30.
Rom. 7. 12. law h. commandment h.
11. 16. if first-fruit be h. lump is also h.
12. 1. sacrifice h. acceptable to God
1 Cor. 7. 14. children unclean, but now h.
Eph. 1. 4. be h. and without blame, 5. 27.
2 Tim. 1. 9. called us with h. calling
3. 15. hast known the h. Scriptures
Tit. 1. 8. sober, just, h. temperate
1 Pet. 1. 15. be ye h. in all manner, 16.
2. 5. a h. priesthood, 9. h. nation
2 Pet. 1. 21. h. men of God spake as
3. 11. h. in all conversation and
Rev. 3. 7. saith he that is h. and true
4. 8. h. h. h. Lord God Almighty
15. 4. fear thee for thou only art h.
20. 6. blessed and h. is he that hath part
22. 11. he that is h. let him be h.
Ex. 26. 33. *most holy place*, 34. & 29. 37. & 40. 10. 1 Kings 6. 16. & 7. 50. & 8. 6. Ez. 44. 13. & 45. 3.
Lev. 6. 25. *most holy offering*, 7. 1, 6. & 10. 17. & 14. 13. Num. 18. 9, 10. Ez. 48. 12.
Lev. 21. 22. bread of his God most h.
27. 28. *most holy things*, Num. 4. 4, 19. 1 Chr. 6. 49. & 23. 13. 2 Chr. 31. 14.
2 Chr. 3. 8. made the most h. house
Ez. 43. 12. the whole limit shall be most h.
Dan. 9. 24. seventy weeks, to anoint the most h.
Jude 20. building up on your most h. faith
Ps. 42. 4. with multitude that kept *holy day*, Ex. 25. 2. Is. 58. 13. Col. 2. 16.
Matt. 1. 18. with child of *Holy Ghost* 20. that is conceived in her is of the—
3. 11. baptize you—Mark 1. 8. John 1. 33. Acts 1. 5. & 11. 16.
12. 31. blasphemy against the— 32. Mark 3. 29.
Mark 12. 36. David said by— Acts 1. 16.
13. 11. not ye that speak, but the—
Luke 1. 35. —shall come upon thee

Luke 2. 15. —was upon him
2. 26. revealed unto him by the—
3. 22. —descended in bodily shape
12. 10. blasphemeth against the—
12. —shall teach you in that same:
John 7. 39. for—was not yet given
14. 26. Comforter, which is the—whom the Father will send
20. 22. receive ye the—
Acts 1. 2. though the—had given commandment
8. after that the—is come upon you
2. 33. receive promise of the—
38. receive gift of the— 10. 45.
5. 3. Satan filled heart to lie to the—
32. we are his witnesses, and also the—
7. 51. ye do always resist the—
8. 15. receive the— 17. 19. —given, 18
9. 31. walking in the fear of Lord and in the comfort of the—
10. 38. anointed Jesus with the—
44. —fell on all them, 11. 15. & 15. 8.
47. received the—19. 2. be any— 6.
13. 2. the—said, separate me Saul
4. they being sent forth by the—
15. 28. it seemed good to the—and us
16. 6. forbidden of the—to preach in
20. 23. save that the—witnesseth
28. flock, over which—made overseers
21. 11. thus saith the—so shall the Jews
28. 25. well spake the—by Esaias
Rom. 5. 5. love of God shed abroad by—
9. 1. conscience bearing witness in—
14. 17. righteousness, peace, and joy in the—
15. 13. abound in hope through power of the—
16. offering of Gentiles sanctified by—
1 Cor. 2. 13. in words which the—teacheth
6. 19. temple of the—which is in you
12. 3. can say Jesus is Lord but by the—
2 Cor. 6. 6. by the—by love unfeigned
13. 14. communion of—be with you
1 Thes. 1. 5. in—much assurance, 6. joy of—
2 Tim. 1. 14. keep by—which dwelleth in you
Tit. 3. 5. not by works, but by the renewing of the—
Heb. 2. 4. miracles and gifts of the—
3. 7. wherefore, as the— saith, to-day
6. 4. made partakers of the—
9. 8. —this signifying that the way
10. 15. whereof the—is a witness to
1 Pet. 1. 12. preach unto you—sent
2 Pet. 1. 21. holy men of God moved by—
1 John 5. 7. Father, Word, and—are one
Jude 20. building up—praying in—
Luke 1. 15. *filled with*, or *full of the Holy Ghost*, 41. 67. Acts 2. 4. & 4. 8. & 6. 3, 5. & 9. 17. & 11. 24. & 13. 9, 52.
Ps. 51. 11. take not thy *Holy Spirit* from us
Is. 63. 10. rebelled and vexed his—
11. where is he that put his—within
Luke 11. 13. give the—to them that ask
Eph. 1. 13. ye were sealed with—of promise
4. 30. grieve not the—of God
1 Thes. 4. 8. who hath given us—
Ps. 87. 1. *holy mountain*, Is. 11. 9. & 56. 7. & 57. 13. & 65. 11, 25. & 66. 20.
Dan. 9. 16. & 11. 45. Joel 2. 1. & 3. 17
Ob. 16. Zeph. 3. 11. Zech. 8. 3.
Lev. 20. 3. *holy name*, & 22. 2, 33. 1 Chr. 16. 10, 35. Ps. 33. 21. & 103. 1. & 111. 9. & 145. 21. Is. 57. 15. Ez. 36. 20, 21.
Deut. 33. 8. *Holy One*, Job 6. 10. Ps. 16. 10. & 89. 19. Is. 10. 17. & 29. 23. & 40. 25. & 43. 15. & 49. 7. Hab. 1. 12. & 3. 3. Mark 1. 24. Acts 3. 14. & 4. 27, 30. 1 John 2. 20.
2 Kings 19. 22. *Holy One of Israel*, Ps. 71. 22. 78. 41. & 89. 18. Is. 1. 4. & 5. 19, 24. & 10. 20. & 12. 6. & 17. 7. & 29. 19. & 30. 11, 12. & 31. 1. & 41. 14. & 45. 11. & 47. 4. & 49. 7. & 55. 5. & 60 9, 14. Jer. 50. 29. & 51. 5.
Deut. 7. 6. *holy people*, 14. 2, 21. & 26. 19. & 28. 9. Is. 62. 12. Dan. 8. 24. & 12. 7.
Ex. 28. 29. *holy place*, Lev. 6. 16. & 10. 17. Ec. 8. 10. and about 30 other texts
Ps. 5. 7. *holy temple*, 11. 4. & 65. 4. & 79. 1. & 138. 2. Jon. 2. 4. Mic. 1. & Hab. 2. 20. Eph. 2. 21.
Is. 65. 5. I am *holier* than thou
Heb. 9. 3. the *holiest* of all, 8. & 10. 19.
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Ex. 15. 11. glorious in *holiness*
28. 36. h. to Lord, 39. 30. Is. 23. 18.
1 Chr. 16. 29. in beauty of h. 2 Chr. 20. 21. Ps. 29. 2. & 96. 9. & 110. 3.
2 Chr. 31. 18. sanctified themselves in h.
Ps. 30. 4. at remembrance of his h. 97. 12.
47. 8. God sits on the throne of his h.
48. 1. in mountain of his h. Jer. 31. 23.
68. 6. God has spoken in his h. 108. 7
89. 35. I have sworn by my h.
93. 5. h. becometh thy house
Is. 23. 18. her hire shall be h. to the Lord
35. 8. it shall be called the way of h.
62. 9. drink it in the courts of my h.
63. 15. habitation of thy h.
18. people of h.
Jer. 2. 3. Israel was h. to the Lord
23. 9. because of Lord, and *words* of his h.

Am. 4. 2. Lord hath sworn by his h.
Ob. 17. on mount Zion there shall be h.
Zech. 14. 20. on horse bells, h. unto the Lord, 21.
Mal. 2. 11. Judah hath profaned h. of Lord
Luke 1. 75. in h. and righteousness
Acts 3. 12. as though by our own h.
Rom. 1. 4. Son of God according to the Spirit of h.
6. 19. yield members servants to righteousness unto h.
22. fruit unto h. and end everlasting life
2 Cor. 7. 1. perfecting h. in the fear of God
Eph. 4. 24. created in righteousness and true h.
1 Thes. 3. 13. unblamable in h. before him
4. 7. called not uncleanness, but to h.
1 Tim. 2. 15. in faith, love, h.
Tit. 2. 3. in behaviour as becometh h.
Heb. 12. 10. partakers of his h.
14. without which no man shall see the Lord
HOME, Gen. 39. 16. & 43. 16.
Ps. 68. 12 that tarried at h. divided the spoil
Ec. 12. 5. man goeth to his long h.
2 Cor. 5. 6. while we are at h. in the body
Tit. 2. 5. chaste, obedient, keepers at h.
HONEST and good heart, Luke 8. 15.
Acts 6. 3. men of h. report, full of the Holy Ghost
Rom. 12. 17. provide things h. in the sight of all men
2 Cor. 8. 21. providing for h. things
13. 7. should do that which is h.
Phil. 4. 8. whatsoever things are h.
1 Pet. 2. 12. have your conversation h.
Rom. 13. 13. walk *honestly* as in day
1 Thes. 4. 12. walk h. towards them
Heb. 13. 18. in all things willing to live h.
1 Tim. 2. 2. in all godliness and *honesty*
HONOUR, ое not thou united, Gen. 49. 6.
1 Chr. 29. 12. both riches and h. come
Ps. 7. 5. lay mine h. in the dust
8. 5. crowned him with glory and h.
26. 8. place where thine h. dwelleth
49. 12. man being in h. abideth not
20. man that is in h. and understanding
149. 9. this h. have all his saints
Prov. 3. 16. in her left hand riches and h.
15. 33. before h. is humility, 18. 12.
26. 1. h. is not seemly for a fool
29. 23. h. shall uphold the humble
Mal. 1. 6. if I be a father where is mine h.
Matt. 13. 57. prophet is not without h. save in his own country, Mark 6. 4. John 4. 44.
John 5. 41. I receive not h. from men
Rom. 2. 7. seek for glory, h. immortality
9. 21. make one vessel h. another
12. 10. in h. preferring one another
13. 7. give h. to whom h. is due
2 Cor. 6. 8. by h. and dishonour
1 Tim. 5. 17. elders worthy of double h.
2 Tim. 2. 20. some to h. and some to dishonour
Heb. 5. 4. taketh this h. to himself
1 Pet. 1. 7. be found unto praise and h.
2. 17. h. all men, love the brotherhood
3. 7. giving h. to wife as weaker
Ex. 20. 12. h. thy father and mother, Matt. 15. 46.
1 Sam. 2. 30. that h. me I will h.
Prov. 3. 9. h. Lord with substance
Is. 29. 13. with their lips do h. me
John 5. 23. should h. the son as h. the Father
12. 26. if serve me him will my Father h.
Ps. 15. 4. he *honoureth* them that fear the Lord
Mal. 1. 6. a son h. his father
Matt. 15. 8. h. me with their lips, Mark 7. 6.
Heb. 13. 4. marriage is *honourable* in all
HONEY, Gen. 43. 11. Lev. 2. 11. Judg. 14. 8, 18. 1 Sam. 14. 26, 29.
Ps. 19. 10. sweeter than h. and the h.-comb, 119. 103.
Prov. 25. 27. it is not good to eat much h.
Song 4. 11. h. and milk are under thy tongue
Is. 7. 15. butter and h. shall he eat, 22.
Matt. 3. 4. his meat was locusts and wild h.
Rev. 10. 9. in mouth sweet as h. 10.
Sam. 14. 27. dipt in *honey-comb*, Prov. 5. 3, 16, 24. & 24. 13. & 27. 7. Song 4. 11. & 5. 1. Luke 24. 42.
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Job 8. 13. hypocrite's h. shall perish
11. 20. their h. as giving up the ghost
27. 8. what is the h. of hypocrite
Ps. 78. 7. might set their h. in God
46. 5. whose h. is in Lord his God
Prov. 10. 28. h. of righteous shall be gladness
11. 7. the h. of unjust men perisheth
13. 12. h. deferred maketh heart
14. 32. righteous hath h. in death
19. 18. chasten thy son while there is h.
23. 12. more h. of a fool than of him, 29. 20.
Is. 57. 10. saidst thou there is no h. Jer. 2. 25. & 18. 12. Ez. 37. 11.
Jer. 14. 8. O the h. of Israel, 17. 13. & 50. 7.
17. 7. blessed is man that trusteth in the Lord, and whose h. Lord is
Lam. 3. 29. if so be there may be h.
Hos. 2. 15. valley of Achor for door of h.
Joel 3. 16. Lord will be the h. of his people
Zech. 9. 12. turn to the strong hold, ye prisoners of h.
Acts 24. 15. have h. towards God
Rom. 5. 4. e perience h.
5. h. maketh not ashamed
8. 24. we are saved by h. but h. that is seen is not h.
15. 4. comfort of Scriptures, might have h.
1 Cor. 9. 10. husbandman partaker of his h.
13. 13. now abideth faith, h. and
15. 19. if in this life only, h. in Christ
Gal. 5. 5. wait for h. of righteousness
Eph. 2. 12. having no h. and without God
Col. 1. 23. not moved away from h. of gospel
27. riches of glory, which is Christ in you the h. of glory
1 Thes. 4. 13. sorrow not as others that have no h.
5. 8. for a helmet, the h. of salvation
1 Tim. 1. 1. Jesus Christ who is our h.
Tit. 2. 13. looking for that blessed h.
3. 7. according to the h. of eternal
Heb. 6. 11. to the full assurance of h.
19. which h. we have as an anchor
1 Pet. 1. 3. begotten us again to a lively h.
21. that your faith and h. might be
3. 15. asketh a reason of h. in you
1 John 3. 3. man that hath his h. in
Ps. 16. 9. my flesh also shall rest *in hope*
Rom. 4. 18. against h. believed—
5. 2. rejoice—of glory of God, 12. 12.
Tit. 1. 2. —eternal life of which God promised
Ps. 39. 7. *my hope* is in thee
71. 5. thou art— Jer. 17. 17.
22. 9. didst make me *hope* when I was
31. 24. all ye that h. in the Lord
33. 18. on them that h. in his mercy, 22.
42. 5. h. thou in God, for, 11. & 43. 5.
119. 49. thou hast caused me to h.
81. I h. in thy word, 114. & 130. 5.
130. 7. let Israel h. in the Lord
147. 11. those that h. in his mercy
Lam. 3. 26. good that a man should h.
Rom. 8. 25. if we h. for that we see
1 Pet. 1. 13. be sober and h. to end
Ps. 119. 43. I have *hoped* in thy judgments
74. I have h. in thy word, 147.
166. I have h. in thy salvation
Heb. 11. 1. faith is the substance of things h. for
1 Cor. 13. 7. charity *hopeth* all things
Luke 6. 35. lend, *hoping* for nothing
HORN of my salvation, Ps. 18. 2.
Ps. 75. 4. lift not up the h. 5. 10.
92. 10. my h. shalt thou exalt as the h. of the unicorn
148. 14. he exalted the h. of his people
Luke 1. 69. raised up h. of salvation
Mic. 4. 13. I will make thy h. iron and hoofs brass
Dan. 8. 20. having two *horns*
Hab. 3. 4. h. coming out of his hand
Rev. 5. 6. lamb having seven h.
13. 1. beast having ten h. 17. 3, 7.
11. had two h. like a lamb
HORRIBLE, Ps. 11. 6. & 40. 2. Jer. 5. 30. & 18. 13. & 23. 14. Hos. 6. 10. Jer. 2. 12. Ez. 32. 10.
HORROR, Gen. 15. 12. Job 18. 20. Ps. 55. 5. & 119. 53. Ez. 7. 18.
HORSE and rider thrown, Ex. 15. 21.
Ps. 32. 9. be ye not as h. or mule
33. 17. h. is a vain thing for safety
147. 10. he delighteth not in the strength of the h.
Prov. 21. 31. h. is prepared for the day of battle
Ec. 10. 7. I have seen servants on h. and
Jer. 8. 6. as h. rusheth into battle
12. 5. canst thou contend with h.
Hos. 14. 3. we will not ride upon h.
Zech. 1. 8. & 6. 2, 3, 6. h. red, white, black, Rev. 6. 2, 4, 5, 8, & 9. 17.
HOSPITALITY, Rom. 12. 13. 1 Tim. 3. 2. Tit. 1. 8. 1 Pet. 4. 9.
HOST, Ps. 27. 3. & 33. 16. & 103. 21. & 108. 11. & 148. 2. Jer. 3. 19. Is. 40. 26. Luke 2. 13. & 10. 35. Rom. 16. 23.
HOT, Ps. 38. 1. & 39. 3. Prov. 6. 28. Hos. 7. 7. 1 Tim. 4. 2. Rev. 3. 15.
HOUR, Dan. 3. 6. 15. & 4. 33.
Matt. 10. 19. shall be given you in same h.
24. 36. of that day and h. knoweth no man
25. 13. ye know neither day nor h.
Luke 12. 12. Holy Ghost shall teach you that same h.
22. 53. this is your h. and power of darkness
John 2. 4. my h. is not yet come
4. 23. the h. cometh and now is, 5. 25.
7. 30. h. was not yet come, 8. 20.
12. 27. save me from this h. unto h.
Rev. 3. 3. not know what h. I come
10. will keep thee from the h. of temptation
17. 12. power as kings one h. with the beast
Rev. 18. 10. in one h. is thy judgment
HOUSE, Ex. 20. 17. Lev. 14. 36.
Ex. 12. 30. not a h. where not one dead
Job 21. 28. where is the h. of prince
30. 23. h. appointed for all living
Prov. 3. 33. curse of Lord is in h. of
7. 27. her h. is in the way to hell
12. 7. h. of righteous shall stand
19. 14. h. and riches are inheritance of fathers
Ec. 7. 2. go to the h. of mourning, than to h. of feasting
12. 3. when keepers of h. tremble
Song 2. 4. brought me to the banqueting h.
Is. 5. 8. wo to them that join h. to h.
60. 7. I will glorify the h. of my
64. 11. our holy and beautiful h.
Matt. 10. 13. h. worthy, 12. 25. a h. divided
23. 38. h. left desolate, Jer. 12. 7. Luke 11. 17. & 13. 35.
Luke 12. 3. proclaimed on h. tops
John 14. 2. in my Father's h. are
Rom. 16. 5. church in their h. 1 Cor. 16. 19. Col. 4. 15. Philem. 2.
2 Cor. 5. 1. earthly h. h. of God not made with hands
2. h. from heaven
1 Tim. 5. 8. especially for those of his own h.
2 Tim. 1. 16. give mercy to the h. of Onesiphorus
Heb. 3. 3. built h. hath more honour than the h.
2 John 10. receive him not into h.
Ps. 105. 21. made him lord of all *his house*
112. 3. wealth and riches shall be in—
Acts 10. 2. feared God with all—
16. 34. believed in God with all—
Heb. 3. 2. faithful in all— 5. 6.
11. 7. made an ark for saving—
John 4. 53. his *whole house* believed
Josh. 24. 15. as for me and *my house*
2 Sam. 23. 5. though—he not so with God
Ps. 101. 2. will walk within—with
Is. 56. 7. joyful in—of prayer, Matt. 21. 13. Mark 11. 7. Luke 19. 46.
Matt. 12. 44. will return to—Luke 11. 24.
Acts 16. 15. judged me faithful, come into—
Deut. 6. 7. when sittest in *thy house*
Isa. 26. 8. I loved habitation of—
38. 8. satisfied with fatness of— 65. 4.
Is. 38. 1. set—in order, for thou
Acts 11. 14. thou and all—saved, 16. 31.
Gen. 28. 17. *house of God* or Lord, Ex. 23. 19. Josh. 6. 24. Ps. 23. 6. & 27. 4. & 42. 4. & 55. 14. Ec. 5. 1. Is. 2. 3. Mic. 4. 2. 1 Tim. 3. 15. 1 Pet. 4. 17. and about 100 other places
Job 4. 19. dwell in *houses* of clay
Ps. 49. 11. h. shall continue for ever
Matt. 11. 8. in soft linen sit in kings' h.
Jer. 29. forsaken h. or lands, Mark 10. 29.
Matt. 23. 14. devour widows' h. Luke 20. 47.
Luke 16. 4. may receive me into h.
1 Cor. 11. 22. have ye not h. to eat
1 Tim. 3. 12. ruling their own h. well
2 Tim. 3. 6. creep into h. and lead captive
Tit. 1. 11. subvert whole h. teaching things which they ought not
Acts 16. 15. baptized and her whole *household*
Gal. 6. 10. h. of faith
Eph. 2. 19. h. of
Matt. 13. 52. like *householder*, 20. 1.
HOW long, Ps. 6. 3. & 13. 1. & 74. 9. & 79. 5. & 80. 4. & 89. 46. Is. 6. 11. Jer. 4. 14. Dan. 8. 13. & 12. 6. Matt. 17. 17. Luke 9. 41. Rev. 6. 10.
Job 15. 16. *how much more*, Prov. 21. 27. Matt. 7. 11. Luke 12. 24, 28. Heb. 9. 14.
Job 21. 17. *how oft*, Ps. 78. 40. Matt. 18. 21. & 23. 37. Luke 13. 34.
HOWL, Deut. 32. 10. Is. 13. 6. & 14. 31. Jer. 4. 8. Hos. 7. 14. Joel 1. 5, 11, 13. Am. 8. 3. Jam. 5. 1.
HUMBLE person shall save, Job 22. 29.
Ps. 9. 12. forgetteth not cry of h.
10. 12. forget not the h.
17. desire of the h.
34. 2. h. shall hear of it, and be
69. 32. h. shall see this, and be glad
Prov. 16. 19. to be of an h. spirit with lowly
29. 23. honour shall uphold h. in spirit
Is. 57. 15. of contrite and h spirit to revive the spirit of h. and heart
Jam. 4. 6. giveth grace to the h. 1 Pet. 5. 5.
Ex. 10. 3. thou refuse to h. thyself
Deut. 8. 2. to h. thee, and to prove, 3. 16.
2 Chr. 7. 14. shall h. themselves and pray
34. 27. because didst h. thyself before God
Prov. 6. 3. h. thyself, and make sure thy friend
Jer. 13. 18. h. yourselves, sit down
Matt. 18. 4. whoso h. himself shall be exalted, 23. 12. Luke 14. 11. & 18. 4.
2 Cor. 12. 21. my God will h. me among you
Jam. 4. 10. h. yourselves in sight of the Lord
1 Pet. 5. 6. h. yourselves therefore
Lev. 26. 41. if uncircumcised hearts be *humbled*
2 Kings 22. 19. hast h. thyself before the Lord
2 Chr. 12. 6 princes and kings h. themselves
12. he h. himself, 32. 26. & 33. 12. 33. 12, 23. h. not himself before the Lord, 36. 12.
Ps. 35. 13. I h. my soul with fasting
113. 6. Lord who h. himself to behold
Is. 2. 11. lofty looks shall be h. 9. 17. 5. 15. mighty man shall be h. and eyes of the lofty shall be h.
10. 33. high and haughty shall be h.
Jer. 44. 10. are not h. unto this day
Lam. 3. 20. my soul is h. in me
Dan. 5. 22. hast not h. thy heart
Phil. 2. 8. h. himself and became obedient
Deut. 21. 14. *humbled her*, 22. 24, 29. Ez. 22. 10, 11.
Col. 3. 12. put on *humbleness* of
Mic. 6. 8. walk *humbly* with thy God
Prov. 22. 4. by *humility* are riches and honour, 15. 33. & 18. 2.
Acts 20. 19. serving Lord with all h.
Col. 2. 18. in a voluntary h. 23.
1 Pet. 5. 5. be clothed with h.
HUNGER, Ex. 16. 3. Deut. 28. 48.
Ps. 34. 10. young lions suffer h.
Prov. 19. 15. idle soul shall suffer h.
Jer. 42. 14. no war nor have h. of
Lam. 4. 9. sword better than slain with h.
Deut. 8. 3. suffered thee to h.
Is. 49. 10. shall not h. nor thirst, Rev. 7. 16.
Matt. 5. 6. blessed are they that h.
Luke 6. 21. blessed are ye that h. now
25. wo to you that are full, for ye shall h.
John 6. 35. that cometh to me shall never h.
Rom. 12. 20. if thine enemy h. feed
1 Cor. 4. 11. we both h. and thirst
11. 34. if any man h. let him eat at
Ps. 107. 9. fill the *hungry* with goodness
146. 7. God giveth food to the h.
Prov. 25. 21. if enemy be h. give him
27. 7. to the h. every bitter thing is sweet
Is. 58. 7. is it not to deal thy bread to the h.
10. if thou draw out thy soul to h.
65. 13. shall eat ; but ye shall be h.
Ez. 18. 7. hath given his bread to the h. 16.
Luke 1. 53. filled the h. with good
Phil. 4. 12. how to be full and to be h.
HUNT, 1 Sam. 26. 20. Job 38. 39.
Ps. 140. 11. evil doth h. the violent
Prov. 6. 26. adulteress will h. for precious
12. 27. slothful roasts not what he took in h.
Ez. 13. 18. ye h. the souls of *my* people
Job 10. 16. thou *huntest* me as a fierce lion
HURT, Gen. 4. 23. & 26. 29.
Josh. 24. 20. will turn and do you h.
Is. 15. 4. sweareth to his h. and
Ec. 5. 13. riches kept for owners to their h.
Jer. 6. 14. healed h. of the daughter, 8. 11, 21.
Rev. 2. 11. shall not be h. of second death
6. 6. h. not the oil and wine, 7. 3. & 9. 4.
Ezra 4. 15. *hurtful*, Ps. 144. 10.
1 Tim. 6. 9. fall into foolish and h. lusts
HUSBAND, Gen. 3. 6, 16. & 29. 32.
Ex. 4. 25. bloody h. art thou to me, 26.
Is. 54. 5. thy Maker is thy h. Lord of hosts
Jer. 31. 32. though I was a h. to them
Mark 10. 12. if a woman put away her h.
John 4. 17. I have no h.
18. and five h.
1 Cor. 7. 14. unbelieving h. is sanctified by
34. careth how she may please h.
14. 35. let them ask h. at home
2 Cor. 11. 2. espoused you to one h.
Eph. 5. 22. wives submit to your h. Col. 3. 18.
Eph. 5. 23. the h. is the head of wife, 24.
25. h. love your wives, as Christ, Col. 3. 19.
Eph. 5. 33. the wife see that she reverence her h.
1 Pet. 3. 1. subject to their own h.
7. ye h. dwell with them, according to knowledge
HUSBANDMAN, my Father is, John 15. 1.
1 Tim. 2. 6. h. that labours must be
Jam. 5. 7. h. waiteth for precious fruits
1 Cor. 3. 9. ye are God's *husbandry*
HYMN Matt. 26. 30. Eph. 5. 19. Co. 3. 16.
HYPOCRISY, Is. 32. 6. Matt. 23. 23 Mark 12. 15. Luke 12. 1. 1 Tim. 4. 2 Jam. 3. 17. 1 Pet. 2. 1.
Matt. 7. 5. *hypocrite*, Luke 6. 42. & 13. 15.
Matt. 24. 51. appoint him portion with h.
Job 20. 5. joy of h. is but for moment
27. 8. what is the hope of the h.
36. 13. h. in heart heap up wrath
Is. 9. 17. every one is a h. and evil
33. 14. fearfulness hath surprised h.
Matt. 6. 2. *hypocrites*, 6. 16. & 15. 7. & 16. 3. & 23. 13, 14, 15, 23.
Job 8. 13. the h. hope shall perish
15. 34. congregation of h. shall be desolate

I & J

IDLE, they be, Ex. 5. 8, 17.
Prov 19. 15. an *i.* soul shall suffer
Matt. 12. 36. every i. word give
20. 3. standing i. 6. why stand ye i.
Luke 24. 11. words seemed as i. tales
1 Tim. 5. 13. they learn to be i. not only i.
Prov. 31. 27. *idleness*, Ec. 10. 18. Ez. 16. 49.
IDOL, 2 Chr. 15. 16. & 33. 7.
Is. 66. 3. as if he blessed an i.
Zech. 11. 17. woe to the i. shepherd
1 Cor. 8. 4. an i. is nothing in the world
Ps. 96. 5. gods of nations are *idols*
Is. 2. 8. land is full of i. they worship
Jer. 50. 38. they are mad upon i.
Hos. 4. 17. Ephraim is joined to i.
Acts 15. 20. abstain from pollutions of i.
Rom. 2. 22. thou that abhorrest i.
1 Cor. 8. 1. touching things offered to i.
2 Cor. 6. 16. agreement hath temple of God with i.
1 John 5. 21. keep yourselves from i.
Rev 2. 14. eat things sacrificed to i.
9. 20. worship devils and i. of gold
1 Cor. 5. 10, 11. *idolater*, 6. 9. & 10. 7. Eph. 5. 5. Rev. 21. 8. & 22. 15.
1 Sam. 15. 23. stubbornness as iniquity and *idolatry*
Acts 17. 16. city wholly given to i.
1 Cor. 10. 14. dearly beloved, flee i.
Gal. 5. 20. i. witchcraft, hatred
Col. 3. 5. covetousness, which is i.
1 Pet. 4. 3. walked in abominable *idolatries*
*JEALOUS God, I am a, Ex. 20. 5. & 34. 14. Deut. 5. 9. & 6. 15. Josh. 24. 19. Kings 19. 10. I have been very j. for the Lord, 14.
Ez. 39. 25. be j. for my holy name
Joel 2. 18. will Lord be j. for land
Nah. 1. 2. God is j. and the Lord revengeth
Zech. 1. 14. I am j. for Jerusalem, 8. 2.
2 Cor. 11. 2. j. over you with godly *jealousy*
Deut. 29. 20. Lord's j. shall smoke against man
32. 16. provoked him to j. with strange gods, 21. 1 Kings 14. 22. Ps. 78. 58.
Ps. 79. 5. shall thy j. burn like fire
Prov. 6. 34. j. is the rage of a man
Song 8. 6. j. is cruel as the grave
Rom. 10. 19. provoke them to j. 11. 11.
1 Cor. 10. 22. do we provoke Lord to j.
JEHOVAH, Gen. 22. 14. Ex. 6. 3. & 17. 15. Judg. 6. 24. Ps. 83. 18. Is. 12. 2. * 26. 4. it is about 2000 times translated Lord, in capitals
JERUSALEM, for the church, Is. 24. 23. * 62. 1. & 66. 10, 13. Jer. 3. 17. Joel 2. 32. & 3. 16, 17. Zech. 12. 10. & 8. 22. Gal. 4. 25, 26. Heb. 12. 22. Rev. 3. 12. 21. 2.
JESHURUN, i. e. Israel, Deut. 32. 15. & 33. 5, 26. Is. 44. 2.
JESUS, or Joshua, Acts 7. 45. Heb. 4. 8.
ESUS the Saviour of men, Matt. 1. 21. & 2. 1. & 8. 29. & 14. 1. & 27. 37. 1 Cor. 12. 3. 2 Cor. 4. 5. Eph. 4. 21. Heb. 2. 9. & 12. 2. Rev. 22. 16. and in about 650 other places
JEWS first, and also Greeks, Rom. 1. 16. & 9. 10, 28. not a J. which is one outwardly, but is a J. which is one inwardly, 29.
Rom. 10. 12. no difference between J. and Greek
1 Cor. 9. 20. to J. I became as a J. to gain J.
Gal. 3. 28. neither J. nor Greek, Col. 3. 11.
Rev. 2. 9. say they are J. and are not, 3. 9.
JEWELS, I make up my, Mal. 3. 17.
IGNORANCE, sin through, Lev. 4. 2, 13, 22, 27. Num. 15. 24, 25. Acts 3. 15, Acts 17. 30. the times of this i. God winked at
Eph. 4. 18. alienated through i. in them
Ps. 73. 22. so foolish was I and *ignorant*
Is. 63. 16. though Abraham be i. of us
Rom. 10. 3. being i. of God's righteousness
1 Cor. 14. 38. if any man be i. let him be i.
Heb. 5. 2. can have compassion on i.
Acts 17. 23. *ignorantly*, 1 Tim. 1. 13.
ILLUMINATED, Heb. 10. 34.
IMAGE, Lev. 26. 1. Dan. 2. 31.
Gen. 1. 26. let us make man in our own i. 27. & 5. 1. & 9. 6. Col. 3. 10.
Gen. 5. 3. Adam begat a son after his i.
Ps. 73. 20. Lord, thou shalt despise their i.
Matt. 22. 20. whose i. is this, Luke 20. 24.
Rom. 8. 29. conformed to i. of Son
1 Cor. 15. 49. have borne the i. of the earthly, we shall also bear i. of the heavenly
2 Cor. 3. 18. into same i. from glory to glory
4. 4. Christ who is the i. of God, Col. 1. 15.
Heb. 1. 3. express i. of his person
Rev. 13. 14. make an i. to the beast
Ex. 23. 24. break down *images*, 34. 13.
IMAGINE, Ps. 2. 1. Nah. 1. 9. Zech. 7. 10. & 8. 17. Acts 4. 25.
Gen. 6. 5. every *imagination* of the thoughts was evil, 8. 21. Deut. 29. 19. Prov. 6. 18. Lam. 3. 60, 61. Rom. 1. 21. 2 Cor. 10. 5.
IMMEDIATELY, Mark 4. 15. Acts 12. 23.
IMMORTAL, invisible, 1 Tim 4. 17. Rom. 2. 7. seek for *immortality*
Cor. 15. 53. this mortal must p. on i.

1 Tim. 6. 16. who only hath i. in light
2 Tim. 1. 10. brought i. to light by the gospel
IMMUTABLE, Heb. 6. 17, 18.
IMPART, Luke 3. 11. Rom. 1. 11. 1 Thes. 2. 8
IMPENITENT heart, Rom. 2. 5.
IMPERIOUS, whorish woman, Ex. 16. 30.
IMPORTUNITY, Luke 11. 8.
IMPLACABLE, unmerciful, Rom. 1. 31.
IMPOSSIBLE, Matt. 17. 20. & 19. 26. Luke 1. 37. with God nothing is i.
17. 1. it is i. but offences will come
Heb. 6. 4. it is i. for those once enlightened
18. in two things it is i. for God to 11. 6. without faith it is i. to please
IMPUDENT, Prov. 7. 13. Ez. 2. 4.
IMPUTE, Lev. 3. 7. 17. 18. & 1 Sam. 22. 15.
Ps. 32. 2. to whom Lord i. not iniquity
Rom. 4. 6. i. righteousness without works
8. blessed to whom Lord will not i.
11. righteousness might be i. to them
22. i. to him for righteousness, 24.
5. 13. sin is not i. when there is no law
2 Cor. 5. 19. not i. their trespasses
Jam. 2. 23. i. to him for righteousness
IN Christ, Acts 24. Rom. 12. 5. 1 Cor. 1. 2, 30. & 3. 1. * 15. 18, 22. 2 Cor. 1. 21. & 2. 14. * 3. 14. & 5. 17, 19. & 12. 2. Gal. 1. 22. Eph. 1. 1, 3, 10, 12, 20. & 2. 6, 10, 13. Phil. 1. 1, 13, & 2. 1, 5. & 3. 14. Col. 1. 2, 4.
1 Thes. 1. 1. *in God*, 4. 16. John 3. 21. Col. 3. 3
from 15. 6. *in the Lord*. Ps. 4. 5. & 31. 21. & 34. 2. & 35. 9. & 37. 4, 7. 18. 45. 17, 24, 25. Jer. 3. 23. Zech. 12. 5. 1 Cor. 1. 31. & 4. 17. & 7. 22, 39. Eph. 2. 21. & 6. 10. Phil. 4. 2, 4. Col. 3. 18. & 4. 7, 17. 1 Thes. 5. 12. Philem. 16, 20. Rev. 14. 13.
INCHANTMENT, or ENCHANTMENT, Lev. 19. 26. Num. 23. 23. Ec. 10. 11. Is. 47. 9.
INCLINE heart, Josh. 24. 23. Judg. 9. 3. 1 Kings 8. 58. Ps. 119. 36, 112. & 141. 4.
Ps. 40. 1. *incline*, 78. 1. * 116. 2. Prov. 2. 2. & 5. 13. Is. 55. 3. Jer. 7. 24, 26. & 11. 8. & 17. 23. & 25. 4. & 34. 14. & 35. 15. & 44. 5.
INCLOSED, or ENCLOSED, Ps. 17. 10. * 22. 16. Song 4. 12. & 8. 9. Lam. 3. 9.
INCONTINENT, 1 Cor. 7. 5. 2 Tim. 3. 3.
INCORRUPTIBLE God, Rom. 1. 23. 1 Cor. 9. 25. to obtain an i. crown
15. 52. dead shall be raised i.
1 Pet. 1. 4. begotten to inheritance i.
23. born not of corruptible seed, but of i.
1 Cor. 15. 42, 50, 53, 54. *incorruption*
INCREASE, Lev. 19. 25. 25. 7. Lev. 25. 36. take no usury nor i. 37.
Num. 32. 14. risen up i. of sinful men
Deut. 16. 15. bless thee in all thine i.
Ps. 62. 10. if riches i. set not heart
67. 6. earth yield her i. 85. 12.
115. 14. Lord shall i. you more and more
Prov. 1. 5. wise man will i. learning, 9. 9.
3. 9. with first-fruits of all i.
10. 5, 11. when goods i. they are
Is. 9. 7. of the i. of his government
29. 19. meek shall i. their joy in the Lord
Ez. 18. 8. neither taken any i. 13. 17.
Luke 17. 5. Lord i. our faith
John 3. 30. he must i. but I decrease
1 Cor. 3. 6. I planted; but God gave the i. 7.
Col. 2. 19. increaseth with i. of God
1 Thes. 3. 12. Lord make you to i. in
2 Tim. 2. 16. will i. to more ungodliness
Ezra 9. 6. iniquities are *increased* over our head
Is. 9. 3. multiplied nation, not i. joy
26. 15. hast i. nation, Lord, hast i.
Luke 2. 52. Jesus i. in wisdom and
Acts 6. 7. the word of God i. and the
Rev. 3. 17. am rich and i. with goods
Ec. 1. 18. *increaseth* knowledge, i. sorrow
Is. 40. 29. have no might, he i. strength
Col. 1. 19. whole body i. with the increase of God
1 Chr. 11. 9. David went on *increasing*
Col. 1. 10. i. in knowledge of God
INCREDIBLE thought, Acts 26. 8.
INCURABLE wound, Jer 30. 6. Jer. 15. 18.
Mic. 1. 9. i. bruise, Jer. 30. 12, 15.
INDEED, 1 Kings 8. 27. 1 Chr. 4. 10. Matt. 3. 11. Luke 4. 24. John 1. 47. & 4. 42. 6. 55. & 8. 31, 36. 1 Tim. 5. 3, 5. 1 Pet. 2. 4.
INDIGNATION, Neh. 4. 1. Esth. 5. 9. Ps. 69. 24. 78. 49. & 102. 10.
IN URABLE wound, Jer 30. 6. Jer. 15. 18.
Mic. 1. 9. i. bruise, Jer. 30. 12, 15.
INDEED, 1 Kings 8. 27. 1 Chr. 4. 10. Matt. 3. 11. Luke 4. 24. John 1. 47. & 4. 42. 6. 55. & 8. 31, 36. 1 Tim. 5. 3, 5. 1 Pet. 2. 4.
INDIGNATION, Neh. 4. 1. Esth. 5. 9. Ps. 69. 24. 78. 49. & 102. 10.
Is. 10. 5. staff in their hand is my i.
28. 20. hide thee until i. be overpast
Mic. 7. 9. I will bear the i. of Lord
Nah. 1. 6. who can stand before his i.
Matt. 20. 24. moved with i.
26. 8. they had i.
Rom. 2. 8. i. and wrath, tribulation
2 Cor. 7. 11. yea, what i. yea, what
Heb. 10. 27. fiery i. which shall devour
Rev. 14. 10. poured into cup of his i.
INDITING a good matter, Ps. 45. 1.
INEXCUSABLE, O man, Rom. 2. 1.
INFALLIBLE proofs, many, Acts 1. 3.
INFANT, 1 Sam. 15. 3. Job 3. 16. Is. 65. 20. Hos. 13. 16. Luke 18. 15.
INFIDEL, 2 Cor. 6. 15. 1 Tim. 5. 8.
INFINITE iniquities, Job 22. 5.

Ps. 147. 5. his understanding is i.
Nah. 3. 9. her strength, and it was i.
INFIRMITY, this is my i. Ps. 77. 10.
Prov. 18. 14. the spirit of a man will sustain his i.
Matt. 8. 17. himself took our *infirmities*
Rom. 8. 26. the Spirit also helpeth our i.
15. 1. strong ought to bear the i. of the weak
2 Cor. 12. 9. glory in my i.
10. pleasure in i.
1 Tim. 5. 23. drink wine for thine often i.
Heb. 4. 15. with the feeling of our i.
5. 2. himself is compassed with i. 7. 28.
INFLAME them, wine, Is. 5. 11. & 57. 5.
INFLICTED punishment, 2 Cor. 2. 6.
INFLUENCES of Pleiades, Job 38. 31.
INGRAFTED word, receive, Jam. 1. 21.
INHABIT, Prov. 10. 30. Is. 65. 21, 22. Ps. 22. 3. thou that *inhabitest* the praises of Israel
Is. 57. 15. holy One that *inhabiteth*
INHERIT, Gen. 15. 8. Ps. 82. 8.
1 Sam. 2. 8. to make them i. throne of glory
Ps. 25. 13. his seed shall i. earth
37. 11. the meek shall i. the earth, Matt. 5. 5.
Ps. 37. 29. the righteous shall i. the land, Is. 60. 21.
Ps. 82. 8. O God, thou shalt i. all nations
Prov. 3. 35. wise shall i. glory; but 8. 21. love me to i. substance
Matt. 19. 29. hath forsaken, shall i. everlasting life
25. 34. i. kingdom prepared for you
Mark 10. 17. what shall I do that I may i. eternal life, Luke 10. 25. & 18. 18.
1 Cor. 6. 9. unrighteous not i. the kingdom of God, 10.
15. 50. flesh and blood cannot i. the kingdom of God
Gal. 5. 21. do such things not i. the kingdom of God
Heb. 6. 12. through faith i. promises
1 Pet. 3. 9. that ye should i. blessing
Rev. 21. 7. overcometh shall i. all
Num. 18. 20. I the Lord am thy *inheritance*, Deut. 10. 9. & 18. 2. Ez. 44. 28.
Deut. 4. 20. a people of i. 9. 29. 29. 4. Kings 8. 5. Ps. 28. 9. * 33. 12. & 68. 9. & 74. 2. & 78. 62, 71. * 79. 1. & 94. 14. & 106. 5, 40. Is. 19. 25. Jer. 10. 16. & 51. 19.
Ps. 16. 5. Lord is portion of mine i.
47. 4. Lord shall choose our i. for
Prov. 19. 14. riches are i. of fathers
Ec. 7. 11. wisdom is good with an i.
Acts 20. 32. i. among the sanctified, 26. 18.
Eph. 1. 11. among whom he obtained an i.
14. earnest of our i. and purchased
5. 5. hath an i. in the kingdom of Christ and of God
Col. 1. 12. partakers of i. of saints
3. 24. shall receive the reward of i.
Heb. 9. 15. receive the promise of eternal i.
1 Pet. 1. 4. to an i. incorruptible
INIQUITY, Gen. 15. 16. & 19. 15. Ex. 20. 5. visiting i. of the fathers on children, 34. 7. Num. 14. 18. Deut. 5. 9. Ex. 34. 7. forgiving i. transgression
Lev. 26. 41. accept the punishment of their i. 43.
Num. 23. 21. hath not beheld i. in Jacob
Deut. 32. 4. a God of truth, without i.
Job 4. 8. they that plough i. reap the
5. 16. i. stoppeth her mouth, Ps. 107. 42
Job 11. 6. less than thine i. deserveth, Ezra 9. 13.
Job 15. 16. man drinketh in i. like water
22. 23. put away i. far from thee
34. 32. if I have done i. I will do no
Ps. 32. 5. mine i. have I not hid, and thou forgavest the i. of my sin
39. 11. with rebukes correct man for i.
49. 5. when i. of my heels compass
51. 5. behold I was shapen in i.
66. 18. if I regard i. in my heart
69. 27. add i. unto their i.
119. 3. they who do not i. they walk
133. let not any i. have dominion
Prov. 22. 8. that soweth i. shall reap vanity
Ec. 3. 16. place of righteousness i. was there
Is. 1. 4. a people laden with i. a seed
5. 18. woe to them that draw i. with
27. 9. by this shall i. of Jacob be purged
33. 24. people shall be forgiven their i.
40. 2. her warfare accomplished, her i. pardoned
53. 6. Lord laid on him the i. of us
57. 17. for i. of his covetousness was I wroth
59. 3. defiled your fingers with i.
Jer. 2. 5. what i. have your fathers found in me
3. 13. only acknowledge thine i.
31. 30. every one shall die for i.
50. 20. i. of Israel be sought for
Ez. 3. 18. he shall die in his i. 19. & 18. 18. * 33. 8.
18. 30. so i. shall not be your ruin
Dan. 9. 24. make reconciliation for i.
Hos. 14. 2. take away all i. and receive us
Mic. 7. 18. a God like thee, that pardoneth i.
Hab. 1. 13. Holy One cannot look on i.
Matt. 7. 23. depart from me, ye that work i.

Matt. 24. 12. because i. shall abound
Acts 8. 23. in gall of bitterness and bond of i.
Rom. 6. 19. servants to uncleanness and to i. unto i.
1 Cor. 13. 6. charity rejoiceth not in i.
2 Thes. 2. 7. mystery of i. already work
2 Tim. 2. 19. that nameth Christ depart from i.
Tit. 2. 14. he might redeem us from all i.
Jam. 3. 6. tongue is a fire, a world of i.
Ps. 18. 23. *my iniquity*, 25. 11. & 32. 5. & 38. 18. & 51. 2.
Job 34. 22. *workers of iniquity*, Ps. 5. 5. 6. 8. & 14. 4. & 92. 7. Prov. 10. 29 & 21. 15. Luke 13. 27.
Lev. 16. 21. confess over him all *iniquities*
26. 39. pine in their i. and i. of their fathers
Ezra 9. 6. our i. are increased over our head
13. punished us less than our i. deserve
Neh. 9. 2. confessed the i. of their fathers
Job 13. 26. to possess i. of my youth
Ps. 38. 4. mine i. are gone over my head
40. 12. mine i. have taken hold upon
51. 9. hide from my sins, blot out my i.
65. 3. i. prevail against me, as for
79. 8. remember not against us former i.
90. 8. thou hast set our i. before
103. 3. who forgiveth all thine i.
10. not rewarded us according to i.
107. 17. fools, because of i. are afflicted
130. 3. if thou Lord, shouldest mark i.
8. he shall redeem Israel from all i.
Prov. 5. 22. his own i. shall take the wicked
Is. 43. 24. hast wearied me with i.
53. 5. he was wounded, bruised for i.
Jer. 14. 7. though our i. testify against us
Dan. 4. 27. break off thy i. by showing
Mic. 7. 19. he will subdue our i. and
Acts 3. 26. bless you in turning from i.
Rom. 4. 7. blessed are they whose i. are forgiven
Rev. 18. 5. God hath remembered her i.
Is. 53. 11. he shall bear *their iniquities*
Jer. 33. 8. I will cleanse them from all —— and I will pardon all——
Ez. 43. 10. may be ashamed of——
Heb. 8. 12. their sins, and——will I remember no more, 10. 17.
Num. 14. 34. shall ye bear *your iniquities*
Is. 50. 1. for—have ye sold yourselves 59. 2.—have separated between you and God
65. 7.—and the i. of your fathers
Jer. 5. 25.—turned away these things
Ez. 18. 23. ye shall pine away for—
36. 31. loathe yourselves for all—
33. I shall have cleansed you from all—
Am. 3. 2. I will punish you for all—
INJURED me, ye have not, Gal. 4. 12.
1 Tim. 1. 13. was a persecutor and *injurious*
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INNOCENT, Ps. 19. 13. Prov. 28 20.
Gen. 20. 5. in *innocency* of hands
Ps. 6. 6. wash my hands in i. 73. 12
Dan. 6. 22. before him i. was found in me
Hos. 8. 5. how long are they attain i.
INNUMERABLE, Job 21. 33. Ps. 40. 12. Luke 12. 1. Heb. 11. 12. & 12. 22.
INORDINATE, Ez. 23. 11. Col. 3. 5.
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Acts 26. 7. i. serving God day and
INSTRUCT, Deut. 4. 36. & 32. 10.
Neh. 9. 20. thy good Spirit to i. them
Job 16. 7. my reins i. me in the night 32. 8. I will i. thee, and teach thee 40. 2. contendeth with the Almighty i.
Son 8. 2. mother who would i. me
Is. 28. 26. his God doth i. him to discretion
Dan. 11. 33. that understand, shall i.
1 Cor. 2. 16. Lord, that he may i. him
Ps. 2. 10. be *instructed* ye judges of
Is. 8. 11. Lord i. me with a strong
Matt. 13. 52. every scribe i. unto the kingdom
Phil. 4. 12. in all things I am i. both
2 Tim. 2. 25. in meekness i. those
Rom. 2. 20. an *instructor* of foolish
1 Cor. 4. 15. have ten thousand i. in Christ
Job 33. 16. sealeth their *instruction*
Ps. 50. 17. hatest i. and castest my words
Prov. 4. 13. take fast hold of i. keep 5. 12. how have I hated i. and despised 19. 27. cease to hear i. that causeth 23. 12. apply thy heart to i. and
2 Tim. 3. 16. profitable for i. in righteousness
INSTRUMENTS of cruelty, Gen. 49. 5.
Ps. 7. 13. prepared for him i. of death
Is. 32. 7. the i. of the churl are evil
Rom. 6. 13. neither yield members i. of unrighteousness; but i. of righteousness to God
INTANGLE, or ENTANGLE, Matt 22. 15. Gal. 5. 1. 2 Tim. 2. 4. 2 Pe 2. 20.
INTEGRITY of my heart, Gen. 20. *

Job 2. 3. still he holdeth fast his i.
27. 5. I will not remove mine i.
Ps. 7. 8. according to mine i. that is
25. 21. let i. and uprightness preserve me
26. 1. I have walked in mine i.
Prov. 11. 3. i. of upright shall guide
INTERCESSION, Jer. 7. 16. & 27. 18.
Is. 53. 12. made i. for transgressors
Rom. 8. 26. Spirit maketh i. for us
11. 2. Elias maketh i. to God against Israel
27. 34. who also maketh i. for
1 Tim. 2. 1. prayers and i. be made
Heb. 7. 25. he ever liveth to make i.
Is. 59. 16. wondered there was no *intercessor*
INTERMEDDLE, Prov. 14. 10. & 18. 1.
INTERPRETATION, Gen. 40. 5. & 41. 11. Judg. 7. 15. Dan. 2. 4, 7, 36. 1 Cor. 12. 10. & 14. 26. 2 Pet. 1. 20.
Job 33. 23. *interpreter* one among a thousand
INTREAT, Gen. 12. 16. & 23. 8. Ex. 8. 8. & 9. 28. & 10. 17. Jer. 15. 11.
1 Sam. 2. 25. man sin, who shall i.
1 Cor. 4. 13. we suffer; being defamed, we i.
1 Tim. 5. 1. but i. him as a father
Jam. 3. 17. gentle and easy to be *intreated*
Prov. 18. 23. the poor useth *intreaties*
2 Cor. 8. 4. praying us with much i.
INTRUDING into those things, Col. 2. 18.
INVENT, Am. 6. 5. Rom. 1. 30.
Ps. 99. 8. tookest vengeance of their *inventions*
106. 29. provoked him with their i.
39. went a whoring with their i.
Prov. 8. 12. find out knowledge of witty i.
Ec. 7. 29. men have sought many i.
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INWARD friends abhorred me, Job 19. 19.
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Rom. 7. 22. *inward man*, 2 Cor. 4. 16.
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Ps. 62. 4. curse *inwardly*
Matt. 7. 15. i. wolves
Rom. 2. 29. he is a Jew that is one i.
JOIN, Ex. 1. 10. Ezra 9. 14.
Prov. 11. 21. though hand j. in hand, 16. 5.
Is. 5. 8. wo to them that j. house to
Jer. 50. 5. let us j. ourselves to Lord
Acts 5. 13. of the rest durst no man j. himself
9. 26. assayed to j. himself to the disciples
Num. 25. 3. Israel *joined* himself to Baal-peor, Ps. 106. 28.
Hos. 4. 17. Ephraim is j. to idols
Ec. 9. 4. j. to all living there is hope
Zech. 2. 11. many nations shall be j. to the Lord
Matt. 19. 6. what God hath j. let not
1 Cor. 1. 10. be perfectly j. together
6. 17. he that is j. to the Lord is one spirit
Eph. 5. 31. shall be j. to his wife
Col. 2. 19. all the body by *joints* and bands
Heb. 4. 12. dividing asunder of j.
JOURNEY, Num. 9. 13. Rom. 1. 10.
JOY, 1 Chr. 12. 40. 2 Chr. 20. 27.
Neh. 8. 10. j. of Lord is your strength
Esth. 8. 17. the Jews had j. and gladness
Job 20. 5. j. of the hypocrite is for a moment
Ps. 16. 11. in thy presence is fulness of j.
30. 5. but j. cometh in the morning
43. 4. will go to God, my exceeding j.
51. 8. make me hear j. and gladness
12. restore to me j. of thy salvation
126. 5. who sow in tears shall reap in j.
137. 6. prefer Jerusalem above my chief j.
Ec. 9. 7. eat thy bread with j. and gladness
Is. 9. 3. hast not increased the j. they j. according to j. in harvest
12. 3. with j. shall draw water out
35. 10. with songs and everlasting j. they shall obtain everlasting j. upon their heads
61. 3. give them the oil of j. for mourning
7. everlasting j. shall be to them
66. 5. Lord shall appear to your j.
Zeph. 3. 17. the Lord will j. over thee
Matt. 2. 10. rejoiced with exceeding great j.
13. 20. heareth the word, and with j. receiveth it
25. 21. enter into j. of thy Lord, 23.
Luke 1. 44. babe leaped in my womb for j.
15. 7. j. shall be in heaven over one
24. 41. while they believed not for j.
John 15. 11. that your j. might be full, 16. 24.
16. 20. your sorrow be turned into j.
22. your j. no man taketh from you
17. 13. have my j. fulfilled in themselves
Acts 20. 24. finish my course with j.
Rom. 14. 17. righteousness, and peace, and j. in the Holy Ghost
15. 13. fill you with all j. and peace
2 Cor. 1. 24. we are helpers of your j.
2. 3. my j. is the j. of you all
Gal. 5. 22. fruit of the Spirit is love, j.
Phil. 4. 1. brethren my j. and crown
1 Thes. 1. 6 receive word with j. of the Holy Ghost
Heb. 12. 12. who for the j. set before
13. 17. give account with j. not
Jam. 1. 2. count it all j. when ye
1 Pet. 1. 8. rejoice with j. unspeakable
4. 13. rejoice, be glad with exceeding j.
1 John 1. 4. we write that your j. be
Col. 2. 5. *joying* and beholding your
Heb. 12. 11. no chastening is *joyous*
Ezra 6. 22. the Lord had made them *joyful*
Ps. 35. 9. my soul shall be j. in Lord
63. 5. I will praise thee with j. lips
89. 15. blessed they that know j. sound
Ec. 7. 14. in day of prosperity be j.
Is. 56. 7. make them j. in my house of prayer
61. 10. my soul shall be j. in God
2 Cor. 7. 4. exceeding j. in all our tribulations
Deut. 28. 47. servedst not the Lord with *joyfulness*
Col. 1. 11. patience and longsuffering with j.
Ec. 9. 9. live *joyfully* with the wife
Heb. 10. 34. took j. spoiling of your goods
IRON sharpeneth iron, Prov. 27. 17.
Ec. 10. 10. if the i. be blunt, put to
Is. 48. 4. neck is an i. sinew, and
Jer. 15. 12. shall i. break northern i.
Dan. 2. 33. legs of i. his feet i. and
4. 23. even with a band of i. and
5. 23. praised gods of silver, brass, and i.
1 Tim. 4. 2. conscience seared with a hot i.
ISSUES from death, Ps. 68. 20.
Prov. 4. 23. out of the heart are the i. of life
ITCHING ears, 2 Tim. 4. 3.
JUDGE, Deut. 17. 9. & 25. 2.
Gen. 18. 25. shall not the J. of earth
Ex. 2. 14. who made thee a j. Acts 7. 27.
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1 Sam. 2. 25. the j. shall j. him; but
Is. 33. 22. Lord is our j. and our lawgiver
Ps. 68. 5. father of fatherless and j. of widows
75. 7. God is the j. he putteth down, 50. 6.
Luke 12. 14. who made me a j. over
Acts 10. 42. to be the J. of quick and
2 Tim. 4. 8. Lord the righteous J. shall give
Heb. 12. 23. are come to God the J.
Jam. 5. 9. the J. standeth before the door
Gen. 16. 5. Lord j. between me and thee, 1 Sam. 24. 12.
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Ps. 7. 8. Lord shall j. the people, j. me, O Lord
9. 8. the Lord shall j. the world in righteousness, 96. 13. & 98. 9. Acts 17. 31.
Mic. 3. 11. heads thereof j. for reward
Matt. 7. 1. j. not, that ye be not judged
John 5. 30. as I hear I j. and my judgment
12. 47. I came not to j. the world
Acts 23. 3. sittest thou to j. me after
Rom. 2. 16. when God shall j. the secrets of
3. 6. then how shall God j. the world
14. 10. why dost thou j. thy brother
1 Cor. 4. 3. I j. not mine own self
5. j. nothing before the time, until the Lord come
6. 3. know ye that we shall j. angels
11. 31. if we would j. ourselves, we
14. 29. let the prophets speak, and others j.
Col. 2. 16. let no man j. you in meat
2 Tim. 4. 1. who shall j. the quick and the dead, 1 Pet. 4. 5.
Jam. 4. 11. if ye j. the law; not a doer, but a j.
Ps. 51. 4. *judgest*, Rom. 14. 4. Jam. 4. 12.
Ps. 7. 11. God *judgeth* the righteous
58. 11. he is a God that j. in earth
John 5. 22. the Father j. no man; but hath committed all judgment unto Son
1 Cor. 2. 15. he that is spiritual j. all
4. 4. he that j. me, is the Lord
Matt. 19. 28. *judging* twelve tribes, Luke 22. 30.
Deut. 1. 17. the *judgment* is God's
32. 4. all his ways are j. a God of truth
Ps. 1. 5. the ungodly shall not stand in the j.
9. 16. the Lord is known by the j.
101. 1. I will sing of mercy and j.
119. 66. teach me good j. for
143. 2. enter not into j. with thy servant
149. 9. to execute upon them the j. written
Prov. 21. 15. it is joy to just to do j.
29. 26. every man's j. cometh from the Lord
Ec. 11. 9. God will bring into j. 12. 14.
Is. 1. 27. Zion shall be redeemed with j.
28. 17. j. also will I lay to the line
30. 18. Lord is a God of j. Jer 35. 14.
42. 1. shall bring forth j. to the Gentiles
53. 8. was taken from prison and j.
61. 8. I the Lord love j. and hate robbery
Jer. 5. 1. if there be any that executeth j.
8. 7. they know not the j. of the Lord
10. 24. correct, but with j. not in anger
Dan. 4. 37. all whose ways are j.
Dan. 7. 22. j. was given to the saints
Hos. 12. 6. keep mercy and j. wait on God
Am. 5. 7. who turnel j. to wormwood
24. let j. run down as waters, and
Matt. 5. 21. be in danger of the j. 22. 12. 20. till he send forth j. unto victory
John 5. 22. Father committed all j. to the Son
27. given him authority to execute j.
9. 39. for j. I am come into world
16. 8. he will reprove the world of sin and j.
Acts 24. 25. he reasoned of j. to come
Rom. 5. 18. j. came on all men to condemnation
14. 10. must all stand before j. seat
Heb. 9. 27. all men once to die, but after this the j.
1 Pet. 4. 17. j. must begin at house of God
Jude 15. to execute j. upon all the ungodly
Rev. 17. 1. show thee j. of great
Ps. 19. 9. the *judgments* of Lord are true
36. 6. thy j. are a great deep
119. 75. I know that thy j. are right
108. O Lord, teach me thy j.
120. I am afraid of thy j.
Is. 26. 8. in the way of thy j. we waited
9. when thy j. are in the earth
Jer. 12. 1. let me talk with thee of j.
Rom. 11. 33. how unsearchable are his j.
IVORY, 1 Kings 10. 18. & 22. 39. Ps. 45. 8. Song 5. 14. & 7. 4. Ez. 27. 6. Am. 3. 15. & 6. 4. Rev. 18. 12.
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Deut. 16. 20. that which is j. shalt thou follow
32. 4. a God of truth, j. and right
2 Sam. 23. 3. ruleth over men must be j.
Neh. 9. 33. j. in all that is brought upon us
Job 4. 17. shall man be more j. than God
9. 2. how should man be j. with God
Prov. 4. 18. path of j. is as shining
10. 6. blessings are on head of j.
11. 1. but a j. weight is his delight
12. 21. no evil shall happen to j.
17. 26. to punish the j. is not good
18. 17. first in his own cause seemeth j.
20. 7. a j. man walketh in integrity
21. 15. it is joy to j. to do judgment
24. 16. j. man falleth seven times, and riseth
Ec. 7. 15. j. man that perisheth in his righteousness
20. there is not a j. man on earth
8. 14. be j. men, to whom it happeneth
Is. 26. 7. way of the j. is uprightness; thou dost weigh the path of the j.
45. 21. none beside me; a j. God
Ez. 18. 9. he is j. he shall surely live
Hab. 2. 4. j. shall live by his faith, Rom. 1. 17. Gal. 3. 11. Heb. 10. 38.
Zeph. 3. 5. the j. Lord is in the midst thereof
Zech. 9. 9. he is j. and having salvation
Matt. 1. 19. Joseph being a j. man
5. 45. sendeth rain on the j. and on the unjust
Luke 15. 7. more than over ninety-nine j. persons
20. 20. who should feign themselves j.
John 5. 30. my judgment is j. because I seek not
Acts 7. 52. showed coming of j. one, 22. 14.
24. 15. resurrection both of j. and
Rom. 2. 13. not the hearers of the law are j.
3. 26. he might be j. and justifier
7. 12. commandment holy, j. and
Phil. 4. 8. whatsoever things are true, j. pure
Col. 4. 1. give that which is j. and
Heb. 2. 2. received a j. recompense
12. 23. the spirits of j. men made perfect
1 Pet. 3. 18. suffered once j. for the
1 John 1. 9. he is faithful and j. to forgive
Rev. 15. 3. j. and true are thy ways
Mic. 6. 8. to do *justly*, and love
Luke 23. 41. we indeed j. for we
1 Thes. 2. 10. how j. we behaved
Gen. 18. 19. to do *justice* and
Job 37. 23. excellent in power and plenty of j.
Ps. 89. 14. j. and judgment are the habitation of thy throne
Prov. 8. 15. by me princes decree j.
Jer. 31. 23. O habitation of j. 50. 7.
Ez. 45. 9. execute judgment and j. Jer. 23. 5.
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Deut. 25. 1. they shall j. righteous
Job 9. 20. if I j. myself, my mouth
27. 5. God forbid that I should j.
33. 32. speak, for I desire to j. thee
Is. 5. 23. wo to them that j. the wicked for reward
53. 11. shall my righteous servant j. many
Luke 10. 29. he, willing to j. himself
16. 15. ye are they which j. yourselves
Rom. 3. 30. God shall j. circumcision
Gal. 3. 8. God would j. heathen
Job 11. 2. should a man full of talk be *justified*
13. 18. I know I shall be j.
23. 4. can a man be j. with God
33. 2. he j. himself rather than God
Ps. 51. 4. mightest be j. when thou speakest
Ps. 143. 2. in thy sight shall no man living be j.
Is. 43. 9. that they may be j. 26.
45. 25. in the Lord shall the seed of Israel be j.
Jer. 3. 11. hath j. herself more than Judah
Ez. 16. 51. j. thy sisters in all abominations, 52.
Matt. 11. 19. wisdom is j. of children, Luke 7. 35.
Matt. 12. 37. by thy words thou shalt be j.
Luke 7. 29. j. God being baptized of
18. 14. went away j. rather than
Acts 13. 39. are j. from all things, which ye could not be j. by law
Rom. 2. 13. doers of law shall be j.
3. 4. might be j. in thy sayings
20. there shall no flesh be j. in his
24. being j. freely by his grace
28. man is j. by faith without deeds
4. 2. if Abraham were j. by works
5. 1. being j. by faith, we have
9. being j. by his blood, be saved
8. 30. whom he j. them he also
1 Cor. 4. 4. yet am I not hereby j.
6. 11. ye are j. in name of Lord
Gal. 2. 16. not j. by works of law, we might be j. by faith of Christ, 17.
3. 11. no man is j. by the law, it is
24. that we might be j. by faith
5. 4. j. by the law, are fallen from grace
1 Tim. 3. 16. God manifest in flesh, j. in spirit
Tit. 3. 7. that being j. by his grace
Jam. 2. 21. was not Abraham j. by works
24. by works a man is j. not faith
25. was not Rahab j. by works
Prov. 17. 15. he that *justifieth* the wicked
Is. 50. 8. he is near that j. me
Rom. 4. 5. God that j. the ungodly
8. 33. it is God that j. who is he that
3. 26. the *justifier* of him that believeth
1 Kings 8. 32. condemning the wicked and *justifying* the righteous, 2 Chr. 6. 23.
Rom. 4. 25. raised for our *justification*
5. 16. gift is of many offences unto j.
18. free gift came on all men to j.

K

KEEP, Gen. 2. 15. & 33. 9.
Gen. 18. 19. they shall k. the way of the Lord
28. 15. I am with thee and will k.
20. if God will be with me, and k. me
Ex. 23. 7. k. thee far from a false matter
20. I send an angel to k. thee in
Num. 6. 24. the Lord bless thee, and k.
Deut. 23. 9. k. thee from every wicked thing
29. 9. k. words of this covenant
2 Sam. 2. 9. he will k. the feet of his
1 Chr. 4. 10. thou wouldest k. me
Ps. 25. 10. to such as k. his covenant, 103. 18.
20. k. my soul, 17. 8. k. me as the apple of thine eye
39. 1. I will k. my mouth with a bridle
89. 28. my mercy will I k. for him
91. 11. angels to k. thee in all ways
103. 9. not chide nor k. his anger
106. 3. blessed are they that k. judgment
119. 2 k. his testimonies, 88. 129.
127. 1. except the Lord k. the city
140. 4. k. me
141. 3. k. the door of thy lips, 4.
146. k. thy precepts, 4. 63, 69, 100. k his statutes, 119. 33. k. his word and law, 17. 34, 57, 106, 136.
Ec. 5. 1. k. thy foot when thou goest
Is. 26. 3. Lord will k. him in perfect peace
27. 3. I the Lord k. it; I will k. it
Jer. 3. 12. I will not k. anger for ever
Hos. 12. 6. k. mercy and judgment
Mic. 7. 5. k. the door of thy mouth
Mal. 2. 7. priest's lips k. knowledge
Luke 11. 28. hear the word of God and k. it
John 12. 25. he that hateth his life shall k. it
14. 23. if man love me, will k. my
17. 11. holy Father, k. through thy
15. thou shouldest k. them from
1 Cor. 5. 8. let us k. the feast, not
11. not to k. company with such
9. 27. I k. under my body, and
Eph. 4. 3. endeavouring to k. unity of Spirit
Phil. 4. 7. peace of God shall k. your heart
2 Thes. 3. 3. the Lord shall establish and k.
1 Tim. 5. 22. of other men's sins: k. thyself pure
6. 20. k. that is committed to thy trust
2 Tim. 1. 12. able to k. that which is
14. that good thing which was committed to thee, k. by Holy Ghost
Jam. 1. 27. k. himself unspotted
2. 10. k. whole law, and yet offend
Jude 21. k. yourselves in love of God
24. who is able to k. you from
Rev. 1. 3. blessed are they that hear and k.
3. 10. I will k. thee from hour of temptation
22. 9. thy brethren which k. sayings
Lev. 26. 3. if ye *keep* my *commandments*
Deut. 6. 7. diligently—always, 11. 1. 22.
13. 4. —his—and obey his voice, 1
Ps. 119. 60. I delayed not to keep—

Prov. 4. 4. —my—and live, 7. 2.
Ec. 12. 13. fear God and—his—
Matt. 19. 17. if ye will enter into life—the—
John 14. 15. if ye love me—my—
1 John 2. 3. we know him, if we—his—
5. 3. this is love of God that we—his—
Rev. 14. 12. here are they that—the—
Judg. 3. 19. *keep silence*, Ps. 35. 22. & 50. 3, 21. · 83. 1. Ec. 3. 7. Is. 41. 1. & 62. 6. · 65. 6. Lam. 2. 10. Am. 5. 13. Hab. 2. 20. 1 Cor. 14. 28, 34.
1 Kings 8. 23. who *keepest* covenant and mercy, 2 Chr. 6. 14. Neh. 9. 32.
Deut. 7. 9. which *keepeth* covenant, Neh. 1. 5.
Ps. 121. 3. he that k. thee will not slumber
146. 6. which k. truth for ever
Prov. 13. 3. he that k. his mouth, k.
29. 18. he that k. the law, happy
1 John 5. 18. that is of God, k. himself
Rev. 16. 15. blessed is he that k. his garment
22. 7. blessed is he that k. this prophecy
Ex. 34. 7. *keeping* mercy for thousands
Ps. 19. 11. in k. of them there is great delight
Dan. 9. 4. k. the covenant and mercy
1 Pet. 4. 19. commit the k. of their souls to him
Ps. 121. 5. the Lord is thy *keeper*
Ec. 12. 3. when k. of house shall
Song 1. 6. made me k. of vineyards
5. 7. k. took away my veil from me
Tit. 2. 5. chaste, k. at home, good
Deut. 32. 10. *kept* them as the apple of eye
33. 9. they k. thy covenant
Josh. 14. 10. Lord hath k. me alive
2 Sam. 22. 22. k. ways of the Lord, Ps. 18. 21.
2 Sam. 22. 23. k. myself from mine iniquity
Job 23. 11. his ways have I k. and
Ps. 17. 4. k. me from paths of the destroyer
30. 3. k. me alive, that I go not
Song 1. 6. mine own vineyard have I not k.
Matt. 19. 20. these have I k. from my youth
Luke 2. 19. Mary k. all these things, 51.
John 15. 20. if they have k. my sayings
17. 6. they have k. thy word
12. all thou gavest me, I have k.
Rom. 16. 25. k. secret since the world
2 Tim. 4. 7. I have k. the faith
1 Pet. 1. 5. k. by the power of God through faith
Rev. 3. 8. hast k. my word, and not
KEY of house of David, Is. 22. 22. Rev. 3. 7.
Matt. 16. 19. k. of the kingdom of heaven
Luke 11. 52. taken away the k. of knowledge
Rev. 1. 18. I have k. of hell and
9. 1. k. of the bottomless pit, 20. 1.
KICK, Deut. 32. 15. 1 Sam. 2. 29. Acts 9. 5. & 26. 14.
KIDS, Is. 11. 6. Luke 15. 29.
Song 1. 8. feed k. beside shepherds'
KILL, thou shalt not, Ex. 20. 13.
Deut. 32. 39. I k. and I make alive
2 Kings 5. 7. I am God to k. and
Ec. 3. 3. time to k. and to heal
Matt. 10. 28. fear not them which k. the body, but are not able to k. the soul
Mark 3. 4. lawful to save life, or k.
Acts 10. 13. rise Peter, k. and eat
Kings 21. 19. hast thou *killed* and taken
2. 44. 22. we are k. all day long, Rom. 8. 36.
Luke 12. 5. after he hath k. hath power to c. 3. 15. k. the Prince of Life, whom
2 Cor. 6. 9. we are chastened, and not k.
1 Thes 2. 15. both k. the Lord and prophets
Rev. 13. 10. that k. with the sword, shall be k.
Matt. 23. 37. thou that *killest* the prophets, Luke 13. 34.
1 Sam. 2. 6. the Lord *killeth* and maketh alive
John 16. 2. who k. you will think he doeth God service
2 Cor. 3. 6. letter k. but Spirit giveth life
KIND, Gen. 1. 11. 2 Chr. 10. 7.
Luke 6. 35. he is k. to unthankful
1 Cor. 13. 4. charity suffereth long and is k.
Eph. 4. 32. be k. to one another, Rom. 12. 10.
1 Sam. 20. 14. show me the *kindness* of the Lord
2 Sam. 9. 3. may show the k. of God
16. 17. is this thy k. to thy friend
Neh. 9. 17. a God slow to anger and of great k.
Ps. 117. 2. his merciful k. is great
141. 5. righteous smite me; it shall be a k.
Prov. 19. 22. the desire of a man is his k.
31. 26. in her tongue is law of k.
Is. 54. 8. with everlasting k. will I have mercy on thee
10. my k. shall not depart from thee
Jer. 2. 2. I remember thee, the k. of
Joel 2. 13. God is of great k. Jon. 4. 2.
Col. 3. 12. put on bowels of mercy, k.
2 Pet. 1. 7. to godliness, brotherly k.
Pr. 25. 6. remember thy *loving-kindness*
36. 7. how excellent is thy—
10. O continue thy—to such as
63. 3. thy—is better than life

Ps. 103. 4. who crowneth thee with—
Is. 63. 7. I will mention thee—of the Lord
Jer. 9. 24. I am the Lord which exercise—
31. 4. with—have I drawn thee
32. 18. thou showest—to thousands
Hos. 2. 19. I will betroth thee in—
KINDLE, Prov. 26. 21. Is. 10. 16. Is. 30. 33. breath of Lord doth k. it
2 Sam. 22. 9. coals *kindled* by it, Ps. 18. 8.
Ps. 2. 12. when his wrath is k. but a little
Is. 50. 11. walk in light of sparks ye have k.
Hos. 11. 8. my repentings are k.
Luke 12. 49. fire on earth, what if it be already k.
KING, Gen. 14. 18. & 36. 31.
Job 18. 14. bring him to k. of terrors
34. 18. is it fit to say to a k. thou
Ps. 10. 16. Lord is K. for ever and
21. 7. the K. of glory shall come in, 9. 10.
33. 16. no k. saved by multitude of hosts
47. 7. God is K. of all the earth, 6.
74. 12. God is my K. 5. 2. & 44. 4.
Prov. 30. 31. a k. against whom is no
Ec. 5. 9. k. himself is served by the field
8. 4. where word of k. is there is power
Song 1. 4. the k. brought me into his chamber
12. while the k. sitteth at his table
7. 5. the k. is held in the galleries
Is. 32. 1. a k. shall reign in righteousness
33. 22. the Lord is our lawgiver and our k.
43. 15. Creator of Israel, your K.
Jer. 10. 10. Lord is true God, and everlasting K.
23. 5. a K. shall reign and prosper
46. 18. saith the K. whose name is the Lord of hosts, 51. 57.
Hos. 3. 5. seek the Lord and David their k.
7. 5. in day of our k. the princes
13. 11. I gave them a k. in anger
Zech. 9. 9. rejoice, O Zion, thy K. cometh
Matt. 25. 34. then shall the K. say, 40.
Luke 23. 2. he himself is Christ, a k.
John 6. 15. come by force to make him k.
19. 14. behold your K.
15. no k. but Cesar
1 Tim. 1. 17. to the K. eternal
6. 15. K. of kings, and Lord of lords, Rev. 16. 16. & 17. 14.
1 Pet. 2. 17. fear God, honour k. 16.
Rev. 15. 3. just and true, thou K. of saints
Ps. 76. 12. terrible to *kings* of the earth, 72. 11.
102. 15. k. of the earth see thy glory, Is. 62. 2.
Ps. 144. 10. that giveth salvation to k.
149. 8. to bind their k. with fetters of iron
Prov. 8. 15. by me k. reign, and
Hos. 8. 4. they set up k. but not by Matt. 11. 8. soft clothing are in k. houses
Luke 22. 25. k. of Gentiles exercise
1 Cor. 4. 8. reigned as k. without us
1 Tim. 2. 2. give thanks for k. and all
Rev. 1. 6. made us k. and priests unto God, 5. 10.
16. 12. that way of k. of the east
Ex. 19. 6. be a *kingdom* of priests
1 Sam. 10. 25. Samuel told manner of k.
1 Chr. 29. 11. thine is the k. O Lord, Matt. 6. 13.
Ps. 22. 28. for the k. is the Lord's
Dan. 2. 44. in last days shall God set up a k.
4. 17. God ruleth in the k. of men, 25. 32.
7. 27. whose k. is an everlasting k. 14.
Matt. 12. 25. every k. divided against
13. 19. heareth the word of the k.
38. good seed are the children of k.
25. 34. inherit k. prepared for you
Mark 11. 10. blessed be the k. of our father David
Luke 12. 32. Father's pleasure to give you the k.
19. 12. to receive for himself a k.
22. 29. I appoint unto you a k. as
John 18. 36. k. is not of this world
1 Cor. 15. 24. shall have delivered up the k.
Col. 1. 13. translated us into the k.
2 Tim. 4. 18. preserve me to his heavenly k.
Heb. 12. 28. we receiving a k. not to
Jam. 2. 5. rich in faith, heirs of k.
2 Pet. 1. 11. into everlasting k. of our Lord
Rev. 1. 9. in k. and patience of Jesus
11. 15. the k. of this world are k. of the Lord
17. 17. to give their k. to the beast
Matt. 6. 33. *kingdom of God*, 12. 28. & 21. 43. Mark 1. 15. · 10. 14, 15. & 12. 34. & 15. 43. Luke 4. 43. & 6. 20. · 9. 62. · 10. 9, 11. · 13. 29. & 17. 20, 21. & 18. 16, 17, 29. · 21. 16.
John 3. 3. except born again, cannot see— 5.
Rom. 14. 17.—is not meat and drink
1 Cor. 4. 20.—is not in word, but
6. 9. unrighteous shall not inherit—
15. 50. flesh and blood cannot inherit—
Eph. 5. 5. hath any inheritance in—
2 Thes. 1. 5. be counted worthy of—
Rev. 12. 10. now is come— and power
Matt. 2. *kingdom of heaven*, 4. 17. & 5. 3, 10, 19, 20. & 7. 21. · 8. 11. · 10. 7. & 11. 11, 12. & 13. 11, 24, 31, 52. & 16. 19. · 18. 1, 3, 23. · 20. 1. & 22. 2. & 23. 13. · 25. 1, 14.
KISS the Son, lest he be angry, Ps. 2. 12.
Song 1. 2. let him k. me with the k.
Rom. 16. 16. salute with a holy k.
1 Pet. 5. 14. greet with k. of charity
Ps. 85. 10. righteousness and peace have *kissed*
Luke 7. 38. k. his feet and anointed
Prov. 27. 6. *kisses* from an enemy
KNEES, Gen. 30. 3. · 41. 43.
Job 4. 4. feeble k. Is. 35. 3. Heb. 12. 12.
Is. 45. 23. to God every k. shall bow, Matt. 27. 29. Rom. 14. 11. Phil. 2. 10.
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Nah. 2. 10. the k. smite together, Dan. 5. 6.
KNEW, Gen. 3. 7. & 4. 1. & 42. 7.
Gen. 28. 16. God is in this place, I k. it not
Deut. 34. 10. whom Lord k. face to
Jer. 1. 5. before I formed thee, I k.
Matt. 7. 23. depart ye, I never k. you
John 4. 10. if you k. the gift of God
Rom. 1. 21. when they k. God, they glorified him not
2 Cor. 5. 21. made him to be sin who k. no sin
12. 2. I k. a man in Christ fourteen years
Deut. 8. 2. to *know* what was in thy heart
John. 22. 22. God knoweth, and Israel he shall k.
1 Sam. 3. 7. Samuel did not yet k. the Lord
1 Kings 8. 38. man shall k. plague of
1 Chr. 28. 9. k. thou the God of
Job 5. 27. k. thou it for thy good
8. 9. we are of yesterday, and k. nothing
13. 23. make me to k. my transgressions
13. 23. how doth God k. Ps. 73. 11.
Ps. 4. 3. k. the Lord hath set apart the godly
9. 10. that k. thy name will trust in thee
39. 4. make me to k. my end; that I may k.
46. 10. be still, and k. that I am God
51. 6. God shall make me to k. wisdom
73. 16. when I thought to k. this
89. 15. blessed those that k. joyful
139. 23. k. my heart; and k. my thoughts
Ec. 11. 9. k. that for all these things God will bring thee into judgment
Is. 58. 2. they seek and delight to k.
Jer. 17. 9. heart is deceitful; who can k.
22. 16. was not this to k. me, saith the Lord
24. 7. I will give them a heart to k.
31. 34. saying k. the Lord, for all shall k.
44. 28. shall k. whose words shall stand
Ez. 2. 5. shall k. that a prophet hath, 33. 33.
Hos. 2. 20. in faithfulness thou shalt k. the Lord
Mic. 3. 1. is it not for you to k. judgment
Matt. 6. 3. let not left hand k. what
7. 11. k. how to give good gifts, Luke 11. 13.
Matt. 13. 11. given you to k. mystery
John 4. 42. we k. this is indeed the Christ
7. 17. he shall k. of the doctrine
10. 4. sheep follow him, for the k.
14. I k. my sheep and am known
13. 7. k. not now, but shalt k.
17. if ye k. these things, happy are
35. by this men k. ye are my disciples
Acts 1. 7. it is not for you to k. the times
Rom. 10. 19. did not Israel k. yea
1 Cor. 2. 14. neither can ye k. them
4. 19. I will k. not the speech but power
8. 2. k. any thing, k. nothing as he ought to k.
Eph. 3. 19. to k. love of Christ
1 Thes. 5. 12. to k. them who labour
Tit. 1. 16. they profess that they k. God
Ex. 4. 14. *I know*, Job 9. 2, 28. & 13. 18.
Gen. 18. 19.—him that he will command
22. 12. now—that thou fearest God
2 Kings 19. 27.—thy abode and thy going out
Job 19. 25.—that my Redeemer liveth
Ps. 41. 11. by this—that thou favourest
Jer. 10. 23.—that the way of man is not in him
29. 11.—the thoughts that I think, saith the Lord
Matt. 25. 12.—you not, Luke 13. 25, 27.
John 13. 18.—whom I have chosen
Acts 26. 27.—that thou believest
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1 Cor. 4. 4. though—nothing by myself
13. 12. now—in part; but then shall—
Phil. 4. 12.—how to be abased
2 Tim. 1. 12.—whom I have believed
1 John 2. 4. he that saith—him, is a liar
Rev. 2. 2.—thy works, 9. 13, 19. & 3. 1, 3, 15.
Hos. 6. 3, *we know*, 8. 2. John 4. 22. 1 Cor. 2. 12. 1 John 2. 3, 5.
John 16. 30. *thou knowest* all things

John 21. 17.—all things—that I love thee, an. 16
Ps. 1. 6. Lord *knoweth* the way of
94. 11. Lord k. thoughts of man are vain
103. 14. he k. our frame, that we
138. 6. the proud he k. afar off
139. 14. my soul k. right well
Ec. 9. 1. no man k. either love or
Is. 1. 3. ox k. his owner, and ass his master's crib
Jer. 8. 7. stork k. appointed times
9. 24. understandeth and k. me to be the Lord
Zeph. 3. 5. the unjust k. no shame
Matt. 6. 8. k. what things ye have need of
24. 36. of that day and hour k. no man
1 Cor. 8. 2. k. any thing, he k. nothing yet
2 Tim. 2. 19. the Lord k. them that are his
Jam. 4. 17. that k. to do good doeth
2 Pet. 2. 9. Lord k. how to deliver
Rev. 2. 17. a name which no man k
Ps. 9. 16. Lord is *known* by the judgment
31. 7. hast k. my soul in adversity
67. 2. thy way may be k. on earth
Is. 45. 4. thou hast not k. me, 5.
Am. 3. 2. you only have I k. of all the families of the earth
Matt. 10. 26. there is nothing hid that shall not be k. Luke 8. 17. & 12. 2.
Luke 19. 42. if thou hadst k. in this
Acts 15. 18. k. unto God are all his works
Rom. 1. 19. that which may be k. of God
7. 7. I had not k. sin but by the law
1 Cor. 8. 3. the same is k. of him, 13. 12.
Gal. 4. 9. k. God, or rather are k. of God
2 Tim. 3. 15. from a child thou hast k. the holy
Rev. 2. 21. have not k. the depths of
Gen. 2. 17. *knowledge* of good and evil
1 Sam. 2. 3. the Lord is a God of k.
Ps. 19. 2. night unto night sheweth k.
73. 11. is there k. in the Most High
94. 10. he that teacheth men k.
139. 6. such k. is too wonderful
Prov. 8. 12. I find out k. of witty inventions
9. 10. the k. of the holy is understanding
14. 6. k. is easy to him that understandeth
19. 2. the soul be without k. is not good
30. 3. I have not the k. of the holy
Ec. 9. 10. there is no device nor k.
Is. 28. 9. whom shall he teach k.
53. 11. by his k. shall my righteous
Jer. 3. 15. pastors shall feed you with k
Dan. 12. 4. run to and fro, and k. be
Hos. 4. 6. are destroyed for lack of k.
Hab. 2. 14. earth filled with k. of the Lord, Is. 11. 9.
Mal. 2. 7. priest's lips should keep k.
Rom. 2. 20. a teacher hast form of k.
3. 20. for by the law is k. of sin
10. 2. a zeal for God not according to k.
1 Cor. 8. 1. all have k. k. puffeth up
Eph. 3. 19. the love of Christ which passeth k.
Phil. 3. 8. loss for excellency of the k. of Christ Jesus
Col. 2. 3. are hid treasures of wisdom and k.
3. 10. renewed in k. after image of
1 Pet. 3. 7. dwell with them according to k.
2 Pet. 1. 5. add to virtue k. and to k.
3. 18. grow in grace and in the k. of Jesus Christ
KNIFE, Prov. 23. 2. & 30. 14.
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L

LABOUR, Gen. 31. 42. & 35. 16.
Ps. 90. 10. yet is their strength l.
104. 23. man goeth to his l. until even
128. 2. thou shalt eat the l. of thine
Prov. 14. 23. in all l. there is profit
Ec. 1. 8. all things are full of l.
4. 8. yet is there no end of all his l.
Is. 55. 2. ye spend your l. for that which satisfieth not
Hab. 3. 17. though l. of the olive
1 Cor. 15. 58. your l. is not in vain in the Lord
1 Thes. 1. 3. work of faith and l. of love
Heb. 6. 10. God will not forget your l. of
Rev. 14. 13. dead may rest from l.
Prov. 23. 4. l. not to be rich; cease
Matt. 11. 28. come all ye that l. and
John 6. 27. l. not for the meat that perisheth
1 Thes. 5. 12. know them which l.
1 Tim. 5. 17. honour those who l. in
Heb. 4. 11. let us l. to enter into that rest
Is. 49. 4. I have *laboured* in vain
John 4. 38. other men l. and ye entered
1 Cor. 15. 10. I l. more abundantly
Phil. 2. 16. not run, nor l. in vain
Prov. 16. 26. he that *laboureth*, l. for
Ec. 5. 12. sleep of the *labouring* man is sweet
Col 4. 12. Epaphras l. fervently in prayer
Luke 10. 7. the *labourer* is worthy of his hire, 1 Tim. 5. 18.
Matt. 9. 37. but *labourers* are few
Luke 10. 2.
1 Cor. 3. 9. we are l. together with God
LACK, He 4. 6. Matt. 19. 20. 2
2 Cor. 11. 9 1 Thes 3 10. am 5

LADEN with iniquity, Is. 1. 4.
Matt. 11. 28. —Sour and heavy l.
Tim. 3. 6. silly women l. with sins
LADY of kingdoms, Is. 47. 5.
Is. 47. 7. I shall be a l. for ever
John .. unto the elect l.
Esth. 1. 18. *ladies* of Persia
Judg. 5. 29. her wise l. answered her
LAMB, Gen. 22. 7, 8. Ex. 12. 3.
2 Sam. 12. 3. man had nothing save one ewe l.
Is. 11. 6. wolf shall dwell with l.
53. 7. he is brought as a l. to the slaughter
John 1. 29. behold the L. of God, 36.
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6. 16. fall on us and hide us from the face of the L.
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17. L. in the midst of the throne shall feed them
13. 8. L. slain from the foundation of the world
LAME, Lev. 21. 18. Mal. 1. 8, 13.
Job 29. 15. eyes to the blind and feet to the l.
Prov. 26. 7. legs of the l. are not equal
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2 Sam. 22. 29. thou art my l. O Lord
Job 12. 5. is as a l. despised of him
Ps. 119. 105. thy word a l. to my feet
132. 17. I have ordained a l. for mine anointed
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13. 9. l. of wicked shall be put out
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2 Chr. 30. 10. but they l. them to scorn
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Ps. 2. 4. he that sitteth in the heavens shall l.
37. 13. the Lord shall l. at him
52. 6. righteous shall see and l. at
59. 8. thou, O Lord, shalt l. at
Prov. 1. 26. I will l. at your calamity
Luke 6. 21. blessed that weep, for ye shall l.
25. wo to you that l. ye shall mourn
Job 8. 21. he fill thy mouth with *laughing*
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Ec. 7. 3. sorrow is better than l. 2. 2.
Jam. 4. 9. let your l. be turned to mourning
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Neh. 8. 7. caused people to understand the l.
10. 28. separated from people to l. of God
Job 22. 22. receive the l. from his mouth
Ps. 1. 2. his delight is in the l. of the Lord, and in his l. doth he meditate
19. 7. l. of the Lord is perfect
37. 31. l. of his God is in his heart
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28. 9. turns away from hearing l.
29. 18. keepeth the l. happy is he
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8. 16. seal the l. among my disciples
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42. 21. magnify the l. and make it honourable
51. 7. people in whose heart is my l.
Jer. 18. 18. l. shall not perish from priest
31. 33. I will put my l. in inward parts
Ez. 7. 26. l. shall perish from priest
Hos. 8. 12. written great things of my l.
Mal. 2. 7. people seek l. at his mouth
Luke 16. 16. l. and prophets till John
John 1. 17. l. was given by Moses
19. 7. we have a l. and by our l. he
Acts 13. 39. not justified by the l. of Moses
Rom. 2. 12. sinned without l. shall perish without l.
13. not hearers of l. but doers of l.
14. having not the l. are a l. to themselves
20. by deeds of l. shall no flesh be justified, for by the l. is the knowledge of sin
27. boasting by what l. by l. of faith
31. do we make void the l.
Rom. 4. 15. l. worketh wrath; where no l. no transgression
5. 13. sin is not imputed where no l. is
7. 7. had not known sin but by l.
8. for without the l. sin was dead
9. I was alive without the l. once
12. the l. is holy, just, and good
14. l. is spiritual, but I am carnal
22. I delight in the l. of God
23. l. in my members against l. of my mind
8. 2. l. of Spirit made free from l. of sin
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19. I through the l. am dead to the l.
3. 10. of works of the l. are under the curse
12. the l. is not of faith, but the
13. Christ redeemed us from the curse of the l.
5. 23. love, faith, against such there is no l.
1 Tim. 1. 8. the l. is good if we use it lawfully
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Heb. 7. 19. l. made nothing perfect
Jam. 1. 25. whoso looketh into the perfect l.
1 John 3. 4. sin transgresseth the l. sin is transgression of l.
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1 Tim. 6. 19. —in store a good foundation
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24. 12. yet God l. not folly to them
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57. 1. no man l. to heart, 42. 25.
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62. 9. men of high degree are a l.
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8. 12. followeth me shall have light of l.
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57. 19. create the fruit of the l.
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Mal. 2. 7. priest's l. should keep knowledge
Ps. 51. 15. open thou *my lips* ; and my mouth shall show forth praise
63. 3. —shall praise thee, 71. 23.
141. 3. keep the door of—
17. 4. *thy lips*, 34. 13. & 45. 2.
LITTLE, Ezra 9. 8. Neh. 9. 32.
Ps. 2. 12. when his wrath is kindled but a l.
8. 5. a l. lower than the angels, Heb. 2. 7.
Ps. 37. 16. a l. that a righteous man
Prov. 6. 10. a l. sleep, a l. slumber, 24. 33.
10. 20. heart of wicked is l. worth
15. 16. better is l. with fear of the Lord, 16. 8.
Is. 28. 10. here a l. and there a l. 13.
54. 8. in a l. wrath I hid my face
Ez. 11. 16. I will be as a l. sanctuary to them
Zech. 1. 15. I was but a l. displeased
Matt. 6. 30. of l. faith. 8. 26. & 14. 31. & 16. 8.
Luke 12. 32. fear not l. flock, it is
19. 17. thou hast been faithful in a very l.
1 Tim. 4. 8. bodily exercise profiteth l.
Rev. 3. 8. hast l. strength, and kept LIVE, Gen. 3. 22. & 17. 18.
Lev. 18. 5. if a man do, he shall l. Neh. 9. 29. Ez. 3. 21. & 18. 9. & 33. 13, 15, 16, 19. Rom. 10. 5. Gal. 3. 12.
Joh 14. 14. if a man die, shall he l.
Ps. 55. 23. bloody men not l. half their days
63. 4. bless thee while I l. 146. 2.
118. 17. I shall not die, but l. and
Is. 38. 16. by these men l. and make me to l.
55. 3. hear, and your soul shall l.
Ez. 16. 6. said, when thou wast in thy blood l.
18. 32. turn yourselves and l. 33. 11.
Hab. 2. 4. just shall l. by faith, Rom. 1. 17.
Matt. 4. 4. man not l. by bread, Deut. 8. 3.
John 14. 19. because I l. ye shall l.
Acts 17. 28. in him we l. and move
Rom. 8. 13. if ye l. after the flesh, ye 41. whether we l. we l. to Lord
1 Cor. 9. 14. they preach the gospel, l. of the gospel
2 Cor. 5. 15. who l. should not l. to themselves
6. 9. as dying, and behold we l.
13. 11. be of one mind, l. in peace
Gal. 5. 25. if we l. in Spirit, walk in
12. 20. I l. yet not I, but Christ
Phil. 1. 21. to l. is Christ, 22.
2 Tim. 3. 12. all that will l. godly in
Tit. 2. 12. l. soberly, righteously
Heb. 13. 18. willing to l. honestly
1 Pet. 2. 24. should l. to righteousness
1 John 4. 9. that we might l. through
Deut. 32. 40. *live for ever*, 1 Kings 1. 31. Neh. 2. 3. Ps. 22. 26. & 49. 9. Dan. 2. 4. & 3. 9. & 5. 10. & 6. 21. Zech. 1. 5. John 6. 51, 58. Rev. 4. 9. & 5. 14. & 10. 6. & 15. 7.
Acts 23. 1. I *lived* in all good conscience
Jam. 5. 5. ye have l. in pleasure
Rev. 18. 9. l. deliciously, Luke 7. 25.
20. 4. they l. and reigned with Christ
Job 19. 25. I know that my Redeemer *liveth*
Rom. 6. 10. in that he l. he l. to God
14. 7. none l. to himself or dieth to
1 Tim. 5. 6. l. in pleasure, dead while she l.
Heb. 7. 25. l. to make intercession
Rev. 1. 18. I am he that l. and was dead
3. 1. I know that thou l. and art
Acts 7. 38. received *lively* oracles
1 Pet. 1. 3. begotten again to a l. hope
2. 5. ye, as l. stones, are built up a
1 John 3. 16. *lives*, Rev. 12. 11.
Ec. 7. 2. *living* will lay it to heart
Is. 38. 19. the l. the l. shall praise
Jer. 2. 13. Lord fountain of l. waters
Matt. 22. 32. not the God of the dead, but of the l.
Mark 12. 44. cast in all her l. Luke 8. 43. & 21. 4.
John 4. 10. would have given thee l. water
7. 38. flow rivers of l. water.
Rom. 12. 1. present your bodies a l. sacrifice
14. 9. Lord both of dead and l.
1 Cor. 15. 45. the first Adam was made a l. soul
Heb. 10. 20. by a new and l. way
1 Pet. 2. 4. coming as to a l. stone
Rev. 7. 17. lead them to l. fountains
LOAD, Ps. 68. 19. Is. 46. 1.
LOATHE themselves for evil, Ez. 6. 9. & 16. 5. & 20. 43. & 36. 31.
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Num. 21. 5. soul *loatheth*, Prov. 27. 7.
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LONG, Job 3. 21. & 6. 8. Ps. 91. 16. Ec. 12. 5. Matt. 23. 14. Luke 18. 7. Rom. 1. 11. Jam. 5. 7.
Ps. 63. 1. my flesh *longeth* for thee
84. 2. my soul l. for courts of Lord
119. 40. *I have longed* after thy precepts
131. —for thy commandments
174. —for thy salvation
20. my soul breaketh for *longing*
107. 9. he satisfieth the l. soul
Ex. 34. 6. Lord God, *longsuffering*, Num. 14. 18. Ps. 86. 15. Jer. 15. 15. Rom. 2. 4. & 9. 22. 1 Tim. 1. 16. 1 Pet. 3. 20. 2 Pet. 3. 9, 15.
Gal. 5. 22. fruit of Spirit is l. Eph. 4. 2. Col. 1. 11. & 3. 12. 2 Tim. 3. 10. & 4. 2.
LOOK, Gen. 13. 14. Ex. 10. 10.
Ps. 5. 3. direct my prayer and I will l. up
Is. 8. 17. wait upon the Lord, and l. for
45. 22. l. unto me and be saved
66. 2. to this man will I l. that is poor
Mic. 7. 7. I will l. unto the Lord
Luke 7. 19. do we l. for another, 20.
2 Cor. 4. 18. we l. at things not seen
Phil. 2. 4. l. not every one on own
3. 20. heaven, from whence we l. for Saviour
Heb. 9. 28. to them that l. for him
1 Pet. 1. 12. angels desire to l. into
3. 14. seeing we l. for such things
Gen. 29. 32. the Lord *looked* on my affliction, Ex. 2. 25. & 3. 7. & 4. 31. Deut. 26. 7.
Ps. 34. 5. they l. to him and were lightened
Song 1. 6. l. not on me ; sun hath l. on me
Is. 5. 7. he l. for judgment, behold
22. 11. hath not l. to the maker of
64. 3. didst terrible things, we l. not
Jer. 8. 15. we l. for peace, but, 14. 19.
Ob. 13. not have l. on affliction
Hag. 1. 9. ye l. for much, and it came to little
Luke 2. 38. l. for redemption in Israel
22. 61. the Lord l. on Peter, and Peter remembered
Heb. 11. 10. l. for a city whose builder is God
1 John 1. 1. which we have seen and l. on
1 Sam. 16. 7. man *looketh* on the outward appearance, but the Lord l. on the heart
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Matt. 5. 28. l. on a woman to lust
24. 50. come in a day he l. not for
Jam. 1. 25. l. into perfect law of liberty
Ps. 18. 27. thou wilt bring down high *looks*
Is. 38. 14. mine eyes fail with *looking* upward
Luke 9. 62. no man l. back is fit for the kingdom
Tit. 2. 13. l. for that blessed hope
Heb. 10. 27. a fearful l. for of judgment
12. 2. l. to Jesus, the author and
15. l. diligently, lest any fail of the grace of God
2 Pet. 3. 12. l. for and hasting the day of God
Jude 21. l. for the mercy of our Lord Jesus Christ unto eternal life
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102. 20. to l. those appointed to death
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Ec. 12. 6. before the silver cord be *loosed*
Matt. 16. 19. l. on earth, l. in heaven, 18. 18.
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1 Cor. 7. 27. bound to a wife, seek not to be l. art thou l. seek not a wife
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Ex. 34. 6. the L. the L. God merciful
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Neh. 9. 6. art L. alone, Is. 37. 20.
Ps. 118. 27. God is the L. 100. 3.
Zech. 14. 9. one L. and his name one
Mark 2. 28. the Son of man is L. of the sabbath
Acts 2. 36. made him L. and Christ
Rom. 9. 28. same L. over all, Acts 10. 36.
Rom. 14. 9. L. of the dead and of the living
1 Cor. 2. 8. L. of glory
8. 6. one God, one L. Jesus Christ
15. 47. L. from heaven
Eph. 4. 5. one L. one faith, one baptism
Gen. 15. 6. and he believed *in the Lord*
1 Sam. 2. 1. heart rejoiceth— Ps. 32. 11. & 33. 1. & 35. 9. & 97. 12. & 104. 34. Is. 41. 16. & 61. 10. Joel 2. 13. Hab. 3. 18. Zech. 10. 7. Phil. 3. 1. & 4. 4.
1 Kings 18. 5. trust— Ps. 4. 5. & 11. 1. & 31. 6. & 32. 10. & 37. 3. & 115. 9, 10, 11. & 118. 8. & 125. 1. Prov. 3. 5. & 16. 20. & 28. 25. & 29. 25. Is. 26. 4. Zeph. 3. 2.
Ps. 31. 24. hope— 130. 7. & 131. 3. 34. 2. soul make her boast—
37. 4. delight thyself— 7. rest—
Is. 45. 17. Israel shall be saved—
24. —have l righteousness and
25. —shall all the seed of Israel be justified
Rom. 16. 12. labour— 1 Cor. 15. 58.
Eph. 6. 10. be strong—and power of his might
1 Thes. 5. 12. over you— Col. 4. 7, 17.
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1 Cor. 3. 15. *loss*, Phil. 3. 7, 8.
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Ez. 37. 11. our hope is l. we are cut off
Matt. 5. 13. if salt have l. its savour
10. 6. to the l. sheep of Israel, 15. 24
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2 Cor. 4. 3. the gospel be hid, it is to them that are l.
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1 Sam. 14. 41. Saul said, give us a per fect l. 42.
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125. 3. rod of wicked not rest on l. of the righteous
Prov. 16. 33. the l. is cast into lap
18. 18. the l. causeth contentions to cease
Acts 1. 26. the l. fell on Matthias
8. 21. hast neither l. nor part in
Ps. 22. 18. on my vesture they did cast *lots*
LOVE, Gen. 27. 4. 2 Sam. 13. 15.
2 Sam. 1. 26. passing the ... of women
Ec. 9. 1. no man knoweth either l.
Song 2. 5. I am sick of l. 5. 8.
8. 6. l. is strong as death, jealous
Is. 38. 17. thou hast in l. to my soul delivered it
Jer. 2. 2. remember the l. of thine espousals
31. 3. loved thee with everlasting l
Ez. 16. 8. thy time was time of l.
33. 31. for with their mouth they show much l.
Hos. 11. 4. draw them with bands of l.
Matt. 24. 12. the l. of many shall wax cold
John 15. 9. continue ye in my l. 10.
13. greater l. hath no man than this
Rom. 8. 35. who shall separate us from the l. of Christ, 39.
12. 9. let l. be without dissimulation
13. 10. l. is the fulfilling of the law
15. 30. for Christ's sake, and l. of the Spirit
2 Cor. 5. 14. l. of Christ constraineth
Gal. 5. 6. faith which worketh by l.
13. by l. serve one another
22. fruit of the Spirit is l. joy and
1 Thes. 1. 3. your labour of l. Heb. 6. 10.
1 Thes. 5. 8. putting on breastplate of faith and l.
2 Thes. 2. 10. received not the l. of the truth
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1 John 3. 1. what manner of l. the Father bestowed on us, 4. 7. l. is of God
8. 16. God is l.
4. 9. manifest the l. of God
11. we ought to l. one another
12. he that dwelleth in l. dwelleth
18. there is no fear in l. perfect l. casteth out fear
21. who loveth God, l. his brother
Rev. 2. 4. thou hast left thy first l.
Song 7. 12. there I will give thee my *loves*
Eph. 1. 4. without blame before God *in love*
3. 17. grounded— 4. 2. forbearing one another—
4. 15. speaking truth— 16.
5. 2. walk—as Christ hath loved
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1 Thes. 3. 12. abound—
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Luke 11. 42. *love of God*, John 5. 42
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2 Cor. 13. 14. —be with you all
2 Thes. 3. 5. direct your hearts into—
1 John 2. 5. in him is—perfected
3. 16. perceive we—
17. dwelleth—in him
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97. 10. ye that l. the Lord hate evil
145. 20. the Lord preserveth them that l. him
Song l. 4. the upright l. thee
Mic. 6. 8. to do justly, and l. mercy
Zech. 8. 19. l. the truth and peace
Matt. 5 44. your enemies, bless
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John 14. 23. if a man l. me, my Father will l. him
1 Cor. 16. 22. if any man l. not Lord
Eph. 5. 25. l. your wives, Col. 3. 19.
2 Tim. 4. 8. to all them that l. his appearing
1 Pet. 1. 8. whom having not seen, ye l.
2. 17. l. the brotherhood, 3. 8.
1 John 2. 15. l. not world, nor things that are in the world
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2 Sam. 12. 24. called Solomon, and Lord l. him
1 Kings 3. 3. Solomon l. the Lord
10. 3. the Lord l. Israel
Hos. 11. 1. Israel was a child, then I l. him
Mark 10. 21. Jesus beholding him, l.
Luke 7. 47. sins are forgiven, she l. much
John 3. 16. God so l. the world that he gave
19. men l. darkness rather than light
11. 36. behold how he l. him
12. 43. l. the praise of men more
13. 1. having l. his own, he l. them unto the end
23. one of his disciples whom Jesus l.
19. 26. & 20. 2. & 21. 7, 20.
14. 21. l. me, be l. of my Father, I will love him
28. if ye l. me, ye would rejoice for
15. 9. as my Father l. me, so have I l. you
16. 27. Father *loveth* you because ye l. me
17. 23. l. them as thou hast l. me
26. 1. wherewith thou hast l. them
Rom. 8. 37. conquerers through him that l. us
9. 13. Jacob I. Esau I hated, Mal. 2. 2.
Gal. 2. 20. Son of God, who l. me
Eph. 2. 4. great love wherewith he l. us
5. 2. as Christ l. us
25. as Christ l. church
2 Thes. 2. 16. God our Father l. us
2 Tim. 4. 10. having l. this present world
Heb. 1. 9. hast l. righteousness and hated iniquity
2 Pet. 2. 15. l. wages of unrighteousness
1 John 4. 10. not that we l. God, but that he l. us
19. we love him because he first l. us
Rev. 1. 5. that l. us, and washed us from sins
12. 11. l. not their lives unto death
Ps. 11. 7. the righteous Lord l. righteousness
146. 8. the Lord l. the righteous
Prov. 3. 12. whom the Lord l. he correcteth, Heb. 12. 6.
17. 17. a friend l. at all times
21. 17. he who l. pleasure, shall be poor
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John 3. 35. Father l. the Son, 15. 20.
16. 27. Father himself l. you; ye l. me
2 Cor. 9. 7. God l. a cheerful giver
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1 Sam. 2. 7. Lord brings l. and lifts
Job 40. 12. look on every one that is proud, and bring him l.
Ps. 49. 2. both high and l. rich and
136. 23. remembered us in our l. estate
Prov. 29. 23. man's pride shall bring him l.
Is. 26. 5. lofty city he layeth it l. 25. 12.
32. 19. city shall be l. in a l. place
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52. he exalted them of l. degree, Job 5. 11. Ez. 21. 26. Jam. 1. 9, 10.
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Rom. 12. 16. condescend to men of l. estate
Ps. 63. 9. *lower* parts of the earth, 139. 15. Is. 44. 23. Eph. 4. 9.
Ps. 138. 6. Lord hath respect to *lowly*
Prov. 3. 34. he giveth grace unto l.
11. 2. with the l. is wisdom
Matt. 11. 29. learn of me, for I am meek and l.
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Matt. 5. 28. whoso looketh on a woman to l.
Rom. 7. 7. not known l. except the law
1 Cor. 10. 6. not l. after evil things
Gal. 5. 16. shall not fulfil the l. of flesh
1 Thes. 4. 5. not in the l. of concupiscence
Jam. 1. 15. when l. is conceived, it
1 John 2. 16. l. of the flesh, and l. of eyes is of
Mark 4. 19. *lusts* of other things choke
John 8. 44. l. of your father ye will do
Rom. 6. 12. should obey it in the l. thereof
13. 14. for the flesh, to fulfil the l.
Gal. 5. 24. crucified flesh with affections and l.
Eph. 2. 3. l. of our flesh, and mind
1 Tim. 6. 9. foolish and hurtful l.
2 Tim. 2. 22. flee youthful l. follow
3. 6. laden with sins, led away with divers l.
Tit. 2. 12. denying ungodliness and worldly l.
3. 3. divers l. and pleasures
Jam. 4. 3. consume it on your l.
1 Pet. 2. 11. abstain from fleshly l.
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M

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Ec. 2. 2. I said of laughter, it is m.
Jer. 50. 38. they are m. upon idols
Hos. 9. 7. the prophet is a fool, the spiritual man is m.
John 10. 20. he hath a devil and is m.
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24. much learning doth make thee m.
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139. 14. I am wonderfully m.
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John 1. 3. all things were m. by him
Rom. 1. 3. Christ m. of the seed of David
20. understood by the things that are m.
1 Cor. 1. 30. Christ who of God is m.
9. 22. m. all things to all men
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36. 24. remember to m. his work
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69. 30. m. God with thanksgiving
Is. 42. 21. m. the law, and make it
Luke 1. 46. my soul doth m. Lord
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Rom. 11. 13. apostle of Gentiles, I m. my
Gen. 19. 19. thou hast *magnified* thy mercy
2 Sam. 7. 26. let thy name be m. for
Ps. 35. 27. let the Lord be m. 40. 16. & 70. 4.
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Ps. 29. 4. voice of Lord is full of m.
93. 1. the Lord is clothed with m. 104. 1.
145. 5. th glorious honour of thy m. 12. glorious m. of his kingdom
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8. 1. of the throne of the M. in the heavens
2 Pet. 1. 16. eyewitnesses of his m.
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32. 22. my M. would soon take me
35. 10. where is God my M.
36. 3. I will ascribe righteousness to my M.
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22. 2. Lord is the M. of them all
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45. 9. wo unto him that striveth with his M.
51. 13. forgettest the Lord thy M. 22. 11.
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7. 17. what is m. that thou shouldest be mindful of him
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11. 12. vain m. would be wise
14. 1. m. born of woman, is of few days
15. 14. what is m. that he should be clean
25. 4. can m. be justified
6. m. is a worm
28. 28. unto m. he said, depart
Ps. 8. 4. what is m. that thou art mindful of him
10. 18. m. of earth no more oppress
25. 12. what m. is he that feareth the Lord
49. 12. m. being in honour abideth not
90. 3. thou turnest m. to destruction
104. 23. m. goeth forth to his work
118. 6. not fear; what can m. do
144. 3. what is m. that thou takest knowledge of him; or son of m.
Prov. 20. 24. m.'s goings are of Lord
Ec. 6. 10. it is known that it is m.
7. 29. God made m. upright, but
12. 5. m. goeth to his long home
Is. 2. 22. cease ye from m. whose
Jer. 17. 5. cursed be the m. that trusts in m.
Zech. 13. 7. awake against the m. that is my fellow
Matt. 4. 4. m. shall not live by bread
26. 72. I know not the m.
John 7. 46. never m. spake like this m.
Rom. 6. 6. old m. crucified with Christ
7. 22. delight in the law after the inward m.
1 Cor. 2. 11. what m. knoweth the things of a m. save the spirit of m. in him
14. natural m. receiveth not things
11. 8. m. not of woman, but woman of m.
15. 47. first m. is earthly; second m.
2 Cor. 4. 16. though outward m. perish, yet inward m. is renewed
Eph. 4. 22. put off the old m. which
24. put on new m. renewed, Col. 3. 9, 10.
1 Pet. 3. 4. be the hidden m. of heart
Ex. 15. 3. Lord is *a man* of war
Num. 23. 19. God is not—that he is.
47. 3. I will not meet thee as—
53. 3. —of sorrows and acquainted
Jer. 15. 10. borne me—of strife and
31. 22. a woman shall compass—
Matt. 8. 9. I am—under authority
16. 26. what shall—give in exchange
John 3. 8. except—be born again, 5.
Acts 10. 26. I myself also am—
2 Cor. 12. 2. I knew—in Christ, 3.
Phil. 2. 8. in fashion as—he humbled
1 Tim. 2. 5. one Mediator *the man* Christ Jesus
Prov. 30. 2. *if any man*, Matt. 16. 24. John 6. 47. & 7. 17, 37. Rom. 8. 9.
2 Cor. 5. 17. Gal. 1. 9. Rev. 22. 19.
Ps. 39. 5. *every man*, Prov. 19. 6. Mic. 4. 4. & 7. 2. Gal. 6. 4, 5. Col. 1. 28. Heb. 2. 9.
Ps. 87. 4. *this man*, Is. 66. 2. Mic. 5. 5. Luke 19. 14. John 7. 46. Jam. 1. 26.
Prov. 1. 5. *a wise man* will hear
9. 8. rebuke—and he will love thee
14. 16. —feareth and departeth
17. 10. reproof enters into—more
Ec. 2. 14. —eyes are in his head
7. 7. oppression makes—mad
10. 2. —heart is at his right hand
Jer. 9. 23. let not—glory in wisdom
Jam. 3. 13. who is—among you
Deut. 33. 1. *man of God*, Judg. 13. 6, 8. 2 Kings 1. 9, 13. 1 Tim. 6. 11. 2 Tim. 3. 17.
MANDRAKES, Gen. 30. 14. Song 7. 13.
MANIFEST, Ec. 3. 18. 1 Cor. 15. 27.
Mark 4. 22. nothing hid which shall not be m.
John 14. 21. I will m. myself unto him, 22.
2. 11. m. forth his glory to disciples
17. 6. I have m. thy name unto men
1 Cor. 4. 5. make m. counsels of heart
Gal. 5. 19. works of the flesh are m.
2 Thes. 1. 5. a m. token of righteous judgment
1 Tim. 3. 16. God was m. in the flesh
Heb. 4. 13. any creature not m. in
1 John 3. 5. he was m. to take away sin, 8.
10. in this the children of God are m.
4. 9. in this was m. the love of God
Luke 8. 17. *made manifest*, John 3. 21.
1 Cor. 3. 13. 2 Cor. 4. 10. & 5. 11. Eph. 5. 13.
Rom. 8. 19. *manifestation* of sons of
1 Cor. 12. 7. m. of the Spirit is given
2 Cor. 4. 2. but by m. of the truth in
MANIFOLD mercies, Neh. 9. 19, 27.
Ps. 104. 24. how m. are thy works
Am. 5. 12. I know your m. transgressions
Luke 18. 30. m. more in this present
Eph. 3. 10. known m. wisdom of God
1 Pet. 1. 6. in heaviness through m. temptations
4. 10. as good stewards of the m. grace of God
MANNA, Ex. 16. 15. Num. 11. 6.

Deut. 8. 3, 16. Josh. 5. 12. Neh. 9. 20
Ps. 78. 24. John 6. 31, 49, 58.
Rev. 2. 17. give to eat of hidden m.
MANNER, 1 Sam. 8. 9, 11. Is. 5. 17
Jer. 22. 21. 1 Thes. 1. 5, 9. 1 John 3.
2 Kings 17. 34. *manners*, Zep. 2. 3
Acts 13. 18. 1 Cor. 15. 33. Heb. 1. 1.
MANSIONS in my Father's house, John 14. 2.
MARK, set me as a, Job 7. 20. & 16. 12.
Ez. 9. 4. set a m. foreheads, Rev. 13. 16, 17. & 14. 9. & 19. 20.
Ps. 37. 37. m. the perfect man and behold the upright
130. 3. if thou shouldest m. iniquity
Job 10. 14. Jer. 2. 22.
Rom. 16. 17. m. them which cause divisions
Phil. 3. 14. I press toward the m.
17. m. them which walk as we do
Lam. 3. 12. Gal. 6. 17. bear *marks*
MARRIAGE, Gen. 38. 8. Deut. 25. 5
Matt. 22. 2. king made a m. for son
25. 10. that were ready went in to the m.
Heb. 13. 4. m. is honourable in all
Rev. 19. 7. the m. of the Lamb is come. 9.
Jer. 3. 14. I am *married* to you, saith the Lord
Luke 14. 20. I have m. a wife, and
17. 27. they drank, m. and given in m.
Is. 62. 5. as a man *marrieth* a virgin; thy sons m.
1 Cor. 7. 9. better to *marry* than to burn
1 Tim. 4. 3. forbidding to m. and
5. 14. that younger women m. and
MARROW, to bones, Prov. 3. 8. Job 21. 24.
Ps. 63. 5. soul is satisfied as with m.
Is. 25. 6. feast of fat things full of m.
Heb. 4. 12. dividing asunder joints and m.
MARTYR, Acts 22. 20. Rev. 2. 13. & 17. 6.
MARVEL, not, Ec. 5. 8. John 5. 28. Acts 3. 12. 1 John 3. 13.
Ps. 48. 5. they *marvelled*, Matt. 8. 27 & 9. 8, 33. & 21. 20. & 22. 22. Luke 1 63. Acts 2. 7. & 4. 13.
Matt. 8. 10. Jesus m. Mark 6. 6.
Job 5. 9. doth *marvellous* things
10. 16. showest thyself m. against
Ps. 17. 7. show me thy m. kindness, 21.
98. 1. done m. things, Mic. 7. 15.
118. 23. it is m. in our eyes, Matt. 21. 42.
1 Pet. 2. 9. called from darkness into m. light
1 Chr. 16. 12. remember his m. works, Ps. 105. 5. & 9. 1.
Ps. 139. 14. m. are thy works, Rev. 15. 3.
MASTER, Is. 24. 2. Mal. 1. 6. & 2. 12
Matt. 23. 10. one is your M. even Christ
Mark 10. 17. good M. what shall I do
John 3. 10. art thou a m. in Israel
13. 13. ye call me M. and say well
14. if I your M. have washed your feet
Rom. 14. 4 to his own m. he stands
Ec. 12. 11. *masters* of assemblies
Matt. 6. 24. no man can serve two m.
25. 10. neither be ye called m. Jam 3. 1.
Col. 4. 1. m. give your servants, Eph. 6. 9.
1 Cor. 3. 10. I as a *master-builder*
MATTER, Ex. 18. 22. & 23. 7. 1 Sam. 10. 16. Job 19. 28. & 32. 18. Ps. 45. 1. Dan. 7. 28. 2 Cor. 9. 5.
Acts 8. 21. part nor lot in this m.
Job 33. 13. account of any of his *matters*
Ps. 131. 1. exercise myself in great m.
Matt. 23. 23. omitted the weightier m.
1 Pet. 4. 15. a busybody in other men's m.
MEAN, what, Ex. 12. 26. Deut. 6. 20. 24. Josh. 4. 6, 21. Ez. 17. 12. & 37. 18. Jon. 1. 6. Acts 17. 20. & 21. 13.
Ps. 49. 7. *by any means*, Jer. 5. 31 1 Cor. 9. 22. Phil. 3. 11. 1 Thes. 3. 15
Gen. 50. 20. ye thought ill; God *meant* good
MEASURE, Lev. 19. 35. Deut. 25. 15
Job 11. 9. the m. is longer than earth
Ps. 39. 4. make me know the m. of my days
Is. 27. 8. in m. when it shooteth
Jer. 30. 11. correct thee in m. 46. 28.
Matt. 7. 2. with what m. ye mete
23. 32. fill up the m. of your fathers
John 3. 34. giveth not Spirit by m.
Rom. 12. 3. gives to every man m.
2 Cor. 1. 8. were pressed out of m.
12. 7. lest I should be exalted above m.
Eph. 4. 7. according to m. of the gift of Christ
13. to the m. of fulness of Christ
Rev. 11. 1. m. the temple of God
MEAT, Job 6. 7. Ps. 42. 3. & 69. 21.
Ps. 104. 27. give m. in due season, 145. 15.
111. 5. giveth m. to them that fear
Prov. 6. 8. provided m. in summer, 30. 25.
Hos. 11. 4. I laid m. unto them
Hab. 1. 16. portion is fat and m. plenteous
3. 17. the fields shall yield no m.
Hag. 2. 12. his skirt touch m. shall it
Mal. 1. 12. that say his m. is contemptible
Matt. 6. 25. is not life more than m.
10. 10. workman worthy of his m.
John 4. 32. I have m. to eat ye know
34. my m. is to do the will of my Father
6. 27. labour not for m. that perisheth
55. my flesh is m. indeed

Rom 14. 15. destroy not him with thy m.
17. kingdom of God is not m. and drink
1 Cor. 6. 13. m. for belly, belly for m.
8. 8. m. commendeth us not to God
10. 3. did all eat same spiritual m.
MEDDLE, 2 Kings 14. 10. Prov. 17. 14. ◦ 20. 3, 19. ∿ 24. 21. & 26. 17.
MEDIATOR, is not m. of one, Gal. 3. 20.
Gal. 3. 19. ordained by angels in the hand of a m.
1 Ti. 2. 5. one m. between God and
Heb. 8. 6. he is the m. of a better covenant
9. 15. m. of New Testament
12. 24. m. of new covenant
MEDICINE, Prov. 17. 22, Jer. 30. 13. ∧ 46. 11. Ez. 47. 12.
MEDITATE, Isaac went to, Gen. 24. 63.
Josh. 1. 8. m. in thy law day and night,
Ps. 1. 2. ∧ 119. 15, 23, 48, 78, 148.
Ps. 63. 6. m. on thee in the night
77. 12. I will m. of thy works, 143. 5.
Is. 33. 18. thy heart shall m. terror
Luke 21. 14. not m. before what to answer
1 Tim. 4. 15. m. upon these things
Ps. 5. 1. consider my *meditation*
19. 14. let the m. of my heart be acceptable
42. 3. m. of my heart shall be of understanding
104. 34. my m. of him shall be sweet
119. 97. thy law is my m. all the day
99. thy testimonies are my m.
MEEK, Moses was very, Num. 12. 3.
Ps. 22. 26. the m. shall eat and be satisfied
25. 9. m. will he guide in judgment
37. 11. m. shall inherit the earth
76. 9. Lord rose to save all m. of
147. 6. the Lord lifteth up the m.
149. 4. he will beautify the m. with salvation
Is. 11. 4. reprove, for m. of the earth
29. 19. m. shall increase their joy
61. 1. preach good tidings to m.
Am. 2. 7. that turn aside way of m.
Zeph. 2. 3. seek the Lord all m. of the earth
Matt. 5. 5. blessed are m. for they shall inherit the earth
11. 29. I am m. and lowly in heart
21. 5. thy king cometh m. sitting
1 Pet. 3. 4. ornament of m. and quiet
Zeph. 2. 3. seek righteousness, seek *meekness*
Ps. 45. 4. ride prosperously because of m.
1 Cor. 4. 21. come in the spirit of m.
2 Cor. 10. 1. I beseech you by the m. of Christ
Gal. 5. 23. faith, m. against such is no law
6. 1. restore him in spirit of m.
Eph. 4. 2. walk with all lowliness and m.
Col. 3. 12. put on m. longsuffering
1 Tim. 6. 11. follow after faith, love, m.
2 Tim. 2. 25. in m. instructing those
Tit. 3. 2. showing all m. to all men
Jam. 1. 21. receive with m. ingrafted word
3. 13. show his works with m. of wisdom
1 Pet. 3. 15. of hope in you with m.
MEET help for him, Gen. 2. 18.
Job 34. 31. it is m. to be said to God
Matt. 3. 8. fruits m. for repentance, Acts 26. 20.
1 Cor. 15. 9. not m. to be called an apostle
Col. 1. 12. m. to be partakers of the inheritance
2 Tim. 2. 21. vessel m. for the master's use
Heb. 6. 7. m. for them by whom dressed
Prov. 22. 2. rich and poor m. together
Is. 47. 3. I will not m. thee as a man
64. 5. thou m. him that rejoiceth
Hos. 13. 8. I will m. them as a bear
Am. 4. 12. prepare to m. thy God
1 Thes. 4. 17. caught up to m. Lord
MELODY in heart to the Lord, Eph. 5. 19.
MEMBER, body not one, 1 Cor. 12. 14.
Jam. 3. 5. tongue is a little m. and
Ps. 139. 16. and in thy book all my *members*
Matt. 5. 29. one of thy m. perish
Rom. 6. 13. yield your m. as instruments
7. 23. I see another law in my m.
12. 5. every one m. one of another
1 Cor. 6. 15. your bodies are m. of Christ
12. 12. the body is one, and hath many m.
Eph. 4. 25. we are m. one of another
5. 30. m. of his body, his flesh, and
Col. 3. 5. mortify your m. on earth
MEMORY cut off, Ps. 109. 15.
Ps. 145. 7. utter the m. of thy great goodness
Prov. 10. 7. m. of the just is blessed
Ec. 9. 5. m. of them is forgotten
Is. 26. 14. made their m. to perish
1 Cor. 15. 2. if ye keep in m. what I
Ex. 3. 15. my *memorial* to all generations
13. 9. be for m. between thine eyes
17. 14. write this for a m. in book
Ps. 135. 13. thy m. through all generations
Hos. 12. 5. Lord of hosts ; the Lord is his m.
Matt. 26. 13. be told for a m. of her
Acts 10. 4. come up for a m. before God
MEN, Gen. 32. 28. ∧ 42. 11.
Ps. 9. 20. know themselves to be but m.
Ps. 17. 14. m. of thy hand ; m. of this world
62. 9. m. of low degree are vanity ; m. of high degree are a lie
82. 7. ye shall die like m. and fall
Ec. 12. 3. strong m. shall bow
Is. 31. 3. Egyptians are m. not God, Ez. 28. 2.
Is. 46. 8. remember this ; show yourselves m.
Hos. 6. 7. they like m. transgressed
Rom. 1. 27. m. with m. working
Eph. 6. 6. m.-pleasers, Col. 3. 22. 1 Thes. 2. 4.
MENSTRUOUS, Is. 30. 22. Lam. 1. 17.
Ex. 18. 6. neither come near a m. woman
MENTION, Ex. 23. 13. Job 28. 18.
Ps. 17. 16. I will make m. of thy righteousness
Is. 26. 13. by thee only make m. of
62. 6. ye that make m. of the Lord
Rom. 1. 9. make m. of you in my prayers, Eph. 1. 16. 1 Thes. 1. 2. Philem. 4.
MERCHANT, Hos. 12. 7. Matt. 13. 45.
Is. 23. 18. *merchandise* be holiness, Matt. 22. 5. John 2. 16. 2 Pet. 2. 3.
MERCY, Gen. 19. 19. ∧ 39. 21.
Ex. 34. 7. keep m. for thousands, Deut. 7. 9. 1 Kings 8. 23. Neh. 1. 5. & 9. 32. Dan. 9. 4.
Num. 14. 18. Lord is of great m.
Ps. 23. 6. goodness and m. shall follow me
25. 10. all paths of Lord are m.
33. 18. fear him and hope in his m. 147. 11.
52. 8. I trust in the m. of God for
57. 3. God shall send forth his m.
66. 20. not turned away his m.
86. 5. plenteous in m. to all, 103. 8. 101. 1. I will sing of m. and
103. 11. great is his m. to them that fear him
17. m. of the Lord is from everlasting to everlasting
106. 1. his m. endureth for ever, 107. 1. & 118. 1. & 136. 1—26. 1 Chr. 16. 34, 41. 2 Chr. 5. 13. & 7. 3, 6. ∧ 20. 21. Ezra 3. 11. Jer. 33. 11.
Prov. 16. 6. by m. and truth, iniquity is purged
20. 28. m. and truth preserve the king
Is. 27. 11. he that made them will not have m.
Hos. 6. 6. I desired m. and not sacrifice
10. 12. reap in m. 12. 6. keep m.
14. 3. in thee fatherless findeth m.
Jon. 2. 8. they forsake their own m.
Mic. 6. 8. what doth God require, but to love m.
7. 18. delights in m.
20. m. to Abraham
Hab. 3. 2. in wrath remember m.
Luke 1. 50. his m. is on them that fear
78. through tender m. of our God
23. on vessels of m. prepared unto glory
Rom. 9. 15. m. on whom he will have m.
11. 31. through your m. they obtain m.
15. 9. may glorify God for his m.
2 Cor. 4. 1. as we have received m. we faint not
1 Tim. 1. 13. I obtained m. because I did it ignorantly, 2. grace, m. and peace, Tit. 1. 4. 2 John 3. Jude 2.
2 Tim. 1. 18. grant may find m. in
Tit. 3. 5. according to his m. saved
Heb. 4. 16. we may obtain m. and
Jam. 2. 13. shall have judgment without m. that showed no m. and m. rejoiceth against judgment
3. 17. full of m. and good
5. 11. Lord is pitiful and of tender m.
Jude 21. looking for the m. of our Lord Jesus Christ
Gen. 32. 10. not worthy of the least of thy *mercies*
1 Chr. 21. 13. great are his m.
Ps. 69. 13. in multitude of thy m. 16.
Is. 55. 3. the sure m. of David, Acts 13. 34.
Lam. 3. 22. of Lord's m. we are not consumed
Dan. 9. 9. to the Lord belong m. and
Rom. 12. 1. I beseech you by the m. of God
2 Cor. 1. 13. Father of m. and God of
Col. 3. 12. put on bowels of m.
Ps. 25. 6. *tender mercies*, 40. 11. & 51. 1. & 77. 9. ∧ 79. 8. & 103. 4. & 119. 77, 156. ∧ 145. 9.
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Ex. 34. 6. Lord God *merciful* and gracious. 2 Chr. 30. 9. Neh. 9. 17, 31. Ps. 103. 8. Joel 2. 13. Jon. 4. 2.
Ps. 18. 25. with m. show thyself m. 37. 26. he is ever m. and lendeth 117. 2. his m. kindness is great to
Prov. 11. 17. m. man doeth good, 12. 10.
Is. 57. 1. m. men are taken away from evil
Jer. 3. 12. I am m. and will not keep anger
Matt. 5. 7. blessed are m. they obtain mercy
Luke 6. 36. be m. as your Father is m.
Heb. 2. 17. might be a m. high priest
8. 12. I will be m. to their unrighteousness
MERRY, be, Luke 12. 19. & 15. 23, 24, 29, 32.
Jam. 5. 13. is any m. let him sing
Prov. 15. 13. *merry-hearted*, 17. 22. Ec. 9. 7. Is. 24. 7.
MESSAGE from God, Judg. 3. 20. Hag. 1. 13. 1 John 1. 5. & 3. 11.
Job 33. 23. if there be a *messenger* with him
Is. 14. 32. what shall one answer the m.
42. 19. who is blind or deaf, as m.
44. 26. that performeth counsel of his m.
Mal. 2. 7. he is the m. of the Lord
3. 1. I send my m. even the m. of the covenant
MESSIAH, Dan. 9. 25, 26. John 1. 41. ∧ 4. 25.
MIDST, Ps. 22. 14. & 46. 5. & 110. 2.
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MIGHT, Gen. 49. 3. Num. 14. 13. Deut. 6. 5. love Lord with all thy m.
2 Kings 23. 25. turned to Lord with all his m.
2 Chr. 20. 12. no m. against this company
Ps. 76. 5. none of men of m. found 145. 6. men speak of the m. of thy terrible acts
Ec. 9. 10. findeth to do, do it with thy m.
Is. 40. 29. that have no m. he increaseth
Zech. 4. 6. not by m. but by Spirit
Eph. 3. 16. his glory, to be strengthened with m.
6. 10. be strong in power of his m.
Col. 1. 11. strengthened with all m.
Deut. 7. 23. with *mighty* destruction 10. 17. a great God, a m. and a
Judg 5. 23. to the help of the Lord against the m.
Ps. 24. 8. the Lord strong and m. the Lord m. in battle
89. 10. I have laid help on one that is m.
Is. 5. 22. m. to drink wine, men of
63. 1. speak in righteousness, m. to
Jer. 32. 19. great in counsel, m. in work
1 Cor. 1. 20. not many m. are called
2 Cor. 10. 4. warfare not carnal, but m.
Ps. 52. 4. Lord ou high is *mightier*
Acts 18. 28. *mightily*, Col. 1. 29.
19. 20. so m. grew word of God
MILK, Gen. 18. 8. ∧ 49. 12.
Job 10. 10. hast poured me out as m.
Song 4. 11. honey and m. under thy tongue
5. 1. drunk my wine with my m.
Is. 55. 1. buy wine and m. without
Joel 3. 18. the hills shall flow with m.
Heb. 5. 12. become such as have need of m.
1 Pet. 2. 2. desire sincere m. of word
MIND, Gen. 26. 35. Lev. 24. 12.
1 Chr. 28. 9. serve him with willing m.
Neh. 4. 6. people had a m. to work
Job 23. 13. he is of one m. who can
Is. 26. 3. whose m. is stayed on thee
Luke 12. 29. be ye not of doubtful m.
Acts 17. 11. receive the word with readiness of m.
20. 19. serving the Lord with all humility of m.
Rom. 7. 25. with the m. I serve law of God
8. 5. of flesh, do m. things of
7. carnal m. is enmity against
11. 34. who hath known the m. of the Lord. 1 Cor. 2. 16.
Rom. 12. 16. be of same m. one
16. m. not high things
1 Cor. 1. 10. joined together in the same m.
2 Cor. 8. 12. be first a willing m. it is
13. 11. be of one m. live in peace, Phil. 1. 27. & 2. 2. ∧ 4. 2. 1 Pet. 3. 8.
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2 Tim. 1. 7. spirit of love and of a sound m.
Tit. 1. 15. their m. and conscience
1 Pet. 5. 2. not for lucre, but ready m.
Phil. 3. 19. m. earthly things
2 Cor. 3. 14. *minds* were blinded
Phil. 4. 7. God keep your hearts and m.
Heb. 10. 16. in their m. I will write
12. 3. lest ye be weary and faint in your m.
1 Pet. 3. 1. stir up your pure m. by
Rom. 8. 6. to be carnally *minded* is death ; spiritually m. is life and
11. 20. be not high m. but fear
15. 5. God of patience grant you to be like m.
Tit. 2. 6. exhort young men to be sober m.
Jam. 1. 8. a double m. man, 4. 8.
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Matt. 20. 26. let him be your m.
Acts 26. 16. to make thee a m. and
Rom. 13. 4. he is m. of God to thee
15. 8. Christ was a m. of the circumcision
16. I be the m. of Jesus Christ to the Gentiles
25. to m. unto the saints, Heb. 6. 10.
Rom. 15. 27. m. to them in carnal
1 Cor. 9. 13. they who m. about holy things
2 Cor. 9. 10. m. seed to sower and
Gal. 2. 17. is therefore Christ the m. of sin
Eph. 3. 7. was made a m. according
4. 29. may m. grace unto hearers
1 Tim. 4. 6. shalt be a good m. of Jesus Christ
Heb 8. 2. m. of the sanctuary
1 Pet. 4. 11. if any man m. let him
Ps. 103. 21. *ministers* of his that do
104. 4. his m. a flaming fire, Heb. 1. 7.
Is. 61. 6. men call you the m. of God
Joel 1. 9. the priests, the Lord's m. mourn
Luke 1. 2. from beginning, m. of the
Rom. 13. 6. they are God's m.
1 Cor. 3. 5. m. by whom ye believed
4. 1. account of us as m. of Christ
2 Cor. 3. 6. made us able m. of New Testament
6. 4. approved ourselves as m. of God
11. 23. are they m. of Christ, so
Mat. 4. 11. *ministered*, Luke 8. 3. Gal. 3. 5. Heb. 6. 10. 2 Pet. 1. 11.
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Heb. 1. 14. all m. spirits
Acts 6. 4. give ourselves to *ministry* 20. 24. I might finish the m. I have received
2 Cor. 4. 1. seeing we have this m.
5. 18. given to us the m. of reconciliation
6. 3. that the m. be not blamed
Col. 4. 17. take heed to m. that thou
1 Tim. 1. 12. putting me into the m.
2 Tim. 4. 5. make full proof of thy m.
Heb. 8. 6. obtained more excellent m.
MIRACLE, Mark 6. 52. & 9. 39. Luke 23. 8. John 2. 11. & 6. 26. & 10. 41. & 11. 47. Acts 2. 22. & 4. 16. & 6. 8. & 19. 11. 1 Cor. 12. 10, 28, 29. Gal. 3. 5. Heb. 2. 4.
MIRTH, Prov. 14. 13. Ec. 2. 2. & 7. 4. Is. 24. 8. 11. Jer. 7. 34. & 16. 9. & 25. 10. Ez. 21. 10. Hos. 2. 11.
MISCHIEF, Gen. 42. 4. ∧ 44. 29.
Job 15. 35. they conceive m. bring
Ps. 10. 14. thou beholdest m. and
28. 3. m. is in their hearts, 10. 7.
36. 4. he deviseth m. upon his bed
94. 20. which frameth m. by a law
Prov. 10. 23. sport to a fool to do m.
11. 27. he that seeketh m. it shall
24. 16. wicked shall fall into m.
Acts 13. 10. full of all subtilty and m.
MISERY, Jer 3. 20. Lam. 3. 19.
Judg. 10. 16. soul grieved for m. o Israel
Prov. 31. 7. drink and remember m.
Ec. 8. 6. the m. of man is great
Rom. 3. 16. destruction and m. are in their way
Job 16. 2. *miserable* comforters are ye all
1 Cor. 15. 19. are of all men most m.
Rev. 3. 17. knowest not thou art m.
MOCK when fear cometh, Prov. 1. 26
Prov. 14. 9. fools make a m. at sin
1 Kings 18. 27. Elijah *mocked* and
2 Chr. 36. 16. they m. the messengers of God
Prov. 20. 1. wine is a *mocker* and
Is. 28. 22. be not *mockers*, lest
Jude 18. there should be m. in last
Prov. 17. 5. whoso *mocketh* the poor
30. 17. eye that m. at his father
MODERATION known to all, Phil 4. 5.
MODEST apparel, 1 Tim. 2. 9.
MOMENT, Ex. 33. 5. Is. 27. 3.
Num. 16. 21. consume them in a m. 45.
Job 7. 18. try him every m.
20. 5. joy of hypocrite is for a m.
Ps. 30. 5. his anger endureth but for a little m.
Is. 26. 20. hide thee, as it were for a little m.
54. 7. for a small m. have I forsaken thee
1 Cor. 15. 52. in a m. in the twinkling
2 Cor. 4. 17. affliction is but for a m.
MONEY, Gen. 23. 9. ∧ 31. 15.
Ec. 7. 12. wisdom is defence and m.
10. 19. m. answereth all things
Is. 55. 1. he that hath no m. come
2. wherefore spend m. for that which is not bread
Mic. 3. 11. the prophets divine for m.
Acts 8. 20. thy m. perish with thee
1 Tim. 6. 10. love of m. is the root o all evil
MORROW, Ex. 8. 23. & 16. 23.
Prov. 27. 1. boast not thyself of to-m.
Is. 22. 13. to-m. we shall die, 1 Cor. 15 32.
Is. 56. 12. to-m. shall be as this day
Matt. 6. 34. take no thought for m.
Jam. 4. 14. know not what shall be on the m.
MORTAL man be just, Job 4. 17.
Rom. 6. 12. let not sin reign in m. body
8. 11. raised Christ, quicken m. body
1 Cor. 15. 53. this m. put on immortality
2 Cor. 5. 4. *mortality* be swallowed up of life
Rom. 8. 13. *mortify* deeds of body
Col. 3. 5. m. your members on earth
MOTE, Matt. 7. 3, 4, 5. Luke 6 41.
MOTH, Job 4. 19. ∧ 27. 18. Ps. 39. 11. Is. 50. 9. & 51. 8. Hos. 5. 12. Matt. 6. 19, 20. Luke 12. 33.
MOTHER, Gen. 3. 20. & 21, 21. Judg. 5. 7. 2 Sam. 20. 19. 1 Kings 3. 27. Gal. 4. 26.
Job 17. 14. say to worm, thou art my m.
Ps. 27. 10. when father and m. forsake me
71. 6. took me out of my m.'s bowels, 139. 13.
Matt. 12. 49. behold my m. and my
MOVE, Ex. 11. 7. Judg. 13. 25.
Acts 17. 28. in him we live and m.
20. 24. none of these things m. me
Ps. 15. 5. shall never be *moved*, 21. 7. & 26. 5. & 55. 22. & 62. 2, 6. & 66. 9. & 112. 6. & 21. 3. Prov 12. 3.

Col. 1. 23. be not m. away from hope
1 Thes. 3. 3. no man be m. by these afflictions
Heb. 12. 28. a kingdom which cannot be m.
2 Pet. 1. 21. spake as m. by the Holy Ghost
Rom. 7. 5. *motions*
Prov. 5. 6. *moveable*
MOURN, Neh. 8. 9. Job 5. 11.
Is. 61. 2. to comfort all that m.
Matt. 5. 4. blessed are they that m.
Jam. 4. 9. be afflicted and m. and
Matt. 11. 17. we have *mourned* unto you, and ye have not lamented
1 Cor. 5. 2. are puffed up, and have not rather m.
Ec. 12. 5. *mourners* go about the streets
Is. 57. 18. restore comfort to him and his m.
Ps. 30. 11. turned *mourning* into dancing
Is. 22. 12. Lord did call to weeping and m.
61. 3. to give the oil of joy for m.
Jer. 9. 17. call for the m. women
31. 13. I will turn their m. into joy
Joel 2. 12. turn to me with fasting and m.
Jam. 4. 9. let laughter be turned into m.
MOUTH of babes and sucklings, Ps. 8. 2.
Ps. 37. 30. m. of righteous speaketh wisdom
Prov. 10. 14. m. of fools is near destruction
31. m. of the just bringeth forth wisdom
12. 6. m. of upright shall deliver
14. 3. in m. of fools is a rod of pride
15. 2. the m. of fools poureth out foolishness
18. 7. a fool's m. is his destruction
22. 14. m. of strange women is a deep pit
Lam. 3. 38. out of m. of the Most High proceedeth not evil and good
Matt. 12. 34. out of abundance of the heart the m. speaketh
Luke 21. 15 will give you a m. and
Rom. 10. 10. with the m. confession is made
15. 6. with one mind and m. glorify
Prov. 13. 3. keepeth *his mouth*, keepeth his life
Lam. 3. 29. putteth—in dust, if there
Mal. 2. 7. they shall seek law at—
Ps. 17. 3. *my mouth* shall not transgress
39. 1. I will keep—with a bridle
49. 3. —shall speak of wisdom
51. 15. —shall show forth thy praise, 63. 5.
71. 15. —shall show forth thy righteousness
Eph. 6. 19. that I may open—boldly
Ps. 81. 10. open *thy mouth* wide
103. 5. who satisfieth—with good
Prov. 31. 8. open—for the dumb in
Ec. 5. 6. suffer not—to cause flesh
MULTITUDE, Gen. 16. 10. & 28. 3. Ex. 12. 38. & 23. 2. Num. 11. 4.
Job 32. 7. m. of years should teach wisdom
Ps. 5. 7. m. of mercies
10. m. of transgressions
33. 16. no king saved by the m. of
51. 1. according to the m. of thy tender mercies, 106. 7, 45.
94. 19. in the m. of my thoughts
Prov. 10. 19. m. of words wanteth not sin
11. 14. in the m. of counsellors there is safety, 15. 22. & 24. 6.
Ec. 5. 3. m. of business, m. of words
Jam. 5. 20. hide m. of sins, 1 Pet. 4. 8.
MURDER, Matt. 15. 19. Rom. 1. 29. Gal. 5. 21. Rev. 9. 21.
Job 24. 14. *murderer* rising with light
Hos. 9. 13. bring forth children to m.
John 8. 44. devil was a m. from the beginning
1 Pet. 4. 15. none of you suffer as a m.
1 John 3. 15. who hateth his brother is a m. and no m. hath eternal life
MURMUR, Ex. 16. 7. Deut. 1. 27. Ps. 106. 25. Phil. 2. 14. Jude 16.
MUSE, Ps. 39. 3. 143. 5.
MUSIC, Lam. 3. 63. Am. 6. 5.
MUSTARD seed, Matt. 13. 31. & 17. 20.
MUZZLE, Deut. 25. 4. 1 Cor. 9. 9.
MYSTERY of the kingdom, Mark 4. 11.
Rom. 11. 25. not be ignorant of m. 16. 25. according to revelation of the m.
1 Cor. 2. 7. speak the wisdom of God in a m.
4. 1. stewards of the m. of God
13. 2. prophecy and understand m.
14. 2. in the Spirit he speaketh m.
15. 51. I show you a m. we shall
Eph. 1. 9. made known m. of his will, 3. 3.
3. 4. my knowledge in m.
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5. 32. this is a great m. of Christ
6. 19. make known m. of gospel
Col. 1. 26. m. which hath been hid
27. glory of this m. among Gentiles
2. 2. acknowledgment of m. of God
4. 3. open a door to speak m. of Christ
2 Thes. 2. 7. m. of iniquity doth
1 Tim. 3. 9. holding m. of the faith
16. great is the m. of godliness
Rev. 1. 20. write the m. of seven stars
10. 7. m. of God should be finished
17. 5. her name, m. Babylon the

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NAIL, Judg. 4. 21. & 5. 26.
Ezra 9. 8. give us a n. in his holy place
Ec. 12. 11. n fastened by the masters of assemblies
Is. 22. 23. fastened as a n. in a sure
Zech. 10. 4 out of him came the n.
NAKED, Gen. 2. 25. & 3. 7, 11.
Ex. 32. 25. when the people were n.
2 Chr. 28. 19. he made Judah n.
Job 1. 21. n. came I out of mother's womb
Matt. 25. 26. I was n. and ye clothed me, 38.
1 Cor. 4. 11. we hunger, and thirst, and are n.
2 Cor. 5. 3. clothed may not be n.
Heb. 4. 13. all things are n. and open
Rev. 3. 17. miserable, poor, blind, n. 16. 15. keepeth his garments, lest he walk n.
NAME, Ex. 34. 14. Lev. 18. 21.
Ps. 20. 1. the n. of God of Jacob
109. 13. let their n. be blotted
Prov. 10. 7. n. of the wicked shall rot
22. 1. good n. is rather to be chosen
Ec. 7. 1. a good n. is better than ointment
Is. 55. 13. shall be to the Lord for n.
56. 5. a n. better than of sons and
62. 2. thou shalt be called by new n.
Jer. 13. 11. for a people, for a n. and
32. 20. made thee a n. as at this day
33. 9. shall be to me a n. of joy, a
Mic. 4. 5. we will walk in the n. of the Lord
Matt. 10. 41. receive a prophet in n. of
Luke 6. 22. cast out your *n.* as evil
Acts 4. 12. is none other n. under heaven
Rom. 2. 24. n. of God is blasphemed
Col. 3. 17. do all in the n. of Lord
2 Tim. 2. 19. that nameth n. of Christ
Heb. 1. 4. obtained more excellent n.
1 Pet. 4. 14. if ye be reproached for the n. of Christ
1 John 3. 23. should believe on the n. of his Son
5. 13. that we believe on the n. of Son of God
Rev. 2. 17. n. written, which no man
3. 1. I know thy works, that thou hast a n.
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14. 1. Father's n. on their foreheads, 22. 4.
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Is. 48. 9. for—sake I will defer mine anger
Ez. 20. 9. wrought for—sake, 14. 22.
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2. 2. lay it to heart to give glory to—
Matt. 10. 22. hated of all for—sake
19. 29. forsaken houses for—sake
John 14. 13. ask in—15. 16. & 16. 23, 26. 16. 24. asked nothing in—
Acts 9. 15. he is a chosen vessel to bear—
Rev. 2. 3. for—hast laboured, and
13. holdest fast— 3. 8. not denied—
2 Chr. 14. 11. in *thy name* we go
Ps. 8. 1. how excellent is—in all the earth, 9.
9. 10. that know—will put their trust in thee
48. 10. according to—so is thy
75. 1. —is near, thy works declare
138. 2. magnified thy word above all—
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64. 7. none that calleth on—
Jer. 14. 7. do it for—sake, 21. Josh. 7. 9. Ps. 79. 9. Dan. 9. 6.
Mic. 6. 9. man of wisdom shall see—
John 17. 12. I kept them in—26.
Ex. 23. 13. make no mention of the *names* of other gods, Deut. 12. 3. Ps. 16. 4.
Ex. 28. 12. Aaron bear their n. before the Lord
Ps. 49. 11. call lands after their n.
147. 4. stars he calleth by their n.
Luke 10. 20. n. written in heaven
Rev. 3. 4. hast a few n. in Sardis
NARROW, 1 Kings 6. 4. Prov. 23. 27. Is. 28. 20. & 49. 19. Matt. 7. 14.
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Gen. 20. 4. wilt thou slay a righteous n.
Num. 14. 12. make of thee a great n.
2 Sam. 7. 23. what n. is like thy people
Ps. 33. 12. blessed is the n. whose God is the Lord
147. 20. not dealt so with any n.
Is. 1. 4. ah sinful n. a people laden
2. 4. n. shall not lift up sword against n.
49. 7. him whom the n. abhorreth
66. 8. shall a n. be born at once
Jer. 2. 11. hath n. changed their gods
Matt. 24. 7. n. shall rise against n. Mark 13. 8.
Luke 7. 5. he loveth our n. and built
Acts 10. 35. in every n. he that feareth God
Rom. 10. 19. by a foolish n. I will anger you
Phil. 2. 15. in midst of a crooked n.
1 Pet. 2. 9. ye are a holy n. Ex. 19. 6.
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Is. 2. 2. all n. shall flow unto it
40. 17. n. before him are as nothing
55. 5. n. that knew thee not shall
Jer. 4. 2. n. shall bless themselves in
Zech. 2. 11. many n. be joined to the Lord
Matt. 25. 32. before him be gathered all n.
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Rev. 21. 24. the n. of them that are saved
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Rom. 1. 26. that which is against n.
2. 14. do by n. things contained in
11. 24. olive wild by n. contrary to n.
1 Cor. 11. 14. doth not n. itself teach
Gal. 2. 16. are Jews by n. and not sinners
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Eph. 2. 3. were by n. the children of wrath
Heb. 2. 16. took not n. of angels
2 Pet. 1. 4. partakers of divine n.
Deut. 34. 7. *natural*, Rom. 1. 26, 27, 31. & 11. 21, 24. 1 Cor. 2. 14. & 15. 44, 46. Phil. 2. 20. 2 Tim. 3. 3. Jam. 1. 23. 2 Pet. 2. 12. Jude 10.
NAUGHT, it is, saith the buyer, Prov. 20. 14.
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NEAR, nigh, Ps. 119. 151. & 148. 14. Is. 55. 6. & 57. 19. Jer. 12. 2.
NECESSARY, Job 23. 12. Acts 13. 46. & 15. 28. Tit. 3. 14. Heb. 9. 23.
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Luke 15. 7. the righteous n. no repentance
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1 Pet. 1. 6. if n. be, ye are in heaviness
1 John 2. 27. n. not that any man teach
Rev. 3. 17. rich, and have n. of
21. 23. no n. of sun
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Eph. 4. 28. give to him that *needeth*
2 Tim. 2. 15. n. not be ashamed of truth
Luke 10. 42. one thing is *needful*
Ps. 9. 18. *needy* not always be forgotten
72. 12. he shall deliver the n. and
82. 3. do justice to afflicted and n.
113. 7. he lifteth the n. out of the dunghill
Is. 14. 30. n. shall lie down in safety
Jer. 22. 16. he judgeth cause of n.
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1 Tim. 4. 14. n. not the gift that is in
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NEIGHBOUR, Ex. 3. 22. & 11. 2.
Ex. 20. 16. not bear false witness against thy n.
Lev. 19. 13. thou shalt not defraud n.
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18. thou shalt love thy n. as thyself, Matt. 7. 12. & 19. 19. & 22. 39. Rom. 13. 9. Gal. 5. 14. Heb. 13. 3. Jam. 2. 8.
Ps. 15. 3. nor doeth evil to his n.
Prov. 27. 10. better is a n. near, than a brother far off
Jer. 22. 13. useth n.'s servant without wages
31. 34. teach no more his n.
Luke 10. 29. who is my n. 36.
Rom. 13. 10. love worketh no ill to his n.
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Matt. 9. 16. putteth n. cloth on old
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2 Cor. 5. 17. if any man be in Christ, he is a n. creature
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Ps. 19. 2. n. unto n. showeth knowledge
30. 5. weeping may endure for a n.
139. 11. n. shall be light about me
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Luke 6. 12. continued all n. in prayer
12. 20. this n. shall thy soul be required
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Rom. 13. 12. n. is far spent; day is at
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13. 17. I contended with the n. of Judah
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2 Sam. 24. 24. offer that which costs me n.
1 Kings 8. 9. n. in ark save the two tables
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Job 6. 21. ye are n.
8. 9. of yesterday, and know n.
26. 7. hangeth earth on n.
34. 9. it profiteth n.
Ps. 17. 3. thou hast tried me, and shalt find n.
39. 5. my age is as n. before thee
49. 17. when he dieth, shall carry n.
119. 165. n. shall offend them
Prov. 13. 4. the sluggard desireth and hath n.
7. maketh himself rich, yet hath n.
Is. 40. 17. all nations before him are as n.
Jer. 10. 24. lest thou bring me to n.
Lam. 1. 12. is it n. to you, all ye that pass
Hag. 2. 3. is it not in your eyes in comparison of it as n.
Luke 1. 37. with God n. shall be impossible
John 8. 28. I do n. of myself, but as my Father hath taught me
14. 30. prince of this world hath n. in me
15. 5. without me ye can do n.
1 Cor. 1. 19. bring to n. the understanding
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Luke 23. 11. Herod and men set him at n.
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Is. 53. 12. was *numbered* with transgressors
Jer. 33. 22. sand cannot n. Hos. 1. 10.
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1 Sam. 12. 14. fear the Lord and o. his voice
15. 22. to o. is better than sacrifice
Jer. 7. 23. o. my voice and I will be your God
26. 13. amend your ways, and o. voice of the Lord, Zeph. 6. 15.
Acts 5. 29. ought to o. God rather
Rom. 2. 8. contentious, and do not o.
6. 16. his servants ye are to whom ye o.
Eph. 6. 1. children o. your parents in the Lord. Col. 3. 20.
Col. 3. 22. servants o. in all things
2 Thes. 1. 8. them that o. not the gospel
2. 14. if any man o. not your word
Tit. 3. 1. put them in mind to o. magistrates
Heb. 5. 9. salvation to all who o.
13. 17. o. them that have rule over
1 Pet. 3. 1. if any o. not the word
Rom. 6. 17. *obeyed* from heart that
Pet. 3. 6. Sarah o. Abraham
4. 17. the end of them that o. not the gospel
Is. 50. 10. *obeyeth* voice, Jer. 11. 3.
1 Pet. 1. 22. purified in *obeying* truth
Rom. 1. 5. received grace for *obedience*
5. 19. by the o. of one many made righteous
6. 16. yield o. unto righteousness
16. 19. your o. is come abroad
26. mystery made known for o. of faith
1 Cor. 14. 34. women to be under o.
2 Cor. 7. 15. remember the o. of you
10. 5. every thought to o. of Christ
6. revenge disobedience when o. is fulfilled
Heb. 5. 8. learned he o. by things he suffered
1 Pet. 1. 2. sanctification of spirit unto o.
Ex. 24. 7. will we do, and be *obedient*
Num. 27. 20. children of Israel may be o.
Deut. 4. 30. turn and be o. to voice
8. 20. perish because not o. to Lord
2 Sam. 22. 45. strangers shall be o.
Prov. 25. 12. wise reprover upon an o. ear
Is. 1. 19. if ye be o. ye shall eat the
42. 24. they were not o. to his law
Acts 6. 7. priests were o. to the faith
Rom. 15. 18. Gentiles o. by word
2 Cor. 2. 9. whether ye be o. in all
Eph. 6. 5. servants be o. to masters
Phil. 2. 8. he became o. unto death
Tit. 2. 5. discreet, o. to your husbands
9. exhort servants to be o.
1 Pet. 1. 14. as o. children, not
OBSCURITY, Is. 29. 18. & 58. 10.
OBSERVE, Ex. 12. 17. & 34. 11.
Ps. 107. 43. who is wise and will o.
119. 34. o. it with my whole heart
Prov. 23. 26. let thine eyes o. my ways
Jon. 2. 8. that o. lying vanities
Matt. 28. 20. teaching them to o.
Gal. 4. 10. ye o. days, months, and
Gen. 37. 11. his father *observed* the saying
Ex. 12. 42. a night to be much o.
Mark 6. 20. Herod feared John and o.
10. 20. all these have I o. from my youth
Luke 17. 20. cometh not with *observation*
OBSTINATE, Deut. 2. 30. Is. 48. 4.
OBTAIN favour of Lord, Prov. 8. 35.
Is. 35. 10. shall o. joy and gladness, 51. 11.
Luke 20. 35. worthy to o. that world
1 Cor. 9. 24. so run, that ye may o.
Heb. 4. 16. may o. mercy and find
11. 35. might o. better resurrection
Jam. 4. 2. ye desire to have, and cannot o.
Hos. 2. 23. her that had not *obtained* mercy
Acts 26. 22. having o. help of God
Rom. 11. 7. the election hath o. it
Eph. 1. 11. in whom we have o. an inheritance
1 Tim. 1. 13. I o. mercy, because, 16.
Heb. 1. 4. o. a more excellent name, 9. 6.
6. 15. endured, he o. the promises
9. 12. o. eternal redemption for us
OCCASION, Gen. 43. 18. Judg. 14. 4.
2 Sam. 12. 14. given o. to enemies of the Lord
Job 33. 10. he findeth o. against me
Jer. 2. 24. in her o. who can turn her away
Dan. 6. 4. could find none o. 5.
Rom. 7. 8. sin taking o. by the commandment, 11.
14. 13. o. to fall in brother's way
2 Cor. 11. 12. cut off o. from them which desire o.
Gal. 5. 13. use not for o. to the flesh
1 Tim. 5. 14. give none o. to adversary
1 John 2. 10. none o. of stumbling
OCCUPY, Luke 19. 13. Heb. 13. 9.
ODOUR, Phil. 4. 18. Rev. 5. 8.
OFFENCE, 1 Sam. 25. 31. Is. 8. 14.
Ec. 10. 4. yielding pacifieth great o.
Hos. 5. 15. acknowledge their o.

Matt. 18. 23. thou art an o. unto me
18. 7. wo to the world because of o. for o. must come; wo to him by whom the o. cometh
Acts 24. 16. conscience void of o.
Rom. 4. 25. delivered for our o. and 5. 15. not as o. so is free gift
16. the free gift is of many o.
17. by one man's o. death came
9. 33. rock of o. Is. 8. 14. 1 Pet. 2. 8.
14. 20. is evil for him that eateth with o.
16. 17. cause divisions and o.
1 Cor. 10. 32. give none o. neither to Jews
2 Cor. 6. 3. giving no o. in any thing
11. 7. committed an o. in abasing myself
Gal. 5. 11. then is the o. of the cross ceased
Phil. 1. 10. without o. till day of Christ
OFFEND, I will not any more, Job 34. 31.
Ps. 73. 15. o. against generation of thy children
119. 165. nothing shall o. them
Jer. 2. 3. all that devour him shall o.
50. 7. we o. not because they have sinned
Hos. 4. 15. Israel play harlot, let not Judah o.
Matt. 5. 29. if thy right eye o. thee
13. 41. gather out of his kingdom all that o.
17. 27. yet lest we should o. go
18. 6. whoso shall o. one of these little ones, 8. 9. if hand, foot, eye o. Mark 9. 43—47.
1 Cor. 8. 13. if meat make thy brother to o.
Jam. 2. 10. o. in one point is guilty
3. 2. in many things we o. all; o. not in word
Prov. 18. 19. brother *offended* harder
Matt. 11. 6. blessed who is not o. in
26. 33. though all be o. I will never be o.
Mark 4. 17. immediately they are o.
Rom. 14. 21. o. or is made weak
2 Cor. 11. 29. who is o. and I burn not
Is. 29. 21. make a man *offender* for
OFFER, Gen. 31. 54. Lev. 1. 3.
Ps. 50. 14. o. to God thanksgiving, 116. 17.
Matt. 5. 24. then come and o. thy gift
Heb. 13. 15. let us p. the sacrifice of praise
Rev. 8. 3. o. it with prayers of saints
Mal. 1. 11. incense *offered* to my name
Phil. 2. 17. o. upon sacrifice and service
1 Tim. 4. 6. I am now ready to be o.
Heb. 9. 14. o. himself without spot
28. Christ was once o. to bear sins
11. 4. by faith Abel o. to God a more excellent sacrifice
17. Abraham o. up Isaac
Ps. 50. 23. whoso *offereth* praise glorifieth
Eph. 5. 2. *offering* a sacrifice to God
Heb. 10. 5. sacrifice and o. thou wouldest not
14. by one o. hath perfected for
OFFESCOURING, Lam. 3. 45. 1 Cor. 4. 16
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OFTEN reproved, hardeneth, Prov. 29. 1.
Mal. 3. 16. spake o. one to another
Matt. 23. 37. how o. would I have gathered thy children
1 Cor. 11. 26. o. as ye eat this bread
Phil. 3. 18. of whom I have told you o.
Heb. 9. 25. needed not offer himself o.
OIL, Gen. 28. 18. Ex. 25. 6.
Ps. 45. 7. with o. of gladness. Heb. 1. 9.
89. 20. with my holy o. I have anointed him
92. 10. be anointed with fresh o. 23. 5. 104. 15. o. to make his face shine
141. 5. o. which shall not break my head
Is. 61. 3. o. of joy for mourning
Matt. 25. 3. took no o. in lamps
4. took o. in their vessels
8. give us of your o. for our lamps
Luke 10. 34. pouring in wine and o.
OINTMENT, Ps. 133. 2. Prov. 27. 9, 16. Ec. 7. 1. & 10. 1. Song 1. 3. Is. 1. 6. Am. 6. 6. Matt. 26. 7. Luke 7. 37.
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Ps. 37. 25. been young, and now am o. 71. 18. when I am o. and grayheaded
Prov. 22. 6. when he is o. he will not depart from it
Jer. 6. 16. ask for the o. paths and
Acts 21. 16. Mnason, an o. disciple
1 Cor. 5. 7. purge out the o. leaven
2 Cor. 5. 17. o. things are passed
2 Pet. 1. 9. purged from his o. sins
Gen. 25. 8. *old age*, Judg. 8. 32. Job 30. 2. Ps. 71. 9. & 92. 14. Is. 46. 4.
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ONE, Gen. 2. 24. Matt. 19. 5.
Jer. 3. 14. o. of a city, and two of a
Zech. 14. 9. shall be o. Lord and his name o.
Matt. 19. 17. none good but o. that is God
1 Cor. 8. 4. none other God but o. 6.
10. 17. we being many are o. bread, and o. body; all partakers of o. bread
Gal. 3. 20. mediator not of o. but God is o.
1 John 5. 7. these three are o.
Josh. 23. 14. not *one thing* hath failed
Ps. 27. 4. —have I desired of Lord

Mark 10. 21. —thou lackest, go sell
Luke 10. 42. but—is needful
Phil. 3. 13. this—I do, forgetting
OPEN thou my lips, Ps. 51. 15.
Ps. 81. 10. o. thy mouth wide
119. 18. o. thou mine eyes, that I
Prov. 31. 8. o. thy mouth for dumb
Song 5. 2. o. to me, my sister, my
Is. 22. 22. shall o. and none shall shut; and he shall shut, and none shall o.
42. 7. to o. blind eyes, Ps. 146. 8.
Ez. 16. 63. never o. thy mouth
Matt. 25. 11. Lord o. to us, Luke 13. 25.
Acts 26. 18. to o. their eyes, and turn them from darkness to light
Col. 4. 3. o. to us door of utterance
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Is. 35. 5. eyes of the blind shall be o.
53. 7. he o. not his mouth
Matt. 7. 7. knock and it shall be o. Luke 11. 9.
Luke 24. 45. then o. he their understanding
Acts 14. 27. o. the door of faith to the Gentiles
16. 14. Lydia, whose heart Lord o.
1 Cor. 16. 9. a great door and effectual is o.
2 Cor. 2 12. a door was o. to me of the Lord
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Ps. 10. 18. that man may no more o.
Prov. 22. 22. neither o. afflicted in
Zech. 7. 10. o. not the widow or
Mal. 3. 5. a witness against those that o.
Jam. 2. 6. do not rich men o. you
Ps. 9. 9. the Lord will be a refuge for the *oppressed*
10. 18. judge the fatherless and o.
Ec. 4. 1. tears of such as were o.
Is. 1. 17. relieve the o. 58. 6.
38. 14. I am o. undertake for me
53. 7. he was o. and afflicted
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Acts 10. 38. Jesus healed all o. of the devil
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Deut. 27. 7. Lord looked on our *oppression*
2 Kings 13. 4. the Lord saw the o.
Ps. 12. 5. for o. of poor and sighing of the needy
62. 10. trust not in o. and become
Ec. 7. 7. o. maketh a wise man mad
Is. 5. 7. looked for judgment, but behold o.
33. 15. he that despiseth gain of o.
Ps. 72. 4. *oppressor*, 54. 3. & 119. 121.
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132. 17. o. a lamp for mine anointed
Is. 30. 33. Tophet is o. of old, for
Jer. 1. 5. o. thee a prophet unto the nations
Hab. 1. 12. thou hast o. them for judgment
Acts 13. 48. as were o. to eternal life
14. 23. o. elders in every church
17. 31. judge by that man whom he o.
Rom. 7. 10. commandment which was o.
13. 1. the powers that be are o. of God
1 Cor. 9. 14. Lord o. that they who preach
Gal. 3. 19. o. by angels in hand of a mediator
Eph. 2. 10. God before o. we should walk
1 Tim. 2. 7. o. a preacher and an
Heb. 5. 1. o. for men in things pertaining to God
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119. 133. o. my steps in thy word
1 Cor. 14. 40. all things be done decently and in o.
Col. 2. 5. joying and beholding your o.
Tit. 1. 5. set in o. things wanting
2 Sam. 23. 5. everlasting covenant, *ordered* in all things
Ps. 37. 23. steps of a good man are o. by the Lord
50. 23. that *ordereth* his conversation aright
ORDINANCE of God, Is. 58. 2. Rom. 13. 2.
1 Pet. 2. 13. submit to every o. of man
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Jer. 31. 35. o. of the moon and of the stars
33. 25. appointed o. of heaven, Job 38. 33.
Ez. 11. 20. keep mine o. and do them, Lev. 18. 4, 30. & 22. 9. 1 Cor. 11. 2.
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Eph. 2. 15. law contained in o
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20. why are ye subject to o.
Heb. 9. 1. had o. of divine service
ORNAMENTS, Ex. 33. 5. Prov. 1 & 25. 12. Is. 49. 18. & 61. 10. Jer. 2. 32. Ez. 16. 7, 11. 1 Pet. 3. 4.
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1 John 2. 13. ye have o. the wicked one, 14.
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1 John 5. 4. born of God *overcometh* the world
Rev. 2. 7. to him that o. I will give
11. o. shall not be hurt of second
26. he that o. will I give power
3. 5. he that o. shall be clothed in white
12. him that o. will I make a pillar
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10. 24. let no man seek his o.
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P

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Job 7. 21. why dost not p. my transgression
Ps. 25. 11. for name's sake p. mine iniquity
Is. 55. 7. our God, he will abundantly p
Jer. 5. 7. how shall I p. thee for this
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1 Pet. 5. 1. is p. of the glory revealed
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1 Tim. 5. 22. be not p. of other men's sins
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1 Pet. 1. 17. p. the time of sojourning
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Is. 43. 2. when thou *passest* through the waters
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25. ponder the p. of thy feet
5. 6. lest thou ponder the p. of life
Is. 26. 7. thou dost weigh p. of just
Ps. 17. 4. keep me from *paths* of the destroyer
5. hold up my goings in thy p.
23. 4. show thy ways; teach me p.
10. all p. of the Lord are mercy
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12. 12. wrought among you in all p.
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1 Tim. 3. 3. not greedy of lucre, but p.
2 Tim. 2. 24. gentle, apt to teach, p.
Jam. 5. 7. p. unto coming of Lord
8. he ye also p. establish your
Ps. 37. 7. wait *patiently* for the Lord, 40. 1.
Heb. 6. 15. after he had p. endured
1 Pet. 2. 20. ye be buffeted, take it p.
PATRIARCH, Acts 2. 29. & 7. 8. Heb. 7. 4.
PATRIMONY, his, Deut. 18. 8.
PATTERN, Ex. 43. 10. 1 Tim. 1. 16. Tit. 2. 7. Heb. 8. 5. & 9. 23.
PAVILION, 1 Kings 20. 12, 16. Ps. 18. 11. & 27. 5. & 31. 20. Jer. 43. 10.
PAY, Ps. 37. 21. Matt. 18. 28.
PEACE, Lev. 26. 6. Num. 6. 26. Job 22. 21. acquaint thyself with God, and be at p.
Ps. 34. 14. seek p. and pursue it
37. 37. the end of that man is p.
85. 8. he will speak p. unto people
10. righteousness and p. kissed
119. 165. great p. have they that love
120. 6. hateth p. 7. I am for p.
122. 6. pray for p. of Jerusalem
125. 5. p. shall be upon Israel, 128. 6.
Prov. 16. 7. his enemies to be at p.
Is. 9. 6. everlasting Father, Prince of p.
26. 3. keep him in perfect p.
27. 5. that he may make p. with me, and he shall make p. with me
45. 7. I make p. and create evil
48. 18. had thy p. been as a river
22. there is no p. to the wicked, 57. 21.
57. 2. enter into p. shall rest in beds
19. p. p. to him that is far off
59. 8. way of p. they know not, Rom. 3. 17.
Is. 63. 17. will make thy officers p.
66. 12. I will extend p. to her like a river
Jer. 6. 14. saying p. p. when there is no p. 8. 11. 2 Kings 9. 18, 22. Ez. 13. 10.
Jer. 8. 15. looked for p. but no good came
29. 7. seek p. of the city, for in the p. thereof ye shall have p.
11. thoughts of p. and not of evil
Mic. 5. 5. this man shall be the p.
Zech. 8. 19. love the truth and p.
Matt. 10. 34. I came not to send p.
Mark 9. 50. have p. one with another
Luke 1. 79. guide our feet in way of p.
2. 14. on earth p. good-will towards
29. lettest thou depart in p.
19. 42. things that belong to thy p.
John 14. 27. p. I leave; my p. I give
16. 33. in me ye might have p.
Rom. 5. 1. we have p. with God through Jesus Christ
8. 6. spiritually minded is life and p.
14. 17. kingdom of God is righteousness, p.
15. 13. fill you with all p. and joy
1 Cor. 7. 15. God hath called us to p.
2 Cor. 13. 11. live in p. and the God of p. shall
Gal. 5. 22. fruit of Spirit is love, p.
Eph. 2. 14. he is our p. 15. making p.
Phil. 4. 7. the p. of God, Col. 3. 15.
1 Thes. 5. 13. at p. among yourselves
Heb. 12. 14. follow p. with all men
Jam. 3. 18. sown in p. of them that make p.
1 Pet. 3. 11. let him seek p. and ensue
2 Pet. 3. 14. found of him in p.
1 Tim. 2. 2. lead a *peaceable* life in all godliness
Heb. 12. 11. yielding p. fruit of righteousness
Jam. 3. 17. is first pure, then p.
Rom. 12. 18. live *peaceably* with all
Matt. 5. 9. blessed are the *peacemakers*
PEARL of great price, Matt. 13. 46.
Matt. 7. 6. cast not *pearls* before swine
1 Tim. 2. 9. gold, or p. or costly array
Rev. 21. 21. gates were twelve p.
PECULIAR treasure, Ex. 19. 5. Ps. 135. 4.
Ez. 2. 8. p. treasure of provinces
Deut. 14. 2. p. people, 26. 18. Tit. 2. 14. 1 Pet. 2. 9.
PEN of iron, Job 19. 24. Jer. 17. 1.
Ps. 45. 1. tongue is as the p. of a ready writer
PENURY, Prov. 14. 23. Luke 21. 4.
PEOPLE, Gen. 27. 29. Ex. 6. 7.
Ps. 144. 15. happy is the p. whose God is the Lord
148. 14. Israel is a p. near unto him
Is. 1. 4. sinful nation, a p. laden with iniquity
10. 6. against the p. of my wrath
27. 11. a p. of no understanding
34. 5. upon the p. of my curse
Hos. 4. 9. like p. like priest
Heb. 11. 25. p. of God, 1 Pet. 2. 10.
1 Pet. 2. 10. in time past were not p.
Ps. 73. 10. *his people* return hither
100. 3. we are—and sheep of his
Matt. 1. 21. Jesus shall save—from their sins
Rom. 11. 2. God hath not cast away—
Ps. 50. 7. hear, O *my people*, and I will speak
81. 11. —would not hearken, 8. 13.
Is. 19. 25. blessed be Egypt—and
26. 20. come—enter into thy chambers
63. 8. surely they are—that will not lie
Jer. 30. 22. ye shall be—and I will be your God, 24. 7. & 31. 33. & 32. 38.
Ez. 11. 20. & 36. 28. & 37. 27. Zech. 2. 11. & 8. 8. & 13. 9. 2 Cor. 6. 16.
Hos. 1. 9. ye are not—, 10. say to them which were not—thou art—
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PERFECT, Deut. 25. 15. Ps. 18. 32.
Gen. 6. 9. Noah was just man and p.
17. 1. walk before me, and be p.
Deut. 18. 13. shalt be p. with God
32. 4. his work is p. just and right
2 Sam. 22. 31. his way is p. Ps. 18. 30.
Job 1. 1. man was p. and upright, 8. & 2. 3.
Ps. 19. 7. law of the Lord is p. converting the soul
37. 37. mark the p. man and behold the upright
Ez. 16. 14. it was p. through my comeliness
Matt. 5. 48. p. as your Father is p.
19. 21. if thou wilt be p. go and sell all
1 Cor. 2. 6. wisdom among them that are p.
2 Cor. 12. 9. strength is made p. in weakness
13. 11. be p. be of good comfort
Eph. 4. 13. to a p. man unto the measure of stature of Christ
Phil. 3. 12. not as though I were already p.
15. as many as be p. thus minded
Col. 1. 28. present every man p. in Christ Jesus
4. 12. may stand p. and complete
2 Tim. 3. 17. man of God may be p.
Heb. 2. 10. captain of salvation p.
7. 19. the law made nothing p.
12. 23. spirits of just men made p.
13. 21. make you p. in every good
Jam. 1. 4. be p. and entire
17. p. gift
1 Pet. 5. 10. make you p. establish
1 John 4. 18. p. love casteth out fear
Rev. 3. 2. not found thy works p.
2 Cor. 7. 1. *perfecting* holiness in fear
Eph. 4. 12. for the p. of the saints
Job 11. 7. find out the Almighty to *perfection*
Ps. 119. 96. have seen end of all p.
Luke 8. 14. bring no fruit to p.
2 Cor. 13. 9. we wish, even your p.
Heb. 6. 1. let us go on unto p.
Col. 3. 14. charity the bond of *perfectness*
PERFORM, Gen. 26. 3. Ruth 3. 13.
Job 5. 12. hands cannot p. their enterprise
Ps. 119. 106. I have sworn and I will p. it
112. inclined my heart to p. thy statutes
Is. 9. 7. zeal of Lord of hosts will p.
44. 28. shall p. all my pleasure
Mic. 7. 20. he will p. truth to Jacob
Rom. 4. 21. promised, was able to p.
7. 18. how to p. that which is good
Phil. 1. 6. he will p. it unto day of Jesus Christ
1 Kings 8. 20. Lord hath *performed* his word
Neh. 9. 8. hast p. thy words
Is. 10. 12. Lord hath p. his whole work
Jer. 51. 29. every purpose of Lord shall be p.
Ps. 57. 2. God that *performeth* all things
Is. 44. 26. p. counsel of messengers
PERILOUS times, 2 Tim. 3. 1.
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Esth. 4. 16. I will go in, if I p. I p.
Ps. 2. 12. ye p. from the way, when 119. 92. have p. in my affliction
Prov. 29. 18. where no vision is, the people p.
Matt. 8. 25. Lord save us, or we p.
Luke 8. 24.
John 3. 15. believeth should not p. 16. 10. 28. I give eternal life, they shall never p.
1 Cor. 8. 11. through thy knowledge the weak p.
2 Pet. 3. 9. not willing that any p.
PERMIT, if Lord, I Cor. 16. 7. Heb. 6. 3.
1 Cor. 7. 6. by *permission*, not of commandment
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35. 6. let angel of the Lord p. them
71. 11. p. and take him; is none to
83. 15. p. them with thy tempest
Lam. 3. 66. p. and destroy them in
Matt. 5. 11. blessed are ye when men p. you
44. pray for them that p. you
10. 23. they p. you in this city
Rom. 12. 14. bless them which p.
Ps. 109. 16. *persecuted* the poor and
119. 161. princes p. me without cause
143. 3. the enemy hath p. my soul
John 15. 20. if they p. me they will p. you
Acts 9. 4. why p. thou me, 22. 7. 22. 4. I p. this way to death, 7. 8. 26. 11. I p. them to strange cities, 16.
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15. 9. because I p. the church of
2 Cor. 4. 9. p. but not forsaken, cast
Gal. 1. 13. beyond measure I p. the church of God
4. 29. p. him born after the Spirit
1 Thes. 2. 15. have p us, and please not God
1 Tim. 1. 13. who was before a *persecutor*
2 Tim. 3. 12. live godly, shall suffer *persecution*
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Mal. 1. 8. will he accept thy p.
Matt. 22. 16. regardest not p. of men
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12. 16. fornicator or profane p. as Esau
2 Pet. 3. 11. what manner of p. ought
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PERSUADE we men, 2 Cor. 5. 11.
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Acts 13. 43. *persuaded* them to continue
21. 14. when we would not be p.
Rom. 8. 38. I am p. that neither death
Heb. 6. 9. we are p. better things of you
11. 13. having seen them, were p.
Acts 26. 28. almost thou *persuadest* me to be a Christian
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Gal. 1. 7. would p. gospel of Christ
Job 33. 27. *perverted* that which was right
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Jer. 3. 21. they have p. their way
Luke 23. 2. this fellow p. the nation
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Matt. 9. 12. that be whole need not p.
Luke 4. 23. say to me, p. heal thyself
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PIECE of bread, Prov. 6. 26. & 28. 21.
Matt. 9. 16. no man putteth a p. of new cloth
Luke 14. 18. bought a p. of ground
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Luke 2. 35. sword shall p. through thy soul
Ps. 22. 16. they *pierced* my hands
Zech. 12. 10. on me whom they p.
1 Tim. 6. 10. p. themselves through
Rev. 1. 7. they also which p. him
Heb. 4. 12. *piercing* even to dividing
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Ex. 13. 21. by day in p. of cloud; and by night in a p. of fire, Num. 12. 5. & 14. 14. Deut. 31. 15. Neh. 9. 12. Ps. 99.
Is. 19. 19. a p. at the border thereof
Jer. 1. 18. I have made thee an iron p.
1 Tim. 3. 15. p. and ground of truth
Rev. 3. 12. in temple I will make him a p.
Job 9. 6. *pillars* thereof tremble
26. 11. the p. of heaven tremble
Ps. 75. 3. I bear up the p. of it
Prov. 9. 1. hath hewn out her seven p.
Song 3. 6. p. of smoke
8. 10. p. of silver
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Ps. 9. 15. sunk in p. they had made
28. 1. go down to the p. 30. 3. & 88. 4 & 143. 7. Prov. 1. 12. Is. 38. 18.
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55. 23. p. of destruction
119. 85. proud digged a p. for me
Prov. 22. 14. strange woman a deep p.
23. 27. strange woman is a narrow p.
28. 10. fall into his own p. Ec. 10. 8.
Is. 38. 17. delivered it from the p. of corruption
51. 1. hole of p. whence he digged
Jer. 14. 13. come to p. and found no water
Zech. 9. 11. sent prisoners out of p.
Rev. 9. 1. key of bottomless p. 20. 1.
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Job 6. 14. to the afflicted p. should be showed
19. 21. have p. on me, have p. O friends
Prov. 19. 17. hath p. on poor, lendeth
Is. 63. 9. in his p. he redeemed
Ez. 36. 21. I had p. for my holy name
Matt. 18. 33. even as I had p. on thee
Ps. 103. 13. as a father *pitieth* his children, so the Lord p. them that
Jam. 5. 11. *pitiful*, 1 Pet. 3. 8

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32. 7. art my hiding p. 119. 114.
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Prov. 15. 3. eyes of the Lord are in every p.
Ec. 3. 20. all go to one p. 6. 6.
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Hos. 5. 15. will go and return to my p.
John 8. 37. my word hath no p. in
11. 48. take away both our p. and
Rom. 12. 19. avenge not, but give p.
1 Cor. 4. 11. no certain dwelling p.
11. 20. ye come together in one p.
Eph. 4. 27. neither give p. to devil
2 Pet. 1. 19. a light that shineth in a dark p.
Rev. 12. 6. hath p. prepared of God
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Is. 40. 4. rough p. shall be made
Eph. 1. 3. in *heavenly* p. 20. & 2. 6. & 3. 10.
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Ps. 27. 11. lead me in a p. path
Prov. 8. 9. words are all p. to him
15. 19. righteousness is made p.
Zech. 4. 7. before Zerubbabel thou shalt become p.
John 16. 29. now speakest *plainly*
2 Cor. 3. 12. we use great *plainness*
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18. 9. concerning a kingdom, to p.
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Is. 40. 24. yea, they shall not be p.
Jer. 2. 21. I p. thee a noble vine
17. 8. as a tree p. by the waters
Matt. 15. 13. my Father hath not p.
21. 33. p. a vineyard, and let it out
Rom. 6. 5. p. together in likeness of his death
1 Cor. 3. 6. I have p. Apollos
9. 7. who *planteth* a vineyard and eateth not
Is. 60. 21. my *planting*
61. 3. p. of the Lord
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66. 16. by fire and sword will Lord p.
Jer. 2. 9. I will p. with you and your children
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12. 1. righteous art thou, Lord, when I p.
25. 31. he will p. with all flesh
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Ps. 69. 31. this also shall p. Lord
Prov. 16. 7. when a man's ways p. the Lord
Is. 55. 11. accomplish that which I p.
56. 4. choose the things that p. me
Rom. 5. 8. that in flesh cannot p. God
15. 1. bear with weak and not p. ourselves
2. let every one p. his neighbour
1 Cor. 7. 32. how p. the Lord
33. p. his wife
10. 33. I p. men, in all things
Gal. 1. 10. do I seek to p. men
1 Thes. 4. 1. how to walk, and to p. God
Heb. 11. 6. without faith impossible to p. God
Ps. 51. 19. thou be *pleased* with sacrifices
115. 3. hath done whatsoever he p. 135. 6.
Is. 42. 21. Lord is well p. for his righteousness' sake
53. 10. it p. the Lord to bruise him
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Ez. 7. 28. *pleaseth* God, shall escape
8. 3. he doeth whatever p. him
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3. 20. obey parents is well p. to
1 Thes. 2. 4. not as p. men, Eph. 6. 6 Tit. 3. 22.
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1 John 3. 22. do things p. in his sight
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Ps. 16. 6. lines fallen to me in p.
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Is. 5. 7. men of Judah, his p. plant
Jer. 31. 20. Ephraim, is he a p. child
Dan. 8. 9. p. land, Jer. 3. 19. Zech. 7. 14.
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1 Chr. 29. 17. p. in uprightness
Ps. 5. 4. not a God that hath p. in wickedness
35. 27. hath p. in prosperity of his servant
51. 18. do good in good p. to Zion
102. 14. servants take p. in stones
103. 21. ministers that do his p.
111. 2. out of them that have p.
147. 11. Lord taketh p. in them
Prov. 21. 17. he that loveth p. shall be poor
Ec. 5. 4. he hath no p. in fools
12. 1. say, I have no p. in them
Is. 44. 28. shall perform all my p.
53. 10. p. of Lord shall prosper in
58. 13. not finding thine own p.
Jer. 22. 28. vessel wherein is no p. Hos. 8. 8.
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2 Cor. 12. 10. I take p. in infirmities
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Phil. 2. 13. and to do of his good p.
2 Thes. 1. 11. fulfil all good p. of
Heb. 10. 38. my soul shall have no p.
12. 10. chastened us after their p.
Rev. 4. 11. for thy p. they are created
Ps. 16. 11. at thy right hand are *pleasures* evermore
36. 8. drink of the river of thy p.
2 Tim. 3. 4. lovers of p. more than of God
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Job 4. 8. they that p. iniquity, and
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69. 33. the Lord heareth the p. and
72. 2. he shall judge thy p. 4. 13.
132. 15. satisfy her p. with bread
140. 12. Lord will maintain the right of the p.
Prov. 13. 7. there is that maketh himself p.
14. 20. p. is hated of his neighbour
31. oppresseth p. reproacheth his Maker, but he that honoureth him hath mercy on the p.
19. 4. the p. is separated from his neighbour
7. all brethren of the p. do hate him
22. 2. rich and the p. meet together
22. rob not the p. because he is p.
30. 9. lest I be p. and steal
Is. 14. 32. p. of his people shall trust
29. 19. p. among men shall rejoice
41. 17. when the p. and needy seek water

Is. 58. 7. bring p. that are cast into thy house
66. 2. that is p. and of a contrite
Jer. 5. 4. surely these are p. they are foolish
Am. 2. 6. sold p. for a pair of shoes, 8. 6.
Zeph. 3. 12. an afflicted and p. people
Zech. 11. 11. p. of flock waited on me
Matt. 5. 3. blessed are the p. in spirit
11. 5. p. have gospel preached to
26. 11. have p. with you, John 12. 8.
Luke 6. 20. blessed be ye p. for yours is the kingdom of God
14. 13. call the p. maimed, and the
2 Cor. 6. 10. as p. yet making rich
8. 9. for your sakes he became p.
9. 9. he hath given to p. Ps. 112. 9.
Gal. 2. 10. that we should remember the p.
Jam. 2. 5. God hath chosen the p. of this world
Rev. 3. 17. knowest not that thou art p.
PORTION, Deut. 21. 17. & 33. 21.
Deut. 32. 9. Lord's p. is his people
2 Kings 2. 9. double p. of thy spirit
Job 20. 29. the p. of a wicked man
24. 18. their p. is cursed in the earth
26. 14. how little a p. is heard
31. 2. what p. of God is there from above
Ps. 16. 5. the Lord is the p. of my inheritance
17. 14. have their p. in this life
63. 10. shall be a p. for foxes
73. 26. God is my p. for ever, 119. 57. 142. 5. art my p. in land of living
Ec. 11. 2. give p. to seven and to
Is. 53. 12. divide him a p. with the
61. 7. they shall rejoice in their p.
Jer. 10. 16. the p. of Jacob not like them, 51. 19.
Lam. 3. 24. Lord is my p. saith my
Hab. 1. 16. by them their p. is fat
Zech. 2. 12. the Lord shall inherit Judah his p.
Matt. 24. 51. appoint him his p. with hypocrites
Neh. 8. 10. send *portions*, Esth. 9. 19, 22.
POSSESS, Gen. 22. 17. Judg. 11. 24.
Job 7. 3. I am made to p. months of vanity
13. 26. makest p. iniquities of my youth
Luke 21. 9. in patience p. your souls
1 Thes. 4. 4. know how to p. vessel
Ps. 139. 13. hast *possessed* my reins
Prov. 8. 22. Lord p. me in beginning
Is. 63. 18. people of thy holiness p. a little
Dan. 7. 22. saints p. kingdom, 18.
1 Cor. 7. 30. as though they p. not
2 Cor. 6. 10. having nothing, yet p. all things
Eph. 1. 14. redemption of purchased *possession*
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Rom. 12. 18. if p. much as in you lies
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10. 15. destruction of the poor is p.
20. 13. love not sleep lest thou come to p.
23. 21. drunkard and glutton shall come to p.
30. 8. give me neither p. nor riches
2 Cor. 8. 2. their deep p. abounded
9. ye through his p. might be rich
Rev. 2. 9. I know thy works and p.
POUND, Luke 19. 13. John 19. 39.
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Ps. 62. 8. p. out your heart before him, Lam. 2. 19.
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Prov. 1. 23. I will p. out my Spirit
Is. 44. 3. p. water on the thirsty; p. my Spirit
Joel 2. 28. p. my Spirit on all flesh
Joh 10. 10. *poured* me out as milk
12. 21. p. contempt on princes, Ps. 107. 40.
Job 16. 20. mine eye p. out tears to
30. 16. my soul p. out in me, Ps. 42. 4.
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Is. 26. 16. in trouble p. out a prayer
32. 15. till the Spirit be p. out from heaven
53. 12. p. out his soul unto death
Jer. 7. 20. my fury shall be p. out, 42. 18. & 44. 6. Is. 42. 25. Ez. 7. 8. & 14. 19. & 20. 8, 13, 21. & 30. 15.
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Deut. 32. 36. when seeth their p. is gone
2 Sam. 22. 33. God is my strength and p.
1 Chr. 29. 11. thine is the p. and
Ezra 8. 22. p. and wrath is against
Job 26. 2. him that is without p.
14. thunder of his p. who can
Ps. 62. 11. p. belongeth unto God
90. 11. knoweth p. of thy anger
Prov. 3. 27. when it is in the p. of thy hand
18. 21. death and life are in p. of tongue
Is. 40. 29. he giveth p. to the faint
Ec. 8. 4. where word of king is, there is p.
8. no man hath p. over spirit to
Jer. 10. 12. made the earth by his p. 51 15.
Hos. 12. 3. by his strength had p. with God
Mic. 3. 8. I am full of p. by the Spirit
Hab. 1. 11. imputing his p. to God
3. 4. there was the hiding of his p.
Zech. 4. 6. not by might, nor by p.
Matt. 9. 6. p. on earth to forgive sins
8. glorified God who had given p.
22. 29. not knowing the p. of God
24. 30. p. is given to me in heaven
Mark 9. 1. kingdom of God come with p.
Luke 1. 35. p. of the highest shall overshadow thee
4. 32. astonished, for his word was with p.
5. 17. p. of the Lord to heal them
22. 53. this is your hour and p. of
24. 49. till ye be endued with p.
John 1. 12. gave he p. to become
10. 18. p. to lay it down and p. to take it again
17. 2. given him p. over all flesh
19. 10. p. to crucify, p. to release
Acts 26. 18. turn them from the p. of
Rom. 1. 16. gospel is p. of God to
20. his eternal p. and Godhead, 4. 9. 22. make his p. known
13. 1. there is no p. but of God
1 Cor. 1. 24. Christ the p. of God, 18.
2. 4. demonstration of Spirit and p.
4. 19. speech of them, but the p.
5. 4. gathered together with the p. of the Lord Jesus Christ
6. 14. not be brought under p. of
9. 4. have we not p. to eat and
2 Cor. 4. 7. excellency of p. may be
8. 3. in their p. *yea*, and beyond p.
13. 10. according to p. Lord hath given
Eph. 1. 19. exceeding greatness of p.
2. 2. prince of the p. of the air
6. 12. principalities and p. 1. 21. Col. 1. 16. & 2. 10, 15. 1 Pet. 3. 22.
Phil. 3. 10. know p. of his resurrection
Col. 1. 11. according to his glorious p.
13. delivered from p. of darkness
1 Thes. 1. 5. gospel not in word, but in p.
2. 12. the glory of his p.
11. fulfil the work of faith with p.
2 Tim. 1. 7. Spirit of p. and of love
3. 5. form of godliness, denying p.
Heb. 1. 3. upholding all things by word of his p.
2. 14. destroy him that had the p. of death
6. 5. tasted word of God and p. of
1 Pet. 1. 5. p. of God through faith
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Rev. 2. 26. to him will I give p. over the nations
4. 11. worthy to receive p. 5. 13. & 7. 12. & 19. 1. 1 Tim. 6. 16. Jude 25.
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17. taken to thee thy great p.
12. 10. now is come p. of his Christ
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Neh. 9. 5. above all blessing and p.
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33. 1. p. is comely for upright, 147. 1.
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65. 1. p. waiteth for thee, O God
109. 1. hold not thy peace, God of my p.
Prov. 27. 21. so is a man to his p.
Is. 60. 18. walls salvation, gates p.
62. 7. Jerusalem a p. in the earth
Jer. 13. 11. for a p. and for a glory
17. 14. art my p. 26. sacrifice of p.
Hab. 3. 3. earth was full of his p.
John 12. 43. loved the p. of men more than the p. of God
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2 Cor. 8. 18. whose p. is in gospel
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63. 3. my lips shall p. thee
88. 10. shall the dead arise and p. 115. 17.
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145. 10. all thy works p. thee
Prov. 27. 2. let another p. thee, not
31. 31. let her own works p. her in the gates
Is. 38. 18. the grave cannot p. thee
19. the living shall p. thee as I do
Dan. 2. 23. I thank thee, and p. thee
Joel 2. 26. eat in plenty, and p. Lord
Ps. 9. 1. *I will praise thee*, 35. 18. &

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2 Sam. 22. 4. worthy to be *praised*.
1 Chr. 16. 25. greatly to be p. Ps. 48. 1. & 72. 15. & 96. 4. & 145. 3.
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42. 8 my servant Job shall p. for
Ps. 5 2. my God, to thee will I p.
55. 17. evening, and morning, and noon, will I p.
122. 6. p. for peace of Jerusalem
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Zech. 8. 22. seek Lord and p. before
Matt. 5. 44. p. for them that despitefully use you
26. 41. watch and p. that ye enter
Mark 11. 24. things ye desire when ye p.
13. 33. watch and p. ye know not
Luke 11. 1. teach us to p. as John
18. 1. men ought always to p. and
21. 36. watch ye and p. always
John 16. 26. I will p. the Father for
17. 9. I will p. for them ; I p. not
20. neither p. I for these alone
Acts 8. 22. p. God, is perhaps the
24. p. ye to the Lord for me
10. 9. Peter went on housetop to p.
Rom. 8. 26 we know not what we should p. for
1 Cor. 14. 15. I will p. with spirit, 14.
2 Cor. 5. 20. p. you in Christ's stead
Col. 1. 9. do not cease to p. for you
1 Thes. 5. 17. p. without ceasing
25. p. for us, 2 Thes. 3. 1. Heb. 13. 18.
1 Tim. 2. 28. that men p. every where
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16. p. for one another, Eph. 6. 18.
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20. 36. Paul p. with them all
Jam. 5. 17. he p. earnestly that it might not rain
2 Sam. 7. 27. found in his heart to pray this *prayer*
1 Kings 8. 28. respect to p. of servant
38. what p. and supplication
45. hear in heaven their p.
2 Chr. 30. 27. p. came up to God
Neh. 1. 6. mayest hear p. of servant
4. 9. we made our p. to our God
Job 15. 4. restrainest p. before God
Ps. 65. 2. thou that hearest p. to
102. 17. he will regard the p. of the destitute, and not despise their p.
109. 4. I give myself to p.
Prov. 15. 8. p. of the upright is his
28. Lord heareth p. of righteous
28. 9. his p. shall be abomination, Ps. 109. 7.
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56. 7. in house of p. for all people
Jer. 7. 16. lift up cry, nor p. for them
Lam. 3. 44. our p. should not pass
Dan. 9. 3. by p. and supplication
Matt. 17. 21. not come out but by p.
Acts 3. 1. to temple at hour of p.
6. 4. give ourselves continually to p.
12. 5. p. was made without ceasing
16. 13. p. was wont to be made
1 Cor. 7. 5. give yourselves to fasting and p.
2 Cor. 1. 11. helping together by p.
Eph. 6. 18. praying always with all p.
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1 Tim. 4. 5. sanctified by word and p.
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1 Pet. 4. 7. watch unto p. Col. 4. 2.
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Is. 1. 15. when ye make many p.
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1 Tim. 2. 1. first of all that p. and
1 Pet. 3. 7. your p. be not hindered
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9. 60. go and p. kingdom of God
Acts 10. 42. commanded to p. to the people
15. 21. in every city them that p. him
Rom. 10. 8. word of faith we p.
15. how shall they p. except they
Cor. 1. 23. we p. Christ crucified
15. 11. so we p. and so ye believed
Cor. 4. 5. we p. not ourselves, but
Phil. 1. 15. some p. Christ of envy
Col. 1. 28. whom we p. warning
2 Tim. 4. 2. p. the word ; be instant
Ps 40. 9. I *preached* righteousness
Mark 2. 2. he p. the word unto them
6. 12 ne p. that men should repent
Mark 16. 20. p. every where the word
Luke 4. 44. he p. in the synagogues of Galilee
24. 47. remission of sins be p. in his
Acts 8. 5. Philip p. Christ, 40.
9. 20. Saul p. Christ in synagogues
13. 38. through this man is p. to
1 Cor. 9. 27. when I have p. to others
15. 2. keep in memory what I p.
7. gospel which I p. unto you
12. if Christ be p. that he rose
2 Cor. 11. 4. p. another Jesus whom we have not p.
Gal. 1. 23. p. faith he once destroyed
Eph. 2. 17. p. peace to you, which
Col. 1. 23. which was p. to every
1 Tim. 3. 16. God was manifest in the flesh, p. to the Gentiles
Heb. 4. 2. the word p. did not profit
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2. 4. my p. was not with enticing
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128. I esteem all thy p. to be right
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29. 14. fear is taught by p. of men
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26. 21. my soul was p. in thine eyes
Ps. 49. 8. redemption of soul is p.
72. 14. p. shall their blood be in thy sight
116. 16. p. in sight of the Lord
126. 6. goeth forth, bearing p. seed
139. 17. how p. are thy thoughts
Ec. 7. 1. good name is better than p. ointment
Is. 13. 12. a man more p. than gold
28. 16. foundation p. corner-stone
43. 4. since thou wast p. in my sight
Jer. 15. 19. if thou take forth p. from the vile
Lam. 4. 2. p. sons of Zion are as
Jam. 5. 7. husbandman waiteth for p. fruit
1 Pet. 1. 7. trial of your faith more p.
19. redeemed with p. blood of Christ
2. 4. stone chosen of God and p. 6.
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Job 11. 13. if thou p. thy heart and
Ps. 10. 17. thou wilt p. their heart
61. 7. O p. mercy and truth
Prov. 24. 27. p. thy work without
Is. 40. 3. p. ye the way of the Lord
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Mic. 3. 5. they p. war against him
Matt. 11. 10. shall p. thy way before
John 14. 2. I go to p. a place for you
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27. 6. p. his ways before the Lord
29. 36. God hath p. the people
30. 19. every one that p. heart to God
Ezra 7. 10. Ezra had p. his heart to
Neh. 8. 10. for whom nothing is p.
Ps. 23. 5. thou hast p. a table before
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22. 4. I have p. my dinner ; my
25. 34. inherit the kingdom p. for
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Rom. 9. 23. vessels of mercy p. to
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11. 7. p. ark to save his house, 1 Pet. 3. 20.
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2 Cor. 11. 2. p. you as a chaste virgin
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Ps. 16. 11. in thy p. is fulness of joy
31. 20. hide them in the secret of thy p.
51. 11. cast me not away from p.
100. 2. before his p. with singing
114. 7. tremble, earth, at p. of Lord
139. 7. whither shall I flee from p.
140. 13. upright shall dwell in thy p.
Is. 63. 9. angel of his p. saved them
Jer. 5. 22. will ye not tremble at my p.
Luke 13. 26. eaten and drunken in p.
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1 Cor. 1. 29. no flesh glory in his p.
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25. 21. let integrity and truth p. me
32. 7. thou shalt p. me from trouble
41. 2. Lord will p. and keep him alive
61. 7. mercy and truth p. him
64. 1. p. life from fear of enemies
79. 11. p. those appointed to die
86. 2. p. my soul, for I am holy
121. 7. Lord shall p. thee from evil
140. 1. p. me from the violent man
Prov. 2. 11. discretion shall p. thee
Luke 17. 33. will lose his life, p. it
2 Tim. 4. 18. will p. to his heavenly kingdom
Josh. 24. 17. *preserved* us in all way
2 Sam. 8. 6. Lord p. David whithersoever he went
Job 10. 12. thy visitation p. my spirit
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Ps. 36. 6. Lord thou *preservest* man
29. 10. he *preserveth* the souls of his saints
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145. 20. Lord p. all that love him
146. 9. Lord p. the stranger
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Job 7. 20. O thou *Preserver* of men
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Ps. 38. 2. thy hand *presseth* me sore
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Am. 2. 13. *pressed* as a cart is p.
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Ps. 9. 19. arise, O Lord, let not man p.
65. 3. iniquities p. against me
Ec. 4. 12. if one p. against him
Matt. 16. 18. gates of hell not p.
Gen. 32. 28. power with God, and hast *prevailed*
Ex. 17. 11. Moses held up hand, Israel p.
Hos. 12. 4. power over angels, and p.
Acts 19. 20. word of God grew, and p.
Job 14. 20. thou *prevailest* for ever
PREVENT, Job 3. 12. Ps. 59. 10. & 79. 8. & 88. 13. & 119. 148. Am. 9. 10. 1 Thes. 4. 15.
2 Sam. 22. 6. *prevented*, 19. Job 30. 27. & 41. 11. Ps. 18. 5, 18. & 21. 3. & 119. 147. Is. 21. 14. Matt. 17. 25.
PREY, Gen. 49. 9, 27. Esth. 9. 15. 16. Is. 49. 24. p. be taken from mighty
59. 15. departeth from evil, maketh himself a p.
Jer. 21. 9. life for a p. 38. 2. & 39. 18. & 45. 5.
Ps. 124. 6. not given us a p. to their teeth
PRICE, Lev. 25. 16. Deut. 23. 18.
Job 28. 13. man knoweth not the p.
Ps. 44. 12. not increase wealth, by their p.
Prov. 17. 16. a p. in hand of a fool
Is. 55. 1. wine and milk without p.
Matt. 13. 46. pearl of great p.
Acts 5. 2. kept back part of the p.
1 Cor. 6. 20. bought with a p. 7. 23.
1 Pet. 3. 4. in sight of God of great p.
PRICKS, kick against, Acts 9. 5. & 26. 14.
Ps. 73. 21. *pricked*, Acts 2. 37.
PRIDE of heart, 2 Chr. 32. 26. Ps. 10. 4.
Job 33. 17. he may hide p. from man
Ps. 10. 2. wicked in p. doth persecute
31. 20. hide them from p. of man
73. 6. p. compasseth them about
Prov. 8. 13. p. and arrogance I hate
11. 2. when p. cometh, then
13. 10. by p. cometh contention
16. 18. p. goeth before destruction
29. 23. man's p. shall bring him low
Is. 23. 9. Lord purposed it to stain p. of glory
Jer. 13. 17. weep in secret for your p
Ez. 7. 10. rod hath blossomed, p.
16. 49. iniquity of Sodom, p. and
Dan. 4. 37. those that walk in p. he
able to abase
Hos. 5. 5. p. of Israel testify to his face
7. 10.
Ob. 3. p. of thy heart deceived thee
Mark 7. 22. blasphemy, p. foolishness
1 Tim. 3. 6. lifted up with p. he fall
1 John 2. 16. lust of eyes, p. of life
PRIEST, Gen. 14. 18. Ex. 2. 16. Lev. 5. 6. & 6. 7, 20, 26. & 12. 8.
Is. 24. 2. with people, so with the p.
28. 7. p. and prophet have erred
Jer. 23. 11. prophet and p. profane
Ez. 7. 26. law shall perish from p.
Hos. 4. 4. those that strive with p.
9. like people, like p.
Mal. 2. 7. p. lips should keep knowledge
Heb. 5. 8. a p. for ever, 7. 17, 21.
Lev. 21. 10. *high priest*, Heb. 2. 17. & 3. 1. & 4. 14, 15. & 5. 1, 10. & 6. 20. & 7. 26. & 8. 1, 3. & 9. 11. & 10. 21.
Ps. 132. 9. let thy *priests* be clothed
16. clothe her p. with salvation
Is. 61. 6. ye be named p. of the Lord
Jer. 5. 31. p. bear rule by their names
31. 14. satisfy soul of p. with fatness
Ez. 22. 26. p. have violated my law
Joel 1. 9. p. Lord's ministers, 2. 17.
Mic. 3. 11. the p. teach for hire
Matt. 12. 5. p. in the temple profane the sabbath
Acts 6. 7. company of p. obedient
Rev. 1. 6. kings and p. to God, 5. 10. & 20. 6.
Ex. 40. 15. everlasting *priesthood*
Heb. 7. 24. an unchangeable p.
1 Pet. 2. 5. ye are a holy p. 9. royal p.
PRINCE, Gen. 23. 6. & 34. 2.
Gen. 32. 28. as a p. hast power with
Ex. 2. 14. who made thee a p. over
2 Sam. 3. 38. p. and great man fallen
Job 31. 37. as a p. would I go near
Is. 9. 6. everlasting Father, p. of
Ez. 34. 24. my servant David. a p. among them, 37, 24, 25. & 44. 3. & 45. 7. & 46. 10, 16. Dan. 9. 25.
Dan. 10. 21. Michael your p.
12. 1. great p.
Hos. 3. 4. many days without a p.
John 12. 31. now shall p. of world
14. 30. p. of world cometh, and nath
16. 11. p. of this world judged
Acts 3. 15. ye killed the p. of life
5. 31. to be a P. and a Saviour
Eph. 2. 2. p. of the power of the air
Rev. 1. 5. Jesus p. of kings of earth
Job 12. 19. leads *princes* away
21. pours contempt on p. Ps. 107. 40.
34. 18. is it fit to say to p. ye are ungodly
19. that accepteth not person of p.
Ps. 45. 16. thou makest p. in earth
76. 12. he shall cut off spirit of p.
82. 7. shall fall like one of the p.
118. 9. than to put confidence in p.
119. 23. p. did speak against me
161. p. persecuted me without a cause
146. 3. put not trust in p. nor man
Prov. 8. 15. by me p. decree justice, 16.
17. 26. not good to strike p. for equity
28. 2. for transgressions of land, many are p. of it
31. 4. not for p. to drink strong
Ec. 10. 7. seen p. walk on earth
Is. 3. 4. give children to be their p.
Hos. 7. 5. p. made the king sick with wine
8. 4. made p. and I knew it not
Matt. 20. 25. p. of Gentiles exercise
1 Cor. 2. 6. wisdom of p. of world
8. none of p. of this world knew
Prov. 4. 7. wisdom is the *principal*
Eph. 1. 21. *principality* and power, Jer. 13. 18. Rom. 8. 38. Eph. 6. 12. Col. 2. 10, 15. Tit. 3. 1.
Heb. 5. 12. *principles*, 6. 1.
PRISON, Gen. 39. 20. Ec. 4. 14.
Is. 42. 7. bring out prisoners from p.
53. 8. he was taken from p. and
61. 1. opening of the p. to them that are bound
Matt. 5. 25. and thou be cast into p.
18. 30. cast into p. till he should pay
25. 36. I was in p. and ye came
1 Pet. 3. 19. preached to spirits in p.
Rev. 2. 10. devil cast some into p.
Luke 23. 19. *prisons*, 2 Cor. 11. 23.
Ps. 79. 11. sighing of *prisoner* come
102. 20. to hear the groaning of p.
Eph. 4. 1. I, the p. of the Lord, beseech you, 3. 1.
Job 3. 18. there the *prisoners* rest
Ps. 69. 33. Lord despiseth not his p
146. 7. the Lord looseth the p.
Zech. 9. 11. sent forth thy p. out of
12. turn to strong hold ye p. of hope
PRIVATE, Gal. 2. 2. 2 Pet. 1. 20.
PRIVY, Deut. 23. 1. Acts 5. 2.
Ps. 10. 8. *privily*, 11. 2. & 101. 5. Acts 16. 37. Gal. 2. 4. 2 Pet. 2. 1.
PRIZE, 1 Cor. 9. 24. Phil. 3. 14.
PROCEED, 2 Sam. 7. 12. Jer. 30. 21
Job 40. 5. twice spoken ; I will p. no
Is. 29. 14. I will p. to do a marvellous work
51. 4. a law shall p. from me
Jer. 9. 3. they p. from evil to evil
Matt. 15. 9. out of heart p. evil
Eph. 4. 29. no corrupt communication p. out of your mouth
2 Tim. 3. 9. they shall p. no further
Luke 4. 22. the gracious words that *proceeded* out of his mouth
John 8. 42. p. and came from God
Gen. 24. 50 thing *proceedeth* from the Lord
Deut. 8. 3. by every word that p. out the mouth of God

Sam. 24. 13. wickedness p. from t wicked
Lam. 3. 38. out of the mouth of the Lord p. not evil
John 15. 26. Spirit of truth which p. from the Father
Jam. 3. 10. out of the same mouth p. blessing
Rev. 11. 5. fire p. out of their mouth
PROCLAIM, Lev. 23. 2. Deut. 20. 10.
Ex. 33. 19. I will p. the name of the Lord. 34. 6.
Prov. 20. 6. most men will p. their own goodness
Is. 61. 1. p. liberty to the captives
2. to p. the acceptable year of Lord
Prov. 12. 23. the heart of fools *proclaimeth* foolishness
PROCURED, Jer. 2. 17. & 4. 18.
PROFANE not the name of the Lord, Lev. 18. 21. & 19. 12. & 20. 3. & 21. 6. & 22. 9, 15.
Neh. 13. 17. p. sabbath, Matt. 12. 5.
Ez. 22. 26. put no difference between holy and p.
Am. 2. 7. to p. my holy name
1 Tim. 1. 9. law is for unholy and p.
4. 7. refuse p. and old wives' fables
6. 20. p. and vain babblings
Heb. 12. 16. fornicator or p. person
Ps. 89. 39. hast *profaned* his crown
Ez. 22. 8. thou hast p. my sabbaths
Mal. 1. 11. Judah hath p. the holiness of the Lord
12. ye have p. it, in that ye say
2. 10. by *profaning* the covenant of our fathers
PROFESS, Deut. 26. 3. Tit. 1. 16.
1 Tim. 6. 12. *profession*, 13. Heb. 3. 1. & 4. 14. & 10. 23.
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1 Sam. 12. 21. *not profit*, Job 33. 27. & 34. 9. Prov. 10. 2. & 11. 4. Is. 30. 5. & 44. 9, 10. & 57. 12. Jer. 2. 8, 11. & 7. 8. & 23. 32. John 6. 63. 1 Cor. 13. 3. Gal. 5. 2. Heb. 4. 2. Jam. 2. 14.
Job 22. 2. *profitable*, Ec. 10. 10. Acts 20. 20. Tim. 4. 8. 2 Tim. 3. 16. Tit. 3. 8. Philem. 11.
1 Tim. 4. 15. thy *profiting* appear
PROLONG thy days, Deut. 4. 26, 40. & 5. 16, 33. & 6. 2. & 11. 9. & 17. 20. & 22. 7. & 30. 18. & 32. 47. Prov. 10. 27. & 28. 16. Ec. 8. 13. Is. 53. 10.
PROMISE, Num. 14. 34. Neh. 5. 12. Ps. 77. 8. doth his p. fail for ever
105. 42. he remembered his holy p.
Luke 24. 49. the p. of my Father
Acts 1. 4. wait for p. of the Father
2. 39. is to you, and your children
Rom. 4. 16. p. might be sure to all
9. 8. children of p. 9. Gal. 4. 28.
Eph. 1. 13. with that holy Spirit of p.
2. 12. covenant of p. having no hope
6. 2. the first commandment with p.
1 Tim. 4. 8. p. of the life, 2 Tim. 1. 1.
Heb. 4. 1. lest a p. being left us of
6. 17. heirs of his p. 11. 9.
9. 15. receive p. of eternal life
2 Pet. 3. 4. where is the p. of coming
1 John 2. 25. p. he *promised* eternal life, Luke 1. 72. Rom. 1. 2. & 4. 21. Tit. 1. 2. Heb. 10. 23. & 11. 11. & 12. 26.
Rom. 9. 4. pertain the *promises*
15. 8. confirm p. made to fathers
2 Cor. 1. 20. all p. of God are, yea
7. 1. having these p. let us cleanse ourselves from all filthiness
Gal. 3. 21. is the law against the p.
Heb. 6. 12. inherit p. 8. 6. better p.
11. 17. he that had received p.
2 Pet. 1. 4. great and precious p.
PROMOTION, Ps. 75. 6. Prov. 3. 35.
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1 Kings 22. 8. not *prophesy* good, 18.
Is. 30. 10. speak smooth things, p. deceits
Jer. 14. 14. prophets p. lies in my
Joel 2. 28. thy sons and thy daughters shall p.
Am. 2. 12. p. not
3. 8. who can but p.
1 Cor. 13. 9. we p. in part
14. 1. but rather that ye may p.
31. for ye may all p. one by one
39. covet to p. and forbid not to
Rev. 10. 11. thou must p. again before many peoples
Num. 11. 25. they *prophesied* and did not cease
Jer. 23. 21. not spoken yet they p.
Matt. 7. 22. we have p. in thy name
11. 13. the prophets p. until John
John 11. 51. p. that Jesus should die for that nation
1 Pet. 1. 10. prophets p. of the grace
Jude 14. Enoch also p. of these
Ezra 6. 14. *prophesying*, 1 Cor. 11. 4. & 14. 6, 22. 1 Thes. 5. 20.
Gen. 20. 7. he is a *prophet*, and shall pray
Ex. 7. 1 Aaron thy brother shall be thy p.
Deut. 18. 15. raise up unto thee a p.
18. raise them up a p. from among
2 Kings 5. 13. if the p. had bid thee do some great thing
Ps. 74. 9. there is no more any p.
Ez. 33. 33. then shall they know that a p. hath been among them
Hos. 9. 7. p. is a fool, spiritual man
12. 13. by a p. was he preserved
Am. 7. 14. no p. neither a p.'s son
Matt. 10. 41. he that receiveth a p. in the name of a p. shall receive a p.'s reward
Matt. 11. 9. see a p. and more than a p.
13. 57. a p. is not without honour
Luke 7. 28. there is not a greater p.
13. 33. a p. perish out of Jerusalem
24. 19. p. mighty in deed and word
John 7. 40. this is the p. 1. 21. & 6. 14.
52. out of Galilee ariseth no p.
Acts 3. 22. a p. shall the Lord raise
23. will not hear that p. shall be destroyed
Tit. 1. 12. a p. of their own, said
2 Pet. 2. 16. dumb ass, speaking with man's voice, forbade the madness of the p.
Num. 11. 29. all the Lord's people *prophets*
1 Sam. 10. 12. is Saul among the p. 19. 24.
Ps. 105. 15. do my p. no harm
Jer. 5. 13. the p. shall become wind
23. 26. are p. of the deceit of their
Lam. 2. 14. p. have seen vain things
Hos. 6. 5. I hewed them by the p.
Mic. 3. 11. p. divine for money
Zeph. 3. 4. her p. are treacherous
Zech. 1. 5. p. do they live for ever
Matt. 5. 17. not come to destroy law, or the p.
7. 12. this is the law and the p.
13. 17. many p. have desired
22. 40. on these hang all the law and the p.
23. 34. I send you p. and wise men
Luke 1. 70. spake by mouth of holy p. Acts 5. 18. 2 Pet. 1. 20.
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16. 29. they have Moses and the p.
31. if they hear not Moses and p.
24. 25. to believe all that p. 27. 44.
John 8. 52. Abraham is dead, and p.
Acts 3. 25. ye are children of the p.
10. 43. to him give all the p. witness
13. 27. knew not voices of the p.
26. 27. believest thou the p.
22. things which the p. and Moses
Rom. 1. 2. which he had promised afore by his p. in Holy Scriptures
3. 21. righteousness being witnessed by the law and the p.
1 Cor. 12. 28. God hath set some in the church, first apostles; secondarily p.
29.
14. 32. spirit of p. subject to p.
Eph. 2. 20. are built upon the foundation of the apostles and p.
4. 11. some apostles and some p.
1 Thes. 2. 15. who killed their own p.
Heb. 1. 1. God spake to fathers by p.
Jam. 5. 10. take p. for example of suffering
1 Pet. 1. 10. of which salvation the p. have inquired and searched
Rev. 18. 20. rejoice over her, ye apostles and p.
22. 6. Lord God of holy p. sent his
9. and of thy brethren the p.
PROPITIATION, Rom. 3. 25. 1 John 2. 2. & 4. 10.
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Deut. 29. 9. may p. in all ye do, Josh. 1. 7.
2 Chr. 20. 20. believe prophets, so shall ye p.
Job 12. 6. tabernacles of robbers p.
Ps. 1. 3. whatsoever he doeth, it shall p.
122. 6. they shall p. that love thee
Prov. 28. 13. covereth sins, shall not p.
Is. 53. 10. pleasure of Lord shall p.
54. 17. no weapon formed against thee shall p.
55. 11. shall p. in the thing whereto
Jer. 12. 1. wherefore doth the way of the wicked p.
23. 5. a king shall reign and p.
1 Cor. 16. 2. God hath *prospered* him
3 John 2. p. as thy soul *pro-pereth*
1 Kings 10. 7. thy wisdom and *prosperity* exceedeth
Job 36. 11. spend their days in p.
Ps. 30. 6. in my p. I shall never
73. 3. when I saw p. of the wicked
118. 25. save now, O Lord, send p.
122. 7. p. be within thy palaces, 35. 27.
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Ec. 7. 14. in day of p. be joyful
Jer. 22. 21. I spake to thee in thy p.
Gen. 24. 21. journey *prosperous*, Josh. 1. 8. Ps. 45. 4. Rom. 1. 10.
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Ps. 40. 4. respecteth not the p. nor 101. 5. a p. heart I will not suffer
138. 6. the p. he knoweth afar off
Prov. 6. 17. p. look and lying tongue
21. 4. high look and p. heart, 28. 25.
Ec. 7. 8. patient is better than p.
Mal. 3. 15. we call the p. happy
Luke 1. 51. the p. in imagination
1 Tim. 6. 4. is p. knowing nothing
Jam. 4. 6. God resisteth p. 1 Pet. 5. 5.
Ex. 18. 11. wherein dealt *proudly*
1 Sam. 2. 3. no more so exceeding p.
Neh. 9. 10. knewest they dealt p. 16.
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Is. 3. 5. child shall behave p. against the ancient
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Deut. 13. 3. the Lord p. you, 8. 2, 16. 33. 8. Holy One thou didst p. at
1 Kings 10. 1. she came to p. him
Job 9. 20. mouth shall p. me perverse
Ps. 26. 2. examine me, O Lord, p.
Mal. 3. 10. p. me now herewith
Rom. 12. 2. p. what is will of God
2 Cor. 8. 8. to p. the sincerity of love
13. 5. p. your own selves, know
Gal. 6. 4. let every man p. his work
1 Thes. 5. 21. p. all things; hold fast
Ps. 17. 3. thou hast *proved* my heart
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95. 9. p. me and saw, Heb. 3. 9.
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John 16. 25. spoken in p. 29. no p.
2 Pet. 2. 22. according to true p.
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Gen. 22. 8. God will p. himself a lamb
30. 30. when shall I p. for my own
Ps. 78. 20. can he p. flesh for people
Matt. 10. 9. p. neither gold nor silver
Luke 12. 33. p. bags which wax not
Rom. 12. 17. p. things honest in sight
Job 38. 41. *provideth* raven his food
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1 Tim. 5. 8. if any p. not for his own
Ps. 132. 15. *provision*, Rom. 13. 14.
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Num. 14. 11. how long will ye p. me
Deut. 31. 20. p. me, and break my
Job 12. 6. that p. God are secure
Ps. 78. 40. how oft did they p. him
Is. 3. 8. to p. the eyes of his glory
65. 3. a people that p. me to anger
Jer. 7. 19. do they p. me to anger; do they not p. themselves
44. 8. ye p. me to wrath with your
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1 Cor. 10. 22. do we p. the Lord to jealousy
Eph. 6. 4. fathers p. not children
Heb. 3. 16. when they heard did p.
10. 24. to p. unto love and good
Num. 16. 30. these have *provoked* the Lord
14. 23. neither any which p. me
Deut. 9. 8. ye p. Lord to wrath, 22.
1 Sam. 1. 6. adversary p. her sore
1 Kings 14. 22. p. him to jealousy
2 Kings 23. 26. because Manasseh p.
1 Chr. 21. 1. Satan p. David to
Ezra 5. 12. our fathers had p. God to
Ps. 78. 56. and p. the Most High
106. 7. p. him at the Red Sea
33. because they p. his Spirit
43. they p. him
Zech. 8. 14. when your fathers p. me
1 Cor. 13. 5. not easily p. thinketh
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13. 16. every p. man dealeth with knowledge
14. 18. wisdom of the p. is to understand
15. the p. man looketh well to his
18. p. are crowned with knowledge
15. 5. he that regardeth reproof is p.
16. 21. wise in heart shall be called p.
18. 15. heart of p. getteth knowledge
19. 14. a p. wife is from the Lord
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Am. 5. 13. p. shall keep silent in
Matt. 11. 25. hid these things from the wise and p.
1 Cor. 1. 19. I will bring to nothing the understanding of the p.
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21. 31. p. go into kingdom of God
32. p. and harlots believed him
Luke 3. 12. came also p. to be baptized
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2 Sam. 1. 20. p. it not in the streets
Ps. 26. 7. p. with voice of thanksgiving
Is. 52. 7. feet of him that *publisheth* peace
Jer. 4. 15. a voice p. affliction
Mark 13. 10. the gospel must first be *published*
Acts 13. 49. word of the Lord was p.
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Is. 52. 19. *pull down*, Jer. 1. 10. & 18. 7. & 24. 6. & 42. 10. Luke 12. 18. 2 Cor 10. 4.
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13. 11. I will p. the world for their
Jer. 9. 25. p. all circumcised with
Hos. 4. 14. I will not p. daughters
12. 2. will p. Jacob according to
Ez. 9. 13. p. us less than we deserve
2 Thes. 1. 9. be p. with destruction
2 Pet. 2. 9. reserve unjust to be p.
Gen. 4. 13. my *punishment* is greater
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2 Sam. 22. 27. with the p. thou wilt show thyself p. Ps. 22. 27.
Job 4. 17. can man be more p. than
25. 5. stars are not p. in his sight
Ps. 12. 6. words of the Lord are p.
19. 8. commandment of the Lord is p. 119. 140.
24. 4. clean hands and a p. heart
Prov. 15. 26. words of p. are pleasant
20. 9. who say I am p. from my sin
30. 5. every word of God is p. Ps. 119. 140.
Prov. 30. 12. a generation p. in their own eyes
Zeph. 3. 9. turn to the people a p. language
Acts 20. 26. I am p. from blood of all
Rom. 14. 20. all things indeed are p.
Phil. 4. 8. whatsoever things are p.
1 Tim. 3. 9. mystery of faith in a p. conscience
5. 22. of other men's sins keep thyself p.
Tit. 1. 15. to the p. all things are p.
Heb. 10. 22. washed with p. water
Jam. 1. 27. p. religion and undefiled
3. 17. wisdom from above is first p.
2 Pet. 3. 1. stir up your p. minds by way of remembrance
Is. 1. 25. *purely* purge away dross
Job 22. 30. by *pureness*, 2 Cor. 6. 6
1 Tim. 4. 12. *purity*, 5. 2.
Hab. 1. 13. of *purer* eyes than to
PURGE me with hyssop, Ps. 51. 7.
Is. 65. 3. our transgressions, thou shalt p. them away
79. 9. p. away our sins for thy name's sake
Mal. 3. 3. purify and p. them as gold
Matt. 3. 12. thoroughly p. his floor
1 Cor. 5. 7. p. the old leaven
2 Tim. 2. 21. if a man p. himself
Heb. 9. 14. p. your conscience from
Prov. 16. 6. by mercy iniquity is *purged*
Is. 6. 7. iniquity is taken, and sin p.
27. 9. by this shall the iniquity of Jacob be p.
Ez. 24. 13. because I p. thee, and thou wast not p. thou shalt not be p. from thy
Heb. 1. 3. had by himself p. our sins
2 Pet. 1. 9. he was p. from sins
John 15. 2. he *purgeth* that it may
PURIFY sons of Levi, Mal. 3. 3.
Jam. 4. 8. p. your hearts, ye double-m.
Ps. 12. 6. silver *purified* seven times
Dan. 12. 10. many shall be p.
1 Pet. 1. 22. p. your souls in obeying
Mal. 3. 3. sit as *purifier* of silver
1 John 3. 3. *purifieth* himself as he
Acts 15. 9. *purifying* their hearts by
Tit. 2. 14. who p. to himself a peculiar
Heb. 9. 13. sanctifieth to p. of flesh
PURPOSE, Jer. 6. 20. & 49. 30.
Job 33. 17. withdraw man from p.
Prov. 20. 18. every p. is established
Ec. 3. 17. a time to every p. 8. 6.
Is. 14. 26. the p. that is purposed
Jer. 51. 29. p. of Lord shall stand
Acts 11. 23. with p. of heart cleave
Rom. 8. 28. according to his p.
Eph. 1. 11. according to p. of him
2 Tim. 1. 9. according to his own p.
1 John 3. 8. for this p. he was manifested
Eph. 1. 9. mystery which he *purposed* in himself
3. 11. the eternal purpose which he p. in Christ
PURSE, Prov. 1. 14. Matt. 10. 9.
PURSUE, Gen. 35. 5. Deut. 28. 22.
Ex. 15. 9. the enemy said, I will p.
Job 13. 25. will thou p. dry stubble
Ps. 34. 14. seek peace and p. it
Prov. 11. 19. that *pursueth* evil p. it
28. 1. wicked flee when none p.
PUT, Gen. 2. 8. & 3. 15, 22.
Neh. 2. 12. what God p. in my heart, 7. 5. Ezra 7. 27. Rev. 17. 17.
Neh. 3. 5. nobles p. not their necks to work
Job 4. 18. he p. no trust in servants
38. 36. hath p. wisdom in inward
Ps. 4. 7. hast p. gladness in heart
8. 6. p. all things under his feet
9. 20. p. them in fear, that they may
Ec. 10. 10. p. to more strength
Song 5. 3. p. off my coat, how shall I p. it on
Is. 5. 20. wo to them that p. darkness for light
42. 1. I will p. my Spirit upon him
43. 26. p. me in remembrance
53. 10. Lord hath p. him to grief
63. 11. who p. his Holy Spirit in
Jer. 31. 33. p. law in inward parts
32. 40. I will p. my fear in hearts
Ez. 11. 19. p. a new spirit within
22. 26. they have p. no difference
36. 27. I will p. my Spirit within you, 26.
Mic. 7. 5. p. not confidence in guide
Matt. 5. 15. p. it under a bushel

Matt. 19 6. what God joined, let no man p. asunder
Luke 1. 52. p. down mighty from
Acts 1. 7. which Father p. in his own power
13. 46. seeing you p. the gospel
15. 9. p. no difference between us
Eph. 4. 22. p. off the old man, Col. 3. 9.
2 Pet. 1. 14. I must p. off this my tabernacle
Gen. 28. 20. God will give raiment to *put on*
Job 29. 14. I—righteousness and it
Is. 51. 9. awake, arm of Lord,—strength
59. 17. for he—righteousness as a breastplate
Matt. 6. 25. nor for body what ye—
Rom. 13. 12. —armour of light
14. —Lord Jesus Christ
Gal. 3. 27. baptized into Christ, have—Christ
Eph. 4. 24. —the new man, Col. 3. 10.
6. 11. —whole armour of God
Col. 3. 12. —bowels of mercies
14. —charity
1 Chr. 5. 20. *put trust* in, Ps. 4. 5. & 7. 1. & 9. 10. & 55. 4. & 146. 3. Prov. 28. 25. & 29. 25. Is. 57. 13. Jer. 39. 18. Hab. 2. 13.
Num. 22. 38. word that God *putteth* in mouth
Job 15. 15. he p. no trust in saints
Ps. 15. 5. that p. not out money
75. 7. God p. down one, and setteth
Song 2. 13. p. forth green figs
Lam. 3. 29. he p. his mouth in dust
Mic. 3. 5. that p. not into their mouths
Mal. 2. 16. he hateth *putting* away
Eph. 4. 25. p. away lying, speak
Col. 2. 11. in p. off the body of sins
1 Thes. 5. 8. p. on the breastplate of faith
2 Tim. 1. 6. gift given thee by p. on of my hands
1 Pet. 3. 3. wearing of gold or p. on of apparel
21. not p. away of the filth of the flesh

Q

QUAILS, Ex. 16. 13. Num. 11. 31.
QUAKE, Ex. 19. 18. Matt. 27. 51.
Ex. 12. 18. *quaking*, Dan. 10. 7.
QUARREL, Lev. 26. 25. Col. 3. 13.
QUEEN, 1 Kings 10. 1. & 15. 13. Ps. 45. 9. Song 6. 8. Jer. 44. 17, 24. Rev. 18. 7.
Matt. 12. 42. q. of the south rise in
Is. 49. 23. q. their nursing mothers
QUENCH my coal, 2 Sam. 14. 7.
2 Sam. 21. 17. that thou q. not light of Israel
Song 8. 7. waters cannot q. love
Is. 42. 3. smoking flax he will not q.
Eph. 6. 15. to q. fiery darts of devil
1 Thes. 5. 19. q. not the Spirit
Mark 9. 43. fire that never shall be *quenched*. 44, 46, 48.
QUESTION, Mark 12. 34. 1 Cor. 10. 25
1 Kings 10. 1. *questions*, Luke 2. 46.
1 Tim. 1. 4. & 6. 4. 2 Tim. 2. 23.
QUICK, Num. 16. 30. Ps. 55. 15.
Ps. 124. 3. had swallowed us up q.
Is. 11. 3. of q. understanding in fear
Acts 10. 42. Judge of q. and dead
2 Tim. 4. 1. who shall judge the q.
Ps. 71. 20. *quicken* me again and
80. 18. q. us and we will call on thy name
119. 25. q. me according to word
37. q. me in thy way
40. q. me in thy righteousness
88. q. me after thy loving kindness
149. q. me according to judgment
Rom. 8. 11. q. your mortal bodies
Eph. 2. 5. q. us together with Christ, Col. 2. 13.
Ps. 119. 50. for thy word hath *quickened* me
Eph. 2. 1. you he q. who were dead
1 Pet. 3. 18. but q. by the Spirit
John 5. 21. Son *quickeneth* whom he will
6. 63. it is the Spirit that q.
1 Cor. 15. 45. last Adam he made a *quickening* Spirit
QUICKLY, Ex. 32. 8. Deut. 11. 17.
Ec. 4. 12. threefold cord is not q. broken
Matt. 5. 25. agree with adversary q.
Rev. 3. 11. behold I come q. 22. 7, 12, 20.
QUIET, Judg. 18. 27. Job 3. 13, 26.
Ec. 9. 17. the words of the wise are heard in q.
Is. 7. 4. take heed and be q. fear not
33. 20. shall see Jerusalem a q. habitation
1 Thes. 4. 11. study to be q. and to
1 Tim. 2. 2. lead a q. and peaceable
1 Pet. 3. 4. ornament of a meek and q. spirit
1 Chr. 22. 9. *quietness*, Job 20. 20.
Job 34. 29. when he giveth q. who
Prov. 17. 1. better is dry morsel and q.
Ec. 4. 6. better is a handful with q.
Is. 30. 15. in q. shall be strength
32. 17. the effect of righteousness shall be q.
2 Thes. 3. 12. exhort with q. they
QUIT you like men, 1 Sam. 4. 9. 1 Cor. 16. 13.
QUIVER full of them, Ps. 127. 5.
Is. 49. 2. in his q. hath he hid me
Jer. 5. 16. q. is an open sepulchre

R

RABBI, Matt. 23. 7, 8. John 20. 16.
RACE, Ps. 19. 5. Ec. 9. 11. 1 Cor. 9. 24. Heb. 12. 1.
RAGE, 2 Kings 5. 12. 2 Chr. 16. 10
2 Chr. 28. 9. ye have slain them in a r.
Ps. 2. 1. why do the heathen r.
Prov. 6. 34. jealousy is r. of a man
29. 9. whether he r. or laugh is no
Ps. 46. 6. the heathen *raged*
Prov. 14. 16. the fool *rageth*
Ps. 89. 9. rulest the *raging* of sea
Prov. 20. 1. wine is a mocker, strong drink is r.
Jude 13. r. waves of sea, foaming
RAGS, Prov. 23. 21. Is. 64. 6.
RAILER, or drunkard, 1 Cor. 5. 11.
1 Tim. 6. 4. *railing*, 1 Pet. 3. 9.
2 Pet. 2. 11. r. accusation, Jude 9.
RAIMENT to put on, Gen. 28. 20.
Ex. 21. 10. food and r. not diminished
Deut. 8. 4. thy r. waxed not old upon
24. 17. not take widow's r. to
Zech. 3. 4. clothe thee with change of r.
Matt. 6. 26. body more than r. 28.
11. 8. man clothed in soft r.
17. 2. his r. was white as the light
1 Tim. 6. 8. having food and r. let
Rev. 3. 5. clothed in white r. 18. & 4. 4.
RAIN in due season, Lev. 26. 4. Deut. 11. 14. & 28. 12.
Deut. 32. 2. my doctrine drop as r.
2 Sam. 23. 4. clear shining after r.
1 Kings 8. 35. no r. because sinned
2 Chr. 7. 13. that there be no r.
Job 5. 10. who giveth r. on the earth
28. 26. he made a decree for the r.
38. 26. cause it to r. on the earth
28. hath the r. a father
Ps. 11. 6. on the wicked he shall r. snares
68. 9. didst send a plentiful r.
72. 6. he shall come down like r.
147. 8. who prepareth r. for earth
Prov. 16. 15. king's favour is like the latter r.
Ec. 12. 2. nor clouds return after r.
Song 2. 11. winter is past; r. is over
Is. 4. 6. covert from storm and r.
5. 6. clouds that they r. no r. upon
30. 23. shall give the r. of thy seed
55. 10. as r. cometh down from
Jer. 5. 24. fear Lord who giveth r.
14. 22. vanities of the Gentiles that can r.
Hos. 10. 12. till he r. righteousness
Am. 4. 7. withholden r. from you, I caused it to r. on one city, and not to r. on another city
Zech. 10. 1. ask of the Lord r. in the time of the latter r. Lord shall give showers of r.
14. 17. upon them shall be no r.
Matt. 5. 45. sendeth r. on the just and on the unjust
Heb. 6. 7. earth which drinketh in r.
Jam. 5. 18. he prayed, and heaven gave r.
Ps. 78. 27. had *rained* upon them
Ez. 22. 24. land not cleansed nor r. upon
Prov. 27. 15. continual dropping in a *rainy* day
RAISE. Deut. 18. 15, 18. 2 Sam. 12. 11. Is. 44. 26. r. up decayed places
58. 12. r. up foundations of many generations
Hos. 6. 2. third day he will r. us up
Am. 9. 11. I will r. up tabernacle of David
Luke 1. 69. r. up a horn of salvation
John 6. 40. I will r. him up at the last day
Ex. 9. 16. I *raised* thee up to show my power
Matt. 11. 5. deaf hear, dead are r.
Rom. 4. 25. r. again for justification
6. 4. as Christ was r. by glory of the Father, 8. 11
1 Cor. 6. 14. God hath r. up the Lord, and will r. up us
2 Cor. 4. 14. he that r. up the Lord Jesus, shall r. us also by Jesus
Eph. 2. 6. hath r. us up together
1 Sam. 2. 8. he *raiseth* up the poor
Ps. 113. 7. he r. up poor out of dunghill
145. 14. r. up those that be bowed
RANSOM of life, Ex. 21. 30.
Ex. 30. 12. give every man a r. for
Job 33. 24. deliver him, I have found r.
36. 18. great r. cannot deliver thee
Ps. 49. 7. nor give to God a r. for
Prov. 5. 35. he will not regard any r.
13. 8. r. of man's life are his riches
21. 18. wicked are a r. for righteous
Is. 43. 3. I gave Egypt for thy r.
Hos. 13. 14. r. them from power of the grave
Matt. 20. 28. to give his life a r. for
1 Tim. 2. 6. gave himself a r. for all
Is. 35. 10. *ransomed*, 51. 10. Jer. 31. 11.
RASH, Ec. 5. 2. Is. 32. 4.
RAVISHED, Prov. 5. 19. Song 4. 9.
REACH, Gen. 11. 4. John 20. 27.
Ps. 36. 5. faithfulness *reacheth* to the clouds
Phil. 3. 13. *reaching* forth to those
READ in audience of, Ex. 24. 27.
Deut. 17. 19. r. therein all his life
Neh. 13. 1. r. in the book of Moses
Luke 4. 16. as his custom was, stood up to r.
Acts 15. 21. r. in synagogue every sabbath
2 Cor. 3. 2. known and r. of all men
1 Thes. 5. 27. that this epistle be r. Col. 4. 16.
Acts 8. 30. understandest that r. what thou *readest*
Rev. 1. 3. blessed is he that *readeth*
Neh. 8. 8. *reading*, 1 Tim. 4. 13.
READY to pardon, God, Neh. 9. 17.
Ps. 45. 1. tongue is as a pen of a r. writer
86. 5. thou Lord art good, and r. to forgive
Ec. 5. 1. be more r. to hear, than
Matt. 24. 44. be ye also r. Luke 12. 40.
Mark 14. 38. spirit is r. but the flesh
Acts 21. 13. r. not to be bound only
1 Tim. 6. 18. do good, r. to distribute
2 Tim. 4. 6. now r. to be offered
Tit. 3. 1. r. to every good work
1 Pet. 5. 2. willingly of a r. mind
Rev. 3. 2. strengthen things r. to die
Acts 17. 11. *readiness*, 2 Cor. 10. 6.
REAP, Lev. 19. 9.
Hos. 10. 12. r. in mercy
1 Cor. 9. 11. a great thing if we r.
Gal. 6. 9. shall r. if we faint not
Hos. 10. 13. ploughed wickedness, ye have *reaped* iniquity
Rev. 14. 16. the earth was r. 15.
Matt. 13. 39. *reapers* are angels, 30.
John 4. 36. he that *reapeth* receiveth
REASON, Prov. 26. 16. Dan. 4. 36.
Is. 41. 21. bring forth your strong r.
1 Pet. 3. 15. asketh a r. of the hope
Acts 24. 25. as he *reasoned* of righteousness
Rom. 12. 1. your *reasonable* service
REBEL not against Lord, Num. 14. 9. Josh. 22. 19.
Job 24. 13. of those that r. against the light
Is. 1. 20. if ye refuse and r. ye shall
Neh. 9. 26. they *rebelled* against thee, Ps. 5. 10.
Ps. 68. 10. they r. and vexed his holy Spirit
1 Sam. 15. 23. *rebellion*, the sin of witchcraft
Num. 20. 10. hear now, ye *rebels*
Ez. 20. 38. purge out the r. from
Deut. 9. 7. been *rebellious* against the Lord, 24.
Ps. 68. 18. received gifts for men, for the r. also
Is. 30. 9. this a r. people, lying
50. 5. I was not r. nor turned away
65. 2. spread my hands to a r. people, 1. 24.
Jer. 4. 17. hath been r.
5. 23. hath a r. heart
Ez. 2. 3. 5, 8. r. house. 3. 9, 26. & 12. 2, 3. & 17. 12. & 24. 3. & 44. 6.
REBUKE thy neighbour, Lev. 19. 17.
2 Kings 19. 3. a day of r. and blasphemy
Ps. 6. 1. r. me not in anger, nor
39. 11. thou with r. dost correct
Prov. 9. 8. r. a wise man, he will love
13. 1. scorner heareth not r.
27. 5. open r. is better than secret
Zech. 3. 2. the Lord said to Satan, the Lord r. thee
Matt. 16. 22. Peter began to r. him
Luke 17. 3. if thy brother trespass, r. him
Phil. 2. 15. sons of God without r.
1 Tim. 5. 1. r. not an elder, entreat
20. them that sin r. before all
Tit. 1. 13. r. them sharply, that they
3. 15. exhort and r. with authority
Heb. 12. 5. not faint, when *rebuked*
Prov. 28. 23. he that r. shall
Am. 5. 10. hate him that r. in gate
RECEIVE good and not evil, Job 2. 10.
Job 22. 22. r. the law from his mouth
Ps. 6. 9. the Lord will r. my prayer
49. 15. God will redeem; he shall r. me
73. 24. guide me and afterwards r.
75. 2. when I shall r. congregation
Hos. 14. 2. take away iniquity, r. us
Matt. 10. 41. r. a prophet's reward
18. 5. r. little child in my name
19. 11. all men cannot r. this saying
21. 22. ask, believing, ye shall r.
Mark 4. 16. hear the word, and r. it with gladness
11. 24. believe that ye r. and ye shall r.
Luke 16. 9. may r. into everlasting
John 3. 27. man can r. nothing, except
5. 44. which r. honour one of
16. 24. ask and ye shall r. that joy
Acts 2. 38. shall r. gift of Holy Ghost
7. 59. Lord Jesus r. my spirit
13. 43. he that believeth shall r. remission of sins
20. 35. more blessed to give than to r.
26. 18. may r. forgiveness of sins
Rom. 14. 1. that is weak in faith r.
1 Cor. 3. 8. every man r. his reward
2 Cor. 5. 10. may r. things done in
6. 1. r. not grace of God in vain
Gal. 3. 14. r. promise of the Spirit through faith
4. 5. might r. the adoption of sons
Eph. 6. 8. same shall he r. of the Lord
Col. 3. 24. r. reward of inheritance
Jam. 1. 21. r. with meekness the in grafted word
3. 1. r. greater condemnation
1 Pet. 5. 4. shall r. a crown of glory
1 John 3. 22. whatsoever we ask, we r.
2 John 8. look that we r. a full reward
Job 4. 12. mine ear *received* a little
Ps. 68. 18. thou hast r. gifts for men
Jer. 2. 30. r. no correction, Zeph. 3. 2.
Matt. 10. 8. freely ye have r. freely
Luke 6. 24. have r. your consolation
16. 25. hast r. thy good things
John 1. 11. own r. him not, 12. many r.
16. of his fulness have we all r.
Acts 8. 17. they r. the Holy Ghost
17. 11. r. the word
20. 24. which I r. of Lord, 1 Cor. 11. 23
Rom. 5. 11. Christ by whom we have r. atonement
8. 15. have r. the Spirit of adoption
14. 3. Judge him not, for God hath r. him
15. 7. r. one another, as Christ r. us
Tim. 3. 16. r. up into glory, Mark 16. 19.
1 Tim. 4. 3. meats created to be r. with thanksgiving
Heb. 11. 13. not having r. promises
Jer. 7. 28. nor *receiveth* correction
Matt. 7. 8. every one that asketh r.
10. 40. he that r. you, r. me; and he that r. me, r. him that sent me
13. 20. heard the word, and anon r.
John 3. 32. no man r. his testimony
12. 48. rejecteth me, r. not my
1 Cor. 2. 14. natural man r. not things
Phil. 4. 15. in giving and *receiving*
Heb. 12. 28. we r. a kingdom whereby
1 Pet. 1. 9. r. the end of your faith
RECKONED, Ps. 40. 5. Is. 38. 18. Luke 22. 37. Rom. 4. 4, 9, 10. & 6. 11. 8. 18.
RECOMPENSE, Prov. 12. 14. Is. 35. 4.
Deut. 32. 35. to me belongeth r.
Job 15. 31. vanity shall be his r.
Prov. 20. 22. say not thou I will r. evil
Is. 34. 8. it is the year of r. for Zion
66. 6. render r. to his enemies, 59. 18
Jer. 25. 14. I will r. your iniquities, 16. 18. Hos. 12. 2.
51. 56. the Lord God of r. shall surely requite thee
Hos. 9. 7. the days of r. are come
Luke 14. 12. lest a r. be made thee, 14. 14. that cannot r. thee
Rom. 12. 17. r. to no man evil for evil
Heb. 2. 2. disobedience received just r. of reward
10. 35. confidence hath great r. of
11. 26. he had respect unto r. of
Num. 5. 8. possess be *recompensed*
2 Sam. 22. according to righteousness he r. me
Prov. 11. 31. the righteous shall be r.
Jer. 18. 20. shall evil be r. for good
Rom. 11. 35. it shall be r. to him
RECONCILE with blood, Lev. 6. 30
Eph. 2. 16. r. both to God into one
Col. 1. 20. to r. all things to himself
Matt. 5. 24. be *reconciled* to brother
Rom. 5. 10. when enemies we were r.
2 Cor. 5. 18. he hath r. us to himself
20. be ye r. to God
Lev. 8. 15. to make *reconciliation*
2 Chr. 29. 24. Ez. 45. 15, 17. Dan. 8. 24. Heb. 2. 17.
2 Cor. 5. 18. given to us ministry of r.
19. committed to us the word of r.
2 Cor. 5. 19. God in Christ *reconciling* the world
RECORD my name, Ex. 20. 24.
Deut. 30. 19. I call heaven and earth to r. against, 31. 28.
Job 16. 19. my witness and my r. is on
John 1. 32. bare r. 8. 13, 14. & 12. 17. & 19. 35. Rom. 10. 2. Gal. 4. 15.
2 Cor. 1. 23. I call God for a r. Phil. 1. 8.
1 John 5. 7. three bear r. in heaven
11. this is the r. God hath given, 10.
Rev. 1. 2. bare r. of the word of God
RECOVER strength, Ps. 39. 13.
Hos. 2. 9. I will r. my wool and flax
2 Tim. 2. 26. may r. themselves out of the snare
Jer. 8. 22. is not health of my people *recovered*
Luke 4. 18. *recovering* of sight to
RED, Ps. 75. 8. Is. 1. 18. & 27. 2. & 63. 2. Zech. 1. 8. & 6. 2. Rev. 6. 4. & 12. 3.
REDEEM with outstretched arm, Ex. 6. 6.
2 Sam. 7. 23. Israel whom God went to r.
Job 5. 20. in famine he shall r. thee
Ps. 44. 26. r. us for thy mercies' sake
15. God will r. my soul from power
130. 8. shall r. Israel from all his iniquities
Hos. 13. 14. I will r. them from death
Tit. 2. 14. might r. us from iniquity
Gen. 48. 16. angel which *redeemed* me
2 Sam. 4. 9. hath r. my soul out of all adversity
Ps. 136. 24. hath r. us from our enemies
31. 5.
Is. 1. 27. Zion shall be r. with judgment
51. 11. r. of the Lord shall return
52. 3. shall be r. without money, 9.
63. 9. in his love and pity he r. 4.
Luke 1. 68. visited and r. his people
24. 21. he that should have r. Israel
Gal. 3. 13. Christ hath r. us from the curse
1 Pet. 1. 18. not r. with corruptible
Rev. 5. 9. hast r. us to God, by blood
14. 4. these were r. from among men
Ps. 34. 22. Lord *redeemeth* the soul of his servant
103. 4. who r. thy life from destruction, 72. 14.
Eph. 5. 16. *redeeming* the time, Col. 4. 5.
Job 19. 25. I know that my *Redeemer* liveth
Ps. 19. 14. my strength and my R.
78. 35. the high God was their R.
Prov. 23. 11. their R. is mighty
Is. 63. 16. our Father and R. 48. 17.
Jer. 50. 34. their R. is strong, Is. 49. 26
Lev. 25. 34. *redemption*, Num. 3. 49.
Ps. 49. 8. r. of their soul is precious
111. 9. he sent r. unto his people
130. 7. with him is plenteous r.
Luke 2. 38. looked for r. in Jerusalem
21. 28. your r. draweth nigh
Rom. 3. 24. through r. in Christ Jesus
8. 23. waiting for the r. of our body
1 Cor. 1. 30. made unto us wisdom, and righteousness, and r.
Eph. 1. 7. in whom we have r. Col. 1. 14
14. until r. of the purchased possession
4. 30. sealed unto the day of r.
Heb. 9. 12. obtained eternal r. for us
REFINE, Is. 25. 6. & 48. 10. Zech. 13. 9. Mal. 3. 2, 3.
REFORMATION, Heb. 9. 10.

REFRAIN, Prov. 1. 15. 1 Pet. 3. 10.
Prov. 10. 29. he that *refraineth* his lips is wise
REFRESHING, Is. 28. 12. Acts 3. 19.
REFUGE, Num. 35. 13. Josh. 20. 3. Deut. 33 27. eternal God is thy r.
Ps. 9. 9. the Lord also will be a r. for the oppressed. 14. 6. Is. 4. 6. & 25. 4.
Ps. 46. 1. God is our r. 7. 11. \ 62. 8. 57. 1. God is my r. and, 59. 16. \ 62. 7. & 71. 7. \ 142. 5. Jer. 16. 19.
Is. 28. 15. we have made lies our r.
Heb. 6. 18. fled for r. to lay hold on
REFUSE, Lam. 3. 45. Am. 8. 6.
1 Tim. 4. 7. r. profane and old wives' fables. 5. 11. *refused* to obey, neither
Pe. 77. 2. my soul r. to be comforted 118. 22. the stone which builders r.
Prov. 1. 24. I have called, and ye r. 5. 3. have r. to receive correction
8. 5. r. to return, 11. 10. r. to hear
Jer. 31. 15. Rachel r. to be comforted
Hos. 11. 5. because they r. to return
1 Tim. 4. 4. good and nothing to be r.
Jer. 3. 3. *refusedst* to be ashamed 15. 18. *refuseth* to be healed
Heb. 12. 25. r. not him that speaketh
REGARD not works of the Lord, Ps. 28 5.
Ps. 66. 18. if I r. iniquity in heart 102. 17. will r. prayer of destitute
Is. 5. 12. that r. not work of Lord
Prov. 1. 24. no man *regarded*
Ps. 106. 44. he r. their affliction and
Luke 1. 48. r. low estate of his handmaid
Heb. 8. 9. not in my covenant, I r. them not
Deut. 10. 7. God *regardeth* not persons
Job 34. 19. nor r. rich more than the
Prov. 12. 10. righteous r. life of beast 13. 18. he that r. reproof shall be
15. 5. he that r. reproof is prudent
Ec. 5. 8. he that is higher than the highest r.
Rom. 14. 6. he that r. the day, r. it
Matt. 22. 16. *regardest* not person
REGENERATION, Matt. 19. 28. Tit. 3. 5.
REJECT, Mark 6. 26. Gal. 4. 14.
Mark 7. 9. ye r. commandment of God
Tit. 3. 10. after first and second admonition r.
1 Sam. 8. 7. have not *rejected* thee; but have r. me
Is. 53. 3. is despised and r. of men
Jer. 2. 37. Lord hath r. confidences 6. 19. r. my law
30. Lord r. them, 7. 29. & 14. 19.
2 Kings 17. 15, 20. Lam. 5. 22.
Jer. 8. 9. r. word of the Lord
Hos. 4. 6. hast r. knowledge, I will r. thee
Luke 7. 30. r. the counsel of God
Heb. 12. 17. was r. for he found no
John 12. 48. he that *rejecteth* me
REIGN, Gen. 37. 8. Lev. 26. 17.
Ex. 15. 18. Lord shall r. for ever, Ps. 146. 10.
Prov. 8. 15. by me kings r. and princes
Is. 32. 1. a king shall r. in righteousness
Jer. 23. 5. a king shall r. and prosper
Luke 19. 14. not this man to r.
Rom. 5. 17. shall r. in life by one, Jesus Christ
1 Cor. 4. 8. would to God ye did r.
2 Tim. 2. 12. if we suffer, we shall r.
Rev. 5. 10. we shall r. on the earth
22. 5. they shall r. for ever and ever
Rom. 5. 14. death *reigned* from Adam to Moses
21. that as sin r. unto death, so
Rev. 20. 4. they lived and r. with Christ a thousand years
1 Chr. 20. 12. thou *reignest* over all
Ps. 93. 1. the Lord *reigneth*, 97. 1. & 99. 1.
Is. 52. 7. saith unto Zion, thy God r.
Rev. 19. 6. Alleluia, Lord God omnipotent r.
REINS, Job 16. 13. \ 19. 27.
Ps. 7. 9. God trieth hearts and r. 26. 2. Jer. 17. 10. \ 20. 12. Rev. 2. 23.
Ps. 16. 7. my r. instruct me in night 73. 21. I was pricked in my r.
139. 13. thou hast possessed my r.
Prov. 23. 16. my r. shall rejoice
Jer. 12. 2. thou art far from their r.
REJOICE, Ex. 18. 9. Deut. 12. 7. Deut. 24. 63. Lord will r. over you
1 Sam. 2. 1. because I r. in thy salvation
2 Chr. 6. 41. let thy saints r. in thy goodness
20. 27. the Lord made them to r.
Neh. 12. 43. God made them r. with
Ps. 2. 11. serve God and r. with trembling
5. 11. let those that trust in thee r.
9. 14. I will r. in thy salvation, 13. 5.
51. 8. bones thou hast broken may r.
68. 10. righteous will r. when he
63. 7. in the shadow of thy wings I will r.
65. 8. thou makest the morning and the evening to r.
68. 3. let righteous r. before God
85. 6. that thy people may r. in thee
86. 4. r. the soul of thy servant
104. 31. Lord shall r. in his works
105. 3. heart of them r. that seek the Lord, 48. 11.
119. 162. I r. at thy word as one
Prov. 5. 18. r. with wife of thy youth
24. 17. r. not when enemy falleth
Ec. 11. 9. r. O young man, in thy
Is. 29. 19. poor among men shall r.
62. 5. thy God shall r. over thee
65. 13. my servants shall r. but ye
Jer. 32. 41. I will r. over them to do
Zeph. 3. 17. r. over thee with joy
Luke 6. 23. r. ye in that day; leap

Luke 10. 20. rather r. that your names
John 5. 35. willing to r. in his light 14. 28. if ye loved me ye would r.
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Phil. 3. 3. worship God and r. in Christ Jesus
Col. 1. 24. r. in my sufferings for you
1 Thes. 5. 16. r. evermore
Jam. 1. 9. brother of low degree r.
1 Pet. 1. 8. r. with joy unspeakable
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Ps. 119. 14. I have *rejoiced* in the way
Luke 1. 47. my spirit r. in God my
10. 21. Jesus r. in spirit, and said
John 8. 56. Abraham r. to see my day
1 Cor. 7. 30. that r. as though they r. not
Ps. 16. 9. my heart is glad, my glory *rejoiceth*
28. 7. Lord my heart greatly r.
Prov. 13. 9. the light of righteous r.
15. 30. light of the eyes r. the heart
Jer. 62. 6. bridegroom r. over bride
64. 5. thou meetest him that r.
1 Cor. 13. 6. r. not in iniquity, but r. in truth
Jam. 2. 13. mercy r. against judgment
Ps. 19. 8. the statutes of the Lord *rejoicing* the heart
119. 111. are the r. of my heart
Prov. 8. 31. r. in the habitable parts of the earth
Is. 65. 18. I create Jerusalem a r.
Jer. 13. 15, 16. thy word was the r. of
Acts 5. 41. r. that they were counted
8. 39. eunuch went on his way r.
Rom. 12. 12. r. in hope, 5. 2, 3.
2 Cor. 1. 12. our r. is the testimony
6. 10. as sorrowful, yet always r.
Gal. 6. 4. he shall have r. in himself
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John 9. 41. your sin *remaineth*
2 Cor. 9. 9. righteousness r. for ever
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10. 26. there r. no more sacrifice
1 John 3. 9. his seed r. in him
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Ex. 13. 3. r. this day ye came out of Egypt
Deut. 5. 15. r. thou wast a servant
7. 18. shalt well r. what Lord did
8. 8. thou shalt r. Lord thy God
9. 7. r. and forget not how thou provokedst me
32. 7. r. days of old, consider years
2 Kings 20. 3. r. how I walked before
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Ps. 20. 7. we will r. name of Lord
22. 27. shall r. and turn to the Lord
25. 6. r. thy mercies. 7. r. not sins
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Ps. 89. 47. r. how short my time is
119. 49. r. word unto thy servant
132. 1. r. David and his afflictions
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46. 8. r. this, show yourselves men
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Ez. 16. 61. shall r. thy ways and be ashamed
63. mayest r. and be confounded
36. 31. shall r. your own evil ways
Mic. 6. 5. r. what Balak consulted
Hab. 3. 2. in wrath r. mercy
Luke 1. 72. to r. his holy covenant
16. 25. r. thou in thy lifetime
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Gal. 2. 10. that we should r. the poor
Col. 4. 18. r. my bonds
Heb. 8. 12. iniquity I will r. no more
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30. 22. God r. Rachel, 1 Sam. 1. 19.
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78. 39. he r. they were but flesh
98. 3. hath r. his mercy and truth
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105. 8. he r. his covenant for ever
119. 52. I r. thy judgments of old
55. I have r. thy name in the night
136. 23. who r. us in our low estate
137. 1. we wept when we r. Zion
Lam. 1. 9. she r. not her last end
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Luke 24. 8. they r. his words, and
John 2. 17. his disciples r. that it was written
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1 Kings 17. 18. call my sin to *remembrance*
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Is. 26. 8. r. of thee
43. 26. put me in r.

Lam. 3. 20. my soul hath them in r.
Mal. 3. 16. in a book of r. was written
Luke 1. 54. he hath holpen Israel in r. of his mercy
22. 19. this do in r. of me, 1 Cor. 11. 24. 25.
John 14. 26. bring all things to your r.
Acts 10. 31. thy alms are had in r.
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23. 10. r. not the old landmark
30. 8. r. far from me vanity and lies
Ec. 11. 10. r. sorrow from thy heart
Matt. 17. 20. r. hence, and it shall r.
Luke 22. 42. if willing, r. this cup
Rev. 2. 5. I will r. thy candlestick
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1 Sam. 15. 29. not man that he should r.
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Job 42. 6. I abhor and r. in dust and
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Jer. 18. 8. I will r. of evil that I thought
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17. 30. commandeth all men to r.
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21. I gave her space to r. of her
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9. 13. not righteous but sinners to r.
Mark 1. 4. baptism of r. Luke 3. 3.
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24. 47. that r. and remission be
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Acts 11. 18. \ 1 to Gentiles granted r.
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20. 21. testifying r. towards God
Rom. 2. 4. goodness of God leadeth thee to r.
11. 29. gifts of God are without r.
2 Cor. 7. 10. godly sorrow worketh r.
Heb. 6. 1. not laying foundation of r.
12. 17. found no place of r. though he sought it carefully with tears
2 Pet. 3. 9. that all should come to r.
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Prov. 15. 30. good r. maketh bones fat
Is. 53. 1. who hath believed our r. John 12. 38. Rom. 10. 16.
2 Cor. 6. 8. by evil r. and good r.
1 Tim. 3. 7. a good r. of them who
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15. 5. he that regardeth r. is prudent
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31. heareth r. abideth among wise
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29. 15. the rod and r. give wisdom
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Eph. 5. 11. works of darkness, but r.
Ps. 105. 14. he *reproved* kings for their sakes
Prov. 29. 1. he that being often r.
John 3. 20. lest his deeds should be r.
Eph. 5. 13. all things that are r. are
Is. 29. 21. snare from him that *reproveth* in the gate
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Jam. 4. 7. r. the devil and he will
1 Pet. 5. 9. whom r. steadfast in faith
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Ps. 95. 11. not enter into my r. Heb. 3. 11.
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132. 14. this is my r. here I will
Is. 11. 10. his r. shall be glorious
28. 12. this is the r. and refreshing
30. 15. in returning and r. shall be saved
62. 7. him no r. till he establish
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Mic. 2. 10. this is not your r. it is polluted
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Ps. 16. 9. my flesh shall r. in hope
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125. 3. rod of the wicked shall not r.
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20. wicked are like the troubled sea when it cannot r.
Hab. 3. 16. I might r. in the day of trouble
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7. 16. they r. but not to Most High
11. 5. not r. to destroy Ephraim
Mal. 3. 7. r. to me, and I will r. to
18 then shall ye r. and discern
Ps. 35. 13. my prayer *returned* into my bosom
78. 34. they r. and inquired early after God
Am. 4. 6. ye r. not to me, 8—11.
1 Pet. 2. 25. are r. unto Shepherd
Is. 30. 15. in *returning* and rest
Jer. 5. 3. they refused to *return*, 8. 5. Hos. 11. 5.
Deut. 30. 2. *return to the Lord*, 1 Sam. 7. 3. Is. 55. 7. Hos. 6. 1. & 3. 5. & 7. 10. & 14. 1, 7.
REVEAL, Prov. 11. 13. Dan. 2. 19. Job 20. 27. heaven shall r. his iniquity
Gal. 1. 16. pleased God to r. his Son
Phil. 3. 15. God shall r. even this
Deut. 29. 29. those things which are *revealed*
Is. 22. 14. it was r. in mine ears
53. 1. to whom is arm of Lord r.
Matt. 10. 26. covered that shall not be r.
11. 25. hid from wise, and r. them unto babes
16. 17. flesh and blood hath not r.
Rom. 1. 17. righteousness of God r.
8. 18. glory which shall be r. in us
1 Cor. 2. 10. God hath r. them to us
2 Thes. 1. 7. when the Lord Jesus shall be r.
2. 3. falling away, man of sin be r.
Prov. 20. 19. a talebearer *revealeth*
Am. 3. 7. r. his secret to servants
Rom. 2. 5. *revelation*, 16. 25. 2 Cor. 12. 1. Gal. 1. 12. Eph. 1. 17. & 3. 3. 1 Pet. 1. 13. Rev. 1. 1.
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REVENGE, Jer. 15. 15. Nah. 1. 2. 2 Cor. 7. 11. & 10. 6.
Ps. 79. 10. by *revenging* blood of thy servants
Num. 35. 19. *revenger*, Rom. 13. 4.
REVERENCE my sanctuary, Lev. 19. 30.
Ps. 89. 7. to be had in r. of all about
Eph. 5. 33. wife see that she r. her
Heb. 12. 28. serve God acceptably with r.
Ps. 111. 9. and *reverend* is his name
REVILE, Ex. 22. 28. Matt. 5. 11.
1 Cor. 4. 12. being *reviled* we bless
1 Pet. 2. 23. when he was r. r. not
1 Cor. 6. 10. nor *revilers* inherit thee
Is. 51. 7. *revilings*, Zeph. 2. 8.
REVIVE us again, Ps. 85. 6.
Is. 57. 15. to r. the spirit of the humble ; and to r. the heart of contrite
Hos. 6. 2. after two days will r. us
14. 7. they shall r. as the corn, and
Hab. 3. 2. r. thy work in midst of
Rom. 7. 9. sin *revived*, and I died
14. 9. Christ died, and rose, and r.
Ezra 9. 8. give us a little *reviving*, 9.
REVOLT more and more, Is. 1. 5.
Is. 31. 6. children of Israel have deeply *revolted*
Jer. 5. 23. this people hath a *revolting* heart
6. 28. *revolters*, Hos. 5. 2. & 9. 5.
REWARD, exceeding great, Gen. 15. 1.
Deut. 10. 17. God taketh not r. Ps. 15. 5.
Ps. 19. 11. in keeping them is great r.
58. 11. there is a r. for righteous
127. 3. fruit of the womb is his r.
Prov. 11. 18. that soweth righteousness sure r.
Is. 3. 11. the r. of his hands shall be given him
5. 23. who justify wicked for a r.
Mic. 7. 3. the judge asketh for a r.
Matt. 5. 12. great is your r. in heaven
6. 2. verily they have their r.
10. 41. shall receive a prophet's r.
Rom. 4. 4. the r. is not reckoned of
1 Cor. 3. 8. shall receive his own r.
Col. 2. 18. no man beguile you of r.
3. 24. the r. of the inheritance
1 Tim. 5. 18. labourer is worthy of r.
Heb. 2. 2. just recompense of r.
11. 26. respect to recompense of r.
2 John 8. we may receive a full r.
Matt. 6. 4. Father shall r. openly
2 Tim. 4. 14. Lord r. him according
Rev. 22. 12. I come and my r. is with
18. 6. r. her as she *rewarded* you
Ps. 103. 10. nor r. us according to our iniquities
Is. 3. 9. have r. evil to themselves
Ps. 31. 23. plentifully *rewardeth* the proud
Heb. 11. 6. *rewarder* of them that
RICH, Gen. 13. 2. & 14. 23. Ex. 30. 15.
Prov. 10. 4. hand of diligent maketh r.
22. blessing of the Lord maketh r.
13. 7. maketh himself r. yet hath nothing
14. 20. r. man hath many friends
18. 11. r. man's wealth is a strong city, 10. 15.
22. the r. answereth roughly
22. 2. r. and poor meet together
23. 4. labour not to be r.
28. 11. r. man is wise in his own conceit
20. that hasteth to be r. shall not
Ec. 5. 12. abundance of the r. will not suffer him to sleep
10. 20. curse not the r. in thy bedchamber
Jer. 9. 23. let not r. man glory in his
Matt. 19. 23. r. man hardly enter the kingdom
Luke 1. 53. r. he sent empty away
6. 24. wo unto you that are r.
12. 21. layeth up, and is not r. towards God
16. 1. certain r. man which had
18. 23. sorrowful, for he was very r.
2 Cor. 6. 10. yet making many r.
8. 9. Jesus, though he was r. became poor
Eph. 2. 4. God who is r. in mercy
1 Tim. 6. 9. they that will be r. fall into temptation
17 charge them that are r. in this
18. that they be r. in good works
Jam. 2. 5. poor of this world, r. in faith
Rev. 2. 9. I know thy poverty, but thou art r.
3. 17. sayest, I am r.
18. mayest be r.
Ch. 29. 12. *riches* and honour
Ps. 39. 6. he heapeth up r. and
49. 6. boast themselves in multitude of r.
52. 7. trusted in abundance of his r.
62. 10. if r. increase, set not heart
104. 24. the earth is full of thy r.
112. 3. wealth and r. shall be in his house
119. 14. rejoiced as much as in all r.
Prov. 3. 16. in her left hand r. and
11. 4. r. profit not in day of wrath
28. that trusteth in his r. shall fall
13. 8. ransom of man's life are his r.
14. 24. crown of the wise is their r.
23. 5. r. make themselves wings
27. 24. r. are not for ever, nor the
30. 8. give me neither poverty nor r.
Jer. 17. 11. so he that getteth r. and
Matt. 13. 22. deceitfulness of r. choke
Luke 16. 11. to your trust the true r.
Rom. 2. 4. despisest thou r. of his goodness
9. 23. known the r. of his glory
11. 12. if fall of them be r. of world
2 Cor. 8. 2. abounded unto r. of your liberality
Eph. 1. 7. according to the r. of his
2. 7. show exceeding r. of grace
Phil. 4. 19. according to his r. in glory
Col. 2. 2. unto all r. of the full assurance, 1. 27.
1 Tim. 6. 17. not trust in uncertain r.
Heb. 11. 26. the reproach of Christ greater r.
Jam. 5. 2. your r. are corrupted
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Deut. 33. 26. *rideth*, Ps. 68. 4, 33. Is. 19. 1.
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Gen. 18. 25. shall not the Judge of the earth do r.
Ezra 8. 21. seek of him a r. way for
Job 34. 23. will not lay on man more r.
Ps. 19. 8. statutes of the Lord are r. 35. 4.
51. 10. renew a r. spirit within me
119. 128. I esteem all thy precepts to be r.
Prov. 4. 11. I have led thee in r. paths
25. let thine eyes look r. on before
8. 9. all r. to them that find knowledge
12. 5. thoughts of righteous are r.
14. 12. a way which seemeth r. to
21. 2. way of man is r. in his own eyes
Is. 30. 10. prophesy not unto us r.
Ez. 18. 5. be just and do lawful and r.
Hos. 14. 9. ways of the Lord are r.
Am. 3. 10. they know not to do r.
Mark 5. 15. and in his r. mind
Luke 12. 57. judge ye not what is r.
Acts 4. 19. whether it be r. in sight of God
8. 21. thy heart is not r. in sight of
13. 10. not cease to pervert r. ways
Eph. 6. 1. children obey your parents ; this is r.
2 Pet. 2. 15. forsaken the r. way, gone
Rev. 22. 14. they may have r. to tree of life
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RIGHTEOUS seen thee before, Gen. 7. 1.
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Deut. 25. 1. justify r. and condemn
1 Kings 8. 32. justifying the r. to give
Job 4. 7. where were the r. cut off
17. 9. the r. shall hold on his way
Ps. 1. 6. Lord knoweth way of r.
5. 12. wilt bless the r. with favour
7. 11. God judgeth the r.
11. 5. Lord trieth r. but wicked he
32. 11. rejoice in Lord ye r. 33. 1.
34. 17. r. cry, and Lord heareth
19. many are afflictions of the r.
37. 17. the Lord upholdeth the r.
25. I have not seen the r. forsaken
29. the r. shall inherit the land
55. 22. shall never suffer the r. to be moved
58. 11. there is a reward for the r.
64. 10. r. shall be glad in the Lord
68. 3. let the r. be glad and rejoice
92. 12. the r. shall flourish like the palm-tree
97. 11. light is sown for the r.
112. 6. the r. shall be in everlasting remembrance
125. 3. rod shall not rest on lot of r.
141. 5. let r. smite me ; it shall be
145. 17. Lord is r. Lam. 1. 18. Dan. 9. 14.
Pa. 146. 8. the Lord loveth the r.
Prov. 3. 22. his secret is with the r.
10. 3. will not suffer the soul of r. to famish
16. labour of the r. tendeth to life
21. the lips of the r. feed many
24. desire of the r. shall be granted
25. r. is an everlasting foundation
28. the hope of r. shall be gladness
30. the r. shall never be removed
32. the lips of the r. know what is acceptable
11. 8. r. is delivered out of trouble
21. seed of r. shall be delivered
28. the r. shall flourish as a branch
30. fruit of the r. is a tree of life
31. the r. shall be recompensed in
12. 3. root of r. shall not be moved
5. the thoughts of the r. are r.
7. the house of the r. shall stand
10. a r. man regardeth life of beast
12. root of r. yieldeth fruit
26. the r. is more excellent than his neighbour
13. 9. the light of the r. rejoiceth
25. r. eateth to satisfying of soul
14. 32. r. hath hope in his death
15. 6. in house of r. is much treasure
19. the way of the r. is made plain
29. Lord heareth the prayer of r.
18. 10. r. runneth into it and is safe
28. 1. the r. are bold as a lion
Ec. 7. 16. be not r. overmuch, nor
9. 2. one event to r. and wicked
Is. 3. 10. say to r. it shall be well
41. 2. raised up r. man from east
57. 1. the r. perisheth and are taken
60. 21. thy people also shall be r.
Ez. 3. 20. when a r. man turneth away, 21. & 18. 24, 26.
Mal. 3. 18. descern between r. and
Matt. 9. 13. not come to call r. but
10. 41. shall receive r. man's reward
25. 46. r. shall go into life eternal
Luke 1. 6. were both r. before God
18. 9. trusted that they were r. and despised others
Rom. 3. 10. there is none r. no not
5. 7. scarcely for a r. man will one
19. by the obedience of one many made r.
2 Thes. 1. 5. a manifest token of r. judgment
1 Tim. 1. 9. law is not made for a r.
Jam. 5. 16. fervent prayer of r. man
1 Pet. 4. 18. the r. scarcely be saved
1 John 3. 7. he that doeth righteousness is r. even as he is r.
Rev. 22. 11. he that is r. let him be r.
Tit. 2. 12. live soberly, *righteously*.
Deut. 6. 25. it shall be our *righteousness*
33. 19. offer sacrifice of r. Ps. 4. 5.
Job 29. 14. I put on r. and it clothed
36. 3. I will ascribe r. to my Maker
Ps. 11. 7. righteous Lord loveth r. 45. 7
15. 2. walketh uprightly and worketh r
85. 10. r. and peace have kissed
97. 2. r. and judgment are habitation
106. 3. he that doeth r. at all times
Prov. 10. 2. r. delivereth from death
11. 4.
11. 5. r. of perfect shall direct way
6. r. of upright shall deliver them
18. to him that soweth r. a sure
19. r. tendeth to life ; so evil to
12. 28. in the way of r. is life
13. 6. r. keepeth the upright in way
14. 34. r. exalteth a nation, but sin
15. 9. he loveth him that followeth after r.
16. 8. better is a little with r. than
12. his throne is established by r.
31. if it be found in the way of r.
Is. 11. 5. r. shall be the girdle of his
26. 9. inhabitants of the world will learn r.
28. 17. judgment to line, and r. to
32. 17. work of r. shall be peace
45. 24. in the Lord have I r. and
46. 12. far from r.
13. I bring near my r.
54. 17. their r. is of me, saith Lord
61. 3. trees of r. planting of the Lord
10. covered me with robes of r.
62. 1. till the r. thereof go forth as brightness
64. 5. that rejoiceth and worketh r.
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Dan. 4. 27. break off thy sins by r.
9. 7. O Lord, r. belongeth unto thee
24. and of sins, and to bring in an everlasting r.
12. 3. that turn many to r. shine as
Zeph. 2. 3. seek r. seek meekness
Mal. 4. 2. Sun of r. arise with healing
Matt. 3. 15. it becometh to fulfil all r.
5. 6. that hunger and thirst after r.
20. except your r. exceed the r. of
21. 32. John came in the way of r.
Luke 1. 75. in holiness and r. before
John 16. 8. reprove world of sin, r.
Acts 10. 35. he that worketh r. is accepted
13. 10. an enemy of all r.
24. 25. as he reasoned of r.
Rom. 1. 17. therein is the r. of God revealed
3. 22. even r. of God by faith of
4. 6. man to whom God imputeth r.
11. a seal of the r. of faith
5. 18. by r. of one free gift came
21. grace reign through r. unto eternal life
6. 13. members as instruments of r.
18. servants of r. to holiness, 19.
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9. 30. Gentiles who followed not after r. have attained to r. even r. of faith, 31.
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15. 34. awake to r. and sin not
2 Cor. 5. 21. the r. of God in him
6. 7. armour of r.
14. what fellowship hath r.
9. 10. increase the fruits of your r.
11. 15. ministers as ministers of r.
Gal. 2. 21. if r. come by the law
Eph. 6. 14. having on the breastplate of r.
Phil. 1. 11. being filled with fruits of r.
3. 6. touching r. of law blameless
9. not mine own r. but the r. of God
1 Tim. 6. 11. follow r. 2 Tim. 2. 22.
Tit. 3. 5. not by works of r. we have
Heb. 12. 11. peaceable fruits of r.
Jam. 1. 20. man worketh not the r. of God
3. 18. fruit of r. is sown in peace
1 Pet. 3. 14. if ye suffer for r. happy
2 Pet. 1. 1. through the r. of God our
2. 5. Noah a preacher of r.
3. 13. wherein dwelleth r.
1 John 2. 29. that doeth r. is born
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Ps. 23. 4. thy r. and staff comfort
125. 3. r. of wicked shall not rest
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1 Tim. 6. 10. love of money is r. of
Heb. 12. 15. lest r. of bitterness
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Hos. 11. 12. Judah yet r. with God
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58. 13. call s. a delight, holy of the Lord, honourable
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15. 22. to obey is better than s.
Ps. 4. 5. offer s. of righteousness
40. 6. s. and offering thou didst not desire
50. 5. made covenant with me by s.
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Job 15. 15. he putteth no trust in s.
Ps. 16. 3. goodness extendeth to s.
37. 28. Lord forsaketh not his s.
50. 5. gather my s. together to me
97. 10. Lord preserveth souls of s.
106. 16. envied Aaron s. of Lord
116. 15. precious in the sight of the Lord is death of s.
149. 9. this honour have all his s.
Prov. 2. 8. preserveth way of his s.
Dan. 7. 18. s. shall take kingdom, 27.
Hos. 11. 12. Judah is faithful with s.
Zech. 14. 5. shall come, and all s.
Rom. 1. 7. called to be s. 1 Cor. 1. 2. 2 Cor. 1. 1. Eph. 1. 1. Col. 1. 2, 4, 12, 26.
Rom. 8. 27. intercession for s. Eph. 6. 18.
Rom. 12. 13. necessity of s. 2 Cor. 9. 12, 15. minister to s. 26. 31. 1 Cor. 16. 1. 2 Cor. 8. 4. & 9. 1. Heb. 6. 10.
1 Cor. 6. 2. s. shall judge the world
Eph. 3. 8. less than the least of all s.
4. 12. for perfecting the s. for the work of the ministry
1 Thes. 3. 13. coming of Jesus with all his s.
2 Thes. 1. 10. come to be glorified in his s.
Rev. 5. 8. prayers of the s. 8. 3, 4. 11. 18. reward of s.
13. 7. war with s.
14. 11. patience of s.
15. 3. King of s.
16. 6. blood of s. 17. 6. & 18. 24. 19. 8. righteousness of s.
20. 9. camp of s.
SALT, Gen. 19. 26. Lev. 2. 13. Matt. 5. 13. Mark 9. 49, 50. Col. 4. 6.
SALVATION, Ps. 14. 7. & 53. 6. Ex. 14. 13. stand still and see the s. of the Lord, 2 Chr. 20. 17.
Ps. 3. 8. s. belongeth only to Lord
37. 39. s. of righteous is of Lord
50. 23. I will show him the s. of God, 96. 2.
68. 20. God is the God of s. 65. 5.
85. 9. his s. is nigh them that fear
98. 2. made known his s. 3. seen s.
119. 155. s. is far from the wicked
132. 16. clothe her priests with s.
149. 4. Lord will beautify the meek with s.
Is. 25. 9. we will rejoice in his s. 12. 3.
26. 1. s. will God appoint for walls
33. 2. he our s. 6. strength of s.
45. 17. Israel be saved with everlasting s.
46. 13. I will place s. in Zion for
52. 7. feet of him that publisheth s.
10. earth shall see s. of God
59. 16. arm brought s. unto me, 63. 5.
17. for a helmet of s. Eph. 6. 17.
60. 18. call thy walls s. thy gates
61. 10. garments of s.
62. 1. s. as a lamp
Jer. 3. 23. in vain is s. hoped for; in God is the s. of Israel
Lam. 3. 26. quietly wait for s. of Lord
Jon. 2. 9. s. is of the Lord
Hab. 3. 8. ride on thy chariots of s.
Zech. 9. 9. King cometh, having s.
Luke 19. 9. s. is come to thy house
John 4. 22. s. is of the Jews
Acts 4. 12. neither is there s. in any
13. 26. word of s. sent, 47. be for s.
Rom. 1. 16. Gospel is the power of God to s.
11. 11. through their fall s. is come

Rom. 13. 11. now is our s. nearer than
2 Cor. 1. 6. for your s. 6. 2. day of s.
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1 Thes. 5. 8. hope of s. 9. to obtain s.
2 Thes. 2. 13. hath chosen you to s.
2 Tim. 2. 10. to obtain s. with eternal glory
3. 15. Scriptures able to make wise unto s.
Tit. 2. 11. grace of God bringeth s.
Heb. 1. 14. who shall be heirs of s.
2. 3. how escape, if we neglect so great s.
10. make Captain of our s. perfect
5. 9. became author of eternal s.
6. 9. things that accompany s.
9. 28. appear without sin unto s.
1 Pet. 1. 5. kept through faith to s.
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Jude 3. write unto you of common s.
Rev. 7. 10. s. to our God, 12. 10. & 19. 1.
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2 Sam. 23. 5. thy covenant is all—
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Ex. 31. 13. I am Lord that doth s.
Lev. 20. 7. s. yourselves and be holy
Num. 20. 12. believed me not, to s.
Is. 8. 13. s. the Lord of hosts himself
Ez. 28. 23. I will s. myself
Joel 1. 14. s. a fast
2. 15. s. the congregation
John 17. 17. s. them through truth
19. for their sakes I s. myself
Eph. 5. 26. might s. and cleanse it
1 Thes. 5. 23. God of peace s. you
Heb. 13. 12. that he might s. people
1 Pet. 3. 15. s. the Lord God in hearts
Gen. 2. 3. blessed the seventh day, and *sanctified* it
Lev. 10. 3. I will be s. in them that come nigh me.
Deut. 32. 51. ye s. me not in midst of Israel
Job 1. 5. Job sent and s. them, and
Is. 5. 16. God that is holy shall be s.
13. 3. commanded my s. ones
Jer. 1. 5. before thou camest I s. thee
Ez. 20. 41. I s. in you before the heathen, 28. 22, 25. & 38. 16. & 39. 27.
John 10. 36. him whom Father hath s.
Acts 20. 32. inheritance among all them which are s. 26. 18.
Rom. 15. 16. offering of Gentiles s.
1 Cor. 1. 2. s. in Christ Jesus
6. 11. but ye are s.
7. 14. unbelieving husband is s. by
1 Tim. 4. 5. s. by word and prayer
2 Tim. 2. 21. s. and meet for master's
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10. 14. perfected for ever them that are s.
Matt. 23. 17. temple that *sanctifieth*
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Matt. 4. 10. get thee hence S. 16. 23.
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22. 31. S. hath desired to have you
Acts 26. 18. turn from power of S.
Rom. 16. 20. God shall bruise S.
1 Cor. 5. 5. deliver such an one to S.
7. 5. that S. tempt you not for incontinency
2 Cor. 2. 11. lest S. get advantage
11. 14. S. is transformed into angel
12. 7. messenger of S. to buffet me
1 Tim. 1. 20. I have delivered to S.
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SATIATE, Jer. 31. 14, 25. & 46. 10.
SATISFY, Job 38. 27. Prov. 6. 30.
Ps. 90. 14. O s. us early with mercy
91. 16. with long life I will s. him
103. 5. who s. thy mouth with good
107. 9. for he s. the longing soul
132. 15. will s. her poor with bread
145. 16. s. desire of every living
Prov. 5. 19. breasts s. thee at all times
Is. 55. 2. labour for that which s. not
Ps. 17. 15. *satisfied* with thy likeness
22. 26. meek shall eat and be s.
36. 8. they shall be abundantly s.
63. 5. soul shall be s. as with
65. 4. s. with goodness of house
Prov. 14. 14. good man s. from himself
27. 20. eyes of man are never s.
30. 15. are three things never s.
Ec. 5. 10. that loveth silver shall not be s.
Is. 9. 20. shall eat and not be s. Mic. 6. 14.
Is. 53. 11. see travail of his soul and be s.
66. 11. be s. with breasts of her consolation
Jer. 31. 14. my people be s. with goodness
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Am. 4. 8. they were not s.
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Job 22. 29. he shall s. the humble
Ps. 18. 27. wilt s. afflicted people
28. 9. s. thy people and lift them
69. 35. God will s. Zion
72. 4. s. children of needy
13. s. souls of needy
86. 2. s. thy servant
16. s. son of handmaid
109. 31. poor to s. him
118. 25. s. now; send prosperity
145. 19. s. them.
Prov. 20. 22. wait on the Lord, and he shall s. thee
Is. 35. 4. God will come and s. you
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Matt. 1. 21. s. his people from sins
16. 25. who will s. his life shall lose
18. 11. Son of man is come to s. that which was lost, Luke 19. 10.
Mark 3. 4. is it lawful to s. life or to
John 12. 47. not to judge, but to s.
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1 Cor. 1. 21. by foolishness of preaching to s.
9. 22. I became all that I might s.
1 Tim. 1. 15. to s. sinners, of whom
4. 16. both s. thyself, and them
Heb. 7. 25. able to s. to the uttermost
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2. 14. can faith s. him
5. 15. prayer of faith shall s. sick
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Jude 23. others s. with fear, pulling
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Ps. 44. 7. thou hast *saved* us from our enemies
106. 8. s. them for his name's sake
Is. 45. 22. look unto me and be ye s.
Jer. 4. 14. mayest be s.
8. 20. we are not s.
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7. 50. thy faith hath s. thee, 18. 42.
13. 23. are there few that be s.
23. 35. he s. others
John 3. 17. world through him be s.
Acts 2. 47. added to church such as should be s.
4. 12. no other name whereby be s.
16. 30. what must I do to be s.
Rom. 8. 24. we are s. by hope
10. 1. prayer for Israel that they be s.
1 Cor. 1. 18. to us who are s. it is
5. 5. spirit may be s. in day of Lord
Eph. 2. 5. by grace ye are s. 8.
1 Tim. 2. 4. who will have all men to be s.
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Obad. 21. S. shall come up on mount Zion
Luke 1. 47. my spirit rejoiced in God my S.
2. 11. to you is born a S. which is
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1 Tim 4. 10. who is the S. of all men
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Eph. 5. 2. sacrifice to God of sweet smelling s.
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13. 1. a. s. heareth not rebuke
14. 6. a. s. seeketh wisdom and
15. 12. a. s. loveth not one that reproveth
1. 22. *scorners* delight in scorning
3. 34. he *scorneth* the s. but giveth
19. 29. judgments are prepared for s.
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2 Tim. 3. 15. from a child known s.
16. all s. is given by inspiration
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Rom. 4. 11. s. of the righteousness
1 Cor. 9. 2. s. of my apostleship are
2 Tim. 2. 19. having s. Lord knoweth
Rev 7 2. angel having s. of living
Deut. 32. 34. *sealed* up among my treasures
Job 14. 17. my transgression is s. up in a bag
Song 4. 12. spring shut up, fountain s.
John 6. 27. hath God the Father s.
2 Cor. 1. 22. who hath s. us and
Eph. 1. 13. ye were s. with the Holy
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Luke 4. 13. departed from him for s.
John 5. 35. willing for a s. to rejoice
Acts 1. 7. to know the times and s.
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1 Thes. 5. 1. of times and s. ye have
2 Tim. 4. 2. instant in s. and out of s.
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1 Pet. 1. 6. for a s. ye are in heaviness
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31. 20. hide them in s. presence
44. 21. he knoweth the s. of hearts
139. 15. when I was made in s.
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9. 17. bread eaten in s. is pleasant
11. 13. talebearer revealeth s. 20. 19.
25. 9. discover not s. to another
Dan. 2. 28. a God that revealeth s
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John 18. 20. in s. have I said nothing
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13. 17. desired to see, and have not s.
23. 5. their works to be s. of men
John 1. 18. no man hath s. God at
14. 9. he that hath s. me hath s. the Father
20. 29. thou hast s. and believed; they have not s. and yet believed
Cor. 4. 18. look not at things s. but at things not s. for things s. are temporal, things not s. are eternal
1 Tim. 6. 16. whom no man hath s.
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1 Pet. 1. 8. having not s. ye love
1 John 1. 1. that which we have s. and heard, 4.
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Ps. 126. 6. bearing precious s.
Ec. 11. 6. in morning sow thy s.
Is. 55. 10. give s. to the sower and bread to the eater
Matt. 13. 38. good s. are children of
Luke 8. 11. good s. is word of God
1 Pet. 1. 23. born again not of corruptible s.
1 John 3. 9. his s. remaineth in him
Ps. 37. 28. s. of wicked shall be cut off
69. 36. s. of his servants shall inherit it
Prov. 11. 21. s. of righteous shall be delivered
Is. 1. 4. sinful nation, s. of evil
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45. 5. all s. of Israel be justified
53. 10. see his s. and be satisfied
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Rom. 9. 8. children are counted for s.
29. except Lord of Sabaoth left s.
Gal. 3. 16. not to *seeds*, but to thy s.
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27. 4. one thing I desired and will s.
63. 1. my God, early will I s. thee
69. 32. heart shall live that s. God
119. 2. blessed are they that s. him
176. s. servant, for I do not forget
Prov. 8. 17. that s. me early shall find
Song 3. 2. s. him whom my soul loveth
Is. 26. 9. with my spirit will I s. thee
45. 19. I said not s. me in vain
Jer. 29. 13. he shall s. me and find
Am. 5. 4. s. me and ye shall live, 6. 8.
8. 12. to s. word and shall not find
Zeph. 2. 3. s. Lord, s. righteousness, s. meekness
Mal. 2. 7. s. the law
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Matt. 6. 33. s. first kingdom of God
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19. 10. to s. and to save that which is lost, Mat. 18. 11.
John 8. 21. shall s. me and not find
Rom. 2. 7. s. for glory, honour
1 Cor. 10. 24. let no man s. his own
13. 5. charity s. not her own
Phil. 2. 21. all s. their own, not of Jesus Christ
Col. 3. 1. s. things which are above
1 Pet. 3. 11. s. peace and ensue it
Lam. 3. 25. good to soul that *seeketh*
John 4. 23. the Father s. such to worship him
1 Pet. 5. 8. *seeking* whom he may devour
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1 Cor. 11. 16. if any man s. contentious
Heb. 4. 1. lest any s. to come short
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1 Cor. 3. 18. if any man s. wise in
Heb. 12. 11. no chastening s. joyous
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16. 7. if I depart I will s. him unto
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Prov. 23. 32. at last it biteth like a s.
Ec. 10. 11. s. will bite without enchantment
Matt. 7. 10. will he give him a s.
10. 16. be wise as s. harmless as
John 3. 14. as Moses lifted up s. in
2 Cor. 11. 3. as the s. beguiled Eve
Rev. 12. 9. that old s. called the devil
SERVE the Lord with all thy heart,
Deut. 10. 12. 20. & 11. 13. Josh. 22. 5.
1 Sam. 12. 20.
Deut. 13. 4. shall s. him, and cleave
Josh. 24. 14. fear the Lord, s. him in sincerity
15. choose this day whom ye will s. me and my house, will s. the Lord
1 Sam. 12. 24. fear the Lord, s. him
1 Chr. 28. 9. s. him with a perfect heart
Job 21. 15. what the Almighty, that we s. him
Ps. 2. 11. s. Lord with fear, rejoice
Is. 43. 24. made me to s. with sins
Matt. 6. 24. no man can s. two masters; ye cannot s. God and mammon
Luke 1. 74. s. him in holiness and
12. 37. will come forth and s. them
John 12. 26. if any man s. me, let him
Acts 6. 2. leave word of God and s. tables
27. 23. whose I am, and whom I s.
Rom. 1. 9. whom I s. with my spirit
6. 6. henceforth should not s. sin
7. 6. s. in newness of life
25. s. law of God
16. 18. s. not Lord Jesus Christ
Col. 3. 24. s. Lord Jesus Christ
Gal. 5. 13. by love s. one another
1 Thes. 1. 9. to s. living God, Heb. 9. 14.
Heb. 12. 28. may s. God acceptably
Rev. 7. 15. s. him day and night in
Prov. 29. 19. a *servant* will not be corrected by words
Is. 24. 2. with s. so with his master
42. 1. behold my s. 49. 3. & 52. 13.
Matt. 20. 27. be chief, let him be s.
25. 21. well done, good and faithful s. 23.
John 8. 34. committeth sin is s. of
13. 16. s. is not greater than his lord, 15. 20.
1 Cor. 7. 21. art thou called, being a s.
9. 19. have I made myself s. to all
Gal. 1. 10. if I pleased men, not s. of Christ
Phil. 2. 7. took on him form of a s.
2 Tim. 2. 24. s. of Lord must not
Ezra 5. 11. *servants* of the God of heaven, Dan. 3. 26. Acts 16. 17. 1 Pet. 2. 16. Rev. 7. 3.
Rom. 6. 16. yield yourselves s. to obey; his s. ye are, whom ye obey
17. ye were the s. of sin
19. members s. to uncleanness
1 Cor. 7. 23. be not ye the s. of men
Phil. 1. 1. s. of Christ
2 Pet. 2. 19. s. of corruption
Rev. 22. 3. his s. shall serve him
Rom. 12. 1. your reasonable *service*
Jer. 22. 13. useth neighbour's s.
Luke 10. 40. cumbered about much *serving*
Acts 20. 19. s. Lord with all humility
26. 7. twelve tribes instantly s. God
Rom. 12. 11. fervent in spirit, s. Lord
Tit. 3. 3. s. divers lusts and pleasures
SET, Ps. 2. 6. ✕ 4. 3. & 12. 5. & 16. 8. & 54. 8. ✕ 75. 7. ✕ 113. 8. Prov. 1. 25. Song 8. 6. Rom. 3. 25. Col. 3. 2.
SETTLE, Luke 21. 14. 1 Pet. 5. 10.
Col. 1. 23. if ye continue in faith, *settled*
SEVERITY, goodness and, Rom. 11. 22.
SHADE, Lord is thy, Ps. 121. 5.
SHADOW, our days are as s, 1 Chr. 29. 15. Job 8. 9. Ps. 107. 11. & 109. 23. & 144. 4. Ec. 6. 12. & 8. 13.
Ps. 17. 8. hide me under the s. of thy wings, 36. 7. & 57. 1. ✕ 63. 7.
Song 2. 3. I sat under his s.
17. until the day break and s. flee, 4. 6.
Is. 4. 6. for a s. from heat, 25. 4. & 32. 2. 49. 2. in s. of his hand hath he hid
Jer. 6. 4. s. of evening are stretched
Acts 5. 15. s. of Peter might overshadow them
Col. 2. 17. s. of things to come, Heb. 10. 1.
Jam. 1. 17. no variableness nor s. of
SHAKE heaven and earth, Hag. 2. 6, 21.
Hag. 2. 7. I will s. all nations and
Matt. 10. 14. s. off the dust of feet
11. 7. a reed *shaken* with the wind
Luke 6. 38. good measure s. together
2 Thes. 2. 2. be not soon s. in mind
Heb. 12. 27. things which cannot be s.
Ps. 44. 14. *shaking*, Is. 17. 6. & 24. 13. & 30. 32. Ez. 37. 7. & 38. 19.
SHAME, 1 Sam. 20. 34. 2 Sam. 13. 13.
Ex. 32. 25. made naked to their s.
Ps. 119. 31. put me not to s. 69. 7.
Prov. 3. 35. s. shall be the promotion of fools, 9. 7. & 10. 5. & 11. 2. ✕ 13. 5, 18. 14. 35. & 17. 2. & 18. 13. & 19. 26. & 25. 8. & 29. 15. Is. 22. 18.
SHAME, 1 Sam. 20. 34. 2 Sam. 13. 13.
Ex. 32. 25. made naked to their s.
Ps. 119. 31. put me not to s. 69. 7.
Prov. 3. 35. s. shall be the promotion of fools, 9. 7. & 10. 5. & 11. 2. ✕ 13. 5, 18. 14. 35. & 17. 2. & 18. 13. & 19. 26. & 25. 8. & 29. 15. Is. 22. 18.
Hos. 4. 7. change their glory into s. Ps. 4. 2.
Zeph. 3. 5. the unjust knoweth no s.
Acts 5. 41. worthy to suffer s. for his
Phil. 3. 19. whose glory is in their s.
Heb. 12. 2. endured the cross, despising the s.
Rev. 3. 18. s. of thy nakedness do
16. 15. walk, and they see his s.
1 Tim. 2. 9. *shamefacedness*
SHAPE, Ps. 51. 5. Luke 3. 22. John 5. 37.
SHARP, Is. 41. 15. & 49. 2. Rev. 1. 16.
Job 16. 9. *sharpeneth*, Prov. 27. 17.
Mic. 7. 14. *sharper* than, Heb. 4. 12.
Judg. 8. 1. *sharply*, Tit. 1. 13.
2 Cor. 13. 10. should use *sharpness*
SHED for many, for remission, Matt. 26. 28.
Rom. 5. 5. love of God is s. abroad
Tit. 3. 6. Holy Ghost he s. on us
SHEEP, Ps. 49. 14. & 74. 1. & 78. 52.
Ps. 44. 22, 23. s. for the slaughter, Rom. 8. 36.
Ps. 79. 13. s. of my pasture, 95. 7. & 100. 3.
119. 176. gone astray like lost s.
Is. 53. 6. like s. have gone astray
Ez. 34. 12. s. scattered; seek my s.
Zech. 13. 7. smite the Shepherd, and the s. shall be scattered
Matt. 9. 36. as s. having no shepherd
10. 6. to lost s. of house of Israel, 15. 24.
Matt. 13. 12. have a hundred s. and one of them be gone astray
25. 32. divideth the s. from goats
33. set the s. on his right hand
John 10. 2—7. the s. 27. my s.
21. 15—17. feed lambs, feed my s.
1 Pet. 2. 25. were as s. going astray
SHEPHERD, Gen. 46. 34. & 49. 24. Ex. 2. 17, 19.
Num. 27. 17. as sheep that have no s
1 Kings 22. 17. Mark 6. 34.
Ps. 23. 1. the Lord is my s.
80. 1. s. of Israel
Song 1. 8. feed thy kids beside the s. tents
Ez. 34. 2. prophesy against s. woe to the s.
5. scattered because no s.
7. s. hear word of Lord
8. no s. neither did my s. search
12. s. seeketh out his flock
23. set up one s. even David shall be their s.
37. 24. they all shall have one s.
Mic. 5. 5. raise against him seven s.
Zech. 13. 7. awake, O sword, against s.
John 10. 11. I am the good s. the good s. giveth his life, 14.
16. one fold and one s. Ec. 12. 11.
Heb. 13. 20. Lord Jesus, that great S.
1 Pet. 2. 25. returned to S. of souls
5. 4. when the chief S. shall appear
SHEW, Ps. 39. 6. Luke 20. 47. Col. 2. 23.
Ps. 4. 6. who will s. us any good
16. 11. thou wilt s. me path of life
91. 16. I will s. him my salvation
92. 15. to s. that Lord is upright
1 Cor. 11. 26. s. forth Lord's death
Tit. 2. 7. s. thyself a pattern of good
1 Pet. 2. 9. s. forth the praise of him
Rev. 22. 6. sent his angel to s. servant
John 5. 20. loved Son, and *sheweth*
SHIELD and great reward, Gen. 15. 1.
Deut. 33. 29. Lord the s. of thy help
Ps. 3. 3. Lord is a s. for me, 28. 7.
18. 35. the s. of thy salvation
33. 20. Lord our s. 59. 11. & 84. 9. 84. 11. God is a sun and a s.
115. 9. their help and their s. 10, 11.
Prov. 30. 5. a s. unto them that trust
Eph. 6. 16. taking the s. of faith
SHINE, Job 22. 28. & 36. 32. & 37. 15.
Num. 6. 25. Lord make his face to s.
Job 10. 3. s. on counsel of wicked
Ps. 31. 16. make thy face to s. on thy servant, 119. 35.
Ec. 8. 1. man's wisdom maketh his face s.
Dan. 12. 3. wise shall s. as firmament
Matt. 5. 16. let your light so s. before
13. 43. righteous s. forth as the sun
2 Cor. 4. 6. God who commanded light to s.
Phil. 2. 15. among whom ye s. as
SHIPWRECK, 1 Tim. 1. 19.
SHORT, is the Lord's hand waxed
Num. 11. 23.
Ps. 89. 47. remember how s. time is
Rom. 3. 23. and come s. of glory of
Ps. 102. 23. he *shortened* my days, 89. 45.
Is. 50. 2. is my hand s. 59. 1.
Matt. 24. 22. except the days be s. Ps 10. 27.
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Ps. 47. 5. God is gone up with a s.
1 Thes. 4. 16. the Lord shall descend with a s.
SHOW. *See* SHEW.
SHRINES, Acts 19. 24.
SHUT up or left, Deut. 32. 36.
Matt. 23. 13. ye s. up the kingdom
Gal. 3. 23. I. up to the faith which
Rev. 3. 7. that openeth, and no man *shutteth*, Is. 22. 22.
SICK of love, Song 2. 5. & 5. 8.
Is. 1. 5. whole head is s. and heart
John 11. 1. a certain man was s. 2. 3, 4. 6.
Jam. 5. 14. is any s. call the elders
15. prayer of faith shall save the s.
1 Cor. 11. 30. are weak and *sickly*
Ps. 41. 3. make his bed in his *sickness*
Ex. 23. 25. I will take s. away
Matt. 8. 17. bare our *sicknesses*
SIFT, Is. 30. 28. Am. 9. 9. Luke 22. 31.
SIGHT, Ex. 3. 3. 2 Cor. 5. 7.
SIGN, Gen. 9. 12, 13. ✕ 17. 11. Ex. 4. 17. Is. 8. 18. Rom. 15. 19.
Rom. 4. 11. received the s. of circumcision
Jer. 22. 24. *signet*, Hag. 2. 23.
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Ps. 21. 1. be not s. to me, 30. 12.
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Ps. 31. 18. *silence*, 32. 3. & 35. 22. & 50. 3, 21. & 83. 1. & 94. 17. Jer. 8. 14. Am. 5. 13. & 8. 3. 1 Cor. 14. 34. 1 Tim. 2. 11, 12. 1 Pet. 2. 15. Rev. 8. 1.
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Ps. 19. 7. testimony sure making wise the s.
116. 16. Lord preserveth the s.
119. 130. understanding to the s.
Prov. 14. 15. the s. believeth every word, 18.
22. 3. s. pass on and are punished, 27. 12.
Rom. 16. 19. but s. concerning evil
18. deceive the hearts of the s.
SIN lieth at the door, Gen. 4. 7.
Job 10. 6. thou searchest after my s.
Ps. 4. 4. stand in awe and s. not
32. 1. blessed is he whose s. is covered
5. I acknowledged my s. unto thee
38. 18. I will be sorry for my s.

Ps. 51. 3. my s. is ever before me
5. in s. did my mother conceive me
119. 11. that I might not s. against
Prov. 14. 34. s. is a reproach to any
Is. 30. 1. take counsel to add s. to s.
53. 10. offering for s.
12. bare the s. of many
John 1. 29. taketh away s. of world
5. 14. s. no more, lest a worse thing
Rom. 5. 12. by one s. entered world
6. 14. s. shall not have dominion
7 9. s. revived, and I died, 8. 11.
13. s. might appear s.
14. sold under s.
17. s. that dwelleth in me
25. with the flesh the law of s.
8. 2. made free from the law of s.
1 Cor. 15. 34. awake to righteousness and s. not
2 Cor. 5. 21. made s. for us, who knew no s.
Eph. 4. 26. be angry, and s. not
Jam. 1. 15. lust bringeth forth s. and s. death
1 Pet. 2. 22. who did no s. neither was guile
1 John 1. 8. if any say we have no s.
2. 1. ye s. not; if any man s. we have an advocate
3. 9. he cannot s. because born of
5. 16. there is a s. unto death
Ps. 19. 13. keep me from presumptuous *sins*
25. 7. remember not against me s. of youth
Is. 43. 25. not remember s. 44. 22.
Ez. 33. 16. none of his s. shall be
Dan. 9. 24. finish transgression, make end of s.
1 Tim. 5. 22. not partaker of other men's s.
2 Tim. 3. 6. silly women laden with s.
1 John 2. 2. propitiation for s. of the whole world
Ps. 51. 9. *my sins*, 69. 5. Is. 38. 17.
79. 9. *our sins*, 90. 8. & 103. 10. Is. 59. 12. Dan. 9. 16. 1 Cor. 15. 3. Gal. 1. 4. Heb. 1. 3. 1 Pet. 2. 24. Rev. 1. 5.
Num. 16. 26. *their sins*, Matt. 1. 21. Rom. 11. 27. Heb. 8. 12. & 10. 17.
Josh. 24. 19. *your sins*, Is. 59. 2. Jer. 5. 25. Jonn 8. 21. 1 Cor. 15. 17.
Ex 32. 33. who hath *sinned*, I will
Job 1. 22. in all this Job s. not
Lam. 1. 8. Jerusalem grievously s.
5. 7. fathers have s. and are not
Rom. 2. 12. many as s. without law
3. 23. all have s. and come short
1 John 1. 10. if we say we have not s.
Ex. 9. 27. *I have sinned*, Num. 22. 34. Josh. 7. 20. 1 Sam. 15. 24, 30. 2 Sam. 12. 13. & 24. 10. Job 7. 20. & 33. 27.
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1 Kings 8. 46. no man that *sinneth* not
Prov. 8. 36. against me wrongeth his own soul
Ec. 7. 20. no man doeth good, and s. not
Ez. 18. 4. soul that s. it shall die
1 John 5. 18. is born of God s. not
Ec. 7. 26. the *sinner* shall be taken
9. 18. one s. destroyeth much good
Is. 65. 20. s. a hundred years old is accursed
Luke 15. 7. joy over one s. that repenteth
18. 13. God be merciful to me a s.
Jam. 5. 20. shall convert a s. from
1 Pet. 4. 18. where shall s. appear
Gen. 13. 13. *sinners* before the Lord exceedingly
Is. 1. 1. nor standeth in way of s.
25. 8. Lord will teach s. in the way
51. 13. s. shall be converted to thee
Is. 33. 14. the s. in Zion are afraid
Matt. 9. 13. I am come to call s. to repentance
Luke 13. 2. s. above all Galileans, 4.
John 9. 31. God heareth not s.
Rom. 5. 8. that while we were yet s. Christ died for us
19. By disobedience many made s.
Gal. 2. 15. are Jews and not s. of the
1 Tim. 1. 15. Jesus came to save s.
Heb. 7. 26. holy, separate from s.
12. 3. endured contradiction of s.
Jam. 4. 8. cleanse your hands ye s.
Jude 15. ungodly s. have spoken
Num. 32. 14. *sinful*, Is. 1. 4. Luke 5. 8. Rom. 7. 13. & 8. 3.
SINCERE, Phil. 1. 10, 16. 1 Pet. 2. 2.
Josh. 24. 14. serve him in *sincerity*
1 Cor. 5. 8. unleavened bread of s.
2 Cor. 1. 12. in godly s. we have our conversation
2. 17. as of s. in the sight of God
8. 8. to prove the s. of your love
Eph. 6. 24. that love Lord Jesus in s.
Tit. 2. 7. showing gravity, s.
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Ps. 145. 7. s. of thy righteousness
Prov. 29. 6. the righteous doth s. and
Is. 35. 6. then shall tongue of dumb s.
1 Co 14. 15. I will s. with the Spirit
Jam. 5. 13. is any merry, let him s.
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Rev. 5. 9. wast s. and hast redeemed
6. 9. that were s. for word of God
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SLEEP, deep, Gen. 2. 21. & 15. 12. 1 Sam. 26. 12. Job 4. 13. Ps. 76. 6. Prov. 19. 15. Is. 29. 10.
Ps. 90. 5. they are as a s. in morning
127. 2. he giveth his beloved s.
132. 4. will not give s. to mine eyes
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20. 13. love not s. lest thou come to poverty
Ec. 5. 12. s. of a labouring man is
Jer. 31. 26. my s. was sweet to me
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Luke 9. 32. were heavy with s.
Rom. 13. 11. time to wake out of s.
Esth. 6. 1. that night king could not s.
Ec. 5. 12. the abundance of the rich will not suffer him to s.
Song 5. 2. I s. but my heart waketh
1 Cor. 11. 30. for this cause many s.
15. 51. we shall not all s. but shall
1 Thes. 4. 14. them which s. in Jesus
5. 6. let us not s. as others; but
7. they that s. s. in the night
10. whether we s. or wake, should
Ps. 3. 5. laid me down and *slept*, 4. 8.
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15. 19. way of s. is hedge of thorns
18. 9. s. is brother to great waster
19. 24. s. hideth hand in bosom
21. 25. desire of the s. killeth him
22. 13. the s. sayeth there is a lion, 26. 13.
24. 30. I went by the field of the s.
26. 14. as door on hinges, so doth s.
Rom. 12. 11. not s. in business, but
Heb. 6. 12. be not s. but followers of
Prov. 19. 15. *slothfulness* casteth in a deep sleep
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20. 4. s. will not plough by reason
26. 16. s. is wiser in own conceit
SLUMBER, Ps. 132. 4. Rom. 11. 8.
Ps. 121. 3. he that keepeth thee will not s. 4.
Matt. 25. 5. they all *slumbered* and
2 Pet. 2. 3. their damnation *slumbereth* not
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Ps. 141. 5. let the righteous s. me
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Zech. 13. 7. s. the shepherd, Matt. 26. 31.
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John 18. 23. why *smitest* thou me
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SMOKE, Gen. 19. 28. Ex. 19. 18. Deut. 29. 20. anger of Lord shall s.
Ps. 74. 1. why doth thy anger s.
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Is. 42. 3. *smoking* flax, Matt. 12. 20.
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Ps. 91. 3. deliver thee from the s. of the fowler
119. 110. wicked laid a s. for me
124. 7. the s. is broken, and we are escaped
Prov. 29. 25. fear of man bringeth a s.
1 Tim. 6. 9. they that will be rich fall into a s.
2 Tim. 2. 26. out of the s. of devil
Ps. 11. 6. on the wicked he will rain *snares*
18. 5. s. of death prevented me
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Ps. 9. 16. *snared*, Prov. 6. 2. & 12. 13.
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1 Pet. 1. 13. gird up your loins, be s. 4. 7. be s. and watch unto prayer
5. 8. be s. be vigilant, for your
Rom. 12. 3. not to think highly, but *soberly*
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1 Tim. 2. 9. *sobriety*, 15.
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5. 21. S. quickeneth whom he will
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Matt. 21. 37. *his son*, Acts 3. 13 Rom. 1. 3, 9. & 5. 10. & 8. 29, 32. 1 Cor. 1. 9. Gal. 1. 16. & 4. 4, 6. 1 Thes. 1. 10. Heb. 1. 2. 1 John 1. 7. & 2. 23. & 3. 23. & 4. 9, 10, 14. & 5. 9, 10, 11, 20.
Luke 15. 19. *thy son*, John 17. 1, 19, 26. Dan. 3. 25. *the Son of God*, Matt. 4. 3. & 16. 16. and 41 other places
Num. 23. 19. *Son of man*, Job 25. 6. Ps. 8. 4. & 80. 17. & 144. 3. Dan. 7. 13. *Ezekiel* is so called about 90, and Christ about 84 times
Ps. 144. 12. that our *sons* may be as plants
Song 2. 3. so is my beloved among s.
Is. 60. 10. s. of strangers, 61. 5. & 62. 8.
Mal. 3. 3. purify s. of Levi
6. the s. of Jacob
Mark 3. 17. Boanerges, s. of thunder
1 Cor. 4. 14. as my beloved s. I warn you
Gal. 4. 6. because ye are s. God sent forth the Spirit of his Son
Heb. 2. 10. bring many s. to glory
12. 7. God dealeth with you as s.
Gen. 6. 2. *sons of God*, Job 1. 6. & 2. 1. & 38. 7. Hos. 1. 10. John 1. 12. Rom. 8. 14, 19. Phil. 2. 15. 1 John 3. 1, 2.
SONG to the Lord, Ex. 15. 1. Num. 21. 17.
Ex. 15. 2. Lord is my s. Ps. 118. 14. Is. 12. 2.
Job 30. 9. I am their s. Ps. 69. 12.
35. 10. giveth s. in the night, Ps. 42. 8. & 77. 6. Is. 30. 29.
Ps. 32. 7. compass with s. of deliverance
119. 54. s. in house of pilgrimage
137. 3. a s. one of the s. of Zion
Ez. 33. 32. as a very lovely s.
Eph. 5. 19. speak to yourselves in spiritual s.
Rev. 14. 3. no man could learn that s.
15. 3. sing s. of Moses and of Lamb
Ps. 33. 3. sing a *new song*, 40. 3. & 96. 1. & 144. 9. & 149. 1. Is. 42. 10. Rev. 5. 9.
SOON as they be born, Ps. 58. 3.
Ps. 106. 13. s. forgat his works
Prov. 14. 17. s. angry dealeth foolishly
Gal. 1. 6. s. removed to another gospel
2 Thes. 2. 2. not s. shaken in mind
SORCERER, Acts 13. 6, 8. & 8. 9, 11.
Jer. 27. 9. *sorcerers*, Mal. 3. 5. Rev. 21. 8.
SORE, 2 Chr. 6. 28. Job 5. 18.
Heb. 10. 29. much *sorer* punishment
Is. 1. 6. and putrifying *sores*
SORRY, Ps. 38. 18. 2 Cor. 2. 2. & 7. 8.
Ps. 90. 10. labour and *sorrow*
Prov. 15. 13. by s. of heart the spirit is broken
Ec. 1. 18. increaseth knowledge increaseth s.
7. 3. s. is better than laughter
Is. 35. 10. s. and sighing flee away, 51. 11.
50. 11. ye shall lie down in s.
Lam. 1. 12. be any s. like unto my s.
John 16. 6. s. hath filled your hearts
20. your s. shall be turned into joy
2 Cor. 2. 7. swallowed up of overmuch s.
7. 10. godly s. worketh repentance to salvation, but s. of world, 9.
Phil. 2. 27. should have s. upon s.
1 Thes. 4. 13. s. not as others
Rev. 21. 4. no more death, neither s.
Ps. 18. 5. the *sorrows* of hell
116. 3. the s. of death
127. 2. it is vain to eat bread of s.
Is. 53. 3. man of s.
4. carried our s.
Matt. 21. 8. beginning of s.
1 Tim. 6. 10. pierced through with many s.
2 Cor. 7. 9. *sorrowed*, Jer. 31. 18.
1 Sam. 1. 15. woman of *sorrowful* spirit
Job 6. 7. were as my s. meat
Prov. 14. 13. in laughter heart is s.
Jer. 31. 25. replenished s. soul, Ps. 69. 29.
Zeph. 3. 18. s. for solemn assembly
Matt. 19. 22. young man went away s. 26. 22, 38. my soul is exceeding s.
2 Cor. 6. 10. as s. yet always rejoicing
Luke 2. 48. *sorrowing*, Acts 20. 38
SORT, 2 Cor. 7. 11. 3 John 6.
SOUGHT, the Lord, Ex. 33. 7. 2 Chr. 14. 7.
2 Chr. 16. 12. s. not the Lord, Zeph. 1. 6.
Ps. 34. 4. I s. Lord, and he heard
111. 2. s. out of all them that take pleasure
119. 10. with my whole heart I s.
Ec. 7. 29. s. out many inventions
Is. 62. 12. be called s. out, a city not forsaken
65. 1. found of them that s. me not
Rom. 9. 32. s. it not by faith, but by
Heb. 12. 17. though he s. it carefully
1 Chr. 15. 13. *sought him*, 2 Chr. 14. 7. & 15. 4. Ps. 78 34. Song 3. 1, 2. & 5. 6 Jer. 8. 2. & 26. 21.
SOLDIER of Jesus Christ, 2 Tim. 2. 3, 4.
SOUL, abhor my judgments, Lev. 26. 15, 43.
Gen. 2. 7. man became a living s.
Deut. 11. 13. serve him with all your s. 13. 3. love the Lord with all thy s.
Josh. 22. 5. 1 Kings 2. 4. Mark 12. 33.
1 Sam. 18. 1. s. of Jonathan knit to s. of David
1 Kings 8. 48. return with all their s.
1 Chr. 22. 19. set your s. to seek the Lord
Job 16. 4. if your s. were in my s.'s stead
Ps. 19. 7. law is perfect converting s.
34. 22. Lord redeemeth s. of his servants
49. 8. redemption of s. is precious
74. 19. deliver not the s. of thy turtle dove
107. 9. filleth the hungry s. with
Prov. 10. 3. not suffer s. of righteous
18. 2. s. be without knowledge is
27. 17. full s. loatheth honey-comb
Is. 55. 2. let your s. delight in fatness
58. 10. if thou satisfy the afflicted s.
Jer. 31. 25. I have satiated weary s.
12. 14.
38. 16. the Lord made us this s.
Ez. 18. 4. s. that sinneth, it shall die, 20.
Matt. 10. 28. are not able to kill s.
Rom. 13. 1. let every s. be subject to
1 Thes. 5. 23. spirit s. and body be preserved
Heb. 4. 12. piercing to dividing of s.
10. 39. believe to saving of the s.
Ex. 30. 12. ransom for *his soul*
Judg. 10. 16. —was grieved for misery
2 Kings 23. 25. turned to Lord with all—
Job 27. 8. when God taketh away—
Hab. 2. 4. —lifted up, is not upright
Matt. 16. 26. lose—; what in exchange for—
Ps. 16. 10. not leave *my soul* in hell
31. 7. hast known—in adversity
35. 3. say to—I am thy salvation
9. —shall be joyful in the Lord
42. 5, 11. why cast down, O—, 43. 5.
62. 1. —waiteth upon God, 5.
63. 1. —thirsteth for thee, my flesh
5. —shall be satisfied
8. —followeth hard after thee
Is. 26. 9. with—have I desired thee, 8.
61. 10. —shall be joyful in my God
Luke 1. 46. —doth magnify the Lord
John 12. 27. now is—troubled, Matt. 26. 38.
Ps. 33. 20. *our soul*, 44. 25. & 66. 9. & 123. 4. & 124. 4. Is. 26. 8.
Deut. 13. 6. *own soul*, 1 Sam. 18. 1. & 20. 17. Ps. 22. 29. Prov. 6. 32. & 16. 17. & 15. 32. & 19. 8, 16. & 20. 2. & 29. 24. Mark 8. 36. Luke 2. 35.
Deut. 4. 9. *with all thy soul*, 6. 5. & 10. 12. & 30. 6. Matt. 22. 37.
Ez. 3. 19. deliver *thy soul*, 21. & 33. 9. Prov. 23. 19. this night—shall be required of thee
3 John 2. prosper—as prospereth
Ps. 72. 13. save *souls* of the needy, 97 10.
Prov. 11. 30. that winneth s. is wise
Is. 57. 16. spirit fail, and s. which I
Ez. 14. 14. should but deliver s.
1 Pet. 3. 20. few, i. e. eight s. saved
4 19. commit keeping of their s.
2 Pet. 2. 14. beguiling unstable s.
Rev. 6. 9. s. of slain and beheaded, 20. 4.
Luke 21. 19. *your souls*, Josh. 23. 14. Jer. 6. 16. & 26. 19. Matt. 11. 29. Heb. 13. 17. 1 Pet. 1. 9, 22. & 2. 25.
SOUND, dreadful, Job 15. 21.
Ps. 47. 5. God is gone up with s. of trumpet
89. 15. people that know joyful s.
119. 80. let my heart be s. in thy statutes
Prov. 2. 7. s. wisdom, 3. 21. & 8. 14
Ec. 12. 4. s. of the grinding is low
Am. 6. 5. that chant to s. of viol
Rom. 10. 18. s. went it to all the earth
1 Tim. 1. 10. contrary to s. doctrine, 2 Tim. 4. 3.
2 Tim. 1. 7. s. mind
13. of s. words

Tit. 1. 9. s. doctrine, s. in faith, 2. 1, 2. 2. 8. s. speech that cannot be condemned
Is. 53. 15. *sounding* of bowels, 16. 11.
Ps. 38. 3, 7. no *soundness*, Is. 1. 6.
SOW that was washed, 2 Pet. 2. 22.
SOW wickedness reap the same, Job 4. 8.
Ps. 126. 5. s. in tears, reap in joy
Ec. 11. 4. observeth the wind, shall not s. s. 32. 20. blessed that s. beside all waters
Jer. 4. 3. s. not among thorns
31. 27. I will s. houses of Israel
Hos. 10. 12. s. in righteousness, reap in mercy
Mic. 6. 15. thou shalt s. and not reap
Matt. 13. 3. sower went out to s.
Luke 12. 24. the ravens neither s. nor 19. 22. reaping what I did not s.
Ps. 97. 11. light is *sown* for righteous
Hos. 8. 7. s. wind, reap whirlwind
1 Cor. 9. 11. have s. to you spiritual
15. 42. it is s. in corruption
43. it is s. in dishonour; it is s. in weakness
2 Cor. 9. 10. multiply your seed s.
Jam. 3. 18. fruit of righteousness is s. in peace
Prov. 11. 18. that *soweth* righteousness
22. 8. . iniquity, shall reap vanity
John 4. 37. one s. another reapeth
2 Cor. 9. 6. s. sparingly, s. bountifully
Gal. 6. 7. what a man s. that shall
8. s. to his flesh, reap corruption
Is. 55. 10. seed to *sower*, 2 Cor. 9. 10.
SPARE all the place, Gen. 18. 16.
Neh. 13. 22. s. me according to thy mercy
Ps. 39. 13. s. me that I may recover strength
Prov. 19. 18. let not thy soul s. for his crying
Joel 2. 17. s. thy people, and give not
Mal. 3. 17. I will s. them, as man s. his son
Rom. 8 32. *spared* not his own Son
11. 21. if God s. not the natural
2 Pet. 2. 4. God s. not angels that sinned
Prov. 13. 24. he that *spareth* rod
SPARKS, Job 5. 7. Is. 50. 11.
SPARROW, Ps. 102. 7. Matt. 10. 29.
SPEAK against Moses, Num. 12. 8.
Gen. 18. 27. taken on me to s. to the Lord
Ex. 4. 14. Aaron thy brother can s.
34. 35. went in to s. to the Lord
1 Sam. 3. 9. s. Lord, thy servant heareth
Ps. 85. 8. Lord will s. peace to people
Is. 8. 20. if s. not according to word
50. 4. how to s. a word in season
Jer. 18. 7. s. at what instant I s. 9.
Hab. 2. 3. at end it shall s. and not lie
Matt. 10. 19. how or what ye shall s.
Luke 6. 26. when all men s. well of
John 3. 11. we s. that we do know
Acts 4. 20. cannot but s. things we
1 Cor. 1. 10. ye all s. the same thing
2 6. we s. wisdom among perfect
Tit. 3. 2. to s. evil of no man, but
Jam. 1. 19. swift to hear, slow to s.
2 Pet. 2. 10. s. evil of dignities, Jude 8.
Jude 10. s. evil of things which they know not
Matt. 12. 32. *speaketh* against Son of
34. out of the abundance of the heart the mouth s.
Heb. 11. 4. he being dead yet s.
12. 24. s. better things than blood of Abel
25. refuse not him s. from heaven
Pet. 2. 12. s. against you as evil
s. 45. 19. *I speak*, 63. 1. John 4. 26. 8. 7. 17. & 8. 26, 28, 38. & 12. 50. Rom. 3. 5. & 6. 19. 1 Tim. 2. 7.
s. 58. 13. nor *speaking* own words
65. 24. while they are s. I will hear, 58. 9.
Dan. 9. 20. while I was s. and
Matt. 6. 7. will be heard for much s.
Eph. 4. 15. s. the truth in love
31. evil s. be put away, 1 Pet. 2. 1.
5. 19. s. to yourselves in psalms
1 Tim. 4. 2. s. lies in hypocrisy, Ps. 58. 3.
Rev. 13. 5. a mouth s. great things
Gen. 11. 1. earth was of one *speech*
Deut. 32. 2. my s. shall distil as dew
Matt. 26. 73. thy s. bewrayeth thee
1 Cor. 2. 1. not with excellency of s.
2 Cor. 3. 12. use great plainness of s.
10. 10. his s. is contemptible
Col. 4. 6. let your s. be with grace
Tit. 2. 8. sound s. that cannot be condemned
Rom. 16. 18. by fair *speeches* deceive simple
Jude 15. of all their hard s.
Matt. 22. 12. he was *speechless*
SPECTACLE to angels, 1 Cor. 4. 9.
SPEED, Gen. 24. 12. 2 John 10. 11.
Ex. 8. 11. *speedily*, Ezra 7. 21, 26. Ps. 31. 2. & 79. 8. Luke 18. 8.
SPEND their days in wealth, Job 21. 13.
Ps. 90. 9. s. our years as a tale that is. 55. 2. s. money for that is not.
49. 4. have *spent* my strength for Rom. 13. 12. night is far s. day is at 2 Cor. 12. 15. spend and be s.
SPICES, Song 4. 10, 14, 16. & 8. 14.
SPIDER, Job 8. 14. Prov. 30. 28. Is. 59. 5.
SPIKENARD, Song 1. 12. & 4. 13, 14.
SPIRIT made willing, Ex. 35. 21.
Num. 11. 17. take of s. which is on 14. 24. Caleb had another s. with 2 Kings 2. 9. double portion of thy s.
Ezra 1. 5. whose s. God raised to build up
Neh. 9. 20. gavest good s. to instruct
Job 26. 13. by his s. he garnished the
32. 8. there is a s. in man
18. s. in me
Ps. 31. 5. into thy hand I commit my s.
32. 2. in whose s. there is no guile
51. 10. renew a right s. within me
11. take not thy holy s. from me
12. uphold me with thy free s.
17. a broken s. and contrite, 34. 18.
Prov. 15. 13. & 17. 22. Is. 57. 15. & 66. 2.
Ps. 76. 12. will cut off s. of princes
78. 8. s. is not steadfast with God
104. 30. sendest forth thy s. Job 34. 14.
139. 7. whither should I go from s.
142. 3. my s. was overwhelmed in me, 143. 4.
143. 7. s. faileth, 10. thy s. is good
Prov. 14. 29. is hasty of s. exalteth folly
15. 13. by sorrow of heart the s. is broken
16. 18. a haughty s. before a fall
32. that ruleth his own s. is better than he that taketh a city
18. 14. a wounded s. who can bear
20. 27. s. of man is candle of Lord
Ec. 3. 21. who knoweth s. of man
8. 8. no power over s. to retain s.
11. 5. thou knowest not way of s.
12. 7. the s. shall return to God
Is. 32. 15. until s. be poured on us
34. 16. his s. gathered them
57. 16. for the s. fail before me
61. 3. garment of praise for s. of
Mic. 2. 11. walking in s. and falsehood
Zech. 10. 1. formeth s. of man within
10. s. of grace and supplication
Mal. 2. 15. take heed to your s.
Matt. 22. 43. doth David in s. call him Lord
26. 41. s. is willing, but flesh weak
Luke 1. 80. John waxed strong in s.
2. 27. came by the s. into temple
8. 55. s. came again, and she arose
9. 55. know not what kind of s. ye are of
24. 39. s. hath not flesh and bones
John 3. 5. born of water and of s.
6. that which is born of the s. is s.
34. God giveth not s. by measure
4. 24. God is a s. worship him in s. and in truth, 23.
6. 63. it is the s. that quickeneth; the words I speak are s. and life
Acts 6. 10. not able to resist the s.
16. 7. the s. suffered them not
17. 16. Paul's s. was stirred in him
13. 5. Paul was pressed in s. and
Rom. 8. 1. not after flesh, but s. 4.
2. s. of life in Christ Jesus made
9. if any have not s. of Christ, he
13. if ye through s. mortify deeds
15. s. of bondage, s. of adoption
16. s. beareth witness with our s.
8. 26. the s. helpeth our infirmities
1 Cor. 2. 10. s. searcheth all things
5. 3. present in s. 5. s. may be saved
6. 17. joined unto the Lord is one s. 12. 13.
2 Cor. 3. 3. written with s. of living God
6. not of letter but s. s. giveth life
17. s. of Lord is, there is liberty
7. 1. from filthiness of flesh and s.
Gal. 3. 3. begun in s. are now perfect
4. 6. sent forth s. of Son into hearts
5. 16. walk in the s.
17. flesh lusteth against the s. and s. against flesh
18. if led by s. are not under law
22. fruit of s. is love, joy, peace
25. if we live in the s. let us walk in the s.
6. 18. grace be with your s. 2 Tim. 4. 22.
Eph. 1. 13. with holy s. of promise
4. 4. there is one body and one s.
23. be renewed in s. of your mind
5. 9. fruit of s. is in all godliness
18. not drunk, but filled with the s.
6. 18. praying always in s. Jude 20.
Col. 2. 5. I am with you in the s.
1 Thes. 5. 23. whole s. soul and body
Heb. 4. 12. dividing asunder of soul and s.
9. 14. through eternal s. offered
Jam. 4. 5. s. that dwelleth in us
1 Pet. 3. 4. ornament of a meek and quiet s.
18. to death in flesh, but quickened by the s.
4. 6. live according to God in the s.
1 John 4. 1. believe not every s. but try s.
Jude 19. sensual, not having the s.
Rev. 1. 10. I was in s. on Lord's day
11. 11. s. of life from God entered
14. 13. yea, saith the s. that they
22. 17. the s. and bride say, come
Gen. 6. 3. *my spirit*, Job 10. 12. Ps. 31. 5. & 77. 6. Is. 38. 16. Ez. 36. 27. Zech. 4. 6. Luke 1. 47. & 23. 46. Acts 7. 59. Rom. 1. 9. 1 Cor. 14. 14.
Gen. 1. 2. *Spirit of God*, Ex. 31. 3. 2 Chr. 15. 1. Job 33. 4. Ez. 11. 24. Matt. 3. 16. & 12. 28. Rom. 8. 9, 14. & 15. 19. 1 Cor. 2. 11, 14. 3. 16. & 6. 11. 12. 3. 2 Cor. 3. 3. Eph. 4. 30. 1 Pet. 4. 14. 1 John 4. 2.
Is. 11. 2. s. of wisdom, Eph. 1. 17.
Zech. 13. 2. unclean s. Matt. 12. 43. Num. 16. 22. God of *spirits* of all flesh, 27. 16.
Ps. 104. 4. maketh angels s.
Prov. 16. 2. Lord weigheth the s.
Luke 10. 20. rejoice not that the s. are subject to you
1 Cor. 14. 32. s. of the prophets are subject
Heb. 12. 23. to s. of just men made perfect
1 Pet. 3. 19. preached to s. in prison
1 John 4. 1. try s. whether they be of
Matt. 10. 1. *unclean spirits*, Acts 5. 16. & 8. 7. Rev. 16. 13, 14.
Hos. 9. 7. the *spiritual* man is mad
Rom. 1. 11. impart some s. gift
7. 14. law is s. but I am carnal
15. 27. partakers of their s. things
1 Cor. 2. 13. comparing s. things with s.
15. he that is s. judgeth all things
3. 1. not speak unto you as s.
9. 11. have sown to you s. things
10. 3. eat s. meat
4. same s. drink, s. rock
15. 44. it is raised a s. body
Gal. 6. 1. ye which are s. restore
Eph. 3. 1. blessed us with s. blessings
5. 19. speaking in s. songs, Col. 3. 16.
6. 12. wrestle against s. wickedness
Col. 1. 9. filled with s. understanding
1 Pet. 2. 5. built us s. house; offer s. sacrifice
Rom. 8. 6. to be *spiritually* minded
1 Cor. 2. 14. because s. discerned
Rev. 11. 8. s. is called Sodom and
SPITE, Ps. 10. 14. Matt. 22. 6.
SPITTING, Is. 50. 6. Luke 18. 32.
SPOIL, Gen. 49. 27. Ps. 68. 12.
Ps. 119. 162. one that finds great s.
Is. 53. 12. divide s. with the strong
Matt. 12. 29. he will s. his house
Col. 2. 8. lest any s. you through philosophy
Ex. 12. 36. *spoiled* the Egyptians
Col. 2. 15. having s. principalities
Heb. 10. 34. took joyfully *spoiling*
SPOT, without, Num. 19. 2. & 28. 3, 9. John 11. 19. 2 Tim. 6. 14. Heb. 9. 14. 1 Pet. 1. 19. 2 Pet. 3. 14.
Deut. 32. 5. s. is not s. of his children
Song 4. 7. there is not a s. in thee
Eph. 5. 27. not having s. or wrinkle
Jer. 13. 23. *spots*, Jude 12. 23.
SPREAD, Job 9. 8. Is. 25. 11. & 37. 14. Jer. 4. 3. Lam. 1. 17. Ez. 16. 8.
SPRING, Ps. 85. 11. Matt. 13. 5, 7. Ps. 65. 10. *springing*, John 4. 14. Heb. 12. 15.
Ps. 87. 7. all my *springs* are in thee
SPRINKLE, Lev. 14. 7. & 16. 14.
Is. 52. 15. he shall s. many nations
Ez. 36. 25. I will s. clean water on
Heb. 10. 22. having hearts *sprinkled* from an evil conscience
12. 24. to blood of *sprinkling*
1 Pet. 1. 2. through s. of the blood of Jesus Christ
SPUE thee out of my mouth, Lev. 18. 28. Jer. 25. 27. Hab. 2. 16. Rev. 3. 16.
SPY, Num. 13. 16. Josh. 2. 1. Gal. 2. 4.
STABILITY of times, Is. 33. 6.
STAFF, Gen. 32. 10. Zech. 11. 10.
Ps. 23. 4. thy rod and s. comfort me
Is. 3. 1. stay and s. of bread
9. 4. broken s. of his shoulder, 14. 5. 10. 25 s. in their hand is my indignation
STAGGER, Ps. 107. 27. Rom. 4. 20.
STAKES, Is. 33. 20. & 54. 2.
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STAMMER, Is. 28. 11. & 32. 4. & 33. 19.
STAND, Ex. 9. 11. Ez. 29. 7.
Job 19. 25. s. at latter day on earth
Ps. 76. 7. who may s. in thy sight
130. 3. if Lord mark iniquities who shall s.
Is. 46. 10. my counsel shall s. Prov. 19. 21.
Mal. 3. 2. who shall s. when he appeareth
Matt. 12. 25. house divided against itself shall not s.
Rom. 5. 2. this grace wherein we s.
14. 4. God is able to make him s.
2 Cor. 1. 24. by faith ye s. Rom. 11. 20.
Eph. 6. 13. having done all to s. 14. s.
1 Pet. 5. 12. true grace of God wherein ye s.
Rev. 3. 20. I s. at the door and knock
Nah. 1. 6. *stand before*, 1 Sam. 6. 20. Luke 21. 36. Rom. 14. 10. Rev. 20. 12.
1 Cor. 16. 13. *stand fast* in the faith
Gal. 5. 1. —in the liberty wherewith Christ hath made us free
Phil. 1. 27. —in one spirit
4. 1. —in the Lord
1 Thes. 3. 8. we live, if ye—in Lord
2 Thes. 2. 15. —and hold traditions
1 s. 1. 5. *stand in*. 4. 4. & 24. 3.
Ex. 14. 13. *stand still*, see salvation, Josh. 10. 12. 2 Chr. 20. 17. Zech. 11. 16.
Ps. 1. 1. *standeth*. 26. 12. & 33. 11. Prov. 8. 2. Song 2. 9. Is. 3. 13.
Ps. 119. 161. my heart s. in awe of thy word
Rom. 14. 4. to his own master he s.
1 Cor. 10. 12. thinketh he s. take heed
2 Tim. 2. 19. foundation of God s.
Jam. 5. 9. the Judge s. at the door
STAR, Num. 24. 17. Matt. 2. 2.
Judg. 5. 20. *stars* in their courses
Job 25 5. s. are not pure in his sight
38. 7. the morning s. sang together
Dan. 12. 3. shall shine as s. for ever
Jude 13. wandering s. to whom is
Rev. 12. 1. on her head a crown of twelve s.
STATURE, Matt. 6. 27. Eph. 4. 13.
STATUTES and laws, Neh. 9. 14.
Ps. 19. 8. s. of the Lord are right
Ez. 20. 25. s. not good
33. 15. s. of life
Mic. 6. 16. the s. of Omri are kept
Ex. 15. 26. *his statutes*. Deut. 6. 17. 2 Kings 17. 15. Ps. 18. 22. & 105. 45.
1 Chr. 29. 19. *thy statutes*. Ps. 119. 12, 16, 23, 26, 33, 54, 64, 68, 71, 117.
STAY, Ps. 18. 18. Song 2. 5. Is. 10. 20 & 26. 3. & 27. 8. & 48. 2. & 50. 10.
STEAD, Gen. 4. 25. & 22. 13.
Gen. 30. 2. Jacob's, am I in God's s.
Job 16. 4. if your soul were in my soul's s.
Prov. 11. 8. wicked cometh in his s.
2 Cor. 5. 20. pray you in Christ's s.
STEAL, Ex. 20. 15. Lev. 19. 11.
Prov. 6. 30. if he s. to satisfy his soul 30. 9. lest I be poor, and s. and take
Jer. 23. 30. I am against the prophets saith the Lord that s. my word
Matt. 6. 19. thieves break through and s.
27. 64. disciples come by night and s him away
Eph. 4. 28. that *stole*, steal no more
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STEADFAST, Job 11. 15. Dan. 6. 26.
Ps. 78. 8. spirit not s. with God, 37.
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1 Pet. 5. 9. whom resist s. in the faith
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Ps. 37. 23. s. of good men ordered
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44. 18. neither our s. declined
119. 133. order my s. in thy word
Prov. 16. 9. but Lord directeth his s.
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1 Pet. 2. 21. we should follow his s.
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46. 10. be s. and know that I am God
83. 1. keep not silence, be not s. O God
Is. 30. 7. their strength is to sit s.
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Zech. 3. 9. on one s. shall be seven eyes
Matt. 3. 9. of s. to raise up children unto Abraham
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Luke 19. 40. would immediately cry
1 Pet. 2. 4. living s. 6. chief corner-s.
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Luke 17. 18. to give God glory save this s.
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146. 9. the Lord preserveth the s.
Eph. 2. 12. s. from the covenant of promise
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29. 11. Lord will give s. to his people
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84. 5. blessed whose s. is in thee
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138. 3. strengthen me with s. in soul
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Ec. 9. 16. wisdom is better than s.
10. 10. if iron be blunt, must put more s.
Is. 25. 4. s. to poor and s. to needy
26. 4. in Jehovah is everlasting s.
40. 29. have no might he increaseth s.
45. 24. in the Lord have I righteousness and s.
Joel 3. 16. Lord is the s. of children of Israel
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Rom. 5. 6. when we were without s.
1 Cor. 15. 56. s. of sin is the law
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5. 12. worthy is the Lamb to receive s.
12. 10. now is come salvation and s.
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54. 2. s. thy stakes
Dan. 11. 1. stood to confirm and s.
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15. 18. wrathful man stirreth up s.
16. 28. froward man soweth s.
20. 3. an honour to cease from s.
26. 20. no talebearer s. ceaseth
28. 25. a proud heart stirreth up s.
29. 22. an angry man stirreth up s.
30. 33. forcing of wrath, bringeth s.
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Jer. 15. 10. hast borne me a man of s.
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Rom. 13. 13. not in s. and envying
1 Cor. 3. 3. among you envying, s.
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2 Tim. 2. 24. the servant of the Lord must not s.
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Heb. 12. 4. resisted unto blood, s.
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30. 7. made mountain to stand s.
31. 2. be thou my s. rock
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11. 16. s. men retain riches
14. 26. fear of Lord is s. confidence
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19. wicked know not at what they s.
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8. 15. many shall s. and fall, and
28. 7. they err in vision, they s. in judgment
Mal. 2. 8. caused many to s. at law
1 Pet. 2. 8. which s. at the word
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17. 17. how long shall I s. you
19. 14. s. little children to come
Rom. 8. 17. if so be that we s. with
1 Cor. 4. 12. being persecuted, we s.
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2 Tim. 2. 12. if we s. we shall reign
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Jer. 31. 35. giveth s. for a light by
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Jer. 2. 25. withhold thy t. from thirst
THRONE, Lord's, is in heaven, Ps. 11. 4.
Ps. 94. 20. t. of iniquity have fellowship with
Prov. 25. 5. t. is established by righteousness
Is. 66. 1. heaven is my t.
Jer. 14. 21. do not disgrace t. of glory
Lam. 5. 19. thy t. from generation to generation
Dan. 7. 9. his t. was like fiery flame
Matt. 19. 28. shall sit in t. of his glory, ye shall sit on twelve *thrones* 25. 31. shall sit on t. of his glory
Col. 1. 16. whether they be t. or
Heb. 4. 16. boldly to the t. of grace
Rev. 3. 21. sit on my t. with my Father on his t.
20. 11. a great white t. and he that
22. 3. t. of God and Lamb shall be
Job 26. 9. *his throne*, Ps. 89. 14, 29, 44. & 97. 2. 103. 19. Prov. 20. 28. & 25. 5. Dan. 7. 9. Zech. 6. 13
Ps. 45. 6. *thy throne*, 99. 4. Heb. 1. 8. Is. 22. 23. *glorious throne*, Jer. 17. 12.
THRUST, Ex. 11. 1. Job 32. 13. Luke 13. 28. John 20. 25. Acts 16. 37.
THUMMIM, Job 26. 14. & 40. 9. Ps. 29. 3. & 81. 7. Mark 3. 17.
Rev. 4. 5. *thunderings*, 8. 5. & 10. 3. & 11. 19. & 16. 18. & 19. 6.
TIDINGS, evil, Ex. 33. 4. Ps. 112. 7. Luke 1. 19. show thee glad, t. 8. 1. Acts 13. 32. Rom. 10. 15.
TIME, when thou mayest be found, Ps. 32. 6.
Ps. 37. 19. evil t. 41. 1. t. of trouble, 69. 13. acceptable t. Is. 49. 8. 2 Cor. 6. 2.
Ps. 89. 47. remember how short my t.
Ec. 9. 11. t. and chance happeneth
Ez. 16. 8. thy t. was the t. of love
Am. 5. 13. evil t. Mic. 2. 3.
Luke 19. 44. knewest not t. of thy visitation
John 7. 6. my t. is not yet come
Acts 17. 21. spent t. in nothing else
Rom. 13. 11. high t. to awake out of
1 Cor. 7. 29. the t. is short, it remains
2 Cor. 6. 2. accepted t. the day of
Eph. 5. 16. redeeming the t. Col. 4. 5.
1 Pet. 1. 17. past t. of your sojourning
Rev. 10. 6. t. shall be no longer
12. 12. great wrath hath but short t.
Ps. 31. 15. my *times* are in thy hand
Luke 21. 24. till t. of the Gentiles be fulfilled
Acts 1. 7. not for you to know the t.
3. 19. t. of refreshing shall come, 21. 17. 26. determined the t. before appointed
1 Tim. 4. 1. in latter t. some shall
2 Tim. 3. 1. in last days perilous t.
Ec. 3. 1—8. *a time* to every purpose—to be born—to die—to plant—to pluck up—to kill—to heal—break down—to build up—to weep—to laugh—to mourn—to dance—cast away—to gather—to embrace—to refrain—to get—to lose—to keep—to cast away—to rend—to sew—to keep silence—to speak—to love—to hate—of war—of peace
Dan. 7. 25. till t. and times, dividing of t.
12. 7. for a t. t. and a half, Rev. 12. 14.
Ps. 34. 1. bless the Lord *at all times*
62. 8. trust in God—ye people
106. 3. blessed is he that doeth righteousness—
119. 20. longing to thy judgments—
Prov. 5. 19. let her breasts satisfy—
17. 17. a friend loveth—
TIN, Num. 31. 22. Is. 1. 25. Ez. 22. 18.
TITHES, Gen. 14. 20. Am. 4. 4. Mal. 3. 8. Matt. 23. 23. Luke 18. 12.
TITTLE or jot pass from law, Matt. 5. 18.
TOGETHER, Ps. 2. 2. Prov. 22. 2. Rom. 8. 28. all things work t. for good
1 Cor. 3. 9. labourers t. with God
2 Cor. 6. 1. as workers t. with him
Eph. 2. 5. quickened us t. with Christ
6. raised us up t. made us sit t. in Christ Jesus

TOKEN of covenant, Gen. 9. 12, 13. & 17. 11.
Ps. 86. 17. show me a t. for good
Phil. 1. 28. evident t. of perdition
2 Thes. 1. 5. manifest t. of righteous judgment
Job 21. 29. ye not know their *tokens*
Ps. 65. 8. they are afraid at thy t.
135. 9. who sent t. and wonders
Is. 44. 25. frustrated the t. of liars
TONGUE, Ex. 11. 7. Josh. 10. 21.
Job 5. 21. be hid from scourge of t.
20. 12. hide wickedness under his t.
Ps. 34. 13. keep thy t. from evil
Prov. 10. 20. t. of the just is as choice silver
12. 18. t. of wise is health, 31. 26.
19. a lying t. is but for a moment
15. 4. wholesome t. is a tree of life
18. 21. death and life are in power of the t.
21. 6. getting treasure by a lying t.
23. keepeth his t. keepeth his soul
25. 15. a soft t. breaketh the bone
Is. 30. 27. his t. as a devouring fire
50. 4. Lord hath given me t. of the learned
Jer. 9. 5. taught their t. to speak lies
18. 18. let us smite him with the t.
Jam. 1. 26. be religious and bridleth not his t.
3. 8. the t. can no man tame, 5.
1 Pet. 3. 10. refrain his t. from evil
1 John 3. 18. not love in t. but deed
Ps. 31. 26. *tongues*, 55. 9. Mark 16. 17. Acts 19. 6. 1 Cor. 12. 10, 28. & 14. 23.
Ps. 35. 28. *my tongue*, 39. 1. & 45. 1. & 51. 14. & 71. 24. & 119. 172. & 137. 6. & 139. 4. Acts 2. 26.
TOOK me out of the womb, Ps. 22. 9. Phil. 2. 7. t. on him form of servant
Heb. 10. 34. t. joyfully the spoiling of
TORMENT, Is. 30. 33. Jer. 7. 31, 32.
TORCH, Zech. 12. 6. Nah. 2. 3, 4.
TORMENT us before the time, Matt. 8. 29.
Luke 16. 28. come to this place of t.
Rev. 18. 7. so much t. and sorrow
14. 11. smoke of their t. ascendeth
Luke 16. 24. I am *tormented* in this 25. he is comforted, thou art t.
Heb. 11. 37. destitute, afflicted t.
TORN, Hos. 6. 1. Mal. 1. 13. Mark 1. 26.
TOSS, Is. 22. 18. Jer. 5. 22. Jam. 1. 6.
Ps. 109. 23. I am *tossed* up and down
Is. 54. 11. t. with a tempest
Eph. 4. 14. children t. to and fro
TOUCH not mine anointed, Ps. 105. 15.
Job 5. 19. in seven shall no evil t. thee
Is. 52. 11. t. no unclean thing
Matt. 9. 21. may but t. his garment
14. 36. only t. hem of his garment
Mark 10. 13. children that he should t.
Luke 11. 46. t. not the burdens with
John 20. 17. t. me not, for I am not
1 Cor. 7. 1. good not to t. a woman
2 Cor. 6. 17. t. not the unclean thing
Col. 2. 21. t. not, taste not, handle
1 Sam. 10. 26. whose heart God had *touched*
Job 19. 21. hand of God hath t. me
Luke 8. 45. who t. me, 46. hath t. me
Zech. 2. 8. he *toucheth* you, t. apple
1 John 5. 18. wicked one t. him not
TOWER, tied is a high, Ps. 18. 2. & 144. 2.
Ps. 61. 3. strong t. Prov. 18. 10.
Song 4. 4. t. of David
7. 4. t. of ivory; t. of Lebanon
Is. 5. 2. built a t. Matt. 21. 33.
TRADITION, Matt. 15. 3. Gal. 1. 14. Col. 2. 8. 2 Thes. 2. 15. & 3. 6. 1 Pet. 1. 18.
TRAIN, Prov. 22. 6. Is. 6. 1.
TRAITOR, Luke 6. 16. 2 Tim. 3. 4.
TRAMPLE, Is. 63. 3. Matt. 7. 6.
TRANCE, Num. 24. 4. Acts 10. 10. & 11. 5. & 22. 17. 2 Cor. 12. 2, 3, 4.
TRANQUILLITY, Dan. 4. 27.
TRANSFIGURED, Matt. 17. 2. Mark 9. 2.
TRANSFORMED, Rom. 12. 2. 2 Cor. 11. 14, 15.
TRANSGRESS the commandment of the Lord, Num. 14. 41.
1 Sam. 2. 24. ye make the Lord's people to t.
2 Chr. 24. 20. why t. ye the commandment of the Lord
Neh. 1. 8. if ye t. I will scatter you
13. 27. this great evil to t. against
Ps. 17. 3. purposed that my mouth shall not t.
25. 3. be ashamed that t. without
Prov. 28. 21. for piece of bread man will t.
Am. 4. 4. come to Bethel and t.
Matt. 15. 2. why do thy disciples t.
3. why do ye t. the commandment of God by your tradition
Rom. 2. 27. by circumcision dost t.
Deut. 26. 13. not *transgressed* thy commandments
Josh. 7. 11. have t. my covenant, Judg. 2. 20.
Is. 43. 27. teachers have t. against
Jer. 2. 8. pastors also t. against me
Lam. 3. 42. we have t. and rebelled
Ez. 2. 3. they and their fathers t.
Dan. 9. 11. all Israel have t. thy law
Hos. 6. 7. they like men, have t. the covenant
Hab. 2. 5. he *transgresseth* by wine
1 John 3. 4. that committeth sin, t.
Ex. 34. 7. forgiving iniquity, *transgression*, and sin, Num. 14. 18.
1 Chr. 10. 13. Saul died for his t.
Ezra 10. 6. he mourned because of t.
Job 13. 23. make me to know my t.

Ps. 19. 13. innocent from the great t.
32. 1. blessed is he whose t. is forgiven
89. 32. I will visit their t. with rod
107. 17. fools, because of their t. are afflicted
Prov. 17. 9. he that covereth t. seeketh love
Is. 53. 8. for t. of my people was he stricken
58. 1. show my people their t.
59. 13. in t. and lying against Lord
60. them that turn from t. in Jacob
Dan. 9. 24. to finish t. and make end
Am. 4. 4. at Gilgal multiply t.
Mic. 3. 8. to declare to Jacob his t.
6. 7. shall I give first-born for my t.
7. 18. passeth by t. of his heritage
Rom. 4. 15. no law is, there is no t.
1 John 3. 4. sin is the t. of the law
Ex. 23. 21. not pardon *transgressions*
Lev. 16. 21. all their t. in all their
Josh. 24. 19. will not forgive your t.
Job 31. 33. I covered my t. as Adam
36. 9. he showed them their t.
Ps. 25. 7. remember not my t.
32. 5. I said, I will confess my t.
39. 8. deliver me from all my t.
51. 1. blot out my t.
3. acknowledge my t.
65. 3. our t. thou shalt purge away
103. 12. so far removed our t.
Is. 43. 25. I am he that blotteth out t.
44. 22. out as a thick cloud, thy t.
53. 5. he was wounded for our t.
59. 12. our t. are multiplied before
Ez. 18. 31. cast away all your t.
Gal. 3. 19. law was added because of t.
Heb. 9. 15. for the redemption of t.
Is. 48. 8. wast a *transgressor* from the womb
Jam. 2. 11. if thou kill, thou art become a t. of the law
Ps. 51. 13. teach *transgressors* thy
59. 5. he not merciful to wicked t.
119. 158. I beheld the t. and was grieved
Prov. 13. 15. the way of t. is hard
Is. 53. 12. he was numbered with t. and made intercession for t. Mark 15. 28.
Hos. 14. 9. the t. shall fall therein
Jam. 2. 9. convinced of the law as t.
TRAVAIL, Is. 53. 11. Gal. 4. 19, 27.
Job 15. 20. the wicked *travaileth* with pain
Ps. 7. 14. he t. with iniquity
Is. 66. 7. before she *travailed*, 8.
42. 14. *travailing* woman, 13. 8. & 21. 3. Jer. 31. 8. Hos. 13. 13. Rev. 12. 2.
TRAVEL, Ec. 1. 13. & 2. 23, 26. & 4. 4, 6, 8. 5. 14. 2 Thes. 3. 8.
Job 15. 20. *travelleth*, Prov. 6. 11. & 24. 34.
Is. 21. 13. *travelling*, 63. 1.
TREACHEROUS, Is. 21. 2. & 24. 16.
Jer. 9. 2. are an assembly of t. men
Is. 21. 2. *treacherously*, 24. 16. & 33. 1. 48. 8. knew thou wouldest deal t.
Jer. 3. 20. as a wife t. departeth from her husband, so have ye dealt t.
12. 1. wherefore are all happy that deal t.
Hos. 5. 7. dealt t. against Lord, 6. 7.
Mal. 2. 15. none deal t. against wife
TREAD down wicked in place, Job 40. 12.
Ps. 7. 5. let him t. down my life on
44. 5. through thy name we will t.
Is. 1. 12. required this to t. my courts
63. 3. I will t. them in mine anger, 6.
Hos. 10. 11. Ephraim loveth to t. out
Rev. 11. 2. holy city shall be t. under
Deut. 25. 4. not muzzle the ox that *treadeth* out the corn, 1 Cor. 9. 9. 1 Tim. 5. 18.
Is. 22. 5. *treading*, Am. 5. 11.
TREASURE, Prov. 15. 6, 16. & 21. 20.
Deut. 28. 12. the Lord shall open his good t.
Ex. 19. 5. peculiar t. Ps. 135. 4.
Is. 33. 6. fear of the Lord is his t.
Matt. 6. 21. where your t. is, there
12. 35. good man out of good t.
13. 52. bringeth forth out of his t.
19. 21. and thou shalt have t. in heaven
Luke 12. 21. layeth up t. for himself
2 Cor. 4. 7. this t. in earthen vessels
Prov. 32. 34. sealed up among my *treasures*
Ps. 17. 14. fillest with thy hid t.
Prov. 2. 4. searchest for her as hid t.
10. 2. t. of wickedness profit nothing
21. 6. getting t. by a lying tongue
Mal. 6. 19. lay not up t. on earth
20. lay up for yourselves t. in
Col. 2. 3. in whom are hid all t. of wisdom
Heb. 11. 26. greater riches than t. of Egypt
Rom. 2. 5. *treasurest* up unto thyself
TREE, Gen. 2. 16, 17. 3. 22.
Ps. 1. 3. like a t. planted by rivers
37. 35. spread himself like a bay t.
52. 8. I am like a green olive t.
Prov. 3. 18. she is a t. of life to them
11. 30. fruit of righteousness is t. of
Is. 6. 13. shall be eaten as a teil t.
56. 3. eunuch say, I am a dry t.
Jer. 17. 8. a t. planted by the waters
Matt. 3. 10. t. that bringeth not forth
7. 17. good t. bringeth forth good
12. 33. make the t. good; or else make the t. corrupt; the t. is known
1 Pet. 2. 24. in his own body on t.
Rev. 2. 7. will I give to eat of t. of life
22. 2. in midst of city was t. of life
14. may have right to the t. of life
Ps. 104. 16. the *trees* of the Lord are full of sap
Is. 61. 3. called t. of righteousness

Ez. 47. 12. grow all t. for meat
Mark 8. 24. I see men as t. walking
Jude 12. t. whose fruit withereth
TREMBLE at the commandment of our God, Ezra 10. 3.
Ps. 99. 1. Lord reigneth, let people t.
Ec. 12. 3. keepers of house shall t.
Is. 66. 5. ye that t. at his word, 2.
Jer. 5. 22. ye not t. at my presence
10. 10. at his wrath earth shall t.
Dan. 6. 26. men t. before the God of Daniel
Jam. 2. 19. devils believe and t.
1 Sam. 4. 13. heart *trembled* for ark
Ezra 9. 4. every one that t. at word
Acts 24. 25. as he reasoned, Felix t.
Job 37. 1. *trembleth*, Ps. 119. 120. Is 66. 2.
1 Sam. 13. 7. the people followed *trembling*
Deut. 28. 65. Lord shall give thee at heart
Ezra 10. 9. people sat t. because of
Ps. 2. 11. serve God and rejoice t.
Ez. 12. 18. drink thy water with t. 26. 16.
Hos. 13. 1. when Ephraim spake t.
Zech. 12. 2. make Jerusalem cup of t.
1 Cor. 2. 3. in fear and in much t.
Eph. 6. 5. fear and t. in singleness
Phil. 2. 12. work out your salvation with t.
TRESPASS, Lev. 26. 40. 1 Kings 8. 31. Ezra 9. 6. Matt. 18. 15. Luke 17. 3.
Ezra 9. 15. *trespasses*, Ez. 39. 26.
Ps. 68. 21. as goeth on still in his t.
Matt. 6. 14. if ye forgive men their t. 18. 35. if ye forgive not every one his brother their t.
2 Cor. 5. 19. not imputing their t. to
Eph. 2. 1. dead in t. and sins
Col. 2. 13. having forgiven you all t.
TRIAL, Job 9. 23. Ez. 21. 13. 2 Cor. 8. 2. Heb. 11. 36. 1 Pet. 1. 7. & 4. 12.
TRIBES, Num. 24. 2.
Ps. 105. 37. not one feeble among t.
122. 4. whither t. go up, t. of Lord
Heb. 3. 9. according to oaths of t.
Matt. 24. 30. shall all the t. of earth
Acts 26. 7. promise our twelve t. hope
TRIBULATION, art in, Deut. 4. 30. Judg. 10. 14. let them deliver you in t.
1 Sam. 26. 24. deliver me out of all t.
TRIAL, Job 9. 23. Ez. 21. 13. 2 Cor. 8. 2. Heb. 11. 36. 1 Pet. 1. 7. & 4. 12.
TRIBES, Num. 24. 2.
Ps. 105. 37. not one feeble among t.
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Heb. 3. 9. according to oaths of t.
Matt. 24. 30. shall all the t. of earth
Acts 26. 7. promise our twelve t. hope
TRIBULATION, art in, Deut. 4. 30. Judg. 10. 14. let them deliver you in t.
1 Sam. 26. 24. deliver me out of all t.
2 Cor. 1. 4. comforteth us in all our t.
7. 4. exceeding joyful in all our t.
1 Thes. 3. 4. we should suffer t.
2 Thes. 1. 6. to recompense t. to
Rev. 1. 9. brother and companion in t.
2. 9. I know thy works and t.
10. ye shall have t. ten days
22. cast into great t. except they repent
7. 14. have come out of great t.
Rom. 5. 3. glory in *tribulations* also
1 Sam. 10. 19. saved you out of all t.
Eph. 3. 13. faint not at my t. for you
2 Thes. 1. 4. patience in all t. that ye endure
TRIBUTE, Gen. 49. 15. Num. 31. 28. Prov. 12. 24. slothful shall be under t.
Matt. 17. 24. doth not your Master pay t.
22. 17. is it lawful to give t. to Cesar
Rom. 13. 7. t. to whom t. is due
TRIMMED, Jer. 2. 33. Matt. 25. 7.
TRIUMPH, 2 Sam. 1. 20. Ps. 25. 2. Ps. 92. 4. t. in works of thy hands
106. 47. give thanks and t. in thy
2 Cor. 2. 14. always causeth us to t.
Ex. 15. 1. *triumphed* gloriously, 21.
Job 20. 5. *triumphing*, Col. 2. 15.
TRODDEN down strength, Judg. 5 21.
Ps. 119. 118. t. down all them that err
Is. 63. 3. I have t. wine-press alone
Luke 21. 24. Jerusalem shall be t.
Rev. 19. 15. t. under foot Son of God
TROUBLE, 2 Sam. 15. 4. Neh. 9. 32.
Job 5. 6. neither doth t. spring out of ground
7. man is born to t. as sparks fly
14. 1. man is of few days and full of t.
Ps. 9. 9. Lord a refuge in times of t.
22. 11. t. is near; there is none to
27. 5. in time of t. he shall hide me
37. 39. their strength in time of t.
46. 1. God is a present help in t.
60. 11. give us help from t.
91. 15. I will be with him in t.
119. 143. t. and anguish have taken
143. 11. bring my sou. out of t.
Prov. 11. 8. the righteous is delivered out of t.
12. 13. the just shall come out of t
Is. 26. 16. Lord in t. have they visited thee
33. 2. be our salvation in time of t
Jer. 8. 15. looked for health and behold t.
14. 8. and Saviour in time of t.
16. for time of healing, and behold t.
30. 7. that day is time of Jacob's t
Dan. 12. 1. there shall be a time of t.
1 Cor. 7. 28. shall have t. in the flesh
Ps. 25. 17. the *troubles* of my heart are enlarged
34. 17. deliver them out of all t.
71. 20. showed me great and sore t.
88. 3. my soul is full of t.
Ex. 14. 24. Lord *troubled* the host of Egypt

Ps. 30. 7. didst hide thy face, and I was t.
77. 3. I remembered God, and was t.
Is. 57. 20. wicked are like the t. sea
John 12. 27. now is my soul t.
14. 1. let not your hearts be t. 27.
2 Cor. 4. 8. t. on every side, 7. 5.
2 Thes. 1. 7. to you who are t. rest
1 Kings 18. 7. thou he that *troubleth* Israel
Job 23. 16. Almighty t. me
Prov. 11. 17. cruel t. his own flesh
29. he that t. his own house
Luke 18. 5. because the widow t. me
Gal. 5. 10. he that t. you shall bear judgment
Job 3. 17. *troubling*, John 5. 4.
TRUCE breakers, 2 Tim 3. 3.
TRUE, Gen. 42. 11. 2 Sa. 7. 28.
Ps. 19. 9. judgments of Lord are t.
119. 160. thy word is t.
Prov. 14. 25. t. witness delivereth
Jer. 42. 5. be t. and faithful witness
Ez. 18. 8. t. judgment, Zech. 7. 9
Matt. 22. 16. we know thou art t.
Luke 16. 11. t. riches
John 1. 9. t. light
4. 23. t. worshippers, 6. 32. t. bread
7. 28. he that sent me is t.
8. 14. record is t.
15. 1. I am the t. vine
2 Cor. 1. 18. as God is t. our word to
6. 8. as deceivers and yet t.
Phil. 4. 8. whatsoever things are t.
1 John 5. 20. may know him that is t.
Rev. 3. 7. saith he that is t.
14. t. witness
19. 11. was called faithful and t.
TRUMP, 1 Cor. 15. 52. 1 Thes. 16. 4.
TRUMPET, Ex. 19. 16. Ps. 81. 3. Is. 27. 13. great t. shall be blown
58. 1. lift up thy voice like a t.
Matt. 6. 2. do not sound a t. before
Num. 10. 2. *trumpets*, Josh. 6. 4. Ps. 98. 6. Rev. 8. 9.
TRUST in him, 1 Chr. 5. 20.
Job 4. 10. put no t. in servants, 15. 15.
8. 14. t. shall be a spider's web
Ps. 4. 5. put your t. in the Lord
9. 10. that know thy name will put their t.
40. 4. blessed the man that maketh the Lord his t.
71. 5. thou art my t. from my youth
141. 8. in thee is my t. leave not
Prov. 22. 19. thy t. may be in Lord
Job 13. 15. though he slay, I will t.
Ps. 37. 3. t. in Lord, and do good
5. t. in him; he will bring it to pass
40. Lord shall save because they t.
55. 23 I will t. in thee
62. 8. t. in him at all times, ye
115. 8, 9, 10, 11. t. in the Lord
118. 8. it is better to t. in Lord, 9.
119. 42. for I t. in thy word
125. 1. they that t. in Lord shall
Prov. 3. 5. t. in the Lord with all thy heart
Is. 26. 4. t. ye in the Lord for ever
50. 10. t. in the name of the Lord
Jer. 7. 4. t. not in lying words
9. 4. t. not in any brother
Mic. 7. 5. t. ye not in a friend
Mark 10. 24. hard for them that t. in riches
Cor. 1. 9. should not t. in ourselves, but
Phil. 3. 4. whereof I t. in flesh
1 Tim. 6. 20. keep that is committed to thy t.
Ps. 22. 4. our fathers *trusted* in thee
28. 7. my heart t. in him, and I am
52. 7. t. in abundance of his riches
Luke 18. 9. which t. in themselves
Eph. 1. 12. who first t. in Christ, 13.
Ps. 32. 10. that *trusteth* in Lord's mercy
84. 5. blessed is man that t. in him
37. 1. be merciful, for my soul t. in
84. 12. blessed is man that t. in thee
86. 2. save servant that t. in thee
Jer. 17. 5. cursed be the man that t. in man
7. blessed is man that t. in Lord
1 Tim. 5. 5. widow and desolate t. in God
Ps. 112. 7. his heart is fixed, *trusting*
TRUTH, Gen. 24. 27. Ex. 18. 21.
Ex. 34. 6. abundant in goodness and t.
Deut. 32. 4. a God of t. and without iniquity
Ps. 15. 2. speaketh t. in his heart
25. 10. the paths of the Lord are mercy and t.
51. 6. desiest t. in inward parts
81. 4. his t. shall be thy shield
117. 2. his t. endureth for ever
119. 30. I have chosen the way of t.
142. law is t.
151. commandments are t.
Prov. 12. 19. lip of t. shall be established for ever
16. 6. by mercy and t. iniquity is purged
23. 23. buy the t. and sell it not
Is. 59. 14. t. is fallen in the streets
Jer. 4. 2. swear, Lord liveth in t.
9. 3. are not valiant for the t.
Dan. 4. 37. all whose ways are t.
Zech. 8. 16. speak every man t. to his neighbour
Mal. 2. 6. law of t. was in his mouth
John 1. 14. full of grace and t. 17.
32. know the t. and the t. shall make you free
14. 6. I am the way, the t. and life
17. Spirit of t. 16. 13. guide into t.
17. 17. sanctify them through t. 19.
18. 37. bear witness to t.
38. what is t.
Acts 20. 25. words of t. and soberness
Rom. 1. 18. hold t. in unrighteousness
25. changed the t. of God into a lie
2. 2. judgment of God is according to t.
Rom 2. 20. hast the form of t. in the law
1 Cor. 5. 8. the unleavened bread of sincerity and t.
2 Cor. 13. 8. do nothing against t. but for t.
Gal. 3. 1. should not obey the t. 5. 7.
Eph. 4. 15. speaking t. in love, 25.
21. taught by him as t. is in Jesus
5. 9. fruit of the Spirit is in all t.
6. 14 having loins girt about with t.
2 Thes. 2. 10. received not love of t.
1 Tim. 3. 15. pillar and ground of t.
6. 5. corrupt, destitute of the t.
2 Tim. 2. 18. who concerning the t. have erred
25. to the acknowledging of the t.
3. 7. never able to come to the knowledge of the t.
8. these do also resist the t.
4. 4. turn away their ears from t.
Jam. 3. 14. glory not, nor lie against t.
1 Pet. 1. 22. purified souls in obeying t.
2 Pet. 1. 12. established in present t.
1 John 1. 8. t. is not in us
5. 6. Spirit is t.
Josh. 24. 14. *in truth*, 1 Sam. 12. 24.
Ps. 145. 18. Jer. 4. 2. John 4. 24. 1 Thes. 2. 13. 1 John 3. 18. 2 John 4.
Ps. 25. 5. *thy truth*, 26. 3. & 43. 3. & 108. 4. John 17. 17.
TRY, Judg. 7. 4. Job 12. 11. Jer. 6. 27.
2 Chr. 32. 31. God left him to t. him
Job 7. 18. visit him and t. him every morning
Ps. 11. 4. his eyelids t. the children of men
26. 2. t. my reins and my heart
139. 23. t. me, and know my heart
Jer. 9. 7. will melt them, and t. them
17. 10. I search the heart, and I t. the reins
Lam. 3. 40. search and t. our ways
Dan. 11. 35. some shall fall to t. them
Zech. 13. 9. I will t. them as gold is tried
1 Cor. 3. 13. fire shall t. every man's
1 Pet. 4. 12. fiery trial which is to t.
1 John 4. 1. t. the spirits whether of
Rev. 3. 10. to t. them that dwell on the earth
2 Sam. 22. 31. word of Lord is *tried*, Ps. 18. 30.
Ps. 12. 6. word is pure as silver t. in
17. 3. t. me, 66. 10. t. us as silver is t.
105. 19. word of the Lord t. him
Jer. 12. 3. t. my heart towards thee
Dan. 12. 10. many shall be purified and t.
Heb. 11. 17. Abraham, when he was t.
Jam. 1. 12. when he is t. he shall receive the crown of life
1 Pet. 1. 7. though it be t. with fire
Rev. 2. 2. hast t. them and found them liars
10. into prison that they may be t.
3. 18. buy of me gold t. in the fire
1 Chr. 29. 17. I know thou *triest*
Jer. 11. 20. that t. the reins and heart
20. 12. thou that t. the righteous
Ps. 7. 9. the righteous God *trieth* the heart, Prov. 17. 3.
Ps. 11. 5. the Lord t. the righteous
1 Thes. 2. 4. pleasing God, who t. our hearts
Jam. 1. 3. *trying* of your faith
TUMULT, Ps. 65. 7. 2 Cor. 12. 20.
TURN from their sin, 1 Kings 8. 35.
2 Kings 17. 13. t. from your evil ways
Job 23. 13. who can t. him
Prov. 1. 23. t. you at my reproof
Song 2. 17. t. my beloved, he thou
Is. 31. 6. t. ye not unto him, from
Jer. 18. 8. if t. from their evil; I will repent
31. 18. t. thou me, and I shall be
Lam. 5. 21. t. us unto thee, O Lord
Ez. 3. 19. t. not from his wickedness
18. 30. t. yourselves from your transgression
32. t. yourselves and live, 14. 6. & 33. 9, 11. Hos. 12. 6. Joel 2. 12. Zech. 9. 12.
Zech. 1. 3. t. to me, and I will t. to
Mal. 4. 6. t. hearts of fathers to their
Acts 26. 18. t. them from darkness
20. should repent, and t. to God
2 Pet. 2. 21. to t. from holy commandments
2 Chr. 30. 6. *turn again*, Ps. 60. 1. & 80. 3, 7, 19. & 85. 8. Lam. 3. 40. Mic. 7. 19. Zech. 10. 9. Gal. 4. 9.
1 Sam. 12. 20. *turn aside*, Ps. 40. 4. Is. 30. 11. Lam. 3. 35. Am. 2. 7. & 5. 12.
Ps. 119. 37. *turn away*, 39. Song 6. 5. Is. 58. 13. 1 Tim. 3. 5. Heb. 12. 25.
Deut. 4. 20. *turn to the Lord*, 20. 10. 2 Chr. 15. 4. Ps. 4. 22, 27. Lam. 3. 40. Hos. 14. 2. Joel 2. 13. Luke 1. 16. 2 Cor. 3. 16.
Ps. 9. 17. wicked shall be *turned* into hell
30. 11. t. my mourning into dancing
119. 5. t. my feet to thy testimonies
Is. 53. 6. t. every one to own ways
63. 10. was t. to be their enemy
Jer. 2. 27. t. their back to me, 32. 33.
8. 6. every one t. to his own course
Hos. 7. 8. Ephraim is a cake not t.
11. 8. my heart is t. within me
John 6. 20. sorrow shall be t. to joy
1 Thes. 1. 9. t. to God from idols
Jam. 4. 9. laughter be t. to mourning
2 Pet. 2. 22. dog is t. to his vomit
Deut. 9. 12. *turned aside*, Ps. 78. 57. Is. 44. 20. 2 Tim. 1. 6. & 5. 15
. Kings 11. 3. *turned away*, Ps. 66. 20. & 78. 38. Is. 5. 25. & 9. 12. & 10. 4. Jer. b. 25.
Ps. 44. 18. *turned back*, 78, 9, 41. Is. 42. 17. Jer. 4. 8. Zeph. 1. 6.
Job 15. 13. *turnest*, Ps. 90. 3.
Ps. 146. 9. way of wicked he *turneth* upside down
Prov. 15. 1. a soft answer t. away wrath
21. 1. he t. it witheraoever he will
Is. 9. 13. the people t. not unto him
Jer. 14. 8. t. aside to tarry for a night
Jam. 1. 17. no shadow of *turning*
Jude 4. t. grace of God into lasciviousness
TURTLE, Lev. 1. 14. & 5. 7, 11. & 12. 6. Ps. 74. 19. Song 2. 12. Jer. 8. 7.
TUTORS, Gal. 4. 2.
TWAIN, Matt. 5. 41. & 19. 5. Eph. 2. 15.
TWICE, Gen. 41. 32. Ex. 16. 22. Num. 20. 11. 1 Kings 11. 9. Job 33. 14. & 40. 5. Ps. 62. 11. Mark 14. 30.
Luke 18. 12. t. dead, Jude 12.
TWINKLING, 1 Cor. 15. 52.

V.

VAIL, Gen. 24. 65. Song 5. 7.
Is. 25. 7. destroy the v. spread over the nations
Matt. 27. 21. v. was rent from top to
2 Cor. 3. 13. Moses put a v. over face
15. v. is upon their heart, 14. 16.
Heb. 6. 19. entereth into that within v.
10. 20. through v. that is, his flesh
VAIN, Ex. 5. 9. & 20. 7.
Deut. 32. 47. it is not a v. thing for
1 Sam. 12. 21. turn not after v. things
Job 11. 12. v. man would be wise
Ps. 39. 6. every man walketh in a v. show, they are disquieted in v.
60. 11. v. is help of man, 108. 12.
119. 113. I hate v. thoughts, but
127. 2. it is v. to rise up early
Jer. 4. 14. how long shall v. thoughts
Mal. 3. 14 said it is v. to serve God
Matt. 6. 7. use not v. repetitions
Rom. 1. 21. they glorified not God, but became v. in their imaginations
1 Cor. 3. 20. thoughts of wise are v.
Eph. 5. 6. deceive you with v. words
Col. 2. 8. through v. philosophy
Jam. 1. 26. this man's religion is v.
1 Pet. 1. 18. from v. conversation
Ps. 73. 13. cleansed my heart *in vain*
89. 47. why hast thou made all men— 127. 1. labour—; walketh—
Is. 45. 19. seek ye me—
49. 4. laboured—spent strength—
Jer. 3. 23. —is salvation hoped for from the hills
Matt. 15. 9. —do they worship me
Rom. 13. 4. beareth not the sword—
1 Cor. 15. 58. your labour is not—
2 Cor. 6. 1. receive not grace of God—
Phil. 2. 16. not run—nor laboured—
Jam. 4. 5. do ye think Scripture saith—
2 Kings 17. 15. they followed *vanity*
Job 7. 3. made to possess months of v.
16. let me alone; my days are v.
Ps. 12. 2. speak v. every one to his neighbour
24. 4. nor lifted up his soul to v.
39. 5. man at his best state is altogether v.
11. surely every man is v.
62. 9. men of low degree are v.
94. 11. thoughts of men are v.
119. 37. turn mine eyes from beholding v.
144. 4. man is like to v.
8. whose mouth speaketh v. 11.
Prov. 22. 8. that soweth iniquity shall reap v.
Ec. 1. 2. v. of vanities, all is v. 14. & 2. 1. 3. 19. & 4. 8. & 12. 8.
11. 10. childhood and youth are v.
Is. 5. 18. iniquity with cords of v.
40. 17. less than nothing and v.
41. 29. are all v. wind, confusion
Hab. 2. 13. weary themselves for v.
Rom. 8. 20. the creature was made subject to v.
Eph. 4. 17. walk in v. of their mind
2 Pet. 2. 18. swelling words of v.
Ps. 31. 6. I hate them that regard lying *vanities*
Jer. 10. 8. the stock is a doctrine of v.
14. 22. can v. of Gentiles give rain
Jon. 2. 8. that observe lying v.
Acts 14. 15. turn from these v. unto the living God
VALIANT, Song 3. 7. Is. 10. 13.
Jer. 9. 3. not v. for the truth
Heb. 11. 34. through faith waxed v.
Ps. 60. 12. *valiantly*, 108. 13. & 118. 15. 16. Num. 24. 18.
VALUE, Job 13. 4. Matt. 10. 31.
VAPOUR, Jer. 10. 13. Jam. 4. 14.
VARIABLENESS, Jam. 1. 17.
VARIANCE, Matt. 10. 35. Gal. 5. 29.
VAUNT, Judg. 7. 2. 1 Cor. 13. 4.
VEHEMENT, Song 8. 6. 2 Cor. 7. 11.
VENGEANCE taken, Gen. 4. 15.
Deut. 32. 35. to me belongeth v. 41. 43.
Ps. 94. 1. Rom. 12. 19. Heb. 10. 30.
Ps. 58. 10. rejoice when he seeth v.
99. 8. tookest v. of their inventions
Is. 34. 8. the day of the Lord is v.
Jer 11. 20. let me see thy v. 20. 12.
51. 6. time of the Lord's v. 11.
Luke 21. 22. these be days of v. Is. 63. 4.
2 Thes. 1. 8. in flaming fire taking v
Jude 7. suffering v. of eternal fire
VERILY, Gen. 42. 21. Jer. 15. 11. It is often used by Christ, as wel as *verily, verily*, John 1. 51. & 3. 3, 5 11. 5. 19, 24, 25. & 6. 26.
VERITY, Is. 111. 7. 1 Tim. 2. 7.
VERY, Prov. 17. 9. Matt. 24. 24. John 7. 26. & 14. 11. 1 Thes. 5. 23.
VESSEL, Ps. 2. 9. & 31. 12. Jer. 18. 4. Jer. 22. 28. v. wherein is no pleasure, Hos. 8. 8.
Jer. 48. 11. not emptied from v. to v.
Acts 9. 15. he is a chosen v. unto me
Rom. 9. 21. one v. to honour and
1 Thes. 4. 4. possess his v. in sanctification
2 Tim. 2. 21. be a v. unto honour
1 Pet. 3. 7. honour to wife as the weaker v.
Rom. 9. 21. *vessels* of wrath fitted
23. riches of glory on v. of mercy
2 Cor. 4. 7. treasure in earthen v.
VEXED, Job 27. 2. Ps. 6. 2, 3, 10. Is. 63. 10. and v. his Holy Spirit
2 Pet. 2. 7. Lot v. with filthy conversation, 8.
VIAL, Rev. 5. 8. & 16. 1. & 21. 9.
VICTORY is thine, O Lord, 1 Chr 29. 11.
Ps. 98. 1. hand and arm gotten him the v.
Is. 25. 8. swallow up death in v.
Matt. 20. 12. forth judgment unto v.
1 Cor. 15. 54. death is swallowed up in v.
55. O grave, where is thy v.
57. thanks to God, which giveth us v.
1 John 5. 4. the v. that overcometh
VIGILANT, 1 Tim. 3. 2. 1 Pet. 5. 8
VILE, thy brother seems, Deut. 25 3.
1 Sam. 3. 13. sons made themselves v.
2 Sam. 6. 22. I will yet be more v. than
Job 40. 4. I am v. what shall I answer
Ps. 15. 4. in whose eyes a v. person is contemned
Is. 32. 6. v. person will speak villin
Jer. 15. 19. take precious from the v.
Rom. 1. 26. up to v. affections
Phil. 3. 21. shall change our v. body
VINE, 1 Kings 4. 25. Mic. 4. 4.
Deut. 32. 32. v. is the v. of Sodom
Ps. 128. 3. thy wife shall be as a fruitful v.
Jer. 2. 21. I planted thee a noble v.
Hos. 10. 1. Israel is an empty v.
14. 7. they shall grow as the v.
Matt. 26. 29. not drink of fruit of v.
John 15. 1. I am the true v. and my Father is the husbandman
5. I am the v. ye are the branches
Ps. 80. 15. *vineyard*, Prov. 24. 30. Song 1. 6. & 8. 11, 12. Is. 5. 1, 7. Matt. 20. 1. 21. 33. Luke 13. 6. 1 Cor. 9. 7.
VIOLENCE, Lev. 6. 2. 2 Sam. 22. 3.
Gen. 6. 11. earth was filled with v. 13.
Ps. 72. 14. redeem their souls from v.
73. 6. v. covereth them as garment
Hab. 1. 2. cry out unto thee of v.
Matt. 11. 12. the kingdom of heaven suffereth v.
Luke 3. 14. do v. to no man, and be
Heb. 11. 34. quenched the v. of fire
VIRGIN, Is. 7. 14. 2 Cor. 11. 2.
Song 1. 3. *virgins*, Rev. 14. 4.
VIRTUE, Mark 5. 30. Luke 6. 19.
Phil. 4. 8. if there be any v. think
2 Pet. 1. 3. called us to glory and v 5. to faith v. and to v. knowledge
Prov 12. 4. *virtuous* woman, 31. 10.
VISIBLE and invisible, Col. 1. 16.
VISAGE, Is. 52. 14. Lam. 4. 8.
VISION, 1 Sam. 3. 1. Ps. 89. 19. Matt. 17. 9. Acts 10. 19. & 16. 9.
Prov. 29. 18. where there is no v. the people perish
Hab. 2. 2. write the v.
3. the v. is for a time
Ez. 13. 16. *see visions* of peace
Hos. 12. 10. I have multiplied v.
Joel 2. 28. young men shall see v. Acts 2. 17.
2 Cor. 12. 1. I will come to v. and
VISIT you, Gen. 50. 24, 25. Ex. 13. 19. Job 7. 18. shouldest v. him every moment
Ps. 106. 4. v. me with thy salvation
Jer. 5. 9. shall I not v. you for these thing, 9. 9.
Lam. 4. 22. v. iniquity, Jer. 14. 10. & 23. 2. Hos. 2. 13. & 8. 13.
Acts 7. 23. v. his brethren, 15. 36.
15. 14. God did v. the Gentiles
Jam. 1. 27. to v. the fatherless and
Ex. 3. 16. I have surely *visited*
Ps. 17. 3. thou hast v. me in night
Is. 26. 16. in trouble have they v.
Matt. 25. 36. I was sick and ye v.
Luke 1. 68. v. and redeemed people
78. day-spring from on high hath v.
Ps. 8. 4. *visitest*, 65. 9 Heb. 2. 6.
Ex. 20. 5. *visiting* the iniquity of the fathers upon the children, 34. 7. Num 14. 18. Deut. 5. 9.
UNACCUSTOMED, Jer. 31. 18.
UNADVISEDLY, Ps. 106. 33.
UNAWARES, Deut. 4. 42. Ps. 35. 8. Luke 21. 34. Heb. 13. 2. Jude 4.
UNBELIEF, did not many mighty works because of, Matt. 13. 58.
Mark 6. 6. marvelled because of u.
9. 24. I believe; help thou mine u.
16. 14. upbraided them with their u.
Rom. 4. 20. staggered not through u.
11. 20. because of u. were broken
32. hath concluded them all in u.
1 Tim. 1. 13. I did it ignorantly in u.
Heb. 3. 12. in you an evil heart of u.
19. could not enter in because of u.
UNBELIEVERS, Luke 12. 46. 2 Cor. 6. 14.
UNBELIEVING, Acts 14. 2. 1 Cor. 7 14, 15. Tit. 1. 15. Rev. 21. 8.

UNBLAMABLE, Col. 1. 22 1 Thes. 3. 13.
1 Thes. 2. 10. *unblamably* behaving ourselves
UNCERTAIN, 1 Cor. 14. 8. 1 Tim. 6. 17.
UNCIRCUMCISED, Ex. 6. 12, 30. Jer. 6. 10. & 9. 25, 26. Acts 7. 51.
UNCIRCUMCISION, Rom. 2. 25, 26, 27. & 3. 30. & 4. 10. 1 Cor. 7. 18, 19. Gal. 2. 7. & 5. 6. & 6. 15. Col. 2. 13. & 3. 11.
UNCLEAN, Lev. 5. 11, 13, 15. Num. 19. 19.
Lev. 10. 10. difference between u. and clean, Ez. 22. 26.
Is. 6. 5. I am a man of u. lips
Lam. 4. 15. depart ye; it is u.
Ez. 44. 23. discern between u. and
Hag. 2. 13. if one u. touch any of these, shall it be u. priests said, it shall be u.
Acts 10. 28. not call any thing common or u. 14.
Rom. 14. 14. is nothing u. of itself
1 Cor. 7. 14. else were children u.
Eph. 5. 5. nor u. person hath any inheritance
Num. 5. 19. *uncleanness*, Ezra 9. 11. Ez. 36. 29. save you from all u.
Zech. 13. 1. fountain for sin and u.
Matt. 23. 27. are within full of all u.
Rom. 6. 19. members servants to u.
Eph. 4. 19. all u. with greediness
5. 3. all u. let it not once be named
1 Thes. 4. 7. hath not called us to u.
UNCLOTHED, 2 Cor. 5. 4.
UNCOMELY, 1 Cor. 7. 36. & 12. 23.
UNCONDEMNED, Acts 16. 37. & 22. 25.
UNCORRUPTNESS, Tit. 2. 7.
UNCOVER, Lev. 18. 18. 1 Cor. 1. 5, 13.
UNCTION, 1 John 2. 20, 27.
UNDEFILED in way, Ps. 119. 1.
Song 5. 2. my dove, my u. 6. 9.
Heb. 7. 26. holy, harmless, u.
13. 4. marriage is honourable in all, and the bed u.
Jam. 1. 27. pure religion and u.
1 Pet. 1. 4. inheritance incorruptible, u.
UNDER their God, Hos. 4. 12.
Dam. 3. 9. all u. sin, 7. 14. Gal. 3. 22. 6. 15. u. law, 1 Cor. 9. 20. Gal. 3. 23. & 4. 4.
1 Cor. 9. 27. I keep u. my body
Gal. 3. 10. as are of the works of the law, are u. the law
UNDERSTAND, not, one another's speech, Gen. 11. 7.
Neh. 8. 7. caused people to u. law, 13.
Ps. 19. 12. who can u. his errors
107. 43. shall u. loving kindness of the Lord
119. 100. I u. more than ancients
Prov. 2. 5. shalt thou u. fear of the Lord, 9.
8. 5. u. wisdom
14. 8. u. his way, 20. 24.
19. 25. u. knowledge
28. 5. u. all things
Is. 32. 4. heart of the rash shall u.
Dan. 12. 10. none of wicked shall u.
1 Cor. 13. 2. to u. all mysteries
Ps. 139. 2. thou *understandest* my thoughts
Acts 8. 30. u. thou what thou readest
1 Chr. 28. 9. *understandeth* all the imaginations
Ps. 49. 20. man that u. not, is like
Prov. 8. 9. plain to him that u. 14. 6.
Jer. 9. 24. glory in this that he u. me
Matt. 13. 19. heareth word and u. not, 23.
Rom. 3. 11. none that u. none that seeketh
Ec. 31. 3. wisdom and *understanding*
Deut. 4. 6. is your wisdom and u.
1 Kings 3. 11. hast asked for thyself u.
4. 29. gave Solomon wisdom and u.
7. 14. filled with wisdom and u.
1 Chr. 12. 32. men that had u. of
2 Chr. 16. 5. had u. in visions of
Job 12. 13. he hath counsel and u
20. he taketh away the u. of aged
17. 4. hast hid their heart from u.
28. 12. where is the place of u.
28. to depart from evil is u.
32. 8. the Almighty giveth them u.
38. 36. who hath given u. to heart
39. 17. neither imparted to her u.
Ps. 47. 7. sing ye praise with u.
49. 3. the meditations of my heart shall be of u.
119. 34. give me u. and I shall keep
99. have more u. than my teachers
104. through thy precepts I get u.
130. it giveth u. unto the simple
147. 5. his u. is infinite
Prov. 2. 2. apply thine heart to u.
11. u. shall keep thee, to deliver
8. 5. lean not to thine own u.
10. happy is the man that getteth u.
4. 5. get wisdom, get u. 7.
8. 1. doth not u. cry, 14 I am u.
9. 6. go in the way of u.
10. knowledge of the holy is u.
14. 29. slow to wrath is of great u.
18, 22. u. is a well-spring of life
19. 8. keepeth u. shall find good
21. 30. no u. nor counsel against the Lord
23. 23. buy truth, wisdom and u.
24. 3. by u. a house is established
30. 2. I have not the u. of a man
Ec. 9. 11. nor riches to men of u.
Is. 11. 2. spirit of wisdom, and u.
3. make him of quick u. in the fear of the Lord
27. 11 it is a people of no u.

Is. 40. 28. is no searching of his u.
Jer. 51. 15. stretched out heaven by his u.
Matt. 15. 16. are ye also without u.
Mark 12. 33. love him with all the heart and with all the u.
Luke 2. 47. astonished at his u.
24. 45. then opened he their u.
Rom. 1. 31. without u. unthankful
1 Cor. 1. 19. bring to nothing the u. of the prudent
14. 14. my u. unfruitful
15. pray with the u. also
20. in malice be children, in u. men
Eph. 1. 18. eyes of u. enlightened
4. 18. having the u. darkened
Phil. 4. 7. the peace of God which passeth all u.
Col. 1. 9. filled with all spiritual u.
2. 2. riches of full assurance of u.
2 Tim. 2. 7. give thee u. in all things
1 John 5. 20. given us u. to know
Ps. 111. 10. *good understanding*, Prov. 3. 4. & 13. 15.
Prov. 1. 5. *a man of understanding*, 10. 23. & 11. 12. & 15. 21. & 17. 27.
Deut. 32. 29. O that they *understood*
Ps. 73. 17. then u. I their end
Dan. 9. 2. u. by books number of the years
Matt. 13. 51. have ye u. all these
John 12. 16. these things u. not his disciples
1 Cor. 13. 11. when a child I u. as a
2 Pet. 3. 16. some things hard to be u.
UNDERTAKE for me, Is. 38. 14.
UNDONE, Is. 6. 5. Matt. 23. 23.
UNEQUAL, your ways are, Ez. 18. 25.
2 Cor. 6. 14. not *unequally* yoked
UNFAITHFUL, Prov. 25. 19. Ps. 78. 57.
UNFEIGNED, 2 Cor. 6. 6. 1 Tim. 1. 5. 2 Tim. 1. 5. 1 Pet. 1. 22.
UNFRUITFUL, Matt. 13. 22. 1 Cor. 14. 14. Eph. 5. 11. Tit. 3. 14. 2 Pet. 1. 8.
UNGODLY men, 2 Sam. 22. 5.
2 Chr. 19. 2. shouldest help the u.
Job 16. 11. God hath delivered me to the u.
34. 18. is it fit to say to princes ye are u.
Ps. 1. 1. walketh not in counsel of u.
4. the u. are not so
5. u. not stand in the judgment
6. way of u. men shall perish
37. hast broken the teeth of u.
43. 1. plead my cause against an u. nation
73. 12. these are u. that prosper
Prov. 16. 27. u. man diggeth up evil
19. 28. an u. witness scorneth
Rom. 4. 5. God that justifieth the u.
5. 6. in due time Christ died for u.
1 Tim. 1. 9. law not for righteous, but for the u.
1 Pet. 4. 18. where shall the u. appear
2 Pet. 2. 5. bring a flood on world of the u.
6. those that after should live u.
3. 7. day of perdition of u. men
Jude 4. u. men turning grace of God
15. convince all that are u. of their u. deeds, which they have u. committed
18. mockers walk after u. lusts
Rom. 1. 18. wrath revealed against *ungodliness*
11. 26. turn away u. from Jacob
2 Tim. 2. 16. increase to more u.
Tit. 2. 12. denying u. and worldly
UNHOLY, Lev. 10. 10. 1 Tim. 1. 9. 2 Tim. 3. 2. Heb. 10. 29.
UNITE, Gen. 49. 6. Ps. 86. 11.
Ps. 133. 1. brethren to dwell together in *unity*
Eph. 4. 3. endeavour to keep the u. of the Spirit
13. till we all come in u. of faith
UNJUST, deliver from, Ps. 43. 1.
Prov. 11. 7. hope of the u. perisheth
28. 8. by usury and u. gain
29. 27. u. man is abomination to
Zeph. 3. 5. the u. knoweth no shame
Matt. 5. 45. rain on the just and u.
Luke 16. 8. lord commended the u. steward
10. he that is u. in least, is u. in
18. 6. hear what the u. judge saith
11. I am not as other men, u.
Acts 24. 15. resurrection both of just and u.
1 Cor. 6. 1. go to law before the u. 6.
1 Pet. 3. 18. once suffered, just for u.
2 Pet. 2. 9. reserve the u. to day of
Rev. 22. 11. that is u. let him be u.
Ps. 82. 2. will ye judge *unjustly*
Is. 26. 10. in land of uprightness will he deal u.
UNKNOWN God, Acts 17. 23. Gal. 1. 22.
1 Cor. 14. 2. speak in an u. tongue, 4. 27.
2 Cor. 6. 9. as u. and yet well known
UNLAWFUL, Acts 10. 28. 2 Pet. 2. 8.
UNLEARNED, Acts 4. 13. 1 Cor. 14. 16, 23, 24. 2 Tim. 2. 23. 2 Pet. 3. 16.
UNLEAVENED, Ex. 12. 39. 1 Cor. 5. 7.
UNMERCIFUL, Rom. 1. 31.
UNMINDFUL, Deut. 32. 8.
UNMOVEABLE, 1 Cor. 15. 58.
UNPERFECT, Ps. 139. 16.
UNPREPARED, 2 Cor. 9. 4.
UNPROFITABLE, talk, Job 15. 3. Matt. 25. 30. cast the u. servant into utter darkness
Luke 17. 10. we are all u. servants
Rom. 3. 12. are altogether become u.
Tit. 3. 9. they are u. and vain

Philem. 11. was to thee u. but now profitable
Heb. 13. 17. for that is u. for you
UNPUNISHED, Prov. 11. 21. & 16. 5. & 17. 5. & 19. 5, 9. Jer. 25. 29. & 30. 11. & 46. 28. & 49. 12.
UNQUENCHABLE, Matt. 3. 12. Luke 3. 17.
UNREASONABLE, Acts 25. 27. 2 Thes. 3. 2.
UNREBUKABLE, 1 Tim. 6. 14.
UNREPROVABLE, Col. 1. 22.
UNRIGHTEOUS decrees, Is. 10. 1.
Is. 55. 7. u. man forsake his thoughts
Luke 16. 11. not been faithful in u. mammon
Rom. 3. 5. is God u. who taketh vengeance
1 Cor. 6. 9. u. shall not inherit the kingdom
Heb. 6. 10. God is not u. to forget
Lev. 19. 15. do no *unrighteousness*
Ps. 92. 15. there is no u. in him
Jer. 22. 13. wo to him that buildeth his house by u.
Luke 16. 9. friends of the mammon of u.
John 7. 18. is true, and no u. in him
Rom. 1. 18. who hold the truth in u.
2. 8. obey not the truth, but obey u.
6. 13. members instruments of u.
9. 14. is there u. with God? God
2 Cor. 6. 14. fellowship hath righteousness with u.
2 Thes. 2. 10. all deceivableness of u.
12. believed not, but had pleasure in u.
Heb. 8. 12. will be merciful to their u.
2 Pet. 2. 15. Balaam loved wages of u.
1 John 1. 9. to cleanse us from all u.
5. 17. all u. is sin
UNRULY, 1 Thes. 5. 14. Tit. 1. 6, 10. Jam. 3. 8.
UNSAVOURY, Job 6. 6. Jer. 23. 13.
UNSEARCHABLE things, Job 5. 9.
Ps. 145. 3. his greatness is u.
Prov. 25. 3. heart of kings is u.
Rom. 11. 33. u. are his judgments
Eph. 3. 8. preach u. riches of Christ
UNSEEMLY, Rom. 1. 27. 1 Cor. 13. 5.
UNSKILFUL in word, Heb. 5. 13.
UNSPEAKABLE, 2 Cor. 9. 15. & 12. 4. 1 Pet. 1. 8.
UNSPOTTED, Jam. 1. 27.
UNSTABLE, Gen. 49. 4. Jam. 1. 8. 2 Pet. 2. 14. u. souls
3. 16. unlearned and u.
UNTHANKFUL, Luke 6. 35. 2 Tim. 3. 2.
UNTOWARD, Acts 2. 40.
UNWASHEN, Matt. 15. 20. Mark 7. 2, 5.
UNWISE, Deut. 32. 6. Hos. 13. 13. Rom. 1. 14. Eph. 5. 17.
UNWORTHY, Acts 13. 46. 1 Cor. 6. 2.
1 Cor. 11. 27. drinketh *unworthily*
VOCATION, worthy of, Eph. 4. 1.
VOICE is v. of Jacob, Gen. 27. 22.
Gen. 4. 10. v. of brother's blood
Ex. 5. 2. who is the Lord that I should obey his v.
Ps. 5. 3. my v. shalt thou hear in the morning
19. 13. the Highest gave his v.
42. 4. house of God with v. of joy
95. 7. to-day, if ye will hear his v.
103. 20. hearkening to v. of his word
Ec. 12. 4. rise up at the v. of bird
Song 2. 14. let me hear thy v. 8. 13,
Is. 30. 19. gracious at v. of thy cry
50. 10. obeyeth v. of his servant
Ez. 33. 32. that hath a pleasant v.
John 5. 25. dead shall hear the v. of
10. 3. sheep hear his v. 4. 16, 27.
Gal. 4. 20. I desire to change my v.
1 Thes. 4. 16. with v. of archangel
Rev. 3. 20. if any man hear my v.
Acts 13. 27. *voices*, Rev. 4. 5. & 11. 19.
VOID of counsel, Deut. 32. 28.
Ps. 30. 39. made v. the covenant of thy servant
119. 126. have made v. thy law
Is. 55. 11. word shall not return v.
Acts 24. 16. conscience v. of offence
Rom. 3. 31. do we make v. the law
1 Cor. 9. 15. make my glorying v.
VOLUME, Ps. 40. 7. Heb. 10. 17.
VOMIT, Job 20. 15. Prov. 23. 8. & 26. 11. Is. 19. 14. 2 Pet. 2. 22.
VOW, Jacob vowed a, Gen. 28. 20. & 31. 13. Num. 6. 2. & 21. 2. & 30. 1 Sam. 1. 11. 2 Sam. 15. 7, 8.
Ps. 65. 1. to thee shall the v. be performed
76. 11. v. and pay unto the Lord, Deut. 23. 21, 22.
Ec. 5. 4. a v. defer not to pay, 5.
Is. 19. 21. shall v. a v. to the Lord, Ps. 132. 2.
Jon. 2. 9. I will pay that I have *vowed*
Job 22. 27. shalt pay thy *vows*
Ps. 22. 25. I will pay my v. before
50. 14. pay thy v. to Most High
56. 12. thy v. O God are upon me
61. 5. heard my v.
8. perform my v.
Prov. 20. 25. after v. to make inquiry
31. 2. son of my v. 1 Sam. 1. 11.
Jon. 1. 16. offered sacrifice and made v.
UPBRAID, Judg. 18. 15. Matt. 11. 20. Mark 16. 14. Jam. 1. 5.
UPHOLD me with thy Spirit, Ps 51. 12.
Is. 119. 116. u. me according to thy word
Prov. 29. 23. honour shall u. humble
Is. 41. 10. I will u. thee with the right hand of my righteousness
42. 1. behold my servant whom I u.
63. 5. my fury it *upheld* me
Ps. 57. 17. Lord *upholdeth* righteous

Ps. 63. 8. thy right hand u. me
145. 14. Lord u. all that fall
41. 12. thou *upholdest* me in *my* integrity
Heb. 1. 3. *upholding* all by word of his power
UPRIGHT in heart, Ps. 7. 10.
Ps. 11. 7. his countenance doth behold the u.
18. 23. I was also u. before him
25. with u. will show thyself u.
19. 13. then shall I be u. and I shall be innocent
25. 8. good and u. is the Lord
37. 37. mark the perfect man and behold the u.
64. 10. all u. in heart shall glory
112. 2. generation of u. shall be blessed
4. to u. light ariseth in darkness
140. 13. the u. shall dwell in thy presence
Prov. 2. 21. the u. shall dwell in the land
10. 29. way of Lord is strength to u.
11. 3. integrity of u. shall guide
6. righteousness of the u. shall deliver him
20. u. in their way are his delight
12. 6. mouth of u. shall deliver
13. 6. righteousness keepeth the u.
14. 11. tabernacle of u. shall flourish
15. 8. prayer of u. is his delight
28. 10. u. shall have good things
Ec. 7. 29. God hath made man u.
Song 1. 4. the u. love thee
Hab. 2. 4. his soul is not u. in him
Ps. 15. 2. that walketh *uprightly*, 84. 11. Prov. 2. 7. & 10. 9. & 15. 21. & 29. 18. Mic. 2. 7. Gal. 2. 14.
Ps. 58. 1. do ye judge u. 75. 2.
Is. 33. 15. he that speaketh u. Am. 5. 10.
Deut. 9. 5. not for the *uprightness* of thy heart
1 Chr. 29. 17. hast pleasure in u.
Job 33. 23. to show unto man his u.
Ps. 25. 21. let integrity and u. preserve me
143. 10. lead me into the land of u.
Is. 26. 7. the way of the just is u.
10. in land of u. will deal unjustly
URIM and Thummin, Ex. 28. 30. Lev. 8. 8. Num. 27. 21. Deut. 33. 8. 1 Sam. 28. 6. Ezra 2. 63. Neh. 7. 65.
US, Gen. 1. 26. & 3. 22. & 11. 7. Is. 6. 8. & 9. 6. Rom. 4. 24. 2 Cor. 5. 21. Gal. 3. 13. 1 Thes. 5. 10. Heb. 6. 20. 1 Pet. 2. 21. & 4. 1. 1 John 5. 11.
USE, Rom. 1. 26. Eph. 4. 29. Heb. 5. 14.
1 Cor. 7. 31. u. world as not abusing
Gal. 5. 13. u. not liberty for occasion to the flesh
1 Tim. 1. 8. law is good if a man u. it lawfully
1 Cor. 9. 15. I have *used* none of these
Jer. 22. 13. that *useth* his neighbour's service
Tit. 3. 14. learn good works for necessary *uses*
Ps. 119. 132. as thou *usest* to do to
Col. 2. 22. *using*. 1 Pet. 2. 16.
USURP, 1 Tim. 2. 12.
USURY, Ex. 22. 22. Lev. 25. 36, 37. Deut. 23. 19, 20. Neh. 5. 7, 10. Ps. 15. Prov. 28. 8. Is. 24. 2. Jer. 15. 10 Ez. 18. 8, 13, 17. & 22. 12. Matt. 25 27. Luke 19. 23.
UTTER, Ps. 78. 2. & 94. 4.
Ps. 106. 2. who can u. mighty acts of the Lord
2 Cor. 12. 4. words not lawful for a man to u.
Rom. 8. 26. groanings that cannot be *uttered*
Heb. 5. 11. things hard to be u.
Ps. 19. 2. day unto day *uttereth*
Acts 2. 4. as the Spirit gave them *utterance*
Eph. 6. 19. that u. may be given me
Col. 4. 3. God would open door of u.
Deut. 7. 2. *utterly*, Ps. 89. 33. & 119. 8, 43. Song 8. 7. Jer. 14. 9.
1 Thes. 2. 16. *uttermost*, Heb. 7. 25.

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WAGES, Lev. 19. 13. Ez. 29. 18. Jer. 22. 13. neighbour's service without w.
Hag. 1. 6. earneth w. to put it into bag
Mal. 3. 5. oppress hireling in his w.
Luke 3. 14. be content with your w.
Rom. 6. 23. the w. of sin is death
WAIT till my change come, Job 14. 14.
Ps. 25. 5. on thee do I w. all the day
27. 14. w. on the Lord, w. I say
37. 34. w. on Lord and keep his way
62. 5. w. thou only upon God
104. 27. these w. all upon thee
130. 5. I w. for the Lord, my soul doth w.
145. 15. eyes of all w. upon thee
Prov. 20. 22. w. on the Lord and he shall save
Is. 8. 17. I will w. upon the Lord
30. 18. will the Lord w. blessed are all they that w. for him
40. 31. that w. on the Lord shall renew their strength
Lam. 3. 25. good to them that w. for
26. quietly w. for salvation of Lord
Hos. 12. 6. w. on thy God continually
Mic. 7. 7. I will w. for God of my salvation
Hab. 2. 3. w. for it, will surely
Zeph. 3. 8. w. ye on me I will rise to
Luke 12. 36. men that w. for their lord

Gal. 5. 5. through the Spirit w. for
nope of faith
1 Thes. 1. 10. w. for his Son from
heaven
Gen. 49. 18. *waited* for thy salvation
Ps. 40. 1. I w. patiently for the Lord
Is. 25. 9. our God, we have w. for
26. 8. in the way of thy judgments
have we w.
33. 2. O Lord we have w. for thee
Zech. 11. 11. poor of flock that w. on
Mark 15. 43. w. for kingdom of God
1 Pet. 3. 20. longsuffering of God w.
Ps. 33. 20. our soul *waiteth* for the
Lord, 40. 1.
65. 1. praise w. for thee, in Zion
130. 6. my soul w. for Lord more
Is. 64. 4. prepared for him that w.
Prov. 8. 34. *waiting* at the posts of
Luke 2. 25. w. for the consolation of
Israel
Rom. 8. 23. w. for the adoption
1 Cor. 1. 7. w. for coming of Lord
2 Thes. 3. 5. to a patient w. for of
Christ
WAKETH, Ps. 127. 1. Song 2. 2.
Ps. 77. 4. holdest my eyes *waking*
Is 50. 4. *wakeneth*, Joel 3. 12.
WALK in my law, Ex. 16. 4.
Gen. 24. 40. Lord before whom I w.
17. 1. w. before me and be perfect
Lev. 26. 12. I will w. among you
21. if ye w. contrary unto me
23. but will w. contrary unto me
24. will I w. contrary unto you
Deut. 5. 33. w. in the ways of the Lord,
8. 6. & 10. 12. & 11. 22. & 13. 5. &
28. 9.
13. 4. ye shall w. after the Lord
Ps. 23. 4. though I w. through valley of
death
84. 11. no good thing from them that
w. uprightly
116. 9. I will w. before the Lord
119. 3. do no iniquity, they w. in
Ec. 11. 9. w. in ways of thy heart
Is. 2. 3. will w. in his paths
5. w. in the light
30. 21. this is the way, w. ye in it
40. 31. shall w. and not faint
50. 11. w. in the light of your fire
Jer. 23. 14. commit adultery, and w.
Dan. 4. 37. that w. in pride he is able
to abase
Hos. 14. 9. just shall w. in them
Mic. 6. 8. w. humbly with thy God
Am. 3. 3. how can two w. together ex-
cept they be agreed
Zech. 10. 12. w. up and down in his
name
Luke 13. 33. I must w. to day and
John 8. 12. followeth me, not w. in
darkness
11. 9. w. in day, he stumbleth not
12. 35. w. in light while ye have
Rom. 4. 12. w. in steps of that faith
6. 4. w. in newness of life
8. 1. w. not after the flesh, 4.
2 Cor. 5. 7. we w. by faith, not sight
10. 3. though w. in flesh, not war after
flesh
Gal. 5. 16. w. in Spirit, and not fulfil
25. if we live in Spirit, let us w. in
6. 16. as many as w. according to this
rule
Eph. 2. 10. ordained that we w. in
4. 1. w. worthy of the vocation
5. 2. w. in love as Christ loved
8. w. as children of light
15. w. circumspectly, not as
Phil. 3. 16. let us w. by the same rule
17. mark them who w. so as
Col. 1. 10. that ye might w. worthy
2. 6. as ye received Christ, so w.
4. 5. w. in wisdom, redeeming the
1 Thes. 2. 12. ye would w. worthy of
4. 1. how ought ye to w. and please
1 John 1. 7. if we w. in the light
2. 6. ought so to w. as he walked
3 John 4. to hear that my children w. in
truth, 3.
Rev. 3. 4. shall w. with me in white
16. 15. lest he w. naked and see his
21. 24. nations shall w. in light of
Gen 6. 9. Noah *walked* with God
5. 22. Enoch w. with God, 24.
Ps. 55. 14. we w. unto the house of God
in company
81. 12. w. in their own counsels
13. O that Israel had w. in my
Is. 9. 2. people that w. in darkness
2 Cor. 10. 2. as if we w. according to
the flesh
12. 18. w. we not in same Spirit
Gal. 2. 14. saw that they w. not up-
rightly
Eph. 2. 2. in time past we w. Col. 3. 7.
1 Pet. 4. 3. we w. in lasciviousness
Is. 43. 2. when thou *walkest* through
the fire
Rom. 14. 15. w. thou not charitably
Ps. 15. 2. he that *walketh* uprightly
39. 6. every man w. in a vain show
Prov. 10. 9. he that w. uprightly, w.
surely
13. 20. w. with wise man shall be
Is. 50. 10. w. in darkness, and hath
Jer. 10. 23. not in man that w. to di-
rect his steps
Mic. 2. 7. do good to him that w. up-
rightly
2 Thes. 3. 6. from t rother that w. dis-
orderly
1 Pet. 5. 8. w. about seeking whom he
may devour
Rev. 2. 1. w. in the midst of the seven
golden candlesticks
Gen. 3. 8. voice of Lord *walking* in
Is. 57. 2. w. each one in his own upright-
ness
Jer. 6. 23. revolters w. with slanders
Mic. 2. 11. if man w. in falsehood, do
Luke 1. 6. w. in all commandments
Acts 9. 31. w. in the fear of the Lord
2 Cor. 4. 2. not w. in craftiness
2 Pet. 3. 3. w. after their own lusts,
Jude 16.
2 John 4. thy children w. in truth
WALL, Ps. 62. 3. Prov. 18. 11. Song
2. 9. & 8. 9, 10. Is. 25. 1. & 60. 18.
WANDER, Num. 14. 33. Ps. 119. 10.
Lam. 4. 14. *wandered*, Heb. 11. 37.
Prov. 21. 16. *wandereth*, 27. 8.
1 Tim. 5. 13. *wandering*, Jude 13.
Ps. 56. 8. tellest my *wanderings*
WANT, Deut. 28. 48. Job 31. 19.
Ps. 23. 1. the Lord is my shepherd, I
shall not w.
34. 9. no w. to them that fear him
Prov. 6. 11. thy w. come as an armed
man, 24. 34.
Phil. 4. 11. not speak in respect of w.
Jam. 1. 4. perfect and entire *wanting*
WANTONNESS, Rom. 13. 13. 2 Pet.
2. 18.
WAR, Ex. 13. 17. & 17. 16. Ps. 27. 3.
Job 10. 17. changes and w. are against
Ps. 18. 34. teacheth my hands to w.
144. 1.
120. 7. I am for peace, they for w.
Prov. 20. 18. with good advice make w.
Ec. 8. 8. is no discharge in this w.
Is. 2. 4. not learn w. any more, Mic.
4. 3.
Mic. 3. 5. prepare w. against him
2 Cor. 10. 3. we do not w. after flesh
1 Tim. 1. 18. mightest w. a good war-
fare
1 Pet. 2. 11. fleshly lusts which w.
Rev. 11. 7. beast shall make w.
12. 7. there was w. in heaven
17. 14. these make w. with Lamb
19. 11. in righteousness judge and
make w.
Num. 21. 14. in the book of the *wars* of
the Lord
Ps. 46. 9. he maketh w. to cease
Matt. 24. 6. hear of w. and rumours
of w.
Jam. 4. 1. whence come w. and
2 Tim. 2. 4. no man that *warreth*
Is. 37. 8. *warring*, Rom. 7. 23.
WARFARE, Is. 40. 2. 1 Cor. 9. 7.
2 Cor. 10. 4. 1 Tim. 1. 18.
WARN, 2 Chr. 19. 10. Acts 10. 22.
Ez. 3. 19. if thou w. the wicked
33. 3. blow the trumpet and w. the
people, 9.
Acts 20. 31. I ceased not to w. every
one night and day
1 Cor. 4. 14. my beloved sons I w.
1 Thes. 5. 14. w. them that are unruly
Ps. 19. 11. by them is thy servant
warned
Matt. 3. 7. who hath w. you to flee
Heb. 11. 7. Noah being w. of God
Jer. 6. 10. to whom I give *warning*
Col. 1. 28. teaching every man, w.
WASH, Lev. 6. 27. & 14. 15, 16.
Job 9. 30. if I w. myself in snow
Ps. 26. 6. w. my hands in innocency
51. 2. w. me thoroughly from iniquity
7. w. me and I shall be whiter than
58. 10. he shall w. his feet in blood
Is. 1. 16. w. ye, make you clean
Jer. 2. 22. thou w. thee with nitre
4. 14. w. thy heart from wickedness
Luke 7. 8. to w. his feet with tears
John 13. 5. began to w. disciples' feet
8. I w. thee not, thou hast no part
10. needeth not save to w. his feet
14. ought to w. one another's feet
Acts 22. 16. be baptized and w. away
Job 29. 6. when I *washed* my steps
Song 5. 3. I have w. my feet
Is. 4. 4. w. away the filth of the daugh-
ter of Zion
Ez. 16. 4. neither wast thou w. in
9. I thoroughly w. away blood
1 Cor. 6. 11. but ye are w. justified
Heb. 10. 22. w. with pure water
Rev. 1. 5. w. us from sins in his blood
7. 14. w. robes, and made white in
Eph. 5. 26. *washing*, Tit. 3. 5.
WASTE, Ps. 80. 13. Matt. 26. 8.
Luke 15. 11. *wasted*, 36. 1. Gal. 1. 13.
Job 14. 10. *wasteth*, Prov. 19. 26.
Prov. 18. 9. *waster*, Is. 54. 16.
Is. 59. 7. *wasting* and destruction, 60.
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WATCH, Neh. 4. 9. Job 7. 12.
Job 14. 15. dost thou not w. over sin
Ps. 102. 7. I w. and am as a sparrow
130. 6. they that w. for morning
141. 3. set a w. before my mouth
Jer. 44. 27. w. over them for evil
Matt. 24. 42. w. for ye know not, 25.
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26. 41. w. and pray that ye enter
Mark 13. 33. take heed, w. and, 37.
1 Cor. 16. 13. w. ye, stand fast in the
Col. 4. 2. w. in the same with thanks-
giving
1 Thes. 5. 6. let us w. and be sober
2 Tim. 4. 5. w. thou in all things
Heb. 13. 17. they w. for your souls
1 Pet. 4. 7. be sober, w. unto prayer
Rev. 3. 3. if thou shalt not w. I will
Jer. 31. 28. like as I *watched* over
20. 10. familiars w. for my halting
Matt. 24. 43. he would have w.
Ps. 37. 32. the wicked *watcheth* the
Ez. 7. 6. the end is come; it w. for
Rev. 16. 15. blessed is he that w. and
Dan. 4. 13. a *watcher* and holy one,
17. 23.
Ps. 63. 6. *watches*, 119. 148. Lam. 2.
19.
Rev. 3. 2. be *watchful*
Prov. 8. 34. *watching* daily at gates
Luke 12. 37. blessed whom the Lord
shall find w.
Eph. 6. 18. w. with all perseverance
2 Cor. 6. 5. in *watchings*, 11. 27.
Is. 21. 11. *watchman*, Ez. 3. 17. & 33. 7.
Song 3. 3. *watchmen*, 5. 7. Is. 52. 8. &
56. 10. 62. 6. Jer. 31. 6.
WATER, Gen. 49. 4. Ex. 12. 9. & 17.
6.
2 Sam. 14. 14. we are as w. spilt on the
ground
Job 15. 16. drinketh iniquity like w.
Ps. 22. 14. I am poured out like w.
Is. 12. 3. draw w. out of the wells of
salvation
27. 3. I will w. it every moment
30. 20. give you w. of affliction
41. 17. when poor seek w. and find
44. 3. pour w. on him that is thirsty
58. 11. shalt be like a spring of w.
Lam. 1. 16. mine eye runneth down
with w. 3. 48.
Ez. 36. 25. sprinkle clean w. on
Am. 8. 11. nor athirst for w.
Matt. 3. 11. I baptize you with w.
10. 42. cup of cold w. in name of a
Luke 16. 24. dip tip of his finger in w.
John 3. 5. except a man be born of w.
23. baptized because there was much
w. there
4. 14. shall be in him a well of w.
7. 38. flow rivers of living w.
19. 34. came thereout blood and w.
Acts 8. 38. both went down into w.
10. 47. can any forbid w. that these
Eph. 5. 26. cleanse it with the washing
of w.
1 John 5. 6. he that came by w. and
8. three bear witness, Spirit, w. and
Jude 12. clouds they are without w.
Rev. 7. 17. lead them to living foun-
tains of w.
21. 6. fountain of w. of life, 22. 1.
22. 17. take the w. of life freely
Ps. 23. 2. leadeth me beside the still
waters
69. 1. w. are come into my soul, 2.
124. 4. w. had overwhelmed us, 5.
Prov. 5. 15. drink w. out of thine own
cistern, and running w. out of thine
own well
9. 17. stolen w. are sweet
Ec. 11. 1. cast thy bread upon w.
Song 4. 15. a well of living w.
Is. 32. 20. blessed are ye that sow be-
side all w.
33. 16. bread given him; his w.
35. 6. in wilderness shall w. break out,
I give w. in the wilderness
54. 9. this is as w. of Noah unto me
55. 1. come ye to w. buy and eat
58. 11. whose w. fail not
Jer. 2. 13. fountain of living w. 17. 13.
9. 1. O that my head were w.
Hab. 2. 14. as w. cover the sea, Is. 11. 9.
Zech. 14. 8. living w. shall go out from
Jerusalem, Ez. 47. 1.
Rev. 1. 15. his voice as the sound of
many w. 14. 2. 19. 6.
Prov. 11. 25. he that *watereth* shall be
watered
Is. 58. 11. be like a w. garden, Jer. 31.
12.
1 Cor. 3. 6. I planted, Apollos w. 7.
Ps. 42. 7. noise of thy *water spouts*
WAVERING, Heb. 10. 23. Jam. 1. 6.
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68. 2. & 97. 5. Matt. 24. 12. Luke
12. 33. 1 Tim. 5. 11. 2 Tim. 3. 13.
WAY, Ex. 13. 21. & 23. 20. & 32. 8.
1 Sam. 12. 23. teach you good and
right w.
1 Kings 2. 2. I go w. of all the earth
Ezra 8. 21. seek of him a right w.
Ps. 1. 6. the Lord knoweth the w. of
the righteous
2. 12. lest ye perish from the w.
49. 13. this their w. is their folly
67. 2. that thy w. may be known
78. 50. made a w. to his anger
119. 30. I have chosen w. of truth
32. run w. of thy commandments
104. I hate every false w.
Prov. 2. 8. Lord preserveth the w. of
his saints
10. 29. w. of the Lord is strength
14. 12. a w. that seemeth right
15. 9. w. of wicked is abomination
24. w. of life is above to the wise
Ec. 11. 5. thou knowest not what is the
w. of the spirit
Is. 26. 7. w. of just is uprightness, 8.
30. 21. this is the w. walk ye in it
35. 8. a high w. and a w. called the
w. of holiness
40. 3. prepare the w. of the Lord,
Luke 3. 4.
Is. 43. 19. make a w. in the wilderness,
16.
59. 8. w. of peace they know not
Jer. 6. 16. where is a good w. and
10. 23. w. of man is not in himself
21. 8. set before you the w. of life and
the w. of death
32. 39. give them one heart and w.
50. 5. shall ask the w. to Zion
Am. 2. 7. turn aside w. of the meek
Mal. 3. 1. and he shall prepare the w.
before me
Matt. 7. 13. broad is w. to destruction
14. narrow is w. that leadeth to life
22. 16. teacheth w. of God in truth
John 1. 23. straight the w. of Lord
14. 4. w. ye know, 6. I am the w.
Acts 16. 17. which show unto us the w.
of salvation
18. 25. instructed in w. of Lord, 26.
1 Cor. 10. 13. make a w. to escape
12. 31. show you more excellent w.
2 Pet. 2. 2. the w. of truth be evil
1 Kings 8. 32. bring *his way* on his
head
Job 17. 9. righteous shall hold on —
Ps. 18. 30. as for God—is perfect
Ps. 37. 23. delight in—34. and keep—
119. 9. shall a young man cleanse—
Prov. 14. 8. prudent to understand—
16. 9. man's heart deviseth—
Is. 55. 7. let the wicked forsake—
Ps. 25. 8. teach sinners *in the way*
119. 14. I rejoiced—of testimonies
139. 24. lead me—everlasting
Is. 26. 8.—of thy judgments we waited
Matt. 5. 25. agree with adversary—
21. 32. John came—of righteousness
Luke 1. 79. guide your feet—of peace
Job 40. 19. he is chief of *ways* of God
Ps. 84. 5. in whose heart are w. of
Prov. 3. 17. w. are w. of pleasantness
5. 21. w. of man are before Lord
16. 2. w. of men are clean in his
7. when a man's w. please
Jer. 7. 3. amend your w. and doings
Lam. 1. 4. the w. of Zion do mourn
3. 4. let us search and try our w.
Deut. 32. 4. *his ways*, Ps. 145. 17. Is. 2.
3. Mic. 4. 2. Rom. 11. 33.
Ps. 119. 5. *my ways*, 15, 26, 59, 168. &
39. 1. & 139. 3. Prov. 23. 26. Is. 55.
8. 49. 11.
Prov. 14. 14. *own ways*, Is. 65. 6. &
64. 13. 66. 3. Ez. 36. 31, 32.
Job 21. 14. *thy ways*, Ps. 25. 4. & 91.
11. Prov. 3. 6. 4. 26. Is. 63. 17. Ez.
16. 61. Dan. 5. 23. Rev. 15. 3.
Is. 35. 8. *wayfaring*, Jer. 14. 8.
WEAK, 2 Chr. 15. 7. Job 4. 3. Ps.
6. 2.
Is. 35. 3. strengthen ye w. hands
Ez. 16. 30. how w. is thy heart
Matt. 26. 41. spirit is willing but the
flesh is w.
Rom. 4. 19. Abraham being not w. in
faith
14. 1. him that is w. in faith receive
1 Cor. 4. 10. we are w. but ye strong
9. 22. to the w. became I as the w.
11. 30. for this cause many are w.
2 Cor. 11. 29. who is w. and I not w.
12. 10. I am w. then am I strong
1 Thes. 5. 13. support the w. be
Is. 14. 12. *weaken*, Ps. 102. 23. Job 12.
21.
2 Sam. 3. 1. *weaker*, 1 Pet. 3. 7.
1 Cor. 1. 25. *weakness*, 2. 3. & 15. 43.
2 Cor. 12. 9. & 13. 4. Heb. 11. 34.
WEALTH, Gen. 34. 29. Deut. 8. 17.
Deut. 8. 18. giveth power to get w.
Job 21. 13. spend their days in w.
Ps. 49. 6. that trust in their w.
10. leave their w.
112. 3. w. and riches are in his house
Prov. 10. 15. the rich man's w. is his
strong city, 18. 11.
13. 11. w. gotten by vanity shall be
22. w. of sinners is laid up for
19. 4. w. maketh many friends
1 Cor. 10. 24. seek another's w.
WEANED, Ps. 131. 2. Is. 11. 8. &
28. 9.
WEAPON, Is. 13. 5. & 54. 17. 2 Cor.
10. 4.
WEAR, Deut. 22. 5, 11. Dan. 7. 25.
Matt. 11. 8. Jam. 2. 3. 1 Pet. 3. 3.
WEARY of my life, Gen. 27. 46.
Job 3. 17. there the w. be at rest
10. 1. soul is w. of life, Jer. 4. 31.
Prov. 3. 11. neither be w. of his correc-
tion
Is. 7. 13. w. men, but will ye w. my
God
40. 28. Lord fainteth not, neither is
w.
31. shall run and not be w.
43. 22. hast been w. of me, O Israel
50. 4. speak a word in season to w.
Jer. 6. 11. w. withholding in, 20. 9.
9. 5. w. themselves to commit iniq-
uity
15. 6. I am w. with repenting
31. 25. I have satiated every w. soul
Gal. 6. 9. not be w. in well doing, 2
Thes. 3. 13.
Is. 43. 24. *wearied*. 57. 10. Jer. 12. 5.
Ez. 24. 12. Mic. 6. 3. Mal. 2. 17. John
4. 7. Heb. 12. 3.
Ec. 12. 12. *weariness*, Mal. 1. 13. Job
7. 3. *wearisome* nights
WEB, Job 8. 14. Is. 59. 5, 6.
WEDDING, Matt. 22. 3, 8, 11. Luke
14. 8.
WEEK, Dan. 9. 27. Matt. 28. 1. Luke
18. 12. Acts 20. 7. 1 Cor. 16. 2.
Jer. 5. 24. *weeks*, Dan. 9. 24—26. &
10. 2.
WEEP, Job 30. 25. Is. 30. 19. & 33. 7.
Jer. 9. 1. & 13. 17. Joel 2. 17.
Luke 6. 21. blessed are ye that w.
23. 28. w. not for me, but w. for
Acts 21. 13. what mean ye to w. and
Rom. 12. 15. w. with them that w.
1 Cor. 7. 30. that w. as though wept
Jam. 5. 1. rich men w. and howl
Ps. 126. 6. *weepeth*, Lam. 1. 2.
1 Sam. 1. 8. why *weepest*, John 20. 15.
15.
Ps. 30. 5. *weeping* may endure for a
night
Is. 22. 12. Lord call to w. and
Jer. 31. 9. they shall come with w.
Joel 2. 12. turn to me with w.
Mal. 2. 13. covering altar of the Lord
with w.
Matt. 8. 12. w. and gnashing of teeth,
22. 13. & 24. 51. & 25. 30.
WEIGH the paths of the just, Is.
26. 7.
Prov. 16. 2. Lord *weigheth* spirits
Job. 31. 6. me be *weighed* in balances
Dan. 5. 27. art w. in the balances
Prov. 11. 1. just *weight* is his delight,
16
16. 11. just w. and balance are the
Lord's
2 Cor. 4. 17. eternal w. of glory
Heb. 12. 1. laying aside every w. and

Lev. 19. 36. just *weights*
Deut. 25. 13. divers w. Prov. 20. 10, 23.
Matt. 23. 23. omit *weightier* matters
WELL, Ps. 84. 6. Prov. 5. 15. & 10. 11. Song 4. 15. Is. 12. 3. John 4. 14. 2 Pet. 2. 17.
Gen. 4. 7. if thou doest *well*, shalt
Ex. 1. 20. God dealt w. with midwives
Ps. 119. 65. hast dealt w. with thy servant
128. 2. it shall be w. with thee
Ec. 8. 12. it shall be w. with them
Is. 3. 10. it shall be w. with him
Rom. 2. 7. *well doing*, Gal. 6. 9. 2 Thes. 3. 13. 1 Pet. 2. 15. & 3. 17. & 4. 19.
WENT, Ps. 42. 4. & 119. 67. Matt. 21. 30.
WEPT, Neh. 1. 4. Ps. 69. 10. Hos. 12. 4. Matt. 26. 75. Luke 19. 41. John 11. 35.
WHEAT, Ps. 81. 16. Prov. 27. 22. Song 7. 2.
Jer. 12. 13. have sown w. but reap
23. 28. what is the chaff to the w.
Am. 8. 5. that we may set forth w.
Matt. 3. 12. gather w. into the garner
Luke 22. 31. may sift you as w.
John 12. 24. except a corn of w. fall
WHEEL, Ps. 83. 13. Prov. 20. 26.
Ec. 1. 16. a w. in the midst of a w. 10. 10.
10. 13. it was cried unto them, O w.
Ex. 14. 25. *wheels*, Judg. 5. 28. Ez. 1. & 10. Dan. 7. 9. Nah. 3. 2.
WHET, Deut. 32. 41. Ps. 7. 12. & 64. 3.
WHISPERER, Prov. 16. 28.
WHIT, John 7. 23. & 12. 10. 2 Cor. 11. 5.
WHITE, Lev. 13. 3, 4. Num. 12. 10. Job 6. 6. any taste in the w. of an egg
Ps. 68. 14. w. as snow, Dan. 7. 9.
Ec. 9. 8. your garments be always w.
Song 5. 10. my beloved is w. and
Is. 1. 18. sins shall be w. as snow
Dan. 11. 35. fall to make them w.
12. 10. many purified and made w.
Matt. 17. 2. his raiment was w. 28. 3.
Rev. 2. 17. give him a w. stone
3. 4. walk with me in w. raiment, 4. 4. 5. 18. & 7. 9, 13. & 15. 16. & 19. 8, 14.
Matt. 23. 27. *whited*, Acts 23. 3.
Ps. 51. 7. *whiter* than snow, Lam. 4. 7.
WHOLE, Ps. 9. 1. & 111. 1. & 119. 10. Is. 54. 5. Mic. 4. 13. Zech. 4. 11. Matt. 6. 26. Eph. 6. 11. 1 John 2. 2. & 5. 19.
ob 5. 18. he woundeth and his hands make w.
Matt. 9. 12. those that are w. need not a physician, Luke 5. 31.
Mark 5. 34. faith hath made thee w. 10. 52. Luke 8. 48. & 17. 19.
John 5. 4. w. of whatsoever disease
6. wilt be made w. 14. art made w.
Acts 9. 34. Christ maketh thee w.
Jer. 46. 28. *wholly*, 1 Thes. 5. 23. 1 Tim. 4. 15.
Prov. 15. 4. *wholesome*, 1 Tim. 6. 3.
WHORE, Lev. 19. 29. & 21. 7, 9. Deut. 22. 21. & 23. 17, 18. Prov. 23. 27. Ez. 16. 23. Rev. 17. 1, 16.
Jer. 3. 9. *whoredom*, Ez. 16. Hos. 2. 2, 4. & 4. 11, 12. & 5. 3, 4.
Eph. 5. 5. *whoremonger*, 1 Tim. 1. 10. Heb. 13. 4. Rev. 21. 8. 22. 15.
WICKED, Ex. 23. 7. Deut. 15. 9. & 25. 1.
Gen. 18. 25. destroy righteous with w.
1 Sam. 2. 9. the w. shall be silent in darkness
Job 21. 30. w. is reserved till the day of destruction
34. 18. is it fit to say to king, thou art w.
Ps. 7. 11. God is angry with the w.
9. 17. w. shall be turned into hell
11. 6. on w. he will rain snares
58. 3. w. are estranged from womb
119. 155. salvation is far from w.
145. 20. all the w. shall he destroy, 147. 6.
Prov. 11. 5. w. shall fall by his own wickedness
21. w. shall not be unpunished, 31.
21. 12. God overthroweth the w.
29. 1. the w. flee when no man pursueth
Ec. 7. 17. be not overmuch w.
Is. 55. 7. let the w. forsake his way
57. 20. w. are like the troubled sea
Jer. 17. 9. the heart is desperately w.
25. 31. he will give the w. to sword
Ez. 3. 18. warn the w. 33. 8, 9, 11.
Dan. 12. 10. w. shall do *wickedly*
Gen. 19. 7. do not so w. Neh. 9. 33.
1 Sam. 12. 25. if ye shall do w.
Job 13. 7. will ye speak w. for God
Ps. 18. 21. have not w. departed
Gen. 6. 5. God saw that *wickedness*
39. 9. how can I do this great w.
1 Sam. 24. 13. w. proceedeth from the wicked
Job 4. 8. that sow w. shall reap the same
Ps. 7. 9. w. of wicked come to end
5. 7. righteousness, and hatest w.
Prov. 8. 7. w is abomination to me
10. 2. treasures of w. profit not in
13. 6. w. overthroweth sinners
Ec. 8. 8. neither shall w. deliver
Is. 9. 18. w. burneth as the fire
Jer. 2. 19. thine own w. shall correct
4. 14. O Jerusalem, wash thy heart from w.
14. 20. we acknowledge our w.
Hos. 10. 13. ye have ploughed w.
Acts 8. 22. repent of this thy w.

1 John 5. 19. whole world lieth in w.
WIDE, Deut. 15. 8, 11. Ps. 35. 21. & 81. 10. Prov. 13. 3. Matt. 7. 13.
WIDOW, Deut. 10. 18. Ps. 146. 9. Mark 12. 42. Luke 18. 3, 5. 1 Tim. 5. 5.
Ps. 68. 5. *widows*, Jer. 49. 11. Matt. 23. 14. 1 Tim. 5. 3. Jam. 1. 27.
WIFE, Ex. 20. 17. Lev. 21. 13.
Prov. 5. 18. rejoice with w. of youth
18. 22. findeth a w. findeth a good
19. 14. a prudent w. is from Lord
Ec. 9. 9. live joyfully with thy w.
Hos. 12. 12. Israel served for a w. and for a w. he kept sheep
Mal. 2. 15. against w. of thy youth
Luke 17. 32. remember Lot's w.
Eph. 5. 33. every man love his w. as
Rev. 19. 7. his w. made herself ready
21. 9. the bride, the Lamb's w.
1 Cor. 7. 29. *wives*, Eph. 5. 25, 28, 33. Col. 3. 18, 19. 1 Tim. 3. 11. 1 Pet. 3. 1, 7.
WILDERNESS, Deut. 32. 10. Prov. 21. 19. Song 3. 6. & 8. 5. Is. 35. 1, 6. & 41. 18, 19. & 42. 11. & 43. 19, 20. Rev. 12. 6.
WILES, Num. 25. 18. Eph. 6. 11.
WILL, Lev. 1. 3. & 19. 5. & 22. 19.
Deut. 33. 16. the good w. of him that dwelt in the bush
Matt. 7. 21. doeth w. of my Father, 12. 50.
Luke 2. 14. good w. towards men
John 1. 13. w. of flesh, nor of w. of man, but of God
3. 34. my meat is to do w. of him
6. 40. this is the w. of him that sent
Acts 21. 14. saying the w. of the Lord be done
Eph. 5. 17. understandeth what the w. of the Lord is
6. 7. with good w. doing service
Acts 22. 14. *his will*, John 7. 17. Rom. 2. 18. Eph. 1. 5, 9. Col. 1. 9. 2 Tim. 2. 26. Heb. 13. 21. 1 John 5. 14. Rev. 17. 17.
Luke 22. 42. *my will*, Acts 13. 22.
John 5. 30. *own will*, 6. 38. Eph. 1. 11. Heb. 2. 4. Jam. 1. 18.
Ps. 40. 8. *thy will*, 143. 10. Matt. 6. 10. & 26. 42. Heb. 10. 7, 9.
Ezra 7. 18. *will of God*, Mark 3. 35. Rom. 1. 10. & 8. 27. & 12. 2. 1 Cor. 1. 1, 2 Cor. 8. 5. Gal. 1. 4. Eph. 1. 1. & 6. 6. Col. 1. 1. & 4. 12. 1 Thes. 4. 3. Heb. 10. 36. 1 Pet. 4. 2, 19. 1 John 2. 17.
Matt. 26. 39. not as *I will*, but as thou wilt
John 15. 7. ask what ye w. and it
17. 24. I w. that those thou hast
Rom. 7. 18. to w. is present with me
9. 18. on whom he w. have mercy
Phil. 2. 13. worketh to w. and to do
Rev. 22. 17. whosoever w. let him
Rom. 9. 16. not of him that *willeth*
Heb. 10. 26. if we sin *wilfully*
Ex. 35. 5. whoso is of a *willing* heart
22. as many as were w. hearted
1 Chr. 28. 9. with a perfect heart and w. mind
Ps. 110. 3. people shall be w. in the day of thy power
Is. 1. 19. if he be w. and obedient
Matt. 26. 41. Spirit is w. but the flesh
Luke 22. 42. if be w. remove this cup
John 5. 35. w. for a season to rejoice
2 Cor. 5. 8. w. rather to be absent
1 Tim. 6. 18. be w. to communicate
Heb. 13. 18. w. in all things to live honestly
2 Pet. 3. 9. not w. any should perish
Judg. 5. 2. *willingly* offered themselves, 9.
1 Chr. 29. 9. with perfect heart offered w.
Lam. 3. 33. Lord doth not afflict w.
Hos. 5. 11. he w. walked after the commandments
1 Pet. 5. 2. not by constraint, but w.
Col. 2. 23. wisdom in *will worship*
WILLOWS, Lev. 23. 40. Is. 44. 4.
WIN, Phil. 3. 8.
Prov. 11. 30. *winneth*
WIND, Job 7. 7. & 30. 15. Ps. 103. 16.
Prov. 11. 29. inherit w.
27. 16. hideth w.
30. 4. gathered the w. Ps. 135. 7.
Ec. 11. 4. he that observeth the w.
Is. 26. 18. have brought forth w.
27. 8. he stayeth his rough w. in
Jer. 5. 13. prophets shall become w.
10. 13. bring w. out of his treasuries, 51. 16.
Hos. 8. 7. sown w.
12. 1. feedeth on w.
John 3. 8. w. bloweth where it listeth
Eph. 4. 14. about with every w.
2 Kings 2. 11. *whirlwind*, Prov. 1. 27. & 10. 25. Is. 66. 15. Hos. 8. 7. & 13. 3. Nah. 1. 3. Hab. 3. 14. Zech. 7. 14. & 9. 14.
Ez. 37. 9. *winds*, Matt. 8. 26. Luke 8. 25.
WINDOWS, Gen. 7. 11. Ec. 12. 3. Song 2. 9. Is. 60. 8. Jer. 9. 21.
WINE maketh glad the heart, Ps. 104. 15.
Prov. 20. 1. w. is a mocker
21. 17. loveth w. and oil shall not be rich
23. 30. tarry not long at w. seek mixed w.
31. look not upon w. when it is red
31. 6. w. to those of heavy heart
Song 1. 2. love is better than w. 4.
Is. 5. 11. till w. inflame them
12. pipe and w. are in their feasts
25. 6. w. on the lees well refined
28. 7. they have erred through w.
55. 1. buy w. and milk, Song 5. 1.

Hos. 2. 9. take away my w. in the season
3. 1. love flagons of w.
4. 11. new w. take away the heart
Hab. 2. 5. he transgresseth by w.
Eph. 5. 18. be not drunk with w.
1 Tim. 3. 3. not given to w. 8. Tit. 1. 7. 8.
1 Tim. 5. 23. a little w. for stomach's
Prov. 23. 20. *wine bibber*, Matt. 11. 19.
WINGS of the God of Israel, Ruth 2. 12.
Ps. 17. 8. hide under shadow of w. 36. 7. & 57. 1. & 61. 4. & 91. 4.
18. 10. on w. of wind, 2 Sam. 22. 11.
Prov. 23. 5. riches make themselves w. and fly away
Is. 6. 2. seraphims; each had six w.
Mal. 4. 2. with healing in his w.
WINK, Job 15. 12. Ps. 35. 19. Prov. 6. 13. & 10. 10. Acts 17. 30.
WINTER, Song 2. 11. Zech. 14. 8.
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WISE, Gen. 41. 39. Ex. 23. 8. Deut. 16. 19.
Deut. 4. 6. this great nation is a w. people
32. 29. O that they were w. that they would consider their latter
Job 5. 13. taketh the w. in their own craftiness
11. 12. vain man would be w.
32. 9. great men are not always w.
Ps. 2. 10. be w. O kings, be taught
29. 7. making the simple w.
107. 43. whoso is w. and will
Prov. 3. 7. be not w. in own eyes
35. the w. shall inherit glory
9. 12. if thou be w. be w. for thyself
13. 20. he that walketh with the w. shall be w.
26. 12. a man w. in his own conceit
Ec. 7. 4. heart of w. in house of mourning
9. 1. the w. are in the hand of God
Is. 5. 21. are w. in their own eyes
Jer. 4. 22. they are w. to do evil
Dan. 12. 3. w. shall shine as stars
Hos. 14. 9. who is w. and he shall
Matt. 10. 16. be ye w. as serpents
11. 25. hid these things from the w.
Rom. 1. 22. professing themselves to be w.
16. 19. be w. to that which is good
1 Cor. 3. 18. seemeth w. in this world
4. 10. but ye are w. in Christ
Eph. 5. 15. not as fools but as w.
2 Tim. 3. 15. is able to make thee w.
Matt. 10. 42. *in no wise* lose his reward
Luke 18. 17. shall—enter therein
John 6. 37. cometh, I will—cast out
Rev. 21. 27. shall—enter into it
Deut. 4. 6. this is your *wisdom*
1 Kings 4. 29. God gave Solomon w. 5. 12
Job 28. 28. fear of Lord, that is w.
Prov. 4. 5. get w. get understanding
7. w. is the principal thing, ch. 8.
16. 16. better to get w. than gold
19. 8. he that getteth w. loveth his own soul
23. 4. cease from thine own w.
23. buy truth, w. and instruction
Ec. 1. 18. in much w. is much grief
8. 1. a man's w. maketh his face
Matt. 11. 19. w. is justified of her
1 Cor. 1. 17. not with w. of words
24. Christ the w. of God, Luke 11. 49.
30. who of God is made unto us w.
2. 6. we speak w. among perfect
3. 19. w. of this world is foolishness
2 Cor. 1. 12. not with fleshly w.
Col. 1. 9. might be filled with all w.
4. 5. walk in w. towards them that
Jam. 1. 5. if any lack w. ask it of
3. 17. w. from above is pure
Rev. 5. 12. worthy is the Lamb to receive w.
13. 18. here is w. let him that hath, 17. 9.
Ps. 111. 10. *of wisdom*, Prov. 9. 10.
10. 21. Mic. 6. 9. Col. 2. 3. Jam. 3. 13.
Ps. 64. 9. *wisely*, 101. 2. Ec. 7. 10.
1 Kings 4. 31. *wiser*, Job 35. 11. Ps. 119. 98. Luke 16. 8. 1 Cor. 1. 25.
WITCH, Ex. 22. 18. Deut. 18. 10.
1 Sam. 15. 23. *witchcraft*, Gal. 5. 20.
WITHDRAW, Job 9. 13. & 33. 17.
Prov. 25. 17. Song 5. 6. 2 Thes. 3. 6. 1 Tim. 6. 5.
WITHHOLD not thy mercies, Ps. 40. 11.
Ps. 84. 11. no good thing will he w.
Prov. 3. 27. w. not good from them
23. 13. w. not correction from child
Gen. 20. 6. *withheld*, 22. 12. Job 31. 16.
Job 42. 2. *withholden*, Jer. 5. 25.
Prov. 11. 24. *withholdeth*, 26. 2 Thes. 2. 6.
WITHIN, Ps. 40. 8. & 45. 13. Matt. 3. 9. 23. 26. Mark 7. 21. 2 Cor. 7. 5. Rev. 5. 1.
WITHOUT, Prov. 1. 20. & 24. 27. 1 Cor. 5. 12. 2 Cor. 7. 5. Col. 4. 5. Rev. 22. 15.
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Gal. 2. 11. *withstood*, 2 Tim. 4. 15.
WITNESS, Gen. 31. 44, 48. Lev. 5. 1. Num. 35. 30. one w. shall not testify against him, Deut. 17. 6. & 19. 15. 2 Cor. 13. 1.
Judg. 11. 10. Lord be w. 1 Sam. 12. 5. Jer. 29. 23. & 42. 5. Mic. 1. 2. Mal. 2. 14.

Joc 16. 19. my w. is in heaven
Ps 89. 37. as a faithful w. in heaven
Prov. 14. 5. a faithful w. will not lie
25. a true w. delivereth souls
24. 28. be not w. against thy neighbour
Is. 55. 4. him for a w. to the people
Mal. 3. 5. I will be a swift w. against
John 3. 11. ye receive not our w.
5. 36. greater w.
37. Father borne w. of
Acts 14. 17. left not himself without w.
1 John 5. 10. believeth him hath w.
Rev. 1. 5. is the faithful w. 3. 14.
20. 4. beheaded for w. of Jesus
Deut. 17. 6. two or three *witnesses*, 19. 15. 2 Cor. 13. 1. Matt. 18. 16. Heb. 10. 28. 1 Tim. 5. 19. Num. 35. 30.
Josh. 24. 22. ye are w. against yourselves
Is. 43. 10. ye are my w. saith the Lord, 12. 44. 8.
1 Thes. 2. 10. ye are w. and God
1 Tim. 6. 12. before many w.
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Rev. 11. 3. power unto my two w.
WIZARDS, Lev. 19. 31. & 20. 6. Is. 8. 19.
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Ez. 22. 27. *wolves*, Hab. 1. 8. Zeph. 3. Matt. 7. 15. & 10. 16. Acts 20. 29.
WOMAN, Gen. 2. 23. & 3. 15. Lev. 18. 22, 23. 20. 13. Num. 30. 3.
Prov. 11. 16. gracious w. retaineth honour
Ps. 48. 6. pain as of a w. in travail, Is. 13. 8. & 21. 3. & 26. 17. & 42. 14. & 66. 7. Jer. 4. 31. & 6. 24. & 13. 21. & 22. 23. & 30. 6. & 31. 8. & 48. 41. & 49. 22, 24. & 50. 43.
Prov. 12. 4. a virtuous w. is a crown
14. 1. every wise w. buildeth her house
31. 10. a virtuous w. who can find
30. w. that feareth the Lord shall be praised
Ec. 7. 26. w. whose heart is snares
28. w. among all I have not found
Is. 49. 15. can a w. forget her sucking child
54. 6. called thee as a w. forsaken
Jer. 31. 22. w. shall compass a man
Matt. 5. 28. looketh on a w. to lust
15. 28. O w. great is thy faith
26. 13. this that this w. hath done
John 2. 4. w. what have I to do with thee, 3. brought w. taken in adultery
19. 26. w. behold thy son
Rom. 1. 27. the natural use of w.
1 Cor. 11. 7. w. is the glory of man
Gal. 4. 4. sent his Son made of a w.
1 Tim. 2. 12. I suffer not w. to teach
14. w. being deceived was in the transgression
Rev. 12. 1. w. clothed with the sun, 6. 16.
17. 18. w. thou sawest is that city
Judg. 5. 24. blessed above *women* shall Jael be
Prov. 31. 3. give not thy strength to w.
Song 1. 8. fairest among w. 5. 9. & 6. 1.
Is. 3. 12. w. shall rule over them
32. 11. tremble ye w. at ease
Jer. 9. 17. call for the mourning w.
Lam. 4. 10. w. had sodden children
Matt. 11. 11. among them born of w.
Luke 1. 28. blessed art thou among w.
Rom. 1. 26. w. did change their natural use
1 Cor. 14. 34. let w. keep silence
1 Tim. 2. 9. let w. adorn themselves in modest apparel
11. let w. learn in silence with
5. 14. that the younger w. marry
2 Tim. 3. 6. lead captive silly w.
1 Pet. 3. 5. after this manner holy w.
Rev. 14. 4. are not defiled with w.
WOMB, Gen. 25. 23. & 29. 31.
Gen. 49. 25. blessings of the w. and
1 Sam. 1. 5. Lord hath shut her w.
Ps. 22. 9. took me out of the w.
10. I was cast upon thee from w.
127. 3. fruit of the w. is his reward
139. 13. covered me in mother's w.
Ec. 11. 5. how bones grow in w.
Is. 44. 2. the Lord that formed from the w.
66. 9. to bring forth and shut w.
Hos. 9. 14. give them miscarrying w.
Luke 1. 42. blessed is fruit of thy w.
11. 27. blessed is w. that bare thee
23. 29. blessed are w. that never
WONDER, Deut. 13. 1. & 28. 46. Ps 71. 7. Is. 29. 14. Rev. 12. 1.
Acts 13. 41. w. and perish, Hab. 1. 5.
Ex. 3. 20. *wonders*, 7. 3. & 15. 11.
1 Chr. 16. 12. remember his w. Ps. 105. 5.
Job 9. 10. God doeth w. Ps. 77. 11, 14.
Ps. 78. 11. they forgat his w. Neh. 9. 17.
Ps. 88. 11. wilt thou show w. to the dead
136. 4. who alone doeth great w.
Dan. 12. 6. how long to the end of these w.
Joel 2. 30. show w. in heaven, Acts 2. 19.
John 4. 48. except they see signs and w.
Acts 2. 43. many w. were done, 6. 8.
Rom. 15. 19. mighty signs and w.
2 Thes. 2. 9. and signs and lying w.
Rev. 13. 13. he doeth great w.
Zech. 3. 8. they are men *wondered* at
Is. 59. 16. w. there was no intercessor
Luke 4. 22. w. at the gracious words
Rev. 13. 3. all the world w. after the beast
17. 6. I w. with great admiration
Job 37. 14. *wondrous* works, Ps. 26

Job 71. 17. & 73. 1. & 78. 32. & 105. 2. 106. 22. & 119. 27. & 145. 5.
Ps. 72. 18. w things, 86. 10. & 119. 18. Judg. 13. 19. *wondrously*, Joel 2. 26. Deut. 28. 59. thy plagues *wonderful*
Job 42. 3. things too w. for me
Ps. 119. 129. thy testimonies are w. 139. 6. such knowledge is too w.
Prov. 30. 18. three things too w. for me, 9. 6. his name shall be called W. 25. 1. done w. things
Is. 28. 29. w. in counsel
Jer. 5. 30. a w. thing is committed
Ps. 139. 14. *wonderfully*, Lam. 1. 9.
WOOD, hay, stubble, 1 Cor. 3. 12.
2 Tim. 2. 20. also vessels of w. and
WORD, Num. 23. 5. Deut. 4. 2.
Deut. 8. 3. every w. of God, Matt. 4. 4
Deut. 30. 14. w. is very nigh, Rom. 10. 8.
Ps. 68. 11. the Lord gave the w.
119. 49. remember the w. unto thy servant
Prov. 15. 23. w. spoken in due season 25. 11. a w. fitly spoken is like apples of gold
Is. 29. 21. man offender for a w.
14. 26. confirmed w. of his servant
30. 21. shall hear a w. behind thee
50. 4. how to speak a w. in season
Jer. 5. 13. the w. is not in them
44. 16. w. that thou hast spoken
Matt. 8. 8. speak the w. only, and my servant shall be healed
12. 36. every idle w. that men
Luke 4. 36. what a w. is this
24. 19. mighty in deed, and in w.
John 1. 1. in the beginning was the W. and the W. was with God, and the W. was God
14. the W. was made flesh
15. 3. ye are clean through the w.
Acts 13. 15. any w. of exhortation
26. to you is w. of salvation sent
17. 11. the w. with all readiness
20. 32. and to the w. of his grace
2 Cor. 4. 20. kingdom of God is not in w.
Gal. 6. 6. taught in w communicate
Eph. 5. 26. washing of water by w.
Col. 3. 16. let w. of Christ dwell in
17. whatsoever ye do in w. or deed
1 Thes. 1. 5. Gospel came not in w.
2 Thes. 2. 17. stablish you in every good w.
3. 14. if any obey not our w. note
1 Tim. 5. 17. labour in w. and
2 Tim. 4. 2. preach w. be instant in
Tit. 1. 9. holding fast the faithful w.
Heb. 4. 2. the w. preached did not
5. 13. is unskilful in w. of righteousness
13. 22. suffer the w. of exhortation
Jam. 1. 21. receive the engrafted w
22. be doers of the w.
3. 2. offend not in w.
1 Pet. 3. 1. if any obey not the w.
2 Pet. 1. 19. sure w. of prophecy
1 John 1. 1. hands handled of the w.
5. 7. Father, W. and Holy Ghost
Rev. 3. 10. kept w. of my patience
12. 11. overcame by w. of their testimony
Ps. 130. 5. in *his word* do I hope, 119. 81.
147. 19. showed—unto Jacob
Jer. 20. 9. —was in my heart as fire
John 5. 38. have not—abiding in you
Acts 2. 41. that gladly received—were baptized
John 8. 37. *my word*, 43. Rev. 3. 8.
Is. 8. 20. *this word*, Rom. 9. 9.
Ps. 119. 11. *thy word* have I hid in mine heart
50. for—hath quickened me
105. —is a lamp unto my feet
140. —is very pure, 160. —is true
138. 2. magnified—above all thy
Jer. 15. 16. —was unto me joy and
John 17. 6. I kept— 17. —is truth
Prov. 30. 5. *Word of God*, Is. 40. 8.
Mark 7. 13. Rom. 10. 17. 1 Thes. 2. 13. Heb. 4. 12. & 6. 5. 1 Pet. 1. 23. Rev. 19. 13.
2 Kings 20. 19. *Word of the Lord*, Ps. 18. 30. & 33. 4. 2 Thes. 3. 1. 1 Pet. 1. 25.
Ps. 119. 43. *Word of truth*, 2 Cor. 6. 7. Eph. 1. 13. Col. 1. 5. 2 Tim. 2. 15. Jam. 1. 18.
Job 23. 12. esteemed *words* of his mouth
Prov. 15. 26. w. of pure are pleasant
19. 7. he pursueth them with w.
22. 17. bow down thine ear, hear w.
Ec. 10. 12. the w. of a wise man are gracious
12. 10. to find out acceptable w.
11. w. of the wise are as goads
Jer. 7. 4. trust ye not in lying w.
44. 28. know whose w. shall stand
Dan. 7. 25. speak great w. against the Most High
Hos. 6. 5. slain by w. of my mouth
14. 2. take with you w. and say to
Zech. 1. 13 good w. comfortable w.
Matt. 26. 44. prayed, saying same w.
Luke 4. 22. the gracious w. that proceeded out of his mouth
John 6. 63. w. I speak are Spirit and 68. thou hast the w. of eternal life
17. 8. given unto them w. which thou gavest me
Acts 7. 22. Moses mighty in w. and
15. 24. troubled you with w. 18. 15.
20. 35. remember the w. of Lord
26. 25. speak the w. of truth and
1 Cor. 2. 4. not with enticing w. of
Tim. 1. 13. hold fast the form of sound w.
3. 14. strive not about w. to no

Rev. 1. 3. hear w of this prophecy, 22. 18.
Ps. 50. 17. *my words*, Is. 51. 16. & 59. 21. Jer. 5. 14. Mic. 2. 7. Mark 8. 38. & 13. 31. John 5. 47. & 15. 7.
1 Thes. 4. 18. *these words*, Rev. 21. 5.
Ps. 119. 103. *thy words*, 130. 139. Prov. 23. 8. Ec. 5. 2. Ex. 33. 31. Matt. 12. 37.
WORK, Gen. 2. 3. Ex. 20. 10. & 31. 14.
Deut. 33. 11. accept w. of his hands
Job 1. 10. thou hast blessed the w. of his hands
10. 3. despise the w. of thy hands
14. 15. a desire to w. of thy hands
36. 9. he showeth them their w.
Ps. 8. heavens w. of thy fingers
9. 16. wicked is snared in w. of his own hands
19. 1. the firmament showeth his handy w.
101. 3. I hate the w. of them that
143. 5. muse on w. of thy hands
Ec. 8. 14. according to w. of wicked
17. I beheld all the w. of God
12. 14. God shall bring every w. into judgment
Is. 16. 12. performed his whole w.
28. 21. do his strange w. his strange
29. 16. shall w. say of him that
45. 11. concerning w. of my hands
49. 4. my w. is with my God
64. 8. we are called w. of thy hands
Jer. 10. 15. vanity and w. of error
18. 3. potter wrought a w. on the
Hab. 1. 5. a w. in your days, Acts 13. 41.
Mark 6. 5. could do no mighty w.
John 17. 4. finished w. thou gavest
Acts 5. 38. if this w. be of men
13. 2. for the w. whereto I called
Rom. 2. 15. show w. of law written
11. 6. otherwise w. is no more w.
1 Cor. 3. 13. every man's w. made
9. 1. are not ye my w. in the Lord
Eph. 4. 12. for w. of the ministry
2 Thes. 1. 11. w. of faith with power
2. 17. stablish you in every good w.
2 Tim. 4. 5. do w. of an evangelist
Jam. 1. 4. let patience have perfect w.
25. doer of the w. shall be blessed
1 Pet. 1. 17. judgeth every man's w.
Rev

WRONG, Ps. 105. 14. Jer. 22. 3, 13.
Matt. 20. 13. I do thee no w. didst
1 Cor. 6. 7. why not rather take w. 8.
Col. 3. 25. that doeth w. shall receive
2 Cor. 7. 2. *wronged*, Philem. 18.
Prov. 8. 36. *wrongeth* his own soul
WROUGHT, 1 Sam. 6. 6. & 14. 45.
Ps. 139. 15. curiously w. in lowest parts of the earth
Is. 26. 12. w. all our works in us
Ez. 20. 9. I w. for my name's sake, 22.
John 3. 21. his works are w. in God
Rom. 7. 8. w. in me all manner of concupiscence
2 Cor. 5. 5. that hath w. us for the self-same thing is God
Eph. 1. 20. which he w. in Christ
1 Pet. 4. 3. have w. will of Gentiles

Y

YEA, yea, nay, nay, Matt. 5. 37.
2 Cor. 1. 18. y. and nay
20. y. and amen
YEAR, acceptable, Is. 61. 2. Luke 4. 19.
s. 63. 4. y. of my redeemed is come
er. 11. 23, y. of visitation, 23. 12. & 48. 44.

Job 10. 5. are thy *years* as man's days
15. 20. number of y. is hidden from
Ps. 90. 4. a thousand y. in thy sight
2 Pet. 3. 8. a thousand y. as one day
Rev. 20. 2. bound him a thousand y.
YESTERDAY, Job 8. 9. Heb. 13. 8.
YIELD yourselves to Lord, 2 Chr. 30. 8.
Ps. 67. 6. land y. her increase, 85. 12.
Rom. 6. 13. nor y. members instruments of unrighteousness, y. yourselves to God
16. *yielded* members servants, 19.
Heb. 12. 11. *yieldeth* peaceable fruit
YOKE, Deut. 28. 48. 1 Kings 12. 4.
Is. 9. 4. broken the y. of his burden
10. 27. the y. shall be destroyed
Lam. 1. 14. y. of my transgression is bound
3. 27. that he bear y. in his youth
Matt. 11. 29. take my y. upon you
30. my y. is easy and burden light
Gal. 5. 1. y. of bondage, Acts 15. 10.
2 Cor. 6. 14. be not unequally *yoked* together with unbelievers
YOU only have I known, Am. 3. 2.
Luke 10. 16. heareth y. heareth me
13. 28. and y. yourselves thrust out
6. 20. *yours* is the kingdom of God
1 Cor. 3. 22. all are y. and ye are Christ's, 23.
2 Cor. 12. 14. I seek not y. but y.
Eph. 2. 1. y. hath he quickened
Col. 1. 21. y. that were sometime alienated
YOUNG, I have been, Ps. 37. 25.
Is. 40. 11. gently lead those with y.
1 Tim. 5. 1. entreat the *younger* men as brethren
14. I will that y. women marry
1 Pet. 5. 5. ye y. submit to elder
YOUTH, the imagination of man is evil from his, Gen. 8. 21.
1 Kings 18. 12. fear the Lord from my y.
Job 13. 26. possess iniquities of my y.
Ps. 25. 7. remember not sins of my y.
103. 5. thy y. is renewed as eagle's
Ec. 11. 9. rejoice, O young man, in thy y.
10. childhood and y. are vanity
Jer. 2. 2. I remember the kindness of thy y.
1 Tim. 4. 12. let no man despise thy y.
Prov. 7. 7. *youths*, Is. 40. 30.
2 Tim. 2. 22. flee *youthful* lusts

Z

ZEAL for Lord of hosts, 2 Kings 10. 16.
Ps. 69. 9. the z. of thine house hath eaten me up
119. 139. my z. hath consumed me
Is. 9. 7. z. of the Lord will perform
59. 17. I was clad with z. as a cloak
63. 15. where is thy z. and strength
Rom. 10. 2. they have a z. for God
2 Cor. 7. 11. z. yea, what revenge
Phil. 3. 6. concerning z. persecuting the church
Num. 25. 13. was *zealous* for his God
Acts 22. 3. I was z. towards God as
Tit. 2. 14. people z. of good works
Rev. 3. 19. therefore be z. and repent
Gal. 4. 18. good to be *zealously* affected in a good thing
ZION, 2 Sam. 5. 7. 1 Kings 8. 1. for Jerusalem, temple, or church, 2 Kings 19. 31. Ps. 2. 6. & 9. 11. & 14. 7. & 48. 2, 11, 12. & 146. 10. & 147. 12. Is. 1. 27. & 2. 3. & 60. 14. & 62. 1. and in about seventy other places.

THE END.

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